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MUNDĀ AND DRAVIDIAN LANGUAGES.

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KUI, KANDHĪ, OR KHOND.

The Kandhs or Khonds are a Dravidian tribe in the hills of Orissa and neighbouring districts, and the number of speakers may be estimated at about half a million people.

The tribe is commonly known under the name of Khond. The Orīyās call them Kandhs, and the Telugu people Gōṅḍs or Kōds. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Kōi, one of the names which the Gōṅḍs use to denote themselves. The Kōi dialect of Gōṅḍī is, however, quite different from Kui. Compare the specimens on pp. 545 and ff.

The Khonds live in the midst of the Orīyā territory. Their habitat is the hills separating the districts of Ganjam and Vizagapatam in the Madras Presidency and continuing northwards into the Orissa Tributary States, Bod, Daspalla, and Nayagarh, and, crossing the Mahanadi, into Angul and the Khondmals. The Khond area further extends into the Central Provinces, covering the northern part of Kalahandi, and the south of Patna.

Kui is surrounded, on all sides, by Orīyā. Towards the south it extends towards the confines of the Telugu territory.

The language varies locally all over this area. The differences are not, however, great, though a man from one part of the country often experiences difficulty in understanding the Kui spoken in other parts. There are two principal dialects, one eastern, spoken in Gumsur and the adjoining parts of Bengal, and one western, spoken in Chinna Kimedi. According to the report of the Madras Census of 1891 the caste called Konda, Kondadora, or Kondākapu, which is found on the slopes and the eastern summits of the eastern Ghats in Vizagapatam, speak a dialect of Kui, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have no new materials for testing this statement.

In the north, Kui has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Orīyā with a slight admixture of Chhattisgarhī.

The number of Kandhs returned at the Census of 1891 was 627,388. The language returns, however, give a much smaller figure. The reason is that many Kandhs have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 306,241 of the inhabitants of the Ganjam and Vizagapatam Agencies did not return their language.

The revised figures for Kui in those districts where it is spoken as a home tongue are as follows :—

Madras Presidency	190,893
Bengal and Feudatories	61,550
Angul and Khondmals	46,622
Orissa Tributary States	14,928
Central Provinces	65,600
Patna	759
Kalahandi	64,850
TOTAL	318,043

The bulk of Kui speakers in the Orissa Tributary States are found in Bod, Daspalla, and Nayagarh. The details are as follows:—

Bod	924
Daspalla	8,294
Nayagarh	4,523
TOTAL	13,741

Of the remaining 1,187, some few speakers are found in all States except Athgarh, Hindol, Keunjhar, Morbhanj, Nilgiri, Ranpur, and Tigaria.

Outside the Kui territory the language has only been returned from the Cachar Plains where the Kandhs are employed as coolies in the tea-gardens. Local estimates give 549 as the number of speakers. We thus arrive at the following total:—

Kui spoken at home	318,043
Kui spoken abroad.	549
TOTAL	318,592

At the last Census of 1901 Kui was returned from the following districts:—

Madras Presidency	372,366
Ganjam	19,758
Ganjam Agency	157,325
Vizagapatam	18,818
Vizagapatam Agency	175,747
Godavari	3
Godavari Agency	690
Bellary	3
South Arcot	22
Bengal and Feudatories	55,655
Midnapore	2
Rangpore	27
Cuttack	4
Balasore	1
Angul and Khondmals	40,088
Puri	8
Orissa Tributary States	15,525
Central Provinces	54,242
Sambalpur	7
Bamra	7
Sonpur	3
Patna	94
Kalabandi	54,131
Assam	11,827
Sylhet	210
Darrang	4
Sibsagar	10,335
Lakhimpur	1,278
United Provinces	9
TOTAL	494,099

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Kui is not a literary language and does not possess a character of its own. The Gospel of St. Mark and parts of the Old Testament Grammar. have been translated into the language, and have been printed in the Oriyā character.

The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Lingum Letchmajee and Smith, and is relatively well known. It may be considered as the Standard form of the language, and the remarks which follow apply to it.

Pronunciation.—The short *a* is pronounced as the *a* in 'pan.' In the Khondmals it has a broader sound, probably that of *a* in 'all,' and it is often written *o* in the specimens. Thus, *raṭā* and *roṭā*, big. The long *ā* is, according to Mr. Lingum Letchmajee, shortened before *i* and *h*, and when followed by double consonant. Thus, *aĩ*, I come, but *ādi*, thou comest; *massē*, I was. The specimens, however, do not confirm this rule. In words such as *massē* they simplify the consonant and preserve the *ā* long; thus, *māsē*, I was. Similarly the *ā* is written long in *āĩ*, I am; *ēāñju*, he, and so forth.

Similar is the case with *ē* before double consonant. Lingum Letchmajee writes *essē*, Major Smith *ēssē*, and the specimens *ēsē*. In Kalahandi, the double *ss* in such words is replaced by *ch*; thus, *māchē*, I am.

ḍ is often pronounced as *r* in the Khondmals; thus, *gōḍā* and *gōrā*, horse. In Chinna Kimedi *l* is used instead. Thus, *pāḍu* and *pālu*, milk; *iḍḍu* and *illu*, house. In Kalahandi *l* is also often substituted for *r*; thus, *nēgāli*, Standard *nēgāri*, a good woman.

In Orissa and the Central Provinces a *v* commonly becomes *b*; thus, *bēstēñju*, Standard *vestēñju*, he said. In the Khondmals we even find *ēbāñju*, he; *ēbāru*, they, corresponding to Standard *ēañju*, *ēāru*. The Standard form is also used in Kalahandi. A comparison with Telugu *vāḍu*, Kanarese *avanu*, he, shows that the *v* in this word has been dropped in the Standard. The form *ēañju* seems to correspond to Kanarese *avanu*. The substitution of *ñj* for *n* in connected languages is especially common in Kalahandi where we find forms such as *ēāñji*, Standard *ēāni*, his.

Inflexional system.—The usual inflexional forms will be found in the Skeleton Grammar on pp. 462 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

Nouns.—Kui agrees with Telugu and Gōṇḍī in using the same form for the feminine and neuter singular. Thus, *gināri*, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

The suffixes of the plural are *ru* for men, and *wi*, *ga*, and *skā* for the feminine and neuter. These suffixes must be compared with *ru* and *gaḷ* in Kanarese, Tamil, etc. *ōr*, *ṅg*, and *k* in Gōṇḍī.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. 'Five' is *siṅgi* and 'six' *sajgi*. Compare Tamil *añju*, Gōṇḍī *saiyūṅg*, five; Tamil *āru*, Gōṇḍī *sārūṅg*, six.

Pronouns.—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a dual by Lingum Letchmajee. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khondmals. Thus, *āju tinā*, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalahandi.

Verbs.—There are only two proper tenses, the indefinite and the past. The indefinite tense is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a *nā*, they are used to form adverbial phrases. Thus, *pāginā-vio*, when beating; *pāgān-āi*, having become a beater, having beaten. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingum Letchmajee and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gumsur and Bod. No specimens have been received from those districts. The short tale which follows on p. 464 has been taken from Major Smith's Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingum Letchmajee, and that double consonants are often simplified. Thus, *mrānū-gāṭāñju* instead of *mrānu-gaṭṭāñju*, the owner of the mangoes. I have added an interlinear translation. In one or two places it is not quite certain.

KUI SKELETON GRAMMAR.

I.—NOUNS.—Masculine nouns form their plural in *ru*; thus, *ābā*, father; *ābāru*, fathers; *tinañju*, an eater; plur. *tināru*. Other nouns add *skā*, *kā*, or *gā*. Thus, *āñgi-skā*, sisters; *vihā-kā*, bundles of straw; *kōḍi-ñgā*, cows. So also masculine nouns ending in *ñju*, e.g. *lāveñju*, a young man; plur. *lāveñgā*. Feminine nouns ending in *āri* take *āwi*. Thus, *tināri*, she who eats, plur. *tināwi*.

	<i>lāveñju</i> , a young man.		<i>dādā</i> , elder brother.		
	Sing.	Plur.	Sing.	Plur.	
Nom.	<i>lāveñju.</i>	<i>lāveñgā.</i>	<i>dādā.</i>	<i>dādāru.</i>	Nouns ending in <i>ñju</i> form their singular as <i>lāveñju</i> , other nouns as <i>dādā</i> . Other postpositions are <i>tini</i> , <i>tañgi</i> , <i>tiñgi</i> , and <i>tiki</i> , to; <i>ḥai</i> , <i>ḥai</i> , <i>ḥōḥi</i> , and <i>tākā</i> , from; <i>tanni</i> , <i>tā</i> , <i>lai</i> , <i>lai-tā</i> , in; <i>wāhā-tā</i> , near; <i>kā</i> , with, etc. They are added to the same form as the dative suffix <i>ki</i> .
Acc.	<i>lāveñni.</i>	<i>lāveñgāni.</i>	<i>dādāni.</i>	<i>dādāri.</i>	
Dat.	<i>lāveñniki.</i>	<i>lāveñgāniki.</i>	<i>dādāki.</i>	<i>dādāriki.</i>	
Gen.	<i>lāveñni.</i>	<i>lāveñgāni.</i>	<i>dādāni.</i>	<i>dādāri.</i>	

Adjectives are indeclinable. Adjectives are formed from nouns by adding *gaḥa*; thus, *dāḥa-gaḥa*, strength-having, strong.

II.—PRONOUNS.—

	I.	We (inclus.).	We (exclus.).	Thou.	You.	Who?	
Nom.	<i>ānu.</i>	<i>āju.</i>	<i>ānu.</i>	<i>īnu.</i>	<i>īru,</i>	<i>imbāi.</i>	In Chiiana Kimedi there are separate forms for the accusative, viz., <i>nanna</i> , me; <i>mamma</i> , us; <i>ninna</i> , thee; <i>mimma</i> , you. In Bod and Gumsur the dative is used instead. Who? is also <i>umbāi</i> , <i>imbāri</i> , and <i>imbāru</i> .
Dat.	<i>nañgē.</i>	<i>ammañgē.</i>	<i>mañgē.</i>	<i>niñgē.</i>	<i>miñgē.</i>	<i>imbēriki.</i>	
Gen.	<i>nā, naḥ.</i>	<i>ammāni.</i>	<i>mā, maḥ.</i>	<i>nī.</i>	<i>mī.</i>	<i>imbēri.</i>	

	He.	She, it.	They.		Self.		
			Masc.	Fem. and neut.	Sing.	Plur.	
Nom.	<i>ēañju.</i>	<i>ērī, ērā.</i>	<i>ēāru.</i>	<i>ēwi, ēwa (-skā).</i>	<i>tānu.</i>	<i>tāru.</i>	Instead of <i>ēañju</i> , etc., we also find <i>ēwāñju</i> , <i>oañju</i> , etc. <i>Tānu</i> has a feminine <i>trāi</i> , and the genitive is often <i>trā</i> instead of <i>tānā</i> .
Acc.	<i>ēāni.</i>	<i>ērāni.</i>	<i>ēāri.</i>	<i>ēwaskāni.</i>	<i>tānā.</i>	<i>tārā.</i>	
Dat.	<i>ēāniki.</i>	<i>ērāniki.</i>	<i>ēāriki.</i>	<i>ēwaskāniki.</i>	<i>tānāki.</i>	<i>tārāki.</i>	
Gen.	<i>ēāni.</i>	<i>ērāni.</i>	<i>ēāri.</i>	<i>ēwaskāni.</i>	<i>tānā.</i>	<i>tārā.</i>	

Like *ēañju* are inflected *iañju*, this man; *estañju*, who? *Innā*, what? is indeclinable. *Innāri*; what? is inflected like *ērī* it. Adjectival pronouns are *ā*, *ē*, *ō*, that; *i*, this; *estī*, which?

III.—VERBS.—

A.—Regular verbs.—Principal parts.—

Verbal noun.	<i>pāga</i> , to beat.	<i>meḥpa</i> , to see.	<i>kōpa</i> , to cut.	<i>āwa</i> , to become.	<i>giwa</i> , <i>gipka</i> , to do.
Inf. of purpose.	<i>pāgboḥḍi.</i>	<i>meḥboḥḍi.</i>	<i>kōboḥḍi.</i>	<i>āboḥḍi.</i>	<i>giboḥḍi.</i>
Conjunctive participle, Present	<i>pāgi.</i>	<i>meḥpi.</i>	<i>kōi.</i>	<i>āḥ.</i>	<i>gi(pk)i.</i>
" " Past	<i>pāga.</i>	<i>meḥa.</i>	<i>kōa.</i>	<i>āja.</i>	<i>gia.</i>
Rel. part.					
Pres. and fut.	<i>pāgini.</i>	<i>meḥni.</i>	<i>kōni.</i>	<i>āni.</i>	<i>gini.</i>
" Neg.	<i>pāgāni.</i>	<i>meḥāni.</i>	<i>kōāni.</i>	<i>āni.</i>	<i>giāni.</i>
Past.	<i>pāgiti.</i>	<i>meḥti.</i>	<i>kōti.</i>	<i>āti.</i>	<i>giti.</i>
" Neg.	<i>pāgāti.</i>	<i>meḥāti.</i>	<i>kōāti.</i>	<i>āti.</i>	<i>giāti.</i>
Present and fut.	<i>pāgiḥ.</i>	<i>meḥḥ.</i>	<i>kōḥ.</i>	<i>aḥ.</i>	<i>giḥ.</i>
" Neg.	<i>pāgēnu.</i>	<i>meḥēnu.</i>	<i>kōēnu.</i>	<i>āēnu.</i>	<i>giēnu.</i>

II.—VERBS—contd.

A.—Regular verbs.—Principal parts—contd.

Verbal noun.	<i>pāga</i> , to beat.	<i>meḥpa</i> , to see.	<i>kōpa</i> , to eat.	<i>āwa</i> , to become.	<i>giwa</i> , <i>gipka</i> , to do.
Past tense.	<i>pāgitē.</i>	<i>meḥtē.</i>	<i>kōtē.</i>	<i>ātē.</i>	<i>gitē.</i>
„ Neg.	<i>pāgātē (-nu).</i>	<i>meḥātē (-nu).</i>	<i>kōātē (-nu).</i>	<i>ātē (-nu).</i>	<i>gitē (-nu).</i>
Imperative.	<i>pāgāmu.</i>	<i>meḥmu.</i>	<i>kōmu.</i>	<i>āmu.</i>	<i>gimu.</i>
„ Neg.	<i>pāgā.</i>	<i>meḥā.</i>	<i>kōā.</i>	<i>ā.</i>	<i>giā.</i>

Personal terminations.—

	Present and future.		Past tense.		Imperative.		
	Positive.	Negative.	Positive.	Negative.	Positive.	Negative.	
Sing. 1.	<i>pāgiḥ.</i>	<i>pāgēru.</i>	<i>pāgitē.</i>	<i>pāgātē (-nu).</i>			All other regular verbs are inflected in the same way. The plural of the positive imperative ends in <i>du</i> when the singular does not end in <i>āmu</i> . Thus, <i>gidu</i> , do ye.
2.	<i>pāgidi.</i>	<i>pāgāi.</i>	<i>pāgiti.</i>	<i>pāgāti.</i>	<i>pāgāmu.</i>	<i>pāgā.</i>	
3m.	<i>pāgineṅju.</i>	<i>pāgeṅju.</i>	<i>pāgiteṅju.</i>	<i>pāgāteṅju.</i>			
3 f. & n.	<i>pāginē.</i>	<i>pāgē.</i>	<i>pāgitē.</i>	<i>pāgātē.</i>			
Pl. 1. incl.	<i>pāgina.</i>	<i>pāgassu.</i>	<i>pāgita.</i>	<i>pāgātassu.</i>			
1 excl.	<i>pāgināmu.</i>	<i>pāgāmu.</i>	<i>pāgitāmu.</i>	<i>pāgātāmu.</i>			
2.	<i>pāgidēru.</i>	<i>pāgēru.</i>	<i>pāgitēru.</i>	<i>pāgātēru.</i>	<i>pāgātu.</i>	<i>pāgātu.</i>	
3 m.	<i>pāginēru.</i>	<i>pāgēru.</i>	<i>pāgitēru.</i>	<i>pāgātēru.</i>			
3 f. & n.	<i>pāginu.</i>	<i>pāgu.</i>	<i>pāgitu.</i>	<i>pāgātu.</i>			

B.—Irregular Verbs.—*Manba*, to be.

	Present.		Past.		
	Sing.	Plur.	Sing.	Plur.	
1 incl.	<i>manna.</i>	<i>massa.</i>	The imperative is <i>manmu</i> , plur. <i>manju</i> . The corresponding negative verb <i>siḍēnu</i> , I am not; <i>siḍātē</i> , I was not, is regularly inflected.
1 excl.	<i>maḥ.</i>	<i>mannāmu.</i>	<i>massē.</i>	<i>massāmu.</i>	
2.	<i>maṅji.</i>	<i>maṅjēru.</i>	<i>massi.</i>	<i>massēru.</i>	
3 m.	<i>manneṅju.</i>	<i>mannēru.</i>	<i>massēṅju.</i>	<i>massēru.</i>	
3 f. & n.	<i>mannē.</i>	<i>mannu.</i>	<i>massē.</i>	<i>massu.</i>	

In the same way are conjugated *punba*, to know; *venba*, to hear; *tinba*, to eat. Present conjunctive participle *puṅji*, *veṅji*, *tiṅji*; Past conjunctive participle *puṅja*, *veṅja*, *tiṅja*. Similarly also *salba*, to go; Present conj. part. *sajji*; Past conjunctive part. *salla* or *sajja*; Present and future *saḥ*, 2nd person *sajji*, plur. *sānēru*; Past *sasē*, Imperative *salmu* or *sajju*, plural *saldu*.

Compound tenses.—Formed by adding the verb *manba*, to be, to the present and past conjunctive participles. Thus, *gipki-maḥ*, I am doing; *gipki-masē* (in Gumsur *gipkissē*), I was doing; *gia-maḥ*, I have done, etc.

A kind of precative is formed from the verbal noun by adding *kānu*, 2 *kādi*, 3 m. *kaṅju*, 3 f. & n. *kāri*; plur. 1 *kāmu* (*kāsu*), *kādu*, 3 m. *kāru*, 3 f. & n. *kāwi*. Thus, *salba-kāru*, let them go.

Condition is denoted by adding *ḍkē* to the past relative participle; thus, *ānu giḍkē*, if I do, or did.

Āki added to the past relative participle and *ānē* added to the verbal noun denote the cause. Thus, *ḍkeṅgi giḍki*, or, *giwānē*, because (they) did so.

Muḥ, I can, and *kuḥ*, I will not, are added to the verbal noun; thus, *āmu giwa muāmu*, we cannot do.

Verbal nouns are formed from the relative participles by adding the terminations of the personal pronoun of the third person. Thus, *tinaṅju*, an eater; fem. and neut. *tināri*.

A second set of relative participles are formed from the present and past conjunctive participles by adding *nā*. These forms are always used when the participles are used by themselves. They are combined with particles in order to form adverbial clauses. Thus, *pāginā-vio*, when beating; *ānā-wā*, when coming; *pāgānāi*, *pāgānāṅgā*, *pāgānāiko*, having beaten. *Āi*, *aṅgā*, and *ai-ko* are old conjunctive participles of *āwa*, to become. The negative conjunctive participle is also a compound form, and is formed by adding *ār-aṅgē* (in Chinna Kimēdi *ān-aṅgā*) to the past conjunctive participle. Thus, *pāgār-aṅgē*, not having struck.

Passive voice.—Not in common use. Formed by adding *āwa*, to become, to the verbal nom. Thus, *giwa-ātē*, it is done.

[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; tūṭū 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 sūḍiē,'
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 sūḍiē,' 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. Nāñgē nī ra āliā gimū."'
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, satēñi 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, pāñpā-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

idū-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.)

Rañji 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 ēañju 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 sidānā 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, ēañju bādā dukhā pātēñju. Ē dinātā ēañju
much famine they-suffered, he much distress suffered. That country-in he
 sājanā ē dinātā ra-lōku ēañju bāhātā, ē mētēñju ēañji pāñjingā
having-gone that country-in one-man him near, that man him pigs
 kapātikā kētātā pāñditēñju. Ēmbā ēañji 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
 ēañju puñjānā puṣhēñju 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 sākita 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 sidāmu; mi
you-before sin did. Your son having-said to-say-worthy am-not; your
 rañju gutilōku dēhēngi māngē iṭāmu." Atē ēañju ningānā trā ābā
one servant like me keep." And he having-arisen his father
 tādā sächēñju. 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 ēañji
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 pāñi-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-māñi. Ēchētābē tañē 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.'