

[No. 71.]

DRAVIDIAN FAMILY.

GONDĪ.

KŌI DIALECT.

(Madras Auxiliary Bible Society, 1889.)

Oro manushūniki iruvuru marku mattōru. Ōravuṭe tsūdōṇḍu,
One man-to two sons were. Them-among the-younger,
 ‘tappēni, nī ādāte nāki vādāni pālu imu,’ iñji tappēni-tōṭe
‘father-O, thy property-in me-to coming share give,’ saying father-with
 kettōṇḍu. Aske oṇḍu oṇi ādātini tūsi ittōṇḍu. Sagamu rōzku
said. Then he his property dividing gave. Few days
 atta-payya tsūdōṇḍu oṇi ādā anta kaide peyisi dūra
going-after the-younger his property all hand-in taking far
 dēsētiki painamu añji oṇi ādātini mēlo paṇingine āgamu-tuṅtōṇḍu.
country-to journey going his property bad deeds-in expenditure-did.
 Addu kartsu atta-payya ā dēsēte lāvu karuvu vatte
That expended becoming-after that country-in big famine came
 aske oṇḍu tippa artōṇḍu. Oṇḍu añji ā dēsēte orrōniki
then he misery fell. He having-gone that country-in one-to
 lōngi mattōṇḍu. Oṇḍu padī mēhtaniki oṇini ēnikinki rōhtōṇḍu.
joining was. He swine to-feed him fields-to sent.
 Oṇḍu padī tinnāni pollēte oṇi ḍokka nihtaniki āsa partōṇḍu,
He swine eaten husks-with his belly filling-for wish became,
 gōni bēnōṇḍu oṇiki idille. Āla manan-aske oṇiki buddhi vāsi
but any-one him-to gave-not. So being-then him-to sense having-come
 oṇḍu, ‘nā tappēn-agga betstsō-mandi kūligāhkiniki dōḍa dibe
he, ‘my father-of-near how-many-persons servants-to food much
 minde gōni nanna karuvīni ḍollōre minnāna. Nanna nā tappēn-agga
is but I hunger-with dying am. I my father-of-near
 añji, “ō yayyā, nanna dēvuni munne nī munne pāpamu
having-gone, “O father, I God-of before thy before sin
 tuṅgi minnāna. Ingāṭi-kāsi nī marrini iñji kechchi
having-done am. Now-from thy son having-said having-uttered
 mananiki nanna harrini ayyōna. Nanna nī kuldōr-avuṭe
being-for I worthy am-not. Me thy hirelings-among
 orōn-āla ērpa,” iñji oṇi-tōṭe keyitāna,’ iñji tēdi oṇi
one-of-so keep,” saying him-with will-say,’ saying arising his
 tappēn-agga attōṇḍu. Gōni oṇḍu inka dūrāte manan-aske
father-near went. But he still distance-at being-then

òni tappe ònini ūḍi sukuru vāṣi, mirri, òni vedēte
his father him having-seen compassion coming, running, his neck
 porro arṣi ònini burtōṇḍu. Aske ā marri, ‘ō yayyā, nanna
on falling him kissed. Then that son, ‘O father, I
 dēvuni munne nī munne pāpamu tuṅgi minnāna. Ingaṭikāṣi
God-of before thy before sin having-done am. Henceforward
 nī marrīni iṅḡi kechchi mananiki harrīni ayyōna,’ iṅḡi
thy son having-said having-said being-for worthy I-am-not,’ saying
 òniki kettōṇḍu. Gōni tappe, ‘sannāṭi guḍḍa tachchi òniki
him-to said. But the-father, ‘good cloth having-brought him-to
 kerpissi òni vanijīnki uṅaramu vāṭi kālkiniki erpūku
having-put his fingers-on ring having-put feet-on shoes
 kerpissāṭi. Koḍuvte lēngatīni tachchi kōyimūṭi, manāḍa tiṅḡi
put. Fatted calf having-brought slaughter, we having-eaten
 kuṣēli pardakāḍa Bāritku, iṇḍu nā marri ḍolli, malṣi
merry let-us-become. Why, this my son having-died, again
 batakatōṇḍu; māyi, doruktōṇḍu,’ iṅḡi òni jītagāḥkintōṭe
lived; having-been-lost, was-found,’ saying his servants-with
 kettōṇḍu. Aske ōru kuṣēli pardaniki modalo peyittōru.
said. Then they happy becoming-for preparation took.
 Īla mannāṅga òni pedda marri ēnde mattōṇḍu. Ōṇḍu
So being-on his big son field-in was. He
 vāsōre lōtt-aggā vatt-aske veṃsa-nadu ēndanadu kēṅḡtōṇḍu. Aske
coming house-near coming-then music dancing heard. Then
 navukārīni ortīni kariṅḡi, ‘ivu bāta?’ iṅḡi talptōṇḍu.
servant one having-called, ‘these-things what?’ saying asked.
 Ā navukāri òni-tōṭe, ‘nī tammunḍu vattōṇḍu, òṇḍu
That servant him-with, ‘thy younger-brother came, he
 òn-aggā tsakkāne ērta-kāḍe nī tappe koḍuvte lēngatīni
him-near well coming-because thy father fatted calf
 kōyissi minnōṇḍ-’iṅḡi kettōṇḍu. Ket-kāḍe òṇḍu rōṣemu
having-slaughtered is'-saying said. Saying-because he anger
 tachchi lāpā vādanīki mati kolp-ille. Aske òni tappe baidiki
having-brought inside coming-for mind arranged-not. Then his father outside
 vāṣi ònini baṣīma-lāḍtōṇḍu. Aske òṇḍu, ‘idō, itṭṣak ēṇḍkīni-kāṣi
having-come him to-entreat-began. Then he, ‘lo, so-many years-from
 nanna nīnini sēva-tuṅgōre minnāna. Nī māṭa nanna beskēṭik
I thee service-doing am. Thy word I ever
 tappillāna. Attakanna nanna nā bōkatōri-tōṭe kuṣēli pardaniki nāki
transgressed-not. Being-even I my friends-with merry becoming-for me-to
 beppōḍanna oro mēka-pilla-nna nimma id-ille. Gōni nī āḍātīni
ever-even one goat-young-even thou gavest-not. But thy property

palvatānāte kartsu tungte ī nī marri vatt-askē-nē ini
debauchery-in spent making this thy son coming-then-indeed his
 kōsātki koḍuvte lēngatīni kōyissi vāṭṭīni,' iñji ōni tappēniki
sake-for fatted calf slaughtering threwst,' saying his father-to
 malśi kettōṇḍu. Aske ōṇḍu, 'pēkā, nimma beppōṭiki nā agga minnini.
again said. Then he, 'son, thou always me near art.
 Nāva anta nīvadu āśi minnāngu. Manaḍu kuśēli parśi
My all thine having-become is. We merry having-become
 ēntadu sare, bāritku, nī tammūṇḍu iṇḍu ḍolli, malśi
to-stay good, why, thy younger-brother this having-died, again
 battakutōṇḍu; māyi, dorukutōṇḍu,' iñji ōniki kettōṇḍu.
lived; having-been-lost, was-found,' saying him-to said.

A similar dialect is also spoken in Bastar, on the banks of the Saberi. The number of speakers of Kōi has been estimated for the purposes of this Survey at 4,169. No speakers were returned at the Census of 1901.

The short specimen which follows in most particulars agrees with the so-called Kōi of the Madras Presidency. Note only *ōḍu*, he; and *mennōḍ*, he is. The third person singular of verbs also ends in *ōn*; thus, *kettōn*, he said.

Tantōṇḍu, thou struckest, is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in *a* and not in *e*; thus, *tagatta*, it hit; but also *matte*, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.