

Aborigines of the Nilgiris, with Remarks on their Affinities.—By
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In the autumn of last year I forwarded to the Society a series of Nilgirian vocabularies. This paper was printed soon after in the Journal, but without the accompanying prefatory remarks, which seem to have been accidentally mislaid and omitted.

I now forward some corrections and additions to that paper and shall take the opportunity to mention what, in substance, those prefatory remarks contained.

The Nilgirian vocabularies were prepared for me by the German Missionaries at Kaity, particularly Mr. Metz, and were then examined and approved by the venerable Schmid, who is now residing at Uttakamund, and who added some remarks, partly referring to his own valuable labours in Indian Ethnology, and partly consisting of corrections of my Ceylonese series of vocables. The latter are appended to the present paper.

When the Nilgirian vocabularies reached me, I immediately perceived that the verbs were not uniformly given in the imperative mood as required; and I therefore wrote again to Uttakamund desiring that this anomaly might be rectified, and also supplying some further forms, the filling up of which might furnish me with some few essentials of the grammar of the tongues in question.

The subjoined paper exhibits the result, and from it and from some further remarks furnished by Mr. Metz and others, I derive the following particulars relative to the people and to the grammar and affinities of their speech.

The form and countenance of the Nilgirians and especially of the Todas have now been spoken of for years as though these people differed essentially in type from the neighbouring races and had nothing of the Tartar in their appearance. The like has been said also of the Hó or Lerka of Singhbhum. I have always been inclined to doubt both these assertions and I have lately had opportunity to confirm my doubt. My friend, Sir J. Colville, our Society's able President, having lately visited the Nilgiris I requested his atten-



T. Black, Lithr. Cal.

From a photograph.

A TODA WOMAN.

tion to the point, desiring him to procure me, if he could, some skulls* and photographic portraits. Of the latter he obtained for me two, which are herewith transmitted, and which Sir James sent me with the following remarks. "I am not much versed in these matters, and I confess I was at first insensible (like others) of the Tartaric traits you speak of, the roman nose and long beard of the Todas more especially making me fancy there was something Semitic in their lineage. But when I showed the passage in your letter to Dr. McCosh, he said you were right, and that in spite of the high nose, there were strong Tartaric marks, particularly in the women. The Badagas who are considered to be of as old date in the hills as the Todas, have a very uniform cast of countenance, not easily distinguishable from the ordinary inhabitants of the plains below the hills." These last are of course Dravirian or Tamulian, and the comparison drawn is therefore instructive, and doubly so when we advert to the indubitable evidence of language, which leaves no doubt as to the common origin of the highland and lowland, the uncultivated and the cultivated, races of Southern India, as we shall presently see.

Upon the origin and affinity of the highlanders Sir James observes, "People who know a good deal of the Todas say, that wherever they may have originally come from, they have less claim to be considered aborigines of these hills than the Kotas, not more than the Badagas, and are thought not to date higher than some 400 years in their present abode." Mr. Metz, the resident Missionary, who furnished the vocabularies, observes on this head, "The Kotas have so much intercourse with the Badagas that they are often not conscious whether they speak Badaga or their own language. Their original home was Kollimale, a mountainous tract in Mysore. The Kotas understand the Todas perfectly, when they speak in the Toda tongue, but answer them always in the Kota dialect, which the Todas perfectly understand.

A Toda tradition states that the Todas, Kotas and Kurumbas had lived a long time together on the hills before the Badagas came. I know places on the hills where formerly Kurumba villages existed

* Neither Sir James nor any of the other parties, I applied to, could obtain for me any skulls.

but where none are now found. It is well known that the Kurumbas were driven down from the healthful summit to the malarious slopes of the hills, and I have strong reasons for believing that the Cromlechs and Cairns of the hills were made by the ancestors of the Kurumbas and not by those of the Todas, as is generally supposed by Europeans." In entire conformity with these views of the aspect and origin of the Nilgirians is the evidence of language which palpably demonstrates the relationship of the highland races to the lowland races around them. The amply-experienced and well informed Schmid has no doubt of that relationship, which indeed he who runs may read on the face of the vocabularies formerly and now submitted.* And it is well deserving of note that whilst that vocabular evidence bears equally upon the question of the affinity of the cultivated tribes around the Nilgiris, this latter affinity is now maintained as an unquestionable fact by the united voices of Ellis, Campbell, Westergaard, Schmid, Elliot—in short of all the highest authorities.

We may thus perceive the value of the evidence in question with reference to the uncultivated tribes, as to whose affinity to each other, and to the cultivated tribes, Mr. Metz writes thus, "When I came up to the hills, the Badagas told me that the language I used, which was Canarese, was the Kurumba language." This reminds us of what we are told by another of that valuable class of ethnological pioneers, the Missionaries, who reports that "Speaking Tamulian of the extreme South, he was understood by the Gonds beyond the Nerbudda:" Nor can one fail to remark how this latter observation points to the great fact that Turánian affinities are not to be circumscribed by the Deccan, nor by the Deccan and Central India, nor, I may here add, by the whole continent of India but spread beyond it into Indo-China, Himálaya, and the Northern regions beyond Himálaya, irrespectively of any of those specially marked barriers and lines of separation which Logan and Muller have attempted to establish—the former, on physical and lingual grounds—the latter, on lingual only. My own conviction is, that we find *every where* throughout the regions now tenanted by the progeny of Tur, a large range of variation, physical and lingual, but one not

* See the Tamulian proper, the Ceylonese and the Nilgirian series.

inconsistent with essential unity of type, though the unity is liable, nay almost certain, to be overlooked, whether our point of view be anatomical, physiological, or philological, unless we carefully eschew confined observation such as misled Capt. Harkness about the appearance of the Todas, and not less Capt. Tickell about the appearance of the Hó. I have adverted to Harkness' mistake above. I will now add a few words as to my brother-in-law Tickell's. Last season Capt. Ogilvie, Tickell's successor, in the charge of that very district wherein the latter studied the Hó physical and lingual characteristics, came to Darjiling. I questioned him regarding the alleged fairness and beauty of the Hó, and well knowing that without samples before him, Capt. Ogilvie must be unable to give a definite answer, I produced from among the many always here, four no doubt unusually fair, well made, and well-featured *Uráon* and *Múnḍa* men, but still all in the service of one gentleman, and I then interrogated him. Capt. Ogilvie's answer was distinct, that the men before him were nearly or quite as fair and as handsome as the Hó of *Singhbhúm*, and not either in feature or in form essentially distinguishable from the Hó, whose lingual characteristics, again, we now know are so far from being peculiar that they are completely shared by the wide-spread tribe of *Sontal*, and almost as completely by the *Múnḍa*, *Bhúmij*, *Uráon* and *Gónd*, not to speak of other and remoter tribes of *Himálaya* and *Indo-China* having the widely-diffused pronomenalized verb type of the *Turánian* tongues.* Not that I would lay the same stress upon these nicer characteristics of language, as seems at present to be so much the fashion in high quarters. But on the contrary I would choose, as a *Turánian* philologist, to rely rather upon extent than depth of observation, still remembering that by far the greatest number of *Turánian* tribes are not merely unlettered, but too many of them also, for ages past, broken and dispersed, barbarously ignorant and miserably segregated, like the *Nilgirians*.

The niceties of such men's languages can never be accurately reached by us, unless we would devote a whole life to the research ;

* Viz. the *Nága*, *Dhimáli*, *Háyu*, *Kuswár*, *Kiránti*, *Límbu*, *Chepáng* and *Bhrámu*, of all which I hope soon to speak. All these tongues, of which the 1st is *Indo-Chinese* and the rest are *Himálayan*, belong to the pronomenalized class.

and, moreover, these niceties are certain to exhibit a great many anomalies, and to be now present, now absent, under circumstances, which, whether the absence were originally caused by impatient rejection, by casual nondevelopment, or by spontaneous or factitious decomposition, must detract greatly from the value and certainty of any inferences founded thereon; whilst in regard to the more civilized tribes, we often positively know and may always prudently suspect that *their* lingual refinements, when they differ from those of the ruder tribes, are so far from being special illustrations of the true *norma loquendi* of the Tartars that they are exotic and borrowed traits. From this digression (which has reference to Müller's remarks on the relative value of vocabular and grammatical evidence) I return to my subject by giving the following observation of Mr. Metz upon the affinity of the several Nilgirian tongues now before us, merely premising upon the interesting subject of the character and habits of these tribes what Sir James Colville in his recent visit heard and observed. "They are idle, dirty, intemperate and unchaste. Polyandry has always existed among them, and their women are now addicted to general prostitution with men of other races, so that they must soon die out, and, in fact I think the population is scantier than it was when I was last here, though so few years back." Upon this, I may remark that the traits observed in the Nilgiris are thoroughly Tartar, and as such are widely prevalent in the Himálaya and Tibet. Even the civilized tribe of the Névárs, who, by the way, have a recorded tradition uniting them with the Malabár Náirs—a name identical, they say, with Náyár or Névár (y and w being intercalary letters) were once polyandrists and are still regardless of female chastity, whilst the Tibetans were and are notoriously both.

Mr. Metz on the subject of the dialectic differences of the Nilgirian tongues observes:—

"The differences of the several languages of the hill tribes consist, not so much in idiom as in mere pronunciation. But that is so great that the same or nearly the same word in the mouth of a Toda with his pectoral pronunciation can scarcely be recognized as the same in the mouth of a Kota, with his dental pronunciation. The Badaga and Kurumba dialects are midway between the former

two with regard to pronunciation, only the Badaga is a little more guttural than the Kurumba.

“There is some difference even in the speech of the several branches, or remotely located groups, of any one tribe. For instance, those of the Badaga tribe who, like the Kangaru or Lingaits, emigrated from Targuru and came to the hills at a later period than the others, speak a purer Canarese than the common Badagas. So also the Todas among themselves have differences of pronunciation according to the different districts they inhabit; for instance, some pronounce the *s* quite pure, others like *z* and others again like the English *th*. And in like manner the Kurumbas round the slopes of the hills have so many little variations in their speech according to the situation of their villages (Motta) on the south, east, or west side of the hills, that it is difficult to say what the real Kurumba tongue is. In Malli, the chief Kurumba place on the south slope, the language is much mixed with Tamil.”

I will now conclude with a few remarks on the grammatical traits exhibited by the subjoined papers.

Phonology.

As much as is forthcoming on this head, has been expressed in the vocabular part of this paper and the remarks appended to it. It may be advisable, however, to repeat here that the presence of the English *th*, and its frequent substitution for *s* and *z*, and the equivalence of the two latter, are so far from being exclusively Toda, as Schmid supposed, that they are common in Indo-China, Himálaya and Tibet. Tibetan abounds in sibilants, having, besides the *s*, *ch*, series, an equivalent *z*, *zy*, *dz*, series. The former is possibly borrowed. At all events *z*, *zy*, *dz*, and *ts*, *tch*, are very much commoner in use than the Arian *s*, *ch*, series. The second *z*, represented by me by *zy*, and equal to the French *j* in *jeu*, is the same with the Tamil *zh* of Ellis and Elliot. It is a very prevalent sound and equally prevalent is the French *u*, or *eu* in *jeu* aforesaid. Neither is ever heard from an Arian mouth; but the Himálayans most infected with Arian ways and habits are now gradually substituting Arian *j* for their own *z* and Arian *u* for their own *eu*. *D* is also taking the place of their hard and aspirated *z*, (*dz* and *zh*) and thus

the Tibetan word *zhí-ká-tsén* and Newari *zhí-khá-chhén*,* the name of the capital of Tsáng, has become *Dígarché* with those who use the popular and spreading Khas language, which language we hereby perceive also preferring sonants to surds (g for k), whereas the written Tibetan and Newari, like the Tamil and Toda, have a preference for surds.

But Tibetan is spoken with all the variety of hard and soft pronunciation noticed by Mr. Metz as characterizing spoken Toda and indeed the whole of the Nilgiri dialects; and, as there are few things more normally Turánian than the wide extent of legitimate, habitual commutability between the consonants and vowels of the languages of the family, so I consider that to lay so much stress as is often done on merely phonetic peculiarities is a great mistake on the part of Turánian ethnologists and one apt to lead them much astray when in search of ethnic affinities. For example, the Myamma is questionless one language notwithstanding that its phonetic peculiarities in Ava and in Arakan are very marked; and a particular friend of mine who is "genuinely Saxon, by the soul of Hengist" can by no means deal fairly by r, sh, or th, but calls hash, has; shoes soes or toes or thoes; brilliant, bwilliant; there, dere; thought, tought, &c. A Londoner is not less Saxon surely because he is wont to "wow that weal, wine and winegar are wery good wittals."

* The etymology of this word is curious and important with reference to the evident identity of the term in Tibetan. And it is hardly too much to say that the family identity of the two tongues (Newári and Tibetan) might be rested on it.

It means in Newári "the four-housed," zhi or zyi, being four; khá the generic sign for houses; and chhén being house. De Coros has said nothing about that most fundamental sign of the Turánian tongues, the generic or segragative signs; but I have good reason to assume that this is one of the several serious defects of his grammar and that Tibetan *ká* is = Newári *khá*, as *zhi* = *zhi*, and *tsén* = *chén*, though *khyim* be now the commoner form of the word in written Tibetan. *Zhi-kha-chhén* or *zhí-ka-tsén* Turanice, = *Dígarchén* Arianice, is the name of the capital of Tsáng—why styled "the four-housed" I cannot learn. But three *such* elements composing one word identical in form and in sense in two separate languages involves the family oneness of those languages.

Article.

Mr. Metz says, there is none whatever, but I feel pretty sure that the usual equivalents are recognized; viz. the numeral *one*, or the indefinite pronoun, *some, any*, in lieu of the indefinite article; and the demonstratives in lieu of the definite, as also the segregatives *van, val, and du* for the three genders, or *ál* and *pé* for the major and minor of gender, used as suffixes and widely applicable to nouns (qualitives)—less widely and uniformly to verbs. We should always remember that the so-called segregatives or generic signs are essentially articles, definite or indefinite according to the context.

Adjective.

All qualitives, which seem to embrace, as usual, the nominal (genitive), pronominal, participial, numeral and adjectival, appear to be used both substantivally and adjectivally, and, when employed in the former way, to add to their crude, as a suffix, the appropriate generic sign, which in the case of the participle, gives it a relative sense or an agentive, just as in English, *the* or *a striker*, or *the* or *a striking person (or thing)*, and *the* or *a hard thing*, are equivalent respectively to *the person who strikes* and *the thing which is hard*. But the latter form of speech is quite Anti-Turánian.

Qualitives are always prefixed when not used affirmatively or substantivally. If placed after the noun they become affirmative including in their sense the substantive verb. *Man (is) mortal. That (is) mine. This the striker = this is the person who strikes.* He (is) loving one or lover, = one who loves. That one (is) the black = that is the black one. Give me the black = the black being or thing—a difference which must be expressed and with the sign of gender too (an al) in the former event. This person two person = this one is the second person (rend-al),† &c.* Gender is fully marked in qualitives by the use of the suffixes *van, val, du = hic*,

* In Newári it would be, *ú-hma dáya-hma*, which is in every particular of idiom Dravirian, *hma* being the *van* or *ál* suffix of the above tongues and its affixing to the verbal form rendering that a relative participle.

† Here final *ál* is not the contracted sign of the feminine suffix *aval*, but is the name for man, used as a suffix.

hæc, hoc. But these forms are very imperfectly reproduced in the verb, indeed can hardly be traced except in Badaga and Kurumba where the following is unmistakeable evidence of them.

	<i>Badaga.</i>	<i>Kurumba.</i>
He strikes.	Hui-d-an.	Hui-t-an.
She strikes.	Hui-d-al.	Huiyu-t-al.
It strikes.	Hui-d-ad.	Huiyu-t-ad.

The major and minor of gender in beings, not things, seem to be denoted by *ál* and *pé* suffixes—words having still the independent signification of man and woman. In Toda, moreover, *adum* marks the common gender, as a separate pronoun, and *tan*, as a conjunct prefix. I am not sure as to the major and minor of gender, because the verb does not exhibit them in the peculiar manner of the cultivated Dravirian tongues, or otherwise.

Noun.

The papers furnish no sample of declension, but it may be safely inferred that it is simply postpositional with cases *ad libitum*, or none at all, according to the view taken of declension. Gender is marked either by separate words, such as *man, woman; cock, hen*; or, by sexual prefixes like our *he-goat* and *she-goat*; or, lastly, the generic word bears also a male or female sense, when the feminine or masculine gender, as the case may be, is distinguished by the fitting sign prefixed. So Burmese *sa* means *child* and *boy*, and *mí-sá*, or *female child*, means *girl*. I know not whether the suffixes *van, val* and *du*, or *ál* and *pé* (*pen, pem*—the latter equal major and minor of gender) are added to substantives as well as to qualities, but I think not. Instances occur in Telegu but not generally in the Dravirian tongues, nor in the northern.

The major and minor of gender (quasi, *hic et hæc facilis; hoc, facile*) are common in the Himálaya, Indo-China and Tibet, but I have no where in the north found the fully developed masculine, feminine, and neuter of the south.

In regard to number, the Nilgirian nouns are very defective, having no distinct and uniformly employed dual or plural inflexion or sign. But they seem to follow the cultivated Dravirian in so far as having no dual, but having the double, or exclusive and inclusive, plural, at

least in the separate pronouns and in the personal endings of the verb. Irula has not even the latter. In the Himálayan tongues it is often difficult to make out distinct dual and plural forms of the substantive, even when the distinct and conjunct pronouns exhibit an exclusive and inclusive form both of the dual and of the plural of the first person, with correspondent verb forms as is the case in the Kiranti language. The source of the defective plural sign of nouns is to be sought in the fact that Turanian vocables generally in their crude state bear the largest and specific or generic meaning—a peculiarity well exemplified by the English word, *sheep*. In the Nilgiri tongues neuter nouns always lack, says Mr. Metz, a plural form. Masculine nouns form it occasionally by changing final *n* into *r* in Toda (*Kullan, a thief; kullar, thieves*) or by adding the plural sign *kal vel gal* in Badaga and Irula.

Pronouns.

Pronouns and pronominal forms are greatly developed in the Nilgirian languages, as in all the Turanian tongues, reminding us, when viewed in connexion with the paucity of true conjugational forms, of the fine remark that “rude people think much more of the actors than of the action.” We have in the Nilgiris, 1st, personal and possessive forms; 2nd, among the former, forms excluding and including the person addressed (*we—not you; and we—including you*); 3rd, among the latter or possessives, two complete series according as the pronouns are used conjunctively or disjunctively. I have given all these; and their forms, changes of form and uses, would alone suffice to prove the perfect identity of the Nilgirian tongues with those of the cultivated Dravirian class. The conjunct pronouns are prefixed to nouns, suffixed to verbs. But those which denote genders (proper to the 3rd person only) are used suffixally with all qualitative nouns, which thus pass from the adjectival to the substantival category. This latter peculiarity is common to the Himálaya and Tibet, and is found even among the nonpronominalized tongues, such as written Tibetan and Newári, and likewise among the Indo-Chinese tongues, whose *wong, pong* is clearly the Dravirian *van*. The former also is found in the Himálaya, but of course among the pronominalized languages only. But among them we have samples of the conjunct pronoun being used prefixally with

nouns and suffixally with verbs as in the Dravirian tongues,* and others of the use of both suffixally, as in the West Altaic and Ugrofinnic groups of languages.* Separate words meaning two and all can be added to pronouns (and to nouns) to form duals and

		* Two Forms.					
Háyu	$\left\{ \begin{array}{l} \text{am-pa} \\ \text{um-pa} \\ \text{wa} \\ \text{u} \end{array} \right\} \text{-pa}$	$\left\{ \begin{array}{l} \text{ang-upa} \\ \text{ung-upa} \\ \text{wathim-pa} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{My} \\ \text{Thy} \\ \text{His} \end{array} \right\}$	father	$\left\{ \begin{array}{l} \text{To'-p-mum} \\ \text{To'-p-num} \\ \text{To'-p-t-um or} \\ \text{To'-p-um} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{struck me.} \\ \text{struck thee.} \\ \text{struck him.} \end{array} \right\}$	
Kiránti	$\left\{ \begin{array}{l} \text{a-pa} \\ \text{i-po} \end{array} \right\}$	”	$\left\{ \begin{array}{l} \text{My} \\ \text{Thy} \end{array} \right\}$	father	$\left\{ \begin{array}{l} \text{Tip-t-óng} \\ \text{Tip-t-ú} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{I} \\ \text{Thou} \end{array} \right\}$	struck.
Báhing	$\left\{ \begin{array}{l} \text{a-po} \\ \text{a-po} \end{array} \right\}$	”	$\left\{ \begin{array}{l} \text{His} \end{array} \right\}$		$\left\{ \begin{array}{l} \text{Tip-t-á} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{He} \end{array} \right\}$	
Kiránti	$\left\{ \begin{array}{l} \text{ung-pa} \\ \text{am-pa} \end{array} \right\}$	”	$\left\{ \begin{array}{l} \text{My} \\ \text{Thy} \end{array} \right\}$	father	$\left\{ \begin{array}{l} \text{Mo-v-úng} \\ \text{Tá mó-v-ú} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{I} \\ \text{Thou} \end{array} \right\}$	struck.
Bontáwa	$\left\{ \begin{array}{l} \text{eu-pa} \\ \text{eu-pa} \end{array} \right\}$	”	$\left\{ \begin{array}{l} \text{His} \end{array} \right\}$		$\left\{ \begin{array}{l} \text{Mó-v-eú} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{He} \end{array} \right\}$	
Kuswar	$\left\{ \begin{array}{l} \text{baba-im} \\ \text{baba-ir} \\ \text{baba-ik} \end{array} \right\}$	”	$\left\{ \begin{array}{l} \text{My} \\ \text{Thy} \\ \text{His} \end{array} \right\}$	father	$\left\{ \begin{array}{l} \text{Thatha-im} \\ \text{-ik-an} \\ \text{Thatha-ir-} \\ \text{ik-an} \\ \text{Thatha-ik-} \\ \text{an} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{I} \\ \text{Thou} \\ \text{He} \end{array} \right\}$	struck.

REMARKS.—The Háyu conjunct pronoun (see 1st form) is falling out of use. Form 2nd gives the full possessive before u-pa used for father though it be literally a father, any father, his father, pater illius vel istius vel ejus vel cujusvis præter me et te. The verb is given in the objective or agento-objective form = the passive, the active voice no longer showing clearly the pronominalization. There is now used instead of this form and perhaps ever was (it is a question of decomposition *versus* non-development) in the *active* voice the form seen in the sequel in Khwa-chammi, I, thou, he, feed (self.) Here it would be to'-p-ummi, or top-t-ummi, (p = Bontava v, being the transitive sign, iterated, or not, in the form of t) I, thou, he strike, or struck, or will strike. In Báhing also, which has a clear discrimination of time into present cum future and past, the former is ti-b-ú, ti-b-í, ti-b-á, I, thou, he strike or will strike. In these samples, we see, again, the transitive sign b = p = v, and this sign discriminated clearly from the temporal sign or t. The manner in which pá becomes pó in the Báhing noun; pá, my father: pó, = pa-u, any body's father, is most suggestive and should warn us against laying such undue stress on the position (prefix or post-fix) of the conjunct pronouns. Frequently both are used, the former being in the full separate form and the latter in the contracted, as in the Altaic tongues, and not less in Sonthal and Hó and indeed in all. Kuswar beautifully demonstrates the character of the infixed pronoun as a mark of the transitive verb, and it will be seen that this language inverts the order of the agentive and objective, and adds a common termination or an. The neuter verb of course omits the transitive sign and runs thus, walg-en-im, walg-en-ir, walg-en, I, thou, he fell. En is possibly the participial particle. But it is more probably the neuter sign.

plurals, and are often added to a true inflective plural pronoun to mark that distinction; thus, *nam* = *we*; *namella* = *we all*, plural; *nam rendálu* = *we two*, dual. Sometimes the pronominal inflexion is repeated, as in *emellam*, *we* (or *we all*); *niv ellam*, *ye*; *avar ellam*, *they*, of Toda.

Verb.

The verbal forms of the Nilgiri tongues clearly place them in the same category with the cultivated Dravirian, that is, the pronomenalized class. But, whether from non-development or from decomposition, the pronomenalization is very imperfect on the whole. Nor is it easy to discern in the one or other group of these southern tongues those generic and temporal signs which are still so palpably traceable as a distinct element of the northern tongue verbs. All of the pronomenalized class, and some that can hardly be ranged in that class, in the Himálaya, as in Altaia and Ugrofinnia, have the verbal root or imperative followed by the transitive or intransitive (often with many subdivisions) sign, and that, again, in the pronomenalized class, by the personal ending, which too is sometimes agentive, sometimes objective (equivalent to active and passive voice respectively) and sometimes both, in which case the agentive form always follows the other and makes the ending. But, even in the northern tongues, the transitive or intransitive sign is constantly confounded with the temporal sign, whilst the personal endings likewise sometimes exhibit as much irregularity and defectiveness as they do in the Nilgirian verbs. Nevertheless, judging by analogy and resting on the wonderful similarity of genius and character pervading all the languages of the sons of Túr, I should not hesitate to say that the cultivated Dravirian and the Nilgirian tongues are framed on the same model as that above described as belonging to the northern, and that the samples above cited from Badaga and Kurumba are palpable proofs of it, notwithstanding the silence of all Dravirian grammarians touching the generic or class sign (transitive, intransitive, &c.) of their verbs. For example:

I have no doubt whatever that

Badaga	hui-d-an	} I struck (him).	} Active voice.
Kurumba	huiyu-t-an		
Kurumba	mad-id-en	I made (it)	
May be analysed precisely as are—			
Turkie	sever-d-im	I loved (him)	} Active voice.
Hungarian	var-t-am	I waited for (him)	
Kiranti (Báhing)	tip-t-ong	I struck (him)	
Háyu	top-t-um	struck him	} Passive voice.
Khamti	há-t-o	gave him	
Háyu	há-t-um	gave him	
Kuswar	tha-tha-im- ik-an	} I struck (him)	Active.

and numberless others of which I shall have, ere long, to speak in full. That is to say, I hold it for certain that all these verbal forms consist of, 1st, the root or crude, 2nd, the transitive and preterite sign, 3rd, the personal ending; and that moreover, the 2nd of these elements may, in every case, be resolved into the 3rd pronoun, current or obsolete, and used objectively. Kuswar baba-ik, = *his father* compared with tha-tha-ik = *strike* (i. e. him, the object) settles the last point even more clearly than Samoiede lata-da = *his stick* and Magyar Cicero-t = *Ciceronem*.*

Having mentioned the wonderful analogy of these tongues I will give a telling instance. In the Háyu language of the central Himálaya and in the Mantchu we have khwachambi or khwachammi, = *I feed*, that is to say, *feed myself*; for, khwá, vel khóa, is the root; chá, the reflex sign; and mbi vel mmi, the personal ending, and one too that in both tongues is invariable, though Háyu appears sometimes to drop the iteration in the 2nd and 3rd person, khwachammi, khwá-chá-m, khwá-chá-m, *I, thou, he, feed (self)*. Now, that root, reflex sign, and personal ending should thus concur to absolute identity, and that sense also should be as identical as form, in two unconnected languages, is simply impossible. It follows therefore, that we have people of the Mantchu race forthcoming now in the central Himálaya close on the verge of the plains! And, again, what shall we say to such grammatical coincidences as—

Túrki Baba-im = my father, sever-im = I love.

Kuswár Baba-im = my father, saken-im = I can.

The answer is clear, that we have people of the Turkic stem also

* Muller apud Bunsen, I. 319.

in the central Himálaya, close to the verge of the plains of India. Nor need we doubt that such is the case in regard both to the Mantchuric and Turkic relations of the Himálayans, though the precise degree of such family connexions can hardly become demonstrable until we have (what is now alas! wholly wanting) a just definition of the Túránian family and of its several subfamilies to test our Himálayan analogies by. The Mantchuric and Mongolic groups of tongues were long alleged to show no sign of pronominalization. It is now known that that was a mistake.

Other still maintained distinctions will, I anticipate, disappear before the light of fuller knowledge, when it will plainly appear that not mere and recent neighbours, such as are alleged to be the Tibetans proper of our day (Bodpas), formed the Túránian element of Indian population, from the Himálaya to the Carnatic, but successive swarms from the one and same great northern hive—whether Turkic, Mongolic, Mantchuric, or these and others—who passed into Indo-China as well as India, and directly into the latter, as well as through the former into the latter, by all the hundred gates of the Himálaya and its southern offshoots. Simple as the Mongolic and Mantchuric languages are wont to be called, they seem to me to possess entirely the essential Túránian characteristics, that is, in like manner as they have endless noun relational marks without any distinct declension, so they have a rich variety of sorts of verb (but all reduceable into the two great classes of action, or that of things and that of beings, equal neuter and transitive) and this peculiar richness united with great poverty of voice, mood and tense, whilst the participles partake fully of this character of the noun and of the verb, that is, they are poor on one side but luxuriant on the other, and throughout the whole Túránian area perform the very same function or that of continuatives, being employed to supply the place of conjunctions and conjunctive (relative) pronouns.

The central Himálayan languages, but perhaps more especially those of the pronominalized type, all present these characteristics with perfect general fidelity and with some instances of minute accord, besides those cited above, among which may be mentioned the hyper-luxuriant participial growth of Kiránti and of Mantchu, both of which have ten or rather eleven forms of the gerund, and these obtained by the very same grammatical expedient!

The general absence of a passive, the partial or total absence of tense distinctions, and the combination of the present and future when there *is* such partial distinction, as well as the denoting of tense by annexed adverbs (to-day, yesterday and to-morrow) when there is *none*, are Túránian traits common to the (not to go further) Altaic, Himálayan and Tamulian tongues. Thus, the Toda and Kota verbs are always or generally aoristic and the three tenses are expressed by the above adverbs of time, used prefixally. Precisely such is the case with the Bontáva dialect of Kiránti and with the Háyu, whilst the Báhing dialect of Kiránti discriminates the past tense from the other two by the use of an appropriate infix which is at once the transitive and temporal sign. If such be not visibly the case with the Badaga, Kurumba and Irula dialects, we may yet discern the cause, partly in the carelessness of barbarians, partly in that fusion of transitive and preterite signs which cultivated Dravarian also exhibits, and, not less, Ugrofiunic and Turkic. But in the Tin-d-é of Badaga and Kurumba and Tid-d-é of Kota, = *I ate*, as in the Mad-id-é of Kurumba, = *I made*, not to cite more instances, I perceive that identical preterite sign (t, vel, d) which marks it in Báhing (tib-á, *he strikes*; tib-d-á, or tip-t-á, *he struck*), as in endless other northern and north-western tongues.

I will add a few more words on these important points for I conceive that the passive of the cultivated Dravirian tongues is clearly factitious and suggested by contact with Arianism. There are still extant long works in Canarese, says Mr. Metz, in which hardly one instance of the use of the passive voice occurs, and the fact that the *uncultivated* Dravirian tongues have it not, is I think decisive as to its adopted character in the cultivated. Again, there can be no doubt that the negative conjugation of the cultivated Dravirian tongues presents the primitive form, and that form is aoristic, e. g. mad-en, *I do, did, or will, not make*. In Himálaya and Tibet and Sifán the passive is wanting. Its absence is supplied by the use of the instrumentive and objective cases of the pronouns for the active and passive forms respectively. Even Khas still adheres to this primitive and indigenous form, overlaid as that tongue is by Arian forms and vocables, and I have myself not the least doubt that the anomalous *né* of the preterite of Hindi and Urdu

is nothing but a commutative equivalent of the Khas instrumental sign *lé*. A Khas of Nepal invariably says, *by me struck*, for *I struck*, and *me struck* for *I was struck*; and moreover there is still the strongest presumptive proof, internal and external, that this, the present preterite, was a primitive aorist and the only tense in Khas. Those who are fully conversant with the spoken Prákrits of the plains can testify that the same traits still cleave to the vernaculars of the so-called Arian class of tongues in the plains—traces, I conceive, of primitive Turánianism as palpable as are to be found in the secondary terms (*bhat-wat*, *mar-dal* (vide infra), *kapra-latta*, &c.) of the Prakrits, and which their grammarians can only explain by calling them tautological sing-song. That all such terms are really genuine samples of the double words so common throughout the Turanian area, and that the latter member of each term is Turanian, I trust by and by to have time to show. Meanwhile and with reference to the Tartar substitute for the voices, here are a few examples.

By me struck, = *I struck*, active voice.

Tibetan, Ngági dúng: Newári, Jing dáya: Háyu, G'ha toh'mi:
Khas, Mailè kútyo: Urdu, Mainè nè kúṭa.

Me struck = *I was struck*, passive voice.

Tibetan, Ngála dúng: Newári, Jita dála: Háyu, Go toh'mi:
Khas, Manlai kútyo: Urdu, Mujh ko kúṭa (subaudi, usnè).

The languages which employ conjunct suffix pronouns have a form precisely equivalent to the latter, e. g. Sontal dál-éng, and Háyu toh'-múm = *struck me*. And observe that Sontal dál *to strike* reproduces, not only the wide spread dá vel tá root of the north, but also the l of Newari dála,* as to which see remarks on the transitive and preterite sign aforegone, and Urdu már-dál with its comment.

* Observe also that Jita dála reproduces the objective sign, ta vel da, above spoken of. Compare *latada* and *Cicero t*. As a transitive sign of verbs it is most widely diffused, and nearly as widely are ka vel ga, and pa, vel ba, vel va. Sa vel cha is a very widely diffused neuter sign which also can be traced indubitably to the 3rd pronoun used to denote the object—in this case, the agent himself or itself. The French forms, *Je lève* and *Je me lève*, &c. very well serve to indicate the latter form, though not the former of Turanian verbs.

With regard to the personal endings or pronominal suffixes of the Nilgirian verbs, their obscurity is sufficiently conformable to the cultivated Dravirian models with due allowance for mistakes on the part of the rude speakers of the former tongues. Something may also be ascribed with probability to decomposition and disuse. But upon the whole we cannot doubt that these tongues belong to the pronominalized class, and that, for example, the *ni* and *mi* of Toda *tinsbi-ni*, *I eat*, *tinsbi-mi*, *we eat*, with the *an*, *al*, *ad* of Nidre-maḍut-an, maḍut-al maḍut-ad, *he, she, it, sleeps* of Kurumba, are instances of suffixed pronouns. And now, having already remarked sufficiently upon the other peculiarities of the Nilgiri pronouns under the head of "pronoun," I shall here bring these remarks, suggested by the Nilgirian vocabularies, to a close.

P. S.—Of the many resembling or identical words in the Himálayan and Dravirian tongues, I say nothing at present. Those who meanwhile wish to see them, have only to consult the several vocabularies printed in the Journal.

But with reference to what I have stated above, that there exists an authentic tradition (reduced to writing some five hundred years back) identifying the people of the Malabar coast with those of Nepal proper (or the Newár tribe) I may just point to such words as *wá vel vá* = *come*, and *sumaka* = *silent*, as perfectly the same in form and meaning both in the Newár language and in that of the Nilgirians.

English.	Toda.	Badaga.	Kota.	Kurumba.	Irula.
Eat	Tennu	Tinnu	Tinnu	Tinnu	Tinnave. Tinduko, (the latter to a superior)
Drink	U'nú	Kudi	U'ne	Kudi	Kudidukove. Kudi- dukoveko
Sleep	Vorg	Voragu	Vorage (g = ger- man g.)	Nidre madu (<i>Sleep make</i>)*	Kaḍandukove. Ka- ḍanduko
Wake	Vorigadi chagir†	Yecharagiru (<i>awake be</i>)	Yecharike iru (<i>A- wake be</i>)	Yecharikeagiru (<i>A- wake be</i>)	Nénevá girave
Laugh	Kari	Négé	Kárje	Nage	Girkádu
Weep	Atthti	Lau (au = ou)	Áge (g = german g.)	Alu	Aluve
Speak	Arvor	Nudi (u = oo)	Manivo	Matádu. Nudi	Pésu
Be silent	Bokir	Sumagiru, Japaniru	Pakiru	Symaniru (<i>Silent be</i>)	Maniadeiru (<i>Speech- less be</i>)
Come	Itva? Vá, (It-va = <i>come here</i>)	Ba. Iti ba? (<i>Iti-ba = come here</i>)	Váge	Ba	Barave
Go	Atfo? Fo, (At-fo = <i>go there</i>)	Hógu. Ate hógu? (<i>Ate hogu = go there</i>)	Athóge? Hóge, (<i>At hóge = go there</i>)	Hógu	Bhó
Stand up	Mklo	Lyettu	Méke	Yeddu	Yéndu kove
Sit down	Neshkir (<i>be down</i>)	Kuli	Kúkiru (<i>Be down</i>)	Kutukó	Ukandu kove
Move, walk	At nar? Nar, (<i>At nar = walk there</i>)	Nade. Ate nade? (<i>Ate nade = walk there</i>)	Nade	Nade	Naḍandu kove
Run	Vór	Vódu	Ate vódu	Vódu	Vódu
Give	Ta. Kor	Ta. Kodu	Ta	Kodu	Tárave
Take	Tegi. Yettfo (<i>hav- ing taken go</i>)	Tegi	Véde	Tegi	Bóngu
Strike	Burv	Hui	Puiye	Hui	Adi

* The brackets denote suggestions of my own.

† Ch = kh. English ch represented by tsh. Former = guttural Scotch ch in loch, &c.

English.	Toda.	Badaga.	Kota.	Kurumba.	Irula.
Kill	Birshkir. Koddu	Kodd hóku	Tavarsidade	Kondu hóku	Adidukove. Kondu- kove
Raise, lift up	Túch*	Túku	Mékarse	Túku	Túkove
Put down	Atvei	Háku. Idu. Atebí, (Ate bi = <i>put there</i>)	Vei	Ate idu	Bhodu
Hear	Voraṭir	Kte. Voraṭiru, (<i>hear- ing be</i>)	Vórutulle	Kelu	Kétukove
Understand	Aridir	Aridiru. Aridutto	Arsulle	Ariduko	Arindiru
Tell	Esht	Hlegu	Parrde	Helu	Sollu
Strike	Burv	Hui	Puiye	Hui	Adi
Strike not	Burhtati	Huiya béda	Puiyade	Huiya béda	Adio-venda
To strike	Burken	Huiya	Puikede	Huiya	Adia
Striking	Burhtp	Huiyuva	Puika	Huiyuva	Adika
Stricken	Burht (used active- ly as well as pas- sively, see re- marks.	Huida	Possa	Huida	Adida
The striker or He who strikes	Burhtpavan or Burhtpál (= <i>striking man</i>)	Huiyuvavanu (van or vanu is masculine suffix, and ál or álu = <i>man</i> is equivalent. The two forms there- fore are but one) Huiyuva álu	Puikálu Puikálu	Huiyuvava Huiyuva álu	Adikálu Adika
Having stricken	Burhtudd	Huidu. Huidundu	Possutte	Hui du gondu	Adidu
I strike	Burhtsbini, or Burthversbini	Huidane	Ane puikape	5) Huiyutine	Ná adi kallave
I struck	2) No preterite	Huide	Ane possupe	Huide	Ná adide
I will strike	No future	The present tense is used.	Present tense is used	Present tense is used	Ná adike

* Ch = kh. English ch represented by tsh. Former = guttural Scotch ch in loch, &c.

I sleep	An vorchsbini	Ná voragine. giunnane	*Voragape or Inde voragape	5) Nidre mađutine	Ná kađandu kóge
I slept	No preterite.	Ná voragidde	3) Voragape or Nér voragape	Nidre mađide (<i>sleep made I</i>)	Ná kađandu kónde
I will sleep	No future.†	Ná voragine	Voragape or Nálke voragape†	Present tense.	Ná kađandu kóge
I eat	Tetthbini. Tinsbini	Tinnane	Tingape	Tinnutine	Ná tindu kóge
I ate	No preterite.	Tinde	Tidde	Tinde	Ná tinde
I will eat	No future.†	4) Tinnane	Tingape	Present tense.	Ná tinge
I see	Notthbini. Kadders- bini	Nóđine	Nósigape	Kandane. Kanutine	Ná pátu kóge
I saw	No preterite.†	Nodide	Nósipe	Kande	Ná pátu kónde
I will see	The future is the same as the present tense in all these tongues.				
I sleep	Vorchsbini	Voragine	Voragape	Nidre mađutine (sleep make I)	Ná kada ke. Ná ka- đandu kóge
Thou sleepest	*Vorchsti	*Voragire	Voragape	Nidre mađuti	Ní kađandu kónde
He sleeps	Vorchsti	Voragina	Voragapo	Nidre mađutane	Avanu kađandu kónđa
She sleeps	Vorchsti	Voragla	Voriglo	Nidre mađutale	Avla } kađandu Avala } kónđala
It sleeps	Vorchsti	Voragida	Vorigo	Nidre mađutade	Adu kađandu kónđa
We two sleep	No dual in any of these languages.				
We all sleep. Inclu.	Amellam vorchsbini	Angella voragineo	Amella vorigame	Navella nidre mađu- teve	These have been casually omitted by Mr. Metz.
We all sleep. Exclu.	Emellam vorchsbini	Yengella voragineo	Emella vorigame	Yengella nidre ma- đuteve	
Ye all sleep	Nivellam vorchsbini	Ningella voragiari	*Vorigire	Nivella nidre mađu- tiri	
They all sleep	Avarellam vorchsbini	Avakaella voragiari	Vorigoro	Avarella nidre ma- đutare	

About the Passive see Remarks.)

* For omitted pronouns see elsewhere.

† Adverbs of time used to mark tense. I sleep yesterday = I slept. I sleep to-morrow = I will sleep.

<i>English.</i>	<i>Toda.</i>	<i>Badaga.</i>	<i>Kota.</i>	<i>Kurumba.</i>	<i>Irula.</i>
I cause to kill	I have found no form for this.	Koddhákisine	Tavarsiken	Kondhakisutine	Ná kollisé vittige
I cause to make	"	Madisine	Kesiken	Madisutine	"
I cause to love	"	"	"	"	Ná pria pannisige
I love	"	"	"	"	Ná pria panni kan-dirige
I strike	*Burthtsbini	Huidane	*Puikape	Huiyutine	Ná adikallave. Ná adida vittige
Thou strikest	Burthtsi	Huidere	Ni puikape	*Huiyuti	Ni adika
He strikes	Burthtsi	Huidana	Avane puikapo	Huiyutane	Ava adika
She strikes	Burthtsi	Huidla	Avale posso	Huiyutale	Avla adika
It strikes	Burthtsi	Huidada	Adu posso	Huiyutade	Adu adika
We two strike. Dual	Dual is the same as plural; adding only the numeral <i>two</i> after the pronoun instead of <i>ella</i> = <i>all</i> .	Angella huidaneo	Amella puiyame	Angella huiyuteve	Namella adikemet
We all strike. Inclu.	Am ellam burthts-bimi				
We all strike. Exclu.	Em ellam burthts-bimi	Yengella huidaneo	Emella puiyame	Yengella huiyuteve	The same.
Ye all strike	Nivellam burthtsi	Ningella huidari	Nímella pórasire	Nivella huiyutiri	Nimella adikiri
They all strike	Avarellam burthtsi	Avarella huidara	Avarella posso	Avarella huiyutare	Avarella adikaru
A dog	Noi	Nai	Nai	Nai	Nai
Two dogs. Dual	Aed noi	Yeraðu nai	} Nai	Yeraðu nai	Rendu nai
Dogs. Plural	(1) No plural.	Naigla		(1) No plural. (See Naigalu Remarks.)	No plural for neuters.
A Father	Eiyan	Appa. Tande	Eiyan	Tande	Amma
Two fathers. Dual	It is wanting	It is wanting	It is wanting	It is wanting	It is wanting
Fathers. Plural	It is wanting	It is wanting	It is wanting	It is wanting	It is wanting
A father. Indefinite	} No such distinction exists in any of these languages.				
The father. Definite					

* For omitted pronouns see elsewhere.

† Dual is not a separate form, but rendu = 2, is added after pronoun instead of *ella*, as Nam rendál adikeme, &c.

	Nin eiyan	Ninna appa	Y en eiyaue	Nana tande	Y enud amma
Thy father	Nin eiyan	Ninna appa	Nin eiyaue	Nina tande	{ Ninud } amma
His father	Tan eiyan	{ Avana } appa	Avan eiyaue	Avana tande	Avanud amma
Her father	Tan eiyan	Avla appa	Aval eiyaue	Avala tande	Avalud amma
Its father	Tan eiyan	Aduna appa	Adun eiyaue	Adara tande	Aduna amma
Our father. { Excl. }	{ Em eiyan }	Yenga appa	Ema eiyaue	Yenga tande	Yemmud amma, for
Our father. { Incl. }	{ Am eiyan }	Anga appa	Ama eiyaue	Nama tande	both
Your father	Nim eiyan	Ninga appa	Nimud eiyaue	Nima tande	Nimmud amma
Their father	Avar eiyan	Avara appa	Avara eiyaue	Avara tande	Avarud amma
I Ego	An. Anu	Nanu. Na	Ane	Nanu. Ná	Ná. Nánu
My	Yen. Yendu	Yenna	Yen	Nana	Yennudu. Yennud
Mine	Yendu. Yennadu	Yennadu	Yennade	Nanadu	Yennadu
We	Em. Am	Yengla	Yenge	Yenga	Yennadu
Our	{ Yem. Yendu }	Yenga	Emu	Yenda	Navu
Our	{ Am. Amdu. }	Anga	Amu	Nama	Yemmudu or Yem-
Our	{ Yemdu. Yennadu }	Yengadu	Emadu } Nangude	{ Yengadu }	mud, for both
Thou	{ Amdu. Amdadu }	Angadu. Nammadu	Amadu }	{ Namadu }	Yemmadu, for both
Thy	Ni	Ni	Ni. Niye	Ni	Ni
Thine	Nin. Nindu	Ninna	Nin	Nina	Ninud. Nina
Ye	Nindu. Ninnadu	Ninnadu	Ninnade	Ninadu	Ninnadu
Your	Niv	Ningla	Ninge	Ninga	Niv
Yours	Nim. Nimdu	Ninga	Nimudu	Nima	Nimmud
	Nimdu. Nimmadu	Ningadu	Nimadu. Ningude	Nimadu. Ningadu	Nimmadu. Ningadu
He. She. It.	Avan. Aval. Adu	Ava. Avla. Adu	Avane. Avale. Ade	Avanu. Avalu. Adu	Ava. Avla. Adu
His	Avan	Avana	Avana	Avana	Avanud
Her	Aval	{ Avala. }	Avale	Avala	Avalud
Its	Adun	{ Aduna }	Aduna	Adara	Aduna
His	Avandu	{ Avannadu }	Avanade	Avannadu	Avannadu
Her's	Avaldu	{ Avaladu }	Avalade	Avaladu	Avaladu
Its	Adundu	{ Adunadu }	Adunade	Adaradu	Adunadu
They	Avar	Avaka	Avare	Avaru	Aduru
Their	Avar. Avardu	Avara. Avakara	Avare	Avara	Avarud
Their's	Avardu. Avaradu	Avardu. Avakaradu	Avarade	Avaradu	Avaradu

Corrections by the Rev. B. SCHMID, in the "Malabar" words of the Cylonese Vocabularies.

ORIGINAL.

Akayam,
Iratt-tham,
Pasú,

Kákam. Kakkei,
Naul.

Thenam, Malabar.
Dina, Singalese.

Tahappen.
Thanthei. Thathei.

Poo.
Meen.

Dawasa Singalese.
Irattiri.

Natchetheram.

Keramam.

Ah'-thu.

CORRECTION.

Ágáyam. Ágáam: the y, merely intercalary.

Irattam. Rattam: the i servile, = Sanscrit rak tam.

Pású. { Both syllables short: accent not = long vowel or syllable. It often falls on a short syllable.

Kágam. Kákei. { Kakkei, which is the English mode of lengthening the a by making the accent coincide with it, could not be understood.

Nál. Naul would be pronounced Nowl on the continent of Europe and would mislead.

{ These words, seemingly so different, are identical, the difference resulting merely from bad pronunciation and a bad spelling. Singalese (and Sanscrit) d is expressed in the Madras Presidency generally by th, but quite erroneously, and European foreigners might suppose this th = the English th, whereas in all the world only Todas and Danes have the English th. Even the Greek theta Θ is not quite the same. [I doubt the implied Arian etymology. Dina vel Thina = day and to-day, is thoroughly Turanian. B. H. H.]

Tagappen. [Hard h, = k vel g, throughout the Turanian area. B. H. H.]

Tandei. Tatei. { [T = d, and aspiration neutral, are characteristically Turanian, and so also a hard nasal followed by t rather than by d.]

Pú. } [These are merely the Gilchristian and Jonesian representations of vowels. B. H. H.]
Mín. }

{ Dáása: = Canarese Diasa and Latin Dies [Query? w, like y, is an intercalary consonant, used normally to separate vowels. B. H. H.]

Irátir.

{ Natchétiram = Sanscrit Nakshatra. The native word is ván mín = fishes of the sky for stars [In Newari the stars are called forest or jungle of the sky. B. H. H.]

{ Kerámam. { Better Krámam. The separation of the coalescing consonants being a mere trick of Tamil [Such separation is nevertheless normally Dravidian. B. H. H.]

Adu [ah' is merely the abrupt accent separating the root a and the servile ou. B. H. H.]
Níngal [u for n is a misprint merely. B. H. H.]



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