Annotated Swadesh wordlists for the Gondi-Kui group (Dravidian family).

Languages included: Konda [gku-kon]; Pengo [gku-pen]; Manda [gku-mnd]; Kui [gku-kui]; Kuwi [gku-kuw].

DATA SOURCES

I. General

Burrow & Emeneau 1984 = Burrow, Thomas; Emeneau, M. B. A Dravidian Etymological Dictionary. 2nd edition. Oxford: Clarendon Press. // The major source of reference on comparative Dravidian etymology, with more than 5000 comparanda. Although the dictionary mainly relies on previously published sources for its materials, it also contains some previously unpublished fieldwork data, most notably on the Gadba and Manda languages.

II. Konda


III. Pengo


IV. Manda

Institute of Indian Languages. // A mid-size vocabulary of the Manda language; this is currently the most detailed source on this little-studied language.

V. Kui

Winfield 1929 = Winfield, W. W. A Vocabulary of the Kui Language (Kui-English). Calcutta: Baptist Mission Press. // Comprehensive and fairly accurate (for its epoch) dictionary of Kui. Based primarily on the Gumsur-Udayagiri dialect, but with notes on deviating forms in several other dialects (Barma, Phulbani, etc.).

Maheswaran 2008 = Maheswaran, C. A descriptive grammar of the Kui language. Bangalore: Dravidian University. // Detailed grammar of Kui, accompanied by illustrative texts and a representative vocabulary. Based primarily on the Balliguda (China Kimedi) dialect.

Burrow & Bhattacharya 1961 = Burrow, Th.; Bhattacharya, S. Some notes on the Kui dialect as spoken by Kūṭṭia Kandhs of North-East Koraput. In: Indo-Iranian Journal, 5, pp. 118-135. // A short paper describing the authors’ field research on the Kūṭṭia dialect of Kui. Does not include a comprehensive grammatical description or any wordlists/vocabularies, but contains a significant amount of lexical material that may be used in etymological comparison.

VI. Kuwi


NOTES

1. General.

I. Konda

The main source of lexical and grammatical information on Konda is Bh. Krishnamurti’s monograph on the language [Krishnamurti 1969]. Judging by some elements of the description, as well as a number of lexical discrepancies in the glossary, dialectal variety within Konda is substantial; unfortunately, available data does not allow for the construction of comprehensive lists for more than one dialect, represented by Krishnamurti’s informant Böyi Sombra from Gorra Gur, Araku valley.

Where they are available, we quote concurrent forms from the Sova dialect, also from [Krishnamurti 1969]; and forms from an unnamed dialect represented in the field notes of Th. Burrow & S. Bhattacharya that they collected in 1956-57 and partially published in the Dravidian Etymological Dictionary [Burrow & Emeneau 1984]. In quite a few cases, Krishnamurti’s Sova and Burrow & Bhattacharya’s unnamed Konda dialect actually preserve more archaic equivalents for Swadesh meanings (e.g. we count at least 9 lexical discrepancies between Konda proper and Sova Konda, 4 of which are archaisms in Sova), but it is impossible to establish a complete statistical picture because the dialectal data are not systematic.

II. Pengo

The only significant source on data that is available on the Pengo language is the monograph [Burrow & Bhattacharya 1970], which contains a detailed grammar sketch, some examples of transcribed and translated texts, and a comprehensive, though, most likely, far from exhaustive vocabulary, along with scattered observations on dialectal varieties (some of which are mentioned in the Notes section of the wordlist).

It should be noted that Pengo is under heavy areal pressure from the "prestigious" Oriya language: quite a few Swadesh meanings are represented in Burrow & Bhattacharya’s vocabulary by several equivalents, including an inherited term and one
or more Oriya equivalents. In most such cases, analysis of texts shows that the inherited form is usually the preferred equivalent, while the Oriya term is used in more specialized (e.g. bound idiomatic) contexts. However, this is not a 100%-accurate rule, and in some cases, the Oriya borrowing even turns out to have completely replaced the inherited Dravidian word (e.g. 'rain', 'tooth').

III. Manda

Until recently, the only source of lexical knowledge on Manda was a short lexical set, extracted from the field notes collected by T. Burrow and S. Bhattacharya in 1964-66 and subsequently published in [Burrow & Emeneau 1984]. These extracts, however, were tailored specially for etymological purposes, including only those Manda words that had reliable external parallels in other Dravidian languages, and were not suitable for the construction of a proper Swadesh wordlist.

The recent publication of [Reddy 2009], a proper dictionary of the language, finally allows to construct a proper list (including all the replacements with Indo-Aryan borrowings or words without a transparent etymology) and include Manda in the general lexicostatistical matrix for Dravidian languages. The dictionary is not perfect as far as semantic glossing and differentiation of synonymy is concerned; in particular, several Swadesh items on the list are represented by doublets (often consisting of an inherited term and a recent borrowing) without any indication as to which one is the most basic/frequent. It may be hoped, though, that a few semantic errors on the list will not skew the final results too much.

IV. Kui

The Kui language is well represented lexicographically by W. W. Winfield's "classic" dictionary that seems to have been fairly accurate, phonetics-wise, for 1929 (although the quality of semantic glossing is sometimes dubious). Besides that, there is a number of rather scattered sources on numerous Kui dialects that cannot be used for lexicostatistical purposes, but are of serious value for etymological research (e.g. [Burrow & Bhattacharya 1961] on the highly divergent Kuṭṭia dialect, which could really be said to represent an "intermediate" stage in the continuum between Kui and
Kuwi).

The only source at our disposition for which an additional 100-item wordlist could be constructed is the Balliguda dialect, recently described and provided with a vocabulary by C. Maheswaran [Maheswaran 2008]. However, lexicostatistical discrepancies between Winfield's Udayagiri dialect and Maheswaran's Balliguda are few and far between, and what little there is may just as well be ascribed to semantic inaccuracies in glossing as it could be to genuine lexical divergence. Out of caution, we therefore select [Winfield 1929] as our default source for Kui, and list the Balliguda equivalent(s) from [Maheswaran 2008] in the comments section.

V. Kuwi

There is actually an abundance of data on Kuwi, the major problem being that the majority of sources are old and may not necessarily be up to modern standards of phonetic and semantic accuracy. We decided to limit ourselves to but a few sources, largely ignoring the oldest (but still relevant) lexicographical descriptions by A. G. Fitzgerald (1913) and F. Schulze (1911-1913). Instead, our main source for the compilation of a Kuwi wordlist is [Israel 1979], a large grammatical description accompanied with a good selection of folktales and a vocabulary, based on the author's own fieldwork in Saptamaha, on the Deomali hill (with the language variety said to be "the standard dialect of Kuwi"). As a control source, we have used [Burrow & Bhattacharya 1963], a paper dealing with two more sub-dialects of Kuwi (Sunkarametta and Parja). Some of the dialects show rather transparent lexical discrepancies; however, on the whole they were judged too insignificant, and the absolute reliability of data too questionable, to allow for a rigorous construction of several different wordlists. We have, therefore, limited ourselves to [Israel 1979] as the primary source, and have relied upon Burrow & Bhattacharya's data for questionable cases where Israel's data alone do not allow to make an unambiguous choice between two or more potential quasi-synonyms.
2. **Transcription.**

I. **Konda**

For the most part, no special transliterational actions except for the usual conversion of retroflex notation from the traditional Indologist format into UTS (t = ʈ, etc.; long vowels ā, ē = aː, eː, etc.). Palatal affricates c, j are transcribed as palatal ɕ, ş.

WARNING: Compared to most other Gondi-Kui languages, Konda has the most complex (and archaic) system of coronal taps and trills. Here we differ from the traditional Indological transcription and convert everything to IPA/UTS, namely:

<table>
<thead>
<tr>
<th>Phoneme</th>
<th>Krishnamurti 1969, etc.</th>
<th>UTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dental tap</td>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>Retroflex tap</td>
<td>r</td>
<td>ř</td>
</tr>
<tr>
<td>Alveolar trill (voiced)</td>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>Alveolar trill (voiceless)</td>
<td>R</td>
<td>ř</td>
</tr>
</tbody>
</table>

It is important, therefore, to remember that the simple transcription of r actually corresponds to what is usually transcribed as "alveolar r" in the literature.

II. **Pengo**

No special transliterational actions except for the usual conversion of retroflex notation from the traditional Indologist format into UTS (t = ʈ, etc.; long vowels ā, ē = aː, eː, etc.). Palatal affricates c, j are transcribed as palatal ɕ, ş.

III. **Manda**

Reddy’s transcription of Manda data needs very little transliterational effort, apart from the standard recoding of retroflex consonants (t = ʈ, etc.). It should be noted that the phonemes which Reddy transcribes as fricatives s and z in Burrow and Bhattacharya’s fieldnotes regularly correspond to palatal affricates c and j (= UTS ɕ, ş); this may be a
subdialectal differentiation (the entire Manda-speaking community hardly exceeds 4,000 speakers, but this does not exclude the possibility of minor variations between villages).

IV. Kui-Kuwi

Transliteration conventions for both Winfield's and Maheswaran's data, as well as Israel's data for Kuwi, are generally the same as for Pengo and Manda.

Database compiled by: G. Starostin (last update: November 2016).
1. ALL
Konda \textit{viz-} (1), Pengo \textit{vizu} \textit{~ vize} (1), Manda \textit{viza} (1), Kui \textit{gule} (2), Kuwi \textit{bare} (3).

References and notes:

**Konda:** Krishnamurti 1969: 406. Cf. specific forms: \textit{viz-er} 'all men', \textit{viz-u} \textit{~ viz-i} 'all (3 n.pl.)'. Cf. \textit{faru} 'all (people or things)' (Sova dial.).

**Pengo:** Burrow & Bhattacharya 1970: 228. Used both in the attributive function and absolutely. Cf. also \textit{tyne} 'whole, complete, entire; completely' [Burrow & Bhattacharya 1970: 208]; \textit{gapa} 'all' [Burrow & Bhattacharya 1970: 204] (< Oriya \textit{gula}); \textit{sapa} \textit{~ sabu} 'all' (< Oriya) [Burrow & Bhattacharya 1970: 229].

**Manda:** Reddy 2009: 138. Quoted as \textit{vija} in [Burrow & Emeneau 1984: 488]. Cf. also \textit{ele-k} 'all (with reference to animates)', \textit{elay} 'all people', \textit{elay} 'all; all people' [Reddy 2009: 19].

**Kui:** Winfield 1929: 46. Barma dialect: \textit{gula} [ibid.]. Balliguda dialect: \textit{gulle} 'all' [Maheswaran 2008: 365].

**Kuwi:** Israel 1979: 391. Adjective. Meaning glossed as 'every; all'. Cf. also \textit{papa} 'adv. completely; adj. all' [Israel 1979: 407]; textual examples show that \textit{bare} is used much more frequently, although it is difficult to establish precise semantic differences. Sunkarametta: \textit{bare} 'all' [Burrow & Bhattacharya 1963: 283].

2. ASHES
Konda \textit{niːr-u} (1), Pengo \textit{nis} \textit{~ niːz} (1), Manda \textit{darmu} (2), Kui \textit{naɾi=duːli} (3), Kuwi \textit{darmb-u} (2).

References and notes:

**Konda:** Krishnamurti 1969: 382. Plural: \textit{niːku}.

**Pengo:** Burrow & Bhattacharya 1970: 214. Cf. also \textit{darmu} 'ashes' (dialectal form attested in the Kalahandi District; the authors propose that it was borrowed from Manda) [Burrow & Bhattacharya 1970: 212].

**Manda:** Reddy 2009: 69. Plural: \textit{darmu-ŋ}. This etymon is listed only as part of the compound \textit{niːy-darambu} 'ashes' in [Burrow & Emeneau 1984: 268]; in [Reddy 2009: 79], this compound is listed as \textit{niːy darambu} 'ashes formed by burning of charcoal'. Cf. also \textit{husu} 'soot, ash' [Reddy 2009: 161].


3. BARK
Konda \textit{toko} (1), Pengo \textit{pala} (2), Manda \textit{mar=pele} (2), Kui \textit{pala} (2), Kuwi \textit{pala} (2).

References and notes:

**Konda:** Krishnamurti 1969: 376. Plural: \textit{tokoŋ}. Polysemy: 'bark of tree / rind (of fruit, vegetable, etc.)'. Cf. \textit{paɾi} 'bark of tree' in Burrow & Bhattacharya’s field records [Burrow & Emeneau 1984: 357].


**Manda:** Reddy 2009: 113. Plural: \textit{mar=pele-ŋ}. Literally = 'skin of tree'.

**Kui:** Winfield 1929: 89. Plural: \textit{pala-ŋga}. Polysemy: 'bark of tree / skin of fruit / peel'.

4. BELLY
Konda poṭ-a (1), Pengo poṭo (1), Manda puṭa (1), Kui ṭuṭ-ᵲ (2), Kuwi ṭuṭ-i (2).

References and notes:

Konda: Krishnamurti 1969: 390. Plural: poṭ-ə. Slightly dubious, since the word is only glossed as 'stomach'; however, no alternate word for 'belly' or 'abdomen' is attested. At least one of the textual examples shows that the word is also applicable to the external belly: "After you had eaten, am I to gaze at your mouth or lick your belly (poṭ)?" [Krishnamurti 1969: 82].
Kuwi: Israel 1979: 366. Meaning glossed as 'stomach'. Cf. also baɳɖi 'stomach' [Israel 1976: 390]. Sunkarametta, Parja: bandi 'belly' [Burrow & Bhattacharya 1963: 283] vs. Sunkarametta: ʈuːʈ 'stomach' [Burrow & Bhattacharya 1963: 277]. It remains unclear which of these two words is the original 'stomach' and which one is the original 'belly, abdomen'; tentatively, we include the one that is supported by external data (Kui).

5. BIG
Konda peri (1), Pengo gaṣa (2), Manda dali (3), Kui deri (4), Kuwi kaṣa (2).

References and notes:

Pengo: Burrow & Bhattacharya 1970: 203. Meaning glossed as 'big, large'.
Kui: Winfield 1929: 28. Meaning glossed as 'large, great, chief, superior, important, extensive, exalted, elder, eldest'; cf. also the derived nominal stems der-anju 'big man or boy, etc.'; der-arı 'big woman or girl, big animal or thing, etc.' [ibid.]. There are at least two competing items: paṭal 'large, big, great, huge' [Winfield 1929: 91] and reʃa 'big, great, chief' [Winfield 1929: 102]. However, in the Balliguda dialect it is deri 'big' [Maheswaran 2008: 347] that is clearly the most basic, the most frequent and possibly the only equivalent for this Swadesh meaning. We select the item that is corroborated by both sources as the optimal candidate for inclusion.

6. BIRD
Konda poṭi (1), Pengo poṭi (1), Manda puṭe (1), Kui poṭa (1), Kuwi poṭa (1).

References and notes:

7. BITE
Konda kət- (1), Pengo kap- (2), Manda kap (2), Kui kas-a (3), Kuwi kəç-i- (3).

References and notes:

Konda: Krishnamurti 1969: 359. Polysemy: 'to bite / to sting / to feel hunger or thirst'.
Manda: Reddy 2009: 25; Burrow & Emeneau 1984: 114. Meaning glossed as 'to bite, to catch with one's mouth (as an animal)'. Cf. also bri: 'to bite (as a bird)' [Reddy 2009: 110]; kət 'to bite (as a snake)' [Reddy 2009: 32].

8. BLACK
Konda kari (1), Pengo kala (-1), Manda kəq̪i-ndi (2), Kui kəli (-1), Kuwi kəq̪-i-ya (2).

References and notes:

Pengo: Burrow & Bhattacharya 1970: 199. Borrowed from Oriya. Cf. also the verbal stem kabra: 'to be black', with the adjectival derivative kabra-ti 'black' [ibid.]. Analysis of textual evidence in the source shows that kala is the preferred equivalent for the neutral meaning 'black' (as opposed to other colors).
Kui: Winfield 1929: 57. Borrowed from Oriya. Balliguda dialect: kəli 'black, green' [Maheswaran 2008: 357]. Cf. also gandari 'black' [Winfield 1929: 39]; srobi, with polysemy: 'soot / black' (noun and adjective) [Winfield 1929: 114]. We select the equivalent on which Winfield and Maheswaran are in agreement as the primary choice.
Kuwi: Israel 1979: 347. Formally derived from the verb kəq̪-i-' to be burnt; to become black' [ibid.].

9. BLOOD
Konda neter (1), Pengo neter (1), Manda neter (1), Kui raka (-1), Kuwi neteri ~ netori (1).

References and notes:

Kuwi: Israel 1979: 380. Polysemy: 'blood / red colour'. Cf. also kasa 'blood', said to be "used in some areas" [Israel 1979: 346].
Sunkarametta: kassa 'blood' [Burrow & Bhattacharya 1963: 273], neteri 'blood' [Burrow & Bhattacharya 1963: 280] (no difference indicated). It seems that kasa(s)a, a word of unclear origin, tends to replace the original word for 'blood' in some dialectal areas, but we include the inherited term, well attested in our main source.

10. BONE
Konda qumu (1), Pengo ppre-n (2), Manda ppre-n (2), Kui ppre-nu (2), Kuwi ppre-nu (2).

References and notes:


11. BREAST
Konda eduram (1), Pengo nenžom (2), Manda nenza-ɡaki (2), Kui ɡaki (3), Kuwi hi.za=ɡaki (3).

References and notes:

Pengo: Burrow & Bhattacharya 1970: 215. Also nenza-ɡa id. The word nenza per se means 'pith of tree' (i. e. < 'heart', although the anatomical meaning is not explicitly attested in the source).

12. BURN TR.
Konda er- # (1), Pengo kac|= (2), Manda ka=b (2), Kui mra.|pa (3), Kuwi huc|= (4).

References and notes:

Konda: Krishnamurti 1969: 356. Polysemy: 'to kindle fire / to light, burn'. Possible alternate synonym: mar-g- 'to burn' (also marked
as a transitive verb) [Krishnamurti 1969: 396]. Cf. also *vej* 'to be burnt' (intransitive verb) [Krishnamurti 1969: 406]. Several seemingly specialized synonyms are also available: *aṅk* 'to burn (heaps of hacked forest-wood before starting cultivation), to set fire to' [Krishnamurti 1969: 347]; *sur* ' (meat, etc.) to roast; to burn (incense)' [Krishnamurti 1969: 411].

**Pengo:** Burrow & Bhattacharya 1970: 200. Used in intransitive and transitive senses alike. Past stem: *aṅk*-t- ~ *kaṅ*-t-.

**Manda:** Reddy 2009: 28. Polysemy: 'to burn / to scorch'. Transitive verb; cf. the intransitive pair *kaṅ* 'to burn, be burnt' [Reddy 2009: 28; Burrow & Emeneau 1984: 134].

**Kui:** Winfield 1929: 79. Transitive verb; meaning glossed as 'to consume by fire, to burn; n. destruction by fire'. Balliguda dialect: *maṛaḥ* 'to burn (tr.)' [Maheswaran 2008: 371]. This seems to be a more likely candidate for the basic slot than *kap-pa* 'to cause to burn, to char, scorch' [Winfield 1929: 59], which is a regular transitive formation from *kamb*-a 'to be burned, injured by fire, consumed by fire' [Winfield 1929: 57] and attested as *kap-* 'to scorch' for the Balliguda dialect [Maheswaran 2008: 177]. Should also be distinguished from the intransitive *rī-va* 'to burn (fire)' [Winfield 1929: 101].

**Kuwi:** Israel 1979: 423. Polysemy: 'to fire (gun etc.) / to burn'. There are at least several additional entries in the source that also feature the meaning 'burn', e. g. *pīṁ-i*- 'to burn, flash, blaze' (transitive) [Israel 1979: 408], with an additional causative formation *rīḥ*- 'to make fire burn, light fire' [ibid.]. Cf. also the intransitive verb *kaṅ-ḍi*- 'to be burnt' [Israel 1979: 346]. Nevertheless, we select *hulan-* as the main entry because it is the only verb whose semantics is well confirmed by a textual example: "so the rajah said, 'put me also (in the hole) and burn me'" [Israel 1979: 273], where the listed imperative form is *hulan-adu*. Cf. Sunkarametta *hulan-* 'to burn, to shoot with gun' [Burrow & Bhattacharya 1963: 289].

### 13. CLAW(NAIL)

**Konda** *goṛ* ~ *goṛ-u* (1), Pengo *paṛi* (2), Manda *guṛ* (1), Kui *unɡul-i* (-1), Kuwi *goṛ-u* (1).

**References and notes:**


**Pengo:** Burrow & Bhattacharya 1970: 217. Meaning glossed as 'nail (of finger, toe)'.


**Kui:** Winfield 1929: 126. Plural: *unɡul-aха*. Balliguda dialect: *unɡul-i* [Maheswaran 2008: 331]. Kuṭṭiya dialect: *unɡul-i* [Burrow & Bhattacharya 1961: 127]. In the latter work, the authors place under doubt Winfield's decision to define this word as a borrowing from Oriya, arguing that the corresponding Indo-Aryan word (Sanskrit *anguli*- and its descendants) not only has a different initial vowel, but also has a different meaning ('finger'), and that it makes more sense to compare *unɡul-i* with the native Dravidian word for 'fingernail' (Tamil *ukir*, etc.). This alternate etymology is, however, untenable, since Tamil *ukir*, etc. corresponds to Kui *goṛa*, pl. *goṛa-ṇga* 'claw, talon, nail' [Winfield 1929: 44] = Balliguda *goṛa* 'claw' [Maheswaran 2008: 365], a word that is still frequently preserved in its original polysemous meaning in many Gondi-Kui languages and dialects but seems to have largely become restricted to 'animal's) claw, (bird's) talon' in Kui proper. In the light of this, it does seem reasonable to view *unɡul* as an Oriya borrowing: the semantic shift 'finger' > 'finger-nail' is trivial and often present in situations where it becomes necessary to separate 'human fingernail' from 'animal claw', and the vocalic change is easily explainable through assimilation (*unɡul-* > *unɡul-*).


### 14. CLOUD

**Konda** *mosop* (1), Pengo *baḍaṛ* (1), Manda *baḍaṛ* (1), Kui *muḍeŋgi* (2), Kuwi *haṛu* (3).

**References and notes:**


15. COLD
Konda pini (1), Pengo zila (2), Manda pini ~ peni # (1), Kui zili (2), Kuwi peni (1).

References and notes:

Manda: Reddy 2009: 89. Dubious, since the meaning is only glossed as nominal: ‘cold, winter’. However, no separate adjectival stem is attested in the dictionary. Also quoted as peni ‘cold’ in [Burrow & Emeneau 1984: 360].
Kui: Winfield 1929: 54. Cf. the derived forms: zili in-ba ‘to be cold, cool; zil-na ‘coldly, coolly’ (adv.) [ibid.]. Cf. also peni ‘cold weather, low temperature’, (adjective) ‘cold, chilly’ [Winfield 1929: 92]; apparently, the main difference is that zili is applied to objects, whereas peni refers to weather. Balliguda dialect: zilli ‘cold’ (e. g. zilli siru ‘cold water’) [Maheswaran 2008: 353] vs. peni ~ penni ‘cold, winter’ [Maheswaran 2008: 353]. Possibly a different equivalent in the Kuttiya dialect: cf. kakori ‘cold (of water)’ in [Burrow & Bhattacharya 1961: 133].
Kuwi: Israel 1979: 387. Used both as an adjective (‘cold’) and as a noun (‘coldness’). Cf. Parja: žile ‘cold’ [Burrow & Bhattacharya 1963: 289] (it is not specified whether this is an adjective or a noun); Sunkarametta: peni ‘cold’ (noun) [Burrow & Bhattacharya 1963: 282]. Additionally, cf. also hitri ‘cold’ [Israel 1979: 421], quoted the same way for the Sunkarametta dialect in [Burrow & Bhattacharya 1963: 288].

16. COME
Konda va- (1), Pengo va- (1), Manda va- (1), Kui va- va (1), Kuwi va- (1).

References and notes:

Konda: Krishnamurti 1969: 405. Past stem: va-t-.
Pengo: Burrow & Bhattacharya 1970: 228. Past stem: va-t-.

17. DIE
Konda sa- (1), Pengo ha- (1), Manda ha- (1), Kui sa- va (1), Kuwi ha- (1).

References and notes:

Konda: Krishnamurti 1969: 408.
Pengo: Burrow & Bhattacharya 1970: 231. Past stem: ha-t-. Polysemy: ‘to die / (fire) to go out, be extinguished’.
Manda: Reddy 2009: 156; Burrow & Emeneau 1984: 213. Cf. also hiːɾis ‘to be dead, to die’ [Reddy 2009: 159].
Kui: Winfield 1929: 106. Polysemy: ‘to die / to be ill / to suffer’. Balliguda dialect: saː ‘[Maheswaran 2008: 376]. Cf. also the periphrastic construction aŋi aːsa to die’ [Winfield 1929: 7], where the first component probably goes back to the old Dravidian root ‘af-’ to perish; to destroy’. Cf. also mruc-va, glossed in [Winfield 1929: 80] as a ‘balance word of saːva’ and confirmed in [Maheswaran 2008: 370] as mruc- ‘to die’ in the G.Udayagiri dialect. This latter entry is a rather obvious Indo-Aryan borrowing.

18. DOG
Konda nukuɾi (1), Pengo nekuɾ (1), Manda kusri (2), Kui nakəɾ-i ~ naŋəɾ-i ~ nahuɾ-i (1), Kuwi nehʔuri (1).

References and notes:

19. DRINK
Konda uŋ (1), Pengo uŋ (1), Manda uŋ ~ un (1), Kui uŋ-ɓa (1), Kuwi uŋ- # (1).

References and notes:
Konda: Krishnamurti 1969: 353. Polysemy: ‘to drink / to eat’ (since tin-is glossed as ‘to eat solid food’, this verb is likely applicable to various semi-liquid or soft substances). Past stem: ut-.
Kuwi: Israel 1979: 337. Cf. also goh-, glossed with polysemy: ‘to drink / to smoke’ in [Israel 1979: 359]. Sunkarametta: goh- ‘to drink’ [Burrow & Bhattacharya 1963: 276]. Judging by the texts in Israel’s monograph, it seems that goh- (cognate with Kui goh-pa ‘to swallow’) has either already become the new default equivalent for ‘to drink’ in most Kuwi dialects, or is on the verge of replacing the old verb uŋ-. However, the latter is also occasionally encountered in textual examples, and the semantic difference remains unclear. We tentatively include uŋ- in the primary slot as a lexicostatistical match with Kui, but it is possible that in the light of future data this may have to be amended in favor of a non-match with goh-.

20. DRY
Konda vaɾ (1), Pengo vaːɾ (1), Manda hurke ~ hukɾe (2), Kui vas-a (1), Kuwi vaːɾ- (3).

References and notes:
Konda: Krishnamurti 1969: 404. Intransitive verbal stem: 'to dry (in the sun); to get dried'. Derived forms include vaṭis- 'to let dry' (causative) and vaṭi ṭi 'dried' (adjective).

Pengo: Burrow & Bhattacharya 1970: 228. Past stem: vaṭ-ṛ-. Meaning of this verbal stem is glossed as 'to dry up, wither, become emaciated'; analysis of textual examples shows that this word and its derivates are commonly used in the meaning 'dry, to become dry' (of smth. wet), as opposed to sak: 'to dry up, wither' [Burrow & Bhattacharya 1970: 229], meaning 'to become excessively dry, withered' and therefore ineligible for inclusion.


Kui: Winfield 1929: 128. Verbal stem: 'to dry, wither; to be dried up, withered, thin, emaciated; n. dryness, leanness'. Balliguda dialect: bas- 'to be dry, wither' [Maheswaran 2008: 341]. There seems to be no difference between the neutral semantics of 'dry' and the "negative" semantics of 'dried up' in Kui.

Kuwi: Israel 1979: 413. Verbal root: 'to become dry, to wither'.

21. EAR
Konda gib (1), Pengo ki-tul (1), Manda gi-tul (1), Kui kir-u ~ kri-u (2), Kuwi kriyū (2).

References and notes:


Manda: Reddy 2009: 44. Plural: gito-i. In [Burrow & Emeneau 1984: 179], the Manda equivalent for 'ear' is listed as gī, pl. gī-ke (same root, but without the suffixal extension).


22. EARTH
Konda bu:mi (-1), Pengo maṭi (-2), Manda tulve (1), Kui vira ~ vire (2), Kuwi iliira (2).

References and notes:


Kui: Winfield 1929: 130. Meaning glossed as 'earth, soil'. Kuṭṭiya dialect: vrau 'earth, soil' [Burrow & Bhattacharya 1961: 124]. Differently in the Balliguda dialect: tala 'earth, soil, ground' [Maheswaran 2008: 349], but also bira 'ground' [Maheswaran 2008: 339]. The former word is probably the same as Kui bira 'land, ground' in [Winfield 1929: 117], but the consonantal correspondences are irregular; cf., perhaps, also Kui bura 'a large wide mouthed earthen-ware pot' [Winfield 1929: 116], said to be borrowed from Oriya. Current textual evidence does not allow us to properly assess whether there is a lexicostatistical difference between Winfield’s and Maheswaran’s Kui.

23. EAT
Konda *tin-* (1), Pengo *tin-* (1), Manda *tin* (1), Kui *tin-ba* (1), Kuwi *tin-* (1).

References and notes:

Konda: Krishnamurti 1969: 374. Polysemy: 'to eat (any solid food) / to inhale cigarette or beedi'. The meaning 'to eat soft / liquid food' is expressed by the same word as 'to drink' q.v. Cf. also re- 'to eat meat' [Krishnamurti 1969: 402].

24. EGG
Konda *guɖu* (-1), Pengo *roŋɖa* (1), Manda *ruŋɖa* (1), Kui *ʈoːla* (2), Kuwi *guɖu* (-1).

References and notes:

Kui: Winfield 1929: 121. Plural: *ʈoːla*-ŋ. Polysemy: 'lump / excrescence / egg'. Balliguda dialect: *toːla 'egg', but also baɖɖa id. [Maheswaran 2008: 341], with unclear distribution (only baɖɖa is encountered in textual examples). Still differently in the Kuṭṭiya dialect: sg. *meʈŋu*, pl. *meça-ka* [Burrow & Bhattacharya 1961: 128]. This seems to be the most archaic form, not only because of external data (the same basic equivalent for *egg* in Gondi), but also because the plural form has served as the source of a back-formation in Kui proper: cf. sg. *meṣa*, pl. *meṣa-ka 'testicle' in [Winfield 1929: 77].
Kuwi: Israel 1979: 357. Plural: *guɖu-yã*. Cf. Sunkarametta: *guɖu* 'egg' [Burrow & Bhattacharya 1963: 276]; according to the authors, this is allegedly a recent borrowing from Telugu. An older equivalent may be *toːla 'egg' [Israel 1979: 375], plural: *toːla-ɡã*, cf. also Parja: *toːla 'egg' [Burrow & Bhattacharya 1963: 279]. However, in Israel's texts only the word *guɖu* is encountered.

25. EYE
Konda *kaɳ-ka* (1), Pengo *kaɳ-ga* (1), Manda *kan ~ kane* (1), Kui *kan-u* (1), Kuwi *kan-u* (1).

References and notes:


26. FAT N.
Konda koɾvu (1), Pengo koɾva (1), Manda kɾuva ~ kʰuva (1), Kui kɾọga (1), Kuwi koɾva (1).

References and notes:


27. FEATHER
Konda kel-u (1), Pengo kel (1), Manda tuːku (2), Kui kel-u # (1), Kuwi kel-u (1).

References and notes:

Kui: Winfield 1929: 61. Plural: kel-ka. The meaning is glossed as ‘a large feather’, and there is also a dialectal variant kel-u, pl. ket-ka, glossed as ‘a large feather, quill’ [Winfield 1929: 60]. The other candidate for this slot is buɾi ‘a hair, fur, bristle, feather, wool, whisker’ [Winfield 1929: 22]; however, even though the meaning here is more general (‘feather’ rather than ‘large feather’), it seems somewhat too general and may, in fact, probably refer to the collective ‘down, feathers’ rather than the singulative ‘feather’. For the moment, until detailed textual evidence is available, we prefer to fill this position with kel-u. The entry for the Balliguda dialect is questionable too: piʃedi ‘feather’ [Maheswaran 2008: 333] corresponds to Winfield’s piseri ‘tail feather of a peacock’ [Winfield 1929: 93], and the Balliguda entry may very easily reflect an incorrect generalization of the term ‘peacock feather’ to ‘feather’ as such. Finally, a completely different entry is attested for the Kuttoiya dialect: pruwa ‘feather’ [Burrow & Bhattacharya 1961: 133].

28. FIRE
Konda sis-u (1), Pengo naṇi (2), Manda hic-u (1) / iske (3), Kui naṇi ~ naɾi (2), Kuwi hiɾ-u (1).

References and notes:

Manda: Reddy 2009: 138, Reddy 2009: 11. Meaning glossed as ‘fire, burning charcoal, burning coal’, but glossed simply as ‘fire’ in [Burrow & Emeneau 1984: 41]. Interestingly, the word hicu ‘fire’, reflecting the old etymon, is not attested in [Burrow & Emeneau 1984] at all. It is not clear whether this means that in basic usage, hicu has already been replaced by iske in Manda; for the moment, both terms have to be counted as technical synonyms.
29. FISH
Konda moy-a (1), Pengo min (2), Manda min (2), Kui mìn-u (2), Kuwi mìn-u ~ m̀nìn-u (2).

References and notes:

Konda: Krishnamurti 1969: 400. Plural: moy-en. The old word min, pl. min-ga is still preserved in the dialect represented by Burrow & Bhattacharya’s field records [Burrow & Emeneau 1984: 436].


30. FLY V.
Konda egri- (1), Pengo u:m- (2), Manda uḍ: a: (-1), Kui paṇz-a (3), Kuwi uṃb-i- (2).

References and notes:

Konda: Krishnamurti 1969: 355. Meaning glossed as ‘to fly (as bird)’. Cf. also iṃb-~ iṃ- ‘to fly, as a bird’ (Sova dial.) [Krishnamurti 1969: 353].

Pengo: Burrow & Bhattacharya 1970: 197. Same word as ‘to swim’ q.v. Past stem: u:m-t-.

Manda: Reddy 2009: 13. Meaning glossed as ‘to fly (as a bird)’. Complex form, consisting of the formally nominal stem uḍ ‘flying’ and the auxiliary verb u: ‘to be, become, take place’. The nominal stem itself is a transparent borrowing from Indo-Aryan.


31. FOOT
Konda paḍam (1), Pengo ka:1 (2), Manda ka:1 (2), Kui kaḍ-u (2), Kuwi koḍa # (3).

References and notes:


Pengo: Burrow & Bhattacharya 1970: 200. Meaning glossed as ‘leg’; the meaning ‘foot’ is said to be expressed with the idiomatic formation ka:l pana, where pana = ‘foot, sole; footprint’ [Burrow & Bhattacharya 1970: 216]. However, perusal of textual evidence in the source clearly shows that (ka:l) pana is, at best, a “marked” (specialized) form, and that normally the simple word ka:l is applied to both ‘legs’ and ‘feet’ without semantic segmentation, as it does in the majority of other Dravidian languages as well.


Kuwi: Israel 1979: 351. Meaning glossed as ‘leg’; but cf. also Sunkarametta koḍa ‘leg, foot’ [Burrow & Bhattacharya 1963: 275], and the more important fact that the only textual examples that specifically refer to ‘feet’ (e. g. ‘webbed feet’) in Israel’s monograph all feature the word koḍa as well. Alternate synonym: paḍn̄a [Israel 1979: 382], plural: paḍn̄a-ḡa, meaning glossed as ‘sole of foot’. Cf.

32. FULL
Konda ninri- (1), Pengo nenʒ- (1), Manda nenz (1), Kui nenʒ-a (1), Kuwi nenʒ-i- (1).

References and notes:

Konda: Krishnamurti 1969: 381. Verbal stem: 'to be filled, become full'. Cf. the transitive correlate niṭ 'to fill up, to thrust in fully'.
Pengo: Burrow & Bhattacharya 1970: 214. Verbal stem: 'to be filled'. Cf. the transitive correlate nēc- 'to fill; to put in, insert' [ibid.].
Manda: Reddy 2009: 81. Verbal stem: 'to be filled, to be inserted, to be sufficient'. In [Burrow & Emeneau 1984: 327], only the corresponding transitive stem is attested: nēh- 'to fill, put in'.
Kui: Winfield 1929: 371. Transitive stem: nes-pa 'to fill, load' [ibid.]. Balliguda dialect: nenʒ- 'to be full', nes- 'to fill' [Maheswaran 2008: 371]. There is also another term which, upon first sight, looks more eligible: prusu ~ pruhu full, filled [Winfield 1929: 97], prusu inba ~ pruhu inba 'to be full, filled' [ibid.]. However, it is suspiciously absent from Maheswaran’s data for Balliguda. Additionally, Winfield also lists the Oriya borrowing pucr yi 'full', which corresponds to the Balliguda constructions pucr a- 'to be full', pcri gi- 'to fill' [Maheswaran 2008: 216]. It seems that prusu ~ prahu, lacking Dravidian correlates, is also a derived form from the same Indo-Aryan borrowing. This does not by itself disqualify it as a candidate for the primary slot, provided it has really replaced nenʒ- in basic usage, but we have no textual confirmations for that. For now, we cautiously retain the original Dravidian word as the basic equivalent.

33. GIVE
Konda siː- (1), Pengo hiː- (1), Manda hiː- (1), Kui siː-va (1), Kuwi hiː- (1).

References and notes:

Manda: Reddy 2009: 158; Burrow & Emeneau 1984: 225. Polysemy: 'to give / to offer'.
Kui: Winfield 1929: 111. Meaning glossed as 'to give, grant, allow; n. the act of giving, bestowal'. There is also a (dialectal? positional?) variant jiː-va id., with secondary voicing [Winfield 1929: 54]. Balliguda dialect: siː- 'to give' [Maheswaran 2008: 413]. Kutṭiya dialect: hiː- 'to give' [Burrow & Bhattacharya 1961: 132].

34. GOOD
Konda negi (1), Pengo nek-ri (1), Manda nek-ri (1), Kui neg- (1), Kuwi nehi ~ nehi (1).

References and notes:


Manda: Reddy 2009: 80. Meaning glossed as 'good, fine, well'. Derived from the verbal stem neg ~ nek ~ nik 'to be good' [ibid.]. Quoted as nek-ran (masc.), nek-del (fem.), nek-de (neut.) 'good' in [Burrow & Emeneau 1984: 333]. Cf. also bolo 'good, well' (< Oriya) [Reddy 2009: 110].


Kuwi: Israel 1979: 421. Polysemy: 'green / fresh'. The exact same form is listed in the meaning 'unripe' for the Sunkarametta dialect [ibid.]. Not properly attested. Winfield lists a large number of adjectival stems with the meaning 'green', but it is not the primary meaning for any of them, and it is never evident whether his 'green' refers to color or (figuratively) to the state of being unripe. Possibly the best candidate is zibendi 'green, verdant; n. a species of grass growing in damp and moist places' [Winfield 1929: 54], but cf. also kesari 'newly sprouting, green, tender, young' [Winfield 1929: 61]; kesi 'new, green, unripe, immature' [Winfield 1929: 65]; sasī 'raw, unripe, green, sober' [Winfield 1929: 108]. In the Balliguda dialect, the only word that qualifies for inclusion is kali, glossed in [Maheswaran 2008: 357] as 'black, green'- although, naturally, this polysemy raises certain doubts.


35. GREEN
Konda паси (1), Pengo пази (1), Manda сагва (-1), Kuwi хигли (2).

References and notes:


Manda: Reddy 2009: 140. Borrowed from Oriya. Cf. also jiya 'green, fresh (of leaves, etc.) in [Burrow & Emeneau 1984: 342], glossed simply as ziyaan 'unripe' in [Reddy 2009: 147].

Kui: Not properly attested. Winfield lists a large number of adjectival stems with the meaning 'green', but it is not the primary meaning for any of them, and it is never evident whether his 'green' refers to color or (figuratively) to the state of being unripe. Possibly the best candidate is zijendi 'green, verdant; n. a species of grass growing in damp and moist places' [Winfield 1929: 54], but cf. also kesari 'newly sprouting, green, tender, young' [Winfield 1929: 61]; kesi 'new, green, unripe, immature' [Winfield 1929: 65]; sasī 'raw, unripe, green, sober' [Winfield 1929: 108]. In the Balliguda dialect, the only word that qualifies for inclusion is kali, glossed in [Maheswaran 2008: 357] as 'black, green'- although, naturally, this polysemy raises certain doubts.


36. HAIR
Konda зут-u (1), Pengo те-mul (2), Manda трей (2), Kui yrıca-мери (3), Kuwi баңа (4).

References and notes:

Konda: Krishnamurti 1969: 414. In this dictionary entry, zut-u 'hair' is specifically opposed to kop-u 'braid of curly hair'. However, on p. 365 of the same source, the meaning of kop-u is glossed as 'hair (of men or women)'. Cf. also kuku 'hair' in [Burrow & Emeneau 1984: 149].

Pengo: Burrow & Bhattacharya 1970: 211. The Kalahandi dialectal equivalent is tre-mul [Burrow & Bhattacharya 1970: 212], indicating that the forms are related to Manda trey and go back to a compound formation (*trey-mul), the second part of which finds an external parallel in Konda mula 'woman's hair-knot'.


Kui: Winfield 1929: 121. Plural: timeofday-aka. Meaning glossed as 'a hair of the head'. Evidently derived from tlau 'head' q.v., which is itself glossed by Winfield with polysemy: 'head / hair of the head' [Winfield 1929: 121]. Balliguda dialect: timeofday [Maheswaran 2008: 347]. Additionally, cf. бури 'hair, fur, bristle, feather' [Winfield 1929: 22] (obviously 'body hair' rather than 'head hair') and seva 'a hair' [Winfield 1929: 113] with unclear semantic specifics (in [Maheswaran 2008: 379], only encountered as part of the complex formation seva gafanga 'beard').


20
37. HAND
Konda *kiy-u* (1), Pengo *key* (1), Manda *ki ~ ki* (1), Kui *każ-u* (1), Kuwi *key-u* (1).

References and notes:


38. HEAD
Konda *tal-a* (1), Pengo *kap-ra* (2), Manda *kap-ra* (2), Kui *tla-u* (1), Kuwi *tra-y-u* (1).

References and notes:


39. HEAR
Konda *ven*- (1), Pengo *ven*- (1), Manda *ven*- (1), Kui *ven-ba* (1), Kuwi *ven*- (1).

References and notes:

Manda: Reddy 2009: 139. Polysemy: ‘to hear / to listen / to ask / to tell (someone)’. Quoted as *ven*-, past stem *veŋ- in [Burrow & Emeneau 1984: 502] (the meaning ‘to ask’, according to that source, is expressed by the derived stem *ven-ba-*. 

40. HEART
Konda *gunɖe* (1), Pengo *ziɓon* (-1), Manda *ŋake* (2), Kui *tlo:mba-dənɖi* (3), Kuwi *boŋqa* (4).

References and notes:

Manda: Reddy 2009: 139. Polysemy: ‘to hear / to listen / to ask / to tell (someone)’. Quoted as *ven*-, past stem *veŋ- in [Burrow & Emeneau 1984: 502] (the meaning ‘to ask’, according to that source, is expressed by the derived stem *ven-ba-*. 
Konda: Krishnamurti 1969: 417. Same word as ‘chest’ in Burrow & Bhattacharya’s field notes; the equivalent for ‘heart’ there is the idiomatic expression gundakēya, literally ‘chest fruit’ [Burrow & Emeneau 1984: 155].


Manda: Reddy 2009: 55. Plural: pakke-ṇ. Polysemy: ‘heart / liver’ (however, a separate lexical item also exists in the meaning ‘liver’ q.v.). Quoted as pakke-ṇ ‘liver’ (plural form) in [Burrow & Emeneau 1984: 271].

Kui: Winfield 1929: 121. The first part of this compound formation is unclear; the second one = ḍoṇ ‘pumpkin’ [Winfield 1929: 30]. This seems to be the basic equivalent for ‘heart’ as an anatomical term; in the figurative meaning (‘heart’ = ‘mind, spirit, life, soul, feelings, seat of affection’) the word ḍeṇa is used instead [Winfield 1929: 52]. In the Balliguda dialect, only the Oriya borrowing ḍiṇ ‘life, heart’ is attested [Maheswaran 2008: 353].


41. HORN

Konda kom-u (1), Pengo komo (1), Manda kumu (1), Kui kaʒ-u (2), Kuwi kom-u (1).

References and notes:


42. I

Konda na-n ~ na-n-u (1), Pengo aṇ (1), Manda aṇ ~ aṇe (1), Kui aṇ-u (1), Kuwi naṇ-u (1).

References and notes:


43. KILL

Konda sa-p- (1), Pengo paq- (2), Manda pak ~ paq (2), Kui sa-ppa (1), Kuwi pay-i- (2).

References and notes:
**Konda:** Krishnamurti 1969: 408. Transparent causative stem from sa- 'to die' q.v.

**Pengo:** Burrow & Bhattacharya 1970: 216. Past stem: pu-k-t-. Polysemy: 'to strike / to kill / to knock out (fire).

**Manda:** Reddy 2009: 86. Polysemy: 'to slaughter / to kill / to sacrifice animals'. Quoted as pag- 'to kill' in [Burrow & Emeneau 1984: 360].

**Kui:** Winfield 1929: 105. A transparent causative derivative from sa- 'to die' q.v. Balliguda dialect: sa-p- 'to kill' [Maheswaran 2008: 377]. Cf. also: mru-p-ka 'to tear; to murder, kill' [Winfield 1929: 80] (causative from mru-va 'to die'); vɽaka ve-pa 'to strike with might and main, strike forcibly; to kill, murder' [Winfield 1929: 131]; ḍi-p-ka 'to kill, slay, murder' (Phulbani dialect) [Winfield 1929: 29]. We select the seemingly most stylistically neutral equivalent as the primary entry.


44. **KNEE**

**Konda** miɽ-v (1), **Pengo** meɳɖ (2), **Manda** meɳɖ (2), **Kui** meɳɖ (2), **Kuwi** meɳɖ (2).

**References and notes:**


**Pengo:** Burrow & Bhattacharya 1970: 224.


45. **KNOW**

**Konda** nes- (1), **Pengo** pun- (2), **Manda** pun- (2), **Kui** pun-ba (2), **Kuwi** pun- (2).

**References and notes:**

**Konda:** Krishnamurti 1969: 383. Polysemy: 'to know / to be capable of'.

**Pengo:** Burrow & Bhattacharya 1970: 217.

**Manda:** Reddy 2009: 92; Burrow & Emeneau 1984: 384. Meaning glossed as 'to understand, to know as a fact, to find out, to come to know'.

**Kui:** Winfield 1929: 97. Polysemy: 'to know / to understand'. Balliguda dialect: pun- [Maheswaran 2008: 336].

**Kuwi:** Israel 1979: 385. Polysemy: 'to know / to understand'. Sunkarametta: pun- 'to know' [Burrow & Bhattacharya 1963: 281].

46. **LEAF**

**Konda** aku (1), **Pengo** aki (1), **Manda** aki (1), **Kui** ak- (1), **Kuwi** ak-u (1).

**References and notes:**


47. LIE
Konda *guːr-*, Pengo *mag-*, Manda *ter*, Kui *qɔː-pa*.

References and notes:

Konda: Krishnamurti 1969: 369. Polysemy: ‘to lie down / to sleep, sleep with’. This is the only word with the neutral semantics of ‘lying down’ attested in Krishnamurti’s dictionary.
Pengo: Burrow & Bhattacharya 1970: 222. Past stem: *maːk-.* Meaning glossed as ‘to lie, lie down, sleep’ (not quite clear whether only the dynamic aspect is referred to or if this includes static ‘to be lying’ as well).
Manda: Reddy 2009: 66. Meaning glossed as ‘to lie down, to relax’ (not quite clear whether only the dynamic aspect is referred to or if this includes static ‘to be lying’ as well). Cf. also *trɛmb* ‘to lie down, to remain’ [Reddy 2009: 67], historically derived from the same root with an additional verbal suffix. Quoted as *ter-‘to lie, lie down’ in [Burrow & Emeneau 1984: 300].
Kui: Winfield 1929: 31. Meaning glossed as ‘to lie down, recline, sleep; n. the act of lying down, sleep’. Balliguda dialect: *ɖoː-‘to lie down’ [Maheswaran 2008: 352]. Cf. also *kuːr-a* ‘to fall over, fall down, tumble; to prostrate oneself, recline, lie down’ [Winfield 1929: 69].
Kuwi: Not attested.

48. LIVER
Konda *pit-a*, Pengo *ṭrak-ɪŋ*, Manda *ṭnake*, Kui *ṭraːq-*, Kuwi *traːna*.

References and notes:

Konda: Krishnamurti 1969: 386. Plural: *pit-en*. Glossed as ‘liver (beside the heart; tastes bitter, will be removed while cooking)’.

49. LONG
Konda *niri* (1), Pengo *lāma* (1), Manda *lame* (1), Kui *lamba *lima* (1), Kuwi *lamba*.

References and notes:

Manda: Reddy 2009: 132. Borrowed from Oriya. Cf. also *deha*, glossed in [Reddy 2009: 74] as ‘long (with reference to distance), distant, a far-off place’; however, this description seems to be more of a definition for ‘far’ q.v. rather than ‘long’.
50. LOUSE
Konda pen-i (1), Pengo pen (1), Manda pen (1), Kui pen-u (1), Kuwi pen-u (1).

References and notes:

Kui: Winfield 1929: 92. Plural: peːn-ga. The meaning is glossed by Winfield as 'flea', but no separate equivalent for 'louse' or 'lice' is available in the dictionary. Additionally, for the Balliguda dialect Maheswaran quotes pen-u 'louse' [Maheswaran 2008: 333]. It is possible that 'flea' and 'louse' have lexically merged in Kui, although such a lack of lexical distinction is typologically rare.

51. MAN
Pengo aŋfr-en (1), Manda aŋfr-en (1), Kui mṛeh-enʒu (2), Kuwi mṛeha (2).

References and notes:

Konda: Unclear. There is no separate word 'man (= male human being)' attested in Krishnamurti's dictionary, and most of the textual examples only refer to forms such as 'this man' or 'that man' (see 'this', 'that'), consisting of a pronominal stem plus a masculine suffix. It is possible that some Indo-Aryan borrowing might serve in contexts such as 'man and woman', but there is no confirmation in available data.

52. MANY
Konda daṭam (1), Pengo bažek (2), Manda bezek (2), Kui gaːme # (3), Kuwi gaːfi (4).

References and notes:

Konda: Krishnamurti 1969: 371. Adverbial form, glossed as 'too much, many; thickly'. Very rarely encountered in texts, but no better candidate for the required meaning could be located.
Kui: A wide variety of potential equivalents with the meaning 'many, much' are attested in Winfield's data: cf. deba 'many, more, most, much, very, mostly, greatly' [Winfield 1929: 27]; gaːme 'much, many, excessive, very, exceedingly, excessively' [Winfield 1929: 39]; maːro-ŋgi 'much, many, extensive, excessive' [Winfield 1929: 75]. Also in the Phulbani area: aɡal 'many, much' [Winfield 1929: 2];
53. MEAT
Konda kaŋṭ-a (1), Pengo ʒey (2), Manda ɯŋ (3), Kui uʒ-u (3), Kuwi ɯ:y-u (3).

References and notes:

Pengo: Burrow & Bhattacharya 1970: 208. Meaning glossed as 'flesh, muscle'. Additionally, cf. also mos 'flesh, meat' (< Oriya) [Burrow & Bhattacharya 1970: 224]. Both of these forms are used in texts, but the borrowed term mos seems to be confined to bound expressions ('dried meat', etc.), although the evidence is restricted to just a small handful of examples and is not conclusive.

54. MOON
Konda nel-a (1), Pengo lenŋ (1), Manda lenz (1), Kui daŋŋ-u (1), Kuwi lenŋ-u (1).

References and notes:

Konda: Krishnamurti 1969: 383. Plural: nel-ŋ (months'). The Sova dialect form is lenzɨ ~ lenzi 'moon', pl. les-ku 'months' [Krishnamurti 1969: 404], representing an alternate morphological form of the same root (< *wːl-ɛŋŋ). Considering that the simple form nela, of all Gondi-Kui languages, is only found in certain dialects of Konda, it is not excluded that nela is a recent reborrowing from Telugu, and only the Sova dialect preserves the original morphologically extended form of Proto-Gondi-Kui.

55. MOUNTAIN
Konda goron (1), Pengo marı (2), Manda djuŋga (3), Kui sor-u (4), Kuwi ho:r-u (4).
References and notes:

Konda: Krishnamurti 1969: 370. Meaning glossed as 'hill, mountain; a forest on a hill'. The Sova dialect form is goen ~ goen-u id. [ibid.].

56. MOUTH

Konda vey-u (1), Pengo vey (1), Manda wəy (1), Kui suq (2), Kuwi guti (3).

References and notes:

Kui: Winfield 1929: 115. Plural: suq-ŋa. Polysemy: 'mouth / beak / brim'. Balliguda dialect: suq 'mouth / beak' [Maheswaran 2008: 379]. Kuṭṭiya dialect: suq 'mouth' [Burrow & Bhattacharya 1961: 120] (the authors note that regularly h- would be expected in Kuṭṭiya, and note this form as belonging to the Northern subdialect, although they do not explicitly list the form *suq; same situation with 'neck' q.v.). Another synonym for Kuṭṭiya is guti 'mouth' [Burrow & Bhattacharya 1961: 133], cognate with the common Kuwi word for 'mouth' and obviously more archaic in this meaning; it is, however, unclear whether it is suq or guti that is the more frequent and neutral equivalent for the Swadesh meaning in Kuṭṭiya.

57. NAME

Konda peːr ~ peʾr-u (1), Pengo toːr (1), Manda daːr (1), Kui paq (1), Kuwi doːl-u (1).

References and notes:


58. NECK

Konda meːt-a (1), Pengo ṭoːtra (2), Manda ḍuːtra (2), Kui seːrki # (3), Kuwi herki (3).

References and notes:

Pengo: Burrow & Bhattacharya 1970: 209. Cf. also hak 'neck' (a form that seems to be generally used in compounds only: hak-naqa 'throat', hak-maŋi 'Adam’s apple') [Burrow & Bhattacharya 1970: 230].


Kui: Winfield 1929: 108. Plural: serkiŋga. Glossed as ‘the back of the neck’; absent in Maheswaran’s data on the Balliguda dialect, but cf. in the Kultiya dialect: serki ‘neck’ [Burrow & Bhattacharya 1961: 120] (the authors note that regularly h- would be expected in Kultiya, and note this form as belonging to the Northern subdialect, although they do not explicitly list the form *herki; same situation with ‘mouth’ q.v.). There are at least two other candidates for this position: (a) nipi, also semantically glossed as ‘the back of the neck’ [Winfield 1929: 85], but in the Balliguda dialect corresponding to nipi ‘shoulder, dew lap’ [Maheswaran 2008: 371]; external parallels in Kuwi, all with the meaning ‘shoulder’ (in Kultiya Kui, nippi is also glossed as ‘shoulder’ in [Burrow & Bhattacharya 1961: 134], seem to suggest that ‘neck’ or even ‘back of the neck’ is the result of inaccurate semantic glossing on Winfield’s part; (b) qoka, semantically glossed as ‘the throat, front part of the neck’ [Winfield 1929: 30], and corresponding to qoka ‘throat, neck’ in the Balliguda dialect [Maheswaran 2008: 352]. This would rather seem to be the perfect equivalent for ‘throat’. Nevertheless, advanced fieldwork is required to clear up the situation in different dialects and see whether there are some real, as opposed to inadequately described, usage discrepancies between them. Since the form serki in Kultiya is simply translated as ‘neck’ by Burrow & Bhattacharya, we currently cling to this circumstance and list Winfield’s serki as the most basic equivalent for the required Swadesh meaning.


59. NEW

Konda kota (-1), Pengo puṇ (1), Manda puṇ (1), Kui puṇ-i (1), Kuwi puʔn-i (1).

References and notes:


60. NIGHT

Konda rey-u (1), Pengo naŋa (2), Manda naŋa ~ naŋŋa ~ naʔla (2), Kui naŋŋi ~ Ɂaŋgi (2), Kuwi laʔa (2).

References and notes:


61. NOSE
Konda mu\n\nzi (1), Pengo mu\ngel (2), Manda mu\ngel (2), Kui mu\ngel-i (2), Kuwi mu\ngel-i (2).

References and notes:


62. NOT
Konda =ʔe- / =ʔ- (1), Pengo =va- (2), Manda =va- (2), Kui =aː- (3), Kuwi =ʔa- / =ʔo- (3).

References and notes:

Konda: Krishnamurti 1969: 288-289. The most basic expression of verbal negation in Konda is by means of a morpheme that is defined as -ʔ- by Krishnamurti, but since it also gives an "-e-

coloring" to many of the following personal markers (e. g. 1st p. sg. affirmative: -e, 1st p. sg. negative: -ʔ-e), it is more preferable to analyze it, even on the synchronic level, as original -ʔ-e with vocalic fusion between -e- and the initial vowel of the following person marker. Cf. also the negative verb sil- 'to be not' [ibid.], whose usage is largely restricted to indicating location (as in va\n\nr-\n\nu inro sil-\n\nen 'he is not home').


Kui: Maheswaran 2008: 150. This is the main negative marker in verbal stems, occasionally contracted to just =ʔ before vowels.

Kuwi: Israel 1979: 162. Verbal suffix. The two allomorphs are in complementary distribution (=ʔo- occurs in non-past negative finite verbs; =ʔa- occurs in all other formations).

63. ONE
Konda or- (1), Pengo ro (1), Manda ru ~ ro (1), Kui ro (1), Kuwi roː (1).

References and notes:

Konda: Krishnamurti 1969: 358. Bound root; cf. or-en 'one man', or-\n\ntenq 'one day', or-su 'once'. The neuter gender form is u-nri ~ u-nre
[Krishnamurti 1969: 353], originally contracted from *or-\n\nt. Cf. also ek 'one', borrowed from Oriya, and acting as a synonym in certain situations of counting [Krishnamurti 1969: 357]. Another loanword, this time from Telugu, is oka, found in certain compound forms [Krishnamurti 1969: 357].

Pengo: Burrow & Bhattacharya 1970: 48. Simple adjectival form; the extended suffixal variant is ro-\n\nt(e).

Manda: Reddy 2009: 127, 129; Burrow & Emeneau 1984: 95. Cf. also ru-\n\nnid 'one (referring to non-human entities) [Reddy 2009: 127].

Kui: Winfield 1929: 101. Numeral and adjective (also in the meaning 'a certain, another'). Cf. the extended suffixal forms: ro-\n\n\nmu 'one man', ro-\n\n\nle 'one woman / thing' [Winfield 1929: 101, 102]. Balliguda dialect: roʔ 'one' (adj.), ro-\n\n\nle 'one, single' (n., adj.) [Maheswaran 2008: 383]. Kūṭṭiya dialect: ro (adj.), ro-\n\n\nti 'one man', ro-\n\n\ndi 'one (non-masc.)' [Burrow & Bhattacharya 1961: 129-130].

64. PERSON
Konda nacuŋ ~ nacunŋ (-1), Pengo nar (-1), Manda aŋfr-en (1), Kuwi maŋeyi (-1).

References and notes:

Konda: Krishnamurti 1969: 380. Meaning glossed as ‘man (as opposed to gods)’. Transparent Indo-Aryan borrowing. Cf. also lokku ‘person; persons, people’ [Krishnamurti 1969: 404], also identifiable as an Indo-Aryan word.
Manda: Reddy 2009: 2. Plural: aŋfr-aŋ. Same word as ‘man’ (apparently, there is no lexical difference between ‘human’ and ‘male human’ in Manda).
Kui: Not properly attested. In many cases, the meaning ‘person’ is simply expressed by the masculine animate suffix -an [Winfield 1929: 6]. The autonomous meaning ‘human being’ (as opposed to ‘male human being’ or ‘female human being’) is not recorded in available texts or dictionaries.

65. RAIN
Konda pir-u (1), Pengo barha (-1), Manda pi: ~ piyu ~ piye (1), Kui piʒ-u (1), Kuwi piy-u (1).

References and notes:


66. RED
Konda era (1), Pengo neter (2), Manda hendur (3), Kui rata (-1), Kuwi gadga (4).

References and notes:

Konda: Krishnamurti 1969: 356.
67. ROAD
Konda *sar-i* (1), Pengo *hazi* (1), Manda *pene* (2), Kui *pahe-ri* (3), Kuwi *zi:yu* (4).

References and notes:

Kui: Winfield 1929: 89. Meaning glossed as 'path, track, road'. Cf. also the Oriya (ultimately English) borrowing *ru:ʈu* 'road, high-road' [Winfield 1929: 103]. This word is also attested in the Balliguda dialect: *ru:ʈu* 'road' [Maheswaran 2008: 384].

68. ROOT
Pengo *ɕiːra* (1), Manda *hːra* (1), Kui *sir-u* (1), Kuwi *hːr-u* (1).

References and notes:


69. ROUND
Pengo *guːra* (1), Manda *guːraːtɕi* (1), Kui *glu:-va* (2).

References and notes:

Konda: Not attested.
Pengo: Burrow & Bhattacharya 1970: 204. Also *guːraːtɕi* id.
Kuwi: Not attested. Cf., perhaps, *garːʈiːʔi* 'one which was round' [Israel 1979: 357] (?).

70. SAND
Konda *iska* (1), Pengo *baliya* (-1), Manda *baliya* (-1), Kui *baːlu* (-1), Kuwi *baːli* (-1).
References and notes:


71. SAY

Konda in- (1), Pengo in- (1), Manda in (1), Kui in-ba (1), Kuwi in- (1).

References and notes:

Konda: Krishnamurti 1969: 352. Past stem: i-. Meaning glossed as 'to say, speak; so and so'.


Manda: Reddy 2009: 9; Burrow & Emeneau 1984: 84. Polysemy: 'to say / to tell / to ask / to think / to question'. Past stem: ɨ-ɕ-

Kui: Winfield 1929: 49. Meaning glossed as 'to be articulate; to say, speak; n. articulation, saying, speaking'. Distinct from ves-pa 'to say, speak, tell; n. saying, speech, word' [Winfield 1929: 130], which seems a better equivalent for the basic meaning 'to speak' or 'to tell (smth.)'. Balliguda dialect: in- 'to say' [Maheswaran 2008: 324] vs. bes- 'to speak, tell' [Maheswaran 2008: 340]. The Kuṭṭiya form ves-teʔ 'I said' in [Burrow & Bhattacharya 1961: 130] is probably to be understood as 'I told / I spoke'.

Kuwi: Israel 1979: 336. Sunkarametta: in-, past stem ɨ-ɕ- 'to say' [Burrow & Bhattacharya 1963: 272]. Cf. also veh- 'to say' in the Sunkarametta dialect; this form is listed in the meaning 'to tell' in [Israel 1979: 414] and, on the whole, seems less eligible for inclusion (see notes on the same dichotomy in Kui).

72. SEE

Konda suʔ~ suɕ- (1), Pengo huʔ- (1), Manda huʔ- (1), Kui suʔ-a (1), Kuwi meh- (2).

References and notes:

Konda: Krishnamurti 1969: 411. Past stem: suʔ-t-. Polysemy: 'to see / to look at'.


Kui: Winfield 1929: 116. Kuṭṭiya dialect: huʔ-oni 'to see' (infinitive) [Burrow & Bhattacharya 1961: 131]. It is interesting that this verb is not at all mentioned for the Balliguda dialect, where the basic equivalent for 'to see', both in the dictionary and according to textual examples, seems to be meh-, glossed as 'to see' in [Maheswaran 2008: 410], but as 'to look (at)' throughout the grammar. In Winfield's dictionary, meh-pa is glossed as 'to look, see, observe, perceive, give attention to' [Winfield 1929: 76]. Historically, it is clearly suʔ- that reflects the original basic verb 'to see', but it seems that in some dialects of Kui it is currently being replaced by or neutralized with meh- 'to look' (the same process is independently active in some dialects of Kuwi as well).

73. SEED
Konda *ginz-a* (1), Pengo *biyan* (-1), Manda *biyan* (-1), Kui *bihen-i* (-1), Kuwi *biça* (-1).

References and notes:


**Pengo:** Burrow & Bhattacharya 1970: 221. Borrowed from Oriya. Cf. also biçi id. (also borrowed from Oriya) [ibid.].

**Manda:** Reddy 2009: 104. Meaning glossed as 'seeds, grains meant for sowing' (< Oriya). Cf. also pəc-n 'bone / seed' [Reddy 2009: 97]; taku 'the stone or seed of a fruit' [Reddy 2009: 51].


74. SIT
Konda *bas-* (1), Pengo *kuɕ-* (2), Manda *kus ~ kuh* (2), Kui *kopk-a* (3), Kuwi *kug-i-* (3).

References and notes:

**Konda:** Krishnamurti 1969: 392. Polysemy: 'to sit / to start, be about to'. Past stem: *bas-t-.*

**Pengo:** Burrow & Bhattacharya 1970: 200. Past stem: *kuɕ-*. Polysemy: 'to sit / to settle on'.

**Manda:** Reddy 2009: 37. Quoted as kuh- in [Burrow & Emeneau 1984: 173].


75. SKIN
Konda *toːl-u* (1), Pengo *toːl* (1), Manda *pele* (2), Kui *panɖa* (3), Kuwi *toːl-u* (1).

References and notes:

**Konda:** Krishnamurti 1969: 376. Meaning glossed as 'skin (of animals)'.


**Manda:** Reddy 2009: 96; Burrow & Emeneau 1984: 357. Polysemy: 'skin / hide / bark (of tree)'.

**Kui:** Winfield 1929: 90. Plural: *panɖa-nga*. Balliguda dialect: paŋa 'skin, hide'.


76. SLEEP
Konda *guːɾ-* (1), Pengo *hunz-* (2), Manda *hunz-* (2), Kui *sunz-a* (2), Kuwi *hunz-i-* (2).

References and notes:

**Konda:** Krishnamurti 1969: 369. Same word as 'to lie' q.v.; its basic usage in the meaning 'sleep' is well confirmed by numerous text examples in Krishnamurti's monograph. The Sova dialect form is *sus-* [Krishnamurti 1969: 411]; likewise, the dialect represented by
Burrow & Bhattacharya’s field records also preserves the more archaic stem: *sunz-* ‘to sleep’ [Burrow & Emeneau 1984: 287].

**Pengo:** Burrow & Bhattacharya 1970: 231. Past stem: *hunę*.

**Manda:** Reddy 2009: 160. Quoted as *hunγ* - in [Burrow & Emeneau 1984: 287].


**Kuwi:** Israel 1979: 422. Additional synonyms: (a) *ɖur-i* [Israel 1979: 369], with the meaning glossed as ‘to sleep, lie down to sleep’; (b) *ɽaːŋ-gi* ‘to sleep’ [Israel 1979: 407]. Semantic differences between all three items are unclear, but only *hunγ-i* has a transparent Kui-Kuwi and Common Gondwan etymology.

77. SMALL

Konda *izri* (1), Pengo *haru* (2), Manda *haru* (2), Kui *kog-i* (3), Kuwi *iɕi* (4).

**References and notes:**

**Konda:** Krishnamurti 1969: 353. Cf. also *koko* ‘small; little (of rice, etc. mainly pertaining to quantity)’ [Krishnamurti 1969: 364], and its derivate *kog-ri* ‘younger; small’ [ibid.].


**Manda:** Reddy 2009: 155. Cf. also *uɳa* ‘small’ [Reddy 2009: 16].

**Kui:** Winfield 1929: 63. Also *kog-eri* id. Cf. also the related verbal stem *kog-a* ‘to become small; to be less, smaller’ and nominal stems *kog-arça* ‘small man, boy’; *kog-arë* ‘small woman, girl’ [ibid.]. Balliguda dialect: *kogg-i* ‘small’ [Maheswaran 2008: 135].


78. SMOKE

Konda *gojyi* (1), Pengo *koy* ~ *kōy* (1), Manda *kuyyã* (1), Kui *dua-li* (-1), Kuwi *boỹĩ* (2).

**References and notes:**

**Konda:** Krishnamurti 1969: 370. Meaning glossed as ‘smoke (from kitchen, not of cigar, etc.).’ Cf. *pojo* ‘smoke (of cigar, etc.)’ [Krishnamurti 1969: 390].


**Manda:** Reddy 2009: 35. Cf. also *duy ~ duyyã* [Reddy 2009: 72], borrowed from Oriya.

**Kui:** Winfield 1929: 33. This seems to be derived from *dua* ‘tobacco’, borrowed from Oriya [ibid.]. Cf. also *kuhula* ‘smoke’ in the Barma dialect [Winfield 1929: 68]. No equivalent attested in Maheswaran’s Balliguda dialect. The old Dravidian word for ‘smoke’ may, however, still be preserved in the Kuṭṭiya dialect: *pekaɾi* ‘smoke’ [Burrow & Bhattacharya 1961: 133].


79. STAND

Konda *nil* - (1), Pengo *nil* - (1), Manda *nil* (1), Kui *ni-ša* (1), Kuwi *nĩʔ- ~ liʔ- (1).

**References and notes:**

**Konda:** Krishnamurti 1969: 382. Past stem: *niɾ*.

**Pengo:** Burrow & Bhattacharya 1970: 214. Past stem: *nil-t*.

**Manda:** Reddy 2009: 78. Meaning glossed both as static (‘to stand’) and dynamic (‘to stand up, to get up’). An alternate
morphophonological variant is li- (< *nli-*) 'to get up, to stand' [Reddy 2009: 133]. Only the second variant, glossed as li- 'to stand', is listed in [Burrow & Emeneau 1984: 325].

**Kui**: Winfield 1929: 85. Meaning glossed as 'to stand, stand still; to be set; n. the act of standing still'. Balliguda dialect: ni- s- 'to stand still' [Maheswaran 2008: 371].


80. **STAR**

**Konda** *suk-a* (1), **Pengo** *huka* (1), **Manda** *huke:r* (1), **Kui** *suka* (1), **Kuwi** *huka* (1).

**References and notes:**

**Konda**: Krishnamurti 1969: 411. Plural: *suk-ey*. The word is marked as reflecting the Sova dialect, but no different equivalent is given for Konda proper, and the word clearly goes back to Proto-Gondi-Kui (see cognates in Pengo, etc.), so we tentatively include it in the main list.


81. **STONE**

**Konda** *paŋku* (1), **Pengo** *kal* (2), **Manda** *kal* (2), **Kui** *vali ~ vaɖi* (3), **Kuwi** *vali* (3).

**References and notes:**


82. **SUN**

**Konda** *podu* (1), **Pengo** *veɽa* (2), **Manda** *veɽa* (2), **Kui** *ve-la* (2), **Kuwi** *veɽa* (2).

**References and notes:**


**Manda**: Reddy 2009: 140. Polysemy: 'sun / time / period / daytime / season'.

**Kui**: Winfield 1929: 129. Polysemy: 'sun / time / hour / occasion / season'. Balliguda dialect: *bela* 'moment, time' [Maheswaran 2008: 340], but the meaning 'sun' comes out in compounds, e.g. *bela penu* 'sun deity', etc.

83. SWIM
Konda penaŋgray a- (1), Pengo u.m- (2), Manda varki ki (3), Kui krah-a ~ kreh-a (4), Kuwi poŋ- (5).

References and notes:

Konda: Krishnamurti 1969: 390. Compound verb with what seems to be an original nominal derivative from ‘poŋ-’ ‘to flow’ carrying the main lexical meaning.
Manda: Reddy 2009: 137. Also varke ki id.; formed from the nominal stem varki ‘swimming’ with the aid of the auxiliary verb ki ‘to do’. Cf. also hǐn di, glossed in [Reddy 2009: 158] as a nominal stem with the meaning ‘swimming’.
Kuwi: Israel 1979: 388. The additional meaning ‘to seek out information, enquire’ probably reflects a homonym rather than polysemy.

84. TAIL
Konda tok-a (1), Pengo niŋgun (2), Manda neŋgun (2), Kui ḍreŋ-u (2), Kuwi leŋuŋi (2).

References and notes:


85. THAT₁
Konda a- (1), Pengo e: (1), Manda e: (1), Kui e: (1), Kuwi e: (1).

References and notes:

Konda: Krishnamurti 1969: 231, 347. Bound root: cf. complete forms such as a-di ‘that one’ (3rd non-masc. sg.), a-ši ‘those’ (3rd non-masc. pl.), a-tal ‘that side’, etc. The same root is implicitly present in forms where the synchronic root is va-: va-nru ‘that man’ < *a-vu-ɾu ‘those men’ < *a-vu-ɾu (with apocope of the word-initial vowel, typical of Gondi-Kui languages in many phonetic contexts). Since the historical root in these forms is a zero allomorph of ‘a’-, we do not include it separately on the list.
References and notes:

Pengo: Burrow & Bhattacharya 1970: 53. Attributive form. The full, gender-based forms are: a-vai (masc. sg.), a-del (fem. sg.), a-di (neut. sg.), a-var (masc. pl.), a-vek (fem. pl.), a-van (neut. pl.). The semantic difference between the bases a- and e- is left unexplained in the source. We may suppose that one of them is 'that (far away)' and the other one is 'that (intermediate)', and, based on external data, even hypothesize that the former meaning is expressed by a- and the latter by e- but this is uncertain.

Manda: Reddy 2009: 16. Meaning glossed as 'that, those, a distal demonstrative (with reference to non-visible persons, animals, objects or events}'. Attested only in bound stems in [Burrow & Emeneau 1984: 75]: a-vai 'he, that man', pl. a-var; a-del 'she, that woman', etc. Cf. also de: id. [Reddy 2009: 74] (with a fossilized prefix?).

Kui: Winfield 1929: 34. According to Winfield's description, there are altogether four degrees of deixis in Kui, showing a straightforward correlation between the phonetic qualities of the root vowel and the degree of separation from the speaker, where 'i' 'this (here)' is the closest equivalent, 'o' 'that (yonder)' is the most far removed equivalent, and 'e' and 'a' represent participants/objects in between. In the Balliguda dialect, the system became simplified: 'a' fell out of use altogether, and 'e' and 'o' switched places ('o' became 'intermediate' and 'e' became 'remote', in a shift very similar to Manda). For the root morpheme 'a-', Winfield's commentary is: 'Denoting that which is not far away. Used by itself as a demonstrative adjective or compounded with gender and number suffixes to form demonstrative pronouns'. Cf. further: a-angu 'that man or boy', he', pl. a-aru; a-di 'that woman or girl or thing; she, it, that'; e-i 'that thing, that, if, pl. e-vi'; [Winfield 1929: 34-35]. Balliguda dialect: e 'that (remote)', a-angu 'he (remote)', a-aru 'they (masc., remote)', e-hi ~ e-bo 'they (non-masc., remote)', e-di ~ e-ri 'she/it (remote)', e-ra ~ e-la 'that (adj.)' [Maheswaran 2008: 325-327].

Kuwi: Israel 1979: 82, 128. Intermediate degree of deixis ('that'). Demonstrative adjective, also used as basis for the formation of demonstrative/3rd p. personal pronouns: e-vasi 'he, that man'; e-vari 'they, those men'; e-di 'she, it, that woman, that thing'; e-vi 'they, those women, those things'. There also exists an 'emphatic' version of the same pronoun, extended by means of an ('expressive?') laryngeal prothesis: he: 'that yonder, that a greater distance', with all the corresponding derivates (he-vasi, etc.).

References and notes:

Kui: Winfield 1929: 86. Winfield: "A demonstrative denoting that which is some distance or far away". Cf. further: a-angu 'that man,
that man yonder, he', pl. o-aru; o-ri ~ (Phulbani subdialect) o-di 'that, she, it', pl. o-ri [Winfield 1929: 86-88]. Balliguda dialect: o-anu 'he (intern.), o-aru 'they (masc., intern.), o-bi ~ o-bo 'they (non-masc., intern.), o-di o-ri 'she/it (intern.)' [Mahanwaran 2008: 330].

86. THIS
Konda i- (1), Pengo i: (1), Manda i: (1), Kui i: (1), Kuwi i: (1).

References and notes:

Konda: Krishnamurti 1969: 232, 351. Bound root: cf. complete forms such as i-di 'this one' (3rd non-masc. sg.), i-ri 'these' (3rd non-masc. pl.), i-bal 'this side', etc. The same root is implicitly present in forms where the synchronic root is ve-: ve-nu 'this man' < 'i-va-n' u-ve-ru 'these men' < 'i-va-ru' (with progressive vocalic assimilation and apocopeation of the word-initial vowel, typical of Gondi-Kui languages in many phonetic contexts). Since the historical root in these forms is a zero allomorph of 'i-', we do not include it separately on the list.

Pengo: Burrow & Bhattacharya 1970: 53. Attributive form. The full, gender-based forms are: i-va (masc. sg.), i-del (fem. sg.), i-di (neut. sg.), i-var (masc. pl.), i-vek (fem. pl.), i-van (neut. pl.).

Manda: Reddy 2009: 12; Burrow & Emeneau 1984: 40. Meaning glossed as 'this, a proximate demonstrative'.

Kui: Winfield 1929: 48. 'Used by itself as a demonstrative adjective, or compounded with gender and number suffixes to form demonstrative pronouns'. Etc. further: i-anu 'this man or boy, he', pl. i-aru; i-ri 'this woman or girl or thing, this, she, it', pl. i-vi; i-a 'this one (accusative case)' [Winfield 1929: 48-49]. Balliguda dialect: i-this', i-aru 'he (prox.), i-aru 'they (masc., prox.), i-bi ~ i-bo 'they (non-masc., prox.), i-di ~ i-ri (she/it (prox.), i-ra ~ i-la 'this (adj.)' [Mahanwaran 2008: 324-325]. Kuṭṭiya dialect: i-di 'this' [Burrow & Bhattacharya 1961: 129].

Kuwi: Israel 1979: 82, 128. Demonstrative adjective, also used as basis for the formation of demonstrative/3rd p. personal pronouns:
i-vasi 'he, this man'; i-vari 'they, those men'; i-di 'she, it, this woman, this thing'; i-vi 'they, those women, those things'.

87. THOU
Konda ni:n ~ ni:n-u (1), Pengo e.n (1), Manda i:n (1), Kui i:n-u (1), Kuwi ni:n-u (1).

References and notes:


88. TONGUE
Konda natik-a (1), Pengo vendul (2), Manda vendul: (2), Kui vangos-i (2), Kuwi vendori (2).

References and notes:


89. TOOTH
Konda pal-u (1), Pengo ṭaḍa (-1), Manda pal (1), Kui pal-u ~ paḍ-u (1), Kuwi pal-a (1).

References and notes:

90. TREE
Konda mara-n (1), Pengo mar (1), Manda mar (1), Kui mraḥ-nu (1), Kuwi mar-nu (1).

References and notes:

91. TWO
Konda riʔ- ~ ri- (1), Pengo ri (1), Manda ri (1), Kui ri: (1), Kuwi ri: (1).

References and notes:
Konda: Krishnamurti 1969: 401. Cf. specific forms: riʔ-er 'two men'; riʔ-er 'we two (incl.)'; riʔ-er ‘twice’, etc. Another variant of the same stem is found in riʔ-e ‘two’ (neutral). Additionally, the Indo-Aryan borrowing duay ~ duay ‘two’ occurs only in folk tales [Krishnamurti 1969: 378].
Manda: Reddy 2009: 126; Burrow & Emeneau 1984: 46. Cf. also ri-nu ‘two (referring to non-human entities)’ [Reddy 2009: 127]. Apparently, the Indo-Aryan word duay may also be used in certain contexts [Reddy 2009: 71].


92. WALK (GO)
Konda son- (1), Pengo hal- (1), Manda hal- ~ sal- (1), Kui sal-ba (1), Kuwi hal- (1).

References and notes:

Manda: Reddy 2009: 141, 155. Meaning glossed as ‘to go, to move away’. This form is said to be restricted to 1st person future tense only; the other suppletive variant (historically formed from the same root) is sau ‘to move, to go, to proceed’ [Reddy 2009: 140]. Quoted as hal-, past stem: ha-ɾ- in [Burrow & Emeneau 1984: 242].

93. WARM (HOT)
Konda ves-ni (1), Pengo ked- (2), Manda veh-en (1), Kui veh-pa (1), Kuwi vɛh- (1).

References and notes:

Pengo: Burrow & Bhattacharya 1970: 201. Verbal stem: ‘to be heated, to become hot’. Apparently no lexical distinction between the meanings ‘warm’ and ‘hot’.
Manda: Reddy 2009: 139; Burrow & Emeneau 1984: 503. Meaning glossed as ‘hot’; adjectival derive from the verbal stem veh ‘to be hot’.
Kuí: Winfield 1929: 129. Verbal stem: ‘to be hot (liquids, cooked food)’. Balliguda dialect: beh- ‘to be hot (liquids, food, etc.)’ [Maheswaran 2008: 406]. Additionally, cf. kaŋɖ-a ‘to be hot’ [Winfield 1929: 58] = Balliguda kaŋɖ- id. [Maheswaran 2008: 357]. The exact difference between the spheres of application of these two stems remain unclear. Also, neither of the two sources distinguishes properly between the ideas of ‘hot’ and ‘warm’.

94. WATER
Konda eɾu (1), Pengo ez (1), Manda eʔy ~ eʔy-u (1), Kui sɨɾu ~ sɨɾu (2), Kuwi eʔy-u (1).

References and notes:

Pengo: Burrow & Bhattacharya 1970: 198. Plural: eʔ-y (the word is generally used as a plurale tantum; the singular form is only found in the idiomatic expression eʔ ɪba- ‘to bathe’).
Kui: Winfield 1929: 108, 110. Balliguda dialect: *siru ~ *siru [Maheswaran 2008: 374]. This word seems to be a recent innovation, because the Kuṭṭiya dialect still preserves the original Gondi-Kui word for ‘water’: *esu [Burrow & Bhattacharya 1961: 135], and also because the old word is still preserved in Kui compound formations, in the form *esu, e. g. *esu *koɾu ‘hippopotamus’, *esu *peɾu ‘god of the marsh’, etc. [Winfield 1929: 38].


95. WE₁
Konda *maːp ~ *maːp-u (1), Pengo *ap (1), Manda *am ~ *aɾme (1), Kui *am-u (1), Kuwi *maɾmb-u (1).

References and notes:


95. WE
Konda *maːɾ ~ *maːɾ-u (2), Pengo *as (3), Kui *aɾ- (3), Kuwi *maɾo (3).

References and notes:

Pengo: Burrow & Bhattacharya 1970: 51. Inclusive form. More usually encountered in the extended variant: *axh-eŋ (with regular development *as > -h- in the intervocalic position, although the variant *as-eŋ, levelled by analogy with *as, is also attested). Paradigmatic forms (accusative, genitive) for this pronoun are the same as for the exclusive variety.

96. WHAT
Konda *aye- (1), Pengo *in-a (1), Manda *in-a (1), Kui *an-a ~ *aɾ-i (1), Kuwi *aːni ~ *eːni (1).

References and notes:

Pengo: Burrow & Bhattacharya 1970: 55. Formed from the general interrogative stem *in- (cf. also ‘who’); used in adjectival (*in-a tor ‘what name?’) as well as nominal (*in-a kideŋ ‘to do what?’) functions.
Manda: Reddy 2009: 9; Burrow & Emeneau 1984: 467. Formed from the general interrogative stem *in- (cf. also ‘who’).


97. WHITE
Konda telan-ɪ ~ telan-ɖi (1), Pengo ṛiŋ̃- (2), Manda ṛuŋ̃-i (2), Kuí ṿoŋ̃-i (3), Kuwi kum-ŋɖi # (4).

References and notes:

Konda: Krishnamurti 1969: 376. Derived from the adverbial form telan ‘whitishly’, which is itself derived from the verbal stem tel- ‘to be known’. Cf. also ṛoŋi ~ ṛoŋi-ka ‘white, bright’ in Burrow & Bhattacharya’s field records [Burrow & Emeneau 1984: 98].


Manda: Reddy 2009: 130; Burrow & Emeneau 1984: 500. Cf. the verbal stem: ṛiŋ ‘to be white’ [ibid.], quoted as ṛiŋ- in [Burrow & Emeneau 1984: 500].


Kuí: Israel 1979: 350. Another possible equivalent is ṛa_superuser_1 ~ ṛa_superuser_2 ‘white’ [Israel 1979: 375, 377]. Cf. also op- ‘to become white’, op- ɪ ‘to make white or clean’ in [Israel 1979: 342]; ṛoŋg-ɪ ‘to be white; to be light skinned’ in [Israel 1979: 408]; p̣iŋg-ɪ- ‘to burn, flash, blaze; to be white’ in [Israel 1979: 408]. Sunkarametta: ṛo deleteUser deletes $document$]

98. WHO
Konda aye- (1), Pengo in-en (1), Manda in-an (1), Kuí i-mbae ~ i-mbai (1), Kuwi a-mba ~ e-mba- (1).

References and notes:


Pengo: Burrow & Bhattacharya 1970: 55. Masc. sg. form; the more commonly used form is masc. pl. in-er. Cf. also in-del ‘who (fem. sg.)’, in-dek ‘who (fem. sg.)’.


Kuí: Winfield 1929: 1336. Also e-mbai id. [Winfield 1929: 36]; o-mbai id. [Winfield 1929: 87]; u-mbai id. [Winfield 1929: 126]. Balliguda dialect: i-mbəci ‘who’ [Maheswaran 2008: 324], a-mbæci ‘who’ [Maheswaran 2008: 327]. The forms with initial ɪ-, ʊ-, ʊ-, etc., are most likely the results of contamination with the various stems of demonstrative pronouns, which was triggered by the phonetic merger of the original interrogative stem ɪ- with the original demonstrative stem ɪ-, upon which the suffixal morpheme -mba- became, in some dialects, the main carrier of the animate interrogative meaning, and the root morpheme became understood as expressing deixis (thus, ‘who over here?’, ‘who over there?’, etc.). Etymologically, however, it is the vowel ‘ɪ’ that carries the original interrogative meaning. Should be distinguished from the interrogative adjective est- ‘which’? (est-anzə ‘which man or boy?’, est-ari ‘which woman or girl or thing?’, etc.) [Winfield 1929: 38].

Kuí: Israel 1979: 86. The full paradigm is as follows: masc. sg. a-mba-ʔasi, masc. pl. a-mba-ʔari, non-masc. sg. a-mba-ʊi, non-masc. pl. a-mba-ʔi. The main monovocalic interrogative morpheme a- is in free variation with the equally frequent e- (thus, e-mba-ʔasi, etc.) and the somewhat less frequent i- (i-mba-ʔasi, etc.). The origin of this strange variation is probably the same as in Kuvi (see notes on Kuvi i-mbae).
99. WOMAN

Pengo aʔ (1), Manda aʔ (1), Kui asa (1), Kuwi aça-maŋga (1).

References and notes:

Konda: Unclear. Just like in the case of 'man', most of the textual examples only refer to forms such as 'this woman' or 'that woman' (see 'this', 'that'), consisting of a pronominal stem plus a feminine suffix. Cf., however, the special form aŋna 'woman' (Sova dialect) [Krishnamurti 1969: 349]. In any case, distinct from aʔu ~ aʔu 'wife' [Krishnamurti 1969: 351].
Kui: Winfield 1929: 7. Plural: aʔu-ska ~ aʔ-saka. Polysemy: 'woman / female'. Balliguda dialect: aʔa (also aʔa miša, aʔa-manga id., where miša = 'child, offspring') [Maheswaran 2008: 329]. Kuṭṭiya dialect: pl. aʔa-ska [Burrow & Bhattacharya 1961: 120]. Another equivalent is mṛeh-ali 'woman, girl, wife' [Winfield 1929: 79], formed from the adjectival stem mṛeh-a 'male' (sic!) and paradigmatically opposed to mṛeh-enga 'man, boy, husband' q.v. = Balliguda mṛeh-ali 'woman' [Maheswaran 2008: 54]. This lexeme is clearly an innovation, formed by analogy with 'man' with the aid of a productive feminine suffix, and it seems to be in the state of replacing the original aʔa, but it is not entirely clear from available textual evidence if the replacement has already relegated aʔa to the status of a lexical archaism or not quite yet.

100. YELLOW

Konda pasiŋ # (1), Pengo gεr-ka (2), Manda koyra (3), Kui sfriŋga (4), Kuwi hiŋg-eri (4).

References and notes:

Konda: Krishnamurti 1969: 385. Dubious; the word pasiŋ (clearly related to pasi 'green, fresh, tender') is only glossed as the noun 'turmeric' in the dictionary. However, on p. 95 it is encountered as a color term, opposed to 'black' and 'red' ("She spread a piece of black cloth, a piece of red cloth and a piece of yellow cloth"), which is a serious argument for considering this as a possible equivalent for 'yellow' in Konda.
Pengo: Burrow & Bhattacharya 1970: 205. Meaning glossed as 'turmeric; yellow'.
Manda: Reddy 2009: 41. Cf. also merke-rung 'yellow color' [Reddy 2009: 123], derived from merke 'turmeric, saffron' [ibid.].

101. FAR

Konda du:ram (-1), Pengo de:ha (1), Manda deha (1), Kui seko (2), Kuwi heko ~ hego (2).

References and notes:
Konda: Krishnamurti 1969: 378. Meaning glossed as 'distance' (noun and adverb); the word is frequently encountered in texts in the adverbial meaning 'far (away)'. Transparent borrowing from Indo-Aryan.

Pengo: Burrow & Bhattacharya 1970: 213. Meaning glossed as 'long, far, distant'.

Manda: Reddy 2009: 74. Meaning glossed as 'long (with reference to distance), distant, a far-off place'.

Kui: Winfield 1929: 107. Adjective and adverb: 'distant, far, far away'. Balliguda dialect: sók 'far' [Maheswaran 2008: 375]. The adjective duru, borrowed from Oriya, may also be used in the meaning 'distant, far' [Winfield 1929: 34].


102. HEAVY

Pengo pik- (1), Manda pik (1), Kui pig-u (1), Kuwi pik- (1).

References and notes:

Konda: Not attested.


Kui: Winfield 1929: 92. Derived from the verbal stem pig-a 'to be heavy' (the latter also functions as the noun 'heaviness'). Balliguda dialect: pig- 'to be heavy' [Maheswaran 2008: 333]. Kutiyya dialect: pikk- 'to be heavy' [Burrow & Bhattacharya 1961: 134].


103. NEAR

Konda ḍagru (1), Pengo laga-ŋ (-1), Manda ḍakita (1), Kui aṭu (2).

References and notes:


Pengo: Burrow & Bhattacharya 1970: 227. Borrowed from Oriya. Cf. also laga id., laga-lagi 'near the time of' [ibid.].

Manda: Reddy 2009: 55. Adverb: 'near, nearby, in the vicinity of'.


104. SALT

Konda sɔːr-u (1), Pengo hoːr (1), Manda zaːr (1), Kui saːr-u (1), Kuwi haːr-u (1).

References and notes:

Konda: Krishnamurti 1969: 413.


44
105. SHORT
Konda *kuri* (1), Pengo *gahu* ~ *gus-pa* (2), Manda *gulpa* (2), Kuwi *ṭupla* (3).

References and notes:

**Konda:** Krishnamurti 1969: 363.
**Pengo:** Burrow & Bhattacharya 1970: 204.
**Manda:** Reddy 2009: 47. Cf. *panwati* 'short' (literally 'not tall', derived from *panti* 'tall, high' with a negative affix) [Reddy 2009: 84].
**Kui:** Impossible to determine the correct equivalent: there is a wide variety of adjectives with the meaning 'short' in Winfield's dictionary, but not a single one of them hints at being the most basic/neutral/primary equivalent for the required meaning. Cf. *boṭoli* ~ *buṭuli* 'short, thickset, stumpy' [Winfield 1929: 18, 23]; *geperi* 'short, stunted, dwarfish' [Winfield 1929: 39]; *gucṭa* 'stumpy, short, dwarfish' [Winfield 1929: 47]; *ṭxperti* 'short, stunted, dwarfish' [Winfield 1929: 118]; *ṭupa* 'short, dwarfish', *ṭup-ri* 'short' [Winfield 1929: 124].
**Kuwi:** Israel 1979: 366.

106. SNAKE
Konda *saras* ~ *saras-u* (1), Pengo *raɕ* (1), Manda *treh* ~ *trehe* (1), Kui *sras-u* (1), Kuwi *raɕ-u* (1).

References and notes:

**Manda:** Reddy 2009: 67; Burrow & Emeneau 1984: 208. Plural: *treh-ke*.
**Kuwi:** Israel 1979: 404. Plural: *ras-ka*.

107. THIN
Manda *paṭaɾ* (-1), Kui *ziːla* ~ *ziːla* (2), Kuwi *paṭar-a* (-1).

References and notes:

**Konda:** Not attested. Cf., perhaps, *palsa* 'thin (of liquid)' [Krishnamurti 1969: 385], sometimes glossed simply as 'thin' in the book, but it is unclear if it applies to anything other than liquids.
**Pengo:** Not attested.
**Manda:** Reddy 2009: 87. Transparent Indo-Aryan borrowing (cf. Hindi *patla*, etc.).
**Kui:** Winfield 1929: 54. Meaning glossed as 'thin, fine'. Cf. in the Balliguda dialect: *ʒid-ra gojar* 'thin garment' [Maheswaran 2008: 383]. Cf. also *ʈiːla* ~ *ʈiːra* 'thin, slender' [Winfield 1929: 121].
**Kuwi:** Israel 1979: 383. Meaning glossed as 'thin (paper, cloth, etc.). Borrowing from the same Indo-Aryan source as the Manda word q.v.

108. WIND
Konda *gali* (1), Pengo *roy* (2), Manda *ṭiy* (2), Kui *vIL-u ~ vli-u* (2), Kuwi *gali* (1).
References and notes:


**Manda:** Reddy 2009: 130; Burrow & Emeneau 1984: 480. Cf. also duka ‘air, wind’ [Reddy 2009: 72].


**Kuwi:** Israel 1979: 356. Polysemy: ‘wind / air’. Sunkarametta, Parja: gāti ‘wind’ [Burrow & Bhattacharya 1963: 275] (according to the authors, borrowed from Telugu; but this is not an absolute certainty).

109. WORM

Konda piʁ-vu (1), Pengo keva (-1), Manda kesva (-1), Kui pri-u ~ pri:-u (1), Kuwi priy-uli (1).

References and notes:


**Kuí:** Winfield 1929: 97. Plural: pri-ka. Polysemy: ‘wingless insect; worm, maggot’. There is no indication in Winfield’s dictionary that the meaning ‘earthworm’ may be expressed by a different root. In the Balliguda dialect, the word pri-u is glossed as ‘worm, insect’ [Maheswaran 2008: 338], and the meaning ‘earthworm’ is rendered with the idiomatic expression kaṭa pri-u [Maheswaran 2008: 357], where kaṭa probably = kaṭa ‘peg, short bar, bolt, hook’ [Winfield 1929: 59], i.e. = ‘hook-worm’ (as bait). This also confirms the idea that pri-u may be regarded as the primary equivalent for both the general ‘worm’ (incl. maggots, etc.) and the more specific ‘earthworm’.


110. YEAR

Konda samascam (-1), Pengo baras ~ barhu (-1), Manda barhe (-1), Kui basari (-1), Kuwi barsa (-1).

References and notes:

**Konda:** Krishnamurti 1969: 408. Plural: samasram-ku. Borrowed from Indo-Aryan (cf. Sanskrit saṃvatsara-). The old Dravidian word for ‘year’ is still preserved as a bound morpheme in such compounds as niṇ-aṅḍ ṣaṁvatsara ‘last year’, iṇ-aṅḍ ‘this year’, etc. Additionally, the word pṛṇṭa ‘crop’ may also be used in the meaning ‘year’, usually in the plural number, e. g. ruṇṭi pṛṇṭa ‘two years’ [Krishnamurti 1969: 384].

**Pengo:** Burrow & Bhattacharya 1970: 220. Borrowed from Indo-Aryan (cf. Hindi baras, etc.).

**Manda:** Reddy 2009: 99. Transparent borrowing from Indo-Aryan (cf. Hindi baras, etc.).
