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*Jēnu Kuṛumba*

*Brief Report on a "Tribal" Language of the Nilgiri Area*

During my fieldwork on the Irula language (The Nilgiris, South India),<sup>1</sup> I had the opportunity, in March 1978, to interview a couple of Jēnu Kuṛumba informants at Teppakāḍu, Mudumalai Wild Life Sanctuary (Gudalur Taluk, Nilgiri District, Tamilnadu).<sup>2</sup>

1. As far as I know, there is still a rather meagre ethnographic literature on the Jēnu Kuṛumbas alias Kāḍu Nāyikas<sup>3</sup> and perhaps nothing at all has been published on their language, with a possible exception of a few notes by U. P. Upadhyaya who regards "Jenu Kuruba" as a dialect of Kannada.<sup>4</sup> Early ethnographers were not even aware that the Jēnu Kuṛumbas and the Kāḍu Nāyikas<sup>5</sup> were in fact one and the same tribe, going under several designations.<sup>6</sup> All my

<sup>1</sup> Cf. Kamil V. Zvelebil, *The Irula Language* (Wiesbaden, 1973); *The Irula (Ērla) Language—Part II* (Wiesbaden, 1979); *The Irula (Ērla) Language—Part III. Irula Lore. Texts and Translations* (Wiesbaden, 1982).

<sup>2</sup> My sincere thanks are due to Mr. J. D. Rajiah, Deputy Tahsildar (Retd.), to Dr. Saskia Kersenboom, my former student and assistant, to the authorities in Gudalur Taluk office, and to my informants, chief among them Bomman and Chemban of Teppakāḍu, for their ready and valuable help.

<sup>3</sup> In the *Draft Project Report for the Development of Primitive Tribes in the Nilgiris* (Govt. of Tamilnadu Confidential Report, n.d. [but presumably 1977]), there is passim some very superficial information on the Kāḍu Nāyikas. Further bibliography: Irudayanath, Philo, "Kāṭṭunāyakkār" (in Tamil), *Paḷaṅkuṭimakkal* (Madras, 1965), pp. 34–43; Luiz, A. A. D., "Kattunayakan," in *Tribes of Kerala* (New Delhi, 1962), pp. 86–90; Raghavan, M. D., "Jain-Kurumbas—An Account of Their Life and Habits," *Man in India* 9 (Ranchi, 1929), pp. 54–65; Sakthivel, S., "Kāṭṭunāyakkār" (in Tamil), *Tamiḷaṅku* (Pondicherry, 1971), pp. 10–14.

<sup>4</sup> Upadhyaya, U. P. "The Jenu Kurumba Dialect of Kannada," *Linguistic Survey Bulletin* 4 (Poona, 1968). However, Upadhyaya's Jēnu Kuṛumbas live in the "forest ranges of the hilly district of Coorg."

<sup>5</sup> Alternative forms: Jēnu Kuṛubas, Jēnu Kuṛumas, Tēnu Kuṛumbas, Jain Kurumbas; Kāṭṭu Nāyakkār, Kattunaicker. The first designation means "Honey-Kuṛumbas," the second "The Lords of the Forest" (eulogistic self-designation).

<sup>6</sup> E. Thurston (1909, IV:165) and A. A. D. Luiz (op. cit., p. 86) identified the two correctly as *one* tribe, but, incor-

Kāḍu Nāyika informants were adamant in their assertion that they were indeed Jēnu Kuṛumbas. They considered as ridiculous the suggestion that Jēnu Kuṛumbas and Kāḍu Nāyikas were two different communities. The identity of Jēnu Kuṛumbas and Kāḍu Nāyikas as being one tribal group was confirmed independently by Paṇiyan and Shōlega informants.<sup>7</sup>

The Kāḍu Nāyikas (= Jēnu Kuṛumbas) of the larger Nilgiri area were enumerated in 1881, 1891, 1901, 1911, 1921, 1931 and 1941 as 1418, 1085, 2486, 2475, 4017, 1581 and 1520 speakers respectively. The 1961 Census mentions the surprisingly low figure of 612. A rough present estimate for the Gudalur Taluk of the Nilgiri District is about 1300. In Kerala State, there may be about 4000 Kāḍu Nāyikas. Hence, the total population of this interesting tribe may be ± 5300 in 1987.

Nowadays, Kāḍu Nāyikas live in small, rather isolated settlements in the Gudalur Taluk. A few among them cultivate small plots of land assigned to them by the government. Some of them work as farm labourers. A number of their men work as forest guards and particularly elephant mahouts in the Mudumalai Wild Life Sanctuary. Hunting of small and bigger game (wild boar) and collecting forest produce (honey, bulbous roots) is still practiced. The women possess basket-making skills. There is limited rearing of poultry, pigs and goats.

Their huts, some of them still very simple, and situated deep in the forest, are long, low, the floor level with the ground, walls made of flattened bamboo, roof covered with

rectly, 'added' the 'Shola Nayakans' (= Shōlegas) to them as the same ethnolinguistic group. The Shōlegas are an entirely different tribe.

<sup>7</sup> My Paṇiyan informant Chemban told me on 20.3.1978: "There are two *jātis* known as Nāyakkas: the Shōlanāyakkas living at Ānegaṭṭi, called also Shōlegas. And the Kāṭṭunāyakkas who live at Teppakāḍu, and are also called Jēnu Kuṛumbas. These two are different communities. They speak two different languages, and I don't understand either of the two." My conversation with Chemban took place in Tamil. Later I had the opportunity, with the assistance of Mr. Rajiah and encouraged by Ms. Saskia Kersenboom, to interview a Shōlega informant, although at that time I was quite ill. I shall hopefully publish my Shōlega material at a later date.

grass or straw. Kāḍu Nāyikas, among the Wynaad tribes, are tall, long-armed, dark to very dark-skinned. Their hair is curly or wavy. Both sexes wear earrings. The females wear long cloth of dark colours (red, indigo, green) and knot it over their right shoulder.

My informants who were professional elephant mahouts at Teppakāḍu were friendly and communicative, while possessing a certain amount of aloofness and dignity, pride and reticence—which I did not find with the Kasabas or most Iṛulas.

2. Kāḍu Nāyikas call their language—which I prefer to designate Jēnu Kuṛumba (JKu)<sup>8</sup>—*naña ma·tu* ‘our speech’.<sup>9</sup> It is an independent South Dravidian tribal language, possibly closely related to Ālu Kuṛumba, rather Kannaḍa-like, but less ‘Kannaḍoid’ than Shōlega.

2.1. The *phonological* features of JKu manifest a few specific developments, but on the whole characterize the language rather as Kannaḍa-like with some typical Nilgiri areal traits. Among these traits, the most prominent is strong contrastive (phonemic) centralization of vowels which JKu shares with Iṛula; e.g., *ākki* ‘paddy’, *kā·riyā·wu* ‘a kind of snake’, *giṇan* ‘parrot’, *ciṇṇa* ‘small’, *eṇṇu* ‘woman’, *kēre* ‘pond, tank’, *bē·re* ‘different’, *pūli* ‘panther’, *ikkūṭṭi* ‘hic-cough’, *gōḷu* ‘roof/ceiling’.

In a few items, JKu has nasalized *ã* and *ã̃*, always in the neighbourhood of *-w-*, cf. *ã·we* ‘tortoise’, *mã·wumara* ‘mango-tree’, *jī·wa* ‘life, soul’ (for *-w-*, see below).

Kannaḍa-like is the development of *\*v- > b-* which JKu shares with Shōlega, Kannaḍa, Koḍagu and Tuḷu, cf. *bara* ‘coming; next’, *bale* ‘net’, *ba·le* ‘plantain’, *biculu* ‘heat’, *billu* ‘bow’, *bēḷḷuḷi* ‘garlic’, *bē·ṭe* ‘hunting’, *bē·re* ‘other; different’.

Kannaḍa is alone among the larger South Dravidian languages in its development of *\*p- to h-*. JKu agrees here in many items (certainly not borrowings) with Kannaḍa and Badaga; in almost an equal number of items, *h-* has disappeared altogether; however, there seem to be also a number of words in which *\*p* has remained.

*\*p- > h-*: *haji* ‘hunger’, *hani* ‘drizzling rain’, *haḷe* ‘old’, *huy-d-* ‘to rain’, *hoḷe* ‘river’;

*\*p- > \*h- > θ-*: *asu* ‘cow’, *aṇa* ‘money’, *ani* ‘dew’, *alli* ‘house-lizard’, *uḷu* ‘worm’, *uṭṭu* ‘antnest’, *o·* ‘to go’.

<sup>8</sup> There are at least six more or less different Kuṛumba languages known in the larger Nilgiri area. Jēnu Kuṛumba is one of them. Hence the preference for the designation of the language as JKu. Another is Ālu Kuṛumba, recently described by D. B. Kapp in his brilliant *Ālu-Kuṛumbaru Nāyaṅ*: *Die Sprache der Ālu-Kuṛumbas* (Wiesbaden, 1982).

<sup>9</sup> Cf. Toda *mo·t* ‘words, speech (in songs)’, Kannaḍa *mātu* ‘word, language’, Telugu *māṭa*.

*\*p-* remains, e.g., in *pa·ne* ‘clay-pot’, *pūli* ‘panther’, *pu·cce* ‘cat’, *podice* ‘bush’ (are all these loan-words?).

In some items, *h-* reappears in emphatic or extra-careful pronunciation: a typical instance is *eṇṇu* ‘female’, pronounced emphatically as [ʸeṇṇu] or [ʰeṇṇu].

Original *\*k-* before front vowels is preserved, cf. *kennay* ‘red dog (*Canis dukhinensis*)’<sup>10</sup> and *kemmalu* ‘coughing, cough’.<sup>11</sup> This feature points surely in the Kannaḍa (and Toda) direction rather than towards Tamil-Malayalam.

Very interesting and, as far as I can say, specifically JKu phonological features are:

a) the existence of a bilabial nasalized fricative semivowel which is demivoiced, and occurs with nasalized *ã* and *ã̃*; it is a sound ‘between’ half-voiced [m] and [w] resulting from various developments;

b) the replacement of *\*-d-* by *-r-*.

For a), cf. *\*pāmpu*, Ka. *pāvu*, *hāvu*: JKu *ã·wu* ‘snake’; *\*māmaraN* or *\*māvumara*: JKu *mã·wumara* ‘mango-tree’; *\*yāmay*, Ka. *āme*, *āve*, *ēve*: JKu *ã·we* ‘tortoise’; *\*nām*, Ka. *nāvu*: JKu *nã·wu* ‘we (incl.)’; Indo-Aryan *jīva-*: JKu *jī·wa* ‘life, soul’.

b) The development of *\*-t- > \*-d- > -r-*: *\*nōt-* (Kota *no·t-*, Toda *nwī·t-*, Tamil *nōṭt-*, Kannaḍa *nōḍ-*): JKu *no·r-* ‘to see’ (e.g., *no·rdenu* ‘I see/saw’); Kota *gō·r*, Kannaḍa *gōḍe*: JKu *go·re* ‘wall’. Not all *-d- > -r-*; cf. *mo·ḍa* ‘cloud, sky’.

*-ñ-* is phonemic at least in one item: *mañan/mañanu* ‘son’. JKu shares this form with some other Kuṛumba languages and with Iṛula.<sup>12</sup>

*-d-*, *-dd-*, and *-nn-* are strongly palatalized when followed by front vowels: *o·denu* [ʷo·dʲenu] or [ʷo·dʒenu] ‘I go/went’; *no·rdenu* [no·rdʲenu] or [no·rdʒenu] ‘I see/saw’; *leddi* [ledʒdʒi] ‘elephant-dung’; *bannenu* [banñenu] or [baññenu] ‘I come/came’.

2.2. In the sphere of *derivational morphology* the most striking feature is the highly productive derivational suffix *-an*, phonetically [-AN] or [-əN] forming substantives from noun-stems: *akkan* ‘elder sister’,<sup>13</sup> *tamman* ‘younger brother’,<sup>14</sup> *ku·ran* ‘mouse-deer’ (cf. Malayalam *kūran* ‘hog-deer’), *giṇan* ‘parrot’, *ca·regan* ‘roe, gazelle’, *noṇan* ‘kind of fly’, *muccan* ‘black-faced monkey’. None of these items is apparently borrowed.

Composition, too, is interesting. It is characteristic for some Nilgiri languages (e.g., Iṛula) that the first member of the compound remains unchanged (unlike Tamil); JKu

<sup>10</sup> Cf. Toda *keno·y*, Tamil *cennāy*.

<sup>11</sup> Cf. Kannaḍa *kemmu*, Tamil *cerumu*.

<sup>12</sup> Cf. Ālu Kuṛumba *mañā* ‘son’ (D. B. Kapp), Iṛula *muñe* [muṇe] ‘son’.

<sup>13</sup> Cf. Old Tamil *akkan*, Toda *okn*.

<sup>14</sup> Cf. Kannaḍa *tamma*, Koḍagu *tammaṇē*.

follows this model, cf. *ka·ḍupu·cce* ‘wild cat’, *ka·ḍu hēṇḍi* ‘wild boar’, *ka·ḍuna·yika* ‘name of the Kāḍu Nāyikas’.

2.3. In *inflectional morphology*, JKu manifests some highly interesting features, and stands about midway between Tamil-Malayalam and Kannaḍa. This is the pronominal system:

Singular	Plural
1. na·nu	1. incl. nā·wu, obl. naña-
2. ni·nu	excl. na·ṅga, obl. eña-
3. m. avanu/avan	2. ni·ṅga
f. ava	3. m.+f. avaru
n. adu	n. (adu)

Among the pronouns, 1.p.sg., 2.p.sg., 3.p.sg. masc. and neut. are identical with the pronouns of modern literary Kannaḍa (*nānu*, *nīnu*, *avanu*, *adu*); however, the fem. *ava* is like Iṛula or spoken Tamil (whereas Kannaḍa has *avaḷu*; this form was vehemently denied by JKu informants). More striking is the plural. JKu manifests the inclusive:exclusive contrast. The incl. pl. is quite obviously related to Kannaḍa (JKu *nā·wu*: Ka. *nāvu*, Old Ka. *nām*),<sup>15</sup> whereas the excl. plural is identical with the spoken Tamil 1.p.pl.excl. (JKu *na·ṅga*, spoken Ta. *nāṅga*, literary Ta. *nāṅkaḷ*). We would expect 2.p.pl. *\*nīmu* or *\*nīvu* (cf. Kannaḍa *nīm*, *nīvu*, Iṛula *ni·mu*), but instead we again have full agreement with spoken Tamil (JKu *ni·ṅga*, spoken Ta. *nīṅga*, lit. Ta. *nīṅkaḷ*). 3.p.pl.m.f. corresponds to Kannaḍa *avaru*.

The case-terminations manifest a similar situation. Accusative, as in Iṛula, has two allomorphs, *-e* and *-ne*, cf. *ku·ran-e no·ṛdenu* ‘I see a mouse-deer’, *a·ne-ne no·ṛdenu* ‘I see an elephant’.

Dative *-gu* and *-ku* (e.g., *ka·ḍugu* ‘to the forest’, *u·ṭiku* ‘to Ooty’) is again rather like Tamil-Malayalam (Kannaḍa has *-ge/-ke*). Locative *-(i)le* is like spoken Tamil: JKu *ka·ḍile* ‘in the forest’. However, the ablative is formed like the Kannaḍa ablative-instrumental in *\*-iṇḍa*; cf. JKu *ka·ḍinda* ‘from the forest’, *maneyinda* / *maninda* ‘from the house’ with Kannaḍa *maneyinda* ‘from the house’.

The absence of a separate genitive-oblique form in JKu is shared with Iṛula; cf. JKu *ka·ḍile* ‘in the forest’, Iṛula *ka·ḍili* ‘in the forest-garden’ (in contrast to Tamil-Malayalam *kāṭṭil-ē* ‘in the jungle’).

It is of course impossible to offer a more precise characterization of JKu grammatical structure without a thorough study of much more data. However, it seems to me that the basic grammatical structure of this language is about midway

<sup>15</sup> Does the JKu nasalized *ā·* in this item, followed by the semi-voiced bilabial nasalized fricative *w* preserve what might have been an intermediate stage between Old Kannaḍa *nām* and modern Kannaḍa *nāvu*?

between Kannaḍa and Tamil, perhaps with a slant towards Kannaḍa. Even when there is a Tamil-like construction the phonology is more Kannaḍa-like; e.g., *o·da va·ra u·ṭik’ o·y bannenu* ‘last week I went to Ootacamund’; *na·nu ninag’ aṅa koḍtenu* ‘I shall give you money’. This last example shows the most striking feature of Jēnu Kuṛumba morphology: the past-stem<sup>16</sup> was extended so as to form the bases for both the past tense and the non-past tense. In this important matter JKu agrees with Toda and Kota. Is the extension of this S<sup>2</sup> as basis for the past and non-past tenses a typical innovation of a group of Nilgiri languages, and hence a *Nilgiri areal feature*—or, perhaps, to put it more precisely, a feature manifested in the ‘autochthonous, aboriginal’ Nilgiri languages (Toda, Kota, Kuṛumba)? Examples: *no·r-* ‘to see’: stem *no·r-d-*; *o·-* ‘to go’: stem *o·-d-*; *koḍ-* ‘to give’: stem *koḍ-t-*; *ba-/ba-* ‘to come’: stem *ba-nd-* / *ba-nn-*; *ir-* ‘to be’: stem *idd-* (*iddenu* ‘I am/was’). Cf. *nenne na·n’ ninag’ aṅa koḍtenu* ‘I gave you-sg. money yesterday’; *na·n’ na·ḷega ninag’ aṅa koḍtenu* ‘I shall give you money tomorrow’; *bara va·ra u·rugu o·denu* ‘I’ll go home next week’; *o·da va·ra u·rugu o·denu* ‘I went home last week’; *nanagu i·ga ta·nondadu* ‘I have pains right now’; *na·n’ kaṇḍipa bannenu* ‘I will certainly come’. These instances were checked and re-checked and glossed in Tamil, Badaga and Kannaḍa.

The extension of the ‘past stem’ S<sup>2</sup> to both past and non-past tenses in Jēnu Kuṛumba cannot be doubted; it is a striking feature but, as manifested by Kota and Toda, not an isolated phenomenon.

Another important feature is the inclusive:exclusive distinction in the suffixes of the 1.p.plur.: *bannewu* ‘we-incl. come/shall come, come’; *bannemu* ‘we -excl. come/shall come, come’.<sup>17</sup>

A thorough investigation and description of the Jēnu Kuṛumba language of the Kāḍu Nāyikas must now begin. However, even a brief sketch like the foregoing shows that it is a tribal speech of independent status, and that its investigation may play an important role in Nilgiri areal linguistics as well as in the historical-comparative study of Tamil and Kannaḍa.

<sup>16</sup> Or should we rather say the S<sup>2</sup> stem in agreement with M. B. Emeneau? Cf. his “Toda, a Dravidian language,” *TPS* 1957, pp. 15–66, and especially “The South Dravidian Languages,” *JAOS* 87.4 (1967), pp. 366–67.

<sup>17</sup> When our tape-recording session was over, one of my informants said to me: *na·ṅga tīnbade o·denu* ‘we-excl. are going to eat’, thereby indicating that I was ‘excluded’ from the lunch and that he meant only himself and his Kāḍu Nāyika companion. At the same time, the utterance shows the extension of S<sup>2</sup> (*o·d-*) to the ‘future’ (i.e., non-past + definite) tense-aspect.

In conclusion, I give a sample word-list of JKU lexical items selected from several hundred entries which I gathered during my brief field-work:

1. *arcananara* s.cpd. 'yellow/orange colour'. Cf. Ka. *arisina*/Skt. *haridrā-* etc. + DEDR 3680 Tamil-Malayalam *niṛam*, Kota *nerm*.
2. *ariyan*, *aliyan* s. 'son-in-law'. Cf. Ālu Kuṛumba *ālia* (D. B. Kapp) 'son-in-law etc.', Shōlega *āliya* id., DEDR 301 Malayalam 'brother-in-law', Kota *ay!* 'brother-in-law, male cross-cousin', Kannaḍa *āliya* 'son-in-law'.
3. *ā·we* s. 'tortoise'. DEDR 5155 Tamil *yāmai*, *āmai*, Kannaḍa *āme*, *āve*, *ēve*.
4. *i·ga* adv. 'now'. DEDR 410(a) Kannaḍa *īga*.
5. *i·ruḷi* 'onion (*Allium cepa*)'. Cf. Shōlega *iruḷi*, Tamil-Malayalam *īruḷli*, Kannaḍa *īruḷli*, Tulu *nīruḷli*, prob. DEDR 3690(a) + DEDR 705.
6. *uḷu* s. 'worm'. DEDR 4312 Tamil *puḷu* etc., Koḍagu *puḷu*.
7. *uttu* (t = alveolar occlusive) s. 'white anthill'. DEDR 4335 Tamil *purru* etc., Ka. *puttu*, *huttu*, *utu*.
8. *ettanu* s. 'grand-father'. Cf. Iṛula *ettappan* etc., Ālu Kuṛumba *ettappa* (D. B. Kapp), Kannaḍa *hettappa*, *hetappa* 'grandfather'.
9. *ouve* s. 'mother'. Cf. Iṛula (different dialects) *auve*, *avve*, *agve*, *oggwe*, Ālu Kuṛumba *avve* (D. B. Kapp) id. DEDR 273 Tamil *avvai*, Kota *av*, Kannaḍa *avve*, *avva* etc.
10. *ojja* adj. 'new'. DEDR 4275 Tamil *putu* etc., Kota *ock* 'ritually new after purification', Kannaḍa *hosa* etc. 'that which is new'.
11. *oḷle* adj. 'good'. DEDR 1017 Tamil *oḷi* 'excellence', Kannaḍa *oḷle* 'goodness'.
12. *ākki* s. 'paddy'. DEDR 215 Tamil *ari*, Kota *aky*, Kannaḍa *akki* id.
13. *ikki* s. 'bird'. Probably DBIA 233 b Skt. *pakṣin-*, Pali *pakkhin-*, Pkt. *pakkhi-*. Cf. Kannaḍa *pakki*, *hakki*, Kota *paky*, Malayalam *pakṣi*, *pakki*, Tamil *pakṣi*, *paṭci*, *pakki*.
14. *ēru* s. 'ant'. Cf. Iṛula *uṛumbu*. DEDR 864 *erumpu*, Kota *irb*, Toda *irb*, Kannaḍa *irumpu* etc.
15. *ēṇḍru* s. 'wife'. Cf. Old Tamil *peṇṭir* pl. 'women', Old Kannaḍa *peṇḍir*, Iṛula *poṇḍiru* 'women', Badaga *eṇ* 'female', DEDR 4395(a).
16. *ēṇḍruganḍaru* s.cpd. 'husband and wife': DEDR 4395(a) + 1174 Ta. *kaṇṭan* 'warrior; husband', Kannaḍa *gaṇḍa* 'husband', Kota *gaṇḍ* 'male'.
17. *ēṇṇu*, pl. *ēṇṇumakka* s. 'female, woman'. DEDR 4395(a), Tamil-Kannaḍa *peṇ*, modern Kannaḍa *heṇṇu*, Badaga *eṇ*.
18. *kaṇara* s. 'water-well'. DEDR 1998 Tamil *kiṇaru* etc.
19. *katte* s. 'ass'. DEDR 1364 Tamil *kaḷutai*, Kannaḍa *kaṛte*, *katte*.
20. *ka·ne* neg. verb 'is not'. Cf. Iṛula *ka·ne* 'don't know, don't see; is not', DEDR 1443 Tamil *kāṇ*.
21. *kurkan* s. 'jackal'. Cf. DEDR 1796 Tamil *kurai* 'to bark'; *kukkal*, *kukkan* 'dog' / Skt. *kurkura-* etc. 'dog'.
22. *koḷalu* s. 'oboe'. DEDR 1818 Tamil *kuḷal* 'flute, pipe', Kota *kol* 'clarinet', Kannaḍa *koḷal* 'flute', etc.
23. *ko·dan* s. 'large white-faced monkey'. Cf. Iṛula *ko·da*, *ku·dag*. DEDR 2196 Tamil *kōṭaram* 'monkey', Kota *ko·ṛṇ* 'small monkey', Toda *kwi·ṛṇ* 'monkey', Kannaḍa *kōḍaga* 'monkey, ape', Koḍagu *ko·ḍē* 'monkey'.
24. *kēre* s. 'pond, tank'. Cf. Iṛula *kēre*, Ālu Kuṛumba *kēre* (D. B. Kapp), DEDR 1980 Kota *ker*, Kannaḍa *keṛe*, Koḍagu *kere* 'tank'.
25. *gaṇucu* s. 'root, tuber', DEDR 1578 Tamil *kiḷanku*, Kannaḍa *geṇasu*, *geṇisu*, etc.
26. *cōlle* s. 'mosquito'. Cf. DEDR Tamil 2792 Tamil *ceḷlu* 'flea, tick, etc.', Toda *tōḷ* 'flea'.
27. *tinnu* (*tind-*, *tinbade*) v. 'to eat', DEDR 3263 Tamil *tiṇ*.
28. *danamaṛi* s.cpd. 'calf': Skt. *dhana-* 'property, riches' > New Indo-Aryan 'herd; cattle'; Badaga *dana* 'cattle' (CDIAL 6717) + DEDR 4764 Tamil-Kannaḍa *maṛi* 'young of sheep, etc.'.
29. *nenne* adv. 'yesterday'. Cf. Ālu Kuṛumba *nenne* (D. B. Kapp). DEDR 3758 Tamil *nerunal* etc., Kannaḍa *ninne*.
31. *no-* (*nond-*) v. 'to ache'. DEDR 3793 Tamil *nō* (*nont-*), Kannaḍa *nō* (*nond-*).
32. *no·r-* (*no·ṛd-*) v. 'to see'. Cf. Ālu Kuṛumba *no·ṛ-* (D. B. Kapp). DEDR 3794 Tamil *nōkku*, Ko. *no·ṛ-*, Toda *nwi·ṛ-*, Kannaḍa *nōḍu* to look, look at'.
33. *podice*, *podce* s. 'bush'. Cf. Ālu Kuṛumba *pode* (D. B. Kapp). DEDR 4509 Tamil *putai* 'to be covered, etc.', *putal*, *putar*, *potai* 'bush', Kannaḍa *podisu* 'to cover, etc.', *podar* 'bush', Kota *pot* 'bush'.
34. *ba-/ba·-* (*band-/bann-*) v. 'to come'. DEDR 5270.
35. *ba·ḍu* s. 'meat'. DEDR 5345 Kannaḍa *bāḍu* 'flesh', Tamil *vāṭṭu* 'roasted or fried flesh or vegetable'.
36. *biṅki* s. 'fire'. Etymology?
37. *be·li* s. 'fence'. DEDR 5538 Kannaḍa *bēli* id.
38. *mane* s. 'house'. DEDR 4776 Kannaḍa *mane* id.
39. *maḷe* s. 'rain'. DEDR 4753 Kannaḍa *maṛe*, *male* id.
40. *mola* s. 'hare'. DEDR 4968 Kannaḍa *mola*, *mala*, Kota *molm* id.
41. *haji* s. 'hunger'. DEDR 3825(a) Tamil *paci* etc.
42. *hēṇḍi* s. 'pig'. DEDR 4039 Tamil *paṇṇi* etc., Kannaḍa *pandi*, *handi*.
43. *huy-* (*huyd-*) v. 'to rain'; *maḷe huydadu* 'it rains, rained, will rain'. Cf. DEDR 4407 Tamil *pey-*, Kota *oy-*, Kannaḍa *puy*, *poy* id.

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ABBREVIATIONS

- CDIAL* = R. S. Turner. *A Comparative Dictionary of the Indo-Aryan Languages*. London, 1962-66.
- DBIA* = M. B. Emeneau and T. Burrow. *Dravidian Borrowings from Indo-Aryan*. Berkeley and Los Angeles, 1962.
- DEDR* = T. Burrow and M. B. Emeneau. *A Dravidian Etymological Dictionary*. 2nd ed. Oxford, 1984.
- JKu = Jēnu Kuṛumba.
- Ka. = Kannaḍa.
- Pkt. = Prakrit.
- Skt. = Sanskrit.
- Ta. = Tamil.