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MUNDĀ AND DRAVIDIAN LANGUAGES.

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[No. 70.]

DRAVIDIAN FAMILY.

GÖNDĪ.

SO-CALLED KŌI DIALECT.

(DISTRICT CHANDA.)

Nāluru	markalōru	kūdisi	painam-oñjēk	mattōr.	Sommu-tōn.			
<i>Four</i>	<i>men</i>	<i>joining</i>	<i>journey-having-gone</i>	<i>were.</i>	<i>Money-with</i>			
mattā	sañchi	undi	dorkutā.	Tūsālāsi	kayyan	paḍtā.	Chālā	sēpū
<i>being</i>	<i>bag</i>	<i>one</i>	<i>was-found.</i>	<i>Dividing-for</i>	<i>dispute</i>	<i>arose.</i>	<i>Long</i>	<i>time</i>
āta	thirā-ille.	Nār-nuñchi	undi	kōmṭi	ōrku-mattasu	vāsēk-mantōr.		
<i>became</i>	<i>subsided-not.</i>	<i>Village-from</i>	<i>one</i>	<i>merchant</i>	<i>them-towards</i>	<i>coming-was,</i>		
ūḍsi	nāluru	ōr-tō	ilā	ittōr-gadā,	‘kōmṭi,	charu-kaṭṭat-parru	mammū	
<i>seeing</i>	<i>four</i>	<i>him-with</i>	<i>so</i>	<i>said-that,</i>	<i>‘merchant,</i>	<i>tank-embankment-on</i>	<i>we</i>	
gāṭā	tiñji	malisi	vāintam.	Mammāṭu	nāluru	vāsi	talpit-aske	
<i>rice</i>	<i>having-eaten</i>	<i>again</i>	<i>come.</i>	<i>We</i>	<i>four</i>	<i>coming</i>	<i>asking-when</i>	
adi	himō,’	vehchi	sañchi	ōrt-agge	tāsi	cherunaku	hottōr.	Yēr-tuṅsi
<i>that</i>	<i>give,’</i>	<i>saying</i>	<i>bag</i>	<i>him-near</i>	<i>putting</i>	<i>tank-to</i>	<i>went.</i>	<i>Having-bathed</i>
gāṭā	tita-payyō	ōru	māḍānidatē	udutur.	Ā-sañchitaḍu	visam	tendsi	
<i>rice</i>	<i>eating-after</i>	<i>they</i>	<i>tree-under</i>	<i>sat.</i>	<i>That-bag-from</i>	<i>anna</i>	<i>taking</i>	
adutku	paggu	tara-lāsi	ōr-lō	ondi	kōmṭit-agge	lōhattōr.	Ōru,	
<i>that-for</i>	<i>tobacco</i>	<i>buy-to</i>	<i>them-among</i>	<i>one</i>	<i>merchant-to</i>	<i>sent.</i>	<i>He,</i>	
‘mañchid,’	ani	kōmṭit-agge	hoñji,	‘sañchi	hīm,’	iñji	talaptōr.	Kōmṭi
<i>‘well,’</i>	<i>so</i>	<i>merchant-to</i>	<i>going,</i>	<i>‘bag</i>	<i>give,’</i>	<i>saying</i>	<i>asked.</i>	<i>Merchant</i>
ittōr-gadā,	‘kadama	muvuru	vātē	intini	ilvakē	hiyyōnu.’	Aske	
<i>said-that,</i>	<i>‘other</i>	<i>three</i>	<i>if-come</i>	<i>I-shall-give</i>	<i>if-not</i>	<i>I-give-not.’</i>	<i>Then</i>	
ōru	māḍātidā-mattā	muvurūyekā	tiriyetōr	ittōr-gadā,	‘mī	pollō	ilvadu	
<i>he</i>	<i>tree-under-being</i>	<i>three-to</i>	<i>returned</i>	<i>said-that,</i>	<i>‘your</i>	<i>order</i>	<i>without</i>	
kōmṭi,	“iyyōn,”	ittōr,’	ani	ittōr.	‘Īmu,	īmu,’	ōru	kikā-vāḍtōr.
<i>the-merchant,</i>	<i>“I-give-not,”</i>	<i>said,’</i>	<i>so</i>	<i>said.</i>	<i>‘Give,</i>	<i>give,’</i>	<i>they</i>	<i>shouted.</i>
Kōmṭi	sañchi	tendsi	ā	mankanku	itōr.	Ōru	adi	pīsi
<i>The-merchant</i>	<i>the-bag</i>	<i>taking</i>	<i>that</i>	<i>man-to</i>	<i>gave.</i>	<i>He</i>	<i>that</i>	<i>seizing</i>
ōttōr.								
<i>ran.</i>								

FREE TRANSLATION OF THE FOREGOING.

Once upon a time four men were undertaking a journey together. They found a bag full of money and began to quarrel about the division. After some time, while they were still quarrelling, they saw a merchant coming from the village and said to him, ‘we will go to the tank and eat, let us have this if we all come and ask for it,’ and so they deposited the bag with him and went to the tank. After having bathed and eaten they

sat down in the shade of a tree. Then one of them was sent to take an anna from the bag and buy some tobacco. He said, 'all right,' and went to the merchant and asked for the bag. Said the merchant, 'I shall restore the bag if the other three come and ask for it. If not, I will not give it you.' He then returned to the three, sitting under the tree and said, 'the merchant declines to give me the bag without order from you.' They then all cried out, 'let him have it, let him have it.' The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Chanda we reach the territories of His Highness the Nizam. Gōṇḍi is there spoken together with Telugu in the north-east. The Gōṇḍs are known as Kōis or Kōyās in Kamamet and are called Gaṭṭu or Goṭṭe in the hills. The number of speakers at the Census of 1891 was 36,157. The corresponding figures at the last Census of 1901 were 15,895, of whom 15,386 were returned from Warangal, for Kōyā, while 59,669 entered their language under the head of Gōṇḍi. 50,727 of the latter were returned from Sirpur Tandur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Gōṇḍi dialects are also, to some extent, spoken in the Madras Presidency. The following figures have been taken from the reports of the Censuses of 1891 and 1901 :—

	Census of 1891.	Census of 1901.
Gōṇḍi	6,694	4,240
Kōi	36,503	46,803
Gaṭṭu	353	11
TOTAL	<u>43,550</u>	<u>51,054</u>

The Gōṇḍs are chiefly found in the Vizagapatam and Godavari Agencies.

The Madras Presidency lies outside the territory included in the Linguistic Survey and no materials have been forwarded from the district. We are, however, well informed about the so-called Kōi dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

AUTHORITIES—

CAIN, REV. JOHN,—*The Bhadrachallam and Rekapalli Taluqas. Indian Antiquary*, Vol. viii, 1879, pp. 33 and ff. (vocabulary); Vol. x, 1881, pp. 259 and ff. (grammar).

„ *The Koi, a Southern tribe of the Gond. Journal of the Royal Asiatic Society. New Series*, Vol. xiii, 1881, pp. 410 and ff.

The Gospel of Luke. Lūkārāste Kusēlte Kaburu. Madras Auxiliary Bible Society, 1889 (first edition London, 1882).

The specimen printed below has been transliterated from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1889. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the palatals are pronounced as in Telugu.

Nouns.—The suffixes of the plural are *ru*, *ku* (*sku*), and *ṅgu*; thus, *tappe*, father; *tappēru*, fathers; *kalu*, foot; *kālku*, feet: *nela*, month; *nelsku*, months: *lōnu*, house; *lōhaku* or *lōnku*, houses: *māra*, a tree; *māraku* or *māraṅgu*, trees. Note *ālāḍi*, younger sister, plural *ālāsku*; *mayyādi*, a daughter, plural *mayyāsku*, etc.

The regular inflexion of nouns will be seen from the table which follows :—

	Singular.	Plural.	Singular.	Plural.
Nom.	<i>tappe</i> , a father.	<i>tappēru</i> .	<i>māra</i> , a tree.	<i>mārāku</i> .
Acc.	<i>tappēni</i> .	<i>tappēreni</i> .	<i>māranu</i> .	<i>mārākini</i> .
Dat.	<i>tappēniki</i> .	<i>tappēriki</i> .	<i>māratki</i> .	<i>mārākiniiki</i> .
Abl.	<i>tappēnaggaḍa</i> .	<i>tappērenaggaḍa</i> .	<i>māratinuṅchi</i> .	<i>mārākini-nuṅchi</i> .
Gen.	<i>tappēni</i> .	<i>tappēreni</i> .	<i>mārati</i> .	<i>mārākini</i> .
Loc.	<i>tappēnagga</i> .	<i>tappērenagga</i> .	<i>mārāte</i> .	<i>mārākini-lō</i> .

Other postpositions are *lō*, in, among ; *tō*, with, etc.

The numerals are borrowed from Telugu. The masculine form for 'two' is, however, *iruvuru*.

Pronouns.—There are two forms of the plural of the personal pronoun of the first person, *manaḍa* and *mamma*. The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows :—

	I.	We (inclusive).	We (exclusive).	Thou.	You.
Nom.	<i>nanna</i> .	<i>manaḍa</i> .	<i>mamma</i> .	<i>nimma</i> .	<i>mīru</i> .
Acc.	<i>nanna</i> .	<i>mana</i> .	<i>mamma</i> .	<i>nimma</i> .	<i>mimmunu</i> .
Dat.	<i>nāki</i> .	<i>manaki</i> .	<i>māki</i> .	<i>nīki</i> .	<i>miki</i> .
Gen.	<i>nā</i> .	<i>mana</i> .	<i>mā</i> .	<i>nī</i> .	<i>mī</i> .

Other forms are also occasionally used ; thus, *māminī*, us (exclusive) ; *nīnīnī*, thee, etc.

The demonstrative pronoun *ōṇḍu*, that, is inflected as follows :—

	Masculine.		Feminine and neuter.	
	Sing.	Plur.	Sing.	Plur.
Nom.	<i>ōṇḍu</i> .	<i>ōru</i> .	<i>addu</i> .	<i>avu</i> .
Acc.	<i>ōni(ni)</i>	<i>ōriṇi</i> .	<i>dānini</i> .	<i>vāṭini</i> .
Dat.	<i>ōniki</i> .	<i>ōriki</i> .	<i>dāniki</i> .	<i>vāṭiki</i> .
Gen.	<i>ōni</i> .	<i>ōri</i> .	<i>dāni</i> .	<i>vāṭi</i> .

The masculine plural is sometimes also used to denote women. This fact is due to the influence of Telugu.

It will be seen that *ōṇḍu* is identical with Telugu *vāḍu* for which the literary dialect has వాడు *vāḍu*. The other forms of the pronoun are likewise the same as in Telugu.

Similarly are inflected *vīṇḍu*, this, gen. *vīṇi*; *iddu*, this woman or thing, gen. *dīṇi*, etc. 'Who?' is *bēṇōṇḍu*, and 'what?' is *bāta*.

Verbs.—The present tense of the verb substantive is conjugated as follows:—

Sing. 1. <i>minnāna</i> .	Plur. 1. <i>minnāmu</i> .
2. <i>minnāni</i> .	2. <i>minnāri</i> .
3. m. <i>minnōṇḍu</i> .	3. m. <i>minnōru</i> .
3. f. and n. <i>minne</i> .	3. f. and n. <i>minnāngu</i> .

The same personal terminations are used throughout; thus, *mattīni*, thou wast; *mantōṇḍu*, he may be, he will be; *mandakōna*, I shall be; *mandakīri*, you will be.

The finite verb has three regular tenses, an indefinite which is used as a present and a future; a past tense, and a future. Thus, *tuṅgitāna*, I do, or shall do; *kettōṇḍu*, he said; *tuṅgtōru*, they did; *uṇḍukōna*, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gōṇḍi. Note, however, forms such as *mandakōṇḍu*, he will be; *mandakōru*, they will be.

Verbal nouns and verbal participles are formed as in other Gōṇḍ dialects. Thus, *mehta-nīki*, in order to tend; *tuṅgan-aske* and *tuṅgat-aske*, if he does; *vatt-aske*, when he came; *atta-payya*, going after; *vāsōre*, coming; *tuṅgōre*, doing, etc.

The conjunctive participle ends in *i*; thus, *tēdi*, having arisen; *iṅji*, having said; *vāsi*, having come.

Relative participles are used instead of relative pronouns. The usual termination is *e*; thus, *ōṇḍu tuṅgte paṇi*, he doing work, the work he did; *koḍvōte lēṅgatīni*, the fatted calf. Another form ends in *āni*. Thus, *nāki vādāni pālu*, me-to coming share; *paddi tinnāni pollēte*, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, *tuṅgōna*, I do not do; *tuṅgōni*, thou didst not do; *illōṇḍu*, he is not; *ayyō*, it came not; *ivīri*, you gave not; *ayyōru*, they are not; *id-ille*, gave not; *kolp-ille*, made not; *vem-ma*, don't fear. There are apparently also negative participles and verbal nouns. I have noted *punvadāni minnāna*, not knowing I am, I do not know.

The interrogative particle is *ā*; thus, *ivīr-ā*, do you not give? *puttīn-ā*, doest thou know?

For further details the student is referred to the specimen which follows.

[No. 71.]

DRAVIDIAN FAMILY.

GONDĪ.

KŌI DIALECT.

(Madras Auxiliary Bible Society, 1889.)

Oro manushūniki iruvuru marku mattōru. Ōravuṭe tsūdōṇḍu,
 One man-to two sons were. Them-among the-younger,
 ‘tappēni, nī ādāte nāki vādāni pālu imu,’ iñji tappēni-tōṭe
 ‘father-O, thy property-in me-to coming share give,’ saying father-with
 kettōṇḍu. Aske oṇḍu oṇi ādātini tūsi ittōṇḍu. Sagamu rōzku
 said. Then he his property dividing gave. Few days
 atta-payya tsūdōṇḍu oṇi ādā anta kaide peyisi dūra
 going-after the-younger his property all hand-in taking far
 dēsētiki painamu añji oṇi ādātini mēlo paṇingine āgamu-tuṅtōṇḍu.
 country-to journey going his property bad deeds-in expenditure-did.
 Addu kartsu atta-payya ā dēsēte lāvu karuvu vatte
 That expended becoming-after that country-in big famine came
 aske oṇḍu tippa artōṇḍu. Oṇḍu añji ā dēsēte orrōniki
 then he misery fell. He having-gone that country-in one-to
 lōngi mattōṇḍu. Oṇḍu padī mēhtaniki oṇini ēnikinki rōḥtōṇḍu.
 joining was. He swine to-feed him fields-to sent.
 Oṇḍu padī tinnāni pollēte oṇi ḍokka niḥtaniki āśa partōṇḍu,
 He swine eaten husks-with his belly filling-for wish became,
 gōni bēnōṇḍu oṇiki idille. Āla manan-aske oṇiki buddhi vāsi
 but any-one him-to gave-not. So being-then him-to sense having-come
 oṇḍu, ‘nā tappēn-agga betstsō-mandi kūligāḥkinki dōḍa dibe
 he, ‘my father-of-near how-many-persons servants-to food much
 minde gōni nanna karuvīni ḍollōre minnāna. Nanna nā tappēn-agga
 is but I hunger-with dying am. I my father-of-near
 añji, “ō yayyā, nanna dēvuni munne nī munne pāpamu
 having-gone, “O father, I God-of before thy before sin
 tuṅgi minnāna. Ingāṭi-kāsi nī marrini iñji kechchi
 having-done am. Now-from thy son having-said having-uttered
 mananiki nanna harrini ayyōna. Nanna nī kuldōr-avuṭe
 being-for I worthy am-not. Me thy hirelings-among
 orōn-āla ērpa,” iñji oṇi-tōṭe keyitāna,’ iñji tēdi oṇi
 one-of-so keep,” saying him-with will-say,’ saying arising his
 tappēn-agga attōṇḍu. Gōni oṇḍu inka dūrāte manan-aske
 father-near went. But he still distance-at being-then

òni tappe ònini ūḍi sukuru vāṣi, mirri, òni vedēte
his father him having-seen compassion coming, running, his neck
 porro arṣi ònini burtōṇḍu. Aske ā marri, ‘ō yayyā, nanna
on falling him kissed. Then that son, ‘O father, I
 dēvuni munne nī munne pāpamu tuṅgi minnāna. Inḡaṭikāṣi
God-of before thy before sin having-done am. Henceforward
 nī marrīni iṅḡi kechchi mananiki harrīni ayyōna, iṅḡi
thy son having-said having-said being-for worthy I-am-not, saying
 òniki kettōṇḍu. Gōni tappe, ‘sannāṭi guḍḍa tachchi òniki
him-to said. But the-father, ‘good cloth having-brought him-to
 kerpissi òni vanijīnki uṅaramu vāṭi kālkiniki erpūku
having-put his fingers-on ring having-put feet-on shoes
 kerpissāṭi. Koḍuvte lēṅatīni tachchi kōyimūṭi, manāḍa tiṅḡi
put. Fatted calf having-brought slaughter, we having-eaten
 kuṣēli pardakāḍa Bāritku, iṅḍu nā marri ḍolli, malṣi
merry let-us-become. Why, this my son having-died, again
 batakatōṇḍu; māyi, doruktōṇḍu, iṅḡi òni jītagāḡkintōṭe
lived; having-been-lost, was-found, saying his servants-with
 kettōṇḍu. Aske ōru kuṣēli pardaniki modalo peyittōru.
said. Then they happy becoming-for preparation took.
 Īla mannāṅga òni pedda marri ēnde mattōṇḍu. Ōṇḍu
So being-on his big son field-in was. He
 vāsōre lōtt-aggā vatt-aske vēm̄sa-nadu ēndanadu kēṅḡjōṇḍu. Aske
coming house-near coming-then music dancing heard. Then
 navukārīni ortīni kariṅḡi, ‘ivu bāta?’ iṅḡi talptōṇḍu.
servant one having-called, ‘these-things what?’ saying asked.
 Ā navukāri òni-tōṭe, ‘nī tammunḍu vattōṇḍu, òṇḍu
That servant him-with, ‘thy younger-brother came, he
 òn-aggā tsakkāne ērta-kāḍe nī tappe koḍuvte lēṅatīni
him-near well coming-because thy father fatted calf
 kōyissi minnōṇḍ-’iṅḡi kettōṇḍu. Ket-kāḍe òṇḍu rōṣemu
having-slaughtered is'-saying said. Saying-because he anger
 tachchi lāpā vādanīki mati kolp-ille. Aske òni tappe baidiki
having-brought inside coming-for mind arranged-not. Then his father outside
 vāṣi ònini baṣīma-lāḍtōṇḍu. Aske òṇḍu, ‘idō, ittsak ēṅḡkīni-kāṣi
having-come him to-entreat-began. Then he, ‘lo, so-many years-from
 nanna nīnini sēva-tuṅgōre minnāna. Nī māṭa nanna beskēṭik
I thee service-doing am. Thy word I ever
 tappillāna. Attakanna nanna nā bōkatōri-tōṭe kuṣēli pardaniki nāki
transgressed-not. Being-even I my friends-with merry becoming-for me-to
 beppōḍanna oro mēka-pilla-nna nimma id-ille. Gōni nī āḍātīni
ever-even one goat-young-even thou gavest-not. But thy property

palvatānāte kartsu tungte ī nī marri vatt-askē-nē ini
debauchery-in spent making this thy son coming-then-indeed his
 kōsātki koḍuvte lēngatīni kōyissi vāṭṭīni,' iñji ōni tappēniki
sake-for fatted calf slaughtering threwst,' saying his father-to
 malśi kettōṇḍu. Aske ōṇḍu, 'pēkā, nimma beppōṭiki nā agga minnini.
again said. Then he, 'son, thou always me near art.
 Nāva anta nīvadu āśi minnāngu. Manaḍu kuśēli parśi
My all thine having-become is. We merry having-become
 ēntadu sare, bāritku, nī tammūṇḍu iṇḍu ḍolli, malśi
to-stay good, why, thy younger-brother this having-died, again
 battakutōṇḍu; māyi, dorukutōṇḍu,' iñji ōniki kettōṇḍu.
lived; having-been-lost, was-found,' saying him-to said.

A similar dialect is also spoken in Bastar, on the banks of the Saberi. The number of speakers of Kōi has been estimated for the purposes of this Survey at 4,169. No speakers were returned at the Census of 1901.

The short specimen which follows in most particulars agrees with the so-called Kōi of the Madras Presidency. Note only *ōḍu*, he; and *mennōḍ*, he is. The third person singular of verbs also ends in *ōn*; thus, *kettōn*, he said.

Tantōṇḍu, thou struckest, is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in *a* and not in *e*; thus, *tagatta*, it hit; but also *matte*, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.

[No. 72.]

DRAVIDIAN FAMILY.

GÖNDĪ.

SO-CALLED KŌI DIALECT.

(STATE BASTAR.)

Savāl.— Guḍḍi-Lakshāni nimma puttīn-ā ?
Question.— Guḍḍi-Laksha thou knowest ?

Javāpu.— Nijam. Bēnōḍo kachēri mennōḍ.
Answer.— Certainly. He-who in-court is.

Savāl.— Nimma kachēri matta gaḍḍapārāte Guḍḍi-Lakshāni tantōḍu ?
Question.— Thou in-court being axe-with Guḍḍi-Laksha struckest ?

Javāpu.— Nijam.
Answer.— Yes.

Savāl.— Bechki debbā tantini ?
Question.— How-many blows struckest ?

Javāpu.— Reṇḍu debbā tantāna. Rodḍa gālute tagatta.
Answer.— Two blows I-struck. Left thigh-in it-hit.

Savāl.— Bār tantini ?
Question.— Why struckest ?

Javāpu.— Debbālu-dinam nanna kallu utṭāno, Empuram vattāna.
Answer.— Quarrel-day I liquor drank, Empura went,

Kāram Pāpayyadi mutte paruukunṭa matte. Lakshālu kai
Kāram Pāpayya's wife ill was. Laksha hand.

yūḍōr mattō, aggā nanna aṅṅa kudatāna. Lakshālu nanna
seeing was, there I having-gone sat. Laksha me

nūki-ittō; dāni-guriṅchi nāku rōsam vatte. Gaḍḍapārā
pushing-gave; that-of-on-account me-to anger came. The-axe

gonte matte. Dāni nanna pehakatāna. Duḍḍi iṅṅōre
veranda-in was. That I lifted-up. Stick saying

Lakshāni reṇḍu debbā tantāna.
Laksha two blows struck.

Savāl.— Kāram Rāmālu Kāram Gujjālu niu karāngatin-ā ?
Question.— Kāram Rāma Kāram Gujjā thou calledest ?

Javāpu.— Nijam. Guḍḍi-Lakshālu nāni tannitō iṅṅōre nanna kēkatāna.
Answer.— Yes. Guḍḍi-Laksha me will-strike saying I called.

Savāl.— Niki Guḍḍi-Lakshānu munne beppuḍainā virodam
Question.— Thee-to Guḍḍi-Laksha-of formerly ever enmity
 mende-yā ?
was ?

Javāpu.— Ille.
Answer.— No.

FREE TRANSLATION OF THE FOREGOING.

Do you know Guḍḍi Laksha ?

Yes. He who is here in court.

Did you strike Guḍḍi Laksha with the axe which has been produced in the court ?

Yes.

How many blows ?

Two. And I hit him in the left thigh.

Why did you strike him ?

On the day of the quarrel I was drunk. I went to Empura. At that time Kāram Pāpayya's wife was ill, and Laksha was feeling her pulse. I came there and sat down, and Laksha pushed me off. Therefore I got angry and seized the axe which I found in the veranda. I thought it to be a stick and dealt him two blows.

You called in Kāram Rāma and Kāram Gujjā.

Yes, because I thought that Guḍḍi Laksha would beat me.

Have you ever had any quarrel with Guḍḍi Laksha before ?

No.