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The Parji Language
A Dravidian Language of Bastar



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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 Bhatti. The first of these is given by Glasfurd¹ in his useful and informative work on Bastar. The author enumerates 23 tribes and castes in the state, including Hulba, Bhuttra, 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, Bhuttras, or Hulbas. 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 Bhatra dialect as the two subdivisions of Hulbi. On the other hand in the short vocabulary furnished by him he uses Bluttree 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 (*oind*), daughter—maul (*māl*), mother—yan (*iya*), father—thata (*tāta*), buffalo—cher (*cir*), cow—goe (*gāy*), bullock—budda (*baṭav*), cock—addud (—), hen—dudda (*daḍḍa*), tiger—doo (*ḍū*), horse—goorum (*gurrol*), elephant—yanoo (*ēnu*), dog—netta (*netta*), cat—be-larr (*biley*), rice—perkool (*perkul*), gram—cenna (*cenayya*), who are you?—impid-deer nantoom (*in pidir nāto*), sit down—oond (*und*), come—vare (*ver*), go—sane ba

¹ *Papers Relating to the Dependency of Bustar*, by Capt. Glasfurd, 1803.

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(*cen be*), sleep—muddee me-dam (*maḍi mēdam*), tree—mareng (*meri*), give me food—undo mochce tin-dam (*andomo, cī tindam*), water—neve (*nīr*), fire—kitch (*kie*), earth—ninded (*nendil*), sky—badoor (*bādor*), wind—wulle verunta (*vali verma*), sun—pokal (*pōkal*), moon—nel-lin (*neliñ*), rain—van-nee (*vāni*), river—saratheer mootā (—), well—koova (*juva*), dance—yandoor-ana (*ēndurano*), cloth—gaunda (*ganḍa*), tongue—navand (*nevāḍ*), head—tel-loo (*tel*), nose—moo-wand (*muwāḍ*), ear—ka-code (*kekol*), pig—pen-doo (*pend*), mouth—sond (*conḍ*), leg—kaloo (*kēl*), arm—kai (*key*), belly—protta (*poṭṭa*), waist—kitta goon-na (*kiṭa guṇa*), back—poth (*pot*), hair—cho-ah (—), straw—verche-phulacha (*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—neta, earth—nindil, father—tata, fire—kich, hair—choa, head—talū, 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 Purja tribe is mentioned in the "Report of the Ethnological Committee on the Aboriginal tribes brought to the Jubbalpore Exhibition of 1866-67" (Nagpore, 1868), but the confusion between the Bhatti 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. *cind*), 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 Kōyas or Kōyis who speak Kōya, 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 :—

Water—nīru, house—ollen, hill—konding, river—kolāb (n.pr.), gedda—siluva, tree—merku, father—tāta, mother—iyyā, son—chindu, daughter—mālu, dog—netta, cow—gāi, bull—badāo, goat—mēva, crow—kākal, elephant, ēnu, milk—pēlu, paddy—vērchil, rice—perukul, ragi—rātel, hand—khēyu, stomach—paṭṭa, nose—mūṇḍ, ear—kēkōsil, head—tel, one—okut, two—urdu, three—mūṇḍuk, four—nāluk, five—chēnduk.

A few specimen sentences are given : There are four houses in my village : ē polubti nāluva alle mendāl, I have two wives—ānu urdu ayarchilānu mendāl, to-morrow I will go to the market—tōlin āṭ chendā ānu, he beat me—ōd ani chāḍitil.

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. *badk-* '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 (*verdan* 'I will come' for *verran*) 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 *prajā*, 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 *Bōyil* with which we may compare Tel. *bōya*, *bōyāḍu* '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 *Durweh 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 *Dōṛār* (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 Pöya. 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 Konda (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-Konda 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.



PARJI AREA IN BASTAR



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, p, b, y, v, r, ʃ, l, [s, h], ɳ, ñ, n, m.*

Loanwords from Halbi which contain other phonemes are normally assimilated to this pattern. For instance, *h* is dropped (*āṭ* 'market'), aspirated stops are de-aspirated (*gāva* 'wound', *dōti* 'dhoti', etc.), and *s* is represented by *c* (*cilapal* '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', *naṣher* 'coco-nut', etc.

2. The vowel system is that normally found in the Dravidian languages. A special feature of Parji is the tendency to turn Dravidian *a, ā* into *e, ē* : *tel* 'head', *peḷ* 'tooth', *keḷ* 'stone', *ver-* 'to come', *nerub* 'vein', *merud* 'medicine', *meri* 'tree', *ned-* 'to smell', *verci* 'rice' : cf. Ta. *talai*, *paḷ*, *kaḷ*, *var-*, *narampu*, *maruntu*, *maram*, *naṣ-*, Gondi *vañji* ; likewise in the case of the long vowel, *keḷ* 'leg', *peḷ* 'milk', *ēd-* 'to become cool' : cf. Ta. *kāl*, *pāl*, *ār-*, etc.

The change may also appear in loanwords from Halbi, but only apparently in the case of the short vowel : *men* 'mind', *ceṣur* 'clever', *geṇ geṇ* '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', *caviḷ* 'mortar' : (Ta. *ampu*, *pay-*, *kaṇ*, *maṇ*, 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. *vēr*, etc.), *vāṇḍa* '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', *gaḍḍom* 'beard', *kukonḍi* 'panther', *camoto* 'went rotten' (3rd s.nt.): S. *gurral*, *gaḍḍal* (pl.), *kukandī*, *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. *payet*, *payev*, *bayev*, *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: *kiccu* 'fire', *murru* 'dirt', *ḍūvu* 'tiger', *cuppu* 'salt', *ceppu* 'flesh', *pappu* 'split bamboo', *kēnu* 'field (of shifting cultivation)', *neyyu* 'oil', *kēdu* 'broth'; normal forms: *kic*, *mur*, *ḍū*, *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', *keḍub* 'knife', *polub* 'village', *kuṛub* 'pit', *merud* 'medicine', *caḍum* '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*, *keḍbul*, *kuṛbul*, *merdul*, *caḍmul*. The auxiliary vowel appears as *i* in connection with a final palatal consonant: *kerij* 'leaf umbrella', *paḍic* 'boy', *neliū* 'moon', with plurals *kerjil*, *paḍcil*, *neliūl*. Intervocally groups of three consonants are tolerated when the first is a liquid and the second a nasal: *duṛṅga* 'black bean', *kelygam* '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 *keḍubti*, *kuṛubti*, 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: *culputut*, *culputum*,

culputur. Where four consonants come together the auxiliary vowel is naturally inserted between the first two and the last two: *polbutter* 'people belonging to villages', *kuplukmed* 'he is rinsing mouth', *namrukmed* 'he is closing eyes'.

In the present tense the vowels *e, o, a* function as auxiliary vowels: *cājemed* 'he does', *cājomot* 'you do': S. *cājamod*, *cājamot*. 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: *bām* 'snake' (Te. *pāmu*, etc.), *berto* 'big' (Ta. Kan. *per-*, etc.), *burka* 'gourd' (Go. *purka*). There is occasional dialectal fluctuation between surd and sonant: *cerri*, *jerri* 'centipede', *cella*, *jella* 'branch'. In *pūda* '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 (*cūr-* 'to see': Go. Kui *sūr-*, 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', *cēndu* 'five', *cup* 'salt', *cākal* 'hunger', *cen* 'head of rice': cf. Ta. *illai*, *aintu*, *uppu*, Te. *ākali*, *ennu*. In intervocalic and final position Parji *-c-* (*-cc-*) always represents Dravidian *-cc-*; where elsewhere single *c* (*s*) appears Parji has *-y-*: *pay* 'green, fresh' (*payot*, *payov*, etc.), Ta. *pai*, *pacu*; *key* 'dark red', Ka. *kesu*; *payar-*, S. *payal* 'green gram', Kol. *pesal*; *muy* 'black-faced monkey', Ta. *mucu*, etc. Where the vowel *i* precedes, this *y* coalesces with it to produce long *ī*: *pī-* 'to live', Go. *pīs-*, *mī-* 'to bathe'. The same development is found in combination of *c* + occlusive: *puyk-* 'to pull out' < **puck-*, extension of *puc-*; *kīk-* 'to pinch', Go. *kisk-*; *pīk-* 'to crush', Go. *pisk-*; further in the loanword *cuyk-* 'to sob', Ha. *suskāto*.

6. Of the cerebral sounds Parji has given up cerebral *l*, which appears always as dental *l*: *vil* 'white', Ta. *veḷ*, etc.; *vali* 'wind', Ta. *vaḷi*, Go. *vari*; *kil* 'parrot', Ta. *kīḷi*, etc.; *ili* 'bear' Te. *elugu*, Go. *erj*; *pul*, *pulla* 'sour', Ta. *puḷi*, etc.; *tēl-* 'to float',

Ta. *tāl*, etc.; *tāl*- 'to run', Naik. *tāl*; *culp*- 'to arise', Naik. *sūl*-; *pīl*- 'to be split', Ta. *pīla*, etc.; *pōnal* 'green pigeon' Go. D. *pōnar*; likewise in feminines: *murtal* 'old woman', Naik. *murtal*, Go. D. *murtar*; *podal* 'mother-in-law', Naik. *podal*; *korol* 'bride, daughter-in-law', Naik. *koraḷ*; *iral* 'two (women)', Naik. *iral*, etc.; also the plural -*l*: *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.; *kīri* 'below', Ta. *kīr*, etc.; *ir*- 'to descend', Ta. *iri*, etc.; *kor* 'young, tender', Ta. *koru*-, etc. It is always clearly kept distinct from -*ḍ*-, which appears in such words as *noḍ*- 'to wash', Kol. *oḍ*-, Go. *nor*-; *iḍ*- 'to put', Ka. *iḍ*-, etc.; *paḍ*- 'to fall', Ka. *paḍ*-, etc.

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

When the first syllable of a word terminates in cerebral *ṭ* (*ṭṭ*) or *ḍ*, an initial dental is, by attraction, cerebralized in all three dialects, e.g. *toḍu* 'rope', *toḍ*- 'to touch' (Ka. *toḍu*), *ṭiṭṭa* '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. *teḍ*-, *tett*-.

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*: *neḍ*- 'to smell', *teḍ*- 'to be fierce (sun's rays)', *peḍ*- 'to pick up'—cf. Ta. *ter*-, Go. *ter*-, Ta. *naṛ*- 'fragrant', etc., Ta. *peṛ*-, etc.; *kēḍ*- 'to winnow': Ka. *kēṛ*-, *āḍ*- 'to become cool': Ta. *āṛu*, etc.; *nīḍ* 'ashes': Ta. Ka. *nīṛu*, *kūḍu* 'thigh', cf. Ta. *kūṛaṅku*, etc. In the same way after nasal (Ta. -*nṛ*-, Ka. -*nḍ*-, etc.) *peṇḍ* 'pig': Ta. *paṇṇi*, Ka. *pandi*, Go. *puḍḍi*; *neṇḍi* 'sunshine': Go. *eddi*, cf. Ta. *eyṇṇṛ*. The double combination (Ta. -*ṛṛ*-, etc.) appears as *n*, *t*: *putkal* 'anthill', *putta* 'inner nest of anthill': Ta. *puṛru*, Ka. *putta*, etc.; *kēti* 'winnowing fan', *nett*-, *tett*-, *pett*-, past stems of the above verbs; *utka* 'ropes of carrying yoke', cf. Ta. *uṛi*. 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: *puṭkal*, *puṭṭa*, *ṭeḍ*, *nendi*, *neḍ*, *peṇḍ*, *uṭka*, *ṣḍ*, *kēḍ*, etc.; also in others—*keḍub* 'knife', *cinḍ* 'son': NW. S. *kedub*, *cinḍ*; in the masculine singular termination of nouns, adjectives, and verbs, *toleḍ* 'brother', *berteḍ* 'big (man)', *vermeḍ* 'he comes', etc.: NW. S. *berteḍ*, *toleḍ*, *vermeḍ*. It is clear that in all these cases the original Parji sounds were alveolar *-ḍ*, *-ṭṭ*, which have been assimilated in the north-east to the cerebrals, 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. *maṛu* 'other', etc.; *payari* 'green gram', Ta. *payaru*; S. *kerub* 'knife', beside S. NW. *kedub*, NE. *keḍub*. It is possible that the *r* of the future is of this origin, since by this the *r* and *d* forms would be united (*cājḍan*, *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.; *māva*, pl. *māvel* 'dancing bells': Kol. *mānge*; *cilva* 'rivulet, brook': Go. Kol. *silka*; *toy* 'wild fig': Kui *tōga*. (2) Dialectal variation is seen in N. *merva*, S. *meriya* 'grandchild': Kol. *marge*; N. *mēva*, S. *mēya* 'she-goat': Ta. *mēka*, Kol. *mēke*; N. *vēv-*, S. *vēy-* ' (day) to dawn': Kol. *vēg-*; S. *calva* and *caliya* (in different villages): Ka. *jaluge*. 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 *paḍa*, *paḍa* '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. *guḍva*, S. *guḍiya* 'blue bull', N. *vervel*, S. *veriyel* 'a species of rodent'. In some verbal roots which originally ended in *-g* preceded 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 *-v-*, while in the extreme south it is often changed to *-i-*: S. *mulg-*, *muli-* 'to dive, be submerged' (3rd s. past m. *mulgated*, *muliyaed*): Kur. *mulg-*, etc.; S. *vilg-*, *vili-* 'to be bright white': Ta. *viḷaṅku*, etc. An original *-g-* is to be assumed where it is no longer preserved in such verbs as *iṛ-*, *iṛv-*, *iṛi* 'to descend' (: Te. *ḍigu* < **iṛgu*), *aḍ-*, *aḍi-* 'to beg' (: Te. *aḍugu*), *ol-*, *olv-*, *oli-* 'to embrace', *taṛ-*, *taṛv-*, *taṛi* 'to be hot', *tir-*, *tirv-*, *tiri-* 'to tremble', *uṛ-*, *uṛv-* 'to comb', *cal-*, *calv-* 'to chew', *koṛ-*, *koṛv-* 'to be fat'. But in *ker-*, *kerv-* 'to burn', *-v-* appears to be original: cf. Go. *karv-*.

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.

More rarely the southern dialect substitutes *-y-* for intervocalic *-d-* of the northern dialects: *pōy* 'to become wet', *ēy-* 'to arrive', *ēyir* 'hail', *poyil* 'flour', *oyir* 'marriage procession': N. *pōḍ*, *ēḍ*, *ēḍir*, *podil*, *odir*.

There is a small number of nouns in *-u* which from the evidence of the related languages have lost final *-g*: *ēnu* 'elephant', Te. *ēnugu*; *kudu* 'thigh', Kol. *kudug*; *uḍu* 'iguana', Kol. *uḍug*, *ṣoḍu* 'rope'; *piṛu-l* 'intestines', Te. *prēgu*, *kaḍu* 'soḍ', *ūlu* 'plantain'. Pj. *ceru* 'tank' is a loanword from Telugu (*ceruvu*).

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

(1) The nasal may disappear: commonly in the suffix *-ub*, e.g. *kuṛub* 'pit': Ta. *kuṛumpu*; likewise in *keḍub* 'knife', *verub* 'wing', *muṛkub* 'sweat', *kuṛub* 'leach', *uykub* 'serpent's slough', etc. The same is the case with less common dental combination: *merud* 'medicine': Ta. *maruntu*; *curud* 'a small kind of bee': Kol. *suruud*. The same loss of nasalization has taken place in the masculine termination of pronouns, adjectives, and verbs: *ōḍ* 'he': Naik. *aenud*; *tindud* 'he ate': Kol. *tindend*; *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*, *netten*, 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 *guñji*; *neliñ* 'moon': Go. *nelenj*; *paññ* 'to be satisfied (hunger)'; Go. *pany-*; *nēñ* 'to breathe'; Kui *nēñja*; *āñ* 'to swing', *ēñ* 'to awaken', *gūñ* 'to smoke', etc. Other combinations are normally preserved, but final *-g* in the combination *-ng* tends to drop off: *kuluy(g)* 'stalk of leaf', *meruy(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', *janga* 'footstep', etc., etc.

Preceded by long vowel the combination tends to be replaced by nasal vowel + consonant: *vēḍid* 'god', *ūd-* 'to blow' for *vēḍid*, *ūnd-*, etc., and this tendency appears occasionally in the case of short vowels: *nēḍil* 'earth', *mēḍad* '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 dissyllabic words: *cukka* 'star', *koppa* 'hillock', *kuppa* 'stack', *botta* 'hole', *bomma* 'eye', *poṭṭa* 'belly', *maṭṭa* 'toe-ring', *guṭṭa* 'pool', *ulli* 'garlic', *ḍokka* 'lizard', *codḍa* 'ant', *tumma* 'quail', *gaḍḍa* 'kite'; finally, or before another consonant a single will appear: *cup* 'salt', *kic* 'fire', *bog* 'charcoal' (but *kiccu*, *cuppu* if pronounced with auxiliary vowel, *bogguḷ*, pl.). Similarly, in the case of verbal roots: *kaffed* 'he tied', *pokked* '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 ciṭki* 'name of a plant' (*netta* 'dog'), *boma putra* '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): *may gel* 'whetstone' (*kel* 'stone'), *vār jāva* 'water of boiled rice', *ṭiṭṭe delkul* 'midday' ('straight heads'), *cēpal vāp* 'children (boys and babies)', *nend vāv* 'the middle of the way' (*pāv*), *pūru 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, Kannaḍa, 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', *ad* 'she, it') and in adjectives and verbs inflected in agreement with nouns and pronouns: *tāta pokked* 'father said', *iya pokoto* 'mother said', *ī manja viled mēdad* 'this man is white', *ī 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', *cīraned* 'giver', etc.), and there exists a small number of nouns terminating in the masculine suffix *-d*: *toled* 'brother', *podid* 'father-in-law', *mayid* 'husband', *gaḍid* 'cowherd'.

13. There exists also a small class of nouns containing the old feminine suffix *-aḷ* (> Pj. *al*): *podal* 'mother-in-law', *cālal* 'sister', *ayal* 'woman', *kētal* 'widow', *murtal* 'old woman', *koṛol* 'bride', *navol* 'younger brother's wife'—cf. Naik. *podal*, *koraḷ*, *murtal*, Go. *murtal*. These formations are relics of a time when the language had three genders, as in Tamil, Kannaḍa, etc. It is clear, for instance, that Pj. *koṛol* (Naik. *koraḷ*), is a derivative with the feminine suffix *-aḷ* from the adjective *koṛ-* '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-Kannaḍa 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. *okal*, 2. *iral*, 3. *muyal*, 4. *nelal*, 5. *ceyal*, and they may be used either attributively (*ceyal aycil* '5 women') or absolutely (*ceyal* 'five' (women)). Similar forms appear in Kolami (*iral*, *muyal*) and Naikri (*iral*, *muyal*, *na[la]*).

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', *minḍcub* 'fish-hook', *verub* 'wing', *nerub* 'vein', *kurṭub* 'leech', *parṭub* 'cream', *merkub* 'cucumber', *gerkub* 'belch', *gerub* 'ear-wax', *koḍub* 'knife', *muykub* 'sweat'. This suffix is occasionally used also to form masculine nouns: *kētub* 'widower' (*kētal* 'widow'), *pōkub* 'a prodigal' (but *in pōkub* 'deserted bee's nest' is neuter).

The suffix *-uṅ(g)* is less common; examples are, *koṛuṅ* 'leaf shoot' (*koṛ-* 'young, tender'), *iluṅ* 'voice', *kuluṅ* 'stalk', *meruṅ* 'rib of leaf', *taṛuṅ* 'liver'; we find also *-eṅ* and *-oṅ*, e.g. in *marlong* 'rib', *keleṅ(i)* and *kelong(i)* 'pumpkin', *perceṅ(i)*, *merdeṅ(i)*, names of trees. Comparatively rare suffixes are (1) *-um*: *caḍum* 'footprint' (dialectally also *caḍuṅ*), *bogum* pl. *bogmul* 'coal' (also *bog*, *boggul*); (2) *-ka*: *utka* 'ropes of carrying yoke' (vb. *ut-*), *koḍka* 'bill-hook'.

15. The only suffix that remains to any extent alive is *kuḍ*, which forms abstract nouns mostly from verbal roots referring to activities of the body, but occasionally also from others, e.g. *urjukuḍ* 'sweat', *cuḷjuḍ* 'pus', *tumkuḍ* 'sneezing', *āmkuḍ*, *āvkuḍ* 'yawning', *kūrkuḍ* 'nodding, drowsiness', *noykuḍ* 'pain', *umlukuḍ* 'urinating, urine', *nēnkuḍ* 'panting', *kelaykuḍ* 'dream', *ābkuḍ* 'saying', *cirḍukuḍ* 'winding turn of road'—from *urj-* 'to sweat', *cuḷj-* 'to suppurate', *tum-* 'to sneeze', *ām-*, *āv-* 'to yawn', *kūr-* 'to nod, be drowsy', *noy-* 'to hurt, be painful', *uml-* 'to urinate', *nēn-* 'to breathe', *kelay-* 'to dream', *āb-* 'to speak', *cirḍ-* 'to turn, revolve'.

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: *nēñal* 'breathing, breath', *ūbal* 'saying', *ēdal* 'arrival' (only in the phrase *ēdal ēlener* of the story), *kācal* 'carrying-yoke' (*kāñ-* 'to carry on shoulder by means of yoke'), *minnal* 'spark', *koṭal* 'spade'. It appears also in some non-verbal forms as *kokkal* 'heron', *kākrāl* 'partridge'. The suffix *-al* also functions in Parji in forming the masculine singular of a certain class of adjectives (*tayal* 'light', n. *tayaṭ*, 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 *l*.

17. We have noticed the *-ī* suffix which forms masculine nouns (*toled* 'brother', etc.) and also the fact that it is frequently associated with the vowel *-i-* (*gaḍid* 'herdsman', *calñid* 'son-in-law'). There occurs also a suffix *-id* which is used in the formation of neuter nouns, e.g. *vēḍid* 'god', *cēpid* 'brush', *kīpid* 'comb', *pocoid* 'skin of fruit, husk', *kēḍid* 'feather', *cīvid* 'bean', *mīḍid* 'urad', *vittid* 'seed', *gaḍid* 'hornet', *kaṭoid* 'stick of firewood', *pottid* 'twig', *karñid* 'species of legume'. This suffix differs from the masculine suffix *-ī* 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 *-ī*, 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 *-ī* is always preserved in the inflection of the singular: acc. *cēpidin*, *vēḍidin*, *poṭṭidin*, dat. *vēḍidug*, *cēpidug*, instr. *kīpidol*, *cēpidol*, etc. On the other hand, the plural is normally made by substitution of *l* for final *-ī* (*mīḍil*, *cīvil*, etc.) and forms of the type *cēpidul* 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*

(*verlul* 'wings', *gēri-l* 'nails', *paḷcil* 'boys'); (2) *-kul* (*telkul* 'heads', *pelkul* 'teeth'); (3) *-cil* (*cālacil* 'sisters', *mācil* 'girls': sing. *cālal*, *māl*); (4) *-er* (*muttaker* 'old men'); (5) *-ov* (*-ev*), e.g. *tallov* '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 contradistinction 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*, *elov* 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. *talaivay*) 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. *-gaḷ*, Te. *-ulu*, Go. *-k*, *-yg*, etc.). But in Kolami-Naikri a set of plurals identical with those found in Parji appears, e.g. Naik. *nālka-l* 'tongues'; *kaḷasuḷ* 'sambhars'; *talkuḷ* 'heads'; *murtalil* '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. *pelkul*, Kol. *palkul*, Naik. *palkuḷ* '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. *kaḷ*, *gaḷ*, etc., we find a suffix made by adding *-l* to an old suffix *-ka*, 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. *kaḷ, gaḷ*); in Parji, as in Kolami-Naikri, an original multiplicity has been preserved, though here the *k*-suffix has been invariably extended to -*kuḷ*.

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*: *gōḷil, gēril, kukonḍil, ilil, gōḷil, nuṛṇil, ullil, pakkil, vercil, maḍil, kandil, kerdil, iṛḍil, ēril, boḍḍil, kipril, āril, mūnil, kuṛkil*, from *gōḷi* 'pebble', *gēri* 'nail', *kukonḍi* 'panther', *ili* 'bear', *gōli* 'jackal', *nuṛṇi* 'mosquito', *ulli* 'garlic', *pakki* 'stool', *verci* 'paddy', *maḍi* 'axe', *kandi* 'bead', *kerdi* 'cajanus indicus', *iṛḍi* 'crab', *ēri* 'wooden part of ploughshare', *boḍḍi* 'a species of fish', *kipri* 'shell of egg, snail', etc., *āri* 'saw', *mūni* 'tip, point', *kuṛki* 'tadpole'. Similarly in the case of words ending in -*u*: *kuḷul, kudul, ēnul, uḍul, ṣoḷul, cerul*, from *kaḍu* 'sod', *kudu* 'thigh', *ēnu* 'elephant', *uḍu* 'iguana', *ṣoḷu* 'rope', *ceru* 'tank'. These words have usually lost final -*g* (8.), and consequently we occasionally find plurals in -*uvul* which are of a more original type: *piṛuvul* 'intestines' (also *piṛul*), *ūluḅul* '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, cūvel, porrel, venḍrel, bommel, dorbel, celler, kaḍḍel, piḍkel, cākel, vāyel, juvel, kerbel, tūtel, nettel, mēvel, mūdel, piṛcel, ḍokkel, pindel, coddel, kavvel, korvel, nevakel, tummel, mōcel, povel, joppel, burkel, cōrel, kēmel, guḥel, pinnel, māvel, mervel*, from *cukka* 'star', *cūva* 'brook', *porra* 'bush', *venḍra* 'hair', *bomma* 'eye', *dorba* 'lung', *cella* 'branch', *kaḍḍa* 'unripe fruit', *piḍka* 'seed, pip', *cāka* 'thorn', *vāya* 'field', *juva* 'well', *kerba* 'egg', *tita* 'bird', *netta* 'dog', *mēva* 'female goat', *mūḍa* 'hare', *piṛca* 'squirrel', *ḍokka* 'lizard', *pinda* 'fly', *cōḍa* 'ant', *kavva* 'tortoise', *korva* 'red-faced monkey', *nevaka* 'worm', *tumma* 'quail', *mōca* 'crocodile', *pova* 'blister', *joppa* 'cluster, bunch', *burka* 'gourd', *cōra* 'pot', *kēma* 'razor', *guḥa* 'pool', *pinna* 'bund of field', *māva* 'dancing bell', *merca* '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, gaḍil, Boyil*, from *mayid* 'man, husband', *gaḍid* 'herdsman', *Boyid* 'Muria Gond', and normally in the case of

neuters: *karcil*, *pottil*, *civil*, *kēdil*, *vittil*, *vēdil*, *gardil*, from *karcid* 'stick of firewood', *pottid* 'twig', *civid* 'bean', *kēdid* 'feather', *vittid* 'seed', *vēdid* 'god', *gardid* 'hornet'. Normalized plurals in the case of such words are exceptional: *cēpidul* from *cēpid* '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: *pačcil*, *kerjil*, *neliil*, *pučtil*, *garadil*, *kirkociil* (also *kirkociul*), from *pačic* 'boy', *kerij* 'leaf umbrella', *neliñ* 'moon, month', *pučut* 'insect, worm', *garad* (S.) 'donkey', *kirkoci* '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*, *keyul*, *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. *bāmul*, *pūmul*, *ēpul*, *mīmul*, *pēmūl*, *dāvul*, *pūvul*, *pēlul*, *kēlul*, *kūkūl*, *kībūl*, *kāḍul*, *kāḍul*, *kārūl*, *nūvul*, *tākul*, from *bām* 'snake', *pūn* 'corner', *ēp* 'hive', *mīn* 'fish', *pēn* 'louse', *dū* 'tiger', *pū* 'flower', *pēl* 'milk, female breast', *kēl* 'leg', *kūk* 'mushroom', *kīb* 'artichoke', *kāḍ* 'rafter', *kāḍ* 'leaf cup', *kār* 'kodon', *nū* 'sesamum', *tāk* 'hair'. It is used also with stems ending in a double consonant (exceptions, see 21.), e.g. *ceppul*, *korruul*, *karrul*, *boggul*, *podulul*, from *cep* 'flesh', *kor* 'hen', *kar* 'bamboo shoot' (stems—*kor-*, *karr-*), *bog* 'charcoal', *pod* 'thing' (with variants *boggu*, *poddu*, 3.); and with those ending in nasal + consonant, e.g. *ambul*, *cindul*, *caṅgul*, from *amb* 'arrow', *cind* 'son', *caṅg(i)* 'crushed rice'. The *-ul* plural is normal after disyllabic stems: *kavkorul*, *kilamul*, *kuplongul*, *ēmerul*, *kulurul*, *cēdirul*, *mājilul*, *nāgilul*, *puyilul*, *peredul*, *marlongul*, *malangul*, *kurṭubul*, *cavilul*, *payarul*, *pidirul*, *minḍcubul*, *kāṣamul*, *muygramul*, *vācomul*, *gaḍḍomul*, *kelygamul*, from *kavkor* 'armpit', *kilan* 'joint', *kuplong* 'cheek', *ēmer* 'twin', *kulur* 'crane', *cēdir* 'porcupine', *mājil* 'peacock', *nāgil* 'plough', *puyil* 'ploughshare', *pered* 'river', *marlong* 'rib', *malang* 'forest', *kurṭub* 'leech', *cavil* 'mortar', *payar* 'green gram', *pidir* 'name', *minḍcub* 'fish-hook', *kāṣam* 'stem of leaf', *muygram* 'nose-ring', *vācom* 'beam', *gaḍḍom* 'beard', *kelygam* 'yoke (of bullock)'. In *gaḍḍal* '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 *baṛav* 'bullock' which makes the plural *baṛaḷ*.

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: *koṛṅgul*, *ceṛpul*, *kulṅgul*, *merḍul*, *piṇḍpul*, *caḍmul*, *nerbul*, *vedṛul*, *verbul*, *urpul*, *elbul*, *keḍbul*, *kuṛbul*, *perkul*, *ciṇḍpul*, from *koṛṅg* 'leaf-shoot', *ceṛup* 'sandal', *kulṅg* 'stalk', *meruḍ* 'medicine', *piṇḍup* 'frying pan', *caḍum* 'footprint', *nerub* 'vein', *veḍri* 'bamboo' (stem *vedr-*, *vedur-*), *verub* 'wing', *urup* 'spotted deer', *elub* 'white ant', *keḍub* 'knife', *kuṛub* 'pit', *peruk* 'grain of rice', *ciṇḍup* 'bracelet'.

21. The plural suffix *-kul* is normally used with monosyllabic stems ending in a single consonant, e.g. *kelkul*, *peḷkul*, *telkul*, *merkul*, *cirkul*, *elkul*, *muykul*, *puykul*, *karkul*, *vīḷkul*, *kolkul*, *palkul*, *parkul*, *kīḷkul*, from *kel* 'stone', *peḷ* 'tooth', *tel* 'head', *meri* 'tree' (stem *mer-*), *cir* 'buffalo', *el* 'rat', *muy* 'black-faced monkey', *puy* 'kosam fruit', *kar* 'young tree' (but *karr-* 'bamboo shoot', pl. *karrul*), *vil* 'bow', *kol* 'a kind of pulse', *paḷ* 'fruit', *par* 'garden', *kīḷ* '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 *peṣkul*, *vaṭkul*, *poṣkul*, *kuckul*, *boṣkul*, *paṣkul*, from *peṣṭi* (st. *peṣṭi-*) 'post', *vaṭ* 'finger ring', *poṣ* 'clapping of the hands', *kuc* (*kuccu*) 'stump of tree', *boṣ* 'drop', *paṣ* (*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: *vāṛkul*, *pāṣkul*, *cāṣkul*, *kēṭkul*, *tīṅkul*, *pūṅkul*, *pīṭurkul*, *cereyakul*, *kondkul*, *pendkul*, from *vār* 'root', *pāṣ* 'child', *cāṣ* 'beam', *kēṭi* (stem *kēṭ-*) 'winnowing fan', *tīṅ* 'bee', *pūṅ* 'corner' (also *pūṅul*), *pīṭur* '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. *kōṇḍkul*, *cīṛkul*, *nāḍkul*, from *kōṇḍ(i)* 'marking-nut', *cīṛ* 'chironji-nut', *nāḍ(i)* 'jamun'.

Regardless of the form of the word nouns denoting males of the human species (names of professions, terms of relationship, etc.), in so far as they do not take the masculine adjectival plural *-er*, normally form their plural with this suffix. This applies equally to native words and loanwords, e.g. *tullakul*, *boṛkakul*, *manjakul*, *ōḍikul*, *kōckul*, *pelackul*, *namayidkul* and *namayinkul*, *calṇidkul*, *podinkul*, *kotvakkul*, *dōbikul*, *pāpikul*, *dermikul*, *cāyebkul*, *pulickul*, from *tulla* 'weaver', *boṛka* 'cook', *manja* 'man', *ōḍi* 'basket-maker', *kōc* 'king', *pelac* 'village priest', *namayid* 'husband's younger brother', *calṇid* 'son-in-law', *podid* 'father-in-law', *kotval* 'village watchman', *dōbi* 'washerman', *pāpi* 'sinner', *dermi* 'righteous man', *cāyeb* 'saḥib', *pulic* 'policeman'.

22. The plural suffix *-cil* is used after nouns ending in *l*, *t*, and *ḍ*, and before it the final consonant of such words is eliminated: *gurrocil*, *kekocil*, *vaṅgecil*, *cirmocil*, *kākracil*, *kokkacil*, *putkacil*, *jūracil*, *ūcacil*, *cavkocil*, *kācacil*, *tervacil*, *minnacil*, *kētacil*, *koṛocil*, *cālacil*, *mācil*, *navocil*, *murtacil*, *verocil*, *kirkocil* (also *kirkocil*), *karacil*, *mettacil*, *muṇācil*, *kākācil*, from *gurrol* 'horse', *kekol* 'ear', *vaṅgel* 'calf', *cirmol* 'sambhar', *kākrāl* 'partridge', *kokkal* 'heron', *putkal* 'anthill', *jūral* 'cricket', *ūcal* 'swing', *cavkol* 'pestle', *kācal* 'carrying yoke', *terval* 'sword', *minnal* 'spark', *kētal* 'widow', *koṛol* 'bride', *cālal* 'sister', *māl* 'girl, daughter', *navol* 'younger brother's wife', *murtal* 'old woman', *verol* 'flute', *kirkol* 'mosquito', *karal* 'bamboo arrow', *mettal* 'blunt arrow for shooting birds', *muṇāl* 'nose', *kākāḍi* (stem *kākāḍ-*, *kākāḍ*) 'brinjal'. It is very occasionally used elsewhere, as in *aḍeyocil*, plural of *aḍey* 'wife', and in *ēnucil*, *baṛacil*, beside the usual *ēnul*, *baṛal*, from *ēnu* 'elephant' and *baṛav* 'bullock'. The plural *gaḍḍocil* 'beard' (also *gaḍḍomul*, *gaḍḍal* (S.): sing. *gaḍḍom*) is made by pluralizing again the contracted form of the plural, and in the case of *gurrol*, *gurrocil*, this process has led to the complete elimination of the old singular (Te. *gurramu* 'horse').

23. There appears also to be a plural in *-til*, although this is very rare: *cartil*, pl. of *car* 'neck', *vārtiḥ*, heard in one village instead of the more usual *vārkul*, pl. of *vār* 'root'. This plural appears also in *navurtiḥ* '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. *puṛu*, 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*, *pišter* 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. *doḡgaler*, *koṛeyaler*, *kummaler*, *kūjaler*, *guneyaler*, from *doḡgal* 'thief', *koṛeyal* 'lame man', *kummal* 'potter', *kūjal* 'dwarf', and *guneyal* 'magician'. From *cēpal* 'boy' we have such a regular plural *cēpaler*, and also a plural *cēpkul* based on a shorter stem. There are nouns having a suffix *-k* which make a plural of this kind: *mutlak* 'old man', *kicek* 'fire kindler', pl. *muttaker*, *kiceker*. Derivatives of the type *polubted* 'village', *koppilted* 'quarrelsome man', which may be formed from most nouns, make always these plurals: *polubter*, *koppilter*. It is found with some masculine terms of relationship: *tāter*, *tender*, *ayiler*, from *tāta* 'father', *tend* 'father', *ayil* 'mother's brother's son', and sporadically from other masculine nouns: *parjer* '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*, *tallov*, *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 *-ev*: *bayev* 'elder sisters'.

DECLENSION OF NOUNS

26. The stem of the normal Parji noun undergoes no change in declension. Changes of stem are found only in those nominal formations which are derived by means of the pronominal suffix *-ed* from adjectives (*berted* 'big man'), nouns (*polubted* 'villager'), and verbs (*ciraned* 'giver'), and also from a few nouns of similar formation 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

podid father-in-law and *namayid* husband's younger brother. More original forms are found in acc. *calñin* and gen. *namayin* from *calñid* 'son-in-law' and *namayid* husband's younger brother. The word *gaḍid* 'herdsman' inflects outside the nom. sing. as if the stem was *gaḍi* : acc. gen. *gaḍin*, dat. *gaḍig*.

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 -*ed*), 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 *mīni* '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 *pēni* '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 *veḍri* 'bamboo' (st. *veḍr-*, *veḍur-*), *kurṭubi* 'leech', *merkubi* 'cucumber', *karri* 'bamboo shoot', *kalli* 'threshing floor', *caṅgi* 'grain of crushed rice', *cundi* 'kind of bee'. It appears very commonly in connection with the names of trees and their fruits : *ēli* 'pipal' (*ēl meri*), *irpi* 'mahua' (*irup meri*), *cōki* 'kadamba', *nammi* 'Anogeissus latifolia' (*nam meri*), *tumbri* 'ebony' (stem *tumbur*), *nāḍi* *Eugenia jambolana*, 'jamun' (st. *nāḍi-*), *merdengi* '*Terminalia tomentosa*' (st. *merdeng-*), *percengi* *Nyctanthes arborescens* (st. *perceng-*).

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

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 (*ḍāvu* '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: *kukondin*, *gōlin*, *ēnun*, *uḍun*, from *kukonḍi* 'panther', *gōli* 'jackal', *ēnu* 'elephant' and *uḍu* '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*, *ganḍen*, *vāyen*, from *rimma* 'lemon', *netta* 'dog', *ganḍa* 'cloth' and *vāya* 'field', and all the rest likewise. Examples of accusatives in *-in* from words ending in consonant: *pāpin*, *pallin*, *mokomin*, *cirin*, *nīrin*, *baṛavin*, *pāvin*, from *pāp* 'child', *pal* 'fruit', *mokom* 'face', *cir* 'buffalo', *nīr* 'water', *baṛav* 'bullock', *pāv* 'way'; likewise in all plurals: *cirkulin*, *cindulin*, 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*, *pūvin* from *ḍū* '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) *ēnu manjen cūṛoto* 'the elephant saw the man', *ōḍ kedbin mayukmed* 'he is sharpening his knife', *ān pallin petten* 'I picked a fruit', *ṣoḍunoḍ ēnun kaṭṭen* '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 aṛṇed* 'he crossed the road'.

(b) *ān ok kel ṣinḍten* 'I threw a stone', *okti pāṣa ūb* 'say one thing', *ān ceppuḍ tinmen* 'I am eating meat', *nīr ender* 'bring water', *olek cājur* 'build a house', *muṭṭeti nīr kopik* 'fill water in

the pot', *vercil udipur* 'measure the rice', *keyul notted* 'he washed his hands', *pered kaŋten* 'I crossed the river', *ayal perkul uño* 'the woman carried away the rice', *kēdīl 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: *ī vercilin udip* 'measure this rice', *an olekin vered uño* 'the flood carried away my house', *kedbin kaṇḍupmod* 'he is looking for his knife', *korrin an lege ender* 'bring the fowl to me', *ḍongal an cirin ḍongal* '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 nān etter paḍcil mācilin* 'what did the elders say to the boys and girls', *mācilin ciruṇ paḍcil meykilar* 'the boys rub charcoal on the girls', *tīta koḍkomo merin* 'the bird is pecking the tree', *gōli pokra ge ḍuvin* 'the jackal will say to the tiger', *mālin eke kukonḍi 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 pīd* 'milk the buffalo', *tāta cindin koppil ṭōṭited* 'the father explained (the meaning of) "quarrel" to his son', *bokṛen tōl olced* 'he skinned the goat', *pāpu gāyin pēl unmo* 'the calf is sucking the cow', *kelong cekkal baṛalin titited* '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 pīd-* 'to milk', *vey tin-* 'to eat boiled rice, to dine', *cāva un-* 'to drink pej, to take lunch', *cāra tin-* '(cow) grazes', *vercil vīt-*, *koy-* 'to sow, reap rice', *kerbel iḍ-* 'to lay eggs', *muṭṭi aḍ-* 'to beg', *būta cāj-* 'to work', *kic ūd-* '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 uṛ-* 'to comb the head', *conḍ vaṭṭ-* 'to open the mouth', *nūl neṅgr-* '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. *ī polbi cūru oṛam* 'we cannot see this village', *coy jan cinduli oygen* 'I have carried six children (on my lap)', *koṛoli ciur*

'give the bride', *ūluvi kuñeti iḍ* 'put the banana in the basket', *carri patti conḍ motted* 'taking hold of his neck he kissed his mouth', *palli cāk cūr* 'taste the fruit', *ōr merami tutler* '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 -oḍ, or if a vowel precedes, -noḍ. The same variation occurs in the corresponding Kolami-Naikri suffix -aḍ, -naḍ. Examples of -oḍ after consonant: *pāvōḍ*, *kedboḍ*, *kelaykudoḍ*, *koṭaloḍ*, *cavkoloḍ*, *amboḍ*, from *pāv* 'way', *kedub* 'knife', *kelaykuḍ* 'dream', *koṭal* 'spade', *cavkol* 'pestle', *amb* 'arrow'; similarly in plurals: *kelkuloḍ*, *ayciloḍ*, *kōḷuloḍ*, from *kelkul* 'stones', *aycīl* 'women', *kōḍul* 'horns'. Examples of -noḍ after vowels:—

-a (which becomes -e as usual)—*vandenōḍ*, *ganḍenoḍ*, *mēvenōḍ*, *tātenōḍ*, *koyyenoḍ*, *koḷkenōḍ*, from *vanda* 'finger', *ganḍa* 'cloth', *mēva* 'female goat', *tāta* 'father', *koyya* 'stick', *koḷka* 'bill hook'.

-i—*gērinoḍ*, *dōtinoḍ*, *ārinoḍ*, from *gēri* 'nail', *dōti* 'dhoti', *āri* 'saw'.

-u—*ēnunoḍ*, *ṭoḍunoḍ*, *kudunoḍ*, from *ēnu* 'elephant', *ṭoḍu* 'rope', *kudu* 'thigh'.

The extra -i of the nominative may be sometimes retained in this case: *kētinoḍ*, *vedrinoḍ* from *kēti* 'winnowing basket', *vedri* 'bamboo' (normal stems *kēt-*, *vedr-*, *vedur-*). Further an extended instrumental form in -inoḍ sometimes appears after nouns ending in a consonant: *nūlinoḍ*, *keyinoḍ*, *tōlinoḍ*, 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) *cēpidoḍ aygoḍ aypur* 'sweep the courtyard with a brush', *pend muyṭuroḍ vār pucoto* 'the pig extracted roots with its snout', *guppen koḷkenōḍ erkiyam* 'we cut down the undergrowth with a bill-hook', *botten tūkoḍ tutipur* 'block up the whole with earth', *gāy jāṭinoḍ pindel valikmo* 'the cow is switching away flies with its tail', *ān kelaykudoḍ cūren* 'I saw by means of a dream', etc., etc.

(b) *ōnoḥ polubti cenden* 'I went with him to the village', *innōḥ ān bele cendan* 'I too will go with you', *mēva ok ḍūvoḥ bēḥ 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 -ḡg (-uyg); 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 -ḡg, -uyg.

Dative from words ending in vowel: *maḍig*, *jāṭig*, *marjig*, *gōlig*, *ēnug*, *netteg*, *kerbeg*, *veṛkeg*, from *maḍi* 'axe', *jāṭi* 'tail', *marji* 'shame', *gōli* 'jackal', *ēnu* 'elephant', *netta* 'dog', *kerba* 'egg', *veṛka* 'pleasure'; S. *maḍiṇ*, *gōliṇ*, *ēnuṇ*, *netteṇ*, etc. Dative from stems ending in consonant: *narug*, *pāpug*, *nendug*, *pañiḥug*, *kētug*, *kemburug*, *cēpidug*, *tolenug*, from *nar* 'fear', *pāp* 'child', *nendī* (st. *nend-*) 'heat of sun', *pañiḥ* 'cold', *kēti* (st. *kēt-*) 'winnowing basket', *kembur* 'medicine, remedy', *cēpid* 'broom', *toled* (obl. st. *tolen-*) 'brother'; S. *naruy*, *pāpuṇ*, *nenduṇ*, etc. After plural: *cindulug*, *pāpkulug*, *murtacūlug*, 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: *ōnuṇ vey ciyur* 'give him his dinner', *pāpug pēl unṭip* 'give the child a drink of milk', *ān in ciruṇ gāy paḭṭuran* 'I will exchange a cow for your buffalo', *pāpkulug in nā cīrat* 'what will you give to the children', *ān cēpidug veñen* 'I have come for the broom', *vēḍiḍug bokṛen katraḍ* 'he will sacrifice a goat to the god', *cen re kiṇḍik mēlug* 'go for a little liquor', *ḍūvug narcemed* 'he is afraid of the tiger', *nenduṇ muṛkub pēpmo* 'on account of the heat of the sun sweat is coming out', *pañiḥug cīḍumed* 'he is stiff with cold', *nuṇṇiḥug ān tuñena* 'I did not sleep for mosquitos', *ticer centarug* 'on the third Saturday', *ḍūvin tōlug andkiter* 'they killed the tiger for its skin', *im polbug ām ūburam* 'we will speak about your village', *marjig ūbu oṛan* 'I cannot speak for shame', *veṛkeg* 'for pleasure, gratis', *paḭ nendug paṛṇoto* '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 (*saṣṭhī-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 tākul* 'hair of the head', *meram pāv* 'forest path', *pered ḍaḍḍi* 'bank of river', *melī pal* 'mango fruit', *merkub ḍonggal* 'a stealer of cucumber', *gāy manda* 'a herd of cows', *gurrol gecil* 'horse's mane', *karcid kūpa* 'a heap of fuel', *pōkal nīra* 'sunbeam', *verci cen* 'head of rice', *iṛdi pilot* 'shell of crab', *kic paḍ* 'fire place', *pīla iluṅg* 'sound of the throat, voice', *pū porra* 'flower bush', *pelac ole* 'house of the priest', *cir ceppul* 'buffalo flesh', *boḍ kuṛub* 'hollow of the navel', *copla peḍḍi* 'post of machan', *kond caṇḍi* 'slope of mountain', *mer nīra* 'shade of tree', *olek pān* 'corner of house', *pend gūda* 'pig sty', *kēl caḍuṅg* 'foot print', *pū kulung* 'stalk of flower', *ṭū ṇp* 'bee hive', *ḍīr kelkul* 'hail-stones', *gulla kipri* 'shell of snail', *ḍū vādel* 'tiger's stripes', *kēpid karrel* 'teeth of comb', *ili pēl* 'bear's milk'.

Uninflected plural forms may also appear freely in genitive function: *caṇḍarkul ḍagga* 'the story of the weavers', *ṭitel verbul* 'feathers of birds', *pēnul kerbel* 'eggs of lice', *cāṇkul māḍa* 'cemetery', *aycil kām* 'women's work'.

38. The genitive in *-n* (*-in*) may be illustrated by such examples as *kōcin poraler* 'the king's peons', *baṛavin mola* 'the price of the bullock', *kōnden caḍuṅ* 'footprint of bison', *ūten pidir* 'the father's name', *tolen cind* 'brother's son', *gāyin pāp* 'young one of cow', *Bhādun ole* 'Bhādu's house', *korrin ceppul* 'the flesh of the hen', *pelacin ayil* 'wife of the village priest', *doren aḍey* 'the merchant's wife', *māmen māl* 'maternal uncle's daughter', *nevaken pī* 'excrement of earthworm', *ḍūvin poḍṭa* 'tiger's belly', *bāmin jāṭi* 'snake's tail', *kukonḍin tōl* 'panther's skin', *kerben pocil* 'the

shell of the egg', *caffen kōna* 'the corner of the mat'; *cindulin olekul* 'sons' houses', *titelin kerbel* 'the eggs of birds'. This genitive is preferred to the uninflected construction when a definite, individual thing is involved, e.g. *ī vēdidin guḍi* 'the temple of this god', as opposed to *vēdid 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*, *geret 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 būla* '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: *ī ḍōla tōlino āy* 'this drum is of skin', *ī olek kōcino āy* 'this is the king's house', *ī paḍ ēnuno āy* 'this is the elephant's place', *ī ṣoḍu meramino āy/pīrino āy* 'this rope is of grass/straw', *ī kēndil korrinov*, *ā kēndil peraḍenov* 'these feathers are hens', those are pigeons', *ā manja kocined āy* '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 āy* 'our (work) has finished, now it is the women's', *ī paḍ paḍcilo āy*, *ī paḍ muttakero āy* 'this is the boy's place, this the old men's', *ī olek irul kōckulo āy* 'this house belongs to the two kings', *ī olekul an mūvir cindulov āy* 'these houses belongs to my three sons'. The form is occasionally used in other types of constructions, e.g. *etoḍ conḍta pāṣa pōlaya manjeno* 'the speech of a man's mouth never ceases' (where the genitive is out of order), and *ī paḍcilo curca crayi* 'the marriage of these boys has not taken place'.

Theoretically these formations should be capable of being declined as nominal stems (**kōcinenug*, **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 *īn ēr manjen āy* 'whose man are you?', *ān vercil vīturan manjen āy*, 'I am the man who is sowing the paddy', *ān ī dēcet kōcin āy* 'I am the king of this country', *ām kōcin cindulin āy* 'we are the king's sons', *ān nāto cetrin āy* 'what kind of a kṣatriya 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. *ta*), the former after a vowel, the latter after a consonant:—

(a) *muffet nîr* 'the water of the pot', *juvet nîr* 'well water', *guffet nîr* 'pool water', *cing pallit ât* 'the cingpalli market', *î dēcet kōc* 'the king of this country', *kelor olet mēl, mālî olet pū* 'liquor from the distiller's house, flowers from the gardener's house', *geřet lōg* 'the people of the town', *moret manja* 'a debtor', *piřit bommet manja* 'man with small eyes', *vāyet meram* 'grass of the field', *burrit kulung* 'the handle of the spoon', *vandet bol* 'knuckle of finger', *rekket kēndil* 'the feathers of the wing', *cerut nîr* 'water of the tank'.

(b) *merto evul* 'leaves of the tree', *polubta pāv* 'village path', *kub dinta āta ole* 'an old house of many days', *nîla reγγta rān* 'a forest of blue colour', *nike lāvta mane* 'a man of much strength', *peredto nîr* 'river water', *berto mēnto kor* 'a big bodied fowl', *tūkta putra* 'a doll of clay', *cākelta māva* 'a harrow of thorns', *polubto pelao* 'village priest', *kōđulto barav* 'a horned bullock', *kaparta mur* 'dirt of the forehead', *neyto cep* 'fat meat', *pāvto guṇḍa* 'the dust of the road', *mūđu juvelto nîr* 'the water of three wells', *keyto vatkul* 'finger-rings', *berto kekolto manja* 'a big-eared man', *gurrolto manja* 'horseman', *î kocilto mācil* 'the girls of this district', *pottelto tōl* 'the skin of the back', *mūđu bākrelto olek* 'a house of three rooms', *đebri keyto đadđa vanda* 'the thumb of the left hand'.

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 pinda* 'the fly on (his) chest', *bařta lōg* 'the people in the open space', *ā 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 (*tūkta 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. *ēnun pāp* 'the elephant's young one', but *ēnut 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 *-ti*, the enclitic particle *-i* being added in the latter

case. Furthermore in Naikri-Kolami this suffix *-t* appears by itself as locative termination: Naik. *ūrut* '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. *nuvviṭa īr* 'well-water', *ūrta lōkuṭ* '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 *juvet nīr* 'well-water' with the predication *ī nīr juveto 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. *ḍora poṭṭeta* 'pregnant woman', masc. pl. *polubter* 'villagers', nt. pl. *cūṛiltov* 'women who sell glass bangles (*cūṛi*, pl. *cūṛil*)'. In addition some inflections outside the third person are recorded, e.g. 1st pl. *pidir cila polubtom 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:—

	sing.	plur.
1.	<i>polubten</i>	<i>polubtom</i>
2.	<i>polubtot</i>	<i>polubtor</i>
3m.	<i>polubted</i>	<i>polubter</i>
n.	<i>polubto</i>	<i>polubtov.</i>

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: *netteted* 'the owner of the dog', *cecantet* 'the owner of the hawk', *cirkulted*, *gāyulted* 'the owner of the buffaloes, cows', *koppilted* 'a quarrelsome man', *mūdu polubter* 'the people of three villages', *bakta gēlted* 'a bow-legged man', *kuñeted* 'the man carrying the basket', *pēleted* 'partner', *olekied* 'householder'.

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

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 tōl* 'the skin of the back', *eva kulung/merung* 'stalk/rib of leaf', *perka nīr* 'rice water', *perka podil* 'flour of rice', *ēmra pāpkul* '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 cēpid*, 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*, *merkulti*, 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 bititi cīnoto* 'a leaf is stuck on the wall', *ān kondti cokken* 'I ascended the mountain', *netta manjen keyti kacata* 'the dog bit the man on the hand', *conḍti nevuṣ cenmo* 'mouth waters', *nevaka minḍoubti kōṭad* 'he will attach a worm to the fish-hook', *keyti vat kēlti paney tundic kaḍur* 'put rings on his hand and shoes on his feet', *ī mūdu bāni bendelti ḍoyṅkor benda tindam* 'among these three kinds of frogs we eat the ḍoyṅkor frog', *baṣalīn pidirti 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 gōṣamti endurraḍ* 'he will take the flock to the fold'.

This case functions also in an ablative sense: *ōḍ merti urked* 'he fell from the tree', *cōreti nīr capped* 'he poured the water from the pot', *bommeti nīr urkomo* 'water is falling from the eye', *īn vāyeti etoḍ veñot* 'when did you come from the field', *botteti pucced ellin* 'he pulled the rat from its hole'.

The locative is sometimes left unexpressed and the uninflected 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 ḍaḍḍi unden* 'I am sitting on the bank of the river', *kēlul paḍemen* 'I fall at your feet (polite greeting)', *ḥīta tan gūḍa*

mēda 'the bird is in its nest', *ī mīnul ān mūde iſſen* 'I put these fish in the basket', *ēnun eke kiſſe paſſed* 'he has hold of an elephant on his hip', *juve paſſed* 'he fell in the well', *mer nīre undi melſom* '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 verci gadeti* 'he will come from the cattle-shed to the granary', *kondtug iſ* 'come down from the mountain', *il poditug iſved* 'he came down from the roof', *polubtug teſen* 'I have come from the village', *nēdiltug culted* 'he rose from the ground', *oletug pēteſ* 'he came out of the house'. The suffix (like the borrowed Ha. *-le*) may also be used in expressions of comparison: *ī 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', *citta villomtug* '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 *-tuy*: *inetuy* '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*. *mīn nīr are tirrata* 'a fish jumped out of the water', *evul mer arre ilomov* 'leaves are falling from the tree', *dū gūḍare tūlata* 'the tiger escaped from the cage', *nendil arre kurḍel koſſed* 'he dug roots from the earth'.

(b) *ān kondtar iſriyaten* 'I descended from the mountain', *bām botletare pēpmo* 'the snake is coming out of its hole', *juvetare nīr ender* 'fetch water from the well', *iſḍu mīnul mūḍetare paſſov* 'two fishes fell from the basket', *ōn keytar baſiya aḍiyaten* 'I asked for the

stick from his hand', *an tellare vendrel puykata* 'she plucked the hair from my head', *ān kēltare peneyul puccaten* 'I took the shoes from my feet', *ili rāntar veña aru polubti šannata* 'a bear came out of the forest and entered the village'.

(c) *gūnjkuḷ kicinar pēpmo* 'smoke is rising from the fire', *ḍuvinarre bāced* 'he escaped from the tiger'.

An extended form made by adding Halbi *le* to *arre* provided with the suffix *-t* appears in *ī kelin pāv arret le gucae kaḷ* '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: *peredar cenden* 'I went as far as the river'; *peredto nār kiḥḥel arre eño* 'the water of the river reached up to the hips'; similarly *edromul arre* 'as far as the chest', *poḥḥel arre* 'as far as the belly', *cartil arre* 'up to the neck', *peredto nār 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', *piraḍel* 'during last year'. With the personal pronouns it is more commonly used than the ordinary locative: *ammel* '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', *baḥḥel* 'on the open ground', *vāyatel* 'in the fields', *cerutel nār mīyu cenam* 'let us go to the tank to bathe'; *tollitel* 'during to-morrow', *piṅṅetel* '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: *rāntelti* 'in the forest', *meramelti* 'in the

jungle, from the jungle', *polbelti gereti cended* 'he went from the village to the town', *kondelti cenar* 'let us go to the mountain', *vedratelti cendar* 'they will go to the region of the bamboos'.

In a few expressions there appears a suffix *-kel* used in the same sense: *pañic coplekel cenkel* 'let the boy go to the machan', *būtekel cen* 'go to work', *an cindu vāyēkel cended* '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 ān pāp cājen mēdan* 'I have done evil before God and before Thee', *geret kōcin ka kabēr cender ge* 'they went to announce it to the king of the city', *ebo jama cayran ka cendov* 'now they had all gone to the jaws of death', *pillan ka an vandet vat pañto* 'my finger ring fell into a crack', *tal cenda ge māmer ka* 'the mother will go to the maternal uncles', *an kan peru vercil cila* 'there is not much rice with me', *ok savkarin kan cender* 'they went to a rich man', *jama keril okti kan kuṛayted* '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 *kaṇ* which is used as a postposition of the locative case. There is evidence from Parji itself that this *kan* is out of earlier *kaṇ*, 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 *t* is cerebralized by an old sandhi dating back to the time when the form was *kaṇ*:—

(a) *kañti*: *pillan kañti puccen* 'I pulled it out of the crack', *manjen netir kuṛubūn kañti puccer* 'they extracted the man's blood from the leech', *ā māvir kañti ērin endurran* 'from among these three whom shall I bring'.

(b) *kaṇṭa/o*: *murtalin kaṇṭa koḍka pattur* 'get the billhook from the old woman', *tōlin kaṇṭo venḍrel puccer* 'they plucked the hairs from the skin', *am kaṇṭa mayil 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: *gāyin kaṇṭar pāpin 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 **mundet 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', *manto kan* 'on the sand', *vercīlto kan* 'among the paddy', *jēlto 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 dūvine* 'o tiger'; similarly *baṛavine, peyine, merine, pendene, vānine, muttakine, beṇḍeline* from *baṛav* 'bullock', *peya* 'calf', *meri* 'tree', *penda* 'field of shifting cultivation', *vāni* 'rain', *muttak* 'old man', *beṇḍel* pl. 'frogs'. Or the particle *-e* may be added without *-n-*, *-in-* : *murtacīle* '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* : *kāna* from *kānal* 'blind', etc. The stem *gaḍid* 'herdsman' makes a vocative *gaḍi*, 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 neliñ* 'new moon', *pun ganḍa* 'new cloth';

vil 'white': *vil manja* 'white man', *vil pā* 'white flower';

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

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

koṛ 'young, tender': *koṛ 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 :—

	sing.	plur.
1.	<i>punen</i>	<i>punom</i>
2.	<i>punot</i>	<i>punor</i>
3m.	<i>puned</i>	<i>puner</i>
n.	<i>punot</i>	<i>punov</i>

Examples of such usage are: *ān vilen āy* 'I am white', *ī pūvul vilov āy* 'these flowers are white', *ōḍ amle viled āy* 'he is whiter than us', *ī cōrel keyov āy* 'these pots are dark red', *an 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 *vilociḷ* beside the normal *vilov* is recorded on one occasion.

51. The adjective *edo* '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 mēḍan* 'I am good', 3rd nt. *jōba undoḍ nīr edot erra* 'when the mud settles the water will be good'.

The adjective *āḷa* 'old, stale, worn out' (*āḷa vey* 'stale boiled rice', *āḷa ganḍa* 'old cloth'), is not used of persons, so it takes only the inflections of neut. sing. (*āḷot*) and pl. (*āḷov*): *ganḍa āḷot eñō* 'my cloth has become old', *āḷovin 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 *māji* (st. *māji*-) '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. *berted*) 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 gadđomul* 'big beards'.

The adjective *piŋit* '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 *piŋito* (cf. *berto*). In the nominative pl., besides a normalized *piŋiter* m., *piŋitov* nt., there occurs only an epicene *piŋilec*. This contains the plural suffix *-l* added to the simpler stem *piŋi*, to which is attached a suffix *-ec* 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 eñō* 'the boiled rice has gone bad'. The normal form is *kiyalto* with suffix *-to*, and from this the various inflected forms *kiyalted*, *kiyalter*, *kiyaltov*, 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', *iled pađic* 'young boy'. The word is most commonly used absolutely in the sense of 'young man' (sing. *iled*, pl. *ilenkul*) and 'young woman' (sing. *ile*, pl. *ilecil*), and since it normally functions as a noun in this way, the nominal plural suffixes are exclusively used.

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

The adjectives *diñot* 'little, scanty', and *peñot* 'much' (root *per-*) are formed after the style of the pronominal formations *añot* 'so much' and *eñot* 'how much'. The stems are properly *diño-* 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 *dĩñolec*, which is formed like, and is used synonymously with, *piñilec*.

Besides *peñot* and *dĩñot* there are the forms *peygoť* and *dĩngoť* (cf. *aygoť*, *eygoť*) 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: *ťiřta* 'straight', *tirra* 'sweet', *pulla* 'sour'; *koreya* '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. *-ť*, m. pl. *-ler*, nt. pl. *-cil*, and there are no inflections outside the third person: e.g. *koreyal* 'a lame man', *koreyať* 'a lame woman', pl. *koreyaler*, *koreyacil*; uninflected *koreya* *vēdīd* 'lame god'. But this system is not maintained intact, and we find frequently the inflected forms used attributively, *geyal manja* 'a simple minded man', *tirrať međi* 'a sweet mango', *ťiřtat 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', *ťemcal* '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*, *-ť* 'thin' (: *koyyal manja* 'thin man', *koyyať ayal* 'thin woman'; pl. m. *koyyaler*, f. *koyyacil*—uninflected form not recorded), *tirra* 'sweet' (inflected only in the neuter: *tirrať*, *tirracil*), *ťiřta* 'straight' (*ťiřta pāv* and *ťiřtat pāv* 'straight road'; a form *ťiřten* is also recorded, *cop řiřten eño* 'his hair stood up straight'; cf. the Kannada adjectives in *-ane*), *geyal* 'simple, ignorant', nt. *geyať* (uninflected form not recorded), *vañal* 'barren', nt. *vañať*, *mura* 'bad, rotten' (*mura kerba* 'bad egg'), *taya* 'light in weight' (m. *tayal*, nt. *tayať*), *goreya* 'rough' (*goreya kel* 'rough stone', nt. *goreyať*), *gilgila* 'soft' (nt. *gilgilať*), *girgira* 'cold', *ťiřtiřa* 'sour', *jařjaga* 'clean, bright', *regrega* 'red', *kickica* 'disgusting', *geřgeta* 'id.' (m. *geřgetal*, pl. *geřgetaler* 'a disgusting, offensive man'), *vela* 'right' (*vela pēru* 'right shoulder'), *pulla* 'sour' (beside less usual *pul*; nt. sing. *pullať*, pl. *pullacil*).

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

nangal 'naked', *remṭal* 'dwarf', *ḍeygal* 'tall man', *accal* 'good (man)', *reca* 'good, pleasing, nice' (*reca pāṭel* 'nice songs'; more commonly found in the nt. sing. form *recaṭ*), *ḍīṭal* 'bold, a bold man', *ṭemcal* 'dwarf', *bobna*, *kobna* (nt. sing., *bobnaṭ*, *kobnaṭ*) 'blunt', *paṛeya* 'fallow, uncultivated' (*paṛeya nēḍil* 'uncultivated land'), *ṭaṅgral* 'bald, bald man', *gīla* 'soft' (*gīlaṭ paṭ* 'soft fruit'), *gumnaṭ* (pl. *gumnaṭer*) 'sober, sober man', *bilygaṭ* 'slippery', *murgal* 'hump back', *geṛeya* 'deep', *kūṭal* 'lame, a lame man', *cāṭa* 'flat', *lepra* 'cropped-eared', *bobra* 'toothless', *gaṛdal* 'man with a broken tooth', *kaṛcal* 'buck-toothed', *kābraṭ* 'speckled' (also IA. fem. form *kābri*).

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. *guḷḷi* 'black', *capre* 'tasteless, insipid', *purki* 'timid', also *ūḷa* 'bad'; but the larger part is borrowed from Ha. The adjectives *lāṭi* 'long', *munḍi* 'short' and *karbi* 'whole' have occasional inflected forms of the 3rd sing. nt. only: *lāṭito*, *munḍito*, *karbito*.

Uninflected adjectives mainly derived from Halbi are: *ūjar* 'bright', *koyli* 'black', *kube* 'much', *juge* 'many', *nenget* 'good, well' (: *pāpkul mācil ebetug nenget mēḍav* 'are your children still keeping well'), *catur* 'clever' (with a derivative *caturted* made after the style of nouns), *rōṭ* 'thick', *pāter* 'thin', *jāṅgar* 'broad', *ḍāl* 'slack', *ḍebri* 'left' (*ḍebri key* 'left hand'), *ṭāṅger* 'hard', *ṭōṭi* 'short', *aḍra* 'bad', *capur* 'thin', *jama* 'all', *osār* 'wide', *lāpi* 'distant', *kiṇḍik* 'little, few', *gulaṭ* 'all', etc.

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 :—

	Masculine	Feminine	Neuter
1	<i>okur, okuri</i>	<i>okal, okali</i>	<i>okut, okti</i>
2	<i>irul</i>	<i>iral</i>	<i>irḷu, irḷuk</i>
3	<i>mūvir</i>	<i>muyal</i>	<i>mūdu, mūduk</i>
4	<i>nelvir</i>	<i>nelal</i>	<i>nālu, nāluk</i>
5	<i>cēvir</i>	<i>ceyal</i>	<i>cēdu, cēduk</i>

The masculine forms are widely paralleled elsewhere, and to judge by the Kolami forms (3 *muggur*, 4 *nalgur*, 5 *sēgur*) 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, nallal*), 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, Kannaḍa) 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*: *mūdukin 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 vēṇed* 'one man came', *irul paḍcil* 'two boys',

irul muttaker 'two old men', *mūvir ilenku* 'three young men', *nelvir tolenku* 'four brothers', *cēvir cindul* 'five sons', *iral aycil* 'two women', *muyal cālacil* 'three sisters', *nelal mācil* 'four daughters', *irḍuk olekul* 'two houses', *mūdu kic paḍkul* 'three fire-places', *mūduk merkul* 'three trees', etc.

(b) *meram pāv okuri cended* 'he went alone on the forest path', *irul verker* 'let two men come', *cēvir uljer* 'five men assembled', *iral mēdav* 'there are two (women)', *mūduk mēdav* 'there are three (things)', *mūviroḍ bēḷen* 'I met with three men', *cēvirug okce 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 *okec*, 2 *irḍukec*, 3 *mūdukec*, 4 *nālukec*, 5 *cēdukec*—*pāpkulug irḍukec cī* 'give two each to the children', etc. The word *okce* 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 *muy* 'three' appear in the phrase *ir ḍāba muy ḍāba* 'two stories, three stories' in the story of *Sarag 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) *okec* 'one day', *irne* 'two days', *mucic* 'three days', *nelcic* 'four days', *cenjic* 'five days'; nos. 3-5 contain a shortened form of the word *ciric* 'day'; *okec*, as already remarked, contains the distributive suffix *-ec*. The final element of *irne* is obscure. These forms may receive the normal inflection: *kām mucicti pōlla* 'the work will finish in three days'.

(2) (*Vercikar* 'one year'), *ir vōkul* '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) *opoḥ* 'once', *iroḥ* 'twice', *mupoḥ* 'three times', *nelpoḥ* 'four times', *cemboḥ* 'five times'. The final element is found also in *apoḥ* 'that time' and *ipoḥ* 'this time'.

(4) (*ccreyakul* 'a yoke of bullocks'), *īrer* 'two yokes of bullocks',

similarly 3 *nuc̄er*, 4 *nel̄cer*, 5 *cen̄jer*. 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. *ēr* '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. *nān*, 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. *nīv*, etc.), but oblique forms beginning with a vowel are common (Ta. *in*-, *im*-, Kol. *in*-, *im*-, 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*, *in*, *im*, *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', *in pāṭa* 'thy language', *cind tan tāten pokked* 'the son said to his father', etc. In predications forms with pronominal suffixes must be used: *iḍ anot āy* 'this is mine'; similarly when the pronoun does not immediately precede the noun it qualifies: *inot nāto pidir* 'what is your name', but *in pidir nātōt 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: *ōḍ anin ṭegged* 'he

deceived me', *amin mercikmor* 'you are teaching us', *anuy irđu pēlēt cī* 'give me two shares', *amuy ēndan verka pēta* 'we have a desire to dance', *inoḷ ān bele cendan* 'I will go with you', *amel, anti* 'among us'; *an ka gurroḷ cila* 'I have no horse', *ōd in le berted mēdad* 'he is bigger than you'.

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

1.	2. sg. <i>anot</i>	pl. <i>anor</i>
	3. sg. m. <i>aned</i>	pl. m. <i>aner</i>
	nt. <i>anot</i>	nt. <i>anov</i>
2.	1. sg. <i>inen</i>	pl. <i>inom</i>
	3. sg. m. <i>inēd</i>	pl. m. <i>iner</i>
	nt. <i>inot</i>	nt. <i>inov</i>

Forms from the plural stems of the pronouns are formed in the same way. Examples of their use: *netta anot āy* 'the dog is mine', *ī paḍic aned āy* 'this boy is mine', *īm amor āy* 'you are ours', *ī medul amor āy* 'these mangos are ours', *ān imen āy* 'I am yours'.

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

58. The old Dravidian type of inclusive plural of the first person singular (Ta. *nān*, 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 cūru cenar* 'let us go and see our fields', *amor ina vey tindam* 'we (all) will eat our dinner here'; on the other hand, *ām im polub vermom* '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 kaṛcīl bōja mēdav, iṛkipar gaḷ* '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 uninflected forms are used attributively in this way.

The corresponding inflected forms are m. *ōl* 'he, that man', *ūd* 'he, this man', pl. *ōr*, *ūr*, nt. *ad* 'she, it, that one', *id* 'this one', pl. *av*, *iv*. Of these *ōl* is a contracted form; fuller forms are found in Naik. *avnd*, Ta. *avan*, 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. *ivan*.

The singular pronouns *ōl* and *ūd* have the oblique bases *ōn-*, *ūn-*. These function alone as genitives: *ōn kel* 'his leg', etc., and serve as the base to which the case endings are added: acc. *ōnin*, *ūnin*, dat. *ōnug*, *ūnug*, instr. *ōnoḍ*, *ūnoḍ*, etc. On the other hand the neuter pronouns of the singular take necessarily the genitive termination *-in* (: *adīn pidir nāto* 'what is her/its name'), and they, and all the pronouns of the plural add the case terminations to the unaltered base: acc. *adīn*, *idīn*, *avin*, *ivin*, *ōrin*, *ūrin*, dat. *adug*, *idug*, etc., etc.

60. Corresponding to the deictic bases *a*, *i*, *u*, Dravidian has an interrogative base *c*. This appears in Parji in various pronominal and adverbial derivatives (*eñol* 'how much', etc.), but it is not like the others used independently. In attributive use we have *āro*, *āra* (s), e.g. in *āro polub mēlat* 'which village do you belong to', *āra manja* 'which man, what man', *āro cōra, kurci, ganḍa* 'which pot, chair, cloth', *id āra ayal* 'what woman is this', etc.

Inflected forms are *ēl* m. 'who', and *nāto* nt. 'what'. The oblique base of *ēl* is *ēr-*, which functions independently as genitive, and to which case terminations are added. The plural is *ēr*: Examples: *ēl vermed* 'who is coming', *id ēr ayal* 'whose wife is this', *id ēr kedub* 'whose knife is this', *ērug 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', *ān 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': *āli verada* 'nobody came', *ān ērini pokana* 'I will speak to nobody', *ān ēruḡi cīran* '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 *āro* it is added after the following noun: *āro ayali veroya* 'no woman came'. The same separation occurs with the genitive: *ām ēr 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 cājurano āy* 'what is to be done'.

In predicative use it usually receives the termination of the 3rd sing. nt.—*id nātot* 'what is this', *in 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 im nāteg tēbora* 'why did you not stay there'. Another form of dative *nātuy(g)* is commonly used as subject of the sentence in the sense of 'what on earth': *id nātuy(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 'who': *ūr nāter āy* 'who are these people'.

There exists also a shortened form of this pronoun, *nā* 'what', e.g. *anuy nā cājurano mēda* 'what is to be done by me', *in nā kaṇḍuknot* 'what are you looking for'. This short stem forms an accusative *nān* (*nān etter* 'what did they say') and a dative *nāy*, *nāyḡ* used commonly in the sense of 'why': *in nāy verota* 'why did you not come', *paḷic nāyḡ aṛmod* 'why is the boy crying'.

62. There are some further derivatives from the pronominal stems *a-* 'that', *i-* 'this' and *e-* 'what'. The series *aygoḡ* 'that much', *iḡgoḡ* 'this much' and *eygoḡ* 'how much' (cf. *peḡgoḡ* 'much', *dīḡgoḡ* 'little') is indeclinable: *eygoḡ ciñed* 'how much did he give', *iḡgoḡ medul* 'this many mangoes', *am olekul iḡgoḡ berkul mēdav* 'our houses are this big'. The suffix *-eo* ('up to') may be added to these forms: *narpitanuy aygoḡeo mēda* 'it is enough to make one frightened'.

In the same sense there are the stems *añō-*, *iñō* and *eñō* which may take the personal endings. The uninflected forms are comparatively rare: *im polub eñō komaḡ 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: *ōd iñed mēdad* 'he is so big', *ōr 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 mēdam* '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', *jetten añolec ēnun podomul mēdav* 'the elephant's feet are as big as a millstone'.

A form *ittilec* 'so big' is recorded in one instance: *ān ittilec menem* 'when I was so big'.

63. The stems *āta*, *īta*, *eta* 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.	<i>īten(i)</i>	pl. <i>ītom(i)</i>
2.	<i>ītot(i)</i>	<i>ītor (i)</i>
3.	m. <i>īted(i)</i>	<i>īter(i)</i>
	nt. <i>ītot(i)</i>	<i>ītov(i)</i>

Examples: *ōd īted* 'he is like this', *ōd eted mēdad* 'what is he like'; with *-i*: *ām āteni*, *īn ātoti*, *ām ātomī*, etc.

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 (: *ay* 'to weep', *ver-* 'to go', etc.), or it may incorporate an old suffix which has long ceased to have any grammatical function (: *mor̥k-* 'to salute respectfully' *kelc-* '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. *aḍ-* 'to ask': Te. *aḍugu*, *ker-* 'to burn', S. *kerv-*, Go. *kurv-*. 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.), *tirv-*, *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 *kaḍ-* (past stem *kaḍt-*), 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 kaḍrad* 'he will go', *ōnīn cāy kaḍ* 'leave him', *muy kaḍur* 'cover', *iḷ kaḍur* 'put', etc., etc. There are similar combinations with other verbs in which however the auxiliary verb frequently retain its own meaning: *cāy cī* 'leave', *cup cīrad* 'he will pour out', *uy cīrar* 'they will take and give', *vend cīrad* 'he will cook and give', *ender cīñen* 'I brought and gave'; with *cūr-*: *poḷ cūrān* 'speaking I will see, i.e. I will ask, inquire', *cāk cūr* '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. *mor̥ki kaḍrad* 'he will respectfully salute', *kaḍki kaḍ* 'bind', *ṣinḍci kaḍ* 'throw', *nāgil nitic kaḍrar* 'they will stop the plough', *payci cīñed* 'he distributed', *ṣōṣic cī* 'show', *cetal mayci cī* '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. *cūr-emen* 'I see', *cūr-en* 'I saw', *cūr-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'), *ift-* (*iften* 'I put', pret.), *neḍ-* (*nedomo* 'smells, stinks'), *nett-* (*netto* 'smelled, stunk'); (2) a type in which *n̄* is either added to the root or substituted for its last letter: *cī-* (*cīnen* 'I give'), *ciñ-* (*ciñen* 'I gave'), *ver-* (*vermen* 'I come'), *veñ-* (*veñen* 'I came'). The roots *tin-* 'to eat' and *cen-* 'to go' make past stems *cenḍ-* (*cenḍen* 'I went') and *tinḍ-* (*tinḍen* 'I ate') and this stem serves also as the base of the future: *cenḍan* 'I will go', *tinḍan* 'I will eat'. The root *un-* 'to drink' adds cerebral *ḍ* in the same way: *unḍen* 'I drunk', *unḍan* 'I will drink'; the root was originally *uṇ-* 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 *eṭ-*, *veṭ-*, *meṭ-*, *puṭ-* (e.g. *eṭten* 'I said', etc.) and the future stems *enḍ-*, *venḍ-*, *menḍ-* (*mēḍ-*) and *punḍ-* (e.g. *enḍan* '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. *culten*, fut. *cultan*; pres. S. *culupmed* N. *culukmed*, neg. pret. *culpeda*, 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-, *ayt-* 'to sweep'; *ikp-*, *ikt-* 'to grin', 'show the teeth'; *uyp-*, *uyt-* 'to husk' (grain); *eḍp-*, *eḍt-* 'to lift out'; *okp-*, *okt-* 'to cart away'; *oḍp-*, *oḍt-* 'to apply whitewash etc. to walls'; *kaḍp-*, *kaḍt-* 'to cross'; *kaṇḍp-*, *kaṇḍt-* 'to seek'; *kāp-*, *kāt-* 'to wait'; *kuḍp-*, *kuḍt-* 'to weave, plait (baskets, etc. out of bamboo)'; *kupulp-*, *kupult-* 'to rinse the mouth, to gargle'; *kāp-*, *kāt-* 'to whistle'; *kōp-*, *kōt-* 'to guard, watch (cattle)'; *kōp-*, *kōt-* 'to string'; *caḍp-*, *caḍt-* 'to beat, hammer'; *caṇḍp-*, *caṇḍt-* 'to open'; *carp-*, *cart-* 'to pursue'; *codp-*, *codt-* 'to send'; *ṭinḍp-*, *ṭinḍt-*.

'to throw'; *niḷp-*, *niḷt-* 'to stand'; *paṛp-*, *paṛt-* 'to spread'; *paṇp-*, *paṇt-* 'to divide'; *piṇḍp-*, *piṇḍt-* 'to break'; *pulp-*, *pult-* 'to become sour'; *pūp-*, *pūt-* 'to flower', *pēp-*, *pēt-* 'to come out'; *māyp-*, *māyt-* 'to sharpen'; *maṛp-*, *maṛt-* 'to lighten'; *miṛp-*, *miṛt-* 'to answer back'; *vaḷp-*, *vaḷt-* 'to boil', *vāp-*, *vāt-* 'to swell', *vārp-*, *vārt-* 'to strain off water'; *vedp-*, *vedt-* 'to fry'; *vēp-*, *vēt-* '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-*, *coll-* after the style of the above, which is usual in the South, and (2) a stem *cokk-* which remains throughout (*cokkemen*, *cokken*, *cokran*); 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. *mīp-*, *mīt-* 'to bathe another', from *mī* 'to bathe (one self)'.

The simplest way of building causative verbs is to add this *-ip/-it* to the unaltered root, e.g. *aṛṇip/t-* 'to make to cross', *utip/t-* 'to suspend', *ābip/t-* 'to make to speak', *koṭip/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', *tākip/t-* 'to make to walk', *tuṇip/t-* 'to put to sleep', *tolcip/t-* 'to spill', *paṇip/t-* 'to satisfy', *paṭip/t-* 'to set alight', *paṇḍip/t-* 'to tire', *noyip/t-* 'to cause pain', *vaṅgip/t-* 'to bend', from *aṛṇ-* 'to cross', *ut-* 'to be suspended', *āb-* 'to speak', *koṭt-* 'to peck', *kopp-* 'to be filled', *cand-* 'to grow up', *cam-* 'to become rotten', *cin-* 'to stick to', *tāk-* 'to walk', *tuṇ-* 'to go to sleep', *tolc-* 'to be spilled', *paṇ-* 'to be satisfied', *paṭt-* 'to catch alight', *paṇḍ-* 'to grow tired', *noy-* 'to be painful', *vaṅg-* '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:

ūkip- 'to swing' (trans.), *elkip-* 'to peel', *cilkip-* 'to scale off', *cirkip-* 'to entangle', *cerkip-* 'to put by, save', *cākip-* 'to tear', *cōkip-* 'to stick something into', *parkip-* 'to split', *perkip-* 'to bring down in ruins', *milkip-* 'to overturn', *virkip-* 'to loosen', and *velkip-* 'to spread' (corresponding stems *ūkit-*, *elkit-*, etc. from *ūgg-* 'to swing' (intr.), *elgg-* 'to be peeled off', *cilgg-* 'to be scaled off', *cirgg-* 'to get stuck, entangled', *cergg-* 'to be left over, saved', *cāgg-* 'to be torn', *cōgg-* 'to penetrate', *pargg-* 'to be split', *pergg-* 'to fall in ruins', *mīgg-* 'to be overturned', *virgg-* 'to be loosened', and *velgg-* '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 *n/c*: *ūn-* 'to swing', cs. *ūcip-*, *eñ-* 'to wake up', cs. *ecip-* (*t*-stems *ūcīt-*, *ecīt-*).

The only example of this among the dentals appears to be *ētip-*, *ētit-* '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', *ōl-* 'to break, be broken', *pōl-* 'to be wet, to get wet', and *murd-* 'to lie flat on the face', the causatives are respectively *kercip-*, *valcip-*, *ulcip-*, *ōtip-*, *pōtip-*, and *murtip-* (alternative stem *kercīt-*, 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*:—

κ: *tarkip-* (*tarkit-*) 'to heat', *nirkip-* 'to set fire to', *iṛkip-* 'to cause to descend'. But these roots contained an original guttural, e.g. *iṛ-* (variants *iṛv-*, *iṛi*) is from **iṛg-* (= Te. *ḍigu*), 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-*, *mercīt-* 'to teach': *mer-* 'to learn'.

t: *aṛtip-*, *aṛtit-* 'to cause to weep': *aṛ-* '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' (*nīl-*). In *ītip-* 'to cause (leaves, etc.) to fall off'—it is assimilated with previous *l* which is probably out of earlier *l̥* (*īl* < **īl̥* 'to fall, of leaves, etc.')

to produce cerebral *ʃ*. In *uʃip-* 'to give to drink', the *t* has been cerebralized because the *n* of the root was originally cerebral (Ta. *uʃ-*, etc.).

r: *āṇḍipip-* 'to turn the day into evening', *gundpip-* 'to bend' (trans.), *narpip-* 'to frighten', *nārpip-* 'to put (loincloth, etc.) on another', *māypip-* 'to lose', *muyypip-* 'to cover', *mēpip-* 'to graze' (trans.), (alternative stems *āṇḍipit-*, etc.), from *āṇḍ-* 'day to turn to evening', *gund-* 'to be bent', *nare-* 'to be afraid' (simpler root in *nar* sb. 'fear'), *nār-* 'to put on (loincloth, dhōṭi)', *māy-* 'to get lost', *muy-* 'to be covered, cover oneself', *mēy-* 'to graze' (intr.).

Causatives are recorded very rarely from verbs in alternating stem *p/t*, but from what evidence is available, it appears that they are formed from the *p-* base: e.g. *pēpip-*, *pēpit-* '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: *anḍkip-*, (*anḍkit-*) 'to destroy, kill', *erip-* 'to burn (chillies, the mouth)', *etip-* 'to lift up', *opip-* 'to hand over', *olip-* 'to scorch', *udip-* 'to measure', *kāpip-* 'to heat', *catip-* ('to tread', *congip-* 'to lay to rest', *turkip-* 'to push', *porip-* 'to bring up, rear, foster', *namip-* 'to be able', *valip-* 'to chase away', *maḍkip-* '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 *-āese* in the third person singular in Halbi (Inf. *-āto*), e.g. *māḍāese* 'puts', Inf. *māḍāto*. When borrowed into Parji, these verbs take the suffix *-ayp/ayt* (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. *maṇḍayypeda*, neg. pret.; *maṇḍayted*, pret. Those verbs have the additional characteristic that the *y* is dropped in the present tense (N. *maṇḍakmed*, S. *maṇḍapmod*), the conjunctive participle (*maṇḍae*) and the infinitive (*maṇḍak*). Verbs of this class are: *onḍiayp-* 'to collect, to gather', *oḍkayp-* 'to make to lean', *kuṛayp-* 'to heap up', *kodayp-* 'to scratch', *koṛiayp-* 'to limp', *cepayp-* 'to press', *nacayp-* 'to destroy', *derayp-* 'to castrate', *pagrayp-* 'to chew the cud', *muriayp-* 'to begin', and so forth—(alternative stem *onḍiayt-*, etc.), from Ha. *oṃḍiāto*, etc.

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

sing. 1.	- <i>men</i>	pl. - <i>mom</i>
2.	- <i>mot</i>	- <i>mor</i>
3m.	- <i>med</i>	- <i>mer</i>
nt.	- <i>mo</i>	- <i>mov</i>

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

sing. 1.	- <i>mon</i>	pl. - <i>mom</i>
2.	- <i>mot</i>	- <i>mor</i>
3m.	- <i>mod</i>	- <i>mor</i>
nt.	- <i>mo</i>	- <i>mov</i>

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 *n*, *r*, *f* and *y*, 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':

North			South		
sing. 1.	<i>vermen</i>	pl. <i>vermom</i>	sing. 1.	<i>vermon</i>	pl. <i>vermom</i>
2.	<i>vermot</i>	<i>vermor</i>	2.	<i>vermot</i>	<i>vermor</i>
3m.	<i>vermed</i>	<i>vermer</i>	3m.	<i>vermod</i>	<i>vermor</i>
nt.	<i>vermo</i>	<i>vermov</i>	nt.	<i>vermo</i>	<i>vermov</i>

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', *ar*- 'to weep', *uy*- 'to take', *noy*- 'to be painful', *kay*- 'to defecate', *cī*- 'to give', *pī*- 'to live' and *mī*- 'to bathe'.

On the other hand roots of the type *īr*- '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:

3 sing. m. *irēmed*, *urēmed*; nt. *keromo*. In the Southern dialect the final suffix is preserved either as *v* or *i*, so there the corresponding forms are *irvamed* or *iriyamed*, *urvamed*, *kervamo*.

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.	<i>payukmen</i>	pl. <i>payukmom</i>
2.	<i>payukmot</i>	<i>payukmor</i>
3m.	<i>payukmed</i>	<i>payukmer</i>
nt.	<i>payukmo</i>	<i>payukmov</i>
South		
sing. 1.	<i>payupmon</i>	pl. <i>payupmom</i>
2.	<i>payupmot</i>	<i>payupmor</i>
3m.	<i>payupmod</i>	<i>payupmor</i>
nt.	<i>payupmo</i>	<i>payupmov</i>

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. *ūbikmen*, *ūbikmot*, *ūbikmed*, etc., and S. *ūbipmon*, *ūbipmot*, *ūbipmod*, etc., from *ūbip* '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, *coll*-, 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.	<i>cūramon</i>	pl.	<i>cūramom</i>
	2	<i>cūramot</i>		<i>cūramor</i>
	3m.	<i>cūramod</i>		<i>cūramor</i>
	nt.	<i>cūramo</i>		<i>cūramov</i>
North-West	1 sing.	<i>cūremen</i>	pl.	<i>cūromom</i>
	2	<i>cūromot</i>		<i>cūromor</i>
	3m.	<i>cūremed</i>		<i>cūremer</i>
	nt.	<i>cūromo</i>		<i>cūromov</i>
North-East	1 sing.	<i>cūrumen</i>	pl.	<i>cūrunom</i>
	2	<i>cūrumot</i>		<i>cūrumor</i>
	3m.	<i>cūrumed</i>		<i>cūrumer</i>
	nt.	<i>cūrumo</i>		<i>cūrumov</i>

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	<i>vermeten</i>	pl.	<i>vermotom</i>
	2	<i>vermotot</i>		<i>vermotor</i>
	3m.	<i>vermeted</i>		<i>vermeter</i>
	nt.	<i>vermoto</i>		<i>vermotov</i>
South	sing. 1	<i>vermoten</i>	pl.	<i>vermotom</i>
	2	<i>vermotot</i>		<i>vermotor</i>
	3m.	<i>vermoted</i>		<i>vermoter</i>
	nt.	<i>vermota</i>		<i>vermotov</i>

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

sing. 1	<i>cūramoten</i>	pl.	<i>cūramotom</i>
2	<i>cūramotot</i>		<i>cūramotor</i>
3m.	<i>cūramoted</i>		<i>cūramoter</i>
nt.	<i>cūramota</i>		<i>cūramotov</i>

For the Northern dialect exceedingly little material is available for roots of this kind, but occasional forms recorded, e.g. *pokmeted* (unextended *pokkemet*), suggest that the rule may be that the auxiliary vowel after the root is dropped. The paradigm will then run: *pokmeten*, *pokmetot*, *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', *oŕten* '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 *cūr-* 'to see' is as follows:—

sing. 1	<i>cūren</i>	pl. 1	<i>cūrom</i>
2	<i>cūrot</i>	2	<i>cūror</i>
3m.	<i>cūređ</i>	3m.	<i>cūrer</i>
nt.	<i>cūroto</i> (S. <i>cūrata</i>)	nt.	<i>cūrov</i>

The complications of the past tense lies in the formation of the stem. In many verbs, as in *cūr-* 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*, *iŕfo*, *enderno*, *etto*, *cendo*, *kopito*, from *uy-* 'to take', *iđ-* '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*, *pēta*, 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 *ñ* for this in the past tense; verbs terminating in *-ī* add *ñ* and the vowel is shortened. Thus we have (3rd sing. masc.) *veñed*, *eñed*, *uñed*, *cañed*, *kañed*; *noño* (3rd sing. nt.), from *ver-* 'to come', *er-* 'to become, to be', *uy-* 'to take', *cay-* 'to die', *koy* 'to reap', *kay-* 'to defecate', and *noy-* 'to be painful'. Note, on the other hand, that *ey-* 'to shoot' makes its past tense *eyyed*. From *mī* 'to bathe', *cī* 'to give' and *pī* 'to live', the forms are respectively *miñed*, *ciñed*, *piñed*.

(2) Very few verbs add *n* to the root in forming the past tense: *añned*, *enderned* from *añ-* 'to weep' and *endr-* (*ender-*) 'to bring'. A few verbs have the appearance of using a past stem in *-ern-*: *pēterned*, *tūterned*, *mellerned*, from *pēp-/pēt-* 'to come out', *tūl-* 'to run' and *mell-* '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. *pēt-errad* 'he will come out'. In these combinations the root *er-* makes its past tense differently from the way it forms it by itself (*eñed*).

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

(a) Roots in *ḍ*: 3rd sing. pret. *iḍḍed*, *kaḍḍed*, *noḍḍed*, *paḍḍed*, *maḍḍed*, *piḍḍed*, *miḍḍed*, from *iḍ-* 'to put', *kaḍ* 'to cast' (most frequently used as auxiliary verb), *noḍ-* 'to wash', *paḍ-* 'to fall', *maḍ-* 'to lie down, sleep', *piḍ-* 'to burst', and *miḍ-* 'to cease'.

(b) Roots in *ḍ*: 3rd sing. pret. *kuttēd*, *tuttēd*, *pettēd*; 3rd sing. nt. *tetto*, *netto*, from *kud-* 'to cut', *tud-* 'to burn', *peḍ-* 'to pick', *teḍ-* ' (heat of sun) to be fierce', and *neḍ-* '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*, *metted*, *etted*.

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 *tin-* 'to eat' make the preterites *cended*, *tinded*, etc., and the root *un-*, which had originally *-ṇ*, 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*, *codted*, *pēted*, *kopited*, etc., from *payp-/payt-*

'to divide', *ayp/ayt*- 'to sweep', *codp-/codt* 'to send', *pēp-/pēt*- 'to come out', and *kopip-/kopit*- '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.	<i>cūreten</i>	pl. 1.	<i>cūrotom</i>
	2.	<i>cūrotot</i>	2.	<i>cūrotor</i>
	3m.	<i>cūretd</i>	3m.	<i>cūreter</i>
	nt.	<i>cūroto</i>	nt.	<i>cūrotov</i>
South	sing. 1.	<i>cūraten</i>	pl. 1.	<i>cūratom</i>
	2.	<i>cūratot</i>	2.	<i>cūrator</i>
	3m.	<i>cūrated</i>	3m.	<i>cūrater</i>
	nt.	<i>cūrata</i>	nt.	<i>cūratov</i>

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.	<i>cūrran</i>	pl. 1.	<i>cūrram</i>
2.	<i>cūrrat</i>	2.	<i>cūrrar</i>
3m.	<i>cūrrad</i>	3m.	<i>cūrrar</i>
nt.	<i>cūrra</i>	nt.	<i>cūrrav</i>

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*): *āhurad* 'he will speak', *kāñhurad* 'he will carry on the shoulder', *cājurarad* 'he will do', etc.; (b) when the root ends in two consonants: *moṣkurad* '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. *irurad* 'he will descend' from *ir* (S. *irv*-, *iri*-) and *kerura* 'it will burn' from *ker*- (S. *kerv*-).

Roots ending in double consonant (*pokk*- 'speak', etc.) may use this *u* (*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 *-lr*-, e.g. from *tāl* 'to run', *pōl* 'to finish', *ōl* 'to dry' and *pīl*- 'to split', the forms are respectively, 3rd sing. m. *tūllad*, *pōllad*, *ōllad*, 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	<i>paytan</i>	pl. 1	<i>paytam</i>
2	<i>paytat</i>	2	<i>paytar</i>
3m.	<i>paytaḍ</i>	3m.	<i>paytar</i>
nt.	<i>payta</i>	nt.	<i>paytav</i>

(b) The roots *cen*- 'to go', *tin*- 'to eat' and *un*- 'to drink', which make the past stems *ceṇḍ*-, *tiṇḍ*- and *unḍ*-, use these stems also in the future: sing. 1 *ceṇḍan*, *tiṇḍan*, *unḍan*.

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. *pundān*, *vendān*, *endān*, *mendān* (normally weakened to *mēdan*); (b) occasionally elsewhere, e.g. *cājdan* 'I will do' is found in some of the texts beside the usual *cājuran*, 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	<i>cūriyan</i>	pl. 1	<i>cūriyam</i>
2	<i>cūriyat</i>	2	<i>cūriyar</i>
3m.	<i>cūriyaḍ</i>	3m.	<i>cūriyar</i>
nt.	<i>cūriya</i>	nt.	<i>cūriyav</i>

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. *paytan*, *tindan*, *unđan*, 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 dīneti kūkul tōndurav* 'mushrooms appear in the rainy season', *ā kocilti 'iduy aduy' endar* 'in that district they say 'iduy aduy', 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:—

sing. 1	<i>cūrrin</i>	pl. 1	<i>cūrrum</i>
2	<i>cūrrut</i>	2	<i>cūrrur</i>
3m.	<i>cūrrid</i>	3m.	<i>cūrrir</i>
nt.	<i>cūrru</i>	nt.	<i>cūrruv</i>

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

sing. 1	<i>cūriyin</i>	pl. 1	<i>cūriyum</i>
2	<i>cūriyut</i>	2	<i>cūriyur</i>
3m.	<i>cūriyid</i>	3m.	<i>cūriyir</i>
nt.	<i>cūriyu</i>	nt.	<i>cūriyuv</i>

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-/payt-* 'to divide', *paytin*, *paytut*, *paytid*, etc.

The Imperfect expresses continual or habitual action in past time: "*ok bayragi muñi ađi ađi cullid ge* 'a religious mendicant was wandering about asking for alms', *pođi pođi cūr cūri cendu göli* 'a jackal was going along continually looking up'.

The addition of the particle *min* to the Imperfect makes a conditional: *cūrrin min* 'I would see' or 'I would have seen', *cūrrut min* 'you would see' or 'you would have seen', *cūrrid min* 'he would see' or 'he would have seen'. Examples of usage: *ōđ verōđ ān cūrrin min* 'if he came, I would see him', *ān upi mēdin erođ vercili vītu namitin min* 'if I had done my ploughing, I would have been

able to sow rice', *vāni verod vercil nenget paṇṇuruv 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:

sing. 1	<i>cūreken</i>	pl. 1 excl.	<i>cūram</i>
		incl.	<i>cūrar</i>
2	<i>cūr</i>	2	<i>cūrur</i>
3m.	<i>cūreked</i>	3m.	<i>cūreker</i>
nt.	<i>cūroko</i>	nt.	<i>cūrokov</i>

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', *venker* 'let them hear', etc.

Verbs with alternating stem in *p/t* use the *p*-stem in the Imperative: 2nd pl. *culpur* 'rise', 3rd sing. *culpeked* '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', *kandup* '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

		pl. 1 excl.	<i>cūrutum</i>
		incl.	<i>cūrutumur</i>
sing. 2	<i>cūrutut</i>	pl. 2	<i>cūrutur</i>

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. culupmod*), 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 verka cājutumur* 'let us eat and make merry', *in ettel bele annel āre bele cārutut vertut* 'in some time, at some place you may see me and come to me', *cendan ciric cūtut* 'you should give it on the day of departure', *koppil venodel 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 vadek 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', *niten mēdan* 'I am standing', *qū meranti pakoto mēda* 'a tiger is lurking in the jungle', *narced mēdad* 'he is afraid', *ām paṇḍom mēdam* 'we are tired', *ōd kube gaṇḍel nūred mēdad* 'he is wearing many clothes', *pāp cājen mēdan* 'I have done evil', *cānot cāva endred mēdad* 'how much gruel has he brought'.

(2) *cenī mettom* 'we had gone', *tini metto* 'she had eaten', *pakkic metter* 'they had hidden', *vakpic metten* 'I had boiled', *ole veri mettot* '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 maḍi 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*, *cenī*, *veni*, *tūli*, *noḍi*, etc., from *ver-* 'to come', *cen-*, 'to go', *ven-* 'to hear', *tūl-* 'to run' and *noḍ-* '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*, *kāci*, *pēcī*, etc. from *culp-/cult-* 'to rise', *niłp-/niłt-* '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*, *nođic*, *kopic*, *perkic*, *ulcic*, *titic*, etc., from *meykip-/t-* 'to rub', *nođip-/t-* 'to wash (another)', *kopip-/t-* 'to fill', *perkip-/t-* 'to bring down in ruins', *ulcip-/t-* 'to make to assemble', and *titip-/t-* 'to feed', etc.

(c) Borrowed verbs in *ayp-/ayt-* form this participle in the same way, but, as in the present tense, the *-y-* of the suffix is eliminated, e.g. *mandac*, *murīac*, *tipac*, from *mandayp-/t-* 'to put', *murīayp-/t-* 'to begin' and *tipayp-/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 nođi tin* 'having washed your hands, eat', *cāva uni culci cūrīar* 'having drunk their gruel and having got up, they will see', *pokkali būta cāji ān paṇḍen* '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 *kali*. Examples : *vālaki aycilin ulcic kuli unđic kađ* 'Quickly, having caused the women to assemble, give them a drink', *paṇḍi kuri maffed* 'having become tired, he lay down', *mēven cūrī kili đū culta* 'having seen the goat the tiger arose', *ōd melli kuli ole veñed* 'he returned and came home', *pēcī 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 : *ōr pāṣa pāḍ pāḍi verrir* 'they were coming along singing songs', *rānti cul culi metten* 'I was wandering about in the forest', *đū tūli tūli cenmo* '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.) : *bām tirkī tirkī 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 *payp-/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*: *vītiyan cōkkiyan*, etc. from *vīt-* 'to sow' and *cōkk-* '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: *taṭuran nīr* 'hot water', *kēlan paṭ* 'a bitter fruit', *taṭran mañja* 'the man who struck', *nītan paṭ cila* 'there is no standing room', *pōḍran evul* 'wet leaves', *olek vēṇuran mañja* 'the man who is thatching the house', *ceṇṅuran vey* 'the boiled rice which is left over', *iṇḍil cumran mañja* 'the man who caught crabs', *pekkul uykuran 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. *gaḍin cīran mēl* 'the liquor given by the herdsman', *an vēṇuran olek* 'the house thatched by me', *tāten koyran verōil* '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. *bām uykitan kosli* '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 *cā* 'to give': *cīraned* 'giver, Hi. *denevālā*', plural *cīraner*, nt. sing. *cīrano*, pl. *cīranov*. 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. *cīraned*, acc. *cīranen*, dat. *cīranenug*; pl. nom. *cīraner*, dat. *cīranerug*, etc. A few examples of these formations from our materials may be given: *āṭ cendanēd gōvar ole mēdanēd cetur* 'the man who goes to the market is a simpleton, the man who stays at home is intelligent', *ēḍi narpitanēd cila* 'there was no one to frighten them'; *navranēd* 'man who has a joking relationship (to a female relative)', acc. *navranen*, dat. *navranenug*; *navrano*

'female in joking relationship (to male relative)', acc. *navranon*; *cayrano* 'corpse', acc. *cayranon*, e.g. *cayranon irci irci uño* ' (the tiger) dragged away the dead body', *muyal ūburanov* '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:—

gōli ayyano ām veltom 'we heard the howling of the jackal', *martana cūren* 'I saw lightning' (S.: N.W. *martano*), *ŕitel undrana cūri verka eñed* 'seeing the settling down of the birds he was pleased', *nīr endurrano aycil kām āy* 'fetching water is women's work', *vercil koyrano inet kām āy* 'harvesting rice is to-day's work', *kaḍkuranon pucrad* '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*, *mīranug*, *vendanug*, *pōllanug*, *maytanug*, from *cum-* 'to seize', *ver-* 'to come', *cay-* 'to die', *mī-* 'to bathe', *ven-* 'to hear', *pōl-* 'to finish' and *mayp-/mayt-* 'to sharpen'. This form of infinitive may be used to express purpose: *verranug teyar mēlid* 'he was ready to come', *korrin tindanug candipur* 'make the fowl grow fat for eating', *in nīr mīranug eñot nīr tarḱitam* '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', *nōmir cumranug tirbired* 'he was trembling because fever had seized him', *kube tindanug mēn eñed* 'he became corpulent through eating much', *evul valī 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 : *ōd verōil koyu cendēd* 'he went to harvest rice', *mēl endru cenur* 'go to fetch liquor', *tuñu cenar* 'let us go to sleep', *nēñu orad* 'he cannot breathe', *pñyu veñēd eroḍ pñrad cayu veñēd eroḍ 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) : *cayū erko ki pñyu 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', *candū candū coy berck erruv ge* '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*: *venuy oran* 'I cannot hear', *coddelin tinuy ok ḍokka veña* 'a lizard came to eat the ants', *mēva rānti mēyuy ceni mēdu* 'a goat had gone to graze in the forest', *pāḷa venuy under mēdar* 'they have sat down to hear the song'; *atni menuy menuy nav mayna errav ge* '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. *niḷuk, kōk, coduk, ayuk, kaṇḍuk, ūcik, etik, valik, muriyak*, from *niḷp-* 'to stand', *kōp-* 'to tend cattle', *codp-* 'to send', *ayp-* 'to sweep', *kaṇḍp-* 'to seek', *ūcip-* 'to swing', *etip-* 'to lift up', *valip-* 'to drive', *muriayp-* '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', *kaḍpuy* '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 *-oḍ, -ek, -em*.

(i) *-oḍ*, temporal and conditional : *eroḍ, menoḍ, veroḍ, cenoḍ*, etc. The suffix is added to the *p*-stem of verbs with alternating *p/t*, as

is also the case with *-en* and *-em*: *culpođ, valipođ*, etc. Examples of its use are as follows: *pōkal đđođ cīkođ erra* 'when the day draws to a close, it will become dark', *atni pokkođ* 'when he said this' (and similar phrases frequent in the narratives), *vāni verođ pōdram* 'if it rains, we will get wet', *īlī tōndođ tappar* 'if a bear appears, let us kill it', *ōđ verođ ān cūrīnmin* 'if he had come I would have seen him'.

The suffix is frequently enlarged by the addition of *-el*: *erođel, menođel*, etc., e.g. *ān in pāṣa venođel cenena min* 'if I had listened to your words, I would not have gone', *netel kīrurav bitram el menođel* 'dogs will scratch if there is a rat inside', etc. More rarely an extra suffix *-ul* is added: *enođul* 'if (you) say'.

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

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

(iii) *-em*, temporal: *aṛem eke* 'while he was crying', *netta pāp menem cūrāya, candoto erođ bommel nāḍomov* 'the dog, when it is a baby, does not see; when it grows, its eyes open', *pēla pōkal erem erem gīrr ūcal ālīirīd ge* 'whenever it was time for milk he was swinging on the gīrr swing'.

The adverbs *vadek* and *vadem* are used in the sense of 'at the time of': *cīkođ vadek* 'at night time', *cākol vadek* 'in the time of famine'. Construed with the relative participle, they may be used as alternatives for constructions (ii) and (iii): *vey tīndan vadek* 'at the time of eating boiled rice', *kor kūgran 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-are* 'till he dies', *ḍenḍik cāva un-arre nāgil pat* 'take hold of the plough for a little while until we drink our gruel', *cīkođ er-arre ina men* 'stay here till it becomes dark', *meri mīlṅg-arre ārinođ kudrīr* 'they cut the tree with a saw till it fell over'.

THE NEGATIVE VERB

92. Paradigms of the Indicative :

(1) Present-Future.

sing. 1	<i>cūṛana</i>	pl. 1	<i>cūṛama</i>
2	<i>cūṛata</i>	2	<i>cūṛara</i>
3m.	<i>cūṛada</i>	3m.	<i>cūṛara</i>
nt.	<i>cūṛaya</i>	nt.	<i>cūṛava</i>

(2) Perfect.

sing. 1	<i>cūṛani</i>	pl. 1	<i>cūṛami</i>
2	<i>cūṛati</i>	2	<i>cūṛari</i>
3m.	<i>cūṛadi</i>	3m.	<i>cūṛari</i>
nt.	<i>cūṛayi</i>	nt.	<i>cūṛavi</i>

(3) Preterite.

sing. 1	<i>cūṛena</i>	pl. 1	<i>cūṛoma</i>
2	<i>cūṛota</i>	2	<i>cūṛora</i>
3m.	<i>cūṛeda</i>	3m.	<i>cūṛera</i>
nt.	<i>cūṛoya</i>	nt.	<i>cūṛova</i>

The negative terminations are added either to the root, as above, or in the case of verbs in *p/t* to the *p*-base (: *culpana*, *culpena*, 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 : *cūṛani* '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', *er-* 'to become' and *or-* 'to be able'. From *pun* 'to know' the forms are as follows :—

sing. 1	<i>punan</i>	pl. 1	<i>punam</i>
2	<i>punat</i>	2	<i>punar</i>
3m.	<i>punad</i>	3m.	<i>punar</i>
nt.	<i>puna</i>	nt.	<i>punav</i>

The comparative evidence makes it clear that this is an older form of the negative than that found in the majority of verbs. 25

In the Southern dialect a few forms of the type *pumana* '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':

sing. 1	<i>oren</i>	pl. 1	<i>orom</i>
2	<i>orot</i>	2	<i>oror</i>
3m.	<i>ored</i>	3m.	<i>orer</i>
nt.	<i>oro</i>	nt.	<i>orov</i>

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. *orten*) and the negative (1 sing. pret. *orpena*).

NEGATIVE IMPERATIVE

94. The paradigm from *cūr-* 'to see' in the second and third persons is as follows:

sing. 2	<i>cūremen</i>	pl. 2	<i>cūromor</i>
3m.	<i>cūramenked</i>	3m.	<i>cūramenker</i>
nt.	<i>cūramenko</i>	nt.	<i>cūramenkov</i>

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-/cult-* '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.

NEGATIVE PARTICIPLES

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*, *cūpaka*, *culpaka*, *ṭōṭipaka* from *ver-* 'to come', *cī-* 'to give', *cūp-* 'to see', *culp-/cult-* 'to rise' and *ṭōṭip/ṭōṭit-* 'to show'. Examples: *inin cūpaka ān cenden* 'I went without having seen you', *vercil vītaka 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*, *cūpa*, *culpa*, etc. Examples: *nāti ciya manja* 'a man who gives nothing', *nāti puna geyal manja* 'an ignorant man who knows nothing', *būta cāja paḍic* 'a boy who does no work'. They may be used in a passive as well as an active sense: *vēña 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 mēḍid* 'he did not go home', *poṭṭen cinta cāja mēḍid* '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 vēñayo mēda* 'this house is unthatched'.

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*, *ṭōṭipakanug*, etc. from *or-* 'to be able', *cen-* 'to go', *cī-* 'to give', *ver-* 'to come', *culp-/t-* 'to rise', *ṭōṭip-/t-* 'to show'. Examples of its use: *ām perkul tōḍakanug gongkul tindam* 'we eat wheat when rice cannot be got', *būta cāju orakanug maḍranug men cājed* 'because it was impossible to do any work, he decided to sleep', etc.

Corresponding to the active formation in *-aḍ* (§ 91) there are negative adverbial formations in *-aḍ* (also enlarged to *-aḍel*) and *-akoḍ*: *ām geṛeti veraḍ kōcin cūroma min* 'if we had not gone to the

city, we would not have seen the king', *ān mēl unaḍel kurubti urkena min* 'if I had not drunk liquor, I would not have fallen in the pit', *in gāḍa endraḍel ām cenuy oram* 'if you do not bring a cart we will not be able to go', *in cenakoḍ ān ini mēdan* 'if you do not go I will stay here', *kāñakoḍ inin ām tapram* '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: *pōkal paḍaka menek cendam* 'let us go before the sun sets', *verciḷ vītaka menek vāni paḷḷo* 'before we had sowed the rice the rain fell'.

THE NEGATIVE *CILA*

97. The negative *cila* means properly 'does not exist'. It is very rarely, and in violation of Dravidian idiom, used with a verb in imitation of Halbi: *ana ēḍi cila mēḍid* 'no one was there'. Normally it is used by itself: *nīr cila* 'there is no water', *vāni cila* '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 cila* 'there are no weavers in this village'. Alternatively it may be inflected in the third person: sing. m. *cilad*, nt. *cila*, 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 *cila* 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', *cēt cilayed* 'a man without sense';

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

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

(iv) adverbial forms in *-aḍ* and *-akoḍ*: *bakkēl ciyur cilaḍ bokṛen cī* 'give me the cakes, if not give me the goat'; *perkul cilakoḍ kurḷel koṭṭi endri caḍic kili tin kaḍram* 'if (when) there is no rice, we dig up roots, bring them, boil them and eat them'.

Since *cila* 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: *ōḍ vīḷēd erad* 'he is not white', etc.

98. Of adverbs derived from the primary pronominal bases the commonest are *ina* 'here', *ana* 'there' and *äre* '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 lög* 'the people who are here', *äret manja* 'a man belonging to where'. To these bases the personal terminations may be added, and this is particularly common in the case of *äre* 'where': *in äretot* 'where do you belong to, where are you from', *öd äreted, ör äreter*, etc. The Halbi suffix *-le* is frequently added to *anat* and *inat*, making *analle, inalle* in the sense of 'thenceforth', '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 instrumentals of *id* and *ad*, to which the enclitic suffix *-i* may be added: *idoḍ(i) cendam* 'we will go in this direction', *adoḍ(i) cendam* 'we will go in that direction'; 'in what direction, whither?' is *ät* from the interrogative base *ā* (Drav. *yā-*): *ät cenmot* 'where are you going'.

'When' is *etel* or *etoḍ* from the interrogative base *e-*. For 'then' and 'now', native forms have given way to Halbi *tebe* and *ebe*. For 'thereupon' *ätek* is used.

The stems *äte, ite, ete* 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'.

99. Miscellaneous adverbs of Parji origin are: *ine* 'to-day', *ori* 'yesterday', *tolli* 'to-morrow', *pinḡe* (N.W.) 'the day after to-morrow', *pidne* (S.) 'id', *nirḡi* 'last year', *pirad* 'next year', *okec* 'once, one day', *iroḡ* 'twice', etc. (see numerals), *apoḡ* 'that time', *ipoḡ* 'this time'; *pidtel* 'behind, after', *mudel* 'in front', *munni* 'before (of time)', *poḍi* 'aloft', *kiri* 'below'; *mari* 'again', *välaki* 'quickly', *nāna* 'perhaps', *eḷka* (S.) 'very', *pokkai* 'in the morning', *väl* 'outside' (also substantive), and so forth.

100. Adverbs borrowed from Halbi are found such as *murle* 'completely', *pukoḡ* 'falsely', *per* 'again', *berpela* 'forcibly', *cande* 'quickly', *umli* 'repeatedly', *bitram* 'inside', *māntar* 'but', *jaḡke* 'quickly', and the like.

PART II

TEXTS

I

(1) Tāta cila kētub cind mēdid ge. metted eroḍ, penda katranso āy endid ge. Etted eroḍ tallin pokrad ge, 'māmen ka ṭeṅgeya aḍu cen iya.' (2) etted eroḍ talli 'ṭeṅgeya cī bābu' enda ge. atni pokkoḍ 'ina āret ṭeṅgeya' endad ge. atni pokkoḍ ok kirkin akaṭ ṭeṅgeya cīrad ge. ciñed eroḍ tal uyra ge, uño eroḍ tann ole uño ge, uño eroḍ, 'id bābu ṭeṅgeya' enda ge. (3) enoḍ lay, 'idin mari naṭ ciñed kirki ṭeṅgeya' endad ge. etted eroḍ, 'ale etot erko bābu' enda ge. etto eroḍ piḍtel 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 merkul milḡgokov ge.' (5) milḡgov eroḍ ole cendad ge. 'eten bābu' enad ge tal; 'katten iya' endad ge. atni pokkoḍ mari tuḍu cendad ge; (6) cended eroḍ, 'cūr cūr re pendene, anot āy kay ērot āy' eni ok kerī patio 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

keroto erođ ole cendad ge; cended erođ 'tuttot bābu?' enda ge; atni pokkođ 'tutten iya' endad ge. (7) atni pokkođ, 'cen iya, māmēr ka baṛal aḍu cen' endad ge. tal cenda ge, 'āt cendor bābu' enda ge. atni pokkođ 'nāṅ veñot bāy' endar ge. enođ lay 'cereyakul baṛal ciyur' enda ge. atni pokkođ, 'ina amuṅ cila baṛav, āret baṛal cīram' endar ge. atni pokkođ kenđiyaṭ baṛacilin kanđei cīrar ge. (8) kanđei ciyođ endurra ge. enderno erođ, uyrad ge pađic, pendeti erpitad ge; erpited erođ, 'cūr cūr re pendene, okti pād pattođ, jama pādul pōlur' endad ge. etted erođ nāṅgil cāyi verrad ge. (9) veñed erođ cāva unḍađ ge. unḍed erođ mari pokrad ge pađic; 'cen, iya, māma vittil kanḍuk' endad ge. tal cenda ge māmēr ka, cendo erođ, 'vittil ciyur ge bābu' enda ge. (10) 'amuṅ āret vittil agi cilav, pōlov' endad ge māma bital; atni pokkođ, 'ā burḍeti cen' endad ge. enođ lay kēti patti cenda ge, āru kēdomo ge. kēdoto erođ, irḍuk nāna burka piḍkel mēduv ge; mettov erođ, endurra ge. endroto erođ cindin pokra ge 'id bābu vittil' enda ge. 'in bele, iya, burka piḍkel endrot' endad ge.

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 drunk 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 pokkođ, burka piđkel vītu uyrad ge; uñed erođ, vīturad ge, āru verrad ge. veñed erođ āt dīna nāna metted ge, aru cūru cended ge mari; cended erođ, pañdi mēdav ge, pañdi menođ cūri kili verrad ge; veñed erođ, 'pañdov iya' endad ge. (12) etted erođ, mari āt dīna mettov erođ, mari cūru cendad ge; burka porrel pūtav ge; pūtov erođ cūri kili verrad ge, veñed erođ 'burka pūto iya' endad ge. (13) pokkođ lay mari āt dīna nāna metted ge, mari cūru cended ge; burkel patruv ge; pattođ lay cūri verrad ge. veñed erođ, 'burkel pattov iya' endad ge, 'ok ok kulungti iṛdukec burkel patti mēduv ge. (14) piđtel pandra dīna nana metted ge cind; mari tallin codted ge, 'cen iya māmer ka māmerin kūyu' endad ge. etted erođ, cenda ge; cendo erođ, 'āt vermot, bāyi' endad ge toled; enođ lay 'māmen pokku cen' eni im bācal polkked, enda ge.

(15) pokoto erođ, sāt jan tolenkul verrar ge. veñer erođ, 'car māma burkel koyu' endad ge, enođ lay, cendar ge. cender erođ, 'daṛkel nūṛur gaṭ' endar ge; atui pokkođ, koyu muriaytar ge, muriayter erođ koyrar ge; koyi kili okti ka kuṛiayter, kuṛiayter erođ, oktar ge, okter erođ okut okut būti cīrad ge. (16) ciñed erođ

(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 bñti pat patti cendar ge. cender erođ, pađic telkul vālemed ge; vāled erođ, ok ka eke cñn mēda ge, ok ka eke rūp mēda ge; atni atni jama tokan bāra bāni mēdav ge. (17) mettoṽ erođ atni atni olekin jōred ge; jōred erođ, mama bitaler řic errar ge, řic eñer erođ, olekin tudu verrar ge. tutter erođ, 'ē Bagvan, ūr mari an māmēr, pāpikul kay dermikul, ale an olekin tutter' endad ge, aru ařmed ge.

(18) ařned erođ, pōka cultad ge aru nīdin onđiaṽtad ge; onđiac kili pottelti gñnelti kopitad ge, aru polubti bařal ađed ge, aru cundik uñed ge. uñed erođ, āren ene vend tinmed ge; vend tinded erođ ok laman murtal verra ge, veño erođ, 'āt cenmot bābu' endā ge. (19) etto erođ, 'polub cenmen' endad ge; etted erođ, 'anin bele uy bābu' endā ge. atni pokoto erođ, 'anot iñot māl mātā mēda, noksan er cenda' endad ge. etted erođ, 'nāti noksan erođ, ān borran' endā ge laman murtal. (20) atni pokoto erođ, uckurar ge, cokra ge bařav podi. cokoto erođ, 'āren ene ini vend tinam bāyi' endad ge; etted erođ, laman murtal iřura ge, iřoto erođ, 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

cokran potten iṛkited ge ; iṛkited eroḍ kacaṛ cī kaḍrad ge, cī kaṭṭed eroḍ, nīd dālomo ge. (21) dāloto eroḍ, ' ad eke bāyi ini pokken, an māl noksan eñō ' endad ge. atni pokkoḍ murtal eke āroto ge. āroto eroḍ, tan ole uyra ge, enḡoṭ ale baṛalin jōṛ cīra ge ; ' uy be bābu, ān go āren ' enda ge.

(22) etto eroḍ baṛacilin endurraḍ ge, endred eroḍ māma bitaler vel pāvoḍ endurraḍ ge, endred eroḍ ole kaṭraḍ ge cakurtolti. kaṭṭed eroḍ mari māma bitaler pokkemer ge, ' ūd kuṛiya tuḍranug nīdin uyi vīṛed aru baṛal patti endred ' endar ge ; pokker eroḍ mari cendar ge, ceni kili oktin āy ki iṛḍukin ale koṭrar ge. (23) cay-are koṭṭer ge, koṭṭer eroḍ, ' cūṛ cūṛ iya, māmer pāpikul kay dermikul ale baṛavin koṭṭer ' endad ge. etted eroḍ, baṛavin tōl olcuraḍ ge, olced eroḍ ōl kaḍrad ge, ōled eroḍ vetra ge. (24) vetoto eroḍ tōlin patti dēca niker cendar ge, cended eroḍ āren ene ēl merti cokraḍ ge, cokedd eroḍ ani gulay citta mēdad ge. (25) metted eroḍ polubti mēdan ḍoṅḡuler rupeyel paycel ḍoṅḡi polubtokan-le pētar ge ; pēter

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 uyrām re' endar ge. (26) etter eroḍ ēl merti uyrar ge; uñer eroḍ ini paypar be re endar ge. etter eroḍ bāṭel tappemer ge, bāṭel tapper eroḍ nekitar ge; nekiter eroḍ ok bāṭa nāna āger ermo ge, eño eroḍ, 'in punat re' enmer ge; etter eroḍ ipoṭ ān paytan re endad ge okur. (27) mari bāṭa tappemer ge; bāṭa tappu tappu vēv-arc vēmomo ge; vēvoto eroḍ poditug ā paḍic tōlin urkitad ge; urkipoḍ cāyi kaḍi tūllar ge. (28) tūler eroḍ iṇurad ge aru onḍiac kili moṭra kaṭṭi kili endurrad ge. endred 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, bāca, 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 baṇacilin koṭrar ge; koṭṭer eroḍ ōllar ge, ōler eroḍ vetra ge; vetoto eroḍ uyrar ge. (31) cunḍik lay uñer eroḍ mayter rāca tula rāca ēdurar ge; ēder eroḍ tōlul pattur endar ge; etter eroḍ, 'ām nā cāḍdam aḡi'

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, mayter manda. (32) atni pokkođ cunđic cunđic pañđrar ge aru tōlin tñđci kađi verrar ge. (33) veñer erođ mari rić errar ge māma bitaler, rić eñer erođ mari cendar ge bāca bitalin ka; cender erođ, 'initi amin tēggot re' endar ge. 'ān tēgana māma, im āt ēdor' endad ge.

(34) etted erođ berpela cumrar ge pađcin; cummer erođ potta tokan kopitar ge; kopic kili kađđi kili kāñi kili uñer ge. uñer erođ munđa pinneti iřkitar ge; iřkiter erođ ōnin cāy kađi kili tođul kattu cendar ge. (35) cender erođ ok covar poral gurrol cokki kili verrid ge; verək lay pađic pokkemed ge, 'ēd āy re gurrol cokki vermot' endad ge. (36) enek lay, 'ān āy re' endad ge covar poral; enođ lay, 'anin cūři berpela an māmer kađđi kuli endrer aru kōcin mālin curca cāj cīram eni kuli endrer.' (37) etted erođ, 'ale tebe re, anin kađki cī' endad ge covar. pokked erođ covar poral pađcin kađkuranon puerad ge; pucced erođ covar poralin pađic potteti kopic kađki kađrad ge. (38) kađked erođ pađic gurrol cokki ole verrad ge; ole veñed erođ āteki munđa tokan covar poralin kađki kili tñđter

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

ge, t̃iṇḍter eroḍ mari verrar ge. (39) veñer eroḍ irne nāna meni kili paḍic mari māma bitaler vel pāvoḍ gurrol cokki cenmed ge ; cended eroḍ māma bitaler pokkemer ge, 'ūnin cūṛi potteti kaṭṭi ñrti t̃iṇḍtom, ūd mari gurrol cokki vermeted' endar ge. (40) etter eroḍ mari cendar ge bāca bitalin ka ; cender eroḍ, 'eten bāca inin mari ñrti t̃iṇḍtom, aru in gurrol cokki veñot.' 'ō māma ikla ikla t̃iṇḍtor gurrolin bēṭen, akla akla t̃iṇḍpoḍ ēnulin endurrin min.' (41) enoḍ lay, 'cette āy bāca' endar ge māma bitaler ; atni pokkoḍ, 'anin bele t̃iṇḍuk bāca' endar ge. etter eroḍ ōrin bele pottelti kopic kopic ñrti uyi t̃iṇḍted ge. (42) t̃iṇḍted eroḍ paḍic mari olen verrad ge ; veñed eroḍ irne meni aycil ḍeger cendav ge bāca bitalin ka ; cendov eroḍ, 'am kanṭo mayil eten verara' enmov ge. (43) 'ōr ete denḍki verrar, ūr go pokrir "ēnu kocil t̃iṇḍuk"' eni pokked eroḍ aycil pokrav ge ; 'āten eroḍ ūr canḍe verara, ām bele cendam ōr ḍeger' endav ge. (44) pokkov eroḍ avin bele paḍic uyi kili munḍeti uyi pottelti kopic t̃iṇḍtad ge ; t̃iṇḍted eroḍ paḍic mari ole veri tallinoḍ kamac damac tinmed ge.

in. 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.

II

(1) Tāta cila kōtub cind mēdid ge. metted eroḍ ok bayragi muṭṭi aḍi aḍi cullid ge ; culled eroḍ kōtub murtalin ka cendad ge. (2) bayragi eke kovve patti mēdid ge ; pattoḍ paḍic cūṛad ge. ' muṭṭi ciyur bāyi ' endad ge bayragi. ' ām āret muṭṭi cīram agi bayragi ' enda ge. (3) etto eroḍ paḍic pokrad ge ; ' kovven pattam iya ' endad ge. pokked eroḍ, ' nāti cīram agi bābu ' enda ge ; ' tel kudran burka ciyam iya ' endad ge, ' perkul mirkul rundaytad ' endad ge. (4) atni pokked eroḍ burka ciyi kili patrar ge, patter eroḍ kovven cīrad ge, ciñed eroḍ bayragi cendad ge. (5) cended eroḍ atni atni āṭ dīna nāna metted ge ; metted eroḍ piḍtel kovva pokra ge, ' ān āre bele koṛol kaṇḍuk cendan pēpa ' enda ge ; pokoto eroḍ, ' cen pēpa kinḍik mēl ender cī ' enda ge kovva. pokoto eroḍ murtal cenda ge mēl ender cīra ge. ciño eroḍ, ' kinḍik vey vend cī pēpa ' enda ge ; etto eroḍ vend cīra ge, vendi kuli mīḍa token jōṛ cīra ge.

(6) ciño eroḍ kovva kāñi kuli cenda ge. cendo eroḍ āren ene ēdura ge putkal token ; ēdoto eroḍ putkal botteti mēlin cap kaḍra ge,

II

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

vəyin eke tinda ge. (7) tindo erođ cenda ge, ok bareyin ka cenda ge; bareyin ka cenođ, 'āt cendot barey' enda ge, etto erođ, 'ole mēdan' endad ge. (8) 'anuđ ok putra cāj cī' enda ge; enođ, 'cāj cīram' endad ge. 'ēr ayal muritto cāj cī' enda ge. ciñed erođ bāṭel patra ge kilvel patra ge cūṣil patra ge ganḍa patra ge aru tundita ge. (9) tundic kili ole verra ge kovva; veño erođ, 'nīr cī pēpa' enda ge. etto erođ kēlul noḍra ge, noṭṭo erođ, 'eten bābu' enda ge murtal. 'nāto eten gaṭ' enda ge, 'jama pāṭa pōlen mēdan, kinḍik rupeyel cī' enda ge.

(10) etto erođ, 'paḍic cople kel cenked' enda ge; 'koṛol lājto āy, cople kel codtan, endru cendan tolī verran.' etto erođ cenda ge. (11) cendo erođ putreg lay cenda ge; cōnarug rupeyel cīra ge, bareyug rupeyel cīra ge, tulleg rupeyel cīra ge, aru putren patti verra ge. veño erođ copleti untic kaḍra ge. (12) untito erođ ole verra ge; veño erođ, 'koṛolug vey uyi ca' enda ge. etto erođ mīḍeti kāñi paḍic cendad ge. cended erođ ēdurad ge, ēded erođ cūṛad ge; ayal eke navmo ge. paḍic piḍtel bareyti mūḍa kaṭṭi,

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

'müden tãnd' endad ge. (13) etted erođ tãndaya ge, umđi umđi navmo ge. 'tãndrat erođ jeŭke tãnd' endad ge; ayal umđi navmo ge. (14) atni pokki pãnded erođ tãni cokrad ge, cokked erođ vey tãndrad ge; tãnded erođ piđtel ũbikmed ge, 'nãŭ ũbata' enmed ge; ad eke umđi navmo ge. (15) navranug 'ale vey payuk' endad ge; umđi navmo ge. 'ale paytat erođ payuk jeŭke, ãndoto' endad ge; umđi navmo ge. (16) navoto erođ pađic pokkemed ge, 'paytat erođ payuk, cilađ cŭŭ ok lãt cŭran' eni ok lãt ciñed ge; ciñed erođ kiŭi guŭgaŭna urkura ge. (17) urkoto erođ kiŭi ðađđa mandel vercil tinuŭ veri mēduv ge; veŭov erođ urkurano cŭŭi ðađđa mandel tŭlomov ge. pađic eke copletle iŭi kili valikmed ge, valik valik ðađđa manda bulkayto ge. (18) bulkayto erođ polubti pētađ ge; pēted erođ itteke ceni kovva putren tĩndci kađrad ge. tĩndto erođ pađic nŭr certi medi karti cokrad ge 'ini go verrav be nŭr aycil ini kãtan eke' endad ge (19) etted erođ dora olek pun koŭol aru polubto

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

mācil nūrug verrav ge, perkalel cājomov ge, cāji kili keyul kēlul nođomov ge. (20) noṭṭov eroḍ dora olek pun koṛol paryop gaṇḍa nūṛi mēdu ge; nūṛi menoḍ paḍic eke medi kar le tirred ge, tirri kuli ceni maṭṭi key patted ge. (21) key patti ṭaṇḍemed ge, ṭaṇḍek lay, 'in āret mayin aḡi key patti ṭaṇḍomot' enda ge ayal. 'in kirta gulay citta coplet le ān valic endren' endad ge. (22) etted eroḍ 'ān go dora olek koṛolin āy' enda ge. 'era era, in go an ayalin āy, in cte "eran" enmot.' (23) etted eroḍ pat ṭaṇḍi endurrad ge, endred eroḍ polubti ēdurar ge; ēder eroḍ ole cendar ge; ole cender eroḍ adoḍi piḍtel kamac damac tindar ge.

III

(1) Gōli aru kukonḍi ked cendov ge. ked cendov eroḍ kukonḍi cumra kākral titen, gōli cumra liṭi titen. gōli pokra ge dūvin, 'in nāten bēṭot māma?' 'ān tittirin bēṭen'; 'ān liṭin bēṭen' gōli enda. (2) gōli pokra ge, 'tittiriti muṭṭek ceppul errav, anot bāra

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

gagra ney aru bāra pūnel ceppul. piḍtel göli pokra ge, 'kākralin anuḡ cī māma'; enek lay kākralin gölig cīra ge. (3) piḍtel göli cīra dūvug liṭi tīten; piḍtel göli pokra be, 'ale tinam be māma' enda ge; enoḍ piḍtel tindav ge; piḍtel göli poṭṭa pañoto, dūvug poṭṭa pañoya. (4) piḍtel göli pokra, 'eten māma' enda ge, enek lay, 'anuḡ poṭṭa pañoya bāca' enda ge dū; piḍtel göli pokra ge, 'anuḡ pañoto māma' enda ge. 'In go anin ṭegot bāca' enda ge dū, enek piḍtel göli tālla ge.

(5) göli tūloto eroḍ ok man toka ceni man udikmo. udipoḍ dū ḍeger ḍeger cenda ge. epito eroḍ, 'ebe āre cendat, ende go ṭegot, ebe go tindan' enda ge. (6) atni pokkek göli pokra ge, 'tindan vadek tintut min māma, iya tāten vadek mora uditan gaṭ. atni pokkoḍ dū pokra ge, 'ale tebe bāca ān udic cūṛran.' (7) udito eroḍ, 'āten era māma, mengu erra, berkul berkul bommel cūṛ cūṛi udip'; udito eroḍ piḍtel göli irḍu keyulti man kaloto ge, kali kuli mokom koppi kumoto, gulay bommel eño, tūloto be göli.

(8) göli tūloto eroḍ, āre ūcal kaṭṭi ūñomo ge. dū mari pokra ge,

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 *liṭi* 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, țegot' enda ge aru ȑeger cenda ge, 'epipoȑ ipot tindan.' (9) piȑtel cendo eroȑ gȑlin erpita ge erpito eroȑ, 'ebe je re bāca ipot go tindan.' 'tindan vadek tintut min māma, iya tāten vadekto űcal űűuran gaȑ.' (10) atni pokkoȑ, 'ān űűuran gaȑ bāca' enda ge dū. 'era māma, ĩn berto manjen āy, țoȑu puȑa; țoȑu kaȑtu cokran gaȑ, piȑtel cokrat go.' (11) podi cokki korki kaȑra ge, korkoto eroȑ ĩȑura ge; ĩȑi kili, 'cok be māma' enda ge. etto eroȑ piȑtel űcita ge. (12) atni űcĭk űcĭk, 'niko űcĭk' dū enda; űcĭto eroȑ piȑtel niko űcĭk cĭra ge, űcĭto eroȑ cĭlva kĭȑi urkura ge, űcal țoȑu puc cenda.

(13) gȑli mari tȑloto ge; tȑlla ge aru āren ene aȑmuk țunȑeti evul koyu cokra ge; cokoto eroȑ evul koyi ĩȑkita, ĩȑkito eroȑ cȑva kuȑtomo ge. (14) kuȑtek lay meram keromo ge, keroto eroȑ dū mari cenda ge; erpito eroȑ, 'ebe je re bāca āre cendat? ebe tindan be.' (15) 'tindan vadek tintut min māma, iya tāten vadek dekni parani vermo.' 'āten eroȑ anin kopĭc cĭ cȑveti' enda ge; kopito eroȑ țanȑ țanȑi cȑva kaȑra ge. (16) kaȑoto eroȑ, '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 *aȑmuk* 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,

eño erođ cāy kađi tūlla ge ; tūloto erođ meram kerura ge, meram keroto erođ cuva aru đū jama kerurav. (17) kerođ lay kic ciṭra ge, ciṭoto erođ pelkul ikci cayra ge. caño erođ gōli verra ge ; veño erođ, 'idi pelkulođ kacurut min, māma' enda ge. (18) aru ok tapoṛ cīra ge ; ani cin(ḍ)ra ge keyu. 'cayurat erođ cay māma, ok key mēda gaṭ.' enek lay ok tapoṛ mari tapra ge. (19) tapoto erođ ani cindra ge ā key bele ; cinoto erođ 'cayurat erođ cay māma, ok kēl mēda gaṭ' enda ge. enek lay ok lāt catita ge ; kēl cindra ge, cinoto erođ 'cayurat erođ cay māma, ok kēl mēda gaṭ, catie cīran'. (20) mari ok kēl catie cira ge ; ani cinoto ge. irul, đū aru gōli, ani cañov.

IV

(1) Podi podi cūr cūrī cendu gōli ; kaḍuti uṭ tiroto, uṭ tiri kuli pokoto, 'ē mit.' ē mīt enek kaḍu mari, 'ōy' etto. 'ōy enek' gōli pokoto, 'nīr mīyu cenam mīt.' (2) pokkov erođ kaḍu aru gōli nīr mīyu cendav. ceni kuli iruli kaṭa-kaṭi eri 'nīr mīyam' eni pokra ge gōli. pokoto erođ ṭoḍunođ gōli aru kaḍu kaṭa-kaṭi errav ge. (3) eñov

'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.

IV

(1) A jackal was going along continually looking up. He stumbled on a sod, and having stumbled said : 'Oh friend.' The sod replied 'ōy'. The jackal said, 'Let us go to bathe.' (2) When they had spoken, the sod and the jackal went to bathe. Being both tied together, the jackal said, 'Let us bathe,' and when he said this the jackal and the sod were both tied together with a rope. (3) Being so they jumped in the water and having jumped in they came out of

eroḍ nīrti tirrav, tiri kuli nīrti pētav, pēci kuli uykurav. uykov eroḍ mari nīrti tirrav. mari tiroḍ kaḍu eke nīrti bīr cenda. (4) bīroto eroḍ okti göli baṭtel pēta. pēto eroḍ ulṭi cūr cūrā ; ' mit eten cōo ' eni pokra. mit go ini nīrti būroto ; būranug göli pokra ge, ' mit go mitin cī, cilaḍ mīnin cī. (5) atni pokoto eroḍ ok mīni baṭtel tirra ; mīni tiroḍ mīnin göli cumoto. göli per mīnin cummi kucti uyi ōlla. ōloto eroḍ göli āt bele cen kaḍra.

(6) ceni kuli piḍtel ver cūrā ; mīni eke anan cila mēdu. cūr cūrōto, kucti mīni cila. göli pokra, ' inat mīnin ēd uñed, ' enek, ' an mīnin cī, cilaḍi palva cī. ' (7) atni pokoto eroḍ ā kucci mari parkel parkel palvel erra. cōo eroḍ ā palvelin göli būra kaṭṭi ok bakkel vendran pora murtalin ka uyi muḍukuḍtel uṭic kaḍra. (8) uṭico kaṭṭo eroḍ göli cen kaḍra. denḍik meni bakkel vendran murtal ā palvelin, vāni podi veri kuli, palvelin kiecu ūdura, aru bakkel vendra. (9) bakkel vendran vadek göli verra, veñō eroḍ, ' inat palvelin ēd uñed ? ' eni pokra. ' palvel cīrar ki bakkel cīrar ' 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 irđu bakkelin gölig tındci cī kađra. (10) tındci ciño erođ göli pedra, pedi kuli doren olek mēva gōđiti uyi kuli uťic kađra bakkelin. uťito erođ göli āt bele cen kađra.

(11) cendo erođ piđtel ā dora olek mācil ā mēva gōđiti mēva pīyul tınduk ayuk řan(đ)rav. řannov erođ ā bakkelin cūřrav. cūřov erođ ā bakkelin pucci tin kađrav. (12) tindov erođ piđtel göli ver cūřra. 'inat bakkelin ēd tinded' eni göli pokra; 'an bakkelin ciyur, cilađ ok lullun ciyur.' (13) atni pokoto erođ mācil ok bokřen kaťti gölig cī kađrav. göli per bokřen lamťi patti ok curca erran olekti bokřen uyi kuli curca pandirti kaťti kuli cen kađra. (14) adin per piđtel curca olet lōg cūři kuli, 'ēr bokra āy' eni kuli, katti kuli tin kađrar. bokřen katran piđtel göli per verra. (15) veño erođ pokra ki 'inat bokřen ēr uñer' eni pokkek curca olet lōg pokrar ge; 'bokřen ām kattom, katti tindom eni curca olet lōg pokrar.

(16) pokker erođ göli per, 'an bokřen āy, im nāñ kattor; anuř bokřen ciyur, cilađ kořolin ciyur,' atni gengen göli pokra ge. (17) curca olet lōg eckoťug ořakanuř kořolin pucci kuli gölig cī

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)

kađrar. ciñer erođ göli tan đěreti göli botteti uyra. (18) 'mītin palťa mīni porcen, mīnin palťa cilpen porcen, cilpen palťa bakkel porcen, bakkel palťa lullun porcen, lullun palťa kořolin porcen; cūřor duli an cāl,' dulař dulař eni ěndura. (19) atni erođ kořol gölin tapra telti cavkol kořlenođ. tappi kuli tan iya tāten olek cen kařto.

V

Bořka Bodor dāda āt cended ?

Bořka dāda uřu cended.

uřuran būti nā cājor ?

uřuran būti uyci tindom

uytan por nā cājor ?

uytan por nevaka tindo

nevaken pī nā cājor ?

kummal cōra vāñed

kummal cōra nāř vāñed ?

peyya pāp ōřito

nāř re peyyene ōřitot ?

iya mama ciyakanug.

nāř re gāyine mama ciyota ?

kummi kořcakanug.

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 Bořka 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*

nāṇ re kummine koṇcota ?
 vāni paḍakanug.
 nāṇ re vānīne paḍota ?
 beṇḍel aṇakanug.
 nāṇ re beṇḍeline aṇora ?
 paḍcil vilkuloḍ eykuranug
 nāṇ re paḍciline eykurar ?
 muttak karacil cāṇ cīranug.
 nāṇ re muttakine karacil cāṇ cīrat ?
 an kedub vāṇḍ mēdanug.
 nāṇ re kedbine vāṇḍ mēdat ?
 goreya kelti maytanug.

VI

(1) Ok poṭa paḍic mēdid ge, kētal pāpi poripmo. anatlē ā paḍic nāṅil patiyan jovar eṇed, anatlē kūjil kaṭated, aru kalti uyi kuli paṭated. (2) anatlē bōrel paṭṭov ā kūjilti ; paṭṭov aru puccated aru ole endrated, aru caṭated. caṭṭi kuli kuttad ; kuttad aru tan iya rāba vendata. (3) anatlē ā cind irul tinder. anatlē 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.

bōret bokket vercil kēn caṭṭi kēnti vīted ; vīted aru candatov, poṭul eñov aru inatov, anatlē paṛṇatov. (4) paṛṇatov aru pendkul tindov. polubta lōg mari ā vercil koñer ; anatlē murmura eñed ā paḍic, 'an kēn go koñer, nāta tini badkiyan.' anatlē baṭ bayragi baṛavin uymod nandiyat baṛav. (5) ātek, 'anuṇ pāv ṭuṭic cī' bayragi enmod. 'anuṇ murmura bāvata, ān pāv ṭuṭic ciyana' etted. anatlē bayragi mari baṛavi ciñed, ciñed eroḍ cended bayragi pāvoḍ.

(6) ā paḍic baṛavi iṭṭed. anatlē ā baṛavin sanḍ cāyated polubti ; gula polub ā baṛavin vittil paṭṭa. 'an baṛavin vittil paṭṭa' etted, aru jama gāyulin endrated ā paḍic. (7) anatlē gāyulin endrated, ātek polubta lōg kamaṭi undater. ātek ā gāyulin nanḍkie kaṭṭer. I paḍic mari tōlul oykited aru ōl kaṭṭed. (8) aru vīruṇ uñed, noroṇpur geṛeti uñed. pāvti gurgal paṭṭa cīkoḍ eñō ; mar meri kīṛi maḍi cuñated. (9) anatlē kōcin bōja endermor aru ā mar merti cuñuṇ vermor. ātek i paḍic mari narcated, tōlulin kāñi kuli merti cotted. kōckul ani cuñamor. (10) podi tōlul aṭaki patti merti cotted, aru narcated, aru tōlulin mari cāyi ciñed ; ātek ḍig ḍag eñov aru paṭṭov.

(4) 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 Noroṇpur 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.

(11) 'id nātat pađamo' etted kōc, ātek mari tūl kaṭṭer kōckul; aru ā pađic iṛiyated. iṛi kali ā kōckul rupeyel pađic endrated. (12) endrated aru tan ole endrated, aru velti ōl kaṭṭed; ātek, 'i pađic āra rupeyel bēṭated' polubter etter. ā pađcin mari polubter nanḍkipuṇ enmor. (13) ātek ōnin nīr tel uñer; uyi kali 'ṭeṇṇenoḍ tappoḍ carkar ṭoḍuloḍ kaḍki uyya' etter. ātek ōn key gēl kaṭṭi nīrti ṭiṇḍter. 'cañied' eni kali polubter mari veñer. (14) ātek ā pađic mari pēted, aru ole veñied, aru oletle rupeyel pucated; aru velti ōl kaṭṭed; ātek, 'i rupeyel in eta bēṭatot' etter polubter. (15) 'ātek itur ṭiṇḍtur' etted, 'ani berta killa ṭiṇḍtor; ātek ā rupeyel mari cōkkom endri uymen'. 'ātek amin bele kaḍuk, nīrti ṭiṇḍup' polubter etter.

(16) polubter mari kaḍki kaḍki ṭiṇḍted nīrti; pāp ḍaḍḍen jama ṭiṇḍted; ōr ani cañer. ātek ōḍ mari ole veñied. (17) ātek eḍa eḍa aycil ā pađic endrated, aḍeycil cājated; murtacilin nanḍkie ṭiṇḍted. anatile kamey paṭṭed, tam ayciloḍ kamaye 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 aḍey endrated. toled uruṇ uñed baṇalin. (2) ātek ā baṇalin it ok tel at ok tel kancited juvarti; ātek nāṅgil kaṭated nārenoḍ, nāṅgilti puyil tundited, aru baṇalin enmoted carukmoted. (3) ātek it at telkul kancitayun baṇal cenava. ātek baṇal cenakaḍun ok baṇav ani cūṛamo, ok baṇav ut cūṛamo. (4) anatle 'eta cenava' etted; ātek baṇdenoḍ baṇalin nanḍkited; irḍuki baṇalin nanḍkited aru nāṅgil cāyated, ole veñeḍ; ¹ tan pāva pokated, 'pokkai nāṅ cāyatot aru veñot?' etted pāva. 'cila, dāda, ok baṇav ut cūṛiyu, okut ani cūṛiyu baṇdenoḍ nanḍkiten'.

(6) 'māmer kanṭa bāk endri metten ā baṇacilin, in nanḍkio kaṭṭot', atek mari, 'cam' etted. kerbul patti cenmor; baṇalin kutter aru vendater. (7) irḍu baṇal ceppul ukta vender; vendater aru toled mari andiluṇ kōd uyi ciñed; aru ok bāla 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

andilug kēd ciñed. (8) adugi cipriti cap cappi unmo. "In āta unođ tirra menaya 'enmođ; ātek 'eta unođ tirra mēda' enek, 'īta unođ tirra erra' etted ā pađic. (9) ātek conđ apalci metta, ātek mari tariyat kēd cap ciñed conđti; ad eke cimka cenda, caña. aru paṭey muypic kaṭṭed, aru būlen utic kaṭṭed, 'būla iṭkata aru caña.' (10) ātek ā baṭal kudiyan kan cended. ātek ā baṭal ceppul irul manja tinder, jama tinder, aru veñier.

(11) aru murden cūpi paṭey candted, conđti cūṛod 'būla iṭkata, atek caña' etted; mari murden uñier aru timric kaṭṭer; aru, 'ce, nāṇ mari ina meḍam, ina menuṇ cila' etted. (12) 'āt bele dēca pōt cenam' etter. ātek pāvti mari ok iṛdi cummer, cummer aru cenmor; ātek ok pōkal paṭṭa. (13) kel calutī dēra patater; ana calu bitram dū mēdu. dū mari pokkamo ge, 'atekin ebe tindan' enmo, 'bitekin pōka tindan'. (14) 'dū mēda, tūlam', enmođ; ā toled mari, 'tūlamođ' enmođ; ātek, 'ān iṛdi kōḍin ḍuvin tōke kacitan' enmođ toled. (15) ātek pāva, 'dū kaciya' enmođ. iṛdi kōḍin uñied

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 wont 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

aru ita dū tōke kacio ciñed ; âtek tōka puṭata, dū mari tūlata, tōka ani paṭṭa.

(16) ōr mari ā dū tōken caṭater ; âtek tinder, rāba vendater, aru tōka tirra metta. 'o ho ! ḍuvin tōka iñat tirra metta' toled etted, 'ḍuvin ḍeger patam.' (17) pāva bital eke, 'kaciya' enmod. 'eta kaciya, cam' enmod ; 'ān go mēdan' enmod. âtek ḍeger uymor ; ana ḍuvul ḍuvul uliyatov rānti ; âtek pancad undatov. (18) âtek, 'in tōka eta pañṭot ?' enmov. 'ad eke nar manja iṛdi kōḍin kacited an tōken, aru puṭata'. anatile ḍeger eypiter atek aru bitek. (19) âtek ōri cūpi ḍuvul tūl kaḍiyav ; bitek mari 'tūlamor, tūlamor' endad. atek, 'bañḍaṭin ṭoḍuloḍ kaḍki kaḍur aru tūlur' enmod. âtek ā ḍuvin kaḍkatov. (20) anatile ūr cender aru adin nañḍkiter ; âtek adin mari kutter aru vendater, aru tinder ; aru mari dōca pēt cenmor.

(21) âtek ok polubti cender, ok savkarin kan cender ; savkar mari pokkamod, 'im ārter ?' enmod. âtek, 'ām porṭa pāpkul' enmor. (22) âtek savkar mari, 'an kan menur' enmod. âtek pāva nāngil pattamod savkarin kan, toled mēyel mēpitad. (23) âtek

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

mēya manda merti gōṭan mandatov; ātek ī paḍic undated, ita mēyel markipmov. ī paḍic eke cūped aru, 'māramov' etted. (24) ātek kēmenoḍ nevācil kud kaṭṭed; kuttet aru mēyel cañov. tam dāden pokated, 'mēyel māri anuḡ dāda, nevācil kud kaṭṭen; obe cuñamov' etted tan dāden. (25) 'ete, bayal' etted ā dāda, 'cañov'; cañayunḡ tūler, anatile cenmor mari.

(26) mari ok polubti cender, aru mari ok savkar kan cenmor; 'āt cenmor?' etted savkar; 'dēca pēt cenmom' etter; mari, 'an kan menur' etted. (27) ātek pāva nāṅgil pattamod savkarin kan, toled pāpin dōna menmed; ātek ūkipmoted pāpin ūcalti, aru oṅgi cundipmod. (28) mari ok ciric eke, ā pāp ūkipoḍ, cuñada, aṛmoted. ātek ā medek ine puṭuk puṭuk ermo. cūṛated ā paḍic, 'ina kurru paṛṇata' enmod. (29) ā paḍic eke piḍic ciñed, ā medekin, cop cop eña, pided; ad eke caña ā pāp. uñed aru ani conḡic kaṭṭed ūcalti. (30) ātek tam dāda veñed; 'medekti kurr er metto' enmod, 'ātek piḍic ciñen' enmod. 'eta piḍic 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.

(31) anatlē cañayuy mari tūl kaṭṭer, mari ok dēca cender; pāvti ḍongelin bēṭater; 'īm āt cenmor' etted ḍongelin. 'cila, ole vercil rupeyel ḍonguy cenmom' etter. (32) ām bele verram' etter ā paḍcil; ā ḍongeloḍ mīcater, mīci ceṅge bīri cenmoter. ā citta cīkoḍ eroḍ ole ṭanner aru vercil puccamor ge. (33) bitek paḍic ok ole ṭanned vededi. ātek ok ācra ayal maḍi mēdu, ḍora poṭṭeta. ī paḍic mari, 'nāḡ culpaya' etted. (34) ātek ok cetal kerub kaṇṭted, aru kicti ṭaṭkited; ā poṭṭen tutted, ad eke goḍri caña. ātek cumater ā ḍongelin polubta lōg, aru kaḍkater. (35) aru cerkarti uñer, kayd tappater, muk pōkal kayd tapper, anatlē cerkar mari cāy ciñed; anatlē ḍongel tām eke bīna eñer, ī paḍcil ūr bīna eñer.

VIII

A

(1) Polubta paḍcil mācil cuter eri pelac ole cender, aru pokker, 'amuy kural muriac cī; ām cuter eñom mēdam, ānduram.' (2) 'īm

(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

paḍcil mācil anuṇ aru murtacilug kiṇḍik mēl endru cenur.' 'ale mācil paḍcil ete cājuram be; ām eke ok ok payca paṭṭipar, aru kiṇḍik mēl endru cenar.' (3) irul paḍcil mēl endru cender, ceni kuli endrer; aru murtacil muttaker pelackul ciyankulin ulciter, ulcitanug uljer. (4) aru ciyankul nān etter paḍcil mācilin? 'Im amin nāteg ulcitor?' ātek paḍcil pokker ki, 'cila, ām "kural muriak iḍram" eni kuli imin kūyi endernom. Im cūṇur mari, piḍṭel mūdēl imuṇ ī bōja āy; ām paḍcil mācil bicar eri kuli "ciyan lōgin pok cūṇar" ettom, aru imin ulcitom. im menti veñō eroḍ ām eke ēnduram'. (5) 'nān eñō gaṭ, muriyac cīram, ēndur; piḍṭel mūdēl ṭeg ermor, roje ēndur.'

(6) 'alor cenget lōg, eval aru mēl endrur, endri kuli ciyan pāpug muttaker murtacil cobbeg ciyur.' (7) mēl ciyoḍel pelac eke anan kural baṭṭi mēlin ṭipac kuli unḍed; 'cūṇur re mācil paḍcil ilceil ilenkuḷ ān kural muriyac ciñen; murtacilin pokkur be, pāṭa pāḍ cīrav.' (8) anatlē paḍcil cender aru murtacilug iṇḍukec cākel mēl

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 pice 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

ciñer ; ' ale re murtacile, amuñ pāṭa pād ciyur ; ām eke ēnduram.' (9) ' cūṛur re paḍcil mācile amuñ eke roje mēl ender ciyur, tebe ām pāṭa pād cīram.' ' ale pādūr nī, roje cilaḍ bele, okce bele unṭitam.

B

(1) etoḍ ēnduram ? cāvan neliṅti ēndomom, bādom, kūvar, kartik, paṇḍ ; puc neliṅti dilva jetra cājurar. (2) dilva jetra cājer eroḍ āṇḍek ' gēṭel āy ' endar, ' gaḍin pokur, gēṭel kaṭranug runḍay-peked paḍcilin ' tebe gaḍid paḍcilin runḍaytanug polubti culemed. (3) gaḍid culeḍ agi piḍtel manja runḍer, veri kuli under aru pok-kemer ' ale gaḍid pāpkulug in nā cīrat ? ebe cī inuñ gēṭel kaṭṭu pāp-kul paḍcil lāgurar. (4) atni pokker eroḍ gaḍid ṭaṇḍiti mēl endri kuli maṇḍac kaḍrad ; ' id re pāpkule kinḍik akaṭ mēl endren mēḍan, kinḍik kinḍik un kaḍur, gēṭel kaṭṭu cenung erko.' (5) mēl under eroḍ

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.'

B

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 Pāṇḍ (November-December). In the month of Pūs (December-January), they celebrate the *dilva* festival. (2) When celebrating the *dilva* 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,

gētel kaṭṭu pelac ole cendar ; cender eroḍ, 'ale pelac ayal mutteti nīr aru paryop puc, aru in baṛavin kēlul noḍik.'

(6) pokker eroḍ pelac ayal mutteti nīr aru tittiti paryop patti kuli pēta, pēci kuli cakurtolti cenda ; ceni kuli baṛavin kēlul noḍita, kēl noḍic paryop ṭika cīra. (7) paryop ṭika cīyi kuli pelacin ayal baṛavin kēlul paḍra, kēlul paḍi kuli ole verək, gaḍin pokra ; 'kēlul noḍiten gaḍi, gētel in kaṭ be' enda. (8) aru gaḍin kēlul noḍic moṛki kaḍra. gaḍid ceni baṛavin gētel kaṭrad. 'ale pelac ayal ān gētel kaṭṭen in baṛavin, an poṭṭa andomo, ale anuṇ nāti cīrat be.' (9) atni pokkoḍ pelac ayal kētiti vercil ḍoppeti perkuḷ, perkulti paycel patti kuli gaḍin mūdel maṇḍac cīra. (10) gaḍid pedrad aru tan gappe uyi cappurad, cappi kuli kēti patti pelac ayalin lege veri kuli, 'o pelac ayal, an poṭṭa kiṇḍik paṇḍoya, kiṇḍik cīyu lāgura.' (11) atni pokkoḍ pelac ayal kēti patti ole ṭannura, ṭanni kuli kiṇḍik vercil mari ender cīra, ciṇḍo eroḍ 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 obeisance. 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) tan ole ceni kuli piðtel gulay polub berkul piðilec olekulti kaðrar, kētal murtal jama olekulti gulay polub kaṭṭi kuli pōllar. cīkoḍ vadek kaṭṭi pōl kaðrar, anatile tuñurar. (13) pōka vēvoto eroḍ kelngul cekki tan tan ole rāba vendrar. ā cirieta pōka gaḍid baṛalin cāyi kuli baṭtel kōk uyrad. (14) uyi kuli cāva bēra eroḍel manden gōṭamti endurrad. endred eroḍ polubta lōg gōṭamti baṛalin endru verrar. (15) polubta lōg gōṭamti veñer eroḍ gaḍid eke ok ṭakriti kelong cekkel mīdil kolkul micac kuli endurrad.

(16) aru anatile ok mutteti nīr aru ok kor pāpin bele endurrad. endred eroḍ polubto pelac manja veri kuli gōṭamti kor pāpin koṭitad; koṭoto eroḍ ā kor pāpin baṛalin mēdan bitram ṭinḍci kaḍrad. (17) ṭinḍted eroḍ, gaḍid mari ā kelong cekkel baṛalin tititad; titited eroḍ jama baṛal burlurav, aru it at cenek tam tam baṛalin cēk cēki tam tam ole valitar. (18) adin eke manden burlayter eni pokrar. manda burlov eroḍ tam tam ole cēk cēki uyrar. uñer

(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

eroḍ tam tam ole kicṛi vey kicṛi rāba tam baṛalin tititar. (19) tititer eroḍ tām mari kicṛi vey rāba baṛalin titic cerṅguran vey rāba tām bele tindar ; tinder eroḍ tuñurar.

(20) tuñi kuli cikoḍ vēvoto eroḍ ok pun angocin paryop meykic ok kōḍulta baṛavin ciṅ banda kaṭrar, aru puccurar ; gulay polubta lōg kaṭ kaṭṭi puccurar. (21) puccer eroḍ gaḍid ok mutteti nīr aru ok baṛiya aru ok kor pāp patti kuli gāy gōṭamti cendad. (22) cended eroḍ ana mari gulay polubta lōg ciyan pāp anan eke mēdar. metter eroḍ ana gaḍid ceni kuli pelacin pokkumēd : ‘ale pelac, i kor pāpin koṭic cī, ān eke ciṅ banda cāyuran.’ (23) anatle pelac kēlul noḍi kuli kor pāpin koṭitad ; koṭoto eroḍ gāyul baṛal mēdan bitram ṭinḍci kaḍrad. (24) ṭinḍci kaṭted eroḍ anatle gaḍid cobbe lōgin ciṅ bandel cāyurad ; virkited eroḍ polubta ciyan pāp gaḍin pokrar : ‘ale gaḍid ciṅ banda virkitot, virkitanon nāti cīrat.’ (25) gaḍid mari tan oleti ṭanditi mēl endri polubta lōgug cīrad : ‘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

ciyan pāp ciḡ banda cāyurano ciñen ; tōre erko peñot erko, ciñen ' adi per polubta ciyan pāp ā mēlin unḡar.

(26) ciḡ banda cāyi kuli piḡtel gaḡin ole ciḡ bandekulin patti kuli uy cīrar : ' cūḡ be gaḡid, ammot pōloto, ebe aycilo mēda ; vālaki aycilin ulcic kuli unḡic kaḡ gaḡi mēlin.' (27) atni pokker eroḡ gaḡid per olekul olekul cullad : ' verur re aycile, ān gaḡi mēl cīmeten, unuḡḡ verur.' (28) pokked eroḡ av per polubto aycil kētti kuñeti vercil patti gaḡi mēl unuḡḡ cendav ; cendov eroḡ gaḡid cōreti mutteti aycilug gaḡi mēl puc cīrad. (29) pucced eroḡ aycil per pokkurav : ' ō gaḡid inen eke kunti cipḡiti roje dīna ciñom, amuḡ eke inen īn ciñot.' (30) eni kuli gaḡin gappeti kētto vereilin cap cīrav ; gaḡin cīran mēl aycil unḡav.

(31) gaḡi mēl uni kuli, ' paḡcil mācil ānduran kurralin caḡ kaḡur ; anatle paḡcil mācil euter eri kuli tamuḡ tamuḡ kaḡcil kural baḡti

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.'

kāñi verur; veñor eroḍ ana kural baṭṭi caṭṭu erko.' (32) piḍtel murtacil pāṭel pāḍurav, paḍcil mācil ilecil ilenkuḷ ēndurar. (33) ēndi paṇḍer eroḍ mācil paḍcil kaṇcil kuṇac kuli kiccoḍ tudrar; mācil tuttov eroḍ paḍcil kic podi ēndurar, kic eke ciṭra. (34) kic ciṭoto eroḍ mācil eke nirkitav, kic niroto eroḍ paḍcil mari ēndurar kic podi; mācil muppoṭ nirkitav, paḍcil muppoṭ ciṭitar. (35) ciṭoto eroḍ mācilin ciruṇ paḍcil meykitar, mācil eke paḍcilin meykitav. meykic paṇḍer eroḍ piḍtel vēvoto eroḍ pōka nīr tel nīr mīyu cendar. (36) cender eroḍ nīr mīrar, mīyi kuli, tam tam ole veri kuli, 'ine ām kurali caṭṭi tindom.'

C

(1) Pūbarto lōg ciyan pāp pelackul boṇkakul kiceker mājikul kotvalkul ciṇ pallit polubto āṭṭi verrar, aru ciṇ pallit pelacin kūyurar. (2) kūyer eroḍ pokkurur pūbarto ciyankul: 'ō pelac, amuṇ eke pūbarto maṇḍey āṭ pottid cunḍei cī.' (3) ciṇ pallit pelac pokrad: 'kiṇḍik mēl aru ok medi pottid aru iṇḍu puṇul endrur.' (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 dawned, 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 Padar), grown-ups and children, village priests, cooks, fire-kindlers, village headmen and watchmen, come to the market place in the village of Ciṇ Palli, and summon the village priest of Ciṇ Palli. (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

eroḍ pūbarto lōg mēl aru pottid aru puvul endri cīrar, endri āṭ pācreti uyrar; uyi kuli ana paḍ cājurar, āṭ pācreti. (5) ana mari ciṅ pallit pelac puvīn aru mēlin baṭ cājuran toka pottidin maṇḍay-tad; maṇḍac kuli puvulin ṭiṇḍtad mēlin tipaytad, tipac kuli tān bele unḍad.

(6) unḍeḍ eroḍ medi cella cunṭitad, cunṭic kuli āṭ bitram medi cella patti cendad; ceni kuli keyti cella patrad, aru podi etitad. (7) aru pokrad ki 'cenovar ciric Pūbarto maṇḍey āṭ āy' eni kūyurad. (8) kūyed eroḍ cenvar ciric aycil aycil maṇḍey baṭṭi perkul kuoca bakkel cenayel patti kuli āṭṭi cendav; patti kuli maṇḍey pācreti aycil aycil undrav. cenvar ciric kube lōg undrav. (9) ā cenvar ciric pōka bertu guḍiti ciyan ciyan pūbarto lōg jama cendar, aru bertu guḍiti cēva cājurar; ciyan ciyan cūṛ cūṛi mēḍar. (10) 'ām eke ine cenvar āṭ untitom' eni kuli vēḍidin pokrar; inet dinom ciric, cenvar ciric ḍiḍora ciyu erra' eni ūburar; ūber eroḍ ole verrar.

(11) ok cenvarug mari majipallil kotvaker 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 Ciṅ 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,

kībaker ciṇṇapalli nendraker rēṅgaker kamaker kākalgūṛel iṅṅoṭ lōg cenvar ciric verrar. (12) cenvar ciric cenvar āṭ maṇḍey pācreti undi mēḍar. anan ok maṇḍey pācreti ok baska kel mēḍa; anan eke ok ḍōla medi pottid kellin podi iḍrar. (13) kelor olet mēl māli olet pū endri mēḍar, aru ī jama lōg ana pū aru bakka ṭiṇḍtar, pakavoṛa cājurar. (14) pakavoṛa cājer eroḍ ḍōlen aru pottidin pūbarto pelac tulakulug cunṭic cīrad. cunṭic ciṇḍed eroḍ, tulakul ḍōlen uṭitar aru pottidin patrar. (15) ḍōlen uṭic kuli āṭ bitram cendar, aru āṭ bitram cenī kuli ḍōlen aṭrar pottidin cunḍitar; aru pokrar, 'ine dinom ciric maṇḍey āy' enī kūyurar.

(16) ticer cenvarug ā jama lōg vēndidin endurrar, aru manjakul, jama ēnduran lōg ḍōla aṭran lōg cāj kaṭṭi kuli, baṛiyel patti kuli ēnd ēndi maṇḍey baṭṭi verrar. (17) ā jama lōg uljer eroḍ maṇḍey baṭṭi bertu guḍiti bertu murtalin endurrar. (18) endrer eroḍ baṛiyel cirḍitar; ī jama lōg mīci kuli maṇḍeyin cirḷurar. cirḷer eroḍ (muppoṭ cirḷurar) tam tam paḍṭi ēndurar.

Topeti, Birenṇalli, Kībak, Ciṇṇalli, Nendrak, Rengak, Kamak and Kākalgūṛa, 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 Pūbar 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 mēdid ge macuria dora mēdid ge. ōnug eke coy jan cindul mēdir. coyjan cindul menek coy neliñti tan tātā cay cended. (2) cay cenek ā doren aḍey ok pāpug mēnti mēdu. tan mayid cayranug dora ayal aru. (3) arem eke poṭṭeti mēdan pāp ūbemed ge; 'In naṇ aṛmot iya, In bele ā ceḡgeni cayrat be.' (4) ātek mari tan iya dora ayal pokkumo: 'o ho, iṅgoṭ coy jan cindulin oggen, Iten ūba mēdir; eben eke an poṭṭeti nātung ūbomo?' (5) piḍtel ā poṭṭa bitramto pāp pokkumed: 'In naṇ kiciakmot?; ān jenmoḍ In cayrat be, anin jeṭke janmak, dīna pūroto; an pidir Cāruṇdev kōc āy, ān jenmoḍ In cayrat.'

(6) atni menuṇ menuṇ nov neliñ errav ge. nov mayna eñov eroḍ pāke āvtar cājurad be; pāke āvtar cājed eroḍ doren aḍey cay cenda. (7) piḍtel, 'id nāto gandal āy, pīyu veñed eruḍ pīrad, cayu veñed eroḍ cayrad; ān poreyci cūṛan,' eni berto tandil pokra. (8) pokoto eroḍ boḍ kudra; kuttar evoḍ boḍ kudra, kedboḍ kudoḍ

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 Cāruṇdev Kōc; 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 mēdu ge. kuttov eroḍ vētan nīr taṭuran nīr cappov ge mītov ge, mītov eroḍ ir ḍāben muy ḍāben uyrov ge. (9) uñov eroḍ, 'gurgonḍ eni tuñ pāpa, anḍkuḍ eni un'; menuḡ menuḡ nov dīna errav ge. (10) eñov eroḍ boḍḍin boḍ kuṛubti timburtar. polub ciyan ciyan murtacilin endurrar.

(11) endrer eroḍ boḍ ney murtacilug cīrar. ciñer eroḍ neyoḍ ā pāpin merpitav: 'am akaṭi muttak murtal eri kuli pī pāpa' eni pokrav. (12) merpitov eroḍ pokkov eroḍ cenaya doren cindul boḍ mēl endurrar. endrer eroḍ murtacilug cākek cākek cīrar. (13) ciñer eroḍ, 'ōn pidir iḍ kaḍur' eni pokrav. 'ōn pidirin ete iḍram; ōḍ go poṭṭeti menek tan pidir patted mēdad, "an pidir Cāruṇḍev Kōc āy" eni pokked mēdad,' eni tandil pokra. (14) pokoto eroḍ, 'ayci pidir menko' eni pokrav. pokkov eroḍ mēl vey rūba kuca tindav. ceṭi pōloto. (15) pōka āḍek vētan nīr taṭuran nīr ēḍuran nīr, neṅga paryop, cin cin dīra ney pēla pōkal merpitu nīr pōkal mītu merpito eroḍ mīto eroḍ rājbaṭ devbaṭ candumed ge; candu candu coy berek cāt 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 Cāruṇḍev 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 powdered 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) cāt berek eñov eroḍ tan coy jan tolenkulin pokrid ge : ‘ anuḡ eke ṭoyela kaṭ ciyur, kindri kaṭ ciyur dāda ’ eni pokrad. (17) pokked eroḍ kindri ḍāḍi ṭoyela ḍāḍi kattu cendar. keñil cōrtan kindri ḍāḍi codda cōrtan ṭoyela ḍāḍi katrar. katter eroḍ kindri ḍāḍin ṭoyela ḍāḍin endurrar ir ḍāben muy ḍāben. (18) endrer eroḍ ṭoyela kaṭ cīrar kindri kaṭ cīrar. kaṭ ciñer eroḍ ‘ inuḡ pōboto pāpa ’ endar, ‘ inuḡ tūnoto pāpa ’ endar. ḍḍ ṭoyela kic cūrad ge, kindri kic cūrad ge. (19) kindri kic cūred eroḍ ṭoyela kic cūred eroḍ, ‘ inuḡ pōboto pāpa ’ mari endar toler. etter eroḍ, ‘ nāteg mari pōbaya nāteg mari eraya, anuḡ eke pōboto anuḡ eke nenget eño ’ eni pokked. (20) ir ḍāben uyrad ge muy ḍāben uyrad ge. ḍābor ūcal ūñirid ge girr ūcal ūñiridge, kindri kicci mēdid ge, ṭoyela kicci mēdid ge.

(21) pēla pōkal erem erem girr ūcal ūñirid ge nīr pōkal erem erem ḍābor ūcal ūñiridge ; poṭṭen cinta cāja mēdid ge. (22) berto tandil pokkura ge : ‘ ver pāpa ver, giv ṭorḍa tinuḡ, ver pāpa ver pēl ṭorḍa tinuḡ. (23) menuḡ menuḡ kōriti pēpa mēdid ge pāvti pēpa

(16) After six years he said to his six brothers, ‘ Construct for me (the musical instruments called) *ṭoyela* and *kindri*.’ (17) When he had said this, they went to cut the wooden frames of the *ṭoyela* and *kindri*. They cut a frame for the *kindri* which was dripping with red ants, and a frame for the *ṭoyela* which was dripping with black ants, and brought them to the house of two and three stories. (18) Having brought them they constructed the *ṭoyela* 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 *ṭoyela* 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 *ḍābor* and *girr* swings, he was plucking the strings of the *kindri* and *ṭoyela*.

(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 *ḍābor* 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

mēdid ge ; kor pī catipa mēdid ge pend pī catipa mēdid ge. menuḡ menuḡ bāra berek erruvge, tēra berek erruv ge.

(24) coy jan toler manomti nāngil uñer. ōr pokker, 'ine pāp cāva enderpeked ; rojedīna ir dāben dābar ūcalti ūñ ūñi girr ūcal ūñ ūñi mēdad ; inen amuḡ cāva enderpeked manomti.' (25) atni pokkoḡ cāva bēra erra ge. cāva bēra eroḡ tandilov cāva jōḡ cīrav ge. jōḡ ciñov eroḡ kindri dāḡi ṭoyela dāḡi patrad ge, patti kuli cāva kāñurad ge ; kāñed eroḡ coy jan tolerin lege kāñi kuli uyrad ge. (26) uñed eroḡ, 'verur, dāda, cāva unuḡ' eni pokkurad ge uyi mēdid ge gula kipren vey kolor kerben cāva līṭi kerben nīr, jōḡ ciyi mēduv ge tandilov. (27) uñed eroḡ pokked eroḡ, toler nāngil nitic kaḡrar āru cāva unuḡ verrar. veñer eroḡ, 'eñot cāva endred mēdad ī paḡic, eñotin unḡam be tindam be, eñot nīrin key noḡram be' eni pokrar. (28) piḡtel paḡic pokrad, 'ale un bele, cūrur nī.' atni pokked eroḡ tolenkul pokrar ki, 'cen ḡendik cāva unn arre nāngil pat' eni pokrar. (29) atni pokker eroḡ ōḡ nāngil pattu cended, cended eroḡ pokked ki, 'cūr cūr re akir poṭeyaṭ baṭavine, ok nāngil celaypoḡ

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 *dābar* swing, swinging on his *girr* 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 *kindri* and *ṭoyela* 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 *līṭi* 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 poṭeyaṭ* (= ?) bullock, when I make one plough move, let all

jama nāngilul celokov ' eni pokrad aru nāngili celac kađrad. (30) celac kaṭṭed eroḍ coy goṭa nāngilul uṛi errav. nāngilul uṛi erek tăn eke undi kuli ṭoyela kic kici mēdad. cāva unuṇ unuṇ kube nēdīl uṛi erra. cāva uni culci cūṛar : jama manom uṛi eri mēda.

(31) I coy jan toler mari kucer errar : ' pōkaṭi ām uṛom iṭiot uṛu eroya, āru unded mēdad aru tāni uṛi ermo ' eni pokrar ; ' ūd go amin etoḍ bele iḍada ; ōnin etni bele cāji andkic kaḍar ' eni coy jan toler ūburar. (32) ūber eroḍ nāngil cāyu cendar. nāngil cāyi, ' jama kelngamulin īn kāñ ' endar, ' kāñakoḍ inin ām tapram. ' ōd per kāñada, ōnin eke baṭiyeloḍ taprar. (33) cañed eroḍ nāngil korti timburci burḍac kaḍrar. kaḍul ōn poti potki kaḍrar, potki kaṭṭer eroḍ ole verrar. (34) veñer eroḍ berto ayal (paḍcin tandil), ' o ho, etoḍi āti cena manja āy, ōni nāteg kūy ' uñer ; ōnin etni bele cājer be ' eni ad bicarukmo. bicarpek tam mayid nāmāyidkul nāngil kocilti veñer. veñer agi ' bābu nāṇ verada, ete eñō ? ' ' verrid go pottel pottel nīr pāvōḍ ' 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 *ṭoyela*. 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 : ' O 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) adin jivom mandaya. verranug verrano cūṛi kuli jivom mandakanug manomel tūloto. tūloto aru kaṇḍto, ina kaṇḍto ana kaṇḍto. (36) kaṇḍpek nāṅgil korti kaḍul burḍac mettov. kaḍulin kodac cūṛoto, anan eke paḍic pāp cayi mēdid. (37) paḍic pāpin cunṭito, cunṭic kuli kavṅgilti pattoto, patti kuli aṇu muriayto. sāt gōṭa pakṭa sāt gōṭa cikod rōn paḍi aṇmo. (38) aṇem eke mādev pārvati aṇran polla vetter ge. ōr eke mādev pārvatikul citi juva enkurir ge. ad eke pārvati vetto ge, aru veni kuli mādevin pokoto ge, 'cūṇur nu, mādev, maji purti nāto rōn paṭṭo mēda' eni pokra ge. (39) 'in nāto andar paṭṭo mēda agi in bulkakmot'. 'era era veni ān bulkaypana' enek vetter ge iruli. vetter eroḍ edromta mur kavra cājurar ge. (40) cājer eroḍ, 'cen re kavrene, maji purti nāto rōn paṭṭo mēda eni cūṛi ver.' atni pokkek kavra eke maji purti 'kav' eni verra ge. (41) maji purti veṇo eroḍ paḍcin tandil kavṅgilti patti menek cūṇra, "kav" eni verra. (42) 'kav' enek, 'nāṅg "kav" endat re kavrene; au nāmāyidin jivom menoḍ vey tini ḍoppa

(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

tindci pitur pedi tindut min.' atni pokkek kavra eke upor purti mādev pārvin ka kabir uya ge. (43) 'kav' eni cendo eroḍ 'eten eño mēda, re kavra, maji purti eten eño mēda; amin pok.'

(44) 'ana nāti eraya, pāpkul go enkumer' eni tēg kaḍra. atni menuḡ menuḡ rōn paḍranon mari bele mādev pārvinikul vendar ge. (43) 'cūḡ ne mādev, maji purti aḡot rōn paṭṭo mēda, venur nī' enda. etto eroḍ vendar ge, venikuli kaparta murrin māji bōvra cāji kuli, 'maji purti cūḡu cen, nāto rōn paṭṭo mēda, cūḡi ver' eni codta. (46) codto eroḍ maji purti verra māji bōvra. tandil ā paḍcin eke kavḡgilti patti menek, bōvra eke ā legaḍ 'būḡ' eni verra. (47) verem cūḡoḍ paḍcin tandil, 'nāto re bōvrene, an pāpin jivom eroḍ duḡḡa tappi mēdid min, duḡḡa pūti undrut min; an nāmāyid cay cended, nātel undrat gaṭ.' (48) atni pokkoḍ māji bōvra upor purti cenda. cenī kuli mādev pārvinikulin pokra ge ki, 'ayal ok pāpin oloto mēda, āru undoto mēda, āru aḡmo; sāt pakṭa sāt cikoḍ eño mēda kavḡgilti patti aḡmo.'

them. When she spoke like this, the crow went to inform Mahādeva and Pārvin 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 Pārvin again heard the weeping. (45) (Pārvin) 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 'būḡ'. (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 Pārvin, '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 nkip.' ā pelac bandur per tag nkip ok tiv iḡkita ok tiv cotita. (50) cotito eroḡ mādev iḡurad ge, iḡi kuli cūḡrad ge. 'eten eñō agi in pattot mēdat'; 'eraya eke, tan tolenkul ūnin andkiter.' (51) 'pāpin denḡik cāy cī.' eni pokkurad mādev. pokked eroḡ tandil pokra ki, 'ān ebe nāḡ cāyuran, sāt cikoḡ sāt pakṡa patten mēdan, ini anot bele jivom cenko,' eni pokra. (52) atni pokoto eroḡ mādev pokrad ki, 'in nāmāyīn jivom cūḡrat eroḡ denḡik cāy cī.' pokked eroḡ kavḡḡilti gucac cāyura. cāyoto eroḡ mādev per bēt bariyen ṡoḡtad. (53) ṡoḡtad eroḡ denḡik meni jivom paḡrad; jivom paṡṡed eroḡ ā pāp pokrad ki, 'ān ina eteti iñot komāḡle tuñen.' (54) atni pokked eroḡ tan tandil, 'in go nenḡet tuñi mettot; in tolenkul inin eke andkic metter' eni pokra. (55) 'ēd ēd āy' eni ṡoṡita mādevin; 'ēd āy eni ān punan' eni paḡic pokrad. (56) ātek mari mādev nān endad ki, 'ōn nātoti bele mēḡa eroḡ, endru cen' eni tandilin mādev pokrad. (57) tandil pokra ki, 'ōnug mari nātot nāḡ eñō mēḡa' eni pokra. 'cen nī, nāti bele lōva kāḡa mīḡa ender; anan eke ān jivom tap cīran' eni mādev pokrad. (58) pokked eroḡ 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

tāli kuli tan oleti kāḍen pucci endurra, endri kuli mādevug kāḍen cīra. ciño eroḍ kāḍeti jivom iḍ cīrad. (59) 'ī kāḍa reca metto eroḍ in jivom recaṭ mēda' eni mādev paḍcin pokrad; 'inatle in cayata' eni mādev pokrad. pokked eroḍ upor purti cen kaḍrad, māyi cendad.

(60) māyi cended eroḍ paḍic pokkurad ki, 'anin go an dāder anḍkic kaṭṭer, ān eke ole verana' eni paḍic pokrad. (61) atni pokked eroḍ tandil nān enda ki, 'ebe in verata eroḍ ān eten eri mēdan be' eni tandil pokra. (62) 'ebe ān innoḍ verana; in ettel bele āre bele annel cūrutut, vertut. ān eke dēca niker eri cendan' eni tandilin pokkumed, 'in olek cen be.' (63) āru pokked ki, 'ān ebe cayana be, cayi metten oben eke in jivom paṭṭitot; ebe ān etoḍi cayana be, etoḍ bele in anin cūrutut.' (64) atni pokked eroḍ tandil kiciac kiciac ole cen kaḍra. cendo eroḍ ā paḍic per nikren eri cenmed.

(65) nikren eri cenek eke pāvti ok pered mēdu ge. anan eke peredti ok iḍil cumran mañja mēdiḍ ge. ōḍ ok kēloḍ eke peredin ketti kuli nīr ninḍkoḍel iḍil oygi oygi cumrid ge. (66) anan eke ī pāp ī kōc ēdurad ge, ēded eroḍ iḍil cumran mañjen pokrad ge: 'o 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 *kṣatriya*; with one thigh he has

re, ūd ok cetri, ok kudunoḍ pered kaṭṭed mēdad, āru eke nīr ninḍkoto agi iḍḍilin oygi oygi cummumed.' (67) atni pokked eroḍ iḍḍil oyguran manja pokked ki, 'ān nāto cetrin āy, āren ale Cāruṇḍev Kōc mēdad ge, pāke āvtaṛ cājed mēdad ge, ōḍ āy cetri,' eni iḍḍil cumran manja pokrad ge. (68) atni pokked eroḍ cāruṇḍev kōc pokrad ge, 'ān āy eke' eni pokked. (69) pokked eroḍ iḍḍil cumran manja pokkurad ki, 'āt cennot guru, ān bele innoḍ verran' eni pokkurad. (70) cāruṇḍev kōc pokkurad ki, 'In nāy annoḍ verrat; in go cēpal vāpug iḍḍil cummu jivna cāju veñot mēdat.' iḍḍil cumran manja pokrad ki, 'cila cila, āni bele verran' eni pokrad. (71) pokked eroḍ, 'annel vermen in' pok cūṛrad, pokkoḍ bele iḍḍil cumran manja mānada 'āni bele innoḍi verran' eni ceṇge cenmer ge irul eri.

(72) cenuṇ cenuṇ ok peredti ok manja bēṭurir ge. anan eke ā manja peredti ok ēnun kiṭṭeti patti mēdid ge, āru ok ēnun minḍcubti kōci kuli peredti ṭinḍci mēdid ge. (73) ṭinḍci menek cāruṇḍev kōc āru iḍḍil cumran manja ūder ge, āru pokker ge ki, 'o ho re, ūd ok cetri ok ēnun eke kiṭṭeti patted mēdad, ok ēnun eke minḍcub kōci ṭinḍted mēdad, ūd ok nāto cetri āy' eni pokkurar. (74) ātek mari minḍcub kaḍran manja pokrad ge ki, 'ān nāto cetrin āy; āren ale

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

cāruṇḍev kōc mēdad ge, pāke āvtar cāji kuli menmed ge; ōd āy cetri 'eni minḍcub ṭinḍtan manja pokked ge. (75) ātek eke cāruṇḍev kōc, 'āni āy' eni pokrad ge. 'ān āy' eni pokōḍel mīnul cumran manja pokkurad ge, 'āt cenmot guru, ān bele immoḍi verran' eni pokkurad ge. (76) atni pokked eroḍ cāruṇḍev kōckul nān endar ki, 'In ete cēpal vāpug mīnul cummu minḍcub kaḍu veñot mēdat, In nāṇ ammoḍ verrat?' (77) ātek mari pokked, 'cila cila, āt cenmor ale, ān bele immoḍi verran' eni māvīr bīṇi cenmer ge.

(78) cenuṇ cenuṇ ok manja maji purti nendbul sunmaṇḍalti meḍli kuri vali tini vali uni mēdid ge. (79) anan eke cāruṇḍev kōckul ēder ge, āru pokker ge, 'o ho re, nīd ok cetri maji purti meḍli kuli vēli unded mēdad. (80) atni pokkoḍ ā meḍluran manja pokkurad ge ki, 'ān nāto cetrin āy, āren ale cāruṇḍev kōc pāke āvtar cāji kuli menmed ge, ōd āy cetri.' (81) atni pokked eroḍ cāruṇḍev kōc pokkurad, 'āni āy'; atni pokkoḍ, 'āt cenmor guru, āni bele verran' eni pokmed ge. (82) pokked eroḍ, 'In ete ammoḍ verrat. In go maji purti meḍli kuli dēcen cūromot' eni cāruṇḍev kōc pokrad. (83) 'cila cila, āt cenmor ale, āni bele verran,' eni nelvir bīṇi cenmeter ge.

the man casting the fish hook said, 'What *kṣatriya* am I; somewhere there is Cāruṇḍev Kōc; he lives having emerged from the side of his mother. He is the *kṣatriya*.' (75) Then Cāruṇḍev 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) Cāruṇḍev 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 Cāruṇḍev 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 Cāruṇḍev Kōc; he lives having emerged through the side of his mother; he is the *kṣatriya*.' (81) Cāruṇḍev Kōc said, 'I am he,' and the man said, 'Where are you going, master, I too will come.' (82) Cāruṇḍev 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) cenuṅ cenuṅ ok lovar geṛa bēṭurir ge pāvti. anan eke āḍi mēdu ge. anan ēdi kuli ok boṛ mer nīṛeti paḍ porova cājer ge. (85) ā geṛet lōg pokker ge ki, 'īm baṭṭi maḍomor, ole verur 'eni pokrar ge. ōr pokkumer ge ki, 'ām pardēci lōg āy, ini bele maḍram; pardēcikul ām ēr ole cendam, ini bele ām maḍram.' (86) piḍtel geṛet lōg pokker ge, 'cila cila, ina maḍomor, ole cenar,' enek per ōr pokker, 'cila, ām cenama, ini bele maḍram.' (87) ātek geṛet manja pokrad ki, 'ina īm maḍomor, ī geṛeti nāto asur ale veri kuli baṭṭa lōgin tin kaḍomo 'eni pokrad ge. (88) atni pokked eroḍ ī kōckul pokrar ge ki, 'ām pardēcti vermotom, cayu erko ki piyu erko, ām ēr oleni cenama' eni pokker ge. (89) ani menuṅ menuṅ bāra baje citta vadek ok parbat asur, 'rōy rōy' en eni verru ge. (90) ad eke conḍ vaṭṭi mēdu ge, kiṛin eke nēdilti ṭēki mēdu ge, podin eke bādor ṭēki mēdu ge. (91) verem eke iṛḍil cumraned minḍcub kaḍraned āru sun maṇḍal meḍluraned ūbemer ge; 'ad nāto asur ale vermo, eten erram be?' eni pokrir ge. (92) ā! veraya nūy? 'okur pokkemed ge, 'ān kudunoḍ cepaytan' enmed ge. okur pokkumed ge, 'ān eke kekolin minḍcuboḍ koṭic ṭandran.' okur eke pokkumed ge, 'ān eke

(84) As they went along they came to Lovar city (a city of iron-smiths), 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 aṭ kaḍran.' (93) pokek pokek parbat asur ēdurage. ēdem eke ūr culci culci āroḍ āroḍ i mūvir manja cepaytanug koṭitanug telti aṭranug cender ge. āroḍ āroḍ cender ale adoḍi adoḍi valinoḍ vēlor ge. (94) cāruṇdev kōc kalamāṭa cīyi undi metted ge; undi menek parbat asur ōn legaḍ conḍ vaṭṭi ēdoto. (95) ēduranug cāruṇdev kōc nilci kuli podit conḍin kiṛi ṭekayted āru podit conḍin kiṛi ṭekac kuli kanpaṭeti iṛḍu muṭkel tapped. attiti parbat asur cay cendo, vali miṭṭo.

(96) asur caṇo eroḍ, vali miṭṭo eroḍ, iṛḍil cumraned minḍcub kaḍraned sun-maṇḍalti meḍluraned cāruṇdev kōcin legaḍ verrar ge. (97) vēner eroḍ, 'In ete cājot guru' eni pokrar ge. pokker eroḍ cāruṇdev pokrad ge ki, 'Im go parbat asurin tappu cendor, ān ete putten?' (98) cāruṇdev pokked eroḍ i mūvir manja, 'cila cila, ām tappu oṛom; in ete bele asurin cājot?' eni pokrar ge. (99) 'adi go tūka kuṛubti paṭṭo mēda, cūṛu cenur' eni Cāruṇdev pokrad ge. pokked eroḍ ōr mari mūvir manja parbat asurin cūṛuṣ cendar ge. (100) parbat asur eke kummaler tūka kuṛubti ōṛi mēdu ge. ōr cender aru cūṛer; cūṛi kuli kekolin nevāḍin muvāḍin kutter aru endrer; '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) Cāruṇdev Kōc was sitting stretching himself, and as he sat Parbat Asur came near him with open mouth. (95) When it arrived Cāruṇdev 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 Cāruṇdev Kōc. (97) When they had come they said, 'How did you do, master?' Cāruṇdev 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 Cāruṇdev. 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) *anatile pōka vēvura ge. vēvoto eroḍ kummaler kācal patti gappel patti geṛa bitram le, 'kapaṭ kōlo, mārāj' en eni tūk kodreti cendar ge. (102) cender eroḍ parbat asur kodra bitram ḍṛi mēdu ge. ḍr adin kodra bitram cūṣer āru kācal pagḍeloḍ puccer ge. (103) pucci kuli parbat asur cayi mēdu, adin kācal pagḍeloḍ tapper ge, tapper āru, 'hā hā, ām eke parbat asurin anḍkitom' eni geṛet kōcin ka cender; ceni kuli kōcin pokkumer ki, 'ām eke parbat asurin anḍkitom.' (104) atni pokker eroḍ kōc per 'ān go "an mācilin — nelal mēdav —, parbat asurin ēr bele anḍkie ciyoḍ, an mācilin nelalin cīran" eni pokken mēdan' eni pokrad ge kummalerin. (105) 'eben ām anḍkitom, amuṇ cīrat ki ciyata'; 'juban go āren mēdan, nāteg mari ciyana gaṭ.'*

(106) *lege lege ḍīḍora aṭṭer ge; lāpi lāpi pottid cundter ge: 'kōcin mācilin kummalerug curca cājurano āy' geṛet kōc pokked, 'parbat asurin kummaler anḍkiter agi ān mācilin kummalerug cīmen.' (107) pokked eroḍ geṛet ciyan pāp dēcet lōg uljurar ge, ulji kuli ārek māḍo pārek legin aṭṭu tiyar cājumer ge; legin aṭṭan tiyar*

(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.¹ When they had done so, these four men, Cārundev

¹ The phrase *ārek māḍo pārek legin*, is not clear, and was not properly understood by our informant.

cājek, i nelvir manja Cāruṇdev kōckul cendar ge pandirti. (108) ceni kuli, 'ina nātōt ermo, amin bele pokkur' eni kōcin legaḍ enmer ge. 'cila eke, kummaler parbat asurin andkiter agi, an mācilin — nelal mēḍav — avin eke ān kummalerug curca cāji cīmeten.' (109) kōc atni pokked eroḍ, iṛḍil cumran manja parbat asurin kekol muvāḍ neḍāḍ kōcin mūdel uy cīraḍ. cī kaṭṭed eroḍ lōvar geṛet kōc cūṛaḍ ge. (110) pukoṭug kummaler, 'ām tappom' eni kuli, 'curca erram' eni kuli veṛka eñer mēḍar. (111) atni cūṛi kuli kōc kummalerug cipeykulin codted, 'kummalerin dēc nikara valipur' eni pokrad ge. cipeykul cendar āru kummalerin pokrar, 'īm āret parbat asurin andkitor, ale cen cūṛar.'

(112) eni kuli tūka kuṛubti cen cūṛer : anan eke kekol cila mēḍu ge, muvāḍ cila mēḍu ge, neḍāḍ cila mēḍu ge. (113) cūṛer eroḍ, 'i kekolin ēḍ kuttēd, i muvāḍin ēḍ kuttēd, i neḍāḍin ēḍ kuttēd ; ṭōṭitor eroḍ kōc imuṇ kōcin mācilin curca cāj cīraḍ, cilaḍ eke ṭōṭipora eroḍ gurrolin kēlti kaṭṭi kuli imin valitano āy.' (114) kekol muvāḍ neḍāḍ ṭōṭipakanug gurrolin kēlti kaṭṭikuli kummalerin valic kaḍrar ge ; valic kaṭṭer eroḍ kōcin cipeykul kōcin 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 Lōvar 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 kōcin. (115) pokker eroð kōc per, 'alor uljuran lōg cīyan pāp; curca cājuran lōg, uljor mēdar; ebe ūr āret kōckul āy kay pāpkul āy, ale ūrin eke an mācilin curca cāj cīran; an mācilin ūbi ān āren mēdan, munnitile cīyu lāgura; ale curca cājar be.' (116) ā nelvir manjen ayçi kumma-lerug cājuran pandirti, i nelvirin ā nelalin curca cājer ge. (117) cājer eroð dēcen bagek geṇen bagek cāruṇdevug kōc ciñed. ayçi lōvar geṇeti dōca būji nelvir manja tinmer ge.

(118) lōvar geṇeti menuṇ menuṇ cāruṇdev kōcin tolenkul tandilov kaṇcil evul cundit errarge. cundipek eke cāruṇdev kōc tan tolenkulin tan tandilovin citaytað ge, āru, 'idoð evul kaṇcil endrur' eni kūyrad be. (119) kūyed eroð ūr eke verrar ge. veroðel kaṇcil evulin patrar ge, āru pokrad ge cāruṇdev kōc: 'im engoð lōg mēdar ale, jama lōg kaṇcil evul enderpur, ān patran.' (120) atni pokked eroð tammel cendar; ceni kuli okoc meni olet lōg jama ayçil mayil kaṇcil evul kāñi kuli kumti kuli verrar ge. veru veru cāruṇdevin geṇeti ēdurar ge. (121) ēder eroð ole kūyi, 'lege endrur kaṇcilin'

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 Cāruṇdev.

(118) As he was staying in Lovar city, the brothers of Cāruṇdev Kōc and their wives were hawking firewood and leaves. As they were doing so Cāruṇdev Kōc 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 Cāruṇdev Kōc 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 Cāruṇdev Kōc. (121) When they arrived he

eni pokrad ge ; pokked erođ karčil evulin jama uyrar ge. (122) olen uñer erođ lōvar gešet rānin cāruṇdev kōc pokrad ge, 'an andilov dāder āy, mutteti nīr puc aru cī.' (123) pucci ciñō erođ jama lōg keyul kēlul noḍrar ge. noṭter erođ tan tandilin key patti olen uyi untitad ge. untited erođ 'anin citaytot andil ?' endad ge. (124) 'cila pāpa, ān eke citaypana ; in cāruṇdev kōc āy nāna' eni pokra ge. 'ān āy eke andil, ān ina mēdan ; inin eke "ettelbele cūru vertut andil" eni metten, eben in veñot. (125) ici dāder eke anin anḍkie metter, eben eke an ole nāteg veñer mēdar. id eke an olek āy ; immel cenmor be, kuli būti cāji ī legaḍi pīyur be' endad ge. (126) āru tan tandilug ok pun ganḍa cī kaḍrad ge, cīyi kuli, 'ān kēlul paḍemen andil' eni pokrad ge. (127) inatle ici geḥen kamac damac būti baṛa cāji tinar be.'

IX

(1) Cenaya dora mēdid masuriya dora mēdid, masuriya dora ayal cenaya dora ayal. ōnug sāt jan cindul āṭ jan pāpkul ; āṭ jan pāpkulṭi vicir guriyal garab bitram mēdid. (2) garba bitram āṭ

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 Cāruṇdev 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 Cāruṇdev 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

mayna mēdid. ōd, 'ār pāvoḍ jenom cājdan, ār pāvoḍ avntar cājdan.' ōd pokrid ki, 'conḍoḍ pēpoḍ "ucran manja" endar, muvāḍoḍ pēpoḍ "munjur tacran manja" endar, ete cāji jenom cājdan. ān edrom pōri jenom cājdan.' (3) atni pokked eroḍ edrom irḍu parkel cāji jenom cājdaḍ, jenom cājoḍ ā tallin paran uḍ cenda. (4) uḍoto eroḍ berto tandil kūyrad, kūyed eroḍ andilin kaṅgilti undrad, unded eroḍ sāt jan tolenkuli kūyrad, kūyed eroḍ, 'cūrur, dāda, iyen paran uḍoto, kemburug cenur dāda' eni pokrad. (5) pokked eroḍ, 'ām āre cendam bābu, cūḥaka āre cendam.' 'cenur dāda akir kondti, cenur dāda damtir kondti, ana eroḍ neliñ tarac akaḥ tōndomo, adin koṭṭi enderpur.'

(6) cenem nela ev caṅgi patrar cupari ev caṅgi patrar, muna vanden cita vanden; patter eroḍ pāv patti cendar, ōḥ patti cendar. (7) ēdal ēdal ermeter kadāl kadāl ermeter; ēder eroḍ utar ceru tūbemer, tēber eroḍ nīr mīrar, duldul aṭṭi vaḥvaḥ aṭṭi nīr mīmer. (8) mīner eroḍ nela ev caṅgi tindar, cupari ev caṅgi tindar; tinder eroḍ akir kondti cokrār damtir kondti cokrār, cokrār eroḍ kembur

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 kotrar, kotter erođ patrar, patter erođ pāv patti verrar ōr patti verrar. (9) ēdal ēdal ermeter kadal kadal vermeter; veñer erođ nend vāv eri menem, 'dāder vermeter' eni pokrar. pokker erođ ēd-erarr tam ole. (10) ēder erođ kemburi pīcurar, pīcer erođ kembur meykic kađrar. meykiter erođ culta jivom pađra, 'kub dāyle tuñen pāpa' eni pokra; pokoto erođ, 'in paran uři metto iya' eni pokrad.

(11) pokked erođ, 'ver bābu ān patran inin.' 'ān in kaggilti undana iya.' atni pokkođ berto tandilin kaggilti undrad. (12) unded erođ, 'cūr dāda, anuñ ir dāba kađ ciyur muy dāba kađ ciyur. kađter erođ, 'ana gir ūcal muy ūcal cūrēm cūrēm niboto bābu' endar. (13) niboto erođ vicir guriyal cūrū cendad, cūrū cended erođ, 'neñget pōboto dāda' eni pokrad; pokked erođ gir ūcalti ūñ ūñi mēdad sāt dīna. (14) ūñed erođ 'anuñ țoyela kađ ciyur anuñ kindri kađ ciyur dāda' eni pokrad; pokked erođ, 'nātođ kađram bābu' eni pokrar sāt jan, 'ina burka cila ina dāđi cila babu' eni pokrar (15) pokker erođ, 'cenur dāda dāđi kattu' eni pokrad vicir guriyal; pokked erođ sāt jan dāđi kattu cendar, cender erođ 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 *muy* 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 *țoyela* 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

ēdurar venav cerun ēdurar. (16) ēder eroḍ nīr mīrar, miḥer eroḍ vedru telti cendar, anan keṇil cēduruv ge coddel cēduruv ge (17) 'coddel cēduran ḍāḍi katam dāda, keṇil cēduran ḍāḍi katam, modeli cūṛi katam tīpi cūṛi ciṭam.'

(18) katter eroḍ pāv patti vermeter ōṛ patti vermeter, patti verem, 'āroḍ cendam dāda' enmeter sāt jan; 'cenam bābu vaṭa parrug cenam bābu sūna parrug, sūna parti kindri burka mēda vaṭa parti ṭoyela burka mēda. (19) ṭoyela burken, nenget tōndoto bābu, koyi menam, kindri burka era.' koṇer eroḍ patrar, patter eroḍ pāv patti vermeter ōṛ patti vermeter. (20) veṇer eroḍ, 'kond parrug cenam bābu anan mēdir mēda, mēdiri patam' enoḍ cendar. cender eroḍ ayei kond parti tīni mēda; 'tīnin patam, kindri pāra cinipatum.' (21) patter eroḍ pāv patti vermeter ōṛ patti vermeter. veṇer eroḍ cāl kondti verrar, kondti veroḍ cālin aṇḍkitar; pāvti aḍḍom mēda, aḍḍom menoḍ 'idin aṇḍkitam dāda'. (22) aṇḍkiter eroḍ cāl kiprel patrar, patter eroḍ pāv patti vermeter ōṛ patti vermeter. veṇer eroḍ olek ēdemer.

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 *ṭoyela*. (19) 'Let us pluck the gourd for the *ṭoyela*, 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.

(23) *ēder eroḍ*, 'dāder vermeter andil, dāderin kēlul noḍik'; noḍito *eroḍ* ir *ḍāben uymeter muyḍāben uymeter*, uñer *eroḍ* ir *ḍāben iḍemer*. (24) *iṭṭer eroḍ*, 'nātuṅ nātuṅ cila bābu' eni pokrar. 'ina kindri ĩra cila ṭoyela ĩra cila.' 'idin āre kaṇḍuk cendam bābu?' eni pokrar. (25) *pokker eroḍ*, 'cenur dāda cenur terni budvar āṭ celik combar āṭ'; atni *pokkoḍ pāv patti cendar*, *cender eroḍ ēdemer*. (26) *ēder eroḍ dukanulti culemer*, *culler eroḍ kōmṭi dukanti kindri ĩra mēdu tēli dukanti ṭoyela ĩra mēdu menoḍ*, 'idin molla pokur dāda'; 'molla tīn ager tīn boṛi, cār ager cār boṛi ṭoyela ĩren molla.' (27) *pokked eroḍ tīn ager tīn boṛi dukanto manjeg cīrar*, *cār ager cār boṛi dukanto manjeg cīrar*; *ciñer eroḍ paycel cīran manjeg kindri ĩra cīrad ṭoyela ĩra cīrad*.

(28) *ciñer eroḍ pāv patti verrar*. *veñer eroḍ pāvti vārti uṭ tīrrar*; *uṭ tiroḍ*, 'idin ciṭam dāda, kindri kōṭi cājutum', atni *pokkoḍ ciṭṭi patrar*, *patter eroḍ pāv patti verrar*. *veñer eroḍ olek ēdemer*; *ēder eroḍ* 'dāder vermeter andil, dāderin kēlul noḍipur'; *noḍipoḍ* ir *ḍāben cenmeter*, *cender eroḍ iḍemer*, *iṭṭer eroḍ nān enmeted vicir guriyal*? (29) 'cāva unuṅ cenur dāda, vey tinuṅ cenur dāda' eni

(23) 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 *ṭoyela*.' 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 *Kōmaṭi* there was a string for the *kindri* and in the shop of a *Teli* there was a thread for the *ṭoyela*. They said, 'Tell us the price of this, sir.' 'The price is three annas three pies (?),¹ and the price of the *ṭoyela* string is four annas four pies.' (27) They gave the money to the shopkeeper and he gave the *kindri* and *ṭoyela* strings to the man who gave the money.

(28) 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 *boṛi* was not clarified.

pokrad, pokked erođ cāva unuḡ cendar, cender erođ cāva unḡar ; unḡer erođ mari ir ḡāben verrar. (30) veñer erođ kindri pāra cek-kemer, cekker erođ sāt jan caṇḡecanḡ kindri kaṭṭer, āṭ jan caṇḡecanḡ ṭoyela kaṭṭer, kaṭṭer erođ caṇḡecanḡ kindri nibṛomo, cūḡem cūḡem ṭoyela nibṛomo. (31) nibṛoto erođ gir ūcalti iḡemer. iṭṭer erođ vicir guriyal cikoḡ vēvoḡ nīr mīmeted, mīñed erođ ir ḡāben cenmeted, cended erođ muppoṭ kēlul paḡmed. (32) paṭṭed erođ kindrin pattemed gir ūcalti undi ; unded erođ kindrin kiccemed, kiccēd erođ kuḡ gerjen cenuḡmo, pan gerjen cenuḡmo. (33) dēcet lōḡ, ' nāto gerjen ' eni pokkemer ; pokker erođ kindri kiekioi vicir guriyal mēdad.

(34) metted erođ sāt jan tolenkul rīc errar, ' ūnuḡ ṭoyela kaṭ ciñom kindri kaṭ ciñom, nāḡgili punad, koṭali punad ; amandiya und undi mēdad, ūnuḡ ēd kamac damac cīrad, ūd tin tini mēdad. (35) atni pokkoḡ, ' ine olek ayukmor, vercili ayukmor, carpi ṭiṇḡukmore ; aycil mayil jama okut menur, nāḡgil kucil verur ; ūd ine cāva enderpeked nāḡgil kucil.' (36) jama cender erođ ūd gir ūcalti 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 *ṭoyela* 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.¹ (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 *ṭoyela* 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.

jirjir kañir kaðemed; kaðted eroð caṭla el pēta, caṭla el pēpoð nān enda, 'nāteg aṛmotot bābu' eni pokra. (37) pokoto eroð. 'anin jama lōg "cāva vendi kuli in ender" eni pokki cender' eni ellin pokrad; pokoð, 'in kiciyakmen' eni el pokra, 'inuṇ ān mēdan.' (38) atni pokkoð ellu el manden kūyura; kūyoto eroð elkul aggoð aytav carpi ṭindṭav; carpi ṭindpoð, 'vercil puc cī' eni pokrav' puc ciyoð vercili pilurav. (39) pilov eroð nīr enderrav, nīr enderpoð cāva vend cīrav; vendov eroð vicir guriyal, 'nātel uyan' eni pokrad, pokked eroð liṭi kerba enderrad, bōṛa kerba enderrad, gula kipra enderrad. (40) bōṛa kerben cāva patrad, liṭi kerben rāba patrad, gula kipren nīr patrad, patted eroð utkelti jōṛrad, jōṛed eroð kāñurad, kāñed eroð vela keyin kindri patrad.

(41) patted eroð kōckul tākran kōca mergig dēckul tākran dēca mergig cendad; cended eroð ēdal ēdal ermed kadal kadal ermed, eroð ēdemed; āṭ kameyti ēdemed, nav kameyti ēdemed. (42) ēded eroð, 'verur dāda cāva unuṇ'; pokked eroð cāva unuṇ verrar, veñer eroð, 'id eñot cāva endernot?' eni pokrar. polkker eroð, 'ān ī cāva okuri unḍan' eni okur pokrad; atni pokkoð, 'idini

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 *liṭi*'s egg, a dove's egg and a snail's shell. (40) He took a dove's egg full of gruel, a *liṭi*'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 gaṭ dāda ' eni pokkemed. (43) atni pokkoḍ unḍar ; ' cāva unem cen in nāṅgil pattu ' eni pokrar ; pokker eroḍ cendad nāṅgil pattu ; cended eroḍ mundelto baṇav mundel niltad, nilted eroḍ, ' ete cājdan be akir koṭiyaṭ baṇav ' eni pokrad. (44) pokked eroḍ, ' inuṅnāto bicar āybābu ' eni pokomo baṇav. atni pokkoḍ, ' inuṅ nāto bicar āy, ān mēdan ' eni pokmo baṇav, ' mundelto nāṅgil pat ' eni pokmo. (45) patted eroḍ, uṇemed, uṇed eroḍ jama nāṅgilul nilukmov, niltov eroḍ jama nāṅgilul uṇomov ; eṅgoṭ manom āy inī cāva unuṅ pōlaka menem uṇu pōloto. (46) pōloto eroḍ cāva unḍan pāvoḍ valic uyrad. uṇēd eroḍ sātjan nān enmeter ; ' iṇot manomi jeṭke uṇot aru pōlot, tebe baṇal endernot ' eni pokmeter. (47) atni pokkoḍ, ' aṇot manom dendik uṇi pōled ; ūd jivom menoḍ amin bacaypada ' eni pokrar. pokker eroḍ ete bicar cājemer : ' ūnin anḍkipam ' eni bicar cājemer sāt jan. (48) atni pokkoḍ ūnin tutari baṇiyeloḍ tapemer ; tapper eroḍ berto toled tappu lāgada, lāgada eroḍ, ' inin bele tapram ' ; atni pokkoḍ, ' āni bele tapran ' eni ūd bele tappu lūgement. (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 koṭiyaṭ* 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,

andkikmer; andkiter erod kindrin kuc podi idemer, itter erod vicir guriyalin pendva kureti burdakmer, burdayter erod olek verrar.

(50) veñer erod berto tandil, 'bābu ete verada?' eni pokra; pokoto erod, 'ā nīr pāvođ vermeted' eni pokemer sāt jan. (51) atni pokkođ đindik cūrru pārek cūrru; cūroto erod nīr cōra patti cenmote, cendo erod kindri cūřomo kuc podi; 'kindri kuc podi mēda, bābu āt cended' eni pokomo. (52) atni pokkođ ā legađ legađ kañci kađomo; kañto erod bēřoto, bēřoto erod pendva kureti kirukmo; kirto erod jōři kangil patti olomo, oloto erod cāt rāt rūji pađomo. (53) aņno erod upar purti jōvra bōvra citi juva enkomov, enkem jōvra murtalin kekolti āvāj cenuņmo, cendo erod jōvra murtal nān enuņmo: 'tēb tēb re jōvra, manji purti nāto runji āy.' (54) 'inot jīt eņo mēda, anot ār eņo mēda, tebe anin tebakmot'; atni enku enku per venuņmo, vetto erod, 'tēb tēb re jōvra, nāto rūji āy manji purti.' atni pokkođ, 'inot jīt eņo mēda, anot ār eņo mēda, tebe anin tebakmot.' (55) atni pokkođ edromto murrin legři řindci kađra; ad māji kākāl eri manji purti verra. veņo erod rūji pađran ka iřura. (56) iřoto erod, 'nāto verrat re kavrene, an nāmāyid menođ 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) *jōvra-bōvra* were playing dice in the upper world. As they played the sound came to the ear of the old lady *Jōvra*, and what did the old lady *Jōvra* say? She said, 'Stop, *Jōvra*, 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, *Jōvra*, 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 pokoḍ kākāl upar purti cenda, cendo eroḍ citi juva enkuran ka undomo; undoto eroḍ, 'nāto rūji āy?' eni pokra jōvra murtal. (58) atni pokoḍ, 'ana nāto rūji āy, anan pāpkul enkemer. atni pokoḍ, per rūji paḍomo, paṭṭo eroḍ per jōvra bōvra kekolti āvāj vermoto; verod tēb tēb re jōvrene, manji purti rūji paṭṭo mēda'; 'inot jīt eño mēda, anot ār eño mēda.'

(59) atni pokoḍ ḍenḍik tēburav, tēbov eroḍ kaparto murrin legri ṭiṇṭav, ṭiṇṭov eroḍ māji bōvra erra; māji bōvra eroḍ manji purti verra, veño eroḍ rūji paḍran ka iromo. (60) iroto eroḍ, 'nāto verrat re bōvrene' eni pokra, 'inuḡ undranug paḍ cila; an nāmāyid menoḍ cīvid taprid min, tapoḍ ana kaṛpa udirid min; anan eroḍ pū pūci menoḍ cīvid pūti undrut min. an nāmāyidin paran uṛ cendo.' (61) atni pokoḍ māji bōvra upar purti cenda, cendo eroḍ jōvra murtalin legaḍ undomo; undoto eroḍ, 'nāto rūji āy bōvrene?' eni pokra. (62) pokoto eroḍ, 'anan manji purti ok manjen andkiter mēdar' eni bōvra pokra. pokoto eroḍ jōvra murtalin 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 while, 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.

tebaytad. (63) tebayted eroḍ kovven kūyemed ; kūyed eroḍ, 'cen cen re kovvene, nūl nīkie cī manji purti', atni pokoḍ kovva, 'an pāpkul aṛmov, ān nīkik oṛan.' (64) atni pokoḍ jōvra muttak jena biḍrul piḍuk iḍemed, piḍtov eroḍ ender cīrav, ender ciyoḍ kovva pāpkulug cīmeted, ciñed eroḍ kovva pāpkul tindar. (65) kovva pāpkul tinem kovva nūl nīkie cīra, nīkito eroḍ jōvra muttak bēt baṛiya patti kacleti nīr patti iṛemed manji purti.

(66) iṛed eroḍ, 'nāteg aṛmotot' eni pokrad. ad pokra, 'an nāmavidin aṇḍkie kaṭṭer.' atni pokoḍ, 'cāykaḍ, patti aṛmen' eni pokemed. (67) pokked eroḍ nēdilti coggie kaḍomo ; coggie kaḍoḍ jōvra muttak sāt bōvr cirlemed, cirled eroḍ nīr alkemed, alked eroḍ bēt baṛiyen ṭoḍikmed. (68) ṭoḍited eroḍ poṭke culukmed, culted eroḍ, 'kub dāyle tuñen andil' eni pokrad. (69) atni pokoḍ jōvra muttak nilci mēdad, nilci menoḍ vicir guriyal nān enmeted . . . pokked eroḍ jōvra muttak ok kāḍleti berto jivom likemed, curiti piṭit jivom likemed. (70) liked eroḍ patie cīmeted ; ciñed eroḍ jōvra

(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 Jōvra 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 Jōvra 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 Jōvra 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 Jōvra was standing, and as he stood what did the youngest son say . . . ?² When he had said this the old man Jōvra 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 Indo-Aryan for 'monkey' and 'spider'.

² Hiatus in the text as dictated.

muttak upar purti cenmeted; 'ina inin andkipođ bele cayata, tapođ bele cayata, katođ bele cayata'; pokked erođ jōvra muttak upar purti cendad.

(71) cended erođ berto tandil olek verra, veñio erođ nāmayid pottel pottel olek verrad; veñied erođ olek țannurad, țanned erođ, 'ūnin andkie mettom, jivom pađi mari vermed' eni sāt jan pokkemer. (72) veñied erođ, 'ūnin nāto pidir idram?' eni pokmeter. atni pokođ lege lege dīđora cimeter, lāpi lāpi pottid cunđukmer; cunđter erođ dēodēceyakul vermeter, veñier erođ pidir idemer. (73) 'ērin pidir idram' eni pokkemer; 'cila nāto pidir āy' eni pokkemer, 'ūd edrom pōri jenom cājed mēdad, ūnin Sāraṇdev Kōc pidir iḷam' eni pokkemer; pokker erođ jama dēceyakul, 'ayei pidir menko' eni pokkemer. (74) pokker erođ ayei pidir menko' eni tolenkul pokrar.

(75) anatile Sāraṇdev Kōc nān enuṇmed? Sāraṇdev Kōc pokkedmed, 'ān dēca nickun cendan'. 'cendan' etted erođ, 'cen' etter, 'in menođ bele nāto kāmtoť āy.' (76) atni pokođ ir dāben cendad, cended erođ 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 Sāraṇdev 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 Sāraṇdev 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,

tolti tannemed; tanned erođ akir koŋiyaŋ baŋavin pokrad, 'anot āy kay ērot āy' eni pokrad; 'ān jama baŋal inoti āy' baŋav pokoto. (78) anatug cakurtoltug verrad verci gadeti, verci gaden pokrad, 'ērot āy'; pokked erođ, 'etni cāj, jama inoti āy.' (79) anatug veñed erođ ir đāben vermed, ir đāben verođ kindri pattemed; kindri patted erođ rāj nicken ermeted dēca nicken ermeted.

(80) eñed erođ bijli bonug cenmeted kadali bonug cenmeted. cenođ cenođ cenmeted, tākođ tākođ tākemed; kākal aŋa pāvođ cenmeted, tita aŋa pāvođ cenmeted. (81) anatle ēdemed peredti. ēded erođ ok manja minđcubti ēnun kōci kuli minđcub kađemed, kaŋted erođ Sāraṇdev Kōc ēdemed, ēded erođ cūřemed, cūřed erođ nān enmed. (82) Sāraṇdev Kōc pokkemed ki, 'ūd ok cetri minđcub kađemed,' eni pokkemed. pokked erođ minđcub kađran manja nān enmed: 'ān nāto cetrin āy; āre legađ mēdad ge — pakki āvtar cājed — Sāraṇdev Kōc, ūd āy cetri.' (83) atni pokod. 'ān āy Sāraṇdev Kōc' eni pokrad, pokked erođ, 'in āy' eni minđcub kađran manja pokkemed. atni pokod 'cenam dāda, āt cenmot, ān bele verran' eni pokrad.

from the house of two stories he entered the cattle shed and said to the *akir koŋiyaŋ* 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 *kindri*. Taking the *kindri* 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 Sāraṇdev Kōc arrived and saw it; and what did he say? (82) Sāraṇdev Kōc said, 'Here is a *kṣatriya* casting his hook.' The angler said, 'What *kṣatriya* am I? Somewhere near there is Sāraṇdev Kōc, who was born through the side of his mother; he is the *kṣatriya*.' (83) (Sāraṇdev) replied, 'I am Sāraṇdev Kōc 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 pokođ pāv patti cenmeter, cender erođ novri bonug cenmeter bijli bonug cenmeter ; anatile per peredi ēdemer. (85) ēder erođ ok manja vangeli cepac peredin olcemed. ā manjen legađ ēdem, 'ūdok nāto cetri āy, peredin vangeli cepac olcemed.' (86) atni pokođ, 'ān nāto cetrināy, āre legađ ene Sāraṇdev Kōc mēdad, ūd go āy cetri' eni pokkemed. pokked erođ, 'ān go āy' eni Sāraṇdev Kōc pokrad. (87) atni pokođ, 'āt cenmot dāda' eni pokrad ; 'cila, ān rāj nickun pēci cenmeten.' 'rāj nickun cenmot erođ, ān bele verran' enmeted.

(88) atni pokođ mūvir bīri cenmeter ; cender erođ bijli bonug cenmer kadali bonug cenmer. anatile mari perodti ēdemer. (89) ēder erođ anan ok manja bāra goṭa kondkuli lāt catie iṛdi toṭkemed ; ana mūvir ēdemer : 'ūd ok nāto cetri āy, kondkul lāt catie iṛdi toṭkemed' eni pokkemer. (90) pokker erođ, 'ān nāto cetrin āy ; ārene mēdad Sāraṇdev Kōc, ūd āy cetri' eni pokmeted. pokked erođ, 'ān eke Sāraṇdev Kōcin' eni pokkemed. (91) atni pokođ, 'āt cenmor dāda' eni pokemed. 'ām rāj nickun eri cenmonu' eni pokrar. pokođ ceṅge bīri mari cendar.

(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 Sāraṇdev Kōc ; he is the *kṣatriya*.' Sāraṇdev 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 Sāraṇdev Kōc, he is the *kṣatriya*.' (Sāraṇdev) replied, 'I am Sāraṇdev 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) anatlē nend vāv ermeter; eñer eroḍ sun maṇḍalti okur meḍli mēdad. meḍli menem cūrer, cūrer eroḍ 'ūd ok cetri āy' eni pokmeter nelvir. (93) pokker eroḍ jeṭke iṇurad nēdilti, iṇed eroḍ, 'ān nāto cetrin āy, ārene mēdad Sāraṇḍev kōc, ūd āy cetri.' atni pokōḍ, 'ān eke Sāraṇḍev kōcin' eni pokmeted; pokked eroḍ cenḡe bīṇi cenmeter.

(94) cenḡe bīṇi cender eroḍ lōva geṇa ēdemer. lōva geṇen ēder eroḍ ana baḡey eri mēdu, Parbat asur tindu. (95) tinem ūr ani ceni mer kīṇi maḍemer; maṭṭer eroḍ rāḍi murtal pokru kōtal murtal pokru: 'īm mer kīṇi ina maḍomor; Parbat asur verra tin kaḍra; olek bitram ceni maḍur'. (96) 'tinoḍ tinko min, ām ole bitram cenama' eni pokemer. pokker eroḍ ani vendemer, vender eroḍ tinmeter, tinder eroḍ maḍemer, maṭṭer eroḍ tuñemer. (97) tuñer eroḍ nendunal erem erem Parbat asur verru, verem eroḍ Sāraṇḍev Kōc kāḍenoḍ kat kaḍemed, katted eroḍ kummal tūk kuṇubti ṭinḍei kaḍemed. (98) ṭinḍted eroḍ cīkoḍ vēvoḍ kummal tūkug cendad, cended eroḍ Parbat asurin cūṇi āti āti tāllad; tāled eroḍ per melli cendad, cended eroḍ kācal paḡḍenoḍ taprad. (99) tapped eroḍ lōva geṇet kōcin ka vermeted, vēñed eroḍ, 'ān ine 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 Sāraṇḍev Kōc, he is the *kṣatriya*.' (Sāraṇḍev) said, 'I am Sāraṇḍev 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 sārāṇḍev 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

eni pokemed. pokked eroḍ, 'inuḡ ān ceyal muyal mācil curca cāj cīran' eni pokemed.

(100) atni pokoḍ, 'an geṛa ujar cājuru, in Parbat asurin anḍkitot' eni pokmeted. atni pokoḍ lege lege ḍīḍora cīmeted, lāpi lāpi pottid cunḍukmed. (101) cunḍter eroḍ ḍēc ḍēceyakul vermeter, veñer eroḍ pārek legin pārek maḍov cājemer; cājer eroḍ geṛet lōg, 'kummalin am kōc mācilin curca cājemed, cūṛu cenam' eni pokmeter. (102) pokker eroḍ ūr bele cūṛu cendar Sāraṇḍev kōckul; cender eroḍ, 'nātek curca cājomor ūnin' eni pokemer; 'ūd kummal Parbat asurin anḍkited' eni pokemer. (103) 'Parbat asurin cīna ṭōṭipeked gaṭ, tebe curca cājutur'; atni pokoḍ, 'an āret cīna an āret bāna' eni pokrad kummal; pokked eroḍ, 'cīna cilaka ete curca cājdar' eni pokmeted. (104) atni pokoḍ Sāraṇḍev kōckul uyi cīna ṭōṭikmer, kekol muvūḍ nevāḍ ūr kudi patti mēdar. (105) patter eroḍ uyi lōva geṛet kōcin mundel kuṛac kaḍemer, kuṛayter eroḍ ūr cīna ṭōṭiter; 'ōr cīna ṭōṭiter' eni ḍēcet lōg pokrar. (106) pokker eroḍ, 'ūrug curca cāj ciyam' eni pokkemer; 'cēvirug curca cājam' eni ḍēceyaler pokemer, cājer eroḍ okur bācurad.

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, Sāraṇḍev Kōc 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.' (Sāraṇḍev) said, 'How can they perform the marriage without the tokens?' (104) Then Sāraṇḍev Kōc 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 Lōva 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.

(107) bāced eroḍ 'īm ina menurbe bābu', eni pokmeted Sāraṇḍev kōc. pokked eroḍ, 'īm je dāda āt cendat,' eni pokrar. (108) 'ān laksey geḡeti cendan, īm ina menur. ān etni bele eri cañen eroḍ an ḡeger ḡeger verur.' 'ām ete puni verram, dāda,' eni pokemer nelvir. (109) pokker eroḍ 'imuḡ ān cīna cāḡ cī mēdan', eni pokkemed. ūrug ok tāri koppi pēl cāḡi iḡemed, tulca porra tappu iḡemed, tappu iḡoḍ anan tāriti tārin mandac iḡemer, mandaypoḍ ana pēl koppi cappi iḡemer. (110) capper eroḍ tāri muyu iḡemer. tāri muyoḍ, 'idin cūḡ cūḡi menur. cūḡ cūḡi menoḍ pēl eke netir eri mēda, tulca porra vāḡi mēda, vāḡoto eroḍ ān cayi mēdan. (111) ātek īm ḡeger ḡeger verur. veñier eroḍ anin kie ṡiṡṡak ōl kaḡur. ōli menoḍ adin puccur. pucci neḡget cūcuboḍ kuṡṡur. kuṡṡi kili kāḡen kaḡpur, cūrin kaḡpur. (112) kaḡṡter eroḍ adin nīdoḍ māḡur. māḡer eroḍ an jīvom verra. veño eroḍ ān jīvom paḡran,' eni pokki kuli cendad. (113) Cended eroḍ laksey geḡen ēdurad. ēded eroḍ ciḡ devṡiti novkri mēdad. anatle vercikaḡ mēdad. metted eroḍ anatle geḡa bitram pāra mēdad. (114) pāra menoḍ anatle vercikaḡ erra. vercikaḡ eroḍ laksey rāni legaḍ cendad. cended eroḍ ūburar laksey rānin ceḡge. (115) ūber eroḍ, nān endar, 'nāteg veñot,' eni pokra.

(107) Since he was left over Sāraṇḍev said, 'You stay, sirs.' They said, 'Where are you going, brother?' (108) 'I am going to Laksey 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 Laksey 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 Laksey, and having gone he conversed with her. (115) What did they say when

' inuñ ān garjeya menuñ veñien,' eni pokrad. pokked eroḍ, ' anuñ in kaṭapan cāju oṛtot eroḍ, ina men.' ' ān menuñ oṛtea eroḍ mēdan, oṛpena eroḍ cendan,' eni pokrad laksey rānin Sāraṇḍev Kōc. (116) pokked eroḍ laksey kōc, rānin tend, ' inī ḍū pēlug cen, an rāni pāp bēmar paṭṭo mēda. adu kembur cājdan, tebe alac cāyura,' eni endad. (117) etted eroḍ ūd cendad Sāraṇḍev Kōc. cended eroḍ ickinda bonti ḍū pēlug cendad. cended eroḍ laksey rānin vat patti mēdad. patti menoḍ pāvti cenī meri cōkki mēdad. (118) cōkked eroḍ āṇḍem adoḍ ḍū manda verra. veñio eroḍ vattu mundel ṭinḍci kaḍrad. ṭinḍted eroḍ vattu ārra. (119) āroto eroḍ, ' nāto gerjen āy, inc era, ori era,' eni ḍū manda kaṇḍci uyraḥ. kaṇḍci uyoḍ bēṭurav. bēṭov eroḍ ' idu bāyin vat āy, ēd endri ṭinḍted mēdad ? enderran manjen kaṇḍpur', eni pokkov. (120) pokkov eroḍ cūṛrar, cūṛov eroḍ, ' ōḍ ām ayil āy, vat enderned mēdad ; ōḍ go mer podi cōkked mēdad, iṛu,' eni pokrav. (121) pokkov eroḍ iṛemed ge. iṛed eroḍ, ' nātek veñot, ayil,' eni pokrav. pokkov eroḍ, ' cila im bāy nōmbir telkul paṭṭo mēda. " kemburug ḍū pēl endru cen," eni pokoto mēda,' eni pokrad. (122) pokked eroḍ, ' cenam am ole,' eni pokrav. pokkov

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.' Sāraṇḍev 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) Sāraṇḍev Kōc 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 Sāraṇḍev 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

eroḍ nendbul cāji uyraḅ. uñov eroḍ, 'ina maḍu,' eni pokrav. (123) pokkov eroḍ peruk kucca jōḅi cīrav. cīñov eroḍ vendi tindad. tindad eroḍ cīkoḍ eroḍ maḍrad. maḥḥed eroḍ tuñurad. tuñed eroḍ cīkoḍ vēvura. (124) cīkoḍ vēvoḍ, 'anuḅ pēl cīyur be, cīyur be, ān uyran,' uyran enem, 'an okuri uyana,' eni pokrad. pokked eroḍ, 'im bele uyu lāgur, anin cet cājara,' eni pokrad. (125) atni pokkoḍ pottel mūdēl eri dū manda uyi cīrav. uyi cīyoḍ laksey geḅen ēdēmer. ēder eroḍ duvar munḍti tebac kaḍemed dū manden. (126) tebayted eroḍ geḅa bitram laksey kōcin mudel uyi dū pēlin mandac kaḍemed. mandayted eroḍ vāl pēta. vāl pēpoḍ dū manden bāgek geḅen ṭoṭic cīrad. 'Im idoḍ im verran būti kaḍoi cenur,' eni pokrad. (127) pokked eroḍ geḅen ren ben cāji kaeci kicci cenmotov, uyrano uymotov, tindano tinmotov. cendov eroḍ Sāraḅdev Kōc geḅa bitram ver kaḍrad. (128) vēñed eroḍ mari bele āṭ dīna meni bām pēlug codṭad laksey kōc. codṭed eroḍ per cendad. cended eroḍ bām pēlin enderrad. (129) enderpem per, 'ān okuri uyana,' eni pokemed. pokked eroḍ, 'ām bele verram,' eni pokrav. pokkov eroḍ pottel mūdēl eri ender cīrav. (130) endernov eroḍ duvar munḍti 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, Sāraḅdev 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

kaḍrad. tebayted eroḍ laksey geḇeti kōcin mūdel maṇḍakmed. maṇḍac kaḍoḍ pēt errad. pētēd eroḍ bāmūl avin ok bāg geḇen opic cīrad. (131) opic ciñēd eroḍ ērinug kacomov, ērinug ūndomov. atni cāḷ cāḷi uyrano uymov, tindano tinmov. anatile bāmūl tam ole-kulti cendav. (132) cendov eroḍ Sāraṇḍev Kōc laksey geḇeti ver kaḍrad. veñēd eroḍ ete bicar cāḷemed laksey kōc, 'iyalti an geḇen jamay pōlla, ūnug ān mālin jeṭke curca cāḷ cīran,' endad. (133) etted eroḍ lege lege ḍiḍora cīmed, lāpi lāpi pottid cunḍukmer. cunḍter eroḍ canḍe canḍ mucieti curca pōloto. pōloto eroḍ bāgek geḇen, bāgek gurrocil, bāgek ōnūl dāyd cīrad. (134) ciñēd eroḍ Sāraṇḍev kōcug māl calḥidi uyi ciyur,' eni pokkemed laksey kōc. pokked eroḍ, 'āre legaḍ uyi cīram,' eni pokkemer; 'unin bijoli bonti uyi ḍēra cīyam,' eni pokkemed. (135) pokked eroḍ lāv lackar cob uckakmer. uckaypoḍ cemmeter. cender eroḍ bijoli bonti ḍēra paḍemer. ḍēra paḍoḍ laksey kōcin lōg ver kaḍrar. veñer eroḍ Sāraṇḍev Kōc laksey geḇet rāni anan kamac damac tindar.

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 bridegroom 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) tinder eroḍ ūd rāt dīn kurul urpūl tud-tuḍi tin-tini mēdad Sāraṇḍev Kōc. metted eroḍ laksey rāni peredti nīr mīyug cenda. cendo eroḍ ana tel macomo. (137) tel macoḍ tela tākul keyti patra. patoto eroḍ bel kaḍḍin ōḥita. ōḥito eroḍ tela tākuli bitram kopita. (138) kopito eroḍ muy kaḍra. muyoto eroḍ peredti cāy kaḍra. cāyoto eroḍ peredti ūmūmi kirjeli cenda bel kaḍḍa. cendo eroḍ nadikunḍ geḥet nīr certi ēdura. (139) ēdoto eroḍ nadikunḍ geḥet kōc nīr mīyu ceni mēdad. ceni menem bel kaḍḍa ūn mūdel cenda. cendo eroḍ bel kaḍḍen patrad. (140) patted eroḍ bel kaḍḍen irḍu parkel caṇḍtaḍ. caṇḍted eroḍ tela tākuli cūḥrad. cūḥred eroḍ geḥeti ceni ricac kaḍrad. (141) ricayted eroḍ geḥet lōg, 'nātek ricaytot mēdat,' eni pokrar. pokkoḍ bele ūbada. irne mucic cāva unada, vey tinada. tinakoḍ geḥet lōg ūbic ūbic paṇḍ cendar. (142) paṇḍer eroḍ ceri-cerkin murtalin kūyurav. kūyer eroḍ, 'am koc nāteg ene ricayted mēdad, ūnin in ūbik cī,' eni pokrar. (143) pokker eroḍ murtal nān enda ? murtal pokkomo, 'anuḡ irḍu bakkal vend cīyur.' vend cīyoḍ, 'ān kōcin bareyaytan,' atni pokkoḍ, jeṭke nīḥrak cīrar.

(136) Sāraṇḍev Kōc 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 bel 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 bel fruit went downstream and reached the water's edge by the city of Nadikunḍ. (139) When it reached the king of Nadikunḍ city had gone to bathe, and the bel fruit went in front of him. He took hold of the bel fruit. (140) Having taken it he opened the bel 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

(144) nibrayter erođ murtalug cī kađrar. ciñer erođ murtal patti kōcin legađ cenda. cendo erođ lege undomo. undoto erođ, 'nātek ricaytot bābu,' eni pokomo. (145) pok poki pand cendo. pand cenođ piđtel bakkel puñic tinmoto. tinođ ėndomo. ėndem cūři kōc nav kađrad. naved erođ murtal lege ceni undra. undoto erođ, 'nātek ricaytot bābu,' eni pokra. (146) pokoto erođ, 'nātegi era, anuđ ār dēcet rānino tela tākul bel kađđeti kopie pered enderru. adin an mūdēl verem ān patten. tela tākul ān cūren. ayci rānin anuđ ender cīyođ cāva unđan.' (147) 'cāva un, inuđ ān ender cīran,' eni murtal pokra.' pokoto erođ kōc cāva unđad. unđed erođ murtal kōcin pokra, 'anuđ ok ōđa cekku iđu.' pokoto erođ canđe canđ ōđen nibrak iđemer.

(148) āt dīnet perkul kařil kopie iđrad. iťted erođ peredti iřkie kađrad. iřkited erođ murtal ōđeti cokra, cokoto erođ murtal ōđen poded uyra. uño erođ pered kend kend uyra. (149) uño erođ iekinda bonti nīr pāv mēda. metto erođ nīr pāv cekkađ ōđen kať kađomo. kaťoto erođ nīr pāvti ceni kāta. (150) kāto erođ laksey

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 Iekinda forest; she fastened up the boat near the water-path, and going along the path waited. (150) As she waited the queen of

rāni nīrug verra. veñō eroḍ, 'id āret pāv āy noni,' eni murtal pokra. pokoto eroḍ, 'idu am nīr unḍan pāv āy,' eni pokra. (151) pokoto eroḍ, 'ān bele im olekul verran,' eni pokra murtal. atni pokōḍ, 'verata nāj,' eni laksey rāni pokra. pokōḍ ceḅge bīḅi cendov. (152) cendov eroḍ murtalin muḍukuṭṭel pakie kaḍra. pakie kaḍōḍ cīkoḍ erra. cīkoḍ eroḍ Sāraṅdev Kōc verrad. veñēd eroḍ vey vendra laksey rāni. (153) vendoto eroḍ irḍu bāṭel payta. irḍu bāṭelto mūdu bāṭel errav. eñov eroḍ Sāraṅdev Kōc pokrad, 'ēd ēd ī legaḍ mēdad,' eni pokrad. laksey rāni pokra, 'āreto ene ok murtal muḍukuṭṭel pakoto mēda.' (154) eni pokōḍ, 'cen kūyu,' eni Sāraṅdev Kōc pokrad. pokked eroḍ mūvir bīḅi vey tinder. tinder eroḍ cīkoḍ vēvura. (155) vēvoto eroḍ murtal nān enda, 'in ceynavin jīvom nātel mēda noni, eni pok cūḅ,' eni murtal pokra. (156) pokoto eroḍ laksey rāni cāva uni pokra, 'in jīvom ceynav nātel mēda' ? pokoto eroḍ, 'an jīvom cēpid muṭṭin mēda,' eni pokrad. (157) pokked eroḍ murtalin laksey rāni, 'cila, pēpa, "an jīvom cēpid muṭṭin mēda"', eni pokked, eni laksey rāni murtalin pokra. (158) pokoto eroḍ murtal cēpid muṭṭin kicti tud kaḍra. tud kaḍōḍ bele Sāraṅdev Kōc

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 Sāraṅdev 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. Sāraṅdev 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) Sāraṅdev 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 Sāraṅdev Kōc did not die. Again at evening the old

cayada. cayada eroḍ per āṇḍek murtal laksey rānin pokra. (159) 'cila noni, nenget pok cūr, "in jīvom an jīvom okti kan iḍutum,"' eni in boreyak; tebe tōṭitad,' eni laksey rānin murtal pokra. (160) pokoto eroḍ laksey rāni āṇḍek Sāraṇḍev kōcin boreyayta. boreyayto eroḍ 'nenget pok, in jīvom an jīvom okti kan iḍutum', eni pokra laksey rāni. (161) atni pokoḍ Sāraṇḍev Kōc, 'cila, an berto jīvom kāṇḍeti mēda, piṭit jīvom cūriti mēda,' eni pokrad laksey rānin. (162) pokked eroḍ cikod vēvura. vēvoto eroḍ Sāraṇḍev Kōc ked ciru cendad. cendan piḍtel laksey rāni nīrug cenda. (163) nīrug cenod piḍtel ā murtal kāṇḍen cūrin bēṭura. bēṭoto eroḍ murtal kervil onḍiyac kāṇḍen cūrin tudra. tutto eroḍ kāṇḍa cūri curuk kaṭra. curuk kaṭṭod Sāraṇḍev kōcug nōmbir patra. (164) patoto eroḍ ole verrad. vēṇed eroḍ maḍrad. maṭṭed eroḍ, 'nātek maṭṭot, ceynav,' eni laksey rāni pokra. 'cila, anuṇ nōmbir patomo, ān cayran be,' eni pokrad. (165) pokked eroḍ, 'anin cañen eroḍ edrom tiṭṭak irḍu parkel cāi aru kie tiṭṭak ōl kaḍ,' eni pokrad. pokked eroḍ Sāraṇḍev Kōc cay cendad. (166) cañed eroḍ piḍtel murtal laksey rānin boreyayta. boreyabori cāji ōḍeti cokita. cokito

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 Sāraṇḍev Kōc. She said, 'Tell me rightly, and we will put your life and my life in the same place.' (161) Sāraṇḍev Kōc 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 Sāraṇḍev Kōc 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 Sāraṇḍev. (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 Sāraṇḍev died. (166) After he had died the old woman comforted the queen of Laksey and got her to climb in the boat. She

erođ kirjeli enderra. enderno erođ nadikunđ geřeti erpita. (167) erpito erođ nadikunđ geřet lōg cūřu verrar. cūřu verođ laksey rānin nadikunđ geřeti uyrar. uñer erođ avlat bond cājdar. cājer erođ ana curca eru cob bāni jōřemer. (168) jōřer erođ piđtel ittu tārit pāl netir eri mēda, tulca porra vādi mēda. vādi menođ, netir eri menođ, lōva geřet lōg cūřrar. (169) cūřer erođ nelvir Sāraņdev kōcin đeger cendar. cender erođ erpitar. erpiter erođ Sāraņdev kōcin cūřrar. cūřer erođ, 'am Sāraņdev Kōc cay cended, dāda,' eni pokrar. (170) pokker erođ ōllan manjen kiři pucarar. puccer erođ cūcubođ edromin kuřrar. kuřter erođ kānden cūrin kaņđukmer. (171) kaņđter erođ pormil đippen bēřurar. bēřer erođ kānden cūrin nīdođ mājurar. mājer erođ, jag-jaga erođ Sāraņdev Kōc jīvom pađrad. (172) jīvom pađođ, 'kub dāyle tuñi metten, bābu, ĩm verađ tuñirin min gať,' eni pokrad. pokked erođ, 'ĩn nāto tuñi mettot, in jīvom ceni metto,' eni nelvir pokrar. (173) pokker erođ, 'an laksey rāni āt cendo,' eni pokrad Sāraņdev Kōc. pokked erođ piđtel, 'cila, ēd ene laksey rānin đonggi uñed,' eni nelvir pokemer. (174) pokker erođ, 'cila bābu,

took her downstream and brought her to the town of Nadikunđ. (167) When she had brought her the people of the city came to look, and took the queen of Laksey into the city of Nadikunđ. 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 Lōva city) the milk in the dish had become blood and the tulasi shrub had faded. When this happened the people in Lōva city saw it. (169) When they saw it the four men went after Sāraņdev Kōc. They arrived and saw Sāraņdev Kōc. When they saw him the three men said, 'Sāraņdev Kōc 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 Sāraņdev 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) Sāraņdev Kōc 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) Sāraņdev Kōc said to

āreto ene ok murtal veri mēdu,' eni nelvirin Sāraṇḍev Kōc pokrad. pokked eroḍ, 'ātenoḍ murtal laksey rānin uño,' eni ḍeger ḍeger cendar. (175) cender eroḍ erpitar nadikunḍ geṛeti. laksey rānin anan eke curca cāju teyar errir. curca cāju teyar erem ūr Sāraṇḍev kōckul nadikunḍ geṛeti ēdurar. (176) 'ēr curca āy,' eni Sāraṇḍev Kōc pokemed. 'cila, āreto ok rānin murtal enderno mēda, adin eke am kōcug inen curca cājemer,' eni nadikunḍ geṛet lōg pokemer. (177) pokker eroḍ geṛa bitram Sāraṇḍev Kōc ṭannurad. ṭanned eroḍ laksey rānin cūṛad. cūṛed eroḍ verrad. veñied eroḍ oḍvir ūburar. (178) ūber eroḍ, 'ina leṛey cājam,' eni sor errar. sor eroḍ jama okti bolta ūburar. piḍtel ūber eroḍ ana leṛey cājdar. cājer eroḍ jamay geṛet lōgin kat kaḍrar. (179) katter eroḍ piḍtel dōcet lōgin reytin pokrar, 'ine kōckulin bele ām jamay kat kaṭtom,' eni dōcet lōgin pokrar. (180) pokker eroḍ 'ērin mānurar' ? enoḍ dōcet lōg pokrar, 'ēd kōc eroḍ ūnin mānuram,' eni pokrar. atni pokoḍ piḍtel ōr Sāraṇḍev kōcin gaddi untitar. gaddi undoḍ piḍtel kamac damac tindar laksey rāninoḍ.

the three men, 'Nay, sirs, An old woman 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 Nadikunḍ. There people were ready to perform the marriage. At the time they were ready Sāraṇḍev Kōc and his companions reached the city. (176) Sāraṇḍev Kōc said, 'Whose marriage is it?' The people of Nadikunḍ 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, Sāraṇḍev Kōc 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 Sāraṇḍev Kōc on the throne. After he had sat on the throne they did their work, and ate, along with the queen of Laksey.

(181) atni menug menug sāt jan tolenkul evul kaçil cunđei cenmeter. cender erođ ina cunđuk ana cunđuk er-eri nadikunđ geřeti ědurar. (182) ěder erođ, 'kaçil patur,' eni pokrar aru cunđtar. cunđter erođ, 'ina ām patama; uyur geřa bitram, kōckul olet lōg patrar,' eni pokrar. (183) pokker erođ geřa bitram uyrar. uñer erođ geřet lōg patrar. patter erođ, 'per enderpur gař,' eni pokrar. (184) pokker erođ piđtel mayil kaçil kãñurar, aycil evul kumturav. evul kumtođ cenge biri geřa bitram uyrar. (185) uñer erođ Sāraņdev Kōc pētađ. pēted erođ cūřrad. cūřed erođ cipeykulin pokrad, 'ippoř enderpođ i geřa an ole bitram kūyur.' pokked erođ ā lōgin cāt janin pokrar poraler. (186) pokker erođ mari geřa bitram evul kaçil uyrar. uñer erođ cāt janin berto toledin, ũnin Sāraņdev Kōc bitram uyrad. (187) uñed erođ topo pāni nivlo pāni nīr mīyu iđrad. ițted erođ kurjiti untitad. untited erođ pun ganđa irulug cīrad. ciñed erođ nūřemer. (188) nūřer erođ cey janug ũrug bele pun ganđen cīrad Sāraņdev Kōc. ciñed erođ ũr bele nūřrar. nūřer erođ ani vey cāva kucca cīrad. (189) ciñed erođ tindar, unđar, mađrar. mațter erođ cīkođ vēvura. vēvoto erođ cultar. (190) culter erođ, ĩmu anin cāva

(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 Nadikunđ. (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 Sāraņdev Kōc 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 Sāraņdev Kōc 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

uyu nāngil kucil iṭṭor, aru nāngil uṟu iṭṭor. iḍranug jamay manomin uṟranug, ā rēug anin īm anḍkitor. (191) anḍkitor eroḍ anin berto dāda tapa mēdid agi, 'dāden bele tapram,' eni pokrur. adugi anin berto dāda ok bariya tapped,' eni pokrad Sāraṇḍev Kōc. (192) 'piḍtel anin cayare anḍkitor aru penḍva kuṟeti burḍaytor. buṟḍaytanug berto tandil pāvul kāci paṇḍoto aru nīr cōra patti an ḍeger veñō,' eni Sāraṇḍev Kōc pokemed. (193) pokked eroḍ piḍtel, 'anin bagavan murtal iṭoto aru jīvom paṭito. paṭito agi ān im olek cendanug, 'ūnin cay-are anḍkie mettom, ūd jīvom paḍi mari vermeted,' eni īm kucor eñor. (194) 'kucor erranug anuṟ ana menuṟ bāvoya. bāvakanug ān pokken, "cendan be dāda, endanug cen paṭi kay," eni pokkor. ebe eten an ḍeger ḍeger veñor,' eni Sāraṇḍev Kōc pokrad. (195) pokked eroḍ piḍtel jamay bīri ēruḡo novkri, edo ḡāyul kōkmetēr, ēdo nāngil kaṭemed, ēdo novkri cājemed, aru piḍtel jamay bīri kamac damac tinmeter.

arose, Sāraṇḍev 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

ETYMOLOGICAL VOCABULARY

akaṣ, akaṣi, adv., like

akka, sb., mother's father [Go.
akko maternal grandfather,
Kui *ake, akenja* grandfather,
Kui *akku* id.]

agi, adv., since, hence

ager, sb., small coin

aṇalp-, aṇalt-, vb., to open
mouth wide [cf. Tu. *aṇālvuni*
to gape, Kui *aṇali āva*, Kur.
aṇlā id.]

aṇkāl, sb., famine [Ha.]

aṇḡōc, sb., towel [Ha.]

aṇḡoṣ, adv., that much, so much
[cf. Naik. *aṇḡel* so much]

aṇḡoḍ, sb., courtyard [cf. Ka.
Te. *aṇḡaḍi* shop: cf. Skt.
aṇḡaṇa]

aṇkuṣ, sb., axle [Naik. *āṇkuṣ*, Kol.
āṇkuṣ: Skt. **akṣa-kṣa* ?]

accirit, sb., strange

añña, sb., father's sister [cf. Ta.
aññai mother]

aṇaki (S.), adv. (with *pat-*), to
take under the arm

aṇu (S.), sb., attic room [cf. Te.
aṇuka loft under roof of house]

aṇṭ-, vb. to strike; *māva aṇṭ-* to
harrow; *poṣkuḷ aṇṭ-* to clap,
snap fingers [cf. Ta. *aṇi* etc.]

aṇṭa, sb., bamboo frame-work for
roof

aṇ- (S. aṇi-), vb., to ask [Te.
aṇḡu ask]

aṇey, sb., wife

aṇḍom, sb., obstacle, obstruction;
shelter; *aṇḍom er-* to obstruct
[Ka. *aṇḍa*, Te. *aṇḍamu*, Naik.
aṇḍam]

aṇḍra, adj., bad [Ha.]

aṇḍ¹, vb., hunger or thirst to be
felt; *amuy aṇḍumo*, I am

hungry; *amuy nīr aṇḍumo*,
I am thirsty [Naik. Kol. *aṇ-*
in *īr aṇ*, to be thirsty]

aṇḍ² (S.), vb., to attach string
to bow [cf. Te. *aṇṣu* adhere,
aṇṣicu cause to adhere]

aṇḍkip-, aṇḍkit-, vb., to destroy,
kill

aṇḍkuḍ, sb., thirst

aṇ, adv., in that direction

aṇi, adv., so, in that way

aṇ, pron., she, it [Ta. *atu*, Ka.
adu, etc.]

aṇugi, adv., therefore

aṇoḍ, adv., in that direction

ana, ani, adv., there, *anat-le*,
from there

andar, sb., darkness (in the sense
of confusion)

aṇḍil, pl. °ov, sb., elder brother's
wife, (cf. *tandil*)

apoṣ, adv., that time

amani, adv., merely, solely, by
itself

amandiya, adj., idle

amor, pron. we (incl.)

amb, pl. °ul, sb., arrow [Ta. Ma.
ampu, Ka. Tu. *ambu*, Te.
ambu, *ammu*, Kui *āmbu*]

ayal pl. aycil, sb., woman; wife,
[Kui *aia*, *aiali*, *aja* mother,
woman, cf. Naik. *ayma*]

ayil pl. °er, sb., mother's brother's
son

ayk (S.), sb., kind of grain called
in Ha. *kayḡ*

ayci, adv., so (IA)

aytvar ciric, sb., Sunday

ayp-, ayt-, vb., to sweep, [Kol.
ayk-, *ay-* to sweep, Naik. *ayk-*]

ayb-, vb., to press

aradi pl. °l (S.), sb., hollow trunk

of tree used for draining of surface water, Ha. *tum*
aru, *āru*, *conj.*, and [Ha.]
aṛ-, *v.*, to weep; cry (of various animals) [Ta. Ma. Ka. *aṛ-*, Tu. *arpiṇi*, Go. *āraṇā*]
aṛaṅga (S.), *sb.*, bellows
aṛcip-, *aṛcit-*, *v.*, to add as flavouring
aṛj-, *v.*, flavour of something to be perceived, *cup aṛjoto* [cf. Kur. *aṛḍnā* to flavour, *aṛḍcā* spicy]
aṛṇ-, *v.*, to cross
aṛṇip-, *aṛṇit-*, *v.* *cs.*, to make to cross
aṛtip-, *aṛtit-*, *v.* *cs.*, to cause to weep or cry
aṛbirla, *sb.*, Acacia catechu, *khadira*
aṛmuk pl. °*ul*, *sb.*, a creeper (*a° tunḍa*) bearing a nut (*a° pal*)
alac, *sb.*, illness
ale, *interj.*, exclamation used as voc. (a form *alor* with the termination of the 2nd pl. is also recorded)
alk-, *v.*, to sprinkle [Naik. *alk-* to sprinkle]
alka, *sb.*, bowstring [cf. Te. *alliya*, *alle* bowstring]
alc-, *v.*, (snake) to wind round tree [cf. Te. *allu* to intertwine, plait; spread as creeper, *cs.* *allineu* etc.]
alt-, *v.*, to be twined round, (*tunḍa altī eṇō*)
altayp-, *altayt-*, *v.* *cs.*, to wind round
av, *pron. nt.*, they
ave-, *v.*, to snap at (dog)
avj-, *v.*, to be wet
āvtar, *sb.*, *avatāra*
avlat, *sb.*, door
avva, *sb.*, father's mother [Ta. *avvai*, Ka. *avve*, Te. *avva*

mother, grandmother, old woman, Go. *avval* mother]
asur, *sb.*, *asura*
ā, *pron. indecl.*, that [Ta. Ka. *a* etc.]
ā kela, *akla*, *adv.*, that side [Kan. *kela*]
ākub¹, *sb.*, steam, vapour, [cf. Ta. Ka. Te. *āvi*, steam]
ākub², *sb.*, yawn [cf. Ta. *āvi* yawn]
āc-, *v.*, to choose, select, [Ta. Ka. *āy* to select, Kui *āska*, Go. *ācānā* id.]
ācva pl. *ācvel*, *sb.*, goose
āt¹, *sb.*, market, [Ha. *hāf*]
āt², *num.*, eight
āṭu, *sb.*, upper storey [Ha. *āṭū*]
ād-, *v.* *imper.*, to become evening
āḍek, *sb.*, evening; *adv.*, in the evening
āḍpip-, *āḍpit-*, *v.* *cs.*, to make to become evening
āt, *adv.*, whither
āta, *pron.*, like that (also inflected in various persons and numbers: *ān āteni*, *in ātoti* etc.), *āte*, *āten*, *adv.*, so, that way
ātek, *adv.*, there; thereupon
āda, *sb.*, ginger
ān, *pron.*, I, [Ta. *yāy*, Ka. *ān*, Kol. *ān* etc.]
āp, *sb.*, vapour, steam [Ha. *hāp*]
āpu, *sb.*, opium
ām, *pron.*, we [Ta. *yām*, Ka. *ām*, Kol. *ām*, Kur. *ēm* etc.]
ām-, *v.*, to yawn
āmkuḍ, *sb.*, yawning
ār¹, *v.*, to lose [Ha. *hār*]
ār², *v.*, to wind round [Ha.]
ār³, *v.*, to sound (bell etc.) [Ta. Ma. Ka. *ār-* to sound, roar, Tu. *ārkuṇi*, Te. *ārcu*, 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. *aulā'ānā*, Malt. *āwale*,
Brah. *āwāning* 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

iñot, *pron.*, this much

id-, **iṭṭ-**, *vb.*, to put, put down,
place, keep; (hen) to lay
eggs; to allow [Ta. Ma. *iṭu*
to put, Ka. *iḍu*, Tu. *iḍpini*, Te.
iḍu, Kol. *iḍ-*, Naik. *iṭ-*, Go.
irānā 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.
iḍu, etc.]

idoḍ, *adv.*, in this direction

ini, *adv.*, here

ine, **inen**, *adv.*, today

ipoṭ, *adv.*, this time [Te. *ippoḍu*
this time]

iya pl. *iyoṇ*, *sb.*, mother [Kui.
ia, *iali*, *iḷa* mother, woman]

iyaḍ, *adv.*, this year [Naik. *iyoṇ* :
Drav. *yāṇḍu* year with dem.
i-]

iyalti, *adv.*, in this fashion

ir, *num.*, two (*ir dāben muy*
dāben) [Ta. Ka. *ir*, etc. etc.]

iral, *num.*, two (fem.), two
women

iric netta, *sb.*, wild dog

irup, (S. *irpa*), *sb.*, *Bassia lati-*
folia, mahua [Ta. *iruppai*,
Ma. *iruppa*, Ka. Tu. *ippe*, Te.
ippa, Go. (Tr.) *irū*, Kui *irpi*]

irul, *num.*, two (m.), two men

iroṭ, *adv.*, twice

irḍu, **irḍuk** n., **irul** m., **iral** f.,
num., two [Ta. *iranṭu*, Ka.
eraḍu, etc.]

irne, *sb.*, two days

irvōkal, *sb.*, two years

ir-, (S. *irv-*, *iri-*), *vb.*, to descend
[<*irg- : Te. *ḍigu* <*irgu ;
Ta. Ma. Ka. *iri* descend]

irkip-, **irkit-**, *vb. cs.*, to make to
descend

irḍi pl. °l, *sb.*, crab [cf. Ta. *ñanṭu*,
ñenṭu, *nanṭu* crab, Ma. *ñanṭu*,
Tu. *deñji*, Ka. *ēḍi*, *esāḍi*,
eṇḍra-kāya, Te. *eṇḍri*, *eṇḍra-*
kāya, Go. *yeṭe*, Kol. Naik.
eṇḍe. The phonetic details are
obscure]

ili pl. °l, *sb.*, bear [cf. Te. *elugu*
bear, Go. *erj*, *arjal*, Kui *oli*,
oḍi id. ; original *eḷ-*]

ilung, *sb.*, voice [Te. *elūgu*
voice, Go. *lēng* id.]

ile, pl. °cil, *sb.*, young woman,
girl [Ta. *iḷa*, Ka. *eḷe* young,
tender, Te. *lēḷa* id., Kui *lāa*
young woman, *lāvenju* young
man]

iled pl. *ilenkul*, *sb.*, young man,
youth

il podi, *sb.*, roof of house [house
top, cf. Ta. Ma. Ka. *il*, Te.
illu, Kui *iḍu* house]

i, *pron. indecl.*, this [Ta. Ka. *i*
etc.]

i kela, ikla, adv., this side [see *ākela*]
īf pl. °ul, sb., brick
īṭa (S.), sb., turning point while ploughing
īṭip-, īṭit-, vb. cs., to cause (leaves etc.) to fall off (see *īl-*)
īta, pron., like this (also inflected: 1st pers. sing. *īten*, 3rd sing. *īted*), *īte, īten, adv.*, in this way, so
īn, pron., thou [Kui *īnu*, Ka. *nīn* etc.]
īn-, vb., (grain) to produce head, (*vercil īnomov*) [Ta. *īṇ-* to bear, yield, Ka. *īn-*, Te. *īnu-* id. Brah. *hīning* to lamb, foal, calve]
īm, pron., you (pl.); obl. base *īm-* [Ka. *nīm* etc.]
īra, sb., cord coming down from salphi tree; wire; string of musical instrument
īrer, sb., two pairs of bullocks
īrc-, vb., to rub [cf. Tu. *īruni* to rub off]
īrp-, irt-, vb., to pull [cf. Ta. Ka. *īr* to pull]
īl-, vb., to fall off (leaves, fruits etc. from tree) [cf. Te. *īlugu* die, perish]
īlip-, īlit- (S.), vb. cs., (hen) to shed its feathers (see *īṭip-, īṭit-*)
ukta, indecl., whole
ucip-, 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*]
uckuḍ, sb., spitting
ucc-¹, vb., to spit [Go. *uccānā*, Kol-Naik. *ūs-* to spit]
ucc-², vb., to transfix [Te. *uccu*,

Ka. *urcu*, *uccu* pierce, penetrate]
ujār, adj., deserted
ujip-, ujit- (S.), vb., to wipe, sweep [cf. Ka. Tu. *ujju* to wipe, rub]
uṭ-tirr-, vb., to stumble
uḍu pl. °l, sb. iguana, [Ta. Ma. *uḍumpu* iguana, Ka. Tu. *uḍu*, Te. *uḍumu*, Kol. *uḍug*, Naik. *hurug*, Go. *urru* id.]
uḍum pl. uḍmul, sb., tick [Go. *urum*, Kui *ḍamba* id.]
unṭip-, unṭit-, vb. cs., to cause to drink
ut, adv., in that direction
ut-, (NE. uṭ-), vb., to hang (rope from roof etc.), to suspend by rope [cf. Ta. Ma. Ka. *uṭi* rope for suspending pots, Te. *uṭṭi* id. verb *uṭṭ-* not preserved outside Parji]
utip-, utit- (NE. uṭip-, uṭit-), vb. cs., to make to hang.
utka (NE. uṭka), sb., ropes used in *kācal*
ud-¹, vb., to plant [cf. Ta. *uḍru* to plant, fix firmly, Kui *uha*, Kuvi *uhinai* to plant, Go. *ursānā* id.]
ud-², vb., to destroy (only recorded in *pēnuḍ uḍomo*)
udip-, udit-, vb. cs., to measure
un-, unḍ-, vb., to drink [Ta. Ma. Ka. *uṇ-* eat, drink, Tu. *uṇpini* to eat rice, Kui *uṇba* drink, partake of boiled rice, Go. *unḍānā* to drink, Kol-Naik. *un-*, *unḍ-*, id., Kur. *onnā*, *onḍkū* drink, eat rice]
unṭip-, 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 nīrti upkomo*)
upkan, *sb.*, boil [Ha.]
uma guñi, *sb.*, kind of owl [cf. Ta. *ūmaṇ owl*]
umdi, *adv.*, repeatedly
uml-, **umbl-**, *vb.*, to urinate [Naik. *umbuḥ*, Kol. *umul*, Kur. *umblnā* to urinate; Kui *mālba* to urinate, *mālka* urine]
umla varra, *sb.*, bladder
umlukuḍ, umblukuḍ, *sb.*, urine
uy-¹, (S. *uv-*), *vb.*, (hair) to fall out [Ta. *uku*, Ka. *ugu* to be shed as feathers, hair etc.; Te. *ūcu* to fall off as hair from sickness]
uy-², **uñ-**, *vb.*, to carry, to take [Ta. Ma. Ka. *uy-* to take, lead, also *oy*, GoA. *oyana* take away]
uyk-, *vb.*, to rub, rub off; serpent to slough its skin [*uj- + k*, see *ujip*]
uykip-, **uykit-**, *vb. cs.*, serpent to slough skin
uyp-, *vb.*, to husk rice [cf. Naik. *uyp-* 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. *uriñcu* etc.]
urcal, *sb.*, Terminalia arjuna, kind of tree
urj-, *vb.*, to sweat
urjukuḍ, *sb.*, sweat
urñji pora, *sb.*, pepper root
ur-¹, (S. *urv-*), *vb.*, to comb [Ta. *uru* to arrange or adjust the hair with the fingers]

ur-², *vb.*, to plough [Ta. Ma. Ka. *uru*, Tu. *ura* ploughing, Kol-Naik. *ur-*, Go. A. *urana*, Kui *rāva*]
ur-³, *vb.*, to spit out (pips etc., not saliva) [Go A. *uriyana id.*]
urup, *sb.*, spotted deer [cf. Te. *duppi*, Kol K. *duppi*, Go. A. *duppal*; Ta. *urai*, Tu. *ure deer*]
urcip-, **urcit-**, *vb.*, to heap up, put together [Te. *ūducu*, *ūrucu* to sweep; to collect with the hand what is spread or scattered]
ur cen-, *vb.*, to fly away
urñi pl. ¹ (S.), *sb.*, mosquito [see *nurñi*]
ulcip-, **ulcit-**, *vb. cs.*, to bring together, to assemble
ulj-, *vb.*, to gather, assemble [cf. (with assimilation) Kui *āja* to assemble]
ulñi-, *vb.*, to turn round
ulli pl. ¹ *sb.*, garlic [Ta. Ma. Ka. *uñi*, Tu. *ulli*, *uñi*, Te. Go. Kol. Kuvi *ulli*]
ūkip-, **ūkit-** (S.), *vb. cs.*, to cause to hang or swing
ūkut, **ūtuk**, *sb.*, hiccup
ūg- (S.), *vb.*, to hang, to swing [Te. *ūgu* to swing, shake, Kol-Naik. *ūgg-* id.]
ūcal pl. *ūcacil*, *sb.*, swing; cradle, [Ta. *ūcal* swing, Te. *uyyala*, Kol-Naik. *ūse id.*]
ūcip-, **ūcit-**, *vb. tr.*, to swing, shake
ūñ-¹, *vb. intr.*, to swing; to shake [Te. *ūcu* to swing (trans.)]
ūñ-², *vb.*, to dry up; to become emaciated [Te. *ūca* withered, lean, *ūcapaḍu*, *ūcapōvu* to become withered, lean or thin]
ūjar, *adj.*, clean [Ha.]

ūta, *sb.*, bamboo trap called in
Ha. *thāpā* [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

ūbkuḍ, *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 *peṇa*

ūluvi pl. *ūluṇvul*, *ūlukul*, *sb.*,
plantain

eṅgal pāv (S.), *sb.*, cross road

eṅgoṭ, *adv.*, how much [cf. Naik.
eygel]

ecip-, **ecit-**, *vb. cs.*, to arouse,
waken up

eja, *sb.*, number, *eja cāj-*, to
count [cf. Kuvi *ezi kīnai* ; Te.
eñcu to count, etc.]

eñ-, *vb.*, to wake up [Ka. *eccar-*
to awake, Kur. *eñā* to rouse]

eñot, *pron.*, how much, so much

eṇḍka, *sb.*, young male pig [cf.
Kui *aṇḍra* male (animal or
bird), Kur. *aṇḍra* 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.
eden, 2 sing. *edol*, 3 sing. *eded*,
etc.)

edka (S.), *adv.*, very

edp-, **edt-**, *vb.*, to lift out [Kui
ekpa 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.
en, Ma. *ennu*, Kan. *an*, *en*, Tu.
aṇṇini, *iṇṇini*, Te. *anu*, Go.
iṇḍānā, Kui *iṇba*, Kur. *ānnā*,
Malt. *āne*]

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*,
endred, *endurrad*)

epip-, **epit-**, *vb.*, to reach [Kui
epu to reach]

ey-, **eñ-**, *vb.*, to shoot [Ta. Ma. *ey*
shoot (with arrows), Ka. *ēg*,
ēsu, *isu*, Tu. *eyyuni* id., Te.
ēyu to throw, fling]

eyk-, *vb.*, to shoot (with arrow)

eypip-, **eypit-** (S.), *vb.*, to reach

erpip-, **erpit-**, *vb.*, to reach,
arrive

er-, **eñ-**, *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. *eriyuni*, Te. *eriyu* id., Go.
ērītānā to hurt violently, Kui
ērpa to cause to burn]

- erk-**, *vō.* to cut down bushes [Kol-Naik. *ark-* to cut, reap, Kui *erga* to clear jungle of thick grass or scrub]
- el** pl. **kul*, *sō.*, rat [Ta. Ma. Tu. *eli*, Ka. *ili*, Te. *eluka*, Kol-Naik. *elka*, Go. A. *elli* pl. *elk* (Tr. *alli*), Brah. *hal*]
- elub** pl. *elbul*, *sō.*, white ant [Go. *elum*, *alum*, Kuvi *lumpu*, Kui *āmbu* id.; cf. S.Dr. Ta. *erumpu* ant (not white), etc.]
- elkip-**, *elkit-*, *vō.*, to peel
- elgapp-**, *vō.*, to separate [Hi-Ha. *alag*]
- elgg-**, *vō.*, *intr.*, to peel off
- ev** pl. *evul*, *sō.*, leaf [Naik. *eg* pl. *egul*, Kol. *eg* pl. *egul*]
- ēk-**, *vō.*, pick up and throw away stones and weeds from fields [Te. *ēku* to pick or clean cotton]
- ētip-**, *etip-*, *vō. cs.*, to make to dance
- ēt bam**, *sō.*, cobra
- ēd⁻¹**, (NE. *ēd-*), *vō.*, to cool; to cool off; to warm oneself [Ta. Ma. Ka. Te. *āru* to be cooled, assuaged, etc., Tu. *āruni* grow cool, Go. *ārānā* to grow cool, to warm oneself, Kui *āja* to become cool]
- ēd⁻²**, *vō.*, to arrive [Ta. Ma. *eytu*, Ka. *aydu* to reach, attain]
- ēd** (NE. *ēd*), *sō.*, who (nom. sing. only; in other cases *ēr-*), [Kol. *ēnd* pl. *ēr*, cf. Ta. *yār*, etc.]
- ēdal**, *sō.*, arriving
- ēdir**, *sō.*, hail, *ēdir kel*, hailstone [Kui *āji*, Kuvi *āzi*; other languages have -l: Ta. Ma. Ka. Tu. *ālī*, Kur. *ālī*, Ka. also *āni*, *āri*]
- ēnu** pl. **l*, *sō.*, elephant [Ta. *yānai*, *ānai*, Ma. *āna*, Ka. Tu. *āne*, Tod. *ān*, Te. *ēnūgu*, *ēnika*, Kol. *ēngi*, Go. A. *ēni*, *ēnal* (A.)]
- ēnd-**, *vō.*, to dance [Kol-Naik. *ēnd-*, Go. *ēndānā*, Kui *ēnda* to dance]
- ēp-**, *ēt-* (S.), *vō.*, to get [Tu. *ēpuni*, to catch, take hold of]
- ēp**, pl. **ul*, *sō.*, honeycomb (*fān ēp*)
- ēmer** pl. **ul*, *sō.*, twins [cf. Sk. *yama*]
- ēy-** (S.), *vō.*, to arrive, cf. *ēd-*.
- ēyir** (S.), *sō.*, hail, cf. *ēdir*.
- ēr**, *pron.*, who (serves as obl. base of *ēd-* and is substituted for it in adjectival use, *ōd ēr manja*, etc.)
- ēri** pl. *ērīl*, *sō.*, wooden support of plough-share
- ēri**, *pron.*, anybody (with neg.) nobody; obl. base of *ēdī*
- ērc-**, *vō.*, to plough the second time
- ēl**, *sō.*, Pipal tree (*ēl meri*) [Ta. *āl*, *ālam* banyan, Ka. *āl*, *āla* id., Go. *ālī* pipal]
- ēl-**, *vō.* (petals) to open
- ok** (m. *okur*, f. *okāl*), *num.*, one [Te. *oka*, *okka*, Kol. *okkod*, etc.]
- okut**, *okti*, *num.*, one
- okp-**, *okt-*, *vō.*, to remove, to carry off (paddy from the field) [Kui *opka* to remove in loads, to cart, Kuvi *oktinai* to remove]
- ong-**, *vō.*, to take in lap (infants) [Kol. *ong-*, Naik. *ongip-* to carry child on hip]
- oṭp-**, *oṭt-*, *vō.*, to apply white-wash [Ta. Ma. Ka. *oṭtu* to join together, to stick on with glue or paste]

onđiapp-, 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-, oykit-, 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.

orđi, sb., kind of tree, Ha. *nōdel*

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

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

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

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

olngam, sb., blaze of fire

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

olc-², vb., to bale out [Ta. *nolpu* to bale, Kui *nolpa*, Kur. *nollnā* id.]

olna, sb. towel, small turban

ōtip-, ōtīt-, vb. cs., to cause to burst

ōđ-, vb. intr., to break or burst [Go. *ōr-*, cs. *ōht-* to break, Naik-Kol. *ōr-*, *ōt-*; Kui *ōja*, *ohpa*; Ta. Ma. *oŋi*, Ka. *ođi*, *ođe*, etc.]

ōđa, sb., boat, trough [Ka. Te. *ōđa* boat]

ōđi pl. ^okul, sb., basket maker [Ha. *ōr*]

ōđ (NE. ōđ), pron., he (nom. only), obl. base *ōn-* [Ka. *avan*, Te. *vāđu*, Naik. *avnd*, etc.]

ōdir, sb., marriage procession (*o^o cender*)

ōr, pron., they (pl. of *ōđ*, *ōn-*)

ōr-, vb., to roll

ōr, sb., path

ōl-, vb. tr., to dry [Go. D. *ōr-*, therefore originally **ōl*; derivative of this in Ka. *oŋagu*, etc., with the common interchange *l/ŋ*]

kangal (mane), sb., very poor man

kac-, vb., to bite; to sting (bee) [Ta. *kaccu* bite, Ka. *karcu*, *kaccu*, Tu. *kaccuni*, Te. *karacu*, Kol. K. *kacc-*, Go. *kaskānā*, Kui *kasa*, Kuvi *kachali*, Malt. *gasice*]

kajra, sb., itch

kaŋ, sb., soup [Te. *kaŋtu*]

kaŋa kaŋi, indecl., state of being tied together

kaŋapan, sb., service work, labour

kaŋeya, sb., cot [Ha.]

kaŋt-, vb., to tie, bind; to build (house) [Ta. Ka. Te. *kaŋtu* tie, bind, Kol-Naik. *kaŋt-*]

kaŋta, sb., bund of field [Ka. *kaŋte* dam, bund, etc., Te. Go. Naik. *kaŋta* id.]

kađ-, kaŋt-, vb., to throw (normally used as auxiliary verb, cf. Hi. *đālā*)

kađa pl. kađel, sb., end; side [Ka. *kađe*, Te. *kađa* end, etc.]

kađu pl. ^ol, sb., sod [cf. Ta. *karu* green turf]

kađk-, vb., to bind

kađđa, sb., unripe fruit

kađp-, kađt-, vb., to cross [Ta. *kaŋa* to cross, Ka. *kađe*, Tu.

- kaḍapuni*, Te. *kaḍacu*, *gaḍacu*, Kui *grāpa*]
kanḍp-, **kanḍt-**, *vḥ.*, to look for, search [cf. Ta. *kāṇ-*, *kaṇt-* to see, etc.]
kat, *sb.*, manure
katt-, *vḥ.*, to cut; to slaughter; to sacrifice [Kui *kata* to cut down, fell]
kan pl. °*ul* (S.), *sb.*, eye [Ta. Ma. Ka. *kaṇ*, Tu. *kaṇṇy*, Te. *kanu*, Go. *kan*, Kol-Naik. *kan*, Kui *kanu*, Kur. *khan*, Malto *qanu*, Brah. *khan*]
kancip-, **kancit-** (S.), *vḥ.*, to fasten bullock in yoke
kandamal *kurḍa*, *sb.*, sweet potato
kandi pl. °*l*, *sb.*, necklace, beads
kandurca, *sb.*, gizzard
kannir (S.), *sb.*, tear [Ta. *kaṇṇīr*, etc.]
kanpaṭa, *sb.*, temple [Ha.]
kap (S.), *sb.*, time
kapp-, *vḥ.*, to cover; to over-spread [Ta. Ka. Te. *kappu* to overspread]
kapaṭ, *sb.*, deceit
kapāṭ, *sb.*, door
kapar piḍka (S.), *sb.*, seeds used as weight by goldsmith
kapra, *sb.*, skull; shell of snail
kabul, *sb.*, promise [Hi.]
kaber, *sb.*, news, information [Hi.]
kamaṭi, *sb.*, < committee
kamayp-, **kamayt-**, *vḥ.*, to earn [Ha.]
kambra, *sb.*, blanket
kay, *conj.*, or [Ha.]
kay-, **kañ-**, *vḥ.*, to defecate
kaygaṭṭa (S.), *sb.*, bile
kayri, *sb.*, enemy; tale-bearer
kar pl. °*kul*, *sb.*, sapling [cf. Ta. *kaṇṇu* calf; sapling, Ka. *karu*]
karāḍ pl. *karaciḥ*, *sb.*, bamboo arrow
kariyam pl. °*ul*, *sb.*, moth
kareyal, *sb.*, bird called in Ha. *gaḍra*
karka, *sb.*, *Terminalia chebula* [Te. *karaka*, Go. D. *karkā* id.]
karbi, **karbito**, *adj.*, whole
karra (S.), *sb.*, quill of porcupine; tooth of comb [cf. Te. *karra*, stick, rod]
karri pl. *karrul*, *sb.*, bamboo shoot [Kur. *kharra* sprout, bamboo shoot, Brah. *kharra* to sprout; Ka. *kaṇṇi* bamboo shoot; Skt. *karīra*]
kaṇṇeya, *sb.*, cowrie
kaṇṇal, *adj.*, buck-toothed
kaṇṇid pl. *kaṇṇil*, *sb.*, wood (for fuel)
kaṇṇid pl. *kaṇṇil*, *sb.*, kind of creeper (Ha. *ḍōk*)
kaṇṇa, *sb.*, thin stick, bean stick, twig
kal, *sb.*, cramp [Ha.]
kal-, *vḥ.*, to scoop out with hand
kalamapaṭa, *sb.*, stretching oneself after waking up
kali (St. *kal-*), *sb.*, threshing floor [Ta. Ma. *kaḷam* threshing floor, Ka. *kaḷa*, Tu. *kala*, Te. *kalanu*, Kol. *kalave*, Naik. *kaḷave*, Go. *kaṇṇa*, Kui *klai*; Kur. *khal*, Malt. *qalu*; Skt. (lw.) *khalā* threshing floor]
kali (S.), *pt.* used after conj. part. (see *kiri*, *kili*, *kuli*)
kalda, *sb.*, joint [Ha.]
kaldi porra, *sb.*, *Pongamia glabra*, *karanja*
kalla, *sb.*, *Dillenia aurea*
kavkoḍ, **kavkor**, *sb.*, armpit [Ka. *kavunkur*, *kaṇṇur*, *koṇṇur*, Tu. *kaṇṇuḷa*, Go. *kākri*]
kavṇgil, **kaṇṇgil**, *sb.*, lap [Te.]

- kauṅgīlī*, breast, bosom; an embrace]
- kavḍ-*, *vḍ-*, to curse; to abuse
- kavḍa kavḍi*, *sb.*, abuse
- kavḍukuḍ*, *sb.*, abuse
- kavra*, *sb.*, crow
- kavva*, *sb.*, tortoise [Kol-Naik. *kavve*, tortoise]
- kākāḍi* pl. *kākācīl*, *sb.*, brinjal
- kākal*¹, *sb.*, father's younger brother, step-father
- kākal*² pl. *kākacīl*, *sb.*, crow [Go. A. *kākaṭ*, Kol. K. *kākal*; Ta. *kākkai*, Ka. *kāke*, Kur. *khākha* etc.]
- kākrāl* pl. *kākracīl*, *sb.*, partridge [Go. A. *kakranj*, Kol. K. *kakkare*]
- kāka* (S.), *sb.*, heat of boiling water [Te. *kāka*, Ka. *kāṅke*, Kuvi *kāka* heat; Te. *kāgu* be heated etc.]
- kācal* pl. *kācacīl*, *sb.*, carrying yoke [Ta. *kā* carrying yoke, Kui *kāsa*, Kuvi *kānju*; Skt. (lw.) *kāca-*, *kāja-*]
- kāñ-*, *vḍ-*, to carry on shoulder by means of *kācal* [Go. *kānjānā*; Ta. Ma. *kāvu* carry by means of yoke; see *kācal*]
- kāṭ-*, *vḍ-*, to last
- kāṭam* pl. °*ul*, *sb.*, stalk (of leaves)
- kāḍ*, *sb.*, weed [cf. Ta. *kaḷ* to weed, *kaḷai* weed etc.?
- kāḍ* pl. °*ul*, *sb.*, rafter [Ha.]
- kāḍa*, *sb.*, knife
- kāṇḍur*, *sb.*, gleanings
- kāteya*, *sb.*, kind of fish (Ha. *bāleya*)
- kānal*, *adj.*, *sb.*, blind, blind man
- kāndal ulli*, *sb.*, onion
- kāp* (S.), *sb.*, small piece of cloth covering private parts [cf. Kui *kāpa* diaper]
- kāp-*, *kāt-*, *vḍ-*, to wait [Ta. Ma. *kā* to guard, protect, *kāppu* guarding, protection, Ka. *kā*, *kāy* guard, protect, Tu. *kāpuni* to watch, guard; to wait, Te. *kācu*, *kāpu*, Kui *kāpa* to await, Kur. *khāpnā* to guard, watch, Malt. *gāpe* to wait for, watch]
- kāpas*, *sb.*, cotton
- kāpip-*, *kāpit-*, *vḍ-*, to heat [Te. Ka. *kāy* to be hot; Kui *kāspa* to make hot, Kol. *kāp-* to boil etc. cf. *kāka*]
- kār* pl. °*ul*, *sb.*, kind of grain called in Ha. *kōdon* [cf. Ta. Ka. *kār* seed, grain ?]
- kār-*, *vḍ-*, to expand hood (serpent), [cf. Ta. *kūr* become firm, strong; increase]
- kāl-*, *vḍ-*, to smart [Ma. *kāḷuka*, Te. *kālu* to burn]
- kikkel kokkel*, *adv.*, (with *cen-*) to walk putting one foot in front of the other
- kikṭa kakṭa*, *adv.*, zigzag
- kikrand*, *kikrandi* pl. °*il*, *sb.*, kind of hawk
- kic*, *sb.*, fire [Ta. Ka. Tu. *kiccu*, Te. *kittu*, *ciccu*, Go. *kis*, Naik-Kol. K. *kice*, Kur. *cic*]
- kiciayp-*, *kiciayt-*, *vḍ-*, to wail
- kicek* pl. °*er*, *sb.*, man who kindles fire with bamboo stick
- kic kica*, *sb.*, disgust
- kico-*, *vḍ-*, to pluck (strings of instrument with finger), [Go. *kiccāna*, Kuvi *kicali*, Kui *kisa* pinch, nip; Kur. Malt. *kiss*-take out thorn from flesh; cf. *kik-*]
- kiṭukre*, *adv.*, silently
- kiṭk-*, *vḍ-*, to be silent [cf. Te. *kiṭuku* secret]
- kiṭa guṇṇi*, *sb.*, hip, waist
- kiṭṭa*, *sb.*, hip
- kiṭṭi*, *sb.*, mouse [cf. Te. *ciṭṭ-cluka* mouse]

kindik, *adj.*, little [Ha. *khi*^o]

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*, *kali*)

kiriya, *sb.*, broken axe [Ha. *kirka*]

kirkot pl. **kirkocil**, *sb.*, kind of mosquito

kire-, *vb.*, to scratch

kirca, *sb.*, beestmilk [Ha. *khirsa*]

kirñi pl. *°l*, *sb.*, kind of root (Ha. *targaria*)

kirta, *post. pos.*, on account of

kirp-, **kirt-**, *vb.*, to scratch (fowl) [cf. Ka. *kere* to scratch, Tu. *kerepuni*, *kereñcuni*, *kimbuni* etc.]

kirra, **kirva** (S.), barb of arrow

kiri, *adv.*, below [Ta. Ma. Ka. *kir* below, etc.]

kirjeli, *adv.*, downstream

kil pl. *°kul*, *sb.*, parrot [Ta. Ma. *kili* parrot, Ka. *giñi*, *giñi*, Te. *ciluka*]

kilan pl. *°ul* (S.), *sb.*, joint

kili, *pt.* used after conj. part. (see *kiri*, *kuli*, *kali*)

kili, *sb.*, joint

kilkiliya tita, *sb.*, kind of bird [Kur. *kilkilā* woodpecker]

killa, *sb.*, hole (in bottom of river)

kilva, *sb.*, kind of ear ornament [Ha. *khi*^o]

kilvicca, *sb.*, snipe

kik-, *vb.*, to pinch [*<kick-: Go. kisk- to pinch, Brah. kishking*]

kipid, *sb.*, comb [Ta. Ma. *cippu* comb]

kibi pl. *kibul*, *sb.*, artichoke

kimukul, *sb. pl.*, eyelashes

kukonđi (S. **kukandī**), *sb.*, leopard

kucer, **kucor**, *sb.*, malice

kucca, *sb.*, vegetable [Kuvi *kuca*, Kui *kūsa*, Naik. *kucca* curry, cooked vegetables; cf. Ta. *kuy* curry]

kucci, *sb.*, stump (of tree), [cf. Ta. *kurri* stump, *kucci* peg etc.]

kuña, *sb.*, small bamboo basket

kuñip-, **kuñit-**, *vb.*, to punch [Ta. Ma. Ka. *kuñu* pound etc.; see *kuñ-*]

kuñnañ, *sb.*, a bawd

kuñ¹-, *vb.*, to pierce; to sew [Te. *kuñu* to prick; sew, Kol-Naik. *kuñ-* sew; in the meaning "sew, pierce," the other languages have dental: Ta. Ma. Tu. Ka. *kuttu*]

kuñ²- (S.), *vb.*, to strike foot against stone [Ta. Ma. Ka. *kuñu* knock, pound]

kūḍangey, *sb.*, elbow [cf. Ta. *kuḍa* bent + *key*]

kuḍi, **kuḍḍi**, *sb.*, bank (river), wall [cf. Skt. *kuḍya*]

kuḍp-, **kuḍt-** (S.), *vb.*, to weave baskets, etc. out of bamboo (*caffen kuḍted*)

kundra, *sb.*, large pot for cooking

kundri, *sb.*, small earthen pot [Ha.]

kut kūki, *sb.*, kind of mushroom

kutta, *sb.*, kind of fish (Ha. *koksi*)

kutti (St. *kutt-*), *sb.*, "darbha" grass

kuttur, *sb.*, "darbha" grass

kutri, *sb.*, bitch [Ha.]

kud¹, **kutt-** (NE. **kud-**, **kuṭt-**), *vb.*, to cut [Ta. *kuru* pluck, *kurai* to cut, Ka. *kore*, Tu. *kudupuni* id.]

kud² (N.E. *kuḍ*), *vḥ.*, to kindle fire by bamboo stick
kudu (N.E. *kuḍu*), *pl.* °l, thigh [Ta. *kuṇṇku*, Ma. *kuṇaku*, Te. *kuṇuvu*, Go. *kurki*, Kol. *kudug* (St. *kudg*-), Kui *kuju*, *kujgu* (pl. *kuska*), Kuvi *kudgu*, Kur. *khosgā*, Malt. *gogge*]
kudur ḍokka, *sb.*, kind of lizard [Go. A. *kudur ḍokke*]
kunda gōlu, *sb.*, nape of the neck
kup-, *vḥ.*, to seize in the mouth
kupulp-, **kupult**-, *vḥ.*, to rinse (mouth) [cf. Tu. *koppaḷipuni* to gargle, rinse the mouth]
kuppa, *sb.*, stack; mound [Ta. *kuppai* heap, stack, Ka. *kuppe*, Te. *kuppa*, Go. A. *kuppa* heap, stack, Kui *kupa* hillock, etc.]
kuplon(g) *pl.* *kuplongul*, *sb.*, cheek
kum-, *vḥ.*, to heap on to
kumon, *sb.*, the tree called in Ha. *telka* (soapnut tree ?)
kumṭ (S.), *vḥ.*, (flower) to fold up [Ha.]
kumṭ-, *vḥ.*, to carry on head [Kol. *kunt*- carry on the head (assimilated form) Kur. *kumnā*; Ta. Ma. *cuma* carry, bear; Malt. *kume*]
kummal, *sb.*, potter
kumṛa mīn, *sb.*, kind of fish called in Hi. *bām* [Naik. *kumre* an eel-like fish]
kuyman (S.), *sb.*, sand bank
kur, *sb.*, small boil [Ta. Ma. Ka. *kuru*, Tu. *kuri*, Te. *kurupu*, Kuvi *kāru*]
kuri¹, *sb.*, antelope [cf. Go. *kurs* antelope, Kuvi *kluhu* id., Kui *krusu*, *kruhu* barking deer, Kol. *goria* deer]
kuri² *pl.* °l, *sb.*, hoof [cf. Skt. *khura*-]

kuri (S.), *vḥ.*, (owl) to hoot [Ta. *kurai*, shout, bark]
kurci, **kurji**, *sb.*, chair
kurṭubi, *sb.*, leech
kurḍa, *sb.*, root, tuber
kurra, *sb.*, calf [Go. *kurra* bull calf, Kuvi *kurra ḍālu* male calf; Naik. *khore* id.]
kurral, **kurval**, *sb.*, kind of dance
kuṛayp-, **kuṛayt**-, *vḥ.*, to heap up
kuṛiya, *sb.*, bamboo hut
kuṛub *pl.* *kuṛbul*, *sb.*, pit [Ta. *kuṛumpu* pit, cf. Ta. Ka. *kuri*, etc.; Kuvi *klūpu* depth]
kurki, *sb.*, tadpole
kuṛta, *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 *klūju* stem, handle]
kulnḍi, *sb.*, base of spine [Ha.]
kukur, *sb.*, crane [Kui *kuluri* crane]
kuvingil, *sb.*, inside bend of elbow
kūvar, *sb.*, the month of 'ās-vina'
kū *pl.* °*ul*, *sb.*, shaft of axe
kūki *pl.* *kūkul*, *sb.*, mushroom
kūci, **kūcu** *pl.* *kūckul*, crowbar [cf. Skt. *kuśa* ploughshare]
kūjal, *sb.*, small man, dwarf
kūji, *sb.*, net for birds [Ha. *kh°*]
kūṭ *pl.* °*ul*, *sb.*, corner
kūṭal (S.), *adj.*, lame
kūṭor (S.), *sb.*, cock's comb
kūta (N.E. *kūṭa*), *sb.*, male of animal
kūd (N.E. *kūḍ*), leaf cup for drinking 'pē'
kūp-, **kūt**-, *vḥ.*, to whistle [cf. Kui *kūpka* shout, etc.; this sense only in Pj.]
kūpal, *sb.*, whistling
kūy-, *vḥ.*, (cock) to crow; to

- call [Ta. Ma. *kāvu*, Ka. *kāgu*, Te. *kāgu*, Naik. *kāg*- etc.]
- kūr-**, *vb.*, to groan
- kūr-k-**, *vb.*, to nod (through sleepiness) [Te. *kārku* to sleep, Go. *kūrkanā*, to nod in sleepiness]
- kūrukuḍ, kūrkuḍ**, *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
- keṇḍ**, *sb.*, bank of river [Ha. *ka°*]
- ketarni** pl. *°l*, *sb.*, scissors [Ha. *ka°*]
- keḍ**, *sb.*, hunting
- kedp-**, *kedt-*, *vb.*, to shut door; to lock up [Go. *keht*, Kol. *gett*- to close; enlargement of *keḍ*: Ta. *cezu*, Ka. *kīru*, etc.]
- kendi kurḍa** (S.), *sb.*, kind of root
- kembur**, *sb.*, medicine
- key**, *adj.*, dark red, reddish brown [Ta. Ma. *ce-* red, Ka. *ke-*, *kēsu*, *kisu*, Tu. *kem*, etc.; Kur. *kḥṣo*, Malt. *qṣo*, Brah. *kḥṣun*]
- key¹**, *sb.*, kind of fish
- key²**, *sb.*, hand [Ta. Ma. Ka. Tu. *kai*, Te. *cēyi*, Go. *kai*, Kol. Naik. *kī*, Kui *kaju*, *kagu*, *kui*, *kēyu*, Kur. *kḥkḥā*, Malt. *qege*]
- ker-**, (S. *kerv-*), *vb. intr.*, to burn [Go. *karicāna* to burn (intr.); Tu. *karvāvuni* to singe]
- keranḍi** pl. *°l* (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]
- kernḍa**, *sb.*, rust
- kerdi** pl. *°l*, *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. *°kul*, *sb.*, stone [Ta. Ma. Ka. *kal*, Tu. Te. *kallu*, Brah. *kḥal*]
- kela**, *sb.*, side (only in the phrase *ā kela* (*akla*) and *ī kela* (*ikla*) [Ka. *kela* side])
- kelay-**, *vb.*, to dream [Ta. *kanavu* dream, Ma. *kināvu*, Ka. Tu. *kana*, Te. *kala*, Naik. Kol. *kala*, Go. *kansk-*, *kanck-*, Kui *kṛinja* to dream]
- kelaykuḍ**, *sb.*, dream
- kelek min**, *kelo min*, *sb.*, kind of fish called in Hi-Ha. *maṅgur*
- kelengi**, *kelongi* pl. *kelongul*, *kelongul*, *sb.*, pumpkin
- kelong el**, *sb.*, bandicoot
- kelor**, *sb.*, distiller
- kelngam** pl. *°ul*, *sb.*, yoke
- kelc-**, *vb.*, (rats) to dig holes [cf. Ta. *kallu*]
- kēc-**, *vb.*, to shave
- kētal** pl. *kētacil* (NE. *kēṭal* etc.), *sb.*, widow [cf. Ta. *kaimmai* widowhood]
- kēti** pl. *kētkul* (NE. *kēṭi* etc.), *sb.*, winnowing basket [Kol-

- Naik. *kēt*, Kur. *kēter*, Te. *cēla*, Go. *sēlī*
kētub pl. *kēbul*, sb., widower, *ketub* cind 'orphan'.
kēd-, (NE. *kēd-*), vb., to winnow [Ka. *kēru*, Kol. Naik. *kēd-*, Kur. *kēnā*]
kēd(u), sb., broth [Ta. *cāru*, *cēru*, Ka. *sāru*, Te. *cēru*]
kēn pl. °ul (S.), sb., field for shifting cultivation [Kol. Naik. *kēn*, Te. *cēnu*]
kēndid pl. *kēndil*, sb., feather
kēp-, *kēt-*, vb., to be sour or bitter [Ta. Ma. *kai* to be bitter, Ka. *kai*, *kay*, Tu. *kaipe* bitterness; Te. *cēlu* bitter; Go. *kaiṭṭānā* 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. *kāl*, Tu. *kāry*, Te. *kālu*, Go. *kāl*, Kui *kāḍu*]
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 *kohko*; cf. Tu. *koriṅgu*, Te. *koṅga*, Kuvi *kongi*, Kol. K. *kongga*]
kokta, adj., crooked, zigzag
kokr-, *kokrayt-*, vb., to contract (arm etc.)
kokl-, vb., to cough [Ha. *khokhl-*]
koci, pl. °l, sb., end; point [cf. Te. *kosa*]
kocela, 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. *kottānā* to peck, Malt. *goṭe* knock, beat etc.]
koṭla pl. *koṭel*, sb., faggot [Ha.]
koṭk-, vb., (fowl) to peck [Go. *kohkānā* pound, tatto, butt, Naik. *koṭk-* to peck]
koṭka, sb., bill-hook
konṭub (S.), hook [cf. Ka. Tu. Te. *konḍi* hook]
konṭp-, *konṭt-* (S.), vb., to hang up
kodayp-, *kodayt-*, vb., to scratch
koḍra, sb., pit [Ha.]
kondal, adj., dumb
kondi (st. *kond-*) pl. *kondkul*, sb., mountain [Ta. *kugru*, Ma. *kunnu*, Ka. Te. *konḍa* mountain, hill]
kopa, adj., full
kopip-, *kopit-*, vb. tr., to fill
kopni, sb., 'kaupina' [Ha.]
kopp-, vb., to be full [Kur. *khoppmā* to heap up, Malt. *gope* to pile up; a heap; cf. Ka. *koppal* heap, Tu. *kompe* id.]
koppa, sb., small hillock
koppil, sb., quarrel, abusive speech
kobna, nt. sg. *kobnaḥ*, adj., blunt
kom-, vb., to cough [cf. Ka. *kenmu*, Ta. *cerumu*, Ma. *cuma* ?]
komaḍ, sb., distant [Naik. (LSI iv, 572) *khōmbād*]
komer, indecl., long (of time)
koy-, *koñ-*, vb., to reap, harvest [Ta. Ma. *koy* reap, Ka. *koy*, *kuy*, Tu. *koyyuni*, *koipini*, Te.

- kōyu*, Kui *kōva*, Go. *koyana*, Kur. *khoyṇā*, 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. *korra*, pl. *korralu*, Kui. *kueri* millet]
*koyli*¹, sb., cuckoo
*koyli*², sb., soot, charcoal
koyli, adj., black
kor, sb., furrow [Ha. *kḥ°*]
korejind, sb., nephew
kork-, vb., to cut with teeth or scissors; to gnaw, nibble [Go. Kol. Naik. *kork-* bite, gnaw, nibble]
korñ-, vb., to scrape out of ear [cf. Ka. *koḍacu* to remove wax out of ear by finger or pick]
korḍel el, *kōḍel* (S.), sb., bandicoot
korr pl. °ul, sb., cock, hen, fowl [Go. Kol. Naik. *kor*; Kui *koju*, pl. *koska*; cf. Ta. Ka. *kōri*, Tu. *kōri*, Te. *kōḍi*. The precise relationship of these various forms is not clear.]
koṛ, adj., very young [cf. Ta. *kura* young, tender, *kuṛavu*, youth, tender age, *koṛumai* freshness of shoots, Te. *kro-* in *krovviri* fresh, blossom, *krotta* fresh, new]
koṛ- (S. *koṛv-*), vb., to be fat [Ta. Ma. *koṛu* to be fat, *koṛuppu* fat, fatness, Ka. *korbu*, *kobbu* to grow fat; fat, fatness, Te. *krovvu* id., Go. A. *koṛvinj* fat, fatness, Kol. Naik. *koru* sb. fat, Kui *krōga* fat, suet]
koṛukud, sb., fat, fatness
koṛuṅ pl. °ul, sb., new shoot, sprout [Kui *koṛgari* new shoot, sprout etc. cf. *koṛ-*]
koṛeyaṭ, adj., f.n., lame
koṛeyal, adj. m., lame
koṛol pl. *koṛocil*, sb., bride [Te. *kōḍalu* daughter-in-law, Naik. *koraḷ*, Kol. *koraḷ*, Go. *koriar* id.]
koṛc-, vb., to sprout [Go. *koṛsānā* to sprout; cf. *koṛ*, *koṛuṅ*]
koṛ pēru, sb., lower portion of side or ribs [Ha. *pīl pājra*]
kol pl. °kul, sb., *Dolichos uniflorus* [Ta. Ma. *koḷ*; cf. Skt. *kulattha*]
koloya, *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. *kḥ°*]
kōc pl. °kul, sb., king [cf. Ta. Ma. *kō king*]
kōṭa, sb., kind of bug
kōṭa, sb., corner [Naik. *kōṇṭa*, Tu. *kōṇṭu* corner]
kōṭi, sb., plough-handle; end-piece of stringed musical instrument [Ha.]
kōḍ pl. °ul, sb., horn [Ta. Ma. *kōḍu*, Ka. Tu. *kōḍu*, Go. *kōr*, Kui *kōju*]
kōḍa, *kōṇḍa*, sb., bison [cf. Ka. *gōṇḍe* bull, ox, Go. A. Kol. K. *kōṇḍa* bullock]
kōḍi (st. *kōḍ-*), sb., marking nut tree
kōḍor (S.), sb., cowshed
kōṇa, sb., half
kōṇḍal, adj., dumb.
*kōp*¹, *kōt-*, vb., to tend [Kui *kōpa*]

kōp-, **kōt**-, *vb.*, to string [Ta. Ma. Ka. *kō* to string, thread, Naik. *kōnj*-, Kol. *kōnz*]
kōmṭi, *sb.*, merchant of the Telugu *kōmaṭi* caste
kōri, *adv.*, outside [Ha. *kh*°]
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. *kh*°]
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
gaṭ, *part.*, emphatic
gaṭcarapa, *sb.*, adam's apple
gaḍid pl. °*kul*, *sb.*, cowherd
gaḍḍal (S.), *sb.*, beard
gaḍḍom pl. *gaḍḍocil*, *sb.*, beard [Ka. Tu. *gaḍḍa*, Te. *gaḍḍamu*, Kol. Naik. *gaḍḍom*]
ganḍa, *sb.*, cloth
gade, *sb.*, ass
gadeya, *sb.*, granary [Ha.]
gadda, *sb.*, vulture [Te. Kol. Naik. *gadda*]
gaddi, *sb.*, throne
gadl-, *vb. intr.*, to shake, tremble
ganduk (S.), *sb.*, heel
gandurea, **kandurea**, *sb.*, gizzard
gappa, *sb.*, bamboo basket [Ka. *gampe*, Te. *gampa* basket]
garad pl. °*il* (S.), *sb.*, donkey [Ta. *karutai*, Ka. *karte*; Te. *gaḍida*; cf. Skt. *garda-bha*; the *r* in Parji is irregular]

garab, *sb.*, womb
garum göli, *sb.*, fox
garjeya, *sb.*, son-in-law who stays in his mother-in-law's house
garḍa, *sb.*, cave
garḍal, *sb.*, man with broken teeth
garḍid, *sb.*, hornet [cf. Ma. *kaḍannal* hornet, Ka. *kaḍan-duru*, Te. *kaḍūduru*, *kaṇuduru* id.; Kol. *gāndhil potte* stinging bee]
galva, **gavla**, *sb.*, jaw
gāja, *sb.*, sprout
gāḍa, *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
giññi, **giñji** (S.), *sb.*, pith
giṭṭi pl. °*l* (S.), *sb.*, notch
giḍḍaṭ, *sb. f.*, sorceress
giḍḍal, *sb. m.*, sorcerer
gin-, *vb.*, to be tight (finger ring etc.)
gira key (S.), *sb.*, wrist
giriayp-, **giriayt**-, (S.), *vb.*, to pull faces
girub, *sb.*, ear-wax [cf. Ta. *kurumpi*, Tu. *kirmbily* ear-wax, etc.]
girgira, *adj.*, cold
girr ūcal, *sb.*, kind of swing
gilgilaṭ, *adj.*, soft
giv, *sb.*, ghee
gīr, *sb.*, line, mark [Ka. *gīru*, Te. *gīra*, Kui *gīra*]
gucayp-, **gucayt**-, *vb. tr.*, to remove
gucr-, *vb.*, to churn
guññi, *sb.*, owl [Kui *gunji* id]
guṭka pl. *guṭkel*, *sb.*, ankle
guṭkuri, *sb.*, small hill covered with bushes [Ha.]

- guṭṭa**, *sb.*, pool [Ta. *kuṭṭam* depth; pond, *kuṭṭai* pool, Te. *kunṭa*, *gunṭa* pond, pit, Go. A. *kunṭa* pool]
guḍam, *sb.*, button
guḍi, *sb.*, temple; village rest house (*pora g°*) [Ka. Tu. Te. Kol. *guḍi* temple]
guḍḍi (S.), *adj.*, black
guḍr-, *vb.*, to thunder
guḍva, *sb.*, 'nilgai'
guṇ-, *vb. intr.*, to bend [cf. Ka. *guṇḍa*, *guṇḍu* round, Te. *guṇḍu* anything round, *guṇḍrani* round, spherical etc.]
guṇḍpip-, **guṇḍpit-**, *vb. cs.*, to make to bend
guṇḍa, *sb.*, dust [Te. *guṇḍa* powder; Skt. *guṇḍaka*]
guṇḍer kāya (S.), *sb.*, heart [Go. *gundur kāiā*]
guḍal (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. *gumna*]
gumṛi, *sb.*, *Gmelina arborea* [Ta. Ma. *kumiṛ*, Ka. *kumuṛ*. Te. *gummuḍu*, Go. *gummur*, Kol. K. *kumre*]
gurgal (S.), *sb.*, sleep, night
gurgal porra (S.), *Mimosa pudica*
gurgonḍ, *sb.*, sleep
gurecip-, **gureit-**, *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. **gurroci**, *sb.*, horse [Te. *gurranu*]
gurla, *sb.*, whirlpool [Ha. *gh°*]
gur, *sb.*, jaggery
gurgarna, *onomat.*, with a crashing sound
gurgi, *sb.*, kind of fish called in Ha. *teru*
gurgur-, *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. *°l*, *sb.*, shell, cowrie [see *gula*]
gūc-, *vb.*, to be dislocated
gūcel, *sb.*, field rat
gūñ-, *vb.*, to smoke
gūñi (st. *gūñ-*) (S.), *sb.*, smoke
gūñkuḍ, *sb.*, smoke
gūṭa¹, *sb.*, cloud (not rain cloud)
gūṭa², *sb.*, wooden hammer, mallet [Te. *gūṭamu* wooden hammer]
gūḍa, *sb.*, nest, wooden trap [Ta. Ma. *kūṭu*, 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
ge, *particle*
geṅgol, *sb.*, phlegm [Ha. *gh°*]
geci, *sb.*, mane
geṭ, *sb.*, joint of bamboo [Ha. *gāl*]
geṇḍra, *sb.*, worm (intestinal) [Ha.]
getgeta, *sb.*, disgust
getgetal, *adj.*, disgusted
geyal, *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.]
geṛa, *sb.*, city

- gēṭa**¹, *sb.*, ornamental knots tied to bullock's neck during bullock festival
gēṭa², *sb.*, leg from knee to ankle; claw of crab [Kol. Naik. *geṭṭa* leg]
gēri pl. [°]*l*, *sb.*, nail
gēlam (S.), *sb.*, fish-hook [Te. *gālamu*, Ka. *gāla*]
go, *particle*
gogavāla, *sb.*, butterfly [cf. Naik. *gūge* butterfly]
gong pl. [°]*kul*, *sb.*, wheat
gondr-, *vb.*, to roll; to wallow in mud (pigs, buffaloes etc.) [Ha. *gondra*, *sb.*, circle [see *gunḍ*]
godayp-, **godayt-**, *vb.*, to tattoo
gopenḍa (*toḍu*), *sb.*, sling [Ha.]
goreya, *nt. sg.* *goreyaṭ*, *adj.*, rough
gorka, *sb.*, spear [Go. D. *gorka* id.]
gorba (S.), *sb.*, salphi tree
goronga (S.), *sb.*, crane, *guḍ g°*, black crane
gōvar, *sb.*, simple, ignorant, unsophisticated
gōca, *sb.*, the month *āṣāḍha*
gōṭi pl. [°]*l*, *sb.*, pebble; pl. gravel
gōḍa, *sb.*, stony hillock
gōḍi, *sb.*, corner
gōḍrik, *sb.*, onion [Ha. *gōḍli*, Go. *gondri*]
gōna, *sb.*, sack
gōnda, *sb.*, piece
gōli pl. [°]*l*, *sb.*, jackal [cf. Ha. *kōleya*; Go. A. *kōlyal*, Naik. *koliak*, Kui *kolia*]
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. *cangul*, *sb.*, pounded rice, 'cūṛa'
cacip-, **cacit-** (S.), *vb.*, to kick; to trample [see *catip-*]
cace-, *vb.*, to wipe
caṭ pl. *caṭṭul*, *sb.*, rock [Te. *caṭṭu* rock]
caṭeya, *sb.*, sparrow [Ha.]
caṭṭ-, *vb.*, to roast; set fire
caṭṭa, *sb.*, mat [Naik. *saffa* mat]
caṭla el, *sb.*, kind of mouse
caḍip-, **caḍit-**, *vb. tr.*, to boil
caḍuṇ (S. *caḍum*), pl. *caḍuṇgul*, *sb.*, footprint, trace [Te. *aḍugu* foot, footprint]
caḍp-, **caḍt-**, *vb.*, to strike, beat, hammer [Te. *aḍucu* to beat, strike]
caṇḍa, *sb.*, bug
caṇḍi pl. *caṇḍkul*, *sb.*, slope
caṇḍe, **caṇḍe caṇḍ**, *adv.*, quickly
caṇḍp-, **caṇḍt-**, *vb.*, to open
catip-, **catit-**, *vb.*, to kick; to trample [cf. Ta. *catai*, Ka. *sade* bruise, crush]
cand-, *vb.*, to grow up
candar pl. [°]*ul*, *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. *cappai* flat, insipid, Ma. *cap-paṭṭa*, Tu. *cappaṭa*, Ka. *cappe*, *sappage*, Te. *cappa*, Naik. *sappe* 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*, *cattu*,

Ka. *sāy*, *sattu*, Tu. *saipini*,
Te. *caccu*, Go. *saiyānā*, Kui
sāva id.; Kur. *khe'ena* to die,
keccas he died, Malt. *keys* to
die, 3rd pret. *koca*, Brah.
kahing to die]

cayt, *sb.*, the month of 'caitra'
car-, *v.*, 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-*, *v.* *cs.*, to tear

carp-, *cart-*, *v.*, to drive

carpi, *sb.*, cowdung [Go. *sarāpi*
cowdung]

cal¹ (S.), *v.*, (rain) to fall in a
shower [cf. Te. *jallu* a shower;
Ta. Ka. *callu* to sprinkle,
scatter]

cal², *cavi-* (S. *calv-*), *v.*, to
chew

caliya, *calva* (S.), *sb.*, leech [Te.
jalaga, Ka. *jalu* etc.]

caliḥ pl. *°kul*, *sb.*, bridegroom
[Naik. *sājin* pl. *sānikul*, Kol.
sānzin, pl. *sālnikud*, Go. *sanne*]

calla, *sb.*, buttermilk [Te. *calla*,
Kol. *salla*, Naik. *saḥa*; Ta.
aḥai buttermilk]

cavil, *sb.*, mortar [Kol. Naik.
savli id.; cf. Ka. *aval* to
pound etc.]

cavkol pl. *cavkacil*, *sb.*, pestle

cavḍi *koṭal*, *sb.*, scorpion

cāk-, *v.*, to taste [Hi. *cākha*]

cāka, *sb.*, sip

cāka, *sb.*, thorn

cāku, *sb.*, knife

cākol, *sb.*, hunger, famine [Te.
ākali hunger]

cāj, *sb.*, bier; seat on which god
is carried

cāj-, *v.*, to do, to make

cāñ, *sb.*, corpse

cāṭa (S.), *adj.*, flat

cāṭra, *sb.*, rock

cāṭva, **cāṭval**, *sb.*, ladle [Ha.
cāṭu]

cāḍu, *sb.*, wife's sister's husband

cāt, *num.*, seven

cātu, *sb.*, Mimulus hexandra,
Ha. *khirmi* tree

cāp¹, *sb.*, mat [Te. *cāpa*, Ka.
cāpe mat]

cāp² pl. *°kul*, *sb.*, beam of house

cāma, *sb.*, small grain called in
Ha. *gaṭka* [Ta. *cāmai*, Ka.
sāme, *sāve*; Skt. *śyāmāka*-]

cāy-, *v.*, to leave, abandon
[Kol. Naik. *sāy-* to leave]

cāypip-, **cāypit-** (S.), *v.*, to cause
to leave; to wean

cāraḍ, *sb.*, wild rice

cāruṇ, *sb.*, *sāl* tree

cāl¹, *sb.*, scaly ant-eater [Ha.
sāl]

cāl², *sb.*, conduct [Ha.]

cālal pl. *cālacil*, *sb.*, sister [Go.
selār sister]

cāva, *sb.*, rice gruel, Ha. *pej* [Te.
jāva gruel, congee, Go. *jāwā*
porridge, gruel]

cāvan, *sb.*, the month of *śrāvaṇa*

cik pl. *°kul*, *sb.*, stake

cikra, *sb.*, chain

ciṅg-, *v.*, sun to decline after
midday [cf. Kui *sika* to bow
the head]

ciṅgri pl. *°l* (S.), *sb.*, cricket

ciṭ-, *v.*, to go out (fire) [Kol.
Naik. *kiṭ-* be extinguished;
the palatalization in Pj. is
irregular]

ciṭip-, **ciṭit-**, *v.* *cs.*, to put out
(fire)

ciṭṭ-, *v.*, to cut; to split [cf.
Te. *ciṭeincu* to split, break,
ciṭlu to crack, snap, split
(intr.)]

ciṭapal, *sb.*, custard apple

citam pl. °ul (S.), sb., bamboo
pin
citayp-, **citayt-**, vb., to think
about
citol, 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. *sitte*
evening, Kol. (SMR) *cintevela*
id.]
citta vanda, sb., little finger
cīdup pl. *cīdupul*, sb., bracelet of
men
cin, adj., little
cin-, vb., to cleave, stick to
cinip-, **cinit-**, 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. *cinḍ* etc.),
son
cipey pl. °kul, sb., soldier
cipra, sb., rheum of eyes
cipri, sb., leaf-cup
cima cupari (S.), sb., Acacia
catechu
cimka cen-, vb., to swoon, faint
cimṣa, sb., tongs
ciyān, sb., grown up, adult [Ha.
si°]
cir pl. °kul, sb., buffalo [Kol. *sir*,
Naik. *śir*]
cir cikoḍ, sb., 7 p.m. Ha. *bhaṣa*
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, *ējir*, *ājir* some day]
cirup, sb., charcoal [Kui *sīnga*,
Kui *rīngla* charcoal; with

different suffix and loss of c-,
Ka. *iddal* etc.; cf. Ta. *iru*
black etc.]
cirkip-, **cirkit-**, vb. cs., to trap
cirng-, vb., to get stuck [Ta.
cikku get stuck, etc. Go.
jirkānā]
cirḍ-, vb., to turn [cf. Go. *surun-*
ḍānā, etc.]
cirḍip-, **cirḍit-**, vb. cs., to make
to turn
cirḍukuḍ, sb., winding road
cirmol pl. *cirmocil* (S. *cirmul*),
sambhar
cirl-, vb., to revolve [Ta. *curuḷ*
etc.; i as in *cirḍ*, and in Brah.
chirrenging wander round]
cirlip-, **cirlit-**, vb. cs., to make to
revolve
cirka, sb., spark [Ha.]
cila, indecl., see § 97 [Ta. *il*, *illai*
not, Ma. *illa*, Ka. *il*, *illa*,
Tu. *ijji*, Te. *lēdu*, Go. *hille*,
Go. A. *sile*, Kui *siḷa*; cf. Malt.
cile to forbid]
cilurka pl. *cilurkel* (S.), sb., chips
of wood
cilkip-, **cilkit-**, 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. *śilka* brook]
ci-, **ciñ-**, vb., to give [Ta. Ma. Ka.
i to give]
cik-, vb., to tear [cf. Te. *ciñki*
ragged, tattered]
cikip-, **cikit-** (S.), vb., to tear
cikoḍ pl. *cikocil*, sb., darkness;
night [Te. *cikaṭi* darkness, Go.
sikaṭi, Kol. K. *cikaṭi*]
ciṅg- (S.), vb., to be torn

cid-, *vb.*, limb to become numb, lose sensation [Kol. *sīd-*, limb to lose sensation]

cina, *sb.*, spot, sign [Ha.]

cind, *sb.*, date palm [Ta. *intu*, *iñcu* date-palm, Ma. *illa*, *illal*, Ka. *ical*, Tu. *iñcily*, *icily*, Te. *ila* the wild date tree, *idu*, *idādu* id., Kui *sita* a small date; Ha. Hi. *chid*]

cir, *sb.*, cironji nut

cir el, *sb.*, bandicoot, Ha. *ghus mūsa* [cf. Kuvi *dandī hīreli* bandicoot]

cila, *sb.*, spring [Ha.]

cili, *sb.*, wheel

civid pl. *°il*, *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. *sukku*, Kui *suka* id.]

cukravar cirie, *sb.*, Friday

cukla kūki, *sb.*, kind of mushroom.

cucurka, *sb.*, top-knot

cuñ- (S.), *vb.*, to sleep

cuñka, *sb.*, anklet [Ha.]

cunṭip-, **cunṭit-**, *vb. cs.*, to raise

cunḍp-, **cunḍt-**; **cunḍip-**, **cunḍit-**, *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. *curru*, Ka. Tu. *suttu*, Te. *cuṭṭu* to go round, encircle, coil round]

cup, *sb.*, salt [Ta. Ma. Ka. Tu. Te. *uppu* salt, Kol. Naik. *sup* id.; cf. Ta. Ma. *uvar* salt, brackishness, Ka. *ogar(u)*, Tu. *ubar*, *ogar*, Te. *ogaru* id.; Go. *sawcōr*, *sovar*, *hovar*, *ovar* salt]

cupāri pl. *cupārul*, *sb.*, tamarind

cumari (S.), *sb.*, musk rat

cumip-, **cumit-**, *vb. cs.*, to irrigate

cumṭal, *sb.*, carrying pad for head [cf. Ma. *cumaṭu* head-load, Ka. *sivaḍu* 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, *adv.*, around

curuk, *sb.*, deposit of soot on the ceiling, or on any object that has been near the fire

curud (S.), **curdi**, *sb.*, kind of bee [Kol. *surund*, cf. Go. *sūrice phūke*]

curk-, *vb.*, to shrivel, cheeks to sink in [Ta. *curuñku* to shrivel, contract, *curukku* to make to shrivel, Ma. *curuññu*, *curukku*, Ka. *surku*, *sukku* to shrivel, Kol. *suk-* fade, wither]

curkip-, **curkit-**, *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'nai* to ulcerate, Go. *kulum* pus; irregular palatalization]

culjukuḍ, *sb.*, pus

culp-, **cult-**, *vb.*, to rise, get up [Naik. *sul-* 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
cūṭa, *sb.*, women's hair tied in knot [cf. Ta. *cūṭu*, hair-tuft, *cūṭṭu* peacock's crest; Skt. *cūṭā*]
cūṇḍ-, *vb.*, to tie hair in knot [Ta. *cūṭu* to wear on head, Ka. *sūṇḍu* id. Ma. *cūṭu* put on the head, *cūṭṭu* to tie a bundle like a hair-lock]
cūta, *sb.*, neck ring [Ha.]
cūna, *sb.*, powder
cūra, *sb.*, Zizyphus rugosa [Ta. *cūrai* Zizyphus oenoplia]
cūr-, *vb.*, to see [Te. *cūcu* to see, *cūḍiki* vision, Go. *huṇānā* to see, Go. A. *sūr-*, Kui *sūra* id.]
cūra pl. *cūṛel*, *sb.*, handle of pot
cūṛi pl. *ṛi*, *sb.*, glass bangle
cūla, *sb.*, ear ornament
cūv-, *vb.*, to suck
cekk-¹, *vb.*, to click mouth in driving buffaloes
cekk-², *vb.*, to chip; to scrape; to plane [Te. *cekku* to chip, Naik. *śekke* id.]
cekkā, *sb.*, piece; slice; chip of wood [Te. *cekkā* piece, slice, Naik. *śekka* bark]
cekkāḍ, *sb.*, bank (of river)
cekkal, *adv.*, near
cecān, *sb.*, hawk [Ha. *cha*°]
cet, *sb.*, truth; *cet cāj-*, to believe
cetal, *sb.*, sickle [Go. *saṭaṭ*, Go. A. *seṭeṭ*]
cette, *adv.*, certainly [Ha. *sate*]
cen-, **cend-**, *vb.*, to go [Te. *canu*, to go]
cen, *sb.*, head of rice [Naik. *śen*, Kol. K. *sen* Go. A. *sen*; Te. *ennu*, *vennu*]
cenaya, *sb.*, Cicer arietinum, Bengal gram [Te. *senagalu*; Skt. *canaka*]
cendur ruk, *sb.*, kind of tree [Ha.]
cendron, *sb.*, kind of mushroom
cenvar ciric, *sb.*, Saturday
cep(p) pl. *ṇul*, *sb.*, flesh; game
cepayp-, **cepayt-**, *vb.*, to press
cemboṭ, *num. sb.*, 5 times
cembōkal, *num. sb.*, 5 years
ceyal, *num.*, five (fem.), five women
ceynav, *sb.*, husband
ceru¹, *sb.*, sacrifice
ceru² pl. *ṇi*, *sb.*, tank [lw. from Te. *ceṛuvu* tank, pond]
cerup pl. *cerpul*, *sb.*, sandal [cf. Ta. *ceruppu* shoe, Ma. *cerippu*, Ka. *kerpu* etc., Te. *ceppu*; apparently borrowed from Te. on account of palatalization, but from an older form with unassimilated *-rp-*]
ceruv pl. *ṇul*, *sb.*, tank [see *ceru*²]
cereyakul, *sb. pl.*, a pair of bullocks [Kui *śēreka* a yoke of oxen]
cerkip-, **cerkit-**, *vb. cs.*, to put aside, save
cercun, *sb.*, mustard
cerng-, *vb.*, to be left over
cerpu pl. *ṇi*, sandal [see *cerup*]
cerri (S.), *sb.*, centipede [see *jerri*]
cerla, *sb.*, kind of fish, Ha. *bḍora*
cel-, *vb.*, to go to move [< Ha.]
celayp-, **celayt-**, *vb. cs.* of *cel-*
celkom (S.), *sb.*, fish trap called in Ha. *bisār*
celnd-, *vb.*, to wriggle (snake) [Ha. *saland-*]
cella, see *jella*
cevurka (S.), *sb.*, Euphorbia nivulia
cēka, *sb.*, snipe [Ha.]
cējij, *num. sb.*, 5 days
cējer, *num. sb.*, 5 pairs of bullocks
cēḍi, *sb.*, comb of cock [Ha.]

cēd-, *v.*, to crawl (insect)
cēdir, *sb.*, porcupine [cf. Naik. Kol. K. *śēd* porcupine, Ka. *ēdu*, Te. *ēdupandi* id.]
cēdu, **cēduk**, *num.*, five (nt.) see *cēndu*
cēna, *sb.*, frost, ice
cēndu, *num.*, five [Ta. *ai*, *aintu*, *aivar* five, Ma. *ai*, *añcu*, Ka. *ay*, *aydu*, *ayvar*, Tu. *ai*, *ainu*, *aiyeru*, Te. *ayidu*, *ēguru*, *ēvuru*, Kol. *ayd* (< Te.), *sēgur* (SMR), Kol. K. *cēvur*, Go. *sēvir*, Go. A. *sāruṅṅ*]
cēpal pl. *°kul*, *sb.*, boy (between *pāp* and *paḍic*)
cēpid, *sb.*, broom [cf. Ta. *cī*, *cīy* to sweep, wipe, Ka. *cīpara* broom, Te. *cīkili*, *cīpuru* id., Go. *saigānā* to sweep, Naik. *śīpur*, Kol. K. *cīpur* broom, Kui *sēpa* to sweep, *sēperi* broom, Kui *hēpori* id., Malt. *cīce* to wipe clean, Kur. *cīcnā*]
cēla, *sb.*, shed [Ta. *ālai*, Ma. *āla*, Kuvi *hā'la*; Skt. *śālā*]
cēva, *sb.*, worship, *cēva cāj-* to worship
cēvir, *num.*, five (masc.), five men
cokk-, *v.*, to climb (see *copp-*, *cott-*) [Kol. Naik. *sokk-* to climb]
cokkom (S.), *indecl.*, much
cokni pl. *°l*, *sb.*, leaf-cup [Ha.]
congip-, **congiti-**, *v.*, to lay down to rest
conḍ, *sb.*, mouth; beak
conḍa, *sb.*, elephant's trunk
cotip-, **cotit-**, *v.*, to cause to climb, to raise; to string (bow)
cod-, **cott-**, *v.*, to itch [cf. Ta. Ma. *coṛi* itch, Ka. *turi*, Tu. *tojji* itching, Go. *sohtānā* to itch, Go. A. *cokana*]
codda, *sb.*, ant [cf. Kui *soḍro* black ant]

codp-, **codt-**, *v.*, to send
cop, *sb.*, top-knot, pigtail
copp-, **cott-**, *v.*, to climb
coppid, *sb.*, ascent
copla, *sb.*, platform in the fields for watching crops
combar ciric, *sb.*, Monday
coy, *num.*, six
coruḍ (S.), *sb.*, dirt, rubbish
corñ-, *v.*, to become intoxicated [cf. (with diff. suffix) Ka. *sorku*, *sokku*, Tu. *sorkuni*, Te. *cokku*; Kui *sōsa*]
corṃil, *sb.*, rubbish [Ha.]
colṅgel, **congel**, *sb.*, fireplace [The last element is *kel* 'stone'; for the first cf. Kui *soḍu*, Kuvi *holu* fireplace]
colmal, *sb.*, leaf-spoon
covar, *sb.*, horseman
cōk, *sb.*, nauclea kadamba
cōkip-, **cōkit-**, *v.* *cs.*, to stick into
cōṅg-, *v.*, to pierce (thorn) [Kol. Naik. *sōṅg-* to enter]
cōn, *sb.*, gold
cōnar, *sb.*, goldsmith
cōp-, *v.*, to overflow
cōra, *sb.*, earthen pot [Go. *sōṛā*, large earthen pot]
cōrp-, **cōrt-**, *v.*, to strain off water from boiled rice [cf. Ta. Ma. *cōr* to trickle, to flow]
cōṛ-, *v.*, to trickle
cōl-, *v.*, to sift grain
cōli, *sb.*, sieve
jakna, *sb.*, cleft branch [Ha.]
jagjaga, *adj.*, clean (clothes); bright [cf. Te. *jaggu* shine, brilliancy]
janga, *sb.*, step, stride [Kol. *janga*, Te. *jaṅga*, *anga* step, stride]
jaṭke, *adv.*, quickly [Ha. *jḥ°*]
jatta, **jetta**, *sb.*, stone hand-mill [Ha. *jāta*]

- jabba (S.), *sb.*, shoulder [Te. *jabba* shoulder]
 jalug, jalub, *sb.*, place where water oozes [Ka. *jalugu* place where water oozes]
 jalub, *sb.*, small stone chips [cf. Te. Ka. *jalli* broken stone chips]
 jānger, *sb.*, body [Ha.]
 jāṭi, *sb.*, tail
 jāṭ, *sb.*, caste
 jāṭ miril, *sb.*, black pepper
 jāpi, *sb.*, kind of basket [Ha. *jh°*]
 jāl, *sb.*, net
 jāla, *sb.*, peacock's tail
 jinna, *sb.*, cow-bell
 jirma (S.), *sb.*, kind of weed growing under water
 jilub nēdil (S.), *sb.*, wet ground
 jīt-, *vb.*, to win
 jīr-, *vb.*, to be digested
 jira, *sb.*, cumin seed
 jili, *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
 jūk-, *vb.*, to miss, fail
 jūṭi, *sb.*, (small) stick [Ha. *jh°*]
 jū meri, *sb.*, *Ficus religiosa* [Ka. Te. *juvvi* *Ficus infectoria*, Kol. K. *juvi*]
 jūral pl. *jūracil*, *sb.*, cricket [Naik. *jūrol* cricket, Go. *jirōlā*]
 jeṭaya, *sb.*, toe-ring [Ha. *jha°*]
 jenḍa (S.), *sb.*, peacock's tail
 jetnapp-, jetnayt-, *vb.*, to repair
 jenna pl. *jennel*, *sb.*, jowar [Te. *jonna*, Kol. *sonna*]
 jenm-, *vb.*, to be born
 jenmapp-, jenmayt-, *vb. cs.*, to give birth to
 jerba (cella), *sb.*, forked (branch)
 jerri, *sb.*, centipede [Te. *jerri* id.]
 jella, *sb.*, bough
 jēṭa dina, *sb.*, summer
 jēri, 'dhaman' snake [Go. A. *sēri* id.]
 jēl, *sb.*, gaol
 jonḍam, jondom, *sb.*, elephant's trunk
 joppa, *sb.*, bunch, cluster [Ka. *joppa*, Te. *jompamu* cluster]
 joroka, *sb.*, window
 jōdra, *sb.*, maize
 jōni, *sb.*, mongoose
 jōr-, *vb.*, to join, mix together
 jōrgom, *sb.*, bugle
 jōba, *sb.*, mud; mire
 ṭakka, *sb.*, pip; kidney
 ṭakri, *sb.*, basket
 ṭanga, *sb.*, wide mouthed pot
 ṭangral, *adj.*, bald
 ṭand-, *vb.*, to pull [Go. *taṇḍānā* to extract]
 ṭaṇḍa, *sb.*, *Grewia tiliaefolia*
 ṭaṇḍi, *sb.*, small pot, cup
 ṭanip-, ṭanit-, *vb. cs.*, to make to enter
 ṭann-, *vb.*, to enter
 ṭar, *sb.*, channel [Ha.]
 ṭāka, ṭākva, *sb.*, palate
 ṭānger, *adj.*, hard
 ṭiḍk-, *vb.*, (bird) to flap wings [Naik. *tiṛk-* to wave, flap]
 ṭiṭṭa, *adj.*, straight
 ṭiṭṭa cāj-, *vb.*, to repair
 ṭiṭṭe-delkul, *sb.*, midday
 ṭiṇḍp-, ṭiṇḍt-, *vb.*, to throw
 ṭika, *sb.*, auspicious mark on the forehead
 ṭuktuki, *sb.*, adam's apple
 ṭuckal, *sb.*, dwarf [Ha. *ṭhuska*]
 ṭuṭurka (S.), *sb.*, wooden clapper attached to cow's neck
 ṭunḍa¹, *sb.*, creeper

- ṭunda**², *sb.*, strip of cloth used as bandage
ṭeg-, *vb.*, to deceive
ṭeparc, *sb.*, rectangular basket
ṭemcal, *sb.*, dwarf
ṭevval, *sb.*, kind of bird, Ha. *ṭevāsa*
ṭēk-, *vb.*, to touch, reach
ṭēkayp-, **ṭēkayt-**, *vb. cs.*, of *ṭēk-*
ṭēk meri, *sb.*, teak tree
ṭēnga, *sb.*, (big) stick
ṭēpu, *sb.*, wooden trap called in Ha. *thongga*
ṭoṭ-, *vb.*, to pull by the neck
ṭoḍ-, **ṭoṭṭ-**, *vb.*, to touch [Ta. Ma. *toṭu* to touch]
ṭoḍip-, **ṭoḍit-**, *vb. cs.*, to make to touch
ṭoḍu, *sb.*, rope [cf. Ta. Ma. *toḍu* to connect, join]
ṭonda nelka (S.), *sb.*, uvula, adam's apple
ṭoppa, **ṭopri** (*bomma-*), *sb.*, eyebrow [Ha. *ṭopa*]
ṭoyela, *sb.*, string instrument for music
ṭorḍa, *sb.*, dish prepared from rice, jaggery and milk
ṭōṭal¹, *sb.*, bamboo rake [cf. Ta. Ma. *tōṭṭi* hook, goad, Ka. *dōṭi*, Tu. *dōṭṭi*, Te. *dōṭi* long pole with hook for plucking fruit, etc.]
ṭōṭal² pl. *ṭōṭaler*, *sb.*, labourer [cf. Ta. Ma. *tōṭṭi*, Ka. Tu. Te. *ṭōṭi* an inferior village servant]
ṭōṭip-, **ṭōṭit-**, *vb.*, to show [caus. of *tōnd-*, apparently a NE. form, since the regular NW. form would be *tōṭip-*; the matter is further complicated by the S. form *ṭuṭip-*, which cannot be so explained, and must be referred to Ta. Ma. *cūṭṭu*, Ka. *sūṭṭu* to point with finger]
ṭōḍ- (S.), *vb.*, to draw water from well [Ta. Ma. *tōṇṭu*, Ka. *tōḍu*, Tu. *tōḍuni*, Te. *tōḍu* to draw water from well]
ṭōyal, *sb.*, magician [Ha. *ṭovu*]
ṭakar, *sb.*, belch
ṭagga, *sb.*, story
ṭaḍḍa, *sb.*, female of animals and birds
ṭaḍḍa vanda, *sb.*, thumb, big toe
ṭaḍḍi (S.), *sb.*, bank of river [Kol. (SMR) *dardḍi* bank]
ṭanda (S.), *sb.*, upper arm [Go. A. *dand*, Naik. *dand*, Kol. K. *danda* id.]
ṭandeya, *sb.*, peg
ṭabba, *sb.*, orange
ṭalar, *sb.*, woman of loose character
ḍāḍa pl. *ḍāḍel*, *sb.*, jaw
ḍāḍi, *sb.*, handle of plough
ḍāṇḍa, *sb.*, sugar cane
ḍāba, *sb.*, upper storey [Ha. *ḍh°*]
ḍābar, *sb.*, kite
ḍābar ūcal, *sb.*, kind of swing
ḍikki, *sb.*, quiver; basket for storing grain
ḍiḍora, *sb.*, small drum
ḍippa, *sb.*, heap [Kui *ḍepa* mound, hillock; cf. *ḍibba*]
ḍibba, *sb.*, mound [Ka. Te. Kuvi *ḍibba* mound, heap; cf. *ḍippa*]
ḍiṭal, *adj.*, bold
ḍiḍa, *sb.*, ball
ḍukki, st. *ḍukk-* (S.), *sb.*, cultivated upland field called in Ha. *maran* [Te. *dukki* ploughing, tilling]
ḍuḍḍi, *sb.*, creeper
ḍumḍi, *sb.*, kind of owl
ḍumni, *sb.*, bamboo spoon [Ha.]
ḍū pl. *ḍuvul*, *sb.*, tiger [Go. D. *ḍū* tiger, Go. A. *ḍuval* panther, Kol. *ḍū* id.; cf. Ta. *uṇuvai* tiger]
ḍūḍi, *sb.*, bud

deger cen-, *vb.*, to go in pursuit of
[Ha. *ḡagar*]

ḡeng, *sb.*, island

ḡengal, *adj.*, tall [Ha.]

ḡeṇḡik, *adv.*, for a short time

ḡebri, *adj.*, left, *d° key*, left hand

ḡeya (S.), *sb.*, hawk [Te. *ḡēga*
hawk]

ḡēki, *sb.*, rice husking mill [Ha.
dh°]

ḡēṭi, *sb.*, stalk

ḡēḡa, *sb.*, leaf wrapper

ḡēra, *sb.*, lodging

ḡokka, *sb.*, lizard [Go. A. *ḡokke*,
Kol. K. *ḡokke* id.]

ḡokli (S.), *sb.*, earthen pan

ḡong-, *vb.*, to steal

ḡongal, *sb.*, thief [Te. *ḡoṅga* thief,
Naik. *ḡoṅga* thief, *ḡoṅḡip-* to
steal, Kol. *ḡoṅga*, Kuvi *ḡoṅga*
thief]

ḡoḡoma (S.), *sb.*, handle of vessel

ḡoṇḡa, *sb.*, oyster shell

ḡoṇḡamal, *sb.*, garland [Ha.]

ḡoppa, *sb.*, leaf cup [Ka. *ḡoppe*,
ḡoppe, Te. *ḡoppa*, *ḡoppa*, Naik.
ḡoppa, Kol. *ḡompa*, Go. *ḡoppo*
id.]

ḡōki (S.), *sb.*, tortoise-shell [cf.
Te. *ḡokka* hard covering, shell]

ḡōra, *adj.*, big, *ḡōra poṭṭeta* big
with child [Kol. Naik. *ḡōra*]

ḡōla¹, *sb.*, drum

ḡōla² (S.), *sb.*, bamboo wicker-
work rice bin

tag, *sb.*, thread

tacc-, *vb.*, to wipe [Kui *tāja* to
wipe]

tacca, *sb.*, adze

tanḡa, *sb.*, *Grewia tiliaefolia*, Ha.
dhāmna

tandil pl. *°ov*, *sb.*, elder brother's
wife (also *andil*)

tapa tapi, *sb.*, fighting

tapoṛ pl. *°ul*, *sb.*, slap [Ha. *tha°*]

tapp¹, *vb.*, to strike; to kill [cf.
Ka. *tappaḡisu*, *cappaḡisu* slap,
etc.]

tapp², *vb.*, to put, *rābeti cup*
tapp [Kol. Naik. *tap-* to put];
to plant seeds; to give birth
to]

tayaṭ (n.), **tayal** (n.), *adj.*, light
[cf. Kui *teori* light]

tarkam, *sb.*, notch of arrow

tarp-, *vb.*, to cackle

taṛ¹ (S. **taṛi**, **taṛv-**), *vb.*, to be
hot [Kol. *tari* to burn, Naik.
tar- to burn, *tarp-* to set fire
to; Ta. *taṛal* to glow, be very
hot, (*sb.*) live coals, *taṛal* live
coals, fire, Ka. *taṛalu* id., Go.
taṛmi glowing coals]

taṛ², *vb.*, (heart or pulse) to
beat

taṛuṅ pl. *°ul*, *sb.*, liver [Kol.
taṛyguḡ, Naik. *taṛyguṛ*, Go.
tanāki, Go. A. *taṛaki*, Kui
tlāḡa, *trāḡa*]

taṛuran, *adj.*, hot

taṛkip-, **taṛkit-**, *vb. cs.*, to heat

taṛvey, *sb.*, kind of tree

tal pl. *tallov*, *sb.*, mother [Ta.
talḡai, Ma. *talḡa*, Te. *talli*, Kuvi
talli, Kui *taḡi*]

tal vanda (S.), *sb.*, thumb [cf. Ma.
talḡa viral thumb, great toe,
Kui *talli vamsu*]

tal viṛca (S.), *sb.*, kind of snake

talla (S.), *sb.*, coolness [cf. Te.
calla cool, cold, *callana* cool-
ness, cold, *callapaḡu* become
cool, Ka. *caḡi*, Tu. *cali* cool,
cold, etc.]

tāk-, *vb.*, to walk [Go. *tākānā* 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-*),
pron., self [Ta. Ma. Ka. *tān*,
 Tu. *tāny*, Te. *tānu*, Go. *tanā*,
 Kui *tānu*, Kur. *tān*]
tāpa, *sb.*, fish trap [Ha. *th°*]
tāmar, *sb.*, lotus [Ta. *tāmarai*,
 Ma. *tāmara*, Ka. *tāmare*, *tāvare*,
 Te. *tāmara*; cf. Skt. *tāmarasa*]
tār, *vb.*, to swallow
tāri (S.), **tāri**, *sb.*, metal tray
tār, *sb.*, toddy palm
tiṭṭiṇa, *adj.*, sour
titti, *sb.*, leaf basket for storing
 grain
tittip-, **tittit-**, *vb. cs.*, to feed
tin-, **tind-**, *vb.*, to eat [Ta. Ma.
 Ka. *tin-*, Tu. *tinpini*, Te. *tinu*,
 Go. *tindānā*, Kol. Naik. *tin-*,
tind-, Kui *tinba*]
tinda, *adj.*, right, *t° key*, right
 hand [Go. D. *tinda*, Kui *tinī*,
 Kur. *tinā*, right, right hand]
tipayp-, **tipayt-**, *vb.*, to pour
 down
timi kakral, *sb.*, kind of par-
 tridge
timr-, **timbr-**, *vb. intr.*, to hide
timrit-, **timburt-**, *vb. tr.*, to hide
 something
tiyar, *sb.*, festival [Hi. *tyohār*]
tir- (S. **tirv-**, **tiri-**), *vb.*, to
 tremble [Kui *tirga*, to shiver,
 tremble, Kuvi *trig-* id.]
tiriyal, *sb.*, magic, *tiriyal tinf-*, to
 practise magic
tirk-, *vb.*, to writhe; to shudder;
 to throb (pulse), *tirki tirki*
 crawling
tirki beṇḍa, *sb.*, kind of frog
tirbir-, *vb.*, to tremble (also
tirbir eñ-)
tirr-, *vb.*, to jump
tirra, **tirraṭ**, *adj.*, sweet [Kol.
 Naik. *tirre* sweet]
tirra, *sb.*, barb of arrow
tiv, *sb.*, thread

tīd- (S.), *vb.*, to clear nose
tita, *sb.*, bird
tinī, *sb.*, bee [Ta. *tēṇ* honey, Ka.
jēnu, Te. Kol. Naik. *tēne* id.,
 Kur *fini* honey bee, honey;
 sweet]
tin pinda, *sb.*, bee
tip-, *vb.*, to drip, drop
tipa, *sb.*, drop of water
tip kekol, *sb.*, upper part of the
 ear
tukub meri (S.), *sb.*, kind of
 forest tree, Ha. *kumi*
tunga, *sb.*, kind of grass [cf. Ka.
tuyge, Te. *tuṅga*, the grass
cyperus rotundus]
tuñ-, *vb.*, to go to sleep [Ta. Ma.
tuñcu to sleep, Kui *sunja* id.;
 cf. *cuñ-*]
tuñip-, **tuñit-**, *vb. cs.*, to put to
 sleep
tutip-, **tutit-**, *vb. cs.*, to block up
tutt-, *vb.*, to be blocked up [cf.
 Ta. Ma. *turu* to cram, stuff,
 Ka. *turugu* to be crammed
 etc.]
tud-¹, **tutt-**, *vb.*, to kill; to shoot
 (with gun)
tud-², **tutt-**, *vb.*, to set fire to
tund-, *vb.*, to wear (jacket etc.)
tunda, *sb.*, kind of root
tundip-, **tundit-**, *vb. cs.*, of *tund-*
tupak, *sb.*, gun [Ha.]
tupok meri, *sb.*, kind of forest
 tree, Ha. *kumi*
tuppa, *sb.*, tuft of reeds or similar
 plants [cf. Te. *tuppa* a small
 bush]
tumkuḍ, *sb.*, sneeze
tum kurḍa (S.), *sb.*, kind of root
tumbur bodeya kūki, *sb.*, kind of
 mushroom
tum botta, **tum bukka**, *sb.*,
 hollow trunk of tree used for
 draining water off fields [Ha.]

- tum*; cf. Ta. *tāmpu*, Ka. *tāmbu*, Te. *tāmu* sluice, drain]
- tumbri** (st. *tumbr-*), *sb.*, ebony [Ta. *tumpi*, *tumpili* Diospyros melanoxylon, Ka. *tumaki*, *tumari*, *tumburu* Diospyros em-pyopteris, Te. *tumiki* id., Go. *tumri*, Kol. Naik. *tumki* id.; cf. Skt. *tumburu*, *tumburī* fruit of D° m°]
- tumm-**, *vb.*, to sneeze [Ta. *tummu* to sneeze, Ma. *tummuka*, *tumpuka*, Tu. *tumbily* sneezing, Te. *tummu* to sneeze, Kol. *tum-* id., Naik. *tum sb.* sneeze, Kur. *tummnā*, Malt. *tume* id.]
- tumma**, *sb.*, quail [Kui *tumba* quail]
- tuyt-**, *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 *kebra* in Ha. [cf. Kol. Naik. *turre* pig]
- turri**, *sb.*, rubbish, refuse; after-birth [Kui *turki* refuse heap]
- turrga**, *sb.*, litter, stretcher [Ha.]
- tuṛbuṛi**, *sb.*, kind of drum
- tula** pl. °*kul*, *sb.*, weaver
- tulayt-**, *tulayt-*, *vb.*, to level bamboo knots
- tulca**, *sb.*, *tulasī*
- tūk**, *sb.*, earth, soil, clay [Kol. Naik. *tūk* clay]
- tūkuḍ** (S.), *sb.*, clay, earth
- tūn-**, *vb.*, to be suitable
- tūmu**, *sb.*, a measure, Ha. *pāili*, [Te. *tūmu* a measure varying in capacity in different localities]
- tūl-**, *vb.*, to run; to run away [Kol. *tāl-*, Naik. *tāl-* to run, Ka. *tāl-* to go off; rush]
- teti-**, *teti-*, *vb.*, to raise
- ted-**, *tett-*, (NE. *teḍ-*, *teṭṭ-*), *vb.*, to be fierce (of sun's heat) [Ta. *teru* to burn, to be fierce [of heat or anger], Go. *ter-* to be fierce, of sun's heat (*eddi teranta* = *nendi tedomo*)]
- tend-** (S.), *vb.*, to rise, be raised
- tend**, *sb.*, father [Ta. *tantai* father, Ma. *tanda*, Ka. *tande*, Te. *tanḍri*, Kui, Kuvi *tanji* id.]
- tendtal**, *sb.*, parents
- terip-**, *terit-* (S.), *vb.*, to churn
- terval** pl. *tervacil*, *sb.*, sword
- tel¹**, *sb.*, head [Ta. *talai*, Ma. *talā*, Ka. *tale*, Tu. *tare*, Te. *tala*, Go. *talā*, Kol. Naik. *tal*, Kui *tlau*]
- 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) [Ka. *tēl*, Tu. *tēluni*, Te. *tēlu* to float]
- tev-**, *vb.*, (scum) to rise to the surface [cf. Ta. *tēṅku* to become full, rise to the brim]
- toka**, *tokan*, *postpos.*, at the place of
- toik-**, *vb.*, to pull out with hand
- totr-**, *vb.*, to stammer
- tomba**, *sb.*, post [Ha. *thomba*]
- tombra kol**, *sb.*, reed
- tolī**, *tolli*, *adv.*, to-morrow [Kol. Naik. *tolli* to-morrow, Kol. K. *tolli* early in the morning]
- toled** pl. *toler*, *tolenkul* (NE. *toled*), *sb.*, brother [Naik. *tōren*, Kol. K. *tōren* younger brother; cf. Kui *tōrenju* companion]
- tolk-** (S.), *vb. intr.*, to spill [Ta. *tuḷaṅku* to shake, be disturbed, Ma. *tuḷaṅṅuka* id., Ka. *tuḷuku*

- to be agitated; to scatter in drops]
- tolkip-, tolkit-** (S.), *vb. tr.*, to spill
- tole-**, *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*, *tōkār* id.]
- tōṭa**, *sb.*, labourer [Ka. *tōṭi* inferior village servant]
- tōnd-**, *vb.*, to appear, be got [Ta. *tōṅru* to appear, Ma. *tōnnuka*, Ka. *tōru*, Tu. *tōjuni*, Te. *tōcu*, Kui *tōnja*, *tōmba*]
- tōy**, *sb.*, wild fig [Go. *toiā*, 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, *t°* *ney*, mahua oil
- dayle**, *adv.*, long time
- darpan**, mirror
- daṛka**, *sb.*, *kopni*, short loin cloth [Ha. *dh°*]
- das**, *num.*, ten
- dād**, *sb.*, ringworm
- dādi**, *sb.*, father's father
- dāyd**, *sb.*, dowry
- dāvā**, *sb.*, halter
- dingoṭ**, *adj.*, *adv.*, little, a little
- diṇot**, *adj.*, *adv.*, little, a little
- diñolec**, *adj.*, little
- diñni**, *sb.*, pith
- diya**, *sb.*, lamp
- dilva**, *sb.*, *Dipāvali* festival
- diṛa**, *sb.*, castor oil plant
- dukan**, *sb.*, shop
- dukna**, *sb.*, fan [Ha. *dh°*]
- duca**, *sb.*, blanket [Ha. *dhusa*]
- duṭra**, *sb.*, thistle
- duma** (nt. sing. *dumaṭ*), *adj.*, grey
- dumdi**, *sb.*, beetle [cf. Te. *tum-meda* large black humble bee]
- dumdi**, *onomat.* of owl's hooting
- durva** pl. *durvel*, *sb.*, name of the Parja tribe
- duṛṅga** pl. *duṛṅgel*, *sb.*, black dolichos bean [Ha. *jh°*]
- duladāma** (S.), *sb.*, cowitch [see *dulkaṛṇid*]
- duli**, *sb.*, bride
- dulkaṛṇid** pl. *dulkaṛṇil*, *sb.*, cowitch [see *kaṛṇid*; for *dul-* cf. Te. *dūla* itch; cf. *duladāma*]
- duvar**, *sb.*, gate
- dūl-**, *vb.*, (dust) to rise
- demma**¹, *sb.*, elevated ground, *nīr d°*, island [cf. Te. *dimma* elevation, mound]
- demma**², *sb.*, lobe of ear [Ka. Te. *tamme* id.]
- derayp-, derayt-**, *vb.*, to castrate
- dermi** pl. *°kul*, *sb.*, righteous man
- deli**, *sb.*, colour
- dēndi, dēni** (stem *dēnd-*, *dēn-*), *sb.*, *Terminalia* *belerica* [Ta. *tāṇṇi* id., Ma. *tānni*, Ka. *tāri*, Te. *tāṇṇa* id.]
- dēra**, *sb.*, spinning wheel
- dēl-**, *vb.*, to leak
- doynkor benḍa**, *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.]
- naṇ**, *adv.*, why
- naṅgal**, *adj.*, naked
- naṅgora**, *sb.*, drum [Ha. *nāgāra*]
- nacayp-, nacayt-**, *vb.*, to destroy

naḍ pl. °kul, sb., strip of bamboo used for weaving baskets etc.
naṇḍkip-, naṇḍkit- (S. anḍkip- etc.), vb., to destroy
nanda, landa, sb., rice beer [Ha. la°]
namayid, nāmayid, navmayid pl. °kul, sb., father's sister's son; husband's younger brother [nav- 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
naṛub pl. naṛbul, sb., middle [Ta. Ma. naṛu, Ka. Tu. naḍu, Te. naḍu, naḍumu, Kol. naḍum, Naik. naṛum etc.; Pj. r (for ḍ) is irregular]
naṛer, naṛher, sb., coco-nut [Ha. naṛher]
naṛbul, adv., in the middle
naṛbed, sb., the middle one, 2nd out of three
naṛbot vanda, sb., middle finger, piṭit naṛba, third finger
nav-, vb., to laugh [Te. navvu to laugh; Ta. Ma. naku, Ka. Te. nagu id.]
nava jeri, sb., joke
navip-, navit-, vb. cs., to make to laugh
navur pl. °tiḷ, sb., gums
navurka (S.), sb., lip
navol pl. navocil, sb., father's sister's daughter, wife's sister

navṭon, sb., chin [Ta. namuṭu lower lip, Ma. ammittam id., Ka. avuḍu jaw, lower lip, Te. avuḍu, auḍu under-lip]
navraned, navrano, sb., joking relation
nā, pron., what, acc. nān, dat. nāy
nāgil pl. °ul, sb., plough [Ta. nāñcil, nañcil, Ma. nēññāl, nēññāl, Ka. nēgal, nēgil, Tu. nāyery, Te. nāgali, nāgelu, Go. nāngēl, Kol. K. nāyeli, Kui nāngeli; cf. Skt. lāṅgala, Pa. nāṅgala id.]
nāḍ-, vb., (eyes) to open [cf. Kur. andra°ānā to open eyes wide]
nāḍi pl. nāḍkul, Eugenia jambolana, 'jamun' [Go. lēyḍi, Kui lōṇḍru id.; cf. further Ta. nāval, Ma. nāval; Ka. nēḍil id.]
nāḍ kūki, sb., kind of mushroom
nātip-, nātit-, vb., to urinate (in front of woman)
nātek, nāteg, nāteng, adv., why
nāto, pron. what
nāna, adv., something like, perhaps
nāṛa (S.), sb., rope [Ha. nāri]
nālu, nāluk, num., four [Ta. Ma. Ka. nāl, Te. nālugu, Go. nālunḡ, Kol. Naik. nālīy etc.]
niko, adj., good
nikip-, nikit-, vb., to stretch out
niker er-, nikren er-, vb., to emigrate
niñjapp-, niñjayt-, vb., to weed [Ha. niñj-]
ninḍk-, vb., flood to subside [cf. Ta. iñcu to be absorbed as water, dry up, Ka. Tu. iñgu, Te. iñku, inuku, iku id.]
nitip-, nitit-, vb. cs., to make to stand
nibr-, vb., to become ready, to be made ready

nibrayp-, nibrayt-, *vb. cs. of nibr-*
nir-, *vb.*, to blaze [Go. *nirōānā* to
burn, blaze; Ta. *neruppu*
fire, Ma. *ñerippu, nerippu*, Te.
nippu id.; Malt. *nare* flame,
narge to blaze]

nirkip-, nirkit-, *vb. tr.*, to kindle
nirđi, *adv.*, next year; last year
niłp-, niłt-, *vb.*, to stand [Ta. Ma.
Ka. *nił*, Tu. *niłpuni*, Te.
niłucu, Go. *nitrānā*, Kol. Naik.
il-, Kui *niłba*, Kur. *ilnā*, Malt.
ile id.]

nid, *sb.*, ashes [Ta. *nīru*, Ma.
nīru, *nāru*, Ka. *nīru*, Te.
niguru, *nivuru*, *nīru*, Go. *nīr*
id.]

nir, *sb.*, water; general appear-
ance, character [Ta. Ma. Ka.
nīr, Tu. *nīry*, Te. *nīry*, Kol.
Naik. *īr*, Brah. *đīr*; cf. Skt.
nīra water. Ta. *nīr* has also
the meaning 'nature, disposi-
tion, state, condition']

nir netta, *sb.*, otter

nīṛa, *sb.*, shadow [Ta. *nīṛal*
shade, shadow; reflection;
lustre, *nīṛal* shade, *nīṛai* lustre,
Ma. *nīṛal* shade, Ka. *nēṛal*, Tu.
nīṛelu, Te. *nīṛa*, Kol. Naik.
nīṇḍa id.]

nungur (S.), *sb.*, broken rice [cf.
Ta. *nuggu* bits, fragments,
Ka. *nuggu* to crush to bits,
nuccu bits, fragments, Tu.
nuggu small, Ma. *nuruṇṇuka*
to be broken into small pieces,
nurukku fragment, broken
rice]

nurñi pl. *ṛl*, *sb.*, mosquito [cf. Ta.
nuḷampu, Ma. *nuṛampu*, Ka.
noṇa, *noḷa*, *noḷavu*, *noraju*, Te.
nusumu, Go. *nulle*]

nulli, *sb.*, marrow [Kui *nīli* bone
marrow; other languages
have *m-*: Ta. *mālai*, Ma.

māla, Te. *māлага*, Kol. K.
mull, Brah. *mīlā*]

nuvul, *sb.*, sesamum [Te. *nuvu*
sesamum, Kol. Naik. *nuvv*;
Go. *nung* id.]

nūka kuccak *sb.*, kind of vege-
table

nūkol, nuṅkur, *sb.*, broken pieces
of rice after pounding [Te.
nūka coarse flour, grits, Go.
nūkaṅ broken chironji ker-
nels]

nū ney, *sb.*, sesamum oil

nūlgum, nūlguṭ, *sb.*, marrow

nūr-, *vb.*, to wear (loin cloth or
dhōti) [Kol. Naik. *ūr-* to wear
id.]

nūrpiṇ-, nūrpiṭ-, *vb. cs.*, to put
clothes on somebody else

nūl, *sb.*, thread [Ta. Ma. Ka.
nūl, Tu. Te. *nūlu*, Kol. Naik.
nūl, Kui *nūdu* thread; cf. Kui
nōlba to spin thread]

nekip-, nekit-, *vb.*, to count

neng-, *vb.*, to grind

nengga, *adj.*, powdered (*nengga*
paryop)

nenget, *adj.*, good [Ha. *nāngal*]

nengṛ-, *vb.*, to spin

neñj, *sb.*, poison [Ta. Ma. *nañcu*,
Ka. Tu. *nañju*, Go. *nas* (*nas*
panne toad, *nas vēli* a poison
creeper)]

neñj bendā, *sb.*, toad

neta ciṭki, *sb.*, *Capparis horida*

netir, *sb.*, blood [Ta. *neyttor*
blood, Ka. *nettar*, Tu. *nettery*,
Te. *netturu*, Go. *nattur*, 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 *nehudi*, pl. *neska*]

netro, *adj.*, red [from *netir* blood, q.v.]

ned-, *nett-*, *v.* *intr.*, to smell [cf. Ta. *naṟu* fragrant, *nāru* to smell, be fragrant; to stink, Ma. Ka. *naṟu*, *nāru*, Tu. *nāduni* to smell, stink]

nendi (NE. *nendī*) (st. *nend-*), *sb.*, sunshine; heat [Go. *eddi*, *addi* id.; cf. Ta. *enṟu* sun, *enṟūr* sunshine, Te. *enḍa* sunshine, heat of the sun]

nendil, *nēdil*, *sb.*, earth, ground, floor [the relationship of this word to Te. *nēla*, Go. *nēli* etc. is not clear]

nendu *nal*, *sb.*, midnight

nendub pl. *nendbul*, *sb.*, middle

nepri, *sb.*, long bamboo flute [Ha.]

ney, *sb.*, oil, fat [Ta. Ma. Ka. *ney* oil, Tu. *neyi*, Te. *neyi*, *neyyi*, *nēyi*, Go. *nī*, Naik. *ney*, Kui *nīju*; cf. Kur. *nēlā* fat of animal]

nerub pl. *nerbul*, *sb.*, vein [Ta. *narampu* nerve, sinew, Ma. *ḥarampu*, *narampu*, Ka. *nara*, Tu. *nara*, *narampu*, Te. *naramu*, Kol. K. *naram*, Kui *drāmbu* id.]

nerēñal, *sb.*, spleen [Go. *niranjal* an internal organ, possibly the sweetbreads; cf. *nirjaṟ* the spleen of animals]

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

neliñ pl. *nelñil*, *sb.*, moon, month [Ta. *niḷavu*, *niḷā*, Ma. *niḷā* moonlight, moon, Te. *nēla* moon, Kol. Naik. *nēla*, Go. *nalenj*, Go. A. *nelenj*, *lelenj*, Kui *dāñju*, Kuvi *lēñzu* id.]

neluk, *sb.*, silk cotton tree

nelcic, *sb.*, 4 days

nelcer, *sb.*, 4 pairs of bullocks

nelpoṭ, *sb.*, 4 times

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

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

nevaka, *sb.*, worm [cf. Go. *narwanj* earth-worm, Kol. K. *evari* id.]

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

nevuḍ, *nevuṟ*, *sb.*, saliva [Kol. Naik. *evur* id.]

nēk-, *v.*, to lick [Te. Kol. Naik. *nāk-*, Go. *nākāna*, Kui *nāka*; Ta. Ma. Ka. Tu. *nakku*]

nēñ-, *nēñj-* (S.), *v.*, to breathe [Kui *nēñja* to breathe, Kuvi *nēñz-*, Go. *nēskāna*, Kur. *nākh-nā* id.]

nēñal, *sb.*, breath

neñkuḍ, *sb.*, panting

nēñjkal (S.), *sb.*, breath

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

noksan, *sb.*, loss, damage

noḍ-, **noṭṭ-**, *v.*, to wash [Kol. *oḍ-*, Naik. *oṭ-* to wash, Go. *norrānā*, Kuvi *nōrh'nai*, Kur. *nōṛnā* id.]

noḍip-, **noḍit-**, *v.* *cs.*, to wash another

noy-, **noñ-**, *v.*, to be painful, to hurt [Ta. Ma. Ka. *nō* to hurt, be painful, Tu. *nōyipini*, Te. *nōyu*, Go. *noiānā*, Kol. Naik. *oy-*, Kui *nōva*, Kur. *nājna*]

noykuḍ, *sb.*, pain

nov, *num.*, nine

novkri, *sb.*, service

nōmbir, **nōbir**, **nōmir**, *sb.*, fever

[Kui, Kuvi *nōmeri* fever, illness]

pakavoṛa, *sb.*, food given to god

pakk-, *vb. intr.*, to hide oneself

pakki pl. °*l*, *sb.*, stool

pakkip-, **pakkit-**, *vb. cs.*, to hide something

pakṭa, *sb.*, day [cf. Ta. Ma. *pakaḷ*, Ka. *pagal*, Te. *pagalu* daytime]

panga (S.), *sb.*, dawn, morning [cf. Brah. *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

pañil, *sb.*, cold [cf. Ta. *paṇi* cold, dew, Ma. Ka. Tu. *pani*, Kol. Naik. *pani* cold, Go. *pānī*, Kui *pēni*, Kur. *paṇiyā* id.]

pancad, *sc.*, village 'panchayet'

paṭi, *sb.*, tax [Ha.]

paṭip-, **paṭit-**, *vb. cs.* of *paḍ-*°, to cause to get

paṭṭa, *sb.*, bracelet for women

paḍ pl. °*kul*, *sb.*, place, [Naik. *paṛ-*]

paḍ-°, **paṭṭ-**, *vb.*, to fall; to sink down; to set (sun) [Ta. Ma. *paṭu*, Ka. Te. *paḍu*, Kol. *paḍ*, Naik. *paṛ*]

paḍ-°, *vb.*, to acquire, *jivom* *paḍ-*, come to life [Ta. *paṭai*, Ka. *paḍe*, etc.]

paḍic, *sb.*, boy [Te. *paḍacuḍu*, Kol. *paḍas* boy]

paḍcom, *sb.*, cold, catarrh [Te. *paḍisemu* cold, catarrh, Go. A. *parsa* id.]

paṇḍ-°, *vb.*, to be tired; to be defeated; to lose [Te. *paṇḍu*, *paṇḍukonu* to lie down, sleep; to be confined to bed]

paṇḍ-°, *vb.*, to mature (plants)

[Te. *paṇḍu* to grow ripe, mature, Go. *paṇḍānā*, Kur. *pañ-nā* id.]

paṇḍkuḍ, *sb.*, tiredness

paṇḍp-, **paṇḍt-**, *vb.*, to make, do [Ta. Ma. Ka. *paṇṇu* to make ready, prepare, Te. *paṇṇu* id.]

patip-, **patit-**, *vb. cs.*, to set fire; to make catch

patt-, *vb.*, to take hold of; to buy

paney, *sb.*, shoe

pandra, *num.*, fifteen

papp pl. °*ul* (S.), split bamboo sticks

pay, *adj.*, green [Ta. Ma. *pai*, *pacu* green, Ka. *pasu*, *pasi*, *paccu* id., *pacce* greenness, *pasur* id., Tu. *paji* green, Te. *pacci*, *pasi* etc. id.]

payar, *sb.*, channel

payari pl. *payaruḷ*, *sb.*, Phaseolus mungo [Ta. Ma. *payaru*, green gram, Ka. *pesar*, Te. *pesara*, *pesalu*, Go. A. *pesel*, Naik. *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. *pancu*, Kol. Naik. *payk-* to divide, distribute, Go. *paṇiyānā* to be split, Kui *pahpa* to share, divide]

par pl. °*kul*, *sb.*, garden

paran, *sb.*, breath, life

parup (S.), *sb.*, cream

parka, *sb.*, piece, portion; split piece of wood

parkip-, **parkit-**, *vb.*, to split; to plough first time

parṅg-, *vb. intr.*, to split [Kui *panga* to be cracked, split, Kur. *parḥhānā* to split, cleave]

pare-, *vō.*, to scratch [Ka. *paracu*, *paraḍu* scratch, Te. *baruku* id.]
Parja pl. *parjel*, *sb.*, one belonging to the Parja tribe
partub, *sb.*, cream
partid pl. *partil*, *sb.*, itch
pardēci, *sb.*, foreigner
parna, *sb.*, girl; bride
parp-, **part-** (S.), *vō.*, to spread [Ta. *para* to spread (intr.), *parappu* to spread (tr.), Ma. *parakka*, *parattuka*, Ka. *parapu*, Tu. *parapuni*, Te. *paracu* id.]
paryep (S.), *sb.*, turmeric
paryop, *sb.*, turmeric [Te. *pasupu* turmeric, Kol. Naik. *pasap*; the intrusive -r- in the Pj. word is mysterious]
paryp, *adj.*, yellow
parre (paryop) *benḍa*, *sb.*, kind of frog
pareya, *adj.*, waste (*pareya nēdil*)
parḱ-, *vō.*, to throb, quiver
parṇ-, *vō.*, to ripen [cf. Ta. Ma. *paru* to ripen, etc.]
pal¹ pl. *°kul*, *sb.*, ripe fruit
pal², *sb.*, pus
pal-, *vō.*, to exchange
palṭa, *adv.*, in exchange for
palla, **pāla**, *sb.*, seedling [Ha. *pāla*]
palli, *sb.*, village (only in place names) [Ta. Ka. *paḷli*, Te. *palli*]
palva, *sb.*, split piece of wood; flank
pāga, *sb.*, turban
pāgun, *sb.*, the month *phālguna*
pāṭa¹, *sb.*, song; story; word [Ka. Te. Kol. Go. *pāṭa* song]
pāṭa², *sb.*, local made female cloth [Ha.]
pāḍ-, *vō.*, to sing [Ta. Ma. *pāṭu* to sing, Ka. Te. *pāḍu*, Kol. *pāḍ*, Kur. *pāṇā*, Malt. *pāre* id.]

pāḍ pl. *°ul*, *sb.*, wrinkle of field
pāḍ, *sb.*, the month *agrahāyana*
pāp pl. *°kul*, *sb.*, child, baby; young of animals; stem *pāpā* is found in voc. use [Ka. *pāpe* doll, puppet, Te. *pāpa* child, baby]
pāpi pl. *°kul*, *sb.*, sinner
pāra¹, *sb.*, slab of stone; log of wood
pāra², *sb.*, watch, *p°* men-, to keep watch
pāra³, *sb.*, division of village
pāri, *sb.*, hour
pārva, *sb.*, pigeon
pār, *sb.*, hanging root of banyan [Ha.]
pāl-, *vō.*, to help
pāli¹, *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]
pinḡe, *adv.*, day after to-morrow [cf. Ta. Ka. *pin* behind, back, after, etc.]
piṭa kakral, *sb.*, kind of partridge
piṭit, *adj.*, little [cf. Ka. *puṭṭa*, *puṭṭi*, Tu. *puṭṭa* small, little]
piṭit naṛba, *sb.*, third finger
piṭurval, **piṭoriya tita** (S.), *sb.*, kind of bird
piḍ-, **piṭṭ-**, *vō.*, to burst (boil); to splutter, explode (fire) [Tu. *puḍapuni*, *puḍāvuni* to break, burst, Go. *piṭānā* id.]
piḍip-, **piḍit-**, *vō. cs.*, to make to burst; (hen) to hatch eggs, to pop rice
piḍḱ-, *vō.*, to embrace [Ta. Ma. *piṭi*, Ka. *piḍi* seize, take hold of]
piḍka pl. *piḍkel*, *sb.*, seed; single grain

pidtel, *adv.*, behind; after
pinđup, *sb.*, large frying pan
pinđp-, **pinđt-**, *vb.*, to break, to extract (tooth)

pinđrul, *sb.*, man and wife [cf. *Te. penđlamu* wife, spouse, *penđlāda* to marry, *penđli* wedding etc.]

pitur *pl.* °*kul*, *sb.*, crumbs; scattering of food

pitey, *sb.*, miser

pitta, *sb.*, pimple

pidir, *sb.*, name [*Ta. peyar*, *pēr*, *Ma. piyar*, *peyar*, *pēr*, *Ka. pesar*, *Tu. pudar*, *Te. pēru*, *Go. porol*, *parol*, *Kol. Naik. pēr*, *Kui pađa*, *Brah. pin*; *Kur. Malt. pinj-* to name]

pidne (*S.*), *adv.*, day after tomorrow

pin-, *vb.*, to be broken [*Go. pinkānā* to break up (of stiff things), *Brah. pinning* to be broken]

pinip-, **pinit-**, *vb. cs.*, to break

pinda, *sb.*, fly

pindurka (*S.*), *sb.*, part of arrow in which feathers are attached

pinna, *sb.*, bund of field [cf. *Ta. piñai* to tie, fasten; *sb.*, a tie, bond; cf. *kaṭṭa* from *kaṭṭ-* tie]

piṛad, *adv.*, last year

piṛul, **piṛuvul**, *pl. sb.*, (smaller) intestines

piṛca, *sb.*, squirrel

pił-, *vb. intr.*, to crack [*Ta. pił-* to burst open, be cracked, broken, *piļa* to be split, cracked, *Ma. piļakka*, *Ka. piļigu*, *Kui piļinga* to be split, cracked]

pił, *sb.*, offshoot of rice plant [*Ha.*]

piloṭ *pl.* °*ul*, *sb.*, shell of crab

pilpili, *sb.*, butterfly [*Ha.*]

pī, *sb.*, excrement [*Ta. Ma. Ka.*

Tu. pī excrement, *Te. piyyi*, *Go. pin*, *Kol. Naik. pī*, *Kui piu*, *Kur. pīk*, *Malt. pīku*, *Brah. pī* id.]

pi-, *vb.*, to live [*Go. pissānā* to be saved, to live; *Ta. piyai* id.]

plik-, *vb.*, to crush [*<*pick-*: *Ka. Te. pisuku* to squeeze etc., *Tu. piskuni*, *Go. piskānā* id.]

pie-, *vb.*, to grind

piṭal vanda (*S.*), *sb.*, little finger

pita, *sb.*, gall bladder

pid-, *vb.*, to squeeze; milk [*Go. pīrānā* to squeeze; milk]

pin-, *vb.*, to take hold under the arms and lift

pīr, *sb.*, straw [*Go. Kol. Kui pīri* straw; *Te. pūri* straw, thatch]

pīri, *sb.*, press, *ney p°*, oil press

pīla, *sb.*, throat

piloṭ *pl.* °*ul*, *sb.*, kind of tree called in *Ha. nōdel*

pukoṭ, *adv.*, vain, *pukoṭug*, falsely

pucc-, *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. puṭṭu*, *Kol. Naik. puṭṭ*, *Go. puṭṭānā*]

punđer, *sb.*, hyena [cf. *Ha. hundar*]

punđer porra, *sb.*, *Calotropis gigantea* [*Ha. ph°*]

putkal *pl. putkacil* (*NE. putkal* etc.), *sb.*, anthill

putta (*NE. puṭṭa*), *sb.*, nest inside anthill [*Ta. Ma. purru*, *Ka. putta*, *puttu*, *Tu. puṭica*, *Te. puṭṭa*, *Kol. Naik. puṭṭa*, *Go. putti*, *Kui pusi*, *Kur. puṭṭā*]

- 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. *pinpini* to know, Go. *pundānā*, Kui *punba* id.]
- puy** pl. *puykul*, *sb.*, Schleichera trijuga [cf. Ta. Ma. *pūvam*]
- 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.]
- puṛut** pl. *puṛtil*, *sb.*, worm, maggot [Ta. Ma. Ka. *puṛu* worm, maggot, Tu. *puri*, Te. *purugu*, Go. *puṛi*, Kol. Naik. *purre*, Kui *priu*, Kur. *pocgō*, Malt. *pocru*, Brah. *pū* id.]
- pul**, *adj.*, sour [Ta. Ma. Ka. *puḷi* acidity, sourness, Tu. *puli*, Te. *puli*, *pulusu*, *pulla*, Kol. *pulle*, Kuvi *pula*]
- pul**, *sb.*, bridge
- pulic** pl. *ul*, *sb.*, policeman
- pule-**, *vb.*, (hair) to become grey [Kol. *puls*, Naik. *puls*, Go. *pire* to become grey; Kur. *pundnā*]
- puldi**, *adj.*, sour
- pulp-**, **pult-**, *vb.*, to turn sour (*pēj*)
- pulbur** *kurḍa*, *sb.*, sweet yam
- pulla**, *sb.*, flying white ants
- pullaṭ**, *adj.*, sour
- pulla** *virngam*, *sb.*, wood apple [Te. *puli velaga*, *pulla velāga* wood apple; cf. Ta. Ma. *viḷā* id.]
- pū** pl. *pūvul*, *sb.*, flower [Ta. Ma. Ka. Tu. *pū* flower, Te. *pū*, *puvu*, *puvru*, Kol. *pū* *pūta*, Naik. *pūta*, Go. *pungār*, Kui *pūju*, Kur. *pūmp* id.]
- pūc**, *sb.*, the month *pāuṣa*
- pūn** pl. *pūnkul*, *sb.*, corner
- pūna**, *sb.*, large basket [Te. *pūne* a casket]
- pūp-**, **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. *gunḍi*
- pengoṭ**, *adj.*, *sb.*, much [from Drav. *per-* large; much, cf. *angōṭ* etc.]
- peñot**, *adj.*, *sb.*, much
- peṭeya**, *sb.*, box
- peṭṭi** pl. *peṭkul*, *sb.*, beam; post [Kui *paṭi* beam]
- peḍa**, *sb.*, pigeon
- peḍḍa** (S.), *sb.*, female calf [Ka. *paḍḍe* maturity, fitness for breeding, Te. *paḍḍa* a female buffalo or cow fit for breeding, Go. *paḍḍa* a cow calf, Naik. *paḍḍa* heifer]
- peṇḍa** pl. *peṇḍel*, *sb.*, buttock
- peṇḍeḍa**, *sb.*, comb [cf. Go. A. *peḍeya* comb]
- peṇḍru** *palkul* (S.), *sb.*, back teeth
- petk-**, *vb.*, to pick up, to glean [Go. *pehkānā* 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. *pejuni*, *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. *°kul*, sb., pig [Ta. *pan̄ri*, Ma. *panni*, Ka. *pandi*, Tu. *pañji*, Te. *pandi*, Go. *paddi*, Kui *paji* id.]

pend-, vb., to bury

penda, sb., shifting cultivation

pend muydur kūki, sb., kind of mushroom

pendva kūṛa, sb., heap of rubbish

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

peyya, sb., calf [Te. *peyya* calf, female calf, Go. *paiyā* calf]

per, adv., again

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

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

pereda, sb., pigeon

pered pl. *°ul*, sb., river ['big river', Drav. *per-* 'big' + *ed* < *ēd*: Ta. *āru*, *yāru* river etc.; or cf. Kui *pihereju* river]

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

perkip-, **perkit-**, vb. cs., to knock down in ruins

perkela, sb., twigs used as tooth-brush

perng-, vb., to fall in ruins

perci, sb., axe [Ha. *pharsi*]

percengi (stem *perceyng-*), sb., *Nyctanthes arbortristis*

perel, sb., layer [Ha. *paraḷ*]

pel pl. *°kul*, sb., tooth [Ta. Ma. Ka. *pal*, Tu. *paru*, Te. *pallu*, Go. Kol. Naik. *pal*, Kui *palu*, *paḍu*, Kur. *pall*, Malt. *palu*]

pelac, **pelaj** pl. *°kul*, sb., village priest

pelac bandur (S. *p° pandur*), sb., spider

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

pēṭa, sb., turban

pēni¹, sb., foam

pēni², sb., hood of serpent [Ha.]

pēni³ pl. *pēnul* (St. *pēn-*), sb., louse [Ta. *pēṇ*, Ma. Ka. *pēn*, Tu. *pēny*, 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, **pēpit-**, vb. cs., to cause to come out; to vomit

pēṛi, sb., foot ornament [Ha. *pāṛi*]

pēru, sb., shoulder; side

pēl, sb., milk; female breast [Ta. Ma. Ka. *pāl*, Tu. *pēry*, Te. *pālu*, Go. Kol. *pāl*, Kui *pāḍu*, *pālu*, Bruh. *pālḥ*]

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

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

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

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

pokka, **pokkai**, sb., morning

pokkal, sb., day

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

pocca, sb., straw

pocca kūki, sb., kind of mushroom

poṭ pl. *°kul*, sb., clapping of hands; snapping of fingers

poṭ pl. *°ul*, sb., grain in embryonic stage

poṭka, sb., pimple

- poṭṭa**, *sb.*, belly [Ka. *poṭṭe*, Te. Kol. *poṭṭa* id.]
- poṭ**, *sb.*, upper part of back
- potta** (S.), *sb.*, large insect [Kol. Naik. *poṭṭe* large flying insect]
- potta**, *sb.*, sack [Ha. *pōta*]
- pottid**, *sb.*, twig
- pottel**, *sb.*, back; *adv.*, behind (see *poṭ*)
- potpa**, **poppa**, *sb.*, chisel [Go. *poḥpā* chisel; cf. Ta. *potu* to bore, Kuvi *poth'nai*, Kui *pospa* id.]
- podal** pl. *podacil*, *sb.*, wife's elder sister [Kol. *podal*, Naik. *podal* mother-in-law, Go. *pōraṣ* wife's mother; cf. Kui *pōru* wife's elder sister]
- podī**, *sb.*, top; *adv.*, above [Kol. Naik. *pode*]
- podid** pl. *podinkul*, *sb.*, wife's elder brother [cf. Kui *potad-cenju* father-in-law, Kuvi *pot-heleesi* id.]
- podu**, *sb.*, wash or distemper applied to walls
- poded**, *adv.*, up-stream
- podom**, *sb.*, palm
- poddu** (S.), *sb.*, thing, item [Te. *paddu* item]
- popur** (S.), *sb.*, rind, skin of fruit
- poyil** (S.), *sb.*, flour
- poyor**, *sb.*, foam [cf. Kol. *boskur* foam, Kol. K. *poṇcur*, Kur. *pokhā* id.]
- por**, **podil**, **poyl**, *sb.*, flour; husk dust
- pōra guḍi**, *sb.*, village rest house
- poral** pl. *er*, *sb.*, peon
- porip-**, **porit-**, *vb.*, to rear, foster [cf. Ta. *pura* to preserve, protect, cherish, Ka. *pore*, Te. *prōcu* id.]
- pore-**, *vb.*, to hit; to get
- porca**, *sb.*, lower earring
- porṭa** (m. sing. **porṭal**), *sb.*, orphan [Ha. *porṭa*]
- pormil**, **poṛmil**, *sb.*, rubbish
- porra** pl. *porrel*, *sb.*, bush, shrub
- poṛ-**, *vb.*, to read
- poṛkip-**, **poṛkit-**, *vb.*, to stir (liquid)
- poṛd-**, **boṛd-**, *vb.*, to crouch
- poṛp-**, **poṛt-**, *vb.*, to flow
- pol**, *sb.*, chaff [Ka. *poḷḷu* hollow-ness, unsubstantialness, Te. *poḷḷu* chaff, Kui *polgu* id.]
- polub** pl. *polbul*, *sb.*, village
- polka**, *adj.*, hollow, *sb.*, hollow-ness, unsubstantiality [see *poṭ*]
- polla**, *sb.*, noise; hissing of serpent
- pova** pl. *povel*, *sb.*, blister [cf. Ka. *bokke* blister, Tu. *pokke*, Kol. K. *pokk*; Go. A. *poppul* id.]
- pōka**, *sb.*, morning
- pōkaṭ** **pāri**, **pōkaṭi**, *sb.*, morning
- pōkal**, *sb.*, sun; year
- pōkub**, *sb.*, prodigal [cf. Ka. *pōka*, *pōkari* vagabond, prodigal, Te. *pōkiri* id.]
- pōt**, *sb.*, male of birds [Ta. Ma. *pōttu* male of animals, Te. Kuvi *pātu*, Kol. *pōt*, Naik. *phōt* id.]
- pōta** (S.), *sb.*, sandbank (man *pōta*)
- pōtip-**, **pōtit-**, *vb. cs.*, to cause to get wet
- pōd-**, *vb.*, to get wet; to swell (through damp)
- pōnal**, *sb.*, green pigeon [Go. *pōnaṣ* id.]
- pōb-**, *vb.*, to fit, to be suitable
- pōy-** (S.), to get wet
- pōr¹-**, *vb.*, to snore
- pōr²-**, *vb.*, to hatch eggs (hen) [Brah. *pōrring* to hatch eggs; Tu. *pāra*, brooding, sitting on eggs]
- pōri**, *sb.*, honeycomb [Ha.]

- pōr-**, *vb.*, to split, cleave
pōl-, *vb.*, to finish, complete
pōlor, *sb.*, *dhaman* snake
bakka¹, *sb.*, cake
bakka², *sb.*, 'pipal' tree
bakkal, *sb.*, golden oricle
bakri kokri, *adj.*, crooked
bakral, *adj.*, bow-legged [Ha. *bakra*]
backa kel, *sb.*, stone slab for sitting on
baṭṭi (st. *baṭṭ-*), *sb.*, bare (ground) [cf. Ka. *baṭṭa* bare]
baṭṭel, *adv.*, outside
baḍil, *sb.*, betrothal
baḍra (S.), *sb.*, *Ougeinia dalbergioides*
baḍa¹ (S.), *sb.*, short knife carried by Gonds
baḍa², **bandaṭ** (S.), *adj.*, tailless [Ha. *baḍa*]
baḍva, *sb.*, brass vessel
badk- (S.), *vb.*, to live [Ka. *baḍuṅku*, *baduku*, Te. *bratuku* to live]
bama kurḍa, *sb.*, *Amorphophallus paniculatus*
bamur, *sb.*, *Acacia arabica* [Ha. *bambur*]
bayal, f. **bayaṭ**, *sb.*, lunatic [Ha. *bāihā*]
bayragi, *sb.*, religious mendicant
baraka (S.), *sb.*, rheum of eye
barey, *sb.*, rope
baṛav pl. **baṛal**, **baṛacil**, *sb.*, bullock
baṛiya, *sb.*, stick [Ka. *baḍige* stick, staff, Te. *baḍiya*, Kuvi *baḍga* id.]
baṛey, *sb.*, carpenter
baṛda pl. **baṛdel**, *sb.*, bamboo door
bāk¹, **bākar**, *sb.*, gum of tree [cf. Ka. *baṅke* gum, Te. *baṅka*, Kol. K. *baṅka*, Naik. *bakka* id.]
bāk², *sb.*, loan, *b° endr-*, to borrow
bākra, *sb.*, room [Ha. *bākhra*]
bāg, *sb.*, part portion
bāg-, *vb.*, (village) to be deserted
bāc-, *vb. intr.*, to save
bāca, **bāca hital**, *sb.*, sister's son [Ha. *bhācā*]
bācal, *sb.*, daughter's husband
bāci, *sb.*, son's wife
bāṭ, *sb.*, 'maidan'
bāṭa¹, *sb.*, share [Ha. *bāṭa*]
bāṭa², *sb.*, armlet [Ha. *bāḥḍā*]
bāti, *sb.*, wick
bādom, *sb.*, the month *bhadra*
bādor, *sb.*, sky
bāna, *sb.*, spot
bāni, *sb.*, sort, kind [Ha. *bāni*]
bāpur, *sb.*, epilepsy [Ha. *bāphur*]
bābu, *sb.*, gentleman, sir
bām pl. *°ul*, *sb.*, snake [Ta. Ma. *pāmpu*, Ka. *pāvu*, Te. *pāmu*, Kol. *pām* id.]
bāy, *sb.*, mother's mother; term of respectful address to woman
bāra, *num.*, twelve
bāri, *sb.*, upper ear-ring [Ha. *bāri*]
bāla¹, *sb.*, spear [Ha. *bhāla*]
bāla (S.), *sb.*, spider
bāv, *sb.*, price
bāvki, *sb.*, wild cat [Ka. *bāvuga* tom cat, Kui *bāoli* wild cat]
bikri, *sb.*, sale
bicayp-, **bicayt-**, *vb.*, to rest
bicarp-, **bicart-**, *vb.*, to recognize
bija mevri, *sb.*, mongoose
biṭṭa (S.), *sb.*, blunt wooden arrow
biḍrul, S. **biḍul**, *sb.*, pl., fried rice
biḍur kūki, *sb.*, kind of mushroom
bitta pl. **bittel**, *sb.*, span, *bittek*, one span
bīti, *sb.*, (brick) wall
biman vil (S.), rainbow
bimca, **bimcen vil**, *sb.*, rainbow
biṛue (S.), *sb.*, moss

- birub**, *sb.*, scum or film which forms on the surface of 'pēj'
- biṛk-**, *vb.*, to be startled
- biṛj-** (S.), *vb.*, to be slippery
- biṛey**, *sb.*, cat
- biṛj-**, *vb.*, to fall on the back
- biṛja**, *adv.*, lying on the back
- biṛjip-**, **biṛjit-**, *vb. cs.*, to make to fall on the back
- biṛj**, *vb.*, to melt
- biṛam**, *adv.*, inside
- biṛ-**, *vb.*, to dissolve
- biṛa**, *sb.*, Luffa [Ta. *pīr*, *pīrkkū* Luffa acutangula, Ma. *pīra*, Ka. *hīre*, Tu. *pīrē*, Te. Kol. *biṛa* id.]
- biṛ-**, *vb.*, come together, join
- biṛa**, *sb.*, betel leaf
- biṛa**, *sb.*, halter
- bukka**, *sb.*, cheek [Ta. *bukka* hollow of mouth, *bugga* cheek, Ka. *buggi*, Kuvi *bugga* id.; cf. Te. *pukkili* inside of the cheek, Kol. Naik. *pukli* cheek, Kui *bākāli* fat-faced with cheeks puffed out, *pūkul* round faced, plump]
- burkip-**, **burkit-** (S.), *vb.*, (bullock) to bellow
- bucci**, *sb.*, small pot [Ha. *būci*]
- bujom**, *sb.*, upper arm, shoulder; cow's hump
- budḍa**, *sb.*, genitals [Ka. *budḍe* a swollen testicle, Te. *budḍa* id., Kol. *budḍe* genitals]
- budvar ciric**, *sb.*, Wednesday
- bupra**, *sb.*, elbow
- bumkal**, *sb.*, a fight, brawl
- buronḍi**, *sb.*, large kind of biting insect
- burka**, *sb.*, gourd [Go. *purka*, Kol. Naik. *burra* id.; cf. Ka. *burāḍe* etc. id.]
- burj-**, *vb.*, to go mouldy
- burja**, *sb.*, mould
- burḍa**, *sb.*, rubbish heap
- burḍayp-**, **burḍayt-**, *vb.*, to cover up
- burda** (S.), *sb.*, mud [Ka. *burude*, Te. *burada* mud, mire]
- bur-**, *vb.*, to kiss [Go. *burrānā* to kiss]
- burri**, *sb.*, bamboo spoon, ladle
- burru** (S.), *sb.*, kiss
- burl-**, *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*]
- buj-**, *vb.*, to enjoy
- būḍul**, *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.* **būraṭ**, *adj.*, old
- būla**, *sb.*, bone [Go. D. *būlā* id.]
- be**, emphatic particle
- bekkor** (S.), *sb.*, kind of tree
- benḍa**, *sb.*, frog
- benḍi**, *sb.*, Hibiscus esculentus [Ha. *bhḥ*°]
- beranka** (S.), *sb.*, goose
- berek**, *sb.*, year (used with num. from 6 up)
- berkec**, *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

bēf-, *v.*, 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. *boggu*, *sb.*, charcoal [Te. *boggu*, Kol. K. *bogg* charcoal].
bogum pl. *bogmu* (S.), *sb.* charcoal
bocca, *sb.*, eye-brow (*bomma* *bocca*) [Ka. *boccu* wool, fine hair, down]
boṭ, *sb.*, drop [Te. *boṭṭu* drop, Kol. *boṭṭa* id.]
boṭṭi (S.), *sb.*, dwarf
boḍ, *sb.*, navel [Te. *boḍḍu* navel; cf. Kur. *buṭṭi* id.]
boḍorka pl. *boḍorkel*, *sb.*, bubble
boḍḍa (S.), *sb.*, edible fungus found on Sal tree
boḍḍi, *sb.*, kind of fish, Ha. *koṭri*
boḍra pl. *boḍrel*, *sb.*, bubble
botta, *sb.*, hole [Te. *botta* hole; cf. Ma. *pottu* etc.]
bodel, *sb.*, Flame of the forest, *Butea frondosa*
boḍgid, *sb.*, short loin cloth, Ha. *kōpnī*
bobna, *bobnaṣ* (nt. sing.), *adj.*, blunt
bobral, *adj.*, toothless
bomma, *sb.*, eye [Kol. *bomma* eyeball]
bor-, *v.*, to make up loss [Ha. *bhar-*]
boreyayp-, *boreyayt-*, *v.*, to reassure
bork-, *v.* (blister) to form
borli, *sb.*, scrub jungle
boṛ, *sb.*, banyan [Ha. *bar*]
boṛka pl. *kuḷ*, *sb.*, cook
boṛd-, *poṛd-*, *v.*, to crouch
bol, *sb.*, joint of bamboo, knuckle (*wandēt boll*), knot
bōja, *sb.*, load

bōdra, *sb.*, scrub jungle, Ha. *cēpra*
bōyid pl. *bōyil*, *sb.*, Muria [Te. *bōya*, *bōyādu* savage, barbarian, forest dweller, *bōyi* 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 ciric, *sb.*, Tuesday
mac-, *v.*, to rub head with earth [Brah. *maching* to wash the head]
mājil, *manjil*, *mañil*, *sb.*, peacock [Ta. *maññai*, *mayil* peacock, Ma. *mayil*, Tu. *mairu* id.]
mañ, *mañ*, *sb.*, mist [Ta. *mañcu* dew, mist, Ma. *maññu*, Ka. *mañju*, Te. *mancu*, Kol. K. *manc*, Kuvi *manzu* id.]
mañja, *sb.*, man
mañja mañj, *mañjā mal*, *sb.*, midnight
mañji purti, *sb.*, middle world, earth (as opposed to the heaven and the under-world)
mañña (S.), *sb.*, man
maṭṭa pl. *maṭṭel* (S.), *sb.*, toe-ring [Te. *maṭṭiya*, *maṭṭe*, *meṭṭe* toe-ring, Naik. *maṭṭe* id.]
maṭṭi, *adv.*, at the moment of (*ceni maṭṭi tapped*)
maḍṭel pl. *maḍṭecil*, *sb.*, knee [cf. Ka. Tu. *maṇḍi* knee, Kui *menda* id.]
maḍ-, *maṭṭ-*, *v.*, to sleep [Kol. *maḍi* id.; cf. Ka. *maḍi* to die]
maḍi pl. *maḍil*, *sb.*, large axe for splitting wood [Ta. Ma. *maṛu* axe, Tu. *maḍu*, Go. *mars* id.]

maḍi kuḍtel, *sb.*, kneeling position
maḍkip-, **maḍkit-**, *vb. tr.*, to fold ; to roll up [Ta. *maṭaṅku* to be folded, *maṭakku* to fold, Ma. *Maṭaṅṅu*, *maṭakku*, Ka. *maḍisu* etc., Tu. *maḍipuni*, Te. *maḍāgu* to be folded, *maḍācu* to fold]
maṇḍapp-, **maṇḍayt-**, *vb.*, to put [Ha. *maṇḍ-*]
maṇḍl-, *vb.*, to hover [Ha. *maṇḍr-*]
matvar pl. °*kul*, *sb.* drunkard
madi- (S.), *vb.*, to fade
man, *sb.*, sand [Ta. Ma. Ka. *maṇ* earth, sail, *maṇal* gravel, Te. *manṇu* earth, soil]
manapp-, **manayt-**, *vb.*, to persuade
manom, *sb.*, cultivated field in jungle or upland [Te. *man-nemū* 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*]
mayal ṭuṇḍa (S.), *sb.*, kind of creeper, Ha. *amarbēl*
mayid pl. *mayil*, *sb.*, husband
mayil kel, *sb.*, whetstone
mayuṛ, *sb.*, duckweed [cf. Ta. *mai* blackness, dirt, Ka. Te. *masi* dirt, impurity]
maykip-, **maykit-** (S.), *vb.*, to rub
mayter, *sb.*, sweeper
mayp-, **mayt-**, *vb.*, to sharpen [cf. Ka. *mase* to rub, grind, sharpen, Tu. *masiyuni* to whet, sharpen, Kol. Naik. *may*, Go. *masitānā*, Go. A. *mesiyana* id.]
mar¹ (S.), *sb.*, banyan [Te. Kol. K. *marri* id.]

mar², *sb.*, kind of tree, Ha. *mangi*
mari, *adv.*, again [Te. *maṛi*, *mari*, Naik. *mari* id.]
markaḍa, *adv.*, in the way
markip-, **markit-** (S.), *vb.*, to chew the cud
marji, *sb.*, shame
mardapp-, **mardayt-**, *vb.*, to rub
mar netta, *sb.*, kind of animal, Ha. *molova mūsa*
marnong pl. °*ul* (S.), *sb.*, ribs
marp-, **mart-**, *vb.*, to lighten (*vāni marupmo*) [Te. *meṛaya* to shine, *meṛapu* glitter ; lightning, Kuvi *meṛpu* lightning *merh'* to lighten, Kol. Naik. *meṛp-* to lighten]
maryok piraḍ, *adv.*, year before last
maṛay, **maṇḍay**, *sb.*, annual religious festival [Ha. *maṇḍay*]
malang pl. °*ul*, *sb.*, forest
malk- (S.), *vb.*, (light) to flash
malgur, *sb.*, cloud [cf. Kol. *morgar*]
māḡ, *sb.*, the month *Māgha*
māḡ-, *vb.*, to rub
māji, *sb.*, head man
māji, **mājal** (m.), **mājaṭ** (u.), *adj.*, black
māḡ-, *vb.*, to assemble [Ha. *maṇḍ-*]
māḡa¹, *sb.*, cemetery (*cāṅkul māḡa*)
māḡa², *sb.*, weed ; stalk
māṇḍi porra, *sb.*, *Mimosa 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]
māyond bām, *sb.*, python [Ta. *mācuṇam* python, Go. *māsūl* id.]
māydi, *sb.*, kind of grass
māydi kūki, *sb.*, kind of mushroom
māypip-, **māypit-**, *vb.*, to lose
mār- (S.), *vb.*, to pull faces
mārlong pl. *°ul*, *sb.*, rib
māl pl. *mācil*, *sb.*, daughter; girl [a contracted form; cf. Ta. *makaḷ* etc.]
māl, *sb.*, property
māli, *sb.*, gardener
māva, *sb.*, harrow
miṭaka (S.), *sb.*, grasshopper [Ka. *miḍice*, *miḍite* grasshopper, Te. *miḍuta*, Tu. *monḷe*, Kol. *miṭṭe* id.; cf. Skt. *maṭaci*]
miṭkip-, **miṭkit-** (S.), *vb.*, to flick
miṭṭ-, *vb.*, to flick with finger [Ta. Ma. *mūṭṭu* to tap, fillip, Ma. *miḍikka* id., Ka. *miḍi*, *mūṭṭu*, Te. *mūṭṭu* id.]
miḍ-, **miṭṭ-**, *vb.*, to cease
miḍkip-, **miḍkit-** (S.), *vb.*, to blink the eyes
miṇḍcub pl. *°ul*, *sb.*, fishing hook [Go. *maḥchun* fish-hook]
minnal, *sb.*, spark [Ta. *miṇṇu* to flash, glitter, *miṇṇal* glittering; lightening, *miṇṇini* fire-fly, Ma. *minnuka* to flash, shine, Ka. *mincu*, *minugu*, etc. to flash, glitter, Te. *minuku* flash, ray of light]
mirk- (S.), *vb.*, rice grains to develop
mirp-, **mirṭ-** (S.), *vb.*, to shout back when called
milkip-, **milkit-**, *vb. cs.*, to overturn
milng-, *vb. intr.*, to be over-

turned [Kui *mṛṅga* to be turned over, *mṛipka* to turn over, turn upside down; cf. (with different suffix) Ta. *mīḷir* turn over, be upset]
mī-, **mīñ-**, *vb.*, to bathe [Ka. *mī* to bathe, Tu. *mīpini*, Go. *mīhūtāṇḍ* to wash somebody else's body, Kui *mīva* to bathe oneself, *mīspa* to bathe another]
mīc-, *vb.*, to join with
mīdi pl. *°l*, *sb.*, black gram, *Phaseolus radiatus* [cf. Te. *minumu* black gram]
mīni pl. *mīnūl* (st. *mīn-*), *sb.*, fish [Ta. Ma. Ka. *mīn*, Te. *mīnu*, Go. *mīn*, Kui *mīnu* fish; cf. Skt. *mīna* (lw. < Dr.)]
mīri, *sb.*, pepper
mukiyal, *sb.*, headman
munga, *sb.*, *Moringa pterygo-sperma*
mungram pl. *°ul* (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
muñir, *sb.*, eaves [Te. *muñjūru* eaves]
muñcuḍ dinom, *m° dina*, *sb.*, rainy season [Te. *musuru* a constant or continuous rain]
muñjur, *sb.*, mucus of nose [cf. Kui *mūsi*, Kur. *mussō* id.]
muṭus, *sb.*, lower back
muṭka, *sb.*, blow with fist [Ha. *muṭka*]
muṭṭ-, *vb.*, to hammer [Ta. Ma. *muṭṭu* to batter, hit against, Ka. Te. *moṭṭu* id.]

- muṭṭi**, *sb.*, handle; handful;
muṭṭek, one handful
- muṭṭa**, *sb.*, hammer [Ha. *muṭṭhla*]
- muṭṭ-**, *vb.*, to stoop, bend; to bow [cf. Ta. *muṭṭāṅku* to bend, Ka. *muṭṭuku* id.; Te. *muṭṭuta* a fold, Go. *muṭṭi* id.]
- muṭṭip-**, **muṭṭit-**, *vb.*, *cs.*, to make to stoop or bend
- muṭṭukud**, *sb.*, back of anything [cf. Ta. Ma. *mutuku*, Go. *muṭṭchul* back]
- muṇḍa**, *sb.*, tank [Ha.]
- muṇḍi**, *adj.*, short
- mutta**, *sb.*
- muttak** pl. *er*, *sb.*, old man [cf. Ta. Ma. *mutu* old, Ka. *mutu*, *muttu*, Tu. Te. *mutti* id., Te. *mutta* an old person, Brah. *mutkun* old]
- muna vanda**, *sb.*, forefinger
- mundi**, *adv.*, in front [cf. Ta. Ma. Ka. *mun* in front, before, Ka. Te. *mundu* the front etc.]
- mundel**, *adv.*, in front before
- mund kekol**, *sb.*, front part of the ear
- munni**, *adv.*, before [cf. Ta. *muṇ* etc.]
- munited**, *sb.*, first, the one in front
- mupoṭ**, *adv.*, three times
- muppōkal**, *sb.*, three years
- muy**, *num.*, three years
- muy** pl. *kuḷ*, *sb.*, monkey [Ta. *mucu* black-faced monkey, Ka. *musu*, Tu. *mujju*, Go. *mūnj*, Kol. Naik. *muy*, Kui *māsu*, Kuvi *māhu* id.]
- muy-**, *vb.*, to cover oneself [Ta. *muccu*, *mūy* to cover, Ka. *muccu*, Tu. *muccuni*, Te. *mūyu*, Naik. *muy*, Go. *mucco* id., Kur. *muccnā* to close, shut (a door)]
- muyal**, *num.*, three (fem.), three women
- muydur**, *sb.*, lip, snout of pig [cf. Ka. *musuḍu* snout, muzzle, Kui *mudra*, *munduri* id.]
- muypip-**, **muypit-**, *vb.* *cs.*, to cover
- mur-**, *vb.*, to growl (tiger), to hoot (owl) [cf. Tu. *mural* to make a sound, Ka. *more*, Te. *morayu* etc.]
- mur**, **murru**, *sb.*, dirt [Te. *muriki* dirt, filth, Kol. K. *murr* id.]
- mura**, **muraṭ**, *adj.*, rotten [cf. Te. *murugu* to become putrid, rotten]
- mura kurḍa**, *sb.*, radish
- murit**, *sb.*, form, image
- muriayp-**, **muriayt-**, *vb.*, to begin
- murip-**, **murit-**, *vb.*, to snore
- murum**, *sb.*, gravel; pimple [Ha. *murum* gravel]
- murond-**, *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**, **muṛḍa**, *sb.*, corpse
- murdel el**, *sb.*, kind of rat called in Ha. *ghus mūsa*
- murmura er-**, *vb.*, to be sad, upset
- murraṭ**, *adj.*, rotten
- mur-**, *vb. intr.*, to ripen after being plucked [Ma. *muṛukka* to grow ripe, mature, Go. *muṛānā*, to ripen, grow old]
- muṛkip-**, **muṛkit-**, *vb.* *cs.*, to ripen off
- muṛkub**, *sb.*, sweat
- muṛtip-**, **muṛtit-**, *vb.* *cs.*, to cause to lie flat on the face; to turn upside down
- muṛḍ-**, *vb.*, to lie flat on the face
- muṛḍil**, *adv.*, prone

mulka būla, sb., backbone [Kol. K. *mulke* waist, Brah. *mukh* waist, loins]

mulg- (S. *mulī-*), vb., to dive, to be immersed [Ta. Ma. *muruku* to be immersed, Ka. *munugu*, *murugu*, Tu. *murkuni*, Te. *munūgu*, Go. *murungānā*, Kol. Naik. *mung-*, Kui *munja*, Kur. *mukhnā* id.]

mulga (S.), sb., horse radish tree [Ta. *murunkai*, Ma. *mur-iāna*, Te. *munaga* id.; cf. Skt. *murungī*]

mulbūla, sb., backbone [Te. *mola* waist]

muvaḍ pl. *muvaḍil*, sb., nose [Naik. *munḡar*, Kol. *munḡaḍ*; cf. Ta. Ma. *mūkkū*, Ka. *mūgu*, Te. *mukku* nose]

mūn-, vb., to sniff; to smell [Ka. *mūsū* to smell, sniff, Go. *muskānā*, Kui *mūnja* id.]

mūnk- (S.), vb., to smell; to sniff

mūṣa¹, sb., brim [Ha. *mūṣa*]

mūṣa², sb., leaf basket for storing *dhān* [Te. *mūṣai* sack, bundle; receptacle for storing grain, *muṣṭai* bundle, Ka. *mūṣe*, Te. *mūṣa* bundle, pack, Ka. *mūḍe* straw bundle containing grain]

mūṣi (S.), sb., *Nux vomica* [Ka. *muṣṭi* *Strychnos nux vomica*, Te. *muṣṭi*, *muṣiḍi* id.]

mūḍa, sb., bamboo fish basket

mūḍa, sb., hare [Ta. Ma. *muyal* hare, Ka. *mola*, Tu. *mugery*, Go. *molōl*, Kol. *mūṣe*, Kui *mṛāḍu*, Kur. *mūṣā*, Brah. *murū* id.]

mūni, sb., tip, point [cf. Ta. *muṇai*, Ma. *muna*, Ka. *mone*, Te. *munī*, *mone* tip, point]

mūndu, **mūnduk**, **mūḍu**, **mūḍuk**,

num., three [Ta. *mūṇru*, Ka. *mūru*, Te. *mūḍu*, etc.]

mūra (S.), sb., cubit [Te. Kol. *mūra* cubit; Kui *mūru*, *mūru* id.; Ta. *muṛam*, Ka. *moṛa*; Tu. *morāṅge* id.]

mūla (S.), sb., corner [Ta. *mūlai* corner, angle, Ma. *mūla*, Ka. *mūle*, Te. Kol. *mūla* id.]

mūva pl. *mūvel*, sb., dancing bell [Te. *muṇva*, *mūva*, *mūga*, Kol. Naik. *mūṅge* id.]

mūvir, *num.*, three (m.), three men

meng-, vb., to forget [Go. *maren-gānā* to forget, Kui *mṛāṅga* to be lost; cf. Ta. *maṛa* to forget, etc.]

meḍl-, vb., to hover (see *maṇḍl-*)

mett-, vb., to smear [Ta. Ma. Ka. Tu. Te. *mettu* to smear, plaster, Kol. Naik. *mett-* id.]

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-* (*miḍi*), Go. *marka*, Kui *maha*; phonetic details not clear]

mēdi koyla, sb., kind of grain

medek, sb., brain [cf. Ka. *miḍul* 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. *maṇṇu* remain, stay, Te. *manu* live, exist, Go. *maṇḍāna* to remain, Kui *manba* to be, exist]

mendir, **mēdir**, sb., kind of bee [Kol. K. *mendare*, Naik. *mendhar*, *mendhare* id.]

meykip, **meykit-**, 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.*,
 tree [Ta. Ma. *maram* tree, Ka.
 Tu. *mara*, Te. *mānu*, *māku*,
mānu, *māku* id., Go. *marā*
 (Go. A. *mara*), Kol. Naik. *māk*,
 Kui *mrahu*, Kur. *mann* id.]
meriya (S.), *sb.*, grandchild
meruṅ(g) pl. *merygul*, *sb.*, rib of
 leaf
merud pl. *merdul*, *sb.*, medicine,
 remedy [Ta. *maruntu* medi-
 cine, Ma. *marunu*, Ka. *mardu*,
maddu, Tu. *marḍu*, Te. *mandu*,
 Kol. Naik. *mand*, Go. A. *mat*,
 Kur. *mandar* id.]
merkubi pl. *merkubul* (st. *mer-*
kub), *sb.*, cucumber [Go. *weh-*
kum cucumber]
mercip¹, *mercit*-, *vb.* *cs.* of *mer*-²,
 to teach
mercip², *mercit*-(S.), *vb.* *cs.* of
*mer*¹-, to rub another with
 hand
merdengi (st. *merdegg*-), *sb.*,
Terminalia tormentosa [Ta.
marutu, *marutam*, *Terminalia*
arjuna, Ma. *marutu*, Ka. *matti*
Terminalia tormentosa, Te.
maddi, Go. *marḍ*, Kol. K. Naik.
madgi, Kui *mardi* id.]
merpip-, *merpit*-, *vb.*, to rub
merva, *sb.*, grandchild [Kol.
 Naik. *marge* grandchild]
melu, *sb.*, section of ploughed
 land, Ha. *mōpa*
melk-, *vb.*, to lighten
mell-, *vb.*, to return [Go. *mallāna*
 to return; cf. Te. *maralu*,
maḷḷu id.]

mēkip-, **mēkit**-(NE.) *vb.* *cs.* of
mēy-, to make to graze
mēca, *sb.*, resin, gum
mēcu (S.) (st. *mēc*-), *sb.*, gum
mēḍa, *sb.*, sheep
mēn pl. *ul*, *sb.*, body; *mēn* *er*-,
 to become fat or stout, *mēnū*
men-, to be pregnant [Ta. Ma.
mēṅi body, Te. *mēnu*, Kol.
 Naik. *mēn*, Go. *mēndur*, Kur.
mēḍ]
mēndir, **mēdir**, *sb.*, dew
mēpip-, **mēpit**-(NW.), *vb.* *cs.* of
mēy-, to make cattle to graze
mēy-, *vb.*, to graze [Ta. Ma. *mēy*-
 to graze, Ka. *mē*-, *mēy*, Tu.
mēpini, Te. *mēy*, *cs.* *mēpu*,
 Go. *mēṭānā*, Kol. K. *mēy*-, *cs.*
mēp-, Naik. *mīy*-, *cs.* *mīp*-,
 Kur. *mēnuā* id.]
mēya (S.), *sb.*, female goat
mēypip-, **mēypit**-(S.), *vb.* *cs.*, to
 make to graze
mēṛ ole (S.), *sb.*, big bungalow
 [Te. *mēḷa* house of two or
 more storeys]
mēl, *sb.*, liquor
mēla, *adj.*, empty [Ha. *mēu*]
mēlay, *adv.*, in vain
mēva, *sb.*, female goat [Ka. *mēke*
 she-goat, Te. *mēka* goat, Kol.
 Naik. *mēke* id.; cf. Skt. *mēka*-
 goat (lw.)]
mokom, *sb.*, face [Ta. Ma. *mu-*
kam, Ka. *moga*, Te. *mogamu*;
 Skt. *mukha*-]
mokk-, *vb.*, to bark [cf. Te.
mogugu to bark, Go. *mohchānā*,
 Kui *muska*, Kuvi *mukh*'*nai* id.]
mott-, *vb.*, to kiss [cf. Ka. *muttu*,
muddu a kiss, Te. *muddu* id.]
mottī, *sb.*, log; bean [cf. Ma.
mutḷam log of wood]
moṭra, *sb.*, bundle
model, *sb.*, base; trunk of tree,
model key, wrist [Ta. Ma.

- mutal*, beginning; base, bottom; trunk of tree, Ka. Te. *modalu* id., Naik. *modhal* trunk of tree]
- mona* (S.), sb., tip, point [Ka. *mone*, Te. *mona*]
- mora*, sb., debt
- moṛk-*, vb., to salute respectfully [Ka. *moṛgu*, *mokku* to bow, Te. *mokku* to greet respectfully, Naik. *mokk-* to bow down in reverence]
- molla*, sb., price
- mōca*, sb., crocodile [cf. Ta. *mutalai*, Ma. *mutala*, Ka. *mo-saḷe*, Tu. *mudalē*, Te. *mosali*]
- mōri*, sb., leaf pipe
- mōv-*, vb., to knead (flour)
- ran ban*, sb., disorder
- rampa* (S.), sb., mattock
- rāca*, sb., quarter of a village
- rāṭa* pl. *rāṭel*, sb., kind of small grain
- rāḍi*, sb., widow
- rān*, sb., forest [Ha. *rān*]
- rāba*, sb., cooked vegetable
- rāv*, sb., evil spirits of mountain [Ha. *rāv*]
- ricayp-*, *ricayt-*, vb. cs., to make angry
- rimma*, sb., lime, lemon
- ric*, sb., anger [Ha. *ris*]
- runḡal* (S.), sb., sling
- runḡayp-*, *runḡayt-*, vb., to go round visiting [Ha. *runḡ-*]
- rupeya* pl. *rupeyeḷ*, sb., rupees
- rūji*, sb., weeping
- rūp*, sb., silver
- rekka* (S.), sb., wing [lw. < Te. *rekka* id.]
- rekṭa*, sb., line [Ha.]
- reg rega*, adj., red
- remṭal*, adj., short of stature
- reyt*, sb., peasantry
- rēga*, sb., Zizyphus jujuba [Te. *rēgu* Zizyphus jujuba, Go. *rēnga*, Kol. K. *rēnga* id.]
- rēḍa*, 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
- lamṭi*, sb., halter [Ha.]
- lay*, *emph. pt.* added to verbal adverbs
- laṛey*, sb., fight, battle
- lāḷ*, sb., shame
- lāṭi*, adj., tall; long [Go D. *lāṭi*]
- lāḍi*, sb., the month of *Jyaiṣṭha*
- 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
- lim*, sb., Azadirachta indica
- lullu*, sb., young animal [Ha.]
- legr-*, vb., to rub
- lepra*, adj., with ears cropped
- lebṛi* (S.), sb., lip
- lēṛi*, sb., heel [Ha.]
- lokarḷi*, sb., fox
- londa*, sb., calf muscle
- lōṛa* (kel), sb., stone for pounding
- lōva*, sb., iron
- vakp-*, *vakt-*, vb. *intr.*, to boil [cf. Go. *wahachāna* to boil]
- vakpip-*, *vakpit-*, vb. *tr.*, to boil
- vang-*, vb., to be bent [Ta. *vāṅku* to bend; Te. *vaṅgu*, Kuvi *vang-*, Naik. *vang-* id.]
- vaṅgip-*, *vaṅgit-*, vb. *tr.*, to bend
- vaṇa kōla* (S.), sb., snake called in Ha. *supli*
- vaṇal*, f. *vaṇaṭ*, sb., barren [Ka.

- bañjaru* waste land, *banje* barren, Tu. *banjara* sterile, barren, *banjè* a barren woman, Te. *vanja*, Kol. *vānzuti*, Naik. *vānjoṭi*, Kui *vanji* barren, sterile, *vanjuri* a barren woman; cf. Skt. *vandhyā*, Pk. *vañjhā*
- vaṣa**, *adj.*, unmarried
- vaṣṭ-**, *vb.*, to lift one end, to prize open
- vaṣṭa**, *sb.*, kind of trap, Ha. *appa*
- vaṣṭe**, *sb.*, kind of magician called in Ha. *ōḍe*
- vat** pl. *°kul*, *sb.*, finger ring
- vatgel** (S.), *sb.*, calf of leg
- vadek**, *adv.*, at the time of
- vangel** pl. *vangecil*, *sb.*, calf of leg [cf. Ma. *vayya* calf of leg]
- vanda** pl. *vandel*, *sb.*, finger [Kol. Naik. *vende* finger; cf. Go. *warenj*, *wiringj*, Kui *vanju*, Kuvi *vansu*; Ta. *viral*, Ka. *beral*, Te. *vṛēlu*]
- vaysāk**, *sb.*, the month *vaiśākha*
- varc-**, *vb.*, to scratch
- vali**, **valli**, *sb.*, wind, air [Ta. *vaḷi* wind, Go. *vaṛi*, Kui *vilu*, *vliu* id.]
- valip-**, **valit-**, *vb.*, to expel, drive away [cf. Te. *velucu* to drive, send out]
- valkip-**, **valkit-** (S.), *vb.*, to chase
- valj-**, *vb.*, knife to have cutting edge
- vāgur**, *sb.*, bat
- vācom**, *sb.*, horizontal beam across roof [Go. D. *vāsa*, Kol. K. *vāca* beam]
- vāñ-**, *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. *°ul*, *sb.*, edge; sharp edge; sharpness [Te. *vāḍi* sharp, sharpness]
- vāda**, *sb.*, stripes on tiger
- vāni** (st. *vān-*), *sb.*, rain [Ta. *vāy* sky; rain, *vāyam* id., Ma. *vān*, *vānam* sky, Ka. *bān*, *bāna*, sky, Tu. *bāya* id., Te. *vāna* rain, Kol. Naik. *vāna* id.]
- vāp-**, **vāt-**, *vb.*, to swell [Ta. Ma. *vāy*, Ka. *bāyu* etc.]
- vāy** pl. *°ul* (S.), *sb.*, mouth of pot [Ta. Ma. *vāy* mouth; opening of a sack etc., Ka. *bāy*, Tu. *bāyi*, Te. *vāyi* id. Kur. *bai* mouth; aperture of vessel, Brah. *bā* mouth]
- vāya**, *sb.*, field [cf. Go. A. *vāvur* field, Kol. K. *vēgar*, Te. *vēvili*; cf. Ta. Ma. *vayal*, Ka. Tu. *bayal*]
- vār** pl. *°kul*, *sb.*, root; hanging root of banyan [Ta. Ma. *rēr* root, Ka. *bēr*, Te. *rēru*, Kol. Naik. *rēr* id.]
- vār java**, *sb.*, water in which rice has been boiled [cf. Ta. Ma. *vār* to flow, to pour, Ka. *bār*, Te. *vāru*]
- vārp-**, **vārt-**, *vb.*, to strain [Kui *vāpka* to pour out; cf. *vār*]
- vāl**, *adv.*, outside [Naik. *vākal* outside]
- vāl-**, *vb.*, to pare off with knife [Ma. *vāḷuku* to scratch, slice, Kui *vālba* to pare]
- vāl**, *sb.*, menses
- vālaki**, *adv.*, quickly; early
- vin̄kel** **vaṅkel** (S.), *adv.*, crookedly, zigzag
- vicār**, *sb.*, idea; thought
- vicir toled**, *sb.*, youngest brother, *vicir guriyal*, id.
- vit-**, *vb.*, to sow [Ta. *vittu* to sow; *sb.* seed, *vitai* to sow; *sb.* seed, Ma. *vittu* seed, *vitekka* to

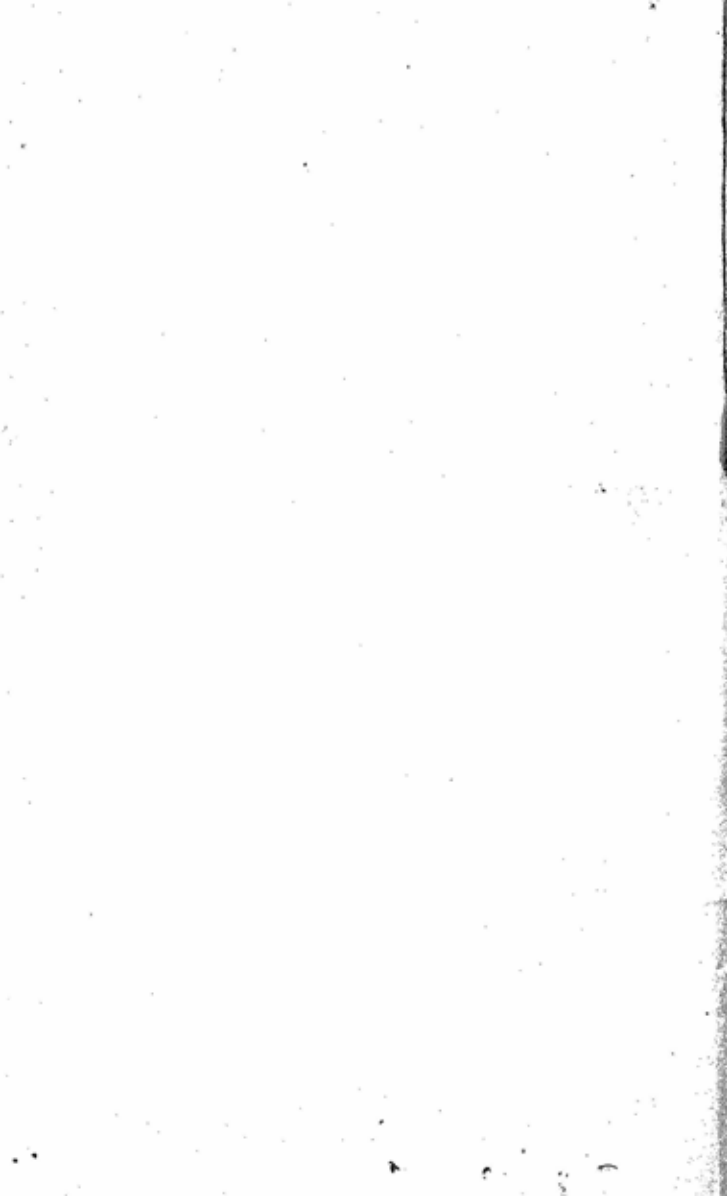
sow, Ka. *bittu* to sow; sb. seed, *bede* sowing, a seed, Tu. *bittu* seed, *bittuni*, Te. *vittu* to sow; sb. seed, *vittanam* seed, Go. *vitānā* to sow, Kol. Naik. *vit* id.]
vittid pl. *°il*, sb., seed
vidrup-, vidrut- (S.), vb., cock to flap wings when crowing
virkip-, virkit-, vb. cs., to loosen
virng-, vb. intr., to be loosened [Kui *vinga* to be loosened, disintegrated, etc., cs. *vipka*; cf. Ta. Ma. *viri* to be loosened etc., Ka. *biri*, Tu. *biriyuni*, Te. *viriyu* id.]
virco-, vb., to thrash [Go. *wissānā* to thresh, Kui *viḥpa* id.]
virail tuppā, sb., 'khas' grass
virnga, sb., chin
vil, adj., white [Ta. *veḷ* white, bright, *viḷaṅku* light etc., Ka. *biḷi* whiteness etc., Te. *velidi* white, *velūgu* to shine; sb. light, Kol. K. *veluḡ* light, Go. A. *viṛci* id., Kur. *biḷ* light etc.]
vil pl. *°kul*, sb., bow [Ta. Ma. *vil* bow, Ka. *biḷ*, Tu. *biru*, Te. *vilu*, villu, Kui *viḷu*, *vilu*, Brah. *biḷ*]
vilid, sb., light
vilg-, vili- (S.), to be white
vil kokkal, sb., egret
villom, sb., night
vila, sb., kind of tree, Ha. *pōr*
vīr-, vb., to sell [Kol. Naik. *vīr*- to sell]
veñuk, sb., *Pterocarpus marsupium* [cf. Ta. *vēṅkai* id.]
veṭṭi, sb., paddy straw rope
veṇḍra (normally pl. *veṇḍrel*), sb., hair (on head and body) [Te. *veṇḍruka* hair]
vetip-, vetit-, vb. tr., to dry
vett- (NE. *veṭṭ-*), vb., to dry up, wither [Ta. Ma. *varru*, Ka.

battu, Te. *vaḷṭu*, Go. *wattānā*, Kur. *battnā* to dry up]
vededi (S.), adj., alone [Go. *warrōl* alone, nt. *warrai*, *war* adv. solely; cf. Ta. *veru* etc.]
vedp-, vedt-, vb., to fry
vedri pl. *vedrul*, sb., bamboo [Ta. *vetir*, *vetiram* bamboo, Ka. *bidir*, *biduru*, Tu. *bedury*, Te. *veduru*, Go. *scaddur*, Kol. *vedur* id.; Kur. *bassar*]
ven-, vend-, vett-, vb., to hear [Ta. Ma. *viṅavu* hear, listen, ask, Te. *vinu* to hear, listen, Kol. Naik. *vin-*, Kui *venba*, Brah. *binig* id.; cf. Kur. Malt. *men*- hear, ask]
vend-, (NE. *veṇḍ-*), vb., to cook
vēy, sb., boiled rice [Kui *veha* cooked rice]
vēy- (S.), vb., (boiled rice) to be cooked [Go. *wēānā* to be cooked, Kui *vēva*, Brah. *bising* id.]
vēy tita, sb., sparrow
veypip-, veypit- (S.), vb. tr., to cook boiled rice
ver-, veñ-, vb., to come [Ta. Ma. *var-*, Ka. *bar-*, Te. *vaccu*, Kol. Naik. *var-*, Go. *vaiānā*, Kui *vāva*, Kur. *barnā*, Malt. Brah. *banning*]
verub pl. *verbul* (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*
veṛka, sb., wish; pleasure [cf. Te. *vēḷuka* pleasure; desire]
vel-, vb., to melt; to disintegrate

- vel** pl. *°kul*, *sb.*, doorway, gateway
- vela key**, *sb.*, right hand [Ta. *valaṅ kai* right hand etc.]
- velip-**, **velit-**, *vb. cs.*, to cause to melt.
- velkip-**, **velkit-**, *vb. tr.*, to spread, expand
- velng-**, *vb. intr.*, to spread (sore etc.)
- velngur**, *sb.*, *Celastrus paniculata*
- vēñ-**, *vb.*, to thatch [Ta. *vēy* to thatch, Tu. *bēpuni*, Go. *vēsānā*, Kol. *vēnz-*, Naik. *vēnj-*, Kui *vēga* to thatch, *vīa*, *vīori* a thatch, grass used in thatching]
- vēta**, *adv.*, separate [cf. Ta. *vēru*, Ka. *beru* etc. separate, different]
- vēdi**, *adj.*, luke warm [Kol. *vēndi* hot]
- vēdid** (NE. **vēdiḍ**), *sb.*, god [cf. Ta. *vēntu*, *vēntay*, king]
- vēdiḍ 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.*, *kuśa* 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 *vēinai*]
- saṇḍ**, *sb.*, bull
- sor**, *sb.*, agreement; *sor er-*, to agree [Ha.]

ABBREVIATIONS

Languages: Ta. = Tamil, Ma. = Malayalam, Ka. = Kanarese, Tu. = Tulu, Te. = Telugu, Kui and Kuvi (unabbreviated), Go. = Gondi (Tr. = Trenoh, A = Adilabad, D = Dandami Gondi of Bastar), Pj. = Parji, Kol. = Kolami, Nk. = Naiki, Kur. = Kurukh (Oran), Malt. = Malto, Brah. = Brahui, Ha. = Halbi, Hi. = Hindi, Skt. = Sanskrit, IA = Indo-Aryan.



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