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Linguistic Survey of India Series: 6

BARKUR KANNADA

By

A. S. Acharya

University of Poona

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DECCAN COLLEGE, POONA

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PREFACE

BARKUR is a historically important small town situated in Udupi taluk of South Kanara district in coastal Mysore. It is about 45 miles north of Mangalore and isolated from the Tulu-speaking area of the district by two rivers (on which bridges have been constructed very recently). It is surrounded on all the four sides by Kannada-speaking people.

Commercially Barkur is more closely linked with Coondapoor, one of the major Kannada-speaking towns in the district, than with Mangalore or Udupi.

Out of the whole population of the area, except a small number of Konkani-speakers, all—irrespective of different communities to which they belong—are native speakers of Kannada.

The name BARKUR KANNADA is given to this dialect as it is spoken in BARKUR.

The present analysis is based on the material collected from Shri B. Chandrashekhara Bhat, B.Sc., who belongs to the community of Shivalli Brahmins at Barkur. Assistance was also received from his father, Shri Subraya Bhat and his elder brother, Shri Shripati Bhat.

The field work was carried out during the months of April and May 1967, under the Linguistic Survey Project of Deccan College, Poona.

I wish to express my sincere gratitude to Dr. S. M. Katre, Director, Deccan College, Dr. A. M. Ghatage, Director, Centre of Advanced Study in Linguistics, Poona for their help and encouragement, to Dr. H. S. Biligiri, to Dr. D. N. Shankar Bhat for their valuable guidance throughout the preparation of this work and to my informant, Shri Chandrashekhara Bhat and the members of his family for their co-operation during the field work.

ALEVOOR SRIRAMANA ACHARYA

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1 PHONOLOGY

1.1. Inventory of Phonemes.

The following are the phonemes in the dialect of Kannada spoken at Barkur in South Kanara District of Mysore State.

Vowels	i	i:	ĩ	ĩ:	u	u:
	e	e:			o	o:
	ə	ə:	a	a:	ɔ	ɔ:
Nasalization	~					
Consonants	p	t	t̪	c	k	
	b	d	d̪	j	g	
	m	n	ɳ			
		s		ś	h	
		r				
		l	ɭ			
	v			y		

1.2. Illustration of contrasts

/ i e / *illi* 'here', *elli* 'where'; *ittĩ* 'it is', *ettĩ* 'lift'; *tattĩ* 'bamboo screen', *tatt̪e* 'a metal plate'.

/ i ĩ / *gantĩ* 'cattle', *gant̪ĩ* 'bundle'; *ma:ḍi* 'you(pl) do', *ma:ḍĩ* 'you(Sg) do'; *jo:ḍi* 'pair', *jo:ḍĩ* 'pair of slippers'.

/ e ə / *herge* 'out side', *herge* 'delivery'; *etta* 'where' *betta* 'cane'.

/ ə a / *kappe* 'frog', *kəppe* 'the check'; *katte* 'ass', *kette* 'chip'; *beḷe* 'crop', *bale* 'bangle'.

/ a o / *ondĩ* 'one', *andĩ* 'on that day'; *hori* 'fry', *hari* 'tear'.

/ o ɔ / *koɖa* 'he cannot give', *kɔɖa* 'a pot'; *toɭi* 'step', *tɔɭi* 'wash'; *koɭke* 'hook', *kɔɭke* 'a crop'.

/ u i / *ma:ɖi* 'you do', *ma:ɖu* 'it may do'; *koɖi* 'give', *koɖu* 'it may give'.

/ u o / *suri* 'to string (as flower)', *sori* 'to drop'; *kuɖi* 'drink', *koɖi* 'shoot (esp. of sugar cane)'.

/ a ɔ / *tale* 'head', *tɔle* 'beam'; *hoɖi* 'strike', *haɖi* 'beget'; *kəri* 'carve', *kari* 'call'.

/ i i: / *bili* 'white', *bi:li* 'fibre'; *sigi* 'to tear', *si:ge* 'soap-nut'.

/ i i: / *hoɖiɖi* 'having hit', *ma:ɖi:ɖi* 'doing'; *entiɖi* 'what', *kanti:ɖi* 'drowning'.

/ u u: / *uɖu* 'to wear', *hu:ɖu* 'to plough'; *suri* 'to string (as flower)', *su:re* 'robbery'.

e e: / *heri* 'beget', *he:ri* 'load'.

e e: / *kere* 'lake', *ke:re* 'a snake', *beɭe* 'crop', *be:ɭe* 'pulse'.

o o: / *koɖi* 'give', *ko:ɖi* 'horn'; *toɖi* 'desire' *to:ɖi* a small stream'.

/ ɔ ɔ: / *kɔɭe* 'dirt', *kɔ:ɭe* 'a flower'.

/ a a: / *maɳi* 'a gem', *ma:ɳi* 'a boy'; *baɭe* 'bangle', *ba:ɭe* 'plantain'.

Nasalized vs Non-nasalized.

hã:vi 'snake', *ha:vi* 'sail'; *sĩ:yã:la* 'tender coconut' *si:sa* 'glass'; *sĩ:* 'sweet', *si:re* 'saree'.

/ p b / *pe:te* 'market', *be:te* 'hunting'; *tapɭe* 'a vessel', *table* 'a drum'.

/ t d / *taɳi* 'to become cool', *daɳi* 'to be tired', *timi* 'to pierce', *dimi* 'mortar'.

t ɖ / *gatta* 'hill', *gaɖɖa* 'beard'; *ganɳi* 'knot', *ganɖi* 'male'.

c j / *calli* 'dirt', *jalli* 'a bamboo'; *jollu* 'saliva', *collu* 'to spill'.

/ k g / *kere* 'lake', *gere* 'line'; *kuḍi* 'to drink', *guḍi* 'temple'; *kaḷṣi* 'to send', *gaḷṣi* 'to earn'.

/ m n / *maḍi* 'pure', *naḍi* 'to walk'; *mara* 'tree', *nara* 'vein'; *a:ne* 'elephant', *a:me* 'turtle'.

/ n ɳ / *mani* 'house', *maɳi* 'gem'; *panni:rī* 'rose water', *kaɳni:rī* 'tears'; *a:ne* 'elephant'; *a:ɳi* 'nail'.

/ s ś / *sa:lī* 'line', *śa:lī* 'an upper cloth'; *sa:yi* 'to die', *śa:yi* 'ink'; *sara* 'golden chain of the neck', *śara* 'remark'; *ra:śi* 'sign of the zodiac', *ra:si* 'heap'.

/ r l / *rangī* 'colour', *langa* 'petticoat'; *ra:gi* 'a kind of grain', *la:ga* 'a leap'.

/ l ɭ / *ali* 'to wander', *aḷi* 'to perish'; *kallī* 'stone', *kallī* 'toddy'; *ka:lī* 'leg', *ka:ḷi* 'grain'.

/ b v / *bε:le* 'pulse', *vε:le* 'time'.

/ c s / *cikka* 'small', *sikka* 'a sling'.

1.3. Description of Phonemes.

All vowels, except those in monosyllabic words in this dialect are phonetically half-long finally. They are considered to be the members of the respective short vowels here and indicated by using a single dot after the vowel in the following phonetic transcription.

/ i / is a high, front, unrounded, short vowel.

/iḍi/ [iṛi.] 'whole', /biḷi/ [biḷi.] 'white', /suḷivī/ [suḷivī.] 'glimpse', /uri/ [uri.] 'fire'.

/ i: / is a high, front, unrounded, long vowel.

/ i: / [i:] 'this', /i:ga/ [i:ga.] 'now', /ki:lī/ [ki:lī] 'to pluck out', /ni:rī/ [ni:rī.] 'water'. /huli:ge/ [huli:ge.] 'to a tiger'.

/ ī / is a high, central, unrounded, short vowel.

/aḍīri/ [aḍīri.] 'to shake', /krīṭike/ [krīṭike.] 'a star', /mrīḍanga/ [mrīḍaṅga.] 'a drum'. /no:vī/ [no:vī.] 'pain'.

/ ī: / is a high, central, unrounded, long vowel.

/kantī:di/ [kantī:dī.] 'drowning', /ma:dī:dī/ [ma:rī:dī.] 'doing', /e:lī:ndre/ [e:lī:ndre.] 'if one says 'get up'.

/ u / is a high, back, rounded, short vowel.

/uri/ [uri.] 'fire', /medu/ [medu.] 'soft', /kurule/ [kurule.] 'young plant of the plantain', /magu/ [magu.] 'child'.

/ u: / is a high, back, rounded, long vowel.

/u:rī/ [u:rī.] 'village', u:dī [u:dī.] 'to blow', /ku:li/ [ku:li.] 'wage', /du:rī/ [du:rī.] 'to blame.'

/ e / is usually a mean-mid, front unrounded, short vowel. It is [ʔe+] lower-mid and fairly centralized with y-glide initially.

/eru/ [ʔe+ ru.] 'ant', /elībī/ [ʔe+lībī.] 'bone', /kemi/ [kemi.] 'ear', /ceṇḍī/ [ceṇḍī] 'ball', /koḍe/ [kəṛe.] 'umbrella', /gə:ḍe/ [gə:re.] 'wall'.

/ e: / is a mean-mid, front, unrounded, long vowel. This is associated with y-glide initially.

/e:tī/ [ʔe:tī.] 'blow', /e:lī/ [ʔe:lī.] 'seven', /ke:nī/ [ke:nī.] 'to listen', /ge:rī/ [ge:rī.] 'to winnow', /ne:ji/ [ne:ji.] 'young plant of paddy'.

/ o / is a mean-mid, back, rounded, short vowel. This is [ʔo+], fairly centralized with w-glide, initially.

/ondī/ [ʔo+ n.dī] 'one', /oppī/ [ʔo+ppī.] 'to agree', /koḍī/ [koṛī.] 'to give', /koṇḍi/ [koṇ.ḍi.] 'hook'.

/ o: / is a mean-mid, back, rounded, long vowel. This occurs with w-glide initially.

/o:dī/ [ʔo:dī.] 'to read', /o:li/ [ʔo:li.] 'palm-leaf', /ko:lī/ [ko:lī.] 'stick', /go:ri/ [go:ri.] 'grave'.

/ ɛ / is usually a lowermid, front, unrounded, short vowel. This is [ʔæ+] higher low and fairly centralized with y-glide initially.

/ele/ [ʔæ-le.] 'leaf', /eḍa/ [ʔæ-ṛa.] 'left', /nere/ [nēre.] 'flood', /eḷeḍke/ [ʔæ-ḷeṛke.] betel leaf and nut'.

/ ɛ: / is a higher low, front, unrounded, long vowel.

/pɛ:ɛ/ [pɛ:ɛ.] 'market', /bɛ:ga/ [bɛ:ga.] 'quickly'
/mɛ:ɳa/ [mɛ:ɳa.] 'wax'.

/a/ is a low, central, unrounded, short vowel.

/aɖi/ [aɽi.] 'foot', /akka/ [akka.] 'elder sister', /kaɖi/
[kaɽi.] 'to cut', /ɔɳagĩ/ [ʷɔɳagĩ.] 'to become dry'

/a:/ is a low, central, unrounded, long vowel.

/a:ne/ [a:ne.] 'elephant', /a:da:ra/ [a:da:ra.] 'support',
/a:/ [a:] 'that'.

/ɔ/ is a low, back, rounded short vowel. This is [ʷɔɾ] fairly
centralized with w-glide initially.

/ɔgi/ [ʷɔɾgi.] 'to wash (as clothes)', /ɔle/ [ʷɔɾle.] 'oven',
/kɔɖe/ [kɔɾe.] 'umbrella', /tɔli/ [tɔli.] 'to wash (as hands)'.

/ɔ:/ is a low, back, rounded, long vowel.

/kɔ:ɛ/ [kɔ:ɛ.] 'fort', /gɔ:ɖe/ [gɔ:ɾe] 'wall', /mɔ:la/
[mɔ:la.] 'big cave'.

All consonants except /ɖ/ (which requires a special treatment) in this dialect are half-long before a single non-identical consonant when preceded by a single open syllable with a short vowel. They are considered to be the members of the respective consonants and indicated using a single dot after the consonant in the following phonetic transcription.

/p/ is a bilabial, voiceless stop.

/paɽa/ [pata.] 'picture', /ku:pĩ/ [ku:pĩ.] 'barber's knife',
/soppĩ/ [soppĩ.] 'green leaves', /priya/ [priya.] 'high in price',
/kempĩ/ [kempĩ.] 'red', /hapte/ [hap.te.] 'week'.

/t/ is an alveolar voiceless stop.

/tale/ [tale.] 'head', /kate/ [kate.] 'story', /hattĩ/ [hattĩ.]
'ten', /vantige/ [vaɳ.tige.] 'contribution', /raste/ [ras.te.]
'road', /utra/ [ut.ra.] 'answer', /katle/ [kat.le.] 'darkness'.

/ɖ/ is a retroflex, voiceless, stop.

/ɖikki/ [ɖikki.] 'an ear ornament', /da:ɖĩ/ [da:ɖĩ.] 'to ~

cross', /gaṭṭa/ [gaṭṭa.] 'hill', /kuṇṭa/ [kuṇ.ṭa.] 'lame man', /baṭṭi/ [baṭ.ṭi.] 'dining plate'.

/c / is a palatal, voiceless affricate.

/caṭa/ [caṭa.] 'habit', /hancī/ [hañci.] 'fryingpan', /pacce/ [pacce.] 'green', /cimci/ [cimci.] 'spoon', /a:ca:ri/ [a:ca:ri.] 'carpenter', bacṭi/ [bac.ṭi] 'bathroom'.

/k / is a velar, voiceless stop.

/kate/ [kate.] 'story', /bekkī/ [bekkī.] 'cat', /ṣṇakī/ [ṣṇakī.] 'dry', /sunka/ [suṇka.] 'local tax', /takḍi/ [tak.ṛi.] 'balance', /sakre/ [sak.re.] 'sugar'.

/b / is a bilabial, voiced stop.

/baḍi/ [baṛi.] 'to beat', /kṇbīri/ [kṇbīri.] 'dry coconut', /hubbī/ [hubbī.] 'eye brow', /kṇmbe/ [kṇm.be.] 'branch', /kabṇa/ [kab.ṇa.] 'iron'.

/d / is an alveolar, voiced stop.

/duḍḍi/ [duḍḍi] 'money', /dimi/ [dimi.] 'mortar', /suddi/ [suddi.] 'news', /ondī/ [ʷo- n.dī.] 'one' /madle/ [mad.le.] 'a drum'.

/ḍ / has three allophones.

[ḍ] a retroflex voiced stop occurring

(a) Initially
/ḍubba/ [ḍubba.] 'hump', /ḍonkī/ [ḍoṇkī.] 'crooked'.

(b) In gemination
/duḍḍi/ [duḍḍi.] 'money', /heḍḍa/ [heḍḍa.] 'dull man'.

(c) After /ṇ/
/gaṇḍa/ [gaṇ.ḍa.] 'husband', /ceṇḍi/ [ceṇ.ḍi] 'ball'.

[ḍ.] a retroflex, voiced, half long stop occurring before /r/, /l/ and /ṇ/

/kṇḍri/ [kṇḍ.ri.] 'axe', /kaḍṭi/ [kaḍṭi.] 'sea', /ṇḍṇu:lī/ [ʷṇ-ḍ.ṇu:lī.] 'waist band'.

[ɾ] a retroflex, voiced flap occurring elsewhere.

/gu:ḍi/ [gu:ṛi.] 'nest', /hiḍta/ [hiṛta.] 'control' /maḍke/ [maṛke.] 'pot'.

/j/ is a palatal voiced affricate.

/jaḍe/ [jaṛe.] 'matted hair', /jollī/ [jollī.] 'saliva', /kaje/ [kaje.] 'unpolished (as rice)', /hejje/ [hejje.] 'step', /ganji/ [gañ.ji.] 'gruel', /jvara/ [jvara.] 'fever', /vajra/ [vaj.ra.] 'diamond'.

/g/ velar, voiced stop.

/gaḍi/ [gaṛi] 'boundary', /maga/ [maga.] 'son', /mḡge/ [mḡge.] 'bud', /mungi/ [muñ.gī] 'sprout' /maglī/ [mag.lī.] 'side of the body'.

/m/ is a bilabial, voiced nasal.

/maga/ [maga.] 'son', /dimi/ [dimi.] 'mortar', /gumme/ [gumme.] 'deep pond', /tu:mbī/ [tu:m.bī] 'sluice', /sa:smi/ [sa:smi.] 'mustard', /cimci/ [cim.ci.] 'spoon'.

/n/ has four allophones.

[ṇ] a palatal, voiced, nasal occurring before /c/ and /j/.

/hanci/ [hañ.ci.] 'frying pan', /banje/ [bañ.je.] 'barren woman'.

[ṅ] a velar, voiced, nasal occurring before /k/ and /g/.

/po:nkī/ [po:ṅkī] 'empty seed', /mungi/ [muñ.gī] 'sprout of a seed'.

[ṇ] a dental, voiced, nasal occurring before /t/ and /d/.

/kantī/ [kaṇ.tī.] 'instalment', /ha:nte/ [ha:ṇte.] 'a moth', /ondī/ [ʷo+ṇ.dī] 'one'.

[n] an alveolar, voiced, nasal occurring elsewhere.

/nanjī/ [nañ.jī.] 'poison', /dina/ [dina.] 'a day', /ninne/ [ninne.] 'yesterday'.

/ɳ/ is a retroflex, voiced nasal.

/ka:ṇī/ [ka:ṇī.] 'to see', /kɔ:ṇe/ [kɔ:ṇe.] 'room', /ɛṇṇe/ [ʋæ-ṇṇe.] 'oil', /daṇḍa/ [daṇ.ḍa.] 'punishment'.

/ s / has two allophones

[ʃ] a retroflex, voiceless, sibilant occurring before /t/

/musti/ [muʃ.ṭi.] 'fist', /cɛ:ʃte/ [cɛ:ʃte.] 'wicked behaviour';

[s] a dental, voiceless sibilant occurring elsewhere.

/sari/ [sari.] 'to move', /si:sa/ [si:sa.] 'glass', /raste/ [ras.te.] 'road', /rasge/ [ras.ge.] 'puss'.

/ ś / is a palatal voiceless sibilant.

/śara/ [śara.] 'remark', /śa:yi/ [śa:yi.] 'ink', /viśa/ [viśa.] 'poison', /varśa/ [varśa.] 'ear'.

/ h / is usually a glottal voiced fricative. It is optionally voiceless initially.

/hakki/ [hakki.] 'bird', /hani/ [hani.] 'drop', /saha:ya/ [saha:ya.] 'help'.

/ r / is apical voiced trill.

/ruci/ [ruci.] 'taste', /mari/ [mari.] 'to forget', /sarpa/ [sar.pa.] 'snake', /gurta/ [gur.ta.] 'acquaintance'.

/ l / is an alvolar voiced lateral.

/lanca/ [lañca.] 'bribery', /ma:le/ [ma:le.] 'garland', /silki/ [sil.kī] 'balance', /calli/ [callī.] 'dirt'.

/ ɭ / is a retroflex voiced lateral.

/beɭe/ [beɭe.] 'crop', /halli/ [halli.] 'village', /kaɭsige/ [kaɭ.sige.] 'a measure of grain between 10 and 14 seers'.

/ v / is a labiodental, voiced, frictionless continuum.

/vanīkc/ [vanike.] 'a mortar', /savīḷi/ [savīḷi] 'kind of taste', /ki:vī/ [ki:vī.] 'puss', /davḍe/ [dav.ṛe.] 'jaw'.

/ y / is a palatal, voiced, frictionless continuum.

/yate/ [yate.] 'pain', /ya:rĩ/ [ya:rĩ.] 'who', /me:yĩ/ [me:yĩ.] 'to graze', /la:ya/ [la:ya.] 'stable', /uyya:le/ [uyya:le.] 'a swing', /hõyge/ [hõy.ge.] 'sand'.

1.4. Distribution of Phonemes.

All the vowels except /ĩ, i:, e:, o, ɔ and ɔ:/ occur initially, medially and finally. The vowels /o/ and /ɔ/ occur initially and medially, and /ĩ:/, /e:/ and /ɔ:/ occur medially only.

All the consonants except /l/ and /ŋ/ occur initially and medially. The consonants /l/ and /ŋ/ occur only medially. There are however very few words which have consonants at the end. They are as follows.

may 'body', *kay* 'hand', *kɛy* 'paddy plant', *hukum* 'order', *no:ti:s* 'notice', *daskat* 'signature'.

Every consonant except /w/ occurs with at least one other consonant. In addition to their occurrence with identical consonants (geminated), they are also joined to occur with non-identical consonants. The following, restrictions however, be noted:

- i) Stops which differ only in voice do not form a cluster.
- ii) /g/ does not occur before a nonidentical stop.
- iii) /c/ and /j/ do not form clusters with non-identical stops.
- iv) /ś/ occurs after /k/ and /r/ only.
- v) /n/ and /ŋ/, /t/ and /t/, /l/ and /l/, /s/ and /ś/, /b/ and /v/ do not form clusters.
- vi) /l/ does not occur after /t/, /d/ and /ŋ/.

The following chart may show some general picture of two-consonant clusters in this dialect.

2. MORPHOLOGY

2.1. Nouns

The class of nouns or nominal bases that can enter into morphological construction with case morphemes in this dialect comprises substantives, numerals and pronouns. Taking into consideration their structure they fall into two groups, viz. simple-nouns and extended nouns.

Simple nouns are not further analysable into morphemes. For ex. *maka* 'face', *gura* 'sheep', *a:ḍi* 'goat', *ra:pĩ* 'arrogance', *akki* 'rice', *taḷi* 'wooden trellis', *abbe* 'mother', *mīle* 'rope of a chariot'.

Extended nouns which are formed of two or more morphemes may further be classified into following subgroups.

(a) Derivational nouns, (b) compounds consisting of two or more root elements and reduplicated nouns, (c) verbal nouns, Pronouns and Plural nouns.

The numerals are partially simple. The basic numerals expressive of numbers from one to ten, hundred, thousand etc. (S. 2.1.6) may be considered as simple nouns. The remaining are compounds.

Although the attempt for analysing pronouns is not made here (S. 2.1.5) their complexity would be evident if they are compared with one another. While the demonstrative and interrogative pronouns may be explained as formed of the adjectival bases *a:* 'that', *i:* 'this' and *yā-* 'what' the personal and reflexive pronouns may be explained to have been formed of the root elements like *na:* (first person), *ni:* (second person) and *ta:* (reflexive).

2.1.1. Derivational Nouns:

The following nouns are formed out of verbal bases by suffixing:

- i. *a*
 a:ṭa 'play' : a:ḍī 'to play'
 o:ṭa 'running' : o:ḍī 'to run'
 taletiruka 'giddiness' : tale 'head' + tirugī 'to turn'
- ii. *anda*
 oppanda 'agreement' : oppī 'to agree'
- iii. *i*
 uṇḍa:ḍi 'lazy man' : uṇṇī 'to eat' + a:ḍī 'to play'
 (i.e. who simply eats and roams)
- iv. *kī*
 ɔḍikī 'dissension' : ɔḍi 'to break'
- v. *ka*
 kuḍika 'drunkard' : kuḍi 'to drink'
- vi. *ke*
 mōḷike 'to sprout' : mōḷi 'to sprout'
 ho:līke 'resemblance': ho:lī 'to resemble'
 timbke 'food' : tinnī 'to eat'
- vii. *ge*
 hōḷige 'stitching' : hōḷi 'to stitch'
 herige 'delivery of a child' : herī 'to beget'
 nambige 'belief' : nambī 'to believe'
 muccege 'ceiling' : mucce 'to close'
- viii. *ḍi*
 tiṇḍi 'food' : tinnī 'to eat'
- ix. *ta*
 hōḍita 'blow' : hōḍi 'to strike'
 hiḍita 'control' : hiḍi 'to catch'
 iḷita 'low tide' : iḷi 'to subside'
- x. *ṭi*
 koyḷi 'reaping' : koyyī 'to cut'

xi. *ve*

ba:lve 'life' : ba:lī 'to live'

The suffixes *i*, *ke*, *ge* and *ta* are also used after some non-verbal bases.

darba:ri 'liberal man' darba:rī 'generosity'
maylige 'impurity' : mayli 'dirty'
a:ḍalta 'management'

The suffix *i* is used as preceded by *va:s* in

hesīrīva:si 'renowned person' : hesīrī 'name'

The suffix *ke* is used as preceded by *ga:r-* in

su:lega:rke 'adultery' : su:le 'harlot'
eḍega:rke 'courage' : eḍe 'heart'

The following nouns are formed out of non-verbal bases by suffixing:

i. *a* (masculine), *i* (feminine) and *ī* (neuter)

kurīḍa 'blind man'
kurīḍi 'blind woman'
kurīḍī 'blindness, blind animal'
kuṇṭa 'lame man'
kuṇṭi 'lame woman'
kuṇṭī 'lameness, lame animal'
hucca 'mad man'
hucci 'mad woman'
huccī 'madness, mad animal'

The suffix *ti* is used instead of *i* (feminine) in the following:

hōleya 'a low-caste man'
hōlti 'a low-caste woman'
kōrīga 'a man of the *koraga* family'
kōrīti 'a *koraga* woman'
kurība 'a shephard'
kurībti 'a shephard woman'

The suffix *ti* (feminine) is used as preceded by *git* in

ha:dīragitti 'a prostitute': ha:dīra 'adultery'

The suffix *a* (masculine) is used as preceded by *k*, *ga:r*, *da:r*, *va:l* and *vant* in

pu:rvi ^k ka	'ancestor'	:	pu:rva	'ancient'
sa:la ^{ga} :ra	'debtor'	:	sa:la	'debt'
jote ^{ga} :ra	'companion'	:	jote	'company'
maḍi ^{va} :la	'washerman'	:	maḍi	'clean'
va:ri ^{da} :ra	'an heir'	:	va:rī ^s	'heirship'
buddi ^{van} ta	'intelligent'	:	buddi	'intelligence'

The following nouns are formed by suffixing

(i) *ṭi*, (ii) *ḍi*, (iii) *li*, (iv) *la:yi* and (v) *ḷi* to demonstrative bases *a*: 'that', *i*: 'this' and *ya*:- 'what' which are represented by various allomorphs as shown below:

- (i) *ṭi*
 a^sṭi 'that much',
 i^sṭi 'this much',
 e^sṭi 'how much',
- (ii) *ḍi*
 aⁿḍi 'that day',
 iⁿḍi 'this day',
 eⁿḍi 'what day',
- (iii) *li*
 a^lli 'that place',
 i^lli 'this place',
 e^lli 'which place',
- (iv) *la:yi*
 a^tla:yi 'that place',
 i^tla:yi 'this place',
 e^tla:yi 'which place',

This suffix is also found after the nouns expressive of cardinal points:

- mu:^ḍla:yi 'eastern district'
 ten^kla:yi 'southern district'
 pa^ḍla:yi 'western district'
 ba:^ḍla:yi 'northern district'
- (vi) *ḷi*
 a:^gḷi 'that time',
 e:^gḷi 'this time',
 i:^gḷi 'which time',

The suffix *tana* is used in the following:

manitana	'noble family': mani	'house'
ɔɖetana	'ownership' : ɔɖeya	'master'

The following nouns are formed by prefixing some bound elements (as shown below) to nouns:

an-	angay	'palm of the hand'	kay	'hand'
məŋi-	məŋika:lī	'the knee'	ka:lī	'leg'
	məŋikay	'the elbow'	kay	'hand'
məm-	məmmaga	'grandson'	maga	'son'
	məmmagalī	'grand-daughter'	magalī	'daughter'
pan-	panni:rī	'rose water'	ni:rī	'water'
avl-	avlakki	'flattened rice'		
muŋd-	muŋɖakki	'puffed rice'		
bent-	'bentakki	'raw, polished rice'		
kocc-	koccakki	'boiled rice'		
hed- ~	heb-			
	hebba:vī	'large serpent'	ha:vī	'snake'
	hebbetṭī	'thumb'	betṭī	'finger'
	hedda:ri	'main road'	da:ri	'road'

2.1.2. Compounds

(a) Compounds formed of two nouns:

balagaɖe	'right side'
balagay	'right hand'
ɛɖagay	'left hand'
taleba:di	'headache'
talegumbī	'pillow'
hindgaɖe	'back side'
mundgaɖe	'front side'
kaŋgɔmbe	'the pupil of the eye'
kaŋŋi:rī	'tears'
nu:rpa:lī	'hundred times'

The numeral *ondī* 'one' has the allomorphs *ok-* and *om-* respectively in

okkattī	'unity' (ondī + kattī)
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ommata	'agreement' (ondī + mata)
erīdī 'two' has the allomorph <i>ib-</i> in	
ibba:ga	'two parts' (erīdī + ba:ga)
mu:rī 'three' has the allomorph <i>muk-</i> in	
mukka:lī	'three quarters' (ka:lī 'quarter')

(b) Compounds formed of indeclinables and nouns:

dōḍḍamma	'grand-mother'
cikkappa	'father's younger brother'
a:vottī	'that day'
i:vottī	'this day'

(c) Compounds formed of a verbal root and a noun:

kaḍīgo:lī	'churning stick' (kaḍī + ko:lī)
u:dīgo:le	'blowing pipe' (u:dī + ko:live)
hoḍimanca	'thrashing table' (hoḍī + manca)
mincuḷa	'fire-fly' (mincī + huḷa)

2.1.3. Reduplicated nouns:

ha:vīgi:vī	'snakes and the like'
ce:līgi:lī	'scorpions and the like'
manegine	'house and the like'

2.1.4. Verbal Nouns:

These are formed by suffixing

i) *īdī* or *u:di* to a future stem ending in *p* or *b*:

ho:gī	'to go'	ho:pīdī~ho:pu:dī	'going'
barī	'to come'	bappīdī~bappu:dī	'coming'
tinnī	'to eat'	timbīdī~timbu:dī	'eating'

ii) *u:di* or *ī:di* to a future stem not ending in *p* or *b*:

kuḍī	'to drink'	kuḍiyu:dī	'drinking'
ma:ḍī	'to do'	ma:ḍī:dī	'doing'

iii) *ddī* to a past stem:

barī	'to come'	bandīddī	'that which has come'
ma:ḍī	'to do'	ma:ḍīddī	'that which was done'

iv) *iddī* to a negative gerundial form:

he:līde:	'not having said'	he:līdiddī	'that which has not been said'
sa:līde:	'not having been enough'	sa:līdiddī	'that which has not been enough'

2.1.5. Pronouns:

	<i>Singular</i>	<i>Plural</i>
I Person	na:, na:nī 'I'	na:vī 'we'
II Person	ni:, ni:nī 'you'	ni:vī 'you'
Reflexive	ta:nī 'self'	ta:vī 'selves'
III Person or Demonstrative		
Remote M.	avā 'he'	avrī 'they'
F.	avī 'she'	
N.	adī 'it'	
III Person or Demonstrative		
Proximate M.	ivā 'this' (man)	ivrī 'these' (persons)
F.	ivī 'this' (woman)	
N.	idī 'this' (thing)	
Interrogative		
ya:vīdī	} 'which'	ya:rī 'who'
e:nī		
entīdī		

2.1.6. Numerals:

The following are the basic numerals

ondī	'one'	'e:lī	'seven'
erīdī	'two'	enī	'eight'
mu:rī	'three'	ombattī	'nine'
na:kī, na:lkī	'four'	hattī	'ten'
aydī	'five'	nu:rī	'hundred'
a:rī	'six'	sa:vīra	'thousand'

Numerals expressive of decades (= Basic numerals + a decade):

ippattī	'twenty'	innu:rī	'two hundred'
mu:vattī	'thirty'	munnu:rī	'three hundred'
nalvattī	'forty'	na:nnu:rī	'four hundred'
ayvattī	'fifty'	aynu:rī	'five hundred'
arvattī	'sixty'	a:rnu:rī	'six hundred'
eppattī	'seventy'	e:lnu:rī	'seven hundred'
embattī	'eighty'	enṭṭu:rī	'eight hundred'
tombattī	'ninety'	ombaynu:rī	'nine hundred'

Numerals falling between decades (= a decade + a basic numeral) :

hannondī	'eleven'	hattombattī	'nineteen'
hannerīdī	'twelve'	ippattondī	'twenty one'
hadimu:rī	'thirteen'	ippatterīdī	'twenty two'
hadina:lkī	'fourteen'	ippatmu:rī	'twenty three'
hadinaydī	'fifteen'	ippattombattī	'twenty nine'
hadine:lī	'seventeen'	mu:vattondī	'thirty one'
hadinentī	'eighteen'	nu:rondī	'hundred and one'

Special compounded numerals with *a:rī* 'six' (with neutralized meaning) :

hatta:rī, nu:ra:rī, sa:vīra:rī	'many'
kēlava:rī	'some'
halava:rī	'numerous'

2.1.7. Plural Nouns:

The plural morpheme has the following allomorphs:

lī occurring after the nouns *karī* 'calf' and *magu* 'child'. The noun *magu* has the allomorph *mak-*

karīlī	'calves'
maklī	'children'

aklī occurring after *magali* 'daughter'

magalaklī	'daughters'
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diklī occurring after kinship nouns:

tammadiklī	'younger brothers'
akkadiklī	'elder sisters'
abbe:diklī	'mothers'
ma:yi:diklī	'mothers-in-law'
abbēppa:diklī	'parents'
tangi:diklī	'younger sisters'

rī occurring after animate nouns ending in *a*.

The final *a* of the base is normally dropped:

janarī	'people'
aksa:lrī	'goldsmiths'
ba:go:trī	'singers (esp. in field plays)'
vaki:lrī	'lawyers'

The nouns *bra:mmāṇa* and *su:dra* have the allomorphs *bra:mb-* and *su:d-* respectively.

bra:mbri	'brahmins'
su:drī	'sudras'

giḷi ~ *gaḷi* occurring elsewhere.

a:liḡiḷi	'servants'
gaṇṭigaḷi	'cattles'
ce:liḡiḷi	'scorpions'
haḷḷigaḷi	'villages'

The following are irregulars:

savti:rī	'co-wives'
heṇḍrī	'wives'

2.1.8. Classification of Nouns:

Taking into consideration the distribution of the allomorphs of the case-morphemes and the morphophonemic changes that the nouns undergo therein the nouns may be classified into the following groups:

- I. Nouns ending in *-i*
- II. Nouns ending in *-e*
- III. Nouns ending in *-u*
- IV. Nouns ending in *-ī*
 - (a) Personal pronouns *na:nī* 'I' and *nī:nī* 'you' and *ta:nī* 'self' and their plurals as *na:vī*, *nī:vī* and *ta:vī*
 - (b) Plural substantives, non-neuter singular and plural demonstrative and interrogative pronouns.
 - (c) Neuter pronouns, numerals and verbal nouns with neuter suffix *-du*
 - (d) All remaining nouns ending in *ī*
- V. Nouns ending in *u*:
- VI. Nouns ending in *a*
 - (a) having the base ending in *ad* before the genitive
 - (b) having the base ending in *an* before the genitive.
- VII. Nouns ending in *a*:
 - (a) having the base ending in *a:d* before the genitive.
 - (b) having the base ending in *a:n* before the genitive.

VIII. Nouns ending in *y* of CVC type

IX. Nouns ending in consonants other than those mentioned in VIII.

2.1.9. The major morphophonemic changes and allomorphic variations that the nouns undergo before case morphemes:

1. The final *i* and *e* become long before a suffix not beginning with a vowel.

ba:mi 'well' ba:mi:ge 'to a well' ba:mi:nda 'from a well'
gadde 'field' gadde:li 'in a field' etc.

2. The final *u* of the nouns of Class III becomes *i*: (or *u*:) before a suffix not beginning with a vowel.

suru 'beginning' suri:ge. suru:ge 'to the beginning'; magu 'child' magi:na 'of a child' etc.

3. The final *i* of the nouns is dropped before a vowel.

u:rī 'village', u:ralli 'in a village'; hallī 'tooth' hallina 'of a tooth' etc.

4. The nouns of Class IV (a) have their allomorphs before case suffixes as shown below:

		before the dative and comparative	before genitive, ablative, locative and accusative.
na:nī	'I'	nan-	nann-
ni:nī	'you' (Sg)	nin-	ninn-
ta:nī	'self'	tan-	tann-
na:vī	'We'	nam-	namm-
ni:vī	'you'	nim-	nimm-
ta:vī	'selves'	tam-	tamm-
	nange	'to me'	nanna 'of me' etc.

5. The nouns of Class IV (c) have *r* before a vowel and *k* before *k(e and kinta)*

adī 'it', adīra 'of it' adīkke 'to it'; ondī 'one' ondīrinda 'from one' ondīkkinta 'than one' etc.

6. The nouns of Class VI (a) and VII (a) have *d* before a vowel and *k* before *ke*.

mara 'tree', *marada* 'of a tree', *marakke* 'to a tree';
ca: 'tea', *ca:da* 'of tea', *ca:kke* 'to tea'

7. The nouns of Classes VI (b) and VII (b) have *n* before a vowel:

maga 'son', *magana* 'of a son'; *kuḍubya*: 'shepherd'
kuḍubya:na 'of a shepherd'

8. The final *y* of the nouns of Class VIII becomes *yy* before a vowel.

kay 'hand' *kayyinda* 'from a hand', *kayya* 'of a hand'.

2.1.10. Case morphemes:

The dative morpheme has the following allomorphs: *ge*, *ige*, *i:ge* and *ke*.

The morph *ge* occurs after the nouns of Classes I, II, III and VIII.

<i>huli</i>	'tiger'	<i>huli:ge</i>
<i>ba:mi</i>	'well'	<i>ba:mi:ge</i>
<i>maḷe</i>	'rain'	<i>maḷe:ge</i>
<i>suru</i>	'beginning'	<i>suru:ge</i>
<i>kay</i>	'hand'	<i>kayge</i>
<i>magu</i>	'child'	<i>magi:ge</i>
<i>hasu</i>	'cow'	<i>hasi:ge</i>

Before this morph

- (i) the final *i* of the noun *mani* 'house' becomes *e*: before a suffix not beginning with a vowel.

mane:ge 'to a house'

- (ii) the noun *elli* 'which place' has an optional allomorph *etti*.

elli:ge ~ *ettige* 'to which place'

The morphs *ge* and *ige* occur in free variation after the nouns of Class IV (a).

<i>na:nī</i>	'I'	<i>nanīge</i> ~ <i>nange</i>
<i>nī:nī</i>	'you' (Sg.)	<i>ninīge</i> ~ <i>ninge</i>
<i>ta:nī</i>	'self'	<i>tanīge</i> ~ <i>tange</i>
<i>na:vī</i>	'we'	<i>namīge</i> ~ <i>namge</i>

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ni:vĩ	'you' (Pl)	nimĩge ~ nimge
ta:vĩ	'selves'	tamĩge ~ tamge.

The morph *ke* occurs after the nouns of Classes IV (c), VI (a) and VII (a):

adĩ	it	adĩkke
ondĩ	one	ondĩkke
mara	tree	marakke.

The pronouns *ya:vĩdi* 'which' and *entĩdi* 'what' have the allomorphs *ya:-* and *enta-* respectively before this morph.

ya:ke, entake 'why, for what'

The noun *astĩ* 'so mu'h' when compounded with another noun gets the dative morph *i:ge* instead of *ke*.

astĩkke	'to that extent'
bappastĩ:ge	'until one comes'
a:pastĩ:ge	'until one happens'

The morphs *ige* and *i:ge* occur in free variation elsewhere.

avĩnĩ	'he'	avĩnige ~ avĩni:ge
avĩrĩ	'they'	avĩrige ~ avĩri:ge
u:rĩ	'village'	u:rige ~ u:ri:ge.
gaṇṭigaḷĩ	'cattle'	gaṇṭigalige ~ gaṇṭigaḷi:ge
maga	'son'	maganige ~ magani:ge.

The accusative morpheme has the following allomorphs *a*, *anna*, *inna*, *na*, *nna* and $\emptyset$.

The morph *nna* occurs after the nouns of Class VI (b).

maga	'son'	maganna
ba:vayya	'brother-in-law'	ba:vayyanna
tamma	'younger brother'	tammanna

The morphs *nna* and $\emptyset$ occur in free variation after the nouns of Class VI (a) and VII (a) except *dana* 'cow'.

mara	'tree'	maranna ~ mara
pustaka	'book'	pustakanna ~ pustaka
canda:	'subscription'	canda:nna ~ canda:

The morphs *a*, *inna* and *anna* occur in free variation after the nouns of class IV (a).

na:nĩ 'I' nanna ~ nanninna ~ nannanna

na:vi 'we'	namma ~ nammiinna ~ nammanna
ni:ni 'you' (Sg)	ninna ~ ninniinna ~ ninnanna

The morphs *nna* or *anna* occur in free variation after the nouns of Class IV (b).

gaṇṭigaḷi 'cattle'	gaṇṭigaḷinna ~ gaṇṭigaḷanna
aviṛi 'they'	aviṛinna ~ avaranna 'them'
ya:ri 'who'	ya:riinna ~ ya:ranna 'whom'

The (pro)noun *aviṇi* 'he' has the allomorph *ava-* before *nna* and *aviṇ-* before *anna*.

avanna ~ aviṇanna 'him'

The morphs *nna*, *anna* and $\emptyset$ occur in free variation after the nouns of classes IV (c) and IV (d).

adi 'it'	adiinna ~ adanna ~ adi
ondi 'one'	ondiinna ~ ondanna ~ ondi
hulli 'grass'	hulliinna ~ hullanna ~ hulli
u:ri 'village'	u:riinna ~ u:ranna ~ u:ri

The morphs *na* and $\emptyset$ occur in free variation elsewhere.

ba:mi 'well'	ba:mi:na ~ ba:mi:
gala:te 'noise'	gala:te:na ~ gala:te:
hasu 'cow'	hasi:na ~ hasu.
magu 'child'	magi:na ~ magu
kay 'hand'	kayna ~ kay

The noun *dana* 'cow' has the allomorph *dani:* before *na*.
dana 'cow' dani:na ~ dana

The genitive morpheme has the following allomorphs $\emptyset$, *na* and *ina*.

The morph $\emptyset$ occurs after the nouns of Class I and II.

ba:mi 'well'	ba:mi: ni:ri 'wellwater'
guḍḍe 'hill'	guḍḍe: badi 'side of a hill'
mani 'house'	mane: ho:ri 'buffalo of a house (i.e. own buffalo)'

The morph *na* occurs after the nouns of Class III and VI (b).

magu 'child'	magi:na 'of a child'
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hasu	'cow'	hasi:na	'of a cow'
kuḍubya:	'shepherd'	kuḍubya:na	'of a shepherd'

The morph *ina* occurs after the nouns of Classes IV (d) and IX.

u:rī	'village'	u:rina	'of a village'
hullī	'grass'	hullina	'of grass'
mu:ḍḷa:y	'eastern village'	muḍḷa:yina	'of an eastern village'
no:ṭi:s	'notice'	no:ṭi:sina	'of a notice'

The morph *a* occurs elsewhere.

na:nī	'I'	nanna	'of me'
avīrī	'they'	avīra	'of them'
ondī	'one'	ondīra	'of one'
maga	'son'	magana	'of a son'
marā	'tree'	marada	'of a tree'
kay	'hand'	kayya	'of a hand'
ca:	'tea'	ca:da	'of tea'

The ablative morpheme has the following allomorphs *nda* and *inda*.

The morph *nda* occurs after the nouns of Class I, II and III.

ba:mi	'well'	ba:mi:nda	'from a well'
kise	'pocket'	kise:nda	'from a pocket'
magu	'child'	magi:nda	'from a child'
hasu	'hunger'	hasi:nda	'from hunger'

The morph *inda* occurs elsewhere.

na:nu	'I'	nanninda	'from me'
adī	'it'	adīrinda	'from it'
u:rī	'village'	u:rinda	'from a village'
marā	'tree'	maradinda	'from a tree'
maga	'son'	maganinda	'from a son'

The pronoun *avī* 'those' has the allomorph *avv-* before *inda*.
avvinda 'from those'

The locative morpheme has the following allomorphs *li*, *illi*, *i:li*, and *alli*.

The morph *li* occurs after the nouns of Classes I, II, III and VIII.

ba:mi	'well'	ba:mi:li	'in a well'
gadde	'field'	gadde:li	'in a field'
suru	'beginning'	suri:li	'at the beginning'
kəy	'hand'	kəyli	'in a hand'

The morphs *illi* and *i:li* occur in free variation after the nouns of classes IV (d) and IX. The forms with *i:li* are more frequent.

u:rī	'village'	u:rilli ~ u:ri:li	'in a village'
hullī	'straw'	hulli:li	'in straw'
kə:le:jī	'college'	kə:le:ji:li	'in a college'
mu:ḍla:y	'eastern villages'	mu:ḍla:yilli	'in eastern villages'

The morph *alli* occurs elsewhere.

na:vī	'we'	nammalli	'in us'
adī	'it'	adīralli	'in it'
mara	'tree'	maradalli	'on a tree'

The comparative case morpheme has the following allomorphs *iginta*, *ginta*, *iginta*, *i:ginta* and *kinta*.

The morphs *iginta* and *ginta* occur in free variation after the nouns of Class IV a.

na:nī	'I'	nanīginta ~ nanginta	'than me'
ni:vī	'you' (Pl)	nimīginta ~ nimginta	'than you'

The morphs *iginta* and *i:ginta* occur in free variation after the nouns of the Classes IV (b), IV (d) VI (b) and VII (b). The forms with *i:ginta* are more frequent.

avīnī	'he'	avīnīginta	'than him'
avīlī	'she'	avīlīginta	'than she'
u:rī	'village'	u:ri:ginta	'than a village'
hullī	'straw'	hulli:ginta	'than straw'
maga	'son'	magani:ginta ~ maganīginta	'than a son'

The morph *kinta* occurs after the nouns of Class IV (c), VI (a) and VII (a) except *dana* 'cow'.

adī	'it'	adīkkinta	'than it'
avī	'those'	avkinta	'than those'
sa:vra	'thousand'	sa:vrakkinta	'than a thousand'
ca:	'tea'	ca:kkinta	'than tea'

The morph *ginta* occurs elsewhere.

ba:mi	'well'	ba:mi:ginta	'than a well'
gadde	'field'	gadde:ginta	'than a field'
magu	'child'	magi:ginta	'than a child'
hu:	'flower'	hu:ginta	'than a flower'

The noun *dana* 'cow' has the allomorph *dani:* before *ginta*.
dani:ginta 'than a cow'

2.1.11. Sample paradigms:

<i>ba:mi</i> 'Well'		<i>magu</i> 'child'	
Dat.	ba:mi:ge	Dat.	magi:ge
Acc.	ba:mi:na ~ ba:mi:	Acc.	magi:na ~ magu
Gen.	ba:mi:	Gen.	magi:na
Abl.	ba:mi:nda	Abl.	magi:nda
Loc.	ba:mi:li	Loc.	magi:li
Comp.	ba:mi:ginta.	Comp.	magi:ginta.
<i>gadde</i> 'field'		<i>na:nu</i> 'I'	
Dat.	gadde:ge	Dat.	nanīge ~ nange
Acc.	gadde:na ~ gadde:	Acc.	nanna ~ nannanna
Gen.	gadde:	Gen.	nanna
Abl.	gadde:nda	Abl.	nanninda
Loc.	gadde:li	Loc.	nannalli
Comp.	gadde:ginta.	Comp.	nanīginta ~ nanginta
<i>bra:mbrī</i> 'brahmins'		<i>ondī</i> 'one'	
Dat.	bra:mbrige ~ bra:mbrige	Dat.	ondīkke
Acc.	bra:mbranna	Acc.	ondīnna ~ ondi
Gen.	bra:mbra	Gen.	ondīra
		Abl.	ondīrinda.

Abl.	bra:mbrinda.	Loc.	ondīralli.
Loc.	bra:mbralli	Comp.	ondīkkinta.
Comp.	brambri:ginta		
	<i>u:rī</i> 'village'		<i>mara</i> 'tree'
Dat.	u:rige ~	Dat.	marakke
	u:ri:ge	Acc.	maranna ~
Acc.	u:rīnna ~		mara
	u:rannī~u:rī	Gen.	marada.
Gen.	u:rina	Abl.	maradinda
Abl.	u:rinda	Loc.	maradalli
Loc.	u:rilli~u:ri:li	Comp.	marakkinta
Comp.	u:ri:ginta		
	<i>maga</i> 'son'		
	Dat.	maganige ~	
		magani:ge	
	Acc.	maganna	
	Gen.	magana	
	Abl.	maganinda.	
	Loc.	maganalli	
	Comp.	maganiginta ~	
		magani:ginta.	

2.2. Verbs:

2.2.1. Derivational verbs:

The causative verbal bases are formed by suffixing *sī* to any verbal root. The final *i* of the bases optionally changes into *ī* before this suffix.

kuḍi	'to drink'	kuḍisī	'to make one drink'
biḍi	'to leave'	biḍīsī	
irī	'to be'	irīsī	
ma:ḍi	'to do'	ma:ḍīsī	
udīrī	'to drop'	udīrīsī	

The following verbal roots have their allomorphs before *sī* as shown against them.

uṇṇī	'to dine'	uṇī-	uṇīsī
tinnī	'to eat'	tinī-	tinīsī

aligĩ	'to shake'	alĩ~al-	alĩsĩ~alsĩ
muligĩ	'to drown'	mul-	mulĩsĩ
managĩ	'to sleep'	man-	mansĩ
ɔnagĩ	'to dry'	ɔn-	ɔnsĩ

2.2.2. The reflexive bases are formed by using various verbal forms of the root *kolli* 'to take' after a past stem or a verbal root or base.

The reflexive bases of the following verbs are formed after a past stem.

(a) unĩ	'to dine'	unĩko:	'dine for yourself'
gellĩ	'to win'	geddĩko:	
nillĩ	'to stand'	nittĩko:	
te:yĩ	'to grind'	te:dĩko:	
ka:yĩ	'to wait'	ka:dĩko:	
sa:yĩ	'to die'	sattĩko:	
ka:nĩ	'to see'	kaṇḍĩko:	
mi:yĩ	'to have a bath'	mindĩko:	
bi:lĩ	'to fall'	biddĩko:	
e:lĩ	'to get up'	eddĩko:	
ki:lĩ	'to extract'	kittĩko:	

(b) The verbal roots of CVCV type ending in *ĩ* also have their reflexive bases formed with a past stem.

iḍĩ	'to keep'	iṭṭĩko:
barĩ	'to come'	bandĩko:
irĩ	'to be'	iddĩko:
terĩ	'to pay'	tettĩko:

The remaining bases are formed after a verbal root or bases.
kuḍĩ 'to drink'

The final *i* of the verbal roots is dropped.

kuḍko: 'drink for yourself' etc.

eḷĩ 'to draw' eḷko:

g becomes *k* before *k*

mugi 'to pay homage'

mukko:

ɔgi 'to wash'

ɔkko:

The root *təgi* 'to take' has the allomorph.

tak- takko

The final *ĩ* of the verbal roots or bases optionally changes into *i*.

oppĩ	'to agree'	oppiko: ~ oppĩko:
ma:đĩ	'to do'	ma:đĩko: ~ ma:đikyo:

The final *ĩ* of the roots preceded by *y* is dropped.

koyyĩ 'to cut' koyko:

The final *ĩ* of the roots preceded by *k* or *g* is optionally dropped.

tikkĩ	'to rub'	tikyo: ~ tikkikyo:
baggĩ	'to bend'	bakyo: ~ baggikyo:
nungĩ	'to swallow'	nunkyo: ~ nungikyo:
ha:kĩ	'to put on'	ha:kyo: ~ ha:kikyo:
huđĩkĩ	'to search'	huđĩkyo: ~ huđĩkikyo:

The roots *a:gĩ* 'to happen' *ho:gĩ* 'to go' have the allomorphs *a:y-* and *ho:y-* respectively.

a:yko:

ho:yko:

The root *manĩgĩ* 'to sleep' has the allomorph *mani* - *manikyo:*

The various allomorphs of the root *kolli* 'to take' in reflexive forms are as follows:

<i>kan-</i>	occurring before	đ, <i>r</i> and a vowel.
<i>kanĩ</i>	occurring before	<i>tt</i> and (the assertive morpheme) <i>kĩ</i>
<i>kan</i>	occurring before	<i>t</i> provided it is not geminated and <i>g</i>
<i>kam</i>	occurring before	<i>b</i>
<i>ko:</i>	occurring in the second person singular after the verbal roots of CVCV type ending in <i>i</i> and <i>ĩ</i> .	
<i>kyo:</i>	occurring in free variation with <i>ko:</i> in the second person singular after the verbal roots and bases other than CVCV type ending in <i>ĩ</i> .	

Examples

a:yko: 'you stay yourself' from *a:gĩ* 'to be'.

Present:

	Singular	Plural
I	a:ykante	a:ykanto:
II	a:ykante	a:ykantri
III M	a:ykanta	a:ykantri
III F	a:ykantlī	
III N	a:ykanṭittī	a:ykanto:

Past:

I	a:ykaṇḍe	a:ykaṇḍo:
II	a:ykaṇḍe	a:ykaṇḍri
III M	a:ykaṇḍa	a:ykaṇḍrī
III F	a:ykaṇḍlī	
III N	a:ykantī	a:ykaṇḍo:

Future:

I	a:ykambe	a:ykaṇu~a:ykambo
II	a:ykambe	a:ykambri
III M	a:ykamba	a:ykambrī
III F	a:ykamblī	
III N	a:ykangī	a:ykambo:

Negative:

I	a:ykaṇe	a:ykaṇa
II	a:ykaṇe	a:ykaṇri
III M, F, N.	a:ykaṇa	a:ykaṇa

Imperative:

I	—	a:ykamba~a:ykambo
II	a:yko:~a:ykyo:	a:ykaṇi
III	a:ykaṇṇi	a:ykaṇṇi (initial <i>l</i> of the III imperative suffix <i>li</i> is changed into <i>ṇ</i> here).

Assertive:

a:ykaṇṇikī

2.2.3. The verbal bases either end in *i* or *ī*. The following are the general morphophonemic changes they undergo when some suffixes follow.

The final *i* of the verbal roots or bases becomes *iy* before a vowel other than *u*: in the finite and nonfinite verbal forms.

It is optionally dropped or becomes *iy* before *u*:

kuḍi 'to drink' + *u* (III N.Sg.) → *kuḍiyu* 'it may drink'
 + *e* (I Neg.Sg.) → *kuḍiye* 'I do not drink'

It becomes *i*: before /*o*/ and a consonant except *d* of the past-tense, *ll*, *v* and *n*.

kuḍi + *te* (I Pr.Sg.) → *kuḍi:te* 'I drink'
 + *ø* (Inf.) → *kuḍi:* 'to drink' as in
kuḍi: be:ḍa 'do not drink'

It becomes *ī* before *d* of the past tense.

kuḍi + *da* (III Past. M.Sg.) → *kuḍīda* 'he drank'
 + *du* (Past) → *kuḍīdu* 'having drunk'

The final *ī* of all verbal roots is dropped before a vowel.

ma:ḍī 'to do' + *e* (I.Sg.) → *ma:ḍe* 'I do not do'
 + *u*: (future) → *ma:ḍu:* 'doing'

It is also dropped before *l*, *r*, *k* and ungeminated *t* not followed by III Pr. N. Sing. *lī* provided it is not preceded by a cluster of identical stops.

ma:ḍī 'to do' + *kī* (assertive) → *ma:ḍkī* 'should do'
koḍī 'to give' + *li* (Impv. III) → *koḍlī* 'let him give'
koḍī 'to give' + *rī* (III pl. Neg.) → *koḍrī* 'they cannot give'

It optionally becomes *i* before *d* of the past tense.

he:lī 'to say' + *da* (III past.M.Sg.) → *he:līda* ~ *he:ḷīda*
 'he said'

ma:ḍī 'to do' + *da* → *ma:ḍīda* ~ *ma:ḍīda* 'he did'

d → *t* before *t*:

o:ḍī 'to read' + *ta*: (Pres.) → *o:ḥta*: 'reading'

Cluster of identical consonants is reduced to a single consonant before a consonant..

koṭṭrī → *koṭrī* 'they gave'
biddrī → *bidrī* 'they fell'

$u: \rightarrow uv$ before a vowel

$ku\dot{d}u:$	$\vdash$	a	$\longrightarrow$	$ku\dot{d}uva$	'drinking'
$ma:du:$	$\vdash$	a	$\longrightarrow$	$ma:\dot{d}uva$	'doing'

2.2.4. The paststem morpheme has the following allomorphs which can be set into seven sets in the following fashion:

i)	$\dot{t}$	$\dot{t}\ddot{i}$	v)	$d\ddot{i}$
ii)	$\dot{d}$	$\dot{d}\ddot{i}$	vi)	d
iii)	t	$t\ddot{i}$	vii)	$\emptyset$
iv)	k	ki		

Each one of the sets from (i) to (iv) occurs after the respective class of verbal roots as mentioned below. The morphs ending in a vowel occur when there is nothing to follow. The remaining ones occur when there is something other than the III person neuter singular morpheme to follow.

The morphs of set (i) occur after the roots of CVCV type ending in $\dot{d}\ddot{i}$. The final $\ddot{i}$ of such roots is dropped and the penultimate $\dot{d}$ is changed into $\dot{t}$ before these morphs.

$bi\dot{d}\ddot{i}$	'to leave'	$bi\dot{t}\ddot{i}$	'having left'
		$bi\dot{t}\ddot{a}$	'he left'
$ko\dot{d}\ddot{i}$	'to give'	$ko\dot{t}\ddot{a}$	'he gave'

The root $h\ddot{o}ra\dot{d}\ddot{i}$ to start also has the same morphs for the past before which it has the allomorph $h\ddot{o}ra-$

$h\ddot{o}ra\dot{t}\ddot{a}$	'he started'	$h\ddot{o}ra\dot{t}\ddot{i}$	'having started'
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The morphs of set (ii) occur after the verbal roots $un\ddot{n}\ddot{i}$ 'to dine', $kol\ddot{l}\ddot{i}$ 'to take', $ka:\ddot{n}\ddot{i}$ 'to see' and $ke:\ddot{n}\ddot{i}$ 'to listen', which have the allomorphs ending in $\ddot{n}$ as $un\ddot{-}$, $kon\ddot{-}$ or $kan\ddot{-}$, $kan\ddot{-}$ and $ke:\ddot{n}\ddot{-}$ respectively before these morphs.

$un\dot{d}\ddot{i}$	'having dined'	
$kon\dot{d}\ddot{i}$	'having taken'	
and $kan\dot{d}\ddot{i}$	($ann\ddot{i} \vdash kol\ddot{l}\ddot{i}$)	'having thought for oneself'
$kan\dot{d}\ddot{a}$	'he saw'	
$ke:\dot{n}\dot{d}\ddot{a}$	'he listened'	

The morphs of set (iii) occur after the following roots.

The final i of the verbal roots is dropped before these morphs.

The final *i* of the verbal roots is dropped before these morphs.

mari	'to forget'	martī	'having forgotten'
kali	'to learn'	kaltā	'he learnt'
kəḷi	'to rot'	kəḷtī	'having rotten'
məḷi	'to sprout'	məḷtī	'having sprouted'

The final *i* of the following roots is dropped and the penultimate *r* is changed into *t*.

terī	'to pay'	tettī	'having paid'
herī	'to beget'	hettī	'having delivered a child'
horī	'to carry'	hotta	'he carried'

The roots *nillī* 'to stand', *sa:yī* 'to die', *so:kī* 'to be defeated', *ki:lī* 'to extract' have the allomorphs *nīt-*, *sat-*, *kit-* respectively.

nittī	'having stood'
satta	'he died'
so:tī	'having been defeated'
kittī	'having extracted'

The morphs of set (iv) occur after the roots of CVCV type ending in *gī*.

The final *i* of these roots is dropped and the penultimate *g* becomes *k* before this morph.

sigī	'to be found'
sikki	'having been found'
sikka	'that which is found'

The morph *dī* occurs when there is nothing to follow after the verbal roots

- (a) *tinnī* 'to eat'
- annī* 'to say'
- (b) *sallī* 'to be passed back'
- gellī* 'to win'
- (c) ending in *yī* except *sa:yī* 'to die'
- (d) of CVCV type other than those mentioned above.

The verbal roots *tinnī* 'to eat', *annī* 'to say', *noyyī* 'to pain', *sallī* 'to be passed', *mi:yī* 'to bathe', *be:yī* 'to boil' and

me:yĩ 'to graze' have the allomorphs *tin-*, *an-*, *non-*, *san-*, *min-*, *ben-* and *men-* respectively before the past.

tindĩ	'having eaten'
andĩ	'having said'
nondĩ	'having pained'
sandĩ	'having passed'
mindĩ	'having bathed'
bendĩ	'having boiled'
mendĩ	'having grazed'

All the verbal roots ending in *yĩ* have their final vowel dropped and the cluster *yy* reduced to single *y* before the past.

geyyĩ	'to earn'	geydĩ	'having earned'
bayyĩ	'to scold'	baydĩ	'having scolded'

The consonant *y* after a long vowel is optionally dropped and forms without *y* are more frequent.

a:yĩ	'to pick'	a:ydĩ	'having picked'
te:yĩ	'to grind'	te:dĩ	'having ground'
ka:yĩ	'to wait'	ka:dĩ	'having waited'

The final *i* of the roots ending in *-di* is dropped.

hodi	'to cover'	hoddĩ	'having covered'
kadi	'to steal'	kaddĩ	'having stolen'

The final *i* of the roots ending in *-ni* and *-ri* is optionally dropped or becomes *ĩ*.

neni	'to get wet'	nendĩ~nenĩdĩ	'having got wet'
muri	'to break'	murdĩ~murĩdĩ	'having broken'

The final *i* of the roots other than those ending in *ni*, *ri* or *di* is changed into *ĩ*.

kuḍi	'to drink'	kuḍĩdĩ	'having drunk'
hugi	'to burry'	hugĩdĩ	'having buried'
agi	'to dig'	agĩdĩ	'having dug'

The roots *barĩ* 'to come', *tarĩ* 'to bring' have the allomorphs *ban-* and *tan-* respectively.

bandĩ	'having come'
tandĩ	'having brought'

The root *irĩ* 'to be' has the allomorph *id-*

iddĩ	'having been'
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The morph $\emptyset$ occurs:

- (a) after all the verbal roots and bases before the third person neuter singular morpheme.
- (b) after the roots and bases other than those of CVCV type except those which are mentioned above when there is nothing to follow.

kuḍi	'to drink'	kuḍi:tī	'it drank'
barī	'to come'	bantī	'it came'
ma:ḍī	'to do'	ma:ḍtī	'it did'
		ma:ḍi	'having done'
kaṭṭī	'to tie'	kaṭṭītī	'it tied'
		kaṭṭi	'having tied'

The roots *a:gī* 'to become' and *ho:gī* 'to go' have the allomorphs *a:y-* and *ho:y-* respectively before this morph.

a:ytī	'it happened'
a:yi	'having happened'
ho:ytī	'it went'
ho:yi	'having gone'

The morphs σ and *d* occur in free variation before a consonant after the verbal roots or bases other than CVCV type and the final *ī* of the root or base becomes *i:* before σ .

ma:ḍidlī ~ ma:ḍi:lī	'she did'
ma:ḍidre ~ ma:ḍi:re	'if one does'

The morph *d* occurs elsewhere.

kuḍi	'to drink'	kuḍida	'he drank'
ma:ḍī	'to do'	ma:ḍida ~ ma:ḍīda	'he did'
tinnī	'to eat'	tinda	'he ate'

The roots *a:gī* 'to become' and *ho:gī* 'to go' have the allomorphs *a:* and *ho:* respectively before this morph.

ho:da	'he went'
a:da	'he became'

2.2.5. The future stem is formed by adding the morpheme of the future tense to a verbal root or base. This stem is found before the personal endings, participial morpheme and some noun forming suffixes.

The future tense morpheme has the following allomorphs *p*, *b*, *v*, *u*: and *ø*.

The morph *p* occurs after the following verbal roots except before the third person neuter morpheme.

tari	'to bring'	ho:gĩ	'to go'
iri	'to be'	a:gĩ	'to happen'
bari	'to come'		

Before this morph the final syllable of the roots *ho:gĩ* and *a:gĩ* is dropped and the remaining roots have their final vowel dropped and the penultimate *r* changed into *p*.

tappĩdĩ	'bringing'
tappe	'I may bring'
happa	'he may come'
ho:pa	'he may go'
a:pĩdĩ	'happening'

The morph *b* occurs after the following verbal roots except before the third person neuter morpheme.

uṇṇĩ	'to dine'
ka:ṇĩ	'to see'
ke:ṇĩ	'to listen'
tinnĩ	'to eat'
kolli	'to take'

All these verbal roots have their final vowel dropped and the penultimate consonant or consonant cluster changed into *m*.

umbĩdĩ	'eating'
ka:mbĩdĩ	'seeing'
ke:mbĩdĩ	'listening'
timbĩdĩ	'eating'
kombĩdĩ	'taking'

The morphs *v* and *u*: occur after the remaining verbal roots and bases.

The morph *v* occurs before a vowel except

- (a) the third person singular morpheme after the verbal root ending in *i*.

- (b) *u* after the verbal roots and bases ending in *ĩ* and *u*: elsewhere.

kuḍi	'to drink'	kuḍivu	'they may drink'
		kuḍiyu:lu	'she may drink'
		kuḍu: ~ kuḍiyu:	'drinking'
ma:ḍi	'to do'	ma:ḍĩve	'I shall do'
		ma:ḍu:lu	'she may do'

The morph *o* occurs

- (a) before the third person neuter singular morpheme after the roots ending in *i*
 (b) before *u* after the roots and bases ending in *ĩ*

kuḍi	'to drink'	kuḍiyu	'it may drink'
ma:ḍi	'to do'	ma:ḍu	'it or they may do'

2.2.6. The present tense morpheme has the following allomorphs *te*:, *ta*:, *tĩ*.

The morphs *te*: and *ta*: occur in free variation when there is nothing to follow and *t* occurs elsewhere.

kuḍi:te: ~ kuḍi:ta:	'drinking'
kuḍi:te	'I drink'
kuḍittĩ	'it drinks'
ma:ḍte: ~ ma:ḍta:	'doing'
ma:ḍte	'I do'
ma:ḍittĩ	'it does'

The *r* of the roots *barĩ* 'to come' and *tarĩ* 'to bring' becomes *t* before *t*.

batte	'I will come'
batte: ~ batta:	'coming'
tatta	'he brings'

The roots *ho:gĩ* 'to go', *a:gĩ* 'to happen' have the allomorphs *ho*: and *a*: respectively before the present tense.

ho:te:	'going'
ho:ttĩ	'it goes'
a:ttĩ	'it happens'

2.2.7. Finite Verbal Forms :

These are arrived at by using the personal morphemes

- (a) after the verbal stems and
- (b) after the roots or bases (in case of negative forms).

The first person singular morpheme has two allomorphs *e* and

n. The morph *n* occurs before a vowel and *e* elsewhere.

kuḍi	'to drink'	kuḍide	'I drank'
		kuḍidna:	'did I drink'
ma:ḍi	'to do'	ma:ḍte	'I do'
		ma:ḍive	'I shall do'
		ma:ḍe	'I cannot do'

The second person singular morpheme has two allomorphs *e* and *iy*. The morph *iy* occurs before a vowel and *e* elsewhere.

kuḍi	'to drink'	kuḍide	'you drank'
		kuḍidiya:	'did you drink'
ma:ḍi	'to do'	ma:ḍte	'you do'
		ma:ḍtiya:	'do you do?'
		ma:ḍive	'you will do'
		ma:ḍe	'you cannot do'

The third person masculine singular morpheme has two allomorphs *a* and *n*. The morph *n* occurs before a vowel and *a* elsewhere.

kuḍida	'he drank'
kuḍidna:	'did he drink?'
ma:ḍta	'he does'
ma:ḍa	'he cannot do'
ma:ḍiva	'he will do'

The third person feminine singular morpheme has three allomorphs *ḷi*, *li* and *a*.

The morphs *ḷi* and *li* occur after the verbal stems. They are phonologically conditioned as *ḷi* occurs after a non-retroflex consonant and *li* elsewhere.

kuḍidlī	'she drank'
kuḍi:tlī	'she drinks'
ma:ḍidlī ~ ma:ḍi:ḷi	'she did'
ma:ḍu:ḷi	'she will or may do'

The morph *a* occurs after a verbal root or base to form a negative form.

ma:ḍa	'she cannot do'
kuḍiya	'she cannot drink'

The third person neuter singular morpheme has the following allomorphs:

(a) *kī*, *gī*, *u* occurring after the future stem of the respective verbal roots as mentioned below. The allomorph of the future tense morpheme here is $\emptyset$.

The morph *kī* occurs after the following roots which have their allomorphs as shown against them.

irī	'to be'	ik-	ikkī	'it may be'
barī	'to come'	bak-	bakkī	'it may come'
tarī	'to bring'	tak-	takkī	'it may bring'
a:gī	'to happen'	ak-	akkī	'it may happen'
ho:gī	'to go'	ho:-	ho:kī	'it may go'

The morph *gī* occurs after the following verbal roots.

tinnī	'to eat'	tin-	tingī	'it may eat'
kollī	'to take'	kan-	a:ykangī	'it may stay itself (reflexive)'
unṇī	'to eat'	un-	ungī	'it may dine'
ka:nī	'to see'	ka:n-	ka:ngī	'it may see'
ke:nī	'to listen'	ke:n-	ke:ngī	'it may listen'

The morph *u* occurs elsewhere.

kuḍi	'to drink'	kuḍiyu	'it may drink'
ma:ḍī	'to do'	ma:ḍu	'it may do'

(b) *tī* occurring after a present stem.

kuḍi	'to drink'	kuḍittī	'it drinks'
ma:ḍī	'to do'	ma:ḍittī	'it does'

(c) *tī* occurring after the past stem.

The allomorph of the past tense morpheme is $\emptyset$ here.

kuḍi:tī	'it drank'
ma:ḍtī	'it did'

(d) *a* occurring after a verbal root or base to result a negative form.

kuḍiya	'it may not drink'
ma:ḍa	'it cannot do'

The first person plural morpheme has two allomorphs *o* and *a*. The morph *a* occurs in negative forms and *o* elsewhere.

kuḍido	'we drank'
kuḍi:to	'we drink'
kuḍiya	'we cannot drink'
ma:ḍdo	'we did'
ma:ḍto	'we do'
ma:ḍa	'we cannot do'

Sometimes the third person neuter singular forms are used for the first person plural.

na:vī	kuḍittī	'we drink'
na:vī	kuḍi:tī	'we drank'

The second person plural morpheme is *ri*.

kuḍīdri	'you drank'
kudi:tri	'you drink'
kudiyu:ri	'you will drink'
kuḍi:ri	'you cannot drink'
ma:ḍidri ~ ma:ḍi:ri	'you did'
ma:ḍri	'you cannot do'

The third person non-neuter plural morpheme has two allomorphs *rī* and *a*. The morph *a* occurs in negative forms and *rī* elsewhere.

kuḍīdrī	'they drank'
kuḍi:trī	'they drink'
kuḍiyu:rī	'they will drink'
kuḍiya	'they cannot drink'
ma:ḍidrī ~ ma:ḍi:rī	'they did'
ma:ḍa	'they cannot do'

The third person neuter plural morpheme has the following allomorphs.

-*a* occurring in negative forms.

(avī) kuḍiya	'those cannot drink'
ma:ḍa	'those cannot do'

-*u* occurring after a future stem.

(avī) kuḍivu	'those will drink'
ma:ḍu	'those will do'

-o occurring elsewhere.

(avī) kuḍīdo	'those drank'
ma:ḍdo	'those did'
ma:ḍto	'those do'

The allomorphy of the personal morphemes can be tabulated in the following fashion.

I	e ~ n	}	o ~ a
II	e ~ iy		ri
III M.	a ~ n		ri ~ a
III F.	li ~ li ~ a		
III N.	ti ~ u ~ ki ~ gi ~ a		o ~ u ~ a

When the personal morphemes are used directly after the roots or bases the negative forms are arrived at. For ex. s. paradigms.

There are three imperative morphemes to be used with different persons as mentioned below.

I plural	vo or va
II plural	i ~ ni ~ ini
III	li
kuḍivo ~ kuḍiva	'let us drink'
kuḍini	'you drink (plural)'
kudi:li	'let him . . them . . drink'

The bare verbal root or base is used for the second person singular.

kuḍi	'you drink'
ma:ḍi	'you do' etc.

The following are some of the irregulars.

ho:gī	'to go'	ho:	'you go'
barī	'to come'	ba:	'you come'
tari	'to bring'	ta:	'you bring'
kollī	'to take'	(ma:ḍ) ko:	'you do yourself' (reflexive)

(No imperative form is available for the I singular).

Assertive morpheme is *kī*. This is used with all persons.

ho:gī	'to go'	ho:ykī	'one should go'
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tari	'to bring'	tarkī	'one should bring'
bisa:ḍi	'to throw'	bisa:ḍkī	'one should throw'

2.2.8. Non-finite verbal forms:

The conditional morpheme is *re*. This occurs after a past stem.

kuḍi	'to drink'	kuḍīdre	'if one drinks'
ho:gī	'to go'	ho:dre	'if one goes'
ka:nī	'to see'	kaṇdre	'if one sees'
irī	'to be'	idre	'if one is'

The infinitival morpheme has two allomorphs / and $\emptyset$.

The morph / occurs after the verbal roots:

(a) ending in *i* before a vowel:

(b) ending in *ī* before *akkī* and $\emptyset$ occurs elsewhere.

īlī	'to get down'	īlī:l akkī	'one may get down'
tēgi	'to take'	tēgi:l illē	'one did not take'
hōḍi	'to strike'	hōḍi: bē:ḍa	'do not strike'
ke:nī	'to listen'	ke:nīlle	'did not listen'

The roots *a:gī* 'to happen' and *hogī* 'to go' have the allomorphs *a:y-* and *ho:y-* respectively before the infinitival morpheme followed by *illē* 'not'.

a:yille	'it did not happen'
ho:yille	'one did not go'

The negative gerundial morpheme has the following major allomorphs *de:* and *ade:*

The morph *de:* occurs after the roots ending in *i* and *de:* and *ade:* occur in free variation elsewhere.

kuḍi	'to drink'	kuḍi:de:	'having not drunk'
a:gī	'to happen'	a:gīde: ~ a:gade:	'having not happened'
ma:ḍi	'to do'	ma:ḍīde:	'having not done'

The final *e:* of these morphs is dropped before a vowel.

kuḍi:da	'not drunk'
ma:ḍada	'not done'

The roots *barī* 'to come' and *tari* 'to bring' have the allo-

morphs *ba:r-* and *ta:r-* respectively before the negative morpheme.

<i>ba:rade:</i>	'not having come'
<i>ta:rade:</i>	'not having brought'

The forms *allade:* and *illade:* may be considered as formed with the above morpheme after the bases *all-* and *ill-*.

The temporal morpheme *ide:* is used only after the future stem of *iru* 'be'.

ippide: 'while being' as in *a:gadippide:* 'when it was not possible'.

2.2.9. Participles:

The participial suffix is *a*. This is used after a past stem, future stem, or a negative gerundial form to arrive at respective participial forms.

<i>kuḍi</i>	'to drink'	<i>kuḍiyuva</i>	'drinking'
		<i>kuḍida</i>	'drunk'
		<i>kuḍi:da</i>	'not drunk'
<i>barī</i>	'to come'	<i>bappa</i>	'coming'
		<i>banda</i>	'come'
		<i>ba:rada</i>	'not come'
<i>ma:ḍi</i>	'to do'	<i>ma:ḍuva</i>	'doing'
		<i>ma:ḍida</i>	'done'
		<i>ma:ḍada</i>	'not done'

2.2.10 Sample paradigms:

	<i>kuḍi</i>	'to drink'
<i>Past:</i>		
I	<i>kuḍide</i>	<i>kuḍido</i> (or <i>kuḍi:tī</i>)
II	<i>kuḍide</i>	<i>kuḍīdrī</i>
III M.	<i>kuḍida</i>	} <i>kuḍīdri</i>
III F.	<i>kuḍīdlī</i>	
III N.	<i>kuḍi:tī</i>	<i>kuḍīdo</i>
<i>Present :</i>		
I	<i>kuḍi:te</i>	<i>kuḍī:to</i> (or <i>kuḍittī</i>)
II	<i>kuḍi:te</i>	<i>kuḍi:tri</i>
III M.	<i>kuḍi:ta</i>	} <i>kuḍi:trī</i>
III F.	<i>kuḍi:tlī</i>	
III N.	<i>kuḍittī</i>	<i>kuḍi:to</i>

Future :

I	kuḍive	kuḍivu
II	kuḍive	kuḍiyu : ri
III M.	kuḍiva	} kuḍiyu : rī
III F.	kuḍiyu : lī	
III N.	kuḍiyu	kuḍivu

Negative :

I	kuḍiye	kuḍiya
II	kuḍiye	kuḍi : ri
III M.	kuḍiya	} kuḍiya
III F.	kuḍi : lī	
III N.	kuḍiya	kuḍiya

Imperative :

I	[kuḍu : dī]	kuḍivo
II	kuḍi	kuḍini
III	kuḍi : li	kuḍi : li

Assertive : kuḍi : kī*Gerunds :*

<i>Past</i>	kuḍīdī	'having drunk'
<i>Present</i>	kuḍi : ta :	'as drinking'
<i>Negative</i>	kuḍi : de :	'without drinking.'

Participles :

<i>Past</i>	kuḍīda	'drunk'
<i>Future</i>	kuḍu : ~kuḍiyv(a)	'drinking'

Conditional :

kuḍīdrc	'if one drinks'
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Infinitives :

kuḍi : l ille	'(one) did not drink'
kuḍi : be : ḍa	'do not drink'

iru 'to be'*Past :*

I	idde	iddo (or ittī)
II	idde	idri
III M.	idda	} idrī
III F.	idlī	
III N.	ittī	iddo

Present :

I	irte	irto (or irġttġ)
II	irte	irtri
III M.	irta	} irtrġ
III F.	irtlġ	
III N.	irġttġ	
		irto

Future :

I	ippe	ikkġ
II	ippe	ipri
III M.	ippa	} iprġ
III F.	iplġ	
III N.	ikkġ	
		ikkġ

Negative :

I	ire	ira
II	ire	irri
III M.	ira	} ira
III F.	irġ~ira	
III N.	ira	
		ira

Imperative :

I	[ippġda:]	ippġva: (~ippo:)
II	irġ	iri~irini
III	irli	irli

Assertive :

irkġ

Gerundial :

<i>Past</i>	iddġ	'having been'
<i>Present</i>	irta:	'as being'
<i>Negative</i>	ilde: ~irde:	'without being'

Participial :

idda	'been'
ippa	'being'

Conditional :

idre	'if one is'
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Infinitival :

irġlakġ	'one may be'
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	irille		'(it) was not'
	ir be:ḍa		'do not stay'
<i>Temporal :</i>			
	ippide:		'while being'
	ma:ḍi		'to do'
<i>Past :</i>			
I	ma:ḍide		ma:ḍtī ~ ma:ḍdo
II	ma:ḍide		mo:ḍidri ~ ma:ḍiri
III M.	ma:ḍida	}	ma:ḍidri ~ ma:ḍiri
III F.	ma:ḍi:lī		
III N.	ma:ḍtī		ma:ḍdo
<i>Present :</i>			
I	ma:ḍte		ma:ḍto (or ma:ḍtī)
II	ma:ḍte		ma:ḍtri
III M.	ma:ḍta	}	ma:ḍtrī
III F.	ma:ḍtlī		
III N.	ma:ḍtī		ma:ḍto
<i>Future :</i>			
I	ma:ḍive		ma:ḍu
II	ma:ḍive		ma:ḍu:ri
III M.	ma:ḍiva	}	ma:ḍu:ri
III F.	ma:ḍu:lī		
III N.	ma:ḍu		ma:ḍu
<i>Negative :</i>			
I	ma:ḍe		ma:ḍa
II	ma:ḍe		ma:ḍri
III M.	ma:ḍa	}	ma:ḍrī
III F.	ma:ḍlī		
III N.	ma:ḍa		ma:ḍa
<i>Imperative :</i>			
I	[ma:ḍu:da:]		ma:ḍuva:
II	ma:ḍi		ma:ḍi
III	ma:ḍlī		ma:ḍlī
<i>Assertive :</i>			
	ma:ḍkī		

Gerunds :

<i>Past</i>	ma:ḍi	'having done'
<i>Present</i>	ma:ḍta:	'as doing'
<i>Future</i>	ma:ḍde:	'without doing'

Participle :

<i>Past</i>	ma:ḍida	'done'
<i>Future</i>	ma:ḍu:	'doing'

Conditional :

	ma:ḍīdre	'if one does'
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Infinitive :

	ma:ḍlakkī	'one may do'
	ma:ḍille	'did not do'
	ma:ḍ be:ḍa	'do not do'

2.3 Modals :*Affirmative :*

	uṇṭī	'it is'
	be:kī	'required'
	havdī	'yes'
	sa:kī	'enough'

Negative :

	alle or alla	'not'
	ille or illa	'no, not'
	ba:rīdī	'should not'
	be:ḍa	'not required'

2.4 Indeclinables :

There are words which do not enter into morphological construction with case suffixes or verbal endings. Syntactically these fall into following sub-classes.

1. Adjectives :

cokka	'neat'	ṣṇa	'dry'
hale:	'old'	heri:	'elder'

2. Adverbs :

be:ga	'quickly'	mattī	'again'
hōrtī	'except'	ḍani:	'in plenty'

3. Interjections :

hū, hā	‘yes’
rappa	‘a sound imitating that of slapping’
bagga	‘a sound imitating that of blazing up’

4. Echowords :

daṇḍaḍaṇ	‘in a manner to produce sound <i>daṇ</i> repeatedly’
daḍḍaḍdaḍ	‘with the repeated sound <i>daḍ</i> ’
kotakota	‘with the repeated sound <i>kota</i> ’

2.5 Derivational Indeclinables :

The following are some of the suffixes which are used for the formation of indeclinables.

a) a:re

kivi	‘ear’	kiviya:re	‘with one’s own ears’
kaṇṇu	‘eye’	kaṇṇa:re	‘with one’s own eyes’

b) a:rī

hattī	‘ten’	hatta:rī	‘many’
nu:rī	‘hundred’	nu:ra:rī	‘hundreds’
sa:vīra	‘thousand’	sa:vīra:rī	‘thousands’

c) ge

ha:nge	‘in that fashion’
hi:nge	‘in this fashion’
he:nge	‘in which fashion’

2.6 Particles :

The interrogative particles are *a:*, *ana:* or *o:*

koḍte	‘you give’	koḍtiya:	‘do you give?’
a:ytī	‘it has happened’	a:ytā:	‘has it happened?’
heṇṇī	‘girl’	heṇṇa:	‘is it a girl?’
havdī	‘yes’	havdana:	‘is it so?’
akkī	‘it may be’	akko:	‘will it be. .?’

The conjunctive particles are *u:*, *sata* or *sate*:

avīnige	‘to him’	avīnigu:	‘to him also’
avīnī	‘he’	avīnsata~sate:	‘he too’

The emphatic particles are *e:*, *ya* or *le:*

mane:li	'in a house'	mane:le:	'only in a house'
illi	'here'	ille:	'here alone'
ondī sarti	'once'	onde: sarti	'only once'
obrinda	'from one'	obrindle:	'only from one'
nimage	'to you'	nimage:ya	'only to you'

The particle *say* is sometimes used after *e:* for extra emphasis.

nimage:say	'it is only to you'
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The indefinite particle is *ambrī*

batta	'he comes'	battambrī	'it is heard that he comes'
ma:ḍidlī	'she did'	ma:ḍidlam-brī	'it is heard that she did it'

3. TEXTS

3.1. External Sandhi

The following external sandhi changes were noticed in this dialect.

1. A short vowel optionally becomes long when followed by the indeclinables *andre* 'to say, if', *andī* and *anta* 'thus' along with the dropping of the following *a*.

alla 'not' + *andī* → *alla:ndī*
ma:ḍte 'I do' + *andī* → *ma:ḍte:ndī*
sikkille 'not found' + *andī* → *sikkille:ndī*
hokka 'he entered' + *anta* → *hokka:nta*
batta 'he comes' + *anta* → *batta:nta*
kammi 'little' + *andre* → *kammi:ndre*

2. When a vowel has not become long thus :

- 2.1. A non-radical *i* is dropped before a vowel other than a single long vowel :

ma:ḍi 'having done' + *ippa* 'he will be' → *ma:ḍippa*
mane:li 'in a house' + *ille* 'not' → *mane:l ille*

- 2.1.1. It is optionally dropped or becomes *iy* before a single long vowel.

illi 'here' + *e:* (emph. particle) → *ille:* ~ *illiye:*
elli 'where' + *o:* (interroga. parti.) → *ello:* ~ *elliyo:*

- 2.2. A radical *i* not preceded by *y* becomes *iy* before a vowel.

kammi 'little' + *andre* 'if' → *kammiyandre* ~ *kammi:ndre*
gira:ki 'customer' + *e:* (emph. part.) → *gira:kiye:*
cinti 'anxiety' + *a:* (interr. part.) → *cintiya:*
sari 'perfect' + *a:gī* 'to be' → *sariya:gī*

- 2.3. A radical *i* preceded by *y* is dropped before a vowel.

ba:yi 'mouth' + *ṣlage* 'inside' → *ba:yṣlage*
ru:pa:yi 'rupee' + *ille* 'not' → *ru:pa:yille*

- 2.4. A non-radical *e* or *a* is dropped before a vowel.

avīnige 'to him' + *e:* (part.) → *avīnige:*

ho:dre 'if one goes' + *a:ytĩ* 'was' → *ho:dra:ytĩ*
ha:nge 'in that fashion' + *irĩ* 'to be' → *ha:ngirĩ*

- 2.5. A radical *e* becomes *ey* or *iy* before a vowel except *a* and *a:*

ra:tre 'night' + *ella:* 'whole' → *ra:treyella:* ~ *ra:triyella:*
maḷe 'rain' + *a:gĩ* 'to be' → *maḷeya:gĩ* ~ *maḷiya:gĩ*

- 2.5.1. It becomes *ɛ* or *ɛ:* respectively before *a* or *a:* along with the dropping of the following vowel —

abbe 'mother' + *appa* 'father' → *abbɛppa*
kate 'story' + *a:ytĩ* 'happened' → *kate:ytĩ*
cappe 'cold' + *a:ttĩ* 'becomes' → *cappe:ttĩ*

- 2.6. *ɛ* becomes *y* before a vowel.

ille 'not' + *e:* → *ilye:*
ille 'not' + *a:* → *ilya:*

- 2.7. *ĩ* is dropped before a vowel.

ha:lĩ 'spoiled' + *a:ytĩ* 'happened' → *ha:la:ytĩ*
bandĩ 'having come' + *idrĩ* 'were' → *bandidrĩ*
maklĩ 'children' + *ella:* 'all' → *makḷella:*

- 2.8. A radical *a* is optionally dropped or become *av* before *a:*

dina 'day' + *a:gĩ* 'happen' → *dina:gĩ* ~ *dinava:gĩ*
nija 'true' + *a:gi* 'having been' → *nija:gi* ~ *nijava:gi*

- 2.9. A radical *a* of the words other than those of CVCV type is dropped before a vowel other than a single long vowel.

pustĩka 'book' + *ittĩ* 'is' → *pustĩkittĩ*
ɛcra 'wakefulness' + *a:yi* 'having been' → *ɛcra:yi*
kast̪a 'trouble' + *a:ttĩ* 'happens' → *kast̪a:ttĩ*
sama:ca:ra 'news' + *ittĩ* 'is' → *sama:ca:rittĩ*

- 2.9.1. It becomes *av* before a single long vowel except *a:*

sama:ca:ra 'news' + *u:* (part.) → *sama:ca:ravu:*
vica:ra 'consideration' + *e:* (part.) → *vica:rave:*
na:ṇya 'coin' + *e:* (part.) → *na:ṇyave:*

- 2.10. A radical *u* becomes *uv* before *a:*

suru 'beginning' + *a:gĩ* 'happen' → *suruva:gĩ*
medu 'soft' + *a:gĩ* 'happen' → *meduva:gĩ*

3. *i* and the other non-radical short vowels are dropped before a consonant.

ka:lī 'leg' + *hiḍi* 'catch' → *ka:lhīḍi*
ondī 'one' + *pustika* 'book' → *ondpustika*
mane:li 'in a house' + *koḍte* 'I give' → *mane:lkoḍte*
itla:yi 'here' + *ba:* 'come' → *itla:yba:*
butṭi:ge 'to a basket' + *ha:kī* 'put' → *butṭi:gha:kī*
mane:ge 'to home' + *ba:* 'come' → *mane:gba:*
baṇṇada 'of a colour' + *miṭa:yi* 'sweet' → *baṇṇadmīṭa:yi*
ho:da 'gone' + *keṭīsa* 'work' → *ho:dkeṭīsa*

4. A radical *a* of the words other than those of CVCV type is dropped before a consonant.

sṛiṅga:ra 'decoration' + *ma:ḍī* 'do' → *sṛiṅga:rma:ḍi*
pustika 'book' + *koḍī* 'give' → *pustikkōḍī*

5. Initial *i* of *ille* 'not' becomes *ī* after a non-radical *i*.

sikki 'having found' + *ille* 'not' → *sikkīlle*
he:li 'having said' + *ille* 'not' → *he:līlle*

6. A cluster of identical consonants is reduced to a single consonant before or after a consonant.

koṭṭa 'given' + *mε:le* 'after' → *koṭmε:le*
ondī 'one' + *dina* 'day' → *ondina*

3.2. LIST OF SENTENCES

- itla:yi ella: sa:ma:nī kammi krayakke sikkūtī*
All the things are available at a low price here.
- rangayya mε:la:grad ka:yi tappīku: avīna tangi aḍige ma:ḍḍlu*
As soon as Rangayya brought vegetables his sister cooked.
- iṣṭī hotti:ge avā u:ṭa ma:ḍi nēdde ma:ḍippa*
Having finished his meal he might have slept by this time.
- avīrī nanna kaṇḍaṣṭīkku: kaṛīdī timbu:k koḍtrī*
Every time they see me they give me to eat.

5. huḍḍigrīmakkḷella: itla:y barli rave: unḍe be:ka:daṣṭ itṭi
Let all children come here. There are sufficient sweet balls
(prepared out of wheat-particles).
6. i: saṇṇa magu aṣṭi dōḍḍa la:ḍanna nungta:
Has this small child swallowed such a big *ladu* (a sweet
ball)?
7. sakre tindkaṇḍi ni:rī kuḍḍidire ba:yi cappe:ttī
Having eaten sugar if one drinks water the mouth be-
comes insipid.
8. ya:vīdī niṅṅ akko: aḍṇne: takaṇḍi ho:
You take the thing just you like.
9. i: haṇṇiṇṇella: nanna buṭṭi:ge ha:kkittī
These fruits should have been put in my basket.
10. ma:yina haṇṇi:ge i: u:ri:li gira:kiye: sikku:dille
No customer is found for mangoes in this place.
11. mane:ge bandavīri u:ṭakke nillu:ku: sa:kī
(Those) who come to house may stay to dine.
12. alli timbu:ke siklille:ndī illi:g bandiya:
Have you come here because nothing was available there
to eat?
13. na:le nam mane:ge hōsa aḍigeyava batta
Tomorrow a different cook will come to our house.
14. avīḷi tanna magi:ge viśa koṭṭi ta:nu: takaṇḍi satṭi
She administered poison to her child, took it herself and
died.
15. kodu: ha:li:ge heppī ha:k bē:ḍa
Do not add the curdling agent to the boiling milk.
16. aṇṇa tamma oṭṭa:ykoṇḍi a: keṭṭa dananna hoḍḍidebbi:rī
Both the elder and younger brothers together drove away
that bad cow.
17. a: gaṇṭigīḷinnu: haṭṭi se:rira
The cattle might not have returned yet to the shed.

18. avīni:ge gaṇṭi huḍiku:k ho:yi sa:ku sa:ka:ytī
Having gone in search of the cows he has become very much tired.
19. gaṇṭigīlīnna sama: me:ysidīre dani: ha:lī koḍittī
If you graze the cows to their satisfaction they will give plenty of milk.
20. nam mane: ho:ri huli:gu:sata hedīra
The bull of our house cannot be afraid of a tiger even.
21. ninna dananna a: marakke bigi
Tie your cow to that tree.
22. i: danadinda innī ha:lī sikka
No milk will be available from this cow hereafter.
23. i: dana innī ha:lī koḍa
This cow cannot give milk hereafter.
24. a: gīlī heṇṇa: gaṇḍa:
Is that parrot male or female?
25. avīni:ge a: maṅgana kayli peṭṭī tindra me:le buddi bantī
After getting blows from that monkey (i.g. a wicked man) he has become wise now.
26. a: baṣīva ya:ra hedīrikeyu: ilde ra:triy ella: gadde:li me:ytittī
That bull was grazing in the field throughout the night without the fear of anybody.
27. i: gadde:li varṣakk erīḍī sala batta beḷittī
Paddy is grown twice in a year in this field.
28. ni: ya:rya:ra ma:tī ke:ṇīkaṇḍī nanna kay bitre nange ba:miye: say
Having listened to the words of different persons if you leave my hands (i.e. do not support) it will be the well only to give me a shelter.
29. ha:ngiddavīnigu: hi:ngidda kaṣṭa bappuda:
Should such misfortune fall on such a person?

30. nanna mē:l siṭṭi:ge ninna kōde:ne: ni: murkaṇḍiyalle:
You have broken your umbrella due to anger on me.
31. avīri:ga tammanna ta:ve: baykantrī
They now scold themselves.
32. avīri kaḷkaṇḍa gaṇṭī avīri:ge puna: siktī
They found back the accumulated property that they had lost.
33. i: kēlsa mōnniye: ni:vī ma:ḍkittī
You should have done this work day before yesterday itself.
34. katti hiḍkaṇḍī nanna hinde: ba:
Take a sickle and follow me.
35. ninn ɔrīṭinda nanna kēlīsa ēlla: ha:ḷa:ytī
Because of your obstinacy my entire work is spoiled.
36. idī nammind a:pīd alla:nta mōnniye: na: he:līya:
Did not I say day before yesterday itself that we could not do this work?
37. i: kēlīsa ma:ḍu:k ho:yi hattī janaratre he:ḷiskaṇḍa
Having gone to do this work he was condemned by the people.
38. nimma tō:ṭad hu:vanna na: tēgi:līye:
I did not pick up the flowers from your garden.
39. i: kēlīsa ma:ḍu:ke kammiyandre hattī dina:dru: be:kī
nange
It will take at least ten days to me to finish this work.
40. ni: ho:da kēlīsa ēnt a:ytī
What did happen to the work that you went for.
41. kēlīsa nia:ḍḍ idrī mē:le sambḷa ēntake
Why (there will be) wage after the work is not done?
42. i: kēlīsa na:ḷe:g a:ttī
This work will be completed tomorrow.
43. peṭige: mē:l ondī pustaka ittī ka:ṇi
See, there is a book on the box.

44. talegumbin aḍi ondī ka:gīda iṭṭidde
I kept a letter under the pillow.
45. nangondī kempī baṇṇada pustaka koḍṭiya:
Do you give me a red book?
46. avīnig ondī ni:li bannada miṭa:yi koḍī
Give him a blue toffee.
47. a: marad gelli:ginta i: marad gelle: gaṭṭi
The branch of this tree is stronger than that of that tree.
48. idīnn ma:ḍu:ke ni: ya:rī
Who are you to do this?
49. na:le bandavīrī ille: a:yantrambri
It is said that those who would come tomorrow would stay here itself.
50. ha:ra:ḍi ra:mani:ge ka:lī no:v ambrī
It is heard that Haradi Rama is suffering from a pain in his leg.
51. iṣṭi doḍḍa nere:na na:vī hind endu: ka:ṇīlle
We never saw before such a big flood.
52. a: sama:ca:ra ke:ṇḍa gati:le na: mane:g ho:de
As soon as I heard that news I went home.
53. a:ṭa ka:mbīke du:radu:radind ella: jana band idrī
People came from distant places to see the play.
54. avīra ma:ti:ge marīḷa:yi avā u:ru:rella: alīda:ḍi
maykay no:vī ma:ḍkaṇḍī mane:g baṇḍidda
Having gone mad at their word he roamed from place to place and returned home with aching limbs.
55. avīnanna ni:vī e:glī kaṇḍri
When did you see him?
56. avā ha:ng ho:dre kaṇḍita hoṇḍakk bi:ḷta
If he goes like that certainly falls in a ditch.
57. ni: ninne band idre avanna ka:ṇṇa:tittu
If you came yesterday you should have seen him.

58. ba:mi:g iḷidavīri:ge e:n a:ytī
What happened to those who got into the well?
59. na:le na:kī gaṇṭe a:pu:drōḷage na:v illi:g batto:
We shall come here tomorrow before four o'clock.
60. eṇṭī gaṇṭe a:paṣṭi:ge avā ya:va:glu: mane:le: irta
He will always be at home by eight o'clock.
61. na: sate nimm oṭṭi:ge batte:ndkaṇḍī avā he:ḷdaldā:
Was it not so that he said that he would also come with you?
62. avīrī sate: namm oṭṭi:ge u:ṭakke barli
Let them also come with us for the meals.
63. sa:yanka:la na:v ella: gadde:yatla:yi ho:yi tirīga:ḍi
bappo
Let us this evening have a walk to the side of our fields
(and come back).
64. avā iddalli ho:yka:dre ivatte: ho:
If you want to go when he is there you go today itself.
65. na:vī katle:le: naḍkaṇḍī illind alli:varege ho:ytī
We walked from this place to that place in darkness.
66. eṇṭīdu: gott ildidd avanna na: eṇtak karkaṇḍ ho:pīdapa:
Why should I take him, who does not know anything,
with me.
67. nam mane:ge ni:vī ya:k bandri
Why have you come to our house?
68. iṣṭī cakk idda mane:na na: eḷyu: kaṇḍaddille
I did not see anywhere such a neat house.
69. a: hu:vīnna na:vī kaṇḍaddille
We did not see that flower.
70. i: mane bari: haḷṭī
This house is very old.
71. i: mane: ba:glī bare saṇḍī
The door of this house is very small.

72. avīna mane ha:la:ga
Let him perish! (lit.: Let his house perish!)
73. koṇḍī koṇḍī sa:k a:ytī
Tired after playing very much.
74. i: sanna di:pa ettigu: sa:la
This small lamp is not sufficient to any place.
75. avīnn ello: kaṇḍa ha:ng ittale:
It appears that I have seen him somewhere.
76. nimma ha:ngiddavīrigu: nu:rī ru:pa:yi koṭra
Have they given a hundred rupees to persons like you?
77. Nimīginta avīre: ja:sti duḍḍī ma:ḍḍī
They have earned more money than you.
78. ondī sarti avīrī tumba: duddī ma:ḍ idrī
Once they earned a lot of money.
79. ni: i: kēḷisa ma:ḍdre ondī ru:pa:y koḍte
If you do this work I shall give you one rupee.
80. na: he:lda ha:ng ni: ma:ḍ idre oḷle:da:tittī
If you did as I had said it should have been nice.
81. duḍḍ iddavīri:galda: adīnn itṭīkomba yate
Is it not so that the worry to look after money is only to those who possess it.
82. avī mē:l bando
They came up.
83. avī mē:l ho:pīda:
May they go up.
84. avī hatra ent itī
What is there with them?
85. i: suddi:na avīni:ge ya:rī he:li:ro:
It is not known who has said this news to him.
86. avīna ma:tī hind a:da ha:nge i:ga a:ttille
His words are not respected now as they were before.

87. avā nang he:ḷiddī ya:vīdu: ille
There is nothing that he has not told me.
88. illi kaṇḍaddanna ya:rigu: he:ḷa be:ḍa
Do not say to anybody what you saw here.
89. avanna ḷḷeyava:ndkaṇḍī u:r iḍi: hogiḷtrappa
The people in the entire village praise him as a nice man.
90. na: duḍḍigo:skara bandaddandī ni:vī grayisu:ka:ga
You should not think that I have come for money.
91. avā entīdīkku: hū: hā: andralda:
It is afterall if he says yes or no to anything.
92. ninni: vya:śa kaṇḍre ella: nega:ḍu
All will laugh if they see your dress.
93. sabe:li ninne padya he:ḷiddī ya:rī
Who was it that sung yesterday in the gathering?
94. ni:r tappu:k ho:pavīḷi kḍpa:na marti biḍabe:ḍa
Do not forget the pot while going to fetch water.
95. kurīḍa, kurīḍi, mu:ka, mu:ki ella: alle: idd idrī
Blind men, blind women, dumb men and dumb women,
all were there.
96. avīni:ge obba maga obḷi magīḷi idlī
He has one son and one daughter.
97. avīni:ge ondī heṇṇī ondī gaṇḍ
He has one girl and one boy.
98. avā obba karcī ma:ḍu: duḍḍī ivīrī mu:rī janari:ge
sa:kī
The money that he spends alone is sufficient for three of
these persons.
99. ivā tanna vastranna ta:ne: ḷkkanta
This man washes his clothes himself.
100. akka ba:vayyani:ge ka:gīda bari:te: a:ykaṇḍ idlī
Elder sister is writing a letter to (our) brother-in-law.

101. avīlī harke hotta ha:nge i: sarti geṇḍa tḷi:tī
As she vowed she will step on fire.
102. ivattalidre na:le a: guṭṭī gotta:ye: a:ttī
Today or tomorrow that secret will be known.
103. e:gla:ru: ondī dina avīnige sama: koḍide: irīttille
I do not leave him without giving good blows on some day.
104. a: mane: maklī eṣṭ hottigu: markte: a:ykanto
The children of that house are always weeping.
105. avīra magīli:ge he:li koḍu:dī na:ne:ya
I am the one who teaches their daughter.
106. pa:tre bisi ittī kay suḍu
The vessel is hot. The hand may be burnt.
107. a: hengsin atra bappik he:li adī a: kelīsa ma:ḍu
Please ask that woman to come. She will do that work.
108. meṇīsī muṭṭ be:ḍa kay uru
Do not touch chillies. The hand may feel burning.
109. kallī hoḍi: be:ḍa maneyavīrī bandī bayyu.
Do not throw stones. The people of the house may scold.
110. ha:ng hoḍi: be:ḍa may kay no:yu.
Do not beat like that. The limbs may get pain.
111. de:vīra ḍabbi: duḍḍī muṭṭ be:ḍa ya:ra:ru: bandī
eḷkaṇḍī ho:kī
Do not touch the box of the temple (lit. of god). Some-
body may come and drag you away.
112. o:dde: bappīdī he:nge.
How one learns without reading?
113. na: hindīkk bappīrīvare:ge i: pustakanna o:tte:
a:ykaṇkī
You should be reading this book until I return.
114. sa:le:li gaṇṭe hoḍiddī ke:nṭa:
Is the ringing of the school-bell heard?

115. namma heri: maga ka:le:ji:l kali:ta
Our eldest son studies in the college.
116. saṇṇa makli:ge dōḍḍ pustaka entūḍikke
Why should there be big books to small children.
117. hatrinda e:lī kaḍre mu:r alda:
Is it not three when seven is deducted from ten?
118. na:kakk mu:r ku:ḍsidre eṣṭ a:tṭī
How is four plus three?
119. obrobri:ge eṛiḍeṛiḍī haṇṇin ha:nge koṭre eṣṭī ulitt
If two fruits are given to everyone how many will be remaining.
120. makle: ill banni gala:ṭe ma:ḍittī ya:ke
O children, come here. Why are you shouting?
121. makl̥ ella: oṭṭa:yi ma:ḍi:g kall esiya
All the children may gather together and throw stones on the roof.
122. ni:nī saṇṇavā obne: ho:gbē:ḍa
You are young. Do not go alone.

3.3. STORIES

1. ba:rku:rina kate

1. mu:ḍḷa:yin ugra:ṇi obba on dina jama:bandi lekka koṭṭī bark andī uḍpi:g ho:da. lekka koṭṭī va:pa:s happaṣṭi:ge katle:ytī. ba:rku:r muṭṭuvaṣṭi:ge sari: ra:tre a:yittī. suma:rī hanneriḍī gaṇṭe ra:tre akkī.
2. adu: a:gḷin ka:la. i:gḷin ka:lada ha:ng alla. haḷḷigī-ḷendre ta:ja haḷḷigīle:. ka:ḍika:ḍīpra:ṇigīlannī biṭre mattond sikka. aḍirallu: mu:ḍḷa:yillantu: sa:yanka:l a:dra me:le sikku:ḍī huli ma:tra.
3. ugra:ni:ge eḍe piṭipitī ambu:k śuruva:ytī. sa:līdiddikke oṭṭi:ge ya:ru: ille. devre: gati inne:nī ma:ḍu:ḍī andīkaṇḍī ugra:ṇi ba:rku:rī hokka.

4. ba:rku:rī hōkka:nta. ka:mbīd entīdīnna. hōkkiddī
ba:rku:rī havda: alda: andkaṇḍī ugra:ṇige: dōḍḍ anuma:na.
ellelli kaṇḍru: ba:ri gavji. ellelli kaṇḍru: ba:ri śṛnga:r ma:ḍ-
kaṇḍī maklī tirīga:ḍtrī bra:mbra mantra hoṭṭi hoṭṭi ha:-
rīttī de:vasta:nadallella.

5. ugra:ṇi:ge ho:da ji:va banda ha:nga:ytī. ondī mane:
hatra ho:da gati:li hēngs ondī herīg bandī banni banni ḷag
banni ku:kaṇi andī ba:ri upīca:ra ma:ḍtī. ni:rī kuḍi:k
koḍtī. manīkambīk ella yavaste ma:ḍtī.

6. aṣṭī hōtti:ge ugra:ṇi:ge dapta:r nenīpa:ytu. amma:
idīnn ondī ḷag idīni andīkaṇḍī he:līda. dapta:rīn tegīdī hēng-
sina hatra koṭṭa.

7. ba:ri praya:ṇa ma:ḍu:k ho:yi ugra:ṇi:g benn u:riḍ
gati:le nedre bantī. beḷīgī beḷīgī a:tt ambīdīr ḷage ugra:ni
edda. eḥra:yi ka:nta. ka:mbīd entīdīnna. maneyu: ille. hēngsu:
ille. ugra:ṇi: dapta:rī sate: ka:ṇītt ille. ra:yīrī nelad mē:le
manīkaṇḍidrī. kall ondī tale diśi ittī.

8. inne:nī ma:ḍu:dī andīkaṇḍī mane:ge ho:dr a:yt
andī mane: hatra neḍīda. u:rmaneyavīrig ella: neḍīd sangti
he:līda.

9. kēlavīrī mane:g bandavīrī adī a:pu: vica:rave:. ba:
rku:ri:l hannerīdī varśakk ond sarti naḍu: ra:triva:nge hin-
dina ha:nge ra:jrī bandī vaybavadinda neḍīstrī andīkaṇḍī
he:līdrī.

10. i: ma:tī ke:ṇḍkaṇḍī ugra:ṇi a: dinanna sari: nenīp
ittīkaṇḍī sari: hannerīdī varśa a:d mē:le puna: bandī ade:
hēngsin atre ade: dapta:r kaṭṭannu takāṇḍī va:pa:s ho:da.

1. *A Story of Barkur*

1. On some day a village peon of the eastern villages went to Udipi to give the report of the assessment. It was dark when he returned. It was midnight, when he reached Barkur. It might have been twelve o'clock at night.

2. It was the time of those days. It was not like the present time. Villages were absolute villages. There was no one to meet

except the wild animals. In eastern villages, however, there were only tigers.

3. The heart of the village peon began to beat rapidly. In addition to that there was no one with him. He thought, "Only God should save me. What can I do now" and entered into Barkur.

4. As soon as he entered Barkur he was struck with surprise. What a wonderful place it was! He doubted whether it was Barkur that he entered in. There was great noise everywhere. In every place he saw women and children neatly dressed and moving. The brahmins were loudly uttering the hymns in all the temples.

5. The village peon was happy. As soon as he reached in front of a house a woman came out and called him in. She asked him to take a seat and offered nice treatment. She gave him water to drink and spread a bed to sleep.

6. By the time the village peon remembered the bundle of records that he had with him. He asked the lady to keep it in and handed it over to her.

7. Because he travelled a long distance the village peon fell fast asleep as he lay down. He got up just at day break. He was once again surprised to see nothing there. Neither the house was there nor the woman. The bundle of records was also not there. He was lying on the ground. There was a stone below his head.

8. What could be done then? He decided to go home first. He went there and told the whole story to the people there.

9. Some people who came to his house said, "It is quite natural at Barkur. The (ancient) kings visit the place at midnight once in twelve years and spend the night with grandure as they were spending formerly."

10. Having listened to this the village peon kept the date in his mind. After twelve years on the same day he went to Barkur, met the same lady and brought his bundle of records back.

2. *na:kū jana mu:rkūrī*

1. obrī jo:ysrī obrī vaydrī obrī ta:rkikrī obrī ba:go:trī
hi:ng oṭṭi:g na:k jana ka:si: ya:tre:g anta hōraṭrī. da:ri:l
ho:p aṣṭi:ge ondī kaḍe madya:nna u:ṭakk aḍge mā:ḍkaṇḍī
umbīd andkaṇḍī niscaya ma:ḍidrī. obrobrī ondond kelīsa
ma:ḍidr akkī hōrtī ella: kelsa obrindle: a:pīd alla andkaṇḍī
gottittī ha:ng a:pīk ho:yi ba:go:trige anna ma:ḍu: kelsa
bantī. vaydrige hasra:ṇi ka:yi tap kelsa bantī ta:rkikrī ulīda
sa:ma:n tark a:ytī.
2. ba:go:trī eṣīri:g akki ha:kidrī. benki bala ma:ḍidrī.
anna kudi:l suruva:pīdakku: ba:gotrī ta:ḷa hiḍīdrī. e:nī
ma:ḍidru: ivīr ta:ḷakke sariya:gi anna kotakota anna. ba:gotrī
suru:g benki saṇīdī dōḍīdī ma:ḍi hato:ṭi:g tappīk a:tta:
kaṇḍrī eṣṭīkku: a:gīdippīde: ba:gotrī siṭṭinda annad maḍke
oḍīdrī.
3. ta:rkikri:ge sikkida sa:ma:n andre tuppa onde:. da:ri:l
bappaṣṭi:ge ivīra tarka mundari:tī. tuppa taṭṭe: a:da:rd mē:le
nittīdda: taṭṭe tuppād a:da:rd mē:le nittīdda: andkaṇḍī taṭṭe
kāvci hiḍīd kaṇḍre idī art akkī andkaṇḍī kāvnci hiḍīdrī.
4. vaydrī mē:la:grīd ka:yi:g ho:d avīrī idī va:ta. idī pitta
idī kapa idī taṇḍi andkaṇḍī ella: biṭṭī a:ḍso:ge: soppīnna
hiḍkaṇḍī bandrī.
5. hi:nge a:ḍso:ge: soppīnn hiḍkaṇḍī band vaydrī bari:
taṭṭe hiḍkaṇḍa ta:rkikrī oṭṭa:yi maḍke oḍkaṇḍī tale: mē:le
kay hottīkaṇḍa ba:gotrallig bandrī.
6. a:ḍidda:yli. u:ṭa mugīsd ha:ng a:yt alē. innī hōraḍīva
andkaṇḍī hōrītī hōle: buḍak bandrī.
7. illi i:ga ili:lakka: a:gīda: and he:ḷuv sa:martya
iddaddī jo:ysrobrige. sōlp mund ho:yi jo:ysrī ondī ka:lan
ni:ri:g addi illi mōṇika:lvare:g ni:rī bakkī alli suma:rī and
a:lī ni:r ikkī va:tapra:ta kaṭiprama:ṇa. sara:sari sōṇṭad vare:g
bakkī. ilīni. andkaṇḍī protsa:yisj:rī.
8. antu: na:kī jana oṭṭī hōle ilīdrī. gaṇṭudda ni:rī
bantī. sōṇṭudda ni:rī bantī. ede muligūtī. kaḍe:g baḷkaṇḍe:
ho:drī.

2. *Four Fools*

1. There were an astrologer, a doctor, a logician and a singer. These four persons started together to go to *Kashi* on pilgrimage. They walked until it was noon. They stopped at some place and decided to prepare their food. As it was not possible to prepare it for a single person the work was distributed amongst them in the following fashion. The singer was assigned the work of the preparation of rice. The doctor was sent to bring vegetables. The logician went to bring other articles.

2. The singer dropped the rice in boiling water and increased the flame. When the rice began to boil with the sound *kot kot* he began to play on cymbals. With all efforts the rice could not produce the boiling sound in agreement with the cymbal beating. The singer tried to systematize the boiling sound by increasing or decreasing the fire. When it did not help he became angry and broke the vessel of rice.

3. The logician could buy only ghee. On the road his logic began to work. Did the ghee have the support of the vessel or the vessel had the support of ghee. He decided to ascertain it by turning the vessel upside down and did so.

4. To the doctor who went for vegetables no vegetable was available. One was rheumatic, the other one was bilious, the third was producing cough and the fourth was cold. He, therefore, left all vegetables aside and brought leaves of *a:ḍasoge*.

5. Thus the doctor who brought *a:ḍasoge* leaves and the logician who brought the empty vessel back came together to the singer who was sitting with his head kept on his palm after breaking the vessel of rice.

6. "Let what happened remain", they said. 'The (plan for) dinner is somehow over now. Let us move'. So saying they went on and reached a river.

7. Now it was only possible for the astrologer to say whether they could get into the river. Having gone a bit ahead the astrologer dipped a stick into the water and said, "Here water is

only upto the knee. There (in the middle) it will be about a man's height. Average depth of the river will be only upto the buttocks. So let us get in". Thus he encouraged the others (to cross the river).

8. Somehow all the four together got into the river. The water reached their knees. It came upto the hips. It reached the breast and at last they all were washed away.

3. *ma:ni: buddi*

1. obba baḍa bra:mmaṇa idda. avīnig ond de:vsta:nad
pu:je. dinampratiyu: a: bra:mmaṇa aṛisanalli:ge ho:yi
pu:je. dinamprativu: a: bra:mmaṇa aṛisanalli:ge ho:yi
rrasa:da koṭṭi barkitti.

2. ondina bra:mmaṇanige ho:pika:yille. aḍikke tanna
magana hatra prasa:da kaḷsikottā.

3. stu:la ka:yad aṛisa gambi:radalli ra:ja sabe kaṛiḍi
simha:śanad me:le ku:tidda. a:ga i: ma:ni oḷag ho:ytī
arasani:g prasa:da koḍṭi. aṛisananna solp hotti ka:niti. kaṇḍi
nega:ḍi. aṛisani:ge sitti banti nega:ḍid ka:raṇa ke:nḍa. a:ga
ma:ni he:ḷti. aṛisre: ni:vī satti me:le isti ḍoḍḍa de:hanna
suḍu:k takanḍi ho:pida:ru: he:nge andi nege banti nange
anti.

4. i: ma:ni:n takanḍ ho:yi kayka:li kaṭṭi sariṁmane:g ha:ki
andi aṛisa a:jne ma:ḍida.

5. a:ḷigili baṇḍo. kayka:li kaṭṭiḍo. ḍaḍḍaḍḍaḍ ma:ni:n
eḷkanḍi ho:ḍo. ma:ni ku:gti. boḇbiḍti. tappa:yt anti. a:dru:
a:ḷigili ke:nille.

6. baḍa bra:mmaṇa ba:ḷa hotti ka:da. eṣi hotta:dru:
maga ba:radippide: ma:ni:ge:n a:ytī. ha:di:lēlla: ha:vī gi:vī
kaccita:. atava: aṛisani:g idi tan maga anta gotta:gide:
ma:ni:na jo:rī ma:ḍi:na. atava: sipa:yigili oḷag ho:pik
biḍile: ma:ni alle: gala:ṭe ma:ḍta: a:ykanḍitta:. entiḍu:
iriḷi. na:ne: hoṛiṭi biḍte andi a: bra:mmaṇane: hoṛiṭi banda.

7. aṛisana hatra bandi prabugale nan maga obba prasa:d
koḍu:k bandavā illi:g bandidda. a:dr avā elli:g ho:da anta
nang gottille anda.

8. ā: nin magana: avā mu:rkha nannanna suḍu:k elli takanḍ ho:pīdī he:ng takanḍ ho:pīdī and ke:ṇḍa andī na:nī avannī tegīdī koṇe:g ha:kīde anta arīsa he:ḷīda.
9. a:ga bra:mmaṇa he:ḷda. prabugale: nan ma:ṇi ba:ḷa heḍḍī. adīkk eḷḷastu: buddi ille. nimmanta ra:jri:g e:nī kammi. ni:vī aṣṭayśvaryaṇnu: paḍīdavīrī. hi:ng ippasti:ge ni:vī pakkane sa:yivirya:. ondī vē:le satri anta ma:ḍīva. a:gḷi:g nimmanna suḍu:dondī kēlsava: iddīkk idda:nge horu:dī kaṣṭa akkī adīkke tuṇḍī- tuṇḍī ma:ḍi hotre say.
10. arīsani:ge uri:ta ga:yakke bare ha:kid ha:nga:ytī. i: bra:mmaṇanna heḍamuḍi kaṭṭi ade: kō:ṇe:g ha:ki anda. a:ḷigīlī bando. kayka:lī kaṭṭi eḷkanḍī ho:do.
11. mudi ajja mane:l ba:ḷa hottī ka:da. eṣṭī hotta:dru: maga mōmmaga ibra sulīvu: ille. e:n a:yikkī. innī na:n a:ru: ho:yi ka:mbīdī anta horīṭa.
12. arīmane:li arīsana hatra makḷī bandavī ellig ho:do and ke:ṇḍa.
13. arīsana siṭṭī iṣṭottige ṣolpa hato:ṭig bandittī. neḍīd vica:rannella ṭiṣṭida.
14. mudi bra:mmaṇa aṣṭotti:ge he:ḷda. prabu: makḷi:ge buddi ille. arīsa satru: avanna suḍu:d ondī cintiya:.. arīmanege: benki koṭre say. horītt enta anda.
15. arīsa nakkī elrannu: biṭṭa.

3. *Childish Thought.*

1. There was a poor Brahman. He was worshipping in a temple. Daily he was to take the *prasada* (fruits, flowers, etc. which were offered to the god) to the king.
2. One day the Brahmin could not go (to the king). He, therefore, sent his son with the *prasada*.
3. The stout king was sitting with dignity on the throne before the royal audience. The boy went in, gave the *prasada* to him, stared at him a while and laughed. The king became angry. He asked the boy the reason for his laughing. The boy said, 'O

king, the thought, how it would be possible to carry such a big body to burn after your death, has made me laugh'.

4. "Take this boy away, tie his legs and hands and put him in the prison" ordered the king.

5. The servants came, tied his legs and hands and dragged the boy. The boy wept, cried aloud and prayed for excuse. But the servants did not listen to him.

6. The poor brahmin waited for a long time. When his son did not return he thought, "What has happened to the boy? Did any snake bite him on the road? Did the king, not knowing that he was my son, frighten him? Is the boy still shouting there at the gate because the gate-keepers are not allowing him in? Whatever be the reason, I myself will go there". So thinking he went to the palace.

7. He approached the king and said, 'O my lord, my son came here to give you *prasada*. But I do not know where he has gone'.

8. "ã:" shouted the king. "Was he your son? He asked me, where and how could I be carried for burning. So I kept him in prison".

9. The brahmin said, "O my lord, my son is very dull. He has got no sense. What do kings like you lack? You have acquired all the eight requisites. How can you die soon. Let us think difficulty to carry the whole body as it is. But it can be cut into that you die. Even then is it difficult to burn you? There may be pieces".

10. The king felt as if some one had branded him on a burning wound. He said, "Pinion this brahmin and put him in a room".

11. The old grand-father waited long. There was no sign of his son or grand-son coming back. He wondered what could have happened to them and decided to see for himself and set out.

12. He approached the king and asked where his son and grand-son were.

13. The king's anger was subsiding a bit. He told the whole incident that happened.

14. The old grand-father said, "O lord, the children have no sense. If the king dies is it a worry to burn him. We can burn the palace itself. What is there to carry?"

15. The king laughed and released all.

4. *de:vrī koḍu:da:dre*

1. obba bra:mmanani:ge on dina jo:rī horgī ho:ykī emba:nga:yti. guḍḍe: badi:g o:ḍida daḍdaḍdaḍ o:ḍida. atla:y itla:yi ka:nīlle. gaḍibiḍi:l ku:ta. mukīli: kaṇṇi:g ondī ku:le heṭṭiti. jo:rī siṭṭi banti edda. ku:le:na tegiddi bisa:ḍiki andkaṇḍi kitta. adiroṭṭi:g on doḍḍa manṇin seṇṭe banti. manṇin seṇṭe tegidi bisa:ḍida. bisa:ḍi ka:nta. ka:mbidentidi. aḍi: badi:li on tambige itti. tambige tumba cinnad na:ṇya.

2. ivini:ge adinni ka:mbide: a:scary a:yti. a:dire jo:rī no:vī suruva:yitti. adikke avā enta ma:ḍida idi ondu: nang be:ḍa. de:vrī koḍu:d a:dre ellu: koḍta. idinni na: hiḍkaṇḍi mane:g ho:pāḍ enta andi he:li horg oyda. ha:nge: eddikaṇḍi mane:g ho:da.

3. ra:tre heṇḍti: hatre ma:ta:ḍte: he:ḷda. havdana: ivatt ondī kate a:yti. jo:rī horig ho:ykandi guḍḍe: badi:g o:ḍide. all ondī ku:le: giḍa mukīli: kaṇṇi:g heṭṭiti no:vī suruva:yitti. a: ku:le giḍanna siṭṭi:l kitti bisa:ḍide. aḍi: badi:li on tambige tumba cinna idditi. takaṇḍi bappike siṭṭi biḍille adikke ha: nge: biṭṭi bande andi he:ḷda.

4. a:gli:ge nermaneyavnigu: ivnigu: ondī vya:jya neḍi: titti. nerīmaneyaviri ra:tre heṇḍti: hatra ivā enta gutṭi ma:ta: ḍta andikaṇḍi go:ḍe:ge kimi koṭṭikaṇḍi ke:ṇta: a:ykaṇḍidda. nermane: gaṇḍsi idinni ke:ṇḍ gati:le hā adin na:na:ra: takaṇḍi batte ant he:li avā horg oyk ho:dalli o:ḍti. o:ḍi all ella: arsi kaṇḍa. kaṇḍ gati:li avinig i: tambige sikkiti.

5. avā he:ld a:ng ella itti havdi. a:dre tambige:l iddiddi ma:tra cinna alla ce:ḷigila mudde.

6. adī sikkuvavriḡe: sikkuvaṣṭe. vina: uldavri:ge sikkitta:
adī avīna kaṇṇi:ge ce:lin muddeya:gi kaṇḍiddī. nijava:gya:
ru: adī cinnad na:ṇyave:.

7. avīni:ge adīnna kaṇḍ gati:le siṭṭi bantī. i: bra:nmaṇa
nang i: namu:ne mo:sa ma:ḍḍa ha:nga:yt alle. adī avini:g
gott ild idru: avīna ma:tī ke:ṇḍi ivā mo:sa ho:dd alda:.

8. adīkke: idī avīni:ge buddi kalsīkī andī he:li a: tambige
hiḍkaṇḍ banda. bandī mane: ma:ḍḍi hattīda. hancī kitta. avira
may mē:le i: ce:linna tegiddī savnci ha:kte andkaṇḍi tambige:
na kavnci hiḍīda.

9. daṇḍaṇḍaṇḍaṇḍi cinnad na:ṇya keḷag bittī. aṣṭottige avā
heṇḍtiyatra he:ldambri. havdana de:vrī koḍu:da:re mukīli:
kaṇṇi:g heṭṭi heṭṭi ma:tra koḍu:dalle mane:varegu: hottī tandī
koḍta. ka:ṇī. nang siktī ka:ṇ ille anta he:li adīnnella: go:ri
ḷlagiṭṭikaṇḍa.

4. *If God Gives*

1. Once a brahmin had a strong urge for nature's call. He ran out hurriedly (to the side of a hill). He did not look hither or thither. He was with haste. Immediately a stubble pricked his anus. He became very angry. He stood up and extracted the stubble with the intention to throw it away. It came up with a lump of earth at the root. He threw it away. Below (in the ditch) he saw a pot. The pot was filled with golden coins.

2. He was surprised to see it. But he was feeling severe pain. So he thought, "I do not want all these things. If God wants to give he can give at any place. Why should I carry this home?" With such a thought he had motion and returned his house.

3. At night in course of conversation he said to his wife, "Listen to me. To-day there happened something interesting. I felt severely for excretion and ran out. There a stubble pricked at the anus. I was feeling terrible pain. So I extracted the stubble and threw away with anger. Below, there was a potful of gold. Anger did not allow me to bring it. I, therefore, left it there."

4. On those days there was some quarrel between the brahmin and his neighbour. The 'persons in the neighbouring house, having their ears close to the wall were listening to the brahmin with the intention to know what he told his wife secretly. As soon as they listened to this the man of the neighbouring house said. "I will bring it". He ran to the place where the brahmin had been. He searched there and found the pot.

5. Though the pot was there as it was described, it was not the gold that it contained. It was filled with a mass of scorpions.

6. It (the wealth) is available only to those who are destined for it. The other persons cannot get it. It, therefore, appeared like a mass of scorpions to his eyes. Really it was gold.

7. He became angry when he saw it. He thought that the brahmin had cheated him like that. Though the brahmin was innocent the man became thus deceived by listening to his words.

8. 'I should teach him a lesson'. said the man himself and took the pot to the brahmin's house. He went up the roof, removed one tile and poured the mass of scorpions on the brahmin and his wife.

9. The golden coins fell down with the sound *danḍandan*. The brahmin said to his wife, "Listen to me. It is not so that God gives wealth by pricking to the anus when he wants to give. He does even carry it to the house and gives. You see here. I have got it just here'. He thus collected them and kept inside.

4. KANNADA ENGLISH VOCABULARY

Alphabetical order:

ī	a	a:	i	i:	u	u:	e	e:	ε	ε:
o	o:	ɔ	ɔ:	k	g	c	j	ʈ	ɖ	ṇ
t	d	n	p	b	m	y	r	l	v	ś
s	h	ḷ								

Abbreviations:

esp. especially,

sg. singular,

pl. plural

akka, elder sister, husband's
elder brother's wife.

akki, rice.

akkikanḍa, calf of the leg.

aksa:la, goldsmith.

akle, cockroach.

agīla, broad.

agīli, a sort of native fence
with a small moat raised
around a compound.

agīli, wooden bolt of a door.

agi, to bite.

agi, to dig.

age, young plant of paddy

agga, cheap.

accī, printing.

accīkattī, commodiousness.

acca, brightly.

acce:rī, half a seer.

ajja, grandfather.

ajji, aged widow.

aṭṭī, to drive off.

aḍigī, to hide.

aḍige, aḍige, cooking.

aḍirī, small and thin branch of
a tree, copse.

aḍa, pawn.

aḍi, a foot; below.

aḍige, see aḍige.

aḍke, betel nut; *aḍke:mara*,
tree of betel nut.

aḍḍa, horizontal.

aḍḍi, obstacle.

aḍḍike, a kind of ornament.

aṇi, a bomboo frame used in
ko:la performance.

aṇe, oath.

aṇekattī, dam.

aṇṭi, gum.

aṇṭi, to stick.

aṇṇa, *aṇṇaya*, elder brother.

aṭṭige, husband's elder sister,
elder brother's wife.

aṭṭi:ka:yi, a kind of fruit.

atte, father's sister, mother's brother's wife, mother-in-law.

atla:yi, that side.

adi, that.

adiri, to shake.

addi, to dip (in water).

ankidanki, crooked, uneven.

anke, control.

angidi, a shop.

'angay, palm of the hand.

anga:ta, having face turned upwards.

anga:li, sole of the foot.

angi, shirt.

anguastra, small cloth used to cover the privities.

angla, courtyard.

anci, border.

anj, to be afraid.

ana:, an interrogative particle.

antasti, a storey.

antu: intu:, however.

anni, to say.

apa:, an interrogative particle.

appi, to embrace.

appa, *appayya*, father.

appa, a particle, expressive of indefiniteness.

abbe, mother.

abra, power, might.

amiva:se, the last day of a lunar month.

amali, intoxication.

ame, impurity observed due to a child birth.

amte, a kind of fruit, wild mango.

ambr, an indefinite particle.

amma, mother.

aydi, five.

ayvatti, fifty.

ayni:ri, purificatory bath taken by woman on the fifth day from the date of menses.

aynu:ri, five hundred.

arigi, lac.

arici, to cry, to scratch.

arive, cloth.

arisi, to scarch.

arisa, king.

arili, parched rice.

arili, fig tree.

ara, file.

arali, to blossom.

ari, to grind.

arici, knowledge.

arda, half.

arpi, to filter.

arpane, a kind of typical filter made of thin cane or the like and used for cleaning the coconut juice.

arvatti, sixty.

arsina, termERIC.

arigi, *alg*, to shake.

ali, to wander, roam.

ale:, *alle:*, particles expressing completion of a work, doubt etc.

allide:, *alde:*, besides

alla, not.

alladi, not happened.

allasalliddi, impossible of improbable one.

- alli*, there.
alsanḍe, a spices of pulse.
avī, (plural of *adī*) they.
avḍe, a kind of bean.
avīnī, *avanī*, he.
avīrī, *avarī*, (plural of *avī* nī)
 they (non neuter)
avīre, a kind of bean.
avīlī, *avalī*, she.
avīlisjavīlī, twins.
avā, he.
avgaḍa, accident.
avtaṇa, feast.
avlakki, flattened rice.
asaddē, negligence.
astī, so much.
astaysvarya, (the eight requisites to the regal state) great fortune.
alīve, the mouth of the river.
alī, to perish: to weigh.
alīya, sister's son, son-in-law.
alkī, to be afraid.
alle, abdomen.
a:, that.
a:, an interrogative particle.
asgī, to happen.
a:ga, *a:lī*, then.
a:ca:rī, carpenter.
a:ine, order.
a:ṭa, play.
a:ḍī, to say, to play.
a:ḍī, goat.
a:ḍalīa, management, administration.
a:ḍso:ge, a kind of plant.
a:ṇi, nail.
a:da:ra, support.
a:ne, elephant.
a:me, turtle.
a:ya, plan (of a building).
a:yi, to pick
a:ykolli, to stay.
a:rī, to be quenched.
a:rī, six.
a:rī, waving lamp.
a:rnu:rī, six hundreded.
a:le, sugarcane mill.
a:vattī, that day.
a:vige, poters' kiln.
a:ścarya, wonder.
a:se, miserliness.
a:stī, property.
a:spatre, hospital.
a:lī, to rule.
a:lī, person, servant, a measure of depth equal to a man's height.
a:la, depth.
ikkattī, strait, difficulty.
ikla, a smith's tongs.
ittige, brick.
idī, to keep.
idī, whole.
idli, a kind of dish.
inīkī, to peep.
itla:yi, this side.
idī, this.
ingī, to soak, dry up.
indī, to-day.
innī, hereafter.
innu:rī, two hundreded.
ippattī, twenty.
ippatteraḍī, twenty-two.
ippattonḍī, twenty-one.

ippattombatti, twenty-nine.
ippatmu:ri, twenty-three.
ibba:ga, divided into two.
ibri, two persons.
immaḍi, twice.
iri, to be.
ili, rat.
illi, here.
ille, no, not.
ilde:, without, not being.
ivī, (plural of *idī*) these.
ivīnī, *ivanī*, this man.
ivīri, *ivarī*, these persons.
ivīḷi, *ivali*, this woman.
ivā, this man.
ivatti, to-day.
istī, this much.
ili, to alight.
ilīta, low tide.
i:, this.
i:ga, *i:glī*, now.
i:ri, to swim.
i:ḍi, pawn, security.
uḡiri, nail of the finger.
uḡiḷi, spittle.
ugga, a rope or cord attached to a basket or vessel as a handle; a vessel with such a handle.
ugra:ṇa, stone house.
ugra:ni, village peon.
ujjī, to rub, to brush.
uḍi, to put on the garments.
uḍa:pe, arrogance.
uḍuḡire, present gift.
uṇḡi, a tick infesting cattle.
uṇṭi, is.
uṇḍa:ḍi, who eats and roams.

uṇḍe, an edible sweet ball.
uṇṇi, to dine.
uṇṇe, wool.
utra, answer .
utsava, festival.
uḍiri, to fall, to drop.
uddi, black gram.
uddi, to rub with.
ulda, long, length.
ungra, a ring.
upīṇayna, the rite of initiation into caste with a sacred thread.
upadra, trouble.
uppi, salt.
upparige, an upper storey of a house.
ubbī, to swell.
ubsa, asthma.
umi, husk of paddy.
uṃya:le, a swing.
urīti, round.
urīli, to roll down.
urīli, a kind of vessel.
uri, to blaze.
uri, fire, heat, hot.
usīri, breath.
uli, to remain.
uli, chisel.
ulku, to be sprained.
ulku, sprain.
u:, conjunctive particle.
u:ṭa, meal, feast.
u:ḍi, to blow.
u:ḍiḡoluve ~ u:ḍiḡo:le, blow-pipe.
u:nci, superior.
usri, village, place.

- u:rī*, to plant, to stick in the earth.
u:līga, service.
eṇṭī, eight.
eṇṭṇu:rī, eight-hundred.
ettī, to lift up.
ettī, bull.
etta, *etla:yi*, which place.
eḍṛī, front.
eḍṛīma:tī, *eḍṛutra*, opposition in argument, reply.
eṇṭidu, what.
enta, what.
endī, when.
eppattī, seventy.
ebbī, to drive out.
embattī, eighty.
eru, ant.
eḷibī, bone.
elli, where.
estī, how much.
ellī, oil seed, *sesamum orientale*.
eḷḷini:rī, an oblation offered to the dead along with water and oil seed.
eḷḷastī, equal to an oil seed.
e:, *e:ya*, emphatic particles.
e:ksa:nī, continually.
e:glī, when.
e:tī, blow.
e:ḍi, crab.
e:ṇi, ladder.
e:nī, what.
e:nkī, to sob.
e:rī, raised ground.
e:rpa:ḍi, arrangement.
e:lī, to get up.
e:lī, seven.
e:ḷnu:rī, seven hundred.
e:lge, glory; triumph.
ekre, a measure of land, = 100 cents.
ecra, wakefulness.
eḍa, left, left side.
eḍagī, to stumble.
eḍagay, left hand.
eḍe, space; leaf (esp. spread for serving a meal).
eṇīke, thought, conjecture.
eṇīsu, to imagine, to enumerate.
eṇe, intercourse between snakes.
eṇne, oil.
eṭra, height.
eḍi, heart.
eḍigasrke, courage.
eḍegudi, confusion.
eḍehoylī, courage.
eṅklī, thin branch of a tree.
eṅjlī, spittle, anything that has become in contact with teeth.
emme, she-buffalo.
eṇṭṭī, two.
eṇṭṭe:, second.
eṇṭe, a kind of lizard.
eṇi, to pour.
eḷe, leaf.
eḷe:ha:vī, a kind of green snake.
eḷeḍke, betel leaf and areca nut.
ella:, all, whole.

esiri, water kept for preparing rice.

elida:ta, the function of dragging.

eli, to drag.

ele, thread, tender.

okki, to overwhelm (as milk), to scratch (as fowls).

oggatti, unitedness.

otti, total, united.

onti, ear-ring; single.

otti, to press.

otta:ya, earnest request.

ottada, pressure.

aonki, an ornament of the arm.

ondi, one.

ondne., first.

oppi, to agree.

oppanda, agreement.

obba, *obni*, one man

obri, one person

obli, one woman

ombatti, nine.

ombaynu:ri, nine hundred.

ommata, unanimity.

oyyri, to carry away.

o:, an indefinite particle.

oskli, coloured water (especially used in auspicious occasions).

o:di, to run.

o:ni, a lane.

o:di, to read.

o:li, leaf (of a coconut tree and the like;) palmyra leaf.

o:skara, for the sake of.

okkane, pition.

ogati, speech-problem.

ogari, astringent.

ogi, to wash.

oggarine, seasoning.

oggarisi, to season.

odave, ornament.

odi, to break.

ode, a kind of dish.

odki, bruise, dissension.

radoda, squinteyed person.

odnasdi, companion.

odli, belly.

odtana, masterhood.

ona, *onaki*, dry.

onagi, to become dry.

onte, camel.

otte, pawn.

onake, large wooden pestle for

odari, to cry, to shout.

cleaning rice, etc.

origu, to lean upon, to lie down.

orata, obstinate.

orasri, to wipe off.

orali, a mortar.

ori, to smooth (esp. the floor

orale, white ant.

by rubbing with a stone).

ole, oven.

osari, to ooze (as a new pot.

olage, inside.

olle, good; a water snake.

kacci, to bite.

kacca, the end of a lower garment tucked into the waist

ment gathered up behind

kaje, unpolished (as rice).

band.

- kajja:yi*, a sweet preparation.
kaṭṭi, to tie.
kaṭṭige, firewood.
kaṭṭe, a basin round the trunk of a tree; a platform constructed at an open space (as at the side of well, tank, etc.)
kaḍige, tender jack fruit.
kaḍigo:ṭi, churning stick.
kaḍibī, a kind of dish (baked in steam).
kaḍi, to cut, to churn.
kaḍiva:ṇa, a horse's bridle.
kaḍe, side.
kaḍḍi, pen, stick.
kaḍḷi, sea.
kaḍḷe, gram (Bengal).
kaḥija, a stone for corn (prepared with mats).
kaṇive, a pass between two mountains.
kaṇe, a kind of bamboo, with thorny branches.
kaṇehandi, a wild beast, porcupine.
kaṇḍiga, a kind of measure.
kaṇḍita, certainly.
kaṇṇi, eye.
kaṇṇigombe, eyeball.
kaṇṇa:re, with one's own eyes.
kaṇṇi:rī, tears.
kate, story, incident.
katta, coconut fibre.
katti, knife.
katle, knife.
katle, darkness.
kankḷi, the arm pit.
kancī, bell metal.
kanta, deep.
kanṭi, instalment.
kanṭi, to drown.
kandī, to fade.
kannaḍa, Name of a language.
kannaḍka, a pair of spectacles.
kapa:ṭi, *kava:ṭi*, an almera.
kapa:la, the temples.
kappi, black.
kappe, frog.
kabna, iron.
kabbī, sugarcane.
kama:nī, arch.
kami, to spread.
kamba, post, pillar.
kambi, an iron bar.
kanbli, a blanket.
kammi, lacking.
kav, hand, handle.
kavcappa:ḷe, clapping the hands.
kaybe:vī, neem.
kāyi, bitter.
kayya:re, with one's own hands.
karīḍi, to melt (as sugar kept in water).
karīḍa, a kind of grass.
karīḍi, bear.
kerīḷi, entrails.
kerati, to turn black (by burning).
karkari, annoyance.
karāi, to melt (as butter).
karai, expenditure.
kartī, envy.
kala:yi, tinning.

kali, to learn.
kallī, stone.
kalsī, to teach.
kavūlī, sub-branch.
kava:tī, see *kapa:tī*.
kavḍke, cowride.
kavḷge, a vessel.
kasībī, work.
kaṣṭa, trouble.
kaḷī, to steal.
kaḷkī, muddy (as water).
kaḷcī, to remove.
kallī, today.
kallā, thief.
kalle, female thief; empty
 bunle of rice.
kaḷsī, to send
kaḷsige, a measure of capacity.
ka:gīda, paper.
ka:ge, crow.
ka:ḍī, forest.
ka:ḍīpra:nī, wild beast.
ka:ḍige, collyrium.
ka:nī, to see.
ka:ḍī, to fight.
ka:pi, coffee.
ka:ya, body.
ka:yi, unripe fruit; coconut.
ka:yi to wait, to be heated.
ka:yile, disease.
ka:yṣī, to heat.
ka:rī, to vomit.
ka:ra, hot (with chillv).
ka:ranji, water-spjring.
ka:ṭī, leg, quarter.
ka:ldi:pa, a standing lamp.
ka:ṭīre, a channel.
ka:la, time.

ka:uli, a frying pan.
ka:lī, a grain.
ka:līga, *ka:laga*, battle, fight-
 ing.
ka:lji:rge, blackcumine.
kiccī, fire.
kiṭki, window.
kitle, orange.
kimi, *kivi*, ear.
kiviya:re, with one's own ears.
ki:vī, pus.
kise, pocket.
ki:ṭī, blot of a door.
ki:lī, to pluck out.
kukkī, to rinse (the clothes on
 a stone).
kukke, a basket.
kuggī, to sink.
kuṭumba, family.
kuttī, to pound.
kuḍī, to drink.
kuḍubya, shepherd.
kuḍte, a measure of capacity
kuṇī, to play.
kuṇṭī, to limp.
kuṇṭī, lame, lameness.
kuṇṭa, lame or crippled man.
uṇṭī, lame or crippled woman.
kuṇḍla, an ear-ring (esp. worn
 by sacrificers).
kutṭī, to prick.
kuttige, neck.
kuttumbre, coriander.
kudī, to buddle, to boil.
kunkma, a crimson composi-
 tion for making the secta-
 rian mark on the forehead
kundī, to be reduced.

kuppalsi, to toss up.
kupsa, blouse.
kumba:ra, pot-maker.
kuridi, blindness.
kurida, blindman.
kuridi, blind woman.
kuriba, shepherd.
kuri, sheep.
kurule, young plant of the
 plantain.
kusi, to sink down.
kusti, wrestling.
kulla, dwarf man.
kulli, dwarf fish.
ku:gi, to cry.
ku:di, to gather, to sit.
ku:dsi, to add, to collect.
ku:drisi, to make one sit.
ku:dle:, immediately.
ku:dli, hair on the head.
ku:pi, barber's knife.
kushi, wage.
ku:le, stubble.
keddi, to be spoiled.
ketti, to chisel.
kemi, ear.
kemni, to cough.
kempi, red.
ke:ni, to listen.
kesri, a colour.
kecciri, udder.
keddi, to throw down.
keniki, to provoke.
kenda, burning coal.
kette, chip.
kediri, to be dishevelled.
kenne, the cheek.
keppe, the cheek, temple.

kemma, cough.
key, paddy plant.
kerili, to spread, to increase
 (as fire).
keri, to scratch.
kere, lake.
kelisa, work.
eelaviri, some people.
kesinele, a kind of vegetable.
kesru, mud.
kelage, below.
ke:re, a snake.
kokki, beak.
kocci, to cut into small pieces.
kocacki, rice prepared out of
 boiled paddy.
koddi, to give.
kodri, axe.
konda:di, to applaud.
konidi, an iron hook; staple.
kodi, to bubble, boil.
konkanya:, a man belonging
 to the *konkana* com-
 munity.
kombi, horn.
koyvi, to cut.
koyvi, reaping.
kolke, hook.
kollu, to take.
kosdi, a bean.
ko:di, horn.
ko:rti, court.
ko:ti, stick.
ko:li, cock.
lakkire, a crane.
laalamara,
laalamutti,
latige, *katge*, shed.

kōḍige, ear-ring normally used
by non-brahmins.

kōḍa, pot.

kōḍe, umbrella.

kōḍpa:na, pot.

kōtakōta, sound produced by
boiling liquid.

kōne, bunch.

kōne, end.

kōprige, big vessel.

kōbūri, dry coconut.

kōrīgūri, *kōgrū*, name of a
people.

kōrīga, a man of the *kōrīga*
community.

kōrūḍi, a log.
community.

kōrūti, a woman of the *kōrīga*

kōri, to drill.

kōrgū, to worry.

kōrga, see *kōrīga*.

kōḷive, blow pipe.

kōḷaḷi, flute.

kōḷi, to rot.

kōḷkū, dirty.

kōḷke, third crop.

kō:ṭe, fort.

kō:ṇa, he buffalo.

kō:ṇe, room.

kō:ḷa, a kind of play to
beplaved for appeasing
divinities.

kō:le:jī, college.

kō:ḷa, handcuff.

kō:ḷe, a flower, water lily.

kṛitike, an asterism.

kṛitima, deceit.

kṛaya, price.

krimi, insect, worm.

kla:sī, class.

khaṇḍi, a measure of quantity.

gaṭṭa, hill.

gaṭṭi, strong.

gaḍḍibiḍi, haste.

gaḍi, boundary.

gaḍiya:ra, clock.

gaḍḍa, beard.

gaṇale, a kind of swelling on
the body.

gaṇṭi, *geṇṭi*, knot, joint.

gaṇṭi, bundle.

gaṇṭi, cattle.

gaṇṭe, bell.

gaṇṭe, hour, clock.

gaṇḍi, male.

gaṇḍa, husband.

gaṇḍṣi, man.

gati:li, immediately.

gaddige, throne.

gadde, field.

gaṇṇi, gruel.

garīṭa, coconut shell.

gari, feather.

gargasa, saw.

gambī:ra dignity.

gala:ṭe, noise.

galla, the cheek.

garjī, shouting.

gaḷa, a bamboo, pole.

gaḷige, fold.

gaḷṣi, to earn.

ga:ḍi, cart.

ga:ṇa, an oil mill.

ga:ya, wound.

ga:re, plaster.

ga:ḷi, wind.

ga:li:paṭa, kite.
giḍḍa, hawk.
giḍa, a small tree, plant.
giṇḍi, small metal vessel with narrow mouth.
gimīcī, to squeeze.
gira:ki, purchaiser.
gīli, parrot.
gi:cī, line.
gi:cī, to draw a line.
gi:rī, scar.
guṇṣī, to multiply.
guṇṣī, a hook.
guṇḍi, pit.
guttī, secret.
guḍḍi, thunder.
guḍi, temple.
guḍḍa, hill, mountain.
guḍḍe, hill.
guḍṣī, to sweep.
guḍṣī, hut.
guttige, toddy shop.
guddi, to strike with a fist.
gubbi, button.
gumblika:yi, a sweet pumpkin.
gumma, owl.
gumme, deep pond.
gura, *guru*, sheep.
gurta, acquaintance.
gulla, a kind of brinjal.
gulle, bubble.
gu:ṭa, peg.
gu:ḍī, nest; small hole in a wall; a frame of anything prepared with stiks of bamboo, etc.
gu:ḍi:pa, a paper lamp hung in the sky.

gu:nī, hump.
gu:rubsa, a kind of asthma.
geyyī, to earn.
gellī, branch of a tree.
ge:nī, a span from the tip of the thumb to that of the little finger.
ge:rī, to winnow.
gere, line.
gersi, winnowing basket.
gentī see *ganṭī*
gentlī, throat.
geṇḍa, burning coal.
geṇḍe, bulbous root.
geṇṣī, sweet potato.
gojjī, a kind of side-dish (prepared by grinding vegetables).
gottī, known; acquainted.
godḍī, barren.
go:ni, sack.
go:di, wheat.
go:rī, to gather.
go:ri, grave.
go:ri, a kind of plank to be drawn on the field after ploughing.
go:li:mara, a banyan tree.
gonḍiguttī, to murmur.
gobra, manure.
gorṣī, hoof.
go:ḍe, wall.
grayiṣī, to consider.
caṭa, habit.
caddi, breeches which reach only to the middle of the thighs.
caṇila, squirrel.
candī, wet.

candē, a kind of drum.
canda, appearance, beauty.
cappa:le, clapping the hands.
cappe, tasteless.
capra, temporary covering of mats and bamboos, etc.
camatka:ra, astonishment.
camarke, thin covering at the root of the boughs of the coconut trees.
carka, spinning wheel.
carge, a vessel.
carma, skin.
calli, dirt.
cavka, square piece of cloth.
caliṇaḷa, agitation.
cali, cold.
ca:, tea.
ca:pe, mat.
ca:cī, to spread.
ca:riṭe, centipede.
ca:uḍi, an outer part of a house above the courtyard where people assemble together.
cikka, small.
cikkappa, father's younger brother, mother's younger sister's husband.
cikki, father's younger brother's wife, mother's younger sister.
cigiri, to sprout.
cigiri, a sprout.
cinti, thought.
cinna, gold.
cippī, shell.
cimini, a small kerosine lamp.

cimini:enṇe, kerosine.
cimmī, to spring.
cimci, spoon.
cilka, a door chain.
ci:rī, to cry.
ci:la, bag.
cukki, star.
cucci, prick.
cū:ṇī, to pinch.
cu:ri, knife.
ceṇḍi, ball.
ce:ṇī, a stone cutter's chisel.
ce:ḷi, scorpion.
cekke, chip (of wood).
ce:ste, wicked behaviour.
collī, to spill.
cokka, neat, clean.
cimsi, to sprinkle.
jaḡḷi, open verandah (constructed as attached to a house).
jagi, to chew.
jaggī, to bend or sink down.
jaḡḡi, to bruise.
jaḍe, matted hair, braided hair.
jana, person.
jangi, intersecting point of roofs.
janti, a beam of a house.
jabbī, old.
jabba, old man.
jabbi, old woman.
jama:bandi, settlement of the assessments.
jari, to give away.
jallī, a bamboo, club.
jalli, piece of stone, a particular type of decoration, of the

- head with the garlands of flowers.
javli, cloth, clothes.
ja:ga, place.
ja:gante, a kind of gong.
ja:tre, festival.
ja:rī, to slip.
ja:li, a kind of earthen vessel.
ja:sti, increase.
jigi, to leap.
ji:rge, cummin seed.
juttī, a tuft of hair left on the crown of the head.
je:nī, honey.
jollī, saliva.
jolli, a kind of decoration of the head.
je:nī, honey.
jollī, saliva.
jolli, a kind of decoration of the head with garlands of flowers. see *jalli*.
jo:ḍī, pair of sandals.
jo:ḍi, pair.
jo:ysrī, astrologer.
jo:rī, force, violence.
jo:rīma:ḍī, to threaten.
joteḡa:ra, copanion.
jo:ke, care.
jo:gīla, showy behaviour, lulaby.
jo:pa:sne, care, protection.
jo:la, Jwari.
jvara, fever.
taṅksa:le, a mint.
ṭikki, an ear ornament.
ṭoppi, cap.
ṭrankī, an iron bag.
ḍakke, a kind of drum.
ḍabbi, a small box or pot especially kept in temples for the reception of money from pilgrims; a tin.
ḍubba, hump.
ḍonkī, crooked.
takḍi, shop-keeper's scales, balance.
takne, suitably.
taggī, to sink down.
tattī, to slap.
tattī, bamboo screen.
tatṭe, a metal plate.
taḍa:yi, earthen lamp.
taḍi, to stop, to prevent.
tani, to become cool.
taṇḍi, cold or wet condition.
tannage, coldly.
tanika, until.
tanike, investigation.
tangi, younger sister.
tappī, to fail, to err.
taple, a vessel.
tabbī, to embrace.
table, a kind of drum.
tambige, *tambige*, a small metal pot.
tamma, younger brother.
tari, to bring.
tarka, guess.
tale, head.
talegumbī, pillow.
taletirka, mad person.
taleba:di, headache.
talema:rī, generation.

talpi, to reach.
tavdi, dust of rice separated from husk after pounding.
tavri, a woman's parent's house.
tavra, tin.
talagatti, foundation of a building.
tali, wooden trellis; lineage.
tali, to sprinkle.
talli, to push.
ta:gi, to touch, to hit.
ta:ni, self.
ta:pa, heat.
ta:mbra, copper.
ta:yi:mane, a woman's parents' house.
ta:rkika, logician.
ta:vi, plural of *ta:ni*.
ta:li, curry.
ta:la, wooden bolt of the door; pair of cymbals.
ta:lamadle, a kind of typical performance.
ta:li, a kind of ornament, marriage badge worn by the women.
ta:le:marā, coconut tree.
tikkā, to rub.
tindi, food.
titi, the annual ceremony performed to the deceased ancestors.
tidi, bellows.
tiddi, to correct.
tingli, month.
tinnā, to eat.
tippā, to twist.
timi, to pierce.

timbke, edible thing.
tirgi, to turn round.
tili, to know, to become cleared.
tuti, lip.
tunṭa, mischievous person.
tutti, mouthful.
tuppa, ghee.
tumbi, to fill.
tumba, fully, full.
tumbi, bee.
turki, to insert.
tu:gi, to weigh, to swing.
tu:ri, a hole.
tu:mbi, a sluice, flood-gate.
tenki, south.
tenkla:yi, southern district.
tengi, coconut, *tengina mara*,... coconut tree.
teri to pay.
tevdi, to remain silently.
teli, water removed from the rice after boiling.
telu, thin.
te:gi, to belch.
te:gi, belch.
te:yi, to grind.
te:ri, a chariot of a temple, car festival.
te:li, to float.
tegi, to take.
tene, ear or spike of a corn.
teppa, a kind of boat with the shape of a basket.
teri, to open.
teme, a kind of bamboo.
tere, screen; wave.
terge, taxes.

- tellage*, thinly.
toṭṭi, drinking trough esp. of stone or cement.
toṭṭi, cradle.
toḍi, to wear (as ornaments).
toḍu, desire to eat.
torsī, to itch.
tombattī, nineteen.
toli, to trample on.
tolki, to be shaken (as water or oil in a pot).
to:ḍi, a stream.
to:ḍi, to dig.
to:rī, to appear.
togite, bark of a tree.
togiri, *togiri*: *bē:le*, pulse.
togilī, hide, skin of animals.
tode, thigh.
tonde:ka:yi, kind of gourd.
tove, a dish prepared of boiled pulse.
toḷi, wash.
to:ṭa, garden.
to:ṛṇa, festoon of leaves.
to:ḷa, wolf.
dakkī, to be digested, to be preserved.
daḍi, sort of rash on the skin.
daḍdaḍdaḍ, imitative sound of running.
daḍḍa, dull.
dani, to be tired.
dani:, in plenty.
danti, a stalk.
dandā, spoiled.
dandandam, imitative sound of falling coins.
dana, cow.
dapta:rī, bundle of written documents.
dapti, inkpot.
dappa, thick.
dampati, husband and wife.
dare, a small earthen wall around a compound.
darji, tailor.
darba:ri, liberal.
daskattī, signature.
dastva:ji, written record.
da:tī, to cross.
da:ḍe, tusk.
da:ya:di, the descendant from the same original male stock.
da:ra, thread.
da:ri, road.
da:runda, *da:ronda*, a compartment at the top of a door.
da:sva:ḷa, china rose.
dinne, raised ground; a log.
dina, day.
dinamprati, daily.
dimi, mortar.
dimṭige, a torch.
dimbī, pillow.
diva:ḷi, bankruptcy.
diśi, at the side of.
di:pa, lamp.
di:pa:vaḷi, name of a festival.
duḍi, to labour.
duḍkī, to hurry.
duḍḍi, money.
dumkī, to jump down.

du:kī, to push.
du:ḍī, to push.
du:rī, to blame.
du:ra, distant place.
de:vrī, god.
de:ha, body.
dodḍi, pound for confining cattle.
do:ni, boat.
do:ṭi, a big drum.
do:sti, a friend.
dodḍi, big one.
dodḍa, big
dodḍappa, father's elder brother, mother's elder sister's husband.
dodḍamma, grand mother; father's elder brother's wife.
dombira:ṭa, magic.
donde, throat.
donne, a club.
do:se, a kind of cake.
nakkī, to lick with the tongue.
nakkīḷihula, earthworm.
nagḍi, ready cash.
naga:ri, a big drum.
natti, replantation of paddy plants.
naḍikī naḍigē, to shiver.
naḍi, to walk.
naḍu, middle.
naḍe, track.
naṇṭa, *neṇṭa*, relative.
nanjī, poison on the body.
nabi, to be in pain.
namu:ne, sample.
nambī to believe.

nambge, faith, trust.
narīṭi, to groan.
nara, vein.
nalvattī, forty.
navra:tre, festival of nine days in the *Aśvina* month.
naskī, early morning.
na:, *na:nī*, I.
na:kī, four.
na:gmaṇḍla, a kind of play to be performed for appeasing snakes.
na:cī, to feel ashamed.
na:cige, modesty, shame.
na:ṭī, to stick in.
na:ḍḍī, day after tomorrow.
na:n̄ya, coin.
na:nī, see *na:*
na:nnu:rī, four hundred.
na:vī, we
na:le, tomorrow.
nija, true.
ninne, yesterday.
nillī, to stand.
nī:, *nī:nī*, you (sg.).
nī:kī, to be reached.
nī:ṭa, straight.
nī:nī, see *nī:*
nī:rī, water.
nī:rullī, onion.
nī:la, blue.
nī:li, blue colour.
nī:vī, you (pl.).
nuggī, to squeeze through.
nuḍi, speech, saying.
nungī, to swallow.
nurī, to press to break.
nusi, mosquito.

nusiḷi, to squeeze through, to enter.

nu:kṛi, to push.

nu:rṛi, hundreds.

nu:rondṛi, one hundred and one.

nu:rpa:ḷi, hundred times.

nu:rmaḍi, hundred times.

nu:ḷi, thread.

negṛi, to laugh.

neggṛi, to lift up.

netli, forehead.

neyyṛi, to weave.

nelli, a kind of fruit.

neri; *nerge*, folding.

ne:gḷi, plough.

ne:rḷe, a kind of fruit.

ne:ji, young plant of paddy.

ne:ḷi, to hang.

negi, to jump.

nege, laughing.

nedṛi, to plant.

nenta, a relative.

netra, blood.

needde, *nedre*, sleep.

neni, to be wet.

nerimane, neighbouring house.

nerive:rṛi, to be performed.

neriḷi, shade of a tree.

nerē, flood.

nerge, see *neri*.

nelagadḷe, groundnut.

nela, floor.

nondṛi, to be extinguished.

noyyṛi, to pain.

no:ti:s, to see.

no:vṛi, pain.

no:ḷi, sticky (juice).

nṛṇa, fly.

nṛe, foam.

pakka, feather.

nya:vaḷa, a waist band.

pakka:si, rafter.

pacce, green, green gem.

paṭa, picture.

pate:ḷṛi, pl. village officer.

paṭṭa, crowning or anointing a king.

paṭṭi, list, bandage, ornament of the waist.

paṭṭe, silk.

paṭṇa, small box, pack.

paṭṭika:yi, kind of vegetable, snake ground.

paḍḷa:yi, eastern village.

paḍsa:le, central hall in a house.

paḍavṛi, gain.

patanga, butterfly.

pata:ki, flag.

patta:sṛi, a big wooden box.

patre, leaves of the *bilva* tree.

paddati, custom.

padya, song.

pañjara, cage.

pañji, a kind of small cloth.

panni:rṛi, rose-water.

payki, amongst.

payrṛi, standing crop.

paravu:rṛi, foreign place, different place.

pavḷi, hall built around a temple.

pa:ga:ra, a (wall at the edge of the) compound of a house (yard)

pa:ci, an aquatic plant.
pa:na:rrġ, pl. name of a people who dance in plays to be performed for appeasing the Gods.
pa:tri, a person who is supposed to get possessed by a diety.
pa:tre, a vessel.
pa:nġka, kind of cool drink.
pa:yġsa, *pa:yġa*, kind of sweet dish, kheer.
pa:ri:va:la, pigeon.
pikka:si, pickaxe.
pġjja, parents' parents' father.
pġji, parents' parents' mother.
pitta, bile.
piripiri, useless or irksome speech.
pi:lġge, lineage.
pukka, feather.
punġgi, civet.
puna:, again.
pustġka, book.
pu:je, worship.
pu:rvikġrġ, pl. ancestors.
peġġge, *pettġge*, box.
pettġ, blow.
penci:lġ, pencil.
pe:te, market.
pe:rġle, kind of fruit.
po:nkġ, seed which is void of content.
po:dirġ, thicket.
prabu, master, lord.
prasa:da, anything that has been offered to the god (as flower, fruit, etc.)

pra:ya, age.
priya, dear, high in price.
bagġli, side of the body.
bagġ, to think.
bagg, an imitative expression of suddenly blazing fire.
bagġġ to bow.
barġni, kind of earthen vessel.
bara, writing.
bari, to write.
bari, bare, empty.
barke, firing cattle for lameness and disease, scar.
barci, spear.
barta, high tide (in the sea or river).
barti, full plenty.
balġgay, right hand.
bala, strong; right.
balakke, *balga:de*, right side.
bala:yisġ, to exchange.
bali, religious offering.
basġva, ox.
basġle:soppġ, kind of vegetable.
basi, to remove water from boiled rice.
basri, pregnant woman.
bale, bracelet; iron ring.
balġ, to be carried in a flow; to clean the surface of a wall or floor with cowdung etc.
balke, familiarity.
ballġ, creeper.
ba:ki, balance.
ba:gġ, to stoop.
ba:go:trġ, pl. singer (esp. in plays).

- ba:gñi*, door.
ba:gñihu:, kind of flower.
ba:cñi, to comb.
ba:cañige, comb.
ba:ñi, to fade.
ba:ñige, sent.
ba:ñanti, lying in woman.
ba:ña:le, frying pan.
ba:ni, an earthen tub constructed for storing water.
ba:mi, well.
ba:yi, mouth.
ba:ri, much, very much.
ba:rdñi, it should not be that . .
ba:la, tail.
ba:vñli, *ba:vli*, bat.
ba:va, *ba:vayya*, brother-in-law.
ba:vanañta, wife's brother.
ba:ñi, life.
ba:ñi, to live.
ba:le, plantain.
ba:lvē, life.
ba:lke, the lasting long.
bigi, tight.
bigi, to tighten.
biccñi, to untie.
bittñi, unpaid labour.
biññi, to leave.
biñ:ra, rented house.
bittñi, to sow.
bindhula, fire, fly.
birñga:ñi, storm.
biri, to split.
birda:vñli, badges of honour, procession.
bilpatre, leaves of the *bilva* tree.
- bisi*, hot.
bisa:ñi, care for.
bisñi, sunshine, heat of the sun.
biñi, white.
bi:gñi, to swell.
bi:ja, seed.
bi:di, road.
bi:ñi, to fall.
bi:ñi, creeper.
bi:sñi, to grind.
bi:su:kallñi, grinding stone.
butñi, food packed for a journey.
buddi, intellect.
budvanta, intelligent.
bu:dñi, ash-coloured.
bekkñi, cat.
beññlakki, (polished) rice prepared out of unboiled paddy.
beñññi, bending.
beññdo:le, an ear ring.
benki, fire.
benki:kadñi, match.
benki:patña, match box.
bedñri, bamboo.
bennñi, back.
bennññibñi, *bennñmu:le*, back-bone.
bellullñi, garlick.
bellñi, silver, Venus.
be:kñi, required, wanted.
be:ññi, to beg.
be:yñi, to be boiled.
be:ri, root.
be:li, fence.
be:vñi, the neem tree.

be:sa:ya, cultivation.
be:sge, summer.
beccige, warm, warmly.
beccane, warmly.
beṇṇe, butter.
beta, cane.
bede, sprout.
berali, finger.
beri, to be mixed.
bersi, to mix.
bele, price.
bella, jaggory.
bevrī, to perspire.
beligē, morning, day light.
belagi, to shine, to wash a vessel to shine.
beligge, morning.
beli, to grow.
bele, crop.
belki, light.
beldingli, moonbeam.
bellage, as white, white.
be:ga, quickly.
be:te, hunting.
be:da, should not.
be:ne, disease.
be:re, separate.
be:le, spilt pulse.
bottī, spot, drop, mark on the forehead.
bo:gīni, kind of vessel.
bokke, boil.
bogali, to bark.
bojji, fat.
bonḍa, tender coconut.
bobbē, shouting.
bombe, doll.

brambri, pl. brahmins.
bra:mmaṇa, brahmin.
maka, face.
magici, to turn upside down.
magili, daughter.
maga, son.
magi, to draw water up.
magu, child.
maggili, side of the body.
magga, weaver's loom.
maggi, multiplication.
macci, an axe.
maccive kind of boat.
majjige, butter milk.
majjige:soppī, a kind of fragrant medicinal grass.
matṭi, limit.
maḍa:ysi, to cover (esp. with a metal plate).
maḍli, bough of a coconut tree.
maḍi, purity.
maḍiva:la, washerman.
maḍke, pot.
maṇa, a measure of capacity (about 28 pounds).
maṇi, gem.
maṇe, wooden seat, plank.
maṇṭiṇa, an open temple.
maṇḍi, knee.
maṇḍla, a circular figure, festival of snakes.
maṇṇi, earth, soil.
matṭi, intoxication.
maḍimaga, bridegroom.
maḍi:magili, bride.

- madi*, marriage.
manġġi, to lie down.
mani, house.
manġġi, ti lie down.
manġitana, dignity of the family.
manga, monkey.
manca, cot.
manġi, dew.
mandi, people, person.
maykay, the whole body.
mabbġi, dim.
may, body.
maydna, husband's younger brother, wife's younger brother.
maydni, husband's younger sister, wife's sister.
mayneri, to have menses.
maylige impurity.
marġġi, madness, mad woman.
marġla, mad man.
mari, to forget.
mara, tree.
mari, to be thrown.
mari, young one.
markġi, to weep.
marge, a wooden tub.
masi, to sharpen.
male, female breast.
masi, charcoal.
male, rain.
ma:đi, roof.
ma:đi, to do.
ma:ni, boy (esp. brahmin).
ma:ri, speech.
ma:nige, a measure of capacity
ma:msa, flesh.
ma:yi, mother-in-law.
ma:yin hannġi, mango.
ma:ri, space between the tips of the fingers when the arms are extended.
ma:ri, to sell.
ma:le, garland.
ma:va, mother's brother, wife's father.
ma:vin hannġi, mango.
ma:sġi, to be dimmed.
ma:lige, storey of a house.
miġġi, to exceed.
miġa:yi, any kind of sweet meat.
miđi, young tender fruit.
minġġi, to shine.
minġi, lightning.
minġġi, to shine.
minġuġla, firefly.
minġuġli, kind of small bird which picks up fish from a lake or river.
mirġġi, to glitter.
miġi, rope of a chariot.
mi:řġi, to strike the wires of musical instruments; to be restless (as a baby when carried).
mi:nġi, fish.
mi:yi, to bathe.
mi:ri, to transgress.
mi:se, mustaches.
mukġi, *mukli*, anus.
muka, face.
muka:ra, balcony.
mukkġi, to eat voraciously.

mε:le, on, after.

mogge, bud.

moṭṭe, egg.

mṇka:lī, knee.

mōḍilī, *mōḍlī*, at first, the first
former.

mōnne, day before yesterday.

mōmmaga, grandson.

mōmmagālī, grand daughter.

mōsīrī, curd.

mōṣṣle, crocodile.

mōlī, to sprout.

mōlke, sprout.

mūṇḍa, body without head.
hands and legs.

mūṇḍakki, fried rice.

mūṇḍa:sī, turban.

mūṇḍe, widow.

mutlī, pearl, kissing.

muttayde, woman whose hus-
band is alive.

mudīka, old man.

mudīki, old woman.

mudīḍī, to contract.

mudī, old, aged.

mudde, mass, lump.

munḡī, sprout.

munḡri, mongoose.

munce, before.

munja:ne, morning.

munji, a ceremony performed
by Mohammedans.

mundī, *munḍe*, before, ahead.

mundikke, *munḍigade*, ahead.

munnu:rī, three hundred.

muri, to break.

musīḍī, face

musīre, anything boiled or that

which has become in con-
tact with it.

muṣṭī, fist.

mulḡḡī, to drown.

mullī, thorn.

mu:ka, dumb man.

mu:ki, dumb woman.

mu:gī, nose.

mu:gīti, nose ring.

mu:gībattī, nose-ring.

mu:ḍī, to rise.

mu:ḍla:yi, eastern village.

mu:rī, three.

mu:rkha, fool.

mu:vattī, thirty.

mu:sī, to smell.

mu:le bone.

meccī, to approve.

mettī, pair of sandals.

mettī, to step.

mettīkattī, kitchen knife.

mettī, to plaster.

medīlī, brain.

medu, soft.

me:yī, to graze.

me:lvica:rṇe, supervision.

me:lhavalle, supervision.

me:rī, grazing.

metlī, staircase.

meṇsī, chilly.

meṇsina ka:lī, black pepper.

mente, *Trigonella faenum*
groecum.

meri, to assume an ostentatious
appearance.

mella, mellakke, slowly.

mε:na, wax.

mε:la:gra, vegetable.

mukka:lī, three-fourths.
mugi, to be finished, to join
 hands in reverence.
muccī, to cover.
muccīla, lid.
muccige, ceiling of a room.
mutti, to touch.
mutti, menstruous.
mudi, a measure of quantity,
 about 42 seers.
mudi, to wear (as flower on
 the braid).
mundī, small dhoti.
mole, nail.
mō:sa, deceit.
mō:ḍa, cloud.
mō:la, big hole, cave.
mṛīdaṅga, kind of drum.
yate, pain, distress.
yadva:tadva:, confusingly.
yavaste, arrangement.
ya:ke, why.
ya:tre, pilgrimage.
yasrī, who .
ya:lakki, cardamom.
ya:vīdī, which.
ya:va:ga, **when**.
yuga:di, new year's day.
rīṇa:nīśambanda, connection
 of indebtedness.
rattī, thick and coarse paper
 used for binding books.
ratte, arm.
raṇiga:li, kind of wind instru-
 ment.
rande, harlot.
raṅgī, colour.
ratna, precious stone.

rango:le, kind of drawing with
 white powder.
rappa, imitative sound of beat-
 ing.
rabbarī, rubber.
rave, small particle of grains
 (esp. of wheats).
ravke, blouse.
raśi:di, receipt.
rasa:yna, kind of cold and
 sweet dish prepared out of
 fruit juice.
rasge, pus.
raste, road.
ra:gi, kind of grain.
ra:ja, king.
ra:ji:na:me, resignation.
ra:ti, pulley.
ra:tre, night.
ra:ilī, a measure equal to a
 pound.
ra:pī, arrogance.
rasyūrī, honourable person.
ra:śi, sign of the zodiac.
ra:si, heap.
riva:ḥī, custom.
ri:ti, practice.
ri:pī, long and rectangular
 splinter to be nailed on
 the rafters of a roof.
ruci, taste.
rujuvatī, proof.
ruṇḍa, cut off head (of a
 body).
rupa:yi, *ru:pa:yi*, rupee.
ruma:le, turban.
re:gī, to be excited,

reppe, eye-lash.
ṛoṭṭi, bread.
ro:ma, hair on the body.
ro:ga, disease.
lako:ṭe, envelop.
laga:mī, bridle.
laḍa:yi, quarrel.
langa, petticoat.
langarī, anchor.
lango:ṭi, cloth covering of the privities.
-lanca, bribery.
lavanga, clove.
la:ga, leap.
la:ga:yṭi, since.
la:ṭa:nī, lamp.
la:ḍi, sweet ball.
la:ḍi, rope (of a petticoat and the like).
la:ya, stable.
la:ykī, fine, good.
la:la, iron shoe for bullocks or horses.
la:li, obstinacy.
lucca, miser.
lungi, small *dhoti*.
lu:, emphatic particle.
lu:ṭi, robbery.
le:, an emphatic particle.
le:va:de:vi, borrowing and lending.
lekka, counting.
vaka:lattī, profession of an attorney.
vaki:la, an attorney.
vakṭi, tenancy, tenant.
vaccīḍi, half a *saree*, which is used while taking a bath.

vajra, diamond.
vadnu:ṭi, waistband.
vanīke, a mortar.
vanṭige, *vanṭige*, contribution.
vaydrī, pl. doctor.
vaybava, grandure.
vayva:ṭa, business.
varīṭi, rough.
vare:ge, until.
varśa, year.
vastra, cloth, dress.
vasu:ṭi, collection.
va:ḍke, usual practice.
va:ta, rheumatism.
va:ma, the seed bishop's weed.
va:yde, term of payment.
va:risda:ra, heir.
va:re, sloping, oblique.
va:repi:re, oblique.
va:le, letter; kind of ear ornament.
va:ṭiga, haut-boy.
vica:ra, consideration; matter.
viśa, poison.
vi:ṭidele, betel leaf.
vi:ṇe, lute.
vi:ḷya, betel leaves.
ve:dne, pain.
ve:ṣṭi, *dhoti*.
ve:jya, quarrel.
ve:ya:ma, physical exercise.
ve:le, time.
śaṅka, conch.
śa:nba:grī, village clerk.
śara, remark.
śunṭi, raw ginger.
śa:ṭi, an upper cloth.
śuru, *suru*, beginning.

śudra, non-brahmin.

śu:la, a stake used for opening coconuts.

śa:yi, ink.

śeṇḍige, kind of food.

śrīṅga:ra, ornamenting.

sakūla:ti, blanket.

sakre, sugar.

sajjige, rough flour (or particle) of grains (esp. of wheats).

saṭṇe, immediately.

saddiga, wife's sister's husband.

sadḷi, loose.

saṇḍi, that which is small.

saṇṇa, small.

sannakke, finely (as grinding).

sata, *sate:*, also, too.

satya, truth.

saddi, sound.

sanko:le, chain.

sangūda, along with.

sangti, news.

santa:na, issue.

sante, fair.

sannipa:ta, kind of fever.

sanne, gesture.

sapīra, *sapra*, thin, weak.

sabe, gathering.

sabda, sound.

sama:, well.

sama:ca:ra, news.

sama:da:na, peace.

sami, to wear away.

same:ta, along with.

samga:ra, shoe-maker.

samḥige, kind of flower.

samba:raji:nsi, spices.

sambḷa, wage.

samsa:ra, family.

say, an emphatic particle.

sayngo:lī, crow-bar.

sarīlī, iron rod.

sari, to move.

sari, suitable, perfect.

sara, golden chain of the neck.

sara:brī, pl. people dealing with jewels.

sara:yi, liquor.

sara:sari, average.

sarti, turn.

sarpa, cobra.

sarīphī, a chain.

sala, time, turn.

salige, amity.

savīrī, to cut leaves from a branch.

savīlī, kind of taste.

sallī, to be paid.

sali:sī, easy.

sava:sa, association.

savti, co wife.

śāṇṭī, a ladle.

savdi, fire wood.

sāṁcī, to turn upside down.

saha:ya, help.

sa:kī, enough.

sa:kī, to look after.

sasgī, to move, to pass.

sa:goḷḷi, *sa:go:lī*, cultivation.

sa:tī, barter.

sa:ṇe, whet-stone.

sa:bakki, kind of artificial grain.

sa:hu:nī, soap.

sa:martya, power.

- sa:ma:nü*, article.
sa:yanka:la, evening.
sa:rî, to proclaim by beat of a drum.
sa:yi, to die.
sa:rî, kind of soup.
sa:ra, stream.
sa:ra, essence.
sa:ranḡe, a basket which is used as a sieve for separating dust from hrsk of paddy after pounding.
sa:rî, time, turn.
sa:rsü, to sear the floor with cowdung.
sa:lî, line.
sa:la, debt; not enough (prob. $\sqrt{sa:lî}$ 'to be enough?')
sa:liya:na, per year.
sa:le, *śa:le*, school.
sa:lga:ra, creditor.
sa:lya, spider.
sa:vka:ra, merchant.
sa:vra, thousand.
sa:vra:rî, thousands, many.
sa:smi, mustard.
sikkî, to be found.
sikka, a sling.
sikka:batte, unsystematically.
sikśe, punishment.
sittî, anger.
sidlî, thunderbolt.
sidde, a measure (equal to half a pound).
sipa:yi, soldier, royal servant.
sihpe, skin of a fruit.
sibandi, attendants.
vimha:sana, throne.
silkî, balance.
sistî, discipline.
sî:, sweet, sweet sauce.
si:da, straight.
si:ge, soap nut.
sî:yā:la, tender coconut.
si:re, saree.
si:sa, glass.
si:lî, to tear.
suggi, name of the second crop.
sudî, burn.
sunṡrîga:lî, storm.
sunḡla, *sonḡlî*, trunk of an elephant.
suttî, to go round about.
suttîmuttî, on all sides.
sutta, around.
sutti, hammer.
suddi, news.
sunka, local tax.
sumi, to hiss.
sumne, quietly, in vain.
surîṡî, to contract.
surîlî, coil.
suri, to drink with a sipping noise.
suri, to string (as flowers).
suśi:lî, whistling.
suru, *śuru*, beginning.
sulî, to wander.
sulî, sprout; whirl.
sulî, sprout; whirl.
suḡiga:lî, whirl wind.
suḡivî, glimpse.
su:ji, needle.
sullî, false, lie.
su:ḡi, braid of hair, bundle of grass, torch prepared out of a bundle of straw.

- su:tika*, impurity caused by a birth or death in a family.
su:lgitti, midwife.
su:re, robbing.
su:le, harlot.
su:lga:rke, prostitution.
se:kaḍa:, per hundred.
se:ndi, to draw water from a well, to smoke.
se:rī, a measure.
se:rī, to reach, to agree with, to gather.
seke, heat.
seṇṭe, a lump or ball (as of earth).
serīgā, the end or edge of a garment.
serīmane, prison.
seli, *śeli*, to pain; to carry away (by water).
sokkī, pride, arrogance.
sottī, property.
soppī, leaves.
sori, to pour down, to drip.
sottiga, rice spoon.
so:nkī, to affect.
so:ma:ri, lazy person.
sorī, to leak.
so:lī, to be defeated.
sodri, a torch.
sonṭa, hip.
sonṭudda, upto the hip.
some, juice which exudes from a stalk, twig, etc. when broken off the tree.
sonega:ra, goldsmith.
sonne, cypher.
sorgi, to become weak.
- solpa*, little.
sose, daughter-in-law, sister's daughter.
sole, one of the divisions of the fruits like orange.
solle, mosquito.
so:ge, leaves of betel nut tree.
so:darma:va, mother's brother
stu:la, stout.
se:mige, *sya:mige*, kind of food.
sra:dda, anniversary of the deceased ancestors.
hakkī, right.
hakkī, bird.
hagīra, light.
hagga, rope.
hagīlī, day time.
haccī, to apply.
haṭa, obstinacy.
haṭṭi, cow-pen.
haḍi, to have sexual intercourse.
haḍigā, a big boat, streamer.
haḍi, to beget.
haṇṭige, comb; small earthen lamp.
haṇige, comb.
haṇē, *haṇī*, forehead, water-drawing instrument.
haṇḍe, big vessel or pot.
haṇṇī, fruit.
hato:ṭi, control.
hallī, ten.
hatti, to climb.
hatta:rī, many.
hatti, cotton.
hattombattī, nineteen.

- hatra*, hatre, near.
hadinaydī, fifteen.
hadina:kī, fourteen.
hadina:rī, sixteen.
hadinentī, eighteen.
hadine:lī, seventeen.
hadimu:rī, thirteen.
haddī, vulture.
hani, drop, frost.
hani, to fall in fine drops.
hane:bṇḍa, tender fruit of the palm tree.
hangī obligation.
hanga:mi, temporary.
hancī, baking pan, tile.
hancī, to distribute.
handi, pig.
hannerdī, twelve.
hannondī, eleven.
hapte, week.
hapla, kind of cake.
habbī, to be spread.
habba, festival.
bambe, trunk of a plantain tree
harīdī, to spread.
harīve:soppī, kind of vegetable.
hari, to flow; to tear.
hari, big earthen pot.
hariva:ṇa, metal plate.
harkī, rag.
harkattī, objection.
harṭe, prate.
harke, vow (made in trouble).
harta, sharp.
harta:la, strike.
hardaḍi, kind of vegetable.
harsī, to bless.
halge, plank.
hallī, tooth.
halli, lizard.
halsī, jackfruit.
havi:krī, pl. name of a people.
have, climate.
havdī, yes.
havla, coral.
hasīrī, green.
hasīra:ṇi:ka:yī, vegetables.
hasi, raw, wet.
hasu, *hasu*, hunger.
hase, auspicious seat.
halīdi, yellow.
halṭu, that which is old.
halḷa, small pond.
halli, village.
hā:, particle expressive of agreement.
ha:gḷīka:yī, the momordica fruit.
ha:jari, presence.
ha:ḍī, song.
hasḍī, to sing.
ha:ḍi, small grove.
ha:ḍke, singing.
ha:di, road.
ha:drīgitti, prostitute.
ha:dra, adultery.
ha:ngī, *ha:nge*, in that way.
ha:yī, to gore with the horns.
ha:nte, moth.
ha:yī, sail.
ha:rī, to jump, to fly.
ha:raysī, to wish.
ha:re, hoe.
ha:lī, milk.
ha:le, tip of the ear.

- hã:vï*, snake.
hã:vïgi:vï, snake or the like.
ha:vge, wooden shoes.
ha:sï, to spread (as a bed).
ha:sige, bed.
ha:li, wasted.
ha:le, palm-leaf; outer cover
of the flower of the Areca
nut tree, cap prepared out
of that cover.
higgï, pleasure.
higgï, to rejoice.
hiïkï, to press.
hija:rï, trousers.
hittï, flour.
hiði, to catch.
hiði, handle, broom stick, a
measure equal to an
open fist.
hiðikunþe, broom stick.
hiðta, catch.
hiñðï, herd.
hiñðï, to press or twist (as a
wet cloth).
hiñði, oil-cake.
hitta:li, brass.
hillï, kitchen garden.
hindï, *hinde*, behind.
hindakke, *hindgade*, backside.
hinnele, motive.
himmaða, heel.
hirsï, to ward off.
hila:li, light, publicity.
hise, share.
hi:ngï, *hi:nge*, in this way.
hi:ya:lsï, to blame.
hi:rï, to suck.
hi:re:ka:yi, a kind of
vegetable.
hukum, order.
hukli, navel.
hugi, to bury.
huggi, kind of food.
huccï, madness.
hucca, mad man.
huccï, mad woman.
huttï, wooden ladle.
huttï, to be born.
huðïga, boy.
huðïgi, girl.
hondï, to reach, to join.
huðigrïmakli, children.
huðkï, to search.
hunïse:hanñï, tamarind.
hunñï, wound.
hunñime, full moon.
hubbï, eye brow.
hummsa, energy.
hurpï, vigour.
hulsï, plenty.
huli, tiger.
hullï, straw.
hula, worm, insect.
huli, kind of prepared
vegetable.
huli, sour.
hu:, flower.
hu:ji, jar.
hu:te, plough.
huste, plough.
hu:rna, the (sweet) filling or
stuffing of cakes.
hekkï, to pick up.
heccï, to cut into small pieces.
hennï, girl.
heppï, curdling agent.
herï, to beget.

herige, herge, delivery, child birth.
heri, elder, eldest.
he:nī, louse.
he:rī, to beat.
he:sī, to feel disgust.
hegīlī, shoulder.
hejje, foot, print of the foot.
heḍḍige, basket.
heḍe, hood of a serpent.
heḍemudikattī, to pinion.
heḍḍī, dull.
heḍḍa, dull man.
heṇḍa, spirituous liquor.
heṇḍī, wife.
heṇī, to entwine.
heḍīrī, to be afraid.
heḍḍa:ri, highway.
heṅgsī, woman.
heṇe, term used for addressing a small girl.
hebbalsī, a kind of small fruit (resembling a jack fruit).
hebbavī, large snake, boa.
hebbettī, thumb.
hemme, pride, arrogance.
heṛīmane, coconut-grater.
heri, to grate, to scrape.
herge, outside.
hesirī, name.
hesirī, green gram.
hesirīva:si, renowned.
he:ṇḍī, handle. pen.
he:ṅge, how.
hokkī, to enter.
hogīlī, to praise.

hottī, to burst, to crackle.
hottī, chaff.
hoḍimanca, particular kind of table on which paddy plants are beaten to separate paddy from them.
hottī, to overwhelm (as milk kept on fire).
hottī, time.
hoyge, hōyge, sand.
hoyyī, to pocr.
horī, to carry, to gore with
horīlī, kind of grain, horse-gram.
hori, to fry.
holi, to stitch.
holige, stitching.
hostlī, threshold.
ho:gī to go.
ho:ma, sacrifice.
ho:ra:ṭa, fighting.
ho:ri, bull.
ho:li, a festival.
ho:li, to resemble.
ho:like, ho:lke, resemblance.
hoge, smoke.
hogesapḥī, tobacco.
hotte, belly.
hḍī, to beat.
hḍkī, to roll about.
hḍṭa, beating.
hḍḍa:ṭa, fighting.
hṇe, responsibility.
hṇḍa, pit.
hḍi, to put on.

<i>hədivastra</i> , upper cloth.	<i>həlti</i> , low-caste woman.
<i>hədke</i> , covering (of cloth).	<i>həlsī</i> , dirt.
<i>hərīti</i> , except, besides.	<i>həstī</i> , new one.
<i>həriḡī</i> , outside.	<i>həsa</i> , new.
<i>həriḏī</i> , to start.	<i>həsba</i> , new man.
<i>həriḷī</i> , to roll.	<i>həḷa:ṭī</i> , glimpse.
<i>həḷiti</i> , low caste woman.	<i>həḷe</i> , river.
<i>həla</i> , field for dry cultivation.	<i>həḷi</i> , to shine.
<i>həleya</i> , low-caste man.	<i>hə:ta</i> , male goat.

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