

KOLAMI
A DRAVIDIAN LANGUAGE

BY
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TO
MY WIFE

PREFACE

My linguistic field work in India during the year 1937-1938 included six weeks' work on the Dravidian language spoken by the Kolams of Madhya Pradesh (then the Central Provinces). Late in October, 1937, I established myself at Wardha and was able to get two men from the village of Mandwa to come to Wardha and work with me. This village, which has inhabitants of several castes, is five miles by bullock cart north from Anji, a town fourteen miles by road east from Wardha. The Kolams of Mandwa live partly there and partly in a hamlet named Hetti just outside the village, and number about eighty altogether. It was only later in my stay at Wardha that I discovered that a larger and more accessible Kolam settlement is situated in the village of Wagpur on the outskirts of Yeotmal in Berar. This would have been a more advantageous place for the work, but it was unfortunately too late then to make a change.

Since my Kolam informants spoke no English but had Marathi as a second language, I worked with them through two native Marathi speakers who spoke English also. This was in many ways unsatisfactory, especially because the Marathi of the Kolams was imperfect. A few of the young Kolams at Wagpur were said to know some English owing to the missionary and educational activities of the Free Methodist Mission of North America at Yeotmal. For a field worker who does not speak Marathi, it is clear that Yeotmal would have possessed advantages over Wardha as a base of operations, and I consider it doubly unfortunate that I did not have this knowledge when I started my work.

It was with some hesitation that at intervals in the years 1938-1949 I worked on the material with a view to publish it. Six weeks is not long enough to acquire any real insight into a hitherto undescribed language, especially when an interpreter has to be used. However, I had the excuse at that time that the language, though known from the *Linguistic Survey of India*, had never been described at all up to then and that any work, however slight, on a Dravidian language of Central India adds something to Dravidian studies in general. In 1950 P. Setumadhava Rao published a short account of the Kolami spoken (as he says, p. 7) in the western parts of Adilabad district of Hyderabad State and also in Yeotmal district of Berar (see Bibliography). In 1950-1951 T. Burrow, Boden Professor of Sanskrit in Oxford University, made a field investigation of some of the languages spoken in Adilabad district of Hyderabad State. He and his collaborator, Shri Sudhibhushan Bhattacharya of the Indian Museum, Calcutta, collected a Kolami vocabulary in two days at Kinwaṭ from informants who hailed from several villages in the neighboring hills. They collected a few words also at Pandharkavṛa across the border in the Yeotmal district of Berar. They have generously put these vocabularies at my disposal. Since the material now at hand allows a presentation of the salient features of Kolami as a separate Dravidian language, it seems possible to present it without the qualms that I formerly felt.

The descriptive account, which is the nucleus of the presentation, is based entirely on my field material, which is all that I can control with any accuracy. In what follows it will be referred to as the Wardha dialect. I would call attention here to its deficiencies. The major gaps concern the matter of sentence intonation, which I was quite unable to work out in the conditions under which I had to operate (without tape recorders or any machinery of the sort), and the large field of word order and syntax in general. As a basis for statements in these latter spheres a great deal of text material is necessary. This I could not get, partly owing to the limited time at my disposal, but more to the fact that neither of my informants was able to learn the art of dictating a story in his natural speaking style. This is always a difficult matter, amounting almost to the development of a literary style, for an illiterate person (or one whose literacy amounts merely to a laborious spelling out of words in a language not his mother tongue), unless he happens to be a person endowed with some degree of verbal genius. Unfortunately, neither of my Kolam informants possessed this peculiar talent; one of them in fact was almost inarticulate when confronted with the problem. The other, given a longer period, might have learned the trick. He did at least learn in a very short time how to give complete paradigms and rather reveled in the activity; this of course is an activity of quite a different order from the dictation of texts, and an expert at dictation may never learn to give a paradigm in a useful manner (this was true of Sulli, my Kota informant; *Kota Texts, Part One*, pp. v, 3). In the material that I present, meanings also are sometimes uncertain, both of word stems and of forms. This is due to the difficulty of working through an interpreter and also to the above-mentioned lack of good text material. With these caveats I present the material, in the hope that future work on the language will not show my statements to be too incorrect and defective.

I add a section discussing the features in which the dialect presented by P. Setumadhava Rao differs from that of my informants. A few notes on the Kinwat dialect and the Pāṇḍharkavṛa dialect are also given.

The Vocabulary contains all the material from Wardha, Kinwat, and Pāṇḍharkavṛa, as well as most of P. Setumadhava Rao's items and all that could be salvaged from the vocabularies collected long ago by Haig and by Hislop. A preliminary statement to the Vocabulary describes the arrangement.

Rather elaborate etymological treatment has been given to all vocabulary items for which etymologies could be found. The Dravidian etyma have not been recorded completely (e.g., not all Tamil or Kannaḍa derivatives from verbs), but the object has been aimed at of presenting enough to make it clear when Kolami words are native, when they are borrowed from Telugu or another Dravidian language, and when no decision is possible. Statistical treatment of vocabulary origins is presented in chapter x.

This etymological work is a part of and has been much facilitated by the collaborative work that has been done by Professor Burrow and myself toward a dictionary of Dravidian etymologies. My gratitude is due to him and to Shri Sudhibhushan Bhattacharya for many things—for permission to use the Kinwat and Pāṇḍharkavṛa vocabularies, for the many items from their Parji, Naiki, and

Adilabad Gondi field notes which have been incorporated in the Kolami etymologies, and to Professor Burrow for much discussion. My thanks are also due to Shri Sudhibhushan Bhattacharya for permission to incorporate in the etymologies items from his Ollari and Poya Gadaba material.

Grateful acknowledgment is due to the linguistic and Indic scholars at Yale University and elsewhere who furthered my field trip as a Research Fellow of Yale University in India during the years 1935 to 1938, and to the American Philosophical Society for its financial aid from the Penrose Fund. A detailed record of the interested scholars has been made in the preface to my *Kota Texts*. It will not be repeated here. They know how much of value for scholarship still remains buried in my notes, and I am sure that their impatience to see the results completely published exceeds my own. I can only hope that this publication of a small part of the material will be accepted as a token of my wish to prepare the remainder for publication in a reasonable period of time.

Acknowledgment is made also to the authorities of the School of Oriental and African Studies, University of London, for providing me with facilities and working room during the summer of 1949. J. R. Firth, Professor of Linguistics at that institution, must be especially mentioned for his cordial friendship and interest at that time.

The Trustees of the John Simon Guggenheim Memorial Foundation made possible, by a grant of a Fellowship in 1949, the trip to England which allowed my studies in Dravidian subjects to gain greatly by contact with Dravidian scholars there and which initiated my collaboration with Professor Burrow. To the Trustees and the Secretary of the Foundation is due hearty acknowledgment of their interest and aid.

Finally, as so often, mention must be made of the enlightened publication policy of the Regents and administration of the University of California, in whose Publications in Linguistics this finds a place. Scholarship without prospect of publication is discouraging; the University of California gives the best of encouragement to its scholars.

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ABBREVIATIONS

Journals and Works

BDCRI	Bulletin of the Deccan College Research Institute
BSOS,	Bulletin of the School of Oriental (and African) Studies, University
BSOAS	of London
IHQ	Indian Historical Quarterly
JAOS	Journal of the American Oriental Society
JBORS	Journal of the Bihar and Orissa Research Society
JORM	Journal of Oriental Research, Madras
Lang.	Language, Journal of the Linguistic Society of America
LSI	Linguistic Survey of India
QJMS	Quarterly Journal of the Mythic Society
TPS	Transactions of the Philological Society

Names of languages

Ar.	Arabic
Bad.	Badaga
Bal.	Baluchi
Br.	Brahui
Dr.	Dravidian
Go., Go.(Tr.)	Gondi as recorded by Trench
Go. (A)	Gondi as recorded in Adilabad by T. Burrow and Sudhibhushan Bhattacharya
Go. (L)	Gondi as recorded by Lind
Go. (M)	Maria Gondi as recorded by Mitchell
Go. (Pat.)	Gondi as recorded by Patwardhan
Go. (W)	Gondi as recorded by Williamson
Guj.	Gujarati
H.	Hindi
IA	Indo-Aryan
Ka.	Kannada; most of the forms quoted are Old Ka.
Kin.	the Kinwaṭ dialect of Kolami, as recorded by T. Burrow and Sudhibhushan Bhattacharya
Ko.	Kota (field notes recorded by M. B. Emeneau)
Koḍ.	Koḍagu (Coorg; field notes recorded by M. B. Emeneau)
Koḍ. (C)	Koḍagu as recorded by Cole
Kol.	Kolami (see Kin., P., SR, W.)
Kur.	Kurukh (Oraon) as recorded by Grignard
Kur. (H)	Kurukh as recorded by Hahn
Kuwi (F)	Kuwi as recorded by Fitzgerald; (S) as recorded by Schulze
Ma.	Malayalam
Malt.	Malto
Mar.	Marathi

Mar.	Maṛia Gondi
Nk.	Naiki
O.	Oriya
Oll.	Ollari
P.	the Paṇḍharkavṛa dialect of Kolami, as recorded by T. Burrow and Sudhibhushan Bhattacharya
Pa.	Parji; (N) northern dialect; (NE) northeastern dialect; (S) southern dialect
PDr.	Proto-Dravidian
Pers.	Persian
Pkt.	Prakrit
Po.	Poya Gadaba
Si.	Sindhi
Skt.	Sanskrit
SR	the Adilabad dialect of Kolami in P. Setumadhava Rao's grammar
Ta.	Tamil
Te.	Telugu
Te. (B)	Telugu as recorded by Brown
To.	Toda (field notes recorded by M. B. Emeneau)
Tu.	Tulu
W.	the Wardha dialect of Kolami, as recorded by M. B. Emeneau

Other abbreviations

adj.	adjective
adv.	adverb
coll.	colloquial
dial.	dialect
f.	feminine
id.	the same (meaning or author)
inscr.	inscription
intr.	intransitive
lex.	lexical only (of Sanskrit words)
m.	masculine
n.	non-personal (when pronominal forms are cited); noun
obl.	oblique stem of noun
pl.	plural
q.v.	which see
s.v.	sub voce (under the word)
sg.	singular
tr.	transitive
vb.	verb
voc.	vocative

I. INTRODUCTION

THE KOLAMS, THEIR LANGUAGE AND DIALECTS

1.1. The Kolams of Madhya Pradesh (formerly the Central Provinces) and Berar as a tribe in 1931 numbered¹ 31,763, of whom 15,987 were males and 15,776 females. Of these 28,362 returned the tribal language, divided by sex into 15,232 males and 13,130 females. The disproportionately smaller number of females speaking the language is striking and unexplained. These speakers were divided by districts as follows: in Berar, the district of Yeotmal had 25,647 (male 13,783, female 11,864), the district of Amraoti 106 (male 51, female 55); in Madhya Pradesh, the district of Wardha had 2,520 (male 1,352, female 1,168), the district of Chanda 89 (male 46, female 43). The *Census of 1941* in the volume for Central Provinces and Berar gave tribal figures as follows: total of Kolams 36,595 (an increase of 4,832); Yeotmal district 32,720, Amraoti district 209 (this figure is obtained by addition and subtraction, and seems not to be in the published figures), Wardha district 2,624, Chanda district 1,042. The sex figures are: male 18,324, female 18,271; there is no breakdown by districts. No language figures were given in 1941.

1.2. The Kolams in Hyderabad have been particularly hard to identify from the Census. The reason becomes clear from Dr. Christoph von Fürer-Haimendorf's *Tribal Populations of Hyderabad Yesterday and Today*,² p. xx: "Neither Kolams nor Naikpods have been recorded adequately in the Census of 1941 when they were erroneously classified as subtribes of the Gonds. Only 746 Kolams were returned, but I estimate that there must be at least 3,000 or 4,000 Kolams in Adilabad District, and probably more if the Marathi-speaking and largely detribalized Kolams of Kinwat are counted."

1.3. P. Setumadhava Rao in his *Grammar* (p. 1) would put the Hyderabad figure higher: "at least, if not more than five thousand." He bases his estimate on the number of Kolam families recorded throughout the district, a type of evidence which yields nearly 2,000 Kolams in one taluq (i.e., subdistrict) alone, viz., Sirpur in the east of the district. His detailed account of the Kolams he knew of, places them in nearly all the taluqs of Adilabad district in smallish numbers, with apparently fewest in the southern taluqs and more in the central and northern taluqs. The reason given for the failure of the Hyderabad Census to identify the Kolams correctly is that the Telugu speakers of Adilabad district refer to the Kolams as Mannyods. This term is used even by the many Kolams in the east of the district (Sirpur and Chinnur taluqs) who no longer speak Kolami,

¹All the figures are taken from *Census of India, 1931*, vol. 12 (Central Provinces and Berar). The best account of the ethnology of the Kolams will be found in R. V. Russell and Rai Bahadur Hira Lal, *The Tribes and Castes of the Central Provinces of India* (London, Macmillan and Co., 1916), 3.520-526. Lack of time prevented my adding anything of any importance to what is already known.

²Government Central Press, Hyderabad-Deccan, 1945. It is marked as "reprinted from Census of India, 1941, Vol. XXI"; I have not seen this volume of the census. I am indebted to the author for a copy of the reprint.

but only Telugu. In addition, according to Rao, a further mix-up caused the Mannyods (i.e., Kolams) to be wrongly identified with the MānnePods, a group of "Telugu peasants."

1.4. Rao found that most of the Adilabad Kolams speak Kolami with the exception of many in the Sirpur taluq and most in the Chinnur taluq, the two easternmost taluqs. These two latter groups now have Telugu as their native language. For the rest, Rao says (p. 7): "Excepting the Kolams of Sirpur and Chinnur those living in the other Talukas of Adilabad speak a fairly uniform Kolami language." This holds true for at least some of those in Kinwat (*pace* Haimendorf's statement about "the Marathi-speaking and largely detribalized Kolams of Kinwat" quoted in 1.2), since Burrow and Bhattacharya's Kolami material was obtained in Kinwat from informants from the neighboring hills.

1.5. According to all present information, therefore, the distribution of the Kolam-speaking population is as shown on the accompanying sketch map. The greatest concentration is in Yeotmal district of Berar (25,647 speakers in 1931); it is probable that we should say the eastern part of the Yeotmal district, since only taluqs in this section are specifically named in connection with the Kolams.³ The Adilabad district of Hyderabad (about 5,000 speakers) to the south and southeast of Yeotmal, and the Wardha district of Madhya Pradesh (Central Provinces) (2,520 speakers in 1931) to the northeast of Yeotmal, show thinned-out densities on the southern and southeastern margin and on the northern margin of the high-density section of Yeotmal district. The few speakers recorded in Amraoti district (106 in 1931) are a negligible quantity, probably falling geographically in the angle between Yeotmal and Wardha. The 89 speakers in Chanda district in 1931 (but note the 1,042 Kolams recorded in 1941, though without language figures given) fall to the east of both Yeotmal and Adilabad and may be of greater importance in the total picture than are those in Amraoti, but I cannot localize them significantly.

1.6. Setumadhava Rao claims that his material represents the language of the great majority of speakers (p. 7): "more than three-fourths of the Kolams speak the language [of the western Kolams in Adilabad] which has been described in the following pages, and since the majority of the Kolams are to be found in the adjoining District of Yeotmal, and speak the dialect used by the West Adilabad Kolams, this dialect can be taken to be the representative Kolami." This claim is possibly correct for Adilabad; certainly Burrow and Bhattacharya's material from Kinwat seems to agree well with SR's material, except for one distinguishing phonological trait (9.10). However, it should be noted that no extensive field work has yet been done in Yeotmal district. My very superficial phonological observations at the town of Yeotmal, and the unusable LSI material are negligible. The short wordlist collected by Burrow and Bhattacharya at Pāndharkavra in Yeotmal district seems to contradict SR's claim in some particulars: Mr. Bhattacharya has informed me that the noun plurals at P. tend to agree with those of Wardha rather than with those of SR and Kinwat (9.15); the



Area of Kolami speech

Yeotmal district of Berar
 Amraoti district of Berar
 Wardha district of Madhya Pradesh
 Chanda district of Madhya Pradesh
 Nagpur district of Madhya Pradesh
 Betul district of Madhya Pradesh
 Adilabad district of Hyderabad

³E. g., Russell and Hira Lal, 3.520: "residing primarily in the Wūn taluk of the Yeotmal District." This may be the center of density, but ignores those in other taluqs such as those whom I saw at the town of Yeotmal itself.

P. numeral system agrees with that of Wardha rather than that of SR and Kinwat (9.23), in the positive feature of possessing three gender-marked forms for 'two' and also in the less cogent negative feature of loss of Dravidian numerals after 'five' and replacement by Marathi numerals.

1.7. The Wardha material, from the northern marginal area, differs in numerous respects from the SR material: noun plurals, numerals, the s-present, and the negative of the past found by SR but absent in the Wardha material; the Wardha durative lacking in the SR material; also other peculiarities of the verb morphology in which the two sets of material are divergent. Where the Kinwat material gives evidence on these points, it agrees with SR. The very sketchy and somewhat tentative discussion in 9.55 of the make-up of the vocabularies of W., SR, and Kin., yields the conclusion that the Wardha dialect has a considerably higher proportion of Indo-Aryan words than either of the other two (W. 35 per cent, SR 22 per cent, Kin. 11 per cent); this is entirely to be expected since the W. dialect is spoken in the midst of a predominantly Marathi-speaking population. In this respect too the Wardha dialect differs from those of the southern part of the Kolam territory. The unexpected lower proportion of Indo-Aryan in Kin. than in SR is not too clear; see the discussion in 9.55.

1.8. It is evident from SR's account (p. 7) that the dialect of Sirpur and Chinnur taluqs in the east of Adilabad is considerably different from that (or those) of the rest of Adilabad. He implies that it has been more influenced by Telugu than have the other dialects, but he does not make it clear whether this holds only for the vocabulary or in other respects as well.

1.9. This necessarily inconclusive sketch of the dialects of Kolami must end with the statement that the center of density of the Kolam territory in Yeotmal district has so far been neglected, and that field work there would yield important information.

1.10. Inquiry in the field about dialects yielded the following curious, and probably quite untrustworthy, information. My informants said that there are four dialects corresponding to four endogamous divisions. These divisions were said to be: (1) the Kolams of Wardha district and Yeotmal taluq of Yeotmal district, (2) the Kolams of Kelapur and Wun taluqs of the Yeotmal district, (3) the Kolams in Hyderabad, and (4) the Kolams in the Betul district of the Central Provinces. The fourth division is not listed either in the LSI or in any census report. The four divisions are said not to intermarry, and my informants may be presumed to be correct on the first two divisions. If they are correct about the third, there are three endogamous divisions. It is just possible that there are also the three major dialectal divisions thus reported. Only field work in Yeotmal district will provide the information that will substantiate or deny my informants' account.

1.11. The figures for bilingualism for the Kolams of Madhya Pradesh and Berar in the *Census of 1931* are as follows: In addition to their mother tongue Marathi was spoken by 22,613 (male 11,914, female 10,699), Hindustani by 125 (male 68, female 57). These figures do not represent the whole truth, even for the area covered. Many of the people must speak Gondi as well, as did one of my informants. SR has interesting remarks on the situation in Adilabad. The second languages there are Telugu and Gondi. "Almost all the Kolams in

Adilabad, excepting the Taluks of Sirpur and Chinnur, know Gondi. On the other hand very few Gonds know Kolami. . . . In Sirpur . . . the Kolams do not know Gondi. . . . The Gonds and the Kolams converse with each other in Telugu in Sirpur Taluk. . . . In Sirpur and Chinnur . . . the Kolams either talk Telugu or Teluguised Kolami" (pp. 5 f.). To what extent Telugu is a second language for the Kolams throughout Adilabad is not made clear, but it is probable that it plays the same role in Adilabad and the southern taluqs of Yeotmal that Marathi does in the Central Provinces and the northern parts of Yeotmal.⁴

1.12. In general, what is on record for bilingualism suggests that practically all adult Kolams speak a subsidiary language. In Wardha district it is the rustic Marathi of their neighbors. That my interpreters frequently found it difficult to understand this Marathi is partly attributable to their unfamiliarity with rustic Marathi generally. But they also said that the Kolams are not very much at home in Marathi of any kind when there is any departure from the most frequent subjects of everyday discourse. Moreover, several field workers have observed and attributed to bilingualism the fact that there are no songs in Kolami—Russell and Hira Lal from informants in Yeotmal, myself in Wardha, SR from his informants. But certainly the evidence can hardly be accepted at its face value, since SR also seems to have found (p. 5) that "the Kolams did have songs of their own," and since, when phonograph records were made at the time of the LSI, a Kolam song was recorded. Further investigation on this subject is needed in the field.

[1.13. After this book went to press, there came to hand *Census of India, Paper No. 1, 1954—Languages, 1951 Census*. The Kolami language figures are as follows: Madhya Pradesh—Yeotmal district 31,598, Amravati (Amraoti) district 132, Wardha district 2,404, Chanda district 218; Hyderabad—Adilabad district 8,325. The over-all total is 42,677, a higher figure than that of 1941 because of the figures which are now for the first time reported for this community from Hyderabad State. Otherwise the district figures are all lower than those for 1941 (1.1). It is, however, difficult to make any interpretation, since in 1941 only tribal figures were given, and no language figures, whereas two sets were given for 1931. My conclusions (1.5, 9) about the center of density and the need for further work in Yeotmal district still stand.]

⁴Cf. *Census of India, 1931*, vol. 12, part 1 (Report by W. H. Shoober), p. 314: "Most of the Kolams were enumerated in the Kelapur, Wun and Yeotmal taluqs, that is towards the Hyderabad border. The influence of Aryan languages there would be weaker than it is further north and the tribesmen could no doubt make themselves understood to their neighbours who speak Telugu or Kanarese."

II. PHONOLOGY

A. Phonemics

2.1. The *phonemes* of the language are as follows:

	Vowels						
	Consonants						
	Labial	Labio-dental	Dental	Post-dental	Retroflex	Palatal	Velar
Stop	p b		t d		ʈ ɖ		k ɡ
Affricate						c ɟ	
Sibilant				s z			
Trill				r			
Lateral				l			
Nasal	m		n				ŋ
Fricative		v				y	

2.2. Vowels. These are all tense. *i*, *i**, *u*, *u** are not quite as high as the cardinal vowels. *a*, *a** are both true back vowels, though not as far back as cardinal *ɑ*, and have no forward allophones. *e*, *e**, *o*, *o** are slightly lower than the cardinal vowels written with these letters, and their variants in height, if any exist, are not readily perceptible to the ear; before the retroflex stops, *e* and *e** have allophones withdrawn toward the central position. *e** when initial in phrase or when following a vowel at the end of a preceding word is diphthongized as *je** (e.g., in the phrase *a** *e** *d* two years before last); the initial *i*-element otherwise does not occur when such a word follows without pause another word in connected speech. *u** has an allophone *vu** when following a vowel at the end of a preceding word (e.g., in the phrases *a** *u** *r* that village (I.240), *pa* *ne* *u** *ru* *g* to such-and-such a village).

2.3. The quantitatively distinguished phonemes are in contrast in such pairs as the following: *ma* *k* neck : *ma** *k* tree; *si* *r* female buffalo : *si** *r* nit; *ur* plow : *u** *r* village; *enda* they are arriving : *e** *nda* they are dancing in rejoicing; *o* *g* *ti* *n* she carried (child) on hip : *so** *g* *ti* *n* she entered.

2.4. Phonemically long vowels occur only in accented syllables, i.e., in a monosyllable and in the first syllable of a polysyllable (see examples given in 2.3). The long vowels that occur in unaccented syllables final in a phrase or sentence are stated as being phonemically short (2.11 and 2.19 end).

2.5. In a few words two other vowels occur, viz., *ə* and *ə**. Some of the numerals have the vowels *ə* and *a* optionally interchanging : *ə* *ka* / *a* *ka* eleven, *tsə* *va* / *tsa* *va* fourteen, *pə* *ndra* / *pa* *ndra* fifteen, *sə* *tra* / *sa* *tra* seventeen, *ə* *tra* / *a* *tra* eighteen, *pə* *nnas* / *pa* *nnas* fifty, *sə* *tta* *r* [*sə* *ttə** *r*] / *sa* *tta* *r* seventy, *sə* *m* *b* *a* *r* [*sə* *m* *b* *ə** *r*] / *sa* *m* *b* *a* *r* one hundred. Similarly *kə** *!* push-button. Historically these words are Marathi in origin and are imperfectly Kolamized.

2.6. Consonants. Dentals are formed with the tip of the tongue against the backs of the upper teeth. Postdentals have their point of contact between the upper teeth and the alveolar ridge. Retroflex consonants are formed by curling the tip of the tongue back to a point just behind the alveolar ridge. Velars are formed at about the same point as in English *calm*; before front vowels they shift only very slightly forward from this back position.

n when it precedes a retroflex is retroflex, when it precedes *s* or *z* is post-dental, when it precedes the palatal affricate *j* is palatal; otherwise it is dental. Before *k* occur both dental *n* and velar *ŋ*; contrast *panka* *tun* I am sending, and *ma* *ŋ* *ka* *tan* I slept. The combination *ng* occurs in one word *mangi*, the designation of a *go** *tra*, and its derivatives, contrasting with *ng* in *aggi* shirt.

l and *r* following a retroflex are retroflex, as in *ge* *ḍ* *li* earthen pot, *go** *ḍ* *li* fingernails, *po** *tri* calf of leg. Otherwise they are postdental.

s followed by *i* has palatalization; e.g., *po* *si* ball of foot.

ʈ before *t* appeared as *ʂ*, a retroflex sibilant, in the speech of one informant. The other informant pronounced it either as *ʈ* or as an affricate *ʈs*. At the village of *Wagpur* in *Yeotmal* the *ʂ* variant was heard. E.g., *ka* *ṭ* *an* I built.

z, when initial, medial between vowels, and final after a vowel, is the post-dental affricate (*dz*); e.g., *za** *t* caste, *ge* *z* brass pot, plural *ge* *z* *ul*. When in a cluster of consonants, it is the postdental voiced sibilant, as in *ve** *n* *z* *atun* I thatch, *ve** *n* *z* *dun* I used to thatch, *pu* *z* *dun* I used to pull, *ro** *z* *da* *rak* laborer. The cluster *z#z* is phonetically *d#z*. The phoneme is written *z*, though this implies parallelism with *s*, and the parallelism is in fact imperfect, since *s* nowhere shows an affricate variant.

y is higher in position than the vowel *i*, and the friction of the breath passing between tongue and palate in its formation is quite audible. The treatment of *y* intervocalically, i.e., in syllabification, is identical with the treatment of other consonants (2.19 beg.).

2.7. Two other consonants than those listed occur in a few words, viz., the postdental affricate *ts* and the voiced retroflex lateral *!*. The digraph *ts* is used rather than *c* (the symbol used by Americanists for this affricate), in order to keep *c* free for the palatal affricate and not to have to use a form with diacritic for this latter phoneme.

ts occurs initially in *tso** *ta* fourth and *tsa* *va* fourteen, and medially in *pa** *ts* *va* fifth. Since it contrasts in one or both of these positions with *s*, *c*, and *z*, it cannot be treated as an allophone of any one of these. It might have been listed as a phoneme of very defective distribution, i.e., initial in two words and medial in the cluster *tsv*. It is to be noted also that the three words in which it has been found belong to the class of numeral words. Historically these words are Marathi, as are most of the numeral words; they are imperfectly Kolamized.

l occurs in two numerals, so *!a sixteen and calis forty. It also occurs in some other imperfectly Kolamized words of Marathi origin, such as ka·! push-button (which has also one of the vowels discussed in 2.5).

Both these consonants are neglected in the statements of distribution below.

2.8. The normal allophones of stops are unaspirated. However, the statement for stops, voiceless and voiced, is complicated by the large number of Marathi loanwords which in Marathi have aspirated stop phonemes. When these are thoroughly naturalized in Kolami, the aspiration does not appear, but a Marathi word not yet entirely Kolamized varies between the pronunciation with aspirated stop and pronunciation with the Kolami unaspirated stop. Even words that are Dravidian in origin sometimes have aspiration. This was heard especially when a single voiced consonant phoneme, stop or non-stop, occurred intervocalically, though it seemed to be most frequent in slow speech and not to occur at all in fast speech. These voiced consonants with aspiration are probably to be treated as free variants of the voiced consonant phonemes in this position. Marathi loanwords will be written with unaspirated stops replacing the aspirated ones, since this is the final result in Kolami; the pronunciation with aspirated stops is to be evaluated as a conscious bilingual effort, which is not made in normal fast Kolam speech.

2.9. The problem of whether or not there is a phoneme h (voiced aspirate) is complicated by the Marathi loanwords in the same way as in 2.8. When the Marathi original has an h initial, this sometimes appears in Kolami pronunciation, sometimes not. One informant was inclined to insist on the presence of h, the other most often omitted it; so, elephant appeared as hatti with the Marathi mid, mixed vowel (normally transcribed as a) in the first syllable, hetti, and etti. h will not be written in these words, since on complete Kolamization it is omitted.

In only one phonetic context was h insisted on by both informants. This was intervocalically between vowels of the same quality; both Dravidian and Marathi words showed the same treatment. Since h never appeared when vowels of different qualities came together in hiatus, the h between vowels of identical quality is to be evaluated not as a phoneme, but as the method of attack of the second of two identical vowels occurring with hiatus between them; i.e., hV is the allophone of V after V of identical quality. Examples are given at 2.19 end. This allophone of a vowel occurs also initial in a word when the preceding word ends in the same vowel, i.e., in the context V#V (2.29); for examples, see 8.13-15.

2.10. Accent. The first syllable of a word has a stress accent of medium intensity. Within phrases every accent after the first is somewhat weaker than the first, but not so weak that such an accented syllable would be equivalent to an unstressed syllable (hearing and recording the difference sometimes proved difficult). Since accent is thus one of the markers determining word divisions, and since, once these divisions are marked, the accent can be mechanically placed, it will not be written in what follows.

2.11. Intonations and junctures. The material is too slight to allow an exact analysis. However, it is clear that utterances start after silence, end with

silence, and are broken up by pauses (silences) of greater or less length, and that the sections between the silences have characteristic intonation patterns. Utterances include the responses to the questions of the investigator, and frequently were only one word long (the word is defined by its phonemic structure in 2.12-16).

So far as my observation went, all sections between silences have the same intonation pattern. Its chief feature is that all syllables, accented and unaccented, are on about the same pitch level,¹ except that the last syllable of a section, if unaccented, is on a slightly higher pitch. In addition, an unaccented syllable before silence always has a long vowel, at least as long as the long vowels in accented syllables. Since there is no contrast of length in these unaccented syllables before silence, the vowels in them are classed with the phonemically short vowels of accented syllables; similarly, in other unaccented syllables the vowels are all short and, there being no contrast of length, they also are classed with the phonemically short vowels of accented syllables.

Intuitively, and on the basis of morphological and syntactic evidence, I write the silences following sections of an utterance in two different ways: /,/ and /./ The period /./ ends a "sentence," the comma /,/ a "phrase." This is unsatisfactory, but more is impossible with the evidence at hand. These two "junctures" must be collectively distinguished at times from the word juncture #/ (2.29), and the blanket character // is used to include both /,/ and /./ when necessary.

2.12. *Syllabic structure.* In the formulaic statements, C=consonant, V=short vowel, V·=long vowel, N=nasal homorganic with following stop, affricate, or sibilant consonant, i.e., m with following labial, ŋ with following velar, n with following dental, postdental (only s and z are in point), retroflex, and palatal. The NC notation for a nasal followed by a homorganic consonant is used only when another consonant precedes or follows (CNC, NCC); intervocalically, CC is substituted, in order to simplify the statement.

2.13. Accented syllables. These patterns occur both in monosyllables and as first syllables of polysyllables, with the exception that those enclosed in parentheses occur only as first syllables of polysyllables and those enclosed in square brackets only as monosyllables.

(CV)	CV·
CVC	CV·C
CVNC	CV·NC
CVCC	CV·CC
CVNCC	CV·NCC
[CVCCC]	[CV·CCC]*
[CVNCCC]	[CV·NCCC]
(CVCN)	(CV·CN)

¹This statement may be inexact, but my impression is that it is not very far wrong.

Examples of monosyllables: ki· hand, kan eye, me·n body, bond toddy palm, ka·mb post, puvt onto the flower, u·rt into the village, gunđt onto the rock, ka·mpt onto the post, dułt onto the hips, u·đlt into the villages, kanđt into the eyes, me·nđlt onto the bodies.

2.14. Unaccented syllables. The vowel phonemically written V is short in non-final syllables and in syllables that are word-final but not phrase-final, long in phrase-final syllables; 2.11.

CV
CVC
CVNC
CVCC
CVNCC
CVCCC
CVNCCC

2.15. The accented and unaccented syllable types are not combined at random to form polysyllables. There occur disyllables, trisyllables, etc., up to words of six syllables and possibly more, though words with more than six syllables do not occur in the collected material.

2.16. The greatest complexity of combination occurs in the first two syllables. The following types are found:

	1st syllable	2d or succeeding syllable	
A(a)	CV CV·		
(b)	CVC CV·C CVNC		CV CVC
(c)	CV·NC CVCN CV·CN		
	1st syllable	2d syllable	3d or succeeding syllable
		if final	if non-final
B		(a) CVNC	CVNC
		(b) CVCC	CVCC
	CV	CVNCC	CVNCC
	CV·	CVCCC	CVNCCC
		CVNCCC	

Accented syllables ending in CC or NCC have been found in disyllabic words only:

	1st syllable	2d syllable
C	CVCC CV·CC CVNCC CV·NCC	CV

It will be noted that type B has structural relations with types A(b) and C. If to type C a syllable CV or CV· is added initially, we have B(b) in part. If to CVNC in type A(b) a syllable CV or CV· is added initially, we have B(a).

Examples (not all the occurring combinations are exemplified):

A(a) ara she weeps, tiřor scorpion, tiřorsil scorpions, menekti wrist, ke·tul winnowing fans.

A(b) lamni peacock, pe·nkul lice, pinzra cage, pa·ndge baked cake, popsiak fat man, gevgirtad milkman's wife, gevgirtasikul wives of milkmen.

A(c) surndul honeycombs, zidđga cattle bell, to·rndal younger sister.

B(a) surund honeycomb, alađktan I killed.

B(b) velekt onto the fence, ayaktna having swept, kođođkt into the buffalo pen, alađktna having killed, ve·gađln fields (accusative), malađln barbers (accusative).

C uđtna having fallen, pa·đtna having sung, pođktna having boiled over, pi·nđtna having squeezed, milked.

2.17. Occurrences of phonemes. Vowels. In monosyllables of type CV· all long vowels have been found except u·; this gap in the material may be accidental. While not all vowels have been found in syllables after the second, it seems unprofitable to give many details because of the scantiness of the material; o is not final in any non-initial syllable, and u is rare in this context.

2.18. Consonants and vowels in initial position. In initial position C may be replaced by zero; all the vowels have been found initial. All consonants occur in this position except ř and y. It is obvious from the statements on syllabic structure that no consonant clusters occur in this position.

2.19. Single consonants and clusters of identical consonants in intervocalic position. In intervocalic position all the consonants occur singly except c and possibly j. The uncertainty about j is due to its rarity of occurrence in all positions and to the unfortunate fact that a complete check was not made of the two words relevant for this position. One is bajjo or bajo long (said of the hair); the other is bejja or beja in the sentence: bejja ga·rpit uđtin. hail fell heavily. ř has not been found after an accented vowel.

All the consonants have been found long intervocalically except ř, z, and y (ř is uncertain as just said). Phonemically the long consonants are to be evaluated as identical clusters. They contrast with the corresponding single consonants in intervocalic position. They are acoustically of the same length as two-consonant clusters. Both non-identical and identical clusters are divided syllabically in the same way, the first phoneme closing the preceding syllable, the second beginning the following syllable. In both types there is close transition, i.e., the first consonant is not exploded or released before the closure is made for the second. All the consonant phonemes which stand in identical clusters begin a syllable or end it in other phonetic contexts. The cluster cc, which has a single closure in the c position and not in the t position, is also to be evaluated as an identical cluster; the complication of the question by the lack of c ending a syllable in other contexts is to be resolved by the fact that it has all the other characteristics of clusters; if ř occurs, it is to be treated similarly.

The contrast of the identical groups with the corresponding single consonants is provided by such sets of words as the following. Pairs differentiated only by this distinction are wanting for many of the consonants.

tupuk gun	tuppa bird's nest
kubasam bodice	dubba small dust cloud
suman he catches	pamme breast
etan he lifts	setta umbrella
udatun I sit	uddatun I will sit
tinen he did not eat	tinnen he used to eat
daṭam door	vaṭṭa share
buḍiak old man	buḍḍiak man of basket maker caste
mokam face	bokka bone
gogan he bends over	bogga small perforating hole
esar boiling water	vessa fever
sivikṭin it became rotten	sivva piece of fuel
ara she weeps	tarra palm of hand
kala dream	ella house
icca desire

All these examples have a short vowel preceding the cluster. Words are comparatively rare with an identical cluster following a long vowel, and in the material only tt and dd are guaranteed for this type of word.

ke · tul winnowing fan	ke · ttan I winnowed
se · dul sp. bird (plural)	ke · ddun I used to winnow

Only tt, dd, and rr are guaranteed in the position between two unaccented syllables.

paritan I ground (flour)	uruttan I made to drink
paridun I used to grind (flour)	uruddun I used to make to drink
vagdaral men of go · tra called vagdara	vagdarraḷ woman of go · tra called vagdara

The initial consonant of a second or succeeding syllable may be represented by zero when the preceding syllable is of type CV or CV ·; e.g., si · atun I am giving, aliaḱ male buffalo. If the adjacent vowels are identical in quality, the method of attack of the second is with a voiced aspirate (2.9). The phenomenon has been found usually with a short vowel in the first place; e.g., saaton I am going, daa ten, koo gii ta · na to · ten I am not bringing at all. One word has a long vowel in the first place, va · ana sandal; it is curious to note that the phonetic form of this word when in phrase-final, [va · hana ·], is the Marathi phonemic form (the word is borrowed from Marathi). (Such examples as daa, saa, with final vowel long when in phrase-final, are clearly disyllables according to the statements on syllabic structure. Consequently, aa, ii, oo, etc., are two-syllable collocations of separate vowels, and not a third prosodic type of vowel

Table 1
Two-consonant Clusters

	p	b	m	t	d	n	nd	ṭ	ḍ	ṇ	k	g	ṅg	s	z	v	r	l	
p	pp			pt		pn		ṭṭ	ṭḍ		pk			ps			pr	pl	
b		bb			bd				ḍḍ									bl	
m		mb	mm	mt	md	mn		mṭ			mk	mg		ms			mr	ml	
mb									mbḍ										
t				tt		tn					tk						tv	tr	
d				dm	dd	dn						dg							
n		nb	nm	nt	nd	nn		nṭ	nḍ		nk	ng		ns	nz				
nd						ndn												ndr	
ṭ	ṭp			ṭṭ		ṭn		ṭṭ						ṭs		ṭv	ṭr	ṭl	
ḍ	ḍp	ḍb	ḍm	ḍt	ḍd	ḍn	ḍnd		ḍḍ		ḍk	ḍg	ḍṅg	ḍs	ḍz	ḍv		ḍl	
nḍ	nḍp			nḍt	nḍd	nḍn						nḍg		nḍs				nḍr	nḍl
k	kp		km	kt		kn		kṭ	kḍ		kk			ks		kv	kr	kl	
g					gd	gn			gḍ			gg				gv	gr	gl	
ṅ				ṅt		ṅn		ṅṭ			ṅk	ṅg		ṅs					
ṅk				ṅkt															
ṅg					ṅgd	ṅgn												ṅgr	ṅgl
s	sp			st		sn					sk			ss				sr	
z					zd							zg						zr	zl
ns				nst															
nz					nzd	nzn												nzr	
v				vt	vd	vn		vṭ	vḍ	vk	vg					vv	vr		
r	rp	rb		rt	rd	rn	rnd	rṭ		rk	rg	rṅg	rs	rz		rv	rr	rl	
l	lp	lb	lm	lt	ld	ln				lk	lg	lṅg	ls					ll	
y				yt	yd	yn					yk	yṅg				yv			

nj and yj occur, but have not been tabulated.

phoneme beside the short and long types, as we might be tempted to analyze.)

2.20. Intervocalic non-identical consonantal clusters. The material undoubtedly fails to exhaust the combinations, but some general statements emerge.

2.21. A table is given of clusters of two consonants. There are also included in the table clusters of which one member or the other is a combination of a stop or s or z preceded by a homorganic nasal. In the syllable analysis C and NC alternate in certain positions. An NC group is not to be regarded as a unit phoneme, but in the analysis of clusters and syllables it is to be treated as a unit, and in what follows, when a two-consonant cluster is spoken of, it is to be understood that either the first or the second place in the cluster, but not both places, may be occupied by a stop preceded by the homorganic nasal. A group made up of a stop preceded by a homorganic nasal, when unaccompanied by another consonant, is to be interpreted as of type CC. The clusters containing

NC groups are easily seen in the table, but may be collected here: mbđ, ndn, ndr, ndp, ndt, nđđ, ndn, ndg, ndr, ndl, nds, ŋkt, ŋgd, ŋgn, ŋgr, ŋgl, nst, nzđ, nzn, nzt, dnd, rnd, đgđ, rgg, lgg, ygg.

Groups of three consonants have an NC member only in the first place: ndtn, gktn, nstn.

2.22. Examination of the groups of stops in the table yields a statement of significant limitation.² We must include s and z with the stops, and ns and nz with the NC groups. Leaving aside for the moment groups of which đ and nd form a part, we find that there occur only clusters of voiced stops and clusters of voiceless stops, the NC groups being classed as having the voice of the C member, i.e., ŋk and ns as voiceless, ŋg and nz as voiced. There are occurrences on the one hand of pt, p̄t, pk, tk, t̄p, t̄t, t̄s, kp, kt, k̄t, ks, st, sk, ŋkt, nst and the identical clusters pp, tt, t̄t, kk, ss, and on the other hand of bd, dg, gd, zd, zg, ŋgd, nzđ and the identical clusters bb, dd, gg (also đđ). đ and nd, however, occur in combination with both voiced and voiceless stops. bđ, gđ, mbđ, and đb, đđ, dg, dz, nđđ, ndg (and of course đđ), might be considered to show the same characteristics as the previous groups, but that this is not so is shown by the occurrence of pđ, kđ, đp, dt, đk, đs, ndp, ndt, nds.

This distribution is set forth in the following tabular analysis, in which a formula of the type 1 + 1 means "any member of group 1 followed by any member of group 1" and the minus sign (-) means "but there is no occurrence of the clusters contained in the following parentheses."

Groups	
1. p t t̄ k s	5. ŋg nz
2. b d g z	6. mb
3. đ	7. nd
4. ŋk ns	8. nd̄

Two-consonant clusters

1 + 1 - (tp, t̄t, ts, t̄k, st, sk)
2 + 2 - (bg, bz, db, dz, gb, gz)
(1, 2) + 3 - (td, t̄d, sd, đđ, zd)
3 + (1, 2) - (đt)
3 + 3
4 + t
5 + d
8 + (1, 2) - (nd̄t, nd̄k, nd̄b, nd̄z)
6 + 3
3 + (5, 7) - (đnz)

²The word "significant" means that in later statements, morphological and morphophonemic, an adjustment is necessary between morphological possibilities and actual phonemic occurrences, or (in other terms) allomorphs occur which are related to one another through this limitation.

2.23. Clusters of three consonants are rather exceptional in character. Any two-consonant cluster whose second member is t may be followed by n as third member; the clusters found are: ptn, mtn, ntn, t̄tn, đtn, nđtn, ktn, ŋktn, rtn, ltn, vtn, stn, nstn, ytn. The two-consonant cluster before n is never an identical cluster. Only one other three-consonant cluster has been found, ytr in the proper name saytri.

2.24. A few examples of clusters:

bip̄tiak leopard, đap̄đi drum, gub̄đi owl, sab̄đi broom, đomb̄đak very black man, put̄ni brother's daughter, tumtan I sneezed, tum̄dun I was sneezing, va*ŋk̄tan I poured, va*ŋgdun I was pouring, na*ŋgli plow, zid̄gga cattle bell, sur̄ndul honeycombs, kun̄biak man of Kunbi caste.

le*ptna having written, vintna having heard, ve*nstna having thatched.

2.25. Consonants in final position. All the consonants occur singly in final position except b, c, j; their absence may be due to the paucity of the material.

Clusters of two consonants that are found in final position are of several classes, depending on the second consonant: voiced stops preceded by t, pt, mt, mpt, nt, t̄t, dt, nd̄t, kt, ŋkt, st, nst, vt, rt, lt, yt; and the clusters md, yd, vr, rs. All the clusters consist of two members, the first of which may be a stop preceded by a homorganic nasal. The characteristics of the group in which the second member is t are the same as in the case of intervocalic clusters, i.e., before the voiceless stop there occur only voiceless stops or s or voiceless stops preceded by homorganic nasal, except that đ and nd̄ are also found. No identical cluster occurs in final position, nor does the cluster ŋg. Of the clusters here listed all occur also intervocalically except nl and mpt.

Additional three-member clusters found are: nlt, t̄lt, đlt, nln, t̄ln, đln; and there occur two four-member clusters (NCCC) nd̄lt, nd̄ln. None of these is found intervocalically.

A few examples of final clusters:

ka*mb post, u*đl villages, kan̄đl eyes, to*renl younger brothers, ma*surn men (accusative), amd he, avr they (men), ayd five, kant into the eye, gund̄t onto the rock.

dūlt onto the hips, u*đlt into the villages, to*renln younger brothers (accusative), u*đln villages (accusative), kan̄đlt into the eyes.

2.26. Occurrences of specific consonants in contiguity with specific vowels can hardly be discussed profitably on the basis of the small amount of data. The most striking failure of occurrence is that of y in intervocalic and final position after e or i, short or long. Its failure to occur after short or long i is a significant factor in later statements (cf. 2.39).

2.27. *Phonemic classes.* The vowels form a class opposed to the consonants, since every word contains at least one member of the vowel class. The structure of words was most easily stated in 2.12-16 in terms of syllables, each containing one vowel. Within the vowel class no subclasses have been found definable in terms of distribution.

2.28. The consonants are divisible into numerous subclasses. The groups given in 2.21-22 indicate that p, t, t̄, k, s form a class of voiceless stops and sibilant, b, d, g, z a class of voiced stops and sibilant, ɖ a class of one member, viz., the voiced retroflex stop, and m, n, ŋ a class of nasals. ŋ is separable from the other nasals, since it does not occur initial in the word, or following an accented vowel in a polysyllable, or doubled intervocalically. c and j form a class of palatal affricates, in that they do not occur in final position, or singly in intervocalic position; other failures of occurrence assist in defining this class. Further subdivision of these classes is possible. That of greatest importance is indicated by the NC clusters (2.12-16), which match up m and b as labials, ŋ, k, and g as velars, and n with d, ɖ, s, z, and j. Of the remaining four consonants, l does not occur in intervocalic two-consonant clusters followed by a retroflex consonant or following a dental consonant; this unique distribution sets it up as a class. v is a class since it neither precedes nor follows a labial. y does not occur initial in a word, nor as second member of an intervocalic two-consonant cluster (i.e., initial in a syllable and preceded by a consonant); yy does not occur. The distribution of r is not definable in general terms, but since it is unique, r is a class.

2.29. Occurrences of phonemes at word juncture. All statements in 2.17-25 about the occurrences of phonemes are concerned with occurrences in single words. Within phrases there are occurrences that do not follow these statements, viz., occurrences of consonant clusters different from those described in 2.20-25. These occur at the points where we make divisions between words in the analysis. The simplest statement is achieved by introduction of a juncture at each such division. This juncture is indicated by a space between the words; in the phonological section of the analysis, where parts of words are given, it is convenient to indicate a juncture of this kind by the symbol /#/.

2.30. The juncture between words is as much an entity of the phonemic analysis as are the junctures indicated by comma and period (2.11). Those phrase and sentence junctures have among their phonetic indications silence, non-final and final respectively. The juncture between words does not have silence among its phonetic marks.³ Its primary mark is the stress accent on the first vowel that follows it; this stress accent is weaker than that on the first vowel that occurs after silence.

2.31. Frequently the exact placing of the word juncture in the sequence of phonemes cannot be determined on phonetic grounds, since in general the sequences VC#V and V#CV are indistinguishable phonetically, likewise the sequences VCC#V and VC#CV. The analysis into words must in general be accomplished by comparison of numerous utterances to determine similar and nonsimilar parts.⁴

2.32. On inspection of consonant clusters that include /#/ within them, it is found that there occur the combinations C#C, CC#C, CCC#C, CCCC#C, i.e.,

³It is only, however, where a word juncture may occur that the other two junctures can occur.

⁴The usual shortcut of asking the informant for separate words is, of course, available, but the results must in the long run jibe with the analysis, and not all word divisions are to be found by such inquiry.

those combinations that we should expect to result from the combinations of word-final clusters with the single consonants that occur initially. Of these formulas, the last, CCCC#C, is not matched in the number of consonants by any intervocalic cluster that does not include /#/.

2.33. The phonemic make-up of the clusters should be that resulting from the combination of any occurring final cluster and any occurring single initial consonant. The material at hand is much less than complete, but several statements are possible. There is the same limitation that is found within both intervocalic and final clusters in the word, viz., that there occur only clusters of voiced stops and clusters of voiceless stops (s and z being classed with stops for the purpose of this statement), except that ɖ occurs in combination with both voiced and voiceless stops. Exx.: okkot kottan. I brought one (cf. okkod one); a·ɖ zen ma·sur eight men (a·t̄ eight); ne·nɖ tineŋ. let's eat; ges pode on top of the brass pot (gez brass pot). It is to be noted, however, that in the artificial conditions of slow dictation the # juncture was often replaced by a // juncture and this limitation on clusters was not observed; it did not seem necessary to normalize always in quoting phrases and sentences in what follows.

2.34. Another limitation is found similar to that in intervocalic and final clusters in the word, viz., that in the clusters containing more than two consonants, no two successive consonants are identical, regardless of the position of /#/ with respect to those two consonants. However, though it was said in 2.25 that no identical cluster occurs in final position, this statement is true only before phrase and sentence junctures. In the sequence VCC#V, as well as in VC#C, the two consonants may be identical. Exx.: sonnal ke·tt anɖav. the grain is in the winnowing basket (with which contrast the sentence of identical meaning: sonnal anɖav ke·t.); a·n vele kaktan. I made a fence. This can be otherwise stated: in the sequence VCC#V, the two consonants may be identical, but not in the sequence VCC//.

2.35. Even with the limitations stated, the clusters that occur include many that do not occur intervocalically in the word. It is useless to try to list all these; my material does not provide examples of all the possibilities. Exx.: na·k pa·m cobra (with k#p); surunt potte honeybee (with nt#p); karab girap ta·na to·ten. I didn't learn at all (with b#g). A notable addition to the intervocalic occurrences is z#z (no zz occurs); e.g., pa·z zen ma·sur five men. Other notable additions are ŋg#C and ŋk#C, though ŋg// and ŋk// do not occur.⁵ Exx.: tu·legg laktin. it began to run; a·n sereŋk to·. I shouldn't go.

B. Morphophonemics

2.36. Elision. A fairly large number of examples are found in which a word ending in a vowel shows an allomorph without the final vowel before a word beginning with a vowel. This is called elision. The evidence is not entirely consistent because of slow dictation conditions.

⁵The evidence for ŋg#C and ŋk#C is not very good, since the informants dictated texts very badly, but there are some clear examples. In the two examples given we have to deal with a morpheme with allomorphs -eŋ// and -eŋg#C/-eŋk#C, and there are others of the same type, e.g., the noun stems ending in -ŋg in 4.49.

Examples occur of the vowel *a* elided before any one of the vowels, of *e* elided before any one of the vowels except *i*, and of *u* elided before *u*. Well-guaranteed examples occur in which *u* fails to elide before *a* and *o*. Exx.: *ad ell anða*. that is a house (*ella*); *ell ellakuluŋ* to house after house; *resn a*te* wild (? *resna*) dog; *pill ittin*. the woman (*pilla*) told; *ca*k uttin*. the knife (*ca*ku*) fell down; *gurrall pod utter*. they sat on (*pode*) the horses; *ad ca*ku anða*. that is a knife.

Final *i* must be treated separately. In some fairly well-guaranteed examples it fails to elide before *a*, *e*, and *u*, and it sometimes elides and sometimes not before *i*. In some instances in which it fails to elide, elision would produce an allomorph homophonous with an allomorph of a word which otherwise has final *a*. The examples in which *i* fails to elide were elicited after it was realized that there might be collision between the words *pilla* woman and *pilli* cat if the finals were treated alike; it is possible that the informants failed to give natural allegro forms because of the same realization. Exx.: *ad pilli anða*. that is a cat (contrast: *ad pill anða*. that is a woman); *pilli uttin*. the cat fell down (contrast *pill uttin*. the woman fell down); *gott id*. tell a story (*gotti*!); *ve*nd i*r* hot (*ve*ndi*) water; *g(i) innađ . . . lo (gi)!* by you. . . .

In a very few examples *i** of *gi* lo!* and initial *i* of a following word were recorded as coalescing to *i**. Ex.: *gi* (i)dnēt . . . lo!* of it . . . (cf. 7.7).

2.37. *Vowel insertion*. Many morphemes, both verb stems and noun stems, which are initial in a word, have two allomorphs. One is monosyllabic; it has either a short or a long vowel (since initial syllables are accented and have this phonemic contrast of vowel length), and ends in two consonants (CC), for either of which, but not for both, there may substitute a nasal followed by a homorganic stop or *s* (NCC, CNC); a formula is $(C)\check{V}^1C^1C^2$. The other allomorph is disyllabic; the first syllable has the same vowel that occurs in the first allomorph described, and the second syllable has a short vowel (short since unaccented) of the same quality as the first syllable; in relation to the other allomorph, the second vowel occurs after the first of the two final consonants, i.e., C^1 , which may also be NC. The formula for the second allomorph is $(C)\check{V}^1C^1V^1C^2$. The second allomorph occurs before a consonant or consonants or # or //, the first allomorph occurs before a vowel. This alternation operates within the word, and not within the phrase, i.e., #V does not allow the first allomorph.

Since the two vowels of the second allomorph are always identical in quality, and since there occur also disyllabic morphemes with two unlike vowels or with two like vowels and with no accompanying monosyllabic allomorph, it is economical to set up the monosyllabic allomorph as the basic form of the morphemes being discussed.⁶

The vowels that are found in such basic forms are all the short vowels (both in nouns and verbs) and *a**, *e**, *u** (in verbs).

⁶In terms of process, this is "insertion of a vowel to lighten an unallowable consonant cluster." A temptation to interpret these "inserted" vowels as non-phonemic must be withstood. When the disyllabic allomorph in itself is a word and is followed by a // juncture, the vowel of the second syllable has all the characteristics of a phrase- or sentence-final unaccented vowel, including length of vowel, so that e.g., *ayak*. sweep! is phonetically [aya*k] (2.11).

With the following examples of verb forms, cf. *tumatun* I sneeze, *tumen* I didn't sneeze, *tumtan* I sneezed, *tumtna* having sneezed, *tum sneeze!* (basic form: *tum-*); *agulatun* I dig, *agulen* I didn't dig, *agultan* I dug, *agultna* having dug, *agul dig!* (basic form: *agul-*); *alayatun* I become tired, *alayen* I didn't become tired, *alaytan* I became tired, *alaytna* having become tired, *alay become tired!* (basic form: *alay-*).

Exx.: *vadpatun* I pour, *vadpen* I didn't pour, *vadpantan* I poured, *vadpantna* having poured, *vadap* pour! Allomorphs: *vadp-/vadap-*. Basic form: *vadp-*.

aykatun I sweep, *ayken* I didn't sweep, *ayaktan* I swept, *ayaktna* having swept, *ayak* sweep! Allomorphs: *ayk-/ayak-*. Basic form: *ayk-*.

nindpatun I fill, *nindpen* I didn't fill, *nindpantan* I filled, *nindpantna* having filled, *nindip* fill! Allomorphs: *nindp-/nindip-*. Basic form: *nindp-*.

*su*lpatan* I make to get up, *su*lpēn* I didn't make to get up, *su*luptan* I made to get up, *su*luptna* having made to get up, *su*lup* make to get up! Allomorphs: *su*lp-/su*lup-*. Basic form: *su*lp-*.

With the following examples of noun forms, cf. *kom* horn, *komul* horns, *komt* onto the horn; *popos* lung, *poposul* lungs, *popost* onto the lung; *cilum* tobacco pipe, *cilumul* tobacco pipes, *cilumt* onto the tobacco pipe.

Exx.: *tupuk* gun, *tupkul* guns, *tupukt* onto the gun. Allomorphs: *tupk-/tupuk-*. Basic form: *tupk-*.

tedep cloth, *tedpul* cloths, *tedept* onto the cloth. Allomorphs: *tedp-/tedep-*. Basic form: *tedp-*.

This morphophonemic alternation results in part in the characteristic syllabic structure of the word and in the limitations on the occurrence of consonant clusters, intervocalic and final, as set forth in 2.12-16 and 2.19-22, 25.

2.38. A number of suffixal morphemes have pairs of allomorphs that differ in that the vowel *u* appears before a consonant in one member of a pair and not in the other member. Since the allomorph with the vowel occurs after consonants, it is possible to take the shorter allomorph in each instance as basic and to explain the other as having the vowel *u* "breaking up unallowable consonant clusters." This type of statement is likely to be useful in making historical statements.

The plural suffix of nouns has among its allomorphs *-l* and *-ul* (4.48, 49). Of the nouns that are used with these two allomorphs, all those whose allomorphs in this construction end in the vowels *a*, *e*, *i* (also *ki** hand), and in *n*, *đ*, and *nd*, and two ending in *t* (*duť*, *pa*ť*) have the suffixal allomorph *-l*. The allomorph *-ul* occurs with noun allomorphs ending in any other consonant; the following consonants are found: *b*, *d*, *g*, *k*, *m*, *ŋ*, *p*, *s*, *t*, *v*, *y*, *z*, and the following clusters: *dg*, *đg*, *đŋg*, *đp*, *lg*, *nd*, *ŋg*, *pk*, *rg*, *rnd*, *tk*, *yk*. One noun ending in *t*, the disyllable *capoť* slap, has *-ul*. Except for this and the two nouns in *t* with *-l*, the statement of the distribution is a phonological one, and it is possible to save it by noting that *duť* and *pa*ť* are monosyllables and *capoť* is a disyllable, though it is probably more honest to note *capoť* as an exception.

Another of the allomorphs of the plural suffix, *-kul*, may be furthered analyzed as *-k-ul* (4.51).

The noun plural *ma*sur* (sg. *ma*s*) possibly has *-ur* after the final consonant of the singular stem, instead of *-r* (4.38).

The accusative suffix: -n after nouns ending in a vowel, l, v, or r; -un after nouns ending in any other consonant (4.69).

The dative suffix: -ŋ after nouns ending in a vowel, -uŋ after nouns ending in a consonant (4.70).

A derivative suffix -n occurs denoting 'male person.' It is found in nouns derived from verbal adjectives and from certain derived adjectives, in some pronominals, and in a few other nouns (4.21). One noun, ne·kun headman, seems to have an allomorph -un.

The prohibitive has 2d personal suffixes, sg. -m, pl. -r (e.g., tinnem do not eat! and tinner you pl., do not eat!). With this are to be compared the irregular imperative forms 2sg. va*, 2pl. var come!, 2sg. se*, 2pl. ser go!, 2sg. ko*, 2pl. kor give!, all of the 2pl. forms having the suffix -r following a stem allomorph ending in a vowel. Most verbs, however, have a stem ending in a consonant and a 2pl. imperative suffix -ur (e.g., 2sg. tin, 2pl. tinur eat!). All regular verbs whose stems end in a vowel also have 2pl. -ur, viz. two in i* (e.g., si*ur from si*- give) and ten in i (e.g., sasiur from sasi- leave). If it were not for these last stems ending in vowels, the 2pl. imperative and prohibitive suffix could be stated as having two allomorphs, -r and -ur, whose distribution is determined phonologically. Cf. 5.35.

The analysis of verb stems into roots and derivative suffixes results (5.8-29) in a large number of monosyllabic roots and a very small number of disyllabic roots. Among the latter are a few of the shape (C)VCuC-, viz., adum-, agul-, maguḍ-, tigur-, umbul-. It is possible that u in these roots is an "inserted" vowel of the nature of those given earlier in this paragraph; this analysis, however, is rather "historical reconstruction" than description. The root umbul- is further treated in 2.66.

2.39. *iy, i·y > i**. The allomorphs of the morpheme gi-/gi*- (see chapter vi) occur in general with this distribution: gi- when the preceding word is of the shape (C)V . . . ; gi*- when the preceding word is of the shape (C)V* . . . ; i.e., the quantity of the vowel i/i* generally corresponds to the quantity of V/V* in the preceding word. However, the allomorph gi*- also occurs in those instances when the preceding word is of the shape (C)V̄y . . . In these instances i* represents Vy or V*y; it is most easily analyzed as a reduction of iy and i*y.

Exx.: poyul gi*ul any hearths (i* represents oy; -ul is suffixal).

say gi*. let him go if you want to! (i* represents ay).

va*y gi*nem. do not sow at all! (i* represents a*y; -nem is suffixal).

kayaŋ(g) gi*an̄k ta*na to*ten. I did not laugh at all (i* represents ay; for the other morphophonemics involved, cf. 2.49 and 2.56). Similarly: kayga gi*nga ta*na to*ten. I am not laughing at all.

No other instances of this alternation (iy, i*y > i*) have been identified, for the reason that the reduction takes place in all phonetic contexts (i.e., no matter what follows); consequently, the y is identifiable only when (as in the case of the morpheme gi-/gi*-) it occurs in a parallel morphological context following a vowel that is not i or i*. Morphemes in which one might hope to find iy or i*y but in which the language does not show the sequence are such

as ki* hand, mi*- , mi*t- graze and mi*p-, mi*pt- cause to graze, si*- , si*t- give.⁷

2.40. *Alternations of vowel quantity*. A number of verbs have allomorphs that differ from one another in vowel quantity, this being sometimes the only difference and sometimes combined with other differences.

In three verbs the stem is stutable as having a long vowel and the past tense has a short vowel: iḍ-, iṭṭ- put, ka·kl aḍ-, ka·kl aṭṭ- abuse (5.76), go·l-, godḍ- beat, shoot with bow (5.86). The verb meaning 'to be not' has a long vowel in most forms (negative to*ten, gerund to*sel [5.109], and the uncertainly analyzable forms toḍ and to* [5.66]) and a short vowel in the past negative tottan. Examination of these four verbs suggests the statement that in them a basic long vowel followed by a single consonant of the stem is shortened when in the past tense the vowel comes to be followed by an identical consonant cluster. The statement must be so circumscribed since the long vowel occurs also, except in the past tense, before a consonant cluster when the second member of the cluster is not part of the stem, e.g., iḍḍatun I will put, and in some other verbs a long vowel occurs before an identical consonant cluster (2.19; not, to be sure, in the retroflex articulation!), e.g., keḍtan I winnowed, keḍḍun I used to winnow.

All verb stems ending in n have a short vowel in all forms except the 2sg. imperative, which has a long-vowel allomorph; in addition, an- be in a place has the long vowel in the 2pl. imperative (5.55). Ex.: vin- hear : viḍn hear!

Six verbs ending in ḍ preceded by a short vowel have a long-vowel allomorph in the future (5.44), the imperative 2sg. and the two prohibitive forms (5.55), the completive gerund (5.107), probably the continuative gerund (5.106), and possibly the durative (5.44). Exx.: muḍ- talk : muḍḍatun I will talk, muḍḍt(na) having talked.

The irregular verbs ser-, var-, kor- have in the 2sg. imperative allomorphs with long vowel and no r: se*, va*, ko* (5.61).

The intransitive-transitive pair of verbs, an- be in a place : aḍp- keep in a place, entrust (5.18), shows a quantity alternation. It is to be noted that an- has the allomorph aḍn- in the imperative, and also that er- become has an allomorph a- which is probably relevant here, and which in fact would provide an easier base for aḍp- (i.e., aḍp-) than does an-/aḍn-.

The intransitive-transitive set oḍ- wash (body or part of body) : oḍp- bathe (tr.) (5.12), also shows a quantity alternation.

2.41. The pronominals have stems i- this, a- that, e- which? The material contains adjectives i* this, a* that, e* which?, which are related to i-, a-, e- by an alternation of quantity (3.5).

2.42. The numerals from two to four show very irregular alternations of vowel quantity, for which see 4.61. Similar alternations are found in the relations between some of the higher numerals; these are, however, borrowings from Marathi and it hardly seems profitable to make an analysis of them for Kolami (4.63).

⁷Historically, ki* and mi*- , etc., show y. si*- is not certain; see the etyma given for this verb in the Vocabulary, esp. Te. iccu with its allomorph iyy-.

2.43. The 1st personal pronouns have allomorphs related by an alternation of vowel quantity: a·n/an-, a·m/am- (4.66). A similar alternation is to be expected in the reflexive pronouns also, but the material has gaps and only tan- and tam- occur (4.67).

2.44. *Alternations of vowel quality.* This is a rare type of alternation in Kolami. It occurs only in two irregular verbs, which have basic allomorphs stated as er- become and ser- go, and in certain forms, viz., the present-future and the continuative gerund, have allomorphs a- and sa- (5.60, 106).

2.45. *Complete assimilation of consonants* is seen in the alternates in the following.

2.46. *ɖ* and *r* alternate in eight pairs of designations of men and women respectively of particular exogamous divisions, in which the stem allomorphs in the male designations end in *ɖ* and the stem allomorphs in the female designations have *r* before the suffixal complex -ral (4.24.3b). Exx.: caaged : caageral; sapode : saporral. There is no word with intervocalic cluster *dr*.

l and *r* alternate similarly in four pairs of such designations (4.24.3a); e.g., mi·telak : mi·terral. There is no word with intervocalic cluster *lr*.

2.47. The past tenses of four irregular verbs are easily stated as showing complete assimilation (5.89-90): vatt- (< var-t-), kott- (< kor-t-), edd- (< er-d-), sedd- (< ser-d-).

2.48. Before words beginning with *t*, *s*, *z*, and *c*, ad that (non-masc. sg.) shows the alternants *aɖ*, *as*, *az*, and *ac*, i.e., with complete assimilation of *d* to the following consonant (and similarly for *id*); e.g., *aɖ ti·n* that tin, *as sak* that egg, *as sa·l* year before last, *az za·m* that animal, *ac ca·ku* that knife. The same assimilation is seen in the phrase *pos sendokoɖi* until sunset (with *pod sun*), and a similar one in *sa·z zen ma·sur* seven men (with *sa·t* seven). Since clusters *tt* and *ss* occur otherwise, in the latter case probably only without an intervening juncture #, in the former either with or without an intervening #, it is impossible to analyze the sequences as *s-*, *kos s-*, and *aɖ t-* as phonemically at *s-*, *kot s-*, and *at t-*, which would otherwise be tempting. Reasons so cogent are not found against analyzing *ac c-* and *az z-* as phonemically at *c-* and *ad z-*. However, *c* is not found single in any context, and *tc* has not been found. The cluster *dz* is not found, and the analysis adopted gives *z#z* even though *zz* is not found; but it is to be noted that in the phrase *pa·z zen ma·sur* five men (with *pa·s* five), *z#z* is phonetically the same as in *az z-*, and the morphophonemic statement according to 2.49 with assimilation of voicing (*pa·z z-* < *pa·s z-*) is simpler than if we should analyze phonemically *pa·d z-* and then had to give an otherwise unparalleled morphophonemic statement "*s* > *d* before *z-*."

2.49. *Partial assimilation.* Many morphemes and forms occur with two allomorphs, one ending in a voiceless stop or *s*, the other in a voiced stop or *z*. These will be symbolized as *S⁻* and *S⁺* respectively (- and + meaning respectively "without voicing" and "with voicing"). Before *S⁻* which begins a following form; only *S⁻* occurs; before *S⁺* which begins a following form, only *S⁺* occurs (cf. 2.22). Before any other consonant and before a vowel or one of the // junctures, either type of allomorph may occur, each morpheme, of course, showing

only one allomorph in these latter contexts. This situation is found in both the noun and the verb classes.

It is economical to set up a basic form for each of these morphemes. Nida's "principle of greater diversity"⁸ is followed, viz., that of taking as basic that allomorph (or type of allomorph) that occurs in the greater number of contexts. Specifically, the basic allomorph is that which occurs both before vowels, consonants that are not stops, and the // junctures, and also before one of the two sets of stops. Before the other set of stops, then, there is partial assimilatory alternation. The alternation occurs both when morphemes form a word and when words go together in a phrase, i.e., the presence of # between two stops makes no difference in the alternation. For the unsatisfactory state of the record when # is involved, see 2.33.

Exx.: *dikten* he descended, *digdan* he will descend, *digan* he descends, *dignem* don't descend!, *dig* descend! Allomorphs: *dik-/dig-*. Basic form: *dig-*.

tikten he died, *tigdan* he will die, *tikan* he dies, *tiknem* don't die!, *tik* die! Allomorphs: *tik-/tig-*. Basic form: *tik-*.

so·ɖktan I entered, *so·ɖgdun* I used to enter, *so·ɖgen* I will not enter. Allomorphs: *so·ɖk-/so·ɖg-*. Basic form: *so·ɖg-*.

gest into the brass pot, *gez giz* (there is no) brass pot at all, *gezul* brass pots, *gez* brass pot. Allomorphs: *ges-/gez-*. Basic form: *gez-*.

kist into the fire, *kiz gis* (there is no) fire at all, *kisul* fires, *kis* fire. Allomorphs: *kis-/kiz-*. Basic form: *kis-*.

surund honeycomb, *surunt potte* honeybee. Allomorphs: *surunt/surund*. Basic form *surund*.

pa·z zen ma·sur five men, *pa·s saa u·dleg* in five or six villages. The informants identified *pa·s* as meaning 'five' (though in counting *ayd* is used); *pa·s* is the basic form.

A basic *ɖ* does not show alternation, i.e., it occurs before *S⁻* as well as in other contexts. A basic *t* shows the alternation, i.e., it occurs in all other contexts except before *S⁺*; the alternant *ɖ* occurs before *S⁺*.

Exx.: *kaɖtan* I built, *kaɖdun* I used to build, *kaɖen* I will not build. Allomorphs: *kaɖ-/kaɖ-*. Basic form: *kaɖ-*.

a·ɖ zen ma·sur eight men, *a·ɖ divos* eight days, *a·t* eight. Basic form: *a·t*.

a·ɖtan I played, *a·ɖdun* I used to play, *a·ɖen* I will not play. Basic form: *a·ɖ-*.

mungadɖ into the nose, *mungadɖsil* noses. Basic form: *mungadɖ*.

My one example in which a stop at the end of one form precedes *ɖ* at the beginning of another is doubtful; *t* occurs, but it may be wrong and due to the artificial conditions of dictating: *a·n e·lt ɖtan*. I lay down on the ground.

This morphophonemic alternation results, at certain morphemic junctures, in the distribution of phonemes set forth in 2.21-25.

2.50. *Partial assimilation*, both regressive and progressive, is seen in the relationship between allomorphs in several other groups of morphemes.

⁸*Morphology: the Descriptive Analysis of Words* (University of Michigan Publications: Linguistics, vol. II; 1st ed., 1946), p. 13. In the 2d edition (1949) much less is made of this useful methodological principle, and it seems to be called "statistical predominance" (p. 45).

2.51. Two verbs with basic stems ending in *n*, *tin-* eat and *un-* drink, have an added *-d-* in the past tense (5.85). This is an allomorph of the past suffix *-t-* and is to be regarded in terms of partial voicing assimilation. Two other verbs with basic stems ending in *n*, *en-* say and *vin-* hear, do not show the assimilation; their past stems are *ent-* and *vint-*.

2.52. A number of verbs have allomorphs ending in *ḍ* and *ṭ*; the latter occurs before *ṭ*, which is an allomorph of the past suffix *-t-* (5.76). The alternations involved are assimilatory in both directions. For verbs with basic stem ending in *ḍ* and not showing this alternation, see 5.71. Examples of the alternation are: *mud-*, *mutṭ-* talk, speak (a language), *poḍ-*, *poṭṭ-* (dog) barks. In two verbs there is also alternation of vowel quantity (2.40): *i·ḍ-*, *iṭṭ-* put, *ka·kl a·ḍ-*, *ka·kl aṭṭ-* abuse.

2.53. Similarly, one verb has allomorphs ending in *l* and *ḍ*, the latter occurring before *ḍ*, which is an allomorph closely related to the past suffix *-d-* (5.86). There is involved also an alternation of vowel quantity (2.40): *go·l-*, *godd-* beat, shoot (with bow).

2.54. Two verbs have allomorphs ending in *ḍḍ* and *ṭ*; the latter occurs before the past suffix *-t-* (5.74), i.e., shows partial assimilation, as well as the type of simplification of an identical consonant cluster in a larger cluster that is discussed in 2.56: *idd-*, *iṭṭ-* tell (allomorphs: *idd-/iṭ-*); *aḍḍ-*, *aṭṭ-* thirst for (allomorphs: *aḍḍ-/aṭ-*).

2.55. One verb, *an-*, *and-* be in a place, be (so-and-so), has *ḍ* representing the past suffix (5.87). Since *tin-*, *tind-* eat and *un-*, *und-* drink show the past suffix in the allomorphic form *-d-* by assimilation in voicing, presumably *ḍ* of *and-* has somewhat the same type of assimilation.

Since *nḍ* is undoubtedly historically a retroflex cluster and since the proto-Dravidian retroflex phoneme *ṇ* has fallen together with *n* in Kolami, it would be possible to pave the way for reconstruction by setting up a morphophonemic *ṇ* in Kolami and treating the form *and-* as morphophonemically *aṇ-ḍ-* with *ḍ* as an allomorph of the past suffix showing assimilation of position to *ṇ*. It would be tempting to go further and treat the alternation of *r* and *ṭ* in 2.57 as reason for setting up a morphophonemic *ṛ* (*rt* remaining unchanged and *ṛt > ṭ*). Since there are no instances of relationship between *n* and *r* (though relationship between *ṇ* and *ṛ* seems possible), it is tempting to suggest that *un-* drink : *urt-* cause to drink (2.63; 5.24) are morphophonemically *uṇ-* : *ur-ṭ-*, with *ṛt* this time being replaced by *rt* but otherwise not changing. Historically, this last is better justified than any of the preceding, since PDr 'drink' is likely to be reconstructed as **uṇ-* with a past **uṇṭ-* (< **uṇ-t-*). Cf. Ta. *uṇ-* (*uṇṭ-*) eat a meal, drink, Ma. *uṇṇuka* eat (esp. rice), Ko. *uṇ-* (*uḍ-*) drink, To. *uṇ-* (*uḍ-*) id., Ka. *uṇ-* (*uḍ-*) eat a meal, drink, Koḍ. *uṇṇ-* (*uḍḍ-*) eat a meal, Tu. *uṇṇini* id., Nk. Pa. *un-* (*uḍ-*) drink, Go. *ūṇḍānā* id., Kui *uṇ-b-a* (*uṭ-*) eat a meal, drink, smoke (tobacco), Kur. *ōṇṇā* (*oṇḍas*) drink, eat a meal, Malt. *ōne* (*oṇḍ-*) drink; the verb is missing in Telugu and problematic in Brahui.

But, if *and-* represents a morphophonemic *and-*, why does the morphophonemic

⁹I cannot discuss the meaning here; see L. V. Ramaswami Aiyar, *IHQ* 12.258-269.

(and historically justified) *und-* drink not yield a phonemic *und-* rather than *und-* in Kolami? The answer is that the analogical proportion *tin-* eat : *tind-* = *und-* drink : X, gives the answer X = *und-*.

The history of those verbs with *r* : *ṭ* and of those with *r* : *rt* is complicated and to set up the morphophoneme *ṛ* does not simplify it.

Similarly, the history of *an-*, *and-* is complicated. The etymology is not entirely clear in all details. Since the imperative 2sg. is *a·n* and the 2pl. is (irregularly) *a·nur*, it is probable that the verb as a whole is related to the stem *ān-* which appears in the Tamil irregular verb *āy-* (see Vocabulary s.v. *an-*). On the other hand, relationship with Brahui *anning* to be cannot be ruled out.¹⁰ It is notable that the present of this Brahui verb has 1sg. *uṭ*, 2sg. *us*, 1pl. *un*, 2pl. *ure*, 3pl. *ur*. Bray and Ramaswami Aiyar have pointed out that these are related to Tamil *uṇṭu* exist.¹¹ It seems highly probably that Kolami *and-* is due to contamination of the *a/a·* forms with *uṇṭu* forms. A morphophonemic *and-* is, then, useful as an internal historical reconstruction leading towards the statement of this contamination.

2.56. *Links*. The following examples pose a problem of morphophonemic statement.

<i>si·atum</i>	<i>si·tam</i>	<i>si·t#</i> , <i>si·tna</i>
we give	we gave	having given
<i>etatum</i>	<i>ettam</i>	<i>et#C</i> , <i>ett#V</i> , <i>etna</i>
we lift	we lifted	having lifted
<i>e·ndatum</i>	<i>e·ntam</i>	<i>e·nt#</i> (before any phoneme except <i>d</i> or <i>t</i>), <i>e·n#</i> (before <i>d</i> or <i>t</i>), <i>e·ntna</i> having danced
we dance	we danced	

The problem is a simple instance of the general problem of statement when one phoneme is a part of two morphemes. The third group of items in each set (the completive gerund; 5.107) contains the morpheme *-t*, which is followed either by a juncture or by another morpheme *-na*. The verb stem in the second set is *et-*, in the third set *e·nd-*. Consequently, *et* and *etna* in the second set and *e·nt* and *e·ntna* in the third set have the phoneme *t* representing the final *t* or *d* of the verb stem plus the morpheme *-t*; when *e·n* in the third set is followed by *d* or *t* at the beginning of the next word, the dental stop represents *dt#d* or *dt#t*. In terms of process, these phenomena are "simplification of identical consonant clusters." The statement in terms of allomorphs is difficult, but, as Rulon Wells

¹⁰In spite of Bray's connecting *anning* and its "base" *ar-* with Ta. etc., *ir-*, Kur. *ra-*; Sir Denys Bray, *The Brahui Language, Parts II and III*, p. 54.

¹¹Bray, *op. cit.*, p. 303; L. V. Ramaswami Aiyar, *JORM* 4.59; *Educational Review* (Madras), August, 1928, pp. 9 f. The cognates are: Ta. *uṇṭu* is, are (existence) (1sg. *uḷḷēṇ*, *uḷḷēṇ*, 3sg.m. *uḷḷaṇ*, n. *uḷḷatu*, 3pl.m. *uḷḷar*, n. *uḷḷa*); adj. *uḷḷa* who is, which is, true, actual; *uṇmai* existence, reality, truth; Ma. *uṇṭu* there is, exists (also root *uḷ-*); *uṇma* reality, truth; Ko. *oḷ-* (3d person non-personal *oḷo·*) exist, be in a place; *oḷ* truth; To. *wiḷd-* (3d person *wiḷ-i*) exist, be in a place; Ka. *uḷ* (3d person *uṇṭu*) be, have; Kod. *uḷḷ-* (3d person *uṇḍi*) be, be in a place, have; Tu. *uḷḷ-* (3sg.n. *uṇḍu*) be, exist, have; Te. *uṇḍu* be, exist, live, dwell; Br. (see the text).

says (*Lang.* 25.114, fn. 29), "we are spared arbitrary divisions" by saying that *t* (or *d*) in these forms is a "link." Similarly, in *e·ntam* we danced, *t* is a link representing the final *d* of the stem *e·nd-* and the morpheme *-t-* of the past tense.

The complete statement is as follows. Between vowels, clusters of identical consonants occur, and word juncture may follow or split the cluster (VC^iC^jV , $VC^i\#C^jV$, $VC^iC^j\#V$). Identical clusters that are expected morphologically, are represented by the alternant single consonant (the "link") when they are preceded or followed by another consonant, or both preceded and followed by another consonant, or followed by one of the // junctures. In the alternant with the link, a word juncture is involved between the basic identical consonants only when another consonant precedes. The basic phoneme combinations are given in the following formulas, in which italics indicate the identical consonants that are represented by a link in the actual phonemic occurrences: $VC^iC^jC^kV$, $VC^iC^j\#C^kV$, $VC^iC^jC^k\#V$, $VC^iC^jC^k//$, $VC^iC^jC^k//$.

In most examples except those involving a word juncture, the consonant preceding or following the link is *n* and the link consonant is *t* representing *tt* or *dt* (note the phonemic alternation set forth in 2.49), or *d* representing *dd*. In most examples involving a word juncture, the consonants are the same as in the statement in the preceding sentence, or a preceding *r* and a link consonant *t* which represents *t#t*, or a preceding *ŋ* and a link consonant *g* which represents *g#g*. In a few examples *t#t* represents morphologically *d-t#t* or *t-t#t*; the first *t* is presumably the link (5.110). In a few examples from the verb stems *idd-* tell and *add-* thirst for, *dd* of the stem alternates with *đ* when *d*, *n*, or // follows; this is not on all fours with the other occurrences, since the identical cluster belongs to one morpheme.

In the following additional examples the link consonant is italicized. The only real problem of notation arises when a word juncture is involved. I solve it in the same way that I did a similar problem in *Kota Texts* (see Wells, *loc. cit.*), by writing both consonants and parenthesizing the first.

- utna* having sat (*ut-t-na*).
e·ndum we used to dance (*e·nd-d-um*).
pu·ntan I won (contest) (*pu·nd-t-an*).
sonnal anđav ke·t the grain is in the winnowing basket (i.e., *ke·t//ke·t-t*);
 contrast: *sonnal ke·tt anđav* with the same meaning (i.e., *ke·tt#V*).
urutna having made someone drink (*urut-t-na*); also *urut* before consonant or //, and *urutt* before vowel: *urutt anđatun* I have made someone drink.
bont onto the toddy palm (*bond-t*).
a·n u·r(t) taktan I lived in the village (*u·r-t*).
ad se·n(d) ta·ktin that tasted bitter (*se·nd* bitter).
it(t) to·ten I didn't tell, *tin(d) to·ten* I didn't eat, *et to·ten* I didn't lift up
 (*et < et-t*), *mat to·ten* I didn't forget (*mat < mad-t*).
so·ŋ(g) gi·ŋk ta·na to·ten I didn't enter at all (verb stem *so·ŋg-*).
kayan(g) gi·aŋk ta·na to·ten I didn't laugh at all (verb stem *kayŋg-/kayŋg-*).
iđdatun I will say, *iđnem* don't say!, *iđ say!* (cf. *iđdatun* I say, *iđden* I didn't say).

An unfortunate gap in the material prevents statement of the alternation involved when a verb stem ending in *Cs* has the gerund suffix *-sel* (5.109). My material contains *sersel* (verb stem *ser-*), *tinsel* (verb stem *tin-*), *ti·ripsel* (verb stem *ti·rp-/ti·rip-*). The last example probably implies **kurussel* (verb stem *kurs-/kurus-*). On the other hand, from the verb stem *ve·nz-*, we should expect by the alternation now being presented **ve·nsel* (i.e., *ve·nz-sel*, with *zs* after *n* represented by the link *s*; cf. 2.49 for the assimilation).

2.57. Most verbs have a past tense in which the basic stem is followed by the past suffix allomorph *-t-*. A number of verbs, however, have basic stems and past tense stems which are stable as two allomorphs, e.g., *u·r-*, *u·t-* wind on (waistcloth, belt) (5.80). It is useful to go further and treat the *t* of *u·t-* as a link (cf. 2.56) representing both the final consonant *r* of the basic stem and the past suffix *-t-*; i.e., *-r-t-* is replaced by *-t-*, with assimilation in both directions and simplification of a cluster (for another morphophonemic statement with *-r-t-*, see 2.55). A number of verbs with basic stem ending in *r* have no replacement of this kind, e.g., *u·r-*, *u·rt-* (house) leaks.

2.58. A similar link is seen in four verbs with stems ending in *l* and *ʔ* respectively (5.79). *ʔ* represents the final consonant *l* of the basic stem and the past suffix *-t-*, with assimilation in both directions and simplification. An example is: *tu·l-*, *tu·ʔ-* run. Many verbs with basic stem ending in *l* have no replacement, e.g., *o·l-*, *o·lt-* see. Two oblique stem forms of nouns (*nal/naʔ-*, *ul/uʔ-*; 4.68) have the same link, *ʔ* representing the final consonant *l* of the stem and a suffixal *-t-*; e.g., in *nal* two days, in *naʔuŋi* for two days only (*nal-t-uŋ-i*).

2.59. A similar link is seen in the verbs *opaʔ-*, *opaʔ-* be found and *maguʔ-*, *maguʔ-* vomit (5.78). *ʔ* represents the final consonant *đ* of the basic stem and the past suffix *-t-*, with assimilation in both directions and simplification. A number of verbs with basic stem ending in *đ* and *nđ* have no replacement; e.g., *a·đ-*, *a·đt-* play, *pađ-*, *pađt-* become ripe. Similarly in the derivative set *o·đ-* burst in pieces: *oʔ-* smash in pieces, *ʔ* in the second stem is a link representing the final consonant *đ* of the first stem and the transitive suffix *-t-* (5.24). Two oblique stems of nouns (*ve·gađ/ve·gaʔ-*, *siđ/siʔ-*; 4.68) have the same link, *ʔ* representing the final consonant *đ* of the stem and a suffixal *-t-*; e.g., *ve·gađ* field, *ve·gaʔuŋ* to the field (*ve·gađ-t-uŋ*). The noun *ve·gaʔ* also has the form *ve·gaʔanaʔ* from the field, upon addition of the suffix *-tanaʔ* (4.74). The noun *pa·ta* song is possibly related to the verb *pa·đ-* sing by a suffix *-t-* (*pa·đ-ta*; 4.12).

2.60. In the construction in which the past stem of a verb (*S²*) is followed by a form of the verb meaning 'to be not' (*to·ten*, *tottan*) (5.66), when *S²* ends in a retroflex stop or cluster of stops, the initial *t* of the following word does not appear. The retroflex stop or cluster of stops is a link. Ex.: *tu·ʔ* (*to·ten*) I didn't run, and others in 5.110.

2.61. In the verb set *tirg-* turn (intr.) and *tip-* turn (tr.), *p* of *tip-* is a link representing the final *r* of the root and the suffix *-p-* (5.13).

2.62. *Alternation of consonants.* Alternation of *r* and *đ* is seen in several sets of allomorphs.

Thirteen nouns have allomorphs ending in *r* and *ḍ*, the latter occurring before the plural allomorph *-l* (4.48). Exx.: sir female buffalo, pl. *sidl*; vedur bamboo, pl. *vedudl*; *di·vari* fisherman, pl. *di·vaḍl*. There is no word with final cluster *rl*.

Two sets of related verb stems have allomorphs ending in *ḍ* and *r*: *opaḍ- be* found : *opariḍ- find* (allomorphs: *opaḍ-/opariḍ-*; 5.21); *paḍ- (turn in game) is won* : *part- win (turn in game)* (allomorphs: *paḍ-/par-*; 5.24; with this cf. *un- : urt-* in 2.63). Instances of intervocalic *ḍt* are not rare.

2.63. Alternation of *n* and *r* is found in two related verb stems. The allomorphs of the root involved are *un-* drink and *ur-* in the transitive *urt-* make to drink (cf. 2.55, 5.24).

2.64. *Consonant loss*. Certain stems, verb and noun, and certain other morphemes have allomorphs which differ in that one (or several) end with *-ṅg/-ṅk* (alternating according to 2.49 and with *-ṅg* before vowels) and one (or several) end with *-ṅ*. A complete statement of ranges of occurrence cannot be given, because of uncertainties in the record. It is clear, however, that the *-ṅ* form precedes a // juncture and the *-ṅg/-ṅk* form is found before suffixes within the word and also before #C; *-ṅg* occurs before #V. There is inconsistency in the field notes as to the treatment before suffixes beginning with *n*: *ṅ* appears before *n* in the prohibitive and before the suffix *-na* (cf. the form of the suffix *-eṅg* in 5.103), but *ṅg* before *n* in the durative (e.g., *ḍa·ṅnem*, *ḍa·ṅnen*); since this was not checked in the field, it is impossible to resolve the difficulty now. Basic forms of morphemes can be given ending in *-ṅg*, since this is what occurs before vowels.

Exx.: *mangan* he is sleeping, *mangen* I am not asleep, *maṅktan* I slept, *maṅ go to sleep!*, *maṅna* while sleeping. Allomorphs: *maṅg-/maṅk-/maṅ-*. Basic stem: *maṅg-*.

kayṅgan he is laughing, *kayṅgen* I am not laughing, *kayaṅktan* I laughed, *kayaṅ laugh!* Allomorphs: *kayṅg-/kayaṅk-/kayaṅ-* (for the disyllabic allomorphs, 2.37). Basic stem: *kayṅg-*.

i·r poṅk tu·tin. the water boiled over, *poṅged* it didn't boil over, *poṅktna* having boiled over, *poṅ boil over!* Allomorphs: *poṅg-/poṅk-/poṅ-*. Basic stem: *poṅg-*.

ḍoṅkt onto the hair-part, *ḍoṅgul* hair-parts, *ḍoṅ hair-part*. Allomorphs: *ḍoṅg-/ḍoṅk-/ḍoṅ-*. Basic stem: *ḍoṅg-*.

koḍoṅkt into the buffalo pen, *koḍoṅgul* buffalo pens, *koḍoṅ buffalo pen*. Allomorphs: *koḍoṅg-/koḍoṅk-/koḍoṅ-* (for the disyllabic allomorphs, 2.37). Basic stem: *koḍoṅg-*.

. . . *koṭvalakern* *kivareṅg* *le·pten*. he set the soldiers to searching; *amnet* *ma·sal* *va·yeṅk* *send*. his wife was going to sow; *tinēṅg* *er*. begin to eat!; *ba·mane* *ma·sal* *peṅḍa* *koreṅ* *vaḍgaṅ* *send*. the brahman's wife used to go to the cowshed to bring cowdung. Allomorphs: *-eṅg/-eṅk/-eṅ*. Basic form: *-eṅg*; this is still dubious, however, since many forms that occur in texts end in *-eṅ*; this is probably owing to the artificial conditions of dictation in which most words were followed by a // juncture. I suspect that all suffixes that are given as ending in *-ṅ* would turn out to end basically in *-ṅg*, if more and better material were available.

2.65. *Consonant insertion*. In a few pairs of forms there appears a voiced stop (*b*, *d*, *ḍ*) between a nasal (*m*, *n*) at the end of a stem and a liquid (*r*, *l*) beginning the suffix. In other languages where such a development occurs, the stop is homorganic with the nasal. Here, *b* is homorganic with *m*. The other stops, *d* and *ḍ*, are both homorganic with *n*, since, as was stated in 2.6, *n* has a retroflex allophone before *ḍ* and a dental allophone before *d*; no historical reason is obvious for the difference in development, and in fact the one form with *d* may be a bad recording. Allomorphic analysis sets up two stem allomorphs, one with and one without a final stop. The examples are:

te·kam and *te·kambral*, man and woman respectively of a particular exogamous division (stem allomorphs: *te·kam/te·kamb-*; 4.24.3c).

palane such-and-such a man, *palandral* such-and-such a woman (stem allomorphs: *palan-/paland-*; 4.24.3e).

malan barber, *malandral* barber's wife (stem allomorphs: *malan/maland-*; 4.24.3d).

pauniak male guest, *paundral* female guest (stem allomorphs: *paun-/paund-*; 4.24.3d).

It is to be noted that *-mr-* occurs in *so·ramle*, *so·ramral*, and that *-nr-* does not occur, but *-ndr-* occurs in *pandri* bath house.

In a group of eight nouns ending in *n*, before the plural suffix *-l* the stem allomorph ends in *nḍ* (4.48); e.g., *kan* eye, pl. *kanḍl*. Contrast to *ren* younger brother, pl. *to·renl*. No word is found with intervocalic cluster *-nl-* or *-ndl-*.

2.66. In 2.38 it was suggested that the root *umbul-* urinate can be analyzed as derived from **umbl-* by "insertion of a vowel to break up a consonant cluster." It is to be noted that *-mbl-* does not occur in the language, though *-ml-* does. Further historical reconstruction can be suggested on the basis of the parallels in section 2.65, viz., to the effect that *ml* developed *b* homorganic with *m*, and that the basic root is **uml-*. That this is a useful reconstruction is seen by comparison with SR's transcriptions *uml-eṅ* and (p. 22) *ūml-eṅ* (but his Devanagari writing is *umḍ-eṅl*).

The etymologies given in the Vocabulary are in part explicable through the reconstruction. Parji *uml-* and *umbl-* urinate are the two forms of the Kolami reconstruction. Detailed analysis for Parji is not possible without further material, but it is otherwise probable that Parji is closely related to Kolami. Kur. *umb^ulnā*, *um^ulnā* (past *umblas*) urinate requires analysis similar to that of Kolami (Malto has *umble* id.). Naiki *umbul-* urinate requires similar reconstruction, but, since this language has contrast between *l* and *!* (whereas Kol.-Pa. and Kur.-Malt. do not), it adds information which requires **uml-*, as in fact does *!* in the Kol. past stem *umbuṭ-*. This reconstruction in all probability looks to a PDr. **umul-*; whether the loss of vowel in the second syllable was an independent development in the two branches Kol.-Nk.-Pa. and Kur.-Malt., or looks to a period of common development, is not yet clear. It is uncertain, moreover, how to deal with Kur. *umulkā* urine. Is it a descendant of PDr. **umul-* without loss of the vowel of the second syllable, or is there first loss and then redevelopment of *-u-* as in the verbs? Kui *mūlka* id. does not necessarily require the former solution for Kur.

From *umuł- is developed by syncope and aphaeresis with compensation¹² Kui mül-b-a (past stem müt-) urinate and mülka urine. Ma. molłu, molła urine and Kota mol id. are related to the other etyma through somewhat the same process, though the details (esp. the vowel o) are still uncertain. The Ma. and Ko. forms give direct evidence for PDr. *l, and Kui müt- is indirect evidence looking in the same direction (like Kol. umut-).

¹²Alfred Master, *BSOAS* 12.340-364.

III. ADJECTIVES

3.1. Because of the meagerness and uncertainty of the material, the following analysis is in part uncertain.

3.2. An adjective is a word that syntactically is in attributive construction with a noun which it precedes, but that does not agree with the noun in gender or number. When the same word is in congruence with its head noun, it is classed as a noun, since the forms that occur in congruence are also found in constructions where the usual types of nouns occur (cf. 8.50).

3.3. *Monomorphemic adjectives*, i.e., those that are unanalyzable into smaller morphemes, include numeral adjectives, pronominal adjectives, and qualitative adjectives. For complete syntactic treatment, see 8.45.

3.4. *Numeral adjectives*. Besides the numerals one to four there are adjective forms that occur in a very few constructions, viz., ok one, in two, mu·nd three, na·l four. E.g., ok sid one day.

It is possible that itte this much, atte that much, ette how much? belong here, since they do not seem to vary for number: itte a·le so much darkness, amnev attena tedpul all his clothes (for -na, see 4.79).

For innig, annig, ennig, see 4.65 and 8.45.

3.5. *Pronominal adjectives*. Besides the pronominal stems there are adjective forms that occur in a very few constructions, viz., i· this, a· that, e· which? E.g., i· e·d this year.

It is just possible that a·puđ then and e·puđ when? should be analyzed as adjectives a· and e· plus a noun puđ (? time); the analysis is less than certain since it is not clear from my records whether we should not read appuđ and eppuđ either instead of or in addition to a·puđ and e·puđ.

3.6. *Qualitative adjectives*. A very few such adjectives are found; e.g., doo big, great, telmi white, pulle sour, ko·lav Kolam.

3.7. *Complex adjectives* end in derivative suffixes: (1) verbal adjectives formed from verb stems by addition of suffixes; (2) derivative adjectives formed from noun stems by addition of suffixes.

3.8. (1) *Verbal adjectives*. The formations can be stated most easily in the treatment of the verb (5.114-119). There are four forms: three in -a, continuative (e.g., tina that which is eating), completive (e.g., tinda that which ate), future (e.g., tineka that which will eat), and one in -e, negative (e.g., tine that which does not, did not, or will not eat). For syntactic treatment, see 8.46.

3.9. (2) *Derivative adjectives*, derived from noun stems by the suffixes given in 3.10-16. For syntactic treatment, see 8.47.

3.10. -ta which means 'pertaining to that denoted by the noun stem'; e.g., va·đita which is in the garden (va·đi), perekta which is full of curds (perek : perg-), kista which pertains to fire (kis), mutta, in: mutta sa·l next year (mut before). The stem ve·gađ field, which has an oblique stem ve·gał-, i.e., ve·gał-t-, has the adjective ve·gata which pertains to the field. This suggests

that the suffix *-ta* is really a complex *-t-a*, only *-a* being the adjectival suffix and *-t-* being somehow related to *-t-* of the oblique stems given in 4.68.

To *sinnam* small, which is of uncertain class, but probably an adjective, is added *-ta*, forming a derivative adjective *sinnamta*, from which is made the derivative noun *sinnamtad* that which is small (see 4.45).

3.11. *-a*. A few adjectives with this suffix mean 'belonging to the particular exogamous division (*go·tra*) denoted by the stem preceding the suffix.' Those found are: *bocca*, *boḍia*, *burukṭia*, *gorpoḍia*, *guṅṭia*, *luṅsia*, *ne·kvaḍia*, *sindia*, *tervalia*. For the nouns derived from these adjectives and meaning 'male member of the *go·tra*,' see 4.18-19. The adjective *gorpodia* is clearly derived from *gorpoḍi* scaly pangolin by the suffix *-a*. *tervalia*, besides the noun *terval* sword, suggests a suffixal complex *-i-a*. Further analysis of the other forms is uncertain, since no basic nouns are known; *bocca* suggests *-a*, the others *-i-a*.

3.12. The suffix *-a* in one example is added to a plural: *rupiala* which is worth (so-and-so many) rupees; only the derived noun *rupialav* occurs in the material (4.45). This formation suggests that the adjective *mi·tela* belonging to the exogamous division related to the hare (*mi·te*) really means '... related to hares,' i.e., is derived from the plural *mi·tel: ni·v mi·tela ba·la ennv*. you are a man of the exogamous division related to the hare. *podela* which is above, on top (: *pode* high, up, the top) is problematical; could it possibly be from a plural *podel*?

3.13. *-e* belonging to that denoted by the noun stem. *avre* belonging to those men, *ivre* belonging to these men, and *adavle* of them (non-male) (for oblique stem *adavl-*, see 4.55), clearly have this suffix. Also *imme* belonging to you pl. (or *ime*, if this should really be correct; 4.66) has *-e*. The forms *anne* my, *inne* your, and *tanne* his own, or *ane*, *ine*, and *tane*, if these should be correct (4.66-67), are difficult of analysis because of the uncertainty of the forms in the record. *ane*, *ine*, and *tane* would have the suffix *-e*; *anne*, *inne*, and *tanne* may be either *ann-*, *inn-*, *tann-* (cf. *imm-*) and *-e*, or *an-*, *in-*, *tan-* and *-ne*. In the phrase *annet to·rene za·m* the life of my younger brother, *to·rene* has to·ren younger brother and suffix *-e* if the recording is correct; I suspect, however, that it may be rather to·renne, with suffix *-ne*.

3.14. The phrases *idav puvule a·r* a garland of these flowers and *sidle koḍoṅ* the buffalo pen have adjectives with suffix *-e* added to the plurals *puvul* flowers and *siḍl* buffaloes. A similar adjective is the base of the derived noun in the phrase *sonnalev indij vaṭṭal* two shares of the grain (*Sorghum vulgare*), in which *-e* is added to the plural *sonnal* grains of *Sorghum vulgare*. These are the only three forms of this kind in the material.

3.15. *-ne* belonging to, pertaining to that denoted by the noun stem. This is by all odds the commonest suffix of this class in the material. In a number of examples a noun with suffix *-n* appears before *ella* house; this must be a prevocalic allomorph of *-ne* (2.36), even though there are examples of *-ne* before a vowel, due undoubtedly to bad recording.

Exx.: *ba·mane* of the brahman (*ba·ma*), *vadgine* of the carpenter (*vadgi*), *amne* his (*am-*), *tamne* their own (*tam-*), *adne* of her, made of that (*ad*), *kisne* (flame) of the fire (*kis*), *kettilne* made of tin (*kettil*), *lakḍene* (horse) made of

wood (*lakḍe*), *tedepne* (fold) of cloth (*tedep* : *tedp-*), *paṭlakne* pertaining to the headman (*paṭlak*).

Comparison with the suffix *-e* (3.13) makes plausible a division of *-ne* into *-n-e*.

3.16. In one set of phrases the head noun is *ba·n* father or *ay* mother and the preceding attribute, which means 'of so-and-so,' is a proper name with suffix *-r* or *-re*. *-r* occurs before the noun beginning with a vowel (*ay*) and also before the noun beginning with a consonant (*ba·n*) when the preceding stem ends with a vowel; otherwise, i.e., before *ba·n* when the preceding stem ends with a consonant, *-re* occurs. It is very probable that *-re* is to be taken as the basic allomorph, and that *-r* is the result of elision (2.36).

Exx.: *maa de·vr ay Mahadev's* mother, *maa de·vre ba·n Mahadev's* father, *su·riakr ay Suriak's* mother, *su·riakre ba·n Suriak's* father, *lakmakr ay Lakmak's* mother, *lakmakre ba·n, lakmar ba·n Lakmak's* father, *bayjir ay Bayji's* mother, *bayjir ba·n Bayji's* father.

It is possible that *-re*, i.e., *-r-e*, contains the plural suffix *-r*. The plural reference could only be honorific with regard to the head noun, a type of congruence that is unparalleled in the language.

IV. NOUNS

4.1. A noun form consists of a nucleus, called "stem," with or without suffixal peripheral material.

4.2. The stem is either monomorphemic, i.e., unanalyzable into smaller morphemes, or consists of a root and one or more formative suffixes (section A, esp. 4.5-6).

4.3. The suffixal peripheral material consists of three orders of suffixes: (1) plural suffixes (in several subclasses of nouns, suffixes that denote gender and number; section B); (2) case suffixes (section D); (3) postfixes: -i just . . . and not anything in contrast, -na/-nay and, even, at all, -tiri (an indefinitizer) (section E).

There may occur in a noun form, one, two, or three of these suffixes, no two of them being of the same order. When more than one suffix occurs, the order is as given.

4.4. The shapes of noun stems.

Monosyllables; e.g., ki hand, ma's man, pal tooth, bond toddy palm, ka'mb post, kudg- thigh, surnd- honeycomb.

Disyllables; e.g., nela moon, ella house, ba'la son, child, lamni peacock, le'ngga calf, vedur bamboo, ve'gaḍ field, miḍnak lizard, sa'nzin younger sister's husband.

Trisyllables; e.g., angasi yawn, menekti wrist, rupia rupee, oḅgaram ring, paundral female guest, ro'zdarral laborer's wife.

Four-syllable words; e.g., pauniak male guest, rengariak dyer, caagerral woman of the exogamous division called caaged.

Five-syllable words; e.g., ke'legundiral woman of the exogamous division called ke'legundi (unless the name is two words ke'le gundi).

A. Roots and Formative Suffixes

4.5. Many noun stems are monomorphemic. Such are almost all monosyllables and a number of disyllables. Exx.: ki hand, mak neck, ma'k tree, tal head, pal tooth, sir female buffalo, si'r nit, ma's man, za'm animal, ḍoḅg- hairpart, velg- fence, surnd- honeycomb, evur spittle, morgar cloud, zilal small bell (one of a string) on bullock's neck strap, kuḍan wattle wall, popos lung, dendeḅ belch, potṭang- food, capoṭ slap, sa'yeb European, man in European dress.

One noun of this type is unanalyzable into more than one morpheme, but is identical with a verb root, viz., ayak (stem ayk-) rubbish (: ayk-, ayak-t- to sweep); another is suspected of being connected with a verb, though the meanings are not close, viz., pereg (stem perg-) coagulated milk ready for churning (: perg-, perek-t- to grow [intr.]). One noun is unanalyzable into more than one morpheme, but is connected with a verb root by some process that is essentially unstatable since there are no parallels, viz., ke't winnowing basket (: ke'd-, ke't-t- to winnow with up-and-down motion).

4.6. A few monosyllables, many disyllables, and all longer stems yield to analysis, usually into two morphemes each. Of these two morphemes the second is one of a small number of morphemes that occur in this position; the first is unique or occurs at most in a very few stems. The first morpheme is called "root" (or "noun root" when it is necessary to make a distinction from "verb root"), the second "formative suffix."

4.7. Of the formative suffixes that have been analyzed out, few can be assigned a meaning other than occurrence as forming noun stems. One suffix -al can be given a further meaning 'female person,' and a few other meanings of this kind are found.

4.8. Most of the suffixes consist of a vowel: -a (4.12), -e (4.13), -i (4.14), -u (4.15). The nouns containing these are a majority of the total of nouns. Most denote nonanimate things. The few that denote male persons, female persons, and animals have been separated out and are listed. The comparatively high proportion of animal names with the suffix -e and of male personal names and animal names with the suffix -i should be noted.

4.9. The suffix -m following -a- and alternating with the plural suffix -l appears in a small list of nouns, nearly all denoting non-personal things (4.16).

4.10. The suffix -ak (4.18) is found in a long list of male personal names and a shorter list of animal names; the forms -k (4.20) and -iak (4.19) show a similar range of occurrence. -ak and -iak are to be analyzed as composite suffixes (4.17). The suffix -n is found in some nouns denoting male persons (4.21). -al is found in a long list of female personal names (4.22-25).

4.11. In the detailed treatment that follows, when there occur other formations from the same root by the addition of different suffixes, they are given in parentheses following a colon; this rarely happens. Extensions of the formations, by the addition of further formative suffixes, appear under the treatment of those further formatives.

4.12. -a. The nouns are subdivided on the basis of the plural allomorphs that occur: (1) -l, (2) -kul, (3) -kev, -nev.

(1) Nine nouns denoting male persons: ba'ma brahman, ḍoḅga thief, gonda Gond, manga man of Mang caste, pedda male, and four names of men of particular exogamous divisions (corresponding names of females are in parentheses); ukḍa (: ukḍiral), vagdara (: vagdarral), vaṭoda (: vaṭorral), vi'r ga'ma (: -ral).

Eight nouns denoting animals: elka rat, gadda kite, goria deer, ka'ka crow, ku'na young dog, le'ngga calf, ni'ngga fly, si'ma ant.

There are approximately ninety nouns denoting nonanimate things; e.g., beḍṭa club, da'ḍa molar tooth, do'ḍa heart, na'roḍa coconut, pa'na language, pa'ta song (: pa'd-, pa'ḍt- to sing; 2.59), tivva force of a stream (: tiv-, tivt- to pull), toḍa anklet (: toḍ-, toṭt- to put on [shirt]), to'ka tail, tuppā bird's nest, vessa fever.

(2) The five nouns in this subclass are: ba'la son, child, da'na grain, ella house, ma'la man of Mahar caste (: ma'letal woman of Mahar caste), pilla woman, baby, daughter.

(3) The five nouns in this subclass all denote female persons: amma mother (pl. -nev), appa father's sister (pl. -kev), ko'lama wife (pl. -nev), sanma mother's younger sister (pl. -kev), vanna elder brother's wife (pl. -nev).

4.13. -e. Eight nouns denoting male persons: palane such-and-such a man (: palandral such-and-such a woman), and seven names of men of particular exogamous divisions (the corresponding names of females are in parentheses): bivariate (: bivnarral), bosse (: -ral), dabe (: -ral), devnare (: devnarral), sapode (: saporral), sible (: -ral), zole (: -ral). Two other names of men of exogamous divisions, mangorle and so·ramle, have rather a suffix -le (or possibly a complex of suffixes -l-e), since the corresponding female names are mangorral and so·ramral. One noun belonging here is personal, of undifferentiated sex: marge grandchild.

Eighteen nouns denoting animals: a·te dog, do·me mosquito, gu·ge butterfly, kavve tortoise, kaye fish, kovve young of bird or animal, ku·te cow, laye myna bird, me·ke goat, mitte grasshopper, mi·te hare, pande frog, toad, potte any winged insect, bee, purre worm, siḍḍe squirrel, supke young rat, turre pig, velape bat.

There are approximately forty nouns denoting nonanimate things; e.g., kevde cownie, ke·le plantain, ma·le hill, pamme breast, za·lke net.

4.14. -i. Twenty nouns denoting male persons; accari cook, sammari man of Chamar caste (: sammartad woman of Chamar caste), telgi Telugu man, vadgi carpenter, and sixteen names of men of particular exogamous divisions (the corresponding names of females are in parentheses; -ral when not indicated); badaḍi (: badarral), elki (: elka rat), gasaḍi, godni, goṭi, ke·legundi, komṭi, madni, mangi, muḍali (: muḍarral), murzuḍi (: murzurral), paḍsi, peḍiari (: peḍiarral), raḍḍi, sirbendi, sivni.

Six nouns denoting female persons: bai sister, ba·si sister's daughter (: ba·sak sister's son), be·ri deaf woman (: be·rak deaf man), bo·aji wife's elder brother, putni brother's daughter, ra·ni queen (: ra·zak king, ra·z- and ra·n- being allomorphs of one morpheme). A number of female proper names belong here: bayji, cendri, esudi, genggi, jeni, kam bu·ji, leyji, saytri.

Thirteen nouns denoting animals: bo·ri dove, etti elephant, ga·ḍḍi donkey, gorpoḍi scaly pangolin, gubḍi owl, guḍḍi bear, kebutri pigeon, ko·ti red-faced monkey, lamni peacock, lotti camel, pilli cat, sitti python, ka·ka simri sp. dragonfly.

There are approximately eighty nouns denoting nonanimate things; e.g., gelli bow, marri banyan tree, matni water storage-jar, ma·ndi mango fruit, netti forehead, sabdi broom, se·pri thatch, tikri skull, ve·sni nose rope. One of these, ari fear, is connected with the verbs ars- be afraid and arp- terrify, all these forms being derived from a root ar-.

One noun denoting a male person and forming its plural differently from all the others, which have the plural allomorph -kul: di·vari fisherman (pl. di·vaḍi; cf. di·vartad fisherman's wife).

4.15. -u. The seven nouns in this class are: aḍavu bad person, a·ru metal point of goad, ca·ku small knife, karu hunger, saku woman's female friend, ṭa·bḍu man of particular exogamous division, za·mbu guava.

4.16. -m. This suffix follows -a- and is replaced in the plural by the plural allomorph -l. The ten nouns of this class are: di·am god (pl. di·al), gurrām horse, bi·am rice, buzam shoulder, kbasam bodice, mokam face, mo·karam nose stud, ongaram ring, si·ram tendon, nerve, blood vessel, vitanam seed.

Other nouns ending in -am form their plural otherwise and there seems to be no reason to regard it as a formative suffix in these nouns; e.g., daṭam door (pl. -ul), gaḍḍam chin (pl. -ul), sondam elephant's trunk (pl. -ul), bu·ram flood (pl. -sil), inam gift (pl. -sil), lagam reins (pl. -sil).

4.17. Suffixes with -k. In all instances it seems probable that -k is to be analyzed off as a separate suffix and that in most instances stem suffixes precede -k. Certainly among the nouns ending in -ak, the male proper names lakmak and campak have vocatives lakma and campā, without -k. Similarly, the vocatives of the relationship nouns da·dak elder brother and ma·mak mother's brother, father-in-law, are da·da and ma·ma; I do not have vocatives recorded for the other relationship nouns in this list. A vocative has been recorded for koliak jackal: kolia da· elder brother jackal! Moreover, boccak and mi·telak, names of men of particular exogamous divisions, are derived from the adjectives bocca and mi·tela, which refer to the divisions. Similar evidence has been given, when it has been recorded, for nouns ending in -iak (i.e., -i-a-k). For the few nouns with -k not preceded by a suffix, the evidence is partly of the same kind, viz., besides a stem ending in -k a vocative without -k (e.g., da·k elder brother : da·; ka·kok father's younger brother : ka·ko).

Most nouns with -k denote male persons; a few denote animals. Only one, ba·lakulak, denotes a female person, and the analysis is uncertain. It seems clear, then, that -k denotes 'male person.' The animal names may perhaps also all denote males, as some (aliak, bokḍiak) clearly do.

4.18. -a-k. Nineteen nouns denoting male persons. The major part of the list is: ba·sak sister's son (: ba·si sister's daughter), be·rak deaf man (: be·ri deaf woman), da·dak elder brother (voc. da·da), do·stak male friend (: do·stiral man's female friend), doḃḃak very black man (: doḃḃi absolutely black), garastak gentleman, govarak man of Gowari caste (: govertad woman of Gowari caste), kotvalak peon, ma·mak mother's brother, father-in-law (voc. ma·ma; ma·mi mother-in-law), me·narak strong, stout man (: me·narral strong, stout woman), paṭlak village headman (: paṭliral wife of village headman), perdanak king's minister, ra·zak king (: ra·ni queen: see 4.14), ro·zarak laborer (: ro·zarral laborer's wife), savkarak moneylender (: savkarral wife of moneylender), sa·srak father-in-law, zo·rdarak strong, stout man (: zo·rdarral strong, stout woman). The two nouns ro·zarak and zo·rdarak possibly should be analyzed as having a further suffix -dar-. Two names of men of particular exogamous divisions belong here, derived from adjectives referring to the divisions; the corresponding names of women of the divisions are in parentheses: boccak (: boccirral), mi·telak (: mi·terral). The latter division is, like some others of the divisions, totemically related to an animal; for the adjective mi·tela, see 3.12.

Two male proper names belong here: lakmak and campak, with vocatives lakma and campā.

Three nouns denoting animals: e·nak black antelope, miḃḃak lizard, si·krak falcon.

Analysis is uncertain, but it seems possible that in the sentences: pilla ba·lakulak eddin. the woman bore children; aḍav pillakul ba·lakulakev eddev. those women bore children, ba·lakulak is ba·lakul children + -ak she who has

(i.e., she who has children). (eddi, eddev are forms of the verb *er-* become.) If so, this is the only instance recorded of *-a-k* denoting a female person. Comparison with *appa* father's sister (pl. *appakev*) and *sanma* mother's younger sister (pl. *sanmakev*) with *-k* in the plural, hardly seems apposite.

4.19. *-i-a-k*. Twenty-six nouns denoting male persons. Comparison with other nouns containing the same roots yields two subclasses, one in which the suffix complex is clearly *-i-a-k*, the other in which *-ia-* remains unanalyzable but comparison with the other material in this section makes it improbable that it is not *-i-a*.

(1) *-iak* compared with the corresponding feminine *-iral* allows analysis into a suffix *-i-* followed by the suffix complexes *-ak* and *-ral* respectively. Further analysis of *-ak* into *-a-k* is clear for the names of the males of certain exogamous divisions, and is demanded by the parallelism of the analysis of the complex *-ak* in 4.18. The nouns are: *budđiak* man of the basket maker (Burad) caste (: *budđiral* woman of the basket maker caste), *gaykiak* man of the Gowari caste (: *gaykiral* woman of the Gowari caste), *katiak* man of the blacksmith caste (: *katiral* woman of the blacksmith caste), *kunbiak* man of the Kunbi caste (: *kunbiral* woman of the Kunbi caste), *mađiak* man of the gardener (Mali) caste (: *mađiral* woman of the gardener caste), *popsiak* fat man (: *popisiral* fat woman), *si*piak* man of the tailor caste (: *si*piral* woman of the tailor caste), *veđtiak* man of the washerman caste (: *veđtiral* woman of the washerman caste). Here belong also the names of men of certain exogamous divisions (corresponding names of females are in parentheses); they are derived from adjectives with suffix *-a* (*bođia*, *luṅsia*, *sindia*, etc.), which are themselves derived from nouns with suffix *-i*: *bođiak* (: *bođiral*), *buruktiak* (: *buruktirial*), *gunđiak* (: *gunđiral*), *luṅsiak* (: *luṅsiral*), *sindiak* (: *sindirial*). The name of a male of one of the exogamous divisions, *gorpođiak*, with a corresponding adjective *gorpođia* and a corresponding female *gorporral*, is derived from *gorpođi* scaly pangolin, which is related totemistically to the exogamous division. This word was not further investigated, but it has the suffix *-i* (4.14); *gorpođiak*, then, has *-i-a-k*. Analysis into *-i-* and *-a-k* is suggested by comparison of *putniak* brother's son with *putni* brother's daughter.

(2) Five male proper names clearly have *-ia-k*, since the vocatives lack *-k*: *donđiak*, *iđiak*, *su*riak*, *tulsiak*, *va*giak*; the vocative *tulsia* is recorded. Two names of males of exogamous divisions belong here, from adjectives *ne*kvađia* and *tervalia*: *ne*kvađiak* and *tervaliak*; the corresponding female names are *ne*kvarral* and *tervarral*. Besides *tervalia*, etc., there occurs *terval* sword. Similarly, besides *pauniak* male guest there occurs *paundral* female guest, and besides *rengariak* dyer *rengartad* dyer's wife. Two nouns, *buđiak* old man and *gevliak* man of the milkman (Gawali) caste, undoubtedly belong here, though no other derivatives stand beside them.

Of the eight nouns denoting animals, *paksiak* male bird beside *paksiral* (and *paksin*) female bird, must be analyzed like the nouns in (1). Similar analysis is probable for *aliak* male buffalo, *bagliak* white heron, *biptiak* leopard, *bokđiak* male goat, *keđiak* tiger, *koliak* jackal, *la*ndgiak* wolf.

4.20. *-k*. Three monosyllables have *-k*, as is shown by their vocatives without *-k* or by related words with other suffixes replacing *-k*: *doo ba*k* grandfather with its vocative *doo ba** is to be compared with *ba*n* father (vocative *ba**); *doo be*k* mother's elder sister has beside it the vocative *be*k* mother!; *da*k* elder brother occurs in stories in such phrases as *mi*te da*k* elder brother here with vocative *da** (cf. also the common word *da*dak* elder brother with vocative *da*da*). *ta*k* (so-and-so's) father also belongs here. Does *-k* in these four words (*ba*k*, *be*k*, *da*k*, *ta*k*) have a meaning 'highly honorific' or the like?

The relationship nouns *ka*kok* father's younger brother (vocative *ka*ko*) and *ba*buk* spouse's younger brother (vocative *ba*bu*) are to be analyzed as having *-k*. Similarly, *ve*duk* vaidya, physician, seems to have *-k*, though *-u-k* is not impossible.

*ma*lik* master of house may have *-k*, but the analysis is uncertain.

Two animal names may have *-uk* (or *-u-k*): *baduk* fowl and *miđtuk* parrot.

4.21. Suffixes with *-n*.

A number of nouns denoting male persons belong here.

*ba*n* father with vocative *ba** is to be analyzed as having suffix *-n*; cf. also *doo ba*k* grandfather (4.20).

*ko*lawan* Kolam man, besides *ko*lavtad* Kolam woman and the adjective *ko*lav* in *ko*lav pa*na* Kolam language, has the suffix complex *-a-n*. A similar analysis suggests itself for *magvan* husband, *malan* man of the barber caste, *maran* spouse's brother. It is only for the latter that a parallel derivative is found, viz., *marndal* mother's brother's daughter, spouse's sister; for a possible analysis combining these two words, see 4.23.

*to*ren* younger brother besides *to*rndal* younger sister may have *-e-n*; for a possible analysis combining these two words, see 4.23.

*ne*kun* headman probably has *-u-n*. For a possible analysis treating *-u-* as a vowel breaking up an unallowable final consonant cluster *-kn*, cf. 2.38.

*sa*nzin* younger sister's husband has an allomorph *sa*lni-* which occurs before the plural suffix *-kul*; it is not clear whether *sa*nzin* should be analyzed as having *-n* or *-in* (? *-i-n*).

For *-n* denoting a male person in nouns derived from verbal adjectives, see 4.53; in certain of the pronominals, see 4.54-58. For the suffix *-n*, used as 3d singular in verbs in congruence with a subject denoting a single male person, see 5.34. The suffix *-n* of the 1st person singular pronoun (4.66) and of the reflexive singular **ta*n* (4.67) seems not to be the same as *-n* in this section, since these pronouns have female reference as well as male.

paksin female bird, alternating with *paksiral* id. (4.24.1) and related to *paksiak* male bird (4.19.2), has a suffix *-n*, which has female reference.

4.22. Suffixes with *-al*.

All nouns with these suffixes denote female persons; the suffix *-al*, or rather the complex *-a-l*, with its allomorph *-a-si-*, therefore means 'female person.'

All instances of the complex have the allomorph *-asi-* which occurs before allomorphs of the plural suffix. Consequently, these must be analyzed as complexes made up of *-a-* and the allomorphs *-l/-si-*.

Almost all the nouns are in paradigmatic sets with nouns denoting male persons (most of which have been analyzed into root and suffix or suffixes in 4.12-15, 17-21). These nouns denoting male persons are given in parentheses after the nouns denoting female persons.

4.23. -a-l. (1) With the allomorph -a-si- occurring before the plural suffix -l.

The few nouns not found in paradigmatic sets with nouns denoting male persons are: kommal daughter (pl. kommasil), koral younger brother's wife, murtal old woman, podal spouse's mother.

In one set -a-l is added directly to the noun denoting a male: ma·sal wife (: ma·s man).

The following two sets are almost, but not entirely, parallel: to·rndal younger sister: to·ren younger brother; marndal mother's brother's daughter, spouse's sister : maran spouse's brother. Analysis of to·ren as to·r-e-n, of to·rndal as to·r-nd-a-l, of maran as mar-a-n, and of marndal as mar-nd-a-l, yields roots to·r- and mar-, but leaves unexplained the segments -nd- in to·rndal and marndal. If these two forms could be derived from basic forms *to·r-n-l and *mar-n-l, -n- being the suffix denoting 'male person' and -l a suffix denoting 'female person,' and the vowels in the four actual forms being explained as breaking up unallowable consonant clusters after both the clusters nl had developed the consonant d (2.65), everything would be explained. Unfortunately, such a combination of two suffixes is unparalleled, and the suffix denoting 'female person' is not -l but -a-l. Moreover, there seem to be no other examples of either e or a breaking up unallowable consonant clusters (as postulated in to·ren and maran), nor is it explainable why e should appear in one instance and a in the other. The forms are still incompletely analyzed.

(2) With the allomorph -a-si- occurring before the plural suffix -kul.

The one noun classed here has a root ma·l-. The form denoting a male person has the suffix -a: ma·la man of the Mahar caste. The corresponding form denoting a female person has -et- replacing -a and followed by -a-l: ma·letal woman of the Mahar caste (pl. ma·letasikul).

For the two numeral forms denoting female persons and having -al, see 4.61.

4.24. -r-a-l, with the allomorph -r-a-si- before the plural suffix -kul. It is the only form of the suffixal complex that is added to stems ending in a vowel. -a-l (4.23) occurs only after stems ending in a consonant (ma·let- is the alternant for ma·la). But, some stems ending in a consonant add -r-a-l, and some names of male persons ending in a vowel suffix lose the suffix and add -r-a-l to the root which ends in a consonant. It is impossible to identify -r- with any other morpheme in the language except the -r- in -r-tad (4.28).

(1) -r-a-l is added directly to a stem denoting a male person, whether the stem is unanalyzable or is a root plus suffix: ma·likral wife of master of house (: ma·lik master of house), sa·yebal European woman (: sa·yeb European man), telgiral Telugu woman (: telgi Telugu man), va·dgiral woman of the carpenter caste (: va·dgi man of the carpenter caste); the following names of female members of exogamous divisions (the names of corresponding males are in parentheses): bossal (: bosse), dabal (: dabe), debbural (: debbur), elkiral (: elki), godniral (: godni), goṭiral (: goṭi), ke·legundiral (: ke·legundi),

kiritral (: kirit), komṭiral (: komṭi), madniral (: madni), mangiral (: mangi), moodral (: mood), paḍsiral (: paḍsi), raḍḍiral (: raḍḍi), sibleral (: sible), sirbendiral (: sirbendi), sivniral (: sivni), ṭa·bḍural (: ṭa·bḍu), vi·r ga·maral (: vi·r ga·ma), zoleral (: zole).

(2) -r-a-l replaces a suffix of the stem; most of the nouns are designations of female members of exogamous divisions (the names of corresponding males are in parentheses).

-a: vagdarral (: vagdara).

-e: bivnarral (: bivnare), devnarral (: devnare).

-le: maggorral (: maggorle), so·ramral (: so·ramle).

-i: peḍiarral (: peḍiari).

-ak: me·nzarral stout, strong woman (: me·nzarak stout, strong man), paksiral female bird (: paksiak male bird), ro·zdarral laborer's wife (: ro·zdarak laborer), savkarral moneylender's wife (: savkarak moneylender), zo·rdarral stout, strong woman (: zo·rdarak stout, strong man).

(3) The stem shows allomorphic variation before -r-a-l.

(a) -l/-r- (2.46); all the nouns are designations of female members of exogamous divisions (the names of corresponding males are in parentheses).

-r-a-l is added directly to the stem: zamkorral (: zamkol).

-r-a-l replaces a suffix of the stem.

-i: muḍarral (: muḍali).

-ak: mi·terral (: mi·telak).

-iak: tervarral (: tervaliak).

(b) -d/-r- (2.46); all the nouns are designations of female members of exogamous divisions.

-r-a-l is added directly to the stem: caagerral (: caaged), zedgerral (: zedged).

-r-a-l replaces a suffix of the stem.

-a: vaṭorral (: vaṭoḍa).

-e: saporral (: sapoḍe).

-i: badarral (: badaḍi), murzurral (: murzuḍi).

-iak: gorporral (: gopodiak), ne·kvarral (: ne·kvaḍiak).

(c) -m/-mb- (2.65).

-r-a-l is added directly to the stem: te·kambral woman of a particular exogamous division (: te·kam man of that division).

(d) -n/-nḍ- (2.65).

-r-a-l is added directly to the stem: malanḍral woman of the barber caste (: malan man of the barber caste).

-r-a-l replaces a suffix of the stem.

-iak: paunḍral female guest (: pauniak male guest).

(e) -n/-nd- (2.65).

-r-a-l replaces a suffix of the stem.

-e: palanḍral such-and-such a woman (: palane such-and-such a man).

4.25. -i-r-a-l, with the allomorph -i-r-a-si- before the plural suffix -kul. In all its occurrences, it replaces a suffix of the stem.

-a: ukḍiral woman of a particular exogamous division (: ukḍa man of that division).

-ak: bocciral woman of a particular exogamous division (: adjective bocca, and boccak man of that division), do*stiral man's female friend (: do*stak man's male friend), paṭliral headman's wife (: paṭlak headman).

4.26. Suffixes with -d.

For -d denoting a single entity that is not a male person in nouns derived from verbal adjectives, see 4.53; in certain of the pronominals, see 4.55. For the suffix -d, used as 3d singular in verbs in congruence with a subject denoting a single entity that is not a male person, see 5.34.

4.27. -ta-d, with the allomorph -ta-si- before the plural suffix -kul. These are complexes made up of -ta- and the allomorphs -d/-si-. They occur in nouns denoting female persons, all in paradigmatic sets with nouns denoting male persons, and one of them in a paradigmatic set with an adjective to which -ta-d is added. The allomorph -si- is, of course, identical with -si-, the allomorph of -l in 4.22. The element -ta- looks like the suffix -ta 'pertaining to that denoted by the noun stem, that is given in 3.10, and the complex -ta-d looks like the ends of nouns derived from adjectives with that suffix -ta and used in congruence with singular nouns denoting an entity other than a male person. The meaning, then, is 'she who is related to the male denoted by the basic noun'; this agrees with the meaning of the other -ta-d, except that 'she' is too restricted a meaning for -d. Moreover, the adjective suffix -ta adds -v for the derived non-male plural noun. The plural -tasikul of the nouns in this section requires that they be treated as a different class and that they be, in fact, classed with other nouns denoting female persons and having plurals ending in -asikul (-rasikul, -irasikul).

-ta-d replaces a suffix of the stem denoting a male.

-i: di*vartad woman of the fisherman caste (: di*vari man of the fisherman caste), sammartad woman of the Chamar caste (: sammari man of the Chamar caste).

-ak: govartad woman of the Gowari caste (: govarak man of the Gowari caste).

-iak: rengartad woman of the dyer caste (: rengariak man of the dyer caste).

-an: ko*lavtad Kolam woman (: adjective ko*lav, and ko*lavan Kolam man).

4.28. -r-ta-d, with the allomorph -r-ta-si- before the plural suffix -kul. These are complexes of -r-ta- and the allomorphs -d/-si-. They occur in nouns denoting female persons, all but one in paradigmatic sets with nouns denoting male persons. For -r-, cf. -r-a-l in 4.24. It would seem that di*vartad, sammartad, and rengartad, with the suffixal complex -ta-d of 4.27 and -r- as part of the stem, have by wrong division (perhaps helped on by the -r- in -r-a-l) yielded a new, longer suffixal complex -r-ta-d.

In two forms the complex is added directly to the noun denoting a male person: ba*martad brahman woman (: ba*ma brahman man), mangartad woman of the Mang caste (: magga man of the Mang caste).

In one noun the stem has two allomorphs gonḍa/gonḍo-: gonḍortad Gond woman (: gonḍa Gond man).

One noun has no corresponding form denoting a male person: gevartad woman of the Gowari caste (the only male name found is govarak, with govartad as its corresponding female designation).

4.29. For -d and -t deriving singular nouns from derivative adjectives, see 4.45.

4.30. A dubious suffix -or is found in three animal names: laṅḍor peahen, sammor flea, tiṭor scorpion. Certainly one should not include -or of the following: ḍopor elbow, ṭapor wooden cattle-bell.

4.31. The suffix -uḍ is added to verb stems to make a noun meaning 'that which one did or does,' 'act of doing'; for examples, see 5.121.

4.32. Three pronominal roots are the bases for a number of derivative stems. They are i- this, a- that, e- which?

The roots themselves occur as stems in the pronominal sets im(d) this man, ivr these men, id this woman or thing, idav these women or things, etc.¹ (4.55).

Other stems are:

inṭo- which is like this, etc. (4.56).

itt- this place, etc. > ittan man of this place, etc., and forms that are probably to be classed as nouns, though the evidence of case forms is lacking or uncertain: ittin here, ittin to this place (4.75), ittaṭ from here (4.74), inadā from this place, etc. (4.58, 74).

ind-/in- this many, etc. (4.62); innig this many, in: innig udul this many days, etc. (4.65).

itte this much, etc. (3.4).

inaṅ in this way, etc., might be analyzed as stems ina- etc., with dative suffix -ṅ (4.70), but the analysis is uncertain.

Only two roots, a- and e-, have been recorded in the set appuḍ then and eppuḍ at what time? when? They are to be classed as nouns (4.76), but the complete analysis is uncertain (3.5).

The three roots occur in the adjectives forms i* this, a* that, e* which? (3.5).

B. Noun Subclasses based on Number and Gender

4.33. The class of nouns is distinguished morphologically from other major classes by having for each noun several (two to four) forms, following each of which the same set of case suffixes may occur. The syntactic criteria that, together with this morphology, mark this class and its subclasses appear in chapter viii on syntax.

4.34. Nouns are subdivided into four subclasses on the basis of the number and the type of forms to which the case suffixes are added:

(1) Those that have two forms, viz., singular and plural (4.35-51).

(2) Those that have four forms, viz., male person singular (for short "male sg."), male person plural ("male pl."), singular denoting anything other than a male person ("non-male sg."), plural denoting anything other than male persons ("non-male pl."). This subclass is further subdivided into (a) nouns derived from adjectives (4.53), (b) pronominals, including the numeral one which is singular only (4.54-58).

(3) The numerals, with two subdivisions: (a) the numerals from two to four (4.61) and those meaning 'this many,' 'that many,' 'how many?' (4.62); they have no singular forms, but have three plural forms, denoting respectively male persons, female persons, and objects other than persons; (b) the remaining

¹"Etc." means "comparable forms from the other two roots."

numerals are distinguished as having one form each, and as following on the whole a slightly different syntax from the other numerals (4.63).

Within each of the classes (1) to (3), paradigmatic similarities between forms are so patent that stems and suffixes are easily separable.

(4) The personal pronouns (4.66); in this class similarities, especially in the suffixes, are so little patent that it is probably necessary to set up five stems and suggest some similarities only tentatively. The reflexive pronouns also belong here (4.67).

4.35. (1) Nouns that have two forms, singular and plural.

4.36. (A) Plural formations ending in -r. These are used only with some of the nouns denoting male persons; a possible exception is given in 4.37.

4.37. (a) -r. It replaces -n of the singular in ko·lavan Kolam man : ko·lavar. The record contains katakten scar, pl. katakter. This is dubious in several ways, including the unusual plural ending for a non-masculine noun. In fact, these look like verb forms from katk-, katakt- strike down (man), viz., the 3d person male sg. and pl. of the past tense: 'he struck him down,' 'they struck him down.' The forms were not obtained in sentences, and uncertainty is great as to what they really are.

4.38. (b) -ur. Only in ma·s man : ma·sur. On -u- in this allomorph, see 2.38.

4.39. (c) -er. Forty-three nouns ending in -k (one in -ok, one in -uk, the remainder in -ak and -iak). E.g., ba·sak : ba·saker.

ba·sak sister's son
 be·rak deaf man
 buđđiak man of the basket maker (Burad) caste
 buđđiak old man
 da·dak elder brother
 doo ba·k grandfather
 do·stak male friend
 đombđak very black man
 garastak gentleman
 gaykiak man of the Gowari caste
 gevliak man of the milkman (Gawali) caste
 govarak man of the Gowari caste
 katiak man of the blacksmith caste
 ka·kok father's younger brother
 kotvalak peon, sepoy
 kunbiak man of the Kunbi caste
 ma·điak man of the gardener (Mali) caste
 ma·mak mother's brother
 me·nzarak stout, strong man
 pađlak headman, patel
 pauniak male guest
 perdanak king's minister
 popsiak fat man
 putniak brother's son
 ra·zak king

rengariak man of the dyer caste
 ro·zdarak laborer
 savkarak moneylender
 sa·srak spouse's father
 si·piak man of the tailor caste
 vettiak man of the washerman caste
 ve·duk physician
 zo·rdarak stout, strong man

and ten nouns denoting males of particular exogamous divisions: boccak, bođiak, buruktiak, gorpođiak, guđtiak, luđsiak, mi·telak, ne·kvadiak, sindiak, tervaliak.

In the phrase avre ta·k ammaner their parents, the suffix -er of nouns denoting male persons is used to pluralize the phrase ta·k amma father (and) mother instead of the usual suffix -ev taken by amma mother (4.44).

The noun ba·ker elder sister's husband is possibly ba·k (cf. doo ba·k grandfather and ba·n father; 4.20-21) with the plural suffix -er used honorifically for one individual; its plural is ba·kasil (4.48).

4.40. Connected with these r-suffixes are: the suffix -r of the male pl. in nouns derived from verbal adjectives and in pronominals (4.53-59); the r-suffixes (-ar and -ur) of the numerals in 4.61-62; -r in one of the personal pronouns in 4.66; -r, the 3d pl. inflexional suffix of the verb, used in congruence with a subject denoting male persons (5.34). A suffix -r or -re is discussed in 3.16; it possibly has honorific plural reference.

4.41. (B) Plural formations ending in -v. These are used with some of the nouns denoting female persons, animals, and inanimate things. The only noun denoting a male person that has -v is given in (d).

4.42. (a) -ev. Fifteen nouns ending in -k (three in -uk, the remainder in -ak); three denote inanimate things, the remainder animals. E.g., aliak : aliakev.

aliak male buffalo
 baduk fowl
 bagliak white heron
 biptiak leopard
 bokđiak male goat
 e·nak black antelope
 kedđiak tiger
 koliak jackal
 la·ndgiak wolf
 miđndak lizard
 miđtuk parrot
 paksiak male bird
 pađlak sharp edge
 saragurak sugar cane
 senduk box

4.43. (b) Two words ending in -a, denoting female persons, have -k- before -ev.

appa father's sister : appakev
 sanma mother's younger sister : sanmakev

Perhaps appak- and sanmak- should be stated as allomorphs of appa and sanma.

4.44. (c) Three words ending in -a, denoting female persons, have -n- before -ev. E.g., amma : ammanev.

amma mother (see also 4.39)

ko·lama wife

vanna elder brother's wife

Perhaps allomorphs amma and amman-, etc., should be set up; cf. 4.43.

4.45. (d) Nouns derived from derivative adjectives have singulars with suffix -d or -t and plurals with suffix -v. All of these that occur in texts have reference to non-males with the following exception: okkon anđen ba·la paṭlaknet. the headman had a son (I.89). paṭlaknet he who belonged to the headman, refers to ba·la son, which is clearly marked as of the masculine class by the verb anđen, the numeral okkon, and by an anaphoric reference with amd he in the following sentence.

Adjectives ending in -a have derivatives with sg. -d, pl. -v, those ending in -e with sg. -t, pl. -v. Exx.: ve·gaṭad (work) in the field, kevtav (earrings) in the ears, rupialav (horses) worth (so-and-so many) rupees, adavlet (garland) made of those, annet (? anet) my (name, house, etc.), adnev her (women servants), (fishes) made of that, ba·lanev (hands) of the child.

Of the very few monomorphemic adjectives, only one occurs as the base of a derivative noun, which happens to be recorded only in the singular and referring to what seems to be a masculine, viz., ba·la child, though the context is in fact somewhat ambiguous: sinnamtad dood kaktin. she made that which was small into a big thing, viz., she reared the child. The plural would probably be doov; but little can be based on this example.

4.46. Connected with these v-suffixes are: the suffixes with -v of the non-male pl. in nouns derived from verbal adjectives and in pronominals (4.53-56); the suffix -av of the numerals in 4.61-62; -v, the 3pl. inflexional suffix of the verb used in congruence with a subject denoting anything but male persons (5.34).

4.47. (C) Plural formations ending in -l.

4.48. (a)-l. Used with nouns denoting male persons, female persons, animals, and inanimate things, the last predominating; the nouns that denote female persons belong to the last paragraphs only.

This allomorph -l follows many stems and suffixes ending in a vowel, and a few stems whose allomorphs before this suffix end in t, ḍ, nḍ, or n.

All nouns ending in -e. The following are examples:

kaye fish : kayel

ma·le hill

mi·te hare

a·te dog

tokre shell

pande biceps

ka·rve cotton plant

mu·ṅge anklet bell

pa·ndge baked cake

sa·zre good

kalave work shed in field

sentare orange

so·ramle man of particular exogamous division

manḡorle man of particular exogamous division

Most nouns ending in -a (other nouns ending in -a are in 4.43, 44, 51). The following are examples:

kala dream : kalal

pa·ṭa song

elka rat

ḍoṅga thief

na·lka tongue

le·ṅga calf

pinzra cage

ziḍṅga cattle bell

kuzama bodice

goria deer

na·roḍa coconut

vastara razor

umbia ear of wheat

a·ṅgoṭa thumb

bagisia garden

vagdara man of particular exogamous division

The monosyllabic noun ending in i· : ki· hand : ki·l.

Two monosyllables ending in -t: duṭ hip : duṭl; pa·ṭ sari.

Nine nouns ending in -ḍ.

eḍ bullock : eḍl

guḍ testicle

ziḍ kidney

gunḍ stone

ta·ḍ rope

ti·ḍ beard

dundaḍ large dust cloud

muṅguḍ fleshy part of nose

ve·gaḍ field

Also all verbal nouns ending in -ḍ (5.121); e.g., o·luḍ the one (man, woman, non-personal entity) whom (I) saw : o·luḍl.

One noun ending in -n: to·ren younger brother : to·renl.

Eight nouns ending in -n, which have before the suffix -l an allomorph ending in -nḍ- (2.65).

kan eye, small hole in ground : kanḍl

me·n body

pun wound

ven back

magvan husband

malan barber

maran spouse's brother (plural also maransil; cf. 4.50)

ne·kun headman (plural also ne·kunsil; cf. 4.50)

Twelve nouns ending in -r, which have before the suffix -l an allomorph with *ɔ* in place of the final r (2.62).

bu·r eyelash, eyebrow : bu·ɔl

gar feather

go·r fingernail

kor hen

pe·r name

sa·r thorn

sir female buffalo

te·r cot

ti·r hair

u·r village

ve·r root

vedur bamboo

One noun, di·vari fisherman, has in the singular a suffix -i, in the plural the suffix -l following an allomorph ending in *ɔ*: di·vaɔl (2.62; cf. di·var-tad wife of fisherman, 4.27).

Ten nouns with stems ending in -a- have a suffix -m in the singular, and in the plural the suffix -l.

bi·am rice : bi·al

buzam shoulder

di·am god

gurram horse

kubasam bodice

mokam face

mo·karam nose stud

ongaram ring

si·ram tendon, nerve, blood vessel

vitanam seed

Eleven nouns have a formative suffix which in the singular has the allomorph -al and in the plural before the suffix -l the allomorph -asi- (cf. 4.22-23). This is the only group taking the plural suffix -l which contains nouns denoting female persons.

kommal daughter : kommasil

koral younger brother's wife

marndal spouse's sister

ma·sal wife

murtal old woman

podal spouse's mother

to·rndal younger sister

koɔval sickle

lo·pal the inside

terval sword

tirgal mortar, pestle

Similar to these is *ovol* thing or person of first rank : *ovosil*.

The noun *ba·buk* wife's younger brother adds the suffix -asi- before -l: *ba·bukasil*.

ba·ker elder sister's husband, which is possibly *ba·k* with the plural suffix -er used honorifically to denote a single person (cf. 4.39), has before the plural suffix -l the stem *ba·k* with the suffix -asi-: *ba·kasil*.

ay mother has as plural either *aykasil* or *aysil*.

4.49. (b) -ul. No nouns denoting female persons use this allomorph; otherwise, all categories listed in (a) appear, with nouns denoting inanimate things predominating.

All the nouns end in a consonant or consonant cluster. For the allomorphic relationship of -ul with -l, see 2.38.

The nouns ending in single consonants are:

a·v fathom : a·vul

dem one draw on a pipe

ɔeg heap, mass

ga·z bangle

gez brass pot

ke·t winnowing fan

kev ear

kis fire

kom branch, horn

mak neck

ma·k tree

muy black-faced monkey

nuv thread

pa·m snake

pa·s metal harrow blade

pa·v path

poy hearth

po·t cock

puv flower

ro·p plant

ru·k boat

sak egg

se·d sp. bird

si·v edge of village

ta·k (so-and-so's) father

ti·s short span

ta·k pain

ta·k heel

te·s act of striking foot on obstacle

vas flute

vi·p backbone

za·m animal

za·t caste

zuv yoke

capoṭ slap
 cilum tobacco pipe
 daṭam door
 denḍek belch
 eḍis pole of plow
 gaḍḍam chin
 gu·nbaz person of good qualities
 kaḍas sambur deer
 kirit man of particular exogamous division
 ma·lik master of house
 mood man of particular exogamous division
 muggus mongoose
 nenjeḡ meat
 nesib fate
 nevos prayer
 popos lung
 sa·yeb sahib
 sondam elephant's trunk

The following nouns end in the consonant clusters *nd* and *ng*. Those ending in *ng* have two allomorphs, one ending in *ng* and occurring before the suffix *-ul* and also before the juncture #, and one ending in *ŋ* and occurring before the junctures // (2.64); e.g., *reḡ* : *reḡgul*.

bond todody palm
 se·nd bitter
 reḡ/reḡg- color
 poṭṭaḡ/poṭṭaḡg- food

The remaining nouns end in consonant clusters which do not occur in final position, though they occur intervocally. The basic allomorph of the stem ends in a cluster. Before the juncture # there occurs an allomorph in which the cluster is broken up by insertion after the first consonant of the cluster of a vowel of the same quality as that preceding the cluster (2.37). E.g., *ayak* : *aykul*.

ayak/ayk- rubbish
koḍoḡ/koḍoḡg- buffalo pen (cf. the previous group of nouns and 2.64 for *koḍoḡ*)
kudug/kudg- thigh
mitik/mitk- brain
pereg/perg- coagulated milk
surund/surnd- honeycomb
teḍep/teḍp- waistcloth
tupuk/tupk- gun
uḍug/uḍg- scaly pangolin (? iguana)
veleg/velg- fence

One noun that was recorded but not carefully checked seems to have two allomorphs, one ending in *k* and the other in *g*: *a·nduk*, pl. *a·ndugul*, *sāl* tree (*Shorea robusta*); it is very possible that better recording would have shown the singular to be rather *a·ndug*.

4.50. (c) *-sil*. A number of nouns denoting male persons, animals, and inanimate things. No nouns denoting female persons use this except *ay* mother (4.48 end), but compare those in 4.48 that have *-l* following an allomorph *-asi-* or a suffix *-asi-*.

All the nouns end in a consonant or consonant cluster. The allomorph *-sil* is in partial complementary distribution with *-l* and *-ul* on phonological terms, in that it follows noun morphemes ending in *l* and *r*, which do not appear with either *-l* or *-ul*, and in that some of the consonants that appear before *-ul* do not precede *-sil* (viz., *b*, *d*, *g*, *k*, *p*, *s*, *t*, *v*, *z*). However, *ḍ*, *m*, *n*, and *ṭ* appear both before *-sil* and before *-l* or *-ul*, and no further statement about the phonemic shapes of the noun morphemes will enable a case to be made for complementary distribution of this allomorph and either of the other two (e.g., *go·ḍ-l* finger nails : *zo·ḍ-sil* joints; *daṭam-ul* doors : *lagam-sil* reins).

do·r cattle
ga·r hailstone
ko·nḍ bullock's hump
lo·ṭ blanket
na·l horseshoe
na·ṭ piece of timber
po·ḍ boil, blister
pu·ṭ a measure of length
sa·l year
sa·ṭ whip
ṭi·n tin can
zo·ḍ joint
zu·l bullock's cloth
bogur navel
boskur foam
bu·ram flood
citraḡ cheeta
divnal lamp
dodor windpipe
ḍebbur man of particular exogamous division
ḍopor elbow
esar boiling water
evur spittle
e·gar watchman's raised platform
goṭṭon cattleshed
inam gift
irzan coagulant
kendil lamp with chimney
kogir saddle
kuḍan wattle wall
lagam rein
lanḍor peahen
maran spouse's brother (plural also *marandl*; cf. 4.48)

mentor spell
 morgar cloud
 mungaḍ nose
 ne·kun headman (plural also ne·kundl; cf. 4.48)
 pa·tar storage pit for grain
 piddur smooth with grease (of hands; ? sweaty)
 sammor flea
 seer city
 tarḡuḍ liver
 te·kam man of particular exogamous division
 tipon seeder
 tiṭor scorpion
 ṭapor wooden cattle bell
 vagay image
 vekor harrow
 zamkol man of particular exogamous division
 zedged man of particular exogamous division
 zilal bell on bullock's neck strap
 caaged man of particular exogamous division

4.51. (d) -kul. This is used with nouns denoting male persons, female persons, animals, and inanimate things, the last predominating; the nouns that denote female persons belong to the last paragraphs only.

Again, as in the case of -sil, some partial complementary distribution can be found with the other allomorphs; e.g., all nouns ending in -i (with the exception of di·vari; 4.48) take the suffix -kul. But such contrasts as: si·r-kul nits : ga·r-sil hailstones; ba·bukasi-l wife's younger brothers : ko·lavtasi-kul Kolam women, make it necessary to state the environments of the allomorphs generally by listing the noun morphemes.

The suffix -kul may be further analyzed in at least two ways. (1) The noun stems in this section have an allomorph ending in k which occurs before the allomorph -ul of the plural morpheme according to the phonological statement in 2.38 (cf. 4.49) that -ul occurs after stems ending in any consonant other than t, d, or n (-l occurs after these three consonants and after vowels). (2) The plural suffix itself has the allomorph *-kl, which according to the statement in 2.38 must occur in the form -kul.² This is a more economical analysis, since it makes -k appear only once in the description, viz., in the suffix rather than in all the nouns concerned; in the Vocabulary, however, -k must be stated for each noun, no matter which of the two analyses is adopted.

All nouns ending in -i, except di·vari (cf. 4.48). Examples:

muḍi knot : muḍikul
 ca·pi rag wrapped on end of tobacco pipe
 kopli mouth
 anggi shirt
 ga·ddi donkey
 ma·nḍi mango fruit

²Analysis (2) may be useful in comparative Dravidian studies.

pandri bathhouse
 na·ngli plow
 sisuḍi topknot
 bo·aji wife's elder brother
 deṭteri writing book
 anggaḍi bazaar
 bai (so-and-so's) sister
 menekti wrist
 kebutri pigeon
 peḍiari man of particular exogamous division
 ke·legundi man of particular exogamous division
 sirbendi man of particular exogamous division

One noun, meaning 'younger sister's husband,' has two very different allomorphs, sa·nzn as the singular form, sa·lni- before -kul.

Five nouns ending in -a (other nouns ending in -a are in 4.43, 44, 48):

ba·la son, child : ba·lakul
 da·na grain
 ella house
 ma·la man of the Mahar caste
 pilla woman, baby, daughter

Of the seven nouns ending in -u, those five for which a plural was recorded:

aḍavu bad person : aḍavukul
 ca·ku small knife
 saku female's female friend
 ṭa·bḍu man of particular exogamous division
 za·mbu guava

Three nouns ending in -l, all monosyllables:

pal tooth : palkul
 tal head
 val grain of rice

One monosyllable ending in -n: pe·n louse : pe·nkul.

One monosyllable ending in -r: si·r nit : si·rkul.

zen person, which follows numerals from pa's five up when nouns denoting male persons are numerated, is singular in form. In the same construction, when nouns denoting female persons are numerated, it has the allomorph zen- and the suffix -kul (4.63, 8.55).

A large group of nouns denoting female persons, together with paksiral female bird, sixty-nine all told, have a formative suffix which in the singular has the allomorph -al, and in the plural before the suffix -kul the allomorph -asi- (cf. 4.22-23). Forty-six of them denote women of particular exogamous divisions; these are collected in the list of Designations of males and females of exogamous divisions after Section 1 of the Vocabulary.

The remaining nouns of this subclass are:

buddiral woman of the basket maker (Burad) caste : buddirasikul
 do·stiral man's female friend
 gaykiral woman of the Gowari caste

katiral woman of the blacksmith caste
 kunbiral woman of the Kunbi caste
 malandral woman of the barber caste
 ma·letal woman of the Mahar caste
 ma·likral wife of the master of the house
 ma·ḍiral woman of the gardener (Mali) caste
 me·nzarral stout, strong woman
 paksiral female bird (paksirasikul was given also as the plural for paksin)
 palandral such-and-such a woman
 paṭliral headman's wife
 paundral female guest
 popsiral fat woman
 ro·zdarral laborer's wife
 savkarral moneylender's wife
 sa·yebral European woman
 si·piral woman of the tailor caste
 telgiral Telugu woman
 vadgiral woman of the carpenter caste
 veṭṭiral woman of the washerman caste
 zo·rdarral stout, strong woman

A number of nouns denoting female persons have a formative suffix complex which in the singular has the allomorph -tad, and in the plural before the suffix -kul the allomorph -tasi- (cf. 4.27).

ba·martad woman of the brahman caste : ba·martasikul
 di·vartad woman of the fisherman caste
 gevḡirtad woman of the milkman caste
 gonḍortad Gond woman
 govartad woman of the Gowari caste
 ko·lavtad Kolam woman
 mangartad woman of the Mang caste
 rengartad woman of the dyer caste
 sammartad woman of the Chamar caste

4.52. (2) Nouns that have four forms, viz., male person singular ("male sg."), male person plural ("male pl."), singular denoting anything other than a male person ("non-male sg."), plural denoting anything other than male persons ("non-male pl.").

4.53. (a) Nouns derived from adjectives.

Nouns derived from verbal adjectives (5.114-119) by addition of the following suffixes: male sg. -n, male pl. -r, non-male sg. -d, non-male pl. -v.

Exx.: vattan the man who came, vattar the men who came, vattad the woman, animal, or thing that came, vattav the women, animals, or things that came;

to·ten he who is not, to·ter, to·ted, to·tev;

tinekan he who will eat, tinekar, tinekad, tinekav;

kayḡgekan male cross-cousin (lit., the man with whom one will laugh), kayḡgekar male cross-cousins, kayḡgekad female cross-cousin, kayḡgekev female cross-cousins; see Vocabulary s.v. kayḡg- and footnote.

These suffixes are identical in form and number and gender reference with the verbal personal endings of the 3d person (5.34). Cf. the similar coincidence in 4.66.

4.54. (b) Pronominals. There are several subclasses according to the suffixes, but the material is in part too scanty to allow a definite ascription to the subclasses.

4.55. I. Stems: i- this, a- that, e- which? (4.32).

Male sg.: im or imd, oblique stem im- or imn-
 am or amd, oblique stem am- or amn-
 em or emd, oblique stem em- or emn-

male pl.: ivr, avr, (evr is not in my material and probably does not exist, its place being taken by e·r)

non-male sg.: id, ad, ed

non-male pl.: idav, oblique stem idav- or idavl-
 adav, oblique stem adav- or adavl-
 edav, oblique stem edav- or edavl-

Stem: e·- who?, which, substituting for persons only, has only female reference in the non-male form. The non-male sg. does not occur in my material.

Male sg.: e·n or e·nd (oblique stem not known to me)

male pl.: e·r, oblique stem e·r-

female pl.: e·v (oblique stem not known to me)

e·ra each, whoever, is probably e·r plus a suffix -a. e·ndi entena someone and e·ri entena some people, have e·nd and e·r plus -i (which is probably not the suffix described in 4.78); entena is problematical, but contains -na (4.79), and possibly another interrogative stem ente-

Stem: ta·ne- or tand- what?, which, substituting for non-persons only (? things only, rather than animals), has only two forms.

Sg.: ta·ned or tand, oblique stem ta·ne- or tand- (accusative ta·nen, dative tanduḡ why?; cf. SR tānuḡ why?)

pl.: ta·nev

The forms ta·ned and ta·nev seem to have an underlying stem ta·-, to which is added -na/nay- (4.79) to form ta·na/ta·nay at all. The dative of this stem is ta·ḡ why? Or, should the analysis of ta·na at all be ta·n- plus the suffix -a seen in e·ra? There is uncertainty here.

4.56. II. Stems (4.32): inṭo- which is like this (i.e., i-nṭo-)

anṭo- which is like that (i.e., a-nṭo-)

eṭṭo- which is like what? (i.e., e-nṭo-)

Male sg.: inṭon, anṭon, eṭṭon

male pl.: inṭor, anṭor, eṭṭor

non-male sg.: inṭod, anṭod, eṭṭod

non-male pl.: inṭov, anṭov, eṭṭov

4.57. Stem: okko- one, which refers to the singular only and consequently has only two forms: male okkon, non-male okkod.

But the analysis of the forms in 4.56 and in this paragraph may rather be into stems inṭ-, anṭ-, eṭṭ-, okk-, and suffixes -on, -or, -od, -ov. Since ok occurs as an adjective in one phrase, ok siḍ one day (3.4), this analysis may be preferable,

though on the whole it would seem easier to derive the pronominal stem okko- from ok.

4.58. The forms ittan man of this place, ittar men of this place, ittad woman or thing of this place, attan man of that place, attad woman or thing of that place, attad woman or thing of that place, ettan man of which place? do not form a complete set, since no non-masc. pl. form was recorded. Comparison with ittin here, attin there, ettin where? (4.32) and the ablatives ittat from here, attat from there, ettat from where? (4.74) yields underlying stems itt-, att-, ett- (further analyzable as i-tt-, a-tt-, e-tt-) and for these pronominals the suffixes -an, -ar, -ad. It is probably convenient to regard the suffixes as complex, made up of a derivative suffix -a- and the gender-number suffixes found elsewhere, -n, -r, -d.

4.59. The suffixes -n, -r, -d, -v seen in 4.56-58 and in part in 4.55 are, of course, identical with those in 4.53. Other suffixes and stem-extending suffixes in 4.55 are found only in this class: -m, -m-d, and -m-n- in male sg., -v- in male pl., -da- and -l- in non-male pl. (-da- is clearly connected with -d in non-male sg.).

4.60. (3) Numerals.

4.61. (a) The numerals from two to four are plural only, in form and meaning. As compared with plurals of subclass (2) in 4.52 ff., they show an "over-distinction" of gender, with female persons distinguished from non-persons as well as from male persons; there are consequently three forms for each numeral instead of two.

The forms are:

	male persons	female persons	objects other than persons
two	iddar	i·ral	indig
three	muggur	muyal	mu·ndig
four	nalgur	nallav	na·liq

These forms are analyzable into stems and suffixes. First analysis yields three stems, each having three allomorphs: two idd-/i·r-/ind-; three mugg-/muy-/mu·nd-; four nalg-/nall-/na·l-; and three suffixes: male persons -ar/-ur; female persons -al/-av; objects other than persons -iq.

An attempt to analyze more deeply yields such statements as the following.

All allomorphs of two have the vowel i-, which is the highest common factor. The allomorphs idd- and ind- have in common i...d; this and i...r of the allomorph i·r- may be regarded as underlying allomorphs of a morpheme. The suffixal morphemes may then be stated as -d...-ar (or: -d-ar), -·...-al, -n...iq. Comparison with the analyses for three and four suggests that -d-ar is the most economical analysis. The corresponding adjective, viz., in two (3.4), is identical with in- in indig.

Similar analysis for three yields stem allomorphs mug-/muy-/mu...d- and suffixes -g-ur, -al, -·n...iq, and for four stem allomorphs nal-/nal-/na...l- and

suffixes -g-ur, -lav, -·...-iq. The adjectives mu·nd and na·l (3.4) are identical with mu·nd- and na·l- in mu·ndig and na·liq.

In the forms for male persons the suffixes -d-ar and -g-ur have in common the final r (to be classed with -r in 4.36-40) and the fact that -d- and -g- are preceded by identical consonants as the final phonemes of the stem allomorphs for two and three. Is it economical to say that -g- (as seen in four) is basic and that in two -d-g- has been replaced by -d-d- by assimilation? The alternation between the vowels a and u may be referred to 2.44.

The infix parts of suffixes, viz., -·- and -n-, both occur in mu·ndig, and consequently cannot easily be taken as allomorphs of one infixal morpheme. It need only be noted that both indig and mu·ndig have infixes -n-, and that i·ral, mu·ndig, and na·liq have infixes -·-.

The allomorphs of the stem for three have in common only mu-. No parallel has appeared for the alternation in the remaining parts of the stem allomorphs -g-/y-/d-.

The allomorphs of the stem for four have in common nal- (equating na...l- with this).

The suffixal allomorphs for objects other than persons have in common infixation (different in each of the three forms) and -iq. The -d- that is common to indig and mu·ndig is to be compared with non-male sg. -d in 4.53-59.

The suffixal allomorphs for female persons have in common only the vowel -a-; two and three have -l in common (to be classed with the female personal sg. ending in 4.22-25), in contrast with -v of four (to be classed with non-male pl. -v in 4.53-56).

The results of this attempt at a refined analysis are esthetically unsatisfying—a result, of course, of the prima facie "irregularities" of the forms.

ittarel both of the persons (I.164) is possibly to be analyzed as two words: ittar = iddar two persons, and el all; this analysis depends on comparative knowledge of the other Dravidian languages, in some of which parallels occur for el. It also occurs repeated; see 8.60.

4.62. The numerals denoting this many, that many, how many? are plural only and also show an "over-distinction" of gender, with two stem allomorphs each, one for persons and the other for non-persons. The forms are:

	male persons	female persons	objects other than persons
this many	indar	indav	inig
that many	andar	andav	anig
how many?	endar	endav	enig

The stems are: ind-/in-, and-/an-, end-/en- (4.32). The suffixes are -ar (cf. iddar two men and 4.36-40), -av (cf. nallav four women and 4.41-46), -iq (cf. indig, mu·ndig, na·liq in 4.61).

4.63. (b) The numerals from five up show no gender distinctions and are unmarked by any suffixes for plural meaning, i.e., they occur as stems only. They are, so far as I recorded them, as follows. The Marathi etymologies and Hindi cognates are added in parentheses.

- 5 ayd/pa·s (Mar. pāc, coll. pāc, H. pāc)
 6 saa (Mar. sahā, H. cha, che)
 7 sa·t (Mar. H. sāt)
 8 a·ṭ (Mar. H. āṭh)
 9 nov (Mar. nav, H. nau)
 10 daa (Mar. dahā, Mar. H. das)
 11 akra (Mar. akrā, H. egārah, gyārah)
 12 ba·ra (Mar. bārā, H. bārah)
 13 te·ra (Mar. terā, H. terah)
 14 tsavda (Mar. caudā, H. caudah)
 15 pandra (Mar. pādhra, H. pandrah)
 16 so·ḷa (Mar. soḷā, H. solah, sorah)
 17 satra (Mar. satrā, H. satrah)
 18 atra (Mar. aṭhārā, H. aṭhārah)
 19 ekunis (Mar. ekunis, H. unis)
 20 vi·s (Mar. vīs, H. bis)
 25 pancis (Mar. pācviś [c here is c and not ts], H. pacis)
 30 ti·s (Mar. H. tis)
 40 caḷis (Mar. cālīs [the initial is c or ts], H. cālīs)
 50 pannas (Mar. pannās, H. pacās)
 60 sa·ṭ (Mar. H. sāṭh)
 70 sattar (Mar. H. sattar)
 80 assi (Mar. aiśī, H. assi)
 90 novvod (Mar. navvad, H. nabbe)
 100 sambar (Mar. sābhar, H. sau)
 500 passe

On the phonetics of these words, see 2.5, 7.

The syntax (8.55) may be anticipated by noting that in numerating persons, male or female, the numerals from six up, are followed by zen person before the noun numerated when it denotes males, zenikul when it denotes females; e.g., saa zen ma·sur six men, saa zenikul pillakul six women. The numeral for five, ayd, numerates without zen (ayd ma·sur, ayt pillakul), or is replaced by pa·s followed by zen or zenikul (pa·z zen ma·sur, pa·z zenikul pillakul).

There are, to sum up, four subclasses of the class with the class-meaning 'numeral': (A) one (4.57); (B) two to four (4.61); (C) five (ayd); (D) the alternant for five (pa·s), and the numerals from six upwards.

The series of numerals from six up and also pa·s, the alternant for five, will be recognized as loanwords from Marathi (rather than from Hindi, whenever there is a difference between the Marathi and the Hindi forms, except possibly the word for eighty). It will also be recognized as incomplete, since in the Indo-Aryan vernaculars in general all the forms up to ninety-nine and all the hundreds

must be given and analyzed for their remarkably complex allomorphic and morphophonemic systems (cf. pa·s five, pandra fifteen, pancis twenty-five, pannas fifty, passe five hundred; saa six, so·ḷa sixteen, sa·ṭ sixty; etc.). My material contains only this fragmentary series, though there is undoubtedly a complete Kolami representation of the Marathi series.

4.64. A series of ordinals from first to tenth was recorded; no examples were recorded in phrases and it is consequently impossible to tell whether these are nouns or adjectives. The phrase venḍ okkod second, other, is Dravidian in origin; the others are borrowed from Marathi.

- pe·le first (Mar. H. pahilā)
 venḍ okkod second, other (see 8.59)
 tisre third (Mar. tīsrā, H. tīsrā)
 tso·ta fourth (Mar. H. cauthā)
 pa·tsva fifth (Mar. pācvā, H. pācvā)
 sayva sixth (Mar. sahāvā, H. chaṭā, chaṭwā)
 sa·tva seventh (Mar. sātva, H. sātva)
 a·ṭva eighth (Mar. āṭhvā, H. āṭhvā)
 novva ninth (Mar. navvā, H. navvā)
 dayva tenth (Mar. dahāvā, H. dasvā)

4.65. An attempt to elicit special sets of numerals used in counting particular things yielded (apart from the forms for the first four numerals) only a difficult set for counting days, viz., ok siḍ, in nal, mu·nd ul, na·l udul, ayd udul, saa divos, sa·d divos, a·ḍ divos, nov divos, and also innig udul this many days, annig udul that many days, ennig udul how many days? The analysis of the first three items and of those from six to nine is clear. A point of particular interest is the wide variety of words (allomorphs) for day: siḍ, nal, ul, divos; siḍ is found also in a·siḍ that day. siḍ, nal, and ul have oblique stems siṭ-, nat-, ut-; ok siṭuṅ for one day, in naṭuṅ for two days, mu·nd uṭuṅ for three days. The remaining items present difficulties, and the word divisions given (na·l udul four days, ayd udul five days, innig udul this many days, etc.) may not be correct. It would be tempting to find in these the same word for day as is found in mu·nd ul three days, and to find allomorphs na·lud, aydud, innigud, annigud, ennigud for the numerals. Against this analysis is the fact that mu·nd uṭuṅ for three days is not paralleled in the corresponding forms for four days, etc.; the forms are na·l uduluṅ for four days, ayd uduluṅ for five days, ennig uduluṅ for how many days?, etc. The morpheme -ul in these forms, therefore, is probably not the same as in mu·nd ul; it should probably be interpreted as the plural suffix. The two possible analyses given for this many days, etc., i.e., innig udul and innigud ul, are not the only possible ones—e.g., inni gudul, etc., in nigudul, etc., might be suggested, or even the guess that the recording should have been in igudul, etc. None of these analyses jibes very well with the forms found for this many (things), etc.—inij, anij, enij (4.62); if the analogy mu·ndij : mu·nd ul were to be invoked, we should expect in igudul.³

³Of the various words for day, etymologies have been found for siḍ, nal, ul, and divos. If I had been able to find one for ud (or udul), gudul, nigudul, or igudul, I would gladly have used it to establish the morphology.

4.66. (4) Personal pronouns.

	independent form	oblique stem
1st person sg.	a * n	an- (ann-)
1st person pl. exclusive	a * m	am-
1st person pl. inclusive	ne * nd	ne * nd-
2d person sg.	ni * v	in- (inn-)
2d person pl.	ni * r	im- (imm-)

The oblique stem allomorphs with -nn- and -mm- seem to be reasonably certain only in the adjectives *anne*, *inne*, *imme*; even there I am slightly uncertain of my record, and *ane*, *ine*, *ime* may possibly be correct.

Analysis into stems and suffixes can be only tentative. The 1st person independent allomorphs *a * n* and *a * m* have a stem *a **- and suffixes, sg. -*n* and pl. -*m*; the corresponding oblique allomorphs have the same suffixes and a stem *a **-. The 2d person oblique stems have the same suffixes, sg. -*n* and pl. -*m*, with a stem *i **-. The suffixes in these forms are hardly to be identified with those found elsewhere in the nouns; -*n* agrees only partially in meaning with the noun suffix -*n* male sg., and -*m* has no counterpart.

The 2d person independent allomorphs have stem *ni **- and suffixes, sg. -*v* and pl. -*r*. The two stem allomorphs for the 2d person, then, are *ni **- in the independent forms and *i **- in the oblique forms—only to be connected with difficulty, if at all. The suffixes do not agree in the independent forms and the oblique forms. The sg. suffix -*v* of the independent form does not agree at all in meaning with the noun suffix -*v* non-male pl.; the pl. suffix -*r* agrees only partially in meaning with the noun suffix -*r* male pl.

The 1st pl. inclusive *ne * nd* has an initial *n*- as do the 2d person independent forms; otherwise, it has no similarity with any of the other forms.

The endings analyzed out, 1st personal -*n* and -*m* and 2d personal -*v* and -*r*, are identical in form and meaning with the verbal personal endings (5.33). This coincidence makes the analysis certain. Cf. the similar coincidence in 4.53.

4.67. Knowledge of other Dravidian languages would lead one to expect to find in this subclass two reflexive pronouns, sg. and pl., with an independent and an oblique form each. Their forms should be:

	independent form	oblique stem
reflexive sg.	ta * n	tan- (?tann-)
reflexive pl.	ta * m	tam-

Of these forms only *tan*- and *tam*- have occurred in my material, in the forms *tannadi* by itself, himself alone, just accidentally (4.73), *tanne* (possibly *tane*)

his own, *tanne ta * k* his own father, *tanne* their own, *tam ba * n* his, her, their own father (8.56), *tam ay* his, her, their own mother (8.56). The LSI form *tānet* his belongs here; probably it is to be interpreted as *tannet* (cf. 4.45).

C. Independent and Oblique Stem Forms

4.68. A few nouns have two allomorphic forms of stems, one used as the independent form, i.e., without plural suffixes or case suffixes, and the other as the oblique stem before certain of the case suffixes. These allomorphs are given for four of the personal pronouns, as well as the conjectural allomorphs for the reflexive pronouns, in 4.66-67, and for some of the pronominals in 4.55. For another use of the oblique stems of the personal and reflexive pronouns, see 8.56.

Otherwise, only four nouns have such forms. The material, however, is so scanty that it is to be suspected that some other nouns also have similar allomorphs. The forms are as follows: *ve * gaṭ / ve * gaṭ*- field, *nal / naṭ*- day, *siḍ / siṭ*- id., *ul / uṭ*- id. Exx.: *ve * gaṭuṅ* to the field, *ok siṭuṅ* for one day, in *naṭuṅi* for two days only, *mu * nd uṭuṅ* for three days.

Analysis at the morphophonemic level allows us to find a suffix -*t*- in these oblique stem forms (2.58-59); cf. also 3.10.

D. Case Suffixes

4.69. Accusative. The allomorphs are: -*n* following any form ending in a vowel or *l*, *r*, or *v*, except for monosyllables ending in *r* and *v*; -*un* following any form ending in any consonant except *l*, *r*, or *v*, and also following monosyllables ending in *r* or *v* (cf. 2.38). Exx.: *ellan* house, *ellakun* houses, *ma * surn* men, *u * ḍln* villages, *gurrain* horses, *keḍiakevn* tigers, *ko * lavarn* Kolam men; *ma * sun* man, *gurramun* horse, *keḍiakun* tiger, *ko * lavanun* Kolam man, *amun us* exclusive, *u * run* village, *e * run* or *emdun* whom?, *amdun* or *amun* him, *avrun* them (male), *kevn* ear. But *ki * un* hand (< *ki **) is an exception to the statement (I.140). The 1sg. and 2sg. personal pronouns have accusative forms *an* and *in*, which are identical with the oblique stems; they are optional variants for *anun* and *inun*. On the use of accusative forms, see 8.31.

4.70. Dative. The allomorphs are: -*ṅ* following any form ending in a vowel; -*uṅ* following any form ending in a consonant (cf. 2.38). See 8.38 for the use of this case. Exx.: *ellanṅ* to the house, *ga * liṅ* by the wind; *ma * kuṅ* to the tree, *ma * kulunṅ* to the trees, *u * ḍluṅ* to the villages, *ve * gaṭuṅ* to the field (4.68), *ve * gaḍluṅ* to the fields, *anuṅ* to me, *amduṅ* or *amnuṅ* to him, *adavluṅ* to them (non-male). Although *sittena * ṭluṅ* in the evening (I.133) undoubtedly belongs here, further analysis is uncertain.

4.71. Locative. See 8.39 for the use of this case. The material is scanty, but the allomorphs seem to be: -*t* following a singular noun form, -*eṅ* following a plural noun form. Exx.: *ellat into/onto/in* the house, *u * rt into/in* the village, *kant into* the eye, *gundṭ onto* the rock, *vedurt onto* the bamboo, *ve * gaṭ (< ve * gaṭ-t; 4.68) into/in* the field; *kandḷeṅ into* the eyes, *ve * gaḍḷeṅ into* the fields, *gundḷeṅ onto* the stones, *gurraleṅ onto* the horses. But several forms were recorded with -*t* following a plural form: *ell ellakult* to house after house; *paksiakev komult*

utt anḍav. the birds are sitting on the branches; and some forms that were elicited out of context as phonological examples (2.13, 25). The statement of the distribution of allomorphs may be badly astray because of insufficient evidence.

4.72. Another local suffix has the allomorphs -nadaṅ with a singular noun form (the oblique stem in the personal pronouns), -adaṅ with a plural noun form. A few forms seem to have free variation between -nadaṅ and -naṅ. The meaning is not distinguishable with any certainty from that of the dative and the locative, but may perhaps be 'to (or, in) the neighborhood' rather than merely 'to.' Exx.: annadaṅ/annaṅ to me, innadaṅ to you, amnadaṅ/amnaṅ to him, adnadaṅ to her, avradaṅ to them, ma·snadaṅ to the man, pillanadaṅ to the woman, ma·suradaṅ to the men, pillakuladaṅ to the women, vagaynadaṅ to near the image, paṭlaknadaṅ/paṭlaknaṅ to the headman (I.3; 38, 55, 65, 166), ma·liknadaṅ to the master (I.32); a·n amnadaṅ pe·sal a·patun. I entrust the money to him.

4.73. Instrumental. The allomorphs are: -aḍ following any noun form ending in a consonant; -naḍ following any noun form ending in a vowel, as well as the pronominal oblique allomorphs an- me, in- you sg., tan- reflexive sg. (there is no evidence for the other personal pronouns or for the pronominals). See 8.40 for the use of this case. Exx.: tupukaḍ with a gun, beḍṭalad with sticks, ma·suradaḍ by men; ki·naḍ with the hand, gellinaḍ with a bow, beḍṭanaḍ with a stick, annadaḍ by me, innadaḍ by you sg., tannaḍi by itself, himself alone, just accidentally.

4.74. Ablative (that from which action starts). See 8.41 for the use of this case. The suffix is -tanaṭ. Exx.: ellatanaṭ from the house, ellakultanaṭ from the houses, ma·ktanaṭ from the tree, u·rtanaṭ from the village, u·ḍṭanaṭ from the villages, ella lo·paltanaṭ from the interior of the house, ve·gaṭanaṭ from the field (4.68, 2.59). One form, ella podeltanaṭ from on top of the house, contains -l- before -tanaṭ. This is unanalyzable for want of more material, though the adjective form podela which is above, on top (3.12), must also be noted as containing a problematical -l-.

The three forms ittaṭ from here, attaṭ from there, ettaṭ from where? are to be compared with the noun forms just given. Comparison of them with ittin here, etc. (4.32) and ittan man of this place, etc. (4.32, 58) suggests an analysis itt-aṭ, etc. The suffix -tanaṭ is, therefore, to be regarded as complex, -tan-aṭ; -tan- is not known otherwise.

A few noun forms occur with -nattaṭ from, e.g., palanenattaḍ vatten he came from such-and-such a person, paṭlaknattaṭ from the headman (I.44), sa·yebnattaṭ from the saheb (I.80, 83).⁴ Is it possible that n is the adjectival suffix (3.15) and that attaṭ is to be taken as the separate word meaning 'from there'? My phonetic record does not yield any help in deciding; the construction just suggested would in any case be unparalleled in the material.

Other forms meaning 'from . . .' were recorded, viz., palanenadaḍ vatten he came from such-and-such a person, and indaḍ from this place. The first (palanenadaḍ; or is it basically palanenataḍ?) would be suspected of being an instrumental

⁴This word, at the end of a sentence in I.83, actually ends in ḍ, but I suspect a mistake in dictation. Certainly the previous word, also at the end of a sentence, ends in ṭ, and in other phonetic surroundings ṭ > ḍ by assimilation, but ḍ does not become ṭ (2.49).

if it were not for the meaning. For lack of further material, the other form is practically unanalyzable.

4.75. From the forms ittin to this place (I.123), attin to that place, ettin to which place? (compared with ittin, etc.) can be isolated a dubious suffix -ent to. No other occurrence of this suffix is certain. paṭenti before sunrise (I.12, 47) may possibly be analyzable into a noun paṭ (cf. Mar. pahāṭ, pahāṭ dawn) plus -ent plus -i just, i.e., just to dawn.

4.76. The suffix or suffixal complex -dokoḍi until occurs after one stem that is clearly a noun: a· siḍdokoḍi until that day. Other stems with which it occurs are therefore fairly certainly to be classed as nouns, merely because they occur with -dokoḍi: inḍidokoḍi until now, indedḍokoḍi until today, appuḍdokoḍi (3.5) up to then. In two phrases the forms that precede -dokoḍi can be interpreted as noun forms derived from verbs, but analogous forms were unfortunately not elicited (5.120): pos sendokoḍi until sunset (sen- is a form of the verb ser- go), pot kuridokoḍi until the sun rose (kuri- start, protrude from hole, [sun] rises; I.153). The complex -dokoḍi possibly contains -i just.

4.77. It is uncertain how to analyze the names of days of the week followed by si·r on, whether as having a case suffix (-sir) or as attributes preceding a head noun or a postposition (si·r). The last is a simpler analysis for be·siṅ si·r on Thursday and sukkaṅ si·r on Friday, since the forms with -ṅ are datives; there are parallels for a phrase consisting of a case form followed by a postposition (8.61-64). If this is the easiest analysis for these two phrases, then the others are: ayteram si·r on Sunday, so·maram si·r on Monday, aggram si·r on Tuesday, budaram si·r on Wednesday, senvaram si·r on Saturday. Cf. 8.62-63.

E. Postfixes

4.78. -i just what the noun or noun phrase with which it occurs indicates and not anything in contrast. Exx.: imdi just this man (and no other), okkoni ba·la just one son (and no more), okkodi zo·k once only (lit., just one time and no more), tannaḍi just by itself, accidentally, ittin just here (and nowhere else). In the phrase in naṭuṅi for just two days (no more and no less), the postfix is in immediate constituency with the phrase in naṭuṅ rather than with the word naṭuṅ.

4.79. -na/-nay. The distribution of these allomorphs is probably to be stated in terms of fast and slow speeds of utterance.

The meaning of the suffix has to do with summation of the whole entity or group denoted by the noun with which it occurs ('all'), or addition of the noun to another to form a total ('and,' 'also,' 'even').

It occurs (1) with the numerals and the numeral adjective atte, and with plural pronouns; e.g., muggurnay all three men, ittarelna both of them (4.61), ni·rna you plural; (2) with interrogative-indefinite words which are summed and put in construction with negative verb forms or interrogative verb forms; e.g., e·nna vat to·ten. no one has come; ni·v e·runna o·ltivgenay. did you see anyone?; ta·na at all (4.55); (3) with a noun which is added to another one (usually also with -na; cf. 8.55) or to other items previously identified; e.g., amnay a·nnay vattan. he and I came; ni·vnay vattiv. you also came. Cf. also 4.55 for entena, of problematical analysis.

4.80. -tiri. In a few examples this suffix occurring with an interrogative or with the numeral one indefinitizes the meaning. Although no example occurs with a case suffix preceding -tiri, a guess that that would be the relative position of the two suffixes places -tiri in this section. It is quite unclear whether there is any relationship between this suffix and the modal suffix -tiri (5.99).

amnuḡ ta·nettiri et anḡa. something (ta·ned what? + -tiri) has happened to him.

e·nditiri vat anḡan. someone has come.

ne·nḡ attan okkontiri sedat paajeḡ. someone (okkon one man + -tiri) of us must go. (attan is possibly 'man of that place.' It and paajeḡ are difficult of analysis, though the latter is < Mar. pāhije it is necessary.)

V. VERBS

5.1. A verb form consists of a nucleus, called "stem," with or (rarely) without suffixal peripheral material.

5.2. The stem is either monomorphemic, i.e., unanalyzable into smaller morphemes, or consists of a "root" and one or (rarely) more derivative suffixes (section A).

5.3. On the basis of the suffixal peripheral material and the syntactic constructions into which they enter, verb forms are either (1) inflected (section B), or (2) uninflected (section C).

5.4. Inflected forms consist of eight simplex paradigms in all, in which the stem is followed by suffixes denoting tenses (or the imperative mood) and/or negative, which are in turn followed by suffixes with pronominal reference. The suffixes between the stem and the pronominal endings are not easily storable in terms of simple morphemes in one-to-one relationships with the meanings; too many zeros result if this is attempted.

5.5. Inflected forms occur ending in modal suffixes (5.92-102). Only one such suffix has been found in any one form. There are three classes of modal suffixes, as determined by syntactic and contextual constructions: (1) interrogative suffixes (-a, -gi); (2) -eka; (3) subordinating suffixes (-te, -tiri, -na, -gi, -anḡ).

5.6. Uninflected forms have no suffixes with pronominal reference. There are a purposive form and five gerunds. One of the modal suffixes, subordinating -na, occurs sometimes after the purposive and after two of the gerunds.

5.7. The shapes of verb stems.

Monosyllables:

(C)V in five irregular verbs: a-, ka-, sa-, va-, ko-. Of these, a- and sa- have alternants e- and se-. All except ka- also have alternants of the (C)VC type: er-, ser-, var-, kor-.

CV· in two verbs: mi·-, si·-.

(C)VC. Exx.: mad-, sik-, sum-, tap-, kos-, et-, aḡ-, tiv-, ḡay-, raz-, al-, en-, ar-, muḡ-.

(C)V·C. Exx.: ke·d-, me·g-, na·k-, a·p-, u·s-, da·ḡ-, va·y-, a·ḡ-, o·l-, a·r-.

(C)VCC. Exx.: end-, melg-, nolḡg-, kerk-, duḡm-, ninḡ-, datp-, kurs-, urt-, idḡ-.

(C)V·CC. Exx.: e·nd-, ka·ḡg-, pi·nḡ-, o·dp-, ve·nz-.

Disyllables:

(C)VCV, the final vowel being i. Ex.: kini-.

(C)VCVC, the final VC being usually ay, ap, ip, il, though a scattering of other combinations is found. Exx.: alay-, dakap-, telip-, geḡil-, adum-, kivar-, agul-, opaḡ-, maguḡ-, tigur-.

(C)V·CVC, with the limitations of the last group. Exx.: po·ḡip-, no·laḡg-.

(C)VCCVC, with the limitations of the last groups. Exx.: kondap-, batkip-, reḡgip-, ḡoḡgrip-, orkil-, jelmil-, gussal-, umbul-.

CV·CCVC, with the limitations of the last groups. Exx.: ka·ḡgip-, tu·rpet-.

Trisyllables:

(C)VVCVCVC, with the limitations on the last VC that are found in the last four groups. Exx.: karadil-, savaril-, savarip-, oparip-.

CVCCVCVC. Ex.: gurgadil-.

A. Roots and Derivative Suffixes

5.8. Comparison of verb stems yields several groups of stems that are partially similar in their final phonemes or successions of phonemes; these similar sections are derivative suffixes added to roots (or "verb root" when it is necessary to distinguish them from noun roots). At the same time, this analysis shows that some roots occur either without or with a suffix, or with different suffixes, in which cases it is possible to find meanings for the suffixes. When a root occurs with different suffixes, occasionally there is some morphophonemic replacement, either of the final phoneme of the root before the suffix, or of the final phoneme of the root and the initial phoneme of the suffix (by a link phoneme).

5.9. The derivative suffixes found are the following: -al-, -ap-, -ay-, -g-, -i-, -il-, -ip-, -k-, -gg-, -p-, -s-, -t-.

5.10. It is possible to assign the following meanings to suffixes because of their occurrence in pairs of stems: -al-, -ay-, -g-, -i-, -il-, -gg-, -s- are found in stems, forms from which occur in intransitive syntactic constructions; -ap-, -ip-, -k-, -p-, -t- are found in stems, forms from which occur in transitive syntactic constructions (8.31); put more shortly, these two sets of suffixes are respectively intransitive and transitive. It follows that verb stems characterized by intransitive and transitive suffixes are respectively intransitive and transitive. Moreover, some pairs occur made up of a stem containing no derivative suffix and a stem containing a transitive suffix, the pairs being parallel syntactically to intransitive-transitive pairs with both members of each pair containing a derivative suffix; consequently, the stem without derivative suffix is intransitive. Since in these pairs a lack of suffix is found only in intransitives and not in transitives, the intransitive can be taken as basic and the transitive as derived from it, whenever this type of analysis leads to further economic statement; throughout the lists that follow, the intransitive is arbitrarily taken as basic even when nothing follows from it. It is found, finally, that many stems that have derivative suffixes do not occur paired. Their syntactic occurrences tend to coincide with those of the paired forms, i.e., the suffixes tend to have intransitive and transitive meanings respectively even in unpaired stems. This does not hold completely, however; an analysis of this matter is given at the end of this section (5.28). In two pairs, moreover, both stems are syntactically transitive; for these, see 5.21, 24.

5.11. The following sections (5.12-27) present the pairs on which the preceding analysis is based. They fall into a rather large number of subclasses depending on the varying combinations of suffixes in the pairs. The classification is given first with all similar transitives grouped together, then with all similar intransitives grouped together (the latter analysis is given only in tabular form by means of cross references to the other analysis).

A. Intransitives		Transitives
1. no suffix	}	:
2. -g-		
3. -gg-		
4. -i-		
5. -s-		
6. -ay-		
7. irregular verb an-		
8. -ay-		
9. -al-		
10. no suffix		
11. -il-		
12. -i-		
13. no suffix		
14. no suffix		
B. Transitives		Intransitives
1. -p- (A1)	}	:
2. -ip- (A10)		
3. -t- (A13)		
4. -k-ip- (A14)		
5. -p- (A2)		
6. -p- (A3)		
7. -p- (A4)		
8. -k- (A12)		
9. -p- (A5)		
10. -p- (A6)		
11. -ap- (A8)		
12. -ap- (A9)		
13. -ip- (A11)		
14. -p- (A7)		

5.12. A1. Intransitive—no suffix : transitive—p-. Thirteen sets. The intransitive stems are all monosyllabic and end in a long vowel (one verb), ḍ, ḍn, r, l, y.

a * ḍ- play
 ninḍ- become full
 a * r- become dry
 ser- go
 se * r- lean against (intr.)
 ti * r- be finished
 ḍol- be felled
 ku * l- (water) runs from upset vessel

a * ḍp- make to play
 ninḍp- fill
 a * rp- dry (tr.)
 serp- let (cattle) get lost
 se * rp- lean against (tr.)
 ti * rp- finish (tr.)
 ḍolp- fell
 ku * lp- make (water) run by
 upsetting vessel

su·l- get up	su·lp- make to get up
tu·l- run	tu·lp- make to run
ḍay- become thin	ḍayp- make to become thin
mi·- graze	mi·p- make to graze

In one set there is a change of vowel quantity (2.40):

oḍ- wash (body or part of body)	o·ḍp- bathe (tr.)
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5.13. A2. Intransitive—*-g-* : transitive—*-p-*. Four sets. The roots are monosyllabic, ending in *r*, *l*, or *i*. In one of the transitives *rp* is replaced by *p* (2.61), in another *rp* remains.

melg- shake (intr.)	melp- shake (tr.)
perg- grow	perp- rear
tirg- turn (intr.)	tip- turn (tr.)
dig- come down from height, descend	dip- make to come down from height

5.14. A3. Intransitive—*-ḡg-* : transitive—*-p-*. Three sets. The roots are monosyllabic and end in *a* or *a·*.

ḍa·ḡg- hide (intr.)	ḍa·p- hide (tr.)
ka·ḡg- become hot	ka·p- boil (tr.)
vagḡ- bend (intr.)	vap- bend (tr.)

5.15. A4. Intransitive—*-i-* : transitive—*-p-*. One set; a monosyllabic root ending in *r*.

tari- (fire) burns	tarp- light (fire)
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5.16. A5. Intransitive—*-s-* : transitive—*-p-*. One set; a monosyllabic root ending in *r* (cf. the noun *ari* fear, 4.14).

ars- be afraid	arp- terrify
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5.17. A6. Intransitive—*-ay-* : transitive—*-p-*. Three sets. The roots are monosyllabic and end in *l* or *r*.

alay- become tired	alp- make tired
kalay- be mixed	kalp- mix
moray- produce musical sound	morp- make to produce musical sound, ring (bell), play (musical instrument)

5.18. A7. The irregular verb *an-be* in a place, *be* (so-and-so), has as a transitive *a·p-* keep in a place, *entrust*. *an-* has an allomorph *a·n-* with long vowel (5.65); there is also an irregular verb *er-* become with an allomorph *a-*. Although it is not possible to find an allomorph *a·-* for either verb, yet "internal reconstruction" might anticipate the historical discovery that there is a root *a·-* at the base of both verbs.

5.19. A8. Intransitive—*-ay-* : transitive—*-ap-*. Two sets. The roots are monosyllabic and end in *g* and *r*.

negay- fly	negap- make to fly
neray- be spread (grain, etc.)	nerap- spread (tr.; grain, etc.)

5.20. A9. Intransitive—*-al-* : transitive—*-ap-*. One set; a monosyllabic root ending in *nd*.

sendal- be crushed	sendap- crush
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5.21. A10. Intransitive—no suffix : transitive—*-ip-*. Seventeen sets. In sixteen sets the intransitive stems are monosyllabic and end in consonants: *d*, *g*, *k*, *l*, *r*, *ʔ*, *nd*, *ḡg*, *ḍg*, *lg*, *rg*, *rs*.

ud- sit	udip- make to sit
aḍg- walk	aḍgip- make to walk
gog- bend over (intr.)	gogip- make to bend over, bend at a sharp angle
mung- be submerged	muggip- submerge (tr.)
pong- boil over	pongip- make to boil over
bo·k- become wet	bo·kip- wet
sik- hang (intr.)	sikip- hang (tr.)
kel- be understood, intelligible	kelip- make to be understood
pe·l- (grain) pops when parched over fire	pe·lip- make (grain) to pop
pur- (hole) becomes filled in	purip- fill in (hole)
aṭ- stick, (child) attaches itself to breast	aṭip- stick (tr.), put (child) to breast
da·ʔ- cross	da·ʔip- make to cross
kiṭ- be extinguished	kiṭip- extinguish
paṇḍ- become ripe	paṇḍip- put to become ripe
kurs- escape	kursip- make to escape
pirs- slip, slide	pirsip- slide (tr.)

One verb which is disyllabic has in the intransitive an allomorph ending in *ḍ* and before the transitive suffix *-ip-* an allomorph ending in *r* (2.62).

opaḍ- be found	oparip- find
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The transitive verb *tin-* eat occurs in a pair with the transitive *tinip-* make to eat.

5.22. A11. Intransitive—*-il-* : transitive—*-ip-*. Eleven sets. The root is monosyllabic in ten, disyllabic in one.

<i>a·ril-</i> be defeated	<i>a·rip-</i> defeat
<i>gesril-</i> slide, slip	<i>gesrip-</i> roll (tr.)
<i>guttil-</i> become snarled	<i>guttip-</i> snarl (tr.)
<i>kizil-</i> be annoyed by ridicule	<i>kizip-</i> annoy by ridicule
<i>nandil-</i> live happily	<i>nandip-</i> make to live happily
<i>sindil-</i> be crushed	<i>sindip-</i> crush
<i>si·ril-</i> split (intr.)	<i>si·rip-</i> split (tr.)
<i>ta·nil-</i> become straight	<i>ta·nip-</i> straighten (tr.)
<i>tekil-</i> lean (intr.)	<i>tekip-</i> place one end against
<i>veglil-</i> be uprooted	<i>veglip-</i> uproot
<i>savaril-</i> make oneself ready	<i>savarip-</i> make ready (tr.)

5.23. A12. Intransitive—*-i-* : transitive—*-k-*. Two sets. The roots are monosyllabic and end in *n* and *r*.

<i>kini-</i> break to pieces (intr.)	<i>kink-</i> break to pieces (tr.)
<i>iri-</i> tear (intr.)	<i>irk-</i> tear (tr.)

5.24. A13. Intransitive—no suffix : transitive—*-t-*. In two sets the final consonant of the root is morphophonemically replaced before *-t-*, viz., *ɖ* by *r* (2.62) and *n* by *r* (2.63). Both roots are monosyllabic. In the second set both stems are transitive.

<i>paɖ-</i> (wound) is got; (turn in game) is won	<i>part-</i> give (wound); win (turn in game)
<i>un-</i> drink	<i>urt-</i> give to drink (giving with one's own hand)

In one set final *ɖ* of the intransitive plus *-t-* are replaced by the link phoneme *ʈ* (2.59). The intransitive stem is monosyllabic.

<i>o·ɖ-</i> burst in pieces	<i>o·ʈ-</i> smash to pieces
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5.25. A14. Intransitive—no suffix : transitive—*-k-ip-*.¹ The root is monosyllabic.

<i>bat-</i> live in a place	<i>batkip-</i> rear
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¹The obvious cognates show *-k-* as part of the intransitive in all the other languages: Ka. *baduku*, *baɖuku* live, Ko. *vadk-* (*vadky-*) prosper, To. *poɖk-* (*poɖky-*) id., Kod. *badik-* (*badiki-*) live, live happily, Te. *bratuku*, *batuku*, *baduku* live; also SR *badkeɖ* subsist, probably a borrowing from Te. The problem is, however, not as simple as this, since the following are also related: Ta. *vaɖ* (*vaɖnt-*) exist, live, flourish, be happy, live life of a married woman, Ka. *vaɖu* id., Ko. *va·ʈ-* (*va·ly-*) live prosperously with husband, *vag-* (*vart-*) (woman) is married, Kod. *ba·ʈ-* (*ba·v-*, *badd-*) (child) lives; rule.

5.26. In a small number of sets there are two different transitives beside one intransitive. In the following six, besides transitives in *-p-* (all given above) there occur transitives in *-ip-*.

<i>ars-</i> be afraid	<i>arp-</i> , <i>arsip-</i>
<i>dig-</i> come down from height, descend	<i>dip-</i> , <i>digip-</i>
<i>da·ŋg-</i> hide (intr.)	<i>da·p-</i> , <i>da·ŋgip-</i>
<i>ka·ŋg-</i> become hot	<i>ka·p-</i> , <i>ka·ŋgip-</i>
<i>melg-</i> shake (intr.)	<i>melp-</i> , <i>melgip-</i>
<i>vagg-</i> bend (intr.)	<i>vap-</i> , <i>vaggip-</i>

5.27. For three other verbs similar sets are found, with differences of meaning for the two transitives, which do not however allow a general descriptive statement.

<i>perg-</i> grow (intr.)	<i>perp-</i> rear (a child)
	<i>pergip-</i> allow (child) to grow up without providing a spouse for it
<i>tirg-</i> turn (intr.)	<i>tip-</i> turn (tr.), make to turn around
	<i>tirgip-</i> make to turn round and round, twist
<i>un-</i> drink	<i>urt-</i> give to drink (giving with one's own hand)
	<i>unip-</i> make to drink (not giving with one's own hand)

The difference seen in *urt-* and *unip-* is that to be expected on the basis of the phenomena in some of the South Dravidian languages, and it may be that the first six sets given (5.26) really have differences of this kind between the pairs of transitives and that other verbs have similar sets of transitives; but I could not elicit anything further.

5.28. Suffixes that seem to be identical in form with the derivative suffixes already listed occur in unpaired stems, with a strong tendency to show the same intransitive or transitive meanings that are seen for the suffixes in the paired stems. The following table analyzes this tendency numerically.

	Intransitive stems	Transitive stems
	-al-	1
	-g-	4
	-i-	3
	-il-	8
	-ŋg-	11
	-s-	4
Intransitive suffixes		3
		4
		1
		4
		5

	-ap-	—	5
	-ip-	—	15
Transitive	-k-	9	16
suffixes	-p-	2	9
	-t-	—	9

The proportions in this table should cause suspicion that in the case of several suffixes we are dealing not with one suffix, but with two (e.g., -k-), or that what has been identified as an intransitive suffix may be not that, but either a part of the root or a suffix with some other meaning (e.g., -i-, -s-). The material is too scanty to allow much certainty.

5.29. To list the isolated roots gained by analysis of the suffixes hardly seems useful. It should be noted only that the forms of the roots are in general shorter than those of verb stems (5.7). Very few roots are longer than a monosyllable; the complete list of disyllabic roots is: adum-, agul, gurgad-, karad-, kivar-, magud-, no·la-, opad-, savar-, tigur-, tu·rpe- (?), umbul-. The monosyllabic types are like those of the stems. With the type CVCC can be placed *ḍoggr-* (*ḍoggrip-* steal), in which the first C of the final CC cluster is nasal plus homorganic stop. The membership of the (C)V and (C)V· classes is expanded; examples are to be found in 5.12-14, 18.

B. Inflected Forms

5.30. The simplex paradigms of the verb number eight altogether: present-future, future, durative, past, past negative, negative, imperative, prohibitive. The first six, which contain eight forms each, are called "eight-membered paradigms." They contrast with the last two, which contain two forms each and are called "two-membered paradigms."

5.31. The two-membered paradigms are the imperative mood, positive and negative respectively. The six eight-membered paradigms are the indicative mood: the four positive tenses, viz., present-future, future, durative, and past, and the two negative tenses, viz., negative and past negative. This division into positive and negative is marked by a suffix, which however appears also in the imperative negative (prohibitive); the formal mark of the negative forms, therefore, does not make a clean-cut distinction, but crosses the formal mark of the division into moods.

For the meanings of the tenses, see 5.123-126.

5.32. The suffixes with pronominal reference, which appear in the final order in the complex of suffixes in inflected verb forms, are called "pronominal endings." They are subdivided into two subclasses: personal endings and demonstrative endings.

5.33. The personal endings (PE) are those of forms showing congruence for person and number; they refer to the 1st and 2d persons, singular and plural. They are:

PE	1sg.	-n	1pl.	-m
	2sg.	-v	2pl.	-r

5.34. The demonstrative endings (DE) are those of forms showing congruence for person, number, and gender; they refer to the 3d person, singular and plural, male person ("male") and anything other than a male person ("non-male"). They are:

	3sg.m.	-n
DE	3pl.m.	-r
	3pl.non-m.	-v
	3sg.non-m.	-a(d), -(d), -in, -un, the distribution of which

allomorphs is stated in 5.36.

5.35. The imperative and prohibitive refer only to 2d person, singular and plural. The 2pl. ending has allomorphs -r (cf. PE 2pl. -r) and -ur, the distribution of which is indicated in 2.38. The 2sg. ending is zero in the imperative, -m in the prohibitive.

5.36. Formulas for the paradigms. S = stem. PE = personal endings. DE = demonstrative endings. u/i and a/i = u or a respectively in 1st personal forms, i in 2d personal forms. -d-u- and -n-i- are similarly divided in the durative, the former in 1st personal forms, the latter in 2d personal forms. Square brackets connect the 3sg.non-m. ending with the other demonstrative endings. (d) = optional occurrence of -d.

Present-future	S- { at-u/i-PE a- [DE (d)
Future	S-d- {(as for present-future)
Durative	S- { d-u } -PE (or: d/n-u/i-PE) n-i [n-e-DE un
Past	S-t (= S ²)- { a/i-PE e-DE in
Past negative	S-e-t- {(as for past)
Negative	S-e- { PE [DE (d)
Imperative	2sg. S; 2 pl. S-r/ur
Prohibitive	2sg./pl. S-n-e-m/r

5.37. A reduction of the formulas may be achieved by neglecting the statements about allomorphs that must be made for the 3sg.non-m. and the other demonstrative endings in each paradigm. ϕ = zero suffix.

S-	ϕ	-at/a-	-PE/DE	present-future
	-d-	-u/i-		future
		-d/n-		durative
		-t-		past
		-e-t-		past negative
		-e-		negative

5.38. Certain of the suffixes between the stem and the pronominal endings can be given a meaning.

5.39. The present-future and the future have in common -a- before DE and -at- before -u/i-PE; the morpheme -a/at- is, then, 'present-future and future, positive, in eight-membered paradigms.' -d- in the future paradigm is the specific suffix for 'future.'

5.40. The negative, the past negative, and the prohibitive all have -e-; this is the negative suffix.

5.41. Both the past and the past negative have -t-, followed by the same suffixes -a/i-PE/DE, even though in the past -t- is sometimes disguised by morphophonemic alternations and in a few verbs the allomorph -d- is found instead; the meaning of -t- is 'past tense.' The present-future and the future also contain t in the allomorph -at-; it is hardly possible to relate it to the past suffix -t-.

5.42. The morpheme -d/n- is the specific suffix of the durative.

5.43. The morpheme -u/i- has grammatical meaning as a connective between the specific suffixes of present-future, future, and durative, and the personal endings. Similarly, the morpheme -a/i- has the grammatical meaning of a connective between the specific suffixes of past and past negative and the personal endings. Another, and perhaps in some ways simpler statement, would note that -i- is the connective suffix before the 2d personal endings in all five paradigms, and that -u- and -a- are connective suffixes only in the 1st persons. It should be noted also, what the reduction formula (5.37) does not show, that the -n- allomorph of the -d/n- morpheme of the durative occurs also in the 3d personal forms, except 3sg.non-m., and that after it in these forms there occurs a connective -e- which occurs also in the same persons in the past and past negative.

5.44. The six monosyllabic stems that end in ϕ preceded by a short vowel have allomorphs with long vowels in several forms. Among the inflected forms, the future certainly has this allomorph, and the durative may have it, though the evidence in the material is not too certain; the verbs are mu ϕ -, o ϕ -, pa ϕ -, po ϕ -, su ϕ -, to ϕ -. Exx.: mu ϕ ddatun, o ϕ ddun.

For other forms with this allomorph, see 5.55, 106, and 2.40.

5.45. Sample paradigms are given for seven verbs. The verbs chosen illustrate some of the allomorphic and morphophonemic alternations connected with various of the suffixes, including the past suffix -t-, which is otherwise treated in full

in 5.68-91. In these paradigms and elsewhere throughout the grammar, a verb is identified by giving its basic stem (S) and the S² form, i.e., the combination of S and the past suffix -t-.

5.46. The forms in each eight-membered paradigm are in order: 1sg., 1pl., 2sg., 2pl., 3sg.m., 3pl.m., 3pl.non-m., 3sg.non-m.; the forms in each two-membered paradigm are: 2sg., 2pl. In the negative paradigm no 3pl.non-m. form was elicited (? could be elicited); SR gives the expected form (9.32).

5.47. The verb si ϕ -, si ϕ t- give.

Present-future	Future	Durative	Past
si ϕ atun	si ϕ datun	si ϕ dun	si ϕ tan
si ϕ atum	si ϕ datum	si ϕ dum	si ϕ tam
si ϕ ativ	si ϕ dativ	si ϕ niv	si ϕ tiv
si ϕ atir	si ϕ datir	si ϕ nir	si ϕ tir
si ϕ an	si ϕ dan	si ϕ nen	si ϕ ten
si ϕ ar	si ϕ dar	si ϕ ner	si ϕ ter
si ϕ av	si ϕ dav	si ϕ nev	si ϕ tev
si ϕ a(d)	si ϕ da(d)	si ϕ un	si ϕ tin
Past negative	Negative	Imperative	
si ϕ etan	si ϕ en	si ϕ	
si ϕ etam	si ϕ em	si ϕ ur	
si ϕ etiv	si ϕ ev		
si ϕ etir	si ϕ er	Prohibitive	
si ϕ eten	si ϕ en		
si ϕ eter	si ϕ er	si ϕ nem	
si ϕ etev		si ϕ ner	
si ϕ etin	si ϕ e(d)		

5.48. The verb put-, putt- cut into pieces, pluck (fruit, flower).

Present-future	Future	Durative	Past
putatun	puddatun	puddun	puttan
putatum	puddatum	puddum	puttam
putativ	puddativ	putniv	puttiv
putatir	puddatir	putnir	puttir
putan	puddan	putnen	putten
putar	puddar	putner	putter
putav	puddav	putnev	puttev
puta(d)	pudda(d)	putun	puttin

Past negative	Negative	Imperative
putetan	puten	put
putetam	putem	putur
putetiv	putev	
putetir	puter	Prohibitive
puteten	puten	
puteter	puter	putnem
putetev		putner
putetin	pute(d)	

5.49. The verb ud-, utt- sit.

Present-future	Future	Durative	Past
udatun	uddatun	uddun	uttan
udatum	uddatum	uddum	uttam
udativ	uddativ	udniv	uttiv
udatir	uddatir	udnir	uttir
udan	uddan	udnen	utten
udar	uddar	udner	utter
udav	uddav	udnev	uttev
uda(d)	udda(d)	udun	uttin

Past negative	Negative	Imperative
udetan	uden	ud
udetam	udem	udur
udetiv	udev	
udetir	uder	Prohibitive
udeten	uden	
udeter	uder	udnem
udetev		udner
udetin	ude(d)	

5.50. The verb tu·l-, tu·ʃ- run.

Present-future	Future	Durative	Past
tu·latun	tu·ldatun	tu·ldun	tu·ʃan
tu·latum	tu·ldatum	tu·ldum	tu·ʃam
tu·lativ	tu·ldativ	tu·lniv	tu·ʃiv
tu·latir	tu·ldatir	tu·lnir	tu·ʃir
tu·lan	tu·ldan	tu·lne	tu·ʃen
tu·lar	tu·ldar	tu·lner	tu·ʃer
tu·lav	tu·ldav	tu·lnev	tu·ʃev
tu·la(d)	tu·lda(d)	tu·lun	tu·ʃin

Past negative	Negative	Imperative
tu·letan	tu·len	tu·l
tu·letam	tu·lem	tu·lur
tu·letiv	tu·lev	
tu·letir	tu·ler	Prohibitive
tu·leten	tu·len	
tu·leter	tu·ler	tu·lnem
tu·letev		tu·lner
tu·letin	tu·le(d)	

5.51. The verb tin-, tind- eat.

Present-future	Future	Durative	Past
tinatun	tindatun	tindun	tindan
tinatum	tindatum	tindum	tindam
tinativ	tindativ	tinniv	tindiv
tinatir	tindatir	tinnir	tindir
tinan	tindan	tinnen	tinden
tinar	tindar	tinner	tinder
tinav	tindav	tinnev	tindev
tina(d)	tinda(d)	tinun	tindin

Past negative	Negative	Imperative
tinetan	tinen	ti·n (5.55)
tinetam	tinem	tinur
tinetiv	tinev	
tinetir	tiner	Prohibitive
tineten	tinen	
tineter	tiner	tinnem
tinetev		tinner
tinetin	tine(d)	

5.52. The verb ayk-, ayakt- sweep away.

Present-future	Future	Durative	Past
aykatun	ayagdatun	ayagdun	ayaktan
aykatum	ayagdatum	ayagdum	ayaktam
aykativ	ayagdativ	ayakniv	ayaktiv
aykatir	ayagdatir	ayaknir	ayaktir
aykan	ayagdan	ayaknen	ayakten
aykar	ayagdar	ayakner	ayakter
aykav	ayagdav	ayaknev	ayaktev
ayka(d)	ayagda(d)	aykun	ayaktin

Past negative	Negative	Imperative
ayketan	ayken	ayak
ayketam	aykem	aykur
ayketiv	aykev	
ayketir	ayker	Prohibitive
ayketen	ayken	
ayketer	ayker	ayaknem
ayketev		ayakner
ayketin	ayke(d)	

5.53. The verb *idd-*, *itt-* tell.

Present-future	Future	Durative	Past
iddatun	iddatun	iddun	ittan
iddatum	iddatum	iddum	ittam
iddativ	iddativ	idniv	ittiv
iddatir	iddatir	idnir	ittir
iddan	iddan	idnen	itten
iddar	iddar	idner	itter
iddav	iddav	idnev	ittev
idda(d)	idda(d)	iddun	ittin

Past negative	Negative	Imperative
iddetan	iddēn	id
iddetam	iddēm	iddur
iddetiv	iddēv	
iddetir	iddēr	Prohibitive
iddeten	iddēn	
iddeter	iddēr	idnem
iddetev		idner
iddetin	idde(d)	

5.54. Short 1sg. forms.

The 1sg. of the future optionally lacks -un when the subordinating suffixes -te or -tiri follow (5.98-99); e.g., *tindatte* if/when I shall eat, *sedattiri* (or *sedatuntiri*) although I shall go.

Two sentences contain short forms of the future of the verb *an-* (5.65, 124) in its use as an auxiliary (8.19).

a·n tineng utt aṇḍat. tindaṅgi a·n vaatun. I have sat down (or, shall have sat down) to eat; when I have eaten, I'll come (L.187-188).

inuṅ saṭṭi, ke·dit turust aṇḍat. because of you I have thrust him into prison (L.234).

In two sentences there occur similar short forms of the present-future.

a·n annev ki·l oḍat. I wash my hands.

a·n i·r oḍat. I bathe.

In another sentence there may be a similar present-future form, but the recording is clearly inexact.

endar ma·sur vadar, andarn tineṅ iḍat (? i·ḍat). how many men come, that many I will feed (lit., I will put to eat).

5.55. Imperative and prohibitive. The statements for these forms in general are in 5.35.

The following verbs show long vowels in the stem in some of the forms: all stems ending in *n* are monosyllabic of the type (C)VC; the stem vowel is long in the imperative 2sg. The forms are: *e·n* (stem *en-* say), *ti·n* (stem *tin-* eat), *u·n* (stem *un-* drink), *vi·n* (stem *vin-* hear). Similarly *a·n* (stem *an-* be in a place, be so-and-so), but this verb has also imperative 2pl. *a·nur*. The two forms *ma·n* and *ma·nur* listen! seem to belong with *a·n*, *a·nur*, but they are the only forms of a defective stem, which could be either *man-* or *ma·n-*; actually *ma·n* is borrowed from Marathi or Hindi *mān* honor (a noun) and has been treated as if it were an imperative (obey! listen!).

All monosyllabic stems ending in *ḍ* preceded by a short vowel have a long stem vowel in the imperative 2sg. and in the two prohibitive forms: *mu·ḍ*, *mu·ḍnem*, *mu·ḍner* (from stem *muḍ-* talk, speak a language), and similarly from the stems *oḍ-*, *paḍ-*, *poḍ-*, *suḍ-*, *toḍ-* (cf. 5.44).

5.56. Irregular verbs. Four verbs have each a number of allomorphs instead of the one basic stem of most verbs. They can for convenience be tagged by one stem each, but the description cannot proceed from this as basic through any "regular" morphophonemic statements. The stems are *er-* become, happen, *ser-* go, *var-* come, *kor-* bring. It is to be noted, however, that *ser-* go and *serp-* let (cattle) get lost are most easily related through use of the allomorph *ser-* as basic; see 5.12.

5.57. The first three of these verbs show *er-*, *ser-*, *var-* as the stem in the past negative, the negative, and optionally in the future; the fourth has *kor-* in these three paradigms without an option in the future.

5.58. The first three have in the future optionally *ed-*, *sed-*, *vad-*. These allomorphs, and *kod-* for the fourth verb, occur in the durative before -*d-u-*.

5.59. In the durative before -*n-i-* and -*n-e-DE*, there occur the allomorphs *en-*, *sen-*, *van-*, *kon-*. The 3sg.non-m. of this paradigm has the demonstrative ending -*d* following these stem allomorphs (*end*, *send*, *vand*, *kond*), or has -*un* following *er-*, *ser-*, *van-*, *kon-* (*erun*, *serun*, *vanun*, *konun*). The prohibitive also has *en-*, *sen-*, *van-*, *kon-* before -*n-e-*: *ennem*, *sennem*, *vannem*, *konnem*.

5.60. The present-future has the stem allomorphs *a-*, *sa-*, *va-*, *ko-*. This last is followed by -*ot/o-* instead of -*at/a-*. The 1sg. forms are: *aatun*, *saatun*, *vaatun*, *kootun*.

5.61. The imperative forms of the first verb *er-* are regular: *er*, *erur*. The imperative plural of the other three verbs, viz., *ser*, *var*, *kor*, can be stated either as the stem allomorphs ending in *r*, without any suffix, or as stem allomorphs *se-*, *va-*, *ko-* (cf. *va-* and *ko-* in the present-future) plus the 2pl. imperative suffix in the allomorph -*r*; the latter is a more useful statement when we

come to the 2sg., and also for historical statements. The 2sg. imperative of these three verbs, viz., *se**, *va**, *ko**, can be stated as the stem allomorphs *se-*, *va-*, *ko-* with lengthening of vowel (note that there are no monosyllables of type CV in the language, only CV^{*}; 2.13). A further irregularity is that *ko**, *kor* mean, not 'bring!', but 'give!' The forms meaning 'bring!' are *kota*, *kotar*, regularly formed from a stem *kota-* not otherwise found.²

5.62. For the past tenses of these irregular verbs, see 5.89-90.

5.63. Paradigms of the irregular verbs. The durative and the imperative are given in full. For the prohibitive only the 2sg. form is given, and for the other paradigms only the 1sg. form.

	er-	ser-	var-	kor-
	become	go	come	bring
Present-future	aatun	saatun	vaatun	kootun
Future	eratun	seratun	varatun	koratun
	edatun	sedatun	vadatun	
Durative	eddun	seddun	vaddun	koddun
	eddum	seddum	vaddum	koddum
	enniv	senniv	vanniv	konniv
	ennir	sennir	vannir	konnir
	ennen	sennen	vannen	konnen
	enner	senner	vanner	konner
	ennev	sennev	vannev	konnev
	end, erun	send, serun	vand, vanun	kond, konun
Past	eddan	seddan	vattan	kottan
Past negative	eretan	seretan	varetan	koretan
Negative	eren	seren	varen	koren
Imperative	er	se*	va*	(ko*), kota
	erur	ser	var	(kor), kotar
Prohibitive	ennem	sennem	vannem	konnem

5.64. The verb stem *ka-* do, make is defective, occurring only in the present-future paradigm, *kaatun*, etc., i.e., only where *va-*, the allomorph of *var-*, occurs. The regular *kak-*, *kakt-* with the same meaning is used in all other paradigms and optionally also in this one.

5.65. The verb *an-* be in a place, be (so-and-so), which has an irregular S² *and-* in the past tense (5.87; 2.55), has other irregularities as well. The future *andatun* has *and-* instead of the expected *and-* (similar to the past S²); its meaning is identical with that of the present-future, i.e., it is present or future (cf. 5.124). The regular present-future is apparently of rare occurrence. The durative is regular except in 3sg.non-m, for which, beside the regular *anun*, there also occurs *and* (cf. *end*, *send*, *vand*, *kond*; 5.59, 63). In the imperative

²For historical statements about *var-* come and its imperative forms *va** and *var*, see *Lang.* 21.184-213. The forms *kota*, *kotar* are also historically explained there: the phonetic forms [kota*, kota:r] are originally *ko ta* and *ko ta:r (or tar), *ta* and *tar being parallel forms to *va**, *var*, from a verb meaning 'give,' which is not otherwise attested in Kolami.

the 2sg. is *a*n* (which is regular according to 5.55), but the 2pl. *a*nur* is irregular. No past negative forms could be elicited from the informants. For the transitive of this verb, cf. 5.18.

The paradigms of *an-*:

Present-future	anapun	Durative	andun
Future	andapun		andum
Past	andan		anniv
Past negative	—		annir
Negative	anen		annen
Imperative	a*n, a*nur		anner
Prohibitive	annem		annev
			and, anun

5.66. A verb meaning 'to be not, not to be in a place' is both irregular and defective. It has a negative paradigm with stem *to*t-* (*to*ten*, etc.) and a past negative paradigm with stem *tot-* and suffix *-t-* (instead of *-e-t-*), i.e., *tottan*, etc. (2.40). The form *to*d no!* and the repeated *to* to* to* no!* are surely forms of this verb—what forms it is impossible to be sure of, but *to*d* suggests most strongly the durative 3sg.non-m. of the irregular verbs (*end*, *send*, *vand*, *kond*, *and*), or, less strongly but still possibly, imperatives. (The imperative 'do not be!' is the prohibitive of *an-*; 5.65.) Other uses of *to*d/to** are seen in 8.10 and (incidentally) in 7.12.

5.67. The verb *kal-* to possibly be, may be is both irregular and defective. The stem *kal-* is found only in the negative. A stem *kalt-*, which would seem to be the past stem (S²), has only a present-future paradigm with both present-future and past meanings, depending on the context. The verb is usually an auxiliary (8.11, 12, etc.), but it can occur otherwise, as it does in one sentence in the material; *amd attin kaltan*. he may possibly be there, he might possibly have been there. The only example obtained of the negative is in the uncertain example in 8.35.

5.68. The stem plus the past suffix (S² = S-t; 5.69-91).

5.69. The relationship between the basic stem (S) and the form S² found in the past tense can be stated in terms of S plus a past suffix. This suffix has been given for short as *-t-*. It is, however, made up of two allomorphs *-t-* and *-d-*, of which the former occurs quite transparently in numerous verbs (5.71), the latter in a small number of verbs (5.85). In many verbs *-t-* and in a very few verbs *-d-* occur basically, but with alternations of the final consonant of the basic stem, or of the suffixal consonant, or of both, according to morphophonemic statements already collected in 2.52-55, 57-59 (5.72-80, 83, 86-90). In a few verbs there is also replacement of a long vowel of the basic stem by the corresponding short vowel (2.40); this is combined in all instances with a consonantal alternation (5.76, 86). In some verbs the basic stem ends in two consonants and before the allomorph *-t-* there occurs an allomorph of the stem longer by one syllable than the basic allomorph (5.81-83; cf. 2.37).

5.70. The allomorph *-t-*.

5.71. A. The basic stem and the suffix show no alternation.

All basic stems ending in vowels, viz., two monosyllables in *i* and ten disyllables in *i*.

mi·, *mi*·t- graze

si·, *si*·t- give

buli-, *bulit*- forget (an object), (cattle) wander off and get lost

iri-, *irit*- tear (intr.)

kini-, *kinit*- break into pieces (intr.)

kosi-, *kosit*- take and give

kuri-, *kurit*- start, protrude from hole, (sun) rises

naḍi-, *naḍit*- (man) hides, (tiger) crouches

pari-, *parit*- grind (flower)

rusi-, *rusit*- throw

sasi-, *sasit*- leave

tari-, *tarit*- (fire) burns

Four monosyllabic stems ending in *ḍ*, with a long vowel preceding.

a·ḍ-, *a*·ḍt- play

o·ḍ-, *o*·ḍt- burst (intr.)

pa·ḍ-, *pa*·ḍt- sing

si·ḍ-, *si*·ḍt- (part of body) gets numb

Eleven monosyllabic stems ending in *k*; the vowel of the stem is short in seven, long in four.

bo·k-, *bo*·kt- become wet

kak-, *kakt*- do, make; have sexual intercourse with

na·k-, *na*·kt- lick

nu·k-, *nu*·kt- push so as to move

sek-, *sekt*- make pointed

sik-, *sikt*- hang (intr.)

sok-, *sokt*- climb

suk-, *sukt*- fade, wither

tak-, *takt*- live in a place

ta·k-, *ta*·kt- taste (intr.)

tik-, *tikt*- die

Thirty-one stems ending in *l*. Eight are monosyllabic, five having a short vowel preceding *l* and three a long vowel. There are twenty disyllables and three stems of three syllables; in one stem *u* precedes *l*, in two *a*, in twenty *i*. Twelve of the polysyllabic stems are listed in 5.20, 22. The remainder are given here.

al-, *alt*- weave

ḍol-, *ḍolt*- lie down, be felled

il-, *ilt*- stand

kel-, *kelt*- be understood, intelligible

kul-, *kult*- count

o·l-, *o*·lt- see, look at

pe·l-, *pe*·lt- (grain) pops when parched over fire

ve·l-, *ve*·lt- ask

agul-, *agult*- dig

gussal-, *gussalt*- crawl on belly

aṭil-, *aṭilt*- (milk) is dried up

geḍil-, *geḍilt*- happen

gurgadil-, *gurgadilt*- growl, grunt

jelmil-, *jelmilt*- be born

jittil-, *jittilt*- win

karadil-, *karadilt*- lightning strikes

laykil-, *laykilt*- pant

orkil-, *orkilt*- recognize, choose as best

sekkil-, *sekkilt*- be able

Three stems ending in *m*, of which two are monosyllabic with a short vowel preceding *m* and one is disyllabic.

sum-, *sumt*- catch, buy

tum-, *tumt*- sneeze

adum-, *adumt*- press

Two monosyllabic stems ending in *n* with a short vowel preceding *n*.

en-, *ent*- say (so-and-so)

vin-, *vint*- hear

Three monosyllabic stems ending in *ṅ*; in two stems a short vowel precedes, in one a long vowel.

ninḍ-, *ninḍt*- become full, (meeting) is convened

panḍ-, *panḍt*- become ripe

pi·ṅ-, *pi*·ṅt- squeeze, milk

Twelve monosyllabic stems ending in *p* immediately preceded by a vowel, which is short in five stems, long in seven. There are fifty-nine disyllabic stems and two of three syllables; in seven stems the vowel preceding *p* is *a*, in the remaining fifty-four (including the two trisyllables) it is *i*. Forty-two of the polysyllabic stems are listed in 5.19-22, 25-27. The remainder are given here.

a^{*}p-, a^{*}pt- keep in a place, entrust
 dip-, dipt- make to come down from a height
 ɖa^{*}p-, ɖa^{*}pt- hide (tr.)
 ka^{*}p-, ka^{*}pt- boil (tr.)
 ke^{*}p-, ke^{*}pt- make (child) to sleep
 le^{*}p-, le^{*}pt- compete; put coagulant in milk; write
 mi^{*}p-, mi^{*}pt- graze (tr.)
 pa^{*}p-, pa^{*}pt- comb
 sap-, sapt- throw away (water)
 tap-, tapt- turn upside down; jump down
 tip-, tipt- turn (tr.)
 vap-, vapt- bend (tr.)
 dakap-, dakapt- push against without moving the object pushed
 kondap-, kondapt- shut up (cattle)
 gundap-, gundapt- wind (string)
 *zelap-, zelapt- (?) make wet (item 1052 in Vocabulary)
 da^{*}bip-, da^{*}bipt- press (button)
 ɖɔŋgrip-, ɖɔŋgript- steal
 gonjip-, gonjipt- winnow with side-to-side motion
 gusrip-, gusript- churn
 kersip-, kersipt- spend
 mandip-, mandipt- write
 na^{*}ŋgrip-, na^{*}ŋgript- plow
 po^{*}ɖip-, po^{*}ɖipt- scratch
 regdip-, regdipt- drive away
 renggip-, renggipt- dye, paint
 resip-, resipt- heap up
 silip-, silipt- make pointed
 telip-, telipt- fry (tr.)
 vekrip-, vekript- harrow
 zo^{*}ɖip-, zo^{*}ɖipt- aim

Nine stems ending in r, of which eight are monosyllabic, three having a short vowel preceding r and five a long vowel; one stem is a disyllable.

ar-, art- weep, (crow) caws, (peacock) screams, (tiger) roars
 a^{*}r-, a^{*}rt- become dry
 pur-, purt- (hole) becomes filled in
 se^{*}r-, se^{*}rt- lean (intr.)
 ta^{*}r-, ta^{*}rt- (hen) cackles
 ur-, urt- harrow
 u^{*}r-, u^{*}rt- (house) leaks
 za^{*}r-, za^{*}rt- (water) leaks from pot
 kivar-, kivart- feel for in darkness, search

Three monosyllabic stems ending in s; in two, s is preceded by a short vowel, in one by a long vowel.

kos-, kost- carry away
 pus-, pust- pull, pull out, take off (clothes)
 u^{*}s-, u^{*}st- spit

Ten stems ending in t, of which nine are monosyllabic and one is disyllabic;³ in all, t is preceded by a short vowel.

bat-, batt- live in a place
 et-, ett- lift up
 get-, gett- close (door) firmly, lock
 kut-, kutt- place (load) on head
 met-, mett- plaster with mud
 put-, putt- cut into pieces, pluck (fruit, flower)
 sit-, sitt- thrust into hole, (bullock, buffalo) gores
 vat-, vatt- pop (grain)
 vet-, vett- seize and take away
 tu^{*}rpet-, tu^{*}rpett- winnow

Twelve monosyllabic stems ending in ʈ, nine having a short vowel, three a long vowel.

aʈ-, aʈt- stick (intr.), (child) attaches itself to breast
 da^{*}ʈ-, da^{*}ʈt- cross
 kaʈ-, kaʈt- tie, build
 kiʈ-, kiʈt- be extinguished
 kuʈ-, kuʈt- sew
 ma^{*}ʈ-, ma^{*}ʈt- rub off, smear
 miʈ-, miʈt- leap
 o^{*}ʈ-, o^{*}ʈt- smash (pot)
 peʈ-, peʈt- bear young (said of animals)
 saʈ-, saʈt- shoot with gun
 suʈ-, suʈt- wind (turban)
 ut-, utt- fall down

Two monosyllabic stems ending in v preceded by a short vowel.

ruv-, ruvt- throw
 tiv-, tivt- pull

Twelve stems ending in y, of which seven are monosyllabic, six having a short vowel preceding y and one a long vowel; five stems are disyllabic and

³One might guess that tu^{*}rpet- is to be analyzed as either tu^{*}rp et- or tu^{*}r pet-. Comparison with the other languages shows that the latter is correct historically.

have the vowel *a* preceding *y*, a short vowel in the first syllable, and a single consonant (*g*, *l*, *r*) between the two vowels.

ḍay-, ḍayt- become thin
 kay-, kayt- graze (cattle); (fruit) is produced on tree
 kuy-, kuyt- (cock) crows
 may-, mayt- sharpen
 oyt-, oyt- (wound) hurts, pains
 say-, sayt- leave, let go, release
 va'y-, va'yt- sow
 alay-, alayt- become tired
 kalay-, kalayt- (liquids, grain) are mixed
 moray-, morayt- (bell, etc.) produces a musical sound
 negay-, negayt- fly
 neray-, nerayt- spread (intr.)

5.72. B. Partial assimilation of final consonant of basic stem to *-t-*.

5.73. (1) Alternation of a final voiced stop or *z* of the stem with the corresponding voiceless stop or *s* (2.49).

Three monosyllabic stems ending in *d*, two with short vowels and one with a long vowel.

ke'd-, ke'tt- winnow with up-and-down motion
 mad-, matt- forget
 ud-, utt- sit

Six monosyllabic stems ending in *g*, four with a short vowel and two with a long vowel.

dag-, dakt- cough
 dig-, dikt- come down from a height
 gog-, gokt- bend over
 ku'g-, ku'kt- call
 lag-, lakt- begin, etc.
 me'g-, me'kt- purify with cowdung

Thirteen stems ending in *ṅg*, all monosyllabic except one; the preceding vowel is short in seven stems, long in six.

deng-, deṅkt- have sexual intercourse with
 ḍa'ṅg-, ḍa'ṅkt- hide (intr.)
 ka'ṅg-, ka'ṅkt- become hot
 maṅg-, maṅkt- sleep, have sexual intercourse with
 muṅg-, muṅkt- go under, submerge oneself under water, (sun) sets
 oṅg-, oṅkt- carry (child) on hip
 poṅg-, poṅkt- boil over
 ra'ṅg-, ra'ṅkt- be possessed by (god)

re'ṅg-, re'ṅkt- (part of body) pains
 so'ṅg-, so'ṅkt- enter
 vaṅg-, vaṅkt- bend (intr.)
 va'ṅg-, va'ṅkt- pour or ladle (liquid)
 no'laṅg-, no'laṅkt- (snake) crawls

One monosyllabic stem ending in *z* preceded by a short vowel.

raz-, rast- say, speak

Two monosyllabic stems ending in *nz* preceded by a long vowel.

ko'nz-, ko'nst- thread
 ve'nz-, ve'nst- thatch

Four monosyllabic stems ending in *nd*, two with short vowels and two with long vowels. The cluster *ntt* resulting from assimilation is simplified to *nt* (2.56).

end-, ent- arrive
 e'nd-, e'nt- dance in rejoicing
 mind-, mint- bury
 pu'nd-, pu'nt- win (contest), solve (riddle)

5.74. (2) Two monosyllabic stems ending in *ḍḍ* have *ṭ* in place of *ḍḍ* before the suffix *-t-* (2.54).

aḍḍ-, aṭṭ- thirst for
 iḍḍ-, iṭṭ- tell

5.75. C. Partial assimilation of both the final consonant of the basic stem and the suffixal consonant.

5.76. Six monosyllabic stems ending in *ḍ* preceded by a short vowel, have the replacement *ḍ-t > ṭṭ* (2.52); for the long vowels in some forms of these verbs, see 5.44, 55.

mud-, mutṭ- talk, speak (a language)
 oḍ-, oṭṭ- wash (part of body)
 paḍ-, paṭṭ- (eye) is filled with dust, (wound) is got, (turn in game) is won, become
 poḍ-, poṭṭ- (dog) barks
 suḍ-, suṭṭ- cook
 toḍ-, toṭṭ- put on (shirt)

One monosyllabic stem ending in *ḍ* preceded by a long vowel, has the replacement *ḍ-t > ṭṭ* and a short vowel in *S*².

i'ḍ-, iṭṭ- put

One verb is made up of an otherwise nonoccurring *ka·kl* and *a·d-*, which has the same replacement and shortening as *i·d-*.

ka·kl a·d-, *ka·kl aṭ-* abuse

5.77. D. The final consonant of the basic stem and the suffixal consonant are replaced by one link phoneme, which shows the result of assimilation in both directions.

5.78. (1) Two disyllabic stems ending in *d* have the replacement *d-t > t* (2.59).

opaḍ-, *opaṭ-* be found
maguḍ-, *maguṭ-* vomit

5.79. (2) Four stems ending in *l* have the replacement *l-t > t* (2.58). Three of the stems are monosyllabic with a long vowel preceding *l*, one is disyllabic. Cf. also the verb recorded by SR and in Kin., item 2285 *rāl-*, *rāṭ-* fall.

ku·l-, *ku·t-* (water) runs from punctured vessel or tap
su·l-, *su·t-* get up, wake up
tu·l-, *tu·t-* run
umbul-, *umbuṭ-* urinate

5.80. (3) Four stems ending in *r* have the replacement *r-t > t* (2.57). Three of the stems are monosyllables with a long vowel before *r*, one is disyllabic.

ti·r-, *ti·t-* be finished (word, food, etc.)
u·r-, *u·t-* wind on (waistcloth, belt)
vi·r-, *vi·t-* sell
tigur-, *tiguṭ-* thunder

5.81. E. The basic stem, which is monosyllabic, ends in two consonants; before the suffix the two consonants are separated by a vowel of the same quality as that of the monosyllabic stem (2.37).

5.82. (1) No consonantal alternation.

Sixteen stems ending in a consonant (*d*, *n*, *r*, *t*, *v*, *y*) plus *k*; the vowel of the stem is short.

ark-, *arakt-* harvest (grain by cutting)
ayk-, *ayakt-* sweep away
erk-, *erekt-* light (fire)
irk-, *irikt-* tear (tr.)
katk-, *katakt-* strike down (man), break down (tree)
kerk-, *kerekt-* shave
kink-, *kinikt-* break to pieces (tr.)
kork-, *korokt-* bite, sting
kuḍk-, *kuḍukt-* pound (grain)

pank-, *panakt-* send
puḍk-, *puḍukt-* touch
sivk-, *sivikt-* become rotten
sutk-, *sutukt-* wash (clothes)
turk-, *turukt-* put (fuel) on fire
vaḍk-, *vaḍakt-* tremble, shiver
vark-, *varakt-* saw

One stem ending in a consonant (*d*) plus *m*; the vowel of the stem is short.

duḍm-, *duḍumt-* swim

Twenty-four stems ending in a consonant (*d*, *nd*, *l*, *r*, *t*, *y*) plus *p*; in sixteen stems the vowel is short, in eight long.

alp-, *alapt-* make to become tired
arp-, *arapt-* terrify
a·dp-, *a·dapt-* make to play, fondle (child)
a·rp-, *a·rapt-* make to dry
datp-, *datapt-* drive (bullock, horse)
ḍayp-, *ḍayapt-* make to become thin
ḍolp-, *ḍolopt-* fell (tree), pull down (wall)
kalp-, *kalapt-* mix (liquids, grain)
karp-, *karapt-* learn, teach
ku·lp-, *ku·lupt-* puncture (vessel so that water runs out)
melp-, *melept-* shake (tr.)
merp-, *merept-* lighten
morp-, *moropt-* make to produce a musical sound, play (clarinet), ring
nindp-, *nindipt-* fill, convene (a meeting)
o·dp-, *o·dopt-* bathe (tr.)
perp-, *perept-* rear (child)
serp-, *serept-* let (cattle) get lost
se·rp-, *se·rept-* lean (tr.)
su·lp-, *su·lupt-* make to get up
tarp-, *tarapt-* light (fire)
ti·rp-, *ti·ript-* finish (work, food, etc.)
tu·lp-, *tu·lupt-* make to run
vaḍp-, *vaḍapt-* pour
zaḍp-, *zaḍapt-* flick away

Seven stems ending in a consonant (*l*, *r*) plus *s*; in all the stems the vowel is short.

ars-, *arast-* fear
kars-, *karast-* see (dream)
kurs-, *kurust-* escape

pars-, parast- scratch (part of body)
 pirs-, pirist- slip, slide
 puls-, pulust- (hair) becomes white
 turs-, turust- thrust through hole

Two stems ending in a consonant (r) plus t; the stem vowel is short.

part-, paratt- cut up; win (turn in game)
 urt-, urutt- make to drink

5.83. (2) Alternation of a final voiced stop g with the corresponding voiceless stop k (2.49).

Five stems with a consonant (d, l, r) before g; the vowel of the stem is short.

adg-, adakt- walk; (pulse) throbs
 melg-, melekt- shake (intr.)
 perg-, perek- grow (intr.)
 targ-, tarakt- cut
 tirg-, tirikt- turn (intr.), wander

Five stems with a consonant (d, l, r, y) before ng; the vowel of the stem is short.

alng-, alangkt- kill
 erng-, erengkt- defecate
 kayng-, kayangkt- laugh
 nolng-, nolongkt- thrash about on the ground
 oḍng-, oḅngkt- have (child) with oneself when sleeping

5.84. The allomorph -d-.

5.85. A. The basic stem and the suffix show no alternation.

Two monosyllabic stems ending in n preceded by a short vowel (2.51).

tin-, tind- eat
 un-, und- drink

5.86. B. Partial assimilation of both the final consonant of the basic stem and the suffixal consonant; the long vowel of the basic stem is shortened.

One monosyllabic stem ending in l, which has the replacement l-d > ḍḍ (2.53).

go·l-, goḍḍ- beat, shoot with bow

5.87. C. One monosyllabic stem ending in n preceded by a short vowel has the replacement n-d > ṅḍ (2.55).

an-, aṅḍ- be in a place, be (so-and-so)

5.88. Irregular verbs.

5.89. The verbs var- come and kor- bring replace r-t by tt (2.47): vatt-, kott-.

5.90. The verbs er- become, happen, and ser- go replace r-d by dd (2.47): edd-, sedd-.

5.91. The irregular verb ka- do, make, does not form S².

5.92. Modal suffixes.

5.93. (1) Interrogative suffixes.

5.94. -a. This occurs added to inflected forms in predications, and is the mark of a question (though not all questions have this suffix). The predications occur with and without interrogative words.

amd vattena. did he come? amd vat to·teva. didn't he come?

ni·v ta·ṅ vattiva. why did you come?

e· seddena. where did he go? (I.218)

tandṅ turustiva. why did you thrust (him in jail)? (I.237)

inne guramuṅ ta·ṅ ḍaṭpa to·teva. why do you not make your horse go? (I.77)

5.95. -gi. This occurs in one sentence (I.8): am ta·ne imuṅ tineṅ si·angi ta·neṅ. does he give you (pl.) something to eat? (For the difficulties presented by ta·ne and ta·neṅ, see textual note on I.8.) There is possibly some relation between -gi and the interjection gi·/gi (7.7).

A number of questions occur in which -gi is followed by enaṅ how?, with elision of the vowel of -gi. Ex.: a·nna vadatung(i) enaṅ. shall I too come? (II.8)⁴

In one question -gi is followed by ta·ne, probably a form of the interrogative pronoun: amd u·rtānaṅ vattengi ta·ne. did he come from the village?

5.96. (2) -eka. This occurs at the end of forms of the present-future, the past, the negative, the imperative, and the prohibitive. What meaning it adds is unknown.

a·n saatuneka ba·. ni·v ta·n arnem. I am going, father! Don't weep at all! (I.200-201)

ni·v u·ruṅ sennemeka. don't go to the village!

Other examples are in I.196, 212, 240.

5.97. (3) Subordinating suffixes.

5.98. -te. The meaning is: the preceding predication is prior (temporally, causally, or conditionally) to the following predication. This suffix follows forms of the future, the durative, the past, and the negative. The 1sg. future form is optionally without the suffix -un; see 5.54 for an example. The verb meaning 'to be not' shows an irregular form totte if not, otherwise.

Exx.: serativate when you go, vannente whenever he came, le·ptente when he initiated (a search), serente when I didn't have to go.

5.99. -tiri. The meaning is: in spite of the occurrence of the preceding predication, the following predication occurs. I.e., it is "concessive." This suffix follows forms of the present-future, the future, the durative, the past, the past negative, and the negative. The 1sg. future form is optionally without the suffix

⁴But this may be a wrong analysis. Cf. in Kui (Winfield's *Grammar*, p. 151 f.) "the word gina . . . used to mark an interrogation," and placed either at the end of the predication or after the word about which the question is especially asked.

-un; see 5.54 for an example. It is quite unclear whether there is any relationship between this suffix and the noun postfix -tiri (4.80).

Exx.: vaatuntiri, varatuntiri, vadattiri although I come, tindantiri although I had eaten, o'levtiri although you didn't see.

5.100. -na. In its few occurrences, this suffix seems to have the same meaning as -te. It follows forms of the present-future, the past, and the negative.

Exx.: saatunna because I was going, seddanna because I went, pa'denna when I was not singing.

That it is related to the subordinating suffix -na found with uninflected forms is clear (5.111 ff.).

5.101. -gi. Only two examples occur in the material, both with past forms, and both with the same meaning as -te; e.g., tindangi when I have eaten.

There is probably a connection with the interjection gi'/gi (7.7). It is to be noted that -gi is in both the examples followed by a comma pause, and therefore is phonetically [-gi'].

5.102. -anaŋ. In a few occurrences this follows a form of the negative paradigm. The meaning is: after occurrence of the negative predication that precedes, there is occurrence of the following predication; e.g., when/although (I) had not yet done so-and-so, so-and-so occurred, or: without doing so-and-so, (I) did so-and-so.

Ex.: ni'v amnun o'levanaŋ seddiv. without your seeing him he went away.

There is such plausible identity with anaŋ in that way, that I suspect that the analysis ought to be into two words; e.g., the sentence just given should be: ni'v amnun o'lev, anaŋ seddiv. you didn't see him; in that way (i.e., even so) you went away.

C. Uninflected Forms

5.103. I. Purposive. This form consists of the stem (S) and the suffix -egg, i.e., S-egg. The form of the suffix is slightly doubtful. Enough forms occur in the material to seem to indicate that the statement of 2.64 holds for it. I.e., -eŋ precedes a // juncture, -eŋk and -eŋg occur before voiceless and voiced consonants respectively, and -egg occurs before #V; before n, -eŋ occurs (for an example, see 5.112); there are examples of -egg before a vowel suffix. The many occurrences of -eŋ in positions where -eŋg and -eŋk are to be expected, are explainable by the artificial conditions of very slow dictation, in which almost all words were followed by a // juncture. A few of the examples of the purposive as main verb of a predication have a suffix -e (8.1).

Exx.: . . . penḍa koreŋ, vadgaŋ send. she used to go to the cowshed to bring (koreŋ) cowdung; ne'nd tineŋ. let's eat!; kevḍel a'deŋge. let's play cowries!; kivareŋg le'pten he caused to search; tineŋk to'd shouldn't eat; tineŋg er begin to eat!

The irregular verbs. The quotable forms contain the stem allomorphs varcome, ser- go, kor- bring; vareŋg, serreŋg, koreŋg. Presumably ereŋg is to be expected from er- become, and aneŋg from an- be in a place, be (so-and-so); but neither occurs in my material.

5.104. II. Gerunds.

5.105. (1) Undifferentiated gerund. In a number of constructions the stem (S) occurs in the gerund construction. For examples, see 8.5. There are no occurrences in the material of the irregular verbs in this construction (but see 5.113).

5.106. (2) Continuative gerund. This form consists of the stem (S) and the suffix -a, i.e., S-a; e.g., tina eating, tu'la running. Of the six monosyllabic stems ending in ḍ preceded by a short vowel that have an allomorph with a long vowel in some forms (2.40), one appears in the material in a continuative gerund with this allomorph, viz., mu'da talking.

The continuative gerunds of the irregular verbs contain the stem allomorphs found in the present-future (a-, sa-, va-, ko-, ka-); with ko- the suffix is -o instead of -a (vowel assimilation). The forms are: aa becoming, saa going, vaa coming, koo bringing, kaa doing, making. The verb an- be in a place, be (so-and-so), is regular with ana.

This gerund occurs also in two other allomorphs before words beginning with a vowel, especially forms of the auxiliary verb an- (8.13-15). The usual allomorph is the stem (S), the suffix -a having been lost before the initial vowel of the following word (2.36). That this is the correct analysis, rather than to say that the undifferentiated gerund occurs in these constructions, is guaranteed by the occasional slow forms with an allomorph in which the suffix -a is replaced by -ay before the following vowel; e.g., targ anḍatun, targay anḍatun I am cutting.

5.107. (3) Completive gerund. This form consists in most verbs of the stem (S) with the suffix -t, to which is optionally added the subordinating suffix -na (5.111-112), i.e., S-t(-na). Although the suffix -t would seem, prima facie, to be the same as the past suffix -t-, there are no irregular morphophonemic replacements of the combination of the final consonant of the stem plus -t by a single link phoneme, as there are in the past tense; the regular assimilations occur, as well as insertions of vowels in consonant clusters.

Exx.: si't(na) having given, a'dt(na) having played, tikt(na) having died, ent(na) having said, et(na) having lifted up (stem et-), mat(na) having forgotten (stem mad-), ku'kt(na) having called (stem ku'g-), ve'nst(na) having thatched (stem ve'nz-), ent(na) having arrived (stem end-), tu'lt(na) having run, vi'rt(na) having sold, ayakt(na) having swept away (stem ayk-/ayak-), urut(na) having made to drink (stem urt-/urut-) (contrast urt(na) having harrowed, with stem ur-), alaŋkt(na) having killed (stem alŋg-/alaŋg-/alaŋk-), tint(na) having eaten.

The two verbs in which the stem ends with ḍḍ and S² has tt (5.74), show the same replacement of ḍḍ by t in the completive gerund also, the forms being: att(na), itt(na).

The six monosyllabic stems ending in ḍ preceded by a short vowel that have an allomorph with a long vowel in some of the imperative forms (5.44, 55), have the same allomorph in the completive gerund: mu'dt(na), o'dt(na), pa'dt(na), po'dt(na), su'dt(na), to'dt(na).

The irregular verbs have the forms: et(na) having become, set(na) having gone, vat(na) having come, kot(na) having brought. All four show a close relationship with the past stems edd-, sedd-, vatt-, kqtt-, in spite of the difference between the first two and the last two of these (allomorphs of the past suffix -d- and -t- respectively). The verb an- be in a place, be (so-and-so), is regular with ant(na).

The completive gerund without -na occurs followed by various forms of the auxiliary verb an- (present-future, future, past, durative; 8.19-21).

Those verbs whose stems end in t or d preceded by a vowel show both the dental of the stem and the gerund suffix -t, i.e., tt, in this construction with an- (2.56); e.g., ett anđatun I have lifted up (stem et-), utt anđatun I have sat down (stem ud-), urutt anđatun I have made to drink (stem urt-/urut-).

The two verbs that have the past stem (S²) instead of S-t for the completive gerund in other constructions have it here also, viz., ađđ- and iđđ-. This is the case also with go·l- (5.86). Exx.: itt anđatun I have told, godđ anđatun I have beaten.

The stems ending in l with the past stem (S²) ending in t̄ (5.79) have optionally either S² or S-t in the construction with an-; e.g., su·lt anđatun, su·t̄ anđatun I have got up.

Similarly, the verb i·đ- put (5.76) has optionally either S² (with tt simplified) or S-t in this construction, i.e., i·đt anđatun, it̄ anđatun I have put. The forms for other verbs with đ in S and tt̄ in S², including those verbs that have a long vowel in S in some forms only, are unknown to me.

This is no record of the forms for verbs that have S ending in r and S² ending in t̄.

5.108. (4) Future gerund. This form, found only in the constructions in 8.25 and 8.9, consists of the stem (S) and the suffix -ak, i.e., S-ak. Exx.: tinak about to eat, o·lak about to see. The irregular verbs have in these forms the stem allomorphs ending in r: erak about to become, serak about to go, varak about to come, korak about to bring. The verb an- be in a place, be (so-and-so), has the regular form anak.

5.109. (5) A very few forms occur in the material, in the construction given in 8.27, in which there are gerund forms consisting of the stem (S) and the suffix -sel, i.e., S-sel. The meaning is 'not having done so-and-so' or 'not having finished doing so-and-so.' The forms found are: tinsel not having finished eating, maŋksel not having slept (stem maŋg-), ti·ripsel not having finished (stem ti·rp-/ti·rip-), and for the irregular verb ser- go, there occurs sersel not having gone. The defective verb meaning 'to be not' has to·sel not being (in a place). Cf. also 2.56.

5.110. (6) Constructions occur in which an uninflected form of verb is followed by one or other of the two paradigms of the verb 'to be not' (to·ten, tottan); see 8.22-23. The following is a selection of forms, with no division written between the two words in each construction: itto·ten I didn't tell (verb iđđ-, itt-), tu·to·ten I didn't run (tu·l-, tu·t̄-), itto·ten I didn't put (i·đ-, itt-), muŋto·ten I didn't speak (muđ-, muŋt̄-), opaŋto·te it wasn't found (opađ-, opat-), godđo·ten I didn't beat (go·l-, godđ-), tinto·ten I didn't eat (tin-, tind-), o·lto·ten I didn't see (o·l-, o·lt-), kakto·ten I didn't do (kak-, kakt-), urto·ten I didn't harrow (ur-, urt-), etto·ten I didn't lift up (et-, ett-), urutto·ten I didn't make to drink (urt-, urutt-), matto·ten I didn't forget (mad-, matt-), vatto·ten I didn't come (var-, vatt-), kotto·ten I didn't bring (kor-, kott-), setto·ten I didn't go (ser-, sedd-), etto·ten I didn't become (er-, edd-), anto·ten I wasn't (an-, anđ-), si·to·ten I didn't give (si·-, si·t-), rusito·ten I didn't throw (rusi-, rusit-).

Analysis and even word division are difficult. Since the construction has reference to past time and the paradigm to·ten, etc., is not specifically past, the most tempting analysis would be to consider the first element in the construction to be the completive gerund. After a consonant the -t of this gerund plus t- of the next word would normally simplify to t, a link phoneme which presents the usual writing problem (2.56). Those verbs in which the consonant preceding the -t of the gerund is a dental stop (t, d) will in one instance have further assimilation (dt > tt) but no further simplification of the consonant cluster; e.g., et-t to·ten > etto·ten; mad-t to·ten > matto·ten. This solution takes no account of tu·to·ten, itto·ten, muŋto·ten, opaŋto·te, godđo·ten, the completive gerunds of which are tu·lt, i·đt, mu·đt, opađt, go·lt; these must be said to have the stem of the past tense (S²) as first word and t- of the second word lost; the verb class involved includes all those whose S² ends in a retroflex stop (t) or in a cluster of identical retroflex stops (tt, đđ), all of which are already irregular morphophonemic replacements of consonant plus t or d. One other class not taken care of by this solution is the verbs with disyllabic stems ending in i and the two verbs ending in i·, viz., si·- and mi·-; e.g., si·to·ten, rusito·ten. Unless there has been bad recording here with -t- instead of -tt- (the records were thoroughly checked at this point with the informants and I feel reasonably sure that the forms are correct), the statement for this class should be that the first word is the undifferentiated gerund, unless we wish to set up an irregular morphophonemic alternation -tt- > -t- for this class.

Two other solutions are possible; both also require a statement of exceptions.

One is to take the first word to be the undifferentiated gerund. This will hold for most verbs. However, the same class that formed the first exception to the first solution is excepted here also; again for this class the first word must be stated as S². To this class must also be added iđđ-, itt- tell (itto·ten) and ađđ-, at̄t- thirst. Moreover, the material contains no examples of undifferentiated gerunds of the irregular verbs er-, ser-, var-, kor-, an-; a special statement is required for these verbs in this solution. Although this solution is formally the simplest possible, a difficulty of meaning arises, in that it is not at all certain that the undifferentiated gerund has past meaning.

The third solution would be to take the first word as the past stem (S²). The first class of exceptions in the other two solutions then requires only a statement of irregular morphophonemic loss of t- of the second word. The verbs ending in i and i· are again an exceptional class; if a recording with -tt- were correct, they would fit the solution. An unresolvable exception is an- with its form anto·ten, with past stem anđ- and completive gerund ant; it fits well enough into either of the first two solutions, but not into this. This solution is perhaps ruled out by the fact that S² does not otherwise occur without inflexional endings.

On the whole, the first solution parallels the completive periphrastic verb constructions and is probably preferable. The exceptional class tu·to·ten, etc., can in any event be written, if they are to be written as two words, in the form: tu·t̄ (t)o·ten, itt̄ (t)o·ten, etc. Forms with one or two t's following a vowel allow easy division: et to·ten I didn't lift up and I didn't become, urut to·ten, mat to·ten, vat to·ten, kot to·ten, set to·ten, si· to·ten, rusi to·ten. The latter two and all others might be written with indication that t < tt or dt:

tin(d) to *ten, o·l(t) to *ten, si·(t) to *ten, etc.; but simplicity would seem to indicate that this should be omitted, misleading as it is in the analysis: tin to *ten, o·l to *ten, si· to *ten, etc.

5.111. The modal suffix -na/-nay.

5.112. This subordinating suffix in its occurrences after inflected forms is dealt with in 5.97.

It occurs also after the purposive, the undifferentiated gerund, and the complete gerund. The first two are rare in the material; the complete gerund plus -na is at least as common as the complete gerund without -na.

anaṅ eneṅna while saying thus; maṅna while sleeping; doḍḍe sivikn uttin. the fruit, having become rotten, fell down; . . . katakn alagatun striking down, I'll kill; for examples of the complete gerund, see 5.107.

In one sentence two continuative gerunds occur in a coördinate construction optionally connected by the conjunction ini and. Both gerunds have the suffix -nay. It is uncertain whether this is not the suffix commonly occurring in coördinate noun constructions (8.55); however, the total description is probably simplified if it is rather taken to be the modal suffix. avr kayanganay, (ini) mu·ḍanay vatter. they came laughing and talking.

5.113. Certain forms followed by ga·tun have resisted analysis.

a·n sereka (or, senna) ga·tun pa·ṭa pa·ḍa utt aṅḍen. as I was going, he sat singing (a song).

a·n sereka (or, senna) ga·tun pa·ṭa pa·ḍḍun. as I was going, I was singing, amd vareka (or, vanna) ga·tun pa·ṭa pa·ḍa vannen. as he was coming, he was coming singing.

amd mangeka (or, maṅna) ga·tun amnun o·ltan. as he was sleeping I saw him.

a·n tineka (or, tinna) ga·tun amd vatten. as I was eating, he came.

The forms sereka, vareka, etc., seem to be adjectives (5.118), but senna and vanna are uncertain, unless, as maṅna and tinna suggest, they are the missing undifferentiated gerunds (plus -na) of the irregular verbs ser- and var- (cf. 5.105). Even the word division implied by printing ga·tun with a break preceding it is uncertain.

D. Verbal Adjectives and Nouns

5.114. I. Verbal adjectives.

5.115. (1) Continuative. This consists of the stem (S) and the suffix -a. Exx.: tina that which is eating, korka that which is biting. The only form from an irregular verb in my material is vadda that which is coming (from var-).

5.116. (2) Completive. This consists of the past stem (S²) and the suffix -a. Exx.: tinda that which ate, korokta that which bit, u·ṭa that which (I) wound on, a·rta that which became dry. For zelapta, see item 1052 in the Vocabulary.

The irregular verbs have forms containing their past stems: edda that which became, sedda that which went, vatta that which came, kotta that which brought, anda that which was in a place. The negative verb 'to be not' has totta that which was not, with a stem tott- identical with that of its past negative paradigm.

5.117. Forms kanḍt and kanḍakt occur in the following sentences:

am ma·s kanḍt aan. that man is visible to me.

ma·s kanḍakt edden. a man came into my sight.

kalal kanḍakt eddev. dreams were seen (by me).

ni·v attin seddivte, inuṅ e·n kanḍakt edden. when you went there, who was seen by you? —, inuṅ e·r kanḍakt edder. —, who were seen by you? —, inuṅ ta·net kanḍakt eddin. —, what was seen by you? —, e·nna kanḍakt eddengenāṅ. —, was anyone seen by you? —, ta·nednay kanḍakt eddingenāṅ. —, was anything seen by you?

These forms are to be taken as the prevocalic variants (2.36) of completive verbal adjectives kanḍta and kanḍakta, both meaning 'that which one saw, that which was visible, seen, visible,' derived from verbs not otherwise attested in the language, *kanḍ-, kanḍ-t- and *kanḍk- (or possibly kanḍg-), kanḍak-t-, both meaning 'to see,' or possibly 'to appear, become visible'; the etymologically related words in other Dravidian languages are given in the Vocabulary, item 345.

5.118. (3) Future. This consists of the stem (S) and the suffix -eka. Exx.: tineka that which will eat, korkeka that which will bite. The irregular verbs have in these forms the stem allomorphs ending in r: ereka, sereka, vareka, koreka. The verb an- has the regular aneka.

5.119. (4) Negative. This consists of the stem (S) and the suffix -e. Exx.: tine that which does, did, or will not eat, korke that which does, did, or will not bite. The irregular verbs have in these forms the stem allomorphs ending in r: ere, sere, vare, kore. The verb an- has the regular ane. The negative verb 'to be not' has to·te that which is or will not be, with a stem to·t- identical with that of its negative paradigm.

5.120. For the nouns derived from these verbal adjectives, see 4.53.

5.121. II. Verbal noun. This consists of the stem (S) and the suffix -uḍ; the plural has the suffix -l, for which see 4.48. The meaning is apparently either present or past with reference to the verb of the predication; it is doubtful whether there are any clear cases of future meaning in the material: 'that which one did or does,' 'act of doing.'

Exx.: si·uḍ act of giving, what one gave, si·uḍl things that one gave, kakuḍ act of making, o·luḍ the one whom (I) saw, o·luḍl those whom (I) saw, erguḍ excrement (stem erg- defecate), umbuluḍ urine (stem umbul- urinate), paṅḍuḍ ripe fruit (stem paṅḍ- become ripe).

5.122. The phrases pot kuridokoḍi until the sun rose, and pos ṣendokoḍi until sunset, have the suffix or suffixal complex -dokoḍi until, which occurs after nouns (4.76). One would therefore infer that the forms contain verbal nouns, viz., kuri- and sen-, or, if the recording was not accurate, possibly kurid- (or kurit-; ? kuriddokoḍi) and send- (or sent-). Unfortunately, no similar forms were elicited. sen- (or send-) is a form of the verb ser- go; the only parallel within the paradigm of that verb is the allomorph sen- found in the durative.

E. Meanings of the Tenses

5.123. An accurate account of the meanings of the various tenses is impossible because of the paucity of the material. For most of them the labels given them (e.g., "past," "past negative," etc.) are sufficiently accurate. In the

following three sections there is discussion of the present-future and the future (5.124), of the durative (5.125), and of the negative (5.126).

5.124. The present-future refers to either present or future time, depending on the context. The future refers only to the future time. In a few constructions referring to the future, only the future is found, but in most such constructions the two seem interchangeable. Consequently, it seems uncertain whether the material at hand really allows any distinction between these two tenses when they have future reference.

In conditional sentences referring to future time, the form with the subordinating suffix *-te* (protasis; 5.98) is only the future, but the main predication (apodosis) has either present-future or future. On one occasion when a frame sentence of this type was being used to elicit paradigms, the informant shifted between the two tenses without seeming to differentiate between them; *a·n attin seratunte amdun o·latun*. when I go (future) there, I'll see (present-future) him; *ada(a) attin sedatte amdun o·ldad*. when she also goes (future) there, she'll see (future) him. In the texts the present-future is found in this construction in I.22, the future in I.135.

Wishes for the future have only the future tense; *inne gurram pode uddatun*. I want to sit on your horse (I.91); *uddativte ud boa*. if you will sit on it, sit on it! (I.101). Similarly, some questions about the future, which may be interpreted as denoting wishes, have the future tense; *ni·v tand endativ*. what will you say?; *an tand endar lo·k*. what will people say to me? (in an unpublished text). But in one such question the present-future occurs: *avr tand enar*. what will they say?; can the translation be trusted?

In I.126, *imdi edan* just this man will be (the one who makes the garlands), has a future that denotes probability or the like; there are no other examples in the material.

Both tenses occur in sentences in which other words denote time in the future; *anne ba·lanet patta kak kota*. mari in *sayatun*. Make a search for my son and bring him! Then I will release you. (I.235-236; present-future); *sittena·!lun opađdan*. in the evening he will be found (I.133; future).

Of other text sentences referring to the future some have present-future forms (I.48-49, 66, 79-80, 111, 145, 176) and one a future form (I.68) without any differentiating features that are discoverable; the present-future predominates. The future form in I.68 (*tigda*) is particularly instructive as to the lack of differentiation; it occurs in an answer to a statement about the future (I.66) in which the tense is present-future (*le·patun*).

The verb *an-be* in a place, *be* (so-and-so), is irregular in that both its rare present-future and its future forms are present-future in meaning (5.65). Examples are given in illustrating the use of this verb as an auxiliary in 8.13, 19; also: *inet pe·r ta·ned anđa*. what is your name?; *anet pe·r tulsiađ anđa*. my name is Tulsiađ; *lakmak ittin anđan*. Lakmak is here; *ko·lavar pa·s saa u·đleđ anar*. Kolams live in five or six villages.

5.125. The durative forms of the verb denote action that is continuous either without or with a break, the latter being repetitive or habitual or customary.

The context carries the differences.

amd vatten. *a·puđ a·n ellan ve·nzđun*. he came; at that time I was thatching the house.

a·n pa·ta pa·đeđna anun o·lnen. as I was singing songs, he was watching me.

ad ro·ji va·đita puvul putun. *adavlet kakun a·r*. On that day she was plucking flowers which were in the garden. She was making a garland from them (I.108-109). *e·puđ e·puđ vannen a·puđ a·puđ an tinekanni o·lnen*. whenever he came, he saw me eating.

indikul a·m ittin vaddum. last year we used to come here.

amd a·le ba·ra va·stađ gurramun kostna adne ma·đi bo·tal tipnen. he at twelve o'clock at night used to take the horse and make it go around her upper story (I.124).

Other text examples are I.3-5, 127, 172, 197, 214 (*o·lnen*).

A considerable number of text examples involve the durative of the verb *en-say* (so-and-so); in all of them it is fairly certain that there is denoted repeated utterance of the direct quotation in the neighboring context.

amd ennen. *udeđ i·đa to·ten*. He said (repeatedly): "I will not let him sit on it" (I.98-99).

Other examples: I.46, 92, 169, 173, 178, 179, 222, 233, 237. Possibly I.214 should be listed here rather than above.

The majority of the examples are in a narrative and therefore are in a past tense frame, or were isolated sentences and given past tense reference in translation. The following sentence, however, although no different formally from several that were translated with a past tense, was translated with an English present tense with habitual reference: *e·puđ e·puđ keđiakun karu vand a·puđ a·puđ arun*. whenever a tiger is hungry (lit., hunger comes to a tiger), it roars. Moreover, in a narrative text (that cannot be printed in full because it has too many uncertainties) the following passage uses the durative with future reference: *garuđa paksin enun*. "gi ni·v kata id." *amd ennen*. "gi a·n ta·nen iđđun. [then the story]." The female *garuđa* bird said: "Tell your story!" He said: "What shall I tell (be telling)? [then the story]." The inference from these two sentences must surely be that the durative is tenseless. This allows a reasonable interpretation of several other passages, most of which were obtained in text.

mari "ni·v e·nd enniv" ena ve·lt o·lnen. "a·n pađlak endun." Then he inquired (repeatedly): "Who are you said to be?" "I am said to be the headman" (I.214-215). A more literal translation would be: 'who are you customarily said to be?'; the translation obtained was, of course, merely: 'who are you?'

"... e· sedden e· to· amnet ta·na patta laga to·te." *tam ba·nun amd eneđ lakten*. "gi a·n endun. iđđ vattan." "... Where he went or where not, no trace of him is found at all." He said to his father: "I am he (lit., I am customarily said to be [he]). Now I have come" (I.227-230).

In the following examples, as in the final examples in 8.34, the durative of *er-become* seems to mean 'be (so-and-so)'; but the 2d person sg. form and the

3d personal forms except the 3sg.non-m. are identical with the corresponding forms of en- be said to be (so-and-so), of which the 2d person sg. has just been exemplified.

ni·v kirit ba·l(a) enniv. you are a man of the kirit exogamous division.

amt ke·legundi ba·l(a) ennen. he is a man of the ke·legundi exogamous division.

at kirit pill(a) end. she is a woman of the kirit exogamous division.

5.126. Of the two negative indicative tenses, the past negative has reference generally to past events, and usually in text I occurs within sequences of past tenses (I.31, 81, 132, 147, 203, 225).

In two sentences not occurring in texts, the past negative in a protasis is followed by a present-future in the apodosis; the total reference is to the future, and the past negative is past with reference to the future ("future perfect").

a·n idn *tinētantiri*, vessa vara. even though I *don't eat* it, fever will come.

a·n *serētantiri*, o·latun. even though I *don't go*, I shall see (him).

The negative is timeless in reference, and its relation to the time scale depends entirely on the context. Reference to present time and to future time is clear in examples of the periphrastic continuative negative (8.16); e.g., present reference in I.10, 77, future reference in I.70, 99.

Reference to past time is rarer, since the past negative is available for this. However, I.34 has a continuative negative which repeats the past negative of I.31; here past reference seems clear. There are two clear examples of the simplex negative with past reference, one of them being in a text.

ni·v amnun o·levtiri, seddiv. although you *didn't see* him, you went away.

innig udulna inṭod a·r kak *korev*. inded venḍ okkod rekmitad a·r kak kottiv. For all these many days you *did not make and bring* such a garland as this. Today you have made and brought a garland of another kind (I.117-118).

In two examples a negative in the protasis with a past tense in the apodosis, has a tense reference which may be future (intention) in the past, or the like; the meaning is not very clear.

a·n u·ruḡ *serentiri*, seddan. although I *didn't intend to (or, have to) go* to the village, I went.

tinente, tindan. although I *didn't intend to eat*, I ate.

VI. ECHO WORDS

6.1. There occur following basic nouns echo words with the meaning 'thing(s) like that which is denoted by the basic noun.' Similarly, following basic verb forms there occur echo words with the meaning 'to do something like that which is denoted by the basic verb.' Both the noun and the verb forms occur either coördinate with the preceding basic form (8.12, 60), or in an identical repeated construction. Exx.: me·kel gi·kel ta·na to·tev. there are no goats at all (lit., there are not at all goats [me·kel] [and] the like [gi·kel]); me·kel to·tev. gi·kel to·tev. there are no goats at all (lit., there are not goats; there are not things like goats).

6.2. The only freely offered example was the occurrence of ba·la su·la (6.12) in a text. All the other material was elicited by leading questions, even by attempts on my own part to make forms. Better attested material would have been welcome.

6.3. The same formation occurs for both nouns and verbs. Basic words are formulated as (C)V̄X, with X denoting everything after the first vowel. The echo word formations have gī- replacing (C)V̄-, i.e., with the quantity of the vowel of the echo morpheme corresponding to the quantity of the vowel in the basic word. Other morphophonemic replacements are given in 2.39.

6.4. Nouns. pal gil : pal tooth; palkul gilkul : palkul teeth; kiz gis : kis fire; i·r gi·r : i·r water; ma·sur gi·sur : ma·sur men; ku·ṭel gi·ṭel : ku·ṭel cows; siddel gidḍel : siddel squirrels; puvul givul : puvul flowers; kayel gi·el : kayel fishes; poy gi· : poy hearth; ma·k pode, gi·k pode setna sik. go and hang yourself on some tree or other!

6.5. Verbs. Imperative: ti·n gi·n eat if you want to! (lit., eat or do anything you like); tinur ginur (the plural corresponding to the preceding example); kayaḡ gi·aḡ laugh if you want to!; kota gita bring it if you want to!; va· gi· come if you want to!; var gir (the plural corresponding to the preceding example).

6.6. Prohibitive: arasnem girasnem don't be afraid at all!; araz girasnem id.; tin ginnem don't eat at all!

6.7. With ta·na to·ten (etc.) I (etc.) am/was not at all, occur various of the gerunds; for the syntax, cf. 8.12. Undifferentiated gerund; the roots ending in CC have the disyllabic allomorph: tu·l gi·l ta·na to·ten I didn't run at all; tin gin ta·na to·ten I didn't eat at all; so·ḡ gi·ḡk ta·na to·ten I didn't enter at all (: so·ḡḡ-); kayaḡ gi·aḡk ta·na to·ten I didn't laugh at all (: kayḡḡ-); tirig girik ta·na to·ten I didn't turn at all (: tirḡ-); puḍuḡ giḍuk ta·na to·ten I didn't touch at all (: puḍk-); karab girap ta·na to·ten I didn't learn at all (: karp-).

6.8. Continuative gerund; the echo form gii follows the continuative gerunds of the two irregular verbs occurring in the material, viz., saa (: ser- go) and koo (: kor- bring): o·la gi·la ta·na to·ten I am not looking at all; tina gina ta·na to·ten I am not eating at all; ad kayḡga gi·ḡga ta·na to·te she is not laughing

at all; saa gii ta·na to·ten I am not going at all; koo gii ta·na to·ten I am not bringing at all.

6.9. Completive gerund: si·d gi·t ta·na to·ten I didn't give at all (: si·t); mayd gi·t ta·na to·ten I didn't sharpen at all (: mayt); va·yd gi·t ta·na to·ten I didn't sow at all (: va·yt); rusid gisit ta·na to·ten I didn't throw at all (: rusit); ud git ta·na to·ten I didn't sit at all (: ut < ud-); iḡd giḡ ta·na to·ten I didn't say at all (: iḡt < iḡḡ-); i·ḡḡ gi·ḡ ta·na to·ten I didn't put at all (: i·ḡḡ); mu·ḡḡ gi·ḡ ta·na to·ten I didn't talk at all (: mu·ḡḡ < muḡ-); tind gin ta·na to·ten I didn't eat at all (: tint); vad git ta·na to·ten I didn't come at all (: vat < var-). Also: si·t to·ten. gi·t to·ten. I didn't give at all; vat to·ten. git to·ten. I didn't come at all.

6.10. Future gerund; tu·lag gi·lak ta·na to·ten I will not run at all; si·ag gi·ak ta·na to·ten I will not give at all; serag girak ta·na to·ten I will not go at all.

6.11. A formation based only on nouns has m- replacing the initial consonant of the basic noun or substituting for a nonoccurring initial consonant. Exx.: i·r mi·r ta·na to·te there is no water at all; ku·ḡel mu·ḡel : ku·ḡel cows; siḡḡel miḡḡel : siḡḡel squirrels; sonnal monnal : sonnal grains of great millet; pal mal : pal tooth; palkul malkul : palkul teeth.

6.12. The noun ba·la child occurs with an echo word su·la. The only echo word occurring in a text, i.e., not directly elicited, is this one; it is in I.216, and also in the following sentence from a text which is not printed: avruḡ ba·la su·la ta·na to·tev. they had no children at all. The informants produced three variations, using to·ter instead of to·tev, and the singular to·ten: ba·la to·ten. su·la to·ten; ba·lakul su·lakul ta·na to·ter; ba·lakul to·ter. su·lakul to·ter. It is probable that some other nouns have special echo words.

VII. POSTPOSITIONS, CONJUNCTIONS, INTERJECTIONS, ETC.

7.1. Five words occur following and in immediate constituency with nouns which are either in the independent form or in the dative or accusative. These words form a class of postpositions: saḡḡi for the sake of, because of, mut before, peris than, si·r on (a day of the week), veḡḡa with, accompanying. Cf. 8.61-64. In one sentence mut occurs without a preceding noun; it itself is to be interpreted as a noun: muti setna having gone just before them (I.80); in the phrase: veḡka mut one by one (lit., behind and before) there are two coördinate nouns (8.60).

7.2. Conjunctions. Two members of this class have been recognized: ini and, ginni (? gini) but.

7.3. ini and occurs connecting coördinate nouns; e.g., amd ini a·n he and I (8.60).

It occurs infrequently connecting predications; e.g., I.12.

It occurs connecting parallel structures each made up of two case forms, in I.212; see 8.33.

7.4. ginni but occurs connecting predications. It is possible that it is a mis-recording for gini, and that it is to be analyzed as g(i) + ini (cf. 7.7).

7.5. Exclamations.

7.6. ʔe ʔe · · · yes!

7.7. gi, gi· lo! look! This has been recorded in both forms (and in the form g before a word beginning with i) prefixed to a predication. Exx.: gi a·m u·ruḡ saatumeka. we'll go to the village (I.196); gi· (i)ḡnet sosse pus. pull off its skin!; gi· annev passe gurraluḡ mut setna vattiv. you went and returned before my five hundred horses (I.87); gi· lakma. O Lakmak!

In one example gi· follows the first word of a predication: indeḡ gi· e·ndi entena vat aḡan. today someone has come (I.131). In one example gi· follows the verb of a predication: inne da·v seddin gi·. you lost in your turn at game (lit., your turn went, look!).

In 5.95 and 5.101 it has been noted that the interrogative suffix -gi and the modal suffix -gi are probably connected with this exclamation.

7.8. cu· is an exclamation used in setting a dog on someone. amnun a·ten cu· le·ptan. I set the dog on him.

7.9. The word boa in I.101 may be an exclamation. uddativte ud boa. if you will sit on it, sit on it!

7.10. A few repeated words were elicited which do not yield to analysis. They occur in the expanded constructions made up of nouns or noun phrases preceding verbs (8.2), and it would be tempting, but unjustified, to analyze them as nouns.

i·r magga magga vaa. the water runs slowly.

geḡlitanat ʔe·m ʔe·m za·ra. it leaks from the pot drop by drop.

indeḡ ni·v ipate kak vaḡi vaḡi. today make bread very quickly! (I.112).

7.11. Words of uncertain class.

7.12. avrun *pena* ku *ktna kotar. call and bring them *besides!* (I.162). Is *pena* to be classed as a direct object without accusative suffix, preceded by a direct object with accusative suffix, according to 8.31?

7.12. innig uduluḡna to *d, indeḡ okkot puv *ja *sti* uttin. today there was one flower *more* than on all these many days (I.129). If *ja *sti* is to be analyzed at all like other words immediately preceding a verb, it should be a noun; this is very uncertain.

VIII. SYNTAX

8.1. A predication is either principal or subordinate. A principal predication contains either (1) an inflected verb form without further suffix, or (2) an inflected verb form with an interrogative suffix or *-eka* (5.5, 93-96), or (3) a purposive form, optionally with a suffix *-e* (5.103). A subordinate predication precedes a principal predication and contains either (1) an inflected verb form with a subordinating suffix (5.5, 97-102), or (2) an interrogative word which is usually balanced in the principal predication by an anaphoric demonstrative of the same form class.

Principal predications.

(1) ni *v a *rilativ. you will lose (I.26).

(2) e * seddena. where did he go? (I.218).

ni *v u *ruḡ sennemeka. don't go to the village!

(3) ne *nd tinea. let's eat!

kevdel a *deḡge. let's play cowries!

Subordinate predications.

(1) avr ba *n tapas le *ptente, u *rt e *nna opaḡeten. when her father initiated a search, nobody was found in the village (I.132).

am(d) totte, a *n varatun. he or I will come (lit., if it is not he, I will come).

a *n u *ruḡ serentiri, seddan. although I did not have to go to the village, I went.

(2) ni *v edn (or, enaḡ) enativ, adn (or, anaḡ) a *n vinatun. I hear what you say (lit., what you say, that I hear; or, how you say, in that manner I hear).

a *n eppuḡ eppuḡ vaatun, appuḡ appuḡ tinatun. whenever I come, then I eat.

ed et keḡavar ḡolnen, ad at keḡavar go *lner. on whichever side he fell, on that side they beat him (I.172).

e * sedden e * to *, amnet ta *na patta laga to *te. where he went or where not, no trace of him is found at all (I.227).

All statements about normal word order (8.2, 29-34) apply alike to both types of predication.

A minor predication contains a vocative.

gi * lakma. attin sennem. Lakmak! don't go there! (the first predication is all that is in point here).

guḡḡi da *. guḡḡi da *. e * tu *lativ. elder brother bear! elder brother bear! where are you running? (the repeated predication is in point).

8.2. A verb form is usually the final word in an expanded construction, in which a noun or noun phrase or several nouns or noun phrases precede the verb.

For the orders of nouns preceding the verb, see 8.29-34.

For other orders, see 8.36.

8.3. The gerunds are uninflected verb forms that do not end predications.

8.4. The continuative and the completive gerunds chiefly occur in series, the series being ended by a predication-ending inflected verb form. Each of the

gerunds may be preceded by a noun or nouns in an expanded construction, just as the inflected verb forms may be (8.2). The series are usually short; the material has few examples with as many as two gerunds in a series.

The continuative gerund has the class meaning 'continuous action during which, or contemporary with which, the action of the next following verb form takes place' ('doing so-and-so, [he did so-and-so]'). The completive gerund has the class meaning 'action prior to the action of the next following verb form' ('having done so-and-so, [he did so-and-so]').

In all instances but two in the material, the gerund or gerunds have the same subject as that of the final inflected verb. The two exceptions, viz., the last two of the following examples, show that the subject of the two forms may be different.

. . . *ena* menat gotti sumt a*ptin. *thinking* (so-and-so) she kept the affair in her mind (I.126).

a*n saatun *ena* artan. because I was going I wept (lit., *saying* "I am going" I wept).

a*n ta*d tiva puttan. *pulling* the rope I broke it.
*ti*ra* vaad. it is being finished (lit., *being finished* comes).
 pilla *gussala* saa. the baby is crawling (lit., *crawling* goes).
 ko*lama o*ltna kayanktin. his wife *having seen* him laughed (I.41).
 keđiak *nađit* utt anda. the tiger is crouching to spring (lit., *having crouched* is sitting).

ni*r setna levnit urki tapur. you *having gone* jump down into the river (I.28).
 ni*v ba*lan ođođkt mañ. *making* the child lie by you sleep!
 paađenti *su*ltna* pođañ kak. *having got up* before sunrise make food (I.47).
 a*n i*r o*dtna bomboiñ saatun. I *having bathed* will go to Bombay (I.48).
 zeburdesti *utna* gurram negaytin pode. (he) *having sat* on it in spite of everything, the horse flew up (I.226).

andarnay *tina tinay* mi*te da*k su*l tu*tin. while all of them *were eating* away, elder brother hare got up and ran away (II.30).

The completive gerund without -na occurs followed by the verb o'l- see, look at. Three such constructions have no special meaning development: kult o'l-count, ve*lt o'l- ask questions, tint o'l- taste (lit., having eaten, look). However, sometimes there is a special meaning 'try to . . .'; utt o'l- try to sit (i.e., ride on horse), tu*lt o'l- try to run.

The continuative gerund occurs repeated (i.e., in an identical series) with repetitive meaning. See one example in II.30 (given just above). Cf. the similar identical noun series in 8.60.

gonjipa gonjipa ke*datun. I winnowed with repetitions of side-to-side motion interrupted by single up-and-down motion.

gađđamun kerka kerkay makun putten. *shaving* his chin he cut his throat. (The repeated scrapings are indicated.)

8.5. The undifferentiated gerund in all instances immediately precedes an inflected verb form. The meaning seems sometimes to be that of the continuative gerund, sometimes that of the completive gerund. Although a number of different verbs follow the undifferentiated gerund, the majority of the examples have

forms of the verbs kor- bring and si*- give; one example of the latter has the meaning 'cause to do action of the verb in the gerund,' and some others seem to add nothing to the verbal meaning of the gerund. The causal meaning is found for one instance of this gerund plus i*d- put.

muyk tik- drown (lit., *submerging* to die).
 . . . mi*te da*k su*l tu*tin. elder brother hare *got up* and ran away (II.30).
 amd *kurus* tu*ten. he escaped (lit., *escaping* ran).
 i*r *pođk* tu*tin. the water boiled over (lit., *boiling over* ran).
 kak ti*riptan. I finished *working*.
 avrun . . . pałaknadañ *kos* sedder. *taking* them they went to the headman (I.166).

ni*r attañ kayen *pus* kotar. *pull out* and bring the fish from there! (I.29).
 lakđene gurram *kak* kottan. I *made* and brought a wooden horse (I.60).
 dođga dođgrip *kosan*. a thief *is stealing* and carrying away (the girl) (I.198).
 amnun setna *ku*k* kotar. having gone, *call* and bring him! (I.185).
 amdun a*n ve*l kottan. *asking* him for it I got it.
 anuñ ipate *kak* ko*. *make* and give bread to me! (I.12).
 kos si*- to bring and give (cf. I.174).
 kosi si*- to take and give (cf. I.114).
 sum si*- to catch and give (cf. I.22).
 kak si*atun. I will cause to make (lit., *making* I will give).
 ke*p si*tin. she made (the child) to sleep (lit., *making to sleep* she gave).
 kuđit *siki*p si*ter. they hung (it) on the peg (lit., *hanging* [tr.] they gave).
 . . . *rusi* si*ten. . . . he threw it down (lit., *throwing* he gave) (I.16).
 mind itter. they buried (lit., *burying* they put).
 a*n amdun o*l iđan. I made him see it (lit., *seeing* I put for him; but there may be some mistake in the record or the interpretation).

Instances of this gerund with -na are rare and perhaps doubtful. Cf. 5.112 for several examples and discussion. In I.33, 80, 83 occur the forms zo*đipna (cf. I.56 zo*dipna), le*pna, le*pnā; the latter two are difficult.

8.6. The purposive form occurs followed by another verb form.

8.7. In a few examples which have the modal suffix -na (5.111 f.), the form seems equivalent in meaning and syntactic construction to the continuative gerund. In the second example, this form and the following verb have different subjects (cf. 8.4).

indađ *seređna*, sarsam pa*vt gurral opađev. while *going* from this place, half-way along the road the horses were caught (I.81).

anañ *eneđna*, amnuñ vattin ka*ti. while *speaking* in that way, anger came to him.

8.8. In other examples, the purposive form has the meaning 'purpose for the action denoted by the following verb or by the predication as a whole,' sometimes in a very broad and general sense which I have not succeeded in defining with exactness. The following verb is one denoting motion (var- come, ser- go, ud- sit down, kor- bring), ordering to begin an undertaking (le*p-), beginning (lag- begin, kuri- start), allowing (i*d- put), being able (seki- be able), being required to do so-and-so (lag-), teaching (karp-), existence for a purpose.

a·n ittin imun *karpeṅ* vattan. I came here *to teach* you.
 amnet ma·sal *va·yeṅk* send. his wife was going *to sow*.
 ba·mane ma·sal penda *koreṅ* vadgaṅ send. the brahman's wife used to go to
 the cowshed *to bring* cowdung.
 a·n pa·ṭa pa·deṅ paṅgi utt andante when I sat down now *to sing* songs.
 inṭod lokonḍne kaye anuṅ *iḍḍeṅ* kottiv. such an iron fish as this you brought
to show to me (I.19).

. . . kotvalakern *kivareṅ* le·pten. he set sepoys *to search* (I.155).
 adavnay *tu·legg* laktev. they all began *to run*. Of the many examples with
 lag- in texts I and II some seem merely to substitute for simplex narrative
 tenses, e.g., I.84, 130, 183.

a·n *vareṅ* kuritan. I started *to come*.
 isiṭe gurram pode *udeṅ* i·ḍ. let him *sit* on the horse for a little while (I.97).
 ni·v amdun o·leṅ i·ḍ. make him *see* it!
 doḍḍen *pandey* iṭṭan. I put (or, allowed) the fruit *to ripen*.
 a·n *sereṅ* sekilatun. I can go.
 anuṅ *sereṅ* laga. I must go (lit., to me it is required *to go*). anuṅ *sereṅ* lagda.
 I shall have to go.
 paksiak kovvel *negayey* karpa. the bird is teaching the young ones *to fly*.
 adnev i·ral pillakul annev i·r o·ḍpeṅ aduṅ. she had two women *to bathe*
 her (I.127).

am ma·s ve·ṭ a·deṅ sa·zre andan. that man is good at *hunting*.
 8.9. The verb *er-* become, happen, occurs several times with the purposive
 and possibly has the meaning 'begin'; it is, however, possible that these are
 examples of the construction in 8.7.

tineṅ er. begin *to eat!* (II.29; possibly, become *eating!*).
 di·vaḍl *duḍmeṅ* et alayter. the fishermen having begun *to swim* became tired
 (I.30; possibly, becoming *swimming* became tired).

One sentence, a·n *si·eyg* erak to·ten, was translated: I shall not be able
 to give. *er-* here is hardly 'begin' (I am not about to begin *to give*); the sentence
 is rather to be interpreted according to 8.7: I am not about to become *giving*.

8.10. Constructions of the purposive with the negative verb to·t- to be not,
 are not easily analyzed.

tineṅk to·d. do not eat!
 ne·nd tineṅk to·. let us (inclusive) not eat!
 a·n (or, anuṅ) *sereṅk* to·. I shouldn't go, it's not good that I go.

Any pronoun may occur in either subject form or dative form, without further
 change in the construction. All three sentences given clearly belong to one set
 of parallel constructions.

The chief difficulty is that the morphological status of to·/to·d is not certain.
 In 5.66 it was suggested that it might be paralleled by the 3sg.non-m. durative
 forms end, send, etc., or that it might be an imperative. The latter might be
 possible in this construction with a 2d personal subject: do not be eating! But
 it is impossible for the remaining examples. The former interpretation is pos-
 sible if the verb is here taken to have the extension of meaning 'to be not
 (good, desirable).' The dative then would have to be added to the constructions

described in 8.38: it is not good for me to go. The subject forms (ne·nd, a·n,
 etc.) could be interpreted as subjects of the purposive: that I eat is not good;
 for such expanded constructions with nouns preceding nonfinite verb forms,
 cf. 8.34 (there the verb forms are verbal nouns).

8.11. Periphrastic constructions. In the preceding treatment of the gerunds
 (8.4-5), both the verbs that appeared as gerunds and the verbs that followed
 gerunds were open classes; moreover, the verb following the gerund could have
 a noun or nouns intervening between the gerund and it, and the gerund and
 the following verb did not necessarily have the same subject. In periphrastic
 constructions, on the other hand, the gerunds belong to an open class of verbs,
 but the following verb belongs to a class of only three members (an- [5.65],
 to·t- [5.66], kal- [5.67]), which are called auxiliary verbs. Moreover, no noun
 can intervene, and the subject of the gerund and the auxiliary verb is the same.

The constructions in 8.9 and 8.10 are probably also to be classed as peri-
 phrastic, but they present so much uncertainty of meaning and analysis that it
 seemed better to treat them separately.

8.12. The structuring of the periphrastic constructions has not become entirely
 clear. However, it seems possible that the following schema will be useful
 until more material is at hand, admitting of a more searching analysis.

Continuative periphrastic constructions. They contain the continuative gerund
 (cf. 5.106 for the allomorphs) followed by:

positive		
future (or present-future) of an-		8.13
past of an-		8.14
durative of an-		8.15
negative		
to·t-		8.16
past of to·t-		8.17
potential		
kal-		8.18

Completive periphrastic constructions. They contain the completive gerund
 (without the subordinate suffix -na) followed by:

positive		
future (or present-future) of an-		8.19
past of an-		8.20
durative of an-		8.21
negative		
to·t	cf. 5.110 for the diffi-	8.22
past of to·t-	culties of the formal	8.23
	analysis	
potential		
kal-		8.24

The future negative periphrastic contains the future gerund followed by to't- (8.25).

The verb kal- also occurs following the undifferentiated gerund (8.26) and following the negative gerund with suffix -sel (8.27).

For the periphrastic constructions in which a gerund (undifferentiated, continuative, completive, or future) is followed in series by an echo word, and then by ta'na at all and a form of to't-, see 6.7-10.

8.13. Present-future continuative. Continuative gerund plus future of an-, or (rarely) present-future of an- (cf. 5.65, 124 end).

targ/targay anđatun. I am cutting.

tin anatan. I am eating.

e'puđ e'puđ sa anatan (or saatun), a'puđ a'puđ am(d) tin anan. everytime I go, he is eating.

i' e'đ a'm ittin va anatan. this year we are always coming here.

aggeđna siđl mi' ay anđav. all the buffaloes are grazing.

siđl ettin mi' anđava. where are the buffaloes grazing?

inđi saba ninđ anđa. now the meeting is being convened.

amdun ni'v o'lay a'n. look at him! (i.e., keep looking at him).

8.14. Past continuative. Continuative gerund plus past tense of an-. Two simple predications are in my records: ur anđen. he was plowing; annađ si'ud a anđin. it was possible for me to give (lit., by me act of giving was becoming; cf. parallel examples in other tenses in 8.35 beg.).

All other examples occur in the following construction. A construction consisting of a subordinate predication with this periphrastic form and -te, plus a main predication with this form, has past irrealis meaning.

a'n attin sa anđante, amdun o'l anđan. if I had gone there, I should have seen him.

a' nna va anđante, tin anđan. if I also had come, I should have eaten.

a'n idn tin anđante, anuđ vessa va anđin. if I had eaten this, fever would have come to me.

8.15. Durative continuative. Continuative gerund plus durative of an-.

amd vannente, a'n tinay andun. whenever he came, I used to be eating.

e'puđ e'puđ seddun, a'puđ a'puđ am(d) tin annen. every time I went, he was eating.

indikul a'm ittin va andum. last year we used to be coming here.

mari pađlag bo'tal daa pancis ma'sur utt anner. then around the headman ten or twenty-five men used to be sitting (i.e., having sat down, used to be) (I.5).

8.16. Continuative negative. Continuative gerund plus forms of to't-.

vaa to'ten. I am not coming, will not come.

amdun a'n o'la to'ten. I don't see him.

a'n idn tindattiri vessa vaa to'te (or, varak to'te). although I eat this, fever will not come.

a'n u'ruđ seddunte, saa to'ten. even though I have to go to the village, I am not going.

andart a'n kivaratun, ginni ta'na opađa to'te. I am feeling around in the dark, but it cannot be found at all.

imuj kela to'te. you (pl.) don't understand (lit., to you pl. it is not being understood).

ni'v korka to'te pa'mun go'lnem. don't kill a snake that doesn't bite you!

id lokonđne kaye inne di'vadluđ opađa to'te. this iron fish cannot be caught (lit., is/will not be caught) by your fishermen (I.21).

ni'v vadgi antna ta'nay ka'ragiri kaa to'tev. being a carpenter you do not do at all a work of skill (I.45).

sentaltna tigda. . . . tika to'ted. having been crushed it will die. . . . It will not die (I.68, 70).

inne gurramun ta'ŋ datpa to'teva. why do you not make your horse go (lit., drive your horse)? (I.77).

amnet ta'na patta laga to'te. no trace of him is found at all (I.227).

8.17. Continuative past negative. Continuative gerund plus past negative forms of to't-. The meaning in the few examples is past negative irrealis; cf. 8.23.

a'n idn tina tottante anuđ vessa vaa tottin. if I had not eaten this, fever would not have come to me.

a'n attin saa tottante amnun o'la tottan. if I had not gone there, I should not have seen him.

8.18. Potential continuative. Continuative gerund followed by kal- in its past stem forms.

tina kaltan. he may possibly be eating, he might possibly have been eating.

vaa kaltan. he may possibly be coming, he might possibly have been coming.

8.19. Present-future completive. Completive gerund plus future of an-, or (rarely) present-future of an- (cf. 5.65, 124 end). The meaning is 'present or future result of preceding action.'

a'n tineŋg utt anđat. tindangi, a'n vaatun. I have (or, shall have) sat down to eat; when I have eaten, I'll come (I.187-188).

et teđit ilt anđatir. on which bank are you (pl.) standing? (lit., having stood, are you pl.).

inuđ satti ke'dit turust anđat. for your sake I have thrust him into prison (I.234).

e'puđ e'puđ saatun a'puđ a'puđ am(d) tint anan. every time I go, he has finished eating.

inded e'ndi entena vat anđan inn(e) ellaj. today someone has come to your house (I.119).

amnuđ ta'nettiri et anđa. something has happened to him.

a'n ilt anđatun. I shall be standing (lit., having stood up, shall be).

keđiak nađit utt anđa. the tiger is crouching to spring (lit., having crouched, is having sat down).

8.20. Past completive. Completive gerund plus past tense of an-. The meaning is 'past result of preceding action.'

a'n utt anđan. I was sitting (lit., having sat down, I was).

a'n set anđanna artan. because I had gone I wept.

a'n attin set anđante amdun o'lt anđan. when I had gone there, I saw him.

a'n attin seddunte am(d) tineŋg utt anđen. when I went there, he had sat down to eat.

okkod saba ninđt anđin. yesterday the meeting was held (i.e., was convened and finished).

a·n pađgi vat anđan. I had come just now (i.e., a few minutes ago, and after that something else happened).

a·n amdun o·lt anđan (or, o·lay ilt anđan). I was looking at him (lit., having seen, I was; or: seeing, having taken a stand, I was).

tu·t anđan. I was running (lit., having started to run, was).

ilt anđan. I was standing (lit., having stood up, was).

saťte getna mađkt anđer ittarelna. having closed the doorflap both had slept (I.164).

ni·v tanduđ set anđiv. why did you go (i.e., previous to some other action unnamed)? (I.168).

vađgi gurram kaktana lakđene gurram kot anđan. a·n endun. . . . The carpenter having made a wooden horse brought the horse (lit., was having brought). (Then) I said . . . (I.219-220).

e· set anđiv. where had you gone (so that I had to look for you)? (I.231).

8.21. Durative completive. Completive gerund plus durative of an-

e·puđ e·puđ seddun a·puđ a·puđ am(d) tint annen. every time I went, he had finished eating.

8.22. Completive negative. Completive gerund plus forms of to·t-

a·n vat to·ten. I didn't come.

e·nna vat to·ten. no one has come (I.121).

a·n tu·t (t)o·ten. I didn't run.

kis kiť to·te. the fire didn't go out.

amd vat to·tengenaj. didn't he come?

a·n amdun iť to·ten. I didn't tell him.

a·n idn tin to·tente anuđ vessa vat to·te. because I didn't eat this, fever did not come to me.

a·n attin set to·tente amnun o·l to·ten. because I didn't go there, I didn't see him.

a·n vattantiri o·l to·ten (or, o·letan). although I came, I didn't see him.

amnay vat to·ten, ni·vnay vat to·tev. neither he nor you came.

indeđdokođi am(d) ta·na vat to·ten. until today he didn't come at all.

a· siđdokođi am(d) ta·na vat to·ten. until that day he didn't come at all.

a·lintanať pos sendokođi vat to·ten. from morning until evening he didn't come.

ni·v vat totta ma·sun ku·k kota. fetch the man who didn't come. (This example may belong in 8.23).

pot kuridokođi veťťiak ta·na su·t (t)o·ten. until the sun rose, the washerman did not get up at all (I.153).

attin e·nna kuri to·ten. no one came forth there (I.159).

8.23. Completive past negative. Completive gerund plus past negative forms of to·t-. The meaning in the only examples is past negative irrealis; what difference of meaning there is between these and those in 8.17, is not certain.

a·n adn tin tottantiri vessa vattin. although I had not eaten it, fever came.

a·n vat tottantiri o·ltan. although I didn't come, I saw (him).

The third example from the end in 8.22 may belong here.

8.24. Potential completive. Completive gerund followed by kal- in its past stem forms.

vat kaltan. he may/might possibly have come. Similarly: set kaltan. . . . gone; ti·ript kaltan. . . . finished; mađkt kaltan. . . . slept.

ni·v varativte a·n tint kaltatun. when you come (future), I may possibly have eaten.

ni·v serativte am(d) tint kaltan. when you go (future), he may have finished eating.

ne·nđ u·run e·nna vat kaltan. someone may have come to our village (I.155).

8.25. Future negative. Future gerund plus forms of to·t-

varak to·ten. I'll not come.

serak to·ten. I'll not go.

a·n serak to·tentiri o·latun. although I shall not go, I shall see (him).

a·n idn tindattiri vessa varak to·te (or, vaa to·te). although I eat this, fever will not come.

a·n varatuntiri (vadattiri, or vaatuntiri) o·lak to·ten. although I come, I shall not see him.

a·n attin anak to·ten. I'll not be there.

a·n surmi anak to·ten. I shall not be silent.

innađ si·uđ erak to·te. you will not be able to give (a reward) (lit., by you act of giving will not be; I.24).

a·n si·eđ erak to·ten. I shall not be able to give (lit., to give I shall not be).

8.26. kal- in its past stem forms occurs preceded by an undifferentiated gerund; there is one example only, but from a connected text.

e·ri entena tak kaltar. some people may possibly remain over (I.161).

8.27. kal- in its past stem forms occurs preceded by the (past) negative gerund with the suffix -sel.

am(d) tinsel kaltan. he may/might not have finished eating. sersel kaltan. he may/might not have gone.

amd attin to·sel kaltan. he may possibly not be there, he might possibly not have been there.

8.28. Direct quotations, which are complete predications like any other, usually have the verb en- say (so-and-so) in the neighborhood. In text I there are thirty-one instances in which some form of en- occurs in the immediately preceding predication. Ex.: paťlak enej lakten. ta·nen kottiv. The headman said: "What did you bring?" (I.57-58). Other examples: I.7, 11, 23, 25, 35, etc. In three instances idđ- tell precedes (I.84, 130, 156), in one pank- send (I.27).

In ten instances a form of en- (most frequently the gerund ena) follows the direct quotation, which consequently is or may be interpreted as a predication emboxed within another predication. Ex.: avr ba·n makun sumtna "e· set anđiv" ena aređ lakten. his father embraced him and saying, "Where had you gone?" wept (I.231). In two examples a demonstrative word intervenes between the quotation and the verb en-, anaj in that way (I.182-183), inaj in this way (I.240). Other examples: I.19, 126, 133, 155, 196, 232, 237. Examples elicited apart from texts:

amd anuđ va· ena iťten. he told me to come (lit., he told me, saying, "Come").

amd ni·v ta·đ vattiv ena ve·lt o·lten. he asked (me): "Why did you come?"

In nine instances the immediately preceding predication has a form of the verb *en-* and the quotation itself is followed by *en-*. In two of these instances a demonstrative word intervenes between the quotation and the verb *en-*, *anaŋ* in I.98-100, *inaŋ* in I.186-188. The other instances are: I.17-18, 20-22, 63-65, 86-88, 178-179, 210-212, 213-214.

A number of the quotations followed by *en-* consist of more than one predication each, e.g., I.21-22.

Numerous quotations are not thus connected with the verb *en-*, the speaker being otherwise indicated in the context, e.g., I.34, 73, and the conversation given in successive quotations in I.215-227.

In a few sentences a quotation followed by *en-* is not of words that were spoken, but of words that are the reason for the main predication. Perhaps *en-* is mistranslated as 'say (so-and-so).'

a·n saatu ena artan. because I was going I wept (lit., saying, "I am going," I wept).

ni·v saativ ena a·n artan. because you were going I wept.

a·n set anđan ena artan. because I had gone I wept.

amdu a·n enatu ena amd vatten. because I asked him he came (lit., saying, "I tell him," he came).

8.29. The noun or nouns that precede the verb. There occur one or more nouns or noun phrases, with or without a case suffix.

8.30. There are frequent occurrences of a noun without case suffix as subject of the finite verb. Such a noun and the verb are in congruence with each other, i.e., in the same number, in the same person (1st or 2d person when the subject is a personal pronoun, 3d person when the subject is a noun of another class), and in the same gender if the subject is 3d personal. The distinction between inclusive and exclusive in the 1st personal plural pronouns is not paralleled in the verb, and consequently does not enter into the system of congruence.

Statistical examination of text I shows that there is a tendency for a 3d personal subject to occur when the entity it denotes is being identified for the first time or when in a narrative with a number of entities identified by nouns a shifting of subject takes place. Vice versa, there is a tendency towards non-occurrence of a noun as subject when identification has previously occurred and there is no shifting of subject, e.g., I.186-193; there are, however, occurrences of the subject in a few such passages, e.g., I.75.

Similar statements cannot be made for 1st and 2d personal subjects, since in fact the finite verb forms of these persons contain an identification of the subject. Statistics from text I show with 1st personal verbs twelve occurrences and thirteen nonoccurrences of a subject pronoun, and with 2d personal verbs nineteen occurrences and twenty nonoccurrences of a subject pronoun. No reasons have been discovered for occurrence or nonoccurrence.

8.31. In text I there are twenty-six occurrences of a direct object immediately preceding the verb form; eight of these direct objects have the accusative suffix, and the remainder do not. In three occurrences one word intervenes between a direct object and the verb; one of these direct objects has the accusative suffix, the intervening word being *ta·ŋ* (I.77). No reason has been discovered for presence or absence of the accusative suffix. It has, however, been noted in the

text that every instance of a pronoun as direct object has the accusative suffix (I.7, 8, 16, 18, 113, 122, 152, 171, 185, 238); this does not hold for all such sentences in the material (cf.: *ni·v tand endativ. what will you say?*).

In sentences obtained outside of a connected text the same phenomena occur for nouns as direct objects, and no reason has been discovered. One contrasting example is: *a·n vele kaktan.* I made the fence; *a·n velgun mittan.* I jumped over the fence. There are in fact in text I no occurrences with *kak-* make, of a direct object with accusative suffix, but numerous occurrences without it (I.10, 12, 15, 45, 47, 51, 52, 60, 109, 112, 117, 118, 202, 204, 219, 235). Other examples not from texts: *a·n di·am ra·ŋktan.* I became possessed by god (as a diviner); *pa·lt i·r va·ŋktan.* I poured water into the milk; *a·n sidluŋ i·r uruttan.* I made the buffaloes drink water; *amd siruŋ mentor taptan.* he cast a spell on the buffalo; *a·n kist sivval turuktan.* I put fuel on the fire; *a·n ellat gađđi ve·nstan.* I thatched the house with grass (lit., thatched grass onto the house); *a·n servit i·r ninđiptan.* I filled the brass pot with water (lit., filled water into the brass pot); *amduŋ pun parattan.* I wounded him (lit., cut wound to him).

In a number of sentences not obtained in a text there is a construction with a direct object without accusative suffix in immediate constituency with a verb, this construction being preceded by another direct object with accusative suffix. Exx.: *a·n ba·lan mud i·đatun.* I kiss the child; *a·n to·pin pode sikiptan.* I hung up the hat; *sirun la·v kottan* (or, *kaktan*). I fattened the buffalo; *a·n ellan kađa kakatun.* I make a house by hanging mats (lit., I house-acc. mat I-make); *amd nettin peđđiar kaktan.* he shaved (lit., made peđđiar) his forehead; *a·n adn bo·đla taptan.* I turned it upside down; *a·n ba·lan i·r o·đoptan.* I bathed the child with water; *a·n amnuŋ pa·v o·ltan.* I waited (lit., looked at the path) for him; *inun a·n magvan kakatun.* I shall make you my husband. Several examples of this construction occur in text I: *amnuŋ veđđiakun ge·rs iŋten.* he shouted to that washerman (I.152); *pilla peddan gum kakur. andarunna gum kakter pilla peddan.* "Assemble the women and men!" They assembled all of them, the women and men (I.157-158).

There are examples of two direct objects, neither of which has the accusative suffix: *passe lo·g gum kaktan.* he assembled five hundred people (I.71); *do·rsil va·kal pustan.* I let the cattle outside; *amd avr ba·n attena u·ruŋ devnđi si·ten.* that man, her father, announced with a drum all that affair to the village (I.154).

A verb which in any occurrence has a direct object is transitive, one which in no occurrence has a direct object is intransitive. The assignment of a few verbs to these two classes goes beyond the evidence in the material, but must be made (intuitively) in order to carry out the morphological analysis in 5.10, and cannot be far wrong.

8.32. The following statements about the order of the various nouns preceding the verb in text I seem to show some general trends.

The subject comes first in thirty-four examples; it is followed by one, two, or three nouns or noun phrases. However, in twenty-one examples the subject is preceded by one noun or noun phrase, seven times by a dative, four times by a locative, three times by *attin* there; in three examples the subject is preceded by a noun (twice dative) and *ta·na* at all.

It has been noted in 8.31 that the direct object immediately precedes the verb in twenty-six instances; in three instances one word intervenes, the subject in I.228, ta·ŋ why? in I.77, pena in addition in I.162.

The dative in five instances is the only noun between the subject and the verb. In thirteen instances it is removed from the verb, five times by the direct object, seven times by the subject (which once is followed by the direct object and once is preceded by ta·na at all), and once by a purposive. The three instances of datives of interrogatives, meaning 'why?', immediately precede the verb (tanduj in I.62, 168, ta·ŋ in I.77). In I.77 a one-word subject precedes, and this order is to be expected. In the other two instances a direct object phrase and a direct object phrase followed by a purposive precede, and with this much complexity the position of 'why?' may be significant, even though the examples are too few for certainty.

A noun or noun phrase denoting time (e.g., inded today, isiute for a little while, a·le in the morning, ad ro·ji that day, innig udulna for all these many days) occurs first in eight instances, twice preceding the subject; it follows the subject in three instances.

The place demonstrative attin there occurs first in four instances, three times preceding the subject; it follows a subject once.

A locative occurs first in eight instances, four times preceding the subject; it follows a subject once.

ta·na at all (4.55) in seven instances occurs between subject and verb; in five instances it is separated from the verb by one or more nouns, but in no instance is it initial. In the many instances of ta·na in conjunction with an echo-word construction (chapter vi), it occurs immediately before the negative verb; one of these instances (6.12) occurred in a connected text.

8.33. One example occurs of two structures, each of which is made up of two nouns in different cases, coordinated by ini and: koplit gaddi pidia ini talt perekta do·na sumtna having put a bunch of grass in his mouth and an earthen pot of curds on his head (I.212). It is probably a fairly common construction.

8.34. Certain verbs occur immediately preceded by a predicate, which may be an adjective or a noun. The predicate noun is in congruence with the subject, in number only if the predicate noun is a two-form noun, in number and gender if it is a four-form noun or a three-form numeral (4.33-34). The verbs that occur in this construction are the auxiliary verbs that were classed as such in 8.11, viz., an-, to·t-, kal-, also the verb er- become, and in a few examples en- be said to be (so-and-so), and a very few others.

ad se·nd anđin. that thing was bitter. adav se·ndul anđav. those things were bitter.

am ma·s be·rak anđan. that man is deaf. avr ma·sur be·raker anđar. those men are deaf.

am ma·s sa·zre anđan. that man is good. am ma·s sa·zre to·ten. that man is not good. avr ma·sur sa·zrel anđar. those men are good. at pilla sa·zre anđa. that woman is good. adav pillakul sa·zrel anđav. those women are good.

anne ki·piddur eddin. my hand became smooth with grease (? sweaty). anne ki·l piddursil eddev. my hands became smooth with grease.

i· ma·kuŋ peris ad ma·k venđ okkod rekmitad anđa. that tree is of another kind than this tree. (The word in point is rekmitad.)

inuŋ ba·la su·la endar anđar. how many children have you? (lit., to you children are how many?) (I.216).

ni·v e·nd enniv. who are you? (lit., you are customarily said to be what man?) (I.214). See 5.125.

a·n paṭlak endun. I am the headman (lit., I am customarily said to be headman) (I.215).

imdi edan. it will be just this man (I.126).

ni·v kusialit a·n. be happy! (I.202).

a·n inđi kusialit eddan. now I have become happy (I.207).

Also I.64, 94, 135.

In one example the word order is varied and the predicate noun apparently precedes the subject. adnev i·ral pillakul annev i·r o·dpeŋ aduŋ. she had two women to bathe her (lit., two women were hers. . . .) (I.127).

Numerous examples have verbal nouns as predicate nouns; in a few examples the verbal noun is final word in an expanded construction, i.e., with preceding nouns (cf. 8.2). A few other verbs (e.g., paṭ-, opaṭ-) are found in this construction; see the second and third examples from the end.

paṭlakn ellat passe passe rupialav gurrak kaṭuḍl anđav. in the headman's house are tied horses which are worth five hundred rupees each (I.9).

ad ni·v si·uḍ anđin. that thing is what you gave. adav ni·v si·uḍl anđev. those things are what you gave. (Note the past tense of the verb an-.)

am(d) tinekan to·ten. he is not about to eat. avr tinekar to·ter. those men are not about to eat. at tinekat to·ted. she is not about to eat. adav tinekav to·tev. those women are not about to eat.

am(d) tinekan kaltan. he may be/might have been about to eat. avr tinekar kaltar. those men may be/might have been about to eat.

at pilla anuŋ kayggekak paṭa. that woman is in a jesting relationship to me (lit., becomes one who will laugh).

e·puḍ e·puḍ amn ellan seratun, a·puḍ a·puḍ tinekan opaḍdan. whenever I (shall) go to his house, he will be found eating (lit., will be found one who will eat).

am ni·v o·luḍ ennen. he is the one whom you saw. avr ni·v o·luḍl enner. those men are the ones whom you saw. ad a·n o·luḍ end. she (or, it) is the one that I saw. adav a·n o·luḍl ennev. those women (or, those things) are the ones that I saw. For the durative of er- become, see 5.125.

For examples of the verbal adjectives kanḍt(a) and kanḍakt(a) as predicates, see 5.117.

8.35. Verbal nouns occur as nouns in expanded constructions (8.2). Examples of these as predicate nouns have been given in 8.34. It may be instructive to give further examples, even though there is nothing new in principle here.

innaḍ ta·na anne penḍli kakuḍ eretin. my marriage could not be made by you at all (lit., by you at all act of making my marriage did not become) (I.203).

annaḍ si·uḍ eda. it will be possible for me to give (lit., by me act of giving will become).

anuj u·ruj serekad anđin. I had to go to the village (lit., to me there was state of being about to go to the village; serekad is subject).

anuj serekat tottin. I didn't have to go (lit., to me there was not state of being about to go).

innađ si·uđ erak to·te. it will not be possible for you to give (I.24).

anne u·tad seyil pađtin. that which I had wound on (e.g., belt, waistcloth) became loose (lit., my object which was wound; u·tad is subject).

a·n ittin vattanun o·latun. I will watch the man who came here (vattanun is direct object with accusative suffix).

a·n ittin tottanun ku·k kottan. I fetched the man who was not here (tottanun is direct object with accusative suffix).

am(d) tinekaduj kalen. he never took part in the meals (i.e., always ate by himself). The analysis is less than certain (? he was not possibly for being about to eat), but at least tinekaduj is dative.

Several examples have forms which look like case forms but which cannot be completely analyzed.

e·puđ e·puđ sedden, a·puđ a·puđ tinekanni o·ldun. everytime I went, I saw him eating.

e·puđ e·puđ anuj vand, a·puđ a·puđ tinekanni o·lun. everytime she came to me, she saw me eating.

e·puđ e·puđ vannen, a·puđ a·puđ an tinekanni o·lnen. everytime he came, he saw me eating.

8.36. The order with verb at the end of the predication and gerund at the end of its construction is normal, in that a count in text I yielded a rough proportion of nine constructions with this order to two with some part of the expanded construction following the verb form.

In twelve instances the subject follows the verb; e.g., I.4, 12, 22, 53. Besides these twelve instances, there are five in which the subject is split, a demonstrative preceding the verb and a noun with which the demonstrative is in congruence following the verb; e.g., amd enej lakten vadgi. he, the carpenter, said (I.59); the other examples are I.65, 69, 78, 110. A special case of this is the formulaic type: ok- one + past tense of an- was + noun, i.e., 'there was a . . .'. E.g., okkon anđen katiak. once there was a blacksmith (I.1); other examples are in I.2, 42, 89, 143, and several others in texts that are not printed. Contrasting examples in I.104 and II.1 have the noun after the numeral and before the verb.

The direct object follows the verb in six instances (I.8, 27, 76, 116, 174, 180). In seven instances a demonstrative precedes the verb and the direct object with which it is in congruence follows the verb (I.14, 15, 52, 109, 113, 158, 238). In one instance an adjective going with a direct object follows a gerund: gurrak kaktna lakđene having made a horse of wood (I.219).

A dative follows a verb in seven instances (I.13, 16, 119, 127, 195, 208, 212), an ablative twice (I.44, 83), a noun with suffix -nadañ twice (I.32, 38), an ablative and a dative once (I.49).

In one instance (I.5) a noun phrase ending with bo·tal follows the verb, in fact resuming and making explicit a similar phrase that precedes the verb.

In three instances somewhat miscellaneous items follow the verb: I.112 (vadi vadi quickly), I.212 (inđi now), I.226 (pode up).

A gerund phrase follows the verb in I.14, 127.

Sentences that were elicited outside of text have very few exceptions to the normal order. It was, however, said by the informants that word order is free in some sentences so elicited; e.g., sivval kist anđav, sivval anđav kist, kist anđav sivval, all meaning 'fuel is on the fire.' This freedom, which is unusual in Dravidian languages, requires more investigation. It is possible that the non-normal order in the texts was the result of the abnormal dictation conditions and of the failure by the informants to achieve a good style in dictation.

8.37. The use of the cases. The uses of the noun without suffix and of the noun with the accusative suffix have been discussed earlier (esp. 8.30, 31); 4.72, 75, 76, 77 contain sufficient on the meanings of the case forms presented there.

8.38. Dative; 4.70 for the forms.

The dative occurs along with a direct object, which usually has no accusative suffix, in conjunction with a number of verbs, especially si·- give (and the imperative ko· give!), kor- bring, kos- carry away, take. This dative can be called "indirect object." It is possible, however, that analysis of the class of nouns that occur in the dative with kor- and kos- (a class whose meaning is 'nouns denoting place') would show that it is nearly identical with the class that occurs in the dative construction with verbs denoting motion (var- and ser- treated below); kor- and kos- with direct object, then, would be equivalents to verbs of motion in immediate constituency analysis. With the examples of the indirect object given immediately following, cf. also I.8, 12, 39, 72, 114, 145, 176.

avruj inam si·atun. I will give them a reward (I.22).

attena u·ruj devnđi si·ten. he announced with a drum all that affair to the village (I.154).

okkod na·t kootun attađ u·ruj. I will bring a piece of timber from there to the village (I.49).

adn kostna pađlakn ellaj having carried that to the house of the headman (I.16).

i·r o·đpej aduj to bathe her (I.127). But contrast: a·n ba·lan i·r o·đoptan. I bathed the child, which has an accusative instead of a dative.

amd siruj mentor taptan. he cast a spell on the buffalo.

amduj pun parattan. I wounded (lit., cut a wound to) him.

ba·lan pammeñ ađiptin. she put (lit., stuck) the child to her breast.

The verb iđđ- tell, show, occurs several times with a dative, its direct object being either a direct quotation or some other noun not in the immediate construction. Other examples than those given immediately following are in I.84, 183.

inđod lokonđne kaye anuj iđđeñ kottiv. such an iron fish as this you brought to show to me (I.19).

mari perdanakeruj itten. then he told his ministers (direct quotation follows; I.156).

In I.46 a dative was recorded with en- say (so-and-so): ma·saluj ennen. he said to his wife (direct quotation follows). This dative may be a mistake for

the accusative which was recorded in I.7, 76, 113, 116, 228, 237, the last example being: tam ba'nun ennen. he said to his father.

A dative occurs in conjunction with the construction of verb and predicate noun or adjective (8.34).

inuḡ ta'net kaḡakt eddin. what was seen by you? For other examples with kaḡakt(a) and kaḡt(a), see 5.117.

at pilla anuḡ kayḡekat paḡa. that woman is in a jesting relationship (lit., becomes one who will laugh) to me.

A dative occurs as the only case form in immediate constituency with a verb; meaning: to or toward. The verb is often one denoting motion (var- come, ser-go), but others occur in the material (notably opaḡ- be found, met, caught, kel-be understood, geḡil- happen, an- belong to). Other examples than those given immediately following are: I.6, 13, 40, 73, 119, 144, 155, 163, 196, 208, 209, 212, 240.

a'n . . . bomboiḡ saatun. I will go to Bombay (I.48).

sedder paḡlakne be'tiḡ. they went to visit the headman (I.195).

amd u'ruḡ vatten. he came to the village (I.50).

ma'k me'raḡ vatten. he came near the tree.

a'n bi'tiḡ tekiltan. I leaned against the wall.

anuḡ ari vattin. fear came to me, I became afraid.

anuḡ karu vattin. hunger came to me, I became hungry.

anne kaḡluḡ zo'p vattin. sleep came to my eyes, I became drowsy. With this and the two preceding examples, cf. also I.100.

paunpenuḡ vanner. they came as guests (lit., to state of being a guest).

kaye inne di'vaḡluḡ opaḡa to'te. the fish cannot be caught by your fishermen (I.21; cf. I.31, 34).

ad anuḡ opaḡin. I found it (lit., it was found by me).

imuḡ kela to'te. you (pl.) don't understand.

ad anuḡ geḡiltin. that happened to me (I.206).

paḡlakuḡ okkot pill(a) aḡin. the headman had one daughter (I.115; cf. I.216).

ma'kuḡ doḡḡe kaytin. the tree bore fruit (lit., fruit was produced to the tree).

anuḡ tannaḡi te's laktin. my foot struck against an obstacle accidentally (lit., act of striking against obstacle [te's] came in contact [laktin] to me accidentally).

ga'liḡ ma'k ḡola. the tree will be felled by the wind.

podne ubaḡ sivval a'ra. the fuel dries in the heat of the sun. (But also the locative ubat.)

The interrogatives words ta'ḡ and tanduḡ why? are datives (of purpose). With the example given following, cf. I.62, 77, 168, 237.

ni'v ta'ḡ vattiva. why did you come?

A number of occurrences of datives denote time.

in naḡuḡi takten. he remained for two days only.

innig uduluḡna on all these many days (I.129; cf. 4.65).

a'le ba'ra va'staḡ at twelve o'clock at night (I.124). a'leḡ at night.

sittena'tluḡ opaḡdan. in the evening he will be found (I.133).

For occurrences of datives with saḡti for the sake of, peris than, si'r on (Thursday or Friday), mut before, see 8.63.

8.39. Locative; 4.71 for the forms. The meaning is 'into or onto what the noun denotes, in or on or at what the noun denotes.'

Meaning: 'into, onto.' With the examples following, cf. also I.28, 133, 185, 212, 234.

ḡa'kat uḡten. he fell into the tank (I.141).

adun i'rt muḡiptan. I submerged it in the water.

pa'lt i'r kalaya. water is mixed into the milk.

a'n servit i'r ninḡiptan. I filled the brass pot with water (lit., water into the brass pot).

a'n ellat gaḡḡi ve'nstan. I thatched the house (lit., grass onto the house).

a'n mo'p talt kuttan. I put the load on my head.

dipna (? diptna) e'lt i'ḡ. put it down on the ground!

a'n e'lt ḡoltan. I lay down on the ground.

ad muy bont soktin. that monkey climbed on the toddy palm.

a'n kist sivval turuktan. I thrust fuel onto (or, into) the fire.

a'n su'dit nuval ko'nzatan. I am threading (threads into) the needle.

a'n nuvalt puval ko'nstan. I strung the flowers (onto threads).

Meaning: 'in, on, at.' With the examples following, cf. also I.9, 81, 126, 132, II.18.

amd va'ḡit . . . aḡan. that man is in the garden (I.184).

a'n nuvit duḡumtan. I swam in the well.

anne nesipt aḡin. it was in my fate (I.205).

andart a'n kivartan. I felt for it in the dark.

ko'lavar pa's saa u'ḡleḡ anar. the Kolams live in five or six villages.

avr ma'sur ve'gaḡleḡ aḡar. those men are in the fields.

anne menat (or, men[t]) to'te, ginni seddante sedatun. I haven't thought about it, but I may go (lit., it is not in my mind, but if I went, I will go).

podne ubat sivval a'ra. the fuel dries in the heat of the sun. (But also the dative ubaḡ.)

te'rt maḡkter. they slept on the cot (I.150).

ma'kt muy utt aḡa. the monkey is sitting on the tree.

a' bayta teḡit aḡan. he is on the opposite bank.

anne to'ren na'kpurt anan. my younger brother lives at Nagpur.

8.40. Instrumental; 4.73 for the forms. Meaning: 'by means of.'

pe'salaḡ sumtna having bought with money (I.14).

servi i'raḡ ninḡtin. the brass pot filled with water.

gellinaḡ goḡḡan. I shot with the bow.

tupukaḡ saḡtan. I shot with the gun.

gollinaḡ taraktan. I cut with the ax.

amd tiponaḡ sonna va'y aḡan. he is sowing millet with a seeder.

anne ki'naḡ magvan kaktan. by my hand I made for myself a husband (I.204).

The instrumental case of personal pronouns seems to be somewhat restricted in use; in the construction in which it occurs it means 'through the agency of, because of, by.'

innaḡ si'uḡ erak to'te. you will not be able to give it (lit., through your agency the act of giving will not become) (I.24).

annaḡ si'uḡ eda. it will be possible for me to give.

Cf. also I.203, and tannaḍi just by itself, by himself alone, accidentally.

8.41. Ablative; 4.74 for the forms. Meaning: 'that from which action starts'; 'that' may be place, person, time. With the following examples, cf. also I.29, 44, 83.

amd u^{*}rtanaḥ vatten. he came from the village.

va^{*}ḍitanaḥ kuriten. he started from the garden (I.137).

indaḥ sereṅna while going from this place (I.81).

kootun attat I shall bring from there (I.49).

ni^{*}v ettaḥ vattiv. where did you come from?

geḍlitanat te^{*}m te^{*}m za^{*}ra. it leaks from the pot in drops.

sa^{*}yebnattaḥ . . . kottan. I shall bring from the sahib (I.80).

a^{*}lintanaḥ pos sendokodi from morning until evening.

One sentence (I.193) is problematical: podelat kiḍkitanaḥ gurramun turusten. he put the horse through (i.e., caused the horse to enter through) the upper window.

8.42. Noun phrases.

8.43. A noun is head of the phrase and is preceded by an attribute.

The attributes:

(A) adjectives (8.44-47);

(B) nouns that have two forms each (8.48-49);

(C) nouns that have four forms each (8.50-52);

(D) numerals: (a) those that have three forms each; (b) those that have one form each (8.53-55);

(E) oblique stems of the plural personal pronouns, and the masculine plural demonstratives (8.56).

8.44. (A) Adjectives.

8.45. (1) The monomorphemic adjectives (3.3-6).

The numeral and pronominal adjectives occur each with a very small class of head nouns.

The following are the only examples found with the numeral adjectives. See 4.65 for difficulties in the analysis of innig, annig, ennig. See 3.4 for itte and atte. ok siḍ one day; in nal two days; mu^{*}nd ul three days; na^{*}l udul four days; innig udul this many days; annig udul that many days; ennig udul how many days?

The following are the only examples found of the pronominal adjectives. See 3.5 for a^{*}puḍ then and e^{*}puḍ when? i^{*} bay this side or bank; a^{*} bay that side or bank; a^{*} siḍ that day; i^{*} e^{*}ḍ this year; a^{*} e^{*}ḍ two years before last; i^{*} ma^{*}k this tree; a^{*} ma^{*}k that tree; a^{*} rekmita of that kind (rekmi kind); e^{*} rekmita of what kind?; a^{*} u^{*}r that village (I.240).

The qualitative adjectives that have been identified as such are few in number. Since (as defined in 3.2) an adjective is a word that syntactically is in attributive construction with a noun, but that does not agree with the noun in number or gender, classification of a word as an adjective is achieved through pairs of phrases such as: telmi ku^{*}ṭe white cow, telmi ku^{*}ṭel white cows. Probably all the color words belong here, but evidence is not at hand for any except telmi: buri gray, muruḍi black, la^{*}l red, reddish brown, brown, irvoṭ green, pasuḍi yellow, orange, tevvak blue, ḍombḍi absolutely black, pulle sour

is an adjective, since the phrase pulle sentarel sour oranges occurs. On the other hand, there is no evidence for savvi sweet; se^{*}nd bitter is a noun, as is seen from the constructions: ad se^{*}nd anḍin. that was bitter, adav se^{*}ndul anḍav. those were bitter. doo big, great, is an adjective: doo sir big buffalo, doo siḍl big buffaloes, doo ma^{*}s big man; it occurs also with a number of kinship terms, a complete list of which is given in the Vocabulary (s.v. doo), e.g., doo bai-elder sister. For the classification of sinnam small, young, younger, there is no evidence such as a phrase with a plural noun would give: sinnam pilla small baby, sinnam to^{*}ren younger brother; possibly sinnamtaḍ that which is small, is evidence that sinnam is a noun. sa^{*}zre good is not an adjective, but a noun, since such phrases occur as sa^{*}zrel gurral good horses, in which sa^{*}zrel is a congruent plural form. The only evidence for ve^{*}ndi hot is ve^{*}nd i^{*}r hot water; no analysis is possible. ko^{*}lav, in the phrase ko^{*}lav pa^{*}na Kolami language, is almost certainly an adjective, though the evidence is really inconclusive; cf. the derivative nouns ko^{*}lavan Kolam man, and ko^{*}lavtaḍ Kolam woman. The proper name maa de^{*}v Mahadev is to be classed as a construction of this kind, even though neither element occurs otherwise.¹

8.46. (2) Verbal adjectives (3.8). Few examples are at hand. Only one was, as it were, unpremeditated, since it was elicited without thought of the form: a^{*}rta gaḍḍi hay (i.e., grass which dried [a^{*}rta]). Some of the other examples have more than one word in the attribute; this results from the fact that verbal adjectives may be the final words in expanded constructions (8.2), just as finite verb forms may be, i.e., they may be preceded by subjects, direct objects, indirect objects, or the like. The only examples recorded with a subject preceding the verbal adjective are the last two.

vadda ma^{*}sur men who will come.

a^{*}n ittin vatta ma^{*}sur n o^{*}latun. I will watch the men who came (vatta) here. okkoḍ vatta sirun a^{*}n o^{*}ltan. I saw the buffalo (sir) that came (vatta) yesterday.

ni^{*}v vat totta ma^{*}sun ku^{*}k kota. fetch the man who didn't (totta) come!

anun korokta pa^{*}mun goḍḍan. I killed the snake (pa^{*}m) that bit (korokta) me.

anun korka (or, korkeka) pa^{*}mun go^{*}latun. I'll kill the snake that bites me.

anun korok totta pa^{*}mun goḍḍan. I killed the snake that didn't bite me.

ni^{*}v korke (or, korka to^{*}te) pa^{*}mun go^{*}lnem. don't kill a snake that doesn't bite you.

a^{*}n ellan vatta upor (or, upran) tindan. after (upor) I (a^{*}n) came (vatta) to the house, I ate. (vatta may have a subject of any number or person, e.g., amd . . . vatta. . . . after he came. . . .)

a^{*}n pa^{*}ṭa pa^{*}ḍi(a) upor annun (? anun) o^{*}lten. after I had sung a song, he saw me.

8.47. (3) Derivative adjectives (3.9-16). The meaning in general is: 'pertaining to, belonging to.'

-ta (3.10). va^{*}ḍita puvul flowers that were in the garden (va^{*}ḍi); perekta do^{*}na an earthen pot full of curds (pereg); e^{*} rekmita ma^{*}k anḍa. what kind (rekmi) of tree is it?; a^{*} bayta teḍit anḍan. he is on that bank (lit., on the bank

¹Historically, of course, this is the Sanskrit compound Mahādeva- the great god, i.e., Śiva.

which pertains to that side [bay]); *i· bayta teđit anđan*. he is on this bank; *a· bayta ma·s* the man on that bank; *kista đebbi* match box (lit., box [đebbi] which has to do with fire [kis]); *ve· gađa danda* work in the field (*ve· gađ*).

-a (3.11-12). *sindia ba·la man* (lit., son) of the Sindia exogamous division; *gorpođa ba·la man* of the exogamous division related to the scaly pangolin (*gorpođi*). In the following the noun at the base of the adjective is a plural: *mi·tela ba·la man* of the exogamous division related to the hares (*mi·tel*). Possibly the following is derived from a plural: *podela řa·kat* in the cistern that was above (*pode top*).

-e (3.13-14). *avre ma·sasil* their wives; *imme (? ime) za·m* the life of you pl.; *imme (? ime) va·đit* in your (pl.) garden; *inne (? ine) di·vađl* your fishermen; *tanne (? tane) u·ruņ* to his own village; *tanne (? tane) danda* his own work; *anne (? ane) kan* my eye; *anne (? ane) ki·* my hand; *anne (? ane) ki·l* my hands; *anne ta·k* my father; *tanne ta·k* his own father; *avre ta·k* their father; *avre ta·kul* their fathers.

-ne (3.15). *kettilne gundi a tin* (kettil) button (*gundi*); *kettilne gundi* tin buttons; *teđepne geđia* a fold of cloth (*teđep*); *kisne a·kriņ* in the flame (*a·kri*) of the fire (*kis*); *podne ubat* in the heat (*uba*) of the sun (*pod*); *amn ellaj* to his house; *rengariakn ellaj* to the house of a dyer; *lakđene gurram* a wooden horse (*lakđe* wood); *ba·mane ko·lama* (or, *ma·sal*) the brahman's wife; *amne ma·likral* his (*amne*) master's wife; *amne ta·k* his father; *vađgine ma·sal* the carpenter's wife; *lokondne kaye* a fish made of iron (*lokond*).

-re. See 3.16.

8.48. (B) The attribute is a noun of the class that has two forms. Except for those in which the head noun denotes a location (8.49), examples are not frequent. In all those in this paragraph, the attribute is a singular.

gađđi piđia a bunch (*piđia*) of grass (*gađđi*); *gađđi đeg* a heap of grass; *ka·rve ma·k* cotton bush; *bond ma·k* toddy palm; *di·am ella* temple (*di·am* god + *ella* house); *val bi·am* husked rice ready for cooking (*val* unhusked rice grain + *bi·am* seed); *cendon lakđe* sandal wood; *gonđa pa·na* the Gondi language (*gonđa* Gond man + *pa·na* language); *a·ru beđta* goad (*a·ru* metal point + *beđta* stick); *surunt potte* bee (*surund* honeycomb + *potte* winged insect); *kan bořta* eyebrow (*kan* eye; *bořta* was not otherwise recorded); *ka·ke bokka* collarbone (*bokka* bone; *ka·ke* was not otherwise recorded); *na·k pa·m* cobra (*pa·m* snake; *na·k* was not recorded in any other construction, but is < Mar. *nāg* cobra); *a·le ba·ra va·staņ* at twelve o'clock of the night (I.124; this example probably is best placed here, even though *a·le* is of somewhat uncertain analysis because of scarcity of examples).

8.49. A number of head nouns denoting locations are frequent in this construction. Several plural forms have been recorded as attribute.

pode the top, high, up. *ella* *pode* on the top of the house; *ella podeltanař* from on top of the house; *kom* *pode* on the branch; *ges* *pode* on top of the winnowing fan (*gez*); *am* *pode* on him; *gural* *pode* on the horses (I.74; cf. I.91, 97, 190, and note equivalence with the dative in I.72); *na·rođa ma·k* *pode* *sikt anđa*. the coconut was hanging on the tree. For another construction of the noun preceding *pode*, see 8.64.

lo·pal the inside, in, inside. *ella lo·pal* into the house; *ella lo·paltanař* from inside the house; *ma·k lo·pal* inside the tree; *andar lo·pal* among all the men; *iddar lo·pal e·nd vatten*. of (among) the two men, which came?; *okkod lo·pal okkod guttilin*. it became snarled (lit., one thing became snarled inside one thing).

me·ra near. *ma·le me·ra* (or, *me·raņ*) *vatten*. he came near the hill; *ma·le me·rat anđan*. he is near the hill; *ma·k me·raņ* to near the tree.

bo·tal around. *pařlag bo·tal* around the headman (they sat) (I.5); *u·r bo·tal* around the village (they drove the ass); *ma·đi bo·tal* around the upper story (he made the horse fly) (I.139, 192).

Probably the construction of names of days of the week plus *si·r* belongs here; cf. 4.77.

8.50. (C) The attribute is a noun of the class that has four forms each. It is in congruence with the head noun, i.e., it agrees with it in number (sg. or pl.) and gender (male person or anything other than a male person). Nouns of this subclass are further subdivided into two subclasses: (a) nouns derived from adjectives; (b) pronominals, including the singular numeral one.

There is in the material much variation, which seems to be "free" (i.e., without difference in meaning), between an adjective form (i.e., not in congruence) and the noun forms derived from an adjective (i.e., in congruence), in this construction. It is possible that some difference of meaning, if only a stylistic one, would have emerged from better material.

8.51. (a) Nouns derived from verbal adjectives. *annet varekad icc(a) anđa*. I have a desire to come (*varekad* is in congruence with *icca*); *a·n ittin varen amnun ku·k koratun*. I'll fetch him who was unwilling to come here (*varen* he who will/would not come; there could be substituted: *varer avrun* those men who were unwilling to come; *vared adn* her who [or, it which] was unwilling to come; *varev adavn* those women [or, those animals which] were unwilling to come); *a·n ittin vaddan amnun o·latun*. I'll watch him who comes here (or substitute: *vaddar avrun* those men who come); *ni·v vadda to·ten am ma·sun ku·k kota*. fetch that man who doesn't come!; *anun korkad at pa·mun go·latun*. I'll kill that snake that bites me.

Nouns derived from derivative adjectives. *ve·gařad* (or, *ve·gařa*) *danda* work in the field; *veđ okkod rekmitad a·r* a garland of another kind; *podelat kiđkitanař* from an upper window; *annev (? anev) passe gural* my five hundred horses; *am aynet amma* the mother (*amma*) of my (am) mother (*ay*); *ba·lanev ki·l* the child's hands; *annet (? anet) pe·r* my name; *innet (? inet) pe·r* your name; *annet* (or, *amn*) *ellaj* to his house; *annev attena teđpul* all his (*annev*) clothes; *pařlaknet be·řiņ* to visit the headman (lit., to a visit [be·ři] of the headman [pařlak]); *anne (? ane) ba·lanet patta* a search for my son (*ba·la*).

8.52. (b) The forms from the stems *a-* and *i-* are demonstratives; the forms from the stems *e-* and *e·-* are interrogatives. *am ma·s* that man; *am ba·la* that male child; *am ko·lavan* that Kolam man; *avr ma·sur* those men; *avr ko·lavar* those Kolam men; *at pilla* that woman; *ad elka* that rat; *ad ma·k* that tree; *adav pillakul* those women; *adav elkal* those rats; *im ma·s* this man; *ivr ma·sur* these men; *em ko·lavan* which Kolam man?; *e·r ko·lavar* which Kolam men?;

ed gelli which bow?; et pilla which woman?; e·v (or, edav) pillakul which women?; edav gellikul which bows?

eñton ma·s what kind of a man?; eñtor ma·sur what kind of men?; inñot kaye a fish like this; eñtov kayel what kind of fishes?; okkon ma·s one man; okkot pilla one woman; okkod a·te one dog; okkot pal one tooth; ettan savkarak a moneylender from where?; ittar ma·sur men from here; attad lokonđ iron from there.

8.53. (D) Numerals.

8.54. (a) Numerals with three forms each. The numeral is in congruence with the head noun, i.e., it agrees with it in number (plural only) and gender (male persons, female persons, non-persons). iddar ma·sur two men; i·ral pillakul two women; indij siđl two buffaloes; indij pa·ndgel two baked cakes; muggur ma·sur three men; muyal pillakul three women; mu·ndij siđl three buffaloes; mu·ndij zo·kul three times; nalgur ma·sur four men; nallav pillakul four women; na·liñ siđl four buffaloes; indar ko·lavar as many Kolam men as this.

8.55. (b) Numerals with one form each. ayd five precedes a plural noun. The series from pa·s five up; there intervenes between these numerals and a plural noun denoting persons, zen if the plural noun denotes male persons, zenikul if it denotes female persons. ayd ma·sur, pa·z zen ma·sur five men; ayt pillakul, pa·z zenikul pillakul five women; ayd a·tel five dogs; ayt siđl five buffaloes; saa zen ma·sur six men; saa zenikul pillakul six women; saa siđl six buffaloes; akra zen ma·sur eleven men; pancis rupial twenty-five rupees; passe rupial five hundred rupees. Some of the higher numerals occur also without zen: daa ma·sur (or, daa zen ma·sur) ten men; daa pancis ma·sur ten or twenty-five men (an indefinite number). There is no parallel to passe lo·k five hundred people, with the sg. lo·k; it is notable, however, that lo·k as subject goes with a plural verb form.

8.56. (E) The oblique stems of the plural personal pronouns, 1st plural am and 2d plural im, and the reflexive plural pronoun oblique stem tam, and the masculine plural demonstratives (avr and ivr are recorded; the interrogative e·r is probably also used), occur as attributes denoting a possessor, preceding a head noun in the singular denoting someone in a kinship relation. Only certain of the relationship terms occur in this construction. The number of the person or persons denoted by the attribute is not indicated. The plural number of the possessor is in fact not that of the possessor individual or individuals, but of the whole family to which the kin denoted by the head noun is related; e.g., am ba·n father belonging to us, i.e., our (exclusive, not your) family. Exx.: am ba·n my father, our father; im ba·n your (sg. or pl.) father; tam ba·n his own father (I.228, 237), her own father, their own father; avr ba·n his father, her father, their father; avr ay, ivr ay his mother, her mother, their mother; am ba·ne ta·k my grandfather; am bai my sister, our sister; avr vanna ini avr da·dak her elder brother's wife and her elder brother (that avr is 'her' is indicated by the context in the text from which the phrase is taken; the text is not printed). In contrast to these examples there occurs anne (? ane) to·ren my younger brother, anne (? ane) ta·k my father.

One plural was elicited, viz., avr aysil (or, aykasil) their mothers, but others proved difficult to elicit. It is not known, therefore, whether there is a possible ambiguity between avr as a demonstrative and as a possessive in such phrases as would be translated by 'those fathers' and 'their fathers,' and, if there is ambiguity, whether and how it is resolved.

It was impossible to elicit ba·n father, ay mother, bai sister, without a preceding pronominal attribute. On first trial the informants gave am ba·n, am ay, am bai (i.e., my . . .). This is a good syntactic parallel to the usage in some languages in which the kinship terms must always occur morphologically possessed ("inalienably possessed"), as is the occurrence of ta·k father only with a preceding derivative adjective (see Vocabulary). A general discussion of this construction in conjunction with parallel material from other Dravidian languages is given in *Lang.* 29.339-353.

8.57. Congruence of attribute and head noun in number and gender has been stated in 8.50-54. In several instances there is congruence in case also—all, to be sure, instances of the accusative. In these examples the attribute is a pronominal (demonstrative); it is impossible to generalize further and to be sure whether or not this congruence occurs with other types of attributes. amnun veñtiakun ge·rs itten. he shouted to that washerman (I.152); adn enten murtalun. he said to that old woman (I.113); amnun mari pusten vadgin. then he took out (of jail) that carpenter (I.238).

8.58. Attribute of uncertain analysis. The word sarsam half may be interpreted as an attribute in the following phrases, although more material would make the analysis more certain: sarsam pa·vt halfway (lit., on half path); sarsam sonnall half the millet (lit., half millet grains).

8.59. Attributes made up of more than one word.

Examples are given in 8.46 of attributes of which the final word is a verbal adjective.

A number of examples occur in which words 1 and 2 are immediate constituents, 1 being an attribute to 2, and this phrase is an attribute to word 3. Exx.: passe rupial inam a gift (inam) of five hundred rupees (I.39); iddar lo·pal e·nd (or, emd) which among (lo·pal) the two men?

Usually word 2 is either a derivative adjective or a noun derived from a derivative adjective. a· bayta teđit on the other bank (lit., on the bank which pertains to that side); e· rekmita ma·k what kind of tree? (lit., tree of what kind); passe passe rupialav gurrall horses worth five hundred rupees each (I.9); annet (? anet) to·rene za·m my younger brother's life; idav puvule a·r a garland of these flowers (I.114); anne (? ane) ba·lanet patta a search for my son (I.235); doo inet amma the mother of (my) grandmother; am aynet amma the mother of my mother; avr aynet ammakul their grandmothers (the mothers of their mothers); the example is problematical—note aynet instead of aynev).

One example, otherwise similar to the group just given, has the head made up of two words: ad gurramnet okkot ka·! a push-button on that horse (I.102).

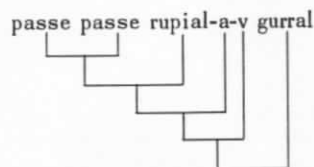
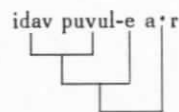
In four somewhat heterogeneous examples words 2 and 3 are in immediate constituency and this phrase is preceded by an attribute: inñot lokonđne kaye

such a fish made of iron (I.19); sonnalev indiq vaṭṭal two shares of the millet; amnev attena teḍpul all his clothes (lit., all that many [attena] clothes belonging to him [amnev]) (I.142); amd avr ba·n he, her father (I.154).

One set of examples that probably belong here is unclear. venḍ okkon ma·s another man, the second man; venḍ okkot pilla another woman. The word venḍ other is in immediate constituency with okkon/okkot, though whether it is an attribute is unclear. A more complex example is: venḍ okkod rekmitad a·r a garland of another kind (I.118).

Further materials would allow statements about the relative order of various types of attributes.

When an attribute is itself made up of an attribute and a head noun, and has a derivative suffix, the suffix occurs only at the end of the phrase and is in immediate constituency with the whole complex.



8.60. Coördinate noun phrases.

A few examples occur of two nouns or noun phrases juxtaposed in a coördinate construction: pilla pedda male(s) and female(s) (lit., female [and] male; I.157-158); maa de·v pa·rbati Mahadev and Parbati; teḍpun u·rtna, veṭṭiral veṭṭiak te·rt maṅkter. having put on the clothes the washerman and his wife (lit., washerman's wife [and] washerman) slept on the cot (I.150); ma·k pode okkod garuḍa paksiak, garuḍa paksin aṇḍin. on the tree there were a garuḍa cock and a garuḍa hen; veṅka mut one by one (lit., behind and before).

The phrase avre ta·k ammaner their parents has been discussed in 4.39; a doubt about the meaning is how many sets of parents are involved. The adjective avre is in construction with the whole of the coördinate phrase. In the coördinate phrase the second noun has a plural suffix which pluralizes the two nouns of the construction. One noun denotes a male person, the other a female person, and the plural suffix -er is that appropriate to the male person.

One coördinate phrase is made up of two noun phrases, one singular and one plural: okkod ve·gaḍ, indiq u·ḍl one field and two villages (I.239).

Coördinate nouns that are identical have distributive meaning ('each'). In several examples a plural suffix ends the construction; in one, both words are plural. Cf. the similar identical verb series in 8.4.

a·n ell ellakul seddan. I went from house to house. Also: ell ellakuluḅ, or ell ellakult (cf. 4.71).

u·ḍl u·ḍl tirgeḅ sedden. he went to wander through all the villages. Also: u·ḍl u·ḍluḅ.

e·puḍ e·puḍ . . . , a·puḍ a·puḍ . . . whenever . . . , then . . .

ed et keḍavar ḍolnen, ad at keḍavar go·lner. on whichever side he fell, on that side they beat him (I.172).

passe passe rupialav gurral horses which were worth five hundred rupees each (I.9).

avr andarna ittarel ittarel utter. they all sat in pairs (lit., two persons each). (Cf. 4.61).

For the coördinate construction made up of a noun and an echo word, see 6.4.

In a few constructions each of the coördinate nouns has the postfix -na/-nay (4.79). amnay a·nnay vattan. he and I came; ni·rnay a·mnnay vattam. you (pl.) and we came.

Coördinate nouns may be connected by ini and (cf. 7.3). amd ini a·n vattan. he and I came; ni·r ini a·m vattam. you (pl.) and we came.

8.61. In extended constructions (8.2) there occur phrases in which the noun either in independent form or in a case form, dative or accusative, is followed by a postposition or by a noun.

8.62. A name of a day of the week, except Thursday and Friday (see 8.63) is followed by si·r on (a day of the week); cf. 4.77. Ex.: ayteram si·r on Sunday.

8.63. A dative is followed by the postpositions saṭṭi for the sake of, because of, peris than, si·r on (Thursday or Friday), and by mut before, which last is probably to be classed as a noun (7.1).

inuḅ saṭṭi ke·dit turust aṇḍat. for your sake (because of you) I have thrust him into prison (I.234).

annev passe gurraluḅ mut setna vattiv. you went and returned before my five hundred horses (I.87).

avruḅna muti vattan. I came just before them all (I.85; cf. I.79, 82).

im ma·s amduḅ peris ovul aṇḍan. this man is better than that man.

adav pillakul idav pillakuluḅ peris ovosil aṇḍav. those women are better than these.

be·siḅ si·r on Thursday; sukkaḅ si·r on Friday (cf. 4.77).

In one instance of a repeated noun with distributive meaning (cf. 8.60) the first noun is in the dative: ayteramuḅ ayteram vattan. I came every Sunday.

8.64. The accusative of the personal pronouns precedes veṭṭa with, accompanying: amun veṭṭa with us, imun veṭṭa with you (pl.), an veṭṭa with me, in veṭṭa with you (sg.). The pronominals, on the other hand, occur in this construction in forms that are unmarked for case; am veṭṭa with him, ad (or, adn) veṭṭa with her/it, avr veṭṭa with those men, ada (?adav) veṭṭa with those women or things. One occurrence of a noun is in the form unmarked for case: passe gurral veṭṭa le·patun. I will compete with the five hundred horses (I.66).

An accusative precedes the noun pode the top, high, up (cf. 8.49) in three instances: ga·ḍḍin pode udipter adun. they made her sit on top of a donkey; keḍiak me·ken pode miṭṭin. the tiger sprang on top of the goat; gezun pode on top of a winnowing fan.

IX. CHARACTERISTICS OF THE DIALECT IN SR

(with a few notes on the Kinwaṭ and Pāṇḍharkavṛa dialects)

The Phonetic Recording

9.1. No list of phonemes or of phonetic entities is given by SR. I can only attempt to evaluate his transcriptions by comparison with what I give for W.

9.2. He gives forms both in a Roman transcription and in the Devanagari alphabet of North India. Both systems have their defects.

9.3. The Roman transcription uses no diacritics. Consequently, in this transcription no vowel quantities are marked, and dentals and retroflexes are indistinguishable.

9.4. In the Devanagari transcript vowel quantities are distinguished except for the qualities e and o. That there are in SR's dialect both short and long e and o is, *prima facie*, vouched for by the statement on p. 26 that for several nouns ending in e, the plural shows "lengthening" of this phoneme (e.g., *juḡe*, pl., *juḡē* cloth). Yet what is intended by this is problematical. According to the observations that I have recorded, every vowel in an unaccented final syllable is long when this syllable is final in a phrase or utterance (2.11). If SR's dialect is similar in this regard to W. (an unproven assumption, even though he more often than not writes a long vowel in final syllables), then it should be impossible to distinguish ē and ē̄ in the words just referred to. Further study of the dialect is obviously called for.

9.5. The Devanagari transcript distinguishes retroflexes and dentals. Whereas W. has no phonemic retroflex nasal (ṇ; 2.6), SR records several words with ṇ, e.g., *kaṇ*, *kaṇṇa* eye (= item 344 *kan*), item 2155 *keṇ* field, *meṇam* wax (= item 525 *me'nam*), *uṇeṇ* to drink (= item 977 *un-*).

9.6. In general, SR has difficulty with the Roman transcription of Devanagari ḍ when it is not initial. Sometimes he uses r, sometimes d. At the end of the book he says that the correct form is ḍ, which "is to be pronounced as in *dark*, *day*, etc.," which is not very enlightening. It is possible that in the dialect recorded by SR this phoneme is somewhat shorter in intervocalic position than in most other positions, i.e., is a retroflex voiced one-flap tremulant, which for IA languages, when it differs phonemically from ḍ, is transcribed ṛ.¹ Hence his difficulty of transcription. This same problem is found again in connection with the Kinwaṭ dialect and is discussed below (9.9).

9.7. Misprints are not rare in SR. The frequent examples of Devanagari citation with varying vowel quantities (especially u and ū) are probably to be regarded as partly of this nature (e.g., vocabulary *ūreṇ*, p. 22 *ureṇ* to plow; vocabulary *siyeṇ*, p. 19 *siyeṇ* to give). Other such doublets look as if they were owing to misprints, e.g., vocabulary *aḍḍameṇ*, p. 21 *addameṇ* to press

¹For Marathi, H. M. Lambert, *Marathi Language Course* (Milford, Oxford University Press, 1943), p. 35, says: "ḍ represents either a plosive or flapped sound, according to the phonetic context. Initially, and when immediately preceded by ṇ or r, it is a plosive sound. Intervocalically, and immediately preceded or followed by any other consonant, it is a flapped sound, spoken with one forward flap [= ṛ]." (I have substituted ḍ and ṇ for the IPA symbols with long tails.) In Marathi, then, ḍ and ṛ are allophones of one phoneme.

(the dental is certain; see Vocabulary, s.v. item 4 *adum*-). Considering the frequency of such demonstrable misprints, we can hardly be sure whether *kakāl* crow is a misprint or a mis-hearing for Kin. *kākal*. On the other hand, the variation between the vocabulary *ḍigeṇ* and *digeṇ* on p. 19 ('to descend') may conceivably not be a misprint, since both *dige* and *ḍige* are recorded for Telugu.

A number of misprints are due to the similarity of Devanagari ḍ and ḡ; see item 317.

9.8. On the whole, much reinterpretation (or better, re-recording in the field) would seem necessary before SR's lexical items can be used safely.

9.9. The Kinwaṭ material is recorded with ḍ and ṛ. These are in complementary distribution (if the material is to be taken as a fair sample): ḍ occurs (1) in initial position, (2) following a homorganic nasal (ṇḍ, phonemically ṇḍ since there is no phonemic ṇ), (3) in the cluster ḍl which occurs in final position (and probably also intervocalically); ṛ occurs (1) intervocalically, (2) final after a vowel, (3) as first member in the clusters ṛc, ṛk, ṛm, ṛṇ, ṛp, ṛt, which occur both finally and intervocalically, (4) in the cluster mṛ (*māmṛi* mango; cf. item 508 *ma'ṇḍi*). ḍ also occurs doubled in *gaḍḍa* and *teḍḍ*. There is no contrast, and I think it unlikely that any contrast would be found in more extensive material. Consequently, I take this dialect's ḍ and ṛ to be allophones of one phoneme; however, I retain the writing of the field record.² In a summary statement it is reported that the Pāṇḍharkavṛa dialect agrees with that of Kinwaṭ in this respect. In W. it is possible that a difference of length exists between ḍ in initial position and ḍ in other positions. However, since I did not record such a difference in the field and my recollection is that intervocalic ḍ is not as short as Kota ṛ (a retroflex flap, probably very like IA ṛ), it would be unwise to insist in the description on allophonic variation of this nature. There is, in all probability, some small dialectal differentiation involved.

9.10. It is noteworthy that in the Kinwaṭ dialect c and ts appear very frequently where W. and SR have s, both in initial and in other positions. It might be expected that c and ts would appear in complementary distribution as they do in Telugu and, with few exceptions, in Marathi. However, the two recorders of the Kinwaṭ dialect do not agree on the distribution and, since there seems actually to be some variation between speakers and even within the same speaker's dialect, it seems needless to burden the record with elaborate details that could only be resolved by more field work. I have written c for both c and ts, making a more exact note only in a few places where there is agreement that seems unusually cogent (e.g., *kicc* fire [c = ts]; see item 395). A few words that in W. and SR have s, have s also in Kinwaṭ, e.g., *saṅka* (item 2299), *sinta* (item 2313), and a few unrecorded in the other dialects have s here, e.g., *moseli* (item 3092). Two words were recorded by Burrow with initial ś; *śeṭṭ* (item 3127), *śēd* (item 3128); of these Bhattacharya records the former with ts, the latter with ś. In spite of all the difficulties of the record, it remains clear that the Kinwaṭ dialect is a c-dialect, aberrant in this respect as compared with W., SR, and the Pāṇḍharkavṛa dialect, all of which have s; it is reported that the Kinwaṭ speakers are notorious for this characteristic.

²Bhattacharya probably would agree with this interpretation. He writes me: "Non-initial single ḍ of your Kolami is invariably ṛ in ours"; this neglects occurrences (2) and (3) of ḍ in his record.

Morphophonemics

9.11. SR is inconsistent in recording assimilations. *arsenk tod* need not fear, has assimilation, but *digta* which has descended, has not; note even *tikeṅ* to die, beside which is given *tigtā* deceased instead of the expected *tiktā*.

9.12. The alternation between monosyllabic allomorphs ending in two consonants and disyllabic allomorphs with inserted vowel (2.37) is scantily represented in SR's material; e.g., *kaiṅta* which has laughed, is given instead of the expected *kayaṅkta*, but on the other hand *karaptān* I learned (W. *karaptan*) is as expected, even though *karapeṅ* to learn, is given where W. would have *karpeṅ*. The Kinwaṭ material has a few nouns with allomorphs of this kind; the inserted vowel in the disyllabic allomorph is *u* (*velug* fence, pl. *velg-ul*; cf. 2.38).

Nouns

9.13. Plural formations in part coincide with those of W., in part disagree. SR does not give many examples of the formations that he lists, and for many of his nouns it is impossible to be sure how the plural is formed.

Of the nouns that have the suffix *-er*, SR gives one corresponding to one of those in my list (4.39), viz., *dādā* (= W. *da·dak*), pl. *dādaker*. Corresponding to W.'s *ma·lik*, pl. *ma·likul*, SR has *mālak*, pl. *mālkaker*. He also gives *mankāk* man, pl. *mankaker*.

Corresponding to W.'s *amma*, pl. *ammanev*, SR gives *ammā*, pl. *ammāne*. He also gives *bāi* woman, pl. *bāine*.

SR has a number of nouns with pl. suffix *-l* corresponding to nouns that I have listed; of the nouns ending in *-e*: *peddāve* (= W. *pedave*), *kavve*, and not recorded by me, *gorre* sheep, *mulke* waist; of the nouns ending in *-a*: *gaddā* (= W. *gadda*), *saṭṭā* (= W. *saṭṭa*), *tuppā* (= W. *tuppa*), and not recorded by me, *taḍkā* thatch, *camcā* spoon, *vantā* river; two nouns ending in *-ū*: *pegū* intestine, of which I have only the pl. *pegul*, and *muḍṣū* knee.

SR has *kaṅ* eye, pl. *kaṅlā*, while W. has *kan*, pl. *kaṅl*.

Alongside of W.'s nouns ending in *-r* with a plural in which *ḍ* replaces *r* and is followed by *-l*, SR has monosyllables and one disyllable with a plural in which *r* is replaced by *l* and *l* is added, and disyllables with *r* of the sg. replaced by *l* in the plural: *korr* (= W. *kor*), pl. *koll*; *ūr* (= W. *u·r*), pl. *ull* (? *ūll*); *per* (= W. *pe·r*), pl. *pell*; *sār* (= W. *sa·r*), pl. *sāll*; *veddūr* (= W. *vedur*), pl. *veddūl*, and not recorded by me, *ḍogor* back, pl. *ḍogoll*; *pānjor* footing, pl. *pānjol*; also *ṭūmṭor* scorpion, pl. *ṭūmṭol* (cf. W.'s *tiṭor* with a plural of a different type). One verbal noun ending in *ḍ* and not recorded by me has a similar plural: *mirṅūḍ* spark, pl. *mirṅūl*.

Of the nouns that in W. add *-ul* in the plural, SR has *saṅk* (= W. *sak*), pl. *saṅkūl*, and also, not recorded by me, *dinam*, pl. *dinmūl*. Several of the same class of nouns in W. have in SR in the plural *-ū* when not followed by an inflexional suffix, *-l* or *-ūl* when followed by an inflexional suffix: *māk* (= W. *ma·k*), pl. *mākū*, acc. *mākūn*, instrumental *mākūlāḍ*; *pot* (= W. *po·t*), pl. *potū*;

pāv (= W. *pa·v*); *kom* (= W. *kom*); also unrecorded by me, *bhūt* devil, pl. *bhūtū*; *mai* cat, pl. *maiṅū*; *mekām* sambhar, pl. *mekāmū*; *tiḡ* bel fruit, pl. *tiḡū*; *yeg* leaf, pl. *yegū*.

There is a similar alternation of *-l* and zero in the following, where W. has *-l* throughout.

Some nouns ending in *e* are given as having nasalization (*ē*) in the plural, and show in the instrumental nasalization and *l* before the inflexional ending, and in the genitive and locative *l* before the inflexional ending: *kūṭe* (= W. *ku·ṭe*), pl. *kūṭē*, instrumental *kūṭēlāḍ*, genitive and locative *kūṭele*; *vende* (= W. *vende*), pl. *vendē*; *pamme* (= W. *pamme*), pl. *pammē*; *paṅḍe*, *pande* frog (= W. *pande*), pl. *paṅḍē*.

Three nouns are given as ending in *e* and lengthening this in the plural: *juṅe* cloth, pl. *juṅē*; *kerre* plantain, pl. *kerrē*; *siṭāphare* custard apple, pl. *siṭāpharē*. Unfortunately no forms with inflexional endings are given; a guess would be that *l* appears before the endings.

Corresponding to W.'s *gurram*, pl. *gurrāl*, SR gives *gurram*, pl. *gurrā*. Again, no forms are given with inflexional endings, though *l* is to be expected in these forms.

Several nouns ending in *a* and in *i*, which in W. have the plural suffix *-kul*, have in SR *-k*, but again in the instrumental, the genitive, and the locative, *l* appears before the inflexional endings; nouns ending in *a*: *yallā* (= W. *ella*), pl. *yallāk*, instrumental *yallākḷāḍ*, genitive *yallākḷā*, locative *yallākḷe*; *pillā* (= W. *pillā*), pl. *pillāk*; nouns ending in *i*: *koṭi* (= W. *ko·ti*), pl. *koṭik*; *namli* (= W. *lamni*), pl. *namlik*; and not recorded by me, *vahī* book, pl. *vahik*; *kyānsī* flea, pl. *kyānsik*; *chaḍi* cane, pl. *chaḍik*; *piḍakli* closed fist, pl. *piḍaklik*. To W.'s *tal*, pl. *talkul*, corresponds SR *tallā*, pl. *talkū*.

9.14. The Kinwaṭ material contains only a few plurals. These show much the same system as those of SR.

Forms with *-l* appear, especially when the noun ends in *a* (*pikka*, *vanta*), *e* (*viṅe*), *ṭṭ* (*peṭṭ*, pl. *peṭṭl*; *meṭṭ* [item 2209], pl. *meṭṭl*; with *ṭṭ* replaced by *ḍ*, *poṭṭ*, pl. *poḍḷ*), *r* (replaced by *ḍ* in the plural: *cār* [item 799], pl. *caḍḷ*); also *ḍipur*, *ḍogor*, *pesar*, *togar*, *ṛ* (replaced by *ḍ* in the plural: *vēgaṛ* [item 1032], pl. *vēgaḍḷ*), *n* (with *-ḍl* added: *pan*, pl. *paṅḷ*), *m* (with *m* replaced by *l*: *oṅgeram* [item 613]; pl. *oṅgeral*).

The word *kākal* crow (cf. item 359) has *-l* replaced by *-cil* in the plural *kākacil*.

A number of nouns have *-ul* (key [item 401], may [item 2197], *pōlg*). In two instances *-ul* is added to a stem ending in two consonants, which are separated by *u* in the singular (*inum*, pl. *inmūl*; *velug* [item 1020], pl. *velgūl*). Other nouns are recorded with *-u*, but this has the allomorph *-ul* before a vowel at the beginning of the next word (? or morpheme): *irp*, pl. *irpu(l)*; also *ḍāc*, *ḍiḡ*, *nāḡ*; *muruc*, pl. *muṛcu(l)*. The two types of nouns in this paragraph would undoubtedly be classed together, given a little more evidence.

Some nouns ending in a vowel have *-k* in the plural, and some ending in a consonant have *-ku* (*boyda*, pl. *boydak*; also *ēṅgi*, *kaṅḍa*, *nāḡeli* [item 575],

pēni [item 2258]; cir [item 852], pl. cirku; also perpul). The word dū (item 2079) with plural dūgu(l) probably belongs here, and provides evidence for the allomorphic variant ending in -l.

One noun has a plural in -ev (koylak [item 407]).

The set eg leaf, pl. eguv, is unparalleled.

9.15. A communication from Bhattacharya is to the effect that the very scanty material from Pāṇḍharkavṛa seems to agree in its noun plurals with the Wardha material rather than with the Kinwaṭ material or that of SR.

9.16. No oblique stems similar to ve·gaṭ- (: ve·gaḍ) have turned up in SR. However, there is one adjective parallel to ve·gata from ve·gaḍ (3.10), viz., tatā from tallā head, in the phrase tatā juḡe garment of the head, turban; this implies for W. an oblique stem tat- from tal, but I have not recorded it.

9.17. There is so little material on the inflexional endings and it shows so much variation that it is not possible to make many general statements and the sporadic details yield little of profit.

Under the heading "accusative and dative" SR gives both -ṅ/-ūṅ (e.g., yallaṅ, yallākūṅ) and -n/-ūn (e.g., pallen, pallelūn). It is impossible to be sure whether the distribution of the allomorphs is as in W. or not.

Corresponding to W.'s locative, SR has a "locative" with -t in the singular and -e (= W. -eṅ) in the plural. There are, however, some other forms given with entirely different suffixes.

The instrumental has allomorphs -āḍ and -nāḍ, but the distribution is not the same as for W.'s -aḍ and -naḍ; e.g., yallā-nāḍ, mā-k-nāḍ, mā-kūl-āḍ, korr-nāḍ, koll-āḍ.

In the ablative, the suffix is -tānā (rather than W.'s -tanāṭ), but there are also some forms with other allomorphs; e.g., ūryānā from the village, ullyānā from the villages, pūtānā from the flower (pūtā flower), pūtātānā from the flowers (pūtāl flowers).

Pronouns

9.18. Pronouns are on the whole as in W. SR does not give in the grammar anything corresponding to the 1pl. inclusive ne·nḍ, but in his illustrative sentences he has neṇḍ and the dative neṇḍuṅ.

9.19. Of the interrogatives, SR seems to have only W.'s male sg. e·nd, pl. e·r, non-male sg. ed, pl. edav, e·v, inanimate sg. ta·ned (no pl.), but in addition tā and tānā. He gives various case forms which I do not record, e.g., male sg. acc. yenuṅ, pl. acc. yerūṅ, instrumental sg. yennāḍ, pl. yerelāḍ, and yen pōde on whom. In addition there are forms given like yeret, yerev whose.

9.20. SR gives two forms, yenniv (yeniv) and yennir, for which he gives the meaning 'who (second person),' with the implication that they contain the interrogative pronoun. They are actually verb forms, 2sg. and pl. durative of en- to say (so-and-so), be said to be (so-and-so), i.e., 'you are said to be so-and-so' (cf. 8.34).

Numerals

9.21. SR reports a counting sequence from one to ten of words of Dravidian form, and likewise a sequence denoting persons from two to nine. "After this,"

he says, "all compound numerals are like Telugu or Marathi according to the place where the Kollam resides." His series is as follows:

Counting sequence		Persons
1	vokko
2	indi	iddar
3	mundi	muggur
4	nāli	nālgur
5	aid	segur
6	ār	ārgur
7	yeḍ	yergur
8	enumidi	enmāter
9	tomdi	tomāter
10	padi	

Two, three, and four in the counting sequence are equivalent to W.'s non-personal forms; forms for female persons are entirely lacking.

9.22. The Kinwaṭ dialect likewise has Dravidian numerals up to ten. I have information only as follows: indi two, ār six, ēṭ seven, enumidi eight, tomdi nine, padi ten.

9.23. The Pāṇḍharkavṛa dialect, like the Wardha dialect, uses Marathi numerals after five, but has irve twenty. It seems that this dialect has gender-marked forms similar to those of W. I have information only on the numerals one (okkon, okkod) and two (iddar, iral [sic], indig).

Verbs

Inflected forms

9.24. In SR the personal and demonstrative endings and the suffixal material between the stems and these endings are as in W., with a few exceptions.

In the paradigms corresponding to W.'s present-future and future, the 1sg. is of the short form without -un (5.54).

The 3sg.m. has -nd instead of -n; so also the Kinwaṭ dialect.

In the past tense the 2sg. does not have the personal ending -v, i.e., the form ends in -i; similarly, the verb meaning 'to be not' has 2sg. totti (= W. tottiv).

The prohibitive 2pl. has -ḍ instead of W.'s -r.

An occasional misprint is to be suspected; e.g., in the present of the verb er- become, the 1pl. is given as endūn instead of the expected endūm.

9.25. Of the irregular verbs, SR gives forms for er-, ser-, var-, an-; on p. 19 he lists koreṅ bring, but without any indication of irregularities.

9.26. The simplex paradigmatic system corresponds on the whole to that in W. The chief difference, apart from that in the labels given, is that SR's future is a mixture of W.'s present-future and future, and that SR adds a present that has no correspondent in my material for W. W.'s durative is lacking in SR except that the present tense that he gives for er- become, is in part equivalent to W.'s durative. SR gives a negative paradigm ("negative of the past") that is not represented in the W. material.

9.27. "Future tense." Verb stem with the following endings: 1sg. and pl. and 2sg. and pl. (= endings of W.'s present-future with short form of 1sg.) -āt, -ātūm, -ātiv, -ātir; 3sg. and pl.m., pl. and sg. non-m. (= endings of W.'s future) -dānd, -dār, -dāv, -dād. Of the irregular verbs, an- has forms equivalent to W.'s future; they are given both as "future" and as "present" (cf. 5.65): aṇḍāt, aṇḍātūm, etc. The verbs er-, ser-, and var- show in general mixtures of W.'s two futures, with r-forms in 1st and 2d persons and in 3sg.non-m. and d-forms elsewhere in the 3d person; in the 2d person of ser-, s-forms from SR's "present" are given. The forms are: erāt, erātūm, erātiv, erātir, eddānd, eddār, eddāv, erād; serāt, serātūm, sesātiv, sesātir, seddānd, seddār, sedāv, serād; varāt, varātūm, varātiv, varātir, vaddānd, vaddār, vadāv, varād.

9.28. The "present" of er- corresponds to W.'s durative except in the 1st person; the 1st person forms have nothing corresponding to them in my material. The forms are: endūn, endūn (? for endūm), enniv, ennir, ennend, enner, ennev, end.

9.29. The very scanty material for Kinwaṭ includes a sentence: amnuṅ erka tōd. he does not know (i.e., knowledge is not to him), in which tōd is 3s.non-m. It has been suggested in 5.66 that this may be a durative form.

9.30. The "past" has the suffix -t- with its various allomorphs added to the stem as in W.—so far as SR gives forms; e.g., in- say : in-t; tin- eat : tin-d; muḍ- speak : muḍ-t; tūl- run : tūt-; rāl- fall : rāt-; the irregular verbs: er- : edd-; ser- : sedd-; var- : vatt-; an- : aṇḍ-. The endings are: -ān, -ām, -ī, -īr, -end, -er, -ev, -in.

9.31. The "negative of the present perfect" corresponds to W.'s past negative with -et- and endings as in the "past" except that the 2sg. has -iv.

9.32. The "negative of the present" corresponds to W.'s negative, with endings: -en, -em, -ev, -er, -end, -er, -ev, -ed; SR gives a 3pl.non-m. form which I did not record (5.46). Of the irregular verbs, only ser- and var- are given in this paradigm (seren, varen, etc.). Instead of a negative for the verbs er- and an-, the verb meaning 'to be not' is given in a paradigm that corresponds in general to W.'s past negative: totān, totām, totti, tottīr, tottend, totter, totte (instead of tottev), totin.

9.33. The "imperative" is given only in the 2sg. The forms correspond to those of W., though without the lengthened vowels found in W. in monosyllabic stems ending in n and ḍ. E.g., tūl run!, ḍig descend!, tin eat!, muḍ speak! Some forms are given ending in an identical consonant cluster; e.g., sokk climb!, udd sit!, ill stand! Of the irregular verbs the following forms are given: er, se (= W. se*), vā (= W. va*), an (= W. a*n).

9.34. The "negative of the imperative" (= W.'s prohibitive) has endings -nem and -neḍ; e.g., muḍnem, muḍneḍ. Of the irregular verbs, only ser- is represented with sennem and senned.

9.35. SR's "present" has -s- after the stem in 2d and 3d persons; in all persons the endings are like those of W.'s present-future. The 1st person forms, then, are like those of SR's "future." E.g., muḍāt, muḍātūm, muḍsātiv, muḍsātir, muḍsānd, muḍsār, muḍsāv, muḍsād. For tin- eat, the 1st person forms have tind-, the 2d and 3d person forms tis-; it is possible that other verbs have irregular

s-forms. The irregular verbs have the following s-forms of stem: ers-, sess-, vars-, ans-. The Kinwaṭ material has a few present forms with -c-.

9.36. The "negative of the past," with no equivalent in my material, has the following endings added to the stem: -seṭarān, -seṭarām, -seṭariv, -seṭarir, -seṭānd, -seṭār, -seṭār (instead of -seṭāv), -seṭād. Two of the irregular verbs are given: sesetarān, varseṭarān, etc.

9.37. A future tense with meaning given as "I was coming" in the sense 'I was to have come' is in the 3d person equivalent to W.'s nouns derived from future verbal adjectives: -ekand, -ekar, -ekāv, -ekad. In the 1st and 2d persons it looks like the future verbal adjective with personal endings: -ekarān, -ekarām, -ekariv, -ekar. The only verb given is var- come: varekarān, etc. This is the paradigm "in common talk." A periphrastic construction having the same meaning is given with these forms followed by congruent forms of the past tense of an-: varekarān aṇḍān, etc.

9.38. A "future imperfect negative" meaning 'will not be coming' is given for var- as follows: varsetā antānerān, varseṭarām, varseṭārī, varseṭār, varsetānd, varseṭār, varseṭāv, varseṭād. It is not clear from this whether the 1sg. only is periphrastic or whether all the forms are followed by an auxiliary word or phrase (? antān erān). The forms given are somehow related to those given for the "negative of the past."

Periphrastic constructions

9.39. "Present continuous." The gerund in -sā plus the "future" or "present" of an-. This is also called "future imperfect," and sample meanings given are 'I will be coming' and 'I am coming.' Ex.: ān muḍsā aṇḍātūm we are speaking.

9.40. Another "present continuous" with meanings 'I always speak,' 'I always eat,' consists of the gerund in -sā plus the "present" of an- with suffix -sa-. Ex.: ān mursā ansāt I speak.

9.41. "Present perfect." "Past participle," i.e., completive gerund, plus the "future" or "present" of an-. Ex.: ān vattā aṇḍāt I have come.

9.42. "Past perfect." "Past participle" plus "past" tense of an-. Ex.: ān vattā aṇḍāt I had come.

9.43. A construction which is not given a name but is translated 'used to . . .' is formed from the gerund in -sā plus the "past" tense of an-. Ex.: ān varsā aṇḍān I used to come. Its negative has totān instead of aṇḍān; no example is given.

9.44. A "future perfect" with sample meaning 'might have come' is formed of the "past participle" plus the "present" or "future" of an-. Ex.: ān vattā aṇḍāt I might have come.

9.45. The "negative of the future perfect" is given as follows: varetānerā, varetāmerā, varetiv erā, varetirerā, varetend yerā, varetār yerā, (no non-m. forms given). These are SR's forms for "negative of the present perfect" (W.'s past negative), plus erā. Is erā somehow related to the negative of er-?

9.46. The verb saleṅ to be able, can, which does not occur in my material for W., but does occur in Kin., has a tense of the "future" type ('I can') and "follows the same variations in Tenses and Moods as other verbs, as also in

its negative." The purposive form in *-eṅg* precedes this verb. Several forms are given, including: *ān sereṅ sāltaṅnerān* I could have gone, and a paradigm for the corresponding negative: *ān sereṅ sāltaṅnerā nerā, sāltaṅnerāmerā, sālsetāriverā, sālsetārirere, sālsetānderā, sālsetārerā, sālsetāverā, sālsetāḍerā*. In spite of all misprints or mistakes, this seems to be the "negative of the past" plus *erā*, which occurs also in the "negative of the future perfect" (9.45).

Uninflected forms

9.47. The purposive with suffix *-eṅg* is called by SR the "infinitive," also the "supine or infinitive of purpose," and is the form given to identify any verb. It is shown in 5.103 that before a // juncture the suffix is *-eṅ*; this is the only form given by SR. Apart from possible phonetic differences in the stem, there are no evident differences for this form.

9.48. Gerunds. Corresponding to W.'s completive gerund, SR gives a "past participle" or "active past participle," which seems rather certainly to be formed as is W.'s completive gerund, i.e., from stem with suffix *-t*, but to have in addition a vowel *-a*. Exx.: *tintā* (tin- eat), *iltā* (il- stand). A few forms differ from those of W.: *uddātā* (ud- sit), *tūlūtā* (tūl- run), *muḍtā* (muḍ- speak; W. *mu·ḍt*). For the irregular verbs the forms given are: *ertā* (W. *et*), *setā* or *settā* (W. *set*), *vātā* or *vattā* (W. *vat*), *antā* (W. *ant*).

9.49. Corresponding to nothing in my material but related to SR's "present" is his "present imperfect," clearly of the gerund class. It is formed from the stem with a suffix *-sā*. Exx.: *tinsā* (tin- eat), *ilsā* (il- stand), *udsā* (ud- sit), *tūlsā* (tūl- run), *muḍsā* (muḍ- speak). The irregular verbs have: *ersā, sessā, varsā, ansā*.

9.50. Other gerund forms can be suspected to exist from traces in the sentences, but it has proved impossible to work out statements of their formation.

Verbal adjectives and nouns

9.51. Only one form is given in the grammar; it is called "verbal adjective" and is equivalent to W.'s completive verbal adjective (*S²-a*). The examples are *tigtā* (W. *tikta*) dead, deceased (tik- die), *megtā yallā* cleaned house (W.'s verb *me·g-* purify with cowdung solution), *settā* (W. *sedda*) gone, that is past (*sergo*), and (unlike W.'s form) *titā* (Roman transcription *titta*; no meaning given, but from tin- eat). Here also belongs *yettā* tall (*et-* lift up).

9.52. That there are other verbal adjectives is clear from chance entries. The phrase *serekā vakhat* at the time of going, has the future verbal adjective *sereka*, and this is implied also in the future tense forms in 9.37. This form is found also in the vocabulary items *tinekad meal* (tin- eat) and *tārekād bedding* (*tāḍ-* spread bedding), and the form in the vocabulary and on p. 30, *karāpekānd learner, student* (*karāpeṅ learn = W. karp-*).

9.53. There seems to be only one example in SR of a verbal noun with the suffix *-uḍ*, and the verb to which it belongs is not given: *mirṅūḍ* a spark (see item 2212).

Verb derivation

9.54. SR lists a few pairs of verbs of the kind that I have called intransitive-transitive. He calls the transitive member of such pairs "causal." He gives as examples five pairs that occur in the W. material, and eight others of my examples are in his vocabulary.

ninḍeṅ fill : *ninḍpeṅ fill* (W. *ninḍ-* : *ninḍp-*)
tireṅ be finished : *tirpeṅ finish* (W. *ti·r-* : *ti·rp-*)
suleṅ, sulleṅ get up : *sulpeṅ lift* (W. *su·l-* : *su·lp-*)
tirgeṅ roam : *tippeṅ cause to roam* (W. *tirg-* : *tip-*)
ḍāgeṅ hide : *ḍāpeṅ hide* (W. *ḍa·ḡg-* : *ḍa·p-*)
tariyeṅ burn : *tarpeṅ cause to burn* (W. *tari-* : *tarp-*)
uddeṅ sit : *uddipeṅ seat* (W. *ud-* : *udip-*)
iriyēṅ be torn : *irkeṅ tear* (W. *iri-* : *irk-*)

uṅeṅ drink : *ūrteṅ cause one to drink, feed* (W. *un-* : *urt-*)
oḍeṅ break : *oṅeṅ break or cut wood* (W. *o·ḍ-* : *o·ṭ-*)

The remaining three pairs are related somewhat differently in W. and in SR.
melāgeṅ move : *melāpeṅ move, wag* (W. *melg-* shake [intr.] : *melp-/melgip-* shake [tr.])

alāyeṅ be tired : *alāpeṅ tire* (W. *alay-* : *alp-*)
mūrāyeṅ sound : *mūrāpeṅ play on musical instrument* (W. *moray-* : *morp-*)

One pair has been found by SR and in Kin. that I did not record; its derivational pattern is different from any in the W. material.

rāleṅ (rāṭ-) fall : *rāpeṅ fell* (a morphophonemic alternation *-lp-* > *-p-*)

Vocabulary

9.55. A very rough calculation of the genetic affiliations of items in the three large vocabularies (W., SR, Kin.) gives the following approximate percentage results:

	Dravidian	Indo-Aryan	Etymology not known
W. (about 931 items)	55	35	10
SR (about 652 items)	62	22	16
Kin. (about 435 items)	78	11	11

The W. vocabulary has a greater proportion of Indo-Aryan words than either of the other two, as is to be expected since the Kolam speakers in Wardha are interspersed through a predominantly Marathi-speaking population and those in Adilabad are in predominantly Dravidian territory. Even so, the Indo-Aryan material in the other two vocabularies is chiefly borrowed from Marathi rather than from any other of the Indo-Aryan languages, so far as the evidence is diagnostic.

The difference of proportions in the SR and the Kin. lists is not certainly explainable. The Kin. informants were from the hills, and SR's informants may have been closer neighbors to large towns (e.g., Adilabad) and therefore more exposed to Indo-Aryan influences. Or, are the approximately 435 items in the Kin. list a sample that is not truly random, but rather weighted by the field worker in the direction of Dravidian items known to him in other Dravidian vocabularies? Certainly, material collected in a few hours of field work is always likely to fail in randomness for the reason that the investigator may prefer to get material that may be useful for historical studies, rather than a really random sample which might not prove to be quite so useful historically.

For reasons that are discussed in chapter x it is impossible at present to present comparative figures on borrowings from Telugu in the three lists. One would expect SR and Kin. to have more such items than W. If one could assume that the proportion of borrowings from Telugu within the Dravidian stock of words was the same for each of the three dialects (though there is no reason for the assumption), then, of course, W. would have an absolute proportion of Telugu borrowings lower than either of the other two dialects (since its proportion of Dravidian words is lower), and in all probability a lower proportion of Telugu borrowings than of borrowings from Indo-Aryan (predominantly Marathi). But until we can distinguish with some certainty between inherited Dravidian words in Kolami and the Dravidian words it has borrowed from Telugu, discussion of this problem is inconclusive.

X. COMPARATIVE POSITION OF KOLAMI

10.1. That Kolami is a language of the Dravidian family hardly needs detailed demonstration. In the verb system it shows *prima facie* those unmistakable marks of a Dravidian language, the negative paradigm and the verbal adjectives, and the personal and demonstrative endings of the verb show much detail that recurs in most of the languages of the family (cf. 5.33, 34, and the treatment in Jules Bloch, *Structure grammaticale des langues dravidiennes*). The formation of the stem of the past tense is both in general and in detail very Dravidian (cf. 5.68-90, and the sketchy treatment in Bloch, pp. 52-57). The personal and demonstrative pronouns have much in common with those of the other Dravidian languages (cf. 4.55, 66, 67, and Vocabulary items 1, 56, 57, 204, 229, 300, 592, 600, 601, 897, 898). The numerals one to five are Dravidian in structure and have many detailed similarities with those of the other languages of the family, but it is to be suspected that some forms have been borrowed from another Dravidian language, viz., Telugu, and that the use of the numerals in detail involves some perils for comparative studies (cf. 4.57, 61, 63, 10.30, and Vocabulary items 48, 302, 551, 566, 610). The backbone of the vocabulary of Kolami is Dravidian (cf. the percentages in 9.55), but here again there is some peril in using this as an argument, since some part of this Dravidian material is borrowed from Telugu (see the discussion in detail in 10.24-30). The structural and morphological criteria, however, are so cogent that there can be no doubt that Kolami is a member of the Dravidian family.

10.2. It is not yet possible to establish with complete exactitude the degrees of relationship of Kolami and all the other Dravidian languages. In the following paragraphs it will be shown that Kolami, Naiki, Parji, and Ollari form a closely related subgroup within the Dravidian family (10.3-11); this will be called for short Kolami-Parji (Kol.-Pa.). It will also be shown that though there are several isoglosses that establish a very early subgrouping of Te., Kol.-Pa., Go., Kui-Kuwi, and Kur.-Malt. (10.15, 31, 34), and a later subgrouping of Kol.-Pa., Go., and Kui (10.31, 34), Kol.-Pa. developed independently over a period of considerable length and no subgrouping should be established of either Kol.-Pa. and Te. or Kol.-Pa. and Go. Comparatively late-established contacts have resulted in some borrowing between Kol.-Pa. and Ga. (10.34) and considerable borrowing from Te. into Kol.-Pa. (10.24-30).

10.3. The Naiki, Parji, and Ollari material collected by Burrow and Bhat-tacharya (see the preface) has not yet been published, but I have been able through their courtesy to record in the Vocabulary etyma from these languages. Professor Burrow also drew my attention to the fact that these three languages and Kolami are closely related, and that the group shows closer sub-relationships of Kolami and Naiki on the one hand and of Parji and Ollari on the other.

The relationship of Kolami and Naiki is very close. It seems possible on

the basis of such information as is at hand that they are easily mutual intelligible (i.e., that they are dialects of one language); the very few minor differences that appear in such vocabulary items as 277, 342, 414, in the numeral four (item 566; Kol. nallav, Nk. nalla| four women), and in their different developments of PDr. *l (10.19), can hardly make against intelligibility. Specific information on this matter would be welcome. The relationship of Parji and Ollari is less close, as is that between either of them and Kolami-Naiki, and it seems doubtful whether mutual intelligibility can mark any of these relationships.

10.4. These relationships are well seen in the numerals two to four. The four languages all have the "over-distinction" of gender (male pl., female pl., non-personal pl.) described for Kolami in 4.61; such a structure is found in no other Dravidian language. The Kolami and Naiki forms are almost identical. The Parji and Ollari male and non-personal forms for two show considerable differences from the Kolami and Naiki forms, and the Parji and Ollari non-personal forms are different from one another. No Ollari forms are recorded for three and four; the Parji forms are somewhat different from the Kolami and Naiki forms.

	male pl.	female pl.	non-personal pl.
two (302)			
Kol.	iddar	i·ral	indij
Nk.	iddar	ira	indij
Pa.	irul	iral	irđu
Oll.	irul	iral	inđi
three (551)			
Kol.	muggur	muyal	mu·ndij
Nk.	muggur	muyal	mündij
Pa.	mūvir	muyal	mūdu
four (566)			
Kol.	nalgur	nallav	na·lij
Nk.	nalgur	nalla	nālij
Pa.	nelvir	nelal	nālu(k)

10.5. The evidence otherwise is chiefly seen in the vocabulary, since little but word lists is available in any case. Evidence for Ollari is often lacking—usually a nonsignificant negative, since less field work was done on this language than on the others.

10.6. There are many sets of etyma that have identical or almost identical forms in Kolami and Naiki, and that have contrasting forms or no forms in the other Dravidian languages, Parji and Ollari forms being lacking. E.g., Kol. ađg-, Nk. arg- walk, with no initial consonant and a suffix -g-, contrast with Ta. Ma. Ko. To. Ka. Kođ. Tu. Te., all of which have forms with an initial n- and other suffixes, and Kui which has đrā- < PDr. *naṭa- (item 8); Kol. and Nk. ari fear (a noun), separates off these two languages from all the others by its suffix -i (item 33); Kol. Nk. erŋg- defecate, has a different suffix (-ŋg-) from that seen in Ta. Ka. Te. Kur. Malt. (item 219); Kol. Nk. vanna elder

brother's wife, appears in these two languages only (item 995); Kol. ku·l- (water) runs from punctured vessel or from tap, Nk. kũl- leak, appears in these two languages only (item 452). Cf. also items 18, 34, 54, 101, 282, 316, 358, 375, 421, 437, 440, 455, 480, 482, 486, 510, 530, 548, 599, 611, 621, 636, 638, 702, 703, 825, 919, 928, 1033, 2074, 2091, 2125, 2160, 2163, 2199, 2204, 2206, 2272, 2275, 2330, 2365, 3085, 3129.

10.7. A number of etyma appear in Kol. Nk. Pa. Oll. (the latter often being lacking in the record) in practically identical forms, the other languages having contrasting forms or no forms. E.g., Kol. Pa. Oll. murtal, Nk. murtal| old woman, in contrast with Ta. murañcu mature, be old (item 557); Kol. ke·d-, Nk. Pa. kēd-, Oll. kēy- winnow, all with -d- (Oll. -d- > -y-) from PDr. *-r-, which appears in the other languages in forms other than d (item 386); Kol. so·ŋg-, Nk. sōŋ- enter, Pa. cōŋg- (thorn) pierces, with -ŋg- which is a suffix added in this group of languages to the stem seen in Go. sōr-, Kui sōl- (item 864); Kol. potte any winged insect, bee, Nk. potte large flying insect, Pa. potta large insect, appears only in this group (item 713); Kol. say-, Nk. Oll. sāy-, Pa. cāy- leave, abandon, appears only in this group (item 795); Kol. Nk. sum-, Pa. cumm- catch, seize, appears only in this group (item 869). Cf. also items 217, 354, 434, 532, 560, 631, 726, 837, 870, 885, 952, 1023, 2001, 2155, 2196, 2214, 2220, 2338, 3094, 3144.

10.8. In a number of etyma found only in the four languages, there is some contrast between Kol.-Nk. and Pa.-Oll. (or Pa. alone, because of failure of evidence for Oll.). E.g., Kol. Nk. evur, Pa. Oll. nevuř spittle (item 228). Kol. Nk. ayk-, Pa. ayp- (ayt-), Oll. ays- to sweep; the suffixes differentiate Kol.-Nk. from the other two languages (item 49). Kol. ong-, Nk. ongip- carry (child) on hip, Pa. Oll. ong- take (infant) on lap; the difference of meaning separates the two subgroups (item 612). Kol. sir, Nk. śir female buffalo, Pa. cir, Oll. sir buffalo; again a difference of meaning (item 835). Cf. also items 824, 859, 878, 954, 985, 2014, 2093, 2253, 2256 (?), 3015, 3088, 3120.

10.9. In a number of etyma the four languages are differentiated into the same two groups as in 10.8, but other languages also have forms that contrast with the forms of these four languages. Since there is differentiation between Kol.-Nk. and Pa.-Oll., these groups of etyma do not strictly help to prove the unity of the group of four languages, even though most of the instances in this paragraph in one way or another look rather strongly in that direction. E.g., Kol. ađđ- thirst for, Nk. ađ thirst (noun), Pa. ađ- be hungry or thirsty, (hunger or thirst) is felt, Oll. ađ- (hunger or thirst) is felt, with Pa.-Oll. showing prenasalization, whereas Te. đappi thirst (noun), shows a special suffix and the special Te. phonological development with loss of initial a- (item 7). Kol. Nk. ars-, Pa. narc-, Oll. nars- to fear; all have a suffix s/c which contrasts with other suffixes in the other languages; Pa.-Oll. have an initial n- found nowhere else except in Br. (item 36). Kol. e·l, Nk. ěl earth, Pa. nendil id., ground, floor; Kol.-Nk. do not have the initial n- that all the other languages have, and Pa. has a form unlike that of any other language, but related to the group (item 233). Kol. kanđt, kanđakt seen, visible, Nk. kank id. are the only forms found in these two languages from the PDr. verb root *kañ- see; Pa. Oll. kanđp- search, has a special meaning development and probably a special suffix -p- (item 345). Kol. mi·te, Nk. mite,

Pa. mūda hare; the formations are different from those of the other languages, and Pa. is considerably different from Kol.-Nk. (item 539). Kol. surund honeycomb, Nk. surund bee, honey, have a slightly different suffix (-nd-) from that seen in Pa. curud, curdi sp. bee, and all have different suffixal material from that in Ta. curumpu bee, drone (item 874). The etyma in item 944 have a specialized meaning in the four languages, and Pa.-Oll. have a difference in form from all the other languages (short o). The words for dog (item 66) show in all the four languages a special t-suffix (Pa. netta, Oll. nette; Kol. a'te, Nk. ate); Pa.-Oll. share a special development of *a'y > e preceding the suffix; Kol.-Nk. have a loss of initial n-, probably based on a wrong division of the phrases seen in item 756, Go. rac nāi, Pa. iric netta, Kol. resn a'te; note that Poya Gadaba nette is evidence for the close relationship of this newly discovered language (see the preface) with Parji and Ollari.

Cf. also items 496, 700, 889, 994, 2116, 2314, 3025, 3041, 3128.

10.10. In a number of examples Pa.-Oll. have forms that are only slightly or not at all differentiated from forms in other Dravidian languages, but Kol.-Nk. show differentiation. E.g., Kol. kalave workshed in field, Nk. kaḷave threshing floor, are unlike all the other forms on record in their suffix -ve; Pa. kali, Oll. kalin threshing floor, have a special i-suffix, but this is probably the same as that seen in Kui klai id. (item 339). Pa. cerup, cerpu sandal, has a p-suffix like that of most of the other languages; Kol. Nk. kerri shoe, has a special i-suffix (item 380). Kol. ko'nz-, Nk. kōnj- (j = dz) to string, thread, have a suffix seen nowhere else, whereas Pa. kōp- (kōt-) to string, is like the forms in Ta. Ma. etc. (item 428). Pa. noḍ-, Oll. nor- wash, go with Go. Kuwi Kur. Malt. in form; Kol. oḍ-, Nk. oṛ- id. have lost initial n- (item 608). The most spectacular example is item 946; Pa. tōnd-, Oll. tōnd- appear, be got, are not differentiated except in regular ways from Ta. tōṅru appear, be visible, exist, etc.; the corresponding Kol. and Nk. verbs are the defective negative verbs 'to be not.' Cf. also items 212, 422, 986, 3082, 3116.

The reverse situation in which Kol.-Nk. are little differentiated from general Dr., and Pa.-Oll. show considerable differentiation, is about as rare. The words for ear (item 384) are of this kind: Kol. Nk. kev are close to PDr. *kevi (possibly *kev-); Pa. Oll. kekol have extra material -kol. Kol. Nk. marge grandchild (item 490) are little differentiated from Ta. marukan except in meaning; Pa. merva, (S) meriya son's son, have essentially the meaning development of Kol.-Nk., but possibly show a specific Pa. development -g- > -v-/-y- (cf. item 2093), possibly have a different suffix. Kol. na'lka, Nk. nālka 'tongue' (item 573) are little differentiated from Ko. Ka. Te. (if they are not borrowed from Te); Pa. nevāḍ and Oll. nāṅ show strong differentiation, but may possibly be related to other Dr. forms, Oll. nāṅ to the forms with g/k, Pa. nevāḍ to forms with v such as Ta. Ma. nāvu, To. no'f, Koḍ. na'vu. Cf. also items 2095, 2248, 3026, 3057, 3114, 3119.

10.11. So far an acceptable procedure¹ has been followed in setting up two sub-subgroups (Kol.-Nk., Pa.-Oll.) which are related as a subgroup within the

¹Brugmann, *Internationale Zeitschrift für allgemeine Sprachwissenschaft*, 1.253, as set forth and developed by Isidore Dyen, *Lang.* 29.580 ff.

Dravidian family. The groupings have been achieved by identifying numerous sets of "exclusively shared innovations." They have been chiefly lexical, since the material, apart from that for Kolami, is chiefly of that nature. One morphological trait, however, has been identified as an innovation (10.4).

10.12. The procedure from this point on cannot be as exact. Kol. (from here on Kol. is generally used as representing Kol.-Pa., the subgroup of four languages) shares a few lexical items exclusively with individual languages, or within a group of etyma shares some feature exclusively with one language: Ta. (items 9, 618, 702, 780, 874, 1033), Ma. (item 125, 316), To. (item 614), Ka. (items 180, 846, 955, 3028), Koḍ. (item 393), Tu. (items 611, 697, 3122), Kui (or Kui-Kuwi; items 743, 871, 2284, 2361, 3025), Kur. (items 334, 346), Malt. (item 982), Kur.-Malt. (items 974, 1042), Br. (item 2220). A few such relationships exist between Kol. and various small combinations of languages: Ta. To. (item 729), Ka. To. (items 2009, 2117), To. Go. (item 268), Koḍ. Te. (item 877), Ta. Ma. Ka. (item 371), Ka. Te. (item 118), Ko. Tu. Te. (item 1041), Ma. Go. Kur. (item 3116), Ma. Ko. Kui, Kur.-Malt. (item 976). The numbers of items involved, however, are so insignificant that the items must be taken as chance retentions from PDr.,² except for the Kui and Kur.-Malt. items which are used in 10.34 as suggestive of ancient relationships.

The relationships between Kol. and Te. and between Kol. and Go. are more complicated than any other and are treated at length in what follows, the former in 10.14-30, the latter in 10.31-34.

10.13. Before proceeding to the details of the specific relationships between Kol. and Te. and between Kol. and Go., it is necessary to state some general procedural principles.

A special relationship between two languages A and B, i.e., an isogloss separating them from other languages of their family, is indicated in any one of the following conditions:

(1) If A and B have a phonological feature or a morphological feature or a feature of meaning in common and the other languages differ from them in this feature; further study is of course needed to determine in each instance whether the common feature is due to retention of a feature of the protolanguage by A and B *vs.* innovation elsewhere, or to common innovation in A and B *vs.* retention elsewhere, or to borrowing between A and B.

(2) If A and B alone have a set of etyma and do not present too great differences of phonology or morphology or meaning in this set; this is a special case of (1).

(3) If several languages of the family, including A and B which are geographically contiguous, have a phonological, morphological, or meaning feature in common, but the other languages that are near neighbors of A and B differ from them in this feature or lack the etyma containing the feature.

²The five coincidences with To. hardly prove a special relationship with this language of the Nilgiris, as the *LSI* 4.561, stated on the basis of the numerals two and three; the similarity discussed by the *LSI* has evaporated now that better material is available (see items 302 and 551). To. and Kol. coincidences can hardly be anything but common retentions of old material in separate isolated areas.

These criteria do not differentiate between two types of special relationship, viz., borrowing, and development in common or retention in common (which latter is hardly cogent in proving close relationship, unless there are very numerous instances between A and B). The following postulate allows a decision in this question.

(4) When for the same phoneme of the protolanguage, in the same phonemic context, two different phonemes are found in language A corresponding to one phoneme in language B or to two phonemes whose distribution is explainable by contextual conditioning, then that phoneme of A which is the more dissimilar to the phoneme of B is the straight-line development from the protolanguage and the other is found in borrowings from B. In general, this will apply to languages which are in such a situation that contact of some sort allows or allowed borrowing at a postulated period. However, prehistoric contact followed by migration out of contact can be reconstructed by use of this principle.

(5) But once a high incidence of borrowing by B from A has been established by application of principles (4) and (1)-(3), it becomes impossible in a set of etyma drawn from A, B, and one or more other independent languages (C, etc.), to determine whether B's item is a straight-line development from the protolanguage or a borrowing from A, if on establishment of the phonological correspondences no distinguishing features mark off B from A, C, etc. in this set of etyma.

Upon application of these principles and that involved in proved examples of "exclusively shared innovations" (see 10.11), it will be shown that Kol. had an original history of development independent of Te. but that in more recent times it has borrowed heavily from Te.

Examples of the principles will appear in abundance. A few examples are; principle (1), items 48, 189, 194, 447; principle (2), items 107, 137; principle (3), items 4 (suffix in the form -um-), 405 (lacking in Go. and other central and northern languages), 467 (meaning 'fat' only in Te. and Kol.), 926. Principle (4) is exemplified in detail in 10.24-27. Examples of principle (5) are: items 5, 582, 627. If it is objected that these common words could hardly be borrowings, item 12 *al-* to weave, is probably convincing, since the technical process of weaving is not practised by the Kolams and the word might have been borrowed from a community (i.e., Te.) where it is practised; similarly, e.g., items 24, 520, 2114, and cf. further 10.30.

10.14. The relationship between Kol. and Te. is highly complicated. A very large number of isoglosses exist separating these two from the rest of the family. This is not, however, the whole story, since there is at least one important isogloss surrounding Te., Kol.-Pa., Go., Kui, Kur.-Malt. (10.15), and there are also numerous isoglosses separating Kol. from Te. (10.16-20). Moreover, once phonetic correspondences are established with some exactness, the first large group of isoglosses is divided into a large section in which comparatively recent borrowing from Te. to Kol. is indicated (10.24-28), and one item in which it seems that the isogloss is of much more ancient standing (10.29).

10.15. The isogloss that divides off Te., Kol.-Pa., Go., Kui, and Kur.-Malt. as a unified subgroup from the rest of the family concerns the male sg. of the

demonstrative and interrogative pronominals (stems *i-*, *a-*, *e-*; see 4.55 and items 1, 204, 300). This is to be reconstructed for PDr. in at least two forms for each pronoun: *ivan, *ivanru; *avan, *avanru; *evan, *evanru. Details are still somewhat uncertain, but the contrast between *n* (alveolar) and the alveolar cluster *nr* is certain. The former is evidenced by the southern group; e.g., Ta. *avan*, Ma. *avan*, Ko. *avn*, Ka. *ava* (*avaṃ*, *avanu*), Koḍ. *avēⁿ*. The latter is required by Te. *vāḍu* (OTe. *vāṇḍu*, *inscr.* before 9th cent. A.D. *vāṇḍu*), Kol. *amd*, Nk. *avnd*, Pa. *ōḍ*, (NE) *ōḍ*, Oll. *ōḍ*, Kui *aanju*, Kur. *ās*, Malt. *āh*.³ Since the southern languages and the others in general agree on an oblique stem ending in *n* (e.g., Te. *vān-*, Kol. *am-/-am-*, Pa. *ōn-*, Go. *ōn-*, Kui *aan-*), it is fairly certain that *-r* in **avanru*, etc., is secondary—by addition to **avan*, etc., of an extra consonantal phoneme of still uncertain origin; is it possibly by analogy of (dental) *-t-* of the non-male **atu*, with assimilation to the alveolar position of the nasal (i.e., **-nt-* > **-nr-*)?

The Go. forms must be given separate treatment because of their uncertainty. They are in Trench *ōl*, *ēl*, *bōl*; he records, however, (*Grammar*, p. 4) that "we hear" also *ōr*, and presumably also *ēr* and *bōr*. All other reporters of Go. give only forms with *r*, to which Lind adds a form with *g* (equivalent, he says, to Arabic *ghain*), which presumably is a dialectal development from *r*. In the Go. as recorded by Trench, apart from misprints and perhaps mistakes, *r* < PDr. **r* or **r*, *r* < PDr. **r*, *r*, *l*. In the pronominals the masc. pl. *ōr* is from PDr. **avar*. The masc. sg. *ōr* is in all probability from, or somehow connected with, the form that we have reconstructed as **avanru*.⁴ Both have gone through stages with loss of the second *a* and replacement of **av-* by *ō-*. The unsolved problem for *ōr* is the loss of *-n-*; **nr* normally > Go. *nd* (10.25). Trench (*loc. cit.*) assumes that *ōl* and *ōr* are interchangeable forms, giving a parallel instance and referring to interchange of *l* and *r* as "frequent." He may be right; for the moment no better explanation is at hand.

Whatever the origin of **-nr-*, it seems probable that this form in the pronominals is an exclusively shared innovation that originated once and only once—either in a dialect area of undivided PDr., or in a group of speakers who had split off from PDr. but were still geographically and linguistically undivided, so that the feature could spread by a "wave" of the Wellentheorie to the ancestors of this whole subgroup. It is evidence, then, for an early geographical unity of the ancestors of the present-day speakers of Te., Kol.-Pa., Go., Kui, and Kur.-Malt., and not for a special unity of Te. and Kol.-Pa. There may well be

³The posited correspondence for PDr. **nr* is set forth and discussed in 10.25; the evidence is in part items 210, 309, 551, 594, 610, 814, 921, 946. The Te. shifts of aphaeresis with compensation are treated by Alfred Master, *BSOAS* 12.340-364, with the demonstratives especially on pp. 348, 350; see also 10.27. Pa.-Oll. have **av* > *ō*; Pa.'s loss of the nasal is not yet explained (but cf. the Go. loss). Kol. has the development **avnd* > *amd*, with *vn* > *m* (already posited by L. V. Ramaswami Aiyar in *Educational Review* [Madras], September, 1936, on the basis of *LSI* material). The Tu. form *āye* is not yet explained. To. and Br. have lost gender distinctions and To. at least has no reflex of these forms.

⁴Edwin H. Tuttle had already (*BSOS* 4.775) suggested a solution: "The *r* of the singular is derived from *dr* or *ḍr*, as in *nūr* = Tamil *nūḍru* (hundred)." I confess, however, that I do not think he quite understood the phonetic correspondences involved. His *dr* must be PDr. **r* (alveolar *r*) rather than my **nr*; what he intended by *ḍr* is uncertain.

other features which can be attributed to this same large group—in other words, other isoglosses marking it off as a group; some lexical possibilities are presented in 10.34.

10.16. Isoglosses that separate Kol. and Te. include some structural features, some phonological features, and many lexical items. One structural feature, the “over-distinction” of gender in the numerals two to four, has been presented in 10.4.

10.17. Gender systems in Dr. fall into four major types: (1) a type with different forms for male person sg., female person sg., person pl., non-person sg., non-person pl. (or 1a with a non-person form undifferentiated for number); (2) a type with different forms for male person sg., male person pl., sg. denoting anything other than a male person, pl. denoting anything other than male persons; (3) a type with different forms for male person sg., person pl., female person and non-person sg. (i.e., sg. denoting anything other than a male person), non-person pl.; (4) a type with two forms, one sg., one pl., and no gender differentiation.

Type (1) is seen in Ta., Ma., Ka., Tu., (1a) in Ko. and Kođ.; this includes all the southern languages except To. Type (2) is that of Kol.-Pa., Go., Kui. Type (3) is that of Te., Kur. (? Malt.). Type (4) is found in To. and Br.; this surely is independent simplification of a more complex system.

No agreement has yet been reached on a PDr. system. In fact, it would be possible to argue a priori for either (2) or (3) as a basis for the other two. It might be argued that if type (2) were original, type (3) was derived from it because of a frequent congruence in which the male person pl. form referred to mixed groups of male and female persons (“John and Mary” . . . “they”), leading to the use of the male person pl. for unmixed groups of either sex and disuse of the non-male person pl. form for females. From type (3) the transition to type (1) is easy by further differentiation (male person *vs.* female person) in the sg. On the other hand, it is possible to argue that if type (3) was original, this skew type of classification was analogically made symmetrical independently in two different directions, type (2) and type (1), or perhaps a prototype of type (1) in which there was a personal sg. and a personal pl.; admittedly there are no examples of this prototype in the Dr. family. To argue for type (1) as original is a little less plausible, since it is hard to see how a symmetry of person *vs.* non-person might develop into the skewness of type (3) or into the contrast male person *vs.* everything else, which is found in type (2). The development from the comparative simplicity of type (2) to a more differentiated system of type (1) is paralleled in the Kol.-Pa. “over-distinction” in the numerals two to four (10.4).

All such arguments are, however, a priori. Clinching evidence should be found either in morphology or in geographical distribution. Morphological evidence seems to be lacking.

The geographical distribution supplies evidence that is probably less than cogent. Type (1) is found in the southern bloc and nowhere else. Type (2) is found in an area that, if not undivided, yet is nearly continuous; Go. and Kol.-Pa. are contiguous, and Kui is not too far removed. Type (3) has the greatest

gap; that between Te. and Kur. is wider than that between Go. and Kui. As between types (2) and (3) there is a slight dip toward the priority of (3). Perhaps the skewness of (3), as mentioned above, is to be added as a makeweight.

We end the discussion with a probability, though not a certainty, that the Te. and Kur.-Malt. type of gender system is that of PDr.⁵ In any case Kol.-Pa., Go., and Kui are surrounded by an isogloss in this matter and separated from Te. If the Te. and Kur.-Malt. type is that of PDr., this isogloss represents an “exclusively shared innovation.”⁶

10.18. In another structural feature, Te. is clearly secondary to most, if not all, of the other languages including Kol. This is the formation of the past stem (S²) of the verb. On general inspection Kol., in spite of much innovation, is in many details closer to the southern languages than is Te. (5.68-91). Te. in general regularizes, adding the composite suffix -i-t- to most stems, and loses nearly all examples of -t- as a simple suffix as well as most of the “irregular” assimilations involving the dental allomorphs (t/d) of the past tense suffix.⁷ This whole problem requires monographic treatment to establish PDr. and to trace the developments in the various languages, and only sketchy treatment can be given here.

Item 937 shows Kol. tođ-, S² tođ- agreeing with Ta. tođu, S² tođ-, Ka. tođu, S² tođ-, whereas Te. has forms with additional suffixes and no form at all corresponding to PDr. *tođ-. Other examples are items 277, 304, 327, 624, 865, 933, 946.

10.19. Phonological features that separate Kol. from Te. include their correspondences for PDr. *l. The southern languages Ta. Ma. Ko. Ka. Kođ. have l, To. has ł/l, Go. r, r-, Kui l, Kur.-Malt. l. Te. has both l and ł, but usually the former. Kol. Pa. Oll. have l, Nk. l after i and sometimes ē, otherwise ł. For Proto-Kol.-Nk. (and a fortiori for Proto-Kol.-Nk.-Pa.-Oll.) we must assume *l, and since Kol. and Nk. are so close to one another, or even possibly mutually intelligible (10.3), this means that *l was the correspondence in this subgroup until very recent times. Since the present Te. state of affairs is already that of the earliest Te. records, this isogloss separating Te. and the Kol.-Pa. subgroup was established before Te. records began.

The examples that include Kol., Nk., and Te. etyma are items 245, 265, 339, 3061. Evidence for this isogloss is found also in the noun pl. suffix: Te. -lu, Kol. -l (also in -ul, -sil, -kul; 4.47-51), Nk. -l/-l; and in the feminine noun derivative suffix: Te. -alu (-ālu, -rālu, etc.), Kol. -al (-ral, -iral; 4.22-25, and

⁵LSI 4.290 leaves the question uncertain. Bloch (p. 5) takes type (1) to be secondary, and (p. 7) the system of Go., i.e., type (2), to be “l'état le plus ancien”; he has hardly argued it. Caldwell does not discuss the question in historical terms.

⁶Can anything be made of the fact that the languages with types (2) and (3) are together those of the isogloss in 10.15? It hardly seems to add weight to the various arguments for priority outlined in this paragraph.

⁷A retention of PDr. irregularity in this matter is seen in Te. in the treatment of verbs ending in \bar{v} ; e.g., konu, S² koñ-. In these Te. and Kol. sometimes show developments of the same PDr. forms; e.g., item 814 Te. canu, S² cañ- go : Ta. cel-, S² ceñ-, Kol. ser-, S² sedd-; item 921 Te. tinu, S² tiñt- : Ta. tiñ-, S² tiñr-, Kol. tin-, S² tiñd-; item 1039 Te. vinu, S² viñt- hear : Kol. vin-, S² vint-. For the development of PDr. alveolars (e.g., *nr), see 10.25.

in the numerals two and three, 4.52), Nk. -a| (cf. items 302, 409, 415, 551, 557, 700).⁸

10.20. Other phonological features that yield isoglosses separating Te. from Kol. are presented in 10.24-27.

Lexical items that are isoglosses separating Te. from Kol. are discussed in 10.6-10 because they have bearing on the subgrouping of Kol.-Nk.-Pa.-Oll. in that they present contrast with the other Dr. languages including Te. There are many other items which present no evidence for this subgroup as such, but which show contrast between Kol. alone or Kol. plus some other language or languages, as against Te. or Te. plus some other language or languages, either because Te. evidence is lacking or because of some contrast between Kol. and Te. These instances also are evidence for isoglosses that separate Kol. and Te. The complete list of all such lexical isoglosses contains approximately 395 items out of a total of 720 with Dr. etymologies. I.e., in about 55 per cent of the Kol. vocabulary items for which Dr. etymologies have been found, there is evidence that separates Kol. from Te. It would be profitless to list all the 273 items that have not already been noted. A few further examples picked at random are items 11, 31, 125, 414, 1004, 2225, 3140, silka (sec. 4 of Voc.), tavā (sec. 5 of Voc.).

10.21. The evidence so far makes it highly probable that Kol. (or rather the subgroup of which Kol. is a member) is genetically independent of Te., except so far as there was at least one early isogloss connecting them and some others of the northern languages (10.15). The evidence to be presented in the following paragraphs is of isoglosses that separate Kol. and Te. from all the other languages. These are to be interpreted as the result of recent, or comparatively recent, contact resulting in borrowing by Kol. from Te. Two derivational suffixes are identifiable as such, and numerous lexical items.

10.22. In the group of isoglosses that separate Kol.-Pa. and Te. from the other languages of the family, there are two derivational suffixes.

The Kol. verbal noun formation with -uḍ (5.121) is identical with that of Te. with -uḍu.⁹ The Pa. material has a few examples with the suffix in what seems to be the extended form -kuḍ or -ukuḍ; e.g., item 338 kelay- to dream : kelaykuḍ a dream; see also items 976, 3074.

The feminine derivational suffix in the form Te. -rālu, Kol. -ral (cf. 10.19), seems to occur in these two languages only, no evidence being at hand for

⁸The other etymological groups with *l, but not containing Te. evidence, are 54, 376, 452, 726, 878, 955, 976, 2001; item 1033 has a Te. etymon which contains ṅd instead of l. Failure of Nk. evidence, even though there is evidence from Te., vitiates items 1021 and 3093 as examples for the isogloss. In item 405, Nk. l is evidence for borrowing of the Nk. word, and probably the Kol. as well, from Te. In 470 and 476 the phonological development of Te. discussed in 10.27, and the coincidence between Te., Kol., and Nk. in morphology, are evidence for borrowing from Te. Item 437 presents problems not yet solved; item 277 is too complex to be discussed here, and in any case adds no evidence for this isogloss.

⁹Not given in Arden's *Grammar*, but seen in, e.g., iṅku to dry up or evaporate [as water], sink : iṅkuḍu sinking or drying up [of water or other liquid on the surface of any substance], and in not a few other dictionary entries. It is listed in K. Ramakrishnaiah, *Studies in Dravidian Philology* (University of Madras, Telugu Department Publications, No. 4 [1935]), p. 119, with no indication of its occurrence in any other language than Te.

Nk., Pa., and Oll. The Kol. examples are in 4.24-25. Two Te. examples (taken from Arden's *Grammar*) are durmārgurālu a wicked woman (: durmārgūḍu a wicked man), śrēṣṭhurālu an excellent woman (: śrēṣṭhūḍu an excellent man).

10.23. The remainder of the isoglosses that separate Te. and Kol.-Pa. from the other Dr. languages can be discussed usefully only in conjunction with statement of a few of the phonetic correspondences. Most of the correspondences for Kol. are still somewhat inexact in statement, since the rather few examples do not always allow variant conditionings to be identified with certainty.

10.24. A simple example of postulate (4) given in 10.13, which allows borrowings to be identified, is seen in the treatment of PDr. *k- before front vowels. It has been demonstrated (Burrow, *BSOAS* 11.122-132) that PDr. *k- > c- before the front vowels i, ī, e, ē in Te. (even when Te. ē < PDr. *ai); in Ta.-Ma. the same development occurs, but *k- is not palatalized when the front vowel is followed by a retroflex consonant ʈ, ɳ, ʃ, ʣ. Te. has a few instances of non-palatalization, due to borrowing from non-Dr. sources (e.g., kicili orange) or from non-palatalizing Dr. languages, especially Ka. (*loc. cit.*, p. 129; e.g., kempu ruby). In additions which I made in *BSOAS* 15.98 ff., to some etymologies exemplifying this statement, I gave some examples of Kol. k- corresponding to PDr. *k-: Te. c- in the palatalizing context. The complete list is items 357, 380, 384, 386, 391, 396, 401, 2155; in addition the same Kol. k- < *k- before front vowels is seen, although there happens to be no Te. etymon, in items 376, 379, 389, 393; in one example, item 254, Kol. has g- and Te. has c-. In other examples, corresponding to Te. c- Kol. has s- (or c- in the Kin. dialect); the items are 820, 822, 842, 848, 2308, 2310, 3016. According to postulate (4), Kol. k- (or g-) in the items listed is the straight-line development from PDr. *k-; the items with s-/c- are borrowings from Te. A further conclusion to be drawn is that Kol. in the straight-line development stated here, retains a PDr. feature and Te. is an innovator from the beginning of its records (7th-8th cent., A.D.).

10.25. The alveolars that are posited for PDr., viz., *r, *nr, *rr, represent the following correspondences:

*r : Ta. Ma. To. Ka. Te. r, Ko. Koḍ. r (falling together with *r), Go. r/rr, Kui j, Kol.-Nk. d, Pa. d, (NE) ḍ, Oll. y; in modern Ta., Ka., Te. r and r fall together;

*nr : Ta. nr, Ma. nn, Ko. To. ḍ, Ka. Koḍ. nd, Te. ṅd, inscrr. before the 9th cent. A.D. nr,¹⁰ Go. nd, also rarely ṅd, Kui nj/s, Kur.-Malt. nd, Kol.-Nk. nd, Pa. nd, (NE) ṅd, Oll. ṅd;

*rr : Ta. Ma. rr, Ko. To. ʈ, Ka. Koḍ. tt/t, Te. ʈt/ʈt,¹¹ Go. tt/t, Kui ʈ, Kur.-Malt. tt/t (?), Kol.-Nk. tt/t, Pa. t, Oll. tt.

In the southernmost languages Ta. Ma. Ko. To., in the case of both *nr and *rr alveolars have been retained (Ta. Ma. phonetically ndr, ttr, Ko. and To. the

¹⁰See for bibliography and full details, L. V. Ramaswami Aiyar, "The History of the Tamil-Malayalam Alveolar Plosive," *Journal of the Madras University*, vol. 8 (I have an offprint with separate pagination and have no easy access to a file of this journal for bibliographical details).

¹¹Te. rr does not represent PDr. *rr. When Kol. has rr corresponding to Te. rr, there is clearly borrowing by Kol.: items 693, 2038, and possibly 2098.

phonemes *d*, *t*) in contrast with dentals (**nt*, **tt*) and retroflexes (**ṅt*, **tṭ*); for **nr*, Te. also retained alveolar position in the early inscriptions.¹² The other languages in general show a falling together with either the dentals (Ka. Koḍ. Kol. Nk. Pa.) or the retroflexes (Te. [except the oldest inscr.] Go. Kui Oll.). However, the appearance of both dentals and retroflexes within the unified subgroup Kol.-Pa. and even as distinguishing marks of Pa. dialects, can only be explained by a historical reconstruction in which Proto-Kol.-Pa. retained the alveolar clusters of PDr.; this must be posited even for Proto-Parji.

The same argument holds also for the reflexes of **r*: Pa.'s *d* and *ḍ* argue for an alveolar (? stop or trill) in Proto-Parji and in Proto-Kol.-Pa.

An isogloss, then, separates the southern languages, Kol.-Pa., Kui, and Te. from all the other languages for **r* and **nr*; for **rr* an isogloss separates the southern languages and Kol.-Pa. from all the rest. Moreover, since the alveolars were found in Proto-Parji, the relative chronology to be assumed involves retention of alveolars in the Kol.-Pa. subgroup until a rather recent period, undated but certainly much later than the period (9th cent., A.D.) when the alveolar cluster *nr* ceased to be written in the Te. records.

To apply postulate (4) of 10.13, when PDr. had alveolars (*r*, *nr*, *rr*), Kol. *d*, *nd*, *tt/t* (different from Te. *r*, *ṅḍ*, *tṭ/t*) represent straight-line development, but Kol. *r*, *ṅḍ*, *tṭ/t* show borrowing from Te. (It is to be remembered that *r* has fallen together with *r* in modern Te.).

This implies prior demonstration that these instances of Kol. *r*, *ṅḍ*, *tṭ/t* are not straight-line developments of alveolars under different conditions than those in which Kol. has *d*, *nd*, *tt/t*.

In fact, for **r* Kol. has both *d* and *r* in intervocalic position, *d* in items 386 (where in any case the Te. form is aberrant as compared with all the others), 478, 701 (not found in Te.), *r* in items 61, 402, 489, 491, 545.¹³ All but the first of the instances of *r* are very clear examples of intervocalic position and furnish a clearcut contrast with item 701; 61 is a good contrast with 386 and 478. Moreover, several of the items which are examples of borrowing according to the postulate, also have identical suffixal material in Kol. and Te. only (principle 1 of 10.13), viz., items 489, 491, and 402 (Kui *gira* is probably also borrowed from Te.); item 545 is found only in Te. and Kol. (principle 2 of 10.13).

The statement PDr. **r* : Kol. *d* does not exhaust all the examples. Item 3107 seems to show the conditioned correspondence **r*...*kk* : Kol. *tk* (Ta. *perukku*, Kui *pesk-a* : Kol. *petk-*); this is the only such example in the material, but item 434 is a parallel with **r*...*k/ṅk* : Kol. *dg* (Ta. *kuṅṅku*, Ma. *kuṅṅku* : Kol. *kudg-*). With item 3107 Kol. *petk-*, one should compare also Pa. *ped-* (past stem *pett-* < **ped-t-*), with *d* and no *k* in the context. Examples that are entirely parallel in having *k* or *g* following, but contrasting in having *r* instead of *d*

¹²Kui has retained a contrast—palatals opposed to dentals and retroflexes—for **r* and **nr*, but has lost it for **rr*.

¹³Item 984 could be listed, even though Te. *ūru* has *r* instead of *r*; this may well be an error in the dictionary or in the Te. scholarly recording of the word.

or *t*, are borrowings from Te. These items are, with *rk* items 416 and 951,¹⁴ and with *rg* item 887; in item 887 Te. and Kol. alone have suffixal *g*.

In a few examples for **rp* or **r...p*, Kol. shows *rp*: item 347 *karp-*, item 519 *merp-*, item 3101 *norp-*. Likewise for **rc* or **r...c*, Kol. shows *rs* in item 348 *kars-*. No counterexample with a dental stop is in the records. It is fairly sound method to invoke parallelism with the divergent correspondences of **r...kk* and **r...k/ṅk*, and to class these four examples as borrowings from Te. It is to be noted as contributory evidence that in item 3101 (*norp-*) Te. *nurupu* has both the corresponding suffix (-*p*) and the corresponding meaning ('thresh'). This is a unique correspondence when it is recognized that Kuwi also, with the same combination of features (F *nūrpali*, S *nurpinai* thresh with cattle), has probably borrowed from the contiguous Te. Items 347 and 348 have less cogent contributory evidence; however, it is to be noted that in the group of etyma Te. *kaṛacu* is the only form with a *c-* suffix that means 'learn' rather than 'teach,' and that the Kol. meaning for the *c-*form, 'see (a dream),' is probably a special development of the meaning 'learn.'¹⁵

Of the examples of **nr* : Kol. *nd* and *ṅḍ*, all are intervocalic, and the preceding vowel is *i* in several instances with divergent development: items 309 and 921 with *nd*, item 594 with *ṅḍ*. The other examples are, with *nd*, item 551¹⁶ (cf. also, with **v...nr* : *md*, items 1, 204, 229, 300 and the discussion in 10.15), and with *ṅḍ* item 668.

In one item, 814, the irregular verb *ser-*, *sedd-* *go*, *dd* seems to correspond to **nr*. It is to be noted that Pa. *ceṅḍ-*, Oll. *seṅḍ-* have the proper correspondences. Nk. *caṅḍ-*, however, has an unexpected *ṅḍ* instead of *nd*; is this possibly by borrowing from Te. *canu*, past stem *caṅṭ-*?

All the examples of **rr* : Kol. *tt/t* and *tṭ/t*, are intervocalic; in several examples a preceding vowel *e* is followed by divergent developments: items 254 and 587 with *tt/t*, item 676 with *t*. The other examples are, with *tt/t*, items 391, 946, 1004, and with *tṭ/t*, items 447, 876, 3119. Not everything is quite straightforward. In item 587, the Te. form unaccountably has *tt* instead of *tṭ*. In item 676, the expected straight-line correspondence *tt* is seen in Pa. (*pett-*), but Kol.-Nk. have borrowed from Te.; in item 3119, Pa.-Oll. have the expected correspondences, but Kol.-Nk. with *tṭ* must be borrowed from Te.

10.26. The correspondence which includes Ta. Ma. *r* (a retroflex fricative) is complicated for most of the languages, and need not be given completely.¹⁷

¹⁴Item 2225 probably is not at all relevant, since alongside Ta. Ma. Ka. with *r*, there are also forms for Ta. Ma. To. Te. with *r*, which has *r* as its Kol. correspondent. The relationship between morphemes of identical meaning but showing both *r* and *r* is not yet worked out completely, but in any event is not usual enough to invalidate the argument.

¹⁵The one remaining example of Kol. *r* : Te. *r*, item 746 *reḍapa*, is unusable, since the Kol. form is only partly accounted for etymologically. That it is somehow a borrowing emerges from the discussion of aphaeresis in 10.27.

¹⁶In item 302, the forms Kol.-Nk. *indig(g)*, Oll. *indi* two things, also look to Proto-Kol.-Nk.-Oll. **inṛ-i*. This, however, must be analogical and based on **mu'nr-i* three things. Pa. *irdu* is nearer the PDr. form **iranṭu* (if this is the correct reconstruction). For interference between the numerals elsewhere in 'two,' cf. Ko. *eyd*, which owes its *d* to the series *od* one . . . *mu'd* three.

¹⁷L. V. Ramaswami Aiyar, "Tamil I," *JORW* 9.140-147, 195-210; Alfred Master, *BSOAS* 12.346.

Te. still had *r* in some of the earliest inscriptions (7th-8th cent., A.D.). In an inscription of the 10th cent. both *r* and its modern development occur; the change had presumably already taken place, but archaic writing still occurred. By the time of the oldest surviving Te. literature (11th cent., A.D.) the change was complete to *ḍ* in general (e.g., Ta. Ma. *aṟṟuku dirt*, Te. *aḍu mud*, mire; *l* very rarely, cf. item 221; *ḍ* sometimes in initial position > *d*), but *r* after consonants (e.g., Ta. *para*, Te. *prā- old*). The correspondences for the Kol.-Pa. subgroup are: Kol.-Nk. *r*, Pa.-Oll. *r*. These developments cannot be from Te. *ḍ*, since the correspondence PDr. **t* : Ta. Ma. *t*, Te. *ḍ*, Kol. *ḍ*, Nk. *r*, Pa. *ḍ*, Oll. *r*, continued to remain separate: nor can **r* > Te. *r* after consonant, be adduced as a source for Kol.-Nk. *r*, since the Te. development hinges upon prior aphaeresis (10.27), which did not operate in Kol.-Nk. (cf. item 731 Kol.-Nk. *puru worm* < **pru* : Te. *pruvvu* < **pru*). This, then, is an instance of independent development on the two sides, and provides a neat isogloss separating Kol. from Te.

The examples giving both Kol. and Te. evidence are items 31, 731, 944 (Pa. *l* is unexplained), 979, 3074, 3078. Other examples, not giving Te. evidence for the isogloss, are items 228, 888, 889, 985, 1042, 115 (?), 2079 (?), 3140 (Te. *dd* < *rd*). Those examples in which Kol. has *ḍ* or *d* (or *l* in a few items) are, according to postulate (4) in 10.13, borrowings from Te.: items 161, 3038; similarly for item 471 with *l*. Item 562, *mu'ra cubit*, with *r* in Te., not under conditions of aphaeresis, and an identical form in Kol. and Pa., is probably a borrowing from Te.; but not all details are easily explained. In item 3133 the Pa. form shows the expected correspondence, but Kol. *tāṭi*, with *t*, is not entirely clear.

10.27. The Te. phenomenon of aphaeresis has been considerably discussed, especially by L. V. Ramaswami Aiyar, *QJMS* 22.448-480, and most recently by Alfred Master, *BSOAS* 12.340-364, with references to the earlier literature. The development may be formulated: PDr. $(C_1)VC_2VC_3V > Te. (C_1)C_2\check{V}C_3V$ or $(C_1)C_2\check{V}C_3C_4V$, with proper definition (which need not be given here) of the consonants and vowels. The earliest Te. records, inscriptions of the 7th-8th cent., A.D., already show the phenomenon.

Similar developments are also found in Kui-Kuwi, to a degree which is, as Master says, "far greater . . . than in Telugu"; he thinks also that the Kui development was independent of that of Te. Various others of the languages also show similar developments, including Tulu with a fairly large number of examples, Gondi with a few, and even colloquial Ta. and Ma.

The Kol. material has nineteen examples of aphaeresis; in a majority of them Kol. and Nk. have identical forms. In almost all of these there is other reason, according to the principles set out in 10.13, to judge that the forms are borrowed from Te. Moreover, nine items show no aphaeresis in Kol. to match that of Te.; applying principle (4) of 10.13, we judge that these items are straight-line developments from PDr. and that the examples of aphaeresis are borrowings from Te. One other point looking toward Kol. borrowing from Te. is that in seven examples, for which there are Te. aphaeresized forms,

Pa. or Pa.-Oll. have non-aphaeresized forms and Kol. or Kol.-Nk. have forms that show aphaeresis; the difference within the group is surely due to borrowing by Kol.-Nk., quite apart from diagnostic marks of Te. origin that the forms otherwise show. These items are 161, 470, 476, 500, 680, 756, 3038.

Of the instances with aphaeresis, the following items show also phonological developments that are otherwise specifically Te.: 283 (*gr* > *g*-), 521 (*mr* > *m*-), 923 (*tr* > *t*-). In item 2285 *rāl- fall*, *vr* > *r*- is a Te. development; there is, however, no etymon outside of Te. and Kol.-Nk. The Kol. past tense stem *rāt-* places this verb with the four given in 5.79. Consequently, in Nk. the form *rāl-* would be expected (cf. *kū-*, *sū-*, *tū-*, *umbū-*) rather than the recorded *rāl-*. The inference is that the Nk. form is a borrowing from Te., and so also the Kol. form.

The following items show suffixal material that is otherwise specifically Te.: 470 (suffixal *-ṅga*), 476 (suffixal *-pala*), 744 (suffixal *-vi*).

The following items show both phonological developments and suffixal material that are otherwise specifically Te.: 161 (**r* > *ḍ* > *d*; suffixal *-g*-), 471 (**r* > *l*; suffixal *-p*-), 500 (*mr* > *m*-; suffixal *-k*-), 680 (*pr* > *p*-; suffixal *-g*-), 3038 (**r* > *ḍ*; suffixal *-i*).

In item 467 the Kol. and Te. forms alone have the meaning 'fat.'

In item 187 the Te. form is the result of contamination of two etymological families, with *ḍ* from one and the meaning from another. The Kol. form, identical with the Te., shows the same contamination, even though the Kol. meaning is not found in Te. as recorded, but is derived from the same group of meanings from which come those found in Te. (cf. the Ta. *iḷai* which has the combined meanings of Te. and Kol.).

The following items are found only in Te. and Kol.-Nk.: 2288, 2290.

In the remaining items Kol. and Te. have identical or very similar forms, but it is not possible to find other features than aphaeresis in which they differ from all the other languages: 189, 194, 278, 756 (?).

Kol. has no aphaeresis, though Te. does, in the demonstrative pronouns from roots *a-* and *i-* (item 1, Te. *vāḍu*, *vāru*, Kol. *amd*, *avr*; item 300, Te. *vīḍu*, *vīru*, Kol. *imd*, *ivr*); also in items 7, 13, 18 (Te. allomorph *kā-*), 302 (Te. *reṅḍu*, Kol. *indṅ*), 979 (Te. *dunnu*, Kol. *ur* < PDr. **ur*-), 2098 (not too clear). Item 976 may also be listed here, though Te. evidence is lacking (Kol. *umbul*-, Kui *mūl*-, Ma. *moḷḷu*, Ko. *mol*); cf. 2.66.

Items 746 and 748 certainly belong here and may well be borrowings from Te., but there are uncertainties of detail. Item 2284 may be a borrowing, but the suffixal *-k*- does not appear in Te. as recorded.

Item 2286 is similar to both Te. and Go. Item 2079 is similar to Go. It may well be that in these we have clear borrowings from Go. Aphaeresis, however, is comparatively rare in Go. and there must remain some uncertainty about these items.

10.28. When the principles set forth in 10.13 are applied, many other lexical items beside those depending on the phonetic correspondences in 10.24-27 turn out to be borrowings from Te. Some examples have been listed in 10.13.

In all, approximately 166 borrowings from Te. have been identified out of the 720 items with Dr. etymologies; i.e., about 23 per cent of the Dr. part of the vocabulary is certainly borrowed from Te.

10.29. In one item, 2155 (Kin.) *kēn*, (SR) *keṇ* field, for which Nk. and Pa. also have *kēn*, the suffixal *n* is shared with Te. only. According to principle (1) in 10.13, this indicates a special relationship between Te. and the subgroup, and this relationship is in all probability borrowing from Te. However, Te. has palatalization of the initial (*cēnu*), but Kol.-Nk.-Pa. preserve the PDr. **k-*. The indicated solution is that the word was borrowed from Te. in a period before Te. palatalization took place. This cannot be dated but is prior to any of the Te. records, i.e., to 7th-8th cent., A.D.

This is the only lexical item so far discovered that is evidence for a very early contact between pre-Telugu and Proto-Kol.-Pa. It must be evaluated in conjunction with the indication in 10.15 of a morphological isogloss connecting Te., Kol.-Pa., Kui, and Kur.-Malt. These two isoglosses unfortunately do not coincide, since Kui lacks this lexical item and the Kur.-Malt. forms do not have the suffixal *n*.

Search for more items of this sort is necessary.

10.30. In 10.13, principle (5) is: once a high incidence of borrowing by B from A has been established, it becomes impossible in a set of etyma drawn from A, B, and one or more other independent languages (C, etc.), to determine whether B's item is a straight-line development from the protolanguage or a borrowing from A, if on establishment of the phonological correspondences no distinguishing features mark off B from A, C, etc. in this set of etyma. A few examples were given in which Kol. and Te. are in this relationship, viz., 5, 12, 582, 627. Many more items are of this nature, in fact, approximately 159 altogether.

Our first inclination is to eschew the cautious attitude embodied in this principle, and to assume that all, or a major part of, these items are actually straight-line developments from PDr. Caution is, however, dictated by the presence in the list of some words that, on cultural grounds, are fairly clearly borrowings, even though there is no other evidence. One such item is 12, already adduced in 10.13; others are items 24 *angaḍi* bazaar, 74 *baṇḍi* bullock cart for freight, 433 *kubasam* bodice, 501 *ma·la* man of Mahar caste, 2022 *baṅgār* gold, 2114 *guḍi* temple, 2200 *mand* medicine, 2264 *pesāl* mung pulse, 2266 *pinḍi* flour, 3000 *amba* cooked rice, 3069 *kāvaṛi* carrying yoke.

Another factor directing caution is that many words whose meanings would prima facie be taken to indicate that they are basic elements of the vocabulary are borrowed. Clear examples are the numeral forms for one (item 610; *-k-* is found in Te. and Kol.-Pa.),^{17a} two men (item 302 *iddar*; Kol.-Nk. must certainly

^{17a} This interpretation is probably not voided by the appearance in the etyma of Go. *ōkō*, *ōkōrē* one each, with its slight difference of meaning, and by the presence in other languages of *k-* forms with considerable difference of meaning: Ta. *okka* together; Ma. *okka* together, all; *okkuka* be together; Kod. *okka*, *okkace* together, in one company; Te. *okaṭa*, *okkata*, *okōṭa* at one and the same time, together. Both the *oru* and the *oṅṅu* forms of the numeral one have derivatives with the meaning 'together': cf. Ta. *orumi* unite; *orumikka* together; Kui *rohe* together; Ka. *ondu* be united; *ondige*, *ondike* joining, together with.

be borrowed from Te. *iddaru* two persons), three men (item 551 *muggur*, also in Nk.; < Te. *mugguru* three persons), four men (item 566 *nalgur*, also in Nk.; < Te. *naluguru* four persons), five (item 48 *ayḍ*; < Te. *ayidu*; contrast the straight-line development in SR *segur* five persons, with the initial sibilant found only in Kol., Pa., Go., Kui). Only a very small selection of others need be pointed out. Many have already been treated in the sections on the phonetic correspondences, e.g., items 161 and 471 in 10.26, 594 in 10.25, 187, 189, 467, 476, 500 in 10.27. In some instances borrowing is evidenced by exclusively shared suffixes, e.g., items 208 *elka rat* (Te. *eluka*, *elika*), 237 *gaḍḍam chin* (Te. *gaḍḍamu*), 491 *mari* thereafter, then (Te. *maṛi*), 508 *ma·ṇḍi* (Kin. P. *māmṛi*, SR *māmḍi*) mango fruit (Te. *māmḍi*), or by exclusively shared phonological form, e.g., items 338 *kala dream* (Te. *kala*, contrasting with **kan-* everywhere else), 573 *na·lka* tongue (Te. *nālika*, *nāluka*, *nālka*). Some items are found only in Te. and Kol., e.g., items 107 *bond* toddy palm (Te. *bonda*), 137 *dag-* to cough (Te. *daggu*), 493 *marri* banyan tree (Te. *marri*).

It is clear, then, that meaning is no test of borrowing, and it is impossible to divide the 159 items into borrowings from Te. and straight-line inheritances from PDr. by this criterion.

A numerical treatment, that would seem fairly well justified, is to assume that the proportion between borrowings and inheritances in these 159 items is the same as in the rest of the items with Dr. etymologies. The latter figures have already been given in 10.20, 28 as 166 borrowings from Te. (23 per cent of the total vocabulary with Dr. etymologies) and 395 items which are not borrowings from Te. (55 per cent). When this proportion (166 : 395) is applied to the 159 uncertain items, they are divided into 47 borrowings and 112 nonborrowings. Addition of these figures to the others gives 213 borrowings from Te. and 507 items that are not borrowings from Te., or 30 per cent and 70 per cent respectively of the total 720 items with Dr. etymologies.

10.31. The relations between Go. and Kol.-Pa. are almost as complicated as those involving Te., but there is much less evidence in the record for Go. than for Te., and some of it is difficult to evaluate because it is badly recorded.

It has been shown in 10.15 that Go. is connected by an important isogloss, that concerned with the masc. sg. of the demonstrative and interrogative pronouns, with Kol.-Pa., Te., Kui, and Kur.-Malt. Even within this isogloss, however, Go. has its own peculiar development which separates it from the other languages (**ṅr* > *r* with loss of nasal). This isogloss does not speak for a close relationship with Kol.

The Go. gender system is common to this language, Kol.-Pa., and Kui. What this means has been discussed in 10.16 with somewhat uncertain results. If this gender system is that of PDr., the retention in these languages may be accidental. If, on the other hand, these languages innovate on the basis of a system of the kind seen in Te. the innovation is probably unique and speaks for a connection between Go., Kol.-Pa., and Kui at an early date.

10.32. On general inspection, there are many isoglosses that separate Go. from Kol.-Pa. The Go. interrogatives with initial *b-* (cf. item 229) are somehow related to those of most Dr. languages, but *b-* is found in no other language

than Go. The verb system is different in many details in the two languages. The formation of noun plurals is different. The isoglosses that mark off the Kol.-Pa. subgroup separate it from Go.

In the phonological development, Go. has different correspondences from Kol. for several of the PDr. phonemes.

In 10.19 the correspondences have been given for PDr. *l : Kol. Pa. Oll. l, Nk. l, which argue for preservation of *l in this group until very recent times; Go. r, r- developed at an unknown period. The examples are items 339, 476, 700, 726.

In 10.25 the correspondences for PDr. *r include Kol.-Nk. d, Pa. d, (NE) d, Oll. y, which argue for preservation of *r until recent times. Go. has r/rr; since Go. has the same reflexes also for PDr. *t, a better statement is that in Go. the alveolar *r and the retroflex *t fell together. The Kol.-Pa. subgroup and Go. might both have retained *r until recent times. The examples are items 434, 478, 701, 1004, 3107.

The correspondences for PDr. *t in intervocalic position are: Ta. Ma. t, Ko. To. r, Ka. Koḍ. Tu. Te. Kui d, Kur.-Malt. r, Kol. d, Nk. r, Pa. d, Oll. r, Go. r/rr. There is both more and less phonetic diversity here than the symbols used would indicate: Ta. Ma. t are voiced (i.e., essentially d), Ko. r is a voiced retroflex one-flap tremulant, To. r is a retroflex trill with voiceless and voiced allophones. For Kol. (W, SR) d, (Kin.) r, see 9.6, 9; Nk.'s r is in all probability of the same nature as that of Kin. For Go. r/rr we have no phonetic indications; it is quite unknown, e.g., whether Go. r and Oll. r are phonetically the same or different; it is uncertain whether Go. rr is different phonemically from r or how to evaluate it. What is fairly clear, however, is that for Go., Kol., and Oll. the phonemic systems are very different.

	*t	*r	*r	*r	*l	
Go.	r/rr	r	r/rr	r	r	2 (?) phonemes
Kol.	d	r	d	r	l	4 phonemes
Oll.	r	r	y	r	l	4 phonemes

The examples containing Go. words are items 327, 608, 652, 865, 973, 2334. Item 619 o·d- burst, Oll. or- break, Go. wōrānā be burst, shows the wrong correspondence for Go., but this is in all probability a mistake of Trench's since the material from Adilabad has ōr- break, with the correct phoneme r. Go. r in item 993 is probably also mistaken. Items 2229 and 3075 have dd/d in the Go. forms; these are still unexplained.¹⁸

All these phonetic developments given for Go. might have been fairly recent developments from a system closer to PDr. and identical with that of Proto-Kol.-Pa. There is at present no evidence one way or the other, except the somewhat aprioristic argument that the wide geographical spread of Gond-speaking communities argues for a rather considerable antiquity of the specific

¹⁸Further examples for Kol., but without Go. evidence, are items 51, 189, 309, 334, 436, 614, 624, 702, 723, 846, 937, 992, 2204, 2241, 3085. Item 125 is uncertain, but seems to belong here.

Go. developments. Even so, it is impossible to give even a relative chronology in this matter. We seem forced to fall back on the method of inspection, and to conclude that the systematic differences between Go. and Kol.-Pa. are good evidence for their independent membership in the Dr. family. It should be added that lexical items peculiar to Go. and Kol.-Pa. are not very common, and that borrowing can easily be invoked to explain so few; this material is presented in 10.33.

10.32. In many of the lexical items for which both Kol. and Go. forms appear in the etymologies, the languages are not closely related; e.g., in item 18 the Kol. verb an- be in a place, be (so-and-so), belong to, differs considerably in conjugational detail from Go., but apparently not in meaning. The numeral forms are very different, especially those for one, two, and five (items 610, 302, 48). The forms of the personal pronouns are different in detail (items 56, 57, 592, 600, 601, 897). Other examples are items 66, 508, 2165, 2209; all the examples which separate off Kol.-Pa. from the rest of the Dr. family belong here. Considerable differentiation between Kol. and Go. appears even in some instances for which only Go. and Kol. and one other language are represented in the etymologies; e.g., in item 864, Kol. so·ng- enter, is related to Go. sōritānā, Kui sōl-b-a (sōt-) id., but Go. and Kui are much closer to one another (Go. sōr-, Kui sōl- < *cōl-) than either is to Kol.; similarly, for either phonological or morphological reasons, in items 872 and 889. The same type of relationship holds between Kol., Go., and Kur. in items 92 and 726, and between Kol., Go., and Te. in items 875 (Kol.-Nk. and Go. contrast with Te. in having initial *c-, but Kol.-Nk. contrast with Go. in having a suffix -t-), 2198 (Kol. closer to Te. with suffix -ay-), 2313, 3085. In one item 268, Go. and To. seem to be much closer to one another (retention from PDr.) than Kol. is to Go.¹⁹

10.33. In a few items Kol. and Go. are closer to one another than to any other language represented in the etymology; e.g., in item 349 karu, only Kol.-Nk. and Go. have the suffix -u, in contrast with other suffixes in other languages. The other examples are items 700 (Kuwi seems to be differentiated from Kol.-Nk.-Pa. and Go.), 701 (Kol.-Nk.-Pa.-Oll. and Go. are clearly differentiated in meaning from Ta.), 888 (Kol. and Go. have the same suffix, in contrast to Ta. Ka. Nk. Pa.), 2079 (even if Ta. is related, Kol. Pa. Go. are very closely related to one another), 2244 (Kol.-Nk.-Pa. and Go. vs. Ka. Te. Kui), 3112 (Kol. and Go. with same suffix vs. Te.).²⁰

¹⁹In some items Kol. and Go. are close to one another, but this is only evidence of a lack of differentiation within the whole family for some phonemes and forms, and is not evidence of close relationship between these two languages; e.g., items 327, 416, 652, 653, 662, 865. The same is true when Kol., Go., and one other language have forms that are very close to one another, either without forms in other languages or with differing forms in other languages; e.g., item 4 (Kol.-Nk., Go., Te. [Ka. < Te.] all show the same suffix [perhaps Tē. and Kol.-Nk. being slightly closer to one another than to Go.], and Ta. Ka. have different suffixes), 238 (no differentiation between Kol.-Nk., Te., Go.), 852 (all the languages but Ta. Ma. Te. have initial *c-), 2229 (Kol.-Nk., Te., Go. have suffix -m-), 2264, 2286, 2347, 3022 (Kol.-Pa., Go., Kui have initial *c- against all the others, but otherwise little or no differentiation), 3080.

²⁰Item 395 is highly problematical (see BSOAS 15.104 f.), but at least there seems to be close relationship between Kol.-Nk.-Pa.-Oll. and Go.

In a considerable list, only Go. and the Kol.-Pa. subgroup are represented. The relationship is very close in detail in items 271, 297, 787, 958, 970, 986, 1061, 3037, 3147 (?), ṭava (sec. 5 of Voc.). It is less close, sometimes rather distant in detail, in items 32, 115, 415, 630, 632, 779, 798, 2314, 2329, 3060, 3142. To these are to be added nine items in which only the Adilabad dialect of Go. is concerned. No other language is found for items 941, 3039, 3054, in which there are differences between Kol. and Go. (A), and items 2157, 2171, 3048, in which differences are nonexistent or minimal. In two of the remaining three items a Te. etymology is found also, but it contrasts with Kol. and Go. (A): 3019 and silka (sec. 4 of Voc.); in the other item 3031, there is only minimal differentiation between the languages.

10.34. Examination of the evidence collected here for Go. and Kol.-Pa., and especially comparison of the lexical items in 10.33 and the large number of lexical items in which Kol.-Pa. and Go. do not show close relationship, yield the following historical hypothesis. Kol.-Pa. is not closely related genetically to Go. Membership in a very early northern subgroup (including Te., Kol.-Pa., Go., Kui, Kur.-Malt.) is indicated by the isogloss based on the masc. sg. of the demonstrative and interrogative pronominals (10.15, 31). The evidence of the gender system (10.31) places Kol.-Pa., Go., and Kui together, possibly at a time subsequent to the period of the grouping just indicated. Kol.-Pa. and Go. were thereafter separated and developed independently for a period that was presumably of considerable length. Contact again in a relatively recent period accounts for either all or the great majority of the score of lexical isoglosses which differentiate Kol.-Pa. and Go. from all the other languages (the items given in 10.33); that is to say, there was borrowing in one direction or the other between Kol.-Pa. and Go. This period must be long enough to allow a certain amount of differentiation on both sides, but continues of course down to the present in Adilabad and elsewhere further north (1.11).²¹ Some of the lexical items dealt with in 10.32, 33 imply either retentions from PDr. in a northern combination of languages (e.g., 2165, for which there is a Ka. etymon, and 701, for which there is a Ta. etymon), or, when there is evidence only from a northern group involved, close relations of the kind that allows action of a Schmidian "wave" (i.e., spreading over an unbroken area, *alias* borrowing). The three items listed in 10.32 for only the Kol.-Pa. subgroup, Go., and Kui (items 864, 872, 889) are probably examples of this latter type of relationship, and, in fact, may be taken as isoglosses that bunch with that provided by the gender system and mentioned earlier in this paragraph; the degree of differentiation in these items is great enough to make plausible the rather long period of separation that is surely involved.²² No similar lexical items provide additional evidence for the subgrouping of Te., Kol.-Pa., Go., Kui, Kur.-Malt. which

²¹The *LSI* classification of Parji as a dialect of Gondi (4.554) and of Kolami and Naiki as "closely related" to Gondi (4.561) must be abandoned. Bloch followed the *LSI* in *Structure grammaticale des langues dravidiennes*, p. x: "Proches du gond sont les dialectes des Kolam et des Bhil. . . ." C. von Füller-Haimendorf tends to follow the *LSI* but is clear that there is no close relation; cf. *The Raj Gonds of Adilabad*, p. 32, and *Tribal Populations of Hyderabad Yesterday and Today*, p. xx.

²²To these should be added at least items 743, 871, 2361 which Kol. and Nk. alone share, and items 2284 and 3025 in which the Kol.-Pa. subgroup and Kui share features that contrast these with all the other languages. For this list, see 10.12.

was mentioned first in this paragraph. However, there a few lexical items that yield isoglosses surrounding all these languages except Kui, and they may be interpreted as bunching with the isogloss already found but showing accidental loss in Kui. These items are those already mentioned in 10.32, viz., 92, 726.²³ The items in which only Te., Kol.-Pa., and Go. appear, can hardly be interpreted in this way with any certainty, since Te. has been the source of so many borrowings in Kol.-Pa.; however, item 875 may possibly be subject to this interpretation, since there is considerable differentiation between Kol.-Pa., Go., and Te., and especially since Te. shows loss of the initial *c- of the other languages, a loss that is presumably part of a very ancient process in Te.²⁴

10.35. The relationship of Kolami to Indo-Aryan is that of a borrower, and, so far as can be demonstrated, only in modern times. The all-pervasive influence of Hindustani in North India is seen in the presence in Kol. of a very few loan-words (Indo-Aryan or Perso-Arabic) in specifically Hindi form as opposed to specifically Marathi form. But on the whole the borrowing has been from Marathi speakers, as can be demonstrated in a large number of instances.

The proportion of words borrowed from these sources to the total Kolami vocabularies has been presented in 9.55. It may be repeated that approximately 35 per cent of the W. vocabulary is Indo-Aryan, 22 per cent of the SR vocabulary, and 11 per cent of the Kin. vocabulary.

10.36. Of the very few words that have a specifically Hindi form, item 58 is a good example: Kol. a ṅgoṭa < H. āgūṭhā, rather than Mar. āgṭhā; the Kol. second syllable must surely represent the corresponding syllable of the H. form, unless the Mar. dialect from which Kol. borrowed has a similar form—on this I have no evidence. In SR's material item 2312 siggār decoration, is from H. sigār; there is no evidence recorded for such a form in Mar. Item 2129 janvar animal, is closer to the H. jānvar than to Mar. jānāvar. In the Kin. material item 3106 pāreva pigeon, is close to H. parewā rather than to Mar. pārvā.

10.37. Many items have specifically Marathi features rather than Hindi. E.g., item 21 andar darkness, is closer to Mar. ādhār than to H. ādhyārā or ādherā. Item 141 daṭp- to drive, is from Mar. dapaṭṇē to force in or along, rather than from H. dapaṭnā to rebuke, on grounds of meaning. Item 152 da·ve is from Mar. dāvē rather than H. dāē. Item 225 etti elephant, is from Mar. hattī rather than H. hāthī. Item 364 ka·mb is from Mar. khāb rather than H. khām. Item 461 laṇḍor peahen, is from Mar. lāḍor; no equivalent seems to occur in Hindi. Similarly with item 658 pa·s. Item 462 laye parched grain, is from Mar. lāhyā rather than H. lāwā. Other examples are items 728, 800, 803, 806, 850, 988, 1005, 2353.

Many items are identifiable as borrowed from Mar. because of systematic phonological features found in Mar. but not in Hindi. The Mar. pronunciation of the phonemes j, jh as dz-affricates before all except front vowels is reflected in numerous Kol. items with z; e.g., items 124, 258, 319, 399, 691, 745, 761, 805, 1010, 1043, 1046, 1048, 1049, 1050, 1051, 1052, 1053, 1058, 1060, 1062,

²³We may add to these the items in 10.12 which are shared only by the Kol.-Pa. subgroup and Kur., Malt., or Kur.-Malt., viz., 346, 974, 982, 1042, and the one item 334, in which apparently Kol.-Nk. and Kur. have a suffix which contrasts with the derivative material in the other languages.

²⁴See T. Burrow, *BSOAS* 12.146 f.

1063, 1065, 1066; similar items in SR's material are spelled with j, e.g., items 2018, 2128, etc. Mar. *!* corresponding to H. *l* is reflected in Kol. sometimes by *l* (items 71, 81, 257, 388, 720, 911, 1015, 1046, 1052, 2297, 2328), but more often by *r* (items 28, 147, 292, 616, 771 [?], 843, 934, 963, 2016, 2058, 2106, 2113, 2315, 3058, 3063, *vārū* [sec. 5 of Voc.]), or by *ḍ* (items 206, 498, 577, 579, 2050); it is hardly possible that Kol. *r* or *ḍ* could be the reflex of H. *l*.

10.38. A number of other changes in going from Mar. to Kol. can be stated.

h is lost in all positions (2.9); e.g., items 14, 60, 72, 206, etc.; in several words Mar. *h* is represented by the Kol. allophonic [hV] after a vowel of identical quality, items 806, 1006, and the numerals *daa*, *saa* (4.63). Various combinations of vowels with *h* have been noted: *ahi* > *e**, items 93, 424, 682; *ihi* (> *ehi*) > *e**, item 472; *aha* > *a*, item 483, > *ay* in *sayva*, *dayva* (4.64); *ahy* > *ay*, item 462; *ahaky* > *ayk*, item 464; *āhe* > *a*ye*, item 803.

Although Mar. *a* > Kol. *a* in many examples (e.g., 14, 768, 771, 772, 886, 1003, etc.), much more commonly Mar. *a* > Kol. *e* (it is to be noted that Mar. *a* is phonetically *ə*, but Kol. *a* is a low back vowel); e.g., 130, 131, 153 (but contrast SR's recording in 2066), 157, 159, etc., and occasionally in SR (items 2064, 2208). In a number of words, in non-initial syllables Mar. *a* > Kol. *o*; when the syllable is final, the vowel is followed by one or two consonants; items 131, 165, 202, 318, 473, 518, 577, 589, 696, 924, 978, 1017, 2169, 2302; in the same conditions there are a few instances of *a* > *u*: items 45, 68, 132, 836, 1051. In a few words, in an initial syllable before or after a labial consonant Mar. *a* > Kol. *o*; in several of these the change takes place also in the non-initial syllables: items 108, 617, *nov* and *novvod* (4.63), *novva* (4.64).

Other more sporadic vowel changes are: Mar. *o* > Kol. *u*, items 468, 975, 1010; Mar. *u* > Kol. *o*, items 708, 2190 (Kin. form); Mar. *ov* > Kol. *o*, item 116; Mar. *au* > Kol. *o**, *tso'ta* (4.64; but *tsavda*, 4.63); Mar. *ai* > Kol. *e**, items 387, 686, 1031 (but Mar. *ai* > Kol. *ay*, item 3066); Mar. *āya* > Kol. *e**, item 591 (but Mar. *āy* or *āi* > Kol. *a*y*, item 802); Mar. *ai* or *ai* > Kol. *eyi*, item 818; Mar. *āi* > Kol. *ay*, item 50; Mar. *i* > Kol. *e*, item 193.

There are numerous examples of Kol. shortening of Mar. long vowels, e.g., items 485, 487, 650, etc., etc.; there are some examples of the reverse (always, of course, in initial syllable), e.g., 58, 597, 847, 904.

Loss of a vowel in a non-initial syllable occurs occasionally, upon addition of a Kol. suffix: items 28, 517, 644; most of the occurrences involve Mar. disyllabic verb stems before the Kol. verb suffixes *-il-*, *-ip-*: items 141, 252-253, 292, 616, 747, 1015-1016, 2236, 2300, 2344; or a Mar. disyllabic noun before the Kol. verb suffix *-ip-*: item 1018.

10.39. Mar. aspirated stops lose aspiration upon complete Kolamization; cf. 2.8. Nasalization of vowels in the Roman transcription of the Mar. *anusvāra* before a voiced stop is usually represented in Kol. by a nasal homorganic with the following stop; there are very many examples of which items 21, 27, 146, 364, 691, 1010 represent the various stops. But, there are also examples of loss of nasalization before a voiced stop (items 258, 404, 836, 1015), as well as before a voiceless stop (items 99, 148, 429, 448), before *v* (items 67, 858, 1065), and in final position (items 152, 763).

In some words an initial retroflex stop of Mar. is replaced by a dental in Kol. (even though there is generally no such replacement): *ṭ* > *t*, items 907, 908, 936, 943, 947 (?), 2215; *ḍ* > *d*, items 151, 176. Mar. *ṇ* > Kol. *n*, in all positions including final (e.g., items 435, 1053); but in item 404 the replacement in final position is by *ŋ* (obl. stem *-ŋg-*); in items 72 and 82 final *ṇ* is lost. In item 410 Mar. *ṇḍ* > Kol. *nd*; in item 427, Mar. *nd* > Kol. *ṇḍ*. In item 775 Mar. *mḥ* > Kol. *mm*. In item 763 Mar. *mḥṇ* (or possibly *mṇ*) > Kol. *ṇn*. In item 331 Mar. *nm* > Kol. (and Nk.) *lm*.

Mar. *c*, *ch* are usually represented by Kol. (W) *c*, but there are several examples with Kol. *s*: items 85-86, 381, 382, 821, 850-851, 854-855.

In item 321 Mar. final *s* > Kol. *d*. In item 836 Mar. *kh* > Kol. *s* (? by assimilation).

Initial *v* is lost in items 67, 319, 321; initial *m* is lost in item 28.

Mar. *y* following a consonant and followed by a vowel is represented by Kol. *i*: items 14, 242, 764.

Metathesis occurs in items 141 (*pt* > *tp*) and 296 (*rt* > *tr*).

Considerable changes that are unclassified occur in items 111, 119, 171, 240, 989; in items 403, 1046, Kol. seems to have added a composite *-k-e* to Mar. stems. A particularly complicated borrowing is item 517.

10.40. One morphological trait is worth mention. When a Mar. monosyllabic verb stem is borrowed into Kol., the suffixes *-il-* and *-ip-* are used: items 43, 62-63, 142, 249, 294-295, 332, 381, 399-400, 485, 754, 755, 808, 900-901, 907-908, 911, 1060, 2017, 2043, 2050, 2106, 2141, 2234, 2349, 2357; similarly, a disyllabic stem in items 2016, 2297; a Mar. noun stem (i.e., without the final vowel) adds the suffix *-il-* in item 331, 464. For Mar. disyllabic stems which lose the second vowel when the Kol. suffixes *-il-* and *-ip-* are added, see 10.38 end.

A few Mar. verb stems add in Kol. *-p-*: items 472, 1043 (but Kol. *S² zaḍap* [-] - is identical with Mar. *jhaḍap-*); or *-ap-*: items 287, 410, 1052.

Text I. The Flying Horse

1. okkon anđen katiak. 2. okkon anđen vadgi. 3. a·lini su·ltna pa·lknadađ senner. 4. a·lini su·ltna pa·l unej senner iddamay. 5. mari pa·lag bo·tal daa pancis ma·sur utt anner am bo·tal. 6. mari ellaj su·ltna tineđ vatter. 7. avre ma·sasil amdun enej laktev. 8. "am ta·ne imuđ tineđ si·angi ta·neđ. 9. pa·lakn ellat passe passe rupialav gurrall ka·tuđl anđav. 10. katiak antna ka·ragiri kaa to·tev." 11. amd enej lakten. 12. "gi tolli paatenti su·ltna i·r o·đ ni·v, ini anuđ ipate kak ko·. 13. a·n saatun na·kpuruđ." 14. attat kotten lokonđ pe·salađ sumtna. 15. adnev kakten kayel lokonđnev. 16. adn kostna pa·lakn ellaj rusi si·ten. 17. pa·lak enej lakten. 18. "ni·v ta·nen kottiv" enej lakten. 19. "intod lokonđne kaye anuđ idđej kottiv" amd enej lakten. 20. katiak enej lakten. 21. "id lokonđne kaye inne di·vađluđ opađa to·te. 22. anne kayen sum si·darte avruđ inam si·atun" enej lakten katiak. 23. pa·lak enej lakten. 24. "g(i) innad si·uđ erak to·te." 25. amd enej lakten. 26. "ni·v a·rilativ." 27. amd panakten di·vađl. 28. "gi ni·r setna levnit urki tapur. 29. ni·r attat kayen pus kotar." 30. di·vađl duđmeđ et alayter. 31. avruđ ta·na kaye opađetin. 32. avr vatter ma·liknadađ. 33. ki·l zo·đipna ilter. 34. "amuđ ta·na kaye opađa to·te." 35. katiak enej lakten. 36. "g(i) inne di·vađl a·rilter." 37. katiak so·nkten. 38. pus kotten pa·laknadađ. 39. amnuđ pa·lak passe rupial inam si·ten. 40. ellaj sedden. 41. ko·lama o·ltna kayađktin.

42. mari okkon anđen vadgi. 43. vađgine ma·sal enej laktin. 44. "gi·katiak passe rupial inam kotten pa·laknattađ. 45. ni·v vadgi antna ta·nay ka·ragiri kaa to·tev." 46. ma·saluđ ennen. 47. "paatenti su·ltna pođaj kak. 48. a·n i·r o·đtna bomboiđ saatun. 49. okkod na·t kootun attat u·ruđ." 50. mari amd u·ruđ vatten. 51. mari tanne danda kakeđ lakten. 52. adnev kakten gurram. 53. mari kuritin pod. 54. i·r ođten. 55. pa·laknadađ sedden. 56. ki·l zo·điptna ilten. 57. pa·lak enej lakten. 58. "ta·nen kottiv." 59. amd enej lakten vadgi. 60. "lakđene gurram kak kottan." 61. pa·lak enej lakten. 62. "intod lakđene gurramun idđej tanduđ kottiv." 63. vadgi enej lakten. 64. "lakđene gurram gu·nbaz anđa. 65. pa·laknadađ passe gurral anđev" amd enej lakten vadgi. 66. "passe gurral vetta le·patun." 67. pa·lak enej lakten. 68. "sendaltna tigda." 69. amd enej lakten vadgi. 70. "tika to·ted." 71. passe lo·g gum kakten. 72. passe gurraleđ uđipten. 73. "ni·r palane u·ruđ ser." 74. andarna gurral pod(e) utter. 75. mari avı kuritna sedder. 76. pa·lak enej lakten vadgin. 77. "inne gurramun ta·đ datpa to·teva." 78. amd enej lakten vadgi. 79. "gi· a·n avruđna muti saatun. 80. muti setna sa·yebnattađ ciđti

Sent. 7. Actually "to him." In the following speech, sent. 10 is addressed to the blacksmith. The narrator wavered in sent. 7 and in the speech, between the general situation and the specific address of the one wife. In sent. 8 it is probable that imuđ 'to you pl.' fits into the general situation and is not an example of a 2d plural pronoun used by wife to husband, since in sent. 10 to·tev is 2d sg. and not 2d pl.

Sent. 8. Both ta·ne and ta·neđ seem to be attempts to record ta·nen 'something.'

Sent. 15-16. In 15 "fishes"; from 16 on, one fish only.

1. Once there was a blacksmith. 2. (And) there was a carpenter. 3. Having got up in the morning they used to go to the headman. 4. Having got up in the morning they both used to go to drink milk. 5. Then around the headman ten or twenty-five men used to sit, around him. 6. Then having got up they came home to eat. 7. Their wives said to them. 8. "Does he give you something to eat? 9. In the headman's house are tied horses which are worth five hundred rupees each. 10. Being a blacksmith you do not do a work of skill." 11. He said. 12. "Tomorrow before sunrise you get up and bathe, and make and give bread to me! 13. I will go to Nagpur." 14. He brought iron from there, having bought it with money. 15. From that he made iron fishes. 16. Having carried that to the house of the headman, he threw it before (the headman). 17. The headman said. 18. "What did you bring?" he said. 19. "Such an iron fish as this you brought to show to me," he (the headman) said. 20. The blacksmith said. 21. "This iron fish can not be caught by your fishermen. 22. If they catch my fish for you, I will give them a reward," the blacksmith said. 23. The headman said. 24. "You will not be able to give it." 25. He said. 26. "You will lose." 27. He (the headman) sent the fishermen. 28. "You having gone jump down into the river! 29. Pull out and bring the fish from there!" 30. The fishermen having begun to swim became tired. 31. The fish was not caught by them at all. 32. They came to the master. 33. They folded their hands in an añjali and stood there. 34. "By us the fish was not caught at all." 35. The blacksmith said. 36. "Your fishermen were defeated." 37. The blacksmith entered (the river). 38. He pulled out and brought (the fish) to the headman. 39. The headman gave him a gift of five hundred rupees. 40. He went home. 41. His wife having seen it laughed.

42. Then there was a carpenter. 43. The carpenter's wife said. 44. "The blacksmith brought a gift of five hundred rupees from the headman. 45. Being a carpenter you do not do at all a work of skill." 46. He said to his wife. 47. "Having got up before sunrise make food! 48. I having bathed will go to Bombay. 49. I will bring a piece of timber from there to the village." 50. Then he came to the village. 51. Then he began to do his work. 52. From that he made a horse. 53. Then the sun rose. 54. He bathed. 55. He went to the headman. 56. He folded his hands in an añjali and stood there. 57. The headman said. 58. "What did you bring?" 59. He, the carpenter, said. 60. "I made and brought a wooden horse." 61. The headman said. 62. "Why did you bring a wooden horse like this to show me?" 63. The carpenter said. 64. "The wooden horse is an animal of good qualities. 65. There are five hundred horses with the headman," he, the carpenter, said. 66. "I will compete with the five hundred horses." 67. The headman said. 68. "Having been crushed it will die." 69. He, the carpenter, said. 70. "It will not die." 71. He (the headman) assembled five hundred people. 72. He made them sit on the five hundred horses. 73. "Go to such-and-such a village!" 74. All those men sat on the horses. 75. Then having started they went. 76. The headman said to the carpenter. 77. "Why do you not make your horse go?" 78. He, the carpenter, said. 79. "I will go just before all of them. 80. Having gone just before them, having written a letter I will bring it from the sahib." 81. While going from

le·pna kootun." 81. indaḍ sereḡna sarsam pa·vt gurrāl opaḡev. 82. avruḡ muti set enten vaḍgi. 83. ic ciṭṭi le·pna kottan sa·yebnataḍ. 84. ena ma·likuḡ iḍḍeḡ lakten. 85. "avruḡna muti vattan." 86. amd eneḡ lakten. 87. "gi· annev passe gurraluḡ mut setna vattiv." 88. en(a) amd eneḡ lakten.

89. okkon aḍen ba·la paṭlaknet. 90. amd eneḡ lakten. 91. "inne gurram pode uddatun." 92. amd ennen. 93. "ni·v udnem. 94. anne gurram aḍavu aḍa." 95. paṭlaḡ bo·tal pa·s pancis ma·sur utt aḍer. 96. avr eneḡ lakter. 97. "gi· isiṭṭe gurram pode udeḡ i·ḍ." 98. amd ennen. 99. "udeḡ i·ḍa to·ten." 100. anaḡ eneḡna amnuḡ vattin kaati. 101. "uddativte ud boa." 102. mari ad gurramnet okkot ka·ḷun da·bipten. 103. mari ad gurram negayt seddin. 104. okkod va·ḍi aḍin. 105. attin setna diktin. 106. attin ma·ḍiak aḍen. 107. ma·ḍiral aḍin. 108. ad ro·ji va·ḍita puvul putun. 109. aḍavlet kakun a·r. 110. amd eneḡ lakten ba·la. 111. "gi· a·n puvul ko·nzatun. 112. indeḍ ni·v ipaṭe kak vaḍi vaḍi." 113. aḍn enten murtalun. 114. "ni·v idav puvule a·r kosi si·. paṭlakn ellay kosi si·." 115. paṭlakuḡ okkot pill(a) aḍin. 116. ad eneḡ laktin murtalun. 117. "innig udulna iṅṭod a·r kak korev. 118. indeḍ vend okkod rekmitad a·r kak kottiv. 119. indeḍ e·ndi entena vat aḍan inn(e) ellay." 120. ad eneḡ laktin. 121. "e·nna vat to·ten." 122. "ni·v ta·nen razativa. 123. e·ndi entena vat aḍan itinent."

124. amd a·le ba·ra va·staḡ gurramun kostna adne ma·ḍi bo·tal tipnen. 125. ad ok siḍ o·ltin. 126. "imdi edan" ena menat goṭṭi sumt a·ptin. 127. adnev i·ral pillakul annev i·r o·ḍpeḡ aḍuḡ. 128. aḍav eneḡ laktev. 129. "g(i) innig uduluḡna to·ḍ indeḍ okkot puv ja·sti uttin." 130. aḍav iḍḍeḡ laktev. 131. "indeḍ gi· e·ndi entena vat aḍan." 132. mari avr ba·n tapas le·ptente u·rt e·nna opaḍeten. 133. "sittena·ṭluḡ opaḍḍan" ena podela ṭa·kat reḡ nindipten. 134. attin i·r va·ḡkten. 135. "e·ndi entena vadante ṭavak eda." 136. mari amd tinden. 137. va·ḍitanaḡ kuriten. 138. gurramt utna kuriten. 139. ma·ḍi bo·tal tipten. 140. amne ki·un sumtna tivtin. 141. ṭa·kat utten. 142. amnev attena teḍpul reḡgiltev.

143. okkon aḍen veṭṭiak. 144. amn(e) ellay sedden. 145. "g(i) inuḡ pancis rupial inam si·atun. 146. annev teḍpul sutuktina a·le kot va·." 147. am(d) ta·na koreten. 148. teḍpun u·ṭen veṭṭiak. 149. ini iddarna maḡkter. 150. teḍpun u·rtina veṭṭiral veṭṭiak te·rt maḡkter. 151. mari sedden im ba·la. 152. amnun veṭṭiakun ge·rs iṭṭen. 153. pot kuridokodi veṭṭiak ta·na su·ṭ (t) o·ten. 154. amd avr ba·n attena u·ruḡ devndi si·ten. 155. "gi ne·nd u·ruḡ e·nna vat kaltan" ena kotvalakern kivareḡ le·pten. 156. mari perdanakeruḡ iṭṭen. 157. "ni·r setna pilla peddan gum kakur." 158. andarunna gum kakter pilla

Sent. 114. This is, of course, a different village and a different headman from the boy's father, even though the narrative hardly makes it clear.

Sent. 121. e·nna, i.e., e·n-na, is a correction, probably justifiable, for e·na in the record. Similarly, in 132, 155, and 159 enna is corrected to e·nna.

Sent. 129. "there was"; literally, "sat."

this place, halfway along the road the horses were caught. 82. The carpenter went and arrived just before them. 83. Having written this letter he brought it from the sahib. 84. So he told the master. 85. "I came just before them all." 86. He (the headman) said. 87. "You went and returned before my five hundred horses." 88. So he said.

89. The headman had a son. 90. He said. 91. "I want to sit on your horse." 92. He (the carpenter) said. 93. "Don't sit on it! 94. My horse is mischievous." 95. Around the headman five or twenty-five men sat. 96. They said. 97. "Let him sit on the horse for a little while." 98. He said. 99. "I will not let him sit on it." 100. While saying thus, anger came to him. 101. "If you will sit on it, sit on it!" 102. Then he pressed a push-button which was on that horse. 103. Then that horse flew and went away. 104. There was a garden. 105. It went there and descended. 106. There there was a gardener. 107. There was the gardener's wife. 108. On that day she was plucking flowers which were in the garden. 109. She was making a garland from them. 110. He, the boy, said. 111. "I will string the flowers. 112. Today make bread very quickly!" 113. He said to that old woman. 114. "Take the garland of these flowers and give them! Take them to the headman's house and give them!" 115. The headman had a daughter. 116. She said to the old woman. 117. "For all these many days you did not make and bring such a garland as this. 118. Today you have made and brought a garland of another kind. 119. Today someone has come to your house." 120. She (the old woman) said. 121. "No one has come." 122. "What nonsense are you talking? 123. Someone has come to this place."

124. He at twelve o'clock at night used to take the horse and make it go around her upper story. 125. She one day saw him. 126. Thinking, "Just this man will be (the one who makes the garlands)," she kept (literally, caught and placed) the affair in her mind. 127. She used to have two women to bathe her. 128. They said. 129. "Today there was one flower more than on all these many days." 130. They told (her father). 131. "Today someone has come." 132. Then when her father instituted a search, no one was found in the village. 133. Saying, "In the evening he will be found," he filled the tank that was above with color. 134. In that he poured water. 135. "If anyone comes, it will be known." 136. Then he (the boy) ate. 137. He started from the garden. 138. Having sat on the horse he started. 139. He made it go around the upper story (of the girl's house). 140. Having caught his hand she pulled. 141. He fell into the tank. 142. All his clothes became colored.

143. There was a washerman. 144. He (the boy) went to his house. 145. "I will give you a gift of twenty-five rupees. 146. Having washed my clothes bring them at night!" 147. He did not bring them at all. 148. The washerman put on the clothes. 149. And both of them (the washerman and his wife) slept. 150. Having put on the clothes the washerman's wife and the washerman slept on the cot. 151. Then this boy went (to them). 152. He shouted to that washerman. 153. Until the sun rose the washerman did not get up at all. 154. That man, her father, announced with a drum all that affair to the village. 155. Saying, "Someone may have come to our village," he set sepoy to search. 156. Then he told his ministers. 157. "Go and assemble all the people (literally, females

peddan. 159. attin e·nna kuri to·ten. 160. mari eneḡ lakten. 161. "e·ri entena tak kaltar. 162. avrun pena ku·ktna kotar." 163. veṭṭiakn ellaj sedder. 164. saṭṭe getna maḡkt aṇḡer ittarelna. 165. avrun su·lupter. 166. avrun su·luptna paṭlaknadaḡ kos sedder. 167. amd eneḡ lakten. 168. "ni·v tanduḡ set aṇḡiv." 169. amne ma·sal enun. 170. "g(i) im(d) ta·na set to·ten. 171. ni·r ta·na amdun go·lner." 172. ed et keḡavar ḡolnen ad at keḡavar go·lner. 173. amne ma·sal enun. 174. "gi· okkon garastak a·le kosi si·ten teḡpul. 175. 'gi· idavn sutuktna kota. 176. inuḡ pancis rupial inam si·atun.' 177. am(d) ta·na sutuk kot to·ten." 178. ko·lama enun. 179. "itte a·le e·puḡ setna sutuk korekad" enun. 180. "mari amd u·ten teḡpun. 181. ini mari maḡktam iddarnay. 182. pot kuritin." 183. inaḡ ena paṭlakuḡ iḡḡeḡ laktin. 184. "amd va·ḡit garastak aṇḡan. 185. imme va·ḡit amnun setna ku·k kotar." 186. amd eneḡ lakten. 187. "a·n tineḡg itt aṇḡat. 188. tindangi a·n vaatun" inaḡ ena itten. 189. tintna gurramun savaripten. 190. gurram pode utten. 191. ka·ḡun da·bipten. 192. ma·ḡi bo·tal tipten. 193. mari desse podelat kiḡkitanaḡ gurramun turusten. 194. attin iddarna utter. 195. mari sedder paṭlakne be·tiḡ. 196. "gi a·m u·ruḡ saatumeka" ena ra·m ra·m sumten. 197. attena lo·k o·lner. 198. "ḡongḡa ḡongrip kosan." 199. mari at kommal eneḡ laktin. 200. "a·n saatuneka ba·. 201. ni·v ta·n(a) arnem. 202. ni·v kusialit a·n. 203. innaḡ ta·na anne penḡli kakuḡ eretin. 204. anne ki·naḡ maḡvan kaktan. 205. anne nesipt aṇḡin. 206. ad anuḡ geḡiltin. 207. a·n inḡi kusialit eddan."

208. iddarna vatter u·ruḡ. 209. amne bagisiḡ setna dipter. 210. avr ba·n eneḡ lakten. 211. "gi· ettan savkarak vatten. 212. anne denun vetaneka inḡi" ena avr ba·n koplit gaḡḡi piḡia ini talt perekta do·na sumtna vareḡ lakten be·tiḡ. 213. savkarak eneḡ lakten. 214. mari "ni·v e·nd enniv" ena ve·lt o·lner. 215. "a·n paṭlak endun." 216. "inuḡ ba·la su·la endar aṇḡar." 217. "anuḡ okkoni ba·la aṇḡente amnay sedden." 218. "e· seddena." 219. "vaḡgi gurram kaktana lakḡene gurram kot aṇḡen. 220. a·n endun. 221. 'udeḡ i·ḡ.' 222. amd ennen. 223. 'aḡavu aṇḡa. 224. ni·v ta·na udnem.' 225. am(d) ta·na vineten. 226. zeburdesti utna gurram negaytin pode. 227. e· sedden e· to· amnet ta·na patta laga to·te." 228. tam ba·nun amd eneḡ lakten. 229. "gi· a·n endun. 230. inḡi vattan." 231. avr ba·n makun sumtna "e· set aṇḡiv" ena areḡ lakten. 232. "vaḡgi ettin set aṇḡan" eneḡ lakten. 233. avr ba·n ennen. 234. "inuḡ saṭṭi ke·ḡit turust aṇḡat. 235. 'anne ba·lanet patta kak kota. 236. mari in sayatun.'" 237. amd ba·la "tanduḡ turustiva" tam

Sent. 171. The subject is pl., the headman and his men who were doing the beating.

Sent. 179. The construction in the speech is not clear, but this seems to be its meaning.

Sent. 193. Apparently, "in through the upper window," though the word for "window" is in the ablative.

Sent. 234-236. Hardly self-consistent.

and males!)" 158. They assembled all of them, females and males. 159. No one came forth there. 160. Then he said. 161. "Some people may remain over. 162. Call and bring them besides!" 163. They went to the house of the washerman. 164. Having closed the door-flap both of them had slept. 165. They made them get up. 166. Having made them get up, taking them they went to the headman. 167. He said. 168. "Why did you go (to the upper story of my house)?" 169. His wife said. 170. "This man did not go at all. 171. Do not beat him at all!" 172. On whichever side he fell, on that side they beat him. 173. His wife said. 174. "A gentleman brought the clothes to us at night. 175. 'Having washed these bring them to me! 176. I will give you a gift of twenty-five rupees.' 177. That man (the washerman) did not wash and bring them at all." 178. The wife said. 179. "When so much darkness as this was gone, I will wash and bring them," she said. 180. "Then he put on the clothes. 181. And then both of us slept. 182. The sun rose." 183. Saying thus she told the headman. 184. The headman said: "That man, the gentleman, is in the garden. 185. Having gone into your garden, call and bring him!" 186. He (the boy) said. 187. "I have sat down (or, shall have sat down) to eat. 188. When I have eaten I'll come," thus saying he told them. 189. Having eaten he made ready the horse. 190. 'He sat on the horse. 191. He pressed the push-button. 192. He made it go around the upper story. 193. Then on that day he put the horse through the upper window. 194. On it (the horse) both of them sat. 195. Then they went to visit the headman (the girl's father). 196. Saying, "We are going to (my) village," he (the boy) saluted (saying: "Rām! Rām!"). 197. All the people were looking. 198. "A thief is stealing and carrying away (the girl)." 199. Then that daughter said. 200. "I am going, father! 201. Do not weep at all! 202. Be glad! 203. My marriage could not be made by you at all. 204. By my hand I made for myself a husband. 205. It was in my fate. 206. That happened to me. 207. I now have become happy."

208. Both of them came to the village. 209. Having gone to his garden they made (the horse) descend. 210. His father said. 211. "From where has the moneylender come? 212. He will seize and take away my money now," thus saying his father put (literally, seized) a bunch of grass in his mouth and an earthen pot of turds on his head and came to talk to him. 213. The moneylender (i.e., the supposed moneylender, the boy) said. 214. Then he inquired: "Who are you said to be?" 215. "I am said to be the headman." 216. "How many children have you?" 217. "When I had only one son, he also went away." 218. "Where did he go?" 219. "The carpenter having made a wooden horse brought the horse. 220. I said. 221. 'Let him sit on it.' 222. He said. 223. 'It is mischievous. 224. Don't sit on it at all!' 225. He did not listen at all. 226. When he had sat on it in spite of everything, the horse flew up. 227. Where he went or where not, no trace of him is found at all." 228. He said to his father. 229. "I am he (literally, I am said to be). 230. Now I have come." 231. His father embraced him (literally, seized the neck) and saying, "Where had you gone?" wept. 232. He said, "Where has the carpenter gone?" 233. His father said. 234. "Because of you I have thrust him into prison. 235. 'Make a search for my son and bring him! 236. Then I will release you.'" 237. That boy

ba·nun ennen. 238. amnun mari pusten vadgin. 239. okkod ve·gađ indij u·đl inam si·ten. 240. "a· u·ruŋ setna a·neka ni·v" inaj eneŋ lakten am ba·la. 241. mari ivr nandileŋ lakter. 242. eddin.

The folktale content of text I centers around two major motifs—that of the flying wooden horse, and the trapping of the secret lover by having him fall into a tank of dye so that his clothes will assist in his identification.

The first motif has been treated extensively by H. S. V. Jones, "The Cléomadès and Related Folk-tales," *PMLA* 23.557-598; id., "The Cléomadès, the Méliacin, and the Arabian Tale of the 'Enchanted Horse,'" *Journal of English and Germanic Philology*, 6.221-243; W. A. Clouston, *On the Magical Elements in Chaucer's Squire's Tale with Analogues* (Chaucer Society, 2d Ser., Vol. 26), pp. 382-464; Victor Chauvin, *Bibliographie des ouvrages arabes*, 5.221-231, esp. 228-229.

The second motif has perhaps not been recorded elsewhere in this form. Thompson's H58 is the motif of the clandestine lover identified by paint marks left on his skin by his mistress, H117 is that of the cut garment of which a fragment is taken as token.

The combination seems not to be paralleled, in India or elsewhere. At least, Stith Thompson informs me that he does not know any close parallel, and presumably his forthcoming index of Indian oral material will contain nothing enlightening on the matter.

Text II. The animals run away to the wood

1. okkod va·đi anđin. 2. attin ba·l(a) anđen. 3. koliak seddin. 4. koliakun regđipten. 5. koliak laktin tu·leŋ. 6. mari opađin guđđi. . . . 7. "guđđi da· guđđi da· e· tu·lativ." 8. pilli "a·nna vadatung(i) enaŋ." 9. adavnay tu·leŋ laktev. 10. mari opađin mi·te da·k. . . . 11. andarna tu·leŋ lakter. 12. mari opađin po·t. 13. po·t "e· tu·latir." 14. avr andarna tu·leŋ lakter. 15. mari opađin keđiak. 16. "e· tu·latir. a·nna vaatun." 17. keđiaknay tu·leŋ laktin. 18. mari avr ađavit gum edder. 19. andarnay mari ca·ku ve·lter. 20. "gum kak." 21. sivval gum kakter. 22. mari koliak kevun tarakter. 23. guđđi kevun tarakter. 24. pillinet kevun tarakter. 25. po·tnet kevun tarakter. 26. mari keđiaknet kevun tarakter. 27. mi·te da·k kevul anđav. 28. mari kotter gez. 29. "kis erkur. nenjeŋ kakur. tineng er." 30. andarnay tina tinay mi·te da·k su·l tu·đin.

This attempt at recording a text was a miserable failure. Motivation throughout is lacking. The narrative is particularly skimpy after sentences 6 and 10. The text is given here chiefly because it illustrates a use of kinship terms in reference and address to several animals (sent. 7, 10, 27, 30).

This is a cumulative tale, but in such bad form that it is not to be identified with any others that have been indexed. It seems possible that it may have been intended as an origin story for the length of the hare's ears compared with those of other animals.

said to his father: "Why did you thrust him (into prison)?" 238. Then he took out of jail that carpenter. 239. He gave him a gift of a field and two villages. 240. "Having gone to that village, live there!" thus that boy said. 241. Then these people (the boy and the girl) lived happily. 242. It is finished.

1. Once there was a garden. 2. In it there was a boy. 3. A jackal came. 4. He drove away the jackal. 5. The jackal ran. 6. Then a bear was met. . . . 7. "Elder brother bear! elder brother bear! where are you running?" 8. The cat (said): "Shall I too come?" 9. They all ran. 10. Then elder brother hare was met. . . . 11. They all (literally, all that many) ran. 12. Then a cock was met. 13. The cock (said): "Where are you running?" 14. They all ran. 15. Then a tiger was met. 16. "Where are you running? I also will come." 17. The tiger also ran. 18. Then they assembled in the forest. 19. All of them then asked for knives. 20. "Gather (fuel)!" 21. They gathered fuel. 22. Then they cut off the jackal's ears. 23. They cut off the bear's ears. 24. They cut off the cat's ears. 25. They cut off the cock's ears. 26. Then they cut off the tiger's ears. 27. Elder brother hare's ears remained. 28. Then they brought a pot. 29. "Light a fire! Make meat! Begin to eat!" 30. While all of them were eating away, elder brother hare got up and ran away.

VOCABULARY

VOCABULARY

The Vocabulary is made up of a number of sections: (1) items 1-1066, from the Wardha dialect; notations show when the same item is given in the SR, Kin., or P. vocabularies, and also that it had been reported by Haig or Hislop; (2) items 2000-2365 present the items in SR's book that are not noted in the first section (items 1-1066), with notations when the same item is given in the Kin. or P. vocabularies, or by Haig or Hislop; (3) items 3000-3149 are the remaining items in the Kin. vocabulary, with notations when the same item is given in the P. vocabulary, or by Haig or Hislop; (4) the remaining items in the P. vocabulary; (5) the remaining items in Haig; (6) two of the remaining items in Hislop (see below). There is undoubtedly inconvenience in thus separating out the various vocabularies and in breaking up all but my collection from Wardha. However, the incomparability of the five different phonetic recordings made me decide on this system. It will not be too difficult to reunite SR's material or the other vocabularies (except Hislop's) if for any reason any scholar desires to do so.

SR's lexical items have been utilized fairly thoroughly. When not otherwise marked, they come from his vocabulary. When a page number precedes a form or meaning, it refers to the body of his grammar (this and his vocabulary have separate paginations). For the nature of SR's writing system, see 9.1-8. I have preferred not to use his Roman transcription, but rather to transcribe his Devanagari transcript with the symbols that I use in my own recording of Kolami, adding η for the retroflex nasal, ph , bh , etc. for aspirated stops, and ch and jh for the aspirated affricates. This makes it possible to use η instead of SR's ng , and thus to avoid ambiguity between η and ng . In general, I have transcribed *anusvāra* by the nasal homorganic with the following stop. The initial combinations *ye-* and *ya-* have been transcribed thus in the citations in parentheses in my vocabulary; it is not known whether any difference of pronunciation is intended or whether both represent the same closer to more open diphthongal allophone of the phoneme *e*. In the vocabulary items given from SR only (2090-2099) both have been transcribed simply as *e*, but it is indicated when this is a transcript of *ya-* rather than of *ye-*.

It is to be remembered that neither of SR's transcriptions indicates any distinction between \check{e} and \bar{e} or between \check{o} and \bar{o} (9.4).

It has seemed useful to indicate the content of Haig's and Hislop's vocabularies by entering their spellings of those words that correspond with entries in the Wardha vocabulary. Similar entries are made in the SR and Kin. vocabularies. At the end is given a list of the items from Haig's vocabulary for which W., SR, and Kin. fail to provide equivalents (section 5).

Haig's recordings are on the whole unexpectedly good, except for incorrect vowel lengths. When he writes a long vowel in a final syllable, it is, of course, phonetically correct, but does not correspond with my spelling, which interprets this length as a feature of the end of phrase or sentence (2.11).

Hislop's large vocabulary is essentially unusable. Haig had already noted of it (p. 185): ". . . the complete absence of any system in the representation of sounds by the Roman character . . . inaccuracy, the vocabulary containing in itself evidence that it was never, as a whole, revised and corrected by Mr. Hislop." It has at times seemed possible to me that some of Hislop's items labeled as Kolami really belong to other languages or dialects included in his tables and have got under Kolami through slips of his or his editor's pen. My method of utilizing this vocabulary has been, as was said above, to note his spelling of words which are recognizable as identical with or related to words in W., SR, Kin., and Haig. Two other words have been noted separately in the final section 6 because of etymological interest; the rest have been ignored.

Since the *Linguistic Survey of India* is easily available, its words are not entered here. A better reason for failing to enter them is that they are badly spelled; e.g., *kēv* ear instead of *kev*, *ture* pig instead of *turre*, *māk* neck instead of *mak*, *gēttāl* feet instead of *geṭṭal*, *ōkōd* one instead of *okkod*. The tables containing the List of Standard Words and Phrases at the end of volume 4 do not contain Kolami material.

At the end of section 1 are listed the proper names of persons, the designations of males and females of exogamous divisions, and the designations of males and females of castes, so far as such material was contained in the W. record. The caste designations are also listed in section 1 of the vocabulary and are provided there with etymologies. In the other two lists such etymologies are given as could be found.

Each Kolami verb is identified by two forms, the stem and the stem plus the past suffix (S²; 5.69). In the etymological treatment several forms are given for verbs from most of the Dravidian languages; generally the second one given is the past stem. For some of the languages, e.g., Ta. and Koḍ., three forms are given for many verbs; they are respectively stem, future, past. Other variations occur in the citations from language to language; this is not the place to go into details of comparative structure, and to the Dravidianist the matter will be clear enough.

Section 1 (items 1-1066). Wardha vocabulary

- 1 a- that. a· adj.; a· siḍ that day; a· e·ḍ two years before last; a· bay that side or bank. am, amd that man; avr those men; ad that woman, that non-personal object; adav those women, those non-personal objects. (SR all except am.) Cf. anaṅ, andar, anṭon, appuḍ, attan, attat, atte, attin. [Ta. avan (m.sg.), ava! (f.sg.), avar, avarka! (m.f.pl.), atu (n.sg.), avai (n.pl.), a (before consonant, which is doubled)/av (before vowel) adj.; Ma. avan (m.sg.), ava! (f.sg.), avar (m.f.sg.), atu (n.sg.), ava (n.pl.), ā adj.; Ko. avn (m.sg.), av! (f.sg.), avr (m.f.pl.), ad (n.sg.pl.), a (before consonant)/ay (before vowel) adj.; To. aṭ (sg.), aṭa·m (pl.), a (before consonant)/ay (before vowel) adj.; Ka. ava (m.sg.), ava! (f.sg.), avar, avarga! (m.f.pl.), adu (n.sg.), avu (n.pl.), ā adj.; Koḍ. avēn (m.sg.), ava (f.sg.), avu, aeyga (m.f.pl.), adī (n.sg.pl.), a· adj.; Tu. āye (m.sg.), āḷu (f.sg.), āru, ākuḷu (m.f.pl.), avu (n.sg.), aykuḷu (n.pl.), ā adj.; Te. vāḍu

(m.sg.), vāru (m.f.pl.), adi (f.n.sg.), avi (n.pl.), ā adj.; Nk. avnd (m.sg.), avr (m.pl.), ad (f.n.sg.), adav (f.n.pl.), ā adj.; Pa. oḍ (obl. oṇ-; NE oḍ; m.sg.), oṛ (m.pl.), ad (f.n.sg.), av (f.n.pl.), ā adj.; Oll. oṇḍ (m.sg.), oṛ (m.pl.), ad (f.n.sg.), av (f.n.pl.), ā, āy adj.; Go. ol (m.sg.), oṛ, oṛk (m.pl.), ād (f.n.sg.), au (f.n.pl.); Kui aanju (m.sg.), aaru (m.pl.), āri (f.n.sg.), āvi (f.n.pl.), ā adj.; Kuwi (F) āasi (m.sg.), āari (m.pl.), ādi (f.n.sg.), āati (f.n.pl.), ā adj.; Kur. ās (m.sg.), ār (m.f.pl.), ād (f.n.sg.), abṛā (n.pl.), ā adj.; Malt. āh (m.sg.), ār (m.f.pl.), āth (f.n.sg.pl.), ā adj.; Br. ē, ēd (sg.), eḥk (pl.), ē adj.]

a-. See s.v. er-.

2 abar n. sky, cloud. abar vatin. it's cloudy. See also karadil-, merp-, tigur-. (SR abhār cloud; Hislop abhār sky.) [Mar. abhar, H. abar, abhar cloudiness, clouds.]

3 accari n. (pl. -kul) cook. [Mar. ācāri cook, esp. a brahman who cooks in another's house to earn his living.]

ad, adav. See s.v. item 1 a-.

4 adum-, adum-t- to press. (SR aḍḍām-eṅ, p. 21 addam-eṅ id.) [Ta. atuṅku (atuṅki-) be forced in or out by pressure, be stuffed in, compressed; atukku- (atukki-) press with fingers, squeeze, pinch, stuff into the mouth; Ma. atukkuka squeeze; Ka. adaku, adugu, adumu press, compress, squeeze, cram; be depressed, bruised (as a metal vessel); Te. adumu press, squeeze; Nk. adum- press; Go. (W) admānā, (M) ādmānā press.]

5 aḍavi n. (pl. -kul) forest. (Kin. aṛavi, SR aḍavi id.) [Ta. Ma. aṭavi; Ka. Tu. Te. aḍavi; Nk. aray id. Skt. Mar. aṭavi id.]

6 aḍavu n. (pl. -kul) bad, mischievous; bad person. [? Ka. aḍabe, haḍabe perverseness, wickedness (used of stray cattle); ? Tu. aḍabē bastard.]

7 aḍḍ-, aṭ-t- to thirst for (i·r water). a·n i·r aḍḍatun. I am thirsty. (Kin. aḍḍ- [past stem] thirst for.) [Te. ḍappi n. thirsty; Nk. aḍ n. id.; Pa. aḍ- be hungry or thirsty, (food or drink) is wanting, (hunger or thirst) is felt; Oll. aḍ- (hunger or thirst) is felt.]

8 aḍḍ-, aḍak-t- to walk. (Kin. arg- id.; SR aḍḍ-eṅ, p. 19 arg-eṅ id.) [Ta. naṭa (naṭapp-, naṭant-) walk, go, pass, proceed, happen; naṭattu (naṭatti-) cause to walk as a child, lead, transact, administer; Ma. naṭakka walk, proceed, behave, be carried out, succeed; naṭattuka drive, direct, arrange, manage; naṭuka walk; Ko. naṛv- (naṛd-) walk, proceed, happen; nart- (nartṭy-) teach to walk, make to proceed, manage affair; To. naṛ- (naṛṭ-) walk, happen; nart- (nartṭy-) make to walk, string beads; naḍ- (naḍṭ-) happen; naḍṭ- (naḍṭy-) conduct, organize; Ka. naḍe (naḍad-) walk, march, proceed, pass, be current; naḍapu cause to walk, manage; naḍayisu, naḍasū cause to walk, manage; Koḍ. naḍa- (naḍap-, naḍand-) walk; naḍat- (naḍati-) make to walk, make ceremony to be performed; Tu. naḍapuni walk, proceed, behave; naḍapāvuni cause to walk, direct, lead; Te. naḍacu walk, move, go, etc.; naḍapu cause to walk, conduct; Nk. aṛḡ- walk; Kui ḍṛā-p-a (ḍṛā-t-) step over, overflow.]

9 aḍḍ-, aḍak-t- (pulse, na·ḍi) throbs. [Ta. aṭi (aṭipp-, aṭitt-) flap, twitch, move spasmodically, blow (as the wind).]

10 aḍgip-, aḍgip-t- to make to walk (: aḍḍ-, aḍakt- item 8).

- 11 agul-, agul-t- to dig. [Ta. akār (akārṅ-, akārnt-) dig out, excavate, up-root; akār, akārī moat, tank; Ma. akīr, akil moat, mudwall; Ko. av- (avd-) dig hole with tool; To. aḍ- (aḍḍ-) dig; Ka. agar (agarḍ-), agur (agurḍ-) dig; agar, agara, agaru, agarte ditch, moat, tank; agi, age dig, burrow, make hole in ground; Tu. agaru, agaly ditch, moat; Te. agadta ditch, moat; Kur. ? arkhānā dig, dig out; ? khōlnā open and break, dig hole or holes, excavate; khōlrnā be dug into, scooped, pierced with holes; Malt. ? arge dig.]
- 12 al-, al-t- to weave. (SR all-eṅ id.; tir alleṅ to dress hair.) [Ta. allu (alli-) knit, weave, build; be interlaced closely; Ka. allu join, connect, knit nets, plait, braid, wattle together; Te. allu plait, braid, weave, wattle, interweave; spread as a creeper; Nk. all- weave, plait; Pa. alc- wind around (as creeper round tree); Kui al-p-a (al-t-) weave sticks together into fence, interlace, plait, intertwine.]
- 13 alay-, alay-t- to become tired (: alp-, alapt-). (SR alāy-eṅ id.) [Ta. alai (alāiv-, alaint-) be harassed, wander in weariness; (alāipp-, alāitt-) harass, afflict; alaiḥcal weariness; alacu (alaci-) become weary; Ma. alayuka, alasuka be wearied; Ko. alv- (ald-) become fatigued by walking or searching; (alt-) cause to become fatigued by walking or searching; Ka. alasu become weary, be relaxed, tired, disgusted, loiter; n. weariness; ala, alapu, alāsike, alapate, lampate fatigue; Tu. aleyuni, alevuni, alepuni be fatigued; alāsuni, alājuni be fatigued, vexed, suffer griping pain; Te. alayu be tired, fatigued, disgusted; alayincu weary, fatigue, tire, disgust; alāta, alakuva, alapu, alayika, (B) lampata weariness; Kui alāri fatigue, weariness, distress from fatigue, exhaustion; Kur. layakoyā adj. moving or walking listlessly (as though the limbs had no strength); laikoyōrnā move the limbs in a languid fashion, as though deficient in strength or manliness.]
- 14 aliak n. (pl. -ev) male buffalo. (Kin. aliak, SR ālyāk id.) [Mar. halyā id.]
- 15 alḡg-, alaṅk-t- to kill.
- 16 alp-, alap-t- to make to become tired (: alay-, alayt-). (SR alāp-eṅ to tire.) am. See s.v. a*m.
- am, amd. See s.v. item 1 a-.
- 17 amma n. (pl. -n-ev) mother. avre ta*k ammaner their parents. (Kin. amma mother; SR ammā, pl. -ne id.; perāmā mother's sister; Hislop amma mother.) [Ta. ammā, ammā, ammanai, ammai id.; amman goddess; Ma. amma mother, goddess; Ko. amno*r, ama, ama*c mother goddess of the Kota trinity; Ka. amma mother, goddess; Tu. amma mother; Te. amma id.; Nk amma tāk parents; Kui ama father's sister; maternal uncle's wife; Kuwi (F) amma paternal aunt; (S) amma aunt; Br. ammā mother, grandmother, respectful term of address to any woman, even sister or daughter.]
- an. See s.v. a*n.
- 18 an-, anḍ- (imperative a*n) to be in a place, be (so-and-so); belong to (with dative; 8.38); also as auxiliary with gerunds (8.13-15, 19-21). For the irregularities of this verb, 5.65. (SR an-eṅ to be.) [Cf. 2.55. Also allomorph a- of er-, edd- to become; Ta. ā/āku (ān-/āyi-/āki-) come into

- existence, be, happen, be fit, agreeable; āy iru be (so-and-so); Ma. ākuka be that, become that, be what it ought to be, be right, be possible; Ko. a*g- (a*y-/a*n-/a*-; gerunds a*ry, a*ty) become; a*ry ir- be (so-and-so); To. o*x- (o*y-/o*n-/o*-) become, be agreeable, be of use; menstruate; Ka. āgu (past ān-, āy-, etc.) come into existence, happen, become, prove to be, be, etc.; Koḍ. a*g- (allomorphs a*- , a*y-, a*n-) become; Tu. āpini (the forms include āṅḍḍ 3sg.n. past) become, be, fit, suit; Te. agu (av-, ay-, kā-) id.; Nk. anḍ- be; Go. aiānā (irregular forms, including some from ā-) be; Kui ā-v-a (ā-t-) become, be, happen, be sufficient, finished; abga (< ag-b-; ag-d-) be seemly, proper, fitting, suitable; Kuwi (F) aiyali be, become; (S) ānai occur; Br. anning (allomorphs an-, ar-, as-, a-) be.]
- 19 anāṅ in that way. (SR anāṅ like that.)
- 20 andar that many male persons. andav that many female persons. aniṅ that many non-personal objects. andarnay all that many men. [Ta. anaittu so much, thus far; Ka. anitu that much, that many; Te. andarū so many persons, all; kondaru a few persons (< okka + andarū; Master, BSOAS 12.355); anni, ani all (things); Nk. andhar so many males; andharna all (males); anniṅna all.]
- 21 andar n. darkness. (Hislop andhar night.) [Mar. ādhār, H. ādhyārā, ādherā darkness; cf. Turner, s.v. ādhyāro.]
- 22 annig, in: annig udul that many days (4.65; see also item 20 andar).
- 23 anṭon man like that. anṭor men like that. anṭod woman or non-personal object like that. anṭov women or non-personal objects like that. [Ta. anṅa such as that; Ko. anm like that; Ka. ana, anna, anta such as that; Te. aṭṭi id.; Go. ātōl man like that; Kur. annē such, like that.]
- 24 aṅgaḍi n. (pl. -kul) bazaar. [Ta. ankāṭi, Ma. annāṭi, Ko. aṅga*ry, To. ogody (? < Bad. aṅgaḍi), Ka. Koḍ. Tu. Te. aṅgaḍi, Nk. aṅgāri id.; Pa. aṅgoḍ courtyard, compound.]
- 25 aṅgasi n. (pl. -kul) yawn. aṅgasi pus- to yawn. (Kin. aṅgāci a yawn; SR aṅgāsi pusseṅ to yawn.) [Ta. ankā (ankāpp-, ankātt-) open the mouth; n. opening the mouth; ankālāy (ankālāypp-, ankālāytt-) lament, grieve, be envious, covet, desire greatly; Ma. ankālāyḥka lament, grieve; Ko. aṅgla*pm desire, liking; Ka. aṅgal, aṅgalārcu, aṅgalācu grieve, be afflicted; aṅgalāpu lamentation; Tu. aṅguni open, be seized with a fit of yawning, cringe; aṅgāvuni yawn, gape, open (as the mouth); aṅgalappu, aṅgalāpa covetousness; Te. aṅgalārucu grieve, lament, cry out from fear, grief, or pain; Nk. aṅgāsi a yawn; Pa. aṅgalp- (aṅgal-) open mouth wide; Kui aṅgalanga with mouth agape, with foolish appearance, foolishly, crazily; aṅgali āva/giva open the mouth wide, gape; Kuwi (F) aṅgalachali gape; Kur. aṅgal aṅgal with one's mouth open (in surprise); aṅglānā, aṅglā'nā gape, open the mouth wide, weep loudly; be open; Malt. aṅgle gape; aṅglo openmouthed.]
- 26 aṅgeḍ all, in: aṅgeḍna siḍl mi*ay andav. all the buffaloes are grazing. [Nk. aṅgel so much; aṅgelna all; Pa. aṅgoṭ that much, so much.]
- 27 aṅgi n. (pl. -kul) shirt. aṅgi toḍ- to put on shirt. [Mar. āgi, H. āgā long tunic or coat.]

- 28 aṅgram n. Tuesday. [? Mar. māgaḷvār id.]
- 29 appa n. (pl. -k-ev; voc. appa) father's sister. (SR appā id.; Haig āppā maternal uncle's wife.) [Ta. Ma. appaṅ father; Ka. appa id.; Koḍ. appē id.; Tu. appa, appē affix of respect added to proper names of men; appē mother; Te. appa father, mother, elder sister; added to names of men as a term of respect; Go. āpōṛāl father; maipō my father; mi-āpō thy father; Kui āpo boy, son; āpi girl, wife.]
- 30 appuḍ then (also a*puḍ). (SR apuḍ, appūḍ id.) a*puḍdokoḍi up to then. [Te. appuḍu that time, then; Nk. aphur then; Pa. apoḍ that time; Go. āppōḍ then. See s.v. item 1 a- and pod.]
- 31 ar-, ar-t- to weep, (crow) caws, (peacock) screams, (tiger) roars. (SR arr-eṅ to cry.) [Ta. aru (aruv-, arut-) weep, cry; Ma. aruka id.; Ko. ag- (art-) id.; To. oṛ- (ory-) id.; Ka. ar (art-) id.; Tu. arpini id.; Te. ? ēḍucu id.; Nk. ar- id.; Pa. ar- weep, cry (of various animals); Oll. ar- id.; Go. āṛānā weep, cry out (of humans and animals); (W) arānā weep; (L) ariyānā weep, lament, mourn; Kui ṛi-v-a (ṛi-t-) weep, cry, wail, lament, howl, utter a sound (bark, song of bird, etc.); Kuwi (F) riali cry; (S) linai weep.]
- 32 aragḍi n. (pl. -kul) chest of body. (Hislop arkil id.; arkali body.) [Nk. aragli chest of body; Oll. argil id.; Go. (M) arayul, (A) aril id.; (Tr.) āṛil udder.]
- 33 ari (? arri) n. fear (: ars-). anuṅ ari vattin. I became afraid. [Nk. ari fear.]
- 34 ark-, arak-t- to harvest (grain) by cutting. (Kin. ark- to reap.) [Nk. ark-cut, reap. These are connected with one or both of the following families; (1) Ta. ari (ariv-, arint-) cut off, nip off; (aripp-, aritt-) gnaw as white ants, corrode, consume as acid, feed, browse; ari vaḷ billhook, sickle, garden knife; arivi reaped corn, handful of reaped grain; arakku (arakki-) clip off, prune, cut; Ma. ariyuka reap corn, cut grass, cut very small, hack to pieces; To. ark- (arky-) chip, cut square (end of plank or post); Ka. ari (arid-) cut or lop off; (2) Ta. aru (aruv-, ar- and modern arunt-) be severed, break as a rope; (arupp-, arutt-) break off, cut, part asunder, sever; aruppu n. harvest, reaping the crop; Ma. aruka be severed, cut off, break; arukka sever, cut off; aruppu n. severing, harvest; Ko. arv- (art-) cut (meat) into small pieces for broth; To. arf- (art-) cut, reap; Ka. aru be severed or disjoined, be cut asunder; Tu. arpuni efface, obliterate; Te. aru be destroyed, decrease; Br. harring tear, rend asunder.]
- 35 arp-, arap-t- to terrify (: ars-, arast-).
- 36 ars-, aras-t- to fear. (Kin. ars- id.; SR ars-eṅ to be afraid, tremble; arr-eṅ to frighten; p. 22 arsil-eṅ id.) [Ta. araḷ (araḷv-, araṅt-), aruku (aruki-), arukku (arukki-), aruḷ (aruḷv-, aruṅt-) be afraid; arattu (arattī-), aruttu (aruttī-) terrify; Ma. araḷuka shrink; arattuka frighten, alarm; Ka. araḷ, araḷa, aruḷu, aralu, arulu, arlu terror, fear; Nk. ars- fear; artip- terrify; ari n. fear; Pa. narc- fear; narpip- (narpit-) terrify; nar n. fear; Oll. nars- fear; narupp- (narupt-) terrify; nar n. fear; Malt. arkare be terrified; arkatre terrify; Br. narring flee, run away.]
- 37 arsip-, arsip-t- to terrify (: ars-, arast-). (Kin. arlip- id.)
- 38 attan, attar, attad man, men, woman of that place.

- 39 attat from there.
- 40 atte that much (3.4). attena(y) all that much. [Te. anta that much.]
- 41 attin there. (SR attin id.) attinent to that place. [Nk. attin there.]
- 42 aṭ-, aṭ-t- to stick (intr.), (child) attaches itself to breast. ba·la avr ayuṅ set, aṭ paṭṭen. the child went to its mother and attached itself to her breast. (SR aṭ-eṅ to stick.) [Ta. aṭṭu (aṭṭi-) join, stick, paste (tr.); aṭu (atupp-, aṭutt-) join, join together; Ka. aṅṭu come or be in contact with, touch, stick, adhere to; aṭṭu state of being joined; Tu. aṅṭuni adhere, stick; paste (tr.), attract; Te. aṅṭu touch, stick, adhere to; Nk. aṭṭ- stick to; aṭip- stick (tr.); Pa. aṅḍ- (S) attach string to bow; Kui aṭ-p-a (aṭ-t-) join, unite (tr.); Kuwi (S) andinai join.]
- 43 aṭil-, aṭil-t- (milk) dries up. [Mar. aṭṇē id.]
- 44 aṭip-, aṭip-t- to stick (tr.), put (child) to breast (: aṭ-, aṭt-).
avr. See s.v., item 1 a-.
- 45 avak n. (pl. -ul) dark night of month, new moon night. [Mar. āvas, coll. āvas, H. amāus id.]
- 46 ay (? a·y) n. (pl. -sil/-kasil) (so-and-so's) mother (8.56). E.g., am ay, our mother; lakmakr ay Lakmak's mother (3.16). (Voc. be·; s.v. be·k.) [Mar. āi mother. Ta. āy, āyi, yāy id.; Ka. āyi id.; Pa. ayal woman, wife; iya mother; Oll. aya id.; ayal woman, wife; Go. yāyāl mother; Kui aia, aiali, ia, ija, ijali mother, woman; Kuwi (F) iya mother, aiya woman; (S) ija (j = y) mother, woman; Kur. ayayṅ, ayō mother; yō (so-and-so's) mother; Malt. ayya my mother. Cf. Ta. tāy mother, etc.; Emeneau, *Lang.* 29.339-353.]
- 47 ayak n. (obl. ayk-, pl. ayk-ul) rubbish. ayak pus- to sweep out rubbish. (Cf. item 49 ayk-.)
- 48 ayd five. (SR aid id.; segur five persons.) [Ta. aintu, coll. aṅcu five non-personal objects; aivar five persons; ai, aim adj.; Ma. aṅcu five non-personal objects; aivar five persons; ai adj.; Ko. anj five; To. ūz (Tōwfiṭy dial. ūj) id.; Ka. aydu five non-personal objects; ayvar, ayvaru five persons; Koḍ. aṅji five (in songs: ayvē five persons); Tu. ainṅ five things; aiverṅ, aiyerṅ five persons; Te. ayidu, ēnu five non-personal objects; ayiduguru, ēguru, ēvuru five persons; Pa. cēvir five persons; cēḍu five things; Go. saiyūṅ id.; Kui (*LSI* 4.460) singi id.]
- 49 ayk-, ayak-t- to sweep away (: ayk rubbish). (SR ayy-eṅ to sweep, clean.) [Nk. ayk- sweep; Pa. ayp- (ayt-) id.; Oll. ays- id.]
- 50 ayteram n. Sunday. [Mar. ādityavār, coll. āitvār id.]
- a·. See s.v., item 1 a-.
- 51 a·ḍ-, a·ḍ-t- to play. (SR aḍ-eṅ id.) [Ta. aṭu (aṭi-) move, shake, dance, play, say; Ma. aṭuka wave, shake, totter, dance; Ko. a·ṛ- (a·c-) move, move violently, dance, play, speak; To. o·ḍ- (o·ḍy-) move violently, dance; Ka. āḍu move about, shake, play, dance, speak; Koḍ. a·ḍ- (a·ḍi-) move violently, dance; Tu. aḍuni move, swing, shake; Te. āḍu play, dance, work, act, do, move, shake, say; Nk. āṛ- play.]
- 52 a·ḍp-, a·ḍap-t- to make to play, fondle (a child) (: a·ḍ-, a·ḍt-).

- 53 a·kri n. (pl. -kul) flame. [Mar. ākṛi a fire.]
- 54 a·le n. night. a·leḡ at night. (SR āle night; Haig ālē id.) [Nk. āle id.]
- 55 a·lini in the morning; a·lintaṇṇ from morning. [Nk. āreṇi early. Cf. item 565 nal.]
- 56 a·m (obl. am-) we, exclusive of person(s) spoken to. (SR ām, amm- we.) [Ta. yām : em- (nā kaḷ : eṅkaḷ-); Ma. nānnaḷ (nānnaḷ) : nānnaḷ-, eṅnaḷ-; Ko. a·m : em- (a·m shows no distinction of exclusive or inclusive, though there are two oblique stems with these two meanings); To. em : em-; Ka. ām : em- (these forms and the distinction of exclusive and inclusive are lost in modern Ka.); Koḍ. eṅga, naṅga : eṅga-, naṅga (no distinction of meaning); Tu. eṅkuḷy : eṅkuḷe-; Te. ēmu (nēmu, mēmu) : man-/mā-; Nk. ām : am-; Pa. ām : am- (no distinction of exclusive and inclusive); Oll. ām : am- (no distinction of exclusive and inclusive); Go. āmmāṭ, (W) mammāṭ, (M) mamāṭ : mā-; Kui āmu : mā- (mā- shows no distinction of exclusive and inclusive); Kuwi māmbū : mā- (as in Kui); Kur. ēm : em-; Malt. ém : em-; Br. shows no distinction of exclusive and inclusive. Cf. Burrow, *BSOAS* 11.595-603.]
- 57 a·n (obl. an-) I. (SR ān, ann- id.) [Ta. yān (nān) : eṅ-; Ma. nān : en-; Ko. a·n : en-/e-; To. o·n : en-; Ka. ān (nān) : en- (nan-); Koḍ. na·ni/na· : en-/nan-/na·-; Tu. yānu, yēnu : ena-/en-; Te. ēnu (nēnu) : nan-/nā-; Nk. ān : an-; Pa. ān : an-; Oll. ān : an-; Go. ānā, (W) nannā, (M) nanā : nā; Kui ānu : nā-; Kuwi nānū : nā-; Kur. ēn : eṅg-; Malt. én : eṅg-; Br. ī : kan-. Cf. Burrow, *BSOAS* 11.595-603.]
- 57a a·nduk n. (pl. a·ndugul) sāl tree, *Shorea robusta*. (The recording was not checked and the two forms are very uncertain.) (Kin. andg id.) [Ka. Te. andugu clearing nut plant, *Strychnos potatorum*.]
- 58 a·ḡḡoṭa n. (pl. -l) thumb. [Mar. āḡṭhā, H. āḡṭhā id.]
- 59 a·p-, a·p-t- to entrust, keep in a place (: an-, and-). a·n amnadaḡ pe·sal a·patun. I entrusted money to him. a·n am pode isvad a·patun. I trusted him (lit., placed belief on him). [Ta. ākku (ākki-) cause to be, effect, make, arrange; Ma. ākkuka make to be that; place, put, employ; Ko. a·k- (a·ky-) make to become, construct (plow); To. o·k- (o·ky-) place; Koḍ. a·k- (a·ki-) make to stay in a place; Nk. āp- keep; akk- make, do.]
- a·puḍ. See s.v. appuḍ.
- 60 a·r n. garland. [Mar. hār id.]
- 61 a·r-, a·r-t- to become dry. a·rta gaḍḍi hay (i.e., dry grass). podne ubat/ ubaḡ sivval a·rav. the fuel dries in the heat of the sun. kisne a·kriḡ a·rtin. it became dry in the flame of the fire. (SR ār-eḡ to dry; ārta pan ripe fruit.) [Ta. āru (āri-) heal (as a wound); āru (āri-) dry (tr.; as the hair); Ma. āruka dry up, heal; āruka dry (tr.); Ko. a·r- (a·ry-) (wound) heals, (dew) dries; arv- (art-) (water) is wanted; To. o·r- (o·ry-) become dry by heating; o·t- (o·ty-) dry by heating; art- (first stem does not occur) be thirsty; ? a·l- (a·l-) (stream) goes dry; Ka. āru (āri-) dry, become dry, heal (as a wound); ar (art-) be dried, dry up; Koḍ. a·r- (a·ri-) (stream, cloth) dries up; a·t- (a·ti-) dry (tr.); ara- (arap-, arat-) (water) dries up, become emaciated; Tu. āruni grow or be dry; Te. āru become dry, heal

- (as a wound); Nk. ār- become dry; Kur. arta'ānā spread out in the sun for drying.]
- 62 a·ril-, a·ril-t- to be defeated, lose. (Cf. a·rip-.)
- 63 a·rip-, a·rip-t- to defeat (: a·ril-, a·rilt-). [Mar. hārṇē take away, win; H. hārṇā be defeated; a·ril- was recorded once with initial h.]
- 64 a·rp-, a·rap-t- to make to dry (: a·r-, a·rt-).
- 65 a·ru n. metal point of goad. a·ru beḍta goad. [Mar. ār iron spike; H. ār shoemaker's awl.]
- 66 a·te n. (pl. -l) dog. (SR āte, Haig āte, Hislop ātte id.) [Ta. Ma. nāy; Ko. na·y; To. no·y; Ka. nāy, nāyi; Koḍ. na·y; Tu. nāyi; Nk. āte; Pa. netta (pl. nettel); Oll. nette (? nete); Po. nette; Go. nai, (W) nāi, (M) nāi, (A) ney; Kui nakuri (pl. nakuraka/nakurka), nahori (pl. nahoraka/nahka); Kuwi (F) neh'uri (pl. neska); (S) nehudi (pl. neska) id. Cf. s.v. resn a·te.]
- 67 a·v n. (pl. -ul) fathom. [Mar. vāv id.]
- a·y. See s.v. ay.
- 68 baduk n. (pl. -ev) fowl. (SR badak swan.) [Mar. badak duck, teal < Ar.]
- 69 bagari n. (pl. -kul) mound near a village (?).
- 70 bagisia n. (pl. -l) garden. [Mar. H. bagicā id. < Pers.]
- 71 bagliak n. (pl. -ev) white heron. [Mar. baglā, baglī id. Cf. Kur. bak'lā paddy bird.]
- 72 bai n. (pl. -kul) (so-and-so's) sister (8.56). E.g., am bai my, our sister. doo bai elder sister; sinnam bai younger sister. (SR bāi sister, son's daughter; akkābāi elder sister [cf. item 2000].) [Mar. bahiṇ sister; H. bahin, bahni id. Cf. Kui bāi elder sister, Malt. bāyi id.]
- 73 bajjo (? bajo) long (of hair). anne ti·r bajjo perekṭin. my hair grew long.
- 74 baṇḍi n. (pl. -kul) bullock cart for freight. [Ta. paṇṭi, vaṇṭi, vaṇṭil cart; Ma. vaṇṭi, vaṇṭil id.; Ko. vaṇḍy id.; To. poḍy id.; Ka. baṇḍi id.; Tu. baṇḍi, bhaṇḍi id.; Te. baṇḍi id. Mar. bāḍi id.; cf. Skt. bhaṇḍi- id. (lex.).]
- 75 bat-, bat-t- to live in a place. (Kin. batt- to live; SR badk-eḡ to subsist.) [Ko. vadk- (vadky-) prosper, live; To. poḥk- (poḥky-) prosper; Ka. baduku, baduṅku, barduku, barduṅku, baḡduṅku live, subsist; Ko . badik- (badiki-) live, live happily; Tu. badyḡkuni, badukuni live, subsist, survive, recover; Te. bratuku, batuku, braduku, baduku live, subsist, survive; Nk. batt-live; badkip- make to live, bring up; Pa. (S) badk- live; Kuwi (F) batkali, (S) batkinai live (life). Cf. also Ta. vār, etc.]
- 76 batkip-, batkip-t- to rear (: bat-, batt-).
- 77 bay n. side, in: i· bay this side or bank, a· bay that side or bank. [Ta. vāy mouth, edge, rim, edge of cutting instrument; Ma. vāy mouth, opening, edge of a sword, etc.; Ko. va·y mouth, edge of cutting instrument, brink of ravine; To. po·y mouth; Ka. bāy, bāyi id., edge of cutting instrument; Koḍ. ba·y mouth; Tu. bāyi id., edge of cutting instrument; Te. vāyi id.; Pa. (S) vāy (pl. -ul) mouth of pot; Kur. bai mouth, aperture of vessel; Br. bā id., edge of knife.]
- 78 ba·buk n. (pl. -asil; voc. ba·bu) spouse's younger brother. [From an IA word of the type of Mar. H. bābū (Turner s.v. bābu). The IA words

- usually mean 'father'; Mar. *bābū* is used only as a term of respect for elder or respectable men. For the Kol. use to or of a younger, cf. the use of father or mother terms to children in *Kota Texts* passim, or in Kur. (Grignard's dictionary, s.vv. *ayō* and *babas*; cf. below under *ba'n*.)
- 79 *ba·k n.*; cf. *doo ba·k*, *ba'n* (4.20).
- 80 *ba·ker n.* (pl. *ba·kasil*; voc. *ba·ker*) elder sister's husband. (Cf. *ba'n*, *doo ba·k*; 4.39.) [Nk. *bākaśi* (pl. *-kul*) husband's elder brother.]
- 81 *ba·la n.* (pl. *-kul*) son, child. (Haig *bālā* id.) [Mar. *bāl*, *bāl*, H. *bālā* id.] *ba·la su·la* children.
- 82 *ba·ma n.* (pl. *-l*) brahman. [Mar. *bāmaṇ*, H. *bāmhan* id.]
- 83 *ba·martad n.* (pl. *Ṛtasikul*) brahman woman (: *ba·ma*).
- 84 *ba'n n.* (voc. *ba·*) (so-and-so's) father (8.56). E.g., *am ba'n my*, our father; *lakmar ba'n Lakmak's* father (3.16). *doo ba'n* father's elder brother (i.e., elder father). Cf. *doo ba·k*. (Kin., SR *bānd* father; Haig *bā* id.; Hislop *baō* id.) [Kur. *bas* (so-and-so's) father; *bā* father!; *babas* our father; *babā* voc. used between uncle and nephew, and respectfully to a stranger. Cf. Ta. *abba* father; Kui *āba* father, grandfather, ancestor, an elder, a superior; Kur. (Hahn) *abbā* father; Malt. *abba* father; Br. *ābā*, *abbā* father, grandfather, respectful term of address; all borrowed from IA. Cf. Mar. *bā* father.]
- 85 *ba·sak n.* (pl. *-er*) sister's son (: *ba·si*). (SR *bhāsā* id.)
- 86 *ba·si n.* (pl. *-kul*) sister's daughter (: *ba·sak*). [Mar. *bhāci*, H. *bhāji* id.]
- 87 *beḍḍia n.* (pl. *-l*) strap of yoke.
- 88 *beḍṭa n.* (pl. *-l*) club. [? Mar. *baḍḡā* id.]
- 89 *bejja* (? *beja*) heavily. *beja ga·rpiṭ uṭtin*. hail fell heavily. [? Ta. *vicaī haste*, speed, impetus.]
- 90 *belli n.* jaggery, coarse sugar. (Kin. *belli*, SR *belli* id.) [Mar. *bheli* lump of coarse sugar; H. *bhelā* lump.]
- 91 *be·*. See s.v. *be·k*.
- 92 *be·k n.* (pl. *-ul*), in: *doo be·k* mother's elder sister. The vocative *be·* means 'mother!' and is an allomorph of *ay*. (Haig *bē* mother.) [Go. *bē* mode of address to wife's younger brother; Kur. *bē* my wife!(said in anger).]
- 93 *be·rak n.* (pl. *-er*) deaf man. [Mar. H. *bahirā* id.]
- 94 *be·ri n.* (pl. *-kul*) deaf woman (: *be·rak*).
- 95 *be·si n.* Thursday. *be·siṅ si·r* on Thursday (8.63). [Cf. Ka. *bēstavāra*, Te. (B) *bēstavāramu* id. < Skt. *bṛhaspativāra* id.]
- 96 *be·ti n.* (pl. *-kul*) a visit, act of visiting, conversation. [Mar. H. *bhet* meeting, interview.]
- 97 *biṭṭiak n.* (pl. *-ev*) panther, leopard. [Mar. *bibḷā*, *bibya-vāgh*, *biblyā-vāgh*, *bibṭā* id. < *bibaṭ* calyx of marking nut, spot resembling the marking nut.]
- 98 *bi·am n.* (pl. *bi·al*) rice. *val bi·am* husked rice. (SR *biyam* rice.) [Mar. *bī*, *biyācā*, *biyāṇē* seed; H. *bīā* id.]
- 99 *bi·ti n.* (pl. *-kul*) wall. (SR *bhitī* id.) [Mar. *bhit*, H. *bhit*, *bhit* id.]
- 100 *boa* all right (7.9). *uddativte*, *ud boa*. if you want to ride, ride!
- 101 *bogga n.* (pl. *-l*) small hole that pierces. (SR *boggā parpeṅ* to bore a hole.) [Cf. *pokka* ditch, grave. Ta. *pokkai* little hole, crack; Ka. *bokke* round

- small hole made by rats, etc.; Te. *bokka* hole, bore, aperture, pit, grave; Nk. *bogga* hole; *pokka* hole, cave. Cf. Mar. H. *bhōk* perforation.]
- 102 *bogur n.* (pl. *-sil*) navel. (Kin. *bogur* id.) [Ta. *pokkuḷ*, *pōkil*; Ma. *pokkil*, *pokkuḷ*, *pōḍu*; Ka. *pokkur*, *porkur*; Kod. *pokki*; Tu. *puvaḷu*, *puvoḷu*; Te. *pokkili*, *boḍḍu*; Nk. *bogur*; Pa. *boḍ*; Oll. *boṛi*, *boḍi*; Kui *pūrenji*; Kuwi (F) *pūleri*, (S) *pūleni*; Br. *pūt* id.]
- 103 *bokḍiak n.* (pl. *-ev*) he-goat. (SR *bokaḍ* id.) [Pa. *bokṛa*; Oll. *bokṛa mēge*; Kur. *bokḍā* id. Cf. Mar. *bokaḍ*, H. *bokā* id.]
- 104 *bokka n.* (pl. *-l*) bone. (SR *bokkā*, Haig *bōkkā*, Hislop *bokka* id.) [Te. *bomika*, *bomike*, *bōke*; Nk. *bokka*; Pa. *būla* id.]
- 105 *bombōi* (? *bomboyi*) Bombay. [Mar. *mūbai*, H. *bambayi* id.]
- 106 *bomma n.* (pl. *-l*) eyeball. [Ta. *pommaī*, *pommāl* puppet, doll, effigy; Ma. *bomma* puppet, doll; Ka. *bombe* id.; Tu. *bombē* id.; Te. *bomma* id., *eyebrow*; Pa. (S) *kan* *bomma* eyeball, (N) *bomma* eye; Kuwi (S) *bomma* image.]
- 107 *bond n.* (pl. *-ul*) toddy palm. [Te. *bonda* a small palmyra tree, (B) a small palmyra or wild date tree.]
- 108 *borobor* straight, accurately. *nisan borobor zo·ḍip*. aim straight at the mark! (SR *barobar* as, up to, like; *amna barobar* along with him.) [Mar. H. *barābar* exactly, accurately; along with, evenly with < Pers.]
- 109 *boskur n.* (pl. *-sil*) foam. (Kin. *poṅcur* id.) [Ko. *pog*, *pogḷ*; To. *pig*; Pa. *poyor*; Kur. *poḷhṭā* id.]
- 110 *boṭṭa*, in: *kan boṭṭa* (pl. *-l*) eyebrow.
- 111 *bo·aji n.* (pl. *-kul*; voc. *bo·aji*) spouse's elder brother. [Mar. *bhāū*, *bhāūji* respectful term for husband's brother.]
- 112 *bo·ḍla* tap- to turn upside down.
- 113 *bo·k-*, *bo·k-t-* to become wet. [Nk. *bōk-* id.; *bōkip-* make wet.]
- 114 *bo·kip-*, *bo·kip-t-* to wet (: *bo·k-*, *bo·kt-*). (SR *bokip-eṅ* id.)
- 115 *bo·ri n.* (pl. *-kul*) dove. (Kin. *bōri* id.) [Pa. *boṛa* id.; Go. (L) *boḍe* id., pigeon; (M) *boḍe* pigeon.]
- 116 *bo·tal n.* around (8.49). *u·r bo·tal* around the village; *am bo·tal* around him. [Mar. *bhovtālā* around, about, on all sides.]
- 117 *budaram n.* Wednesday. [Mar. *budhavār* id.]
- 118 *budḍe n.* (pl. *-l*) genitals (male or female, esp. penis). (Kin. *budḍe* testicles.) [Ka. *budḍe* rising or swelling, a swollen testicle; Te. *budḍa* bubble, rupture, testicle; Pa. *budḍa* genitals.]
- 119 *budḍiak n.* (pl. *-er*) man of basketmaker (Burad) caste. [Mar. *burūḍ* id.]
- 120 *budḍiral n.* (pl. *Ṛrasikul*) woman of basketmaker caste (: *budḍiak*).
- 121 *budḍiak n.* (pl. *-er*) old man. [IA family represented by H. *būṛhā* old. For Mar. *Ranade* has *budḍhā* old; Molesworth and Turner have no Mar. form.]
- 122 *buli-*, *buli-t-* to forget (an object), (cattle) go astray. (Kin. *bulil-*, SR *bhulil-eṅ* id.) [Pa. *bulk-* be forgotten, get lost; *bulkayp-* (*bulkayt-*) forget, lose. Mar. *bhulṇē*, H. *bhūlnā* forget.]
- 123 *buri* ?adj. gray. [? Mar. *bhurā*, H. *bhūrā* of a light or reddish brown; Mar. *bhuri* ashes (< *bhurā*).]
- 124 *buzam n.* (pl. *buzal*) shoulder. (Hislop *bujal* id.) [Mar. *bhuj* < Skt. *bhuja-* arm (from shoulder to fingertips).]

- 125 bu·r n. (pl. bu·ḍ-l) eyelash, eyebrow. (SR kaṅlā būr eyebrow.) [Ma. pūṭa down of birds, wool, fine hair; Nk. būr (pl. būḍl) down, fine feather; Pa. būḍul (pl.) hair, fine feathers, down.]
- 126 bu·ram n. (pl. -sil) flood. (Kin., SR būrām id.) [Ta. pūram, Ka. pūra, Te. pūramu, Nk. būram, pūram id. < Skt. pūra- id. Cf. Mar. pūr id.]
- 127 capoṭ n. (pl. -ul) slap. (SR capāṭe clapping.) [Nk. capāṭ slap. Decision is difficult between the IA congeners of Mar. capāṭ, cāpaṭ, capāṭi, etc. slap, and Te. cappaṭa id. and the other Dravidian forms, though the probability is that Kol. c- indicates a borrowing from IA c- rather than PDR. *c-, which is represented by Kol. s-. See Burrow, TPS 1945.99 f.]
- 128 ca·ku n. (pl. -kul) small knife. [Mar. H. cākū id. < Pers.]
- 129 ca·pi n. (pl. -kul) rag wrapped on end of tobacco pipe to collect brown liquid. [? Mar. chāpi a cloth for wiping the nose (Nāshik or North Desh).]
- 130 cekri n. (pl. -kul) circle. [Mar. cakkār id.]
- 131 cendon n. the sandal tree. cendon lakḍe sandalwood. [Mar. cāndan id.]
- 132 cilum n. (pl. -ul) tobacco pipe. [Mar. H. cilam bowl of hookah < Pers.]
- 133 citraṅ n. (pl. -sil) cheeta. (Hislop chittar leopard.) [Mar. < Skt. citrāṅga- having a variegated body; in Skt., however, does not mean 'cheeta,' nor in Mar. according to Molesworth and Ranade.]
- 134 citre n. (pl. -l) picture. [Mar. citra id.]
- 135 ciṭṭi n. letter. [Mar. H. ciṭṭhi id.]
- 136 cu· exclamation used in setting a dog on someone. amnun a·ten cu· le·ptan. I set the dog on him. [Ta. cū sound uttered in setting on dogs; Ka. cū id.; Tu. cu, cū id.; Br. chuh (? = cu?) call to a dog. Cf. Mar. chū sound uttered in setting on dogs.]
- 137 dag-, dak-t- to cough. (SR ḍagg-eṅ id.; Kin. ḍag a cough.) [Te. daggu to cough; Nk. ḍhag- id.]
- 138 dakap-, dakap-t- to push against without moving. [Mar. dhakkā, dhakā, H. dhakkā a push.]
- 139 danda n. work. [Mar. dhāda business, occupation; H. dhandhā work.]
- 140 daṭam n. (pl. -ul) door.
- 141 daṭp-, daṭap-t- to drive (bullock, horse). [? Mar. dapaṭṇē force in, along.]
- 142 da·bip-, da·bip-t- to press (button). [Mar. dābṇē, H. dābnā press.]
- 143 da·dak n. (pl. -er; voc. da·da) elder brother. da·k (voc. da·), in: mi·te da·k elder brother hare, ko·lia da· elder brother jackal! (SR dādā brother, grandson, pl. dādāker; doḍḍān dādā elder brother; perendā father's elder brother.) [Nk. dāda elder brother; Pa. dādi father's father; Kui dāda elder brother, cousin; Kuwi (S) dāda elder brother; Kur. dadas (voc. dadā), dās (voc. dā) elder brother, spouse's elder brother. Cf. Mar. H. dādā elder brother.]
- 144 da·ḍa n. (pl. -l) molar. (Kin. dāra jaw; Haig dhāḍā cheek; Hislop dādā id.) [Pa. ḍaḍa jaw. Cf. Mar. dāḍh molar; H. dāḍha fang.]
- 145 da·na n. (pl. -kul) grain. [Mar. H. dhān id.]
- 146 da·ṇḍi n. (pl. -kul) pole of seeder, harrow, or cultivator. [Mar. dāḍi id.; H. dāḍi stick.]

- 147 da·ri n. (pl. -kul) dal grain. (Kin. ḍari id.) [Mar. dāl, H. dāl id.]
- 148 da·ta n. (pl. -l) wooden core of plowshare. [Mar. H. dāt tooth, share-end of plow.]
- 149 da·ṭ-, da·ṭ-t- to cross. (SR dāṭ-eṅ id.) [Ta. tāṅṭu (tāṅṭi-) leap across, cross, surpass, transgress; Ma. tāṅṭuka jump across; tāṅṭuka get over or through; Ko. da·ṭ- (da·ṭy-) cross; To. to·ṭ- (to·ṭy-) id.; Ka. tāṅṭu, dāṅṭu, dāṅṭu jump, cross; Tu. dāṅṭuni cross, ford, pass by; Te. dāṅṭu jump, cross over, pass over, transgress.]
- 150 da·ṭip-, da·ṭip-t- to make to cross (: da·ṭ-, da·ṭt-).
- 151 da·v n. turn to play in a game. anne da·v paṭṭin. I won at my turn in game. [Mar. ḍāv, H. dāv id., game.]
- 152 da·ve n. (pl. -l) cow's stall rope. [Mar. dāvē rope from neck of bullock to stretched rope to which all cattle are tied; H. dāē tying bullocks together to thresh corn.]
- 153 dem n. (pl. -ul) one draw on tobacco pipe. [Mar. H. dam breath, puffing, gasping (< Pers.); Mar. dam māṅṇē take a whiff.]
- 154 den n. money. [Mar. H. dhan riches, property.]
- 155 denḍek n. (pl. -ul) belch. anuṅ denḍek vattin. I belched. (SR ḍerkā belching; Kin. ḍērg, ḍērk id.) [Nk. ḍekur belch; Pa. ḍakar id. ? Mar. ḍhēkar, ḍhēkūr id.]
- 156 deṅg-, deṅk-t- to have sexual intercourse with (object in accusative). [Ka. deṅgu sexual union; Te. dēgu id. (so Kittel; not in the available Te. dictionaries); ? Go. ḍiṅgānā become erect (obscene).]
- 157 deṭteri n. (pl. -kul) writing book. [Mar. H. dapaṭar id. < Ar.]
- 158 desse that day.
- 159 devṇḍi n. news announced with drum. devṇḍi si·- to announce news with drum. [Mar. dāvāḍi news announced with drum.]
- 160 devre n. (pl. -l) cultivator (tool).
- 161 dig-, dik-t- to descend, come down from a height. (SR ḍig-eṅ, p. 19 dig-eṅ id.; Kin. ḍigg- id.) [Ta. iṅi (iṅiv-, iṅint-) descend, fall; (iṅipp-, iṅitt-) lower, let down; iṅittu (iṅitti-) id.; Ma. iṅika descend; iṅikka lower, take down; To. i·x- (i·xy-) descend; i·k- (i·ky-) put down (burden); Ka. iṅi (iṅid-) descend; iṅiku, iṅipu, iṅisu cause to descend; Koḍ. iṅi- (iṅiv-, iṅiṅj-) descend, get ready; iṅip- (iṅipi-) lower, get (bullocks) out of shed; Tu. iliyuni fall, come down; iriyuni fall, drop as fruits, leaves; iliyuni slip out or down, slide; Te. digu, diggu, digu descend; ḍincu, dincu, ḍimpu, dimpu lower, let down, put down; Nk. ḍigg- descend; ḍipp- make to descend; Pa. iṅ-, iṅv-, (S) iṅi- descend; Oll. iṅg- descend, (sun, moon) sets; iṅigp-, (iṅigt-) make to descend; Go. raiyānā, raittānā, (M) ḍigānā descend; reḥtānā, (W) reḥtānā cause to descend (cf. also s.v. SR rāleṅ); sir below, under, beneath (cf. Burrow, BSOAS 12.139); Kui di·-v-a (di·-t-) fall, drop, fall down from; dip-p-a (dip-t-) set down, put pot on fire (d- in Voc. and in Gramm. 141, ḍ- in Gramm. 187); Kuwi (F) riāli, (S) ri'nai fall; (F) reḥali, (S) re'nai descend; (F) rephali put down; Kur. etnā (ittyas) descend; etta'ānā cause to descend; Malt. ete go down; ettre bring or take down; Br. daṅṅ descend (or with Ta. iṅaiṅku as Bray conjectured?).]

- 162 digip-, digip-t- to make to come down from a height (: dig-, dikt-).
 163 dip-, dip-t- to make to come down from a height (: dig-, dikt-).
 164 divnal n. (pl. -sil) lamp, clay dish with wick in spout. [? Mar. divā id.]
 165 divos n. day (preceded by the numerals saa, etc.; 4.65). [Mar. divas day.]
 166 di·am n. (pl. di·al) god. di·am ella temple. [Nk. diyam (pl. diyal) god. Mar. dev, H. deu id.]
 167 di·vari n. (pl. di·vaḍ-l) man of fisherman caste. [Mar. dhivar id.]
 168 di·vartad n. (pl. ortasikul) woman of fisherman caste (: di·vari).
 169 di·ve n. (pl. -l) lamp, tin with wick projecting through hole in top. (SR dive light, lamp.) [Mar. dipā, divā id.]
 170 doḍḍe n. (pl. -l) fruit. [Mar. doḍā unripe fruit.]
 171 doḍḍor n. (pl. -sil) windpipe. (P. doḍḍor, Haig doḍḍor throat.) [Mar. taṭori, taṭori throat, windpipe (Molesworth says a "low word").]
 172 doṅgli n. (pl. -kul) secret, a secret act. doṅgli goṭṭi a secret. ad doṅglikul tindin. she ate secretly many times. (Cf. doṅga, doṅgrip-.) [Ta. toṅkan thief; fem. toṅki; Ma. toṅṅan impudent, a rogue, worthless; Te. doṅga, doṅga false, deceitful, secret, furtive; thief, knave, swindler; doṅgilincu, doṅgilu steal; Nk. doṅga thief; doṅglip- steal; Pa. doṅg- id.; doṅgal thief; Go. (M) doṅgā id.; doṅgā steal.]
 173 doo adj. big, great. doo ma·s big man; doo sir big buffalo; doo ba·k grandfather; doo ba·n father's elder brother; doo bai elder sister; doo be·k mother's elder sister; doo i grandmother; doo to·ren elder brother. dood big thing. (SR doḍā dereṅ to grow [i.e., doḍād ereṅ; cf. er- to become]; doḍānd big; doḍān dāda elder brother.) [Ka. doḍḍa big; Ko. doḍ id.; doḍ - (dody-) grow big; Tu. doḍḍa big; Te. doḍḍa, doḍḍu id. (> Ta. toṭṭa id.); Nk. doṛa big, elder; dohon big; Pa. doṛa big.]
 174 do·ḍa n. (pl. -l) heart.
 175 do·na n. (pl. -l) earthen pot.
 176 do·r n. (pl. -sil) cattle. [Mar. ḍhor, H. dhor id.]
 177 do·stak n. (pl. -er) man's male friend. [Mar. H. dost friend < Pers.]
 178 do·stiral n. (pl. ṛasikul) man's female friend (: do·stak).
 179 dubba n. (pl. -l) small dust cloud. (Kin. dubba dust.) [Ta. tumpu dust; Ka. dumbu id.; Te. dummu, dumāramu id.]
 180 duḍm-, duḍm-t- to swim. [Ka. duḍum, duḍum an imitation of the sound of a body suddenly falling or plunging into water; duḍhum iri to plunge.]
 181 dundaḍ n. (pl. -l) big dust cloud. [From one of the Mar. words such as; dhurāḍaḍ dense mass of smoke, cloud; dhurāḍa, dhurāḍa dust, as flying in clouds; dhurāḍi cloud of smoke; etc.]
 182 dundī n. (pl. -kul) metal hook of cultivator.
 183 duṭ n. (pl. -l) hip. [Ta. toṭai, tuṭai thigh; Ma. tuṭa id.; To. twar id.; Ka. toḍe id.; Koḍ. toḍe id.; Tu. tuḍe id.; Te. toḍa id.; tuṭṭi hip, haunch; Kuwi (S) tuntu hip.]
 184 du·ḍbi n. (pl. -kul) ashes of fire.
 185 ḍabba n. (pl. -l) small metal box. [Mar. H. ḍabā small box.]
 186 ḍapḍi n. (pl. -kul) drum played with sticks. [Mar. ḍaphḍi, ḍaphri small tambourine (diminutive of ḍaph).]

- 187 ḍay-, ḍay-t- to become thin. [This and Te. ḍayyu be wearied, exhausted, go in meaning with Ta. ilai (ilaipp-, ilaitt-) grow weary, be fatigued, lag behind a rival, be emaciated; Ko. eḷv- (eḷt-) pant; To. eḷḷ- (eḷḷt-) id. They do not fit phonologically, however, since Te. ḍ- should not be from ḷ, but rather from *r- or *t-. There seems to have been contamination of two families, as also in inscriptional Te. *ṛaccu, *ṛayyu be destroyed, of which the meaning and r- are connected with Ta. aṛi perish, be ruined, but the remainder of the forms with Ta. ilai. Kur. layākoyā and laikoyōma have been given under alay-, but could as well have been given here.]
 188 ḍapp-, ḍapp-t- to make to become thin (: ḍay-, ḍayt-).
 189 ḍa·ṅg-, ḍa·ṅk-t- to hide (intr.). (Kin. ḍāṅg- id.; SR ḍāḍ-eṅ id., an easy misprint in the Devanagari writing for ḍāṅ-eṅ; ḍāṅūt tūleṅ to run away stealthily.) [Ta. aṭāṅku (aṭāṅki-) be subdued, obey, cease, disappear, be comprised; aṭāṅku (aṭāṅki-) control, repress, condense, stow away, hide, conceal, bury; Ma. aṭāṅnuka be pressed down, enclosed, contained, submit, yield, be allayed, calmed; aṭāṅkuka press down, subdue, swallow, allay, quiet; Ko. aṅg- (aṅg-) stop, be obedient; ark- (aṅk-) cause to stop; To. oḍg- (oḍg-) be quiet, find sleeping accommodation in a crowded place; ork- (orky-) subdue, give sleeping accommodation in a crowded place; Ka. aḍagu, aḍāṅgu hide, disappear, cease, decrease; aḍaku compress, stow away; aḍacu press down, pack, close, humble; Koḍ. aḍak- (aḍaki-) hold in closed hand; Tu. aḍēvuni, aḍēyuni hide, be concealed; deṅuni be hidden, concealed, lie in ambush; Te. aḍagu, aḍāṅgu be humbled, suppressed, submissive, be concealed; aḍacu, aḍāṅcu suppress, humble, ruin, kill; ḍāgu, ḍāgu, ḍāṅgu, ḍāṅgu, be hidden, disappear; ḍācu, ḍācu, ḍācu, ḍācu conceal, hide; Nk. ḍhāp- cover, hide; Kui ḍā-p-a (ḍā-t-) lie in wait for; Malt. aṛge, aṛge press down, close an opening by putting heavy object before it. Kol. shows occasional forms with ḍh-, especially for ḍa·p-, undoubtedly the result of contamination with Mar. ḍhāṅṅē cover, hide, conceal, suppress, whether this is the result of a Prakrit borrowing from Dr. or not.]
 190 ḍa·ṅgip-, ḍa·ṅgip-t- to hide (tr.) (: ḍa·ṅg-, ḍa·ṅk-t-).
 191 ḍa·p-, ḍa·p-t- to hide (tr.) (: ḍa·ṅg-, ḍa·ṅk-t-). (SR ḍāp-eṅ id.)
 192 ḍebbi n. (pl. -kul) small box made of wood. [Mar. H. ḍabi very small box.]
 193 ḍeg n. (pl. -ul) heap, mass. (Kin. ḍegg id.) [Mar. ḍhig id.]
 194 ḍol-, ḍol-t- to lie down, be felled. [Te. ḍollu fall; ḍullu fall off; ḍulucu, ḍulcu cause to fall; Kui ḍō-p-a (ḍō-t-) lie down, recline, sleep; Kuwi (S) ḍūlinai sleep.]
 195 ḍolki n. (pl. -kul) drum played with hands. [Mar. H. ḍholki small drum.]
 196 ḍolp-, ḍolop-t- to fell (tree), pull down (wall) (: ḍol-, ḍolt-).
 197 ḍombḍak n. (pl. -er) very black man. (? Hislop dowdankari id.) [Mar. ḍōb, H. ḍom man of Dom caste.]
 198 ḍombḍi adj. absolutely black (: ḍombḍak).
 199 ḍoṅ n. (obl. ḍoṅg-, pl. ḍoṅg-ul) hair part.
 200 ḍoṅga n. (pl. -l) thief. (SR doṅgā id.) [Cf. doṅgli.]
 201 doṅgrip-, doṅgrip-t- to steal (: doṅga).
 202 ḍopor n. (pl. -sil) elbow. [Mar. ḍhopar knee; by many, especially at

- Nāshik, 'elbow joint, shoulder joint,' especially in construction with a designating noun (so Molesworth).]
- 203 *ḍo·me* n. (pl. -l) mosquito. (SR *ḍome* blind bee.) [Ka. *dōme* mosquito, gnat; Te. *dōma* id.]
- 204 *e-* which? *e·* adj.; *e·* *rekmita ma·k* tree of which kind? *em*, *emd* which man? *ed* which woman? which non-personal object? *edav* which women? which non-personal objects? (SR *yedd*, *yedav*.) Cf. *enaṅ*, *endar*, *eṅton*, *eppuḍ*, *ettan*, *ettaṭ*, *ette*, *ettin*, *e·-*. [Ta. *evan* (m.sg.), *evaḷ* (f.sg.), *evar*, *evarkaḷ* (m.f.pl.), *etu* (n.sg.), *evai* (n.pl.), *enna* (n.sg.), *e* (before consonant, which is doubled)/*evv* (before vowel) adj.; Ma. *e* adj. (rare); Ko. *evn* (m.sg.), *evḷ* (f.sg.), *evr* (m.f.pl.), *ed* (n.sg.pl.), *en* (n.sg.), *e* (before consonant)/*ey* (before vowel) adj.; To. *in* (n.sg.), *e·* (before consonant)/*e·y* (before vowel) adj.; Ka. *ē* adj.; Koḍ. *enni* (n.sg.), *e·* adj.; Tu. *dānē*, *jānē* which? what? (Master, BSOAS 12.362), *dā*, *vā* adj.; Te. *evāḍu* (m.sg.), *evaru* (m.f.pl.), *edi*, *eddi* (f.n.sg.), *evi*, *evvi* (n.pl.), *ē* adj.; Pa. *āro* adj.; Kui *estanju* (m.sg.), *estaru* (m.pl.), *estari* (f.n.sg.), *estai* (f.n.pl.), *imbai*, *embai* (m.f.sg.pl.), *esti* adj.; Kur. *ekdas* (m.sg.pl.), *ekdā* (f.n.sg.pl.), *endrā* (n.sg.pl.), *ekā* adj.; Malt. *ikeh* (m.sg.), *iker* (m.pl.), *ikith* (f.sg.), *ikir* (f.pl.), *ikuth* (n.sg.), *ik* adj.; Br. *arā* which? (sg.), *arāḥ* (pl.), *arā* adj.]
- e-*. See s.v. *er-*.
- ed*, *edav*. See s.v. item 204 *e-*.
- 205 *eḍ* n. (pl. -l) bullock. (Haig *ēḍ*, Hislop *yed* id.) [Ta. Ma. *erutu*, Ko. *et*, To. *eṣt*, Ka. *eṣtu*, *ettu*, *eddu*, Koḍ. *ētti*, Te. *eddu* (pl. *eḍlu*), Nk. *heḍḍ* (pl. *heḍḷ*), Kur. *aḍḍo* id.]
- 206 *eḍis* n. (pl. -ul) pole of plow. [Mar. *haḷis*, H. *halas*, *haris*, etc. id.]
- 207 *el* all; possibly in: *ittarel* both. [Ta. *ellām* all, whole; Ma. *ellām*, *ellāvum* id.; Ko. *el*, *elm* id.; Ka. *ella* id.; Koḍ. *ella·* id.; Te. *ella* id.]
- 208 *elka* n. (pl. -l) rat. (Haig *ēlkā* id.) [Ta. *eli* rat, mouse, bandicoot; Ma. *eli* rat, mouse; Ko. *eyj* id.; To. *isy* id.; Ka. *eli*, *ili* id.; Koḍ. *eli* id.; Tu. *eli*, *ili* id.; Te. *eluka*, (B. also) *elika* id.; Nk. *elka* id.; Pa. *el* (pl. *elkul*) id.; *cir* *el* bandicoot; Oll. *sirel* mouse (i.e., small rat); Go. *āllī* rat; (A) *elli* (pl. *elk*) id.; Kui *oḍri* id.; Kuwi (F) *oḷi*, (S) *orli* id.; (S) *dandī* hireli bandicoot; Br. *hal* rat.]
- 209 *ella* n. (pl. -kul) house. (Kin. *ella*, SR *yallā*, Haig *ēllā*, Hislop *ella* id.) [Ta. *il*, *illam* house, home; Ma. *il* id.; *illam* house of Nambudiri brahman; Tu. *illy* house; Te. *illu* id.; Nk. *ella* id.; Pa. *il* *podī* roof; Kui *iḍu* (pl. *iḷka* house; Kuwi (F) *illū* (pl. *ilka*), (S) *illu* id.]
- em*, *emd*. See s.v. item 204 *e-*.
- 210 *en-*, *en-t* to say (so-and-so); be said to be (so-and-so) (8.34); with direct quotation (8.28). (SR p. 19 *in-eṅ* to speak.) [Ta. *eṅ* (*eṅp-*, *eṅr-*) say, utter, express; Ma. *ennuka* sound, say, think; sound thus, appear thus, be such; Ko. *in-* (*iḍ-*) say (so-and-so), be said to be (so-and-so); To. *in-* (*iḍ-*) say (so-and-so); Ka. *en* (end-), *an* (and-) say, speak, call, name; Koḍ. **enn-* (*emb-*, *end-*) say (so-and-so); Tu. *inpini*, *anpini* say, speak;

- Te. *anu* id.; adj. named, called; Pa. *en-* (*ett-*, *end-*) say (so-and-so); Go. *indānā* say, call; Kui *in-b-a* (*is-*) say, be articulate; Kuwi (F) *injali*, (S) *innai* say; Kur. *ānā* (*ānyas*) say, tell, salute as, point out, designate; Malt. *āne* think, say or do thus.]
- 211 *enaṅ* in what way? how? (SR *enaṅ* how.) [Nk. *enaṅ* id.]
- 212 *end-*, *ent-* to arrive. [Ta. *eytu* (*eyti-*) approach, reach, obtain, be suitable; Ma. *eytuka* get, obtain; *ettuka* stretch as far as, reach, arrive; To. *iḷ-* (*iḷ-*) reach; Ka. *aydu* approach, reach, go to, join, obtain; Koḍ. *ett-* (*etti-*) arrive; Tu. *ettaḍuni*, *ettāvuni* reach; Pa. *ēd-* id.; Kui *e-p-a* (*e-t-*) arrive, reach, overtake, be sufficient; Kuwi (F) *ejali* id.]
- 213 *endar* how many male persons? *endav* how many female persons? *eniṅ* how many non-personal things? (SR *yanniṅ*, *yanniṅ* id.) [Ta. *eṅai* all, however much; Ka. *enitu* how much? how many?; Te. *endaru* how many persons? *enni*, *eni* how many things? Nk. *endhar* how many men? *enniṅ* how many things? *eggel* how much?]
- 214 *ennig*, *in:* *ennig* *udul* how many days? (4.65; see also *endar*).
- 215 *eṅton* man like what? *eṅtor* men like what? *eṅtod* woman or non-personal object like what? *eṅtov* women or non-personal objects like what? [Ta. *eṅna* like what?; Ka. *ena*, *enna*, *enta* id.; Te. *eṅṅi* id.; Nk. *eṅṅa* how?; Go. *bātāl* man like what?]
- 216 *eppuḍ* at what time? when? (also *e·puḍ*). (SR *yappuḍ* id.) [Te. *eppuḍu* what time? when?; Nk. *epuḥ* when?; Go. *bāppōr* when? S.v. item 204 *e-* and *pod.*]
- 217 *er-* (*a-*, *e-*), *edd-* to become, happen; in periphrastic construction with purposive (8.9). *eddin* it is finished (said at end of story). (SR *err-eṅ*, p. 19 *er-eṅ* to be.) [For *a-* see *an-*, *aṅ-* to be in a place, be (so-and-so), belong to; auxiliary with gerunds. For *er-*, *edd-*: Ta. *iru* (*irupp-*, *irunt-*) exist, remain, sit down, belong to (dative of person); *iruttu* (*irutti-*) cause to sit, detain, fix permanently; *iruvu* (*iruvi-*) cause to be or abide; Ma. *irikkuka* sit, remain, be in a place; *iruttuka* seat, place, detain, settle; Ko. *ig-* (*ir-* in one form only; *it-*) exist, be in a place; To. *ir-* (*iṅ-*) live, sit; *iṣt-* (*iṣty-*) seat; Ka. *ir* (*ird-*, *idd-*) be, exist, remain, delay, belong to (dative of person); Koḍ. *ir-* (*ipp-*, *iṅj-*) be in a place, belong to (dative of person); Tu. *ippuni* (*itt-*) be, exist; *uppuni* id., live in, have, possess (dative of person); Nk. *er-* become; Oll. *er-* (*ed-*, *en-*) be, become, happen, be born; Kui *rind-a* (*rind-i-*) be stable, stand firm; pl. action *ritk-a* (*ritk-i-*); *ris-p-a* (*ris-t-*) steady, set in position; Br. the allomorph *ar-* of *anning* 'be' probably owes its *r* to this verb *iru-*. The two Kol. verbs represented by *an-* and *er-* divide the meanings of the corresponding PDr. verbs in an unusual way; the origin of the shift is undoubtedly to be found in the South Dr. usage seen in Ta. *a·y iru* be (so-and-so) (lit. having become, to be).]
- 218 *erk-*, *erek-t-* to light (fire). (Kin. *erk-* id.) [Ta. *eri* (*eriv-*, *erint-*) flame, glow, burn, (sore, fever) burns, suffer a painful emotion; (*eripp-*, *eritt-*) burn, consume by fire, scorch; Ma. *eriyuka* burn, be consumed; *erikka* kindle fire, burn (tr.); Ko. *erv-* (*erd-*) shine brightly (anything except sun);

- To. er- (erθ-) be very bright; Kođ. eri- (erip-, eric-) (mouth) has burning or astringent sensation; Tu. eriyuni glare, be hot; Te. eriyu burn, grieve; eriyincu burn, set on fire, inflame, afflict, hurt; Pa. erip- (erit-) burn the mouth; Go. ēritānā ache or hurt violently; ārkī, (W) arki, (L) erkā, (M) erka fever; Kui ēr-p-a (ēr-t-) ignite, light, set light to; rī-v-a (rī-t-) (fire) burns; Kuwi (F) rinjali to blaze.]
- 219 erṅg-, erṅk-t- to defecate. erṅgud excrement (5.121). (SR yarṅ-eṅ to go to stool, to purge; p. 22 yargeṅ sereṅ to go to stool.) [Ta. eruku (eruki-) have loose motions (said of cattle); eru manure, excrement; Ka. erubu, ēru dung; eraṇa dung of calf; Te. ēruṅgo go to stool; n. feces; eruvu manure; Nk. erṅg- defecate; Kur. erkhnā (irkhyas) (small children, animals) have a motion, (adults) have diarrhea; Malt. erge, ergtre go to stool; erṅpe eggs of lice.]
- 220 esar n. (pl. -sil) water boiled for cooking grain. [Ta. ecar water in a pot set over the fire for boiling rice (local; < Ka. or Te.); Ka. esar id.; Te. esaru id.; Nk. esar hot water in which meal, etc. is boiled or flour is kneaded.]
- 221 et-, et-t- to lift up. (SR yettā tall; les-eṅ to get up.) [Ta. eṅ (eruv-, erunt-) rise, ascend, appear, be excited, aroused, increase, swell, awake; eruppu (eruppi-) cause to rise, build, awake, excite, raise (voice), call forth (melody) from instrument; eṅ (eṅupp-, eṅutt-) raise, carry, weigh, build, raise voice, utter or sing in a loud voice, speak highly of; Ma. eṅka rise, be high; ēṅka rise (used of rāja's moving); eṅukka raise, lift, build, undertake; Ko. eṅv- (eṅd-) (smoke) rises up, spring up, fly; (eṅt-) cause to spring up; et- (eyt-) take off (cloak), carry, build, sing (song), play (musical instrument); To. öd- (ödθ-) be high, rise, get up; örf- (öřt-) lift and place, arouse, give (girl) in marriage; öřt- (öřty-) arouse; Ka. eṅ, ēṅ (eṅd-), ēṅ (edd-) stand up, rise, spring up, be produced, awake; eṅbu, ebbu rise; ettu lift, raise, hold up, collect, exhibit, mention (name of another), cause (one's own name) to become great; Kođ. ē-|- (ē-v-, ēdd-) get up; ēpp- (ēppi-) raise up, make to get up; ēđi- (ēđip-, ēđit-) raise; Tu. erkuni rise or collect (as water in a place), puff up, swell, (breast, udder) is full of milk; erpuni lift up; ettaruni ascend, climb; ettuni raise a subscription or tax; Te. lēcu rise, get up, sprout, awake; lēpu arouse, awake, raise, excite, stir up; ettu lift up, raise, take away, steal, mention, quote, start, arise, happen; Kol. le-p- (le-p-t-) arouse (to search, to do something), begin (a search), compete, put (curdling agent into milk, match to pipe); iđđ- (iṅt-) tell, show; (SR) les-eṅ get up; Nk. ett- lift; iđđ- say; iđip- show; lēp- = H. lagānā; Pa. etip- (etit-) lift; Kui đehk-a (đehk-i-) carry on the shoulders; đēnj-a (đēnj-i-) be raised, lifted up, weighed; đēs-p-a (đēs-t-) raise, lift up, weigh, rear, build, praise, flatter; et-a (et-i-) carry child on hip; Kuwi (F) dekali carry on the shoulder; (S) deki'nai carry; (F) etali carry on the hip; Kur. ejnā (ejjas) rouse from sleep (tr.); ejmā awake, cease to sleep; Malt. eje awake another; ejre be awake; Br. hēfing, harfing raise, lift up, support, carry, tolerate, carry off, lead off (? : Ta. eṅu.)]

- 222 ettan, ettar, ettad man, men, woman of what place?
- 223 ettaṭ from where?
- 224 ette how much? (3.4). [Te. enta id.; Nk. ettek id.]
- 225 etti n. (pl. -kul) elephant. [Mar. hatti, H. hāthi id.]
- 226 ettin where? (SR yatti, yathi id.) ettinent to which place? [Nk. ettin where?]
- 227 ettu (? etu) n. memory. anuṅ ad ettu vattin. that memory came to me. [Mar. H. hetu cause, purpose, intention, desire, wish.]
- 228 evur n. (pl. -sil) spittle. evur u·s- to spit. anuṅ evur vaa. I want to spit. [Nk. evur spittle; Pa. Oll. nevuṅ id.]
- 229 e·- who? e·n, e·nd who (male person)? e·r who (male persons)? e·v who (female persons)? (SR gives these forms.) [Ta. yār, ār (m.f.sg.pl.), yāvan (m.sg.), yāvaḷ (f.sg.), yāvar, āvar (m.f.pl.), yātu, etu, ēn (n.sg.), yā, yāvai (n.pl.); Ma. yāvan, ēvan (m.sg.), yāvaḷ, ēvaḷ (f.sg.), yāvar, ēvar, yār, ār (m.f.pl.), yātu, etu, yā, ē, ēn (n.sg.); Ko. a·r, da·r, ida·r who? e·d what? which thing?; To. e·θ which (sg.)? e·θa·m which (pl.)? o·ry (obl. o·r-) who?; Ka. yāvanu, āve, dāvanu (m.sg.), yāvaḷu, āvaḷ (f.sg.), yār, yāru, ār, āru, dāru (m.f.pl.), yā, yāvadu, yāvudu, ā, ēn (n.sg.); Kođ. e·vēn (m.sg.), e·va (f.sg.), e·vu (m.f.pl.), e·di (n.sg.pl.), a·rī, da·rī (m.f.sg.pl.); Tu. ēru, ēraṅe who? dānē, jānē what? which?; Te. ēḍu (m.sg.), ēru (m.f.pl.), ēdi (f.n.sg.), ēvi (n.pl.), ēmi (n.sg.); Nk. ēn who (sg.)? ēr who (pl.)?; Pa. ēd (obl. ēr-) who?; Oll. ēyṅd who (sg.)? ēyr who (pl.)?; Go. bōl (m.sg.), bōṅ, bōṅk (m.pl.), bād (f.n.sg.), bau (f.n.pl.); Kuwi ēna what?; Kur. nē (m.f.sg.pl.), endr (n.sg.pl.); Malt. nēreh (m.sg.), nērith, nēth (f.sg.), nērer (m.f.pl.), indrth (n.sg.pl.); Br. dēr (m.f.sg.pl.), ant (n.sg.pl.). See Burrow, BSOAS 11.596-601.]
- 230 e· where?
- e·. See s.v. item 204 e-.
- 231 e·ḍ year, in: a· e·ḍ two years before last, i· e·ḍ this year. (SR iyēṅ this year.) [Ta. yāntu, āntu (adj. āttai) year; Ma. āntu (obl. case ātta) id.; Ko. a·ṅ, in: o·r a·ṅ one year, i·r a·ṅ two years; To. o·ṅ, in: wī·r o·ṅ one year, i·r o·ṅ two years; Ka. ēḍu time; Kođ. a·ṅḍi year; Tu. -oḍu, in: iyyoḍu this year, mūvoḍu last year; Te. ēḍu, ēḍadi a year; Nk. iyer this year; Pa. iyāḍ id.; Oll. iyāṅd id.; Go. yēṅd this year; hēṅd year before last; (W) yeṅṅ this year; (M) iyēṅd id.; hayēṅd year before last; (Pat.) yēḍa (spelled: yeda) year; Kui rāṅḍu last year; rōṅḍu in a previous year, year before last; vāṅḍi next year, year after next. See Burrow, BSOAS 11.595.]
- 232 e·gar n. (pl. -sil) watchman's raised platform. [Nk. hegar (pl. hegaḍḍ) id.]
- 233 e·l n. earth. (Hislop el id.) [Ta. Ma. nālam earth, land; Te. nēla id.; Nk. ēl earth; Pa. nendil earth, ground, floor; Go. nēli, (W) nelī, nel, (M) nel field; Kui nēḍe ground; Kur. nāl low fields, terraced fields.]
- e·n, e·nd. See s.v. item 229 e·-.
- 234 e·nak n. (pl. -ev) black antelope. (Kin. ēnari spotted deer.) [Found in

- various Dr. languages, including Te. *ēnamu*, black antelope, gazelle, fem. *ēnī*; said to be < Skt. *ēṇa-*, *ēṇī-* id.; not in the Mar. dictionaries.]
- 235 *e·nd-*, *e·nt-* to dance in rejoicing. (SR *yend-eṅ* to dance.) [Nk. *ēnd-* (*ēnt-*) id.; Pa. *ēnd-* id.; *ētip-* (*ētit-*) make to dance; Oll. *ēndiṅ*, *ēndonḍi* a dance; Go. *yēndanā* to dance; Kui *ēnd-a* (*ēnd-i-*) id.; plural action *ētk-a* (*ētk-i-*); Kuwi (F) *endali* dance (males).]
- e·puḍ*. See s.v. *eppuḍ*.
- e·r*, *e·v*. See s.v. item 229 *e·-*.
- 236 *gadda* n. (pl. -l) kite (bird). (SR *gaddā* eagle.) [Te. *gadda* kite; Nk. *gadda* vulture; Pa. *gadda* id. ? < Skt. *grdhra-* vulture.]
- 237 *gaḍḍam* n. (pl. -ul) chin. (SR *gaḍḍam*, Hislop *gaddam* id.; Haig *gaddām* beard; Kin. *gaḍḍam* chin, beard.) [Ta. *kattam* chin (< Te.); *kettam* beard; Ka. *gaḍḍa* chin-beard, chin; *gadda* chin; Koḍ. *gēḍḍa* beard (< Ka.); Tu. *gaḍḍa* chin, beard; Te. *gaḍḍamu* id.; *gadduva* chin; Nk. *gaḍḍam* beard; Pa. *gaḍḍom* (pl. *gaḍḍocil*) beard, moustache; (S) *gaḍḍal* beard; Go. (M) *gaddo*, *gaḍḍokā* beard.]
- 238 *gaḍḍi* n. (pl. -kul) grass. (SR *gaḍḍi*, Kin. *gaḍḍi* id.) [Te. *gaḍḍi* grass, straw, hay; Nk. *ghaḍḍi* grass; Go. (M) *gaḍḍi* id.]
- 239 *gar* n. (pl. *gaḍ-l*) feather. [Ka. *gari* wing, feather; Tu. *gari* id.; Te. (B) *gari* wing (Kittel lists *gaḍi*, *gari*; Sankaranarayana does not give the word in any form).]
- 240 *garastak* n. (pl. -er) gentleman. [Mar. < Skt. *grhastha-* householder.]
- 241 *gaṭṭe* n. sp. grain (=Mar. *bājri* *Panicum spicatum*).
- 242 *gaykiak* n. (pl. -er) man of Gowari (cowherd) caste. (SR *gāyki* cowherd.) [Mar. *gāykyā* id.]
- 243 *gaykiral* n. (pl. *Ṡasikul*) woman of Gowari caste (: *gaykiak*).
- 244 *ga·ḍḍi* n. (pl. -kul) ass. [Ta. *kaṟutai*; Ma. *kaṟuta*; Ko. *kaṟt*, *kaḷd* (the latter a term of abuse); To. *katy*; Ka. *kaṟte*, *katte*; Koḍ. *katte*; Tu. *katte*; Te. *gāḍḍa*; Nk. *gāṟḍi*; Pa. *gade*; (S) *garad* id. Cf. Mar. *gādhav*, *gadhā* id., and other IA words (all from Skt. *gardabha-*; see Turner s.v. *gadoho*); from these, Go. (W) *gadhāl*, Kur. *gadhā*, Malt. *gada*.]
- 245 *ga·li* n. wind. (SR *gālī* id., *gālī* adgeṅ to blow of wind; Hislop *gāli* air.) [Ka. *gāl*, *gālī*, *garuvali* wind, air; Tu. *gāli*, *gālī* id.; Te. *gāli*, *gāḍupu*, *karuvali* id.; Nk. *ghālī* wind; Kuwi (F, S) *gāli* id.]
- 246 *ga·r* n. (pl. -sil) hailstone. *ga·rpiṭ* (? *ga·r pi·ṭ*) id. [Mar. *gār* id., flint.]
- 247 *ga·z* n. (pl. -ul) bangle. [Ka. *gāju* glass; Te. *gāju* id., glass bracelet or bangle; Nk. *gāj* (j = dz) bangle. Cf. Mar. *kāj* glass < Skt. *kāca-* id.]
- 248 *geḍia* n. (pl. -l) fold. [Mar. *ghaḍī* id.]
- 249 *geḍil-*, *geḍil-t-* to happen (with dative). [Mar. *ghaḍṇē* id.]
- 250 *geḍli* n. (pl. -kul) earthen pot. [? Mar. *ghaḍā*, H. *ghaṟā* earthen pitcher.]
- 251 *gelli* n. (pl. -kul) bow for shooting pebbles. (Haig *gēlli* id.) [Mar. *galūl*, H. *gulel* pellet bow; see Turner s.v. *guleli*.]
- 252 *gesril-*, *gesril-t-* to slide, slip. [Mar. *ghasarṇē* id.]
- 253 *gesrip-*, *gesrip-t-* to roll (tr.) (: *gesril-*, *gesrilt-*).
- 254 *get-*, *get-t-* to close (door) firmly, lock. (SR *gett-eṅ* to close.) [Ta. *ceri*

- (*ceṟiv-*, *ceṟint-*) be thick, crowded, tight, keep within bounds; (*ceṟipp-*, *ceṟitt-*) join, shut, close, block up; *ceṟu* (*ceṟuv-*, *ceṟr-*) control (as the senses), prevent; (*ceṟupp-*, *ceṟutt-*) id., dam (water); n. tank; *ciṟa* dam, tank, confinement; Ma. *ceṟukkuka* dam up, enclose, prevent; *ciṟa* dam, tank; Ko. *ker* tank; To. *kerf-* (*kert-*) dam, gather; Ka. *kir*, *kiṟu* (*kett-*) confine, block up, close, shut; *kere* tank; Koḍ. *kere* id.; Tu. *kerē*, *kirē* id.; Te. *ceṟa* imprisonment; *ceṟuvu* tank; Kol. (Kin.) *ceru* id.; Pa. *kedp-* (*kedt-*) shut (door), lock up; *ceru* tank; Go. *kēṭānā* close (a door).]
- 255 *geṭṭa* n. (pl. -l) foot, leg, hoof. (SR *geṭṭā*, Kin. *geṭṭa* leg; Haig *geṭṭā* foot, hoof; Hislop *getal* toe, leg.) [Te. *giṭṭa* hoof; Nk. *geṭṭa* foot; Pa. *gēṭa* leg from knee to ankle, claw of crab; Kur. *khedd* foot, leg; Malt. *qēḍu* the legs, the feet.]
- 256 *gevgirtad* n. (pl. *Ṡasikul*) woman of milkman (Gowari) caste. (There is no corresponding male designation; see *govari* and *govartad*.)
- 257 *gevliak* n. (pl. -er) man of Gawali (cowherd) caste. [Mar. *gavḷi* id.]
- 258 *gez* n. (pl. -ul) brass pot. (SR *ganj* pot.) [? Mar. *gāj* large copper water-vessel.]
- 259 *ge·rs i·ḍ-* to call with a shout.
- 260 *gi*, *gi·lo!* (7.7).
- 261 *ginni* but. (Could this be *gi + ini?* If so, the recording is probably incorrect for *gini*.)
- 262 *godma* n. (pl. -l) grain of wheat. (SR *godmāl* wheat.) [Nk. *godma* (pl. -l) wheat; Te. *gōduma* id. Mar. *godhūm* id.]
- 263 *gog-*, *gok-t-* to bend over. (SR *gogg-eṅ* to bend; *koṅkḍi*, *koḍḍi* crookedly.) [Ta. *kurāṅku* a hook, clasp, link in jewelry (local); *kokki* hook, clasp; *kokkarai* crookedness, deformity; *kuṟaṅṅu* (*kuṟaṅṅi-*) be crooked or bent; Ma. *kokka* a clasp, hook, crook; *kokkara* crooked, bent backwards; Ko. *koky* crook, hook; *kok-* (*koky-*) become very bent with age; *koṅk* crooked; To. *kwiky* crook, hook; Ka. *kokki*, *kokke* crookedness, a crook, bend, hook; *kogga*, *kokkari*, *koṅga*, *koṅgari* crookedness; *koṅku* be bent, get crooked, distorted; n. state of being bent, crooked, etc.; Koḍ. *kokke* crook, hook; *kokk-* (*kokki-*) be bent; Tu. *kokkē*, *koṅkē*, *kuṅkē* a hook; *koṅṅu* crookedness; Te. *kokki*, *koṅki* a hook; *koṅkara* crookedness; Nk. *ghogg-* bend; *koṅki* curved hoe; Pa. *kokor-* be bent, curved; *kokoro* a curve; *kokta* crooked, zigzag; Kui *kongoni*, *kongori* bent, curved, crooked, zigzag; Kur. *khōṅghnā* bend (tr.), curve, deflect, force down someone's head or back; Malt. *qonqē* indent, notch, bend the knees slightly in dancing, form the ridge of a thatched roof.]
- 264 *gogip-*, *gogip-t-* to make to bend over, bend (tr.) at a sharp angle (: *gog-*, *gokt-*).
- 265 *golli* n. (pl. -kul) ax. (Kin. *golli*, SR *golī*, Haig *gōlli* id.) [Ka. *goḍali*; Tu. *kuḍari*, *koḍari*; Te. *goḍḍali*; Nk. *ghoḷi* id. Cf. Skt. *kuṭhāra-* id.]
- 266 *gonḍa* n. (pl. -l) man of Gond tribe. *gonḍa pa·na* Gond language. [Kui *gōṇḍa* the Gond tribe; *gōṇḍenju* Gond man; fem. *gōṇḍali*.]
- 267 *gonḍortad* n. (pl. *Ṡasikul*) woman of Gond tribe (: *gonḍa*).
- 268 *gonjip-*, *gonjip-t-* to winnow with side-to-side motion. [To. *kwic-* (*kwīč-*)

- separate grain from stones, etc. with a winnowing basket; Go. *kössānā* sift with a sideways motion (so Tr. Grammar, but Voc. has *kössānā*.)
- 269 *goṅṅe* n. (pl. -l) bag. [Mar. *goṅ*, *goṅṅā*, *goṅā*, *goṅī* various kinds of bags.]
- 270 *goria* n. (pl. -l) deer. (SR *goriyā* id.; Kin. *goria* antelope; Kin., SR *gorre* sheep; Haig *pōtgōryā* antelope; Hislop *kori* antelope.) [The *goria* forms and Hislop's *kori*: Pa. *kuri* antelope; Oll. *kuruy* deer; Go. *kūrs* (pl. -k) deer, antelope; Kui *kruhu* (pl. *kruhka*), (P) *krusu* (pl. *kruska*) barking deer, jungle sheep; Kuwi (S) *kluhu* antelope. The *goria* form shows contamination of some kind with: Ta. Ma. *koṛi* sheep; Ko. *kory* a * r id. (a * r goat); To. *kury* sheep; Ka. *koṛi*, *kuṛi* id.; Koḍ. *kori* id.; Tu. *kuri* id.; Te. *gōre*, *gorre* id. (B. also 'jungle sheep' and 'a species of antelope'); *gorriya*, (B) *goriya* sheep; Kol. (Kin., SR) *gorre* id. (< Te.); Kuwi (F) *gōri*, (S) *gorri* goat. Br. *kur* flock of sheep or goats, made cognate with Ta. etc. by Bray, is < Sindhi *kur* < Skt. *kula*-herd, flock, tribe, etc.]
- 271 *gorpoḍi* scaly pangolin, in: *gorpoḍiak* man of particular exogamous division, fem. *gorporral*. [Go. *ghōrpād*, *ghōrpār* scaly pangolin, armadillo.]
- 272 *goṅṅe* n. (pl. -l) ankle. [Mar. *ghoṅṅā* anklebone.]
- 273 *goṅṅi* n. (pl. -kul) story. See *doggli* and *gupulti*. (SR *goṅṅi* story, language, matter.) [Nk. *goṅṅi* speech, language. Mar. *goṅṅ* story; *gupt goṅṅ* thing kept secret.]
- 274 *goṅṅon* n. (pl. -sil) cowshed. [Mar. *goṅṅā* id.]
- 275 *govarak* n. (pl. -er) man of cowherd (Gowari) caste. [Mar. *govari* id.]
- 276 *govartad* n. (pl. *oṭasikul*) woman of cowherd caste (: *govarak*).
- 277 *go·l-*, *goḍḍ-* to beat, shoot with bow. *beḍṭanaḍ go·l-* to beat with a stick. *gellinaḍ go·l-* to shoot with a pellet bow. (P. *goḍ-* to cut with ax.) [Ta. *koḷ* (*koḷv-*, *koṅṅ-*) strike, hurt (local); *kōḷ* killing, murder; Ma. *koḷka* (*koṅṅ-*) hit, take effect, come in contact; *koḷḷikka* hit; *kōḷ* hitting, wound, damage; Ko. *koḷ-/koṅ-* (*koḍ-*) pain, trouble; To. *kwīḷ-* (*kwīḍ-*) quarrel, (urine) troubles (i.e., he wishes to urinate); Tu. *koṅṅini* hit; *koḷpuni*, *kolpuni* come into collision; Te. (B) *konu* be pierced as by an arrow; Nk. *goḷ-* (*goḷ-*) strike, beat, kill.]
- 278 *go·r* n. (pl. *go·ḍ-l*) fingernail. (Hislop *goral* pl.; ? SR *gol* nail [or is this the carpenter's nail?].) [Ta. Ma. *ukir* fingernail, toenail, claw; Ko. *u·r* id.; To. *ū·r* id.; Ka. *ugur* id.; Koḍ. *oy* id.; Tu. *uguru* id.; Te. *gōru* id.; Nk. *gōr* (pl. *gōr!*) id.; Pa. *gēri* (pl. -l) id.; Kui *gōra* id.; Kuwi (F) *gōru*, (S) *gōtu* id.; Kur. *oṛōḷḷ* id.; Malt. *orgu* id.; Br. *hōr* finger.]
- 279 *go·tra* n. (pl. -l) exogamous division of Kolams. [Mar. < Skt. *gotra* exogamous division.]
- 280 *gubḍi* n. (pl. -kul) owl. [Nk. *ghubaḷ* id. Mar. *ghubaḍ* id.]
- 281 *guḍ* n. (pl. -l) testicle. [Ka. *guḍḍu* eyeball, egg; Te. *guḍḍu*, *gruḍḍu* id.]
- 282 *guḍḍi* n. (pl. -kul) bear. (Kin. *guḍḍi*, SR *guḍḍi*, Haig *gūḍḍi*, Hislop *kutti* id.) [Nk. *guḍḍi* id. Cf. *kediak*.]
- 283 *guḍḍi* n. blindness. (SR *guḍḍi* blind.) [Ta. Ma. *kurūtu* blindness; Ko. *kurḍ*, *ku·ṛ* id.; Ka. *kurūḍu*, *kuraḍu*, *kuḍḍu*, *kuruḷu* id.; Tu. *kurūḍu*, *kurḍu*, *kurūḍa* blind; Te. *guḍḍi*, *gruḍḍi* blindness, blind; *gruḍḍu* blindness; Nk. *guḍḍi* blind.]

- 284 *gul* n. tobacco ash. [Mar. H. *gūl* charred or kindled part of a match, wick, torch < Pers.]
- 285 *gum* n. assembly. *gum er-* to assemble. *gum kak-* to cause to assemble. [Ma. *kumi* heap, stack, pile; Ka. *gumi*, *gummi*, *gummu*, *gumme* heap, crowd, multitude; Tu. *gumugumu* noise of a multitude; Te. *gumi* crowd, multitude; Nk. *ghuma er-* assemble; Pa. *kum-* heap onto; cf. Ta. *kumi* (*kumiv-*, *kumint-*) be heaped up, accumulate, crowd; (*kumipp-*, *kumitt-*) heap up, accumulate, gather; Ma. *kumiyuka* be heaped together; *kumikka* heap up. See Burrow, *BSOAS* 12.377, item 124.]
- 286 *gunḍ* n. (pl. -l) stone. (Kin., SR *gund*, Haig *ghuḍ* id.; Hislop *gundu* round. Cf. also SR *rubgunḍ*.) [Ta. *kuṅṅu* anything globular and heavy, ball, testicle; Ko. *gunḍ gal*, *kal gunḍ* huge, round stone; Ka. *gunḍu* ball, testicle, round stone for grinding, boulder, plummet; *gunḍa* roundness; Tu. *gunḍu* anything round, ball, bullet; Te. *gunḍu* bullet, rock, bead, anything spherical; Nk. *ghuḍ* stone. Cf. Mar. *gūḍā* stone, esp. round stone.]
- 287 *gundap-*, *gundap-t-* to wind (string). (SR *gundāp-eḷ* to roll, p. 21 to gather.) [Mar. *gūḍāḷṅē* wind around, roll up.]
- 288 *gunḍi* n. (pl. -kul) button. [Mar. *gūḍi* id.]
- 289 *gupulti* (? *guppulti*) n. (pl. -kul) secret. *gupulti goṅṅi* a secret. [Mar. *gup* silently, still, quietly; *gupt* secret; *gupt goṅṅ* a secret.]
- 290 *gurgadil-*, *gurgadil-t-* (dog) growls, (pig) grunts. [Ka. *gurrugūṅṅu*, *gurrukūṅṅu* growl, snarl; Tu. *gurukūṅṅuni* snore, purr, coo, roar; *gurkūṅṅuni* grunt; *gurrukorepuni* bark, growl, snore; Te. *gurru* a growl, snarl, snoring; *gurrumanu* to snore, growl, snarl; Kur. *gurrārā* roar (as a tiger), snarl or growl fiercely, utter angry words or shouts. Cf. Mar. *gurgurṅē*, *gurgurāvṅē*, *gurakṅē*, *gurkāvṅē* to roar, growl, snarl.]
- 291 *gurrām* n. (pl. *gurrāl*) horse. (Kin. *gurrām*, SR *gurrām* [pl. *gurrā*], Haig *gurrām*, Hislop *gurrām* id.) [Ta. *kutirai*; Ma. *kutira*; Ko. *kudyr*; Ka. *kudure*; Koḍ. *kudire*; Tu. *kudurē*; Te. *kudira*, *kudaramu*, *gurrām*; Nk. *ghurrām* (pl. *ghurrāl*); Pa. *gurrol* (pl. *gurroci*) id. Cf. Skt. *ghoṭaka*-id. and the modern IA derivatives (e.g., Mar. *ghoḍā*), whence Oll. *gōra*, Go. *kōḍā*, Kur. *ghoṛō*.]
- 292 *gusrip-*, *gusrip-t-* to churn. *salla gusrip-* to churn (and obtain as a result) buttermilk. [Mar. *ghusaḷṅē* to churn; *ghusaḷṅ* matter to be churned; *ghusaḷā* matter obtained by churning.]
- 293 *gussal-*, *gussal-t-* to crawl on belly.
- 294 *guttīl-*, *guttīl-t-* to become snarled. *okkod lo·pal okkod guttīl*. it became snarled (lit. it became snarled, one thing inside one thing). [Mar. *gutṅē* be entangled.]
- 295 *guttip-*, *guttip-t-* to snarl (something) (: *guttīl-*, *guttīl-t-*).
- 296 *guṭṭran* bad (of smell). *guṭṭran kam* a bad smell. [Mar. *ghurṭāṅ* a smoky smell or taste.]
- 297 *gu·ge* n. (pl. -l) butterfly. [Nk. *gūge* id.; Pa. *gogavāla* id.; Go. (M) *gūge* id. (Hislop gives for Go. *guge*, *kuge* id.)]
- 298 *gu·nbaz* n. (pl. -ul) person or animal of good qualities, clever, etc. [Mar. H. *guṅ* good quality + Pers. -*bāz* one who has to do with.]

- 299 i, in: doo i grandmother. (? Cf. ay mother.)
- 300 i- this. i·adj.; i·e·d this year (SR iyend id.); i·bay this side or bank. im, imd this man; ivr these men; id this woman, this non-personal object; idav these women, these non-personal objects. (SR all except im.) Cf. inag, indaḍ, indar, inṭon, ittan, itte, ittin. [Ta. ivan (m.sg.), ivaḷ (f.sg.), ivar, ivarkaḷ (m.f.pl.), itu (n.sg.), ivai (n.pl.), i (before consonant, which is doubled)/ivv (before vowel) adj.; Ma. ivan (m.sg.), ivaḷ (f.sg.), ivar (m.f.pl.), itu (n.sg.), iva (n.pl.), i adj.; Ko. ivn (m.sg.), ivḷ (f.sg.), ivr (m.f.pl.), id (n.sg.pl.), i (before consonant)/i· (before vowel) adj.; To. iṭ (sg.), iṭa·m (pl.), i adj.; Ka. iva (m.sg.), ivaḷ (f.sg.), ivar, ivargaḷ (m.f.pl.), idu (n.sg.), ivu (n.pl.), i adj.; Koḍ. ivēṇ (m.sg.), iva (f.sg.), ivu, iengga (m.f.pl.), idi (n.sg.pl.), i· adj.; Tu. imbe (m.sg.), mōḷu (f.sg.), mēṟu, mōkuḷu (m.f.pl.), indu, undu (n.sg.), undekuḷu (n.pl.), i adj.; Te. vīḍu (m.sg.), vīru (m.f.pl.), idi (f.n.sg.), ivi (n.pl.), i adj.; Nk. ivnd (m.sg.), id (f.n.sg.), idav (f.n.pl.), i adj.; Pa. id (f.n.sg.), iv (f.n.pl.), i adj.; Oll. id (f.n.sg.), i adj.; Go. ēl (m.sg.), ēṟ (m.pl.), id (f.n.sg.), iu (f.n.pl.); Kui ianju (m.sg.), iaru (m.pl.), iri (f.n.sg.), ivi (f.n.pl.), i adj.; Kuwi (F) iwasi (m.sg.), iwari (m.pl.), idi (f.n.sg.), ivati (f.n.pl.), i adj.; Kur. is (m.sg.), ir (m.f.pl.), id (f.n.sg.), ibṛā (n.pl.), i adj.; Malt. ih (m.sg.), ir (m.f.pl.), ith (f.n.sg.pl.), i adj.; Br. dā, dād (sg.), dāfk (pl.), dā adj. With the u-forms in Tu., cf. the forms referring to a distance intermediate between 'this' and 'that' in Ta. uvaṅ, uvaḷ, uvar, utu, uvai, u/vuv; Ka. uva, uvaḷ, uvar, udu, uvu, ū (cf. G. S. Gai, *BDCRI* 10.68); Kur. hūs, hūr, hūd, hubṛā, hū; Br. ō/ōd, ōfk, ō; the corresponding Ko. forms u·n, u·ḷ, u·r = ivn, etc.; Pa. ūd, ūr this (m.sg.), these (m.pl.); the greatest distance of all is indicated by Kui oanju, oaru, ōri, ōvi, ō, Kuwi (S) hūvasi, hūvari, hūdi, hūvi (hūvaska), hū.]
- 301 icca n. desire. [Mar. icchā id.]
id, idav. See s.v. i-
- 302 iddar two men. i·ral two women. indij two non-personal objects. in adj. Possibly also ittarel both of the persons, ittarel ittarel in pairs (4.61; see s.v. el). (SR indī two; iddar two persons.) [Ta. Ma. iranṭu (coll. Ta. reṅṭu, Ma. ranṭu) two non-personal objects; iruvar two persons; iru, ir adj.; Ko. eyḍ two; i·r a·ṟ two years; i nu·r two hundred; ir va·d twenty; To. e·d two; i·r o·ṟ two years; i nu·ṟ two hundred; i foṭ twenty; i kwa·w two kwa·x-measures; Ka. eraḍu, erḍu, eraṟ two non-personal objects; ibbar two persons; Koḍ. daṅḍi two non-personal objects; ibba two persons; Tu. raddu two things; irveru, iruveru two persons; ir adj.; Te. reṅḍu two non-personal objects; iddaru, iruguru two persons; inu adj.; Nk. iddar (male), iraḷ (female), inding (non-personal); Pa. irul (male), iral (female), irḍu (non-personal), ir adj.; Oll. irul (male), iral (female), indī (non-personal), ir adj.; Go. rāṅḍ two; rāhk two each; Irūr a couple; Kui ri adj. preceding noun; riaru two men; riṅḍe two women or things, or adj. following noun; Kuwi (F) ri, riari, rindi; (S) ri, riari, rindi; Kur. irb two men or women; ēṅḍ, ēṟ two things; Malt. iwr two persons; -is two things; Br. irat two; irā adj.]

- 303 idd-, it-t- to tell, to show (I.19, 62). (Kin. id- to show; SR id-eg to speak, p. 19 idd-eg to tell.) [See s.v. et-, ett-.]
- 304 il-, il-t- to stand. (SR ill-eg id.) [Ta. nil (nirp-, nirp-) stand, stand up, stop; Ma. nilkka id.; Ko. nil-/nin- (nind-) id.; To. nil- (niḍ-) id.; Ka. nil (nilt-, nind-) id.; Koḍ. nill- (nipp-, nind-) id.; Tu. nilpuni stay, become quiet, cease; Te. nilucu stand, stand up, stop; Nk. il- stand; Pa. nilp- (nilt-) id.; nitip- (nitit-) make to stand; Oll. nil- stand; Go. nittānā, nillānā id.; Kui nis-a (nis-i-) stand still, stop; nil-b-a (niṭ-) stand, be set up, (corn) is standing; (P) nil-p-a (nil-t-) stand, be set up; Kuwi (F) nīcali, (S) ninai stand; (F) niphali cause to stand; Kur. ilnā stand up; ildnā erect, set up; ijnā stand, stand up, stop; Malt. ile stand; ilde make to stand; Br. saling stand, stand up, stop (? rather than, as Bray, with Ta. eṟu [see s.v. et-, ett-].)]
- im. See s.v. ni·r.
im, imd. See s.v. i-.
- in. See s.v. ni·v.
in. See s.v. iddar.
- 305 inam n. (pl. -sil) gift. [Mar. H. inām id. < Ar.]
- 306 inag in this way. (SR ināṅ like this.) [Nk. inaṅ in this manner, so.]
- 307 indaḍ from this place.
- 308 indar this many male persons. indav this many female persons. inij this many non-personal objects. [Ta. inai this much, this many; Ka. initu id.; Te. indaru so many persons, all these; inni, ini so many things; Nk. indhar so many males.]
- 309 inded today. (Kin. iner, SR ined, neḍi id. Cf. also SR inetānā.) [Ta. inṟu, inṟaikkū; Ma. innu; Ko. indy (indo·ṟ from today); To. iḍ; Ka. indu; Koḍ. indī; Tu. ini, inne; Nk. indar; Pa. ine; Oll. ine, inen; Kur. innā; Malt. ine; Br. ainō (Jhalawan dial., annō) id.]
- 310 indikul last year. (SR indik id.)
indij. See s.v. iddar.
- 311 inḍi now. (SR inḍi id.) [Nk. inḍi id.; Oll. inḍi id.]
- 312 ini and. (SR anī id. Cf. also SR inḱā.) [Ta. inī hereafter; i um, inṅam still, yet, again, more than this, also, in addition to (in a conjunctive sense); Ma. ini henceforth, yet, still, more; Ko. in other; To. in other, hereafter; inm yet (with negative); Ka. innu still, yet, moreover, hence, hereafter, more; Tu. nana yet, still, once more, farther on; Te. ika, iṅka hereafter, henceforth, still, further, yet; Kur. nannā other; Malt. nan, nane id. Go. and Kol. (SR) anī and < Mar. anī, H. ani id. Probably Br. annā still, (with negative) yet < Sindhi añā yet.]
- 313 innig, in: innig udul this many days (4.65; see also indar).
- 314 inṭon man like this. inṭor men like this. inṭod woman or non-personal object like this. inṭov women or non-personal objects like this. [Ta. inṅa such as this; Ka. ina, inna, inta id.; Te. itṭi id.; Go. itōl man like this; Kur. enne like this.]
- 315 ipaṭe n. bread. (SR nipāte, Kin. nipate, Haig ippāṭē id.) [Ta. appaḷam, pappāṭam wafer of flour of black gram with bicarbonate of soda; Ma.

- pappaṭam id.; Ka. appaḷa, appaḷa, pappāḷa, pappāḷi id.; Tu. appaḷa, appaḷa, pappāḷa, pappāḷa id.; Te. appaḷamu, appaḷamu id.; nippaṭi, nippaṭtu a sort of cake or biscuit; Nk. ipaṭ (pl. ipaḍ) bread.]
- 316 iri-, iri-t- to tear (intr.). (SR iriy-eṅ to be torn.) [Nk. ir- be torn; irk- tear. Ma. iriyuka wrench off, twist off, pluck (as fruits, branches).]
- 317 irk-, irik-t- to tear (tr.) (: iri-, irit-). (SR irk-eṅ id.; irkī juṅe [misprinted: juḍe] torn cloth.)
- 318 irvoṭ? adj. green. [Mar. hirvaṭ id.]
- 319 irzan n. (pl. -sil) coagulant put into milk. [Mar. virjaṅ id.]
- 320 isiṭe small; for a little while. [Belongs with such words based on the nearer demonstrative stem i- as: Ka. isa, isu so much or many as this; Kod. iccē this many; Kui ise (so Gramm.; ise Voc.) this much, so much, so many; Kuwi (F) ici, (S) iṭi (ṭ = c) small.]
- 321 isvad n. trust. a·n am pode isvad a·ptan. I put trust in him. isvadar worthy of trust. [Mar. viśvās trust, confidence; viśvāsārh worthy of trust.]
- 322 ittan, ittar, ittad man, men, woman of this place.
- 323 ittarel. See s.v. iddar.
- 324 ittaṭ from here. [Nk. ittaṭ id.]
- 325 itte this much (3.4). [Te. inta id.; Nk. ittek so much.]
- 326 ittin here. (SR itti id.) ittinent to this place. [Nk. ittin here.]
- ivr. See s.v. i-.
- i·. See s.v. i-.
- 327 i·d-, iṭt- to put; allow (with purposive). (SR iḍ-eṅ to put.) ge·rs i·d to call with a shout. mud i·d- to kiss. [Ta. iṭu (iṭuv-, iṭt-) put, place, give, keep, throw, hit against; Ma. iṭuka put, place, throw; Ko. iḍ- (iṭ-) put, fix, beat; To. iḍ- (iṭ-) put, place, give, hit against, throw; Ka. iḍu (iṭt-) let go from the hand, put down, throw, hit, put, place, keep; Kod. iḍ- (iṭt-) drop (tr.); Tu. iḍpini place, put down; Te. iḍu give, offer, place, put, lay; Nk. ir- (iṭt-) put, allow; Pa. iḍ- (iṭt-) put, put down, place, keep, lay (eggs), allow; Oll. ir- put, fill, lay (eggs); Go. irrānā keep, preserve; (W) irrānā set, place; (L) irrānā put, place, set; Kui iṭ-a (iṭ-i-) place, put, put by; Kuwi (F) ittali keep; (S) ittinaṭ place, put, keep. Cf. Ta. Ma. iṭu, Ko. i·r, Ka. Te. iḍu, Tu. iḍu, the derived noun.]
- 328 i·r n. water. (SR ir id.; ir āreṅ [i.e., āreṅ; s.v. a·d-] to bathe; ir oleg to wash clothes [?]; ir sāyeṅ to water; Haig ir, Hislop ir water.) [Ta. ir, iram moisture; Ma. iram id.; To. i·rm dampness; Ka. ira moisture; Te. imiri id.; Nk. ir water. Cf. Ta. Ma. nīr water, moisture; Ko. ni·r water; To. ni·r id.; Ka. nīr id.; Kod. ni·rī id.; Tu. nīrṭ id.; Te. nīru id.; urine (literary); niḷḷu water (pl. of nīru); Pa. nīr water; Oll. nīr id.; Kui nīru juice, sap, essence; Br. dir water, floodwater, juice, sap. Cf. Skt. nīra-water; nīvara- water, mud.]
- i·ral. See s.v. iddar.
- 329 i·sa, in: i·sa poḍ- to whistle. [Ta. ical a whistle; iccu kkoṭtu to whistle; Tu. isḷḷu whistling; Te. ila, ūla a whistle; Go. isri, (W) sīsari id.]

- 330 ja·sti more (7.13). [Mar. jyāst, jyāsti more than, exceeding < Ar.]
- 331 jelmil-, jelmil-t- to be born. [Nk. jalmil-, jelmil- id. Mar. janma birth.]
- 332 jittil-, jittil-t- to win. [Mar. jitṅē, H. jītnā id.]
- ka-. See s.v. item 335 kak-.
- 333 kaḍa n. (pl. -l) mat used for erecting hut. ellan kaḍa kak- to make a house by hanging mats. [Go. kātṭi palmleaf mat. Cf. Skt. kaṭa- straw mat, screen of straw.]
- 334 kaḍas n. (pl. -ul) sambur deer. (Haig kaḍās id.) [Ta. kaṭamā, kaṭamān bison, wild cow; kaṭamai elk; Ma. kaṭa-mān elk, fallow deer; Ka. kaḍaba, kaḍabe, kaḍava, kaḍavu, kaḍiti, gaṇaje a species of deer; kaḍave elk, Indian stag; Tu. kaḍama stag, elk; Te. kaḍāju, kaṇāju nilgao; kaḍāti, kaṇāti musk deer; Nk. kaṇas sambur deer; Kur. kārṣā male of the bādō-deer.]
- 335 kak-, kak-t- (with allomorph ka- in free variation with kak- in present and continuative gerund) to do, make. [Ta. cey (ceyv-, ceyt-) do, make, work; Ma. ceyka id.; Ko. gey- (gec-), key- (kec-) id.; To. kīy- (kīs-) id.; Ka. key, gey id.; Kod. key- (keyyuv-, kejj-) work; Tu. geipini, geyipini do; Te. cēyu do, make; Oll. key- (ken-, ked-) do; Go. kiānā do; Kui gi-v-a (gi-t-), ki-v-a (ki-t-) do, make; Kuwi (S) kinai id.; Br. kanning (ka-, kar-, present kē-) id. (there are problems remaining about this Br. verb, including the occurrence of k- rather than kh).]
- 336 kak-, kak-t- to have sexual intercourse with (accusative). [See s.v. kalay-, kalayt-.]
- 337 kal- (negative), kal-t- (present-future paradigm with present-future and past meaning; 5.67) to possibly be, may be; also as auxiliary with gerunds (8.18, 24, 26, 27). (SR kall-eṅ, p. 19 kal-eṅ to do. Cf. s.v. kak- item 335). [Ta. kala (kalapp-, kalant-) appear, come into being, spread (as news); kali (kalipp-, kalitt-) grow luxuriantly, sprout, come into being, appear, increase; Te. kalugu prosper, happen, occur, be produced or caused, be born, be, exist, be able, can; kaligincu cause, produce, effect, bring about; kalaḍu exists, is possessed, belongs to; kala existing, true, actual, possessing, having; Kuwi (S Grammar) kalg- get, become, accrue.]
- 338 kala n. (pl. -l) dream. (SR kalavat id.) kala kars- to dream. [Ta. kaṇā, kaṇavu dream, sleep; Ma. kināvu dream; Ko. kancn id.; To. konof id.; Ka. kana, kanasu, kanasa id.; Tu. kana id.; Te. kala id.; Nk. kala id.; Pa. kelay- to dream; kelaykuḍ a dream; Go. kāncānā to dream, cry out in one's sleep; (A) kansk- to dream; Kui kṛinj-a (kṛinj-i-) to dream; n. a dream; Kur. kḥandnā to sleep; Malt. qandre id.; qanqe sleep.]
- 339 kalave n. (pl. -l) workshed in field. (Kin. kalave threshing floor.) [Ta. kaḷam, kaḷaṅ place, open space, threshing floor, battlefield; Ma. kaḷam threshing floor, level space for spreading grains for drying, battlefield; Ko. kaḷm place for threshing or dancing; To. koṭṭ threshing floor; Ka. kaḷa, kaṇa threshing floor, battlefield; Kod. kaḷa threshing floor; Tu. kala a square, bed of flowers, etc.; place where pariahs assemble; Te. kaḷlamu threshing floor; kalanu war, battle, combat, (B) threshing floor; Nk. kaḷave

threshing floor; Pa. kali id.; Oll. kalin id.; Go. kāṛā sacred enclosure, threshing floor; Kui klai threshing floor; Kuwi (F) kṛānū, kalōmi id.; Kur. khal field, piece of land suitable for tilling; khali threshing floor (< IA); Malt. qalu field on the hills. Cf. Skt. khala- threshing floor, granary; see Burrow, *BSOAS* 11.133, *TPS* 1946.9.]

- 340 kalay-, kalay-t- to be mixed (liquids, grains). i·rt pa·l kalaya. milk is mixed in the water. (: item 336 kak-, kakt-) [Ta. kala (kalapp-, kalant-) mix (intr., tr.), unite in friendship, copulate; kalacu (kalaci-) mingle (intr.); kalavu (kalavi-) mix (intr., tr.); Ma. kalaruka be mixed, united; mix (tr.); Ko. kalv- (kald-) knead, mix (solid in water); To. kaṣf- (kaṣt-) mix (rice and milk, rice and curry), feed (solid food to child); Ka. kali, kale join (intr.), be mixed, come together, meet; kalaka, kaka mixture; kalasu mix, mingle; Koḍ. kala- (kalap-, kaland-) knead; Tu. kalapuni mingle, knead; Te. kalayu join (intr., tr.), unite, mix, meet, copulate; kalapu mix, join, bring together; Go. kālītānā meet and embrace, greet; Kuwi (F) kalhali, (S) kalhinai be mixed, mingle; (F) kalpali, (S) kalpinai mix.]
- 341 kalp-, kalap-t- to mix (liquids, grains) (: kalay-, kalayt-).
- 342 kam n. a smell. (SR kamp id.) anuṅ kam eddin/vattin. a smell was perceived by me. [Ta. kamm-eṅal emitting of fragrance; kamaṛ (kamaṛv-, kamaṛnt-) emit fragrance; kamakama (-pp-, -tt-) be very fragrant; kamakamav-eṅal an expression signifying fragrant smell; Ko. gaml good smell (of food, incense); gangam in- to be fragrant; Ka. kamma, kampu bad smell, fragrance; kammu fragrance; be fragrant (of the breath); kampsu be odoriferous; kammage, kammāne fragrantly, fragrance; gampu fragrance; gabbu, garbu bad smell; Tu. kamma, kamyana smell, fragrance; gammu good or bad smell; gamagama fragrance, odor; gamasū fragrance, odor, stink, stench; gamasuni to smell, scent, stink; gamāyisuni be fragrant; Te. kampu smell, odor, stink; kamma sweet, delicious, pleasant (in taste or odor); kamma deliciousness of taste or odor; gabbu stink, stench; gamagama sweetly, fragrantly; Nk. kap smell, odor; Kur. gamak smell, scent; gamkārnā give forth a smell (pleasant or otherwise); gangamrā (flowers) send forth a pleasant scent; gangam-amba'anā to perfume.]
- 343 kamma n. (pl. -l) woman's earstud. [Ta. kammal earring worn by woman in earlobe; Te. kamma a kind of large drop earring worn by women.]
- 344 kan n. (pl. kaṅ-l) eye, cave, small hole in ground. (SR kaṅṅa eye, p. 28 kaṅ, pl. kaṅṅa; Hislop kanul [pl.].) [Ta. kaṅ eye, joint in bamboo or cane, aperture, orifice; Ma. kaṅ, kaṅṅu eye, bud; Ko. kaṅ eye, joint of bamboo; To. koṅ eye, loop in string, joint in bamboo or cane; Ka. kaṅ eye, joint in reed, sticks, etc., small hole, orifice; Koḍ. kaṅṅi eye, small hole; Tu. kaṅṅu eye, rent, tear; Te. kanu, kannu eye, joint in cane or reed, small hole, orifice, mesh of net; Nk. kan (pl. kaṅṅl) eye; khan (pl. -sil) joint of bamboo; Pa. (S) kan (pl. -ul) eye; Oll. kaṅ (pl. -kul) id., kaṅul maṭṭa eyebrow; kaṅa (pl. kaṅul) hole; Po. kanu (pl. kankul) eye; Go. kān (pl. -k), (A) kaṛ (pl. -k) id.; Kui kanu (pl. kan-ga) id.; Kuwi (F) kannū (pl. karīka), (S) kannu (pl. kanka) id.; Kur. khann eye, place on bamboo or cane where side shoot was cut away, eye of tuber; Malt. qanu eye; Br. khaṅ eye, corn on foot, knot in wood, bud.]

- 345 kaṅṅt, kaṅṅakt seen, visible (probably allomorphs of *kaṅṅta, *kaṅṅakta, completive adjectives from otherwise unattested verbs *kaṅṅ-, kaṅṅ-t- and *kaṅṅk-, kaṅṅak-t-; 5.115). (SR kank ireṅ to appear, be seen, seem.) [Ta. kāṅ (kāṅp-, kaṅt-) see, appear, become visible; Ma. kāṅka see, observe, consider, seem; Ko. kaṅ/ka·ṅ- (kaṅ-) see; To. ko·ṅ- (koṅ-) id.; Ka. kāṅ (kaṅ-) see, appear; Koḍ. ka·ṅ- (ka·mb-, kaṅ-) see; Te. kanu, (B also) kānu, kācu id.; Nk. kank er- appear (< *kaṅṅk or the like); Pa. kaṅṅp- (kaṅṅt-) look for, search; Oll. kaṅṅp- (kaṅṅt-) search; Kur. khannā be pleasant to the eye, be of good effect, suit well; Br. khaṅing see.]
- 346 karadil-, karadil-t- lightning strikes (subject abar). [Kur. dilka'anā cause (ground, house, roof) to quiver, stun by a blow, thunder faintly; dilkārnā be shaken by thunderclap, be stunned by blow.]
- 347 karp-, karap-t- to learn, teach. (Kin. karap- to learn; SR karāp-eṅ id.; karāpekānd student; karil-eṅ to understand.) [Ta. kal (karṅ-, karṅ-) learn; Ma. kaka (karṅ-) id.; Ko. kal- (kaṭ-) id.; kalc- (kalc-) teach; To. kaṭ- (kaṭ-) learn; kalc- (kalc-) teach; Ka. kal (kalt-), kali (kalit-) learn; kalisu, kalusu teach; Tu. kalpuni learn; kalpāvuni teach; Te. kaṛacu learn; kaṛapu teach; Kol. kars- (karast-) see (a dream); Nk. karap- learn; Go. kārītānā learn; kārēhtānā teach; Kui grāmb-a (grāmb-i) learn; grāp-p-a (grāp-t-) teach.]
- 348 kars-, karas-t- to see (a dream). kala kars- to dream (also Kin.). [See s.v. kala and karp-.]
- 349 karu n. hunger. keḍiakuṅ karu vattin. the tiger became hungry. [Ta. karuppu famine, dearth, scarcity; Te. kaṛavu, (B) karavu, karuvu id.; Nk. karu hunger; Go. kārū, kār, (W) karū, (M) kara id.; Kuwi (F) karvū famine; Kur. kīrā hunger, poverty, desire; Malt. kīre hunger, thirst, appetite, famine; kīrwa hungry, thirsty.]
- 350 katiak n. (pl. -er) man of blacksmith caste. [Nk. katiak id. ? H. khāti caste employed as cartwrights; in Russell and Hira Lal, *The Tribes and Castes of the Central Provinces of India*, 4.120, it is said that when the Lohār (blacksmith) combines the occupations of carpenter and blacksmith, he is known as Khāti.]
- 351 katiak n. (pl. Ṡasikul) woman of blacksmith caste (: katiak).
- 352 katk-, katak-t- to strike down (man), break down (tree). katakten n. (pl. Ṡer) scar. (SR kāk-eṅ to break.) [Pa. katt- cut down (tree), slaughter, sacrifice; Oll. kat- cut, sacrifice; Kui kat-a (kat-i-) cut down, fell, cut, hew; plural action katk-a (katk-i-).]
- 353 kaṭ-, kaṭ-t- to tie, build. (SR kaṭṭ-eṅ id.) [Ta. kaṭṭu (kaṭṭi-) tie, build, bind by spells, hug, shut up, wear, put on, compare with, be equal; Ma. keṭṭuka tie, bind, clasp, yoke, dress, marry, make into a bundle, stop, restrain, build, become entangled, clot; Ko. kaṭ- (kac-) tie, build, manage (house), be equal; To. koṭ- (koṭy-) tie, build, kill by witchcraft, obstruct, hug, manage (house); Ka. kaṭṭu tie, build, stop by magic, bewitch, obstruct, shut, dam, amass (wealth); Koḍ. kēṭṭ- (kēṭṭi-) tie, build; Tu. kaṭṭuni tie, build, amass (wealth); Te. kaṭṭu tie, build, bewitch, obstruct, wear

- (clothes); Nk. *kaṭṭ-* tie, build; Pa. *kaṭṭ-* id.; *kaḍk-* tie, fasten, bind; Oll. *kaṭ-* tie, build; Go. *kāṭṭānā* be shut (of a door), close or come to grips (of two men fighting). Cf. item 2149 *kaṭṭā*.]
- 354 *kavve* n. (pl. -l) tortoise. (Kin. *kavve* id.; SR *kanve* [?], p. 25 *kavve* id.) [Nk. *kavve*; Pa. *kavva* id.]
- 355 *kay-*, *kay-t-* (fruit) is produced on tree. *ma·kuṅ doḍḍe kaytin*. the tree bore fruit. (Hislop *keik raw*, unripe.) [Ta. *kāy* (*kāypp-*, *kāytt-*) bear fruit; Ma. *kāy* id., ripen; To. *ko·y-* (*ko·c-*) bear fruit; Ka. *kāy* (*kāyt-*, *kāt-*) fruit to grow or develop; Tu. *kāyuni* get ripe; Te. *kācu*, *kāncu* bear, produce (as fruit); be produced (as fruit); *kāyu* bear fruit; Kur. *khānjā* bear fruit; be produced (after the manner of a fruit), come forth; Malt. *qanje* bear fruit. Cf. the various nouns meaning 'unripe fruit.']
- 356 *kay-*, *kay-t-* to graze (cattle). (Kin. *kay-* to watch (crops); SR *kaipen ireṅ* to watch.) [Ta. *kā* (*kāpp-*, *kātt-*) watch, guard, preserve, wait for; Ma. *kākkuka* id.; Ko. *ka·v-* (*ka·t-*) watch, guard, tend (animals); To. *ko·f-* (*ko·t-*) watch, (woman) marries (man); Ka. *kā* (*kād-*), *kāy* (*kād-/kāyd-*) guard, watch, tend; *kāyu* id., wait; Koḍ. *ka·-* (*ka·p-*, *ka·t-*) wait; Tu. *kāpuni* watch, guard, keep, wait; Te. *kācu* guard, watch, tend (cattle, etc.), expect, wait for; Pa. *kāp-* (*kāt-*) wait; Oll. *kāp-* (*kāt-*) watch, keep awake, wait; Go. *kāpānā* watch, guard (especially crops); Kui *kā-p-a* (*kā-t-*) await, look out for, last, outlast; Kuwi (F) *kācali* wait for; (S) *kā'nai* wait, guard; Kur. *khāpnā* guard, protect, tend, wait, wait for; Malt. *qāpe* watch, wait for; Br. *khwāfing* make to graze, take to graze (with back formation *khwāhing* graze; so plausibly Bray).]
- 357 *kaye* n. (pl. -l) fish. (Kin., SR *kayye*, Hislop *kei* id.) [Ta. *kayal*, *cāl* carp; Te. *cēpa* fish; Nk. *kayye* id.; Pa. *key* sp. fish.]
- 358 *kayng-*, *kayanṅ-t-* to laugh. (Kin. *kayng-*, SR *kaiṅ-eṅ* id.) *kayngekan* (pl. *okar*) male cross-cousin; *kayngekad* (pl. *okav*) female cross-cousin (5.121).⁴ at *pilla anuṅ kayngekat paḍa*. that woman is in a jesting relationship to me. [Nk. *kayng-* laugh.]
- 359 *ka·ka* n. (pl. -l) crow. (Kin. *kākal* [pl. *kākaci*(l)], SR *kakāl*, Hislop *kaka* id.) [Ta. *kākkai*; Ma. *kākka*, *k kacci*; Ko. *ka·k*, *ka·yk*; To. *ka·k*; Ka. *kāke*, *kāki*; Koḍ. *ka·ke*; Tu. *kāka*, *kakke*; Te. *kāki*; Pa. *kākal* (pl. *kākacil*); Oll. *kākal* (pl. *kākasil*); Go. (A) *kākar*; Kui *kāka*; Kur. *khākḥā*; Malt. *qāqe*; Br. *khākḥō* id. Skt. *kāka-* id. is thought by Burrow (BSOAS 11.133; TPS 1946.13) to be a loan from Dr.; some of the Dr. words, including the Kol., may be loans from IA (cf. Mar. *kāk*), as clearly is Ma. *kākan*, and as also are Go. (W) *kāwāl*, Kui *kāva*, Kuwi (F) *kā'vwa*, (S) *ka'wa*; see Turner s.v. *kāg*.]
- 360 *ka·kasimri* n. (pl. -kul) sp. dragonfly (? two words).
- 361 *ka·ke bokka* n. (pl. -l) collarbone (cf. *bokka* bone).

⁴Better, 'male/female who is in a jesting relationship with female/male.' This relationship holds between a male and his younger female cross-cousin, the younger sister of his wife, and his brother's wife's younger sister; in the latter two cases she may be a cross-cousin, but apparently need not be. It also holds between a male and his male cross-cousin, his sister's husband, and his wife's younger brother. The relationship involves liberty to jest on sexual matters; between people of the opposite sex, it is publicly only verbal, but in private there may be sexual actions.

- 362 *ka·kl a·d-* (*aṭṭ-*) to abuse.
- 363 *ka·kok* n. (pl. -er; voc. *ka·ko*) father's younger brother. (Haig *kakō* paternal uncle.) [Mar. H. *kākā* father's younger brother.]
- 364 *ka·mb* n. (pl. -ul) post. [Mar. *khāb*, H. *khām* id.]
- 365 *ka·nḍe* n. (pl. -l) fingerjoint (section between two articulations). [Mar. *kāḍē* id., joint in bamboo.]
- 366 *ka·ng-*, *ka·ngk-t-* to become hot. (Kin. *kāṅta* hot; SR *kaṅ-eṅ*, p. 21 *kāṅ-eṅ* to heat.) [Ta. *kāy* (*kāyv-*, *kāynt-*) become hot, be dried up, wither, parch, burn (intr., tr.), be angry; *kāyccu* (*kāycci-*) boil, cook, heat, dry as in the sun; *kāyttu* (*kāytti-*) ignite, boil, cook, heat by fire; Ma. *kāccuka*, *kāyḥka* warm, boil, distil; *kāyuka*, *kāntuka* be hot; Ko. *ka·y-* (*ka·c-*) become hot, warm oneself; *ka·c-* (*ka·c-*) make hot, boil, dry before fire; To. *ko·y-* (*ko·s-*) be hot, boil, bask in sun; *ko·c-* (*ko·c-*) boil (tr.), heat; Ka. *kāy* (*kāyd-*, *kād-*) grow hot, burn with passion, become angry; *kāsu*, *kāyisu* make hot, etc.; Koḍ. *ka·y-* (*ka·ñj-*) be hot, boil, bask in sun; *ka·c-* (*ka·ci-*) boil (tr.), melt (ghee); Tu. *kāyuni* be hot, burn, be feverish, become angry; *kāyipuni* make hot, warm (as water), fry, broil; Te. *kāgu* be heated (as by the sun), boil, simmer, grow hot, be angry; *kācu* boil, heat, warm (tr.); *kācu*, *kāyu* shine; *kālu* burn, be consumed, be baked, boiled; *kālcu* burn, set fire to, scorch; Nk. *kāng-* become hot; *kāp-* fry, boil; Pa. *kāpip-* (*kāpit-*) heat; Oll. *kāyp-* (*kāyt-*) boil (tr.; water, etc.); Go. *kāsānā* become hot, feverish; *kāsūhtānā* to heat; Kui *kānd-a* (*kānd-i-*) be hot; *kāg-a* (*kāg-i-*) warm oneself by the fire or in the sun; *kār-a* (*kār-i-*) be hot (sun), (spirit) is distressed; *kās-p-a* (*kās-t-*) make hot, heat; *kamb-a* (*kamb-i-*) be burned, injured by fire, consumed by fire; *kāp-p-a* (*kāp-t-*) cause to burn, char, scorch; Kuwi (F) *kāiyali* become hot (water, etc.); *kadali* be burnt (as food); (S) *kāth'nai* to heat; Kur. *khāyānā* (*khāyās*) dry up, lose moisture, evaporate, lose flesh, waste away; *khāidnā*, *khāidā'nā* make dry, desiccate by exposing to sun, fire, or air; *khāikḥairnā* become quite dry, parched; Malt. *qāye* become dry, wither, become lean, fade; Br. *khākḥar* fire.]
- 367 *ka·ngip-*, *ka·ngip-t-* to heat (tr.) (: *ka·ng-*, *ka·ngk-t-*).
- 368 *ka·p-*, *ka·p-t-* to boil (tr.) (: *ka·ng-*, *ka·ngk-t-*).
- 369 *ka·ragiri* n. workmanship, skilled work. *ka·ragiri kak-* to do skilled or notable work. [Mar. *kāragiri* workmanship, the skill of a *kāragir* (H. *kārigar*) or good workman, masterly performance or work < Pers.]
- 370 *ka·rve* n. (pl. -l), *ka·rve ma·k* cotton plant. (Kin., SR *kārve* cotton.) [? Skt. *karpāsa-* id.]
- 371 *ka·ti* (? *kaati*) n. anger, hate. *anuṅ ka·ti vattin*. I became angry. *ka·ti kak-* to be angry. [Ta. *kati* (*katipp-*, *katitt-*), *katavu* (*katavi-*), *kaṭar* (*kaṭarv-*, *kaṭarnt-*) be angry with; *katam* anger; Ma. *katam* wrath; Ka. *kati* (*khati*), *kāti* (*khāti*) anger, wrath.]
- 372 *kebutri* n. (pl. -kul) pigeon. [Mar. *k(h)abūtar*, H. *kabūtar* id. < Pers.]
- 373 *keḍavar* n. side (I.172). [Mar. *kaḍ* edge, direction; *kaḍvar* to the end.]
- 374 *keḍe* n. (pl. -l) small stone in pipe to prevent tobacco slipping through. [Mar. *khāḍā* small stone, pebble.]

- 375 keḍiak n. (pl. -ev) tiger. (Nk. khareyak (pl. -u) panther. ?? Ta. Ma. karaḍi bear; Ko. karḍy id.; To. ka·r id.; Ka. karaḍi, kaḍḍi id.; Koḍ. karaḍi id.; Tu. karaḍi id.; Te. (B) karaḍi id.; Kui kṛāḍi, kṛāḍi tiger, leopard, hyena; Kuwi (F) kṛāni tiger; (S) klā'ni id., leopard; (< Skt. karaḍin- elephant; so Master, *BSOAS* 12.358). Cf. item 282 guḍḍi bear.]
- 376 kel-, kel-t- to be understood (dative of person). anuḅ kelad. I understand. [Ta. kēl (kēṭp-, kēṭt-) hear, listen, learn, ask, obey, be heard (as a call), reach (as a sound); kiḷa (kiḷapp-, kiḷant-) express clearly, state specifically; Ma. kēḷka hear, perceive, listen to, obey, ask; Ko. ke·l- (ke·t-) hear; (noise) is heard; To. ke·t- (ke·t-) hear; Ka. kēl (kēḷd-) hear, listen to, heed, ask; Koḍ. kē·l- (kē·p-, kē·t-) hear, ask; Tu. kēḷuni id., obey; Nk. kayil-, keyil-, kēl- be understood; Go. kēḷjānā hear, listen, (L. also) obey; Kui kelp-a (kelp-i-) invoke, petition a deity, repeat incantations; kēp-a (kēp-i-) bewitch, enchant.]
- 377 kelip-, kelip-t- to make to be understood (: kel-, kelt-). a·n amnuḅ keliptan. I made him understand.
- 378 kendil n. (pl. -sil) lamp with chimney. [Mar. kāḍil glass lamp, lantern < Ar.]
- 379 kerk-, kerek-t- to shave. [Ta. cirai (ciraipp-, ciraitt-) shave, cut with sickle; Ma. cirekka shave, scrape; To. kerf- (kert-) scratch, egg on; Ka. kere shave, scrape, scratch; kiri shave; Tu. kerepuni scrape, polish; kereṅcuni scratch the ground (as a fowl); Pa. kirp- (kirt-) (fowl) scratches; Kur. khercnā (khircyas) rub off, scour; Malt. qerce scrape; qere shave; qertre be shaved; Br. karghing shear, crop down, mow down (? k instead of kh before a, because a < *i; but the PDr. vowel is more likely to have been *e; Burrow, *BSOAS* 10.289-297, 11.136).]
- 380 kerri n. (pl. -kul) shoe. (Kin. kerri, SR kerri id.) [Ta. ceruppu sandal, slipper, shoe; Ma. cerippu id.; Ko. kevr id.; To. kerf id.; Ka. kera, keravu, kerahu, kerpu id.; Tu. cappaḷ, cappaḷ id. (cf. Mar. cappaḷ id.); Te. ceppu id.; Nk. kerri shoe, boot; Pa. cerup, cerpu sandal; Go. sarpūm, (W) sarpo, (M) harpumj, (L) helpus, (A) serpum shoe, sandal; Kuwi (F) seppū id.; (S) cepunga shoes (< Te.). Cf. Burrow, *BSOAS* 11.129.]
- 381 kersip-, kersip-t- to spend. [Mar. kharcnē id.]
- 382 kesra n. (pl. -l) dust particle, rubbish. [Nk. kacra rubbish. Mar. kacra id.]
- 383 kettil n. tin. [Mar. kathil id.]
- 384 kev n. (pl. -ul) ear. (Kin. kev id.; SR kevvā ongerā earring; Haig kēv ear; Hislop kavvul ears.) [Ta. Ma. cevi; Ko. keyv (Kurgo·j dial. kev); To. kīfy; Ka. kivi, kimi; Koḍ. keviḅ; Tu. kebi; Te. cevi; Nk. kev; Pa. kekol; Oll. kekol; Go. kāwī, (M) keu, (L) kev; Kui kriju, kiru; Kuwi (F) kiriyū, (S) kriju (j = y); Kur. kḷebdā; Malt. qethwu; Br. kḷaf id. Cf. Burrow, *BSOAS* 11.124 f.]
- 385 kevdē n. (pl. -l) cowrie. [Mar. kavḍā, kavḍi, H. kauṛi id.]
- 386 ke·d-, ke·t-t- to winnow with up-and-down motion (: ke·t). (Kin. kēd- to winnow; SR ked-eg to sift.) [Ma. cēruka winnow, fan and clean pounded rice; Ko. ke·r- (ke·ry-) winnow with up-and-down motion; To. kō·r- (kō·ry-) winnow; Ka. kēru id.; Te. cerugu id.; Nk. kēd- id.; Pa. kēd- id.;

- Oll. kēy- id.; Kur. kēsna (kīsyas) winnow with up-and-down jerks of the shovel-basket; Malt. kēse sift.]
- 387 ke·di n. (pl. -kul) prison. [Mar. kaida, H. kaid imprisonment < Ar.]
- 388 ke·le n. (pl. -l) plantain. (Kin. kēre, SR kere, p. 26 kerre [pl. kerrē], Haig kēre, Hislop kor id.) [Nk. kēḷi id. Mar. keḷ, keḷi, keḷē, H. kelā id.]
- 389 ke·p-, ke·p-t- to make (child) to sleep. [Ta. cē (cēpp-, cētt-) dwell, lie, remain, sleep; cēppu (cēppi-) abide, remain; Ma. cēkuka, cēkkuka roost; Ka. kē (kēd-) lie down, repose, copulate with; Kur. kīdnā, kīd'ānā allow or invite one to lie down for rest or sleep, put to bed (a child, a sick person), lay in the grave; Malt. kīde lay down.]
- 390 ke·ri n. (pl. -kul) noise, shout. ke·ri kak- to shout.
- 391 ke·t n. (pl. -ul) winnowing basket (: ke·d-, ke·tt-). (Kin. kēt id.; SR ket basket.) [Te. cēṭa winnowing basket; Nk. kēt id.; Pa. kēti id.; Oll. kēṭi id.; Go. sētī id.; Kui sēsi id. (Winfield says < O.); Kuwi (F) hēci id.; Kur. kēṭer id.; Malt. kētmu id.]
- 392 kiḍki n. (pl. -kul) window. (Hislop kidakis id.) [Mar. khīḍki, H. khīḍki id.]
- 393 kini-, kini-t- to break into pieces (intr.). [Koḍ. kinn- (kinni-) tear into strips (rags, plantain or screw-pine leaves).]
- 394 kink-, kinik-t- to break into pieces (tr.) (: kini-, kinit-). (SR kink-eg break.)
- 395 kis n. (pl. -ul) fire. (Kin. kicc (c = ts), SR kissā, Haig kis, Hislop kis id.) kis erektan. I lighted the fire. [Ta. kiccu fire (< Ka.); Ko. tic id.; To. tit id.; Ka. kiccu id.; Koḍ. tittī id.; Tu. kittu lightning; kicci, kiccu, kicce fire; Te. ciccu, kitu id. (the latter < Ka.); Nk. kicc (c = ts) id.; Pa. kic id.; Oll. kis id.; Go. kīs id.; Kuwi (F) hīcū, (S) hīzū (z = ts) id.; Kur. cicc id.; Malt. cicu id. See Emeneau, *BSOAS* 15.104 f.]
- 396 kiṭ-, kiṭ-t- to be extinguished. (Kin. kiṭ- id.) [Ta. keṭu (keṭuv-, keṭt-) be destroyed, decay, be damaged, spoiled, degenerate; (keṭupp-, keṭutt-) destroy, damage, spoil, extinguish, lose; Ma. keṭuka be extinguished, be ruined, spoiled, damaged; keṭukka quench, do away with, damage, ruin; Ko. keṭ- (keṭ-) die, be ruined, be lost; keṭ- (keṭ-) ruin, lose; To. kōṛ- (kōṛ-) die (others than Todas), be spoiled, be extinguished, become bad in conduct; kōṛ- (kōṛ-) kill by witchcraft, extinguish; Ka. keḍu, kiḍu be destroyed, etc., as Ta., be extinguished; keḍisu, kiḍisu destroy, etc., as Ta.; Koḍ. kēḍ- (kēṭt-) be spoiled, ruined, extinguished; kēḍit- (kēḍiti-) spoil, ruin, extinguish; Tu. keḍaguni ruin, spoil; keṭṭa bad, vile; sēṭṭuni decay, be spoiled; sēṭṭavuni spoil, destroy, ruin; sēṭṭi spoiled, ruined; teṭṭuni rot, be damaged, fail; teṭṭavuni cause to be damaged; teṭṭu, sēṭṭu, heṭṭu bad, wicked, rotten; Te. ceḍu be spoiled, destroyed, become bad, rotten; keḍayu die; Nk. kiṭ- be extinguished; kiṭip- extinguish; Pa. ciṭ- (fire) goes out; ciṭip- (ciṭit-) put out (fire); Oll. siṭ- (fire) goes out; siṭp- (siṭt-) make (fire) go out; Go. kārītānā be rotten, rot; kārītānā cause to rot, ret (hemp).]
- 397 kiṭip-, kiṭip-t- to extinguish (: kiṭ-, kiṭt-). (Kin. kiṭip-, SR kiṭt-eg id.)
- 398 kivar-, kivar-t- to feel for in darkness, search. (SR kirāv-eg to search.) [Nk. kiray- seek.]
- 399 kizil-, kizil-t- to be annoyed by ridicule. [Mar. khijnē, H. khijnā take offense.]

- 400 kizip-, kizip-t- to annoy by ridicule (: kizil-, kizilt-).
- 401 ki·n. (pl. -l) hand, arm. (Kin. key, Haig kiy, Hislop kiyu id.; SR p. 29 key-ād with the hand, keyal-ād with the hands.) [Ta. kai; Ma. kay, kayyi; Ko. kay; To. koy; Ka. kay, kayi, kayyi, key; Kođ. kay; Tu. kei; Te. cēyi (pl. cētulu), kay; Nk. ki (pl. -l); Pa. key; Oll. ki (pl. -l); Go. kai; Kui kaju (stem kaj-; pl. ka-ka); Kuwi (F) kēyū, (S) kēju (j = y); Kur. khekka; Malt. qeqe hand, arm.]
- 402 ki·ra n. (pl. -l) stripe. [Ta. kīru, kīrru stroke, line, mark, stripe; Ma. kīru stripe; Ko. ki·r mark, line; Ka. gīru, gītu line, stroke; Tu. kīru, gīru, gīru scratch; gītu line, stroke, mark; Te. kītu line, mark, stroke, layer, stratum; gītu line, mark, stroke; gīra line; Pa. gir line, mark; Go. (L) kir wound; Kui gīra line, mark, stripe.]
- ko-. See s.v. kor-.
- 403 kodke n. (pl. -l) tree trunk. [Mar. khođ, H. khoṛā log, bare tree trunk.]
- 404 kođođ n. (obl. kođng-, pl. kođng-ul) buffalo pen. [Mar. kōđi, kōđan id.]
- 405 kođval n. (pl. ʔvasil) sickle. (Kin. koṛva id.) [Ta. koṭuvāl pruning knife, billhook, sickle; Ma. koṭuvāl hatchet, large splitting knife; To. kwīr fo + billhook; Te. kođavali sickle; Nk. koṛval id.]
- 406 kogir n. (pl. -sil) saddle. [Mar. khogir id. < Pers.]
- 407 koliak n. (pl. -ev) jackal. (Kin. koylak id.; SR kolyā fox; Haig kōlhā jackal, kōlyāk fox.) [Nk. goliak jackal; Pa. gōli id.; Oll. kōlya id.; Go. kolhyal, (W) kolhayāl, (M) koliyāl, (A) kolyal id.; Kui kolia id. Mar. kolhā, kolā male jackal, fem. kolhī; kolhē jackal (without sex reference); H. kolhā, kolā jackal.]
- 408 kom n. (pl. -ul) branch of tree; horn. (Kin. kommu id.; SR kom [pl. komū] horn; kommū branch; Haig kōmul branch; Hislop komul id.) [Ta. Ma. kompu branch; horn of animal, musical horn, tusk; Ko. kob id.; To. kub horn blown by Kota musicians; Ka. kombu branch; horn of animal, musical horn, tusk; Kođ. kombī branch; horn of animal; Tu. kombu branch; horn, musical horn, tusk; Te. kommu id.; komma branch; Nk. komm horn.]
- 409 kommal n. (pl. ʔasil) daughter. (SR kōmmā girl; Hislop kumal daughter.) [Te. komma maiden, female; Nk. kommal (pl. kommašil) daughter.]
- 410 kondap-, kondap-t- to shut up (cattle). (SR koṇṭip-eṅ to lock up.) [Mar. kēḍṇē shut up, confine.]
- 411 kopđi n. (pl. -kul) hut made of mats. [Mar. khopđi, khopđi, khopaṭ id.]
- 412 kopli n. (pl. -kul) mouth. (? Hislop kupāl head.) [Nk. kopli mouth; Pa. kuploṅg cheek.]
- 413 kor n. (pl. kođ-l) hen. (SR korr [pl. koll] cock, p. 25 fowl; ? Haig kōrr crow.) [Nk. kor (pl. kođl) fowl; Pa. korr id.; Oll. kor id.; Go. kōrr id.; Kui koju (pl. koska) id.; Kuwi (F) koiyū (pl. kōska) id.]
- 414 kor- (allomorph ko- in present-future, gerunds, and some other forms), kott- to bring. The imperatives with this meaning are ko-ta and ko-tar; the irregular imperatives from the basic allomorph ko- are ko· and kor, and mean 'give!' (Kin. kor-, SR p. 19 kor-eṅ to bring.) ku·k kor- to fetch, bring (a person). (: kos- and kosi-) [Ta. koļ (koļv-, koṇṭ-) seize, receive, buy, acquire, marry, abduct, contain, learn, think, regard, esteem; auxiliary

- with reflexive meaning; koļ taking, receiving, accepting, etc.; Ma. koļka (koṇṭ-; imperative kō) hold, contain, receive, acquire, marry; auxiliary with reflexive meaning; koļ holding, taking, purchase; Ko. koļ-/koṇ- (kođ-) marry (wife), buy (cattle), begin (funeral); To. kwīl- (kwīḍ-) carry (corpse), wear (bell); Ka. koļ, koļu, koļļu (koṇṭ-; medieval and modern imperative kō) seize, take away, take, accept, obtain, buy, undertake; auxiliary with reflexive meaning; koļ seizure, plunder; Kođ. koļl- (kovv-, koṇṭ-) take; koṇṭa- (koṇṭap-, ko·nd-) bring; Tu. koṇuni (koṇṭ-) take, hold, keep; auxiliary with reflexive meaning; Te. konu (koṇṭ-) buy, take, hold, take up, (B also) rob; auxiliary with reflexive meaning (in this usage, imperative kō); kōlu verbal noun of konu, (B) taking, plunder; Kol. kos- (kost-) carry away, take; kosi- (kosit-; < ko-si·-) take and give (to someone); Nk. koy- (kor-) bring; kos- take; Kui kođ-a (kođ-i-) buy, take, take away, take off, pull off, pull up, pluck; Kuwi (F) kōdali, (S) kođḍinai take, buy.]
- 415 koral n. (pl. ʔrasil; voc. koral) younger brother's wife. (Haig kōrrāl daughter-in-law.) [Nk. koraļ daughter-in-law, bride; Pa. koṛol bride; Oll. koṛal son's wife, younger brother's wife; Go. kōriār son's wife; tāmmūr-kōriār younger brother's wife; (W) koriār daughter-in-law. Cf. also kovve.]
- 416 kork-, korok-t- to bite, sting. (Kin. kork- to nibble; SR kork-eṅ to sacrifice, to bite, p. 23 koṛ-eṅ to sacrifice.) [Ta. kori (koṛipp-, koṛitt-) nip off the husks of grain, nibble grain, graze; Ma. koṛikka nibble (as a mouse), eat grains, nipping off the husk; Ka. koṛuku, koṛaṅku, kuṛuṅku bite, gnaw, nibble; Kođ. kori- (koṛip-, koric-) (rat) eats grain by cracking husk, (snake) strikes; Te. koṛuku bite, gnaw; Nk. kōrk- bite; Pa. kork- cut with teeth or scissors, gnaw, nibble; Go. kōrkānā gnaw; Kui kos-p-a (kos-t-) peck, bite, sting.]
- 417 kos-, kos-t- to carry away, take. (Kin. kos- id.; SR p. 20 kos-eṅ to take away.) [Nk. kos- take. Cf. item 414 kor-.]
- 418 kosi-, kosi-t- to take and give (to someone) (< ko- [: kor-] + si·-).
- 419 kotvalak n. (pl. -er) sepoy, peon. [Mar. kotvāl, H. kotvāl chief of police < Pers.]
- 420 koṭṭa n. (pl. -l) bullock shed. [Mar. H. koṭhā granary, warehouse, cattle-shed.]
- 421 koṭṭe n. (pl. -l) small stick, match. (Kin. koṭṭe arrow.) [Nk. koṭṭe small stick.]
- 422 kovve n. (pl. -l) young of animal or bird. [Ta. kuṛa young, tender; kuṛantai infant; kuṛavi infant, young of certain animals; koṛuntu tender twig, shoot, anything young; koṛumai freshness, beauty; Ma. koṛunnu, koṛuntu tender twig, young shoot; Ka. koḍa tenderness, youth; koṇasu young one of wild beasts; Tu. korē weak, small; Te. krotta new, fresh (kro- in compounds); kodama young of an animal; kođuku son; koṇḍika child; Nk. kovve young of an animal or bird; Pa. koṛ very young; for further cognates, cf. koral; also Burrow, BSOAS 11.135; Master, BSOAS 12.353.]
- 423 ko·lama n. (pl. -n-ev) wife. (Haig kolāmā id.)
- 424 ko·lav adj. Kolam; in: ko·lav pa·na Kolami language (: ko·lavan).

- 425 ko·lavan n. (pl. ^ovar) Kolam man (: ko·lav). (SR kōlāvān id.)
- 426 ko·lavtad n. (pl. ^otasikul) Kolam woman (: ko·lavan).
- 427 ko·nd n. (pl. -sil) bullock's hump. [Mar. khōd hump on the back.]
- 428 ko·nz-, ko·ns-t- to string, thread. su·dit nuvul ko·nz- to thread a needle. nuvult puval ko·nz- to string flowers on thread. [Ta. kō (kōpp-, kōtt-) string, thread; Ma. kōkka, kōrkka id.; kōccil what appears like a string; Ko. ko·v- (ko·t-) thread; Ka. kō (kōd-, kōt-) string, thread, be threaded; Koḍ. koya- (koyap-, koyat-) string; Te. kōva, krōva a string of pearls, etc.; Nk. kōnj- (j = dz) string (beads), thread (needle); Pa. kōp- (kōt-) string.]
- 429 ko·pa n. (pl. -l) back knot of hair. [Mar. khōpā, H. khopā, khōpā hair-knot.]
- 430 ko·s n. distance of about two miles. [Mar. H. kos id.]
- 431 ko·ti n. (pl. -kul) red-faced monkey. (SR koti monkey; Kin. kōti, Haig kōti red monkey.) [Ta. kōnti ape (< Te.); Ka. kōti ape, monkey; Tu. kōti monkey; Te. kōti id.; Pa. kovva red-faced monkey; Go. kōwwē red monkey.]
- 432 ko·vi n. (pl. -kul) potcover.
- 433 kudasam n. (pl. ^osal) bodice (covering only the breasts, with short sleeves). [Ta. kuppācam coat, bodice, jacket; Ma. kuppāyam jacket, gown, robe; Ko. kupa·cm coat, men's dancing dress with full skirt; To. kuposm coat (< Bad. kupasa); Ka. kuppasa, kubasa, kubusa, kubbasa jacket; Koḍ. kuppia Coorg man's coat; Tu. kuppasa petticoat, bodice; Te. kupasamu, kuppasamu half-jacket, woman's bodice; Nk. kubašam bodice. Cf. Skt. kūrpaśa- cuirass or quilted jacket worn as armor (lex.); kūrpaśaka- bodice, jacket worn especially by women, cuirass, corselet.]
- 434 kudug n. (obl. kudg-, pl. kudg-ul) thigh. (Kin. kudg, SR kuḍgā, Hislop kudukul id.) [Ta. kuṛaṅku id.; Ma. kuṛaku quarter of animals, ham, thigh, loins; Ko. korg thigh; Te. kuṛuvu id.; Pa. kudu (pl. -l) id.; Oll. kuyug (pl. kuygul) id.; Go. kūrki, (W) karkī, (L, M) kurki id.; Kui kuju (stem kuj-, pl. kus-ka), kujgu, kujugu id.; Kuwi (F) kūdgū id.; Kur. kḥosgā leg, thigh; Malt. qosge thigh.]
- 435 kuḍan n. (pl. -sil) wattle wall. [Mar. kūḍ id.; kuḍaṅ karnē make a wattle wall.]
- 436 kuḍk-, kuḍuk-t- to pound (grain). (SR kuḍk-eṅ to beat.) [Ta. kuṭṭu (kuṭṭi-) cuff, strike with knuckles on head; Ma. kuṭṭuka pound, cuff; Ko. kut- (kuc-) pound; To. kuṭ- (kuṭy-) knock, pound; Ka. kuṭṭu beat, strike, pound, bruise; kuḍu beat; Koḍ. kuṭṭ- (kuṭṭi-) pound; Tu. kuṭṭuni thump, strike with fist, crash, pound, bruise; Nk. kuṛk- pound, knock; Pa. kuṭip- (kuṭit-) punch, knock (door); (S) kuṭṭ- strike foot against stone. Skt. kuṭṭayati bruise, crush, pound, strike lightly; for modern IA, see Turner s.v. kuṭnu. Br. kuṭting is < IA (Bray refers also to IA and Bal. kuṭ-, kuṭṭ-, Skt. kuṭṭ-; cf. Burrow, BSOAS 11.139).]
- 437 kul-, kul-t- to count. (Kin. kul-, SR kull-eṅ id.) kult o·l- to count. [Ta. kuḷakam dry or liquid measure = 1/8 nāri; Ka. koḷaga, koḷagu, kuḷa measure of capacity = 4 boḷlas; Tu. koḷaga a measure of grain; Te. kola measurement; kolādi limit, extent, measure, count; kolagāḍu one who measures

- grain; kolata measurement, measuring; kolucu to measure; Nk. kull- to measure.]
- 438 kunbiak n. (pl. -er) man of Kunbi caste. [Mar. kuṅbī id.]
- 439 kunbiral n. (pl. ^orasikul) woman of Kunbi caste (: kunbiak).
- 440 kuri-, kuri-t- to start, protrude from hole, come forth, (sun) rises. (Kin. kuri- [sun] rises.) [Nk. kur- come out, emerge, (sun) rises.]
- 441 kurs-, kurus-t- to escape. kurus tu·l- id.
- 442 kursip-, kursip-t- to make to escape (: kurs-, kurus-).
- 443 kusi n. gladness. a·n kusij vattan. anuṅ kusi vattin. I became glad. [Mar. H. khuśī gladness < Pers.]
- 444 kusia n. (pl. -l) metal plowshare. (Kin. kusa id.) [Mar. kusā pole with iron blade for turning up of clods, the iron head of the implement.]
- 445 kusialit glad. [Mar. kuśal happy, well.]
- 446 kut-, kut-t- to place (burden) on head. mo·p talt kut- to put a load on the head. (Kin. kunt- to place burden on head; SR kunt- to lift.) [Ta. cuma (cumapp-, cumatt-) become heavy as debt or interest, be burdened; bear, support, carry a burden; cumaṭu, cummāṭu load pad for head; Ma. cumakka carry a burden; cummuka bear, carry; Tu. tumbuni bear, carry as a load; Nk. cumma (c = ts) pad on head for carrying; Pa. kumt- carry on head; cumṭal carrying pad on head; Oll. kumt- carry on head; Kur. kum'nā take and carry on head; Malt. kume take upon one's head; Br. kubēn heavy.]
- 447 kuṭ-, kuṭ-t- to sew. (SR kuṭṭ-eṅ id.) [Ta. kuṛru (kuṛri-) puncture, prick, pierce; Ka. kuṭṭu prick, ache (< Te.); Te. kuṭṭu prick, pierce, bore, sting, stitch, sew; Nk. kuṭṭ- sew; Pa. kuṭṭ- sew, pierce; Oll. kuṭ- id.; ? Kui kuṭ-a (kuṭ-i-) incite, instigate, urge, rouse, stir to action.]
- 448 kuṭi n. (pl. -kul) peg for hanging things on. [Mar. khūṭā, khūṭā, khūṭi, H. khūṭā id.]
- 449 kuy-, kuy-t- (cock) crows. [See s.v. ku·g-, ku·kt-.]
- 450 kuzama n. (pl. -l) bodice (reaching to waist, with long sleeves).
- 451 ku·g-, ku·k-t- to call. (Kin. kūg-, SR kūg-eṅ id.) ku·k kor- to fetch, bring (a person). [Ta. kūvu (kūvi-) crow, scream (peacock), cry (birds in general), call out, call (tr.); Ma. kūkuka, kūvuka cry aloud, crow, call; kūkkuka cry, bawl; To. ku·x- (ku·xy-) to crow; Ka. kūgu cry aloud; Koḍ. ku·- (ku·v-, ku·nd-) to crow; Tu. kūguni cry out; Te. kūyu id., shout, clamor, howl; kūyi, kuyi, kuyi a cry, outcry, shout; Nk. kūg- call; Pa. kūy- call, crow; kūp- (kūṭ-) to whistle; Oll. kūy-, gūy- call, crow; Go. (Tr. Grammar) kūssānā, (W) khūsānā to crow; (A) kor kusek at cockcrow; Kui kūpka (< kūk-p; kūk-t-) to shout. See kuy-.]
- 452 ku·l-, ku·ṭ- (water) runs from punctured vessel or from tap. (SR kul-eṅ to drop, p. 22 kūl-eṅ to leak.) [Nk. kūl- leak.]
- 453 ku·lp-, ku·lup-t- to puncture (vessel) so that water runs out (: ku·l-, ku·lt-).
- 454 ku·na n. (pl. -l) puppy. [Ta. kuṅcu young of birds and various animals; Ko. kunj children as given by god, men as children of god; Ka. kunni young of an animal, esp. a young dog; Te. gunna young of an animal; kūna infant, young of an animal.]

- 455 ku·te n. (pl. -l) cow. (Kin. kũte, SR kũte, p. 26 kũte [pl. kũtē], Haig kũtē, Hislop kutte id.) [Nk. khũte id.]
- 456 kə·! n. push-button. [Mar. kal, H. kal art, ingenious contrivance, trigger, key, etc. < Skt. kalā.]
- 457 lag-, lak-t- to begin (plus purposive = narrative tense; 8.8); be required (to do so-and-so; with purposive; 8.8). (SR lāg-eṅ to require, to attach.) anuṅ tannaḍi te·s laktin. accidentally my foot struck against an obstacle. mirsa lag- pepper has a pungent taste. amnet patta laga to·te. trace of him is not found. [Mar. lāgnē, H. lagnā, with many meanings, including 'begin, come in contact, be found or acquired, bite or sting (snakes, pungent substances), be required, be attached.']
- 458 lagam n. (pl. -sil) reins. (SR lagām id.) [Mar. H. lagām bridle < Pers.]
- 459 lakḍe n. (pl. -l) wood. [Mar. lakḍi, H. lakḍi id.]
- 460 lamni n. (pl. -kul) peacock. (Kin. namli, SR namli, Haig namli, Hislop namali id.) [Ta. nāmali, naviram; Ka. naval, navil, navilu, navila, navulu (navulu), nemali; Tu. neyilū; Te. nammi, namili, nemali, nemili, nemmili, neveli; Nk. lamli, namli id. Cf. Burrow, BSOAS 11.608-610. The W. dialect has lamni by metathesis, probably aided by lanḍor peahen.]
- 461 lanḍor n. (pl. -sil) peahen. [Mar. lāḍor, lāḍūr id., which are allied with the IA words H. lāḍā tailless, Mar. lāḍā tail-cropped, etc., for which see Turner s.v. liṅo and Tedesco, JAOS 65.94, neither of whom gives the Mar. words for 'peahen.']
- 462 laye n. (pl. -l) parched grain. layel vat- to parch grain. layel pe·l- grains pop during parching process. [Mar. lāhyā (f.pl.), H. lāwā parched grain; see Turner s.v. lāwā².]
- 463 laye n. (pl. -l) myna bird.
- 464 laykil-, laykil-t- to pant. [Mar. lāhakyā deṅē id.]
- 465 la·l? adj. red, reddish brown, brown. [Mar. H. lāl < Pers.]
- 466 la·ndgiak n. (pl. -ev) wolf. (Haig lāndgā id.; he compares Go. lāndgyāl, which is not given in the available sources for Go.) [Mar. H. lāndgā, lāndgī id.]
- 467 la·v·fat. sir la·v vattin. the buffalo became fat. sirun la·v kottan/kaktan. I fattened the buffalo. [Ta. aḷ strength, firmness; Ka. aḷa, aḷavi, aḷavu power, strength, force, vigor; Te. alavi, alavu power, ability, strength; lāvu id., bigness, fatness, big, fat, robust; Pa. lāv strength; Go. (M) lāv strong; Kui lāa (pl. lāaska) grown-up girl, young woman; lāvenju (pl. lāvenga) grown-up boy, young man, youth; Kuwi (F) rā'a young woman, virgin; (S) lāa virgin.]
- 468 legguṭi n. (pl. -kul) perineal cloth. [Mar. lāgoṭi, H. lāgot id.]
- 469 levni n. (pl. -kul) river. (It was said that in Amraoti they say neveli.) [Go. (A) lavni big river.]
- 470 le·nga n. (pl. -l) calf. (Kin. lēṅa, Haig leṅā, Hislop lenkā id.) [Ta. iḷai, iḷaimai youth, tender age; iḷai/iḷa-/iḷaN- young, tender; Ma. iḷa tender, young, weak; iḷama youth, tender age; Ko. eḷ time of youth, young; To. eḷ young; tipcat (the small stick hit in the game); eḷk time of youth; Ka.

- eḷ, eḷa, eḷe tenderness, youth, weakness; eḷaku young age; Koḍ. eḷeē youth; Tu. eḷatū, eḷe tender, green, not fully grown; lattū young, tender, unripe; Te. lē-, lēta young, tender, light, delicate, soft; lēka servant; lēga sucking or young calf; Kol. (SR) iltāmā younger sister's husband (q.v.); Nk. lēṅga calf; lēta young (of infants); Pa. iled (pl. ilenkul) young man, youth; ile (pl. ilecil) young woman, girl; Oll. ile bride; iled grown-up girl, woman; ilend (pl. iler) bridegroom; Kui leti soft, yielding (but Master, BSOAS 12.359 gives lēti; from what source?); Kuwi (F, S) liddi soft.]
- 471 le·p-, le·p-t- to arouse (to search, to do something), begin (a search); to compete; to put (curdling agent [irzan] into milk, match to pipe). amnun a·ten cu· le·ptan I set the dog on him. cilumuṅ koṭṭe le·p- to put match to pipe. [S.v. et-, ett-.]
- 472 le·p-, le·p-t- to write. [Nk. lehip- id. Mar. lihiṅē id.]
- 473 lokonḍ n. iron. (SR lokanḍ, Hislop lokand id.) [Mar. lokhād, H. lohā id.]
- 474 loṭṭi n. (pl. -kul) camel. (Haig lōṭṭi id.) [Te. loṭṭiya, loṭṭi ipiṭi(t)a, loṭṭe, loṭṭēnūga id.]
- 475 lo·k n. people (when subject, has plural verb). [Mar. lok id.]
- 476 lo·pal n. (pl. ḷasil) the inside; in, inside. (SR lopā in.) [Ta. uḷ the inside; in, into; Ma. uḷḷu id.; Ko. uḷ id.; To. uḷ id.; Ka. uḷ. oḷ id.; Koḍ. oḷi id.; Tu. uḷa inside; uḷayi, uḷāyi in, into; oḷa inner, internal; Te. lō in, inside; inner, internal, inside; lōnu the inside, heart, mind; lōpala in, inside; Nk. lōpa adv. inside; lōpal the inside; Pa. ole, olek house; Oll. ule id.; Go. rōn, (M. L. Pat.) lon house; rōpā, (M) lopā, (L) lopo, (Pat.) loppo within, inside; Kui lai id.; Kur. ulā inner room, in, inside; Malt. ule inside, within; Br. urā house, wife (or with u·r?); ust heart, mind, inside, center, kernel (or with Ta. uyir?).]
- 477 lo·t n. (pl. sil) brook.
- 478 mad-, mat-t- to forget. (SR madd-eṅ id.) [Ta. maṛa (marapp-, marant-) forget, neglect, put an end to; maṛai (maṛaiv-, maṛaint-) be hidden, disappear; (maṛaipp-, maṛaitt-) hide, cover, protect; Ma. maṛakka forget, be forgotten; maṛayuka disappear, hide; maṛekka conceal, hide, cover; Ko. marv- (mard-) forget, be forgotten; marc- (marc-) keep secret in mind, (grief) comes to end, cause (someone's grief) to come to end; To. maṛ- (maṛḥ-) forget; Ka. maṛe (maṛat-, maṛad-) forget, be forgotten; maṛapu, maṛasu hide, conceal, cause to forget; Koḍ. mara- (marap-, marand-) forget; Tu. madapuni, marapuni, marepuni id.; madeyuni be out of sight, shut; madepuni screen, shelter, hide; Te. maṛacu forget; maṛapincu cause to forget; maṛūgu be concealed, hidden; maṛu-paḍu disappear; Pa. megg- forget; Go. mārēṅānā forget, be forgotten; mākkānā escape notice; mākkānā hide (tr.); Kui mārāṅ-a (mārāṅ-i) be lost, mislaid; mārāṅka (< mārāṅ-p-; mārāṅ-t-) lose, mislay, obliterate; Kuwi (F) mārākhali obliterate; Malt. masge vanish (as a person); masekāre vanish (as an illusion).]
- 479 maga maga (? magga magga) slowly (7.10).
- 480 maguḍ-, maguṭ- to vomit. (Kin. maguṛ-, SR magḍ-eṅ, maguḷ-eṅ, p. 23 maguḷ-eṅ id.) [Ka. maguṛ, mogar turn round (intr.), be turned upside down;

- Tu. magupuni turn, upset (tr.); bañji m. retch (bañji the stomach); magucuni, magupuni = magupuni; magari, magruni feel a reeling sensation; bañji m. feel uneasiness in the belly; Te. maguḍu turn back, return; Nk. magur n. vomit.]
- 481 magvan n. (pl. °vavḍ-l) husband. (Haig māgvān id.) [*< Mar. < Skt. maghavān.*]
- 482 mak n. (pl. -ul) neck. (SR makkā, Haig mak, Hislop mak id.) [Nk. makk id.; ? Kur. melkhā throat, neck; Malt. melqe throat.]
- 483 malan n. (pl. °lavḍ-l) man of barber caste. [Mar. mahāla, mahāli, māli terms of courtesy affixed to a barber's name.]
- 484 malandral n. (pl. °rasikul) woman of barber caste (: malan).
- 485 maṇḍip-, maṇḍip-t- to write. [Mar. māḍṇē arrange, note down in a book.]
- 486 maṅg-, maṅk-t- to sleep, have sexual intercourse (with, -aḍ). (Kin. maṅ-, SR maṅ-eṅ to sleep.) [Ka. malagu, malaṅgu recline, lie down, rest, incline, bend (intr., as full ears of paddy, etc.); Koḍ. malang- (malangi-) lie down, neglecting work; Tu. malaguni lie down, sleep; Te. malāgu become crooked; Nk. maṅg- sleep; Kui malg-a (malg-i-) be prone, be stretched full length on ground, fall flat on the face; malgisi adv. prone.]
- 487 mangga n. (pl. -l) man of Mang caste (musicians, broomsellers, etc.). [Mar. māg id.]
- 488 mangartad n. (pl. °tasikul) woman of Mang caste (: mangga).
- 489 maran n. (pl. -sil or °raṇḍ-l) spouse's brother (? mother's brother's son; cf. marṇdal mother's brother's daughter). (SR marāṇḍ husband's younger brother; marāṇḍā wife's younger sister.) [Te. maṛāḍi spouse's younger brother, younger sister's husband, younger male cross-cousin; maṛāḍalu spouse's younger sister, younger brother's wife, younger female cross-cousin; Kui mṛigali maternal uncle's daughter; mṛigenju maternal uncle's son; mṛigi belonging to one's maternal uncle.]
- 490 marge n. (pl. -l) grandchild. [Ta. marukaṅ cross-nephew, son-in-law; descendant, member of a clan; fem. maruki; Ma. marumakan sister's son, son-in-law; Tu. marmāye a female's son-in-law, a nephew or a brother's son; marmāḷu a female's daughter-in-law, a niece or a brother's daughter; Nk. marge grandchild; Pa. merva, (S) meriya son's son.]
- 491 mari thereafter (in past), then (future). [Ta. maṛu another, other, next; Ma. maṛu other, next, back again; Ko. maṛ other, another, next; To. maṛ next in time; maṛc again; makol tomorrow; Ka. maṛu, maṛa other, next, following, second, again; Tu. maṛu following, next; Te. maṛu other, next; maṛi and, again, then, further, afterwards, after, next; Nk. maṛi again; Pa. maṛi id. Cf. ma·r.]
- 492 marṇdal n. (pl. °dasil) mother's brother's daughter (: maran).
- 493 marri n. (pl. -kul) banyan tree. (SR marri id.) [Te. maṛri; Pa. maṛ id.]
- 494 masuṭi n. (pl. -kul) human corpse.
- 495 matni n. (pl. -kul) storage pot for water.
- 496 may-, may-t- to sharpen. (Kin. may- id.) [Ta. vai sharpness, point; vaci point, pointed stake; Ka. basi be pointed, sharpened; point, sharpen; mase grow sharp; rub, grind, whet, sharpen; masagu rub, whet; Tu.

- masiyuni, masevuni whet, sharpen; Te. vasi nail, thorn; Nk. may- sharpen; Pa. mayp- (mayt-) id.; Oll. mayp- (mayt-) id.; Go. māsitānā sharpen on hone; (M) vāy sharp; Kui vas-p-a (vas-t-) sharpen; vau (pl. vanga) edge, cutting edge; Kuwi (F) vwahini sharp. Cf. Burrow, *BSOAS* 11.352.]
- 497 ma·ḍi n. (pl. -kul) upper story of a building. [Mar. maḍi id.]
- 498 ma·ḍiak n. (pl. -er) man of gardener caste. [Mar. māḷi, H. māli id.]
- 499 ma·ḍiral n. (pl. °rasikul) woman of gardener caste (: ma·ḍiak).
- 500 ma·k n. (pl. -ul) tree. (SR māḷ [pl. māḷū], Haig māḷ id.) [Ta. Ma. maram; Ko. marm; To. me·ṅ; Ka. mara; Koḍ. mara; Tu. mara; Te. mrānu, mānu, mrāku, māku; Nk. māḷ; Pa. meri (pl. merkul); Oll. mar, marin (pl. markil); Go. māṛā; Kui mraḥnu (pl. mraḥka); Kuwi (F) mṛānū (pl. māṛka), (S) mrānu, marnu; Kur. mann; Malt. manu id.]
- 501 ma·la n. (pl. -kul) man of Mahar caste. [Ta. mālar; Ka. māla; Te. māla id.]
- 502 ma·le n. (pl. -l) hill. (Haig mālē id.) [Ta. malai hill, mountain; Ma. mala mountain; Ko. mal im buffaloes of the Todas and Kotas in the Nilgiris (i.e., mountain buffaloes); mal a·ṛ high downs on western half of Nilgiri plateau; To. maṣ o·ṛ id.; Ka. male mountain, forest; Koḍ. male thick jungle land, cardamom plantation in jungle on mountainside; Tu. malē forest, hill overgrown with forest; Te. mala mountain; Pa. malang forest; Br. mash hill, mountain. Skt. malaya- mountain range on the east of the Malabar coast, the Western Ghats; garden (lex.); celestial grove (lex.); māla- forest or wood near a village (lex.).]
- 503 ma·letal n. (pl. °tasikul) woman of Mahar caste (: ma·la).
- 504 ma·lik n. (pl. -ul) master of house. (SR p. 26 mālak [pl. mālkaker] owner.) [Mar. H. mālak, mālik id. < Ar.]
- 505 ma·mak n. (pl. -er; voc. ma·ma) mother's brother, father-in-law. (SR māma, Haig māma maternal uncle.) [Ta. māmaṅ maternal uncle, father's sister's husband, father-in-law; Ma. māman mother's brother; Ko. ma·mn (meanings as in Ta.); To. mun, mumum id.; Ka. māva, māma maternal uncle, father-in-law; Koḍ. ma·vēṇ (meanings as in Ta.); Tu. māme maternal uncle; māve father-in-law; Te. māma (meanings as in Ta.); Nk. māma mother's brother, wife's father; Pa. māma id.; Go. (M) māma father's sister's husband; (Tr.) mā-mūrīāl father-in-law; Kui māma maternal uncle; Kuwi (F) mama, (S) māma id.; Kur. māmus maternal uncle, father's sister's husband; Malt. māma mother's brother, aunt's husband; Br. māma maternal uncle. The situation is complicated by Skt. māma- and the modern IA words māma (e.g., Mar. H.), māmo (Si., also Bal.); but the probability is that IA in general has borrowed from Dr.]
- 506 ma·mi, voc. of podal mother-in-law. [Ta. māmi paternal aunt, maternal uncle's wife, mother-in-law; Ko. ma·ym, me·m id.; To. mimy, mimimy id.; Koḍ. ma·viṇ id.; Tu. māmi id.; Pa. māmi mother's brother's wife. As for ma·mak, there are IA parallels, including Mar. māmi wife's mother, maternal uncle's wife, but the probability is that these are borrowings from Dr.]
- 507 ma·n 2sg. listen! ma·nur 2pl. listen! See 5.55. (SR mān kaleṅ to honor.)

- [Pa. mān- obey; Go. māne-kīānā id. (< H.); Kui māni āva be submissive, obedient (< O.); Kur. man'nā heed, honor, worship; (Hahn) mānnā obey (< H.). So, rather than with Kur. mennā hear, listen, obey, question, q.v. under vin-, vint-.]
- 508 ma'ndi n. (pl. -kul) mango fruit. (Kin. P. māmri, SR māmḍi, Hislop māmḍi id.) [Ta. mā, mānti mango; mānkāy unripe mango fruit; Ma. mā, māvu mango tree; māñña mango fruit; Ka. mā, māñ, mān, mām, māvu id.; Koḍ. ma'gge id.; Te. māmiḍi, māvi, māviḍi mango tree; māḡāyu mango fruit; Nk. māmri mango; Pa. medi (pl. medul) id.; Oll. maygil mango fruit; Go. mārka mango; Kui maha ripe mango, mango tree; Kuwi (F) mah'a, (S) maha mango. Skt. mākaṇḍa- mango tree.]
- 509 ma'r (? mar), in: ma'r tolli day after tomorrow. [Cf. mari.]
- 510 ma's n. (pl. -ur) man. (Kin. māc, SR māc husband.) [Ta. maittuṇaṇ, maccīṇaṇ, maccāṇ male cross-cousin, brother-in-law; maccuṇaṇ brother-in-law; maittuṇi, maccīṇi, maccāḷ female cross-cousin, sister-in-law; Ma. maccunan, maccūnan male cross-cousin; fem. maccūnicci; Ko. maciṇ brother-in-law; To. moḇiṇy cross-cousin; Ka. mayduna husband's brother, wife's brother, sister's husband (Spencer husband's younger brother; bhāva meiduna wife's younger brother, younger sister's husband); Koḍ. maciṇē younger male cross-cousin; fem. maciṇi, maciṇiḇi; Tu. meitine, meidune husband's younger brother, son of a female's maternal uncle, husband of a female's sister; meitidi, meitidi sister-in-law, female cross-cousin; Kol. māsal wife; Nk. māc man; māsal woman; Go. moidō husband; mai woman, wife; Kur. mēt, mēt adult man, husband.]
- 511 ma'sal n. (pl. ḡsasil) wife (: ma's). (Kin. māca, SR mācā id.)
- 512 ma't-, ma't-t- to rub, rub off, smear.
- 513 melg-, melek-t- to shake (intr.). (SR melāg-eḡ to move.) [Ta. malaṅku (malaṅki-) be agitated, turbid, confused, shake, move, tremble (as the eyes), perish; malakku (malakki-) bewilder, disturb, confuse; malai (malaiv-, malaint-) be staggered, be doubtful or confused; (malaipp-, malaitt-) id., be amazed; afflict, distress; milai (milaipp-, milaitt-) be bewildered; Ma. malekka grow thick or muddy, be perturbed, perplexed; Te. malācu winnow grain.]
- 514 melgip-, melgip-t- to shake (tr.) (: melg-, melekt-).
- 515 melp-, melep-t- to shake (tr.) (: melg-, melekt-). (SR melāp-eḡ to move, p. 23 to wag.)
- 516 men, mena n. the mind. [Mar. H. man id.]
- 517 menekṭi n. (pl. -kul) wrist. (Kin. margaṭ id.) [Mar. margaṭ wrist, ankle > *menkṭ-i > menekṭi; rather than Ta. maṇikaṭṭu wrist; Ka. maṇikaṭṭu id.; Tu. maṇigaṇṭu ankle; muṅgaigaṭṭu wrist; Te. maṇikaṭṭu, maṇikaṭṭu id.; Kur. (Hahn) mulgūṭā. Cf. Burrow, BSOAS 11.341 f.]
- 518 mentor n. (pl. -sil) spell. amd siruḡ mentor taptēn. he cast a spell on the buffalo. [Mar. mantar spell < Skt. mantra-.]
- 519 merp-, merep-t- to lighten (subject is abar). (Kin. merp-, SR merp-eḡ to flash of lightning; Hislop merpad lightning. Cf. also SR mirḡḍ a spark.) [Ka. mirugu glitter, flash, sparkle, shine; mirupu n. glitter, shine, luster;

- merp glitter, etc., become manifest, appear; merasu, merisu, merayisu cause to shine, make manifest, display, exhibit; Tu. merepini, mereyuni, merevuni shine; merpu glitter, luster; Te. meracu to glitter; merapincu cause to shine, show off, show to advantage; merayu to shine, glitter, gleam; merūgu id., appear to advantage; merumu to glitter; n. a flash of lightning; Nk. merp- flash, lighten; Pa. marp- (mart-) lighten; Go. miḍstānā to flash, of lightning; (W) mirsālnā id.; (M) miṅkānā id.; (L) mircā, miḍsā lightning; Kuwi (S) merpu lightning.]
- 520 met-, met-t- to plaster with mud. (SR p. 23 mett-eḡ to plaster.) [Ta. mettu (metti-) plaster; Ko. met- (mety-) plaster; Ka. mettu coat walls with chunam or mud, plaster, lay on; Tu. mettuni fill up with earth, repair as a dam; Te. mettu lay on or apply, daub, plaster with mud or the like; Nk. mett-plaster, smear; Pa. mett-smear.]
- 521 me'g-, me'k-t- to purify with cowdung solution. (SR meg-eḡ to sweep; meḡtā yallā a cleaned house.) [Ta. meḡuku (meḡuki-) cleanse the floor with cowdung water, smear; Ma. meḡukuka anoint, wax, varnish, daub a place with cowdung; Ko. mek- (meky-) cleanse floor with cowdung water; To. mōšk- (mōšky-) smear with dung of buffaloes as a ritual purification; Te. mrēḡu, mēḡu, mrēvu smear, besmear; Nk. mēḡh- (mēkt-) apply; Kui mrāṇḍ-a (mrāṇḍ-i) plaster, smear over; Br. miriḡ plaster.]
- 522 me'ke n. (pl. -l) goat. (Kin. mēke id.; SR mekām [pl. mekāmū] sambhur; Haig mēke, Hislop meke goat.) [Ka. mēke she-goat; mē the bleating of sheep or goats; Te. mēka, mēka goat; Nk. mēke id.; Pa. mēva, (S) mēya she-goat; Oll. mēge goat; Malt. mēqe to bleat. Skt. meka- goat (lex.) (> Te. mekamu id.).]
- 523 me'n n. (pl. me'nd-l) body. (SR men id.) [Ta. mēṇi body, shape, color, beauty; Ma. mēni body, shape, beauty, excellence; Koḍ. me'li body; Te. mēnu id.; mēni brilliancy, luster; belonging to the body, bodily, personal; Nk. mēn (pl. -ul) body; Pa. mēn (pl. -ul) id.; Go. mēndūr (obl. mēndūḍ-, pl. mēndūhk) id.; (W, M) mēndul id.; Kur. mēd, mēḍ body, womb, back; Malt. mēth body.]
- 524 me'na n. (pl. -l) month. (Hislop mahina id.) [Mar. mahinā, H. mahinā id. < Pers.]
- 525 me'nam n. wax. (SR meṇam, Hislop menam id.) [Ka. mēṇa, mayāṇa beeswax; Te. mainamu id.; Nk. mēnam wax; Mar. meṇ beeswax; all < Pkt. mayāṇa- id. < Skt. madana- id. (lex.).]
- 526 me'nzarak n. (pl. -er) stout, strong man. [? : me'n.]
- 527 me'nzarral m. (pl. ḡrasikul) stout, strong woman (: me'nzarak).
- 528 me'ra n. near. (SR merām id.) [Ta. mērai boundary, limit; Ma. mēra limit; Ka. mēre boundary, limit, edge; Tu. mērē boundary, limit; Te. mēra id.; mēraku according to, up to.]
- 529 miḍndak n. (pl. -ev) lizard.
- 530 mind-, mint- to bury. (SR mid-eḡ id.) [Nk. mind- fix stakes in the ground.]
- 531 mirsa n. pepper. (Kin. mirca, SR mircā id.) [Mar. mircī red pepper.]
- 532 mitik n. (obl. mitk-, pl. mitk-ul) brain. (Kin. mitk id.) [Ka. miḍuḷ, miḍuḷu, miḍuḍu, meduḷu, medaḍu id., marrow; Ko. medl brain; Te. medaḍu

- id.; Nk. mitik id.; Pa. medek id.; Go. mädür, (A) medur id., marrow; Kur. meddö, (Hahn) meddö, neddö brain; Malt. medo id. Cf. Burrow, *BSOAS* 11.351.]
- 533 miṭ-, miṭ-t- to leap. [Ka. miḍi leap, bounce, hop; make fly; Te. miḍiyu flash or fly off (as a chip), jump, leap forward; miṭtu jump, leap; Nk. mitt- jump.]
- 534 mitte n. (pl. -l) grasshopper. [Ta. vetṭukkili large grasshopper, locust; viṭṭil locust; Ma. viṭṭil grasshopper, locust; Ko. miṭṭ locust; To. muṭṣṇ grasshopper; Ka. miḍice, miḍite, miḍate, miḍucu id., locust; Tu. monṭe grasshopper; Te. miḍuta, miḍata id.; Pa. (S) miṭaka id. Cf. miṭ-, mitt-. Cf. Burrow, *BSOAS* 12.389.]
- 535 mittuk n. (pl. -ev) parrot.
- 536 mi·-, mi·t- to graze. (Kin. mēy- id.) [Ta. mēy (mēyv-, mēynt-) id.; (mēypp-, mēytt-) make to graze; Ma. mēyka graze; mēykka cause animals to graze; mēypikka cause another to feed cattle; Ko. me·y- (me·c-) graze; me·c- (me·c-) make to graze; To. mi·y- (mi·s-) graze; mi·c- (mi·č-) make to graze; Ka. mē, mēyu (mēd-), mēy (mēyd-) graze; mēyisu, mēsu graze (tr.); Koḍ. me·y- (me·yuv-/me·v-, me·ñj-) graze; (me·p-, me·c-) graze (tr.); Tu. mēyuni, mēpini graze; mēpuni feed or graze cattle; mēpāvuni cause to feed or graze cattle; Te. mēyu graze; mēpu herd cattle; mēpincu cause to tend cattle while grazing; Nk. miy- graze; mip- cause to graze; Pa. mēy- graze; mēpip- (mēpit-) make to graze; Go. mēiānā graze; mēhtānā graze cattle; Kuwi (F) meyali graze; (S) mē'nai feed; Kur. mennā (miñyā) graze; Malt. mine graze, feed on straw, eat (as bread); ? Br. bei grass fit for grazing (but see s.v. ve·nz-, ve·nst-).]
- 537 mi·p-, mi·p-t- to make to graze (: mi·-, mi·t-). (Kin. mēp- id.; SR mep-eg to graze.)
- 538 mi·sa-l n.pl. moustache. (Haig misāl, Hislop misal id.) [Ta. miṭai, vicai; Ma. miśa; Ko. mi·c; To. mi·s; Ka. miṣe; Koḍ. mi·se; Tu. miṣe; Te. miṣamu (pl. miṣamulu, miṣalu); Go. (M) miṣāṅ; Kur. miṣi, miṣi. Mar. miṣi (pl. miṣā).]
- 539 mi·te n. (pl. -l) hare. mi·tela adj. belonging to the exogamous division related to the hare(s); mi·telak man of that division; mi·terral woman of that division. (SR mite hare, rabbit.) [Ta. muyal, mucal; Ma. muyal; Ko. molm; To. mü·s; Ka. mola, mala; Koḍ. mona; Tu. muyery, mugeru, muggeru (mola a large hare); Nk. mite; Pa. mūda; Go. māḷōl, (W, M) molol; Kui mṛāḍu; Kuwi (F) mṛālū, (S) mralu; Kur. muñyā (obl. muñy-); Malt. munye; Br. murū id.]
- 540 mogri n. (pl. -kul) wooden grain-pounder. [Mar. mogar, mogrā, H. mūgrā, mogrā mallet, rammer; Mar. H. mogri small mallet or pounder.]
- 541 mokam n. (pl. mokal) face. (Kin. mokam id.) [Ta. Ma. mukam face, mouth; Ka. moga id.; Tu. moga, mugaṇu the front; Te. mogamu face, mouth, the front; Nk. mokam face; Pa. mokom id. Cf. Burrow, *BSOAS* 12.391.]
- 542 moray-, moray-t- to produce a musical sound (bell, etc.). (SR murāy-eg, p. 22 murāy-eg to sound.) [Ta. mural (muralv-, muraṇr-) make sound, cry, sing; Ma. muraḷuka to hum, grunt, growl; Ka. moraḷ (moraḷd-) hum, grunt,

- growl, buzz, howl; more to hum, buzz, sound, murmur, creak, gurgle, whizz, be noisy; mure to hum, buzz, sound or play a lute, sound as a lute does; Tu. mureluni, muresuni rumble, rattle (as thunder); Te. morayu, mṛōgu, mṛōyu, mṛōvu sound, resound; Nk. moray- sound (intr.); morap- sound (tr.); Go. mōritānā guggle in the throat in sleep; Kur. murnā thunder; Malt. mure speak. Cf. Master, *BSOAS* 12.354.]
- 543 morgar n. (pl. -sil) cloud. [Ta. mukil id.; Ma. mukil a black cloud; Ka. mugil cloud, series or bank of clouds, the sky; Tu. mugalu, mugalu cloud; Te. mogulu, moyilu id.; Pa. malgur id.; Oll. mogul id., sky; Go. (M) moyol cloud; Kui muḍengi cloud, sky.]
- 544 morp-, morop-t- to play (flute), ring (bell), make to produce a musical sound (: moray-, morayt-). (SR murāp-eg, p. 22 mūrāp-eg to play on musical instrument.)
- 545 mo·karam n. (pl. 0ral) nose-stud. (Kin. mukkeram nose-ring; SR mukkeram id.) [Te. mukkaṛa a sort of nose-ornament or nose-ring.]
- 546 mo·p n. a load. (Hislop mop heavy.) [Ka. mōpu a load; Te. mōpu id. Cf. Ka. mōr carry on the head; Te. mōyu bear, sustain, carry, convey; mōpu place on another as load.]
- 547 mud n. a kiss. mud i·ḍ- to kiss. (SR muddiḍeṅ, muddireṅ to kiss.) [Ta. muttu (mutti-) to kiss; n. a kiss; Ma. muttu a kiss; muttuka to kiss; Ka. muttu, muddu a kiss; muddiḍu to kiss; Koḍ. mutta a kiss; Tu. mutta, muttu, mudda, muddu a kiss; Te. muddu a kiss; muddiḍu to kiss; Pa. mott- to kiss.]
- 548 muḍ-, muṭt- to talk, speak (a language). a·n gonḍa pa·na muṭṭ (t)ō·ten. I do not speak Gondi. (SR muḍ-eg to speak.) [Ta. moṛi (moṛiv-, moṛint-) say, speak; n. word, saying, language; Ma. moṛi word; moṛiyuka speak; Nk. muṛ- (muṭt-) id. Cf. Master, *BSOAS* 12.354.]
- 549 muḍi n. (pl. -kul) a knot. (Kin. muṛi, SR muḍi id.) [Ta. muṭi knot, tie, tuft or coil of hair, man's hair tuft, crown of head, top (as of a mountain), bundle (as of paddy seedlings for transplantation); Ma. muṭi knot, bundle of rice plants, top-knot, hair of head, head, head-dress; Ko. mury knot tied by priest in his front hair, ascetic's hair knot; mury a·l Toda conical dairy; To. mury beautifully shaped top (as of tree), top of conical dairy; Ka. muḍi knot or bundle of hair, braid of hair, bundle of grain packed in straw; Tu. muḍi bundle of rice packed in straw, lump of tamarind packed in leaves; Te. muḍi knot, tie, joint in reed, bundle; Br. muṭṭukḥ knot, bundle, knotted.]
- 550 muḍkia n. (pl. -l) earring. [Ta. muṭakku curve, bend, kind of ring; Ma. muṭakku corner, narrow passage; Ka. muḍuku curve, corner; Te. muḍuku elbow, knee.]
- 551 muggur three men. muyal three women. mu·ndiḡ three non-personal objects. mu·nd adj. (SR mundi three; muggur three persons.) [Ta. Ma. mūṇru (Ta. coll. mūṇu; Ma. mūṇnu) three non-personal objects; mūvar three persons; mu, mū adj.; Ko. mu·nd three; mu·pa·ny three pa·ny-measures; mu·nu·r three hundred; mu calg three calg-measures; mu at thirty; mu pa·d thirty days; To. mu·ḍ three; mu poḥ thirty; mu·nu·r

- three hundred; adj. mu, mu* in a few constructions; Ka. mūru three non-personal objects; mūvar three persons; Koḍ. mu*ndī three (in songs: mu*vē three persons); Tu. mūji three things; mūveru, mūvveru, mūvveru three persons; Te. mūdu three non-personal objects; mugguru, muguru, mūguru three persons; Nk. muggur (male), muyal (female), mūndiḅ (non-personal); Pa. mūvir (male), muyal (female) mūdu (non-personal); Go. mūnd three; mūhk three each; Kur. nubb three persons; mūnd three things; Br. musiḅ three; musi adj.]
- 552 mugg-, muḅk-t- to submerge oneself under water, (sun) sets, anne kant koṭṭe muḅktin. the stick went into my eye. muḅk tik- to drown. (SR p. 19 muḅ-ēḅ to get drowned.) [Ta. muḅuku (muḅuki-) bathe entire body by pouring or dipping, sink, be entirely immersed (literal and figurative), be lost beyond redemption; muḅku (muḅki-) plunge into water, sink; mūḅku (mūḅki-) plunge, sink; muḅukku (muḅukki-) tr. of muḅuku; mukku (mukki-) immerse; mūr (mūrpp-, mūrṭt-) submerge, engulf; Ma. muḅukuka sink under water, dive, be immersed; muḅnūka dive, plunge, sink, muḅukikka, muḅnūka bathe a child, plunge or immerse, dip; mukukuka dip, immerse, plunge, dye; Ko. muḅg- (muḅgy-) be lost to one completely; mu*g- (mu*yg-) submerge oneself; muḅk- (muḅky-) make to suffer great loss; mu*k- (mu*yk-) submerge; To. muḅx- (muḅxy-) be destroyed; mu*x- (mu*xy-) be destroyed, drown; muḅk- (muḅky-), mu*k- (mu*ky-) destroy; mu*xc- (mu*xc-) id., (river) drowns, is deep; Ka. muḅugu, muḅuḅgu, muḅuku, muḅūku, muḅku sink, plunge into, dive, (sun) sets, be ruined; Koḍ. muḅḅ- (muḅḅi-) dive; muk- (mukki-) dip (tr.); Tu. murkuni, muḅuguni sink, be immersed, be ruined, (sun) sets; murkāvuni cause to sink, dip, immerse, ruin; Te. munūgu sink, plunge, dive, be inundated, be drowned; muncu plunge, immerse, sink, drown, inundate, ruin (tr.); Nk. muḅḅ- sink into, be submerged; mupp- dip (tr.); Pa. muḅg- dive; muli- dive, sink; Go. mūrūḅḅāḅā dive, sink, be drowned; Kui munj-a (munj-i-) sink beneath, be immersed, buried; mus-p-a (mus-t) immerse, bury; Kuwi (F) mūrūkhali dip into; mūssali bury; (S) muḅ'nai id.; munzinai (z = j) sink; Kur. muḅkḅhāḅā (muḅkḅyas) sink, be submerged, go to the bottom, (sun, moon) sets, get hopelessly lost; Malt. muḅḅ dip in, draw water; muḅgre dive, be dipped in.]
- 553 muggaḅ n. (pl. -sil) nose. (Kin. mukk, SR mukkū, Hislop mungāt id.) [Ta. Ma. mūkkū; Ko. mu*k; Ka. mūgu; Koḍ. mu*kī; Tu. mūku, mūgu; Te. mukku; Nk. mungar; Pa. muvāḅ; Oll. muḅan; Kui-Kuwi mungeli; Kur. muḅ; Malt. muḅyu id.]
- 554 muggip-, muggip-t- to submerge (tr.) (: muḅḅ-, muḅkt-).
- 555 mugguḅ n. (pl. -l) fleshy part of nose.
- 556 muggus n. (pl. -ul) mongoose. (Kin. mūḅuc id.) [Ta. mūḅkā; Ka. muḅḅi, muḅḅisi, muḅḅali, muḅḅili, muḅḅuli, muḅḅuri; Tu. muḅḅi, muḅḅuli, muḅḅilē; Te. muḅḅi, muḅḅisa; Nk. muḅḅak (pl. -ev); Go. mūḅḅūs. The Go. and Kol. forms are probably < Mar. H. mūḅūs. Skt. madguḅā-, magguḅā-; Pkt. mamḅuso, muggaso. Cf. Burrow, BSOAS 11.334, 12.388.]
- 557 murtal n. (pl. ḅasil) old woman. (SR murtā id.; ? Hislop murtā blind.) [Ta. muraḅcu (muraḅci-) mature, be old, ancient; n. maturing; Nk. murtaḅ

- old woman; Pa. murtal (pl. murtacil) id.; Oll. murtal (pl. murtasil) id.]
- 558 muruḅī ? adj. black. [Nk. muloḅi id.]
- 559 mut before, in: passe guralu mut setna vattiv. you went and returned before the five hundred horses. muti just before, first of all. veḅka mut one by one (lit. behind and before). mutta adj., in: mutta sa*1 next year. [Connected with two families: (1) Ta. muntu antiquity, priority, beginning; Ko. mund, mind previous time, state of being before in space; To. mudk in front (-k dative suffix); Ka. mundu front, state of being before in place or time, state of being first; Tu. mundē before, in front; Te. mundu front, state of being first; first, previous, former; Nk. mund before (of time); Pa. mundel in front, before; mūndi in front; Kur. mund, munddh first in place or time, previous to, ahead. (2) Ta. muḅai front, point, end; Ma. muna sharp point, sharpness, promontory; Ko. mon point; To. mīn sharp point, top of hill; Ka. mone point, state of being before; Koḍ. mone sharp point; Tu. munē, munnē point, end; Te. mona point, the front; Pa. mūnni before; Go. mūnnē before, in front; next year; Br. mōn front, face, ahead, straightway.]
- 560 mui n. (pl. -ul) black-faced monkey. (Kin. mui monkey; SR mui id.; Haig mui monkey (langur); Hislop mui monkey.) [Ta. mucu langur (Semnopithecus priamus); Ma. mocca a light-colored monkey; Ka. musu, musuku, musuva a large and black kind of ape; Koḍ. mūccē langur; Tu. mujji, mujju a black monkey; Nk. mui black-faced monkey; Pa. mui id.; Go. mūnj (pl. mūsk) langur; Kui mūsu (pl. mūska) sp. monkey or ape; Kuwi (F) mūhū (pl. mūska) monkey (hanuman); (S) mūhu monkey.]
- muyal. See s.v. muggur.
- mu*nd, mu*ndiḅ. See s.v. muggur.
- 561 mu* ge n. (pl. -l) anklet bell. (Kin. mūḅḅe id.) [Te. muvva, mūva, mūḅa small bell or tinkling ornament; Nk. muḅḅe anklet bell; Pa. mūva id.]
- 562 mu*ra n. (pl. -l) cubit. (P movka elbow.) [Ta. Ma. muḅam id.; muḅan kai elbow; Ko. moḅm cubit; To. magoy id.; Ka. moḅa, moḅa id., joint; moḅa key elbow; Koḍ. moḅa cubit; moḅa kay elbow; Tu. mora, mura, moḅa, morāḅḅē, muraḅḅē cubit; Te. mūra id.; mō ceyyi, mō ceyyi elbow; Pa. mūra cubit; Go. (L) meḅḅa knee; Kui miru, mriu, meḅu cubit; meḅa knee; Kur. mūkā, mūkā knee, elbow; Malt. mūke knee; muki cubit; Br. much wrist, joint (or < Bal. muchh ?).]
- 563 mu*ti n. (pl. -kul) mouth, beak (of bird). (Kin. mūti, Haig mūti id.; Hislop mutti face.) [Ka. mūti, mōti face, mouth, snout; Te. mūti mouth; Nk. mūti mouth, beak.]
- 564 naḅi-, naḅi-t- to hide (intr.), (tiger) crouches. (SR naḅas-ēḅ, p. 20 transcribed nars-ēḅ, i.e., nars-ēḅ, to-hide.) keḅiak naḅit utt aḅa. the tiger is crouching to spring. [? Ta. naḅuvu (naḅuvi-) steal or skulk away, evade, shift.]
- 565 nal n. (obl. naḅ-) day, in: in nal two days; in naḅuḅi for two days only. [Ta. nāḅ day, early dawn, forenoon; Ma. nāḅ day; Ko. na*ḅ id.; To. no*ḅ id.; Ka. nāḅ id.; Te. nāḅu (pl. nāḅḅu) id.; Kol. a*lini in the morning; Nk. aḅeni early.]

- 566 nalgur four men. nallav four women. na·liṅ four non-personal objects. na·l adj. (SR nāli four; nalgur four persons.) [Ta. nāl, nālu, nālku, nāṅku four non-personal objects; nallar four persons; nāl, nār adj.; Ma. nāl, nāṅku four non-personal objects; nallar, nālar, nāluvar four persons; nāl, nān adj.; Ko. na·ng four; na· calg four calg-measures; na· nu·r four hundred; na·l at forty; na·n digl four months; na·r pa·ny four pa·ny-measures; To. no·ng four; no· xwa·w four kwa·x-measures; no· nu·r four hundred; naṭ poṭ forty; Ka. nālku, nāluku four non-personal objects; nālvar, nālvaru four persons; Koḍ. na·lī four (in songs: na·vē four persons); Tu. nālṅ four things; nālverṅ four persons; Te. nālugu, nāluvu four non-personal objects; naluguru four persons; Nk. nalgur (male), nallaḷ (female), nālṅ (non-personal); Pa. nelvir (male), nelal (female), nālu(k) (non-personal); Go. nālūṅ four; nāl̥k four each; Kur. naib, nāl̥h four.]
nallav. See s.v. nalgur.
- 567 nandil-, nandil-t- to live happily. [Cf. Skt. nand- rejoice, be pleased, nanda- joy, happiness; no intermediary in Mar. is recorded by Molesworth or Ranade. Cf. Ta. nantu (nanti-) increase, prosper, flourish.]
- 568 nandip-, nandip-t- to make to live happily (: nandil-, nandilt-).
- 568a na·ḍi n. pulse. na·ḍi adg- pulse throbs. [Mar. nāḍi pulse.]
- 569 na·k-, na·k-t- to lick. (SR nāk-eṅ id.) [Ta. nakku (nakki-); Ma. nakkuka; Ko. nak- (naky-); To. nok- (noky-); Ka. nakku, nekku; Koḍ. nakk- (nakki-); Tu. nakkuni; Te. nāku; Nk. nāk-; Pa. nēk-; Oll. nāk-; Go. nākānā; Kui nāk- (nāk-i-); Kuwi (F) nākali id.]
- 570 na·k pa·m n. cobra. (Kin. nāg id.) [Mar. nāg id.]
- 571 na·kpur the city of Nagpur.
- 572 na·l n. (pl. -sil) horseshoe. [Mar. H. nāl id. < Ar.]
na·l, na·liṅ. See s.v. nalgur.
- 573 na·lka n. (pl. -l) tongue. (SR nālka id.) [Ta. Ma. nā, nākku, nāvu id.; Ko. na·lg id.; na·v id. (in a few phrases; esp. of a slaughtered cow or buffalo): To. no·f tongue, eddy; no· taṭ roof of mouth (taṭ pot); Ka. nālage, nālige tongue; Koḍ. na·vu id.; Tu. nālayi, nālāyi id.; Te. nālīka, nāluka, nālka id.; Nk. nālka id.; Pa. nevād id.; Oll. nāṅ id.; Br. dūi id.]
- 574 na·ludul day before yesterday. (See item 971 ud.)
- 575 na·ngli n. (pl. -kul) plow. (Kin. nāṅeli, SR nāṅeli id.; Haig nāṅgar id. [*< Mar. nāgar id.*]) [Ta. nāñcil, nāñcil; Ma. nēññōl, nēññil; Ko. ne·lg; Ka. nēgal, nēgila, nēgil; Koḍ. ne·ngi; Tu. nāyerṅ; Te. nāgali, nāgelu, nāgēlu; Nk. nāṅgar; Pa. nāgil; Oll. nāṅgal; Go. (W) nāngél; Kui nāngeli; Kuwi (F) nangelli id.]
- 576 na·ngrip-, na·ngrip-t- to plow. (Nk. nāngrip- id. Mar. nāgar a plow.)
- 577 na·roḍa n. (pl. -l) coconut. [Mar. nāreḷ, nāraḷ, H. nāriyal id.]
- 578 na·ṭ n. (pl. -sil) piece of timber for carpenter work. [Nk. nāṭ beam; Go. (A) nāṭ id.]
- 579 neḍi n. (pl. -kul) funnel of seeder. [Mar. naḷi, H. nalī tube.]
- 580 negap-, negap-t- to make to fly (: negay-, negayt-).
- 581 negay-, negay-t- to fly. (SR negāy-eṅ to jump, fly.) [Ta. niva (nivapp-, nivant-) rise, be elevated, grow; nivar (nivarv-, nivarnt-) rise high; ivar

- (ivarv-, ivarnt-) rise on high, ascend, spring, leap, rush out, climb over; ika (ikapp-, ikant-) leap over, go beyond, transgress; Ma. nikakka rise; Ka. nege rise, ascend, go upward, jump; negapu, negavu lift up, hold up lifted; negasu cause to jump or jump over; egaru rise, fly, jump; Tu. negiyuni rise, come up; negipuni leap, jump, spring up; Te. negayu, egayu fly, go up, rise up, jump; eguru fly, jump up; Nk. negay- fly, rise; negap- make to fly or rise.]
- 582 nela n. moon. (SR nelā, Hislop nela id.; Kin. nelle id., month.) [Ta. nilavu, nilā moonlight, moon; Ma. nilā, nilāvu id.; To. nesof moonlight; Koḍ. nelaci boḷi id. (boḷi light); Te. nela moon; ven nela moonlight (ven : velugu to shine); Nk. nela moon; Pa. nelīn (pl. nelīil) moon, month; Oll. nelīṅ id.; Po. nellīn moon; Go. nālēnj moon, new moon; (M, L) nelenj moon; Kui ḍānju (pl. ḍaska) moon, month, season, period of time (L. V. Ramaswami Aiyar, *QJMS* 22.453 quotes also lanju, from an unascertained source); Kuwi (F) lenjū, (S) lēnzū (z = j) moon, month.]
- 583 nenjeṅ n. (pl. -ul) meat, vegetable (e.g., brinjal). (SR nānjūḍ, Haig nāndzūl, Hislop nanjūdu flesh.) [Ka. nanju take a little lick, eat as a relish to the principal food; Te. nanju eat in small bits or quantities, eat as a relish to the principal food; nanjūḍu flesh; Nk. nenju (j = dz) flesh; nenjeṅ broth.]
- 584 nerap-, nerap-t- to spread (grain, chilies) (: neray-, nerayt-).
- 585 neray-, neray-t- to spread (intr.). [Ta. nirai (niraiv-, niraينت-) fill up by adding thing to thing, place in a row; be in a row, crowd, be regular, orderly; (niraipp-, niraيت-) arrange in order, crowd; crowd together (intr.); Ma. nirakka stand in a line, agree; nirattuka put in a straight line; Ko. nerv- (nerd-) stand in line; nert- (nerty-) make to stand in a line; To. ner- (nerθ-) go in a line; Ka. nere be united, assemble; nerapu, nerayisu, nerepu, nerevu bring or put together, join, collect; Tu. neriyuni, nerevuni assemble, be attached; Te. nerayu, nerayu spread (intr.), be filled; nerapu, nerapu spread (tr.), fill. Cf. also ninḍ-, ninḍt-.]
- 586 nesib n. (pl. -ul) fate. [Mar. H. nasib id. < Ar.]
- 587 netti n. (pl. -kul) forehead. [Ta. nerri id., front, top, summit; nerri temples; Ma. nerri forehead; neruka the crown of the head; Ko. nec id.; To. nity id. (one would expect niṭy or the like); Ka. netti forehead, head, crown of head; Koḍ. netti forehead; Tu. netti id., crown of head, front; Te. netti head; Nk. netti forehead; Go. nēch crown of head; Malt. nepe forehead, brow. Cf. Burrow, *BSOAS* 11.615.]
- 588 netur (? nettur) n. blood. (Kin. nettur, SR netūr [transcribed nettur], Haig natūr, Hislop natūr id.) [Ta. neyttōr id.; Ko. netr id.; To. nets, only in poetry: nets xaṭ blood (kaṭ juice); Ka. nettar, nettara, nettaru, nettra blood; Koḍ. netta ca·ndi sp. sandalwood which is red; Tu. netterṅ blood; Te. netturu, netru id.; Nk. nettur id.; Pa. nētir id.; netro red; Go. nāttūr, (M) netur, (L) netūr, (A) nettur blood; Kui nederi ("balance" word with raka blood, which is O.); Kuwi (F) netori blood; neteri red; Br. ditar blood.]
- 589 nevōs n. (pl. -ul) prayer. [Mar. navas vow.]

- 590 ney n. butter, ghee. [Ta. ney id., oil, grease, fat, honey; Ma. ney any unctuous substance, grease, fat, oil, lard, ghee; Ko. nay ghee; To. n̄y id.; Ka. ney, n̄y id.; Koḍ. ney id.; Tu. neyi, n̄yi id., grease, fat; Te. neyyi, n̄yi ghee, oil; Nk. ney ghee; Pa. ney oil, fat; Oll. ney oil; Go. n̄i oil; pāl n̄i ghee (pāl milk); phūki n̄i honey (phūki bee); Kui niyu oil; pūki niyu honey (pūki bee); Kuwi (F) niyu oil; Kur. n̄ēta grease, fat, lard; Malt. neyya fat of an animal.]
- 591 ne·kun n. (pl. -sil or ne·kund-l) headman. [Mar. n̄ayak, H. n̄aik id.]
- 592 ne·nd̄ we, inclusive of person(s) spoken to. [Ta. Ma. n̄am : nam-; Ko. a·m : am- (a·m shows no distinction of exclusive and inclusive, although there are two oblique stems); To. om : om-; Ka. n̄avu : nam- (G. S. Gai, *BDCR*, 1.411 f.; in modern Ka. these are the only 1pl. forms and the distinction of inclusive and exclusive is lost); Tu. nama : nama-; Te. manamu : mana-; Nk. n̄end̄, n̄em; (Go. āplō, etc. < IA); Kui āju : mā- (mā shows no distinction of inclusive and exclusive); Kuwi m̄arō : mā- (as in Kui); Kur. n̄am : nam-, nang-; Malt. n̄am : nam-; Br. nan : nan- (shows no distinction of inclusive and exclusive). Cf. Burrow, *BSOAS* 11.596 f.]
- 593 nimba n. (pl. -l) lime, lemon. (SR limbū lemon.) [Ka. nimbe, nimbī, limbe lime; Tu. limbi, limbè lemon; Te. nimma lime tree. Cf. Mar. n̄bū, H. n̄bū, Guj. l̄ibu, Si. l̄imo id. Cf. Burrow, *BSOAS* 11.614.]
- 594 niṅḍ-, niṅḍ-t- to become full, (meeting) is convened. (Kin. niṅḍ-, SR niṅḍ-eg to fill.) [Ta. niṅai (niṅaiv-, niṅaint-) become full, abound; (niṅaipp-, niṅaikk-) fill, cause to pervade; Ma. niṅayuka become full, crowd, abound; niṅekka fill (tr.), charge a gun; Ko. nerv- (nerd-) (girl) attains puberty, (affair) comes to fruition; nert- (nerty-) bring to fruition; To. ner- (nerθ-) become full, (moon) becomes full, (girl) attains puberty, (beard) begins to grow; nerf- (nerf-) fill (tr.); Ka. nere (nerad-, nered-) become full, ready, mature, attain puberty; nerapu, nerayisu complete; Koḍ. nere- (nerev-, nerand-) attain puberty; nera- (nerap-, nerat-) fill (harvest-festival pot), load (muzzle-loading gun); Te. niṅḍu become full; n̄incu, n̄impu fill; Nk. niṅḍ- become full; n̄ipp- fill; Go. n̄indānā be filled (pots, bazaar, assembly); niṅḍānā fill; Kui nenj-a (nenj-i-) be filled; nes-p-a (nes-t-) fill, load; neh-p-a (neh-t-) fill in, load up; Kuwi (F) nenjali, (S) nenzinai (z = j) become full; Kur. n̄indnā be filled; n̄indnā fill; Malt. n̄inde fill; n̄indgre be filled. Cf. also neray-, nerayt-.]
- 595 niṅḍp-, niṅḍip-t- to fill, convene (meeting) (: niṅḍ-, niṅḍt-). (Kin. niṅḍp-, SR niṅḍp-eg to fill.) servit i·r niṅḍp- to fill the brass pot with water (lit. fill water into brass pot).
- 596 nisan n. mark to aim at. nisan borobor zo·ḍip. aim straight at the mark! [Mar. H. niṣaṅ mark to aim at < Pers.]
- 597 ni·mba n. (pl. -l) neem tree, margosa. (Kin. lim id.) [Mar. n̄ib id., rather than Te. nimbamu id.]
- 598 ni·nda n. shade. (Kin. niṅḍa id.; SR niṅḍā shadow.) [Ta. niṅal, niṅal shade, shadow, reflection, luster; Ma. niṅal shadow; Ko. nerl shade; To. ne·s id., relics preserved for second funeral; ne·l poṅy house in which relics are kept, hut at male funeral place; ne·l kal flint (? luster stone);

- Ka. n̄eral, n̄eral, n̄ellu shade, shadow, reflection; Koḍ. n̄ēla shade, shadow; Tu. n̄irely, irely id.; Te. niḍa id., reflection; Nk. n̄inda shade; Pa. n̄ira id.; Oll. n̄ikir id.; Go. (L) n̄irā shadow.]
- 599 ni·ngga n. (pl. -l) fly. (Kin. niṅa id.; SR niṅā, Haig niṅāl, Hislop niṅā fly, worm.) [Ta. i fly, bee; t̄en-i honey bee; Ma. icca fly; Ko. i·p id.; To. i·py id.; Te. iḅa id.; Nk. niṅga id.; Kur. t̄ini bee (i.e., *t̄in + *i; cf. Ta. t̄en-i and Pa. t̄ēni, s.v. te·ne); ēkhā gadfly, horsefly; Malt. t̄ēni bee; Br. hiḷh fly. The final vowels of Go. phūki, Kui pūki bee belong here (the first parts belonging with Ta. pū, etc. flower).]
- 600 ni·r (obl. im-) you plural. (SR n̄ir, imm- id.) [Ta. n̄ir, niyir (nim) : nim-, num- (um-); Ma. niṅḅal : niṅḅal; Ko. nim : nim-; To. nim : nim-; Ka. nim (nivu) : nim-; Koḍ. niṅga : niṅga-; Tu. iru, nikuḷu : ire-, nikuḷe-; Te. iru (m̄iru) : m̄i-/mim-; Nk. n̄ir; Pa. im : im-; Oll. im : im-; Go. immāṭ : m̄i-; Kui iru : m̄i-; Kuwi m̄imbū : m̄i-; Kur. nim : nim-; Malt. nim : nim-; Br. num : num-.]
- 601 ni·v (obl. in-) you singular. (SR ni/niv, inn- id.) [Ta. ni : nin- (un-); Ma. ni : nin-; Ko. ni· : nin-/ni-, di-; To. ni· : n̄in-; Ka. n̄in : nin-; Koḍ. ni·n̄i/n̄i· : nin-/ni·-; Tu. i : nina-; Te. ivu (n̄ivu) : n̄i-/nin-; Nk. n̄iv; Pa. in : in-; Oll. in : in-; Go. immā, (W) immā, (M) n̄imā : n̄i-; Kui inu : ni-; Kuwi n̄inū : n̄i-; Kur. n̄in : niṅg-; Malt. n̄in : niṅg-; Br. ni : n̄ē-/n̄-.]
- 602 nolṅg-, nolṅk-t- to thrash about on the ground. [Nk. noṅṅ- roll on the ground.]
- 603 no·lagg-, no·laṅk-t- (snake) crawls. [Ta. nuṅai (nuṅaiv-, nuṅaint-) creep through a narrow passage; nuṅuntu (nuṅunti-) (also nuṅutu) carry away by stealth, skulk, slink, creep, crawl (of reptiles); nuṅuvu (nuṅuvi-) creep (of reptiles); Ma. nuṅayuka creep in, squeeze through; Ka. noṅe, nugul, nusul, nusi enter door or narrow passage, squeeze through, creep in, enter with difficulty; Kur. nulugnā insert a thing into another by a sliding push; nulḅrnā enter into or under head foremost, creep into.]
- 604 nuv n. (pl. -ul) thread. (Kin. n̄ul id.) [Ta. Ma. n̄ul id., yarn, string; Ko. nu·l thread; To. nu·s id.; Ka. n̄ul id., yarn; Koḍ. nu·li thread; Tu. n̄ulu id., yarn; Te. n̄ulu cotton thread; Pa. n̄ul thread; Oll. n̄ul id.; Go. n̄ul id., string; Kui n̄uḍu (pl. n̄uṭka) cotton yarn, thread; Kuwi (F) l̄ulu, (S) l̄olu thread.]
- 605 nuvvi n. (pl. -kul) a well. (Kin. nuvvi, SR nuvvi id.) [Te. nuyi, nuyyi, n̄uyi id.; Nk. nuvvi id.]
- 606 nu·k-, nu·k-t- to push so as to move. [Ta. n̄ukku (n̄ukki-) shove, push, thrust aside; Ka. n̄uku id., Koḍ. nu·k- (nu·ki-) push; Tu. n̄ukuni thrust, push, reject; Te. n̄uku shove, push violently, thrust out.]
- 607 nu·ne n. oil. (SR n̄une id.; Kin. SR p̄aln̄une ghee; Haig n̄unē, Hislop n̄une oil.) [Te. n̄une, n̄uniya id.; Nk. n̄une sesamum oil; Pa. n̄u ney id. Cf. Burrow, *BSOAS* 11.615 and fn. 1.]
- 608 oḍ-, oṭt- to wash (body or part of body) (: o·ḍp-, o·ḍopt-). i·r oḍ- to bathe (intr.). (Kin. oṅ- to wash, bathe.) [Ta. nuṭakku (nuṭakki-) wash, wipe off moisture, destroy, dissolve; Tu. niḍiyuni, niḍipini wash; Nk. oṅ-

- (oṭṭ-) wash, bathe; Pa. noḍ- (noṭṭ-) wash; noḍip- (noḍit-) wash (somebody else); Oll. nor- wash; Go. nōrrānā, (A) norrana wash (hands, feet); Kuwi (S) nōrh'nai wash; Kur. nōrnā (nūr̥yas) id.; nōrh'ornā wash oneself, one's own hands, feet, etc.; Malt. nōre wash anything; nōdre wash one's hands and feet.]
- 609 oḍṅg-, oḍṅk-t- to have (child) with oneself while sleeping. [Ta. oṭūnku (oṭūnki-) be restrained, become reduced, become tranquil; oṭukku (oṭukki-) subjugate, reduce, restrain; Ma. oṭūnūka come to an end, die (esp. of smallpox); oṭukkuka finish, destroy; Ko. oṛg- (oṛgy-) be destroyed; oṛk- (oṛky-) reduce (iron) in length; To. wiḍg- (wiḍgy-) be crushed; wiṛk- (wiṛky-) crush, beat black and blue; Ka. uḍugu subdue; shrink, shrivel, decrease, be finished, leave, desist; Tu. oḍūngely the end; oḍūngeluni cease to bear fruit; Te. uḍugu, uḍuvu quit, stop, leave; uḍupu remove, efface; Kur. oṛōgnā press, flatten, trample out of shape, kill by crushing, throttle; oṛōknā (uṛūkyas) crush out of shape, cause to wither, kill (plant); Malt. oṛge blunt; oṛgre become blunt.]
- 610 okkon one man. okkod one woman or non-personal object. ok adj. (SR vokko one.) [Ta. Ma. oṅru (Ma. onnu) one non-personal object; oruvan, oruttan one man; orutti one woman; oṅ, oru, oṛ adj.; Ko. oḍ one; o·r ak one oḷk-measure; o·r a·ṛ one year; or pa·ny one pa·ny-measure; adj. o in some constructions; To. wiḍ one; wi·r ak one ak-measure; wi·r o·ṛ one year; o kwa·w one kwa·x-measure; adj. o, oṣ in some constructions; Ka. ondu one non-personal object; obba adj. one (personal); obbanu one man; obbaḷu one woman; Koḍ. onḍi one non-personal object; obbē one man; obba one woman; ori adj.; Tu. oṅji one thing; ori one man; orti one woman; or adj.; Te. oka adj. one; oṅḍu one thing, individual; okāḍu okkāḍu, okōḍu, okkōḍu one man; okate one woman; okaṭi one non-personal object; Nk. okko, okkon one man; okkod one woman or non-personal object; ok śir one day; ok maṭ once; Pa. okur one man; okal one woman; ok adj.; Oll. ukur one man; ukut, okut one woman; Go. ūndi one; ōkō, ōkōrē one each; (W) undi, (M) onḍ, (L) uṅḍi one; Kui ro adj. (preceding noun) one; roanju one man; ronḍe one woman or thing; adj. following noun; Kur. orot one man or woman; oṅṭā one thing; Malt. orte one man; orti one woman; ort adj. one (person); -ond one thing; Br. asiṭ one; asi adj.]
- 611 okkod yesterday. (Kin. okkor id.; SR okoḍ, okoḍi id.; okḍitanā from yesterday.) [Tu. kōḍē yesterday; Nk. okkor id.]
- 612 oṅg-, oṅk-t- to carry (child) on hip. [Nk. oṅgip- id.; Pa. oṅg- take (infant) in lap; Oll. oṅg- id.]
- 613 oṅgeram n. (pl. oral) ring. (Kin. oṅgeram, SR oṅgerā, uṅgeram id.) [Ka. uṅgara, uṅgura, uṅgra; Tu. uṅgila; Te. uṅgaramu, uṅgramu id.]
- 614 opaḍ-, opaṭ- to be found or met, (fish) is caught (with dative). ad anuṅ opaṭin. I found it. [To. o·por- (o·poṭ-) be caught; o·porc- (o·porc-) catch; Nk. oḅar- (oḅaṭ-) be got.]
- 615 oparip-, oparip-t- to find (: opaḍ-, opaṭ-).
- 616 orkil-, orkil-t- to recognize, choose as the best. (SR orkil-eṅ to recognize.) [Mar. oḷakhṇē id.]

617. ovol n. (pl. ovosil) thing or person of first rank. idav ovol pe·lav. these (grains) are popping well. [Mar. aval of first rank.]
- 618 oy-, oy-t- (wound) hurts, pains. (Kin. oy- [head] aches.) [Ta. uyavu (uyavi-), uyaṅku (uyaṅki-) suffer; Nk. oy- pain; oyip- cause pain. These are connected by loss of n- with the family of Ta. nō (nōv-, nont-) feel pain, ache; Go. noiyanā hurt, pain, ache; Pa. noy- (noñ-) id.; Oll. noy-id.]
- 619 o·ḍ-, o·ḍ-t- to burst (intr.) (: o·ṭ-, o·ṭt-). (Kin. oṛ- id.; SR oḍ-eṅ to break, to enter; ort-eṅ, p. 21 oḍt-eṅ to break.) [Ta. oṭi (oṭiv-, oṭint-) break off, snap (intr.); (oṭipp-, oṭitt-) id. (tr.); uṭai (uṭaiv-, uṭaint-) break in pieces, burst (intr.); (uṭaipp-, uṭaitt-) break in pieces (tr.); Ko. oṛv- (oṛd-) break (intr.), (skin) chaps; (oṛt-) break (tr.); oṛc- (oṛc-) break (kindling), (Kurumba) kills by sorcery; To. waṛ- (waṛθ-) break in pieces (intr.); (wart-) id. (tr.); wiṛy- (wiṛs-) (joints) crack; (wiṛc-) crack (joints), kill by witchcraft; Ka. oḍe, oḍi be broken in pieces, become weakened, break (tr.); Koḍ. oḍe- (oḍand-) (pot) is broken; (oḍap-, oḍat-) break (pot); Tu. uḍepuni, uḍevuni break, split (pottery; intr., tr.); oḍiyuni, oḍeyuni break (intr.); oḍipuni, oḍepuni break (tr.); Nk. oṛ- break (intr.); oṭ- id. (tr.); Pa. oḍ- break, burst (intr.); oṭip- (oṭit-) cause to burst; Oll. or-break (intr.); Go. wōrānā be burst (egg, pot); wōhtānā burst (tr.), (chicks) hatch out; (A) oṛ- break (intr.); oḥ- id. (tr.).]
- 620 o·ḍp-, o·ḍp-t- to bathe (tr.) (: oḍ-, oṭṭ-). ba·lan i·r o·ḍp- to bathe the child. ba·lanev ki·l o·ḍp- to wash the child's hands.
- 621 o·l-, o·l-t- to see, look at; (with completive gerund) try to (8.4). (SR ol-eṅ to see.) pa·v o·l- to wait for. kult o·l- to count. tint o·l- to taste. ve·lt o·l- to ask (question). [Nk. oḷ- see; oḷip- show.]
- 622 o·ṭ-, o·ṭ-t- to smash (pot) (: o·ḍ-, o·ḍt-). (Kin. oṭ- id., break; SR p. 22 oṭ-eṅ to break or cut wood.)
- 623 paaṭenti before sunrise (4.75). [Mar. pahāt, pahāt dawn.]
- 624 paḍ-, paṭt- (eye) is filled with dust, (wound) is got, (turn in game) is won (: item 641 part-, paratt-), to become (loose seyil). za·l paṭṭin. it became dusk. anne da·v paṭṭin. I won at my turn in the game. at pilla anuṅ kayṅgekat paḍa. that woman is in a jesting relationship to me (see s.v. kayṅg-). ba·la avr ayuṅ set, aṭ paṭṭen. the child went to its mother and attached itself to her breast. anne tal peṭṭiar paṭṭin. my head became bald. (SR ? bollā paḍeṅ to be [i.e., lie] on one's back. See also item 2242.) [Ta. paṭu (paṭuv-, paṭṭ-) suffer, be caught, hit or strike against, happen, come into existence; (paṭupp-, paṭutt-) causative of preceding; lie down; Ma. paṭuka fall, sink, be obtained, caught, happen, be in a state; paṭukka catch, obtain, build (well, tank), lay (stones), lie down; Ko. par- (paṭ-) experience emotion, be caught, seem good; lie down, sleep; To. por- (poṭ-) suffer experience, lose (teeth, of child); lie down, Ka. paḍu (paṭṭ-) get, catch, suffer, experience, feel; lie, repose, (sun) sets, have sexual experience, fall (in battle), die; Koḍ. paḍ- (paṭṭ-) suffer,

- (something) hits, (thorn) runs in, lie fallow; paḍit- (paḍiti-) make to suffer, let lie fallow; Tu. paḍeyuni, paḍevuni suffer, feel, enjoy; Te. paḍu fall, happen, lie, recline, sleep; feel, enjoy, suffer; paḍu win in a game, yield or produce (tr.), lie down; paḍucu cause to fall, cause to feel or suffer, spread; Nk. par- (paṭt-) fall; ? parp- make to fall; ? part- fell (a tree) (or do the last two belong with item 640 part-?); Pa. paḍ- (paṭt-) fall, sink down, (sun) sets; Go. pāṭṭānā sit, lie, (buffalo) wallows; pāṭ-sūhtānā make to lie down; Kui paṭa malga be prone, fall flat on the face, be stretched full length on the ground. For the Kol. meaning '(turn in game) is won,' cf. Ta. pāṭṭam a turn in the game of tipcat < paṭu.]
- 625 pakkate n. rib. (Kin. pakkate id.; P. pakkal ribs.) [Cf. Skt. pakṣa- side.]
- 626 paksiak n. (pl. -er [male], -ev [common gender]) male bird. paksiral, paksin (pl. paksirasikul) female bird. [Mar. pakṣi bird < Skt.]
- 627 pal n. (pl. -kul) tooth, esp. front tooth. (SR palkū [pl.!] tooth; Haig pāl [pl. palkul!] id.; Hislop palkul teeth.) [Ta. Ma. pal, pallu; Ko. pal; To. paṣ; Ka. pal; Koḍ. palli; Te. palu, pallu; Nk. pal; Pa. pel; Oll. pal; Go. pāl; Kui palu (pl. palka), paḍu (pl. paṭka); Kuwi (F) pallū (pl. palka), (S) pallu; Kur. pall tooth; Tu. paṛy animal's tooth; Malt. palu the teeth.]
- 628 palandral n. (pl. ṛasikul) such-and-such a woman (: palane).
- 629 palane n. (pl. -l) such-and-such a man. [Mar. phalāṇā < Pers.]
- 630 pamme n. (pl. -l) breast. (Kin. pamme id.; SR pamme [pl. pammē] nipple.) [Nk. pamme breast; Go. (M) bomā, (L) bomo id.; (A) bom udder.]
- 631 pande n. (pl. -l) frog, toad. (Kin. pande frog; SR pande, p. 26 paṇḍe [pl. paṇḍē] id.) [Tu. paraṇṭu bull frog; Nk. pande frog; Pa. beṇḍa id.; Oll. paṇḍake id.; Go. pānnē id.; Kui pana id., toad; Kuwi (S) panna frog.]
- 632 pande n. (pl. -l) biceps. [Nk. pande muscle, biceps; Go. (A) penne id.]
- 633 pandri n. (pl. -kul) bath-house, pandal (i.e., temporary structure erected for ceremony, festival, etc.). [Ta. pantar, pantal; Ma. pantal; Ka. pandar, pandara, pandal; Koḍ. panda; Te. pandiri, pandili id.]
- 634 paṇḍ-, paṇḍ-t- to become ripe. paṇḍuḍ ripe fruit (5.115). (SR paṇḍ-ḅ to ripen; Kin. pan [pl. paṇḍ-l], Haig pāṇḍl, Hislop panal fruit; Hislop pannu ripe.) [Ta. paṇu (paṇupp-, paṇutt-) ripen, mature, (boil) comes to a head, become flexible, pliant; paṇam ripe fruit; Ma. paṇukka grow ripe, suppurate; paṇam ripe fruit; Ko. paṇv- (paṇḍ-) (fruits) become ripe, (boil) opens; paṇ fruit; To. poṣf- (poṣt-) ripen; pum fruit; Ka. paṇ be produced (ripe fruit); n. ripe fruit, ripeness; Koḍ. paṇṇi fruit; Tu. paṇduni be ripe, mature; paṇḍu ripe fruit; palkuni, paḷkuni be very soft (as an overripe fruit), be flexible, pliant; Te. paṇḍu ripen, mature; n. fruit, berry, ripe, mature; Nk. paṇḍ- become ripe; paṇḍe ripe fruit; Pa. paṇḍ- (plant) matures; paṇṇ- ripen; pal ripe fruit, paṣ; Oll. paṇḅ(g)- become ripe; Go. pāṇḍānā id.; Kuwi (S) paṇḍu ripe fruit; Kur. pāṇṇā (paṇḅā) ripen, (boil) festers; Malt. pāne ripen; pāntre ripen (tr.), teach manners.]
- 635 paṇḍip-, paṇḍip-t- to put to become ripe (: paṇḍ-, paṇḍt-).
- 636 pank-, panak-t- to send. (SR paṅk siyeḅ id.) [Ka. panavu place appointed for meeting; Te. panucu send, command, commission; paṇi commission, mission, errand; paṇupu an order, command, errand; pampu send, despatch,

- dismiss; n. sending, order, mission, errand; Nk. pank- send; Kui paṇḍ-a (paṇḍ-i-) send, commission; n. act of sending; Kuwi (F) paṇḍali, (S) paṇḍinai send.]
- 637 paṅgi just now, just then. (SR paṅgi, paṅḅi now; paṅḍūk so far, up to now.)
- 638 pari-, pari-t- to grind (flour). (Kin. paray- to pound; SR parāy-ḅ to grind.) [Nk. paray- grind.]
- 639 pars-, paras-t- to scratch (part of body). [Ta. paraṇṭu (paraṇṭi-), paraṇṭu (paraṇṭi-), varaṇṭu (varaṇṭi-) scratch (as with nails); Ka. paraḍu, paracu scratch with the finger or nails, claw; beṇaṇṭu, beṇaṭu, beṇṭu id.; Tu. paraṅkuni, paraṅkuni, parkuni pluck out, scratch with nails; Te. baruku scratch, claw, lacerate, tear, scribble; Pa. parc- scratch; Kuwi (F) pacali, (S) pazzinai (z = c) id. The Ta. forms with r do not agree with the Ka.-Te. forms with r, nor are the p- and the v-/b- forms easily connected; yet all the forms are probably somehow cognate. The Kol.-Pa. forms most closely agree with Ka. paracu and the Kuwi forms.]
- 640 part-, parat-t- to cut up. a 'n amduḅ pun parattan. I wounded him. tukḍel part- to cut in pieces. [Ta. pari (pariv-, parint-) separate, be sundered; cut asunder; (paripp-, paritt-) cut asunder; Ma. parikku a scratch, wound, scar; Ka. pari tear asunder, cut asunder, cut off, be torn asunder (r is from pari pluck, etc.); Tu. paripuni tear, rend; Pa. paṅḅ- be split; parkip- (parkit-) split (tr.); Kui paj-a (paj-i-) hew, cut down; Kur. paṇḅkḅnā separate or force asunder the two parts of some object previously split, two limbs, etc.; Malt. parge split, cleave, rend.]
- 641 part-, parat-t- to win (turn in game) (: paḍ-, paṭt-).
- 642 pasuḍi ? adj. yellow, orange. (Kin. paccori yellow; SR paspotāḍ id.; Hislop pachchi green.) [Of the many words for the color range green to yellow, Te. pasimiḍi yellow is closest to this word; cf. Burrow, BSOAS 11.345.]
- 643 patta n. search; trace. patta kak- to make search. patta lag- trace is found. [Mar. patta, H. paṭā trace, tidings, clue, guide.]
- 644 paṭlak n. (pl. -er) headman. [Mar. pāṭil, H. paṭel village headman.]
- 645 paṭlak n. (pl. -ev) sharp edge. ca 'ku paṭlak aṇḍa. the knife is sharp.
- 646 paṭliral n. (pl. ṛasikul) headman's wife (: item 644 paṭlak).
- 647 paṭṭe n. (pl. -l) plank. [Ta. paṭṭai palmyra timber, rafter; Ma. paṭṭa areca bough; Ka. paṭṭe palmyra timber, rafter, areca bough; paṭṭi piece of timber of doorframe, rafter, joint; paṭṭike board; Tu. paṭi rafter; Te. paṭṭe bar or spar of wood, piece of timber of doorframe; paṭṭi plank; paṭṭika plank, board, bar of wood; Nk. paṭi plank; Pa. peṭṭi (pl. peṭṭul) beam, post; Kui paṭi beam; paṭa board; Kur. paṭṭa beam in oilmill. For IA words, see Turner s.v. paṭi; these may be Dr. in origin. Certainly, Kol. paṭṭe seems not to be borrowed from IA.]
- 648 paṭṭe n. (pl. -l) stripe on squirrel's back. [Mar. paṭṭā, paṭṭi stripe.]
- 649 paṇḍral n. (pl. ṛasikul) female guest (: paṇḍiak).
- 650 paṇḍiak n. (pl. -er) male guest. [Mar. paṇḍā, H. paṇḍu, paṇḍunā id.]
- 651 paṇḍun n. state of being a guest. paṇḍunḅ var- to come as a guest. [: paṇḍiak; Mar. -paṇ 'ness.')

- 652 pa·d-, pa·d-t- to sing. (SR pād-eṅ id.) [Ta. pātu (pāṭi-) sing, chant, warble, hum; Ma. pātuka sing; Ko. pa·rv- (pa·rd-) make noise (crow, bees, gun); To. po·r- (po·ry-) sing (a particular type of song called po·t); po·t- (po·ty-) shout; Ka. pādu sing; Koḍ. pa·d- (pa·di-) id.; Te. pādu id., chant, warble; Nk. pār- sing; Pa. pād- id.; Oll. pār- id.; Go. pārānā id.; Kuwi (F) pācali id.; Kur. pārnā id.; Malt. pāre id., bewail.]
- 653 pa·l n. milk. (SR pāl id.; pālnūne ghee; Kin. pāl nūne id.; Hislop pāl milk.) [Ta. Ma. pāl; Ko. pa·l; To. po·s (po·l fi·r stomach full of milk; po·l fe·t middle finger); Ka. pāl; Koḍ. pa·li; Tu. pēṟ; Te. pālu, pāḍi; Pa. pēl (also 'breast'); Oll. pāl; Go. pāl; Kui pālu, pādu; Kuwi (F) pālu, (S) pālu; Br. pālḥ id.]
- 654 pa·m n. (pl. -ul) snake. (SR pām, Haig pām, Hislop pam id.) [Ta. Ma. pambu; Ko. pa·b; To. po·b (in poetry o·f < Bad. ha·vu); Ka. pāvu; Koḍ. pa·mbi; Tu. hāvu; Te. pāmu; Nk. pām; Pa. bām; Oll. bām id.]
- 655 pa·na n. (pl. -l) language.
- 656 pa·ndge n. (pl. -l) baked cake.
- 657 pa·p-, pa·p-t- to comb (head talun). (SR pāp-eṅ to dress hair.) [Te. pāyu separate (intr.), leave, quit, be disentangled; pāpu separate (tr.), divide, part, remove, efface; Nk. pāp- comb hair.]
- 658 pa·s n. (pl. -ul) metal blade of harrow. [Mar. pās id.]
- 659 pa·tar n. (pl. -sil) grain storage-pit. [Te. pātara grain-pit or cellar < pāta bury, inter + ara room, chamber.]
- 660 pa·ti n. act of threshing with bullocks. pa·ti sum-/tip- to drive the bullocks round in threshing. [Mar. pāti train of bullocks at a treading floor.]
- 661 pa·t n. (pl. -l) sari. (SR pāt id.) [Mar. pāt a breadth of cloth.]
- 662 pa·ta n. (pl. -l) song (: pa·d-, pa·dt-). [Ta. Ma. pāttu singing, song, music; Ko. pa·t song; To. po·t a particular type of song; Ka. pāta singing, song; Koḍ. pa·ti song; Te. pāta singing, song; Nk. pāta song; Pa. pāta id., story, language; Oll. pāte song; Go. pātā id.]
- 663 pa·v n. (pl. -ul) way, path. (Kin. pāv id.; SR p. 25 pāv [pl. pavū], p. 29 pāvlāḍ by the roads.) pa·v o·l- to wait for. [Nk. pāv way, road; Pa. pāv road; Oll. pāv id.; Kur. pāb road, path, journey; pāb ērnā wait for (ērnā see); Malt. pāvu way, path, road.]
- 664 pedave n. (pl. -l) lip. (SR peddāve id.; Haig pēddēl, Hislop peddel lips.) [Tu. bimma lip; Te. pedavi id.; Nk. pedave id.; Go. (L) pīlvi id. Cf. Burrow, BSOAS 11.336.]
- 665 pedda n. (pl. -l) a male. pilla pedda females and males. okkon pedda vatten. a man came (generally said by women). (Haig peddā, Hislop pedda man.) [Ka. pedda largeness, bigness, greatness; peddi a great or old person, elder, senior; Tu. hedda great, large, spacious, chief, principal; Te. pedda great, big, old, senior, respectable; an elder, superior, head man; Nk. pedda man, male. These are connected with the general Dr. per- great, big, etc., and the verbs under perg-; cf. Master, BSOAS 12.349. Cf. also Kin. pera big, per vende big toe, thumb, per pām python; SR perāmā mother's sister (see s.v. amma), perendā father's elder brother (see s.v. da·dak); Kin., SR perpul tiger (see SR s.v.); Kin. pered, SR peret many; Haig pērdāv distant (see s.v. SR dautān).]

- 666 pekke made up (of the mind). anne men pekke to·te. my mind is not made up. [Mar. H. pakkā mature, ripe, ready, prepared, well thought out (of plans), determined, decided, resolute.]
- 667 pena in addition (7.12). avrun pena ku·ktna kotar. call and bring them besides! (SR penokond after the first.) [Ta. piṅ back, that which is subsequent in time, after; Ko. pin again, other; To. piṅ afterwards, younger, second (wife); Ka. pin state of being behind, back, after; Br. pēn other, another.]
- 668 penḍa n. (pl. -l) cowdung. (SR penḍā id.) [Ta. pēl (pēlv-, pēnr-), pēl (pēlv-, pēnt-) ease oneself; Ka. pēl void excrements; n. excrement; Te. pēḍa (B. also penḍa) dung of cattle; Nk. penḍa dung (of cow, etc.); Go. pēlānā defecate; pēḍā anus. Probably to be connected with Ta. pi excrement and its close congeners; see s.v. SR piya.]
- 669 penḍli n. marriage. (Kin. penḍlig/k, SR penḍlik id.) amd adn vetta penḍli kaktēn. he married her. [Te. penḍli, penḍili marriage. These are connected with words for 'woman, female'; cf. SR penti.]
- 670 perdanak n. (pl. -er) king's minister. [Ultimately < Skt. pradhāna- first attendant of a king.]
- 671 pereg n. (obl. perg-, pl. perg-ul) coagulated milk ready for churning. (Kin. perg, SR perag curd.) [Ta. peruku id., curdled milk; Te. perūgu id.; Nk. perag, perg curds.]
- 672 perg-, perek-t- to grow (intr.). (SR perg-eṅ id.) [Ta. peru (perupp-, perutt-) grow thick, large, become numerous; peruku (peruki-) grow great, become numerous, increase; perukku (perukki-) cause to increase, cause to swell; Ma. perukuka grow large, be multiplied; perukkuka augment, multiply, grow much, grow thick; Ko. ec- (ec-) increase in number; To. pex- (pexy-) become stout, thick; ic- (iç-), ec- (eç-) (family) increases; Ka. percu, peccu, heccu become greater in bulk, quantity, or number, increase, grow; Koḍ. perī- (perīp-, perit-) increase (intr.); Tu. percuni, perjuni, heccuni id.; Te. perūgu, pergu, pervu grow, grow up, increase, accumulate, be augmented, expand; Nk. perg- grow up; perp- rear; Go. pīrrānā push forth, grow (of young wheat, etc.), germinate; (W) pīrīnā grow (of plants, etc.); Kui beri beri inba swell, increase in size; Kuwi (S) plīnai grow; Br. piring swell.]
- 673 pergip-, pergip-t- to allow to grow up (without providing with a wife) (: perg-, perek-).
- 674 peris than (7.1, 8.63). [Mar. paris id.]
- 675 perp-, perep-t- to rear (: perg-, perek-).
- 676 peṭ-, peṭ-t- to bear (young; of an animal). [Ta. peru (peruv-, peṭṭ-) get, bring forth, bear, beget; Ma. peruka bear, bring forth, obtain, get; Ka. peṭ, peru (peṭṭ-) get, obtain, bear, beget; Koḍ. per- (peṭṭ-) bear (child); Tu. pedpini, pedduni id.; Te. peṭtu bear (young), lay (eggs); Nk. peṭt- give birth to; Pa. ped- (peṭṭ-) obtain.]
- 677 peṭli n. (pl. -kul) silver bangle. [Mar. pāṭli bracelet of gold, pearls, etc.]
- 678 peṭṭe n. (pl. -l) stomach. (Kin. peṭṭe id.; SR peṭṭe id., peṭṭenāḍ āneṅ to conceive (lit. to be with stomach), peṭṭe niṅḍā stomach full.) [Cf. IA, e.g., H. peṭ belly; cf. Turner s.v. peṭ.]

- 679 peṭṭiar bald. tal peṭṭiar paḍ-/er- head becomes bald. nettin peṭṭiar kak-to shave the forehead.
- 680 pe·gu-l (or pe·g-ul) n.pl. intestines. (SR pegū [pl. pegūl] id.) [Te. pēgu, pṛēgu entrail, gut, bowel; Nk. pēguḷ intestines; ? Pa. piṛul, piṛuvul (pl.) id.; ? Oll. puṛug (pl. puṛgul) stomach, intestine; Go. pir, (W) pir belly, stomach.]
- 681 pe·l-, pe·l-t- (grain layel) pops when parched over fire. [Te. pēlu, pṛēlu explode, burst, be fried or parched, break out in prickly heat or any eruption, have pimples. Are these connected with: Ta. piḷa (piḷav-, piḷant-) split, break, burst, crack (intr., tr.); Ka. piḷigu id.; Pa. pil- split (intr.); Go. piṛānā burst (cotton bolls, an ant-eaten mud wall); piṭtānā burst (of a boil); Kui pling-a (pling-i-) be split, cracked; pliki inba crack, be cracked?]
- 682 pe·le first. (SR pele id., before.) [Mar. H. pahilā id.]
- 683 pe·lip-, pe·lip-t- to make (grain) to pop (: pe·l-, pe·lt-),
- 684 pe·n n. (pl. -kul) louse. (Kin. pēn, SR penn id.) [Ta. Ma. pēn id.; Ko. pe·n head-ouse; To. pō·n louse; Ka. pēn id.; vb. lice to increase or grow greatly; Koḍ. pe·ni louse; Tu. pēnṇ id.; Te. pēnu (pl. pēlu) id.; Nk. pēn (pl. pēnḷ) id.; Pa. pēni (pl. pēnūl) id.; Oll. pēn (pl. -il) id.; Kui pēnu flea; Kuwi (F) pēnū id.; (S) pēnu louse; Kur. pēn id.; allā-pēn flea (allā dog); Malt. pēnu louse.]
- 685 pe·r n. (pl. pe·d-l) a name. (SR per [pl. pell] id.) [Ta. Ma. peyar, piyar, pēr id.; Ko. pe·r id.; To. pō·r id.; Ka. pesar id.; Koḍ. peda id.; Tu. pudary id.; Te. pēru id.; Nk. pēr (pl. pēḷ) id.; Pa. pidir id.; Oll. pidir id.; Go. pāṛōl, (A) porol, (L) pediri, poroya id.; Kui paḍa id.; Kuwi (F) dōrū, (S) dōru id.; Kur. piñjā to name; Malt. pinje id.; Br. pin a name.]
- 686 pe·sa n. (pl. -l) quarter of an anna; in pl.: money. [Mar. H. paisā id.]
- 687 piddur n. (pl. -sil) smooth with grease (of hands; ? sweaty).
- 688 piḍia n. (pl. -l) bunch, small bundle. (SR piḍakli fist.) [Ta. Ma. piṭi a grasp, hold, fist, handle, handful; Ko. piṛy handful of anything but cooked rice; piḷ handful of boiled rice; Ka. piḍi hold, grasp, fist, handle, handful; Koḍ. puḍi handful, morsel; Tu. hiḍi hold, grasp, handful, handle; Te. piḍi handle, handful; piḍikili id., fist.]
- 689 pilla n. (pl. -kul) woman, baby, daughter. pilla pedda females and males. (SR, Haig pillā daughter, girl; Hislop pilla girl; pilākun women.) [Ta. piḷḷai child, young of many animals, daughter, son; Ma. piḷḷa child, infant, young of animals, small fruit; Ka. piḷḷe, piḷḷa, pilla child, young of any animal, that which is small or petty; Tu. piḷḷe child, baby; puḷḷi grand-child; Te. pilla child, baby, young of any animal, girl, small, little, young; Nk. pilla girl, daughter; Kur. pellō female child, female not arrived at puberty, bride or young woman (before she has had children), maid-servant; pell maidservant; Malt. peli woman; pelo female (of plants); Br. pillōta poor child, small child, orphan, miserable.]
- 690 pilli n. (pl. -kul) cat. (Haig pilli, Hislop pilli id.) [Ta. Ka. Te. Nk. pilli, Pa. biley id. For the various IA forms, with which these are undoubtedly

- related, see Turner s.v. birālo, billi; under the latter add Mar. billi, with which, of course, the Kol. form is not closely related.]
- 691 pinzra n. (pl. -l) cage. (SR pinjā id.) [Mar. piṛā, H. piṅjā id.]
- 692 pippa n. (pl. -l) metal barrel. [Mar. piṛ, piṛ id.]
- 693 pirra n. (pl. -l) buttock, anus. [Ka. piṛe the posteriors, buttock; Te. piṛra, piṛūdu buttock, hinder part; Nk. pirra buttock; Kui pṛāta rump, posterior. Cf. Ta. piṛ- behind; etc.]
- 694 pirs-, piriṣ-t- to slip, slide. [? Ta. piraḷ (piraḷv-, piraṇḍ-) roll over, tumble over, be upset, slip off (coll. form of pural); Ko. perṇ- (perḍ-) turn upside down (intr.); perṭ- (perṭy-) id. (tr.), dislocate (joint) by force; To. pi·d- (pi·d-) tumble over; pi·t- (pi·ty-) push over (or do the To. forms go rather with Ta. pura?)]
- 695 pirsip-, pirsip-t- to slide (tr.) (: pirs-, piriṣ-).
- 696 pitol n. brass. (Hislop pital id.) [Mar. pital id.]
- 697 pi·nd-, pi·nd-t- to squeeze, milk. (SR piṇḍ-ṇ, p. 20 piṇḍ-ṇ to twist, squeeze, milk; pāl piṇḍ-ṇ to milk.) [Ta. piṛi (piṛiv-, piṛint-) shed (rain), squeeze, express, press out with hands; drip, exude (intr.); Ma. piṛiyuka wring out, squeeze out; Ka. piṛi wring or squeeze out, press out juice, make sapless or dry, become sapless or dry; Tu. piṇṭuni twist, turn, wring; Te. piḍucu squeeze, wring, press out; Nk. piṇḍ- milk; Kui pṛih-p-a (pṛih-t-) squeeze out; Kuwi (F) picali milk.]
- 698 pi·t n. bile. [Nk. pit id.; Pa. pita id. Uncertain whether more closely connected with the Dr. or the IA words. Ta. pittam, pittu, piccu; Ko. pit; To. piṭ; Ka. pitta; Tu. pittu; Te. pittamu id. For the IA words, none of which has a long vowel, see Turner s.v. pito; add Mar. pitta. See Burrow, BSOAS 11.345.]
- 699 pod n. sun. (SR podda id.; ? podguk the whole day; Haig pōtsēddin evening [i.e., pot seddin the sun went]; Hislop podh sun.) pod kuri- the sun rises. pod mugg- the sun sets. [Ta. poṛutu, pōṛtu, pōtu time, opportunity, sun; Ma. poṛutu sun, day, auspicious time; pōtu, pōl time; paṛutu moment, occasion; Ko. poṛt time, sun; To. piṣt (Tōwfiṭy dial. poṣt) time, luck; ? poṭ time; Ka. poṛtu, portu, pottu, hottu time, sun; Koḍ. bodi (central Coorg dial. bedi) heat of sun; Tu. portu time, daylight, sun; Te. proddu, podu sun, time, day, morning; ippuḍu, appuḍu, eppuḍu this, that, what time; Nk. podd sun; apuṇḍ, aphur then; ipuṇḍ, iphur now; epuṇḍ, ephur when?; Pa. apoṭ that time; ipoṭ this time; Go. āppōṛ then; bāppōṛ when?; (M, L, A) poṛd sun. Cf. Kol. appuḍ, a·puḍ then; eppuḍ, e·puḍ when?]
- 700 podal n. (pl. podasil; voc. ma·mi) mother-in-law. (Haig pōḍāl id.) [Nk. podaḷ id.; Pa. podal (pl. podacil) wife's elder sister; Go. pōṛāl, pōṛār, (W) poyār wife's mother; Kui pōra wife's elder sister; Kuwi (F) poiya (pl. poiyaṣika) mother-in-law.]
- 701 pode high, up, the top (8.49, 64). (SR pode on.) pode miṭ- to jump high. to·pin pode sikip- to hang up a hat. [Ta. poṛai mountain, hill; Nk. pode top, on; Pa. podi top, above; il podi roof; Oll. poyta top of something, on, upon; Go. pārrō on top; (W) parro above; (M, L) poro top, up; (Pat.) porro up.]

- 702 poḍ-, poṭt- (dog) barks. (Kin. poḍ-, SR phoḍ-eḡ id.) i*sa poḍ- to whistle. [Ta. puṭai (puṭaipp-, puṭaitt-) utter loud noise, roar, rattle; Nk. poḍ- bark.]
- 703 poḍam long (of a stick). poḍam miṭ- to make a long jump. (SR poḍam tall, height; Hislop podam broad; pudam long; peratpodam high.) [Te. poḍugu, poḍuvu height, length, high, tall, long; Nk. poddam length, height.]
- 704 pog n. smoke, tobacco. (SR poggā dust; Haig pōg, Hislop pog smoke.) [Ta. pukai smoke, mist, vapor, steam; Ma. puka smoke, vapor; Ko. peg smoke; pog tobacco; To. pax smoke, tobacco; Ka. poge smoke, vapor, steam; Koḍ. poge smoke; Tu. pugē, pogē smoke, vapor, fume; Te. poga, pova smoke, fume; Nk. pog smoke; Oll. pōg id.; Go. (A) poya, (M) poi id.; Kuwi (F) bhoyi, (S) bōi id.; ? Br. pōgh charcoal.]
- 705 pokka n. (pl. -l) ditch, grave. (Kin. pokka hole in ground.) [See s.v. bogga.]
- 706 poḡḡ-, poḡk-t- to boil over. pa·l poḡk tu·ṭin. the milk boiled over. [Ta. poṅku (poṅki-) boil up (intr.), bubble up from heat, increase, be swollen (as a boil or sore), burst in anger, be elated; Ma. poṅṅuka boil over, bubble up, rise (as out of the water); Ko. pog- (pogy-) boil over; poḡḡ- (poḡḡy-) increase magically in number, (water) springs forth magically, (anger) increases; To. piḡ- (piḡy-) bubble up, (stomach) swells; Ka. poṅgu boil over, burst open, swell, be elated; Koḍ. poḡḡ- (poḡḡi-) swell (as grain, stomach); Te. poṅgu bubble up, boil, be elated; Nk. poḡḡ- expand; poḡḡip- cause to expand; Kur. pokpokrnā puff out, bloat, swell much; Malt. pogole swell; poḡḡje be increased, be abundant.]
- 707 poḡḡip-, poḡḡip-t- to make to boil over (: poḡḡ-, poḡkt-).
- 708 popos n. (pl. -ul) lung. [Mar. phupphus, phopṭis id.]
- 709 popsiak n. (pl. -er) fat man. [Mar. phopsā, phopṣā flabby, bloated.]
- 710 popsiral n. (pl. Orasikul) fat woman (: popsiak).
- 711 posia n. (pl. -l) ball of foot.
- 712 poti n. (pl. -kul) urine bladder.
- 713 potte n. (pl. -l) any winged insect; bee. surunt potte bee. (SR perāpote [Roman transcription ṡpotte], Haig suruṅṅ pōttēl bee.) [Nk. potte large flying insect; Pa. (S) potta large insect. For SR's perā: Tu. perya a large bee; Te. pera honeycomb, beehive; Kol. (Kin.) pera a kind of bee; pera taṭṭa hive of such bees.]
- 714 poṭṭa n. (pl. -l) belly. (Haig pōṭṭa, Hislop pottā id.) [Ka. potte, poḍe belly, paunch, stomach, womb; Tu. poṭṭe pregnancy; poṭṭebaṅṅi a pot belly (baṅṅi belly); boḍḍe stout man; Te. poṭṭa belly; Nk. poṭṭa id.; Pa. poṭṭa id.; Kur. poṭṭa bowels, entrails; Malt. puṛa belly, bowels. The IA parallels, esp. Mar. poṭ belly, are probably loans from Dr.; see Turner s.v. poṭi, and cf. also under Kol. peṭṭe; *contra* Tedesco, *Archaeologica Orientalia in memoriam Ernst Herzfeld*, 219 ff.]
- 715 poṭṭaḡ (? poṭaḡ) n. (obl. poṭṭaḡ-, pl. poṭṭaḡ-ul) food.
- 716 poy n. (pl. -ul) hearth. [Te. poyi, poyyi, proyi, proyyi oven, stove, hearth; Nk. poy hearth, fireplace.]
- 717 po·ḍ n. (pl. -sil) boil, blister. [Mar. phoḍ, H. phoṛā id.]
- 718 po·ḍip-, po·ḍip-t- to scratch.
- 719 po·laṭa n. (pl. -l) gold bangle.

- 720 po·le n. (pl. -l) dewlap. [Mar. poli id.]
- 721 po·t n. (pl. -ul) cock, rooster. (SR pot [pl. potū] cock; male; p. 25 fowl; Haig pōt cock; pōṭḡōryā antelope.) [Ta. pōttu male of animals (cattle, tiger, deer), some birds (peafowl, heron, etc.), some aquatic animals (crocodiles, etc.); Ma. pōttu male buffalo; Ka. pōta, hōta, hōtu, hōntu he-goat; Koḍ. (C) pōtu goat; Te. pōtu male buffalo, male of an animal or bird; Nk. phōt cock; Pa. pōt male of birds.]
- 722 po·ṭri n. (pl. -kul) calf of leg. [Mar. poṭ(h)ri id.]
- 723 puḍk-, puḍk-t- to touch. (SR purk-eḡ, p. 20 pūḍk-eḡ id.) [Ka. puḍuku, puḍūku search or feel for with the hands, grope in search of, seek; Te. puḍuku, puḅuku pick up, handle, take with the five fingers, pinch, feel; Nk. purk- touch.]
- 724 pukli n. (pl. -kul) cheek. [Ka. buggi id.; Te. pukkili inside of the cheek; bukka cheek, inside of the cheek; Nk. pukli cheek; Pa. bukka id.; Go. (M) bukā, (L) phukā, bhūkā id.; Kuī pūkul round faced, plump; būkūli fat faced, with cheeks puffed out; Kuwi (F) būga, (S) bugga cheek.]
- 725 pulle adj. sour. (Kin. pulle id.; SR palk puliyēḡ to be on edge, of teeth; p. 23 palka puliyēḡ to get sour, of teeth.) [Ta. puḷi (puḷipp-, puḷitt-) turn sour, ferment; n. acidity, sourness, tamarind; Ma. puḷi sourness, acidity, tamarind; puḷikka be sour, ferment; Ko. puḷy-/puḷc- (puḷc-) be sour, (mouth) tastes sour; puḷy sour; To. puṭy (puṭc-) be sour; puṭy tamarind; Ka. puḷi, puḷu, puḷla, pulla acidity, sourness; Koḍ. puḷi sour, orange, vinegar; Tu. puḷi, puḷi acidity, tamarind, sour, acid; puḷipu acidity; Te. puḷi sour, acid; pulla, pullana, pulusu sourness, acidity; Pa. pul, puldi sour; pulp- (pult-) turn sour; Go. (M) pulā sour; Kuwi (S) pulla id.]
- 726 puls-, pulus-t- (hair) becomes white. (Kin. puls- id.) [Nk. puḷs- grow gray (of hair); Pa. pulc- id.; Go. piṛcānā, (A) piṛs- id.; Kur. (H) puḅṅnā become hoary, gray in hair; Malt. poḅḍe become hoary, get moldy.]
- 727 pun n. (pl. puṅḍ-l) wound. pun part- to wound. pun oya. the wound pains. anne kanuḡ pun pattin. my eye became sore (with pussy sores around it). (SR punna boil.) [Ta. puṅ wound, ulcer, raw sore, scar; Ma. puṅ sore, ulcer, wound; Ko. puṅ sore, wound in process of healing; Ka. puṅ wound, ulcer, sore, boil; Koḍ. puṅṅi sore (not an open wound); Tu. puḍi sore, ulcer, abscess; puṅḍely matter from a sore; Te. puṅḍu sore, abscess, ulcer, boil; Nk. pun (pl. punku!) boil, wound; Malt. punu sore, wound.]
- 728 punniv n. (pl. -ul) full moon. [Mar. punav, puniv, H. pūnāv, pūnyo id.]
- 729 pur-, pur-t- (hole) becomes filled in. [Ta. puri (puripp-, puritt-) fill up (tr.), inlay; To. pūry- (pūrs-) become full; pūrc- (pūrc-) fill (tr.); Nk. purp-bury.]
- 730 purip-, purip-t- to fill in (hole) (: pur-, purt-).
- 731 purre n. (pl. -l) worm. (SR purre id.; Hislop purel insect.) [Ta. Ma. puṛu worm, maggot; Ko. pu· id.; To. puf worm, intestinal worm; u· worm in skin, brain, or body (not intestinal) (< Bad. hū·); Ka. puṛu, puṛa worm, insect in general, snake; Koḍ. puḷu worm; Tu. puri worm, mite, moth, skin parasite; pura, puru snail; Te. purugu, puruvu, pruvvu worm, any insect or reptile, snake; Nk. purre worm; Pa. puṛut (pl. puṛtil) id.; Go.

- pūri worm, insect; Kui priu, priu (pl. prika), piṛu (pl. piṛka) wingless insect, worm, maggot; Kuwi (S) pliguli insect; (F) priyūli (pl. prika) caterpillar; Kur. pocgō worm, caterpillar, fleshy larva esp. of beetle; Malt. pocru worm, caterpillar; Br. pū id., maggot; pul-mak(k) tapeworm (mak intestinal worm < Pers.).]
- 732 pus-, pus-t- to pull, pull out, take off (clothes). tu·k pus- to perform the śrāddha funeral ceremonies. ayak pus- to sweep out dust. do·rsil va·kal pus- to let the cattle outside. angasi pus- to yawn. (SR p. 19 puss-eṅ to open, ūpri pusseṅ to pant; Kin. pus- to bring out.) [Ta. puy (puyv-, puynt-) be pulled out, torn off; (puypp-, puytt-) extract, pull out, uproot; Nk. pus- pluck, take, remove; Pa. puc- extract; puyk- pull out, pluck; Oll. puskir- put off (clothes); Go. pūckānā become loose (of a shoe, ring, lid of a box, etc.); Malt. puce put off (as attire), undress; pucgre become loose.]
- 733 put-, put-t- to cut in pieces, pluck (flower, fruit), break (rope). a·n ta·d tiva puttān. pulling the rope I broke it. (SR putt-eṅ to pluck fruits; ? phutt-eṅ to break, of rope.)
- 734 putni n. (pl. -kul) brother's daughter (: putniak). [Mar. putni id.]
- 735 putniak n. (pl. -er) brother's son (: putni). [Mar. putnyā id.]
- 736 puv n. (pl. -ul) flower. (Kin. pūta, SR pūta [pl. -l], Hislop phuel id.) [Ta. pū flower, wire edge on tool, cock's comb, cataract in eye, albugo, menstruation; pūppu flowering, blooming, menstruation; Ma. pū, pūvu flower, cock's comb, menses; Ko. pu· flower, wire edge on tool; To. pu·f flower; Ka. pū, pūvu, puvvu flower, albugo; Koḍ. pu· (Mercara dial. pu·vi) flower, neck feathers of jungle cock; Tu. pū flower, cataract in eye; Te. pū, pūvu, puvvu flower, albugo; Nk. pūta (pl. -l) flower; Pa. pū (pl. puvul) id.; Oll. pū (pl. -l) id.; Go. pūngār id.; Kui pūju (pl. pūnga, i.e., pūṅa) id.; Kuwi (F) pūyū (pl. pūnga), (S) pūnga id.; Kur. pūp, (H) pūmp id., film on the eye; Malt. pūpu flower. The first part of Go. phūki, Kui pūki bee probably belongs here (the final vowel belonging with words for fly; see s.v. ni·ṅga).]
- 737 pu·nd-, pu·nt- to win (contest), solve (riddle).
- 738 pu·sa n. (pl. -l) necklace. (Kin. pūsa bead.) [Te. pūsa id.; Nk. pūsa id.]
- 739 pu·t n. (pl. -sil) a measure of length. [Ultimately < Eng. foot.]
- 740 raz-, ras-t- to say, speak, talk nonsense. [Te. rajju useless talk; (B) be talkative, prattle; n. a boast.]
- 741 ra·gi n. copper. (SR rāgi id.) [Te. rāgi id.]
- 742 ra·ni n. (pl. -kul) queen (: ra·zak). [Te. rāni id. Mar. rāni, H. rāni id.]
- 743 ra·ṅg-, ra·ṅk-t- to be possessed by (god). di·am ra·ṅg- id. [Kui rānj-a (rānji-) (spirit) possesses, inspires a person.]
- 744 ra·vi n. (pl. -kul) pipal tree (Ficus religiosa). (SR rāvi id.) [Ta. aracu, araca-maram id.; arai a tree, probably pipal (Tolkāppiyam); Ma. arayaḷ pipal tree; Ka. arase, arise, arali, arale, alali, alle id.; Te. rāvi, rāgi id.]

- 745 ra·zak n. (pl. -er) king. [Mar. rāja id.]
- 746 reḍapa n. (pl. -l) wing. (SR reppā id.; P. reṛapa id., feather; Hislop redapal wings.) [Connected somehow with: Ta. irai, iraku wing, feather; ciṛai, ciṛaku, ciṛakar wing; Ma. iraku, ciṛaku id.; Ko. rek wing, feather; Ka. erake, eraṅke, ekke, rakke, rekke wing; Koḍ. rekke id.; Tu. renkē, edinke id.; Te. eraka, rekka, rekka id.; Nk. rekka, reppa id.; Pa. (S) rekka id. Is -ḍapa connected with the forms listed under et-, ett-, Ta. eṛu rise, etc.? Cf. esp. Ko. erv-, erḍ- spring up, fly.]
- 747 regḍip-, regḍip-t- to drive away. [Mar. ragadṇē, H. ragarnā id.]
- 748 rekka n. (pl. -l) leaf. (SR yeg [pl. yegū], Kin. ēg, Haig yēg [pl. -ul], Hislop yegul id.) [With rekka: Te. rēku petal. With eg: Nk. eg leaf; Pa. ev id.; Oll. eg id.]
- 749 rekmi n. (pl. -kul) sort, kind. [H. raqm id. < Ar.]
- 750 reṅ n. (obl. reṅg-, pl. reṅg-ul) color. [Mar. H. raṅg id.]
- 751 rengariak n. (pl. -er) dyer. [Mar. raṅgāri id.]
- 752 rengartad n. (pl. ṛtasikul) wife of dyer (: rengariak).
- 753 rengi n. (pl. -kul) bullock cart for passengers.
- 754 rengip-, rengip-t- to dye, paint. [Mar. raṅgnē id.; cf. reṅ.]
- 755 resip-, resip-t- to heap up. [Mar. racṇē id.]
- 756 resn a·te wild dog (a·te dog; cf. 2.36). [Pa. iric netta wild dog; Go. (M) rac nāi id.; Te. rēcu a sort of ounce or lynx said to climb trees and to destroy tigers, (B) a hound or wild dog.]
- 757 re·ṅg-, re·ṅk-t- (part of body) pains.
- 758 ro·ji n. day. [Mar. roj day of 24 hours, hire for a day; roji daily expenses, hire for a day; H. roz day < Pers.]
- 759 ro·p n. (pl. -ul) plant. [Mar. rop, rōp, rōpā id.]
- 760 ro·si n. (pl. -kul) large knife. (Kin. rūci id.) [Nk. rōsi dagger.]
- 761 ro·zdarak n. (pl. -er) laborer. [Mar. rojḍār id.]
- 762 ro·zdaral n. (pl. ṛrasikul) wife of laborer (: ro·zdarak).
- 763 ruṅne n. (pl. -l) handle of plow, harrow, seeder, or cultivator. [Mar. rumṇi, rumḥṇi, rumṇē, rumḥṇē id.]
- 764 rupia n. (pl. -l) rupee. [Mar. rupyā id.]
- 765 rusi-, rusi-t- to throw. [ruv- + si·-.]
- 766 ruv-, ruv-t- to throw. [Te. ruvvu id.]
- 767 ru·k n. (pl. -ul) boat. (SR rūk id.) [Cf. Skt. lex. rokam boat, ship, and Ka. rōka, Te. rōkamu id., borrowed from Skt.]
- sa-. See s.v. ser-.
- 768 saba n. (pl. -l) assembly. [Mar. H. sabhā id.]
- 769 sabdi n. (pl. -kul) broom.
- 770 sak n. (pl. -ul) egg. (Kin. caṅk, SR saṅk id.)
- 771 sakri n. (pl. -kul) chain. [Pa. cakril id. Mar. sāk(h)al, sāk(h)li, sākal, H. sākal, sākar, sākri id.]
- 772 saku n. (pl. -kul) female friend (of a female). [Mar. sakhi id.]
- 773 salla n. buttermilk (result of churning). salla gusrip- to churn (and as a result obtain) buttermilk. (Kir. salla, SR sallā buttermilk; SR sallā kalleg

- to churn.) [Te. calla curds beaten with water, buttermilk; Nk. saḷa butter-milk; Pa. calla id. Connected with; Ta. aḷai curds, curdled milk, butter-milk; Ka. aḷe buttermilk; Tu. alè, aḷè id.]
- 774 salli si·ma n. white ant. [? cf. item 3016.]
- 775 sammari n. (pl. -kul) man of Chamar (leather-worker) caste. [Mar. cāmhar, H. camār id.]
- 776 sammartad n. (pl. oṭasikul) woman of Chamar caste (: sammari).
- 777 sammor n. (pl. -sil) flea.
- 778 sandi n. silver. [Mar. H. cādi id.]
- 779 sanma n. (pl. -k-ev, voc. sanma) mother's younger sister. (SR saṇmā id., sister's daughter.) [Go. sānnē-miār sister's daughter; sānnē-māri sister's son; sānnē son-in-law.]
- 780 sap-, sap-t- to throw away (water from hand-washing). [Ta. cappal refuse of food, leavings; Pa. capp- pour.]
- 781 sara n. liquor made at distillery. (Haig sarā wine.) [Mar. sarā spirituous liquor.]
- 782 sarad n. sweat. (Kin., SR sarad id.)
- 783 saragurak n. (pl. -ev) sugarcane. [? Mar. sāk(h)ar, H. sakkar sugar.]
- 784 sarsam half (8.58). sarsam pa·vt/pa·vuḡ halfway. sarsam sonnal half the grain.
- 785 sasi-, sasi-t- to leave. (SR sasiy-eṅ, p. 19 sasiy-eṅ to release.) [say- + si·-.]
- 786 saṭ-, saṭ-t- to shoot with gun. tupukaḍ saṭ- to shoot with a gun. [Cf. Ta. caṭacaṭ-eṅal the sound of falling trees, report of a gun, rattling of stones thrown; Ka. caṭ, caṭa, catacaṭa, and various other words denoting a sharp, loud crack of some kind.]
- 787 saṭṭa n. (pl. -l) shoulder blade. (Kin. caṭṭa, SR saṭṭā shoulder.) [Nk. saṭṭa back; Go. sāttā, (W) saṭṭā, (L) hattā, (M) aṭṭā shoulder.]
- 788 saṭṭe n. (pl. -l) wicker door-flap. (Hislop satekotar door.) [Mar. sāt, sāṭi, sāṭh, sāṭhi frame of slit bamboos or slender sticks forming deck of boats, flooring of loft, etc.]
- 789 saṭṭi for the sake of, because of (7.1, 8.63). [Mar. sāṭi, sāṭhi for the sake of.]
- 790 savaril-, savaril-t- to make oneself ready. (SR sāvaril-eṅ, p. 20 sav^o to dress.) [Ta. cavatari (-pp-, -tt-) acquire, procure, get ready (tr.), behave agreeably; Ka. samanisu, savanisu be acquired, get ready (intr.), come about, occur; Te. savarillu be proper, suitable; savārinu, savarucu adjust, set aright, put in order, arrange.]
- 791 savarip-, savarip-t- to make ready (tr.) (: savaril-, savarilt-).
- 792 savkarak n. (pl. -er) moneylender. [Mar. saukār, sāvkār id.]
- 793 savkaral n. (pl. oṭasikul) wife of moneylender (: savkarak).
- 794 savvi ? adj. sweet. [Ka. savi, saṃvi taste, sweetness, that has taste; Ko. cayv taste left in mouth for food just eaten; Tu. sabi, savi taste, flavor; palatable, sweet; Te. cavi taste; Nk. savad sweet.]
- 795 say-, say-t- to leave, let go, release (: sasi-, sasi-). (SR sāy-eṅ to leave.) [Nk. sāy- leave, abandon; Pa. cāy- id.; Oll. sāy- id.]

- 796 sa·ḍa n. (pl. -l) marriage sari. [Mar. sādā, sādī, H. sārī sari.]
- 797 sa·l n. (pl. -sil) year; in: as sa·l year before last, mutta sa·l next year. (Hislop salber year.) [Mar. H. sāl id. < Pers.]
- 798 sa·nzin n. (pl. sa·lnikul, voc. sa·nzin) younger sister's husband. [Nk. sānikul, sānjin son-in-law, younger sister's husband; Pa. calñid (pl. -kul) bridegroom; Oll. salñid (pl. -kil) son-in-law, younger sister's husband; ? Go. sēlār-sānnē younger sister's husband. Mar. sālā, H. sālā wife's younger brother, younger sister's husband.]
- 799 sa·r n. (pl. sa·d-l) thorn. (Kin. cār, SR sār [pl. sāl] id.; SR salla thorny.) [Nk. sār (pl. sād!) thorn; Pa. cāka id.; Go. sāp id.; Kui sāpu id.; Kuwi (F) hāpū, (S) hāpu id.]
- 800 sa·srak n. (pl. -er) father-in-law. (SR sasrāk, Haig sāsra id.) [Mar. sāsra, H. sasur, susar, susrā id.]
- 801 sa·ṭ n. (pl. -sil) whip. [Ta. cāṭṭai, cāṭṭi whip, string to spin top; Ma. cāṭṭa whip; Ko. ja·ṭ string to spin top; Ka. cāṭi whip; Te. jāṭi id.]
- 802 sa·y n. cream. (Kin. sāy id.) [Mar. sāi, sāy id.]
- 803 sa·yeb n. (pl. -ul) sahib, European, any man wearing European dress. [Mar. sāheb, H. sāhib < Ar. Mar. coll. is sayhb; H. M. Lambert, *Marathi Language Course* (Bombay, 1943), p. 30.]
- 804 sa·yebal n. (pl. oṭasikul) European woman (: sa·yeb).
- 805 sa·zre n. (pl. -l) good. [Mar. sājrā decorated, handsome, pretty.]
- se-. See s.v. ser-.
- 806 seer n. (pl. -sil) city. [Mar. śāhar, H. śahr id. < Pers.]
- 807 sek-, sek-t- to make pointed (a piece of wood). [Te. cekku pare, cut the side or rind of, cut or mend (as pen or pencil), engrave, carve, cut out; Nk. šekk- chip, scrape; Pa. cekk- chip, scrape, plane.]
- 808 sekkil-, sekkil-t- to be able (with purposive). [Mar. sakñē, H. saknā id.]
- 809 sendal-, sendal-t- to be crushed (: sendap-, sendapt-). (Cf. sindil-, sindilt-.)
- 810 sendap-, sendap-t- to crush. [Mar. sēdṇē id.]
- 811 senduk n. (pl. -ev) box. [Mar. H. sādūk id. < Ar.]
- 812 sentare n. (pl. -l) orange. (SR santār id.) [H. saṅtarā id. (? < Portuguese larangas de Cintra 'Cintra oranges').]
- 813 senvaram n. Saturday. [Mar. śanivār, śanvār id.]
- 814 ser- (sa-, se-), sedd- to go. (SR ser-eṅ id.; Kin. cedd- (sun) sets.) [Ta. cel (celv-, cen-) go, pass, (time) passes, be effective, (coin) passes, be suitable, acceptable; Ma. celka pass through, pass on, pass, be current, valid, cost; Ko. cal- (cad-) (prayer) is acceptable to god, (coin) is genuine, (wife) is suitable mate; To. sal- (sad-) belong to (< Bad. or Ko.); Ka. sal (sand-) enter, pass, (time) passes, die, (money) is current, be paid, be used, valid, fit; Tu. salluni be valid, fit, proper; sanduni (time) passes, die, be due, indebted, be paid, come to pass; Te. cellu (time) passes, die, come to pass, (coin) passes, be paid, be valid, successful, fit; canu go, depart, pass, be fit, proper; Nk. ca- (caṇḍ-, cam-) go; śer- id.; Pa. cen- (cend-) id.; Oll. sen- (seṇḍ-, sey-) id.; Go. hāndānā id.; Kui sal-b-a (sas-) go, depart; Kuwi (F) hajjali (imperative hallamū), (S) hannai id.]
- 815 serp-, serep-t- to let (cattle) get lost (: ser-, sedd-).

- 816 servi n. (pl. -kul) brass pot. [Mar. *śarāv* shallow dish or platter, bowl-form vessel.]
- 817 setta n. (pl. -l) umbrella. [Indirectly from Skt. *chattra* id., through a form with t or tt < Skt. tr, e.g., H. *chātā* id., Mar. *chat* ceiling, awning, canopy.]
- 818 seyil loose. anne u[•]taḍ seyil paṭṭin. my belt (or waistcloth) became loose. seyil kak- to loosen. [Mar. *sail*, *sail* loose.]
- 819 se[•]d n. (pl. -ul) sp. bird.
- 820 se[•]nd n. (pl. -ul) bitter. (Kin. *sēnd*, SR *send*, Hislop *chendu* id.; Hislop *send* sweet [!]) [Ta. *kay* (*kaypp-*, *kaytt-*) be bitter, astringent; *kaya* (*kayapp-*, *kayant-*) be bitter; *kaca* (*kacapp-*, *kacant-*) taste bitter; *kayar*, *kacar* astringency; *kayappu*, *kaippu*, *kaccal* bitterness; Ma. *kaikka* be bitter; *kaippu* bitterness; Ko. *kac-* (*kac-*) be bitter; To. *koy-* (*koc-*) id.; Ka. *kasar* be astringent; *kay*, *kaṃyi*, *kayi*, *kayyi*, *kaypu*, *kaype* bitterness; *kasa*, *kasaku*, *kasaru*, *kasi*, *kasu*, *kasuru* astringency; Koḍ. *kay-* (*kayp-*, *kayc-*) be bitter; Tu. *kasa* brackish; *kaipē*, *kaipely*, *kayipe* bitterness, bitter; Te. *cēdu*, *cēti-* id.; Pa. *kēp-* (*kēt-*) be sour, bitter; Go. *kēhkē* bitter; *kaiṭṭānā* taste bitter (as quinine); (W) *kaṭ* I bitter, sour; (M) *kaitā* bitter; Kuwi (F) *kassa* sour; Malt. *qase* become bitterish, insipid, or vapid. The Kol. form is borrowed from Te.]
- 821 se[•]pri n. (pl. -kul) thatch. [Mar. *chappar*, *chappri* thatched roof.]
- 822 se[•]r-, se[•]r-t- to lean (intr.) a[•]n bi[•]tiṅ se[•]rt udatun. I sit with my back against the wall. [Ko. *ke[•]d-* (*ke[•]dy-*) lean one's back against a support; To. *kō[•]r-* (*kō[•]θ-*) lean against (intr.); *kō[•]āt-* (*kō[•]šty-*) lean (tr.); Tu. *kerpuni* prop, support; Te. *cēru* lean upon or against; Kui *kēk-a* (*kēk-i-*) lean, lean upon or against. See Emeneau, *BSOAS* 15.110 f.]
- 823 se[•]rp-, se[•]rep-t- to lean (tr.) (: se[•]r-, se[•]rt-).
- 824 siḍ n. (obl. *siṭ-*) day; in: ok siḍ one day, ok siṭuṅ for one day, a[•] siḍ that day. (SR *ājir* day before yesterday, that day; *ejir* when?) [Nk. *śir* day; ok *śir* one day; *āsir* = SR *ajir*; *eśir* = SR *ejir*; Pa. *ciric* day; Oll. *siris* id.]
- 825 siḍḍe n. (pl. -l) squirrel. (Kin. *śiḍḍe*, SR *sidde* id.) [Nk. *śiḍḍe*; Go. (W) *ciḍrāl*; Kui *siruni*, *siruri*; Kur. *ciṭṭā*, *ciḍṭā*; ? Te. *uḍuta* id. Cf. Burrow, *BSOAS* 12.136, under Ta. *aṇil*.]
- 826 siḍip tight. siḍip er- to become tight. siḍip kak- to tighten.
- 827 sik-, sik-t- to hang (intr.). (SR p. 23 *sikk-eṅ* to get caught, of hand.) [Ta. *cikku* (*cikki-*) become entangled, be caught, ensnared, be obtained; Ma. *cikkuka* be entangled; Ko. *cik-* (*ciky-*) be caught, be got by; To. *tik-* (*tiky-*) be trapped; Ka. *sikku*, *sigu*, *sirku*, *siliku*, *siluku*, *silku* become entangled, caught, fall into the hands of, be obtained; *siliku* come into contact with, fall on (water); Koḍ. *cikk-* (*cikki-*) become entangled, become tired; Tu. *tikkuni*, *sikkuni* be ensnared, caught, seized, obtained; *silkuni* be entangled, perplexed; Te. *cikku* be caught, obtained, got, entangled, ensnared; Pa. *cirṅg-* get stuck, entangled, trapped; *cirkip-* (*cirkit-*) trap, snare; Go. *hilkānā* be caught, entangled, stuck in anything; *jirkānā* be caught on thorns (especially of clothes).]

- 828 sikip-, sikip-t- to hang (tr.) (: sik-, sikt-). to[•]pin pōde sikip- to hang up a hat.
- 829 silip-, silip-t- to make pointed (a piece of wood). [Cf. Mar. *śilak*, *śilak* pin or spike of bamboo, serving as toothpick, to tack leaves together, etc.]
- 830 sindi n. soot.
- 831 sindil-, sindil-t- to be crushed (: sendal-, sendalt-).
- 832 sindip-, sindip-t- to crush (: sindil-, sindilt-).
- 833 sindore n. (pl. -l) toddy palm (?). [Mar. *śīdī* wild date tree, from which a fermented drink is obtained.]
- 834 sinnam ? adj. small, young, younger. *sinnam pilla* small baby. *sinnam* to[•]ren younger brother. *sinnamtaḍ* that which is small. (Kin. *cinni* small; SR *sinnam* small, younger; Haig *tsinnām* small; *cinṅampul* panther [see s.v. SR *perpul*]; Hislop *chinnam* small.) [Ta. *cinṅa* small, young; *cinṅam*, *cinṅmai* smallness; Ma. *cinna* small; Ko. *kun* small; To. *kin* id., young; Ka. *cinna*, *cina*, *cinṅa* smallness; Koḍ. *cinṅi* small; *cenna* a little; Tu. *kinni* small, young; Te. *cinna* id., trivial; *cinni* small, pretty; Nk. *śinna(m)* little; Pa. *cin* id.; *cind* son; Oll. *siṅḍ* id.; *sini* vande little finger; Br. *cunak* small, younger; *cunā* child. See Emeneau, *BSOAS* 15.110.]
- 835 sir n. (pl. *siḍ-l*) female buffalo. (Haig *sūr* buffalo (bull), buffalo (cow); Hislop *sir* female buffalo.) [Nk. *śir* female buffalo; Pa. *cir* (pl. -kul) buffalo; Oll. *sir* (pl. -kil) id.]
- 836 sisuḍi n. (pl. -kul) man's topknot, peacock's crest. [Mar. *śikhāḍ* id.]
- 837 sit-, sit-t- to thrust into hole, (buffalo or bullock) gores. [Nk. *śitt-* pierce with horns; Pa. *citt-* butt with horns, gore.]
- 838 sitta n. (pl. -l) lead (metal).
- 839 sittena[•]ṭluṅ in the evening. (SR *cintevēlā* evening.) [Nk. *śitte* evening; Pa. *citta* night.]
- 840 sitti n. (pl. -kul) python.
- 841 siṭre n. (pl. -l) blister.
- 842 sivk-, sivk-t- to become rotten. [Ma. *cika* rot; Ko. *kit-* (*kity-*) id., (wound, corpse) decays and stinks; Ka. *ki* become pus, become putrid; Koḍ. *ki[•]y-* (*ki[•]ṅj-*) become rotten; Te. *civuku*, *ciku*, (B also) *cimuku* rot; Kui *sri-v-a* (*sri-t-*) id., decay; Kuwi (F) *sirhali*, (S) *sṛinai* rot; Kur. *kittnā* id.; Malt. *kite* id.; *kitro* rotten. Cf. *si[•]m*. Cf. Emeneau, *BSOAS* 15.100.]
- 843 sivria n. (pl. -l) peg of yoke. [Mar. *śivaḷ*, *śivḷi* id.]
- 844 sivva n. (pl. -l) piece of fuel. (SR *sivvā*, Hislop *sivvā* wood.) [Te. (B) *civva* thin strip or shaving of wood; Nk. *śivva* wood.]
- 845 si[•]-, si[•]-t- to give. (SR *siy-eṅ*, p. 19 *siy-eṅ* id.) *devṇḍi* si[•]- to announce news with drum. [Ta. *i* (*iv-*, *itt-/int-*) give to inferiors, agree, consent; Ka. *i* (*itt-*) give, allow, permit; Te. *iccu* (also stems *i-*, *iy-*, *ivv-*) id.; Nk. *śi-* give; Pa. *ci-* (*ciṅ-*) id.; Oll. *si-* (*siḍ-*, *sin-*, *siy-*) id.; Go. *śiānā* id., allow; Kui *si-v-a* (*si-t-*) id.; Kuwi (F) *hiali*, (S) *hinai* give; Kur. *ci'inā* (*ciccas*) id., allow; Malt. *ciye* give away. Cf. Emeneau, *Lang.* 21.193-195; L. V. Ramaswami Aiyar, *JAOS* 67.215-216.]
- 846 si[•]d-, si[•]d-t- (part of body) gets numb. [Ka. *siḍe*, *seḍe* become stiff as a limb, rope, etc., become erect from cold as the hair on the body; Pa. *ciḍ-* (limb) becomes numb.]

- 847 si·krak n. (pl. -ev) falcon. [Mar. śikrā hawk.]
- 848 si·m n. pus. (Kin. cim id.) [Ta. ci pus, snot; ciṛ pus; cikkai phlegm; citam slime or mucus voided in dysentery; cittai rottenness; cittai kkan blear eyes; Ma. ci putrid matter, secretion of eyelids; ciccā rottenness, caries; Ko. kiv pus, earwax; Ka. kivu, kiva, kimu pus; ? Koḍ. cela pus; Tu. kivu id.; Te. cim id.; cimiḍi snot; Kol. (Kin.) simuṛ, (SR) simūd nasal discharge; (Kin.) cirmuṛ earwax; Nk. śim pus; Kui sīvenḍi, sīvenji id.; Kuwi (F) sīwessi, (S) simesi id.; Br. kiṣh id., snot. Cf. sivk-, sivikt-. Cf. Burrow, *BSOAS* 11.129.]
- 849 si·ma n. (pl. -l) ant. (Kin. cime, SR sime, Haig sīmāl, Hislop shimel id.) [Te. cima; Nk. śima; Kuwi (F) śima id.]
- 850 si·piak n. (pl. -er) man of tailor caste. [Mar. śīpi id.; also called chipi (< chipa calico-printer) according to Russell and Hira Lāl, *The Tribes and Castes of the Central Provinces of India*, 2.466.]
- 851 si·piral n. (pl. 0rasikul) woman of tailor caste (: si·piak).
- 852 si·r n. (pl. -kul) nit. (Kin. ciṛ id.) [Ta. ir, irppi; Ma. ir; Ko. ci·r; To. ti·r; Ka. ir, ipi, sir; Koḍ. ci·rī; Tu. tīru; Te. iru, ipi; Nk. śir; Go. sīr, (W) sīrk (pl.), (A) śīrk (pl.); Kuwi (S) hīru; Kur. ciṛ id.]
- 852a si·r on (with names of days of the week; 4.77, 8.62, 63).
- 853 si·ram n. (pl. si·ral) tendon, nerve, blood-vessel. (SR sirā vein.) [Ta. ir, irkku, irkkil rib of palm-leaf; Ma. irkkil, ikkil id.; Ka. sere vein, artery; Tu. tūru vein; Te. sira vein; Nk. śira (pl. -l) vein; Go. cīrā wrist pulse or tendon; Kur. sīr nerve, vein, muscle, fiber (of flax, pulses, etc.). Cf. various IA words, including Skt. sirā, śirā nerve, vein, artery, tendon; Burrow, *BSOAS* 11.349 f.]
- 854 si·ril-, si·ril-t to split (intr.). [Mar. ciṛṇē, ciṛ jāṇē id.; H. cīrnā split (tr.).]
- 855 si·rip-, si·rip-t to split (tr.) (: si·ril-, si·ril-t).
- 856 si·si n. (pl. -kul) bottle. [Mar. śīśi, H. śīśi id. < Pers.]
- 857 si·ṭa n. (pl. -l) riddle.
- 858 si·v n. (pl. -ul) border of village. [Mar. śīv, H. sīw id.]
- 859 sok-, sok-t to climb. (Kin. cok-, SR sokk-eṅ id.) [Nk. sokk-; Pa. copp- (cott-), cōkk-; Oll. sop- (sot-) id.]
- 860 sondam n. (pl. -ul) elephant's trunk. [Nk. sondam; Pa. coṇḍa id. Mar. sōḍ, H. sūr id.]
- 861 sonna n. (pl. -l) great millet (*Sorghum vulgare*). (Kin. sonna id.; SR sonnā jowar, millet; Haig sonnāl grain; Hislop sonnāk jawār [*Sorghum vulgare*].) [Ta. cōlam maize, great millet; coṇṇal id. (< Te.); Ma. cōlam id.; To. swī·lṃ maize (< Ta.); Ka. jōla generic name of several species of millet; Koḍ. jo·la great millet; Tu. jōla id.; Te. jonna, jonnalu id.; Pa. jenna (pl. jennel) small maize, juar; Oll. jōnel (j = dz) maize; Go. (Tr. vol. I, p. 60) jōnnāng great millet; (M) jōnā maize; (W) jānnā id.; ? Kui sōla grass. For IA words, Turner s.v. junelo, esp. Mar. jōdhā, H. junhār.]
- 862 sosse n. (pl. -l) skin, hide, bark of tree.
- 863 so·maram n. Monday. [Mar. somvār id.]
- 864 so·ṅg-, so·ṅk-t to enter. (SR soṅ-eṅ id.) anne kant kesra so·ṅktin. a

- speck of dust got into my eye. [Nk. sōṅ- enter; Pa. cōṅg- (thorn) pierces; Go. sōritānā enter, (lumbago) attacks; Kui sōl-b-a (sōt-) enter, penetrate; Kuwi (S) hōnai enter.]
- 865 sud-, suṭt- to cook. (Kin. cuṛ- bake [bread].) [Ta. cuṭu (cuṭuv-, cuṭt-) be hot, burn; burn up, roast, fry, bake, burn (as bricks); Ma. cuṭuka burn, be hot, feel hot; burn (tr.), roast, bake, boil, etc.; Ko. tuṛ- (tuṭ-) roast, bake (pots), burn (corpse); To. tuṛ- (tuṭ-) burn (tr.); Ka. suḍu (suṭt-) be hot, burn, be roasted, baked; burn, roast, bake; Koḍ. cuṛ- (cuṭt-) burn (tr.); Tu. suḍupini, sudpini, tuḍupini burn, be hot; burn, bake, roast; Te. cūḍu burn, brand with a hot iron; Go. sūrānā cook (bread); Kur. kuṛnā (kuṭṭas) become hot; cook on embers, bake on open fire; Malt. kuṛe burn, roast, sear.]
- 866 suk-, suk-t to fade, wither. [Ta. cukku (cukki-) get dry; Ma. cukkuka grow dry, shrivel; Ka. sukku, surku contract, shrivel, shrink, fade; Te. srukku shrink, fade; Pa. curk- shrivel, (cheeks) sink in; curkip- (curkit-) make to shrivel; and the various curuṅku forms. If Kol. were < Mar. sukṇē dry, shrink, one would expect *sukip-.]
- 867 sukka n. Friday. [Mar. śukravār id.; or, perhaps better, see item 868 sukka.]
- 868 sukka n. (pl. -l) star. (Kin. cukka, SR sukkā, Hislop chukka id.) [Ta. cukkai id. (< Te.); Ka. cukke small mark, dot; cikke spot, speck, dot (as of cat, leopard), star; Te. cukka star, spot, dot, drop; Nk. cukka (c = ts) star; Pa. cukka id.; Go. sūkkūm id.; Kui suka id.; Kuwi (F) hūka, (S) hucka id.]
- 869 sum-, sum-t to catch, to seize, to buy. pa·ti sum- to drive the bullocks around in threshing. ra·m ra·m sum- to salute. (Kin. cum- to catch; SR summ-eṅ id.; p. 21 summut koreṅ to buy.) [Nk. sum- seize, catch, lay, buy; Pa. cumm- seize, catch hold of.]
- 870 sup n. salt. (Kin. cupp, Haig süpp, Hislop sup id.) [Ta. Ma. Ka. uppu; Ko. To. up; Koḍ. uppi; Tu. Te. uppu; Nk. supp; Pa. cup. Cf. Burrow, *BSOAS* 12.140, for other words of this family, some with s-.]
- 871 supari (? suppari), in: supari ma·s diviner, priest. [Kui supari holy; vowed, devoted.]
- 872 supke n. (pl. -l) young rat. [Pa. cumari, cumbri muskrat; Go. sūpē house mouse; (M) huppe rat, mouse; Kui supenji, superi shrew mouse, muskrat; Kuwi (S) suppesi musk-mice (!).]
- 873 surmi silent. surmi tak- to remain silent. [Nk. surum silent; surmak a secret.]
- 874 surund n. (obl. surnd-, pl. surnd-ul) honeycomb. surunt potte bee. (Kin. surund sp. bee.) [Ta. curumpu bee, drone; curumpi (-pp-, -tt-) hum; Nk. surund bee, honey; Pa. curud, curdi (stem curd-) sp. bee.]
- 875 sutk-, sutuk-t to wash (clothes). (SR sutk-eṅ to wash.) [Nk. sutk- wash (clothes); Go. sūkkānā wash clothes; (M) hukānā wash; Te. utuku wash (as clothes), drub, trash.]
- 876 suṭ-, suṭ-t to wind (turban). (Kin. cuṭ- id.) [< Te. Cf. Ta. curru (curri-) go around, wander, wrap around, coil up, wear around one; Ma. cuṭṭuka

- be about, go about, roll round, put on; Ko. cut- (cuty-) wander, wrap around, coil (rope), twirl (sling), wrap on (waistcloth); To. tüť- (tüty-) wander, wind (tr.), whirl (tr.), wear (waistcloth); Ka. suttu surround, walk about, wind, roll up, coil up, go around; Kođ. cutt- (cutti-) wind around (intr., tr.), wander about; Tu. tutuni wear, dress, clothe; sunduni wind, roll, spool; Te. cuttu roll, wrap, encircle, walk around, wind (turban); Nk. suť- wind; Pa. (S) cutt- wind round (intr.).]
- 877 su·di n. (pl. -kul) needle. (SR sudi id.; ? Hislop sudi sharp.) [Kođ. cu·đi, Te. sūdi, Nk. sudi needle.]
- 878 su·l-, su·ť- to get up, wake up (intr.). (Kin. cul- to rise; SR sull-eg, p. 20 sul-eg to get up.) su·lt il- to stand up. [Nk. sūl- rise; Pa. culp- (cult-) rise, get up; Oll. silp- (silt-) rise.]
- 879 su·la, echo-word for ba·la (6.12).
- 880 su·lp-, su·lup-t- to make to get up (: su·l-, su·ť-). (SR sulp-eg to lift.)
- 881 -ta, -tar. See kor-, kott-. [Ta. taru/tār (taruv-, tant-; imperative tā) give to 1st or 2d person; etc. See Emeneau, *Lang.* 21.184-213; L. V. Ramaswami Aiyar, *JAOS* 67.215-216.]
- 882 tak-, tak-t- to live (in a place), remain. a·n ad ellat takatun. I live in that house. surmi tak- to remain silent. [Ta. tañku (tañki-) stay, sojourn, abide, remain; takku (takki-) come to stay, be permanent, lasting; Ma. tañnuka stop, be there; Ko. tañg- (tañgy-) spend time in a place away from home; To. tok- (toky-) last long; Ka. tañgu stop, stay, sojourn, lodge; daku come into and remain in one's possession, remain, be preserved; Te. takku, daku remain, be left; Nk. tak- stay, remain; Go. tağgānā wear well (of clothes), remain in one's service (of servants).]
- 883 tal n. (pl. -kul) head. (Kin. tal, SR tallā (pl. talkū) id.) [Ta. talai head, top, end, tip, hair; Ma. tala head, top, point, extremity; Ko. tal head, top, above, superior; To. tal head, end, edge; taş superior division of ti·dairy; taşm top; taşt which is on top; Ka. tale, tala head, being uppermost or principal; Kođ. tale end; Tu. tare head, top, hair of head; Te. tala id.; Nk. tal head; Pa. tel id.; Oll. tal id.; Go. tālā id.; Kui tlaū (pl. tlāka) id., hair of head; Kuwi (F) thāyū, (S) trāju (j = y) head; Malt. tali hair of head.]
- tam. See s.v. *ta·m.
- tan. See s.v. *ta·n.
- 884 tand what non-personal object? tanduñ why? (See ta·ned.)
- 885 tap-, tap-t- to turn upside down (preceded by bo·đla), jump down (preceded by urki). amd siruñ mentor taptēn. he cast a spell on the buffalo. [Nk. tap- put; Pa. tap- id., (cow) gives birth.]
- 886 tapas n. a search. [Mar. tapās inquiry, examination, seeking for < Ar.]
- 887 targ-, tarak-t- to cut, cut off. (SR targ-eg id.) [Ta. tari (tariv-, tarint-) be cut off, broken; (taripp-, taritt-) lop, chop off, cut off; Ma. tarikka cut down; Ko. tayr- (tarc-) cut using implement with one hand; Ka. tari, tare strip off, cut off, cut; Kođ. tari- (tarip-, taric-) chop into small bits; Tu.

- taripuni lop off, clear (jungle); Te. tarugu, taruvu slice, chop; Nk. targ-cut; Kur. tārnā fell (tree), lop off (bough); Malt. tare cut down, fell; Br. taruñ cut, cut off, cut down, slaughter.]
- 888 tari-, tari-t- (fire) burns. (SR tariy-eg to burn, p. 20 to [be] lit.) [Ta. taral (taralv-, taranñ-) glow, be very hot, burn, shine; tañal live coals; Ka. tañalu id.; Nk. tar- catch fire; tarp- set fire to, kindle; Pa. tar-, tarv- be hot; tarkip- (tarkit-) to heat; Go. tāritānā (sun) is hot; tāristānā heat bread over a flame after it has been cooked on the iron.]
- 889 tarñgud n. (pl. -sil) liver. (Kin. tarñur, P. tarñgul id.) [Tu. tañka (also the lungs), sañka; Nk. tarñgur; Pa. taruñg (pl. -ul); Oll. taruñ; Go. tānāki, tānēki, (W) tarāki, (A) taraki; Kui tlāđa, trāđa; Kuwi (F) thra·na id.]
- 890 tarp-, tarap-t- to light (fire) (: tari-, tarit-).
- 891 tarra n. (pl. -l) palm of hand. (Hislop taral foot [!]) [? Mar. talvā, H. talwā palm of hand, sole of foot.]
- 892 tañi n. (pl. -kul) metal eating plate. [Mar. tāñ, tāñli id.]
- 893 ta·đ n. (pl. -l) rope. [Ta. talai fastening, cord, rope; Ma. tala fetters, foot-rope for climbing palm trees; Ka. tale tie, tether; Tu. talè rope for climbing palm trees; Te. trāđu cord, rope, string; (B) talagu tether or halter for cattle; Nk. tar rope.]
- 894 ta·k n. (pl. -ul) (so-and-so's) father (8.56). anne ta·k my father; amne ta·k his father; adne ta·k her father; avre ta·k their father; avre ta·kul their fathers; ma·sale ta·k wife's father; am ba·ne ta·k my grandfather; avre ta·k ammaner their parents. [Nk. tāk, tāk-jaren (j = dz) father; amma tāk parents.]
- 895 ta·k n. pain. (? ta·k, q.v.)
- 896 ta·k-, ta·k-t- to taste (intr.). se·n(d) ta·kt- to taste bitter.
- 897 *ta·m (obl. tam-) pronoun reflexive plural; in: tamne their own; tam ba·n his, her, their own father; tam ay his, her, their own mother (4.67, 8.56). [Ta. Ma. tām : tam-; Ko. ta·m : tam-; To. tam : tam-; Ka. tām (tāvu) : tam-; Kođ. tañga : tañga-; Tu. tanukuļu; Te. tāmu, tamaru, tāru : tama-/tam-, tamari; Nk. tām; Pa. tām : tam-; Oll. tām : tam-; Go. tāmmāt : tām-; Kui tāru (m.), tāi (f.n.) : tāran- (the latter form shows no distinction of sg. and pl.); Kuwi (F) tambū : tam-; (S) tāmbu : tam-; Kur. tām : tam-; Malt. tām(i) : tam-; Br. shows no distinction of sg. and pl.]
- 898 *ta·n (obl. tan-) pronoun reflexive singular; in: tannađi just by itself, by himself alone, accidentally; tanne (? tane) his own, e.g., tanne ta·k his own father (4.67). [Ta. tāñ : tañ-; Ma. tāñ : tāñ-; Ko. ta·n : tan-/ta-; To. to·n : tan-; Ka. tāñ : tañ-; Kođ. ta·nī : tan-/ta·N-/ta·-; Tu. tāñu; Te. tānu : tana-/tan-; Pa. tāñ : tañ-; Go. tānā : tāñ-; Kui tānu : tāran- (the latter form shows no distinction of sg. and pl.); Kuwi (F) tanū : tan-; (S) tānu : tan-; Kur. tāñ : tañ-; Malt. tān(i) : tañ-; Br. tēñ : tēñ- (no distinction of sg. and pl.).]
- 899 ta·ned what non-personal object? ta·nev what non-personal objects? (SR tāned what? tāñuñ why?) ta·na, ta·nay at all. Cf. 4.55, and ta·ñ. [Nk. tā, tāne what?]

- 900 ta·nil-, ta·nil-t- to become straight. [Mar. tāññē, tāññē, H. tāññā make tense, pull tight, stretch.]
- 901 ta·nip-, ta·nip-t- to straighten (something crooked) (: ta·nil-, ta·nilt-).
- 902 ta·ṅ why? (Cf. item 899; 4.55.)
- 903 ta·r-, ta·r-t- (hen) cackles. [Pa. tarp- id.]
- 904 ta·ve n. (pl. -l) iron griddle. (Kin. tāvi id.) [Mar. tavā id.]
- 905 teḍi n. (pl. -kul) bank of stream. [Mar. tad, H. tar id.]
- 906 teḍep n. (obl. teḍp-, pl. teḍp-ul) cloth, waistcloth. (P. tarep id.) teḍep u·r- (item 985) to put on a waistcloth. [Ma. taṣuppu foreign cloth as worn by Māppiḷaccis; To. torp waistcloth; Ka. taḍapu small cloth tied to the lower part of the body, or worn as an apron; Tu. taḍpu a foreign cloth.]
- 907 tekil-, tekil-t- to lean against (intr.). [Mar. teḱñē id.; H. teḱnā to prop.]
- 908 tekup-, tekup-t- to hold with one end against (: tekil-, tekilt-).
- 909 telgi n. (pl. -kul) Telugu man. telgi pa·na Telugu language. [Ta. teluṅkaṅ Telugu man; Te. tenu(ṅ)gu, telu(ṅ)gu Telugu language. Cf. Mar. telāgā Telugu man; telāgī belonging to Telugu persons.]
- 910 telgiral n. (pl. Ṡrasikul) Telugu woman (: telgi).
- 911 telip-, telip-t- to fry (tr.). [Mar. taḷñē, H. talnā id.]
- 912 telmi adj. white. (Kin. telori, SR telloḍi, Hislop telodi id.) [Te. tellami, tellamu plainness, clearness; Nk. tevorī white. Of the family of: Ta. teḷi (teḷiv-, teḷint-) become limpid, serene, bright, white, become evident, know; (teḷipp-, teḷitt-) clear, make known, pacify; n. clearness, light; Ma. teḷi clearness, brightness; teḷiyuka become clear, brighten up; Ko. teyḷ-/telc- (telc-) regain consciousness; To. tū y- (tūḷs-) become clear, calm; tūḷc- (tūḷc-) calm (tr.); tūḷy clear; Ka. tiḷi become clear, bright, calm, (sleep, swoon) ceases, become known, know; n. clearness, brightness, knowledge; Koḍ. tēli- (tēliv-, tēliñj-) (sleep) leaves one; Tu. tiḷi transparent, clear; teli, seli clear, pure; teliyuni, seliyuni become clear, pure; Te. teliyu be known, know; tella, teli white, clear; telupu white, whiteness.]
- 913 terval n. (pl. Ṡvasil) sword. (Hislop talwar id.) [Pa. terval (pl. Ṡvaci) id. Mar. tarvār, H. talwār, tarwār id.]
- 914 tevari n. (pl. -kul) rag for pebble on pellet-bow.
- 915 tevvak ? adj. blue.
- 916 te·ne n. honey. (Haig tēñē id.) [Ta. tēñ id.; tēñ-i honey bee; Ma. tēñ honey; Ko. te·n id., bee; To. tō·n id.; Ka. jēñ, jēñu honey; Koḍ. te·n id.; Te. tēñē id.; Nk. tēñē id.; Pa. tini, tin pinda bee; tin ney honey; Oll. tin honey; Kur. tini bee (*tin honey + *i fly; see s.v. ni·ngga); Malt. tēni honey, bee.]
- 917 te·r n. (pl. te·ḍ-l) cot. (Kin. tēr id.) [Nk. tēr id.]
- 918 tigur-, tigut- to thunder (subject is abar).
- 919 tik-, tik-t- to die. tikten (pl. Ṡter) corpse. (Kin. tikk-, SR tik-eḅ to die; SR tigta dead, deceased.) muṅḱ tik- to drown. [Nk. tikk- die. Burrow, BSOAS 12.143, connects this with the family; Ta. cā (cāv-/cākuv-, cett-) die; Ma. cāka (catt-) id.; To. soy- (sot-) die (other people than Todas);

- Ka. sāy, sāyu (satt-) die; Koḍ. ca·l- (ca·v-, catt-) id.; Tu. saipini id.; Te. caccu (cāv-) id.; Pa. cay- (cañ-) id.; Oll. say- (sad-, san-) id.; Go. saianā (sās-), (W) sáyānā id.; Kui sā-v-a (sā-t-) id.; Kuwi (S) hānai id.; Kur. khā'enē (keccas) id.; Malt. keye id.; Br. kahing (kas-) id. This needs to be investigated in detail. There is no close connection with the following: Ta. tapu (tapupp-, taputt-) die; Ko. tav- (tat-) id.; Ka. tavu perish.]
- 920 tikri n. (pl. -kul) skull.
- 921 tin-, tin-d- to eat. (SR tin-eḅ id.; tinekad meal.) tint o·l- to taste. [Ta. tin (tinp-, tigr-) eat; Ma. tinnuka id.; Ko. tin- (tiḍ-) id.; To. tin- (tiḍ-) id.; Ka. tin (tind-) id.; Koḍ. tinn- (timb-, tind-) id.; Tu. tinpini id.; tindruni eat all, guzzle; Te. tinu eat; Nk. tin- (tind-) id.; Pa. tin- (tind-) id.; Oll. tin- (tiy-, tiñḍ-) id.; Go. tindānā (tinj-) id.; Kui tin-b-a (tis-) id.; Kuwi (F) tinjali, (S) tinnai id.; Kur. tiñḍnā put into another person's mouth; Malt. tinde feed by the hand. In Ta., Ma., Ka., Koḍ., Tu., Te., Go., Kui, and perhaps some other languages, the meaning is 'eat things other than a meal or the staple food'; in Ko., To., Kol. it includes eating a meal; cf. L. V. Ramaswami Aiyar, *IHQ* 12.258-269.]
- 922 tinip-, tinip-t- to make to eat (: tin-, tind-).
- 923 tip-, tip-t- to turn (tr.), make to go around. pa·ti tip- to drive the bullocks around in threshing. (Kin. tipp- cause to revolve; SR tipp-eḅ to cause one to move, p. 16 to cause to roam, p. 20 to turn.) [Ta. tiruppu (tiruppi-) turn (tr.); To. tīrp- (tīrpy-) turn (key); Ka. tirupu, tiripu turn (tr.); Tu. tirpuni twirl around (tr.); Te. trippu turn (tr.); Nk. tipp- id.; Kui tih-p-a (tih-t-) turn about, turn back, change round, alter; treh-p-a (treh-t-) cause to wander, carry around, hawk for sale; Kuwi (F) tipali turn round.]
- 924 tipon n. (pl. -sil) seeder, drill-plow. (Kin. ṡipun id.) [Mar. tiphaṅ, tiphan id.]
- 925 tirg-, tirik-t- to turn (intr.), wander. (Kin. tirg- to revolve; SR tirg-eḅ, p. 20 tirg-eḅ to roam, walk.) [Ta. tiri (tiriv-, tirint-) walk about, turn, revolve, be twisted; Ma. tirukuka twist, wind thread, turn in (as women their hair); Ko. tirg- (tirgy-) turn (intr.); To. tīrx- (tīrxy-) id.; Ka. tirigu, tiragu, tirugu turn, wander, revolve; Koḍ. tirīg- (tirīgi-) go about, wander; Tu. tirḅguni turn, revolve, whirl, wander; Te. tirugu wander, turn (intr.); Nk. tirg- turn; Pa. tirk- writhe; Go. tīritānā revolve, turn around, wander; Kuwi (F) tīrvali turn oneself around; (S) tirwikinai turn.]
- 926 tirgal n. (pl. Ṡgasil) mortar, pestle. [Ta. tiri-kal handmill; Te. tirugali, tirugallu id.]
- 927 tirgip-, tirgip-t- to make to go round and round, twist (: tirg-, tirikt-).
- 928 tiṡor n. (pl. -sil) scorpion. (Kin. ṡunṡor; SR ṡunṡer, p. 25 ṡunṡor (pl. ṡunṡol); P. tiṡor id.) [Nk. tiṡor, kiṡor id.]
- 929 tiv-, tiv-t- to pull. (Kin. tivv- id.; SR tivv-eḅ to drag, pull.) [Ta. tekku (tekki-), tevvu (tevvi-) receive, take; Ka. tege, tegu, tegi pull, draw toward oneself, take; Tu. teguni take; Te. tigiyu, tigucu, tivucu pull, draw, drag, attract, take; Nk. tivv- pull, draw.]
- 930 tivva n. force of a stream (: tiv-, tivt-).

- 931 ti·d̄ n. (pl. -l) beard (? cf. next item).
- 932 ti·r n. (pl. ti·d̄-l) hair (on head or body). (SR tir hair; tir alleg to dress hair; Haig tir hair; Hislop til id.) [Nk. tir (pl. t̄d̄l) hair.]
- 933 ti·r-, ti·t̄- (work, food, etc.) is finished. (Kin. tir- [t̄rt-] id.; SR tir-eg to be ended.) [Ta. tir (tirv-, tirnt-) end, be completed, finished, settled, cease, be used up, leave; (tirpp-, tirtt-) finish, accomplish, leave, pay off (debt); Ma. tiruka be completed, be settled, be finished, cease; tirkka accomplish, conclude, make an end of, settle; Ko. ti·r- (ti·ry-) come to an end, be finished, be settled, be possible; ti·rc- (ti·rc-) finish, bring to an end, settle, decide; To. ti·r- (ti·ry-) be ended, finished, settled; settle; ti·rc- (ti·rc-) finish (work, affair), bring to an agreement; Ka. tir (tird-), tiru (tiri-) be finished, cease, be accomplished, be settled, be possible to be accomplished; Kod. t̄i·r- (t̄i·nd-) be used up, (work) is finished; (t̄i·p-, t̄i·t-) use up, finish; Tu. tiruni be finished, settled, be able; tirpuni, tirisuni finish, complete, settle, pay off (debt); Te. tiru be finished, completed, concluded, be set right; tirucu, tircu finish, complete, end, set right, settle, pay (debt); Nk. tir- be finished; tirp-finish; Kur. tirnā lag behind, arrive late; tirta'anā delay (tr.); Malt. t̄ire go away, be off; t̄irtre remove.]
- 934 ti·ri n. (pl. -kul) spleen. [Mar. t̄ili id.]
- 935 ti·rp-, ti·rip-t- to finish (work, food, etc.) (: ti·r-, ti·t̄-). (SR tirp-eg to finish.)
- 936 ti·s n. (pl. -ul) short span, measure from thumb tip to tip of index finger. [Mar. t̄ic id.]
- 937 toḍ-, toḍt- to put on (shirt). (Kin. toḍ- to put on (shoes, etc.); SR toḍ-eg to wear, p. 20 to dress.) [Ta. toḍu (toḍuv-, toḍt-) put on (as a ring, clothes), wear (as shoes); (toḍupp-, toḍutt-) wear (as clothes); Ka. toḍu/tuḍu (toḍt-) put on (close-fitting clothes, ornaments); Te. toḍugu, toḍgu, toḍuvu clothe; toḍugu konu put on, wear; Nk. toḍ- (toḍt-) wear (bodice or shirt).]
- 938 toḍa n. (pl. -l) anklet. (Kin. toḍa id.) [Ka. toḍa, toḍavu, todige, etc., certain clothing, an ornament; Tu. toḍigē clothes, ornaments; Te. toḍavu an ornament, a jewel. Cf. toḍ-, toḍt-.]
- 939 tokre n. (pl. -l) shell.
- 940 tolli tomorrow. ma·r tolli day after tomorrow. (Kin. tolli early in the morning.) [Ta. tol old, ancient; tollai antiquity; toḡru oldness, antiquity, old, ancient; toḡmai antiquity, oldness; Te. toli beginning, commencement; first, former, previous, old, ancient; formerly, previously; Nk. tolli tomorrow; Pa. tolli id.; Oll. tonḍun, tonḍunū id.; Kuwi (S) tollie before.]
- 941 toḡge n. (pl. -l) knee. (Nk. toḡge; Go. (A) toḡgra id.)
- 942 to·ke n. (pl. -l) tail. (Kin. tōka, Hislop toká id.) [Ta. tōkai id.; Ka. tōke id.; Tu. tōkē, tōkelū slope, declivity; Te. tōka tail; Nk. tōka id.; Pa. tōka id.; Go. tōkār id.]
- 943 to·pi n. (pl. -kul) hat. (Kin. tōpi id.) [Mar. H. tōpi id.]
- 944 to·ren n. (pl. -l) younger brother. (Haig tōrēn id.) [Ta. tōraḡ friend; tōri, tōricci heroine's confidante, maidservant; Ma. tōraḡ friend; tōri confidante, bridesmaid; Te. tōdivādu companion; tōḍu help; tōḍa with; Nk. tōren (pl.

- sil) brother; tōrdal (pl. oḍasil, oḍasikuḷ) sister; Pa. toled (pl. tolenkul) brother, younger brother; Oll. toron (pl. -kul) younger brother; Go. (L) tōr help; tortā mānval partner; Kui tōre friend, friendship; tōrenja, tōrenju male friend; tōreli female friend; tōru friendship; Kuwi (F) toḡesi friend (amongst men).]
- 945 to·rdal n. (pl. oḍasil) younger sister (: to·ren). (Hislop torandāl sister.)
- 946 to·t- (negative paradigm only), tott- (past tense paradigm only, but past negative meaning) to be not, not to be in a place (5.66); also as auxiliary with gerunds (8.16, 17, 22, 23, 25) and in other constructions (8.10, 34). (Kin. tōd, etc. not to be; SR tot-, tott- id.) to·sel not being (in a place; 5.107). to·d, to· to· to· no! (cf. also 8.10). [Nk. tōt- negative verb; tōdi, tōyi not. Ta. tōḡru (tōḡri-) be visible, come to mind, appear, seem, come into existence, exist; tōḡru (tōḡri-) id.; cause to appear, show, create; Ma. tōnnuka spring up, occur, appear to the sight, come into the mind, please; Ma. tōḡru produce, restore to life; Ko. to·r- (to·ry-) be visible; to·g- (to·yg-) intuition comes (to person); To. twī·l- (twī·d-), twī·t- (twī·ty-) be foreseen; twī·r- (twī·ry-) id., be visible; Ka. tōr (tōrd-), tōru (tōri-) appear, be visible, seem, come into existence, occur; show, evince; Tu. tōjuni, sojuni appear, be seen, seem; Te. tōcu occur to the mind, seem, appear, arise; Pa. tōnd- appear, be got; Oll. tōnd- id.; totp- (toḍt-) show; Kui tōnj-a (tōnj-i-), tōmb-a (tōmb-i-) appear, seem; tōs-p-a (tōs-t-) show, reveal; Kuwi (F) tonja-aiyali appear; tōssali show; (S) tōnzana (z = j) seem.]
- 947 tukḍe n. (pl. -l) piece. tukḍel part- to cut in pieces. (Kin. tukḍe piece.) [Mar. tukḍā, tukḍi, tukḍā, H. tukḗ id.]
- 948 tum-, tum-t- to sneeze. [Ta. tummu (tummi-), tumpu (tumpi-) id.; Ma. tummuka, tumpuka id.; Ko. tub- (tuby-) id.; To. tūb- (tūby-) id.; Kod. tūmm- (tūmmi-) id.; Tu. tumbilū sneezing; Te. tummu to sneeze; Nk. tum a sneeze; Pa. tumm- to sneeze; Oll. tum- id.; Kuwi (F) tūhmali, (S) tūminai id.; (S) tūmu a sneeze; Kur. tum'nā to sneeze; Malt. tume id.]
- 949 tuppa n. (pl. -l) bird's nest. (Kin. tuppa, SR tuppā id.) [? Te. tuppa a small bush.]
- 950 tupuk n. (obl. tupk-, pl. tupk-ul) gun. (SR tupākī, Hislop tubak id.) [Pa. tupak id. Mar. H. toph cannon < Turkish, Pers.]
- 951 turk-, turuk-t- to put (fuel) on fire (: turs-, turust-), kist sivval turk- to put fuel on the fire. [Ta. tuḡu (tuḡuv-, tuḡr-) be thick, crowded; (tuḡupp-, tuḡutt-) cram into mouth, stuff into bag or box; Ma. tuḡuka be thronged, stuffed, close; cram, push in; tuḡuttuka force in, cram, stuff; Ko. turg- (turgy-) be pushed into hole, sink into swampy ground; turk- (turky-) push through a hole, cram into mouth; Ka. tuḡugu, tuḡagu be crammed, crowded; tuḡuku, tuḡaku force or crowd things into, cram, stuff; tuḡu enter a hole (as a mouse), go through a hole or eye (as a thread), penetrate, pierce; Te. tūru, dūru enter, penetrate; tūrucu, tūrcu insert, put in, push in; (B) turagu, turugu (i.e., tuḡo) insert, stick in, cram in, gag, caulk; Pa. turkip- (turkit-) push, shove; Kur. turdnā pass through any narrow aperture, fall through a hole, ooze out; Br. trujjing choke (intr.).]

- 952 turre n. (pl. -l) pig. (Kin., SR turre, Haig turrē, Hislop turre id.) [Nk. turre id.; Pa. turra sp. animal (not pig).]
- 953 turs-, turus-t- to thrust through hole (: turk-, turukt-).
- 954 tu·k n. dust (at rest, as in the hand). tu·k pus- to perform the śrāddha funeral ceremonies. (P. tūk, Haig tuk earth; Kin. tūk id., clay.) [Nk. tūk earth, clay; Pa. tūk, (S) tūkuḍ id., soil; Oll. tūkuḍ clay, earth.]
- 955 tu·l-, tu·t- to run. (SR tūl-eḡ id.; Kin. tūl- flow, fly away.) pa·l poḡk tu·tīn. the milk boiled over. [Ka. tūl go, move or proceed off, drive away, pursue; tūlu go off or away, rush forward, attack, chase, recoil; tūḍu drive away, remove, scatter; tūlisu cause to proceed, spur on; Nk. tūl- (tūt-) run, flow; Pa. tūl- run, run away.]
- 956 tu·lp-, tu·lup-t- to make to run (: tu·l-, tu·t-).
- 957 tu·rpet-, tu·rpet-t- to winnow (threshed grain). [Ta. tūrru (tūrrī-) winnow, throw up (as dust in the air); Ma. tūrruka winnow, (wind) scatters; Ka. tūru winnow, drive off chaff from grain by means of the wind; Tu. tūpuni winnow, fan; Te. tūru husks of grain; tūrpettu to winnow; (B) tūru-pattu winnow grain by scattering it from a fan to the breeze, expose anything to the wind; Go. tūrānā fly away in the wind (as dust, clothes); (W) turehtānā to winnow. N.B. Te. r beside Ta. Ma. Ka. r. Cf. Burrow, *TPS* 1945.118.]
- 958 ṭapor n. (pl. -sil) wooden cattle bell. [Nk. ṭapar, tapar cowbell; Go. ṭāpur, ṭapri wooden cattle bell (so Haig).]
- 959 ṭavak recognized, known. [Mar. ṭhāvkā known (a word "confined to books and vulgar speakers"—so Molesworth).]
- 960 ṭa·k n. (pl. -ul) pain (cf. ta·k).
- 961 ṭa·k n. (pl. -ul) heel. (Kin. ṭāka, SR ḍākā id.) [? Mar. ṭāc id.; Mar. H. ṭāḡ leg.]
- 962 ṭa·ka n. (pl. -l) cistern, tank. [Mar. ṭākī, ṭākē id.]
- 963 ṭevri n. (pl. -kul) kneecap. [? Mar. ṭavḷi thin piece sliced off (as of coconut shell, scalp, etc.), coconut saucer for oil of a lamp, forepart of skull.]
- 964 ṭe·m ṭe·m in drops, drop by drop (7.10). [Mar. ṭhēb a drop.]
- 965 ṭe·s n. (pl. -ul) act of striking foot on obstacle. anuḡ tannaḍi ṭe·s laktin. accidentally my foot struck against an obstacle. [Mar. ṭhēs, ṭhēc, H. ṭhes knock.]
- 966 ṭi·n n. (pl. -sil) a tin. [Mar. < English tin.]
- 967 ṭopla n. (pl. -l) grain basket. (Hislop topalā id.) [Mar. ṭopla, ṭopli id.]
- 968 uba n. heat of sun. (Haig ubbā heat.) [Ka. ubbe heat, steam; Tu. ubē steam; Te. ubba closeness of weather, sultriness, heat; Nk. ubba heat of sun. Cf. Mar. ub heat.]
- 969 ubara n. heat of fire. [Mar. ubārā heat, esp. confined heat, closeness.]
- 970 ud-, ut-t- to sit, sit down. (SR udd-eḡ id.; Hislop utten low [! lit. he sat down].) keḍiak naḍit utt anḍa. the tiger is crouching to spring. [Nk. udd- (utt-) sit; udip- make to sit; Pa. und- sit; untip- (untit-) (cause to

- sit), transplant; Oll. unḍ- sit; unḍup- (unḍut-) transplant; Go. ūddānā (ūts-) sit; (W) udinā id.; uccahtānā cause to sit.]
- 971 ud n. (pl. -ul) day; in: na·l udul four days, ayd udul five days, innig udul this many days, etc. (4.65). (Cf. also na·ludul day before yesterday.)
- 972 udip-, udip-t- to make to sit (: ud-, utt-). (SR uddip-eḡ to seat, arrange.)
- 973 uḍuḡ n. (obl. uḍḡ-, pl. uḍḡ-ul) scaly pangolin (so I seemed to understand the word to mean at the time when it was recorded,—but I suspect that the real meaning is iguana). (Kin. uḡuḡ iguana.) [Ta. Ma. uṭumpu; Ka. uḍa, uḍu; Koḍ. uḍumbi; Tu. uḍu, oḍu, oḍḍu; Te. uḍumu; Nk. huḡuḡ (pl. huḡuḡ-ul); Pa. uḍu (pl. -l); Go. ūrrūm iguana. The words that have been found for the pangolin or scaly anteater are: Ta. aḡunku, naḷunku; Ma. aḷḷuvan; Tu. alaṅku, alaṅku; Te. aḷuga, aḷuva, (B) aḷuga, aḷuva, aḷava.]
- 974 ul n. (obl. uṭ-) day; in: mu·nd ul three days, mu·nd uṭuḡ for three days, etc. (4.65). [Kur. ullā day, ullēḡ two days, ullmūnd three days, ullnākḥ four days, oḍul, undul one day; Malt. ulle by day, ulli-māqi night and day, ullond day before yesterday, ullte, ullti of the day, ullu daylight.]
- 975 umbia n. (pl. -l) ear of wheat. [Mar. ōbi id.]
- 976 umbul-, umbuṭ- to urinate. umbuluḍ urine (5.121). (Kin. umul- urinate; SR umḍ-eḡ (transcribed uml-eḡ), p. 22 ūml-eḡ id.) [Ma. molḷu, molḷa urine; molḷuka pass urine; Ko. molḷ urine; Nk. umbuṭ- urinate; Pa. uml-, umbl- id.; umlukuḍ, umbulkukuḍ urine; Kui mūl-b-a (mūṭ-) urinate; mūlka urine; Kuwi (F) mṛūkali make water; mṛū'ka urine; (S) mūnkinai urinate; munka urine; Kur. umb^ulnā (umblas), um^ulnā urinate; umulka urine; Malt. umble make water; umbl-muro urine (muro id.). Cf. 2.66.]
- 977 un-, un-d- to drink. (SR un-eḡ id.) unip-, unip-t- to make to drink, not giving with one's own hand. [Cf. 2.55. Ta. un (unḡ-, unṭ-) eat a meal, drink, (child) sucks (mother's milk); Ma. unḡuka eat (esp. rice), suck; Ko. un- (uḍ-) drink, suck; To. un- (uḍ-) id.; Ka. un (unḡ-) eat a meal, suck (mother's milk); Koḍ. unḡ- (umb-, unḡ-) eat a meal; Tu. unḡupini, unḡupini id.; Nk. un- (unḡ-) drink; Pa. un- (unḡ-) id.; unṭip- cause to drink; Oll. un- drink; Go. ūḍānā (ūṭṭ-) id.; jāwā ūḍānā take food (jāwā porridge, food); ūḥṭānā cause to drink; Kui un-b-a (uṭ-) drink, partake of food (with ēju a meal), smoke (tobacco); Kuwi (F) ūndali, (S) unṅai drink; Kur. ōnnā (onḍas) drink, eat (rice); ōnta'ānā give a meal, make drink; Malt. ōne (onḍ-) drink; onde cause to drink; ? Br. kuning eat, drink, bite, suffer, endure (is k- from the family of Ta. ko i nibble, graze, bite? See s.v. kork-, korokt-.) On the meanings, see L. V. Ramaswami Aiyar, *IHQ* 12.258-269.]
- 978 upor, upran after (follows verbal adjectives; 8.46). [Mar. upar, uparāt, H. ūpar, uparāt id.]
- 979 ur-, ur-t- to harrow. (SR ūrr-eḡ, p. 22 ūrr-eḡ to plow.) [Ta. ūru (ūruv-, ūrut-) plow; Ma. ūruka id.; Ko. ug- (urṭ-) id.; To. uṣf- (ust-) id.; Ka. ūr (urṭ-/utt-) id.; ūrke, ūruke plowing; Koḍ. u·l- (upp-, utt-) plow; Tu. ūḍuni, huḍuni, dappuni (Brahman dial. adeppuni, adappuni [L. V. Ramaswami Aiyar, *BSOS* 6.900]) id.; ūra, dappu plowing; ūraly plowman's song; Te. dunnu, dunu plow; dukki tillage; Nk. ur- plow, harrow; Pa. ūr- plow; Go.

- (W) urānā, (M) urdānā, (Pat.) uḍānā id.; Kui r̥ū-v-a (r̥ū-t-) id.; Kuwi (F) ruiyali (rū-), (S) lūnai id.; Kur. uinā/uyā (ussas) id.; ugtā a plow, plow-share. See Master, *BSOAS* 12.357, 360, 362.]
- 980 urki tap- to jump down. [Pa. urk- fall. Cf. tap-, tapt-.]
- 981 urt-, urut-t- to give to drink, giving with one's own hand (: un-, und-). (Kin. ūrt- id.; SR ūrt-eṅ to cause one to drink, p. 21 to feed.) [Nk. ūrt- feed, give to drink.]
- 982 uṭ-, uṭ-t- to fall down. [Pa. uṭ tir- stumble; Malt. uṭre fall, drop down.]
- 983 u·r n. (pl. u·ḍ-l) village. (Kin. ūr, SR ūr [pl. ull], Haig ūr, Hislop ūr id.) [Ta. Ma. ūr village, town, city; Ko. u·r village; To. u·r village of Badagas or Tamils; Ka. ūr village, town; Koḍ. u·rī village; Tu. ūru vil- lage, town; Te. ūru id.; Nk. ūr (pl. uḍ!) village; Br. urā house, wife (? or with Ta. uḷ; see lo·pal).]
- 984 u·r-, u·r-t- (house) leaks. (SR p. 22 urp-eṅ to leak.) [Ta. ūru (ūri-) ooze, percolate, soak, be steeped; Ma. ūruka ooze, (mouth) waters; ūrakka ooze out; Ka. ūru leak out, ooze, be soaked, steeped; Tu. ūjuni, ūsuni ooze; Te. ūru (r instead of r̥) ooze, exude, spring, leak out, be soaked, steeped, become moist with oozing water; ūriyu leak (as a roof), drop through; Nk. ūr- leak, drip; Go. ūsānā drip or water (of the eyes); Kui ur-p-a (ur-t-) ooze, spring up, sweat.]
- 985 u·r-, u·t- to wind on (waistcloth, belt), put on (clothes). (Kin. ūr- to wind on [waistcloth]; SR ūr-eṅ to dress, wear.) anne u·ṭad my belt (or waistcloth). [Nk. ūr- wear; Pa. nūr- wear (loincloth, dhoti); nūr-pip- (nūr-pit-) put (loincloth, dhoti) on somebody else; Oll. nūr- wear cloth.]
- 986 u·s-, u·s-t- to spit. (SR us-eṅ, p. 23 ūs-eṅ id.) [Nk. ūs-; Pa. ucc-; Oll. us-; Go. ūccānā; (A) uc-, usk- id.; (W) uccūl spittle.]
- 987 u·se n. (pl. -l) cradle. (SR ūp swing.) [Ta. ūñcal, ūcal a swing; Ma. ūñcal id.; Ka. uyyal, uyyālu, uyyāle, uv(v)āle id.; Tu. ujjālu, ūyyālu id., hammock; Te. ūyāla, ūyēla, uyyāla, uyyēla, ūyala, ūyela id., cradle; ūka swinging; ūpu swinging, rocking, one oscillation in swinging, a shake, push; Nk. ūse a swing; Pa. ūcal (pl. ūcaci) swing, cradle; Go. ūkār, (W) ukhārī a swing cot or cradle. See s.v. SR ūggeṅ.]
- 988 vaḍga n. (pl. -l) cowpen. [Mar. vādgē yard, court, small enclosed place (diminutive of vāḍi enclosure, cluster of huts erected for agricultural purposes at a little distance from the village); cf. va·ḍi.]
- 989 vaḍgi n. (pl. -kul) man of carpenter caste. [Mar. baḍhai, H. baḍhai id.; cf. Turner s.v. baḍai.]
- 990 vaḍgiral n. (pl. orasikul) woman of carpenter caste (: vaḍgi).
- 991 vaḍi vaḍi very quickly (7.10). [Te. vaḍi quickness, rapidity.]
- 992 vaḍk-, vaḍak-t- to tremble, shiver. (? SR pani varseṅ to chatter of teeth, to shiver [SR pani cold].) [Te. vaḍāku tremble, shudder, quiver, shake; vaḍa vaḍa tremblingly; Nk. varak- tremble; n. trembling.]
- 993 vadp-, vaḍap-t- to pour. [Ta. vaṭi (vaṭiv-, vaṭint-) drip, trickle, (tide) ebbs; (vaṭipp-, vaṭitt-) cause to flow out, shed (tears), drain, strain,

- filter; Ma. vaṭiyuka overflow, ebb, trickle; Te. vaḍiyu be strained or filtered, percolate; vaḍucu let fall in drops, pour slowly; Go. wāḍānā leak (of a house).]
- 993a vagay n. (pl. -sil) image of a god.
- 994 val n. (pl. -kul) grain of unhusked rice. val bi·am husked rice ready for cooking. (Kin. valku [pl.] paddy; SR vallambā rice [see s.v. Kin. amba]; Hislop walkul id.) [Ta. valci boiled rice, rice, paddy; Te. vari paddy; Nk. val id.; Pa. verci (usually in the pl. vercil) id.; Oll. varsil (pl.) id.; Go. wānji rice, both growing and in the grain; Kur. bāl ear (of corn, rice, etc.).]
- 995 vanna n. (pl. -n-ev, voc. vanna) elder brother's wife. (SR vannā brother's wife.) [Nk. vanna elder brother's wife.]
- 996 vaṅg-, vaṅk-t- to bend (intr.). [Ta. vāṅku (vāṅki-) bend (intr., tr.), sink, subside; Ma. vāṅṅuka bend (intr.); Ko. va·g- (va·gy-) make bulge (pot, in throwing it on the wheel); vag- (vagy-) be slightly bowed down, be obedient to orders; vak- (vaky-) bend (intr.), be cowed; To. pa·g- (pa·gy-) fall; Ka. bāgu bend (intr., tr.), bow, incline, stoop; baṅku be crooked, bend; baggu bend, bow, become submissive; Koḍ. ba·ṅg- (ba·ṅgi-) become bent, slope; bagg- (baggi-) stoop, bend down; Tu. bāguni, bāṅguni bow, stoop, lean; bagguni bend, bow, stoop, yield, submit; Te. vaṅgu bend, stoop, bow, become crooked, become low or humble; vancu bend, cause to stoop, subdue, humble; Nk. vaṅg- bend (intr.); Pa. vaṅg- be bent; vaṅgip- (vaṅgit-) bend; Kuwi (F) vāṅgali be crooked; vvakhali bend; (S) wanginai be bent, stoop; Kur. beṅknā turn (tr.) from a straight line, bend, curve; beṅkō crooked, bent, curved.]
- 997 vaṅge n. (pl. -l) brinjal, eggplant (*Solanum melongera*). (Kin. vaṅgi, SR vāṅge id.) [Te. vaṅga, vaṅkāya id. Cf. also the IA words in Turner s.v. baigun, esp. Skt. vaṅga-, Panjabi vaṅgā, Mar. vāṅgi; cf. L. V. Ramaswami Aiyar, *JORM* 5.3.165 f.]
- 998 vaṅgip-, vaṅgip-t- to bend (tr.) (: vaṅg-, vaṅkt-).
- 999 vap-, vap-t- to bend (tr.) (: vaṅg-, vaṅkt-).
- 1000 var- (allomorph va- in present-future, gerunds, and some other forms; imperative va·, var), vatt- to come. (Kin. var-, SR p. 18 var-eṅ id.) [Nk. var- id.; Pa. ver- (veñ-) id.; Oll. var- (vad-, van-) id., appear; Ta. varu/vār (varuv-, vant-; imperative vā) come; etc. See Emeneau, *Lang.* 21.184-213.]
- 1001 vark-, varak-t- to saw. [? Pa. varc- scratch.]
- 1002 vas n. (pl. -ul) flute. [Te. vāse id., pipe; Nk. vacc (c = ts) flute.]
- 1003 vastara n. (pl. -l) razor. [Mar. vastarā, vastrā id.]
- 1004 vat-, vat-t- to parch (grain). layel vat- id. [Ta. vara (varapp-, varant-), vara! (varaiv-, varant-), varru (varri-) dry up, grow lean; varu (varuv-, varunt-) be parched; (varupp-, varutt-) dry (tr.), parch; Ma. varaḷuka dry up, grow very lean; varuka grow dry; Ko. varv- (vart-) (tissues) become dry with fever; vat- (vaty-) (liquid) dries up, become dry and withered; To. part- (part-) (tree) dries up, dies; Ka. bare (barat-) dry up, grow lean, disappear; battu dry up, evaporate, wither, grow lean; Koḍ batt- (batti-) (tank, cow) goes dry; Tu. barantuni grow dry, become lean, (sore) heals;

- battuni dry up, become lean; Te. vattu be drained, dried up, become lean; varapu drought; Pa. vett- wither; vetip- (vetit-) dry (tr.); Oll. vaṭ- dry, wither; Go. wāreṇḍānā (flower) shrivels as the seed pod forms; wāttānā be dry, wither; Kui vas-a (vas-i-) be dry, wither, be lean; Kur. battnā (liquid) decreases (by evaporation, boiling, percolation, drying out); Malt. bate dry up (as water); expose to heat for drying; Br. bārring, bārring become dry, be trained for a race, (corn) ripens, be parched, wither, become stiff; bārifing make dry, wear down, train for racing.]
- 1005 vaṭṭa n. (pl. -l) share. [Mar. vāṭā, H. bāṭā id.]
- 1006 va·ana n. (pl. -l) sandal (for foot). [Mar. vāhān, pl. vāhānā, id.]
- 1007 va·ḍi n. (pl. -kul) garden. (SR vāḍiye id.) [Mar. vāḍi, H. bāri id. Cf. vadga.]
- 1008 va·kal outside. (SR vākā out.) ellatanaṭ va·kal var- to come out from the house. [Ta. vāyil, vācal doorway, entrance, gate, place; Ma. vātil door, gateway, entrance; Ko. va·l entrance door; va·gl entrance; To. po·s id.; po·sa·r doorway, entrance; Ka. bāgil, bāgal, bākal, (inscr.) vākkil gate, doorway; Tu. bākilū door, gate; Te. vākili door, doorway; Nk. vākal the outside; Pa. vāl outside.]
- 1009 va·na, in: va·na vatti. it's raining. (This was not carefully checked and should probably be: va·na vattin [lit. rain came].) (SR vānā rain; vānā vareṅ to rain.) zelaptad va·na the SW monsoon (see s.v.). [Ta. vān, vānam sky, cloud, rain; mānam sky; Ma. vān, vānam, mānam sky, heaven; Ko. va·nm sky; va·nt u·r id. (lit. village in the sky); To. po·n sky; kax fo·n (poetry) (black) sky; Ka. bān, bāna, bāna, bām sky; Koḍ. ba·ṇa id.; Tu. bāna, bāna id.; Te. vāna rain; Nk. vāna id.; Pa. vāni (stem vān-) id.; Oll. vāyn id.]
- 1010 va·nzuti barren (of woman, cow, buffalo). [Mar. vājhoṭi barren woman.]
- 1011 va·ṅg-, va·ṅk-t- to pour or ladle (liquid). (Kin. vāṅg- to drip, leak.) [Ta. vākku (vākki-) pour (tr.); Ko. va·k- (va·ky-) pour out slowly (tr.); To. po·x- (po·xy-) flow down completely; po·k- (po·ky-) empty out completely; Ka. bāgu pour off water from boiled rice, etc. by inclining the vessel; Koḍ. ba·k- (ba·ki-) pour off water from cooked rice; Oll. vaṅ(g)- leak; Go. wāṅgānā trickle (water, grain, dust); Kui vāṅ-a (vāṅ-i-) leak, percolate; vāpka (< vāk-p-; vāk-t-) cause to leak, pour out from a small opening, sow in drills; Kuwi (F) vāṅgali, (S) wāṅginai leak; (F) vākhali, (S) wākh'naī pour.]
- 1012 va·sta, in: a·le ba·ra va·staṅ at twelve o'clock at night. [Cf. Mar. nav vājṭā at nine o'clock, lit. when nine is striking.]
- 1013 va·y-, va·y-t- to sow (with drill). (SR p. 20 vāy-eṅ to sow; Kin. vāy- to sow with drill.) [Ta. vai (vaipp-, vaitt-) put, place, seat, lay by, store up, possess, keep, create, set up; Ma. vekka put, lay, place, build, keep, deposit, put aside; Ko. vay- (vac-) keep, place, beget, bear (child); To. poy- (poc-) id.; Ka. bay, baycu, baccu deposit, put aside, hide; Koḍ. bey- (bepp-, becc-) keep; Te. vēyu (B) place, put, put on (as a dress); Nk. vay- sow; ? Br. bēning wear, put on.]
- 1014 vedur m. (pl. veduḍ-1) bamboo. (Kin. vedur, SR veddū, p. 25 veddūr [pl. veddū], Haig vēṭī, Hislop vetur id.) [Ta. vetir, vetiri, vetiram; Ko.

- vedyr; Ka. bidir, bidaru, biduru, bidru, bidanu; Tu. bedyṛ; Te. veduru; Pa. vedri (pl. vedrul); Oll. vedre (pl. -gil); Go. wāddūr, (W) waddur, (M) vedūr, (L) veduri; Kuwi (F, S) dēru id.]
- 1015 veglil-, veglil-t- to be uprooted. [Mar. vēgaḷṇē gather up within the embrace of the arms (grass, leaves, etc.).]
- 1016 veglip-, veglip-t- to uproot (: veglil-, veglilt-).
- 1017 vekor n. (pl. -sil) harrow. (Kin. vakkor id.) [Mar. vakhar id.]
- 1018 vekrip-, vekrip-t- to harrow (: vekor).
- 1019 velape n. (pl. -l) bat (animal). [Ta. vāval, vavvāl, vauvāl; Ma. vāval, vavvāl; Ka. bāval, bāvali, bāval, bāvuli; Koḍ. pa·pakki (pakki bird); Tu. bāvali, bāvoli; Kuwi (F, S) bāpla id. Nk. vāḷu, vāḷu id., flying fox; Pa. vāḷu bat, are < Mar. vāḷhū id. L. V. Ramaswami Aiyar, JBORS 16.324-326, suggests "Austic" origin for the various forms of the word.]
- 1020 veleg n. (obl. velg-, pl. velg-ul) fence. (Kin. velug (stem velg-) id.) [Ta. Ma. vēli fence, hedge, wall; Ko. ve·j fence; To. pe·sy stone wall of pen; pe·ly fence (borrowed); Ka. bēli fence, hedge; Koḍ. be·li fence; Tu. bēli id., hedge; Te. velugu, (B also) velgu id., enclosure; Go. (M) velūm fencing; (Pat.) velum fence; (Tr.) wāḷhūṭānā to fence.]
- 1021 veleṅ (? velleg) n. light. (Kin. veluṅ(g), Hislop velang id.) [Ta. viḷaṅku (viḷaṅki-) shine; Ma. viḷaṅnuka id.; Ko. velg- (velgy-) (country) becomes light before dawn; To. pōṭx- (pōṭxy-) to dawn; Ka. beḷagu shine; n. light; Tu. beḷaguni shine, glitter; beḷagu brightness; Te. velūgu shine; burn, flame, blaze; n. light, brightness, splendor; Pa. vili- be white; vil white; Oll. viled white; Kuwi (F) vella, (S) wella id.]
- 1022 ven n. (pl. vend-1) back. (SR ven boka spine [boka bone]; Haig vēn, Hislop ven back.) [Ta. ven, veṅ, verin; Ko. ven; Ka. ben, bennu, bem; Koḍ. bennā; Tu. beri; Te. venna, venu back. Cf. veṅka, vend, veṭṭa.]
- 1023 vende n. (pl. -l) finger. (SR vende [pl. vendē] id.; Kin. vende finger, toe; Hislop vendal fingers, toes.) [Ta. Ma. viral; Ko. veril; To. pe·ṭ; Ka. beral, bera; Koḍ. bera; Tu. bireḷu, berelū; Te. vrēlu, vēlu; Nk. vende; Pa. vanda (pl. vandel); Oll. vande; Go. wīrinj, wārenj, (A) varanj, (M) verenj, viṛaskū, (L) vers; Kui vanju (pl. vaska); Kuwi (F) vānjū (pl. vāska), (S) wansu (pl. waska) finger.]
- 1024 vend, in: vend okkod second, other. [Te. veṇḍi again, once more, further. Cf. ven, veṅka, veṭṭa.]
- 1025 veṅka (locative veṅkat) behind; then (past). a·n ku·ṭen veṅkat seddan. I chased (or drove) the cow. (SR venkāt behind, after; N. B. n, not ṅ.) veṅka mut one by one (lit. behind and before). [Te. venuka, venka the hinder part, back, rear; Nk. venka behind. Cf. ven.]
- 1026 vessa n. fever. (SR vessā, Haig vēssā id.) anuṅ vessa vattin. I got fever. [Ta. veccu heat; Ka. beccage, beccane id.; Tu. becca, beccana id.; Te. veccu id.; vecca id., fever; Nk. vecca (c = ts) fever. Cf. ve·ndi.]
- 1027 vet-, vet-t- to seize and take away. [Ka. vayyu, vey, veyyu, vai "carry off, etc."]
- 1028 veṭṭa with (8.64). [Ka. bemaṛi n. following; Te. veṇṭa, vembadi with; Nk. veṭṭa id. Cf. ven, vend, veṅka.]
- 1029 veṭṭiak n. (pl. -er) man of washerman caste. [Nk. vatiak id. H. beṭhā id.]

- 1030 *veṭṭiral* n. (pl. *orasikul*) woman of washerman caste (: *veṭṭiak*).
- 1031 *ve·duk* n. (pl. *-er*) *vaidya*, physician. [Mar. *vaidya* id.]
- 1032 *ve·gaḍ* n. (obl. *ve·gaṭ*, pl. *ve·gaḍ-l*) field. (Haig *vēgād* id.; Kin. *vēgar* burnt field for cultivation.) [Etyma for *ve·-*: Ta. *vayal*, *vayaṛ-kāṭu* paddy field; Ma. *vayal*, *vail* id.; Ka. *bayal*, *bayil*, *baylu* open space, field, plain; Koḍ. *be·lī* paddy field; Tu. *bailū* fertile kind of rice-field in low land which can be easily irrigated; Te. *bayalu* open space, field, meadow (< Ka.); *vēvili* field; Pa. *vāya* paddy field; Go. (A) *vāvur* field; (LSI, Wun) *vāvāte* into a field; (LSI, Chanda) *vāvute* in a field; (LSI, Mariā of Bastar) *vēḍāte* id.; (M) *beḍā* field. But the Kin. meaning is 'burnt field for cultivation.' Does this point to *ve·-* being related to the verb meaning 'be hot, burn' (see s.v. *ve·ndi*)? Etyma for *-gaḍ* [ga·ḍ]: Ta. *kāṭu* forest, jungle (and cf. *vayaṛ-kāṭu* above); Ma. *kāṭu* id.; Ko. *ka·ṛ* jungle without trees, uncultivated ground, unfenced field; To. *ko·ḍ* uninhabited place, wild; *ko·ṛ* cultivated field; Ka. *kāḍu* forest, jungle; Koḍ. *ka·ḍī* jungle; Tu. *kāḍū* id., forest, wild; Te. *kāḍu* forest, wilderness; *kāru* forest, wild.]
- 1033 *ve·l-*, *ve·l-t-* to ask. (Kin. *vēl-* to beg, ask; SR p. 21 *vel-eṅ* to request.) *ve·lt o·l-* to ask (question). [Ta. *vēṅṭu* (*vēṅṭi-*) want, desire, beg, entreat, request, be required, necessary; *vēl* (*vēl-p-*, *vēl-t-*) desire, love, marry; Ma. *vēṅṭu* must; To. *pō·ḍ-* (*pō·ḍy-*) beg; Ka. *bēḍu*, *bēṛ* wish, desire, beg, entreat, request; *bēlamba* n. desire; Koḍ. *bo·ḍ-* (*bo·ḍi-*) beg; Tu. *bēḍuni* beg, ask, entreat; *bōḍu* want, wish, desire, be necessary, must; Te. *vēḍu* pray, beg, entreat, ask, wish, desire; Nk. *vēl-* beg, ask, *vēlt o·l-* ask a question; ? Br. *baṅging* summon, send for, pray for.]
- 1034 *ve·ndi* hot. *ve·nd i·r* hot water. *i·r ve·ndi* eddin. the water became hot. (P. *vēṅḍi* hot; Kin. *vēṅḍi* id.; *vey-* to be on fire, burn; *vey gal-* to cook [cf. *kal-*]; SR *vey-eṅ* to burn, p. 21 *vey-eṅ* to prepare bread [i.e., to bake]; *vāiḅl-eṅ*, *vaig-eṅ* to boil, cook.) [Ta. *vē* (*vēv-*/*vēkuv-*, *vent-*) be hot, burn, be scorched, be boiled, cooked; Ma. *vēka* be hot, burn, boil; Ko. *vey-* (*vedy-*) be burned, (broth) boils; *veyc-* (*veyc-*) burn up, cook; *vet-* (*vey-*) weld (i.e., make redhot); To. *pōy-* (*pōḍ-*) burn (intr.), be hot; Ka. *bē*, *bēyu*, *beyyu* (*bend-*) be burnt up, be scorched, be cooked, burn with fever; *bēsu*, *bēyisu*, *beyyisu* burn up, boil, bake; Koḍ. *be·y-* (*be·v-*/*be·yuv-*, *beṅj-*) be warmed, burned, (rice) cooks; *bey-* (*bepp-*, *becc-*) cook (rice); Tu. *bēyuni* be cooked, baked, boil, seethe; *bēpini*, *bēyipini*, *beyipini* boil (tr.), be boiled, seethed, cooked; Te. *vēḅu* be burnt, scorched, fried; *vēcu* fry, grill; *vēḍi* heat, warmth; hot, warm; Nk. *vi-* burn (intr.); *vīp-* burn (tr.); *vēṅḍi* hot; Pa. *vēdi* lukewarm; *vēp-* (*vēt-*) be warm; *vey* boiled rice; *vey-* (rice) is boiled; *veypip-* (*veytit-*) boil (rice); ? *vedp-* (*vedt-*) fry; Oll. *veytal nir* hot water; Go. *wēiānā* be cooked, boiled, scalded; *wēiānā* boil (tr.); Kui *vē-v-a* (*vē-t-*) be well cooked, (forest) is fired; *veh-p-a* (*veh-t-*) be hot (liquids, food); Kuwi (F) *veyali* (*vet-*) catch fire; *vehini* hot; (S) *wespini*, *wehini* adj. warm; Kur. *bi·inā* (*bicc-*) be cooked, baked, fried, broiled, parched in heat; *bita'anā* cook, broil, bake, dry in heat; Malt. *bice* be cooked, be heated; *bite* cook; Br.

- bāsing*, *bāsinging* become hot; *bising* (*bisis-*), *bisinging* be baked, cooked, ripen; *bising* (*bisē-*) bake, cook. Cf. also *vessa*.]
- 1035 *ve·nz-*, *ve·ns-t-* to thatch. *ellat gaḍḍi ve·nz-* to thatch the house with grass (lit. thatch grass onto the house). [Ta. *vēy* (*vēyv-*, *vēynt-*) cover, thatch, put on (garland); Ko. *ve·j-* (*ve·j-*) thatch; To. *pe·y-* (*pe·s-*) id.; Tu. *bēpuni* id.; Nk. *vēnj-* (*j = dz*) id.; Pa. *vēn-* id.; Go. *wesānā* id.; Kui *veg-a* (*veg-i-*) id.; *viori* n. thatch; *via* thatch grass, thatch; Kuwi (F) *vigali* to thatch; Kur. *bañā* (*bañā-*) cover with tiles, thatch, etc.; Br. ? *bēning* wear, put on; ? *bērifing* make to wear, clothe (for these last two, cf. the family of Ta. *vay* put, place, etc.; Te. *vēyu* (B) place, put, put on [as a dress]). For m-forms, see Burrow, *BSOAS* 11.352.]
- 1036 *ve·r* n. (pl. *ve·ḍ-l*) root. (Hislop *vendal* id.) [Ta. Ma. *vēr*; Ko. *ve·r*; To. *pō·r*; Ka. *bēr*; Koḍ. *be·r*; Tu. *bēry*; Te. *vēru*; Nk. *vēr* (pl. *vēḍ!*); Pa. *vār* (pl. *-kul*); Oll. *vēr* id.; Kuwi (F) *vē'la* root of large tree.]
- 1037 *ve·sni* n. (pl. *-kul*) nose-rope. [Mar. *vesaṅ* id.]
- 1038 *ve·t*, *in: ve·t a·ḍ-* to hunt. [Ta. *vēṭṭam*, *vēṭṭu*, *vēṭṭai* hunting; *vēṭṭam/vēṭṭaiy aṭu* to hunt; Ma. *vēṭṭa* hunting; Ko. *ve·t* id.; *ve·t a·ṛ-* to hunt; To. *pe·t* hunting; *pe·t o·ḍ-* to hunt; Ka. *bēṭe*, *bēṅṭe* hunting; *bēṭey aḍu* to hunt; Koḍ. *bo·ṭe* hunting; Tu. *bēṅṭe*, *bōṅṭe*, *bēṭi* id.; Te. *vēṭa* id.; *vēṭ aḍu* to hunt; Nk. *vēṭa* hunting; Go. (M) *veṭā* id.; Kuwi (F) *betta kialī*, (S) *bēta kinai* to hunt.]
- 1039 *vin-*, *vin-t-* to hear. (Kin. *vin-* id.; SR p. 22 *vinn-eṅ* to listen; *in-eṅ* to hear, is undoubtedly a misprint, since p. 19 has *in-eṅ* to speak.) [Ta. *viṅavu* (*viṅavi-*), *viṅā* (*viṅāy-*) ask, investigate, give ear to, listen, hear; Ma. *vinavuka* ask; Ko. *vent-* (*veynt-*) id.; To. *pint-* (*pinty-*) id.; Te. *vinu* hear, listen, obey; Nk. *vin-* hear; Pa. *ven-* (*vett-*, *vend-*) id.; Oll. *ven-* (*veṭ-*, *vey-*) id.; Kui *ven-b-a* (*ves-*) id., listen, inquire, ask; Kuwi (F) *venjali* hear, ask; (S) *wennai* hear, question; Kur. *mennā* (*meṅj-*) hear, listen, obey, question, ask; Malt. *mene* hear, ask; Br. *bining* hear.]
- 1040 *vitanam* n. (pl. *ṅal*) seed. (Kin. *vitanam* id.; *vit-* to sow broadcast; cf. item 3149.) [Ta. *vittu* seed, semen; *viccu* seed; Ma. *vittu* seed, semen; *vita* sowing, sowing season, grain sown; Ko. *vit* seed; To. *pīt* id.; Ka. *bittu*, *biṛṭu*, *bitta* id.; *bede* seed, sowing; Koḍ. *bittī* seed selected for sowing; *bede* intercourse of animals (not of cattle); Tu. *bittū* seed, testicles; *bidē* particular sort of seed; Te. *vittu*, *vittanam* seed, testicle; *veda* sowing, the rutting season; Nk. *vitanam* (pl. *ṅal*) seed; Go. (W) *wijjā*, (M, L) *vijā* id.; Kuwi (F) *vicaṅga* semen; (S) *bitza* (pl. *-nga*) seed; Malt. *bici* id. Cf. Burrow, *TPS* 1946.10.]
- 1041 *vi·p* n. (pl. *-ul*) backbone. [Ko. *vi·v* hollow on each side of backbone; Tu. *bimpu* tail; Te. *vīpu* the back.]
- 1042 *vi·r-*, *vi·t-* to sell. (SR p. 21 *vīr-eṅ* id.) [Nk. *vīr-* id.; Pa. *vīr-* id.; Oll. *vīr-* id.; Kur. *bisnā* id.; Malt. *bise* id. Kol.-Nk. *r*, Pa.-Oll. *r*, Kur.-Malt. *s* look to PDr. *r*; these words are not connected with Ta. *vil-* (*vīr-*, *vīr-*), etc.]

- 1043 zadp-, zadap-t- to flick away. gul zadp- to empty ashes from pipe. [Mar. jhadapnē fan, flap, winnow; H. jharapnā fight.]
- 1044 zaṅga n. (pl. -l) pace. [Ka. jaṅge stride; Te. jaṅga id.; Pa. jaṅga step, stride. Are they connected with Skt. jaṅghā leg from knee to ankle > Te. jaṅga, jaṅgha calf of leg?]
- 1045 za·l n. dusk, in: za·l pattin. it became dusk.
- 1046 za·lke n. (pl. -l) net. [Mar. jaḷē, jaḷi, H. jaḷ, jāla, jāli id.]
- 1047 za·m n. (pl. -ul) animal.
- 1048 za·mbu n. (pl. -kul) rose-apple. (SR jāṃ guava.) [Mar. jāb, jābūl, H. jāṃ, jāmun various species of the Eugenia genus, including the rose-apple.]
- 1049 za·r-, za·r-t- (water) leaks from pot. [? Mar. jharṇē, H. jharnā leak, ooze; Mar. jharṇē sift; H. jharnā pour.]
- 1050 za·t n. (pl. -ul) caste. [Mar. jāṭ id.]
- 1051 zeburdesti by force, in spite of everything. [Mar. jabardast, H. zab^o oppressive, unjust and violent; Mar. jabardasti, H. zab^o oppression, violence; < Pers.]
- 1052 zelaptad va·na the SW monsoon. [zelaptad is non-male sg. of verbal adj. *zelapta from an otherwise unrecorded verb *zelap-, zelap-t- make wet (?) (cf. 4.53, 5.19, 20, 28) < Mar. jaḷ water. For va·na, see s.v. 1009. Lit. rain which wets.]
- 1053 zen person. Used as a classifier after numerals from five up in counting nouns denoting male persons; the pl. zenikul is similarly used in counting nouns denoting female persons (8.55). [Mar. jaṇ (H. janā), f. jaṇī id., is similarly used.]
- 1054 ze·na n. (pl. -l) span (measurement). [Ta. Ma. cāṅ; Ko. ga·ṅ; To. kī·ṅ; Ka. gēṅ, gēṅa, gēṅu; Koḍ. ca·ṅ; Tu. gēṅṅ, gēṅa; Te. jēna id.]
- 1055 ziḍ n. (pl. -l) kidney.
- 1056 ziḍṅga n. (pl. -l) cattle bell. (Haig dzīrāṅa bell.) [Kuwī (F) jiringa cow-bell.]
- 1057 zilal n. (pl. -sil) small bell (one of a string) on strap around bullock's neck.
- 1058 zo·ḍ n. (pl. -sil) joint. [Mar. joḍ, H. joḍ id.]
- 1059 zo·ḍe n. (pl. -l) turban. (Haig dzōḍē id.) zo·ḍe suṭ- to put on a turban.
- 1060 zo·ḍip-, zo·ḍip-t- to aim. ki·l zo·ḍip- to fold hands in the añjali gesture of reverence. (SR joḍip-eṅ to fold.) [Mar. joḍṅē, H. joṅnā join; Mar. hāt joḍṅē fold the palms together in respectful attention (hāt hand).]
- 1061 zo·k n. (pl. -ul) a time. okkodi zo·k once only. indiṅ zo·kul twice. mu·ndiṅ zo·kul three times. [Go. jhōḅ time.]
- 1062 zo·p n. sleep, drowsiness; in: anne kanḍluṅ zo·p vattin. sleep came to my eyes. [Mar. jhōp sleep.]
- 1063 zo·rdarak n. (pl. -er) strong, stout man. [Mar. jorḍar strong, powerful, firm.]
- 1064 zo·rdarral n. (pl. orrasikul) strong, stout woman (: zo·rdarak).
- 1065 zuv n. (pl. -ul) yoke. (Kin. juvva id.) [Mar. jū, H. jūā id.]
- 1066 zu·l n. (pl. -sil) bullock's body cloth. [Mar. H. jhūl id.]

Proper names of persons

- bayji n. pr. female. [Mar. bāi a respectful term for elderly female, smallpox goddess + ji particle of respect.]
- campak (voc. campā) n. pr. male. [Mar. < Skt. campaka- the tree *Michelia campaka*.]
- cendri n. pr. female. [Mar. < Skt. candra- moon.]
- donḍiak n. pr. male.
- esudi n. pr. female.
- geṅgi n. pr. female. [Mar. < Skt. gaṅgā the river and goddess Ganges.]
- iṭiak n. pr. male. [Mar. viṭhū = viṭṭhal the god *Kṛṣṇa*.]
- jeni n. pr. female.
- kam bu·ji n. pr. female.
- lakmak (voc. lakma) n. pr. male. [Mar. < Skt. lakṣmī goddess of fortune, wife of Viṣṇu.]
- leyji n. pr. female.
- maa de·v n. pr. male. [Mar. < Skt. mahādeva- the god Śiva; cf. 8.45.]
- saytri n. pr. female. [Mar. < Skt. sāvitṛī n. pr. epic heroine.]
- si·ta ra·m n. pr. male. [Mar. sitārām Sitā and Rāma.]
- su·riak n. pr. male. [Mar. < Skt. sūrya- the sun.]
- tulsiak (voc. tulsia) n. pr. male. [Mar. tuḷas, tuḷṣī holy basil (*Ocimum basilicum*).]
- va·giak n. pr. male. [Mar. vāgh tiger.]
- Designations of males and females of exogamous divisions (go·tra). All the designations of females have plurals in orasikul.
- badāḍi (pl. -kul), badarral
- bivnare (pl. -l), bivnarral
- bocak (pl. -er), bocirral (adj. bocca)
- boḍiak (pl. -er), boḍirral (adj. boḍia)
- bosse (pl. -l), bosserral (? cf. Bhonsla, the family of the rulers of Nagpur)
- burukṭiak (pl. -er), burukṭirral (adj. burukṭia)
- caageḍ (pl. -sil), caageral
- dabe (pl. -l), daberall
- devnare (pl. -l), devnarral
- ḍebbur (pl. -sil), ḍebburrall
- elki (pl. -kul), elkirral (< elka rat)
- gasaḍi (pl. -kul), (no female designation recorded)
- godni (pl. -kul), godnirral
- gorpoḍiak (pl. -er), gorporral (adj. gorpoḍia; < gorpoḍi scaly pangolin)
- goṭi (pl. -kul), goṭirral
- guṇṭiak (pl. -er), guṇṭirral (adj. guṇṭia)
- ke·legundi (pl. -kul), ke·legundirral
- kirit (pl. -ul), kiritral
- komṭi (pl. -kul), komṭirral

luṅsiak (pl. -er), luṅsiral (adj. luṅsia)
 madni (pl. -kul), madniral
 mangi (pl. -kul), mangiral
 mangorle (pl. -l), mangorral
 mi · telak (pl. -er), mi · terral (adj. mi · tela; < mi · te hare; cf. 3.12)
 mood (pl. -ul), moodral
 muṅḍali (pl. -kul), muṅḍarral
 murzuḍi (pl. -kul), murzurral
 ne · kvaḍiak (pl. -er), ne · kvarral (adj. ne · kvaḍia)
 paḍsi (pl. -kul), paḍsiral
 peḍiari (pl. -kul), peḍiarral
 raḍḍi (pl. -kul), raḍḍiral (cf. Te. raḍḍi, reḍḍi name of a certain caste, headman of a village)
 sapoḍe (pl. -l), saporral
 sible (pl. -l), sibiral
 sindiak (pl. -er), sindiral (adj. sindia; ? cf. Sindhia, the family of the rulers of Gwalior)
 sirbendi (pl. -kul), sirbendiral
 sivni (pl. -kul), sivniral
 so · ramle (pl. -l), so · ramral
 tervaliak (pl. -er), tervarral (adj. tervalia; < terval sword)
 te · kam (pl. -sil), te · kambral (cf. the Go. exogamous division tēkām [teak])
 ta · bḍu (pl. -kul), ta · bḍural
 ukḍa (pl. -l), ukḍiral
 vagdara (pl. -l), vagdarral
 vaṭoḍa (pl. -l), vaṭorral
 vi · r ga · ma (pl. -l), vi · r ga · maral
 zamkol (pl. -sil), zamkorral
 zedged (pl. -sil), zedgerral
 zole (pl. -l), zoleral

Designations of males and females of castes

ba · ma, ba · martad	brahman
buḍḍiak, buḍḍiral	basket maker (Buraḍ)
di · vari, di · vartad	fisherman
gaykiak, gaykiral	cowherd (Gowari)
geвлиak,	cowherd (Gawali, Gaoli)
...., gevgirtad	milkman
gonḍa, gonḍortad	Gond
govarak, govartad	cowherd (Gowari)
katiak, katiral	blacksmith
ko · lavan, ko · lavtad (adj. ko · lav)	Kolam
kunbiak, kunbiral	Kunbi
malan, malandral	barber
mangga, manggartad	Mang
ma · ḍiak, ma · ḍiral	gardener (Mali)

ma · la, ma · letal	Mahar
reṅgariak, reṅgartad	dye
sammari, sammartad	Chamar
si · piak, si · piral	tailor
vadgi, vadgiral	carpenter
vetṭiak, vetṭiral	washerman

Section 2 (items 2000-2365). SR's vocabulary
(items not already entered in section 1)

- 2000 akkābāi elder sister. [Ta. akkā, akkai, akkaṅ; Ma. akka; Ko. akn; To. okn, okok; Ka. akka; Koḍ. akkē; Tu. akka, akkē; Te. akka; Go. tākkā, (L) akkā id.; ākkō maternal grandfather (said by his granddaughter); Pa. akka mother's father; Kui ake grandfather, ancestor; Kuwi (S Gramm., p. 63) akku grandfather. See s.v. item 72 bai.]
- 2001 alkeṅ to sprinkle. [Nk. al̥k- id.; Pa. al̥k- id.]
- 2002 ane, p. 30 anāy thus. [Cf. item 23 anṭon.]
- 2003 arpalipeṅ to attack.
- 2004 asal good, pure, clean. [? H. acchā good.]
- 2005 ayyā mother's father. ayyāk god. [Ta. ayyan, aiyān, ayyā, ai father, sage, priest, brahman; Ma. ayyan father, lord; Ko. ayṅ (voc. aya ·) father, father's brother or parallel male cousin, mother's sister's husband; To. in, eyi · (voc. eya ·) id.; Ka. ayya, aya father, grandfather, master, teacher; Koḍ. ayyē father's brother or parallel male cousin, mother's sister's husband; Tu. ayye priest, minister, teacher, master; Te. ayya, aya father.]
- 2006 āḍi vareṅ to remember. [Mar. H. āḍhi thought, anxiety.]
- 2007 ājir day before yesterday, that day. (Cf. ejir.) [Nk. āsir id. Cf. item 824 siḍ.]
- 2008 ākaś sky. [Mar. H. ākaś id.]
- 2009 alāḍ thence. (Cf. ilāḍ.) [To. al there, in that place; Ka. alli, ali that place.]
- 2010 ālapasāḍ beyond, on that side. (Cf. ilāpasāḍ, alāḍ.)
- 2011 āmedḍa castor. (Kin. āmeda id.) [Ta. āmaṅṭam, āmaṅṭaku castor-oil plant; Ma. āmaṅṭaku; Ko. a · maṅḍ id.; To. o · muḷg id.; Ka. āmaṅḍa, āmaṅḍa, avuḍala, avuḍla, avuṅḍla id.; Tu. al̥yṅbuḍa, al̥yṅbuḍe id.; Te. āmudamu castor oil. Cf. Skt. āmaṅḍa(ka) -, āmaṅḍa -, maṅḍa -; and contrast Skt. eraṅḍa -, Mar. erāḍ, H. rēṅ.]
- 2012 āmorāpeṅ to sound. [? Cf. item 542 moray- and item 544 morp-.]
- 2013 ārankei (n, not ṅ) palm of the hand. (Hislop ārunṅkei id.) [See s.v. item 401 ki ·.]
- 2014 askuḍ axle. [Nk. āk, ākuṅ id.; Pa. ākuṅ id. Mar. ās id.]
- 2015 āsrā shelter. [Mar. H. āsrā id.]
- 2016 āvaripeṅ to grip, bind. [Mar. āvaḷṅē clutch, clinch.]
- 2017 badḷipeṅ to change. [Mar. H. badḷā, badḷi change < Ar.]
- 2018 bājar courtyard. [Mar. bājar, H. bāzār market < Pers.]

- 2019 bakāri grain store. [Mar. bakāl shopkeeper < Ar.; bakālī business of shopkeeping.]
- 2020 band kalley to shut. [Mar. bād karṇē id. See s.v. item 337 kal-.]
- 2021 baṅṭi kaṭeṅ to move bullock (?). [? See s.v. item 74 baṅḍi. See s.v. item 353 kaṭ-.]
- 2022 baṅgār gold. [Ta. paṅkāru, paṅkāram, vaṅkāram id.; Ka. baṅgāra id.; Te. baṅgāru, baṅg ramu id. Cf. Skt. bhṅgāra-.]
- 2023 barre buffalo. (Kin. barre id.) [Te. barre female buffalo.]
- 2024 bāi (pl. bāine) woman. [Mar. bāi affix of respect to the names of females in general.]
- 2025 bālipeṅ to weed out the field. (Kin. bālip- to weed.)
- 2026 bāvā sister's husband. (Hislop bhaw brother.) [Ka. bhāva, bāva, bā, bhāma sister's husband, male cross-cousin; Ko. ay! ba·vn (collective term for all such relations); Koḍ. ba·vē elder male cross-cousin; Tu. bāve, bhāve brother-in-law; Te. bāva elder male cross-cousin, elder brother-in-law (i.e., elder sister's husband, or spouse's elder brother whether older or younger than oneself); Go. bāṭō sister's husband. Cf. Skt. bhāva respected sir!]
- 2027 bebḍe tomato. [Nk. bhedre id.]
- 2028 berā bamboo strips.
- 2029 binā navel.
- 2030 birā gourd. [Ta. pīr, pīrku, pīram sponge gourd, *Luffa acutangula* Roxb.; Ma. pīram, pīrakam, pīccakam id.; Ka. hīre, hīri, ire id., *Cucumis acutangulus* Lin.; Tu. pīrē *Luffa acutangula*; Te. bira, birakāya snake gourd plant, *Trichosanthes anguina*; Pa. bira *Luffa acutangula*.]
- 2031 boidā courtyard. (Kin. boyda room.)
- 2032 boili hemp.
- 2033 bokāne bucket.
- 2034 bollā paḍeṅ to be on one's back. [See s.v. item 624 paḍ-. ? Cf. also item 112 bo·ḍla.]
- 2035 bond varreṅ to worry. [See s.v. item 1000 var-.]
- 2036 bonḍkā areṅ (arreṅ) to dry of throat. (Kin. bonḍka throat.) [See s.v. item 61 a·r-.]
- 2037 boṭla drop. [Ka. Te. boṭṭu id.; Pa. boṭ id.]
- 2038 burrā pumpkin. (Haig burrā id.; Kin. burra gourd.) [Ka. burāḍe, burāḍe, buḍḍi gourd-bottle, calabash, dry gourd, head, skull; Tu. burāḍe bottle made of the shell of a coconut, gourd, etc.; skull; Te. burra empty shell of a long gourd, head, skull; Nk. burra gourd, pumpkin; Pa. burka gourd; Go. pūrka id.]
- 2039 bharosātā trustworthy. [Mar. bharvasā, H. bharos trust, confidence.]
- 2040 bhāi very. [Nk. bhay, bhāy id.]
- 2041 bhāte furnace. [IA.]
- 2042 bhetereṅ to meet. [Mar. H. bhet meeting, visit; cf. item 96 be·ṭi. See s.v. item 217 er-.]
- 2043 bhogileṅ to enjoy. [Mar. bhognē, H. bhognā id.]

- 2044 bhūi murde groundnut. [Cf. Mar. bhūi mūg id. See s.v. item 2216 muḍḍe.]
- 2045 bhūt (pl. bhūtū) devil. [IA.]
- 2046 camcam go (?).
- 2047 camcā spoon. [Mar. camcā, H. camca id. < Pers.]
- 2048 canci bag. [Mar. cāci bag with divisions or pockets.]
- 2049 cavṛā palm of foot. [Mar. caudā forepart of the foot.]
- 2050 cāḍipeṅ to sift. [Mar. cāḷṇē, H. cālṇā id.]
- 2051 cāti chest [of the body]. [Mar. H. chāti id.]
- 2052 cikhal mud. (Kin. cikla id.) [Mar. cikhal id.]
- 2053 cimṇi sparrow. [Mar. cimṇā id. (male), cimṇi id. (female).]
- 2054 cintā tamarind. (Cf. item 2313 sintā.)
- 2055 cintevelā evening. [See s.v. item 839 sitte and item 2362 velā.]
- 2056 coḷṇā pants. [Mar. coḷṇā a pair of short breeches or drawers.]
- 2057 cikaṭ dark. (Kin. cikaṭi darkness.) [Te. cikaṭi id., obscurity, gloom, dark; cijikaṭi twilight; Pa. cikoḍ (pl. cikocil) darkness, night; Oll. sikaṭ darkness; Go. sikaṭi pitch darkness; (W) sikaṭā, (M) ikāḍ, (A) sikaṭi darkness.]
- 2058 cori bodice. cori torey to wear bodice. [Mar. coḷā, coḷi, H. colā, colī bodice. Te. colā jacket. See s.v. item 937 toḍ-.]
- 2059 cunā lime. [Mar. cunā, H. cūnā id.]
- 2060 curipeṅ to strain.
- 2061 cutṭā smoke pipe (ḍ). [Mar. cutṭā cigar, tobacco-pipe.]
- 2062 chaḍi cane. [Mar. chaḍi, H. chaṭi id.]
- 2063 chān good. [Mar. H. chān id.]
- 2064 cheḍi stick. (Cf. item 2062 chaḍi.)
- 2065 daḍpā good. (? Hislop dadāpan handsome, strong.) [Nk. dharapa good.]
- 2066 dam spirit, power. [Cf. item 153 dem. Mar. H. dam spirit, breath < Pers.]
- 2067 darḍi bank. [Mar. darāḍ, darḍi steep slope, high bank.]
- 2068 darojā door. [IA < Pers.]
- 2069 dauṭān distant. davva id. (Haig pērdāv id.; Hislop peredāv far; cf. pers.v. item 665 pedda.) [Te. davvu distance, distant; Nk. dhāv distance. Cf. Skt. daviyas- more distant, daviṣṭha- most distant.]
- 2070 davḍipeṅ to lose. [Mar. davadḍē, dauḍṇē, H. daṛmā squander, throw away.]
- 2071 dayā kindness. [Mar. dayā id. Te. daya id.]
- 2072 deyam temple. deyaṅam god. [Cf. item 166 di·am.]
- 2073 dinam (pl. dinmūl) day. [Mar. H. din id. Te. dinam id.]
- 2074 diṭeṅ to rub; in: dāsinaḍ diṭeṅ to rub teeth, nūne diṭeṅ to oil. [Ta. tiṭṭu (tiṭṭi-) rub, smear, smooth, whet, polish; Ko. ti·ṭ- (ti·c-) paint, rub on liquid; Ka. tiṭṭu press, squeeze, rub, scour, smear, whet; Koḍ. ti·ṭ- (ti·ti-) rub on or off, stroke; Tu. tiṭṭuni rub, press; Te. tiṭṭu sharpen; Nk. dhiṭ-wipe.]
- 2075 dule pillar.

- 2076 dupāri noonday time, in daytime. [Mar. dupār noon; dupārī at noon.]
 2077 durrā mud. (Kin. durra earth, soil.)
 2078 duttā earthen pot. (Kin. dutta small earthen pot.) [Ta. tūtai small vessel made of earth; Ma. tūta milkpot, cup; Te. dutta small earthen pot.]
 2079 duva panther. (Kin. dū [pl. -gu(l)] id.) [Pa. dū (pl. dūvul) tiger; Go. (M) dū, dūal, (L) dūvāl id.; (A) dual panther; ? Ta. uṇvai tiger.]
 2080 dhangar (n, not ŋ) shepherd. [Mar. dhangar id.]
 2081 dhāndi big rope.
 2082 dāns mosquito. (? Kin. dāc leech.) [Mar. H. dās mosquito.]
 2083 dīṅḍāṅ ereṅ to swing. [See s.v. item 217 er-.]
 2084 dōgor (pl. dōgoll) back. (Kin. dōgor [pl. dōgodl] id.)
 2085 dōmpā leaf cup. (Kin. dōmpa id.) [Ka. dōppe, dōppe cup or dish of leaves; Te. dōppa cup formed of leaf or leaves; Nk. dōppa leaf cup; Pa. dōppa id.; Go. dōppō small leaf cup.]
 2086 dōndyā water snake.
 2087 dhāl shield. (Hislop dhal id.) [Mar. H. dhāl id.]
 2088 dhilā loose. [Mar. dhilā, H. dhilā id.]
 2089 dhoggī old, aged.
 2090 ede where? [Nk. ede whither?]
 2091 edgeṅ to drive away. edgut koseṅ to abduct. (Kin. edg- to drive away.) [Nk. edg- drive away. See s.v. item 417 kos-.]
 2092 ejir when? ejir ājir sometimes. [Nk. ēśir what day? when? Cf. item 824 sid.]
 2093 elgeṅ (written: yalgeṅ) to embrace. [Nk. elg- id.; Pa. ol-, olv-, oli (< *olg-) id.]
 2094 enāgi elephant. (Kin. ēngi id.) [Ta. yāṅai, āṅai; Ma. āna; Ko. a'n; To. a'n; Ka. āne; Koḍ. a'ne; Tu. ānē; Te. ēnūgu, ēnika, ēniga, ēnige; Pa. ānu; Oll. ēnig; Po. ēnig (pl. ēngi); Go. yēnt id.]
 2095 ende crab. (Kin. enḍe id.; Hislop yendā land crab.) [Ta. nāṅtu, nēṅtu, nāṅtu; Ma. nāṅtu; Ka. enḍrakāyi, esadi, ēdi; Koḍ. nāṅḍi; Tu. deṅji; Te. enḍri, enḍrika, enḍrakāya; Nk. enḍe; Pa. irḍi; Oll. irid (pl. irdil); Go. yēṅē crab.]
 2096 enpeṅ to put, to plant. (Kin. ēnp- to plant.)
 2097 erād enough.
 2098 erroḍi (written: yarroḍi) red. (Kin. erori, Hislop yerrodi id.) [Ta. eruvai blood, copper; Ka. ere a dark-red or dark-brown color, a dark or dusky color, soil of a dark color, black soil; Te. eṇpu, eṇra, eṇṇana, eṇṇani redness, red; rē-gaḍa, rē-gaḍi clay (gaḍḍa clod). Ta. Ka. r and Te. ṛ do not match; cf. Master, BSOAS 12.351, s.v. *eragaḍa.]
 2099 erseṅ to sift.
 2100 gaddiyēṅ to reach.

- 2101 gaḍbaḍ matter. [Mar. gaḍbaḍ, H. gaḍbaḍ excitement, confusion. Cf. Te. gaḍabaḍa id.]
 2102 ganḍeṅ to prick, p. 21 to break of thorn. sār ganḍeṅ to lodge of a thorn.
 2103 gari drag.
 2104 gāndhil potte stinging bee. [Mar. gādhil, gādhilmāsi gadfly, or other fly of which the bite occasions a bump. See s.v. item 713 potte.]
 2105 gāre wheel. [Pa. gāḍa id. Halbi gārā id.]
 2106 gāripeṅ to strain, sieve. [Mar. gālṇē, H. galānā id.]
 2107 gāte spoon.
 2108 geggā many.
 2109 gelēṅ to win. (Kin. gel- id.) [Ta. keli (kelipp-, kelitt-) conquer, overcome; Ko. gelc- (gelc-) win and secure something; gel- (ged-) win; To. kelc- (kelc-) be successful; Ka. gel (geld-), gedi/gelu/gellu (gedd-), geli (gelit-, gelid-) win, gain, conquer, overcome, triumph; Koḍ. gell- (gedd-) win; Tu. gelipuni, gelpuni, genduni id.; Te. gelucu id.; Nk. ghel- id.; Kuwi (S) gelhinai id.]
 2110 goḍā wall. [Ka. gōḍe; Tu. gōḍē; Te. gōḍa id.]
 2111 golsā chain.
 2112 gomāsi fly. [Mar. gomāsi gadfly.]
 2113 gore bullet. [Mar. goḷ, goḷā, goḷi, H. golā, goli anything round, including bullet.]
 2114 guḍi temple. [Ta. Ma. kuṭi house, hut; Ko. gury temple; To. kury Hindu temple; Ka. guḍi house, temple; Tu. guḍi small shrine; Te. guḍi temple; Pa. guḍi id.; Oll. guḍi id.; Kui kūrī hut; guḍi central room of a house. See Burrow, BSOAS 11.137; TPS 1945.95.]
 2115 guḍipeṅ to cut crops or grass.
 2116 guḍmeṅ to make noise. (Kin. gurṁcad it thunders.) [Ta. kuṭukuṭu (-pp-, -tt-) rumble, rattle; Ma. kuṭukuṭa onomatopoeic descriptive of guggling, rumbling noise; Ko. gurg- (gurṅy-) to thunder; gurṅ n. thunder; gur gur in- (water) runs with a gurgle; Ka. guḍu sound used in imitating rumbling, growling, thundering, or roaring; guḍugu to thunder; n. thunder, roar; guḍuguḍu gurgling sound of running water; Tu. guḍuguḍu a rumbling noise as of thunder; Pa. gurḷ- to thunder; Kur. gurṅuramba'anā, gurṅur'mnā make a succession of abrupt noises rapidly repeated (e.g., thunder, handmill, hookah, a shot re-echoing among hills).]
 2117 ilaḍ hence. (Cf. alāḍ.) [To. il here, in this place; Ka. illi, ili this place.]
 2118 ilāpasāḍ (? ilā pasāḍ) this side. (Cf. alāpasāḍ, ilaḍ.)
 2119 iltāmā younger sister's husband. (Kin. iltam boy who serves for a wife in her father's house.) [For il-, see s.v. item 470 le'ṅga. For -tāmā, cf. Ta. tampi younger brother or male parallel cousin; Ma. tampi, tampaṅ younger brother; Ka. tamma id.; Koḍ. tammanē (voc. tammayya·n) id.; Tu. tammaiya an affectionate form of addressing a younger brother; Te. tammūḍu younger brother; Go. tāmmūr id.; Kui ambesa, tambesa id. Cf. also Ta. empi my younger brother, numpi, umpi your younger brother, and see Emeneau, Lang. 29.339-353.]

- 2120 inetānā from today. [Cf. item 309 inede.]
 2121 iṅkā still. [Cf. item 312 ini.]
 2122 inthe so.
 2123 ippā mahua tree. (Kin. ippa id.) [Ta. ippai, iruppai, iluppai id. (Bassia longifolia); Ma. iruppa, irippa, ilippa id.; Ka. ippe Bassia latifolia Roxb.; Tu. ippe olive; Te. ippa Bassia longifolia; Pa. irup, irpa mahua; Go. iṅṅ mahua tree (Bassia latifolia); (A) hiruk mara id.; Kui irpi mahua tree or flower.]
 2124 isre glowworm.
 2125 tkeṅ to pound. [Nk. tk- pound grain.]
 2126 indeṅ to swim. [Ta. nintu (ninti-), nīncu (nīnci-); Ma. nintuka; Ko. ni·nj- (ni·nj-), ni·ciḍ- (ni·ciḍ-); To. ni·z- (ni·j-), ni·d- (ni·dy-); Ka. iju, tsu; Koḍ. mi·nd- (mi·ndi-); Tu. ninduni, icuni, ijuni; Te. Idu; ? Go. nāritānā, (Pat.) itarāna id.]
 2127 iyannā hence.
 2128 jaldi soon. [Mar. H. jaldi id. < Pers. Ar.]
 2129 janvar animal. (Hislop janāwar id.) [Mar. H. janāvar, H. jānvar id. < Pers.]
 2130 jarāgeṅ to slip. [Ta. cari (cariv-, carint-) slip, slide, tumble down; (caripp-, caritt-) cause to slip or roll; Ma. cariyuka slide down, slip, roll down; Ko. jarv- (jard-) slip and fall, slide down a slope; (jart-) cause to slip and fall; Ka. jari (jarid-), jaragu, jarigu, jarugu, sari, saraku, saruku fall, slip, slide; Tu. jaryuni fall or slip down; Te. jaragu, jarugu slide, glide, slip, creep, be slippery; Malt. jarqe be dropped, fall. Cf. Burrow, BSOS 9.719.]
 2131 jātrā fair. [IA < Skt. yātrā.]
 2132 jinkāk story.
 2133 jitāgāl servant. [Cf. Te. jitagāḍu paid servant.]
 2134 joḍi pair. [Mar. joḍi, H. joṛi id. Ka. Te. joḍu id.]
 2135 jokāḍ slowly. [Ko. joyk carefulness; Ka. jōke care, caution, beauty, harmony, grandeur; Koḍ. jo·ke care; Tu. jōkē care, caution, safety; Te. jōka manner, way, grandeur, prettiness, duly, properly.]
 2136 joktpeṅ to measure.
 2137 julum oppression. [Mar. julūm, H. julm id. < Ar.]
 2138 juṅe (pl. juṅē) cloth. (Kin. juṅne dhoti; Haig dzuṅgē tāḍakāḍ bed; cf. item 2334 tāḍeṅ; Hislop sunge cloth.) [Ta. cuṅku end of cloth left hanging out in dressing, pleat or fold of garment; Ka. cuṅgu, juṅgu the end of a turban sticking out, a dangling tatter; Te. cuṅgulu the end(s) of a garment; (B) cuṅgu a skirt, the end of a cloth.]
 2139 jhaḍaleṅ to wither.
 2140 jhīgā vareṅ to be drunk. [Mar. jhīgā drunk; jhīgī drunkenness. See s.v. item 1000 var-.]

- 2141 jhombileṅ to embrace. [Mar. jhōbnē seize hold of or grasp roughly or eagerly.]
 2142 jhopideṅ to throw away. khat jopideṅ to manure [i.e., to throw manure].
 2143 kabul kalleg to agree. [Mar. H. kabul agreement < Ar. See s.v. item 337 kal-.]
 2144 kacci sword.
 2145 kamjor weak. [Mar. kamī, H. kami inferior; Mar. kamjor, H. kamzor weak, feeble < Pers.]
 2146 kandvā dhoti, garment. (Kin. khandva cloth.) [Te. kaṇḍuvā upper garment; Nk. khandā, khandva cloth.]
 2147 kaṅlā mindi eyelash. (Kin. kandi mindig eyelashes.) [See s.v. item 344 kan.]
 2148 kattekeṅ to get done.
 2149 kaṭṭā platform. (Kin. kaṭṭa bund of field.) [Ta. kaṭṭai dam; Ma. keṭṭu dam, bank; Ka. kaṭṭe bank or bench of earth or stones to sit upon, embankment, dam, causeway; Koḍ. kaṭṭe bund of tank, platform built under tree on village green; Tu. kaṭṭa a dam; kaṭṭe raised seat of earth or stone, altar; Te. kaṭṭa bank, dam, embankment; Nk. kaṭṭa dam, dike, bund of field; Pa. kaṭṭa bund of field; Go. kāṭṭā dam across a stream to catch fish. Cf. item 353 kaṭ-.]
 2150 kayipeṅ, in: tir kayipeṅ to cut hair.
 2151 kārelā bitter gourd.
 2152 kāri black. (Kin. kāri id.) [Ta. Ma. kār blackness; Ko. ka·r id.; Ka. kār id.; Tu. kāry, kāri black, dark; Te. kāru black, dark color; Go. (W) kaṛial, (L) kāriyal, karkāl black; Kuwi (F) karia, (S) kādia id.]
 2153 kāsul, p. 24 kāsul cart.
 2154 kāt powder used in betel leaf. [Mar. kāt id.]
 2155 keṅ field. keṅ kalleg to cultivate. (Kin. kēn field; ? Hislop senikikum id.) [Ta. cey field, esp. wet field; kaitai paddy field; Ma. ceyi ricefield; Ka. key, kay, keyi, keyyi field; Koḍ. kette wet mud, mire; Tu. keyi the standing or growing crop in a field; Te. cēnu (pl. cēlu) field; Nk. kēn (pl. -uḷ) id.; Pa. kēn id.; Kur. khajj earth, mould, clay, mud, corpse; Malt. qaju earth, mud. Cf. Burrow, BSOAS 11.124, 133. See s.v. item 337 kal-.]
 2156 kerreṅ to sharpen.
 2157 kinām ir cold water. kinām kaleṅ to cool. (Kin. kinani cold.) [Go. (A) kinan id. See s.v. item 328 i·r and item 337 kal-.]
 2158 kirre roots.
 2159 kismēṅ to pinch. [Te. (B) giccu scratch, pinch; Pa. kicc- pluck (strings of instrument with finger); kik- pinch; Oll. kisk- pinch; Go. kiccānā pick green leaves for salads; kiskānā pinch; (M) kicānā pluck; Kui kis-a (kis-i-) pinch, nip; kisk-a (kisk-i-) plural action; Kuwi (F) kicali pinch; (S) kicinai nip; Br. kishking pluck, break off.]
 2160 kike boy. (Hislop kike son.) [Nk. kike son.]
 2161 kikri musical instrument. [? Mar. kigrī a particular musical instrument.]

- 2162 kojā cup.
 2163 kokeḡ to itch, scratch. (Kin. kōk- itch.) [Te. gōku scratch with the nails or the like, scrape; Nk. kokk- itch, scratch.]
 2164 kolā stick. (Kin. kōla id., staff.) [Ta. kōl id., branch, arrow; Ma. kōl staff, rod, stick, arrow; Ko. ko·l stick, story of funeral car; To. kwī·s stick; Ka. kōl, kōlu stick, staff, arrow; Koḡ. ko·lī stick; Tu. kōlū, kōlu id., staff; Te. kōla id., arrow; Pa. kōl shaft of arrow; Go. kōlā a thin twig or stick, esp. for kindling a fire; (A) kōla shaft of arrow; Kuwi (F) kōlū (pl. kōlka) pestle for pounding rice; (S) kōlu pestle.]
 2165 kondā bull. (Kin. kōnda bullock.) [Ka. gōnde bull, ox; Pa. kōnda bison; Oll. kōnde cow; Po. kōnde bullock; Go. kōndā, (A) kōnda id.]
 2166 konōḡ niche. [Mar. konāḡ, konāḡ id.]
 2167 koḡkḡ (? koḡkḡ), koḡkḡ crookedly. [Cf. item 263 gog-.]
 2168 kōrkā cowshed. (Kin. kōrka id.; kōrke piṭṭa sparrow [cf. item 3112 piṭṭe])
 [? See s.v. item 420 koṭṭa.]
 2169 koṭṭḡ room. [Mar. koṭṭḡ id.]
 2170 kukkū red powder. [Mar. kōkū, H. kuṅkum saffron powder < Skt. kuṅkuma-saffron.]
 2171 kulā hip. (Kin. kūla buttock.) [Go. (A) kūla id.]
 2172 kunṭeḡ to lift. (Kin. kunt- to place burden on head.) [Cf. item 446 kut-.]
 2173 kuṭṭeḡ to limp. [Ma. kuṭṭan a cripple; Ka. kuṭṭu, kōṭṭu to limp; Ko. kuṭṭ- (kuṭṭy-) id.; Koḡ. kuṭṭ- (kuṭṭi-) id.; Tu. kuṭṭuni, kuṭṭāvuni, kōṭṭuni, kōṭṭāvuni id.; Te. kuṭṭu, kuṭṭugincū id.; Go. kōṭṭānā go lame, usually of animals, rarely of men; (M) kuṭṭānā limp.]
 2174 kupp kaleḡ to gather. [Ta. kuppai heap, mound, sweepings, rubbish, excrement, dung; Ma. kuppā heap of dirt or refuse; Ko. kip heap of weeds, rubbish; ki(p) pa·c rubbish heap near house where people defecate, defecation (pa·c level ground); To. kip rubbish; Ka. kuppe heap, pile, dunghill; Koḡ. kuppī a dropping of dung; Tu. kuppē, guppē, kippē heap; Te. kuppā heap, pile, collection, assemblage; Pa. kuppā stack, mound; Oll. kope hill, forest; Go. (A) kuppā heap; Kui kupa hillock; Kuwi (F) kūpa mound; Malt. qope heap, pile. See s.v. item 337 kal-.]
 2175 kuppī hut.
 2176 kurūyeḡ to start. (? Cf. item 440 kuri-.)
 2177 kusālṭeḡ to tickle.
 2178 kyānsi flea.
 2179 kharāb dirty. [Mar. H. kharāb bad, evil < Ar.]
 2180 khare truth. [Mar. H. kharā real, true.]
 2181 khat jopiḡeḡ to manure. [Mar. khat, Mar. H. khāt n. manure. Cf. item 2142 jhopiḡeḡ.]
 2182 khatṭaṭ attempt. [Mar. H. khatṭaṭ noise, fuss.]
 2183 khāḡar glutton. [Mar. khāḡaḡ gluttonous.]
 2184 khārij kateḡ to evict.
 2185 khātrināḡ surely. [Mar. H. khātri assurance; with Kol. instrumental suffix -naḡ.]

- 2186 labāḡ untruth. [Mar. labāḡ false.]
 2187 ladyāk stout.
 2188 lajḡeḡ vareḡ to be ashamed. [Lit. to come to shame. Mar. H. lajḡā shame. See s.v. item 1000 var-.]
 2189 laḡā loafer.
 2190 lasūḡ garlic. (Kin. lasoḡ id.) [Mar. lasūḡ, H. lasun id.]
 2191 lān like, resembling. [Nk. laḡ(i) id.]
 2192 lekkīḡeḡ to count. [Mar. lekhḡē to esteem, regard, account; write.]
 2193 loṅi butter. (Kin. loni id.) [Mar. loṅi, H. loni id.]
 2194 lugse hiccup. (Kin. lugce id.)
 2195 madat kaleḡ to help. [Mar. madat, H. madad help < Ar. See s.v. item 337 kal-.]
 2196 maḡiyeḡ to lie down, sleep. (Kin. maḡi- id.) [Pa. maḡ- (maṭṭ-) id.]
 2197 mai (pl. maiyū) cat. (Kin. māy id.) [Kui meo id.]
 2198 malāyeḡ to roam, return. (Kin. malay- to return.) [Te. malāgu wander, roam about, turn back (intr.); malāpu turn back (intr.); malayu wander, roam; malācu, malapu turn back (tr.); Pa. mell- return; Go. māllānā id.; māllūṭṭānā turn back (tr.).]
 2199 malleḡ to root out. (Kin. mall- to extract.) [Nk. mall- uproot.]
 2200 mand medicine. (Kin. mand id.) [Ta. maruntu (obl. marutt-); Ma. marunnu; Ko. mad; To. mad; Ka. mardu, maddu; Koḡ. maddī; Tu. mardu; Te. mandu; Nk. mand; Pa. merud (pl. merdul); Oll. mardil; Go. (W, A) mat, (L) matu; Kur. mandar; Malt. mandru id.]
 2201 mandī men. (Kin. mandī man.) [Ka. mandī, mande persons, people; Tu. mandī, mandē id.; Te. mandī collection of persons.]
 2202 mankā (n, not ḡ) men. P. 26 mānkāk (pl. mankāker) man. [H. maṅṅ, manukh, maṅṅ, manakh man.]
 2203 manṅ vareḡ, manṅ vattiḡ to like. (Cf. item 516 men.)
 2204 marneḡ day after tomorrow. (Kin. marneḡ id.) [Nk. marneḡ id. See s.v. item 491 mari, item 509 ma·r, and item 309 indeḡ.]
 2205 māḡ deer. (Hislop kattamā id.; see item 334 kaḡas.) [Ta. mā animal, beast (esp. horse, elephant); māḡ deer, beast; Ma. mān deer; Ko. ma·v id.; To. mo·f id.; Te. māvu horse; Go. mau (pl. -k), (W) máok, (A) māv, (M) koḡ māv sambhur; Kui māju (stem mā-; pl. māḡa, i.e., māḡa) elk; Kur. mā antelope, red deer; Malt. māku stag. Nahali, classed by LSI as a Munda language with many Dr. words, has māv horse.]
 2206 māḡ beans. [Nk. māḡ (pl. maḡi) pod or fruit of leguminous plants.]
 2207 mān kaleḡ to honor. (Cf. item 507 ma·n.) [Mar. H. mān honor. See s.v. item 337 kal-.]
 2208 mekke maize. [Mar. makā, H. makkā id.]
 2209 meṭṭā hill. (Kin. meṭṭ, Hislop met mountain.) [Ta. meṭṭu mound, heap of earth; meṭṭu height, eminence, hillock; Ma. meṭṭu rising ground, hillock; miṭṭal rising ground, an alluvial bank; māṭu hillock, raised ground; Ka. meḡu height, rising ground, hillock; miṭṭu, miṭṭe rising ground, hill; Tu. miṭṭe prominent; Te. meṭṭa raised ground, hill; miṭṭa high ground, hillock,

- mound, high, elevated, raised, projecting; Nk. meṭṭ (pl. meṭṭ!) hill, mountain; Go. (Tr., W) māṭṭā mountain; (M) meṭā id., hill; (A) meṭṭe hill.]
- 2210 minpeṅ to wink. [Is it related to the various stems beginning with min-, of which Ta. miṅṅu shine, glitter, emit lightning, is one?]
- 2211 miṅeṅ to swallow. (Kin. miṅg- id.) [Ta. miṅṅu (miṅṅi-), viṅṅu (viṅṅi-), muṅṅu (muṅṅi-) id., gulp; Ma. miṅṅūka, viṅṅūka id.; Ko. miṅg- (miṅgy-) id.; Ka. miṅgu, muṅgu id.; Koḍ. mugg- (muggi-) id.; Te. mriṅgu, miṅgu swallow, devour, consume; Nk. miṅg- swallow; Kur. (H) munḅnā devour.]
- 2212 mirṅūḍ (pl. mirṅūḍ) a spark. [A derivative in -uḍ (5.121) from a verb stem of the family given s.v. item 519 merp-.]
- 2213 mirāyeṅ to meet, get. [? Mar. miṅṅē, H. milnā id.]
- 2214 modda log. (Kin. modd trunk; modal stump; P. modal [pl. modasil] tree-trunk.) [Ka. moddu block, log of wood; Te. moddu stump, block; Nk. modhal trunk of tree, stump; Pa. model trunk of tree.]
- 2215 motā water-bucket. [Mar. moṭ bucket for a well.]
- 2216 muḍḍe pulse.
- 2217 muḍṣū knee. (Hislop mudushul id.; P. muṅṅ [pl. muṅṅul] id.; Kin. muṅṅ [pl. muṅṅul] id., elbow.) [Te. muḍḍuku knee, elbow. These go with verbs meaning 'bend' and other nouns; cf. item 550 muḍḍia.]
- 2218 mukāk dumb. [Mar. mukā, H. mūk id.]
- 2219 mūlgeṅ to groan. [Ka. muluku, mūlugu strain with a groaning noise, be in labor, groan when lifting a heavy load; Te. mūlugu, mūlgu groan, moan as from pain, murmur, grumble; mulugu to murmur.]
- 2220 mulke waist. (Kin., Hislop mulke id.; Pa. mulke back; Haig mülke small of back.) [Te. mola waist; Nk. mulke id.; mulkene ḍāḍ backbone; Pa. mul/mulka būla id.; Br. mukḅ waist, loins.]
- 2221 mundāṭ forward, front. [Te. mundaṭa in front, before.]
- 2222 munseṅ to close, cover. [Ta. muccu (mucci-), moy (moypp-, moytt-), māy (māyv-, māynt-; māyi-) cover; Ko. muc- (muc-) id.; To. mūc- (mūc-) id.; Ka. muccu id., close (intr., tr.); Koḍ. mucc- (mucci-) close (intr., tr.); Tu. muccuni shut, close, cover; Te. mūyu cover, shut, conceal; Nk. mus-cover; Pa. muy- cover oneself; muypip- (muypit-) cover (tr.); Oll. muy-cover oneself with wrapper; Go. mūccānā wrap something round one's body, put new skins on a drum; (M) mūccānā, (A) mūcc- cover; Kui mus-a (mus-i-) cover a drum with skin or an umbrella with cloth; Kur. mūccnā close, shut; Malt. muce close or shut up; Br. must shut, closed.]
- 2223 murāittn to clock (?).
- 2224 muriyā flesh.
- 2225 murkeṅ to break. (Kin. murk- to split [wood].) [Ta. muri (muriv-, murint-) break off, snap off (intr.); (muripp-, muritt-) id. (tr.); also muṅi for both; murukku (murukki-), muṅukku (muṅukki-) break (tr.); muruṅku (muruṅki-) break (intr.); Ma. muṅiyuka break through or in pieces, be wounded; muṅikka break, cut, wound; Ko. mury- (murc-) break (sticklike thing; intr., tr.), indent (neck of pot which is being thrown on wheel); To. mūry- (mūrs-) break in two (intr.); (mūrc-) id. (tr.); Ka. muṅi break by fracture (stick,

- chain, bread, etc.), crush; break (intr.); Koḍ. muri- (murip-, muric-) make a cut; Te. muriyu break (intr.); Nk. mur- break (intr.); murk- id. (tr.); Kui mrung-a (mrung-i-) be torn; mrupka (< mrup-p-; mrup-t-) tear, kill, murder; Kur. murcānā twist to break, tear out or off by twisting and breaking; murcānā get broken; mur^uknā (murkyas) amputate, cut in two (stick, etc.) by hacking, cut in small pieces; Malt. murke cut into bits, cut across, cross (as a river). Note r and r!]
- 2226 mūlā elbow, corner. [Ta. mūlai, Ma. mūla corner, intermediate point of compass; Ko. mu·l corner, direction; To. mu·ly id.; Ka. mūle corner, point of compass; Koḍ. mu·le corner; Tu. mūlē id., point of compass, direction; Te. mūla id.; Pa. mūla corner; ? Kui muju id.; Kuwi (F) mūla id.]
- 2227 mūlāṅ sereṅ to deliver of a woman. [? Lit. to go to a corner. See s.v. item 2226 mūlā and item 814 ser-.]
- 2228 nadūr kaleṅ to gaze.
- 2229 naḍum middle. [Ta. naṭu, naṭuvu; Ma. naṭu; Ko. narv; To. norf; Ka. naḍu, naḍuvu, naḍa, naḍavu, naḍi; Koḍ. naḍu; Tu. naḍu; Te. naḍu, naḍumu, naḍi, naḍimi; Nk. narum id.; narumt in the middle; Pa. narub middle; narbul in the middle; Go. nāḍḍum middle, between; (M) naḍum middle.]
- 2230 nagāre drum. [Mar. nagārā, H. naqqāra id. < Ar.]
- 2231 naktyāl snub-nosed. [Mar. nakṭā id.]
- 2232 navrā paḍas bridegroom. navri pillā bride. (Kin. novrak bridegroom; novri bride.) [Go. nauṛā bridegroom; nauṛi bride. Mar. navrā bridegroom; navri bride. See s.v. item 2241 paḍas and item 689 pillā.]
- 2233 nārā rope. (Kin. nārā id., hanging rope-shelf.) [Ta. nār fiber, string, cord, rope; Ma. nār fibers of bark, strings and ropes from fiber; Ko. na·r thin rope; To. no·r string made of bark; Ka. nār fiber, hemp of plants, cloth made of fibers or hemp; nārī bowstring; Koḍ. na·rī fiber of plant; Tu. nārū, nārū fibrous bark or hemp of plants; Te. nārā id.; nārī bowstring; Pa. (S) nārā rope.]
- 2234 nemipeṅ to fix. [Mar. nemṅē id.]
- 2235 niṅḍāle all night. [See s.v. item 594 niṅḍ- (?) and item 54 a·le.]
- 2236 niṅḍileṅ to prepare. [Nk. niṅḍip- choose; Pa. niṅḍ- be got ready, be ready. Mar. niṅḍāṅ decide, select, choose; H. niṅḍāṅ be accomplished.]
- 2237 nuvvū sesamum, til. (Kin. nuvvu id.) [Ta. nū, nūvu id. (lex.); Te. nuvu, nuvvu, nūvu id.; Nk. nuvv (pl. -uḍ) id.; Pa. nuvul (pl.) id.; Go. nūṅ, (W) nūṅ, (A) nuṅḍ id.]
- 2238 oreṅ, in: kārve oreṅ to flower of cotton. [See s.v. item 370 ka·rve and 619 o·ḍ- (?).]
- 2239 oṭ camel. [Te. oṅṅe, oṅṅiya id. Mar. H. ūṭ id.]
- 2240 paḅga old man. [? Nk. phoblak id.]
- 2241 paḅas son, boy. (Hislop paḅas child; paḅas boy.) [Te. paḅucūḍu boy; paḅucu girl, young, youthful; Pa. paḅic boy.]

- 2242 paḍād ought. [Is this 3sg.non-m. present-future of item 624 paḍ-?]
- 2243 paidā kaleṅ to give birth. [Ta. payal, paiyal, paiyan, paital, paical, pacal boy; Ma. paital, paśakan (local) child; paśuññā children; Ka. pasuḷa, pasuḷe child; Tu. pasi, paiyyē, paiyeru, paiyyeru boy, child; paiyya child; Te. paida boy, child; peyya calf, female calf, heifer; Go. paiyā, (A) piya calf of either sex; Pa. peyya calf. See s.v. item 337 kal-.]
- 2244 paiyeṅ to divide, to pour (?). (Kin. pay- to divide.) [Ka. pañcu, pasu (pacc-) divide, separate, part, distribute, share, be divided, etc.; Te. pancu distribute, divide; Nk. payk- distribute; Pa. payp- (payt-) share; Go. paiāna be split; Kui pah-p-a (pah-t-) share, apportion.]
- 2245 pakka side. [Te. pakka id. < Skt. pakṣa-.]
- 2246 palle basket. (Kin. palle big basket.)
- 2247 paniyā comb. (Kin. pania id.) [Mar. phaṇī id.]
- 2248 pani cold. pani varsād to clatter, of teeth. (Kin. pani varsad. it's cold; Hislop pani cold.) [Ta. paṇi (paṇipp-, paṇitt-) be bedewed, rain constantly, become cool, tremble, shiver with cold; n. dew, rain, mist, tears, chill, cold, fever; Ma. pani dew, fever; panikka be feverish, shiver; To. pony- (pons-) (place) is full of fever; Ka. pani to drop; n. a drop (of water, dew, etc.); Koḍ. pann- (panni-) drizzle; Tu. pani drizzling rain; panipuni, paṇipuni to drizzle, shower; paṇi dew, fog, mist, snow; Nk. pani coldness; Pa. pañil id.; Oll. pañgil id.; Go. pini cold; Kui pēni cold weather; cold, chilly; Kuwi (F) penni, (S) peni cold; Kur. paññā n. cold; Malt. panye id.; pany-panyre feel cold.]
- 2249 paṇni work, labor. (Kin. paṇi id.) [Ta. paṇ, paṇi act, work, decoration; paṇṇu (paṇṇi-) make, adorn; Ma. paṇi work, labor, service, building, exertion; paṇikkan workman, artificer; paṇṇuka do (obscene); To. pony work; Ka. paṇṇu make ready, prepare, decorate; Koḍ. paṇi work; Tu. paṇi id., labor, act; pannu contrive, plan, design, invent.]
- 2250 paṅkhā fan. [Mar. pākhā, H. paṅkhā id.]
- 2251 papai papaw, papaya tree. [Mar. H. papaiyā id.]
- 2252 parpeṅ to bore, make. boggā parpeṅ to bore a hole. [See s.v. item 101 bogga.]
- 2253 pasāp ginger. (Kin. pasap, Hislop pasapul turmeric.) [Nk. pasap; Pa. paryop, (S) paryep id.]
- 2254 pānam heart.
- 2255 pānjor (pl. pānjol) footing.
- 2256 pāreṅ to fall. [Oll. par- fall. Are these connected with Te. paṛacu, paṛucu to cause to fall, causative of paḍu to fall (s.v. item 624 paḍ-)? Is ā a mistake for a?]
- 2257 pāseṅ to get addled, get sour of food.
- 2258 pent river. (Kin. pēni, Hislop peni id.) [Nk. pēni (pl. -kuḷ) id.; Pa. pered id.; Kui pihereju river, stream, brook. Probably per- great, big + nīr water. See s.v. item 665 pedda and item 328 i·r.]
- 2259 penṭi female. [Ta. peṅ woman, female of animals and plants; peṅṭu woman, wife; Ma. peṅ a female, girl; peṅṭi woman, girl; Ko. peṅ female

- (also en < Bad.); pe- in: pemog woman, pebi·c female cat; Ka. peṅ, peṅṇu, peṅḍa female, woman; peṅḍati, peṅḍiti wife; Koḍ. poṅṇi female, wife; pom maka women, wives; Tu. poṅṇu girl, female; poṅṇa feminine, female; Te. peṅṭi female of any animal or plant.]
- 2260 perāmā mother's sister. [See s.v. item 665 pedda and item 17 amma.]
- 2261 perenda father's elder brother. [See s.v. item 665 pedda and item 143 da·dak.]
- 2262 peret many. (Kin. pered id.) [See s.v. item 665 pedda.]
- 2263 perpul tiger. (Kin. perpul, P. pul, Haig pull, Hislop pul id.; Haig cinn-āmpul panther.) [See s.v. item 665 pedda. Ta. puli, perum puli; Ma. puli; Ko. puj; To. pūsy (also ūly < Bad. huli); Ka. puli; Tu. pili; Te. puli, pedda puli, bebbuli (ciṇṭa puli leopard, cheetah); Nk. pul (pl. -kuḷ); Oll. berpul; Go. pūlli (pl. pūlk), (LSI 4.518) pulyal id. See Emeneau, Lang. 24.61 f., 180 f.]
- 2264 pesāl mung pulse. (Kin. pesal, pesar id.) [Ta. payaru green gram, Phaseolus mungo; Ma. payar, payaru leguminous plants; Ka. pesar green gram; Te. pesalu id.; Nk. pesaḷ mudga pulse; Pa. payari (pl. payarul) mudga; Go. (A) peśel mung.]
- 2265 piḍakli closed fist. [See s.v. item 688 piḍia.]
- 2266 piṇḍi flour. (Kin. piṇḍi id.) [Ta. piṇṭi id., meal, powder; Te. piṇḍi flour, powder; Go. piṇḍi flour of wheat; (A) piṇḍi flour.]
- 2267 piśāk mad. (Haig piśāk id.) [Mar. piśā id.]
- 2268 pik crop. pik āreṅ to wither of crop. [Mar. pik crop. See s.v. item 61 a·r-.]
- 2269 piya dirt, night soil [i.e., excrement]. [Ta. pi excrement; Ma. pi excrements of man, birds, etc.; wax of the ear; Ko. pi· excrement; Ka. pi, pē pi id.; Oll. pi id.; Go. pīn human ordure; sārā-pī cowdung; (W) piṅg excrement; Kui piu (pl. piṅga) excretion, dung; Kuwi (F) piṅga excrement; Kur. pik id.; Br. pī dung, excreta, esp. of human beings and birds.]
- 2270 podguk the whole day. [See s.v. item 699 pod.]
- 2271 poḍum udder.
- 2272 pokke flower. (Kin. pokke mahua flower.) [Nk. pokke id.]
- 2273 pole cake. [Te. poḷi a sort of wheat cake. Mar. poḷi cake.]
- 2274 poṇḍeṅ to fry.
- 2275 porkipeṅ to close, cover. (Kin. porkip- to cover.) [Nk. porkip- cover, lay (cloth) over.]
- 2276 poti garland, necklace. (Kin. poti bead.)
- 2277 pul. See s.v. item 2263 perpul.
- 2278 purāyeṅ to tame, to maintain.
- 2279 puro kaleṅ to finish. [Mar. purā finished. See s.v. item 337 kal-.]
- 2280 puṭṭeṅ to be born. [Ta. poṭi (poṭipp-, poṭitt-) produce; spring up, rise, shoot up, appear, ooze out; Ma. poṭikkuka spring up (as seed), sprout, ooze; Ko. uṭ- (uc-) be born, (plant, hair) sprouts; puṭ- (puṭy-) grow (intr.; grass, tree, hair); To. uṭ- (uṭy-) be born (only in songs; < Bad.); Ka. puṭṭu, huṭṭu, uṭṭu arise, originate, be born, be produced, spring up; Koḍ.

- puṭṭ- (puṭṭi-) be born, (seed) sprouts; Tu. puṭṭuni be born, come into existence, arise, spring up, be produced; Te. puṭṭu be born, produced, created, arise, spring, come into existence; poḍamu arise, be produced, created, caused; poḍucu (sun) rises; Nk. puṭṭ- be born; Pa. puṭṭ- id.; Go. puṭṭānā occur, be found, met with, be born.]
- 2281 phūl flower. [Mar. H. phūl id.]
- 2282 raggūṅ vareṅ to be angry (lit. come to anger). (Kin. rāg anger.) [Mar. rāg, H. rag id. See s.v. item 1000 var-.]
- 2283 rād, rāl peg.
- 2284 rākeṅ to wash, to rub teeth. [Ta. arai (araiv-, araint-) become macerated, worn out; (araipp-, araitt-) grind, pulverize, destroy by rubbing, mash; Ma. arayuka be bruised; arekka grind to powder; Ko. arv- (art-) grind (chilies); To. arṭ- (arṭy-) sharpen; Ka. are grind, pulverize, crush; ari grind on a slab; Koḍ. ara- (arap-, arat-) grind with roller-stone, mix up into a paste in preparing curry spices; Tu. arepuni, arepini, areyuni, arevuni pulverize by pounding or grinding; Te. rāyu be rubbed; rācu rub, grind, smear; Kui rāg-a (rāg-i-) be worn away, be chafed; rāpka (< rāk-p-; rāk-t-) cause to rub together, wear out by friction; rēs-a (rēs-i-) rub.]
- 2285 rāleṅ (past stem rāt-) to fall. rāpeṅ to fell. (Kin. rāl- [rāt-] to fall.) [Te. vālu, vrālu (birds) light or perch; rālu fall or drop down (of leaves, tears, etc.); Nk. rāl- (rāt-) fall out; rālp- make to fall out.]
- 2286 reṅā plum. (Kin. rēṅga Zizyphus jujuba.) [Ta. iratti, irantai, ilantai; Ma. ilanta, lanta; Ka. era, rēgu, elaci, eḷaci, egaci; Te. rēgu; Pa. rēga; Go. rēṅā, (A) rēṅga id.]
- 2287 rikām kaleṅ to empty. (Kin. rikam empty.) [Mar. rikāmā id. See s.v. item 337 kal-.]
- 2288 rokāl pounding stick [i.e., wooden pestle]. (Kin. rōka pestle.) [Te. rōkali large wooden pestle; Nk. rōkal pestle. See Master, BSOAS 12.355f.]
- 2289 rombādeṅ to be acquired, to meet.
- 2290 rubguṅḍ pounding stone [i.e., stone pestle]. [Te. rubbuguṅḍu stone pestle or roller used in grinding things in a mortar. Ta. urai (uraipp-, uraitt-) rub into paste, smear, polish; uracu (uraci-) rub against; Ko. orv- (ort-) rub into paste, rub with stone in making pot; (ord-) touch or stroke gently; orj- (orj-) rub; uj- (uj-) rub, file, sharpen; To. warf- (wart-) rub into paste, wipe, wash; ud- (udy-) smear on body; Ka. ore (orad-) rub, smear, grind, apply to a touchstone, touch; orasu touch, rub gently, scour, wipe, smear; urdu, uddu, ujjū rub, make fine by rubbing; Koḍ. udd- (uddi-) rub; Tu. urepuni try metals on a touchstone; uresuni id., rub, polish; urduni rub, file, polish; ujjuni rub; Te. oracu rub, test with touchstone; orayu id., touch, graze, be slightly bruised; rubbu grind in a mortar; ruddu rub, scrub, scour, clean; Kui rūs-a (rūs-i-) crush, grind; rūs-a (rūs-i-) stroke, rub, scrape; rōs-a (rōs-i-) scrape, draw one surface over another, play a violin; Kuwi (S) lūspinai stroke. See s.v. item 286 guṅḍ.]

- 2291 sadhar to all. [?Mar. H.]
- 2292 sagra co-brother.
- 2293 sāiyeṅ, saiyeṅ to abuse.
- 2294 sakam half.
- 2295 saki straight.
- 2296 sakkā breast. (Kin. sakk chest.) [See s.v. item 2299 saṅkā.]
- 2297 sāmbhālipeṅ to guard, protect. [Mar. sābhāḷṇē, H. sambhālnā id.]
- 2298 saṅāge gram. (Kin. cenage chickpea, Cicer arietinum.) [Te. śānagalu id. < Skt. caṅaka-.]
- 2299 saṅkā armpit. (Kin. saṅka, P. sakka id.) [Ta. akkuḷ; Ma. akkuḷam; Te. cakkili, caṅka, caṅkili; Nk. sakka id. See Burrow, BSOAS 11.340. See s.v. item 2296 sakkā.]
- 2300 sarkileṅ to move, get away. [Mar. sarakṇē, H. saraknā id.]
- 2301 sauli dough.
- 2302 sākkor sugar. [Mar. sākar, sākhar, H. sakkar id.]
- 2303 sālā school. [Mar. H. sālā id.]
- 2304 sāleṅ can, be able. (Kin. sāl- id.) [Ta. cāl (cālv-, cāṅṅ-) be abundant, full, be suitable, fitting; Ka. sāl, sālu be sufficient or enough, suffice; Te. cālu id., be able, capable, bear, endure; Kuwi (S Grammar, p. 156 f.) hāl- be sufficient, can.]
- 2305 sālū shawl. [Mar. H. sāl id. < Pers.]
- 2306 sāmti pass, opening.
- 2307 selāreṅ, selādeṅ to quarrel. [Te. celarēḡu grow excited or violent, be riotous, rage.]
- 2308 sewaḍk deaf. (Hislop shewadā id.) [Ta. Ma. ceviṭu deafness; Ko. kevr id.; To. kyu-d deaf; Ka. kivuḍu deafness; Te. cevūḍu id.; ceviṭi deaf.]
- 2309 simeṅ to serve.
- 2310 simūḍ nasal discharge. (Kin. cimūḍ mucus of nose.) [See s.v. item 848 si-m.]
- 2311 sindi sendhi tree.
- 2312 siṅgār sitteṅ to toilet, dress. [H. siṅgār decoration < Skt. sṛṅgāra-; not < Te. siṅgāramu id. For sitteṅ, see s.v. item 845 si-.-.]
- 2313 sintā tamarind. (P. sitta māḷ, Kin. sintā id.) [Te. cinta, cinca; Nk. śitta; Go. sitta māṛā id.]
- 2314 sire chironji tree [i.e., Chironjia sapida; Mar. cirōḷi, H. ciraūḷi seed of this tree]. (Kin. cire id.) [Nk. śire id.; Pa. cir chironji nut; Go. sārēkā chironji tree.]
- 2315 sitāphare, sitāphare (pl. oṛē) sitaphal tree, custard apple. [Mar. śitāphaḷ, sitāphaḷi, sitāphaḷ, sitāphaḷi custard apple (Annona squamosa).]
- 2316 sivāi besides, without. [Mar. H. sivāi id. < Pers.]
- 2317 sīm quite.
- 2318 sīnāpār student.
- 2319 sobātā beautiful. [Mar. śobhā beauty.]
- 2320 soja fleece.
- 2321 sonde earthen pot.

- 2322 surkutin lines (?).
 2323 surmā black powder. [Mar. H. surmā collyrium of antimony < Pers.]
 2324 sujripeṅ to clean, reform. [Nk. sudrip- to correct. Mar. sudhārṇē id.]
 2325 suṭṭām guest. [Te. cuṭṭamu a relation, relative, kinsman or kinswoman.]
- 2326 taḍkā plaited bamboos, thatch. (Kin. tarka mat.)
 2327 taklip kaṭeṅ to harass. [Mar. H. taklif pain, trouble < Ar. See s.v. item 353 kaṭ-.]
 2328 taliyā plate. [Mar. thālī, H. thālī small plate.]
 2329 taṅgod husband's elder brother. taṅgodā wife's elder sister. [Nk. taṅgon, taṅgoḷ wife's elder brother; taṅgodāḷ wife's elder sister; Go. tāng-gōrār wife's elder sister; cf. tāngē elder brother's wife.]
 2330 taṅ, taṅtād below. taṅ ḍiggeṅ to descend. [Nk. taṅ underneath. See s.v. item 161 dig-.]
 2331 tarāmāk kesla tree. [See s.v. item 500 ma*k.]
 2332 tatajuṅge headdress. [tatā is an adj. from tal head (9.16). See s.v. item 2138 juṅge.]
 2333 tavveṅ to dig. (Kin. tav- id.) [Te. tavvu, travvu dig, excavate, scoop, unearth; Nk. tavv- dig.]
 2334 tāḍeṅ to spread bedding. tārekād bedding. (Haig dzuṅgē tāḍakāḍ bed; cf. item 2138 juṅge.) [Nk. tāṛ- spread; Go. tāṛānā spread out clothes, etc., build (a nest); Kur. tāṛnā lengthen, elongate, draw or stretch out; Malt. tāṅrye spread out, stretch out; tāṅrye be spread out.]
 2335 tāgleṅ, tāgālen why?
 2336 tāli pot.
 2337 tiḡ (pl. -ū) bel fruit. (Mistake for 'creeper' (i.e., H. bel); Ka. tiḡe creeper; Te. tīḡa, tīḡiya, tīḡe id. Cf. item 3085 for 'bel tree'.)
 2338 tirre sweet. (Kin. tirre id.; Hislop tirre sour [!].) [Nk. tirre sweet; Pa. tirra(t) id.; Oll. tiren, tireṅte id.]
 2339 tumbā (? tunbā) babhul tree.
- 2340 ṭek teak timber. (Haig ṭek id.) [Ta. Ma. ṭekku id.; Ka. ṭēgu, ṭēga, ṭēngu id.; Te. ṭēku, ṭēku teak tree; Pa. ṭek meri id.; Go. ṭekā-mārā, (W) ṭekā id.]
 2341 ṭeṭṭe thin.
- 2342 uḍāleṅ to fly. [Mar. uḍṇē, H. urnā id.]
 2343 uḍpeṅ to undress. [? See s.v. item 2350 uḍpeṅ.]
 2344 ukḍileṅ to perspire. [Mar. ukadṇē boil (food), be hot or sultry, be affected with a sensation of great heat; ? ukalṇē boil (intr.).]
 2345 ūpri pusseṅ, ūpri pusseṅ to pant. [Te. ūpiri breath, respiration. See s.v. item 732 pus-.]
 2346 uskā sand. (Kin. uska id.) [Ka. usuku, usaku, usige, usabu, usubu, usavu, usuvu id.; Te. usuka, isuka, isumu id.; Go. (M) uskā, (A) uske id.]
 2347 usmeṅ to wipe, apply. [Te. usumu scour, wash, cleanse; Go. ūsūmānā wipe, clean with a cloth; (W) usmānā wipe.]
 2348 usurkā gooseberry.

- 2349 uṭṭipeṅ to rub, wash. [Mar. uṭṭē rub, scour, scrub.]
- 2350 uḍpeṅ, ūpeṅ to leave. (? Cf. also uḍpeṅ to undress.) [Ka. uḍugu leave, quit, abandon, stop, desist from, remove; Te. uḍugu, uḍuvu leave, abandon, stop, desist from; uḍupu remove, efface, wipe away.]
 2351 ūndeṅ, undeṅ to blow. (Kin. ūnd- id.) [Ta. ūtu (ūti-) blow (wind instrument, fire), be inflated, swollen; Ma. ūtuka id.; Ko. u*d- (u*yd-) become swollen, bloated; Ka. ūdu blow, become inflated, distended; Tu. ūduni blow (as a pipe), swell; Te. ūdu blow (a fire) with mouth or bellows, blow (wind instrument), be swollen; Nk. ūnd- blow; Pa. ūd- id.; Go. ūbūkānā, (W) ūhkānā, (M) udānā id.; Kui ūkuri, ūkuri breath; Kuwi (F) ūkali blow.]
 2352 ūḡgeṅ, uḡeṅ to swing. [Ta. ūṅku (ūṅki-) swing (intr.); ūkku (ūkki-) swing (tr.), shake; Te. ūku, ūkinu shake, agitate, move (intr., tr.); ūḡu swing, rock, totter, be shaken or agitated; ūḡincu rock, swing, shake, move (tr.); ūcu, ūpu rock, swing, shake, move, wave, wag, nod (tr.); Nk. ūḡg- hang, swing; ūp- hang up, swing (tr.); Pa. ūñ- swing, shake (intr.); ūcip- shake (tr.); (S) ūḡ- hang, swing; Go. (M) ūḡgānā swing.]
 2353 ūs sugarcane. (Kin. ūs id.; ūsne rāp juice of sugarcane.) [Mar. ūs, H. ūkh, ikh sugarcane.]
- 2354 vaḍe slices.
 2355 vahī notebook. [Mar. vahī, H. bahī id.]
 2356 vanta river. (Kin. vanta nullah.) [Te. vanta rivulet; vrantī river, pit; Nk. vanta river, stream.]
 2357 vācipeṅ to read. [Mar. vācṇē id.]
 2358 vāḡleṅ, vaḡleṅ to boil, cook. [See s.v. item 1034 ve*ndi.]
 2359 vāpyeṅ to cry, shout.
 2360 vāṭi cup. [Mar. vāṭī, H. baṭri id.]
 2361 vegeḍ tomorrow. (Kin. vēḡer id.) [Kui vie id.; Kuwi (S) wte id.]
 2362 velā time. [IA < Skt. velā id.]
 2363 velakā lying on one's back. [Te. velikilu fall or lie on the back; velikila on the back, supine.]
 2364 velū toleṅ to rub, erase.
 2365 vidgeṅ to trample. [Nk. vidg- id.]
- Section 3 (items 3000-3149). Kinwaṭ vocabulary
 (items not already entered in sections 1 and 2)
- 3000 amba cooked rice. (SR vallambā rice [see s.v. item 994 val]; Haig ambāl food.) [Ta. ampali porridge, esp. of rāgi (< Te.); To. obely watery mess of rice, rāgi, etc.; Ka. ambali, ambakaḷa, ambila, ambuli, amlī pap or porridge made of jōḷa, rice, or rāgi, with buttermilk (also tamarind) generally added; Tu. ambuli pap or gruel of rāgi or rice; Te. ambali porridge, pap; Nk. ambal boiled rice.]
 3001 ambārī hog plum (Spondias mangifera). [Mar. ābāḍā, H. ābāṛā id.]
 3002 ākna husks. [Mar. ākaṅ spikes or heads of corn which has been trodden out one time.]

- 3003 baŋka gum. (Hislop banká id.) [Ka. baŋke, boŋka, boŋke gum, glue, resin; Te. baŋka gum, glue, matter or mucus discharged from the bowels, stingingness, viscous, glutinous, sticky, stingy; Nk. bakka gum.]
- 3004 bāli upper earring. [H. bāli earring.]
- 3005 beñtil- (? bentil-) to meet, greet. [Cf. item 96 be·ti.]
- 3006 bēt cane. [Mar. vet, H. bet id.]
- 3007 biccem alms. [Te. biccamu id. < IA.]
- 3008 bogg charcoal. [Te. boggu charcoal, carbon; Pa. bog (pl. boggul) charcoal; Kuwi (F) bogūŋga id.; Malt. pasange soot; Br. pōgh charcoal.]
- 3009 boḡare spider.
- 3010 bugga bubble. [Te. bugga id.]
- 3011 buggi ashes. [Te. buggi id., dust.]
- 3012 burma mushroom.
- 3013 bürg šetṭ silk-cotton tree. [Ka. būra, būraga, būruḡa, būruḡe, būrla; Tu. būruḡa, būrada mara; Te. būruḡa, būruḡu; Pa. būru.]
- 3014 būs chaff. [Mar. bhūs, H. bhus, bhūs id.]
- 3015 cavli mortar. [Nk. savli id.; Pa. cavkol pestle; cavil mortar; Oll. savul id.; savkol pestle.]
- 3016 ceda white ant. (Haig sēdal, Hislop sedal id.) [Ta. cital, citalai, cel; Ma. cital, cital, cetaḷ; To. keḡal; Ka. gedal, gejjalu, geddali, geddalu; Koḡ. kede; ? Tu. uḡalṭ; Te. ceda, cedalu; Nk. šedal.]
- 3017 cekka bark of tree. (P. sekka, Hislop chakkal id.) [Ta. cakkai chips, small wooden peg; Ko. cek chip; Ka. cakke, cekke, sakke, sekke chip of wood; Te. cakka, cekka piece, chip, slice; Nk. šekka bark of tree; Pa. cekka piece, slice, chip of wood. Cf. item 807 sek-.]
- 3018 cempa temple (of head). [Te. cempa cheek.]
- 3019 cen head of paddy. [Te. ennu, vennu ear of corn; Nk. šen head of jowar; Pa. cen head of paddy; Go. (A) šen id.]
- 3020 ceru tank. [< Te. ceruvu id. Cf. item 254 get-.]
- 3021 cerum mallet.
- 3022 cēr plow and team of bullocks. [Ta. ēr plow, plow and team of oxen, yoke of oxen; cēr id. (Jaffna); Ma. ēr a yoke of oxen, plow with draught oxen; Ko. e·r pair of bullocks used in plowing; To. e·r plow; Ka. ēru, ār pair of oxen yoked to a plow; Te. ēru plow with draught oxen made ready for plowing; Pa. cereyakul (pl.) a pair of bullocks; irer two pairs of bullocks; mucer three pairs of bullocks; nel cer four pairs of bullocks; Go. sēr a plow; Kui sēru a yoke of oxen, a pair, two of cattle for plowing; sēreka two, a pair, a yoke of oxen.]
- 3023 cindrag muskrat. [Mar. cicūdrī, H. chuchūdar, Skt. chucchundara- id.]
- 3024 ciruṣ earwax. [See s.v. item 848 si·m.]
- 3025 cirum very dark. [Ta. iru black; irumai darkness; Ma. iru to be dark; Koḡ. irī night; Pa. ciruṣ charcoal; Oll. sirṇaḡ black, rusty; Kui singa charcoal; sriva soot; srōbi soot, black; Kuwi (F) rō'ya soot; (S) ringla charcoal. Cf. the etyma under item 3051 inum, and other words in Dr. for 'night, blackness,' etc.]

- 3026 cipur broom. [Ka. cīpari id.; Te. cīkili, cīpuru id.; Nk. šīpur id.; Pa. cēpid id.; Oll. sēpeṭ id.; Kui sēperi id., brush; Kuwi (F) hepori, (S) herpori (!) broom; Malt. celaki id.]
- 3027 coppa stalk of millet. [Ka. soppe, Te. coppa straw.]
- 3028 cōḡa namli peacock. [Ka. sōḡe peacock's feather or tail, peacock. See s.v. item 460 lamni.]
- 3029 cuncur crest of cock.
- 3030 curagāli whirlwind. [Te. surakaruvāli, (B) suragāli id.; Nk. suraghāli id. See s.v. item 245 ga·li.]
- 3031 daṇḡa upper arm. [Te. daṇḡa cēyi id.; Nk. daṇḡ, daṇḡ id.; Pa. daṇḡa id.; Go. (A) daṇḡ id. Skt. daṇḡa-.]
- 3032 darg Ougeinia dalbergioides.
- 3033 dobba lungs. [Pa. dorba (pl. dorbel) id. ? Te. dobba piece of flesh, clot of blood.]
- 3034 dupaṭi piece of cloth thrown loosely over upper part of body. [Mar. dupaṭā, dupaṭṭā, H. dupaṭṭā id.]
- 3035 depla sod.
- 3036 diḡḡ butterfly.
- 3037 ḡokke lizard. [Pa. ḡokka id.; Go. ḡokkē house-lizard; (W, A) ḡokke lizard; (M) ḡoke id.]
- 3038 ḡuppi sp. deer. [Ta. uṇai deer; Tu. urē, ulē id.; Ka. Te. duppi id.; Pa. urup (pl. urpul) spotted deer; Go. (A) ḡuppal id.]
- 3039 elava a wave. [Go. (A) helva flood.]
- 3040 erka knowledge. [< Te. eṇka id.]
- 3041 evari purre earthworm. [Pa. nevaka id.; Oll. navake id.; Go. nārwanj id.; Koḡ. navri id. See s.v. item 731 purre.]
- 3042 ēle rose-apple. [Cf. Burrow, BSOAS 11.603, s.vv. Ma. nārāl, nārāl, Ta. nāval.]
- 3043 gaḡḡa pāra a spade. [Ka. gaḡḡe mass, lump, clump; Te. gaḡḡa lump, mass, clod. Ta. pārai crowbar, small hoe for cutting grass; Ma. pāra iron crowbar, lever, bar used for digging; Ko. pa·r crowbar; To. pa·r id.; Ka. pāre crowbar, short hoe; Tu. pāreṅḡi iron crowbar, lever; Te. pāra, pāra spade; gaḡḡa pāra crowbar.]
- 3044 gana knot in tree. [? Mar. ghaṇ, H. ghanā thick, solid, dense < Skt. ghana-.]
- 3045 gāṭam hot to taste, pungent. [Ta. kāṇ (kāṇpp-, kāṇtt-) be pungent, acrid; kāṇppu pungency; kāṇṭu pungency, acidity (< Te.); Ka. kāṭa, gāṭa, gāṭu strong stifling smell as of tobacco, chillies, etc.; kāku sharp, stifling smell as of an onion; Tu. gāṭu, gāṭi hot, pungent; Te. gāṭu pungency, acidity.]
- 3046 gorri blanket.

- 3047 gorva stone of fruit. [Ta. koṭṭai seed of any kind not enclosed in chaff or husk, nut, stone, kernel; Ma. koṭṭa kernel of fruit, esp. of coconut, castor oil seed; kuṛaṭṭa, kuṛaṭṭa kernel; kuraṇṭi stone of palm-fruit; Ka. koṭṭe, goṛaṭe stone or kernel of fruit, esp. of mangoes; goṭṭa mango stone; Koḍ. koraṇḍi mango stone; Tu. koṭṭē kernel of a nut, testicles; koraṇṭu kernel or stone of fruit, cashew nut; goṭṭu kernel of a nut, as coconut, almond, castor oil seed; Kur. goṭā any seed which forms inside of a fruit or shell; Malt. goṭa a seed or berry.]
- 3048 gunti bow. [Go. (A) gunti id.]
- 3049 gunṭe kayak ankle.
- 3050 gurgela snail.
- 3051 inum (pl. inmul) iron, sword. [Ta. irumpu iron, instrument, weapon; Ma. irumpu, irimpu iron; Ko. ib id.; To. īb needle; Koḍ. irimbī iron; Te. inumu id.]
- 3052 iṛ- to strike. [Ta. iṭi (iṭiv-, iṭint-) crumble, fall to pieces, be in ruins (as a wall), break in two; (iṭipp-, iṭitt-) break to pieces (tr.), demolish, butt, hit against, kill; Ma. iṭika crumble, fall to pieces, be split, be powdered; iṭikka beat, bruise, demolish; Ko. iṛy- (iṛc-) crush in a mortar, break, destroy in one movement (e.g., wall), be broken; To. iṛy- (iṛs-) fall down (as a house); iṛy- (iṛc-) pull down (a ruined house); Ka. iḍi be powdered, ground, crumble, pound, beat; Koḍ. iḍi- (iḍiv-, iḍiñj-) (wall) falls, (land) slips; (iḍip-, iḍic-) knock over (wall, something piled or built up); Te. iḍiyu split, crack, fall to pieces, crumble, fall in; ḍi a butt with the head.]
- 3053 iṛp wall.
- 3054 jērigag dhāman snake (large, non-poisonous). [Pa. jēri id.; Go. (A) sēri id.]
- 3055 jiṅa poison. (Haig dziṅā, Hislop singa id.)
- 3056 jomma broth.
- 3057 juvi pipal. [Ka. juvvi mara wavy-leaved fig tree, Ficus infectoria; Te. juvvi Ficus Tsiela; Pa. jū meri sp. Ficus.]
- 3058 jhār net. [Mar. jāli, jāḷe id.]
- 3059 kacc- to bite. [Ta. kaccu (kacci-) bite, gnaw, nibble (nursery); To. koc- (koč-) bite; Ka. karcu, kaccu bite, sting, smart, ache (as the stomach), bite (as pepper); Tu. kaccuni bite; Te. kaṛacu bite, gnaw; Pa. kacc- bite, sting; Oll. kas- bite; Go. kāskānā bite, (belly) gnaws from hunger; Kui kas-a (kas-i-) bite, sting; kask-a (kask-i-) plural action; Kuwi (F) kacali, (S) kazzinai (z = c) bite, sting; Kur. kḥassnā derange (the stomach), act as a purgative; Malt. qaswe eat greedily, nip off with the teeth.]
- 3060 kakkare partridge. [Pa. kākral id.; Go. (A) kakranj, (W) kakrānj id.]
- 3061 kal liquor. [Ta. kal, kali toddy, honey; Ma. kaḷ, kaḷḷu toddy; Ko. kaḷ id.; Ka. kaḷ, kaḷḷu, kaḷḷu id.; Koḍ. kaḷḷu alcoholic liquor; Tu. kali toddy,

- liquor; Te. kallu toddy, palm wine; kali the water in which rice has been washed, kept until it ferments; Nk. kaḷ liquor; Go. kāl (kāddā) fermented liquor, esp. of mahua; Kui kalu spirituous or fermented liquor, toddy, beer, grog, wine; Kuwi (F) mara kāru toddy; (S) kaḍu toddy, māra kaḍu sago toddy. Skt. kalyā spirituous liquor (lex.); Pkt. kallā, Ap. kallāla; H. kalār, Mar. kalāl distiller.]
- 3062 kaṇḍa a big ant.
- 3063 kapar forehead. [Mar. kapāḷ, H. kapāl id.]
- 3064 karval a saw. [Te. karavālu, karavālika, karavālamu sword. Cf. Mar. karvat; see Turner s.v. karāti.]
- 3065 kaṛeya armllet. [Mar. kaḍē, H. kaṛi id.]
- 3066 kayri khadira tree. [Mar. H. khair id.]
- 3067 kake shellfish. [Te. kāki cippa a bivalve shell; Nk. kake shellfish, snail.]
- 3068 kāl leg, foot. [Ta. Ma. kāl id., quarter, family; Ko. ka·l leg, foot, quarter; To. ko·l id., family; ko·lk iṭh- (child) sits on mother's leg to defecate; ko·s excrement; Ka. kāl foot, leg to the knee, quarter; Koḍ. ka·lī id.; Tu. kāṛy leg, foot; kāḷy quarter; Te. kālu leg, foot, quarter; Pa. kēl leg; Oll. kāl id.; Go. kāl leg, foot; Kui kaḍu id.; Br. trikkal tripod of three sticks on which tent is hung.]
- 3069 kāvaṛi carrying yoke. [Mar. kāvaḍ bamboo lath provided with slings at each end for the conveyance of pitchers, baskets, etc. Ka., Tu., Te. kāvaḍi id., Ta. Ma. kāvaṭi id.]
- 3070 kiḡane mosquito.
- 3071 kondi a particle of broken rice (kanki).
- 3072 koṅga crane. [Ta. kokku crane, stork, paddy bird; Ma. kokku, kokkan, kocca paddy bird, heron; Ka. kokku, kokkare crane; Tu. korṅgu crane, stork; Te. koṅga crane; Pa. kokkal (pl. kokkacil) id.; Kui kohko paddy bird; Kuwi (S) kongi crane; Br. kḥākhūr demoiselle crane.]
- 3073 koṅka hoe. [Nk. koṅki curved hoe. Cf. item 2167.]
- 3074 kuru n. fat. (Hislop koraw id.) [Ta. Ma. koṛu fat; koṛuppu, koṛumai richness, fat, plumpness; To. köw fat, stoutness, broadness, honeycomb; kwaḷp fat; Ka. korvu, korbu, kobbu fat; Tu. kōmmē fatness; Te. kovvu, krovvu fat, grease; Nk. kuru n. fat; Pa. koṛ-, koṛv- be fat; koṛukuḍ n. fat; Go. (W) kurwinj fat; (A) koṛvinj n. fat; Kui krōga id.; Kuwi (F) korowa fat (of animals); Br. kubēn heavy, difficult, serious, dignified, expensive, precious.]
- 3075 koṛi point. [Ta. koṭi banner, flag, streamer; Ma. top, extremity, flag, banner; Ko. kory flag on temple; Ka. kuḍi pointed end, point, extreme tip of a creeper, sprout, end, top, flag, banner; guḍi point, flag, banner; Koḍ. koḍi top (of mountain, tree, rock, table), rim of pit or tank, flag; Tu. koḍi point, end, extremity, sprout, flag; koḍipuni to bud, germinate; Te. koḍi tip, top, end or point of a flame; Go. kōḍḍi tender tip or shoot of a plant or tree; (A) koḍi point.]
- 3076 koṭḷāta quarrel.
- 3077 kovre pumpkin. [Te. gummaḍi id. See Turner s.v. kubhiṇḍo.]

- 3078 kumre the tree *Gmelina arborea*. [Ta. kumiṛ, kūmpal (lex.); Ma. kumiṛ, kumbiḷ; Ka. (Lushington) kumuḷe, kumbuḍi, kūḷe; Koḍ. kummi, kumbiḷi; Te. gummūḍu, gumuḍu; Pa. gumri id.; Go. gūmmūr māṛā the kumin tree, *Careya arborea*. Skt. (lexical) kumudā *Gmelina arborea*; also kāsmari, kāsmari, kambhāri, gambhāri id.; cf. Burrow, *BSOAS* 12.372.]
- 3079 kuṇḍe big earthen pot. [Ka. kuṇḍa pot; Te. kuṇḍa earthen pot or pitcher.]
- 3080 kurra male calf. [Nk. khore id.; Pa. (S) kurra id.; Go. (Tr. M) kurrā, (A) kurra piya id.; Kuwi (S) kurra ḍālu id.]
- 3081 kūr pāv meeting of ways. [Connected with Ta. kūṭu join, gather (intr.), etc. See s.v. item 663 pa·v.]
- 3082 maḍgi the tree *Terminalia tomentosa*. [Ta. marutu, marutam; Ma. marutu; Ka. matti, maddi, maṛti; Tu. matti; Te. maddi; Nk. maḍgi; Pa. merdengi; Go. māṛḍ māṛā, (W) maru, (M) mardī; Kui mardī id.]
- 3083 maṇc mist. [Ta. mañcu cloud, white cloud, dew, fog; Ma. maññu dew, mist, snow; Ko. manj cloud; To. moḻ id.; Ka. mañju dew, fog, coldness; Koḍ. mañji dew; Tu. mainḍu dew, mist, fog; Te. maṇcu id., frost; Pa. mañ, manj mist, dew; Go. mac (W) dew, (M) snow; Kuwi (F) moncū, (S) manḻu (z = c) dew.]
- 3084 maygeda guṇḍ whetstone. [Cf. item 496 may- and item 286 guṇḍ.]
- 3085 māroṛ bel tree. [Te. māreḍu, māreḍu Bengal quince, bel, *Aegle marmelos*; Nk. māroṛ bel; Go. māhka māṛā, (A) māhka bēl tree.]
- 3086 māṭ machan, elevated platform.
- 3087 mekam sambur, Indian elk. [Te. mekamu beast, brute, antelope.]
- 3088 mendare sp. bee. [Nk. mendhar (pl. -śil), mendhare (pl. -l) id.; Pa. mendir id.]
- 3089 mēṛi *Ficus glomerata*. [Ka. mēḍi glomerous fig tree (*Ficus racemosa*), opposite-leaved fig tree (*Ficus oppositifolia*); Te. mēḍi *Ficus glomerata*.]
- 3090 mirjeṛ intestines.
- 3091 modg *Butea frondosa*. [Ta. murukku id., palas tree; Ma. murikku *Erythrina indica*; Ka. mutta, muttaga, muttala, muttuka, muttuga, muttula, muṛṭuga, muṛṭuga *Butea frondosa*; Tu. muttaka id.; Te. mōdugu id.; Go. mūr māṛā id.; Kur. murkā id.; Malt. murko name of a tree.]
- 3092 moseli crocodile. (Hislop mosali id.) [Ta. mutalai, mucali; Ma. mutala; Ko. mocal; Ka. mosale, masale, musali; Koḍ. mosale; Tu. mosalē; Te. mosali; Pa. mōca id.]
- 3093 mull marrow. [Ta. mūlai brain, marrow; Ma. mūla id.; Te. mūlaga marrow; Kui nli marrow; kaḍa-mūla brain; Kur. (H.) murmā marrow; Br. milt id., brain, kernel of nut.]
- 3094 murr dirt. [Te. muṛiki dirt, filth, impurity, dirty, foul; Pa. mur, murru dirt.]
- 3095 muṭṭi handle. [Go. (A) muṭṭi id. H. muṭhiyā id.]
- 3096 naram vein. [Ta. narampu nerve, tendon, sinew, blood-vessel; Ma. narampu, narampu id.; Ko. To. narb muscle, vein; Ka. nara, naravu sinew,

- tendon, nerve, vein, artery; Tu. nara vein, nerve, tendon; narambu sinew, nerve, pulse; Te. naramu vein, artery, nerve, tendon; Pa. nerub (pl. nerbul) vein; Kui ḍrāmbu tendon, sinew; Kuwi (S) naromi nerve; Kur. nari pulse (? < IA); Malt. nāru the veins.]
- 3097 nasam- to itch (intr.). [Ta. namaiv-, namaint-; namaipp-, namaitt-) id.; n. itching, irritation; Ka. nave itching, the itch; nase itching; Tu. navuṇṭa itching, irritation in the throat; nauluni to itch; Te. nava, nasa, nasimiri itching.]
- 3098 nigur green.
- 3099 nilak nilgai. [< IA, e.g., H. nilgāi id.]
- 3100 nipka small piece of fire. nipp- to kindle. [Ta. neruppu fire; Ma. nērippu, nerippu id.; Ko. nep live coal; To. nep id.; Te. nippu fire; Pa. nir- to blaze; nirkip- (nirkit-) kindle; Go. nīrwānā burn (intr.); Kui drē ignition, a flare; drē inba be ignited, flare; drēna with a flare; Kur. niyūr embers, live coals, wood glowing with fire, brand; Malt. nare n. flame; narge rise up in flames; nargeṭe blow up a fire, reproach severely.]
- 3101 norp- (? nurp-) to thresh. [Ta. nūru (nūri-), nuṛukku (nuṛukki-) crush, pulverize, reduce to powder; noṛukku (noṛukki-) break, crush, smash to pieces; nukku (nukki-) break in pieces, grind, powder, crush; Ma. nuṛukkuka crush, break in pieces, pound; Ko. nugc- (nugc-) pound (chilies) with pestle; Ka. nuṛi be crushed; nuṛuku, nuṛugu, nurgu, nuḷgu, nuggu crush, be crushed; nuṛcu, nuṛisu crush to fragments; Tu. nuriyuni break, go to pieces; nuripuni, nurpuni break, powder, pulverize; Te. nūru grind, sharpen, whet; nūṛucu thresh (as corn); nuṛupu thrash, kill; n. thrashing, threshing; nuṛumu powder, destroy; Go. nōrānā grind grain; (W) norānā, (A) nōr-grind; Kuwi (F) nuiyali grind; nūṛpali thresh out with cattle; (S) nurpinai thrash with oxen; Br. nusing crush, grind.]
- 3102 paccik pan unripe fruit. [With words for 'green.']
- 3103 pan (pl. paṇḍl) fruit. [See s.v. item 634 paṇḍ-.]
- 3104 parca gravel.
- 3105 payt bile. [With words for 'green.']
- 3106 pāreva pigeon. [Mar. pārvā, H. parewā id.]
- 3107 petk- to pick up. [Ta. perukku (perukki-) gather, pick up (as stones); porukku (porukki-) pick up here and there, glean, pick out, select; Ma. perukkuka pick up, gather one by one, glean, beg; perukki beggar; To. per- (perky-) pick up small objects; Koḍ. porik- (poriki-) pick up (small objects, e.g., bits of broken rice or coins); Tu. pejpini, pejjuni select, choose, pick up, pick or remove stones from paddy or rice; Nk. pett-pick, choose, pick up; Pa. ped- (pett-) pick up, pick (flower), pick out, choose; petk- pick up, glean; Go. pārrānā pick up from the ground, gather (esp. of mahuas); (A) per- pick up; Kui pebga (< peg-b; peg-d-) collect, pick up, peck up, gather; pesk-a (pesk-i-) plural action; Kur. pesnā (pett-) gather up, pick up, glean, choose, pick out by lifting up; pesēgnā weed, cleanse by removing that which is objectionable.]
- 3108 peṭṭ a blow. [Te. peṭṭu a blow, stroke, knock, thump.]

- 3109 peṭṭa female (of birds). [Te. peṭṭa id.]
- 3110 pidk- to press. [Ta. pituṅku (pituṅki-) protrude, bulge, gush out, be expressed; pitukku (pitukki-) press out, squeeze out; Ma. pituṅṅuka be squeezed, pressed out; pitukkuka, putukkuka, pitarruka crush, press matter out of a boil; To. piṭṭx- (piṭṭxy-) be squeezed; piṭṭk- (piṭṭky-) squeeze; Ka. hiduku squeeze, press, knead, shampoo; Te. pituku, piduku draw (as milk), milk (as a cow), express, squeeze, press out; Go. piḍukānā strain at stool, exert oneself violently in vain (as in lifting a burden); Kur. pedekḥnā, pedkḥā'ānā pinch, squeeze, strangle; Malt. pethge break open (as a large fruit); pethgre burst or break (as a fruit).]
- 3111 pikka calf of leg. [Te. pikka id.]
- 3112 piṭṭe young bird, chick. (P piṭṭa bird.) koṛke piṭṭa sparrow (cf. item 2168 korkā). [Te. piṭṭa id.; Go. piṭṭe, (W) piṭṭe, (M) piṭṭe id.]
- 3113 piri straw. [Te. pūri straw, thatch; Pa. pir grass, straw; Kui piri straw; Go. (Tr., W) piri id.]
- 3114 pokk blister. [Ta. pokku (pokki-) be blistered; pokkuḷam boil, blister, bubble; Ma. pokkuḷa id.; Ko. pogl blister; poglc- (poglc-) (hand) becomes blistered from heat; To. piḡ- (piḡy-) (hand) gets blistered by friction; Ka. pugul, bokke, bobbe blister; Koḍ. pokkaḷa id.; Tu. pokke, bokke id.; Te. pokku id.; to blister; bobba blister; Pa. pova id.; Go. (A) poppul id. Cf. item 3010 bugga bubble.]
- 3115 poṭṭi (pl. poḍḷ) skin of fruit. (Basim, LSI 4.568, poṭṭa husks.) [Ta. poṭṭu chaff, husk of grain, dust; Ma. poṭṭu a blighted ear of corn; poṭṭil husk, pod, legume; piṭṭal husk; Ko. poṭ husks of grain, outside bark of tree; Ka. poṭṭu chaff, husk, a pod emptied of its contents; Tu. poṭṭu husk, chaff, fruit or seed without kernel, blighted ear of corn; Te. poṭṭu the husk of grain, chaff; Kui boṭi chaff of millet, broken pieces of straw.]
- 3116 poḷg the green pigeon. [Ma. pokiṇa, pokaṇa, pōṇa, pūṇa; Pa. pōnal; Go. pōnār; Kur. pokḥā id.]
- 3117 pun- (punt-) to know. [Tu. pinpuni know, understand, comprehend; Pa. pun- (putt-, pund-) know; Oll. pun- (puy-) id.; Go. pūḍānā id.; Kui pun-b-a (pus-) id.; Kuwi (F) pūnjali, (S) punnai id.]
- 3118 purug (stem purg-) basket. (Haig pūrg id.)
- 3119 puṭṭa white anthill. [Ta. puṭṭu, puṭṭam id.; Ma. puṭṭu ground thrown up by moles, rats, esp. a white anthill; Ka. puttu, putta white anthill; Koḍ. puttī id.; Tu. puṭṭa id., snake's hole; Te. puṭṭa anthill, snake's hole, heap, lot, crowd; Nk. puṭṭa white anthill; Pa. puṭkal, (NE) puṭkal id.; (S) putta nest inside anthill; Oll. puṭkal white anthill; Go. pūtti, (A) puttī id.; Kui pusi id.; Kuwi (F) pūci anthill; pūnja ants' nest (earthen); Kur. puttā anthill; putbelō white ants' queen (belō id.); Malt. pute anthill. Skt. (pipilika)-puṭa- anthill; puttikā white ant or termite.]
- 3120 pūrage peacock's tail. [Pa. pūril (pl.) peacock's tail feathers.]
- 3121 rampam uproar, commotion. [Ka. rampa clamor; rambu id., noise; Koḍ. rampa hubbub; Tu. rambārūṭi, rambārōṭi, rambhāta, rambhārūṭi clamor, outcry; Te. rampu, rampu noise, uproar, disturbance, squabble, wrangle, scandal; rampilu, rampilu, rampillu make an uproar.]

- 3122 rāp, in: usne rāp juice of sugar cane. [Tu. rāvē syrup made of sugar cane juice.]
- 3123 rōkal purre centipede. [: rōka pestle, see s.v. item 2288 rokāl. Cf. Ka. onikebaṇḍe huṇu centipede, Te. rōkalibaṇḍa a kind of millipede.]
- 3124 salle quail. (Haig salē id.)
- 3125 savan maidan.
- 3126 sūdi stale (of cooked rice, amba).
- 3127 śeṭṭ (? ceṭṭ; c = ts) tree. [Te. ceṭṭu id.; Nk. śeṭṭ id.]
- 3128 śēḍ porcupine. [Ta. ey, ey ppanri; Ma. eyyan, eyyam panni; Ka. ey, eyyi, eyyu, ēdu; Koḍ. eppandi; Tu. eyi paṅji; Te. ēdu, ēdu paṅji; Nk. śēḍ; Pa. cēdir; Go. soi, sōi, (A) sui; Kuwi (F, S) sahi id.]
- 3129 taṇḍ- to kick. [Nk. taṇḍ- id.; Te. tannu id.; n. a kick.]
- 3130 tara nux vomica.
- 3131 taṭṭa beehive. [Ka. totte a bee's empty cell; Tu. tattī, totte honeycomb; Te. teṭṭiya, teṭṭe beehive; Go. (Pat.) teṭṭe honeycomb.]
- 3132 tāc furrow. [Mar. tāś id.]
- 3133 tāṭi māc palmyra, toddy palm. [Ka. tāṛ; Te. tāḍu; Pa. tāri id. Skt. tāla-, Pkt. tāla-, tāḍa- id.]
- 3134 teḍḍ ladle. [Te. teḍḍu wooden ladle or spoon, oar or paddle. Skt. tardū wooden ladle (lexical); Pkt. taḍḍu id.; see Turner s.v. ḍāru.]
- 3135 togar (pl. togadl) the pulse Cajanus indicus. [Ta. tuvarai; Ma. tuvara; Ka. togari, tovari; Tu. togari, togarē; Nk. togari id. Skt. tubar, tubarikā id.]
- 3136 tōl hide, skin. (Haig tōl, Hislop tōl id.) [Ta. Ma. tōl, toli; Ko. to·l; To. twi·s; Ka. tōl, tōlu, togal, toval; Koḍ. to·li; Tu. tugalū, tolikē; Te. tōlu, tokka; Nk. tōl; Pa. tōl; Oll. tōl; Go. tōl; Kuwi (F) tōlū, (S) tōlu id.]
- 3137 tumki the tree Diospyros melanoxylon. [Ta. tumpi D. tomentosa; Ceylon ebony, D. ebenium; tumpili Coromandel ebony, D. melanoxylon; D. tupru; tumpai D. tomentosa; Ka. tumaki, tumari, tumbara, tumbari, tumburu, tūpare, tūbare wild mangosteen tree, D. embryopteris Pers. (=Embryopteris glutinifera Roxb.); Te. tubiki, tumiki D. embryopteris; tumida D. melanoxylon; Nk. tumki ebony, D. melanoxylon; Pa. tumbri (stem tumb-) id.; Go. tūmri māṛā, (M) tūmer, (A) tumri id. Skt. tumburu-, tumburi, tubari coriander or the fruit of D. embryopteris.]
- 3138 tuṛṅga perineal cloth.
- 3139 ulli onion. (Hislop wuligadda id.) [Ta. Ma. uḷli onion, garlic; Ko. uḷy onion; To. u·ṭy id.; pōl u·ṭy garlic; Ka. uḷli a bulb, an onion; Tu. uḷli, ulli a generic name for garlic; Te. ulli onion, garlic; Pa. ulli garlic; Go. uḷli onion; Kuwi (F) uḷli id.; vella uḷli garlic; (S) ulli gidda onion.]
- 3140 urunde black gram, urad, Phaseolus mungo. [Ta. uṛuntu id.; Ma. uṛunnu P. radiatus, kidney bean; Ka. urdu, uddu P. mungo, var. radiata, Lin.;

- Tu. urdu P. mungo, kidney bean; Te. uddulu P. radiatus, black gram; Nk. urnda! (pl.) urad. Pkt. uđido, H. urad, urad, Mar. uđid.]
- 3141 uđti mak wild date (khajira).
- 3142 vaduŋ-, vadum- (water) boils. [Go. wāhācānā come to boiling point; (M) wāhācānā boil; (A) wāhāc- id.]
- 3143 varti rope. [Probably IA. Cf. Skt. varatrā, vardhra- strap, thong, strip of leather; vardhrī sinew, leather thong.]
- 3144 vāca beam. [Pa. vācom horizontal beam across roof.]
- 3145 vāp steam. [Mar. vāph, H. bhāph id.]
- 3146 vāy- to swell. [Ta. vāy (vāyv-, vāynt-; vāypp-, vāytt-) flourish, be luxuriant, be over-luxuriant in growth; Ma. vāykka swell, increase, thrive; Ko. va·v- (va·t-) (part of body) swells; To. po·f- (po·t-) (leg) swells; Ka. bā (bād-), bāyu (bāt-) swell, tumefy; Tu. bāpuni swell; Te. vācu swell, be swollen; Nk. vāy- swell; Pa. vāp- (vāt-) id.]
- 3147 velma Anogeissus latifolia (H. dhaurā). [Go. (M) veđmā id.]
- 3148 vire handle of plow.
- 3149 vit- to sow broadcast. [Ta. vittu (vitti-) sow, spread, broadcast; Ko. vit- (vity-) sow; To. pīt- (pīty-) id.; Ka. bittu id.; Kođ. bitt- (bitti-) id., scatter; Tu. bittuni sow; Te. vittu id.; Nk. vit- id.; Pa. vit- id.; Go. witānā sow broadcast; (W) wītānā, (M) vitānā sow; Kui vīti scattered, dispersed. Cf. item 1040 vitanam.]

Section 4. Pāndharkavra vocabulary

(items not already entered in sections 1-3)

- irve twenty. [Te. iruvai, iravai id. (colloquial).]
- keṛe arrow.
- makora ant.
- movka elbow. [See s.v. item 562 mu·ra.]
- silka river. [Te. ciñka small water-channel; Nk. śilka brook, river; Pa. cilva rivulet, brook; Go. (A) silka small river.]
- surun peacock.

Section 5. Haig's vocabulary.

(items not already entered in sections 1-3)

- annāk elder brother. [Ta. annan; Ma. annan; Ko. an; To. on, onon; Ka. anna; Kođ. annē; Tu. annē; Te. anna; Go. tānnāl id.]
- barsī spear. [Mar. barci, H. barchi id.]
- dzām heart.
- hōryāk parrot.
- kaṭār dagger. [Mar. H. kaṭār id.]
- kivhā father.
- kōḍe bull. [Te. kōḍe, kōḍiya young bull; Po. kōḍi cow; Kui kōḍi cow, ox; Kuwi (F) kōḍi cow; (S) kazza kōḍi (z = j) bull]
- mēṭlāŋ south.
- pallām east.

- pātē day. (Hislop pāte id.)
- pehēlē dawn.
- pōḍelāŋ west. (?? podelaŋ to that which is above [cf. item 701].)
- pōṭūl dawn.
- salād box. (Hislop salad id.)
- sōnē gold. (Hislop sone id.) [Mar. sonē, H. sunā, sonā id.]
- sukārañḍem cheap.
- tēlāŋ north.
- tikānē waist.
- tir arrow. [Mar. H. tir id. < Pers.]
- tsitryāk spotted deer. [Mar. cita! sp. deer.]
- ṭavā blue jay. [Pa. ṭevval kind of bird (Halbi ṭevāsa); Go. tāwwē the roller, or blue jay.]
- vādā fort. [Mar. vādā palace.]
- vārū sand. [Mar. vālū, H. bālū id.]

Section 6. Two items from Hislop's vocabulary.

- edamakei left [i.e., left hand]. [< Te. Cf. Ta. itai, itam; Ma. itam, eṭam; Ko. er; To. or; Ka. eḍa; Kođ. eḍate; Tu. eḍa, yaḍa; Te. eḍama, ḍā, dā id. The following are borrowed from IA: Nk. ḍāva; Pa. ḍebri; Oll. ḍebri; Go. (M) ḍāvā; Kui deba, debe, debo; Kuwi (F) tebri, (S) tēbri id. The IA words (Turner s.v. debre) may be from Dr.]
- vil bow. [Ta. vil; Ma. vil, villu; Ko. viḷy; To. pīs; Ka. bil; Kođ. billi; Tu. billu, biru; Te. vilu, villu; Pa. vil; Go. (M) vil; Kui viḍu, vilu; Kuwi (F) vellū, (S) wellu (wrongly given with meaning arrow); Br. bil id.]

ENGLISH INDEX TO THE VOCABULARY

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