KOLAMI
A DRAVIDIAN LANGUAGE

BY
M. B. EMENEAU

UNIVERSITY OF CALIFORNIA PRESS
BERKELEY AND LOS ANGELES
1955
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 Hettli 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 Sudhishshuran Bhattacharya of the Indian Museum, Calcutta, collected a Kolami vocabulary in two days at Kinwat from informants who hailed from several villages in the neighboring hills. They collected a few words also at Pandharkavva 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 revelled 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 Panjharakvra dialect are also given.

The Vocabulary contains all the material from Wardha, Kinwat, and Panjharakvra, 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 Kannada 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 Sudhishishwan Bhattacharya for many things—for permission to use the Kinwat and Panjharakvra 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 Sudhishishwan 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.
## CONTENTS

Bibliography ................................................................. xiii
Abbreviations ............................................................... xv

I. Introduction—the Kolams, their language and dialects ....... 1

II. Phonology .................................................................. 6
   A. Phonemics ................................................................ 6
   B. Morphophonemics .................................................. 17

III. Adjectives ................................................................. 31

IV. Nouns .......................................................................... 34
   A. Roots and formative suffixes ................................. 34
   B. Noun subclasses based on number and gender ........ 43
   C. Independent and oblique stem forms ..................... 61
   D. Case suffixes .......................................................... 61
   E. Postfixes ................................................................. 63

V. Verbs ........................................................................... 65
   A. Roots and derivative suffixes ................................. 66
   B. Inflected forms ....................................................... 72
   C. Uninflected forms ................................................. 92
   D. Verbal adjectives and nouns ................................. 96
   E. Meanings of the tenses .......................................... 97

VI. Echo words ............................................................... 101

VII. Postpositions, conjunctions, interjections, etc. .......... 103

VIII. Syntax .................................................................... 105

IX. Characteristics of the dialect in SR (with a few notes on the Kinwart
    and Pāndharkavra dialects) ....................................... 130

X. Comparative position of Kolami ................................ 141

Texts I and II ................................................................. 164

Vocabulary .................................................................... 175
   Section 1 (items 1-1066), Wardha vocabulary ............. 176
   Proper names of persons ......................................... 259
   Designations of males and females of exogamous divisions.. 259
   Designations of males and females of castes ................ 260
   Section 2 (items 2000-2365), SR's vocabulary (items not already entered
    in section 1) ............................................................ 261
   Section 3 (items 3000-3149), Kinwart vocabulary (items not already entered
    in sections 1 and 2) ............................................... 277
   Section 4. Pāndharkavra vocabulary (items not already entered in sections
    1-3) ................................................................... 286
   Section 5. Haig's vocabulary (items not already entered in sections 1-3) .... 286
   Section 6. Two more items from Hislop's vocabulary ...... 287

English index to the Vocabulary ..................................... 289
BIBLIOGRAPHY

The Kolams and Kolami

Hislop, Stephen, *Papers relating to the Aboriginal Tribes of the Central Provinces* (? Nagpur, 1866).
id. (Setumadhava Rao Pagdi), *Among the Gonds of Adilabad* (2d ed.; Bombay, 1952; chapter VIII, The Kolams, is identical with the introduction to *A Grammar of the Kolami Language*).
Syed Khaja Mahboob Hussain, *Social Service and Tribal Welfare in Hyderabad* (Hyderabad, 1949; the Kolami vocabulary is essentially unusable).

The Dravidian Languages—dictionaries and vocabularies

Tamil

*Tamil Lexicon, published under the authority of the University of Madras* (6 vols. and Supplement; Madras, 1924-1939).

Malayalam


Kota


Kannada


Kodagu


Tulu


Telugu


Gondi


Bibliography

Mitchell, A. N., *A Grammar of Maria Gondi as spoken by the Bison Horn or Dandiari Maris of Bastar State* (Jagdalpur, 1942).


**Kui-Kuwi**


id., *A Vocabulary of the Kui Language* (Bibliotheca Indica, work no. 252; Calcutta, 1929).


id., *Vocabulary of Kuwi [Kuwi]-Kond Language* (Madras, 1913).

**Kurukh**


**Malto**


**Brahui**

Bray, (Sir) Denys, *The Brahui Language* (Calcutta, 1999; Delhi, 1934).

**Indo-Aryan Dictionaries**


**Dravidian Comparative Grammar**


**ABBREVIATIONS**

*Journals and Works*

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>BDCRI</td>
<td>Bulletin of the Deccan College Research Institute</td>
</tr>
<tr>
<td>BSOS</td>
<td>Bulletin of the School of Oriental (and African) Studies, University of London</td>
</tr>
<tr>
<td>BSOAS</td>
<td>Indian Historical Quarterly</td>
</tr>
<tr>
<td>IAS</td>
<td>Journal of the American Oriental Society</td>
</tr>
<tr>
<td>IBOR</td>
<td>Journal of the Bihar and Orissa Research Society</td>
</tr>
<tr>
<td>IORM</td>
<td>Journal of Oriental Research, Madras</td>
</tr>
<tr>
<td>LSI</td>
<td>Linguistic Survey of India</td>
</tr>
<tr>
<td>QMS</td>
<td>Quarterly Journal of the Mythic Society</td>
</tr>
<tr>
<td>TPS</td>
<td>Transactions of the Philological Society</td>
</tr>
</tbody>
</table>

*Names of languages*

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ad.</td>
<td>Arabic</td>
</tr>
<tr>
<td>Bad.</td>
<td>Badaga</td>
</tr>
<tr>
<td>Bal.</td>
<td>Baluchi</td>
</tr>
<tr>
<td>Br.</td>
<td>Brahui</td>
</tr>
<tr>
<td>Dr.</td>
<td>Dravidian</td>
</tr>
<tr>
<td>Go. (A)</td>
<td>Gondi as recorded in Adilabad by T. Burrow and Sudhibhusan Bhattacharya</td>
</tr>
<tr>
<td>Go. (L)</td>
<td>Gondi as recorded by Lind</td>
</tr>
<tr>
<td>Go. (M)</td>
<td>Maria Gondi as recorded by Mitchell</td>
</tr>
<tr>
<td>Go. (Pat.)</td>
<td>Gondi as recorded by Patwardhan</td>
</tr>
<tr>
<td>Go. (W)</td>
<td>Gondi as recorded by Williamson</td>
</tr>
<tr>
<td>Gu.</td>
<td>Gujarati</td>
</tr>
<tr>
<td>H.</td>
<td>Hindi</td>
</tr>
<tr>
<td>IA</td>
<td>Indo-Aryan</td>
</tr>
<tr>
<td>Ka.</td>
<td>Kannada; most of the forms quoted are Old Ka.</td>
</tr>
<tr>
<td>Kin.</td>
<td>the Kinwat dialect of Kolami, as recorded by T. Burrow and Sudhibhusan Bhattacharya</td>
</tr>
<tr>
<td>Ko.</td>
<td>Kota (field notes recorded by M. B. Emeneau)</td>
</tr>
<tr>
<td>Kod.</td>
<td>Kodagu (Coorg; field notes recorded by M. B. Emeneau)</td>
</tr>
<tr>
<td>Kod. (C)</td>
<td>Kodagu as recorded by Cole</td>
</tr>
<tr>
<td>Kol.</td>
<td>Kolami (see Kin., P., SR, W.)</td>
</tr>
<tr>
<td>Kur.</td>
<td>Kurukh (Oraon) as recorded by Grignard</td>
</tr>
<tr>
<td>Kur. (H)</td>
<td>Kurukh as recorded by Hahn</td>
</tr>
<tr>
<td>Kuwi (F)</td>
<td>Kuwi as recorded by Fitzgerald; (S) as recorded by Schulze</td>
</tr>
<tr>
<td>Ma.</td>
<td>Malayalam</td>
</tr>
<tr>
<td>Malt.</td>
<td>Malto</td>
</tr>
<tr>
<td>Mar.</td>
<td>Marathi</td>
</tr>
</tbody>
</table>

[xv]
Abbreviations

Mar. Maria Gondi
Nk. Naiki
O. Oriya
Oll. Ollari
P. the Pandharkawa dialect of Kolami, as recorded by T. Burrow and Sudhibhusan 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
Tel. Telugu
Te. (B) Telugu as recorded by Brown
To. Toda (field notes recorded by M. B. Emeneau)
Tu. Tula
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 numbered3 31,763, of whom 15,987 were males and 15,776 females. Of these 26,362 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 Führer-Haimendorf’s Tribal Populations of Hyderabad Yesterday and Today,4 p. xx: “Neither Kolams nor Naikpoda have been recorded adequately in the Census of 1941 when they were erroneously classified as subtribes of the Gonda. 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 de-tribalized Kolams of Kirwat 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,

---

3All the figures are taken from Census of India, 1931, vol. 12 (Central Provinces and Berar). The best account of the ethology of the Kolams will be found in R. V. Russell and Rai Bahadur Hira Lai, The Tribes and Castes of the Central Provinces of India (London, Macmillan and Co., 1916), 3,520-526. Luck of time prevented me adding anything of any importance to what is already known.

4Government Central Press, Hyderabad-Deccan, 1945. It is marked as “reprint 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 Mannyaods (i.e., Kolams) to be wrongly identified with the Mannepods, 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 Chunnur 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 Chunnur those living in the other Taluks 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.1 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. Setaumadhava 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 Pandharkavara 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

---

"E.g., Russell and Hira Lal, 3,520: "residing primarily in the Wan taluq 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."
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 ff.). 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 taluks of Yeotmal that Marathi does in the Central Provinces and the northern parts of Yeotmal.*

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 unfamililiarity 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, 1931 Census. The Kolami language figures are as follows: Madhya Pradesh—Yeotmal district 31,596, 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.*

*See Census of India, 1951, vol. 12, part 1 (Report by W. H. Shoobert), p. 314: "Most of the Kolams were enumerated in the Kelaup, Run and Yeotmal taluks, that is towards the Hyderabad border. The influence of Arayn 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 Konaree."
II. PHONOLOGY

A. Phonemics

2.1. The phonemes of the language are as follows:

- **Vowels**
  - a, a', e, e', i, i', o, o', u, u'

- **Consonants**
  - Labial: p, b; Dental: t, d, n; Alveolar: s, z; Rhotic: r; Retroflexes: c, j, t, d, k, g; Palatal: s; Velars: n, m, n, 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 o, 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 withdraws 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 u'r when following a vowel at the end of a preceding word (e.g., in the phrases a u'r that village (I.240), palan u'rug to such-and-such a village).

2.3. The quantitatively distinguished phonemes are in contrast in such pairs as the following: mak neck: ma'k tree; sir female buffalo: si' r nit; ur plow: u' r village; endar they are arriving: e nedar they are dancing in rejoicing; oktin she carried (child) on hip: so' oktin 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., a and a'. Some of the numerals have the vowels a and a' optionally interchanging: akra/akra eleven, tsavda/tsavda fourteen, pandra/pandra fifteen, satra/satra seventeen, satri/satri eighteen, pannas/pannas fifty, sattar [sattar] sattar seventy, sambar [sambar] sambar one hundred. Similarly ka' l 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 postdental, when it precedes the palatal affricate j is palatal; otherwise it is dental. Before k occur both dental n and velar g; contrast pankatun I am sending, and majkant I slept. The combination ng occurs in one word mangi, the designation of a go' tru, and its derivatives, contrasting with ng in aggi shirt.

l and r following a retroflex are retroflex, as in gedi earthen pot, go' dl fingertips, po' tri calf of leg. Otherwise they are postdental.

s followed by i has palatalization; e.g., posia ball of foot.

t before t appeared as s, a retroflex sibilant, in the speech of one informant.

The other informant pronounced it either as t or as an affricate ts. At the village of Wagpur in Yeotmal the s variant was heard. E.g., kattan I built.

z, when initial, medial between vowels, and final after a vowel, is the postdental affricate (dz); e.g., za' t caste, gez brass pot, plural gezul. When in a cluster of consonants, it is the postdental voiced sibilant, as in ve' nzatun I thatch, ve' nzdun I used to thatch, puzdun I used to pull, ro' zdarak laborer. The cluster zrz 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 that the vowel i, and the friction of the breath passing between tongue and palate in its formation is quite audible. The treatment of y intervocically, 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 l. 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 tsavda fourteen, and medially in pa' tva 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.
1. occurs in two numerals, so + is sixteen and call is 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 2.3).

Both these consonants are neglected in the statements of distribution below. 2.3. 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 intervocally, 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 2.3. 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, hatti, 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 intervocally 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., kh is in 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 no 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, 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, n 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); intervocally, 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·
CVNC CV·NC
CVCC CV·CC
CVNCC CV·NC
[CVCCC] [CV·CCC]
[CVNCCC] [CV·NCC]
(CVCN) (CV·CN)

This statement may be inexact, but my impression is that it is not very far wrong.
Examples of monosyllables: ki, hand, kan eye, me, a body, bond, toddy palm, ka, mb post, puv on the flower, ur, rnt into the village, gundt onto the rock, ka, mpt onto the post, dult on the hips, ur, dlt into the villages, kandlt into the eyes, me, nght into 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 dissyllables, 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:

<table>
<thead>
<tr>
<th>1st syllable</th>
<th>2d or succeeding syllable</th>
</tr>
</thead>
<tbody>
<tr>
<td>A(a)</td>
<td>CV</td>
</tr>
<tr>
<td></td>
<td>CV</td>
</tr>
<tr>
<td></td>
<td>CV·</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>1st syllable</th>
<th>2d syllable</th>
<th>3d or succeeding syllable</th>
</tr>
</thead>
<tbody>
<tr>
<td>B</td>
<td>CVNC</td>
<td>CVNC</td>
</tr>
<tr>
<td></td>
<td>CVCC</td>
<td>CVCC</td>
</tr>
<tr>
<td>CV·</td>
<td>CVNCC</td>
<td>CVNCC</td>
</tr>
<tr>
<td>CV·</td>
<td>CVCCC</td>
<td>CVCC</td>
</tr>
<tr>
<td>CV··</td>
<td>CVNCCC</td>
<td>CVNCCC</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>1st syllable</th>
<th>2d syllable</th>
</tr>
</thead>
<tbody>
<tr>
<td>C</td>
<td>CV</td>
</tr>
</tbody>
</table>
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
innen he used to eat
datam door
vatta share
budhik old man
budhik man of basket maker caste
mokam face
bokka bone
gogan he bends over
bogga small perforating hole
esar boiling water
veasa fever
siviktin it became rotten
sivva piece of fuel
ara she weeps
tarra palm of hand
iicaa dream
ella house
icea 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·titan 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 vagdaral
vagdaral women of go·tra called vagdaral

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., wi·tan I am giving, ailiak 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., saatun I am going, daa ten, koo gi·ta·na to·ten I am not bringing at all. One word has a long vowel in the first place, va·hana sandal; it is curious to note that the phonetic form of this word when in phrase-final, [vaˈhansa], 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 phoneme besides the short and long types, as we might be tempted to analyze.)

<table>
<thead>
<tr>
<th>Table 1</th>
<th>Two-consonant Clusters</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>p  b  m  t  d  n  nd  t  d  nd  k  g  gg  s  z  v  r  l</td>
</tr>
<tr>
<td>p</td>
<td>pp  pt  pn  pt  pd  pk  ps  pr  pl</td>
</tr>
<tr>
<td>b</td>
<td>bb  bd  bnd m  mb  ml</td>
</tr>
<tr>
<td>m</td>
<td>mb  mm  mt  nd  mn  mf  mk  mg  ms  mr  ml</td>
</tr>
<tr>
<td>mb</td>
<td>mb  mb</td>
</tr>
<tr>
<td>t</td>
<td>tt  tn  tk  tv  tr</td>
</tr>
<tr>
<td>d</td>
<td>dm  dd  dn  dg</td>
</tr>
<tr>
<td>n</td>
<td>nb  nm  nt  nd  nk  ng  ns  nz</td>
</tr>
<tr>
<td>nd</td>
<td>nd</td>
</tr>
<tr>
<td>t</td>
<td>tp  tn  tt  ts  tv  tr  tl</td>
</tr>
<tr>
<td>d</td>
<td>dp  dl  dm  dt  dd  dk  dg  dgg  ds  dz  dv  dl</td>
</tr>
<tr>
<td>nd</td>
<td>ndp  ndt  ndn  ndg  nds  ndd  ndr  ndl</td>
</tr>
<tr>
<td>k</td>
<td>kp  km  kt  kn  kt  kd  kk  ks  kv  kr  kl</td>
</tr>
<tr>
<td>g</td>
<td>g  gn  gd  gg  gg</td>
</tr>
<tr>
<td>n</td>
<td>n  gn</td>
</tr>
<tr>
<td>gk</td>
<td>gk  ggn</td>
</tr>
<tr>
<td>gs</td>
<td>gs  ggg</td>
</tr>
<tr>
<td>s</td>
<td>sp  st  sn  sk  ss  sr</td>
</tr>
<tr>
<td>z</td>
<td>zd  zg</td>
</tr>
<tr>
<td>ns</td>
<td>ns  nz</td>
</tr>
<tr>
<td>nz</td>
<td>nzd  nza</td>
</tr>
<tr>
<td>v</td>
<td>v  vd  vn  vnd  vk  vg  vv  vr</td>
</tr>
<tr>
<td>r</td>
<td>rp  rb  rt  rn  rnd  rd  rk  rg  rgg  rs  rz  rv  rr  rl</td>
</tr>
<tr>
<td>l</td>
<td>lp  lb  lm  ltl  ln  lk  lg  lgg  ls  lll</td>
</tr>
<tr>
<td>y</td>
<td>yt  yd  yn  yk  ygg  yy</td>
</tr>
</tbody>
</table>

nj and yj occur, but have not been tabulated.
NC groups are easily seen in the table, but may be collected here: mbd, nda, nmr, ndp, ndt, ndd, ndm, ndg, ndr, ndt, ndn, gkt, ggd, gmn, gmr, ggl, gav, gtn, gsn, gsz, gnd, gnd, gft, ggt, ggr, gsd, gtt, gtw, gmg, gmg.

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

2.22. Examination of the groups of stops in the table yields a statement of significant limitation.

We must include s and z with the stops, and as and az with the NC groups. Leaving aside for the moment groups of which d 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., gk and ns as voiceless, gg and nz as voiced. There are occurrences on the one hand of pt, pt, pk, tk, tp, tt, ts, kp, kt, ks, st, sk, gkt, gst, and the ideistical clusters pp, pt, tt, ts, kk, ss, and on the other hand of bd, dg, gd, zd, zg, ggd, ndd, and the ideistical clusters bb, dd, (also ddd). d and nd, however, occur in combination with both voiced and voiceless stops. bd, gd, mbd, and db, dd, dg, dz, ndd, ndg (and of course ddd), might be considered to show the same characteristics as the previous groups, but that this is not so is shown by the occurrence of pd, kd, dp, dt, dk, ds, ndp, ndt, nde.

This distribution is set forth in the following tabular analysis, in which a formula of the type 1 + t 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 t k s 5. gg nz
2. b d g z 6. mb
3. d 7. ndd
4. gk ns 8. nd

Two-consonant clusters

1 + 1 - (pt, tt, ts, tk, st, sk)
2 + 2 - (bg, bz, db, dz, gb, gz)
(1, 2) + 5 - (td, td, td, dd, ad, ad)
3 + (1, 2) - (dt)
3 + 3
4 + t
5 + d
8 + (1, 2) - (nsd, ndk, ndb, ndx)
6 + 3
3 + (5, 7) - (dz)

2.23. Clusters of three consonants are rather exceptional in character. Any two-consonant cluster whose second member is t may be followed by a as third member; the clusters found are: pt, mtn, ttn, dtn, ndtn, ptn, gtn, rtn, ltn, vtn, stn, ntna, ytn. The two-consonant cluster before a 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:

bipiak leopard, dapdi drum, gudi owl, sabdi broom, dombak very black man, putni brother’s daughter, tusran I sneezed, tundun I was sneezing, va’gktn I poured, va’gcdn I was pouring, na’gdl plow, zdiga cattle bell, sunrud honeycomb, kunbi man of Kumbi caste.

le’pnta having written, vinta 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 the homorganic nasal, mb, nd, nd, nz; consonants followed by l, n, t, d, ndl; consonants followed by n, da, gya, rna, la, vna; consonants followed by t, pt, ntn, mpt, nt, dt, ndt, kt, gkt, gtn, ntn, vtn, ltn, and the clusters md, yd, vd, rd. 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 d and nd are also found. No identical cluster occurs in final position, nor does the cluster ng. Of the clusters here listed all occur also intervocically except nl and mpt.

Additional three-member clusters found are: nlt, lta, dln, nln, tln, dln; and there occur two four-member clusters (NC) nltd, nltn. None of these is found intervocically.

A few examples of final clusters:

ka’mb post, ‘u’ndl villages, kandl eyes, to’real younger brothers, ma’urn men (accusative), and he, aor they (men), aym five, kant into the eye, gund onto the rock.

dult onto the hips, ‘u’dl into the villages, to’real younger brothers (accusative), ‘u’ndln villages (accusative), kandl 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.
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, CCCCsC, is not matched in the number of consonants by any intervocalic cluster that does not include /s/.

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 d occurs in combination with both voiced and voiceless stops. Exx.: okkot kottan. I brought one (cf. okkod one); a’d zen ma’sur eight men (a’t eight); ae’nd tineg. Let’s eat; gas 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 s 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 /s/ 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 VCCsV, as well as in VCCsG, the two consonants may be identical. Exx.: sonal ke’t’andav. the grain is in the winnowing basket (with which contrast the sentence of identical meaning: sonal andav ke’t’); a’m velek kaktan. I made a fence. This can be otherwise stated in the sequence VCCsV, 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 intervocically 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 ksp); surut potte honeybee (with ntp); karab girap ta’na ta’ten. I didn’t learn at all (with bsp). A notable addition to the intervocalic occurrences is zsz (no zz occurs); e.g., pa’z zen ma’sur five men. Other notable additions are ggeC and gkeC, though ge// and gk/ do not occur." Exx.: ta’leg laktin. it began to run; a’n aregek to’i. 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.

2.37. The evidence for ggeC and gkeC 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 -ge// and -ggeC/--gkeC, and there are others of the same type, e.g., the noun stems ending in -gg in 4.49.
Examples occur of the vowel u elided before any one of the vowels, of e elided before any one of the vowels except i, and of a elided before u. Well-guaranteed examples occur in which u fails to elide before a and o. Exx.: ad ell andra, that is a house (ella); ell elalukul to house after house; rean a*to wild (? reasa) dog; pill ittin. the woman (pilla) told; ca$k uitten. the knife (ca$ku) fell down; gural pod utter. they sat on (pode) the horses; ad ca$k uanda. 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 anda. that is a cat (contrast: ad pilli anda. that is a woman); pilli uitten. the cat fell down (contrast pilli uitten. the woman fell down); gott id, tell a story (gotti); ve$nd r hot (ve$n di) water; gi$inn mad (lo gi) by you...

In a very few examples i* of gi* lol and initial i of a following word were recorded as coalescing to i*. Exx.: gi* (lina) ... 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 accentuated 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 siop or a (NCC, CNC); a formula is (CV)VC. 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', which may also be NC. The formula for the second allomorph is (CV)VC'. The second allomorph occurs before a consonant or consonants or s or /, the first allomorph occurs before a vowel. This alternation operates within the word, and not within the phrase, i.e., øV 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.

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).

*In 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 witheld. Then 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 [a*yak!] (2.11).

With the following examples of verb forms, cf. tumutan I sneeze, tuman I didn't sneeze, tumata having sneezed, tum sneez! (basic form: tum); agulutan I dig, agulan I didn't dig, agulutan I dug, agulan having dug, agul dig! (basic form: agul); alayatan I become tired, alayan I didn't become tired, alayatan I became tired, alayata having become tired, alay become tired! (basic form: alay).

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

ayakatan I sweep, ayeken I didn't sweep, ayakatan I swept, ayakata having swept, ayak sweep! Allomorphs: ayk/-ayakk-. Basic form: ayk.

nindpatun I fill, nindpden I didn't fill, nindpatun I filled, nindpatna having filled, nindip fill! Allomorphs: nindp/-nindp-. Basic form: nindp.

su'lpatun I make to get up, su'lpen I didn't make to get up, su'lpatun I made to get up, su'lpatuna having made to get up, su'lup make to get up! Allomorphs: su'lup/-su'lup-. Basic form: su'l-

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

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

tedep cloth, tepul clothes, tepeot onto the cloth. Allomorphs: tedep/-tedep-. Basic form: tedep.

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, d, and t two ending in t (dent, patili) 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, n, p, s, t, v, y, z, and the following clusters: dg, dg, dp, ig, nd, sg, pk, rg, rnd, tk, yk. One noun ending in t, the disyllabic capot slap, has -ul. Except for this and the two nouns in t with -i, the statement of the distribution is a phonological one, and it is possible to save it by noting that dnt and patili are monosyllables and capot is a disyllable, though it is probably more honest to note capot as an exception.

Another of the allomorphs of the plural suffix, -k-ul, may be further 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: -g after nouns ending in a vowel, -ug 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 pronouns, 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, ap-, -m, pl. -r (e.g., tinmen do not eat! and tinnen you pl., do not eat!). With this are to be compared the irregular imperative forms 2sg. va", 1pl. var come", 2sg. se", 2pl. ser gol, 2sg. ko", 2pl. kor give", all of the 2pl. forms having the suffix -ur 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., sasir 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 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 (CV)CuG, -viz., adum-, aqul-, magu-, tigur-, umbu-. 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 umbu-is further treated in 2.66.

2.39. iy, i'ry > 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 (CV) . . . ; gi" when the preceding word is of the shape (CV) . . . . ; i.e., the quantity of the vowel i'" generally corresponds to the quantity of V'/V" in the preceding word. However, the allomorph gi" also occurs in those instances where the preceding word is of the shape (CV) y. . . . In these instances i' represents V or V'; it is most easily analyzed as a reduction of iy and i' y.

Exx.: pouy gi'ul any hearts (i' represents oy; -ul is suffixal). say gi'ec, after gi'ec, yo if you want to! (i' represents ay).
va'y gi' nem. do not sow at all! (i' represents a' y; -em is suffixal).
kaysag(i) gi' ask ta'na to'ten. I did not laugh at all (i' represents ay; for the morphophonemics involved, cf. 2.49 and 2.50). Similarly; kayga gi'ega ta'na to'ten. I am not laughing at all.

No other instances of the interchange (iy, i'ry > 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 iy but in which the language does not show the sequence are such as ki' hand, mi' -, mi' - graze and mi'p-, mi'p- cause to graze, si' -, si' - give.'

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 statable as having a long vowel and the past tense has a short vowel: i", it- put, ka'kl a' -da, ka'kl all -abu, (5.76), go' -l, godd- heat, 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 to'd and to' (5.66)) and a short vowel in the past negative tann. 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., id'datum 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 reflexive articulation), e.g., ke'tan I winnowed, ke'ddon I used to winnow.

All verb stems ending in a 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 imperative in the 2pl. imperative (5.55). Exx.: vin - hear: vi'n - hear!

Six verbs ending in i preceded by a short vowel have a long-vowel allomorph in the future (5.44), the imperative future, and the two prohibitive forms (5.55), the completive gerund (5.107), probably the continuous gerund (5.106), and possibly the durative (5.44). Exx.: mud-talk : mu'd’datum I will talk, mu’d’dtna 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: a'p- keep in a place, entrant (5.18), shows a quantity alternation. It is to be noted that an' has the allomorph a'- in the imperative, and also that er- become has an allomorph a' e which is probably relevant here, and which in fact would provide an easier base for a'p- (i.e., a'p-) than does an'-.

The intransitive-transitive set od- wash (body or part of body): o'p- 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 possible to make an analysis of them for Kolami (4.63).

Historically, ki' and mi'-, etc., show y. si'- is not certain; see the etyma given for this verb in the Vocabulary, esp. Te. icciu with its allomorph icky'.
2.43. The 1st personal pronouns have allomorphs related by an alternation of vowel quantity: a’/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. d 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 d and the stem allomorphs in the female designations have r before the suffixal complex -ral (4.24.3b). Exx.: caagad : cangerial; sapode : saporral. There is no word with intercollocutical clause di.

I and r alternate similarly in four pairs of such designations (4.24.3a); e.g., mitelak : miteterral. There is no word with intercollocutical clause kr.

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. eg) shows the alternants at, as, and ac, i.e., with complete assimilation of d to the following consonant (and similarly for id); e.g., a‘t ‘sati that tin, as ask that egg, as a‘1 year before last, az za‘‘m that animal, ac ca‘ku that knife. The same assimilation is seen in the phrase pas sendokodi until sunset (with pod sun), and a similar one in ma‘enz ma‘sur seven men (with sa‘t seven).

Since clusters ti and so occur otherwise, in the latter case probably only without an intervening juncture zi, in the former either with or without an intervening si, it is impossible to analyze the sequences as at, kos si, and at ‘s phonemically as at, kot ‘s, and at ‘t, which would otherwise be tempting. Reasons 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 zdz even though zz is not found; but it is to be noted that in the phrase pas ‘zen ma‘sur five men (with pas‘ five), zdz is phonetically the same as az z-, and the morphophonemic statement according to 2.49 with assimilation of voice (pas‘ z- < pas‘ z-) is simpler than if we should analyze phonemically pas‘ d- and then had to give an otherwise unparalleled morphophonemic statement “s > d before zi.”

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” 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 a between two stops makes no difference in the alternation. For the unsatisfactory state of the record when a is involved, see 2,33.

Exx.: dikten he descended, digdan he will descend, digan he descends, digmem don’t descend, dig descend! Allomorphs: dik/-dig-. Basic form: dig-. Hitkten he died, hitgad he will die, hitkan he dies, hitkmem don’t die, hitk die! Allomorphs: tik/-tik-. Basic form: tik-.

so‘gtkam I entered, so‘gdgall I used to enter, so‘gen I will not enter.

Allomorphs: so‘g/-so‘g-. Basic form: so‘g-.

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

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


pa‘zen ma‘sur five men, pa‘sa‘n a‘dieg 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 d 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 d occurs before S*.

Exx.: kattan I built, kaddun I used to build, katen I will not build. Allomorphs: kai/-kad-. Basic form: kai-.

a‘d sen ma‘sur eight men, a‘d divos eight days, a‘t eight. Basic form: a‘t.

a‘datan I played, a‘ddun I used to play, a‘den I will not play. Basic form: a‘d-.

mungad into the nose, mungadsil noses. Basic form: mungad.

My one example in which a stop at the end of one form precedes d 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 doltan. 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.

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 -l and -t the latter occurs before t, 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 -l and not showing this alternation, see 5.71. Examples of the alternation are: muq-, mutt- talk, speak (a language), pod-, pott- (dog) barks. In two verbs there is also alternation of vowel quantity (2.40): *t-d-, itt- put, ka'k'la a-d-, ka'k'la att- abuse.

2.53. Similarly, one verb has allomorphs ending in l and -t, the latter occurring before a, 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-, god'd- beat (with bow).

2.54. Two verbs have allomorphs ending in -dd and -t; 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 2.55: id'd-, iit- tell (allomorphs id'd- /i-; add-, att- thirst for (allomorphs: add- /a-).)

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

Since -d is undoubtedly historically a retroflex cluster and since the proto-Dravidian retroflex phones -n has fallen together with -n in Kolami, it would be possible to pave the way for reconstruction by setting up a morphophonemic -n in Kolami and treating the form and- as morphophonemically an- with d as an allomorph of the past suffix showing assimilation of position to -n. It would be tempting to go further and treat the alternation of r and t in 2.57 as reason for setting up a morphophonemic r (rt remaining unchanged and rt > t). Since there are no instances of relationship between n and r (though relationship between n and r seems possible), it is tempting to suggest that un- drink: ur- cause to drink (2.63; 5.24) are morphophonemically un-: ur-, with t 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 *un- with a past *un-t- (< *un-t-t). Cf. Ta. un- (un-) eat a meal, drink, Ma. unuka eat (esp. rice), Ko. un- (un-) drink, To. un- (un-) drink, Ka. un- (un-) eat a meal, drink, Ko. un- (un-) eat a meal, Tu. ușupini id., Nk. Ps. un- (un-) drink, Go. ușâna id., Kui un-b-a (un-) eat a meal, drink, smoke (tobacco), Kur. onna (ondas) drink, eat a meal, Malt. one (ond-) drink; the verb is missing in Telugu and problematic in Brahui.

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

---

<sup>1</sup> i cannot discuss the meaning here; see L. V. Ramaswami Aiyar, HIQ 12.258-269.
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/CC'V, VC'wCV, VC'CwV). Identical clusters that are expected morphologically, are represented by the alternate 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 /v/ junctures. In the alternate 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'CwCV, VC'C'wCV, VC'C'CwV, VC'/CwV, VC'/CC'V, VC'/CC'CwV, VC'/CC'C'.

In most examples except those involving a word juncture, the consonant preceding or following the link is a 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 ttt, or a preceding q and a link consonant g which represents ggg. In a few examples ttt represents morphologically d-ct or t-st; the first t is presumably the link (5.110). In a few examples from the verb stems ida-tell and add-thirst for, dd of the stem alternates with d when d, a, or /v/ 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-ana).

e' ndam we used to dance (e'nd-d-dum).

pu'ntan I won (contest) (pu'nd-t-an).

sonnal andag ke't. the grain is in the winnowing basket (i.e., ke't/kekt-et); contrast: sonnal ke'tt andaw, with the same meaning (i.e., ke'ttsw).

urunna having made someone drink (urut-t-ana); also urut before consonant or /v/, and urut before vowel: urut andaton I have made someone drink.

bont onto the toddy palm (bont-t).

a'nd ur(t) naktan. I lived in the village (u't-t).

ad-secd na'ntin. that tasted bitter (secn'd bitter).

it(t) w'ten I didn't tell, tin(d) w'ten I didn't eat, et ot-ten I didn't lift up (et < et-t), mat to-ten I didn't forget (mat < mad-t).

so'g(t) g't t'an to-ten. I didn't enter at all (verb stem so'gg-)

kayag(t) gi'ag ka't-an to-ten. I didn't laugh at all (verb stem kayag-/kayag-).

iddatan I will say, i'denm don't say, i'd say! (cf. i'ddatun I say, i'dden I didn't say).

Emeneau: Kolami, a Dravidian Language

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 sarsel (verb stem ser-s), tinsel (verb stem tin-t), ti'rispel (verb stem ti'rip-ti'rip-p). The last example probably implies kurssel (verb stem kurs-/-kurus-). On the other hand, from the verb stem ve'nz-, we should expect by the alternation now being presented ve'oz-asel (i.e., ve'ozn-sel, with as after n represented by the link a; 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 stative as two allomorphs, e.g., ur'-ur', ur'-wind on (waistcloth, belt) (5.80). It is useful to go further and treat the t of ur'- as a link (cf. 2.56) representing both the final consonant r of the basic statement 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., ur'-ur', ur'-house leaks.

2.58. A similar link is seen in four verbs with stems ending in l and r respectively (5.79). t 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'-ran. Many verbs with basic stem ending in l have no replacement, e.g., o'l-, o'l'- see. Two oblique stem forms of nouns (nal-nat, ul-ut; 4.68) have the same link, t representing the final consonant l of the stem and a suffixal -t-; e.g., in nal two days, in natuji for two days only (nal-t-aj).

2.59. A similar link is seen in the verbs opad-, opad- be found and magud-, magutvimi (5.78). t represents the final consonant d of the basic stem and the past suffix -t-, with assimilation in both directions and simplification. Verbs with basic stem ending in d and n have no replacement; e.g., a'd-, a'd'-play, pand-, pand- become ripe. Similarly in the derivative set o'd'-burst in pieces: o-t' smash in pieces, t in the second stem is a link representing the final consonant d of the first stem and the transitive suffix -t- (5.24). Two oblique stems of nouns (ve'gad/ve'gar, sid/sit; 4.68) have the same link, t representing the final consonant d of the stem and a suffixal -t-; e.g., ve'gar field, ve'gatun to the field (ve'gad-tup). The noun ve'gad also has the form ve'gatun from the field, upon addition of the suffix -tan (4.74). The noun pa'ta song is possibly related to the verb pa'd'-sing by a suffix -t- (pa'd-ta; 4.12).

2.60. In the construction in which the past stem of a verb (S') is followed by a form of the verb meaning 'to be not' (to'ten, tottun) (5.66), when S' ends in a reflexive or cluster of stops, the initial t of the following word does not appear. The reflexive stop or cluster of stops is a link. Ex.: ut't (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 d is seen in several sets of allomorphs.
Thirteen nouns have allomorphs ending in r and d, the latter occurring before the plural allomorph -1 (4.48). Exx.: sir female buffalo, pl. sidi; vedur bamboo, pl. veduddi; di var fisherman, pl. di vadil. There is no word with final cluster r1.

Two sets of related verb stems have allomorphs ending in d and r: opad- be found: oparip- find (allomorphs: opad-/oparip- 5.21); pad- turn in game) is won: patwin (turn in game) (allomorphs: pad-/parwin- 5.24; with this cf. un- ur- in 2.63). Instances of intervocalic d 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 ur- 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 -gg/-gk (alternating according to 2.49 and with -gg before vowels) and one (or several) end with -g. A complete statement of ranges of occurrence cannot be given, because of uncertainties in the record. It is clear, however, that the -q form precedes // juncture and the -gg/-gk form is found before suffixes within the word and also before &C: -gg occurs before &V. There is inconsistency in the field notes as to the treatment before suffixes beginning with q: q appears before in the prohibitive and before the suffix -na (cf. the form of the suffix -eng in 5.103), but gg before in the durative (e.g., davenn, davenn); 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 -gq, since this is what occurs before vowels.

Exx: magan he is sleeping, magen I am not asleep, magkta I slept, mag go to sleep, mana while sleeping. Allomorphs: magan-/mang-/mag-. Basic stem: magan.

kaygen he is laughing, kaygen I am not laughing, kaygktna I laughed, kayg laugh! Allomorphs: kaygk-kaygan-kayg- (for the disyllabic allomorphs, 2.37). Basic stem: kayg.

1. r pok tu- the water boiled over, poqkita having boiled over, pok qoil over! Allomorphs: pokk-pokk-pqk-. Basic stem: pokk.

dokk into the hair-part, dokkag hair-parts, dokk hair-part. Allomorphs: dokk-dokk-dokk-. Basic stem: dokk.

koodok into the buffalo pen, koodag buffalo pens, koodag buffalo pen. Allomorphs: koodag-koodag-koodag- (for the disyllabic allomorphs, 2.37). Basic stem: koodag.

.. kowalakern kvarege le-tena he set the soldiers to searching; annet man-va eyogk send, his wife was going to sow; tineng er. begin to eat; ba mane ma sal pandu koege vadda send. the brahman's wife used to go to the cowshed to bring cow dung. Allomorphs: eyg-/eygk-/eyg-. Basic form: eyg: this is still dubious, however, since many forms that occur in texts end in -eg; 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 -q would turn out to end basically in -gq, if more and better material were available.
From *umul- is developed by syncope and apneumosis with compensation\textsuperscript{14} Kui mūl-ba (past stem mūt-) urinate and mūlka urine. Ma. mōl, mōlla urine and Kota mōj 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. *uł, and Kui mūt- is indirect evidence looking in the same direction (like Kol. umul-).\textsuperscript{14} Alfred 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 tedpu all his clothes (for na, see 4.79).

For innig, annig, enrig, 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’ pad then and e’ pud when? should be analyzed as adjectives a’ and e’ plus a noun pud (? time); the analysis is less than certain since it is not clear from my records whether we should not read appud and eppud either instead of or in addition to a’ pad and e’ pud.

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’dita which is in the garden (va’di), 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’gad field, which has an oblique stem ve’gat, i.e., ve’gad-ta, has the adjective ve’gata which pertains to the field. This suggests
that the suffix -a is really a complex -a, only -a being the adjectival suffix and -t being somewhat 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 sinnamata, from which is made the derivative noun sinnamad 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, bodia, buruktia, goripdia, guščia, lusšia, ne’kvadia, sindia, tervalia. For the nouns derived from these adjectives and meaning "male member of the go’tra," see 4.18-19. The adjective goripdia is clearly derived from goripd; scalely 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’ta) really means "... related to hares," i.e., is derived from the plural mi’tel: mi’v mi’tel ba’la eniv. you are a man of the exogamous division related to the hare. podela which is above, on top (i poda high, up the top) is problematical; could it possibly be from a plural podela?

3.13. -e belonging to that denoted by the noun stem. avre belonging to those men, ire belonging to these men, and adave of them (non-male) (for oblique stem adav-, see 4.55), clearly have this suffix. Also ime belonging to you pl. (or ime, if this should really be correct; 4.66) has -e. The forms anne my, inne your, and tane his own, or ane, inne, 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, inne, and tane would have the suffix -e; anne, inne, and tane may be either ane-, inn-, tane- (cf. inum) and -e, or an-, in-, tanand -ne. In the phrase annan to’ren e za’m the life of my younger brother, to’ren 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 pavule a’r a garland of these flowers and sidhe kodog the buffalo pen have adjectives with suffix -e added to the plurals paval flowers and sidh buffaloes. A similar adjective is the base of the derived noun in the phrase sonnalev indig vattal 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 -a appears before ella house; this must be a pre-vocalic allomorph of -ne (2.36), even though there are examples of -ne before a vowel, due undoubtedly to bad recording.

Exx.: ba’ma of the brahman (ba’ma), vadgine of the carpenter (vadg), amne his (amne), tane their own (tamne), adne of her, made of that (adne), kisne (flame) of the fire (kis), kettil made of tin (kettal), lakde horse made of
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 monomorphic, 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 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: 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:ga calf, vedur bamboo, ve:ga field, mirdnak lizard, sa:nzin younger sister's husband.

Tria syllables: e.g., agassi yawn, menekti wrist, rupia rupee, ogaram ring, paundral female guest, ro:zdaral 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:legundal 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 monomorphic. 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:t rit, ma:s man, za:m animal, dog: hairpart, velg: fence, surnd: honeycomb, evur spittle, morgar cloud, zilal small bell (one of a string) on bullock's neck strap, kudan wall wall, popos lung, deadek belch, potang: food, capot 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 pegr-) coagulated milk ready for churning (pereg, 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 unstable 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 "nucleus 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 -e 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 -sk (4.20) and -isk (4.19) show a similar range of occurrence; -ak and -isk are to be analyzed as composite suffixes (4.17). The suffix -a 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) -kal, (3) -kev, -nev.

(1) Nine nouns denoting male persons: ba:ma brahman, donga thief, gonda Gond, maga man of Mang caste, pedda male, and four names of men of particular exogamous groups (corresponding names of females are in parentheses): ukda (: ukdutar), vagdara (: vagdarral), vatoda (: vataral), vi:rga:ma (: -ral).


There are approximately ninety nouns denoting nonanimate things; e.g., beda club, da:da molar tooth, do:da heart, na:roda coconut, pa:na language, pa:ta song (: pa:d, pa:dt to sing; 2.59), tivva force of a stream (: tiv-, tive-to pull), toda anklet (: todt, tot:t to put on [shirt]), to:ka tail, uppa bird's nest, veessa 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), sanna 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
(panadral such-and-such a woman), and seven names of men of particular exogamous divisions (the corresponding names of females are in parentheses): bivaare (bivaarral), bosse (-ral), bue (basarral), bivanne (bivannar), bapadlu (bapadrol), zule (-ral). Two other names of men of exogamous divisions, maggorle and so'ramle, have rather a suffix -l or possibly a complex of suffixes -l-e, since the corresponding female names are maggoral 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, kave tortoise, kaye fish, kovve young of bird or animal, ku'te cow, laye myna bird, me'ke goat, mite grasshopper, mi'te hare, pande frog, toad, potte any winged insect, me purre worm, si'de squirrel, supke young rat, turre pig, velape bat.

There are approximately forty nouns denoting nonanimate things: e.g., ke've cowrie, ke'le plantain, ma'le hill, pamne breast, za'like net.

4.14. -i. Twenty nouns denoting male persons; accari cook, samman man of Chamar caste (sammarad 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; badi (baddral), elki (elka rat), gasahi, goti, ke'legundi, konti, madni, mangi, mundali (mundarral), muzudi (muzurral), padsi, pediari (pediarral), raddi, sirbendi, sivni.

Six nouns denoting female persons: ba'si sister's daughter (ba'sak sister's son), be'ri deaf woman (be'bak deaf man), bo'aji wife's elder brother, putni brother's daughter, ra'ni queen (ra'zak king, ra'z and ra'na being allomorphs of one's name). A number of female proper names belong here: bayji, cendi, esudi, gendi, janj, kam bu'ji, leyji, saytri.

Thirteen nouns denoting animals: bo'ri dove, etti elephant, ga'di donkey, gorpudi scaly pangolin, gubdi owl, gudhi bear, keburu pigeon, ko'ti red-faced monkey, lamni peacock, lo'tti camel, pilli cat, sitti python, ka'ka simpi snake.

There are approximately eighty nouns denoting nonanimate things; e.g., gelli bow, marri banana 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 art-terrify, all these forms being derived from a root ars.

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'vadil; cf. di'vartad fisherman's wife).

4.15. -a. The seven nouns in this class are: adavu bad person, a'ra metal point of goad, ca'ku small knife, karu hunger, suku woman's female friend, ta'bu man of particular exogamous division, za'mu 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'am), gurram horse, bi'ram rice, baram shoulder, kubaam bodice, mokam face, mo'karam nose stud, ogaram ring, si'ram tendon, nerve, blood vessel, vitilan 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., datam door (pl. -ul), gaddam 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 lakam and campak have vocatives lakna and campa, without -k. Similarly, the vocatives of the relationship nouns da'ak 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 kolik jackal: kolia da'ak elder brother jackal! Moreover, bocak and mi'telak, names of men of particular exogamous divisions, are derived from the adjectives boccus 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'ak 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'alkulak, 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, bokaiak) clearly do.

4.18. -ak. Nineteen nouns denoting male persons. The major part of the list is: ba'sak sister's son (ba'si sister's daughter), be'raek deaf man (be'ri deaf woman), da'dak elder brother (voc. da'da), do'sak man (do'sir man's female friend), dombak very black man (dombi absolutely black), garastak gentleman, govarak man of Gowari caste (govaartad woman of Gowari caste), kvotulak peon, ma'ak mother's brother, father-in-law (voc. ma'ma; ma'mi mother-in-law), me'asarak strong, stout man (me'asral strong, stout woman), patlak village headman (patlalsi wife of village headman), perdanak king's minister, ra'zak king (ra'ni queen: see 4.14), ro'zarak laborer (ro'zadarral laborer's wife), sukkurak moneylender (sakkural woman of moneylender), sa'arak father-in-law, zo'radak strong, stout man (zo'radal strong, stout woman). The two nouns ro'zarak and zo'radak possibly should be analyzed as having a further suffix -dak. 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: bocca (boccairal), 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: lakam and campak, with vocatives lakna and campa.

Three nouns denoting animals: e'nak black antelope, midnak lizard, si'krak falcon.

Analysis is uncertain, but it seems possible that in the sentences: pilla ba'alkulak edinn, the woman bore children; adav pillakul ba'alkulake eddev, those women bore children, ba'alkulak is ba'alkul children +ak she who has...
(For, she who has children). (eklis, eddev are forms of the verb er- become.) If so, this is the only instance recorded of -ak denoting a female person. Comparison with appa father's sister (pl. appakev) and sanna mother sister (pl. sannakev) with -k in the plural, hardly seems appropriate.

4.19. -iak. 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 -iak, the other in which -ia remains unanalyzable but comparison with the other material in this section makes it improbable that it is not -ia.

(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 -aak 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: bodhi man of the basket maker (Burud caste: bodiral woman of the basket maker caste), gayaki man of the Gowari caste (guykiral woman of the Gowari caste), kati man of the blacksmith caste (katiral woman of the blacksmith caste), kunbha man of the Kubi caste (kunbiral woman of the Kubi caste), ma-dik man of the gardener (Mail caste: madiral woman of the gardener caste), pappiak fat man (pappiral fat woman), siri-dik man of the tailor caste (siri-piral woman of the tailor caste), vejdiak man of the washerman caste (vejdiiral woman of the washerman caste). Here belong also the names of men of certain exogamous divisions from adjectives with suffix -a (bodi, lana, sindai, etc.), which are themselves derived from nouns with suffix -i: bodiak (bodiral), burutkiak (buruktiral), guptiak (gupiral), lankiak (luniral), sindiak (sindiral). The name of a male of one of the exogamous divisions, gorodiak, with a corresponding adjective gorpadi and a corresponding female gorporral, is derived from gorpodi analytically pan-golin, which is related etymologically to the exogamous division. This word was not further investigated, but it has the suffix -i (4.14); gorodiak, then, has -iak. Analysis into -i and -ak 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: donjak, itjak, su-riak, tulasik, va-giak; the vocative tulasik is recorded. Two names of males of exogamous divisions belong here, from adjectives ne-kvadial and tervalial; ne-kvadial and tervalial; the corresponding female names are ne-kvairal and tervalvairal. Besides tervalv, etc., there occurs terval sword. Similarly, beside pauniak male guest there occurs paunadal female guest, and besides rengariak dyer rengardat dye's wife. Two nouns, budjak 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 paksirial (and paksir) female bird, must be analyzed like the nouns in (1). Similar analysis is probable for aliak male buffalo, baliak white heron, biptiak leopard, bodiak male goat, kediak tiger, koliak jackal, la-ngiak wolf.

Emeneau: Kolami, a Dravidian Language

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 døo baa is to be compared with ba-n father (vocative ba-s); doo be-k mother's elder sister has beside it the vocative be-mother; da-k elder brother occurs in stories in such phrases as mi-te da-k elder brother have with vocative da-s (cf. also the common word da-dak elder brother with vocative da-s). da-k (soud-ka'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-kok) 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 -ak is not impossible.

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

Two animal names may have -ak (or -uk): baduk bow and mittuk parrot.


A number of nouns denoting male persons belong here.

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

ko-lavan Kolam man, besides ko-lavat 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., maran mother's brothers daughter, spouse's sister; for a possible analysis combining these words, see 4.23.

To-a younger brother besides to-mal younger sister may have -a-n; for a possible analysis combining these two words, see 4.23.

dl-ne-kun headman probably has -u-n. For a possible analysis treating -a-n as a vowel breaking up an unallowable final consonantal cluster -ka, cf. 2,38.

Sa-nazix younger sister's husband has an allomorph sa-lai which occurs before the plural suffix -kal; it is not clear whether sa-nazix should be analyzed as having -a or -ia (?) -ia-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 -a-n, used as 3d singular in verbs in congruence with a subject denoting a single male person, see 5.34. The suffix -a-n of the 1st person singular pronoun (4.66) and of the reflexive singular tu-a-n (4.67) seems not to be the same as -a in this section, since these pronouns have female reference as well as male.

Paksiak female bird, alternating with paksirial id. (4.24,1) and related to paksak male bird (4.19,2), has a suffix -a-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 -a-si, 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, mortal 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'rendal younger sister: to're younger brother; mandal mother's brother, spouse's sister: maran spouse's brother. Analysis of to're as to're-n, of to'rendal as to'rendal-a-l, of maran as mar-a-n, and of mandal as mar-nd-a-l, yields roots to're and mar-, but leaves unexplained the segments -nd- in to'rendal and mandal. If these two forms could be derived from basic forms *to're-n and *mar-a-n, *nd as 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, then the clusters -nd- and -l would be explained. Unfortunately, such a combination of two suffixes is unanalyzable, and the suffix denoting 'female person' is not -a-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're-n and mar-a-n), 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't-. The form denoting a male person has the suffix -a- ma'ta man of the Mahar caste. The corresponding form denoting a female person has -t- replacing -a- and followed by -a-l: ma'ta-lethal woman of the Mahar caste (pl. ma'taleasikul).

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

4.24. -a-l, with the allomorph -a-si- before the plural suffix -kul. It is the only form of the sufi suffix complex that is added to stems ending in a vowel. -a-l (4.23) occurs only after stems ending in a consonant (ma'ta-lethal) is the alternate for ma'ta, but, some stems ending in a consonant add -a-l, and some names of male persons ending in a vowel suffix lose the suffix and add -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-ad (4.28).

(1) -a-l is added directly to a stem denoting a male persons, whether the stem is unanalyzable or is a root plus suffix: ma'tikral wife of master of house (ma'tlik master of house), sa'yebral European woman (sa'yeb European man), telgir Telugu woman (telgi Telugu man), va'dgir 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): bosseral (bosse), aberal (dabe), dhabural (dhabur), elkiral (elki), godiral (godal), gothiral (gothi), ke'legundiral (ke'legundi), kiriral (kiriti), komtiral (komiti), madniral (madni), mangiral (mangi), moodral (mood), padiral (padi), raddiral (raddi), siberal (sible), sirbendiral (sirbendi), siviral (sivin) ta'bural (ta'bho), vi'garimal (vi'garima), 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).

-az: vaga'dral (vagdara).
-е: biva'nral (bivnare), devnral (devnare).
-le: mangoolal (mangorre), sa'ramal (so'ramle).
-ir: pediralal (pediari).
-ak: me'znaral stoult, strong woman (me'nnark stoult, strong man), paksiral female bird (paksiak male bird), ro'zdaral laborer's wife (ro'zdarak laborer), savkaral money lender's wife (savkarak moneylender), zo'zdaral stoult, strong woman (zo'zdarak stoult, strong man).

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

(a) tay-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: zanokkoral (zanokol).
-r-a-l replaces a suffix of the stem.
-ir: munda'ral (munda'l).
-ak: mi'teral (mi'telak).
-ak: tervaral (tervalik).
(b) d- (2.46); all the nouns are designations of female members of exogamous divisions.

-r-a-l is added directly to the stem: caageral (caaged), zedgeral (zedged).
-r-a-l replaces a suffix of the stem.
-a: vatorral (vato'da).
-e: saporal (sapode).
-i: baderal (badad), murzeral (murzud).
-ik: gorporal (gorpodjak), ne'kvoral (ne'kviak).
(c) m/-mb (2.65).
-r-a-l is added directly to the stem: te'nambral woman of a particular exogamous division (te'nam man of that division).

(d) m/-nd (2.65).
-r-a-l is added directly to the stem: malandral woman of the barber caste (malan man of the barber caste).
-r-a-l replaces a suffix of the stem.
-ik: panaural female guest (panniak male guest).
(e) m/-nd (2.65).
-r-a-l replaces a suffix of the stem.
-e: palandral such-and-such a woman (palane such-and-such a man).

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

-as: ukdra woman of a particular exogamous division (ukda man of that division).
-ak: bocciar woman of a particular exogamous division (adjective bocca, and bocca man of that division), do'stiral man's female friend (do'stak man's male friend), paftiral headman's wife (paftak 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 complexxes 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 -d 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 -nasikul (rasikul, irasikul).

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

-i: di: varadt woman of the fisherman caste (: di: vari man of the fisherman caste), sammartad woman of the Chamar caste (: sammar man of the Chamar caste).

-ak: govard woman of the Gowari caste (: govanak man of the Gowari caste).

-ik: reggordad woman of the dyer caste (: reggarick man of the dyer caste). 

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

4.28. -*ta-d, with the allomorph -r-ta-si- before the plural suffix -kul. These are complexxes of -rta- and the allomorphs -d/-si-. They occur in nouns denoting female persons, all but one in paradigmatic sets with nouns denoting male persons. For -v, cf. -r-a-l in 4.24. It would seem that di: varadt, sammartad, and reggordad, with the suffixal complex -ta-d of 4.27 and -v as part of the stem, have by word 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' mara brahman man), margaartad woman of the Mang caste (: marga man of the Mang caste).

In one noun the stem has two allomorphs gonda/gondo-: gondartad Gond woman (: gonda Gond man).

One noun has no corresponding form denoting a male person: gevaitad woman of the Gowari caste (the only male name found is govarak, with govard 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: landor peahen, samnor flea, titor scorpion. Certainly one should not include -or of the following: dopor elbow, tsopor wooden cattle-bell.

4.31. The suffix -ul 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, idv this woman or thing, idv these women or things, etc. (4.55).

Other stems are:

into- 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, ittit to this place (4.75), ittan from here (4.74), indad from this place, etc. (4.58, 74).

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

itte this much, etc. (3.4).

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

Only two roots, a- and e-, have been recorded in the set appad then and appad 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 of 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.") or male person plural ("male pl."), singular denoting anything other than a male person ("non-male sg.") or 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...
Emeneu: Kolami, a Dravidian Language

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

and ten nouns denoting males of particular exogamous divisions: boccak, lodikak, buruktiak, gorpojik, gunjik, lujisak, mi'telak, ne'kviak, siniak, tervaliak.

In the phrase avre ta'k amma 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 -e of the male pl. in nouns derived from verbal adjectives and in pronouns (4.53-59); the r-suffixes (-ar and -an) of the numerals in 4.61-62; -e in one of the personal pronouns in 4.66; -e, the 3d pl. inflexional suffix of the verb, used in congruence with a subject denoting male persons (5.34). A suffix -er 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: aliakerv.

aliak male buffalo
baduk fowl
bagliak white heron
biptiak leopard
bokdiak male goat
e'nak black antelope
kedia tiger
koliak jackal
la'ngdiak wolf
midnabak lizard
miituk parrot
paksiak male bird
patlak sharp edge
saragurak sugar cane
senduk box

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

appa father's sister : appakev
samma mother's younger sister : saanakev
Perhaps appa- and sannak- should be stated as allomorphs of appa and sanna.

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

ammo 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 those that occur in texts have reference to non-males with the following exception: okkon anden ba'la patlaknet. the headman had a son (1.89). patlaknet who belonged to the headman, refers to ba'la son, which is clearly marked as of the masculine class by the verb anden, the numeral okkon, and by an anaphoric reference with and 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'gaatad (work) in the field, kevtaa (earrings) in the ears, ruipalav (horses) worth (so-and-so many) rupees, adavlet (garland) made of those, annet (?) aat (my name, house, etc.), adneth (women servants), (fishes) made of that, ba'lanve (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: sinnadat had diktaa. she made that which was small into a big thing, viz., she reared the child. The plural would probably be doovy but little can be based on this example.

4.46. Connected with these -v-suffixes are: the suffixes with -v of the nonmale 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, d, nd, or n.

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

cayey fish : kayel
ma'le hill
mi'te hare
a'te dog
tokre shell
pande biceps
kav'ree cotton plant
mu'gge anklet bell

Emeneu: Kolami, a Dravidian Language

pa'needge baked cake
sa'zeze good
kalave work shed in field
sentare orange
so'ramle man of particular exogamous division
mangolre 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'ta song
elka rat
dogga thief
na'ilka tongue
le'ngga calf
pizzare cage
zidoga cottage bell
dzumama bodice
goria deer
na'roja coconut
vastara razor
umbia ear of wheat
a'ggota thumb
bagisia gardern
vazgara man of particular exogamous division

The monosyllabic noun ending in i' : ki' hand : ki'.

Two monosyllables ending in -t: dut hip : dufl; pa't sari.

Nine nouns ending in -d.

ed bullock : edl
ghu testicle
zid kidney
ghud stone
ta'd rope
i'td beard
danda large dust cloud
muggud fleshly part of nose
ve'gad field

Also all verbal nouns ending in -d (5.121); e.g., o'luđ the one (man, woman, non-personal entity) whom (I) saw : o'luđ.

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

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

kan eye, small hole in ground : xandl
me'nn body
pun wound
ven back
magvan husband
malam 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
d in place of the final r (2.62).
bu·r eyelash, eyebrow : bu·d!
gar feather
go·r fingernail
kor hen
pe·r name
sa·r thorn
air 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 d: di·vadl (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
boam shoulder
di·am god
gurram horse
kubasam bodice
mokam face
mo·karam nose stud
oggaram 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
mandal spouse's sister
ma·sal wife
martal old woman
podal spouse's mother
to·radal younger sister
kodval sickle
lo·pal the inside
terval sword
tirgal mortar, pestle

Emeneau: Kolumi, a Dravidian Language

Similar to these is oval thing or person of first rank : ovsil.
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 ayasil 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 pre-
dominating.
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
deg heap, mass
gaz·z bangle
gex·z 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
po·y 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
zu·yoke
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, d, m, n, and t 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·d·l finger nails: zo·d·sil joints; datam·ul doors: lagan·sil reins).

do·r cattle
gar·l hailstone
ko·n bullock’s hump
lo·t blanket
na·l horseshoe
na·t piece of timber
po·d boil, blister
pu·t a measure of length
sa·l year
sa·t whip
ti·n tin can
zo·d joint
zu·l bullock’s cloth
bogur navel
boskur foam
bu·ram flood
citrag cheeta
divnal lamp
dodor windpipe
debbur man of particular exogamous division
dopor elbow
esar boiling water
evar spittle
e·gar watchman’s raised platform
gotton castleshed
inam gift
irzan coagulant
kendil lamp with chimney
kogir saddle
kudan wattle wall
lagam rein
lanor peahen
maran spouse’s brother (plural also marandi; cf. 4.48)

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·ndugal, sal tree (Shores robusta); it is very possible that better recording would have shown the singular to be rather a·ndug.
mentor spell
morgar cloud
mungad nose
ne-kum headman (plural also ne-kundi; cf. 4.48)
pata tar storage pit for grain
piddor smooth with grease (of hands; sweaty)
samnor flea
seeer city
targdud liver
te-kam man of particular exogamous division
tipon seeder
titor scorpion
tapor wooden cattle bell
vagay image
vekor harrow
zankol man of particular exogamous division
zedged man of particular exogamous division
zilal bell on bullock's neck strap
caaged man of particular exogamous division
45.1. (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 -ail, 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-rukul nits : ga-rukul hailstones; ba-bukasi-ili wife's younger brothers : ko-lavasi-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 -il of the plural morpheme according to the phonological statement in 2.38 (cf. 4.49) that -il 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 *-kll, which according to the statement in 2.38 must occur in the form -kul. 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:
mudi knot : mudi-kul
ca-pi rag wrapped on end of tobacco pipe
kopl mouth
anggi shirt
gai-ddi donkey
ma-ndi mango fruit

3Analysis (2) may be useful in comparative Dravidian studies.

Emeneau: Kolami, a Dravidian Language

pandri bathhouse
na-ngli plow
srisudi topknot
bo-aji wife's elder brother
deri writing book
angadi bazaar
bai (so-and-so's) sister
meneki wrist
keburi pigeon
pediari man of particular exogamous division
ke-lekundu man of particular exogamous division
sirbendi man of particular exogamous division

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

Five nouns ending in -a (other nouns ending in -a are in 4.43, 4.44, 4.48):
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:
adhavu bad person : adhavakul
cas-ku small knife
saku female's female friend
ta-bdu man of particular exogamous division
za-mbu guava

Three nouns ending in -i, all monosyllables:
pal tooth : pal-kul
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-a 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 zeni- and the suffix -kul (4.63, 8.55).

A large group of nouns denoting female persons, together with paksirai 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 -aai (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:
buddirasikul woman of the basket maker (Burad) caste : buddirasikul
di-stirai man's female friend
gaykiral woman of the Gowari caste
katirala woman of the blacksmith caste
kumbiral woman of the Kumbi caste
malandral woman of the barber caste
ma'lelal woman of the Mahar caste
ma'likral wife of the master of the house
ma'diral woman of the gardener (Mali) caste
me'zazral stout, strong woman
paskiral female bird (paskirasikul was given also as the plural for paskin)
palandral such-and-such a woman
patiral headman's wife
pavndral female guest
polsiral fat woman
ro'dzazral laborer's wife
suvkiral moneynelcr's wife
sa'yebral European woman
ai'piral woman of the tailor caste
telgiral Telugu woman
vadgiral woman of the carpenter caste
vettiral woman of the washerman caste
zo'rdazral 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
gvirkiral woman of the milkman caste
gonorrdat Gond woman
govartad woman of the Gowari caste
do'vatad Kolam woman
magegad woman of the Mang caste
renxgadad woman of the dyer caste
samrertad 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'te'he who is not, to'ter, to'ted, to'tev; tineknad who will eat, tinekar, tinekad, tinekv;
kaygekak male cross-cousin (lit., the man with whom one will laugh), kaygekak male cross-cousins, kaygeked female cross-cousin, kaygekedav female cross-cousins; see Vocabulary s.v. kayge- 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 innam or amd, oblique stem am- or amnm or em, oblique stem em- or emm.
Male pl.: ivr, avr, (evr is not in my material and probably does not exist, its place being taken by e'ri).
non-male sg.: id, ad, ed
non-male pl.: idav, oblique stem idav- or idav-edav, oblique stem adav- or adav-edav, oblique stem edav- or edav-edav.

Stem: e'whru, 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'na or e'nd (oblique stem not known to me).
Male pl.: e'ri, oblique stem e'r-female pl. : e'na (oblique stem not known to me).
e'ra each, whoever, is probably e'ri plus a suffix -na. e'ndi entena someone and e'ri entena some people have e'nd and e'ri 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 (i.e. things only, rather than animals), has only two forms.
Sg.: ta'ned or tand, oblique stem ta'ne- or tand- (accusative ta'nen, dative tandluwhy?; cf. SR tanu 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/tar'ny at all. The dative of this stem is ta'nay why? Or, should the analysis of ta'na at all be ta'n- plus the suffix -an seen in e'ra? There is uncertainty here.

4.56. II. Stems (4.32): into- which is like this (i.e., i-nto-)
anto- which is like that (i.e., a-nto-)
ento- which is like what? (i.e., e-nto-)

Male sg.: into, anton, enton
Male pl.: into, anton, entor
non-male sg.: into, antod, entod
non-male pl.: into, antov, entov

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 in-, ant-, ent-, okk-, and suffixes -on, -or, -od, -ov. Since ok occurs as an adjective in one phrase, ok sid 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, attan man of which place? do
not form a complete set, since no non-masc. pl. form was recorded. Comparison
with itt in here, attin there, atten where? (4.32) and the ablatives ittat from here,
attat from there, ettat from where? (4.74) yields underlying stems it-rr, att-,
ett-(further analyzable as I-trr, a-trr, e-trr) 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 -a, -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 -i- 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-distinc-
tion" 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:

<table>
<thead>
<tr>
<th>male persons</th>
<th>female persons</th>
<th>objects other than persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>two</td>
<td>iddar</td>
<td>i'ral</td>
</tr>
<tr>
<td>three</td>
<td>muggur</td>
<td>mayal</td>
</tr>
<tr>
<td>four</td>
<td>nalgur</td>
<td>nallav</td>
</tr>
</tbody>
</table>

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'ad/-; four nalg/-nall/-na'l/-; and three suffixes: male persons -ar/-ur;
female persons -al/-av; objects other than persons -ig.

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 id- and ind- have in common i...d; and this and i...r of the allomorph
i'...r may be regarded as underlying allomorphs of a morpheme. The suffixed mor-
phemes may then be stated as -d...-ar (or -d-ar), -r...al, -r...ig. 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-
indig.

Similar analysis for three yields stem allomorphs mugg/-muy/-mu...d and suffi-
xes -g-ur, -al, -r...ig, and for four stem allomorphs nall/-nall/-na'l- and

suffixes -g-ur, -lav, -r...ig. The adjectives mu'nd and na'l (3.4) are identical
with mu'nd and na'l in mu'ndig and na'lig.

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 for 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 infixed parts of suffixes, viz., -i' and -n, both occur in mu'ndig, and
consequently cannot easily be taken as allomorphs of one infixed morpheme.
It need only be noted that both indiq and mu'ndiq have infixed -n, and that i'ral,
mu'ndiq, and na'lig have infixed -i'.

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 na'l- (equating na...l- with
this).

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

The suffixed allomorphs for female persons have in common only the vowel
-av; two and three have -i 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, that, many, how many? are plural only
and also show an "over-distinction" of gender, with two stem allomorphs each,
for one person and the other for non-persons. The forms are:

<table>
<thead>
<tr>
<th>male persons</th>
<th>female persons</th>
<th>objects other than persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>this many</td>
<td>indar</td>
<td>indav</td>
</tr>
<tr>
<td>that many</td>
<td>andar</td>
<td>andav</td>
</tr>
<tr>
<td>how many?</td>
<td>endar</td>
<td>endav</td>
</tr>
</tbody>
</table>

The stems are: ind/-in-, and/-en-, 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), -ig (cf.
indiq, mu'ndiq, na'lig in 4.61).
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. päc, coll. päc, H. päc)
6 sāa (Mar. sahā, H. cha, che)
7 sa't (Mar. H. sat)
8 sa't (Mar. H. aṭh)
9 nov (Mar. nav, H. nau)
10 dāa (Mar. dāhā, H. dāa)
11 akra (Mar. akra, H. egārah, gyārah)
12 bā'ra (Mar. bāra, H. bārah)
13 te'ra (Mar. tera, H. terah)
14 tasa'va (Mar. cauda, H. caudah)
15 pandra (Mar. pādhra, H. pandrah)
16 so'la (Mar. solā, H. solah, sorah)
17 satra (Mar. satrā, H. satrah)
18 atrā (Mar. atārā, H. atārāh)
19 ekunis (Mar. ekunīs, H. unis)
20 vi's (Mar. vis, H. bis)
25 pācīva (Mar. pačīva [c here is c and not ts], H. pačīs)
30 ti's (Mar. H. tiśa)
40 calis (Mar. calīs [the initial is c or ts], H. calīs)
50 panas (Mar. panasā, H. pacās)
60 sa't (Mar. H. aṭh)
70 sattar (Mar. H. sattar)
80 assi (Mar. aśī, H. assā)
90 novod (Mar. navvad, H. nabbe)
100 sambar (Mar. sābbhar, H. sau)
500 passe

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

The syntax (6.55) may be anticipated by noting that in numerating persons, male or female, the numerals from six up, are followed by zero person before the noun numerated when it denotes males, zenikul when it denotes females; e.g., sāa zen mā'sur six men, sāa zenikul pilakkul six women. The numeral for five, ayd, numerates without zen (ayd mā'sur, ayt pilakkul), or is replaced by pa's followed by zen or zenikul (pa'z zen mā'sur, pa'z zenikul pilakkul).

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, panches twenty-five, panna fifty, passe five hundred; sāa six, sā'la sixteen, sa't 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 vend okkod second, other, is Dravidian in origin; the others are borrowed from Marathi.

pe'le first (Mar. H. pahila)
vend okkod second, other (see 8.59)
tisre third (Mar. tisra, H. tisra)
two'ta fourth (Mar. H. cauthā)
pa'tsva fifth (Mar. pācā, H. pācāw)
sayva sixth (Mar. sahāva, H. chaṭa, chaṭwā)
sa'tva seventh (Mar. sātva, H. sātwā)
a'tva eighth (Mar. aṭhvā, H. aṭhwā)
novva ninth (Mar. navvā, H. navwā)
dayva tenth (Mar. dāhāvā, H. dāswā)

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, sid, in nal, mu'nd ul, na'l ul, udul, saa divos, sa'd divos, a'd divos, nov divos, and also innig udul this many days, annig udul that many days, enneg 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: sid, nal, ul, divos; sid is found also in a' sid that day. sid, nal, and ul have oblique stems sit-, nat-, ut-; ok situq for one day, in natuq for two days, mu'nd utuq for three days. The remaining items present difficulties, and the word divisions given (na'l udul four days, a'dul 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'lad, aya'd, innigud, innigud, innigud for the numerals. Against this analysis is the fact that mu'nd utuq for three days is not paralleled in the corresponding forms for four days, etc.; the forms are na'l uduluq for four days, a'duludulq for five days, enneg udulq 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 innigul ul, are not the only possible ones—e.g., inni gudul, etc., in nigu, etc., might be suggested, or even the guess that the recording should have been in igudul, etc. None of these analyses jibe very well with the forms found for this many (things), etc.—innig, anig, enig (4.62); if the analogy mu'ndiq : mu'nd ul were to be invoked, we should expect in igudul. ⁴

⁴Of the various words for day, etymologies have been found for sid, nal, ul, and divos. If I had been able to find one for ud (or udul), gudul, nigu, or igudul, I would gladly have used it to establish the morphology.
4.66. (4) Personal pronouns.

<table>
<thead>
<tr>
<th>Independent Form</th>
<th>Oblique Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st person sg.</td>
<td>a' n</td>
</tr>
<tr>
<td>1st person pl.</td>
<td>a' m</td>
</tr>
<tr>
<td>exclusive</td>
<td></td>
</tr>
<tr>
<td>1st person pl.</td>
<td>ne' nadj</td>
</tr>
<tr>
<td>inclusive</td>
<td></td>
</tr>
<tr>
<td>2nd person sg.</td>
<td>ni' v</td>
</tr>
<tr>
<td>2nd person pl.</td>
<td>ni' r</td>
</tr>
</tbody>
</table>

The oblique stem allomorphs with -nn- and -mm- seem to be reasonably certain only in the adjectives anne, inne, imne; even there I am slightly uncertain of my record, and one, 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:

<table>
<thead>
<tr>
<th>Independent Form</th>
<th>Oblique Stem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Reflexive sg.</td>
<td>ta' n</td>
</tr>
<tr>
<td>Reflexive pl.</td>
<td>ta' m</td>
</tr>
</tbody>
</table>

Of these forms only tan- and tam- have occurred in my material, in the forms tannaṭi 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 tānnet 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' gāt/ve' gāt- field, nal/nāt- day, sid/sit-id-, ul/ut- id. Exx.: ve' gāt- to the field, ok aṣūn for one day, in naṭuṇi for two days only, mu' nd uṭāṇ 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; -n 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, ellakal houses, ma'sūn man, u'dn villages, gurrala horses, kiṣẹkev tiger, ko'lavum Kolam man; ma'sūn man, gurramun horse, kiṣẹkev tiger, ko'lavum Kolam man, amun us exclusive, u'ren run, e'ren or endum whom? amun or amun him, avrun them (male), kevun ear. But ki' u'n hand (< ki' ) is an exception to the statement (1.140). The 1stg. and 2sag. personal pronouns have accusative forms an and in, which are identical with the oblique stems; they are optional variants for anum and inun.

On the use of accusative forms, see 8.31.

4.70. Dative. The allomorphs are: -g following any form ending in a vowel; -ug following any form ending in a consonant (cf. 2.38). See 8.38 for the use of this case. Exx.: ellag to the house, ga'liq by the wind; ma'kuq to the tree, ma'kuluq to the trees, u'dlug to the villages, ve' gāt- to the field (4.68), ve' gadlug to the fields, anug to me, amug or anug to him, adavlug to them (non-male). Although sittenuq plug in the evening (1.133) 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, -eg following a plural noun form. Exx.: ellat into/onto/in the house, u'rt into/in the village, kant into the eye, gwnt onto the rock, vedur onto the bamboo, ve' gāt (< ve' gāt-t; 4.68) into/in the field; kandel into the eyes, ve' gadlug into the fields, gunḍal onto the stones, gurrala onto the horses. But several forms were recorded with -t following a plural form: ell ellakult to house after house; paksiakel komult
2. Another local suffix has the allomorphs -nadag with a singular noun form (the oblique stem in the personal pronouns), -adag with a plural noun form. A few forms seem to have free variation between -nadag and -ag. 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.: anadag/annadag to me, innadag to you, annadag/annadag to him, adnadag to her, avradag to them, ma·*anadag to the man, pilanadag to the woman, ma·suradag to the men, pillukuladag to the women, vakaynadag to near the image, pailkandag/pailkandag to the headman (I.3, 35, 66, 66), ma·'Ikadag to the master (I.32); a·n annadag pe·*sal a·patun. I entrust the money to him.

3. Instrumental. The allomorphs are: -ad following any noun form ending in a consonant; -nad 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.: tapudag with a gun, bedtalad with sticks, ma·suradag by men; ki·nad with the hand, gillindag with a bow, bedtalad with a stick, annadag by men, instead by you sg., tanniad by itself, himself alone, just accidentally.

4. Ablative (that from which action starts). See 8.41 for the use of this case. The suffix is -tandag. Exx.: eillatandag from the house, eillakulandag from the houses, ma·'kandag from the tree, u·'tanadag from the village, u·'ditandag from the villages, ella lo·'pandag from the front of the house, w·'gandag from the field (4.68, 2.59). One form, ella podeltanadag from on top of the house, contains -l- before -tanadag. This is unanalyzable for want of more material, though the ablative form podela which is above, on top (3.12), must also be noted as containing a problematical -l-.

The three forms ittad from here, attad from there, ettad from where? are to be compared with the noun forms just given. Comparison of them with ittad here, etc. (4.32) and ittan man of this place, etc. (4.32, 58) suggests an analysis it-tad, etc. The suffix -tandag is, therefore, to be regarded as complex, -tanadag; -tanadag is not known otherwise.

A few noun forms occur with -nattad from, e.g., palanenattad vatten he came from such-and-such a person, patlanakattad from the headman (L.44), sa·'yebnattad from the saheb (L.80, 83). Is it possible that n is the adjectival suffix (3.15) and that attad 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., palanenadad vatten he came from such-and-such a person, and indad from this place. The first (palanenadag; or is it basically palananadag?) would be suspected of being an instrumental

---

4.75. From the forms ittattim to this place (I.123), attimat to that place, attentim to which place? (compared with ittia, etc.) can be isolated a dubious suffix -entim to. No other occurrence of this suffix is certain. Patenti before sunrise (I.12, 47) may possibly be analyzable into a noun pat (cf. Mar. pahat, pahat dawn) plus -entim plus -i just, i.e., just to dawn.

4.76. The suffix or suffixal complex -dokodi until occurs after one stem that is clearly a noun: a·'midokodi until that day. Other stems with which it occurs are therefore fairly certainly to be classed as nouns, merely because they occur with -dokodi: indi-dokodi until now, in-dekkodi until today, appadokodi (3.5) up to then. In two phrases the stems that precede -dokodi can be interpreted as noun forms derived from verbs, but analogous forms were unfortunately not elicited (5.120): pos sendokodi until sunset (seen is a form of the verb ser-go, pot kuridokodi until the sun rose (kuri-start, protrude from hole, [sun] rises) (I.153). The complex -dokodi 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·sir on Thursday and sukaq si·r on Friday, since the forms with -s are dative; 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, agram 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), okkon bi·a just one son (and no more), okkodi zo·k once only (lit., just one time and no more), tanndi just by itself, accidentally, ittini just here (and nowhere else). In the phrase in natugi for just two days (no more and no less), the postfix is in immediate constituency with the phrase in natug rather than with the word natug.

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 adjectival atta, and with plural pronouns, e.g., muggurnay all three men, itturelma 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 vatt to ten, no one has come; ni·t er·runa ot·livengag, did you see anyone?; ta·na at all (4.55); (3) with a noun which is added to another one (usually also with -nai, cf. 8.55) or to other items previously identified; e.g., amnay a·naay vattan, he and I came; ni·vnaay 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).

Anagn ta'netiri et anda. something (ta'net what? + -tiri) has happened to him.

e +lditiri vat andan. someone has come.

ne'nd attan okkontiri sedat paajeg. someone (okkon one man + -tiri) of us must go. (attan is possibly 'man of that place.' It and paajeg are difficult of analysis, though the latter is < Mar. pahije 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 monomorphic, 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 stabile 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, -anag).

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:

(CV) in five irregular verbs: a, ka, sa, va, ko. Of these, a and sa have alternants e and ae. All except ka also have alternants of the (CVC) type; er, er-a, var, kor.

CV in two verbs: mi, mi-

(CVC) Exx.: mad, sik, sum, tap, kos, et, at, tiv, day, raz, al, en, ar, mud.

(CVC) Exx.: ke, me, na, ka, a-p, u-s, da-t, va-y, a-d, o-l, a-r.

(CVVC) Exx.: end, melg, nullg, ker, du-dm, nind, dat-p, kurs, ur-t, ibb-

(CV) Exx.: e, na, ka, ga, pi, dp, ve, na.

Disyllables:

(CVCV) the final vowel being i. Exx.: kini.

(CVCVC), the final VC being usually ay, ap, ip, il, though a scattering of other combinations is found. Exx.: ai-, dapa-, telip, gei-, adum, kivar, agul, opad, magu, tige-

(CV-CVC), with the limitations of the last group. Exx.: po dip, no lang-

(CVCVC), with the limitations of the last groups. Exx.: kondap, batkip, regip, dongoip, orkil, jelmil, gussal, umbul-

(CV-CVC), with the limitations of the last groups. Exx.: ka'ngip, tu'iper.
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-, -ge-, -p-, -s-, -v-

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-, -ge-, -s- are found in stems, forms from which occur in intransitive syntactic constructions; -ap-, -ip-, -k-, -p-, -v- are found in stems, forms from which occur in transitive syntactic constructions (§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 which 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 (§28). In two pairs, moreover, both stems are syntactically transitive; for these, see §21, 24.

5.11. The following sections (§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 intransitives grouped together, then with all similar transitives grouped together (the latter analysis is given only in tabular form by means of cross references to the other analysis).

Emeneu: Kolami, a Dravidian Language

A. Intransitives

| 1. no suffix |
| 2. -g- |
| 3. -ge- |
| 4. -i- |
| 5. -a- |
| 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

| 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. Al. Intransitive—no suffix : transitive—-p-. Thirteen sets. The intransitive stems are all monosyllabic and end in a long vowel (one verb), d, ḍa, r, l, y.

- a·d- play
- nindlı- become fall
- a·r- become dry
- ser- go
- se·r- lean against (intr.)
- tī·r- be finished
- dol- be felled
- ku·r- (water) runs from upset vessel

- a·dp- make to play
- nindp- fill
- a·rp- dry (tr.)
- serp- let (cattle) get lost
- se·rp- lean against (tr.)
- tī·rp- finish (tr.)
- dolp- fall
- ku·lp- make (water) run by upsetting vessel
Emeneu: Kolami, a Dravidian Language

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, so- 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
neray- be spread (grain, etc.)

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


sendal- be crushed
sendap- crush

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, t, nd, gg, gg, lg, rg, ra.

ud- sit
udip- make to sit

adg- walk
gogip- make to bend over, bend at a sharp angle

mugg- be submerged
muggip- submerge (tr.)

pong- boil over
poggip- make to boil over

bo- k- become wet
bo- kip- wet

sik- hang (intr.)
skip- 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)

at- stick, (child) attaches itself to breast
atip- stick (tr.), put (child) to breast

da- t- cross
da- tip- make to cross

kit- be extinguished
kitip- extinguish

pand- become ripe
pandip- put to become ripe

kurs- escape
kursip- make to escape

pira- slip, slide
pirsip- slide (tr.)

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

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

5.22. A11. Intransitive—-ril-: transitive—-rip-. Eleven sets. The root is monosyllabic in ten, disyllabic in one.

\[
\begin{align*}
\text{a'ril-} & \text{ be defeated} \\
\text{garsil- slide, slip} & \text{ a'rip- defeat} \\
\text{guttill- become snarled} & \text{guttip- snarl (tr.)} \\
\text{kizil- be annoyed by ridicule} & \text{kizip- annoy by ridicule} \\
\text{nandil- live happily} & \text{nandip- make to live happily} \\
\text{sindil- be crushed} & \text{sindip crush} \\
\text{si'ril- split (intr.)} & \text{si'rip- split (tr.)} \\
\text{ta'nill- become straight} & \text{ta'nip- straighten (tr.)} \\
\text{tekil-lean (intr.)} & \text{tekip- place one end against} \\
\text{vegill- be uprooted} & \text{veglip- uproot} \\
\text{savaril- make oneself ready} & \text{savarip- make ready (tr.)}
\end{align*}
\]

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

\[
\begin{align*}
\text{kini- break to pieces (intr.)} & \text{kink- break to pieces (tr.)} \\
\text{iri- tear (intr.)} & \text{irk- tear (tr.)}
\end{align*}
\]

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

\[
\begin{align*}
\text{pad- (wound) is got; (turn in game) } & \text{part- give (wound); win (turn in game)} \\
\text{is won} & \text{urt- give to drink (giving with one's own hand)} \\
\text{un- drink} & \text{urt- give to drink (giving with one's own hand)}
\end{align*}
\]

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

\[
\begin{align*}
\text{o't- burst in pieces} & \text{o't- smash to pieces}
\end{align*}
\]


\[
\begin{align*}
\text{bat- live in a place} & \text{batkip- rear}
\end{align*}
\]

The obvious cognates show -k- as part of the intransitive in all other languages: Ka. baduku, baduku live, Ka. vadk- (vadk-) preposes, To. po'k- (po'k-) id., Ko. badik- (badik-) live, live happily, Te. bratuku, batuku, baduku live; also SR badk- (badk-) live; probably a borrowing from Te. The problem is, however, not as simple as this, since the following are also related: To. ve' (ve't-) exist, live, flourish, be happy, live life of a married woman, Ka. ve' id., Ko. va'k- (va'k-) live prosperousness with husband, vag- (vag-) (woman) is married, Ko. ba't- (ba't-) (ba't-) (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 -ip- (all given above) there occur transitives in -ip-.

\[
\begin{align*}
\text{ars- be afraid} & \text{arp-, arsip-} \\
\text{dig- come down from height, descend} & \text{dip-, digip-} \\
\text{da'ng- hide (intr.)} & \text{da'p-, da'ngip-} \\
\text{ka'ng- become hot} & \text{ka'p-, ka'ngip-} \\
\text{melg- shake (intr.)} & \text{melip-, melgip-} \\
\text{vang- bend (intr.)} & \text{vap-, vaggip-}
\end{align*}
\]

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.

\[
\begin{align*}
\text{perg- grow (intr.)} & \text{perp- rear (a child)} \\
\text{tirg- turn (intr.)} & \text{tirgip- allow (child) to grow up without providing a spouse for it} \\
\text{un- drink} & \text{unip- make to drink (not giving with one's own hand)}
\end{align*}
\]

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.
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-, -a-). 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-, sava-, tigur-, tu'rape- (?), umbul-. The monosyllabic types are like those of the stems. With the type CVCC can be placed doggr- (doggrip- steal), in which the first C of the final CC cluster is nasal plus homorganic stop. The membership of the (CV) and (CV+) 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 moods: 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

<table>
<thead>
<tr>
<th>Single Person</th>
<th>Plural Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>1sg. -n</td>
<td>1pl. -m</td>
</tr>
<tr>
<td>2sg. -v</td>
<td>2pl. -r</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Number</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>3sg.m.</td>
<td>-n</td>
</tr>
<tr>
<td>3pl.m.</td>
<td>-r</td>
</tr>
<tr>
<td>3pl.non-m.</td>
<td>-v</td>
</tr>
<tr>
<td>3sg.non-m.</td>
<td>-(d), -(d), -in, -un, the distribution of which allomorphs is stated in 5.36.</td>
</tr>
</tbody>
</table>

5.35. The imperative and prohibitive refer only to 2d person, singular and plural. The 2pl. ending has allomorph -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 = a or a respectively in 1st person 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-nom. ending with the other demonstrative endings. (d) = optional occurrence of -d.

Present-future

S- \{ a\-u\-i\-PE \\ a- \\ (d) \\
Future

S-d- \{ (as for present-future) \\
Durative

S- \{ d-u \-PE (or: d/n-u/i-PE) \\ n-i\-PE \\ n-e-DE \\
Past

S-t \{ S\-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. \phi = zero suffix.
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 -at before DE and -at before -a/i-PE; the morpheme -a/1 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 -a/-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 -a- 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 -a- 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 d 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 ma-, od-, pad-, pod-, sud-, tod-. Exx.: mu 'datun, o 'dun.

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 S' 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·t, si·t· give.

<table>
<thead>
<tr>
<th>Present-future</th>
<th>Future</th>
<th>Durative</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>si·atun</td>
<td>si·datun</td>
<td>si·dun</td>
<td>si·tan</td>
</tr>
<tr>
<td>si·atum</td>
<td>si·datum</td>
<td>si·dum</td>
<td>si·tam</td>
</tr>
<tr>
<td>si·ativ</td>
<td>si·dativ</td>
<td>si·niv</td>
<td>si·tiv</td>
</tr>
<tr>
<td>si·attir</td>
<td>si·datir</td>
<td>si·nir</td>
<td>si·tir</td>
</tr>
<tr>
<td>si·an</td>
<td>si·dan</td>
<td>si·nen</td>
<td>si·ten</td>
</tr>
<tr>
<td>si·ar</td>
<td>si·dar</td>
<td>si·ner</td>
<td>si·ter</td>
</tr>
<tr>
<td>si·av</td>
<td>si·dav</td>
<td>si·nev</td>
<td>si·tev</td>
</tr>
<tr>
<td>si·a(d)</td>
<td>si·da(d)</td>
<td>si·un</td>
<td>si·tin</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Past negative</th>
<th>Negative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>si·etun</td>
<td>si·en</td>
<td>si·</td>
</tr>
<tr>
<td>si·etam</td>
<td>si·em</td>
<td>si·ur</td>
</tr>
<tr>
<td>si·etiv</td>
<td>si·ev</td>
<td></td>
</tr>
<tr>
<td>si·etir</td>
<td>si·er</td>
<td></td>
</tr>
<tr>
<td>si·eten</td>
<td>si·en</td>
<td></td>
</tr>
<tr>
<td>si·eter</td>
<td>si·er</td>
<td></td>
</tr>
<tr>
<td>si·etev</td>
<td>si·e(d)</td>
<td></td>
</tr>
<tr>
<td>si·etin</td>
<td>si·e</td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Present-future</th>
<th>Future</th>
<th>Durative</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>putatun</td>
<td>puddatun</td>
<td>puddun</td>
<td>puttan</td>
</tr>
<tr>
<td>putatum</td>
<td>puddatum</td>
<td>puddum</td>
<td>puttam</td>
</tr>
<tr>
<td>putativ</td>
<td>puddativ</td>
<td>putiv</td>
<td>puttv</td>
</tr>
<tr>
<td>putatir</td>
<td>puddatir</td>
<td>putir</td>
<td>puttr</td>
</tr>
<tr>
<td>putan</td>
<td>pudden</td>
<td>puten</td>
<td>putten</td>
</tr>
<tr>
<td>putar</td>
<td>puddar</td>
<td>putar</td>
<td>putter</td>
</tr>
<tr>
<td>putav</td>
<td>puddav</td>
<td>putav</td>
<td>puttev</td>
</tr>
<tr>
<td>puta(d)</td>
<td>pudda(d)</td>
<td>putan</td>
<td>puttin</td>
</tr>
</tbody>
</table>
### Emeneau: Kolami, a Dravidian Language

#### Past negative

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Negative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>putetan</td>
<td>puten</td>
<td>tu' · letan</td>
</tr>
<tr>
<td>putetam</td>
<td>putem</td>
<td>tu' · letam</td>
</tr>
<tr>
<td>putetiv</td>
<td>putev</td>
<td>tu' · letiv</td>
</tr>
<tr>
<td>putetir</td>
<td>puter</td>
<td>tu' · letir</td>
</tr>
<tr>
<td>puteten</td>
<td>puten</td>
<td>tu' · leten</td>
</tr>
<tr>
<td>puteter</td>
<td>puter</td>
<td>tu' · leter</td>
</tr>
<tr>
<td>putetev</td>
<td>pute(d)</td>
<td>tu' · letev</td>
</tr>
<tr>
<td>putetin</td>
<td>puter</td>
<td>tu' · letin</td>
</tr>
</tbody>
</table>

#### Past negative

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Negative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>tu' · letan</td>
<td>tu' · len</td>
<td>tu' · l</td>
</tr>
<tr>
<td>tu' · letam</td>
<td>tu' · lem</td>
<td>tu' · lur</td>
</tr>
<tr>
<td>tu' · leiv</td>
<td>tu' · lev</td>
<td>tu' · ler</td>
</tr>
<tr>
<td>tu' · letir</td>
<td>tu' · ler</td>
<td>tu' · len</td>
</tr>
<tr>
<td>tu' · leten</td>
<td>tu' · len</td>
<td>tu' · lem</td>
</tr>
<tr>
<td>tu' · leter</td>
<td>tu' · lem</td>
<td>tu' · lner</td>
</tr>
</tbody>
</table>

#### The verb ud-, utt- sit.

<table>
<thead>
<tr>
<th>Present-future</th>
<th>Future</th>
<th>Durative</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>udatan</td>
<td>uddatum</td>
<td>uddun</td>
<td>uttan</td>
</tr>
<tr>
<td>udamat</td>
<td>uddatum</td>
<td>uddun</td>
<td>uttan</td>
</tr>
<tr>
<td>udativ</td>
<td>uddativ</td>
<td>udniv</td>
<td>uttit</td>
</tr>
<tr>
<td>udatar</td>
<td>uddatif</td>
<td>udnir</td>
<td>uttit</td>
</tr>
<tr>
<td>udan</td>
<td>uddan</td>
<td>udnem</td>
<td>utten</td>
</tr>
<tr>
<td>udar</td>
<td>uddar</td>
<td>udner</td>
<td>utter</td>
</tr>
<tr>
<td>udav</td>
<td>uddav</td>
<td>udnev</td>
<td>uttev</td>
</tr>
<tr>
<td>uda(d)</td>
<td>udda(d)</td>
<td>udn</td>
<td>uttin</td>
</tr>
</tbody>
</table>

#### The verb tin-, tind- eat.

<table>
<thead>
<tr>
<th>Present-future</th>
<th>Future</th>
<th>Durative</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>tinatum</td>
<td>tindatum</td>
<td>tindan</td>
<td>tindan</td>
</tr>
<tr>
<td>tinatam</td>
<td>tindatum</td>
<td>tindan</td>
<td>tindan</td>
</tr>
<tr>
<td>tinativ</td>
<td>tindativ</td>
<td>tindan</td>
<td>tindan</td>
</tr>
<tr>
<td>tinitar</td>
<td>tinditar</td>
<td>tinan</td>
<td>tinan</td>
</tr>
<tr>
<td>tinar</td>
<td>tindar</td>
<td>tinan</td>
<td>tinan</td>
</tr>
<tr>
<td>tinv</td>
<td>tindav</td>
<td>tinan</td>
<td>tinan</td>
</tr>
<tr>
<td>tina(d)</td>
<td>tindav</td>
<td>tinan</td>
<td>tinan</td>
</tr>
</tbody>
</table>

#### Past negative

<table>
<thead>
<tr>
<th>Imperative</th>
<th>Negative</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>udetan</td>
<td>uden</td>
<td>tinetan</td>
</tr>
<tr>
<td>udetam</td>
<td>uden</td>
<td>tinetam</td>
</tr>
<tr>
<td>ude(d)</td>
<td>uden</td>
<td>tinetin</td>
</tr>
<tr>
<td>udetir</td>
<td>uder</td>
<td>tinetir</td>
</tr>
<tr>
<td>udeten</td>
<td>uder</td>
<td>tineten</td>
</tr>
<tr>
<td>udeter</td>
<td>uder</td>
<td>tinetere</td>
</tr>
<tr>
<td>udetev</td>
<td>uder</td>
<td>tinetev</td>
</tr>
<tr>
<td>udetin</td>
<td>uder</td>
<td>tinetin</td>
</tr>
</tbody>
</table>

#### The verb tu' · l-, tu' · - run.

<table>
<thead>
<tr>
<th>Present-future</th>
<th>Future</th>
<th>Durative</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>tu' · latun</td>
<td>tu' · ldatum</td>
<td>tu' · ldun</td>
<td>tu' · tan</td>
</tr>
<tr>
<td>tu' · latam</td>
<td>tu' · ldatum</td>
<td>tu' · ldum</td>
<td>tu' · tam</td>
</tr>
<tr>
<td>tu' · lativ</td>
<td>tu' · ldativ</td>
<td>tu' · liniv</td>
<td>tu' · tiv</td>
</tr>
<tr>
<td>tu' · latir</td>
<td>tu' · ldatir</td>
<td>tu' · linir</td>
<td>tu' · tir</td>
</tr>
<tr>
<td>tu' · lan</td>
<td>tu' · ldan</td>
<td>tu' · lenen</td>
<td>tu' · ten</td>
</tr>
<tr>
<td>tu' · lar</td>
<td>tu' · ldar</td>
<td>tu' · lner</td>
<td>tu' · ter</td>
</tr>
<tr>
<td>tu' · lav</td>
<td>tu' · ldav</td>
<td>tu' · lnev</td>
<td>tu' · tev</td>
</tr>
<tr>
<td>tu' · l(a)</td>
<td>tu' · l(a)</td>
<td>tu' · lun</td>
<td>tu' · tin</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Present-future</th>
<th>Future</th>
<th>Durative</th>
<th>Past</th>
</tr>
</thead>
<tbody>
<tr>
<td>aykatun</td>
<td>ayagdatun</td>
<td>ayagdatun</td>
<td>ayagdatun</td>
</tr>
<tr>
<td>aykatun</td>
<td>ayagdatum</td>
<td>ayagdatum</td>
<td>ayagdatum</td>
</tr>
<tr>
<td>aykativ</td>
<td>ayagdativ</td>
<td>ayagdativ</td>
<td>ayagdativ</td>
</tr>
<tr>
<td>aykatir</td>
<td>ayagdatir</td>
<td>ayagdatir</td>
<td>ayagdatir</td>
</tr>
<tr>
<td>aykan</td>
<td>ayagdan</td>
<td>ayagdan</td>
<td>ayagdan</td>
</tr>
<tr>
<td>aykar</td>
<td>ayagdar</td>
<td>ayagdar</td>
<td>ayagdar</td>
</tr>
<tr>
<td>aykov</td>
<td>ayagdav</td>
<td>ayagdav</td>
<td>ayagdav</td>
</tr>
<tr>
<td>ayk(d)</td>
<td>ayagdat(d)</td>
<td>ayagdat(d)</td>
<td>ayagdat(d)</td>
</tr>
</tbody>
</table>
In two sentences there occur similar short forms of the present-future. 
*a' n annēv ki' l odāt. I wash my hands. 
a' n i r odāt. I bathe. 

In another sentence there may be a similar present-future form, but the recording is clearly inexact. 
endar ma' sur vadar, andara tineq iđat (? i' dat), how many men come, that many I will feed (lit., I will put to eat). 

5.35. 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 (CJVC; 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 (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 man honor (a noun) and has been treated as if it were an imperative (obey! listen!). 

All monosyllabic stems ending in d preceded by a short vowel have a long stem vowel in the imperative 2sg. and in the two prohibitive forms: mu' d, mu' dhem, mu' dner (from stem mad- talk, speak a language), and similarly from the stems od-, pod-, päd-, sed-, tud- (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-, go- happen, ser-, go- come, kor- bring. It is to be noted, however, that ser- go and serplet (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-ur. 

5.59. In the durative before -n- 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 -a following er-, ser-, van-, kon- (erun, serun, vanun, konun). The prohibitive also has en-, sen-, van-, kon- before -ne-: enenem, sennem, vannem, konenn. 

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: aautun, saautun, vaautun, 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.\(^1\)

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.

<table>
<thead>
<tr>
<th>Er- become</th>
<th>Ser- go</th>
<th>Var- come</th>
<th>Kor- bring</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present-future</td>
<td>anatun</td>
<td>saatun</td>
<td>vaatun</td>
</tr>
<tr>
<td>Future</td>
<td>eratun</td>
<td>seratun</td>
<td>varatun</td>
</tr>
<tr>
<td>Durative</td>
<td>eddan</td>
<td>seddan</td>
<td>vaddun</td>
</tr>
<tr>
<td>Past</td>
<td>edden</td>
<td>sedan</td>
<td>vaddun</td>
</tr>
<tr>
<td>Past negative</td>
<td>enniv</td>
<td>seniv</td>
<td>vanni</td>
</tr>
<tr>
<td>Negative</td>
<td>ennir</td>
<td>senir</td>
<td>vanni</td>
</tr>
<tr>
<td>Imperative</td>
<td>eenen</td>
<td>senen</td>
<td>vanner</td>
</tr>
<tr>
<td>Prohibitive</td>
<td>enneve</td>
<td>senneve</td>
<td>vannen</td>
</tr>
</tbody>
</table>

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 S\(^2\) and in the present tense (5.87; 2.55), has other irregularities as well. The future andanun has and instead of the expected and- (similar to the past S\(^2\)); 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 S\(^3\)non-m, for which, beside the regular anus, there also occurs and (cf. end, send, vand, kond; 5.59, 63). In the imperative

---

\(^{1}\)For 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′:] are originally *ko ta′ and *ko ta′r (or tar), *ta′ and *tər being parallel forms to va′, var, from a verb meaning ‘give,’ which is not otherwise attested in Kolami.

---

Emeneau: Kolami, a Dravidian Language

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-:

<table>
<thead>
<tr>
<th>Present-future</th>
<th>anatun</th>
<th>Durative</th>
<th>andun</th>
</tr>
</thead>
<tbody>
<tr>
<td>Future</td>
<td>andatun</td>
<td>ananiv</td>
<td>andun</td>
</tr>
<tr>
<td>Past</td>
<td>anan</td>
<td>ananir</td>
<td>anan</td>
</tr>
<tr>
<td>Past negative</td>
<td>—</td>
<td>annen</td>
<td>anen</td>
</tr>
<tr>
<td>Negative</td>
<td>anen</td>
<td>a′n, a′nur</td>
<td></td>
</tr>
<tr>
<td>Imperative</td>
<td>anen</td>
<td>a′nur</td>
<td></td>
</tr>
<tr>
<td>Prohibitive</td>
<td>anen</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 to′ d- and suffix -t (instead of -s-), i.e., tottan, etc. (2.40). The form to′d no! and the repeated to′t- to′ d! 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 both irregular and defective. The stem kal- is found only in the negative. A stem kalt-, which would seem to be the past stem (S\(^3\)), 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; and attin kalam. 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 (S\(^3\) = S-t-; 5.69-91).

5.69. The relationship between the basic stem (S) and the form S\(^3\) 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 vocal 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
  bul··, bul·-t- forget (an object), (cattle) wander off and get lost
  iri··-, iri·-t- tear (intr.)
  kini·-, kini·-t- break into pieces (intr.)
  kosi·-, kosi·-t- take and give
  kur··, kur·-t- start, protrude from hole, (sun) rises
  nad··, nad·-t- (man) hides, (tiger) crouches
  pari··-, pari·-t- grind (flower)
  rusi··-, rusi·-t- throw
  sa···, sa·-t- leave
  ta···, ta·-t- (fire) burns

Four monosyllabic stems ending in ẽ, with a long vowel preceding.
  a·ẽ·, a·ẽ- play
  o·ẽ·, o·ẽ- burst (intr.)
  pa·ẽ·, pa·ẽ- sing
  si·ẽ·, si·ẽ- (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.
  aI·, aIt- weave
  doI·, dolt- lie down, be felled

Emeneau: Kolami, a Dravidian Language

il·, it· stand
kel·, kel·t- be understood, intelligible
kul·, kult- count
o·t·, o·lt- see, look at
pe·l·, pe·It- (grain) pops when parched over fire
ve·l·, ve·It- ask
agul·, agult- dig
gusaal·, gussalt- crawl on belly
atil·, atil·t- (milk) is dried up
gedil·, gedilt- 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·, smmt- catch, buy
  tum·, tunt- 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 nd; in two stems a short vowel precedes, in one a long vowel.
  nind·-, nindt- become full, (meeting) is convened
  pand·, pantt- become ripe
  pi·nd·, nadt- 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.
Emeneau: Kolami, a Dravidian Language

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)

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

bat-, batt- live in a place
et-, et- 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
vut-, vatt- pop (grain)
vet-, vett- seize and take away

tu'rap-, tu'rappt- winnow

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

ar-, art- stick (intr.), (child) attaches itself to breast
da't-, da'tt- cross
kat-, katt- tie, build
kit-, kitt- be extinguished
kut-, kutt- sew
ma't-, ma'tt- rub, rub off, smear
mit-, mitt- leap
o't-, o'tt- smash (pot)
pet-, pett- bear young (said of animals)
sat-, satt- shoot with gun
sut-, sutt- wind (turban)

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

One might guess that tu'rap- to be analyzed as either tu'rap 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.

day-, dayt- become thin
kay-, kayt- graze (cattle); (fruit) is produced on tree
kuy-, kuyt- (cock) crows
may-, mayt- sharpen
oy-, 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 gg, all monosyllabic except one; the preceding vowel is short in seven stems, long in six.

deng-, degkt- have sexual intercourse with
dad'gg-, da'gkt- hide (intr.)
ka'g-, ka'gkt- become hot
magg-, magkt- sleep, have sexual intercourse with
mung-, munkt- go under, submerge oneself under water, (sun) sets
ogg-, ogkt- carry (child) on hip
pogg-, pognkt- boil over
ra'gg-, ra'gkt- be possessed by (god)

Emeneau: Kolami, a Dravidian Language

re'gg-, re'gkt- (part of body) pains
so'gg-, so'gkt- enter
vaggg-, vagkkt- bend (intr.)
va'gg-, va'gkt- pour or ladle (liquid)
no'лагг-, no'лагк- (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'zn-, ko'znat- thread
ve'zn-, ve'znat- thatch

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

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

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

add-, att- thirst for
idd-, itt- 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 d preceded by a short vowel, have the replacement d-t > tt (2.52); for the long vowels in some of these verbs, see 5.44, 55.

mad-, muat- talk, speak (a language)
o'd-, oatt- wash (part of body)
pad-, patt- (eye) is filled with dust, (wound) is got, (turn in game) is won,
become
pod-, pott- (dog) barks
sud-, sutt- cook
tod-, tott- put on (shirt)

One monosyllabic stem ending in d preceded by a long vowel, has the replacement d-t > tt and a short vowel in St.
i'd-, itt- 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 aṭṭ- 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).

opad-, opat- 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 ral-, rāṭ- fall.

ku·l-, ku·ṭ- (water) runs from punctured vessel or tap
su·l-, su·ṭ- get up, wake up
トル-, tu·ṭ- run
umbul-, umbut- urinate

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

ti·r-, ti·ṭ- be finished (work, food, etc.)
u·r-, u·ṭ- wind on (waistcloth, belt)
vi·r-, vi·ṭ- sell
tigur-, tigut- 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-, ayaikt- sweep away
erk-, ereikt- light (fire)
irik-, irik- tear (tr.)
kakt-, katakt- strike down (man), break down (tree)
kerk-, kerekt- shave
kik- kik- break to pieces (tr.)
kork-, korokt- bite, sting
kudk-, kudukt- pound (grain)

Emenewu: Kolami, a Dravidian Language

pank-, panakt- send
pudk-, pudakt- touch
sivk-, sivikt- become rotten
aukt-, autukt- wash (clothes)
turk-, turakt- put (fuel) on fire
vadk-, vadakt- tremble, shiver
vark-, varakt- saw

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

dudm-, dudmt- swim

Twenty-four stems ending in a consonant (d, n, 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
arp-, a·dapt- make to play, feed (child)
a·rp-, a·rapt- make to dry
dapt-, datapt- drive (bullock, horse)
davp-, dayapt- make to become thin
dolp-, dolapt- 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)
melep-, meleapt- shake (tr.)
merp-, meerapt- lighten
morp-, morapt- make to produce a musical sound, play (clarinet), ring
nindp-, nindapt- fill, convene (a meeting)
o·dp-, o·dapt- bathe (tr.)
perp-, percept- rear (child)
serp-, serapt- eat (cattle) get lost
se·rp-, se·reapt- lean (tr.)
su·lp-, su·lupt- make to get up
tarp-, tarapt- light (fire)
ti·rp-, ti·riapt- finish (work, food, etc.)
tu·lp-, tu·lupt- make to run
vadp-, vadapt- pour
zadp-, zadapt- flick away

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

ars-, arast- fear
kar-, karast- see (dream)
kur-, kurast- escape
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-, stedd-.

5.91. The irregular verb ka- do, make, does not form S1.

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.

and vattena, did he come? and vatt to tene, didn't he come?

ni-v vta-ŋ vattiva, why did you come?

e s sedenna, where did he go? (I.218)

tandug turastiva, why did you trust (him in jail)? (I.237)

inne guramug tu-ŋ datpa 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 imug tineg si- angi ta-ŋ neg, does he give you (pl.) something to eat? (For the difficulties presented by ta-ne and ta-ŋ neg, 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 enag how?, with elision of the vowel of -gi. Ex: a-n na datang(i) enag, shall I too come? (II.8)

In one question -gi is followed by ta-ne, probably a form of the interrogative pronoun: and u-rtutat 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 naa tautu-ba-. ni-v va-ta-n armem. I am going, father! Don’t weep at all! (I.200-201)

ni-v va-rug sennemeka. don’t go to the village!

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

5.97. (3) Subordinating suffixes.

5.98. -i. 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 -unj; see 5.54 for an example. The verb meaning ‘to be not’ shows an irregular form totte if not, otherwise.

Exx.: seratvite when you go, vannent when he came, le-pentente when he initiated (a search), sereante when I didn’t have to go.

5.99. -tir. 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

*But this may be a wrong analysis. Cl, in Kai (Winfield’s Grammar, p. 151 L) “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, vaatunti although I come, tindunti 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.: saatanu because I was going, saedanna 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. -anag. In a few occurrences this follows a form of the negative paradigm. The meaning is: after occurrence of the negative predicate that precedes, there is occurrence of the following predications; e.g., when/although (1) had not yet done so-and-so, so-and-so occurred, or: without doing so-and-so, (1) did so-and-so.

Exx.: si’v ammu o’levanag seddiv. without your seeing him he went away.

There is such plausible identity with anag 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 ammu o’lev, anag 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., -egg precedes a // juncture, -egk and -egg occur before voiceless and voiced consonants respectively, and -egg occurs before sV; before a, -egg occurs (for an example, see 5.112); there are examples of -egg before a vowel suffix. The many occurrences of -eg in positions where -egg and -egk 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 predicative have a suffix -e (6.1).

Exx.: . . . penda koreg, vadag send. she used to go to the cowshed to bring (koreg) cowdung; ne’nd tineg. let’s eat; kevdel a’dgege. let’s play cowries; kivareg le’pen he caused to search; tinejyk to’d shouldn’t eat; tineng er begin to eat.

The irregular verbs. The quotable forms contain the stem allomorphs var- come, ser- go, kor- bring: vareeg, sereeg, korreg. Presumably ereeg is to be expected from er- become, and aneg 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 d 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’d’a 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: as becoming, saa going, vaa coming, koo bringmg, 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- (6.13-15). 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 -ny before the following vowel; e.g., targ andaut, targay andatan I am cutting.

5.107. (3) Complete gerund. This form consists in most verbs of the stem (S) with the suffix -t, which is optionally added the subordinating suffix -na (5.111 i.e., S-a-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(ana) having given, a’dtn(ana) having played, tikt(ana) having died, ent(ana) having said, et(ana) having lifted up (stem et-), mat(ana) having forgotten (stem mad-), ku’kt(ana) having called (stem ku’g-), ve’nst(ana) having thatched (stem ve’nz-), ent(ana) having arrived (stem end-), tu’lt(ana) having run, vi’rt(ana) having sold, ayakt(ana) having swept away (stem ayk-/ayak-), urat(ana) having made to drink (stem urt-/urut-) (contrast urtn(ana) having harrowed, with stem ur-), alakt(ana) having killed (stem algg-/alang-/alank-), tin(ana) having eaten.

The two verbs in which the stem ends with nd and S has ti (5.74), show the same replacement of dd by t in the completive gerund also, the forms being: att(ana), fit(ana).

The six monosyllabic stems ending in d 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’d’t(ana), o’d’t(ana), pa’d’t(ana), po’d’t(ana), su’d’t(ana), tu’d’t(ana).

The irregular verbs have the forms: et(ana) having become, set(ana) having gone, vat(ana) having come, kot(ana) having brought. All four show a close relationship with the past stems edd-, sedd-, vatt-, koqt-, 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(ana).
The complete gerund without -na occurs followed by various forms of the auxiliary verb an- (present-future, past, 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., ettandatu I have lifted up (stem et-t), ettandatu I have sat down (stem ud-), urrutandatu I have made to drink (stem ur-turtut). The two verbs that have the past stem (S*) instead of S+ for the complete gerund in other constructions have it here also, viz., add- and id-. This is the case also with go'lt (5.86). Exx.: ittandatu I have told, go'ld and I have beaten.

The stems ending in l with the past stem (S*) ending in t (5.79) have optionally either S+ or S+ in the construction with an-; e.g., su'ltandatu, su'tandatu I have got up.

Similarly, the verb i'-d- put (5.76) has optionally either S* (with tt simplified) or S+ in this construction, i.e., i'-dt andatu, i'tandatu I have put. The forms for other verbs with d in S and t in S*, 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 S* ending in t.

5.106. (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'la'k about to see. The irregular verbs have in these stems 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 doing so-and-so.' The forms found are: tinasei not having finished eating, marksel not having slept (stem mark-), ti'ripasei not having finished (stem ti'rip-/ri'-rip-), and for the irregular verb ser-go, there occurs sereis 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 another of the two paradigms of the verb 'to be not' (to'aten, tottan), see 8.22-23. The following is a selection of forms, with no division written between the two words in each construction: ittoteien I didn't tell (verb id-, itt-), itten I didn't run (tu'te-), itoteien I didn't put (i'-d-, itt-), mutoteien I didn't speak (mut-, mut-), oputoteien it wasn't found (opad-, opad-), go'doteien I didn't be (go'lt-, go'), tintoteien I didn't eat (tin-), o'toteien I didn't see (o'lt-, o'lt-), kaktoteien I didn't do (kak-, kak-), ututeien I didn't borrow (ur-, urt-), ettteien I didn't lift up (et-, ett-), urattoteien I didn't make to drink (urt-, urutt-), matotoien I didn't forget (mad-, matt-), vattooteien I didn't come (var-, vatt-), kottooteien I didn't bring (kor-, kot-), settooteien I didn't go (ser-, sedd-), ettoteien I didn't become (er-, edd-), antooteien I wasn't (an-, and-), si'toteien I didn't give (si'-, si't-), rusitooteien I didn't throw (rusi-, rusi-).

Emeneus Kolan, a Dravidian Language

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 example to be the complete gerund. After a consonant the -t of this gerund plus t- of the next word would normally simplify to t, a lingual 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 > ettoteten, mad-t to'ten > mattototen. This solution takes no account of tu'totenen, iito'ten, mutto'ten, opato'te, godo'ten, the complete gerunds of which are tu'tt, i'dt, mu'dt, opad, go'lt; these must be said to have the stem of the past tense (S*) as first word and t- of the second word lost; the verb class involved includes all those whose S* ends in a retroflex stop (t) or in a cluster of identical retroflex stops (tt, dd), 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'totenen, 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 -t- > -t- for this class; 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 S*. To this class must also be added idd-, itt- tell (itto'ten) and add-, att- 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 (S*). 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 formantomten, with past stem and- and complete 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 S* does not otherwise occur without inflexional endings.

On the whole, the first solution parallels the complete periphrastic verb constructions and is probably preferable. The exceptional class tu'totenen, etc., can in any event be written, if they are to be written as two words, in the form: tu't (to'ten, itt (to'ten, etc. Forms with one or two t's following a vowel allow easy division: et'toten I didn't lift up and I didn't become, urutototen, mattototen, vatototen, kottototen, settototen, sitototen, rusitoten. The latter two and all others might be written with indication that t < tt or dt:
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, koroka that which is biting. The only form from an irregular verb is my material is vadda that which is coming (from var-).
5.116. (2) Compleitive. This consists of the past stem (S') and the suffix -a. Exx.: tinda that which ate, korokata that which bit, u-ta that which (I) wound on, a'-ta 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 kandt and kandakt occur in the following sentences:
am ma's kandt aan, that man is visible to me.

Emeneau: Kolami, a Dravidian Language

ma's kandakt edden, a man came into my sight.
kalal kandakt eddev. dreams were seen (by me).
ni'v attin seddivte, ineg e'n kandakt edden. when you went there, who was seen by you? —, ineg e're kandakt edder. —, who were seen by you? —, ineg ta-net kandakt eddin. —, what was seen by you? —, e'ingga kandakt eddinganag. —, was anyone seen by you? —, ta'nedday kandakt eddinganag. —, was anything seen by you?

These forms are taken as the predicative variants (2.36) of complete verbal adjectives kanda and kandakta, both meaning 'that which one saw, that which was visible, seen, visible,' derived from verbs not otherwise attested in the language, *kand-' (or possibly kandd-), kandakt-, 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 -ekn. Exx.: tineka that which will eat, koroka 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, koroka 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- or 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 -ud; 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 language: 'that which one did or does, 'act of doing.'

Exx.: si'ud act of giving, what one gave, si'udd things that one gave, kakud act of making, o-lud the one whom (I) saw, o-ludd those whom (I) saw, ergud excrement (stem ergd- defecate), unbulud urine (stem umbul- urinate), pandud ripe fruit (stem pand- become ripe).

5.122. The phrases pot kuriddokili until the sun rose, and pos sendokidi until sunset, have the suffix or suffixal complex -dokidi 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-? kuriddokidi) and send- (or sen-). 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 in 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 predicate (apodosis) has either present-future or future. On one occasion when a frame sentence of this type was being used to elicit paradigmatic, the informant shifted between the two tenses without seeming to differentiate between them: a' n attin seratana andun o' latun. when I go (future) there, I'll see (present-future) him; ada'na attin sedatte andun o' lind. when she also goes (future) there, she'll see (future) him. In the texts the present-future is found in this construction in L.22, the future in L.135.

Wishes for the future have only the future tense; inne gurram pode uddatun. I want to sit on your horse (L.91); uddatite ud box. if you will sit on it, sit on it! (L.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 L.126, indi 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 ko'ita. mari in sayatan. Make a search for my son and bring him! Then I will release you. (L.235-236; present-future); sitte na' tug o paddan. in the evening he will be found (L.135; future).

Of other text sentences referring to the future some have present-future forms (L.48-49, 66, 79-80, 111, 145, 176) and one a future form (L.68) without any differentiating features that are discoverable; the present-future predominates.

The future form in L.68 (tigda) is particularly instructive as to the lack of differentiation; it occurs in an answer to a statement about the future (L.66) in which the tense is present-future (le'patun).

The verb ae 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' taned anda. what is your name?; inet pe' r' tulsianda. my name is Tulsiad; lakmak itin andan, Lakmak is here; ko' lavan pa' saa ud' pleq anar, Kolama 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.

Emeneue: Kolami, a Dravidian Language

The context carries the differences.

and vatten. a' puq a' na ellan ve' nzedun. he came; at that time I was thatching the house.

a' n pa' ta' pa' deqna anun o' lnen. as I was singing songs, he was watching me.

ad ro' ji va' dita puwul putan. adavlet kakan a'r. On that day she was plucking flowers which were in the garden. She was making a garland from them (L.108-109).

e' puq e' puq vannen a' puq a' puq an tinekan o' lnen. whenever he came, he saw me eating.

indikal a' n itinn wuddam. last year we used to come here.

and a' le ba'ra va' stagh garuminum kostna adne ma' di bo' tal tipen. he at twelve o'clock at night used to take the horse and make it go around her upper story (L.124).

Other text examples are L.3-5, 127, 172, 197, 214 (o' lnen).

A considerable number of text examples involve the durative of the verb en-so (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.

and enen. ugeg i' da to' ten. He said (repeatedly): "I will not let him sit on it" (L.96-99).

Other examples: L.46, 92, 169, 173, 178, 179, 222, 233, 237. Possibly L.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' puq e' puq kediakuy karu vand a' puq a' puq 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: garuda paksin enun. "gi' ni' v kata' id." and enen. "gi' a' n ta' nen taldun. [then the story]." The female garuda 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.

marri "ni' v e' nd ennisa" ene ve' li o' lnen. "a' n patlak endun." Then he inquired (repeatedly): "Who are you said to be?" "I am said to be the headman" (L.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' sadden e' to' anmet ta' na patta laga t' te'. tam ba' nama and eneg lakken. "gi' a' n endun. indi 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" (L.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- he said to be (so-and-so), of which the 2d person sg. has just been exemplified.

ni'v kirit ba'l(a) eniv. you are a man of the kirit exogamous division.
amt ke'legundu ba'l(a) eanen. he is a man of the ke'legundu exogamous division.
at kirit pill(a) end. she is a woman of the kirit exogamous division.

5.125. Of the two negative indicative tenses, the past negative has reference generally to past events, and usually in text it 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 tilentintiri, vessa vara. even though I don't eat it, fever will come.
a'n serentintiri, o-ila. 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 amumu o-lerntiri, seddiv. although you didn't see him, you went away.
ininn uduma intó a-r kak korev. indeed veld okkod rekmitat 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-rug serentintiri, seddan. although I didn't intend to (or, have to) go to the village, I went.
inente, tiandan. 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 coordinate 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 asu'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 (CyX), with X denoting everything after the first vowel. The echo word formations have gi'-replacing(CyX)-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 2.30.

6.4. Nouns. Pal gil: pal tooth; palkul gikul: palkul teeth; kiz gis: kis fire; i' gre: i' r water; ma'sur gi'sur: ma'sur men; ku' tel gi'tel: ku' tel cows; siddele giddel: siddele squirrels; puvul gival: puvul flowers; kayel gi'el: kayel fishes; poy gi': poy heath; ma'k pode, gi'k pode setna sik. go and hang yourself on some tree or other!

6.5. Verbs. Imperative: ti'n gi'na eat if you want to! (lit., eat or do anything you like); tinur ginur (the plural corresponding to the preceding example); kayag gi'ng 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: arasen gisamem don't be afraid at all! araz gisamem id; tin gisamem don't eat at all!

6.7. With ta'na to tev (etc.) I (etc.) um/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 tev I didn't run at all; tin gi ta'na to tev I didn't eat at all; so' g gi'k ta'na to tev I didn't enter at all (so: ng); kayag gi'nak ta'na to tev I didn't laugh at all (kayagg); tirig girig ta'na to tev I didn't turn at all (tirig); pugi' guidu ta'na to tev I didn't touch at all (pu'k); karab girap ta'na to tev I didn't learn at all (karpb).

6.8. Continuous gerund; the echo form gii follows the continuous 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 tev I am not looking at all; tina gina ta'na to tev I am not eating at all; ad kayagg gi' nga ta'na to tev she is not laughing

[101]
at all; saa gii ta'na to·te I am not going at all; koo gii ta'na to·te I am not bringing at all.

6.9. Complete gerund; si'd gi·t ta'na to·te I didn't give at all (; si·t); mayd gi·t ta'na to·te I didn't sharpen at all (; may'); va'yd gi·t ta'na to·te I didn't sow at all (; va'y'); rusid gisit ta'na to·te I didn't throw at all (; rusit); ud gisit ta'na to·te I didn't sit at all (; ud < ud); itd gir ta'na to·te I didn't say at all (; it < itd); i·rd gi·d ta'na to·te I didn't put at all (; i·t); mu·rd gi·d ta'na to·te I didn't talk at all (; mu·t < mu·d); tind gir ta'na to·te I didn't eat at all (; tind); vad gir ta'na to·te I didn't come at all (; vad < var). Also: si·t to·te; gi·t to·te. I didn't give at all; vad to·te; gir to·te. I didn't come at all.

6.10. Future gerund; tu'lag gi·lak ta'na to·te I will not run at all; si·ag gi·ak ta'na to·te I will not give at all; serag girak ta'na to·te 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·m mi·r ta'na to·te there is no water at all; ku·tel mu·tel : ku·tel cows; siddel middel : siddel squirrels; sonbal 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 L.216, and also in the following sentence from a text which is not printed: avrūn ba'la su'la ta'na to·tev. they had no children at all. The informants produced three variations, using to·te instead of to·tev, and the singular to·te: ba'la to·te, su'la to·te; ba'la lakul su'la ta'na to·ter; ba'la lakul to·ter, su'la 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: sattī for the sake of, because of, nut before, peris than, si'r on (a day of the week), vešta with, accompanying. Cf. 8.61-64. In one sentence mut occurs without a preceding noun; it itself is to be interpreted as a noun: mut setna having gone just before them (L.80); in the phrase: vešta mut one by one (lit., behind and before) there are two coordinate nouns (8.60).

7.2. Conjunctions. Two members of this class have been recognized: in and, ginni (gini) but.

7.3. in and occurs connecting coordinate nouns; e.g., and in a'n he and I (8.60).

It occurs irreflexively connecting predications; e.g., L.12.

It occurs connecting parallel structures each made up of two case forms, in L.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 gi(i) + ini (cf. 7.7).

7.5. Exclamations.

7.6. ye ye yes!

7.7. gi, gi! lol 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'rug saatumeka. we'll go to the village (L.196); gi·i (i)dnet sosse pus, pull off its skin; gi′ annēv passe gurulq mut setna vattiv. you went and returned before my five hundred horses (L.87); gi·i lakma. O Lakmak!

In one example gi′ follows the first word of a predication: indē gi′ e′ndi entena vat anđan. today someone has come (L.131). In one example gi′ follows the verb of a predication: inne da′v seddī 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. annū a′ten cu′ le′ptan. I set the dog on him.

7.9. The word box in L.101 may be an exclamation. uddātivte uδ box. 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 vaan. the water runs slowly.

geddightan j et′m te′m za′ra. it leaks from the pot drop by drop.

inde dz′ ipa′kak vusši vašši. today make bread very quickly! (L.112).
7.11. Words of uncertain class.
7.12. avrun pena ku’kta 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. ianig udulanga to’d, indeed okkot puw 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’rilat. you will lose (I.26).
(2) e’ seddena. where did he go? (I.218).
    ni’a u’rug sennemeka. don’t go to the village!
(3) ne’ad tinep. let’s eat!
    kevdel a’dege. let’s play cowries!

Subordinate predications.
(1) avr ba’na tapas le’ptente. u’it e’nna opaçeten. when her father initiated
    a search, nobody was found in the village (I.132).
    amdi totte. he or I will come (lit., if it is not he, I will come).
    a’na u’rug serentiri, seddan. although I did not have to go to the village, I went.

(2) ni’v edn (or, enaq) etat. adn (or, anaq) 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 eppud eppud vaatun, appud appud tinatun. whenever I come, then I eat.
    od et keдавar dolen, ad at kedavar 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).
    guddi da’. guddi 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 continuous 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 continuous 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 incomplete 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.

... esa meital gotti suttu a'ptin. thinking (so-and-so) she kept the affair in her mind (I.126).

a'na saaun a'na artan. because I was going I wept (lit., saying "I am going") I wept.

a'na ta'd tiva puttan. pulling the rope I broke it.

ti'ra vaad. it is being finished (lit., being finished comes).
pilla gassala aau. the baby is crawling (lit., crawling goes).
ko'lam o'tina kanyakantin. his wife having seen him laughed (I.41).

keddik niadit utta. anda. the tiger is crawling to spring (lit., having crawled is sitting).

ni'ra setma levinti ukki tappr. you having gone jump down into the river (I.28).

ni'ra ba'lan nadodik mag. making the child lie by you sleep!

paasentli su'tina poathak. having got up before sunrise make food (I.47).

a'na ni'o'tina bomboq saauntu. I having bathed will go to Bombay (I.48).

zeburerditi unna guaran negaityn pode. (he) having sat on it in spite of everything, the horse flew up (I.226).

andarnay tina tinoy 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 complete gerund without -na occurs followed by the verb o'list see, look at. Three such constructions have no special meaning development: kutt o'list count, ve'list o'list ask questions, tint o'list taste (lit., having eaten, look). However, sometimes there is a special meaning 'try to ...'; ut o'list try to sit (i.e., ride on horse), tu't o'list try to run.

The continuous 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.

gosipjgo josipjg ke'datun. I wonnowed with repetitions of side-to-side motion interrupted by single up-and-down motion.
gadde aamun kekkay makun putten. shasving 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 continuous 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).

and kurus tu'ten. he escaped (lit., escaping ran).

i're poyk tu'tin. the water boiled over (lit., boiling over ran).

kak ti'riptan. I finished working.

avrun . . . palkanandag kos sedder. taking them they went to the headman (I.166).

ni're attat kayen pus kotor. pull out and bring the fish from there! (I.29).

lakdena gurum kak kottam. I made and brought a wooden horse (I.60).

dogha doggrip kowan. a thief is stealing and carrying away (the girl!) (I.198).

amnum setma ku't kator. having gone, call and bring him! (I.185).

amdu n'evel kottan. asking him for it I got it.

anaug ipate kak ko'. make and give bread to me! (I.12).

kos si' to bring and give (cf. I.74).

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' ti. she made (the child) to sleep (lit., making to sleep she gave).

kuit sitik si' ter. they hung (it) on the peg (lit., hanging [r.]) they gave.

... rusi ni'ten. . . . he threw it down (lit., throwing he gave) (I.16).

mind litter. they buried (lit., burying they put).

a'na amduq o'li tttan. 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 L.38, 80, 83 occur the forms zo'dipna (cf. I.56 zo'dipna), le'pna, le'pna; 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 continuous gerund. In the second example, this form and the following verb have different subjects (cf. 8.4).

indad serega, sarsam pa'v gurral opatev. while going from this place, halfway along the road the horses were caught (I.81).

anaug enega, annauq 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, see-go, ud-sit down, kor-bring), ordering to begin an undertaking (le'p', beginning (lag-begun, kuri-start), allowing (le'd' put), being able (sekit-he able), being required to do so-and-so (lag), teaching (karf), existence for a purpose.

Emeneau: Kolami, a Dravidian Language
a·n ittin imun karpey vattan. I came here to teach you.
amnet ma·sal va·yegk send. His wife was going to sew.
bā·mane ma·sal penda korey vadag send. The brahman’s wife used to go to the cowshed to bring cow dung.
a·n pa·ta pa·dey pangit utt andante when I sat down now to sing songs.
intod lokondne kaye anug iddey kottiv. Such an iron fish as this you brought to show to me (I.19).
... kotvalakern kivarey le·pten. He set sepoys to search (I.155).
adavay tu·yeg 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., L.84, 130, 183.
a·n varey kuritan. I started to come.
isīśa gurram pode udey i·d, let him sit on the horse for a little while (I.97), ni·v samun o·bey i·d, make him see it!
doddem pandey ittan. I put (or, allowed) the fruit to ripen.
a·n serey sekitum. I can go.
anug serey lag. I must go (lit., to me it is required to go). Anug serey lagda. I shall have to go.
paksiaq tovel negevey karpa. The bird is teaching the young ones to fly.
adhna i·ral pillakul anneve i·r o·dey adaga. She had two women to bathe her (I.127).
am ma·ve·v a·dey sa·zre andan. That man is good at hunting.
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.
tiney er. begin to eat! (II.29; possibly, become eating!).
di·vad dudmeq et alayer. The fishermen having begun to swim became tired (I.30; possibly, becoming swimming became tired).
One sentence, a·n si·egg 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.
tineyk to·d. do not eat!
ne·nd tineyk to·. let us (inclusive) not eat!
a·n (or, anug) sereyk 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·t- 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 possible 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 (nej·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 periphrastic, 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.

**Emeneu: Kolami, a Dravidian Language**

Complete periphrastic constructions. They contain the completive gerund (cf. 5.106 for the allomorphs) followed by:

| Positive Future (or Present-Future) of An- | 8.13 |
| Negative Durative of An- | 8.15 |
| Negative to·t- | 8.16 |
| Potential Kal- | 8.18 |

Complete periphrastic constructions. They contain the completive gerund (without the subordinate suffix -na) followed by:

| Positive Future (or Present-Future) of An- | 8.19 |
| Negative Durative of An- | 8.20 |
| Negative to·t- | cf. 5.110 for the differ- |
| Potential Kal- | 8.22 |
| Past of to·t- | 8.23 |
| Analysis | 8.24 |
The future negative periphrastic contains the future gerund followed by to-te (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, continuous, completive, or future) is followed in series by an echo word, and then by ta-na at all and a form of to-te, see 6.7-10.

8.13. Present-future continuous. Continuous gerund plus future of an-, or (rarely) present-future of an- (cf. 5.65, 124 end).

targ targay andatun. I am cutting.
in anatun. I am eating.
e·pudj e·pu dj sa anatun (or saatun), a·pu dj a·pu dj am(d) tin anan. everytime
I go, he is eating.
i·c·d a·m itin va anatun. this year we are always coming here.
agedna sild mi·ay andav. all the buffaloes are grazing.
sild ettin mi· andava. where are the buffaloes grazing?
indi saba nind anad. now the meeting is being convened;
amdu ni·v o·lay a·n. look at him! (i.e., keep looking at him).
8.14. Past continuous. Continuous gerund plus past tense of an-. Two simple predications are in my records: ur anad. he was plowing; annad ni·d a anad. 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 andante, amdu o·l andan. if I had gone there, I should have seen him.
a·n na va andante, tin andan. if I also had come, I should have eaten.
a·n ida tin andante, anun vessa va anad. if I had eaten this, fever would have come to me.
8.15. Durative continuous. Continuous gerund plus durative of an-
amd vanaste, a·n tinay amdun. whenever he came, I used to be eating.
e·pu dj e·pu dj seddun, a·pu dj a·pu dj am(d) tin annen. every time I went, he was eating.

indikal a·m itin va andun. last year we used to be coming here.
mari paṭlag bo·tal daw pance ma·sur utt aner. then around the headmen ten or twenty-five men used to be sitting (i.e., having sat down, used to be) (L.5).

8.16. Continuous negative. Continuous gerund plus forms of to-te.

taa to·ten. I am not coming, will not come.
amdu a·n o·la to·ten. I don't see him.
a·n ida tindattiri vessa taa to·te (or, varak to·te), although I eat this, fever will not come.
a·n u·rus sedduntee, saa taa·ten. even though I have to go to the village, I am not going.

andart a·n kivaratun, ginni ta·na opada to·te. I am feeling around in the dark, but it cannot be found at all.

vat kaltan. he may/might possibly have come. Similarly: set kaltan... gone; ti' ript kaltan... finished; magkt kaltan... slept.

ni'v varativte a'ni'nt kaltatun. when you come (future), I may possibly have eaten.

ni'v seerativte am(d) tint kaltan. when you go (future), he may have finished eating.

ne'nq u'run e'nya vat kaltan. someone may have come to our village (L.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'ni'nd serak to'tentiri o'latun. although I shall not go, I shall see him.

a'ni'nd in indantiri vessa varak to'te (or, vaa to'te). although I eat this, fever will not come from him.

a'ni'nd varantinti (vadantiti, or vaustinti) o'lake to'ten. although I come, I shall not be silent.

innad Si'ud erak to'te. you will not be able to give (a reward) (lit., by you act of giving will not be; L.24).

a'ni'si'eg erak to'ten. I shall not be able to give (lit., to give I shall not be). 8.26. kai- in its past stem forms occurs preceded by an undifferentiated gerund; there is one example only, but from a connected text. e'ri entenxa tak kaltan. some people may possibly remain over (L.161).

8.27. kai- 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, sersek kaltan. he may/might not have gone.

and 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.: patlak eneg laken. ta'nen kottit. The headman said: “What did you bring?” (L.57-58). Other examples: I.7, 11, 23, 25, 35, etc. In three instances idd-tell precedes (L.84, 130, 156), in one pank- send (L.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 enmeshed within another predication. Ex.: avr ba'ni'nakum sumanta "e' set andiv" ena areg laken. his father embraced him and saying, “Where had you gone?” (L.231). In two examples a demonstrative word intervenes between the quotation and the verb en-, enag in that way (L.182-183), inag in this way (L.240). Other examples: I.19, 126, 133, 155, 196, 232, 237. Examples elicited apart from texts:

And anag va' ena iten. he told me to come (lit., he told me, saying, “Come”), and ni'v ta'ny vattiv ena ve'tt o'iten. 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-, anaj in L.98-100, inaj in L.186-188. The other instances are: L.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., L.21-22.

Numerous quotations are not thus connected with the verb en-, the speaker being otherwise indicated in the context, e.g., L.34, 73, and the conversation given in successive quotations in L.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 saatun ena artan. because I was going I went (lit., saying, “I am going,” I went).

ni’v saativ ena a’n artan. because you were going I went.

a’n seI andan ena artan. because I had gone I went.

amdan a’n eautun ena andarien. 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 in 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., L.186-193; there are, however, occurrences of the subject in a few such passages, e.g., L.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’t (L.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 (L.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 velek kaktun. I made the fence; a’n velun 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 (L.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’gktan. I became possessed by god (as a diviner); pa’li i’r va’gktan. I poured water into the milk; a’n sidunj i’r uruttan. I made the buffaloes drink water; and sirug mentor tapatan. he cast a spell on the buffalo; a’n kist saivul turaktan. I put fuel on the fire; a’n ellat gadjdi ve’nstan. I thached the house with grass (lit., thached grass onto the house); a’n servit i’r nindiptan. I filled the brass pot with water (lit., filled water into the brass pot); andan 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 constituent with a verb, this construction being preceded by another direct object with accusative suffix. Exx.: a’n ba’lan mud i’r-datan. I kiss the child; a’n to’pin podi sikiptan. I hung up the hat; sirun la’v kottan (or, kaktan). I fattened the buffalo; a’n ellan ka’dà kaktun. I make a house by hanging mats (lit., I house-acc. mat l-make); and nettin pettar katvan. he shaved (lit., made pettier) his forehead; a’n adn bo’dla tapatan. I turned it upside down; a’n ba’lan i’r o’doptan. I bathed the child with water; a’n annun paa’v a’lutan. I waited (lit., looked at the path) for him; inna a’n magvan kaktun. I shall make you my husband. Several examples of this construction occur in text I: annun vettaikun ge’rs itten. he shouted to that washerman (L.152); pilla peddan gum kaktur. andarunna gum kaktur pilla peddan. “Assemble the women and men!” They assembled all of them, the women and men (L.157-158).

There are examples of two direct objects, neither of which has the accusative suffix: passe lo’g gum kaktun. he assembled five hundred people (L.71); do’rail va’kal pustan. I let the cattle outside; amd avr ba’nn attena a’rung devndi si’ten. that man, her father, announced with a drum all that Affairs to the village (L.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 an attributive; 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’ g 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 (tanduk in L.62, 168, ta’ g is L.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., indeś today, iśitte for a little while, a’ le in the morning, ad ro’ j that day, innig ‘udina 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, twice preceding the subject; it follows a subject once.

ta’ na at all (4.53) 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, coördinated by ina and: koppit gaddi pidi a ina talt perekta do’ na sumtina having put a bunch of grass in his mouth and an earthen pot of curds on his head (L.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., sa’ to’ r, 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. atilla sa’ zre anđa. that woman is good. adav pillakul sa’ zrel anđav. those women are good.

anne ki’ piddursil eddev. my hands became smooth with grease (? sweaty). anne ki’ l piddursil eddev. my hands became smooth with grease.

Emeneau: Kolami, a Dravidian Language

i’ ma’ kang peris ad ma’ vend okkod rekkattan anđa. that tree is of another kind than this tree. (The word in point is rekkattan.)
i’ nik ba’ la sa’ la endar anđar. how many children have you? (lit., to you children are how many?) (I.216).
i’ v e’ ndenn. who are you? (lit., you are customarily said to be what man?) (I.214). See 5.125.
a’ n pät’ l endan. I am the headman (lit., I am customarily said to be headman) (I.215).

imdi edan. it will be just this man (I.126).
i’ v kussialit a’ n. be happy! (I.202).
a’ n indi kussialit eddan. now I have become happy (I.207).

Also L.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’ dpeng adan. 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., pad’, opad’) are found in this construction; see the second and third examples from the end.

pattakan ellat passa pasarulay gurral katul anđav. in the headman’s house are tied horses which are worth five hundred rupees each (L.9).
ad ni’ v si’ nd anđin. that thing is what you gave. adav ni’ v si’ udl anđav. those things are what you gave. (Note the past tense of the verb ann-)
am(d) tinekan to’ ten. he is not about to eat. avr tinekar to’ ter. those men are not about to eat, at tinekar 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/might have been about to eat. avr tinekar kaltar. those men may/might have been about to eat.

at pilla anang kayggekat pada. that woman is in a jesting relationship to me (lit., becomes one who will laugh).
e’ pad e’ pad ann ellag seratan. a’ pad a’ pad tinekan opaddan. whenever I (shall) go to his house, he will be found eating (lit., will be found one who will eat).

am ni’ v o’ lul enn. he is the one whom you saw. avr ni’ v o’ lul enner. those men are the ones whom you saw. ad a’ n o’ lul end. she (or, it) is the one that I saw. adav a’ n o’ lul 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 kand(a) and kanda(t) 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.

inad ta’ na anne pendlı kakud 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).

annad si’ ad edna. it will be possible for me to give (lit., by me act of giving will become).
Emeneau: Kolami, a Dravidian Language

In three instances somewhat miscellaneous items follow the verb: L.112 (vadi vadi quickly), L.212 (ndi now), L.226 (pode up).

A gerund phrase follows the verb in L.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 andav, sivval andav kist, kist andav 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 L.8, 12, 39, 72, 114, 145, 176.

avrug inam si'atun. I will give them a reward (L.22).
attena u'rug devnäj si'at. he announced with a drum all that affair to the village (L.154).
okkod na'at kootun atat u'rug. I will bring a piece of timber from there to the village (L.49).

Adn kootan patlän elläg having carried that to the house of the headman (L.16).
i'ro o'de'g aduq to bathe her (L.127). But contrast: a'na ba'lan i'ro o'dotam.

I bathed the child, which has an accusative instead of a dative.

andrug pun parattan. I wounded (lit., cut a wound to) him.
ba'lan pammėg atiptin. she put (lit., stuck) the child to her breast.

The verb idd'-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 L.84, 183.

injod lokanda kaye avrug idde'g kottiv, such an iron fish as this you brought to show to me (L.19).
mari perranakerug itten. then he told his ministers (direct quotation follows; L.156).

In L.46 a dative was recorded with en- say (so-and-so): ma'salug ensen. he said to his wife (direct quotation follows). This dative may be a mistake for

anug u'rug serekad andin. I had to go to the village (lit., to me there was state of being about to go to the village; serekad is subject).
anug serekat toottin. I didn't have to go (lit., to me there was not state of being about to go).

Inan si'ud erak to' te. it will not be possible for you to give (L.24).
anne u'adtd seyil pațiñ. that which I had wound on (e.g., belt, waistcloth) became loose (lit., my object which was wound; u'adtd is subject).
a'na itin vattanum o' latum. I will watch the man who came here (vattanum is direct object with accusative suffix).
a'na itin tottanum ku'k kottan. I fetched the man who was not here (tottanum is direct object with accusative suffix).
am(d) tinekadad 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 tinekadad is dative.

Several examples have forms which look like case forms but which cannot be completely analyzed.

e'pud e'pud sedden, a'pud a'pud tinekanni o'ldum. everytime I went, I saw him eating.
e'pud e'pud anug vand, a'pud a'pud tinekanni o' lun. everytime she came to me, she saw me eating.
e'pud e'pud vennen, a'pud a'pud an tinekanni o'linen. everytime he came, he saw me eating.

8.36. The order with verb at the end and the 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 two instances the subject follows the verb; e.g., L.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., anden jakten vadgi, he, the carpenter, said (L.59); the other examples are L.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 anden katiak. once there was a blacksmith (L.1); other examples are in L.2, 42, 89, 143, and several others in texts that are not printed. Contrasting examples in L.104 and L.1 have the noun after the numeral and before the verb.

The direct object follows the verb in six instances (L.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 (L.14, 15, 52, 109, 113, 158, 238). In one instance an adjective going with a direct object follows a gerund: gurram kattin lajkden having made a horse of wood (L.219).

A dative follows a verb in seven instances (L.13, 16, 119, 127, 195, 208, 212), an ablative twice (L.44, 83), a noun with suffix -nadag twice (L.32, 38), an ablative and a dative once (L.49).

In one instance (L.5) a noun phrase ending with bo'tal follows the verb, in fact resuming and making explicit a similar phrase that precedes the verb.
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).

i'a ng ta'net kandak tiddin. what was seen by you? For other examples with kandak(t)a and kandit(a), see 5.117.

at pilla un ng kayrgekat pada. 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-e come, ser-go), but others occur in the material (notably opad- be found, met, caught, kelbe understood, gedil- 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 • bombo in saatun. I will go to Bombay (I.48).
sedder patlakne be'tig. they went to visit the headman (I.195).
and u raq vatten. he came to the village (I.50).
ma'k me raq vatten. he came near the tree.
a•b ti'ng tekiltan. I leaned against the wall.
un ari vattin. fear came to me, I became afraid.
un ari vattin. hunger came to me, I became hungry.
anne kandluy zo•p vattin. sleep came to my eyes, I became drowsy. With and the two preceding examples, cf. also I.100.

paun pen vanner, they came as guests (lit., to state of being a guest).
kaye inne di•vadlu opada to•te. the fish cannot be caught by your fishermen (I.21; cf. I.31, 34).
ad un gu opatun. I found it (lit., it was found by me).
im ng ke to•te. you (pl.) don't understand.
ad un ng gedilltin. that happened to me (I.206).
patlakuy okkot pill(a) ardun. the headman had one daughter (I.115; cf. I.216).
ma'ku gaddoe kaytun. the tree bore fruit (lit., fruit was produced to the tree).
un ng tanndi te•s laktin. my foot struck an obstacle accidentally (lit., act of striking against obstacle [te's] came in contact [laktin] to me accidentally).
gi'ng ma'k doya. the tree will be felled by the wind.
podne unng siwval a•ra. the fuel dries in the heat of the sun. (But also the locative unng.)

The interrogatives words ta'•ng and tanng why? are datives (of purpose). With the example given following, cf. I.62, 77, 168, 297.

ni'•v ta'•ng vattina. why did you come?

A number of occurrences of datives denote time. In natagi takten. he remained for two days only.
inng ududupa on all these many days (I.129; cf. 4.65).
a•le ba'ra va'stag at twelve o'clock at night (I.124). a•leq at night.
sittena•luy opaddan. in the evening he will be found (I.133).

For occurrences of datives with satti for the sake of, peria than, si•r on (Thursday or Friday), mut before, see 8.63.

Emeneau: Kolami, a Dravidian Language

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.

'kat uiten. he fell into the tank (I.141).

adun i•rt mungiptan. I submerged it in the water.
pa•lti'•t kalaya. water is mixed into the milk.
a•n servit i•r nindiptan. I filled the brass pot with water (lit., water into the brass pot).
a•n ellat gaddi ve•nattan. I thatched the house (lit., grass onto the house).
a•n mo•p talt kuttan. I put the load on my head.
dipna (? dipnta) e'lt i•d, put it down on the ground!
a•n e'lt doflan. I lay down on the ground.

adun bont sokkin. that monkey climbed on the toddy palm.
a•n kist siwval turuktan. I thrust fuel onto (or, into) the fire.
a•n su•diitu nulul ko•nattan. I am threading (thread into) the needle.
a•n nulul puvul ko•nattan. I strung the flowers (onto threads).

Meaning: 'in, on, at.' With the examples following, cf. also I.9, 81, 126, 132, II.18.

and va'dit ... andan. that man is in the garden (I.184).
a•n nulul du'dutan. I swam in the well.

anne nesipt andin. it was in my fate (I.205).

andart a•n kivartin. I felt it in the dark.
ko•lav dar pa's saa u'dieg anar. the Kolams live in five or six villages.

avr ma'sur ve•galdeg andar. those men are in the fields.

anne menai (or, men [t]) to•te, ginni seddante sedatan. 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 unng siwval a•ra. the fuel dries in the heat of the sun. (But also the dative unng.)

ti'rt maqter, they slept on the cot (I.150).

ma•kti muu yandun. the monkey is sitting on the tree.
a•bayta te'ditandun. he is on the opposite bank.

anne to•ren na'kupert anan. my younger brother lives at Nagpur.

8.40. Instrumental; 4.73 for the forms. Meaning: 'by means of.'

pe•sale sumtina having bought with money (I.14).
servi i•rad nindtin. the brass pot filled with water.
gellior gaddan. I shot with the bow.
tupak sadtan. I shot with the gun.
gellior taraktan. I cut with the ax.

amid tiponad sonn va•y andan. he is sowing millet with a seeder.

anne ki•nad 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.'

innad si•ud erak to•te. you will not be able to give it (lit., through your agency the act of giving will not become) (I.24).

annad si•ud eda. it will be possible for me to give.
is an adjective, since the phrase pullu rendered souvenir oranges occurs. On the other hand, there is no evidence for savvi sweet; se-nd is a noun as is
seen from the constructions: ad se-nd ahdin. that was bitter, adav se-n dul
andav, those were bitter. ddu big, great, is an adjective: ddu air big buffalo,
ddu ssd big buffaloes, ddu ma's big man; it occurs also with a number of kin-
ship terms, a complete list of which is given in the Vocabulary (s.v. ddu), e.g.,
ddu bail 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 sinnamst that which is small, is evidence that sinnam is a noun. sa* Are good is not an adjective,
but a noun, since such phrases occur as sa* zrel gural good horses, in which
sa* zrel is a congruent plural form. The only evidence for ve*n hot is ve-nd
i* 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 derivitive nouns ko* lavan Kolom man, and ko* lavad
Kolom woman. The proper name ma* de* v Mahadev is to be classed as a con-
struction of this kind, even though neither element occurs otherwise.}

8.46. (2) Verbal adjectives (3.3). Few examples are at hand. Only one was,
as it were, unpremediated, since it was elicited without thought of the form:
a* ra gadd* hay (i.e., grass which dried (a* ra)). 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, in-
direct 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* in itta va* sur o* lar. I will watch the men who came (vatta) here.

okkod va* sur o* lar. I saw the buffalo (sir) that came (vatta) yester-
day.

ni* v vat tota ma* sun ku* kota. fetch the man who didn't (totta) come!
anun koroka pa* mun go* dan. I killed the snake (pa* m) that hit (koroka) me
anun korka (or, korkeka) pa* mun go* larun. I'll kill the snake that bites me,
anun korok tota pa* mun go* dan. I killed the snake that didn't bite me.

ni* v korke (or, korke to* te) pa* mun go* inem. don't kill a snake that doesn't
bite you.

a* na ellaw vatta upor (or, upran) tindan. after (upor) I (a* na) came (vatta) to
the house, I ate. (vatta may have a subject of any number or person, e.g., and
vatta... after he came. . . .)

a* na pu* na* dh(a) upor annun (? annun) o* lrn. 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* dita puvul flowers that were in the garden (va* di); pereketa
do* na an earthen pot full of cards (pereg); e* rekmata ma* k an* da. what kind
(rekmil) of tree is it?; a* baya tedit andan. he is on that bank (lit., on the bank

Historically, of course, this is the Sanskrit compound Mahadeva= the great god, i.e., Siva.

123
which pertains to that side (bay); i ′ bayta tedit anđan. he is on this bank; a′ bayta ma′s the man on that bank; kišta ḍebbi match box (lit., box [debbi]) which has to do with fire (kis); ve′gata danda work in the field (Ve′gad).

- a (3.11-12), sindia ba′la man (lit., son) of the Sindia exogamous division; gorpođa ba′la the man of the exogamous division related to the scaly pangolin (gorpodi). 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 ta′kat in the cistern that was above (pode top).

- e (3.13-14), avre ma′sasil their wives; imme (? ime) na′m the life of you/pl; imme (? ime) va′dit in your (pl) garden; inne (? ine) di′vał your fisherman; tanne (? tane) uraŋ to his own village; tanne (? tane) danda his own work; anne (? ane) kan my eye; ann (? ann) ki′ my hand; anne (? ann) 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), kettile ānđi a tin (kettil) button (gundii); kettile gundikut tin buttons; tedepne gediša a fold of cloth (tedep); kišna a′kriŋ in the flame (a′kri) of the fire (kis); podne ubat in the heat (uba) of the sun (pod); ann ellaq to his house; regariarka ellaq to the house of a dyer; lakđene gurram a wooden horse (lakde wood); ba′mane ko′lasan (or, ma′sal) the brahman′s wife; ann ma′lirkal his (anne) master′s wife; anna ta′k his father; vadjine 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.

gaddi pidiša a bunch (pidía) of grass (gaddi); gaddi dega a heap of grass; ka′vre ma′k cotton bush; bond ma′k toddy palm; di′am ellea temple (di′am god + ella house); val bi′am husked rice ready for cooking (val unhursed rice grain + bi′am seed); cendon lakde sandal wood; gonda pa′na the Gondi language (gonda Gond man + pa′na language); a′ru beda goa (a′ru metal point + beda stick); surut potte be (surud honeycomb + potte winged insect); kann botta eyebrow (kan eye; botta 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′stag 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 attributes.

pode the top, high, up; ella pode on the top of the house; ella podelataan from on top of the house; kom pode on the branch; gen pode on top of the winnowing fan (gez); am pode on him; gural pode on the horses (L.74; cf. I.91, 97, 190, and note equivalence with the dative in I.72); na′roda ma′k pode sitk anda; the cocnut was hanging on the tree. For another construction of the noun preceding pode, see 8.64.

Emenev: Kolami, a Dravidian Language

lo′p al the inside, in, inside, ella lo′pal into the house; ella lo′paltanat 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′rag) vatten. he came near the hill; ma′le me′rat near. he is near the hill; ma′k me′rag to near the tree.

bo′tal around. patlaq bo′tal around the headman (they sat) (I.5); u′r bo′tal around the village (they drove the ass); ma′di 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 the class 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) pronouns, 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 iec(a) anda. I have a desire to come (varekad is in congruence with iec(a)); a′n ittin varen annun ku′k koraton. I′ll catch him who was unwilling to come here (varen who he will/ would not come; there could be substituted: varev avrun those men who were unwilling to come; varev 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 annun 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′kota. fetch that man who doesn′t come; anun korkad at pa′man go′latun. I′ll kill that snake that bites me.

Nouns derived from derivative adjectives. ve′gata (or, ve′gata) danda work in the field; vend okkod rektmat a′r a garland of another kind; podelat kidkutan from an upper window; annev (? aneev) passe gural my five hundred horses; am ayetem the mother (uma) of my (am) mother (ay). ba′lanek ki′l the child′s hands; annet (? anet) pe′r my name; innet (? ined) pe′r your name; annet (or, ann) ellaq to his house; anney attena tepdul all his (annev) clothes; patlaknet be′tig to visit the headman (lit., to a visit [be′ti]) of the headman (patlak); ann (? ane) ba′lanet putta 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 elk a that rat; ad ma′k that tree; adav pillakul those women; adav elkul those rats; im ma′s this man; imv 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, edaw) pilluk which women?; edaw gelluk which bows?

entor ma's what kind of man?; entor ma's what kind of men?; inot kaye a fish like this; entov kaye what kind of fishes?; okkon ma's one man; okkon pilla one woman; okkod a*te one dog; okkot pal one tooth; ettan savarakar a moneylender from where?; ittar ma'sur men from here; attad lokond 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; 1 silil pilluk two women; indig sidil two buffaloes; indig pa'ndgel two baked cakes; muggur ma'sur three men; mual pilluk three women; m'ndig sidil three buffaloes; m'ndig zo'kul three times; nalgor ma'sur four men; nallav pilluk four women; na'lig sidil 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, zenikul if the plural noun denotes male persons, zenikul if it denotes female persons. ayd ma'sur, pa'zen zen ma'sur five men; ayt pilluk, pa'zen zenikul pilluk five women; ayt a*tel five dogs; ayt sidil five buffaloes; saa zan ma'sur six men; saa zenikul pilluk six women; saa sidil six buffaloes; akka zen ma'sur eleven men; panisc ruin twenty-five rupees; pase ruipal five hundred rupees. Some of the higher numerals occur also without: daa ma'sur (or, daa zen ma'sur) ten men; daa panisc ma'sur ten or twenty-five men (an indefinite number). There is no parallel to pase 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'& 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 my father, our father; im ba'n your (sg. or pl.) father; tan ba'n his own father (I.238, 237), her own father, his own father; avr a'y our 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 to'ren my younger brother, anne (?) ane to'ren my father.

Emeneau: Kolani, a Dravidian Language

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 any 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, hait sister, without a preceding pronoun 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 ("inseparable 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. amman ve'ttinkun ge'ra sVEN, he shouted to that washerman (I.152); ade entun mutu'an, he said to that old woman (I.113); amman 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 sonnal half the milllet (lit., half milllet 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.: pase ruipal 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't bayitn tedit on the other bank (lit., on the bank which pertains to that side); e' rekima ma'k what kind of tree? (lit., tree of what kind); pase ruipalav gural horses worth five hundred rupees each (I.9); annet (?) anet) to'rene za'm my younger brother's life; idav puvalu a't a garland of these flowers (I.114); anne (?) ane ba'lanet patta a search for my son (I.235); d oo bii anna the mother of (my) grandmother; am ayen anna the mother of my mother; avr avyen amnakul their grandmothers (the mothers of their mothers; the example is problematical—note ayen instead of aneyen).

One example, otherwise similar to the group just given, has the head made up of two words: ad gurramet okkit ku'1 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: intod lokond ne kaye
such a fish made of iron (I.19); sonneale indig vattal two shares of the millet; amnev attena teqthul all his clothes (lit., all that many [attena] clothes belonging to him [amnev]) (I.142); and avr ba*n he, her father (I.154).

One set of examples that probably belong here is unclear. vend okkon ma*s another man, the second man; vend okkot pilla another woman. The word vend other is in immediate constituency with okkon/okkot, though whether it is an attribute is unclear. A more complex example is: vend okkot rekmit ad*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.

\[ \text{idav puval} \quad \text{a*r} \quad \text{passe passe rupial} \quad \text{av gurreal} \]

8.60. Coordinate noun phrases.

A few examples occur of two nouns or noun phrases juxtaposed in a coordinate construction: pilla pedda male(s) and female(s) (lit., female [and] male; I.157-158); ma* de*v pa*rbati Mahadev and Parbati; teqthun u*rtna, veqqiral veqqiaq te*rt magter. 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 okkon garuda paksiaq, garuda paksiaq anjdn. on the tree there were a garuda cock and a garuda hen; vegka mut one by one (lit., behind and before).

The phrase auve 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 adjectival avre is in construction with the whole of the coordinate phrase. In the coordinate 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 coordinate phrase is made up of two noun phrases, one singular and one plural: okkol ve*gard, indig u*dll one field and two villages (I.239).

Coordinate 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*r eli ellakul seddan. I went from house to house. Also: ell ellakulur, or ell ellakult (cf. 4.71).

u*dll u*dll tirgeq sedden. he went to wander through all the villages. Also: u*dll u*dll.

e*pad e*pud . . . a*pud a*pud . . . whenever . . . then. . .
ed et kedavar delnen, ad at kedavar go*taer, on whichever side he fell, on that side they beat him (I.172).

Emeneus: Kolami, a Dravidian Language

passe passe rupialav gural horses which were worth five hundred rupees each (I.0).

avr andara ittarel ittarel utter, they all sat in pairs (lit., two persons each). (Cf. 4.61).

For the coordinate construction made up of a noun and an echo word, see 6.4.

In a few constructions each of the coordinate nouns has the postfix -na*/nay (4.79). amny a*n manay vattan. he and I came; ni*rnay a*m manay vattam. you (pl.) and we came.

Coordinate nouns may be connected by ini and (cf. 7.3), and ini a*n vattam. he and I came; ni*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 saa ti 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).

inu saati ke*dit turut andat. for your sake (because of you) I have thrust him into prison (I.234).

annve passe guraluq mut setna vattiv. you went and returned before my five hundred horses (I.37).

avrupa muti vattan. I came just before them all (I.85; cf. I.79, 82).

im ma*s anduq peris ovol andan. this man is better than that man.
adav pillakul idav pillakulur peris ovosil andov. those women are better than these.

be*siq si*r on Thursday; sukaq 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: ayteramnuq ayteram vattan. I came every Sunday.

8.64. The accusative of the personal pronouns precedes veatta with, accompanying: amnu veatta with us, imnu veatta with you (pl.), an veatta with me, in veatta with you (sg.). The pronouns, on the other hand, occur in this construction in forms that are unmarked for case; am veatta with him, ad (or, adn) veatta with her/ti, avr veatta with those men, ada (or) veatta with those women or things. One occurrence of a noun is in the form unmarked for case: passe gural veatta le*patum. I will compete with the five hundred horses (I.66).

An accusative precedes the noun pole the top, high, up (cf. 8.49) in three instances: ga*din pole adipter adun. they made her sit on top of a donkey; kediat ne*ken pole miitit. the tiger sprang on top of the goat; gezun pole on top of a winnowing fan.
IX. CHARACTERISTICS OF THE DIALECT IN SR
(with a few notes on the Kinwat and Pândharkavra 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 diacriticals. Consequently, in this transcription no vowel quantities are marked, and dental 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., juge, pl., juge 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 e and i 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 (n); 2.6, SR records several words with n, e.g., kæ, kænja eye (item 344 kan), item 2155 ken field, menam wax (= item 525 me nam), useg to drink (= item 977 un-).

9.6 In general, SR has difficulty with the Roman transcription of Devanagari when it is not initial. Sometimes he uses r, sometimes d. At the end of the book he says that the correct form is d, 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., as a retroflex voiced one-flap turbulent, which for IA languages, when it differs phonemically from d, is transcribed r. Hence his difficulty of transcription. This same problem is found again in connection with the Kinwat 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 ø) are probably to be regarded as partly of this nature (e.g., vocabulary uræg, p. 22 uræg to plow; vocabulary siæg; p. 19 siæg to give). Other such doubltets look as if they were owing to misprints, e.g., vocabulary addæmæg, p. 21 addæmæg to press.

2For Marathi, H. M. Lambert, Marathi Language Course (Milford, Oxford University Press, 1943), p. 35, says: "d represents either a plosive or a flapped sound, according to the phonetic context. Initially, and when immediately preceded by a or r, it is a plosive sound. Intervocally, and immediately preceded or followed by any other consonant, it is a flapped sound, spoken with one forward flap [j]." (I have substituted d and s for the IPA symbols with long tails.) In Marathi, then, d and s are allomorphs of one phoneme. 130

3Hottachatraya probably would agree with this interpretation. He writes me: "Non-initial single d of your Kolami is invariably r in ours"; this neglects occurrences (2) and (3) of d in his record.
Morphophonemics

9.11. SR is inconsistent in recording assimilations. azeqk tod need not fear, has assimilation, but digta which has descended, has not; note even tikeg to die, beside which is given tigta deceased instead of the expected tikta.

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., kaîta which has laughed, is given instead of the expected kaygaikt, but on the other hand karapug I learned (W. karapat) is as expected, even though karapug to learn, is given where W. would have karpeg. The Kinwa material has a few nouns with allomorphs of this kind; theinserted vowel in the disyllabic allomorph is u (velug fence, pl. velug-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., dàda (= W. da’-dak), pl. dàdaker. Corresponding to W.’s ma-li, pl. ma-likul, SR has màlak, pl. màlkaker. He also gives manak man, pl. manakker.

Corresponding to W.’s amma, pl. ammanev, SR gives ammà, pl. ammane. He also gives bòt woman, pl. bòne.

SR has a number of nouns with pl. suffix -l corresponding to nouns that I have listed; of the nouns ending in -er, peddave (= W. pedava), kaive, and not recorded by me, goor sheeph, mulke waist; of the nouns ending in -a, gadda (= W. gadda), saàta (= W. saàta), toppa (= W. toppa), and not recorded by me, taqka thatch, camca spoon, vanta river; two nouns ending in -a: pegu intestine, of which I have only the pl. pegul, and mudànu knee.

SR has kaq eye, pl. ka nal, while W. has kan, pl. ka ndal.

Alongside of W.’s nouns ending in -er with a plural in which ò 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: kor (= W. kor), pl. koll; òr (= W. o’r), pl. òll (2. òll); per (= W. par), pl. pei; sàrk (= W. sa’rk), pl. sàll; veddur (= W. vedur), pl. vedul, and not recorded by me, dogor back, pl. dogoll; panjor footring, pl. panjol; also täntor scorpion, pl. täntol (cf. W.’s tätor with a plural of a different type). One verbal noun ending in ò and not recorded by me has a similar plural: mirgul spark, pl. mirgul.

Of the nouns that in W. add -ul in the plural, SR has saq (= W. sak), pl. saqkal, and also, not recorded by me, diam, pl. dimul. Several of the same class of nouns in W. have in SR in the plural -u not followed by an inflexional suffix, -l or -ul when followed by an inflexional suffix: mak (= W. ma’k), pl. màku, acc. màkkan, instrumental màkulàd; pot (= W. po’t), pl. potà.

pav (= W. pa’v); kom (= W. kom); also unrecorded by me, bhàt devil, pl. bhàtu; mai cat, pl. maiyu; mekâm sambhar, pl. mekàm; tig bel fruit, pl. tiga; yeg leaf, pl. ye gò.

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 nasализation (ë) in the plural, and show in the instrumental nasализation and I before the inflexional ending, and in the genitive and locative I before the inflexional ending: kàte (= W. ku’të), pl. kàtë, instrumental kàte’l, genitive and locative kàte; vènde (= W. vende), pl. vèndë; pàmmë (= W. pàmmë), pl. pàmmë; pàndë, pandle frog (= W. pande), pl. pandë.

Three nouns are given as ending in e and lengthening this in the plural: juhe cloth, pl. juhe; kerre plantain, pl. kerre; sitàphëre custard apple, pl. sitàphëre. Unfortunately no forms with inflexional endings are given; a guess would be that I appears before the endings.

Corresponding to W.’s gu rram, pl. gu rram, SR gives gu rram, pl. gu rram. Again, no forms are given with inflexional endings, though I is to be expected in these forms.

Several nouns ending in a and in i, which in W. have the plural suffix -kal, have in SR -k, but again in the instrumental, the genitive, and the locative, I appears before the inflexional endings; nouns ending in a: yàlla (= W. ella), pl. yàlla’k, instrumental yàlla’kal, genitive yàlla’kë, locative yàlla’kë; pilla (= W. pillà), pl. pillàk; nouns ending in i: kotti (= W. ko’ti), pl. kotik; namli (= W. namà), pl. namlik; and not recorded by me, vahb book, pl. vahk; kyanàna fleas, pl. kyanànsik; cha dòe cow, pl. cha dòck; pi dàk closed fist, pl. pi dàkik. To W.’s tal, sp. tal’kul, corresponds SR Call’a, pl. Call’a.

9.14. The Kinwa 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 (pipka, vanta), e (vire), tti (pett, pl. petl; mett [item 2209], pl. metl; with tti replaced by d, pott, pl. podl), r (replaced by d in the plural: cár [item 799], pl. céd; also cipur, dogor, pesar, togar), r (replaced by d in the plural: vègar [item 1032], pl. vègard), n (with -d-l added: pan, pl. pandl), m (with m replaced by l: ongeram [item 613], pl. ongeral).

The word kàtal crow (cf. item 359) has -l replaced by -el in the plural kà kal’él.

A number of nouns have -ul (key [item 401], may [item 2197], pol). In two instances -ul is added to a stem ending in two consonants, which are separated by u in the singular (inam, pl. inmàl; velug [item 1020], pl. velgul).

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. irpüli; also dàc, dìn, nàg; muruc, pl. murucüli). 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 èngi, ka nda, nàgeli [item 575],
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
3 | mudi
4 | nali
5 | aid
6 | ār
7 | yed
8 | enumidi
9 | tondi
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 Kinwatt dialect likewise has Dravidian numerals up to ten. I have information only as follows: indi two, ār six, ēr seven, enumidi eight, tondi nine, padi ten.

9.23. The Pândharkavva dialect, like the Warth dialect, uses Marathi numerals after five, but has īrve 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 Kinwatt 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. totti).

The prohibitive 2pl. has -d 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 endin instead of the expected endum.


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.

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'r-nd, but in his illustrative sentences he has nepr and the dative neprāg.

9.19. Of the interrogatives, SR seems to have only W.'s male sg. e'n-nd, pl. e'r, non-male sg. ed, pl. edav, e'v, inanimate sg. ta'ned (no pl.), but in addition tā and tanā. He gives various case forms which I do not record, e.g., male sg. acc. yenug, pl. acc. yerug, instrumental sg. yennād, pl. yerelād, and yen ponde on whom. In addition there are forms given like yeret, yerev whose.

9.20. SR gives two forms, yennt (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), to be said to be (so-and-so), i.e., 'you are said to be so-and-so' (cf. 8.24).

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,"
9.27. "Future tense." Verb stem with the following endings: 1sg. and pl. 2sg. and pl. (= endings of W.'s present-future with short form of 1sg.) -āt, -ātun, -ātv, -ātr; 3sg. and pl.m., pl. and sg. non-nom. (= endings of W.'s future) -dān, -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): anātād, anātāman, etc. The verbs er-, ser-, and var- show in general mixtures of W.'s two futures, with r-forms in 1st and 2nd persons and in 3sg.non-nom. and d-forms elsewhere in the 3d person: in the 2d person of ser-, s-forms from SI's "present" are given. The forms are: erat, eratun, eratun, eratād, edār, edāv, edād, serat, seratun, sesētād, sesētām, sedār, sedāv, serād, varat, varatun, varatun, varatād, vārād, vadād, vadār, 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: endun, endun (? for endun), enni, enni, ennun, ennun, ennun, end.

9.29. The very scanty material for Kinwat includes a sentence: annuq erka tōd, he does not know (i.e., knowledge is not to him), in which tōd is 3s. non-nom. It has been suggested in 5.66 that this may be a durative form.

9.30. The "past" has the suffix -tv with its various allomorphs added to the stem as in W., so far as SI gives forms; e.g., in- say = in-tv; tin- eat = tin-dv; mud- speak = mut-tv; tōl- run = tōl-dv; rāl- fall = rāl-dv; the irregular verbs: er- = edd; ser- = sedd; var- = vatt; an- = andtv. The endings are: -an- = am- = an- = er-, endtv, -er-, -edtv, -imtv.

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 -tv.

9.32. The "negative of the present perfect" corresponds to W.'s negative, with endings: -en- = am- = ev-, -er-, -edtv, -imtv; SI gives a 3pl.non-nom. 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, totātum, tott, tottir, tottend, totte, totte (instead of toturn), tottn.

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 d, e.g., tōl run, dig descend!, tin eat, mud speak! Some forms are given ending in an idiosyncratic consonant cluster; e.g., sōk climb!, odd sit!, ill stand! Of the irregular verbs the following forms are given: er- = (= W. se-), va (= W. va-), an (= W. a- n).

9.34. The "negative of the imperative" (= W.'s prohibitive) has endings -nem and -ned; e.g., mudinem, mudned. Of the irregular verbs, only ser- is represented with senem and senned.

9.35. SI'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 SI's "future." E.g., mudat, mudatun, mudats, mudats, mudsān, mudsār, mudsāv, mudsād. For tin-eat, the 1st person forms have tīd, the 2d and 3d person forms tīs; it is possible that other verbs have irregular

s-forms. The irregular verbs have the following s-forms of stem: ers-, ses-, var-, ans-. The Kinwat 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: -setātun, -setāman, -setātv, -setātād, -setār, -setā (instead of -setāv), -setād. Two of the irregular verbs are given: sesetātun, varsetātun, etc.

9.37. A future imperfect negative "meaning 'will not be coming' is given for var- as follows: varseta antātunā, varsetātun, varsetāt, varsetāt, varsetād, varsetāv, varsetād. 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 -sa 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.: an mudāta anātād we are speaking.

9.40. Another "present continuous" with meanings 'I always speak,' 'I always eat,' consists of the gerund in -sa plus the "present" of an- with suffix -sa-.

9.41. "Past perfect." "Past participle," i.e., complete gerund, plus the "future" or "present" of an-. Ex.: an vatā antāt I have come.

9.42. "Past perfect." "Past participle" plus "past" tense of an-. Ex.: an vatā antāt I had come.

9.43. A construction which is not given a name but is translated 'used to . . .' is formed from the gerund in -sa plus the "past" tense of an-. Ex.: an varā aṅdan I used to come. Its negative has totān instead of aṅdan; no example is given.

9.44. A "future perfect" with sample meaning 'might have come' is formed from the "past participle" plus the "present" or 'future' of an-. Ex.: an vatā aṅdan I might have come.

9.45. The "negative of the future perfect" is given as follows: varetārā, varetāerā, varetērā, varetēndērā, varetērērā, (no non-m. forms given). These are SI's forms for "negative of the present perfect" (W.'s past negative), plus era. Is era somehow related to the negative of er-?

9.46. The verb saēn 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 -egg precedes this verb. Several forms are given, including: an sereg saltaneran I could have gone, and a paradigm for the corresponding negative: an sereg saltaneranera, saltaneramera, sal-
seitarwe, salsetarrire, salsetanderer, salsetatwe, salsetatder. In spite of all misprints or mistakes, this seems to be the "negative of the past" plus er, which occurs also in the "negative of the future perfect" (9.45).

Uninflected forms

9.47. The purposive with suffix -egg is called by SR the "infinitive," also
the "aspirine or infinitive of purpose," and is the form given to identify any
verb. It is shown in 3.103 that before a / juncture the suffix is -eg; 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 complete gerund, SR gives a "past
participle" or "active past participle," which seems rather certainly to be
formed as is W.'s complete gerund, i.e., from stem with suffix -t, but to have
in addition a vowel -a. Exx.: titat (tin-eat), ita (il-stand). A few forms differ
from those of W.; udatat (ud-sit), tulata (tal-run), mdsata (md-speak; W. mu-dit).
For the irregular verbs the forms given are: erta (W. et), seta or setta (W. set),
vata or vatta (W. vat), anta (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 -sa. Exx.: tssaa (tin-eat), itssaa (il-stand), uddsaa (ud-sit),
tolssaa (tal-run), mdssaa (md-speak). The irregular verbs have: erssaa, sessaa,
vassaa, ansaa.

9.50. Other gerund forms can be suspected to exist from traces in the sen-
tences, 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 complete verbal adjective (S-a). The examples are
titg (W. titka) dead, deceased (tik-die), mgta yalla cleaned house (W.'s verb
me-g: purify with cowdung solution), setta (W. sedda) gone, that is past (ser-
go), and (unlike W.'s form) titga (Roman transcription tita; no meaning given,
but from tin-eat). Here also belongs yetta tall (et-lift up).

9.52. That there are other verbal adjectives is clear from chance entries.
The phrase serek 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 tinkead meal (tin-eat) and terked bedding
(ta-md: spread bedding), and the form in the vocabulary and on p. 30, karpekan
leamer, student (karpep learn = W. karp-).

9.53. There seems to be only one example in SR of a verbal noun with the
suffix -ud, and the verb to which it belongs is not given: mirgud a spark (see
item 2212).

Emeneu: Kolami, a Dravidian Language

9.54. SR lists a few pairs of verbs of the kind that I have called intranis-
tive-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.

\textit{nippe fill} : \textit{nindpeg fill} (W. \textit{nind}: \textit{nindp}-)
\textit{tireg be finished} : \textit{tippeg finish} (W. \textit{tip}: \textit{ti-r}-)
\textit{sulleg, sulleg get up} : \textit{supleg lift} (W. \textit{su-l}: \textit{sulp}-)
\textit{tippeg roam} : \textit{tippeg cause to roam} (W. \textit{tip}: \textit{tip}+)
\textit{d\text{\textbar}neq hide} : \textit{d\text{\textbar}neq hide} (W. \textit{d-\textbar}neq}: \textit{da-p}-
\textit{tarpeg burn} : \textit{tarpeg cause to burn} (W. \textit{tar}: \textit{tar}-p)
\textit{uddeg sit} : \textit{udideg seat} (W. \textit{ud}: \textit{udp}+)
\textit{iriqg be torn} : \textit{irkqg tear} (W. \textit{iri}: \textit{irk}-)
\textit{upeeq drink} : \textit{urpeg cause one to drink, feed} (W. \textit{un}: \textit{urt}+)
\textit{os\text{\textbar}neq break} : \textit{oteq break or cut wood} (W. \textit{o:}\text{\textbar}neq: \textit{o:}\text{\textbar}t-)

The remaining three pairs are related somewhat differently in W. and in SR.
\textit{mel\text{\textbar}peq move} : \textit{mel\text{\textbar}peq move, wag} (W. melq: shake [intr.] : melp-/melg-
shake [tr.])
\textit{alayeq be tired} : \textit{alapeq tire} (W. alay-q: alp-)
\textit{mad\text{\textbar}rpeg sound} : \textit{marpeg play on musical instrument} (W. moray-q: morp-)

One pair has been found by SR and in Kin. That I did not record; its deriva-
tional pattern is different from any in the W. material.
\textit{ralqy (r\text{\textbar}ts) fall} : \textit{rpeeq fall} (a morphophonemic alteration -lp- \textgreater -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:

<table>
<thead>
<tr>
<th></th>
<th>Dravidian</th>
<th>Indo-Aryan</th>
<th>Etymology not known</th>
</tr>
</thead>
<tbody>
<tr>
<td>W. (about</td>
<td>931 items</td>
<td>35</td>
<td>10</td>
</tr>
<tr>
<td>SR (about</td>
<td>62</td>
<td>22</td>
<td>16</td>
</tr>
<tr>
<td>Kin. (about</td>
<td>78</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>435 items</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 dravidienes). 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., Ku-Kw., and Kur.-Malt. (10.15, 31, 34), and a later subgrouping of Kol.-Pa., Go., and Ku (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 Go. (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 Bhattacharya (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. sallial four women), and in their different developments of PDr. *d (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.

<table>
<thead>
<tr>
<th>two (392)</th>
<th>male pl.</th>
<th>female pl.</th>
<th>non-personal pl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kol.</td>
<td>iddar</td>
<td>i•ral</td>
<td>indiq</td>
</tr>
<tr>
<td>Nk.</td>
<td>iddar</td>
<td>irl</td>
<td>irdiq</td>
</tr>
<tr>
<td>Pa.</td>
<td>irul</td>
<td>irl</td>
<td>irdu</td>
</tr>
<tr>
<td>Oll.</td>
<td>irul</td>
<td>irl</td>
<td>indi</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>three (551)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kol.</td>
<td>muggur</td>
</tr>
<tr>
<td>Nk.</td>
<td>muggur</td>
</tr>
<tr>
<td>Pa.</td>
<td>mavir</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>four (566)</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Kol.</td>
<td>nalgur</td>
</tr>
<tr>
<td>Nk.</td>
<td>nalgur</td>
</tr>
<tr>
<td>Pa.</td>
<td>nelvir</td>
</tr>
</tbody>
</table>

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. adg-, Nk. arg- walk, with no initial consonant and a suffix -g, contrast with Ta. Ma. Ko. To. Ka. Kod. Tu. Te., all of which have forms with an initial n- and other suffixes, and Kui which has ḍra- < PDr. *nata- (item 8); Kol. and Nk. ari fear (a noun), separate these two languages from all the others by its suffix -i (item 33); Kol. Nk. ergg- defecate, has a different suffix (-gg-) 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. kulis- (water) runs from punctured vessel or from tap, Nk. kul- leak, appears in these two languages only (item 432). 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, 705, 919, 923, 1033, 2074, 2091, 2125, 2160, 2163, 2199, 2204, 2205, 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. nortal mortal, Nk. murtal old woman, in contrast with Ta. maruicae maturity, be old (item 557); Kol. ke•dr, Nk. Pa. kdr•, Oll. kdr• winnow, all with -dr (Oll. -dr••> -dr) from PDr. -dr•, which appears in other Dravidian languages in other forms than d (item 386); Kol. s•g•, Nk. s•g enter, Pa. cogg• (thorn) pierces, with -g• which is a suffix added in this group of languages to the stem seen in Go. sör-, Kui söl- (item 864); Kol. polte any winged insect, bee, Nk. polte large flying insect, Pa. polte large insect, appears only in this group (item 713); Kol. say-, Nk. Oll. say-, Pa. cay- 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, 883, 952, 1023, 2001, 2155, 2196, 2224, 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. evar, Pa. Oll. nevar spittle (item 228). Kol. Nk. ayk•, Pa. ayp• (ayk•), Oll. ays• to sweep; the suffixes differentiate Kol.-Nk. from the other two languages (item 49). Kol. ogg•, Nk. oggp- carry (child) on hip, Pa. Oll. ogg• take (infant) on lap; the difference of meaning separates the two subgroups (item 612). Kol. sir, Nk. sir female buffalo, Pa. sir, Oll. sir buffalo; again a difference of meaning (item 835). Cf. also items 824, 859, 878, 954, 965, 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. add- thirst for, male thirst (noun), Pa. and- be hungry or thirsty, (hunger or thirst) is felt, Oll. and- (hunger or thirst) is felt, with Pa.-Oll. showing prenasalization, whereas Te. dappi thirst (noun), shows a special suffix and the special Te. phonological development with loss of initial n- (item 7). Kol. nkar-, Pa. nark-, Oll. nar• to fear; all have a suffix n• 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. el earth, Pa. nedel 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. kand•, kand•k seen, visible, Nk. kand•k are the only forms found in these two languages from the PDr. verb root *kand•-; Pa. Oll. kand•-search, has a special meaning development and probably a special suffix -p• (item 345). Kol. mi•te, Nk. mite,
Emenee: Kolami, a Dravidian Language

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. (items 125, 316), To. (items 614), K. (items 180, 846, 955, 3028), Kol. (items 393), Tu. (items 611, 697, 3122), Ku. (or Ku-Kuai; items 743, 871, 2324, 2361, 3025), Kur. (items 334, 346), Malt. (items 982), Kur-Malt. (items 974, 1042); Br. (items 2220). A few such relationships exist between Kol. and various small combinations of languages: Ta. To. (items 729), Ka. To. (items 2009, 2117), To. Go. (items 268), Kod. Te. (items 877), Ta. Ma. Ka. (items 371), Ka. Te. (items 118), To. Tu. Te. (items 1041), Ma. Go. Kur. (items 9110), Ma. Ko. Ku. Kur-Malt. (items 976). The numbers of items involved, however, are so insignificant that the items may be taken as chance retentions from PDs and are not more sinister than the other in the 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 isoglosse 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.

The five coincidences with To. hardly prove a special relationship with this language of the Nittis, as the LSD 4.561, based on the basis of the numerals two and three; the similarity discussed by the LSD 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 phonseme 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 so 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 a)-to weave, is probably convincing, since the technical process of weaving is not practised by the Kolamas 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 pronouns (items 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, *i*avru; *avan, *avanu; *evan, *avanu. Details are still uncertain, but the contrast between an (alveolar) and the alveolar cluster gr is certain. The former is evidenced by the southern group; e.g., Ta. avan, Ma. avan, Ko. avan, Ko. avam (avan, avamu), Kod. avuu. The latter is required by Te. vādu (OTE. vanu, inscr. before 9th cent. A.D. vāru), Kol. amd, Nk. avnd, Pa. od, (NE) ond, Oll. ond, Kui aani, Kur. as, Malt. sh. Since the southern languages and the others in general agree on an oblique stem ending in n (e.g., Te. vān, Kol. ann-am, Pa. am, Go. on, Kui aan), it is fairly certain that -r in *avanu, etc., is secondary—by addition to *avanu, etc., of an exact resonantal phoneme of still uncertain origin; it is possibly by analogy of (dental) -b of the nonvestive *atu, with assimilation to the alveolar position of the nasal (i.e., *gr- > *gr-)?

The Go. forms must be given separate treatment because of their uncertainty. They are in Trench ol, el, bol; he records, however, (Grammar, p. 4) that "we hear" also or, and presumably also or and or. All other reporters of Go. give only forms with r, to which Lind adds a form with r (equivalent, he says, to Arabic grāin), 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 < PDr. *r, r. In the pronominals the masc. pl. or is from PDr. *avan. The masc. sg. or is in all probability from or, or somehow connected with the form that we have reconstructed as *avanu. Both have gone through stages with loss of the second a and replacement of *av- by or-. The unsolved problem for or is the loss of *-r; or normally > Go. nd (10.25). Trench (loc. cit.) assumes that ol and or 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 Wellenstheorie 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

*The 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, BSAS 12.340-364, with the demonstratives especially on pp. 348, 350; see also 10.27. Pa.-Oll. have *sr > *r; Pa.'s loss of the nasal is not yet explained (but cf. the Go. loss). Kol. has the development *avru > and, with vn > m (already posited by L. V. Ramaswami Aiyar in Educational Review [Madras, September, 1936, on the basis of LSI material]). The Te. form avru is not yet explained. Te. and Br. have lost gender distinctions and Te. at least has no reflex of these forms.

*Edwin H. Tuttle had already (BSAS 4.775) suggested a solution: "The r of the singular is derived from dr or dr, as in nār = Tamul nātru (hundred)." I confess, however, that I do not think he quite understands the phonetic correspondences involved. His dr must be PDr. *r (alveolar) rather than my *nr; what he intended by dr 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 la 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 Tu., Ma., Ka., Tu., (1a) in Ko. and Kod.; this includes all the southern languages except To. Type (2) is that of Kol.-Pa., Go., Kui. Type (3) is that of Te., Kur. (2 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 unisex 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.4 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."5

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 (S7) 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 -t- to most stems, and loses nearly all examples of -ir- as a simple suffix as well as most of the "irregular" assimilations involving the dental allomorphs (t/d) of the past tense suffix.6 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. toφ-, S7 tott- agreeing with Tu. tutu, S7 tatt-, Ka. tado, S7 tatt-, whereas Te. has forms with additional suffixes and no form at all corresponding to PDr. toφ-. Other examples are items 277, 304, 327, 624, 805, 933, 946.

10.19. Phonological features that separate Kol. from Te. include their correspondences for PDr. *l. The southern languages Tu. Ma. Ko. Ka. Kol. have l, To. has t/l; Go. r, r, Kui l, Kur.-Malt. l. Te. has both l and r, but usually the former. Kol. Pa. Oll. have l, Nk. l after l and sometimes e, otherwise l. For Proto-Kol.-Nk. (and a fortiiori for Proto-Kol.-Ng.-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/-4; and in the feminine noun derivative suffix: Te. -alu (-alu, -ralu, etc.), Kol. -al (-ral, -ralal, etc.).
in the numerals two and three, 4.52), Nk. -a| (cf. items 302, 409, 415, 551, 557, 700).\*

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, 91, 125, 414, 1004, 2225, 3140, silka (sec. 4 of Voc.), tawa (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 -ud (5.121) is identical with that of Te. with -ud.\* The Pa. material has a few examples with the suffix in what seems to be the extended form -ud or -ukud; e.g., item 338 kelay to dream: kelayud a dream; see also items 976, 3074.

The feminine derivational suffix in the form Te. -ralu, Kol. -ral (cf. 10.19), seems to occur in these two languages only, no evidence being at hand for

\*The other etymological groups with *1, but not containing Te. evidence, are 54, 376, 452, 726, 878, 955, 976, 2001; item 1033 has a Te. etymon which contains nd instead of j. Failure of Nk. evidence, even though there is evidence from Te., vititates items 1021 and 3093 as examples for the isogloss. In item 405, Nk. 1 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, is evidence for borrowing from Te. Item 497 presents problems not yet solved; item 277 is too complex to be discussed here, and in any case adds no evidence for this isogloss.

\*Not given in Arden’s Grammar, but seen in, e.g., ikku to dry up or evaporate [as water], sink : iikudu drying up; iikuduicking or drying up, on the surface of any substance], and in not a few other dictionary entries. It is listed in K. Ramakrishnayy, Studies in Vedic Philology (University of Madras, Telugu Department Publications, No. 4 [1935]), p. 119, with no indication of its occurrence in any other language than Te.
Emeneau: Kolami, a Dravidian Language

or t, are borrowings from Te. These items are, with rk items 416 and 951,10 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 rc 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/k, and to class these four examples as borrowings from Te. It is to be noted as contributory evidence that in item 3101 (nor-p-) Te. nurupu has both the corresponding suffix (-p-) and the corresponding meaning ('thresh'). This is a unique correspondence when it is recognized that Kuvi also, with the same combination of features (F 'nurupali, S nurapisai 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 etyama Te. karrpu 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.'12

Of the examples of *nr: Kol. nd and nd, all are intervocalic, and the preceding vowel is i in several instances with divergent development: items 309 and 921 with nd, item 594 with nd. The other examples are, with nd, item 55114 (cf. also, with *v...nr : nd, items 1, 204, 229, 300 and the discussion in 10.15), and with nd item 668.

In one item, 814, the irregular verb mer-, odd-go, dd seems to correspond to *nr. It is to be noted that Pa. cand-, Oll. sendha have the proper correspondences. Nk. cand, however, has an unexpected nd instead of nd; this is possibly because borrowing from Te. cand, past stem ca.

All the examples of *rr : Kol. tt/t and tt/t, are intervocalic; in several examples a preceding vowel *e is followed by divergent developments: items 254 and 587 with tt, item 676 with t. The other examples are, with tt/t, items 391, 946, 1004, and with tt/t, items 447, 876, 319. Not everything is quite straightforward. In item 587, the Te. form unaccountably has tt instead of tt. In item 676, the expected 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 tt must be borrowed from Te.

10.26. The correspondence which includes Ta. Ma. r (a reflexive frictionative) is complicated for most of the languages, and need not be given completely.15

12Item 2225 probably is not at all relevant, since alongside Ta. Ma. Ka. with *t, 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 t is not yet worked out completely, but in any event is not usual enough to invalidate the argument.

13The one remaining example of Kol. r : Te. r, item 764 repada, is unusual, 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.

14In item 302, the forms Kol.-Nk. indifa, Oll. indi two things, also look to Proto-Kol.-Nk.-Oll. in-i. This, however, must be analogical and based on *ma-ni the three things. Pa. indi is nearer the PDr. form *im-i (if this is the correct reconstruction). For interference between the numerals exclamation in "two," cf. Ka. en, which owes its d to the series of one/ many.

15V. Ramaswami Aiyar, "Tamil," JORN 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 d in general (e.g., Ta. Ma. aruku d it, Te. adasu mud, mire; l very rarely, cf. item 221; d sometimes in initial position > d), but r after consonants (e.g., Ta. para, Te. pra- old). The correspondences for the Kol.-Pa. subgroup are: Kol.-Nk. r, Pa.-Oll. r. These developments cannot be from Te. d, since the correspondence PDr. *r: Ta. Ma. t, Te. d, Kol. d, Nk. r, Pa. d, Oll. r, continued to remain separate: nor can *r > Te. r after consonant, be added 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. pure worm *puru: Te. pruvvu < *pruv-). 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. i 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 d 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, nu'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. mati, 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, ASOAS 12:340-364, with references to the earlier literature. The development may be formulated: PDr. (Cs)VCVCVC > Te. (Cs)VCVCVC or (Cs)VCVCVC, 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-Kwi, 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,
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.) këñ, (Sr) këñ field, for which Nk. and Pa. also have këñ, the suffixal n is shared with Te. only. According to principle (1) in 10.13, this indicates a special relationship between Te. and the sub-group, and this relationship is in all probability borrowing from Te. However, Te. has palatalization of the initial (ënu), 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 parent language 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 aggadi bazaar, 74 bandi ballock cart for freight, 433 kubasam bodice, 501 ma'la man of Mahar caste, 2022 baggar gold, 2114 ga'di temple, 2200 mand medicine, 2264 pesal mung pulse, 2266 pidi flour, 3000 amba cooked rice, 3069 kavari 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.174 two men (item 302 iddar; Kol.-Nk. must certainly be borrowed from Te. iddapu two persons), three men (item 551 muggur, also in Nk.; < Te. mugguru three persons), four men (item 566 nalgur, also in Nk.; < Te. nalguru four persons), five (item 48 ayd; < Te. ayida; contrast the straight-line development in Sr seegur 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 205 elka rat (Te. eluka, elika), 237 gaddam chin (Te. gaddamu), 491 mali thereafter, then (Te. ma'gi), 508 ma'na (Kin. P. mami, Sr mambi) mango fruit (Te. mami), 508 mali thereafter, then (Te. ma'gi), 508 ma'na (Kin. P. mami, Sr mambi) mango fruit (Te. mami), or by exclusively shared phonological form, e.g., items 338 kula dream (Te. kula, contrasting with *kan- everywhere else), 573 na'ka tongue (Te. nalka, nalkuka, nalka). Some items are found only in Te. and Kol., e.g., items 107 bond toddy palm (Te. bonda), 137 dagto cough (Te. daggu), 493 mali banyan tree (Te. mali).

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 nasal. 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 (*ar > 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
University of California Publications in Linguistics

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. *r̥* : Kol. Pa. Oll. i, Nk. i, which argue for preservation of *r̥* in this group until very recent times; Go. r̥ was developed at an unknown period. The examples are items 339, 476, 700, 726.

In 10.25 the correspondences for PDr. *t̥* include Kol.-Nk. d, Pa. d, (NE) d, Oll. y, which argue for preservation of *t̥* until recent times. Go. has r̥, since Go. has the same reflexes also for PDr. *t̥*, a better statement is that in Go. the alveolar r̥ and the retroflex *t̥* fell together. The Kol.-Pa. subgroup, and Go. might both have retained *t̥* until recent times. The examples are items 434, 478, 701, 1004, 3107.

The correspondences for PDr. *t̥* in intervocalic position are: Tn. Ma. t̥, Kol. Tn. ṭ, Ka. Koh. Tu. Te. Kui ṭ, Kuir., Mallt. ṭ, Kol. d, Nk. r̥, Pa. d, Oll. r̥, Go. r̥. There is both more and less phonetic diversity here than the symbols used would indicate: Tn. Ma. t̥ are voiced (i.e., essentially d), Kol. ṭ is a voiced retroflex one-flap trilabial, Tn. ṭ is a retroflex trill with voiceless and voiced allophones. For Kol. (W, SB) ṭ, (Kia.) ṭ, see 9.6, 9; Nk. ṭ is in all probability of the same nature as that of Kim. For Go. r̥/r̥ we have no phonetic indications; it is quite unknown, e.g., whether Go. r̥ and Oll. r̥ are phonetically the same or different; it is uncertain whether Go. r̥ is different phonemically from r̥ or how to evaluate it. What is fairly clear, however, is that for Kol., and Oll. the phonemic systems are very different.

\[
\begin{array}{cccccc}
\text{Go.} & t̥/r̥ & t̥ & r̥/r̥ & r & r̥/r̥ \\
\text{Kol.} & d & d & d & 1 & 4 \text{ phonemes} \\
\text{Oll.} & r & r & r̥ & y & 4 \text{ phonemes}
\end{array}
\]

The examples containing Go. words are items 327, 608, 652, 865, 973, 2334. Item 619 *q̬* burst, Oll. or-break, Go. wör̥n̥n̥ burst, shows the wrong correspondence for Go., but this is in all probability a mistake of Trench’s since the material from Adilabad has q̬-break, with the correct phoneme r̥. Go. r̥ in item 993 is probably also mistaken. Items 2229 and 3075 have ῳ/ المهني 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 Gondi-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.

Emeneau: Kolami, a Dravidian Language

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 invited 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 conjunctival 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′g ge′ enter, is related to Go. sōrītānā, Kui sol-b-a (sot-) id., but Go. and Kui are much closer to one another (Go. sōr-, Kui sol-<cō>-) 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., and Kur. in items 92 and 726, and between Kol., 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 -uy), 2313, 3085. In one item 268, Go. and Te. 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 etymologies; e.g., in item 349 karu, only Kol.-Nk. and Go. have the suffix -a, in contrast with other suffixes in other languages. The other examples are items 700 (Kuvi seems to be differentiated from Kol.-Nk.-Pa. and Go.), 701 (Kol.-Nk.-Pa.-Oll. and Go. are clearly differentiated in meaning from Tn.), 808 (Kol. and Go. have the same suffix, in contrast to Tn. 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, 663, 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 Te. and Kol.-Nk. being slightly closer to one another than to Go.], and Ja. 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, 2266, 2347, 3022 (Kol.-Pa., Go., Kui have initial *c- against all the others, but otherwise little or no differentiation), 3080.

²⁰Item 395 is highly problematic (see 50345 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, 767, 958, 970, 966, 1061, 3037, 3147 (?), tava (sec. 5 of Voc.). It is less close, sometimes rather distant in detail, in items 32, 115, 415, 630, 632, 779, 796, 2314, 2329, 3050, 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. Item 2 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 masculine of the demonstrative and interrogative pronouns (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). 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. etymology, and 701, for which there is a Ta. etymology), 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 964, 972, 809) are probably examples of this latter type of relationship, and, in fact, may be taken as isoglosses that make plausible the rather long period of separation that is surely involved. No similar lexical items provide additional evidence for the subgrouping of Te., Kol.-Pa., Go., Kui, Kur.-Malt., which was mentioned first in this paragraph. However, there are a few lexical items that yield isoglosses surrounding all these languages except Kui, and they may be interpreted as bunched with the isogloss already found but showing accidental loss in Kui. These items are those already mentioned in 10.32, viz., 92, 726. 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.

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 vocabulary 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 S. vocabulary, and 11 per cent of the K. vocabulary.

10.36. Of the very few words that have a specifically Hindi form, item 58 is a good example: Kol. a'ngòta < H. āghāta, rather than from Mar. āghāt; 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 S. material item 2312 sīggar decoration, is from H. sīgar; there is no evidence recorded for such a form in Mar. Item 2129 janvar animal, is closer to the H. janvar than to Mar. janvar. In the K. material item 3106 pāreva pigeon, is close to H. parewā rather than to Mar. pāra.

10.37. Many items have specifically Marathi features rather than Hindi. E.g., item 51 andar darkness, is closer to Mar. ādār than to H. ādhār or ādēṃ. Item 141 dāisp- drive, is from Mar. dāisp to force in or out, rather than from H. dāisp to reduce, on grounds of meaning. Item 152 du've is from Mar. dvāvē rather than H. dvāvē. Item 225 etti elephant, is from Mar. hatti rather than H. hāthī. Item 364 kānb is from Mar. khān rather than H. kām. Item 461 landor peahen, is from Mar. lādor; no equivalent seems to occur in Hindi. Similarly with item 658 pa'as. Item 462 laye parched grain, is from Mar. lāyā rather than H. lāwa. Other examples are items 728, 800, 803, 805, 903, 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 jh, jh as dz- affricates before all except front vowels is reflected in numerous Kol. items with jh: e.g., items 124, 258, 319, 399, 691, 745, 751, 805, 1010, 1043, 1046, 1048, 1049, 1050, 1051, 1052, 1053, 1058, 1060, 1062.
In some words an initial retroflex stop of Mar. is replaced by a dental in Kol. (even though there is generally no such replacement): t > t, items 907, 908, 936, 943, 947 (?), 2215; d > d, items 151, 176. Mar. n > Kol. n, in all positions including final (e.g., items 435, 1053); but in item 404 the replacement in final position is by n (obl. stem -ng); in items 72 and 82 final n is lost. In item 410 Mar. nd > Kol. nd; in item 427, Mar. nd > Kol. nd. In item 775 Mar. mh > Kol. mm. In item 763 Mar. mn (or possibly mn) > Kol. gn. 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 -ke 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. S* zadap [-u] is identical with Mar. jhadap-); or -ap-: items 287, 410, 1052.
Text 1. The Flying Horse

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 ajjali 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 have bathing 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 ajjali 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

Sent. 7. Actually "to him." In the following speech, sent. 10 is addressed to the blacksmith. The narrator waved 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 imág 'you 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-ne seem to be attempts to record ta-ne 'something.'

Sent. 15-16. In 15 "fishes"; from 16 on, one fish only.
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, 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!" 112. 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 sepoys to search. 156. Then he told his ministers. 157. "Go and assemble all the people (literally, females

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·n·a in the record. Similarly in 132, 135, and 159 e·nna is corrected to e·n·na.

Sent. 129. "there was"; literally, "sat."
Emeneau: Kolami, a Dravidian Language

158. They assembled all of them, males and females. 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 woman 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 (your) 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? 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 head) 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
The folktales 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 assimilate in his identification.


The second motif has perhaps not been recorded elsewhere in this form. Thompson's HS 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. okkok in ‑i is an. 2. attin in ba' la (a) an. 3. koliak seddin. 4. koliakun regidgen. 5. koliak lakhin tu' l'eg. 6. mari opatin guddi. 7. "guddi da' .

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.

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 pagination). 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 gg. 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 (2000-2009) both have been transcribed simply as e, but it is indicated when this is a transcript of ya- rather than ye-.

It is to be remembered that neither of SR's transcriptions indicates any distinction between ë and e or between ə and ð (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 SR, 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 it (p. 183): “. . . 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., SRI, 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 ture, mak neck instead of mak, getṭal feet instead of getṭal, okōd one instead of okkōd. 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 (S'; 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 KOD., 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- siq that day; a'-e'd two years before last; a' bay that side or bank, am, and that man; av those men; ad that woman, that non-personal object; adav those women, those non-personal objects. (SR all except am.) Cf. anag, andar, anton, appad, attan, attat, attie, attin. [Ta. avan (m.sg.), aval (l.sg.), avar, avarkal (m.pl.), atu (n.sg.), avai (n.pl.), a (before consonant, which is doubled)/av/ (before vowel) adj.; Ma. avan (m.sg.), aval (l.sg.), avar (m.pl.), atu (n.sg.), avai (n.pl.), a adj.; Ko. avn (m.sg.), avl (l.sg.), avr (m.pl.), ad (n.pl.), a (before consonant)/ay/ (before vowel) adj.; To. a'g (m.sg.), a'g (n.pl.), a (before consonant)/ay/ (before vowel) adj.; Ka. avn (m.sg.), avl (l.sg.), avr (m.pl.), ad (n.pl.), a adj.; Ko. avn (m.sg.), avl (l.sg.), avr (m.pl.), ad (n.pl.), a adj.; To. a'g (m.sg.), a'g (n.pl.), a adj.; Ko. avn (m.sg.), avl (l.sg.), avr (m.pl.), ad (n.pl.), a adj.; To. a'g (m.sg.), a'g (n.pl.), a adj.; Te. vādu (m.sg.), vāru (m.f.pl.), adi (l.sg.), avin (n.pl.), a adj.; Nk. avnd (m.sg.), avr (m.pl.), ad (l.sg.), adav (n.pl.), a adj; Pa. ad (obl. ön.—NE öd; m.sg.), ör (m.pl.), ad (l.sg.), av (n.pl.), a, ad; Oll. önd (m.sg.), ör (m.pl.), av (l.sg.), av (n.pl.); Kui ami (m.sg.), aari (m.pl.), a ad; Kuwi (F) ami (m.sg.), aari (m.pl.), adi (l.sg.), amti (n.pl.), a adj.; Kur. äs (m.sg.), är (m.pl.), ad (l.sg.), avin (n.pl.), a ad; Malt. ãh (m.sg.), är (m.pl.), ãh (n.pl.), úth (l.sg.), ãh (n.pl.), ú ad; Br. ã, ãd (sg.), ãf (pl.), ã ad.]

2 abar n. sky, cloud. abar vattin. it’s cloudy. See also karadil-, merp-, tigur. (SR abbar cloud; Hislop abhār sky.) [Mar. abhar, H. abbar, abhar cloudiness, clouds.]

3 accuri n. (pl.-kal) cook. [Mar. acārī 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- press. (SR addam-en, p. 21 addam-en id.) [Ta. atukku (atukki)-be forced in or out by pressure, be stuffed in, compressed; atukku (atukki)-press with fingers, squeeze, pinch, stuff into the mouth; Ma. atukku-squeeze; Ka. adak, aduga, aduma press, compress, squeeze, cram; be compressed, bruised (as a metal vessel); Te. aduma press, squeeze; Nk. adum-press; Go. (W) adāmā, (M) adāmā press.]

5 adavi n. (pl.-kal) forest. (Kin. aravī, SR adavī id.) [Ta. Ma. atavī; Ka. Ta. Te. adavi; Nk. avī id. Skt. Mar. atavi id.]

6 adavi n. (pl.-kal) bad, mischievous; bad person. [Ka. adabe, hadabe perverseness, wickedness (used of stray cattle); ? Ta. adabe bastard.]

7 ad-, at- to thirst for (l’r water). a’ n i’r adatun. I am thirsty. (Kin. adit- [past stem] thirst for.) [Te. dappi n. thirst; Nk. ad n. id.; Pa. and- be hungry or thirsty, (food or drink) is wanting, (hunger or thirst) is felt; Oll. and- (hunger or thirst) is felt.]

8 adg-, adak-t to walk. (Kin. arg- id.; SR arg-en, p. 19 arg-en id.) [Ta. nata (natapp-, natant-) walk, go, pass, proceed, happen; natattu (natattiti) cause to walk as a child, lead, transact, administer; Ma. natakka walk, proceed, behave, be carried out, succeed; natattuka drive, direct, arrange, manage; natukka walk; Ko. narv- (nard-) walk, proceed, happen; nart- (narti-) teach to walk, make to proceed, manage affairs; To. nar- (narp-) walk, happen; narr- (narty-) make to walk, string beads; nad- (nadh-) happen; nad- (nady-) conduct, organize; Ka. nade (nad-) walk, march, proceed, pass, be current; nadapu cause to walk, manage; nadayus, nadasu cause to walk, manage; Ko. nade- (nadap-, nadand-) walk; nadat- (nadi-) make to walk, make ceremony to be performed; Tu. nadapun walk, proceed, behave; nadapāvuni cause to walk, direct, lead; Te. nadacu walk, move, go, etc.; nadapu cause to walk, conduct; Nk. arg- walk; Kui drāp-pa (drāt-) step over, overflow.]

9 adg-, adak-t (pulse, na’dil) throbs. [Ta. ati (atipp-, atit-) flap, twitch, move spasmodically, blow (as the wind.).]

10 adgip-, adgip-t to make to walk (: adg-, adakt- item 8).
existence, be, happen, be fit, agreeable; ay 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’- (a’-g-a’-n-a’-r-gur) create a’-ry, a’-ty) become, a’-ry ir be (so-and-so); To. o’-x-(o’-r-o’-s-o-’-) become, be agreeable, be of use; menstruate; Ka. āgu (past ān-, āy-, etc.) come into existence, happen, become, prove to be, be, etc.; Ko. āg-a’ (allomorphs a’-s-, a’-yr, a’-r-) become; Tu. āpini (the forms include āndy 3sg.n. past) become, be fit, suit; Te. āgu (av-, ay-, kā-) id.; Nk. and be; Go. aiāna (irregular forms, including some from a’-) be; Kui a’-v-a (a-t-) become, be, happen, be sufficient, finished; abga (< ag-b; ag-d) be seemingly, proper, fitting, suitable; Kuwi (F) aiāli be, become; (S) ānai occur; Br. aning (allomorphs an-, ar-, a,-) be.

19 anag in that way. (SR anāg like that.)

20 andar that many male persons. andav that many female persons. aning that many non-personal objects. andary all that many men. (Ta. aqaitu so much, thus far; Ka. aniti that much, that many; Te. andaru so many persons, all; londaru a few persons (< okka + andaru; Master, BSOAS 12.355); anni, ani all (things); Nk. andhar so many males; andhara all (males); annīga all.)

21 andar n. darkness. (Hislop andhar night.) [Mar. ādhār, H. āḍhāwara, āderārā darkness; cf. Turner, s.v. āḍhāwārāy.]

22 annīg, in: annīg udal that many days (4.65; see also item 20 andaru).

23 aṭon man like that. aṭon man like that. aṅjōd woman or non-personal object like that. aṅton woman or non-personal objects like that. (Ta. aṅgā such as that; Ka. ānm lik that; Ka. amla, antu such as that; Te. aṭtli id.; Go. atōl man like that; Kui, anā such, like that.)

24 aṅgadi n. (pl. -kul) bazaar. (Ta. aṅgati, M. aṅati, Ko. aṅga’ty, To. aṅgōdy (? < Bad. aṅgadi), Ka. Koď. Tu. Te. aṅgadi, Nk. aṅgari id.; Pa. aṅgōd courtyard, compound.)

25 aṅgasi n. (pl. -kul) yawn. aṅgasi pus- to yawn. (Kim. aṅgāi a yawn; SR aṅgāi paszę to yawn.) (Ta. aṅkă (aṅkā-ti, aṅkāta-) open the mouth; n. opening the mouth; aṅkalāy (aṅkalāy-y, aṅkalāy-y) lament, grieve, be envious, covet, desire greatly; M. aṅkalākya lament, grieve; Ko. aṅgēl-p m. desire, liking; Ka. aṅgal, aṅgalācu, aṅgalācu grieve, be afflicted; aṅgalālu lamentation; Tu. aṅgāru open, be seized with a fit of yawning, cringe; aṅgāvuni yawn, gape, open (as the mouth); aṅgalappu, aṅgalāpa covetousness; Te. aṅgalācu grieve, lament, cry out from fear, grief, or pain; Nk. aṅgāsy a yawn; Pa. aṅgālu (aṅgāl-) open mouth wide; Kuī angalanga with mouth, with foolish appearance, foolishly, crazily; aṅgalāvē/gīva open the mouth wide, gape; Kuwi (F) angalachché gape; Ku. aṅgal aṅgal with one’s mouth open (in surprise); aṅgēlā, aṅgēlānā gape, open the mouth wide, weep loudly; be open; Malt. aṅgal gape; aṅgōd, openmouthed.)

26 aṅgēl all, in: aṅgēdha sīl mi’ ay andav.all the buffaloes are grazing. (Nk. aṅgeł so much; aṅgełsa all; Pa. aṅgot that much, so much.)

27 aṅgī n. (pl. -kul) shirt. aṅgī tod- to put on shirt. [Mar. āghti, H. āght long tunic or coat.]
University of California Publications in Linguistics

53 a'kri n. (pl. -kul) flame. [Mar. aši a fire.]
54 a'le n. night. a'len at night. (SR ale night; Haig ale id.) [Nk. ale id.]
55 a'lini in the morning; a'lintanat from morning. [Nk. aša early. Cf. item 566 sal.]
56 a'm (obl. am-) we, exclusive of person(s) spoken to. (SR am, am-w.)
[Ta. yám = em-(nā kal = eka-); Ma. nānaš (nānāš) = nānaš-, eka-; Ko. a'm = em-(aem shows no distinction of exclusive or inclusive, though there are two oblique stems with these two meanings); To. em = em; Ka. a'm = am-(theses forms and the distinction of exclusive or inclusive are lost in modern Ka.); Kod. eka, naga = eka-, naga (no distinction of meaning); Tu. ekalu = eka-, Te. enu (nema, memu) = man-/ma-; Nk. a'm = am; Pa. am = am-(no distinction of exclusive and inclusive); Oll. a'm = am-(no distinction of exclusive and inclusive); Go. ammaś, (W) manmāś = ma-; Kui a'mu = ma-(ma-shows no distinction of exclusive and inclusive); Kuwi nāmū = ma- (as in Kui); Kur. en = em; Malt. em = em; Br. shows no distinction of exclusive and inclusive. Cf. Burrow, BOAS 11,595-603.]
57 a'na (obl. an-) I. (SR an, an-nid.)
[Ta. yaŋ (nān) = en; Ma. nān = en; Ko. a'na = en-/es; To. o'na = en; Ku. a'n (nān) = en- (nan); Ko. a'ni/nā'-
: en/-nan/-na'; Tu. yanu, yenu = eau/-en-a; Te. enu (nenu) = nana/-na'; Nk. a'n = an; Pa. an = an; Oll. an = an; Go. an, (W) nan, (M) nana = nā; Kui a'n = an; Kuwi nān = nā; Kur. en = eng; Malt. en = eng; Br. 1 = kan. Cf. Burrow, BOAS 11,595-603.]
58 a'nduk n. (pl. a'ndugal) sāl tree, Shorea robusta. (The recording was not checked and the two forms are very uncertain.) (Kin. andg id.) [Ka. Te. aandugu clearing nut plant, Stychnos potatorum.]
59 a'ngošta n. (pl. -l) thumb. [Mar. āgtha, H. āgṭha id.]
60 a'pp, a'}}'p-t to entrust, keep in a place (= an-, and), a'na'na madag pesal a'patun. I entrusted money to him. a'na am pode isad a'patun. I trusted him (lit., placed belief on him). [Ta. akku (akkı-) cause to be, effect, make, arrange; Ma. akkuka make to be that; place, put, employ; Ko. a'k-
(a'kı-) make to become, construct (plow); To. o'k
(o'kı-) place; Ko. a'k
(a'kı-) make to stay in a place; Nk. āk- keep; ask- make, do.]
a'pud. See s.v. appud.
61 a'ran. garland. [Mar. hār id.]
61 a'ra', a'ra't to become dry. a'ra'gaḍi hay (i.e., dry grass), podne ubat/ubag sīval a'ra'v. the fuel dries in the heat of the sun. kisne a'kri a'rin. it became dry in the flame of the fire. (SR a-ra'g to dry; a-ta pañ ripe fruit.)
[To. aru (arü-) heal (as a wound); aru (arü-) dry (as the hair); Ma. ärkuka dry up, heal; ärkuka dry (tr.); Ko. a'ra' (a'ra'y-) (wound)
heals, (dew) dries; aru (arü-)(water) is wanted; To. o'tra' (o'tra'y-) become dry by (o'tra'y-) dry by heating; art- (fin-stem does not occur) be thirsty? a'
(a'tra') (stream) goes dry; Ku. aru (aru-) dry, become dry, heal (as a wound); ar (arü-) be dried, dry up; Ko. a'ra' (a'ra') (stream, cloth) dries up; a't (a'tra') (dry); ara'- (aráp-, arat-) (water) dries up, become emanciated; Tu. āru grow or be dry; Te. āru become dry, heal
(as a wound); Nk. āra- become dry; Kur. arta'āna spread out in the sun for drying.]
62 a'ra'il, a'ra'il-t to be defeated, lose. (Cf. a'riп-)
63 a'ra'ip, a'ra'ip-t to defeat (= a'riп-, a'riп-). [Mar. ānār take away, win; H. ānār was recorded once with initial h.]
64 a'ra'nu, a'ra'nu point of gound. a'ra buṣṭa gound. [Mar. ār iron spike; H. ār shoemaker's awl.]
65 a'ne n. (pl. -l) dog. (SR atē, Haig atē, Hislop atē id.) [Ta. Ma. nāy; Ko. na'-y; To. no(y); Ku. nāy, na'; Nk. ra'-; Pa. netta (pl. nettel); Oll. nette? (nete?); Po. nette; Go. naī, (W) nāi, (M) na'y; Nk. ney; Kui nākuri (pl. narkaura/narkura), nabori (pl. norkaha/nakka); Kuwi (F) nek'uri (pl. neska); (S) nesudi (pl. neska) id. Cf. s.v. reu a'te.]
66 a'va n. (pl. -l) fathom. [Mar. væ id.]
a'v. See s.v. avy.
66 badak n. (pl. -ev) fowl. (SR badak awan.) [Mar. badak duck, teal < Ar.]
67 bagari n. (pl. -k) mound near a village (?).
70 bai n. (pl. -l) so-and-so's) sister (B.56). Eng. am bai my, our sister, doo bai elder sister; sinam bai younger sister. (SR bai sister, son's daughter; akkābāt elder sister [cf. item 1000].) [Mar. bahāt sister; H. bāhān, bādīn id. Cf. Kui bai elder sister, Mult. bādy id.]
71 bajjo (bajo) long (of hair). anne tīr bajjo perektin. my hair grew long.
72 bandi n. (pl. -kul) bullock cart for freight. [Ta. panți, vanți, vanțil cart; Ma. vaçi, vañil id.; Ko. vanid id.; To. pody id.; Ku. bādī id.; Tu. bādī, bhangi id.; Te. bādī id.; Malt. bādī id. (lit.); Skt. bāñidi id. (lex.)]
73 bat-, bat-t to live in a place. (Kin. batt-to live; SR badak- to subsist.)
[To. vaddak (vaddky-) prosper, live; To. počkker (počkker) prosper; Ko. badaku, badakdu, badaku, baduku, baduku live, subsist; Ko. badik (badikī)-
live happily; Tu. bādkūn, bādkūnī, live, subsist, recover, Te. brattu, batuku, baduku, baduku live, subsist, survive; Nk. balt-
live; badik- make to live, bring up; Pa. (S) bādkī; Kuwi (F) bādkī; (S) bādkīnai live (life), Cf. also Tu. væ, etc.]
74 batkip-, batkip-t to rear (= bat-, bätt.-)
77 bay n. side, in: i' bay this side or bank. a' bay that side or bank. (Ta. væ mouth, edge, rim, edge of cutting instrument; Ma. væ mouth, opening, edge of a sword, etc.; Ko. va'y mouth, edge of cutting instrument, brink of ravine; To. po'y mouth; Ku. bāy, bāy id., edge of cutting instrument; Ko. bāy mouth; Tu. bāy id., edge of cutting instrument; Te. væy id.; Pa. (S) væ (pl. -l) mouth of pot; Kur. bāy mouth, aperture of vessel; Br. bā id., edge of knife.]
78 ba'bak n. (pl. -asil; voc. ba'ba) spouse's younger brother. [From an IA word of the type of Mar. H. bābū (Turner s.v. bābū). The IA words
usually mean ‘father’; Mar. babā 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 Kora Texts passim, or in Kur. (Grignard’s dictionary, s.vv. ayō and babas; cf. below under ba’n.)

79 ba’k a; cf. dō ba’k, ba’n (4.20).
80 ba’ker n. (pl. ba’kasil; voc. ba’ker) elder sister’s husband. (Cf. ba’n, dōo ba’k; 4.39.) [Nk. bakaśi (pl.-kal) husband’s elder brother.
81 ba’la n. (pl.-kal) son, child. (Haig bāla id.) [Mar. bāl, bāl, hi. bāla id.] ba’la’u la children.
82 ba’m a n. (pl.-l) Brahman. [Mar. bāman, H. bāman id.]
83 ba’martud n. (pl.-ortasikuł) Brahman woman (bā 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), dōo ba’n father’s elder brother (i.e., elder father). Cf. dōo ba’k. (Kin., SR bānd father; Haig bā id.; Hiselap bao id.) [Kur. bās (so-and-so’s) father; ba’ father; babas our father; babā voc. used between uncle and nephew, and respectfully to a stranger. Cf. Ta. abba father; Kui abba father, grandfather, ancestor, an elder, a superior; Kur. (Hsah) abba father; Malt. abba father; Br. abā, abba father, grandfather, respectful term of address; all borrowed from IA. Cf. Mar. ba’ father.
85 ba’sak n. (pl.-er) sister’s son (bā’si). (SR bhasha id.)
86 ba’si n. (pl.-kal) sister’s daughter (bā sak). [Mar. bāci, H. bāji id.]
87 be’dia n. (pl.-l) strap of yoke.
88 beda n. (pl.-l) club. [Mar. badga id.]
89 bejia (? beja) heavily, beja ga’pi’it uttin. hull fell heavily. [Ta. vicai haste, speed, impetus.
90 beli n. jaggery, coarse sugar. (Kin. beli, SR beli id.) [Mar. bēlt lump of coarse sugar; H. bhalo lump.]
91 be’. See a.vv. 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 ayā. (Haig be’ mother.) [Go. be’ mode of address to wife’s younger brother; Kur. be’ my wife! (said in anger).
93 be’r k n. (pl.-er) deaf man. [Mar. H. bahārā id.]
94 be’ ri n. (pl.-kal) deaf woman (be’ rak).
95 be’ si n. Thursday. be’ si’ ri’ on Thursday (6.83). [Cf. Ka. beštavāra, Te. (B) beštavāram id. < Skt. brhaspatiवार- id.]
96 be’ti n. (pl.-kal) a visit, an act of visiting, conversation. [Mar. H. be’t meeting, interview.]
97 bia τia n. (pl.-ev) panther, leopard. [Mar. biba, bibya-vagh, bibiya-vagh, bibba id. < bibat calyx of marking nut, spot resembling the marking nut.]
98 bi’a m n. (pl.-bi’al) rice, val bi’am husked rice. (SR biyam rice.) [Mar. bi, biyāca; biyanē seed; H. biā id.]
99 bi’ ti n. (pl.-kal) wall. (SR bhiṭṭi id.) [Mar. bhīṭ, H. bhīṭ, bhīṭ id.]
100 boa all right (7.9), uddattive, ud bon. if you want to ride, ride!
101 bogg a n. (pl.-l) small hole that pierces. (SR boggā parpe to bore a hole.) [Cf. pokka ditch, grave. Ta. pokkai little hole, crack; Ka. bokke round

small hole made by rats, etc.; Te. bokke hole, bore, aperture, pit, grave; Nk. boggα hole; pokka hole, cave. Cf. Mar. H. bhāk perforation.]
102 bogur n. (pl.-sil) navel. (Kin. bogur id.) [Ta. pokkul, pokkil; Ma. pokkil, pokkul, pōdu; Ka. pokkar, pokkur, dōk, pokkā; Tu. puvalu, puvālu; Te. pokkil, boddh; Nk. Bogur; Pa. bodh; Oll. bori, bodi; Kui pānerji; Kuwi (F) pūleri, (S) pūleri; Br. pāt id.]
103 bokdiak n. (pl.-ev) he-goat. (SR bokdā id.) [Pa. bokra; Oll. bokra meh; Kur. bokda id. Cf. Mar. bokda, H. lokā id.]
104 bokkā n. (pl.-l) bone. SR bokka, Haig bokka, Hilsap bokka id.) [Te. boknaka, bokne, bōke; Nk. bokka; Pa. būla id.]
105 bombai (? bomboyi) Bombay. [Mar. mābat, H. bumbay id.]
106 bomma n. (pl.-l) eyeball. [Ta. pommai, pommal puppet, doll, effigy; Ma. bōmma puppet, doll; Ka. bombe id.; Ta. bombe id.; Te. bomma id., eye-brrow; Pa. (S) kann bomma eyeball, (N) bōmma eye; Kuwi (S) bōmma image.]
107 bond n. (pl.-ul) tody palm. [Te. bonda a small palm tree, (B) a small palm tree or wild date tree.
108 borabor straight, accurately, nisan borabor zo’ dip aim straight at the mark! (SR barobar as, up to, like; anna barobar along with him.) [Mar. H. barabar exactly, accurately; along with, even with with < Pers.]
109 boskur n. (pl.-sil) foam. (Kin. poçur id.) [Ko. pog, pogli; To. pīg; Pa. poryor; Kur. poṣā id.]
110 bōtta, in: kan bōtta (pl.-l) eyebrow.
111 bo’a’ji n. (pl.-kal; voc. bo’-a’ji) spouse’s elder brother. [Mar. bāhā, bāhāji respectfule term for husband’s brother.]
112 bo’a’l tap-to turn upside down.
113 bo’k-, bo’-kt-t become wet. [Nk. bok: id.; bōkip make wet.]
114 bo’kip-, bo’kip-t become wet: (: bo’k-, bo’kt). (SR bōkip-eq id.)
115 bo’ri n. (pl.-kal) dove. (Kin. bōri id.) [Pa. bōra id.; Go. (L) boçe id.; pigeon; (M) boçe pigeon.]
116 bo’tal n. around (8.49), a’r bo’tal around the village; am bo’tal around him. [Mar. bhavtala around, about, on all sides.]
117 budaram n. Wednesday. [Mar. budhavār id.]
118 budde n. (pl.-l) genitals (male or female, esp. penis). (Kin. budde testicles.) [Ka. budde rising or swelling; a swollen testicle; Te. budda bubble, rupture, testicle; Pa. budda genitils.]
119 buddiak n. (pl.-er) man of basketmaker (Barud) caste. [Mar. budud id.]
120 buddiāl n. (pl.-ortasikuł) woman of basketmaker caste (: buddiak).
121 budnik n. (pl.-er) old man. [IA family represented by H. būha old. For Mar. Ranaade has budhā old; Molesworth and Turner have no Mar. form.]
122 buhl-, buhl- to forget (an object), (cattle) go astray. (Kin. buhλ-, SR bhul-t eq id.) [Pa. buhl- be forgotten, get lost; bulkay- (bulkay-t) forget, lose. Mar. bhālne, H. bhāla forget.
123 buri 7adg, gray. [Mar. bhāra, H. bhāra of a light or reddish brown; Mar. bhāri ashes < (bhurā).]
124 buzam n. (pl.-buzal) shoulder. (Hilsap bujul id.) [Mar. bhāj < Skt. bhūja-arm (from shoulder to fingertip).]
Emeneu: Kolani, a Dravidian Language

147 da·ri n. (pl. -kul) dal grain. (Kin. dāri id.) [Mar. dal, H. dal id.]
148 da·ta n. (pl. -l) wooden core of plowshare. [Mar. H. dāt tooth, share-end of plow.]
149 da·t-+, da·t-t- to cross. (SR dāt-eg id.) [Ta. tantu (tāntii-) leap across, cross, surpass, transgress; Ma. tāṭuka jump across; tāṭuka get over or through; Ko. da·t- (da·ty-) cross; To. to·t- (to·t-) id.; Ku. tāntu, dāntu, dāt- jump, cross; Tu. dāṭanii cross, ford, pass by; Te. dāntu jump, cross over, pass over, transgress.]
150 da·t̪ip-ji, da·t̪ip- to make to cross (: da·t-, da·t̪-)
151 da·v n. turn to play in a game. (Ma. dāv, H. dāt id., game.)
152 da·ve n. (pl. -l) cow's stall rope. [Ma. dāvē rope from neck of bullock to stretched rope to which all cattle are tied; H. dātē tying bullocks together to thresh corn.]
153 dem n. (pl. -l) one draw on tobacco pipe. [Mar. H. dam breath, puffing, gasping (< Pers.); Mar. dam mārē take a whiff.]
154 den n. money. [Mar. H. dān riches, property.]
156 denge, deṅk-t- to have sexual intercourse with (object in accusative), (Ka. daçū sexual union; Te. dēgu id. (so Kittel; not in the available Te. dictionaries?); Go. ċgānā become erect (obscure).]
158 desse that day.
159 devndē n. news announced with drum. devndē si- to announce news with drum. (Mar. davndē news announced with drum.)
160 devre n. (pl. -l) cultivator (tool).
161 dig, dik-t- to descend, come down from a height. (SR dig-eg, p. 19 dig-eg id.; Kin. digg id.) [Ta. iṛi (iṛi-; iṛi-) descend, fall; (iṛip-, iṛi-) lower, let down; iṛitu (iṛiti-) id.; Ma. iṛika descend; iṛikka lower, take down; To. i·x- (i·x-) descend; i·k- (i·k-) leave, put down (barden); Ka. iṛi (iṛi-) descend; iṛikka, iṛikku cause to descend; Kod. i-li (i-li-) descend, get ready; i-lip- (i-lip-) lower, get (bullocks) out of shed; Tu. iliyyi fall, come down; iliyyi fall, drop as fruits, leaves; iliyyi slip out or down, slide; Te. digu, diga, digu descend; diga, digu, digi, digu lower, let down, put down; Nk. digg descend; digg make to descend; Pa. ir-, irv, (S) iṛi-descend; Oll. iṛi-descend (sun, moon) sets; iṛip-, (iṛi-) make to descend; Go. rāyñāna, rāitāna, (M) gīnakā descend; rētāna, (W) rētāna cause to descend (cf. also s.v. SR rālēg); sir below, under, beneath (cf. Burrow, SBOAS 12.139; Kūi di'-v-a (di·x-) fall, drop, fall down from; dip-p-a (di·x-) set down, put on fire (d-in Voc. and in Gramm. 144, d-in Gramm. 187); Kuvi (F) rāli, (S) rānī fall; (F) rēchāli, (S) rēnāi descend; (F) rēphali put down; Kur. etnā (itiyya) descend; ettna cause to descend; Malt. etc. go down; etre bring or take down; Br. daraising descend (or with Ta. ḍrānka as ḍrājey conjectured?)

125 ba·r n. (pl. ba·r-i) eyelash, eyebrow. (SR kañña bar eyebrow.) [Ma. pūta down of birds, wool, fine hair; Nk. bār (pl. bāni) down, fine fiber; Pa. bādi (pl. hair, fine feathers, down.)
127 capot n. (pl. -ul) slap. (SR capate clapping.) [Nk. capat slap. Decision is difficult between the IA congeners of Mar. capat, capat, capat, etc. slap, and Te. capata 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.]
129 ca·pi n. (pl. -kul) rag wrapped on end of tobacco pipe to collect brown liquid. (Nīr. chāpi a cloth for wiping the nose (Nāshik or North Dehā.)
130 cekri n. (pl. -kul) circle. [Mar. cākkār id.]
131 cendon n. the sandal tree. cendon lakṣā sandalwood. [Mar. cāndān id.]
133 cirta n. (pl. -sil) chintu. (Hislop chittar leopard.) [Mar. < Skt. cirta having a variegated body; in Skt., however, does not mean 'chintu,' nor in Mar. according to Mehalewos and Ranade.]
134 citre n. (pl. -l) picture. [Mar. citra id.]
135 ciṭṭi n. letter. [Mar. H. citthi id.]
136 cu·r exclamatory used in setting a dog on someone. aman n·ṭen cu·r-ṭen. I set the dog on him. (Ta. cu sound uttered in setting on dogs; Ka. cu id.; Tu. cu, cu id.; Br. chuu (? = cu?) call to a dog. Cf. Mar. chu sound uttered in setting on dogs.)
137 dag-, dak-t- to cough. (SR dag-eg id.; Kin. ḍag a cough.) [Te. dagga to cough; Nk. ḍhag id.]
138 dakup-, dakap-t- to push against without moving. [Mar. ḍhakkā, ḍhakkā a push.]
139 daṇda n. work. [Mar. ḍhāḍa business, occupation; H. ḍhanā work.]
140 datām n. (pl. -ul) door.
141 datp-, datap-t- to drive (bullock, horse). (N. Mar. dāpatē force in, along.)
142 da·bip-, da·bip-t- to press (button). [Mar. ḍabē, ḍhanā press.]
143 da·dak n. (pl. -er; voc. da·dā) elder brother. da·k (voc. da·), in: mi·te da·k elder brother hare, ko‘li da·dā elder brother jackal! (SR dādā brother, grandson, pl. dādēker; dōddā dādā elder brother; perēndā father’s elder brother.) [Nk. dāda elder brother; Pa. dādi father’s father; Ku. dādā elder brother, cousin; Kuvi (S) dādā elder brother; Kur. dādās (voc. dādā), dās (voc. da) elder brother, spouse’s elder brother. Cf. Mar. H. dādā elder brother.]
144 da·d̪a n. (pl. -l) molar. (Kin. dāra jaw; Haig ḍhāḍa cheek; Hislop dādā id.) [Pa. dāda jaw. Cf. Mar. ḍhāḍ molar; H. ḍhāḍa fang.]
145 da·d̪a n. (pl. -kul) grain. [Mar. H. ḍhān id.]
146 da·nī n. (pl. -kul) pole of seeder, harrow, or cultivator. [Mar. dāṭi id.; H. ḍhār stick.]

University of California Publications in Linguistics
187 day-, day-ː to become thin. [This and Te. dayyu be weathered, exhausted, go in meaning with Ta. ilai (ilaiːp-, ilaiːt) grow weary, be fatigued, lag behind a rival, be emaciated; Ko. elv (elv-ː) pant; To. efː (efː-) id. They do not fit phonetically, however, since Te. d- should not be from ] but rather from ṭʰ- or ṭː. There seems to have been contamination of two families, as also in inscripional Te. ṭyae, ṭayyu be destroyed, of which the meaning and ṭ are connected with Ta. ari perish, be ruined, but the remainder of the forms with Ta. ilai. Kur. laykoyka and laikoyːma have been given under aly-, but could as well have been given here.]

dayːp-, dayap-ː to make to become thin (ː dayː, dayːt).

daːŋː, daːŋːt-ː to hide (intr.). (Kin. dːŋː-ː; SR dːŋː-ː, an easy misprint in the Devanagari writing for dːŋːː; daːŋːt tːlːgː to run away stealthily.) [Ta. ataku (ataktːi) be subdued, obey, cease, disappear, be comprised; ataku (ataktːi) control, repress, condense, stow away, hide, conceal, bury; Ma. aːtːanːku be pressed down, enclosed, contained, submit, yield, be allayed, calmed; aːtːanːku press down, subdue, swallow, allay, quiet; Ko. arːgː (arːgː) stop, be obedient; arː (arː) cause to stop; To. odːgː (odːgː) be quiet, find sleeping accommodation in a crowded place; orkː (orkː) subdue, give sleeping accommodation in a crowded place; Ka. adːgː, adːgː hide, disappear, cease, decrease; adːgː compress, stow away; adːgː press down, pack, close, humble; Kod. adːk打动 (adːk打动) hold in closed hand; Tu. adːvaisːi, adːvaisːi hide, be concealed; dːgːnː be hidden, concealed, lie in ambush; To. adːgː, adːgː be humbled, suppressed, submissive, be concealed; adː, adː supːress, humble, ruin, kill; dːgː, dːgː, dːgː, dːgː, be hidden, disappear; dːcː, dːcː, dːcː, dːcː conceal, hide; Nk. dːːpː cover, hide; Ku. dːːpː (dːːt) lie in wait for; Malt. arːgː, arːgː press down, close an opening by putting heavy object before it. Kol. shows occasional forms with dh-, especially for daːpː, undoubtedly the result of contamination with Mar. dhːpː close, hide, conceal, suppress, whether this is the result of a Prakrit borrowing from Dr. or not.]

190 daːgːpː, daːgːpːt-ː to hide (tr.): daːgː, daːgːtː-ː.

191 daːpː, daːpːt-ː to hide (tr.): daːgː, daːgːtː (SR dːŋː-ː).

192 debbi n. (pl. kːlː) small box made of wood. [Mar. H. dːbi very small box.]

193 deg n. (pl. -ːlː) heap, mass. (Kin. degː id.) [Mar. dːgː id.]

194 dolː, dolːt-ː to lie down, be felled. [To. dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolː faːlː; dolmalı kːlː drum played with hands. [Mar. H. dːholː kːlː small drum.]

195 dolːpː, dolːpːt-ː to fell (tree), pull down (wall) (ː dolː, dolːtː).

196 dɔmbːkː n. (pl. -ːrː) very black man. ( ?: Hislop dowdankari id.) [Mar. dːbː H. dom man of Dom caste.]

197 dɔmbːl adj. absolutely black (ː dɔmbːkː).

198 dɔŋː n. (obl. dɔŋː-ː, pl. dɔŋːːlː) hair part.

199 dɔŋːa n. (pl. -ːt) thief. (SR dɔŋːː id.) [Cf. dɔŋːiː.]

200 dɔŋːpː, dɔŋːpːt-ː to steal (ː dɔŋːa).

201 dɔpː n. (pl. -ːlː) elbow. [Mar. dːpːor knee; by many, especially at
Náskik, ‘elbow joint, shoulder joint,’ especially in construction with a designating noun (so Molesworth.)

203  φο'-me n. (pl. -i) mosquito. (SH dome blind bee.) [Ka. dome mosquito, gnat; Te. döma id.]

204 e- which? e’ adj; e- rektma ma’k tree of which kind? em, end which man? ed which woman? which non-personal object? edav which women? which non-personal objects? (SH yedd, yedav.) Cf. emag, endur, enon, eppud, ettan, etat, ette, etin, e-’-. [Te. evag (m.sg.), eva (f.sg.), evar, evarka1 (m.fpl.), evu (n.sg.), evaı (n.pl.), ena (n.sg.), e (before consonant), which is doubled) evv (before vowel) adj; Ma. o adj. (rare); Ko. evu (m.sg.), ev (f.sg.), ev (m.fpl.), ed (n.s.pl.), en (n.s.g.), e (before consonant)/ey (before vowel) adj; To. in (n.sg.), e (before consonant)/e’y (before vowel) adj; Ka. e adj; Kod. enau (n.sg.), e’- adj; Tu. dāne, jāne which? what? (Master, BSOAS 12.362), da, va adj; Te. evvū (m.sg.), evaru (m.fpl.), edeqi (f.n.sg.), evi, evvi (n.pl.), ed adj; Pa. aro adj; Kui estanju (m.sg.), estaru (m.pl.), estari (f.n.sg.), estai (f.n.pl.), imbai, embai (m.s.pl.), esti adj; Kur. ekada (m.s.pl.), ekada (f.n.s.pl.), endra (n.s.pl.), ekā adj; Malt. ikeq (m.sg.), iker (m.pl.), ik (f.sg.), ikir (f.pl.), ikut (n.sg.), ik adj; Br. ara which? (ag), arağ (pl.), ara adj.]

See s.v. en.

205 ed n. (pl. -i) bullock. (Haig eđ, Hislop yed id.) [Te. Ma. eru, Ko. et, Te. e, Ka. e, ett, eda, end, Kod. e, Te. edu (pl. eda), Ne. ed (pl. ed), Kr. adoh id.]

206 edis n. (pl. -l) pole of plow. [Mar. halis, H. halas, haris, etc. id.]

207 el all; possibly in: ittaral both. [Te. ellas all, whole; Ma. ella, ella, ella, id; Ko. el, el, id; Ka. ella id; Kod. ella’ id; Te. ella id.]

208 elka n. (pl. -i) rat. (Haig eka id.) [Ta. el rat, mouse, bandicoot; Ma. el rat, mouse; Ko. eyj id; To. isy id; Ka. eli, ili id; Kod. eli id; Tu. eli, ili id; Te. eka, (B. also) eka id; Ko. elka id; Pa. el (pl. elk) id; cir el bandicoot; Oll. sirel mouse (i.e., small rat); Go. tháng rats (A) el1 (pl. elk) id; Kui ori id; Kuwi (F) or1, (O) or1 id; (S) dandi hreli bandicoot; Br. hal rat.]

209 ella n. (pl. -k) house. (Kin. ella, SR yalla, Haig elia, Hislop ella id.) [Ta. il, illam house, home; Ma. il id; Illam house of Nundimbah brama; Nu. illy house; Te. illu id; Ko. ella id; Pa. il podi roof; Kui i1 (pl. itka house; Kuwi (F) illa (pl. ilka), (S) illa id.)

em. end. See s.v. item 204 en-

210 en- en- to say (so-and-so); be said to be (so-and-so) (8.34); with direct quotation (8.28). (SR p. 19 in eg to speak.) [Ta. eg (egpr-, eg) say, utter, express; Ma. enaaka sound, say, think; sound thus, appear thus, be such; Ko. in- (id) say (so-and-so), be said to be (so-and-so); To. in- (id) say (so-and-so); Ka. in (end), an (and) say, speak, call, name, Kod. *enn- (emb- end) say (so-and-so); Tu. inipin, anipin say, speak; Te. ana id.; adj. named, called; Pa. en- (ett- end) say (so-and-so); Go. İndana say, call; Kui in-ba (is) say, be articulate; Kuwi (F) inja, (S) innai say, Kur anna (anyas) say, tell, salute as, point out, designate; Malt. ene think, say or do thus.

211 emag in what way? how? (SR enag how.) [Nk. enag id.]

212 end-, ent- to arrive. [Ta. etyu (etty) approach, reach, obtain, be suitable; Ma. eytuka get, obtain; ettuka stretch as far as, reach, arrive; To. te- (tē- reach; Ka. aydu approach, reach, go to, join, obtain; Kod. ett- (etty) arrive; Tu. ettanu, ettaunu reach; Pa. ed- id.; Kui e-pa (e-t) arrive, reach, overtake, be sufficient; Kuwi (F) ejali id.]


214 enagi, in: enagin uldul how many days? (4,65; see also endar).


217 er- (er-, e), edf- to become, happen; in periphrastic construction with purposive (8.9), edir in it is finished (said at end of story. (SR err-ep, p. 19 er-eg to be.) [For a see an- and to be in a place, be (so-and-so), belong to; auxiliary with gerunds. For er- edd: Ta. iru (irrup, ir-ri) exist, remain, sit down, belong to (dative of person); irru (irri-) cause to sit, detain, fix permanently; iruvi (irivi-) cause to be or abide; Mn. irikkuka sit, remain, be in a place; irrutuka seat, place, detain, settle; Ko. ig- (ir- in one form only; it-) exist, be in a place; To. ir- (it-) live, sit, sit= (sity-) seat; Ka. ir (ird, iidd-) be, exist, remain, delay, belong to (dative of person); Kod. ir- (ipp, iij-) 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, ed-) become, happen, be born; Kui rind-a (rind-i) be stable, stand firm; pl. action ritt-a (ritt-i); ritt-p-a (ritt-t) steady, set in position; Br. the allomorph of anning 'be' probably owes its r to this verb iru-. The two Kol. verbs represented by an- and en- 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-, erk-t to light (fire). (Kin. erk- id.) [Ta. cri (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 (ir); Ko. eriv- (erd-) shine brightly (anything except sun);
To. er- (erë)- be very bright; Kod. erë- (erëp-, erëc-) (mouth) has burning or astrigent sensation; Tu. erëniyä glare, be hot; Te. erëniyä burn, grieve; erëniyä burn, set on fire, inflame, afflict, hurt; Pa. erëp- (erë-) burn the mouth; Go. ērīnānā ache or hurt violently; ārē, (Wk, (L, (Er, (M, ērēk fever; Kui ēr- (ēr-ē-), ignites, light, set light to; ri-va (ri-ē-) (fire) burns; Kuwi (F) rinjali to blaze.]

219 ērg-, ērgk-t- to defecate. ērggūd excrement (5.121). (SR yar-gg to go to stool, to purge: p. 22 yar-gg sereq to go to stool.) [Tu. eruk (eruki) have loose motions (said of cattle); eru manure, excrement; Ka. eru, ēru dung; eruša dung of calf; Te. ēru go to stool; n. icses; eru manure; Nk. ērgk- defecate; Kur. ērkīna (irīktīnas) (small children, animals) have a motion, (adults) have diarrhoea; Malt. erg, ereti go to stool; ērggūd eggs of lice.]

220 ēsar n. (pl. -sil) water boiled for cooking grain. [Tu. ēsar water in a pot set over the fire for boiling rice (local); < Ka. or Te.); Ka. ēsar id.; Te. ēsar ud.; Nk. ēsar hot water in which meal, etc. is boiled or flour is kneaded.]

221 ēt-, ēt-t to lift up. (SR yetā tall; leš-ēg to get up.) [Tu. ēru (ēvū-, ēvug)- rise, ascend, appear, be excited, aroused, increase, swell, awake; ērupu (gpmp)- cause to rise, build, awake, excite, raise (voice), call forth (melody) from instrument; ētu (ētu-, ēttu-) raise, carry, weigh, build, raise voice, utter or sing in a loud voice, speak highly of; Ma. ēruka rise, be high; ēruka rise (used of rāja’s moving); ētukka raise, lift, build, undertake; Ko. erv- (erd)- (amoke) rises up, spring up, fly; (errt)- cause to spring up; ēt- (érēt)- take off (cloak), carry, build, sing (song), play (musical instrument); To. őd- (ődē)- be high, rise, get up; ērt- (ērtt-) lift and place, arouse, give (girl) in marriage; ērt- (ērtt-) arouse; Ka. ēr, ēr (erd)-, ēr (edd)- stand up, rise, spring up, be produced, awake; ērū, ērū rise; ētu lift, raise, hold up, collect, exhibit, mention (name of another), cause (one’s own name) to become great; Kod. ēr- (ērē-, ēdd)- get up; ēpp- (ēppp)- raise, make to get up; ēdp- (ēdpp-, ēdtr)- raise; Tu. ērunki rise or collect (as water in a place), puff up, swell, (breast, udder) is full of milk; ērūni lift up; ēturrani ascend, climb; ēttunani raise a subscription or tax; Tu. ēlu rise, get up, sprout, awake; ēpū arouse, awake, raise, excite, stir up; ētu lift up, raise, take away, steal, mention, quote, start, arise, happen; Kol. lep- (lep-ē-)- arouse (to search, to do something), begin (a search), compete (cunning agent into milk, match to pipe); īdp- (īdit-ēt)- tell, show; (SR) les-ēg get up; Nk. ētt- lift; īdp- say; īdp- show; lep- = H. lāgānā; Pa. etip- (etit-) lift; Kui ēkka (ēkkē)- carry on the shoulders; ēnējā (ēnējē)- be raised, lifted up, weighed; ēpēpā (ēppēpē)- raise, lift up, weigh, rear, build, raise, flatter; ētē (ēttē)- carry child on hip; Kuwi (F) dékki carry on the shoulder; (S) dékkā (dēkkē)- carry; (F) ētāli carry on the hip; Kur. ējīna (ējīnas) rouse from sleep (tr); ējīna awake, cease to sleep; Malt. ējē ate another; ējē be awake; Br. ējīngg, harping raise, lift up, support, carry, tolerate, carry off, lead off (?; Tu. ēru).]
University of California Publications in Linguistics

194

various Dr. languages, including Te. ṣẹm, black antelope, gazelle, fem. ṣẹ; said to be < Skt. ṣap, esp. id.; not in the Mar. dictionaries.]

235 e’-nd-, e’nt- to dance in rejoicing. (SR yend-eg to dance.) [Nk. end- (ēt)- id.; Pa. end- id.; stīp- (ētī) make to dance; Oll. endig, endōndi a dance; Go. yōndā to dance; Kui end- (ēn-di-) id.; plural action etk-a (ētk-i); Kuwi (F) endali dance (males).]

e’pud. See s.v. eppud.

e’r, e’v. See s.v. item 229 e’re.

236 gadda n. (pl. -l) kite (bird). (SR gadda eagle.) [Te. gadda kite; Nk. gudda vulture; Pa. gadda id. ? < Skt. grhdha- vulture.]

237 gaddaṁ n. (pl. -ul) chin. (SR gaddaṁ, Hislop gaddam id.; Haig gaddam beard; Kin. gaddam chin, beard.) [Ta. katīm chin (Te. ); keṭam beard; Ka. gadda chin-beard, chin; gadda chin; Ko. gadda beard (Ku. ); Tu. gadda chin, beard; Te. gaddam id.; gadduva chin; Nk. gaddam beard; Pa. gaddo (pl. gaddocil) beard, moustache; (S) gaddal beard; Go. (M) gaddo, gaddokā beard.,]

238 gaddi n. (pl. -kul) grass. (SR gaddi, Kin. gaddi id.) [Te. gaddi grass, straw, hay; Nk. ghadī grass; Go. (M) gaddi id.]

239 gari n. (pl. gad-īl) feather. [Ka. gari wing, feather; Tu. gari id.; Te. (B) gari wing (Kittel lists gadi, gari; Sankaranarayanan does not give the word in any form.]

240 garastak n. (pl. -er) gentlewoman. [Mar. < Skt. ghṛasta- householder.]

241 gaṭṭe n. sp. grain (=Mar. baṛi Panicum spicatum).

242 gayīkā n. (pl. -er) man of Gowari (cowherd) caste. (SR gāyī cowherd.) [Mar. gayīkā id.]

243 gayikāl n. (pl. -asikul) woman of Gowari caste (=gayīkāl).

244 ga’dī n. (pl. -kul) ass. [Tu. karutā; Ma. karut; Ko. kart, kāl (the latter a term of abuse); To. katty; Ka. kaṭte, katte; Koṭe; Tu. katte; Te. gadda; Nk. gari; Pa. gudi; (S) gorgeous id. Cf. Mar. gaddav, gaddha id., and other IA words (all from Skt. garudhaḥ—see Turner s.v. gaddāh); from āsāse, Go. (W) gaddā, Kur. gaddā, Malt. gadn.]

245 ga’li n. wind. (SR gāli id., gālī adgeē to blow of wind; Hislop gāli air.) [Ka. gāl, gāli, garavali wind, air; Tu. gāli, gāli id.; Te. gāli, gadupu, karuvali id.; Nk. ghalī wind; Kuwi (F, S) gāli id.]

246 ga’r n. (pl. -sil) hatstone. ga’rtī (? ga’r pi’-t) id. [Mar. gā rid, 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. kacā- id.]

248 gēdia n. (pl. -l) fold. [Mar. ghd̄i id.]

249 gēdil-, gēdil-t to happen (with dative). [Mar. ghadē ≤ id.]

250 gēdī n. (pl. -kul) earthen pot. [Mar. ghadā, H. gharā earthen pitcher.]

251 gelli n. (pl. -kul) bowl for shooting pebbles. (Haig gelli id.) [Mar. gulal, H. gulal pelot bowl; see Turner s.v. guleli.]

252 gēsīr-, gēsīr-t to slide, slip. [Mar. ghasānrē ≤ id.]

253 gērip-, gērip-t to roll (tw.). [gērip-, gērip- ≤ ]

254 gēt, gēt-t to close (door) firmly, lock. (SR gēt-eg to close.) [Ta. cē
separate grain from stones, etc. with a winnowing basket; Go. kōsānā aiff with a sideways motion (so Tr. Grammar, but Voc. has kōsānā.)

269 gōnța n. (pl. -l) bag. [Mar. goe, gontā, gontā, gontā various kinds of bags.]

270 goriya n. (pl. -l) deer. (SR goriya id.; Kin. goriya antelope; Kin. SR goriya sheep; Haig pūtṛgnya antelope; Hislop kori antelope.) [The goraya forms and Hislop's kori: Pa. kuri antelope; Oll. kuryu deer; Go. kārs (pl. -k) deer, antelope; Kui kruh (pl. krukkua), (P) krusa (pl. kruskua) barking deer, jungle sheep; Kuwi (S) kluhu antelope. The goraya form shows contamination of some kind with: Ta. Ma. kori sheep; Ko. kory a t id. (a t' goat); To. kurya sheep; Ka. kori, kori id.; Kod. kori id.; Tu. kuri id.; Te. gorie id. (B. also 'jungle sheep' and 'a species of antelope'); goraya, (B) goraya sheep; Kol. (Kin., SR) goraya id. (< Te.); Kuwi (F) gorī, (S) gorī goat. Dr. kur flock of sheep or goats, made cognate with Ta. etc. by Bray, is < Sukhī kur < Skt. kula-, herd, flock, tribe, etc.]

271 gordā scaly pangolin, in: gordādik man of particular exogamous division, fem. gorporal. [Go. ghorpā, ghorpā; scaly pangolin, armadillo.]

272 gōtō n. (pl. -l) ankle. [Mar. ghatō ankloveone.]

273 gōttī n. (pl. -kutl) story. See dongli and gupulti. (SR gotti story, language, matter. [Nk. gōtti speech, language. Mar. goest story; gup gōst thing kept secret.]

274 gōtton n. (pl. -sil) cowahed. [Mar. gothā id.]

275 govarak n. (pl. -er) man of cowherd (Gowari) caste. [Mar. govari id.]

276 govardāt n. (pl. -tasikul) woman of cowherd caste (= govarak).

277 go 'l, godd- to beat, shoot with bow. bedtanad go 'l- to beat with a stick. gellinad go 'l- to shoot with a pellet bow. (P. god- to cut with ax.) [Ta. kōl (kōv-, kon-) strike, hurt (local); kōl killing, murder; Ma. kōka (kon-) hit, take effect, come in contact; kōlākka hit; kōl hitting, wound, damage; Ko. kōl-/kon- (kon-) pain, trouble; To. kwi- (kwī-) quarell, (urine) troubles (i.e. he wishes to urinate); Tu. konpini hit; kolpini, kolpini come into collision; Te. (B) kōsa be pierced as by an arrow; Nk. gor. (got)- strike, beat, kill.]

278 go 'r n. (pl. go 'd-l) fingernail. (Hislop goral pl.; ? SR gōl nail [or is this the carpenter's nail?] ) [Ta. Ma. akir fingernail, toenail, claw; Ko. u 'r id.; To. u 'r id.; Ka. agurid; Kod. oyi id.; Tu. agur id.; Te. goru id.; Nk. gor (pl. gorl) id.; Pa. gēri (pl. -l) id.; Kui gōra id.; Kuwi (F) gōra, (S) gorū id.; Kur. orōg id.; Malt. orga id.; Br. hōr finger.]

279 go 'trā n. (pl. -l) exogamous division of Kolams. [Mar. < Skt. gota exogamous division.]

280 gobidī n. (pl. -kul) owl. [Nk. ghabul id. Mar. ghabud id.]

281 god n. (pl. -l) testicle. [Ka. gudda eyeball, egg; Te. guddu, gruddu id.]

282 gođī n. (pl. -kul) bear. (Kin. gudhi, SR gudhi, Haig gădi, Hislop kuiti id.) [Nk. gudhi id. Cf. kediak.]

283 gudhi n. blindness. (SR gudhi blind.) [Ta. Ma. kuretu blindness; Ko. kurd, ku 'r id.; Ka. kurdhu, kurdhu, kurdhu id.; Tu. kurdhu, kurdhu, kurdhu blind; Te. gudhi, gruddhi blindness, blind; gruddhi blindness; Nk. gudhi blind.]

284 go 'ge n. (pl. -l) butterfly. [Nk. gēge id.; Pa. gogavala id.; Go. (M) gēge id. (Hislop gives for Go. gēge, kuge id.).]

286 guspi 'i- to crawl on belly. [Mar. gushāi- to crawl on belly; guspi- to become snarled. okkod lo 'pal okkod gottitilin, it became snarled (lit. it became snarled, one thing inside one thing). [Mar. gūtnē be entangled.]

287 guspi, guspi-t- to snarl (something) (gusti-, gusiti-).

288 gurana ba (of smell). gurana kam a bad smell. [Mar. gūtan a smoky smell or taste.]

289 gu 'ge n. (pl. -l) butterfly. [Nk. gēge id.; Pa. gogavala id.; Go. (M) gēge id. (Hislop gives for Go. gēge, kuge id.).]

290 gu 'nab n. (pl. -ul) person or animal of good qualities, clever, etc. [Mar. H. gun good quality + Pers. -bâz one who has to do with.]
Emeneau-Colani, a Drowidian Language

303 idd-, it-t to tell, to show (L.19, 62). (Kin. id- to show; SR id-eg to speak, p. 19 idd-eg to tell.) [See s.v. et-., ett-]

304 ili-, il-t to stand. (SR ill-eg id.) [Ta. nil (nīp-, nīpa-) stand, stand up, stop; Ma. nṅkka id; Ko. nīl/nīn (nīnd-) id; Ta. nil- (nīd-) id; Ka. nil (nīl-, nīnd-) id; Ka. nīp- (nīl-) id; Ka. nīpa- (nīl-) id; Ta. nil-ūn, stand, become quiet, cease; Te. niluc stand, stand up, stop; Nk. il- stand; Pa. nīlp- (nīl-) id; nītīp- (nītī-) make to stand; Oll. nil- stand; Go. nītâ, still; Kūi nīs-a (nīs-) stand still, stop; nil-ba (nīt-) stand, be set up, (corap) is standing; (P) nil-pa (nil-t-) stand, be set up; Kuw. F (nīcali), (S) nīnai stand; (F) nīphâli cause to stand; Kur. ilkā stand up; Ilūnā erect, set up; ija n stand, stand up, stop; malt. ile stand; idle make to stand; Br. saling stand, stand up, stop (rather than, as Bray, with Ta. eru [see s.v. et-., ett-]).]

Im. See s.v. ni-r.

Im, ind. See s.v. i-v.

In. See s.v. iddar.

305 ino- n. (pl.-sîl) gift. [Mar. H. inām id. < Ar.]

306 inaŋ in this way. (SR inag like this.) [Nk. inag in this manner, so.]

307 indad from this place.

308 indar this many male persons. indav this many female persons. inag this many non-personal objects. [Ta. ipai this much, this many; Ka. inat id; Te. indâd so many persons, all these; inni, inni so many things; Kur. indar so many males.]

309 inded today. (Kin. icr-, SR ined, nied id. Cf. also SR inetâ.) [Ta. iŋru, inthaikku; Ma. inau; Ko. indy (indo r from today); To. iŋ; Ka. indu; Ko. indi; Tu. ini, inne; Nk. indar; Pa. ine; Oll. inen, inen; Kur. innâ; Malt. ize; Br. aînâ (jalavan dial., annâ) id.]

310 indikul last year. (SR indik id.)

indig. See s.v. iddar.

311 indo now. (NR ind id.) [Nk. indi id; Oll. ind idi.]

312 inî and. (SR âni id. Cf. also SR âgâ.) [Ta. ân hereafter; i um, inâm still, yet, again, more than this, also, in addition to (in a conjunctive sense); Ma. ini henceforth, yet, still, more; Ko. inâ; To. in other, hereafter; inn yet (with negative); Ka. inau still, yet, moreover, hence, hereafter, more; Tu. nana yet, still, once more, farther on; Te. ikâ, ika hereafter, henceforth, still, further, yet; Kur. ikanâ other; Malt. nane id. Go. and Kol. (SR) ân and < Mar. ân; H. an id. Probably Br. anna still, (with negative) yet < Sindû aâ yet.]

313 innig, innig udud this many days (4,65; see also indar).

314 intôn man like this. intôr men like this. intôd woman or non-personal object like this. intow women or non-personal objects like this. [Ta. ingâ such as this; Ka. ina, inna, inta id; Te. îtti id; Go. ítôl man like this; Kur. ënë like this.]

315 ipațe n. bread. (SR ipâțe, Kin. ipâțe, Haig ipâțe id.) [Ta. apaqam, pappatam wafer of flour of black gram with bicarbonate of soda; Ma.
thresing floor; Pa. kāli id.; Oll. kalin id.; Go. kāṛa sacred enclosure, thresing floor; Kui kāli thresing floor; Kuwi (F) kāṛa, kāḷim id.; Kur. kāḷi field, piece of land suitable for tilling; kāḷi thresing floor (<IA>); Malt. qul field on the hills. Cf. Skt. khaḷa- thresing floor, granary; see Burrow, BSOS 11.133, 774 1946,9.)

340 kāla-, kālay-<t> to be mixed (liquids, grains), 1:rt pa'ī kālaya. milk is mixed in the water. (item 336 kak-, kak-.) [Ta. kāla (kālap-, kālant-) mix (intr., tr.), unite in friendship, copulate; kālacu (kālacī) ningle (intr.); kālavu (kalavī) mix (intr., tr.); Ma. kalaruka be mixed, united; mix (tr.); Ko. kalv- (kalv-) knead, mix (solid in water); To. kaŋ- (kaŋ-) mix (rice and milk, rice and curry), feed (solid food to child); Ka. kāli, kāle join (intr.), be mixed, come together, meet; kalaka, kalka mixture; kalasu mix, mingle; Ko. kāla- (kalap-, kaland-) knead; Tu. kalapuni mingle, knead; Te. kalayon join (intr., tr.), unite, mix, meet, copulate; kalapu mix, join, bring together; Go. kāltāna meet and embrace, greet; Kuwi (F) kālalhi, (S) kālhinia be mixed, mingle; (F) kālplai, (S) kālipni mix.]

341 kālp-<t>, kālay-<t> to mix (liquids, grains) (kāla-, kālay-).

342 kam n. a smell. (SR kamp id.) amūg kam edđim/vattin. a smell was perceived by me. [Ta. kamm-<n> emitting of fragrance; kama (kamary-, kamaṇ-) emit fragrance; kamakana (pp-, -<t>) be very fragrant; kamakamav-<n> an expression signifying fragrant smell; Ko. gunl good smell (of food, incense); gamgīm in-<n> to be fragrant; Ka. kamma, kampu bad smell, fragrance; kammamfragnant, fragrant; K. kamafragnant, fragrant (of the breath); K. kaṃ, kammam fragrant, fragrantly; gamgīm fragrance; gabbū, gārū bad smell; Tu. kama, kamana, camba smell, fragrance, gamgīs good or bad smell; gamagama fragrance, odor; gamagīs fragrance, odor, stink, stench; gamāyisa<z> to be fragrant; Te. kampa smell, odor, stink, kamma sweet, delicious, pleasant (in taste or odor); kamāna deliciousness of taste or odor; gabbū stink, stench; gamagama sweetly, fragrantly; Nk. kaŋ smell, odor; Kur. gamak smell, scent; gamānā give forth a smell (pleasant or otherwise); gamagamā (flowers) send forth a pleasant scent; gamagam-amba'ānā to perfume.]

343 kammā n. (pl. -<l>) woman's earring. [Ta. kammali earring worn by woman in earlobe; Te. kamma a kind of large drop earring worn by women.]

344 kān n. (pl. kānd-<l>) eye, cave, small hole in ground. (SR kāṇa eye, p. 28 kāṅ, pl. kāṇa; Hilasp kāṇal [pl.].) [Ta. kaŋ eye, joint in bamboo or cane, aperture, orifice; Ma. kaŋ, kāṅa eye, bud; Ko. kaŋ eye, joint of bamboo; To. koŋ eye, loop in string, joint in bamboo or cane; Ka. kaŋ eye, joint in Reed, sticks, etc., small hole, orifice; Ko. koŋi eye, small hole; Tu. kaŋg eye, rent, tear; Te. kanu, kannu eye, joint in cane or reed, small hole, orifice, mesh of net; Nk. kan pl. kaŋl eye; khan (pl. -<l>) joint of bamboo; Pa. (S) kan pl. -<l> eye; Oll. kan pl. -<l> id., kāṇul maṭṭa eyerow; kāna pl. kapūl hole; Po. kaŋu pl. kāŋkāl eye; Go. kān pl. -<l>, (A) kaŋ pl. -<l> id.; Kui kanu pl. kan-ga id.; Kuwi (F) kannu (pl. karīka), (S) kannu pl. (kanka) id.; Kur. khaŋ eye, place on bamboo or cane where side shoot was cut away, eye of tuber; Malt. quau eye; Br. ḍhaŋ eye, corn on foot, knot in wood, bud.]
(clothes); Nk. kāṭ-tie, build; Pa. kāṭ- id.; kadk-tie, fasten, bind; Oll. kāṭ-tie, build; Go. kāṭṭāna be shut (of a door), close or come to grips (of two men fighting). Cf. item 2149 kāṭṭāta.

354 kāṇva n. [pl. -kva] tortoise. (Kin. kāṇva id.; Sr kāṇva [?], p. 25 kāṇva id.) [Nk. kāṇve; Pa. kāṇva n.]

355 kāyat- (fruit) is produced on tree. ma- kāgu dōḍge kaytim. the tree bore fruit. (Hiloslap kek raw, unripe.) [Ta. kāy (kāypp-, kāytt-) bear fruit; Ma. kāykkā id., ripest; To. ko- y- (ko- c- ) bear fruit; Ka. kāy (kāy-, 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. kājanna bear fruit; be produced (after the manner of a fruit), come forth; Malt. qanje bear fruit. Cf. the various nouns meaning 'unripe fruit.']

356 kāyat- to graze (cattle). (Kin. kāyat to watch (crops); Sr kaipej ārēj to watch.) [Ta. ka (kāp-, katt-) watch, guard, preserve, wait for; Ma. kakkukka id.; Ko. kā- y (ka-t) watch, guard, tend (animals); To. ko- t (ko-t) watch, (woman) marries (man); Kā. ka (kād), kāy (kād-/kāyd-) guard, watch, tend; kāyu id., wait; Koḍ. ka- (ka-r, ka-t) wait; Tu. kānuni watch, guard, keep; Te. kācu, guard, watch, tend (cattle, etc.), expect, wait for; Pa. kāp- (katt-) wait; Oll. kāp- (katt-) watch, keep awake; wait; Go. kēpāna watch, guard, (especially crops); Kī kā-p (ka-t) await, look out for, last, outlast; Kuvi (F) kācalī wait for; (S) kānai wait, guard; Kur. kāppu guard, protect, tend, wait, wait for; Malt. qāpe watch, wait for; Br. khawfing make to graze, take to graze (with back formation khawhing graze; so plausibly Bray).]

357 kāye n. (pl. -l) fish. (Kin., SR kāyve, Hilislap kei id.) [Ta. kayal, cel carp; Te. cēpa fish; Nk. kayve id.; Pa. key sp. fish.]

358 kāyygē, kāyykt- to laugh. (Kin. kāyyge-, Sr kāin-eg id.) kāyygekan (pl. kār ke cross-cousin; kāyyเกาะ (pl. kāve female cross-cousin (5.121)), at pilla anu kāyygekan pada. that woman is in a jesting relationship to me. [Nk. kāyyg- laugh.

359 kā- n. (pl. -l) crow. (Kin. kākal [pl. kākācī], Sr kākal, Hilislap kaka id.) [Ta. kakai; Ma. kākka, k kacci; Ko. k- k-, k-yk; To. k- k; Ka. kake, kaki; Koḍ. ka- ke; Tu. kaka, kake; Te. kaki; Pa. kākal (pl. kākacī); Oll. kākal (pl. kākācī); Go. (A) kākka; Kū kāka; Kur. kākñha; Malt. gāge; Br. kākñha id. Skt. kācā- id. is thought by Burrow (850AS 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, as also are Go. (W) kawal, Kū kava, Kuvi (F) kāvna, (S) kāva; see Turner a.v. kāg.]

360 kā- kāsinī n. (pl. -kul) sp. dragonfly (? two words).

361 kā- ke bokka n. (pl.-l) collardbone (cf. bokka bone).
375 kediu n. (pl. -ev) tiger. (Nk. khareyak (pl. -ul) panther. ?? Ta. Ma. karatj bear; Ko. kardy id.; To. ka't' r; Ka. karada, kadji id.; Kod. karadi id.; Tu. karadi id.; Te. (B) karatj id.; Kui kradja, krandji tiger, leopards, hyenas; Kuwi (F) kranji tiger; (S) kla'ni id., leopards; (< Skt. karatin- elephant; so Master, BSOAS 12,385). Cf. item 282 guddji hear.}

376 kel-, kel-t to be understood (dative of person), anug kelad. I understand. [Ta. kə̀ (kə̀p-, kə̀t-) hear, listen, learn, ask, obey, be heard (as a call), reach (as a sound); kila (kilapp-, kilant-) express, state specifically; Ma. kə̀kka hear, perceive, listen to, obey, ask; Ko. ke'1- (ke'et-) hear; (noise) is heard; To. ke'1- (ke'et-) hear; Ka. ke't- (kə̀t') hear, listen to, heed, ask; Kod. ke't-1 (ke'pt-, ke't-) hear, listen to, obey; Tu. kə̀nuni id., obey; Nk. kə̀lnil-, kə́ln- be understood; Go. kə̀njanə hear, listen, (L. also) obey; Kui kelpa (kelpi-) invoke, petition a deity, repeat incantations; kə̀ln- (kə̀lni-) bewitch, enchant.]

377 kelip-, kelip-t to make to be understood; (kel-, kelto-). A'n amnuy kelipatan. I made him understand.

378 kendil n. (pl. -sil) lamp with chimney. [Mar. kə̀dlil glass lamp, lantern < Ar.]

379 ker-, kereck-t to shave. [Ta. cira (ciraipp-, ciraitti-) shave, cut with sickle; Ma. cirekka shave, shave; To. kerfi (kə̀rffe-) shave, egg on; Ka. kere shave, shave, scrape, cut; kiri shave; Tu. kerupani shave, polish; kerečunci shave the ground (as a floor); Pa. kirp- (kirp-) (fowl) scrape; Kur. kə̀rcnə (kə̀rcnə) rub off, scour; Malt. gerc scrap; gërare shave; qirte be shaved; Br. karghing shear, crop down, mow down (?) in instead of kə̀ before a, because a < *i; but the PDr. vowel is more likely to have been *e; Burrow, BSOAS 10,299-297, 11,136.]

380 kerri n. (pl. -kul) shoe. (Kin. kerri, SR kerri id.) [Ta. ceruppu sandal, slipper, shoe; Ma. cerippu id.; Ko. kerfi id.; To. kerf; Ka. kurə, keravu, kerahu, kerpu id.; Tu. cappay, cappaly id. (cf. Mar. cappal id.; Te. cappu id.; Nk. kə̀ru shoe, boot; Pa. cerup, cerup sandal; Go. sipərm, (8) sarpo, (M) harpunj, (L) helput, (A) sarpun shoe, sandal; Kuwi (F) sappu id.; (S) sarpun shoes (< Fr.). Cf. Burrow, BSOAS 11,129.]

381 keraip-, keraipt-p to spend. [Mar. kə̀rəçən id.]

382 kraa n. (pl. -i) dust particle, rubbish. [Nk. kə̀cca rubbish. Mar. kə̀cca id.]

383 kettii n. tin. [Mar. kathii id.]

384 kev n. (pl. -ul) ear. (Kin. kev id.; SR kevva oggera earing; Haig kēv ear; Hislop kavual earsa.) [Ta. Ma. cevi; Ko. kevii (Kuroj' dial. kev); To. kiiy; Ka. kivi, kiimi; Ko. kevii; Tu. kebi; To. cevi; Nk. kev; Pa. kekol; Oll. kekol; Go. kə́wi, (M) keu, (L) kei; Kuwi (F) kiriya, (S) krii (j = y); Kur. kə̀hba; Malt. gathw; Br. kə̀həf id. Cf. Burrow, BSOAS 11,124 f.]

385 kevda n. (pl. -il) cowrie. [Mar. kə̀vdə, kə̀vdi, H. kauri id.]

386 ke'd-, ke't-t to winnow with up-and-down motion; (ke't). (Kin. ked- to winnow; SR kedeg to sift.) [Ta. ceruka winnow, fan and clean pounded rice; Ko. ke'r- (ke're-) winnow with up-and-down motion; To. kə̀r- (kə̀rə-) winnow; Ka. kə̀ru id.; Te. ceruca id.; Nk. ked- id.; Pa. kə̀d- id.;

Oll. kə̀d- id.; Kur. kə̀nə (kə̀nə) winnow with up-and-down jerks of the shoevel-basket; Malt. kə̀e sitt.]

387 ke'ni di n. (pl. -kul) prison. [Mar. kida, H. kaid imprisonment < Ar.]

388 ke'le n. (pl. -i) plantain. (Kin. kere, SR kere, p. 26 kere (pl. kere), Haig kere, Hislop kor id.) [Nk. kejii id. Mar. kejii, kel, kelj, H. keja id.]

389 ke'p-, ke'pt-t to make (child) to sleep. [Ta. cə̀ (cə̀p-, cə̀t-) dwell, lie, remain, sleep; cə̀ppu (cə̀ppi-) abide, remain; Ma. cə̀kku, cə̀kkuna roost; Ka. kə̀p- (kə̀t-) lie down, repose, copulate with; Kur. kə̀naa allow or invite one to lie down for rest or sleep, put to bed (a child, a sick person), lay in the grave; Malt. k∂e lay down.]

389 ke'ri n. (pl. -k) noise, shout. ke'ri kə̀k- to shout.

390 ke'nt n. (pl. -ul) winnowing basket; (ke'n-, ke'tt-) (Kin. ket id.; SR ket basket.) [Te. cənta winnowing basket; Nk. ket id.; Pa. kə́ti id.; Oll. keji id.; Go. seti id.; Kui seji id. (Winfield says < O); Kuwi (F) hət- id.; Kur. kə't- id.; Malt. κετμι id.]

391 kə́jii n. (pl. -kiil) window. (Hislop kidakiis id.) [Mar. kə́jiiñ, H. kjiñi id.]

392 kinni-, kinni-t to break into pieces (intr.). [Kinn. kinn- (kinni-) tear into strips, rags, plantain or screw-pine leaves.]

393 kink-, kink-t to break into pieces (tr.) (kinni-, kinni-). (SR kink-ek break.)

394 kis n. (pl. -ul) fire. (Kin. kic (c = ta), SR kίs, Haig kis, Hislop kis id.) kis eretkan. I lighted the fire. [Ta. kiccu fire (< Ka.); Ko. tie id.; To. tıid; Kic cuccu id.; Ko. ticci id.; Tu. kity lightning; kicci, kiccu, kicce fire; Te. ciccu, kitics id. (the latter < Ka.); Nk. kic (c = ta) id.; Pa. kic id.; Oll. kis id.; Kuwi (F) hντ; (S) hντ (z = ta) id.; Ku. cice id.; Malt. cicc id. See Emeneau, BSOAS 15.104 f.]

395 kit-, kit-t to be extinguished. (Kin. kit-) id. [Ta. keta (kettu-), kett- be destroyed, decay, be damaged, spoiled, degenerate; (kettu-, kett-) destroy, damage, spoil, extinguish, lose; Ma. kə́tka be extinguished, be ruined, spoiled, damaged; kə́tka quench, do away with, damage, ruin; Ko. ker- (ker-) die, be ruined, be lost; kerc (ker-) ruin, lose; To. kə́r- (kə́r-) die (others than Todan), be spoiled, be extinguished, become bad in conduct; kə̀r (kə̀r-) kill by witchcraft, extinguish; Ka. kə̀da, kə̀du be destroyed, etc., as Ta., be extinguished, kə́daan, kə́duan destroy, etc., as Ta.; Ko. kə̀d (kə̀d-) be spoiled, ruined, extinguished; kə̀d- (kə̀d-) spoil, ruin, extinguish; Ta. kə́daanu ruin, spoil; kə́ta death, vile; ə́tə́nun decay, be spoiled; ə́tə́nuan spoil, destroy, ruin; ə́tə́i spoiled, ruined; ə́tə́nuan rot, be damaged, fail; ə́tə́nuan cause to be damaged; tə́tə́, ə́tə́, ə́tə́u bad, wicked, rotten; Te. cedu be spoiled, destroyed, become bad, rotten; kodaju die; Nk. kə́t- be extinguished; kiti- extinguish; Pa. cit- (fire) goes out; citip- (citit-) put out (fire); Oll. sit- (fire) goes out; sitip- (sitt-) make (fire) go out; Go. kə́inəna be rotten, rot; kə́sinəna cause to rot, rot (hemp).]

397 kitip-, kitip-t to extinguish: (kit-, kit-). (Kin. kitip, SR kitip-eg id.)

398 kivar-, kivar-t to feel for in darkness, search. (SR kiraev-to to search.) [Nk. kiray seek.]

399 kizil-, kizilt- to be annoyed by ridicule. [Mar. kizin, H. kizina take offense.]
Emeneau: Kolami, a Dravidian Language

with reflexive meaning; kōl taking, receiving, accepting, etc.; Ma. kolka (kōn-i; imperative kō) hold, contain, receive, acquire, marry; auxiliary with reflexive meaning; kōl holding, taking, purchase; Ko. kol-/kon- (kōd-) marry (wife), buy (cattle), begin (funeral); To. kwi-/kwi-di (carry) (corpses), wear (bell); Ka. kol, kolu, kōlā (kond-i medieval and modern imperator kō) seize, take away, take, accept, obtain, buy, undertake; auxiliary with reflexive meaning; kōl seize, plunder; Ko. kol-/kō- (kōv-, kōd-) take; kondā- (kondā- ko-nd-) bring; Tu. kōunī (kond-) take, hold, keep; auxiliary with reflexive meaning; Te. kōun (kōn-) buy, take, hold, take up, (B) also; rob; auxiliary with reflexive meaning (in this usage, imperative kō); kōlu verbal noun of kōnu, (B) taking, plunder; Kol. kos (kost-) carry, take, kosi- (kosisi-; < ko-si-*) take and give (to someone); Nk. koy- (koy-) bring; kos-take; Kui kōd-a (kod-i) buy, take, take away, take off, pull off, pull up, pull; Kuwi (F) kodali, (S) kodānī take, buy.] 415 koral n. (pl. orai; voc. koral) younger brother’s wife. (Haig kōrāl daughter-in-law.) [Nk. koral daughter-in-law, bride; Pa. koral bride; Oll. koral son’s wife; Gō. kōrār son’s wife; Tāmāmū-Kōrāir younger brother’s wife; (W) kōrāl daughter-in-law. Cf. also kovvē.) 416 kork-, kork-ko-t-o bite, sting. (Kin. kork- ko-nible; SL kork-eq to sacrifice, to bite, p. 28 kork-eq to sacrifice.) [Ta. koi (kopp-, koppī-) nip off the husks of grain, nibble grain, grass; Ma. korikka nibble (as a mouse), eat grains, nipping off the husk; Ka. korukku, kōpukku, kāpukku bite, gnaw, nibble; Nk. kori (kori- ko-rī-) eat grain by cracking husk, (snake) strikes; Te. kōpukku bite, gnaw; Nk. kōpik bite; Pa. kork- cut with teeth or scissors, gnaw, nibble; Gō. kōrākkā ēnah; Kui kōs-p-a (ko-t-) peck, bite, sting.] 417 kos-, kos-t-o to carry away, take. (Kin. kos- id; Sr. p. 20 kos-eq to take away.) [Nk. kos-take. Cf. item 414 kork-] 418 kosi-, kosi-t-o to take and give (to someone) (< ko- [kork-] + si-). 419 kotvalak n. (pl. -er) sepoys, peon. [Mar. kotvalh, h. kotval chief of police < Pers.] 420 koṭta n. (pl. -l) bullock shed. [Mar. hōṭhā granary, warehouse, cattleshed.] 421 koṭṭe n. (pl. -l) small stick, match. (Kin. hōṭṭe arrow.) [Nk. kōṭṭe small stick.] 422 kovve n. (pl. -l) young of animal or bird. [Ta. kura young, tender; karaṇṭai infant; kuvar infant, young of certain animals; koruntu tender twist, shoot, anything young; korumū freshness, beauty; Ma. korunnu, koruntu tender twist, young shoot; Ka. koda tendemēs, youth; kōnā young one of wild beasts; Ta. kōrē weak, small; Ta. kōrōta new, fresh (kro- in compounds); kodama young of an animal; kodu; child; Nk. kouvē young of an animal or bird; Pa. kōr very young; for further cognates, cf. koral; also Burrow, BSOAS 11.135; Master, BSOAS 12.353.] 423 ko-ṭama n. (pl. -nte) wife. (Haig kolamā id.) 424 ko-ṭav adj. Kolam; in: ko-ṭav pa na Kolami language (ko-ṭavon).
425 ko·lavan n. (pl. ova) Kolam man (ko·lav), (SR kol•avan id.)
426 ko·lavitd n. (pl. otsikul) Kolam woman (ko·lav).
427 ko·õ n. (pl. -sil) balloon’s hump. [Mar. khõ hump on the back.]
428 ko·nζ, ko·ns-t to string, thread, su·dit nuval ko·nζ to thread a needle. nuvul puvul ko·nζ to string flowers on thread. [Ta. kõ (kopp-, kott-) string, thread. Ma. kõkõ, kôkô id.; kõcõl what appears like a string; Ko. ko·v (ko•v) thread; Ka. kõ (kô-, kôt-) string, thread, be threaded; Kod. koyan- (koyap-, koyat-) strings Te. kõva, kôva a string of pearls, etc.; Nk. kôñi- (j = dz) string, thread (needle); Pa. kôp- (kôp-) string.]
429 ko·pa n. (pl. -l) back knot of hair. [Mar. Ha. kõpa, khõpa, khõpa 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. kõti, Haig koti red monkey.) [Ta. kõtõ ãpe (< Te); Ka. kõti ãpe, monkey; Tu. kõti monkey; Te. kõtõ id.; Pa. kovva red-faced monkey; Go. kõwew red monkey.]
432 ko·vi n. (pl. -kul) potcover.
433 kubasam n. (pl. oasal) bodice (covering only the breasts, with short sleeves). [Ta. kuppâcam coat, bodice, jacket; Ma. kuppâcam jacket, gown, robe; Ko. kupâ·cm coat, men’s dressing dress with full skirt; To. kuposm coat (< Bad. kupasa); Ka. kuppasa, kubasa, kubassa jacket; Kod. kuppiâ Coogy man’s coat; Tu. kuppasa petticoat, bodice; Te. kupsamu, kupsamu half-jacket, woman’s bodice; Nk. kubasam bodice. Cf. Skt. kârâ·n- cuirass or quilted jacket worn as armor (lex.): Kârâ•saka, bodice, jacket worn especially by women, cuirass, corselet.]
434 kudag n. (obl. kudgr, pl. kudagul) thigh. (Kin. kõdag, SR kudâga, Hislop kudukul id.) [Ta. kârâ·kú id.; Ma. kârâ·kú quarter of animals, ham, thigh, loins; Ko. korg thigh; Te. kuruw id.; Pa. kuda (pl. -l) id.; Oll. kuyag (pl. kuyagul) id.; Go. kirkâ, (W) karki, (L, M) kurtk id.; Kui kúg (stem kuj, pl. kus-kâ), kujug, kujugul id.; Kuw (F) kúgul id.; Kur. kõgâl leg, thigh; Malt. gosse thigh.]
435 kudan n. (pl. -sil) wattle wall. [Mar. kûd id.; kuðan kârõ make a wattle wall.]
436 kudk-, kudk-t to pound (grain). (SR kudk-eq to beat.) [Ta. kûtõ (kutti-) cuff, strike with knuckles on head; Ma. kuttuka pound, cuff; Co Ko. kut- (kuc-) pound; To. kut- (kut-) knock, pound; Ka. kuthu beat, strike, pound, bruise; kudu beat; Kod. kut- (kutti-) pound; Tu. kuttûni thump, strike with fist, crash, pound, bruise; Nk. kûk- pound, knock; Pa. kutip- (kutti-) punch, knock (door); (S) kut- strike against stone. Skt. kuttayati bruise, crush, pound, strike lightly; for modern IA, see Turner s.v.v. kutna. Br. kuttûng is < IA (Bray refers also to IA and Bal. kul- kù, kù, Skl. kut-; cf. Burrow, BSAOS 11.139.]
437 kulk-, kulk-t to count. (Kin. kul, SR kull-eq id.) kult o’l-t count. [Ta. kûlakam dry or liquid measure = 1/8 nari; Ka. kolaga, kolagu, kula measure of capacity = 4 bollas; Ta. kologa a measure of grain; Te. kola measurement; koladá limit, extent, measure, count; koladâda one who measures grain; kolata measurement, measuring; kolucu to measure; Nk. kull- to measure.]
438 kubiaiak n. (pl. -er) man of Kumbi caste. [Mar. kubiak id.]
439 kubiral n. (pl. oasikul) woman of Kumbi caste (kubiak).
440 kuri-, kuri-t to start, prostrate from hole, come forth, (sun) rises. (Kin. kuri- [sun] rises.) [Nk. kuri come out, emerge, (sun) rises.]
441 kuru-, kurus-t to escape. kurus tu-l- id.
442 kursip-, kursip-t to make to escape (; kurs-, kurust-).
443 kusi n. gladness. a’n kusiq vattan. anuq kusi vattin. I became glad. [Mar. H. khâsi gladness < Pers.]
444 kusia n. (pl. -l) metal plowshare. (Kin. kusa id.) [Mar. kusâ pole with iron blade for turning up of clods, the iron head of the implement.]
445 kusiallit glad. [Mar. kusial happy, well.]
446 kute-, kute-t to place (burden) on head. mo’p talt kute- to put a load on the head. (Kin. kunt- to place burden on head; SR kunt- to lift.) [Ta. cumpa (cummpu, cumma) becoming heavy as debt or interest, be burdened; bear, support, carry a burden; cummu, cummu a load for head for Ma. cummaka carry a burden; cummuca bear, carry; Tu. tumbani bear, carry as a load; Nk. cumma (c = ta) pad on head for carrying; Pa. kumt- carry on head; cumtal carrying pad on head; Oll. kumt- carry on head; Kur. cumâ’take and carry on head; Malt. kume take upon one’s head; Br. kuben heavy.]
447 kute-, kute-t to sew. (SR kute-eq id.) [Ta. kûra (kutri-) puncturing, prick, pierce; Ka. kutri prick, ache (< Te); Te. kutri prick, pierce, bore, sting, attish, sew; Nk. kute- sew; Pa. kut- sew, pierce; Oll. kut- id.; ? Kui kutri (kutri-) incite, instigate, urge, rouse, stir to action.]
448 kui n. (pl. -kal) peg for hanging things on. [Mar. kheța, khûta, kâlti, H. khàta id.]
449 kuy-, kui-t (cock) crows. [See s.v. ku‘g, ku‘k-.]
450 kuzama n. (pl. -l) bodice (reaching to waist, with long sleeves).
451 ku‘g, ku‘k-t to call. (Kin. kûg, SR kûg-eq id.) ku‘k- kor to fetch, bring (a person). [Ta. kuivî (kuvi-) crow, scream (peacock), cry (birds in general), call out, call (tr.); Ma. kûkûka, kûkûka cry aloud, call; crow; kûkkûka cry, how; To. ku‘k-x (ku‘k-x) to crow; Ka. kûgu cry aloud; Kod. ku‘- (ku‘, ku‘nd-) to crow; Tu. kûgûni cry out; Te. kûyû id., shout, clamor, howl; kûyî, kûyî, kûyî: a cry, outcry, shout; Nk. kûy- call; Pa. kûy- call; crow; kûp- (kut-) to whistle; Oll. kày-, guy-y call, crow. Go. (Tr. Grammar) kûsânâ, (W) kûsânâ to crow; (A) kor kusek at cockcrow; Kû kûpka (< kûk-p-; kûk-t) to shout. See ku–y.]
452 ku‘l, ku‘t (water) runs from punctured vessel or from tap. (SR kul-eq to drop, p. 22 kul-eq to leak.) [Nk. ku‘- leak.]
453 ku‘lp-, ku‘lup-t to puncture (vessel) so that water runs out: (ku‘l-1, ku‘l-It).}
454 ku‘na n. (pl. -l) puppy. [Ta. ku‘na young of birds and various animals; Ko. kuni children as given by god, men as children of god; Ka. kuni young of an animal, esp. a young dog; Te. guna young of an animal; kûna infant, young of an animal.]
Emeneaus Kolami, a Dravidian Language

el, ela, ele tenderness, youth, weakness; elaku young age; Kod. elee youth; Tu. elaty, ele tender, green, not fully grown; latty young, tender, unripe; Te. le-, leta young, tender, light, delicate, soft; lëka servant; lega sucking or young calf; Kol. (SR) itamà younger sister's husband (q.v.); Nk. lënga calf; leta young (of infants); Pa. iled (pl. ilenkü) young man, youth; ile (pl. ilecal) young woman, girl; Oll. ile bride; iled grown-up girl, woman; ilend (pl. ile) bridegroom; Kui leti soft, yielding (but Master, BSAO4.12,359 gives leti; from what source?); Kuwi (F, S) lidi soft.

471 le·p-, le·p·t- to arouse (to search, to do something), begin (a search); to compete; to put (curdling agent [izram] into milk, match to pipe), ammun a·ten cu· le·p·tan I set the dog on him, cilumang kothe le·p·t- to put match to pipe. [Sv. et-., etc.]

472 le·p-, le·p·t- to write. [Nk. lehip- id. Mar. lihip· id.]

473 lokond n. iron. (SR lokand, Hislop lokand id.) [Mar. lokhád, H. lóhá id.]

474 lotti n. (pl. -kulu) camel. (Haig lotti id.) [Te. lotíiya, lotí(i)pí(la), loté, lotéñaga id.]

475 lo·k n. people (when subject, has plural verb). [Mar. lok id.]

476 lo·pal n. (pl. -sal) the inside; in, inside. (SR lópá in.) [Tu. u the inside; in; Ma. u·n id.; Ko. u·l id.; Tu. u·l id.; Ma. u l id.; Kod. oly id.; Tu. a·n inside; úlay, úlay in, into; ola inner, internal; Te. la· in, inside; inner, internal, inside; lona the inside, heart, mind; lópala in, inside; Nk. láp adv. inside; lópál the inside; påla the inside; Pa. ole, olee house; Oll. ule id.; Go. rón, (M. L. Pat.) lon house; rópa, (M) lopo, (L) lopo, (Pat.) loppó within, inside; Kui lai id; Kur. u lá inner room, in, inside; Malt. ule inside, within; Bk. urá house, wife (or with u r); ust heart, mind, inside, center, kernel (or with Tu. yúr?)]

477 lo·t n. (pl. sil) brook.

478 mad-, mat- to forget. (SR madd-eg id.) [Tu. mara (marap, -marañt-) forget, neglect, put an end to; mara (marai, -marán) be hidden, disappear; marappp, maraitt-) hide, cover, protect; Ma. marakka forget, be forgotten; maruyka disappear, hide; marékkal 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. mar- (mar-) forget; Ka. mare (marat-, marad-) forget, be forgotten; marapu, marasu hide, conceal, cause to forget; Kod. mara- (marap-, marand-) forget; Tu. madapuni, marapuni, marapuni id.; madeyuni be out of sight, shut; madeyuni screen, shelter, hide; Te. marçucu forget; marapincu cause to forget; marúgu be concealed, hidden; maru-padu disappear; Pa. megg-forget; Go. márrangā forget, be forgotten; mákkānā escape notice; mákkstāna hide (tr.); Kui marang-a (marang-i-) be lost, mislaid; marpa< (mrak-p; marak-) lose, mislay, obliterate; Kuwi (F) mrakkhi obliterate; Malt. masge vanish (as a person); masekkār vanish (as an illusion.)

479 maga maga (maga maga) slowly (7.10).

480 magud-, magut- to omit. (Kin. magur-, SR magd-eg, magul-eg, p. 23 magul-eg id.) [Ka. magur, magur turn round (intr.), be turned upside down;
Tu. maggupuni turn, upset (tr.); bañji m. retch (bañji the stomach); magucuni, maggupuni = maggupuni; magaruni, maguñi feel a reeling sensation; bañji m. feel uneasiness in the belly; Te. maguðu turn back, return; Nk. magur n. vomi[.]

481 magVan n. (pl. 0vand-1) husband. (Haig magvan id.) [ < Mar. < Skt. maghavan.]

482 nai n. (pl. -ul) neck. (SR makka, Haig mak, Hisloj mak id.) [Nk. mak id.;? K ur. melkkha throat, neck; Melq. melque throat.]

483 malan n. (pl. 0land-1) man of barber caste. [Mar. mahala, mahali, nal terms of courtesy affixed to a barber’s name.]

484 malandran n. (pl. 0rasikul) woman of barber caste ( ; malan).

485 mandip-, mandip- to write. [Mar. måndip arrange, note down in a book.]

486 mang-, mang-k to sleep, have sexual intercourse (with, -ad). (Kin. mag, SR mang-eg to sleep.) [K a. malug, malugni recline, lie down, rest, incline, bend (intr., as full ears of paddy, etc.); Kod. malug(malugni) lie down, neglecting work; Tu. malugni lie down, sleep; Te. malug become crooked; Nk. mang- sleep; Kui malug- (malug-) be prone, be stretched full length on ground, fall flat on the face; maluqni adv. prone.]

487 magya n. (pl. -I) man of Mang caste (musicians, broom-sellers, etc.). [Mar. máig id.]

488 máagartad n. (pl. 0rasikul) woman of Mang caste ( ; maga).

489 maran n. (pl. -síl or orand-) spouse’s brother (?) mother’s brother’s son; cf. maránd mother’s brother’s daughter. (SR márand husband’s younger brother; marandí wife’s younger sister.) [Te. marandi spouse’s younger brother, younger sister’s husband, younger male cross-cousin; maránda spouse’s younger sister, younger brother’s wife, younger female cross-cousin; Kui mirgali maternal uncle’s daughter; mirjena maternal uncle’s son; mirji belonging to one’s maternal uncle.]

490 marge n. (pl. -l) grandchild. [Ta. marukán cross-nephew, son-in-law; descendant, member of a clan; fem. maruki; Ma. marukan sister’s son, son-in-law; Tu. marmaye a female’s son-in-law, a nephew or a brother’s son; marmál 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. maru another, other, next; Ma. maru other, next, back again; Ko. mar another, other, next; To. mar next in time; maré again; mukol tomorrow; Ka. mar, mara other, next, following, second, again; Tu. maru following, next; Te. maru other, next; mari and, again, then, further, afterwards, after, next; Nk. mari again; Pa. mari id. Cf. ma’-r.]

492 marandal n. (pl. 0dasil) mother’s brother’s daughter ( ; maran).

493 marri n. (pl. -kul) banana tree. (SR marri id.) [Te. marri; Pa. mar id.]

494 masuti n. (pl. -kul) human corpse.

495 matai 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; masaga rub, whet; Tu. maseiunu, masevuni whet, sharpen; Te. vasi nail, thorn; Nk. may sharpen; Pa. mayp- (mayt-) id.; Oll. mayp- (mayt-) id; Go. māṣṭāṇā sharpen on hone; (M) vāy sharp; Kui vas-p-a (vas-t-) sharpen; vau (pl. vanga) edge, cutting edge; Kuwi (F) wharni sharp. Cf. Burrow, B504S 11,352.]

497 ma’di n. (pl. -kul) upper story of a building. [Mar. mádi id.]

498 ma’diek n. (pl. -er) man of gardener caste. [Mar. máli, H. mali id.]

499 ma’diral n. (pl. 0rasikul) woman of gardener caste ( ; ma’diak).

500 ma’k n. (pl. -ul) tree. (SR mák pl. mákí), Haig mák id.) [Ta. Ma. marám; Ko. marn; To. mec’-n; Ka. mara; Kod. mara; Tu. mara; Te. mará, mánu, mirkí, máku, Nk. mák; Pa. meri (pl. merku); Oll. mar, marín (pl. maríkí); Go. mair; Kui maránu (pl. maraká); Kuwi (F) mári (pl. marákí), (S) maránu, maruts; K u. mána; Malt. mána id.]

501 ma’la n. (pl. -kul) man of Mahar caste. (Ta. malar; Ka. mala; Te. mala id.]

502 ma’le n. (pl. -l) hill. (Haig mále id.) [Ta. malai hill, mountain; M a. mala mountain; Ko. mal im buffaloes of the Todas and Kotas in the Nilgiris (i.e., mountain buffaloes); mal a’ r high down on western half of Nilgiri plateau; To. mas o’-r id. Ka. male mountain, forest; Kod. male thick jungle land, cardamom plantation in jungle on mountainside; Tu. malé 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.); mala- forest or wood near a village (lex.).]

503 ma’letal n. (pl. 0rasikul) woman of Mahar caste ( ; ma’la).


505 ma’mak n. (pl. -er; voc. ma’mu) mother’s brother, father-in-law. (SR mämä, Haig mâma maternal uncle.) [Ta. mämän maternal uncle, father’s sister’s husband, father-in-law; M a. mâmän mother’s brother; Ko. ma’mu (meanings as in Ta.); To. mun, mumun id.; Ka. mava, mâma maternal uncle, father-in-law; Kod. ma’men (meanings as in Ta.); Tu. mâme maternal uncle; mäve father-in-law; Te. mâma (meanings as in Ta.); Nk. mâma mother’s brother, wife’s father; Pa. mâma id.; Go. (M) mâma father’s sister’s husband; (Tr.) ma’murâl father-in-law; Kui mâma maternal uncle; Kuwi (F) mâma, (S) mâma id.; Kur. mâmus maternal uncle, father’s sister’s husband; Malt. mâma mother’s brother, aunt’s husband; Br. mâma maternal uncle. The situation is complicated by Skt. mâma- and the modern IA words mâmâ (e.g., Mar. Hâ, mâmô (S), also Bal); but the probability is that IA in general has borrowed from Dr.]

506 ma’mi, voc. of podal mother-in-law. [Ta. mâmi paternal aunt, maternal uncle’s wife, mother-in-law; Ko. ma’ym, mem’ id.; To. miny, mimimy id.; Kod. ma’mip id.; Tu. mâmi id.; Pa. mâmi mother’s brother’s wife. As for ma’mak, there are IA parallels, including Mar. mâmâ 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 mânu kalen to honor.)
Emeneau: Kolami, a Dravidian Language

mere glitter, etc., become manifest, appear; meṣaṇu, meṣiṇu, meṣiyasu cause to shine, make manifest, display, exhibit; Tu. meperini, meperiṇu, mevereṇu shine; merpu glitter, luster; Te. meracçu to glitter; merapincu cause to shine, show off, show to advantage; meyeu to shine, glitter, gleam; mergu id., appear to advantage; merum to glitter; n. a flash of lightning; Nk. merp- flash, lighten; Pa. merp- (nart-) lighten; Go. midsēnā to flash, of lightnings; (8) mīrānā id.; (M) mīrāk id.; (L) mērcē, mēdāsasasслоo a flash of lightning; Kiwi (S) mepurs lightnings.

520 met-, met-t- to plaster with mud. (Skt. p. 23 met-eg to plaster). \[Tu. meitu (metti-) plaster; Ko. met- (mety-) plaster; Ka. meitu wall with chumun or mud, plaster, lay on; Tu. mertti fill up with earth, repair as a dam; Te. meitu lay on or apply, daub, plaster with mud or the like; Nk. mett- plaster, smear; Pa. mett- smear.\]

521 me'-g-, me'-kt- to purify with cowdung solution. (Skt. meg-eg to sweep; megtā yalla a cleaned house.) \[Tu. meruku (mēk) clean the floor with cowdung water, smear; Ma. mērakaku anoint, wax, varnish, daub a place with cowdung; Ko. mek- (mek) clean floor with cowdung water; To. mōék (mōk) smear with dung of buffaloes as a ritual purification; Te. mēdē, mēdu, mēva smear, besmear; Nk. mēkī (mēkt) apply; Tu. mēndā (mēndt-) plaster, smear over; Br. miring plaster.\]

522 me'-k e n. (pl. -l) goat. (Kīn. mēk id.; Sr mekām [pl. mekāmā] sambhur; Haić mekē, Hīlūpp mekē goat.) \[Ka. mēkē she-goat; Go. the bleating of she-goat; n. To. mēkē, mēka goat; Nk. mēkē id.; Pa. mēva, (S) mēva she-goat; Oll. mētē goat; Malt. mēto o blew. Skt.mekā goat (lev.) \]

523 me'-n n. (pl. me'-nd-l) body. (Sr men id.) \[Tu. mēni body, shape, color, beauty; Ma. mēni body, shape, beauty, excellence; Ko. me'-ti body; Te. mēni id.; mēni brilliancy, luster; belonging to the body, bodily, personal; Nk. mēn (pl. -ul) body; Pa. mēn (pl. -ul) id.; Go. mēngār (obl. mēngā°̄, pl. mēngādoors) id.; (W) mēndēl id.; Kur. mēd, mēd body, womb, back; Malt. méth body. \]

524 me'-na n. (pl. me'-n)-l month. (Hīlūpp mahān id.) \[Ma. mahā, H. mahāna id. < Pers. \]

525 me'-nam n. wax. (Sr menam, Hīlūpp menam id.) \[Ka. mēnā, mayaṇā beeswax; Te. maimāni id.; Nk. mēnām wax; Mar. mep beeswax; all < Pkt. mayaṇa id. < Skt. madāna- id. (lex.). \]

526 me'-nazar n. (pl. -er)-l stout, strong man. \[? : me'-n. \]

527 me'-nāzārī n. (pl. -rāsī) stout, strong woman (me'-nazar). \[ \]

528 me'-ra n. near. (Skt merām id.) \[Tu. mērē boundary, limit; Ma. mēra limit; Ko. mēra boundary, limit, edge; Tu. mērē boundary, limit; Te. mēra id.; mērak according to, up to. \]

529 miḍadak n. (pl. -ev)-l lizard.

530 miḍ- mint- to bury. (Skt mid-eg id.) \[Nk. mid- fix stakes in the ground. \]

531 mira n. pepper. (Kīn. mīra, Sr mīra id.) \[Ma. mirc red pepper. \]

532 mitk n. (obl. mitk- pl. mitk-ul) brain. (Kīn. mitk id.) \[Ma. midul, midul, midud, medul, medul, medadu id., narrow; Ko. medd brain; Te. meddu

533 mîr-, mît-t to leap. [Kû. mîdd leap, bounce, hop; make fly; Tu. mîdîyû flash or fly off (as a chip), jump, leap forward; mîtû jump, leap; Nk. mit- jump.]

534 mitî n. (pl. -î) grasshopper. [Tu. veitukkîi large grasshopper, locust; viitt locust; Ma. vîittl grasshopper, locust; Ko. mitî locust; Tu. mîtân grasshopper; Kû. mîdîce, mîdîte, mîdîdî, mîdîcû id., locust; Tu. mîjîte grasshopper; Te. mîdîna, mîdîdîa id.; Pa. (S) mîtâka id. Cf. mît-, mit.– *BSOAS* 12.389.]

535 mitûk n. (pl. -ev) parrot.

536 mi-, mi’-t to graze. (Kin. mîy- id.) [Tu. mîy (meyw-, mëynt-) id.; (meypp-, mëytt-) make to graze; Mâ. mëyka graze; mëyka cause animals to graze; mëypika cause another to feed cattle; Ko. me’-y- (me’-c) graze; me’-c- (me’-c) make to graze; To. mi’-y- (mi’-a) graze; mi’-c- (mi’-c) make to graze; Kû. më, mëyû (mëdû), mëy (mëydû) graze; mëyaun, mësu graze (tr.); Kod. me’-y- (me’-yuv/-me’-v, me’-ûj) graze; me’-p-, me’-c- graze (tr.); Tu. mëyûn, mëpîni graze; mëpûni feed or graze cattle; mëpûnûni cause to feed or graze cattle; Te. mëyû graze; mëpû herd cattle; mëpûnicu cause to tend cattle while grazing; Nk. mîy- graze; mîp- cause to graze; Pa. mëy- graze; mëpp- (mëpû-) make to graze; Go. mëtaná graze; mëtaná graze cattle; Kûwi (F) meylla graze; (S) mën’i’i feed; Kur. menâ (miyâ) graze; Malt. mine graze, feed on straw, eat (as bread); Br. be graze fit for grazing (but see s.v. ve’-n’, ve’-n’l.)]

537 mi’-y, mi’-t to make to graze (m: mi’-y, mi’-t). (Kin. mîp- id.; Sr. mep-eg to graze.)

538 mi’-sûl n.pl. moustache. (Haig misâl, Hislop misal id.) [Tu. vicâi, vicâi; Mâ. misâ; Ko. mi’-sâ; To. mi’s; Kû. misa; Ko. misa; Ko. mi’-sî; Tu. mîs; Te. misamû (pl. misamulû, misâla); Go. (M) misâg; Kur. mis, mîc, Mâ. misâ (pl. misâa).]

539 mi’t n. (pl. -l) hare. mi’tela adj. belonging to the exogenous division related to the hare(a); mi’telak man of that division; mi’tëral woman of that division. (Sr. mite hare, rabbit.) [Tu. mûyal, mûcal; Mâ. mûyal; Ko. mûlom; To. mû-’l, mûla, mala; Kod. muna; Tu. munery, munery, munery (mola a large hare); Nk. mite; Pa. mûda; Go. mûlû, (W, M) molû; Kû mi’rû; Kûwi (F) mûlû, (S) mûlû; Kur. munâ (obl. munû); Malt. mûgû; Br. mûdû id.]

540 mogri n. (pl. -kul) wooden grain-pounder. [Mar. mogar, môgrà; H. môgrar, mogra mallet, rammer; Mar. H. mogar small mallet or pounder.]

541 mokam n. (pl. mokal) face. (Kin. muckal id.) [Tu. Ma. mukak face, mouth; Ka. moga id.; Tu. moga, muganu the front; Te. muganu face, mouth, the front; Nk. mokam face; Pa. mokam id. Cf. Burrow, *BSOAS* 12.391.]

542 moray-, moray-t to produce a musical sound (bell, etc.). (Sr. moray-eg, p. 22 mûray-eg to sound.) [Tu. mûral (murâl-, murânt-) make sound, cry, sing; Ma. mûralaka to hum, grunt, growl; Ka. mûral (morâl-) hum, grunt, growl, buzz, howl; more to hum, buzz, sound, murmur, creak, gurgle, whizz, be noisy; mere to hum, buzz, sound or play a lute, sound as a lute does; Tu. mûralun, mûrasûni ramble, rattle (as thunder); Te. morayû, mûryû, mûruy sound, resound; Nk. moray- sound (intr.); moray- sound; Go. mûranâ guggle in the throat in sleep; Kur. mûranâ thumb. Malt. mure speak. Cf. Master, *BSOAS* 12.354.]

543 morghor n. (pl. -sil) cloud. [Tu. mûkul id.; Ma. mûkul a black cloud; Kû. mûgil cloud, series or bank of clouds, the sky; Tu. mûgâl, mûgalû cloud; Te. mûgû, mûgûl id.; Pa. mûgûr id.; Oll. mûgol id., sky; Go. (M) mûyol cloud; Kû mûndgui cloud, sky.]

544 morp-, morop-t to play (flute), ring (bell), make to produce a musical sound (m: moray-, morayt). (Sr. mûrâp-eg, p. 22 mûrâp-eg to play on musical instrument.)

545 mok’aram n. (pl. -oral) nose-stud. (Kin. mûkârân nose-ridge; Sr. mûkrân id.) [Te. mûkrârâ a sort of nose-ornament or nose-ridge.]

546 mor p n. a load. (Hislop mop heavy.) [Kû. mûpû a load; Te. mûpu id. Cf. Ka. mûr carry on the head; Te. mûyu bear, sustain, carry, convey; mûpu place on another as load.]

547 mu’d n. a kiss. mud i’d- to kiss. (Sr. muddi’den, mudderq to kiss.) [Ta. mutâmu (mutts-) to kiss; n. a kiss; Ma. mutta kiss; muttak to kiss; Ka. mutta, mudda a kiss; muddâs to kiss; Kod. mutta a kiss; Tu. mutta, mutta, mûdda a kiss; Te. mûdda a kiss; mûddû to kiss; Pa. muts- to kiss.]

548 mud-, mûtt- to talk, speak (a language), a’n gonda pa’ na mutt (to) ten. I do not speak Gondi. (Sr. mûd-eg to speak.) [Ta. mûri (morîv-, morînt-) say, speak; n. word, saying, language; Ma. mûri word; mûtryuka speak; Nk. mûr- (mut-) id. Master, *BSOAS* 12.354.]

549 mu’dî n. (pl. -kül) a knot. (Kin. mûri, Sr. mûdî id.) [Ta. muti 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. muti knot, bundle of rice plants, top-knot, hair of head, head-dress; Ko. mûry knot tied by priest in his front hair, ascetic’s hair knot; mûry a’-Toda conical dairy; Tu. mûry beautifully shaped top (as of tree), top of conical dairy; Ka. mûdi knot or bundle of hair, braid of hair, bundle of grain packed in straw; Tu. mûdi bundle of rice packed in straw, lump of tamari packed in leaves; Te. mûdi knot, tie, joint in reed, bundle; Br. mûtâk knot, bundle, knotted.]

550 mudki n. (pl. -l) earring. [Tu. muttakk curve, bend, kind of ring; Ma. muttakku corner, narrow passage; Ma. mûdûku curve, corner; Te. mûdûku elbow, knee.]

551 muggur three men. mûyal three women. mu’adîq three non-personal objects. mûnd adj. (Sr. mûnd three; muggur three persons.) [Tu. Ma. mûnû (Sr. coll. mûnû; Ma. mûnnû) three non-personal objects; muvar three persons; mu, mû adj.; Ko. mu’nd three; mû pa’yang three pa’yang measures; mu’ nu’r three hundred; mu calg three calg-measures; mu at thirty; mu’ pû’ thirty; mu’ nu’r...
three hundred; adj. mu, mu'- in a few constructions; Ka. māru three non-
personal objects; māvur three persons; Kod. mu'-ndi three (in songs:
mu'-vē three persons); Tu. mājī three things; māvēry, māvēry, māvēry
three persons; Te. mādu three non-personal objects; mūgur, mūguru,
mūguru three persons; Nk. muggur (male), muggle (female), mūngī
(non-personal); Pa. māvir (male), muggle (female) mādu (non-personal); Go,
mānd three; mēkh three each; Kur. nubb three persons; mūnd three things;
Br. masit three; musī adj.

552 mung-, mungk'- to submerge oneself under water, (sun) sets. anan kant
kojcē mungkīn. the stick went into my eye. mungk tik- to drow. (SR p. 19
mug-eg to get drowned.) [Ta. māruk (mūruk') bathe entire body by
pouring or dipping, sink, be entirely immersed (literal and figurative),
be lost beyond redemption; munku (munki-) plunge into water, sink; mūrku
(mūrkī-) plunge, sink; mūrkũ (mūrkũ-) tr. of māruk; mukku (mukku-
)immerse; mūr (mūrp-, mure') submerge, engulf; Ma. mūrkũkā sink under
water, dive, be immersed; mūrkuā dive, plunge, sink, mūrkũkā, mūrkũkā
bathe a child, plunge or immerse, dip; mukkuā dive, immerse, plunge,
dye; Ko. mūrg' (mūrg') be lost to one completely; mu'g- (mu'yg-) sub-
merge oneself; mu'k-(mu'yk-) make to suffer great loss; mu'k-(mu'yk)-
submerge; To. malx-(malx-) be destroyed; mu'k-(ma'k-) be destroyed;
drown; mukk-(mukk-) mu'k- (mu'ky-) destroy; mu'k-(mu'k')- (mu'k')-
dip; (river) drowns, is deep; Ka. mūragu, mūragu, mūragu, mūrku,
mūrkuā sink, plunge into, dive, (sun) sets, be ruined; Kod. mugg- (mugg-
) dive; muggk- (muggki-) dip (tr.); Tu. mūrkũni, mūlũngũ sink, be
immersed, be ruined, (sun) sets, be ruined; mūlũngũ cause to sink, dip,
immerse, ruin; Te. mūnãgu sink, plunge, dive, be inundated, be drowned;
mūnãgu sink, immerse, sink, drown, inundate, ruin (tr.); Nk. mugg' sink into,
be sub-
merged; mugg- dip (tr.); Pa. mugg- dive; muggk- dive, sink; Go. mūrāngā
dive, sink, be drowned; Kūn munjā (munj-') sink beneath, be immersed,
buried; mus-pa (mus-t) immerse, bury; Kuwī (F) mukkāh dip into; mūsālī
bury; (S) mīn'āi id.; mūnsāinī (z = j) sink; Kur. mūnkāhā (mūnkāhs)
submerge, sink, go to the bottom, (sun, moon) sets, get hopelessly lost;
Māl. muggā dip in, draw water; muggre dive, be dipped in.

553 muggag n. (pl. -sil) nose. (Kin. mukk, Sh mukk, Hislop mungāt id.) [Ta.
Mā. makk; Ko. mu'k'; Ka. mugg; Kod. mu'k'ī; Tu. muggu, muggu; Te. muggu;
Nk. mungar; Pa. muvād; Oll. muggan; Ku-Kiwi mugugēi; Kur. muł; Malt.
muggu id.]

554 muggip-, muggipā- to submerge (tr.) (: mugg-, munkt-).

555 muggul n. (pl. -l) fleshly part of nose.

556 mugas n. (pl. -ul) mongoose. (Kin. mūgɛc id.) [Ta. mukka; Ka. mugi,
mugisi, mugali, mugali, mugari; Tu. muggi, mugali, mūgā; Te. muggi, mugali, mūgā;
Go. mūgās. The Go. and Kol. forms are probably < Mar. H. mūgās. Skt. magūga-, magūgā; Pkt.
muggasa, muggasā. Cf. Burrow, 850.45 11,334, 12.388.]

557 murtał n. (pl. -tal) old woman. (SR murtā id.; Hislop murtā blind.)
[Ta. murañču (murañč)i mature, be old, ancient; n. maturing; Nk. murtal
old woman; Pa. murtal (pl. murtasil) id.; Oll. murtal (pl. murtasil) id.] 558 murañči ? adj. black. [Nk. muri id.]

559 murt before, in: passe gurao mut setna vattit. you went and returned
before the five hundred horses. muti just before, first of all. vegka mut
one by one (lit. behind and before), muta adj., in: muta sa' n next year.
[Connected with two families: (1) Ta. muntä antiquity, priority, begin-
n ing; Ko. mundi, mind previous time, state of being before in space; To.
mudk in front (- k dative suffix); Ka. muntu front, state of being before
in place or time, state of being first; Tu. munè before, in front; Te.
muntu front, state of being first; first, previous, former; Nk. mund before
(of time); Pa. mundel in front, before; muni in front; Kur. mund, munadh
first in place or time, previous to, ahead. (2) Tu. munāf front, point, end;
Ma. muna sharp point, sharpness, promontory; Ko. mon point; To. min
sharp point, top of hill; Ka. mono point, state of being before; Kod. mone
sharp point; Tu. mune, munē point, end; Te. muma point, the front; Pa.
munu before, Go. münne before, in front; next year; Br. mon front, face,
straight ahead.

560 muy n. (pl. -ul) black-faced monkey. (Kin. muy monkey; Sh muy id.; Hiag
muy monkey (language); Hislop nui monkey.) [Ta. muec langur (Semno-
thecus priamus); Ma. mocc a light-colored monkey; Ka. muwu, musuku,
muwuva a large and black kind of ape; Kod. mucē langur; Tu. mujji,
mujju a black monkey; Nk. muy black-faced monkey; Pa. muy id.; Go.
mānj (pl. månk) langur; Ku músu (pl. músku) sp. monkey or ape; Kuwī
(F) múhū (pl. múskaa) monkey (hanuman); (S) múhu monkey.]

muyal. See a-v. muggur.

mu'n, mu'nd. See a-v. muggur.

561 mu' ge n. (pl. -l) anklet bell. (Kin. muggje id.) [Te. muvā, mūgā small
bell or tinkling ornament; Nk. mungge bell; Pa. māva id.]

562 mu'ra n. (pl. -l) cubit. (F mokwa elbow.) [Ta. Ma. mungān id.; Ma. mugān
elbow; Ko. molm cubit; To. magoy id.; Ka. molā, māna id., jōntā mōn
key elbow; Ko. mola cubit; mola kay elbow; Tu. mora, mula, mola,
morangē, morangē cubit; Te. mūra id.; mō ceyy, mō ceyy elbow; Pa.
mura cubit; Go. (L) mēndā knee; Ku miru, mēndā cubit; mēndā knee;
Kur. mūkā, mīndā knee, elbow; Malt. mōkē knee, mīkē cubit; Br. much
wrist, joint (or < Bal. mukh ?).]

563 mu'ti n. (pl. -ul) mouth, beak (of bird). (Kin. mūtī, Haig mūtī id.; Hislop
mutti face.) [Ka. mūtī, moti face, mouth, snout; Te. mūtī mouth; Nk. mūtū
mouth, beak.]

564 nada-, nad- to hide (intr.), (tiger) crouch. (SR nādā-eg, p. 20 tran-
scribed nara-eg, i.e., nara-eg, to hide.) kediak ndit utt anda. the tiger
is crouching to spring. [? Ta. naru (naru-) steal or skulk away, evade,
shift.] 565 nal n. (obl. nā-) day, in: in nal two days; in nātī for two days only.
[Ta. nā day, early dawn, forenoon; Ma. nāl day; Ko. nā't id.; To. no' id.; Ka. nāl id.; Te. nādu (pl. nālu) id.; Kol. aˈlini in the mornings; Nk.
āreni early.]
Emeneau: Kolami, a Dravidian Language

(iivarv-, iivar-) 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, negava lift up, hold uplifted; negausu cause to jump or jump over; egaru rise, fly, jump; Tu. negiyani rise, come up; negipuni leap, jump, spring up; Te. negayu, egayu fly, go up, rise up, jump; eguru fly, jump up; Ng. negayu, fly rise, negap-make to fly or rise.)

582 nela n. moon. (SR nela, Hislop nela id.; Kin. nelli id., month.) [Ta. nilava, nila moonlight, moon; Ma. nila, nilavu id.; Tu. negos moonlight; Kod. nelaci boji id. (boji light); Te. nela moon; ven nela moonlight (ven = veluguru to shine); Nk. nela moon; Pa. nielli (pl. niellit) moon, month; Oth. nellit id.; Po. nellit moon; Go. nalieng moon, new moon; (M, L) neleng moon; Kui danju (pl. daska) moon, month, season, period of time (L. V. Ramaswamy Aiyar, QMJ 22.453 quotes also lanju, from an unascertained source); Kuwi (F) lenju, (S) lenu (z = j) moon, month.)

583 nenjeg n. (pl. -ul) meat, vegetable (e.g., brinjal.) (SR nanjed, Haig nãdãrul, Hislop nanjdu 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; nanjdu flesh; Nk. nenju (j = dz) flesh; nenjeq broth.)

584 nerap-, nerap-to spread (grain, chilies): (neray-, nerayt-)

585 neray-, neray-to spread (intr.) [Ta. nirai (nirait-, nirait-) fill up by adding thing to thing, place in a row; be in a row, crowd, be regular, orderly; (niraiq-, nirait-) arrange in order, crowd; crowd together (intr.). Ma. nirakka stand in a line, agree; nirattuka put in a straight line; Ko. nerv- (nord-) stand in line; nert- (nerty-) make to stand in a line; Tu. nerr- (nerr-) go in a line; Ka. nere be united, assemble; nerapu, neryuisu, nerepu, nerevu bring or put together, join, collect; Tu. neriyani, nerevuni assemble, be attached; Te. nerayu, nerayu spread (intr.), be filled; nerapu, nerapu spread (tr.), fill. Cf. also niid-, niindt-]


587 netti n. (pl. -kul) forehead. [Ta. neri id., front, top, summit; neri temple; Ma. neri forehead; nerkka the crown of the head; Ko. nec id.; To. nity id. (one would expect nity or the like); Ka. netti forehead, head, crown of head; KD. netti forehead; Tu. netti id., crown of head, front; Te. netti id.; Ng. netti id.; Ko. netti forehead; Go. nech crown of head; Malt. nepe forehead, brow. Cf. Burrow, 85043 11.615.]

588 nettur (? nettur) n. blood. (Kin. nettur, SR nettir (transcribed nettur), Haig nãtir, Hislop natir id.) [Ta. nerttor id.; Ko. nettid id.; To. neta, only in poetry: neta xar blood (kar juice); Ka. nettar, nettaru, nettaru, nettro blood; Ko. netta ca'ndi sp. sandalwood which is red; Tu. nettery blood; Te. netturu, netru id.; Nk. nettid id; Pa. nèrt id; netro Go; nattør, (M) nettur, (L) nett, (A) nettur blood; Kui nederi ("balance" word with ruka blood, which is O.); Kuwi (F) netori blood; neteri red; Br. ditar blood.)

589 nevos n. (pl. -ul) prayer. [Mar. navas vow.]
University of California Publications in Linguistics

224

ney a. butter, ghee. [Ta. ney id., oil, grease, fat, honey; Ma. ney any uctuous substance, grease, fat, oil, ghee; Ko. ney ghee; To. niy id.; Ka. ney, niy id.; Kod. ney id.; Tu. ney, niy id., grease, fat; Te. neyiy, neyi ghee, oil; Nk. ney ghee; Pa. ney oil; Oii. ney oil; Go. ni oil; pari ni ghee (pail milk); pahki ni honey (phakt bee); Kui niu oil; puki niu honey (puki bee); Kawi (F) niu oil; Kur. neya greese, fat, lard; Malt. neya fat of an animal.]

"ne-kun a. (pl. -il or ne-kund-l) headman. [Mar. nayak, H. nēk id.]

nevnd we, inclusive of person(s) spoken to. [To. Ma. nam, nam; Ko. a'm : am (a'm shows no distinction of exclusive and inclusive, although there are two oblique stenma); To. om : om; Ka. navv : nam (G. S. Gai, BDCR, 1,411 1; in modern Ka. these are the only 1pl. forms and the distinction of inclusive and exclusive is lost); Tu. nama; Ta. manamu; Te. manam - m; Nk. nēnd, nem; (Go. ṣpl, etc. < IA); Kui āj: mā (mā shows no distinction of inclusive and exclusive); Kawi mirō : mā (as in Kui); Kur. nam : nam, nam-g; Malt. nam : nam; Br. nan : nam shows no distinction of inclusive and exclusive.]

Cf. Burrow, BSOAS 11.596 l.]


"nind, nind-t to be full, (meeting) is convened. (Kin. nind, SR nind-eg to fill.) [Ta. nirai (airiv-, niraint-) become full, abound; (nirāp, nirāpt-) fill, cause to pervade; Ma. nirasuku become full, crowd, abound; nirekka fill (tr), charge a gun; Ko. nerver (nerad-) (girl) attains puberty, (affair) comes to fruition; nert - (nert-) bring to fruition; To. nerv- (neer-) become full, we come full, (moon) becomes full, (girl) attains puberty, (beard) begins to grow; ner- (ner-) fill (tr.); Ka. nere (nerad, nered-) become full, ready, mature, attain puberty; nerapu, nerayis partial; Kod. nere (nerew, nerand-) attain puberty; nera- (nerap, nerat-) fill (harvest-festival pot), load (nuzzle-loading gun); Ta. nindu become full; nincu, nimpu full; Nk. nind becomes full, nipp fill; Go. nindānas be filled (pots, bazaar, assembly); nihānā fill; Kui nenn- (nenji- or -j) be filled; nesa-pa (nesa-t-) fill, load; nes-pa (neas-t-) fill in, load up; Kuvi (F) nenjali, (S) nenzinai (z = j) become full; Kur. nindā be filled; nindā fill; Malt. nindle fill; nindre be filled. Cf. also neray, nerayt-.

"nindp, nindp-t to fill, convene (meeting) (: nind-, nindt). (Kin. nindp, SR nindpey to fill.) svrutm ip nindp to fill the basin pot with water (lit. fill water into brass pot) ;

nisan a. mark to aim at. nisan borobor zo-dip. aim straight at the mark! [Mar. H. nisan mark to aim at < Pers.]

ni'mba n. (pl. -il) neem tree, margosa. (Kin. Im id.) [Mar. nəb id., rather than Te. nimbaun id.]

ni'ta n. shade. (Kin. nātīda id.; SR nīdā shadow.) [Ta. nirāl, nirāl shade, shadow, reflection, luster; Ma. nirāl shade; Ko. nerīl shade; To. ner id., relics preserved for second funeral; ne-l poly house in which relics are kept, hut at funeral place; ne-l kal flint (? luster stone); Ka. nēral, neral, nellu shade, shadow, reflection; Kod. nēla shade, shadow; Tu. nirēl, irely id.; Te. tēdē id., reflection; Nk. nīda shade; Pa. nīra id.; Oii. niki id.; Go. (L) nīdā shadow.]

"nīgas n. (pl. -il) fly. (Kin. nīga id.; Sīr nīga, Haq nīga, Hilap nīgā fly, worm.) [Ta. il fly; bee; tēn honey bee; Ma. icca fly; Ka. i'p id.; To. i'py id.; Te. i'ga id.; Nk. ngīga id.; Kur. tīmi bee (i'tan, *tēn + *i; cf. Ta. tēn and Pa. teni, s.v. te ne); ekha gadfly, horsefly; Malt. tēni bee; Br. bi fly. The final vowels of Go. phūk, Kui puki bee belong here (the first parts belonging with Ta. pū, etc. flower).]

nīr (obl. in) plural. [Sr. nīr, immid. [Ta. nīr, nīrav (nim) - num, (um)]; Ma. nīnāl you plural; Ko. nim - nim; To. nim - nim; Ko. nim (nīm); Nk. nim; Ns. tīna; Tu. iru, nikula - ira, nikula; Te. ira (miru) - miri/nim; Nk. nīr; Pa. iru im; Oii. im - im; Go. imīrā - mi; Kui iru - mi; Kawi mīrā - mū; Kur. nīm - nim; Malt. nim - nim; Br. num - num.]

"nīv (obl. in) you singular. [Sr. nīv, innid. [Ta. nīva - nim; Ma. nīva - nim; Ko. nīva - nim; To. nīv - nim; Ko. nīva - nim; Sr. nīva - nim; Tu. nīva - nim; Te. iruv (nīva) - ni/nim; Nk. nūv; Pa. iruv in; Oii. in; Go. imāā; (W) imāā; Malt. nim - ni; Kui iruv - ni; Kawi nīva - nim; Kūr. nīv - nim; Malt. nim - nim; Br. nīv - nīv.]

nolng, nolngt-to thrash about on the ground. [Nk. nōrān roll on the ground.]

nō'lang, no'lāngt (snake) crawls. [Ta. nurai (nurait-, nirait-) creep through a narrow passage; nurantu (nurunti-) (also nuratu) carry away by stealth, skulk, slink, creep, crawl (of reptiles); nuruvalu (nuruvii-) creep (of reptiles). Ma. nurayuka creep in, squeeze through; Kus. noru, nurg, nusul, nasi enter door or narrow passage, squeeze through, creep in, enter with difficulty; Kur. nulunga insert a thing into another by a sliding push; nulūnēa enter into or under head foremost, creep into.]

nouv n. (pl. -ul) thread. (Kin. nul id.) [Ma. nul id., yarn, string; Ko. nu'ul thread; To. nu's id.; Ka. nul id., yarn; Ko. nul'i thread; Tu. nulu id., yarn; Te. nulu cotton thread; Pa. nul thread; Oii. nul id.; Go. nul id., string; Kur. nādā (pl. nātka) cotton yarn, thread; Kuvi (F) līlā, (S) lōl thread.]

nouv n. (pl. -uku) a well. (Kin. nuvvi, Sr. nuvvi id.) [Te. nuvi, nuvyi, nuyi id.; Nk. nuvvi id.]

nuk-k, nu'k-t to push so as to move. [Ta. nuku (nukki-) shove, push, thrust aside; Kuvi, (F) nuk id.; Ko. nuk'- (nū'-ki) push; Tu. nukni thrust, push, reject; To. nuku above, push violently, thrust out.]

nu'ne n. oil. (Sr. nūne id.; Sr. pānūne ghee; Haig nūnē, Hilap nune oil.) [Te. nūnē, nūnāi id.; Nk. nūne sesamum oil; Pa. nū ney id.] Cf. Burrow, BSOAS 11.615 and fn. 1.]

nōd, ott- to wash (body or part of body) (: o'dp, o'dopts), ir- od- to bathe (intr.). (Kin. or- to wash, bathe.) [Ta. nutakku (nutaki-) wash, wipe off moisture, destroy, dissolve; Tu. nidiyuni, nidiipin wash; Nk. or-
609 odge, odok-t- to have (child) with oneself while sleeping. [Tu. otku (otakki-) be restrained, become reduced, become tranquil; otkukku (otakki-) subjuggle, reduce, restrain; Ma. otsukkaa come to an end, die (esp. of smallpox); otsukku finish, destroy; Ko. org- (orgy-) be destroyed; okr-(orky-) reduce (iron) in length; To. wigd- (wigdy-) be crushed; wipkr-wikry- crush, beat black and blue; Ku. udugu subdue; shrikn, shrivel, decrease, be finished, leave, desist; Tu. oduqelge the end; odugueli cease to bear fruit; Tu. udugu, uduvu quit, stop, leave; udugu remove, efface; Kur. or'gna press, flatten, trample out of shape, kill by crushing, throttle; or'kna (ur'8yans) crush out of shape, cause to wither, kill (plant); Malt. orge blunt; orgre become blunt.]

610 okkon one man. okkod one woman or non-personal object, ok adj. (SR vokko one.) [Tu. Mm. ogra (Mm. onna) one non-personal object; orugw, orutag one man, orutli one woman; org, oru, or adj.; Ko. odj one; or'ak one okl-measure; or'ar' one year; or pa'ny one pa'sy-measure; adj. o in some constructions; Tu. wikd one; wir'ak one ak-measure; wi'or' one year; o kwa' one kwa'x-measure; adj. o, o' in some constructions; Ku. ondu one non-personal object; obba adj. one (personal); obbanu one man; obbinu one woman; Ko. ondi one non-personal object; obbe one man; obbe one woman; ori adj.; Tu. onj one thing; ori one man; ori one woman; or adj.; Tu. ok one adj.; odu one thing, individual; okkdu okkdu, okkdu one man; okate one woman; okati one personal object; Nk. okko, okkon one man; okkon one woman or non-personal object; ok sir one day; ok mat one; Pa. okur one man; okal one woman; ok adj.; Oll. ukur one man; ukut, okut one woman; Ga. ondu one; oko, okrre one each; (W) undi, (M) ond, (L) undi one; Kui ro adj. (preceding noun) one; roomu one man; roomu one woman; adj. following noun; Kur. orp' one man or woman; ota' one thing; Malt. orte one man; orti one woman; ort adj. one (person); -ond one thing; Dr. asit one; asit adj.]

611 okkod yesterday. [Kia. okkor id.; SR okod, okodi id.; okkiana from yesterday.] [Tu. ko'de yesterday; Nk. okkor id.]

612 org, org-t- to carry (child) on hip. [Nk. oggip- id.; Pa. ogg-take (infant) in lap; Oll. ogg-id.]

613 oggaram n. (pl. oral) ring. [Kia. oggaram, SR oggera, oggaram id.] [Ka. ungra, ungra, ungra; Tu. ungra; Te. ungramu, ungramu id.]

614 opad, opat- to be found or met, (fish) is caught (with dative), ad anag opatin. I found it. [To. o'por- (o'pot-) be caught; o'porc- (o'porc-1) catch; Nk. obar- (obat-) be got.]

615 oparip, oparip-t- to find; (opad, opat-).

616 orkil, orkilt- to recognize, choose as the best. (SR orkilt-eq to recognize.) [Mar. okkha'de id.]

617. ovul n. (pl. ovosil) thing or person of first rank. idav ovul pe'lvu these (grains) are popping well. [Mnr. aval of first rank.]

618 oy-, oy-t- (wound) hurts, pains. (Kin. oy- [head] aches.) [Tu. uyavu (uyavi-) uyaku (uyaky-) suffer; Nk. oy- pain; oyip- cause pain. These are connected by loss of n- with the family of Ta. no (nō-, non-) feel pain, ache; Go. noyåna hurt, pain, ache; Pa. noy- (no-) id.; Oll. noy- id.]

619 o'd-, o'd-t- to burst (intr.): o't-, o't-t-. (Kin. or- id.; SR od-eq to break, to enter; ort-eq, p. 21 ode-eq to break.) [Tu. oti (otiv-, otint-) break off, snap (intr.) (otipp-, ottt-) id. (tr.); utal (utav-, utain-) break in pieces, burst (intr.); (utipp-, utait-) break in pieces (tr.); Ko. orv-(ord-) break (intr.), (skin) chops (intr.); orc- (orc-) break (kindling), (Kuramba) kills by sorcery; To. war- (war-) break in pieces (intr.); (war-) id. (tr.); wityr- (wirr-) (joints) crack; (wirr-) crack (joints), kill by witchcraft; Ku. ode, odi be broken in pieces, become weakened, break (tr.); Kod. odev- (odand-) (pot) is broken; (odap-, odat-) break (pot); Tu. udepuni, udepuni break, split (pottery, intr.; tr.); odiyani, odiyani break (intr.); odipuni, odipuni break (tr.); Nk. or- break (intr.); or- id. (tr.); Pa. od- break, burst (intr.); otip- (oitt-) cause to burst; Boll. orr-break (intr.); Go. wôrané break (egg, pot); wôtaná burst (tr.), (chicks) hatch out; (A) or-break (intr.); oh-id. (tr.).]

620 o'dp-, o'dop-t- to bathe (tr.): o'dt-, o'dt-t.- ba'lan i rar odp- to wash the child's hands.

621 o'lit- to see, look at; (with collective gerund) try to (8.4). (SR ol-eq to see.) pa'y o'lit- to wait for. kuit o'lit- to count, tint o'lit- to taste. ve'lt o'lit- to ask (question). [Nk. ol-see; olip-show.]

622 o'dt-, o'dt-t- to smash (pot): o'dt-, o'dt-t-.

623 paanteni before sunrise (4.75). [Mar. paht, paht dawn.]

624 pad-, patt- (eye) is filled with dust, (wound) is got, (turn in game) is won (item 614 part, parat-), to become (loose seylil). za'1 pa'tin. it became dusky. anne da'v pa'tin. I won at my turn in the game, at pilla anug kaygekget pada. that woman is in a jesting relationship to me (see n.w. kanye-). ba'la avr ayug set, at patten. the child went to its mother and attached itself to her breast. anne tal pe'tjar pa'tin. my head became bald. (SR ? bolla padeg to be [i.e., lie] on one's back. See also item 2242.)

625 patu (patuv-, patt-) suffer, be caught, hit or strike against, happen, come into existence; (patuvv-, patts-) causative of preceding; lie down; Ma. patuka fall, sink, be obtained, caught, happen, be in a state; patuku catch, obtain, build (well, tank), lay (stone), lie down; Ko. patar- (pat-) experience emotion, be caught, seem good; lie down, sleep; To. por- (pot-) suffer experience, lose (teeth, of child); lie down. Ka. padu (patt-) get, catch, suffer, experience, feel; lie, repose, (sun) sets, have sexual experience, fall (in battle), die; Kod. pad- (patt-) suffer,
(something) hits, (thorn) runs in, lie fallow; paddit- (paddit-) make to suffer, let lie fallow; Tu. padduny, padduveni suffer, feel, enjoy; Te. padu fall, happen, lie, recline, sleep; feel, enjoy, suffer; pandu win in a game, yield or produce (tr.), lie down; paru cause to fall, cause to feel or suffer, spread; Nk. par (patt-) fall; ? par-? make to fall; ? part- fell (a tree) (or do the last two belong with item 640 part-2?); Pa. pad- (patt-), sink down, (sun) sets; Go. pāṭṭāna sit, lie, (bullalo) wallows; pāṭṭāna make to lie down; Kui pata malga be prone, fall flat on the face, be stretched full length on the ground. For the Koi. meaning (turn in game) is won, cf. Tu. pāṭṭa a turn in the game of tipcat < pata..}

625 pakka n. rib. (K. pakka id.; P. pakkal riba.) [Cf. Skt. paksam.-side.]
626 paksiak n. (pl. -er [male], -eV [common gender]) male bird. paksiral, paksin (pl. paksirasil) female bird. [Mar. paksi bird < Skt.]
627 pal n. (pl. -kul) tooth, esp. front tooth. (SR palki [pl. l.] tooth; Haig pāl [pl. pālku] id.; Hislop palkul teeth.) [Tu. Ma. pal, Pallu; Ko. pāli, To. pāli; Ka. pali; Kod. pallu; Te. palu, Pallu; Nk. pal; Pa. pel; Oll. pal; Go. pāl; Kui palu (pl. palka), (pl. palka); Kui (F.) pāl (pl. palka), (S.) palka; Kur. pall tooth; Tu. pārī animal's tooth; Malt. palu the teeth.]
628 palandral n. (pl. -rastikul) such-and-such a woman (palane).
629 palane n. (pl. -l.) such-and-such a man. [Mar. phalaq < Pers.]
630 pammee n. (pl. -l.) breast. (K. pammee id.; SR pammee.) [Nk. pammee breast; Go. (M) bomā, (L) bomo id.; (A) bomudder.]
631 pande n. (pl. -l.) frog, toad. (K. pande frog; SR pande; p. 26 pande (pl. pande) id.) [Tu. parantu bull frog; Nk. pande frog; Pa. bendu id.; Oll. pandake id; Go. pānne id; Kui pana id., toad; Kui (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.). [Tu. pantar, pantal; Ma. pantal, Ka. pandar, pandura, pandal; Ko. pande; Te. pandīri, pandili id.]
634 pand-, pand- to become ripe. pandal ripe fruit (5.115). (SR pand-eg to ripe; K. pan [pl. pand-], Haig pāl, Hislop panal fruits; Hislop panal ripe.) [Tu. paru (papuru, parut-) ripe, mature, (boil) comes to a head, become flexible, pliant; paru ripe fruit; Ma. paruka ripe, grow, suppurate; paru ripe fruit; Ko. par- (p힌-) (fruits) become ripe, (boil) opens; pan fruit; To. posf- (posf-) ripe; pun fruit; K. pān be produced (ripe fruit); n. ripe fruit, ripeness; K. pān fruit; Tu. paru nripe, mature; n. fruit, berry, ripe, mature; Nk. pand- become ripe; pande ripe fruit; Pa. pand- (plant) matures; parri-ripe; pal ripe fruit, pus; Oll. pār(g)- become ripe; Go. pāndana id.; Kui (S) pāndu ripe fruit; Kur. pānna (pānji) ripe, (boil) fester; Malt. pān ripe; pāntre ripe (tr.), teach manners.]
635 pandirp-, pandit-p- to put to become ripe (pandi-, pandit-).
636 pand-, pank- to send. (SR pāṅk siyen id.) [K. panu convocation appointed for meeting; Te. panucu send, command, commission; pani commission, mission, errand; panupu an order, command, errand; panpum send, dispatch, dismiss; n. sending, order, mission, errand; Nk. pāṅk- sendi; Kui pand-a (pand-i) send, commission; n. act of sending; Kui (F) panali, (S) pantaini send.]

637 pangi just now, just then. (SR pāṅgi, pāṅgi now; pāṅgi dāk so far, up to now.)
638 par-, parit- to grind (flour). (K. paray- to pound; SR paray-eq to grind.) [Nk. paray- grind.]
639 par-, para- to scratch (part of body). [Tu. parunku (pārunki), parunka (pārunki), varunka (varunki) scratch (as with nails); Kui, paradu, paradu scratch with the finger or nails, claw; berantu, berantu, beantu id.; Tu. parunku, parunku, parkuni pluck out, scratch with nails; Te. baruku scratch, claw, lacerate, tear, scribble; Pa. pare- scratch; Kui (F) paculi, (S) pazznai (z = e) id. The Tu. forms with r do not agree with the Ka.-Te. forms with r, nor are the p- and the v-1v forms easily connected; yet all the forms are probably somehow cognate. The Koi.-Pa. forms most closely agree with K. paraku and the Kui forms.]
640 part-, parit- to cut up, a' n andug pun parattan. I wounded him, took del part- to cut in pieces. [Tu. pari (pariv-, parit-) separate, be sundered; cut asunder; (paripp-, parit-) cut asunder; Ma. perekku 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. parg- be split parkip- (parkit-) split (tr.); Kui pāj-ai (pāj-i) hew, cut down; Kur. pakkāna separate or force asunder the two parts of some object previously split, two limbs, etc.; Malt. pārg split, cleave, rend.]
641 part-, parit- to win (turn in game): (pad-, patt-).
642 pāsūdi ? adj. yellow, orange. (K. paccouri yellow; SR paspatid; Hislop pachchi green.) [Of the many words for the color range green to yellow, Te. pasimidi yellow is closest to this word; cf. Burrow, BSOAS 11.345.]
643 patta n. search, trace. patta kak- to make search. patta laq- trace is found. [Mar. patta, H. pata trace, tidings, clue, guide.]
644 pātāk n. (pl. -er) headman. [Mar. pātal, H. pātel village headman.]
645 pātāk n. (pl. -ev) sharp edge. ca'ku pātāk an, the knife is sharp.
646 partiral n. (pl. -rasikul) headman's wife. (i.e. 644 pātāk.]
647 pathe n. (pl. -l.) plank. [Tu. pātāi palmyra timber, rafter, Ma. pātā arcua bough; Ka. pātā palmyra timber, rafter, arcua bough; pātā piece of timber of doorframe, rafter, joint; pātāke board; Tu. pātā rafter; Te. pāte bar or spar of wood, piece of timber of doorframe; pātā plank; pātāka plank, board, bar of wood; Nk. pātā plank; Pa. pėt (pl. pėtk) beam, post; Kui pāti beam; pāta board; Kur. pātāa beam in oilmill; For IA words, see Turner s.v. pātā these may be Dr. in origin. Certainly, Kol. pātā seems not to be borrowed from IA.]
648 pātē n. (pl. -l-) stripe on squirrel's back. [Mar. pātā, pāti stripe.]
649 pānundal n. (pl. -rasikul) female guest (pāniasik).
650 pāniasik n. (pl. -er) male guest. [Mar. pāniasa, H. pāhun, pāhuna id.]
651 pānumpon n. state of being a guest. pānumpon var- to come as a guest. (pāniasik; Mar. pā- 'ness,')
pettiar bald. tal pettiar pad-er- head becomes bald. nettinpettia kak-to shave the forehead.

pe 'gul (or pe 'gul) n.pl. intestines. (SR pe'gul [pl. pe'gul] id.) [Te. pe'gul, pe'gul entralit, gut, bowel; Nk. pe'gul intestines; Pa. pirul, piruul (pl.) id.; Oll. purug (pl. purug) stomach, intestines; Go. piru, (W) pir belly, stomach.]

pe 'l, pe 'l-t (grain layel) pops when parched over fire. [Te. pelu, p'elu explode, burst, be fried or parched, break out in prickly heat or any eruption, have pimples. Are these connected with: Tu. pil'na (pil'na, pil'na) split, break, burst, crack (intr., tr.); Kp. pil'na id.; Pa. pil- split (intr.). Go. piruna burst (cotton bolls, an ant-eaten mud wall); pil'na burst (of a boil); Kp. pil'na (pil'na-b) be split, cracked; pil'na inha crack, be cracked?]

pe 'le first. (SR pele id., before.) [Mar. H. pilaha id.]

pe 'lip, pe 'lip-t to make (grain) to pop: (pe 'l, pe 'l-t),

pe 'n n. (pl. -kul) louse. (Kin. pen, SR pen n) id. [Ta. Ma. pen id.; Ko. pe' n-headlouse; To. pe' n louse; Kp. pen id.; v8. lice to increase or grow greatly; Kp. pe' n louse; Tu. pen id.; Te. pe' n (pl. pe' n) id.; Nk. pen (pl. penid) id.; Pa. peni (pl. penul) id.; Oll. pen (pl. -il) id.; Kp. penu flea; Kuwi (F) penu id.; (S) penu louse; Kur. pen id.; allia-pen flea (alla dog); Malt. penu louse.]

pe 'r n. (pl. -d'l) a name. (SR per [pl. pell] id.) [Ta. Ma. peyar, piyar, per id.; Ko. pe' r id.; To. po' r id.; Kp. pesar id.; Ko. peda id.; Tu. pular id.; Te. peru id.; Nk. per (pl. ped) id.; Pa. pird id.; Oll. pird id.; Go. p'rol, (A) porol, (L) pediri, porolya id.; Ku. pada id.; Kuwi (F) d'D Ownership, (S) d'Durna id.; Kp. piri'inia to name; Malt. pinje id.; Br. pin a name.]

pe 's n. (pl. -1) quarter of an anna; in pl. money. [Mar. H. paisa id.]

pidda n. (pl. -sil) smooth with grease (of hands; ? sweaty).

pidda n. (pl. -sil) banch, small bundle. (SR piddak fist.) [Ta. Ma. pita a grasp, hold, fist, handle, handful; Ko. piri handful of anything but cooked rice; pic handful of boiled rice; Kp. pidi hold, grasp, fist, handle, handful; Ko. pudi handful, mereel; Tu. bido hold, grasp, handful, handle; To. pido handle, handful; pidikili id., fist.]

pilla n. (pl. -kul) woman, baby, daughter. pilla pedda females and males. (SR, Haig pilla daughter, girl; Hislop pilla girl; pilakun women.) [Ta. pilla child, young of many animals, daughter, son; Ma. pilla child, infant, young of animals, small fruit; Kp. pilla, pilla child, young of any animal, that which is small or petty; Tu. pilla child, baby; pulli grandchild; To. pilla child, baby, young of any animal, girl, small, little, young; Nk. pilla girl, daughter; Kur. pello female child, female not arrived at puberty, bride or young woman (before she has had children), maid servant; mitt servient; Malt. pelli woman; pelo female (of plants); Br. pillota poor child, small child, orphan, miserable.]

pilli n. (pl. -kul) cat. (Haig pilli, Hislop pilli id.) [Ta. Kp. Te. Nk. pilli, Pa. biley id. For the various IA forms, with which these are undoubtedly related, see Turner a.v. biralo, billi; under the latter add Mar. billi, with which, of course, the Kol. form is not closely related.]

pina n. (pl. -l) cage. (SR pinja id.) [Mar. piirja, H. piirjar id.]

pippa n. (pl. -l) metal barrel. [Mar. pip, pip id.]

pira n. (pl. -l) buttock, anus. [Ka. pire the posteriors, buttock; Te. pira, pirâdu buttock, hinder part; Nk. pirra buttock; Kp. piru ramp, posterior. Cf. Ta. pire' behind, etc.]

pira-, piris-t to slip, slide. [? Ta. piral (piral, piral, piral) roll over, tumble over, be upset, slip off (coll. form of pural); Ko. pery (pery) turns upside down (intr.); per' (per'ly) id. (tr.), dissociate (joint) by force; To. pi' p-il (pi' il) tumble over; pi' p-il (pi' il) push over (or do the Ta. forms go rather with Ta. puri)?]

piris-t, piris-t to slide (tr.) : (piris-, piris-t).}

pitul n. brass. (Hislop pitul id.) [Mar. pital, H. pital id.]

pî ndi, pi' ndi-t to squeeze, milk. (SR pind-eq, p. 20 pind-eq to twist, squeeze, milk; pîl pindeq to milk.) [Ta. pîr (pirirv, pirirv) shed (rain), squeeze, express, press out with hands; drip, exude (intr.); Ma. pi'ryuca wing out, squeeze out; Ka. piri wing or squeeze out, press out juice, make sapless or dry, become sapless or dry; Tu. piriuni twist, turn, wing; Te. pidual squeeze, wing, press out; Nk. pind- milk; Kuwi piri-ape (piri-ape) squeeze out; Kuwi (F) picali milk.]

pi't n. bille. [Nk. pit id.; Pa. pita id. Uncertain whether more closely connected with the Dr. or the IA words. Tu. pittam, pittu, pieceu; Ko. piti; To. pit; Ku. pitta; Tu. pittu; Tu. pittama id. For the IA words, none of which has a long vowel, see Turner a.v. picta; add Mar. pitta. See Burrow, BSAAS 11.345.]

pod n. sun. (SR podda id.; ? podguk the whole day; Haig pötstedin evening [i.e., pot seddin the sun went]; Hislop podh sun.) pod kuri the sun rises, pod mugh the sun sets. [Ta. portu, portu, pôtu time, opportunity, sun; Ma. portu sun, day, auspicious time; pôtu, pôtu time; parutu moment, occasion; Ko. port time, sun; To. pîta (Tôwîfî dial. port) time, luck; ? pô time; Ka. portu, portu, pottu, hot time, sun; Kod. boud (central Coorg dial. bedi) heat of sun; To. portu time, daylight, sun; Tx. proddu, sun podu, day, morning; îppu, appudu, appu'du this, that, what time; Nk. podd sun; apud, aphur then; îpPEND, ipEND now; epund, epurd when?; Pa. apost that time; íppu this time; Go. ãppô then; bâpô when?; (M, L, A) poda sun. Cf. Kol. appud, e'pund then; eppu'd, e'pund when?]]}

po'dal n. (pl. podasîl; voc. ma'mî) mother-in-law. (Haig podal id.) [Nk. podal id.; Pa. nklad (pl. poda'll) wife's elder sister; Go. pôral, pôrâr, (W) poyâr wife's mother; Kp. pôra wife's elder sister; Kuwi (F) pîya (pl. pîyasakka) mother-in-law.]

pode high, up, the top (8.49, 64). (SR pode on.) pode mit to jump high, to pil'pine pîseki to hang up a hat. [Ta. pôkai mountain, hill; Nk. pode top, on; Pa. pôdi, top, above; Il pôdi roof; Oll. poyta top of something, on, upon; Go. parrâ on top; (W) parro above; (M, L) poro top, up; (Pa.) porro up.]}
pāri worm, insect; Kui priu, priu (pl. prika), piru (pl. pirka) wingless insect, worm, maggott; Kwī (S) pliguli insect; (F) priyulī (pl. prika) caterpillar; Kur. pōcō worm, caterpillar, fleshly larva esp. of beetle; Malt. pocru worm, caterpillar; Br. pū id., maggot; pul-mak(h)ī tapeworm (mak intestinal worm < Pers.).

732 pus-, puts- to pull, pull out, take off (clothes), tu-k pus- to perform the śrāddha funeral ceremonies. ayak pus- to sweep out dust, do sa'il va-kal pus- to let the cattle outside. agasā pus- to yawn. (SR p. 19 pus-eg to open, úpi pusse og to pant; Kin. pus- to bring out.) [Tu. puy (puv-y-, puynt-) be pulled out, torn off; (puv-puy-, puynt-) extract, pull out, sproat; Nk. pus- pluck, take, remove; Pa. puc- extract; puyk- pull out, pluck; Oll. puskir- put off (clothes); Go. pākāna become loose (of a shoe, ring, lid of a box, etc.); Malt. puce put off (as attire), undress; puæcre become loose.]

733 pui-, put-t- to cut in pieces, pluck (flower, fruit), break (rope); a'na ta'd tiva puttan. pulling the rope I broke it. (SR put-teg to pluck fruits; ? phut-teg to break, of rope.)

734 putni n. (pl. -kul) brother's daughter (putniak). [Mar. putni id.]

735 putniak n. (pl. -eak) brother's son (putni). [Mar. putniak id.]

736 puv n. (pl. -ul) flower. (Kin. pūta, SR pūta [pl. -l], Hislop phael id.) [Tu. pā flower, wire edge on tool, cock's comb, cataract in eye, albago, menstruation; pāpuw flowering, blooming, menstruation; Ma. pā, pūva flower, cock's comb, menses; Ko. pā flower, wire edge on tool; To. pā'f flower; Ka. pā, pūva, puvvua flower, albago; Kod. pā (Mercara dizl. pu v-ō) flower, neck feathers of jungle cock; Tu. pā, pūva, cataract in eye; Te. pā, pūva, puvvua flower, albago; Nk. pūta (pl. -l) flower; Pa. pā (pl. puvul) id.; Oll. pā (pl. -l) id.; Go. pāngur id.; Kui pūja (pl. pānga, i.e., pānga) id.; Kwī (F) pūya (pl. pāngla), (S) pānga id.; Kur. pāg, (H) pāmp id., film on the eye; Malt. pāpuw flower. The first part of Go. phākā, Kui pākī bee probably belongs here (the final vowel belonging with words for fly; see n. sī' gōh).]

737 puv'ad-, put'at- to win (contest), solve (riddle).

738 puv'sa n. (pl. -l) necklace. (Kia. pūsa head.) [Te. pūsa id.; Nk. pūsā id.]

739 puv't n. (pl. -sil) a measure of length. [Ultimately < Eng. foot.]

740 ra-, ras-t- to say, speak, talk nonsense. [Te. raji 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 (rā zak). [Te. rāni id. Mar. rāni, H. rāni id.]

743 ra'ng-, ra'gk-t- to be possessed by (god), di am ra'ng- id. [Kui rānj-a (rānj-) (spirit) possesses, inspires a person.]

744 ra'vi n. (pl. -kul) pipal tree (Ficus religiosa). (SR rāvi id.) [Tu. aracu, araca-maram id.; arai a tree, probably papal (Telkāpymam); Ma. arayal pipal tree; Ka. arase, arise, arali, arale, alsi, alle id.; Te. rāvi, rāgi id.]

745 ra'zak n. (pl. -eak) king. [Mar. rājā id.]

746 redapa n. (pl. -l) wing. (SR repa id.; P. rerapa id., feather; Hislop redupal wings.) [Connected somehow with: Ta. irā, iraku wing, feather; irā, iraku wing, feather, irā, iraku wing, feather; Ka. eçe, eçkē, ecke, rekkē, rekke wing; Kod. rekke id.; Tu. rekkē, edinek id.; Te. erka, rekka, rekka id.; Nk. rekka, repa id.; Pa. (S) rekka id. Is -dapa connected with the forms listed under et, e'tt, Te. eu rise, etc.? Cf. esp. Ko. erv-, erd- spring up, fly.]

747 regdipt-, regdiep-t- to drive away. [Mar. ragdēnē, H. ragarna id.]

748 rekka n. (pl. -l) leaf. (SR yeg [pl. yegul], Kin. ēg, Haig yeg [pl. -ul], Hislop yegul id.) [With rekka: Te. rēku petal. With ēg: Nk. ēg leaf; Pa. ev id.; Oll. eg id.]

749 rekni n. (pl. -kul) sort, kind. [H. raqm id. < Ar.]

750 reg n. (obl. reng, pl. reng-ul) color. [Mar. H. rāng id.]

751 rengariak n. (pl. -ler) dryer. [Mar. rangari id.]

752 rengartad n. (pl. otasikul) wife of dryer (rengariak).

753 regi n. (pl. -kul) bullock cart for passengers.

754 regip-, rengip-t- to dye, paint. [Mar. raginē id.; cf. regi.]

755 resip-, resip-t- to heap up. [Mar. račē id.]

756 resu 'a te wild dog (a-te dog: cf. 2.36). [Pa. iric netta wild dog; Go. (M) rac nāt id. Te. rēcu a sort of ounce or lynx said to climb trees and to destroy tigers, (B) a bound or wild dog.]

757 ret-gē, ret-gēk-t- (part of body) pains.

758 retji n. day. [Mar. roj day of 24 hours, hire for a day; roji daily expenses, hire for a day; H. roj day < Pers.]

759 ro'p n. (pl. -ul) plant. [Mar. rop, rōp, rōpa id.]

760 ro'si n. (pl. -kul) large knife. (Kin. ruči id.) [Nk. rōsi dagger.]

761 ro'zdarak n. (pl. -eak) laborer. [Mar. rojdar id.]

762 ro'zdaral n. (pl. -masikul) wife of laborer (ro' zdarak).

763 rupee n. (pl. -l) handle of plow, harrow, seeder, or cultivator. [Mar. rumni, runmi, rumne, rumne id.]

764 ru'plia n. (pl. -l) rupee. [Mar. rūpyā id.]

765 ru'i-, rusi-t- to throw. [ruv- + si'-].

766 ru'v, rav-t- to throw. [Te. ruvvu id.]

767 ru'k n. (pl. -ul) boat. (SR rōk id.) [Cf. Skt. lex. rokam boat, ship, and Ka. rōka, Te. rōkam id., borrowed from Skt.]

768 se-. See s.v. serv.}

769 sabi n. (pl. -kul) broom.

770 sak n. (pl. -ul) egg. (Kin. caq, SR caq id.)

771 sakri n. (pl. -kul) chain. [Pa. cakril id. Mar. sāk(h)al, sāk(h)li, sakal, H. sākal, sākar, sākri id.]


773 salla n. buttermilk (result of churning). salla gusrip- to churn (and as a result obtain) buttermilk. (Kin. salla, SR sāllā buttermilk; SR sāllā kalleg
to churn.) [Te. calla curds beaten with water, buttermilk; Nk. sala buttermilk; Pa. calla id. Connected with: Ta. alai curds, curdled milk, buttermilk; Ka. alai buttermilk; Tu. alai, alidi.]

774 sali si' ma n. white ant. [? cf. item 2016.]
775 sammar n. (pl. -kul) man of Chamor (leather-worker) caste. [Mar. camhār, H. camār id.]
776 sammartad n. (pl. -takikul) woman of Chamor caste (sammarial).
777 samnor n. (pl. -sil) flea.
778 sandi n. silver. [Mar. H. cādi id.]
779 sanna n. (pl. -i'ev, voc. sannia) mother's younger sister. (SR sannā id., sister's daughter.) [Go. sannē-mīrā sister's daughter; sannē-mārī sister's son; sannē son-in-law.]
780 sap-, sap-t- to throw away (water from hand-washing). [Ta. cappāl refuse of food, leavings; Pa. capp-pour.]
781 sara n. liquor made at distillery. (Haig sarā wine.) [Mar. sarā spiritoius liquor.]
782 sarad n. sweat. (Kin., SR sarad id.)
783 saraguruk n. (pl. -ev') sugar cane. [? Mar. ghat(har), H. sakkār sugar.]
784 sarsam half (8.58), sarsam pa'v'pa'v' halfway, sarsam sonal half the grain.
785 sasi-, sasi-t- to leave. (SR sasī-eg, p. 19 sasī-eg to release.) [say + si -'-.]
786 sat-, sat-t- to shoot with gun. tupukad sat- to shoot with a gun. [Cf. Ta. catçacai-eal the sound of falling trees, report of a gun, rattling of stones thrown; Ka. car, catca, catçacata, and various other words denoting a sharp, loud crack of some kind.]
787 satta n. (pl. -i) shoulder blade. (Kin. catat, SR satat shoulder.) [Nk. satāt back; Go. satā, (W) satā, (L) hattā, (M) atta shoulder.]
788 satte n. (pl. -e) wicker door-flap. (Hislop satekotar door.) [Mar. sati, satti, satthi frame of slit bamboo or slender sticks forming deck of boats, flooring of loft, etc.]
789 satthi id. the sake of, because of (7.1, 8.63). [Mar. satī, sathī for the sake of.]
790 savaril-, savaril-t- to make oneself ready. (SR savaril-eg, p. 20 savō to dress.) [Ta. cavatār (<pp, -t-) acquire, procure, get ready (tr.), behave agreeably; Ka. samunisa, savanisa to acquire, get ready (intr.), come about, occur; Te. savarilu be proper, suitable; savarincu, savarulcu adjut, set aight, put in order, arrange.]
791 savarip-, savarip-t- to make ready (tr.): (savaril-, savaril-).
792 savarak n. (pl. -er) moneylender. [Mar. sarkār, sāvarkār id.]
793 savarakul n. (pl. -orasikul) wife of moneylender (savarakul).
794 savri ? adj. sweet. [Ka. savri, savrii taste, sweetness, that has taste; Ko. cavy taste left in mouth for food just eaten; Tu. sabi, navi taste, flavor; palatable, sweet; Te. cavi taste; Nk. savad sweet.]
795 say-, say-t- to leave, let go, release: (sasi-, sasi-t). (SR sāy-eg to leave.) [Nk. sāy-leave, abandon; Pa. cavy- id; Oll. sāy- id.]

Emeneau: Kolaami, a Dravidian Language

796 sa'da n. (pl. -l) marriage sari. [Mar. sāddā, sāddi, H. sātri sari.]
797 sa't n. (pl. -il) year; in: as sa't year before last, mutta sa't next year. (Hislop salber year.) [Mar. H. sāl id. < Pers.]
798 sa'nizin n. (pl. sa'nīlikul, voc. sa'nizin) younger sister's husband. [Nk. sānikul, sānjīn son-in-law, younger sister's husband; Pa. calīf (pl. -kul) bridegroom; Oll. sālīd (pl. -kil) son-in-law, younger sister's husband? Go. sēlār-sānnē younger sister's husband. Mar. sālā, H. salā wife's younger brother, younger sister's husband.]
799 sar n. (pl. sa'd-l) thorn. (Kin. cār, SR sār (pl. sāll) thorn; Pa. cāka id; Go. sāp id; Kui sāpu id.; Kuvi (F) ḫāpū, (S) ḫāpu id.)
800 sārak n. (pl. -er) father-in-law. (SR sarsāk, Haig sārā id.) [Mar. sāra, H. sāsur, susar, susār id.]
801 sa't n. (pl. -il) whip. [Ta. catça, catçi whip, string to spin top; Ma. catçe whip; Ko. ja't string to spin top; Ka. cāti whip; Te. jaš id.]
802 sa'y n. cream. (Kin. say id.) [Mar. sāy, say id.]
804 sa'yebal n. (pl. orasikul) European woman: (sa'yēb).
805 sa'zē n. (pl. -l) good. [Mar. sajra decorated, handsome, pretty.]
806 se- See s.v. ser.
807 seer n. (pl. -il) city. [Mar. shār, H. shār id. < Pers.]
808 sek-, sek-t- to make pointed (a piece of wood). [Te. cekku pure, cut the side or rind of, cut or mend (as pen or pencil), engrave, carve, cut out; Nk. šek̡chip, scrape; Pa. cekchip, scrape, plane.]
809 sekkil-, sekkil-t- to be able (with purposive). [Mar. sak̡ē, H. sakā id.]
810 sendal-, sendal-t- to be crushed: (sendap-, sendap-t). (Cf. sindil-, sindil-t-)
811 sendap-, sendap-t- to crush. [Mar. sendē id.]
813 sentare n. (pl. -l) orange. (SR santār id.) [H. saŋtarā id. (< Portuguese larangas de Cintra 'Cintra oranges').]
814 senvaram n. Saturday. [Mar. sānvar, sānvar id.]
815 ser- (sa-, se-), sedd- to go. (SR ser-eg id.; Kin. cedd (sun) sets.) [Ta. cel (celv-, cem-) go, pass, (time) passes, be effective, (coin) passes, be suitable, acceptable; Ma. celka pass through, pass on, pass, be current, valid, cost; Ko. cel- (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- (cand-, cam-) go; ser- id.; Pa. cen- (cend-) id.; Oll. sen- (send-, see-) id.; Go. hāndā id.; Kui sal-ba (saa-) go, depart; Kuvi (F) hajjali (imperative hallama), (S) hannai id.]
815 serp-, serep-t- to let (cattle) get lost: (ser-, sedd-).
servi n. (pl. -kul) brass pot. [Mar. šarav shallow dish or platter, bowl-form vessel.]

setta n. (pl. -l) umbrella. [Indirectly from Skt. chattara-id, through a form with t or tt < Skt. tr., e.g., H. chatā id., Mar. chati ceiling, awning, canopy.]

seyil loose. Anne u’sad seyil pattin. My belt (or waistcloth) became loose. seyil kak to loosen. [Mar. sail, sail loose.]

se’-n. (pl. -ul) sp. bird.

se’-nd n. (pl. -ul) bitter. (Kin. se’d, Sr send, Hislop chenda id.; Hislop send sweet [1.]) [Ta. kay (kaypp-, kaytt-) be bitter, astringent; kaya (kaypp-, kayant-) be bitter; kaça (kacapp-, kacant-) taste bitter; kayar, kacar astringency; kayappu, kaippu, kacel bitterness; Ma. kaikka be bitter; kaippu bitterness; Ko. kac- (kac-) be bitter; To. koy- (koe-) id.; Ka. kasar be astringent; kay, kanyi, kayi, kaypu, kaypee bitterness; kasa, kassu, kasaru, kasi, kasu, kasaru astringency; Ko’d. kay- (kaypp, kayce) be bitter; Tu. kasa backish; kaip, kaipely, kaypee bitterness, bitter; To. cēru, cēti-id. Pa. kep- (ket-) be sour, bitter; Go. kēkkē bitter; kuṭṭanā taste bitter (as quinine); (W) kait I bitter, sour; (M) kaita bitter; Kuwi (F) kasa sour; Malt. qase become bitterish, insipid, or vapid. The Kol. form is borrowed from Te.]

sep’ni n. (pl. -kul) thatch. [Mar. chappar, chappri thatched roof.] 822

se’-r, se’-r’-t to lean (intr.) a’n bi’tig se’r umutan. I sit with my back against the wall. [Ko. ke’-dr (ke’-dr) lean one’s back against a support; To. kë’dr (kō’dr) lean against (intr.); kō’dr (kō’dr) lean (tr.); Tu. kerpun prop, support; Te. cēru lean upon or against; Ku kē’-dr (kē’dr) lean, lean upon or against. See Emeneau, BSOS 15.110 f.] 823

se’-p, se’-rep’-t to lean (intr.) (se’-r, se’-r’-t).

sid n. (obl. sit) day; in: ok sid one day, ok sitiun for one day, a’ sid that day. (Sr ajir day before yesterday, that day; ejir when?) [Nk. ār day; ok ār one day; ār = Sr ār; ār = Sr ār; Pe. ciric day; Oll. siris id.]

sidde n. (pl. -l) squirrel. (Kin. sidde, Sr sidde id.) [Nk. sidde; Go. (W) ciddër; Ku siruni, siru; Kur. ciḍa, ciḍar; ? Te. udata id. Cf. Burrow, BSOS 12.136, under Ta. asil.]

sidp tight. sidip er to be become tight. sidip kak to tighten.

sik, sik’-t to hang (intr.). (SR p. 23 sikk-eq to get caught, of hand.) [Ta. cikka (cikk-) become entangled, be caught, ensnared, be obtained; Ma. cikka be entangled; Ko. cik- (ciky-) be caught, be got by; To. tik-tiky- be trapped; Ka. sikku, sigu, sirku, sikklu, sikklu, sikklu become entangled, caught, fall into the hands of, be obtained; sikklu come into contact with, fall on (water); Ko’d. cikk- (cikk-) become entangled, become tired; Tu. tikkun, sikkuni be ensnared, caught, seized, obtained; sikklu be entangled, perplexed; Te. cikku be caught, obtained, got, entangled, ensnared; Pa. cirig get stuck, entangled, trapped; cirig- (cirig-) trap, snare; Go. hikkān be caught, entangled, stuck in anything; jirkanā be caught on thorns (especially of clothes).]
Emeneaw: Komali, a Dravidian Language

847 si'krak n. (pl.-ey) falcon. [Mar. šikrâ hawk.]
848 si'-m n. pus. (Kin. cim id.) [Ta. ci pus; snot; ci pus; cikkahe phlegm; citmam slime or mucus voided in dysentery; cittahe rottenness; cittahe kâa bearel eyes; Ma. ci putrid matter, secretion of eyelids; ciccal rottenness, caries; Ko. kiv pus; ear wax; Ka. kiva, kiva, kimu pus; Kod. ci pus; Tu. kivu id; Te. cimiu id; cimiži snot; Kol. (Kin.) simur; (SR) simud nasal discharge; (Kin.) cirmur ear wax; Nâ. sâm pus; Tu. kivu id; Kai sivoti, sivoni id; Ku (F) stwesi; (S) simwi id; Br. kist id; snot. Cf. siv-, sivk-. Cf. Burrow, BSOSA 11.129.]
849 si'-ma n. (pl.-l) ant. (Kin. cime, SR sime, Haig asmal, Hisolp shimel id.) [Te. cima; Nâ. âima; Ku (F) âima id.]
850 si'-piak n. (pl.-er) man of tailor caste. [Mar. âipt id; also called chipi (< chipa calico-printer) according to Russell and Hira Lâl, The Tribes and Castes of the Central Provinces of India, 2.466.]
851 si'-pîral n. (pl. 1asikul) woman of tailor caste (si'-piak).
852 si'-r n. (pl.-kul) nit. (Kin. cîr id.) [Tu. ir, irppi; Ma. ir; Ko. ci'-r; To. ti'-r; Ka. ir, ti, sir; Kod. ci'-ri; Tu. turu; Tu. tru; Tu. sira; Nâ. âir; Go. sir; (W) sirk (pl.) (Ku) siru; (S) siru id.]
852a si'-r on (with names of days of the week; 4.77, 6.62, 6.63.)
853 si'-ram n. (pl. sira) tendon, nerve, blood-veessel. (SR sira vein.) [Ta. ir, irku, irkik rib of palm-leaf; Ma. irkiki, irkiki id; Ka. sere vein, artery; Tu. tûru vein; Te. sira vein; Nâ. âira (pl.-l) vein; Go. çira twist pulse or tendon; Ku. air nerve, vein, muscle, fiber (of flax, pulses, etc.). Cf. various IA words, including Skt. sira, sira nerve, vein, artery, tendon; Burrow, BSOSA 11.349 f.]
854 si'-ril, si'-ril- to split (intr.). [Mar. çirî, çir jâñ id; il. çiru split (tr.)]
855 si'-rip, si'-rip-t- to split (tr.) (si'-ril-, si'-ril-t-)
856 si'-ri n. (pl.-kul) bottle. [Mar. âiai, H. âišt id. < Persa.]
857 si'-ta n. (pl.-l) riddle.
858 si'-tv n. (pl.-ul) border of village. [Mar. âîv, H. âiâw id.]
859 sok-, sok- to climb. (Kin. cîk; SR sok-k-eg id.) [Nok. sokk-; Pa. oppo-(cotto), cobk-; Oll. oppo-(sot) id.]
860 sondam n. (pl.-ul) elephant’s trunk. [Nk. sondam; Pa. çonda id. Mar. sôd, H. âîr id.]
861 sonna n. (pl.-l) great millet (Sorghum vulgare), (Kin. sonna id; SR sonna jowar, millet; Haig sonnâl grain; Hisolp sönok jowar [Sorghum vulgare].) [Ta. sołam maize, great millet; soñal id. (Te.); Ma. sołam id.; To. swîl'maiz ( < Tu.); Ka. jola generic name of several species of millet; Kod. jo'-la great millet; Tu. jola id; Te. jonna, jonnaul id; Pa. jenna (pl. jenel) small maize, jura; Oll. joneil (j = daze) maize; Go. (To. vol. I, p. 60) jønâb great millet; (M) jôna maize; (W) janna id.; KU sola grass. For IA words, Turner a.v. juenol, esp. Mar. jôdihî, H. jûnâr.]
862 sose n. (pl.-l) skin, hide, bark of tree.
863 so'ormam n. Monday. [Mar. somvar id.]
864 so'gg, so'gkt- to enter. (SR soeg-eg id.) anne kant keara so'gkt a speak of dust got into my eye. [Nk. soeg- enter; Pa. cîng- (thorn) pierces; Go. sörtâna enter, (lumbago) attacks; KU sol-b- (so-) enter, penetrate; Kuwi (S) hînnai enter.]
865 su'd-, su'd- to cook. (Kin. cu- bake [bread].) [Ta. cu'tu (cutu-way), cu't- be hot, burn; burn up, roast, fry, bake, burn (as bricka); Ma. cutuka burn, be hot, feel hot; burn (tr.), roast, bake, boil, etc.; Ko. tur-(tut) roast, bake (pota), burn (corpse); To. tur- (tut) burn (tr.); Ka. su'du (su't-) be hot, burn, be roasted, baked; burn, roast, bake; Kod. cu'r- (cut-) burn (tr.); Tu. nudupi, nudupi, nudupi burn, be hot, burn, bake, roast; Te. cîdu burn, brand with a hot iron; Go. sèrra heat, cook (bread); Ku. kurnâ (kutâ) become hot; cook on embers, bake on open fire; Malt. kure burn, roast, sear.]
866 suk-, suk-t- to fade, wither. [Ta. cukku (cukki) get dry; Ma. cukku get dry, shrivel; Ka. sukku, suru contract, shrivel, shrink, fade; Te. sukku shrink, fade; Pa. cik- shrivel, (cheeks) sink in; cikîp-(cikî) make to shrivel; and the various curku forms. If Kol. were < Mar. suknpô dry, shrink, one would expect *sukip-]
867 sukku n. Friday. [Mar. sakravar id; or, perhaps better, see item 868 sukku.]
868 sukku n. (pl.-l) star. (Kin. cukku, SR sukku, Hisolp chukka id.) [Ta. cukkai id. ( < Tu.); Ka. cukku small mark, dot; cikke spot, speck, dot (as of cat, leopard), star; Te. cukka star, spot, dot, drop; Nk. cukku (c = ta) star; Pa. cukku; Go. sôkkam id.; Ku (F) háku; (S) hukka 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-eg id; p. 21 summut korej to buy.) [Nk. sum- seize, catch, lay, buy; Pa. cump- seize, catch hold of.]
870 sup n. salt. (Kin. cûpp, Haig sôpp, Hisolp sup id.) [Ta. Ma. ka uppu; Ko. To. up: Kod. uppi; Tu. up; Upp; Nk. sup; Pa. cûpp. Cf. Burrow, BSOSA 12.140; for other words of this family, some with s-]
871 supari (? suppâri), in: supari ma's diviner, priest. [Ku supari holy; vowed, devoted.]
872 supke n. (pl.-l) young rat. [Pa. cumuri, cumeri muskrat; Go. sôpæ house mouse; (M) luppæ rat, mouse; KU supenji, superi shrew mouse, muskrat; Kuwi (S) supesi musk-mice (!).]
873 surmi silent, surmi tak- to remain silent. [Nk. suram silent; sumak a secret.]
874 surund n. (obl. surund-, pl. surund-il) honeycomb. surund putte bee. (Kin. surund sp. bee.) (Ta. curumpe bee, drone; curumpe (çîp-, -çî) hun; Nk. surund bee, honey; Pa. curud, curidi (stem cur-çî) sp. bee.)
875 sut-, sutuk-t- to wash (clothes). (SR sutuk-eg to wash.) [Nk. sukt- wash (clothes); Go. sükkanà wash clothes; (M) hukhanà wash; Te. utuka wash (as clothes), drub, thrash.]
876 sut-, sut-t- to wind (turban). (Kin. cut- id.) [ < Te. Cf. Ta. çuru (curri-) go around, wander, wrap around, coil up, wear around one; Ma. currukà
be about, go about, roll round, put on; Ko. cut- (cuty-) wander, wrap around, coil (rope), twirl (sling), wrap on (waistcloth); To. tät- (tity-) wander, wind (tr.), whirl (tr.), wear (waistcloth); Ka. suitu surround, walk about, walk on, roll up, coil, go around; Köd. cutt- (cutti-) wind around (intr., tr.), wander about; Tu. tuttuni wear, dress, cloth; samduni wind, roll, spooll; Te. cutu roll, wrap, encircle, walk around, wind (turban); Nk. sañt- wind; Pa. (S) cutt- wind round (intr.).

877 su-di n. (pl. -kul) needle. [SR suiti id.; ? Hislop suiti sharp.] [Kod. cu-di, Tu. suid, Nk. südi needle.]

878  su'-l, su'-t to get up, wake up (intr.). [Kina. cul- to rise; SR sul-eg, p. 20 sul-eg to get up.] su't il- to stand up. [Nk. sul- rise; Pa. culp- (cuit-) rise, get up; Oll. silt- (silt-) rise.]

879 su'la, echo-word for ba'la (6,12).

880 su'u-lp, su'u-ltap-to make up to get up (: su'u-l, su'u-t). [SR sulp-eg to lift.]

881 ta-, tar- See kor-, kott-. [Ta. taru/tár (taruv, tanti; imperative ta) give to 1st or 2d person; etc. See Emeneau, Lang. 21.184-213; L. V. Ramaswami Aiyar, IAOS 67.215-216.]

882 tak-, takt- to live (in a place), remain. a'n ad ellat takatun. I live in that house. sumri tak- to remain silent. [Tu. takku (taki-) stay, sojourn, abide, remain; takku (takki-) come to stay, be permanent, lasting; Ma. tañakak stop, be there; Ko. tage- (taggy-) spend time in a place away from home; To. tok- (toky-) last long; Ka. tañku stop, stay, sojourn, lodge; dakku come into and remain in one's possession, remain preserved; Te. takku, dakkku remain, be left; Nk. tak- stay, remain; Go. tággaq wear well (of clothes), remain in one's service (of servants).]

883 tal n. (pl. -ku) head. [Kina. tal, SR talla (pl. talka) 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; tgu superior division of ti- dairy; tañm top; tgu which is on top; Ka. tale, tala head, being uppermost or principal; Tu. tali head; Nk. tala id.; Pa. tel id.; Oll. tal id.; Go. tál id.; Kui tla (pl. tla) id., hair of head; Kuwi (F) thåray, (S) tråju (j = y) head; Malt. tali hair of head.]

tam. See a.v. 'ta'm.

tan. See a.v. 'tan.'

884 tand what non-personal object? tandug why? [See ta'ned.]

885 tap-, tap-t to turn upside down (preceded by bo 'da), jump down (preceded by urki), and sirung mentor tapten. he cast a spell on the buffalo. [Nk. tap-put; Pa. tap- id., (cow) gives birth.]

886 tapas n. a search. [Mar. tapas inquiry, examination, seeking for < Ar.]

887 tar-, tarak-t to cut, cut off. (SR tarq-eg id.) [Tu. tar (tarv, tarint-) be cut off, broken; (tarip, tarit-) lop, chop off, cut off; Ma. tarikka cut down; Ko. taryr- (tare-) cut using implement with one hand; Ka. tari, tare strip off, cut off, cut; Kod. tari- (tarip, taric-) chop into small bits; Tu.

taripuni lop off, clear (jungle); Te. tarugu, tarugu slice, chop; Nk. targv- cut; Kur. târn fell (tree), lop off (bough); Malt. târe cut down, fell; Br. taring cut, cut off, cut down, slaughter.]

888 tar-, tar-t (fire) burns. (SR taryr-eg to burn, p. 20 to [be] lit.) [Ta. tarral (taralv, tarrt-) glow, be very hot, burn, shine; tanal live coals; Ka. tanalu id.; Nk. taryr- catch fire; tarp- set fire to, kindle; Pa. tarp-, tarv- be hot; turkip- (tarkit-) to heat; Go. târttana (sun) is hot; târttana heat bread over a flame after it has been cooked on the iron.]

889 tarqeq n. (pl. -sill) liver. [Kina. tarqeq, P. targaq id.] [Tu. taqka (also the lunga), saanja; Nk. targaq; Pa. targaq (pl. -ull); Oll. tarip; Go. tânikki, tâni, (W) târikî; Ka. tâkka; Tu. tâdâ, tråða; Kuwi (F) tâna'na id.]

890 tarp-, tarap-t to light (fire): (tari, tarit-).

891 tarra n. (pl. -l) palm of hand. (Hislop taral foot [1].) [? Mar. talwa, H. talwâ palm of hand, sole of foot.]

892 tâji n. (pl. -kal) metal eating plate. [Mar. tâta, tâti id.]

893 ta'd n. (pl. -1) rope. [Tu. talaj fastening, cord, rope; Ma. tala fetters, foot-ropes for climbing palm trees; Ka. tala tie, tether; Tu. talu rope for climbing palm trees, Te. trâdu cord, rope, string; (B) taluq tether or halter for cattle; Nk. târa rope.]

894 ta'k n. (pl. -ul) (so-and-so's) father (8,56). anna ta'k my father; anna ta'k his father; adne ta'k he father; avre ta'k her father; avre ta'k his father; ma' sale ta'k her father; ma' sale ta'k my father; avre ta'k amman their parents. [Nk. tak, tak-jura (j = d) father; amma ta'k amman their parents.]

895 ta'kn n. pain. (? ta'k, qv.)

896 ta'k-, ta'kt- to taste (intr.). ac'nd (ta'k- to taste bitter.

897 ta'm (obl. tan) pronoun reflexive plural; in: tanne their own; tan bo'a n his, her, their own father; tan ay his, her, their own mother (4,67, 8,56). [Ta. Ma. tám; Ta. tâm; Ko. tâm (tâv) to; ko. tâm (tâv) to; ; Ma. tâgga tâgga; Ma. tâm; Tu. tâm; tâmaru; Ma. tâmaru; tâmaru; Nk. tâmaru; Pa. tâm; Oll. tân; Go. tambâ tambâ; tâmaru; Malt. tâm(t) to; Br. shows no distinction of ag. and pl.]

898 ta'n (obl. tan) pronoun reflexive singular; in: tana'd just by itself, by himself alone, accidentally; tanne (i.d) his own, e.g., tana ta'k his own father (4,67). [Tu. tân; Ma. tân; Pa. tân; Ko. tâni (tâni); Tu. tâ'ni (tâni); tâ'ni; Tu. tân; Te. tân; tâm; Pa. tân; Oll. tân; Go. tambâ tambâ; Malt. tâmaru; Br. shows no distinction of ag. and pl.]

899 ta'ned what non-personal object? ta'nev what non-personal objects? (SR tâned what? tâng why?) ta'na, ta'nay at all. Cf. 4,55, and ta'g. [Nk. ta, tâne what?]}
Enemewe: Kolami, a Dravidian Language

Ka. sây, sâyu (satt-) die; Ko. ca’- (ca’-v-, catt-) id.; Tu. saipini id.; Te. caccu (cav-) id.; Pa. cay- (cav-) id.; Oll. say- (sad-, san-) id.; Go. naiâna (nâa-), (W) sâyu id.; Kui saa-=a (saa-=a) id.; Kwî (S) hânai id.; Kur. kha’-enê (kcecas-) id.; Multi. kyeâ (kcecas-) id. This needs to be investigated in detail. There is no close connection with the following: Tu. tapu (tâppur-; tâppur-) die; Ko. tâv (tâv-) id.; Ka. tâv perf.ish.

290 tikri n. (pl. -kul) skull.

291 tin-, tin–d to eat. (Sîl tin–eg id.; tinkead meal.) tint o’l– to taste. [Tu. tin (tîn–, tîn–) eat; Ma. tinâkua id.; Ko. tin– (tîn–) id.; Tu. tin– (tîn–) id.; Ka. tin– (tîn–) id.; Tin. (tîn–, tîn–) id.; Tu. tinâ (tîn–) id.; Oll. tin– (tîn–, tîn–) id.; Go. tinâna (tin–) id.; Kui tin–b–a (tîn–) id.; Kwî (F) tinjali, (S) tinai id.; Kur. tinâna put into another person’s mouth; Mant. tinkead feed by the hand. In Ta., Ma., Ka., Kod., 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, HİQ 12.258-269.]

292 tinip-, tinip– to eat (tîn–, tîn–).

293 tip–, tip–t to turn (tîr–), make to go around. pa’ tî tip– to drive the balloucks around in threshing. (Kîn. tîp– cause to reverse; Sîl tip–eg cause one to move, p. 16 to cause to move, p. 20 to turn.) [Tu. tirrûpû (tîrîp–) turn (tîr–); To. tîp– (tîp–) turn (key); Ka. tirrupû, tirrupû turn (tîr–); Tu. tirrupû swirl around (tîr–); Te. tirrupû turn (tîr–); Nk. tîpp– id.; Kui tîh–p–a (tîh–) turn about, Tu. turn back, change round, alter; treb–pa (trel–) cause to wander carry around, hawk for sale; Kwî (F) tipâli turn round.] 294 tiron n. (pl. -sil) seeder, drill-plow. (Kîn. tipun id.) [Ma. tîphan, tiphan id.]

295 tirg–, tirg–t to turn (tîr–), wander. (Kîn. tirg– to revolve; Sîl tirg–eg to walk, walk.) [Tu. tîrû (tîrî–, tîrî–) walk about, turn, revolve, be twisted; Ma. tirrukâa twist, wind thread, turn in (as women their hair); Ko. tirg– (tîr–) turn (intr.); To. tîr–x– (tîrî–) id.; Ka. tirgû, tirgû, tirgû turn (tîr–), turn, revolve; Ko. tîrîg– (tîrîg–) go about, wander; Tu. tunirgû, turn, revolve, whirl, wander; Te. tîrûgu, wander, turn (intr.); Nk. tîr– turn; Pa. tîr– writhe; Go. tîntaana, revolve, turn around, wander; Kwî (F) tirval turn oneself around; Sîl tirwükâ (tûrikâ) turn.] 296 tirgûl n. (pl. -gâsîl) mortar, pestle. [Tu. tîr–kaal bhaamul; Te. tîrâgâl, tîrâgâl id.]

297 tirgîp–, tirgîp–t to make to go round and round, twist (tîr–, tîrî–). 298 tîtor n. (pl. -sil) scorpion. (Kîn. tûntor; Sîl tûntor, p. 25 tûntor (pl. tûntol); P tîtor id.) [Nk. tîtor, kîtor id.]

299 tîv–, tîv–t to pull. (Kîn. tîv– id.; Sîl tîv–eg to drag, pull.) [Tu. tkkk– (têk–), tkkk– (tevvi–) receive, take; Ka. tege, tegâ, tegi pull, draw toward oneself, take; Tu. tegûni take; Te. tîgiyu, tîgucu, tîvucu pull, draw, drag, attract, take; Nk. tîv– pull, draw.] 300 tîva n. force of a stream (tîv–, tîv–).
931 Ti-'d n. (pl. -) heard (? cf. next item).
932 Ti-r n. (pl. ti-') hair (on head or body). (Sr. tir hair; tir alleged to dress hair; Haig tir hair; Hislop tid id.) [Nk. tir (pl. ti-d) hair].
933 Ti-rc, ti-rc (work, food, etc.) is finished. (Kin. tir- (tir-) id.; Sr. tir-c to be ended.) [Ta. tir (tir-, tirrt-) end, be completed, finished, settled, cease, be used up, leave; (tirrp-, tirrt-) finish, accomplish, leave, pay off (debt); Ma. tiruka be completed, be settled, be finished, cease; tirka accomplish, conclude, make an end of, settle; Ka. ti-rc (ti-ry) come to an end, be finished, be settled, be possible; ti-rc (ti-re-) finish, bring to an end, decide; To. ti-rc (ti-ry) be ended, finished, settled; ti-rc (ti-rk) 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. ti-rc (ti-nd) be used up, (work) is finished; (ti-rc, ti-t') use up, finish; Tu. tiruni be finished, settled, be able, tirrpu, tirruri finish, complete, settle, pay off (debt); Te. tiru be finished, completed, concluded, be set right; tiruca, tirru finish, complete, end, set right, settle, pay (debt); Nk. tir- be finished; tirru-finish; Kur. tirnla lag behind, arrive late; tirnla dey (tr); Malt. tire go away, be off; tirre remove.]
934 Ti-'i n. (pl. -ul) spleen. [Mar. tili id.]
935 Ti-mp, ti-rip to finish (work, food, etc.) (ti-ri, ti-ri). (Sr. tirp-eg to finish.)
936 Ti-'a n. (pl. -ul) short span, measure from thumb tip to tip of index finger. [Mar. tie id.]
937 Tod, tot to put on (shirt). (Kin. taw to put on (shoes, etc.); Sr. tod-eg to wear, p. 20 to dress.) [Ta. toto (tovu-, totu-) put on (as a ring, clothes, wear (as shoes); (tottup-, totutt-) wear (as clothes); Ka. totu/tudo (tott-) put on (close-fitting clothes, ornaments); Te. todugu, todgu, todavu clothes; todugu kona put on, wear; Nk. totu (tott-) wear (bodice or shirt).]
938 Tod a n. (pl. -l) anklet. (Kin. toa id.) [Ka. toda, todavu, todige, etc., certain clothing, an ornament; Tu. todige clothes, ornaments; Te. todavu an ornament, a jewel. Cl. tod-, to-t'.]
939 Tokre a n. (pl. -l) shell.
940 Tolli tomorrow, ma·; tolli day after tomorrow. (Kin. tolli early in the morning.) [Ta. tol old, ancient; tollai antiquity; togru oldness, antiquity, old, ancient; togmri antiquity, oldness; TE. tolli beginning, commencement; first, former, previous, old, ancient; formerly, previously; Nk. tolli tomorrow; Pa. tolli id.; Oll. tonjun, toqanun id.; Kuwi (Sr.) tollie before.]
941 Tonge a n. (pl. -l) knee. (Nk. toge; Go. (A) togera id.)
942 To·ke n. a n. (pl. -l) tail. (Kin. toka, Hislop tokla id.) [Ta. tokai id.; Ka. toke id.; Ta. tokai, tekal slope, declivity; Te. toka tail; Nk. toka id.; Pa. toka id.; Go. tokar id.]
943 To-pi n. (pl. -ul) hat. (Kin. tope id.) [Mar. H. topi id.]
944 To-ren n. (pl. -l) younger brother. (Haig toren id.) [Ta. toren friend; tori, torcici heroine's confidante, maidservant; Ma. toren friend; tori confidante, bridesmaid; Te. tordhva companion; toda help; toda with; Nk. toren (pl. -sil) brother; tordal (pl. odsiil, odsiikul) sister; Pa. toled (pl. tolenkul) brother, younger brother; Oll. toron (pl. -kul) younger brother; Go. (L) tor help; torä manval partner; Kii tore friend, friendship; torenje, torenju male friend; toreli female friend; torej friend; Kuwi (F) toness friend (amongst men).]
945 To·radal n. (pl. odsiil) younger sister: (to·ren). (Hislop torandal 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. tcd, etc. not to be; Sr. tot, tot-eg) to sel not being (in a place: 5.107). to'd, to' to' to' no (cf. also 8.10). [Nk. tot-negative verb; todi, todi ona. To. toga (torgi) be visible, come to mind, appear, seem, come into existence, exist; toro (torgi) id.; cause to appear, show, create; Ma. tonnuka spring up, occur, appear to the sight, come into the mind, please; torpu produce, restore to life; Ko. to-ri to'ry) be visible; to'ge to'gy) intuition comes (to person); To. twir-l (twirl), twir-t (twirt) be foreseen; twir' (twir'i) id., be visible, appear, see, come into existence, occur; show, evince; Tu. tojuni, sejuni appear, be seen, seem; Te. tucu occur to the mind, seem, appear, arise; Pa. tons- appear, be got; Oll. tond- id.; totp- (tott-) show; Ku. tonja (toni-), tondb (tombi) id., appear, seem; toa-p (tos- or to-s) show, reveal; Kuwi (F) tonja-ayali appear; tossali show; (S) toosanul (s = j) seem.]
947 Türk n. (pl. -l) piece, tukel part to cut in pieces. (Kin. tukde piece.) [Mar. tukda, tukda, tukda, H. tuka id.]
948 Turn-, tum-t to sneeze. [Ta. tumu (tumi), tumu (tumpi) id.; Ma. tumuka, tumuka id.; Ko. tumb (tub) id.; Tu. tubu (tubi) id.; Kod. tím (timm) id.; Tu. umbili sneezing; Te. tumu to sneeze; Nk. tum a sneeze; Pa. tumm to sneeze; Oll. tum id.; Kuwi (F) tammal, (S) tmain id. (S) tume a sneeze; Kur. tuma to sneeze; Malt. tum id.]
949 Tuppa n. (pl. -l) bird's nest. (Kin. tuppa, SR tupp a id.) [? Ta. tupp a small bush.]
950 Tupak n. (obl. tuk- pl. tuk-ul) gun. (Sr. tupakt, Hislop tubak id.) [Pa. tupak id. Mar. H. topf cannon < Turkish, Persa.]
951 Turk, turk-t to put (fuel) on fire (tur- turus-, i. stivvel turk to put fuel on the fire. [Ta. turu (turav-, tur) be thick, crowded; (tuppav-, turpat-') cram into mouth, stuff into bag or box; Ma. turka be thonged, studded, close, cram, push in; turttuka 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. turugu, turugu be crammed, crowded; turuku, turuka force or crowd things into, cram, stuff; tellu enter a hole (as a mouse), go through a hole or eye (as a thread), penetrate, pierce; Te. turu, duru enter, penetrate; turu, turu insert, put in, push in; (B) turug, turugu (i.e., turu') insert, stick in, cram in, gag, caulk; Pa. turkup- (turk') push, shove; Kur. turda pass through any narrow aperture, fall through a hole, ooze out; Br. trujing choke (intr.)]
turre n. (pl. -l) pig. (Kīn., SR turre, Haig turrre, Hislop turrre id.) [Nk. turre-id; Pa. tura sp. animal (not pig).]

turre-t- to thrust through hole (tir-turk-t) (turr-t).

tu'k n. dust (at rest, as in the hand), tu'k pus- to perform the śrāddha funeral ceremonies. (P. tāk, Haig tuk; Kīn. tuk id.; clay.) [Nk. tuk earth, clay; Pa. tuk, (S) tāk id.; soil; Oīl. tākur, clay, earth.]

tu't- to run. (SR tūl-eq id.; Kīn. tūl flow, fly away) pa'l po'k tū tīn. the milk boiled over. [Kā. tūl go, move or proceed off, drive away, pursue; tūl go off or away, rush forward, attack, chase, recoil; tūl drive away, remove, scatter; tānuśu cause to proceed, spur on; Nk. tūl- (tū-) run, flow; Pa. tūl run, run away.]

tu' tīr-, tu' l'p-t- to make to run (tū tīr-, tu tīr-).

tu'pet-, tu'pet-t- to winnow (threshed grain). (Ta. tūrū (tūrī) winnow, throw up (as dust in the air); Ma. tāruka winnow, (wind) scatters; Ka. tāru winnow, drive off chaff from grain by means of the wind; Tu. tūpūni winnow, fan; Te. tūru husks of grain; tāpettu to winnow; (B) tūru-pattu winnow grain by scattering it from a fan to the breeze, expose anything to the wind; Go. tānāsā fly away in the wind (as dust, clothes); (W) tūerktānā to winnow. N.B. Te. r beside Ta. Ma. Ka. r. Cf. Burrow, TPS 1945.118.]

tāpār n. (pl. -sil) wooden cattle bell. [Nk. tāpar, tapar cowbell; Go. tāpar, tapari wooden cattle bell (so Haig).]

tāvāk recognized, known. [Mar. tāvāk known (a word "confined to books and vulgar speakers")—so Molewaisworth.]

ṭa'k n. (pl. -ul) pain (cf. ta'k).

ṭa'k n. (pl. -ul) heel. (Kīn. ṭaka, SR ṭaka id.) [? Mar. tāc id.; Mar. ḍāg leg.]

ṭa'k n. (pl. -ul) cistern, tank. [Mar. ṭaka, ṭācī id.]

ṭevi n. (pl. -kūl) kneecap. [? Mar. ṭevi thin piece sliced off (as of coconut shell, scalp, etc.), coconut saucer for oil of a lamp, forepart of skull.]

ṭe'm te'm in drops, drop by drop (7.10). [Mar. ṭēb a drop,]

ṭe's n. (pl. -ul) act of striking foot on obstacle, anūg tannadī te's laktin. accidentally my foot struck against an obstacle. [Mar. ṭēs, ṭēc, H. ṭēs knock.]

ṭi'nā n. (pl. -sil) a tin. [Mar. < English tin.]

ṭopla n. (pl. -l) grain basket. (Hislop topla id.) [Mar. topla, topli id.]

ubā n. heat of sun. (Haig ubba heat.) [Ka. ubba heat, steam; Tu. ubē steam; Te. ubba closeness of weather, sultriness, heat; Nk. ubba heat of sun. Cf. Mar. āb heat.]

ubā n. heat of fire. [Mar. ubā heat, esp. confined heat, closeness.]

ud-, ud-t- to sit, sit down. (SR udd-eq id.; Hislop utten low [lit. he sat down]) kedīā ṅādī ut anda. the tiger is crouching to spring. [Nk. udd- (utt-) sit; udip make to sit; Pa. und- sit; untpip- (uttip-)(cause to sit), transplant; Oīl. udd- sit; undup- (undut-) transplant; Go. ūdāna (ūtā-) sit; (W) uddana id.; uccañtāna cause to sit.]

ud n. (pl. -ul) day; in na'l udul four days, ayd udul five days, innug udul this many days, etc. (4.65). (Cf. also na'ludul day before yesterday.)

udip-, udip-t- to make to sit (ud-utt-), (SR udipp-eq to seat, arrange.)

udg n. (obl. udg-, pl. udg-ul) scaly pangoil (so I seemed to understand the word to mean at the time when it was recorded—but I suspect that the real meaning is ignuana). (Kīn. urug ignuana.) [Ta. Ma. utumpu; Ka. udg, udg; Ko. udg ubg; Tu. udu, odu; Odu; Te. udu; Nk. irug (pl. irug-ul); Pa. udu (pl. -l); Go. ārām ignuana. The words that have been found for the pangolin or scaly anteater are: Ta. arukz, naluks; Ma. alluana; Tu. alánk, alánk; Te. aluiga, aluva, (B) aluiga, aluva, alava.]

ul n. (obl. ut-) day; in mu'ul ul three days, mu'ud utug for three days, etc. (4.65). [Kur. utta day, ullē two days, ullākū three days, ullākā four days, udul one day; Malt. udul day by day, ull-i-māq night and day, allfod day before yesterday, utte, ulli of the day, ullu daylight.]

umbia n. (pl. -l) ear of wheat. [Mar. ābī id.]

umbul-, umbut- to urinate. umbulūd urine (5.121). (Kīn. umul-urinate; SR und eq (transcribed uml-eq), p. 22 uml-eq id.) [Ma. mālūa, mālūa urine; mālūka pass urine; Ka. mūl urine; Nk. umbul-urinate; Pa. uml-, umbul- id.; umlukud, umbulūd urine; Kā mūl-ba (um)-urinate; mūlkī urine; Kāvī (F) mūkālī make water; mūkā'ka urine; (S) mānūkīnī urine; mānūkī urine; Kur. umbālā (umblas), umbālā urine; umālūa urine; Umbula make water; umbul-umuro urine (umuro), id.] 2.66.]

un-, un-d- to drink. (SR un-eq id.) unip-, unip-t- to make to drink, not giving with one's own hand. [Cf. 2.55. Ta. un (un- (un-) drink; suck; Ko. un- (ud-) drink; suck; To. un- (ud-) id.; Ka. un (un-) eat a meal, suck (mother's milk); Ma. mānuka eat (esp. rice), suck; Ko. un- (ud-) drink; suck; To. un- (ud-) id.; Ka. un (un-) eat a meal, suck (mother's milk); Ko. un- (umi- - ud-) eat a meal; Tu. unupini, unipini id.; Nk. un- (un-) drink; Pa. un- (un-) id.; unip- cause to drink; Oīl. un- drink; Go. ūdāna (ūtā-) id.; jāwā ūdāna take food (jāwā purridge, food); ūdāna cause to drink; Kīn. ugu-ba (um)- drink, partake of food (with ēju a meal), smoke (tobacco); Kūti (F) ūndāl, (S) ūndāi drink; Kur. ūndā (ūnd̄as) drink, eat (rice); ūntānā give a meal, make drink; Malt. ūndā (ūnd-) drink; onde cause to drink; ? Br. kūning eat, drink, bite, suffer, endure (is k- from the family of Ta. ko i nibble, graze, bite? See a.v. korks, korkōts.) On the meanings, see L. V. Ramasawamy Avari, AIHQ 12.258-269.]

upor, uparan after (follows verbal adjectives; 8.46). [Mar. upar, uparāt, H. āpar, uparāt id.]

ur-, ur-t- to harrow. (SR ur-eq, p. 22 ur-eq to plow) [Ta. uru (uruv-, urut-) plow; Ma. uruka id.; Ko. ur- (ur-) id.; To. uru- (ur-) id.; Ka. ur (urt- / urt-) id.; urke, urake plowing; Ko. ur- (uruv-, urut-) plow; Tu. oduñi, haðuni, dappuni (Brahman dial. adeppuni, adappuni [L. V. Ramasawamy Avari, BSYS 6.900]) id.; ura, dappu plowing; urañ plowing's song; Tu. dunn, dunn plow; dukki tillage; Nk. ur- plow, harrow; Pa. ur- plow, Go.
filter; Ma. vatiyukha overflow, ebb, trickle; Te. vadiyu be strained or filtered, percolate; vaducu let fall in drops, pour slowly; Go. wārānā leak (of a house).

993a vagay n. (pl. -sill) image of a god.

994 val n. (pl. -kul) grain of unhusked rice. val ba·tum husked rice ready for cooking. (Kin. va·lik [pl. paddy]; SR va·llambha rice [see s.v. Kin. amba]; Hislop waktul id.) [Ta. vali boiled rice, rice, paddy; Te. vari paddy; Nk. val id.; Pa. verci (usually in the pl. verci id.) Oll. vərsl (pl. id.) Go. wānji rice, both growing and in the grain; Kur. bal ear of corn, rice, etc.).

995 vanna n. (pl. -nev, voc. vanna) elder brother’s wife. (SR vanna brother’s wife.) [Nk. vanna elder brother’s wife.]

996 vagg-, vąkt- to bend (intr.). [Ta. vākku (vākki) bend (intr., tr.), sink, subside; Ma. vānaka bend (intr.); Ko. va·g (va·gy) make bulge (put, in throwing it on the wheel); vag- (vag-) be slightly bowed down, be obedient to orders; vak- (vaky-) bend (intr.), be cowed; To. pa·g (pa·gy) fall; Ko. ba·gū bend (intr., tr.), bow, ineline, stoop; bāku be crooked, bend; baggu bend, bow, become submissive; Ko. ba·g (bagki) become bent, slope; bagg (baggi) stoop, bend down; Tu. bāgū, bāgūni bow, stoop, lean; bāgūni bend, bow, stoop, yield, submit; Te. vagū bend, stoop, bow, become crooked, become low or humble; venuca bend, cause to bend, subdue, humble; Nk. vang- bend (intr.); Pa. vang- be bent; vaggip- (vaggit-) bend; Ku. (F) wvangali be crooked; vasakali bend; (S) wanginai be beat, stoop; Kur. beŋka turn (tr.) from a straight line, bend, curve; beŋko crooked, bent, curved.)

997 vagge n. (pl. -l) branch, eggplant (Solanum melongera). (Kin. vaggi, SR vangge id.) [Te. vaŋga, vaŋkaya id. Cf. also the IA words in Turner s.v. bāgu, āp. Skt. vaṅga, Panjābi vaṅga, Mar. vaṅgi; cf. L. V. Ramaswami Aiyar, JORM 5.165 l.)

998 vaggi-, vaggip- to bend (tr.): (vagg-, vagkt-).

999 vagg-, vaggt- to bend (tr.): (vag-, vagk-).

1000 var- (allomorphic in present-future, gerunda, and some other forms: imperative va·, var-, vatt- to come. (Kin. var, SR p. 18 vargan id.) [Nk. var- id.; Pa. ver- (vēr-) id.; Oll. var (vār-, van-) id., appear; Te. varv (varväv, varväv, varväv) imperative va) come; etc. See Emeneau, Lang. 21.184-213.)

1001 vare-, varak- to saw. (? Pa. varc- scratch.)

1002 vas n. (pl. -l) flute. [Te. vāsc id., pipe; Nk. vače (c tala) flute.]

1003 vastara n. (pl. -l) razor. (Mar. vastrā, vastrā.)

1004 vat-, vat- to parch (grain), layel vat- id. [Ta. varu (varuv, vare-, varu] (varuvar-, varu-) dry up, grow lean; varu (varuv, varuvar-) be parched; (varuv-, varu-) dry (tr.), parch; Ma. vaquākua dry up, grow very lean; varuca dry grow; Ko. varv- (varv-) (tussuca) become dry with fever; vat- (vaty-) (liquid) dries up, become dry and withered; To. parb (pars) (tree) dries up, dies; Ka. bare (barat) dry up, grow lean, disappear; battu dry up, evaporate, wither, grow lean; Ko. dvatt- (davtt-) (tank, cow) goes dry; Tu. baṟantuni grow dry, become lean, (sore) heals;
bäsing, bäsing become hot; bising (bisina)-, bisinging be baked, cooked, ripen; bising (bine)- bake, cook. Cf. also vësa.

1035 ve'-nas, ve'-nas'- to thatch, ellat gaddi ve'-nas'- to thatch the house with grass (lit. thatch grass on the house). [Ta. vëy (vëyv-, vëyv)- cover, thatch, put on (garland); Ko. vëy'- (vëy-) thatch; To. pe'-y' (pe'-s)- id.; Tu. bëpuni id.; Nk. vëj'- (j = dž) id.; Pa. vëh- id.; Go. wesana id.; Kui veg-sa (veg'-is)- id.; viori n. thatch; via thatch grass, thatch; Kuwi (F) vëj'- (vëy') thatch; Kur. baña (bañə-) cover with tiles, thatch, etc.; Br. P. being wear, put on; ? bëfing make to wear, clothe (for those last two, cf. the family of Ta. vay put, place, etc.; Te. vëy (B) place, put, put on [as a dress]). For m-forms, see Burrow, BOAS 11.352.

1036 ve'-r n. (pl. ve'-d' root). (Hislop vendal id.) [Ta. Ma. ver; Ko. ve'; To. pô'-r; Ka. bët; Kod. be'-r; Tu. bèy; Te. vëh; Nk. ver (pl. ved'); Pa. vâr (pl. -kul); Oll. ver id.; Kuwi (F) vëla root of large tree-.

1037 ve'-ni n. (pl. -nul) nose-ripe. [Mar. vësa id.]

1038 ve'-t, in: ve'- t' a'-d to hunt. [Ta. vët'am, vëtu, vëtu hunting; vët'am/ vët'am a' to hunt; Ma. vëta hunting; Ko. ve'- t'; ve't' a'- r to hunt; To. pe'-t hunting; pe'- t' a'- to hunt; Ka. bènt, bènt hunting; bènty a' to hunt; Kod. bo'te hunting; Tu. bènt, bènt, bènti id.; Te. vëta id.; vët' a' to hunt; Nk. vëta hunting; Go. (M) vëta id.; Kuwi (F) bèta kial, (S) bèta kial to hunt.

1039 vie'-, vi'o'- to hear. (Kina. vin- id.; Sr. p. 22 vin-o' to listen; in-o' to hear, is undoubtedly a misprint, since p. 19 has in-o' to speak.) [Ta. vīgvu (vīgvə), vīvə (vīvi'-) ask, investigate, give ear to, listen, hear; Ma. vinauka ask; Ko. vent (vënt)-id.; To. pint (pinty)- id.; Te. viu hear, listen, obey; Nk. vi'o' hear; Pa. vën (vet, vënd)- id.; Oll. ven-(vët), vët'- id.; Kuwi (F) venjali hear, ask; (S) wēnai hear, question; Kur. mënna (mëjî)- hear, listen, obey, question, ask; Malt. mene hear, ask; Br. bining hear.

1040 vitamn n. (pl. onl) seed. (Kina. vitamn id.; vit- to sow broadcast; cf. item 314G.) [Ta. vittu seed, semen; vicz seed; Ma. vitta seed, semen; vita sowing, sowing season, grain sown; Ko. vit seed; To. pît id.; Ka. bitu, bitu, bita id.; bede seed, sowing; Kod. biti seed selected for sowing; bede intercourse of animals (not of cattle); Tu. bitty seed, testicles; lidè particular sort of seed; Te. vittu, vittamano seed, testicle; veda sowing, the cutting season; Nk. vitamn (pl. onl) seed; Go. (W) wijj, (M, L) vîja id.; Kuwi (F) vîjana semen; (S) bitza (pl. -nga) seed; Malt. bici id. Cf. Burrow, TPS 1946.10.

1041 vi'-p n. (pl. -ul) backbone. [Ko. vî' hollow on each side of backbone; Tu. binwu tail; Te. vîpu the back.

1042 vi'-r, vi'-t- to sell. (Sr. p. 21 vi'-eq id.) [Nk. vîr id.; Pa. vîr id.; Oll. vîr id.; Kur. binâ n id.; Malt. bise id. Kol.-Nk. r, Pa.-Oll. r, Kur.-Malt. l look to PDr. r; these words are not connected with Tu. vîl- (vîp', vîr'), etc.]
bayji n. pr. female. [Mar. bāī a respectful term for elderly female, smallpox goddess* ti particle of respect.]
campak (voc. campa) n. pr. male. [Mar. c. campaka- the tree Michelia campaka].
cendri n. pr. female. [Mar. c. candra- moon.]
dondiak n. pr. male.
esudi n. pr. female.
gengi n. pr. female. [Mar. c. ganga the river and goddess Ganges.]
Išiak n. pr. male. [Mar. viṭha = viṭṭha the god Krṣṇa.]
jeni n. pr. female.
kam bu’ji n. pr. female.
lakmak (voc. lakma) n. pr. male. [Mar. c. laksāṃi goddess of fortune, wife of Viṣṇu.]
leyji n. pr. female.
man de’v n. pr. male. [Mar. c. mahādeva- the god Śiva; cf. 8.45.]
saytri n. pr. female. [Mar. c. sāvitrī n. pr. epic heroine.]
si’ta ram n. pr. male. [Mar. sitārām Śītā and Rāma.]
su’riak n. pr. male. [Mar. c. sūrya- the sun.]
tulsiak (voc. tulsiā) n. pr. male. [Mar. tulās, tulā holy basil (Ocimum basi-licum).
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 oarasikul. bādā (pl. -kulu), badaral bivnare (pl. -l), bivnarl bocak (pl. -er), boccaral (adj. bocca) bodiak (pl. -er), bodiral (adj. bodia) bose (pl. -l), boseral (cf. Bhonsla, the family of the rulers of Nagpur) buruktiak (pl. -er), buruktiral (adj. buruktīta) caγed (pl. -ali), caγerall dabe (pl. -l), dabalal devnare (pl. -l), devnaral debbar (pl. -ali), debbiral elki (pl. -kulu), elkiral (< elka rat) gasadi (pl. -kulu), (no female designation recorded) go’ni (pl. -kulu), go’niral gorpojak (pl. -er), gorpooral (adj. gorpoḍia; < gorpoḍi scaly pangalia) goti (pl. -kulu), gotiral guṭjiak (pl. -er), guṭjiral (adj. guṭṭia) ke’legundhi (pl. -kulu), ke’legundiral kirit (pl. -l), kiritral komti (pl. -kulu), komtral
Designations of males and females of castes

ma 'ma, ba 'martad
buddiak, buddiiral
di 'vari, di 'wartad
gaykiak, gaykiral
gewliak, ....
....., gevbirdad
gonde, gondortad
govarak, govartad
gatiak, katiral
ko 'lavan, ko 'lavitad (adj. ko 'lav)
kunbiak, kunbiral
malan, malandril
manga, mangartad
ma 'diak, ma 'diral

brahman
basket maker (Burad)
fisherman
cowherd (Gowari)
cowherd (Gawari, Gaoli)
milkman
Gond
cowherd (Gowari)
blacksmith
Kolam
Kunbi
barber
Mang
gardener (Mali)

mahar
dyer
Chamar
tailor
carpenter
washerman

Section 2 (items 2000-2365), SR's vocabulary
(items not already entered in section 1)

2000 akkabari elder sister. [Ta. akka, akkai, akkaq; Ma. akka; Ko. akn; To. okn, okok; Ka. akka; Kod. akck; Tu. akka, akce; Te. akka; Go. tækka, (L.) akkã id.; akkã 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 alke to sprinkle. [NK. alke id.; Pa. alke id.]

2002 ane, p. 30 anay thus. [Cf. item 23 anton.]

2003 arapelpeq to attack.

2004 asal good, pure, clean. [? H. accha good.]

2005 anya mother's father. anya god. [Ta. anya, ayya, ayya, ayy, a father, sugg, priest, brahman; Ma. anyun father, lord; Ko, aya (voc. aya) father, father's brother or parallel male cousin, mother's sister's husband; To. in, eyi voc. aya id.; ka. aya, ayya father, grandfather, master, teacher; Kod. ayye father's brother or parallel male cousin, mother's sister's husband; Tu. ayye priest, minister, teacher, master; Te. ayya, ayya father.]

2006 aði vareq to remember. [Mar. H. adhi thought, anxiety.]

2007 aʒi day before yesterday, that day. (Cf. ejir). [NK. aṣir id. Cf. item 824 sid.]

2008 akas sky. [Mar. H. akaa id.]

2009 alaş thence. (Cf. ilad.) [To. al there, in that place; Ka. alli, ali that place.]

2010 alapanad beyond, on that side. (Cf. ilapassaad, alad.)

2011 ameddà caste (Kin. ameda id.). [Ta. amanjam, amanaakku castor-oil plant; Ma. amanaakku; Ko. a a'mađ id.; To. o'mađ id.; Ka. amanda, amanda, avudja, avudja, avudja id.; Tu. alymbu, alymbu id.; Te. amudamu castor oil. Cf. Skt. amanada(k)a, amanada, amanada; and contrast Skt. eranda, Mar, erad, H. rër.]

2012 amorapeq to sound. [? Cf. item 542 moray- and item 544 morp.-]
2019 bakari grain store. [Mar. bakāl shopkeeper < Ar.; bakālī business of shopkeeping.]

2020 band kalleg to shunt. [Mar. bād karā id. See s.v. item 337 kal.]

2021 bāntī kateg to move bullock (?). [See s.v. item 74 bandī. See s.v. item 335 kat.]

2022 bāngārī gold. [Ta. pāthāru, pānkāram, vāsāram id.; Kā. pāṅgārā id.; Tē. bāngārā, bāng rāmī id. Cf. Skt. bhṛgārā-]

2023 bāre buffalos. (Kin. bāre id.) [Te. bāre female buffalo.]

2024 bāt (pl. bānē) woman. [Mar. bāt affix of respect to the names of females in general.]

2025 bāłepe to weed out the field. (Kin. bālıp to weed.)

2026 bāvā sister’s husband. (Hīslōp bhaw brother.) [Kā. bhāva, bāva, bāvā sister’s husband, male cross-cousin; Ko. ayl bāva (collective term for all such relations); Kod. bā vē elder male cross-cousin; Tū. bāve, bāvā 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 one’self); Go. bāto sister’s husband. Cf. Skt. bhāva respected sirī.]

2027 bējāte tomato. [Nk. bhedēre id.]

2028 bērā bamboo strips.

2029 bīnā navel.

2030 bīra gourd. [Ta. pir, prukku, piram sponge gourd, Luffa acutangula Roxb.; Ma. piram, pirakam, pice(e)akam id.; Kā. hire, hiri, irre id., Cucumis acutangulus Lin.; Tu. pir Luffa acutangula; Te. bīra, birakāya snake gourd plant, Trichosanthes anguina; Pa. bīra Luffa acutangula.]

2031 bōdā court yard. (Kin. boya rd. room.)

2032 boīl hemp.

2033 bōkāne bucket.

2034 bōllā padēg on one’s back. [See s.v. item 624 pad-. Cf. also item 112 bo-.dālā.]

2035 bond varēg to worry. [See s.v. item 1000 var-.]

2036 bondāka ārej (arrej) to dry of throat. (Kin. bondāka throat.) [See s.v. item 61 a-r-.]

2037 bōtā drop. [Kā. Te. bōtu id.; Pa. bōt id.]

2038 būrā pumpkin. (Hīslōp būrā id.; Kin. būrā gourd.) [Kā. būrade, būrade, būrā pumm-stone, calabash, dry gourd, head, skull; Tā. būrā bottle made of the shell of a coconut, gourd, etc.; skull; Tē. būra empty shell of a long gourd, head, skull; Nk. būrā gourd, pumpkin; Pa. būra gourd; Go. pārākā id.]

2039 bhārosātī trustworthy. [Mar. bhārvasā, H. bhāros trust, confidence.]

2040 bhāt very. [Nk. bhāy, bhāy id.]

2041 bhātē furnace. [IA.]

2042 bheṭereg to meet. [Mar. H. bhēt meeting, visit; cf. item 96 be-ṭi. See s.v. item 217 ēr-.]

2043 bhogileg to enjoy. [Mar. bhogā, H. bhogā id.]

---

Emeneau: Kolami, a Dravidian Language

2044 bhut murde groundnut. [Cf. Mar. bhūtī mug id. See s.v. item 2216 mūḍā.]

2045 bhūt (pl. bhūṭ) devil. [IA.]

2046 camīcam go (?).

2047 camīcam spoon. [Mar. camāc, H. camāc id. < Pers.]

2048 cane bag. [Mar. cācī bag with divisions or pockets.]

2049 cāvā palm of foot. [Mar. cāvād footprint of the foot.]

2050 cādīpēgo to sift. [Mar. ċālî, H. ċānā id.]

2051 cāṭi chest [of the body]. [Mar. ḍhâṭi id.]

2052 cīkha mud. (Kin. cīkha id.) [Mar. cīkhal ēd.]

2053 cīṃi sparrow. [Mar. cīṃē id. (male), cīṃī id. (female).]

2054 cīntā tamarind. (Cf. item 2313 sīntā.]

2055 cintēvalā evening. [See s.v. item 839 sitte and item 2362 velā.]

2056 colā na pants. [Mar. colā a pair of short breeches or drawers.]

2057 cikāt dark. (Kin. cikāt darkness.) [Te. cikāt id., obscurity, gloom, dark; cikātī twilight; Pa. cikōd (pl. cikōcil) darkness, night; Oll. sikātāt darkness; Go. sīkātī pitch darkness; (W) sīkātā, (M) ikā, (A) sīkātā darkness.]

2058 cōri bodice. cori tōreg to wear bodice. [Mar. colā, cōlī, H. colā, colī bodice. Te. colā jacket. See s.v. item 937 tert-.]

2059 cūnā lime. [Mar. cūnā, H. cūnā id.]

2060 curēpēgo to strain.

2061 cūṭa smoke pipe (f). [Mar. cūṭā cigar, tobacco-pipe.]

2062 chādi cane. [Mar. chādi, H. chāri id.]

2063 chān good. [Mar. H. chān id.]

2064 chēdi stick. (Cf. item 2062 chādi.]

2065 dādā good. (? Hislōp dadāpan handsome, strong.) [Nk. dhārapa good.]

2066 dārd spirit, power. [Cf. item 153 dem. Mar. H. dārd spirit, breath < Pers.]

2067 dārdīl bank. [Mar. dārad, dārdī steep slope, high bank.]

2068 darōjī door. [IA < Pers.]

2069 dāvāntā distant. dāvā id. (Hīslōp pērādāv id.; Hislōp perēdāv; Pa. pers.-s.v. item 665 peda). [Te. dāvu distance, distant; Nk. dāvā distance. Cf. Skt. dāvīyas- more distant, davēśha- most distant.]

2070 davēpēgo to lose. [Mar. dāvēpē, dāvē, H. davēs squander, throw away.]

2071 dāyā kindness. [Mar. dāyā id. Te. dāya id.]

2072 dēyām temple. dēyāmā god. [Cf. item 166 di-am.]

2073 dinām (pl. dinīlīl) day. [Mar. H. din id. Te. dināmu id.]

2074 dēṭēg to rub; in: dēṣāna dēṭēg to rub teeth, nē porēg to oil. [Ta. tētī (tētī) rub, smear, smooth, wet, polish; Ko. ti tī- (tī-č-č) paint, rub on liquid; Kā. tīḍū press, squeeze, rub, scour, smear, wet; Ko. tī tī- (tī-č-č) rub on or off, stroke; Tu. tīḍūn rub, press; Te. tūḍpur; Nk. dhīt- wipe.]

2075 dūl pillar.
2076 dupärí noonday time, in daytime. [Mar. dupár noon; dupårñ at noon.]
2077 durrá mud. (Kin. durra earth, soil.)
2078 dūtā earthen pot. (Kin. datta small earthen pot.) [Ta. tūtā small vessel made of earth; Ma. tūtā milkpot; Te. dattā small earthen pot.]
2079 dūva panther. (Kin. dū [pl. -gol(ù)] id.) [Pa. dū (pl. dūvēl) tiger; Go. (M) ḍō, ḍūal, (L) ḍuval id.; (A) ḍūal panther; ? Ta. ṛuvāi tiger.]
2080 dhanger (a, not ṛ) shepherd. [Mar. dhanger id.]
2081 ḍhāndi bīg rope.
2082 ḍānsa mosquito. (Kīn. ḍāc leech.) [Mar. H. ḍānsa mosquito.]
2083 ḍīngdāṅg ereq to swing. [See s.v. item 217 er-]
2084 ḍogol (pl. ḍogol) back. (Kin. dogol [pl. dogol] id.)
2085 ḍompa leaf cup. (Kin. ḍompa id.) [Ka. doppe, doppē cup or dish of leaves; Te. doppā cup formed of leaf or leaves; Nk. doppā leaf cup; Pa. doppa id.; Go. doppō small leaf cup.]
2086 ḍondāya water snake.
2087 ḍhal shield. (Hislop ḍhal id.) [Mar. H. ḍhal id.]
2088 ḍhila loose. [Mar. dhila, H. ḍhila id.]
2089 ḍhoggō old, aged.
2090 eda where? [Nk. eda whither?]
2091 edgēg to drive away, edgēt kosēg to abduct. (Kin. ed- to drive away.) [Nk. edgē drive away. See s.v. item 417 kos-]
2092 ejīr when? ejīr ājīr sometimes. [Nk. ēṣir what day? when? Cf. item 824 sid.]
2093 elqēg (written: yalqēg) to embrace. [Nk. elqē id.; Pa. ol-, olv-, olī (<*olig-) id.]
2094 enagī elephant. (Kin. ēngi id.) [Ta. yāqai, āqai; Ma. ān; Ko. a''n; To. a''n; Ka. ānē; Ko. a''nē; To. ānē; Te. ānē; Oll. ānē, Oll. ānī, ānīga, ānīge; Pa. ānū; Oll. ēngi; Pa. ēngi (pl. ēngī); Go. ēṃt id.]
2095 enēdī crab. (Kin. ende id.; Hislop yendā land crab.) [Ta. ṣāntu, ṣēntu, ṣāntu; Ma. ṣāntu; Ka. ēndrākāyē, ēndā; ēndī; Ko. ṣāndī; Te. endī; Oll. ēndī (pl. ēndīl); Go. ēndī id.]
2096 enqēg to put, to plant. (Kin. ēnp- to plant.)
2097 ēṛa old. enough.
2098 ēṛōjī (written: yarrojī) red. (Kin. erōjī, Hislop yerrojī id.) [Ta. eruvai blood, copper; Ka. ēre a dark-red or dark-brown color; a dark or dusky color, soil of a dark color, black soil; Te. erupu, ērē, ērnā, ērrēnī redness, red; re-gāda, re-gādi clay (gāda clod). Ta. Ka. r and Te. r do not match; cf. Master, BSOS 12.351, s.v. *eragada.]
2099 ērsēg to sift.
2100 gaddīqēg to reach.

2101 gadhādā matter. [Mar. gadhād, H. garbar excitement, confusion. Cf. Te. gadhādā id.]
2102 gandēg to prick, p. 21 to break of thorn. sār gandēg to lodge of a thorn.
2103 garī drag.
2104 gāndhīl potte stingering bee. [Mar. gāndhīl, gāndhīmaāi gaddīfly, or other fly of which the bite occasions a bump. See s.v. item 713 potte.]
2105 gāre wheel. [Pa. gaḍa id. Halbi gara id.]
2106 gārīq⊒ to strain, sieve. [Mar. gālñē, H. galāna id.]
2107 gāte spoon.
2108 geggā many.
2109 gellēg to win. (Kin. gel- id.) [Ta. keli (kelipp-, kelitt-) conquer, overcome; Ko. gel- (gel-) win and secure something; gel- (ged-) win; To. keli- (kelē-) be successful; Ka. gel (geld-), geldi/gelmi/gellu (geddi), geli (gelīr, gelid-) win, gain, conquer, overcome, triumph; Kod. gell- (geddi-) win; Tu. gelipuni, gelipuni, gendiñi id.; Te. gelicu id.; Nk. gel- id.; Kuwi (S) gelhināi id.]
2110 godā wall. [Ka. gōde; Tu. goḍē; Te. goḍā id.]
2111 golās chain.
2112 gomāsa fly. [Mar. gomāsā gadfly.]
2113 gore bullet. [Mar. gol, gola, goli, H. gola, goli anything round, including bullet.]
2114 gudī temple. [Ta. Ma. kuti house, buti Ko. gury temple; To. kury Hindum temple; Ka. gūḍi house, temple; Te. gūḍi small shrine; Te. gūdi temple; Pa. gedī id.; Oll. gedī id.; Ku Kūtī buti gūḍi central room of a house. See Burrow, BSOS 11.137; TPS 1749.95.]
2115 gudippēg to cut crops or grass.
2116 gudmēg to make noise. (Kin. gurmēd it thunders.) [Ta. kutukūtu (pp-, tt-) rumble, rattle; Ma. kutukūtu onomatopoietic descriptive of gurgling, rumbling noise; Ko. gur- (gurg-) to thunders; gur gal thunders; gur in- (water) runs with a gurggle; Ka. gudu sound used in imitating rumbling, growling, thuddering, or roaring; gudu to thunders; n. thunders, roar; gudugudu gurgling sound of running water; Tu. gudgudu a rumbling noise as of thunder; Pa. gurl- to thunders; Kur. gūruramba'ana, gurgurēma(g) a succession of abrupt noises rapidly repeated (e.g., thunder, handmill, hookah, a shot re-echoing among hills).]
2117 ilād hence. (Cf. alād.) [To. Il here, in this place; Ka. ilī, ili this place.]
2118 ilāpāsād (? ila pāsād) this side. (Cf. alāpasād, ilād.)
2119 iltēma young sister's husband. (Kin. iltēma boy who serves for a wife in her father's house.) [For it-, see s.v. item 470 le-pga. For -tāma, cf. Ta. tami younger brother or male parallel cousin; Ma. tami, tāmpān younger brother; Ka. tāmāna; Ko. tāmāna (voc. tāmānaya'ī) id.; Tu. tāmāniya an affectionate form of addressing a younger brother; Te. tāmān узнó younger brother; Go. tāmāmāk id.; Ku. ambes, tambesā id. Cf. also Ta. empi my younger brother, umpi your younger brother, and see Emeneau, Lang. 29,339-353.]
2120 inctānā from today. [ Cf. item 309 inded.]
2121 īpā still. [ Cf. item 312 ini.]
2122 iatho so.
2123 īpā mahau tree. (Kin. īppā id.) [ Ta. īppai, irppai, ilppai id. (Bassia longifolia); Ma. irupa, irripa, ilippa id.; Kā. īpe Bassia latifolia Roxb.; Tu. īpe olive; Te. īppa Bassia longifolia; Pa. īrup, irpa mahau; Go. irā mahau tree (Bassia latifolia); (A) hiruk mara id.; Kū īripp mahau tree or flower.
2124 iere glowworm.
2125 ikeg to pound. [ Nk. Ik- pound grain.]
2126 indeq to swim. [ Ta. niitu (niti-); ničē (ničēi-); Ma. ničtuka; Ko. ni ni- (ni-); ni- cē (ni- cē-); To. ni- t- (ni- t-); ni- dē (ni- dē-); Kā. ju, išu; Kod. ni- ndē (ni- ndē-); Tu. nindo, tunci, tjunī; Te. Idu; ? Go. niṭtānā, (Pat.) itānā id.]
2127 iyāna hence.
2130 jarāgeg to slip. [ Ta. carī (carī-); carīnt- slip, slide, tumble down; (carīpp-, carīt-) cause to slip or roll; Ma. carīyuka slide down, slip, roll down; Ko. jarv- (jarv-) slip and fall, slide down a slope; (jarv-) cause to slip and fall; Kā. jari (jarid-), jaruga, jaru, jaru, saru, saru, jaru, slip, slide; Tu. jaruyu fall or slip down; Te. jaruga, jaru, slide, slide, slip, creep, be slippery; Malt. jarue be dropped, fall. Cf. Burrow, BSOS 0.719.]
2131 jāra fair. [IA < Skt. yātā.]
2132 jinkak story.
2133 jītāgal servant. [ Cf. Te. jītāgūid paid servant.]
2134 jodī pair. [ Mar. joti, H. jorti id. Ka. Te. jōdī id.]
2135 jokād slowly. [ Ko. jokā carefulness; Kā. jokē care, caution, beauty, harmony, grandeur; Ko. jokē care; Tu. jokē care, caution, safety; Te. joka manner, way, grandeur, prettiness, duly, properly.]
2136 joktēg to measure.
2137 julum oppression. [ Mar. julum, H. julm id. < Ar.]
2138 juve (pl. juye) cloth. (Kin. juye dhoti; Haig dzhungadząkađ bed; cf. item 2334 tađeg; Hislop sunge cloth.) [ Ta. cuikā end of cloth left hanging out in dressing, pleat or fold of garment; Ka. cuuğu, jingu the end of a turban sticking out, a dangling tatter; Te. cuugula the end(s) of a garment; (B) cuugu a skirt, the end of a cloth.]
2139 jhādāleg to wither.
2140 jhāggā vareg to be drunk. [Mar. jhāg drunk; jhīg drunkenness. See s.v. item 1000 var-.
2141 jhambīdeg to embrace. [Mar. jhōnbē seize hold of or grasp roughly or eagerly.]
2142 jhopīdeg to throw away, khat jotīdeg to manure [i.e., to throw manure.]
2143 kabūl kalleg to agree. [Mar. H. kabūl agreement < Ar. See s.v. item 337 kal-]
2144 kaceti sword.
2145 kamījor weak. [Mar. kami, H. kami inferior; Mar. kamjor, H. kamzor weak, feeble < Pers.]
2146 kanđāvā dhoti, garment. (Kin. kandvā cloth.) [ Te. kanđvā upper garment; Kā. kandva, kandva cloth.]
2147 kānlā mindi eyelash. (Kin. kandī mindig eyelashen.) [ See s.v. item 344 kan.]
2148 kaṭtekeg to get done.
2149 kaṭṭa platform. (Kin. kaṭṭa bund of field.) [ Tu. kaṭṭai dam; Ma. kaṭṭa dam; bank; Ka. kaṭṭe bank or bench of earth or stones to sit upon, embankment, dam, causeway; Ko. 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; Pā. kaṭṭa bund of field; Go. kāṭṭa dam across a stream to catch fish. Cf. item 355 kat-.]
2150 kaytpēg, in: tīr kaytpēg to cut hair.
2151 kārdā bittar gourd.
2152 kāri black. (Kin. kāri id.) [ Ta. Ma. kār blackness; Ko. ka- r id.; Ka. kār id.; Tu. kāru, kāri black, dark; Te. kāru black, dark color; Go. (W) kari, (L) kariyl, karkal black; Kuvi (F) karis, (S) kādā id.]
2153 kāsum, p. 24 kāssul cart.
2154 kāt powder used in betel leaf. [Mar. kāt id.]
2155 kēg field. kēg kalleg to cultivate. (Kin. kēn field; ? Hislop senikikum id.) [ Ta. cēy field, esp. wet field; kaitai paddy field; Ma. cēy ricefield; Ko. key, kay, keyi field; Kā. kette wet mud, mere; Tu. keyi the standing or growing crop in a field; Te. cēna (pl. cēnu) field; Nk. kē (pl. -al) id.; Pa. kēn id.; Kur. kējī earth, mould, clay, mud, corpse; Malt. gaj earth, mud. Cf. Burrow, BSOS 11.124, 133. See s.v. item 337 kal-]
2156 kēreg to sharpen.
2157 kēnām ir cold water. kēnām kalleg to cool. (Kin. kinnai cold.) [ Go. (A) kinn id. See s.v. item 328 īr and item 337 kal-]
2158 kīrrē roots.
2159 kīsmēg to pinch. [Te. (B) gicē scratch, pinch; Pa. kicē pluck (strings of instrument with finger); kicē pluck; Oll. kicē pinch; Go. kicēna pick green leaves for salad; kicēna pinch; (M) kicēna pluck; Kū kis-a (kis-i-) pinch, nip; kis-a (kis-i-) plural action; Kuvi (F) kicali pinch; (S) kicinai nip; Br. kisēh pluck, break off.]
2160 kīte boy. (Hislop kike son.) [Nk. kike son.]
2161 kītri musical instrument. [ Mar. kītri a particular musical instrument.]
2162 kojā cup.
2163 kokeg to itch, scratch. (Kin. kōk- itch.) [Te. gēkū scratch with the nails or the like, scrape; Nk. kokk- itch, scratch.]
2164 kōla stick. (Kin. kōla id., staff.) [Ta. kō 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; Ko. kō-lī stick; Tu. kōl, kōl 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) kōlī (pl. kōlka) pestle for pounding rice; (S) kōla pestle.]
2165 kōnda bull. (Kin. kōnda bullock.) [Ka. gōnde bull, ox; Pa. kōnda bisan; Oll. kōnde cow; Po. kōnda bullock; Go. kōnda, (A) kōnda id.]
2166 kōnāda niche. [Mar. kōnā, kōnad id.]
2167 koṅkūr. (Kv. koṅkūr) [Cl. item 263 gog.]
2168 kōrkā cowshed. (Kin. korka id.; koṅre pīṭa sparrows [cf. item 3112 pitta]?) [? See s.v. item 420 koṅṭā.]
2169 kōtāri room. [Mar. kothādi id.]
2170 kukā red powder. [Mar. kūkī, H. kūkum saffron powder < Skt. kuskum-saffron.]
2171 kula hip. (Kin. kula buttock.) [Go. (A) kula id.]
2172 kunteg to lift. (Kin. kunte- to place burden on head.) [Cl. item 446 kunteg.]
2173 kusāng to limpi. [Ma. kusāng a cripple; Ku. kusāng, kusāng to limp; Ko. kusāng (kusāng) id.; Ko. kusāng (kusāng) id.; Tu. kusān, kusānavī, kusāntā, kusāntāvi id.; Te. kusāng, kusānugica id.; Go. kusānā go lame, usually of animals, rarely of men; (M) kutāhāna limp.]
2174 kupp kaleg to gather. [Ta. kuppai heap, mound, sweepings, rubbish, excrement, dung; Ma. kuppai heap of dirt or refuse; Ko. kip heap of weeds, rubbish; kip (pa'c) rubbish heap near house where people defecate, defecation (pa'c level ground); To. kip rubbish; Ka. kuppai heap, pile, duaghiil; Ko. kuppā a dropping of dung; Tu. kūppā, gūppā, kippā heap; Te. kuppai heap, pile, collection, assemblage; Pa. kuppai stack, mound; Oll. kope hill, forest; Go. (A) kupa heap; Ku. kipai hilllock; Kuwi (F) kāpa mound; Malt. qope heap, pile. See s.v. item 337 kal-.)
2175 kupti hut.
2176 kurūyeg to start. (Cl. item 440 kurū.)
2177 kusāllipẹ to tickle.
2178 kyānsā fleas.

2179 kharād dirty. [Mar. H. kharād bad, evil < Ar.]
2180 khare truth. [Mar. H. khār real, true.]
2181 khāt jōpādeg to manure. [Mar. khat, Mar. H. khāt n. manure. Cf. item 2142 jōpādeg.]
2182 khatpāṭ attempt. [Mar. H. khātāṭ noise, fuss.]
2183 khāḍār glutton. [Mar. khāḍāḍ gluttonous.]
2184 khārīj kateg to evict.
2185 khāṭrānād surely. [Mar. H. khātrī assurance; with Kol. instrumental suffix -nad.]
mound, high, elevated, raised, projecting; Nk. mett (pl. mett) hill, mountain; Go. (Tr.), W māṭṭa mountain; M metā id., hill; A mette hill.

2210 min peg to wink. [Is it related to the various stems beginning with min-, of which Ta. maṅaṅu shine, glitter, emit lightning, is one?]

2211 mīṅg to swallow. (Kia. mīṅg- id.) [Ta. mīṅukku (miṅũku-), viṛukku (viṛukku-), muṅuku (muṅũku-) id., gulp; Ma. mīṅukku, viṛukku id.; Ko. mīng- (mīṅg-) id.; Ka. maṅgu, muṅāgu id.; Koid. mugg- (mugg-) id.; Te. maṅgu, maṅāgu swallow, devour, consume; Nk. mīng- swallow; Kur. (H) mūṅkā devour.]

2212 mīṅgil (pl. mīṅgīl) a spark. [A derivative in -ud (5.121) from a verb stem of the family given s.v. item 519 mem.]

2213 mīṅrēy to meet, get. [? Mar. milē, H. milā id.]

2214 mōda log, (Kia. mod trunk; modal stump; P. modul [pl. modsil] tree-trunk.) [Ka. mōdu block, log of wood; Te. mōdu stump, block; Nk. modul trunk of tree, stump; Pa. modul trunk of tree.]

2215 mōtā water-bucket. [Mar. mot bucket for a well.]

2216 mūḍe pulse.

2217 mūṅāku knee. (Hilsop mudushul id.; P. murug [pl. murgul] id.; Kia. mūrūc [pl. mūrūcl] id., elbow.) [Te. mūkku knee, elbow. These go with verbs meaning 'bend' and other nouns; cf. item 550 mudāka.]

2218 mūkāk dumb. [Mar. mukā, H. mūk id.]

2219 mūlāṅg to groan. [Ka. mūlakku, mūlāṅgu strain with a groaning noise, be in labor, groan when lifting a heavy load; Te. mūlāṅgu, mūlāṅg groan, moan as from pain, murmur, grumble; mūlakku to murmur.]

2220 mūlkē waist. (Kia. Hilsop mulke id.; Pa. mulkē back; Haṅg mūlkē small of back.) [Te. mūlā waist; Nk. mulke id.; mulkēene ḍāḍ backbone; Pa. mul/mulkē bāla id.; Br. mukhē waist, loins.]

2221 mūṅdāṭ forward, front. [Te. mūndaṭa in front, before.]

2222 mūṅsēg to close, cover. [Ta. mūsē (mūsēe), mūy (mūyy-, mūyt); mūy (mūyw-, mūynt; mūy-) cover; Ko. mūc- (mūc-) id.; To. mītē (mītē-) id.; Ka. mūcē id., close (intr., tr.); Kod. mūcē (mūcēe) close (intr., tr.); Tu. mūsē (mūsēe) shut, close; cover; Te. mūyē cover, shut, conceal; Nk. mūsē cover; Pa. mūy- cover oneself; mūypē- (mūypēe) cover (tr.); Oll. mūy-cover oneself with wrapper; Go. mūcānā wrap something round one's body, put new skin on a drum; (M) meṇcānt (A) mūcē cover; Koi mūsē (mūsēe) cover a drum with skin or an umbrella with cloth; Kur. mūcēa close, shut; Malt. mūcē close or shut up; Br. must shut, closed.]

2223 mūrītin to clock (?).

2224 mūrīyu flesh.

2225 mūrkēg to break. (Kia. mūrk- to split [wood].) [Ta. mūru (mūrūv-, mūrīnt) break off, snap off (intr.); (mūrūg-, mūrīlt) id. (tr.); also mūrī id., mūrūg for both; muṅkku (muṅũku-), muṅkku (muṅũku-) break (tr.); muṅkku (muṅũku-) break (intr.); Ma. mūryaktā break through or. in pieces, be wounded; mūrkāk break, cut, wound; Ko. mūryu (mūrū-) break (sticklike thing; intr., tr.), indead (neck of pot which is being thrown on wheel); To. mūry- (mūrē-) break in two (intr.); (mūrē-) id. (tr.); Ka. mūru break by fracture (stick, chain, bread, etc.), crush; break (intr.); Kod. mūru- (mūry-, mūrc-) make a cut; Te. mūryu break (intr.); Nk. mūru break (intr.); mūrk- id. (tr.); Koi mūru- (mūru-) be torn; muṛuka (< mūrū-; mūrc-) tear, kill, murder; Kur. mūrcā twist to break, tear out or off by twisting and breaking; mūrcān get broken; mūrkā (mūryan) amputate, cut in two (stick, etc.) by hacking, cut in small pieces; Malt. mūru cut into bits, cut across, cross (as a river). Note r and t!]

2226 mūlā elbow, corner. [Ta. mūlā, Ma. mūlā corner, intermediate point of compass; Ko. mūl corner, direction; To. mūl- id., point of compass; direction; Te. mūlā id.; Pa. mūlā corner; ? Koi mūju id.; Kowi (F) mūlā id.]

2227 mūḷāṅg sēreṅ to deliver of a woman. [? Lit. to go to a corner. See s.v. item 2226 mūlā and item 814 ser.]

2228 nāḍāra kaleg to gaze.

2229 nāḍāra middle. [Ta. nāṭu, nātuvu; Ma. nāṭu; Ko. nārī; To. nūf; Ka. nādu, nāduv, nādāvu, nādi; Koid. nādu; Tu. nādu; Te. nādu, nādum; nādi, nādimi; Nk. nārum id.; nārum in the middle; Pa. nūrī middle; nūrī in the middle; Go. nūdām middle, between; (M) nādām middle.]

2230 nāgāre drum. [Mar. nāgarā, H. nāqāra id. < Ar.]

2231 nākīṭla snāb-nosed. [Mar. nāktē id.]

2232 nārīva padas bridgroom, navrī pillah bride. (Kia. novrāk bridgroom; novrū bride.) [Go. nārū bridgroom; naurī bride. Mar. navrā bridgroom; navrī bride. See s.v. item 2241 padas and item 689 pilāa.]

2233 nāra rope. (Kia. nāra id., hanging rope-shelf.) [Ta. nār fiber, string, cord, rope; Ma. nār fibers of bark, strings and ropes from fiber; Ko. nār thin rope; To. nōr string made of bark; Ka. nār fiber, hemp of plants, cloth made of fibers or hemp; nārī bowstring; Kod. nārī fiber of plant; Tu. nārī, nārī fibrous bark or hemp of plants; Te. nāra id.; nāri bowstring; Pa. (S) nāra rope.]

2234 nempetg to fix. [Mar. nēmēṭ id.]

2235 nīndālā all night. [See s.v. item 594 nīnd- (?) and item 54 a-1e.]

2236 niṅdēg to prepare. [Nk. niṅrip- choose; Pa. niṅri be got ready, be ready. Mar. niṅdēg decide, select, choose; H. niṅdāna be accomplished.]

2237 nīvva sesamum, til. (Kia. nīvva id.) [Ta. nīv, nīvul id. (lex.); Te. nīvva, nīvva, nīwv id.; Nk. nīvul (pl. -ul) id.; Pa. nīvul (pl. id.); Go. nūgā, (W) nīng, (A) nūgg id.]

2238 nōrēg, in.: kārē nōrēg to flower of cotton. [See s.v. item 370 ka- 'rve and 619 o- ' (?).]

2239 nōṭ camel. [Te. oṭe, oṣṭiya id. Mar. H. ʹṭ id.]

2240 pāba old man. [? Nk. phoblak id.]

2241 padas son, boy. (Hilsop padas child; padas boy.) [Te. padacuđ biy; padacu girl, young, youthful; Pa. padic boy.]
pañad ought. [Is this 3sg.non-nom. present-future of item 624 pañad-?]

2243 païda kaleg to give birth. [Ta. payal, paiyal, payan, païtal, paical, pacal boy; Ma. païtal, païsakan (local) child; païsïnal children; Ka. païsula, païsule child; Tu. païsi, paiyê, paiyeg, paiyer boy, child; païya child; Te. païda boy, child; pëyya calf, female calf, heifer; Go. païya, (A) piya calf of either sex; Pa. pyiya calf. See s.v. item 337 kal-]

2244 paiyeg to divide, to pour (?). (Kin. pay- to divide.) [Ka. pañeg, pahe, (pacc-) divide, separate, part, distribute, share, be divided, etc. Te. pañeg distribute, divide; Nk. payk- distribute; Pa. payâ (payt-) share; Go. païama be split; Kui pañ- (pañt-) share, apportion.]

2245 pañkka side. [Te. pakka side. < Skt. pakṣa-]

2246 palle basket. (Kin. palle big basket.)

2247 paniyâ comb. (Kin. pania id.) [Mar. phanti id.]

2248 pangi cold. pani varsad to clatter of teeth. (Kin. pani varsad. it's cold; Hislop pani cold.) [Ta. pangi (pangip-, pangit-) 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.; Ko. pann- (punn-) drizzle; Tu. panni drizzling rain; panipuni, panipuni to drizzle, shower; panipuni dew, fog, mist, snow; Nk. pani coldness; Pa. pañhi id.; Oll. pañghî id.; Go. pîn cold; Kui pîn cold weather; cold, chilly; Kuvi (F) peni, (S) peni cold; Kur. pañhā n. cold; Malt. panye id.; pany-panya feel cold.]

2249 panni work, labor. (Kin. pani id.) [Ta. paa, pani act, work, decoration; pañgu (pañgî)- make, adorn; Ma. pani work, labor, service, building, exercise; pañgkan workman, artificer; pañgka do (obscene); To. pany work; Ka. pañgu make ready, prepare, decorate; Ko. pani work; Tu. pani id., labor, act; paniu contrive, plan, design, invent.]

2250 pañghâ fan. [Mar. phkâta, H. pañkhâ id.]

2251 papati papaw, papaya tree. [Mar. H. papaiyâ id.]

2252 parpèeg to bore, make. boggâ parpèeg to bore a hole. [See s.v. item 101 boggâ.]

2253 pàsâg ginger. (Kin. pasap, Hislop pasapul turmeric.) [Nk. pasap; Pa. parpâo, (S) parpâo id.]

2254 pañam heart.

2255 pañjor (pl. pañjol) footring.

2256 pàseeg to fall. [Oll. par-fall. Are these connected with Te. paracu, pariecu to cause to fall, causative of pañd to fall (s.v. item 624 pañad-)? Is a a mistake for a?]

2257 pàseeg to get addled, get sour of food.

2258 peñt river. (Kin. peñi, Hislop peñi id.) [Nk. peñi (pl. -kul) id.; Pa. pered id.; Kuvi peñi river, stream, brook. Probably per- great, big + nir water. See s.v. item 665 pedda and item 328 i:n:r.]

2259 peñti female. [Ta. peñ woman, female of animals and plants; peñt Persist woman, wife; Ma. peñ a female, girl; peñti woman, girl; Ko. pen female (also en < Bad.); pei-in: pemo woman, pebi- female cat; Ka. peñ, peñu, peñda female, woman; peñatí, peñtíti wife; Koid. poyî female, wife; pom maka women, wives; To. pounu girl, female; ponnî feminine, female; Ta. peñti female of any animal or plant.]

2260 peramah 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 peren many. (Kin. pered id.) [See s.v. item 665 pedda.]

2263 perup tiger. (Kin. perup, P. pul, Haig pulî, Hislop pul id.; Haig Ciîam upanpul.) [See s.v. item 665 pedda. Ta. puli, perum puli; Ma. puli; Ko. puli; To. püya (also uly < Bad, huli); Ka. puli; Tu. pili; Te. puli, pedda puli, bebbuli (ciruta puli leopard, cheetah); Nk. puli (pl. -kül); Oll. berpul; Go. püli (pl. pûlk), (LSI 4.518) püylâl id. See Emeneau, Lang. 24.61 f. 180 f.]

2264 pescal mung pulse. (Kin. pesal, pesar id.) [Ta. payaru green gram, Phaseolus mungo; Ma. payar, payaru leguminous plants; Ka. pesar green gram; Te. pesaul id.; Nk. pesal puda pulse; Pa. payart (pl. payarul) muda; Go. (A) peseel mung.]

2265 pidakka closed fist. [See s.v. item 688 pidda.]

2266 pipinda flour. (Kin. pindid id.) [Ta. pindi id., meal, powder; Te. pindi flour, powder; Go. pindâ flour of wheat; (A) pindi flour.]

2267 pisak mad. (Haig pisak id.) [Mar. pisâ id.]

2268 pik crop. pik ares to wither of crop. [Mar. pîk 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, pe human excrement; Tu. pi excrement; To. pîya, pîyî id.; Nk. pi id.; Pa. pi id.; Oll. pi id.; Go. pin human ordure; sâ-pt cowdung; (W) piyî excrement; Kui piu (pl. piya) excretion, dung; Kuvi (F) pîyîa excrement; Kur. pik id.; Br. pt dung, excreta, esp. of human beings and birds.]

2269 podguk the whole day. [See s.v. item 699 pod.]

2271 polda odder.

2272 pokke flower. (Kin. pokke mahna flower.) [Nk. pokke id.]

2273 pole cake. [Te. polf a sort of wheat cake, Mar. poli cake.]

2274 pounség to fry.

2275 porksip to close, cover. (Kin. porkip- to cover.) [Nk. porkip- cover, lay (cloth) over.]

2276 poti gandul. necklace. (Kin. poti bead.]

2277 pûl. See s.v. item 6652 pedupa.

2278 purayeg to tame, to maintain.

2279 puru kaleg to finish. [Mar. pura finished. See s.v. item 337 kal-]

2280 putteg to be born. [Ta. pōtī- (potî-); pōtī- produce, spring up, rise, shoot up, appear, ooze out; Ma. potîkka spring up (as seed), sprout, ooze; Ko. ut- (uc-) be born, (plant, hair) sprouts; pur- (pûr-) grow (intr. grass, tree, hair); To. ut- (ny-) be born (only in songs; < Bad.); Ka. putu, uttu, uţtu arise, originate, be born, be produced, spring up; Kod.
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; poḍuca (sun) rises; Nk. puṭṭ- be born; Pa. puṭṭ- id.; Go. puṭṭāna occur, be found, met with, be born.]

2281 phūl flower. [Mar. H. phūl id.]

2282 ragūga vareṇ to be angry (lit. come to anger). (Kin. rāg anger.) [Mar. rāg, H. rāg id. See s.v. item 1000 var.-]

2283 ṛad, ṛal peg.

2284 ṛakeṇ to wash, to rub teeth. [Ta. arsi (arai-), araiṇ-) become macerated, worn out; (araipp-, araiṭt-) grind, pulverize, destroy by rubbing, mash; Ma. arayuka be bruised; arekka grind to powder; Ko. arv- (arv-) grind (chilies); To. ṛē- (uṛē-) sharpens; Ka. are grind, pulverize, crush; ari grind on a slab; Ko. ara- (arap-, arat-) grind with roller-stone, mix up into a paste in preparing curry spices; Tu. arepuni, arepinī, areyunī, arevuni pulverize by pounding or grinding; Te. ṛāyū be rubbed; rācū rub, grind, smear; Kū ṛag-a (ṛag-i) be worn away, be chafed; ṛāpa (< ṛak-; ṛak-t) cause to rub together, wear out by friction; ṛē-sa (ṛē-i) rub.]

2285 ṛaleṇ (past stem ṛaṃt-) to fall. ṛapeṇ to fell. (Kin. rāl- [ṛat-] to fall.) [Te. valu, vṛalu (birds) light or perch; raḷ fall or drop down (of leaves, tears, etc.); Nk. ṛal- (ṛat-) fall out; ṛaḷ-make to fall out.]

2286 ṛeṇa plum. (Kin. ṛeṇa Zizyphus jujuba.) [Ta. iratti, irantai, ilantai; Ma. ilanta, lanta; Ka. era, ṛegu, elaci, elaci, egaci; Te. ṛegu; Pa. ṛegu; Go. ṛeṇa, (A) ṛeṇa id.]

2287 ṛikām kaleṇ to empty. (Kin. ṛikām empty.) [Te. ṛikām id. See s.v. item 337 kal-.]

2288 ṛokali pounding stick [i.e., wooden pestle]. (Kin. ṛokā pestle.) [Te. ṛokali large wooden pestle; Nk. ṛokali pestle. See Master, BSOAS 12,555 f.]

2289 ṛombādēg to be acquired, to meet.

2290 ṛubgāund pounding stone [i.e., stone pestle]. [Te. rubūgāunda stone pestle or roller used in grinding things in a mortar. Ta. urai (uraipp-, uraiṭṭ-) rub into paste, smear, polish; uracū (uracī-) 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; orusu touch, rub gently, scour, wipe, smear; urdu, uddu, uju rub, make fine by rubbing; Ko. uddi (uddi-) rub; Tu. urepuni try metals on a touchstone; uresuni id., rub, polish; urduni rub, file, polish; ujuni rub; Te. oracū rub, test with touchstone; orayu id., touch, graze, be slightly bruised; rubu grind in a mortar; ruddu rub, scrub, scour, clean; Kū rūs-a (rūs-i) crush, grind; rūs-a (rūs-i) stroke, rub, scrape; rūs-a (rūs-i) scrape, draw one surface over another, play a violin; Kuwi (S) lūpipi stroke. See s.v. item 286 günd.]

Emeneau: Kolami, a Dravidian Language

2291 sadhar to all. [?Mar. H.]
2292 saγa co-brother.
2293 sāliyeq, saiyeq to abuse.
2294 sakam half.
2295 sakti straight.
2296 sakka breast. (Kin. sakk chest.) [See s.v. item 2299 sakkā.]
2297 sāmbhalpeq to guard, protect. (Mar. sāmbhalnē, H. sambhānā id.)
2298 sanēge gram. (Kin. cenage chickpea, Cicer arietinum.) [Te. sānagalu id. < Skt. caṇaka-]
2299 sāpakā armpit. (Kin. sāpakā, P. sakkā id.) [Ta. akku; Ma. akku; Te. cakkīlī, caskka, cakkēlī; Nk. sakka id. See Burrow, BSOAS 11,340. See s.v. item 2296 sakka.]
2300 sāktilēq to move, get away. [Mar. sāktnē, H. sarkānā id.]
2301 sauli dough.
2302 sākkō sugar. [Mar. sākkā, sākkhar, H. sakkār id.]
2303 sālā school. [Mar. H. sālā id.]
2304 sālēq can, be able. (Kin. sāl- id.) [Ta. cāl (cāl-, cān-) be abundant, full, be suitable, fitting; Ka. sāl, sālu be sufficient or enough, suffice; Te. cāl id., be able, capable, bear, endure; Kuwi (S Grammar, p. 156 f.) hāl be sufficient, can.]
2306 sānēti pass, opening.
2307 selēq, selēdēq to quarrel. [Te. celārēg grow excited or violent, be riotous, rage.]
2308 sēvalāk declar. (Hislop shewādā id.) [Ta. Ma. ceviṭu deafness; Ko. keýī id.; To. kyu 'd declar; Ka. kivudū deafness; Te. cevudā id.; ceviṭi declar.]
2309 sīmel to serve.
2310 sinād nasal discharge. (Kin. cimur mucus of nose.) [See s.v. item 848 si- *m.]
2311 sīndī sendhi tree.
2312 sīgār sītēg to toilet, dress. [H. sīgar decoration < Skt. aragāra; not < Te. siigāramu id. For sītēg, see s.v. item 845 si- *m.]
2313 sīntā tamarind. (P. sītā mak, Kin. siṇta id.) [Te. cinta, cinc; Nk. sīta; Go. sītā mārā id.]
2314 sīre chironji tree [i.e., Chirionia sapida; Mar. cīrōjī, H. cirijī seal of this tree]. (Kin. criē id.) [Nk. sīre id.; Pa. cīr chirōjī nut; Go. sārēkā chironji tree.]
2315 sītāphare, sītāphare (pl. orē) sitāphale tree, custard apple. [Mar. sitāphale, sitāphale, sītāphale, sītāphale, sitāphale custard apple (Anonna squamosa).]
2317 siṃ quite.
2318 siṃpāp student.
2319 sōbātā beautiful. [Mar. sōbhā beauty.]
2320 sōga fleecy.
2321 sōndē eurthen pot.
2322 surkutina lines (?.)
2323 surma black powder. [Mar. H. surmā collyrium of antimony < Pers.]
2324 sujīrpeq to clean, reform. [Nk. sudrip-t to correct. Mar. sudhānā id.]
2325 suttām guest. [Te. cuṭṭamu a relation, relative, kinsman or kinswoman.]

2326 tādā plaited bamboos, thatch. (Kin. tarka mat.)
2327 takhp kateg to harass. [Mar. H. takhlf pain, trouble < Ar. See s.v. item 355 kāt-]
2328 talīya plate. [Mar. thalti, H. thali small plate.]
2329 taggod husband’s elder brother. taggodā wife’s elder sister. [Nk. tanggon, tanggolal wife’s elder brother; taggodāl wife’s elder sister; Go. tanggora wife’s elder sister; cf. tangge elder brother’s wife.]
2330 tant, tantād below. tant ḍīggeg to descend. [Nk. ṭat underneath. See s.v. item 161 dig.]
2331 tarāmāk kasla tree. [See s.v. item 500 ma’k.]
2332 tatājuge headress. [tatā is an adj. from tal head (9.16). See s.v. item 2138 juge.]
2333 tavveg to dig. (Kin. tav- id.) [Te. tavva, travva dig, excavate, scoop, unearth; Nk. tavv-dig.]
2334 tädeg to spread bedding, tärekad bedding. (Haig dzunge tädkad bed; cf. item 2138 juge.) [Nk. tād spread; Go. tāranā spread out clothes, etc., build (a nest); Kur. tārmā lengthen, elongate, draw or stretch out; Malt. tāaggī spread out, stretch out; tāggre be spread out.]
2335 täjeg, tagalen why?
2336 tali pot.
2337 tīg (pl. -u) bel fruit. (Mistake for ‘creep’er’ (i.e., H. bel); Ka. tige creeper; Te. tīga, tīgiya, tīge id. Cf. item 3085 for ‘bel tree’).
2338 tirre sweet. (Kin. tirre id.; Hīlap tirre sour [1].) [Nk. tirre sweet; Pa. tirra(-) id.; Oll. tiren, tireṇe id.]
2339 tunbā (? tunbā) babul tree.
2340 tek teak timber. (Haig tek id.) [Ta. Ma. tekku id.; Ka. tēgu, tēga, tēgs id.; Te. tēku, tēku teak tree; Pa. tek meri id.; Go. tekā-mārā, (W) tekā id.]
2341 tejē thin.
2342 udaleq to fly. [Mar. uḍpe, H. urna id.]
2343 uḍpeq to undress. [See s.v. item 2350 uḍpeq.]
2344 ukdlieg to perispare. [Mar. ukadālī boil (food), be hot or sultry, be affected with a sensation of great heat; ? ukadālī boil (intr.).]
2345 upri pusseg, upri pusseg to pant. [Te. uppīr breath, respiration. See s.v. item 732 pus.]
2346 uskā sand. (Kin. uska id.) [Ka. usuku, usaku, usige, usabu, usu, usuva, usuva id.; Te. usuka, isuka, isumu id.; Go. (M) uskak, (A) uske id.]
2347 usmek to wipe, apply. [Te. usumé scour, wash, cleanse; Go. usmānā wipe, clean with a cloth; (W) usmānā wipe.]
2348 usurkā gooseberry.

Emeneu: Kolami, a Dravidian Language

2349 utteg to rub, wash. [Mar. utpe rub, scour, scrub.]
2350 uḍpeq, ūṭpeq to leave. (Cf. also uḍpeq to undress.) [Ka. udugu leave, quit, abandon, stop, desist from, remove; Te. udugu, udugu leave, abandon, stop, desist from; udugu remove, efface, wipe away.]
2351 ūṇeg, ūṇeq to blow. (Kin. ūṇ- id.) [Ta. ūn (ūni) (wind instrument, fire), be inflated, swollen; Ma. ūnaka id.; Ka. ūn- (ūni-) become swollen, bloated; Ka. ūnu blow, become inflated, distended; Tu. ūnui blow (as a pipe), swell; Te. ūnu blow (a fire) with mouth or bellows, blow (wind instrument), be swollen; Nk. ūn- blow; Pa. ūn- id.; Go. ūkkanā, (W) ūkkakā, (M) ūna id.; Kui ūkri, ūkri breath; Kuwi (F) akbali blow.]
2352 ūggēg, uqeg to swing. [Ta. ūkku (uskki) swing (intr.); ṭkku (uskki) swing (tr.), shake; Te. ūku, ūkku shake, agitate, move (intr., tr.); ūg swing, rock, totter, be shaken or agitated; ūkincu rock, swing, shake, move (tr.); ūču, ūkucu rock, swing, shake, move, wave, wag, nod (tr.); Nk. ūg- hang, swing; ū-ghang up, swing (tr.); Pa. ūu- swing, shake (intr.); ūc- shake (tr.); (S) ūc-ghang, swing; Go. (M) ūcāna swing.]
2353 us sugarcane. (Kin. us id.; Usn rājju of sugarcane.) [Mar. us, H. uk, ich sugarcane.]
2354 vade slices.
2355 vahit notebook. [Mar. vahi, H. bahi id.]
2356 vantu river. (Kin. vanta nullah.) [Te. vanta rivulet; vanta river, pit; Nk. vanta river, stream.]
2357 vācipeq to read. [Mar. vācē id.]
2358 vælgėq, vaqleq to boil, cook. [See s.v. item 1034 væ-ndi.]
2359 væqeg to cry, howl.
2360 vāti cup. [Mar. vāthi, H. batri id.]
2361 vēqeg tomorrow. (Kin. vēger id.) [Kui vie id.; Kuwi (S) wē id.]
2362 velā time. [IA < Skt. vela id.]
2363 velākā lying on one’s back. [Te. velikilu fall or lie on the back; velikilu on the back, supine.]
2364 velu toleg to rub, erase.
2365 vidgeq to trample. [Nk. vidg- id.]

Section 3 (items 3000-3149). Kinwat vocabulary
(items not already entered in sections 1 and 2)

3000 ambā cooked rice. (SR vallamba rice [see s.v. item 994 val]; Haig ambal food.) [Te. ampalī porridge, esp. of ragi (< Te.); To. obely watery mess of rice, ragi, etc.; Ka. ambalī, ambakalā, ambila, ambali, amli pō or porridge made of jōla, rice, or ragi, with buttermilk (also tamarind) generally added; Tu. ambali pō or gruel of ragī or rice; Te. ambali porridge, pō; Nk. ambali boiled rice.]
3001 ambāri hog plum (Spondias mangifera). [Mar. ābādā, H. ābārā id.]
3002 akna husks. [Mar. akna spikes or heads of corn which has been trodden out one time.]
3026 cipur broom. [Ka. csipari id.; Te. cikili, cipuru id.; Nk. sipur id.; Pa. cepid id.; Oll. sënet id.; Kui sëperi id., brush; Kuvi (F) herpori, (S) herpori (f) broom; Malt. celaki id.]

3027 coppa stall of millet. [Ka. soppe, Te. coppa straw.]

3028 cóga amlii peacock. [Ka. sőge peacock’s feather or tail, peacock. See s.v. item 460 lami.]

3029 cuncret cream of cock.

3030 curagali whirwind. [Te. surakaruvali, (B) suragali id.; Nk. suraghali id. See s.v. item 245 ga’i.

3031 danda upper arm. [Te. danda ceyi id.; Nk. dand, dand i; Pa. danda i; Go. (A) dand id; Skt. danda-].

3032 darg Ogeinia dalbergioides.

3033 dobbus lungs. [Pa. dorba (pl. dorbes) id. ? Te. doba piece of flesh, clot of blood.]

3034 dupati piece of cloth thrown loosely over upper part of body. [Mar. dupça, H. dupça id.]

3035 depla sod.

3036 dtarg butterfly.

3037 dokke lizard. [Pa. dokka id.; Go. dökke house-lizard; (W, A) dökke lizard; (M) dökke id.]

3038 duppi sp. deer. [Ta. urci deer, Ta. uru, ul id.; K. Te. duppi id.; Pa. urup (pl. urups) spotted deer; Go. (A) doppul id.]

3039 elava a wave. [Go. (A) helva flood.]

3040 erka knowledge. [< Te. erku id.]

3041 evari pure earthworm. [Pa. evaka id.; Oll. navake id.; Go. nörwänj id.; Konda navri id. See s.v. item 731 paure.]

3042 éle rose-apple. [Cf. Burrow, BSOAS 11.603, s.vv. Ma. ásral, ásral, Ta. naval.]

3043 gađđa para a spade. [Ka. gađđa mass, lump, clump; Te. gađđa lump, mass, elod. Ta. paraí crowbar, small hoe for cutting grass; Ma. pār iron crowbar, lever, bar used for digging; Ko. pa’r crowbar; Ta. paraí id.; K. paraí crowbar, short hoe; Ta. pārengi iron crowbar, lever; Te. paraí, paraí spade; gađđa para crowbar.

3044 gana knot in tree. [? Mar. ghan, H. ghaná thick, solid, dense < Skt. ghaná.]

3045 gatam hot to taste, pungent. [Ta. kā (kāpp-, kārt-) be pungent, acid; kāppu pungency; kātu pungency, acidity (< Te.); Ka. kāta, gāta, gātu strong stining smell as of tobacco, chillies, etc.; kāk sharp, stining smell as of an onion; Tu. gatu, gati hot, pungent; Te. gātu pungency, acidity.]

3046 gorri blanket.
gorva stone of fruit. [Tā. kotṭai seed of any kind not enclosed in chaff or husk, nut, stone, kernel; Ma. kotṭa kernel of fruit, esp. of coconut, castor oil seed; kurṛṭṭa, kurṛṭṭa kernel; kurṛṭṭa stone of palm-fruit; Ka. kotte, gorate stone or kernel of fruit, esp. of mangoes; gotta mango stone; Kod. korandī mango stone; Tu. kotṭh kernel of a nut, testicle; korantā kernel or stone of fruit, cashew nut; gota kernel of a nut, as coconut, almond, castor oil seed; Kur. goto any seed which forms inside of a fruit or shell; Malt. gota a seed or berry.]

gunti bow. [Go. (A) gunti id.]
gunte yakank ankle.
gurgle snail.

iium (pl. inmul) iron, sword. [Ta. irumpu iron, instrument, weapon; Ma. irumpu, irumpu iron; Ko. ib id.; To. ib needle; Kod. irumbi iron; Te. inama id.]

ir- to strike. [Ta. iti (iti-, itint-) crumble, fall to pieces, be in ruins (as a wall), break in two; (itipp-, itit-) break to pieces (tn.), demolish, butt, hit against, kill; Ma. itika crumble, fall to pieces, be splinted, be powdered; itikka beat, bruise, demolish; Ko. irti (irc-) crush in a mortar, break, destroy in one movement (e.g., wall), be broken; To. irti (irc-) fall down (as a house); irti (irc-) pull down (a ruined house); Ka. id bi be powdered, ground, crumble, pound, beat; Kod. idī (idīv-, idīi-) (wall) falls, (land) slips; (idī-, idı-) knock over (wall, something piled or built upon); Te. idīyu splint, crack, fall to pieces, crumble, fall in; di a butt with the head.]

irp wall.

išigag dhāman snake (large, non-poisonous). [Pa. jēri id.; Go. (A) seri id.]

ijga poison. (Haig dżanz, Hislop singa id.]

jonna broth.

juvi pipal. [Ka. juvi mara wavy-leaved fig tree, Ficus insidiosa; Te. juvi Ficus Tsieial; Pa. jē meri sp. Ficus.]

jār net. [Mar. jāl, jāl ē id.]

kac- to bite. [Ta. kacca (kacc-) bite, gnaw, nibble (nursery); To. kac-(ká-) bite; Ka. karuc, kacuc bite, sting, smart, ache (as the stomach), bite (as pepper); Tu. kacucu bite; Te. kararuc bite, gnaw; Pa. kacce bite, sting; Oll. kas- bite; Go. kāśkanē bite, (belly) gnaws from hunger; Kui kās- (kās-) bite, sting; kās-kās (kās-kās-) plural action; Kuvi (F) kacally, (S) karzinai (z =) bite, sting; Kur. khasanā derange (the stomach), act as a purgative; Malt. qawse eat greedily, nip off with the teeth.]

kakkar partridge. [Pa. kakkar id.; Go. (A) kakkarı, (W) kakraŋ id.]

kal liquor. [Ta. kal, kalī toddy, honey; Ma. kal, kalu toddy; Ko. kal id.; Ka. kal, kalu, kalu id.; Kod. kalu alcoholic liquor; Tu. kalī toddy, liquor; Te. kallu toddy, palm wine; Kali the water in which rice has been washed, kept untill its ferment; Nk. kal liquor; Go. kal (kadh) fermented liquor, esp. of maha; Kui kalu spirituous or fermented liquor, toddy, beer, grog, wine; Kuvi (F) mara kaur toddy; (S) kādū toddy, māra kājū sago toddy. Skt. kalāy spirituous liquor (lex.); Pkt. kallā, Ap. kallāla; H. kālar, Mar. kālal distiller.]

kanda a big ant. [Mar. kapal, H. kapal id.]

kapar forehead. [Mar. kapal, H. kapal id.]

karval a saw. [Te. karavala, karavakta, karavalamu sword. Cf. Mar. karat; see Turner a.v. karati.]

kareya armlet. [Mar. kadē, H. kari id.]

kayri khidra tree. [Mar. Khair id.]

kāke shellfish. [Te. kaki eippa a bivalve shell; Nk. kākē shellfish, snail.]

kal leg, foot. [Ta. Ma. kāl id., quarter, family; Ko. ka'ī leg, foot, quarter; To. ko't id., family; Ko. kō'īl (child) sits on mother's leg to defecate; ko'ē excrement; Ka. kal foot, leg to the knee, quarter; Ko. kā'i id.; Tu. kāry leg, foot; kāly quarter; Te. kāl̄u leg, foot, quarter; Pa. kēl leg; Oll. kal id.; Go. kal leg, foot; Kui kādū id.; Br. trikkali tripod of three stairs on which test is hung.]

kavar carrying yoke. [Mar. kavād bamboo lath provided with slings at each end for the conveyance of pitchers, baskets, etc., Ka., Tu., Te. kavādi id., Ta. Ma. kavādi id.]

kige mosquito.

kondi a particle of broken rice (kanki).}

konga crane. [Ta. kokku crane, stock, paddy bird; Ma. kokku, kokkan, kocca paddy bird, heron; Ka. kokku, kokkare crane; Tu. kurrinu crane, stock; Te. konga crane; Pa. kokkāl (pl. kokkacil) id.; Kui kokku paddy bird; Kuvi (S) konge crane; Br. kākātī demisseloe crane.]

köka hoe. [Nk. kökci curved hoe. Cf. item 1267.]

kuru n. fat. (Hislop koraw id.) [Ta. Ma. kuru fat; korupp, korumai richness, fat, plumpness; To. kōw fat, stoutness, breadth, honeycomb; kwalp fat; Ka. kuru, korb, kobu fat; Te. kommefattness; Te. kovvu, krovv fat, grease; Nk. kuru n. fat; Pa. kor-, korve- fat; korukud n. fat; Go. (W) kuvrin fat; (A) kovrin n. fat; Kui krōga id.; Kuvi (F) korowa fat (of animals); Br. kūhun hard, difficult, serious, dignified, expensive, precious.]

kōri point. [Tu. koti banner, flag, streamer; Ma. top, extremity, flag, banner; Ko. kory flag on temple; Ka. kudi pointed end, point, extreme tip of a creeper, sprout, end, top, flag, banner; gūdi point, flag, banner; Kod. kudi top (of mountain, tree, rock, table), rim of pit or tank, flag; Tu. kōri point, end, extremity, sprout, flag; kōdenju to bud, germinate; Te. kōdi top, end or point of a flame; Go. kōḍi tender tip or shoot of a plant or tree; (A) kōdi point.]

kōtāla quarrel.

kovre pumpkin. [Te. gummadi id. See Turner a.v. kubhīṅda.]
kumre the tree Gnelina arborea. [Ta. kumir, kambah (lex.); Ma. kumir, kumbel; Ka. (Lushington) kumule, kumbul, mule; Kod. kummi, kumbil; Te. gumadda, gumada; Pu. gummi id.; Go. gummur māra the kumir tree, Careya arborea. Skt. (lexical) kumādā Gnelina arborea; also kasmari, kashmari, kambhāri, gambhāri id.; cf. Burrow, BSOAS 12:372.]

3079 kunde big earthen pot. [Ka. kundā pot; Te. kundā earthen pot or pitcher.]

3080 kurra male calf. [Nk. khore id.; Pa. (S) kurra id.; Go. (Tr. M) kurrā, (A) kurra piya id.; Kuvi (S) kurra dālu id.]

3081 kūr pāv meeting of ways. [Connected with Ta. kātu join, gather (intr.), etc. See s.v. item 663 pa. v.]

3082 madgi the tree Terminalia tomentosa. [Ta. maruta, marutam; Ma. maruta; Ka. matti, maddi, matri; Tu. madi; Te. maddi; Nk. madji; Pa. merdegi; Go. mārd māra, (W) maru, (M) mardi; Kui mardi id.]

3083 manc mist. [Ta. mačcu cloud, white cloud, dew, fog; Ma. mačcu dew, mist, snow; Ko. manj cloud; To. mox id.; Ka. mačcu dew, fog, coldness; Kod. mačji dew; Tu. maindy dew, mist, fog; Te. mancu id., frost; Pa. mač, mainj mist, dew; Go. mac (W) dew, (M) snow; Kuvi (F) moscu, (S) mangga (z = c) dew.]

3084 maygeda gund wheetana. [Cf. item 496 may and item 286 gunu.]

3085 māro bet tree. [Te. māreda, māreda Bengali quince, bel, Angle marmelos; Nk. māro bel; Go. mākka māra, (A) mākka bel tree.]

3086 māt machan, elevated platform.

3087 mekam sambur, Indian elk. [Te. mekamu beast, brute, antelope.]

3088 mendare sp. bee. [Nk. mendhār (pl. -sil), mendhare (pl. -l) id.; Pa. mendir id.]

3089 mēri Ficus glorera. [Ka. mēdis gloréous fig tree (Ficus racemosa), opposite-leaved fig tree (Ficus oppositifolia); Te. mēdi Ficus glorera.]

3090 mirje intestines.

3091 modg Butea frondosa. [Ta. murukku id., palas tree; Ma. murikku Erythrina indica; Ka. mutta, muttaka, muttala, muttuka, muttaka, muttala, muttaga, muttaga, muttaga Butea frondosa; Tu. muttaka id.; Te. modugu id.; Go. mār māra id.; Kui murka id; Malt. murko name of a tree.]

3092 moseli crocodile. [Hissap moseli id.][Ta. matalai, mucali; Ma. mutala; Ko. mocal; Ka. mosale, mosali, musali; Kod. mosel; Tu. mosale; Te. mosali; Pa. māca id.]

3093 musli narrow. [Ta. mūlai brain, narrow; Ma. mūla id.; Te. mūlaga narrow; Kui nti narrow; kađa-mūla brain; Kur. (H) murna narrow; Br. milt id., brain, kernel of nut.]

3094 mur dirt. [Te. murki dirt, filth, impurity, dirty, foul; Pa. mur, muru dirt.]

3095 μuṭṭi handle. [Go. (A) μuṭṭi id. H. μuṭṭhiyā id.]

3096 naram vein. [Ta. narampu nerve, tendon, sinew, blood-vessel; Ma. ñarampu, narampu id.; Ko. To. narb muscle, vein; Ka. nara, naravu sinew, tendon, nerve, vein, artery; Tu. nara vein, nerve, tendon; naramba sinew, nerve, pulse; Te. naramu vein, artery, nerve, tendon; Pa. nurb (pl. nurbul) vein; Kui dāmbu tendon, sinew; Kuvi (S) naromi nerve; Kur. nari pulse (<_IA); Malt. nāru the veins.]

3097 nasam- to itch (intr.). [Ta. nami (namaiv-, namaint-; namaiipp-, namait-) id.; a. itching, irritation; Ka. nave itching, the itch; nase itching; Tu. navvata itching, irritation in the throat; nauluni to itch; Te. nava, nasa, nasimiri itching.]

3098 nigar green.

3099 nilak nilgai. [< _IA, e.g., H. nilgai id.]

3100 nipka small piece of fire. nip-p- to kindle. [Ta. neruppau fire; Ma. nērippu, nerippu id.; Ko. nēp live coal; To. nep id.; Te. nippu fire; Pa. nir-to blaze; nirkip- (nirkit-) kindle; Go. nērvana burn (intr.); Kui dēe ignition, a flare; dē inba be ignited, flare; drēna with a flare; Kur. nīyur embers, live coals, wood glowing with fire, brand; Malt. nare n. flame. narge rise up in flames; nargte blow up a fire, reproach severely.]

3101 norp- (? nurp-) to thress. [Ta. nūru (nūrī), nurrku (nurkik-) crush, pulverize, reduce to powder; norukku (norukik-) break, crush, smash to pieces; nakk (nakk-) break in pieces, grind, powder, crush; Ma. nurrkkuka crush, break in pieces, pound; Ko. nuge (nuge-) pound (chilies) with pestle; Ka. nurri be crushed; nurrku, nurugu, nurugu, nulugu, nuggu crush, be crushed; nuru, nurusu crush to fragments; Tu. nurunyāi break, go to pieces; nurrupi, nurupi break, powder, pulverize; Te. nūru grind, sharpen, whet; nāru thrash (as corn); nuru thrash, kili; a. threshing, threshing; nūrradju powder, destroy; Go. nūrāa ground grain; (W) nūrāni; (A) nūr- grind; Kuvi (F) nuyali grind; nūpali thrust out with cattle; (S) nūrpān grind with oxen; Br. nusing crush, grind.]

3102 pacck pan unripe fruit. [With words for 'green. ']

3103 pan (pl. pand) fruit. [See s.v. item 634 pand-]

3104 pareva gravel.

3105 payt bile. [With words for 'green. ']

3106 pāreva pigeon. [Mar. pārva, H. parwā 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. perukku pick up, gather one by one, glean, beg; perukki beggar; Tu. petk- (petk-) pick up small objects; Kod. porik (poriki-) pick up small objects, e.g., bits of broken rice or coins); Tu. pejpiini, pejuni select, choose, pick up, pick or remove stones from paddy or rice; Nu. petti-pick, choose, pick up; Pa. ped (pet-) pick up, pick (flower), pick out, choose; petki-pick up, glean Go. pārrāna pick up from the ground, gather (esp. of mahua); (A) pet- pick up; Kui pēbla (< peb- by peb-) collect, pick up, peak up, gather; pesuk- (pesuk-) plural action; Kur. pesna (pes-) gather up, pick up, glean, choose, pick out by lifting up; pesigne weed, cleanse by removing that which is objectionable.]

3108 petta a blow. [Te. pettu a blow, stroke, knock, thump.]
3119 petta female (of birds). [Te. petta id.]
3120 piuk- to press. [Ta. pituuku (pituuk-) protrude, bulge, push out, be expressed; pitukku (pituuk-) press out, squeeze out; Ma. pitaanaka be squeezed, pressed out; pitukkuka, patukkuka, pitarukrua crush, press matter out of a boil; To. píuk- (píuk-) be squeezed; píuk- (píuk-) squeeze; Ka. hiduka squeeze, press, knead, shampoo; Te. pituuk, piduku draw (as milk), milk (as a cow), express, squeeze, press out; Go. pidukāna strain at stool, exert oneself violently in vain (as in lifting a burden); Kur. ped'kha, ped'kha'ā pinch, squeeze, strangle; Malt. pethig break open (as a large fruit); pethig brake burst or break (as a fruit).]
3111 pikka calf of leg. [Te. pikka id.]
3112 pitte young bird, chick. (P. pitta bird,) korke pitta sparrow (cf. item 2168 korke), [Te. pitta id.; Go. pitte, (W) pitte, (M) pite id.]
3113 piiri straw. [Te. pūri straw, thatch; Pa. pir grass, straw; Kui piri straw; Go. (Tr., N) piri id.]
3114 pokk blister. [Ta. pokku (pokki-) be blistered; pokkalam boil, blister, bubble; Ma. pokkula id.; Ko. pogl blister; pogo- (poglc-) (hand) becomes blistered from heat; To. pīg- (pīgy-) (hand) gets blistered by friction; Ka. pugul, bokke, bobbe blister; Ko. pokkula id.; Tu. pokke, bokke id.; Te. pokku id.; to blister; bobba blister; Pa. pova id.; Go. (A) pappa id. Cf. item 3010 bugga bubble.]
3115 poti (pl. podi) skin of fruit. (Basim, LSI 4,566, potta huska.) [Ta. potdu chaff, husk of grain, dust; Ma. potto a blighted ear of corn; pottul husk, pod, legume; pittāl husk; Ko. pot husks of grain, outside bark of tree; Ka. pottu chaff, husk, a pod emptied of its contents; Tu. potto husk, chaff, fruit or seed without kernel, blighted ear of corn; Te. pottu the husk of grain, chaff; Kui bōti chaff of millet, broken pieces of straw.]
3116 pōlg the green pigeons. [Ma. pokina, pokana, pōna, pāna; Pa. pūna; Go. pōna; Kur. pokka id.]
3117 pun- (punt-) to know. [Te. pūnpuin know, understand, comprehend; Pa. pun- (punt-, pund-) know; Oll. pun- (puy-) id.; Go. pāndana id.; Kui pun-bā (pus-) id.; Kuwi (F) pūnaile, (S) punnaie id.]
3118 purug (stem purge) basket. (Haig purg id.)
3119 puutta white anihill. [Ta. purura, purram id.; Ma. purr background throw up by moles, rats, esp. a white anihill; Ka. puttu, putta white anihill; Ko. putti id.; Tu. puca id., snake's hole; Te. putta anihill, snake's hole, heap, lot, crowd; Nk. puutta white anihill; Pa. putkal, (NE) putkal id.; (S) puttu nest inside anihill; Oll. putkal white anihill; Go. pūtt, (A) putti id.; Kui pusi id.; Kuwi (F) pūci anihill; pūna ants' nest (earthnest); Kur. putta anihill; patahō white ants' queen (belo id.); Malt. pute anihill. Skt. (pipilika)-puta-anihill; putikā white ant or termite.]
3120 purage peacock's tail. [Pa. pūrul (pl.) peacock's tail feathers.]
3121 rampam uproar, commotion. [Ka. rampa clamar; rambu id., noise; Ko. rampa hubbu; Tu. rambārītu, rambarēti, rambhrēti clamor, outcry; Te. rampu, rampu noise, uproar, disturbance, squabble, wrangle, scandal; rampilu, rampilu, rampilu make an uproar.]
University of California Publications in Linguistics

Tu. urdu P. mango, kidney bean; Te. uddula P. radiatus, black gram; Nk. urndal (pl.) urnd. Pkt. utido, H. urnd, urad, Mar. udid.

3141 ušít mak wild date (kajhira).

3142 vadás-, vadum- (water) boils. [Go. wāhācāna come to boiling point; (M) vāhācāna boil; (A) vahe- id.]

3143 varit rope. [Probably IA. Cf. Skt. varatrā, vardhāra- strap, thong, strip of leather; vardhār sinew, leather thong.]

3144 váca beam. [Pa. vacom horizontal beam across roof.]

3145 váča steam. [Mar. váph, H. bāph id.]

3146 váča- to swell. [Tu. váča (vācā-, vácent-) (vācā-) flourish, be luxuriant, be over-luxuriant in growth; Ma. vākka swell, increase, thrive; Ko. vācā- (vācā-) part of body) swollen; To. po-f (po-f) (leg) swollen; Ka. bā (bād-), bāyu (bāt-) swell, tumefy; Tu. bāpuni swollen; Te. váca swollen, be swollen; Nk. váce- swollen; Pa. váča (vāća-) id.]

3147 velma Anogeissus latifolius (H. dhaura). [Go. (M) veđnā id.]

3148 vér handles of plow.

3149 vit- to sow broadcast. [Tu. vitti (vitti-) sow, spread, broadcast; Ko. vit- (vity-) sow; To. pī (pī-) id.; Ka. bitu id.; Kod. bitt- (bitti-) id., scatter; Tu. bituui sow; Te. vittu id.; Nk. vit- id.; Pa. vit- id.; Go. wittan sow broadcast; (W) witan, (M) vitan sow; Kui viti scattered, dispersed. Cf. item 1040 vitanam.]

Section 4. Pândharkavra vocabulary
(items not already entered in sections 1-3)

irve twenty. [Te. irvai, irvai id. (colloquial).]

kere arrow.

makora ant. [See s.v. item 562 mu-ra.]

silka river. [Te. cīka small water-channel; Nk. šilka brook, river; Pa. cīla rivulet, brook; Go. (A) silka small river.]

surun peacock.

Section 5. Haig's vocabulary
(items not already entered in sections 1-3)

annak elder brother. [Tu. angan; Ma. angan; Ko. an; To. on, onan; Ka. an; Ko. appa; Tu. an; Te. ana; Go. tānāl id.]

barasi spear. [Mar. barchi, H. barchi id.]

dzam heart.

horyā parrot.

katār dagger. [Mar. H. katār id.]

kivā father.

kōdi bull. [Te. kōde, kōdiya young bull; Po. kōdi cow; Kui kōdi cow, ox; Kuvi (F) kōdi cow; (S) kazza kōdi (x = j) bull]

mētāl south.

pallām east.
ENGLISH INDEX TO THE VOCABULARY

This is merely an index to the Vocabulary items by numbers; practically every numbered item has been provided with at least one entry in the Index. Names of plants, trees, etc. are collected at the end of the Index in a section labeled Flora. For numeral words above five, consult 4.63-64, 9.21-23.

able 808, 2304
abuse 362, 2293
accidentally 898
ache 618
after 978
agree 2143
aim 596, 1060
all 26, 207
allow 327
all right 100
alms 3007
and 912
anger 371
angry 2282
animal 1047, 2129
anjali 1060
ankle 272, 3049
anklet 938
anklet-bell 561
annoy 399, 400
ant 849, 3062, makora (sec. 4); (white) 774, 3016
antelope 234, 270
anthill (white) 3119
anus 693
appear 345
arm 401, (upper) 3031
armlet 3065
armpit 2299
around 116
arouse 471
arrive 212
arrow 421, kere (sec. 4), tir (sec. 5)
ashamed 2188
ashes 184, 3011
ask 1033

ass 244
assemble 285
assembly 285, 768
attack 2003
attempt 2182
aunt 17, 29, 92, 779, 2260
ax 265
axle 2014
baby 689
back 1022, 2084, 2220
backbone 1041
bad 6, (smell) 296
bag 269, 2048
bake 865
bald 679
ball of foot 711
bamboo 1014
bangle 247, 677, 719
bank 77, 905, 2067
banyan tree 493
barber 483
bark (n.) 862, 3017; (vb.) 702
barrel 692
barren 1010
basket 967, 2246, 3118
baskemaker 119
bat (animal) 1019
bathe 328, 630, 620
bath-house 633
bazaar 24
be 18, 217
beak 2276
beam 563
beams 2206
cup 2162, 2360; (leaf) 2085
current 930
custard apple 2315
cat 277, 640, 733, 887, 2115, 2150
dagger kāṭār (sec. 5)
dal grain 147
dance 235
dark 2057, 3025
darkness 21
daughter 409, 689
dawn pēhēlē (sec. 5), pōtil (sec. 5)
day 165, 565, 758, 824, 971, 974, 2073,
pāṭē (sec. 5)
deaf 93, 94, 2308
deer 234, 270, 334, 2205, 3038, tsītryāk
(ssec. 5)
defeat 63
defecate 219
descend 161
desire 301
devil 2045
dewlap 720
dhoot 2146
die 919
dig 11, 2233
dirt 3094; dirty 2179
distant 2069
ditch 705
divide 2244
diviner 871
do 335
dog 66, (wild) 756
door 140, 788, 2068
dough 2301
dove 115
drag (? 2103
dragonfly 360
draw (on pipe) 153
dream 338
dress (vb.) 2312
drill-plow 924
drink 977
drive 141; drive away 747, 2091
drop (n.) 964, 2037
drown 552
drowsiness 1062
drum 186, 195, 2230
drum 2140
dry 61, 64, 2035; dry up 43
dumb 2218
dusk 1045
dust 382, 954; dust-cloud 179, 181
dye 754
dyer 751
eagle 236
ear 384; (of wheat) 975
earring 550, 3041
eartud 433
earth 233
earthworm 3041
east pallam (sec. 5)
et 921
edge 645
egg 770
eggplant 997
elephant 225, 2094
embrace 2093, 2141
empty 2207
enjoy 2047
enough 2097
enter 864
entrust 59
erase 2364
escape 441
European 803
evening 839, 2055
evict 2184
excrement 219, 2269
exhaustion division 279
extinguish 396, 397
extract 2199
eye 344
eyeball 106
eyebrow 110, 125
eyelash 125, 2147
face 541
fade 866
fair (n.) 2131
falcon 847
fall 982, 2256, 2235
fan 2250
fat 467, 709, 710, 3074
fate 586
father 84, 894, kivā (sec. 5)
father-in-law 505, 800
fathom 67
fear (n.) 33; (vb.) 36
feather 239, 746
feel 398
fell 196, 2285
female 689, 2259, 3109
fence 1020
fear 1026
field 1032, 2155
fill 594, 595; fill in 729, 730
find 614, 615
finger 1023
finger-joint 365
fingernail 278
finish 217, 933, 935, 2279
fire 395, 3100
fish 357
fisherman 167
fish 688, 2265
five 48
fix 2234
flame 53
flea 777, 2178
fleece 2320
flesh 2224
flick 1043
floor 126
flood 2266
flow 955
flower 736, 2272, 2281
flute 1002
fly (n.) 599, 2112; (vb.) 581, 955, 2342
foam 109
fold 248
fondle 52
food 715
foot 255, 3068
footing 2255
force 1051
forehead 587, 3063
forest 5
forget 122, 478
fort vādā (sec. 5)
four 566
fowl 68
fox 407
Friday 867
friend 177, 778, 772
frog 631
front 2221
fry 911, 2274
fruit 170, 355, 634, 3102, 3103
fuel 844
funnel 579
furnace 2041
farrow 3132
garden 70, 1007
gardener 498
garland 60, 2276
garlic 2190
gament 5034
gather 2174
gaze 2228
genitals 118
gentleman 240
get 2213
get up 878
ghee 590, 653
gift 305
ginger 2253
girl 689
give 414, 845
glad, gladness 443, 445
glowworm 2124
glutton 2183
go 814
goad 65
goat 103, 522
god 166, 2005
gold 2022, sōnē (sec. 5)
Good 266
good 299, 617, 805, 2004, 2063, 2065
gooseberry 2348
Emeneus: Kolami, a Dravidian Language

inside 476
intestines 680, 3090
iron 473, 3051
itch 2163, 3097
jackal 407
jaggery 90
jaw 144
jay tava (sec. 5)
joint 365, 1058
juice (of sugarcane) 3122
jump 885, 980
keep 59
kick 3129
kidney 1055
kill 15
kind (n.) 749
kindle 3100
kindness 2071
king 745
kiss 547
kite (bird) 236
knee 941, 2217
kneecap 963
knife 128, 760
knot 549; (in tree) 3044; (of hair) 429
know 3117; knowledge 3040; known 959
Kolam 424, 425, 426
laborer 761
ladle 1011, 3134
lamp 164, 169, 378
language 273, 655
laugh 358
lead (metal) 838
leaf 748
leak 984, 1049
lean (vb.) 822, 823, 907, 908
leap 533
learn 347
leatherworker 775
leave 785, 795, 2350
left edamakel (sec. 6)
leg 255, 3068
lemon 593
leopard 97, 2079
letter 135
lick 569
lie down 194, 2196
lift 221, 2172
light (n.) 1021; (vb.) 218, 890
lighten 519; lighting 346
like (similar) 23, 215, 314, 2191; (vb.) 2203
lime 2059; (fruit) 593
limp (vb.) 2173
lip 664
liquor 781, 3061
listen 507, 1039
live 75, 882; live happily 567
liver 889
lizard 529, 3037
lol 260
load (n.) 546; (vb.) 446, 2172
loser 2189
lock 254, 410
log 2214
long 703; (of hair) 73
look 621
loose 818, 2088
lose 62, 2070
louse 684
lung 708, 3033
mad 2267
maha tree 2123
maidan 3125
maize 2208
make 335; make up (mind) 666
male 665
mallet 3021
man 510, 665
mango 508
manure 2181
many 20, 213, 214, 308, 313, 2108, 2262
margosa 597
marriage, marry 669
narrow 3093
mass 193
master 504
Nagpur 571
nail (finger) 278
name 685
navel 102, 2029
near 528
neck 482
necklace 738, 2276
needle 877
neem tree 597
nephew 85, 735
nervous 853
nest 949
net 1046, 3058
news 159
nibble 416
nich 2166
niece 86, 734
night 54
nilgai 3099
nit 852
no, not, be not 946
noise 390, 2116
noon 2076
north telang (sec. 5)
nose 553, 555
nose-ropes 1037
nose-stud 545
nose-lump 111, 637
numb 846
o’clock 1012
oil 607
old 121, 557, 2089, 2240
one 610; one by one 1025
onion 3139
opening 2306
oppression 2137
orange (color) 642, (fruit) 812
other 1024
outside 1008
owl 280
own 897, 898
pace 1044
paddy 994
pain (n.) 895, 960; (vb.) 618, 757

paint 754
pain 2134
palmary 891, 2013
palm tree 107, 833, 3133
pandal 633
pangolin 271, 973
pant 464, 2345
panther 97, 2079
pants 2056
paper 2251
par 1004; parched grain 462
parrot 535, hörjak (sec. 5)
partridge 3060
path 663
peacock 460, 3028, surun (sec. 4); peahen 461
pea 446, 843, 2283
pen (cattle) 404, 988
penis 118
peon 419
people 475
pepper 531
per佞al cloth 468, 3138
person 1053
perspex 2344
pestle 540, 926, 2288, 2290
physician 1031
pick up 3107
picture 134
piece 947
pig 952
pigeon 372, 3106; (green) 3116
pillar 2075
pinch 2159
pipal tree 744, 3057
pipe (for tobacco) 132, 2061
plank 647
plant (n.) 759; (vb.) 2096
plantain 388
plaster 520
plate 892, 2328
platform 232, 2149, 3086
play 51; (flute) 544
plow (n.) 575; (vb.) 576, 979
plowshare 148, 444
pluck 733

plum 2286
point (n.) 3075; pointed 807, 829
poison 3055
pole 146, 206
pop 681, 683
porcupine 3128
possessed by god 743
possibly 337
post 364
pot 175, 250, 258, 495, 816, 2078, 2321, 2336, 3079
pot cover 432
pound (vb.) 436, 638, 2125
pour 993, 1011
prayer 589
prepare 2236
press 4, 3110; (button) 142
prick 2102
priest 871
prison 387
protect 2297
protrude 440
pull 732, 929
pulse (in body) 568a; (vegetable) 2216
pumpkin 2038, 3077
puncture 453
pudding 457, 3045
puppy 454
purify with cowdung 521
pus 848
push 138, 606
push-button 456
put 327, 2096; put fuel on fire 951; put on 987, 985
python 840
quail 3124
quarrel 2307, 3076
quarter-anna 686
queen 742
quickly 991
quite 2317
rag 129, 914
rain 1009
rat 208, 872
razor 1003
reach 2100
read 2357
ready 790, 791
reap 34
rear 76, 675
recognize 616; recognized 959
red 465, 2098
reform 2324
reins 458
release 795
remain 882
remember 2006
require 457
return 2198
rib 625
rice 98, 994, 3000, 3071
riddle 857
ridicule 399, 400
ring (n.) 613; (vb.) 544
ripe 684
rise 440
river 469, 2258, 2356, silka (sec. 4)
road 663
room 2198
roar 31
roll 253
room 2169
rooster 721
root (n.) 1036, 2158; root out 2199
rope 893, 2081, 2233, 3143
rose-apple 1048, 3042
rot 842
rub 512, 2074, 2284, 2349
rubbish 47, 382
run 452, 955
rupee 764
saddle 406
saffron 2170
sahib 803
sal tree 57a
salt 870
sambur deer 334, 522, 3087
sand 2346, vārū (sec. 5)
sandal (for foot) 1006; (tree) 131
sari 661, 796
Saturday 813
saw (n.) 3064; (vb.) 1001
say 210, 740
scar 352
school 2303
scorpion 928
scratch 639, 718, 2163
scream 31
search (n.) 643, 886; (vb.) 398
second 1024
secret 172, 289
see 345, 348, 621
seed 1040
seeder 924
seem 345
seize 869
sell 1042
send 636
sepo 419
servant 2183
serve 2309
sesamum 2237
set (sun) 552, 814
soo 447
sexual intercourse 156, 336, 486
shade, shadow 598
shave 513, 514, 515
share 1005
sharpen 496, 2156
shave 379, 679
shaw 2305
shed (for cattle) 274, 420, 2168
sheep 270
shell 939
shellfish 3067
shelter 2015
shepherd 2080
shield 2087
shirt 27
shiver 992
shoe 380
shoot 277, 786
shoulder 124, 787; shoulder-blade 787
shout (n.) 390; (vb.) 259, 2359
show 303
shut 2020; shut up (cattle) 410
sickle 405
side 77, 373, 2245
sift 386, 2050
silent 873
silver 778
sing 652
sister 72, 945, 2000
sister-in-law 415, 995, 2329
sit 970
skill 369
skin 862, 3136; (of fruit) 3115
skull 920
sky 2, 2008
slap 127
sleep (n.) 1062; (vb.) 389, 486, 2196
slice 2354
slide 252, 694, 695
slip 252, 694, 2130
slowly 479, 2135
small 320, 834
smash 622
smear 512
smell 342
smoke 704
snail 3050
snake 654; (water) 2086; (dhāman) 3054
snarl 294, 295
sneeze 948
sneeze nose 2231
so 2122
sod 3035
sole of foot 2049
solve 737
son 81, 2241
song 662
soon 2128
soot 830
sort 749
sound 542, 544, 2012
sour 725
south métlag (sec. 5)
sow (vb.) 1013, 1040, 3149
spade 3043
spare 936, 1054

spark 2212
sparrow 2053, 2168
speak 740; (language) 548
spear barab (sec. 5)
spell 518
speed 381
spider 3009
spirit 2066
split 986; spittle 228
 spleen 934
split 854, 855, 2225
spoon 2047, 2107
spread 584, 585; (bedding) 2334
sprite 2001
squeeze 697
squirrel 825
stale (of rice) 3126
stalk of millet 3027
stall-rod 152
stap 304
star 868
start 440, 2176
steal 201
steam 3145
stick (n.) 421, 2064, 2164; (vb.) 42, 44
still 2121
sting 416; stinging insect 2104
stomach 678
stone 286, 374; (of fruit) 3047
storage-pit 659
store 2019
story 273, 2132
stout 526, 527, 1063, 1064, 2187
straight 108, 900, 901, 2295
strain 2060, 2106
strap 87
straw 3113
stray 122
stream (n.) 930
strike 352, 3052
string (vb.) 428
stripe 402, 648
strong 526, 527, 1063, 1064
student 2318
submerge 552, 554
such-and-such 626, 629
sugar 90, 2302; sugar cane 783, 2353
sun 690
Sunday 50
sunrise 623
surely 2185
swallow (vb.) 2211
swan 68
sweat 782
sweep 49, 521, 732
sweet 794, 2338
swell 3146
swim 180, 2126
swing 2083, 2352
sword 913, 2144, 3051
tail 942; (of peacock) 3120
tailor 850
talk 417, 418; take off 732; take away 1027
talk 548
tall 221, 703
tamarind 2054, 2313
tame (vb.) 2278
tank 962, 3020
taste 896, 921
teach 347
tea 2340
team 3022
tear (vb.) 316, 317
tell 303
Telugu 909, 910
temple (of god) 166, 2072, 2114; (of head) 3018
tendon 853
terrify 35, 37
testicles 118, 281
than 674
that 1
thatch (n.) 821, 2236; (vb.) 1035
then 30, 491, 1025
thence 2009
there 39, 41
thereafter 491
thief 200
thigh 454
thin 187, 2341
thirst 7
this 300
thorn 799
trash about 602
thread (n.) 604; (vb.) 428
tree 551
thresh 3101; threshing 660; threshing floor 339
throat 171
throb 8
throw 765, 766; throw away 780, 2142
thrust 837, 953
thumb 58
thunder 918, 2116
Thursday 95
tickle 2177
tie 333
tiger 375, 2263
tight 825
timber 578
time 1061, 2362
tin 383, 966
tired 13
toad 631
tobacco 704; tobacco ash 284
today 309
toddy palm 107, 833, 3133
tomato 2027
tomorrow 940, 2361
tongue 573
tooth 144, 627
top 701
topknot 836
tortoise 354
touch 723
trace 643
trample 2365
tree 500, 3127; tree-trunk 403
tremble 992
trunk (of elephant) 860
trust 59, 321
trustworthy 2039
truth 2180
try 621
Tuesday 28
turban 1059
turmeric 2253
turn (n.) 151; (vb.) 885, 923, 925, 927
twenty irve (sec. 4)
twist 927
two 302
udder 2271
umbrella 817
uncle 84, 363, 505, 2261
understand 376
undress 2343
untruth 2186
up 701
uproot 3121
uproot 1015, 1016
upside-down 112
urinate, urin 976
vegetable 583
vein 3096
very 2040
village 983
visible 345
visit 96
vomit 480
waist 2220, tikâne (sec. 5)
wastebake 906
wait 663
wake 878, 880
walk 8
wall 99, 2110, 3053
wander 925
wash 608, 620, 875, 2284, 2349
washesman 1029
watch 356
water 328
wattle wall 435
wave (n.) 3039
wax 525; (of ear) 3024
way 663
we 56, 592
weak 2145
wear 937
weave 12
Wednesday 117
weed (vb.) 2025
weep 31
well (n.) 605; (adv.) 617
west pödêlag (sec. 5)
wet 113, 114
what 884, 899
wheat 262
wheel 2105
when 216, 2092
where 223, 226, 230, 2090
whetstone 3084
which 204
whip 801
whirlwind 3030
whistle 329, 702
white 726, 912
who 229
why 884, 899, 902, 2335
wife 423, 511
win 332, 624, 641, 737, 2109
wind (n.) 245
wind on 285; wind (string) 287; wind (turban) 876
window 392
windpipe 171
wing 746
wink 2210
winnower 268, 386, 391, 957
wipe 2347
with 1028
wither 866, 2139
wolf 466
woman 689, 2024
wood 459
work (n.) 139, 2249
workmanship 369
worksheath 339
worm 731, 3041
worry 2035
wound 727
wrist 517
write 472, 485; writing-book 157
yawn 25
year 231, 797
yellow 642
yesterday 611
yoke 1065
you (sg.) 601; (pl.) 600
young(er) 834; (of bird or animal) 422; (of bird) 3112
Aegle marmelos, bel, Bengal quince 3085
Anogeissus latifolia 3147
Anonna squamosa, custard apple 2315
babbul tree 2339
bamboo 1014
banyan 493
Bassia latifolia, mahua 2123
bitter gourd 2151
brinjal, Solanum melongera 997
Butea frondosa 3091
Cajanus indicus (a pulse) 3135
cane 2062, 3006
castor 2011
Chironjia sapida 2314
Cicer arietinum, chickpea 2293
cotton 370
creeper 2337
dal grain 147
Diospyros melanoxylon 3137
Eugenia, rose-apple 1048, 3042
Ficus glomerata 3089
Ficus religiosa, piper 744, 3057
garlic 2190
Gmelina arborea 3078
gooseberry 2348
gourd, Luffa 2030
groundnut 2044
hog-plum, Spondias mangifera 3001
kesla tree 2331
khadira tree 3066
khajira, wild date 3141
lemon, lime 593
Luffa, gourd 2030
mahu, Bassia latifolia 2123
maize 2208

Flora
mango 508
margosa, neem 597
mushroom 3012
neem, margosa 597
nux vomica 3130
onion 3139
Ougeinia dalbergioides 3032
palmyra palm, toddy palm 107, 833, 3133
Panicum miliaceum 241
papaya 2251
Phaseolus mungo (a pulse) 2264, 3140
piper, Ficus religiosa 744, 3057
plantain 388
plum, Zizyphus jujuba 2296
pulse 2216
pumpkin 2038, 3077
rose-apple, Eugenia 1048, 3042
sandal 131
sendhi tree 2311
sesamum 2237
Shorea robusta 57a
silk-cotton tree 3013
Solanum melongera, brinjal, eggplant 997
Sorghum vulgare, great millet, jowar 861
Spondias mangifera, hog-plum 3001
sugarcane 783, 2353
tamarind 2054, 2313
tea 2340
Terminalia tomentosa 3082
toddy palm, palmyra palm 107, 833, 3133
tomato 2027
turmeric 2253
Zizyphus jujuba, plum 2286