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THE KORAGA LANGUAGE

by
D. N. S. BHAT

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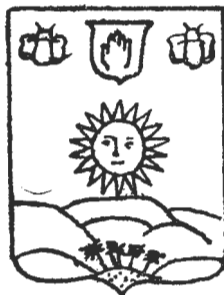
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by

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1. INTRODUCTION

Koraga is a Dravidan language spoken by about a thousand Koragas of the South Kanara district, Mysore, southern India. The exact number of its speakers is not known because, the census authorities have been treating it as a dialect of Tulu and hence they have not given it a separate counting. The sketch of its three distinct dialects given in the present monograph makes it abundantly clear that Koraga is a distinct language of the Dravidian family and is only remotely connected to Tulu.

The existence of this extremely interesting Dravidan language was noted by scholars way back in 1880s, but it had failed to attract any further attention later on. Mr H. A. STUART, in his report for the 1891 census (Madras), had treated it as a dialect of Tulu and the following comments were offered by him in this connection:

“The Koragas are an uncivilized tribe of South Canara, who live chiefly by basket-making. The caste returns show 4,355 of them, but only 1,768 have returned Korage as their parent tongue. The Acting Collector of South Canara, Mr. Vernor BRODIE, writes of them as follows :-

“Koragas are an aboriginal race. In their intercourse with other people they speak Tulu, but it is believed they speak a separate language at home quite unconnected with any other main language. No one, however, seems to have been able to learn the language up to this as they will not impart any knowledge of it to others or even talk it in their presence’.

“This unwillingness to give information regarding their language is also noticed in an account of the Koragas given in the *Madras Christian College Magazine* for May 1886. Subsequently, however, Mr. BRODIE obtained for me some good vocabularies of the dialect, and in forwarding them he said :-

“Though the language appears to have affinity to the other Dravidian languages, especially Tulu, yet it is not greater than what exists between Tulu and Canarese or between Malayalam and Tamil. It would, therefore, seem to be more correct to show the

language as an independent Dravidian language than as a dialect of Tulu or other language'.

"After Mr. BRODIE left the district, I obtained another and larger vocabulary, and from the large number of Tulu words in it, I thought it best to show the language as a dialect of Tulu. I do this with great diffidence, as I have no knowledge of Tulu, but further investigation is necessary to justify the addition of another member to the Dravidian family".

As had been pointed out by Mr. STUART, the Koragas are one of the most backward communities of South Kanara. Extremely dirty in their habits, they are kept away by the people of all other communities in this district. They manufacture baskets, cradles, winnowing baskets, etc. for their living, and also collect firewood and honey from nearby forests. They sell to the Muslim traders the hide, bones and horns of dead animals which they obtain from the villages. They also find employment with municipalities and village panchayats as scavengers and sweepers.

Their language is divided into a number of distinct dialects which are separated from one another by both geographical and social factors. The present monograph includes short sketches of three of them, which probably represent the three major dialects of this language. Informants were obtained for Onti from Udipi, for Tappu from Hebri, and for Mudu from Coondapur. Ande, its fourth dialect, was found to be midway between Tappu and ontî, and the dialect spoken in Mangalore appeared to be very similar to Onti. A detailed study of areas north of Coondapur however, may reveal additional dialects for this language.

Comparison of these three distinct dialects of Koraga has revealed that the close similarity existing between Onti and Tulu on the one hand, and Mudu and Kannada on the other was because of strong bilingual interference rather than any close genitic relationship. All the speakers of Mudu are bilinguals in Kannada, and all of Onti in Tulu. This state of affairs must have existed for the last thousand or more years, and as a result, Mudu has closely followed Kannada for many of its recent sound changes, in addition to heavily borrowing vocables from it, and Onti has followed Tulu in a similar fashion. The influence of these local languages on dialects of Koraga is so strong that a separation of retained features from borrowed ones is hard to make in them.

This has also made it difficult to understand the exact relationship that exists between Koraga and the remaining Dravidian languages. Whatever similarity Koraga shows with the local languages could easily be explained as due to bilingual interference. However, since points of such similarity are too many, once they are discarded as borrowings, one is left with practically nothing for genetic comparison. This, of course, is the usual difficulty one has to face while studying the native speech of bilingual communities.

The following are some of the conspicuous grammatical features of Koraga which clearly indicate a closer affinity for Koraga with the North Dravidian (NDR) languages, Kudux, Malto, and Brahui and carry it away from the neighbouring South Dravidian languages.

1. The past tense suffix is $k \sim g \sim kk$ in Koraga. EMENEAU considers k 'past' to be a NDR. innovation

2. Non-past (present) suffix is n in Onti and Mudu and $n \sim nn \sim \eta$ in Tappu. Kudux, a NDR. language also has n 'present' occurring in III person plural (masculine-feminine) form and in verbal nouns.

3. Onti has an imperfect suffix o which may be compared with the Kudux future suffix o which, again, is said to be a NDR. innovation.

4. The gender-number distinction found in third person finite forms of verbs in Koraga is identical with that prevalent in Kudux: Feminine goes with neuter in the singular and with masculine in the plural; and no form for indicating the neuter plural.

5. Onti does not add the plural suffix to irrational nouns: an identical situation exists in Kudux.

6. Other interesting features of Koraga are (i) the perfect suffix $a \sim a$: (ii) the locative suffix t (iii) relative past participle e (iv) root tar with its restricted sense of 'to give to I or II person', and (v) the simplicity of its past stem derivation which, it is said, would be unusual for a SDr. language.

Whatever be its genealogical placing, the importance of Koraga for the comparative study of Dravidian languages could not be over-emphasized.

2. ONTI KORAGA

Onti is one of the three major dialects of this language, spoken in and around Udupi, South Kanara. Its speakers are all bilinguals and can freely converse in Tulu, the majority language of that area. The effect of this linguistic contact could clearly be seen in the presence of innumerable Tulu borrowings in Onti.

1. Phonology :

1.1. Phonemic inventory :

<i>vowels :</i>	<i>consonants :</i>
i i: ɨ u u:	p t ṭ c k
e e: a a: o o:	b d ḍ j g
	m n η
	v r y
	l
	s

1.2. The consonants *c* and *j* are affricates; *v* and *y* are semi-vowels; *ḍ* is flapped intervocally and before non-identical consonants; the nasal *n* has four allophones: palatal [ɲ̪] before palatal affricates, retroflex [ɳ̪] and dental [ɳ̪] before retroflex and dental stops respectively and post-dental [ɳ̪] elsewhere; the fricative *s* and the lateral *l* are both retroflexed before retroflex stops; phonetically *i* is a high, back, unrounded short vowel; it does not occur in the word-initial syllables.

1.3. Excepting the three consonants *η*, *v* and *s*, all the remaining show single versus geminated contrasts in the intervocalic position; *ṭ*, *ḍ* and *η* do not occur initially and there are no word-final consonants except *y*. Among the medial two-consonant clusters, those having two non-identical stops necessarily contain *d* or *ḍ* as the first element. Clusters with one of the three nasals (especially *n*), *r*, *y* or *l* as the first element are very frequent. The fricative *s* is rarely found as the initial element of a consonant cluster, and the nasal *η* is never found as the second element.

1.4. Contrasts :

(a) *vowels: length*

dant̩i	to stumble	da : nt̩i	to cross
tini	to eat	ti : ri	to be able to do
cun̩ku	to pinch	tu : ŋku	to swing
geddu	to win	ge : rpu	to lift
dorpu	to pour down	mo : r̩si	to churn

(b) *vowels: quality*

ari	to weep	eru	yesterday
icci	like this	ecci	how
uttu	this one	ottu	to press
addi	she	oddu	which one

(c) *consonants: gemination*

kaḍi	to grind	kaḍḍi	to snap off
sore	smooth gourd	korru	to kill
nikili	you	gekkili	neck
kali	to open	nalli	to dimple
pona	corpse	anna	my
kede	cowshed	kudde	dwarf

(d) *consonants: voicing of stops*

kuri	to decay	guri	boil
ta : nt̩i	to hit	da : nt̩i	to cross
deŋgi	to hide	doŋki	to kick
butari	to fall	podari	name
ottu	to press	oddu	which one
kaṭṭi	to tie	kaḍḍi	to cut

(e) *consonants: other features*

addi	she	aḍḍi	to cook
kuttu	to prick	kuṭṭu	to hit
e : ri	who	e : li	seven
ta : nge	cheek	da : ŋgi	to bend
kankaṭi	falsehood	aŋkoḍi	hook
ney	clarified butter	mey	body

2. Nouns :

2. 1. Nouns can be divided into two major sub-divisions: rational and irrational. These are differentiated from one another

in the set of inflectional suffixes that can be added to the nouns included in them. The plural suffix, for example, is added to nouns indicating rational beings only. In the case of accusatives and instrumentals also, irrational nouns take these suffixes only after they have taken the genitive suffix. Rational nouns, however, take these suffixes directly.

2. 2. The suffix generally used to derive feminine nouns from the respective masculine nouns is *ti* alternating with *di*. It is *di* after bases ending in a vowel and *ti* after those ending in a consonant.

korayi	husband	korti	wife
pa:rne	brahmin (M)	pa:rnti	brahmin (F)
ka:re	christian (M)	ka:redi	christian (F)
kelesi	barber	kelesedi	barber's wife

2. 3. Plural forms are derived by adding the suffix *llu* to kinship terms and *lu* to other rational nouns. The suffix *ri* also appears in a few cases (probably borrowed from Tulu).

appe	mother	appellu	mothers
ma:me	father-in-law	ma:mellu	fathers-in-law
kelesi	barber	kelesilu	barbers
battedi	muslim (F)	battedilu	muslims (F)
a:ca:ri	carpenter	a:ca:rli	carpenters
binne	relative	binneri	relatives

2. 4. There are altogether five case suffixes that can be added to nouns. No suffix is to be added to form the nominative. The five case suffixes are,

accusative	ni
instrumental	nta
dative	ka, ga
genitive	tta, da, na
locative	ti, di

2. 5. The allomorphs *ka*, *tta* and *ti* of the suffixes dative, genitive and locative respectively occur after nouns of the type (c)vCV and (c)VC. The allomorphs with a voiced stop, viz., *ga*, *da* and *di* occur elsewhere. In the case of genitive, however, this is true of irrational nouns only, because it has the allomorph *na* after the rational nouns.

2. 6. As noted earlier, the case suffixes are added directly to a base in the case of rational nouns; locative occurs after the irrational nouns only; accusative and instrumental suffixes are always preceded by the genitive suffix when occurring after the irrational nouns.

Examples :

(1) *accusative*:

(a) rational :

appe	mother	appeni
pareyi	elder brother	pareyini

(b) irrational :

kurve	basket	kurvedeni
tode	river	todeteni
parndi	fruit	parndideni

(2) *instrumental*:

(a) rational :

appe	mother	appenta
amma	father	ammanṭa

(b) irrational :

kotta	house	kottadanta
kanji	calf	kanjidanta
gili	parrot	gilittanta
tingolu	month	tingoludanta

(3) *dative*:

(a) rational :

anna	father	ammaga
maga	son	magaka

(b) irrational :

sa:le	school	sa:lega
mara	tree	maraka

(4) *genitive*:

(a) rational :

appe	mother	apena
pareyi	elder brother	pareyina

(b) irrational :

mara	tree	maratta
tode	river	todetta

kurve	basket	kurveda
pakki	bird	pakkida

(5) *locative:*

(a) *irrational:*

kay	hand	kayṭi
mara	tree	marati
ta:di	way	ta:diḍi
petṭige	box	petṭigeḍi
sa:le	school	sa:leḍi

The following are a few interesting Onti nouns:

ta:nge	cheek	sò:ru	today
necci	gums	mede	afterwards
me:ke	stomuch	eru	yesterday
naraka	phlegm	lammayi	inside
kotte	urine	killi	small
ku:ji	girl	korayi	husband
tage	elder sister	birdi	marriage
taṅgaḍi	younger sister		
deṅgi	crab	biji	firewood
mo:la	rat's hole	majji	soot
seṭṭe	clod of earth	avri	cooked rice
kanti	depth	kayari	curry
silpi	whirl	ke:li	rice pot
ne:ki	fear	gille	leaf cup
da:vu	sun's heat	patte	alms

3. Pronouns :

3. 1. There are three personal pronouns, *ya:ni* I, *ijji* you and *ta:ni* oneself. Their plural forms are *eṅkulu*, *nikilu* and *tam-* respectively. The reflexive pronoun occurs only twice in the text. The other two pronouns have the following inflected forms :

	<i>I sg.</i>	<i>II sg.</i>	<i>I pl.</i>	<i>II pl.</i>
nominative:	ya:ni	ijji	eṅkulu	nikilu
accusative:	aninu	nininu	aminu	niminu
dative:	aṅga	niṅga	amerga	nimerega
sociative:	annanta	ninnanta	ammanta	nimmanta
genitive:	anna	ninna	amma	nimma

3. 2. The demonstratives are *a:* and *a* remote, *i:* and *i* proximate, *u* also proximate; the interrogatives are *e*, *e:*, *o*, *o:*, *u* and *o:*. The following forms were recorded:

(a)	ikkeli	now	akali	then	ekkali	when
	icci	like this	acci	like that	ecci	like what
	ikke	this man	a:yi	that ⁷ man	e:ri	who
	ikili	these men	akili	those men	— —	— —
	i:ti	this much	a:ti	that much	e:ti	how much
(b)	ide	here	aḍe	there	ode	where
	ilpa	here	alpa	there	olpa	where
(c)	i:	this	a:	that	va:	which
(d)	uttu	this (FN)	addu	that (FN)	oddu	which (FN)
(e)	— —	— —	aba	there	— —	— —
					etta	what
					o:lanta	from where
					unta	what

4. Verbal Bases :

4.1. Most of the verbal bases are clear borrowings from Tulu. Out of the total of two hundred and odd bases, only about twenty could be considered as really native. The following are some of the interesting ones among them.

agali	to be	tippi	to sweep
agari	to stand	du:	to overflow
a:ṭri	to throw	ne:kili	to fear
kala	to bring	pi:	to pour
korru	to kill	puḍa:li	to carry on arms
cilbi	to push	butari	to fall
ju:	to keep	ma:ṭi	to do
jo:ku	to wash	mo:rpi	to churn
valli	to bark	sollu	to say
tar	to give to I	bu:ḍi	to carry on the
	or II person		shoulder

4.2. Bases are of a number of canonical shapes, the most common among them (nearly fifty per cent) being (c)vccv. Next to this in frequency are bases of (c)v:cv type. There are altogether seventeen monosyllabic roots, of which fifteen end in a vowel.

4. 3. Polysyllabic bases end in one of the three vowels *i*, *u* and *ɨ* (with three exceptional cases). Among those ending in *u* and *ɨ* (i) bases having a rounded vowel (*u*, *u:*, *o* or *o:*) in the penultimate syllable or (ii) those having a penultimate labial consonant (*m*, *p*, *b* or *v*) end in *u* only and the rest in *ɨ* only.

4. 4. There are three derivative suffixes *pi*, *ri* and *bi*, having almost identical functions and occurring alone, or two together after the verbal bases. They are used to change an intransitive base into a transitive one and a transitive base into a causative one.

(a) After monosyllabic bases, the suffix is always *pi*.

cay	to die	caypi	to kill
mey	to graze	meypi	to graze cattle
ju:	to keep	ju:pi	to cause to keep
pi:	to pour	pi:pi	to cause to pour

(b) Bases of the type (c)vCV also take the suffix *pi*. Base-final vowel is usually dropped before it.

kuri	to decay	kurpi	to make to decay
oli	to remain over	olpi	to retain
tini	to eat	tinpi	to feed
buɖu	to leave	buɖpi	to release

(c) The following bases, however, change their final vowel to *e*.

bari	to write	barepi	to make to write
boli	to grow	bolepi	to grow plants

(d) Suffix *pi* also occurs in the following instances:

(i) bya:vu	to be cooked	be:ypi	to cook
ko:ru	to give	ko:rpi	to make to give
bu:ru	to fall	bu:rpi	to make to fall
pa:ri	to fly	pa:rpi	to make to fly
(ii) koddi	to boil	kodpi	to boil something
kad̥di	to break off	kaɖpi	to break
koɖdi	to sprout	koɖpi	to make to sprout
kullu	to sit	kulpi	to seat
(iii) naɖavu	to walk	naɖarpi	to make to walk
la:giɾi	to jump	la:giɾpi	to make to jump

4.5. Elsewhere the suffix is *bi*.

kudpu	to cut	kudpubi	to make to cut
m:at̩i	to do	ma:t̩ibi	to get done
a:ji	to dry	a:jibi	to dry something
konni	to dance	konnibi	to make to dance
bayyi	to scold	baybi	to make to scold

4.6. The suffix *ri* alternates with *bi* freely in a number of instances.

jinji	to be full	jinjibi	to fill
		jinjiri	"
olpi	to retain	olpibi	to make to retain
		olpiri	" "
caypi	to kill	caypibi	to make to kill
		caypiri	" "

4.7. It precedes *bi* in some cases for no additional meaning. In such cases its final *i* is dropped.

jinji	to fill up	jinjirbi	to fill
nun̩gi	to swallow	nun̩gibi	to make to swallow
		nun̩girbi	" "
odepu	to break	odepubi	to make to break
		odepurbi	" "

4.8. Its addition seems to be obligatory in some cases.

naɖavu	to walk	naɖarpi	to make to walk
kala	to bring	kalarbi	to make to bring

4.9. There is one instance in which *bi* occurs twice.

kutt̩ibi	to make to beat	kutt̩ibibi	to make to beat
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4.10. The suffix *ali* is used to form reflexive bases.

datti	to stand	dattali	to stand oneself
tini	to eat	tinbli	to eat oneself
mi:si	to float	mi:sali	to float oneself
ko:ri	to give	ko:rali	to give oneself

4.11. The reflexive suffix is found to occur after the perfect stem in the following cases :

su:	to see	sakala	seing oneself
po:	to go	pakala	going oneself
a:	to become	agali	to be

5. Inflection of the Verb

5.1. Verbal forms can be divided mainly into two classes: finite and non-finite. The following suffixes are used in forming the finite verbal forms :

Personal suffixes:

	Singular		plural
I	e		a
II	a		eri
III M	i	MF	eri
FN	ḍi, u		—

Tense-mood suffixes :

1. past	k, kk, g	9. negative ₃	nj
2. non-past	n	10. negative ₄	d
3. perfect	a, a:	11. concessive	aḍi
4. imperfect	o	12. assertive	oḍi
5. subjunctive ₁	v, d, zero	13. permissive	oli
6. unreal past	mb	14. subjunctive ₂	la
7. negative ₁	na	15. imperative (pl.)	le
8. negative ₂	av, ay, an		

5.2. By using the above suffixes one can obtain the following verbal forms:

base: *kuttu* to beat.

Group I

(1) past : he beat.

Verbal base + past suffix + personal suffix.

I	kuttuge		kuttuga
II	kuttuga		kuttugeri
III M	kuttugi	MF	kuttugeri
FN	kuttugu		—

(2) non-past perfect : he has beaten.

Verbal base + perfect suffix + past suffix + personal suffix.

I	kuttage		kuttaga
II	kuttaga		kuttageri
III M	kuttagi	MF	kuttageri
FN	kuttagu		—

(3) non-past imperfect : he is beating.

Verbal base + imperfect suffix + non-past suffix + personal suffix.

I	kuṭṭone		kuṭṭona
II	kuṭṭona		kuṭṭoneri
III M	kuṭṭoni	MF	kuṭṭoneri
FN	kuṭṭondi		—

(4) simple non-past : he beats.

Verbal base + non-past suffix + personal suffix.

I	kuṭṭune		kuṭṭuna
II	kuṭṭuna		kuṭṭunerī
III M	kuṭṭuni	MF	kuṭṭunerī
FN	kuṭṭundi		—

(5) subjunctive : he may beat.

Verbal base + subjunctive₁ suffix + personal suffix.

I	kuṭṭe		kuṭṭa
II	kuṭṭa		kuṭṭerī
III M	kuṭṭi	MF	kuṭṭerī
FN	kuṭṭu		—

(6) Unreal past : he would have beaten.

Verbal base + perfect suffix + unreal past suffix + personal suffix.

I	kuṭṭambe		kuṭṭamba
II	kuṭṭamba		kuṭṭamberī
III M	kuṭṭambi	MF	kuṭṭamberī
FN	kuṭṭambu		—

(7) negative (non-past perfect) : he has not beaten.

Verbal base + negative₁ suffix + past suffix + personal suffix.

I	kuṭṭnaga		kuṭṭnaga
II	kuṭṭnaga		kuṭṭnagerī
III M	kuṭṭnagi	MF	kuṭṭnagerī
FN	kuṭṭnagu		—

(8) negative (future) : he will not beat.

Verbal base + negative₂ suffix + personal suffix.

I	kuṭṭaye		kuṭṭaya
II	kuṭṭaya		kuṭṭayerī
III M	kuṭṭayi	MF	kuṭṭayerī
FN	kuṭṭandi		—

Group II

Forms belonging to this group do not show any gender distinction in the singular.

(1) negative (non-past): he does not beat.

Verbal base + negative₃ suffix + personal suffix.

I	kuṭṭunji		kuṭṭunja
II	kuṭṭunja		kuṭṭunjeri
III	kuṭṭunji	MF	kuṭṭunjeri

(2) negative (non-past imperfect): he is not beating.

Verbal base + imperfect suffix + negative₃ suffix + personal suffix.

I	kuṭṭonji		kuṭṭonja
II	kuṭṭonja		kuṭṭonjeri
III	kuṭṭonji	MF	kuṭṭonjeri

(3) negative (past): he did not beat.

Verbal base + negative₄ suffix + personal suffix.

		I	kuṭṭudi
	kuṭṭudi	II	kuṭṭuderi
		III	kuṭṭuderi

Group III

Forms belonging to this group do not contain any personal suffix.

- | | | |
|---------------------|---------|------------------|
| 1. concessive: | kuṭṭadi | let (him) beat |
| 2. assertive: | kuṭṭodi | (he) should beat |
| 3. permissive: | kuṭṭoli | (he) can beat |
| 4. imperative (pl): | kuṭṭe | beat! |
| 5. subjunctive: | kuṭṭa | (he) may beat. |

5.3. Non-finite forms: The following are the additional suffixes used in these forms:

- participial:
 - non-past a
 - past iya, e
- converbial:
 - past ḍa, dara, nṭa
 - continuous a
 - negative nte
 - purposive ere

3. conditional :

- | | |
|-----------------------|-------|
| (a) temporal | njane |
| (b) causal (past) | ŋka |
| (c) causal (non-past) | ɕe |
| (d) negative | dre |

5.4. The following non-finite forms are available :

(a) *relative participles* :

(1) non-past : *kuttuna* one who beats : verbal base + non-past suffix + the participial suffix *a*.

(2) past : *kuttiya*, *kutte* one who has beaten : verbal base + one of the two freely varying participial suffixes *ya* and *e*.

(3) negative : *kuttana* one who does not beat or has not beaten : verbal base + perfect suffix + negative₁ suffix + the participial suffix *a*.

(b) *converbs* :

(1) past₁ : *kutta* having beaten : verbal base + perfect suffix.

(2) past₂ : *kuttada*, *kuttadara*, *kuttunja* having beaten : (a) verbal base + perfect suffix + one of the two converbial (past) suffixes *da* and *dara*; (b) verbal base + the past converbial suffix *nja*. The last of these forms occurs in constructions such as *kuttunta mittiga* after having beaten.

(3) continuous : *kuttala* beating : verbal base + reflexive suffix + the continuous converbial suffix *a*.

(4) negative : *kuttante* without beating : verbal base + perfect suffix + the negative converbial suffix *nite*.

(5) purposive : *kuttere* in order to beat : verbal base + the purposive converbial suffix *ere*.

(c) *conditionals* :

(1) temporal : *kuttunjane* as soon as (he) beats : verbal base + the temporal conditional suffix *njane*.

(2) causal (past) : *kuttan̄ka* since (he) has beaten : verbal base + perfect suffix + the causal past conditional suffix *ŋka*.

(3) causal (non-past) : *kuttugude* if he beats : verbal base + past suffix + the non-past conditional suffix *ɕe*.

(4) negative : *kuttudre* if he does not beat : verbal base + the negative conditional suffix *dre*.

5.5. Morphophonemic variations:

(a) When followed by suffixes beginning with a consonant, the following bases drop their final vowel:

- (i) bases of the type (c)vCV ending in *u* or *i*,
- (ii) bases of the type (c)v:CV ending in *u* or *i* with a penultimate *r*, *s*, or *l*, and
- (iii) bases containing three or more syllables with a penultimate single consonant.

Examples:

(i)	buðu	to leave	buðke	I left
	tini	to eat	tinke	I ate
(ii)	ko:ru	to give	ko:rke	I gave
	bu:ru	to sleep	bu:rni	he sleeps
	ta:li	to drop	ta:lgu	it dropped
	mi:si	to float	mi:sne	I float
(iii)	peresi	to scrape	peresne	I scrape
	madapu	to forget	madapgi	he forgot

(b) When followed by a suffix beginning with a vowel,

- (i) all polysyllabic bases ending in *u* or *i* drop their final vowel;
- (ii) all bases of the type (c)vCV ending in *i* take *y*;
- (iii) all the remaining bases ending in *i* drop their final vowel and except before *e* and *i*, they take *y*.

Examples:

(i)	ma:ti	to do	ma:tage	I have done
	kuttu	to hit	kuttone	I am hitting
	nunu	to swallow	nunake	I have swallowed
(ii)	suri	to string	suriyaki	he has strung
	oði	to break	oðiyone	I am breaking
	ori	to remain	oriyu	it will remain
(iii)	konni	to dance	konnyagi	he has danced
	tippi	to sweep	tippyage	I have swept
	sa:ri	to filter	sa:re	I may filter
	konni	to dance	konni	he may dance

5.6. It may be noted here, that among the personal suffixes given above, third person feminine-neuter singular is shown to

contain two allomorphs, *di* and *u*, of which *di* occurs after non-past and negative₂ stems and *u* elsewhere.

5.7. Allomorphs of the past suffix:

(i) past has the allomorph *kk*

(a) after bases of the type (c)VCV ending in *i* when it is further followed by III person feminine-neuter singular suffix;

(b) after the monosyllabic bases *bar* to come, *tar* to give and *ru* to be; bases *bar* and *tar* drop their final consonants before it;

Examples:

(a)	ođi	to break	ođikku	it broke
	ori	to remain	orikku	it remained
(b)	bar	to come	bakki	he came
	tar	to give	takka	you gave

(ii) it has the allomorph *k* after the following:

(a) after bases of the type (c)VCV ending in *i* except when it is further followed by III person feminine-neuter singular suffix;

(b) after other bases of the type (c)VCV;

(c) after bases of the type (c)V:CV ending in *ri*, *ru* or *vu*; also, after the base *bya:vu* to thatch, which has the allomorph *bya:yi* before it;

(d) after monosyllabic bases except those listed above;

(e) after the perfect suffix *a*, *a:*, provided the preceding base is monosyllabic or of type (c)VCV.

Example:

(a)	ori	to remain	orike	I remained
	bari	to write	barike	I wrote
(b)	nunu	to swallow	nunke	I swallowed
	pari	to drink	parka	we drank
(c)	ko:ru	to give (to III person)	ko:rka	you gave
	pa:ri	to fly	pa:rku	it flew
	bya:vu	to thatch	bya:yike	I thatched
(d)	koy	to pluck	koyke	I plucked
	su:	to see	su:ke	I saw
	a:	to become	a:ki	he became

(e) bar	to come	barake	I have come
su:	to see	sa:ke	I have seen
ari	to weep	arake	I have wept
budu	to leave	budake	I have left

(iii) it has the allomorph *g* elsewhere.

Examples:

sa:ri	to filter	sa:rige	I filtered
ke:li	to hear	ke:lgeri	they heard
so:ti	to be defeated	so:tiga	you were defeated
konna	to dance	konniga	we danced
puḍḍu	to catch	puḍḍugi	he caught it
ge:rupu	to lift	ge:rpugi	he lifted
ollu	to bark	ollagu	it has barked
kulalu	to sit	kulalage	I have sat
kaburi	to strain	kaburgi	he strained

5. 8. When followed by the non-past suffix *n*, verbal bases show the following additional alternations:

(a) those of the type (c) v:CV ending in *u* or *i* with a stop consonant in the penultimate position drop their final vowel;

(b) bases *budu* to leave, *ma:ṭi* to do, *pe:ḍi* to put and *mu:ḍu* to rise change their penultimate consonant to *n*;

(c) bases *bar* to come and *tar* to give change their final consonant to *n*;

(d) base-final vowel is retained in all cases when the III person feminine-neuter singular suffix follows the non-past suffix.

Examples:

(a) ku:tu	to sharpen	ku:ṭne	I sharpen
mi:si	to float	mi:sni	he floats
(b) ma:ṭi	to do	ma:nne	I do
pe:ḍi	to put	pe:nmi	he puts
(c) bar	to come	banni	he comes
(d) pe:ḍi	to put	pe:ḍinḍi	she puts
pa:ri	to drink	pa:rinḍi	she drinks
pottu	to burn	pottunḍu	it burns

5. 9. Perfect has two allomorphs, (a) the allomorph *a:* occurring after bases *nu:* to say, *po:* to go, *su:* to see and *ju:* to keep,

all of which drop their final vowel before it, and (b) the allomorph *a* elsewhere.

Examples:

(a) nu:	to say	na:ke	I have said
po:	to go	pa:ki	he has gone
(b) bu:ru	to fall	bu:ragi	he has fallen
nunu	to swallow	nunake	I have swallowed

5.10. The following additional alternations take place in bases before it :

(a) bases *pi:* to pour and *bi:* to be cooked take *y*;

(b) base *du:* to overflow takes *v*;

(c) bases *a:* to become and *by:vu* to thatch become *ag* and *bya:y* respectively.

Examples:

(a) pi:	to pour	pi:yake	I have poured
(b) du:	to overflow	du:vaku	it has overflowed
(c) a:	to become	agaku	it has become

5.11. When followed by the imperfect suffix *o*, bases *bar* to come and *tar* to give have allomorphs *ban* and *tan* respectively.

bar	to come	banone	I am coming
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5.12 Subjunctive has (a) the allomorph *d* after monosyllabic bases when the following suffix is III feminine neuter singular, (b) the allomorph *v* after monosyllabic bases ending in a vowel and before other personal suffixes, and (c) a zero allomorph occurring elsewhere. Bases *bar* to come and *tar* to give drop their final consonants before it, when it is further followed by III feminine-neuter singular suffix.

Examples:

(a) po:	to go	po:du	she may go
bar	to come	badu	it may come
(b) pi:	to pour	pi:ve	I may pour
su:	to see	su:vi	he may see
(c) bar	to come	bare	I may come
kuṭṭu	to hit	kuṭṭi	he may hit
oḍi	to break	oḍiyu	it may break

5.13. Before the negative₁ (non-past perfect) suffix *n*, mono-syllabic bases ending in *u:* or *o:* change their final vowel to *a:*

po:	to go	pa:nage	I had not gone
ru:	to be	ra:nagi	he had not been (here)

5.14. The allomorphs *ay* and *av* of the negative₂ (future) suffix are in free variation. The suffix has the allomorph *an* before III feminine-neuter singular suffix.

ke:li	to hear	ke:lave,	I will not hear
		ke:lave	
a:tri	to throw	a:travi,	he will not throw
		a:trayi	
ru:	to be	ru:vave,	I will not be
		ru:vaye	
a:tri	to throw	a:trand̩i	she will not throw

5.15. When followed by the negative (non-past) suffix *nj*, (a) bases *tini* to eat, *nunu* to swallow drop their second syllable *ni* and *nu*, (b) bases *bar*, *tar* and *ya:r* to be sufficient drop their final consonants, and (c) bases of the type (c)VCV ending in *i* drop their final vowel.

Examples:

(a)	tini	to eat	tinji	I do not eat
	nunu	to swallow	nunji	I do not swallow
(b)	bar	to come	banji	I do not come
(c)	ori	to remain	ornja	you do not remain

5.16. When followed by the negative₃ (past) suffix, bases of the type (c)VCV ending in *i* drop their final vowel.

oli	to call	oldi	he did not call
ori	to remain	ordi	it did not remain

3 TAPPU KORAGA

Tappu is the second major dialect of Koraga discovered by us in Hebri, South Kanara district, Mysore. Its speakers are mostly multilinguals, being conversant in both the two local languages, Kannada and Tulu. The dialect is quite distinct from Onti and Mudu.

1. Phonology :

1.1. *Phonemic inventory* :

vowels:

i i: i u u:
e e: a a: o o:

consonants:

p t ṭ c k
b d ḍ j g
m n ñ
v r y
l ḷ
s h

1.2. The nasal *n* has four allophones, palatal [ɲ] before the two affricates *c* and *j*; velar [ŋ] before the velar stops *k* and *g*; dental [n̪] before the dental stops *t* and *d*; and the post-dental nasal occurring elsewhere.

1.3. The two laterals *l* and *ḷ* clearly contrast in the medial position, as could be seen from the instances given below, and so do the nasals *n* and *ñ*. However, there are a few items in which the phonemes appear to vary freely (*l* with *ḷ* and *n* with *ñ*). This is specially true of the geminated nasals occurring intervocally: *banneri*, *banneri* they come; *tinni*, *tinni* he eats.

1.4. The fricative *h* occurs only initially. There are a few cases of initial *ɸ*, but none of initial *ṭ*, *ɲ*, *ḷ*, *r* and *l*. Initial *p* is also very rare. The vowel *i* does not occur in the initial syllable.

1.5. A few initial clusters with a nasal as the first member, such as *mpl*, *nt*, *nd*, *nc*, *ng*, *nk*, *nkl* were noted. Medial two-consonant clusters are quite common. Consonants do not occur word-finally.

1.6. Contrasts :

(a) *vowels : length*

hari	to drink	ha:ri	to fly
huge	smoke	hu:ce	fisherman
kori	to kill	ko:ri	to beat
ikɭu	hiccough	i:kɖi	this side
eru	yesterday	ne:vu	fear

(b) *vowels : quality*

meri	to pound	eru	yesterday
addi	she	eddi	which one
ari	rice	ori	to remain
huɖi	to hold	hodi	to fry
nigire	sleep	negi	to say

(c) *consonants : gemination*

sakali	to see oneself	okkali	to reply to a calf
baɭali	plate	kaɭɭali	can tie
hudari	name	kidderi	children
naɖi	to plant	naɖɖi	two
huge	smoke	megge	younger brother
kemi	ear	kammi	to lie down
nani	to get wet	nanni	he is
payali	child	uyyali	to comb

(d) *consonants : voicing (stops)*

cogi	to itch	jori	to leak
karbu	eyebrow	garba	iron
koɭari	a caste	koɭari	axe
hortu	time	erdu	bullock
burpi	to cry	karbu	eyebrow

(e) *consonants : other features*

u:ɖi	to blow	bu:ɖi	to make to fall
hatti	to climb	kaɭɭi	to tie
teri	to know	teɭi	to laugh
kalli	stone	baɭɭi	rope
naɳɳe	I am	maɳɳe	I do
koɳi	to dance	nani	to drench

2. Verbal Bases :

2.1. The following are some of the interesting verbal bases :

kammi	to lie down	ja:vi	to speak
na:vi	to get up	da:ngi	to bend
hi:nki	to start	tu:ndi	to wear
i:kdi	to scribe	hu:ji	to sweep
uyyali	to comb	uri	to spit
ade	to search	ogi	to pour
negi	to say	agi	to pull
i:	to give	almbi	to gather
terpi	to rub	en:i	to lift
ningi	to fill	dirki	to get

2.2. Verbal bases of the dialect are mainly of disyllabic type with the canonical shapes (c)v₁cv₂, (c)v₁:cv₂ and (c)v₁cvcv₂ being the most common among them. All these three shapes are of equal prominence. Base-final vowels can be *i*, *i* or *e* among the polysyllabic bases.

2.3. The causative suffix is *di* added directly to a base. It has the allomorph *didi* after bases ending in *i* or *e*.

ningi	to fill	ningidi	to cause to fill
en:i	to lift	en:idi	to cause to lift
ne:li	to hang	ne:li:di	to cause to hang
tekk <i>i</i>	to go off (fire)	tekkidi	to put off
hije	to pick	hijeddi	to cause to pick

Changes are noted in the following two bases:

bu:ri	to fall	bu:di	to cause to fall
ha:ri	to fly	ha:li:di	to cause to fly.

2.4. Reflexive suffix is *ali* which is mostly added to the base itself.

onpi	to hide	onpali	to hide oneself
ude	to cover	uddali	to cover oneself
natti	to stand	natali	to stand oneself

The suffix occurs after perfect stem in the following.

su:	to see	sakali	to see oneself
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3. Verbal Inflection :

3.1. Verbal forms are derived by using one or more of the suffixes listed below :

(a) *personal suffixes* :

	singular	plural
I	e	a
II	a	eri
III M	i	MF eri
FN	di, u	—

(b) *finite suffixes* :

1. past:	k, kk, g	7. negative:	di, ddi,
2. non-past:	n, nn, ñ	8. concessive:	ađi
3. perfect:	a, a:	9. assertive:	ođi
4. imperfect:	ta, tta	10. permissive:	ali oli
5. subjunctive:	v, zero	11. imperative:	le
6. unreal past:	a	12. prohibitive:	aga

(c) *non-finite suffixes* :

1. participial:	a, yi, zero
2. converbial:	
past:	jara, ja, dara
negative:	e
purposive:	ara
3. conditional:	eri, ða
4. negative:	nt, n

3.2. Sample paradigm: *katt̥i* to tie.

Finite (a) :

(1) Past: he tied.

Verbal base + past suffix + personal suffix.

I	katt̥ige	katt̥iga
II	katt̥iga	katt̥igeri
III M	katt̥igi	MF katt̥igeri
FN	katt̥igidi	

(2) Non-past: he ties

Verbal base + non-past suffix + personal suffix.

I	kat̥ne	kat̥ne
II	kat̥na	kat̥neri
III M	kat̥ni	MF kat̥neri
FN	katt̥indi	

(3) Non-past perfect: he has tied.

Verbal base + perfect suffix + personal suffix.

I	kattage		kattaga
II	kattaga		kattageri
III M	kattagi	MF	kattageri
FN	kattagidi		

(4) Non-past imperfect: he is tying.

Verbal base + imperfect suffix + non-past suffix + personal suffix.

I	kattitane		kattitana
II	kattitana		kattitaneri
III M	kattitani	MF	kattitaneri
FN	kattitandi		

(5) Subjunctive: he may tie.

Verbal base + subjunctive suffix + personal suffix

I	katte		katta
II	katta		katteri
III M	katti	MF	katteri
FN	kattu		

(6) Unreal past: he would have tied.

Verbal base + unreal past suffix + non-past suffix + personal suffix.

I	kattane		kattana
II	kattana		kattaneri
III M	kattani	MF	kattaneri
FN	kattandi		

Finite (b)

1. Negative perfect: *kattaddi* (he) has not tied.

Verbal base + perfect suffix + negative suffix.

2. Negative imperfect: *kattitandi* (he) is not tying.

Verbal base + imperfect suffix + non-past suffix + negative suffix.

3. Negative non-past: *kattindi* (he) does not tie.

Verbal base + non-past suffix + negative suffix.

Finite (c): verbal base + the respective suffixes.

1. Concessive:	kattadi	let (him) tie
2. Assertive:	kattoðu	(he) should tie
3. Permissive:	kattali	(he) can tie
4. Imperative (pl):	kattje	Please tie!
5. Prohibitive:	kattaga	should not tie

Non-finite:

(a) Relative participles:

1. non-past: *kaṭṇa* one who ties: verbal base + non-past suffix + participial suffix.
2. past: *kaṭṭa* one who tied: verbal base + perfect suffix + participial suffix.
3. negative: *kaṭṭanta* one who did not tie: verbal base + perfect suffix + negative *nt* + participial suffix.

(b) Converbs :

1. past: *kaṭṭa*; *kaṭṭaja*, *kaṭṭajara*, *kaṭṭadara* having tied: verbal base + perfect suffix (+ one of the converbial suffixes).
2. negative : *kattante* without tying : verbal base + perfect suffix + negative suffix + converbial suffix.
3. purposive *kaṭṭara* in order to tie: verbal base + converbial (purposive) suffix.

(c) Conditionals:

<i>kaṭṭageri</i>	if (he) ties
<i>kaṭṭigida</i>	” ”
<i>kaṭṭaṇḍa</i>	if (he) does not tie

3. 3. Among the personal suffixes, the feminine-neuter singular has the allomorph *u* occurring in subjunctive forms and *ḍi* elsewhere.

3. 4. Past has three allomorphs, *k*, *kk* and *g* with the following distribution:

(a) The allomorph *k* occurs after (i) bases of the type (c)vCV ending in *i* whether the suffix is preceded by the perfect suffix or not, (ii) after all monosyllabic bases when it is preceded by the perfect suffix, and (iii) after the monosyllabic bases *i:* to give, *su:* to see, *ju:* to keep, *bi:* to grind and *ki:* to scrape, even when it is not preceded by the perfect suffix. Bases of the type (c)vCV drop their final vowel before it.

Examples:

(i) <i>kori</i>	to give	<i>korke</i>	I gave
<i>maḍi</i>	to do	<i>maḍke</i>	I did
<i>hodi</i>	to cover	<i>hodake</i>	I have covered

(ii) ho:	to go	ha:ke	I have gone
ju:	to keep	ja:ke	I have kept
bar	to come	barake	I have come
(iii) i:	to give	i:ke	I gave
ki:	to scrape	ki:ke	I scraped

(b) The allomorph *kk* occurs after (i) bases of the type (c)vCV ending in *i* or *e* and (ii) the monosyllabic bases *bar* to come, *tar* to give to I person, and *ho:* to go. It does not occur after the perfect suffix. Bases *bar* and *tar* drop their final consonants before it, and the base *ho:* shortens its vowel.

(i) negi	to say	negikki	he said
teri	to know	terikki	he knew
ade	to search	adekki	he searched
(ii) ho:	to go	hokki	he went
bar	to come	bakke	I came

The base *negi* optionally drops its second syllable before the past suffix: *nekki* he said.

(c) The allomorph *g* occurs elsewhere. Bases of the type (c)v:CV ending in *i* drop their final vowel before the suffix, except when their penultimate consonant is a stop.

je:ki	to wash	je:kige	I washed
natti	to stand	nattige	I stood
havḍi	to put	havḍigi	he put
bu:ri	to fall	bu:rgi	he fell
ogi	to wash	ogyage	I have washed
ade	to search	adyage	I have searched
kulli	to sit	kullage	I have sat

3. 5. The non-past suffix has three allomorphs (a) *n* occurring after (i) bases of the type (c)vCV ending in *ḍi* which drop their final vowel and assimilate the penultimate consonant to *n* before the suffix and (ii) after bases of the type (c)vCCV ending in *ḍi* all of which drop their last two phonemes before it, (b) the allomorph *nm* occurring after bases ending in *i* or *e* and also after bases *bar* to come, *tar* to give and *iru* to be which have the allomorphs *ba*, *ta* and *na* respectively before it, and (c) the allomorph *n* occurring after the remaining bases.

However, (a) when followed by (i) the negative suffix *di* or (ii) the III person feminine-neuter singular suffix *di* and (b) when preceded by (i) the imperfect suffix *ta* and (ii) the unreal past suffix *a*, it has the allomorph *n* after all the above bases.

Examples:

(a)	<i>māḍi</i>	to do	<i>maṇṇe</i>	I do
	<i>huḍi</i>	to catch	<i>huṇṇe</i>	I catch
	<i>kaṭṭi</i>	to tie	<i>kaṭṇe</i>	I tie
(b)	<i>teri</i>	to know	<i>terinne</i>	I know
	<i>ade</i>	to search	<i>adenni</i>	he searches
(c)	<i>ju:</i>	to keep	<i>ju:ni</i>	he keeps
	<i>kori</i>	to give	<i>korni</i>	he gives
	<i>natti</i>	to stand	<i>nattine</i>	I stand
(d)	<i>maḍi</i>	to do	<i>maḍndi</i>	(he) does not do
	<i>iri</i>	to be	<i>nandi</i>	it is
	<i>negi</i>	to say	<i>negittane</i>	I am saying
	<i>naḍi</i>	to plant	<i>naḍane</i>	I would have planted

3. 6. The perfect suffix has two allomorphs (a) *a*: occurring after bases *ju:* to keep, *ho:* to go, *i:* to give and *su:* to see, and (b) the allomorph *a* occurring elsewhere. Base-final *i* and *e* are replaced by *y* before it, and all other base-final vowels are dropped. The base *i:* has the alternant *y* before it.

(a)	<i>ju:</i>	to keep	<i>ja:ke</i>	I have kept
	<i>i:</i>	to give	<i>ya:ke</i>	I have given
	<i>ho:</i>	to go	<i>ha:ki</i>	he has gone
(b)	<i>teri</i>	to know	<i>teryagi</i>	he has known
	<i>ade</i>	to search	<i>adyage</i>	I have searched
	<i>bu:ri</i>	to fall	<i>bu:rage</i>	I have fallen

3. 7. The imperfect suffix has two allomorphs *ta* occurring after bases of the type (c)vCV ending in *i* or *e*, and *ta* elsewhere. All monosyllabic bases shorten their vowels and the bases *tar* to give and *bar* to come drop their final consonants. Bases of the type (c)vCV and (c)v:CV ending in *i* drop their final vowels. Penultimate *d* occurring in the former gets assimilated to *t*.

ogi	to cut	ogittane	I am cutting
uḍe	to break	uḍettani	he is breaking
maḍi	to do	maḍtani	he is doing
ju:	to keep	jutani	he is keeping
bar	to come	batane	I am coming
hodi	to cover	hottani	he is covering

3.8. The subjunctive suffix has the allomorph *v* after monosyllabic bases ending in a vowel, except when it is further followed by the III person feminine-neuter singular suffix and the allomorph zero elsewhere.

ju:	to keep	ju:ve	I may keep
i:	to give	i:ve	I may give
ho:	to go	ho:di	It may go
natt	to stand	natte	I may stand.

3.9. The negative suffix has two allomorphs, *ddi* occurring after the perfect suffix and *di* elsewhere.

ḍakki	throw	ḍakkaddi	has not thrown
maḍi	to do	maḍaddi	has not done
natti	to stand	nattindi	does not stand
bat	to come	bandi	does not come
teli	to laugh	telittandi	is not laughing

3.10. The two allomorphs *ali* and *oli* of the permissive suffix are in free variation.

3.11. The participial suffix may be added to bases containing (i) non-past, (ii) perfect, or (iii) negative suffixes. When preceded by the perfect suffix, it has the allomorph *yi* after monosyllabic bases of the type (c)vCV and a zero allomorph after the remaining bases. When preceded by the non-past *n* or the negative *nt* it has the allomorph *a*.

su:	to see	sa:yi	one who saw
maḍi	to do	maḍayi	one who did
kappi	to burry	kappa	one who burried
eṇṇi	to lift	eṇṇina	one who lifts
hari	to drink	harna	one who drinks

3.12. The negative participle is formed by adding the negative participial suffix to bases containing the perfect suffix.

ju:	to keep	ja:nta	one who did not keep
katt̥i	to tie	katt̥anta	one who did not tie
madi	to do	maḍanta	one who did not do

3.13. There are altogether four different verbal forms freely used as past converbials. We may analyse them as consisting of verbal bases followed by the perfect suffix, which may further optionally be followed by converbial suffixes *ja*, *jara* or *dara*. The latter are most probably the extended forms of the former, and a more detailed study is necessary to make a definite statement about it.

Bases of the type (c)vCV ending in *i* change their final vowel to *u* and take *v* before taking the perfect suffix in forming the past converbial forms.

kudi	to cut	kuduva	having cut
tini	to eat	tina	having eaten
hodi	to fry	hoduva	having fried

3.14. There are two conditional forms of which one is formed by adding the suffix *eri* to a non-past perfect stem and the other by adding the suffix *da* to a past stem. The latter suffix can also be added to a negative stem, made up of the base followed by the perfect suffix and the negative suffix *n*.

ho:	to go	ha:nḍa	if one does not go
tini	to eat	tinaḍa	if one does not eat

3.15. It may be noted here that there are two particles of address, *ne* used while addressing a girl and *da* a boy.

tar	to give	tane	give! (to a girl)
		taḍa	give! (to a boy)

4. Nouns :

4.1. The following pairs of masculine-feminine suffixes were noted:

<i>suffixes</i>	<i>masculine</i>	<i>feminine</i>	<i>gloss</i>
i, ti	koṭari	koṭarti	a caste
	o:ḍa:ri	o:ḍa:rti	potter
	konkaṇi	konkaṇti	a caste

e, ti	maḍḍele	maḍḍelti	washerman
zero, ti	hu:ce	hu:ceti	fisherman
	u:je	u:jeti	a caste (Parava)
	o:je	o:jeti	carpenter
ne, ti	ha:rne	ha:rti	Brahmin.
	ba:erne	ba:rerti	barber
dare, ti	ma:dare	ma:ti	shoe-maker
ye, ʎti	madmaye	madmaʎti	bride-groom, bride
ayi, ti	korayi	korti	husband, wife
le,ti	okkale	okkati	a caste (Setti)
e, dɨ	megge	megdɨ	younger brother, sister
ye, ddi	hariye	hariddi	elder " "
e, i	marje	marji	grandparents
	ku:je	ku:ji	boy, girl
e, aʎi	mage	magaʎi	son, daughter

4. 2. Plural forms are derived by adding the suffix *ɨ* to rational nouns and *kli gli* to the rest. The allomorph *kli* occurs after bases of the type (c)vCV and *gli* elsewhere. Kinship terms take *nagli* to form plurals.

(i)	ha:rne	brahmin	ha:rneri
	hu:ce	fisherman	hu:ceri
	kaʎuve	thief	kaʎuveri
(ii)	kemi	ear	kemikli
	hakki	bird	hakkigli
	hidke	basket	hidkegli
(iii)	aṇṇa	father	annanagli
	appe	mother	appenagli

4.3. The following case suffixes were noted:

1. accusative	ni	4. genitive:	na, ta
2. instrumental:	ṇṭra	5. locative:	ti, tti
3. dative:	ka, ga		

4. 4. Among the two allomorphs of the dative, *ka* occurs after bases of the type (c)vCV and (c)VC and *ga* after the rest. Genitive is *na* after rational nouns and *ta* after the irrational ones. The locative is *ti* after nouns ending in *i* or *e* and *tti* after the rest.

(a) accusative: *kidderi* children *kidderni*; *hedda* stupid *heddani*; *da:ri* way *da:rini*; *dunkeli* oven *dunkelni*;

(b) instrumental: *mitti* above *mittantra*; *ayi* he *ayantra*;

(c) dative: *kay* hand *kayka*; *mara* tree *maraka*; *illade* house *illadega*; *korpace* woman *korpacega*;

(d) genitive: *appe* mother *appana*; *erdi* ox *erdita*; *mo:re* face *mo:reta*;

(e) locative: *u:ri* village *ur:ti*; *ba:kili* door *ba:kilti*; *da:ri* way *dariti*; *dande* shore *dandetti*.

5. Pronouns :

5.1. The personal pronouns are *e:ni* I and *nci* you, having the plural forms *enklū* and *ni:klū* respectively. These have the alternants *an*, *nin*, *amara* and *nimara* respectively before the dative *ga*, and *ann*, *ninn*, *amm* and *nimm* respectively before the genitive *a*. Before the accusative *ni* the first two have the alternants *an* and *nin* respectively. Other case forms, however, are not available.

5.2. The following demonstrative and interrogative forms are noticed:

(a)	<i>nki</i>	this man	<i>a:yi</i>	that man	.....	.....
	<i>nkeli</i>	these persons	<i>a:kli</i>	those persons	<i>a:ri</i>	who
(b)	<i>nti</i>	this woman, thing	<i>addi</i>	that woman, thing	<i>eddi</i>	which woman, thing
(c)	<i>nge</i>	like this	<i>ange</i>	like that	<i>e:nge</i>	how
(d)	<i>ikkali</i>	now	<i>akkali</i>	then	<i>ekkali</i>	when
	<i>illi</i>	here	<i>alli</i>	there	<i>elli</i>	where
	<i>iḍaga</i>	here	<i>aḍaga</i>	there	<i>eḍaga</i>	where
(e)	<i>i:</i>	this	<i>a:</i>	that	.....	.....
	<i>i:kḍi</i>	here	<i>a:kḍi</i>	there	.....	.....
	<i>i:tri</i>	this much	<i>a:ti</i>	that much	.....	.....
(f)	.....	<i>mpa</i>	here	<i>ndi</i>	where	
(g)	.....	.....		<i>itta</i>	what	
				<i>nde</i>	„	
				<i>ntadi</i>	„	

4. MUDU KORAGA

Mudu is the third major dialect of Koraga recorded by us while conducting a survey of Koraga dialects in South Kanara district, Mysore. The paradigmatic material available for this sketch is somewhat deficient and hence some of the allomorphic statements could not properly be formulated. The sketch is mainly based on a beautiful story narrated by a Koraga woman who belongs to the Coondapur town proper. One can clearly see the influence of Kannada in this Koraga dialect.

1. Phonology :

1.1. Phonemic inventory:

vowels:

i ĩ u i: u:
e a o e: a: o:

consonants:

p t ṭ c k
b d ḍ j g
m n ñ
v r y
l ḷ
s h

nasalization: ~

1.2. The nasal *n* is palatal before the palatal affricates, velar before the velar stops and also before *ɲ*, dental before the dental stops and post-dental elsewhere. The vowel *a* is phonetically [ə].

1.3. The consonant *y*, *r*, *v*, *s* and *h* do not occur geminated; clusters with two non-identical stops are quite common; a few initial clusters such as *my*, *nk*, *nc*, *mp*, *nt* and *nkr* were also noted; *h* occurs only initially and *p* very rarely in that position; *y*, *r*, and *v* are very rare initially; *ṭ*, *ḍ*, *ɲ*, *l* and *ḷ* are non-initial; excepting a few cases of *y*, *v* and *ḷ*, consonants are not found word-finally; vowel *ĩ* does not occur in the initial syllables of words.

1.4. Contrasts:

(a) vowels: length: *tini* to eat: *si:ni* to sneeze; *unji* one: *hu:nji* cock; *negi* to lift: *te:di* to rub; *koni* to dance: *ko:ni* room.

(b) vowels: quality: *deni* cow: *tini* to eat; *migi* deer: *negi* to lift; *mudki* moss: *mongi* a fish; *ku:ji* girl: *ko:ji* boy; *eru* yesterday: *heri* to beget.

(c) vowels: nasalization: *kay* hand: *kāy* bitter; *to:da* stream: *tō:ta* garden; *haydi* to spread: *hāygi* sand.

(d) consonants: gemination: *kadi* a piece: *kaddi* a drum; *haji* green: *ajji* grandmother; *eli* rat: *elli* where; *kana* court-yard: *anna* elder brother; *nakuḷu* earthworm: *hakkala* cockroach; *suli* top of tree: *julli* beak.

(e) consonants: voicing: *ko:da* horn: *go:da* wall; *cunni* grandfather: *julli* beak; *kaṭṭi* to tie; *kaddi* a drum; *acci* father: *ajji* grandmother; *kanti* to kindle: *tindi* to dine.

(f) consonants: other features: *hili* tiger: *hiri* to be relieved of spirit; *handi* fruit: *handi* yes; *eri* to rise: *eli* to get up; *mullu* corner: *sullu* falsehood; *neli* to plough: *keli* to hear; *da:ni* seed; *ma:na* again; *huli* worm: *suli* top of tree; *otta* hole: *hotta* time.

2. Verbal Bases:

2.1. Quite a number of bases of this dialect are borrowed from Kannada. It is possible to consider a few others as borrowings from Tulu, obtained at an early stage. The following are some of the verbal bases which may be of special interest to Dravidian scholars.

u:ḷu	to spit	tippu	to squeeze
o:ji	to say	ni:ki	to peep
odki	to sweep	ne:li	to plough
kanti	to kindle	bali	to pull
kamdi	to steal	boḷa	to float
kippu	to pluck	maja	to sharpen
kucdi	to keep on the oven	haji	to search
canci	to carry a child	maydi	to hide
jappu	to beat	haydi	to dig up
ja:ddi	to climb down	hu:ddi	to burry

2.2. Causatives are formed by adding the suffix *ci:di* to verbal bases.

kaṭṭi	to tie	kaṭci:di	to cause to tie
hari	to drink	harci:di	to cause to drink
ho:ga	to go	ho:gci:di	to cause to go
bu:ḷu	to fall	bu:ḷci:di	to cause to fall

2.3. The suffix is *ađi* after the following base:

ettani to stand ettađi to cause to stand

2.4. The suffix *ani* is used to form reflexive bases.

ojji to say ojiani to say oneself
tini to eat tinani to eat oneself
bu:ju to fall bu:iani to fall oneself

3. Verbal Inflection:

3.1. Mudu uses the following personal suffixes in its finite verbal forms:

	<i>singular</i>	<i>plural</i>
I	e	u
II	a	ri
III M	i	MF ri
FN	di	—

Other suffixes used are:

1. past:	k, kk, g	6. imperative	la
2. non-past:	n	7. concessive: I	mu
3. perfect:	a, a:	III	li
4. subjunctive:	b	8. assertive:	ođu
5. unreal past:	er	9. subjunctive ² :	ala

3.2. Sample paradigm: base *ojji* to say.

(1) past: he said.

verbal base + past suffix + personal suffix.

I	ojjige	ojjugu
II	ojjiga	ojjigri
III M	ojjigi	MF ojjigri
FN	ojjigidi	—

(2) non-past perfect: he has said.

verbal base + perfect suffix + past suffix + personal suffix.

I	ojjage	ojjagu
II	ojjaga	ojjagri
III M	ojjagi	MF ojjagri
FN	ojjagidi	—

3.4. The allomorphs *a*, *ante* and *itte* are in free variation with *aka*, *te* and *e* respectively. Among the conditional (causal) alternants, *in̄ta* occurs after the past and negative causals *d* and *l̄* respectively and *ita* after the past suffix *g*.

3.5. Sample paradigm :

(a) *relative participles*:

1. non-past: *ojjina* one who says: base + non-past suffix + the participial suffix *a*.
2. past: *ojji* one who said: base + the participial suffix zero.
3. negative: *ojjiti* one who did not say: base + the participial suffix *ti*.

(b) *converbs*:

1. past₁: *ojja* having said: base + the converbial suffix *a*.
2. past₂: *ojjra* having said it off: base + the completive suffix *ri* + the converbial suffix *a*.
3. past₃: *ojjaka* having said: base + the converbial suffix *aka*.
4. past₄: *ojjin̄tri* after having said it: base + the converbial suffix *n̄t* + the completive suffix *ri*.
5. continuous₁: *ojjit* saying: base + the converbial suffix *t*.
6. continuous₂: *ojjaki* saying: base + the converbial suffix *aki*.
7. continuous₃: *ojjaki* saying it off: base + the converbial suffix *aki* + the completive suffix *ri*.
8. negative₁: *ojjante* without saying: base + the converbial suffix *ante*.
9. negative₂: *ojjite* without saying: base + the converbial suffix *te*.
10. purposive: *ojjinta* in order to say: base + the converbial suffix *nta*.

(c) *conditional*:

1. temporal: *ojjigitte* as soon as one says: base + the past suffix + the conditional suffix *itte*.
2. temporal₂: *ojjige* while one says: base + past suffix + the conditional suffix *e*.
3. causal (past) *ojjidīn̄ta* since one has said: base + the past (causal) suffix + the conditional suffix *in̄ta*.
4. causal (non-past): *ojjigite* if one says: base + the past suffix + the conditional suffix *ita* + the conditional suffix *e*.

5. causal (non-past)₂: *ojjigita* if one says: base+the past suffix+the conditional suffix *ita*.
6. causal (negative): *ojjilinta* since one did not say: base+the negative suffix (causal) *l*+the conditional suffix *inta*.

3.6. It may be seen that compared to Onti, Mudu shows very few finite verbal forms. One reason for this may be that compared to Kannada, Tulu has quite a number of finite verbal forms, and Onti has evidently borrowed a number of them from Tulu. It is also possible that a more detailed study of Mudu would give additional inflected forms.

3.7. The morphophonemic variations occurring in the suffixes as well as the bases are not very clear, as the material in hand is rather limited. The allomorphs of the past tense suffix, *k*, *kk* and *g*, for example, are conditioned mostly by the syllabic pattern of the preceding base: *k* after bases of the type (c)vCV and (c)VC, *kk* after monosyllabic bases ending in a vowel and *g* elsewhere.

(i) <i>tini</i>	to eat	<i>tinki</i>
<i>negi</i>	to lift	<i>negka</i>
<i>hari</i>	to drink	<i>harka</i>
(ii) <i>ba:</i>	to come	<i>bakka</i>
<i>co:</i>	to appear	<i>cokke</i>
(iii) <i>ojji</i>	to say	<i>ojjige</i>
<i>ma:di</i>	to do	<i>ma:dga</i>

3.8. There are, however, quite a number of exceptions, such as *bu:li* to fall, *bu:lgu* she fell, *bu:lki* he fell; *kocci* to cut, *koccike* I cut; and the allomorphic distribution is not very clear.

3.9. The following bases show two sets of freely varying forms before the past suffix, which is *k* after those of set I and *kk* after set II.

<i>base</i>	<i>gloss</i>	<i>set I</i>	<i>set II</i>
<i>co:</i>	to see	<i>co:</i>	<i>co</i>
<i>ho:gu</i>	to go	<i>ho:</i>	<i>ho</i>
<i>a:</i>	to become	<i>a:</i>	<i>a</i>
<i>ba</i>	to come	<i>ba</i>	<i>ba</i>
<i>ta</i>	to give	<i>ta</i>	<i>ta</i>

3.10. After the root *a:* to become, however, the past suffix is *kinbath* cases.

3.11. Instances of other tense forms showing irregularities in the bases are given below :

(1) non-past perfect :

ba :	to come	baraki	he has come
tini	to eat	tinaki	he has eaten
co :	to see	cva :ki	he has seen
ho :gu	to go	hva :ki	he has gone

(2) non-past :

ma :đi	to do	ma :ņņe	I do
kuṭṭu	to beat	kuṭṭe	I beat
bar	to come	banne	I come
tar	to give	tanne	I give
e :	to be	enni	he is
ma :đi	to do	ma :ņri	they do

(3) subjunctive :

bar	to come	barbi	he may come
tin	to eat	timbi	he may eat
ho :gu	to go	ho :bi	he may go
e :	to be	irbi	he may be (there)
a :	to become	a :bidi	it may become so

(4) unreal past :

e :	to be	ererne	I would have been
ho :gu	to go	ho :gerni	he would have gone

4. Nouns :

4.1. The following case suffixes are noted :

accusative	ni, na	genitive	ti, na
instrumental	ri	locative	ti
dative	ka, ga		

4.2. The final vowels of these suffixes are freely dropped in the word-final position.

4.3. In the accusative, *ni* freely varies with *na*. It is added directly to a base in most of the cases. In one instance, however, it is found to occur after a genitive case form.

illi	house	illin
ya :ri	who	ya :rna
maḍka	pot	maḍkani
hoḷa	river	hoḷatna

4. 4. The instrumental suffix *r* is always preceded by the genitive suffix: *kisetra* from the pocket *maratra* from the tree *man-catra* from the cot.

4. 5. The allomorphic distribution of dative *ka*, *ga* is not very clear. As in the case of past tense suffix, a more detailed study is necessary. *sa:le* school: *sa:lega*; *manti* woman: *mantiga*; *ku:j̄i* girl: *ku:j̄ika*; *maga* son: *magaka*; *mansiri* men: *mausirka*.

4. 6. The genitive suffix has the allomorph *na* after the rational nouns and *ti* after the irrationals: *ku:ji* girl: *ku:jina*; *maga* son: *magana*; *illi* house: *illiti*; *mara* tree: *marati*.

4. 7. Locative: *ci:la* bag: *ci:lat*; *kay* hand: *kayti*; *illi* house: *illiti*; *mara* tree: *marat*.

4. 8. The following post-positions may also be noted; *agi* he: *aginkat* with him; *mara* tree: *maratginta* than the tree.

5. Pronouns:

5. 1. The personal pronouns are *ne:ni*, *e:ni* I, and *nci* you, having the plural forms *na:vu* and *ni:vu* respectively. No reflexive forms are recorded. Before the case suffixes the pronouns have the allomorphs *nan̄*, *nin nam* and *nim* respectively.

5. 2. The following demonstrative and interrogative forms are noticed:

nki	this man	agi	that man	ya:ri	who
idi	this thing, woman	adi	that thing, woman	—	—
ikli	now	akli	then	eklika	when
mpa	here	alla	there	elli	where
i:gdi	this side	a:gdi	that side	—	—
innan	still	aṅṅa	in that case	—	—
—	—	ha:nge	like that	he:nge	like what
		a:bḍa	that side	i:ti	what

5. A COMPARATIVE STUDY

1. A comparative study of Koraga dialects is fascinating for two main reasons. Firstly it is the only Dravidian language spoken in the south showing a number of morphological features in common with the three north Dravidian languages Kudux, Malto and Brahui; secondly it provides a test situation for understanding certain complex aspects of language variation and bilingual interference as its speakers were divided into atleast three different communities and these were exposed to different second-language impacts during the last one thousand years.

2. Three distinct dialects of Koraga have been recorded so far, which are northern (Mudu), southern (Onti) and central or eastern (Tappu). It is possible that additional dialects are prevalent, especially to further north, and a more detailed search may turn out to be rewarding. The above three dialects are quite distinct from one another and because of certain major sound changes and also of heavy lexical and grammatical borrowings they retain very little of mutual intelligibility today. The influence of Tulu is quite marked in Onti, whereas in Mudu, Kannada influence is equally strong. Tappu Stays midway between the two, showing impacts of both these local languages Kannada and Tulu, with a slight lean towards Tulu.

3. The following phonological correspondances may be noted :

3. 1. Initially, *p* of Onti corresponds to *h* of Mudu and Tappu.

<i>gloss</i>	<i>Onti</i>	<i>Mudu</i>	<i>Tappu</i>
to drink	pari	hari	hari
to fly	pa:ri	ha:ri	ha:ri
to catch	puḍḍu	huḍa	huḍi
tiger	pili	hili	hili
outside	pedmayi	hermi	hidmayi
to go	po:	ho:ga	ho:

3. 2. There are quite a number of lexical items in Tappu which are clear borrowings from Tulu, but all of them are affected by the above change.

<i>Tappu</i>	<i>gloss</i>	<i>Tulu</i>	<i>Tappu</i>	<i>gloss</i>	<i>Tulu</i>
haji	fresh	paji	hijini	ant	pijin:i
haje	mat	paje	hugari	to praise	pugari
hadpe	greens	padpe	hattonji	eleven	pattoñji
harba	festival	parba	hadra:đi	twelve	padra:đi
hetta	cow	petta	hudari	name	pudari
he:ri	milk	pe:ri	hergude	field rat	pergude

Note: The change of initial *p* to *h* has also affected all known dialects of Kannada and could be reconstructed on inscriptional evidence to have taken place sometimes in the 10th century A. D.

3. 3. The Proto-Dravidian continuant **r* has become *l̥* in Mudu and *r* in Onti and Tappu.

<i>gloss</i>	<i>Onti</i>	<i>Mudu</i>	<i>Tappu</i>
worm	puri	huḷa	huri
to fall	bu:ru	bu:ḷu	bu:ru
plantain	ba:re	ba:ḷe	ba:re
to give	ko:ru	ko:ḷu	ko:ri
rain	mare	maḷe	mare
to kick	torpu	toḷi	tori

Note: Most of the non-Brahmin dialects of Tulu have also changed the PDr. **r* to *r*, whereas Kannada has changed it to *l̥* intervocally (in the 10th century A. D.).

3. 4. The two laterals *l* and *l̥* have merged together to *l* and the two nasals *n* and *ṇ* have merged together to *n* in both Onti and Tappu. Descriptively, however, all these four consonants are phonemically contrastive in Tappu, which is probably due to subsequent borrowings from Kannada. In addition to this, Tappu differs from the rest in showing free variation between members of these sets (between *l* and *l̥* on the one hand and *n* and *ṇ* on the other) especially when they occur in gemination.

<i>gloss</i>	<i>Onti</i>	<i>Mudu</i>	<i>Tappu</i>
to hear	ke:li	ke:ḷi	ke:li
rope	balli	balli	balli ~ balli
to call	oli	oḷe	ule
to sit	kulali	kollani	kulli ~ kulli
eye	kanni	kanni	kanni ~ kanni
to swallow	nunu	nunudu	nunu
to dance	konni	koṇi	(koṇi)

Note: A similar merger between retroflex and alveolar sounds (laterals and nasals only) has taken place in most of the non-Brahmin dialects of Tulu.

3. 5. In Onti, the vowels *i* and *u* have become *e* and *o* respectively when followed by vowels *e* or *a* with a single consonant intervening. The words affected by this change appear to be mostly Tulu borrowings.

<i>Onti</i>	<i>gloss</i>	<i>Tulu</i>	<i>Onti</i>	<i>gloss</i>	<i>Tulu</i>
tega	honey	tiga	kede	cowshed	kide
toḍari	lamp	tuḍari	odali	white ant	udali
pona	corpse	puna	kobali	top of roof	kubali
ere	leaf	ire	podari	bush	pudari
mere	breast	mire	modeli	bottom	medeli

3.6. The dialects Mudu and Tappu were not affected by this change as could be seen from instances such as (a) Mudu *huda* to catch, *guḍa* hill, *sivaḷa* tender cocount, *hudani* to carry on the head and (b) Tappu *mire* breast, *hudari* name, *hina* corpse, *hugari* to praise, *ule* to call etc.

3.7. In words of (c)VCVCV type, if the second syllable is *rv*, it gets replaced by *y* in Mudu. A number of words affected by this change appear to be Kannada borrowings.

<i>gloss</i>	<i>Mudu</i>	<i>reference</i>
two	eyḍi	Ka. eradu
to roll	hoyḍi	Ka. horaḷu
coconut shell	geyṭe	Ka. geraṭe
to spread	hayḍi	Ka. haraḍu
dried cowdung	beyṭi	Ka. berati
hen	heyḍe	Tu. peraḍe
to weep	mayḍi	Tu. mureḍi

4.1. As to morphophonemic changes occurring in these dialects, the doubling of stops and nasals of certain suffixes such as the past, non-past, imperfect, causative and locative, when preceded by bases ending in vowels *i* or *e* in Tappu is rather interesting.

(a) negikki	he said	je:kige	I washed
adekki	I searched	nattige	I stood

(b)	terinne	I know	ju:ni	he keeps
	adenni	he searches	korni	he gives
(c)	ogittane	I am cutting	jutani	he is keeping
	uḍettani	he is breaking	batane	I am coming
(d)	hijeḍḍi	to cs. to pick	ningiḍi	to cs. to fill
	teridḍi	to teach	eṇṇidḍi	to cs. to lift
(e)	da:ritti	on the way	u:rti	in the village
	daṇḍetti	on the shore	erḍiti	on the ox

4. 2. All the dialects, however, go together in having certain suffixes such as the past and the dative with voiceless stops after monosyllabic bases and bases of the type (c)vCV and with respective voiced stops elsewhere. Onti has comparatively more number of suffixes showing allomorphic variations of the above type.

Tappu:

(a)	i:ke	I gave	je:kige	I washed
	maḍke	I did	nattige	I stood
(b)	kayka	to the hand	illaḍega	to the house
	maraka	to the tree	heḍḍaga	to the stupid man

Onti:

(a)	buḍke	I left	madapgi	he forgot
	a:ki	he became	ta:lgu	it dropped
(b)	magaka	to the son	ammaga	to the father
	maraka	to the tree	sa:lega	to the school
(c)	maratta	of the tree	kurveda	of the basket
(d)	kayṭi	in the hand	ta:diḍi	on the road
	marati	on the tree	pettiḍeḍi	in the box

Mudu

(a)	tinki	he ate	ma:dgi	he did
	co:ki	he saw	ojjigi	he said
(b)	magaka	to the son	sa:lega	to the school

5. 1. The three dialects are quite distinct from one another in their morphology too, with Tappu forming a connecting link between the remaining two dialects. For example, Tappu goes with Mudu in having a suffix with a retroflex consonant to indicate causation (Tappu *ḍi* Mudu *ciḍi*), whereas Onti has a bilabial consonant (or an alveolar trill) in its causative suffix (*pi ~ ri*). Tappu, however, goes

with Onti in having a lateral in its reflexive suffix whereas in Mudu the suffix contains a nasal consonant.

5. 2. Tappu is identical with Onti in its personal suffixes except that its third person non-masculine singular suffix is *d̥i* which is identical with the Mudu suffix. The Onti suffix, however, contains a dental stop (*d̥i*), rather than a retroflex one. All the three dialects show the additional alternant *u* for this suffix.

5. 3. Past, non-past and perfect suffixes are basically the same in all the three dialects (*k*, *n* and *a*). Mudu has no imperfect suffix as such, whereas Onti has it as *o* and Tappu as *t*. (The latter is probably borrowed from Kannada). Subjunctive is mainly represented by zero in Onti and Tappu (i. e. by directly adding the personal suffixes to verbal bases), whereas Mudu has an overt suffix *b*. All the three dialects have what may be called the unreal past forms, (meaning '... would have done'), which, however, are derived by adding the suffix *mb* in Onti, *er* in Mudu and the suffix *a* plus the non-past suffix *n* in Tappu.

5. 4. Onti has a number of negative forms of which many are Tulu borrowings. Tappu also shares a few of them. Other finite forms such as concessive, assertive and imperative plural are also very similar to the respective Tulu forms. It is difficult to rule out possibilities of borrowing in all these cases.

5. 5. Tappu is nearer to Onti in its non-finite forms too. These are rather numerous in Mudu. Among the case markers, the instrumental is interesting in that the Tappu suffix *n̥tra* appears to contain the *n̥ta* of Onti and *r̥i* of Mudu. As to the locative marker, however, Tappu goes with Mudu in having a dental consonant (*t̥i*) whereas Onti shows a retroflex consonant in it (*ṭi*). The latter is probably influenced by the Tulu locative *ṭi*.

6. 1. As has been already pointed out, a comparison of the lexical items occurring in these three Koraga dialects indicates that whereas Onti has profusely borrowed from Tulu and Mudu from Kannada, Tappu shows borrowings from both these languages with probably a slight lean towards Tulu. Mudu also has a number of Tulu borrowings which indicate an early contact between these two communities. At present Mudu speakers generally do not have any knowledge of Tulu.

6.2. There are altogether about a hundred and eighty vocables which could probably be considered as straightline retentions in these dialects. Of these, fifty-seven are found in Tappu only and fifty each in Mudu and Onti only. Ten of the remaining are common to Onti and Tappu, five to Mudu and Tappu and the remaining eight are common to all the three dialects. The following is a sample list of such vocables whose etymological relationship with other Dravidian languages is indicated by giving references to the relevant entry number of DED (*A Dravidian Etymological Dictionary* by T. BURROW and M. B. EMENEAU, Oxford 1961).

agari ot, to stand	kaddi m, a drum
age o, sound of cooking	kankati o, falsehood (1156)
ade t, to search (265)	kaba mt, to bring
ambari t, to gather	kammi t, to lie down
armbi t, mushroom (242)	kayari o, curry (1220)
a:tri o, to throw (290)	kala mt, unripe fruit (1076)
a:ne t, hill	kali o, to open (1093)
ikdi t, to scribe	ka:vu mt, leaf
ugi t, to pull	kippu m, to pluck (1271)
ujji m, to keep (446)	kibari t, wall
ude t, to cover (621)	killi o, small (1308)
uri t, to spit (591)	kucdi m, keep on the oven (1363)
u:li, t, to bark (647)	kunpu o, to box (1336)
ekki ot, to winnow (652)	kusi m, below (1363)
ekkana m, to be (407)	ku:di t, to enter (1563)
erikili m, branch (705)	kencili mt, udder (1632)
ede m, leaf for dining	kedavu o, to open the eyes
enni t, to lift	kederpu o, to dig (1624)
ettani m, to stand (681)	ke:li o, rice pot
eru omt, yesterday (719)	kojape o, dried leaves
elkiri o, to weep (711)	kotte o, urine (1540)
elcidi m, to make to play	korayi mot, husband (1803)
ogi t, to cut (783)	koru mot, to kill (1772)
ogi t, to pour (480)	kolnari t, devil (1788)
ojji m, to say (616)	ko:ri mot, to give to III person (1708)
oppi t, to hide (817)	gadda m, earthen plate
ormbi t, to drive cattle (575)	gurngi t, theft
kacci m, to wash vessels (924)	
kaðu m, door of cowshed (929)	

cilbi o, to push away	pađi o, to take (3191)
civli t, peel	patte o, alms (3320)
ci:mpu o, to clear the nose (2153)	payali t, child (3248)
cunđi m, grandfather	pi: o, to throw water (3460)
co:ru m, today	barađige t, belch (3287)
co:ra m, milk pot (2355)	biji ot, firewood (4467)
jappu m, to beat (1928)	birdi o, marriage (4476)
ja:vu t, to speak	bisirige t, homesickness (3405)
ju: ot, to keep	butari o, to fall (4457)
jeri t, to pour out	bu:đi o, to carry
jo:ku ot, to wash (2242)	bovđi m, lid
tage o, elder sister	boļa m, to float
tappena t, much (2497)	mandara o, forehead
tar mot, to give to I or II person (3526)	mare t, to be slant
ta:nge o, cheek	marje t, grandson (3903)
ta:ri o, to wait (2460)	marđi t, to sharpen (3890)
tippi o, to sweep (2641)	ma:na m, again
tippu m, to squeeze (2655)	mede o, and (3966)
tu:ndi t, to wear (2238)	meli t, to beat
tend̄i t, herd	me:ke o, stomach
terpi t, to rub	sada m, rubbish (1916)
te:pi o, to suck	samayi t, meat
daņđi o, to stumble (2835)	sa:ri o, to filter (2611)
da:ņgi ot, to bend (2597)	silpu o, whirl (2118)
durmbi t, to drizzle (2794)	sollu o, to say (2335)
du: o, to overflow	so:ru ot, today
naraka o, phlegm	haji m, to search
na:vi t, to get up	haņđi mt, fruit (3299)
nikki o, to sob (3120)	hayđi m, to dig up (3267)
nelki t, to obtain (3043)	ha:ra t, to wait
nuglu m, thread (3087)	higeli t, branch
nu: o, to say (3137)	hircadı t, to squeeze (3440)
ne:kli ot, fear	hi:nki t, to start (3456)
	huđu m, to fear (3631)
	hu:đđi m, to burry (3588)

6. KORAGA TEXTS

Onti dialect:

kudkana kate

The Story of the Fox

onji u:ruṭi onji baḍe: pa:rne/a:yagonji korti onji magali
rukku/icce ru:naga akilu paḍi naṭṭadara ji:vano ma:tla rukkeri/

In a certain village there was a very poor brahmin. He had a wife and a daughter. When it was like this, they were living by begging alms.

icce ru:naga aḍega onji kudke dina:na pakala rukku/ a:kudke
a:pa:rmana magaleni sa:dara addu a:ye kayṭi ninna magaleni
aṅga tanya:nukku/ adekka a:ye pa:rne sollugi uttu e:ri/ na:dara
aba ippa su:ki/

When they were like this, a fox used to come there every day. Having seen the daughter of that brahmin, the fox asked him, "Will you give me your daughter?". To this the brahmin said, "Who is this?". So saying, he looked here and there.

addu kadke/ uttu ettega icci sollunḍu/ ette: a:gadi/ nukki a:yi
ma:ta tanno biksedo canci puggeldi pe:dla biksegi pukki/

O! That was the fox. "Why is this saying like this? Whatever it may be", so saying he put his begging bag etc. on his shoulder and went for begging.

bikse pa:dara bakki/ bakki tanno ma:ta biksedo lekka su:ki/
kortini oiyadara aṭiḷi ma:tṭi be:ga aṅga baḍa:vonḍu nukki/
a:ndina onasi aga bu:rkeri/

He went for begging and came back. He came and looked at the accounts of his begging. He called his wife and said, "Cook the food very quickly. I am hungry". They took their food on that day and went to sleep.

manada:ni ka:nḍe tareka mi:yki kuḍa pu:jega kulnaga kudke
bakku/ pa:rna pa:rna aṅga ninna magaleni tanna: idya:nukku/

Next day morning when he was sitting for worship after taking bath, the fox came. It said, "O brahmin, are you giving your daughter or not?"

adeka pa:rne sollugi o:ho niŋga ikkeli anna magaleni taroḍa:/
tanna:kuṭa takka nukki/

To that the brahmin said, "O! Should I give you my daughter now?" The fox said, "If you are willing to give, give her".

a:ndinana manada:ni ka:nḍe lakkadara kuḍa tareka mi:yara
keduka pukki/ mi:yala bakki/ akala kuḍa kudke sollugu pa:rna
pa:rna nina magaleni tanna: idya/

Next day morning, he got up and went again to the tank to bathe. He bathed and came back. Then the fox said again, "O brahmin, are you giving your daughter or not?"

tanna:kiḍe taroli ma:ra:ya/ ekala birdi ma:nno/ aṅga karciga
iddi/ ya:ni baḍave/ dinatta dina aṅga banjide: kaṣṭa/ o: namuni
ya:ni birdi ma:nno/

"My dear fellow, if you want me to give, I will give her."
"When should be the marriage?" "I have nothing to spend. I am poor. It is difficult for me to get even the day to day things for the stomach. How shall I conduct the marriage?"

o:ho adeka ijji vasano ma:nna baḍanji/ so:ru ijji anno oṭṭuga
kaḍappuḍu/ a:vu acca:kiḍe/ olye po: /

"O! You need not worry about that. You send her with me today". "O.K. if that is so. Take her with you".

pa:rne sollugi kortina kayṭu anda ma:radi/ namma magaleni
kudkaga kaḍapḍoḍuge/ a: kudke namma magaleni olpa tina pe:nḍo
nto/ naṅkili a:sene buḍadara kaḍappuḍuga/

The brahmin said to his wife, "Look here, my woman, it seems, we have to send our daughter with the fox. And, this fox may eat her away somewhere. So, we have to send her leaving all hopes.

addu onji tiṅgoludantarbi ke:lonḍu/ naṅkili kaḍapḍante kullu-
guḍe namini i: buḍaraḍi kulyara buḍonji/ aytadara pa:ḍi/ accana
iccana ammere naṣṭa/

"It is asking since a month. If we sit here without sending her, it will not allow us to stay in this house. Therefore let her go. Whether it is this way or that way, we have to lose".

adenta mittiga i: kudke magaleni olya pa:dara onji varsa a:ki/
pa:rne magali raṇḍa idya na:dara su:vere pa:nji/ adeka kudkene
bakku/

After that the fox took away the daughter, and one year elapsed.

The brahmin did not go even to see whether the daughter is living or not. So the fox itself came there.

pa:rna pa:rna ninna magalenî su:verega banna: idya/ nukki/
adeka pa:rne sollugi/ o:ho ijje: anna magalenî olya po:yeva:/

It said, "O brahmin, are you coming to see your daughter or not?" To that the brahmin replied, "O! Are you the one who took away my daughter?"

andî/ iji magali ceyyaka: ju:vo randa: su:verega banno idya/
elle ya:nî ninna kottaga banne/ er:kulu ottuga elle po:yi/ a:vu elle
be: ba:/ ikkel po: nukki/

"Yes, you did not come to see whether your daughter is living or dead. I will come to your house tomorrow. Let us go together tomorrow." "O. K. come early tomorrow. Now you go".

biḍa:ra pukki/ pa:rne kortina kayṭi andani marade kudke bakki
so:rna/ nammo magalenî su:vere banna idya na:dara ke:lgi/

And he went to the house. The brahmin told his wife, "Look here, my lady, the fox came today also. He asked me whether we are going to see our daughter or not.

adeka ya:nî solluge/ anna magali randî na:dara ya:nî ennanage/
a:yi so:ru barla/ ninna magalenî su:verega banna idya na:dara
sollugi/

"To that I said. 'I did not think that my daughter is alive'. Today he came and asked me, 'Are you coming to see your daughter or not?'

elle ikyalî namini olya po:yerega banni/ nanḱli ikyalî ottudu
po:ḍu a:ya sangada/ ecci po:yiya: a:vu po:yi/ su:vera:kinda a:ndî/
eccî randa untava nukku/

"Now he will come tomorrow to take us. We should go with him now. What do you say? Shall we go?" The wife said, "O. K. Let us go. If it is possible to see her, well and good. We do not know how she is".

manadani ka:nḍe kudke bakki/ po:yiya ma:ma nukki/
pa:rne sollugi ba: maraya onte kullu/ ba:jalu bo:ḍaka ba:jalu
paru/ nukki/

The fox came the next day morning. It asked, "Shall we go, father-in-law?" To that brahmin said, "Come, my dear fellow, just sit for a while. If you want something to quench your thirst, drink it".

kudke sollugu aṅga ba:jalna baḍanji ettana baḍanji/ po:yi
nikilu/ nukki/

The fox said, "I do not want either to drink or anything else.
Let us go".

adeka pa:rne sollugi/ ando maraya ikyaḷi po:no sama/ anna
tirga:ṭa oriku/ amma pattene so:rto orikku/

To that the brahmin said, "Look here my dear fellow, now our
going is O. K. for me. But my today's wandering will remain, and
our today's meal also will be lost".

oriya:ḍi balle/ anno onji koṭṭa su:na lakka a:nḍi/ninna magal-
enna su:na lakka a:nḍi/ po:yi nukki olya pukki/

"Let it be lost, you come. You can see my house. You can
see your daughter also. Let us go". So saying the fox took him
along.

pa:pa po:naga onji vana/ vanatoḷi kani/ a: kani:ṭe olya
pukki/ alpa onji mo:la rukku/

When they were going on and on, there was a forest. In that
forest there was a trench. It took them along the trench. There was
a cave.

mo:lada olamayi po:yi nukki/ pa:rnagana, a:yana kortigana
ne:kli a:ki/ i: mo:laga e:rappa nu:rno/ eṅkli banji maraya/ adeni olya
bara so:jri/ eṅklu ilpe: dattina nukki".

It said, "Let us go inside the cave". The brahmin and his
wife were frightened. He said, "Who will creep into this cave?
We are not coming there, my dear fellow. Bring her here and show
her. We will stay here itself".

adekka kudke sollugi/ ce: nikilu anno koṭṭa su:voḍu na:dara
barakeri/ nikilu pedamayi dattigide anna koṭṭado porlu nimere so:
junda/ olamballe po:yi nukki/

To that the fox said, "O! You have come to see my house.
If you stand outside, how can you see the beauty of my house?
Come in, let us go".

ma:mana kayṭi puḍḍugi oypala pukki/ a:yaga ne:kliḍi manasa:
vonji/ kayka:ri naḍgonḍu/ a:kinno dayra ma:ṭa olama:yi pukki/

And it caught hold of the 'father-in-law's hand and went in
pulling. Due to fear, he had no mind to go. His hands and legs
were trembling. Still bravely he went in.

pa:naga suma:ra onji parla:ṅgu muṭṭala nu:rla pukkeri/ aba

po:naga ba:ri mallo aramane/ adeni su:naga ba:ri a:serya a:ku/

So they crept for nearly a furlong. When they went there, there was a very big palace. When they saw it they were very much surprised.

o:ho: su:verega kudke a:kinna ba:ri so:kuda aramane/ na:dara santo:sa a:ki/ mide bi:sa bi:sa naḍavugeri/

“O! Even though it is only a fox in appearance, the palace is very beautiful.” Thus they became very happy. Then they walked very quickly.

a:yano aramaneti ru:yari binne:ri bakkeri binne:ri bakkeri na:dara akile kullerega kursu ju:keri/ olya pa:dara alpa kulpigeri/ bella ni:ri baccire manta kalara ediri ju:keri/

Those who were in his palace said, “Relatives have come, relatives have come”, and placed chairs to sit for them. They took them by hand and seated them there. They brought jaggary, water, betal leaves etc. and placed them before them.

adena akili tinkeri/ magaleni so:jirle nukki/ a:ti pakkane kudke olikku/ ala ninna ammena appena bakkeri/ ba: onte sa:di/

Then they ate them and said, “show us the daughter”. Immediately the fox called her, “See, your father and mother have come. Come, let them see you a bit”.

bakku magali/ amma appa nimerega ide banno ta:di gotta:ka nukku/

The daughter came and said, “O father, mother, did you know the way to come here?”

adeka pa:rne sollugi ninna korayi olya bare amerega ta:di gottudi/ eṅkulu ninna a:sene buḍaka/ a: kudke olpa kalpadara tinak-ento: na:dara eṅkulu ennaga/a:kide iji ba:ri: santosaḍi ranna nukki/

To that the brahmin said, “Your husband brought us here. We do not know the way. We had lost your hope. We had thought that the fox might have taken you somewhere and eaten. But you are living here very happily”.

a:ndina eṅkulu nana po:na nikili kullule nukki/adeka kudke sollugi aṇḍa ma:ma ninna magaleni ya:ni olya barake/ aden nana aṅga da're ma:ṭa taroḍu nukki/

That day he said, “Now we will go, you stay”. To that the fox said, “Look here father-in-law, I have brought your daughter with me. Now you should give her to me in marriage”

adeka ma:me sollugi / aᅅga anukula iddi / duᅅᅅu iddi / ari iddi /
onjana iddi / ya:ni ecci birdi ma:ᅅi tanno / ije karci ma:ᅅigaᅅe eᅅkulu
iᅅeᅅe bara da:re pi:na nukki /

To that the father-in-law said, "We have no conveniences. No money, no rice, nothing. How shall I conduct the marriage? If you yourself are willing to spend, we will come and do the marriage".

adeka kudke sollugi / a:vu acca:kude / niᅅga bo:ᅅa:no bo:ᅅa:no
janakleni oᅅᅅu pe:lla dibbana agadara ba: / ilpe: da:re ma:ᅅiga nukki /

To that the fox said, "O. K. If that is so. You collect all the people that you want, and come in procession. Let us do the marriage here itself."

kade:ka:naga pa:rne sollugi / ninnalpa eᅅkulu ponnudeni kalara
da:re ma:ᅅigaᅅe aliki a:nja / adekka ije ammaᅅega dibbana kala ba:
eᅅkulu ninnadeᅅa dibbana kalanji / amma u:rta:ri anini alki ma:nneri

At last the brahmin said, "If we bring the girl to your place and conduct marriage, does it not become bad? Therefore you yourself bring the procession to our place. We will not bring the procession to your place. People of your place will laugh at me."

kudkaga dibbana kala pukki na:dara u:rᅅu pu:ra alki ma:nneri /
nikile: balle / ammerega onte sa:ya ma:ᅅoᅅu karciga / nikilu aᅅ:ge
balle nukki /

"They will laugh at me saying, 'He took the procession to a fox'. You yourself come. And, you should do us some help for meeting the expenses. You come there yourself".

a:vu acca:kude / ya:ni onji peᅅᅅige tanne / adeni kalpadara
tareka mi:yadara a: peᅅᅅigedeni ja:dara niᅅga bo:ᅅa:no vastudenu
ninepugaᅅe say / aᅅᅅu niᅅga bo:ᅅa:no vastulu a:nᅅu nukki /

"O. K. if it is so. I will give you a box. You take it with you and after taking a bath only you should open it and think of the things that you want. All that will be there".

a:vu acca:kude / nukki / pa:rne ke:lgi / aᅅga suru: koᅅᅅa a:voᅅu /
ari a:voᅅu / nammerega koᅅᅅaga bo:ᅅa:no sa:ma:na:voᅅu / sombu
cerigena: uppu munca: ari duᅅᅅa: tuttu podeppa: pu:rana a:voᅅu /
nukki /

"O. K. if it is so". And the brahmin asked, "We should first of all have a house. And then rice. And we should have things that are needed for the house. Vessels and pots, salt and chilly, rice

and money, cloths to wear and to cover oneself — we should have all these things”.

adekka kudke sollugi/ ninna manasudu va: namnita a.voḍu aden ninepu/ pu:ra: a:nḍu nukki/

To that the fox said, “You think of anything in your mind that you want to possess. Everything will be there”.

a: peṭṭigedeni pa:rmana kayka ko:rki / adeni acce pulla mardina ka:nḍe pedada tamma buḍaraga bakkeri/

And he gave that box to the brahmin. Holding it like that, they started next day morning and came back to their house.

pa:rne sollugi kortina kayṭi andani marade kudke onji peṭiḡe takki/ utteṭi etta:nḍa etta po:nḍa/ agaḍi ma:ṭa suka / nukki/

The brahmin told his wife, “Look here my lady, the fox has given us a box. We do not know whether something will happen in this or not. Anyway let us do it and see”.

mardina ka:nḍe lakkigi/ pa:rne mi:yala bakki peṭiḡe ju:ki kantappa peṭiḡega aḍḍa buta:ri/

Next day morning he got up. The brahmin bathed and came back, placed the box there and fell prostrate before it.

so:mi de:vere kudke onji peṭiḡe taraki/ eḍḍena paḍkena ammere gottuddi/ oṭṭa:re a:yi solli lakka amma manasuga bo:ḍa:na ennadara aḍḍa buta:rne/

“O! God, the fox has given us a box. We do not know whether it is good or bad. Anyway I will prostrate as he has asked me to do, thinking of things that we need.

addu a:kiḍe anna punya / a:ddiḍe eṅkulu i:ti dina kalyave ri:ti a:nḍi/ nukki aḍḍa buta:rgi/

“It will be my good luck if it happens like that. If not, it will only be like the way we were spending our time on all these days”. Thus he prostrated.

ikkega suru: sollugi aṭilda ko:ne ca:voḍi bu:rno ko:ne amere bo:ḍo bo:ḍa:no a:voḍu nukki/ adde ku:ḍle lakkadara kannu kedava su:naga ikkeni onji ko:neḍi puḍḍa pe:ḍe lakka a:ki/

Now, he first said, “We should have a kitchen, veranda, bedroom, and all that we want”. Immediately when he got up, opened his eyes and looked, he felt as if he was caught and placed in a room.

oppa/ andiya/ kudke solla sama/ malla ille a:ki amerega/
nukki/

He said, "O! Really, what the fox said is true. We got really a big house".

kortina kayti sollugi/ eti ko:ne randi su:/ mitti eti randi
ma:ligeđi/ tirti eti randi sa:rđa ba:/ nukki/

And he told to his wife, "See how many rooms are there. How many are upstairs and how many are there below? See and come".

addi onji ko:nega pukku/ anđa ma:rare utteđi pu:ra: arta
muđiye: randi/ nukku/

She went to one of the rooms and said, "O! Look here, here we have simply bundles of rice."

adeka a:yi sollugi ra:đi ra:đi nana onji ko:neđi etta randi su/
nukki/

To that he said, "Let it be there, let it be there. See what there is in another room".

adi kuđonji ko:negi pukku/ utteđi onji peđigeđi duđdu randi/
ba:ki pura: sa:ma:nulu ma:ta randi/ nukku/

She went into another room and said, "Here in one box there is money. Also there are many other things".

ađilda ko:neđi su:naga avri be:yaki/ kayyeri randi/ tinđi ma:đla
randi/ pura: taya:ra randi/ bendriđa ko:neđi bendri beccagala randi/

When she went to the kitchen and looked, rice was cooked and kept ready; curry was there; everything was ready. In the bathroom, water was kept hot.

naņklora mi:yadara onasi ma:điga/ mide pu:ra su:ka oddoddu
randi oddoddu iddi/ sa:dara mide bo:đa:no ninepuga/ nukki/

He said, "Let us now take bath and have our meals. Then we will see what all things are there and what all things are not there. After looking, we can think of what we want".

adde ku:đle korayana kortina mi:yakeri/ onasi ma:tre pukkeri/
onasi agadara elle kudke bakkiđe a:yanta solluga/ ellanje dibbana
barađi na:dara solluga/ nukki/

Afterwards the husband and wife bathed and went to take their meals. After taking their meals he said, "If the fox comes tomorrow, let us tell him, "Let the marriage procession come day after tomorrow itself."

a:ndina bu:rkeri/ mardina ka:nđe korti ni:rka pukku/ pa:dara ni:ri kalinaga neramanetari ke:lgeri/ uttu va: namni illa:ye nimerega / na:dara ke:lgeri/

So, that day they went to sleep. Next day morning, the wife went to fetch water. Having gone, when she was bringing water, the neighbours asked, "How did you get this house?"

adeka anna magaleni kudkaga ko:raga addi ma:ta ammerega bo:da:no sa:ma:n ma:ta taya:r ma:te kudke/ ikkeli elle kudke dibbana kala banni/ ilpa anna magalega birdu/ nukku/

To that she said, "We have given our daughter to the fox and that fox has given us all the things that we want. Tomorrow the fox will bring the marriage procession. There will be my daughter's marriage here".

anđa/ ba:ri gammatta/ nukku/ nimere ma:ta eřkulu e:like sonna/ ikili ma:ta enna magaleno birdiga barođu/ nukku/

"Is it so? Will it be a very big ceremony?", thus they asked. "We will invite you all. You should come to my daughter's marriage"

i: kudke uttega bo:da:no sa:ma:ni jana dibbana agadara bakku/ adde ku:đlega ilpana bo:da:no ba:ru pureyteri ma:ta ođtagadara ma:ta ba:re gađđido madme a:ki.

This fox came in procession, taking necessary things, people etc. After that, here also, having brought together priests and such other people, the marriage was conducted nicely.

a:nida dibbana bannaga danđigeđi bakku/ a:kiđe ma:tra kudke marmaye/ ilpa bakku da:re a:ki/

When the bridegroom's procession came, it came in palanquin. But alas, the bridegroom was only a fox. It came here and the marriage (*da:re*) took place.

u:rtari pu:ra madma:ligini usa:r randi/ a:kiđe madma:yan su:kuđe kudke nukkeri/

All the villagers said, "There is a good girl for the bride today, but if one looks at the bridegroom, it is just a fox".

da:re kulnaga kudkani otta pulle/ adi aba po:nđi/ ora ilpa po:nđi/ eccana da:re a:ki/ dibbana ku:đle peravu pukku/

When they sat for *da:re*, they caught hold of the fox. It went to this side once and to that side once. Somehow the *da:re* was over. The procession went back immediately.

i: pa:rnanalpa ko:re peṭige ranḍata adena mittu urṭ rannarega
ba:ri onji kanna:ki/

There is that box with this brahmin, is not so? The villagers had an eye on it.

i: baḍe pa:rnaḡa kudkaga ponnu ko:radara i:ti garsa:ki/ amma
illaḍi paḍi naṭṭa pa:dara ka:nḍegetto bayyagetto nakala ru:yayi i:ti
malladige bakkatta/ na:dara a:yana mitti ba:ri: onji taratto kicci
a:ki/

“ This poor brahmin got this much wealth because he gave his daughter to the fox. He was living here coming to beg alms in our house and not knowing what he will have for the morning and what he will have for the evening. And, now he has got such a greatness”. Thus the people developed a sort of jealousy on him.

a: kiccida mitti pa:rmano kortina kayṭi ke:lgeri/ va: namni
nikkili malle a:ye/ naṭṭa tina ru:yari na:dara ke:lgi/

With that jealousy, they asked the brahmin's wife, “ How did you become rich? You were begging all this time”, thus they asked.

addu ma:tra kelesi ponnu/ addu sollugu korayna kayṭi pa:dara/
anḍaḍi ma:rayre nikili odeka:nari/ su:lege/ pa:rne va: namni a:ki/
naṭṭa tinla rukki/ a:yana guḍcili pa: su:lege/ nukku/

And that was the wife of the barber. She went and told her husband, “ Look here, my dear man, of what use will you be? See, what happened to the brahmin. He was begging and eating. Go and see his house”.

anḍa/ a:ti malle a:ke:/ sukka acca:kide/ po:yi/ ecci ma:ta
ma:rno/ ecci a:ye/ ke:ne/ nukki kelesi pa:rmanaḍega pukki/

“ Is it so? Has he become so big? Let us see if it is so. Let us go. I will ask the brahmin how to do all those things, how to become so, all will I ask”. Thus the barber went to the brahmin.

pa:dara pa:rmana kayṭi ke:lgi/ pa:rna uttu va: namnedo ma:ṭe/
uttu ecci a:ye e:ri solla tare/ na:dare ke:lgi/

He went and asked the brahmin, “ O brahmin. what type of work is this? How did it happen, who told you all that?”

acce:kide maraya ya:ni anna magaleni kudkaga birdi ma:ṭage/
kudke onji kinyo onji peṭṭige taraki/

“ Look here my dear fellow, I got my daughter married to the fox. The fox gave me a small box.

tareka mi:yadara a: peṭigedo ba:yideni kaliyadara raḍḍi sarti
 boṭṭuguḍa say/ boṭṭa ba:yi mucca aṅga bo:ḍa:no duḍḍu banga:ra
 etto bo:ḍu adeni ninepa aḍḍa butarguḍa say/ aṅga bo:ḍa:no vastulu
 a:nḍu/ na:dara sollugi/

“If we take bath and open the mouth of the box and hit it twice, that is enough. If we hit it and close its mouth and think of whatever we want—money, gold etc.—and prostrate, that is enough. All things that we want happen”, thus he said.

o:ho: a:tena/ acca:kide adeni ma:ṭi a:nḍa suka/ nukki/ a
 nukki kelesi bakki pera/

“O! Is it only so? Then do the thing, let us see”, he said. The barber said so and came back.

kortina kayṭi kelesi sollugi i: peṭigedeni ecca:kina ma:ta tappi
 roḍu/ nukki/

The barber told his wife, “Somehow we should steal this box”.

i: pa:rne onji dina onji tanno appeno ka:rya ma:toḍu na:dara
 u:rtarega tanna ja:tiga pu:ra anna illaga baroḍu/ anna appeno ka:rya
 nikilu unerega raḍḍi gante portuga baroḍu/ nukki/

One day this brahmin told all the people of the village belonging to his caste, in order to perform the annual ritual of his dead mother, “Today you should all come to my house. It is my mother’s ritual. You should come at two O’clock for lunch”.

u:rtari pu:ra sukka i: pa:rne onasi pe:ḍigide onji ayna:ji janaka
 pe:ḍi/ ba:kittinarega a:yi onasi pe:nya:/ marli/ nukkeri onji ayva
 ajippa jana oṭṭagadara pukkeri/

All the people of the village said, “Let us see. If this brahmin gives lunch, he will give it to five or six people. Is he going to give food to others also? Madness! (we do not think so).” Thus some fifty to sixty people joined together and went.

solya ganteḡa taya:raga pukkeri/ po:naga alpa aṭilina iddi
 janana iddi/ irvere korayi kortye kulalageri/

They got ready and went there just in the time they were told to go. When they went there, there was neither cooking nor people to cook. Husband and wife, only two were sitting!

i: pa:rneri ma:ta aṅḍa ikke appena ka:rya uneregaga baroḍu
 na:dara sollagi/ ilpa ageniddi pugeniddi/ ikke etto pe:nmi/

All these brahmins said, “See, this fellow asked us to come for lunch on the occasion of his mother’s ritual. There is neither the

sound of cooking nor smoke here. What is he going to serve?

ikkeli pa:dara onas pe:di na:dara jo:ru ma:tođu/ a:yi onas pe:đidiđe/ samma kuṭtođu/ kuṭno barerno/ nukkeri onji kamṭi agala pukkeri/

Now we should go and threaten him, saying that he should serve food. If he does not serve food, we should beat him well. Beating him and then coming back (that is what we should do)". Thus they formed a group and went.

aṇḍa maraya onasi olpa raṇḍi/ raḍḍi gaṇṭega barre sollaga onasi pe:di/ nukkeri/

"Look here my dear fellow, where is lunch? You asked us to come at two O'clock. Now serve food". Thus they said.

adeka va:ma ju:vođu ka:ryado mantra mini agadara onasu kulno/ nukki/

To that he said, "But the sacrifice must be done. We sit for lunch only after reciting the hymns of the ritual etc."

anca:ṇṭa va:mado taya:ri ma:itgeri/ mantra a:ki/ kakkegi avri jukkeri/ kaḍeka onasuga kullugeri/ olpa aṭilida baṭri/ ma:ta balle balasile/ nukkeri/

When it was so, they prepared for the sacrifice. The hymn was recited. They kept cooked rice for the crow. At last they sat for the lunch. And said, "Where are the cooks and all? Come on, serve food!"

balasgeri/ balasidara onasa:ki/ adanṭa mittiga ikkeli pu:ra daksine paḍla pukkeri/

And they served food. They served and the lunch was over. After that all these people took money (*daksine*) and departed.

kaḍeki cavrada:ye balatka:raḍi pa:dara ammerega okkeliga onasi idya nukki/

At least the barber went there by force and said, "Is there no lunch for us, the tenants?"

adde ku:ḍlega ijjonte be:ga baroḍambu/ pu:ra muggigu/ nana nanonji sartiga ya:n solne/ nikil ma:ta okkeli baradara kulla po:li/ nukki/

He said, immediately, "You should have come a bit earlier. Everything is finished. Now I will tell you some other time. All of you tenants can come, sit and go."

adeka cavrada:yi sollugi/ ikkeli amerega onasu idya/ su:ne
acca:kide/ onasi pe:ddide nininu bunnena/ nukki/

To that the barber said, "Don't we have lunch now? Let me see if it is so. Am I going to leave you if you do not serve us food?"

adenta mittiga laḍa:yi suru a:ki/ laḍa:yi ma:ṭa pa:rnegā raḍḍi
peṭṭi kuṭadara a:yan nu:kadara a: peṭigedeni oypa kalya pukki/

After that a fight started. Fighting, he gave two blows to the brahmin, pushed him, snatched away the box and went away.

po:nene ikkena illaḍi da:niddi/ ariniddi uppu munciniddi/ ka:li
illi ma:tre raḍḍi/

When he went away, there was nothing in this brahmin's house. There was no rice, no salt, no chilly. There was only the vacant house.

icci murḍugi/ ayyo de:vere anna marmayi amere savba:gya
taradara ammo vayrlu adenna tinere buḍnageri na:dara arkeri/

This fellow cried, "O! God, my son-in-law brought us prosperity, but our enemies do not allow us to enjoy it". Thus they wept.

aradara manenta kullugeri/ mardina kudkaga gottaga kudke
bakku/

So weeping, they sat in the house. Next day morning the fox came to know of it and it came there.

ma:ma:ettega aruneri nikili/ etta a:ku/ e:ru etto ma:ṭigeri/
na:dara kudke ke:lgū/

"O father-in-law, Why are you weeping? what happened? What was done, and who did it? Thus the fox asked him.

pa:rne tanna kate pu:ra sollugi/ adeka kalpa:ḍi/ nannonji
peṭṭige tanne/ utteni kalpa:dara jakalu/ niṅga bo:ḍa:na vastudeni
ninepugaḍe ayṭi a:nḍi.

The brahmin told him all his story. To that the fox said. "Let them take it and go. I will give you another box. Take this and keep it. If you think of things that you need, it will happen with that.

i: peṭigedeni dumbata ecci ma:ṭaga acce ma:ṭi/ onasi randi
na:dara u:rtareṅna okkeltareṅna bare sollu/ akili bannene i: peṭigeteni
puḍḍadara raḍḍi sarti boṭṭu/

"Do with this box as you had done with the earlier one. Invite all the villagers and tenants, saying that there would be a lunch. When they come, you hold this box and hit it twice.

anna peṭige kala po:yerega e:ti jana ra:keri a:ti janakana sipa:-
yli bara guddu pe:ḍoḍu na:dara sollu/ ku:ḍle banneri/

“Then you say, ‘Let as many soldiers as there are people who took away my box come and beat them’. They will come immediately.

akilu dammaya ammere baḍanji ninna peṭige niṅge tanne maraya oraka buḍu na:dara solneri/ adenta mittiga a: peṭige niṅga tanneri/ na:dara kudke sollugi/

“They will say, ‘Please pardon us. We do not want your box. We will give it back to you, dear fellow. Leave us at once’. After that you should close the box and all the soldiers will disappear. They will give you back your box”. Thus the fox told him.

a:vu acca:kuḍe nukki/ ikilega ma:nne bage nukki/ pukki u:ruka pu:ra sollerega/ sollugi/ ku:ḍle bakkerakili/

“O. K. if it is so”, said the brahmin, “I will do a thing for these fellows”. Thus he went to the village to invite every one. He invited. Immediately, they all came.

marani pa:rnano peṭige oypa kalyaga/ so:ru etta ranḍi su:ka/
so:ru onasuga barre sollagi/ na:dara sollugeri/

“Day before yesterday we had snatched away the brahmin’s box. Let us see what there is today. He has asked us to come for lunch today”. Thus they said.

onasi ma:ṭigeri/ pukkeri/ raḍne okkeldari bakkeri/ ku:ḍle i:
peṭige boṭṭugi/ onasiga e:re baḍi kullule onasiga nukki/

They took their meals and went away. Secondly the tenants came there. Immediately he hit the box. He said, “who wants lunch? Come on, sit down”.

e:ri baṭri balle balasile ma:ta nukki peṭige kuṭṭugi/ ku:ḍle sipa:-
yly bakkeri/ janaka raḍḍi jana agadara peṭṭi pe:ḍgeri/ dammaya
pe:ḍgeri/

Then he said, “Where are the cooks? Come on, serve every thing”. And he hit the box. Immediately the soldiers came. They were two for each person, and gave them all blows. And they began to shout “Pardon me!”

ninna ammere baḍanji/ na:dara peṭigedeni vapa:s ko:rkeri/ adde
ku:ḍle a: peṭigedeni kalyadara i: patigedo ba:yi muccugi/

“We do not want yours”. So saying, they gave him back the box. Immediately he took that box and closed the mouth of this box.

sipa:ylu pu:ra ma:ya a:keri/ nana ninno suddiga banji eṅkulu/
na:dara solla pukkeri akili/ ilpa pa:rmena pa:rmana kortina suka
santosaḍi rukkeri/

All the soldiers disappeared. "Now onwards we will not come to trouble you". So they said and went away. Here the brahmin and the brahmin's wife lived happily.

ilpa magaleni ko:ryalpa kudke arda ra:tre kudke arda ra:tridanta
mittiga narama:ni/ icca:naga uttu ra:tre a:yaga bendru becca ma:ṭno/
becca:nene i: kudke pa:dara bendrid kaytali dattino sara birdi baraḍi
gajada kamboli pa:ḍi na:dara solno /

Here, in the place to which the daughter was given, the fox used to be a fox during the first half of the night, and after that he used to become a man. When it was so, she used to prepare hot water for his bath every night. When it becomes hot, this fox goes there, stands near the hot water and says, "Let *sara birdi* (?) come, and let the blanket of *gaja* (?) go".

adde ku:ḍle kudkana ru:pa iḍi: bokkasane kadelpa ju:nḍi/
naramani ru:pa:nḍi/ mide mi:yadara po:no onas ma:nno banno /

Immediately the form of the fox comes out as a whole and rests below. And a human shape gets formed. After that he goes to take bath, takes his meal and comes back.

sara birdi pa:ḍi gajada kamboli baraḍi nunno/ adde ku:ḍle
manusa ru:po po:no kudkana ru:pa banno /

And he says, "Let *sara birdi* go and the blanket of *gaja* come". Immediately the human shape goes off and the shape of the fox comes.

i: namneḍi ru:naga pa:rmana magali ikke va: namne a:voli
su:voḍu na:dara eḍḍe bendru becca ma:ṭa ka:yti ni:ri mutre aganlakka
ma:ṭadara ju:ku /

When it was like this, the brahmin's daughter thought, "I should see how all this happens". Thus she makes the water very hot and keeps it as if one cannot even touch the water with hand.

cappe ni:ri onji boṭṭana iddi/ du:ra bara datala suku/ ikki
pukki/ mi:yara dattigi/ ni:rka kay pa:ḍa su:naga becca benki agaki/

There is not even a drop of cold water. She comes away and stands at a distance to see (what happens). This fellow comes and stands there to bathe. When he puts his hand into the water, it had become hot like fire.

ni:r ku:trega ni:r su:naga ni:riddi/ pakka pa:dara cappe ni:r
kala banne nukki ni:rika pukki/

When he searched for water to add, there was no water. "I will go quickly and fetch some cold water". So saying he goes out for water.

ni:ri kalla bannayta olamayti ikkena gajjida kamboli kaledara
bendrida dikkelda olmayi ja:dara tu: pe:da pottirgu/

Before he brought the water and came back, she took his blanket of *gajji*, placed it inside the oven, put fire and burnt it.

pottirnaga karntina kammene bakki/ ayyo de:vere anna kam-
boli ecci buta:rgu nukki ni:r pulla pa:ra bakki/

When it burned, there came a scorching smell. "O! God, how did my blanket fall", so saying he came running, carrying the water.

pa:ra bannene uttu rumma eduru pa:rgu/ totta putrega eduru
pukku/ a:ye pakka su:ki/ ta:ri ta:ri nukki/ dattu du:ra nukki/

When he came running, she ran quickly towards him. She went to embrace him. Suddenly he saw her. He said, "Wait, Wait! Stand away".

ettega du:ra dattuna/ aninu muttugade ijji potta po:na/ anno
parise ma:nne/ mu:ji kopparige cappe ni:ri jinjri/ anna parise su:/
nukki/

"Why should I stand away?" "If you touch me you will be burnt off. Let me test myself. Fill up three drums of cold water. And see my test". Thus he said.

onji kopparige ni:rka la:giri/ la:girne addu guju guju koddigi/
adenta mittiga kuḍonji kopparigega la:giri/ addi ada: becca:ki/ mide
onji kopparigega la:girne addi ugur beppa:ki/

He jumped into one drum filled with water. As soon as he jumped in, it boiled with the sound *guju guju*. After that he jumped into another drum. That too became sufficiently hot. When he jumped into a third drum, it became slightly warm.

adenta mittiga mitti bakki/ nana muttu ma:rade nukki/
muttadara akilu korayi kortya ottuga olampa:dara kulla suka santo:
sa pa:tra raḍne kuḍa onasa:ga bu:rkeri/

After that he came up. And said, "My dear lady, now touch me". She touched him and then they, husband and wife went in together and sat and talked happily and then took their meals and lied down.

adenta mittiga akili korayi kortya santo:saḍi rukkeri/
After that both husband and wife lived happily.

About Marriage

onji a:niga korti bo:da:ki pukki/ oḍe oḍe pukkunna a:yagi
oppunna ponnu sikkanaka/ kaḍe:ka onji kaḍetti a:yaga oppunno
ponnu sikkugu/ a:yana:te: du:raḍi su:ki tanna koṭṭaga bakki/

A man wanted to have a wife and he started (in search of her).
Wherever he went he did not get a woman who will be agreeable to
him. At last in a certain place he found a woman who will be
agreeable to him. He looked at her from a distance, of his own
accord, and came back to his house.

tanna koṭṭaga baradara a:yana koṭṭayanta sollugi/ unta nukkuḍe
koḍaya ya:nonji ponnu sa:dḍa bakke/ iji ku:ḍle a: ponnuta koṭṭayina
kaytalpa pa:dara a: ponnudeni tannera idya na:dara ke:loḍu/

After coming back to his house, he told his clan-headman
thus. What is said is that, "Headman, I have seen certain girl and
come back. You should immediately go to the clan-headman of
that girl and ask him whether they are going to give that girl or not".

a: nukki a:yani saṅgaḍa olyadara pukki/ aḍega pa:dara ponnuda
koṭṭayana kayṭi nimma ponnudeni amerega taroḍu/ na:dara sollugi/
adekka ponnuda koṭṭayi a:vuna sollugi/

He agreed and taking the man with him went there. Having
gone there, he told the clan-headman of the girl, "You should give
your girl to us". To that the headman said, "O. K."

akkalaga ponnuda kayṭi kusi ke:ladara birdiga dina ma:ṭigeri/
onji ayna:ji dinattanta mittiga birdiga madma:yani singa:ra ma:ṭa
dibbana pukkeri/

After that, having enquired the wishes of the girl, they fixed
the day for the marriage. After about five or six days, having
dressed the bridegroom nicely for the marriage, they went in
procession.

dibbana koṭṭada lammayi poggigene kay ka:ri jo:kerega ni:ri
korkeri/ kullerega sa:lḍi paje pe:ḍigeri/ binneri ma:ṭa kullugeri/

As soon as the procession entered the house, they gave water to
wash hands and legs, spread mats in rows to sit down, and all the
relatives sat down.

a: koṭṭada koṭṭayi binneri kulla a:njane sammama ma:ṭrega
lakka dattigi/ maṇḍega mu:ḍe ju:ki/ binnere eduru bakki/ bakkere
binnere na:dara akilega sammama ma:ṭigi/

When the relatives have sat down, the headman of the house stood up to welcome them. He placed the cap on his head and went and stood in front of the relatives. And he welcomed them by saying, "Relatives, did you come?"

sammana ma:ta a:njane ba:jali bo:ḡana ke:ligi/ mide dibbanadi
bariya je:rega pallayida avru ko:rki/

After welcoming them, he asked them whether they wanted something to quench the thirst. After that he gave cooked rice in small plates to children who had come there in the marriage procession.

mide a:ndo koḡtayina kayḡi sollugi/ namma a:no krama
ma:ḡiga/ nikilina a:nideni siḡgara ma:ḡile/ eḡkulna pondeni siḡgara
ma:nna/ na:dara ma:ta taya:ra ma:ḡigeri/

Then he told the headman of the bridegroom's party, "Let us undertake the things that are to be done. You dress your boy and we will dress our girl". Thus they got everything ready.

da:rega kulpigeri/ madmayi madmayeni da:rega kulpi a:yaḡa
mittiga onji balladi ari kalara madmayana ediri ju:keri/ suru:
balittari madma:y madma:legi ari pe:ḡigeri/ ḡa: ottu balittari
bakkeri/ acce na:li balittarna ari pe:ḡigeri/

They seated them for *da:re* (marriage). After seating the bride and bridegroom for *da:re*, they brought rice in one round vessel and placed it before the bridegroom. Members belonging to the first clan came and put rice on the bride and bridegroom. Then those of the next clan came there. Like that, people belonging to all the four clans came and sprinkled rice on them.

mide ma:terna pe:ḡigeri/ kaḡekka muyitta krama a:ki/ ponnuga
onji rupa:yi a:ni ko:roḡu/

Then everybody come and sprinkle rice. After that the presenting ceremony (giving presents to the couple) took place. The male (bridegroom) should give one rupee to the girl (bride).

korayi kortiga raḡḡi pallayidu avru kalara jo:keri raḡḡi janatta
ediriga/ onji ba:yito a:ni tinnaga onji ba:yito ponnu tinku/

Then they bring cooked rice for the husband and wife in two plates and keep them before the two. When the male ate one mouthful of it, the female also ate one mouthful.

ponnu tine pallayideni a:nida kaytale ju:keri/ a:ni tine pallayideni ponnuda kaytale ju:keri/ utteni kuḍa onjonji ba:ya tinkeri/ adeka maḍe cuccirno na:dara podari/

They kept the plate from which the girl has eaten in front of the boy, and the plate from which the boy has eaten is kept in front of the girl. From these also they ate one mouthful each. This is called biting the pollution.

adenta mittiga madmayi madmaleni ge:rupa datrigeri/ binnerega ma:ta sa:luga paje pe:ḍadara avru parrega ta:yara ma:tigeri/ onasi a:njane baccire pu:lu ko:radara madmaleni madmayena oṭṭuga olyadara po:neri/

After that they make the bride and bridegroom stand up. They spread mats in rows for the relatives and keep everything ready for drinking rice (i. e. dinner). After taking meals and after having the betel leaf and nut of dispersal, they take the bride and bridegroom with them and go back.

About Death

cayya po:yanta mittiga bo:ḍu bo:ḍa:yeri oṭṭagadara a: ponattenni mi:padara lammayi kalapa: bu:ḍibiyadara kunṭu pe:ḍa adenta mittiga adde: burrya pajeṭi bedirida baḍige ja: mu:ji kaṭṭa kaṭṭadara adeni puggelidi jakala kapperega po:neri/

After someone has died, all the relatives and friends join together, bathe the corpse, take it inside, put a cloth over it, keep a bamboo pole, tie it in the same mat on which it is lying down putting three knots, and keeping it on the shoulder, they go to bury the corpse.

alpa pa: guri to:ḍa a:njane a: bedirida baḍigedeni gurika sari: ja:dara kaṭyo kaṭṭadeni bediridanta buḍpineri/ a:ji jana ballideni puḍḍa mella ponattenni guritti ju:neri/

Having gone there, they dig a pit, keep the bamboo pole after that, just above the pit, and remove the knots tied to the bamboo pole. Six persons hold the corpse with ropes and place it slowly in the pit.

adenta mittiga manni pe:ḍna/ pe:ḍa tirga bannaga kay mugya sollalneri/ eṅkulu ninna kelasa ma:nna muṭṭaga iji e:regana ne:kli ma:tante upadra ma:tante porluḍu a: lo:koḍu ru:voḍu/

After that the earth is put (over it). Having put the earth, when they come back they salute and say: "Until we perform your functions you should stay in that world without giving trouble or causing fear to anyone".

adenta mittiga a: ja:ga buḍadara banneri/ ka:ve:rida mara sa:
alpa puggeli ma:ṭino krama ma:nneri/ ka:ve:rida maraka pikkasi
kotredeni ta:gira kedukka pa: tare meyka mi:yadara koṭṭaga po:neri/

After that they leave that place and come back. When they see a *Ka:ve:ri* tree, they do the function of changing the shoulder there. Having touched the *ka:ve:ri* tree with the pickaxe and spade, they go to the tank and bathe both head and body and then come back to the house.

adenta mittiga padra:ḍi dina atava onji tiṅgolu po:yaṅṅa mittiga
bojja ma:nneri/

After that when fifteen days or one month has elapsed, they perform the *bojja*.

bo:ḍu bo:ḍa:narega ma:ta solla jana ku:ḍibya a:njane ma:voto
maratto biji pelatta maratto biji oṭṭu ma:ṭa onji punḍi bayta esalideni
kalara manusyana ru:pu kaṭṭadara a: bijitteni ka:ṭa ku:ḍibya a:yani
kapyā mannideni mu:ji ḍikkida kalara i: bayta ru:puda lammayi
pe:ḍa ka:ṭaḍi ja: potre bonya ma:nneri /

They invite all those who are needed and when the people have gathered, they put together dried logs of mango and jackfruit trees, bring a handful of straw, tie it together into the shape of a person, gather the logs into a funeral pile, bring earth from the place where the dead person was buried—selecting the earth from three different places—put inside the straw-man, keep it on the funeral pile and burn it into ashes.

ma:ṭadara adenta mittiga alpe: adeni ciṭṭe ma:ṭadara koṭṭa
lammayi pa: raḍḍi ba:reda koḍiyare kalara kunṭa:sa ade mitti ja
bo:ḍu bo:ḍa:yinari ma:ta oṭṭaga avuru erekka pe:ḍadara ma:ta
orioriye mu:ji mu:ji sarti balasa:yaṅṅa mittiga adeni gaṅṅi kaṭṭa
cumbaladara pa: ciṭṭe ma:ṭa ji:yaḍega kalapa ja:dara kay mugya
peravu banneri/

After doing that they prepare a small platerform out of it, go into the house, bring two top-leaves of a plantain tree, spread a cloth, keep the leaves over it, and all the relatives and friends put cooked rice on the leaves. After all of them have served rice one

by one—three times each—they tie it together, carry it to the place where the platform was prepared, keep it there, salute and come back.

peravu baradara onasi ma:nneri/ adenta mittiga muyita krama ma:nneri/ muyita krama a:yaṅṅa mittiga ba:jali ma:nneri/ adenta mittiga akilakili akilakile koṭṭaga po:neri/

After coming back they take their meals. After that they do the function of *muyi* (present-giving). After the function of *muyi*, they take the drinks of *muyi*. After that they go to their respective houses.

A Mu:du Story:

The cow and the tiger

ha:nge onji u:rti ori baṭṭi/ ḡgiki otti korti/ aḡri ya:va:gana da:na daksani kaḡe banna mansri/ aḡrika onji divsa onji dena da:na koḡaḡri/

So in a certain village, there lived a brahmin. He had a wife. They were the type of people who always bring presents etc. (from others). One day somebody gave them a cow.

adni kaḡe bara kortin kayti sankiti koḡaki/ adi oḡed ma:ḡ sa:nkigi/ a va:ga adi kari ho:ḡkidi/ kara ho:ḡi ku:ḡḡe adki cay roḡ suru a:kidi/ ha:l ko:ḡn kayd ma:ḡkidi/

He brought it home and gave it to his wife to rear up. She reared it up nicely. Then it gave birth to a calf. As soon as it gave birth to a calf, it caught T. B. It stopped giving milk.

a:va:ga sa:nki mantik siṭṭi bandi/ denuk sa:po ko:ḡndi/ nci nmonji gabba kaṭṭa kari ho:ḡḡroḡmi ninna hili tinbuḡu na so:pa ko:ḡndi/ sa:pa koḡa holk be:rsandi/

Then the woman who reared it up became angry. She cursed the cow: "After being pregnant, before you calve again like this, let a tiger eat you". Thus she cursed it and drove it to the plain.

hola:tiki ho:ḡdadi/ ho:ydi hilit ba:yka sikkandi/ a:va:ga hili ojḡndi/ mu:ji divsa akkidi u:t irte/ nan u:tṭi hoṭṭigi sariya:ga bakka na ojḡḡidi/ ne:n nin tinne/ na:n hoṭṭiki osi andi/

So it goes to the plain. It goes and falls to the mouth of a tiger. Then the tiger says, "Since three days I had no food. And you have come just in time for my food", thus the tiger said. "I will eat you. I feel hungry in the stomach".

aklika dano nan tinbaḍa/ ne:n nin ha:ge basri/ ne:nan ninha:ge heṇṇm/ nan canda ma:ḍi sa:nki/ ne:n ningi:dakni upka:ranne/ a:va:ga canda ma:ḍi sa:mkindi/ oṭṭuga eyḍana jotege meyta ho:ndi/ jote:ge ilik bandi/

Then the cow said, "Do not eat me. I am pregnant like you. I am also a female like you. Rear me up nicely. I will be of some use to you". Then the tiger rears it up nicely. Both of them go together grazing. They come back to the house together

onjella onji dina hili onji mari hoḍkidi/ deno onji kari hoḍkidi/ hilit mari denot kari oṭṭa:ga me:ykrekkani/ hili deni oṭṭa:ga me:ykrekkani/

One day the tiger gave birth to a cub. The cow gave birth to a calf. The tiger's cub and the cow's calf were grazing and living together. The tiger and the cow were grazing and living together.

onjella onji devsa denoka eyḍi kali kaḍi sikkigidi/ aḍin kabara magan ett ko:lgidi/ hilit mari denot kari aṇṇi megi a:gi iraka agragre hili ra:ja basv ra:ja na osri hoḍakri/ basv ra:je hili ra:jan oḷiya hili ra:ja namma appa kali kaḍi kabri tarkidi/ eḍḍajan timu/

One day the cow got two halves of a coconut. It brought and gave them to its son. As the tiger's cub and the cow's calf were living together like an elder brother and a younger brother, they had given them names *Hiliraja* and *Basvraja*. So, Basvraja called Hiliraja and said; "Hiliraja, my mother has brought and given me two halves of a coconut. Let us both eat it".

a:va:g hilira:jka siṭṭi bandi/ siṭṭi bari ku:ḍle ninna appa ninga tiṇḍi kabar tandi/ nanna appa nang i:tank kabari tandiddi/ ne:n co:ra nann apna ha:l harndiddi/

Then Hiliraja became angry. When it became angry, it said, "Your mother has brought and given you food. My mother has so far not brought and given me food. Today I will not drink my mother's milk".

a:va:ga ba:ḷa siṭṭa:ga hilira:je du:re ekani/ a:va:g hili bandi/ hili bara magan ke:ti ha:l hart ojjindi/

Then, being very angry Hiliraja stayed away. Then the tiger came. Having come, the tiger asks its son to drink milk.

e:n ha:l harndiddi/ basvra:jna appe basvra:jga tiṇḍi kabra ko:ḷndi/ nci nang i:tank kabr tandidi/ ninn ha:l harndiddi/

“ I will not drink your milk. Basvraja's mother has brought and given Basvraja food. You have never so far brought and given me anything. I will not drink your milk ”

a:va:ga siṭṭa:ga ninna ne:ni sa:nka nannu magaka nanga iro:d ma:dga/ ninna ne:ni elle hanneyḍi gaṇṭga nin huḍa:tinne/ na sa:pa ko:lḡidi/

Then the tiger became angry and said, “ Because I protected you, you are causing enmity between me and my son. I will catch and eat you tomorrow at twelve O'clock ”. Thus it gave a curse.

a:va:ga denok gottakidi/ hottenrak eḷuva magak ha:l hari in ning ha:l sikkindiddi/ magi adi:dan ke:lṇi/

Then the cow came to know of it. Early in the morning it got up, and said, “ Drink milk, now onwards you will not get milk ”. The son asked, “ Why is it so ?

nin ha:l be:ḍa/ ojjigite ha:l harne/ iddaṇṭa harndiddi/ ma:n i:ṭganalla/ nan hili co:r huḍa tindi/ e:n ce:yne/ nanna a:si iddi/

“ I do not want your milk. I will drink milk only if you tell me that. Otherwise I will not drink it ”. “ It is: for nothing else. The tiger will catch me and eat me today. I will die today. There is no hope for me ”.

aklika mage mayḍni/ ne:n ninna ha:l harndiddi/ iṣṭu ojjinṭri me:l nin ha:l nang be:ḍa/ aklika eyḍi maṇṇi hoṇḍ ma:ḍa eyḍ bo:cit ha:li eyḍ hoṇḍak hayndi/

Then the son wept. “ I will not drink your milk. After you have said this much, I do not want your milk ”. Then it prepared two pits of mud and poured the milk of two breasts on those two pits.

eyḍ hoṇḍat ha:l na co:kr ekka/ co:ydaṇṭa ya:v namne andi/ nan huḍi ku:ḍḷe kapp andi/ tini ku:ḍḷe kempandi/ annojjindi deno /

“ Stay here, looking at the milk of these pits. See what happens. As soon as I am caught, it will become black. As soon as I am eaten, it will become red ”. Thus the cow told him.

aklika magi adne: co:kra mayḍkra koḷḷani/ deno ka:nk ho:ndi/ deno ho:yi ku:ḍḷe hili bertre ho:ndi/ bertre ho:ga denok huḍandi/ tindi huḍa/

Then the son sat there looking at it and weeping. The cow goes to the forest. As soon as the cow goes there, the tiger follows from behind. Going behind, it catches the cow. It catches and eats the cow.

aklika i: mage ha:l co:kra ko||akeri/ hilira:jani ojiya mpu co:ra
hilira:ja nann apna ninnappa huḍa tinkidi/ nangin ya:ran gati iddi/
ne:n in ellak ho:na nnojjak mayḍni /

At that time this son is sitting there, looking at the milk. He brings Hiliraja and says, "Look here, Hiliraja, your mother has caught and eaten my mother. Now onwards I have no one to look after me. Where shall I go now?" So saying he weeps.

aklik hilira:ji hedr be:ḍa basura:ja e:nekke/ ninnapna nannappa
huḍe tinkidi/ nannapna eḍḍa| oṭṭu ku:ḍa kormu/ nnojjakojjini/
a:va:g basvra:je mayḍnididdi /

Then Hiliraja says, "Do not be afraid, Basvraja. I am here. My mother has caught and eaten your mother. Let us both join together and kill my mother". Thus he said. Now Basvraja is not weeping.

hili ban hottakkidi/ doḍḍi hoṇḍa me:l doḍḍa parvat/ a:hoṇḍat
me:le doḍ kal kabar ujjinri/ hili bakkidi/

It is time for the tiger to come. There is a big pit, above which there is a big hill. They bring big stones and keep them above the pit. The tiger comes.

hili baride magan keti ha:l hari ojjindi/ nang be:ḍa nin ha:li/
ne:ni cuṇṇut ammi/ basvra:jan ammi/ agin appa barte ne:n ha:l
harndiddi/ again appa baritri me:le eḍḍa:ḷi oṭṭu ku:ḍa ha:l harnu/
astra origna nin ha:l harndiddi /

It comes and asks its son to drink milk. "I do not want your milk. I am a small child. Basvraja also is a child. Unless his mother comes I will not drink milk. After his mother has come we two will join together and will drink milk. Until that I will not drink your milk".

ada:ga/ adnu:ra:r sappu koḍi tinabandi/ ba:ḷa taḍuv andi/ e:ni
onjo:ṭi mart kojbu tina bakke/ nan bo:ct ha:l tumbakidi/ ku:ḍḷe bo:c
har maga /

"That will not do. It comes after eating hundreds of tender leaves. It will be very late. I came after eating some barks of wood. There is a lot of milk in my breast. My son, drink my milk immediately".

estojjigunu ne:n harndiddi/ aklika hili kaṇṇi:r huḍun mayḍunu/
ne:n ojjinginci ke:ḷbuḍu/ ha:ngakkite ha:l harne/ illenṭa harndiddi/
nci itojjikkunu ne:n ke:ḷne/

“However much you may say, I am not going to drink it”. Then the tiger sheds its tears and weeps. “You do as I say. Then I will drink milk”. “I will do whatever you may say”.

aṅṭa kusi hoṇḍat ho:g ettani/ ne:n banne bo:c harta/ aklīka hili ho:g hoṇḍat ettandi/ hilira:j bo:c hart ho:ni/ bo:c harnan ba:y ho:ḍa hoṇḍak du:ḍni/ basura:ja kall kaḷe huḍaḍi nni/

“Then go and stand near the pit for a while. I will come to drink your milk”. Then the tiger goes and stands near the pit. Hiliraja goes to drink milk. He puts his mouth to drink milk and pushes it to the pit. And says, “Basvraja, bring the stones and drop them”.

basvra:ja kal kaḷe huḍaḍni/ a:va:ga hili ca:y ho:ndi/ basvra:jna appna hilira:jna app huḍa tinkiḍanojja hilira:jna appna eḍḍa:ḷ oṭṭu kutṭa korku/

Basvraja brings the stones and drops them. Then the tiger perishes away. Since Hiliraja's mother has caught and eaten the mother of Basvraja, both of them joined together and killed the mother of Hiliraja.

eḍḍa:ḷkan gati iddi/ eḍḍa:ḷan ellak ho:nu/ eḍḍa:ḷuk appa iddi/ ya:r gati ekkiri/ ya:ran irte i:t ma:ḍindi/

Now both of them have no one to look after them. Where should they go, both of them? Both of them have no mother. Who is there to look after them? If nobody is there what should be done?

a:va:g kaṅṅi:r huḍun mayḍnaklīka na:re:ṅ de:vr kori korti banri/ ya:rappa ni:v mayḍindi/ i: advitti nimak i:t kaṣṭa bakkidi/

When they began to weep, shedding tears, God Naren, both husband and wife came there. “Who are you, children weeping here? What difficulty came to you in this forest?”.

nammak i:ta:niddi/ nannapna aginappa huḍa tinkiḍanojja aginappan na:v eḍḍa:ḷ oṭṭu korkaḷku/ ikkil nammarki ya:ra:l gati iddi/ na:vi:t ma:ḍuḍa:kidi/ nam ru:pu mansralla/ nam osri hilira:je basvra:je/ namru:pu ma:tra mansiralla/ nammark i::takkini ji:vita:da:rini talla de:vire/

“We have nothing. Since his mother caught and ate my mother we two together have killed his mother. Now we have no resort whatsoever. Whatever we may want to do, our form is not human. Our name is Hiliraja and Basvraja, but our form is not human. O! God! please give us something to live upon”.

edḍaḷi eyḍeyḍi kal haje balla/ edḍalikka eyḍeyḍi vajrat oṅṭi
ma:ḍ ko:ḷni/ i: oṅṭi kemik hoḍalla/ i: oṅṭi be:re:r kayki sikkigite
maṅṅoḷmi hokkite nimmak ji:vik apa:ya/ illenta ni:v cayniddi/

“Both of you pick up two stones each and come”. He prepared two diamond ear-rings for each one of them and gave it to them. “Put these ear rings to your ears. If this ear-ring goes to others hand or goes into the ground, there is danger to your life. Otherwise there is no danger to your life. You will not die”.

a:va:g de:vru ho:nan ojja ho:nri/ svalpa du:ra ho:yi ku:ḍḷe ma:n
mayḍinri/ ma:na de:vru va:pa:s bara nimak it be:ki/ vajra:ys tarke
ma:ni:t be:k nimaka/

Then the god said that he would be going and went. After he had gone to a little distance, they wept again. The god came back and asked, “What do you want? I have given you *vajra:ys*, what more do you want?”.

ma:ni:tan be:ḍa de:vre/ kayti:takni onji a:yda be:ki/ a:vga eyḍ
ko:l oḍo balla/ eḍḍa:ḷ eyḍ ko:l oḍo: banri/

“O God, we do not want anything else, but we should have some weapon in our hands”. Then he said, “Break two sticks and bring them here”. Both of them broke two sticks and brought them.

e:ḍ pistu:l ma:ḍ ko:ḷni/ i: pistu:lu sa:vra:r ji:va:tmo bakkunu
onje: i:ḍitno bu:ḷnu/ ojji ko:ḷni/ a:va:g eḍḍa:ḷana u:r manka ho:nri/

He prepares two pistols and gives them. “Even if thousands of beings come, they will fall to a single aim of this pistol”. Thus he uttered and gave it to them. Then both of them go towards the village.

hi:nge: onji rajn u:rkḷi onji doḍḍa sa:rdu:l ekkidi/ aḍi mansin
tindi hecci/ hotti ho:y ku:ḍḷe mansin huḍa tindi hecci/ adni eḍri
ya:r ya:rna sikkindiddi/

When it was so, in a king's village, there was a big lion. It started eating people. As soon as the sun sets, it starts to catch and eat people. Nobody is brave to stand before it.

a: ra:joḍṭi ya:rya:na mansri hermindiddi/ a: rajan illi buḍṭe
onji kere/ a: kere buḍṭi prati divsa ni:r hart bandi/ adika a:ri gaṅṅi
hotge pe:ṭeye: bandi/

No man stays out in that kingdom. There was a tank near the house of that king. It used to come daily to that tank to drink water. Therefore, by six o' clock the whole city becomes closed.

a: divsa nkredḍaḷi a: kere buḍk ho:ga nidra ma:nri/ a:vgotti mudki all ho:ga agrin co:ga ni:v ya:rappa: ya:vta:y makḷu ni:vu alli:t bo:ḷa:kekri/

On that day, these two persons go to the banks of that tank and sleep. Then one old woman goes there and sees them and says: "O! Who are you? Which mother's children are you? Why are you sleeping there?"

sa:rdu:l bandi/ mansrin huḍa: tindi/ o:mpe ra:jan illekidi/ allakin ban bo:ḷala/ agri ajjin ma:t ke:ḷidalla/ a:va:g suma:r ra:triga sa:rdu:l bakkidi/

"Lion comes, catches people and eats. There is the king's house nearby. Go and sleep there itself". But they did not heed to the old woman's words. Then, when it became very dark, the lion came.

adi bannaklika hilira:jk eccarike iddi/ basvra:jk eccarike ekidi/ basvra:j onji i:d kuṭni/ hilira:je a: sabdi ke:ḷa eḷuva ta:nan onji i:d kuṭni/

When it comes, Hiliraja is not awake. But Basvraj is awake. Basvraj aims at it and shoots. Hiliraja hears that sound, gets up and himself also aims at it and shoots.

eḍḍa:ḷi oṭṭu koḍi ba:l kivi co:tṭi mu:jan kabra tuva:l tuṇḍut kaṭṭujaka bu:ḷonri/ hottenrake moḍuvaḷe a: kerek ostra oget banni/

Both of them together bring its tail's end, nose and *co:tu* (?) and tie all the three in a piece of cloth and keeping it there they go to sleep. In the morning the washerman comes to that lake to wash cloths.

bari manse sa:rdu:l co:ga hedarani/ kal ba:c bisa:ḍni/ ji:v ikkidinnojja kalli ba:ci bisa:ḍni/ adi ca:yho:kidi/ a:va:g si:da ho:ga moṇḍu ba:la moṇḍu kemi moṇḍu co:ṭu kattarse:ka kaṭṭak ho:ni/

Having come, he sees the lion and gets frightened. He gathers some stones and throws them. Thinking that the lion is alive, he gathers stones and throws them. But it is dead. Then he straightaway goes and cuts away the broken tail, broken ear and the broken *co:tu* and ties them together.

ra:jan illiga ho:ni/ a: ra:je a: sa:rdu:l kuṭṭa kori mansrika tanna ra:jsta:n buḍtanne tan mogḷinna darmak da:r haytanne/ nnojjeaka ojjini/

And he goes to the king's house. That king had proclaimed that he would give away his kingdom and also would give his daughter in marriage free of charge to the person who kills the lion.

a:va:g i: maḍuvaḷe a: moṇḍu ba:l moṇḍ kivi kaḷe ho:ga ne:n sa:rdu:l kuṭṭu korke nin magḷun dibbaṇ ma:ḍ taroḍu/

So this washerman goes there taking that broken tail and broken ear and says, "I have beaten and killed the lion. You should give me your daughter in marriage".

a:va:ga ra:je agin meyciḍiya oḷḷe vastra ho:ḍa madma:ḷin singa:r maḍak balla anni/ a:va:ga i: ajji andin sa:yanka:la kere buḍṭi agri eḍḍa:ḷin co:kidi/

Then the king asked them (his people) to get the bride bathed, nicely clothed and to come with her well beautified. But this old woman had seen on that day evening those two persons near the tank.

i: maḍuvaḷe sa:rdu:l kuṭṭit suḷḷu/ be:re ya:ro: kuṭṭirbuḍu/ agyalla kuṭṭidi/ alleḍḍa:ḷun co:ke/ agrin ho:ga oḷḷe balla/ a:va:g ra:je jana kaḍni/

She says, "It is a lie that this washerman has killed the lion. Somebody else must have killed it. He has not killed it. I have seen two persons there. Go and bring them here". Then the king sends his servants there.

a: janu ho:ga baṅt ojjinri/ agri ma:ta:ḍniddi/ a:va:g ra:je ta:ne: ho:ga bantoini/ banri/ ni:vu sa:rdu:l kuṭṭidi hande ke:ḷni/

Those servants went there, came back and said, "They do not speak". Then the king himself goes there and asks them to come. They come. And he asks, "Is it true that you have killed the lion?"

na:v kuṭṭid handi/ itga na ke:ḷnri/ nimmarka i: ra:jpaṭṭa/ kuṭṭi mansrika buḍṭanne/ nammarka i:tan be:da/ ni:ve: oḷḷeda:girila/

They say, "It is true that we have killed the lion. Why do you ask?" "The throne is for you. I give it off to those persons who kill the lion". "We do not want anything. Stay there yourself nicely".

adandiddi/ ra:jpaṭṭa:ga nanmogḷ dibbaṇa ma:ḍaka mpe irbuḍu/ a:va:ga aṇṇi megin suddi/ ojni/ ne:nalla kuṭṭidi/ basvra:j kuṭṭidi/

"That will not do. Take the throne, marry my daughter and stay here itself." Then the elder brother looks at the younger brother and says, "It is not I who killed it. Basvraja killed it".

megi aṇṇan suddi oṇni/ ne:nalla kuṭṭidi hilira:j kuṭṭidi/ a:va:g
hilira:iki dibbaṇandi/ ra:jpaṭṭan agike andi/

The younger brother looks at the elder brother and says, "It is not I who killed it. Hiliraja killed it". Then Hiliraja's marriage takes place. The throne also goes to him.

dibbaṇa:ga esto: divsaka basvra:je aṇṇa aṇṇa ne:nello: be:re
u:rka ho:ne/ nci umpe: ekkani/ ne:ni ninna ha:nge illakkini ho:ga
oṇji dibbaṇo ado nto ma:ḍak banne/ nnojra ho:ni/

Many days after the marriage, Basvraj tells him, "Elder brother, elder brother, I will go to some other country. You stay here itself. I will go somewhere and somehow get myself married like you and come back". Having said so, he goes.

ho:n manse ra:mtuṣi naḍuva kalloḍiya di:p kantya ni:r hayra
ho:ni/ e:ḷ hagḷi e:ḷ ra:tri neḍoni/

Before going, he plants a *Rama* basil, breaks a coconut, burns a lamp, and pours water to the plant and goes. For seven days and seven nights he walks.

oṇji doḍḍa go:ḷar mare/ allonji kere/ a: kere buḍṭa kuḷḷani/
all koḷakirekḷika e:ḷ haḍi ma:sesi allak banni/ bari ku:ḍḷe ma:ṇik
kabra e:ḷ gavud du:r uḷra meyt ho:ni/

There is big banian tree, and there was a tank. He sits near the tank. When he was sitting there, a serpent having seven hoods comes there. As soon as it comes, it removes the pearl and keeps seven *gavud* away and goes to bathe.

a:va:g nki sanṇi kaḷyaka a: ma:ṇikak kuṭṭni/ a: ma:ṇikat beḷki
aḍḍandi/ a:va:g ka:ḷinge o:ḍ bandi/ aḍi bannastotga nki mara
hattani/

Then this fellow brings some cowdung and applies it to that pearl. The light of the pearl gets obstructed. Then the serpent comes running. By the time it comes there this man climbs the tree.

aḍi marak jappa jappa ta:ne cayhondi/ hottenrake maratri kusi
ja:ya a: maṇika kaḷe ho:ga kereti kaccni/ kereki raste bu:ḷndi/

It strikes its head to the tree again and again and dies away. In the morning, he gets down from the tree, takes the pearl, goes to the tank and washes it. Then a road falls (appears) in the tank.

adnoḷme ho:ni/ ho:nakḷika oṇji illi sikkindi/ oḷni/ ya:raniddi/
mund ho:ni/ e:ḷi ko:ṇi ekidi/ a:ri ko:ṇetoḷmi ho:ni/ ya:raniddi/
e:ḷne koṇeki ho:ni/

He goes into it. When he goes like that, he reaches a house. He calls. But there is no one there. He goes ahead. There are seven rooms. He goes into six rooms. But there is no one there. He goes to the seventh room.

alli ya:r ekiri olmi/ na ke:ni/ e:| heḍ ma:sasna magḷu ya:rappa
nci mpak it:i bakka/ nannacci baridaṅṅa niṅna tine buḍni/

He calls and asks, "Who is there inside?" The daughter of the seven-hooded serpent says, "Who are you, my dear fellow? Why did you come here? If my father comes, he will eat you away".

ninnacna cuḍuva basma ma:ḍra barke/ basma nci he:ng
ma:ḍka/ nannacni korta ya:rka:n sa:ḍya iddi/ nci nannaccan korka/
satya:g handi ne:n koridi/

"I have come here after burning your father into ashes". "How did you burn him into ashes? Nobody can kill my father. Have you (really) killed my father?" "Surely I have killed him".

ha:ngakkṛite icce kori ne:ne: korti/ na:vu inni ya:va kaṣṭanirte
mpe: irmu/

"In that case, you are the husband and I am the wife. Now onwards let us stay here itself without having any difficulty".

hange onji urtu ori ra:je/ agika orimage/ a: mage ondivsa a:
kere buḍk mi:t banni/ alla: kalme:le cinnad ku:ḍli bo:|kidi/ adna
hajya angi kisik hoḍak ho:ni/

When it was so, in a certain country, there is a king. He has a son. One day that son comes to that tank to bathe. On that stone there, there is a golden hair. He picks it and puts it in his shirt pocket and goes home.

appacci kayti nte: ku:ḍlu eri heṅṅi nang dibba:ṅa ma:ḍodu
anni/ a:va:g ra:je na:ku: urkana jana kaḍni/ cinnat ku:ḍlut
heṅṅu elleknu oje barbuḍu nnojjeḅ ojni/

And tells his father, "You should marry me only the girl who is having this hair". Then the king sends people to all the four countries. He sends them saying, "Come bringing the girl having the golden hair".

ellel ho:n cakkunu cinnat ku:ḍlut heṅ sikkindiddi/ a:va:g
otti kumba:rra ku:ji a: heṅṅin co:kidi/ adi ra:ja: e:nonji heṅṅin
kaḅe banne nangi:t tanri ke:ḷndi/

Wherever they go and see, the golden-haired girl is not available. Then, the girl of a potter sees that girl. She asks the king, "O! King, I will bring a girl. What will you give me?"

nci i:t ke:łki adin tarma/ a:va:ga nang e:ł gutti kaṭṭi talla/
a:va:g ra:jnilliteriri e:ł gutti kaṭ kołnri/ kaḷeka kumba:r ku:ji
ho:ndi/

“We will give you whatever you may ask”. “In that case, get me seven packages of food tied up”. Then the people living in the house of the king tied seven packets of food gave them to her. Taking them the potter’s girl goes there.

a: kere buḍk ho:ga haḷe: kortin vya:s hoḍa:ka al ho:ga kal
buḍt ho:g koḷandi/ divsa e:ł heḍ ma:sasi magḷi allak mi:yak
bandi/ mi:yat ho:nklika ne:n bande maga na ke:łndi/

She goes to the bank of that tank, puts on the robe of an old woman and going there near the rock, she sits. The daughter of of the seven-hooded serpent comes there daily to bathe. When she goes after bathing, she (the potter’s girl) tells her, “My child, I too will come”.

nti divsa ma:ta:ḍndiddi/ a:ri divsakidi/ e:łne divsika ba:jjinno
jre ho:ndi/ aji bertre ho:ndi/ aje aje divsa sa:na ma:ḍaḍi/
divsa: sa:na ma:ḍidaṇṭa ji:vak oḷe:dandi/ nnojjak ojndi/

That day she does not answer. So, six days elapse. On the seventh day she says, “Come grandmother”, and goes. The old woman goes behind her. “O Grandmother, you should bathe every day. If you bathe daily it will be good for your life”. Thus she says.

ajji divsa sa:na ma:ḍiṇdi/ onji divsa aje aje nnojjikar ekki
ndi/ ikkli cokkiṭe pra:yati ku:ji/ a:va:ga akka akka nimmarka aḍi
ma:ḍ ho:ḍne/ nang mpak bari la:gati pra:yat ku:ji a:ke e:nī/ innit
kelsa ojḡu ne:n ma:ḍne/

Then the old woman bathes daily. One day she called her as grandmother. Now, when she looks at her, she appeared to be a grown up girl. Then says, “O Elder sister, I will cook your food and serve you. After coming here I have become a young girl. Now onwards I will do whatever work you may ask me to do”.

mardivsa akka akka nin koran ji:v ellekidi/ i:t ma:ḍkiṭ ceyni/
adi:do nange:n gottu/ nci ke:łbuḍu/ i:t ma:ḍkiṭ ceyni/ ya:vadrind
ji:v ho:ndi/ co:r ra:trika ke:li/

Next day she asks, “O Elder sister, where is the life of your husband? For doing what does he die?”. “Whatever it may be, how do I know?”. “You just ask him. For doing what does he die? By what does the life goes away? Ask him tonight”.

a:va:ga a:divs sa:yanka:la ke:łḡidi/ nci i:ḍ ma:ḍkiṭa ceyna/
ya:vadrind nin ji:v ho:ndi/ kortinojja:ka satyava:g ojjini/ nandeyḍi
oṇṭi kaḷedaṇṭe cay ho:na/

So, that day evening she asks him, "For doing what do you die? By what does your life goes away?" "When the wife questions, he tells her the truth, "If I lose my two ear rings I will die".

a: ma:ta i: kumba:r ku:ji ke:|kr ekidi/ suma:r arda ra:trika
a: oṅṅi eyḍani kaḷeya bu:dit ra:sitaḍik ho:ḍidi/ hottennastotga
ji:viddi/ cay hokki/

This potter's daughter hears this talk. At about midnight, she removes those two ear rings and puts them at the bottom of the ash heap. In the morning there is no life in him. He has died.

hottenrak eḷuva korti mayḍindi/ ayyo de:vre koryan cay hokki/
e:n ella ho:ndannojja mayḍndi/ i: kumba:rra ku:ji nci:tiki mayḍna/
ba: nammilkakk in ho:ma / oḷḷe dibbaṅ ma:ṅṅa/

In the morning she gets up and weeps. She weeps saying, "O God, the husband had died. Where shall I go?" This potter's daughter says, "Why do you cry? come, let us go atleast to my house. We will arrange for a nice marriage".

satye:n giresyaka hokkidi/ ho:ga a: ra:jan armaneka kaḷek
ho:buḍndi/ a:va:ga dibbaṅak suru ma:ṅṅi/

Thinking that it is true, she goes. So going, she takes her to the palace of the king. Then they prepare for the marriage.

a:va:ga nti ojḍindi/ ne:ni dibbaṅa:bḍiḡutte nanga accappan harke
ekidi/ a: harke ti:ḍḍite ne:n dibbaṅa andiddi/ i:t harke/ sa:vr eḍki
u:ṭ ho:ḍa sa:vra eḍet tuppa baḷsa sa:vra eḍka haṅa da:na koḷoḍundi/

Then she says, "If I am to marry, I have a vow towards *Accappa*. Unless I complete that vow, I am not going to marry". "What is the vow?" "You should serve food for one thousand plates, serve ghee on those thousand plates and also give money to those thousand plates".

aṣṭe: ma:ṅṅi/ sa:vra janok u:ṭuk osun taya:r ma:ṅṅi/ a:va:g
i: hilira:ji hottenra eḷuva comaklika tuḷsi ca:y ho:ndi/ di:p tek
ho:ndi/ ade: ku:ḍḷe megin hadiyekra ho:ni/

They do like that. They invite thousand people for dinner and make the necessary preparations. Now, this Hiliraja gets up in the morning and when he looks there, the basil plant has died. The lamp has got extinguished. Immediately he goes searching for his younger brother.

ho:g ho:ga e:ḷi haḡli e:ḷi ra:tri ade: kere buḍk ho:ga koḷlani/
nidra banti sapna kaṭṭindi/ nte: kere oḷmi ninna megi ekki/ ho:g
nojja sapna kaṭṭondi/

Having gone so for seven days and seven nights, he reaches that same tank and sits on its bank. He sleeps there and dreams. "Your younger brother is inside this tank. Go there", thus he dreams.

dabkaneļu ho:ga mak kaccini/ mak kaccinaklika ni:reyđ ba:ga:-
ga raste andi/ ołmi ho:naklika megi ekki/ ji:viddi/ ca:y ho:ni/

He gets up immediately and washes his face. When he washes his face, the water divides itself into two and a road is formed. When he goes in, his younger brother is there. But there is no life. He has died.

e: de:vere / nan megin ji:vi:dakidi/ alle kolłaka ja:nsigri
kolłaklika man sapna kattindı/ alle: bu:ditołmi nin megin oñti ekidi/
adni kaļe baridañte nin megi ji:vanni/

"O God, what happened to the life of my younger brother?" When he sits there thinking, again he dreams: "There itself inside the ashes, your younger brother's ear ring lies. If you come here bringing it, your younger brother will become alive."

ade ku:đle ho:ga bu:di pu:r go:ra onji ostrak ha:đaka kerek
ho:ga adnon kacca oñti haja banni/ aklıka megik ji:v anni/ megin
kayl ke:łni/ ya:r basvra:ja nin ji:v kaļed ya:r ke:łni/

Immediately, he goes, gathers all the ashes, puts it in a cloth, goes to the tank, washes it all and picks up the ear ring and comes back. Then the younger brother becomes alive. He asks the younger brother, "Basvraja, who removed your life?"

ya:vdo: otti mansti kaļidi/ allak ho:ma/ adek kuđle me:lk
banri/ bari mansri onji baylti ho:naklika onji kere/ kusi kere me:l
kere/ me:l kertı onji bedri mañti/ adit onji mangi/

"Some woman has removed it. Let us go there." Immediately they come up. When these people who come up go to a plain, there is a tank. There is one tank below and one tank above. There is a bamboo grove in the upper tank. In that there is a monkey.

a: mangi a: ni:rki harndi/ mansiya:g me:l hattindı/ a: manse
kusi kerek ho:ni/ a: kerk ho:g ha:ri ku:đle mange anni/ eđđa:ļa
aņņi megi ma:ta:đaka kusi keretristı ni:ri bedrañdik hoyya eyđi
aņđit tumđinri/

That monkey jumps into that water. It climbs up becoming a man. That man goes to the lower tank. As soon as he goes and jumps into that tank, he becomes a monkey. Both these elder and younger brothers talk among themselves and take some water

from the lower tank and some water from the upper tank and fill them separately in two different bamboo vessels.

megin soṅki baḷḷi ho:da mangan ma:ṭa huḍani/ huḍa:ka dibbaṅ ilka ho:na/ ho:yi ku:dḷe mangan elciḍni bakki nnojja agikan onji eḍe ho:ḍnri/ agik mangak be:re be:re eyḍi eḍe ho:ḍnri/

He puts a rope to the waist of the younger brother, makes him a monkey and holds him. Holding him, he goes to the marriage house. As soon as he goes, they say, "The man who plays monkey has come" and put a plate for him also. They put two different plates for him and the monkey.

a:va:ga i: e:l heḍe ma:sa:sna magḷi sa:vra eḍi me:l tuppa baḷṣankra bannaklika mangan kemiki mansan kemiki onje namunta oṅṅi ekidi/ adin co:ka gurt huḍva nte nan kori nnojja manganotṭuke u:ṭak kuḷndi/ a:va:ga ra:janillitte:rka sitti bandi/

Then, when the daughter of the seven-hooded serpent comes to serve ghee to these thousand plates, there were this man and the monkey having identical ear rings. Seeing that, she identifies them and saying, "This is my husband," she sits near the monkey for dinner. The people of the king's house become angry.

na:vu oḷe bari heṅṅi mangan otṭug ho:g tindi/ nnojje sitti bandi/ a:va:g nki ku:dḷe eḷuva a: mangan kere ni:ri mansan meyk osun hayya pu:ra mangan ma:ḍa buḍni/ pu:ra mange a:g hola hat ho:nri/

"This woman whom we brought here goes with the monkey and eats!" So saying they become angry. Then this fellow quickly gets up, pours the water of that monkey's tank on those people and turns them all into monkeys. All of them become monkeys and climb onto the fields and go away.

a:va:g i: maṣṭin ma:tra nkri oḷe banri/ i: oḷek ho:yi manstina ma:tra kocci ji:va kaḷnri/ na:ki jana kori korti a:ga i: ra:jna armaneki bara santo:sta ekkanni/

Then they bring this woman with them. As to the woman who went to bring her, (the potter's daughter), they cut her and remove her life. All the four become husbands and wives, come to the king's palace and live happily.

A Tapu Story:

The grandson and the thieves

onji u:rti baḍe: ajji/ ajjiga ori marje/ baji:hedde/ badki maḍra
hajji kaḷve/ ayenkalá denayna illaḍṭi badkigi havḍgidi/

In a certain village there was an old woman. The old woman had a grandson. He was very stupid. And extremely lazy to work. She took him to the landlord's house and put him for work.

surta dina sappu kalla ba:na denayna illaḍṭi katte ko:rgeri/
katte kala erḍita hiḍḍita kidderega katte i:ne onji kaṭṭa sappu kuduva
tale/ neggejara katte ko:ra sappu kalla bakki/

On the first day the people of the landlord's house gave him a knife and asked him to bring (a load of) leaves. He took the knife with him and told the cowherd boys, "Cut and bring a bundle of leaves and I will give you the knife". So saying he gave them the knife and brought back the bundle of leaves.

denayna illaḍṭi sappu ho:ṇṇanakka katte ndekkidi ke:lgeri/
katte erḍita hiḍḍita kidderega ko:rajara sappu kalla bakke:nki/
denayna illadṭari a:ntina mellagalgeri/

When he was dropping down the bundle of leaves in the landlord's house, they asked him where the knife was. He said he had given the knife to the cowherd boys and brought the leaves. Those of the landlord's house kept quiet on that day.

mandani kaḍḍata onji margelta hordḍi maḍḍara ba:na koṭre
ko:reri/ koṭre huḷḷajara kaḍḍata margilga ha:dara erḍita hiḍḍita
kidderenuya i:kaḍḍata hordḍi maḍa i:kḍa koṭre nimerega i:ne nki/

Next day they gave him a spade and asked him to cut one side of the field's edge. He took the spade, went to the rice-field's edge, called the cowherd boys and said, "If you cut the sides of this field's edge, I will give you the spade".

a: kidderi oriyaṇṭra ori adki ja:valajara ma:ta ottagala onjonji
koṭre horḍu kaḍuva koṭre kalla hokkeri/ illaḍe baṇṇanakka koṭre-
ndekkidi ke:lgeri/

The boys talked among themselves, joined together, cut one spade-ful of earth each; took the spade with them and went away. When he came home, they asked him where the spade was.

erḍita hiḍḍita kidderi hordḍi maḍayi i:keri/ akilega kalya ko:rd-
ara bakke nekki/ ittina:na i: namuni kaḷuvatana maḍkḍa badki
e:nge maṇṇa nkeri/ a:ti negya mellagalgeri /

He said, "The cowherd boys had cut the rice-field's edge for me. So I gave the spade to them and came back". They said, "If you do such a lazy work any more, how are you going to continue?" Having said so they kept quiet.

mandani koḍari ko:rdara onji kaṭṭa cakke uḍḍyala ba:nkeri/
koḍari giḍari ko:rdara bakkiḍa kaṇṇi naḍḍi buḍa kappine nkeri/

Next day they gave him an axe and asked him to break a load of firewood and bring it home. They also told him, "If you give away the axe we will burry you leaving your eyes only above the earth".

nki hu:nki ade: erḍita hiṇḍita kidderadeḡa koḍari huḷḷa hokki/
so:ru onji kaṭṭa cakke uḍḍya i:kḍa koḍari nimereḡa i:ne nki/ kidderi
ma:ta oṭṭaḡa koḍari onji dirkinadeḡa amari nde nkeri ma:ta oṭṭaḡala
onji kaṭṭa cekke uḍḍya ko:rdara koḍari kalalḡeri/

He said, "All right!" and went to give the axe to the same set of cowherd boys. "If you break a load of firewood today, I give you this axe". All the boys said, "Why not, if it is available", and they joined together, broke a load of firewood and took away the axe.

denayna illadeḡa nki ho:manakka e:ni negayed i ntadi nci
maḍḍigitta/ kaṇṇi naḍḍi buḍa do:ritti kappuḍḡeri/

When he went to the landlord's house they said, "What did we say and what did you do?" and they burried him on the road leaving his two eyes only (above the earth).

ade: denayni illadeḡa bayyaga illade ku:ḍnadi kaḷuveri ma:ta
oṭṭaḡa nkeni kappa da:ritti bakkeri/ adetti ori coṇṭe erki/ nkya
mo:reta me:lga ka:ri ju:ki/ hoṇḍatterayi heḍḍe ikkali kaṇṇi so:yta-
ndya ana jo:ru maḍḍi/

Certain thieves who had planned to rob the same landlord's house, joined together and came by the road in which this fellow was burried. There was a lame person in that group. He placed his leg on this fellow's face. The stupid fellow who was burried in the pit shouted at him saying, "Can't you see through your eyes?"

kaḷuveri nekkeri gavji maḍbaḍa/ enkli kaḷuveri/ ninni eṇṇana/
ana nekkeri/ nekkunṇakuṇṇa gavji maḍḍi/ maṇṇadakka ninni eṇṇa
amasangati ulela ho:na/ ana neginnadakka gavaji kaydi maḍḍi/

The thieves said, "Don't shout like that. We are thieves. We will lift you up". Thus they said. Even though they said like that, he continued shouting. They said, "Don't shout, we will lift you

up and take you with us". He stopped shouting when they lifted him up.

aḍaga eṇṇa ulella hokkeri/ denayna illaḍega ha:jara nci mple-nattina nekkeri/ neggejara oḷma ku:ḍgeri/ nki hire: nattayi marsanta kaṇḍata ho:ḷtina ba:y cojinadakkad oḷme ku:ḍa kaḷuvere eddḥ buḍkana buḍḷe/ huḷi uppu naḍḍi buḍḷepale ana varnda burupugi/

So they lifted him up and took him with them. Having gone to the house of the landlord they told him, "You stay here itself". Having said so, they went in. This fellow who was standing outside ate the pieces of yam root (placed there for preparing the curry), and when the mouth started to itch, he shouted at the thieves who had gone in, "Leave whatever thing behind, please do not leave behind the two items, salt and tamerind".

gavji ekkidi/ gavji aṇṇanakka illaḍtari ma:ta na:va kaḷuveri ku:ḍgeri ana gavji maḍkeri/ kaḷuveri ma:ta oṭṭaga nkenu: ulella huḍra dirkante o:ḍa hokkeri/

So there was shouting. When the shouting took place all the people of the house got up and shouted saying, "Thieves have entered". All the thieves joined together, took this fellow also with them and ran away without being caught by them.

a:nena bayyatti gurugi maḍra agantadakka ncori eḷḷi derkiḡa/ ama sangate bakkere bakkeri ama badki ha:ḷi maḍka/ elleterava gavji givji maḍante ama sangate illaḍe ku:ḍa gurugi maḍra abyasa maḍoḍu/ ana kaḷuveri heḍḍaga negya ko:rgeri/ ayi hu:n oppalgi/

They told him afterwards, "You were responsible for the failure of tonight's robbery. Tomorrow onwards you should learn to enter and rob houses with us without making any noise." Thus they taught the stupid fellow. He agreed to all those things.

mandani bayyatti pu:ra oṭṭaga illaḍe ku:ḍgeri/ kaḷuveri ma:ta kanci ta:mra addera hokkeri/ heḍḍe ori aḍgeta illaḍega ku:ḍgi/ ku:ḍa su:naḍege onji kappali it:ri horoḷi dunkeli daṇḍetti nandi/

Next night they all joined together and entered a house. The thieves had all started to collect copper and brass vessels. The stupid fellow, however, entered the kitchen. Having entered the kitchen, when he looked around, he saw a handful of horse-gram in a potshred placed on the platform behind the oven.

adan sa:yi tu: oṭṭya horoḷi hoduvara suru maḍki/ dunkelta ba:kilti kammi korpajega tu:ta ravsi kaḷjara mey muri kaḷnaḍege kay ni:rgidi/

Having seen that, he lighted the oven and started to fry the horse-gram. When the heat of the fire touched the woman who was lying near the hearth, she stretched out her hand (unconsciously) while stretching in sleep.

akkalaga i: heḍḍe ana horoḷi bo:ḍtandana ha:ra martye beydi nki/ akunṇakunṇa meymuri kalkidi/ akunṇakunṇa bo:ḍtandana becca horoḷi kallajara kayka tinina ho:ḍgi/

Then this stupid fellow imagined that she was begging for the horse-gram and said, "Wait, lady, it is not cooked yet." She stretched herself again and again. He thought that she was begging again and again and put the horse-gram on her hand, saying, "Eat it."

kay suḍa hajara eccarige aga kaḷuveri kuḍageri ana bobbe huḍagiḍi/ illaḍtari pu:ranava gavji maḍkeri/ kaḷuveri pu:ra oṭṭagala o:ḍa hokkeri/ o:ḍa ho:ṇadakka hajara ka:ḍti kammya a:ntina bayyati allyagala mandani bayyati heḍḍanulyala kuḍonji illaḍega hokkeri/

When the hand got burnt, she woke up and started to shout saying, "Thieves have entered the house". All the people of the house also started to shout. The thieves gathered together and ran away. Having run away they went to the forest, lied down and having stayed there on that day, they went to another house on the following night taking the stupid fellow also with them.

hajara kide ba:kilti natrijira nci so:ru illaḍe ku:ḍnadi bo:ḍa/ mple natti/ enkli illaḍe ku:ḍa ari batta gurugi maḷḷa baṇṇa/ ana negyadara illaḍe ku:ḍgeri/

Having gone there, they made him stand at the door of the cowshed and said, "Today you need not come into the house. Stand here itself. We will enter the house and will come back after stealing rice, paddy etc." Having said so, they entered the house.

a:kili gurugi maḷḷa baṇḍaḍige nki onji erme kanjige muṇḍu ne:veli muṇḍu nuga kaṭṭa sumbala nattagi/ kaḷuveri muṇḍu ne:veli muṇḍu nuga ittadaka ana heḍḍaga jo:ru maḍkeri/

When they returned after stealing them, this fellow was standing there carrying a buffalo calf, a worn out plough and a worn out yoke. The thieves scolded him saying, "What is the use of this worn out plough and yoke? "

a:yi nte: kanjigeti nte: ne:velti benni maḍra antadiyana laḍayi maḍki/ kaḷuveri nekkeri/ ninga bo:ḍa:kḍa huḍali maraya gavji maḍbaḍa/ ana negya ulela onja:nonji u:rta ko:laga hokkeri/

He started to quarrel with them, saying, "Can't you cultivate crops with the help of this calf and this yoke?" The thieves said, "My dear fellow, carry them along, if you want to have them. Don't shout like that". Then they took him with them and went to a devil dance being conducted in a certain village.

ko:la su:vara ba:ri malla go:ḷita mara hattigeri/ hattina surka muṇḍu nuga muṇḍu ne:veli erme kanjige ja:jara hatti ana nekkina ke:lante huḍḷa hatta kaṇṇi ku:rgi/ nigirta kaṇṇiti muṇḍu ne:veli muṇḍu nuga kay tappa ko:lata handalga bu:rgidi/

They climbed a very big tree in order to see the devil dance. Before climbing, they asked him to keep the worn out plough, worn out yoke and the buffalo calf below the tree, but he climbed up the tree carrying them all with him, and (after some time), he started to feel sleepy. In his sleepiness, the worn out plough and the worn out yoke slipped from his hand and fell down on the pandal of the devil dance.

alli se:ra janaklaga itti ma:ta mittanṭa bu:ra sa: ne:klaga o:ḍa hukkeri/ o:ḍa ho:ṇalakka kaḷuveri nekkeri/ naḍḍi dina gurugi maḍra buḍantirkiṇṇa ca:nsi maḍki heḍḍe ana nekkeri/ negyajara alli naṇṇa suttu pura geṇṭi kattigeri/

All the people who had gathered there started to run being terrified, seeing these objects falling from above. When they ran away like this, the thieves said, "Even though this stupid fellow has not allowed us to steal on the first two days, he has really given us a chance now". So saying they gathered together all the objects that were there.

i: heḍḍe ko:latara ḍressi pura hijja huḍa:ḷgi/ ma:ta oṭṭaga ka:ḍti hajara santo:sti kaḷuveri ma:ta kammigeri/ i: heḍḍe kaḷu-verega nigire baṇṇadakka ba:ri la:yka maḍa ko:la kattigi/ naḍḍi kayka naḍḍi tu:ṭe huḍḷajara kaḷuvere edriga hajara koṅki/

This stupid fellow took with him all the dresses of the devil dancers. All of them went to the forest together and the thieves lied down happily. When the thieves were asleep, this stupid fellow dressed himself nicely as a devil. Holding two torches in his two hands, he came before the thieves and danced.

kaḷuverega ma:ta ne:kli aga gurugi maḍa duḍḍu pu:ra buḍadara o:ḍa hokkeri/ i: heḍḍe anni pu:ra buḍjara o:ḍa hokkeri ana malladonji duḍḍuta ci:la sumbalajara ha:dekalli hattigi/

All the thieves got frightened and ran away leaving behind all the stolen money. This stupid fellow started saying, "All have left me behind and have run away". He then climbed a big rock, carrying with him a big bundle of money.

ha:dekalliti nettit kala duddu pu:ra jerdigi/ duddu pu:ra hurella hokkidi/ pu:ra cetti hurela ho:ṇadakka pu:ra cetti ana negya kalla ceḍitti erdi onji huḍḷajara ajjinillaḍega hajara ajjina kayti e:ni badki maḍa duddu barti ya:keri/ addi pu:ra cetti/ uriyadi onji duddi ma:tra oḷḷedinna nekki/

Having taken it to the top of the rock, he poured down all that money. All the coins went down rolling. He said that all that money was blighted because they were all rolling down. He picked up one single coin that had remained in a crevice on the rock, went to his grandmother's house, gave the coin to her and said, "I did the work, and they had given me a lot of money. But they were all blighted. Only the one coin that had remained over was good".

addi ke:ladi ci: heḍḍenkiḍa heḍḍe/ duddi cetti oḷḷedi iddi maga/ pu:ra duddi oḷḷedana negyajara ayeni ulelajara onji ci:la duddi go:rla bara bari onji mallastigetti suka santo:sti nanṇeri/

Hearing that the grandmother said, "Oh, You are really stupid. My dear boy, there is nothing like blighted or unblighted in money. All the coins are good". So saying, she took him with her, gathered a bag-ful of coins, came back, and then they lived in happiness and plenty of luxury.

7. COMPARATIVE VOCABULARY of the Koraga Dialects

- akali o, akli m, akkali t, then: Ka. a:gaḷ id.
akili o, agri m, they.
akka m, elder sister: Ka. akka id.
agappu o, to disperse: Tu. aga to be removed.
agari o, to stand, agali t, to stay.
agali o, to be: Te. agu to be.
agi m, he.
age o, sound of cooking.
aggi o, to chew: Ka. agi id.
ankodi o, hook for hanging the sickle on the hip.
angi o, to yawn: Tu. aṅga: id.
angi o, shirt: Tu. aṅgi id.
ange t, like that.
acci o, like that.
acci m, father: Ta. accan id.
accige o, a basket.
ajikke t, speech: Ta. aṛai to speak.
ajippa o, sixty: Tu. ajippa id.
ajji m, grandmother: Ka. ajji id.
aṭili o, cooking: Tu. aṭṭili id.
aṭṭa m, upper storey: Ka. aṭṭa id.
aḍe o, there: Tu. aḍe id.
aḍgi m, cooking: Ka. aḍige id.
aḍdige o, necklace.
aḍḍi o, aḍi t, to cook.
aṇṇa m, elder brother: Ka. aṇṇa id.
aṇḍi m, tube: Ka. aṇḍe id.
aṇḍi o, yes: Tu. aṇḍi id.
ade t, to search: Ka. aṛasu id.
addi o, t, adi m, she, it: Ha. adu id.
andi o, t, yes: Tu. andi id.
ando:ji o, estimation: Tu. anda:ji id.
appe o, t, appa m, mother: Tu. appe id.

- aba o, there: Tu. avlu id.
 ambari t, to gather.
 ammi m, child
 amme o, father: Tu. ammeri id.
 ayni o, five: Tu. ayni id.
 ayva o, fifty: Tu. ayva id.
 aramane o, palace: Ka. aramane id.
 ari o, m, t, rice: Tu. ari id.
 ari o, to drip: Tu. ari id.
 ari o, weep: Tu. arpu id.
 arta o, present given to a bride by the bridegroom: Ka. arana
 a nuptial present.
 ardi o, to wash: Tu. ardi id.
 arbili o, water particles drifting in when it rains: Tu. aruvi
 waterfall.
 armbi t, mushroom: Ka. alambe id.
 arli o, m, to blossom: Tu. arali id.
 alki o, degraded.
 algiri o, to shake the head: Tu. algi to move.
 alcidim, to shake: Ta. alacu id.
 alpa o, there.
 albu m, to wash cloth: Ha. almbu id.
 almbi t, to gather.
 alla m, alli t, there: Ka. alli id.
 avri o, cooked rice: Ta. avir boiled rice.
 alu:ba:galu m, mouth of a river: Tu. aluve id.
 a: o, to become: Tu. a: id.
 a: o, that: Tu. a: id.
 a:gdi m, a:kdi t, that side.
 a:ji o, ajidi m, to dry: Tu. a:ji id.
 a:tri o, to throw.
 a:ne t, hill.
 a:ti o, that much: Tu. a:ti id.
 a:ni o, male: Tu. a:ni id.
 a:bda m, that side.
 a:yi o, t, he: Tu. a:ye id.
 a:ri t, who.
 a:valsu m, to yawn: Ka. a:kajisu id.
 a:sa m, mat.
 a:se o, hope.

- a:serya** o, surprise.
ikkidi m, **iklu** t, hiccough: Ha. **ekkuḍu** id.
ikke o, this man.
ikkeli o, **ikli** m, **ikkali** t, now.
icci o, like this.
ijji o, you.
ide o, here: Tu. **ide** id.
itre o, otherwise.
iddi o, m, does not exist: Tu. **iddi** id.
ibbi o, to spit: Tu. **ubbi** id.
imbi m, soft jackfruit.
iro:d m, enmity.
irveri o, two persons: Tu. **irveri** id.
ilpa o, here.
illi o, **illa** m, **illade** t, house: Tu. **illi** id.
i: o, m, this: Tu. **i:** id.
i: t, to give: Ka. **i:yu** id.
ikdi t, to scribe.
ikdi t, this side.
i:di m, aim: Tu. **i:di** id.
i:ti o, this much: Tu. **i:ti** id.
i:ti m, **itta** t, what: Malto **indru** who.
ugi t, to pull: Ka. **ugi** id.
ujji m, to keep: Ka. **iru** to stay.
unji m, one: Tu. **onji** id.
uṅga m, tick: Ha. **uṅgu** id.
uttu o, this woman, this thing.
ude t, to cover.
unu o, to dine: Tu. **unu** id.
unta o, what: Ha. **enta** id.
upka:ra m, help.
uppu o, salt: Tu. **uppu** id.
ubbu o, to swell up: Ha. **ubbu** id.
umi t, saliva.
uyyali t, to comb.
uri t, to spit (see **u:lu**).
uri t, to plough: Ka. **ulu** id.
ure t, deer : Tu. **urs** id.
urku o, to swell out: Tu. **urku** id.
urgu o, to ferment: Tu. **urgu** id.

- urdu** o, to rub: Tu. **urdu** id.
urbu m, to pluck leaves: Ha. **urmbu** id.
ulku o, to sprain: Tu. **ulku** id.
uḷṅgu t, tick: Ha. **uṇuṅgu** id.
u:jegli t, a caste name.
u:ṭa m, meal: Ka. **u:ṭa** id.
u:ru o, village: Ka. **u:ru** id.
u:reli o, wooden latch.
u:rpu o, to blow: Tu. **uripu** id.
u:ḷu m, to spit: Ka. **ugur** id.
u:ḷi t, to bark.
ekkana m, to be: Ka. **iru** id.
ekkalaga o, **ekkali** t, when : Kodagu **ekka** id.
ekku o, **ekki** t, to winnow: Ka. **ekku** to card cotton.
eṅkulu o, **e:nklu** t, we: Tu. **eṅklu** id.
enkili m, branch: Tu. **egge** id.
eccarike m, wakefulness: Ha. **eccarige** id.
ecci o, how.
ede m, leaf for dining.
edega t, where.
edḍali m, two persons.
edde o, good: Tu. **edde** id.
eṇṇali t, to carry a child.
eṇṇi t, to lift.
etta o, what
ettani m, to stand ; Ka. **ettu** to raise.
ettega o, why.
ediri o, in front: Tu. **ediri** id.
ede m, chest: Ka. **ede** id.
eddi t, which one.
enni o, to think: Tu. **enni** id.
ebbu m, to drive: Ha. **ebbu** id.
eydi m, two.
eru o, m, t, yesterday Tu. **elle** tomorrow.
ere o, leaf: Tu. **irs** id.
erpe t, lizard: Ha. **arape** id.
erdu m, ant: Ha. **erutu** id.
erpu m, bull: Ha. **erugu** id.
eli m, t, rat: Tu. **eli** id.
elkali m, **elkade** t, bone: Ka. **elugu** id.

- elkiri o, to weep: Te. elūgu voice
 elcidi m, to make to play.
 elmunji m, day after tomorrow (see elle).
 elli m, elli t, where: Ka. elli id.
 elle m, t, tomorrow: Tu. elle id.
 esadi m, crab: Ka. esadi id.
 esru m, green gram: Ka. hesru id.
 e:nge t, how: Ha. he:ŋge id.
 e:ti o, how much: Tu. e:ti id.
 e:ni m, t, I: Tu. e:ni id.
 e:ni o, ladder: Ha. e:ni id.
 e:ri o, who: Tu. e:ri id.
 e:ri m, to rise up: Ka. e:ru id.
 e:like o, invitation: Ha. he:like id
 e:li o, to melt: Tu. e:li id.
 e:li o, e:ri t, seven: Ka. e:lu id.
 okkali t, to answer a call.
 okki t, to spread (paddy).
 okkedayi o, okkele t, a caste name
 ogi t, to cut.
 ogi t, to pour.
 oge m, to wash: Ka: oge id.
 oggi o, to crush mite.
 ojji m, to say : Ka oral to cry.
 onji o, t, one: Tu. oñji id.
 onjitri t, a little.
 oṭṭa m, hole: Tu, oṭṭs id.
 oṭṭa:re o, somehow: Ha. oṭṭa:re id.
 oṭṭu o, together: Tu. oṭṭugu id.
 odi o, ude t, to break: Ka. ode id.
 odi m, to pluck, odpu o, id. : Tu. odpu id.
 ode o, where: Tu. ode id.
 onṭi m, ear ring: Tu. onṭi id.
 onpi t, to hide.
 otdi t, to kindle fire.
 otti m, single woman: Tu. orti id.
 ottu o, to press: Tu ottu id.
 otti m, to row a boat: Tu. ottu id.
 odali o, white ant: Tu. udali id.
 oddu o, which woman, which thing.

- onasi o, onasi t, meal: Tu. onasi id.
 onte o, little: Tu. onts id.
 oppu o, to be agreeable: Tu. oppu id.
 oypu o, to pull: Tu. oypu id.
 ori o, t, to remain: Tu. ori id.
 ori m, single person: Tu. ori id.
 ore o, ure t, antelope: Tu. urs id.
 oresi o, to wipe: Tu. oresi id.
 orgi o, to lean: Tu. orgi id.
 ormbi t, to drive (cattle).
 orle m, t, white ant: Ha. orale id.
 oli o, ole m, ule t, to call: Tu. oļepu id.
 olpa o, where: Tu. olpa id.
 ollo o, to bark.
 olmi m, olmayi t, inside: Ka. olage id.
 osu m, hunger: Ha. hašu id.
 osu m, to fry.
 osun m, all.
 ostala m, frame of the door: Ha. hostilu threshold.
 osri m, name: Ka. hesaru id.
 o:je t, carpenter.
 o:tu m, that much.
 o:du o, to run: Ka. o:du id.
 o:du o, to read: Ka. o:du id.
 o:pudu o, to scrape: Tu. o:pu polish.
 o:lu o, where: Tu. o:lu id.
 kakki m, to vomit: Tu. kakki id.
 kakke o, crow: Tu. kakks id.
 kacci m, to wash vessels: Malto kaje to wash (as clothes).
 kaṭṭi o, t, m, to tie: Ka. kaṭṭu id.
 kaḍappuru o, kaḍi m, to send: Tu. kaḍappu id.
 kaḍi m, half of a coconut: Ha. kaḍi id.
 kaḍi o, to grind: Ha. kaḍe id.
 kaḍu m, door of a cowshed: Ka. kaḍe to pass.
 kaḍgi m, very tender jackfruit.
 kaddayi, kind of a drum
 kaddi o, to snap off (string): Tu. kaddi id.
 kaddi m, a drum.
 kaddi o, to cut.
 kadta t, skin.

- kana** m, outer courtyard: To. **kaḷam** open place.
kaṇṭa m, border of rice field.
kannaye t, a caste name.
kanni m, **kanni** o, eye: Tu. **kanni** id.
kattarsi m, to cut: Ha. **kattarsu** id.
katte t, knife: Tu. **katti** id.
kani o, ditch: Tu, **kani** id.
kanon kali o, to steal: Ka. **kaḷ** id.
kankaṭi o, falsehood: Ka. **kaḷ** id.
kanji t, cooked rice: Ka. **gaṇji** id.
kanjige t, calf: Tu. **kaṇji** id.
kanda o, field: Tu. **kanda** id.
kantappa o, prostrate: Tu. **kantans** inclined.
kanti m, to kindle (lamp): Ka. **kattu** id.
kanti o, depth: Ka. **kantu** to sink.
kantri o, to immerse: Ha. **kantu** id.
kannubbu o, eyebrow: Ha. **hubbu** id.
kappu o, to burry, **kappu** t, to close: Ka **kappu** to cover.
kaba m, t, to bring.
kabiri o, to strain.
kabere o, **kapra** t, upside down: Tu. **kabbe** id.
kamdi m, to steal: Te. **kamucu** to size.
kammi t, to lie down.
kay o, m, hand: Tu. **kay** id.
kāy m, **kayye** t, bitter: Ka. **kahi** id.
kayari o, curry.
kaykaḷa m, kind of lizard.
kaykonji o, cattle: Tu. **kaykaṇji** id.
kaydi m, t, stoppage.
kari o, to crow: Tu. **kare** id.
kari m, calf: Ka. **karu** id.
karkiladi t, armpit.
karci m, expense.
kartale t, darknese: Ka. **kattale** id.
kardi t, black: Ka. **kari** id.
karbu t, eyebrow.
karsa m, kind of fish.
kala o, to bring.
kala m, **kale** t, unripe fruit: Tu. **gargayi** unripe.

- kaladī o, to become turbid, kalḍī t, turbid: Tu. kaladī id.
 kali o, to open.
 kali o, to shout like a demon: Ha. kalḷku id.
 kali m, coconut.
 kalli o, t, to learn: Ka. kali id.
 kalle o, thief: Ka. kalḷa id.
 kalsi m, to mix: Ka. kalasu id.
 kaḷe m, kale t, to remove: Ka. kaṛi to pass.
 kāvci m, to sleep: Ka. kavucu to be upset.
 ka:ki m, crow: Ha. ka:ke id.
 ka:dī o, forest: Ka. ka:du id.
 ka:nṭyavu o, a caste name.
 ka:nḍe o, morning: Tu. ka:nḍe id.
 ka:y m, to watch: Ka. ka:yu id.
 ka:ypu o, to tighten: Tu. ka:ypu id.
 ka:ysaḷ m, cymbal.
 ka:rī o, m, leg: Tu. ka:rī id.
 ka:re o, christian.
 ka:vu m, t, leaf.
 ka:ve:ri o, kind of tree: Tu. ka:yeri id.
 kicci o, jealousy: Tu. kicci id.
 kiṭṭi m, to touch: Ka. kiṭṭu id.
 kidane o, father's younger brother: Ka. kiru small.
 kidderi t, children.
 kinnige t, young one.
 kinyo o, small: Tu. kinyo id.
 kippu m, to pluck: Gondi kicānā to pluck.
 kibari t, wall.
 kirpili o, extended roof.
 killi o, small: Te. cilipi small.
 ki: t, to scrape:
 ki:rī, to strike matches: He gi:ru id.
 kucḍi m, to keep on the oven.
 kuṭṭu o, m, to beat: Tu. kuṭṭu id.
 kuḍa o, again: Tu. kuḍa id.
 kuḍḍu o, to shake off dust from the cloth: Tu. kudpu id.
 kuttu o, to prick: Tu. kuttu id.
 kudi t, to saw: Tu. kudpu id.
 kudke o, fox: Tu. kudke id.
 kudde o, dwarf: Tu. kudya short.

- kudpu** o, to cut (see **kudi**).
kunṭu o, cloth: Tu. **kunṭu** id.
kunpu o, to box.
kumba:ri m, potter: Ka. **kumba:ra** id.
kuri o, to decay: Tu. **kuri** id.
kursu o, chair: Tu. **kursu** id.
kulali o, **kulli** t, to sit: Tu. **kullu** id.
kusi m, below: Ka. **kusi** to be lowered.
ku:ji o, t, girl: Ka. **ku:su** id.
ku:je o, t, small boy.
ku:ṭu o, to sharpen: Tu. **ku:ṭu** id.
ku:ḍi t, to enter.
ku:ḍle o, immediately: ka. **ku:ḍale** id.
ku:dlu m, hair: Ka. **ku:dalu** id.
ku:mi m, kind of tortoise having a thick shell.
ku:ru m, to be drowsy: Tu. **ku:ru** id.
ku:li o, to show one's teeth: Tu. **ku:li** id.
ku:lu m, meal: Ka. **ku:lu** id.
kekki t, neck: Tu. **kekki** id.
kekkiti koranke t, throat.
kencili m, **kenceli** t, udder: Ka. **keccalu** id.
keṭkaḷa m, rotton arecanut: Ka. **keḍu** to decay.
ketti o, to chop off: Tu. **ketti** id.
kedavu o, to open the eyes.
kedu o, tank: Tu. **kedu** id.
kede o, cowshed: Tu. **kide** id.
kederpu o, to dig: Ka. **kettu** id.
kemi m, ear: Ha. **kemi** id.
kemni m, cough: Ka. **kemmu** id.
kemmu m, to cough.
kere m, tank: Ka. **kere** id.
kelappu o, to cry (fowls): Ka. **kele** id.
kelenṅi o, **kelnṅi** t, house-fly: Tu. **kilenṅi** id.
kelesi o, barber: Tu. **kelesi** id.
kelbu o, green dust on copper: Tu. **kilembu** id.
ke:li o, t, **ke:ḷi** m, to hear: Ka. **ke:ḷu** id.
ke:li o, rice pot.
ke:seri t, red ant.
kokkayi t, beak: Ka. **kokku** id.
kocci o, m, to cut into pieces: Ka. **koccu** id.

- koctari** o, broken rice.
kojape o, dried leaves.
koṭari t, a caste name.
koṭṭa o, house: Tu. koṭya shed.
kodi m, tender leaf: Ha. koḍi id.
koḍiyare o, top part of a banana leaf.
koddi o, to sprout: Tu. koddi id.
koḍṭayi o, chieftain: Tu. koḍi top, end.
koḍpa:na m, water pot: Ha. koḍappa:na id.
koṇi m, t, **konni** o, to dance: Ha. koṇi id.
konne m, dried plants of horse gram: Tu. koḷ horse gram.
kotte o, urine: Ta. kuṟumpi id.
 kodu m, **koddi** o, to boil: Tu. koddi id.
kontaḷgi m, stalk of a coconut branch: Ha. kottaḷige id.
kobali o, top of the roof: Tu. kubali id.
kobe o, top of a coconut tree: Tu. kubs id.
koy o, m, to pluck: Tu. koy id.
korayi o, t, husband, **kori** m, id.
koru m. **kori** t, **korru** o, to kill: Ka. kol id.
korti o, t, m, wife.
corpaje t, woman.
kormbetayi t, a caste name (devil dancer).
kolanci o, **koḷnci** t, **koḷci** m, hoof: Ka. koḷagu id.
koḷnari t, devil.
koḷḷani m, to sit (see kullu).
ko:ji m, boy (see ku:ji).
ko:ḍo m, horn: Ka. ko:ḍu id.
ko:ṇi m, **ko:ne** o, room: Ka. ko:ne id.
ko:ru o, t, **ko:ḷu** m, to give to III person: Tu. koru to give.
ko:ri t, to beat.
gaṇṭi m, cattle: Ta. kaṇṇu calf.
gaṇde m, bulbous root: Ka. gaṇde id.
gadda m, earthen plate.
gaṇṭe o, hour: Ka. gaṇṭe id.
gabba m, pregnancy.
garpu m, to dig: Ha. garpu id.
garba t, iron: Tu. karba id.
ga:nda:ri o, oilman.
gidḍi t, short: Ka. gidḍa id.
gidḷe t, eagle.

- gimci** m, to squeeze: Ka. **kivucu** id.
giresi m, to believe.
girpu o, to pluck: Tu. **giri** to untie.
gille o, leaf-cup.
guda m, hill: Ka. **gudda** id.
gudcili m, hut: Tu. **gudcili** id.
gutti m, tiffin tied up to be used in a journey: Ka. **butti** id.
gutti t, small plant: Ha. **kutti** stump of a plant.
gumbaḷa m, ashgourd: Ka. **kumbaḷa** id.
guyyeli t, a well: Tu. **guveli** id.
guri o, a boil: Tu. **kuri** id.
guri o, pit: Tu. **guri** id.
gurngi t, theft.
gurbu m, kind of umbrella made of leaves.
gu.ru o, to cry (owls): Tu. **gu:ru** id.
gekkili o, neck: Tu. **kekkili** id.
gegge o, small tinckling bells: Tu. **gejja** id.
gedga m, water pot: Ka. **gadige** id.
geṇagi m, sweet potato: Ha. **geṇaṅgu** id.
gedda m, field: Ha. **gedde** id.
geddu o, to win: Tu. **gedi** id.
geṇḍa o, burning charcoal: Tu. **geṇḍa** id.
geyṭe m, coconut shell: Ka. **geraṭe** id.
gereṅgi o, **gerngi** t, sweet potato: Tu. **gireṅgi** id.
gersi m, winnowing basket: Ha. **kersi** id.
ge:rpu o, to lift.
goḍe o, rat's hole: Tu. **guds** id.
gottu o, knowledge: Ka. **gottu** id.
goyṭe m, mango seed: Ha. **goraṭu** id.
goraṅṭi o, wooden plank to sit on: Ka. **koraḍu** log of wood.
go:ḍa m, wall: Ka. **go:ḍe** id.
go:rayi o, kind of pot.
go:ru o, to scoup out, **go:ru** m, to gather: Tu. **go:ru** id.
canci o, bag.
canci m, to carry a child.
caṇḍi m, kind of drum: Tu. **ceṇḍs** id.
cappu o, leaf: Tu. **sappu** id
came m, tender bamboo.
cay o, m, to die: Tu. **say** id.
cavu o, kind of bulbus root.

- .cavna m, bed bug: Ha. savane id.
 carbu t, moss.
 ca:ta m, kind of fish.
 ca:vu m, cucumber: Ha. savte id.
 ca:vodi o, verandah.
 cicci t, to bite.
 ciṭṭe o, earthen seat: Ha. ciṭṭe id.
 ciṭbiri m, sling to throw stones.
 cippu m, rice ladle.
 cippuḍu m, feather.
 .cimili o, to sneeze: Ha. semilu id.
 .cimki o, to splash: Ka. cimuku id.
 cimci o, to sprinkle, cimsi m, id.: Ka. cimukisu id.
 cilbi o, to push away.
 cilbi o, to splash water with the finger: Te. ciluku to sprinkle.
 civli t, peal
 .ci:ku m, splinter: parji cik to tear.
 ci:nṭu o, to scrape off (vessels): Ka. cīvu id.
 ci:mpu o, to clear the nose: Ta. cīntu to blow the nose.
 ci:ri t, to split.
 cuṅku o, to pinch: Kur. cingnā id.
 cucci o, to bite: Tu. tucci id.
 cuppi m, grandfather.
 cunṇuṭu m, small: Kar. cinna id.
 .cu: m, to see: Tu. tu: id.
 .cejji o, to itch (see coji).
 cedbila o, kind of basket.
 cedli t, thunder: Ha. sedilu id.
 .cendupaḷa m, very tender coconut: Ha. cendupḷe id.
 .cepputa baṇḍi t, outer cover of coconut.
 .cerige o, pot: Ha. cerige id.
 .cevlu m, kind of red ant.
 coji m, cojji o, cogi t, to itch: Ta. cori id.
 coṭṭu m, stem of the jackfruit: Tu. toṭṭu id.
 .coṭta kurkeli t, small basket.
 conṭe t, lame person.
 .corku o, to play: Tu. torku id.
 colpu o, to peel: Ha. soli id.
 .co: m, to appear: Tu. to:ji id.
 .co:ra m, milk pot: Pa. cōra earthen pot.

- co:ru** m, today.
jakkeli o, lap: Tu. **jakkeli** id.
jana o, person.
jappu m, to beat: Ka. **cappaliisu** to slap.
jamba:ri o, shoemaker.
jarippi m, to make someone catch a devil.
ja:d̄di m, to climb down: Tu. **jappu** id.
ja:ti o, caste.
ja:nsi m, to think.
ja:ma t, morning.
ja:ra m, kind of white crab.
ja:vu o, t, to descend (see **ja:d̄di**).
ja:vu t, to speak.
ja:v̄la m, kind of worm.
jigin tuppū m, honey: Tu. **tiga** id.
jinji o, to fill: Tu. **jiñji** id.
juḷli m, beak: Ka. **cun̄du** id.
jumbu o, to suck: Ha. **ujumbu** id.
ju: o, t, to keep.
jed̄di m, mole
jembu t, bad smell.
jeri t, to pour out.
jerpi t, to thrash.
jevu t, a small insect.
jori t, to leak.
jo:ku o, **je:ki** t, to wash: Kui **jōga** id.
jo:ru o, threatening: Ha. **jo:ru** id.
ḍakki t, to stumble: Ha. **ḍaṅku** id.
ḍakki t, to throw: Tu. **aḍakki** id.
ḍakke t, arecanut: Ha. **aḍakke** id.
tage o, elder sister.
taṅgaḍi o, younger sister: Ha. **taṅge** id.
tat̄ti o, to stroke: Tu. **t̄t̄ai** to beat.
tat̄te o, plate: Ka. **tat̄te** id.
tadambe o, a gate: Tu. **tad̄amms** id.
tad̄uvu m, delay: Ha. **tad̄avu** id.
tananta kanji t, cold rice: Ha. **tapp̄ane** id.
tappiri o, to steal: Ta. **tavvu** to lessen.
tappena t, much.
taya:ra o, ready

- tar** o, m, to give to I or II person, **tar t**, to give to I person:
 Ta. **tar** id.
- tara** o, type.
- tarepu** o, to rub: Tu. **tare** id.
- tarmbde** t, cape made of areca spathe.
- tale** o, head: Ka. **tale** id.
- talpi** o, sprinkle: Tu. **tali** id.
- talli** o, cold: Ka. **caḷi** id.
- talli** o, to stuff in, **talli t**, to push: Ha. **tallu** id.
- tavnte** t, cucumber (see **ca:vu**).
- taḷi** m, window.
- ta:gi** o, to touch: Tu. **ta:gi** id.
- ta:di** o, way: Tu. **ta:di** id.
- ta:ni** o, oneself: Tu. **ta:ni** id.
- ta:nge** o, cheek.
- fa:nṭi** o, to hit: Tu. **ta:nṭi** id.
- ta:y** m, mother: Ka. **ta:yi** id.
- ta:ri** o, to wait: Ka. **tade** id.
- ta:li** o, to drop off: Tu. **ta:li** id.
- ta:ḷa** m, **ta:li** k, bolt: Ta. **tāḷ** id.
- tikki** m, to rub: Ka. **tikku** id.
- tingi** m, big ladle for water: To **tegy** id.
- tiṅgoḷu** o, month: Ka. **tiṅgaḷu** id.
- tiṇḍi** m, food: Ka. **tiṇḍi** id.
- tini** o, m, t, to eat: Tu. **tini** id.
- tindi** m, to dine.
- tippi** o, to sweep.
- tippi t**, coconut shell: Tu. **tippi** id.
- tippu** m, to squeeze,
- tirga** o, again: Ha. **tiruga** id.
- tirga:ta** o, wandering.
- tirti** o, below: Tu. **tirti** id.
- ti:dḍi** m, to fulfill: Ka. **tīr** to end.
- ti:pi** t, sweet: Tu. **ti:ps** id.
- ti:ri** o, to be able to do: Tu. **ti:ri** id.
- tunḍu** m, cloth: Ta. **tunḍi** id.
- tunḍu** m, piece: Tu. **tunḍu** id.
- tuttu** o, to wear cloth; cloth: Tu. **tuttu** to wear cloth.
- tumḍi** m, to fill: Ka. **tumbu** id.
- tullu** o, to roll: Tu. **tullu** id.

- tu:** m, t, fire: Tu. **tu:** id.
tu:ŋku o, to swing: Tu. **tu:ŋku** id.
tu:ndi t, to wear: Tu. **sundu** to wind.
tekki o, t, to be extinguished: Tu. **tekki** ič
tekdi m, to extinguish.
tega o, honey: Tu. **tiga** id.
tegae o, chest: Ha. **tegae** id.
teŋdi t, herd.
tene o, outer verandah: Tu. **tine** id.
tenkayi t, south: Tu. **tenkayi** id.
teri o, t, to know: Tu. **teri** id.
terpi t, to rub.
teli o, to become clear (liquid): Tu. **telli** ič
telli o, **teli** t, to laugh: Tu. **telpu** id.
te:gi m, belch: Ka. **te:gu** id.
te:di m, to rub: Ka. **te:yu** id.
te:pu o, to suck.
tottu o, to carry a child: Ka. **tođu** to put on.
to!lu m, cradle: Tu. **toŋili** id.
todari o, lamp: Tu. **tuđari** id.
tode o, thigh: Ka. **tode** id.
tođme m, kind of gate (see **tadambe**)
toŋdi m, lip: Ha. **tođi** id.
tode o, river: Tu. **tude** id.
torku m, kind of fish.
to!i m, to kick **tori** t, to trample: Ha. **to!i** id.
to!nki t, to overflow: Ka. **tu!uku** id.
to:ta m, garden: Ka. **to:ta** id.
to:da m, stream: Ha. **to:đu** id.
to:ru o, skin: Ha. **co:li** id.
dakki o, to plough (see **đakki**).
dadđa m. big: Ka. **dođđa** id.
dandigi m, trench.
datti o, to stand.
danti o, to stumble: Tu. **daŋtuni** id, Ha. **đanķu** id
dayra o, boldness.
darki t, to obtain: Ka. **doraku** id.
darla m, dried leaves: Ka. **taragu** id.
da: o, not to have.
da:ŋgi o, **da:ngi** t, to bend: Ka. **tāgu** bending.

- da:ti** m, to cross, **da:n̄ti** o, id. : Tu **da:n̄ti** id.
da:ni m, seed of jackfruit.
da:vu o, heat of sun or a big fire.
dina o, day.
dibbaṇa m, marriage, **dibbana** o, marriage procession: Tu-
dibbaṇa marriage procession.
dirki t, to obtain (see **darki**).
di:pu m, lamp.
dunkeli t, oven: Tu. **dikkeli** id.
duḍḍu o, money: Ka. **duḍḍu** id.
durmbu t, to drizzle.
du: o, to overflow.
du:ra m, away.
du:ḷu t, ashes.
deṅgi o, crab: Tu. **deṅji** id.
deṅgi o, to hide: Tu. **deṅgi** id.
dedambu o, topsyturvy: Ha. **pedambu** id.
denu m, cow.
dempa o, pandal: Tu. **dompa** id.
de:n̄di t, not possible (see **da:**)
de:veri o, god.
doṅku o, to kick: Tu. **daṅki** id.
doṭṭe m, kind of waterlift: Ha. **joṭṭe** id.
dorpu o, to pour down: Tu. **dorpu** id.
dolle o, saliva (sticky): Ka. **jollu** id.
nakuḷu m, earthworm: Tu. **nakkuru** id.
nakki m, to lick: Tu. **nakki** id.
naṭṭi o, to beg: Tu. **naṭṭi** id.
naḍavu o, to walk: Tu. **naḍappu** id.
naḍgi o, to shiver: Tu. **naḍgi** id.
naddi o, **nadi** t, to plant: Tu. **nadi** id.
naddi t, two (see **raddi**)
naḍde o, middle: Ka. **naḍu** id.
natti t, to stand.
nani o, t, to drench: Tu. **nane** id.
namuni o, way, method.
naraka o, phlegm.
narnci o, to clear the throat.
nalli o, to dimple: Ha. **ṇaḷi** id.
na:ke o, a caste name.

- na:ti o, to smell badly: Ha. na:ta bad smell.
 na:li o, four: Tu. na:li id.
 na:lki m, tongue: Ka. na:lige id.
 na:vu m, we: Ka. na:vu id.
 na:vi t, to get up.
 nikil o, ni:klu t, you (pl.): Tu. nigulu id.
 nikki o, to sob: Kur. nīkheārna id.
 nigire t, sleep.
 ninepu o, to think: Ka. nene id.
 niburu m, to lift hand to beat: Ta. niva to rise.
 ni:ki m, to peep: Tu. nilki id.
 ni:di o, to stretch: Tu. ni:di id.
 ni:ra m, ni:ri o, water: Ka. ni:ru id.
 ni:vu m, you (pl.): Ka ni:vu id.
 nuglu m, thread: Ka nūlu id.
 nuᅇgi o, to dry: Tu. nuᅇgu id.
 nunudu m, swallow, nunu o, id: Kur. nuny id
 nurki t, to lift hand to beat,
 nurngi t, mosquito.
 nu: o, to say: Ka. nuᅇi id.
 nu:ku o, to push: Ka. nu:ku id.
 nu:ru o, to creep in: Tu. nu:ru id.
 negi t, to say.
 negi m, to lift: Ha. neggu id.
 necci o, gums: Ha. nidi id.
 neᅇti t, top of the head: Tu. netti id.
 nede m, to walk: Ka. naᅇe id.
 nenapu o, memory: Ka. nenapu id.
 ney o, clarified butter: Ta. ney butter.
 neramane o, neighbouring house: Ka. neremane id.
 nela m, floor: Ka. nela id.
 nelki t, to obtain.
 nesli m, forehead: Ka nesalu id.
 ne:ki o, ne:kli t, fear.
 ne:ni m, I: Ka. na:nu id.
 ne:li o, t, ne:lcidi m, to hang: Tu. ne:li id.
 ne:vali o, ne:vu t, fear.
 ne:veri t, plough: Ha. na:yaru id.
 noy m, to pain: ka. no:yu id.
 nore o, foam: Ka. nore id.

- no:pu** o, to crush cooked rice for the baby.
nki m, t, this man.
nkri m, **nkeli** t, these people.
nge t, like this.
nci m, t, you (sg.).
nti m, t, this one. .
nda t, why.
nde t, what.
pakka o, wing.
pakka o, quickly: Tu. **pakka** id.
pagapu o, to change: Tu. **pagapu** id.
paje o, mat: Tu. **pajs** id.
paṭani o, fisherman.
paḍi o, alms: Tu. **paḍi** id.
paḍi o, to take: Ka. **paḍu** to get.
paḍke o, bad: Tu. **paḍke** id.
paṅgi t, civet: Ha. **punūṅgu** id.
patte o, food (alms).
pandi o, to shake: Tu. **pandi** id.
panni o, to drizzle: Tu. **panni** id.
ṭayali t, child.
pari o, to drink: Tu. **pari** id.
pareḍi o, elder sister: Tu. **pardi** id.
parndi o, fruit; to ripen: Tu. **parndi** id.
parpu o, to uproot: Tu. **parpu** id.
pallayi o, small plate: Tu. **pallayi** id.
pa:ḍi o, forest: Tu. **pa:ḍi** grove.
pa:tri o, to speak: Tu. **pa:teri** id.
pa:tra o, speech.
pa:rne o, brahmin.
pa:ri o, to fly; to run: Tu. **pa:ri** id.
pijaṅki o, to crush: Tu. **pijeṅki** id.
pijiri o, kind of ear ornament.
pijji o, to pick up: Tu. **pejji** id.
piṭari t, bag.
pirpi o, to make the spirit leave a person: Tu. **pirpo**: id.
pi: o, to throw water.
pi:ṅki o, to slip out: Ha. **pi:ṅku** id.
puge o, smoke: Tu. **pugs** id.
puggeli o, shoulder : Tu **puggeli** id.

- puṭṭu** o, to be born: Tu. **puṭṭu** id.
puḍa:li o, to carry on arms: Ka. **pidi** to catch.
puḍḍu o, to catch, hold: Ka. **pidi** id.
punṭu o, to squeeze: Tu. **punṭu** id.
pundi o, handful: Tu. **pundi** id.
punya o, luck.
purayteri o, priests.
puri o, worm: Tu. **puri** id.
pulcu o, to feel sour in the mouth: Tu. **puli** sour
pu: o, flower: Tu. **pu:** id.
pu:je o, worship.
pu:mpu o, to fart: Tu. **pu:puni** id.
pu:ra o, all.
petṭige o, box: Tu. **petṭigs** id.
pedaḍi o, to come out, to start: Tu. **pidāḍi** id.
pedamayi o, outside: Tu. **pidayi** id.
peddi o, to give birth to a child: Tu. **peddi** id.
perade o, hen: Tu. **peradde** id.
peravu o, back: Tu. **piravu** id.
peresi o, to scrape: Tu. **piresi** id.
perdane o, grating instrument: Tu. **perdane** id.
pe:ṭe o, market: Ka. **pe:ṭe** id.
pe:ḍi o, to put: Tu. **pa:ḍi** id.
pogari o, to praise: Tu. **pugari** id
poggu o, to enter: Tu. **poggu** id.
poḍaye o, basket: Tu. **puḍayi** id.
poḍavu o, to ache: Tu. **puḍavu** id.
poḍavu to explode: Tu. **puḍapu** id.
pottu o, to burn: Tu. **pottu** id.
podari o, name: Tu. **pudari** id.
podeppu o, blanket: Tu. **podeppu** to cover oneself.
podeli o, bush: Tu. **pudeli** id.
poddu o, to burn: Tu. **pottu** id.
podpu o, to fry: Tu. **podpu** id
pona o, corpse: Tu. **puna** id
ponnu o, woman: Tu. **ponnu** id.
porlu o, beauty: Tu. **porlu** id.
pollu o, to stitch: Tu. **pollu** id.
po: o, to go: Tu. **po:** id.
bakki m, a hard type of jackfruit: Tu. **barke** id.

- bagdi m, to bend: Tu. baggi id.
 baṅga:ra o, gold: Tu. baṅga:ri id.
 bacci o, to dry up, bacci t, to decrease: Ka. battu to dry.
 baccire o, betal leaf: Tu. baccirs jd.
 banji o, stomach: Tu. bañji id.
 bada e, hunger: Tu. badavu id.
 baṭali t, dining plate: Ka. baṭṭalu id.
 baṭṭade o, Muslim.
 badave o, poor: Ka. badava id.
 badige o, pole: Ha. badige id.
 badgayi t, north: Tu. badekkayi id.
 badki t, work: Ka. baduku to live.
 bay m, straw: Tu. bay id.
 bayya o, night: Tu. bayya evening.
 bayyi o, to schold: Ka. bayyu id.
 bar o, m, to come: Ka. baru id.
 baraṭi o, to grope: Ha. paraḍu id.
 baradige t, belch.
 bari o, to write: Tu. bare id.
 balasi o, baḷci t, to serve food: Tu. balasi id.
 bali o, clan: Ka. baḷaga relatives.
 bali m, to pull: Tu. vali id.
 balli o, baḷli m, baḷli t, rope: Ka. baḷli, Tu. baḷli id.
 basri m, pregnant: Ha. basari id.
 bā:kali m, door: Tu. ba:kili id.
 ba:gi m, to strain: Ha. ba:gsu id.
 ba:ci m, to comb: Ha. ba:cu id.
 ba:ci m, to gather: Ha. ba:cu id.
 ba:jali o, drink: Tu. ba:jeli id.
 ba:ḍi o, to wither: Tu. ba:ḍi id.
 ba:ḍi t, curry.
 ba:ṇa t, sky.
 ba:mi m, well (water): Ka. ba:vi id.
 ba:ya:ri m, thirst: Ka. ba:ya:rike id.
 ba:yi o, m, mouth: Ka. ba:yi id.
 be:ri o, very.
 ba:re o, ba:ḷa m, plantain: Tu. ba:rs id.
 ba:rerne t, barber.
 ba:ḷa m, very much.
 ba:ḷa m, kind of fish: Ka. ba:ḷe id

- bikse o, begging.
 biji o, beji t, firewood: Ta. viraku id.
 bijila m, bijili t, sunlight: Ka. bisilu id.
 bitti o, to sow: Tu. bitti id.
 binneri o, guests: Tu. binne relative.
 birki o, to scatter: Tu. birki id.
 birdi o, marriage: Te. viyyamu marriage connection.
 bisale o, kind of pot: Tu. bisals id.
 bisirige t, homesickness.
 bi: o, to be cooked: Tu. beyyi id.
 bi: t, to grind: Ka. bi:su id.
 bi:sa o, quickly: Tu. bi:sa id.
 bi:si o, to blow: Tu. bi:ji id.
 bi:li m, creeper: Ka. bi:lalu id.
 bukki m, black-faced monkey Ka. musu id.
 buḍara o, house: Tu. buḍa:ra temporary lodging.
 buḍu o, to leave: Tu. buḍu id.
 buḍcidi m, to untie.
 butari o, to fall: Ta. viru id.
 budali o, to get soaked: Ha. bodulu id.
 burpi t, to cry: Tu. buḷpu id.
 bu:ḍi: o, to carry on shoulder.
 bu:ḍibi o, to make to lie down: Ta. viru to fall.
 bu:di m, ashes: Ha. bu:di id.
 bu:ru o, to lie down, to sleep.
 bu:ru t, creeper (see bi:li).
 bu:lu m, bu:ru t, to fall: Tu. bu:ru id.
 begari m, to sweet: Tu. bigari id.
 becca o, t, warm: Tu. becca id.
 bejakre t, dried leaves: Tu. bijakre id.
 bediri o, bamboo: Tu. bedri id.
 bentyare m, unboiled rice: Ha. banteikki id.
 bendri o, hot water for bathing: Tu. bendri id.
 benni t, cultivation: Tu. benni id.
 bey m, to be cooked: Tu. beyyi id.
 beyti m, dried cowdung: Ha. beraṭi id.
 beri m, back: Tu. beri id.
 berolu o, berli m, finger: Ka. beraḷu id.
 bella o, jaggery: Ka. bella id.
 belki m, light: Ka. beḷaku id.

- be:**, **be:ga** o, quickly: Ka. **be:ga** id.
be:ku m, want, to be necessary: **be:ku** id.
be:da m, do not want: Ka. **be:da** id.
be:di m, to beg: Ka. **be:du** id.
be:te o, separate: Tu. **be:te** id.
be:ne t, pain: Ha: **be:ne** id.
be:yi t, to be cooked (see **:bi:**, **bey**).
be:ri o, root: Tu. **be:ri** id.
be:rsi m, to drive away: Tu. **be:ri** to lift hand to beat.
be:li o, fence: Tu. **be:li** id.
be:le o, work: Tu. **be:ls** id.
boṭṭu o, to beat a drum: Tu. **boṭṭu** id.
borol kallī o, white stone: Tu. **borgallī** id.
boli o, to grow, Tu. **bule** id.
bole o, crop: Tu. **buls** id.
bolli o, star: Tu. **bolli** a group of seven stars.
boydi m, lid.
boḷa m, to float.
bo:ci m, breast: Ta. **pācci** milk.
bo:da t, do not want.
bo:du o, t, to be necessary, want: Tu. **bo:du** id.
bo:du t, to beg: (see **bo:di**).
bo:ri o, ox: Tu. **bo:ri** id.
bo:ḷa m, to lie down (see **bu:ru**)
bya:vu o, to thatch: Tu. **be:** id.
maga m, earthen pot: Ka. **mage** small earthen vessel.
magali o, **magali** t, daughter: Ka. **magalu** id.
magi m, son: Ka. **maga** id.
mangi m, monkey: Tu. **maṅge** id.
mangila t, marriage.
maja m, **maje** t, to sharpen Ka. **mase** id.
majji o, soot: Tu. **maji** id.
maṭṭi m, grove of bamboo.
made o, polluted food: Tu. **maḍe** id.
maḍi t, to do: Ka **ma:du** id.
maḍka m, pot: Ka. **maḍike** id.
maḍdele t, washerman: Tu. **maḍdele** id.
maḍpi o, **maḍi** t, to fold: Tu. **maḍpu** id.
maṇḍa m, **maṇḍe** o, **maṇḍe**, t, head: Ka. **maṇḍe** id.
maṇḍigi m, dining plate.

- manni m, manni o, soil:** Ka. **manpu id.**
madavu o, to forget: Tu. **madappu id.**
madmayi, o, t, bridegroom: (see **madme**).
madmali o, madmalti t, bride (see **madme**).
madme o, marriage: Tu, **madms id.**
manada:ni o, mandani t, next day: Tu. **manadani id.**
manasi o, mind.
mana:dige t, big basket.
manippu o, rope tied over the thatch: Tu. **manpu strong**
 rope.
manta o, all: Tu. **ma:ta id.**
manti o, saying 'no' by moving the fist down.
mandara o, forehead.
manni o, to speak (used with the negative suffix only: Tu.
manpu to speak a little.
mansi m, man.
mansti, manti m, woman.
maydi m, to hide: Ka. **maresu id.**
maydi m, to weep: Ka. **moreyidu id.**
maymi m, mother-in-law: Tu. **ma:mi id.**
mara o, tree: Tu. **mara id.**
mara:ni o, marani t, day before yesterday: Tu. **mara:ni id.**
mari m, cub: Ka. **mari id.**
mare o, t, mala m, rain: Ka. **mala id.**
mare t, to be slant.
marji t, grauddaughter.
marje t, grandson.
mardi t, to sharpen.
mardina o, next day: Ka. **maru-** next.
marmayi o, son-in-law: Tu, **marmaye id.**
marmpu t, knee: Tu. **marampu id.**
mala m, rabbit: Ka. **mola id.**
malladige o, greatness.
mallo o, big: Tu. **mallu id.**
malkanı t, upside up: Tu. **malankani id.**
ma:ti o, ma:du m, to do: Ka. **ma:du id.**
ma:du m, roof: Ka. **ma:du id.**
ma:nta o, all: (see **manta**).
ma:tu o, to change the cloth: Ha. **ma:tu id.**
ma:diga t, shoe-maker: Ka. **ma:diga id.**

- ma:na** m, again.
ma:ma m, **ma:me** o, father-in-law: Tu. **ma:me** id.
ma:mi o, mother-in-law (see **maymi**).
ma:yi t, broom: Tu. **ma:ypu** id.
ma:yta m, kind of fish.
ma:radi o, term of address (F).
ma:raya o, term of address (M).
ma:lige o, storey: Tu. **ma:lign** id.
ma:vu o, mango: Ka. **ma:vu** id.
ma:sesi m, serpent.
migu m, deer.
mitte o, tender bud, **mitte** t, flower bud, Ka. **mid**i unripe young fruit.
mitari o, to climb: Tu. **mittari** id.
mitti o, above: Tu. **mitti** id.
mide o, afterwords: Tu. **mide** id.
mini o, et cetera: Tu. **mini** id.
mire t, breast: Tu. **mirs** id.
mi: o, to bathe: Tu. **mi:** id.
mi:ndi o, to swim, **mi:sadi** m, **mi:si** o, to float: Tu. **mind**i to swim.
mungri m, mongoose: Tu. **muṅguri** id.
mucci o, m, to cover, to close: Tu. **muccu** id.
munci o, **munji** m, chilly: **muñci** id.
muṭṭa o, healed (wound): Ka. **muḍi** to end.
muṭṭu o, to touch: Ka. **muṭṭu** id.
muḍayi t, east: Tu. **muḍayi** id.
muḍi o, bundle of rice: Tu. **muḍi** id.
muḍki m, moss.
muttulu o, kind of basket.
mudki m, old woman: Ka. **muduki** id.
muḍaltayi o, a caste name.
mundare t, forehead (see **mandara**).
muyi o, present for a newly married couple: Tu. **muyi** id.
muyda m, kind of fish.
murku o, to sink: Tu. **murku** id.
murdu o, to cry (bird): Tu. **muredi** to cry.
mullu m, corner: Tu. **mulls** id.
mu:ku t, nose: Ka. **mu:gu** id.
mu:nku t, tender shoot.

- mu:ke** o, flower-bud: Ka. **mukke** id.
mu:ji o, m, t, three: Tu. **mu:ji** id.
mu:du o, to rise (sun): Ka. **mu:du** id.
mu:de o, kind of cap: Ta. **mūdu** to cover.
mu:re t, in front: Ha. **mo:re** face.
mu:su o, to smell: Tu. **mu:su** id.
megi m, **megge** t, younger brother: Tu. **megge** id
megdi m, t, younger sister: Tu. **megdi** id.
mejappu o, to hit cymbals.
mejji o, to husk paddy: **meypu** id.
mede o, and, afterwords: Te. **mīdi** next.
mey o, body: Tu. **mey** id.
meri t, to pound: Ha. **meri** id.
mere o, breast (see **mire**) .
meli t, to beat.
mella o, slowly: Tu. **mella** id.
me:ke o, stomach.
me:yi o, to graze: Tu. **me:** id.
mogli m, daughter: Ka. **magaḷu** id.
moṭṭe m, egg: Ka. **moṭṭe** id.
moḍayi o, east: Tu. **mudayi** id.
modi o, to weave basket: **mude** id.
moḍuvale m, washerman: Ka. **maḍiva:ḷa** id.
mongi m, kind of fish.
monḍi m, broken: Tu. **muṇḍu** ip.
moṇṇi m, soil (see **maṇṇi**).
modale o, crocodile: Tu. **mudals** id.
modeli o, bottom: Tu. **mudeli** id.
morjili m, kind of ant.
mo:ci m, to churn.
mo:rpi o, to churn.
mo:la o, cave; rat's hole: Ta. **muṛai** Cave.
mpa m, **mpli** t, here.
mya:na m, wax: Ha. **me:na** id.
ya:ni o, I (see **e:ni**).
ya:ri o, to be sufficient: Tu. **ya:ri** id.
ya:ri m, who: Ka. **ya:ru** id.
yo:ḷu m, seven: Ka. **e:ḷu** id.
raṭṭi o, to scatter: Tu. **raṭṭi** id.
raṭṭi o, to search.

- raddi** o, two: Tu. **raddi** id.
ra: o, to fly: Tu. **ra:** id.
ra:gaṭi m, pulley.
ra:tri m, night.
ri:ti o, manner.
ru o, to be: Ka. **iru** id.
lakki o, to get up: Tu. **lakki** id.
lammayi o, inside: Ka. **oḷage** id.
la:giri o, to hop.
lekka o, account.
vaṭṭa o, lip.
vaddi o, to bend and break: ka. **ode** to break.
varsa o, year.
vala m, fireplace: Ka. **ole** id.
valli o, to bark: Ta. **oli** to sound.
vastu o, thing.
valtha:vu m, watersnake: Tu. **ollē** id.
va: o, which one: Ka. **ya:va** id.
va:ma o, sacrifice.
vesano o, sorrow.
sanni m, cowdung: Ha. **sagaṇa** id.
sada m, rubbish.
sadra t, small.
santo:sa o, happiness.
sapi o, curse.
sappu m, leaf: Tu. **sappu** id.
sama o, correct.
samayi t, meat.
say o, that is all!
sarti o, times: Tu. **sarti** id.
savru m, to scrape (grass): Ka. **savaru** id.
sa:ḍa m, kind of fish.
sa:na m, bath.
sa:pa m, curse.
sa:mani o, materials.
sa:ya o, help.
sa:ri o, to filter: Ta. **tārru** id.
sa:ri m, outer rind of jackfruit: Kol. **sār** thorn.
sa:la m, stream.
sa:li t, to be enough: Ha. **sa:la** not enough,

- sikka** m, rope net to hang pots: Ha. **sikka** id.
sikki o, to be obtained: Ka. **sikku** id.
sigiri o, sprout: Ka. **ciguru** id.
sitti m, anger: Ka. **sittu** id.
sibli m, sieve.
sima t, cold.
silpu o, whirl.
sivaḷa m, tender cocount: Ka. **si:ya:ḷa** id.
si: m, sweet: Ka. **sihi** id.
si:ni m, sneeze: Ka. **si:nu** id.
suddu o, to bake: Ka. **suḍu** id.
sutta m, to wear: Ha. **suttu** id.
suttu t, wealth.
sundu o, to wind: Ha. **suṇdu** id.
suma:ri o, about.
sumbu o, to carry on the head: Tu. **sumbu** id.
suri o, to string: Ka. **suri** id.
suli m, top of a coconut tree.
sule t, pulp of jackfruit (see **soḷa**).
sullu m, lie: Ka. **sullu** id.
su: o, t, to see: Tu. **su:** id.
su:di m, torch made of coconut leaves: Ha. **suṛte** id.
seṭṭe o, clod of earth.
seddi o, to splash: Ka. **sidi** id.
seḷe m, to rinse clothes.
soṇṭu m, middle: Ha **soṇṭa** hip.
sombu o, goblet: Ha. **cembu** id.
soru m, to leak: Ha. **so:ru** id.
sore o, smooth gourd: Ka. **sore** id.
solaba o, easy.
sollu o, to say: Ka. **sollu** id.
soḷa m, pulp of jackfruit: Ha. **soḷe** id.
so:ku o, beauty.
so:ju o, **so:ju** t, to appear: Tu **so:ju** id.
so:tu, **so:ti**, t, to be defeated: Ka. **so:lu** id.
so:ru o, t, today.
hakkaḷa m, t, cockroach: Ka. **akkaḷe** id.
hakki m, bird: Ka. **hakki** id.
hageḷi t, daytime: Ha. **hagalu** id.
haji m, fresh, green: Tu. **paji** id.

- haji** m, to search: Ka. **pa:r** to look for.
hajikavu m, kind of snake.
haje t, mat (see **paje**).
hajji t, to be torn: Ha. **paji** to be broken.
haṭti m, cowshed: Ka. **haṭti** id.
haṭte:ri t, bed-bug.
haḍi m, hood (of a serpent): Ka. **heḍe** id.
haḍu t, uncultivated: Tu. **paḍli** id.
hadka t, ladle.
haṇa t, money: Ka. **haṇa** id.
haṇe t, water-lift: Tu. **paṇe** id.
haṇḍi m, t, fruit: Tu. **paṇu** to ripen.
hatti t, to climb up: Ka. **hattu** id.
hatte t, smear: Ka. **haccu** id.
hattonji t, eleven: Tu. **paṭtoṅji** id.
hadpe t, greens: Tu. **paḍpe** id.
hadra:ḍi t, twelve: Tu. **paḍra:ḍi** id.
handali t, pandal.
handi t, to shake: Ha. **handu** id.
handi m, yes.
hanneyḍi m, twelve: Ka. **hanneradu** id.
hambali m, memory.
hay m, to pour: Ka. **huy** id.
hāygi m, sand: Ha. **hoyme** id.
hayḍi m, to dig up.
hayḍi m, to spread: Ka. **haradu** id.
hari m, to flow: Ka. **hari** id.
hari m, hot-water pot: Ha. **harvi** id.
hariye t, elder brother: Tu. **paraye** id.
hari m, tooth: Tu. **pari** id.
hari m, t, to drink: Tu. **pari** id.
hareḍḍi t, elder sister: Tu. **pardi** id.
harke m, vow: Ka. **harake** id.
hargi m, kind of animal.
harngi t, stale.
harta t, sharp: Ka. **harita** id.
harti t, old: Tu. **paratti** id.
harba t, festival: Tu. **parba** id.
halaga m, wooden plank: Ha. **halage** id.
halta mara t, jackfruit tree: Tu. **pila** id.

- halli m, house lizard: Ka. halli id.
 havḍayi t, west: Ha. paduva id.
 havḍi t, to put (see ho:ḍa).
 ha:nge m, like that: Ha. ha:ṅge id.
 ha:ḍi m, t, forest: Tu. pa:ḍi grove.
 ha:de t, rock: Tu. pa:ds id.
 ha:yi t, to hit.
 ha:ra t, wait!
 ha:ri m, t, to fly: Ka. ha:ru id.
 ha:rne t, brahmin.
 ha:rpe t, to drive (birds).
 ha:la m, spathe of arecanut tree: Ha. ha:le id.
 ha:vu m, snake: Ka. ha:vu id.
 higeli t, branch.
 hiji m, to pick up: Tu. piji id.
 hijini t, ant: Tu. pijini id.
 hijirpi t, to twist: Tu. pijirpu id.
 hije t, to pick up (see hiji).
 hidke t, basket.
 hiḍi t, handful: Ka. hiḍi id.
 hiḍi m, to squeeze: Ka. hiḍu id.
 hidmayi t, outside: Tu. pideyi id.
 hina t, corpse: Ka. hepa id.
 hiri m, to be relieved of a spirit: Tu. piri id.
 hiriki m, ring kept under a rice pot: Ha. irikke id.
 hiru t, tender grass.
 hircadi t, to squeeze.
 hili m, t, tiger: Tu. pili id.
 hi:nki t, to start.
 hugari t, to praise: Tu. pugari id.
 huge t, smoke: Tu. puge id.
 hujigavu t, tobacco.
 huḍa m, to catch, huḍi t, to hold: Ka. hidi id.
 huḍu m, to fear: Ta. pēṭi fear.
 hudani m, to carry on the head.
 hudari t, name : Tu. pudari id.
 hunca t, anthill: Tu. puñca id.
 huntu m, anthill: Ka. hutta id.
 huri t, boil: Tu. puri id.
 huri t, huḷi m, worm: Ka. huḷa id.

- hureli t**, to roll: Tu. **pureli** id.
hurga t, over-boiled rice: **purga** id.
hu:ce t, fisherman.
hu:ji t, to sweep: Tu. **pu:ju** to gather.
hu:nji m, cock: Ka. **huñja** id.
hu:ddi m, to burry: Ka. **pu:ṅ** id.
hecci t, to increase: Ka. **heccu** id.
heṭṭi m, to prick: Ha. **heṭṭu** to beat in.
hede m, leaf of arecanut tree.
henku:ji t, woman.
hetta t, cow: Tu. **petta** id.
hetmanti t, lying-in-woman. (see **hedi**)
hedambu t, topsy turvey: Ha. **pedambu** id.
hedi t, to beget: Tu. **pedi** id.
hemman m, woman: Ha. **hemmakko** id.
heyde m, hen: Tu. **peradda** id.
heravu t, behind: Tu. **piravu** id.
heravi t, to grate: Ha. **here** id.
heri m, to beget: Ka. **heru** id.
hergude t, big rat: Tu. **pergude** field rat.
herce t, thorns of jackfruit: Ha. **recce** id.
hermana m, instrument to grate coconut: Ka. **heremape** id.
hermi m, outside: Ha. **hera** id.
helt haṇḍi m, jackfruit (see **halt mara**).
he:nge m, how: Ha. **he:ṅge** id.
he:ri t, milk: Tu. **pe:ri** id.
hokkaḷa m, outer cover of a jackfruit seed.
hokru t, naval: Ha. **hokkuḷu** id.
hoga m, smoke: Ka. **hoge** id.
hocdi m, to thatch.
hoṭṭe m, stomach: Ka. **hoṭṭe** id.
hoṇḍa m, pit: Ha. **hoṇḍa** id.
hotta m, **hortu t**, time : Ka. **hottu** id.
hodi m, to cover oneself: Ka. **hode** id.
hodi t, to fry: Tu. **podpu** id.
hoddiga m, **hordi t**, near : Ka. **pordu** to join.
hoṃdi m, to roll: Ka. **horaḷu** id.
hoṃdi m, to start: Ka. **horaḍu** id.
hoṃye t, sand (see **hāygi**).
hoṃli t, current of a stream: Ha. **oṃlu** id.

horōḷi m, t, horse gram: Ka. **hurūḷi** id.

hordi t, edge.

horpi t, to pluck: Tu. **porpu** id.

hola m, plain: Ka. **hola** field.

holi m, to stitch: Ha. **holi** id.

hoḷa m, river: Ka. **hoḷe** id.

ho:ga m, to go: Ka. **ho:gu** id.

ho:ḍa m, to put: Ta. **pōṭu** id.

Abbreviations used: o: Onti, t: Tappu

m : Mudu, Tu. : Tulu, Ka. : Kannada,

Ha. : Havyaka, Ta. : Tamil, Te. : Telugu, Kol. : Kclami.

8. APPENDIX: THE BELARI LANGUAGE

1. Beḷari is the name of a tribe mainly engaged in making baskets from bamboo sticks, inhabiting the slopes of the Western Ghats to the east of Coondapur in the South Kenara district, Mysore. STURROCK has referred to them as Bellara (in his *Manual of South Kanara*, 1894), and their speech is considered to be a dialect of Kannada by him. A recent study has revealed that the language is quite distinct from both Kannada and Tulu, even though it contains a considerable amount of borrowings from them. Structurally it appears to be nearer to Tulu than to Kannada. It also shows similarities with the Koraga language spoken by another basket making tribe of that area who use creepers and not bamboos in their profession.

2. We may introduce the language here with the following list of vocables:

(a)	hoḷ	to beat	ujji	to keep
	hu:ju	to smear	upparṣi	to climb up
	haṇi	to bend	ija	to climb down
	soccoḍi	to throw	uḷu	to wear
	simbi	to carry	u:	to blow
	bo:ḍi	to beg	ogi	to pull
	noḍi	to wash	sey	to die
	toḷaga	to rub	baḷi	to float
	tari	to dig	koḷu	to give to III person
	iḷa	to get up	itta	to give to I or II person
(b)	eyda	all	haḍi	green, fresh
	beḷidi	which one	si:ge	sweet
	je:yendi	what	seypi	beautiful
	enti	where	dabra	rough
	haragi	behind	gantadṣi	good
	illeyi	inside	saṭri	blighted
	gaṭṭiya	much	kunṭra	short
	siṅiṇi	a little	ho:ṇe	small

(c)	go:ke	neck	bergi	back
	hođali	stomach	jaŋgi	leg
	hodkuļu	navel	ođivu	blood
(d)	tanne	mother	marjedi	grandchild
	me:ti	wife	burde	relative
	himbadi	son-in-law	madiyeri	marriage
	baggeri	boy	beggi	girl
(e)	argi	rice	ijde	mortar
	molesi	chilly	ijgeri	pestle
	małgi	medicine	otre	hole
	seyle	firewood	kattige	knife
	mi:keri	a big pot	kađvayi	drum
	ađa:kina	lid	kadevi	Holeya (a caste)
(f)	teru	way	handi	fruit
	sa:ro	bridge	ba:tre	betel leaf
	hule	river	debiri	bamboo
	hula	forest	sa:go	pig
	gałde	field	haysa:re	snake
	hakkali	plain	huri	slough

3. There are quite a number of Tulu and Kannada borrowings in this language, of which the latter are apparently of more recent origin. Almost all the Belari speakers can freely converse in Kannada which is the majority language of the region inhabited by them, and because of the existence of a large number of Tulu borrowings in their speech, they can also understand Tulu to a certain extent. The Tulu borrowings appear to have taken place at an early stage in Belari, and have undergone many interesting sound changes. It is possible, of course, that these vocabulary items are also native to the language itself, and in that case the relationship between Tulu and Belari will turn out to be closer still.

4. A word-initial *p* of Tulu regularly corresponds to *h* in Belari.

<i>Belari</i>	<i>gloss</i>	<i>Tulu</i>
haņi	to say	paņi
hałdi	elder sister	pałdi
hijini	ant	pijini

<i>Balari</i>	<i>gloss</i>	<i>Tulu</i>
hudari	name	pudari
hugeli	shoulder	pugeli
hu :ji	to smear	pu :ju
holti	time	poltu

5. Proto-Dravidian * γ is represented by ɭ in Belari: *ba:ɭe* banana, *galɖe* field, *ko:li* fowl, *alɭi* to weep, *toɭi* to kick, *olɭi* to remain, *gileɭgi* sweet potato.

6. The personal suffixes used in the finite verbal forms of Belari partly resemble Tulu suffixes and partly the Koraga ones. The following are the Belari suffixes:

	<i>singular</i>	<i>plural</i>
I	e	o
II M	a	ari
F	ari	
III M	i	MF eri
FN	idi	N o

(a) The suffixes of I and II person are identical with those of Tulu, except that in II singular, Belari makes a gender distinction which is absent in Tulu, and the suffix used while addressing a female person is identical with the II plural suffix.

(b) In the III person, the gender distinction is between masculine and feminine-neuter in the singular and between neuter and non-neuter in the plural. The system and the suffixes used are identical with those of the Koraga language (Onṭi dialect), except that Koraga has no form to denote neuter plural in III person, and the Belari suffix in this case happens to be identical with that of Tulu.

7. The following is a sample paradigm of the root *bar* to come. *Finite*:

(a) non-past:	<i>singular</i>	<i>plural</i>
I	barke	barko
II M	barka	barkari
F	barkari	
III M	barki	MF barkeri
FN	barkidi	N barko

(b) past:

I	battige		battigo
II M	battiga		battigari
F	battigari		
III M	battigi	MF	battigeri
FN	battidi	N	battigo

(c) subjunctive:

I	brave		bravo
II M	barva		barvari
F	barvari		
III M	barvi	MF	barveri
FN	baru	N	barvo

(d) imperative:

M	balla		balle
F	balle		

(e) prohibitive: M
F

bara	barali
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(f) negative:

barkidi	does not come
battidi	did not come

(g) concessive:

barmo	let us come
barli	let (him) come
barka	" " "

(h) assertive:

bara di	should come
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Non-finite:

(a) infinitive	barkina	(non-past)
	battina	(past)
(b) converb:	batti	having come
	barande	without coming
(c) conditional:	barkda	if (you) come
	battindek	since (you) came

8. As has been already noted, the forms denoting II feminine singular are identical with those of II plural. This is also true of personal pronouns as can be seen below (see 12).

9. The occurrence of the suffix *k~g* in both the past and non-past finite forms above is rather interesting. Its absence in the third person feminine-neuter singular form should also be noted. It is possible that the suffix was originally a present tense marker (cf. Tamil *kir*) and the so-called past forms are perfect rather than past. Koraga has a *k~g* suffix indicating past tense, which may or may

not have anything to do with the above complexity. Obviously a more detailed study is necessary in this context.

10. Normally, past forms are derived by adding the suffix *d* to a base.

bu:|ki	he falls	bu:|dki	he fell
ubiki	he spits	ubidki	he spat
ka:rki	he vomits	ka:rdki	he vomited

The following alternants of the past suffix were also noted.

(a) *t* (in which case the following *k* becomes *g*)

barki	he comes	battigi	he came
ma: ki	he does	ma:tgi	he did
bi:ki	he cooks	bi:tgi	he cooked

(b) *nd*

mi:ki	he bathes	mindki	he bathed
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(c) *y*

akki	he becomes	ayki	he became
hokki	he goes	hoyki	he went
ittaki	he gives	ittayki	he gave
sukki	he sees	suyki	he saw

11. In the case of the feminine-neuter singular forms, however, the consonant *k* ~ *g* gets elided after the past suffix. After the last four bases given above the past also has a zero alternant, but the base-final vowels are regularly lengthened: *battid̄i* she came, *ho:d̄i* it went, *su:d̄i* she saw, *itta:d̄i* she gave.

12. The pronouns are *e:ni* I, *en̄k̄lo* we, *vu:yi* you (male singular), *muk̄la:ri* you (female singular), you (plural), *ay.i* he (remote), *be:yi* this man, *adi* that woman, thing, *uttu* this woman, thing, *a:k̄li* those persons, *be:k̄li* these persons, *hu:lu* here, *o:lu* there, *ev̄lu* where, *u:tega* this much *a:tegae* that much, *e:tega* how much, *hu:deki* to this place, *a:deki* to that place, *e:deki* to which place, etc.

13. Case suffixes are identical with those of Tulu except that the locative suffix is *t* as in Koraga.

14. Plural suffixes are added to rational nouns only. They are *k̄lu* after some nouns and *ri* after the rest.

15. On the whole, the language is extremely interesting, and deserves to be studied in greater detail.