The Parji Language
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By
T. Burrow M.A. Ph.D
(Boden Professor of Sanskrit in the University of Oxford)

and

S. Bhattacharya, M.A.
(Department of Anthropology, Government of India)

Printed and Published on behalf of the
Administrators of the Max Müller Memorial Fund
by
Stephen Austin and Sons, Ltd., Hertford
1933
CENTRAL
Libr. 27. 2. 41.

Acc. 3405.

Date. 19. 9. 55.

Call No. 494. 85 | Bnr. | Blna.
Preface

In the Linguistic Survey of India, vol. iv, pp. 554–560, there appears a brief account of the Parji dialect of Bastar. Since the material is so scanty and, under the circumstances in which it was acquired, necessarily inaccurate, it is not surprising that it was erroneously classed by Sten Konow as a dialect of Gondi. The error persisted a long time and the existence of an independent member of the Dravidian family in Bastar state remained unsuspected.

Nevertheless the Linguistic Survey represented an advance in one respect, since for the first time the language in question was correctly named. There are some earlier short vocabularies of the language, but in these it is erroneously identified as Bhattri. The first of these is given by Glasfurd in his useful and informative work on Bastar. The author enumerates 23 tribes and castes in the state, including Hulba, Bhattra, Gudwa, Moorea, Tugara, Parja, and Maria (p. 35). He mentions the Tugaras and Parjas together, and writes about them, “Both these castes are found in a small tract of country south from Jugdulpore, extending from Seetapore to Sunkum; they are a poor race and subsist partly by cultivation and partly by hunting. They are not so well clothed as the Mooreas, Bhattaras, or Hubbas. They eat anything, even snakes and other reptiles; they also, on occasions of festivals, dance like Gudwas, but are not such a characteristic race.” His observations on the dialect of the Parjas are not correct. According to him the languages of Bastar fall under three heads, Hulba, Maria, and Telugu, and he erroneously classifies the Parja-Tugara dialect and the Bhatta dialect as the two subdivisions of Hubli. On the other hand in the short vocabulary furnished by him he uses Bhuttree and Parji as alternative names of the same languages. Glasfurd’s list is as follows, the equivalents from our collection being added in brackets:—

Man—mun-naie (manja), son—chind (cinid), daughter—maul (māl), mother—yan (iyā), father—thata (tāta), buffalo—cher (cir), cow—goe (gāy), bullock—budda (barev), cock—addud (—), hen—dudda (dāḍā), tiger—doo (dī), horse—goorum (gurrol), elephant—yano (ēnu), dog—netta (netta), cat—be-larr (biley), rice—perkool (perkul), gram—cema (cenaya), who are you?—impid-deer nantoom (in pidiir nāto), sit down—oord (und), come—vare (ver), go—sane ba

1 Papers Relating to the Dependency of Bastar, by Capt. Glasfurd, 1803.
(cen be), sleep—muddee me-dam (maḍi mōdam), tree—mareng (meri),
give me food—undo moche tin-dam (an̄đomo, cī tindam), water—
neve (nīr), fire—kitch (kīc), earth—ninded (nendil), sky—badoor
(bōdor), wind—wulle verunta (valī verma), sun—pokal (pōkal),
moon—nel-lin (nelīn), rain—van-nee (vāni), river—saratheer moota
(—), well—koova (jūva), dance—yandoor-ana (īndūrano), cloth—
gaunda (gānda), tongue—navand (nevād), head—tel-loo (tel), nose—
moo-wand (muṇād), ear—ka-code (kekol), pig—pen-doo (pēnd),
mouth—sond (sond), leg—kaloo (kēl), arm—kai (key), belly—prodda
(pōḍa), waist—kitta goon-na (kīṭa guṇa), back—poth (pot), hair—
cho-ah (—), straw—verche-plulacha (verci —), grass—boo-re peer
(— pīr).

It will be seen that most of the differences between this list and
our words are matters of orthography, but not all can be explained
this way. Thus we find (1) forms of words which are not reconcilable
with the Parji forms (mareng, tree), (2) words not found in our
materials (cho-ah, hair), (3) in wulle verunta (wind comes) a verbal
form which resembles nothing in the present grammar. It is possible
that Glasfurd’s material was taken from a dialect different from any
of those studied by us.

The next list of Parji words appears in Stephen Hislop’s “Papers
relating to the Aboriginal Tribes of the Central Provinces”, edited
by R. Temple (1866). Here the language is referred to simply as
Bhatrain, while the ‘Parja’ words which appear in the same list
turn out to be Gadaba. Hislop’s list is as follows:

Air—wale, arm—kai, belly—potta, buffalo—cher, bullock—
badda, cloth—ganda, cow—goe, daughter—mal, dog—ncta, earth—
nindil, father—tata, fire—kich, hair—choa, head—talu, hog—
pendu, horse—gurarn, leg—kalu, moon—nalin, mother—yan, rain—
wani, rice—parkul, sit—und, sky—badar, son—chind, sun—pokal,
tiger—du, tree—mareng, water—nir, woman—haial.

It will be observed that this list adds nothing to the material given
by Glasfurd, and it is apparently taken from Glasfurd with some
attempt at normalizing the transcription.

The Parja tribe is mentioned in the “Report of the Ethnological
Committee on the Aboriginal tribes brought to the Jubbalpore Ex-
hibition of 1866–67” (Nagpore, 1868), but the confusion between the
Bhattari and Parji dialect on the one hand, and Parji and Gadaba
on the other still persists.
Among the Dravidian tribes enumerated in the Report (Introduction, p. 7) Bhuttra Gond is one, who according to the report (pt. i, p. 8) live in Bustar, Upper Godavery District, and Jeypore, burn their dead but erect no monument, and whose marriage is not contracted until puberty. Captain Glasfurd in his Upper Godavery District Report which forms part of the book, writes: “Towards the eastern portion of the tract the races appear very much mingled, and there are as many as four or five tolerably distinct races, the Bhutras or Parjas, Tugaras, Gudbas, and Moorias” (pt. ii, pp. 36 and 41).

In part iii of the book there are a few comparative tables of aboriginal languages. (1) In the comparative table of words used by the Dravidian tribes, a few ‘Bhuttra’ words are given. All are good Parji words repeated from the collection given above. (2) In the comparative table of words used by Kolarian tribes some Gadaba words are entered and they are described as Gudwa or Parja words. (3) In Capt. Glasfurd’s table of languages in the Upper Godavery District a small list of Parji words appears described as Bhuttra or Purja words. On the other hand the Bhuttra or Purja numerals recorded along with this list are Indo-Aryan (yake, do, theen, char).

The confusion between Parji and Bhatri was removed by the publication of the Linguistic Survey of India. Bhatri (vol. v, 2, p. 434) was shown to be a local dialect of Oriya and Parji received separate treatment in the Dravidian section (vol. iv, pp. 554–560). Unfortunately, as already stated, the mistake was made of classifying the language as merely a dialect of Gondi, and this error obscured the fact that Parji is an important independent member of the Dravidian family. The material in the LSI comes from what we have classified as the North-Eastern dialect (ciŋd ‘son’, NW. S. ciınd), which happens to be the dialect least studied by us.

A short account of the Parja tribe of Bastar is given in Russell’s “Tribes and Castes of the Central Provinces” (1916), where the alternative name of the tribe is alternatively given as Dhurva. The Bastar Parjas are also said to be distinguished from other tribes called Parja (Peng- and Mudara-Parja are named) by being called Thakara or Tagara Parja. This term is clearly identical with Glasfurd’s Tugara, but curiously enough it was not heard by us in Bastar. In Thurston’s account of the Parjas or Porojas living round the boundary of Orissa and Madras (seven tribes are mentioned) a different account is given of the Tagara Porojas. They are there
said to be a section of the Kôyas or Kôyis who speak Kôya, or in some places, Telugu.

From the Census Report of India, 1931, vol. i, pt. iii, “B” (pp. 204–5) we come to know of a Dhruva language spoken in the Vizagapatam agency. The words supplied by the census commissioner show that the language is the same as the Durwa Parji of Bastar. Here the difference between the Dhruva (Dhurwa) language and Gondi is emphasized. “Gondas and Dhruvas say they cannot understand each other's language, nor can they speak in it with members of any other tribe.” The list of words, all of which are recognizable as Parji, is as follows:


A few specimen sentences are given: There are four houses in my village: ò polubti siluva alle mendâl, I have two wives—ânu urdu ayarchilânu mendâl, to-morrow I will go to the market—tôlin âṭ chendâ ânu, he beat me—ôd ani châditil.

A short but informative note on the Parjas appeared in Grigson's *Maria Gonds of Bastar* (1938). He quotes the opinion of the LSI that Parji is a 'corrupt dialect of Gondi', but points out that the two languages are so different as to be mutually unintelligible. His promise (loc. cit.) to write a separate account of the Parjas could unfortunately not be fulfilled owing to his premature death.

Such was the information available about the Parjas and their language when the authors of the present work undertook a tour of the area in the winter of 1950–51. It was soon confirmed that it was a Dravidian language quite independent from Gondi, and a valuable addition to the material available for the comparative study of Dravidian.

The number of Parja speakers according to the 1931 census (the latest figures available) was 12,363. They occupy a narrow strip of territory beginning immediately south of Jagdalpur and extending across the dense Kanger Forest into the Sukma Zamindari. The tract is contiguous to the Jeypore frontier and in the extreme south
there are some Parja villages which extend over the frontier. The Parjas to the north of the forest are more advanced than those in the south, and in the immediate vicinity of Jagdalpur they are tending to lose their language in favour of Halbi.

The bulk of the material collected in these pages comes from the village of Maoli Padar (Pūbar in the Parji language) about 18 miles south of Jagdalpur. The Parji of this village constitutes our material for the North-Western Dialect, and it forms the basis of our grammatical treatment. In addition we made two excursions to the southern area, one to the village of Tongpal immediately to the south of the Kanger reserve forest, and the other to Chindgarh which lies very near the southern extremity of the Parja-speaking area. There are some differences between the speech of these two localities but essentially they represent the same dialect which is quite strongly differentiated from the dialect of the North-West. The differences between the two are dealt with in the appropriate sections of the grammar. In addition the Southern dialect has a number of Telugu loanwords (e.g. *badik* ‘to live’) which are absent in the north. Texts nos. VI and VII are in this dialect.

We were able, for one day only, to visit the village of Netanar, where yet another dialect was observed. The most important difference is that here original alveolars are represented by cerebrals, as opposed to the other two dialects in which they appear as dentals. It is this dialect which is represented in the specimens printed in the LSI. Unfortunately we were not able to give the dialect the adequate study which it would certainly repay. We have named it the North-Eastern dialect, but it is not certain that in the end this term will turn out to be justified. We did not visit the extreme north-east of the Parja area, and it is possible that yet another dialect might emerge if that area were investigated. For instance we were informed that in that direction a *d*-future (*verda* ‘I will come’ for *verraṇ*) was extensively used, a form which we came across nowhere. It is in this direction also that Parjas may be expected to live amongst Bhatras and to speak Bhatri as their second language. Wherever we went Halbi, not Bhatri, was the second language of the Parjas. This conflicts with what previous observers have said about the relations of Parjas and Bhatras, and the difference must be due to the difference of the localities in which the observations were made.

We have retained the traditional designation of the tribe, Parja, though it may well be argued that the name by which the people
call themselves, Durva, would be more appropriate. The term Parja is of course no tribal name but merely a corruption of the Sanskrit praṇā, meaning subjects. In the adjoining states of Orissa this term (usually spelt Poroja) is used of a great variety of tribes speaking different kinds of languages and quite distinct from each other—Peng Poroja, Bonda Poroja, and so on. This has led to some confusion which is now more or less cleared up. The meaning of the term in Bastar can be more precisely defined. It means not merely 'subject' but more specifically 'ryot'. This is clear from the fact that the Gonds of Bastar render the term Parja by kāp, which is Telugu kāpu 'ryot, cultivator'. On the other hand the Parjas refer to the Gonds as Bōyi with which we may compare Tel. bōya, bōyi 'a savage, barbarian, an inhabitant of a forest, huntsman, fowler.' The use of these terms by the tribes themselves is significant, since they would appear to show that the Parjas are the original cultivators of the soil in this area, as opposed to the more nomadic and forest-dwelling Gonds. We may assume that when the present state of Bastar was founded after the fall of Warangal the Parjas were the major cultivating class in the centre of the new state and on this account received their name. The fact that they now occupy so restricted an area is due to encroachment from various quarters—settlement of Halbas, who were in origin the military retainers of the Rajas of Bastar, in their territory, an influx of Bhatras from the east, and the expansion of the Gonds.

Doubt has been expressed as to the antiquity of the term Durva. The older residents of the state are unanimously of the opinion that Durva is a new-fangled term, and that in the old days one only heard of Parjas. This attitude is reflected by Verrier Elwin who remarks in his 'Loss of Nerves': "In Bastar 'reform' usually means the struggle of a tribe to gain a higher place in the social scale. So we have a constant and bewildering change of tribal name. Marias became Murias and Dorlas, Parjas became Dhurvas, Murias became Bhatras." The term seems to be identical with the name of the Durwēh Gonds, a distinct section of the Gond tribe living in Chanda, as opposed to the Raj Gonds of Hyderabad and other places. On the other hand the Gonds of Bastar (according to Parja informants) who render Parja by Kāp render Durva by Dōrār (pl.), and this, however the forms are to be reconciled, certainly suggests that we are dealing with an old indigenous name.

We have remarked that Parji emerges as a new independent
member of the Dravidian family, and in the sense that it is not merely a dialect of some other language, this is true, as is clear enough from the following pages. At the same time the languages of the Dravidian family admit of a certain amount of sub-grouping among themselves, and Parji belongs to such a group. Its nearest relations are two languages spoken by small tribes of Koraput—Ollari and Pōya. The three languages are quite close, but sufficiently different from each other to justify their being classed as languages, not dialects of the same language. These three have again in turn a special connection with Kolāmī and Naikī, a connection which emerges throughout the grammar and vocabulary, and is particularly evident in the formation of the plural. Of the tribal languages of Central India this group of five is nearest to the type of Dravidian in the southern, literary languages, and there are some special connections with Telugu. Further removed from South Dravidian is the group represented by Gondi (with its very numerous dialects) and Konḍa (Koraput), still further, and in many ways idiosyncratic, the closely related Kūi and Kuwi. It may also be remarked that, different as they now look, there are also many signs of special connection between Gondi-Konḍa and Kui-Kuwi, a fact which should be kept in mind when considering the problem of the original home of the Gonds.

This enumeration of the Dravidian languages of the central group shows how much work remains to be done in the field before the comparative study of Dravidian can be undertaken on a proper basis. It is also a matter of importance that the work should be undertaken soon, before the inroads of education and modern civilization bring about their disappearance. In particular it is the duty of universities of South India to investigate and preserve these precariously surviving members of the Dravidian family. The scientific study of Dravidian Linguistics has been neglected longer than that of any family of comparable importance, but at last there are welcome signs of change. Comparative work must go hand in hand with the primary work of collecting new material. In the present work we have done something to fill in the gap, and it is our earnest hope that others will be stimulated by our example to do the same.

Finally the authors wish to express their thanks for assistance in the first place to the Government of India and the Government of Madhya Pradesh, who actively assisted our expedition in search
of a new language; to all those serving in Bastar who assisted us with facilities on the spot; and to Dr. B. S. Guha, head of the Anthropological Department, who was responsible for our fruitful collaboration. The book was written in Mysore in the summer of 1951, and our thanks are due to Dr. B. L. Manjunath, Vice-Chancellor of the University, through whose kind assistance we were provided with every facility for carrying the work to completion.
PART I
GRAMMAR
CHAPTER I
ORTHOGRAPHY AND PHONOLOGY

1. The phonemes of the Parji language are as follows:—

Vowels:  a, ā, i, ī, u, ū, e, ē, o, ō.
Consonants:  k, g, c, j, t, d, t, d, p, b, y, v, r, ṛ, l, [s, h], y, ŋ, n, m.

Loanwords from Halbi which contain other phonemes are normally assimilated to this pattern. For instance, ḍ is dropped (āṭ ‘market’), aspirated stops are de-aspirated (gāva ‘wound’, dōti ‘dhoti’, etc.), and s is represented by ć (citapal ‘custard apple’, etc.). But as the Parjas are by now all bilingual, and in many places speak Halbi more frequently than their own tongue, they have become largely at home in Halbi phonetics, and in areas particularly exposed to Halbi influence, the Halbi sounds will be heard occasionally in Parji speakers: asur ‘asura’, narher ‘coconut’, etc.


The change may also appear in loanwords from Halbi, but only apparently in the case of the short vowel: men ‘mind’, cetur ‘clever’, gen gen ‘often’, etc.

Although frequent, this development is by no means universal, and words are also quite abundant in which a, ā are preserved: amb ‘arrow’, pay ‘green’, kan (S.) ‘eye’, man ‘sand’, cavil ‘mortar’: (Ta. ampu, pay-, kan, man, Kol. NK. savli); vāni ‘rain’, bām ‘snake’, tāk- ‘to walk’: (Kol. NK. vāna, Ta. pāmpu, etc., Kui tāka). Furthermore, Parji sometimes perversely shows a, ā where other languages have e, ē: marp- ‘to lighten’ (Kol. merp-), vār ‘root’ (Ta. eēr, etc.), vanda ‘finger’ (Kol. vende).

This change affects the inflection of the very common class of nouns ending in -a. Here the -a is normally preserved in the
uninflected forms, whereas $e$ appears in all inflected forms: *kerba* 'egg': acc. gen. *kerben*, pl. *kerbel*, etc.

In non-initial syllables there is a dialectal variation between $a$ and $o$, which appears to be due to a tendency of the northern dialects to turn $a$ to $o$ in these positions. NW. *gurrol* 'horse', *gaddom* 'beard', *kukanţi* 'panther', *camoto* 'went rotten' (3rd a.n.t.): S. *gurral*, *gaddal* (pl.), *kukanći*, *camata*, etc. Sometimes this variation appears in the form of an alternation between $o$ and $e$, since in these cases $o$ represents original $a$: N. *payot*, *payov* nt.s. and pl. 'green', *bayov* 'elder sisters', *poyor* 'foam': S. *payot*, *payec*, *bayec*, *poyer*, etc.

3. The final auxiliary vowel -u which is characteristic of the South Dravidian languages (Te. Ta. *uppu* 'salt', etc.), is not usually present in Parji. But it is heard sporadically even in the north, and in the south more frequently: *kicou* 'fire', *murru* 'dirt', *gūru* 'tiger', *cuppū* 'salt', *ceppu* 'flesh', *pappu* 'split bamboo', *kēnu* 'field (of shifting cultivation)', *neyru* 'oil', *kēdu* 'broth'; normal forms: *kic, mur, gū, cup, cep, pap, kēn, ney, kēd*. Even in the south the short forms are those normally found in connected utterances; it is only before a pause, or when the words are pronounced in isolation, that the auxiliary vowel appears.

An anaptyctic vowel $u$ is inserted where otherwise there would be two consonants in final position: *urup* 'spotted deer', *kedub* 'knife', *polub* 'village', *kurub* 'pit', *merud* 'medicine', *cadum* 'footprint', etc. The vowel disappears in inflectional forms where the consonant group is followed by a vowel, e.g. from *polub* 'village' the acc.s. is *polbin*, the dat.s. *polbug*, and the plural *polbul*; the same development may be illustrated by the plural of other words mentioned: *urpul, kēdubl, kēτbul, merudul, cadumul*. The auxiliary vowel appears as $i$ in connection with a final palatal consonant: *kerij* 'leaf umbrella', *pađic* 'boy', *neliū* 'moon', with plurals *kerjil*, *pađcil*, *neliūl*. Intervocically groups of three consonants are tolerated when the first is a liquid and the second a nasal: *durgya* 'black bean', *kekygam* 'yoke (of plough)', etc. Elsewhere the auxiliary vowel is of necessity introduced, and this normally after the first consonant: *polubti*, loc.s. of *polub* 'village'; similarly *kedubti*, *kurubti*, etc.; *kupulted* 'he rinsed mouth' (*kupulp-*, *kupult-*), *culukmed*, S. *culupmod* 'he is rising (*culp-*, cult-). But an exception is found in the case of potential forms in -tut, -tum, -tur, where such combinations are involved: *culpututul, culpututum,*
cultur. Where four consonants come together the auxiliary vowel is naturally inserted between the first two and the last two: 

polbuter ‘people belonging to villages’, kulkmed ‘he is rinsing mouth’, namrmed ‘he is closing eyes’.

In the present tense the vowels e, o, a function as auxiliary vowels: 
cajmed ‘he does’, cajomot ‘you do’: S. cajamod, cajamot. For the details see the treatment of the present tense.

4. The Dravidian consonant system is, on the whole, well preserved in Parji. Initial voiced stops in native words are rare in comparison with the unvoiced stops, in accordance with the usual Dravidian practice. As elsewhere sporadic cases of the voicing of originally unvoiced initials are found: bhum ‘snake’ (Te. pemu, etc.), berbo ‘big’ (Ta. Kan. per-, etc.), burka ‘gourd’ (Go. purka). There is occasional dialectal fluctuation between surd and sonant: corri, jorri ‘centipede’, cella, jella ‘branch’. In puđa ‘evil spirit’, unvoicing in the case of an early Aryan loanword is observed (Skt. bhūta).

5. Primitive Dravidian c- is preserved in Parji, and has not developed to s- as so frequently in other languages (cār- ‘to see’: Go. Kui sār-, etc). The sound is also very frequent and, since normally they pronounce no s, it is the one characteristic of the Parji language which most strikes their neighbours. The tendency to drop this sound, which is common in the South Dravidian languages, is absent in Parji, and c- is invariably preserved: cila ‘not’, ēndu ‘five’, cup ‘salt’, cākal ‘hunger’, cen ‘head of rice’; cf. Ta. illai, ainu, uppu, Te. ākali, ennu. In intervocalic and final position Parji -co- (cc-) always represents Dravidian -cc-; where elsewhere single c (s) appears Parji has -y-: pay ‘green, fresh’ (payot, payov, etc.), Ta. poy, pacu; key ‘dark red’, Ka. keso; payar-, S. payal ‘green gram’, Kol. pesal; many ‘black-faced monkey’, Ta. mucu, etc. Where the vowel i precedes, this y coalesces with it to produce long i: pî ‘to live’, Go. pis-, mî- ‘to bathe’. The same development is found in combination of c + occlusive: pujk- ‘to pull out’ < *puck-, extension of puc-; kîk- ‘to pinch’, Go. kisk-; pîk- ‘to crush’, Go. pisk-; further in the loanword cuik- ‘to sob’, Ha. suskāto.

6. Of the cerebral sounds Parji has given up cerebral ḫ, which appears always as dental l: vil ‘white’, Ta. veļ, etc.; vali ‘wind’, Ta. vaļi, Go. vari; kil ‘parrot’, Ta. kili, etc.; ilī ‘bear’ Te. eligu, Go. eļi; pul, pulla ‘sour’, Ta. puji, etc.; iļi- ‘to float’,
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Ta. tēl, etc.; tūl- 'to run', Naik. tōl; culp- 'to arise', Naik. sūl-; pil- 'to be split', Ta. pitā, etc.; pōnal 'green pigeon' Go. D. pōnar; likewise in feminines: murtal 'old woman', Naik. murtal, Go. D. murtar; podal 'mother-in-law', Naik. podal; koral 'bride, daughter-in-law', Naik. korat; iral 'two (women)', Naik. iral, etc.; also the plural -i: telkul 'heads', Naik. talkul, etc.

On the other hand Dravidian r, which has been so frequently altered in other languages, is preserved intact: ur- 'to plough', Ta. ur-, etc.; kiri 'below', Ta. kīr, etc.; ir- 'to descend', Ta. iri, etc.; kor 'young, tender', Ta. kor-, etc. It is always clearly kept distinct from -d-, which appears in such words as nod- 'to wash', Kol. od-, Go. nor-; id- 'to put', Ka. id-, etc.; pod- 'to fall', Ka. pad-, etc.

Dravidian n appears as dental n, e.g. in kan (S.) 'eye' and man 'sand': Ta. kan, man.

When the first syllable of a word terminates in cerebral t (tt) or d, an initial dental is, by attraction, cerebralized in all three dialects, e.g. toḍu 'rope', toḍ- 'to touch' (Ka. toḍu), titṭa 'straight', etc. This applies in the north-eastern dialect also in such cases where medial cerebral has developed from an original alveolar: teḍ-, teṭṭ- 'to be fierce (sun's rays)', NW., S. ted-, tert-.

7. The alveolar consonant which appears in South Dravidian as r (> r in modern Ka. Ta.) and in Gondi as r, appears in Parji in the north-western and southern dialects as d: nod- 'to smell', ted- 'to be fierce (sun's rays)', ped- 'to pick up'—cf. Ta. ter-, Go. ter-, Ta. nar- 'fragrant', etc., Ta. peṛ-, etc.; kēd- 'to winnow': Ka. kēr-; ēd- 'to become cool': Ta. ēru, etc.; nēd 'ashes': Ta. Ka. nēru, kudu 'thigh', cf. Ta. kura[n]ku, etc. In the same way after nasal (Ta. -ur-, Ka. -nd-, etc.) pend 'pig': Ta. payṛ, Ka. pandi, Go. paddi; nendi 'sunshine': Go. eddi, cf. Ta. ēyṛṛ. The double combination (Ta. -ṛṛ-, etc.) appears as tt, t: puttal 'anthill', putta 'inner nest of anthill': Ta. purru, Ka. putta, etc.; kēṭi 'winnowing fan', nett-, teṭṭ-, petṭ-, past stems of the above verbs; utka 'ropes of carrying yoke', cf. Ta. urī. As far as the double alveolar and the combination nasal + alveolar are concerned the Parji treatment is paralleled in other languages, notably in Kannada and Gondi, in the latter with assimilation of nasal. In keeping the occlusive pronunciation of the single intervocalic alveolar, Parji is more archaic than Gondi and most of the S. Dravidian languages. But a similar treatment is found in Kolami,
though more rarely (Kol. kudug ‘thigh’, kēd ‘to winnow’ and, among the southern languages, in Tulu (tude ‘ford’).

The above rules apply to the north-western and southern dialects of Parji; the situation in the north-eastern is remarkably different. Our material from this area is unfortunately incomplete, but there is enough of it to make the rule quite clear that wherever in north-western and southern Parji a dental goes back to an original alveolar, it appears as a cerebral in the north-east; but wherever the dental is original it is preserved in the north-east as such. Examples of cerebral out of alveolar are found in words corresponding to those of the above list: putkal, putta, ted-, tendi, neer-, penel, uka, ed-, kēd-, etc.; also in others—kephub ‘knife’, cinē ‘son’: NW. S. kedub, cīnd; in the masculine singular termination of nouns, adjectives, and verbs, toled ‘brother’, berted ‘big (man)’, vermed ‘he comes’, etc.: NW. S. berted, toled, vermed. It is clear that in all these cases the original Parji sounds were alveolar -G-, -H-, which have been assimilated in the north-east to the cerebral, in the rest of Parji to the dentals.

Very occasionally the alveolar appears in Parji as r, as in Gondi, etc.: verub ‘wing’, cf. Ta. viraku, etc.; mari ‘again’, cf. Ta. maru ‘other’, etc.; payari ‘green gram’, Ta. payaru; S. kerub ‘knife’, beside S. NW. kedub, NE. kephub. It is possible that the r of the future is of this origin, since by this the r and d forms would be united (cājdan, cājuran); but no north-eastern forms are available to clinch the matter.

8. Original intervocalic and final -G- (and occasionally -K-) is frequently weakened in Parji, and appears as -v- or -y-. Usually -v- is characteristic of the northern dialect in these words, and -y- of the southern, but the rule is not without exceptions. Examples of such weakening are: (1) forms common to all dialects—ev (pl. evul) ‘leaf’: Kol. eg (pl. egul); nav- ‘to laugh’: Ta. naku, etc.; mūva, pl. mūvel ‘dancing bells’: Kol. mūge; cīlē ‘rivulet, brook’: Go. Kol. silka; toy ‘wild fig’: Kui tōga. (2) Dialectal variation is seen in N. mēva, S. meriya ‘grandchild’: Kol. marge; N. mēva, S. meya ‘she-goat’: Te. mēka, Kol. mēka; N. vēv-, S. vēy- ‘(day) to dawn’: Kol. vēy–; S. cālē and cāliya (in different villages): Ka. jālige. In the case of uy-, uv- ‘to fall out (hair, etc.)’: Ta. uku, the v-form was met with only locally in the south. In pagda, pavda ‘wooden part of carrying yoke’, -G- is preserved in the north and changed to -v- in the south. This variation indicates
original -g- in some words where an etymology is not immediately available: N. gudda, S. gudīya ‘blue bull’, N. verved, S. veriyel ‘a species of rodent’. In some verbal roots which originally ended in -g precede by another consonant, there is a variety of treatment: it may disappear altogether, as usually in the north; it is occasionally preserved in the south, more usually changed to -u-, while in the extreme south it is often changed to -i-: S. mulg-, muli- ‘to dive, be submerged’ (3rd s. past m. mulged, muliyated): Kur. mulg-, etc.; S. vilg-, vili- ‘to be bright white’: Ta. vilanka, etc. An original -g- is to be assumed where it is no longer preserved in such verbs as ir-, irv-, iri- ‘to descend’ (: Te. *īgu < *irgu), ağ-, aghi- ‘to beg’ (: Te. ağıgu), ol-, olv-, olī- ‘to embrace’, tar-, tarv-, tarı- ‘to be hot’, tir-, tirv-, tirı- ‘to tremble’, ur-, urv- ‘to comb’, cal-, calc- ‘to chew’, kor-, korv- ‘to be fat’. But in ker-, kerv- ‘to burn’, -v- appears to be original: cf. Go. kurv-.

It may be noted that although the northern dialects eliminated this consonant from the verbal stem, its original presence is usually indicated by the existence of the auxiliary vowel in the present and future tenses.


There is a small number of nouns in -u which from the evidence of the related languages have lost final -g: ēnu ‘elephant’, Te. ênuğu; kudu ‘thigh’, Kol. kudug; ɯlu ‘iguana’, Kol. ɯlug, loğu ‘rope’; pirov ‘intestines’, Te. pręgu, koğu ‘sođ’, ɯlu ‘plantain’. Pj. cėru ‘tank’ is a loanword from Telugu (cēruvā).

9. The combination nasal + stop is variously treated in Parji:—

(1) The nasal may disappear: commonly in the suffix -ub, e.g. kurub ‘pit’: Ta. kurumpu; likewise in kedub ‘knife’, verub ‘wing’, mürkub ‘sweat’, kurub ‘leach’, uykub ‘serpent’s slough’, etc. The same is the case with less common dental combination: mērul ‘medicine’: Ta. maruntu; curud ‘a small kind of bee’: Kol. surund. The same loss of nasalization has taken place in the masculine termination of pronouns, adjectives, and verbs: öd ‘he’: Naik. anu; tindel ‘he ate’: Kol. tindendra; berted, toled, etc.

In corresponding combinations with -g, the nasal is usually preserved, but in the north it is normally lost in the Dative case: cindug, netteg, etc., from cind ‘son’, netta ‘dog’, etc. In these
cases the southern dialect preserves the nasal usually at the expense of the -g: cinduy, netey, etc. On account of this variation the southern dialect is called by the Parjas 'iduy aduy'.

(2) The nasal may be preserved and the occlusive absorbed. This is particularly common in the case of the combination -nj-: guññi 'owl'; Kui guñjī; nelīnī 'moon': Go. nelenj; paññī- 'to be satisfied (hunger)'; Go. pañj-; nelī- 'to breathe'; Kui nēnja; ānī- 'to swing', ēnī- 'to awaken', guññī- 'to smoke', etc. Other combinations are normally preserved, but final -g in the combination -yg tends to drop off: kulug(g) 'stalk of leaf', merug(g) 'rib of leaf'. In such cases g is always retained when it is followed by a vowel in inflectional forms: pl. kulungul, merungul, etc.

(3) Apart from the cases mentioned above a nasal followed by stop usually remains, particularly so in radical syllables: amb 'arrow', nendi 'heat of sun', gunḍa 'dust', kondi 'mountain', jayga 'footstep', etc., etc.

Preceded by long vowel the combination tends to be replaced by nasal vowel + consonant: vēdīd 'god', ādī- 'to blow' for vēndid, āndī-, etc., and this tendency appears occasionally in the case of short vowels: nēdīl 'earth', mēdād 'is' (root men-).

10. Concerning the writing of double and single consonants, it may be observed that original double consonants are normally preserved as such in Parji in disyllabic words: cukka 'star', koppa 'hillock', koppa 'stack', botta 'hole', bomma 'eye', potta 'belly', motta 'toe-ring', gutta 'pool', ulī 'garlic', ḍokka 'lizard', codda 'ant', tumma 'quail', gadda 'kite'; finally, or before another consonant a single will appear: cuwp 'salt', kic 'fire', bog 'charcoal' (but kiccu, cuwppl. if pronounced with auxiliary vowel, boggpul, pl.). Similarly, in the case of verbal roots: kaffe 'he tied', pokke 'he said', pokkur impv. 2 pl., pok impv. 2 s., etc. In longer forms of words such a consonant will usually appear as single, so normally in negative forms of verbs (pokeda 'he did not say') and causatives (titip- 'to feed', etc.). In compound expressions the double consonant of a noun may be weakened: neta cīṭki 'name of a plant' (neta 'dog'), bomma ṭutra 'eye-pupil'. The exact conditions of the alternation are not always easy to determine, and some inconsistency will be observed in the transcriptions. A technical phonetic investigation of this phenomenon in Parji, as well as in some allied languages, would be useful.

11. Sandhi does not play an important part in Parji, but only
one phenomenon is deserving of notice. In a very small number of compound expressions an initial unvoiced occlusive of the second member is voiced, or in the case of initial p changed to v (b only if nasal precedes): moy gel ‘whetstone’ (kel ‘stone’), vār jāva ‘water of boiled rice’, tiţe delkul ‘midday’ (‘straight heads’), cēpal vāp ‘children (boys and babies)’, nend vāv ‘the middle of the way’ (pāv), pāru vinda ‘a particular species of small fly (pinda)’, ir vōkal ‘two years’ (pōkal), cem bōkal ‘five years’. The number of such examples could no doubt be increased by further investigations but they remain exceptions to the general rule according to which sandhi is absent. They are survivals from an earlier state of affairs where such sandhi was normal, but which has more recently been usually eliminated except in a few stock phrases.
CHAPTER II
NOUN

Grammatical Gender

12. In common with Telugu, Kui, Gondi, and Kolami, and in
contradistinction to Tamil, Kannada, etc., Parji has normally two
genders, Masculine and Neuter. Nouns denoting men are masculine,
nouns denoting women and all other nouns are neuter. Neuter also
are nouns expressing all supernatural beings, including gods and
goddesses: bagavan pokoto 'God said', etc. The grammatical
expression of gender appears normally in pronouns (ōd 'he', ōd
'she, it') and in adjectives and verbs inflected in agreement with
nouns and pronouns: tata pokkod 'father said', iya pokoto 'mother
said', i manja vilo mēda 'this man is white', i ayal vilot mēda;
similarly in the plural viler, vilov. The nominal stem itself does not
normally contain any indication of gender, nor is such necessary,
since the gender of the noun depends entirely on its meaning. But
the pronominalized forms of adjectives and verbs may function as
nouns (berted 'big man', cīrane 'giver', etc.), and there exists a
small number of nouns terminating in the masculine suffix -ād:
toled 'brother', podid 'father-in-law', mayid 'husband', gaddi
'cowherd'.

13. There exists also a small class of nouns containing the old
feminine suffix -āl (> Pj. al): podal 'mother-in-law', cātal
'sister', ayal 'woman', kētal 'widow', murtal 'old woman',
koral 'bride', navol 'younger brother's wife'—cf. Naik. podal, koral, murtal, Go. murtar. These formations are relics of a time when
the language had three genders, as in Tamil, Kannada, etc. It is
clear, for instance, that Pj. koral (Naik. koral), is a derivative with
the feminine suffix -āl from the adjective kor- 'young, tender',
and this indicates original inflection of the adjectives in the feminine
also. So it is clear that the three-gender system of Tamil-Kannada
originally prevailed in the rest of Dravidian, and that introduction of
a two-gender system is an innovation of Telugu and the Central
Dravidian languages.

From the point of view of Parji these nouns are, of course,
neuters, and it is only from the comparative point of view that we
may speak of them as feminines. On the other hand, in the numerals
there are forms which we may speak of as feminines from the point of
view of Parji itself. The first five numerals have three sets of forms,
masculine, feminine, and neuter, the feminine forms being 1. okañ, 2. ıráñ, 3. muýañ, 4. neďañ, 5. oceñañ, and they may be used either attributively (oceñañ ayoil ‘5 women’) or absolutely (oceñañ ‘five’ (women)). Similar forms appear in Kolami (ıráñ, muýañ) and Naı̊kri (ıráñ, muýañ, nañañ).

**Formation of Nouns**

14. The noun forming suffixes of the Parji language have mostly ceased to be active, and those that can be extracted from the word list belong mainly to ancient Dravidian formations. The common suffix -ub, for instance, appears only occasionally in derivations from verbal roots functioning in Parji, e.g. uykub ‘slough of snake’ from uyk-; mostly words ending in this suffix are not further analysable from the point of view of Parji itself: polub ‘village’, mindub ‘fish-hook’, verub ‘wing’, nerub ‘vein’, kurub ‘leech’, parub ‘cream’, merkub ‘cucumber’, gerkub ‘belch’, gerub ‘ear-wax’, kedub ‘knife’, muñkub ‘sweat’. This suffix is occasionally used also to form masculine nouns: keñub ‘widower’ (keñañ ‘widow’), pökub ‘a prodigal’ (but tìn pökub ‘deserted bee’s nest’ is neuter).

The suffix -up(g) is less common; examples are, korung ‘leaf shoot’ (koñ- ‘young, tender’), ilung ‘voice’, kulung ‘stalk’, merung ‘rib of leaf’, tarung ‘liver’; we find also -eng and -ong, e.g. in marlong ‘rib’, keleeng(i) and kelong(i) ‘pumpkin’, perceeng(i), merdeeng(i), names of trees. Comparatively rare suffixes are (1) -um: cañum ‘footprint’ (dialectally also cañung), bogum pl. boqunul ‘coal’ (also bog, bogul); (2) -ka: utka ‘ropes of carrying yoke’ (vb. ut-), koñka ‘bill-hook’.


Verbal abstract nouns in -ano, -rano and agent nouns in -aned,
-raned are, of course, produced universally, but their formation is more conveniently treated in connection with the infinitival and participial forms of the verb.

16. The suffix -al which commonly forms verbal nouns in South Dravidian appears only rarely in Parji: nēnal ‘breathing, breath’, sēbal ‘saying’, ēdal ‘arrival’ (only in the phrase ēdal ēlemner of the story), kācal ‘carrying-yoke’ (kāh- ‘to carry on shoulder by means of yoke’), mimal ‘spark’, koual ‘spade’. It appears also in some non-verbal forms as kokkal ‘heron’, kākval ‘partridge’. The suffix -al also functions in Parji in forming the masculine singular of a certain class of adjectives (tayal ‘light’, n. tayał, etc.); many formations of this type also function as nouns: e.g. kūjal ‘dwarf’, geyal ‘simpleton’, etc.

The -al which forms a number of originally feminine nouns (kētal ‘widow’, etc.) is, of course, different from the above, as in this case the suffix contained originally cerebral ĭ.

17. We have noticed the -ā suffix which forms masculine nouns (toled ‘brother’, etc.) and also the fact that it is frequently associated with the vowel -i- (gōdīd ‘herdsman’, calīnid ‘son-in-law’). There occurs also a suffix -id which is used in the formation of neuter nouns, e.g. vēdīd ‘god’, cēpid ‘brush’, kīpid ‘comb’, pōcoid ‘skin of fruit, husk’, kēlid ‘feather’, cūvid ‘bean’, mīdīd ‘urad’, vittid ‘seed’, garid ‘hornet’, kāroid ‘stick of firewood’, pōtid ‘twig’, kānīd ‘species of legume’. This suffix differs from the masculine suffix -i in that the latter was originally -nd (end) whereas in the case of the neuter suffix there is no indication that a nasal was ever present; also this -id appears to be a suffix in the proper sense of the term, whereas the masculine -i, being in origin a pronominal termination, is in a category different from the usual suffixes. The distinction between the two appears in the inflection, since the neuter suffix, as opposed to the masculine -nd is always preserved in the inflection of the singular: acc. cēpidīn, vēdīdin, pōtīdin, dat. vēdī dag, cēpidūg, instr. kīpidūl, cēpidūl, etc. On the other hand, the plural is normally made by substitution of ĭ for final -d (mīdīl, cūvil, etc.) and forms of the type cēpidūl are comparatively rare.

**Plural of Nouns**

18. The formation of plurals in Parji is more complicated than that found in most of the related languages. No less than five plural suffixes are found in use, namely (1) -l and its variants -ul, -il
(verbul 'wings', gērī-l 'nails', pādcīl 'boys'); (2) -kul (telkūl 'heads', pelkūl 'teeth'); (3) -cil (cālācil 'sisters', mācil 'girls': sing. cālāl, māl); (4) -er (muttaker 'old men'); (5) -ov (-ev), e.g. tallow 'mothers'. These five suffixes fall into two distinct classes; the first three are the noun-plurals proper, and are normally not found outside the nominal inflection. They also, in contrast to the last two, are indifferent to gender (kōckul 'kings', m., merkul 'trees', n.). On the other hand, the last two appear as the adjectival plurals of the masculine and neuter respectively (eder, edov from edo 'good', etc.), and the same suffixes appear also in the inflections of pronouns and verbs. It is clear that in the case of such nouns as muttak 'old man', pl. muttaker, the word is adjectival in origin, and this normally accounts for the presence of this suffix in the declension of nouns.

The same dichotomy is found throughout the Dravidian field, and in Tamil, etc., plurals of the type talaivar 'headmen' (S. talaivōn) are formed with what is properly the plural suffix of adjectives, and such words are themselves normally of adjectival origin. On the other hand, the multiplicity of the specifically nominal plural suffixes is exceptional. Usually only one such suffix appears, or variants of one (Ta. Ka. -gal, Te. -ulu, Go. -k, -yy, etc.). But in Kolami-Naikri a set of plurals identical with those found in Parji appears, e.g. Naik. nālka-l 'tongues'; kūrasul 'sambhars'; talkūl 'heads'; mutarašil 'old women' (S. murtal); bhoyaker 'fishermen', atikev 'paternal aunts'. The agreement between the two languages demonstrates the antiquity of this complicated plural system, and it therefore becomes important for the study of the Dravidian plurals in general.

On this topic we need say little here beyond pointing out the fairly obvious fact that the plural -kul is a double plural made by adding the plural suffix -ul to a word already supplied with the plural suffix -k; in Pj. pelkūl, Kol. palkūl, Naik. palkūl 'teeth', for instance, an older plural form which appears in Gondi as palk; has been extended by the addition of the alternative plural suffix -l. Likewise, in Ta. Ka. kal, gal, etc., we find a suffix made by adding -l to an old suffix -ku, which is preserved unchanged in Kui (palka 'teeth'). Clearly there were in early Dravidian two independent plural suffixes of the noun k and l, about whose original distribution it is not now possible to say anything: developments have been either that one is preserved at the expense of the other (in Telugu -l,
in Gondi -k); elsewhere a combination of the two has replaced both (Ta. Ka. kał, gał); in Parji, as in Kolami-Naikri, an original multiplicity has been preserved, though here the k-suffix has been invariably extended to -kul.

19. The -l plural appears as -l when a vowel precedes, and as -ul or occasionally -il when a consonant precedes. We have simple -l in the case of words ending in the suffix -i: götül, görül, kukondil, ilil, götül, nur-nil, ulil, pakkil, verekil, madil, kandil, kerdil, iiril, boqcil, kipril, āril, muniil, kurkil, from göti 'pebble', gēri 'mail', kukonći 'panther', ili 'bear', göli 'jackal', nur-nil 'mosquito', ulil 'garlic', pakki 'stool', verek 'paddy', madil 'axe', kandi 'bead', kerdil 'cajanus indicus', iiril 'crab', ēril 'wooden part of ploughshare', boqcl 'a species of fish', kipril 'shell of egg, snail', etc., āril 'saw', muni 'tip, point, kurki 'tadpole'. Similarly in the case of words ending in -u: kudul, kudul, ēnu, ulul, tōul, cerul, from kudul 'sod', kudul 'thigh', ēnu 'elephant', ulul 'iguana', tōul 'rope', cerul 'tank'. These words have usually lost final -g (8.), and consequently we occasionally find plurals in -wul which are of a more original type: piruwul 'intestines' (also pirul), ūluwul 'bananas'.

This suffix is added to all nouns ending in -a, and before it, as already pointed out (2.), a is changed to e, as it is before other inflexional endings. Examples are: cukkel, cilvel, porrel, vendrel, bommel, dorhel, cecel, kaddel, piikel, căkel, vākel, juvel, kerbel, ētel, nettel, mēvel, mūdel, piircel, ḍokkel, pindel, coddel, kavel, kovvel, nevakel, tummel, mōcel, powel, joppel, burkel, cōrel, kēmel, gufel, pinwel, mūvel, mervel, from cukka 'star', cīlva 'brook', porra 'bush', venqra 'hair', bomba 'eye', dorba 'lung', cella 'branch', kadļa 'unripe fruit', piqka 'seed, pip', cāka 'thorn', ṣāya 'field', juva 'well', kerba 'egg', tīta 'bird', netta 'dog', mēva 'female goat', mūda 'hare', piirka 'squirrel', ḍokka 'lizard', piinda 'fly', codd 'ant', kavva 'tortoise', kovva 'red-faced monkey', nevaka 'worm', tumma 'quail', mōca 'crocodile', pova 'blister', joppa 'cluster, bunch', burka 'gourd', cōra 'pot', kēma 'razor', gufta 'pool', piimma 'bund of field', mūva 'dancing bell', mervel 'grandchild'.

In the case of words ending in the suffix -d (17.) this plural suffix is substituted for the final -d; occasionally in the case of masculines in -id, e.g. mayil, gādil, Boyil, from mayid 'man, husband', gādil 'herdsman', Boyid 'Muria Gond', and normally in the case of
neuters: karcil, pottil, civil, kãdil, vãtil, vãdil, gardil, from karcid 'stick of firewood', pottid 'twig', civid 'bean', kãdíd 'feather', vãtil 'seed', vãdil 'god', gardid 'hornet'. Normalized plurals in the case of such words are exceptional: cãpidul from cãpid 'brush'.

20. Elsewhere the suffix appears as -ul, more rarely -il, both vowels being in the nature of anaptyctic vowels. The variety -il is comparatively rare, and usually, though not invariably, it is found after words ending in a palatal consonant. Examples are: paçcil, kerjil, nelil, puril, garadil, kirkotil (also kirkooil), from paçic 'boy', kerij 'leaf umbrella', nelii 'moon, month', purut 'insect, worm', garad (S.) 'donkey', kirkof 'gnat, mosquito'.

The plural -ul appears only rarely after monosyllabic stems having a short vowel, because in such words the -kul plural is the rule (21.), but there are a few examples: kanul, kuyul, evul, from kan (S.) 'eye', key 'hand', ev 'leaf'. It is the plural normally used after monosyllabic nouns containing a long vowel (for exception, see 21.), e.g. bãmul, pãmul, ãmul, mõmul, põmul, põmul, põmul, kãkul, kõkul, kãdul, kãdul, kãril, nãmul, tãkul, from bãm 'snake', pãm 'corner', ãp 'hive', mõm- 'fish', põm 'louse', ãÕ 'tiger', pã 'flower', põl 'milk, female breast', kãl 'leg', kãk 'mushroom', kib 'artichoke', kãd 'rafter', kãd 'leaf cup', kãr 'kodon', nã 'sesamum', tãk 'hair'. It is used also with stems ending in a double consonant (exceptions, see 21.), e.g. cepmul, korrul, karrul, boggul, podidul, from cep 'flesh', kor 'hen', kar 'bamboo shoot' (stems—korr-, karr-), bóg 'charcoal', pod 'thing' (with variants boggu, poddu, 3.); and with those ending in nasal + consonant, e.g. ambul, cindul, capgul, from amb 'arrow', cind 'son', capg(i) 'crushed rice'. The -ul plural is normal after disyllabic stems: kãkkorul, kilamul, kuplongul, ãmurerul, kultulul, mõjilul, nãgilul, puyilul, peredul, marlongul, mõlanguel, kurtbubul, cavilul, payarul, pidirul, mindelbul, kãtamanul, mũngramul, vãcomul, gãdul, kõngamul, from kãkor 'armpit', kilan 'joint', kuplong 'cheek', ãmër 'twin', kulur 'crane', cãdir 'porcupine', mõjil 'peacock', nãgil 'plough', puyil 'ploughshare', pereul 'river', marlong 'rib', mõlangu 'forest', kurtbub 'leech', cavil 'mortar', payur 'green gram', pidir 'name', mindel 'fish-hook', kãtam 'stem of leaf', mũngram 'nose-ridge', vãcom 'beam', gãd 'beard', kõngam 'yoke (of bullock)'. In gãdul 'beard' the southern dialect shows a contracted plural of a type familiar in Telugu and Kolami-Naikri. In the northern dialect normalized
forms only are used in the case of words ending in -om (= am); it is possible that further investigation of the southern dialect would yield more examples of contracted plurals from nouns of this type.

An irregular plural is found in the case of the word barōv 'bullock' which makes the plural baral.

The plural -ul is also normal in the case of nouns ending in consonant groups, which in their uninflected form develop an auxiliary vowel and appear as disyllabic. Examples are: korygul, cerput, kulungul, merkul, pindgul, cadnul, nerkul, vedrul, verbul, urgul, elbul, kedbul, kurbul, perkul, cindgul, from koryung 'leaf-shoot', cerup 'sandal', kulung 'stalk', merud 'medicine', pindup 'frying pan', cadum 'footprint', nerub 'vein', vedri 'bamboo' (stem vedr-, vedur-), verub 'wing', urup 'spotted deer', olub 'white ant', kedub 'knife', kurub 'pit', peruk 'grain of rice', cindup 'bracelet'.

21. The plural suffix -kul is normally used with monosyllabic stems ending in a single consonant, e.g. kelkul, pelkul, telkul, merkul, cirkul, elkul, muykul, pypkul, karkul, viltkul, kolkul, palkul, parkul, killkul, from kel 'stone', pel 'tooth', tel 'head', meri 'tree' (stem mer-), cır 'buffalo', el 'rat', muy 'black-faced monkey', muy 'kosam fruit', kar 'young tree' (but karr- 'bamboo shoot', pl. karrul), vil 'bow', kol 'a kind of pulse', pal 'fruit', par 'garden', kil 'parrot'.

With words ending in a double consonant (-pp-, etc., finally -p, etc.), the suffix -kul is in competition with the suffix -ul. Words of this type taking -ul are listed above; the suffix -kul appears in pelkul, vatkul, potkul, kuckul, bokkul, papkul, from petti (st. pet-) 'post', vat 'finger ring', pot 'clapping of the hands', kuu (kuuccu) 'stump of tree', bot 'drop', pop (pappu) 'split bamboo'.

In the case of words having a long vowel, or more than one syllable, or terminating in nasal + consonant, the suffix -kul occurs sporadically instead of -ul, which is normally used in these words: värkul, pāpkul, cāpkul, kēkul, tin kul, pūnkul, pitulkul, cereyakul, kondkul, pendkul, from vär 'root', pāp 'child', cāp 'beam', kēi (stem kē-) 'winnowing fan', tin 'beo', pūn 'corner' (also pūnul), pitur 'crumb', cereya 'one of a pair of bullocks' (but this word seems not to be used in the singular), kondi 'mountain' (stem kond-) pend 'pig'. Names of fruits containing a long vowel tend to prefer the plural in -kul, which may be due to the influence of palkul 'fruits', e.g. kōndkul, cirkul, nhādkul, from kōnd(i) 'marking-nut', cēr 'chironji-nut', nād(i) 'jamun'.

NOUN


23. There appears also to be a plural in -til, although this is very rare: cartil, pl. of car ‘neck’, wärtil, heard in one village instead of the more usual värkul, pl. of vär ‘root’. This plural appears also in navurtill ‘gums of teeth’, though here no corresponding singular form is available. This type of plural may also have been present in purtil, pl. of purut ‘worm, insect’, since the usual form of this word in Dravidian is without such a -t (Ta. Ka. puru, etc.), and it may have been introduced through a wrong analysis of the plural.
In origin this suffix is probably merely a phonetic variant of the suffix -cil.

24. The masculine plural in -er is properly an adjectival plural: 
eder, pišiter from edo ‘good’, pišit ‘little’, etc.). It appears
commonly in connection with formations in -al which do not differ
fundamentally from the corresponding adjectival type, e.g.
dongalar, koreyalær, kummaralær, kujalær, guneyalar, from dongal
and guneyal ‘magician’. From očpal ‘boy’ we have such a regular
plural očpaler, and also a plural očkul based on a shorter stem.
There are nouns having a suffix -k which make a plural of this kind:
muttak ‘old man’, kicel ‘fire kindler’, pl. muttaker, kiceler.
Derivatives of the type polubed ‘village’, kopplite ‘quarrelsome
man’, which may be formed from most nouns, make always these
plurals: polubter, koppliter. It is found with some masculine terms
of relationship: tāter, tender, ayiler, from tата ‘father’, tend
‘father’, ayil ‘mother’s brother’s son’, and sporadically from other
masculine nouns: parjė ‘Parjas’. The word toled ‘brother’
forms commonly toler but also tolenkul.

25. The plural -ov which is properly the neuter adjectival plural,
appears with a few female nouns of relationship: iyov, talov,
andilov, tandilov, bayyov, from iyu ‘mother’, tal ‘mother’, andil,
tandil ‘elder brother’s wife’, bay ‘elder sister’. In the southern
dialect there appears an alternative form -ov: bayev ‘elder sisters’.

DECLENSION OF NOUNS

26. The stem of the normal Parji noun undergoes no change in
decension. Changes of stem are found only in those nominal forma-
tions which are derived by means of the pronominal suffix -ed
from adjectives (berted ‘big man’), nouns (polubed ‘villager’), and
verbs (ciraned ‘giver’), and also from a few nouns of similar forma-
tion in -id. These formations substitute n for d in the oblique cases,
e.g. bertenug, tolenug, dat. sing. respectively of berted ‘big man’
and toled ‘brother’. In the genitive singular this form of stem
functions without the addition of any further termination (as in the
pronouns of the 3rd person), e.g. tolen cind ‘brother’s son’. Evidence
for the accusative is scanty, but the form tolenin is recorded, and on
the analogy of the pronoun this might be expected to be the normal
form. The nouns in -id are somewhat more complicated, since they
also use normalized forms: acc. podidin, gen. namayidin from
poddī father-in-law and namayid husband's younger brother. More original forms are found in acc. calīn and gen. namayin from calīn 'son-in-law' and namayid husband's younger brother. The word gaddī 'herdsman' inflects outside the nom. sing. as if the stem was gaddi-: acc. gen. gadin, dat. gadi.

27. As usual in Dravidian there is no special nominative form in the case of most Parji nouns, the simple stem functioning as the subject of the sentence: pāp armo 'child is crying', manja vermed 'man is coming', etc., etc. But the formations with pronominal suffix mentioned immediately above have a distinct nominative form (in -od), and in this respect, as in others, they follow the pronominal declension.

There is also to be found a number of nouns which when used as subject of the sentence, or when quoted independently, terminate in a vowel -i which disappears in the plural and in the inflected cases. For instance, in the case of the word mīnī 'fish' the plural is mīnul, the dat. sing. mīnug, making it quite clear that the stem of the word is mīn- (as in other Dravidian languages). The same thing is found in the case of pēnī 'louse', pl. pēnul, stem pēn-, kūki 'mushroom', pl. kūkul, stem kūk-; likewise in meri 'tree', merkul 'trees', mer tōl 'bark of tree'. Other words which contain such an additional -i are vedri 'bamboo' (st. vedr-, vedur-), kurṭubi 'leech', merkubi 'cucumber', karri 'bamboo shoot', kollī 'threshing floor', caygi 'grain of crushed rice', curdi 'kind of bee'. It appears very commonly in connection with the names of trees and their fruits: elī 'pipal' (ēl meri), irpi 'mahua' (irup meri), cōki 'kadamba', nanmi 'Anogeissus latifolia' (nam meri), tumbrī 'ebony' (stem tumbr), nadī Eugenia jambolana, 'jamun' (st. nāl-), merendgi 'Terminalia tormentosa' (st. merdeog-), percengi Nyctanthes arboristis (st. perceng-).

In some cases the use of this -i shows a tendency to spread, e.g. medī 'mango' makes a plural medul indicating that the stem is med-, but in composition we find medī meri, though usually the -i is not preserved in this construction (mer tōl, etc.). From kēti 'winnowing basket' (st. kēl) a loc. kētī is noted, but also ketti.

The nature of this -i is not altogether clear, and there appears to be nothing exactly like it in the related languages. What seems certain, however, is that it is not in the nature of an auxiliary vowel; as such Parji uses -u sporadically (gāvu 'tiger') after the fashion of other Dravidian languages, but not -i. The vowel -i here seems to
be an emphasizing enclitic which appears elsewhere from time to
time in the grammar (e.g. adug-i ' therefore ', ' for that very reason ').
It has become permanently attached to certain nouns when used as
nominatives, or absolutely, by a process which is not now very clear.

28. The termination of the accusative is -n, -in and it is identical
in form with one kind of genitive. The termination appears as -n
after vowels, and as -in after consonants. The forms corresponding
in Kolami-Naikri are -n, -un, and it appears that i and u which
appear before the termination in the two languages respectively,
are auxiliary vowels put in to help the pronunciation. Examples of
the accusative of words ending in -i and -u are: kuo'kūn, gölin,
ënu, uñun, from kuo'kūn ' panther ', göli ' jackal ', ënu ' elephant '
and uñu ' iguana ', and all other nouns terminating in this way
form their accusative so. Nouns in -a change this a to e, as in other
inflected forms: rimmen, netten, gāden, vāyen, from rimma
' lemon ', netta ' dog ', ganda ' cloth ' and vāya ' field ', and all the
rest likewise. Examples of accusatives in -in from words ending in
consonant: pāpin, pallin, mokomin, cirin, nīrin, bārawin, pāvin,
from pāp ' child ', pal ' fruit ', mokom ' face ', cir ' buffalo ', nīr
' water ', bāraw ' bullock ', pāv ' way '; likewise in all plurals:
cirkul, cindul, from cirkul ' buffaloes ', cindul ' sons ', etc., etc. The
few nouns in long -u follow the practice of nouns ending in consonants
in this respect: dūvin, pāvin from dū ' tiger ' and pū ' flower '.

29. The employment of the accusative form is optional in
Parji, and the uninflected stem may itself function as the object of
the sentence, and frequently does so. The only exception is the type
of noun formed by pronominal suffix (berted, etc.) which in this form
can only be nominative. This option in the case of primary nouns is
found widely in most Dravidian languages. The optional nature of
the use of the causative may be illustrated by giving examples in
which (a) the accusative is used and (b) it is not used:—

(a) ënu manjen cūrotō ' the elephant saw the man ', ōd kōbin
mayukmed ' he is sharpening his knife ', ën pallin petten ' I picked
a fruit ', ñōdunōd ënu kafën ' I tied the elephant with a rope ',
netten kāyemed ' he is calling his dog ', pāpin tittip ' feed the child '
biley ellin cumata ' the cat caught a mouse ', pāvin apōd ' he crossed
the road '.

(b) ën ok: kol ūndēn ' I threw a stone ', okti pāta ūb ' say one
thing ', ën ceppul tinmen ' I am eating meat ', nīr ender ' bring
water ', okek cājur ' build a house ', muţeti nīr kopik ' fill water in
the pot', vercil udipur 'measure the rice', keyul notted 'he washed his hands', pured kaqten 'I crossed the river', ayal perkul uño 'the woman carried away the rice', kędil puykur 'pluck the feathers'.

30. At the same time there is not complete equivalence of the inflected and uninflected forms. The inflected accusative is used by preference when some definite object picked out from the rest is referred to: i vercilin udip 'measure this rice', an olekin vered uño 'the flood carried away my house', kędlin kandupno 'he is looking for his knife', korrin an lege ender 'bring the fowl to me', dongal an cirin donged 'a thief stole my buffalo'.

The normal order of words in Parji is subject, object, verb. This order may be changed for emphasis or other reasons, and when the object is expressed out of its usual order, it almost invariably appears with the accusative termination: ciyankul nän etter paćiil mācilin 'what did the elders say to the boys and girls', mācilin cirin paćiil meykitar 'the boys rub charcoal on the girls', tīta kojkomor merin 'the bird is pecking the tree', gōli pokra ge ḍūvin 'the jackal will say to the tiger', mālin eke kukondi cumata 'a panther has seized the girl'.

A verb may have two objects; in such cases the nearer object will be uninflected and the more remote object will take the accusative termination: cirin pēl pūl 'milk the buffalo', tāta cindin koppil tōtied 'the father explained (the meaning of) "quarrel" to his son', bokren tōl olec 'he skinned the goat', pāpu gāvin pēl unno 'the calf is sucking the cow', kelong cekkal bāralin titita 'he will feed the parings of the pumpkin to the bullocks'.

There exist many combinations of noun and verb which have acquired practically the status of compounds, and in such cases the uninflected form of the noun is invariably used, mēl un- 'to drink liquor', pēl pūd- 'to milk', vēy tin- 'to eat boiled rice, to dine', cāva un- 'to drink pej, to take lunch', cāra tin- ' (cow) grazes', vercil wīt-, koy- 'to sow, reap rice', kerbel iṭ- 'to lay eggs', mūṭṭi aḍ- 'to beg', bāta cāj- 'to work', kic ūḍ- 'to kindle fire (by blowing)', nīr alk- 'to sprinkle water', ole kaṭṭ 'to build a house', curca cāj- 'to marry', māva aṭṭ- 'to harrow', tel ur- 'to comb the head', cond vāṭ- 'to open the mouth', nūl nengr- 'to spin thread', tel mac 'to rub earth in the head (to cleanse it)'.

31. What appears to be an accusative in -i is heard from time to time: e.g. i polbi cāru oram 'we cannot see this village', coy jan cinduli oygen 'I have carried six children (on my lap)', korolī ciur
'give the bride', álwi kuñeti iḍ 'put the banana in the basket', carri patti conḍ moted 'taking hold of his neck he kissed his mouth', palli cāk cāṛ 'taste the fruit', or merami tuter 'they set fire to the jungle'. This might be a mutilated form of the accusative, with the final -n dropped, but on the whole this does not seem likely, since final -n is not dropped in other formations. Consequently the most likely explanation is that we have here the enclitic -i which is found in some words in the nominative, but whereas in the former case it is attached permanently to only a small number of words, here it seems that it may be added at will to any word which appears as the object of a sentence.

32. The instrumental suffix is -od, or if a vowel precedes, -nod. The same variation occurs in the corresponding Kolami-Nalkiri suffix -ad, -nad. Examples of -od after consonant: pāvo, kebro, kelaykudo, kotado, cavo, ambo, from pāv 'way', kebro 'knife', kelaykudo 'dream', kotado 'spade', cavo 'pestle', ambo 'arrow'; similarly in plurals: kelaykudo, ayeilo, kūlo, from kelaykudo 'stones', ayeilo 'women', kūlo 'horns'. Examples of -nod after vowels:—

-a (which becomes -e as usual)—vando, gando, mēveno, tāteno, koyeno, kōkreno, from vandro 'finger', gando 'cloth', mēva 'female goat', tāta 'father', koye 'stick', kōkra 'bill hook'.

-i—gērinio, dōtinio, ārino, from gēri 'nail', dōti 'dhoti', āri 'saw'.

-u—ēnumio, tōdunio, kudo, from ēnu 'elephant', tōdu 'rope', kudo 'thigh'.

The extra -i of the nominative may be sometimes retained in this case: kētinio, vedri, from kēti 'winnowing basket', vedri 'bamboo' (normal stems kēt-, vedr-, vedur-). Further an extended instrumental form in -ino sometimes appears after nouns ending in a consonant: nūlinio, keyino, tōlinio, from nūl 'thread', key 'hand', tōl 'skin'.

33. The use of the instrumental calls for no elaborate discussion. It exhibits no serious differences from the use of the case elsewhere, and it appears, as in other languages, both as instrumental proper, and as a sociative:—

(a) oṣipod oṣay oṣayur 'sweep the courtyard with a brush', pend mushtudo vār pucoto 'the pig extracted roots with its snout', gupper kōkreno erkiyam 'we cut down the undergrowth with a billhook', botten tūkod tutipur 'block up the whole with earth', gāy jātinio pindel valikmo 'the cow is switching away flies with its tail', ān kelaykudo cūren 'I saw by means of a dream', etc., etc.
(b) őnoł polubtii cenden 'I went with him to the village', innol án bele cenden 'I too will go with you', mèva ok łuvoł bêt eña 'a female goat met with a tiger', etc., etc.

34. The termination of the Dative is in the Northern dialects -g, after a consonant -ug, and in the Southern dialect -y, -uy. The latter form is used also in the North in the case of the personal pronouns only: anuy, inuy. The original of the two forms is -yg (-ung); in the South the nasal has been preserved with suppression of the final consonant, and in the North the nasal is lost and the final consonant preserved. The termination is identical with Kolami-Naikri -y, -uy, which is likewise out of -yg, -ung.

Dative from words ending in vowel: madig, jatiq, marjig, gōlig, ēnug, netteq, kerbeg, verkeq, from maq 'axe', jāti 'tail', marji 'shame', gōli 'jackal', ēnu 'elephant', netta 'dog', kerba 'egg', verka 'pleasure'; S. madiy, gōlīq, ēnuq, netteq, etc. Dative from stems ending in consonant: narug, pāpug, nendum, pañilug, kētug, kemburug, ēpīdug, tolenug, from nar 'fear', pāp 'child', nendi (st. nend-) 'heat of sun', pañil 'cold', kēti (st. kēt-) 'winnowing basket', kembur 'medicine, remedy', ēpīd 'broom', toleq (obl. st. tolen-) 'brother'; S. naruy, pāpuy, nenduy, etc. After plural: cindulug, pāpkulug, murulkulug, S. cinduluy, etc.

35. The uses of the dative may be illustrated by a few examples. It will be noticed that in accordance with Dravidian usage it is regularly used with verbs meaning 'to fear', and that it is frequently used in a causal sense: ēnuq vey ciyur 'give him his dinner', pāpug pēl untip 'give the child a drink of milk', ān in ciyug gāy pawluran 'I will exchange a cow for your buffalo', 'pāpkulug īn nā ci rat 'what will you give to the children', ān ēpīdug veqen 'I have come for the broom', vēlīqg bokren katrad 'he will sacrifice a goat to the god', cēn re kindik mēlqg 'go for a little liquor', łuvoł nārcomed 'he is afraid of the tiger', nenduy markub pēpno 'on account of the heat of the sun sweat is coming out', pañilug ciquned 'he is stiff with cold', nuriług ān tuwen 'I did not sleep for mosquitoes', tīcer cenvurug 'on the third Saturday', łuwin tōlug andikter 'they killed the tiger for its skin', in pōlug ām ̄ubaram 'we will speak about your village', marjig ābu oran 'I cannot speak for shame', verkeq 'for pleasure, gratis', pal nendum pāñoto 'the fruit has ripened on account of the warmth of the sun'.

36. The genitive relationship is expressed in various ways in Parji. Nouns may simply be placed in juxtaposition without inflection.
When inflected there are two main suffixes, -n, -in and t, ta. As a rule some words will take exclusively one suffix, and other words exclusively the other, but there are traces of some original difference of meaning between the two and occasionally both forms may be found in the case of one word illustrating the difference between the two. There is also a suffix -a occurring more rarely, mostly in a few stock phrases, and no longer freely used. From the two main forms of genitive, but mostly from the -t form, secondary nominal derivatives may be formed.

37. Nominal composition (saṣṭhi-samāsa) in lieu of genitive inflection is ancient and widespread in Dravidian, and in Parji (in contrast to Kolami where it has become rarer as against the inflected genitive) this usage remains common, not only in stock phrases, but as a common alternative to the genitive in general. Examples are abundantly available: tel tākulu 'hair of the head', meram pāv 'forest path', pered ḍaḍḍi 'bank of river', medi pat 'mango fruit', merkub ḍongal 'a stealer of cucumber', gāy munda 'a herd of cows', gurrol geol 'horse's mane', kar cid kīra 'a heap of fuel', pōkal nīra 'sunbeam', vṛci cen 'head of rice', ipī pilot 'shell of crab', kic pad 'fire place', pīla ilug 'sound of the throat, voice', pū porra 'flower bush', pelac ole 'house of the priest', cīr ceppul 'buffalo flesh', bōd kurub 'hollow of the navel', copla peḷi 'post of machan', kond kanṭi 'slope of mountain', mer nīra 'shade of tree', oke pūn 'corner of house', penul gūḍa 'pig styke', kēl caṭuṅg 'foot print', pū kuṭuṅg 'stalk of flower', tin ēp 'bee hive', ḍiḍa kekkul 'hailstones', gulla kipri 'shell of snail', ḍu vādel 'tiger's stripes', kipī karrel 'teeth of comb', ili pēl 'bear's milk'.

Uninflected plural forms may also appear freely in genitive function: canḍarkul ḍaggā 'the story of the weavers', tilēr verbul 'feathers of birds', pēnul kibet 'eggs of lice', cāṅkulk māṭa 'cemetery', ayeil kām 'womenc's work'.

38. The genitive in -n (-in) may be illustrated by such examples as kōcin poral 'the king's peons', baravin mola 'the price of the bullock', kōnden caṭuṅ 'footprint of bison', tāten pīdir 'the father's name', tolen eind 'brother's son', gāyin pāp 'young one of cow', Bhādtun ole 'Bhadu's house', korrin ceppul 'the flesh of the hen', pelacin aiyil 'wife of the village priest', doren aley 'the merchant's wife', māmen māl 'maternal uncle's daughter', nevaken pī 'excrement of earthworm', dāvin potā 'tiger's belly', bāmin jāṭi 'snake's tail', kukondin tōl 'panther's skin', kerben poci 'the
shell of the egg’, catten kõna ‘the corner of the mat’; cindulin olekul ‘sons’ houses’, tutelin kerbel ‘the eggs of birds’. This genitive is preferred to the uninflected construction when a definite, individual thing is involved, e.g. i vēlidin guḍi ‘the temple of this god’, as opposed to vēlid guḍi ‘temple (in general)’. In such few cases as can be found where both forms of genitive are used with one word, this form is used preferably in a possessive and partitive sense, e.g. geren pidir ‘the name of the city’, dēcen bāgek, geren bāgek ‘a part of the country and a part of the city’, as opposed to dēcet log, goret log ‘the people of the country, the people of the city’. For the use of the two forms of genitive side by side, cf. bokren carto bula ‘the neck bone of the goat’.

39. This form of genitive is capable of being extended by the addition of the pronominal suffixes -o (nt. sing.), -ov (nt. pl.), -ed (m. sing.), -er (m. pl.). Such forms are recorded in predicative usages such as the following: i gōla tōlini ay ‘this drum is of skin’, i olek kōcino ay ‘this is the king’s house’, i paḍ ēnuño ay ‘this is the elephant’s place’, i ëdū meramino ay/pūrino ay ‘this rope is of grass/straw’, i kēndil korrinov, a kēndil peradenov ‘these feathers are hens’, those are pigeons’, a manja kocined ay ‘that is the king’s man’. When the noun is in the plural this -o is occasionally added to the plural provided with the genitive suffix (irpulino of mahua flowers’), but more frequently to the simple plural stem: amot pōloto, ebe aycilo ay ‘our (work) has finished, now it is the women’s’, i paḍ padoilo ay, i paḍ muttakero ay ‘this is the boy’s place, this the old men’s’, i olek irul kōcukulo ay ‘this house belongs to the two kings’, i olekul an múvir cindulov ay ‘these houses belongs to my three sons’. The form is occasionally used in other types of constructions, e.g. etoḍ condla pāta pōlaya manjeno ‘the speech of a man’s mouth never ceases’ (where the genitive is out of order), and i padoilo curco crayi ‘the marriage of these boys has not taken place’.

Theoretically these formations should be capable of being declined as nominal stems (*kōcinenaug, *kōcinerug, etc.), but no such forms are recorded. In any case they are likely to be rare.

40. A formative -n, -in appears in Parji in such predications as in ēr manjen ay ‘whose man are you?’, an vercil viiturun manjen ay, ‘I am the man who is sowing the paddy’, an i dēcet kōcin ay ‘I am the king of this country’, ām kōc cindulin ay ‘we are the king’s sons’, ān nāto cetrin ay ‘what kind of a ksatriya am I’.

The form is equivalent to the genitive, and to the accusative, but
neither case is appropriate in such a construction. Nor is anything just like it found in the related languages, and the original nature of the formative remains obscure.

41. The second form of the genitive ends in -t or -to (S. to), the former after a vowel, the latter after a consonant:—

(a) muttet nîr ‘the water of the pot’, jwette nîr ‘well water’, guvette nîr ‘pool water’, cîng pallit ât ‘the cîngpalli market’, i décet koc ‘the king of this country’, kelor olet mîl, mâli olet pâ ‘liquor from the distiller’s house, flowers from the gardener’s house’, geret lôg ‘the people of the town’, moret manja ‘a debtor’, pitit bonnet manja ‘man with small eyes’, vâyet meram ‘grass of the field’, burrit kulung ‘the handle of the spoon’, vandet bol ‘knuckle of finger’, rekhet kêndil ‘the feathers of the wing’, cerut nîr ‘water of the tank’.


42. A characteristic of this form of genitive is that it frequently has a local sense. This is clear from the above examples, and also such as the following: edromta pindi ‘the fly on (his) chest’, baṭa lôg ‘the people in the open space’, â gappet perkul ‘the rice in that basket’. Among other uses we may note that it is used to indicate the material of which some object is made (tükta putra). The proper possessive suffix being n, -in, this suffix is used when the noun so inflected does not indicate the possessor, but rather the possessed, e.g. enun pûp ‘the elephant’s young one’, but enut manja ‘the elephant man’, the man connected with the elephant, the man who owns the elephant’.

The local sense mentioned as a characteristic of this suffix, is in accordance with the fact that it is the same t which appears in the locative suffix -tî, the enclitic particle -i being added in the latter
case. Furthermore in Naikri-Kolami this suffix -t appears by itself as locative termination: Naik. ārut 'in the village', ellat 'in the house'; and on the basis of this an attributive case in -ta is built, which functions as an alternative to the genitive in the same way as Pj. t, to (-ta), e.g. Naik. nuvita īr 'well-water', ārta lōkūl 'the people of the village'. In Parji the enlargement of the locative to -ti has allowed the two suffixes t and to to acquire the same syntactic use, their choice depending on whether the word ends in vowel or consonant, as noted already. But a difference of usage can still be observed in comparing the phrase jucet nīr 'well-water' with the predication ī nīr juceto āy 'this water is from the well'; in the latter type of expression only the form -to (-ta) is used.

43. Derivatives by means of the pronominal suffixes are formed from this genitive, and more frequently than is the case with the first genitive, e.g. masc. sing. polubted 'villager', nt. sing. ḍōra poṭtēta 'pregnant woman', masc. pl. polubter 'villagers', nt. pl. cūrīlov 'women who sell glass bangles (cūri, pl. cūril)'. In addition some inflections outside the third person are recorded, e.g. 1st pl. pīdir cīla polubton gōli bottetom 'we belong to a village without a name, we belong to a jackal's lair'; 2nd sing. īn nāto kāmtot āy 'what have you as your work'. So it is clear that a full paradigm may be constructed as follows:

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Of these forms the 3rd pers. masc. is much the most frequently used, and such derivatives, particularly those indicating the owner of an object, are of common occurrence: nettetēd 'the owner of the dog', ocantēd 'the owner of the hawk', cirkultēd, gāyultēd 'the owner of the buffaloes, cows', koppiltēd 'a quarrelsome man', mādu polubter 'the people of three villages', bakta gējeltd 'a bow-legged man', kuṇetēd 'the man carrying the basket', pēlētēd 'partner', oleetēd 'householder'.

The forms of the third person are capable of being inflected as nominal stems, e.g. polubtenin acc., polubtenug dat., polubtenοd instr.; plur. polubterin, polubterug, etc.; nt. pl. acc. cūrīltovin.

44. The genitive in -a is comparatively rare in Parji, but as its antiquity is guaranteed by the related languages (Ka. kalla, billa,
kāla, etc., Kittel, Grammar, p. 54), it may once have been more frequent. Examples recorded are: mīna cāka ‘fishbone’, mīna tāpa ‘a trap for catching fish’, tūka kurub ‘a clay pit’, eva kerij ‘a leaf umbrella’, potta töl ‘the skin of the back’, eva kulung/merung ‘stalk/rib of leaf’, perka nīr ‘rice water’, perka podil ‘flour of rice’, ēnra pāpku ‘twin children’, pēla pōkal ‘milk time’, pēla kerba ‘a milk egg, i.e. fresh egg’.

A genitive in -na (cf. Kol-Naik. -ne) appears only in pūna cēpi, name of a flowering plant used to make brushes.

45. The locative suffix is -ti, i.e. t + i (see above): polubti, peredti, merti, putkalti, edromti, gappeti, etc., from polub ‘village’, pered ‘river’, meri (st. mer-) ‘tree’, putkal ‘anthill’, edrom ‘chest’, gappa ‘basket’, etc.; likewise with plurals: vāyelti, merkalti, from vāyel ‘fields’, merkul ‘trees’.

Examples of the use of the locative are:—

ī polubti mēdad ‘he stays in this village’, nēdilti unded mēdad ‘he is sitting on the ground’, ev būtitī cinoto ‘a leaf is stuck on the wall’, ān kondti kokken ‘I ascended the mountain’, netta manjen keyti kacata ‘the dog bit the man on the hand’, condli nevur cenmo ‘mouth waters’, nevaka minjoubti kōtaid ‘he will attach a worm to the fish-hook’, keyti vat kēlti paney tundic kuñur ‘put rings on his hand and shoes on his feet’, ī mādu bāni bendelti doynkor bendā tindam ‘among these three kinds of frogs we eat the doynkor frog’, baralin pūdirti tindam ‘we eat (food at a certain festival) in the name of the bullocks’.

The locative is normally used with verbs indicating motion to an object: cakurtolti cenda ‘she will go to the cattleshed’, ān polubti veñen ‘I have come to the village’, polubti pēl uñer ‘they took milk to the village’, manden gōtamti endurrañ ‘he will take the flock to the fold’.

This case functions also in an ablative sense: ōd merti urked ‘he fell from the tree’, cōreti nīr capped ‘he poured the water from the pot’, bomneti nīr urkomo ‘water is falling from the eye’, īn vāyeti etoñ veñot ‘when did you come from the field’, bottet pucced ellin ‘he pulled the rat from its hole’.

The locative is sometimes left unexpressed and the uninflated stem used with the locative sense understood. In this case nouns ending in -a frequently change this to -e (as they do in inflected forms): ān pered ḍaḍdi unden ‘I am sitting on the bank of the river’, kēlul paḍemen ‘I fall at your feet (polite greeting)’, ˈtita ˈtana ˈguda
mēda ‘the bird is in its nest’, i mūnul ān mūde izzən ‘I put these fish in the basket’, ēwun eke kifte izzəd ‘he has hold of an elephant on his hip’, juwe izzəd ‘he fell in the well’, mer nūre undi mettom ‘we were sitting in the shade of the tree’.

46. Although the ablative is frequently expressed by the locative case, there are also some formatives which express the ablative sense specifically. One of these is -tug which appears in such examples as the following: cakurtoltug verrad veroi gadoći ‘he will come from the cattle-shed to the granary’, kondtug ir ‘come down from the mountain’, il poditug izzed ‘he came down from the roof’, polubtug wən ‘I have come from the village’, nūdiltug cullt ‘he rose from the ground’, oletug pëtë ‘he came out of the house’. The suffix (like the borrowed Ha. -le) may also be used in expressions of comparison: i mertug ā meri berto mēda ‘this tree is bigger than that’.

But in expressions of time the suffix -tug appears in quite a different sense; e.g. tolli pokkalitug tēb ‘stay till to-morrow morning’, inetug erra ‘it will do for to-day’; similarly ebetug ‘for the present’, cīta villottug ‘for the whole night’, etc. This is found rarely elsewhere, e.g. olektug ‘as far as the house’.

In the Southern dialect the suffix is -tug: inetug ‘for to-day’, etc. The variation is the same as that found in the dative.

This suffix appears to consist of the dative ending -ug added to the suffix -t which we have found elsewhere in the genitive and locative cases, and which here has the nature of an inflexional increment (cf. -tel, -tar below). This being so the second meaning is the one we would most naturally expect to find, and it is probably the more original. It is not clear exactly how the ablative meaning has developed, but there is no doubt that the suffix is the same in both cases.

47. Another suffix used in an ablative sense is ar, arre, are, to which may be prefixed the augment -t (== the second genitive suffix), producing tar, tarre, more rarely -n (== the first genitive suffix) producing -nar :-

(a) -ar, -arre, -are. mūn nūr are tirrata ‘a fish jumped out of the water’, evul mer arre ilomov ‘leaves are falling from the tree’, dū gūdare tūlata ‘the tiger escaped from the cage’, nendil arre kurdēl koṭṭed ‘he dug roots from the earth’.

(b) ān kondtar iriyaten ‘I descended from the mountain’, bām bottetare pēpmo ‘the snake is coming out of its hole’, juwetare nūr erder ‘fetch water from the well’, irūh mūnul mūletare pāṭtov ‘two fishes fell from the basket’, ōn keytar bāriya aḍiyaten ‘I asked for the
stick from his hand', *an tešlare vendo puykata* 'she plucked the hair from my head', *än keltare peneyul puccaten* 'I took the shoes from my feet', *ili rāntar veña aru polubi ūannata* 'a bear came out of the forest and entered the village'.

(c) *gūnkud kincar pēpmo* 'smoke is rising from the fire', *dwinarre bācēl* 'he escaped from the tiger'.

An extended form made by adding Halbi *le to arre* provided with the suffix -t appears in *i kelin pāv arret le gucac kād* 'shift this stone from the road'.

The above is one meaning of the suffix *ar(e), tar(e)*, and as far as our material goes it is found only in the Southern dialect. There is also another meaning, 'up to,' 'as far as,' which is also found in the Southern dialect, and which is the only one which appears in the North-Western dialect. Examples: *perēdar cenden* 'I went as far as the river'; *perēdto nīr kifel arre eño* 'the water of the river reached up to the hips'; similarly *edromul arre* 'as far as the chest', *pollel arre* 'as far as the belly', *caril arre* 'up to the neck', *perēdto nīr am olek arre veño* 'the water of the river came up as far as our house' (synonymously *olektug* according to 46).

The duality of meaning is the same as that which was met with in the case of the suffix -tug, and probably here also the meaning 'up to' is the original meaning. For the combination of the two meanings compare also Sanskrit *ā samudrāt* 'up to the sea', and 'from the sea'. Since the etymology of *ar, arre* is not at present clear, it remains uncertain which of the meanings is the more original in this case.

There is a suffix -el which may be used as an alternative to the locative: *meramel* 'in the jungle', *polbel* 'in the village', *piradel* 'during last year'. With the personal pronouns it is more commonly used than the ordinary locative: *anmel* 'among us', *immel* 'among you'.

This suffix is frequently combined with *t* to produce -tel in the same way as we have *tar, tarre* beside *ar, arre*: *kondtel* 'in the mountainous region', *baṭtel* 'on the open ground', *vāyatel* 'in the fields', *ceruel nīr mīyu cenam* 'let us go to the tank to bathe'; *tolletel* 'during to-morrow', *pīngtel* 'during day after to-morrow'. This is, quite naturally, the only form used with words ending in a vowel.

The suffix -el appears to be of nominal origin since it may receive the locative inflection: *rāntešli* 'in the forest', *meramelšli* 'in the
jungle, from the jungle', polbelti ĝeret si cended ' he went from the village to the town', kondelti cenar ' let us go to the mountain', vedruletli cenar ' they will go to the region of the bamboos'.

In a few expressions there appears a suffix -kel used in the same sense: padie cooplekel cenkel ' let the boy go to the machan', bûtekel cen ' go to work', an endu vûyekel cendel ' my son has gone to the field'. This is clearly composed of the same -el suffix, and an increment -k, but what the origin of this -k is, remains obscure.

48. Another alternative to the locative is provided by the postposition ka, kan: bagavan ka aru inka an pûp ĉajen mûdan ' I have done evil before God and before Thee', ĝeret kocin ka kaber cender ge ' they went to announce it to the king of the city', ebe ĺama caayran ka cendou ' now they had all gone to the jaws of death', pîllan ka an vandet vut paţto ' my finger ring fell into a crack', tal cenda ge mûmer ka ' the mother will go to the maternal uncles', an kan peru verei ciila ' there is not much rice with me', ok savkarin kan cender ' they went to a rich man', jama keril okti kan kuvaayted ' he heaped all the dried leaves in one place'.

Of these two forms kan is more original, and ka is a mutilated form of it. The full form is normally preserved in the South, while the Northern dialect prefers the shortened form. It may be compared directly with Tamil kaṉ which is used as a postposition of the locative case. There is evidence from Parji itself that this kan is out of earlier kaṉ, because it may take the further suffixes ti (of the locative) and -ta (of the genitive, used in ablative sense), and when these are added the ti is cerebralized by an old sandhi dating back to the time when the form was kaṉ:—

(a) kanti: pûllan kaṇṭi puccen ' I pulled it out of the crack', manjen netir kurtûbin kaṇṭi puccion ' they extracted the man's blood from the leech', ā mûvir kaṇṭi ērin endurran ' from among these three whom shall I bring'.

(b) kaṇṭa/o: murtalin kaṇṭa ko'ka pattur ' get the billhook from the old woman', tûlîn kaṇto vendrel puccion ' they plucked the hairs from the skin', am kaṇṭa mayîl ete verara ' why do not the husbands (who live) with us come'.

Alternatively this postposition may be enlarged by the addition of -tar(e) to produce an ablative sense: gâyin kaṇṭar pûpin ender ' bring the calf from the cow'.

In the forms noted above kan is found commonly construed with the first form of the genitive; it may also be attached to the -to
suffix (second genitive), producing a form toka, tokan: merto ka cokra ‘she will climb on to the tree’, polubto kan le pētar ge ‘they will go out from the village’. This combination tokan appears to have developed into a kind of independent entity, and it is treated to some extent as if it were a single postposition, e.g. munda tokan ‘in, into the tank’. If kan according to the usual rules were to be added to the second genitive of munda, the result would be *munđet kan, and we can only explain munda tokan by assuming that out of forms like polubto kan, a tokan has been extracted which is treated as an independent unit. Other examples of this form are putkalto kan ‘in an anthill’, mansto kan ‘on the sand’, vercillo kan ‘among the paddy’, jelto kan ‘in jail’, and from what has been said above they might optionally be written putkal tokan, man tokan, etc.

49. A vocative is formed by adding -ine or after a vowel -ne to nominal stems: ō ēwine ‘o tiger’; similarly baravine, peyine, merine, pendene, vānine, muttakine, bendetine from barav ‘bullock’, peya ‘calf’, meri ‘tree’, penda ‘field of shifting cultivation’, vāni ‘rain’, muttak ‘old man’, bendel pl. ‘frogs’. Or the particle -e may be added without -n-, -in-: murtacile ‘old women’. The unaltered nominal stem may itself be used in a vocative sense, cen iya ‘go, mother’; in such cases masculine stems in -al may drop the final -l: kānu from kānal ‘blind’, etc. The stem gaflid ‘herdsman’ makes a vocative gafl, losing its final -d as elsewhere in declension.
CHAPTER III

ADJECTIVES

50. Parji preserves a small number of monosyllabic adjectives of the old Dravidian type:—

pun 'new': pun ole 'new house', pun perkul 'new rice', pun nelii 'new moon', pun ganda 'new cloth';

vil 'white': vil manja 'white man', vil pū 'white flower';

key 'dark red': key cōra 'dark red pot';

pay 'green': pay meram 'green grass', pay pottil 'green twigs';

kor 'young, tender': kor pāp 'young baby'.

In attributive use these adjectives are uninflected, as elsewhere in Dravidian. When used predicatively they are inflected in the number and person of the word with which they agree, according to the following scheme:—

\[
\begin{array}{ll}
    & \text{sing.} & \text{plur.} \\
1. & \text{punen} & \text{punom} \\
2. & \text{punot} & \text{punor} \\
3m. & \text{puned} & \text{puner} \\
n. & \text{punot} & \text{punov} \\
\end{array}
\]

Examples of such usage are: ān vilen āy 'I am white', ī pūvul vilov āy 'these flowers are white', ād amle vilen āy 'he is whiter than us', ī cōrel keyov āy 'these pots are dark red', ān ole punot āy 'my house is new', etc.

The forms of the third person may function independently as nouns: puned veñed 'the new man has come'; and as such may take the inflections of the noun, e.g. acc. punovin ender 'bring the new ones'.

A plural vilociil beside the normal vilov is recorded on one occasion.

51. The adjective eño 'good' differs from the above only in its final -o in the attributive form. The inflected forms are identical with the above, e.g. 1st sing. ān eden mēdan 'I am good', 3rd nt. jōba undōd nīr edot erra 'when the mud settles the water will be good'.

The adjective āta 'old, stale, worn out' (āta vey 'stale boiled rice', āta ganda 'old cloth'), is not used of persons, so it takes only the inflections of neut. sing. (ātōt) and pl. (ātov): ganda ātōt eño 'my cloth has become old', ātovin ender 'bring the old ones'.

The adjective netro 'bright red', derived from netir 'blood', takes the same inflections, but in addition to the neut. pl. netrov, it has more commonly netrocil: netrocilin ender 'bring the red ones'.

Inflection of this type is recorded also from mājī (st. māj-) ‘black’, pl. m. mājer, n. mājov, but beside it there is also a stem mājal m., mājot nt.

Parji berto ‘big’ is derived from the old Dravidian root per- (Ta. peru- ‘big, much’, etc.) with secondary voicing of the initial, and addition of the suffix -to. This suffix -to is clearly identical with the -to which forms the second genitive of nouns (polubto). Its inflection follows in the main the normal adjectival inflection (e.g. 1. berten, 2. bertot, 3m. bertaed) but in the 3rd sing. nt. it has berto after the style of the noun, besides a normalized bertot, and alternative form bertut with a -u- which is difficult to explain. Furthermore, in the pl. it takes the nominal suffix kul, instead of the adjectival pl., and this is added not to the stem berto, but to a simpler stem ber : berkul. This form is also found used attributively : berkul gaddomul ‘big beards’.

The adjective piṭiṭ ‘little’ has incorporated the same suffix, which, since in this case it is preceded by a vowel, appears in the form -t. The 3rd sing. nt. inflected is piṭito (cf. berto). In the nominative pl., besides a normalized piṭiter m., piṭitov nt., there occurs only an epicene piṭilec. This contains the plural suffix -l added to the simpler stem piṭi, to which is attached a suffix -co which is properly used in distributive sense, and which will be met with again under numerals.

An adjectival kiyal ‘bad, poor, inferior, spoiled’ is rarely met with in this form : vey kiyal eño ‘the boiled rice has gone bad’. The normal form is kiyalto with suffix -to, and from this the various inflected forms kiyalteč, kiyalter, kiyaltoč, etc., may be formed.

Uninflected forms seem not to be used in the case of ile ‘young’ except in the nt. sing. for which the uninflected form is used : ile ayal ‘young woman’, ileđ padic ‘young boy’. The word is most commonly used absolutely in the sense of ‘young man’ (sing. ileđ, pl. ilenkul) and ‘young woman’ (sing. ile, pl. ilečil), and since it normally functions as a noun in this way, the nominal plural suffixes are exclusively used.

In pul cćeva ‘sour gruel’, the adjective pul ‘sour’ conforms to the monosyllabic type. But this is rare; normally the adjective appears as pulla, and it is inflected according to the second main type of adjectives which are described below.

The adjectives diṇot ‘little, scanty’, and peṇot ‘much’ (root per-) are formed after the style of the pronominal formations anot ‘so much’ and eņot ‘how much’. The stems are properly diņo- and
peño-, but these forms appear not to be used, even attributively. The usage of these words seems to be confined to the forms of the 3rd sing. nt. quoted above, with the exception of a plural diñolec, which is formed like, and is used synonymously with, pitilec.

Besides peñot and diñot there are the forms peygot and dingot (cf. angot, engot) which are indeclinable, and appear indiscriminately in nominal, adjectival and adverbial use.

52. The second major class of adjectives consists of a series terminating in -a, and includes both native adjectives, and adjectives derived from Halbi: tiitā 'straight', tirra 'sweet', pulla 'sour'; koreyn 'lame', etc. The form ending in -a is properly the attributive form. The inflected forms are made by adding the terminations m. sing. -l, nt. sing. -f, m. pl. -ler, nt. pl. -cil, and there are no inflections outside the third person: e.g. koreyatal 'a lame man', koreyatal 'a lame woman', pl. koreyaler, koreyacil; uninflected koreya vālid 'lame god'. But this system is not maintained intact, and we find frequently the inflected forms used attributively, geyal manja 'a simple minded man', tirrat medi 'a sweet mango', tiitat pāv 'a straight road'. In many cases only inflected forms functioning as nouns are recorded, particularly in the case of masculines in -al: kūjal 'a hump back', tencal 'dwarf', etc. In such cases the distinction between noun and adjective tends to be obliterated.

The following is a list of words following this kind of inflection: koyyal, -l 'thin' (: koyyal manja 'thin man', koyyal ayal 'thin woman'; pl. m. koyyaler, f. koyyalic—uninflected form not recorded), tirra 'sweet' (inflected only in the neuter: tirrat, tirracil), tiitā 'straight' (tiitā pāv and tiitat pāv 'straight road'); a form tiiten is also recorded, cop tiiten eño 'his hair stood up straight'; cf. the Kannada adjectives in -ane), geyal 'simple, ignorant', nt. geyat (uninflected form not recorded), vañal 'barren', nt. vañat, mura 'bad, rotten' (mura kerba 'bad egg'), taya 'light in weight' (m. tayal, nt. tayañ), goreya 'rough' (goreya kel 'rough stone', nt. goreyatal), gilgila 'soft' (nt. gilgilic), girqira 'cold', tiitina 'sour', jaqjaga 'clean, bright', regrega 'red', kickica 'disgusting', gegeta 'id.' (m. gegetal, pl. gegetaler 'a disgusting, offensive man'), vela 'right' (vela peru 'right shoulder'), pulla 'sour' (beside less usual pul; nt. sing. pullal, pl. pullacil).

The majority of the following adjectives are derived from Halbi: kūjal 'humpback', bayañal 'madman', kānal 'blind man' (nt. kānal in kānal bārav 'blind bullock', kondal 'dumb' (pl. kondaler),

53. There are a number of words current in adjectival use, which, as far as our material goes, are devoid of inflection, or which have inflected forms only sporadically. Some of these are native Parji words, e.g. guññi ‘black’, capre ‘tasteless, insipid’, purki ‘timid’, also uña ‘bad’; but the larger part is borrowed from Ha. The adjectives lāñi ‘long’, munñi ‘short’ and karbi ‘whole’ have occasional inflected forms of the 3rd sing. nt. only: lāñito, munñito, karbito.

CHAPTER IV

NUMERALS

54. The Parji language retains only the first five Dravidian numerals. The rest are borrowed from Halbi, and since these may be found in Major Battye’s Grammar, they need not be repeated here. The numerals up to five have three forms, masculine, feminine, and neuter. They are as follows:

<table>
<thead>
<tr>
<th></th>
<th>Masculine</th>
<th>Feminine</th>
<th>Neuter</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>okur, okuri</td>
<td>okal, okali</td>
<td>okut, okti</td>
</tr>
<tr>
<td>2</td>
<td>irul</td>
<td>iral</td>
<td>irlu, irluk</td>
</tr>
<tr>
<td>3</td>
<td>mūvir</td>
<td>muyal</td>
<td>mādu, māduk</td>
</tr>
<tr>
<td>4</td>
<td>nelvir</td>
<td>nelal</td>
<td>nālu, nāluk</td>
</tr>
<tr>
<td>5</td>
<td>cēvir</td>
<td>ceyal</td>
<td>cēdu, cēduk</td>
</tr>
</tbody>
</table>

The masculine forms are widely paralleled elsewhere, and to judge by the Kolami forms (3 muggur, 4 nalgor, 5 sēgor) the -v suffix which they contain is out of original -g-. The masculine form of the second numeral contains the nominal pl. suffix -l and it is out of *irul which is represented also in Gondi as irur.

The special feminine forms are found also in Kolami (iral, muyal) and Naikri (iral, muyal, nallaḷ), but not for all the five numerals as here. They are remarkable, not only because a special feminine category is preserved only here, but also because languages (e.g. Tamil, Kannada) which have preserved the feminines, have no such forms. There, according to what seems to have been the primitive Dravidian practice, there is a common plural form for both masculines and feminines, and that is naturally used with the numerals from two up. Here what is properly a feminine singular form is used also in the case of the plural numbers, and exactly how the usage can have come about is not quite clear.

The alternative neuter forms for 2–5 are apparently used in the main indiscriminately, but inflected forms are recorded only from the forms in -k: mādukin ender (acc.) ‘bring three’.

All these numeral forms may be used attributively or absolutely, and in the latter case they may receive the ordinary inflection of the noun:—

(a) okur manja veṇēd ‘one man came’, irul padcil ‘two boys’,
irul muttaker 'two old men', māvir īlenkul 'three young men', nelvir tolenkul 'four brothers', cēvir cindul 'five sons', iral aycil 'two women', mūyal cālacil 'three sisters', nelal mācil 'four daughters', irđuk olekul 'two houses', mādu kic pādkul 'three fireplaces', māduk merkul 'three trees', etc.

(b) meram pāv okuri cendē 'he went alone on the forest path', irul verker 'let two men come', cēvir uljer 'five men assembled', iral mēdan 'there are two (women)', māduk mēdan 'there are three (things)', mūvīrōj bēten 'I met with three men', cēvirug okee cī 'give one each to the five', nālukin cī 'give four', etc.

The distributive suffix -ec may be added to the five numerals (to the form with suffix -k in the case of 2–5), in the sense of 'one each, two each', etc.: 1 okee, 2 irđukec, 3 mādukec, 4 nālukec, 5 cēđukec—pāpkulug irlukec cī 'give two each to the children', etc. The word okee is also used in the sense of 'one day'.

55. The full forms listed above were not originally used attributively in Dravidian. For this there existed shorter radical forms, and in some phrases these are preserved also in Parji. In the case of the numeral 1, the shorter form ok remains normal in attributive use, and commoner than the inflected forms: ok manja 'one man', ok mīni 'one fish', etc. The forms for the other numerals are rarer; ir 'two' appears in the phrase ir kocil 'the two sides' and ir 'two' and mūy 'three' appear in the phrase ir dāba mūy dāba 'two stories, three stories' in the story of Sarang Dēv. Further investigation would probably yield other of this type.

Apart from the above, shortened forms of the five numerals are found in the following four series:

1. okee 'one day', īrne 'two days', mūciec 'three days', nelciec 'four days', cenjiec 'five days'; nos. 3–5 contain a shortened form of the word cērie 'day'; okee, as already remarked, contains the distributive suffix -ec. The final element of īrne is obscure. These forms may receive the normal inflection: kām mucieti pōlla 'the work will finish in three days'.

2. (Vereikar 'one year'), ir vōkal 'two years', muk pōkal 'three years', nel pōkal 'four years', cem bōkal 'five years'. Ancient sandhi forms are preserved in the case of 2 and 5.

3. opoṭ 'once', iroṭ 'twice', mupoṭ 'three times', nelpoṭ 'four times', cemboṭ 'five times'. The final element is found also in apoṭ 'that time' and ipoṭ 'this time'.

4. (cereyakul 'a yoke of bullocks'), īrer two yokes of bullocks',
similarly 3 mucer, 4 velcer, 5 cenjer. The last element appears to be a shortened form of a familiar Dravidian word: cf. Kui sēru ‘pair of oxen yoked to the plough’, Go. sēr, Ta. eə ‘id.’ If so the form in the case of the second numeral must have been reformed, because initial c- is never otherwise lost in this language.
CHAPTER V

PRONOUNS

56. The personal pronouns are ān ‘I’, ām ‘we’, īn ‘thou’, īm ‘you’. The forms of the first person correspond exactly to those in Kolami and Old Kannada, and they are directly derived from the primitive Dravidian forms yān (Ta. yān, Kur. ēn) and yām (exclusive: Ta. yām, Kur. ēm), with loss of the initial y-. It is remarkable that the usual Parji change ā > ē has not occurred in these words (especially as in the combination yā this change is very common in Dravidian), but other exceptions have been noted (2). The unoriginal n- which has frequently developed in the case of the first person singular (Mod. T. nāy, Mod. Ka. nānu, Te. nēnu, Go. nana) is absent in Parji as in Kolami. The forms of the second person correspond to Kui īnu, īnu. Elsewhere in the nominative we usually find forms beginning with n- (Ta. nī, Ka. nīn, Kol. nūv, etc.), but oblique forms beginning with a vowel are common (Ta. in-, īn-, Kol. īn-, īm-, etc.).

The reflexive pronoun (sing. tān ‘he himself’, pl. tām ‘they themselves’) is formed on the same pattern as the pronoun of the first person, and it is inflected in the same way. It is common Dravidian in this form.

57. The genitive singular of the above pronouns is formed by shortening the vowel: an, am, īn, īm, tan, tam. This is the common Dravidian practice. These forms appear in attributive use only preceding the noun which they qualify: an ole ‘my house’, am polub ‘our village’, īn pāta ‘thy language’, cind tan tāten pokked ‘the son said to his father’, etc. In predications forms with pronominal suffixes must be used: īd anot āy ‘this is mine’; similarly when the pronoun does not immediately precede the noun it qualifies: īnot nāto pidir ‘what is your name’, but in pidir nātot āy with the words arranged differently.

The shortened forms serve as the oblique bases to which inflectional endings are attached. The pronouns may take (a) the ordinary nominal case endings, (b) the terminations of the three persons, singular and plural:

(a) The case terminations are the same as those of the noun, with the exception of the genitive, as noted above, and the fact that in the N.W. dialect the dative ends in -uy instead of the usual -ug: anuy, inuy, etc. Examples of the cases: ēd ānīn āgged ‘he
deceived me', *amin mercikmor* 'you are teaching us', *anuŋ irdu pεɛɛl ci* 'give me two shares', *anuŋ ɛɛndan verka pɛɛta* 'we have a desire to dance', *inod ân bele cendo* 'I will go with you', *aneml, amti* 'among us'; *an ka guroł ciła* 'I have no horse', *ōd in le berted mɛḍad* 'he is bigger than you'.

(b) The personal terminations may be added excluding naturally those of the same person:

1. 2. sg. *anot*  
   nl. *anot*  
   pl. *anor*  
   nt. *anor*

2. 1. sg. *inεɛn*  
   nl. *inεɛn*  
   pl. *inom*  
   nt. *inom*

3. sg. *ined*  
   nl. *ined*  
   pl. *iner*  
   nt. *iner*

Forms from the plural stems of the pronouns are formed in the same way. Examples of their use: *nɛlta anot āŋy* 'the dog is mine', *i paɗic aned āŋy* 'this boy is mine', *ɪm amor āŋy* 'you are ours', *i medił amov āŋy* 'these mangos are ours', *ān īmen āŋy* 'I am yours'.

The forms of the third person may receive the case endings: e.g. acc. *anotin ender* 'bring mine', *ān inotin venuŋ oɾan* 'I cannot hear what you say'.

58. The old Dravidian type of inclusive plural of the first person singular (Ta. *mɛm*, etc.) is not preserved in Parji. In its place there exists a form *amor* which functions as an inclusive plural. This form consists of the termination of the second person plural added to the oblique stem of the pronoun of the first person plural, and it means properly 'you who are ours' (see above § 57). The inclusive pronouns of the other Dravidian languages have no exact parallel to this. It is common in inclusive use, e.g. *amor vāyel cɛrɛ cenar* 'let us go and see our fields', *amor ina vey tindam* 'we (all) will eat our dinner here'; on the other hand, *ām inim polub vemom* 'we come to your village'. Special verbal forms exist for use with this pronoun in the case of the imperative (*amor cenar*) and the polite imperative or potential (*amor centumur*). These verbal forms may also appear in inclusive use when no pronoun is expressed: *an kɛrɛl bəja mɛḍav, iɾkɛpar gaɾ* 'my (load of) firewood is heavy, let us put (our burden) down for a while'.

The use of the inclusive *amor* is not obligatory. Largely probably to the influence of Halbi, the pronoun *ām* is capable of being used in all contexts. On the other hand the form *amor* is never used except in an inclusive context.
59. The demonstrative bases are a- 'that' and i- 'this', corresponding to what is found elsewhere in Dravidian. In attributive use these are usually lengthened to ā and ī: ā meri 'that tree', ī meri 'this tree', etc., etc. Only the uninfllected forms are used attributively in this way.

The corresponding inflected forms are m. ād 'he, that man', ād 'he, this man', pl. ār, ār, nt. ād 'she, it, that one', id 'this one', pl. av, iv. Of these ād is a contracted form; fuller forms are found in Naik. avnd, Ta. avar, etc.—out of original avand. The proximate masculine pronoun appears to be derived in the same way from the third Dravidian deictic base u- (cf. Te. uvan), rather than to be an irregular development corresponding to Naik. ivnd, Ta. ivar.

The singular pronouns ād and ād have the oblique bases ōn-, ōn-. These function alone as genitives: ōn kel 'his leg', etc., and serve as the base to which the case endings are added: acc. ōnīn, ōnūn, dat. ōnug, ōnug, instr. ōnōd, ōnōd, etc. On the other hand the neuter pronouns of the singular take necessarily the genitive termination -in (ādin piddīr nāto 'what is her/its name'), and they, and all the pronouns of the plural add the case terminations to the unaltered base: acc. adin, idin, avin, ivin, ōrin, ārin, dat. adug, idug, etc., etc.

60. Corresponding to the deictic bases a, i, u, Dravidian has an interrogative base ē. This appears in Parji in various pronominal and adverbial derivatives (ēnēt 'how much', etc.), but it is not like the others used independently. In attributive use we have ēro, ēr (s), e.g. in ēro potub mēdat 'which village do you belong to', ērā manja 'which man, what man', ēro cōra, kuvir, ganjōla 'which pot, chair, cloth', id ēr ēra ayal 'what woman is this', etc.

Inflected forms are ēd m. 'who', and nāto nt. 'what'. The oblique base of ēd is ēr-, which functions independently as genitive, and to which case terminations are added. The plural is ēr: Examples: ēd vermed 'who is coming', id ēr ayal 'whose wife is this', id ēr kēdub 'whose knife is this', ērugg cīram 'to whom shall we give it', etc., etc.

The interrogative base ēr may also take the usual pronominal terminations: ī cīr ērot āy 'whose is this buffalo', ēn ēren āy 'whose am I', etc., etc.

By the addition of the particle -i this pronoun acquires the meaning of 'somebody', and in conjunction with a negative verb,
of 'nobody': cidi verada 'nobody came', an erini pokana 'I will speak to nobody', an erugi ciran 'I will give to nobody'. As will be observed the -i is added after the case endings in the inflected forms. In the case of the attributive form aro it is added after the following noun: aro ayali veroya 'no woman came'. The same separation occurs with the genitive: am er oleni verama 'we will go to no one's house'.

61. The neuter interrogative is nāto 'what'. This form is normally used attributively: inot nāto pidir 'what is your name'; but also independently: nāto căjurano āy 'what is to be done'.

In predicative use it usually receives the termination of the 3rd sing. nt.—iid nātot 'what is this', īn pidir nātot āy 'what is your name'. Of the cases the accusative nātin is recorded, and the dative nāteg is used in the sense of 'why': anan īm nāteg tēbora 'why did you not stay there'. Another form of dative nātyug(g) is commonly used as subject of the sentence in the sense of 'what on earth': iid nātyug(g) āy 'what on earth is this'.

Besides the 3rd sing. nātot, the pronoun may occasionally take other personal termination: nt. pl. nātov, m. sing. nāted, pl. nāter. The latter, meaning literally 'connected with what', are sometimes used simply in the sense of 'what': ār nāter āy 'who are these people'.

There exists also a shortened form of this pronoun, nā 'what', e.g. amug nā căjurano mēda 'what is to be done by me', īn nā kanlukmot 'what are you looking for'. This short stem forms an accusative nān (nān etter 'what did they say') and a dative nāy, nāyg used commonly in the sense of 'why': īn nāy verota 'why did you not come', pālico nāyg aro mod 'why is the boy crying'.

62. There are some further derivatives from the pronominal stems a- 'that', i- 'this' and e- 'what'. The series aygoţ 'that much', ingoţ 'this much' and engoţ 'how much' (cf. peygoţ 'much', dingoţ 'little') is indeclinable: engoţ ciu tel 'how much did he give', ingoţ medul 'this many mangoes', am olekul ingoţ berkul mēda 'our houses are this big'. The suffix -eco ( 'up to') may be added to these forms: narpilang aygoţec mēda 'it is enough to make one frightened'.

In the same sense there are the stems aïno-, iïo and eïo which may take the personal endings. The uninflected forms are comparatively rare: im pokub eïo komad mēda 'how far away is your village'; more frequently the 3rd sing. nt. is used in such attributive con-
structions: iñot berto ‘so big’, etc. Inflected forms in various persons are as follows: őd iñed mēdād ‘he is so big’, ŏr iñer mēdar ‘they are so big’. The third personal forms, according to our not very abundant evidence, are used also with the first and second persons: ām iñer mēdan ‘we are this big’, ān iñed menem ‘when I was this big’. This is unusual, and it is quite possible that the normal forms may also exist. The forms of the third person may be inflected with the usual case endings: añotin ender ‘bring one so big’. The enclitic particle -i may be added: iñoti āy ‘it is just so much’. The usual plural forms are añolec, iñolec, eñolec, containing the -l plural followed by the suffix -ec: ī cirkul iñolec mēdav ‘these buffaloes are so many’, jettens añolec ēnun podomul mēdav ‘the elephant’s feet are as big as a millstone’. A form iñilec ‘so big’ is recorded in one instance: ān iñilec menem ‘when I was so big’.

63. The stems āta, īta, ēta are used in the sense of ‘such’ (‘like that’, ‘like this’) and ‘of what sort’. They may be used uninflected when attributive: ān īta mañja ‘I am this kind of man’, īta cir ‘this kind of buffalo’. The stem may receive the endings of the three persons to which the enclitic particle -i is frequently added:

1. sing.  īten(i)    pl. ītom(i)
2.         ītot(i)    ītor (i)
3. m. ītei(i)    īter(i)
       nt. ītot(i)    ītor(i)

Examples: őd īted ‘he is like this’, őd ēted mēdād ‘what is he like’; with -i: ān āteni, īn ītoti, ām ātomi, etc.
CHAPTER VI

THE VERB

64. The verbal root in Parji is with the rarest exceptions (e.g. kelay- 'to dream') monosyllabic. It may consist of the simple unextended root (at- 'to weep', ver- 'to go', etc.), or it may incorporate an old suffix which has long ceased to have any grammatical function (: mork- 'to salute respectfully', kelo- 'to dig with claws', etc.). Roots containing two consonants after the vowel are mainly of this type. In the N.W. dialect a number of such roots which terminated in a guttural or -v are simplified by the omission of this element; e.g. aql- 'to ask': Te. atlugu, ker- 'to burn', S. ker-, Go. kare-. In a number of such instances the language of the extreme South has forms terminating in -i, so that in some cases three forms of such a root are recorded, e.g. tir- (N.W.), tir-, tiri- (S.) 'to tremble'. The influence of such a final consonant is still noticeable in the N.W. dialect in the formation of present and future tenses.

65. The uninflected root is found functioning in verbal compounds. The commonest of these are found with the auxiliary verb kaf- (past stem katt-), which is used independently in the meaning 'to throw', but much more frequently simply to emphasize the preceding verbal root without adding any additional meaning. Examples of this are the following: cen kaf'red 'he will go', onin cuy kaf 'leave him', muy kafur 'cover', iil kafur 'put', etc., etc. There are similar combinations with other verbs in which however the auxiliary verb frequently retains its own meaning: cuy ci 'leave', cyp cifer 'he will pour out', uy ciirar 'they will take and give', vend cifer 'he will cook and give', ender ciinen 'I brought and gave'; with cif-: pok cifer 'speaking I will see, i.e. I will ask, inquire', cik cifr 'taste'; with cen-: cay cened 'he died'.

This practice is found only with roots having one consonant (or nasal + cons., or double cons.) after the radical vowel. Other roots and all causatives must in such cases use the conjunctive participle, e.g. morki kaf'red 'he will respectfully salute', kadki kaf 'bind', teneci kaf 'throw', nagil nitic kaf're 'they will stop the plough', payci ciinde 'he distributed', tefic ci 'show', cetal mayci ci 'sharpen the sickle', etc., etc.
66. Verbal roots may have only one stem, that is the root itself, on the basis of which all the inflectional forms are constructed, e.g. căr-men ‘I see’, căr-en ‘I saw’, căr-ran ‘I will see’, etc. In such cases the past tense is formed from the root without any tense affix. Other verbs have a second stem which appears only in the past tense. Of these there are two types, (1) a type in which the past stem is made by doubling and unvoicing the final consonant, e.g. id- (idemen ‘I put’), ĭt- (iţten ‘I put’, pret.), ned- (nedomo ‘smells, stinks’), nett- (netto ‘smelled, stunk’); (2) a type in which ĭ is either added to the root or substituted for its last letter: că- (cănen ‘I give’), căn- (cănen ‘I gave’), ver- (vermen ‘I come’), veņ- (veņen ‘I came’). The roots tin- ‘to cat’ and cen- ‘to go’ make past stems cend- (cenden ‘I went’) and tind- (tinden ‘I ate’) and this stem serves also as the base of the future: cenden ‘I will go’, tinden ‘I will eat’. The root un- ‘to drink’ adds cerebral ď in the same way: unden ‘I drunk’, unden ‘I will drink’; the root was originally un- and the variant is due to old sandhi. The roots en- ‘to say’, ven- ‘to hear’, men- ‘to be’ and pun- ‘to know’ make the past stems elt-, vet-, mell-, put- (e.g. etlen ‘I said’, etc.) and the future stems endl-, vend-, mend- (měd-) and pund- (e.g. endan ‘I will say’, etc.).

67. There exists a series of verbs, which includes all causatives, terminating in the suffix -p alternating with the suffix -t. The suffix -t appears in the past and future (and in the participial forms, etc. which are formed from the future stem). The suffix -p appears elsewhere, and in the Northern dialects it is changed to k before the present suffix m, e.g. culp-, cult-, ‘to arise’: pret. culmen, fut. cultan; pres. S. culpmod N. culpmmed, neg. pret. culpsta, etc. The full details of this variation will be enumerated under the various tenses, etc. Here a list of the most important primary verbs which inflect in this manner is given:

ayp-, ăy- ‘to sweep’; ăkp-, ăkt- ‘to grin’, ‘show the teeth’; uyp-, uy- ‘to husk’ (grain); ădp-, ădt- ‘to lift out’; ăkp-, ăkt- ‘to cart away’; ătp-, ăt- ‘to apply whitewash etc. to walls’; kadp-, kad- ‘to cross’; kandp-, kandt- ‘to seek’; kăp-, kăt- ‘to wait’; kadp-, kad- ‘to weave, plait (baskets, etc. out of bamboo); kupulp-, kupult- ‘to rinse the mouth, to gargle’; kăp-, kăt- ‘to whistle’; kăp-, kót- ‘to guard, watch (cattle); kăp-, kót- ‘to string’; cdp-, cdt- ‘to beat, hammer’; candp-, candt- ‘to open’; carp-, cart- ‘to pursue’; cdp-, cdt- ‘to send’; tindp-, tindt-
to throw; nilp-, nilt- 'to stand'; parp-, part- 'to spread'; pappp-, papt- 'to divide'; pindp-, pindt- 'to break'; pulp-, puls- 'to become sour'; purp-, purt- 'to flower', pep-, pet- 'to come out'; mapp-, maut- 'to sharpen'; marrp-, maart- 'to lighten'; mirp-, mirt- 'to answer back'; vapp-, vakt- 'to boil', vap-, vat- 'to swell', varp-, vart- 'to strain off water'; vedp-, vedt- 'to fry'; vep-, vet- 'to be hot'. Some further examples may be found in the dictionary.

In the case of the verb meaning 'to climb' we find two forms, (1) an alternating copp-, colt- after the style of the above, which is usual in the South, and (2) a stem cokk- which remains throughout (cokkemen, kokken, kokkran); this is the usual form in the North.

68. The same kind of alternation is found also in the case of causative verbs. Some of the verbs of the above list may have been in origin causatives, which would account for the similarity of formation. The causatives proper are formed almost exclusively with the suffix -ip/-it, but very rarely there are found cases of the simple p/t in this use, e.g. mip-, mit- 'to bathe another', from mi- 'to bathe (one self)'.

The simplest way of building causative verbs is to add this -ip/-it to the unaltered root, e.g. arnip/t- 'to make to cross', utip/t- 'to suspend', ubip/t- 'to make to speak', kojit/t- 'to make to peck', kopip/t- 'to fill', candip/t- 'to bring up, rear', camip/t- 'to make to go rotten', cinip/t- 'to cause to stick', taikp/t- 'to make to walk', tuinip/t- 'to put to sleep', toleip/t- 'to spell', paunip/t- 'to satisfy', patip/t- 'to set alight', pandip/t- 'to tire', noyip/t- 'to cause pain', vaangp/t- 'to bend', from arn- 'to cross', ut- 'to be suspended', ib- 'to speak', kott- 'to peck', kopp- 'to be filled', cand- 'to grow up', cam- 'to become rotten', cin- 'to stick to', tak- 'to walk', tuan- 'to go to sleep', tol- 'to be spilled', paun- 'to be satisfied', patt- 'to catch alight', pand- 'to grow tired', noy- 'to be painful', vaang- 'to be bent', etc., etc.

Roots ending in nasal + voiced consonant usually substitute for this combination the corresponding unvoiced consonant. In old Dravidian, as found in Tamil for instance, this substitution was in itself sufficient to form the causative base, so that in Parji the older and simpler causal forms have been enlarged by the addition of the suffix ip/it which has been generalized as the causal affix. Examples of this in guttural combinations are the following:
THE VERB

ükip- 'to swing' (trans.), elkip- 'to peel', cilkip- 'to scale off',
cirkip- 'to entangle', cerkip- 'to put by, save', čikip- 'to tear',
cökip- 'to stick something into', parkip- 'to split', perchip- 'to bring down in ruins', milkip- 'to overturn', vierkip- 'to loosen',
and velkip- 'to spread' (corresponding stems ükit-, elkit-, etc.
from üng- 'to swing' (intr.), elng- 'to be peeled off', cilng- 'to be scaled off', cirng- 'to get stuck, entangled', cerng- 'to be left over, saved', cīng- 'to be torn', cōng- 'to penetrate', parng- 'to be split', perng- 'to fall in ruins', mîng- 'to be overturned', vīng- 'to be loosened', and velng- 'to spread (intr.)'.

In the case of palatal combinations the occlusive element has been lost in the case of the simple verbs, so the alternation appears as ā/c: ānil- 'to swing', cs. ācip-, eln- 'to wake up', cs. ecip- (t-stems ācit-, cocit-).

The only example of this among the dentals appears to be čtip-,
dit- 'to cause to dance': ēnd- 'to dance'.

Where no nasal is involved we may simply have the alternation
of voiced and unvoiced occlusive between the simple and causative
forms, e.g. from kerj- 'to warm oneself', valj- 'to be sharp, to be
capable of cutting', ulj- 'to assemble', ēl- 'to break, be broken',
pōd- 'to be wet, to get wet', and murd- 'to lie flat on the face',
the causatives are respectively kerçip-, valcip-, ulcip-, čtip-, pōtip-,
and murtip- (alternative stem kerčit-, etc.).

69. In a number of causatives an additional suffix is inserted
between the root and the causative suffix. This suffix may be
k, c, t or p:—

k: tarkip- (tarkit-) 'to heat', nirkip- 'to set fire to', irkip-
'to cause to descend'. But these roots contained an original
guttural, e.g. ĭr- (variants ĭrv-, ĭri) is from *īrg- (= Te. ĭgu), so
that originally their formation was on a parallel with that of those
immediately above. On the other hand in the case of the addition
of c, t, p in the examples given below, a suffix which was itself
originally causative is found between the root and the generalized
causative suffix -ip, -it.

c: mercip-, mercit- 'to teach': mer- 'to learn'.

t: aṭtip-, aṭtit- 'to cause to weep': ar- 'to weep'. The t is
assimilated with previous n in titip- 'to give to eat' (tin-), and
with previous l in nitip- 'to cause to stand' (nil-). In ĭtip- 'to
cause (leaves, etc.) to fall off'—it is assimilated with previous l
which is probably out of earlier ĭ (ūl <* ĭl 'to fall, of leaves, etc.'
to produce cerebral ū. In unātp- ‘to give to drink’, the ū has been cerebralized because the n of the root was originally cerebral (Ta. uṃ-, etc.).

p: ānpātp- ‘to turn the day into evening’, gundātp- ‘to bend’ (trans.), narātp- ‘to frighten’, nārpātp- ‘to put (loincloth, etc.) on another’, māypātp- ‘to lose’, mūrātp- ‘to cover’, mōrātp- ‘to graze’ (trans.), (alternative stems āndāpt-, etc.), from ānd- ‘day to turn to evening’, gund- ‘to be bent’, nara ‘to be afraid’ (simpler root in nar sb. ‘fear’), nūr- ‘to put on (loincloth, dhōti)’, māy- ‘to get lost’, mūry- ‘to be covered, cover oneself’, mēy- ‘to graze’ (intr.).

Causatives are recorded very rarely from verbs in alternating stem p/l, but from what evidence is available, it appears that they are formed from the p- base: e.g. pērip-, pēpīt- ‘to cause to come out, to vomit’, from pēp-, pēt- ‘to come out’.

There are a fair number of verbs which are in form causatives, but for which no corresponding simple verb is recorded. Such verbs are: andkip-, (andkīt-) ‘to destroy, kill’, erip- ‘to burn (chillies, the mouth)’, etip- ‘to lift up’, opip- ‘to hand over’, olip- ‘to scorch’, udip- ‘to measure’, kārip- ‘to heat’, catip- ‘to tread’, congpip- ‘to lay to rest’, turkip- ‘to push’, porip- ‘to bring up, rear, foster’, namip- ‘to be able’, valip- ‘to chase away’, madkip- ‘to fold’.

70. A number of Halbi causative verbs, and others which though not properly causatives are inflected in the same way, are borrowed by Parji. These are the verbs which terminate in -āsēs in the third person singular in Halbi (Inf. -āto), e.g. mādlēsē ‘puts’, Inf. maḍlāto. When borrowed into Parji, these verbs take the suffix -āyp/āyt (a suffix not recorded in native words), and the distribution of the p- and t-forms in the same as that indicated above for native words, e.g. manḍaypēda, neg. pret.; manḍayta, pret. Those verbs have the additional characteristic that the y is dropped in the present tense (N. manḍakaṃdē, S. manḍaymod), the conjunctive participle (manḍac) and the infinitive (manḍak). Verbs of this class are: onḍiayp- ‘to collect, to gather’, odkayp- ‘to make to lean’, kurayp- ‘to heap up’, kodajyp- ‘to scratch’, koriayp- ‘to limp’, cēpayp- ‘to press’, ucayp- ‘to destroy’, derayp- ‘to castrate’, pagrayp- ‘to chew the cud’, muriayp- ‘to begin’, and so forth—(alternative stem onḍiayt-, etc.), from Ha. onḍiātō, etc.
THE VERB

PRESENT TENSE

71. The suffix of the present tense is *m*, after which the vocalism of the terminations differs in the Northern and Southern dialects. In the North the terminations of the various persons are

\[
\begin{array}{lc}
\text{sing. 1.} & \text{-men} & \text{pl. -mom} \\
2. & \text{-mot} & \text{-mor} \\
3m. & \text{-med} & \text{-mer} \\
nt. & \text{-mo} & \text{-mov}
\end{array}
\]

On the other hand in the Southern dialect the vowel *-o-* appears throughout the terminations:

\[
\begin{array}{lc}
\text{sing. 1.} & \text{-mon} & \text{pl. -mom} \\
2. & \text{-mot} & \text{-mor} \\
3m. & \text{-mod} & \text{-mor} \\
nt. & \text{-mo} & \text{-mov}
\end{array}
\]

Since the vocalism in the Northern dialects follows the pattern of the past tense, it is likely that the Southern forms of the present tense is the more original, and that the forms in the North are due to the imitation of the past tense.

The above terminations may either be added directly to the verbal root, or they may be added after an intervening union vowel. They are added directly in two classes of verbs: (1) After certain monosyllabic roots containing a short vowel and terminating in *a, e, o* and *i*, and after roots terminating in the vowel *-i*; (2) after verbs terminating in the alternating suffixes *p/t* (before which an auxiliary vowel *-u-* is inserted), and after causatives.

72. The inflection of the first of these classes may be illustrated by the root *ver-* ‘to come’:

<table>
<thead>
<tr>
<th>North</th>
<th>South</th>
</tr>
</thead>
<tbody>
<tr>
<td>sing. 1.</td>
<td>sing. 1.</td>
</tr>
<tr>
<td><em>vermen</em></td>
<td><em>vermon</em></td>
</tr>
<tr>
<td>pl. <em>vermom</em></td>
<td>pl. <em>vermom</em></td>
</tr>
<tr>
<td>2. <em>vermot</em></td>
<td>2. <em>vermot</em></td>
</tr>
<tr>
<td><em>vermor</em></td>
<td><em>vermor</em></td>
</tr>
<tr>
<td>3m. <em>vermed</em></td>
<td>3m. <em>vermed</em></td>
</tr>
<tr>
<td><em>vermer</em></td>
<td><em>vermor</em></td>
</tr>
<tr>
<td>nt. <em>vermo</em></td>
<td>nt. <em>vermo</em></td>
</tr>
<tr>
<td><em>vermov</em></td>
<td><em>vermov</em></td>
</tr>
</tbody>
</table>

Common roots inflecting in this way are *cen-* ‘to go’, *ven-* ‘to hear’, *men-* ‘to be’, *tin-* ‘to eat’, *un-* ‘to drink’, *en-* ‘to say’, *er-* ‘to become’, *af-* ‘to weep’, *uy-* ‘to take’, *noy-* ‘to be painful’, *ka-* ‘to defecate’, *ci-* ‘to give’, *pi-* ‘to live’ and *mi-* ‘to bathe’.

On the other hand roots of the type *ir-* ‘to descend’, *ur-* ‘to comb’, *ker-* ‘to burn’, etc., which in the North-West have lost a final consonant, always employ the union vowel in that dialect:

4
3 sing. m. iremed, uremed; nt. keromo. In the Southern dialect the final suffix is preserved either as v or i, so there the corresponding forms are iremod or iiriya mod, urvamod, keramo.

73. The conjugation of the primary verbs in p/t in the present tense may be illustrated by the verb payp-, payt- 'to divide'.

North

sing. 1. payukmen  pl. payukmon
2. payukmot      payukmor
3m. payukmed     payukmer
nt. payukmo      payuknom

South

sing. 1. payumpon  pl. payunmon
2. payumnot      payunmor
3m. payummod     payunmor
nt. payumno      payunmov

The inflection of the causatives goes in the same way, except that since here the final suffix is preceded by the vowel -i-, there is no need for the insertion of an auxiliary vowel. The forms in the two dialect areas are therefore N. übikmen, übikmot, übikmed, etc., and S. übipmon, übipmot, übipmod, etc., from übip- 'to make to speak'.

The causative verbs borrowed from Halbi which terminate in -ayp/-ayt- inflect in the same way in the present tense, but they have the peculiarity that the -y- in the stem suffix is eliminated in this tense. The forms therefore run, N. mandakmen, mandakmot, mandakmed, etc.; S. mandapmon, mandapmot, mandapmod, etc., from mandayp-/mandayt- 'to place'.

The peculiar feature of the two Northern dialects as opposed to the Southern dialect, is the appearance of the suffix k in the present tense in the place of p. It is likely that this is merely due to phonetic change, that is to say, due to dissimilation of original p before the m suffix; and in accordance with this theory the roots are given in the vocabulary as having only two stems (-p and -t). But it is possible that the matter is somewhat more complicated, and that the k- variant of the suffix is of more ancient origin. This k is found also in infinitive forms (payuk, etc.) where such dissimilation does not operate. Furthermore in Kolami, some related verbs are found with the suffix -k: ayk- 'to sweep', payk- 'to divide'. The verb meaning 'to climb' appears in two forms: on the one hand cokk- (pres. cokkemed) with stem unchanged throughout (cf. Kol. sokk-), and on the other hand, in the Southern dialect, as
copp-, cott-, inflected like ordinary p/t verbs. In this case the k- form must certainly be ancient.

74. Other verbs insert a union vowel between the root and the termination of the present. This vowel differs in the three dialects. In the South it is a, in the North-West e or o corresponding to the vowel of the termination, and in the North-East it is u. The paradigms in the three dialects from the verb cūr- 'to see' are therefore:

South
1 sing. cūramon pl. cūramom
2 cūramot cūramor
3m. cūramod cūramor
nt. cūramo cūramov

North-West
1 sing. cūremen pl. cūromom
2 cūromot cūromor
3m. cūremen cūremen
nt. cūromo cūromov

North-East
1 sing. cūrumen pl. cūrumom
2 cūrumot cūrumor
3m. cūrumed cūrumer
nt. cūrumo cūrumov

75. There exists an extended form of the present tense made by the addition of an extra suffix -t-. Like the extended form of the past tense, which is similarly formed, this is much commoner in Southern dialect than in the North-Western (material for the North-Eastern dialect is not available). From the root ver- 'to come' the paradigms are as follows:

North-West
sing. 1 vermen pl. vermotom
2 vermotot
3m. vermeted
nt. vermoto

South
sing. 1 vermoten pl. vermotom
2 vermotot
3m. vermotet
nt. vermota

From a root using the auxiliary vowel in the present tense the Southern extended paradigm is as follows:

sing. 1 cūramoten pl. cūramom
2 cūramotot
3m. cūramoted
nt. cūramota

cūramotor

cūramoter

cūramotov
For the Northern dialect exceedingly little material is available for roots of this kind, but occasional forms recorded, e.g. *pokmeted* (unextended *pokkemed*), suggest that the rule may be that the auxiliary vowel after the root is dropped. The paradigm will then run: *pokmen, pokmet, pokmeted,* etc.

There is no distinction in usage between the simple and extended forms of the present tense. Concerning the function of the present tense, not a great deal need be said. It denotes incomplete action in the present time (*cenmen* 'I am going', etc.), and cannot therefore be used to denote habitual action. For this purpose the future must be used (§ 81). On the other hand there are some verbs where English present must be rendered by the preterite: *putten* 'I know', *orten* 'I am able'.

**Preterite**

76. The preterite is conjugated in the same way in the three dialects (apart from the Southern phonetic variant in the 3rd sing. neuter). The paradigm from *cûr-* 'to see' is as follows:—

<table>
<thead>
<tr>
<th></th>
<th>sing. 1</th>
<th>pl. 1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>cûren</td>
<td>cûrom</td>
</tr>
<tr>
<td>2</td>
<td>cûrot</td>
<td>2</td>
</tr>
<tr>
<td>3m.</td>
<td>cûred</td>
<td>3m.</td>
</tr>
<tr>
<td></td>
<td>nt. cûroto (S. cûrata)</td>
<td>nt. cûrov</td>
</tr>
</tbody>
</table>

The complications of the past tense lies in the formation of the stem. In many verbs, as in *cûr-* above, the unaltered root serves as the past stem. In others, to be listed below, a second stem is used for the preterite. The inflectional endings are the same in both cases, with the exception of the 3rd sing. neuter. Here the verbs which change the stem in the past tense, use a shorter form of termination, e.g. *uño, iffo, enderno, etto, cendo, kopito*, from *uy-* 'to take', *ið-* 'to put', *endr-* 'to bring', *en-* 'to say', *cen-* 'to go' and *kopip-/kopit-* 'to fill'. In the South the common phonetic variant *a* appears in such forms: *uña, pěla*, etc. The longer form belongs properly to the extended form of the preterite, which will be described below. From there it has been introduced into the common shorter form of preterite in the case of verbs that do not alter the stem in this tense; the form employed by verbs which make a special past stem, is that which properly belongs to the short form of preterite.

77. The following is a list of the various types of past stem which are found in Parji:—
(1) Certain verbs, ending in \( r \) or \( y \) substitute \( n \) for this in the past tense; verbs terminating in \(-i\) add \( n\) and the vowel is shortened. Thus we have (3rd sing. masc.) \( vëned, cïned, uñned, cañned, kañned; noñño \) (3rd sing. nt.), from \( ver- \) 'to come', \( er- \) 'to become, to be', \( wy- \) 'to take', \( cay- \) 'to die', \( koy- \) 'to reap', \( kay- \) 'to defeate', and \( noy- \) 'to be painful'. Note, on the other hand, that \( ey- \) 'to shoot' makes its past tense \( ewayd \). From \( mi- \) 'to bathe', \( ci- \) 'to give' and \( pï- \) 'to live', the forms are respectively \( miñned, ciñned, piñned \).

(2) Very few verbs add \( n \) to the root in forming the past tense: \( arned, enderned \) from \( ar- \) 'to weep' and \( endr- \) (ender-) 'to bring'. A few verbs have the appearance of using a past stem in \(-ern-\): \( pëterned, tûlerned, mëllerned \), from \( pëp-/pëlt- \) 'to come out', \( tûl- \) 'to run' and \( mëll- \) 'to return'. But here we are dealing with compounds of the several verbs with \( er- \) 'to become', since the same combination (though a good deal more rarely) in other tenses, e.g. \( pëlt-\text{errad} \) 'he will come out'. In these combinations the root \( er- \) makes its past tense differently from the way it forms it by itself (\( cïned \)).

(3) The third method is one inherited directly from primitive Dravidian. Roots terminating in \( d \) and \( ð \) (which in this case always represents Drav. alveolar \( ð \)) substitute the corresponding doubled unvoiced occlusive in the preterite:

(a) Roots in \( d \) : 3rd sing. pret. \( iffed, katted, mótéd, pâtéd, mëttéd, from id- \) 'to put', \( käd- \) 'to cast' (most frequently used as auxiliary verb), \( nod- \) 'to wash', \( pad- \) 'to fall', \( mañd- \) 'to lie down, sleep', \( piñd- \) 'to burst', and \( mid- \) 'to cease'.

(b) Roots in \( ð \) : 3rd sing. pret. \( kütéd, tutéd, pëttéd \); 3rd sing. nt. \( tetto, netto \), from \( kud- \) 'to cut', \( tûd- \) 'to burn', \( ped- \) 'to pick', \( ðed- \) (heat of sun) to be fierce', and \( nad- \) 'to smell, stink'.

(4) The roots \( ven- \) 'to hear', \( pun- \) 'to know', \( men- \) 'to be', and \( en- \) 'to say' substitute \(-tt\) for their final consonant: \( vetted, putted, melted, cetted \).

In all the above cases the special stem is used for the formation of the past tense only. In the following the stem used for the past tense function also for the future:

(5) The roots \( cen \) 'to go' and \( tun \) 'to eat' make the preterites \( cened, tîned, etc. \), and the root \( un- \), which had originally \(-n\), makes \( unded, etc. \).

(6) The roots with alternating stems in \( p/t \) have already been enumerated. They form the preterite from the \( t- \) stem: 3rd sing. pret. \( payted, ayted, coded, pëted, kopited, etc. \), from \( payp-/payt- \).
'to divide', ayip/ayit- 'to sweep', codp-/codt 'to send', pēp-/pēt- 'to come out', and kopip-/kopi+- 'to fill'.

78. There is also an extended form of the preterite, formed in the same way as the extended form of the present. Like the extended form of the present it is much commoner in the South than in the North. Examples are recorded only from those verbs which do not change their stem in the past tense. It is quite likely the rule that this form of the past tense is formed only from such verbs, but our evidence is not complete enough to be quite definite about this. The paradigms in the two dialects (no N.E. material is available) are as follows:

North-West    sing. 1. cuřeten   pl. 1. cuřotom
              2. cuřotot    2. cuřotor
              3m. cuřeted    3m. cuřeter
              nt. cuřoto     nt. cuřotov

South         sing. 1. cuřaten    pl. 1. cuřatom
              2. cuřatot    2. cuřator
              3m. cuřated    3m. cuřater
              nt. cuřata     nt. cuřatov

There is no difference of meaning between the two forms of the past tense, any more than there is between the two forms of the present. As regards the meaning of the past tense, we need only remark that it combines the meanings of simple preterite and perfect (the latter may alternatively be expressed by a compound tense, § 85), e.g. veñen 'I came' or 'I have come'.

FUTURE

79. The usual suffix of the future in the North Western dialect is r and the paradigm is as follows:

sing. 1. cuṛran   pl. 1. cuṛram
       2. cuṛrat    2. cuṛrav
       3m. cuṛrad    3m. cuṛrar
       nt. cuṛra     nt. cuṛrav

An auxiliary vowel -u- appears sometimes in the r- future. This is normally found (a) when the root has a long vowel (but not when it terminates in r or r): ăburad 'he will speak', kāñurad 'he will carry on the shoulder', cājurad 'he will do', etc.; (b) when the root ends in two consonants: moṛkurad 'he will salute respectfully', kaḍkurad 'he will bind', etc. This rule applies also to those
roots which in the North-Western dialect have lost a final consonant, e.g. īrurad 'he will descend' from īr (S. īrv-, īri-) and kerura 'it will burn' from ker- (S. kerv-).

Roots ending in double consonant (pokk- 'speak', etc.) may use this ū (pokkurad), or more frequently may add the -r- direct to the root (pokrad).

Roots ending in -l make the future by doubling this l, which is apparently due to the assimilation of -br-, e.g. from tūl 'to run', pōl 'to finish', ől 'to dry' and pīl- 'to split', the forms are respectively, 3rd sing. m. tūllad, pōllad, őllad, 3rd sing nt. pilla.

The above is the commonest type of future; in the following two classes the future stem is identical with the past stem, and the difference between the two tenses lies in the vocalism of the termination (see paradigms).

(a) The common class of verbs (including causatives) with alternating stem in p/t, use the t stem to form the future as well as the past, e.g. from payp-/payt- 'to divide', etc. The future paradigm is:

sing. 1 paytan       pl. 1 paytam
2       paytāt       2       paytār
3m.     paytād       3m.     paytār
nt.     paytā        nt.     paytāv

(b) The roots cen- 'to go', tīn 'to eat' and un- 'to drink', which make the past stems cend-, tind- and und-, use these stems also in the future: sing. 1 cendan, tindan, undan.

A future suffix d, where the future and past stems are not identical, appears (a) after the roots pun- 'to know', ven- 'to hear', en- 'to say' and men- 'to be' (Pret. 1 sing. putten, vetten, etten, metten): 1 sing. pundan, vendan, endan, mendan (normally weakened to mēdan); (b) occasionally elsewhere, e.g. cājdan 'I will do' is found in some of the texts beside the usual cājurān, and a form verdan 'I will come' (for verran) was quoted by our informants as being in use in some area, although it has not directly been recorded.

81. The r-future is rarely used in the Southern dialect. Instead there appears a formation in -iya- of which the paradigm is as follows:

sing. 1 cūriyan       pl. 1 cūriyam
2       cūriyat       2       cūriyar
3m.     cūriyad       3m.     cūriyar
nt.     cūriya        nt.     cūriyav
This form of future in the Southern dialect is employed when the North-Western dialect has the $r$-future. The other forms of the future are the same in both dialects, e.g. S. and N.W. paylan, tindan, undan, etc.

Concerning the use of the future, it may be remarked that in addition to its basic employment in describing future actions, it is the tense regularly employed in general statements: muñoud dineti kükul tindaruv ‘mushrooms appear in the rainy season’, ā kociti ‘iduç aduç’ endar ‘in that district they say ‘iduç aduç’, etc. In the tales it is the commonest narrative tense, because after the initial statement of the setting of the tale which is expressed in the past, the further incidents are looked upon as future with reference to this.

**Imperfect and Conditional**

82. The Imperfect is formed from the future stem by the addition of the Imperfect terminations. In the N.W. dialect the paradigm, from verbs making the future in $r$, is as follows:

<table>
<thead>
<tr>
<th></th>
<th>sing. 1</th>
<th>2</th>
<th>3m. cūričid</th>
<th>nt. cūru</th>
</tr>
</thead>
<tbody>
<tr>
<td>cūrín</td>
<td>cūrut</td>
<td>2</td>
<td>cūrrid</td>
<td>cūru</td>
</tr>
<tr>
<td>pl. 1</td>
<td>cūrūm</td>
<td>2</td>
<td>cūrrir</td>
<td>cūrruv</td>
</tr>
</tbody>
</table>

In the Southern dialect the corresponding future stem in -$y$- is used:

<table>
<thead>
<tr>
<th></th>
<th>sing. 1</th>
<th>2</th>
<th>3m. cūričid</th>
<th>nt. cūričid</th>
</tr>
</thead>
<tbody>
<tr>
<td>cūriyin</td>
<td>cūriyut</td>
<td>2</td>
<td>cūriyir</td>
<td>cūriyuv</td>
</tr>
<tr>
<td>pl. 1</td>
<td>cūriyum</td>
<td>2</td>
<td>cūriyur</td>
<td></td>
</tr>
</tbody>
</table>

In the case of other types of future stem, the form is the same in both dialects, e.g. from ven-$`$ to hear’: vendin, vendut, vendid, etc., and from payp-$`$ to divide’, paytin, paytut, paytid, etc.

The Imperfect expresses continual or habitual action in past time: "ok bayraɣi muɣi aði aði cullid ge ‘a religious mendicant was wandering about asking for alms’, podi podi cūr cūr cendu göli ‘a jackal was going along continually looking up’.

The addition of the particle $min$ to the Imperfect makes a conditional: cūrín $min$ ‘I would see’ or ‘I would have seen’, cūrut $min$ ‘you would see’ or ‘you would have seen’, cūričid $min$ ‘he would see’ or ‘he would have seen’. Examples of usage: ōd veroð ān cūrín $min$ ‘if he came, I would see him’, ān uri mødìn eroð vercili vūtu namitín $min$ ‘if I had done my ploughing, I would have been
able to sow rice', vāmi voreḍ voreil neget parñuruv min 'if it had rained, the rice would have ripened well'.

**Imperative**

83. The paradigm of the Imperative from the verb cūr- 'to see' is as follows:

<table>
<thead>
<tr>
<th></th>
<th>sing. 1</th>
<th>cūrekken</th>
<th>pl. 1 excl.</th>
<th>cūram</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>incl.</td>
<td>cūrur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>cūr</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3m.</td>
<td>cūreked</td>
<td></td>
<td>3m. cūreker</td>
<td></td>
</tr>
<tr>
<td>nt.</td>
<td>cūrokō</td>
<td></td>
<td>nt. cūrokov</td>
<td></td>
</tr>
</tbody>
</table>

In the Imperative the distinction between inclusive and exclusive forms of the first person plural is retained, in contradistinction to the tenses already described. The distinction is now, probably, not very strictly applied.

In the case of the k-forms the presence or absence of an auxiliary vowel follows the rules of the present tense. So we have, without auxiliary vowel, verked, 'let him come', venkēr 'let them hear', etc.

Verbs with alternating stem in p/t use the p-stem in the Imperative: 2nd pl. culpur 'rise', 3rd sing. cûlekēd 'let him rise', etc. In the 2nd pers. sing. an auxiliary vowel -u- is inserted where it is necessary and in the North the suffix normally appears as -k, e.g. S. culup, N. culuk 'rise'. Similarly, N. coduk 'send', niluk 'stand', kopik 'fill', S. ayup 'sweep', kanđup 'seek', kopip 'fill', etc.

**Polite Imperative or Potential**

84. This is recorded only in three persons,—2 sing., 1 and 2 pl., and it is probable that forms only exist for these persons. The paradigm from cūr would be

<table>
<thead>
<tr>
<th></th>
<th>sing. 2</th>
<th>cūrutut</th>
<th>pl. 2</th>
<th>cūrutur</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>incl.</td>
<td>cūrutumur</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From the not very abundant material available it appears that verbs which employ an auxiliary vowel in the present employ the auxiliary vowel -u- here. Where the present terminations are added directly (cenmed, etc.), that is the case here, e.g. vertut, centum, tintumur. Verbs ending in the alternating suffixes p/t, which in the present tense insert an auxiliary vowel -u- before the final suffix (culukmed, S. culumpmod), in this case insert it after the suffix (the forms are always from the p-base), e.g. culputut, culputum(ur), culputur.
The use of these forms may be illustrated by a few examples: tintumur aru veşka cājutumur ‘let us eat and make merry’, īn etel bele annel āre bele cārputut vertut ‘in some time, at some place you may see me and come to me’, cendan cirić cītut ‘you should give it on the day of departure’, koppil venōdēl culputur ‘if you hear a commotion you may get up’.

In one instance a form of this type combined with the particle min is recorded: tindan vādek tintut min ‘you should have eaten at the time of eating’.

**Compound Tenses**

85. Two of these are commonly in use: (1) a combination of the past tense of the verb with the present tense (future in form) of the verb ‘to be’; (2) a combination of the past tense of the verb ‘to be’ with the conjunctive participle of the verb in question. Paradigms are unnecessary since they contain no forms not already recorded, and a few examples of usage will suffice:

(1) unded mēdad ‘he is sitting’, nilen mēdan ‘I am standing’, ādā mēruni pakoto mēda ‘a tiger is lurking in the jungle’, narced mēdad ‘he is afraid’, ām pandom mēdam ‘we are tired’, ōd kune gandēl nūred mēdad ‘he is wearing many clothes’, pāp cājen mēdan ‘I have done evil’, cēot cāva endred mēdad ‘how much gruel has he brought’.

(2) ceni mettom ‘we had gone’, tini metto ‘she had eaten’, pakkiċ metter ‘they had hidden’, vakpić metten ‘I had boiled’, ole veri mettōt ‘you had come home’, etc.

These are the commonest types of combination, but others are found, e.g. of Imperfect men- with conjunctive participle, netta maqī mēdu ‘the dog was sleeping’. Others will be observed in perusing the texts (with er- as well as men-) but as they are mainly self-explanatory they need not be listed here.

**Non-finite Forms of the Verb**

**Conjunctive Participle**

86. The suffix of the conjunctive participle is -i. With the exception of verbs with alternating stem in p/t this participle is formed very simply by adding -i to the root, e.g. veri, ceni, veni, tūli, noqī, etc., from ver- ‘to come’, cen- ‘to go’, ven- ‘to hear’, tūl- ‘to run’ and noq- ‘to wash’, etc.
Verbs with alternating stem in p/t make the conjunctive participle according to the following rules:

(a) In the primary monosyllabic type (culp-/cult- ‘to rise’, etc.) substitute c for the final suffix, and then add -i: culci, nilci, payci, kūci, pēci, etc. from culp-/cult- ‘to rise’, nilp-/nilt- ‘to stand’, payp-/payt- ‘to divide’, kāp-/kāt- ‘to wait’, and pēp-/pēt- ‘to come out’, etc.

(b) Causatives in -ip/-it make the same substitution of c, but add no suffix: meykic, nothic, kopic, perkic, ulcic, titic, etc., from meykip-/t- ‘to rub’, nothicp-/t- ‘to wash (another)’, kopip-/t- ‘to fill’, perkip-/t- ‘to bring down in ruins’, ulcipp-/t- ‘to make to assemble’, and titipp-/t- ‘to feed’, etc.

(c) Borrowed verbs in aypp-/ayt- form this participle in the same way, but, as in the present tense, the -y- of the suffix is eliminated, e.g. mandac, muriac, tipac, from mandayp-/t- ‘to put’, muriayp-/t- ‘to begin’ and tipaypp-/t- ‘to pour’.

This participle may be used either (a) by itself or (b) more commonly, followed by the particles kuli, kili, etc.

(a) Key noši tin ‘having washed your hands, eat’, cāva unculci cāṟrar ‘having drunk their gruel and having got up, they will see’, pokkali būta cāji ān panden ‘having worked all day I became tired’.

(b) The particle most commonly added in the N.W. dialect is kuli, with a variant kili; there is also a form with -r-, kuri, recorded, and the Southern dialect has kuli. Examples: vālaki aycilin ulcic kuli unṭic kāḍ ‘Quickly, having caused the women to assemble, give them a drink’, pandi kuri matted ‘having become tired, he lay down’, mēven cūri kili dū culta ‘having seen the goat the tiger arose’, ōd melli kuli ole veṇēd ‘he returned and came home’, pēci kuli cakurtolti cenda ‘having gone out she will go to the cattle-stall’, etc.

A usage in which the verbal root is repeated and the termination added the second time is common in describing continuous action; or pāta pād pādī verrir ‘they were coming along singing songs’, rāntī cul culi metten ‘I was wandering about in the forest’, dū tāl tālī cenno ‘a tiger is going along running’, etc. Repetition of the conjunctive participle in full appears where a verb ends in two consonants (but not nasal + cons.): bāṃ tirki tirki cañō ‘the snake died writhing’.

**Relative Participle**

87. The relative participle is formed from the future base by the addition of -an to the future base. Thus from cokk- ‘to climb’ it is
cokran (Fut. 1 sing. cokran), from ven- 'to hear' it is vendan (Fut. 1 sing. vendan) and from payyp-/payt- 'to divide' it is paytan (Fut. 1 sing. paytan). In the Southern dialect where the future stem is formed by the suffix -y-, the relative participle is in -iyan: vítiyan cokkiyan, etc. from víti- 'to sow' and cokki- 'to climb'. As there are no further complications in its formation, and as it follows the formation of the future in all respects, it will be sufficient to give here a few examples of its usage: tarurun nír 'hot water', ketan pal 'a bitter fruit', tapran mañja 'the man who struck', nílan pad cilá 'there is no standing room', pödran eul 'wet leaves', olek vænuran mañja 'the man who is thatching the house', cernguran vey 'the boiled rice which is left over', érdil cunran mañja 'the man who caught crabs', pelkul yykuran koyya 'a tooth-rubbing stick'.

As elsewhere in Dravidian this participle may be used both in a passive and an active sense. When the sense is passive the subject of the action expressed by the participle appears normally in the genitive, e.g. gadin círan nêl 'the liquor given by the herdsmen', an vænuran olek 'the house thatched by me', tâten kojran veroil 'the rice harvested by (my) father', etc. This is in contradistinction to the common Dravidian usage, according to which the subject of the verb appearing as relative participle normally appears in the nominative. This is occasionally so also in Parji (but not when there is a special nominative form toled, etc.), e.g. bâm uykitan kosi 'the slough shed by the snake'.

Pronominalized formations from the Relative Participle

88. The relative participle in (r)an is grammatically an adjective, and pronominalized derivatives may be made from it just as from adjectives. Such formations are made only in the third person, singular and plural, masculine and neuter, e.g. from cê 'to give': cîraned 'giver, Hi. deneválà', plural cîraner, nt. sing. cîrano, pl. cîranov. Like other formations of the type these may be inflected as nouns, and their inflection follows the rules already given for this type, e.g. nom. cîraned, acc. cîranen, dat. cîranenug; pl. nom. cîraner, dat. cîranenug, etc. A few examples of these formations from our materials may be given: aít cendanèd gôvar ole médanèd cetur 'the man who goes to the market is a simpleton, the man who stays at home is intelligent', ëdi narpitaned cilà 'there was no one to frighten them'; navraned 'man who has a joking relationship (to a female relative)', acc. navranen, dat. navranenug; navrano
female in joking relationship (to male relative)

' acc. nevranon;
cayano 'corpse', acc. cayranon, e.g. cayranon iri iri uño 'the tiger) dragged away the dead body', munal üburanov 'three women who are talking'.

Verbal Noun and Dative Infinitive from (r)an-stem

89. The form which serves as third singular neuter above, also functions as a verbal noun of action. The following are examples of its use:

gölī ayrano ām vettom 'we heard the howling of the jackal',
martana cūren 'I saw lightning' (S.: N.W. martano), ātel undrana cūri verka āned 'seeing the settling down of the birds he was pleased',
nir endurrano aycil kām āy 'fetching water is women's work',
vercil koyrano inet kām āy 'harvesting rice is to-day's work',
kañcuranoin prerad 'he will undo the fastening',
pokranon pokki 'having said what was to be said', urkurana cūri 'having seen the falling'.

From this stem a dative infinitive in -ug is formed and is in very common use: cumranug, verranug, cayranug, mūranug, vendanug, pōllanug, maylanug, from cum- 'to seize', ver- 'to come', cay- 'to die', mū- 'to bathe', ven- 'to hear', pōl- 'to finish' and may- / mayt- 'to sharpen'. This form of infinitive may be used to express purpose: verranug teyar mērid 'he was ready to come', korrin
tindanug candīpur 'make the fowl grow fat for eating', in nir mūranug eiot nir tarkitam 'how much water shall we heat for your bathing'. More commonly, in accordance with a use of the dative already noticed, it is used to express cause or occasion: noyranug uririd 'he was groaning on account of pain', nömir cumranug

tirbired 'he was trembling because fever had seized him', kube
tindanug mēn āned 'he became corpulent through eating much',
evul vali verranug ilomov 'the leaves fall because the wind blows'.
See further Text V for a whole series of these forms.

These are North-Western forms. For the Southern dialect insufficient material is available. In this sense a few forms differently constructed are recorded from the South, namely kancitayuy (Text VII. 3) and cañayuy (VII. 25). More investigation would be necessary to deal with this section of the Southern grammar properly.

Infinitives in -u and -uy

90. The infinitive in -u is common in the N.W. dialect, and possibly absent in the Southern, though there is not adequate
evidence to be sure about this. Examples: öd verno koyu cended 'he went to harvest rice', mēl endru cenur 'go to fetch liquor', tuwū cenar 'let us go to sleep', nēnu orad 'he cannot breathe', pīyu vešed eroł pīrad cayu vešed eroł cayrad 'if he is come to live he will live, if he is come to die, he will die'. This infinitive may be used as the subject of a verb (i.e. as a verbal noun): cayu erko ki pīyu erko 'let there be living or dying'. It is used idiomatically, repeated, in the sense of 'while...': atni pokku pokku 'while he was speaking like this', candu candu coy berok erru gē 'while he went on growing six years went by'.

An infinitive in -uy is used in both dialects, but is apparently more common in the South. In usage it corresponds exactly to the infinitive in -u: venu uy oran 'I cannot hear', coddelin tinuy ok dokka veña 'a lizard came to eat the ants', mēva ranti mēuy cen mēdu 'a goat had gone to graze in the forest', pīya venuy under mēdar 'they have sat down to hear the song'; atni menyuy menyuy nav mayna errav gē 'while things remained like that nine months went by', cenuy cenuy 'as they continued to go along', cenuy erko 'let there be a going', cenuy  eroya 'it is impossible to go'.

In the N.W. dialect neither of these two infinitives can be used with verbs having the alternating stem p/t. The infinitive of these verbs employs no ending, but substitutes k for the final suffix of the verb (as in the present tense and 2 sing. Impv.) and in the case of primary monosyllabic verbs of the type, the auxiliary vowel u is inserted before it where necessary, e.g. niluk, kōk, coduk, ayuk, kanuk, ćick, etik, valik, murayuk, from nilp- 'to stand', kōp- 'to tend cattle', codp- 'to send', ayp- 'to sweep', kanyp- 'to seek', ćwp- 'to swing', etip- 'to lift up', valip- 'to drive', murayyp- 'to begin'.

In the Southern dialect forms of this type have not been recorded; the few examples of infinitives from this class of verbs take the ending -uy; etipuy 'to raise', kařpuy 'to cross'.

Adverbial Formations from the Verb

91. There are three adverbial suffixes which are added to verbs and commonly used in temporal and conditional clauses, namely -oş, -ek, -em.

(i) -oş, temporal and conditional: eroş, menos, veroş, cenos, etc. The suffix is added to the p-stem of verbs with alternating p/t, as
is also the case with -en and -em: culpoḍ, vālipoḍ, etc. Examples of its use are as follows: pōkal dāloḍ cikōḍ erra 'when the day draws to a close, it will become dark', atni pokkoḍ 'when he said this' (and similar phrases frequent in the narratives), vāni veroḍ pōdram 'if it rains, we will get wet', āli tōndoḍ tappar 'if a bear appears, let us kill it', āḍ veroḍ ān cāṛrinmin 'if he had come I would have seen him'.

The suffix is frequently enlarged by the addition of -el: eroḍel, menodel, etc., e.g. ān in pāṭa venoḍel cenena min 'if I had listened to your words, I would not have gone', nettel kārurav bitram el menodel 'dogs will scratch if there is a rat inside', etc. More rarely an extra suffix -ul is added: enoḍul 'if (you) say'.

An alternative to adding this suffix to the verb as above is to add eroḍ to the inflected form of the verb: atni pokkoḍ eroḍ 'when he has spoken so', etc. Examples of this usage are very common in the texts.

(ii) -ek, temporal: nur vakpek ṭodeṃen 'don't touch the water when it is boiling', olo verek gaḍin pokra 'on going home she will speak to the herdsman', ān vāni verek pōden 'I got wet when the rain came', ān ūbek an tāta veṭen 'while I was speaking, my father came'.

(iii) -em, temporal: arem eke 'while he was crying', netta pāp menem cāṛaya, candoto eroḍ bommel nāḍonov 'the dog, when it is a baby, does not see; when it grows, its eyes open', pēla pōkal eter em erem girr ācal ānirid ge 'whenever it was time for milk he was swinging on the girr swing'.

The adverbs vadek and vadeṃ are used in the sense of 'at the time of': cikōḍ vadek 'at night time', cākol vadek 'in the time of famine'. Constrained with the relative participle, they may be used as alternatives for constructions (ii) and (iii): vey tindan vadek 'at the time of eating boiled rice', kor kāyran vadek 'when the cock crows, etc.

91. As equivalent to English 'until' the postposition ar, arre, which has already been noticed in connection with the noun, is used after the verbal root: cay-arre 'till he dies', ānumāik cāva un-arre nāgil pat 'take hold of the plough for a little while until we drink our gruel', cikōḍ er-arre ina men 'stay here till it becomes dark', meri milγ-arre ārinōḍ kuḍir 'they cut the tree with a saw till it fell over'.

THE NEGATIVE VERB

92. Paradigms of the Indicative:

(1) Present-Future.

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
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<tbody>
<tr>
<td>sing.</td>
<td>cūrana</td>
</tr>
<tr>
<td>2</td>
<td>cūrata</td>
</tr>
<tr>
<td>3m.</td>
<td>cūrada</td>
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<tr>
<td>nt.</td>
<td>cūraya</td>
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</table>

(2) Perfect.

<table>
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<th>Sg.</th>
<th>Pl.</th>
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<tbody>
<tr>
<td>sing.</td>
<td>cūrani</td>
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<tr>
<td>2</td>
<td>cūrati</td>
</tr>
<tr>
<td>3m.</td>
<td>cūrādi</td>
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<tr>
<td>nt.</td>
<td>cūrāyi</td>
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(3) Preterite.

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
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<tbody>
<tr>
<td>sing.</td>
<td>cūrana</td>
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<tr>
<td>2</td>
<td>cūrata</td>
</tr>
<tr>
<td>3m.</td>
<td>cūrada</td>
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<tr>
<td>nt.</td>
<td>cūraya</td>
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</tbody>
</table>

The negative terminations are added either to the root, as above, or in the case of verbs in p/t to the p-base (: culpāna, culpēna, etc.). Of these the least commonly attested is No. (2). In form it appears to be merely a modification of No. (1). In meaning from examples available it seems always to have a perfect sense: cūrani 'I have not seen', etc.

93. This type of negative conjugation with appended -a is a peculiarity of Parji that is not shared by other Dravidian languages. That it is an innovation, is suggested by the existence of three verbs which in the Present-Future make a form of negative which corresponds to the ordinary Dravidian type. These three verbs are pun 'to know', or- 'to become' and or- 'to be able'. From pun 'to know' the forms are as follows:—

<table>
<thead>
<tr>
<th>Sg.</th>
<th>Pl.</th>
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<tbody>
<tr>
<td>sing.</td>
<td>punan</td>
</tr>
<tr>
<td>2</td>
<td>punat</td>
</tr>
<tr>
<td>3m.</td>
<td>punad</td>
</tr>
<tr>
<td>nt.</td>
<td>puna</td>
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</tbody>
</table>

The comparative evidence makes it clear that this is an older form of the negative than that found in the majority of verbs.

In the Southern dialect a few forms of the type punana 'I do not know' are recorded. The tendency in this area is to replace the
older type, preserved in the conjugation of these verbs, by the standardized endings.

In the Preterite a corresponding type of negative conjugation is found only in the case of or- ‘to be able’:

\[
\begin{array}{ll}
\text{sing. 1} & \text{open} \\
\text{2} & \text{orot} \\
\text{3m.} & \text{ored} \\
\text{nt.} & \text{oro}
\end{array}
\quad
\begin{array}{ll}
\text{pl. 1} & \text{orom} \\
\text{2} & \text{oror} \\
\text{3m.} & \text{oper} \\
\text{nt.} & \text{orov}
\end{array}
\]

This conjugation is identical with the conjugation of the positive preterite. It is possible for it to be used as negative here because the root or- is only conjugated in the negative. Beside it there exists a base orp-/ort- which may be used both in the positive (1 sing. pret. open) and the negative (1 sing. pret. opena).

**NEGATIVE IMPERATIVE**

94. The paradigm from cur- ‘to see’ in the second and third persons is as follows:

\[
\begin{array}{ll}
\text{sing. 2} & \text{cūremen} \\
\text{3m.} & \text{cūremenked} \\
\text{nt.} & \text{cūremenko}
\end{array}
\quad
\begin{array}{ll}
\text{pl. 2} & \text{cūromor} \\
\text{3m.} & \text{cūramenker} \\
\text{nt.} & \text{cūramenkov}
\end{array}
\]

Verbs which do not take an auxiliary vowel in the present tense, do not take it in the second person of the negative Imperative either. From ven- ‘to hear’ the forms are 2 sing. venmen, 2 pl. venmor, and from culp-/cul- ‘to rise’, N.W. 2 sing. culukmen 2 pl. culukmor, S. culupmen, culupmor. Notice that the forms of the second person plural are in all cases identical with the forms of the present indicative, and distinguishable from them only by context.

In the third person the vowel -a- appears before termination in the case of all verbs, e.g. from ven- ‘to hear’, 3 sing. m. venamenked, nt. venamenko, etc. The forms of the 3rd person are patently composed of the relative participle negative of the verb concerned and the positive imperative of the verb men- ‘to be’, e.g. vena menked ‘let him be not hearing’, etc. The forms of the second person singular look also as if they may have been modified from forms of this kind (cūremen from *cūra-men, and by analogy of the present vermen for *vera-men), but the forms of the second person plural can hardly be explained this way.

In one text from the South a form tālamod ‘let us not run’ occurs; it is the only form of the first person plural recorded, and it is possibly the inclusive form.
95. The conjunctive participle negative is formed by adding -aka to root or to the p-base of verbs ending in alternating p/t: veraka, ciyaka, cūraka, culpaka, tōtipaka from ver- 'to come', cī- 'to give', cūr- 'to see', culp-/cūl- 'to rise' and tōtip/tōtīl- 'to show'. Examples: inin cūraka ān cenden 'I went without having seen you', vercil vitaka ole veñed 'he came home without having sowed rice', etc. etc.

The relative participle negative is formed by the addition of a to the root, or to the p-stem of verbs in p/t: cena, vena, cūra, culp, etc. Examples: nāti ciya manja 'a man who gives nothing', nāti puna geyal manja 'an ignorant man who knows nothing', būta cāja padic 'a boy who does no work'. They may be used in a passive as well as an active sense: veñā olek 'a house which has not been thatched'.

Compound tenses are sometimes formed with the negative relative participle and the verb men- 'to be': ole cena mēdič 'he did not go home', poten cinta cāja mēdič 'he took no thought of his stomach'.

From the relative participle negative pronominalized derivatives may be made as follows: ciyayed 'a man who does not give', nt. ciyayo 'a woman who does not give', pl. m. ciyayer, nt. ciyayov. Similarly punayed 'a man who does not know', etc. These may be declined, when the occasion arises, like other pronominalized formations. As with simple participle there are instances of the passive use of these formations: ī olek veñayo mēda 'this house is unhatched'.

NEGATIVE INFINITIVE AND ADVERBIAL FORMATIONS

96. The negative conjugation makes one infinitive which is formed by adding -akanug to the root or verbal base in p in the case of verbs in p/t: orakanug, cenakanug, ciyakanug, verakanug, culpakanug, tōtipakanug, etc. from or- 'to be able', cen- 'to go', cī 'to give', ver- 'to come', culp-/t- 'to rise', tōtip-/t- 'to show'. Examples of its use: ām perkul tōndakanug gongkul tindam 'we eat wheat when rice cannot be got', būta cāju orakanug maçranug men cājed 'because it was impossible to do any work, he decided to sleep', etc.

Corresponding to the active formation in -od (§ 91) there are negative adverbial formations in -ad (also enlarged to -adel) and -akod: ām gereti veraď kōcin cūromā min 'if we had not gone to the
city, we would not have seen the king', ān mēl unādēl kuṟubti urkena min 'if I had not drunk liquor, I would not have fallen in the pit', in guḍa endradēl ām cenup oram 'if you do not bring a cart we will not be able to go', in cenakōd ān ini mēdan 'if you do not go I will stay here', kāṇakōd inin ām tāram 'if you do not carry them we will kill you'.

Corresponding to the active forms in -ek, -em, compound phrases of the following type are used in the negative: pōkāl paḍaka menek cendam 'let us go before the sun sets', vēcil vitaka menek vāni paṭṭo 'before we had sowed the rice the rain fell'.

The Negative cilə

97. The negative cilə means properly 'does not exist'. It is very rarely, and in violation of Dravidian idiom, used with a verb in imitation of Halbi: ana ēdi cilə mēdi 'no one was there'. Normally it is used by itself: nīr cilə 'there is no water', vāni cilə 'there is no rain, there was no rain', etc. The uninflected form may be used in agreement with various persons and numbers, e.g. ī polubti tulakul cilə 'there are no weavers in this village'. Alternatively it may be inflected in the third person: sing. m. cilād, nt. cilə, pl. m. cilar, nt. cilav: ī olekti manjakul cilar 'There are no men in this house', ī olekti aycil cilav 'There are no women in this house'.

Various derivative formations from cilə are made which follow exactly the pattern of the negative verb:—

(i) Pronominalized derivatives: sing. m. cilayed, nt. cilayo; pl. m. cilayer, nt. cilayov; e.g. nāti cilayed 'a man who has nothing', ēt cīlayed 'a man without sense';

(ii) a form in -aka corresponding to the negative conjunctive participle: ēncilaka kām eraya 'the work will be impossible without him';

(iii) a form in -akanug corresponding to the negative infinitive: kōr pāp armo tan tal cilakanug 'the chicken is crying because its mother is not there';

(iv) adverbial forms in -aḍ and -akōḍ: bakkel ciyur ciladi bokren ci 'give me the cakes, if not give me the goat'; perkul cilakōḍ kurkōl koṭṭi endri caḍic kili tin kadram 'if (when) there is no rice, we dig up roots, bring them, boil them and eat them'.

Since cilə means only 'does not exist', or 'is not found (in some place)', it cannot be used when something is said not to be so and so. For this purpose the negative of er- is used: ēd vīler erad 'he is not white', etc.
CHAPTER VII
ADVERBS

98. Of adverbs derived from the primary pronominal bases the commonest are ina ‘here’, ana ‘there’ and äré ‘where’. Beside ina and ana the alternative forms ini and ani are used. These adverbs may take the suffix t, the termination of the second genitive in such phrases as inat lôg ‘the people who are here’, ärêt manja ‘a man belonging to where’. To these bases the personal terminations may be added, and this is particularly common in the case of äré ‘where’: in ärêtot ‘where do you belong to, where are you from’, ôd ärêted, ôr ärêter, etc. The Halbi suffix -lo is frequently added to anat and inat, making anatle, inatle in the sense of ‘thenceforward’, ‘henceforth’.

The forms it and at, incapable of further inflection, are used in the sense of ‘in this direction’ and ‘in that direction’. In addition to these there is also ut, from the third Dravidian demonstrative base, meaning ‘in that direction’. These meanings are also expressed by the instrumentalos of id and ad, to which the enclitic suffix -i may be added: idoï(i) cendam ‘we will go in this direction’, adoï(i) cendam ‘we will go in that direction’; ‘in what direction, whither?’ is at from the interrogative base a (Drav. yā-): at cennot ‘where are you going’.

‘When’ is ettel or etoï from the interrogative base e-. For ‘then’ and ‘now’, native forms have given way to Halbi tebe and ebe. For ‘thereupon’ atek is used.

The stems äte, ite, etc are used commonly as adverbs ‘in that day’, ‘in this way’, ‘how’. Their pronominal uses have already been described. In addition there occur atni ‘in that way’, itni ‘in this way’ and etni ‘in what way’.


PART II

TEXTS

I

(1) Tāta cila kētub cind mēdīd ge. metted eroḍ, penda katrano āy endid ge. Etted eroḍ tallin pokrdat ge, ‘māmen ka ṭeṅgeya aḍu cen iya.’ (2) etted eroḍ talli ‘ṭeṅgeya ci bābu’ enda ge. atni pokkoḍ ‘ina āret ṭeṅgeya’ endad ge. atni pokkoḍ ok kirkin aḳaṭ ṭeṅgeya cīrad ge. ciṅed eroḍ tal uyra ge, uṇo eroḍ tann ole uṇo ge, uṇo eroḍ, ‘id bābu ṭeṅgeya’ enda ge. (3) enoḍ lay, ‘idin mari naṣ ciṅed kirki ṭeṅgeya.’ endad ge. etted eroḍ, ‘ale etot erkō bābu’ enda ge. etto eroḍ piṭṭel penda kattu cendad ge. (4) cended eroḍ, ‘cūr cūr re pendene, anot āy kay ērot āy’ eni endad ge. etted eroḍ, kattu muriaytad ge; ‘cūr cūr re merine, okti meri kattoḍ, jama mekrik milṅgokov ge.’ (5) milṅgov eroḍ ole cendad ge. ‘eten bābu’ endad ge tal; ‘kattien iya’ endad. ge. atni pokkoḍ mari tuḍu cendad ge; (6) cended eroḍ, ‘cūr cūr re pendene, anot āy kay ērot āy’ eni ok keri patic kaḍoḍ, jama keru keroto ge.

I

(1) There was an orphan child, without a father. And being so, he said, ‘A field of forest cultivation should be cut down.’ When he had said this, he said to his mother, ‘Go and ask my uncle for an axe, mother.’ (2) His mother said (to the uncle), ‘Give me an axe, sir.’ He replied, ‘Where is an axe to be found here.’ Saying this he gave a sort of broken axe, and she received it and took it to her own house. When she had brought it she said, ‘This is the axe, sir.’ (3) On her saying this, he said, ‘Why did he give this broken axe,’ and she said, ‘It will have to do as it is, sir.’ After she had said this he went to cut down the forest for cultivation. (4) Having gone he said, ‘Look here, O field of forest cultivation, are you mine, or to whom do you belong,’ and began to cut it down. ‘Look here, O trees, when I cut one tree down, let all the trees fall down.’ 5. When they had all fallen (as he said) he went home. ‘How was it, sir?’ his mother asked. ‘I have cut it down,’ he said, and went off again to burn it. (6) Having gone he said, ‘Look here, O field of forest cultivation, are you mine, or to whom do you belong,’ and when he set fire to one side, the whole was completely burnt. When
it was burnt he went home. His mother asked, 'Have you burnt it, sir,' and he said, 'I have burnt it.' (7) Having said this, 'Go mother to my uncles, go to ask for bullocks. She went and said, 'Where have you been, sirs,' and they said, 'Why have you come, sister.' She said, 'Give me a pair of bullocks fit for the plough.' They replied, 'We have no bullock, where can we get bullocks to give you.' Saying this they sought out some inferior bullocks and gave them to her. (8) She took them, and when she had brought them (home) the boy took them to the field. When he had got them to the field, he said, 'Look here, O field, when I take one furrow, let all the furrows be finished.' When he had said this (it happened in this way), and leaving the plough he came home. (9) When he got home he drank his gruel, and said to his mother again, 'Go mother to seek for seeds from my uncle.' His mother went to the uncles and said, 'Give me seeds, sirs.' (10) An uncle replied, 'We have no seeds anywhere, they are finished,' and added, 'Go to that rubbish heap.' So taking a winnowing basket she went and winnowed, and when she had done so there were about two gourd seeds. These she brought and said to her son, 'These are the seeds.' 'So you have brought gourd seeds, mother,' he said.
(11) atni pokkoḍ, burka pǐḍkel víṭu uyrad ge; uṇed eroḍ, vīṭurad ge, āru verrad ge. veṇed eroḍ āṭ dīna nāna metted ge, āru cūru cended ge mari; cended eroḍ, pāndi mēdav ge, pāndi menoḍ cūri kili verrad ge; veṇed eroḍ, ‘pāndov iya’ endad ge. (12) etted eroḍ, mari āṭ dīna mettov eroḍ, mari cūru cended ge; burka porrel pūtav ge; pūtov eroḍ cūri kili verrad ge, veṇed eroḍ ‘burka pūto iya’ endad ge. (13) pokkoḍ lay mari āṭ dīna nāna metted ge, mari cūru cended ge; burkel patrūv ge; pattōd lay cūri verrad ge. veṇed eroḍ, ‘burkel pattov iya’ endad ge, ‘ok ok kulungti irdūkec burkel patti mēduv ge. (14) pǐḍtel pandra dīna nana metted ge cind; mari tallin cotted ge, ‘cen iya māmer ka māmerin kūyu’ endad ge. etted eroḍ, cenda ge; cendo eroḍ, ‘āṭ vermot, bāyi’ endad ge toled; enoḍ lay ‘māmen pokku cen’ eni im bācal pokked, enda ge.

(15) pokoto eroḍ, sāt jan tolenkul verrar ge. veṇer eroḍ, ‘car māma burkel koyu’ endad ge, enoḍ lay, cendar ge. cender eroḍ, ‘dārkel nūrur gāṭ’ endar ge; atni pokkoḍ, koyu muriaytar ge, muriayter eroḍ koyrar ge; koyi kili okti ka kuṣiayter, kuṣiayter eroḍ, oktar ge, okter eroḍ okut okut būti cūrad ge. (16) ciṇed eroḍ

(11) Saying this he took the gourd seeds to sow them, and sowed them, and came home. Having come, he stayed some eight days, and then went again to look. When he went there, they had grown up, and having looked at them he returned and said, ‘They have grown up, mother.’ (12) He stayed another eight days, and then went again to see. The gourd plants had flowered, and after looking at them he returned and said, ‘The gourd has flowered, mother.’ (13) Having said this he stayed another eight days, and again went to look. The gourds had formed, and having looked at them, he returned and said, ‘The gourds have formed, mother. On each stem there were two gourds.’ (14) After that he remained for about fifteen days, and again sent his mother. ‘Go, mother, to my uncles, and call my uncles.’ She went and her brother said, ‘Where are you proceeding, sister.’ She said, ‘Your nephew told me, “Go and speak to my uncle”.’

(15) When she had spoken the seven brothers came, and (the boy) said, ‘Let us go, uncle, to harvest the gourds. They went, and when they had got there they said, ‘Gird up your loins.’ Saying this they began to harvest, and having begun they harvested (the gourds), and heaped them in one place, and then carted them off. When they
tam tam bûti pat patti cendar ge. cender erôd, padaic telkul vâlemed ge; våled erôd, ok ka eke côn mëda ge, ok ka eke rûp mëda ge; atni atni jama tokan bâra bâni mëdav ge. (17) mettov erôd atni atni olekin jôred ge; jôred erôd, mama bitaler rîc errar ge, rîc eîner erôd, olekin tudu verrar ge. tutter erôd, 'ê Bagvan, ûr mari an mâmër, pâpink kay dermikut, ale an olekin tutter ' endad ge, aru armod ge.

(18) ârned erôd, pûka cultad ge aru nûdin ondîiyad ge; ondîac kili pottelti gûnelti kopitad ge, aru polubti bârul aîdêd ge, aru cunnîk uîned ge. uîned erôd, ären ene vend tînmod ge; vend tînored erôd ok laman murtal verra ge, vênô erôd, 'at cennôt bûbu' endad ge. (19) ettoto erôd, 'polub cennên' endad ge; ettêd erôd, 'ânin bele ny bûbu' enda ge. atni pokoto erôd, 'anot iñot mîl mîta mëda, nôksan er cenda' endad ge. ettêd erôd, 'nâtì nôksan erôd, ân borrân' enda ge laman murtal. (20) atni pokoto erôd, uckurar ge, cokra ge bârav podi. cokoto erôd, 'âren eni ini vend tinam bûyi' endad ge; ettêd erôd, laman murtal içuura ge, içoto erôd, murtal

had carted them, he gave each man his wages. (16) When he had paid them, they took each their own wages and went off. When they had gone the boy pared off the tops of the gourds. When he had done so, in one (gourd) there was gold, and in another there was silver, and in this way there were altogether twelve kinds (of precious things). (17) Since there were (such treasures) he brought them to his house, and when he had done so, his uncles became angry; being angry they came to burn his house, and when they had burnt it, he said, 'O God, these uncles of mine, whether they are righteous men or sinners, have burnt my house,' and he wept.

(18) When he had wept, he got up in the morning and collected the ashes. Having collected it he loaded it in bags and sacks, begged bullocks in the village, and took the ash to hawk it. Having taken it he cooked and ate in some place or other, and when he had cooked and eaten an old Banjara woman came, and said to him, 'Where are you going, sir.' (19) He said, 'I am going to the village, and she said, 'Take me also, sir.' He said 'I have got all this property, it will suffer damage', and she said 'Whatever damage there is, I will make it up.' (20) After she had said this they set off, and she mounted on the bullock. When she was mounted on the bullock he said, 'Somewhere or other let us cook and eat, sister.' The old
Banjara woman got down, and when she had got down, he took down the sack on which the old woman had been mounted. Having taken it down he gave it a throw and the ash was scattered. (21) When the ash was scattered he said, ‘That is what I told you just now, sister, my property has suffered damage.’ When he had said this the old woman was the loser, and she took him to her house, and gave him ever so many bullocks, saying ‘Take them, sir, I have lost.’

(22) When she had said this he fetched the bullocks and brought them through the doorway of his uncles, and tied them in the cattle stall at home. When he had tied them up his uncles spoke again. ‘This one, on his hut being burnt, took the ash and sold it, and has got bullocks and brought them.’ Saying this they again went, and struck one or two of the bullocks. (23) They struck them until they died, and when they had done so, the boy said ‘Look, mother, my uncles, whether they are righteous men or sinners, have struck (and killed) my bullock’. Having said this he flayed off the skin, and dried it, and it became dry. (24) When it was dried he took the skin and went out of the district. Having gone, somewhere or other he climbed up a Pipal tree, and there stayed the whole night. (25) While he was there, some thieves who were in the village, having stolen some money, came out of the village, and when they had
eroḍ, 'āre uyram re' endar ge. (26) etter eroḍ ōl merti uyrar ge; uñer eroḍ ini paypar be re endar ge. etter eroḍ bāṭel tappem ge, bāṭel tapper eroḍ nekiter ge; nekiter eroḍ ok bāṭa nāna āger ermo ge, cño eroḍ, 'ɪn punat re' enmer ge; etter eroḍ ipoṭ ān paytan re endad ge okur. (27) mari bāṭa tappem ge; bāṭa tappu tappu vēv-arc vēvomo ge; vēvoto eroḍ poditug ā paḍic tōlin urkitad ge; urkipōḍ cāyi kadī tāllar ge. (28) tāler eroḍ īṣurad ge aru ondiac kili moṭra kaṭṭi kili endurrad ge. endroḍ eroḍ māma bitaler pokrar ge, 'āt uyi mettot bāca' endar ge.

(29) etter eroḍ, 'tula rāca mayter rāca uyi metten' endad ge; etted eroḍ, 'eten, bācā, niko bikri āy' endar ge māma bitaler; pokker eroḍ, 'niko bikri āy māma' endad ge. (30) etted eroḍ mari ole ceni māma bitaler cuter errar ge, aru tammov bele baṣacilin koṭrār ge; koṭṭer eroḍ ōllar ge, ōler eroḍ vetra ge; vetoto eroḍ uyrar ge. (31) cundik lay uñer eroḍ mayter rāca tula rāca ēdurar ge; ēder eroḍ tōlul pattur endar ge; etter eroḍ, 'ām nā cājdam agi'

come out, they said, 'Where shall we take it.' (26) Saying this they took it to the Pipal tree, and having taken it there said 'Let us divide it here.' Saying this they made portions, and counted it. When they had counted it one portion was somewhat bigger than the others. They said (to the man who had divided it) 'You don't know how to do it', and one of them said, 'I will divide it this time.' (27) Again they made portions, and while they were still doing so, the day completely dawned. When it had dawned the boy dropped the skin from above, and when he dropped it, they left (the money) and fled. (28) After they had fled he descended and collecting (the money) he tied it in a bundle and took it. When he brought it his uncles said 'Where did you take (the skin) nephew'.

(29) When they had said this he said, 'I took it to the quarter of the weavers (Maharas), the quarter of the sweepers,' and his uncles asked 'Did you have a good sale, nephew', and he answered 'I did have a good sale, uncle'. (30) When he had told them this, the uncles again went home and formed a plan. They hacked down their own bullocks, and having done so they dried the skins and they became dry. When the hide was dry they took it. (31) When they had taken (the skin) to hawk it, they arrived at the quarter of the sweepers, at the quarter of the weavers, and said 'Buy our skins'. The assembly of weavers, the assembly of sweepers said 'What can
endar ge tula manda, mayer manda. (32) atni pokkoð cundic
cundic pandrar ge aru tölön țınci kaði verrar ge. (33) veñer eroð
mari riç errar ge māma bitaler, riç eñer eroð mari cendar ge bāca
bitalin ka; cender eroð, ‘iniz amin țeggot re’ endar ge. ‘ān țegana
māma, im āt ēdor’ endad ge.

(34) etted eroð berpela cumrar ge paðcin; cummer eroð potta
token kopitar ge; kopīc kili kațți kili kānī kili uñer ge. uñer eroð
munđa pinneti iɾkītar ge; iɾkīter eroð onin cāy kaði kili țoðul kattu
cendar ge. (35) cender eroð ok covar poral gurollo cokki kili verrated
ge; verek lay paðic pokkemed ge, ‘ēd āy re gurollo cokki vermot’
endad ge. (36) enek lay, ‘ān āy re’ endad ge covar poral; enoð lay,
‘anin cūrī berpela an māmer kațți kuli endrer aru kōcin mālin
curca cāj ûram eni kuli endrer.’ (37) etted eroð, ‘ale tebe re, anin
kađki cī’ endad ge covar. pokked eroð covar poral paðcin kađ-
kuranon pucrad ge; pucced eroð covar poralın paðic potteti kopīc
kađki kadrad ge. (38) kađked eroð paðic gurollo cokki ole verrad ge;
ole veñod eroð āteki munđa token covar poralın kađki kili ţındter

we do with them’. (32) After this had been said they got tired of
continually hawking the skins, so they threw them away and came
home. (33) When they arrived home the uncles again became angry,
and again went to their nephew. Having gone they said ‘You have
again deceived us in this matter’, and he replied ‘I did not deceive
you, where did you get to’. (34) After he had said this they took
hold of the boy by force and put him inside a sack, and tying him
up took him away carrying him on their shoulders. Having taken
him they put him down on the bund of a tank, and leaving him there
went off to cut ropes.

(35) When they had gone a minor official riding on a horse came
that way. When he came the boy said, ‘Who are you that thus came
riding on a horse?’ (36) The man on the horse said, ‘It is I’, and
the boy said, ‘Look at me, my uncles have forcibly tied me and
brought me; they have brought me saying “we will marry you to
the king’s daughter”’. (37) When he had said this, the horseman
said, ‘Come then, bind me up,’ and speaking thus the horseman
loosened the bonds of the boy, and the boy stuffed the horseman
into the sack and tied him up. (38) When he had tied him up, the
boy mounted on the horse and came home. When he had come
home, (the uncles) tied up the horseman by the tank and threw him
Having thrown him in they came back. (39) When they had come back the boy waited for some two days, and climbing on the horse again went through the doorway of his uncles. When he went the uncles said, 'Look at him, we tied him in a sack and threw him in the water, and he comes again riding a horse. (40) When they have said this they again went to their nephew, (and said), 'How is it, nephew, that we threw you in the water, and yet you come riding on a horse.' 'Fie, uncle, you threw me in on this side and I got a horse, if you had thrown me in on the other side I would have fetched elephants. (41) When he said this his uncles said 'It is true, nephew', and added 'Throw us in too, nephew'. When they said this he packed them all in sacks, took them to the water and threw them in. (42) When he had thrown them in the boy returned home, and after two days the wives came to the nephew looking for their husbands. When they came they said 'Why do our husbands not come'. (43) 'How can they come in a short time; they said "Throw us into the side where the elephants are".' When he said this the women said, 'If it is thus, they will not come quickly; we too will go in pursuit of them. (44) When they had said this the boy took them also, and taking them to the tank, packed them in sacks and threw them in. When he had thrown them in, the boy returned home, and along with his mother he is earning his living and eating.
There was an orphan son, without a father. When he was living so a religious mendicant was wandering about begging handfuls of food. Wandering about he came to the old widow woman. (2) The mendicant had with him a monkey and the boy saw it. 'Give me a handful of food, sister,' said the mendicant. 'Where have we got any handful of food to give you,' she said. (3) When she said this the boy said, 'Let us buy the monkey, mother,' to which she replied, 'What shall we give for it.' 'Let us give a gourd with its top cut off, mother, he will keep his rice in it,' the boy said. (4) When he had said this they gave the gourd and bought the monkey, and when they had bought it he gave it to them, and having given it went away. (5) When he had gone, (the boy) waited for some eight days. After that the monkey said, 'I will go somewhere or other and look for a bride, aunt,' and added 'Go, aunt, and bring a little liquor.' The old woman went and brought the liquor, and (the monkey) said, 'Cook a little boiled rice, aunt.' She cooked it and gave it (to the monkey) in a basket.

(6) When she had given it the monkey went carrying it on his shoulder, and somewhere or other arrived at an anthill. When he
got there he poured the liquor into a hole in the anthill, and ate the rice. (7) When he had eaten it he went off; he went to a carpenter. 'Where have you been, carpenter' said the monkey, and the carpenter replied 'I have been staying at home'. (8) 'Make me a doll' said (the monkey), 'make it in the form of some woman.' When (the carpenter) had given it, (the monkey) brought armlets, earrings, bracelets and clothes, and put them on it. (9) Having dressed it the monkey came home and said, 'Give me water, aunt.' He washed his feet and the old woman said, 'How was it, sir.' 'How was what?' said the monkey, 'I have finished the whole affair, give me a few rupees.'

(10) When he had said this, he said 'Let the boy go to the watching platform in the field. The bride is shy, I will send her to the platform; I will go to fetch her and come back. (11) When he had gone he went for the doll, and gave rupees to the goldsmith, the carpenter, and the weaver; and getting the doll he came and set it up on the watching platform. (12) When he had seated it there he went home and said, 'Go, taking boiled rice for the bride, and the boy carrying the rice in a basket went. When he arrived he looked: the woman was smiling. Then the boy tied the basket to
a rope, and said, 'Pull up the basket.' (13) When he had said that she did not pull; again and again she was smiling. 'If you are going to pull it, pull it quickly' he said, and still the woman only smiled. (14) When he got tired of speaking like this, he climbed up himself and pulled the rice after him. When he had pulled it up he again tried to make her speak. 'Why do you not speak' he said; she just went on smiling. (15) When she went on smiling he said, 'Come, divide the rice'; she went on smiling. 'If you are going to divide it, divide it quickly, it has got dark' he said; she still went on smiling. (16) When she went on smiling the boy said, 'If you are going to divide it, divide it, otherwise I will give you a kick' and saying this he gave her a kick. When he kicked her she fell down with a crashing sound. (17) When she fell some herds of sows had come there to eat rice, and seeing her falling the sows ran away. The boy also came down from the platform and chased them, and as he chased them the herd of sows scattered in all directions. (18) When they had scattered he went out of the village. When he had gone, the monkey came in this direction and threw the doll away. When he had thrown it away, the boy went to the side of the water, and climbed up a young mango tree. 'Here will come the women fetching water, I will wait here' he said. (19) When he had said this, a girl from the house of a rich man who had newly reached marriageable age, and the girls of the village, came for water. They made
mäcil nirug verrav ge, perkalel cäjomov ge, cäji kili keyul kéul noäomov ge. (20) noțov eroḍ dora olek pun koröl paryop ganda nurî mēdu ge; nurî menoḍ pädic eke medi kar le tirred ge, tirri kuli cenî maṭṭi key patted ge. (21) kev patti tändemed ge, tändek lay, ‘in äret mayin ági key patti tändomöt’ enda ge ayal. ‘in kirta gulay citta coplet le än valic endren’ endad ge. (22) etted eroḍ ‘än go dora olek korölín áy’ enda ge. ‘era era, in go an ayalin áy, in ete “eran” enmot.’ (23) etted eroḍ pat tändi endurrad ge, endred eroḍ polubti ödurar ge; öder eroḍ ole cendar ge; ole cendar eroḍ adödi pîdetel kamač damac tindar ge.

III

(1) Göli aru kukkanđi ked cendov ge. ked cendov eroḍ kukkanđi cumra käkral tîten, göli cumra liṭi tîten. göli pokra ge diuvîn, ‘in näten bêtot māma?’ ‘än tittirin bêtîn’; ‘än liṭin bêtên’ göli enda. (2) göli pokra ge, ‘tittirîtu muṭṭek ceppul errav, anot bâra tooth-sticks, and having done so, washed their hands and feet. (20) When they had washed the bride (-to-be) of the rich man’s house was wearing a yellow cloth; and as she was wearing it, the boy jumped from the mango sapling, and as soon as he got to her, he seized her by the hand. (21) Holding her hand he dragged her, and as he dragged her, she said ‘Being a man from where do you take hold of my hand and pull me?’ ‘On your behalf, for the whole night I have been chasing (animals) away from the top of the watching platform.’ (22) When he had said this she said ‘I am the bride (-to-be) of the rich man’s house. He said ‘No you are not, you are my wife, how can you say that you are not.’ (23) When he had said this he held, dragged and brought her, and when he had brought her they reached the village. When they got there they went home, and when they had gone home, there, afterwards, they earned their living and ate.

III

(1) A jackal and a tiger (panther) went hunting. The tiger (panther) caught a partridge, and the jackal caught a liṭi bird. The jackal said to the tiger, ‘What did you get, uncle.’ ‘I got a partridge.’ ‘I got a liṭi’ said the jackal. (2) The jackal said, ‘In the partridge there is only a handful of flesh, but I have twelve pots of
fat and twelve baskets full of flesh. Afterwards the jackal said, ‘Give me the partridge, uncle,’ and (the tiger) gave the partridge to the jackal. (3) Then the jackal gave the ḳiṭ bird to the tiger, and afterwards said, ‘Come on, let us eat, uncle,’ and they ate. Afterwards the jackal’s belly was satisfied, the tiger’s belly was not satisfied. (4) Then the jackal said, ‘How is it, uncle,’ and the tiger said ‘My belly is not satisfied’. ‘You indeed have deceived me’ said the tiger, and on his saying this the jackal ran away.

(5) When the jackal had run away, he went to a sandy place and was measuring sand. The tiger came after him and when he reached, said, ‘Now where will you go, then you deceived me, but now I will eat. (6) The jackal said, ‘You should have eaten at the time of eating, uncle; now I will measure debts incurred in the time of my mother and father.’ The tiger said, ‘Very well then, nephew, I will try and measure it.’ (7) When he measured it, (the jackal) said, ‘That way it will not do, uncle, it will be forgotten; looking at it with wide open eyes, measure it. Afterwards when he measured it the jackal scooped up sand in his two hands, and covered the tiger’s face with it; it was all in his eyes. The jackal fled.

(8) When the jackal had fled, he constructed a swing somewhere and was swinging. The tiger said, ‘Where are you, nephew, you
'äre bācaline, .beginTransaction() enda ge aru ḏeğer cenda ge, 'epipōd ipoṭ tindan.' (9) piḏtel cendo eroḏ gölin erpita ge erpito eroḏ, 'ebe je re bāca ipoṭ go tindan.' 'tindan vadek tintut min māma, iya tāten vadekto ucal ünuran gaṭ.' (10) atni pokkōd, 'ăn ünuran gaṭ bāca 'enda ge ḏū. 'era māma, ḏū berto manjen ḏū, ḏū putra; ḏū kaṭṭu cokran gaṭ, piḏtel cokrat go.' (11) podi cokkī korī kadra ge, korkoto eroḍ irda ra ge; iṛi kilī, 'cok be māma' enda ge. etto eroḍ piḏtel ucita ge. (12) atni ucik ucik, 'nīko ucik' ḏū enda; ucito eroḍ piḏtel niko ucic cira ge, ucito eroḍ cilva kiri urkura ge, ucal ḏū puc cenda.

(13) gōli mari tūloto ge; tūlla ge aru āren ene ārmuk ṭuṇđeti evul koyu cokra ge; cokoto eroḍ evul koyi irkita, irkito eroḍ cuva kuṭṭomo ge. (14) kuṭṭek lay meram keromo ge, keroto eroḍ ḏā mari cenda ge; erpito eroḍ, 'ebe je re bāca āre cendat? ebe tindan be.' (15) 'tindan vadek tintut min māma, iya tāten vadek deknī parani vermo.' 'āten eroḍ anin kopíc cī cuveti' enda ge; kopito eroḍ ṭanḍ ṭanḍi cuva kaṭra ge. (16) kaṭoto eroḍ, 'erra be bābu' enda ge.

have deceived me ' and went in pursuit of him, saying 'This time when I get there I will eat.' (9) Later when he reached the jackal he said, 'This time, nephew, I will eat.' 'You should have eaten at the time of eating, uncle; I am swinging in a swing (as I used to) in the time of my mother and father.' (10) 'I also will swing, nephew' said the tiger. 'No, uncle, you are a big person, the rope will snap; I will climb up to secure the rope, and afterwards you will climb up.' (11) He climbed up and gnawed the rope, and then came down. 'Now climb up' he said. After saying this he swung the swing. (12) As he was swinging it the tiger said, 'Swing it well.' Afterwards he gave it a good swing, and when he had done so, the seat of the swing (?) and the rope of the swing gave way.

(13) The jackal ran away again, and somewhere or other climbed up to pick leaves from an ārmuk creeper. Having plucked the leaves he came down and was sewing a leaf basket. (14) While he was sewing the jungle was burning, and as it burned the tiger went again, and when he arrived he said, 'Now where will you go, nephew; now indeed I will eat.' (15) 'You should have eaten at the time of eating, uncle; now I must look after what should have been done (?) in the time of my father and mother.' 'If that is so pack me in the leaf basket.' When he had done so he pulled the leaf basket tight and fastened it. (16) When he had tied it he said,
'That will do, sir,' and leaving him ran away. When he had run away the forest blazed, and as it blazed the leaf basket and the tiger were both burnt up. (17) After burning the fire went out, and the tiger lay dead showing his teeth. When he was dead the jackal came and said 'You would have bitten with these teeth.' (18) He gave him a blow, and his hand stuck. 'If you are going to die, die uncle, I still have one hand.' Saying this he gave him another blow (19) and that hand too stuck. 'If you are going to die, die uncle; I still have a leg.' Saying this he gave him a kick and his foot stuck. 'If you are going to die, die uncle; I still have one leg left, I will kick you. (20) He kicked him again with the other leg, and it stuck there. Both the tiger and the jackal died there.
eroḍ nirti tivrav, tiri kuli nirti pêtav, pêci kuli uykurav. uykov eroḍ mari nirti tivrav. mari tiroḍ kaḍu eko nirti bîr cenda. (4) birotô eroḍ okti göli batṭel pêta. pêto eroḍ uti cûr cûra; 'mit eten oño' eni pokra. mit go ini nirti bûroto; bûrnanug göli pokra ge, 'mit go mitin cî, ciçaq minin cî. (5) atni pokoto eroḍ ok mîni batṭel tirra; mîni tiroḍ mînin göli cumoto. göli per mînin cummi kući uyi ölla. öloto eroḍ göli ât bele cen kaḍra.

(6) ceni kuli piḍtel ver cûra; mîni eke anan cîla mêdu. cûr cûroto, kući mîni cîla. göli pokra, 'inat minin ćd uñed,' enek, 'an mînin cî, ciçaq palva cî.' (7) atni pokoto eroḍ â kucci mari parkel parkel palvel erra. eno eroḍ â palvelin göli bûra kaṭṭi ok bakkel vendran pora murtalin ka uyi muḍukudtel uṭic kaḍra. (8) uṭic kaṭṭo eroḍ göli cen kaḍra. denḍik meni bakkel vendran murtal â palvelin, vâni podi veri kuli, palvelin kiccû âdura, aru bakkel vendra. (9) bakkel vendran vadek göli verra, veño eroḍ, 'inat palvelin ćd uñed?' eni pokra. 'palvel cûrâr ki bakkel cûrâr' eni pokoto eroḍ, bakkel

the water, and having come out they rubbed themselves. When they had rubbed themselves they jumped in the water again, and this time the sod dissolved in the water. (4) When it had dissolved the jackal alone came out on dry land. He turned round and looked and said, 'What has happened to my friend. His friend had dissolved in the water, and on account of his dissolving the jackal said 'Give me a friend for my friend, if not, give me a fish'. (5) When he said this a fish jumped on to the dry land, and he seized the fish. The jackal having seized the fish took it to a tree stump and dried it. When it was dry the jackal went off somewhere.

(6) Later he came back and looked: the fish was not there. He looked and looked but the fish was not on the stump. The jackal said, 'Who has taken the fish which was here; give me the fish, or, if not, give me a plank.' (7) When he said this the stump split into portions and became planks. The jackal fastened those planks into a load, took them to the house of an old woman who was baking cakes, and hung them up behind it. (8) When he had hung them up, the jackal went away. After a little while the old woman who was baking the cakes, since it was coming on to rain, kindled a fire with those planks, and cooked the cakes. (9) While she was cooking the cakes the jackal came, and said, 'Who has taken the planks which were here; they shall give me either the planks or some cakes.'
vendran murtal irdu bakkelin gølìg tinìcì ci kadra. (10) tinìcì ciño eroð gølì pedra, pedì kuli doren olek mèva gòditi uyi kuli utìc kadra bakkelin. utìto eroð gølì ìt bele cen kadra.

(11) cendo eroð piìtel à dora olek màcìl à mèva gòditi mèva piìyl tinìduk ayuk òàn(d)tàv. òännov eroð à bakkelin cúrrav. cùrov eroð à bakkelin pucci tin kaðràv. (12) tìndov eroð piìtel gølì ver cúrra, ‘inat bakkelin èd tìnded ’ eni gølì pokra; ‘an bakkelin ciyur, cìlad ok lullun ciyur.’ (13) atni pokoto eroð màcìl ok bòkren kaìtì gòlìg ci kaðràv. gølì per bòkren lamìtì patti ok curca erràn olekti bòkren uyi kuli curca pandìrtì kaìtì kuli cen kadra. (14) adìn per piìtel curca olet lòg cúìrì kuli, ‘èr bòkren ìy ’ eni kuli, katti kuli tin kaðràr. bòkren katran piìtel gølì per vèrra. (15) vënio eroð pokra ki ‘inat bòkren èr uììer ’ eni pokkek curca olet lòg pokràr ge; ‘bòkren ìm kattom, katti tìndom eni curca olet lòg pokràr.

(16) pokke r eroð gòlì per, ‘an bòkren ìy, ìm nàìì kàttòr; anun bòkren ciyur, cìlad kòròlin ciyur,’ atni gègen gòli pokra ge. (17) curca olet lòg eckoìçug òrakanìg kòròlin pucci kuli gòlìg cì

When he had said this, the old woman threw two cakes to the jackal. (10) The jackal picked them up, and taking them to the corner of a rich man’s house where the goats were kept, hung them up and then went somewhere.

(11) Afterwards the daughters of the rich man’s house went into that goat corner to sweep and throw away the goat’s dung. Coming in they saw those cakes, and took them out and ate them. (12) After they had eaten them the jackal came and looked. “Who has eaten the cakes which were here” he said, “either give me my cakes, or, if not, give me a kid.” (13) When he had spoken thus, the girls tied up a goat and gave it to the jackal. The jackal took hold of the goat by the halter, and taking the goat to a house where there was a marriage, tied it up in the marriage pandal and went off. (14) After that the people of the marriage house saw it and said, “Whose is the goat,” and slaughtered and ate it. After the goat had been slaughtered the jackal again came. (15) When he had come he said, “Who have taken the goat which was here,” and the people of the marriage house said, “We have slaughtered the goat and eaten it.”

(16) When they had spoken the jackal said, “It is my goat, why have you slaughtered it; give me the goat, if not, give me the bride,” and went on saying this. (17) The people of the marriage house, sorrowfully, because they were unable (to do otherwise)
brought out the bride and gave her to the jackal. The jackal took
her to his own dwelling, a jackal’s hole. (18) ‘I got a fish in exchange
for my friend, a plank in exchange for the fish, cakes in exchange
for the plank, a kid in exchange for the cakes, and a bride in exchange
for the kid. Look at my nature, bride.’ (Saying this) he danced
exultantly. (19) This being so the bride hit the jackal on the head
with a pestle, and went to the house of her father and mother.

V

QUESTION AND ANSWER

‘Where did elder brother Boṭka Bodor go?’ ‘He went ploughing.’
‘What did you do with his wages for ploughing?’ ‘We husked it
and ate it.’ ‘What did you do with the powder from the husking?’
‘An earthworm ate it.’ ‘What did you do with the excrement of
the earthworm?’ ‘A potter made a pot (with it).’ ‘Why did the
potter make a pot?’ ‘Because a calf had broken one.’ ‘Why did
you break it, calf?’ ‘Because my mother did not let me suck.’
‘Why did you not let the calf suck, cow?’ ‘Because the kummi
nāŋ re kummine koŋcota?
vāni padakanug.
nāŋ re vānine padota?
bendel arakanug.
nāŋ re bendeline arora?
padcil vīlkuloç eykurat.
nāŋ re padciline eykurat?
muttak karacil cāj ciranug.
nāŋ re muttakine karacil cāj cira?
an kedub vānd mēdanug.

nāŋ re kedbine vānd mēdat?
goreya kelti maytanug.

VI

(1) Ok porta padic mēdid ge, kētal pāpi poripmo. anatle ā padic nāgil patiyen jovar eṇed, anatle kūjil kaṭated, aru kalti uyi kali paṭated. (2) anatle bōrel paṭṭov ā kūjilti; paṭṭov aru puccat aru ole endrated, aru caṭated. caṭṭi kuli kutted; kutted aru tan iya rāba vendata. (3) anatle ā cind irul tinder. anatle ok kēn caṭated,

tree did not put forth shoots.’ ‘ Why did you not put forth shoots, kummi tree?’ ‘ Because the rain did not fall.’ ‘ Why did you not fall, rain?’ ‘ Because the frogs did not croak.’ ‘ Why did you not croak, frogs?’ ‘ Because the boys shot at us with their bows.’ ‘ Why did you shoot, boys?’ ‘ Because an old man made bamboo arrows and gave them.’ ‘ Why did you make bamboo arrows and give them, old man?’ ‘ Because my knife was sharp.’ ‘ Why were you sharp, knife?’ ‘ Because I had been sharpened on a rough stone.’

VI

(1) There was an orphan boy, the widow was looking after her child. He became of age to hold the plough. Then he constructed nets for birds and taking them to the threshing floor laid them there. (2) Then doves settled on those nets; they settled and he pulled them out and took them home. He roasted them, cut them up and his mother cooked a stew. (3) Then the boy (and his mother) both ate. Afterwards he burnt down a forest field, and sowed in it the rice grains from the stomach of the doves. He sowed them and they grew up; they formed ear-shoots, and ears, and ripened.
They ripened and the pigs ate them; then the people of the village harvested that rice. The boy became sad, 'They have harvested my field; eating what shall I live.' Then a religious mendicant who lived in the open brought a bull decorated with religious ornaments. (5) 'Show me the way' said the mendicant. 'I am feeling sad, I cannot show you the way' said the boy. Then the mendicant gave him the bull, and went on his way.

(6) The boy kept the bull, and let it loose in the village as a stud animal. All the village received the seeds of that bull. He said 'The village has received the seeds of my bull, and he took all the cows. (7) He took the cows and the people of the village sat in committee. Then they destroyed those cows. The boy flayed the skins and dried them. (8) He took them to sell, to Noronpur town. On the way night fell and it became dark. He lay down under a banyan tree and slept. (9) Then people were carrying the king's luggage, and they came to sleep under that tree. The boy was afraid, and taking the skins on his shoulder climbed up the tree. The king and his men slept there. (10) The boy had climbed the tree clasping the skins under his arm, and he was frightened. Then he let the skins go, and they fell making a great noise.

(16) Polubter mari kađki kađki tiṇdted nîrî; pâp dañđen jama tiṇdted; õr ani cañer. Ațek öd mari ole veñed. (17) Ațek eda eda aycîl a pađic endrated, ađeyci cajated; murtacîlî nańkîcî tiṇdted. anatle kamey patṭed, tam aycîlođ kanayc badkamod.

(11) ‘What is this that falls’ said the king. Then the king and his men fled. The boy got down and took the money belonging to the king. (12) He took the money to his house and dried it in the doorway. Then the villagers said, ‘Where did this boy get the money?’ Then the villagers said they would destroy the boy. (13) Then they took him to the water, and having taken him they said, ‘If we kill him with an axe the government will bind us with ropes and carry us off.’ Then they bound him hand and foot and threw him into the water. Saying, ‘He is dead’ the villagers returned. (14) Then the boy came out again, and came home. He took the rupees out of his house and dried them in the doorway. The villagers said, ‘Where did you get this money.’ (15) He said, ‘At that time you threw me in on this side; there you threw me into a deep pool. Then I got much money there and took it.’ The villagers said, ‘Then tie us up also and throw us in the water.’

(16) He tied up each of the villagers and threw them in the water; children and women, he threw them all in, and they died there. Then he went home. (17) Then the boy took all the decent women and made them his wives; the old women he destroyed and threw in the water. Then he took to his work, and, earning his living, he is living with his wives.
VII

(1) Atek aru Bitek mēdir, ūr toled irul; atek pāva bitek toled; dāda aḷey endrated. toled uruñ uñied bāralin. (2) ātek ā bāralin it ok tel at ok tel kancited juvarti; ātek nāŋgil kaṭated nārenōḍ, nāngilti puyīl tundited, aru bāralin enmoted caruknoted. (3) ātek it at telkul kancitayuñ bāral cenava. ātek bāral cenakaḍuñ ok bārav ani cūriamo, ok bārav ut cūriamo. (4) anatle ‘eta cenava’ etted; ātek bandenōḍ bāralin nandkited; irīḍuki bāralin nandkited aru nāŋgil cāyated, ole veñed; 1 tan pāva pokated, ‘pokkai nāŋ cāyatot aru veñot?’ etted pāva. ‘cila, dāda, ok bārav ut cūriyu, okut ani cūriyu bandenōḍ nandkiten’.

(6) ‘māmer kaṇṭa bāk endri metten ā bāpacilin, in nandkic kaṭṭot’, atek mari, ‘cam’ etted. kerbul patti cemnor; bāralin kutter aru vendater. (7) irīḍu bāral ceppul ukta vender; vendater aru toled mari andiluñ kōd uyi ciñed; aru ok būla patted, aru tam

VII

(1) There were two lads called Atek and Bitek. Atek was the elder brother, Bitek was the younger brother. The elder brother had married a wife. The younger brother took the bullocks to plough. (2) Then he fastened those bullocks to the yoke with one head facing one way, and one the other. Then he tied them to the plough with a rope, and fitted the iron share to the plough, and spoke to and drove the bullocks. (3) Because they were fastened with their heads facing opposite directions, the bullocks did not move, and the reason for their not moving was that one bullock was looking one way, and one the other. (4) Then he said, ‘Why do they not move,’ and then destroyed the bullocks with his knife. He killed both bullocks, and left the plough and came home. (5) His elder brother said, ‘Why have you left off so early in the morning and come home.’ ‘Nay, brother, one bullock was looking one way, and one the other, so I killed them with my knife.’

(6) ‘I had borrowed those bullocks from my maternal uncles and now you have killed them,’ and then, ‘Let us go’ said (the elder brother). They took their knives, and went and cut up the bullocks and cooked them. (7) They cooked the whole flesh of the two bullocks, and the younger brother taking meat-broth gave it to his elder brother’s wife. He had hold of a bone, and he gave the broth
andilųj kėd ciņed. (8) aðugi cëpitài cap cappi unmo. "In āta unòd tirra menaya 'enmod; ātek 'eta unòd tirra mëda 'enek, 'ita unòd tirra erra' etted ā paðic. (9) ātek conòd aşalei metta, ātek mari tariyat kēd cap ciņed conđi; ad eke cimka cenda, caña. aru pațey muypic kaṭṭed, aru bûlen utic kaṭṭed, 'bûla iɾkata aru caña.' (10) ātek ā baruľ kudiyan kan cended. ātek ā baruľ ceppul irul manja tinder, jama tinder, aru veņer.
(11) aru murden cûri pațey canṭted, conđi cûrođ 'bûla iɾkata, ātek caña' etted; mari murden uñer aru timric kaṭṭer; aru, 'ce, nāŋ mari ina medam, ina menųj ciļa' etted. (12) 'at bele dëca pët cenam 'etter. ātek pâvti mari ok iɾdi cummer, cummer aru cenmor; ātek ok pōkal paṭṭa. (13) kel caluti dëra patater; ana calu bitram dû mēdu. dû mari pokkamo ge, 'atekin ebe tindan' enmo, 'bitekin pōka tindan.' (14) 'dû mëda, tûlam', enmod; ā toled mari, 'tûlamod' enmod; ātek, 'ān iɾdi kôdiñ dûvin tôle kaciyan' enmod toled. (15) ātek pāva, 'dû kaciya' enmod. iɾdi kôdiñ uñed to his elder brother's wife. (8) Then she was drinking it, pouring it into a leaf cup. He said, 'If you drink it that way, it won't be tasty.' When she said, 'If I drink it in what way, will it be tasty,' he said, 'It will be tasty if you drink it in this way.' (9) At that time she had her mouth wide open, and thereupon he poured the hot broth into her mouth. She fainted and died. He covered her with a cloth, and fixed the bone (in her throat, so that it would appear that) she had swallowed the bone and died. (10) Then he went to where the bullocks had been cut up, and the two men ate the bullocks' flesh. They ate it all and returned.
(11) Seeing the dead body he took off the cloth and looked in her mouth, and said, 'She has swallowed a bone and died.' Then they took the corpse and buried it. And he said, 'Why do we stay here, there is no staying here.' (12) 'Let us go out of the district somewhere,' they said. (They did so) and on the way caught a crab; they caught it and were going along, and one day came to an end. (13) They found lodging in a cave in the rock. There in the cave was a tiger. The tiger said, 'I will eat Atek now, and Bitek tomorrow morning.' (14) 'There is a tiger, let us flee' said (the elder brother), but the younger brother said, 'Let us not flee,' and then, 'I will make the claw of the crab bite its tail.' (15) The elder brother said, 'The tiger will bite,' (but the younger brother) took the crab and
made it bite the tiger's tail with its claw. The tail snapped, the
tiger ran away, and the tail fell down there.

(16) Then they roasted the tiger's tail and ate it; they cooked
soup and the tiger's tail was tasty. 'O ho! the tiger's tail is so
tasty' said the younger brother, 'let us go in pursuit of the tiger.'
(17) The elder brother said, 'It will bite.' 'How will it bite, let us
go' said (the other). 'I will stay' said (the elder brother). They went
in pursuit of it (nevertheless). There many tigers had assembled
in the forest, and they sat in council. (18) They said, 'What have you
done with your tail?' 'A very bold man made a crab bite it and it
broke off.' Then Atek and Bitek arrived in pursuit. (19) Seeing
them the tigers ran away. Bitek said, 'Don't run, don't run,' and
Atek said, 'Tie up the tailless tiger with ropes and then run.' Then
they tied up that tiger. (20) Then these men went and killed it. They
cut it up, cooked it and ate it. Then again they went out of the
district.

(21) They went to a village, to the house of a rich man. The rich
man said, 'Where are you from.' They said, 'We are orphan
children.' (22) Then the rich man said, 'Stay with me.' Then the
elder brother did the ploughing for the rich man, and the younger
brother tended his goats. (23) Then the flock of goats assembled at

(26) mari ok polubti cender, aru mari ok savkar kan cemnor; ‘āt cemnor?’ etted savkar; ‘dēca pēt cemnom’ etter; mari, ‘an kan menur’ etted. (27) ātek pāva nāngil pattamod savkarin kan, toled pāpin dōna menmed; ātek ūkimpotet pāpin ūcałti, aru oŋgi cudhipmod. (28) mari ok ciric eke, ā pāp ūkipoḏ, cuñada, aɾmoted. ātek ā medek ine putuk putuk ermo. cūrated ā pađic, ‘ina kurr̲u pafna’ enmod. (29) ā pađic eko piḏic ciñen, ā medekkin, cop cop eña, pîded; ad eke caña ā pāp. uñed aru ani congic katṭed ūcałti. (30) ātek tam dāda veñed; ‘medekti kurr̲e metto’ enmod, ‘ātek piḏic ciñen’ enmod. ‘eta piḏic ciñot medekin’ etted.

The fold by a tree, and the lad sat down. In this way the goats were chewing their cud, and the lad saw them and said, ‘They are pulling faces.’ (24) Then he cut off their tongues with a razor, and when he had cut them off the goats died. He said to his elder brother, ‘Since the goats were pulling faces at me, brother, I cut off their tongues, and now they are asleep.’ (25) ‘What, you madman!’ said the elder brother, ‘they are dead.’ Since they were dead they fled, and were going along again.

(26) They went to another village, to the house of another rich man. ‘Where are you going’ said the rich man. ‘We are emigrating from our district’ they said. ‘Stay with me’ he said. (27) Then the elder brother did the ploughing for the rich man, and the younger brother remained by the cradle. He swung the baby in a swing, and lifting him up took him round. (28) One day while he was swinging the child, the child did not sleep and was crying. At that time the brain (was visible) and was throbbing. The lad saw it and said, ‘A boil has ripened here.’ (29) Then the boy pressed it, and squeezed it so that it became crushed. The child died. He took it and laid it down in the cradle. (30) Then his elder brother came, and he said, ‘There was a boil in the child’s brain, and so I squeezed it out.’ ‘What! you have squashed the brain’ he said.

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(31) When it had died they fled again and went to another district. On the way they met some thieves. 'Where are you going' said (one) to the thieves. 'Nay, we are going to steal rice and money from a house' they said. (32) 'We will go too' said the lads. They joined with those thieves and went on in their company. That night when it was dark they entered a house and took out rice. (33) The lad Bitek entered a house alone. There a woman about to give birth was lying down, with a large belly. The lad said, 'Why does she not get up.' (34) Then he searched out the blade of a sickle and heated it in the fire. He burnt that belly and she died making a great noise. Then the people of the village captured those thieves and bound them. (35) They took them to the government and put them in prison; they put them in prison for three years. Afterwards the government set them free again. Thereupon the thieves went their way and the lads went theirs.

VIII

A

(1) The boys and girls of the village formed a plan and went to the house of the village priest and said: 'Inaugurate the kural dance for us; we have planned it and we will dance.' (2) 'You boys and
pa'dcil macil anun aru murtacilug kincik mel endru cenor. ’ ‘ale macil pa'dcil ete cajuram be; am eke ok ok payca patlipar, aru kincik mel endru cenor.’ (3) irul pa'dcil mel endru cendor, ceni kuli endrer; aru murtacil muttaker pclaekul ciyankulin ulcerer, ulcistenug uljer. (4) aru ciyankul nan etter pa'dcil macilin? ’ im amin nateg ulcitor? ’ atek pa'dcil pokkor ki, ’ cila, am “kural muriak iqram” eni kuli imin kuyi endnom. Im cu'ur mari, pidtel mudel inunj i bo'ja ay; am pa'dcil macil bicar eri kuli “ciyan login pok cu'ar” ettom, aru imin ulcitom. im menti vejo eroj am eke enduram.’ (5) ’ nan enjo gati, muriyae cilram, endur; pidtel mudel tef ermor, roje endur.’ (6) ’ alor cenget log, evul aru mel endurur, endri kuli ciyan papug muttaker murtacil cobbeg ciyur.’ (7) mel ciyokel pclae eke anan kural batiti melin tipac kuli unded; ’ cu'ur re macil pa'dcil ilecil ilenkul an kural muriyae cilin; murtacilin pokkor be, pata pa'd cilray.’ (8) anatle pa'dcil cender aru murtacilug irdukee cakel mel

girls go to bring a little liquor for me and the old women ’; ’ Come, boys and girls, we will do so, we will collect one piece from each, and we will go to bring a little liquor.’ (3) Two boys went to bring the liquor, and having gone brought it; and they assembled the old women, old men, village priests and seniors, and (they) when they were summoned came together. (4) And what did the senior men say to the boys and girls? : (they said) ‘ Why have you brought us together? ’ Then the boys said, ‘ Nay, we are going to begin the kural dance, and so we called and brought you. Look you, before and after this burden rests on you. We boys and girls having formed a plan said ’ We will ask the senior people, and we made you assemble. If it has so come into your mind, we will dance.’ (5) ’ What is the matter then; we will let you begin, dance; before or after do not become tired, dance all the time.

(6) Come, all the people who are with us, bring leaves and liquor, and having brought them give (some liquor) to all, seniors, children, old men and old women.’ (7) When they have given the liquor the village priest poured out some liquor there on the dancing ground and drank some; ’ Look boys and girls, young women and young men, I have inaugurated the kural dance; speak to the old women and they will give you permission to sing.’ (8) Then the boys went and gave two sips each of liquor to the old women; ’ Come, old
women, give us permission to sing; we will also dance.’ (9) Look, boys and girls, bring liquor every day and give it to us, then we will give you permission to sing.’ ‘Don’t speak like that, we have not always liquor, so we have given you a drink on one day.’

**The Tying of the Bullocks’ Horns**

(1) When do we dance? We dance in the month of Sāvan (July–August) Bhādam (August–September) Kūvar (September–October) Kartik (October–November) and Pāmd (November–December). In the month of Pūs (December–January), they celebrate the dīlēa festival. (2) When celebrating the dīlēa festival, at nightfall, they say ‘It is time for tying the horns; speak to the herdsman, let him assemble the boys for tying the bullocks’ horns’. Then the herdsman goes round the village to assemble the boys. (3) After the herdsman has gone round, the men assemble, and having come they sit down and say; ‘Come, herdsman, what will you give to the children? Give it now, and the children and boys will set about tying the bullocks’ horns.’ (4) When they have said this, the herdsman brings liquor in a cup and puts it down: ‘I have brought this little drop of liquor, children; drink a little each and then go to tie the bullocks’ horns.’ (5) When they have drunk the liquor they go to the house of the village priest to tie the bullocks’ horns. When they have gone,
gětel kaṭṭu pelac ole cendar; cender erod, 'ale pelac ayal mutteti nîr aru paryop puc, aru in baravîn kēlul nōdik.'

(6) pokker erod pelac ayal mutteti nîr aru tittiti paryop patti kuli pēta, pēci kuli cakurtolti cenda; ceni kuli baravîn kēlul nōdita, kēl nōdîc paryop tīka cīra. (7) paryop tīka cīyi kuli pelacin ayal baravîn kēlul paḍra, kēlul paḍi kuli ole verek, gaḍin pokra; 'kēlul nōditen gaḍi, gětel în kaṭ be' enda. (8) aru gaḍin kēlul nōdîc mŏrki kaḍra. gaḍid ceni baravîn gětel kaṭtrad. 'ale pelac ayal ân gětel kaṭṭen in baravîn, an poṭṭa anđomo, ale anuŋ nāti cīrât be.' (9) atni pokkoḍ pelac ayal kēti verciâ doppeti perkul, perkulîc paycel patti kuli gaḍin müdel mândac cīra. (10) gaḍid pedrad aru tan gappe uyi cappurad, cappi kuli kēti patti pelac ayalin lege veri kuli, 'o pelac ayal, an poṭṭa kîndîk pañoyo, kîndîk cīyi lâgura.' (11) atni pokkoḍ pelac ayal kēti patti ole ṭannura, ūnî culi kîndîk verciâ mari ender cīra, ciño erod gaḍid patti tan gappe cappurad aru tan ole cendad.

(they say), 'Come, wife of the village priest, bring out some water in a basin and turmeric, and wash the feet of your bullock.'

(6) When they have said this, the wife of the village priest takes water in a basin and turmeric in a leaf basket and comes out; having come out she goes to the cattle stall, and washes the feet of the bullock; having washed them, she applies an auspicious mark with turmeric. (7) Having done this the wife of the village priest falls at the feet of the bullock; when she has fallen at its feet and is going home, she says to the herdsman, 'I have washed the feet, herdsman, you tie the horns.' (8) And having washed the herdsman's feet she does obeissance. The herdsman goes and ties the bullock's horns: 'O wife of the village priest, I have tied the horns of your bullock, and my stomach is hungry; are you going to give me something?'

(9) When he says this the wife of the village priest takes unhusked rice in a winnowing basket and husked rice in a leaf plate, and coins among the husked rice and places it in front of the herdsman. (10) The herdsman picks it up and pours it into his own basket; having poured it in he comes near the wife of the village priest (and says) 'O wife of the village priest, my stomach is still not quite satisfied; a little remains over to be given.' (11) On his saying this the wife of the village priest takes the winnowing basket and enters the house; having entered she brings a little more rice and gives it to him. When she has given it the herdsman takes it and pours it in his own basket, and goes home.
(12) Having gone to his own house, later, he ties the bullocks horns for the people of the whole village, in the houses of big and little, in all houses (including those) of widows and old women, and completes the task. By the time it gets dark he finishes, and then they sleep. (13) When morning has dawned they slice pumpkins and cook broth each in his own house. On the morning of that day the herdsman loosens the bullocks and takes them to the open field to tend them. (14) Having taken them, when it is lunch time, he brings the herd to the fold. When he has brought them the people of the village come to fetch their bullocks from the fold. (15) When the people of the village have come to the fold the herdsman mixes pumpkin slices, black gram (**Phaseolus radiatus**) and horse-gram (**Dolichos uniflorus**) and brings them.

(16) Then he brings water in a basin and a chicken. When he has brought them the man who is the village priest comes and makes the chicken peck (the grains) in the fold. When it has pecked he throws the chicken into the space between the bullocks. (17) When he has thrown it the herdsman feeds those pumpkin slices to the bullocks, and when he has fed them all the bullocks disperse. As they are moving in this direction and that, they drive the bullocks, shooing them on, each to his own house. (18) Of this they say ‘They have dispersed the bullocks’, and when the herd has dispersed they take them each to his own house. When they have taken them they
eroð tam tam ole kicið vey kicið räba tam baralin tititar. (19) tititer eroð täm mari kicið vey räba baralin titic cercguran vey räba täm bele tindar ; tinder eroð tünurar.

(20) tuñi kuli cikoð vëwoto eroð ok pun angocin paryop meykio ok këdulta baravin ciq banda ka'trar, aru puccurar ; gulay polubta lög ka'§ ka'tti puccurar. (21) puccer eroð ga'did ok muttetî nir aru ok bariya aru ok ok pâp patti kuli gay götamtî cendad. (22) cendad eroð ana mari gulay polubta lög ciyan pâp anan eke mëdar. metter eroð ana ga'did ceni kuli pelacin pokkumed : 'ale pelac, i kor pâpin ko' tic ci, än eke ciq banda cayuran.' (23) anatle pelac këlul nodi kuli kor pâpin ko'titad ; ko'toto eroð gayul baral mëdan bitram tiñci ka'drad. (24) tiñci ka'tted eroð anatle ga'did cobbe lëgin ciq bandel cayurad ; virkited eroð polubta ciyan pâp ga'din pokkar : 'ale ga'did ciq banda virkitot, virkitanon nati çiçat.' (25) ga'did mari tan oleti ònditî mël endri polubta lögug çiçad : 'id mahapru polubta

feed their own bullocks in their own houses with boiled rice and vegetable soup mixed with various ingredients. (19) When they have fed them with this, they themselves eat the remaining rice and stew. Having eaten it they go to sleep.

(20) Having slept, when the night has dawned, they rub a new cloth with turmeric and bind the horns of a horned bullock. Then they bring it out. The people of the whole village tie the horns of their bullocks and bring them out. (21) When they have brought them out, the herdsman takes water in a basin, a stick, and a chicken, and goes to the cow fold. (22) When he has gone, all the peoples of the village, old and young, are there. While they are there, the herdsman goes to the village priest and says : 'Come, village priest, make this chicken peck, and I will untie the binding of the horns. (23) Then the village priest having washed its feet makes the chicken peck. When it has pecked he throws it into the space between the cows and bullocks. (24) When he has thrown it the herdsman unties the fastenings of the horns for all the people. When he has loosened them the old and young people of the village say to the herdsman, 'Now, herdsman, you have loosened the binding of the horns, are you going to give us something in connection with the untying.' (25) Then the herdsman brings liquor from his house in a cup, and gives it to the people of the village : 'This, honourable sirs, old and young people of the village, I have given in
connection with the loosening of the binding of the horns; whether it is little or much, I have given it.' Then the old and young people of the village drink that liquor.

(26) After having untied the binding of the horns, they take the bindings which were put on the horns to the house of the herdsman, and give them to him: 'Look, herdsman, our part is finished, now it is the turn of the women; quickly make the women assemble and give them the herdsman's liquor to drink.' (27) When they have said this the herdsman goes round each house: 'Come, women, I am giving the herdsman's liquor, come to drink it.' (28) When he has said this the women of the village, taking unhusked rice in winnows and baskets, go to drink the herdsman's liquor, and the herdsman brings out liquor in a pot and a jug and gives it to the women. (29) When he has done so the women say, 'O herdsman, we have given to you daily in dish and leaf cup; to-day you have given to us.' (30) Saying this they pour the rice from their winnowing baskets into the herdsman's basket. The women drink the liquor given by the herdsman.

(31) Having drunk the herdsman's liquor, (they say), 'Boys and girls, kindle the fire for the kural which is to be danced; then, boys and girls, having made your plans, come, carrying on his shoulders each for himself firewood to the dancing ground; when you have come, there, on the ground where the kural is danced, let it be burnt.'
kānī verūr; vēnor eroḍ ana kural baṭṭi caṭṭa erko.’ (32) piḍṭel murtacil pāṭel pāḍurāv, paḍcīl mācīl ilecīl ilenlkū ēndurār. (33) ēndi pāṇḍer eroḍ mācīl paḍcīl kaṛcīl kūṛac kuli kiccoḍ tudrār; mācīl tuttov eroḍ paḍcīl kic podi ēndurār, kic eke cīṭra. (34) kic cīṭoto eroḍ mācīl eke niṟkitav, kic niroto eroḍ paḍcīl mari ēndurār kic podi; mācīl muppoṭ niṟkitav, paḍcīl muppoṭ cīṭtār. (35) cīṭoto eroḍ mācīlin cīruṅ paḍcīl meykitar, mācīl eke paḍcīlin meykitav. meykit pāṇḍer eroḍ piḍṭel vēvoto eroḍ pōka niṛ tel niṛ miyū cendar. (36) cender eroḍ niṛ mīrār, miyū kuli, tam tam ole veri kuli, ‘ine ām kurali caṭṭi tindom.’

C

(1) Pūbarto lōg ciyan pāp pelackul boṛkakul kicēker mājikul kotvalkul ciŋ pallaṭ polubto āṭṭi verrar, aru ciŋ pallit pelacin kūyūrar. (2) kūyēr eroḍ pokkurar pūbarto ciyankul: ‘ō pelac, amūn eke pūbarto manḍey āṭ pottid cunḍci cī.’ (3) ciŋ pallit pelac pokrad: ‘kīḍik mēl aru ok medi pottid aru irdu puvul endrū.’ (4) pokked

(32) Then the old women sing songs; the boys and girls, young women and young men, dance. (33) When they are tired of dancing, the boys and girls heap up the firewood and light it with fire. When the girls have kindled it the boys dance on the fire, and the fire is extinguished. (34) When the fire is extinguished, the girls light it again, and when it is alight, the boys dance on the fire again. The girls light the fire three times and the boys put it out three times. (35) When it is (finally) extinguished, the boys rub the girls with charcoal, and the girls do the same to the boys. When they are tired of this, when it has drowned, in the morning they go to the water to bathe. (36) Having gone there they bathe, and having bathed and come each to his own house, (they say) ‘We have burnt the fire for the kural dance, and eaten.’

C

(1) The people of Pūbar (Maoli Pādar), grown-ups and children, village priests, cooks, fire-kindlers, village headmen and watchmen, come to the market place in the village of Ciṅ Palla, and summon the village priest of Ciṅ Palla. (2) When they have called him the seniors of Pūbar say: ‘O village priest, take round the twig for us for the festival-market at Pūbar.’ (3) He replies: ‘Bring a little liquor and a mango twig and two flowers.’ (4) When he says this the
roḍ pūbaro lōg mēl aru pottid aru puvul endri cīrār, endri āṭ pācreti uyyar; uyi kuli anu paḍ cājūrār, āṭ pācreti. (5) anu mari cīn pallit pelac puvin aru mēlin baṭ cājurān toka pottidin mandyātad; manḍac kuli puvulin ūṇḍtad mēlin tipaytad, tipac kuli tān bele unḍad.

(6) unṇed roḍ medi cella cūṇṭad, cūntīc kuli āṭ bitram medi cella patti cendad; ceni kuli keyti cella patrad, aru podi etidad. (7) aru pokrad ki ‘ cenovar ciric Pūbaro mandeṭ āṭ āy ’ eni kūyurad. (8) kūved roḍ cenvar ciric aycil aycil mandeṭ baṭṭi perkul kucca bakkal cenayel patti kuli āṭṭi cendav; patti kuli mandeṭ pācreti aycil aycil undrav. cenvar ciric kube lōg undrav. (9) ā cenvar ciric pūka bertu guḍiti ciyan ciyan pūbaro lōg jama cendar, aru bertu guḍiti cēva cājūrār; ciyan ciyan cūṛ cūṛ mēdar. (10) ‘ ām eke ine cenvar āṭ untitom ’ eni kuli vēdidin pokrar; inet dinom ciric, cenvar ciric dōḷora ciyu erra ’ eni ūburar; āber eroḍ ole verrar.

(11) ok cenvarug mari majipallil kotvakker topetil biren-pallil

people of Pūbar bring liquor, a twig and flowers and give them to him. They bring them and take them to the place where the market is laid out. Having taken them they make a place in the market area. (5) There the priest of Cīn Palli puts down the flower, the liquor and the twig where the market place is being prepared; having done so he throws the flowers and pours out some liquor; having poured some out he himself drinks liquor.

(6) When he has drunk, he lifts up the mango branch, and holding it goes to the middle of the market place; going he holds the branch in his hand and raises it aloft. (7) And he says: ‘The festival-market at Pūbar will be on Saturday,’ so he calls. (8) When he has called, on Saturday, women from various places, taking husked rice, vegetables, cakes, chick peas, go to the market on the festival ground; taking (their wares) the women sit down in the festival area. On Saturday many people sit. (9) On the morning of that Saturday all the senior people of Pūbar go to the temple, and do worship in the temple. All the senior people are looking on. ‘To-day we have made the Saturday market sit,’ so they say to the god, ‘on this day, Saturday a drum-performance is to be given.’ So they say and then go home.

(11) On the next Saturday the people of Majipalli, Kotvak,
kibaker cinpallil nendraker rengaker kamaker kâkalgürel ingot lög cenvar ciric verrar. (12) cenvar ciric cenvar ât manşey pâcetey undi mëdar. anan ok manşey pâcetey ok banga kel mëda; anan eke ok döla medi pottid kellin podi iðrar. (13) kelor olet mêl mâli olet ëp endri mëdar, aru ë jama lög ana pâ aru bakka ñindtar, pakavora căjur. (14) pakavora căjer eroð dölen aru pottidin pûbaro pelac tulakulug cunçic cîrad. cunçic ciçed eroð, tulakul dölen uţitar aru pottidin patrar. (15) dölen uţic kuli ât bitram cendar, aru ât bitram ceni kuli dölen aţrar pottidin cunditar; aru pokrar, 'ine dinom ciric manşey ây' eni kûyurar.

(16) ticer cenvarug ë jama lög vëndidin endurarar, aru manjakul, jama ënduran lög döla aţran lög caj kattî kuli, bariyel patti kuli ënd ëndi manşey baţti verrar. (17) ë jama lög uljer eroð manşey baţti bertu guştîtî bertu murtalin endurar. (18) endor eroð bariyel cirditar; ë jama lög mici kuli manşeyin ciclurar. cirler eroð (muppo̧ ciclurar) tam tam pađî ëndutar.

Topeti, Birenpalli, Kibak, Cinpalli, Nendrak, Rengak, Kamak and Kâkalgûra, so many people come on Saturday. (12) On Saturday they sit down in the festival area of the Saturday market. There in the festival area there is a stone for worship. There they place a drum, and a mango twig on the stone. (13) They have brought liquor from the house of the distiller and flowers from the house of the gardener, and all these people throw flowers and cakes there, make an offering of food to the god. (14) When they have done so the village priest of Pûbar lifts up the drum and the twig and gives them to the weavers. When he has done so, the weavers suspend the drum, and hold the twig. (15) Having suspended the drum they go inside the market, and having entered the market, they beat the drum and take round the twig; and they say 'the festival is to-day', so they call.

(16) On the third Saturday all those people bring the god, and the men, all the people who are dancing, and all the people who are beating the drum, make a seat for carrying the god and holding sticks come to the festival place dancing all the way. (17) When all those people have assembled, they bring the Great Old Woman from the temple to the festival ground. (18) When they have brought her they carry the sticks round her. All these people joining together circulate the festival. When they have done so (they circulate three times), they dance each in their own place.
VIII

(1) Ok cenaya dora mëdid ge macuria dora mëdid ge. ònug eke coy jan cindul mëdir. coyjan cindul menek coy neliñti tan tâta cay cended. (2) cay cenek ò doren aðey ok pâpug mënti mëdu. tan mayid cayranug dora ayal ârru. (3) aðem eke poṯṭeti mëdan pâp ûbemeg ge; ‘în naŋ aṟmot iya, ìn bele ò ceŋgeni cayrat be.’ (4) ãtek mari tan iya dora ayal pokkumeg: ‘o ho, ingoṯ coy jan cindulin oŋgen, ìten ûba mëdir; eben eke an poṯṭeti nâtuŋ ûbomo?’ (5) piḏtel ò poṯṭa bitramto pâp pokkumed: ‘în naŋ kiciakmotø; ãn jenmoḏ ìn cayrat be, anin ãteke janmak, dîna pûroto; an pidir Čarûndev kûc ãy, ãn jenmoḏ ìn cayrat.’

(6) atni menuŋ menuŋ nov neliñ errav ge. nov mayna ᵉṅov eroḏ pâtek avtar cûjrød be; pâtek avtar cûjed eroḏ doren aðey cay cenda. (7) piḏtel, ‘id nâte gandal ãy, piyû veñed eroḏ pîrad, cayu veñed eroḏ cayrad; ãn pöreyçi cûrûn, ’enî berto tandil pokra. (8) pokoto eroḏ boḏ kudra; kuttur evoḏ boḏ kudra, këbbôbo dudoḏ

VIII

(1) There was a merchant who sold chick peas and pulse. He had six sons, and in the sixth month (after another was conceived) the father died. (2) When he died the wife of that merchant was pregnant with another child. On her husband’s death the wife of the merchant wept. (3) As she wept the child in the womb spoke: ‘Why are you weeping, mother; you too will die along with him.’ (4) Then his mother, the merchant’s wife, said: ‘O ho! I have carried as many as six children, and they did not speak like this: what is this that speaks in my belly?’ (5) Afterwards the child in the womb spoke: ‘Why are you lamenting? When I am born you will die, quickly give birth to me, the time is fulfilled. My name is Čarûndev Kûc; when I am born you will die.’

(6) Things being like this nine months passed, and after nine months the child emerged from his mother’s side, and the merchant’s wife died. Then the wife of his eldest brother said: ‘What pity is this, if he has come to live he will live, if he has come to die he will die; I will look after him.’ Saying so she cut the naval string; she cut the navel string with a blade of darbha grass, (because) when she used a knife it would not cut. When they had cut it they washed
valja médu ge. kuttov eroḍ vētan nīr tārurān nīr cappov ge méto
ge, méto eroḍ ir ḏāben muy ḏāben uyrav ge. (9) uṇov eroḍ,
’gurgonḍ eni tuṅ pāpa, anḍkuḍ eni un’; menuṅ menuṅ nov dīna
errav ge. (10) eṇov eroḍ bōḍḍin bōḍ kūrubaṭi timburtar. polub ciyan
ciyan murtacilug endurrar.
(11) endrer eroḍ bōḍ ney murtacilug cīrār. ciṇier eroḍ neyoi
ā pāpin merpitav : ‘am akaṭi muttak murtal eri kuli pī pāpa ’eni
pokrav. (12) merpitov eroḍ pokkov eroḍ cenaya doren ēndul bōḍ
mēl endurrar. endrer eroḍ murtacilug cākek cākek cīrār. (13) ciṇier
eroḍ, ‘ōn pīdir īḍ kāḍur ’eni pokrav. ‘ōn pīdirin ēte ēdram; ōḍ
go poṭṭeti menek tan pīdir patted mēdād, “an pīdir Cāruṇḍeṅ
Kōc āy” eni pokkēd mēdād,’ eni tāndil pokra. (14) pokoto eroḍ,
‘ayci pīdir menko ’eni pokrav. pokkov eroḍ mēl vey rāba kucca
tindav. cēṭi pōloto. (15) pōkā āḍek vētan nīr tārurān nīr ēdurān nīr,
neṛga pāryop, cin cin dīra ney pēla pōkāl merpitā nīr pōkāl miṭu
merpito eroḍ miṭo eroḍ rājbar devbār candumeṅ ge; candu candu
coy berek cāṭ berek errav ge.

(the child) with lukewarm water and hot water, and took him to a
house of two and three stories. (9) When they had taken him there,
(they said): ‘When sleep comes, sleep, baby, when thirst comes,
drink.’ Thus nine days passed. (10) Then they concealed the navel
in the navel-hole, and fetched all the senior old women of the
village.

(11) Having brought them they gave the navel oil to the old
women, and they rubbed the child with the oil. They said, ‘Grow
up to become old as we are old men and women, and live, baby.’
(12) Then the sons of the merchant brought the navel liquor, and
gave a sip each to the old women. (13) When they had given it they
said, ‘Give him a name.’ The eldest brother’s wife said, ‘How can
we give him a name; he got his own name while he was in the
womb, and said, “My name is Cāruṇḍeṅ Kōc ”.’ (14) ‘Then let
his name be so ’ they said, and consumed liquor, boiled rice, soup
and vegetables. The ceremony of the sixth day finished. (15)
Morning and evening (they washed him with) hot water, warm
water and cold water, and at milk time they rubbed him with pow-
dered turmeric and a little castor oil. When they had done so, he
grew like a king or a god, and as he was growing up, six or seven
years went by.
(16) After six years he said to his six brothers, ‘Construct for me (the musical instruments called) toyela and kindri.’ (17) When he had said this, they went to cut the wooden frames of the toyela and kindri. They cut a frame for the kindri which was dripping with red ants, and a frame for the toyela which was dripping with black ants, and brought them to the house of two and three stories. (18) Having brought them they constructed the toyela and kindri and gave them to him. They said, ‘It suits you, child, it is fitting to you.’ He tried plucking the strings of the toyela and kindri. (19) Having done so, his brothers again said, ‘It suits you, child.’ He replied, ‘Why should it not suit me, why should it not do? Verily it suits me, verily it is good for me.’ (20) He took them to the house of three and four stories. He was swinging on the dañbor and girr swings, he was plucking the strings of the kindri and toyela.

(21) Whenever it was time for milk he used to swing on the girr swing, whenever it was water time he used to swing on the dañbor swing. He did not think of his stomach. (22) His eldest brother’s wife said, ‘Come, child, come to eat pudding made with ghee; come, child, come to eat pudding made with milk.’ (23) As things went on like this he did not go outside, he did not go out into the
road; he did not step on hen's dirt, he did not step on pig's dirt. In this way twelve years passed, thirteen years passed.

(24) The six brothers took the plough to the field. They said, 'To-day let the child bring our gruel. All the time he is in the house of two stories, swinging on his ďăbar swing, swinging on his ĕirr swing. To-day let him bring the gruel to the field for us.' (25) After they had said this it became time for gruel, and his brothers' wives mixed the gruel and gave it to him. Taking his kendri and toyela he lifted the gruel on his shoulder, and, carrying it, took it to his six brothers. (26) When he had taken it he said, 'Come, elder brothers, to drink your gruel.' His brothers' wives had given him, and he had brought, boiled rice in a snails shell, gruel in a crane's egg, and water in the egg of a ĭiĉ bird. (27) When he had brought it and spoken to them, his brothers stopped the plough and came to drink their gruel. When they had come they said, 'How much gruel has this boy brought, how much shall we drink and eat, with how much water shall we wash our hands.' (28) Then the boy said, 'Come on, drink it, don't look at it' and his brothers said, 'Go and take the plough for a little while until we have drunk it.' (29) He went to take hold of the plough, and having gone there said, 'Look, look, akir poţeyaţ (=?) bullock, when I make one plough move, let all
jama nāngilul celokov' eni pokrad aru nāngili celac kađrad. (30) celac kațted erođ coy goța nāngilul uri errav. nāngilul uri erek tān eke undi kuli ĭoyela kic kici mēdad. căva unuń unuń kube nēdil uri erra. căva uni culci cūrrar: jama manom uri eri mēđa.

(31) i coy jan toler mari kucer errar: 'pōkaći ām ĭrom ĭi-mort ưru eroya, āru uned medad aru tāni uri ĭerno' eni pokrar; 'ăd go amin etođ bele ĭidada; ĭin etni bele cāji anđkic kađar' eni coy jan toler ĭuburar. (32) āber erođ nāngil căyu cendar. nāngil căyi, 'jama kēngamulin ĭn kāń endar, 'kāńakoď inin ĭm ĭapram.' őď per kāńada, ĭin ĭe bāściyelod ĭaprar. (33) căned erođ nāngil korte ĭimburei burđac kađrar. kađul ĭin podi petkī kađrar, petkī kațter erođ ole verrar. (34) veņer erođ berto ayal (pađcėn ĭandil), 'o ho, etođi āti cena manja āy, ĭin nāteg kūy' uñer; ĭin etni bele căjer be' eni ad bicarkumo. bicarpeč tam mayid nāmayidkul nāngil kocīlī veņer. veņer aği 'bābu nāų verada, ete ĭenso?' 'vėrrid go pottel pottel nīr pāvođ' eni pokrar.

the ploughs move,' and he set a plough going. (30) When he did so, six ploughs ploughed, and while they were doing so, he sat and plucked the strings of his toyela. While they were drinking their gruel much land was ploughed. Having drunk the gruel they got up and looked: the whole field had been ploughed.

(31) These six brothers then became jealous: 'In the morning we ploughed and it was not possible to plough so much, and he sits down and it ploughs itself,' they said; 'this one will never give us a chance, let us kill him by some means or other'; so the six brothers talked. (32) When they had talked they went to unyoke the plough and having done so they said, 'You carry on your shoulder all the yokes; if you do not carry them we will kill you. He did not carry them, and they killed him with sticks. (33) When he was dead, they concealed him in the hollow left by the plough and covered him over (with earth). They picked up sods and piled them on him and then came home. (34) When they came the eldest brother's wife was thinking: 'Oh ho! He is a man who never goes anywhere, why did they summon and take him? They have done something to him.' As she was thinking (like this) they came, and when they came (she said), 'Why does his worship not come, what has happened?' They replied, 'He was coming behind on the path by the water.'
(35) Her heart was not at ease. Having looked out for his coming, since her heart was not at ease, she ran to the field. She ran and searched; she searched here, she searched there. (36) As she searched (she noticed that) sods were piled up in the hollow left by the plough. She tore away the sods and looked: there the child was lying dead. (37) She lifted up the baby boy and took him in her lap, and holding him began to weep. For seven nights and seven days she lamented and wept. (38) As she wept Mahādeva and Pārvati heard the sound of her weeping. They were playing dice, and Pārvati heard it and said to Mahādeva ‘Look, Mahādeva, some woman has fallen to weeping’. (39) ‘What confusion has come upon you that you make such a mistake.’ ‘No, no, I have heard it and I make no mistake.’ When she said this both heard it, and when they had heard it they made a crow from the dirt on (Mahādeva’s) chest. (40) Having made it they said, ‘Go, crow, in the middle world some woman has fallen to weeping; having seen it come back,’ and the crow went to the middle world saying ‘kav’. (41) When he arrived in the middle world the eldest brother’s wife was holding the boy in her lap, and he saw her; saying ‘kav’ he came. (42) When he said ‘kav’ she said ‘Why do you say “kav”, O crow; if my brother-in-law were alive he would have eaten boiled rice and thrown away the leaf plate, and you could have picked up the remains and eaten
them. When she spoke like this, the crow went to inform Mahādeva and Pārvatī in the upper world. (43) When he had gone, saying 'kav' (they asked him), 'What has happened, crow, what has happened in the middle world? Tell us.'

(44) The crow lied, saying, 'There is nothing there, only children are playing. Things being so, Mahādeva and Pārvatī again heard the weeping. (45) (Pārvatī) said, 'Look, Mahādeva, in the middle world there is so much weeping, listen.' They listened, and making a black bee from the dirt on her forehead, she sent him, saying 'Go to the middle world to see what has fallen to weeping, and having seen, come back'. (46) The black bee went to the middle world. While the oldest brother's wife was holding that boy in her lap, the bee came near her saying 'būṇ'. (47) When he came, and the boy's eldest brother's wife saw him, (she said), 'What is it, bee? If my child were alive he would have planted dolichos beans, and you could have settled on the flower of the bean. My brother-in-law is dead, where can you sit.' (48) When she had spoken like this, the black bee went to the upper world, and said to Mahādeva and Pārvatī, 'A woman is embracing a child, and sitting, and weeping. For seven days and seven nights now she has been holding him in her lap and weeping.
(49) atni pokkek, 'cen re pelac bandurine, tag níkip.' a pelac bandür per tag níkic ok tiv içkita ok tiv cotita. (50) cotito eroň mädev iřurad ge, iři kuli cürrad ge. 'eten eño agi in patot mot médat'; 'eraya eke, tan tolenkul ūnin anđkiter.' (51) 'pápın đendik cāy ci.' eni pokkurad mädev. pokked eroň tandil pokra ki, 'ân ebe nāy cāyuran, sāt cıkod sāt pakṭa patten mēdan, ini anot bele jivom cenko, eni pokra. (52) atni pokoto eroň mädev pokrad ki,' in nāmayin jivom cürrat eroň đendik cāy ci.' pokked eroň kavgīlti gucac cāyura. cāyoto eroň mädev per bōt bariyen toçitad. (53) tōdīted eroň đendik meni jivom pādrad; jivom pāṭṭod eroň ā pāp pokrad ki, 'ân ina eteti iīnot komadłe tuñen.' (54) atni pokked eroň tan tandil, 'în go nenget tuñi mettot; in tolenkul inin eke anđkic metter' eni pokra. (55) 'ōd ēd āy' eni ťotita mādevin; 'ēd āy eni ān punan' eni pačić pokrad. (56) ātke mari mädev nān endad ki, 'ōn nātoti bele mēda eroň, endrå cen' eni tandilin mädev pokrad. (57) tandil pokra ki, 'ōnug mari nātot nāy cūo mēla' eni pokra. 'cen nī, nāti bele löva kāđa nīļa ender; anan eke ān jivom tap cīran' eni mādev pokrad. (58) pokked eroň tandil per tan ole tūlla,

(49) Thereupon Mahādeva said, 'Go, spider, and extend a thread.' The spider extended a thread, sending one thread up and one thread down. (50) Then Mahādeva descended, and having descended he saw. 'What has happened that you are holding him.' 'It is nothing; his brothers have killed this boy.' (51) 'Let go of the child for a moment' said Mahādeva. The eldest brother's wife said: 'Why should I let go of him now; for seven nights and seven days I have held him, here let my life also depart.' (52) Mahādeva said, 'If you are going to see your brother-in-law alive, let go of him for a little while.' When he had said this, she loosened him a little from her embrace, and Mahādeva made him touch a cane stick. (53) Shortly after he had made him touch it, the boy came to life, and said, 'How have I slept for so long here.' (54) His eldest brother's wife said, 'You were well asleep indeed; your brothers had killed you.' (55) She pointed to Mahādeva and said, 'Who is he,' and the boy said, 'I do not know who he is.' (56) Then Mahādeva said to the eldest brother's wife, 'If there is anything belonging to him, go and fetch it.' (57) She replied, 'Why should there be anything belonging to him.' Mahādeva said, 'Go, will you not, bring some kind of iron knife, and I will put his life in it.' (58) The eldest brother's wife
tūli kuli tan oleti kādaṇ pući endurra, endri kuli mādevug kādaṇ cira. ciño erō kāđeti jivom id cirad. (59) 'ī kāda reca metto erō in jivom recat mēda ' eni mādev pađcin pokrad; ' inatle in cayata' eni mādev pokrad. pokked erō upor purti cen kađrad, māyi cendad.

(60) māyi cended erō pađic pokkurad ki, 'anin go an dāder anđkic kaţter, ān eke ole verana ' eni pađic pokrad. (61) atni pokked erō tandil nān enda ki, ' ebe in verata erō ān eten eri mēdan be ' eni tandil pokra. (62) ' ebe ān innoq verana; īn ettel bele āre bele annel cūrutut, vertut. ān eko deça niker eri cendan ' eni tandilin pokkumed, ' īn olek cen be.' (63) āru pokked ki, 'ān ebe cayana be, caiy metten oben eke īn jivom paṭṭitot; ebe ān etođi cayana be, etođi bele īn anin cūrutut.' (64) atni pokked erō tandil kiciac kiciac ole cen kađra. cendo erō ā pađic per nikren eri cenned.

(65) nikren eri cenek eke pāvti ok pered mēdu ge. ān eke peredtī ok īrdil cumran mañja mēdid ge. ōd ok kēloq eke peredin ketti kuli nīr ninḍkoqel īrdil ogyi ogyi cumrid ge. (66) ān eke ī pāp ī kōc ēdurad ge, ēded erō īrdil cumran mañjen pokrad ge: 'ō ho ran to her house, took out a knife, and brought it, and gave it to Mahādeva. When she had given it he put the boy's life in the knife. (59) 'As long as this knife is alright, your life will be alright' he said to the boy; 'from now on you will not die.' Having spoken so he went to the upper world and disappeared.

(60) When he had disappeared and gone the boy said, 'My brothers killed me, so I will not go home. (61) When he had spoken like this his eldest brother's wife said, 'If you will not come now, what is going to happen to me?' (62) 'I will not come with you now; at some time or other somewhere or other you may see me and come to me; you go home now' he said. (63) And he said, 'Now I will not die; just now I was dead and you made me come to life; now I will never die, at some time you may see me.' (64) The eldest brother's wife went home lamenting, and when she had gone the boy left the district.

(65) While he was going along in foreign country, on his way there was a river. There in the river there was a man catching crabs. He was obstructing the river with his leg, and when the water drained away he was putting in his hand and catching crabs. (66) There this child, this king, arrived, and said to the man catching crabs; 'O ho! this man is a ksatriya; with one thigh he has
obstructed the river, and when the water becomes low his is catching crabs by pulling them out with his hands.’ (67) The crab catcher said, ‘What sort of a kṣatriya am I? Somewhere there is Cāruṇḍev Kōc; he emerged from the side of his mother, and he is the kṣatriya.’ (68) Cāruṇḍev Kōc said ‘I am he’. (69) The crab catcher said, ‘Where are you going, master, I also will come with you.’ (70) Cāruṇḍev Kōc said, ‘Why will you come with me; you have come to catch crabs and make a livelihood for your children and babes.’ The crab catcher said, ‘Nay, nay, I will certainly come with you.’ (71) He questioned him again, ‘Don’t come with me,’ but the crab catcher would not obey him, and said, ‘I will certainly come with you.’ So they both went off together.

(72) As they went along they met a man by a river. There by the river that man was keeping one elephant in his hip-pocket, and was fixing another elephant on to his fish hook and casting it into the river. (73) While he was casting it Cāruṇḍev Kōc and the crab catcher arrived, and said, ‘O ho! This man is a kṣatriya, he is keeping one elephant in his hip pocket, and is attaching another to his fish hook and casting it; what a kṣatriya is this!’ (74) Then
the man casting the fish hook said, 'What kṣatriya am I; somewhere there is Cārunḍev Kōc; he lives having emerged from the side of his mother. He is the kṣatriya.' (75) Then Cārunḍev Kōc said, 'I am he,' and when he said 'I am he', the man who was catching fish said, 'Where are you going, master; I too will go with you.' (76) Cārunḍev Kōc said, 'You have come to cast your hook and to catch fish for the sake of your children and babes; why should you come with us.' (77) The man answered, 'Nay, nay, wherever you go I will go with you,' and the three went on together.

(78) As they went along, in the middle world, a man was floating in the midst of empty space, eating and drinking air. (79) There Cārunḍev Kōc and his comrades arrived, and said, 'O ho! this man is a kṣatriya who is sitting floating in the middle world.' (80) The man replied, 'What kṣatriya am I, somewhere there is Cārunḍev Kōc; he lives having emerged through the side of his mother; he is the kṣatriya.' (81) Cārunḍev Kōc said, 'I am he,' and the man said, 'Where are you going, master, I too will come.' (82) Cārunḍev Kōc said, 'How can you come with us; you are busy floating in the middle world and surveying the country.' (83) 'Nay, nay, wherever you go I also will come.' So the four went on together.
(84) As they went along they came to Lovar city (a city of ironsmiths), and there night was falling. Arriving there, they made themselves a resting place in the shade of a banyan tree. (85) The people of the city said, ‘Don’t sleep in the open, come home.’ They said, ‘We are foreigners, we will sleep here; being foreigners whose house can we go to, here we will sleep.’ (86) Then the people of the city said, ‘No, no, don’t sleep here; let us all go home’; but they said, ‘No, we will not go, we will sleep here.’ (87) Then a man of the city said, ‘Do not you sleep here; some Asura comes to this city and eats the people who are in the open.’ (88) These kings said, ‘We have come from a foreign country, whether we are to die or to live, we will go to nobody’s house.’ (89) As they were staying there, at twelve o’clock of the night one Parbat Asur came, uttering a cry ‘rōy rōy’. (90) It had its mouth open; below (its mouth) reached to the ground, and above to the sky. (91) As it came the crab catcher, the angler, and the man who floated in the sky spoke, ‘What Asura is this which comes, what will happen to us?’ (92) ‘Ah! why should it not come’ said one, ‘I will crush it with my thigh.’ Another said, ‘I will Pierce its ear with my fish hook and
telti at kağran.’ (93) pokek pokek parbat asur ēdurage. ēdem eke ēr culci culci ārođ ārođ ī mūvir manja cepaytanug kötitanug telti atranug cender ge. ārođ ārođ cender ale adodi adodi valinoğ vēler ge. (94) căruŋdev kōc kalamata cīyi undi metted ge; undi menek parbat asur ēn legad cond vaṭṭī ēdoto. (95) ēduranug căruŋdev kōc nilci kuli podit condön kiri tektayted āru podit condın kiri tekkal kuli kanpaṭeti irdu muṭkel tapped. attiti parbat asur cay cendo, vali miṭṭo.

(96) asur caṇo ērođ, vali miṭṭo ērođ, īṛdil cumraned minḍcub kaḍraned sun-manḍalti meḍluraned căruŋdev kōcin legad verrar ge. (97) veṇer ērođ, ‘ēn ēte cājot guru’ eni pokrar ge. pokker ērođ căruŋdev pokrad ge ki, ‘īm go parbat asurin tappa cendor, ān ēte putten?’ (98) căruŋdev pokked erōd ī mūvir manja, ‘cīla cīla, āṃ tappa oṃ; ī ēte bele asurin cājot?’ eni pokrar ge. (99) ‘ādi go tūka kuṛubtī ḫṭṭo mēda, cārū cenur’ eni Cāruŋdev pokrad ge. pokked erōd ār marī mūvir manja parbat asurin căruŋ cendar ge. (100) parbat asur eke kummarer tūka kuṛubtī ċrī mēdu ge. ār cender aru cūrēr; cūrī kuli kekolin nevaḍin muvāḍin kutte aru enddrē; ‘idin cīna, guru, patti menar’ eni pokrar ge.

pull it.’ Another said, ‘I will hit it on the head.’ (93) As they were all speaking, Parbat Asur arrived; when it arrived these men got up and went off somewhere to crush it, to pierce its ear, and to hit it on the head, and wherever they went, in that direction they flew with the wind. (94) Cāruŋdev Kōc was sitting stretching himself, and as he sat Parbat Asur came near him with open mouth. (95) When it arrived Cāruŋdev Kōc stood up; he pulled down the upper part of the mouth, and when he had done so, struck two blows with his fist on its temple. With that Parbat Asur died, its breath ceased.

(96) When it was dead and its breath had ceased, the crab catcher, the angler, and the floater in the sky came near to Cāruŋdev Kōc. (97) When they had come they said, ‘How did you do, master?’ Cāruŋdev replied, ‘How did I know that you had gone off to kill Parbat Asur.’ (98) The three men said, ‘No, no, we were unable to kill it; what did you do to the Asur?’ (99) ‘It is lying in a clay pit, go and look,’ said Cāruŋdev. The three went to look at Parbat Asur. (100) Parbat Asur had rolled into a clay pit of the potters. They went and saw. Having seen it, they cut off the ears, tongue, and nose and brought them. They said, ‘Let us keep these tokens of it, master.’
(101) Then morning dawned, and the potters taking their shoulder yokes and baskets, said, 'Open the gates, great king,' and went from the inside of the city to the clay pit. (102) When they went there Parbat Asur had rolled into the pit. They saw it inside the pit and removed it with the wooden portions of their shoulder-yokes. (103) Parbat Asur was dead, and they struck it with their shoulder-yokes; they struck it, and sent information to the king of the city, saying, 'We have killed Parbat Asur.' (104) The king said to the potters, 'I have stated that I will give my four daughters to whatever men kill Parbat Asur.' (105) 'We have now killed it, will you give them to us or not?' 'I am now bound to fulfil my promise, why should I not give them?' (106) In the vicinity they beat the drum; in distant places they took round the twig. The king of the city said, 'The king's daughters are to be married to the potters; the potters have killed Parbat Asur, and so I am giving my daughters to them.' (107) When he had made this announcement, the old and young people of the country assembled, and when they had assembled they fixed a festival day.\footnote{The phrase ërek mādo pārek legin, is not clear, and was not properly understood by our informant.} When they had done so, these four men, Ĉarundev
cājek, i nelvir manja Cāruṇdev kōckul cendar ge pandirti. (108) cenı kuli, ‘ına nātort ermo, amin belo pokkur’ eni köcin legaṭ enmer ge. ‘cila eke, kummaler parbat asurın anđkiter agı, an màcilin — nelal měđav — avin eke ān kummalerug curca cāji cīmeten.’ (109) kēc atni pokkod eroḍ, irdil cumran manja parbat asurın kekol muvāḍ nevāḍ köcin müdel uy cīrad; cē kaṭṭed eroḍ lōvar geret kōc cūăr rad ge. (110) pukotug kummaler, ‘ām tappom’ eni kuli, ‘curca erram’ eni kuli veṛka eņer mědar. (111) atni cūri kuli kōc kummalerug cipeykulin cōdted, ‘kummalen dēc nikara valipur’ eni pokrad ge. cipeykul cendar āru kummalerın pokrar, ‘ım āret parbat asurın anđkitor, ale cen cūrarr.’

(112) eni kuli tūka kuṛubti cen cūṛer : anan eke kekol cila mědu ge, muvāḍ cila mědu ge, nevāḍ cila mědu ge. (113) cūṛer eroḍ, ‘i kekolin ēd kutted, i muvāḍin ēd kutted, i nevāḍin ēd kutted; tōṭitor eroḍ kōc imuṣ köcin màcilin curca cāj cīrad, cīlaḍ eke tōṭipora eroḍ gurrolin kēlti kaṭṭi kuli imin valitano āy.’ (114) kekol muvāḍ nevāḍ tōṭipakanug gurrolin kēlti kaṭṭikuli kummalerın valic kadjrar ge; valic kaṭṭer eroḍ köcin cipeykül köcin ole verrar ge, veri

and his companions, went to the marriage pandal. (108) They went to the king and said, ‘What is going on here? Tell us too.’ ‘Nay, the potters have killed Parbat Asur and so, since I have four daughters I am marrying them to the potters. (109) When the king had spoken thus the crab catcher brought the ears, nose and tongue of Parbat Asur and handed them over. When he had done so the king of Lovar city looked at them. (110) (He said) The potters have falsely said ‘We have killed it’ and have become happy thinking they are going to be married. (111) Having seen things thus the king sent soldiers to the potters; ‘Chase the potters out of the country’ he said. The soldiers went and said to the potters, ‘Let us go and see where you killed Parbat Asur.

(112) They went to look in the clay pit; there were no ears, no nose, no tongue. (113) When they had seen this (they said) ‘Who has cut off these ears, this nose, this tongue? If you show us them the king will give you his daughters in marriage; if not, if you cannot show them, you will be tied to a horse’s legs and driven out. (114) Because they were not able to show the ears, nose and tongue, they tied the potters to a horse’s legs and drove them out. Having done so the soldiers returned to the king’s palace and said to the
kuli, 'kummalerin valitom' eni pokkurar ge köcin. (115) pokker erođ koc per, 'alor uljurun log ciyan pâp; curca cajuran log, ulgor mâedar; ebe urs âret köckul ây kay pâpkul ây, ale âurin eke an mâcilin curca caj cîran; an mâcilin übi ân âren mâdanan, munnitle ciyu lágra; ale curca cajjar be.' (116) â nelvir manjen ayic kummal erug cajuran pandirti, î nelvirin â nelalin curca cajjer ge. (117) cajjer erođ deceen bagek gejen bagek cârundevug koc ciîned. ayic lôvar geteti dôca bûji nelvir manja tinmer ge.

(118) lôvar geteti menyúj menuyj cârundev kocin tolenkul tandilov karçil evul cumdid errarge. cundîpek eke cârundev koc tan tolenkulin tan tandilovin citaytad ge, âru, 'idoîj evul karçil endurî' eni kuyrad be. (119) kuyed erođ öl eko verrar ge. verođel karçil evalin patrar ge, âru pokrad ge cârundev koc: 'îm engût log mâedar ale, jama log karçil evul enderpur, ân patran.' (120) atni pokked erođ tammel cendar; ceni kuli okco meni olet log jama ayicil mayil karçil evul kâñi kuli kumti kuli verrar ge. veru veru cârundevin geteti ödurar ge. (121) eder erođ ole kuyi, 'lege endurî karçilin'

king 'We have driven them out'. (115) The king said, 'O people old and young who have assembled, people who are celebrating the marriage, you have assembled; now, whether these men are kings from somewhere or children, I will marry them to my daughters; I have promised my daughters and now I have to fulfil my promise; the giving in marriage will ensue from (what has been said) before. Come, let us perform the marriage. (116) So they performed the marriage of those four men and the four princesses in the pandal which had been constructed for the potters. (117) When they had done so, the king gave a part of his country, and a part of his city to Cârundev.

(118) As he was staying in Lôvar city, the brothers of Cârundev Koc and their wives were hawking firewood and leaves. As they were doing so Cârundev Koc recognized his brothers and their wives, and called them, saying 'Bring your leaves and wood this way'. (119) When he called they came. When they came they had their wood and leaves, and Cârundev Koc said, 'However many you are, all bring your wood and leaves, I will buy them. (120) When he had spoken so they went to their own home; having gone and stayed one day, the people of the house, all the men and women, took wood and leaves on their shoulders and heads and came, and reached the city of Cârundev Koc. (121) When they arrived he
en pokrad ge; pokked eroød kérica evulín jama uyrar ge. (122) olen uñer eroød lóvar geret ránin cáruṇdev kóc pokrad ge, ‘an andilov dăder āy, mupteti nír puc aru ci.’ (123) pucci ciño eroød jama lóg keyul kólul noḍrar ge. noṭter eroød tan tandilín key patti olen uyi untitad ge. untíted eroød ‘anin citaytot andil?’ endad ge. (124) ‘cila pāpa, ān eke citaypana; ín cáruṇdev kóc āy nāna’ eni pokra ge. ‘ān āy eke andil, ān ina mēdan; inin eke ‘ettelbele cūru vertut andil’ eni metten, eben in veñiott. (125) íci dăder eke anin anjękic metter, eben eke an ole nātēg veñer méder. id eke an olek āy; immel cenmor be, kuli būti cāji i legañ̄ pȳur be’ endad ge. (126) āru tan tandilug ok pun ganda ci kaḍrad ge, cicyi kuli, ‘ān kēlul paḍemen andil’ eni pokrad ge. (127) inatle íci geren kamaoc damaoc būti bāra cāji tinar be.’

IX

(1) Cenaya dora mēdīd masuriya dora mēdīd, masuriya dora ayal cenaya dora ayal. ōnug sāt jan cindul át jan pāpkul; át jan pāpkulti vicir guriyal garab bitram mēdīd. (2) garba bitram át

called them to his house and said, ‘Bring the wood near.’ They all brought the wood and leaves. (122) When they had brought it to his house Cáruṇdev Kōc said to the queen of Lovar city, ‘They are my elder brothers and their wives, bring out water in a basin and give it to them.’ (123) When she had done so they all washed their hands and feet, and when they had washed he took the hand of his eldest brother’s wife, took her into the house and seated her. ‘Do you recognize me?’ he said. (124) ‘No child I do not recognize you but perhaps you are Cáruṇdev Kōc,’ she said. ‘It is I, sister-in-law, I am residing here. I had told you, “somewhere you may see me, sister-in-law,” and now you have come. (125) My elder brothers had killed me, so why have they now come to my house? This is my house. Do not go to your own home. Earning a daily wage live near here.’ (126) And he gave a new cloth to his sister-in-law, and having given it he said, ‘I fall at your feet. (127) Let us make this city our livelihood and earning wages eat.’

IX

(1) There was a merchant dealing in chick peas and pulse, and his wife. He had seven sons, eight children. Among the eight children, the youngest was in the womb. (2) He was in the womb

(6) cenem nela ev çağı patrar cupari ev çağı patrar, muna vanden cita vanden; pätter eroəd pəv patti cendar, ər patti cendar. (7) çədal çədal ermeter kadal kadal ermeter; çəder eroəd utar cəru təbemer, təber eroəd nir miñar, duldu açəti varar açəti nir miñer. (8) miñer eroəd nela ev çağı tindar, cupari ev çağı tindar; tindar eroəd akir kondtî cokrar damtir kondtî cokrar, cokker eroəd kembur

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for eight months. He (said): ‘By which way shall I be born, by which way shall I emerge; if I come out through the mouth they will say, “He is a man who has been spit out,” if I come out of the nose they will say “He is a man who has been wiped out with the mucus of the nose”. How shall I arrange to be born? I will be born by splitting the chest.’ (3) When he had said this he split the chest in two portions and was born, and when he was born his mother’s spirit flew away. (4) When his mother’s spirit had flown away he called his eldest brother’s wife and sat in her lap; sitting there he called his brothers and said, ‘Look, brothers, my mother’s spirit has flown away; go for a remedy.’ (5) ‘Where shall we go, sir; not seeing (a remedy) where shall we go?’ Go, brothers, to the Akir mountain, go, brothers, to the Damtir mountain. When you are there it shines like the moon and stars; dig it up and bring it.

(6) When they went they had flaked rice in an āmalaka leaf and in a tamarind leaf (the packets being the size of) the forefinger and the little finger; having this they went, taking the road taking the path. (7) Steadily and gradually they reached their destination. When they arrived they stayed by the Utar lake, and bathed with much splashing about. (8) When they had bathed they ate the flaked rice in the āmalaka leaf and the tamarind leaf, and then
porren koṭrar, koṭṭer erod patrar, patter erod pāv patti verrar oṛ patti verrar. (9) ēdal ēdal ermeter kadal kadal vermeter; veṇer erod nend vāv eri menem, ‘dāder vermeter’ eni pokrar. pokker erod ēd-errar tam ole. (10) ēder erod kemburi pīcurar, pīcer erod kembur meykic kaḷrar. meykiter erod culta jivom paḍra, ‘kub dāyale tuṇen pīpa’ eni pokra; pokoto erod, ‘in paran uri metto iya’ eni pokrad.

(11) pokked erod, ‘ver bābu ān patran inin.’ ‘ān in kaṅgilti undana iya.’ atni pokkọd berto tandilin kaṅgilti undrad. (12) unded erod, ‘cūr dāda, anuṇ ir ḍāba kaṭ ciyur muy ḍāba kaṭ ciyur. kaṭṭer erod, ‘ana gir ṭucal muy ṭucal cūrem cūrem nibūto bābu’ endar. (13) nibūto erod vicir guriyal cūru cendad, cūru cended erod, ‘newnętr pōboto dāda’ eni pokrad; pokked erod gir ṭucalī ṭ alumnos sat dina. (14) ūned erod ‘anuṇ toyela kaṭ ciyur anuṇ kindri kaṭ ciyur dāda’ eni pokrad; pokked erod, ‘nātō kaṭram bābu’ eni pokrar sāt jan, ‘ina burka cila ina dādi cila babu’ eni pokrar (15) pokker erod, ‘cenur dāda dādi kattu’ eni pokrad vicir guriyal; pokked erod sāt jan dādi kattu cendar, cender erod utar cerun climbed the Akir mountain, the Damtir mountain. They dug up the herb containing the remedy, took it and returned taking the road, taking the path. (9) Steadily and gradually they proceeded on their way. When they were coming, while they were still half-way they said ‘The elder brothers are coming’, and having said this they reached their own house. (10) When they arrived they ground the remedy and rubbed it on; when they had done so she came to life and said, ‘I have slept for a long time, child.’ He said, ‘Your spirit had flown away, mother.’

(11) When he had said this (she said), ‘Come, sir, I will take hold of you.’ ‘I will not sit in your lap, mother’; saying this he sat in the lap of his eldest brother’s wife. (12) He said, ‘Look, elder brothers, construct for me a house of two and three stories.’ When they had constructed it, they said, ‘There a gir swing and a my swing was made ready while we looked on, sir.’ (13) When it was ready the youngest brother went to look, and, having looked, said, ‘It suits me well, elder brothers.’ He stayed seven days swinging in the gir swing. (14) Then he said, ‘Construct for me a toyela and a kindri, elder brothers.’ ‘What shall we construct it with?’ they said, ‘here there is no gourd, and no wooden frame.’ (15) He said, ‘Go to cut the wooden frame,’ and the seven went to cut it. Having
ëdurar venav cerun ëdurar. (16) ëder eroëd nir mïrar, miñer eroëd vedru tełti cendar, anan keñil ëdurav ge coddel ëduruv ge (17) ‘coddel ëduran ëdgi katam ëdada, keñil ëduran ëdgi katam, modeli çëri katam tïpi çëri çitam.’

(18) katter eroëd pâv patti vermeter or patti vermeter, patti verem, ‘ëroëd cendam dâda’ enmeter sât jän; ‘cenam bäbu våta parrug cenam bäbu sùna parrug, sùna parti kindri burka mëda våta parti òyela burka mëda. (19) òyela burken, nenget tòndoto bäbu, koyi menam, kindri burka era.’ koñer eroëd patrar, patter eroëd pâv patti vermeter or patti vermeter. (20) veñer eroëd, ‘kond parrug cenam bäbu anan mëdir mëda, mëdiri patam’ enod cendar. cender eroëd ayçi kond parti tîni mëda; ‘tînin patam, kindri pàra ciniputum.’ (21) patter eroëd pâv patti vermeter or patti vermeter. veñer eroëd cäl kondti verrar, kondti veroëd cälin anëktitar; pàvti addom mëda, addom menod ‘idîn anëktitam dâda’. (22) anëktiter eroëd cäl kiprel patrar, patter eroëd pâv patti vermeter or patti vermeter. veñer eroëd olek ëdener.

gone they reached the Utar lake, the Venav lake. (16) When they arrived they bathed, and having bathed they went to the region of the bamboos. There red ants and black ants were crawling. (17) ‘Let us cut a wooden frame on which red ants and black ants are crawling, brother; let us cut it after examining the bottom and the top.’

(18) When they had cut it they came taking the path, taking the way. As they came along they said, ‘Which way shall we go, brother?’ ‘Let us go sir to the deserted garden, let us go to the empty garden; in the empty garden there is a gourd suitable for the kindri, in the deserted garden there is a gourd suitable for the òyela. (19) ‘Let us pluck the gourd for the òyela, the gourd for the kindri will not do.’ When they had plucked it took it and went on their way. (20) They said, ‘Let us go to the mountain garden; honey is there, let us take the honey,’ and went there. When they went there was honey in the mountain garden; ‘Let us take the honey and glue the board of the kindri.’ (21) They took it and came on the way. As they were coming they came to a mountain where there were scaly ant-eaters, and coming to the mountain they destroyed an ant-eater; it was in their way (and they said) ‘We will kill it, brother.’ (22) When they had killed it they took the scales and went on their way and arrived home.
When they had arrived (the boy said), 'The elder brothers are coming, sister-in-law, wash their feet.' When she had washed them they took (what they had brought) to the house of two stories, the house of three stories, and put it there. (24) They said, 'What is wanting, sir.' (He said) 'There is no string for the kindri, no string for the toyela.' They said, 'Where shall we go to look for this, sir?' (25) 'Go, elder-brother, to the Wednesday market at Terni, and the Monday market at Celik.' They went taking the road and arrived. (26) When they arrived they wandered round the shops, and in the shop of a Kōmati there was a string for the kindri and in the shop of a Teli there was a thread for the toyela. They said, 'Tell us the price of this, sir.' 'The price is three annas three pies (??),\(^1\) and the price of the toyela string is four annas four pies.' (27) They gave the money to the shopkeeper and he gave the kindri and toyela strings to the man who gave the money.

Then they came on their way and on the way tripped over a root. When they tripped over it they said, 'Let us cut this brother, and make it into an end-piece for the kindri. They cut it, took it and came on their way. When they arrived home (the boy said), 'My elder brothers are coming, sister-in-law, wash their feet.'

\(^1\) The meaning of aget and boři was not clarified.
pokrad, pokked eroḍ cāva unuṇ cendar, cender eroḍ cāva undar; unter eroḍ mari ir ḏaben verrar. (30) veñe r eroḍ kindri pāra cekkemer, cekker eroḍ sāt jan cânđecanḍ kindri katṭer, ḏāt jan cânđecanḍ toyela katṭer, katṭer eroḍ cânđecanḍ kindri nibromo, cūrem cârem toyela nibromo. (31) nibroto eroḍ gir ñecalti idemem. iṭṭer eroḍ vicir guriyal ciḳoḍ vēvoḍ nīr mīmēted, miṇed eroḍ ir ḏaben cemeted, cended eroḍ muppoṭ kēlul ṭademed. (32) paṭṭed eroḍ kindrin pattemed gir ñecalti undi; unded eroḍ kindrin kicemed, kicced eroḍ kuḍ gerjen cenuṇmo, pan gerjen cenuṇmo. (33) dēcet lōg, ‘nāto gerjen’ eni pokkemer; pokker eroḍ kindri kickici vicir guriyal mēdad.

(34) metted eroḍ sāt jan tolenkul rīc errar, ‘ūnug toyela kat cicōm kindri kat cicōm, nāṅgili punad, koṭalī punad; amandiya undi mēdad, ūnug ēd kamac damac cīrad, ūd tin tinī mēdad. (35) atni pokkoḍ, ‘ine olek ayukmor, vercili uyukmor, carpi tīnḍukmore; aycil mayil jama okut menur, nāṅgīl bucill verur; ūd ine cāva enderpekōd nāṅgīl bucill.’ (36) jama cender eroḍ ēd gir ñecalti undi

When she had washed them they went to the house of two stories and put (the strings) down. When they had done so, what did the youngest brother say? (29) (He said), ‘Go to drink your gruel, elder brother, go to eat your boiled rice.’ They went to drink their gruel and drunk it. When they had drunk it they came again to the house of two stories. (30) When they had come they carved the board of the kindri, and then the seven quickly constructed the kindri and the toyela quickly became ready. (31) When they were ready they put them in the gir swing. When it dawned the youngest brother bathed and went to the house of two stories. When he had gone there he did homage three times. (32) Then he took hold of the kindri sitting in the gir swing. As he sat he plucked the kindri, the sound spread abroad. (33) The people of the country said ‘What is the sound’, and the youngest son sat plucking his kindri.

(34) As he did so the seven brothers became angry. They said, ‘We have constructed a toyela and kindri for him. He does not know the plough or the spade, and sits idle. Who will work to give to him? He just eats. (35) Then they said, ‘To-day do not sweep the house, do not husk the rice, do not remove the cowdung. Women and men keep together and come to the ploughing. To-day let him bring the gruel to the plough field. (36) When they had all gone

1 The exact meaning of the terms in this sentence did not appear to be understood by our informant.
he sat in the swing and shed tears. As he wept a mouse came out and said, 'Why are you weeping, sir?' (37) He said to the mouse, 'All my people have gone saying, "You cook the gruel and bring it."' 'Don’t grieve,' said the mouse, 'you have me.' (38) Then the mouse called the flock of mice, and the mice swept the courtyard and threw away the cowdung. When they had done so they said 'Bring out the rice.' When it was brought out they husked (?) it. (39) Then they brought water and cooked the gruel. The youngest brother said, 'What shall I carry it in?' Then he brought a liši’s egg, a dove’s egg and a snail’s shell. (40) He took a dove’s egg full of gruel, a liši’s egg full of vegetable stew, and a snail shell full of water. He attached it to the ropes of his carrying yoke, put it on his shoulder, and clasped the kindri with his right hand.

(41) He went by the royal highway where kings walk, by the country highway where people of the country walk. Steadily and gradually he made his way and arrived. He arrived where eight people were working, where nine people were working. (42) When he arrived he said, 'Come, elder brothers, to drink your gruel. They came to drink their gruel and said, 'How much gruel have you brought?' One said, 'I alone can drink this gruel.' He said,
unur gaţ dâda' eni pokkemed. (43) atni pokkoď unďar; 'câva unem cen in nåŋgil pattu' eni pokrar; pokker eroď cendad nåŋgil pattu; cended eroď mundleto barav mundel niltad, nilted eroď, 'ete câjdan be akir koṭiyaţ barav' eni pokrad. (44) pokked eroď, 'inuŋ naţo bicar ây, ân mëdan' eni pokmo barav, 'mundelo nåŋgil pat' eni pokmo. (45) patted eroď, uremed, ured eroď jama nåŋgilul nilukmov, niltov eroď jama nåŋgilul uromov; eŋgoţ manom ây ini câva unuŋ pölaka menem uru pöloto. (46) pöloto eroď câva unđan pâvoď valie uyrad. uňed eroď sâţjan nân enmeter; 'iňot manomi âeţke urot aru pölot, tebe baral endernot' eni pokmeter. (47) atni pokod, 'aňot manom dendik âeri pôleď; âd jivom mënĎ od amin bacaypada' eni pokrar. pokker erod eto bicar câjemer; 'ünin anjkipam' eni bicar câjemer sâť jan. (48) atni pokod ünin tutari barîyeloď tæpemer; tæpper eroď berto toled tappu làguda, làguda eroď, 'ünin bele tapram'; atni pokod, 'âni bele tapran' eni ûd bele tappu làgemed. (49) cay arre

'Drink this elder brothers.' (43) They drank it and said, 'While we are drinking our gruel, you go and take hold of the plough.' He went to take hold of the plough, and stood before the foremost bullock. He said, 'How shall I do it, akir koṭiyaţ bullock. (44) The bullock said, 'What are you worrying about, sir.' He said, 'How can I manage with so many ploughs?' The bullock said, 'Why do you worry, I am here; take hold of the first plough.' (45) He took it and ploughed, and when he ploughed, all the ploughs stood up, and having stood up, ploughed. The ploughing of the whole field was finished before they had done drinking their gruel. (46) When it was finished he drove (the bullocks) and brought them to where (his brothers) were drinking their gruel. The seven said, 'You have quickly ploughed such a big field and finished, and then you have brought the bullocks.' (47) And then they said, 'In a short time he has finished ploughing such a big field, if he stays alive he will not allow us to survive. And then what sort of deliberation did they make? They deliberated (and said) 'Let us kill him.' (48) Having said this they smote him with the staffs of their ox-goads. When they smote the oldest brother did not take part, and they said, 'We will smite you also'; so he took part. (49) They killed him and he died; when they had killed him they put his kindri on a tree stump,
andikimer; andikiter er=do kindrin kuc podi idemer, it=ter er=do vicir guriyalin pendva kureti burjakmer, bur=dayter er=do olek verrar.

(50) ve=en er=do berto tandil, ‘b=bu ete verada?’ eni pokra; pokoto er=do, ‘a n=ir pavodo vermeted’ eni pokemer sat jan. (51) atni pokko=d diindik curru parek curru; curuto er=do n=ir cora patti cenmoto, cendo er=do kindri curomo kuc podi; ‘kindri kuc podi meda, b=bu at cende’ eni pokomo. (52) atni pokko=d a legad legad kan=di ka=domo; kan=do er=do be=to=to, be=to=to er=do pendva kureti kirukmo; kiro er=do j=iri kan=gi patti olomo, oloto er=do cat r=at r=iju padomo. (53) ar=no er=do upar purti j=ova bo=vo ci=ti ju=va enkomov, enkem j=ova murtalin kekolti avaj cenu=jo, cendo er=do j=ova murtal nan enu=jo: ‘t=eb t=eb re j=ova, manji purti n=ato runji ay.’ (54) ‘inot j=it en=do meda, anot ar= en=do meda, tebe anin tebakmot’; atni enku enku per venu=jo, vetto er=do, ‘t=eb t=eb re j=ova, n=ato r=iji ay manji purti.’ atni pokko=d, ‘inot j=it en=do meda, anot ar= en=do meda, tebe anin tebakmot.’ (55) atni pokko d odromto murrin legri =in=di ka=dra; ad m=ji ka=kal eri manji purti verr a. ve=no er=do r=iji padran ka i=ura. (56) ipoto er=do, ‘n=ato verrat re kavrene, an n=m=ayid men=do neluk

and buried their youngest brother in a heap of rubbish from the field. When they had buried him they came home.

(50) When they came the eldest brother’s wife said ‘Why does his honour not come? The seven said, ‘He is coming by the road by the water. (51) She watched for a short time, and then went taking a pot of water. Having gone she saw the kindri on the tree stump, and said, ‘The kindri is on the tree stump, where has his honour gone?’ (52) She searched nearby and found him; she scratched in the sod heap and coming to him took him in her lap and embraced him. Embracing him she fell to weeping for seven nights. (53) As she wept (the divine pair) j=ova-bo=vo ra were playing dice in the upper world. As they played the sound came to the ear of the old lady J=ova, and what did the old lady J=ova say? She said, ‘Stop, J=ova, what is the weeping in the middle world? (54) ‘You have won and I have lost, so you are stopping me.’ So they went on playing, and she heard it again. She said, ‘Stop, J=ova, what is the weeping in the middle world?’ (He said), ‘You have won and I have lost, so you stop me.’ (55) Saying this he rubbed some dirt off his chest and threw it away. It became a black crow and went to the middle world. Having gone it descended where she was weeping. (56) She said, ‘Why do you come, crow; if my brother-in-law was
tomba cīrid min, neluk pūpoḍ ana undrut min. (57) atni pokod kākal upar purti cenda, cendo eroḍ citi juva enkurkan ka undomo; undoto eroḍ, ‘nāṭo ṛūji āy?’ eni pokra jōvra murtal. (58) atni pokod, ‘ana nāṭo ṛūji āy, anan pāpkul enkemer. atni pokod, per ṛūji padomo, pāṭṭo eroḍ per jōvra bōvra kekolti āvāj vermoto; veroḍ tēb tēb re jōvrene, manjī purti ṛūji pāṭṭo méda’; ‘inot jīt eño méda, anot ār eño méda.’
(59) atni pokod dēndik tēburav, tēbōv eroḍ kāporto murrīn legri tīṇḍtav, tīṇḍtov eroḍ mājī bōvra erra; mājī bōvra eroḍ manjī purti verra, veño eroḍ ṛūji padran ka iromō. (60) iṇto eroḍ, ‘nāṭo verrat re bōvrene’ eni pokra, ‘inuṇ undranug pāḍ cīla; an nāmayid menōḍ cīvid taprid min, tapod ana karpa udirid min; anan eroḍ pā pūtci menōḍ cīvid pūtī undrut min. an nāmayidin paran ur cendo.’
(61) atni pokod mājī bōvra upar purti cenda, cendo eroḍ jōvra murtalīn legad undomo; undoto eroḍ, ‘nāṭo ṛūji āy bōvrene?’ eni pokra. (62) pokoto eroḍ, ‘anan manjī purti ok manjen anḍkiter mēdar’ eni bōvra pokra. pokoto eroḍ jōvra murtalīn jōvra muttak

alive he would have provided you with a neluk plant, and when it flowered you could have sat there. (57) When she had spoken thus the crow went to the upper world and settled where they were playing dice. The old lady Jōvra said, ‘What is the weeping?’ (58) (The crow) said, ‘There is no weeping there, children are playing.’ Again she fell to weeping, and again the sound came to the ear of Jōvra-Bōvra. (The old lady) said, ‘Stop, stop, Jōvra, there is weeping in the middle world.’ ‘You have won and I have lost.’

(59) They stopped for a little whole, rubbed some dirt off his chest and threw it. It became a black bee and went to the middle world. Having come it descended where she was weeping. (60) She said, ‘Why have you come, bee? There is no place for you to sit. If my brother-in-law was alive, he would have planted a bean, and having planted it he would have set up a bean stick; when it flowered you could have sat on the bean flower. My brother-in-law’s spirit has flown away.’ (61) The black bee went to the upper world and settled near the old lady Jōvra. She said, ‘What is the weeping, bee?’ (62) The bee said, ‘There in the middle world they have killed a man.’ Then the old man Jōvra stopped the old lady Jōvra.
tebaytd. (63) tebayted eroğ kovven kûyemed; kûyed eroğ, ‘cen cen re kovvene, nûl nikic cî manji purti,’ atni pokod kovva, ‘an pâpkul ârmov, ân nikik orân.’ (64) atni pokod jôvra muttak jena bîdrul piyûd idêmêd, piyûd eroğ ender cîrav, ender ciyod kovva pâpkulûg cîmêted, ciîned eroğ kovva pâpkul tîndar. (65) kovva pâpkul tînem kovva nûl nikic cîra, nikîto eroğ jôvra muttak bêt bariya patti kacleti nîr patti içemed manji purti.

(66) ired eroğ, ‘nâteg ârmotot’ eni pokrad. ad pokra, ‘an nâmâyidin anêkic kaçtar.’ atni pokod, ‘cûykaç, patti ârmen’ eni pokemed. (67) pokked eroğ nêdilî cûgic kaçorno; cûgic kaçod jôvra muttak sêt bûvî cîrêmed, cîrêd eroğ nîr alkemed, alked eroğ bêt barijen tôdikmed. (68) tôdîted eroğ poîtke cûlukmed, culted eroğ, ‘kub däyle tuñen andil’ eni pokrad. (69) atni pokod jôvra muttak nîleî mêdad, nîleî menîd vicir guriyal nân enmeted . . . pokked eroğ jôvra muttak ok kâdeti bertö jîvom likemed, curîti piîtî jîvom likemed. (70) liked eroğ patic cîmêted; ciîned eroğ jôvra

(63) He called a monkey,¹ and said, ‘Go, monkey, extend a thread to the middle world.’ The monkey said, ‘My young ones are crying, I cannot do so.’ (64) Then the old man Jôvra put some jowar grains for popping, and when they were popped, gave them to the monkey and the monkey gave them to its young ones, and the young ones ate them. (65) While the monkey’s young ones were eating, the monkey extended a thread, and the old man Jôvra taking a cane and water in a vessel descended to the middle world.

(66) When he had descended he said, ‘Why are you weeping?’ She said, ‘They have killed my brother-in-law.’ He said, ‘Let him go, don’t weep taking hold of him.’ (67) She laid him down on the ground and the old man Jôvra turned round seven times. Then he sprinkled water on the boy and touched him with his cane. (68) (The boy) got up promptly and said, ‘I have slept a long time, sister-in-law.’ (69) When he spoke so the old man Jôvra was standing, and as he stood what did the youngest son say . . . ? ² When he had said this the old man Jôvra wrote his big life on a sword, and his little life on a knife. (70) When he had written he gave them into his

¹ In the other version ‘spider’, which is correct. The ‘monkey’ is due to confusion of the similar words in Indic-Aryan for ‘monkey’ and ‘spider’.
² Hiatus in the text as dictated.
mutter upar purti cenmeted; ‘ina inin aŋkipoŋ bele cayata, tapoŋ bele cayata, katoŋ bele cayata’; pokked eroŋ jōvra muttak upar purti cendad.

(71) cened eroŋ berto tandil olek verr, veŋo eroŋ nāmāyid pottel pottel olek verrad; veŋed eroŋ olek tannurad, tanned eroŋ, ‘ünin aŋkio mettom, jivom paŋi mari vermed’ eni sāt jan pokkemere. (72) veŋed eroŋ, ‘ünin nāto pidir īdrām?’ eni pokmeme. atni pokoŋ lege lege dǐtora cimeter, lāpi lāpi pottid cundukmer; cundet eroŋ dedićeyakul vermeters, veŋer eroŋ pidir idemere. (73) ‘ērin pidir īdrām ’eni pokkemere; ‘cīla nāto pidir āy’ eni pokkemere, ‘ūd edrom pōri jenom cājed mēdad, ünīn Sāraŋdev Kōc pidir īlam ’eni pokkemere; pokker eroŋ jama dēćeyakul, ‘aýei pidir menko ’eni pokkemere. (74) pokker eroŋ aýei pidir menko ’eni tolenkul pokrar.

(75) anatle Sāraŋdev Kōc nān enuŋmed? Sāraŋdev Kōc pokkemed, ‘ān dēça nickun cendan’. ‘cendan’ etted eroŋ, ‘cēn’ etter, ‘in menoŋ bele nāto kāmtot āy.’ (76) atni pokoŋ ir dāben cendad, cened eroŋ ir dāben pokrad, ‘anot āy kay ērot āy’ eni pokrad; ir dāba pokra, ‘ān inoti āy ’enda. (77) anati ir dābeti vermed, cakur-

keeping. He said, ‘Now even if they kill you, or strike you, or cut you, you will not die,’ and went to the upper world.

(71) When he had gone the eldest brother’s wife came home. When she came her brother-in-law came home behind. When he came he entered the house, and the seven brothers said, ‘We had killed him, and now he has recovered his life and come.’ (72) When he came they said, ‘What name shall we give him?’ Saying this they had the drum played near at hand, and circulated the twig in distant places. When they had done so people from various districts came and undertook the naming ceremony. (73) ‘Whose name shall we give him?’ they said; ‘Nay, what name is it?’ they said, ‘He was born by splitting the chest, let us make his name Sāraŋdev Kōc.’ All the people of the country said, ‘Let his name be so.’ (74) When they had spoken the brothers said, ‘Let his name be so.’

(75) Then what did Sāraŋdev Kōc say? He said, ‘I will go out of the country.’ When he said, ‘I will go,’ they said, ‘Go; if you stay here, what work have you?’ (76) Saying this he went to the house of two stories and said to it, ‘Are you mine, or whose are you?’ The house of two stories said, ‘I am yours.’ (77) From there,
from the house of two stories he entered the cattle shed and said to the akir koțiyaț bullock, ‘Are you mine, or whose are you?’ The bullock said, ‘I and all the bullocks are yours.’ (78) From there, from the cattle shed he went to the rice granary, and said to the granary, ‘Whose are you?’ (It replied) ‘Do whatever you will, all is yours.’ (79) When he had come from there he went to the house of two stories and took his kindrî. Taking the kindrî he went outside the kingdom, outside the country.

(80) He went to a bijli forest, a kadali forest. He went steadily along walking. He went along a road where no voice of crow or other bird was heard. (81) Then he reached a river. When he arrived a man was fixing an elephant on his fish hook and casting it. As he did so Sărândev Köc arrived and saw it; and what did he say? (82) Sărândev Köc said, ‘Here is a kṣatriya casting his hook.’ The angler said, ‘What kṣatriya am I? Somewhere near there is Sărândev Köc, who was born through the side of his mother; he is the kṣatriya.’ (83) (Sărândev) replied, ‘I am Sărândev Köc and the man casting the fish hook said, ‘You are he.’ Having said this he said, ‘Let us go, elder brother, where are you going? I will go with you.’
(84) atni pokoḍ pāv patti cenneter, cender eroḍ novri bonug cenneter bijli bonug cenneter; anatle per peredi ēdemer. (85) ēder eroḍ ok manja vangeli cepac peredin olcemed. ā manjen legad ēdem, ‘ūdok nāto cetri āy, peredin vangel cepac olcemed.’ (86) atni pokoḍ, ‘ān nāto cetrināy, āre legad ene Sāraṇḍev Kōc mēdād, ūd go āy cetri’ eni pokkemed. pokked eroḍ, ‘ān go āy’ eni Sāraṇḍev Kōc pokrad. (87) atni pokoḍ, ‘āt cennot dāda’ eni pokrad; ‘cila, ān rāj nickun pēci cenneten.’ ‘rāj nickun cennot eroḍ, ān bele verran’ enmeted.


(84) They took the road and went. They went to a novri forest, a bijli forest. Then they again came to a river. (85) When they arrived a man was pressing the river with his calf and draining off the water. When they came near that man, (they said) ‘What a kṣatriya he is; he is pressing the river with his calf and draining off the water.’ (86) He said, ‘What kṣatriya am I; somewhere near there is Sāraṇḍev Kōc; he is the kṣatriya.’ Sāraṇḍev Kōc said, ‘I am he.’ (87) The man said, ‘Where are you going, elder brother.’ ‘Nay, I am going outside the country.’ ‘If you are going outside the country, I will come with you.’

(88) When he had spoken thus the three joined together and went off. They went to a bijli forest, a kadali forest. Then they again came to a river. (89) When they arrived a man there was kicking over twelve mountains and pulling out crabs. The three men arrived there. They said, ‘What a kṣatriya is he! He is kicking over mountains and pulling out crabs.’ (90) He said, ‘What kṣatriya am I; somewhere there is Sāraṇḍev Kōc, he is the kṣatriya.’ (Sāraṇḍev) replied, ‘I am Sāraṇḍev Kōc.’ (91) The man said, ‘Where are you going, elder brother?’ They said, ‘We are going outside the kingdom.’ When they had spoken they joined together and went on again.
(92) anatle nend våv ermeter; eñer eroḍ sun mandälti okur medli mēdād. medli menem cūrer, cūrer eroḍ ‘üd ok cetri āy’ eni pokmēter nelvīr. (93) pokker eroḍ jetke īrurad nēdīlī, īrēd eroḍ, ‘ān nāto cetrin āy, ārene mēdād Sāraṇḍ dev Kōc, ुd āy cetri.’ atni pokōḍ, ‘ān eke Sāraṇḍ dev kōcīn’ eni pokmeted; pokkēd eroḍ cēnge bīri cēnemeter.

(94) cēnge bīri cender eroḍ lōva ēra ēdēmer. lōva ērēn ēder eroḍ ana bagey eri mēdu, Parbat asur tīndū. (95) tīnem ēr ani cenī mer kīri mādēmer; maṭṭer eroḍ rāḍī murtal pokru kētal murtal pokru: ‘īm mer kīri ina mādōmor; Parbat asur verra tin kādāra; olek bitram cenī mādūr.’ (96) ‘tīndo tinko min, ām ole bitram cenama’ eni pokemer. pokker eroḍ ani vendemer, vender eroḍ tinmēter, tīnder eroḍ mādēmer, maṭṭer eroḍ tuṇēmer. (97) tuṇer eroḍ nen-dunāl ērem ērem Parbat asur verra, verem eroḍ Sāraṇḍ dev Kōc kādēnōḍ kat kādēmed, kattēd eroḍ kummal tūk kūrubtī tīndī kādēmed. (98) tīṇtēd eroḍ cōkōḍ vēvoḍ kummal tūkug cendād, cendēd eroḍ Parbat asurin cūri āti āti tāllād; tālēd eroḍ per melī cendād, cendēd eroḍ kācāl pagdēnōḍ taprad. (99) tappēd eroḍ lōva ērēt kōcīn ka vermeted, vēnēd eroḍ, ‘ān ino Parbat asuri tappen’

(92) By that time they were in the middle of the journey, and a man was hovering in empty space. The four saw him and said, ‘He is a kṣatriya. (93) When they had spoken he quickly descended on to the earth, and said, ‘What kṣatriya am I? Somewhere there is Sāraṇḍ dev Kōc, he is the kṣatriya.’ (Sāraṇḍ dev) said, ‘I am Sāraṇḍ dev Kōc,’ and they joined together and went off.

(94) When they had gone along together they came to the city Lōva. When they reached there it was deserted, Parbat Asur was eating (the people). (95) They came and lay down under a tree there. While they were lying there a widow woman said, ‘Do not sleep under the tree, Parbat Asur will come and eat you; go inside a house and sleep.’ (96) ‘If he eats us let him eat us, we will not go inside a house’ they said. So they cooked their food there, ate it, lay down and slept. (97) At midnight when they slept Parbat Asur came. When he came sāraṇḍ dev Kōc cut him down with a sword and threw him into a potter’s clay pit. (98) At dawn the potter came for clay and seeing Parbat Asur, ran away. After running he came back and struck (the corpse) with the wooden part of his carrying yoke. (99) Then he went to the king of Lōva city and said, ‘To-day I have
enipokemed. pokked erod, ‘inuŋ an ceyal muyal mâcil curca câj cîran’ enipokemed.


killed Parbat Asur.’ The king said, ‘I will marry my five or three daughters to you.’

(100) He said, ‘Parbat Asur was making my city deserted and you have killed him.’ Then he had the drum sounded in the vicinity, and sent round the twig in distant places. (101) When they had taken it round people from all over the country came, and made all preparations. When they had done so the people of the city said, ‘Our king is marrying his daughters to the potter, let us go and see.’ (102) They also went to see, Sâranjdev Koc and his friends; when they arrived they said, ‘Why are you marrying him?’ They said, ‘This man, the potter, has killed Parbat Asur.’ (103) ‘Let him show the tokens of Parbat Asur, and then you may marry him.’ The potter said, ‘I have no tokens, no signs.’ (Sâranjdev) said, ‘How can they perform the marriage without the tokens?’ (104) Then Sâranjdev Koc and his friends brought the tokens and displayed them; they had cut off the ears, nose and tongue. (105) Taking them they put them in a heap in front of the king of Löva city, and showed him the signs. The people of the country said, ‘They have shown the tokens.’ (106) Then they said, ‘Let us make the marriage for these.’ The people of the country said, ‘Let us make a marriage for the five,’ but one was left over.

(113) Cended eroḏ lakṣey gēṛen ēdurad. ēded eroḏ cīj devṛiti novkri mēdad. anatle vercikar mēdad. metted eroḏ anatle gēra bitram pāra mēdad. (114) pāra menoḏ anatle vercikar erra. vercikar eroḏ lakṣey rāni legad cendad. cended eroḏ ēburan lakṣey rānīn cēɡge. (115) ābėr eroḏ, nān endar, ‘nāteg vēṇot,’ eni pokra.

(107) Since he was left over Sāraṇđev said, ‘You stay, sirs.’ They said, ‘Where are you going, brother?’ (108) ‘I am going to Lakṣey city, you stay here. If for any reason I die, come after me.’ The four said, ‘How shall we know and come, brother?’ (109) He said, ‘I have made a token and given it to you.’ He filled a dish with milk and put it down. He planted a tulasi shrub and placed it in the dish, and they poured milk in till it was full. (110) Then they covered the dish and he said, ‘Keep looking at this (to see if) the milk becomes blood and the tulasi shrub fades; if it fades I have died.’ (111) Then come after me. When you have come dry me in front of the fire; when you have done so take it (the corpse) from the fire, and stitch it well with a needle. Having stitched it look for the sword and the knife. (112) When you have searched for it rub it with ashes, and my life will come back. When it has come I will recover my life;’ so saying he departed.

(113) Having departed he reached Lakṣey city. Having reached there he did service at the royal gate. He was there for a year. Then he went inside and acted as watchman. (114) A year passed while he was there. After a year he went near the queen of Lakṣey, and having gone he conversed with her. (115) What did they say when
they conversed? She said ‘Why have you come?’ He said, ‘I have come to be your son-in-law.’ She said, ‘If you are able to do service for me, stay here.’ Sâranjdev said, ‘If I am able to stay I will stay, if I am not able, I will go.’ (116) When he had spoken, the king of Laksey, the queen’s father said, ‘You go for tiger’s milk, my child the queen has fallen ill. I will use that as a medicine, then the illness will leave her.’ (117) Sâranjdev Kôc went off. He went to Ickinda forest for tiger’s milk. When he went he took the Laksey queen’s finger-ring, and going on his way climbed a tree. (118) When he had climbed up, at evening, the herd of tigers came that way. As they came he threw the ring in front of them, and it produced a sound. (119) The herd of tigers said, ‘What is this noise, it was not here to-day, it was not here yesterday.’ They sought and found the ring, and when they had found it they said, ‘This is our good lady’s ring; who has brought it and thrown it? Look for the man who has brought it.’ (120) They looked and said, ‘This is our cousin; he has brought the ring, and climbed a tree.’ (To Sâranjdev they said) ‘Descend’. (121) He descended, and they said, ‘Why have you come, cousin?’ He said, ‘Nay, your good lady is suffering from illness, and has said, “go and bring tiger’s milk for a remedy.”’ (122) They said, ‘Let us go to our house,’ put him in the midst of
erođ nendbul cāji uyurv. uñov erođ, 'ina mađu,' eni pokrav. (123) pokkov erođ peruk kucca jōri cīrav. ciñov erođ vendi tindad. tinded erođ cīkođ erođ mađrad. maṭṭed erođ tuṇurad. tuṇed erođ cīkođ vōvura. (124) cīkođ vēvođ, 'anuñ pēl ciyur be, ciyur be, ān uyur,' uyuran enem, 'an okuri uyana,' eni pokrad. pokked erođ, 'īn bele uyu lägur, anin cet cājara,' eni pokrad. (125) atni pokod pottel müdel eri dū manda uyi cīrav. uyi ciyod laksey gerne ḍememer. ēder erođ duvar munđti tebac kađemed dū manden. (126) tebayted erođ geɾa bitram laksey kōcin müdel uyi dū pēlin manđac kađemed. mandayted erođ væl pēta. væl pēpođ dū manden bāgek gerne ḍoṭic cīrav. 'īm ideo im verrań būti kandci cenur,' eni pokrad. (127) pokked erođ gerne ren ben cāji kacci kicci cennmotov, uyranı uyımotov, tindano tinmotov. cendoń erođ Sărāńdev Kōc geɾa bitram ver kađrad. (128) veņed erođ mari bele āt dīna meni bām pēląg coṭtad laksey kōc. coṭted erođ per cendid. cended erođ bām pēlin enderrad. (129) enderpem per, 'ān okuri uyana,' eni pokemed. pokked erođ, 'ām bele verrań, eni pokrav. pokkov erođ pottel müdel eri ender cīrav. (130) endernov erođ duvar munđti tebac

them, and took him. When they had taken him, they said 'Sleep here.' (123) They prepared rice and vegetables and gave it to him. He cooked it and ate, and when he had eaten and it became dark, he lay down and slept. Then the darkness dawned. (124) At dawn he said, 'Give me the milk; I will take it.' He also said, 'I will not take it alone; you also join in taking it, (otherwise) they will not believe me.' (125) When he had spoken thus, the herd of tigers went in front and behind him and took (the milk) and delivered it. They reached Laksey city and he halted them by the main gate. (126) Then he took the tiger's milk into the city and put it down in front of the king of Laksey. Having done so he went outside and, pointing out a portion of the city, gave it to the herd of tigers. He said, 'Go and seek the wages coming to you in this direction.' (127) When he had spoken they went putting the city into turmoil and biting all and sundry; they carried off what could be carried off and ate what could be eaten. When they had gone, Sărāńdev Kōc went inside the city. (128) When he had stayed eight days, the king of Laksey sent him off again for snake's milk. He went off again and brought snake's milk. (129) When he was bringing it he said, 'I will not take it alone.' They said, 'We also will come,' and going in front and behind him took (the milk) and delivered it. (130) When they had
brought it he halted them by the main gate, and placed it before the
king in the city of Laksey. Having done so he went out and handed
over a part of the city to the snakes. (131) When he had handed it
over, some people they bit and some people they hissed upon.
Having acted in this way they carried off what could be carried off
and ate what could be eaten. Then the snakes went to their own
homes. (132) When they had gone Sāraṇḍev Kōc came to the king
of Laksey. When he had come how did the king of Laksey consider
the matter? He said, 'If this goes on my city will be completely
finished. I will quickly marry my daughter to him. (133) Having
said this he had the drum sounded in the vicinity and sent round
the twig in distant places. When he had done so the marriage was
quickly finished in three days. He gave a portion of his city, a
portion of the horses and a portion of the elephants as dowry.
(134) He said, 'Take and give these to Sāraṇḍev Kōc, the bride-
groom of my daughter.' They said, 'Where shall we take and
deliver them.' He said, 'Take him to the Bijli forest and make
a lodging.' (135) When he had spoken he caused to set off a whole
powerful army. They went and got a lodging in the Bijli forest.
Then the people of the king of Laksey returned. When they had
returned, Sāraṇḍev Kōc and the queen of Laksey city earned their
living there and ate.

(136) Sărãndev Kôc was shooting antelopes and deer day and night. When he was so engaged the queen of Laksey went to the river to bathe. There she was rubbing her head with earth. (137) As she did this she took some hairs of her head in her hand, and as she held them broke open an unripe bell fruit, and stuffed the hairs of her head inside. (138) Then she covered it and let it go in the river. Swimming in the river the bell fruit went downstream and reached the water’s edge by the city of Nadikund. (139) When it reached the king of Nadikund city had gone to bathe, and the bell fruit went in front of him. He took hold of the bell fruit. (140) Having taken it he opened the bell fruit into two portions and saw the hairs of the head. When he had seen them he went to the city and became out of humour. (141) When he became out of humour the people of the city said, ‘ Why are you out of humour ? ’ When addressed he would not speak. For two or three days he did not drink his gruel or eat his boiled rice. When he did not eat the people of the city became tired trying to make him speak. (142) When they became tired they summoned an old woman who tended goats, and said, ‘ For some reason or other our king has become out of humour ; you make him speak.’ (143) The old woman said, ‘ Cook two cakes and give them to me.’ When they did so she said, ‘ I will bring the king round.’ When she spoke so they prepared (the cakes) quickly and
They gave them to her. (144) They gave them to the old woman and she took them and went near the king. Having gone she sat near him and said, 'Why are you out of humour, sir?' (145) Continually speaking she became tired, and when she was tired broke the cake and was eating it. As she ate she danced, and seeing her dancing the king laughed. When he laughed the old woman went near him and sat down, and having sat down said, 'Why are you out of humour, sir?' (146) (He said) 'It is for nothing; the river brought to me, packed in a bel fruit, the hairs of the head of the queen of some country. As that came in front of me I seized it, and saw the hairs of the head. If you bring such a queen and hand her over to me I will drink my gruel.' (147) The old woman said, 'Drink your gruel. I will bring her and give her to you.' When she had spoken the king drank his gruel. When he had done so the old woman said to the king, 'Cut out a boat for me and place it (in the river). When she had said this they quickly made ready a boat. (148) He loaded it with rice and firewood enough for eight days. When he had loaded it he let it down into the river, and the old woman climbed in the boat. Having got in the old woman took the boat upstream. (149) A path from the water led to Ickinda forest; she fastened up the boat near the water-path, and going along the path waited. (150) As she waited the queen of

Laksey came for water. When she came the old woman said, ‘Where does this path lead, darling?’ She replied, ‘This is the path by which we come to drink water.’ (151) The old woman said, ‘I also will come to your house’ and the queen of Laksey said ‘Why should you not come?’ They went off together. (152) She hid the old woman at the back, and when she had done so it became dark. When it had become dark Sāraṇḍev Kōc came, and when he came the queen of Laksey cooked boiled rice. (153) When she had cooked it she divided it into two parts; (then) three portions were formed out of the two portions. Sāraṇḍev Kōc said, ‘Who is near here?’ The queen of Laksey said, ‘An old woman belonging to somewhere or other is hiding in the back.’ (154) Sāraṇḍev Kōc said, ‘Go and call her.’ Then the three ate rice together and after they had eaten it became dawn. (155) When it had dawned the old woman said, ‘Ask your spouse, darling, where his life is kept.’ (156) The queen of Laksey drank her gruel and said, ‘Where is your life kept, spouse?’ He said ‘My life is kept in the broom handle.’ (157) When he had spoken the queen of Laksey told the old woman that her husband had said that his life was kept in the broom handle. (158) The old woman burnt the broom handle in the fire. Though she burnt it Sāraṇḍev Kōc did not die. Again at evening the old
woman asked the queen of Laksey. (159) She said, ‘Nay, darling, ask properly; persuade him by saying, “Let us put your life and my life in the same place”; then he will show you.’ (160) In the evening the queen of Laksey set out to persuade Saraydev Koc. She said, ‘Tell me rightly, and we will put your life and my life in the same place.’ (161) Saraydev Koc said to the queen of Laksey, ‘Nay, my big life is in the sword, and my little life is in the knife. (162) After he had spoken the night dawned, and Saraydev Koc went off hunting. After he had gone the queen of Laksey went for water. (163) When she had gone the old woman found the sword and the knife. When she had found it the old woman heaped together dry leaves and burnt the sword and the knife. When she had burnt them soot formed on the sword and the knife, and when it formed illness seized Saraydev. (164) When illness seized him he came home, and lay down. When he lay down, the queen of Laksey said, ‘Why have you lain down, spouse?’ He said, ‘Nay, illness has seized me, I will die.’ (165) He said, ‘When I have died, split my chest into two equal portions and dry it in front of the fire.’ When he had spoken Saraydev died. (166) After he had died the old woman comforted the queen of Laksey and got her to climb in the boat. She
took her downstream and brought her to the town of Nadikund. (167) When she had brought her the people of the city came to look, and took the queen of Laksey into the city of Nadikund. When they had done so they shut the door and made ready all the furniture for the wedding.

(168) When they had done so, in this direction (at Löva city) the milk in the dish had become blood and the tulasi shrub had faded. When this happened the people in Löva city saw it. (169) When they saw it the four men went after Sarrædev Koc. They arrived and saw Sarrædev Koc. When they saw him the three men said, ‘Sarrædev Koc has died, brother.’ (170) When they had spoken they took down the man who was being dried, and sewed up his chest with a needle. Then they looked for the sword and the knife. (171) They found them in a heap of rubbish. When they had found them they rubbed the sword and the knife with ash, and when they became bright Sarrædev recovered his life. (172) He said, ‘I had been asleep for a long time, sirs; if you had not come I would have gone on sleeping.’ The three men said, ‘What sleep were you sleeping, your life had gone.’ (173) Sarrædev Koc said, ‘Where has my queen of Laksey gone?’ The three men said, ‘Nay, someone has stolen the queen of Laksey and taken her away.' (174) Sarrædev Koc said to
the three men, 'Nay, sirs, An old women from somewhere or other had come.' Saying, 'By what kind of way did the old woman take the queen of Laksey?' they went after her. (175) They reached the city of Nadikund. There people were ready to perform the marriage. At the time they were ready Saranydev Koc and his companions reached the city. (176) Saranydev Koc said, 'Whose marriage is it?' The people of Nadikund city said, 'Nay, the old woman has brought a queen from somewhere or other, and to-day we are marrying her to our king.' (177) When they had spoken, Saranydev Koc went inside the city, and saw the queen of Laksey. Having seen her he returned and the four talked together. (178) Having talked they came to an agreement saying, 'Let us do battle to-day.' When they agreed they spoke with one word. When they had spoken they did battle, and cut down all the people of the city. (179) When they had cut them down they said to the people of the country, the peasantry, 'We have cut down your king and all his followers.' (180) Then they said to the people of the country, 'Whom will you obey?' The people of the country said, 'Whoever is king, him we will obey.' After speaking like this they seated Saranydev Koc on the throne. After he had sat on the throne they did their work, and ate, along with the queen of Laksey.
(181) When things were like this the seven brothers were going about hawking leaves and firewood. As they went, hawking here and hawking there, they reached the city of Nadikund. (182) When they reached they said, 'Buy firewood' and hawked it. The people said, 'We will not buy it here. Take it inside the city and the people of the king's house will buy it.' (183) They took it inside the city, and the people of the city bought it. They said, 'Bring some more. (184) After they had said this, the men carried wood on their shoulders and the women carried leaves on their heads, and together they took it into the city. (185) When they took it Sərənđev Köc came out and saw them. He said to his soldiers, 'When they bring it this time, summon them inside my house.' The soldiers spoke to those people, the seven. (186) Again they took leaves and firewood into the city. When they had done so Sərənđev Köc took his eldest brother and his wife inside. (187) He gave them hot water and lukewarm water for bathing, and then seated them on a chair. Then he gave them new clothes and they put them on. (188) When they had dressed he gave new clothes also to the six brothers, and they put them on. When they were dressed he gave them boiled rice, gruel and vegetables. (189) They ate, drank and lay down. When they had slept day dawned, and they arose. (190) When they

arose, Sāraŋdev Kōc said, ‘You set me the task of bringing your gruel to the ploughfield, and you set me the task of ploughing. Because the whole field was ploughed when you set me the task, you became angry and killed me. (191) When you were killing me because my eldest brother did not strike you said, “We will kill the eldest brother also.” For that reason my eldest brother struck me with his stick. (192) Then you killed me and I died and you buried me in the rubbish heap. After I had been buried my eldest brother’s wife got tired watching the paths, and taking a pot of water came after me.’ (193) Then he said, ‘The divine old lady came down and gave me my life and when I came to your house you said, “We killed him and he died, but now he has got his life back and comes again,” and became envious. (194) Because you were envious it did not please me to stay there, so I said, “I will be going, elder brothers” and you said, “Go.” Now how have you come after me.’ (195) After he had spoken they all came together; for one there was service, one tended the cattle, one ploughed, one did service, and afterwards all coming together they earned their living and ate.
PART III

ETYM OLOGICAL VOCABULARY

akaṭ, akaṭi, adv., like
aka, sb., mother's father [Go. akko maternal grandfather, Kui ake, akenja grandfather, Kuvi akku id.]
āqi, adv., since, hence
ager, sb., small coin
añalp-, añalt-, vb., to open mouth wide [cf. Tu. aṅgāvuni to gape, Kui aṅgalī āva, Kur. aṅṅāṅā id.]
āṅkāl, sb., famine [Ha.]
angōc, sb., towel [Ha.]
angōṭ, adv., that much, so much [cf. Naik. aṅgōl so much]
angōḍ, sb., courtyard [cf. Ka. Te. aṅgōḍī shop : cf. Skt. aṅgāna-]
ackur, sb., axle [Naik. āckur, Kol. āskur : Skt. *aṅka-kūṭa- ?]
acçrit, sb., strange
añnā, sb., father's sister [cf. Ta. aṅṅāai mother]
añkāi (S.), adv. (with pat-), to take under the arm
añu (S.), sb., attic room [cf. Te. aṅuka loft under roof of house]
aṭṭ-, vb. to strike ; māva aṭṭ- to harrow ; poṭkul aṭṭ-, to clap, snap fingers [cf. Ta. aṭi etc.]
aṭṭa, sb., bamboo frame-work for roof
aḍ- (S. aḍi-), vb., to ask [Te. aḍugu ask]
adey, sb., wife
adḍom, sb., obstacle, obstruction; shelter ; adḍom er., to obstruct [Ka. aḍḍa, Te. aḍḍamu, Naik. aḍḍam]
adṛa, adj., bad [Ha.]
and-, vb., hunger or thirst to be felt ; anuḍ ṣa adumō, I am
hungry ; anuḍ ṣa adumō, I am thirsty [Naik. Kol. aḍ-in īr aḍ, to be thirsty]
and-² (S.), vb., to attach string to bow [cf. Te. aṅtu adhere, antīcu cause to adhere]
andkip-, andkiṭ-, vb., to destroy, kill
añkūḍ, sb., thirst
at, adv., in that direction
atni, adv., so, in that way
ad, pron., she, it [Ta. atu, Ka. aḍu, etc.]
adugī, adv., therefore
adoḍ, adv., in that direction
ana, ani, adv., there, aṇat-le, from there
andar, sb., darkness (in the sense of confusion)
andil, pl. oṭv, sb., elder brother's wife, (cf. tandil)
apoṭ, adv., that time
amanī, adv., merely, solely, by itself
amandiya, adj., idle
amor, pron. we (incl.)
amb, pl. oṭl, sb., arrow [Ta Ma. amṇu, Ka. Tu. ambu, Te. ambu, ammu, Kui āmbu]
ayal pl. aycil, sb., woman ; wife, [Kui aia, aiali, aja mother, woman, cf. Naik. aymā]
ayil pl. oṭer, sb., mother's brother's son
ayk (S.), sb., kind of grain called in Ha. kāng
ayci, adv., so (IA)
aytvar ciric, sb., Sunday
ayp-, ayt-, vb., to sweep, [Kol. ayk-, ay- to sweep, Naik. aya-]
ayb-, vb., to press
aradi pl. oṭ (S.), sb., hollow trunk
of tree used for draining of surface water, Ha. tum
aru, aru, conj., and [Ha.]
ará-, vb., to weep; cry (of various animals) [Ta. Ma. Ka. ar-, Tu. arpini, Go. áranā]
aránga (S.), sb., bellows
arárip-, arárit-, vb., to add as flavouring
ará-, vb., flavour of something to be perceived, cup arjoto [cf. Kur. arjānā to flavour, anācā spicely]
ará-, vb., to cross
arárip-, aránit-, vb. cs., to make to cross
arárip-, arárit-, vb. cs., to cause to weep or cry
arábirla, sb., Acacia catechu, khadira
arámuk pl. uñ, sb., a creeper (a° tundā) bearing a nut (a° pal)
álac, sb., illness
alé, interj., exclamation used as voc. (a form alor with the termination of the 2nd pl. is also recorded)
alá-, vb., to sprinkle [Naik. alk- to sprinkle]
alaka, sb., bowstring [cf. Te. alliya, alle bowstring]
alüc, vb., (snake) to wind round tree [cf. Te. allu to intertwine, plait; spread as creeper, cs. allincu etc.]
alü-, vb., to be twined round, (tundā alli eño)
alátyap-, álátýt-, vb. cs., to wind round
av, pron. nt., they
ava-, vb., to snap at (dog)
avi-, vb., to be wet
ávitar, sb., avatāra
ávlat, sb., door
ávva, sb., father's mother [Ta. avvai, Ka. avve, Te. avva
mother, grandmother, old woman, Go. avval mother]
ásur, sb., asura
á, pron. indecl., that [Ta. Ka. a etc.]
á kela, akla, adv., that side [Kan. kela]
ákub¹, sb., steam, vapour, [cf. Ta. Ka. Te. āvi, steam]
ákub², sb., yawn [cf. Ta. āvi yawn]
ác-, vb., to choose, select, [Ta. Ka. āy to select, Kui āska, Go. acānā id.]
ácva pl. ácevel, sb., goose
áť¹, sb., market, [Ha. hāt]
áť², num., eight
án, sb., upper storey [Ha. ḍū]
áñ-, vb. impers., to become evening
ánček, sb., evening; adv., in the evening
ánápip-, ánápit-, vb. cs., to make to become evening
án, adv., whither
ánta, pron., like that (also inflected in various persons and numbers: án áteni, īn átōti etc.), īte, āten, adv., so, that way
ántek, adv., there; thereupon
ánda, sb., ginger
án, pron., I, [Ta. yāy, Ka. án, Kol. ān etc.]
án, sb., vapour, steam [Ha. hāp]
ánpu, sb., opium
án, pron., we [Ta. yām, Ka. ām, Kol. ām, Kur. ām etc.]
án-, vb., to yawn
ánkud, sb., yawning
án, vb., to lose [Ha. hār-]
án, vb., to wind round [Ha.]
án, vb., to sound (bell etc.) [Ta. Ma. Ka. ār- to sound, roar, Tu. ārkuni, Te. ārē, Kui ārpa id.]
āra, āro, pron. (adjectival), what,
(āro polub which village etc.)
[Ta. yār, Ka. ār, etc.]
āra, āri, sb., saw
āri, sb., spur of cock
āru, sb., hornbill
āru, aru, conj., and [Ha.]
āre, adv., where
āroḍ, adv., whither
ār pēru, sb., upper part of the side
āla (S.), sb., metal covering of the two ends of bow
āv-, vb., to yawn [cf. Ta. āvi a yawn, Te. āvalincu to yawn,
Kur. aula’ānā, Malt. āwole,
Brah. āvānīng id.]
āvāj, sb., sound, noise
āvkuḍ, sb., yawning
ikp-, ikt-, vb., to grin, show teeth [cf. Te. igilincu to grin, show the teeth]
ingot, pron., this much, so much
inot, pron., this much
iḍ-, ippets, vb., to put, put down, place, keep; (hen) to lay eggs; to allow [Ta. Ma. īt to put, Ka. īdu, Tu. īpdīni, Te. īdu, Kol. īḍ-, Naik. īṛ-, Go. īrrānā id.]
it, ittu, adv., in this direction
ittilec, indecl., so big
itur (S.), adv., this side
itni, adv., so, in this way
id, pron. neut., this [Ta. itu, Ka. idu, etc.]
idodd, adv., in this direction
ini, adv., here
ine, inen, adv., today
ipot, adv., this time [Te. īppodu this time]
iya pl. iyov, sb., mother [Kui. ia, ialī, īja mother, woman]
iyaḍ, adv., this year [Naik. iyer : Drav. yānḍu year with dem. i-]
iyalti, adv., in this fashion
ir, num., two (ir āben much āben) [Ta. Ka. ir, etc. etc.]
iral, num., two (fem.), two women
īric neiṇa, sb., wild dog
iru, (S. īra), sb., Bassia latifolia, mahua [Ta. iruppu, Ma. iruppa, Ka. Tu. īppa, Te. īppa, Go. (Tr.) īru, Kui īrīp]
irul, num., two (m.), two men
irot, adv., twice
irūḍu, irūḍk n., irul m., iral f.,
num., two [Ta. irantu, Ka. eraḍu, etc.]
irne, sb., two days
irvōka, sb., two years
ir-, (S. irv-, iri-), vb., to descend
[<*irg- : Te. īgū <*irgū ;
Ta. Ma. Ka. īṛ descend]
irkip-, irkkit-, vb. cs., to make to descend
irḍi pl. ∅, sb., crab [cf. Ta. ñantu, ñantu, nantu crab, Ma. ñantu,
Tu. deṇji, Ka. ēṭi, esadi, endra-kāya, Te. endri, endra-
kāya, Go. yeṭe, Kol. Naik. ende. The phonetic details are obscure]
il pl. 0, sb., bear [cf. Te. elugu
bear, Go. erj, arjal, Kui oli, oḍi id. ; original ef-]
ilung, sb., voice [Te. elāgu
voice, Go. lōng id.]
ila, pl. 0cil, sb., young woman, girl [Ta. ica, Ka. ēle young,
tender, Te. ëla id., Kui lā
young woman, lāvenju young man]
ila, pl. ilenku, sb., young man, youth
il pudi, sb., roof of house [house top, cf. Ta. Ma. Ka. il, Te. illu, Kui idu house]
i, pron. indecl., this [Ta. Ka. i etc.]
ETYMOLOGICAL VOCABULARY

1 kela, ikla, adv., this side [see ākela]

Iṭ pl. ोul, sb., brick

Iṭa (S.), sb., turning point while ploughing

Iṭip-, ीṭit-, vb. cs., to cause (leaves etc.) to fall off (see īl)

Iṭa, pron., like this (also inflected: 1st pers. sing. īten, 3rd sing. īted), īte, īten, adv., in this way, so

In, pron., thou [Kui ḍnu, Ka. nīn etc.]

In-, vb., (grain) to produce head, (vercit īmōnou) [Ta. ीn- to bear, yield, Ka. īn-, Te. īnu id. Brahm. ीlining to lamb, foal, calf]

Im, pron., you (pl.); obl. base īn- [Ka. nīn etc.]

Ir, sb., cord coming down from salphī tree; wire; string of musical instrument

Irer, sb., two pairs of bullocks

Irc-, vb., to rub [cf. Tu. īruni to rub off]

Irpr-, Irt-, vb., to pull [cf. Ta. Ka. īr to pull]

Il-, vb., to fall off (leaves, fruits etc. from tree) [cf. Te. īlugu die, perish]

Ilip-, ीṭit- (S.), vb. cs., (hen) to shed its feathers (see īṭip-, īṭit-)

Ughta, indecl., whole

Ucit-, ucit- (S.), vb. tr., to heap up

Uck-, vb., to set off [Ha. usak-]

Uckayp-, uckayt-, vb. cs., to make to set off

Ucki, sb., hiccup [Ha. hucki]

Uckud, sb., spitting

Ucc-1, vb., to spit [Go. uccānā, Kol-Naik. ु- to spit]

Ucc-2, vb., to transfix [Te. uccu, Ka. urcu, uccu pierce, penetrate]

Ujār, adj., deserted

Ujip-, ुjīt- (S.), vb., to wipe, sweep [cf. Ka. Tu. ujju to wipe, rub]

Uṭ-tirr-, vb., to stumble

Uḍ pl. ो, sb. iguana, [Ta. Ma. utumnu iguana, Ka. Tu. uḍu, Te. uḍumu, Kol. uḍug, Naik. hūṛug, Go. uṛrum id.]

Uḍum pl. uḍmul, sb., tick [Go. uṛrum, Kui ḍamba id.]

Unṭip-, unṭit-, vb. cs., to cause to drink

Uṭ, adr., in that direction

Uṭ- (NE. ut-), vb., to hang (rope from roof etc.), to suspend by rope [cf. Ta. Ma. Ka. ुṛi rope for suspending pots, Te. uṭī id. verb uṭī- not preserved outside Pārij]

Uṭip-, utīt- (NE. utip-, utīt-), vb. cs., to make to hang.

Uṭka (NE. utka), sb., ropes used in kācal

Uḍ-1, vb., to plant [cf. Ta. ुṇnu to plant, fix firmly, Kui uha, Kui uhinai to plant, Go. ursānā id.]

Uḍ-2, vb., to destroy (only recorded in pēnu uḍomo)

Uḍip-, uḍit-, vb. cs., to measure


Untip-, unṭit-, vb. cs., to cause to sit; to plant

Und-, vb., to sit [Kol-Naik. udd-, Go. uddānā to sit]

Upor purti, sb., the upper world
upk-, vb., to emerge (mōca nirti upkono)
upkan, sb., boil [Ha.]
uma guñī, sb., kind of owl [cf. Ta. ūmag owl]
umḍī, adv., repeatedly
uml-, umbl-, vb., to urinate [Naik. umbl-, Kol. umul-, Kur. umbnā to urinate; Kui mūlda to urinate, mālka urine]
ulma varra, sb., bladder
ulmukuṇḍ, umblukuṇḍ, sb., urine
uy-1, (S. uv-), vb., (hair) to fall out [Ta. ukū, Ka. ugu to be shed as feathers, hair etc.; Te. úcu to fall off as hair from sickness]
uy-2, uṅ-, vb., to carry, to take [Ta. Ma. Ka. uy- to take, lead, also oy, Go. A. oyana take away]
uyk-, vb., to rub, rub off; serum to slough its skin [uy-+ k, see ujip-]
uykip-, uykit-, vb. cs., serum to slough skin
uypp-, vb., to husk rice [cf. Naik. uyypp- to take off (clothes), strip]
ur-, vb., to groan
urum puyil, sb., thunderbolt [Ta. urumu, Te. urumu thunder, to thunder]
urk-, vb., to fall
urkip-, urkit-, vb. cs., to cause to fall, drop
urc-, vb., to skim off (cream); to scrape [Ta. urinču etc.]
urcal, sb., Terminalia arjuna, kind of tree
urj-, vb., to sweat
urjukud, sb., sweat
ur-li po-ra, sb., pepper root
ur-1, (S. urv-), vb., to comb [Ta. uru to arrange or adjust the hair with the fingers]
ur-3, vb., to spit out (pips etc., not saliva) [Go. A. uriyana id.]
urup, sb., spotted deer [cf. Te. dūppi, Kol K. dūppi, Go. A. dūppal; Ta. urai, Tu. ure deer]
urcip-, urcit-, vb., to heap up, put together [Te. āducu, ārucu to sweep; to collect with the hand what is spread or scattered]
ur cen-, vb., to fly away
urṇī pl. ʊ (S.), sb., mosquito [see urṇī]
ulcip-, ulcit-, vb. cs., to bring together, to assemble
ulj-, vb., to gather, assemble [cf. (with assimilation) Kui āja to assemble]
ul-li, vb., to turn round
ūkip-, ākit- (S.), vb. cs., to cause to hang or swing
ūkut, ūtuk, sb., hiccup
ūg- (S.), vb., to hang, to swing [Te. āgu to swing, shake, Kol-Naik. āg- id.]
ūcal pl. ācacil, sb., swing; cradle, [Ta. ācal swing, Te. uyyala, Kol-Naik. āse id.]
ūcip-, ūcit-, vb. tr., to swing, shake
ūn-1, vb. intr., to swing; to shake [Te. ācu to swing (trans.)]
ūn-2, vb., to dry up; to become emaciated [Te. āca withered, lean, ācapadu, ācapōvu to become withered, lean or thin]
ūjar, adj., clean [Ha.]
ūta, sb., bamboo trap called in
Ha. ṭhāpā [Te. ūta a basket
snare to catch fish]
ūd (obl. st. ūn-) pl. ūr, pron.,
this (man)
ūd-, vb., to blow with mouth [Ta.
Ma. ūtu, Ka. Tu. ūdu, Te.
ūdu, Kol-Naik. ūnd-, Go. ūhk-]
ūda, adj., bad; useless, good for
nothing
ūdi, sb., pit to trap animals
ūna, adj., deficient
ūb-, vb., to speak, to converse
ūbal, sb., saying
ūbip-, ūbit-, vb. cs., to make to speak
ūbkud, sb., conversation; saying
ūm-, vb., to swim
ūr porra, sb., kind of reed of
which brooms are made
ūl-, vb., to sweep fish out of
water by the triangular net
called pelna
ūluvi pl. ūluvel, ūlukul, sb.,
plantain
engal pāv (S.), sb., cross road
engel]
ecip-, ecit-, vb. cs., to arouse,
awaken up
ija, sb., number, ija cāj-, to
count [cf. Kuvi ezi kīnai ; Te.
iču to count, etc.]
ien-, vb., to wake up [Ka. ecca-
to awake, Kur. ejnā to rouse]
eṇot, pron., how much, so much
endkā, sb., young male pig [cf.
Kui andra male (animal or
bird), Kur. andra id.]
etip-, etit-, vb., to lift [Ka. Tu.
Te. ettu to lift, Kol-Naik. et-,
Kui eta id.]
ete, eten, adv., how
etoḍ, adv., when
etoḍ etoḍ, adv., repeatedly
etoḍi, adv., always; (with neg.)
never
ettel, adv., when, at what time
edo (S. eda), adj., good (1 sing.
ceden, 2 sing. edot, 3 sing. eded,
eetc.)
edka (S.), adv., very
edp-, edt-, vb., to lift out [Kui
ehpā to remove something
from the fire]
edram, edrom, sb., chest [cf. Te.
eda, Ka. ede breast, heart;
Ta. etir, Ka. edur, Te. eduru
front]
en-, ett-, end-, vb., to say [Ta.
et, Ma. ennu, Kan. an, en, Tu.
anpini, ūnpini, Te. anu, Go.
imānā, Kuī inba, Kur. ūnā,
Malt. āna]
enk-, vb., to play; to swim (fish)
enkip-, enkit-, vb. cs., to make
to play
ende, adv., at that time
enderp- (endert-), vb., to bring,
fetch
endr-, vb., to bring (endermed,
enderod, endurred)
epip-, epit-, vb., to reach [Kui
epu to reach]
ey-, en-, vb., to shoot [Ta. Ma. ey
shoot (with arrows), Ka. ēy,
ēsu, isu, Tu. eyyuni id., Te.
eynu to throw, fling]
eyk-, vb., to shoot (with arrow)
eypip-, eypit- (S.), vb., to reach
erpip-, erpit-, vb., to reach,
arrive
er-, en-, vb., to become, to
happen, to be [Kol-Naik. er-
to become]
erip-, erit- (S.), vb., to burn the
mouth [Ta. Ma. eri to burn,
Tu. eriyyuni, Te. eriyu id., Go.
erīnā to hurt violently, Kuī
ērpā to cause to burn]
erk-, vb. to cut down bushes [Kol-Naik. ark- to cut, reap, Kui erga to clear jungle of thick grass or scrub]
el pl. ʷkül, sb., rat [Ta. Ma. Tu. elî, Ka. ilî, Te. eluka, Kol-Naik. elka, Go A. ellido pl. elk (Tr. ilî), Brah. kal]
elub pl. elvû, sb., white ant [Go. elum, alûm, Kuvi lûmpu, Kui dimbu id.; cf. S.Dr. Ta. erumpu ant (not white), etc.]
elkip-, elkit-, vb., to peel
elgayp-, vb., to separate [Hi-Ha. alog]
eîng-, vb., intr., to peel off
ev pl. evîl, sb., leaf [Naik. eg pl. egul, Kol. eg pl. egul]
êk-, vb., pick up and throw away stones and weeds from fields [Te. êku to pick or clean cotton]
êtip-, etit-, vb. cs., to make to dance
êt ham, sb., cobra
êd-1, (NE. êd-), vb., to cool; to cool off; to warm oneself [Ta. Ma. Ka. Te. âru to be cooled, assuaged, etc., Tu. âruni grow cool, Go. ârânâ to grow cool, to warm oneself, Kui âja to become cool]
êd-2, vb., to arrive [Ta. Ma. eytu, Ka. aydu to reach, attain]
êd (NE. êd), sb., who (nom. sing. only; in other cases êr-), [Kol. ênd pl. êr, cf. Ta. yâr, etc.]
êdal, sb., arriving
êdir, sb., hail, êdir kel, hailstone [Kui ãji, Kuvi âzi; other languages have -l-: Ta. Ma. Ka. Tu. âli, Kur. âli, Ka. also âni, âri]
ênu pl. ʷl, sb., elephant [Ta. yâñai, ãñai, Ma. âna, Ka. Tu. âne, Tod. ân, Te. ẽnûyu, ẽnika, Kol. ẽngi, Go. A ẽni, ẽnal (A.)
ênd-, vb., to dance [Kol-Naik. ênd-, Go. ândânâ, Kui ẽnda to dance]
êp-, êt- (S.), vb., to get [Tu. êpunî, to catch, take hold of]
êp, pl. ʷul, sb., honeycomb (ûn êp)
êmer pl. ʷul, sb., twins [cf. Sk. yama]
êy- (S.), vb., to arrive, cf. êd-.
êyîr (S.), sb., hail, cf. êdir.
êr, pron., who (serves as obl. base of êd- and is substituted for it in adjectival use, ôd êr manya, etc.)
êri pl. êril, sb., wooden support of plough-share
êri, pron., anybody (with neg.) nobody; obl. base of êli
êro-, vb., to plough the second time
êl, sb., Pipal tree (êl merî) [Ta. al, alûm banyan, Ka. âl, âla id., Go. âli pipal]
êl-, vb. (petans) to open
ok (m. okur, f. okal), num., one [Te. oka, okka, Kol. okkod, etc.]
okut, okti, num., one
okp-, okt-, vb., to remove, to carry off (paddy from the field) [Kui opka to remove in loads, to cart, Kuvi oktinai to remove]
ong-, vb., to take in lap (infants) [Kol. ong-, Naik. ongip- to carry child on hip]
îtp-, ît-, vb., to apply white-wash [Ta. Ma. Ka. ôtto to join together, to stick on with glue or paste]
onđiayp-, onđiayt-, vb., to collect [Ha.]

odk-, vb., to lean [Ha.]

odkayp-, odkayt-, vb. cs., to make to lean

opip-, opit-, vb., to give in charge, hand over [Ka. oppisu, Te. oppincu to hand over, deliver]

oykip-, oyküt-, vb. (snake) to slough skin

oyg-, vb., to pull out [Ha.]

ora (S.), sb., quiver, scabbard [Te. ora from which it is lw.]

ori, orin, adv., yesterday

org- (S.), vb., to lean [Te. oragu lean, etc., Ka. oragu]

or-, ort-, vb., to be able.

ödi, sb., kind of tree, Ha. nódel

ol- (S. olv-, oli-), vb., to embrace

olip-, olit-, vb., to char; to scourch

ole, olek pl. olenkul, sb., house [from Drav. ul- inside (Ka. olage, etc.), cf. Go. lón house, from the same root]

olgay, oklay (S.), adv., at one place

olŋgam, sb., blaze of fire

ole-¹, vb., to flay [Te. olucu, Naik. ols- to flay]

ole-², vb., to bale out [Ta. noļlu to bale, Kui noļpa, Kur. noļnlā id.]

olna, sb. towel, small turban

ötip-, ötít-, vb. cs., to cause to burst

öd-, vb. intr., to break or burst [Go. ör-, cs. öht- to break, Naik-Kol. ör-, öt-; Kui öja, okpa; Ta. Ma. oți, Ka. oði, oðe, etc.]

öḍa, sb., boat, trough [Ka. Te. öḍa boat]

öði pl. ökul, sb., basket maker [Ha. ör]
kadapānu, Te. kaḍacu, gaḍacu, Kui grāpa

kaṇḍ-, kaṇṭ-, vb., to look for, search [cf. Ta. kāṇ-, kaṇṭ- to see, etc.]

kat, sb., manure

kaṭ-, vb., to cut; to slaughter; to sacrifice [Kui kata to cut down, fell]

kaṇ pl. ṭul (S.), sb., eye [Ta. Ma. Ka. kaṇ, Tu. kaṇyu, Te. kaṇu, Go. kaṇ, Kol-Naik. kan, Kui kanu, Kur. ḷaṇ, Malto quanu, Brah. khaṇ]

kaṇcīp-, kaṇcīt- (S.), vb., to fasten bullock in yoke

kaṇḍamal kurḍa, sb., sweet potato

kaṇḍi pl. ṭl, sb., necklace, beads

kaṇḍureca, sb., gizard

kaṇnir (S.), sb., tear [Ta. kaṇṇir, etc.]

kaṇpāja, sb., temple [Ha.]

kaṭ (S.), sb., time

kaṇ-, vb., to cover; to overspread [Ta. Ka. Te. kaṇṇu to overspread]

kaṇḍ, sb., deceit

kaṇḍā, sb., door

kaṃ pl. ṭiḍka (S.), sb., seeds used as weight by goldsmith

kaṇḍa, sb., skull; shell of snail

kaṇbula, sb., promise [Hi.]

kaṇber, sb., news, information [Hi.]

kaṇmāṭi, sb., committee

kaṇmāyīp-, kaṇmāyt-, vb., to earn [Ha.]

kaṃbra, sb., blanket

kaṇ, conj., or [Ha.]

kaṇ-, kaṇ-, vb., to defecate

kaṇgāṭa (S.), sb., bile

kaṇyu, sb., enemy; tale-bearer

kar pl. ṭuḷ, sb., sapling [cf. Ta. kaṇṭu curls; sapling, Ka. karu]

karaṇ pl. karacil, sb., bamboo arrow

kariyam pl. ṭuḷ, sb., moth

kareyal, sb., bird called in Ha. gaḍra

kaṇka, sb., Terminalia chebula [Te. karaka, Go. D. karkā id.]

kaṇbi, karbiṭo, adj., whole

kaṇra (S.), sb., quill of porcupine; tooth of comb [cf. Te. kaṇra, stick, rod]

kaṇri pl. kaṛul, sb., bamboo shoot [Kur, kḥarrā sprout, bamboo shoot, Brah. khāṛa to sprout; Ka. kaṛile bamboo shoot; Skt. karīra]

kaṇeyā, sb., cowrie

kaṇcāl, adj., buck-toothed

kaṇcīd pl. kaṇcīl, sb., wood (for fuel)

kaṇnīd pl. kaṇnīl, sb., kind of creeper (Ha. dōk)

kaṇpa, sb., thin stick, bean stick, twig

kal, sb., cramp [Ha.]

kal-, vb., to scoop out with hand

kaḷaṁaṭa, sb., stretching oneself after waking up

kaḷi (St. kal-), sb., threshing floor [Ta. Ma. kaḷam threshing floor, Ka. kaḷa, Tu. kaḷa, Te. kaḷunu, Kol. kaḷave, Naik. kaḷave, Go. kaṛa, Kui kla; Kur. khal, Malt. qaḷu; Skt. (kw.) kaḷa threshing floor]

kaḷī (S.), pt. used after conj. part. (see kiri, kili, kuli)

kaḷda, sb., joint [Ha.]

kaḷdi porra, sb., Pongamia glabra, karanja

kaḷla, sb., Dillenia aurea

kaṿkōṭ, kaṿkor, sb., armpit [Ka. kauṉkṛṣ, kaṇkṛṣ, koṅkṛṣ, Tu. kaṅkṛṣ, Go. kākri]

kaṿgīl, kaṿgīl, sb., lap [Te.
kaunghilä, breast, bosom; an embrace

kav-, vb., to curse; to abuse

kavda kavdi, sb., abuse

kavdukuq, sb., abuse

kavra, sb., crow

kavva, sb., tortoise [Kol-Naik. kave, tortoise]

kakädi pl. kâkâcil, sb., brinjal

kakal1, sb., father’s younger brother, step-father

kakal2 pl. kâkâcil, sb., crow [Go. A. kâkar, Kol. K. kâkal; Ta. kakâcâi, Ka. kâke, Kur. kâkâcâ etc.]

kâkral pl. kâkraçil, sb., patridge [Go. A. kakranj, Kol. K. kâkranj]

kâka (S.), sb., heat of boiling water [Te. kâka, Ka. kâêke, Kuvi kâka heat; Te. kâgu be heated etc.]

kâcal pl. kâcâcil, sb., carrying yoke [Ta. kâ carrying yoke, Kuvi kâsa, Kuvi kânju; Skt. (lw.) kacâ-, kâja-]

kãi-, vb., to carry on shoulder by means of kâcal [Go. kânjâna; Ta. Ma. kãvu carry by means of yoke; see kâcal]

kät-, vb., to last

kâtam pl. òul, sb., stalk (of leaves)

käd, sb., weed [cf. Ta. kal to weed, kalâi weed etc.?]

kãd pl. òul, sb., rafter [Ha.]

kâda, sb., knife

kandur, sb., gleanings

kâtaya, sb., kind of fish (Ha. bâleya)

kânal, adj., sb., blind, blind man

kândal ulli, sb., onion

kâp (S.), sb., small piece of cloth covering private parts [cf. Kui kâpa diaper]

kâp-, kät-, vb., to wait [Ta. Ma. kâ to guard, protect, kâpã guard, guarding, protection, Ka. kâ, kây guard, protect, Tu. kâpuni to watch, guard; to wait, Te. kâcu, kâpu, Kui kâpa to await, Kur. kâpama to guard, watch, Malt. gâpe to wait for, watch]

kâpas, sb., cotton

kâpîp-, kápît-, vb., to heat [Te. Ka. kây to be hot; Kui kâspa to make hot, Kol. kâp- to boil etc. cf. kâka]

kâr pl. òul, sb., kind of grain called in Ha. kôdon [cf. Ta. Ka. kâr seed, grain?] kâr-, vb., to expand hood (serpent), [cf. Ta. kâr become firm, strong; increase]

kâl-, vb., to smart [Ma. kâluka, Te. kâlu to burn]

kikkel kokkel, adv., (with cen-) to walk putting one foot in front of the other

kikta kakta, adv., zigzag

kikrandî, kikrandi pl. òil, sb., kind of hawk


kiciayp-, kiciayt-, vb., to wail

kicel pl. òer, sb., man who kindles fire with bamboo stick

kic kica, sb., disgust

kic-, vb., to pluck (strings of instrument with finger), [Go. kicâna, Kuvi kicâli, Kui kisâ pinch, nip; Kur. Malt. kis-take out thorn from flesh; cf. kik-]

kiływre, adv., silently

kišk-, vb., to be silent [cf. Te. kišiku secret]

kiça guñña, sb., hip, waist

kiťta, sb., hip

kiştî, sb., mouse [cf. Te. ciîf-elda mouse]
kindik, adj., little [Ha. kхи]
kiner, sb., miser
kindri, sb., kind of string instrument
kipra, sb., snail's shell
kiyalto, adj., bad
kir-, kirv-, vb., to scratch
kiri, pt. used after conj. part (see kuli, kili, kalı)
kiriya, sb., broken axe [Ha. kirka]
kirkot, pl. kirkocil, sb., kind of mosquito
kirc-, vb., to scratch
kircya, sb., beestmililk [Ha. khirsà]
kirn pl. 'l, sb., kind of root (Ha. targarìa)
kirta, post. pos., on account of
kirp-, kirt-, vb., to scratch (fowl)
[cf. Ka. kerì to scratch, Tu. kerepunì, kereñunci, kirmbuni etc.]
kirra, kirva (S.), barb of arrow
kir, adv., below [Ta. Ma. Ka. kir below, etc.]
kirjeli, adv., downstream
kil pl. *kul, sb., parrot [Ta. Ma. kilì parrot, Ka. givi, giçi, Te. cilika]
kilan pl. *ul (S.), sb., joint
kili, pt. used after conj. part.
(see kiri, kuli, kalı)
kili, sb., joint
kilkiliya tita, sb., kind of bird
[Kur. klikilä woodpecker]
killa, sb., hole (in bottom of river)
kilva, sb., kind of ear ornament
[Ha. kхи]
kilvicca, sb., snake
kik-, vb., to pinch [kìk : Go. kisk- to pinch, Brah. kìshìking]
kipid, sb., comb [Ta. Ma. çìppu comb]
kibi pl. kìbul, sb., artichoke
kimukul, sb. pl., eyelashes
kukondi (S. kukanldi), sb., leopard
kucer, kucor, sb., malice
kucca, sb., vegetable [Kuvi kuca, Kui kìsa, Naik. kucca curry, cooked vegetables; cf. Ta. kuy curry]
kucci, sb., stump (of tree), [cf. Ta. kùrri stump, kucci peg etc.]
kuña, sb., small bamboo basket
kùtip-, kùtit-, vb., to punch [Ta. Ma. Ka. kùtu pound etc.; see kùt-]
kuñat, sb., a bawl
kùt1-, vb., to pierce; to sew
[Te. kùtu to prick; sew, Kol-Naik. kùt- sew; in the meaning "sew, pierce," the other languages have dental:
kuùt2- (S.), vb., to strike foot
kuùtu knock, pound]
kùdugey, sb., elbow [cf. Ta. kuùta
bent + key]
kuði, kuðdi, sb., bank (river),
wall [cf. Skt. kuðya]
kuðp-, kuðt- (S.), vb., to weave
baskets, etc. out of bamboo
(càttàn kuðtèd)
kundra, sb., large pot for cooking
kundri, sb., small earthen pot
[Ha.]
kut kùki, sb., kind of mushroom
kutta, sb., kind of fish (Ha.
koksì)
kutti (St. kutt-), sb., "darbha" grass
kuttur, sb., "darbha" grass
kutri, sb., bitch [Ha.]
kud-, kutt- (NE. kud-, kùt-),
vb., to cut [Ta. kuru pluck,
kurai to cut, Ka. kore, Tu. kùdùpuni id.]
kud-² (N.E. kud-), vb., to kindle fire by bamboo stick
kudu (N.E. kuđu), pl. २, thigh [Ta. kuranku, Ma. kurakku, Te. kuruqwu, Go. kurki, Kol. kudug (St. kudg-), Kui kuyu, kuygu (pl. kuska), Kuvi kudgu, Kur. kʰosqə, Malt. gosqə]
kudur ḍokka, sb., kind of lizard [Go. A. kudur ḍokke]
kunda gōlu, sb., nape of the neck
kup-, vb., to seize in the mouth
kupul-, kupult-, vb., to rinse (mouth) [cf. Tu. koppalipuni to gargle, rinse the mouth]
kuppa, sb., stack; mound [Ta. kuppai heap, stack, Ka. kuppe, Te. kuspa, Go. A. kuppa heap, stack, Kui kupa hillock, etc.]
kuploŋ(g) pl. kuploŋgul, sb., cheek
kum-, vb., to heap on to
kumon, sb., the tree called in Ha. telka (soapnut tree ?)
kumt- (S.), vb., (flower) to fold up [Ha.]
kumt-, vb., to carry on head [Kol. kumt- carry on the head (assimilated form) Kur. kumna; Ta. Ma. cuma carry, bear; Malt. kume]
kummal, sb., potter
kumra mēn, sb., kind of fish called in Hi. bām [Naik. kumre an eel-like fish]
kuymaŋ (S.), sb., sand bank
kur, sb., small boil [Ta. Ma. Ka. kuru, Tu. kuri, Te. kuruqpu, Kuvi kūru]
kuri¹, sb., antelope [cf. Go. kūrs antelope, Kuvi kuḍu id., Kui krusu, kruhu barking deer, Kol. goria deer]
kuri² pl. २, sb., hoof [cf. Skt. khura-]
kuri (S.), vb., (owl) to hoot [Ta. kurai, shout, bark]
kure, kurji, sb., chair
kurṭubi, sb., leech
kurda, sb., root, tuber
kurra, sb., calf [Go. kurra bull calf, Kuvi kurra ḍalu male calf; Naik. khora id.]
kurrel, kurval, sb., kind of dance
kurayp-, kurayt-, vb., to heap up
kuriya, sb., bamboo hut
kurub pl. kurbul, sb., pit [Ta. kuruqpu pit, cf. Ta. Ka. kuri, etc.; Kuvi kʰuŋpu depth]
kurki, sb., tadpole
kurta, sb., coat, shirt [Ha.]
kuli, pt. used after conj. part. (see kali, kuri, kili)
kulun(g) pl. kulungul, sb., stalk of leaf; handle of spoon [cf. Kui klaju stem, handle]
kunḏi, sb., base of spine [Ha.]
kuler, sb., crane [Kui kuluri crane]
kuvinggil, sb., inside bend of elbow
kūvar, sb., the month of ‘āś-vina’
kū pl. २, ul, sb., shaft of axe
kūki pl. kākul, sb., mushroom
kūći, kūcu pl. kūckul, crowbar [cf. Skt. kuṣa ploughshare]
kūjał, sb., small man, dwarf
kūji, sb., net for birds [Ha. kʰo]
kūṭ pl. २, ul, sb., corner
kūṭal (S.), adj., lane
kūṭor (S.), sb., cock’s comb
kūta (NE. kūta), sb., male of animal
kūd (NE. kūḍ), leaf cup for drinking ‘pēj’
kūp-, kūt-, vb., to whistle [cf. Kui kūpkā shout, etc.; this sense only in Pj.]
kūpal, sb., whistling
kūy-, vb., (cock) to crow; to
call [Ta. Ma. kūvu, Ka. kūgu, Te. kūgu, Naik. kūg- etc.]
kūr-, vb., to groan
kūrk-, vb., to nod (through sleepiness) [Te. kūrkku to sleep, Go. kūrkānā, to nod in sleepiness]
kūrukūḷ, kūrkukuḷ, sb., drowsiness
kūr er-, vb., to assemble (tin pindel kūr eri cennov)
kūl, sb., stair, ladder [Ka. kūlu a sloping flight of stairs]
kūli, sb., labourer’s wage [Ta. kūli etc.]
kekol pl. kekocil, sb., ear
kecip-, kecit-, vb., to peep
keñil, sb., red ants
keñeri pū, sb., a certain flower
kenḍ, sb., bank of river [Ha. ka”]
ketarni pl. q, sb., scissors [Ha. ka”]
ked, sb., hunting
kedp-, kedt-, vb., to shut door; to lock up [Go. keht-, Kol. gett- to close; enlargement of ked: Ta. ceyu, Ka. kiru, etc.]
kendi kurḍa (S.), sb., kind of root
kembur, sb., medicine
key, adj., dark red, reddish brown [Ta. Ma. ce- red, Ka. ke-, kēru, kisu, Tu. kem, etc.; Kur. kēso, Malt. qeso, Brah. khīsun]
key¹, sb., kind of fish
ker-, (S. kerv-), vb. intr., to burn [Go. karicāna to burn (intr.); Tu. kervāvuni to singe]
kerandhi pl. q (S.), sb., nit
keri, sb., side
keri- (S.), vb., (hair) to fall off
kerij pl. kerjil, sb., leaf hat-umbrella
kerip-, kerit- (S.), vb., to cackle
kerip-, kerit-, vb., to burn
keril, kervil, sb., heap of dried up leaves
kercip-, kercit-, vb. cs., to warm somebody else
kerj-, vb., to warm oneself [cf. Kui grehpa to warm by fire]
kerrda, sb., rust
kerdi pl. q, sb., cajanus indicus [Te. kandī]
kerden, kerdan, sb., waist band ornament
kerba pl. kerbel, sb., egg
kervip-, kervit- (S.), vb. tr., to burn
kel pl. q kul, sb., stone [Ta. Ma. Ka. kai, Tu. Te. kallu, Brah. khal]
kela, sb., side (only in the phrase ā kela (akla) and ī kela (ikla) [Ka. kela side]
kelay-, vb., to dream [Ta. kaṇavu dream, Ma. kināvu, Ka. Tu. kana, Te. kala, Naik. Kol. kala, Go. kansk-, kanck-, Kui kyinja to dream]
kelaykud, sb., dream
kelek min, kelo min, sb., kind of fish called in Hi-Ha. manyur
keleggi, kelegqi pl. kelengul, kelongul, sb., pumpkin
kelong el, sb., bandicoot
kelor, sb., distiller
keljgam pl. qul, sb., yoke
kelc-, vb., (rats) to dig holes [cf. Ta. kallu]
kēc-, vb., to shave
kētal pl. kētacil (NE. kētal etc.), sb., widow [cf. Ta. kaimmai widowhood]
kēti pl. kēkul [NE. kēti etc.], sb., winnowing basket [Kol-
Naik. kēṭ, Kur. kēṭer, Te. cēṭa, Go. sēṭī
kēṭub pl. kēṭbul, sb., widower, ketub cindā ‘orphan’.
kēd-, (NE. kēd-), vb., to winnow
kēd(u), sb., broth [Ta. cēru, cēru, Ka. sēru, Te. cēru]
kēn pl. cēl (S.), sb., field for shifting cultivation [Kol. Naik. kēn, Te. cēnu]
kēndīd pl. kēndīl, sb., feather
kēp-, kēṭ-, vb., to be sour or bitter [Ta. Ma. kai to be bitter, Ka. kai, kay, Tu. kaipe bitterness; Te. cēlu bitter; Go. kētānā to be bitter etc.]
kēma, sb., razor
kēya (S.), sb., snipe or similar bird [Kui kēga magpie]
kēra pl. kērel, sb., bitter gourd
kēri, sb., petal [Ha.]
kēl, sb., leg [Ta. Ma. Ka. kēl, Tu. kēru, Te. kēlu, Go. kēl, Kui kēlu]
kēl gāri, sb., bicycle
kokor-, vb., to be bent or curved
kokoro, sb., curl
kokk-, vb., to hop on one leg
kokkal pl. kokkacil, sb., crane [Ta. kokku, Ma. kokkan, kokku, Ka. kokku, kokkare, Te. kokkera, Kui kokko; cf. Tu. korīgu, Te. koṅga, Kuvi kongi, Kol. K. koṅga]
kokta, adj., crooked, zigzag
kokr-, kokrāy-, vb., to contract (arm etc.)
kokl-, vb., to cough [Ha. khokhl-]
koci, pl. 9, sb., end; point [cf. Te. kosa]
kokcēla, sb., Strychnus Nux Vomica [Ha.]
koṭal, sb., hoe
koṭip-, koṭit-, vb. cs., to make to peck
koṭele- (S.), vb., (hen) to cackle after laying egg
koṭt-, vb., to strike (with axe);
to dig; to peck (fowl), [Ta. Ma. Te. koṭtu beat, strike, knock, Go. koṭṭānā to peck, Malt. qotė knock, beat etc.]
koṭla pl. koṭlēl, sb., faggot [Ha.]
koḍk-, vb., (fowl) to peck [Go. koḍkānā pound, tattu, butt, Naik. koḍk- to peck]
koḍka, sb., bill-hook
konṭub (S.), hook [cf. Ka. Tu. Te. konḍī hook]
konṭp-, konṭṭ- (S.), vb., to hang up
kodayp-, kodayt-, vb., to scratch
kodra, sb., pit [Ha.]
kondal, adj., dumb
kondi (st. kond-) pl. kondkul, sb., mountain [Ta. kuncū, Ma. kummu, Ka. Te. kondā mountain, hill]
kopa, adj., full
kopip-, kopit-, vb. tr., to fill
kopni, sb., ‘kaunpina’ [Ha.]
kopp-, vb., to be full [Kur. khoppānā to heap up, Malt. gope to pile up; a heap; cf. Ka. koppāl heap, Tu. kompe id.]
koppa, sb., small hillock
koppil, sb., quarrel, abusive speech
kobna, nt. sg. kobnāj, adj., blunt
kom-, vb., to cough [cf. Ka. kemmu, Ta. cerumu, Ma. cu-
ma ?]
komaį, sb., distant [Naik. (LSI iv, 572) khōmād]
komer, indecl., long (of time)
ko-y-, koų-, vb., to reap, harvest
[Ta. Ma. koy reap, Ka. koy, kuy, Tu. koyūṇi, koipini, Te.
kőyu, Kui kőva, Go. koyana, Kur. kʰoyna, Malt. goye

koyya, sb., drumstick; stick; thorn; sting [Te. koyya stick, staff, Naik. koyya stalk of jowar]
koyyaṭ, adj. f.n., lean
koyyal, adj. m., lean

koyla, sb., Panicum italicum [Ha. kosra; Go. kohala; cf. Ka. korale, Te. korrā, pl. korrālu, Kui. kueri millet]

do, sb., cockoo

do, sb., soot, charcoal

do, adj., black

do, sb., furrow [Ha. kh°]
dorejind, sb., nephew

koṛ-, vb., to cut with teeth or scissors; to gnaw, nibble [Go. Kol. Naik. koṛ- bite, gnaw, nibble]

koṛi-, vb., to scrape out of ear [cf. Ka. koṛacu to remove wax out of ear by finger or pick]

koṛel el, koṛel (S.), sb., bandicoot

koṛ pl. เกาหลีul, sb., cock, hen, fowl [Go. Kol. Naik. koṛ; Kui koju, pl. koska; cf. Ta. Ka. kori, Tu. kori, Te. kōli. The precise relationship of these various forms is not clear.]

koṛ, adj., very young [cf. Ta. kura young, tender, kura, youth, tender age, korumai freshness of shoots, Te. koṛ in kroviri fresh, blossom, krotta fresh, new]

koṛ- (S. korv-), vb., to be fat [Ta. Ma. koṛu to be fat, koruppū fat, fatness, Kā. korbu, kōbu to grow fat; fat, fatness, Te. krovvi id., Go. A. korvinī fat, fatness, Kol. Naik. koru sb. fat, Kui krōga fat, suet]

koṛukuḍ, sb., fat, fatness

koṛung pl. ul, sb., new shoot, sprout [Kui korγari new shoot, sprout etc. cf. koṛ-]

koṛeyataṭ, adj., f.n., lame

koṛeyal, adj. m., lame

koṛol pl. koṛocil, sb., bride [Te. kōḍalalu daughter-in-law, Naik. koral, Kol. koral, Go. korial id.]

koṛc-, vb., to sprout [Go. kōrsānā to sprout; cf. koṛ, korung]

koṛ pēru, sb., lower portion of side or ribs (Ha. yǐl pāyra)

kol pl. kul, sb., Dolichos uniflorus [Ta. Ma. koḷ; cf. Skt. kulaṭha]

koloyā, kolova (S.), sb., kind of weed

kolor, sb., kind of crane

kolvak (S.), sb., Butea frondosa, 'palāśa,'

kovk- (S.), vb., water boils

kovva, sb., red-faced monkey [Go. kovve id.]

kōkli, sb., cough [Ha. kh°]

kōc pl. kul, sb., king [cf. Ta. Ma. kō king]

kōta, sb., kind of bug

kōta, sb., corner [Naik. kōnta, Tu. kōntu corner]

kōṭi, sb., plough-handle; end-piece of stringed musical instrument [Ha.]

kōḍ pl. ul, sb., horn [Ta. Ma. kōṭu, Ka. Tu. kōḍu, Go. kōr, Kui kōju]

kōda, kōnda, sb., bison [cf. Ka. gōnde bull, ox, Go. A. Kol. K. kōnda bullock]

kōdi (st. kōd-), sb., marking nut tree

kōdor (S.), sb., cowshed

kōna, sb., half

kōndal, adj., dumb.

kōpī, kōṭ-, vb., to tend [Kui kōpa]
kōp-², kōt-, vb., to string [Ta. Ma. Ka. kō to string, thread, Naik. kōṇī-, Kol. kōns]
kōmtī, sb., merchant of the Telugu kōmatī caste
kōri, adv., outside [Ha. kh⁶]
kōri, sb., stiffness through sitting etc. for a long time
kōl, sb., shaft of arrow [Ta. Ma. Ka. kōl staff, rod, Tu. kōlu, Te. kōla staff, arrow, Go. A. kōla shaft of arrow, Kol. K. kōla staff]
kōli, sb., side [Ha. kh⁶]
kōval, sb., stubble [cf. koy; but this is from a form of the verb which appears in Kui, kōva to reap]
gagra, sb., kind of pot
gangar, sb., large metal cooking pot
gangut, ganguk, sb., heel
gangur, sb., a tree bearing a nut
gaji pl. °l, sb., itch
gat, part., emphatic
gatcarapa, sb., adam’s apple
gadīd pl. °kul, sb., cowherd
gadal (S.), sb., beard
gaddom pl. gaddocol, sb., beard [Ka. Tu. gadda, Te. gaddamu, Kol. Naik. gaddom]
ganda, sb., cloth
gade, sb., ass
gadeya, sb., granary [Ha.]
gadda, sb., vulture [Te. Kol. Naik. gadda]
gaddi, sb., throne
gadi-, vb. intr., to shake, tremble
ganduk (S.), sb., heel
gandurca, kandurca, sb., lizard
gappa, sb., bamboo basket [Ka. gampē, Te. gampa basket]
garad pl. °l (S.), sb., donkey [Ta. kayutai, Ka. karte; Te. gadida; cf. Skt. garda-bha; the r in Parji is irregular]
garab, sb., womb
garum gōli, sb., fox
garjeya, sb., son-in-law who stays in his mother-in-law’s house
garda, sb., cave
gardal, sb., man with broken teeth
gardid, sb., hornet [cf. Ma. kaḍāntal hornet, Ka. kaḍānduru, Te. kaḍūḍuru, kaṇuduru id.; Kol. gāndhil potte stingning bee]
galva, gavla, sb., jaw
gāja, sb., sprout
gāda, sb., wheel [Ha. gāra]
gād, sb., dreg [Ha.]
gāna, sb., machine for crushing sugar cane
gāba, sb., pulp of fruit [Ha.]
gāy pl. °ul, sb., cow
gāva, sb., wound
gīnī, gīnji (S.), sb., pith
gīṭi pl. °l (S.), sb., notch
giddaṭ, sb. f., sorcerer
giddal, sb. m., sorcerer
gin-, vb., to be tight (finger ring etc.)
gira key (S.), sb., wrist
giriavp-, giriayt- (S.), vb., to pull faces
girub, sb., ear-wax [cf. Ta. kurumpi, Tu. kırmblı ear-wax, etc.]
girgirā, adj., cold
girr ुcal, sb., kind of swing
gilīlaṭ, adj., soft
giv, sb., ghee
gir, sb., line, mark [Ka. gīr, Te. gīzā, Kui gīra]
gucayp-, gucayt-, vb. tr., to remove
guer-, vb., to churn
guṇī, sb., owl [Kui guṇji id]
guṭka pl. guṭkel, sb., ankle
guṭkuri, sb., small hill covered with bushes [Ha.]
guța, sb., pool [Ta. kuțam depth; pond, kuțai pond, Te. kunța, gunța pond, pit, Go. A. kunța pool]
gudam, sb., button
gudi, sb., temple; village rest house (pora g°) [Ka. Tu. Te. Kol. gudi temple]
guđi (S.), adj., black
gūr-, vb., to thunder
guva, sb., 'nilgai'
gund-, vb. intr., to bend [cf. Ka. gundā, gunđu round, Te. gundu anything round, gundrani round, spherical etc.]
gundip-, gunḍip-, vb. cs., to make to bend
gunda, sb., dust [Te. gunda powder; Skt. gunḍaka-]
gunder kāya (S.), sb., heart [Go. gundur kāṭ]
gudal (S.), sb., ghost tree
gun, sb., incantation
guneyal, sb., magician
gunna (S.), sb., tree called in Ha. mōde
guppa (S.), sb., scrub
gumtal, adv., so that the head is submerged (tel gumtal nīr)
gumnal, adj., sober [Ha. gunna]
gumrī, sb., Gmelina arborea [Ta. Ma. kūrī, Ka. kumulī. Te. gummuṇḍu, Go. gummur, Kol. K. kumre]
gurgal (S.), sb., sleep, night
gurgal porra (S.), Mimosa pudica
gurgonđ, sb., sleep
gureip-, gurcit-, vb., to bend
gurj-, vb., to squeek (mice)
gurma, sb., core of white ants' nest
gurr-, vb., to hiss (serpent); to hoot (owl) [Te. gurr- to growl]
gurrol pl. gurrocil, sb., horse [Te. gurramul]
gurla, sb., whirlpool [Ha. gh°]
gur, sb., jaggery
gurgarna, onomat., with a cracking sound
gurgu, sb., kind of fish called in Ha. turu
gurgu-, vb., (fire) to flicker
gurī-, vb., to thunder
gula, sb., snail [Ha. ghula; Te. gulla shell, oyster]
gulgula, adj., soft
gulguli, sb., cow-bell
gulli pl. ʿī, sb., shell, cowrie [see gula]
gūc-, vb., to be dislocated
gucel, sb., field rat
gūn-, vb., to smoke
gūnī (st. gūnī-) (S.), sb., smoke
gūnjkuḍ, sb., smoke
gūṭa¹, sb., cloud (not rain cloud)
gūṭa², sb., wooden hammer, mallet [Te. gūṭamu wooden hammer]
gūḍa, sb., nest, wooden trap [Ta. Ma. kāṭu, Ka. gūḍu, Te. gūḍu, Go. gūḍa]
gūḍir, sb., coil of rope for holding pot
gūpi, sb., kind of fish (Ha. bābi)
gūba (S.), sb., shell, cowrie
gē, particle
gengol, sb., phlegm [Ha. gh°]
gecil, sb., mane
gēṭ, sb., joint of bamboo [Ha. gāṭ]
genḍra, sb., worm (intestinal) [Ha.]
getgeta, sb., disgust
getgetal, adj., disgusted
eyal, adj., simple, simpleton
gerub (S.), sb., ear-wax (see girub)
gerki (S.), sb., Hibiscus cannabinus
gerkub (S.), sb., belch
gerja (S.), sb., hoof [Te. gorije id.]
gera, sb., city
gēṭa₁, sb., ornamental knots tied to bullock’s neck during bullock festival
gēṭa₂, sb., leg from knee to ankle; claw of crab [Kol. Naik. gēṭa leg]
gērī pl. _listing_ , sb., nail
gēlām (S.), sb., fish-hook [Te. gēlamu, Ka. gēla]
go, particle
gogavāla, sb., butterfly [cf. Naik. gūge butterfly]
gong pl. _listing_ , sb., wheat
gonḍrī, vb., to roll; to wallow in mud (pigs, buffaloes etc.) [Ha. gonḍra, sb., circle [see 슨드]-
godayp-, godayt-, vb., to tattoo
gopenḍa (toḍu), sb., sling [Ha.]
goreya, _nt. sg._ goreyāṭ, _adj._, rough
gorka, sb., spear [Go. D. gorka id.]
gorba (S.), sb., salphi tree
gorongga (S.), sb., crane, guḍ g°, black crane
gōvar, sb., simple, ignorant, unsophisticated
gōca, sb., the month āsūḍha
gōṭi pl. _listing_ , sb., pebble; pl. gravel
gōḍa, sb., stony hillock
gōdi, sb., corner
gōḍrik, sb., onion [Ha. gōḍli, Go. gondri]
gōna, sb., sack
gōnda, sb., piece
gōli pl. _listing_ , sb., jackal [cf. Ha. kōleya; Go. A. koṭyal, Naik. koṭiak, Kui koṭia]
gōli, sb., socket into which ploughshare fits [Ha. gōli]
cakurtol, sb., cattle shed
cakkar, sb., sugar
cakmunda (S.), sb., Zizyphus rugosa
cakril, sb., chain
cang pl. canggul, sb., pounded rice, ‘cūra’
cacip-, cacit- (S.), vb., to kick; to trample [see cacip-]
cacc-, vb., to wipe
cat pl. catṭul, sb., rock [Te. catṭu rock]
cataya, sb., sparrow [Ha.]
catī-, vb., to roast; set fire
cattā, sb., mat [Naik. saṭṭe mat]
catla el, sb., kind of mouse
cadip-, cadit-, vb. tr., to boil
cadūn (S. caḍum), pl. caḍungul, sb., footprint, trace [Te. caḍugu foot, footprint]
cadp-, cadt-, vb., to strike, beat, hammer [Te. aḍucu to beat, strike]
canda, sb., bug
candi pl. candkul, sb., slope
cande, cande cand, _adv._, quickly
candp-, candt-, vb., to open
catip-, catit-, vb., to kick; to trample [cf. Ta. catai, Ka. sade bruise, crush]
cand-, vb., to grow up
candar pl. _listing_ , sb., kind of fish trap called in Ha. dandar
candip-, candit-, vb. cs., to make to grow up; to bring up, to rear
capp-, vb., to pour [Kol. sap- to pour out]
capre, _adj._, tasteless, insipid [Ta. cappāi flat, insipid, Ma. cappāṭa, Tu. cappāṭa, Ka. cappe, sappage, Te. cappa, Naik. sappre id.]
cam-, vb., to go bad, become rotten [cf. Ta. camai to be destroyed, Ka. same, save to be spent, destroyed, worn out]
camip-, camit-, vb. cs., to make to go rotten
camk-, vb., to jump; to be startled
cay-, cañ-, vb., to die [Ta. cā to die, p.p. cettu, Ma. cā, cettu,
Ka. sāy, sattu, Tu. saipini, Te. caccu, Go. saiyyānā, Kui sāva id.; Kur. khe'ena to die, keccas he died, Malt. keye to die, 3rd pret. keca, Brah. kahing to die]
cayī, sb., the month of 'caitra'
car-, vb., to be torn (cloth etc.);
[Go. sarrānā to be torn, split, Kur. carrnā to rend a cloth, tear]
car (stem carr-) pl. cartil, sb.,
neck [Te. aru, arru neck]
carip-, carit-, vb. cs., to tear
carp-, cart-, vb., to drive
carpi, sb., cowdung [Go. savāpi
cowdung]
cal-¹ (S.), vb., (rain) to fall in a
shower [cf. Te. jallu a shower;
Ta. Ka. callu to sprinkle, scatter]
cal-², cavl- (S. calv-), vb., to
chew
calīya, calva (S.), sb., leech [Te.
jalaga, Ka. jaluke etc.]
calinid pl. ʾkul, sb., bridegroom
[Naik. sānjin pl. sānikul, Kol.
sānzn, pl. sānikud, Go. sanne]
calla, sb., buttermilk [Te. calla,
Kol. salla, Naik. saša; Ta.
alai buttermilk]
cavil, sb., mortar [Kol. Naik.
savli id.; cf. Ka. avar to
pound etc.]
cavkōl pl. cavkacil, sb., pestle
cavē di koṭal, sb., scorpion
cāk-, vb., to taste [Hi. cākha]
cāka, sb., sip
cāka, sb., thorn
cāku, sb., knife
cākol, sb., hunger, famine [Te.
dkali hunger]
cāj, sb., bier; seat on which god
is carried
cāj-, vb., to do, to make
cān, sb., corpse
cāṭa (S.), adj., flat
cāṭra, sb., rock
cāṭva, cāṭval, sb., ladle [Ha.
cāṭu]
cāṭu, sb., wife's sister's husband
cāṭ, num., seven
cāṭu, sb., Mimusops hexandra,
Ha. khirni tree
cāp¹, sb., mat [Te. cāpa, Ka.
cāpe mat]
cāp² pl. ʾkul, sb., beam of house
cāma, sb., small grain called in
Ha. gaṭka [Ta. cāmai, Ka.
sānne, sāvs; Skt. sūyāmāka-]
cāy-, vb., to leave, abandon
[Kol. Naik. sāy- to leave]
cāypip-, cāyπit- (S.), vb., to cause
to leave; to wean
cāraḍ, sb., wild rice
carun, sb., sāl tree
cāl¹, sb., scaly ant-eater [Ha.
sāl]
cāl², sb., conduct [Ha.]
calal pl. cālaceil, sb., sister [Go.
selār sister]
cāva, sb., rice gruel, Ha. pej [Te.
java gruel, conjee, Go. jāva
porridge, gruel]
cāvan, sb., the month of śravana
cik pl. ʾkul, sb., stake
cikra, sb., chain
cing-, vb., sun to decline after
midday [cf. Kui sika to bow
the head]
cingri pl. ʾl (S.), sb., cricket
ciṭ-, vb., to go out (fire) [Kol.
Naik. kiṭ- be extinguished;
the palatalization in Pj. is
irregular]
ciṭip-, ciṭiṭ-, vb. cs., to put out
(fire)
ciṭṭ-, vb., to cut; to split [cf.
Te. cīṭeincu to split, break,
ciṭu to crack, snap, split
(intr.)]
citapal, sb., custard apple
citam pl. "ul (S.), sb., bamboo pin
citayp-, citayt-, vb., to think about
citil, sb., kind of tree and flower
citt-, vb., to butt with horns, to gore [Kol. sit- to pierce with the horns]
citta, sb., night [Naik. šitte evening, Kol. (SMR) cintevela id.]
citta vanda, sb., little finger
cidup pl. cidpuıl, sb., bracelet of men
cin, adj., little
cin-, vb., to cleave, stick to
cinip-, cinít-, vb. cs., to cause to stick to
cinkip-, cinkit- (S.), vb., to drip [Te. cinuku to fall in drops]
cinta, sb., thought, c° cāj-, to think
cind pl. "ul (NE. cind etc.), son
cipey pl. "kul, sb., soldier
cipra, sb., rheum of eyes
cipṛ, sb., leaf-cup
cima cupari (S.), sb., Acacia catechu
cimka cen-, vb., to swoon, faint
cimṭa, sb., tongs
ciyān, sb., grown up, adult [Ha. st°]
cir pl. "kul, sb., buffalo [Kol. sir, Naik. sir]
cir cikod, sb., 7 p.m. Ha. bhaïsa andheyar
ciral, sb., medium, Ha. sirāhā
ciric, sb., day [cf. Naik. -sir in āsir day before yesterday (lit. that day), Kol. -jir in ājir day before yesterday, that day, ājir, ājir some day]
cirun, sb., charcoal [Kui sīŋa, Kuvi rīngla charcoal; with different suffix and loss of c-, Ka. idal etc.; cf. Ta. īru black etc.]
cirkip-, cirkit-, vb. cs., to trap
cirng-, vb., to get stuck [Ta. cikku get stuck, etc. Go. jirkānā]
cird-, vb., to turn [cf. Go. surun-ḏānā, etc.]
cirdip-, cirūṭit-, vb. cs., to make to turn
ciru<kud, sb., winding road
cirmol pl. cirmocil (S. cirmul), samhbar
cir- vb., to revolve [Ta. curul etc.; i as in cirḍ, and in Brah. chirrenging wander round]
cirlip-, cirliit-, vb. cs., to make to revolve
cirka, sb., spark [Ha.]
cila, indecl., see § 97 [Ta. il, illai not, Ma. īlla, Ka. il, īlla, Tu. ījī, Te. lēdu, Go. hille, Go. A. sile, Kui sīlā; cf. Malt. cile to forbid]
cilurka pl. cilurkel (S.), sb., chips of wood
cilikip-, cilikit-, vb. tr., to peel off, scale off
cilng-, vb. intr., to peel off, flake off [cf. Tu. cilkuni to flay]
cilpa, sb., piece of wood [Ha. si°]
cilba, sb., cocoon
cilma, sb., whistling teal
cilva, sb., rivulet, brook [Go. A. silka, Naik. šilka brook]
ci-, cī-, vb., to give [Ta. Ma. Ka. i to give]
cik-, vb., to tear [cf. Te. cīki ragged, tattered]
cikip-, cikkit- (S.), vb., to tear
cikod pl. cikocil, sb., darkness; night [Te. cikati darkness, Go. sikati, Kol. K. cikati]
ciring- (S.), vb., to be torn
cid-, vb., limb to become numb, lose sensation [Kol. sīd-, limb to lose sensation]
cīna, sb., spot, sign [Ha.]
cīnd, sb., date palm [Ta. īntu, īncu date-palm, Ma. īta, ītal, Ka. īcal, Tu. īncily, īcily, Te. īta the wild date tree, īdu, īdādu id., Kui sīta a small date; Ha. Hi. cīld]
cīr, sb., cironji nut
cīr el, sb., bandicoot, Ha. ghūs mūsa [cf. Kuvi dandī hīrelī bandicoot]
cīla, sb., spring [Ha.]
cīli, sb., wheel
cīvid pl. cīl, sb., bean
cukka pl. cukkel, sb., star [Ka. cukke, cikke spot, speck, Te. cukka drop, speck; star, Naik. cukka star, Kol. sukka, Kol. K. cukka, Go. sukkum, Kui suka id.]
cukkravar cīrie, sb., Friday
cukla kūki, sb., kind of mushroom.
cucurka, sb., top-knot
cūfi- (S.), vb., to sleep
cūtka, sb., anklet [Ha.]
cunṭip-, cunṭit-, vb. cs., to raise
cundp-, cundt-; cundip-, cundit-, vb., to take round, hawk
cuter, sb., aim; intention, cuter er-, to aim; intend [Ha. sutar ho-]
cutt- (S.), vb. intr., to wind round [Ta. Ma. cuṟru, Ka. Tu. suttu, Te. cuṭtu to go round, encircle, coil round]
cupāri pl. cupārul, sb., tamarind

cumari (S.), sb., musk rat
cumip-, cumit-, vb. cs., to irrigate
cunṭal, sb., carrying pad for head [cf. Ma. cuṇaṭu head-load, Ka. sivāḍu pad under load on head, Naik. cumma id.]
cumbri, sb., musk rat [cf. Kui superi, supenji musk-rat]
cumm-, vb., to seize, catch hold of [Kol. Naik. sum- to catch, seize hold of]
cuyk-, vb., to sob
curani, ade., around

curuk, sb., deposit of soot on the ceiling, or on any object that has been near the fire
curud (S.), curdī, sb., kind of bee [Kol. surund, cf. Go. sūrne phūka]
curk-, vb., to shrivel, cheeks to sink in [Ta. curunikku to shrivel, contract, curukku to make to shrivel, Ma. curumnu, curukku, Ka. surku, sukku to shrivel, Kol. suk- fade, wither]
curkpi-, curkīt-, vb. cs., to make to shrivel
curca, sb., marriage, c° māl, married girl
curta, sb., idea
cul-, vb., to say [Ta. Ma. col-, Ka. sol-, to say]
cul(l)-, vb., to revolve; to wander about [Ta. ulavu, ulāvu, to stroll
culj-, vb., (pus) to form [cf. Kui kulh'naī to ulcerate, Go. kulum pus; irregular palatalization]
culjukūd, sb., pus
culp-, cult-, vb., to rise, get up [Naik. sūl- to arise, sulp- to make to rise, Kol. sul-, sulp-; the Pj. form was originally causative]
cuva, sb., leaf basket, Ha. cipta
cūk-, vb., to suck
cūcub, sb., needle
cūta, sb., women’s hair tied in knot [cf. Ta. cūṭu, hair-tuft, cūṭu peacock’s crest; Skt. cūḍā]
cūnd-, vb., to tie hair in knot [Ta. cūṭu to wear on head, Ka. sūṭu id. Ma. cūṭu put on the head, cūṭu to tie a bundle like a hair-lock]
cūta, sb., neck ring [Ha.]
cūna, sb., powder
čūra, sb., Zizyphus rugosa [Ta. cūraí Zizyphus oenoplia]
cūr-, vb., to see [Te. cūcū to see, cūḍikī vision, Go. hūrāṇa to see, Go. A. sūr-, Kui sūra id.]
čūra pl. cūrel, sb., handle of pot
čūri pl. qul, sb., glass bangle
čūla, sb., ear ornament
čūr-, vb., to suck
cēkk-¹, vb., to click mouth in driving buffaloes
čēkk-², vb., to chip; to scrape; to plane [Te. cēkku to chip, Naik. ćēkk- id.]
čēkkau, sb., piece; slice; chip of wood [Te. cēkkau piece, slice, Naik. ćēkkā bark]
čēkkād, sb., bank (of river)
čēkkal, adv., near
čēkān, sb., hawk [Ha. cha”]
cēt, sb., truth; cēt cūj-, to believe
cētal, sb., sickle [Go. saṭar, Go. A. seṭer]
cētte, adv., certainly [Ha. sate]
cen-, cend-, vb., to go [Te. canu, to go]
cen, sb., head of rice [Naik. sen, Kol. K. sen Go. A. sen; Te. ennu, ennū]
čenaya, sb., Cicer arietinum, Bengal gram [Te. senagalu; Skt. canaka]
cendur ruk, sb., kind of tree [Ha.]
cendrub, sb., kind of mushroom
cenvar cīric, sb., Saturday
cēp(p) pl. o’ul, sb., flesh; game
cēpary-, cēpāy-, vb., to press
cemboṭ, num. sb., 5 times
cembōkal, num. sb., 5 years
cēyal, num., five (fem.), five women
cēynav, sb., husband
čeru¹, sb., sacrifice
čeru² pl. qul, sb., tank [lw. from Te. čeruvu tank, pond]
čerup pl. qul, sb., sandal [cf. Ta. čeruppau shoe, Ma. cērippu, Ka. kērupu etc., Te. čepu; apparently borrowed from Te. on account of palatalization, but from an older form with unassimilated -rp-]
čeruv pl. qul, sb., tank [see čeru²]
čeruyakul, sb. pl., a pair of bullocks [Kui sēreka a yoke of oxen]
čerkip-, čerkit-, vb. cs., to put aside, save
čercun, sb., mustard
čercg-, vb., to be left over
čerpu pl. qul, sandal [see čerup]
čerri (S.), sb., centipede [see jerru]
čerla, sb., kind of fish, Ha. bōra
cel-, vb., to go to move [< Ha.]
celāy-, celāy-, vb. cs. of cel-
celkom (S.), sb., fish trap called in Ha. biśūr
celuŋ-, vb., to wriggle (snake) [Ha. salanŋ-]
cella, see jellosa
čevrūka (S.), sb., Euphorbia nivulia
čēka, sb., snipe [Ha.]
čējjī, num. sb., 5 days
čējer, num. sb., 5 pairs of bullocks
čēdi, sb., comb of cock [Ha.]
cēd-, v.b., to crawl (insect)
cēdu, cēduk, num., five (nt.) see cēdu

cēna, s.b., frost, ice
cēndu, num., five [Ta. ai, aintu, aivar five, Ma. ai, aṅcu, Ka. ay, aydu, ayvar, Tu. ai, ainya, aiyeru, Te. aydu, ēguru, ēvuru, Kol. ayd (< Te.), sēgur (SMR), Kol. K. cēvur, Go. sēvir, Go. A. sārung]
cēpal pl. ćkul, s.b., boy (between pōp and pādic)
cēpid, s.b., broom [cf. Ta. cī, cīy to sweep, wipe, Ka. cīpara broom, Te. cīkili, cīpuru id., Go. saiyāṇā to sweep, Naik. sīpur, Kol. K. cīpur broom, Kui sēpa to sweep, sēperi broom, Kui hēpori id., Malt. cice to wipe clean, Kur. cēṇā]
cēla, s.b., shed [Ta. ćlai, Ma. āla, Kuvi hā'la; Skt. śālā]
cēva, s.b., worship, cēva cāj- to worship
cēvir, num., five (masc.), five men
cēkk-, v.b., to climb (see copp-, cott-) [Kol. Naik sokk- to climb]
cōkkom (S.), indecl., much
cōkni pl. q, s.b., leaf-cup [Ha.]
cōngip-, congit-, v.b., to lay down to rest
cōnd, s.b., mouth; beak
cōnda, s.b., elephant's trunk
cōtip-, cott-, v.b., to cause to climb, to raise; to string (bow)
cōd-,cott-, v.b., to itch [cf. Ta. Ma. cōri itch, Ka. turi, Tu. tajji itching, Go. sōlāṇā to itch, Go. A. cōhana]
codda, s.b., ant [cf. Kui sōdro black ant]
cōdp-, cōdt-, v.b., to send
cōp, s.b., top-knot, pigtail
cōpp-, cott-, v.b., to climb
cōppid, s.b., ascent
cōpla, s.b., platform in the fields for watching crops
combar cīric, s.b., Monday
cōy, num., six
coruḍ (S.), s.b., dirt, rubbish
corī-, v.b., to become intoxicated [cf. (with diff. suffix) Ka. sorku, sokku, Tu. sorkuni, Te. cokku; Kui sōsa]
cormil, s.b., rubbish [Ha.]
cōngel, congel, s.b., fireplace [The last element is kēl 'stone'; for the first cf. Kui sōdu, Kuvi holū fireplace]
cōm̄al, s.b., leaf-spoon
covar, s.b., horseman
cōk, s.b., nauclea kadamba
cōkip-, cōkit-, v.b. cs., to stick into
cōgā-, v.b., to pierce (thorn) [Kol. Naik. sōgg- to enter]
cōn, s.b., gold
cōnar, s.b., goldsmith
cōp-, v.b., to overflow
cōra, s.b., earthen pot [Go. sōrā, large earthen pot]
cōrp-, cōrt-, v.b., to strain off water from boiled rice [cf. Ta. Ma. cōr to trickle, to flow]
cōr-, v.b., to trickle
cōl-, v.b., to sift grain
cōli, s.b., sieve
cakna, s.b., cleft branch [Ha.]
cagaja, adj., clean (clothes); bright [cf. Te. jaggu shine, brilliancy]
cangha, s.b., step, stride [Kol. janga, Te. jaṅga, anga step, stride]
cāṭke, adv., quickly [Ha. jhō]
jatta, jetta, s.b., stone hand-mill [Ha. jāta]
jabba (S.), sb., shoulder [Te. jaffa shoulder]
jalug, jalub, sb., place where water oozes [Ka. jalugu place where water oozes]
jalub, sb., small stone chips [cf. Te. Ka. jalti broken stone chips]
jänder, sb., body [Ha.]
jät, sb., tail
jät, sb., caste
jät miril, sb., black pepper
jäpi, sb., kind of basket [Ha. jala]
jäl, sb., net
jäla, sb., peacock’s tail
jemna, sb., cow-bell
jirna (S.), sb., kind of weed growing under water
jilub naidil (S.), sb., wet ground
jit-, vb., to win
jir-, vb., to be digested
jira, sb., cumin seed
jilli, sb., Indigofera arborea
jivom, sb., heart
jivni, sb., living, livelihood
julli, sb., grasshopper
juva¹, sb., well
juva², sb., gambling, j° enk-, to gamble
juvar, sb., yoke (of bullocks)
juvarp-, juvart-, vb., to greet respectfully by joining hands
jük-, vb., to miss, fail
jüti, sb., (small) stick [Ha. jh°]
jü meri, sb., Ficus religiosa [Ka. Te. juvvi Ficus infectoria, Kol. K. juvari]
jurnal pl. juracil, sb., cricket [Naik. jüról cricket, Go. jirólá]
jetaya, sb., toe-ring [Ha. jha°]
jenä (S.), sb., peacock’s tail
jennyp-, jennyt-, vb., to repair
jenna pl. jennet, sb., jowar [Te. jonna, Kol. sonna]
jenn-, vb., to be born
jennayp-, jennayt-, vb. cs., to give birth to
jerba (cella), sb., forked (branch)
jeri, sb., centipede [Te. jerei id.]
jella, sb., bough
jēta dina, sb., summer
jēri, ‘dhaman’ snake [Go. A. sēri id.]
jēl, sb., gal
jon̄am, jondom, sb., elephant’s trunk
joppa, sb., bunch, cluster [Ka. jompa, Te. jompanu cluster]
joroka, sb., window
jōdna, sb., maize
jöni, sb., mongoose
jōr-, vb., to join, mix together
jorgom, sb., bugle
jōba, sb., mud; mire
ṭakka, sb., pip; kidney
ṭakri, sb., basket
ṭanga, sb., wide mouthed pot
ṭangral, adj., bald
ṭangled-, vb., to pull [Go. tândānā to extract]
ṭanda, sb., Grewia tiliacifolia
ṭandi, sb., small pot, cup
ṭanip-, ṭanit-, vb. cs., to make to enter
ṭann-, vb., to enter
ṭar, sb., channel [Ha.]
ṭāka, ṭākva, sb., palate
ṭänder, adj., hard
ṭidk-, vb., (bird) to flap wings
[Naik. tirk- to wave, flap]
ṭiṭa, adj., straight
ṭiṭa cāj-, vb., to repair
ṭitte-delkul, sb., midday
ṭindp-, ṭinda-, vb., to throw
ṭika, sb., auspicious mark on the forehead
ṭukṭuki, sb., adams’s apple
ṭuckal, sb., dwarf [Ha. ṭhuska]
ṭuṭurka (S.), sb., wooden clapper attached to cow’s neck
ṭunda¹, sb., creeper
tında², sb., strip of cloth used as bandage
teg-, vb., to deceive
teparc, sb., rectangular basket
temcal, sb., dwarf
tevval, sb., kind of bird, Ha. tevása
ték-, vb., to touch, reach
tékayp-, tékayit-, vb. cs., of ték-
ték meri, sb., teak tree
tenqa, sb., (big) stick
tepu, sb., wooden trap called in Ha. thonga
tot-, vb., to pull by the neck
toď, -toṭt-, vb., to touch [Ta. Ma. toṭu to touch]
toḍip-, toḍit-, vb. cs., to make to touch
toḍu, sb., rope [cf. Ta. Ma. toḍu to connect, join]
tondha nelka (S.), sb., uvula, adam's apple
toppa, topri (bomma-), sb., eyebrow [Ha. topa]
toyela, sb., string instrument for music
torda, sb., dish prepared from rice, jaggery and milk
totál¹, sb., bamboo rake [cf. Ta. Ma. toṭṭi hook, goad, Ka. dōṭi, Tu. dōṇṭi, Te. dōṭi long pole with hook for plucking fruit, etc.]
totál² pl. totaler, sb., labourer [cf. Ta. Ma. toṭṭi, Ka. Tu. Te. toṭi an inferior village servant]
totip-, totit-, vb., to show [caus. of tond-, apparently a NE. form, since the regular NW. form would be totip; the matter is further complicated by the S. form tutip-, which cannot be so explained, and must be referred to Ta. Ma. cutṭu, Ka. suṭṭu to point with finger]

tıḍ- (S.), vb., to draw water from well [Ta. Ma. töṇṭu, Ka. töḍu, Tu. töḍuni, Te. töḍu to draw water from well]
tọval, sb., magician [Ha. tọva]
dakar, sb., belch
dagga, sb., story
dāḍḍa, sb., female of animals and birds
dāḍḍa vanda, sb., thumb, big toe
dāḍḍi (S.), sb., bank of river [Kol. (SMR) dardi bank]
dandha (S.), sb., upper arm [Go. A. dand, Naik. dand, Kol. K. danda id.]
dandeya, sb., peg
dabba, sb., orange
dalar, sb., woman of loose character
dāḍa pl. dādel, sb., jaw
dāḍi, sb., handle of plough
dāṇḍa, sb., sugar cane
dāba, sb., upper storey [Ha. ḍā°]
dābar, sb., kite
dābar úcał, sb., kind of swing
dikki, sb., quiver; basket for storing grain
didora, sb., small drum
dippa, sb., heap [Kui ḍepta mound, hillock; cf. dibba]
dibba, sb., mound [Ka. Te. Kuvi dibba mound, heap; cf. dippa]
dītal, adj., bold
dīḍa, sb., ball
dukki, st. dükk- (S.), sb., cultivated upland field called in Ha. maran [Te. dukki ploughing, tilling]
dūḍḍi, sb., creeper
dumḍi, sb., kind of owl
dumni, sb., bamboo spoon [Ha.]
dū pl. duval, sb., tiger [Go. D. dū tiger, Go. A. duval panther, Kol. dū id.; cf. Ta. uruvai tiger]
dūdi, sb., bud
Δeger cen-, vb., to go in pursuit of [Ha. Δαγαρ]
Dong, sb., island
Dengal, adj., tall [Ha.]
邓jik, adv., for a short time
Debrj, adj., left, d° key, left hand
Deya (S.), sb., hawk [Te. δέγα hawk]
Đeki, sb., rice husking mill [Ha. δήκι]
Đeti, sb., stalk
Đeda, sb., leaf wrapper
Đera, sb., lodging
Đokka, sb., lizard [Go. A. đokke, Kol. K. đokke id.]
Đokli (S.), sb., earthen pan
Đong-, vb., to steal
Đongal, sb., thief [Te. đonga thief, Naik. đonga thief, đonglip- to steal, Kol. đonga, Kuvi đonga thief]
Đodoma (S.), sb., handle of vessel
Đonda, sb., oyster shell
Đondamal, sb., garland [Ha.]
Đoppa, sb., leaf cup [Ka. đoppe, đoppe, Te. đoppa, đoppa, Naik. đoppa, Kol. đompa, Go. đoppo id.]
Đoki (S.), sb., tortoise-shell [cf. Te. đokka hard covering, shell]
Đora, adj., big, đora poteta big with child [Kol. Naik. đora]
Đola 1, sb., drum
Đola 2 (S.), sb., bamboo wickerwork rice bin
tag, sb., thread
tacc-, vb., to wipe [Kui täja to wipe]
tacca, sb., adze
tanda, sb., Grewia tiliacfolia, Ha. ādāmma
tandil pl. °ur, sb., elder brother’s wife (also andil)
tapa tapi, sb., fighting
tapor pl. °ul, sb., slap [Ha. ṭha°]
tapp-1, vb., to strike; to kill [cf. Ka. tappaṭisu, cappaṭisu slap, etc.]
tapp-2, vb., to put, rābōṭi cup tapp [Kol. Naik. tapp- to put]; to plant seeds; to give birth to
taya (n.), tayal (m.), adj., light [cf. Kui teori light]
tarkam, sb., notch of arrow
tarp-, vb., to cackle
tar-1 (S. tari, tary-), vb., to be hot [Kol. tari to burn, Naik. tar- to burn, tarp- to set fire to; Ta. taral to glow, be very hot, (sb.) live coals, tayal live coals, fire, Ka. tayali id., Go. tārmi glowing coals]
tar-2, vb., (heart or pulse) to beat
tarung pl. °ul, sb., liver [Kol. taryuṭ, Naik. taryuṭ, Go. tanaki, Go. A. taraki, Kui tāṭa, trāḍa]
taxuran, adj., hot
taxkip-, tarkit-, vb. cs., to heat
taxven, sb., kind of tree
tal pl. tallow, sb., mother [Ta. tali, Ma. tāli, Te. tali, Kuvi tali, Kui taṭi]
taxvanda (S.), sb., thumb [cf. Ma. tala vural thumb, great toe, Kuvi taṭi vansu]
taxvira (S.), sb., kind of snake
taxla (S.), sb., coolness [cf. Te. calla cool, cold, callana coolness, cold, callapada become cool, Ka. cafī, Tu. cali cool, cold, etc.]
tak-, vb., to walk [Go. ṭukānā to walk, Kui tāka, Kuvi tākinai id.]
tāk, sb., hair of head
tākip-, tākit-, vb. cs., to make to walk
tāta, sb., father
tān pl. tām (obl. base tan-, tam-),<br>pron., self [Ta. Ma. Ka. tān,<br>Tu. tāny, Te. tānu, Go. tanā,<br>Kui tānu, Kur. tān]<br>tāpa, sb., fish trap [Ha. th°]<br>tāmar, sb., lotus [Ta. tāmarai,<br>Ma. tāmara, Ka. tāmare, távare,<br>Te. tāmara; cf. Skt. tāmarasa]<br>tār-, vb., to swallow<br>tāri (S.), tāri, sb., metal tray<br>tār, sb., todddy palm<br>tintiña, adj., sour<br>titti, sb., leaf basket for storing<br>grain<br>tittip-, tittit-, vb. cs., to feed<br>tīn-, tind-, vb., to eat [Ta. Ma.<br>Ka. tin-, Tu. tinpinini, Te. tinu,<br>Go. tindānā, Kol. Naik. tin-,<br>tind-, Kui tinba]<br>tinda, adj., right, t° key, right<br>hand [Go. D. tinda, Kui tini,<br>Kur. tīnā, right, right hand]<br>tipayp-, tipayt-, vb., to pour<br>down<br>timi kakral, sb., kind of partridge<br>timr-, timbr-, vb. intr., to hide<br>timrit-, timbur-, vb. tr., to hide<br>something<br>tiyar, sb., festival [Hi. tyohār]<br>tir- (S. tirv-, tirī-), vb., to<br>tremble [Kui tirga, to shiver,<br>tremble, Kuvi tirig- id.]<br>tiriyal, sb., magic, tirigail tīn-, to<br>practise magic<br>tirk-, vb., to writhe; to shudder;<br>to throb (pulse), tirkī tirkī<br>crawling<br>tirkī bendā, sb., kind of frog<br>tirbir-, vb., to tremble (also<br>tirbir eē-)<br>tirr-, vb., to jump<br>tirra, tirraṭ, adj., sweet [Kol.<br>Naik. tirre sweet]<br>tirra, sb., barb of arrow<br>tiv, sb., thread<br>tīd- (S.), vb., to clear nose<br>tīta, sb., bird<br>tīni, sb., bee [Ta. tēp honey, Ka.<br>jēnu, Te. Kol. Naik. tēne id.,<br>Kur tīni honey bee, honey;<br>sweet]<br>tīn pinda, sb., bee<br>tīp-, vb., to drip, drop<br>tipa, sb., drop of water<br>tīp kekol, sb., upper part of the<br>ear<br>tukub meri (S.), sb., kind of<br>forest tree, Ha. kumi<br>tunga, sb., kind of grass [cf. Ka.<br>tupge, Te. tuŋga, the grass<br>cyperus rotundus]<br>tūn-, vb., to go to sleep [Ta. Ma.<br>tūncu to sleep, Kui sunja id.;<br>cf. cuī-]<br>tūnip-, tūnit-, vb. cs., to put to<br>sleep<br>tutip-, tutit-, vb. cs., to block up<br>tutt-, vb., to be blocked up [cf.<br>Ta. Ma. turugu to cram, stuff,<br>Ka. turugu to be crammed<br>etc.]

tud-1, tūt-, vb., to kill; to shoot<br>(with gun)<br>tud-2, tuit-, vb., to set fire to<br>tund-, vb., to wear (jacket etc.)

tunda, sb., kind of root<br>tundip-, tundit-, vb. cs., of tund-<br>tupak, sb., gun [Ha.]

tupok meri, sb., kind of forest<br>tree, Ha. kumi

tuppa, sb., tuft of reeds or similar<br>plants [cf. Te. tuppa a small<br>bush]

tumkuḍ, sb., sneeze

tum kurda (S.), sb., kind of root<br>tumbur bodeya kūki, sb., kind of<br>mushroom

tum botta, tum bukka, sb.,<br>hollow trunk of tree used for<br>daining water off fields [Ha.
tum; cf. Ta. tämpu, Ka. támbo, Te. támhu sluice, drain
tumbri (st. tumbr-), sb., ebony [Ta. tumpi, tumpili Diospyros melanoxyron, Ka. tumaki, tumari, tumburu Diospyros empryopteris, Te. tumaki id., Go. tumri, Kol. Naik. tumki id.; cf. Skt. tumbura, tumbari fruit of D® m’]
tumm-, vb., to sneeze [Ta. tummu to sneeze, Ma. tammuka, tumpuka, Tu. tumbily sneezing, Te. tummu to sneeze, Kol. tum id., Naik. tum sb. sneeze, Kur. tummä, Malt. tume id.]
tumma, sb., quail [Kui tumba quail]
tuyy-, tuyt- (NE.), vb., to block up
turu, sb., soil dug out in heap by rats
turup (S.), sb., flood water on the fields
turkip-, turkit-, vb., to push; to shove
turra, sb., animal called kehra in Ha. [cf. Kol. Naik. turre pig]
turri, sb., rubbish, refuse; afterbirth [Kui turki refuse heap]
turgga, sb., litter, stretcher [Ha.]
turburi, sb., kind of drum
tula pl. kul, sb., weaver
tulayp-, tulayt-, vb., to level bamboo knots
tulca, sb., tulasi
tük, sb., earth, soil, clay [Kol. Naik. tük clay]
täk¹ (S.), sb., clay, earth
tüm-, vb., to be suitable
tümü, sb., a measure, Ha. päili, [Te. támnu a measure varying in capacity in different localities]
tül-, vb., to run; to run away [Kol. tül-, Naik. tül- to run, Ka. tül- to go off; rush]
tetip-, tetit-, vb., to raise
ted-, tet-, (NE. ted-, teṭ-, vb., to be fierce (of sun’s heat) [Ta. teṭu to burn, to be fierce (of heat or anger), Go. ter- to be fierce, of sun’s heat (eddī teranta = nendi teđomo)]
tend- (S.), vb., to rise, be raised
tend, sb., father [Ta. tantai father, Ma. tanta, Ka. tande, Te. tandi, Kui, Kuvi tanji id.]
tendtal, sb., parents
terip-, terit- (S.), vb., to churn	
terval pl. terrval, sb., sword
tel¹, sb., head [Ta. talai, Ma. talæ, Ka. tale, Tu. tare, Te. tala, Go. talä, Kol. Naik. tal, Kui tlaü]
tel², sb., honeycomb [Naik. tal, Go. talla id.]
tēb-, vb., to stay [Ha.]
tēra, num., thirteen
tēl-, vb., to float; spot to appear (on skin) [Kol. tēl, Tu. tēluni, Te. tēlu to float]
tev-, vb., (scum) to rise to the surface [cf. Ta. těnku to become full, rise to the brim]
toka, tokan, postpos., at the place of
tōtk-, vb., to pull out with hand
totr-, vb., to stammer
tomba, sb., post [Ha. thomba]
tombra kol, sb., reed
toli, tolli, adv., to-morrow [Kol. Naik. tolli to-morrow, Kol. K. tolli early in the morning]
toled pl. toler, tolenukul (NE. toled), sb., brother [Naik. tören, Kol. K. tören younger brother; cf. Kui törenju companion]
tolk- (S.), vb. intr., to spill [Ta. tukāntuku to shake, be disturbed, Ma. tušānuka id., Ka. tušuku]
to be agitated; to scatter in drops

tolkip-, tolkit- (S.), vb. tr., to spill
tolc-, vb., to spill (water out of pot) [see tolk-]
tolcip-, tolcit-, vb. tr., to spill
tol ver-, vb., to arrive as a guest
tōka, sb., tail [Ta. tōkai tail, Ma. tōka, Ka. tōke, Te. tōka, Naik. Kol. tōka, Go. tōka, tōkär id.]
tōta, sb., labourer [Ka. tōti inferior village servant]
tōnd-, vb., to appear, be got [Ta. tōnyu to appear, Ma. tōnnaka, Ka. tōru, Tu. tōjuni, Te. tōcu, Kui tōnya, tōmba]
tōy, sb., wild fig [Go. toīā, Kui tōga id.]
tōl, sb., skin; bark [Ta. Ma. tōl skin, Ka. togal, toval, tōl, Tu. tugaly, Go. tōl, Kol. Naik. tōl id., Te. Kuvi tōlu id.]
tōla, sb., seed of mahua tree, tōney, mahua oil
dayle, adv., long time
darpan, mirror
darka, sb., kopni, short loin cloth [Ha. dhō]
das, mum., ten
dād, sb., ringworm
dādi, sb., father's father
dāyā, sb., dowry
dāvā, sb., halter
dīngot, adj., adv., little, a little
dīnot, adj., adv., little, a little
dīniolec, adj., little
dīni, sb., pith
dīya, sb., lamp
dīlva, sb., Dīpāvalī festival
dīra, sb., castor oil plant
dukan, sb., shop
dūkna, sb., fan [Ha. dhō]
duca, sb., blanket [Ha. dhusa]
dutra, sb., thistle
dūma (nt. sing. dumat), adj., grey
dūndi, sb., beetle [cf. Te. tummeda large black humble bee]
dūndi, onomat. of owl's hooting
durva pl. dūrvel, sb., name of the Parja tribe
dūrga pl. dūrggel, sb., black dolichos bean [Ha. jhō]
duladāma (S.), sb., cowitch [see dulkarñid]
duli, sb., bride
dulkarñid pl. dulkarñil, sb., cowitch [see karñid; for dul- cf. Te. dūla itch; cf. duladāma]
duvar, sb., gate
dūl-, vb., (dust) to rise
demma¹, sb., elevated ground, nīr dō, island [cf. Te. dimma elevation, mound]
demma², sb., lobe of ear [Ka. Te. tamme id.]
derayp-, derayt-, vb., to castrate
dermi pl. okul, sb., righteous man
dēli, sb., colour
dēndi, dēni (stem dēnd-, dēn-), sb., Terminalia belerica [Ta. tāngri id., Ma. tānni, Ka. tāri, Te. tāndra id.]
dēra, sb., spinning wheel
dēl-, vb., to leak
doynkhor bēnda, sb., kind of frog
dora, sb., money lender, merchant [Ka. dore, Te. dora lord, master, owner]
dorba pl. dorbel, lungs [Kol. K. dobba id.]
dōga pl. dōgel, sb., long rope to which bullocks are tied while thrashing; a batch of bullocks tied together while thrashing
dōti, sb., dhōti
dōna, sb., cradle [Ha.]
dān, adv., why
nangal, adj., naked
nangora, sb., drum [Ha. nāgāra]
nacayp-, nacayt-, vb., to destroy
nad pl. ḍkul, sb., strip of bamboo used for weaving baskets etc.
nandkip-, nanḍkit- (S. anḍkip- etc.), vb., to destroy
nanda, landa, sb., rice beer [Ha. la*]
namayid, nāmāyid, navmayid pl. ḍkul, sb., father’s sister’s son; husband’s younger brother [nāv- to laugh + mayid]
namip-, namit-, vb., to be able
namurp-, namurt-, vb. tr., to shut (eyes)
nammi (stem nam(m)-), sb., Anogeissus latifolia [Ta. namai Anogeissus latifolia, Ma. nava]
namr-, vb., (eye) to close
nayvi kurḍa (S.), sb., kind of root
nar, sb., fear [see narc-]
narc-, vb., to fear [Kol. Naik. ars- to fear; cf. Brah. narring to flee
narpip-, narpit-, vb., to frighten
nārub pl. nārabul, sb., middle [Ta. Ma. naṭu, Ka. Tu. nād, Te. nāḍu, nāḍum, Kol. nāḍum, Naik. nārum etc.; Pj. r (for ḍ) is irregular]
nārēr, nārher, sb., coco-nut [Ha. nārher]
nārubul, adv., in the middle
nārbēd, sb., the middle one, 2nd out of three
nārubot vanda, sb., middle finger, pīṭit nārba, third finger
nāv-, vb., to laugh [Te. navvū to laugh; Ta. Ma. naku, Ka. Te. nāgu id.]
nāva jeri, sb., joke
navip-, navit-, vb. cs., to make to laugh
navur pl. ṭūl, sb., gums
navurka (S.), sb., lip
navol pl. navocil, sb., father’s sister’s daughter, wife’s sister
navṭon, sb., chin [Ta. namūṭu lower lip, Ma. ammīṭam id., Ka. avuṭu jaw, lower lip, Te. avuṭu, avuṭ under-lip]
navraṇed, navrano, sb., joking relation
nā, pron., what, acc. nān, dat. nāy
nāgil pl. ṭul, sb., plough [Ta. nāṅcil, naṅcil, Ma. ṅeṅṅāl, ṅeṅṅil, Ka. nēgal, nēgil, Tu. nāyery, Te. ṇāgali, ṇāgeli, Go. nāṅgēl, Kol. K. nāyeli, Kui nāngeli; cf. Skt. lāṅgala, Pa. nāṅgala id.]
nād-, vb., (eyes) to open [cf. Kur. andra’ānā to open eyes wide]
nādi pl. nāṅkul, Eugenia jambolana, ‘janum’ [Go. lōndi, Kui lōndu id.; cf. further Ta. nāval, Ma. ṇācāl; Ku. nēril id.]
ǎkā kūki, sb., kind of mushroom
nātip-, nātit-, vb., to urinate (in front of woman)
nātek, nāṭeg, nāṭeṅ, adv., why
nāto, pron. what
nāna, adv., something like, perhaps
nāra (S.), sb., rope [Ha. nārī]
niko, adj., good
nikip-, nikit-, vb., to stretch out
niker er-, nikren er-, vb., to emigrate
nīṅjaye, nīṅjaye-, vb., to weed [Ha. nīṅj-]
nīṅk-, vb., flood to subside [cf. Ta. iṅcu to be absorbed as water, dry up, Ka. Tu. iṅgu, Te. iṅku, inuku, īku id.]
nitip-, nitit-, vb. cs., to make to stand
nibr-, vb., to become ready, to be made ready
niharayp-, nibrayt-, vb. cs. of nibrnir-, vb., to blaze [Go. nirvāṇā to burn, blaze; Ta. nīrputu fire, Ma. nīrputu, nerippu, Te. nippu id.; Malt. nāre flame, narge to blaze]
nirkip-, nirkit-, vb. tr., to kindle
nirdi, adv., next year; last year
ṇid, sb., ashes [Ta. nīru, Ma. nīru, nīru, Ka. nīru, Te. nigruru, nivaru, nīru, Go. nīr id.]
nir, sb., water; general appearance, character [Ta. Ma. Ka. nīr, Tu. nīry, Te. nīry, Kol. Naik. ēr, Brahm. dīr; cf. Skt. nīra water. Ta. nīr has also the meaning ‘nature, disposition, state, condition’]
nīr netta, sb., otter
nīra, sb., shadow [Ta. niral shade, shadow; reflection; lustre, nīral shade, nīraí lustre, Ma. niral shade, Ka. nerat, Tu. niri, Te. nīda, Kol. Naik. nīnda id.]
nuggur (S.), sb., broken rice [cf. Ta. nuggu bits, fragments, Ka. nuggu to crush to bits, nuccu bits, fragments, Tu. nuggu small, Ma. nūrūnuka to be broken into small pieces, nurrāku fragment, broken rice]
nurnī pl. ṣt, sb., mosquito [cf. Ta. nūlampu, Ma. nūlampu, Ka. noqa, noja, noju, noaju, Te. nuśummu, Go. nulle]
nuli, sb., marrow [Kui nīli bone marrow; other languages have m-: Ta. mālai, Ma. mūḍa, Te. mālagu, Kol. K. mūl, Brahm. mīḷā]
nuvul, sb., sesamum [Te. nuvvi sesamum, Kol. Naik. nuv; Go. nung id.]
nūka kučak sb., kind of vegetable
nūkol, nuṅkur, sb., broken pieces of rice after pounding [Te. nūka coarse flour, grits, Go. nākang broken chironji kernels]
nū ney, sb., sesamum oil
nūlgum, nūlguṭ, sb., marrow
nūr-, vb., to wear (loin cloth or dhōti) [Kol. Naik. ēr- to wear id.]
nūṛrip-, nūṛpit-, vb. cs., to put clothes on somebody else
nekip-, nekit-, vb., to count
neŋ-, vb., to grind
neŋga, adj., powdered (neŋga paryop)
neŋgeṭ, adj., good [Ha. nāngat]
neŋgr-, vb., to spin
neṇi, sb., poison [Ta. Ma. naṇcu, Ka. Tu. naṇju, Go. nas (nas ānne toad, nas vēli a poison creeper)
neṇi benḍa, sb., toad
neta ciṭki, sb., Capparis horida
netir, sb., blood [Ta. neyttor blood, Ka. nettar, Tu. nettery, Te. netturu, Go. natt, Go. A. nettur, Kol. Naik. nettur, Kui nederi]
netta, sb., dog [connected with the other Drav. words for ‘dog’, but details uncertain: Ta. Ma. Ka. nāy, Go. ney, nay, Kui nēhudi, pl. neska]
netro, ādī, red [from netir blood, q.v.]
ed-, nett-, vb. intr., to smell [cf. Ta. naru fragrant, nāru to smell, be fragrant; to stink, Ma. Ka. naru, nāru, Tu. nāduni to smell, stink]

nendi (N.E. nendī) (st. nend-), sb., sunshine; heat [Go. oddā, addī id.]; cf. Tu. enru sun, enru sun, shine, Te. enka sunshine, heat of the sun]

nendīl, nēdīl, sb., earth, ground, floor [the relationship of this word to Te. nēla, Go. nēli etc. is not clear]
nendu nali, sb., midnight

nendub pl. nendubul, sb., middle

neprī, sb., long bamboo flute [Ha.]

neya, sb., oil, fat [Ta. Ma. Ka. neyi oil, Tu. neyi, Te. neyi, neyī, nēyi, Go. ni, Naik. ney, Kui nēyi; cf. Kur. nētā fat of animal]

nerub pl. nerubul, sb., vein [Ta. narampu nerve, sinew, Ma. narampu, narampu, Ka. nara, Tu. nara, narampu, Te. naramu, Kol. K. naram, Kui grāmbu id.]

nerēnal, sb., spleen [Go. niranjal an internal organ, possibly the sweetbreads; cf. nirjar the spleen of animals]

nelal, num., four (fem.), four women

neliṇ pl. nelīnil, sb., moon, month [Ta. nilavu, nilā, Ma. nilā moonlight, moon, Te. nela moon, Kol. Naik. nela, Go. naļenj, Go. A. nelanj, lelenj, Kui dānju, Kuvi lenzu id.]

neluk, sb., silk cotton tree

nelicī, sb., 4 days

nelcer, sb., 4 pairs of bullocks

neipōt, sb., 4 times

nella, sb., Phyllanthus emblica [Ta. Ma. Ka. nelli, Go. nelli, nelli id.]

nelvir, num., four (m.), four men

nevaka, sb., worm [cf. Go. narvānaj earth-worm, Kol. K. evare id.]

nevāḍ pl. nevāḍil, nevāḍul, sb., tongue [cf. Ta. Ma. nāvu tongue; Ka. nālage, Te. nālka etc.; suffix -and as in muvāḍ, associated with weakening of base]

nevuḍ, nevur, sb., saliva [Kol. Naik. evur id.]


nēṅ-, nēṅī (S.), vb., to breathe [Kui nēngja to breathe, Kuvi nēnz-, Go. nēsikā, Kur. nāk- nā id.]

nēṅal, sb., breath

nēṅkuḍ, sb., panting

nēṅjal (S.), sb., breath

nēva (S.), sb., female pig [cf. Ta. nēku female (of animals), Tu. nēku a female calf]

noksan, sb., loss, damage

noḍ-, noṭ-, vb., to wash [Kol. oḍ-, Naik. or- to wash, Go. norrāṇā, Kuvi nōrh'naī, Kur. nōrvā id.]

noḍip-, noḍit-, vb. c., to wash another

noy-, noṇ-, vb., to be painful, to hurt [Ta. Ma. Ka. nō to hurt, be painful, Tu. nōyipīnī, Te. nōyū, Go. noṭānā, Kol. Naik. oγ-, Kui nōva, Kur. nōjna]

noykuḍ, sb., pain

nov, num., nine

novkri, sb., service

nōmīr, nōbir, nōmir, sb., fever
[Kui, Kuvi nömeri fever, illness]
pakavora, sb., food given to god
pakk-, vb. intr., to hide oneself
pakk pl. *t, sb., stool
pakkir-, pakkir-, vb. cs., to hide something
pakta, sb., day [cf. Ta. Ma. pakal, Ka. pagul, Te. pagalu
daytime]
panga (S.), sb., dawn, morning
[cf. Brahm. pagga dawn, early morning]
pacar, sb., side [Kol. pasar side]
pacra, sb., market place
pañ-, vb., to be replete, satisfied
[Go. pañjānā to be replete, satisfied, Kui pañja id.]
pañip-, pañit-, vb. cs., to satisfy
Naiik. pañi cold, Go. pīni, Kui pēni, Kur. pañīyā id.]
pancad, sc., village 'panchayet'
pañi, sb., tax [Ha.]
pañip-, pañit-, vb. cs. of pañl-², to cause to get
pañta, sb., bracelet for women
pañl pl. *kul, sb., place [Naiik. pañ-]
pañl-₁, pañt-, vb., to fall; to sink down; to set (sun) [Ta. Ma.
pañu, Ka. Te. pañu, Kol. pañl-, Naiik. pañ-]
pañl-², vb., to acquire, jivom pañl-, come to life [Ta. pañai, Ka.
pade, etc.]
pacional, sb., boy [Te. pañauculu,
Kol. pañas boy]
pacialom, sb., cold, catarrh [Te.
pacialomu cold, catarrh, Go. A.
parsa id.]
pañl-₁, vb., to be tired; to be defeated; to lose [Te. pañlu,
pañlukomu to lie down, sleep; be confined to bed]
pañl-², vb., to mature (plants)
[Te. pandu to grow ripe, mature, Go. pandanā, Kur. pani-
nā id.]
pañlkul, sb., tiredness
pañp-, pañit-, vb., to make, do
[Ta. Ma. Ka. pañnu to make ready, prepare, Te. pannu id.]
paтип-, paтип-, vb. cs., to set fire; to make catch
paтип-, vb., to take hold of; to buy
paney, sb., shoe
pandra, num., fifteen
papp pl. *ul (S.), split bamboo sticks
pav, adj., green [Ta. Ma. pai,
pacu green, Ka. pasu, pasi,
paccu id., pacco greenness,
pasur id., Tu. paji green, Te.
pacci, pasi etc. id.]
payar, sb., channel
payari pl. payarul, sb., Phaseolus
mungo [Ta. Ma. payaru, green
gram, Ka. pesar, Te. pesara,
pesalu, Go. A. pesel, Naiik.
pesal, Kol. pesal id.]
payal (S.), sb., Phaseolus mungo
[See payari]
payca pl. paycel, sb., money
paytil (S.), sb., urticaria
payp-, payt-, vb., to divide, share [cf. Ka. pañcu, pasu to
divide, Te. paccu, Kol. Naik.
payk- to divide, distribute, Go. pañjānā to be split, Kui
pañpa to share, divide]
pal pl. *kul, sb., garden
paran, sb., breath, life
parup (S.), sb., cream
parka, sb., piece, portion; split piece of wood
parkir-, parkir-, vb., to split; to plough first time
parng-, vb. intr., to split [Kui
panga to be cracked, split, Kur. parghnā to split, cleave]
parc-, vb., to scratch [Ka. paracu, paradu scratch, Te. baruku id.]
Parja pl. parjel, sb., one belonging to the Parja tribe
partub, sb., cream
partid pl. partil, sb., itch
pardeci, sb., foreigner
parna, sb., girl; bride
parp-, part- (S.), vb., to spread [Ta. para to spread (intr.), parappu to spread (tr.), Ma. parakka, parattuka, Ka. para-pu, Tu. parapuni, Te. paracu id.]
parype (S.), sb., turmeric
parycop, sb., turmeric [Te. pasupu turmeric, Kol. Naik. pasap; the intrusive -r- in the Pj. word is mysterious]
parycop, adj., yellow
parre (parycop) bendha, sb., kind of frog
pareya, adj., waste (pareya nēdi)]
park-, vb., to throb, quiver
pagen-, vb., to ripen [cf. Ta. Ma. paru to ripen, etc.]
pal1 pl. kul, sb., ripe fruit
pal2, sb., pus
pali-, vb., to exchange
palta, adv., in exchange for
palla, pāla, sb., seedling [Ha. pāla]
palli, sb., village (only in place names) [Ta. Ka. palli, Te. pali]
palva, sb., split piece of wood; flank
pāga, sb., turban
pāgun, sb., the month phalgunā
pāta1, sb., song; story; word [Ka. Te. Kol. Go. pāta song]
pāta2, sb., local made female cloth [Ha.]
pād-, vb., to sing [Ta. Ma. pādu to sing, Ka. Te. pādu, Kol. pād-, Kur. pārnā, Malt. pāre id.]
pād pl. ul, sb., wrinkle of field
pād, sb., the month agraṇāyana
pāp pl. kul, sb., child, baby; young of animals; stem pāpā is found in voc. use [Ka. pāpe doll, puppet, Te. pāpa child, baby]
pāpip pl. kul, sb., sinner
pāra1, sb., slab of stone; log of wood
pāra2, sb., watch, p0 men-, to keep watch
pāra3, sb., division of village
pāri, sb., hour
pārva, sb., pigeon
pār, sb., hanging root of banyan [Ha.]
pāl-, vb., to help
pālij, sb., companion; tune
pāli2, sb., boundary
pāv pl. ul, road [Kol. Naik. pāv way, road, Kur. pāb road, path]
pāva (S.), sb., elder brother [Te. bāva elder brother-in-law]
ponge, adv., day after to-morrow [cf. Ta. Ka. pin behind, back, after, etc.]
pīta kakral, sb., kind of partridge
piṭit, adj., little [cf. Ka. puṭta, puṭṭi, Tu. puṭṭa small, little]
piṭit narba, sb., third finger
piṭurval, piṭorīya tita (S.), sb., kind of bird
piḍ-, piṭ-, vb., to burst (boil); to splutter, explode (fire) [Tu. puḍapuni, puḍāvuni to break, burst, Go. piṇāṅā id.]
piḍip-, piḍit-, vb. es., to make to burst; (hen) to hatch eggs, to pop rice
piḍk-, vb., to embrace [Ta. Ma. piτi, Ka. piḍi seize, take hold of]
piḍkā pl. piḍkel, sb., seed; single grain
piñtel, adv., behind; after
piñtup, sb., large frying pan
piñdp-, piñdt-, vb., to break, to extract (tooth)
piñdrul, sb., man and wife [cf. Te. pendlamu wife, spouse, pendlāda to marry, pendli wedding etc.]
pītur pl. ściul, sb., crumbs; scattering of food
piṭey, sb., miser
piṭta, sb., pimple
piḍir, sb., name [Ta. peyar, pēr, Ma. piyar, peyar, pēr, Ka. pēsār, Tu. pudar, Te. pēru, Go. porol, porol, Kol. Naik. pēr, Kui pēda, Brah. piṇ; Kur. Malt. piṇj- to name]
pidne (S.), adv., day after tomorrow
piṅ-, vb., to be broken [Go. piṅkānā to break up (of stiff things), Brah pinning to be broken]
pinip-, pinit-, vb. cs., to break
piṇda, sb., fly
piṇḍurka (S.), sb., part of arrow in which feathers are attached
piṇna, sb., bund of field [cf. Ta. piṇnai to tie, fasten; sb., a tie, bond; cf. kaṭṭa from kaṭṭ- tie]
pirad, adv., last year
piṟul, piṟuvul, pl. sb., (smaller) intestines
piṟca, sb., squirrel
piḷ-, vb. intr., to crack [Ta. piḷ- to burst open, be cracked, broken, piḷa to be split, cracked, Ma. piḷakka, Ka. piḷigu, Kui piḷinga to be split, cracked]
piḷ, sb., offshoot of rice plant [Ha.]
piḷṭ pl. ściul, sb., shell of crab
piḷpili, sb., butterfly [Ha.]
pl-, vb., to live [Go. pissānā to be saved, to live; Ta. piṟai id.]
piṅk-, vb., to crush [<*pick- : Ka. Te. pisuku to squeeze etc., Tu. piskūni, Go. pisḵānā id.]
pic-, vb., to grind
piṭal vanda (S.), sb., little finger
pita, sb., gall bladder
piḍ-, vb., to squeeze; milk [Go. piṟānā to squeeze; milk
piṅ-, vb., to take hold under the arms and lift
piṟ, sb., straw [Go. Kol. Kui piṟi straw; Te. piṟi straw, thatch]
piṟi, sb., press, ney p°, oil press
plia, sb., throat
piḷot pl. ściul, sb., kind of tree called in Ha. nōdel
pukot, adv., vain, pukotug, falsely
puco-, vb., to extract; take off [Naik. pus- to pluck, take off, Go. puchkānā to loosen (shoes)]
puṭ-, vb., to break, snap
puṭip-, puṭit-, vb. cs., of puṭ-
puṭka, sb., kind of paddy storing bale made of paddy straw rope [Ha. pʰ°]
puṭṭ-, vb., to be born [Ka. puṭṭu to be born, come into being, Tu. puṭṭuni, Te. puṭtu, Kol. Naik. puṭṭ-, Go. puṭṭānā]
punḍer, sb., hyena [cf. Ha. hundar]
punḍer porra, sb., Calotropis gigantea [Ha. pʰ°]
putkal pl. putkacil (NE. putkal etc.), sb., anthill
putta (NE. putta), sb., nest inside anthill [Ta. Ma. puṟru, Ka. puṭta, puttu, Tu. puṛcu, Te. puṭta, Kol. Naik. puṭta, Go. putti, Kui pusi, Kur. puttā]
putra, sb., doll
pun, adj., new [Go. punō, Kui pāni, Kur. punā; Ta. Ma. putu, Ka. Tu. posa, Brah. pūskun new]
pun-, putt-, pund-, vb., to know [Tu. pinnipini to know, Go. pundānā, Kui punba id.]
puy pl. puykul, sb., Schleichera trijuga [cf. Ta. Ma. pāvani]
puyil pl. *ul, sb., plough share
puyk-, vb., to pull out, to pluck
purka, sb., ancestor
purki (S.), sb., timid [Te. piriki timid, Tu. pukku id.]
pul, adj., sour [Ta. Ma. Ka. puji acidity, sourness, Tu. puli, Te. puli, pulusu, pula, Kol. pulle, Kui pulā]
pul, sb., bridge
pulec, pl. *kul, sb., policeman
pulc-, vb., (hair) to become grey [Kol. pulc-, Naik. puče-, Go. pirc- to become grey; Kur. punḍānā]
puldi, adj., sour
pulp-, pult-, vb., to turn sour (pēj)
pulbur kurḍa, sb., sweet yam
pulla, sb., flying white ants
pulat, adj., sour
pulla virīgam, sb., wood apple [Te. puli velaga, pulla velaga wood apple; cf. Ta. Ma. viṭā id.]
pūc, sb., the month pūṣa
pūn pl. pūnkal, sb., corner
pūna, sb., large basket [Te. pūνe a casket]
pū-, pūt-, vb., to flower, to blossom [Ta. Ma. Ka. pū to blossom, Te. pūcu, Kui pūpa id.]
pūr-, vb., to be completed
pūril (S.), sb. pl., peacock’s tail-feathers [Kol. K. pūrage tail of peacock]
pūri, sb., insect called in Ha. gundi
pegoṭ, adj., sb., much [from Drav. per- large; much, cf. angoṭ etc.]
peṇot, adj., sb., much
peṭeya, sb., box
peṭti pl. peṭkul, sb., beam; post [Kui paṭi beam]
peda, sb., pigeon
peḍḍa (S.), sb., female calf [Ka. paddē maturity, fitness for breeding, Te. paḍḍa a female buffalo or cow fit for breeding, Go. paḍḍa a cow calf, Naik. paḍḍa heifer]
penda pl. pendel, sb., buttock
penḍēḍa, sb., comb [cf. Go. A. peḍeya comb]
penḍru palkul (S.), sb., back teeth
petk-, vb., to pick up, to glean [Go. pekhānā to pick up, Kol. petk- id., Kui peska, pl. action form of pebga to pick, Ma. perukku; see ped-]
ped-1, pett-, vb., to pick up; pick (flower); pick out, choose [Tu. pejjunī, pejipini to pick up, select, Go. parrānā, Go. A. perana to pick up, gather, Kur. pesnā id.]
ped-, pett-, vb., to obtain [Ta. Ma. Ka. peru to obtain]
penac, sb., jackfruit
pend pl. ṇ̀kul, sb., pig [Ta. paṇṇi, Ma. pannī, Ka. pandī, Tu. paṇṇī, Te. pandī, Go. paddi, Kui paṇī id.]

pend-, v.p., to bury

penda, sb., shifting cultivation

pend muydur kūki, sb., kind of mushroom

pendva kūra, sb., heap of rubbish

penna (S.), sb., hood of serpent

peyya, sb., calf [Te. pēyya calf, female calf, Go. paimā calf]

per, adv., again

peru (S.), adj. indecl., much [Ta. peru big etc.]

peruk pl. perkul, sb., husked rice, Hi. cāval [Go. Tr. parāk, Go. A. perek, cf. Kui prāu husked paddy]

perea, sb., pigeon

pered pl. ōul, sb., river ['big river', Drav. per- 'big' + ēd < ēd: Ta. ērū, yārū river etc.; or cf. Kui viherēju river]

perkal pl. perkacil (S.), sb., tooth-stick

perkip-, perkīt-, vb. cs., to knock down in ruins

perkela, sb., twigs used as toothbrush

perg-, vb., to fall in ruins

perci, sb., axe [Ha. pharsi]

percēngi (stem percēng), sb., Nyctanthes arbor-tristis

perel, sb., layer [Ha. paral]


pelac, pelaj pl. ṇ̀kul, sb., village priest

pelac bandur (S. ṇ̀pandur), sb., spider

pelna, sb., triangular fishing net [Ha.]

pēṭa, sb., burban

pēnī , sb., foam

pēnī, sb., hood of serpent [Ha.]

pēnī, pl. pēnul (St. pēn-), sb., louse [Ta. pēn, Ma. Ka. pēn, Tu. pēn, Te. pēnu, Kol. Naik. pēn, Kui pēnu, Kur. pēn]

pēp-, pēt-, vb., to appear, (sun) to arise [cf. Go. pasitānā, Go. A. pesiyana to come out, emerge]

pēpa, sb., mother's elder sister

pēpit, pēpīt-, vb. cs., to cause to come out; to vomit

pēri, sb., foot ornament [Ha. pdiiri]

pēru, sb., shoulder; side

pēl, sb., milk; female breast [Ta. Ma. Ka. pāl, Tu. pēru, Te. pullu, Go. Kol. pāl, Kui pālu, pullu, Brah. pālu]

pēla, sb., portion [cf. Ta. Ka. pāl portion etc.]

pēla pōkāl, sb., time for milk, i.e. about 10 o'clock in the morning

pēla muṣi (S.), sb., snake called in Ha. phutkel

pokk-, vb., to speak, tell [root not preserved elsewhere, but derivations in Ta. pukār to praise, extol, Ka. pogaṛ, Te. pogaṛu id.]

pokka, pokka, sb., morning

pokkal, sb., day

pocid, sb., rind; husk; shell (of egg); pod; serpent's slough

pocc, sb., straw

pocca kūki, sb., kind of mushroom

pôt pl. ōkul, sb., clapping of hands; snapping of fingers

pôt pl. ōul, sb., grain in embryonic stage

pōtka, sb., pimple
**ETYMLOGICAL VOCABULARY**

*poṭṭa, sb., belly [Ka. poṭṭe, Te. Kol. poṭṭa id.]

*poṭ, sb., upper part of back

*poṭṭa (S.), sb., large insect [Kol. Naik. poṭṭe large flying insect]

*poṭṭa, sb., sack [Ha. pōṭa]

*poṭṭid, sb., twig

*poṭṭel, sb., back; adv., behind (see poṭ)

*poṭpa, poṭpa, sb., chisel [Go. poḥpi chisel; cf. Ta. poṭu to bore, Kuvi poṭh'ṇai, Kuṭi poṣpa id.]

*poḍal pl. poḍacil, sb., wife’s elder sister [Kol. poḍal, Naik. poḍal mother-in-law, Go. poṛara wife’s mother; cf. Kuṭi poṛa wife’s elder sister]

*poḍi, sb., top; adv., above [Kol. Naik. poḍe]

*poḍid pl. poḍinkul, sb., wife’s elder brother [cf. Kuṭi poṭad- cenju father-in-law, Kuvi poṭhelesi id.]

*poḍu, sb., wash or distemper applied to walls

*poḍed, adv., up-stream

*poḍom, sb., palm

*poḍdu (S.), sb., thing, item [Te. paddu item]

*poḍpur (S.), sb., rind, skin of fruit

*poḍyil (S.), sb., flour


*poṛ, poḍil, poḍil, sb., flour; husk dust

*poṛa guḍi, sb., village rest house

*poṛal pl. *er, sb., peon

*poṛip-, porit-, vb., to rear, foster [cf. Ta. pura to preserve, protect, cherish, Ka. poṛe, Te. poṛe id.]

*poṛc-, vb., to hit; to get

*poṛca, sb., lower earring

*poṛa (m. sing. poṛa)al, sb., orphan [Ha. poṛa]

*poṛmil, poṛmil, sb., rubbish

*poṛra pl. poṛrel, sb., bush, shrub

*poṛ-, vb., to read

*poṛkipc, poṛkiti-, vb., to stir (liquid)

*poṛd-, borg-, vb., to crouch

*poṛp-, poṛt-, vb., to flow

*poḷ, sb., chalk [Ka. poḷḷu hollowness, unsubstantialness, Te. poḷḷu chalk, Kui poḷgu id.]

*poḷub pl. poḷbul, sb., village

*poḷka, adj., hollow, sb., hollowness, unsubstantiality [see poḷ]

*poḷla, sb., noise; hissing of serpent

*poḷva pl. poḷvel, sb., blister [cf. Ka. buṅki blister, Tu. poṅkr, Kol. K. poṅk; Go. A. poppu id.]

*pōka, sb., morning

*pōkaṭ pāri, pōkaṭi, sb., morning

*pōkal, sb., sun; year

*pōkub, sb., prodigal [cf. Ka. poṅka, poṅkari vagabond, prodigal, Te. poṅkiri id.]

*pōt, sb., male of birds [Ta. Ma. poṭṭu male of animals, Te. Kuvi poṭu, Kol. pōt, Naik. phōṭ id.]

*pōta (S.), sb., sandbank (man pōta)

*pōtip-, pōṭiṭ-, vb. cs., to cause to get wet

*pōd-, vb., to get wet; to swell (through damp)

*pōnal, sb., green pigeon [Go. poṇaṇ id.]

*pōb-, vb., to fit, to be suitable

*pōy- (S.), to get wet

*pōr-1, vb., to snore

*pōr-2, vb., to hatch eggs (hen) [Brah. pōrīṇg to hatch eggs; Tu. pāra, brooding, sitting on eggs]

*pōri, sb., honeycomb [Ha.]
pôr-, vb., to split, cleave
pôl-, vb., to finish, complete
pôlor, sb., dhâman snake
bakkâ¹, sb., cake
bakkâ², sb., ‘pipal’ tree
bakkal, sb., golden oricle
bakri kokri, adj., crooked
bakral, adj., bow-legged [Ha. bâkra]
backa kel, sb., stone slab for sitting on
baṭṭi (st. baṭṭ-), sb., bare (ground) [cf. Ka. baṭṭa bare]
baṭṭel, adv., outside
baṭḍil, sb., betrothal
badra (S.), sb., Ougeinia dalbergioides
banḍa¹ (S.), sb., short knife carried by Gonds
banḍa², bandâṭ (S.), adj., tailless [Ha. bandâ]
banḍâva, sb., brass vessel
badk- (S.), vb., to live [Ka. bardunku, baduku, Te. bratuku to live]
bama kurḍa, sb., Amorphophallus paniculatus
bamur, sb., Acacia arabica [Ha. bambur]
bayal, f. bayat, sb., lunatic [Ha. bâihâ]
bayragi, sb., religious mendicant
baraka (S.), sb., rheum of eye
barey, sb., rope
baraś pl. baral, baracil, sb., bullock
bariwa, sb., stick [Ka. bâdige stick, staff, Te. bâdiya, Kuvi bâdiya id.]
barîya, sb., carpenter
baraḍ pl. bârdel, sb., bamboo door
bâk¹, bâkar, sb., gum of tree [cf. Ka. bânke gum, Te. bânka, Kol. K. bâjka, Naik. bakkâ id.]
bâk², sb., loan, b° endr., to borrow
bâkra, sb., room [Ha. bâkhra]
bâg, sb., part portion
bâg-, vb., (village) to be deserted
bâc-, vb. intr., to save
bâca, bâca bital, sb., sister’s son [Ha. bâcâ]
bâcal, sb., daughter’s husband
bâci, sb., son’s wife
bâṭ, sb., ‘maidan’
bâṭa¹, sb., share [Ha. bâṭa]
bâṭa², sb., armlet [Ha. bâhâṭa]
bâti, sb., wick
bâdom, sb., the month bhadra
bâdor, sb., sky
bâna, sb., spot
bâni, sb., sort, kind [Ha. bâni]
bâpur, sb., epilepsy [Ha. bâphur]
bâbu, sb., gentleman, sir
bâm pl. ‘ul, sb., snake [Ta. Ma. pâmpu, Ka. pâvu, Te. pâm, Kol. pâm id.]
bây, sb., mother’s mother; term of respectful address to woman
bára, nm., twelve
bâri, sb., upper ear-ring [Ha. bârî]
bâla¹, sb., spear [Ha. báhâla]
bâla (S.), sb., spider
bâv, sb., price
bâvki, sb., wild cat [Ka. bâvuga tom cat, Kui bâoli wild cat]
bikri, sb., sale
bicayp-, bicayt-, vb., to rest
bicarp-, bicart-, vb., to recognize
bijâ mevri, sb., mongoose
bîtâ (S.), sb., blunt wooden arrow
bidrul, S. bidul, sb., pl., fried rice
bidur küki, sb., kind of mushroom
bitta pl. bittul, sb., span, bittek, one span
biti, sb., (brick) wall
biman vil (S.), rainbow
bimca, bimeen vil, sb., rainbow
bîrûc (S.), sb., moss
bihrub, sb., scum or film which forms on the surface of 'pēj'
birk-, vb., to be startled
birj- (S.), vb., to be slippery
biley, sb., cat
bilj-, vb., to fall on the back
bilja, adv., lying on the back
biljip-, biljirt-, vb. cs., to make to fall on the back
bijo-, vb., to melt
bitram, adv., inside
bīr-, vb., to dissolve
bīra, sb., Luffa [Ta. pīr, pīrkkū Luffa acutangula, Ma. pīra, Ka. hīre, Tu. pūrē, Te. Kol. bīra id.]
bīr-, vb., come together, join
bīra, sb., betel leaf
bīla, sb., halter
bukka, sb., cheek [Ta. bucka hollow of mouth, bugga cheek, Ka. buggi, Kuvi bugga id.; cf. Te. pukkili inside of the cheek, Kol. Naik. pukli cheek, Kui bākūli fat-faced with cheeks puffed out, pūkul round faced, plump]
burkip-, burkit- (S.), vb., (bullock) to bellow
bucci, sb., small pot [Ha. būcī]
bujom, sb., upper arm, shoulder; cow’s hump
budda, sb., genitals [Ka. buddha a swollen testicle, Te. buddha id., Kol. buddha genitals]
budvar ciric, sb., Wednesday
bupra, sb., elbow
bunkal, sb., a fight, brawl
burondi, sb., large kind of biting insect
burka, sb., gourd [Go. purka, Kol. Naik. burra id.; cf. Ka. burāde etc. id.]
burj-, vb., to go mouldy
burja, sb., mould
burda, sb., rubbish heap
burḍayp-, burḍayt-, vb., to cover up
burḍa (S.), sb., mud [Ka. burude, Te. burada mud, mire]
burr-, vb., to kiss [Go. būrrānā to kiss]
burri, sb., bamboo spoon, ladle
burru (S.), sb., kiss
burul-, vb. intr., to scatter
bulk-, vb., to get lost; forget [Ha. bhulk-]
bulka, sb., knot of tree
bulkayp-, bulkayt-, vb., to lose, forget
buca, sb., chaff [Ha. bhūsa]
bunj-, vb., to enjoy
būgul, sb. pl., hair, feathers, down [cf. Ma. pūḍa wool, fine hair, down]
būti, sb., wages [Ha. bhūti]
būru (S.), sb., silk cotton tree [Ka. būruga, Te. būruga, būruga id.]
būr-, vb., to sink
būra, n. sing. būrat, adj., old
būla, sb., bone [Go. D. būlā id.]
be, emphatic particle
bekkor (S.), sb., kind of tree
benja, sb., frog
benja, sb., Hibiscus esculentus [Ha. bhō]
beranka (S.), sb., goose
berek, sb., year (used with num. from 6 up)
berkek, adj., hard [Ha. barkas]
berguṭṭa min, sb., kind of fish [ber- big + guṭṭa pool]
berto, adj., big [Ta. Ma. peru big etc.]
berto vanda, sb., index finger
berpela, adv., forcibly [Ha. bar- pēla]
bela key (S.), sb., palm
bele, emphatic particle; indeed, also
bella, sb., spleen
bět-, vb., to meet, find
bēmar, sb., illness
bēl, sb., 'bel', Aegle marmelos
bokka, sb., (big) intestine, large stomach of ruminants
bokra, sb., he-goat
bog pl. boggil, sb., charcoal [Te. boggu, Kol. K. bogg charcoal],
bogum pl. bogmul (S.), sb charcoal
bocca, sb., eye-brow (bomma bocca) [Ka. boccu wool, fine hair, down]
bot, sb., drop [Te. botṭu drop, Kol. bọṭa id.]
botṭi (S.), sb., dwarf
bōd, sb., navel [Te. bōḍu navel; cf. Kur. bōṭi id.]
bodorka pl. bodorkel, sb., bubble
boddha (S.), sb., edible fungus found on Sal tree
boddā, sb., kind of fish, Ha. kōtri
bodra pl. bodrel, sb., bubble
botta, sb., hole [Te. bottā hole; cf. Ma. pottu etc.]
bodel, sb., Flame of the forest, Butea frondosa
bodgid, sb., short loin cloth, Ha. kōpṇī
bobna, bobnat (nt. sing.), adj., blunt
bobral, adj., toothless
bomma, sb., eye [Kol. bomma eyeball]
bor-, vb., to make up loss [Ha. bkar-]
boreyayp-, boreyayt-, vb., to reassure
bork-, vb. (blister) to form
borli, sb., scrub jungle
bor, sb., banyan [Ha. bar]
borka pl. *kūl, sb., cook
bord-, pord-, vb., to crouch
bol, sb., joint of bamboo, knuckle ( wandet bōl), knot
bōja, sb., load
bōdra, sb., scrub jungle, Ha. cēṇra
bōyīd pl. bōyil, sb., Muria [Te. bōya, bōyādu savage, barbarian, forest dweller, bōya palanquin-bearer, bōyādu man of cow keepers or shepherds caste]
bōra, sb., dove [Kol. K. bōri dove]
bōri, sb., small coin
makka (S.), sb., buttock [Te. makka either side of the part of the body above the hip]
makra, sb., spider
mangalvar cīric, sb., Tuesday
mac-, vb., to rub head with earth [Brah. macching to wash the head]
mājīl, manjil, maṇil, sb., peacock [Ta. maṇīlai, maṇil peacock, Ma. maṇīl, Tu. maiyī id.]
maṇ, maṇi, sb., mist [Ta. maṇcu dew, mist, Ma. maṇīū, Ka. maṇju, Te. muncu, Kol. K. munc, Kuvi maṇṣu id.]
maṇja, sb., man
maṇja maṇjī, maṇjā mal, sb., midnight
maṇji purti, sb., middle world, earth (as opposed to the heaven and the under-world)
maṇīa (S.), sb., man
maṭṭa pl. maṭtel (S.), sb., toe-ring [Te. maṭṭiya, maṭte, mette toering, Naik. maṭte id.]
maṭṭi, adv., at the moment of (ceni maṭṭi tapped)
maṭśel pl. maṭśecil, sb., knee [cf. Ka. Tu. maṇḍi knee, Kui mendā id.]
maḍ-, maṭ-, vb., to sleep [Kol. maḍī id.; cf. Ka. maḍi to die]
maḍi pl. maḍil, sb., large axe for splitting wood [Ta. Ma. maṇr axe, Tu. maṇḍu, Go. mars id.]
mađi kuṭtel, sb., kneeling position

maḏkip-, maḏkit-, vb. tr., to fold; to roll up [Ta. maṭakku to be folded, maṭakkku to fold, Ma. Maṭavnu, maṭakkku, Ka. maḏisu etc., Tu. maḏipuni, Te. maḏāgu to be folded, maḏācu to fold]

manḍayn-, manḍayn-, vb., to put [Ha. mand-]

manḍil-, vb., to hover [Ha. manḍr-]

matvar pl. ʾkul, sb. drunkard

madi- (S.), vb., to fade

man, sb., sand [Ta. Ma. Ka. maŋ earth, sail, maŋal gravel, Te. manmu earth, soil]

manayn-, manayn-, vb., to persuade

manom, sb., cultivated field in jungle or upland [Te. man nemu highland, upland]

manda, sb., herd, flock; company, association [Ka. mande flock, herd, Te. manda id.]

mandamāla (S.), kind of root

mama, sb., milk (children’s word)

maya, sb., love [Ha. māya]

mayañ ṭūnda (S.), sb., kind of creeper, Ha. amarbel

mayid pl. mayil, sb., husband

mayil kel, sb., whetstone

mayur, sb., duckweed [cf. Ta. mai blackness, dirt, Ka. Te. mäsı dirt, impurity]

maykip-, maykit- (S.), vb., to rub

mayter, sb., sweeper

mayp-, mayt-, vb., to sharpen [cf. Ka. mase to rub, grind, sharpen, Tu. maseyuni to whet, sharpen, Kol. Naik. may-, Go. masīṭāna, Go. A. mesejana id.]

mar², sb., kind of tree, Ha. maygi

mari, adv., again [Te. mari, mari, Naik. mari id.]

markaḍa, adv., in the way

markip-, markit- (S.), vb., to chew the cud

marji, sb., shame

mardayp-, mardayt-, vb., to rub

mar netta, sb., kind of animal, Ha. molva müsa

marmung pl. ʾul (S.), sb., ribs

marp-, mart-, vb., to lighten (vāni marupmo) [Te. meraya to shine, merapu glitter; lightning, Kuvi merpu light- ning merm² to lighten, Kol. Naik. meryp to lighten]

mavyok pirāḍ, adv., year before last

maray, manḍay, sb., annual religious festival [Ha. manday]

malang pl. ʾul, sb., forest

malk- (S.), vb., (light) to flash

maigur, sb., cloud [cf. Kol. morgar]

māg, sb., the month Māγha

māj-, vb., to rub

māj, sb., head man

māji, mājäl (m.), mājat (n.), adj., black

mād-, vb., to assemble [Ha. mand-]

māda¹, sb., cemetery (cāŋkul māda)

māda², sb., weed; stalk

māndi porra, sb., Mimosas pudica

māta, sb., small-pox [Ha. māta]

māda, sb., stomach abscess

mān-, vb., to obey

mānter, adv., but [Ha. māntar]

māma, sb., mother’s brother; wife’s father

māma bital, mother’s brother

māmi, sb., mother’s brother’s wife
māy-, vb., to get lost, disappear  
[Ta. Ma. Ka. māy to hide, vanish, disappear]

māyonād bām, sb., python  
[Ta. mācvaam python, Go. māsul id.]

māydi, sb., kind of grass
māydi kūki, sb., kind of mushroom

māyip-, māyipit-, vb., to lose
mār- (S.), vb., to pull faces

mārlong pl. 6ul, sb., rib
māl pl. mācil, sb., daughter;  
girl [a contracted form; cf.  
Ta. makal etc.]

māl, sb., property
māli, sb., gardener
māva, sb., harrow

miṭaka (S.), sb., grasshopper  
[Ka. miṭīce, miṭite grasshop-  
er, Te. miṭuta, Tu. moyte,  
Kol. miṭe id.; cf. Skt. maṭacī]

miṭkip-, miṭkit- (S.), vb., to flick
miṭṭ-, vb., to flick with finger  
[Ta. Ma. miṭṭu to tap, fillip, Ma.  
miṭikkā id., Ka. miḍi, miṭu,  
Te. miṭu id.]

miḍ-, miṭṭ-, vb., to cease
miḍkip-, miḍkit- (S.), vb., to  
blink the eyes

minḍcub pl. 6ul, sb., fishing hook  
[Go. makchum fish-hook]

minnal, sb., spark  
[Ta. minnu to flash, glitter, minnal glitter-  
ing; lightening, miṃnimi fire-  
fly, Ma. minmuka to flash,  
shine, Ka. mincu, minugu, etc.  
to flash, glitter, Te. minuku  
flash, ray of light]

mirk- (S.), vb., rice grains to  
develop

mīrp-, mīrt- (S.), vb., to shout  
back when called

mikkip-, milkit-, vb. cs., to over-  
turn

mīṅg-, vb. intr., to be over-  
turned [Kui mīnga to be turned over, mīpka to turn  
over, turn upside down; cf.  
(with different suffix) Ta.  
mīlir turn over, be upset]

mi-, mīn-, vb., to bathe  
[Ka. mī to bathe, Tu. mīpini, Go.  
mīhitāna to wash somebody  
else’s body, Kui mīna to bathe  
one’self, mīpā to bathe an-  
other]

mic-, vb., to join with

mīḍi pl. 6ul, sb., black gram,  
Phaseolus radiatus [cf. Te.  
minumu black gram]

mīnī pl. mīnul (st. mīn-), sb.,  
fish  
mīnu, Go. mīn, Kui mīnu fish;  
 cf. Skt. mīna (lw. < Dr.)]

miri, sb., pepper

mukiyaal, sb., headman

muṅga, sb., Moringa pterygo-  
sperma

muṅγram pl. 6ul (S.), sb., nose-  
ring [Te. muṅgara a nose-ring]

muc (S.), sb., a kind of grass

mucic, sb., 3 days

mucur (S.), sb., Dillenia aurea

muccer, sb., 3 pairs of bullocks

muck-, vb., to smile

mucca, sb., covering of the snail’s  
shell

muṅir, sb., eaves  
[Te. muṅjūru  
eaves]

muṅcaḍ dinom, mò dīna, sb.,  
rainy season [Te. musuru a  
constant or continuous rain]

muṅjur, sb., mucus of nose  
[cf.  
Kui músi, Kur. musū id.]

muṭus, sb., lower back

muṭka, sb., blow with fist  
[Ha.  
muṭka]

muṭṭ-, vb., to hammer  
muṭṭu to batter, hit against,  
Ka. Te. muṭṭu id.]
muṭṭi, sb., handle; handful; muṭṭik, one handful
muṭṭa, sb., hammer [Ha. muḥla]
muḍ-, vb., to stoop, bend; to bow [cf. Ta. muṭḍāku to bend, Ka. muḍḍu id.; Te. muḍḍa a fold, Go. muḍi id.]
muḍip-, muḍit-, vb., cs., to make to stoop or bend
muḍukud, sb., back of anything [cf. Ta. Ma. mutuku, Go. muṛchul back]
munḍa, sb., tank [Ha.]
mundi, adj., short
mutta, sb.
muttaκ pl. 2er, sb., old man [cf. Ta. Ma. mutu old, Ka. muku, mutu, Ta. Te. mudd id., Te. mutta an old person, Brah. mutkun old]
muna vanda, sb., forefinger
mundel, adv., in front before
mund kekol, sb., front part of the ear
munni, adv., before [cf. Ta. muni etc.]
munnited, sb., first, the one in front
mupoṭ, adv., three times
muppokal, sb., three years
muy, num., three years
muy pl. 3kun, sb., monkey [Ta. muku black-faced monkey, Ka. musu, Tu. mujju, Go. mūnį, Kol. Naik. mūy, Kui mūsu, Kuvi mūhu id.]
muy-, vb., to cover oneself [Ta. muccu, mūy to cover, Ka. muccu, Tu. muccuni, Te. mīyu, Naik. mūy, Go. muc- id., Kur. mūccnā to close, shut (a door)]
muyal, num., three (fem.), three women
muydur, sb., lip, snout of pig [cf. Ka. musuq snout, muzzle, Kui mudra, munduri id.]
muypip-, muypit-, vb. cs., to cover
mur-, vb., to growl (tiger), to hoot (owl) [cf. Tu. murlal to make a sound, Ka. mure, Te. morayu etc.]
mur, murr, sb., dirt [Te. muriki dirt, filth, Kol. K. murr id.]
mura, muraḍ, adj., rotten [cf. Te. murgu to become putrid, rotten
mura kurḍa, sb., radish
murit, sb., form, image
muriay-, muriayt-, vb., to begin
murip-, murit-, vb., to snore
murum, sb., gravel; pimple [Ha. murum gravel]
muronā-, vb., to be hungry
murg-, vb., to be bent [cf. Ta. muri to bend; sb. a bend]
murgal, sb., hunchback
murtal pl. murtacil, sb., old woman [Kol. murtal, Naik. murtal, Go. D. murtar
murda, mūṛda, sb., corpse
murdel el, sb., kind of rat called in Ha. ghūs mūsa
murmura er-, vb., to be sad, upset
murraṭ, adj., rotten
mur-, vb. intr., to ripen after being plucked [Ma. murykka to grow ripe, mature, Go. mūṇā, to ripen, grow old]
mūrkip-, mūrkit-, vb. cs., to ripen off
murkub, sb., sweat
murtip-, mūṛtit-, vb. cs., to cause to lie flat on the face; to turn upside down
mūrdir, vb., to lie flat on the face
mūrdil, adv., prone
mulka būla, sb., backbone [Kol. K. mülke waist, Brahm. mukh waist, loins]
mulg- (S. muli-), vb., to dive, to be immersed [Ta. Ma. муruku to be immersed, Ka. муругу, муругу, Tu. mūrūni, Te. muṅgu, Go. mūrungāṇa, Kol. Naik. mung-, Kui munja, Kur. mukhanā id.]
mūrga (S.), sb., horse radish tree [Ta. mūrūkai, Ma. mūrīṅa, Te. mūnaga id. ; cf. Skt. muryūni]
mūlβa, sb., backbone [Te. mola waist]
muvāḍ pl. muvācil, sb., nose [Naik. munggar, Kol. mungad ; cf. Ta. Ma. mukku, Ka. mūgū, Te. mukku nose]
mūṅ-, vb., to sniff; to smell [Ka. mūsu to smell, sniff, Go. muskāṇa, Kui mūnja id.]
mūṅk- (S.), vb., to smell; to sniff
mūṭa 1, sb., brim [Ha. mūṭa]
mūṭa 2, sb., leaf basket for storing ḍhān [Te. mūṭai sack, bundle; receptacle for storing grain, mūṭai bundle, Ka. mūṭe, Te. mūṭa bundle, pack, Ka. mōḍe straw bundle containing grain]
mūṭi (S.), sb., Nux vomica [Ka. muṣṭi Strychnos nux vomica, Te. muṣṭi, musūṭī id.]
mūḍa, sb., bamboo fish basket
mūḍa, sb., hare [Ta. Ma. mūyaḥ hare, Ka. mola, Tu. muqery, Go. molô, Kol. mīṭe, Kui mṛādu, Kur. muṭā, Brahm. muṛū id.]
mūṇi, sb., tip, point [cf. Ta. mūgai, Ma. muna, Ka. mone, Te. mōṇi, mone tip, point]
mūndu, mūnduk, mūḍu, mūdūk, num., three [Ta. mūrū, Ka. mūru, Te. mūḍu, etc.]
mūrā (S.), sb., cubit [Te. Kol. mūrā cubit; Kui mūru, mūru id.; Ta. mūram, Ka. mōra; Tu. mōrāṅgē id.]
mūlā (S.), sb., corner [Ta. mūlai corner, angle, Ma. mūla, Ka. mūle, Te. Kol. mūla id.]
mūva pl. mūvel, sb., dancing bell [Te. mūvaa, mūva, māga, Kol. Naik. mūnge id.]
mūvīr, num., three (m.), three men
mēng-, vb., to forget [Go. maren-gāṇa to forget, Kui mṛāṅga to be lost; cf. Ta. māra to forget, etc.]
meḍi-, vb., to hover (see manḍi-)
mettaḍ, sb., arrow with blunt head for killing small birds
med-, vb., to flash (tiger's eye etc.)
mēdi, sb., mango [cf. Ta. Ma. Ka. mā mango, Te. mā (mīḍi), Go. marka, Kui maha; phonetic details not clear]
mēdi koyla, sb., kind of grain
medek, sb., brain [cf. Ka. miḍu brain, Te. medaḍu, Go. maddur (Go. A. medur), Kol. mitik (Kol. K. mitk), Kur. meddo, neddo, Malt. medo id.]
men-, mend- (mēd-), mett-, vb., to be, to stay [Ta. māṇṇu remain, stay, Te. manu live, exist, Go. mandāṇa to remain, Kui manba to be, exist]
mendīr, mēdīr, sb., kind of bee [Kol. K. mendare, Naik. mendhar, mendhara id.]
meýkip-, meýkit-, vb., to rub
meyna, sb., bird known as mayna
mer¹-, vb., to rub (oneself)
mer²-, vb., to learn
meram, sb., grass, grass-land; open forest [cf. Go. A. marma
rough vegetation burnt when land is cleared]
meri pl. merkul (st. mer-), sb.,
Tu. mara, Te. mrānu, mrāku,
mānu, māku id., Go. marā
(Go. A. mara), Kol. Naik. māk,
Kui mrāhu, Kur. manā id.]
meriya (S.), sb., grandchild
merun(g) pl. merygul, sb., rib of
leaf
merud pl. merdul, sb., medicine,
remedy [Ta. maruntu medi-
cine, Ma. marunnu, Ka. mardu,
maddu, Tu. mardu, Te. mandu,
Kol. Naik. mand, Go. A. mat,
Kur. mandar id.]
merkubi pl. merkubul (st. mer-
kub), sb., cucumber [Go. wek-
kum cucumber]
mercip¹-, mercit-, vb. cs. of mer-²,
to teach
mercip²-, mercit- (S.), vb. cs. of
mer¹-, to rub another with
hand
merdengi (st. merdengg-), sb.,
Terminalia tormentosa [Ta.
marutu, marutam, Terminalia
arjuna, Ma. marutu, Ka. matti
Terminalia tormentosa, Te.
madī, Go. mardi, Kol. K. Naik.
madgi, Kui mardi id.]
merpip-, merpit- , vb., to rub
merva, sb., grandchild [Kol.
Naik. marge grandchild]
meλu, sb., section of ploughed
land, Ha. mēya
melk-, vb., to lighten
mell-, vb., to return [Go. mallāna
to return; cf. Te. maralu,
mallu id.]
mutal, beginning; base, bottom; trunk of tree, Ka. Te. modalu id., Naik. modhal trunk of tree

mona (S.), sb., tip, point [Ka. mone, Te. mone]
mora, sb., debt

mork-, vb., to salute respectfully [Ka. morgu, mokku to bow, Te. mokku to greet respectfully, Naik. mokk- to bow down in reverence]
molla, sb., price

móca, sb., crocodile [cf. Ta. mutalaí, Ma. mutala, Ka. mosaże, Tu. mudalì, Te. mosalì]
móri, sb., leaf pipe
mòv-, vb., to knead (flour)
ran ban, sb., disorder
rampa (S.), sb., mattock
rāca, sb., quarter of a village
rāta pl. rāfet, sb., kind of small grain
rādi, sb., widow
rān, sb., forest [Ha. rān]
rāba, sb., cooked vegetable
rāv, sb., evil spirits of mountain [Ha. rās]
ricayp-, ricayt-, vb. cs., to make angry
rimma, sb., lime, lemon
ric, sb., anger [Ha. rīs]
rungal (S.), sb., sling
runḍayp-, runḍayt-, vb., to go round visiting [Ha. runḍ-]
rupeya pl. rupeyel, sb., rupee
rāji, sb., weeping
rūp, sb., silver
rekka (S.), sb., wing [lw. < Te. rekkā id.]
rekta, sb., line [Ha.]
reg rega, adj., red
remtal, adj., short of stature
reyt, sb., peasantry
rēga, sb., Zizyphus jujuba [Te. rēgu Zizyphus jujuba, Go. rēnga, Kol. K. rēnga id.]

rēda, sb., shrimp [cf. Kuvi rēja shrimp]
rojje, adv., always
robi, sb., cholera
rōṭ, adj., thick, fat, stout
rōn, sb., weeping
lakimvar ciric, sb., Thursday
laman, sb., one belonging to the Banjara tribe

lamti, sb., halter [Ha.]
lay, emph. pt. added to verbal adverbs
lārey, sb., fight, battle
lāj, sb., shame
lāti, adj., tall; long [Go D. lātī]
lādi, sb., the month of Ḷyaiṣṭha
lāpi, adj., far
lāyci, sb., cardamom
lāl bām, sb., rainbow
lāv, sb., strength [Go. D. lāv]
likliki, adv., onomat. of hearty laughter
liṭi, sb., soap nut tree
liṭi, sb., kind of small bird
liṃ, sb., Azadirachta indica
lullu, sb., young animal [Ha.]
legr-, vb., to rub
lepra, adj., with ears cropped
lebri (S.), sb., lip
leīri, sb., heel [Ha.]
lokārli, sb., fox
londa, sb., calf muscle
lōra (kel), sb., stone for pounding
lōva, sb., iron
vakp-, vakt-, vb. intr., to boil [cf. Go. wakachāna to boil]
vakpip-, vakpit-, vb. tr., to boil
vānga-, vb., to be bent [Ta. vāńku to bend; Te. vāngu, Kuvi vang-, Naik. vang- id.]
vangip-, vangit-, vb. tr., to bend
vaña kōla (S.), sb., snake called in Ha. supli
vañal, f. vañat, sb., barren [Ka.
baṅjaru waste land, banje barren, Tu. banjava sterile, barren, banje a barren woman, Te. vanja, Kol. vānuṭi, Naik. vānjoṭi, Kui vānji barren, sterile, vanjuri a barren woman; cf. Skt. vandhyā, Pk. vaṇjhā

vaṭa, adj., unmarried

vaṭṭ-, vb., to lift one end, to prize open

vaṭṭa, sb., kind of trap, Ha. arpa

vaḍḍe, sb., kind of magician called in Ha. āde

vat pl. ṣul, sb., finger ring

vatgel (S.), sb., calf of leg

vadek, adv., at the time of

vagel pl. vangecil, sb., calf of leg [cf. Ma. vaṇa calf of leg]

vanda pl. vandel, sb., finger [Kol. Naik. vende finger; cf. Go. warenj, wirij, Kui vanju, Kuvi vantsu; Ta. viral, Ka. beral, Te. vrelu]

vaysāk, sb., the mouth vaiśākha

varc-, vb., to scratch

vali, valli, sb., wind, air [Ta. vaḷi wind, Go. vaḷi, Kui viḷu, viḷi id.]

valip-, valit-, vb., to expel, drive away [cf. Te. velucu to drive, send out]

valkip-, valkit- (S.), vb., to chase

valji-, vb., knife to have cutting edge

vagur, sb., bat

vācoma, sb., horizontal beam across roof [Go. D. vāsa, Kol. K. vāca beam]

vān-, vb., to make (pots) [Ka. bān-, Te. vānu to make (as pots)]

vāḍ-, vb., to shrivel [Ta. Ma. vāḍu to wither, Ka. bāḍu, Te. vāḍu id.]

vāḍ pl. ưul, sb., edge; sharp edge; sharpness [Te. vaḍi sharp, sharpness]

vāḍa, sb., stripes on tiger

vāṇi (st. vārṇi), sb., rain [Ta. vāṇ sky; rain, vāṇam id., Ma. vān, vānam sky, Ka. bān, bāna, sky, Tu. bāṇa id., Te. vāna rain, Kol. Naik. vāna id.]

vāp-, vāṭ-, vb., to swell [Ta. Ma. vāy, Ka. bāyu etc.]

vāy pl. ưul (S.), sb., mouth of pot [Ta. Ma. vāy mouth; opening of a sack etc., Ka. bāy, Tu. bāyi, Te. vāy id. Kur. bai mouth; aperture of vessel, Brah. bā mouth]


vār pl. ưul, sb., root; hanging root of banyan [Ta. Ma. vēr root, Ka. bēr, Te. tēru, Kol. Naik. vēr id.]

vār java, sb., water in which rice has been boiled [cf. Ta. Ma. vār to flow, to pour, Ka. bār, Te. tār]

vārp-, vāṛt-, vb., to strain [Kui vātpaka to pour out; cf. vār]

vāl, adv., outside [Naik. vākal outside]

vāl-, vb., to pare off with knife [Ma. vāluka to scratch, slice, Kui vālva to pare]

vāl, sb., menses

vālaki, adv., quickly; early

vijkel vāŋkel (S.), adv., crookedly, zigzag

vīcār, sb., idea; thought

vīcīr toled, sb., youngest brother, vīcīr gurīyal, id.

vit-, vb., to sow [Tu. vittu to sow; sb. seed, vītai to sow; sb. seed, Ma. vittu seed, vītekka to
sow, Ka. bittu to sow; sb. seed, bede sowing, a seed, Tu. bitty seed, bittum, Te. vittu to sow; sb. seed, vitanamu seed, Go. viitānā to sow, Kol. Naik. viit- id.]

vittid pl. ćil, sb., seed

vidrup-, vidrut- (S.), vb., cock to flap wings when crowing

virkip-, virkit-, vb. cs., to loosen

virng-, vb. init., to be loosened [Kui virngā to be loosened, disintegrated, etc., cs. vripka; cf. Ta. Ma. viri to be loosened etc., Ka. biri, Tu. biriyuni, Te. viriyu id.]

virc-, vb., to thrash [Go. wissānā to thrash, Kui viipā id.]

vircil tuppa, sb., 'khas' grass

virŋga, sb., chin

vil, adj., white [Ta. vel white, bright, viṅku light etc., Ka. biṣi whiteness etc., Te. velidā white, velgu to shine; sb. light, Kol. K. velun light, Go, A. virci id., Kur. bi light etc.]

vil pl. ćuk, sb., bow [Ta. Ma. vil bow, Ka. bi, Tu. biru, Te. vilu, vilu, Kui vi, vilu, Brah. bi]

vilid, sb., light

vilg-, vilil- (S.), to be white

vil kokkal, sb., egret

vilom, sb., night

vīla, sb., kind of tree, Ha. pōr

vir-, vb., to sell [Kol. Naik. vir- to sell]

veṅuk, sb., Pterocarpus marsupium [cf. Ta. veṅkai id.]

veṭṭi, sb., paddy straw rope

vendra (normally pl. vendrel), sb., hair (on head and body) [Te. vendraka hair]

veti-, vetit-, vb. tr., to dry

vet- (NE. vēṭ-), vb., to dry up, wither [Ta. Ma. vēṛu, Ka. battu, Te. vaṭṭu, Go. wattānā, Kur. baṭṭānā to dry up]

vededi (S.), adj., alone [Go. warrōl alone, nt. warrai, war adv. solely; cf. Ta. veṛu etc.]

vedp-, vedt-, vb., to fry

vedri pl. vedrul, sb., bamboo [Ta. vērī, vērāmar bamboo, Ka. bidir, bidurī, Tu. bēdury, Te. vedurū, Go. waddur, Kol. vedur id.; Kur. bassar]


vend-, (NE. vend-), vb., to cook

vey, sb., boiled rice [Kui vēha cooked rice]

vey- (S.), vb., (boiled rice) to be cooked [Go. wēnā to be cooked, Kui vēva, Brah. bising id.]

veyūta, sb., sparrow

veyput-, veypit- (S.), vb. tr., to cook boiled rice


verub pl. verbal (NE. velub), sb., wing; fin (fish)

vered, sb., flood [Te. varada flood]

veroṭ, sb., kind of flute

verci (usually pl. vercil), sb., rice

vercikar, sb., year

verta, sb., thong

vervel, sb., ghost tree

vervel el, sb., kind of rat, Ha. karaṭ mūsa

verka, sb., wish; pleasure [cf. Te. vēḍuka pleasure; desire]

vel-, vb., to melt; to disintegrate
vel pl. ṣkul, sb., doorway, gateway
vela key, sb., right hand [Ta. valāṇ kai right hand etc.]
vell-, velit-, vb. cs., to cause to melt.
vellip-, velkit-, vb. tr., to spread, expand
velng-, vb. intr., to spread (sore etc.)
vellngur, sb., Celastrus paniculata
vēn-, vb., to thatch [Ta. vēy to thatch, Tu. bēpun, Go. vēsāṇā, Kol. vēn-, Naik. vēnj-, Kui vēga to thatch, viā, viōri a thatch, grass used in thatching]
vēta, adv., separate [cf. Ta. vēru, Ka. beru etc. separate, different]
vēdi, adj., lake warm [Kol. vēndī hot]
vēdī (NE. vēdiḍ), sb., god [cf. Ta. vēntu, vēntay, king]
vēdīd pū (S.), sb., Nerium odorum
vēdom dēca, sb., plains country (as opposed to hilly country)
vēp-, vēt-, vb., to be warm
vēpip-, vēpit-, vb. cs., to make to dawn
vēra, sb., kuṣa grass
vēl-, vb., to fly; to jump
vēlpip-, vēlpit-, vb. cs., to make to fly, to teach to fly
vēv- (S. vēy-), vb., to dawn [Te. vēgu to dawn, Kol. Naik vēg-, Kui vēga, Kuvi vēna]'
sanḍ, sb., bull
sor, sb., agreement; sor er-, to agree [Ha.]

ABBREVIATIONS
