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[No. 40.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

(Major J. McD. Smith, 1876.)

KOGĀÑJŪ ĒNGĀ MĀHĀ-MRĀNŪ-GĀṬĀÑJŪ.
BOY AND MANGO-E-TREE-OWNER.

Kogāñjū māhā prēk-ātēñjū. Mrānū dēgātānni koksānāikā jēdā
A-boy mangoes stealing-became. Tree branch-in sitting heart

jilli-dāi tiñjisēñjū. Tiñjisāwā mrānū-gāṭāñjū būdā-gāṭāñjū roāñjū tānā
gladness-in eating-was. Eating-when tree-owner old-man one his

māhā pēski-wātēñjū. Wājā-nāi ā kogāni mēhitēñjū; mēhā-nāi
mangoes gathering-came. Having-come that boy saw; having-seen

ēri mādē, 'kogān̄thi ānā gidi nāi mrānūtānni? dāndē wāmū,
that in, 'boy what doest my tree-in? quickly come,

wāātēkā issingātēkā wāwā-giē,' iñji vēstēñjū. 'Āē būdā-
comest-not-if somehow to-come-shall-make,' saying said. 'Nay old-

gātāndi dē, ēssē-vē gidi? Ānū wāēnū; tūtū pāñjitēkā
one O, whatever will-you-do? I will-not-come; belly filled-when

wāē, inū ārtēkā ēssē-vē wāānu.' Būdā-gāṭāñjū ārā vēñjā-
will-come, thou callest-if 'ever will-not-come.' The-old-man that having-

nāi, 'ānū āspā gitēkā vānēñjū ginnā vaēñjū sūdiē,'
heard, 'I frightening do-if he-will-come or will-not-come shall-see,'

iñji kogi-kogi dējālkā āhānāi ikkē vitēñjū; vivānē kogāñjū
saying small-small clods taking gently threw; throwing-from the-boy

kāksānāi āwānīki, 'vivi-dūmū, vivi-dūmū būdā-gāṭān̄thi dē, ivi
laughing him-to, 'to-throw-continue, to-throw-continue old-one O, these

pātēkā annāri ān?-imbānē kopki-dūē,' iñji ēsitēñjū;
hit-if what will-be?-here-indeed to-sit-will-continue,' saying said;

ēsānē būdā-gāṭāñjū tānā jēdātā, 'dējālkā vitēkā ānni-vē āā-ātē;
on-saying the-old-man his mind-in, 'clods throw-if anything not-becoming-is;

idē vāddingā vitēkā ānni ānē ginnā āē sūdiē,' iñji
now stones throw-if what will-happen or not-will will-see,' saying

dēri dēri dāddingā āhānāi dātā-dāi dāndē dāndē vitēñjū; vivānē
big big stones taking force-with quickly quickly threw; throwing-from

dēhānē pātū, pānpānē kogāñjū riānāi mrānū-ṭikā ditēñjū, divā-dāndē
much hit, hitting-from the-boy crying tree-from fell, falling-immediately

būdāgāṭāñjū āhānāi dūrā-dāi dēhānē sāhātēñjū.
the-old-man seizing stick-with much beat.

FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who owned the tree came to gather his fruit, and espied the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' and he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do hit me, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and threw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khondmals represent the same form of Kui as that spoken in Gumsur and Bod. There are, however, some traces of the influence of the neighbouring Oriyā. Thus the interrogative pronoun is often used as a relative, and a *b* has been substituted for every *w* or *v*. The cerebral *ç* is often pronounced as an *r*, and so on. Long vowels are used as in the preceding specimen, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Parable of the Prodigal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and ff. A list of Standard Words and Phrases will be found on pp. 648 and ff.

[No. 41.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

SPECIMEN I.

(DISTRICT KHONDMALS.)

Raāni ri mrikā māsēru. Ēbār-ṭākā kogāñju tānā ābāki bēstēñju,
One-of two sons were. Them-from the-younger his father-to said,
 'ābā, nī dana-ṭākā nāngē ēsē bāgā diānē ērā siāmu.' Ēhēngā
'father, thy property-from me-to which share will-fall that give.' Then
 ēbāñju tānā dana ēbārki bāgā-giā sitēñju. Ikali dinā sāsēkā
he his property them-to share-making gave. Few days passed-when
 kogēri mriēñju gulē dana uspā-māsēñju, ēhēngā durā dēsāki sājā
younger son all property, collecting-was, then far country-to going

māsēñju. Ēmbā rai buditā gulē dana uḍi-gitēñju. Ēsti-bēlā gulē
was. There bad sense-in all property spent-made. What-time all
 uḍi-gitēñju ēmbā ratā jugā diātē; ēi-gēli ēbāñju dēhā kalabalatā
spent-made there mighty famine fell; therefore he great distress-in
 ditēñju. Irā-tā ēbāñju sājā-nāi ē dēsā raāni-kē rāhi-ātēñju.
fell. This-from he having-gone that country(-of) one-with staying-became.

Ēi lōku ēbāni-ki pāji-bidā kapā-tiñgi kētā-tāngi pāñditēñju. Ēsti-bēlā
That man him pig-flock tending-for field-to sent. Which-time
 ēbāñju ēlu pātēñju ēbāñju bēstēñju, 'nāi ābāri āliā-lōkungā isē tinārā
he sense recovered he said, 'my father's servants so-much food
 pāñpi māñēru jē ērā tiñjānākā sārāi-māñē; ānu sākita sāi-māñ.
getting are that that having-eaten to-spare-is; I hunger-from dying-am.
 Ānu niñgānāi ābā saḍiki sāñ ēbāniki bēsī, "ābā, ānu
I having-arisen father near-to will-go him-to will-say, "father, I
 raṭāpēnu bāgāritā aṭē nī saṭiṭi pāpa giā māñ. Ni mriēñju
heaven against and thee before sin having-done am. Thy son
 ilbātingi aṭē ānu sāñjai siḍēnu. Nāngē nī ra āliā gimu."'
to-be-called anymore I worthy am-not. Me thy one servant make."'

Ēbāñju niñgitēñju ēhēngā ābā saṭiki sāsēñju. Ēbāñju ikē duratā
He arose and father near went. He some distance-at
 māñēñju, ēi-bēlā tānā ābā ēbāniki mēhānāñ lālaki ātēñju; ēhēngā
is, that-time his father him having-seen kind became; and
 piñjānākā sājānāi tāndā dakā āhtēñju ēhēngā nañjitēñju. Mriēñju
having-run having-gone his neck embraced and kissed. The-son

ēbāniki bēstēñju, 'ābā, raṭāpēnu bāgāritā nī saṭiṭi pāpa giā māñ.
him-to said, 'father, heaven against thee near sin having-done am.
 Ni mriēñju inbātingi aṭē ānu sāñjai siḍēnu.' Tānā ābā
Thy son to-be-called anymore I worthy am-not.' His father

āliā-lōkurki bēstēñju, 'nēgi siñḍā tādu ēhēngā ibāniki tātā-gidu, aṭē
servants-to said, 'good cloth bring and this-to to-put-on-make, and
 mudi bāñjutā sidu, satēni kādutā sidu. Bādu, āju gulē tinā ēhēngā
ring finger-on give, shoes feet-on give. Come, we all shall-eat and
 jēḍā-jēḍā ginā; jē-gēli ī nāi mriēñju sā-ājā māsēru, ēj-gitēñju;
merry shall-make; because this my son dead-become was, revived;
 bānā-ājā māsēñju, pānpā-sāsēñju.' Dāōke ēbāru jēḍā gibātiki,
lost-become was, found-went.' Then they merry to-make

lāgi-ātēru.

beginning-became.

Ēi bēlātā tānā ratā mriēñju kētātā māsēñju. Ēhēngā ēbāñju
That time-in his big son field-in was. And he
 iḍu-saṭitā ānābā ēñḍā aṭē gāni bēsēñju. Ēhēngā ēbāñju āliā-lōku
house-near coming dancing and singing heard. And he servant

rāniki ārtēñju ēhēngi bēñjātēñju, 'i gulē ini-gēli āi-mānē?'
one-to called and asked, 'this all wherefore becoming-is?'

Āliā bēstēñju, 'ni āu bātēñju; ni ābā ēbāniki nēgi
The-servant said, 'thy younger-brother came; thy father him-to good
 sukutā pānsā-māni-gēli raṭā baji siā-mānēñju.' Irā
happiness-in getting-being-on-account-of big feast giving-is.' This
 bēñjānākā ēbāñju saḍāngi ājānāi iḍutāngi sālbatiki māngiā
having-heard he angry having-become house-into to-go wishing-not
 ātēñju. Ēigēli tānā ābā rāhātāngi bājānāi tāngē jāti
became. Therefore his father outside having-come him-to much
 buji gitēñju. Ēbāñju tānā ābāki bēstēñju, 'mēhimu, ē ābā, ānu
entreating made. He his father-to said, 'lo, O father, I
 isē bāsāri ātē ni kāmā gitē; ēsēkābē nidā hukum
this-many years became thy work did; ever thy command
 dēgā-ātēnu. Irā ātēkā-bē nāngē tanēlōkurki boji gibātiki
transgressing-not-was. This being-though me my-friends-to feast to-make
 ēsēkābē raṇḍā adā siā siḍāi. Ni ēsti mriēñju dāri-giānākā
ever one goat giving wast-not. Thy which son harlotry-making
 nindā gulē dana uḍi-giā-mānēñju, ēbāñju bāti-dāndē
thy all property squandered-making-was, he coming-immediately
 tānā-gēli boji siti.' Tānā ābā bēstēñju, 'ē mriēnti, inu
his-sake-for feast gavest.' His father said, 'O son, thou
 rāhāna nākē māñji. Nāndē jāhā mānē, ērā gulē nindā. I ni
always me-with are. Mine what is, that all thine. This thy
 āu sājānākā, ējgitēñju; bānā-ājānākā, pānpā-sāsēñju;
younger-brother dead-having-become, revived; lost-having-become, was-found;
 ēigēli māndē jēḍā-jēḍā gibā āḍāi-mānē.'
therefore our merry making proper-is.'

[No. 42.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

SPECIMEN II.

(DISTRICT KHONDMALS.)

KRĀṆḌI ATĒ KORUKĀ.
TIGER AND BUFFALOES.

Korukā	tiñji-māsu.	Raṇḍā	krāṇḍi	surā-nāi,	‘raṇḍāni	tinī,’	
Buffaloes	eating-were.	One	tiger	having-seen,	‘one	will-eat,’	
iñji	ēbāskāni	bāhāki	sāsē.	Korukā	koskā-ṛai	āskānāi	pēkitu.
saying	their	presence-to	went.	Buffaloes	horn-with	pushing	drove-off.
Ēigēli	ēri	āhāppā	muātē.	Ēri	dāo	puṭupuṭi	giānāi
Therefore	he	seize	could-not.	He	afterwards	deception	having-made
isē,	‘nēñju	raṇḍā	sujāmāni	odā	pājā	māi ;	iru
said,	‘to-day	one	fat	goat	having-killed	am ;	you
one							one
bilāni	bēlātā	nāi	gāra	bāhāki	bājanāi	tisēkā	kāmuli
night	time-at	my	den	near	coming	eat-if	very
							pleased
āi.’	Raṇḍē	koru	ēmbāki	sājanāi	gulē	bēnōṭi	suritē ;
shall-be.’	One	buffalo	thereto	having-gone	all	sides	saw ;
ēmbā	dēhānē	bējgu	dēri	dēri	bājā-tēki	gāra	muhutā
there	much	fuel	large	large	cooking-pots	den	mouth-at
itā-ājā	mānē.	Ērā	gulē	surānāi	koru	kiṇḍri-ājānāi	
kept	are.	That	all	having-seen	the-buffalo	having-turned	
sājā-māsi		bājanāi	pāturitā	guhitē.		Guh-aimāsā-bā	
going-having-been		having-come	way-on	fled.		Fleeing-when	
krāṇḍi	ērāni	bāhāki	bājanāi	bēstē,	‘imbāki	bāti,	
the-tiger	him	near	having-come	said,	‘here	thou-camest,	
ināki	sāji-māñji ?’	I	koru	krāṇḍini	bēstē,	‘ni	ṛai
why	going-art ?’	This	buffalo	the-tiger-to	said,	‘thy	evil
budi	klārnā	pānbā-sāji-mānē.	I	bējgu	bājātēki		
intention	clearly	caught-is.	This	fuel	cooking-pot		
odā	bājā-tiki	āē,	nāi	dēhingi	roṭā	janta	bājātingi
goat	to-cook	not-is,	me	like	big	animal	to-cook
dāhā-māñji,’	inji	guhitē.					
having-prepared-art,’	saying	fled.					

FREE TRANSLATION OF THE FOREGOING.

A tiger saw some buffaloes grazing and went to kill one of them. But they drove him off with their horns, and he could not seize any of them. He then, in order to deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big kettles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understand your evil design. This fuel and these cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chinna Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral *ḍ* is changed to *l*, and *ḍ* is sometimes substituted for *s*. The numerals are said to be Dravidian, as far as ten.

The personal pronouns have a separate form for the accusative, *viz.* *nanna*, me; *mamma*, us; *ninna*, thee; *mimma*, you. These forms are identical with those used in Kanarese.

The terminations *di* and *du* in the second person singular and plural of the present tense are sometimes changed to *ri* and *ru*, respectively. Compare the Telugu termination *ru* in the second person plural.

The *ma* of *massē*, I was, etc., is not elided in the compound tenses. Thus, *gipki-massē*, not *gipkissē*, I was doing; *giā-massē*, not *giassē*, I had done.

The negative conjunctive participle is formed in a different way from that usual in Gumsur. Thus, *ēāni suḍāān-aṅga*, without having seen him.

The preceding notes have been taken from Lingum Letchmajee's grammar. No specimens of the Chinna Kimedi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kui which shares some of the characteristics of the Chinna Kimedi dialect. Thus, *ḍ* becomes *l*, e.g. *ilu*, Standard *iḍḍu*, house; *salāṅga*, Standard *saḍāṅgi*, angry. But we also find forms such as *aḍā*, a goat. Double *ss* seems to become *ch*. Thus, *māchē*, Standard *massē*, I was. This *ch* is probably only a way of writing *s*, to prevent its being pronounced as *sh*.

l often corresponds to *r* in other Kui dialects. Thus, *ilā*, this; *nēgāli*, a good woman.

An *ñj* occurs in many forms where other Kui dialects have *n*. Thus, *ēāñji*, him; *ēāñju*, his.

The form *ēāñju*, he, his, agrees with Standard in not pronouncing a *w* between *ē* and *ā*. In other cases *w* has become *b* as in the Khondmals. Thus, *bēstēñju*, he said.

With regard to inflexional forms, we may note the accusative suffix *i*; thus, *ābāi*, the father; *ēāñji*, him. This form is commonly used as a dative as well. Datives such as *iluku*, to the house, are due to the influence of Oṛiyā, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, e.g. *nāṅgē*, me. *Amu*,

we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Oṛiyā.

It will be sufficient to give the Parable of the Prodigal Son as an illustration of this form of Kui.

[No. 43.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ, OR KHOND.

(STATE KALAHANDI.)

Raṅji ri mrēñju mächēru. Ēāru-bāhātā kagañju mrēñju trā ābā-i
One-of two sons were. Them-among the-younger son his father-to
 bēstēñju, 'āhē ābā, mi mālātā ēchē bāgā mā pātāpātiki ēhā siāmu.'
said, 'O father, your goods-in what share our getting-for that give.'
 Ēmbā ēāñju trā mālā bāgā-giānā ēāri sitēñju. Likē dinā māñjānā
Then he his goods shares-making them gave. Few days having-passed
 ē kagañju mrēñju gulē radādā-giānā atēñju sēka dinā sājanā nēgi
that younger son all together-making took far country going good
 buddhi siḍānā gulē mālā ēmbā mutēñju. Gulē muti bētaṭi ē dinātā
sense not-being all goods there squandered. All spent after that country-in
 bādā sākhi pāṭēru, ēāñju bādā dukhā pātēñju. Ē dinātā ēāñju
much famine they-suffered, he much distress suffered. That country-in he
 sājanā ē dinātā ra-lōku ēāñju bāhātā, ē mētēñju ēāñji pāñjingā
having-gone that country-in one-man him near, that man him pigs
 kapātikā kētātā pāñditēñju. Ēmbā ēāñji amēñju inā tinbātiki siātēru.
to-herd field-in sent. There him anyone anything to-eat gave-not.
 Ē pājingā tiñji mächā, mēhānā tuṭu pāñjātiki mana gitēñju. Dādā
Those pigs eating were, seeing belly to-fill mind made. At-last
 ēāñju puñjānā puḥēñju bēstēñju, 'āhā, nā ābā-bāhātā ēchē guti-lōku
he having-known knew said, 'O, my father-with how-many servants
 nātēkā ēāru gāmā tinbātiki pādpi-mānēru, atē āmu sākitā sāi-mānāmu.
enough-from they more to-eat getting-are, but we hunger-in dying-are.
 Āmu ningānā ābā-bāhātā sājanā bēsī, "āhē ābā, ānu Īśvara-bāhātā
I arising father-to having-gone will-say, "O father, I God-before
 mi-bāhātā pāpa gitāmu. Mi mrēñju iñjānā bēspā-lōku siḍāmu; mi
you-before sin did. Your son having-said to-say-worthy am-not; your
 rañju gutilōku dēhēngi māngē iṭāmu." Atē ēāñju ningānā trā ābā
one servant like me keep." And he having-arisen his father
 tādā sāchēñju. Atē trā ābā sēkaṭi trānāi mēhānā sōka gitēñju
near went. And his father far-from him seeing compassion made
 atē piñjānā sājanā trā baṭā āhānā muskitēñju. Ēmbā mrēñju ēāñji
and running going his neck catching kissed. Then the-son him-to

bēstēñju, 'āhē ābā, Īsvara-bāhātā mi-bāhātā pāpa gitāmu, atē mi mrēñju
said, 'O father, God-before you-before sin I-did, and your son
 iñjānā bēspā-lōku sidāmu.' Trā ābā trā kulilōku-tiki bēstēñju, 'gulē-tēkā
saying to-say-worthy am-not.' His father his servants-to said, 'all-from
 nēgi jirā tāchānā tātā-sidu; ibāñjā kājutā mudingā sidu, ēāñju kālūtā
good cloth bringing put-on; of-this hand-on rings give, his feet-on
 pāñdāngā sidu. Atē āmu gulē tiñjānā dātā ānāmu; ēnā nā ē
shoes give. And we all having-eaten merry will-be; because my that
 mrēñju sājā-māchēñju, atē ējgitēñju; ēāñju mrāngā māchēñju, pātāmu.'
son dead-was, and revived; he lost was, we-found.'

Ēmbā ēāru uḍungu gibātiki giteru.
Then they merry to-make made.

Ēchē-bēlā trā drēi mrēñju kētātā māchēñju. Ēāñju bātā-biā
That-time his eldest son field-in was. He coming-whilst
 ilutāngi bātēñju. Ēndā bājā dimāchē bēñjānā guti-lōku rañjiyi bēngānā
house-to came. Dance music sound hearing servant one calling
 bēñjā-mistēñju, 'ilā inādiki ihingā gipki-mānēru?' Ēāñju bēstēñju, 'mi
inquired, 'this why thus doing-are?' He said, 'your
 tāmbēsā bātēñju, atē mi ābā ēāñji nēgi jēlātā pāṭi-gāli
younger-brother came, and your father him good state-in getting-because
 drē boji sibki-mānēñju.' Ēmbā salānga ājānā lāiki sālbatiki kutēñju.
big feast giving-is.' Then angry becoming inside to-go wished-not.
 Ēmbā trā ābā dārāti sāchānā ēāñji gāmā bēstēñju. Ēhāngā trā
Then his father outside going him-to much said. But his
 ābā(-i) bēstēñju, 'mēhēndu, mi ini kāthā bēndānā gāmā
father(-to) he-said, 'lo, your any order not-transgressing many
 dinā-ātē mi kāmā gipki-māñ. Ēchētābē taṇē gāspātiki uḍungu
days-became your work doing-I-am. Ever friends to-gather merry
 ājānā ēchētābē rañḍā adā māngē siā-sidāi. Ēhāngā mi mrēñju
being ever one goat me-to giving-wast-not. But your son
 dāri ilutā sājā-māchēñju, mi gulē mālā mūtēñju, ēāñju
harlots' house-to gone-is, your all property squandered, he
 trā-bāti-gāli ēāñji gāli drē boji siti.' Trā tāñji bēstēñju, 'āhē
returning-when him for big feast gavest.' His father said, 'O
 mrēñju, inu nātādā mañji, atē mā-bāhātā ēchē mālā mānē
son, thou me-near livest, and me-with what property is
 ē gulē mindē. Atē idā mi āmbēsā sājā māchēñju, ējgitēñju;
that all thine. And this your younger-brother dead was, revived;
 ēāñju mrāngā māchēñju, pātēñju; ēādiki ihingi uḍungu ājānā
he lost was, was-found; therefore so merry having-become
 āmu gipki-mānāmu.'
we doing-are.'