Introduction

0.1. The Kāḍars are the inhabitants of the Kollengode sub-
division in Palghat district and of the Chalakudy sub-division bordering the Trichur district in Kerala.

0.2. Earlier Works. Much of the work done on this tribe is by anthropologists. The following are some of their opinions about the Kāḍar language.

According to L.K. Anantha Krishna Iyer, ¹ "The Kāḍars of the Cochin Forests speak a mixture of Tamil and Malayalam, while those of the Anamalai hills speak a kind of Tamil called Malasir."²

According to U.R. Ehrenfels, ³ "The language of the Kāḍar is a corrupt form of Tamil, mixed with Malayalam elements, probably indicating a former language of their own, which has unfortunately not been preserved."

According to E. Thurston, ⁴ "Those whom I met spoke a Tamil patois, running up the scale in talking, and finishing, like a Suffolker, on a higher note than they commenced on.

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² A corrupt Tamil. Census of India, 1901, p.235.
But I am told that some of them speak a mixture of debased Tamil and Malayalam."

S.N. Mazumdar has written an article on 'Kadar folklore'\textsuperscript{5} which was not available for the present investigator to compare with the collected folklores.

Very few linguists have done any work on this. Zacharias Thundyil has made some observations and has written an article on 'The language of the Kadars'.\textsuperscript{6} K.M.N. Menon has written an unpublished paper on the 'Kadar initial clusters'.\textsuperscript{7} So far as I am aware mine is the first attempt to make a full descriptive study of this language.

\section*{0.3. For this Thesis field-research was carried out among the Kādārs of Kollengode and Chalakudy forest areas. The Chalakudy-forest Kādārs are no longer the same people as described by early scholars. Furthermore, most of the publications describing the contemporary Kādārs focus on Chalakudy area and therefore give no opportunity to assess the socio-economic condition of the Kollengode Kādārs. The description about their language, life, habits and customs are based on my observation during the four field trips.}

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0.4. The main purpose of this Thesis is to present a description of the Kadan language. The description is based on the limited corpus of Kadan speech material collected mainly from the Kollengode forest, principally from the informants, details about whom are given in the later pages. The material consists of 3000 words, 200 unconnected simple sentences, some folklore, conversations, mode of life and a story. As far as possible all aspects of grammar are dealt with in detail. Nowadays most of the Kadan speakers have switched over to the standard dialect of Malayalam current in the adjoining areas.

An attempt is made to compare the life of Kollengode and Chalakudy Kadars. The life of the Kadars is changing, but nevertheless it contains many important elements whereby it is possible to identify them as an individual community with special characteristics of its own.

0.5. Method of data collection. Much of the data for the present thesis was collected during the course of field work, employing the technique of participant-observation. Adopting both the direct and systematic interview the present investigator collected the vocabulary and the kinship terms. Through informal conversation, both with the local people and with the Kadars the investigator was able to glean some information about their socio-economic life. Much of their conversations among themselves and with the investigator was recorded without their knowledge.
0.6. Field Work. A preliminary field-trip was undertaken for about fifteen days in March 1973 to achieve the following objectives.

1. To know the spread of the tribe-locating the speech area,

2. To get a thorough acquaintance with their language and social life,

3. To understand their attitude towards other communities,

4. To know about their mode of life, customs etc.

To achieve these ends a list containing the basic vocabulary of 2000 words and 100 simple sentences was prepared and taken to the field.

The general belief is that the Kadars had a language of their own. Some of the Kadars who reside in Chakkala, Karabara, Palmaracholai in the Kollengode forest still preserve something of their original language. To-day they are however, in the process of losing it as they speak Malayalam with an intonation of their own.

I first located the Kadar speaking Kadars in March 1973 while staying at Thiruvazhiyad in Palghat district. With the help of the local people I could locate a Kadar family staying at the base of the hills near Adiparanda. This family is employed by a landlord to look after his fields near the forest.
After a few days stay with them I went to another hill where two families were staying. They stayed at an altitude about 3000 ft. in between two hills. Unlike the first family these two families do not come out of the forest often. Because of the lesser contact with other communities, there is lesser interference in their speech. With them I was able to check the data already collected and also to collect some more vocabulary and sentences. This preliminary field trip included the following places, all in Palghat district:

1. Thiruvazhiyad,  2. Chakkala,  3. Adiparanda  

On the basis of the above data a preliminary grammatical analysis was made.

In order to check the variant forms obtained and also to collect more data, a second field trip was undertaken. In January 1974 I interviewed the same informants at Palmaracholai. I was not able to spend more than 13 days with these informants on either of these two occasions, since they could not stay away from their food-gathering and honey collection. A word-list which consisted of 3000 items was used and many of the previous forms were checked.

During my visit in January 1974, the local people had informed me that all the Kâdars of Kollengode forest come to attend the Nemmara Vela. So the study of the language was taken up again in March 1974 for about a month. Those people had also arranged for some informants to be brought to Kalliyadissery to
be interviewed by me. They came from the north-east of Nemmara. Within the short period available with my informants, who could not stay away from home any longer, I could collect some material and check some of the previous forms. I could also observe some of the old forms of their language and their way of life. This time I also visited the Chalakudy forest. Around the Vazhachal forest there are a few Kaḍar settlements. I visited the surrounding Kaḍar settlements and spent some days with them during which I could observe many peculiar features of their speech, socio-economic life and attitude towards other communities.

I could also visit other Kaḍar settlements in and around Vazhachal range, i.e. Pukayilapara, Poringal, Kollathirumedu, Ambalampara and Sholayar. All these places are situated in the heart of the dense forest, on the banks of the meandering Chalakudy river and at an altitude of 1700 to 2000 ft. above the sea-level. The area is abundant in tropical flora and fauna. The above settlements are located at a distance between 20-45 km. from Chalakudy town. The buses ply up to Sholayar only. In 1973 the forest department opened a carpentry school for the Kaḍars at Vazhachal. Because of the constant contact with the local people most of the Kaḍars in these areas have forgotten their own tongue and switched to the local tongue. The striking peculiarity that will attract the attention of the layman is the characteristic intonation of the language, which is quite different from that of a native speaker of Malayalam.
The other Kañgar settlement areas in Chalakudy forest are Orukumbankutti, Kuriarkutti, Karimalagopuram and Parambikulam.

In the third field trip previous forms were checked with suitable informants and other forms were recorded on tapes. From each place their conversations, folklores and stories were recorded.

A fourth field trip was undertaken for about twenty days in November 1975. During this period I could check the entire collected data and many of the paradigms.

0.7. Informants

1. Ramankutti, 45, no education, married, manual labourer, Kalliyadissery.
2. Krishnankutti, 60, no education, married, tree climber, Chakkala.
3. Lakshmi, 35, no education, married, food gathering, Adiparanda.
4. Leela, 30, no education, married, food gathering, Palmaracholai.
5. Sankarankutti, 40, no education, married, labourer, Palmaracholai.
6. Thangamma, 33, no education, married, food gathering, Palmaracholai.
7. Kunjumani, 45, no education, married, collection of forest products, Chakkala.
8. Maami, 60, no education, married, food gathering, Karabara.
10. Rosy, 30, no education, married, Vazhachal.
12. Anthoni, 65, no education, married, labourer in the forest department, Pukayilapara.

0.3. Problems of data elicitation

Kēgars are a nomadic tribe whose main occupation is food-gathering. They have no permanent settlements in any one place. Usually in the early morning the elders leave the place for collection and return after three or four days. In the daytime you can see only the children in their huts and no adults are present. This is the primary problem which I had in my field trip.

The next major problem was to make them understand my intentions. In the beginning the Kēgars refused to talk to me.

Yet another problem was the selection of informants for the collection of the data. Even if the conditions of cooperation, intelligence and physical fitness of the informant are satisfactory, we may have to face other problems such as:
(1) If the informant is acquainted with an other dialect of the same language or with the standard language, the data elicited would turn out to be a sample of dialect mixture,

(2) Lack of education,

(3) Unwillingness to work,

(4) Inability to stay for a long time.

With the hope of getting the pure form a few informants were selected in the beginning. One informant, Mr. Ramankutti from Kalliyyadisserry was engaged and was asked to give the forms for the items put to him in standard Malayalam. First he said it is not present or 'I don't know'. If repeated, hearing the standard forms he reproduced them and claimed as his own language forms. When some dialect forms were suggested to him and asked whether he would use similar forms Mr. Ramankutti had no hesitation to answer in the affirmative. But later it was found they were of no use since they could not understand our requirements. So we engaged an interpreter who was living with them for the last 10 years and to whom these people trust. From next time onwards quite often the interpreter used to correct him and remind him of the existence of their own items. After collecting some vocabulary I decided to check the forms with another group of families in the inner forest which is nearly 4.3 km. away from Kalliyyadisserry. As there are no buses I walked through the jungle path to reach Palmaracholai. There were three Kadar families. Since I had sent the message earlier, the contractor
retained them to meet me.

Another old female informant from Chakkala came to visit her son at Palmaracholai. So we engaged her and began with an informal talk. There I adopted the direct method to check the forms. As a result I could elicit more names of household articles, methods of cooking, personal pronouns and some simple sentences. Repeated questions made them conscious or silent for a long time. In the end it was found that the best way to get the actual language is to record the conversation without their knowledge. In this way I could get both male and female speech.

In the Chalakudy forest area the Kuđars can speak standard Malayalam. A few know how to read and write even. Some have studied up to the fourth standard. They know a little English too. Most of them work in the forest department and electricity board. In this area some are interested in seeing Malayalam movies and they can sing film songs. Only the old people know their language and old songs.

0.9. Area and number of Speakers

The following are the settlement areas of the Kuđars in the Kollengode forest.

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3 Information collected from the Kuđar informants.
1. Kalliyadissery
2. Chakkala
3. Karabara
4. Patikutti
5. Meenikara
6. Cherichakkala
7. Puliyalam
8. Nirameenkutti
9. Cherunelli
10. Kuruchola
11. Vayalitode
12. Mangayam
13. Kokkani
14. Vellattari
15. Karati kunnu
16. Puvatantu
17. Purakipara
18. Matakkallu
19. Cheempali kayam
20. Mannati

All the above places are located at a distance of about 20-35 km. from Nemmara in Pālghat district. The buses ply only upto Kairady, after that we have to walk a distance of 3 km. In between two places there is at least a distance of two to three miles and one has to walk through the jungle path. In each place there are only two to three Kāḍar families.

In the Chalakudy forest, the following are their settlement areas.

1. Vazhachal
2. Pukayilapara
3. Kollathirumedu
4. Ambalapara
5. Sholayar
6. Kuriarkutti
7. Crukumbankutti
8. Ittiani
9. Parambikulam
10. Karimalagopuram

---

9 Information collected from the Kāḍar informants.
According to the 1968 Forest report the following information is available.

<table>
<thead>
<tr>
<th>Name of Reserve</th>
<th>Range</th>
<th>Beat</th>
<th>Settlement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adirapilly</td>
<td>Vazhachal</td>
<td>Vazhachal</td>
<td>Vazhachal</td>
</tr>
<tr>
<td>-do-</td>
<td>Vazhachal</td>
<td>Kollathirumedu</td>
<td>Kollathirumedu</td>
</tr>
<tr>
<td>-do-</td>
<td>Sholayar</td>
<td>Anakayam</td>
<td>Ambalapara</td>
</tr>
<tr>
<td>-do-</td>
<td>Sholayar</td>
<td>Anakayam</td>
<td>Ambalapara</td>
</tr>
<tr>
<td>-do-</td>
<td>Sholayar</td>
<td>Sholayar</td>
<td>Sholayar</td>
</tr>
<tr>
<td>-do-</td>
<td>Kalady</td>
<td>Sholayar</td>
<td>Orukumbankutti</td>
</tr>
<tr>
<td>-do-</td>
<td>kalady</td>
<td>Sholayar</td>
<td>Kuriarkutti</td>
</tr>
<tr>
<td>-do-</td>
<td>Kalady</td>
<td>Sholayar</td>
<td>Ittiiani</td>
</tr>
<tr>
<td>-do-</td>
<td>Kalady</td>
<td>Sholayar</td>
<td>Parambikulam</td>
</tr>
</tbody>
</table>

According to the 1968 Forest report the following are the numbers of Kā pars in these areas:

<table>
<thead>
<tr>
<th>Settlement region</th>
<th>Males</th>
<th>Females</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Vazhachal</td>
<td>60</td>
<td>46</td>
<td>106</td>
</tr>
<tr>
<td>2. Kollathirumedu</td>
<td>22</td>
<td>19</td>
<td>41</td>
</tr>
<tr>
<td>3. Ambalapara</td>
<td>29</td>
<td>16</td>
<td>35</td>
</tr>
<tr>
<td>4. Sholayar</td>
<td>27</td>
<td>23</td>
<td>50</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>129</strong></td>
<td><strong>104</strong></td>
<td><strong>233</strong></td>
</tr>
</tbody>
</table>

All the settlement areas are in the heart of the dense forest at an altitude of 1600 to 1700 ft. above the sea level. The above areas are located at a distance of about 30 to 48 km. from the Chalakudy town.
According to the 1971 Census Report the following are
the number of Kaṭars.

<table>
<thead>
<tr>
<th>District</th>
<th>Total Population</th>
<th>Illiterates</th>
<th>Literate and educated persons</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palghat district</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taluk</td>
<td>Rural</td>
<td>Urban</td>
<td>P</td>
</tr>
<tr>
<td>Palghat taluk</td>
<td>T</td>
<td>260</td>
<td>122</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>257</td>
<td>119</td>
</tr>
<tr>
<td>Palghat municipal towns</td>
<td>T</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>U</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>Chittur taluk</td>
<td>T</td>
<td>257</td>
<td>119</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>257</td>
<td>119</td>
</tr>
<tr>
<td>Trichur district</td>
<td>T</td>
<td>290</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>290</td>
<td>153</td>
</tr>
<tr>
<td>Mukundapuram Taluk</td>
<td>T</td>
<td>290</td>
<td>153</td>
</tr>
<tr>
<td></td>
<td>R</td>
<td>290</td>
<td>153</td>
</tr>
</tbody>
</table>

10 Census of Kerala, series 9, Part IIIC(1) Social and Cultural Tables, pages 254 and 253.
0.10. **Geographical environment**

The country occupied by the Kāḍars consists of hills and table lands. In the Chalakudy forest area, communication is possible by roads but in the Kollengode forest area it is possible only by jungle paths. The climate is very hot in January to April 20th and the rest of the year scanty and heavy rainfall is there. Many small streams flow in the Kollengode forest. In the Chalakudy forest the famous Chalakudy river is there. In the monsoon they all overflow and in the summer dry up and form a chain of pools. There is a hydro-electric power station at Poringalkuttu and a dam at Sholayar and a famous waterfall is there at Adirapilly. The forest are evergreen.

The Kāḍar, even as his name suggests, is a man of the jungle. He has no land of his own and no fixed profession to have a regular income. He is a hunter, gatherer, collector of the forest produce, fresh water fisherman and a labourer. He is acquainted with forest trees, wild animals, herbs and tubes useful in scarce times, medical plants and vegetable antidotes for snake bites.

As a food-gathering tribe, the Kāḍars collect honey, cane, turmeric, roots, wax, ginger, pattiripuu (Bignonia suavelans), Kaanjira kuru (the fruit of Nux vomica) edible roots and tubes. The Kāḍar know many other medicines from the forest and guards his knowledge as a close secret, with the usual conviction that publicity nullifies the therapeutic property
of medicines. The names of most of the trees, animals, birds, reptiles, fishes used by Kādars are included in the vocabulary which forms a part of this thesis.

0.11. **Size of Kādar houses**

Kollengode Kādars live in temporary sheds known as 'Kuura' or 'Patti' or 'Paṭṭi'. Their houses are made of bamboo or wooden poles, and covered with 'palmyra' or 'kanhila' (a kind of green leaf). The choice of village site is much influenced by the vicinity of water. The huts are mainly rectangular with two-sloped thatch-roofs and the four sides open.

In the Chalakudy forest area their settlements are clusters of a few huts scattered over a flat ground or on hill slopes near the bank of the Chalakudy river. They are more or less semi-permanent in nature. The majority of the dwelling huts consist of a single room and a few have two or three rooms.

0.12. **Social organisation**

Social organisation in Kollengode is not clan-based. It is based on kinship-system and group-solidarity. The group behaves as a unit, as far as the forest produce is concerned.

In each family, the father is the authoritative head, who is respected and obeyed by all the members. The economic activities of the members are guided by the head of the family. In collecting the forest produce, each family often moves separately. The husband, as a rule, is accompanied by his wife and the youngest child.
Each family is a separate unit in the matter of collection and consumption. However collection of dead animals are shared by other members of the same group. These groups bear no particular names for identification.

0.13. Inheritance and tribal organisation

Among the Kādars there is no village or tribal organization as such. They do not have any head man or village administration. In each family the father is the head man and everything is done according to his will and wish. Because of the nomadic nature they do not own much and the question of the inheritance of property does not arise. After the marriage, the son gets a separate new hut.

0.14. Ornaments and dress

Women wear a bamboo comb in the back hair. Men have the lobes of the ear adorned with brass ornaments. The ear-lobes of the women are widely dilated with palm-leaf rolls. They are also fond of wearing coloured bead chains and necklaces. The young women wear ear-rings, brass, steel or glass bangles, finger ring and bead chains.

Now a days the Kādars dress like the plain people. Most of the women wear blouse and dhoti. Few women wear saris. Girls wear long and short skirts. Usually men wear a only a simple dhoti.
0.15. Marriage

A Kādar youth, who wishes to marry, goes to the village of his bride, selects and gives her a bride price by working there for a year. On the wedding day a feast is given by the parents of the bridegroom to the Kādar community. The bride and bridegroom stand beneath a pandal decorated with flowers. In the bride's house both men and women dance separately to the music of the drum and pipe. The bridegroom's mother or sister ties the tali round the bride's neck and her father puts a turban on the head of the bridegroom. Both bride and bridegroom link together the little fingers of their right hands as a token of their union and walk in procession round the pandal. Then sitting on a reed-mat they exchange betel leaf. After the marriage there is a feast which is followed by drinks and dance. Men, women and children drink. Soon after the marriage, the bride accompanies the bridegroom to his hut.

0.16. Pollution

During menses women keep themselves away from the other members of the family for a period of 7 days. She stays in a separate shed, called 'ettaate patti'. On the 7th day she takes bath and sprinkles water in the usual hut and can mingle with the other family members. During child birth the women keep themselves away from the other family members for
30 days, i.e. till she sees three full moons. After that they can enter into the usual hut. During these days both husband and wife cannot see each other. Usually food and water is sent through the elder ones. No special medicine is given to the mother. No special ceremony is observed to name the child.

0.17. Dance and Music

The Kaḍar dances are always accompanied by music. Usually the musical instruments consist of one or two drums, two pipes and 'panjali'. There is always a high-pitched pipe, producing a vibrating tone which is held at equal level, changing but slightly, in the course of one dance which may last from ten minutes up to half an hour or more. Now-a-days Kaḍars dance only after taking liquor. Their leg, hand and the whole body are swayed according to the music.

0.18. Religion and Worship

The religion of Kaḍar is Hinduism. They mainly worship Malavayi (Bhadra Kāli). The main Kaḍar deities are Bhadrakāli, Ayyappan and Bhagavati. Bhadrakāli is considered by them as the supreme chief of all kinds of spirits.

Malavayil (Hillman) and Malamkuratti (Hill woman) are

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ll Tamby, Padmanabhan T.P., Religion and Worship of Kaḍar,
the two old and important gods who dominate their mythology. The Ka\'gars believe that the Malavayi and Malamkuratti are a divine couple actively connected with the creation of the world. They are supposed to request a tribal deity as creator of the first Ka\'gar man and Ka\'gar woman and also as the creator of the world. This is comparable to the Shiva-Shakti complex in Hindu religion. Ka\'gar folklore avers that the Divine couple were the first human beings in this world and they appeared on the earth from the two holes in the Karazhipurapara near the northern slopes of the Karimala hill. It is said that they created the first Ka\'gar man and Ka\'gar woman. These deities are naturally held in a supreme awe and veneration.

The Ka\'gars are fervent devotees of Ayyappan (Lord of tigers). They share with the people in the plain, the belief that the Mother Kali protects human beings from disease, and successfully wards off the attacks from evil spirits on human beings. They consider Ayyappan as the God who protects them from animals. Like other Hindu worshippers, the Ka\'gars too make offerings of broken coconut, bananas, camphor and betel leaves to the deities.

0.19. Memmara Vela

Memmara is a small town in the Palghat district of Kerala. There is a Bhagavati (Devi) temple which is sacred including the Ka\'gars throughout Palghat district. There is some connection with the Nellikulagara and Cheruneily Bhagavati.
Both these places are situated in the Nelliampathi mountain lying in the south-east of Nemmara. So the Kađars in this area feel that she is their deity. To invoke the blessings of the Bhagavati, there is a festival on 20th Meenam (March-April) every year. This is the famous Nemmara Vela. Actually 'vela' means festival. In order to attend the vela all the Kađars from the Kollengode forest including children come to Kalliyanadissery even during the previous night. From there they go in a group to see this vela. The next day they leave the place early in the morning.

0.20. Fishing

There are four types of fishing techniques current with the Kađars. In the first method, a fishing hook is used. In the second method, a piece of cloth 4 to 5 ft. in length is used to collect the fish from the water. In the third method a trap or small net is used. The fourth consists in poisoning. Here the sap of certain plants is used to daze or blind the fish.

0.21. Economic life

Fishing and hunting do not, as a matter of fact, supply the Kađars with adequate food. They depend on the collection of edible yams and tubers to supplement their food. They earn money by selling different kinds of forest products to contractors. The following forest produces are collected
in the different months:

1. In Makaram (January-February) ponnampuu, pułinjika, inja and kundirikam are collected. The flowers of ponnampuu are used in the preparation of dye and medicine. Pułinjika and inja are used as substitute for soap. The juice is used for gum and varnish, is known as kundirikam which is collected from a variety of pine trees.

2. In Kumbam (February-March) Honey, inja, kundirikam and inji (ginger) and kurumula ke (pepper) are collected.

3. In Meenam (March-April), Madam (April-May) and Edavam (May-June) Honey, inja, kundirikam, inji and pepper are collected.

4. In Mيدunam (June-July) Chingam (August-September) and Karkadakam(July-August), eelam (cardamom) inja and inji are collected.

5. In Kanni (September-October) and Tulam (October-November) eelam, kundirikam, inja and inji are collected.

6. In Wricchikam (November-December) and Dhanu (December-January) pepper, pułinjika, ponnampuu are collected.

The following are the rates fixed for the produces in the Chalakudy forest.

<table>
<thead>
<tr>
<th>Season</th>
<th>Produce</th>
<th>Rate per Kg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. January to April</td>
<td>Wax</td>
<td>Rs.10/-</td>
</tr>
<tr>
<td>2. September to December</td>
<td>Cardamom</td>
<td>Rs.10/-</td>
</tr>
<tr>
<td>3. July to November</td>
<td>Ginger</td>
<td>Rs.2/-</td>
</tr>
<tr>
<td>4. May to August</td>
<td>Jatipattiri</td>
<td>Rs.10/-</td>
</tr>
<tr>
<td>5. January to April</td>
<td>Honey</td>
<td>Rs. 5/- per bottle</td>
</tr>
</tbody>
</table>

12 Information collected from the forest Range Officer, Vazhakachal Range, Chalakudy forest.
Besides, the above mentioned produces there are other minor products as follows:

1. Kaṅgugu (mustard)

2. Maṭṭipāal, (Aliyanthus malabarica) the juice of a tree which concretes into gum used generally as an incense.

3. Kuṅkiliam, the resin of a tree (Chloroxylon-dupada) which is a kind of incense.

4. Thanikka, the fruit of Terminalia bellerica.

5. Shikkay, (the fruit of Mimosa saponifera) used as soap to wash the oil out of the hair.

6. Makanikizhaṅgu, the root of cynanchum is a favourite food

7. Lavanga patta, the bark of Laurus cassia.

8. Mancal (wild turmeric)

9. Mezhuku (Bees wax)

10. Kaanjirakuru (the fruit of Nux-vomica)

11. Kaanili (the leaf of Nux-vomica)

12. Theḷḷi.

13. Nellikka, the fruit of phyllanthus-emblica.

14. Paruthi, Gossypium herbaceum

15. Pathiri, Bignonia suaveolens

16. Veḷḷa elengi, Mimusops elengi

17. Poovakuru, the fruit of cacaliarot-undifolia.

18. Thena, panicum-italicum

19. Thippili (long pepper).

Products like iṅja, maṭṭipāl and theḷḷi are available during the dry season of the year. Cane is available throughout the year. These minor produces are sold at a nominal rate.
In the Kollengode forest area the products which are collected by the Kādārs are given to the contractors. In return the Kādārs receive rice, oil, chilli, salt, cloth, soap, betel leaf and tobacco. Barter system still exists in this area. Most of the Kādārs do not know how to count. As a result they are not in a position to bargain and get the actual price for their things. Sometimes they have to forego even the balance cash.

0.22. Folklore

Kādar folklore includes songs, proverbs, riddles and stories. Much work has not been done on this field. Mr. S. N. Mazumdar wrote an article on 'Kādar folklore'.

0.23. Language Old and Present

Most of the informations about Kādārs were from the anthropological books and 1962 'Kerala district Gazetteers', mainly Kozhikode and Trichur. Wynad Kādārs are entirely different from Chalakudy and Kollengode forest areas. Above informations, to a certain extent helped the investigator to locate the speech areas.

Dr. U.R. Ehrenfels has given a few Kādar words in his book on 'Kadar of Cochin'. As the days are passing their language too is changing. It is a changing tribe both in their speech and

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mode of life. Anyway, the present investigator has made an earnest attempt to get their own forms. The following is a comparison of the forms collected by the present investigator with the old forms from Ehrenfels\textsuperscript{14} (taboos are omitted).

<table>
<thead>
<tr>
<th>No.</th>
<th>Old forms</th>
<th>Present forms</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>matalé</td>
<td>keṭṭīyavan</td>
<td>husband</td>
</tr>
<tr>
<td></td>
<td></td>
<td>enRavan</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>matana</td>
<td>peptuvi</td>
<td>a small girl</td>
</tr>
<tr>
<td>3.</td>
<td>kuttamali</td>
<td>nīḷamaḷi</td>
<td>tall person</td>
</tr>
<tr>
<td>4.</td>
<td>mudiar</td>
<td>mutiyar</td>
<td>death spirit</td>
</tr>
<tr>
<td>5.</td>
<td>palla</td>
<td>bayaRe</td>
<td>stomach</td>
</tr>
<tr>
<td>6.</td>
<td>parave</td>
<td>talanaare</td>
<td>hair</td>
</tr>
<tr>
<td>7.</td>
<td>elare</td>
<td>muṭṭa</td>
<td>egg</td>
</tr>
<tr>
<td>8.</td>
<td>thāttam</td>
<td>kiyaṁña</td>
<td>(edible) root</td>
</tr>
<tr>
<td>9.</td>
<td>mannive</td>
<td>manive</td>
<td>star</td>
</tr>
<tr>
<td>10.</td>
<td>chumade</td>
<td>muRam</td>
<td>winnowing fan</td>
</tr>
<tr>
<td>11.</td>
<td>chūgar</td>
<td>ciippa</td>
<td>comb</td>
</tr>
<tr>
<td>12.</td>
<td>karimbu</td>
<td>karimpe</td>
<td>(musical) pipe</td>
</tr>
<tr>
<td>13.</td>
<td>chiravu</td>
<td>ciiraavu</td>
<td>small knife</td>
</tr>
<tr>
<td>14.</td>
<td>kattu</td>
<td>noovu</td>
<td>pain</td>
</tr>
<tr>
<td>15.</td>
<td>chammat</td>
<td>beṭṭakoopam</td>
<td>anger</td>
</tr>
<tr>
<td>16.</td>
<td>manda</td>
<td>eyu</td>
<td>awaken, to getup</td>
</tr>
<tr>
<td>17.</td>
<td>povade</td>
<td>poo</td>
<td>go</td>
</tr>
</tbody>
</table>

\textsuperscript{14} Ehrenfels, U.R. Kadar of Cochin, 1952, Chap.XI. PP.260-64.
18. povade  poovaaṭe  I will go
19. vechiru  bece  from
20. kani  koṭṭapayam  sweet

After the first field trip the investigator did a comparative study of the Kāḍar language (based on the collected data) with other major Dravidian languages mainly Kannada, Tamil and Malayalam. This study was limited only to the swadesh list (200 words). According to the study it is clear that nearly 80% of the vocabulary is common between Kāḍar, Kannada, Tamil and Malayalam. Only 20% of the vocabulary is different and may be their own.

3.24. A few characteristics

The following are some of the characteristic features which distinguish this dialect from the literary variety of Malayalam and to a greater extend from other dialects.

1. The absence of the voiced retroflex continuant ḍ and the fricatives.
2. The absence of aspirated stops.
3. The presence of voiced bilabial b and the absence of other voiced stops.
4. The presence of 6 nasals. Both alveolar and dental nasals are distinguished.
5. The presence of two laterals.
6. The use of third person neuter plural /ava/ as third person honorific singular too.
7. Simple plurals are used as honorific singular.
8. The presence of the possessive marker
9. The presence of all the cases.
10. The absence of passive construction.
11. *-aat-* as the future tense marker besides the common future marker *-um*.
12. The presence of compound nouns.
13. The presence of reduplicated forms.
14. Adjectives as attributes are present.
15. The presence of the positive and negative verb construction.
16. The presence of the imperative with negative suffixes.
17. More frequency of NS clusters than NN clusters.
18. Prominence and presence of 'R' in all positions.
19. Presence of auxiliary verbs and the complex constructions
20. Presence of all the major types of sentences, i.e. simple, complex and compound.

0.24.1. **Sound changes**

The following are the major sound changes noticed in it:

a) The change of *v* to *b* in the initial position
b) The change of *l* to *y*
c) The free variation between *k* and *v*

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pookaam \(\land\) poovaam
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0.25. **Nature and scope of the present study**

The present study consists of three parts. The first part consists of Phonology and Morphophonemics. The second part
(Morphology) deals with noun, verb, clitics and compounds, nominal and verbal. The third part consists of Syntax (sentence and phrase level analysis), texts, their translations and vocabulary. The language analysed is only the oral data collected from the informants. It may be possible that alternate forms exist in other areas.