HO GRAMMAR

(WITH VOCABULARY)
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BY

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1915.
Since I began writing this Grammar, I have constantly encountered the mistaken impression that there is no material difference between Mundari and Ho and that, inasmuch as there are several grammars dealing with the former, it would be almost a work of supererogation to compile a separate grammar on the latter. It is certainly an accepted historical fact that the Santals, Hos and Mundas originally belonged to the same aboriginal race, and it has been amply demonstrated that they still represent the same ethnic type with a strong linguistic affinity between the dialects they use. The language of the original ancient race was not, however, written so far as is known, and there is therefore no classical standard by which its various surviving forms can be measured and compared. Max Müller has pointed out that "all savage tribes, with no letters to fix their tongues, alter their speech much more rapidly than civilized nations" and, in another place, he remarks that all unwritten languages are "in a state of continual combustion." The causes of this constant state of change are numerous, and some of them are curiously interesting. For instance, a missionary observer quoted by Max Müller has reported that "when a chief or priest utters a witticism or invents a new phrase, it is at once caught up and passed current; mispronunciations, imperfect articulations of words arising from loss of teeth in old men who, from their former rank or prowess, are entitled to respect, sometimes give rise to similar changes." Again, economic progress leads to the adoption of a new process or implement, the word for which may be coined differently by tribes speaking cognate dialects, but living apart, or may be borrowed by each from different adjoining races as "loan-words." Though, therefore, the three dialects—Santali, Mundari and Ho—of the so-called Munda family of languages do contain marked features of common descent, they have, by the action of time and separate environment, drifted apart on many points of usage, vocabulary and pronunciation. No one has ever questioned the necessity for separate grammars on the Santali and Mundari dialects, and, as between Mundari and Ho, there are many differences, particularly in vocabulary, which though not perhaps sufficient, as in the case of French and Spanish, to exalt Ho to the dignity of a distinct language, are certainly sufficient to justify its separate treatment. The alterations and marginal notes I had to make in the Mundari Grammar which I used in learning Ho, made it look more like corrected proof-sheets originally set up by a mad compositor than the finally approved pages of a published volume.
2. It was in order to remove the heavy handicap on the acquisition of Ho from the Mundari text-books that the present work was undertaken. Since then, Babu Bhim Ram Salanki of the Singhbhum Deputy Commissioner's office has, I understand, published a Ho Grammar in English. I have not yet seen a copy of his book, but, as I had practically finished mine before I heard of his, I can only hope that there is room for another work on the same subject. My grammar does not pretend to be as scientific an exposition of the Ho dialect as the Revd. J. Hoffman's book is of Mundari. It is merely a comparatively simple and popular manual based on a first-hand acquaintance with its subject acquired during three years of service as the officer in charge of the Kolhan, and it will have served its purpose if it is of practical use to fellow Government officials and others who wish to study Ho.

L. B. B.

Vishnupur,

1st September, 1914.
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Short Pieces for Translation.

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CHAPTER I.

INTRODUCTION AND QUANTITIES OF VOWELS AND CONSONANTS.

According to Hunter, many of the non-Aryan peoples of India take their tribal designations from their respective words for “man” and, among these, Ho is one of the oldest and most widely spread roots having that meaning. At the Census of 1901, the number of people speaking the Ho language was returned at 371,860. Five years later, Dr. Grierson estimated the number at 383,126, and the Census of 1911 showed 420,000. Excluding about 12,000 who have emigrated to Assam and other parts as labourers, all these people live in the district of Singhbhum and in the neighbouring Native States, of which Gangpur and Mourbhanj contain the largest numbers. The habitat of the Hos is, however, the Kolhan Government Estate situated in the south-west of the district of Singhbhum. They are, together with the Mudas of the Ranchi district and the Santals of the Santal Parganas, the principal survivors of an originally compact race of aboriginals which, according to history and tradition, supplied the earliest settlers in the Gangetic Valley. Compared with the prehistoric tenure of these Kols, as they are commonly called, the Aryan Hindus are intruders of last month, the Mahomedans of last week, and the British of yesterday. The word “Kol” is now a generic term applied to all the aboriginal tribes of Chota Nagpur, including the Uraons, whose language is Dravidian though they belong to the same ethnic stock, and it is impossible to say to which tribe or tribes it should properly be applied. Its origin has been variously derived from the root ho—the phonetic change from h to k being very common—and the generic suffix li seen in words like Santali and Bengali; from the Santali hár—a man; from the Sanskrit kolá—a pig; from the Kanarese kallar—a thief; and from the ordinary Hindi kuli—a bearer of burdens. Sir George Campbell had “little doubt” that the latter derivation was correct, but Dr. Grierson does not so much as mention it, and it would be idle to speculate between the several alternatives when such an authority as the latter has said that “we do not know anything really certain about the original meaning of the word.” The empire of this primitive race was broken up by the Aryan advance and traces of it may be found in Assam and even in Burma. The main body concentrated on the Chota Nagpur plateau, however, and there found a more or less secure asylum to which other aboriginal tribes subsequently resorted. A portion of the race then moved southward from the higher steppes of the plateau, and eventually established itself in what is now known as the Kolhan after driving out the Bhuiias and Jains, who were the first settlers. This
offshoot has retained its hold on the same tract of country ever since and is the Ho tribe of to-day. At first, they were nominally subject to the Singh Rajas of Singhbum and, though they were in fact independent, it was in connection with the claims to suzerainty urged by these Rajas that the Hos first came into contact with the British. Three attempts to subjugate them had been made previously by various Hindu chiefs, but the Hos had not only repulsed these invasions, but had also pursued a vigorous policy of reprisal on all sides. British expeditions in 1819 and 1821 were more or less successful, but they could not be followed up owing to more important concerns elsewhere, and the Hos openly disregarded their engagements to pay tribute to the Hindu chiefs. They were always in demand where fighting was to be done and were never backward in responding to such demands, thus amply justifying the name of Larká or fighting Kols which has apparently always been attached to them by foreigners. They naturally took a hand in the Munda insurrection of 1831, and this led to their ultimate subjugation in 1836-37. It was recognised, however, that they could not be forced to submit to the Hindu Rajas and they were therefore brought under the immediate control of British officers whose administration was based on the indigenous system of village communities under hereditary headmen. That system is still in force and the rules framed in 1837 for the administration of civil justice are still applied every day. The rebellion of the Raja of Porhat during the Mutiny affected a considerable section of the Hos living on the borders of his State—the last remnant of fidelity to a quondam suzerain—but they were easily subdued and have given no trouble since. The Raja did indeed attempt to tamper with the Hos in the Kolhan proper. When the mutinous sepoys looted the Treasury, it so happened that there was no British officer at Chaibassa. Pending the arrival of Capt. Birch, however, certain loyal Mankis took charge of all Government property in Chaibassa, and it was one of these men who brought Capt. Birch the arrow that was being circulated amongst the Hos as a call to arms by the Raja’s agents. Capt. Birch summoned all the Mankis and, by firm and tactful treatment of the situation, regained the waverers and prevented any general outbreak. Cut off from the surrounding Aryans by radical differences in race, religion and habits of life, the Hos had, even before the advent of the British, always abstained as far as possible from any intercourse with them. Since they have come under British protection, the tide of Aryan aggression, whether mercantile or territorial, which has been responsible au fond for almost all aboriginal risings, has been kept back, and the natural inclinations of the Hos towards exclusiveness have been sedulously fostered. They have thus advanced from barbarism to comparative civilization under more favourable conditions than their
cognates of Chota Nagpur. Their progress has not been retarded by the disturbing element of a prejudiced foreign domination in the most ordinary occupations of life, nor have they, as a whole, come into close contact in other respects with the Aryan races. This, while it has probably resulted in the intellectual backwardness evidenced by an obtuseness that is, often extremely irritating, has also preserved certain moral qualities, such as independence of character and a strong sense of self-respect, which appeal peculiarly to the British imagination. As communications improve and mutual enlightenment progresses, this policy of isolation is, however, becoming not only more anachronistic, but also more difficult to enforce in practice. It must in all probability be abandoned eventually, but it may be possible to maintain it long enough to enable education to perform for the Hos the same service as the hard school of experience has rendered to the Mundas and the Uraons of the Ranchi district who are now able to hold their own with the more advanced Aryan races. Meanwhile, as the Census figures show, the Hos are far from being a dying race and, as the number speaking Ho only falls short of the total number in the tribe by less than two thousand, it is evident that there is no immediate danger of their language disappearing.

2. The language spoken by the Hos is a Munda or Kolarian dialect to which Mundari and Santali are nearly allied. The use of the word "Kolarian" in this connection is objected to by scientific writers, such as Müller and Grierson, who prefer, and employ, the word "Munda." The former is perhaps too wide because the Dravidian Uraons are included among the Kols, but the latter is certainly too narrow because the Mundas are only one among several tribes using these dialects. The words in every language are made up of roots expressive of primary ideas, and inflections used with those roots to indicate various modifying relationships. The degree of cohesion between these two components, known also as predicative and demonstrative roots or radical and formal elements, varies from mere juxtaposition to complete amalgamation, and is the basis on which languages are classified for the purposes of comparative philology. In the earliest stage, known variously as the Radical or Isolating Stage, the inflections are themselves roots capable of being used as independent words, and undergoing no phonetic change when joined to other roots to effect modifications of the primary ideas expressed by such roots. The inflections are either prefixed or affixed to the root and may bear a different meaning from that which they have when used alone, although no alteration takes place in their form. The Chinese language is still in this stage and is, as Max Müller puts it, language comme il faut.
The next step, known as the Agglutinative or Terminational Stage, occurs when the inflections have lost their meaning as separate words by a process which is known as "phonetic decay." The roots are still complete words to which the inflections are agglutinated in order to express modifications of the primary ideas such as are signified, for example, by our declensions and conjugations. The root and its several inflections can, however, be readily distinguished and the whole word reduced to its component parts at a glance. The Turkish language is agglutinative, and so also are most of the Austro-Asiatic family of languages of which the Munda or Kolarian group is a member. The Organic or Inflectional Stage is reached when, by a further process of phonetic decay, inflections have not only lost their original forms as separate words, but have become so completely incorporated with the root which they modify as to be no longer capable of identification and separation into their original forms except by skilled philological analysis. In the more advanced languages of this stage, the laws governing phonetic changes in the interests of euphony are in full operation and affect both the primary root and the secondary inflection. All trace of the inflection is gradually lost, and with it goes the modification of sense effected by it, until eventually additional roots have to be utilised to retain these modifications, the most advanced languages being thus made to resemble those in the earliest stage of development. Examples of organic languages are Greek, Latin, Bengali, Hindi and English.

3. It would be beyond the scope of this work to attempt to catalogue the principal characteristics of each of the three morphological classes into which languages are divided. This would in fact be impracticable because there is no definite line of demarcation between one stage and another, and because the characteristics of two languages in the same stage may differ widely according as they approximate to an earlier or a later stage of development. The most that could be done in any case is to give the characteristics of the various language families in each stage, but, for present purposes, we need only consider the Munda or Kolarian group of the Austro-Asiatic family. As already stated, this group belongs to the agglutinative stage, and it may be added that it is nearer the isolating than the organic stage. Its principal characteristics are:

(I) Unchangeable primary roots, generally monosyllabic, which can be used as nouns, verbs or adjectives.

(II) The modification of these roots by constant inflections or secondary roots, many of which have lost the power of separate existence, the various relationships thus expressed
being equivalent to those signified by the declensions and conjugations of more advanced languages.

(III) Three numbers—singular, dual and plural—and a distinction between animate beings and inanimate objects corresponding to, but not coinciding with, the gender of organic languages.

(IV) Two forms for personal pronouns—full and shortened or separate and suffixed—each of which is used in accordance with definite rules.

(V) Two further forms for the first personal pronouns, one of which includes, while the other excludes, the person addressed.

(VI) Absence of relative pronouns, accompanied by extensive use of participial forms.

(VII) Expression of direct and indirect objects by pronominal signs which are infixed in the verb.

(VIII) Use of postpositions instead of prepositions to indicate relations of time and space.

(IX) Comparative inaction of the laws of euphony which, in any case, only affect the inflections or secondary roots and leave the primary roots intact.

4. As adults can seldom catch sounds by the ear alone, experts are agreed that, in studying a living language, the initial step is to determine familiar phonetic signs which will represent accurately and invariably the different sounds of that language. In the case of an unwritten language such as Ho, it is not a question of finding Roman equivalents for existing characters, but literally one of representing sounds by familiar Roman letters. It does not really matter very much what system is adopted for this purpose, as long as it correctly represents the original sounds and is consistently used. All officials will approach Ho via the départmental vernacular examinations, and to them the method of spelling adopted in this work will present no difficulties. As regards others, the following notes on the quantities of vowels and consonants will help them to pronounce, with a fair degree of accuracy, Ho words seen for the first time in Roman characters, and will also enable them to reduce to familiar letters similar words heard for the first time in conversation. It is, I am aware, dangerous to dogmatise about the quantities of vowels and consonants without some knowledge of
phonetics which teach one, not only how to pronounce, but also to hear accurately, and record correctly, what is spoken in an unknown language. Such knowledge cannot, however, be acquired readily, and I do not expect therefore to be able to give anything more than an imperfect practical guide to the sounds heard in the Ho language. It is besides evident that, in the matter of phonetic pronunciation, there is considerable latitude for personal opinion between, on the one hand, the extreme of over-elaboration involving possible confusion and unnecessary labour, and, on the other, that of excessive simplicity incurring a risk of inadequacy. The Ho language will not be studied for literary purposes and, so far as speaking is concerned, teaching by a Ho is so infinitely more effective that there is nothing to be gained by a complicated system of notation in a grammar.

5. There are six simple Vowel sounds in Ho which may be represented by the letters a, á, e, i, o, and u.

\[ A \] is equivalent to the sound of "a" in "rural", and occurs in *ape—three, hambal—heavy, and *tasad—grass.\]

\[ A' \] equals the "a" in "father," and occurs in áji—elder sister, *lándá—to laugh, and *bá—a flower. This is the only vowel that need be inflected in representing the vowel sounds of the Ho language.

\[ E \] equals the "e" in "grey", and occurs in engá—mother, sen or seno—to go, and hende—black.

\[ I \] equals the "i" in "police", and occurs in *iv—to reap, *lijá—cloth, and *giti—to sleep. It is perhaps open to question whether a shorter sound equal to the "i" in "in" does not occur in some words such as *iril—eight, and *ginil—a wall, but I think that the longer one is the proper sound in all such words. The first "i" in ini—that person, and in *ir—to rub, is certainly short, but this is exceptional and the sound is too rare to justify the adoption of a separate sign to represent it.

\[ O \] equals the "o" in "no", and occurs in ondo—and, *lolo—hot, and *bo—the head.

\[ U \] equals the "u" in "rule", and occurs in ub—hair, sukuri—a pig, and busu—straw.

6. Besides these simple sounds, there are certain other vowel sounds which may be represented by combined Roman vowels or diphthongs. According to Hoffman, though any two vowels may stand side by side in Mundari, each retains its original sound, fusion of two vowels into a new
sound never occurring. Such fusion does occur in Ho, or rather, to put the matter in a logical manner, there are vowel sounds in the Ho language which cannot be represented by any of the six simple vowel equivalents nor by any two of them pronounced separately.

Ai equals the “ai” in “aisle”, and occurs in aïnb—evening, païti—to work, and sadai—common.

Au equals the “ou” in “out”, and occurs in auri—not yet, kaubau—to be in a hurry, and bauu—elder brother.

Oi equals the “oy” in “oyster”, and occurs in oïdr—to swim, hoio—the wind, and moi—to bud.

7. All other complex vowel sounds can be split up into single vowels and represented by the appropriate Roman equivalents. There is no necessity to employ a diaeresis to indicate that such equivalents are to be pronounced with separate efforts of the voice because all combinations other than ai, au, and oi must be so pronounced. Examples are der—to precede, aed—seven, zé—yes, oe—a house, turuiâ—six, did—a lamp, kuam—the chest, keû—to call, and meang—the day after tomorrow. It will thus be seen that the law of harmony of vowels, which operates so strongly in English, is not of any great importance in Ho. Euphonic elisions do occur occasionally, but, as already explained, the idiom of an agglutinative language requires that secondary roots acting, for example, the part of case and tense-suffixes shall not in any way affect the primary root; and when an agglutinative language is but little removed, as Ho is, from the isolating stage, the primary roots do not act phonetically on the secondary roots either to any extent.

8. Turning to the Consonants, the sounds ordinarily represented by the Roman letters c, f, q, v, w, x, y and z, either do not exist or are adequately represented by other consonants. Thus, s represents the sound of “c” in “cistern,” and k that of “c” in “cold”. Ch—pronounced as in “chimney”—is, however, common, but the “ch” in “chord” must be rendered by k. According to the ordinarily accepted system of transliteration, “f” must always be rendered by ph. The sound does not, however, exist in proper Ho words, and, in such Hindi words as have been adopted into the language, the aspirate has been dropped, e.g. phaujâri—criminal, and phursat—leisure, become in Ho paujâdri and pursat respectively. The nearest approach to the sound of “x” in “box” is represented by the ks in the Hindi loan-word nûksân—to destroy. The sound does not exist in any indigenous word so far as I know, nor do those indicated by “v”, “w” and “z”. A sound similar to the familiar
“y” does undoubtedly exist in many Ho words. Whitley uses it in the spelling of all Mundari words where the sound can be traced, e.g., he writes dyub—evening, deyá—the back, diyá—a lamp, hoyo—the wind, and tuyu—a jackal. Hoffman says that “y” is rare, but adds that it is used instead of “e” where the latter occurs between two vowels. He cites loyong (Mundari for ‘a rice field’) as an example, but at page 34 of his “Mundari Grammar with Exercises—Part I” he renders the same word loeong, and he spells all the examples given above without the “y”.

DeSmet has no rule on the subject, but generally omits the “y” except in the Mundari word for the numeral “one” which he spells both moiad and moyad. This example shows clearly that, if oi is pronounced as in para. 6 above, both renderings will be spoken alike. In the same way, the “y” sound in other words may be represented by the conjunction of two vowels. For example, both Hoffman and DeSmet write tuiu (a jackal) and not tuyu. There is no Ho word beginning with the sound of “y” and this makes it certain that the sound is foreign to Ho except in so far as it is caused by the conjunction of two or more vowels. I have therefore refrained from using the consonant “y” at all and experience will, I think, show the reader that perfectly correct pronunciations of the following examples are obtained by spelling them as I have done, and as both Hoffman and DeSmet do in several instances:—aïub—evening, diá—a lamp, doév—the back, hoio—the wind, moiá-five, maiom—blood, meang—the day after tomorrow, siéd—to breathe, taiom—after, and tuiu—a jackal. This method of spelling results in vowels coming together in a manner which would be repugnant to organic languages, but which, as explained in para. 7, is natural in an agglutinative language.

9. All the other English consonants occur and do not call for any special mention except in the following cases:

D and t without any diacritical marks are pure dentals, and occur in dub—to sit, idi—to take, teng—to weave, and giti—to sleep.

D and t are cerebrals, and occur in dudi—a bridge, hende—black, tote—to shoot, and jete—sunshine. This distinction should be carefully attended to from the beginning as it may sometimes make all the difference in the meaning of a sentence, e.g., med—the eye, and med—iron, setá—a dog, and setá—morning.

G always represents the “g” in “gate”, and occurs in gelei—ten, sengel—fire, and idang—dawn. The sound of “g” in “gem” is represented by j as in joár—to greet.
H is sonounded at the beginning of Ho words, e.g. her (to sow) and not er, hisi (twenty) and not isi, but not in the middle, e.g. il (a feather) and not ikil. Such words as singhāsūr (west) and senhorá (to journey) are obvious compounds, the elements of which must retain their original form. Similarly, loan-words taken from other vernaculars retain the initial "h", but drop the one in the middle, e.g. ḫājr—to be present, and ḫukum—to order, but ḫānī—a story, and māriā—a water-course, instead of the Hindi forms kahānī and mahāriā. This applies to the aspirate standing by itself. When compounded with another consonant, it is, with one exception, dropped in loan-words, e.g. ḫihr becomes ḫiār—to take evidence, phaujdāri becomes paunjdāri—criminal, ḫi k becomes tik—proper, and nālish becomes nālis—to bring a case. The single exception is ch pronounced as in para. 8, the sound of which occurs both in indigenous and exotic words, e.g. chanab—the end, chauli—rice, kecho—tiles, and pichā—to follow.

N may be noticed in connection with a common diacritical sign, the effect of which is exactly the same as that of the Bengali chandrabindu, i.e., the preceding vowel is strongly nasalized. Thus, āur—a yoke, pēvaia—a weaver, and rāysā—to rejoice.

R—the cerebral 'r' does not occur in Ho and is elided from all Mundari words in their Ho form. Thus, horo becomes ho—a man, orā becomes oā—a house, and arandi becomes āandi—to marry. The ordinary 'r' is retained, however, as in diri—a stone, herel—a husband, and uri—cattle.

10. The checked vowels common to all Kolarian languages are thus described by Hoffman: "The pronunciation of a vowel, commenced in the ordinary way, is suddenly checked by a rapid partial contraction of the muscles used in its formation, and then, by a relaxation of those muscles, the breath or sound is allowed to flow out without receiving any further modulation. This process gives to the vowel the sound of two vowels of which the first is very distinct, smart and short, whereas the second sounds somewhat like a slight short echo of the first." These checked vowels undoubtedly occur in Ho, and the question is whether a distinct diacritical mark should be adopted to indicate them. Whitley, DeSmet and Hoffman each uses a different sign for this purpose, but they are not consistent in its application, and it seems to me that, in a usage of this sort, which is not regulated by ascertained rules, and which is in fact applied arbitrarily by the people themselves, it is better to do without any
diacritical sign. In words, such as *huju* (to come) and *dá* (water), which are in every-day use, this peculiar pronunciation will be readily acquired by the student, but further progress can only be made very gradually, and the use of a diacritical sign will, if he pays any attention to it, only make the beginner's difficulties more acute without being of any real assistance to him. I may add that I never paid much attention to these checked vowels, except in the commonest words, and that I had no difficulty in making myself understood. Nor have I ever met anybody knowing either Mundari or Ho whose practice and experience were not the same. The only cases in which the matter is really of practical importance occur in the spelling of words which differ entirely in meaning, but only slightly in sound, according as a checked vowel is used or not. For example, *rá* pronounced ordinarily means "to untie", but pronounced with the vowel checked as described above, it means "to cry". In all such cases, the difficulty may be circumvented by spelling the checked vowel phonetically, the word meaning "to cry" being rendered *ráa*. Further examples are *á* (the mouth) and *áa* (to release), *bau* (to mould) and *báa* (elder brother), *uru* (a beetle) and *uruu* (to remember).

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**CHAPTER II.**

**Gender, Number and Case.**

11. In Ho, the ordinary grammatical distinction between Genders is replaced by the distinction between Animate and Inanimate Objects. The fact that any particular noun denotes a male or a female being does not affect the construction of a sentence, but the question whether it denotes an animate or inanimate object is of material importance in that connection. As a rule, the same word expresses both the masculine and the feminine, as, *e.g.* *sádom* meaning either a stallion or a mare, *sim* either a cock or a hen, and *kulá* either a tiger or a tigress; but, if an explicit designation of sex is desired, this can be secured by prefixing the words *sándi* and *engá*, as, *e.g.* *sándi sim* (a cock) and *engá sim* (a fowl). Sometimes the feminine form is indicated by a separate word, as, *e.g.* *hárá* (a bullock) and *gunáti* (a cow). Again, the words *ho* and *kóá* (masculine) and *érá* and *kui* (feminine) are used sometimes to indicate the sex of animate beings, as, *e.g.* *dásí ho* (a male servant) and *dásí erá* (a
female servant), kohon (a son) and kuihon (a daughter). The masculine and feminine forms for the common animals are as follows:

**Masculine.**

<table>
<thead>
<tr>
<th>Animal</th>
<th>Masculine Form</th>
<th>Feminine Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>A dog</td>
<td>... sändi setá</td>
<td>... engá setá</td>
</tr>
<tr>
<td>A cat</td>
<td>... sändi bilai (or) pusi</td>
<td>... engá bilai (or) pusi</td>
</tr>
<tr>
<td>A goat</td>
<td>... baidá merom (castrated)</td>
<td>... paťeá merom (one that has not had kids)</td>
</tr>
<tr>
<td></td>
<td>bodá merom (uncastrated)</td>
<td>... engá merom</td>
</tr>
<tr>
<td></td>
<td>rudá merom (</td>
<td>... engá merom</td>
</tr>
<tr>
<td>A sheep</td>
<td>... baidá mindi (castrated)</td>
<td>... paťeá mindi (as above)</td>
</tr>
<tr>
<td></td>
<td>rudá mindi</td>
<td>... engá mindi</td>
</tr>
<tr>
<td></td>
<td>gorrá mindi (uncastrated)</td>
<td>... engá mindi</td>
</tr>
<tr>
<td>A buffalo</td>
<td>... sändi kerá</td>
<td>... engá kerá (or) bitkil.</td>
</tr>
<tr>
<td></td>
<td>nauki kerá (one that has not calved)</td>
<td></td>
</tr>
<tr>
<td>A buffalo calf</td>
<td>... sändi kerá hon</td>
<td>... engá kerá hon</td>
</tr>
<tr>
<td>A cow calf</td>
<td>... dámkom miu</td>
<td>... petau miu</td>
</tr>
<tr>
<td>A capon</td>
<td>... gaiá sim</td>
<td>... kálutí sim (one that has not laid eggs)</td>
</tr>
<tr>
<td>A pig</td>
<td>... baidá sukuri (castrated)</td>
<td>... kálutí sukuri (one that has not farrowed)</td>
</tr>
<tr>
<td></td>
<td>... engá sukuri</td>
<td></td>
</tr>
</tbody>
</table>

The only other words denoting sex are the various terms of relationship which will be dealt with later (*Vide* Chap. XXIV).

12. The distinction between animate and inanimate objects regulates the use of Number in nouns, pronouns and verbs. "Animate" is not synonymous with "living" because it only covers animal and intellectual, and not natural, life. Thus trees, flowers and plants are treated as inanimate. Nor does it exclude all "neuter" nouns, because celestial bodies, such as the sun, moon and stars, and natural phenomena, such as lightning, rain and wind, are classed as animate objects.

13. There are three Numbers in Ho—the Singular, the Dual and the Plural. The Singular is always the original root, to which the suffixes *king* and *ko* are added to form the Dual and Plural respectively. This only takes place in the case of nouns denoting animate objects. *E.g.* *ko*—a man, *hoking*—two men, *hoko*—three or more men; *ipil*—a star,
ipilking—two stars, ipilko—three or more stars; but dáru—one or more trees according to the context.

Note—Nouns denoting family relations insert te before the Dual and Plural suffixes, e.g. misi—a younger sister, misiteking—two younger sisters, misteko—younger sisters.

14. The dual and plural suffixes may only be used with inanimate nouns when it is desired especially to emphasise the number of objects indicated. This is, however, uncommon and the form of the verb is not in any event affected. In Mundari, the plural suffix is used in enumerations of inanimate objects, as, e.g. Bulungko tumáktuko ad chauliko kiringeme.—Buy salt, tobacco and rice. This usage is permissible in Ho, but is not usual, the common form for the same sentence being either Bulung, sukul ondo chauli kiringeme or Bulung, sukul, chauliko kiringeme.

15. Apart from the use implied by its meaning, the Dual Number is employed as a general sign of respect among the Hos. I believe that its use was originally confined to the father-in-law, mother-in-law, daughter-in-law, sister-in-law (husband’s elder sister or younger brother’s wife), and brother-in-law (husband’s elder brother or younger sister’s husband), but it is now used in addressing, in the presence of others, any relative to whom it is desired to show respect, e.g. a wife or a mother. Outside relatives, the dual is also employed, as an acquired usage, to express respect among the Hos themselves. A Ho will address any European of position in the second person singular with the addition of Gomke (master), but will usually, though not necessarily, address a clerk in the dual if the latter is a Ho. If he is a Mahomedan or a Hindu, he will be addressed in the singular. The only Indians whom a Ho will address as Gomke are those whom he is actually serving.

16. The Case-suffixes of organic languages such as Latin do not exist in Ho, but the same relations between words are obtained by the use of compounds consisting of the root and an added postposition. The effect of these postpositions is to produce forms which are in all essentials the equivalents of organic cases, and which can therefore be used in the declension of nouns.
CHAPTER III.

ADDED POSTPOSITIONS—SIMPLE AND COMPOUND.

17. Postpositions are for all practical purposes the same as prepositions, the only difference being, as is implied by their name, that they are placed after the word they are used with. The present chapter treats only of those postpositions which are joined to the preceding word so as to form a new compound with a distinct meaning, i.e. which perform the function of declensional inflections.

SIMPLE POSTPOSITIONS.

(i) $A'$—is one of the Genitive Case signs and indicates either the Possessive or the Partitive Genitive, i.e. a relation either of ownership or of component parts.

Pátorí hon—Pator's son.
Kándeá oá—Kande's house.
Báguná ti—Bagun's hand.
Meromá ub—The goat's hair.
Dáruá sakam—The leaves of the tree.

Note—The partitive relationship may also be expressed without the use of this postposition. Thus, in the last two examples, Merom ub and Dáru sakam would be equally correct, as would Dáruréá sakam (see vii below) also.

(ii) Re—is the Locative of Rest indicating primarily the place or time at which something occurs. Its meaning must not, however, be restricted to the equivalent of the English "in".

Ne hátutre Mundá taináe—The Munda lives in this village.
Ape chándure Somá ruááe—Soma will return in three months.
Sádomre komoro ememe—Put the blanket on the horse.

(b) Re is also used to signify price and is then equivalent to "for".

Mi tákáre moi pati chaulim náméa—For one rupee you will get ten seers (one pati equals two seers) of rice.

Bár síkire ne lijáé kiringkedá—He bought this cloth for eight annas (one siki equals four annas).
(iii) $Tá$ and $Pá$—are also Locatives of Rest indicating the place where something occurs, but are rarely found in their simple forms. $Tá$ denotes the exact spot, while $pá$ indicates proximity generally and is comparatively indefinite.

$Ale$ bándá baikóttá kulá gitítanáe—The tiger is sleeping where we made the bándh.

$Aíná$ oá $Dongolpá$ mená—My house is in the vicinity of Chaibassa.

Note—In both these sentences, the compound postpositions $táre$ and $páre$ (see below) would have been equally correct and would be more generally employed.

(iv) $Te$—is the Locative of Motion and indicates motion towards a particular point.

$Aíná$ lijáreá-oáte ne diá idieme—Take this lamp to my tent.

Marang Gomke Chákáte holáe senoaná—The Deputy Commissioner (literally, “the big master”) went to Chakardapore yesterday.

(b) $Te$ is also the Instrumental Case sign and indicates the agency or means by, with or through, which any act is done. When the agent is a human being, the separate postposition $horáte$ is used. (Vide Chap. XXI).

Relte ondo dongáte kuliko Asámteko senóá—Coolies go to Assam by rail and by boat.

$Tite$ Hoko mándikó joméá—The Hos eat cooked rice with their hands.

Kátáte urue tegágoekidá—He crushed the beetle with his foot.

Urikote ne disumrenko sied—The inhabitants of this country plough with cattle.

Hásutee ráñataná—He is crying on account of the pain.

(c) $Te$ is further used to signify price in the same way as $re$. It is really more logical to use $te$ than $re$ in this connection because, if the relationship between the words is analysed, it will be found to be nothing more than the instrumental.

Moi ţákáte Dáso námá niue kiringkídá—Daso bought a new calf for five rupees.
(v) *Lo*—does not correspond to any case sign. It denotes association or combination either at rest or in motion and is used with animate nouns only.

*Muktá Pásinglo hujulená*—Mukta came with Pasing.

*Ainglo netáre tainmá*—Remain with me in this place.

**COMPOUND POSTPOSITIONS.**

(vi) *Ete*—is the Ablative Case sign and indicates motion away from a definite place.

*Tamáreteng hujuakaná*—I have come from Tamar.

*Keráko pieteko adeaná*—The buffaloes strayed from the *maidan* (*pi*)—either an open plain or high-lying terraced cultivation).

(b) Used in relation to time, *ete* may be translated by "since," "from the time of," "for".

*Jiátátáete Hoko bir aminkete oteko baiedá*—From the time of their ancestors, the *Hos* have cleared the forest and made cultivated land.

*Holdáete káing jomtadá*—I have not eaten since yesterday.

(c) *Ete* is also used to express comparison, but this will be dealt with in a subsequent chapter (*Vide Chap. V*).

(vii) *Páre*—is the Locative of Rest like *re*, but is indefinite as compared with the latter.

*Amá hátu okonpáreá*—Whereabouts (in what direction) is your village?

*Dongolpáreng tainá, mendo oátaing Chakáreo mená*—I live somewhere near Chaibassa, but I also have a house in Chakardapore.

(viii) *Páte*—Bears the same relation to *te* as *páre* does to *re*, i.e. it indicates the Indefinite Locative of Motion towards.

*Okonpátee senoeaná*—In what direction did he go?

*Birpátee nireaná*—He ran towards the forest.

(ix) *Páete*—similarly indicates indefinitely motion away from.

*Okonpáteko hujulená*—From whereabouts did they come?

*Ranghipáete*—From somewhere near Ranchi.

*Note*—As mentioned in sub-head (iii) above, *tá* is the definite form of *pá*. Táre, táte and táete are therefore equivalent.
respectively to the simple forms re, te and ete as expressing rest in, motion towards or motion away from, a definite place; and they are in fact so used occasionally, especially with participial clauses, e.g. Bábáko iretantáte ainglo hojumé—Come with me to the place where they are cutting paddy. Owing probably to possible confusion with the forms mentioned in sub-head (x) below, táre, tâte and tátete are not, however, used in this sense with single nouns denoting space or place.

(x) Táre tâte and tátete—are ordinarily used with precisely the same connotation as re, te and ete in connection only with nouns and pronouns denoting animate objects. The tút seems to be equivalent to the Hindi país.

Aletáre isu purá bábá mená—With us there is very much paddy, i.e. We have a great deal of paddy.

Gomketáte neá entórás idieme—Take this to the master at once.

Gurucharan Pavaintáete mindikáing kumbukiá.—The two men stole a sheep from Gurucharan Tanti.

(b) Táre and tátete are also used to indicate an animate indirect object when the latter is not expressed in the verb, táre being used when motion is not implied. (Vide rule in Note 4 to para. 47). For example, “He gave me medicine” may be translated Aingtáre rede emkeddá or aing rede emadingá. This point will be better understood after the verb has been studied.

(xi) Ren—is the Locative Genitive Case sign used only with nouns denoting animate objects. The relation is one of place so to speak, and the postposition is equivalent to “dwelling in”, “belonging to”.

Háturen ho or háturení—A man belonging to the village.

Garáren hákuko—Fishes dwelling in the river, i.e. river fish.

(b) Ren may also be rendered by “worth”, “aged”, “measuring”, in connection with animate nouns.

Hisi tákáren gundá—A cow worth 20 Rs.

Turní sirmáren sitiá—A child six years old.

Upun mukáren kulá—A tiger measuring six feet (muká equals half a yard roughly).
(c) *Ren* is also equivalent to "the wife of". This is really only a variety of the Locative Genitive, the wife being considered as belonging to the husband.

*Ni Boreáren erá* or *Boreáreni*—This is the wife of Borea.

(xii) *Reá*—forms the Locative Genitive of inanimate nouns only.

- *Háturéa oá*—The houses of the village.
- *Garáreá dá*—The water of the river.

(b) *Reá* signifies worth, age, dimension and material in relation to inanimate objects.

- *Moí tákáreá ándu*—An anklet worth 5 Rs.
- *Išu sirmáreá jojo dáru*—A very old tamarind tree.
- *Musingreá horá*—A day’s journey.
- *Kádsomreá pindá*—A dhoti made of cotton.

(c) *Reá* meaning "regarding", "concerning", "about", is attached both to animate and inanimate nouns in the same form.

- *Súdomreá káji*—A story regarding the horse.
- *Otevéá darkás*—A petition concerning land.

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**CHAPTER IV.**

**DECLENSION OF NOUNS.**

18. With the help of the postpositions dealt with in the preceding chapter, we can now decline Ho nouns in the manner familiar to those whose knowledge of grammar is based on the forms of organic languages. The number of cases is large, but against this may be set the fact that there is, so to speak, only one declension.

**Cases.**

<table>
<thead>
<tr>
<th><strong>Case-Suffixes</strong></th>
<th><strong>Animate Nouns</strong></th>
<th><strong>Inanimate Nouns</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative root</td>
<td><em>gomke</em>, a (or the) master</td>
<td><em>gará</em>, a (or the) river</td>
</tr>
<tr>
<td>Accusative root</td>
<td><em>gomke</em>, a master</td>
<td><em>gará</em>, a river</td>
</tr>
<tr>
<td>Dative root</td>
<td><em>gomke</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td>{ <em>táre, táté</em> (with <em>gomketáre</em>) to a master }</td>
<td></td>
</tr>
<tr>
<td></td>
<td>where indirect object is not included in the verb</td>
<td></td>
</tr>
</tbody>
</table>

Instrumental... te (with animate gomke horáte, by or nouns other than through the agency persons and with of a master. all inanimate nouns)

Definite ete, táte gomketáte, f r o m a garáete, f r o m a master. river.

Ablative... Indefinite páte gomkepáte, from the vicinity of a master.

Possessive á ... gomked, of or belonging to a master.

Partitive á ... gomked, of or forming part of a master.

Genitive... Locative ren, reá, gomkeren, (the wife) of a master.

Locative of... Definite re, táré... gomketáre, in (with) a master.

Rest Indefinite páre... gomkepáre, in the vicinity of a master.

Locative of... Definite te, táte... gomketáte, to a master. garáte, to a river.

Motion... Indefinite páte... gomkepáte, to the vicinity of a master. garápáte, to the vicinity of a river.

Vocative... ateá, ate... ateá gomke, O master!

19. The above is of course only the singular number, but it is unnecessary to decline the dual and plural numbers at length. In the case of animate nouns, the dual and plural signs (king and ko) are added to the roots before the postpositions, the latter remaining precisely the same as in the singular number. e.g. gomkeking, two masters; gomkekingá, of or belonging to two masters; gomkekopáte, from the vicinity of three or more masters. In the case of inanimate nouns, the dual and plural numbers are exactly the same as the singular.
CHAPTER V.

ADJECTIVES AND THEIR COMPARISON.

20. There is no Article in Ho. The context must show in each case whether the definite or indefinite article is to be used in translating a Ho sentence into English, e. g. hon gojotanáe may mean either "a child is dying" or "the child is dying". The numeral miad (one) is often prefixed to a noun with the force of an indefinite article. This is especially the case in narratives. E. g. Musing betar miad ho (mido) taikená—Once upon a time there was a certain man.

21. Ho adjectives are invariable, i. e. they are not affected by the gender or number of the noun they qualify. E. g. Bugin ápu—a good father; bugin engá—a good mother; bugin engákoápuko—good fathers and mothers.

22. Most Ho adjectives may without any change of form be used as nouns or verbs, or, to put the matter in its correct sequence, the original root can be used as a verb, noun or adjective without the addition of any secondary root to denote that its meaning has been altered. Thus, hendě—to blacken, blackness, and black; chakád—to deceive, deceit, and deceitful.

Note—As adjectives are necessarily limited to words denoting qualities, and as the words etkan (bad) and bugin (good) are used so as to embrace most vices and virtues, the operation of this rule is more common as between nouns and verbs, e. g. óá—a house, to make a house; járom—an egg, to lay an egg. Other parts of speech may be used as verbs in the same way. Thus, eá (yes) means also "to agree", párom (across) means also "to cross" and áer (before) means also "to precede". This transferability is one of the features of the language and is extremely useful in practice.

23. Adjectives do, however, undergo a change of form sometimes, though such cases must be regarded as exceptional. Thus the suffixes n and an are added to a few verbs and nouns to form adjectives. E. g. etká (to be bad) becomes etkan (bad); gonong (price, value) becomes gonongan (valuable); bisi (poison) becomes bisian (poisonous); and pe (strength) becomes pean (strong).

Note—A similar n is occasionally used to form nouns from verb roots, the n being inserted after the first vowel which is then repeated. Considering how simple this method is,
it is strange that it is not more resorted to, the explanation being probably that the aboriginal mind not only cannot rise to abstractions, but is unable to think even of concrete things apart from the actions which give rise to them. The only common examples of the usage referred to are onol (a writing) from ol (to write); hanating (a share) from háting (to divide); gonoé (death) from goe (to kill); enete (a beginning) from ete (to begin); kenesed (an obstruction) from kese (to impede); ranakab (a steep slope) from rakab (to climb); hanárub (a cover) from hárub (to cover); chanab (an end) from chábá (to finish); and ranápid (an eyelid) from rápid (to blink).

24. A large class of words equivalent to English adjectives is formed from verb roots by the addition of the tense-suffixes. These are participial forms and will be better understood when that branch of the subject is reached (vide Chap. XIII).

25. The Comparison of Adjectives is effected in a way very similar to that familiar in Hindi. The comparative degree is formed by adding the ablative case-sign ete to the noun with which the comparison is made, and the superlative degree is formed by prefixing the adjective saben (all) to the compound formed by the addition of ete to the object of comparison. In neither case does the adjective take any suffix as in English.

Kuiete ho marangá—A man is bigger than a woman.
Keráete sódón ánjáee nireá—A horse runs faster than a buffalo.
Eń dárúete náé salangíá—This tree is higher than that one.
Saben joete uli buginá—The mangoe is the best of all fruits.
Sabenkoete Somá lándiáá—Somá is the laziest of all.
Sabenete ne kápi lesérá—This axe is the sharpest of all.

CHAPTER VI.
PRONOUNS.
I—PERSONAL PRONOUNS.

26. All the personal pronouns have two forms which may be called the Full Form and the Shortened Form respectively. Hoffman has an abstruse discussion as to which of these forms is the original one in Mundari. I do not propose to follow him into the intricacies of the question, because the consideration that seems to me to militate entirely against the conclusion he comes to is the fact that the shortened form is
parasitical and that, whenever the various personal pronouns stand by themselves, the full form must be used. The question is, however, a more or less academic one and, for all practical purposes, it will suffice to know when each form should be used.

27. Before enumerating these forms for each of the three personal pronouns, it may be as well to explain that the dual and plural numbers of the first personal pronoun are further sub-divided into two distinct forms which may be called the Inclusive and the Exclusive respectively. It is strange that a primitive language should, in this respect, be more precise than our modern tongues, but the fact remains that the English pronoun "we" takes four distinct forms in Ho. The beginner will be well-advised to get into the habit early of using these forms instead of the vague "we." They are as follows:

The Inclusive Dual denotes the speaker and the person addressed, and is equivalent to "thou and I" or "you and I" according to the form which usage has sanctioned.

The Exclusive Dual denotes the speaker and some third person other than the person addressed, and is equivalent to "he and I" or "she and I."

The Inclusive Plural denotes the speaker and two or more persons addressed, and is equivalent to "you and I."

The Exclusive Plural denotes the speaker and two or more third persons other than the person addressed, and is equivalent to "they and I."

28. The full and shortened forms of the personal pronouns may now be noticed.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Full Form.</strong></td>
<td><strong>Inclus. alang, thou &amp; I... abu, you &amp; I.</strong></td>
<td><strong>Inclus. lang, thou &amp; I... bu, you &amp; I.</strong></td>
</tr>
<tr>
<td>1st Person <em>ing, I</em></td>
<td>2nd <em>&quot; am, thou... aben, you two... ape, you.</em>*</td>
<td>1st Person <em>ing, I</em></td>
</tr>
<tr>
<td></td>
<td>3rd <em>&quot; ai, he or she... aking, they two... ako, they.</em>*</td>
<td></td>
</tr>
<tr>
<td><strong>Shortened Form.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd <em>&quot; m, em, me, thou ben, you two... pe, you.</em>*</td>
<td></td>
<td>2nd <em>&quot; m, em, me, thou ben, you two... pe, you.</em>*</td>
</tr>
<tr>
<td>3rd <em>&quot; i, he or she... king, they two... ko, they.</em>*</td>
<td></td>
<td>3rd <em>&quot; i, he or she... king, they two... ko, they.</em>*</td>
</tr>
</tbody>
</table>
It appears therefore that the shortened form is obtained by the elision of the initial \( a \) from the full form, or, if Hoffman's view is correct, that the full form is obtained by prefixing an \( a \) to the shortened form, which, in that event, might properly be called the simple form.

29. The uses of these two forms are most important. The full form is used (i) when the pronominal subject of a sentence is to be emphasised, \( e.g. \) in answer to the question \( Neá okoe rápudkedá— \) who broke this? a Ho would say \( aing rápudkedáing— \) I broke it. If he was merely making a statement of fact in the course of a narrative, he would say \( rápudkedáing \) only (see below under shortened form).

(ii) Whenever a pronoun is declined, \( i.e. \) whenever it is used in connection with the added postpositions dealt with in a preceding chapter.

\[ \text{Amtáte gáquedá—I will bring it to you.} \]
\[ \text{Aiá óá hándiakaná—His house has fallen down.} \]
\[ \text{Alelóte jáná káam námeá—You will not get anything from us.} \]

(iii) When a pronoun stands as an indirect object and is inserted in the verb. In such cases, the full form becomes a suffix, but it is only used as such to avoid confusion with the direct pronominal object for which the shortened form is inserted. The sentence “I will give you a horse” may be translated \( \text{Amtáte sádoming emiá or Am sádoming emamá.} \) The second rendering illustrates the inserted indirect object and the first the inserted direct object, the indirect object being expressed by the dative case (\( c.f. \) para. 17 (\( x \)) and \( \text{Note 4 to para. 47.} \))

\[ \text{Note—The above rule only holds good for the present, imperfect and future tenses of the Indicative Mood, and for the Imperative, Subjunctive and Conditional Moods.} \]

The shortened form is used (i) when a pronoun stands as the subject of a sentence. The Ho idiom requires that a pronominal subject must be suffixed either to the verb or to the word immediately preceding it, and it is for this purpose that the shortened form is used. \( E.g. \) \( \text{Hju}tánding.—I am coming; \text{gapáing hju}jua.—I will come tomorrow. \) The following rules should be noted in this connection:

(a) The singular of the first personal pronoun contracts to \( ng \) after words ending in \( e. \) \( E.g. \) \( \text{Dongolteng senotana}—I \) am going to Chaibassa. This is a purely phonetic change, and there is nothing to account for it being limited to this vowel beyond the fact that the law of harmony of vowels
is generally inoperative in agglutinative languages and that any evidence of its action must be regarded as exceptional.

(h) The singular of the second personal pronoun is regulated by the following considerations:—

(1) The shortened form *m* is used when the verb, or the word preceding it, ends in a vowel, its effect being to alter a long vowel into a short one. *E. g.* Goletanam—*you* are whistling; choilam kujua—when will you come? The vowel does not shorten when the word preceding the verb is the negative *ka*, nor is the shortened form of the pronoun used. The compound is always rendered kaam, the second *a* being pronounced very lightly.

(2) The form *em* is used when the verb, or the word preceding it, ends in a consonant. *E. g.* Ne sunumem lenledá chi—did you press this oil? As a matter of fact, no part of the verb (except the imperative, regarding which see the next rule) ends in a consonant, so that this rule only refers really to the preceding word as in the example given.

(3) The form *me* is used with the imperative mood and in the conjugation of the verb mená (to be, to exist) and its antonym bano. *E. g.* Dubme—sit down; menámé—*you* are present; and bangmed—*you* are absent. (*C. f.* Chap. XVI.)

(c) The third person singular becomes *e* when suffixed as a subject. *E. g.* Hujulende—*he* came; sádomo kiringkiá—he bought a horse.

(ii) The second use of the shortened form occurs when a pronoun stands as the direct object of a transitive verb. Such objects are invariably inserted in the verb in accordance with rules which vary with the tenses and will be fully treated later. (*Vide* Chaps. VII, VIII and IX). For present purposes, it will be sufficient to say that the shortened forms, as given in para. 28, must be used for such insertions, the form for the second person singular being invariably *me*.

Somá dandátee támkedíngá—*Soma* beat me with a lathi.

Gapáing nelmeá—*I* will see you tomorrow.

Ainá sádom sábime—Hold my horse.
(iii) It follows, from the note under the rule above dealing with the use of the full form for the inserted indirect object, that the shortened form must be used when an indirect pronominal object has to be inserted in the perfect, past and pluperfect tenses of the indicative mood. This also will be better understood at a later stage (see Chap. IX) and I will merely add the following examples here.

Sádome emakadingá—He has given me a horse.
Sádoming emadmedá—I gave you a horse.

30. The full forms of the personal pronouns may be declined in the same way as nouns. One example will suffice.

<table>
<thead>
<tr>
<th>Case</th>
<th>Form</th>
<th>Meaning</th>
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<tbody>
<tr>
<td>Nominative</td>
<td>aing, I</td>
<td>to me</td>
</tr>
<tr>
<td>Accusative</td>
<td>aing, me</td>
<td>to me</td>
</tr>
<tr>
<td>Dative</td>
<td>aingtáre, aingtáte</td>
<td>to me</td>
</tr>
<tr>
<td>Instrumental</td>
<td>aingte, by me</td>
<td>to me</td>
</tr>
<tr>
<td>Ablative</td>
<td>aingpaete, from me</td>
<td>from me</td>
</tr>
<tr>
<td>Genitive</td>
<td>aingá, mine</td>
<td>from near me</td>
</tr>
<tr>
<td>Locative</td>
<td>aingtáre, in me</td>
<td>from near me</td>
</tr>
<tr>
<td>of Rest</td>
<td>aingpaare, in my vicinity</td>
<td>to me</td>
</tr>
<tr>
<td>Locative of</td>
<td>aingtáte, to me</td>
<td>to me</td>
</tr>
<tr>
<td>Motion</td>
<td>aingpaete, to my vicinity</td>
<td>to my vicinity</td>
</tr>
</tbody>
</table>

II—NEUTER PRONOUNS.

31. The neuter or, as he calls it, impersonal, -pronoun in Mundari is, according to Hoffman, á—it, which, as it represents an inanimate object only, does not alter in the dual and plural numbers. It is certain that, when it stands as a direct object to certain tenses of the verb, the suffix-form of this pronoun is e, as in námeáing—I will get it, where "it" is any inanimate object. The only authority I can find for the form á is that it is added to demonstrative, interrogative and other adjectives to form the corresponding pronominal forms for inanimate objects. (Vide paras. 32; 34 and 35 below).

III—DEMONSTRATIVE PRONOUNS.

32. These pronouns are formed from the demonstrative adjectives ne (this), en (that) and ter (that far away, yonder) by the addition of the shortened personal forms i, king, ko, when animate objects are denoted,
and by the addition of the neuter form á when inanimate objects are indicated. Certain euphonic changes occur, but the formations are generally regular.

**DEMONSTRATIVE ADJECTIVE.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ne, this</td>
<td>...</td>
<td>ni, this animate being ... niking neko, niku.</td>
</tr>
<tr>
<td>En, that</td>
<td>...</td>
<td>ini, eni, that animate being ... inking, enking enko.</td>
</tr>
<tr>
<td>Ter, that yonder</td>
<td>teri, that animate being yonder</td>
<td>terking terko.</td>
</tr>
</tbody>
</table>

**Note**—The forms teri, terking and terko are not in common use. Nor are the animate compounds formed from terleká in the next paragraph.

The above pronouns may be declined in the same way as nouns and personal pronouns. *E.g.* Nitáete moi ŋáká idieme—Take five rupees from this person.

*Iniá holong etkáá*—That man's flour is bad.

*Neáre bávéing ukukedá*—I hid the paddy in this (box).

33. The word leká (like) is very commonly added to the demonstrative adjectives to form compounds which are also demonstrative adjectives. Thus we get neleká (like this), enleká (like that), and terleká (like that yonder). By adding the simple personal forms i, king, ko, and the demonstrative pronouns ni, niking, neko, we obtain a further useful class of pronouns which Hoffman calls qualificative, and De Smet qualitative, pronouns, but which are really only compound demonstrative pronouns.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nileká</td>
<td>an animate being like</td>
<td>nilekákìng ... nilekáko.</td>
</tr>
<tr>
<td>Nilekaní</td>
<td>this one</td>
<td>nilekánking ... nilekánko.</td>
</tr>
<tr>
<td>Innileká</td>
<td>an animate being like</td>
<td>innilekákìng ... innilekáko.</td>
</tr>
<tr>
<td>Innilekaní</td>
<td>that one</td>
<td>innilekánking ... innilekánko.</td>
</tr>
<tr>
<td>Terleká</td>
<td>an animate being like</td>
<td>terlekákìng ... terlekáko.</td>
</tr>
<tr>
<td>Terlekani</td>
<td>that one yonder</td>
<td>terlekánking ... terlekánko.</td>
</tr>
</tbody>
</table>
The corresponding inanimate forms are neáleká, enáleká and teráleká.

Note—The forms for the compound pronoun give other forms for the demonstrative adjectives, viz., nelekan, enlekan and terlekan, and these are the forms that are commonly employed. Care should be taken to distinguish between Nelekan kápi—an axe like this, and ne kápileká—like this axe.

IV—INTERROGATIVE PRONOUNS.

34. The ordinary interrogative pronouns are okoe—who (animate), okoná and chikaná—what (inanimate) and, less commonly, chilekaná—what sort (inanimate). The adjectival forms are okon, chikan and chilekan, all used before animate and inanimate nouns alike.

Okoe ne païtie paitikedá—Who did this work?
Chikanáe kájetaná—What is he saying?
Okon Mankitáeteng águeá—From what Manki shall I bring it?
Chilekan hoko en há'tureko tainá—What sort of men live in that village?

Note—1. These pronouns are declinable like the others already dealt with, but it should be noted that the dual and plural forms of the animate interrogative pronoun are okoeteking and okoeteko respectively.

2. In Mundari, the adjective okon is, according to De Smet, placed before animate nouns only, chikan being used with the same meaning before inanimate nouns. In Ho, okon and chikan are used indifferently before animate and inanimate nouns. Thus, “what village is this?” may be translated either Neá okon hátu or neá chikan hátu.

V—INDEFINITE PRONOUNS.

35. Indefinite pronouns are formed from the indefinite adjectives já (any at all), jáñ (any) and etá (other, another) in the same way as demonstrative pronouns are formed from demonstrative adjectives.

ADJECTIVE.  INDEFINITE PRONOUNS.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Já, any at all</td>
<td>jai, jáige, anyone at all</td>
<td>jáking</td>
</tr>
<tr>
<td></td>
<td>jádá, anything at all</td>
<td>jáá</td>
</tr>
</tbody>
</table>
### Adjective.

<table>
<thead>
<tr>
<th>INDEFINITE PRONOUNS.</th>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ján, any</td>
<td>jání, anyone</td>
<td>jánking</td>
<td>jánko.</td>
</tr>
<tr>
<td>Etá, other, another</td>
<td>etáí, another one</td>
<td>etáking</td>
<td>etáko.</td>
</tr>
</tbody>
</table>

**Note—1.** The ge in jáige is merely an enclitic.

2. Jání may take either a singular or a plural verb, but the former is more common in Ho. E. g. Jání hujulenáe chá—did anyone come?

3. There are certain other indefinite adjectives which may be used as indefinite pronouns without the addition of any suffix. E. g. Tárimará—some; purá—many, much; and huringleká—some, a few, a little. Their meanings indicate that they can only be used as plural pronouns, but, as such, they are common.

*Puráko menákod—Many persons (or any other animate beings) are present.

*Huringlekáko nídăreko senoaná—A few persons went away in the night.

**VI—POSSESSIVE PRONOUNS.**

36. The ordinary possessive pronouns are formed by the genitive case of the personal, demonstrative, interrogative, and indefinite pronouns, e. g. aívá—mine, akoá—theirs, nikingá—these two’s, okoá—whose, and jáníá—anybody’s. These forms precede the noun indicating the object possessed and are invariable. E. g. Aívá sádom—my horse, aíá oá—his house, akoá háture—in their village.

37. Possessive pronouns are also formed by suffixing ta followed by the shortened forms of the personal pronoun to the animate or inanimate object possessed. These compound forms are very common and are given in full in the table below.

38. When the animate object possessed is a relative, these compound forms change somewhat. Instead of taing, tam and tae for my, thy, and his or hers, ing, me or m (after a vowel) and te are used. Thus, "my horse" is sádomtaing, but "my father" is aoping; "his house" is oátae, but "his younger brother" is undite. The changes in the dual and plural numbers will be found below.
39. The three kinds of possessive pronouns referred to in the preceding paragraphs may be grouped as follows to facilitate reference, the object possessed in each case being singular in number.

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
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<tbody>
<tr>
<td><strong>Singular</strong></td>
<td><strong>Singular</strong></td>
<td><strong>Singular</strong></td>
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<td>1st Person</td>
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**Note—1.** There is no difficulty about using the above forms when the object or relative possessed is singular, or when the possessor of dual or plural objects or relatives is singular. But when the possessor and the relative possessed are both dual or both plural, or one is dual and the other plural, the Hós avoid the complications of the suffix forms and use the full prefix forms.

_Aleá wriko_ } Our cattle _Engáingtale—Our mother._

_Urikotale_ } Our cattle _Aleá engátéking—Our two mothers._

_Amá wriko_ } Thy cattle _Undim—Thy younger brother._

_Urikotam_ } Thy cattle _Akoá undíteko—Their younger brothers._

_Akingá wriko_ } The cattle _Akingá undíteko—Their two younger brothers._

_Urikotaking_ } of the two.

2. There are a few exceptions to the rule stated in para. 38. Thus, _hon_ (a child), _ködhon_ (a son) and _kuhon_ (a daughter) may take either of the suffix forms in all persons of the singular number, as, e.g. _hontaing_ or _honing_ (my child), _ködhontam_ or _koahonne_ (thy son), and _kuhontae_ or _kuhonte_
(his daughter). *Erá* (a wife) becomes *ainá erá* in the first person singular and is never *erátii<-ing* or *eráing*. The second person singular may be *ainá erá* or *erátam*, but never *eram*; and the third person singular may be *ainá erá*, *erátæ* or *eráte*. Lastly, *konseó* (a nephew), *konervá* (a niece), *gekoá* (a nephew) and *gekui* (a niece) insert, instead of suffixing, the possessive signs. Thus, *koningsed* (my nephew), *konnerérá* (thy niece), *gekoá* (his nephew) and *getekviteking* (her two nieces). The subject of this note and the next one are more fully noticed in Chapter XXIV.

3. The compounds formed by the addition of the possessive suffix to nouns indicating family relations may be declined with the usual case-suffixes. Thus, *undite* (his younger brother) becomes *unditetáte* (to his younger brother), *unditetáete* (from his younger brother), *unditeá* (his younger brother’s). The dual and plural suffixes are those mentioned in the note to para. 3, viz. *teking* and *teko*, and the full declension is therefore *unditeitekteking* (his two younger brothers), *unditetekokoete* (from the vicinity of his younger brothers). As stated in Note 1 above, the dual and plural suffix forms are generally avoided, and this is particularly the case when they have to be declined. For example, “their mothers” is *akoá engáteko* and “from their mothers” is *akoá engátekoete*.

4. *Juri* (a friend) and *sáki* (a namesake) are treated as terms of relationship by the Hos and take the possessive suffix forms used with relatives. E.g. *Jurim* (thy friend) and *sákitete* (his namesake).

40. The word “parents” is expressed in Ho by the compound *engá-ápu* (literally “mother-father”). When the parents of a single person are referred to, the dual for nouns indicating relationship is used, but the possessive suffix is inserted after both parts of the compound. E.g. *Engáing-ápuntokeing*—my parents, *engam-ápumteking*—thy parents, and *engáte-áputetekeing*—his parents.

(ii) When two or more persons with the same parents are alluded to, the prefix possessive forms are used and the ordinary dual suffix is added to the compound.

*Alangá engá-ápukeing hujuitakanaking*—Our (thy and my) parents have come.
Apenā engā-ápuking Dongolreking taikenā—Your parents were in Chaibassa.

Akingd engā-ápukinging nelkedkingā—I saw their (of the two) parents.

(iii) When the reference is to the parents of two or more persons who are not brothers and sisters, the prefix possessive forms are used similarly, but the plural suffix is added to the compound.

Abud engā-ápuko bangkod—Our (your and my) parents are not present.

Abend engā-ápuko Asámteko senoeand—the parents of you two went to Assam.

Akoā engā-ápuko kulā goekedkodāe—A tiger killed their parents.

VII—OTHER PRONOUNS.

41. There can be no doubt that the Ho language was originally without either Relative Pronouns or relative clauses, but the influence of other vernaculars may be traced nowadays in the use of the personal and demonstrative pronouns as relatives and correlatives. There are no separate forms for relative pronouns, and they will be more fully noticed in dealing with the original and idiomatic usage which compresses a whole relative clause into a single participial form used either as an adjective or a noun. (Vide Chap. XIII).

42. There are no Reflexive Pronouns either, though the enclitic ge, added to personal pronouns, produces a kind of reflexive pronoun, as e.g. Aingge—I myself, amge—thy thyself, aige—he himself, apetāeteye—from you yourselves. These are, however, only emphasised forms of the personal pronouns really, the reflexive idea being expressed by inserting n and en into the verb. (Vide Chap. XV).

CHAPTER VII.

TENSE-SUFFIXES.

43. In dealing with the Munda family of languages in his "Linguistic Survey of India", Dr. Grierson points out that the most that can be said of any word in these languages, of which Ho is one, is that it performs the functions of a noun, adjective or verb, and not that it is a noun, adjective or verb. This is of course true, but, in the absence of any other recognised set of terms, one has to fall back
on the grammatical terminology of more advanced languages, and deal with the relationship between words under the headings of the commonly-accepted parts of speech. It has already been noticed (see para. 16 ante) that, in the case of nouns, compounds can be evolved by the use of postpositions which perform all the functions of case-suffixes and result, when grouped together, in a conventional declension. In the same way, although there is not in Ho any conjugation in the ordinary sense of the term, compounds exist which denote the same relations as the tenses of an organic language, and which may therefore be utilised in framing a conjugation.

44. As stated in para. 21, the original root can be used indifferently as a noun, adjective or verb. When used as a verb, it is equivalent to the ordinary infinitive mood and is the form in which the meanings of words are expressed in the Vocabulary at the end of this work. This root may be conjugated by the formation of compounds consisting of the root, the tense-suffix and the copula or verbalising agent. Thus, the present tense of the verb *giti* (to sleep) is formed by *giti* (the root) + *tan* (the present tense-suffix) + *ā* (the copula). This form *gititandā* is incomplete by itself, but is at once rendered intelligible by the addition of the shortened form of the first personal pronoun as a subject-sign in the manner explained in para. 29. Thus, *gititandā*—I sleep or am sleeping.

45. The tense-suffixes of the indicative mood, both active and passive, may be grouped as follows. It will be seen that the forms differ somewhat in the case of transitive and intransitive verbs, and the student will find it necessary carefully to distinguish between these two kinds of verbs, the distinction being quite as important for practical purposes as that between animate and inanimate objects.

<table>
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<th>TENSE</th>
<th>ACTIVE VOICE</th>
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<td>1.</td>
<td>Present</td>
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<td>3.</td>
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<td>4.</td>
<td>Perfect</td>
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<td>5.</td>
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<td>6.</td>
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By adding these tense-suffixes to any root we arrive at, what Hoffman calls, the "bare tense-form" which, as will be seen later, is a complete word in itself capable of being used adjectively or substantively. The
addition of the copula _CUR_ to the tense-form (in the case of the active future, the copula is added to the root there being no tense-suffix between) verbalises it and only the subject and object signs are wanting to the construction of a complete sentence.

46. It will be remembered (vide para. 29) that, when any personal pronoun is the subject of a sentence, the shortened form is affixed either to the verb or to the word immediately preceding it. In the same way, when a noun denoting an animate being stands as the subject of a sentence, the shortened form of the third personal pronoun corresponding in number with it is added to the word immediately preceding the verb, unless that word happens to be the subject itself, in which case the pronominal subject-sign is added to the verb. E.g.: 

_Hujutanáing—_ I am coming, _gapáing hujád—_ I will come tomorrow; and _choilam hujád—_ when will you come? illustrate the usage when a personal pronoun is itself the subject, whereas _sádom hujutanáe—_ the horse is coming, _áási gapáe hujád—_ the servant will come tomorrow, and _kuláking holáking hujulénd—a_ two tigers came yesterday, illustrate the usage when an animate being is the subject.

**Note—1.** The addition of the pronominal subject-sign, even when the subject is already expressed in the sentence by a distinct noun, is one of the idiomatic usages of the language which should be strictly observed. It will be found that its omission is not uncommon in conversation, particularly in short sentences where there can be no doubt as to the meaning. Thus a Ho will say: _Mundá hujutaná—the_ Munda comes, though this is really as incorrect grammatically as it would be to translate the sentence into English as “the Munda come”.

2. The addition of the subject-sign to the verb, instead of to the word preceding it when that word is the subject, avoids confusion and repetition. Thus, if the subject-sign was invariably added to the word before a transitive verb, the sentence _Aputee goekiá_ might mean either “His father killed him” or “He killed his father”. Applying the rule, it can only have the latter meaning, because the former would be rendered _Apute goekiáė_. Again, the sentence: “The two raiyats have come” is rendered _Parjāking hjuukanánking_ under the rule, because the addition of the subject-sign _king to the word before the verb would give Parjākingking hjuukanán. Such repetitions
must, however, occur where the animate direct or indirect object, and the subject, are both in the dual or plural number, and there is no other word in the sentence to place before the verb. *E. g.* Pusiko chu\ftukoko goekoá—Cats kill mice.

3. A noun denoting an inanimate object and standing as the subject of a sentence is not followed by any subject-sign, *e. g.* Atá oō (or) oūa lotaná—his house is burning; dudi, tising rápudeaná—the bridge was broken to-day.

47. The next initial difficulty in the Ho verb is the insertion of direct and indirect objects. In Chapter VI, para. 29, the student has already seen how the shortened or full forms of the personal pronouns are inserted into the verb when such pronouns stand as the direct or indirect objects of a sentence. It is only necessary to add here that the shortened or full form of the third personal pronoun of the same number is similarly inserted into the verb when a noun denoting an animate being stands as the direct or indirect object of a sentence. As in the case of the pronominal subject-sign, this insertion takes place even when the direct or indirect object is already expressed by a distinct noun. *E. g.*

\textit{Aquitandáīng}—I am bringing him.
\textit{Nelkedkingáē}—He saw the two men.
\textit{Emainyme}—Give it to me.
\textit{Dāsī tāmītan taikenā}—He was beating the servant.
\textit{Paulus bāriā setākinge keākedkingā}—Paulus called the two dogs.
\textit{Sādoming emama}—I will give you a horse.
\textit{Sādomko tasadem emakoā}—You will give grass to the horses.

\textit{Note}—1. The rule regarding the insertion of the indirect object has been stated above in general terms which do not, however, apply to the perfect, past and pluperfect tenses. The manner in which the indirect object is inserted in these tenses will be noticed when they are dealt with \textit{seriatim} (see Chap. IX).

2. The position which the inserted direct and indirect objects occupy will also be most readily understood if each tense is considered in turn in the first instance. The following table is given here for purposes of reference after the
several tenses have been worked through in the succeeding chapters.

Tense. Full Verb showing position of direct and indirect object-signs.

Present


Imperfect


Future

...Root + Direct or Indirect Object-sign + Copula + Subject-sign.

Perfect


Past


Pluperfect


3. When a noun denoting an inanimate object stands as the direct object of a transitive verb, the neuter pronominal form e (see para. 31 ante) is inserted into the present, imperfect and future tenses in exactly the same way as the shortened forms of the third personal pronouns are inserted when the direct object is an animate being. The form does not alter in the dual and plural numbers, and does not occur in the other tenses of the indicative mood. E. g.

Birsá diđe águetaná—Birsá is bringing a lamp.

Apiá hitáing bideá—I will plant three seeds.

Dárutejoe e godkedá—He plucked fruit from the tree.

4. When a sentence contains both a direct and an indirect object, it is more idiomatic to insert the indirect object-sign in the verb in its proper place, leaving the direct object to occupy a separate position as a distinct word outside the verb. There can be no doubt, however, that the insertion of the direct object-sign in the verb is also admissible, the indirect object being indicated by the use of the postpositions tâte and táre according as motion is implied or not. Thus, the sentence: “I will give the master a horse” may be translated either Gomke sâdoming emaiá or Gomketáre sâdoming emid, the former being preferable. Cf. paras. 16 (x) (ii) and 29 (iii).
CHAPTER VIII.

INDICATIVE MOOD OF TRANSITIVE VERBS.

48. We can now consider the conjugation of the verb more fully. For this purpose, I have selected the verbs águ—to bring, and em—to give. Both are transitive verbs, but the former will illustrate the insertion of the direct, and the latter that of the indirect, object.

PRESENT TENSE.

Sing., 1st Person ... águ-e-tan-á-ing, I, bring or am bringing.

2nd .. ... águ-e-tan-a-m, Thou bringest or art bringing.

3rd " " " águ-e-tan á-e, He or she brings or is bringing.

águ-e-tan á-d, It (any inanimate object) brings.

Dual, 1st " " " águ-e-tan á-lang, Thou & I bring or are bringing.

águ-e-tan á-ding, He or she & I bring or are bringing.

2nd .. ... águ-e-tan á-ben, You two bring or are bringing.

3rd .. ... águ-e-tan á-king, They two bring or are bringing.

Plural, 1st " " " águ-e-tan á-bu, You & I bring or are bringing.

águ-e-tan á-ko, They bring or are bringing.

Note—1. It should be borne in mind that, in an ordinary sentence, the subject signs are transferred to the word before the verb unless that word is itself the subject.

2. As regards the e between the root and the tense-suffix, see Note 2 to para. 49 below.

49. In the present tense, both the direct and indirect objects are inserted between the root and the tense-suffix. Thus:

águ-me-tan-á-ing, I bring or am bringing thee.

águ-i-tan-á-ing, " " " " " " him or her.

águ-e-tan-á-ing, " " " " " " it.

águ-ben-tan-á-ing, " " " " " " you two.

águ-king-tan-á-ing, " " " " " " them two.

águ-pe-tan-á-ing, " " " " " " you.

águ-ko-tan-á-ing, " " " " " " them.

Note—1. The subject-sign of the first person singular may be replaced by the subject-sign of any other person or number in the
above examples and, in this way, the insertion of the direct object-signs can be practised in an almost indefinite number of variations, it being always borne in mind that, whenever the subject and the direct object are one and the same person, the ordinary forms cannot be used. Thus, "I bring myself" is not águingtanáing, but must be expressed by using the reflexive verb which will be encountered later (Vide Chap. XV). Examples of the transpositions suggested are:

\[
\begin{align*}
Agu-ing-tan-a-m, & \quad \text{Thou bringest or art bringing me.} \\
Agu-ko-tan-a-m, & \quad \text{"" "" "" "" them.} \\
Agu-e-tan-á-e, & \quad \text{He or she brings or is bringing it.} \\
Agu-king-tan-á-e, & \quad \text{"" "" "" "" "" them two.} \\
Agu-me-tan-á-ko, & \quad \text{They bring or are bringing thee.} \\
Agu-i-tan-á-ko, & \quad \text{"" "" "" "" him or her.}
\end{align*}
\]

2. In the absence of an animate object requiring the appropriate object-sign to be inserted, the neuter pronominal object-sign e is inserted into the present, imperfect and future tenses of all transitive verbs, \(i.e.,\) all verbs which take the transitive tense-suffixes) whether any inanimate object is expressed in the sentence or not. \(E.g.,\)

Kájietańe.—He speaks.
Lándaetańako.—They laugh.

This peculiarity will be noticed further in dealing with the intransitive verbs—Vide Chap. X, para. 67.

50. The indirect object is inserted as follows:

\[
\begin{align*}
Em-am-tan-á-ing, & \quad \text{I give or am giving to thee.} \\
Em-ai-tan-á-ing, & \quad \text{"" "" "" "" "" "" him or her.} \\
Em-aben-tan-á-ing, & \quad \text{"" "" "" "" "" you two.} \\
Em-aking-tan-á-ing, & \quad \text{"" "" "" "" "" them two.} \\
Em-ape-tan-á-ing, & \quad \text{"" "" "" "" "" you.} \\
Em-ako-tan-á-ing, & \quad \text{"" "" "" "" "" them.}
\end{align*}
\]

\textbf{Note}—As with the direct object, the insertion of the indirect object can be practised by using any of the other pronominal subject-signs in place of \(ing\), it being remembered that a coincidence of the subject and the indirect object must be rendered by the reflexive verb in this case also. \textbf{Examples}
of such transpositions, which the student can continue for himself, are:

Em-aing-tan-a-m, Thou givest or art giving to me.
Em-ako-tan-a-m, " " " " " them.
Em-ai-tan-á-e, He gives or is giving to him or her (some third person).
Em-aking-tan-á-e, " " " " " them two.
Em-am-tan-á-ko, They give or are giving to thee.
Em-ai-tan-á-ko, " " " " " him or her.

IMPERFECT TENSE.

51. The student has only to add taiken between the present tense-suffix and the copula to arrive at the imperfect tense, which can then be conjugated in precisely the same way as the present tense. Thus, Águ-e-tan taiken-á-ing—I was bringing, Águ-e-tan taiken-a-m—Thou wert bringing, etc. The direct and indirect object-signs are inserted between the root and the tense-suffix as in the present tense. E. g.

Águ-e-tan taiken-á-ben.—You two were bringing it.
Águ-i-tan taiken-á-ko.—They were bringing him or her.
Em-am-tan taiken-á-king.—They two were giving to thee.
Em-ai-tan taiken-á-ze.—You were giving to him or her.
Em-ako-tan taiken-á-bu.—You and I were giving to them.

Note—In this tense, the pronominal subject-sign is often seen in the middle of the tense-suffix between tan and taiken. Thus Águ-i-tan-ko taiken-á and Em-ai-tan-ze taiken-á are, if anything, more idiomatic than the regular forms given in the preceding examples, which are, however, quite permissible. The reason is that taiken is really only an auxiliary carrying the present tense-suffix into a comparatively past time.

52. The following examples on the present and imperfect tenses should be mastered before the student passes on to the future tense. He would be well-advised to cover the English translations on the right of the page, and try to work out the meanings of the Ho sentences for himself with the help of the Vocabulary at the end.

1. Kulá amá gundi-e goe-i-taná ... The tiger is killing your cow.
2. Bivre Somá dáru-e má-e-tan taikená ... ... Soma was cutting trees in the forest.
3. The cattle are eating grass now.

4. The raiyats were cooking rice at the side of the road.

5. He is selling these calves for twenty rupees.

6. The servants are giving straw to the horses.

7. He is telling falsehoods about his rent.

8. Thou wert buying fowls from the market yesterday.

9. I am taking water to that old man.

10. Are you two taking this wood to Chaibassa?

11. Soma is grazing his father’s cattle on your land.

12. They and I are paying wages to these coolies.

13. What is he sowing in his field?

14. He was killing his mother with an axe like this.

15. He was stealing a goat from my younger brother’s house.

16. The rich men were giving paddy to the poor men.

17. Your elder brother’s two dogs are biting his sheep.

18. The men of the village were beating drums with their hands.
19. Holá koto-bu hese-e-tan taikená, mendo tising bi-bu halang-e-taná ... ... Yesterday you and I were cutting the branches, but today we are picking up the flowers.

20. Senoean chándure Jamdárenko birkeráko ásar sarte-ko sángar-ko-tan taikená; núdo kuláko jálomte-ko sáb-ko-taná. ... Last month the residents of Jamda were hunting bison with bows and arrows; now they are catching tigers with traps.

FUTURE TENSE.

53. There is no tense-suffix for the future tense, which is formed by adding the copula to the root, the neuter object-sign being placed between as explained in Note 2 to para. 49.

Sing. 1st Person ... águ-e-á-ing I will bring.
   2nd , , ... águ-e-a-m Thou wilt bring.
   3rd , , ... águ-e-ál He or she will bring.
         (águ-e-á-e) It
Dual 1st , , ... águ-e-ál-lang Thou and I
       (águ-e-ál-ling) He or she and I
   2nd , , ... águ-e-ál-ben You two
   3rd , , ... águ-e-ál-king They two
Plural 1st , , ... águ-e-ál-bu You and I
       (águ-e-ál-le) They and I
   2nd , , ... águ-e-ál-pe You
   3rd , , ... águ-e-ál-ko They

54. Direct and indirect objects are inserted between the root and the copula. Thus,

Águ-me-á-ing I will bring thee.
Águ-i-á-ing , , him or her.
Águ-e-á-ing , , it.
Águ-ben-á-ing , , you two.
Águ-king-á-ing , , them two.
Águ-pe-á-ing , , you.
Águ-ko-á-ing , , them.
And for the indirect object:

_Em-am-á-ing_ I will give to thee.
_Em-ai-á-ing_ „ „ „ him or her.
_Em-aben-á-ing_ „ „ „ you two.
_Em-aking-á-ing_ „ „ „ them two.
_Em-ape-á-ing_ „ „ „ you.
_Em-ako-á-ing_ „ „ „ them.

*Note*—As with the present and imperfect tenses, the insertion of the direct and indirect object-signs can be practised in an indefinite number of forms by using the other pronominal subject-signs in turn. The following examples will suffice:

_Agu-ing-a-m_ Thou wilt bring me.
_Agu-ko-a-m_ „ „ „ them.
_Agu-e-á-e_ He or she will bring it.
_Agu-king-á-e_ „ „ „ them two.
_Agu-me-á-ko_ They will bring thee.
_Agu-i-á-ko_ „ „ „ him or her.
_Em-aling-a-m_ Thou wilt give to me.
_Em-ako-a-m_ „ „ „ them.
_Em-ai-á-e_ He will give to him or her (some third person).
_Em-aking-á-e_ „ „ „ them two.
_Em-am-á-ko_ They will give to thee.
_Em-ai-á-ko_ „ „ „ him or her.

55. Besides its ordinary use to imply futurity, the future tense is used, where we would use the present tense in English, to express—

(i) Universal truths and natural phenomena, *e.g.*

_Sabenko misá misá chakačko kájieá—* All men speak falsely sometimes.
_Gáná bábé háráčkicleá*—Rain causes the paddy to grow.

(ii) The existing customs, occupations and habits of animals, individuals, castes or tribes, and also constantly recurring actions and events. *E.g.*

_Teliko sunumko leneá—* The Telis press oil.
_Bingko sopéuko—* Snakes hiss.
_Aİá erá lagite Ho gononge emeá—* A’ Ho pays bride-price for his wife.
Urâonko jânako joned—The Uraons are in the habit of eating anything.

Ni urîkoe yuipkoâ—This man grazes cattle.

Pevainkotâete Hoko lijâko kiringeâ—The Hos buy cloth from the Tantis.

Note—Strictly speaking, the use of the present tense should be confined to actions or states which are continuing at the moment of speaking. Thus, Aiá otere chikande heretanaâ means “What is he actually sowing in his field?” while Aiá otere chikande hereâ means “What does he usually sow in his field?” Though this distinction is fairly generally observed, instances are not uncommon where the Ho will not use the future when it ought to be used. Thus, for “I pay three rupees rent,” he will say Ape tákâ panchâing emetanaâ, which really means “I am paying (at the moment of speaking) three rupees rent.” Such examples of careless usage should not be imitated by the student, who will always find himself readily understood if he adheres to the proper grammatical form.

56. The following are examples on the future tense generally:

1. Gapâ sepedko hapánunmko bâko emakoâ ... ... The young men will give flowers to the young women tomorrow.

2. Hiju chandure Somâ gunquinge ândiâ ... ... Soma will marry my maternal aunt (mother’s elder sister) next month.

3. Neâete salangi oá kâlomíng baieâ ... ... I will build a higher house than this next year.

4. Ne meromílang poráidâ ondo jilulang hâkâéâ ... ... Thou and I will skin this goat and hang up the flesh.

5. Setare Mâhâtireni alang lagitee topangeâ. ... ... The wife of Mahati will chop up wood for us (thou and I) in the morning.
6. Kunkalko cháñuko baieá ... The Kumhars make earthenware pots.

7. Singi maskalre ne háñi aleá porsoe jomeá ... This elephant is in the habit of eating our jackfruit in broad daylight.

8. Aíná era alingá honkoe (honkotalinge) saitibakoá ondo tikin dipli mándioe áquaingá ... My wife looks after our (her and my) children and also brings me my cooked rice at noon.

9. Sidáre Hoko birko ámineá, ente oteko baieá ... First the Hos clear the jungle; then they make land for cultivation.

10. Hátuete tuíuko saben jobráko idieá Jackals take away all the refuse from the village.

11. Ne háturen Mundá chikan paitie paitieá ... What work does the Munda of this village usually do?

12. Parjákatáete Sarkár lagite pancháe asuleá ... He realises rent from the raiyats on behalf of Government.

13. Diangem nueá chi ... Art thou in the habit of drinking rice-beer?

14. Chimin tákáre en marang sukuri-pe ákiringéa ... For how many rupees will you sell that big pig?

15. Engáte-áputeteking aiá náláte itade emakingá chi ... Will he give a portion of his wages to his parents?
CHAPTER IX.

INDICATIVE MOOD OF TRANSITIVE VERBS (contd.)

PERFECT TENSE.

57. The transitive tense-suffix is akad and the conjugation as follows:

Singular - 1st Person - águakadáing - I have brought.
    2nd   - águakadam - You have brought.
    3rd   - \{ águakadáe  \{ águakadá - He or she It has brought.

Dual - 1st Person - \{ águakadálang  \{ águakadáling - You and I He or she and I have brought.
    2nd   - águakadáben - You two
    3rd   - águakadáking - They two

Plural - 1st Person - \{ águakadábu - You and I
     \{ águakadále - They and I have brought.
    2nd   - águakadápe - You
    3rd   - águakadáko - They

Note—1. The student will notice that the obsolete "thou" has been dropped. He ought now to be able to distinguish between the numbers without its assistance.

2. The form as conjugated above is the correct one, because transitive verbs do not insert the inanimate object-sign in the perfect, past and pluperfect tenses, even when a direct inanimate object is expressed in the sentence, e.g., Joe águakadá—He has brought fruit.

58. In this tense, the direct and indirect objects are inserted between the tense-suffix and the copula. There is, however, one important difference between it and the three tenses treated in the preceding chapter. The simple forms of the personal pronouns are inserted as the signs both of the direct and indirect objects, and the context and circumstances must show in each case whether the object is direct or indirect. The
following conjugations, in which the third personal subject has been used to avoid reflexive forms, will illustrate the point:—

Agu-akad-ing-á-e,
Agu-akad-me-á-e,
Agu-aka-i-á-e,
Agu-akad-á-e,
Agu-akad-lang-á-e,
Agu-akad-ben-á-e,
Agu-akad-king-á-e,
Agu-akad-bu-á-e,
Agu-akad-le-á-e,
Agu-akad-pe-á-e,
Agu-akad-ko-á-e,

Em-akad-ing-á-e,
Em-akad-me-á-e,
Em-aka-i-á-e,
Em-akad-lang-á-e,
Em-akad-ben-á-e,
Em-akad-king-á-e,
Em-akad-bu-á-e,
Em-akad-le-á-e,
Em-akad-pe-á-e,
Em-akad-ko-á-e,

He has brought
me
you
him or her (some third person)
it
you or me
him or me and you
two
you and me
them two
you
them

He has given
me
you
him or her (some third person)
you and me
him or me and you
two
you and me
them two
you
them

Note—1. The form of the third person singular should be noticed. It is a contraction in which the "d" of the tense-suffix disappears, the "a" and the "i" being pronounced together with the ordinary diphthong given in para. 5 of Chap. I.

2. The alternative tense-suffix tad is very commonly used instead of akad. It takes animate direct and indirect objects quite regularly and in the same position as akad, a similar contraction taking place in the third person singular, e.g., águtadingáe—he has brought me, águtadmeáe—he has brought you, águtaiáe—he has brought him or her, émtadlangáe—he has given you and me, émtadkingáe—he has given them two, émtadkode—he has given them.
The use of *tad* with an indirect object is not, however, usual.

59. Examples on the perfect tense are:—

1. *Bisian bing enkinge huakad-kingá.* A poisonous snake has bitten both those men.
2. *Toraiteko yauakadingá* They have wounded me with swords.
3. *Námá kudlaming emakaiá* I have given him a new spade.
4. *Nidirko aiva oáreá saiuko nuksánakadá* The white ants have destroyed the thatch of my house.
5. *Kajikadkoá* He has spoken to them.
6. *Joian unditéko isu puráe *denýakadkoá* Johan has helped his younger brothers very much.
7. *Kumbule sábakaiá undo am samanangrele águakaiá* We (they & I) have caught the thief and brought him before you.
8. *Jíatalang bár táká bár sikireá bárú dáru gel tákátee kiring-akadá* Our (your and my) grandmother has bought a *kusum* tree worth Rs. 2/8/- for Rs. 10/-.  
9. *Holáete ne sitiam abungakaiá chi?* Have you washed this child since yesterday?
10. *Chikanred háturen dindd kuiko ubre bá tisingko em-akadá?* Why have the unmarried girls of the village put flowers in their hair today?

**PAST TENSE.**

60. The transitive tense-suffix is *ked* and the conjugation as follows:—

<table>
<thead>
<tr>
<th>Singular</th>
<th>1st Person</th>
<th>águkedáing</th>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>águkedam</td>
<td>you</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td><em>águkedáe</em></td>
<td>He or she</td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>águkedá</em></td>
<td>It</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th>1st Person</th>
<th><em>águkedálang</em></th>
<th>You and I</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><em>águkedáling</em></td>
<td>He or she &amp; I</td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td><em>águkedáben</em></td>
<td>You two</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td><em>águkedáking</em></td>
<td>They two</td>
<td></td>
</tr>
</tbody>
</table>
Plural - 1st Person - \{ águkedábu - You and I \\
               águkedále - They and I \} brought

2nd " - águkedápe - You

3rd " - águkedáko - They

61. Direct objects are inserted between the tense-suffix and the copula, and the conjugation is quite regular except in the third person singular, where the "d" of the tense-suffix disappears, as in the perfect tense; and the preceding vowel "e" is also elided.

Agukedingáe,
Agukedmedé,
Agukiáe,

Águkedáe,
Águkedlángáe,
Águkedlingáe,
Águkedbenáe,
Águkedingáe,
Águkedbudáe,
Águkedledáe,
Águkedpedáe,
Águkedkodáe,

\{ me

you

him or her ( some third

person )

it

you and me

he or she and me

you two

them two

you and me

them and me

you

them

He brought

62. Indirect objects are also inserted between the tense-suffix and the copula, the simple forms of the personal pronouns being used as in the perfect tense. The tense-suffix ked is, however, completely altered to ad, the "d" of which disappears in the third person singular.

Emadingáe,
Emadmedé,
Emaidé,

Emadlángáe,
Emadlingáe,
Emadbenáe,
Emadkingáe,
Emadbudáe,
Emadledáe,
Emadpedáe,
Emaddkoáe,

\{ me

you

him or her ( some third

person )

you and me

him or her and me

you two

them two

you and me

them and me

you

them

He gave
63. Examples on the past tense are:—

1. Ländá káji kájiadingá. He told me an amusing story.
2. Darkan Mundá ondo aing. Darkan Munda and I recognised kumbuling nelurumkiá. the thief.
3. Ter birte keráko holále hár- We (they and I) drove the buffaloes kedkoá. to yonder forest yesterday.
4. Tátáte Naiki sámomreá sákome Her grandfather gave Naiki a gold emaiá. bracelet.
5. Enking jiling bairte mindiking Those two men tied up the sheep tolká. with a long rope.
6. Chikanmente honko ne taiadrem Why did you collect the children hunchedkoá. in this place?
7. Holá nidáre hichir isu puráe Last night the lightning flashed hichirkedá. very much.
8. Ente diuri pundi sime bongákiá. The village priest then sacrificed
9. Aiumkedingáe ondo aíná hukum- He heard me and understood my e samjaukedá. orders.
10. Bándáreá dá ávri pairkedá The water of the bandh overflowed ondo aleá ote topákedá. the embankment and submerged our fields.

PLUPERFECT TENSE.

64. The transitive tense-suffix is led and the ordinary conjugation is quite regular, e.g. águledáing—I had brought, águledam—you had brought, etc. The rule regarding the insertion of direct and indirect objects is precisely the same as in the perfect tense, the simple forms of the personal pronouns being inserted as the signs of both classes of objects, leaving the context and circumstances to show which object has been used. The third person singular has a contraction exactly similar to that occurring in the past tense.

\[
\begin{align*}
\text{Aguledingáe,} & \quad \text{me} \\
\text{Aguledmeár,} & \quad \text{you} \\
\text{Aguliáé}, & \quad \text{him or her (some third} \\
\text{Aguledáé,} & \quad \text{person).} \\
\text{Aguledlangáé,} & \quad \text{it} \\
\text{Aguledlingáé,} & \quad \text{you and me} \\
\text{Aguledbenáé,} & \quad \text{him or her and me} \\
\end{align*}
\]

\[
\begin{align*}
\text{He had brought} & \quad \text{you two}
\end{align*}
\]
He had brought them two you and me
them and me you
me them
you him or her (some third
person).

He had given you and me
him or her and me you two
them two you
the and me them
you them

Note—Though the proper function of this tense is to denote an action prior to another action or event which is also past, but which is the subject of conversation at the time, the student will often find it employed by the ordinary Ho when the past would be the proper grammatical tense to use. Thus, he will hear “águledkoáe” with the simple past meaning “He brought them,” though its proper meaning is “he had brought them” or “he brought them” before some other past action or event took place.

65. The following are examples on the pluperfect tense, the precise connotation of which should be borne in mind in considering them:

1. Chátoming emliá I had given him an umbrella.
2. Ikir sudre moavrako ukuledá They had hidden the dead body in a deep well.
3. Bálá-bálu setáe udubledlingá She had shown the mad dog to us (him and me).
4. Hánárte mádtée támlíá He had beaten his mother in-law with a bamboo (also ‘his mother-in-law had beaten him with a bamboo’).
5. Marang Gomkege bárpávenkinge The Deputy Commissioner had spoken to both parties himself.
CHAPTER X.

INDICATIVE MOOD OF INTRANSITIVE VERBS AND USE OF IMPERFECT AUXILIARY.

66. The tense-suffixes used with intransitive verbs have been given in para. 45. The conjugation of the various tenses is given below, the singular number being sufficient for all practical purposes.

PRESENT TENSE.

1st Person - gititanáing - I sleep or am sleeping.
2nd   - gititanam - You sleep or are sleeping.
3rd   - gititanáe - He or she sleeps or is sleeping.
       - gititaná - It sleeps or is sleeping.

IMPERFECT TENSE.

1st Person - gititan takedownáing I was sleeping.
2nd   - gititan takedownam You were sleeping.
3rd   - gititan takedownáe He or she was sleeping.
       - gititan takedowná - It was sleeping.

FUTURE TENSE.

1st Person - gitiáing - I
2nd   - gitiám - You
3rd   - gitiáe - He or she
       - gitiá - It

PERFECT TENSE.

1st Person - gitiakanáing - I
2nd   - gitiakanam - You
3rd   - gitiakanáe - He or she
       - gitiakaná - It

PAST TENSE.

1st Person - gitikenáing or gitieanáing - I
2nd   - gitikenam, gitieanam - You
3rd   - gitikenáe, gitieanáe - He or she
       - gitikená, gitieaná - It
PLUPERFECT TENSE.

1st Person - gitilenáing - I
2nd " - gitilenam - You
3rd " - gitilenáe - He or she
    gitilená - It

Note—1. Intransitive verbs do not of course present any of the difficulties encountered in the transitive verbs in connection with the insertion of direct and indirect objects.

2. In the imperfect tense, the pronominal subject-sign is often placed between the two parts of the tense, suffix, e. g.,
gititaning taikená - I was sleeping. See Note to para. 51.

3. Of the two past tense-suffixes, ean is ordinarily used with most intransitive verbs. The tense suffix ken is used also with transitive verbs in reply to the question: "What have you (or he, or she, or they, or any other person or persons) been doing?" which is itself rendered Chikanam chikákená? Hoffman makes this a separate tense in Mundari and calls it the Incomplete Past, but in Ho it cannot be limited to an action that "has been interrupted or broken off before it was completed", nor does it generally imply "an intention of resuming and completing the action". It more often denotes a recently completed action, and is an idomatic usage rather than a distinct tense form. It does not infix direct or indirect object-signs.

Simráeteng sikená - I have been ploughing since cockcrow.

Hákukoe jálomkená - He has been catching fish in a net.

Táká koetankole emkená - We (they and I) have been giving money to the beggars.

4. The three verbs huju - to come, seter - to reach, to arrive, and tebá - to reach, to arrive, always form their past tenses with the pluperfect tense-suffix, e. g. Hujulenáe - he came, seterlending - I arrived.

5. The ordinary connotation of the pluperfect tense-suffix is to indicate a state which has since altered. E. g. gitilenánding - I slept (but am now awake again).
67. Though the difference between the transitive and intransitive verbs is much the same in Ho as in English, there are many Ho words used with the transitive tense-suffixes which we should class as intransitive. Common examples are: Sáed - to breathe, bu - to bark, gerang - to groan, chád - to open the mouth, ku - to cough, durang - to sing, kutir - to snore, rda - to cry, rapid - to wink, and oiár - to swim. Words like lándá - to laugh, logor - to groan, and sáting - to have patience, also take the transitive tense-suffixes and insert direct object-signs, e.g., Lándákedingáko - they laughed at me, chikanam logoretaná - what are you grumbling about? A few words which we would class as transitive are used intransitively in Ho. Common instances are: de - to sit, stride, ride, and rakab - to climb, ascend. Thus, Sádome deeaná - he rode the horse, burúng rakabeáná - I climbed the hill. The student must always bear in mind this distinction between transitive and intransitive verbs, and remember that the two essential differences are (i) the different tense-suffixes in the perfect, past and pluperfect tenses, and (ii) the non-insertion of direct and indirect object-signs, and particularly the non-insertion of the impersonal direct object-sign in the present, imperfect and ordinary future tenses of intransitive verbs.

68. A large class of intransitive verbs may be converted into transitive verbs by the use of the causative suffix ichi. For example, hárdá means “to grow” and is intransitive, as in the sentence: Birre ne dáru háráeaná - This tree grew in the forest. Háráichi means “to cause to grow” “to grow” (actively), and is transitive, as in the sentence: Sírmá mutid lóbóe háráichied - He grows paddy every year. Other common verbs which may be so converted are: cháru - to sink, chátom - to float, járom tó ripen, to get ripe, jnú - to stick, ol - to issue, to go out, ruku - to shake, ser - to melt, and sur - to drown. When converted into transitives by the addition of ichi, these words are conjugated quite regularly in the present, imperfect and future tenses, but commonly drop the ichi in the perfect, past and pluperfect tenses, which are otherwise conjugated like ordinary transitive verbs. The following examples will demonstrate the point: -

Ote rukutaná - The ground shakes, i.e., there is an earthquake.
Homotaing hásite rukweaná - My body shook with fever.
Hoio sakame rukuichitan taikená - The wind was shaking the leaves.
Kurkur ápu hontee rukukiá - The angry father shook his son.
Ente sámá kuchuing rukukedá - I then shook the empty bag.
Ne rupá choilam serichieâ - When will you melt this silver?

Note—1. The student will find this peculiar use of the transitive tense-suffixes with intransitive verbs rather confusing at first, and he is apt to be misled into thinking that the roots are transitive. The way in which the present, imperfect and future tenses must be expressed when a transitive tense is to be conveyed, will, however, set him right. It should be remarked also that the elision of ichi in the three past tenses is not imperative, though it is usual colloquially.

2. The suffix ichi is permissive as well as causative, and it may be added in either sense both to transitive and intransitive verbs. Thus, Rudíchikodâ may mean either “He will cause them to return” or “He will allow them to return”, and ákiringíchidâng may mean either “I will make him sell” or “I will allow him to sell”. In both cases, the context and circumstances must show which is the correct rendering.

69. Though not strictly pertaining to the present chapter, this will probably be the most convenient place to remark that there are several transitive verbs with which the full forms of the personal pronouns are used as direct animate object-signs, inanimate objects being indicated by the usual impersonal pronominal sign e. These verbs will be treated more fully in Chapter XVII, and the following examples will suffice for the present:— Boro - to fear, Kurkur - to be angry with, Sári - to believe, and Suku - to like, love. Thus Boroamtánâng - I fear you, Kurkurângâ - He was angry with me, Sáriadikô - They will believe him, Sárietanâko - They believe it, Sukuakadbenâlang - We (he and I) have loved you two.

70. The use of dai - to be able, with transitive verbs is exactly similar. Considered by itself, dai is of course intransitive, and it continues to be intransitive when used with intransitive verbs; e.g., En oe apirdâié - That bird can fly, Má isu sangginging nirdaeanâ - I could run very far last year. When used with transitive verbs, it becomes transitive and takes the full pronominal forms for direct animate objects, inanimate objects being indicated by the usual impersonal object-sign e. Thus, Neldâiamtanâng - I can see you, Holâ purâ erâkoling kiringdaikadkoâ - We (he and I) could have bought many wives yesterday.

Note—The future is the correct tense to use for “can” or “am able to”, unless the capability is being exercised at the
moment of speaking, as in the example *Neldiaiamtanáing* - I can see you (i. e., as I speak). In fact, though *dai* may really be regularly conjugated with the usual transitive and intransitive tense-suffixes, the student will soon notice that the ordinary Ho, with an unusual sacrifice of exactness to convenience, uses the future tense to express all the shades of meaning of "can" and "could," whether referring to present, future or past time. Thus, he will say: *Má isu singinging nirdaiá*, instead of the form given in the second example above, and this usage is so general as to be almost idiomatic. As a rule also, he will not infix any object-signs, either expressing the object by a separate word or omitting it altogether if it is an impersonal pronoun. The following examples show the commonly-heard forms before, and the grammatically-correct forms after, the English rendering :-

*Aming neldáiá* - I can see you - Neldiaiamtanáing.
*Hákuvoing jálomdáiá* - I can net fish - Hákuvoing jálomdaiaakoá.
*Oáing baidaíá* - I can build a house - Oáing baidaieá.
*Soandáiáing* - I can smell it - Soandaietanáing.

71. Before leaving the Indicative Mood, it is necessary to notice certain modifications of the regular tenses which are in common use, and which are formed by the addition of the generic imperfect auxiliary *taiken*. We have already seen (para. 51 ante) how the present tense is converted into the ordinary imperfect by the use of this auxiliary, and it only remains to be added that the other tenses of the indicative mood, both of transitive and intransitive verbs, may be similarly converted into separate tense-forms, bearing the same relation to each of them, as the imperfect does to the present. The simple future cannot of course have any corresponding imperfect form, but the future when used to express existing customs, occupations and habits (*vide* para. 55) adds the imperfect auxiliary in order to express customs, occupations and habits which are now extinct and no longer followed. *e. g.*, *Hoko dánri erákoko átarko taikená* - The Hos used to burn witches. As appears from the preceding example, the effect in all the tenses is merely to transfer the copula to the end of the imperfect auxiliary, the conjugation continuing quite regularly as regards the insertion of pronominal object-signs. The subject-sign always comes after the copula when there is no other word besides the subject before the verb. The full forms for each tense are therefore :-
IMPERFECT OF THE FUTURE.

Agué taikenáing - I used to bring it.
Emai taikenáing - I used to give him.
Giti taikenáing - I used to sleep.

IMPERFECT OF THE PERFECT.

Aguakad taikenáing - I have been bringing it.
Emakai taikenáing - I have been giving him.
Gitiakan taikenáing - I have been sleeping.

IMPERFECT OF THE PAST.

Aguked taikenáing - I have been bringing it.
Emdi taikenáing - I have been giving him.
Gitiiean taikenáing - I have been sleeping.

IMPERFECT OF THE PLUPERFECT.

Aguled taikenáing - I had been bringing it.
Emli taikenáing - I had been giving him.
Gitilen taikenáing - I had been sleeping.

72. Examples on the rules and usages explained in this chapter are given below.

1. Nimir salandi joroakán taikená The roof has been leaking lately.
2. Jetete sabenkole balbaltan taikená We were all perspiring from the heat.
3. Tising Mundátáte pancháing em- I can pay my rent to the Munda today.

daiéa

4. Somá kuihontee nelichimeá chi Will Soma allow you to see his daughter?

5. Sengel mede serichieá Fire melts iron.

6. Hátyren saben sitiáko lándái taik- All the children in the village used

enáko to make fun of him.

7. Singi-hasur taimteko sæterlenó They arrived after sunset.

8. Tálá nidáre amá oárem gititan Were you sleeping in your house at

taikená chi midnight ?.

9. Iueandíng, mendo jáni káé aimum- I called out loudly, but no one heard

tedingá me.

10. Garáre Paulusko surkiá (sur- They drowned Paulus in the river.
    ichikiá)
11. Chikanamente abuá sabenete marang kera lokelaná  
   Why is our (your and my) biggest buffalo limping?
12. Sáriadingáko, mendo enereko boroaiá  
   They believed me, but yet they feared him.
13. Tikinjoká gará isu háritan taikená  
   The river was flowing very swiftly until midday.
   What has he been doing? He has been stealing.
15. Nidáre dandákulá senbálen taikená  
   The hyena had been wandering here and there during the night.
16. Oá chetanreling rakabeáná ondo saililing dalkédá  
   We (he and I) climbed on the top of the house and thatched it.
17. Amá óatele hujulená, mendo ka-cheritem senlen taikená  
   We (they & I) went to your bungalow, but you had gone to Kacheri.
18. Holá nidi hoiote ainá goná hándiceaná  
   My cow-house fell down in last night’s wind.
19. Ne otered gusiná rántia here taikená  
   The owner of this plot of land used to sow sirguja.
   Has the Manki come? Yes, he has been standing outside for a long time.

CHAPTER XI.
SUBJUNCTIVE AND CONDITIONAL MOODS.

73. The Subjunctive Mood of transitive and intransitive verbs is formed by adding to the root the modal sign k followed by the copula á. The direct and indirect objects of transitive verbs are inserted between the root and the modal sign in accordance with the rules explained in dealing with the Indicative Mood.

1st Person - Aguekáing - I may bring it, may I bring it, let me bring it.
2nd ,, - Aguekam - You may bring it, etc.
3rd ,, - Agukáe - He or she may bring it, etc.
1st Person - Emaikáing - I may give it to him, may I give it to him, let me give it to him.
2nd ,, - Emaikam - You may give it to him, etc.
3rd ,, - Emaikáe - He or she may give it to him (some third person), etc.
1st Person - *Gitikáng* - I may sleep, may I sleep, let me sleep.
2nd " - *Gitikam* - You may sleep, etc.
3rd " - *Gitikáe* - He or she may sleep, etc.

**Note—1.** The above conjugations only give the singular number with the insertion of the direct inanimate object and the indirect animate singular object, but the student should by now be able to continue the conjugation in the dual and plural numbers, and to transpose object-signs so as to produce an unlimited number of variations of meaning. The following examples will suffice:

- *Aguekáko* - They may bring it, etc.
- *Aguikáben* - You two may bring him, etc.
- *Emalangkáking* - They two may give us (you & I) etc.
- *Emamkáe* - He may give you, etc.
- *Gitikápe* - You may sleep, etc.
- *Gitikáko* - They may sleep, etc.

2. The Subjunctive Mood indicates that the speaker is asking or granting a permission, favour or concession, and must not be used when mere probability or doubt is intended. The latter is expressed in Ho by the future indicative followed by the word *torang*. Thus, *Agueding torang* - I may bring it (or) I will perhaps bring it.

3. The Subjunctive Mood is used also in sentences introduced in English by such words as "in order to", "in order that", "but", etc.

74. *Redo* is the sign of the Conditional Mood and any tense of the indicative mood, both of transitive and intransitive verbs, may be converted into the corresponding tense of the conditional mood by the substitution of the sign *redo* for the copula *a*, direct and indirect objects being inserted in transitive verbs in exactly the same way as in the regular indicative forms. The following are the first person singular forms of each tense:

**PRESENT.**

- *águetanredoing* - If I bring (or) am bringing it
- *emaitanredoing* - If I give (or) am giving him
- *gititanredoing* - If I sleep (or) am sleeping

(at the present moment.)

**IMPERFECT.**

- *águetan taikenredoing* - If I was bringing it
- *emaitan taikenredoing* - If I was giving him.
- *gititan taikenredoing* - If I was sleeping.
**FUTURE.**

águeredoing - If I will bring it.
emairedoing - If I will give him.
gitiredoing - If I will sleep.

**PERFECT.**

águakadredoing - If I have brought it.
emakairedoing - If I have given him.
gitiakanredoing - If I have slept.

**PAST.**

águakedredoing - If I brought it.
emairedoing - If I gave him.
gitiakenredoing - If I slept.

**PLUPERFECT.**

águleredoing - If I had brought it.
emliredoing - If I had given him.
gitilenedoing - If I had slept.

**Note—1.** The Imperfect Forms mentioned in para. 71 may similarly be used conditionally. *E.g.,* Águakad taikenredoing If I have been bringing it, Emai taikenredoing - If I have been giving him, Gitilen taikenredoing - If I had been sleeping.

2. The conditional clause usually precedes the principal sentence, and, when its subject is the same as that of the principal sentence, it need not be expressed by a subject-sign in both sentences, though it is always as well to put in the sign twice where there are several words in both sentences. Thus :—

_Hujuredoing, emamá_ - If I come, I will give it to you.
_Gititanredo, gitikáé_ - If he is sleeping, let him sleep.
_Ajum ne redo nu redo, _ - If your father drinks this medicine,
_ðáben níddé gitiá_ he will sleep the whole night.

75. The sign redo when used by itself indicates that the condition is realizable or probable. If the condition is one that has not been fulfilled, or is not realizable or probable, the word honang is added at the end of the principal sentence. The following examples will illustrate
the difference, a safe general rule being that honang should be used wherever "would" is used in the English verb:—

_Dongolteng senoredo, hisir kiringamá_ If I go to Chaibassa (as is possible and probable), I will buy you a necklace.

_Dongolteng senoredo, hisir kiringamá honang._ If I went to Chaibassa (which I cannot or will not do), I would buy you a necklace.

_Dongolteng senodairedo, hisir kiringamá._ If I am able to go to Chaibassa (as is possible, though not certain), I will buy you a necklace.

76. Conditional clauses introduced by the words "even if", "even although", and similar expressions, take reo instead of redo, the other rules regarding the insertion of object-signs and the use of honang being exactly the same. _E. g._,

_Hujureom, káing senoá_ Even if you come, I shall not go.

_Kedingreom, káing aiumeá_ Even if you call me, I shall not listen.

_Gojotanreo, káing mápméó_ Even if I am dying (which I probably am), I shall not forgive you.

_Gojoreo, káing mápméó honang_ Even if I were dying (which I am not), I would not forgive you.

_Note—_In all sentences, whether preceded by the conditional redo or reo, in which honang is used, the Hos have an alternate idiomatic construction in which teá is substituted for the copula á at the end of the principal verb. Thus, the last example given above might be rendered: _Gojoreo, káing mápmeteá honang_, and a similar alteration might be made in all the examples in the next paragraph in which honang is used. I do not pretend to understand the rationale of this idiomatic usage.

77. The following are examples on the rules considered in this chapter:—

1. _Ne mándi áputeé idiaiká._ May he take this food to his father?

2. _Chi̇tie emakadmeredo, okonréá._ If he has given you a letter, where is it?
CHAPTER XII.

IMPERATIVE MOOD AND USE OF PROHIBITIONS, INVITATIONS, NEGATIONS AND INTERROGATIONS.

78. The Imperative Mood is formed by the addition of the simple forms of the second personal pronoun to the root of intransitive verbs. *E.g.*, Gitime—sleep (sing.), Gitiben—You two sleep, and Gitipe—You (plural) sleep. In the case of transitive verbs, the inanimate object-sign *e* is always inserted (*c.f.* Note 2 to para. 48 and Note 2 to para. 49), unless there is an animate object, direct or indirect, requiring the appropriate object-sign to be inserted between the root and the pronominal ending. *E.g.* Ayume—bring it, Purá táká águeme—bring many rupees, Águme—bring him, Águkingme—bring them two, Emaine—give it to him, Emakom—give them.

*Note.*—The last example illustrates the usual euphonic contraction of the singular pronominal sign which occurs both after the direct and indirect animate object-signs of the third person plural. *E.g.*, Águkom—bring them, Ne liyá idiakom—
take this cloth to them. A similar contraction occurs after the prohibitive particle *dlo*, the use of which is explained in the next paragraph.

79. Prohibitions are expressed by the use of a special particle *dlo*, which is equivalent to "do not" and is followed by the indicative future. The simple pronominal signs are added to *dlo*, the direct and indirect object-signs being infixed into the verb in the same way as in the ordinary future tense. The following examples will show what is meant:

- *Alom gitiá* - Don't sleep.
- *Alom águeá* - Don't bring it.
- *Alom keáid* - Don't call him.
- *Áloben emaid* - Don't you two give to him.
- *Álope támkoá* - Don't you (plural) beat them.
- *Purá Éáru álope máeá* - Don't you cut many trees.
- *En kumbuking alom sábbingá* - Don't catch those two thieves.

80. Invitations to one or more persons to join the speaker in doing something require the simple inclusive dual (*lang*) or plural (*bu*) of the first personal pronoun and the future tense, with or without the particle *dolá*. If *dolá* is not used, the pronominal form is added to the future tense like an ordinary subject-sign. If *dolá* is used, it precedes the verb in the future tense, and the pronominal forms are added to it, the *d* of *dolá* being elided before *lang*. *E. g.,*

- *Gitiálang* or *Dollang gitiá* - Let us (thou and I) sleep.
- *Rápudeálang* or *Dollang rápudeá* - Come, let us break it.
- *Sábiábu* or *Dolábu sábiá* - Come, let us (you and I) catch him.
- *Idiakoábu* or *Dolábu idiakoá* - Come, let us take it to them.

81. As will have been seen by some of the examples given in the preceding chapters, Negation is expressed by the particle *ká*, which is always placed immediately before the verb, and thus attaches to itself all animate subject-signs in accordance with the rule in para. 46. The construction is perfectly regular, except that the addition of the pronominal sign of the second person singular does not shorten the long vowel of *ká*-vide para. 28 (b). The following examples will suffice:

- *Káing águetaná* - I am not bringing it.
- *Káam emakaiá* - You have not given it to him.
- *Káe gitieaná* - He did not sleep.
Káko bunqueko, kám senoi - If they do not come, we (you and I) will not go.

Ne dáru ká gojotana - This tree is not dying.

Note.—The negative of the imperative mood is formed by the particle *álo* as explained in para. 79. The negative of the subjunctive mood is similarly formed, probably to avoid confusion with the modal sign *k. E. g.*, the negative of *águekáe* (may he bring it) is not *káe águekáe*, but *álokáe águe* which is merely an alternative form of *álo águekáe*. The negative of the other persons and numbers is arrived at in exactly the same way, it being always remembered that the first form, in which the modal sign, the copula, and the subject-sign are added to *álo*, is more idiomatic and more commonly used.

82. Interrogations are expressed by the particle *chĩ*, which is always placed at the end of the sentence and is spoken with a somewhat higher inflection of the voice than the rest of the sentence, which is not affected in any way. *E. g.*

Ainglom hujuá chĩ - Will you come with me?

Otee kiringukadá chĩ - Has he bought the land?

83. The usual examples on this chapter are given below:

1. *Alokálang eperang* — Let us not quarrel.
2. *Aing dáruete bá áلوم godeá* — Don’t pluck flowers from my trees.
3. *Huringleká hurumsuku águe* — You two bring me some money.
4. *Dollang kapájiá* — Come, let us talk together.
5. *Kuihontam initáre áلوم gongid* — Don’t give your daughter in marriage to that man.
6. *Alokáko neling* — Let them not see me.
7. *Aing áلوم nelichikoá* — Don’t let them see me.
8. *Ne chaṭuete dá duleme* — Pour out the water from this pot.
9. *Lili áلوم kejíá banredo tuméá* — Don’t touch a hornet or else it will sting you.
10. *Hattem senoëna chĩ? Senoëna-redom, isu ánjátem ruákaná* — Did you go to the bazaar? If so, you have returned very quickly.
CHAPTER XIII

Participal Forms.

84. We have seen already that every Ho verb consists of at least three parts, viz. the root, the tense-suffix and the copula. The latter is the verbalizing agent, and its elimination leaves a participal form which may be used as an adjective as it stands, or be converted into a noun or a participle proper. The result is that the Ho language has as many participial forms as it has tenses, each of which may be used adjectively, substantively or conjunctively.

Participial Adjectives.

85. Participial adjectives consist ordinarily of the root plus the tense-suffix. We know, however, that direct or indirect object-signs must be inserted into all transitive verbs. If no animate object is expressed in the sentence, the inanimate object-sign e is inserted in certain tenses whether an inanimate object is expressed or not. If the sentence contains an animate object, whether direct or indirect, its appropriate object-sign is always inserted in the verb. When, therefore, a transitive verb is converted into a participial form, only the copula is eliminated and the object-sign remains. Thus águetande - he is bringing it, and ländétetande - he is laughing, become águetan ho - the bringing man or the man who is bringing it, and ländétan ho - the laughing man or the man who is laughing. The following series of participial adjectives will make the point clear:

**PRESENT.**

águetan ho - the man who is bringing it.
emaitan ho - " " " giving to him (some third person).
gititan ho - " " " sleeping.

**IMPERFECT.**

águetan taiken ho - the man who was bringing it.
emaitan taiken ho - " " " giving to him.
gititan taiken ho - " " " sleeping.

**FUTURE.**

águe ho - the man who will bring it (or) who usually brings it.
emai ho - " " " give to him (or) who usually gives to him.
giti ho - " " " sleep (or) who usually sleeps.
PERFECT.

águakad ho - the man who has brought it.
emakai ho - " " " " given to him.
gitiakan ho - " " " " slept.

PAST.

águakad ho - the man who brought it.
emakai ho - " " " " gave to him.
gitiakan ho - " " " " slept.

PLUPERFECT.

águakad ho - the man who had brought it.
emakai ho - " " " " given to him.
gitiakan ho - " " " " slept.

Note—Where the subject of the subordinate clause is the same as that of the principal sentence, the subject-sign disappears from the former when it is expressed by a participial adjective. Where, however, the two subjects are distinct, the subject-sign of the subordinate clause appears before the participial adjective, either by itself, or at the end of the preceding word. In both cases, the participial adjective is always placed immediately before the noun which it qualifies. Thus, the simple direct sentence: "Pator bought this horse" is translated Pátor ne sádom kiringkiá, and the compound sentence: "Pator, who bought this horse, has brought the money", is translated Ne sádom kiringki Pátor tákáe águakadá. But the compound sentence: "The horse Pator bought yesterday died today" is rendered Pátor holdá kiringki sádom tisinge goeáná. C.f. also An kiringki sádom - The horse you bought, and holam kiringki-sádom the horse you bought yesterday.

86. In Chapter VII, para. 41, it has been stated that there are no relative pronouns in Ho, and the preceding examples show that relative clauses must be expressed by the use of participial adjectives. This is beyond doubt the original idiomatic usage and, though the student may sometimes hear the interrogative pronoun or adjective used relatively, with the demonstrative pronoun or adjective as its correlative, this is entirely an acquired usage seldom or never employed by the ordinary aboriginal. On the one hand, literate Hos will sometimes use the relative
construction in imitation of more advanced languages, with which their familiarity is thus manifested, while, on the other, Indians of different races will almost always employ it because it occurs in their own languages, and because it is easier for conversational purposes than the participial construction. For example, in translating the sentence: "The cows he bought last year have been stolen," a literate Ho might, and a foreigner probably would, say: Okon uriko máe kiringkedko, en uriko (enko) kumbaikanáko, while the Ho cultivator would say: Máe kiringkedko uriko kumbaikaná. The participial construction is the idiomatic one and, though it is certainly somewhat difficult to acquire, the student should make it a rule to use it invariably from the beginning. If no other reason will suffice, he may be assured that, if he cannot use this construction himself, he will never be able to follow a conversation between two Hos, and will have considerable difficulty in following sentences addressed to himself. Once he has mastered the principles of the construction, however, its clean diamond-cut results cannot but appeal to him, and should lead him on to persevere in its practical application until he has attained the necessary degree of facility in its use. Even after idiomatic self-expression has become fluent, it will often be found extremely difficult to understand and follow the wealth of participial forms that drops from a Ho's lips. As Hoffman puts it: "Often and often, he (i.e. any foreigner) will have to acknowledge to himself that he does not know what his interlocutor is driving at, though every word in the sentence sounds familiar to him". The following rule, which Hoffman gives, will be found useful in converting English sentences into Ho. It may appear rather roundabout, but experience will soon show that it is really the shortest and safest cut. "First, translate your subordinate clause into a complete Mundari (we substitute "'Ho'") proposition; then, cut off the copula and the pronominal subject; and finally, place the remnant thus obtained in its proper place in the principal proposition." As already stated, the pronominal subject-sign does not disappear altogether unless the subjects of the subordinate and principal sentences are identical.

PARTICIPIAL NOUNS.

87. Participial nouns are of two kinds, viz, animate participial nouns or nouns of agency, and inanimate participial nouns or instrumental and objective nouns. The first are formed by adding the simple forms of the third personal pronoun to participial adjectives, and are used when such adjectives qualify pronouns of the third person instead of nouns. Thus: —
PRESENT.

Agutani, águetanking, águetanko - He or she, they two, they, who is or are bringing it.

Emaitani, emaitanking, emaitanko - He or she, they two, they, who is or are giving to him.

Gititani, gititanking, gititanko - He or she, they two, they, who is or are sleeping.

and so on through the whole series of participial adjectives given in para. 85

Note—1. It is usual to use these participial nouns in place of participial adjectives followed by the several numbers of the nouns, ko - man and kui - woman. E.g., Kumbu sábkii (instead of sábkí ho) káe hujuakaná - the man who caught the thief has not come, Bugité isindaiko ánjáteko áándioá - women who can cook well will be married soon.

2. In accordance with the rule in para. 55, the future form of the participial nouns must be used where the agent is is one whose custom, occupation or habit it is to do a particular thing, the object-signs invariably inserted in the future tense of transitive verbs being omitted. E.g. koei- a beggar, siui a cultivator, gupiko - graziers, disum bágeko - emigrants.

3. Where the pronoun qualified is in the first or second person, these same participial nouns are used, but they must be preceded by the appropriate pronoun to indicate the meaning clearly. E.g. Aing dengákedmei nódo dengáing ásietaná - I who helped you, now ask for help, Am dengákii nódo dengam ásietaná - You who helped him, now ask for help. Ape dengákedpei nódope goeitáná - You (plural) whom he helped are now killing him.

88. These animate participial nouns may of course be declined by the addition of postpositions in the same way as ordinary nouns. Thus, Águkeditáte—to him who brought, águekote—by or through the agency of those who will bring, emaikíntáte—from those two who gave to him, emlikoá—of or belonging to those who had given to him, gitituniábre—in the vicinity of him who is sleeping, gitieankopáte—from the vicinity of those who slept.

89. Inanimate participial nouns may be either instrumental or objective. Both classes are formed by the addition of teá to the participial adjectives, the difference being as follows. We have seen that, in the
absence of an animate object, all transitive verbs must insert the inanimate object-sign e in the present, imperfect and future tenses, and that the forms of the participial adjectives corresponding to these tenses retain this object-sign. In the case of instrumental participial nouns, whether formed from transitive or intransitive verbs, this object-sign is omitted; in the case of objective participial nouns, whether formed from transitive or intransitive verbs, it is retained. This only applies to the present, imperfect and future forms. As the perfect, past and pluperfect tenses do not insert the inanimate object-sign, the distinction between the instrumental and objective nouns is indicated by using the intransitive tense-suffixes for the former and the transitive tense-suffixes for the latter, irrespective of whether the verb from which they are derived is transitive or intransitive. There is, however, a slight difference between the meaning to be attached to these nouns when formed from transitive and intransitive verbs respectively. When the verbal base is transitive, (i) the instrumental noun is formed by the addition of teá to the root plus the tense-suffix without the inanimate object-sign, in the present, imperfect and future forms, and to the root plus the intransitive tense-suffix in the perfect, past and pluperfect forms; and it denotes a thing by means of which, or with which, an action is performed. E. g., jom to eat, becomes jomtantedá—a thing which is being eaten with at the time of speaking, and jomkentedá—a thing which was eaten with at some past time.

(ii) the objective noun is formed by the addition of teá to the root plus the tense-suffix and the inanimate object-sign, in the present, imperfect and future forms, and to the root plus the transitive tense-suffix in the perfect, past and pluperfect forms; and it denotes a thing which is the result of an action, or the thing or material, in respect of which an action is performed. E. g. jom becomes jomtanteá—a thing which is being eaten, and jomkentedá—a thing which was eaten.

When the verbal base is intransitive:

(i) the instrumental noun is formed in exactly the same way as described above, but it denotes not only a thing by means of which, or with which, an action is performed, but also a thing upon which an action is performed. E. g. dub—to sit, becomes dubtanteá—a thing on which anyone is sitting at the time of speaking, and dubkentedá—a thing on which anyone was sitting at some past time.

(ii) the objective noun is also formed in exactly the same way as described above, but denotes a thing caused to perform an
action. *E. g. dub* becomes *dubetanteá*—a thing which is being caused to sit down, and *dubkedeteá*—a thing which was caused to sit down. The apparent anomaly presented by the use of the object-sign and the transitive tense-suffix with forms derived from an intransitive verb, is explained by the fact that the full forms are really *dubichietanteá* and *dubichikedeteá*, *ichi* being, as explained in para. 68, a causative suffix which has the effect of converting intransitive into transitive verbs.

90. The distinction between these two classes of nouns, and between their meanings when formed from transitive and intransitive verbs respectively, has been explained at length, because these nouns are very frequently used by the Hos, and because facility in forming them will often have the effect of extending one's vocabulary opportunely. The following series will help towards the understanding of the preceding rules which are apt to be confusing by themselves. *Idi*—to carry, will illustrate the rules as applied to transitive verbs, and *rakab*—to climb, will illustrate their application to intransitive verbs.

**PRESENT.**

I. N. *Iditanteá*  
A thing by means of which carrying is being done.

O. N. *Idietanteá*  
A thing which is being carried.

I. N. *Rakabtanteá*  
A thing upon which anyone is climbing.

O. N. *Rakabetanteá*  
A thing which is being caused to climb.

**IMPERFECT.**

I. N. *Iditan taikenteá*  
A thing by means of which carrying was being done.

O. N. *Idietan taikenteá*  
A thing which was being carried.

I. N. *Rakabtana taikenteá*  
A thing upon which anyone was climbing.

O. N. *Rakabetana taikenteá*  
A thing which was being caused to climb.

**FUTURE.**

I. N. *Iditeá*  
A thing by means of which carrying will be done or is usually done, *e. g.* a basket.

O. N. *Idjeteá*  
A thing which will be carried or is usually carried.

I. N. *Rakabteá*  
A thing upon which anyone will climb or usually climbs, *e. g.* a ladder.

O. N. *Rakabeteá*  
A thing which will be caused to climb or is usually caused to climb.
PERFECT.

I. N. Idiakanted I A thing by means of which carrying has been done.
  O. N. Idiakadted I A thing which has been carried.
  I. N. Rakabakanted I A thing upon which anyone has climbed.
  O. N. Rakabakadted I A thing which has been caused to climb.

PAST.

I. N. Idikented I A thing by means of which carrying was done.
  O. N. Idikedted I A thing which was carried.
  I. N. Rakablented I A thing upon which anyone climbed.
  O. N. Rakabledted I A thing which was caused to climb.

PLUPERFECT.

I. N. IdilenteI A thing by means of which carrying had been done.
  O. N. IdiledteI A thing which had been carried.
  I. N. RakablenteI A thing upon which anyone had climbed.
  O. N. RakabledteI A thing which had been caused to climb.

Note. I—These instrumental and objective participial nouns are most commonly used in their future forms to indicate a general class of objects. E. g. jomted - a thing which is usually eaten with, i. e. anything to eat with, i. e. a fork or a spoon, and jomted - a thing which is usually eaten, i. e. anything usually eaten, i. e. an edible. Similarly, dubteI - a chair, isindeI - a cooking pot, isineteI - any cooked thing, siteI - a plough, irteI - a sickle, iriteI - a harvest or a standing crop, hereteI - seed or arable land, gititeI - a bed, gititeI - anything caused to lie flat, hakuko sabteI - anything with which fish are caught, e. g. a fishing - rod.

2.—It may be mentioned here that teI, with or without the inanimate object-sign, is also added to adjectives of quality to form inanimate nouns, the affect of the inclusion or exclusion of the object-sign being to distinguish between artificial and natural qualities. Thus—

PunditeI - a white object, e. g., chalk.
PundisteI - a whitened object, e. g. a whitewashed wall.
LoloteI - a warm thing.
LoloeteI - a thing which has been warmed.
CONJUNCTIVE PARTICIPLES.

91. These participles are formed by the addition of the ordinary postpositions to the participial adjectives, and are used to express subordinate clauses of time and place, in the same way as participial adjectives and nouns are used to express subordinate relative clauses. The postpositions in common use for this purpose are:

(i) Re—meaning 'in', 'while', 'at the time of', 'in the act of' 'as', etc., and denoting simultaneity between the principal and subordinate verbs. E. g., Gitian taikenre tákátaeng kumbukedá - I stole his money while he was asleep.

(ii) Lo—also meaning 'in the act of', 'just as', 'at the moment of', 'along with', etc., and having the same denotation as re. E. g., Gomke hujulo mándi áqueme — Bring the dinner as soon as the master comes. The use of lo in this connection is comparatively uncommon.

(iii) Te—meaning 'by', 'by means of', etc., and used to express subordinate instrumental or causal clauses. E. g., Nidá nídá gitite dimsi dimsi paiitibu paii daiá—We are able to work every day because we sleep every night.

Added to the past participial adjectives, te forms a past participial form which is used in exactly the same way, and as commonly, as the well-known Latin construction denoting priority of state or action over that expressed by the principal verb. E. g., Bábá águketee ruáeaná—Having brought the paddy, he went back.

(iv) Chi—used in the same way as te to form past participles. E. g. Bábá idikedché hujuruáeaná—After taking the paddy, he came back.

With both te and chi, the 'd' of the past tense-suffix is very often omitted, the above examples being ordinarily rendered agukete and idikechi.

(v) Ete—meaning 'from', 'since' etc., and denoting continuity of state or action from the subordinate to the principal verb. E. g. Támkiete käing nelkiá—I have not seen him since I beat him.

(vi) Redá—meaning 'as regards', 'regarding', 'of', 'about', 'so far as'....is concerned', etc. is merely introductory. E. g. Táká emetaneálang kapájtá—Let us talk about the giving of the money now. Teá is commonly used instead of reá with
participial adjectives, but never with nouns. E. g. Ote
náméted marang Gomke chikaná káé kájikéddá—So far as the
getting of the land is concerned, the Deputy Commissioner
said nothing.

(vii) Táte, páte, táre, páre, táde and páde— are used with the same
meanings as with nouns—see Chapter III. E. g.,
Jonomlentáteng senotaná— I am going to the place where I
was born.
Táká emledingtáre tádán into
emurráiá—I returned him the money in the
very place where he had given
it to me.
Aining gitilen taikenpáde
bária kulá king oleaná-
king
Two tigers came out from near
the place where I had been
sleeping.

EXAMPLES.

1. En báá nótíkíii bár tákáte
váre ákirinkingakáá
The man who shot that bear has
sold the skin for two rupees.
2. Kumbuean uriko hárko tan tais-
enkre kumbukoing sábkedkoá
I caught the thieves as they were
driving off the stolen cattle.
3. Gitil didikentea okonréá
Where is the basket in which sand
was taken away?.
4. Amá kacherire chimin olko
taikená
How many clerks were there in
your Court?.
5. Dongolte senoankotáe sumang
bár hoking rudakanáking
Only two of the man who went to
Chaibassa have returned.
6. Airing kájiadme kájim aiunkedá
chi
Did you hear what I said to you?.
7. A mákakad dáru otetaingre
taikená.
The trees which he has cut were
on my land.
8. Chakad kájetanree goenaná
He died in the act of telling a lie.
9. Aání márauledi keákite támičhi-
fáá.
He called the man who had breached
the embankment and had him
beaten.
10. Airing emadme tákáte chikanam
kiringkedá
What did you buy with the money
I gave you?.
11. Ale senotan senotanlo nidáeaná
Night fell while we were yet jour-
neying.
12. Gusimá gititan taiken óáre kum-
buko bukedáko
The thieves made a hole in the wall
of the room in which the owner
was sleeping.
13. Am tusingetan lijá okoe emadmeá
14. Aiáge disum bágekete Asámtee senoeaná
15. Akód mindí meromko jomko taiken kulá háturenko holáko jálomkiá.
16. Aing gará kutire tingutan taikenre isu purá hedegeleko botaing chetanteko ápireaná.
17. Paiţi chábákete oátee senoeaná
18. Am oletan taikenteding nelkedá
19. En otere paiţi paištietankom neldaiá chi
20. Am moyrá námkédáste hátu-tam chimin sangingá

Who gave you the cloth which you are wearing?
After leaving his own country, he went to Assam.
Yesterday the villagers trapped the tiger which used to eat their sheep and goats.
Whilst I was standing on the bank of the river, a large number of wild duck flew over my head.
He finished his work and went home.
I saw what you were writing.
Can you see those men who are working in that field?
How far is your village from the place where you found the dead body?

CHAPTER XIV.

Passive Voice.

92. The Passive Voice is used very sparingly, the active form being preferred whenever a sentence can be transposed without affecting its meaning. As indicated in para 45, the letter “o” is the sign of the passive voice except in the perfect, past and pluperfect tenses of the indicative mood, where the active intransitive tense-suffixes are used. Only transitive verbs can take the passive voice, and there are of course no direct or indirect objects. The following is a complete conjugation of the passive voice of em - to give, only the first person singular being given under each tense.

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Present Tense</th>
<th>Imperfect</th>
<th>Future</th>
<th>Perfect</th>
<th>Past</th>
<th>Pluperfect</th>
<th>Subjunctive Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>emotanáing</td>
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<td>-</td>
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<td></td>
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<td>emotan taikenáing</td>
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<td></td>
<td>emoting</td>
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<td></td>
<td>emakanáing</td>
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<tr>
<td></td>
<td>emeanáing</td>
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<tr>
<td></td>
<td>emlenáing</td>
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<td></td>
<td>emokáing</td>
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</tbody>
</table>

- I am given.
- I was being given.
- I shall be given.
- I have been given.
- I was given.
- I had been given.
- I may be given, let me be given.
CONDITIONAL MOOD - emotanredoing - If I am given.

Imperative, - emome - Be you given.
  emoben - Be you two given.
  emope - Be you (plural) given.

Infinitive, - emo - To be given.

Participial Adjectives - emotan, emotan taiken, emo, emakan, emean, and emlen.

Participial Nouns of Agency - emotani, emotanking, emotanko, etc.

Participial Objective Nouns - emotanted, emoted, emakanted, etc.

Conjunctive Participles - emotanre, emeante, emlenete, emored, emakan-tate, etc.

Note—1. Only the present tense of the conditional mood has been given, but the other tenses are formed quite regularly, only differing from the active forms given in para. 74 in the omission of the inanimate object-sign 'e', and the insertion of the passive-sign 'o' between the root and the tense-suffix. The use of reo and honang with the passive voice is exactly the same as in paras. 75 and 76.

2. The perfect participial adjectives and their corresponding nouns of agency are very commonly used where separate adjectives of quality do not exist. E. g. àandiakan kui—a married woman, chirdakani—an accused person, rápud-akan arsi—a broken mirror, pereakani chatu—a full water-pot, isu sirmáakan—one very old person, sédyakan—an adult. Where separate adjectives of quality do exist, the use of the perfect participial form implies that the quality is artificial or the result of human endeavour. E. g., leser—sharp; leserakan—sharpened; sibil—sweet, sibilakan—sweetened; hende—black, hendeakan—blackened.

3. There are no participial instrumental nouns in the passive voice. The objective nouns have the same meaning as the active objective nouns, e. g. emoted—a thing that is usually given—is exactly the same as emete, and heroted—a thing that is sown—has the same meaning as herete.

4. The passive verb jonomo—to be born, always takes len instead of ean as its past tense-suffix. E. g. jonomlenede—he was born.
EXAMPLES.

1. Hátu tape jápíre háti chuiláoe neleaná chi
   | Has an elephant ever been seen near your village?
2. Moakan kú tátam máoá
   | Your swollen leg will be cut off.
3. Isu ețkáte lijálate itkiđakaná
   | Our clothes have been washed very badly.
4. Jáná káing emoreo, hajuáing
   | Even if I am given nothing, I will come.
5. Aleá hátute lingítan gará ne sírná ánjeđoá
   | The river which is now flowing from our village will dry up this year.
6. Undúre gadakan čandákuláing námkiá
   | I found the wounded hyaena in a cave.
7. Bairtee tollenredo, káe ueaná honang
   | If he had been tied with a rope, he would not have fallen.
8. Isu diang nuko já chuiláo káko mundeđoá
   | Those who drink much rice-beer will never be rich.
9. Támeante horá kútíre bágeéaná
   | He was beaten and left on the side of the road.
10. Kuí pochoáte dolentáre ne maíom pereakan lijáing halangledá
    | At the place where the woman had been raped, I picked up this cloth full of blood.

CHAPTER XV.

Refléxive and Réciprocál Verbs.

93. Reflexive verbs are those forms of transitive verbs in which the subject performs an action for or to itself, i.e., those in which the subject and the direct animate object are identical (c.f. Note I to para. 49.). They are formed by the addition of *n* to the root when the latter ends in a vowel, and by the addition of *en* when the root ends in a consonant. The following are examples:

- **Agu** - to bring, becomes **águn** - to bring oneself.
- **Em** - to give, **emen** - to give
- **Bai** - to make, **bain** - to make oneself, to pretend.
- **Tám** - to strike, **támen** - to strike
- **Jir** - to fan, **jiren** - to fan
- **Abuny** - to wash, **abungen** - to wash
- **Atom** - to move, **atomen** - to move oneself, to get out of the way
**Dul** - to pour, becomes **dulen** - to pour over oneself.

**Achu** - to engage, ,, **áchun** - to engage oneself.

**Orá** - to bathe, ,, **orán** - to bathe

**Note**—Owing to the transferability of parts of speech, the formation of reflexive verbs is not confined to verbs. Thus, the noun **dasi** - a servant, becomes **dásin** - to make oneself a servant, to serve, and the adjective **hapá** - quiet, becomes **hapán** - to keep oneself quiet, to be silent.

94. The conjugation of these reflexive verbs is quite regular. The intransitive tense-suffixes are used, and the *n* or *en*, as the case may be, is dropped in the perfect, past and pluperfect tenses. Below will be found a full conjugation of the present indicative of **emen** with the first person singular of the other tenses and moods.

### Indicative Mood—Present Tense.

**Sing.**

1st Person - **Ementanáning** - I am giving myself.

2nd ,, - **Ementanam** - You are giving yourself.

3rd ,, - **Ementanáe** - He or she is giving himself or herself.

**Dual**

1st ,, - **Ementanálang** - You and I are giving ourselves.

2nd ,, - **Ementanáben** - You two are giving yourselves.

3rd ,, - **Ementanáking** - They two are giving themselves.

**Plural**

1st ,, - **Ementanábu** - You and I are giving ourselves.

2nd ,, - **Ementanápe** - You are giving yourselves.

3rd ,, - **Ementanáko** - They are giving themselves.

**Imperfect Tense** - **Ementan taikeráning** - I was giving myself.

**Future Tense** - **Ementáning** - I will give myself.

**Perfect Tense** - **Emakanáning** - I have given myself.

**Past Tense** - **Emkenáing** - I gave myself.

**Pluperfect Tense** - **Elemenáing** - I had given myself.

**Subjunctive Mood** - **Emenkáing** - I may give myself, let me give myself.

**Conditional Mood** - **Ementanredoing** - If I am giving myself.

**Imperative Mood** -

- **Emenme** - Give yourself.
- **Emenben** - Give yourselves.
- **Emenpe** - Give yourselves (plural).
95. Reciprocal verbs are those forms of transitive verbs in which two or more individuals, or two or more sets of individuals, reciprocate the same action towards one another. They are formed by inserting the consonant p after the first vowel of the root. Examples are:

\[ E\text{m} \rightarrow \text{epe}\text{m} \]  
\[ \text{T\text{á}m} \rightarrow \text{tap}\text{á}m \]  
\[ \text{K\text{á}ji} \rightarrow \text{kap}\text{á}ji \]  
\[ \text{K\text{ú}li} \rightarrow \text{ku}\text{pu}\text{li} \]  
\[ \text{N\text{él}} \rightarrow \text{ne}\text{pe}\text{l} \]  
\[ \text{N\text{ám}} \rightarrow \text{nap}\text{ám} \]  
\[ \text{D\text{á}r\text{om}} \rightarrow \text{dap}\text{á}r\text{om} \]  
\[ \text{K\text{ir}\text{ing}} \rightarrow \text{kip}\text{i}\text{ri}\text{ng} \]  
\[ \text{U\text{d\text{ú}b}} \rightarrow \text{upu}\text{d}\text{ú}b \]  
\[ \text{J\text{ag\text{ä}r}} \rightarrow \text{jap}\text{ä}r \]

These verbs only take the dual and plural numbers, but are otherwise conjugated regularly with the intransitive tense-suffixes, no direct or indirect object-signs being inserted. The following is a complete conjugation of \text{epe}\text{m} in the present indicative, the other tenses and moods being illustrated by the inclusive dual of the first person.

\text{INDICATIVE MOOD—PRESENT TENSE.}

\text{Dual}  
1st person \text{epemt\text{an}álang} - You and I  
\text{epemt\text{an}áling} - He or she and I  
are giving each other.

2nd  
\text{epemt\text{an}álen} - You two

3rd  
\text{epemt\text{an}áking} - They two

\text{Plural}  
1st  
\text{epemt\text{an}ábu} - You and I  
\text{epemt\text{an}ále} - They and I  
are giving one another.

2nd  
\text{epemt\text{an}ápe} - You

3rd  
\text{epemt\text{an}ákø} - They
**Imperfect Tense** - epemtan taikenálang - You and I were giving each other.

**Future Tense** - epemálang - You and I will give each other.

**Perfect Tense** - epemakanálang - You and I have given each other.

**Past Tense** - epemkenálang or epemeanálang - You and I gave each other.

**Pluperfect Tense** - epemlenálang - You and I had given each other.

**Subjunctive Mood** - epemkálang - You and I may give each other, let you and I give each other.

**Conditional Mood** - epemtanredolang - If you and I are giving each other.

**Imperative Mood** - epemben - Give each other.

**epempe** - Give one another (plural).

**Infinitive Mood** - epem - To give each other.

**Participial Adjectives** - epemtan, epemtan taiken, epem, epemakan, epemken, epemean and epemlen.

**Participial Nouns of Agency** - epemtanking, epemtanko, etc.

**Participial Instrumental Nouns** - epemtanteá, epemted, epemkenteá, etc.

**Conjunctive Participles** - epemtanre, epemtan taikenred, epemkente, epemlenálute, etc.

**EXAMPLES.**

1. Jirubenkále  May we warm ourselves at the fire.
   Bring me a fan.

2. Jirenteá águaingme  He was caught in the very act of committing suicide.

3. Goentanree sábeaná  Having covered himself with a blanket, he went to sleep.

4. Uiukentee gitianá  He is pretending to limp.

5. Lokee baintaná.  If you have not washed yourself, do so at once.

6. Káam abungakanredo, entorsá abungenme  Why does she always hide herself when she sees me.

7. Nelkedingte, chikanreá ukuná  The men who had been standing all day were very tired.

8. Singi satub tiugulen taikenko isuko lágdeand.  If they had got out of the way, they would not have been trodden on.

9. Atomlenredoko, káko tegaeaná honang.  Don’t assemble together until I call out.

10. Auriing iu jáke álope huniná  If we see each other, we will trade together.

11. Nepelredolang, kipiringálang  Help one another in all things.

12. Sáben paitire depengápe
13. Topoakan óoing ákiringakadá
14. Tapánkenko sábkedkote Dongolte idikom

I have sold the adjoining house also.

15. Aling kapájikentáreng báge-akadá
16. Holá kiringled hereteáko upudubtaná
17. Marang Gomke epser ote Pátore emakaiá
18. Sapákikente isüking jupvrikená

I have left it in the place where he and I conversed together.

19. Kumbukingeperangtan taikenre táká idiketeng nireaná

They are showing one another the seed which they bought yesterday.

20. Dapáromeanchi engá ondo kuhihonte cheperebkenaking.

The Deputy Commissioner has given the disputed land to Pator.

I have sold the adjoining house also.

They are showing one another the seed which they bought yesterday.

While the two thieves were quarreling amongst themselves, I ran away with the money.

The mother and her daughter kissed each other after they met.

CHAPTER XVI.

IRREGULAR VERBS.

97. Irregular forms of any kind are uncommon in agglutinative languages. This is because these languages are, as a rule, characteristic of a nomadic state of society where language must necessarily be intelligible to many, though their intercourse be but limited. Definite ideas are connected with certain sounds, and it is essential that this connection should be constant. There are accordingly only a very few irregular verbs in Ho, and, as in most languages, the verb “to be” is the most important of them. In English, that verb may be either a mere link-word or a real predicate, but, in Ho, the copula or verbalizing agent á is used as a link-word, while mená is the predicate form. The difference between the two is similar to that between the Bengali হয় and আছে, which is explained as follows by Beames in his “Grammar of the Bengali Language”: “The matter may be made clear by observing that there are, in many Aryan languages, two verbs meaning “to be”, one of which is a mere copula or linking-word used to connect other words in a sentence where no special stress is laid on the idea of being, while the other is used when the idea of being is an important element in the sentence”. Thus, Ne diri hambilá - This stone is heavy. En dárú salangiá - That is a high tree. Dongolre menáé - He is in Chaibassa. Aśar óáre mená - The bow is in the house.
98. The conjugation of the verb *mená* meaning “to be”, “to exist”, “to be present”, is as follows. It will be noticed that, in the present tense, the subject-sign is inserted between the root and the copula:—

**Indicative Mood—Present Tense.**

**Sing.**
1st Person *Menáingá* - I am, I exist, I am present.
2nd ,, *Menámeá* - You are, etc.
3rd ,, *Menáedá* - He or she is, etc.

*Mená* - It is, etc. (same form for dual and plural).

**Dual**
1st Person *Menálángá* - You and I am, etc.

*Menálíngá* - He or she and I am, etc.

2nd ,, *Menábená* - You two are, etc.

3rd ,, *Menákingá* - They two are, etc.

**Plural**
1st Person *Menábúá* - You and I am, etc.

*Menábéá* - They and I are, etc.

2nd ,, *Menápeá* - You are, etc.

3rd ,, *Menákoá* - They are, etc.

**Future Tense** - *Hobáoánding, hobáoam, hobáoáe, etc.* I, you, he or she will be.

*Taináding, tainam, taináe, etc.* I, you, he or she will remain.

**Past Tense** - *Taikenáding, taikenam, taikenáe, etc.* I, you, he or she was, etc.

**Conditional Mood** - *Menáingredo* - If I am, etc.

*Hobáooredoing* - If I will be, etc.

*Taikenredoing* - If I was.

**Imperative Mood** - *Tainmé* - be present, remain.

*Tainben* - ,, ,, ,, (dual).

*Tainpé* - ,, ,, ,, (plural).

**Infinitive Mood** - *Mená* - to be.

**Participial Adjectives** - *Menáing, menáme, menáe, etc.*

**Participial Nouns of Agency** - *Menái, menáking, menáko, etc.*

**Participial Objective Nouns** - *Menáteá, hobáoteá, tainteá, taikenteá, etc.*

**Conjunctive Participles** - *Menáníngre, menámetáre, tainréad, taikente, etc.*

99. *Mená* is also commonly used to express possession, the construction being similar to the familiar Latin one with *esse*. Thus, the sentence “I have a goat” may be rendered:

*Aigná miad merom menáedá* - (literally, ‘my one goat exists’).

*Miad merom menárátaing* - (literally, ‘one goat is mine’ c.f. form given in para. 39.)

*Aingtáre miad merom menáedá* - (literally, ‘in me one goat is’).

Of these three forms, the first is the one most commonly used, but the other two are quite idiomatic, and the last is often very useful.
Note—When *mená* means "to have" or "to possess", the participial nouns of agency formed from the present tense are *menáteni*, *menátenking* and *menátenko*. *E. g.*

*Menáko tákáko náméá* - Those who are present will receive money.

*Táká menátenko bábáko náméá* - Those who have money will get paddy.

The forms for the other tenses do not differ. Thus,

*Holá taikeni keáime* - Call the man who was present yesterday.

*Mandí taikeni huringleko emadingá* - The man who had cooked rice gave me some.

100. The antonym of *mená* is *bano*, the negative particle *ká* being used in sentences where only the copula *d* is necessary. *E. g.*

*Ne gará ká ikirá* - This river is not deep.

*Ainá kátu ká leserá* - My knife is not sharp.

*Aleá háture pevainko bangkoá* - There are no weavers in our village.

*En disumte horá banoá* - There is no road to that country.

The conjugation of *banoá* is as follows :-

**Indicative Mood—Present Tense.**

<table>
<thead>
<tr>
<th>Form</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td><em>bangingá</em></td>
<td><em>bangmeá</em></td>
<td><em>bangáná</em></td>
</tr>
<tr>
<td>1st</td>
<td><em>I am not, I am absent.</em></td>
<td><em>You are not, etc.</em></td>
<td><em>He or she is not, etc.</em></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td><em>banoá</em></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td><em>It is not (same form for dual and plural).</em></td>
</tr>
</tbody>
</table>

**Dual**

<table>
<thead>
<tr>
<th>Form</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td><em>bangliangá</em></td>
<td><em>banglingá</em></td>
<td><em>bangbená</em></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td><em>bangkingá</em></td>
</tr>
</tbody>
</table>

**Plural**

<table>
<thead>
<tr>
<th>Form</th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td><em>bangbuá</em></td>
<td><em>bangleá</em></td>
<td><em>bangpeá</em></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
<td><em>bangkoá</em></td>
</tr>
</tbody>
</table>

**Future Tense** - *káing hobáóá*, etc. - I will not be, etc.

**Past Tense** - *káing taikená*, etc. - I was not, etc.

**Conditional Mood** - *bangingredo* - If I am not, etc.

*káing hobáóaredo* - If I will not be, etc.

*káing taikenredo* - If I was not, etc.
( 80 )

**Imperative Mood** - bangme - be absent.
bangben - " " (dual).
bangpe - " " (plural).

**Infinitive Mood** - bano - not to be, to be absent.

**Participle Adjectives** - banging, bangme, bangâe, etc.

**Participle Nouns of Agency** - bangâi, bangking, bangko.

**Participle Objective Nouns** - banoteâ, kâ hokâoteâ, kâ taikenêted, etc.

**Conjunctive Participles** - bangmère, bangingtâte, kâ taikenred, etc.

*Note*—Bano is also the negative of menâ used to express possession.

Thus, "I have no horses" may be translated—

*Aina* sâdomko bangkoâ

Sâdomko bangkoâtaing

Aingtâre sâdomko bangkoâ.

Of these, the last form expresses the meaning most clearly, I think. The second is also clear, but is apt to be unwieldy, while the first may be taken as meaning "my horses are absent". Used in this sense, the participial nouns of agency are banoteni, banotenking and banotenko.

**Examples.**

1. *Dâru bâno disum* - A country without trees.
   *Bir mená disum* - A country with forests.
   *Kulâko taiken disum* - A country that used to contain tigers.

2. *Engâteaputeteking bangking hon* - A child without father or mother, *i. e. an orphan.*

3. *Menâe oâ hândiakanâ* - The house he lives in has fallen down.
4. *Aingtâre jomètêa banoâ* - I have nothing to eat.
5. *Buru terpâ menâ hâtûrree ukuntanâ* - He is hiding himself in the village beyond the hill.
6. *Abu ote banotenko ringâre sidâtebu gojoâ* - We who have no land will die first in time of famine.
7. *Menânîngre âguîme* - Bring him while I am here.
8. *Kâam taikenreng paitichâbâ-akadâ* - I have finished the work in your absence.
9. *Undîm amlêkâ kâe eselâ* - Your young brother is not so fair as you are.
10. *En isu purâ uriko taikenîtêre nâdô jánko bangkoâ* - That man who once had very many cattle now has none at all.

101. The two verbs *men* and *metâ*, both meaning "to say", "to tell", appear to be variations of the same original root. *Men* is used
for all ordinary purposes, meta being employed whenever an indirect object-sign has to be inserted. The following is a complete conjugation of both words.

**Indicative Mood.**

**Present.**

*Menetanáing* - I am saying (it) - *metamtanáing* - I am saying to (telling) you

*Metaitanáing* - I am saying to (telling) him.

**Imperfect.**

*Menetan taikenáing* - I was saying - *metamtan taikenáing* - I was telling you.

*Metaitan taikenáing* - I was telling him.

**Future.**

*Menédáing.*

*Metaidaing.*

**Perfect.**

*Menakaddáing*

**Past.**

*Menkedáing.*

*Metaidmeding.*

**Pluperfect.**

*Menledáing*

**Subjunctive Mood.**

*Menekáing*

*Metaikáing.*

**Conditional Mood.**

*Menetanredoing, etc.*

*Metairedoing, etc.*

**Imperative Mood.**

*Meneme*

*Metaime.*

*Meneben*

*Metaiben.*

*Menepo*

*Metaipe.*

**Infinitive Mood.**

*Men*

*Meta.*

**Participial Adjectives.**

*Menetan, mene,*

*metamtaing, metai,*

*Menked, etc.*

*metaelming, etc.*

**Participial Nouns of Agency.**

*Menei, meneking, *

*metai, metamking,*

*Meneko, etc.*

*metaoko, etc.*
PARTICIPIAL OBJECTIVE NOUNS.
Menetantedé, menetedé, metamantedé, metaitedé, etc.
Menkedtedé, etc. metadmetedé, etc.
CONJUNCTIVE PARTICIPLES.
Menetanre, menetäre, metamtanre, metaitre.
Menkedte or mente, etc. metadmete, etc.

Note—1. Men and metá are very similar to the Latin inquit, the idiom in both cases requiring the use of the oratio recta. For example, the sentence “He said he would come tomorrow,” is translated “Gapáing lujuá mentee menkedá,” which is literally equivalent to “I will come tomorrow,' having said, he said ’. The construction is simple enough, but care will be required at first in making the necessary transpositions of words when converting the indirect to the direct form of speech.

2. The same rule must be observed in translating subordinate clauses beginning with “in order that,” and similar expressions, the construction being again similar to the Latin in that the subjunctive mood is used. E. g.
Ne lijá rooká mente, - Put this cloth in the sun in order that it may become dry.
Alokápe eperang - In order that you may not quarrel, mente, oteng I shall divide the land between hátingapeá you.
Aiá eráing ándjiiká - Gora killed Soma in order to marry mente, Gora Somáe his wife.
goekid

3. Mente also means ‘because’ in Ho, its evolution being apparently as follows. The sentence : Káam trikená menteé támkedingá means literally “Saying ‘you were not present’, he beat me”. This may be freely rendered: “He beat me because I was not present,” and mente thus became a mere causal suffix, the direct form being abandoned and the same sentence rendered : Káing taikenámentee támkedingá. The latter is the form used now for causal clauses. E. g.
Taiomtem seterlená - You will not get anything because mente, jäná káam you arrived afterwards.
námeá
Bangáámente, alom - Do not accuse him because he is chirááid absent.
Causal clauses may also be expressed by two separate co-ordinate sentences, or by the use of neámente or enámente (therefore) with the principal sentence. Thus, the first example given above may be rendered either; Taiontem setérlená; jáná káam námeá, or taiontem setérlená, enámente jáná kaím námeá.

4. The verb káji - to say, to speak, to talk, to tell, may of course be used instead of either men or metá.

5. There is one important exception to the general rule that metá is only used when an indirect animate object has to be expressed. I refer to the very common question which the student will have to use often: “What do you call this?” This is rendered: Neá chikanápe (chinápe) metá? So also Ín dáru chinápe metá - What do you call that tree? Sarjom dárule metá - We call it a sál tree.

102. The next irregular verb is hobáo - to become, the conjugation of which is as follows:—

**Indicative Mood.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>hobáotanáing</td>
</tr>
<tr>
<td>Imperfect</td>
<td>hobáotan taikenáing</td>
</tr>
<tr>
<td>Future</td>
<td>hobáoaing</td>
</tr>
<tr>
<td>Perfect</td>
<td>hobáakanáing</td>
</tr>
<tr>
<td>Past</td>
<td>hobáeanáing</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>hobálennenáing</td>
</tr>
</tbody>
</table>

**Subjunctive Mood** - hobáokáing - I may become.

**Conditional Mood** - hobáoredoing - If I become.

**Imperative Mood** - akanme

*akanben askanpe* (used only in conjunction with some other word.)

**Infinitive Mood** - hobáo - to become.

**Participial Adjectives** - hobáotan, hobáo, hobáean, etc.

**Participial Nouns of Agency** - hobáoi, hobáoking, hobáoko, etc.

**Participial Objective Nouns** - hobáotanteá, hobáoteá, hobáeanteá, etc.

**Conjunctive Participles** - hobáotanre, hobáotare, hobáeante, etc.

**Note—1.** The future tense of hobáo is used to express necessity or compulsion, the principal verb being in the infinitive mood, with the postposition te added. E.g. Am senote hobáoá - You will have to go, you must go. Mere duty or obligation is expressed by the infinitive followed by the word
lagatingá. E.g. Am seno lagatingá - You ought to go, it is your duty to go.

2. The imperative of hobáo, which is more or less an auxiliary verb, is only used in conjunction with other words to express continuity of action from the present into the future until circumstances cause a cessation. E.g. Senakanme - keep on going, Tiguakanme - continue standing, Hapánme - be quiet, Hapdakanme - be quiet and continue so.

105. The last verb of this class which we shall notice is ká - to be unwilling, to say 'no'. Its conjugation is somewhat irregular in formation.

**Indicative Mood**
- Present - káingátaná, kamátaná, káedátaná - I, you, he or she is unwilling.
- Future - káingá, kamá, káedá - I, you, he or she won't.
- Past - káingáeaná, kamáeaná, káedéaná - I, etc. would not.
- Subjunctive Mood - káingáaká, kamáká, káedáká - I, etc. may be unwilling.
- Conditional Mood - káingáredo, kamáredo, káedáredo - If I, etc. am unwilling.

**Imperative Mood**
- alomá, alobená, alopeá - Don't do that.

**Infinitive Mood**
- ká - to be unwilling.

**Participial Adjectives**
- káingátan, kam, káedéan, etc.

**Participial Nouns of Agency**
- káedí, káedíking, káedíko, etc.

**Participial Objective Nouns**
- káingátanre, kamátanre, káedéante, etc.

*Note*—Ea - to be willing, to say 'yes', to agree, is conjugated like an ordinary transitive verb, i.e. edetandiing, ededding, edkedding, etc. *Edadmede chi* - did he say 'yes' to you, did he grant your request?.

**Examples.**

1. Pancham emte hobáoá lagatingá - You must pay your rent.
2. Engamapumteking manating lagatingá - You ought to obey your parents.
3. Menkedtéape aiúmkedá chi - Did you hear what he said?
4. Háttingátan mentee menkedá - He said he was going to the market.
5. Ai menetantaikenre bisián bing huaká - As he was speaking, a poisonous snake bit him.
6. Erátam ondo misam tamiredo, Gomke tamichimeá mente Birsá metaimé - Tell Birsa that, if he beats his wife again, I shall have him beaten.
7. Epser otealom sieú mente Soma - Tell Soma not to cultivate the disputed land.
8. Intapuritandangmente am bang-tire na dituming satibááá. - Because we are friends, I shall look after your wife while you are away.
9. Nidáre däing asieredo nu daí- já chuiláó káing mente cháifu netáre káing mente cháifu netáre
    Leave the waterpot here so that, if I want water during the night, I can have a drink.
10. Am bugin Mundu menámea mendonádo já chuiláó káing sáriamá - I thought you were a good Munda, but now I shall never believe you.

CHAPTER XVII.
IMPERSONAL VERBS.

104. Impersonal verbs are those which denote subjectively certain physical feelings or mental conditions. The following is a list of the more common verbs of this class.

1. Bobiur - to be giddy
2. Boro - to fear
3. Chentá - to be jealous.
4. Gamang - to be ticklish.
5. Giu - to be ashamed.
6. Hárob - to be satisfied.
7. Hásu - to be ill.
8. Hlating - to be sorry
9. Kurkur - to be angry.
10. Lágá - to be tired.
11. Lolo - to be hot.
12. Rabang - to be cold.
13. Ránsá - to rejoice.
14. Renge - to be hungry.
15. Rusurusu - to have ague.
16. Sanang - to desire.
17. Sári - to believe.
18. Suku - to be pleased.
19. Tetang - to be thirsty.
20. Urgum - to be warm.
When conjugated impersonally, the pronominal sign denoting the person who experiences the physical or mental condition is inserted in the verb in the same way as the animate object-sign of transitive verbs. All these verbs may, however, be construed personally, in which case the pronominal sign is added as an ordinary subject-sign to the verb, the latter being treated as intransitive. Both conjugations are quite regular, and it will suffice therefore to give the first person singular of the tenses of the indicative mood in each case.

**IMPERSONAL.**

**PRESENT.**

Sukuingtaná - It pleases me ... Sukutanáing - I am pleased.

**IMPERFECT.**

Sukuingtan taikena - It was pleasing me ...

**FUTURE.**

Sukuinga - It will please me ... Sukuaing - I will be pleased.

**PERFECT.**

Sukuakadinga - It has pleased me ...

**PAST.**

Sukukedinga - It pleased me ...

**PLUPERFECT.**

Sukuledinga - It had pleased me ...

105. It will be obvious to the student that some of these verbs may be used objectively, e. g., a person may be pleased with, ashamed of, or angry with, some other person apart from the subjective feeling which he may himself experience from some inanimate cause. In such cases, the verb is of course transitive, but the animate object must be expressed (c. f. para. 69 ante) by the full form of the personal pronoun so as to avoid confusion with the impersonal construction. Thus,

Sukuingtaná - It pleases me or I am pleased.

Sukuaiyntanáe - He is pleased with me or I please him.

Giukedmed - It shamed you or you were ashamed.

Giuadmede - He was ashamed of you or you shamed him.

Kurkuriá - It will anger him or he will be angry.

Kurkuraiáing - I will be angry with him or he will anger me.

106. The word atkár (to think, to feel) may also be used impersonally with the suffix leká (like, as though, as if) to express an impression which does not amount to a positive conviction, or a bodily feeling that is merely similar to one produced by some other cause. Leká takes the place of the copula and forms a kind of conjunctive participle. E. g.
I am under the impression that I never saw him.

I feel as if I am dying.

I felt yesterday as if I had been beaten.

EXAMPLES.

1. Ká huju sanangkiá - He did not wish to come.
2. Holá nidá isu tetangkedingá (isuing tetangeaná) - I felt very thirsty night before last.
5. Rengemetan taikenámente jometeáing emadméni - I gave you food because you were feeling hungry.
6. Ránsáko isu sirmáko jiddá - Those who are always joyful will live many years.
7. Aidá bo hasuingtaure alope kákaldá - Don't make a noise while my head is paining.
8. Mermeredóo beoleme - If you find it bitter, spit it out.
9. Balbalingká mentee viuakaná - He has covered himself up in order to sweat.
10. Rusurusuleká atkártingtaná - I feel as if I am going to have ague.

CHAPTER XVIII.

Compound Verbs.

107. Compound verbs are of two kinds, viz.

(i) those in which some modification of the primary idea conveyed by the principal verbal root is expressed by the addition of some other root, the whole compound being conjugated as a single transitive verb. Such compounds may sometimes be rendered into English literally, but more often some circumlocution is necessary; and

(ii) those which are not strictly speaking compounds, but which consist of two separate verbs so closely connected together as practically, and in some cases actually, to form compounds.
108. In the first class of compound verbs, the modifying roots generally bear the same meanings as when they are used separately. This method of forming compounds by the junction of two separate roots is very common. The modifying roots may sometimes have meanings different from those attaching to them when standing by themselves, and, in a few cases, they have even ceased to be used independently. Common examples of roots used to form compounds while retaining their original meanings are: - ete (to begin), báge (to leave), chábá (to finish), goe (to kill), nám (to find), lá (to exceed), sâre (to remain over), ruá (to return), pere (to fill, be full), sûdá (first), pârom (across), áér (before), jápá (close), and jîling (long). Examples of roots so used with meanings different from their original ones are: - idí, úgu, ondo, torsá, dárá, and ichí (vide para 68); while examples of modifying roots which have become mere suffixes are: - urum, urá, tuá, bá, tab, uruí, utar, atá (atán), and rengá. The meanings to be attached to the last two classes will be apparent from the following examples, which include also sentences illustrating the use of the first class: -

1. Holde paitițetekedá - He started work yesterday.
2. Nelkedingrem olbágekedá - You stopped writing as soon as you saw me.
3. Jomchábakettee oleaná - He finished eating and went out.
4. Hâturenko kuláko támgoekiá - The people of the village killed the tiger by beating him.
5. Adean tákăing tegánămkeá - I found the lost rupee by treading on it.
6. Senoean háțeteng nulákada - I have drunk more than I did at the last market.
7. Aiub lagite huringleká mândiing jomsarea kadá - I have eaten and left a little cooked rice for the evening.
8. Am ote emrudâ (emurático) báháoá - You will have to give back the land.
9. Surpangko tuperekia - The wasps stung him all over.
10. Birsá támsidákedía - Birsa struck me first.
11. Tísíoh nídare garáko senparomeá - They will go across the river to-night.
12. Gará páromáeringme - Cross me over the river first.
13. Dárue májupâetan taikená - He was cutting the tree close to the ground.
14. Sâdome toljilingakaiá - He has tied the horse with a long rope.
15. Kerákoae tâmidikedkoá - He kept on beating the buffaloes.
16. *Hátute idiáguime* - Take him to the village and bring him back.

17. *Setá huáondomerede, entorsá tuingime* - If the dog bites you again, shoot him at once.

18. **Tising Dongoltem senredo, neá iditorsáeme** - If you go to Chaibassa today, take this as you go.

19. **Tising Dongoltem senredo,** mi tákáreá lijá áyudáráeme - If you go to Chaibassa today, bring a cloth worth one rupee as you come.

20. **Chiminang ánji te hóba díaá, ne paíti cháábáchieme** - Have this work finished as soon as possible.

21. *Kumbut nelurumkiá* - He identified the thief by seeing him.

22. *Ode jútishurumkedá* - He recognised the house by touching it.

23. *Am hujuuráre oáten gud buáá* - When you come back, I shall return home.

24. *Neá Dongolte idituáeme* - Take this to Chaibassa and come back.

25. **Toteeante kulá nirbákedáe** - After being shot, the tiger ran about here and there.


27. **Birkerá losodree juáuruieaná** - The bison was stuck fast in the mud.

28. **Birhoko jajeutarkiáko** - The savages (i.e. those living in the forest) killed him completely.

29. **Horá kuñere taitatáñne** - Wait at the side of the road until I come.

30. **Aing isinakad mándi jomrenáge ne** - Be sure and eat the rice I have cooked.

**Note—1.** The student should notice the fine distinction between Nos. 2 and 3, and between Nos. 16, 18, 19, and 24.

2. There is one more root forming common compounds, which are, however, highly idiomatic and are only used among the Hos themselves. This root is *jom,* and its resultant compounds are conjugated intransitively. It must be distinguished from the ordinary root *jom* (to eat) which is not used to form compounds. *Umbulre dubjompe* means, as near as it can be translated, “Sit at ease in the shade”, and *Sadom idijomme* means “Take the horse if you please”.

(89)
109. The second class of compound verbs occurs in conjunction with the verbs *nel* (to see) and *seno* (to go). Take the sentence: “I saw him coming.” This may be rendered in Ho in three ways:— (i) *hujutandeng nelkiá*, (ii) *hujutanreng nelkiá*, and (iii) *nelhujukidíing*. The first form is a contraction of *hujutanáeng nelkiá* - he is coming, I saw him. The second form is simply the conjunctive participial form (see para. 91) and is the one most commonly used. A distinction may be noted here between *hujutanreng nelkiá* and *hujutanloing nelkiá*. The former means “I saw him coming,” and the latter “I saw him as I was coming,” the use of the postposition *lo* indicating that the participial clause modifies the subject, and not the object, of the sentence. The third form is a pure compound, the principal verb being placed first with its tense-suffixes, etc. added to the second verb.

110. We may next consider the sentence: “He went to bring wood.” This also may be rendered in Ho in three ways, viz., (i) *sán águekáing mentee senoeaná*, (ii) *sán águtee senoeaná*, and (iii) *sán águtee* *senoeaná*. The first of these forms has already been explained in Note 2, to para. 101, its literal meaning being “he went in order that he might bring wood.” The second form contains the root, with the locative of motion and the subject-sign of the third person singular, preceding the principal verb. The third form is the idiomatic one. It is really a contraction of *sán águtee i* (shortened form of the third personal pronoun singular) *senoeaná*. The *e* of the locative of motion is supplanted by the pronoun, and the principal verbal root disappears, the tense-suffix and copula being added to the other verbal root. This disappearance of the root *sen* or *seno* is quite common. It occurs, for instance, in the forms *okontemianá* - where are you going? and *okontekoeaná* - where did they go? All persons and numbers of the personal pronouns may be used in the same way, the resultant forms being *ting*, *telang*, *teling*, *tebu*, *tele*, *tem*, *teben*, *tepe*, *ti*, *teking*, *teko*. A curious contraction in the third person singular of the past tense may be noticed. Instead of *sán águteeaná* and *okonteeaná* (where did he go?), the Ho will say *sán águtid* and *okontid*, which are of course also the forms for the future tense, and may mean either *he went to bring wood* or *he will go to bring wood,* and “where did he go?” or “where will he go?” respectively.

**EXAMPLES.**

2. *Sitanloing nelkiá* - While ploughing, I saw him.
4. *Nelukedmere aingge ueaná* - As I saw you fall, I fell myself.
5. Dolā bābā īrtanbu nelkoā - Come, let us see them cutting the paddy.

6. Mundā āgutitanā - He is going to bring the Munda.

7. Jomtingtan taisekā - I was going to eat.

8. Engāte neltiā - He went to see his mother.

9. Setāre epser ote neltiā - He will go to see the disputed land in the morning.

10. Gapā am neltekoā - They are going to see you tomorrow.

CHAPTER XIX.
NUMERALS.

I. CARDINAL NUMERALS.

111. In the introduction to his "Mundari Grammar", Hoffman says: "The Munda's arithmetical notions are of course very simple. He has as many cardinal numbers as he has fingers on both hands, or toes on both feet, viz. ten distinct forms. And, as though he had summed up fingers and toes into one grand total, he has adopted a special word for twenty, viz. hisi." This is a pleasant conceit, but it is not altogether satisfactory except as an explanation of the genesis of numeration in most known languages. In English, for example, there are also ten distinct separate forms for the first ten cardinal numbers, the remainder being compounds of those ten. Thus "fourteen" is "four ten," "twenty" is "two tens," and so on. In Ho, the cardinal numerals are almost exactly the same as in Mundari, an important difference being, however, that, whereas the Mundari numerals have been largely displaced by Hindi ones, even in tracts where the latter language is comparatively unknown, the Ho numerals are still used freely throughout the Kolhan, where Hindi numerals would not ordinarily be understood.

112. The numbers from 1 to 10 inclusive, and 20, have separate forms. Between 10 and 20, the numbers are formed by adding the first nine numbers to the shortened form for 10, viz. gel. Thus, gel miād (ten and one, i.e. eleven), gel taruia (ten and six, i.e. sixteen). The numbers above 20 are calculated in stages of twenties. Thus 40 is bār hisi - two twenties; 60 is aqe hisi - three twenties, and so on. Between 20 and 40, or between 40 and 60, the numbers are formed by adding the first nineteen numbers to hisi (twenty) and bār hisi (forty) respectively. Thus, hisi geleia (twenty and ten, i.e. thirty), hisi gel moia (twenty and ten and five, i.e. thirty-five) and bār hisi gel iriliā (two twenties, ten and eight, i.e. fifty eight). The following list will make the matter clear: —
1. miad, mid, mi.
2. bāriā, bār.
3. apezā, apez.
4. upuniā, upun.
5. moid, moi.
6. turuniā, turni.
7. ææ, ææ.
8. iriiliā, iril.
9. ææ, ææ.
10. geleā, gel.
11. gel miad, gel mi.
12. gel bāriā, gel bār.
13. gel ææ, gel ææ.
14. hisi.
15. hisi miad, hisi mi.
16. hisi bāriā, hisi bār.
17. hisi geleā, hisi gel.
18. hisi gel miad, hisi gel mi.
19. hisi gel bāriā, hisi gel bār.
20. bār hisi.
21. bār hisi miad, bār hisi mi.
22. bār hisi gel bāriā, bār hisi gel bār.
23. apez hisi geleā, apez hisi gel.
24. apez hisi geleā, apez hisi gel.
25. bdr hisi.
26. bdr hisi geleā, bdr hisi gel.
27. bdr hisi geleā, bdr hisi gel.
28. upun.
29. upun hisi geleā, upun hisi gel.
30. upun hisi geleā, upun hisi gel.
31. moi.
32. moi hisi geleā, moi hisi gel.
33. moi hisi geleā, moi hisi gel.
34. turui.
35. turui hisi geleā, turui hisi gel.
36. turui hisi geleā, turui hisi gel.
37. turui hisi geleā, turui hisi gel.
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96. turui hisi geleā, turui hisi gel.
97. turui hisi geleā, turui hisi gel.
98. turui hisi geleā, turui hisi gel.
99. turui hisi geleā, turui hisi gel.
100. turui hisi geleā, turui hisi gel.

Note—1. It is doubtful whether the Ho imagination can rise much beyond 200, and it is almost certainly limited by 400, which is equivalent to twenty twenties or the square of the highest distinct numeral. I have noticed that the Hindi sau (a hundred) is used in some places, but it is really only understood by the literate Hos.

2. The word dosi is commonly used for 30 besides hisi geleā.

3. It will be seen that most of the numerals have two forms and it is important to know when each should be used. It is a safe rule always to use the full form except in the following cases when the shortened form should be used:

(i) In the formation of the compound numerals, when only the last number retains the full form, e. g. gel bāriā (twelve), bār hisi (forty), apez hisi gel turuiā (twenty-six) and turui hisi geleā (one hundred and thirty).

(ii) Both simple and compound numerals take the shortened form before words denoting measures of any kind, such as gaudi (a league or kos), tākā (a rupee), mukā (about 1½ feet in length), pati (two seers) and hisiā (twenty seers). E. g.

Nenete Dongol gel bār gaudi menā - Chaibassa is twelve leagues away from here.
Ape hisi gel turui tákáing emaiá - I will give him seventy six rupees.

Upun mukáren kulá taikená - It was a six foot tiger.

(iii) In enumerations of men, families and cattle, the words ho, oá and bo being used in apposition. E. g.
Aîvá koáhon mi ho (mi ho koáhon) kuíhonko upun hoko menákoá.
I have one son and four daughters.
Ne šátuire bár hisi gel oá Hoko ondo gel moi oá Pevainko menákoá.
There are fifty Ho and fifteen Tanti families in this village.
Ape bo keráko ondo ae bo mindiko kulá goeakádkoác.
The tiger has killed three buffaloes and seven sheep.

II. Ordinal Numerals.

113. The only ordinal numerals in use are siddá (first) and etá (second). For the higher numbers the following constructions are used, and the sense is generally made clearer by pointing out the object where possible.

Báriá dáru taimreá máeme
Báriá dáru bágekete miad máeme
Upun hoko taimreni águime
Upun hoko bágekedkote miad águime
Tisingete ape má bágekete taim betare ruída - He will return on the fourth day from now.

III. Proportional Numerals.

114. Proportional numerals are formed by adding duná to the shortened forms of the cardinals.

Once ... mísá, miduná
Twice ... bárduná
Thrice ... apeduná
Four times ... upunduná
Five times ... noíduná
Ten times ... gelduná

Eleven times ... gelmiduná
Twenty times ... hisiduná
Twenty nine times ... hisareduná
Thirty times ... hisigeluná, dosiduná
Forty times ... bárhisiduná
Fifty times ... bárhisigeluná

IV. Distributive Numerals.

115. Distributive numerals are formed by reduplicating the first syllable, or the whole, of the cardinal numerals.

One each ... Mímiad, miad miad, mipiad
Two each ... Bábáriá, bária báriá
Three each ... Apapiá, apíá, apiá apíá.
Five each ... Moimoiá, momoiá, moiá moiá.
Ten each ... Gelgeled, gegeled, geleá geleá.

Note—1. The preceding forms are used adjectively and, when placed before words denoting measures of any kind, are shortened in the same way as the cardinal numerals. E.g. Bábár (bár bár) tákáing emadkó - I gave them two rupees each. Upupun (uupun, upun upun) pati bábáko água kádá - They have brought four patis (eight seers) of paddy each.

2. When used adverbially, the postposition te, which is used commonly in the formation of adverbs of manner, is added to the full forms of the distributive numerals. Thus, Mimiáte, miád miáte, mipiáte - One by one. Upupuniáte, uupuniáte, upuniá upuniáte - four by four. Tuturuniáte, turiá turiáte - Six by six. Arareáte, aareáte, areá areáte - Nine by nine.

3. The first syllable of other adjectives is similarly reduplicated, where a repetition of the adjective might be expected, to express quantity, e.g. Hupuring dárú sumang máme - Only cut small trees. Maparang hákuko águ kóm - Bring several big fish.

V. FRACTIONAL NUMERALS AND APPROXIMATIONS.

116. The only fraction known to the Hos is tálá - a half. E.g. Miád chándo tálá - a month and a half; en joete tálá emaingme - give me half that fruit. For all other fractions, recourse must be had to circumlocution in which the word hanáting (a part or a share) is employed. E.g. Upun hanátingete am mi hanáting ondo ako apo hanáting baite hóboão - You will have to make one quarter and they will make three quarters.

117. Approximations may be expressed either by putting together two numbers which are near the exact number, or by suffixing leká (like) to any one number in the vicinity of the correct one. E.g. Hisi hisi moi hoko holáko hujulená - About twenty or twenty five men came yesterday.

Turuí aeduváing seneaná - I went six or seven times.
Mói hisiléko hoko ménakoá - About a hundred men are present.
Upunduváleké támkedingá - He struck me about four times.
CHAPTER XX.

DIVISIONS OF TIME, COINS, WEIGHTS AND MEASURES.

I. CHRONOLOGY.

118. The Hos have no chronology of their own. Their word sirmá (a year) means the period between one Māge Parab and another. This festival can only be celebrated after all the rice crops have been cut and stored, and it affords a suitable opportunity for propitiatory sacrifices in order to secure prosperity in the coming year. It is thus a sort of New Year festival. Familiarity with the Courts has, however, bred some knowledge of the Sambat era which began in the year 57 B.C.

II. MONTHS OF THE YEAR.

119. The names of the months come from the same source and are as follows:—

<table>
<thead>
<tr>
<th>Ho Month</th>
<th>English Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baisák</td>
<td>April</td>
</tr>
<tr>
<td>Jet</td>
<td>May</td>
</tr>
<tr>
<td>Asár</td>
<td>June</td>
</tr>
<tr>
<td>Súoan</td>
<td>July</td>
</tr>
<tr>
<td>Bádo</td>
<td>August</td>
</tr>
<tr>
<td>Asin</td>
<td>September</td>
</tr>
<tr>
<td>Kártik</td>
<td>October</td>
</tr>
<tr>
<td>Ágan</td>
<td>November</td>
</tr>
<tr>
<td>Pus</td>
<td>December</td>
</tr>
<tr>
<td>Mág</td>
<td>January</td>
</tr>
<tr>
<td>Págun</td>
<td>February</td>
</tr>
<tr>
<td>Chait</td>
<td>March</td>
</tr>
</tbody>
</table>

As the Ho word (chándu) for a 'month' also means 'moon', it is evident that their month is a lunar one, i.e. from one new moon (mula chándu) to another, or from one full moon (tuli chándu) to another.

120. The division of the year into months is, however, exotic, the indigenous method being one of seasons. Having regard to climatic conditions, some divide it into rabang dipli - the cold weather, jeti singi or lolo dipli - the hot weather, and jargi dî - the rains. Others divide it according to the stages which cultivation has reached, e.g. hero or roni - the sowing season, karai dipli - the time for reploughing, tvo or sardi - harvest time, and so on. Others, again, will fix time by reference to one of the many festivals or to the blossoming of the sid tree. The ideas of an aboriginal as to time and distance are notoriously, and in practice inconveniently, misleading. He can seldom recollect relatively beyond a single year, and usually utilises some well known occurrence, as e.g., a land settlement, to fix the period of any particular event concerning himself. A woman, who was quite unable to say how old her child was, replied, however: Marang pu'l ránpudean sirmáree jonomlená - he was born in the year the big bridge was broken. Further enquiry
showed that she meant the bridge over the River Roro by which Chaibassa is entered, and the point was thus cleared up.

III. DAYS OF THE WEEK.

121 The word for a 'week' is hât which also, and in fact primarily, means 'a market'. These markets take place once a week at convenient centres and are a most important feature in the social economy of the Hos. There, they dispose, at a discount, of their surplus stocks of rice, and purchase, at a premium, the only luxuries that their lives know; there are born the romances of the young which often terminate, there also, in forcible, though not ordinarily unhappy, unions; and there a man, and a woman also for that matter, may get gloriously intoxicated in convivial company for a comparatively small consideration.

122. The days of the week are corruptions of the Hindi and Uriya forms and are all followed by betar or betarang, both meaning 'a day'.

| Sunday     | Ruibár     | Wednesday | Budbár     |
| Monday     | Sombár     | Thursday  | Gurbár     |
| Tuesday    | Mangalbár  | Friday    | Sukurbár   |
|            | Mangarbár  | Saturday  | Sanibár    |

There are various words for 'day', viz. din, betar, betarang, má, bár, and hulá. 'One day' is musing, contracted from mid (one) and singi (the sun). 'Two days' is similarly bársing, but 'three days' is ape má or ape din, 'four days' is upun má or upun din, and so on.

IV. PARTS OF THE DAY

123. The usual division of a day into hours, minutes and seconds is unknown. Though a Ho reckons his months by the moon, he uses the sun to fix the time of the day. If one wishes to ascertain at what time any particular event took place, the form of enquiry is: Chimtang singi taidená - how much sun was there, i.e. what time was it? The Ho will then point to the position of the sun in the sky at the time and say: nimtang singi - so much sun as that, or, if the time was the same as that at which the conversation is taking place, he will say: imtang singi - so much sun as this, i.e. as there is now. Besides the natural divisions according to the sun's position, the Hos also divide their day according to the work to be done, the meals to be eaten, etc. The following is a fairly complete list in proper chronological order:–

Simrá áer - Before cockcrow.
Simrá  - Cockerow.
Mir mir - Just before daylight when objects first become distinguishable.
Ang, idang - Dawn.
Singiol, singitur - Sunrise.
Setá - Morning.
Uri apañr singi - Cattle yoking time, i.e. about 8 A.M.
Basiam dipi - Time when food left over from the night before (basi - stale) is eaten, i.e. about 9 A.M.
Marang basiam dipi - About 10 or 11 A.M.
Tikin, mulisingi - Noon.
Tárásini, kochesingi - Afternoon.
Basang dá singi - Time when water is boiled for the cooking of rice, i.e.
about 4 P.M.
Singihasur - Snakeset.
Uri ader dipi - Time when cattle are driven home, i.e. shortly after sunset.
Aiub - Evening.
Mir mir - Twilight.
Nidá - Night.
Mándi jom dipi - Evening meal time, i.e. about 8 P.M.
Giti dipi - Sleeping time, i.e. about 9 P.M.
Tásá nidá - Midnight.
Singi satub - The whole day.

V. COINS, WEIGHTS AND MEASURES.

124. As in all primitive communities, barter used to be the only
method by which commodities were exchanged among the Hos. It is
curious, however, that they should have separate words of their own
for "to buy" (kiring) and "to sell" (ákiring), but should use the
Hindi bodol for "to exchange". With the gradual opening up of the
country, the use of Indian money has become general, and the words
given in the list below have been adopted as part of the language. The
only known weights refer to paddy, and the measures of length and
distance are comparatively few.

Money - Poisá - a pice, ává - an anna, siki - four annas, bár siki - eight
annas, ape siki - twelve annas, táká - a rupee, mi táká tálá or turui siki -
one rupee and eight annas.

Weights - Kowrá - about \frac{1}{4} seer, poilá - about 1 seer, pati - about 2 seers,
(in some parts only 1 seer), bisiá - about 20 seers, kundí - about 20 seers,
pantí or purá - about 10 maunds, bání - an indeterminate measure as
there are small and big bandis, but generally about 10 maunds.
MEASURES - Mid sarsar - a finger’s breadth, bitá - a span, muká - a cubit or about 1½ feet, mundrad - the length from the elbow to the closed hand, chandang - a pace, gaudi - about 3 miles or the distance a newly-plucked leaf would dry up in (c.f. Hindi dálbhangá kos), básiam horá - distance which can be travelled from sunrise to about 9 A.M., tikin horá - distance which can be travelled up to noon, mid giti horá or musing horá - a whole day’s journey, mid obor jiling - a man’s whole length with arms extended, mid tupuning or mid sar - the distance an arrow can be shot, mid sáed - the distance that can be covered in one breath.

VI. POINTS OF THE COMPASS.

125. Only the four cardinal points are known and are as follows:

<table>
<thead>
<tr>
<th>North</th>
<th>Kátáchamrá</th>
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</thead>
<tbody>
<tr>
<td>South</td>
<td>Bokanduki</td>
</tr>
<tr>
<td>East</td>
<td>Singiol</td>
</tr>
<tr>
<td>West</td>
<td>Singihasur</td>
</tr>
</tbody>
</table>

The first two are derived from the position in which a dead body is placed prior to being burnt, i.e. with the legs (kátá) to the north and the head (bo) to the south. The last two are derived from the rising (ol) and the setting (hasu) of the sun (singi).

CHAPTER XXI.

Separate Postpositions.

126. These postpositions differ from those which have been considered in Chapter III in that they are never suffixes, but always occupy an independent position in the sentence immediately after the noun or pronoun which they govern. If the latter represents an animate being, it may be either genitive or accusative in case, but, if inanimate, it takes the accusative only. These separate postpositions are for the most part formed by the addition of the simple postpositions re and te, indicating rest and motion respectively, to roots which, when used by themselves, are primarily adjectives, nouns or verbs. The following are those most commonly in use:

(i) Æerre and áerte - before, ahead of, in front of.
Alangá (alang) Æerre mendéá - He is ahead of us.
Gomkeá (gomke) Æerte álom seneá - Don’t go in front of the master.
(ii) ‘Taiomre and taiomte - behind, after.
    Aivá (aing) taimre taimme - Remain behind me.
    Moi må taimte hujume - Come after five days.

(iii) Chetanre and chetante - on, upon, on the top of.
    Oá chetanre oe dubtan taikená - The bird was sitting on the house.
    Buru chetantee rakabeaná - He climbed to the top of the hill.

(iv) Látarre and lártare:
    Subáre and subáte - below, under, underneath.
    Dáru subáre lijáreà o tinguichiem - Pitch the tent under the trees.
    En dáru látarte dolánu nireà - Come, let us run under that tree.

(v) Bitárre and bitárte - in, inside.
   Undá bitárre bánda menáed - The bear is inside the cave.
    Oá bitárte párkom áquéme - Bring the bed inside the house.

(vi) Bárrre and bárte - out of, outside.
    Bir bárrenq námkedá - I found it outside the forest.
    Disum bárte senome - Go out of the country.

(vii) Japárre and japáte - near, close to, in the vicinity of.
    Hálu japáte bánda mená - There is a bandh near the village.
    Kulá huang japáte hujulená - The tiger came close to the pit.

(viii) Páromre and páromte - across, on, or to, the other side.
    Aiá keráko gará páromre menákoá - His buffaloes are on the other side of the river.
    Aiá keráko gará páromteko senakaná - His buffaloes have gone across the river.

(ix) Táláre and táláte - among, in, or to, the middle of.
    Bingko táláree gititan taikená - He was sleeping among the snakes.
    Birrenko tálánten senoñeà - I went among the savages.

(x) Horáte - by, through, by means of (used with persons only).
    Ni (niá) horáte kumbuko sébneà - The thieves were caught by this man.
    Aiá dásiá (dási) horáte amá olakadteà kuleme - Send your letter through my servant.

(xi) Lagite - for, on behalf of.
    Ned am (amá) lagite, ená ai (aiá) - This is for you and that for him.
    lagite mená.
    Aing (aingá) lagite darkáse olkedá - He wrote the petition on my behalf.

(xii) Joká - up to, as far as, for.
    Tálá niá joká aingloé taikená - He was with me up to midnight.
    Bárió hálu bagekete ondo miád hálu - They carried the baggage as far as the third village.
    Mi chándu joká senokam - You may go for one month.
127. There are four classes of adverbs, viz. Adverbs of Time, Place, Quantity and Manner. Most of the separate postpositions may also be used as adverbs, the difference being that, as adverbs, they have no connection with nouns or pronouns, but simply modify the verbs with which they are used.

I. ADVERBS OF TIME.

Tising - today.
Gapá - tomorrow.

Meang
Gapáter - the day after tomorrow.

Ter gapáter - the day after gapáter.
Holá - yesterday.
Holáter - the day before yesterday.

Ter holáter - the day before holáter.
Honder betar - a few days back, i.e. within 10 days.

Honderman
Holáman - some days further back than honder betar.

Honder honder - within the year, but further back than honderman or holáman.

Ne sirmá
Ne kám - this year.
Kálom - next year.

Ter kálom - year after next.
Má - last year.

Misad sirmá - year before last.
Ter misad sirmá - year before misad sirmá.

Huju chándu
Mulu chándu - next month.

Senoean chándu
Nirean chándu - last month.

Dimsi
Dimsi dimsi - daily, every day.

Angomutid
Angogapá

Hát mutid - weekly, every week.
Chándu mutid - monthly, every month.
Sirmá mutid - annually, every year.
Sirmá sirmá
Child, chuild
Chimtá, chimitá
Chimtang, chimitang
Ná
Intang, imitang
Nimtang, nimitang
Enang
Já dipli
Jáimtang
Já chuidhdó ká
Jáimtango ká
Já betar
Jau jav
Jaüge
Bardbari
Misá misá
Isu dudá
Isu purá dudá
Liká liká
Náai, náev
Entorsá
Aërte
Aërre
Taionte
Sidäre
Minure
Chanabre
Tundure
Musing betar
Mid dipli
En betar
Auri
Chimin jáked
Ná jáked

- when?
- at what time?
- now.
- at this time.
- at that time (pointed out).
- then, at that time (some time back).
- at any time, at any moment.
- at no time, never.
- any day.
- always.
- sometimes, occasionally.
- often, frequently.
- very often.
- almost immediately afterwards.
- after a little while.
- at once, immediately, without any delay.
- before.
- in future.
- after, afterwards, later.
- at first.
- in the beginning, in the time of one's ancestors.
- in the end.
- once upon a time.
- at that time.
- not yet.
- up till then, until.
- up till now.

Note—1. Auri is invariably followed by the future tense of the verb.
E.g. Hujuakanáe chi - Has he come? Auri hujud - He has not yet come.

2. Liká liká, náai and náev, are only used with reference to future time, as e.g., liká likáe hujud—he will arrive soon.
Such a sentence as "I arrived in the village and he came
shortly afterwards" would be rendered: Hâtureng

seteřenâ ono huring gâri taimtée hujuleñá.

II.—ADVERBS OF PLACE.

<p>| | | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</tr>
</thead>
<tbody>
<tr>
<td>Nere,</td>
<td>here, in this place.</td>
<td>Nenre,</td>
<td>hereabouts.</td>
<td>Nenre,</td>
<td>hence, from this place.</td>
<td>Nenre,</td>
<td>hence, from this place.</td>
<td>Nenre,</td>
<td>hence, from this place.</td>
</tr>
<tr>
<td>Nepá,</td>
<td>hither, to this place.</td>
<td>nepáre</td>
<td>to this direction.</td>
<td>nepáre</td>
<td>from this direction.</td>
<td>nepáre</td>
<td>from this direction.</td>
<td>nepáre</td>
<td>from this direction.</td>
</tr>
<tr>
<td>Nete,</td>
<td>there, in that place.</td>
<td>nente,</td>
<td>thither, to that place.</td>
<td>nente,</td>
<td>thereabouts.</td>
<td>nente,</td>
<td>thereabouts.</td>
<td>nente,</td>
<td>thereabouts.</td>
</tr>
<tr>
<td>Nepáte</td>
<td>to that direction.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nenete</td>
<td>thence, from that place.</td>
<td>netáete</td>
<td>from that direction.</td>
<td>netáete</td>
<td>to somewhere yonder.</td>
<td>netáete</td>
<td>from that direction.</td>
<td>netáete</td>
<td>to somewhere yonder.</td>
</tr>
<tr>
<td>Nepáte</td>
<td>yonder, in yonder place.</td>
<td></td>
<td>yonder, to yonder place.</td>
<td></td>
<td></td>
<td>yonder, to yonder place.</td>
<td></td>
<td>yonder, to yonder place.</td>
<td></td>
</tr>
<tr>
<td>Enre,</td>
<td>from yonder place.</td>
<td>entáre</td>
<td>to somewhere yonder.</td>
<td>entáre</td>
<td>from somewhere yonder.</td>
<td>entáre</td>
<td>to somewhere yonder.</td>
<td>entáre</td>
<td>from somewhere yonder.</td>
</tr>
<tr>
<td>Enpá</td>
<td>yonder place.</td>
<td>enpáre</td>
<td>from somewhere yonder.</td>
<td>enpáre</td>
<td></td>
<td>enpáre</td>
<td></td>
<td>enpáre</td>
<td></td>
</tr>
<tr>
<td>Emente</td>
<td>whither, to what place?</td>
<td>entáete</td>
<td>to what direction?</td>
<td>entáete</td>
<td>whence, from what place?</td>
<td>entáete</td>
<td>to what direction?</td>
<td>entáete</td>
<td>whence, from what place?</td>
</tr>
<tr>
<td>Enpáte</td>
<td>to what direction?</td>
<td></td>
<td>from what direction?</td>
<td></td>
<td></td>
<td></td>
<td>from what direction?</td>
<td></td>
<td>from what direction?</td>
</tr>
<tr>
<td>Terre,</td>
<td>somewhere yonder.</td>
<td>tertá,</td>
<td>from that direction.</td>
<td>tertáre</td>
<td>anywhere at all.</td>
<td>tertáte</td>
<td>to anywhere at all.</td>
<td>tertáte</td>
<td>to anywhere at all.</td>
</tr>
<tr>
<td>Terpá,</td>
<td>anywhere abouts.</td>
<td>terpdre</td>
<td>to anywhere at all.</td>
<td>terpdre</td>
<td>anywhere abouts.</td>
<td>terpdre</td>
<td>to anywhere at all.</td>
<td>terpdre</td>
<td>anywhere abouts.</td>
</tr>
<tr>
<td>Terte,</td>
<td>to anywhere at all.</td>
<td>tertáte</td>
<td>to any direction.</td>
<td>tertáte</td>
<td>to any direction.</td>
<td>tertáte</td>
<td>to any direction.</td>
<td>tertáte</td>
<td>to any direction.</td>
</tr>
<tr>
<td>Terpáte</td>
<td>from anywhere at all.</td>
<td></td>
<td>from any direction.</td>
<td></td>
<td>from any direction.</td>
<td></td>
<td>from any direction.</td>
<td></td>
<td>from any direction.</td>
</tr>
<tr>
<td>Okonre,</td>
<td>anywhere at all.</td>
<td>okontá,</td>
<td>to what direction?</td>
<td>okontáre</td>
<td>anywhere at all.</td>
<td>okontáte</td>
<td>to what direction?</td>
<td>okontáte</td>
<td>to what direction?</td>
</tr>
<tr>
<td>Okonpa,</td>
<td>from anywhere at all.</td>
<td>okonpáre</td>
<td>from any direction.</td>
<td>okonpáre</td>
<td>from anywhere at all.</td>
<td>okonpáte</td>
<td>from any direction.</td>
<td>okonpáte</td>
<td>from any direction.</td>
</tr>
<tr>
<td>Okonte,</td>
<td>everywhere.</td>
<td>okontáte</td>
<td>from everywhere.</td>
<td>okontáte</td>
<td>everywhere.</td>
<td>okontáte</td>
<td>from everywhere.</td>
<td>okontáte</td>
<td>everywhere.</td>
</tr>
<tr>
<td>Okonete</td>
<td>to every direction.</td>
<td>okontáte</td>
<td>to every direction.</td>
<td>okontáte</td>
<td>to every direction.</td>
<td>okontáte</td>
<td>to every direction.</td>
<td>okontáte</td>
<td>to every direction.</td>
</tr>
<tr>
<td>Járe,</td>
<td>anywhere at all.</td>
<td>jápáre</td>
<td>from somewhere yonder.</td>
<td>jápáre</td>
<td>anywhere abouts.</td>
<td>jápáte</td>
<td>from somewhere yonder.</td>
<td>jápáte</td>
<td>anywhere abouts.</td>
</tr>
<tr>
<td>Jápáre</td>
<td>anywhere abouts.</td>
<td></td>
<td>to anywhere at all.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to anywhere at all.</td>
</tr>
<tr>
<td>Játe,</td>
<td>to anywhere at all.</td>
<td>játáte</td>
<td>to any direction.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>to any direction.</td>
</tr>
<tr>
<td>Jápáte</td>
<td>to any direction.</td>
<td></td>
<td>from anywhere at all.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>from anywhere at all.</td>
</tr>
<tr>
<td>Jáete,</td>
<td>from anywhere at all.</td>
<td>játáte</td>
<td>from any direction.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>from any direction.</td>
</tr>
<tr>
<td>Jápáte</td>
<td>from any direction.</td>
<td></td>
<td>from everywhere.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>from everywhere.</td>
</tr>
<tr>
<td>Sabentáre</td>
<td>everywhere.</td>
<td></td>
<td>in every direction.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>in every direction.</td>
</tr>
<tr>
<td>Sabentáte</td>
<td>to everywhere.</td>
<td></td>
<td>to every direction.</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td>to every direction.</td>
</tr>
<tr>
<td>Sabentáte</td>
<td>to everywhere.</td>
<td></td>
<td>from everywhere.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>from everywhere.</td>
</tr>
<tr>
<td>Sabentáte</td>
<td>from everywhere.</td>
<td></td>
<td>from every direction.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>from every direction.</td>
</tr>
<tr>
<td>Jontipáre</td>
<td>on the right hand.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>on the right hand.</td>
</tr>
<tr>
<td>Lengátipáre</td>
<td>on the left hand.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>on the left hand.</td>
</tr>
</tbody>
</table>
Chetanthre, chetantàre } - above, on top.  
Sirmäre, sirmåtäre } - above, to the top.  
Chetante, chetantàte } - above, to the top.  
Sirmåte, sirmåtíte } - above, on top.  
Chetanpäre } - somewhere above.  
Sirmâpäre } - below, underneath.  
Lâtarre } - below, underneath.  
Subäre } - within, inside.  
Bitârre } - within, inside.  
Bárre } - without, outside.  
Japâre } - near, close by.  
Pâromre } - across.  
Tátäre } - in the midst.  
Aërre } - ahead.  
Taimore } - behind.  
Doeâre } - behind, at the back.  
Kuđamre } - behind.  
Danangre } - behind (some opaque object).  
Chanabre } - at the end.  

Note.—All the adverbs from lâtarre onwards may be varied in the same way as chetanre and sirmäre according as rest in, or motion to, any particular place or direction is meant.

III.—ADVERBS OF QUANTITY.

Isu, purá - much  
Isupura } - very much  
Timbâ } - very much  
Huring } - a little  

Chiminang - how much?  
Iminang - that much.  
Niminan - this much, so much.  
Ondo - again.

Note.—Approximations to the above quantities are obtained by the addition of leká. Thus, iminanangleká - about as much as that.

IV.—ADVERBS OF MANNER.

128. There are several kinds of Adverbs of Manner.

(i) Words used adverbially without any suffix except, in some cases, the emphatic enclitic ge.

Isu - very.  
Liká - almost.  
Bode - quickly.  
Sumang } - only, alone.  
Sámâge - in vain, without rhyming or reason.  
Sumad } - only, alone.  

Sârige - truly, certainly.  
Misdâtorsâ - altogether, without leaving anything.
Adverbs formed by the addition of the instrumental postposition *te* to other parts of speech. The following are a few examples:

- *Anjáte* - quickly.
- *Borote* - timidly.
- *Hambalote* - with difficulty.
- *Lárte* - easily.
- *Kákáláte* - loudly.
- *Maite* - softly.
- *Suáte* - slowly.
- *Lándáte* - laughingly.
- *Lándiáte* - lazily.
- *Rávsáte* - joyfully, gladly.
- *Rukute* - tremblingly.
- *Sukute* - voluntarily.
- *Achakáte* - suddenly, unexpectedly.
- *Akachakáte* - mysteriously.
- *Kurkurte* - angrily.
- *Oborte giti* - to sleep on the stomach.

Adverbs formed by the addition of the suffix *leká* (like), with or without the postposition *te*, to other parts of speech. The number of such adverbs is indefinite.

- *Chileká, chilekáte* - how, in what way?
- *Neleká, nelekáte* - in this way.
- *Neká, nekáte* - in that way.
- *Enleká, enlekáte* - in the same way as that yonder.
- *Terleká, terlekáte* - in the same way as that yonder.
- *Okonleká, okonlekáte* - like what, in what manner?
- *Jáleká, jálekáte* - in any way at all.
- *Dásileká, dásilekáte* - like a servant, in a menial way.
- *Hiherleká (te)* - like the lightning.
- *Hólaleká (te)* - like it was yesterday.
- *Aiumleká (te)* - audibly.
- *Hápaleká (te)* - quietly.
- *Aṭkároleká (te)* - perceptibly.
- *Neloleká (te)* - visibly, obviously.
- *Gojoleká (te)* - mortally.
CHAPTER XXIII.

CONJUNCTIONS, INTERJECTIONS AND MISCELLANEOUS PARTICLES.

129. There are not many Conjunctions in Ho and those that do occur are sparingly used. The following is a fairly complete list:

- **Ondo** - and.
- **Ente, entedo** - and then.
- **Mendo** - but.
- **Niúmente** - for this reason, therefore.
- **Enámente** - for that reason, therefore.
- **Enredo** - even if, notwithstanding, although, still.

INTERJECTIONS.

130. The following list is self-explanatory:

- **Elá** - hallo! Is used to attract attention and conveys also an order to approach.
- **Ate, ateá** - hallo! Is used to attract attention purely and is the ordinary sign of the vocative case. In some parts of the Kolhan, *ateá* is only used in addressing males, the form *atêná* being employed to, and among, females.
- **A** - hallo! Is used to attract attention as in *amá*—you there!
- **Már** - all right! Is used as an exhortation with the imperative in addressing equals and inferiors.
- **Dolá, dol** - come along! For its use see paragraph 80.
- **Ju** - go! Is used only with the imperative of *seno*—to go.
- **Halá** - hurrah! Expresses joy or applause.
- **Haiigore**
- **Hainá** - alas! Expresses physical pain or anger.
- **Hainágore**
- **Bapári** - alas! Expresses mental agony or distress.
- **Bapárigore**
- **Ocho, ochá** - take care! An exclamation conveying a caution.
MISCELLANEOUS PARTICLES.

131. These particles may be affirmative, negative, emphatic or indeterminate, and may also be either independent or enclitic.

$Eá$ - yes.
$Ká$ - no.
$Bano$ -

$Isu$ - perhaps.
$Torang$ -

$Idu ondo$ - who knows?
$Ká chi$ - or not?
$Ká ondo$ - certainly not.

$Alo$ - a negative particle used as a prefix only. See paragraph 79.

$Ge$ - an emphatic enclitic equal to "certainly," "of course," and, when used with pronouns, conveying an almost reflexive sense. When used with a verb, it stands between the tense form and the copula. Distinguish, for example, $Iníge hujúdá—he himself will come, and $Ini hujúgeá—he will certainly come.

$Do$ - also an enclitic equivalent to the Hindi to and possibly derived from it. Has no definite meaning, but may usually be rendered by "indeed."

$Derang$ - an independent particle standing at the end of a sentence and implying uncertainty or lack of personal knowledge. E.g. $Hátutee senakaná derang—he has gone to the village I hear, but I do not know for certain.

$Chimad, chiad$ - also an independent particle implying personal suspicion, but no knowledge either personal or acquired. E.g. $Hátutee senakaná chimad—he has gone to the village I think, but I have no information on the subject.

$Honang$ - also an independent particle, the use of which has been explained in paragraph 75 ante.
CHAPTER XXIV.

TERMS OF RELATIONSHIP, AND CASTE AND TRIBAL NAMES.

132. The terms of relationship in common use among the Hos are extremely varied and intricate. The following is a fairly comprehensive list prepared on the basis of personal enquiries all over the Kolhan. The letters “m. s.” and “w. s.” mean “man speaking” and “woman speaking” respectively.

<table>
<thead>
<tr>
<th>Relation</th>
<th>Term</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>Apu.</td>
</tr>
<tr>
<td>Son</td>
<td>Koáhon.</td>
</tr>
<tr>
<td>Mother</td>
<td>Engá.</td>
</tr>
<tr>
<td>Daughter</td>
<td>Kuihon.</td>
</tr>
<tr>
<td>Parents</td>
<td>Engá-ápuking.</td>
</tr>
<tr>
<td>Children</td>
<td>Honko, sitiáko.</td>
</tr>
</tbody>
</table>

2. Elder brother (m. s.) - Bauu. Younger brother (m. s.) - Undí.
   Elder sister (w. s.) - Aji. Younger sister (w. s.) - Undikui.

3. Elder sister (m. s.) - Aji. Elder brother (w. s.) - Bauu.
   Younger sister (m. s.) - Misi. Younger brother (w. s.) - Undí.
   misierá, undikui.

4. Father's elder brother - Gungu.
   Father's younger brother - Káká.
   Younger brother’s son (m. s.) - Gungu.
   Younger brother’s daughter (m. s.) - Honseá, honherel.
   Elder brother’s son (m. s.) - Honerá.
   Elder brother’s daughter (m. s.) - Gungu.

5. Father's elder brother's wife - Gungu.
   Father's younger brother's wife - Kákí, gauing.
   Husband's younger brother's son - Gungu.
   Husband's younger brother's daughter - Honseá.
   Husband's elder brother's son - Honerá.
   Husband's elder brother's daughter - Honseá.

6. Father's elder brother's son - Bauu, undí.
   Father's elder brother's daughter - Aji, misi, misierá, undikui.
   Father's younger brother's son - Bauu, undí.
   Father's younger brother's daughter - Aji, misi, misierá, undikui.

7. Father's elder sister - Hátom.
   Father's younger sister - Homon, homonkodá.
   Elder or younger brother's son (w. s.) - Homonkui.
   Elder or younger brother's daughter (w. s.) - Homonkui.

8. Father's elder sister's husband - Kumá.
   Father's younger sister's husband - Gé, gekodá.
   Wife's elder or younger brother's son - Gé, gekodá.
   Wife's elder or younger brother's daughter - Gekui.
| 9. | Father’s elder or younger sister’s son | Bauu, undi.  
    | Father’s elder or younger sister’s daughter | Aji, misi, misierá, undikui.  
| 10. | Mother’s elder brother  
     | Mother’s younger brother | Kumá.  
     | Elder or younger sister’s son (m. s.) | Ge, gekoa.  
     | Elder or younger sister’s daughter (m. s.) | Gekui.  
| 11. | Mother’s elder brother’s wife  
    | Mother’s younger brother’s wife | Hátom.  
    | Husband’s sister’s son | Ge, gekoa.  
    | Husband’s sister’s daughter | Gekui.  
| 12. | Mother’s elder or younger brother’s son | Bauu, undi.  
    | Mother’s elder or younger brother’s daughter | Aji, misi, misierá, undikui.  
| 13. | Mother’s elder sister | Gungu.  
    | Mother’s younger sister | Gauing.  
    | Younger sister’s son (w. s.)  
     | Younger sister’s daughter (w. s.) | Gungu.  
    | Elder sister’s son (w. s.) | Honseíd, honherel.  
    | Elder sister’s daughter (w. s.) | Honerá.  
| 14. | Mother’s elder sister’s husband | Gungu.  
    | Mother’s younger sister’s husband | Ápoeng, káká.  
    | Wife’s younger sister’s son  
     | Wife’s younger sister’s daughter | Gungu.  
    | Wife’s elder sister’s son | Hon, honkoa.  
    | Wife’s elder sister’s daughter | Honkui.  
| 15. | Mother’s elder or younger sister’s son | Bauu, undi.  
    | Mother’s elder or younger sister’s daughter | Aji, misi, misierá, undikui.  
| 16. | Father’s father | Táta.  
    | Father’s mother | Jíd.  
    | Mother’s father | Táta.  
    | Mother’s mother | Jíd.  
    | Son’s son (m. s.) | Jái, jaiikoa.  
    | Son’s son (w. s.) | Jáiikui for the  
     | Daughter’s son (m. s.) | Daughters in all  
     | (w. s.) | four cases).  
    | Great grandfather | Gungu.  
    | Great grandmother | Gungu.  
| 17. | Husband | Herel, hám.  
    | Wife | Erd.  

18. Wife's father - Honeár.  Daughter's husband (m. s.) - Ará.
Wife's mother - Hanár.  Daughter's husband (w. s.) - Kimin.
Husband's father - Honeár.  Son's wife (m. s.)
Husband's mother - Hanár.  Son's wife (w. s.)
19. Wife's elder brother - Bauuhoneár.
Wife's younger brother - Tená.
Younger sister's husband (m. s.) - Ará.
Elder sister's husband (m. s.) - Tená.
20. Wife's elder sister - Ajihanár.
Wife's younger sister - Tenákui.
Younger sister's husband (w. s.) - Ará.
Elder sister's husband (w. s.) - Tená.
Husband's younger brother - Iril.
Younger brother's wife (m. s.) - Kimin.
Elder brother's wife (m. s.) - Hili.
Husband's younger sister - Iril.
Younger brother's wife (w. s.) - Kimin.
Elder brother's wife (w. s.) - Hili.
23. Wife's elder or younger sister's husband - Sarági.
24. Husband's elder brother's wife - Aji
Husband's younger brother's wife - Undikui.
25. Son's wife's father - Bálá
Son's wife's mother - Báláérá
Son's wife's parents - Báláking
Father-in-law's younger brother - Káká honeár.
Father-in-law's elder sister - Hátom hanár.
Father-in-law's younger sister - Hátom hanár.
Mother-in-law's elder brother - Kumá honeár.
Mother-in-law's younger brother - Kumá honeár.
Mother-in-law's elder sister - Gungu hanár.
Mother-in-law's younger sister - Gauing hanár.
27. Step-father - Káká.
Step-mother - Gauing.
Step-brother or half-brother - Bauu, undi.
Step-sister or half-sister - Aji, misi, misierá, undikui.
Father's other wife (elder) - Gungu.
Father's other wife (younger) - Gauing.

29. Relation - Hágá.
Namesake - Sáki (both regarded as relatives)
Friend - Juri

Note—1. In the case of Nos. 6, 9, 12, 15, and 27 (latter half) in the above list, the term to be used varies with the comparative age of the speakers. Thus, if a father's elder brother's son was being addressed, the word bauu would only be used if he was actually older than the speaker (see No. 2); otherwise undí would be the proper term. It should be noted that, between two women, only the term undikui can be used in addressing, or speaking of, a younger relative of any of the degrees mentioned above. As between a man and a woman, the terms misí and misierá could be used, as well as undikui, in the same circumstances.

2. It will be observed that all the various relationships covered by the English word "cousin" are expressed by the same Ho words as those used for uterine brothers and sisters. If a man says he is the elder brother (bauu) of another man, the next question is: Midláireni chi káágungureni (i.e. uterine or avuncular?). He may be neither (see sept relationships mentioned below), but it would be unusual for a Ho to mention the sept connection to a foreigner.

3. In practice, all terms of relationship are spoken with a possessive suffix. Thus, ápung—my father, ápum—your father (suffix is me after a consonant), ápute—his father, and so on through the three numbers and persons. Though the possessive forms are, as a rule, suffixed to the term of relationship, there are a few terms in the list given in which it is infixed. Thus, "my elder brother's son" is honingsed and not honsedíng, and "his elder brother's daughter" honzteerá and not honzerá. The terms in which this occurs are undíkui, honseď, honzterel, honzerá, homonkoá, homonkui, gekoá, gekui, honkoá, honkui and tevákui.
4. Besides the ordinary vocative case signs *ate, ated* and *atened* (see paragraphs 18 and 129), certain distinct forms are used in addressing relatives. The following are the most common:

- *Apang, apangá* - O father!
- *Eang, eangá* - O mother!
- *Dááá* - O elder brother!
- *Bui, buía* - O younger sister!

The *á* in the alternative forms is the interjection mentioned in paragraph 129. It may be added to all the terms of relationship to form vocatives, e.g. *díjá*—O elder sister!

133. The Jewish custom of levirate, common also among many other Eastern races, exists among the Hos. The younger brother of a deceased husband has the first claim to marry the widow; the idea being that the family has purchased the woman by paying the bride-price. If the younger brother does not exercise his option and the woman marries someone else, the latter has to refund the bride-price originally paid for her. There are besides restrictions on the use of the names of certain relatives. A daughter-in-law and a younger brother's wife (*kimin* in both cases) are never mentioned by name. They are spoken to, or referred to, either as *kimining*—my daughter-in-law or sister-in-law, or *Josephreni kimin*—the wife of my son, or younger brother, Joseph. Conversely, a daughter-in-law will not address, or refer to, her father-in-law or mother-in-law by name. If she has no children, they are *honeáring* (my father-in-law) and *hanáring* (my mother-in-law) respectively. If she has children, they are *koáštááte* (the son's grandfather) or *kuíštááte* (the daughter's grandfather), and *koájíáte* (the son's grandmother) or *kuíjíáte* (the daughter's grandmother), according as the eldest child is a boy or a girl. In the same way, a younger brother's wife will not address, or refer to, her husband's elder brother or elder sister by name. They are *bauuhoneáring* and *díjihanáring* respectively. Another feature of these particular relationships, is that the dual number is used in addressing each other. Thus, *kimining hujuben*—come here my daughter-in-law, instead of *kimining hujume*, the form which one would naturally expect.

134. The relationship between two individuals is ascertained by putting the question: *Chikaim*—what do you (call) him, or *Chikamede*—what does he (call) you? If they are uncle (father's younger brother) and nephew (elder brother's son) respectively, the uncle would reply: *Honingsediáing*—I call him older brother's son, or *Kákáíngáde*—he calls me
father's younger brother, according to the form in which the question had been put. The same construction holds good in speaking of two or more third persons, e.g. Samu Moráe chikáid—what relation is Samu of Mora's?

Chipikáoáking - How are those two persons related?
Akoé chikákoa
Aiko chikáid - What relations are they of his?

135. It should also be mentioned that a system of sept relationship, similar to that which obtains in the Brahman gotrás, is in force among the Hos. The Ho tribe is divided into kilis or septs which are strictly exogamous, all the members of a kilí being regarded as related by descent through a common ancestor. They will thus call each other by one or other of the terms of relationship given above, the correct term being ascertained by tracing backwards until a common point is reached. For example, if two members of a kilí meet for the first time, one will enquire: "What used you to call my father?" If the other replies: "I used to call him bauu (elder brother)," the latter will call the first enquirer höningsed or höningsrel (my elder brother's son), and the first enquirer will call him kákáing (my father's younger brother). The proper terms for the other members of each family will then be determined accordingly. The system is obviously somewhat esoteric and can only be illustrated in its simplest forms, but the Hos have no difficulty in applying it, and they observe the same restrictions in regard to the use of the names of certain kin as obtain in the case of blood relations.

136. The Ho equivalents of the names of the castes and tribes with which they have come into contact are interesting.

<table>
<thead>
<tr>
<th>Caste or Tribal Name</th>
<th>Ho Equivalent</th>
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<tbody>
<tr>
<td>1. Bhuiyá</td>
<td>Buiá</td>
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<td>2. Bhumij</td>
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<td>3. Birwal</td>
<td>Duruá</td>
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<td>4. Bistom</td>
<td>Bastom</td>
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<td>5. Brahmin</td>
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<td>6. Chamár or Muchi</td>
<td>Karpábai Muchi</td>
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<td>7. Chhatri or Rajput</td>
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<td>8. Dhobi</td>
<td>Itájahon, Rájá</td>
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<td>9. Dom</td>
<td>Dobá</td>
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<td>10. Gareri</td>
<td>Dom</td>
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<td>11. Ghási</td>
<td>Minđi gupii</td>
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<td></td>
<td>Gánsi</td>
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<td></td>
<td>Name</td>
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<td>12</td>
<td>Godla or Gom</td>
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<td>13</td>
<td>Gond</td>
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<td>Kalál or Sunri</td>
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<td>15</td>
<td>Kamár or Lohar</td>
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<td>20</td>
<td>Kurmi</td>
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<td>Mahomedan</td>
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<td>Modi</td>
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<td>Mándá</td>
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<td>Nápít or Hajám</td>
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<td>26</td>
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<td>*Sarak</td>
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<td>Teli</td>
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<td>31</td>
<td>Thaterá</td>
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<td>32</td>
<td>Uraon</td>
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SHORT PIECES FOR TRANSLATION.

The following pieces may seem childish to the educated mind; but they are in keeping with the elementary ideas of the Ho, contain some information about his mode of life and customs, and will serve to enlarge the student's vocabulary along practical lines:

1.—The Body.


2.—Cattle.


3.—Birds.


4.—Fish.


5.—The Hot Weather.

Jeite dipli isu loloá. Balbal dá jod jodte lijáu lumuó. Nidáre neleká balbalá chi dum-med (giti-med) ká hujuá. Garáreá dá anjedoá
ondo tasad goechábao. Chidukoo gojoako. Imin tetangá chi misá misá huringleká reá dá nuere ji ruáá.

6.—The Rains.


7.—The Cold Weather.


8.—Trees.


9.—Houses.


10.—Clothes.


11.—Sabaí Grass.

12.—LAC.


13.—COCOONS.


14.—HO VERSION OF THE CREATION.

VOCABULARY AND INDEX.
VOCABULARY.

FOREWORD.

The following collection of about 1800 Ho words does not pretend to be anything more than a working vocabulary including almost all the words that will be encountered by an ordinary foreigner. The number of words used by an average Ho is probably not more than 400 at the outside, and, though I have no doubt that every student will discover occasional words that I have omitted or never come across, I think that the vocabulary I have collected will be found sufficient for all practical purposes. I have not attempted to compile a dictionary, because lexicography is an art that requires special knowledge and peculiar abilities, as well as a greater amount of time than a normal official can afford. The student should therefore note that all the English synonyms by which a Ho word might be translated have not been included, and that he will often find the Ho equivalent for any particular English word by looking for it under some alternative English rendering. As a rule, only the bare meanings are given in the first part. The distinctions, if any, between the various Ho equivalents for the same English word must be looked for in the second part where their precise meanings are given.

2. The following are the abbreviations used:—

adj. = adjective.  post. = postposition.
adv. = adverb.  pron. = pronoun.
conj. = conjunction.  v. i. = intransitive verb.
inter. = interjection.  v. imp. = impersonal verb.
i. p. = idiomatic phrase  v. irreg. = irregular verb.
n. a. = animate noun.  v. p. = verb in passive voice.
n. i. = inanimate noun.  v. rec. = reciprocal verb.
num. = numeral.  v. ref. = reflexive verb.
v. t. = transitive verb.
## Vocabularies

### English-Ho

| English | Ho
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<td><strong>able (v. irreg.)</strong></td>
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<td><strong>abortion (n. i.)</strong></td>
<td>endá-ad</td>
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<td><strong>abscess (n. i.)</strong></td>
<td>uju</td>
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<td><strong>abscend (v. i.)</strong></td>
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<td><strong>abuse (v. t.)</strong></td>
<td>gonde, erang</td>
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<td><strong>accidentally (adv.)</strong></td>
<td>áchakáte</td>
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<td><strong>according to custom (adv.)</strong></td>
<td>dasturlekáte</td>
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<tr>
<td><strong>according to one’s wishes (adv.)</strong></td>
<td>sananglekáte, uruulekáte</td>
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<td><strong>account (n. i.)</strong></td>
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<td><strong>accuse (v. t.)</strong></td>
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<td><strong>accused person (n. a.)</strong></td>
<td>mudále</td>
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<td><strong>accustom (v. t.)</strong></td>
<td>sebe</td>
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<td><strong>ache (v. imp. and v. i.)</strong></td>
<td>hásu</td>
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<td><strong>acid (adj.)</strong></td>
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<td><strong>acquit (v. t.)</strong></td>
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<td><strong>Adam’s apple (n. i.)</strong></td>
<td>utu tudua, utu tudu</td>
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<td><strong>adjoin (v. sec.)</strong></td>
<td>topo</td>
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<td><strong>adopt (v. t.)</strong></td>
<td>dubumbul, asulhára</td>
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<td><strong>adorn (v. t.)</strong></td>
<td>singár</td>
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<td><strong>adult (n. a.)</strong></td>
<td>sedvakaní</td>
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<td><strong>advantage (n. i.)</strong></td>
<td>láb</td>
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<td><strong>adversary (n. a.)</strong></td>
<td>bairí</td>
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<tr>
<td><strong>affection (n. i.)</strong></td>
<td>juri</td>
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<tr>
<td><strong>after (post. and adv.)</strong></td>
<td>taimore, taimote</td>
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<tr>
<td><strong>after a little while (adv.)</strong></td>
<td>liká liká, názi, näer, huring, gári taimote, huringleká, taimote</td>
</tr>
<tr>
<td><strong>afternoon (n. i.)</strong></td>
<td>tárásingi</td>
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<tr>
<td><strong>again (adv. &amp; v. t.)</strong></td>
<td>ondo</td>
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<td><strong>age (n. i.)</strong></td>
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<tr>
<td><strong>agree (v. t.)</strong></td>
<td>eá, rájí, bai, suku</td>
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<td><strong>ague (v. imp.)</strong></td>
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<td><strong>air (n. i.)</strong></td>
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<td><strong>alas (inter.)</strong></td>
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<td><strong>alive (v. p.)</strong></td>
<td>jido</td>
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<td><strong>all (adj.)</strong></td>
<td>sábén</td>
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<tr>
<td><strong>alluvial deposit (n. i.)</strong></td>
<td>tobrá</td>
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<tr>
<td><strong>almost (adv.)</strong></td>
<td>liká</td>
</tr>
<tr>
<td><strong>almost completely (adv.)</strong></td>
<td>haringbáte</td>
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<tr>
<td><strong>alone (adv.)</strong></td>
<td>sumang, sumad</td>
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<tr>
<td><strong>also (conj.)</strong></td>
<td>o. (used as suffix only), jáked</td>
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<td><strong>alter (v. t.)</strong></td>
<td>bodol</td>
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<td><strong>although (conj.)</strong></td>
<td>enre, iminre</td>
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<td><strong>amaze (v. t.)</strong></td>
<td>ákachaká, ákadandá</td>
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<tr>
<td><strong>amazed (v. imp.)</strong></td>
<td>ákachaká, ákadandá</td>
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<tr>
<td><strong>ancestor (n. a.)</strong></td>
<td>jidátá</td>
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<tr>
<td><strong>and (conj.)</strong></td>
<td>ondo</td>
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<tr>
<td><strong>angry (v. imp. v. i. &amp; adj.)</strong></td>
<td>kurkur</td>
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<tr>
<td><strong>animal (n. a.)</strong></td>
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<td><strong>ankle (n. i.)</strong></td>
<td>kafáreneke</td>
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<td><strong>anklet (n. i.)</strong></td>
<td>ándu</td>
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<tr>
<td><strong>anna (n. i.)</strong></td>
<td>ádá</td>
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<tr>
<td><strong>another (adj.)</strong></td>
<td>étá</td>
</tr>
<tr>
<td><strong>another person (pron.)</strong></td>
<td>étá</td>
</tr>
</tbody>
</table>
another thing (pron.) *etáá*
answer (v. t.) ... *kájíurá*
ant (n. a.) ... *muév, tontó, hau, nídir*
ant-hill (n. i.) ... *bunum*
any (adj.) ... *ján*
any person (pron.)... *jáni*
anything (pron.) ... *jáná*
anywhere at all (adv.) *járe, jápáre, játáre*
appear (v. p.) ... *atkáro, neló*
appraise (v. t.) ... *gonong*
apprehend (v. t.) ... *sáb*
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argue (v. rec.) ... *kapájí*
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armpit (n. i.) ... *hatlá*
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arrange bride-price
(v. t.) ... *gonong sid*
arrest (v. t.) ... *sáb*
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ashamed (v. imp.)... *giu*
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ask (v. t.) ... *asi, kuli*
ass (n. a.) ... *gadá*
assemble (v. t.) ... *hundi*
assist (v. t.) ... *dengá*
associate with
(v. ref.)... ... *jurin*
astonish (v. t.) ... *ákachaká, áka-
dandá*
astonished (v. imp.). *ákachaká, áka-
dandá*
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avarice (n. i.) ... *táká-láb*
axe (n. i.)... ... *háke, kápi*
axle (n. i.) ... *nigá*

**B.**

babe (n. a.) ... *bálé hon*
bachelor (n. a.) ... * attività seped*
back (n. i.) ... *doé*
backbone (n. i.) ... *sinduríjang*
bad (adj.) ... *etak, etkan*
bád land (n. i.) ... *pi ote, kundi ote*
bad luck (n. i.) ... *losib banoá*
bad omen (n. i.) ... *oná ere*
bad spirit (n. a.) ... *bongá*

bag (n. i.) ... *kuchu*

baggage (n. i.) ... *bárom*
bake (v. t.) ... *lad*
balance (n. i.) ... *sare*
bald (adj.) ... *changdel, chere*
bamboo (n. i.) ... *mád*
band (n. i.) ... *guti*
bandh (n. i.) ... *bándá*
bank (n. i.) ... *kuti* (gará


* kuti - bank


of a river)

bar across a door
(n. i.) ... ... *sonoro, ganai*
barber (n. a.) ... *bandári, barándi*
bargain (v. rec.) ... *kipiring*


bark (v. t.) ... *bu*
bark of a tree (n. i.) *uwr*
barren woman (n. a.) *báni*
basket (n. i.) ... *kanáchi, tunki, topá*
bask in the sun (v. t.) *jétere artang*
bathe (v. t.) ... *ordá*
be (v. irreg.) ... mená
beam (n. i.) ... ko'dul
bean (n. i.) ... sinrí
bear (n. a.) ... bálu, báná
bear (v. t.) ... sáting
beard (n. i.) ... darchá
beat (v. t.) ... tám
beat a drum (v. t.) ... ru
beat in (v. t.) ... se
beat out a plough-share (v. t.) ... hul'sing, pajan, ter
beautiful (adj.) ... bugun nelö
becausë (conj.) ... mente
beckon (v. t.) ... gau
become (v. irreg.) ... hóbáo
bed (n. i.) ... pár kom
bee (n. a.) ... damur
beetle (n. a.) ... uru
before (post. & adv.) ... aërre, àrte, mángré,
samanangre
beg (v. t.) ... koe
begin (v. t.) ... ète
beginning (n. i.) ... enète, munu.
behind (adv. & post.) ... taitöme,
taitöme, doëare,
danangre,
kudamme
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belch (v. t.) ... auu
believe (v. t.) ... sári
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bell hung round the neck of cattle (n. i.) ... tiring
below (adv.) ... látarre, subáre
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benefit (n. i.) ... lób
benighted (v. p.) ... aiubó, nidáo
berá land (n. i.) ... sál ote
besides (conj.) ... ne bágekete
betel-nut (n. i.) ... guá
big (adj.) ... marang
bilo (n. i.) ... pît
bill (n. i.) ... á
bind (v. t.) ... tol
bird (n. a.) ... øe
birdlime (n. i.) ... àtâ
birth (n. i. & v. t.) ... jonom
bison (n. a.) ... birkerá
bite (v. t.) ... húd, hab
bitter (adj.) ... mer
black (adj.) ... hende
black ant (n. a.) ... tonto, muín
blacken (v. t.) ... hende
blacksmith (n. a.) ... kamár
blame (v. t.) ... chirá
blanket (n. i.) ... komoro
bleat (v. t.) ... râa
blind (adj.) ... medadakan,
kávра, kávri
blink (v. t.) ... rápid
blood (n. i.) ... maiom
blow away (used of wind only-v. t.) ... otâng
blow up a fire, i. e. with a fan (v. t.) ... jir
blow with bellows (v. t.) ... sipud
blow with the mouth (v. t.) ... ong, orong
blue (adj.) ... gáded
boat (n. i.) ... dôngá
body (n. i.) ... homö
body-louse (n. a.) ... lijâ-siku
boil (n. i.) ... nju
boil (v. t.) ... tiki, basang
boil eggs (v. t.) ... oiong
boil paddy, i. e. before husking (v. t.) ... liši, tiki
bone (n. i.) ... jany
book (n. i.) ... kitáb, boi
boots (n. i.) ... karpá
bore (v. t.) ... bu
born (v. p.) ... jonomo
borrow (v. t.) ... riv idi
bor tree (n. i.) ... bai dāru
bother (v. t.) ... mukuwing
bottom (n. i.) ... lātar
bough (n. i.) ... koto
boundary (n. i.) ... chimi, simá, chaudi

boundary pillar
(n. i.) ... pilpai
bow (v. t.) ... tirub
bow (n. i.) ... āsar
bow of a fiddle (n. i.) gened, banam āsar

bowstring (n. i.) ... hätual
bracelet (n. i.) ... sákom, sanká
Brahmin (n. a.) ... Bame
brain (n. i.) ... hatang
branch (n. i.) ... koto
brass (n. i.) ... pitol, kāvaśá
brave (adj.) ... borsá
breach (v. t.) ... anpá, marau
bread (n. i.) ... lad
break (v. t.) ... rápud, rau, od, hochá, sid

break into pieces (v. t.) kechá
break into pieces with the hands (v. t.) bandí
breast (n. i.) ... kuam
breast of woman (n. i.) ... toá
breathe (v. t.) ... sáed
breeze (n. i.) ... hoio
bribe (v. t.) ... gus
brick (n. i.) ... itá
bride (n. a.) ... koneá
bridegroom (n. a.) ... bor
bridge (n. i.) ... dudi, kukuru, pul

bright (adj.) ... maskal
brim of a vessel (n. i.) ... chutkáe, kándom
bring (v. t.) ... ágyu
bring a case (v. t.) ... ndlis
bring in (v. t.) ... áder
bring out (v. t.) ... ol
broad (adj.) ... osár
brother (n. a.) ... bauu, undi, hágá.
brother-in-law ... bauuhoneár, (n. a.) tēvā, ārā, iril
brothers (n. a.) ... undiloeá, undilóko
brushwood (n. i.) ... tondang, hårāhúru
bud (n. i.) ... moî
buffalo (n. a.) ... kērā
bug (n. a.) ... mājī
bull (n. a.) ... andiá
bullock (n. a.) ... hårá
bundle of clothes (n. i.) ... gente, gentri
bundle of paddy (n. i.) ... bīrā, mūtī
burn (v. t.) ... ātar, ting
burn (v. i.) ... lo
burn (v. imp.) ... usur
burn a dead body,
burn bricks or lime (v. t.) ... rapā
burn straw, i. e., to fertilize land (v. t.) ... bápál
burn wood for char-
coal (v. t.) ... hāngar
burst (v. p.) ... rápudo
bury (v. t.) ... topá
bush (n. i.) ... heperpatá
but (conj.) ... mendo
butterfly (n. a.) ... pampal
buy (v. t.) ... kiring
buzz (v. imp.) ... lutursári
by accident (adv.) ... áchakáte
by chance (adv.) ... áchakáte
by means of (post.) ... horáte

C.
cactus (n. i.) ... sid
cage (n. i.) ... gári, gároá
calamity (n. i.) ... duku
calf (n. a.) ... miu
calf (n. i.) ... junká
call (v. t.) ... keá
call loudly (v. t.) ... iu
call out (v. t.) ... iu
camel (n. a.) ... üüt
can (v. irreg.) ... daí
capable of judging well or thinking properly (v. i.) ... seáu
capon (n. a.) ... gaiá sim
care for (v. t.) ... suku
careful (v. t.) ... uruu
carry (v. t.) ... idi
carry away (v. t.) ... adkir, arkid, átu, otáng
carry in the arms (v. t.) ... koeong
carry in the hand (v. t.) ... idi
carry off (v. t.) ... adkir, arkid, átu, otáng
carry on the back (v. t.) ... gundrá, kud
carry on the bosom (v. t.) ... hebe
carry on the head (v. t.) ... dupil
carry on the hip (v. t.) ... hebe
carry on the shoulder (v. t.) ... go
carry tales (v. t.) ... ker
carry under the arm (v. t.) ... herbed
carry with both hands (v. t.) ... siping idi
cart (n. i.) ... sagi, gári
case (n. i.) ... mokardmá
cast (v. t.) ... hurlá, shudmá, endá
caste (n. i.) ... játi
castor oil tree (n. i.) ... bándi dáru
castrate (v. t.) ... baidá
castrated (adj.) ... baidá
cat (n. a.) ... pusí, bilái
catch (v. t.) ... sáb
catch a glimpse of (v. t.) ... nelgod
catch by the throat (v. t.) ... limbúd
catch in a net (v. t.) ... jálom
catch in the hand (v. t.) ... telá
catch round the waist (v. t.) ... gáti
catch the breath (v. t.) ... deo
caterpillar (n. a.) ... chidu
cattle (n. a.) ... wi
cave (n. i.) ... láta, undú
cease (v. t.) ... báge
centipede (n. a.) ... senget-mármár
Chaibassa (n. i.) ... Dongol
chain (n. i.) ... sinki, sikri, jirjri
chair (n. i.) ... dubteá, gándu, machílá
gándu
Chakardapore (n. i.) Chaká
chalk (n. i.) ... kálímíți
chameleon (n. a.) ... kákárambad
change (v. t.) ... bodol
channel (n. i.) ... márioá, otol, dá-horá
charcoal (n. i.) ... hángar
charge (n. i.) ... jímá, gotáo
chase (v. t.) ... hár, káki
cheat (v. t.) ... chakád
cheek (n. i.) ... jíd
chest (n. i.) ... kuam
chew (v. t.) ... tágöe
chew the cud (v. t.) ... líjum
chicken-pox (n. i.) ... márí
child (n. a.) ... hon, sitiá
chilli (n. i.) ... malchi, marchí
chin (n. i.) ... ákidá
chisel (n. i.) ... ruká
cholera (n. i.) ... lándi
choose (v. t.) ... sólá
chop with a hatchet (v. t.) ... samá
chop wood (v. t.) ... topang
claim (v. t.) ... dábì
claim possession (v. t.) ... eser
clap the hands (v. t.) ... táping chaprá
claw (n. i.) ... sarsar
claw (v. t.) ... gotá
clean (adj. & v. t.) ... parchí
clean with water (v. t.) ... chápi
clear forest (v. t.) ... ámin
clear the throat (v. t.) ... káe
clear up (v. i.) ... páévá
clear water (n. i.) ... tétá dá
tlimate (n. i.) ... dá-hoio
climb (v. i.) ... de, rakab
clod of earth (n. i.) ... hásábu
close (adj.) ... japá, náe
cloth (n. i.) ... lijá
clothes (n. i.) ... lijá
cloud (n. i.) ... rímil
eue (n. i.) ... mundí
cluster (v. t.) ... jur

coat (n. i.) ... sutur
coal (n. i.) ... hángar
cobra (n. a.) ... pândú bing
cobweb (n. i.) ... jálom
cockerow (n. i.) ... simrá
cockfight (v. t.) ... sim tol, i. e. with artificial spurs (káti). Sim párá is any place where cock-fighting usually takes place, the winning cock being called jítkár sim or sândi, and the loser pându sim or sândi. The action of the cocks is known as sódá; the reciprocal form sopódá being common.
cockroach (n. a.) ... upí
cocoon (n. a.) ... lungam, lugam
coffin (n. i.) ... chalpá
cohabit (v. t.) ... do, jagar, jütí, misá.
coiffure (n. i.) ... supid, rotod
cold (adj.) ... rabang, tutkun, sásá
cold in the head (v. imp.) ... máeddá
collar bone (n. i.) ... dátáromjang
collect (v. t.) ... hundí
collect round (v. t.) ... jur
coloured border of a dhóti (n. i.) ... onol
comb (n. i. & v. t.) ... nákí
come (v. i.) ... hujú
come in (v. i.) ... bolo
come out of the egg (v. i.) ... rutúi
come up out of the ground (v. i.) ... omon
comfort (n. i.) ... suko
comic song (n. i.) ... lagri durang
commit suicide

(v. ref.) ... goen
common (adj.) ... sadai
complainant (n. a.) ... mudai
compound (n. i.) ... bakai
compromise (v. t.) ... bai, ráji
conceal (v. t.) ... ukú

couch (n. i.) ... sakóá
confess (v. t.) ... manáting
confusion (n. i.) ... gómál
consumption (n. i.) ... rájá rogy
content (v. imp.) ... hárob
converse (v. t.) ... jagar

converse together

(v. recip.) ... japgar, kapáji
cook (v. t.) ... isin
cook rice (v. t.) ... mándí, dündú
cooked rice (n. i.) ... mándí, dündú
cool (adj.) ... red

coolie (n. a.) ... nálái, nálátani
copper (n. i.) ... támbá
copy (v. t.) ... nakal
corrupt (v. t.) ... etkáíčhi
cotton (n. i.) ... kádsom
cough (v. t.) ... ku
cough and cold (n. i.) ... ku-mándá
coughing (n. i.) ... kádsí

count (v. t.) ... leká
country (n. i.) ... disum
country spirit

(n. i.) ... arki
courageous (adj.) ... bóršá
court (n. i.) ... kacheri
courtyard (n. i.) ... ráchá
cousin (n. a.) ... kiákágungú,

baun, undí,

etc. Vide

Chap. xxiv

doing Grammar.

cover (v. t.) ... hárub

cover (n. i.) ... hanárub

cover, e. g. with a blanket (v. t.) ... uiu
cow (n. a.) ... gundí
cowardly (adj.) ... boro
cowherd (n. a.) ... gupíi
cowhouse (n. i.) ... gondá

crab (n. a.) ... kátkom,
kákom

cramp (v. imp.) ... ruing
crane (n. a.) ... ko
creep (v. i.) ... obor
creeper (n. i.) ... náií, náye
criticize (v. t.) ... chirá
crocodile (n. a.) ... táen
crooked (adj.) ... banká, koche,
gándí

cross-beam (n. i.) ... koólu
crouch (v. i.) ... obor
crow (n. a.) ... ká
crow (v. t.) ... ráá
crowd (n. i.) ... gúíí
crowbar (n. i.) ... sáboro
crush between nails

(v. t.) ... toe
cry (v. t.) ... ráá
crystal (n. i.) ... aréí diri
cuckoo (n. a.) ... toau
cucumber (n. i.) ... táer
cultivate (v. t.) ... siú, si
cultivated land

(n. i.) ... ote, si-ote
cultivator (n. a.) ... siú
culvert (n. i.) ... dúdí, kukuuru,
pul
cunning (adj.) ... chííír

cup made of leaves

(n. i.) ... pu
cup made of metal

(n. i.) ... gííá
curdled milk (n. i.) ... dúbá toá
curry (n. i.) ... utú
custard-apple ... mandal,

(n. i.) ... dambáu
custody (n. i.) ... jimá, gotáo
custom (n. i.) ... dastur
cut (v. t.) ... má
cut as with scissors (v. t.) ... látab
cut branches (v. t.) ... hese
cut brushwood (v. t.) ... ging
cut grass or paddy (v. t.) ... ir
cut into pieces (v. t.) ... gundui
cut up flesh (v. t.) ... ged
cut up with a knife (v. t.) ... rere
cut with a knife (v. t.) ... had
cut wood (v. t.) ... topang

dacoit (v. t.) ... dákū
daily (adv.) ... dimsi, dimsi
      ... dimsi, angomutid
daily labourer (n. a.) ... nálá, nálátanī
dál (n. i.) ... utu (cooked);
      ... dálī (un-
      ... cooked)
damage (v. t.) ... ētkā
dance (v. i.) ... sun
danger (n. i.) ... boro, dukū
dark (adj.) ... hende, nubā
date (n. i.) ... kitā
daughter (n. a.) ... kuīhon
daughter-in-law (n. a.) ... kimin
dawn (n. i.) ... ang, idang
day (n. i.) ... betar, betarang,
      ... hulā, bār,
      ... má, din.
day before yesterday (adv.) ... holätēr
dead (adj.) ... gojakān
dead body (n. i.) ... mōnrā
defa (adj.) ... kālā
death (n. i.) ... gonoe
dead-rattle (n. i.) ... hu
deceive (v. t.) ... chakād
decorate (v. t.) ... singār
decorate hair with flowers (v. t.) ... bā
decrease (v. p.) ... ádu, huringo
deep (adj.) ... ikir
deer (n. a.) ... birjīlu, pustā,
      ... sarama

defendant (n. a.) ... mudāle
delay (v. t.) ... gāri
den (n. i.) ... lāta, undu
deny (v. t.) ... kā-omanāting
deposition (n. i.) ... kājī
depressed (v. imp.) ... huringa,
      ... monduku
deride (v. t.) ... lāndā
descend (v. ref.) ... ādu, āgun
desire (v. imp.) ... sanang
despise (v. t.) ... hīlā
destroy (v. t.) ... nukān
devil (n. a.) ... bōnā
dew (n. a.) ... saparum-dā,
      ... sisir, sisir-dā


dhōti (n. i.) ... pīndā
die (v. i.) ... gojo
die of starvation (v. i.) ... uu
different (adj.) ... ētā, kilimili,
      ... tāngā.
difficult (adj.) ... hambal, muskīl
dibbāri (n. i.) ... bakā

dim (adj.) ... dūndūlā
dip into water (v. t.) ... tūpu
dirty (adj.) ... humū, ētkā
ditoharge

disciple (n. a.) ... chelá
discover (v. t.) ... betá, nám
disease (n. i.) ... hásu, rogo
dismiss (v. t.) ... áa, bâge
dissect (v. t.) ... ged
dive (v. i.) ... unum
divide (v. t.) ... hâtìng
do (v. t.) ... riká
dog (n. a.) ... setá
door (n. i.) ... duar, silping
doubled up (adj.) ... ungud, ungud
doubt (n. i.) ... tá
doubtful (adj.) ... kâ-sâriolekâ
dove (n. a.) ... putam
drag (v. t.) ... or
draw (v. t.) ... or
draw (v. t.) ... onol
draw in the breath (v. t.) ... sib
draw water (v. t.) ... burâ, taur
dream (v. t.) ... kumu
dress (v. t.) ... tusing
dribble (n. i.) ... ulidá
drink (v. t.) ... nu
drive (cattle) (v. t.) ... hár
drive in (v. t.) ... áder
drive in with a hammer (v. t.) ... kilum
drivel (v. t.) ... ulidá
drive out (v. t.) ... hârol
drown (v. i.) ... sur
drum (n. i.) ... dumang
drunken (v. p.) ... bulo
drunken (adj.) ... bul
dry (adj.) ... ro
dry up (v. t.) ... ánjed
duck (n. a.) ... kovro, hedeyele, jera-jangâ

dumb (adj.) ... galá
dung (n. i.) ... guri, gunsi
dunghill (n. i.) ... dubi
dwarf (n. a.) ... baram
dysentery (n. i.) ... maiom laii-dul, sul

each (adj.) ... mutid
ear (n. i.) ... lutur
ear of paddy or early (adj.) ... bâle
- other crop (n. i.) ... gele
early (adv.) ... idangre
ear-ring (n. i.) ... murki, pagrâ.
earth (n. i.) ... hásâ
earthen waterpot (n. i.) ... chátu
earthquake (n. i.) ... ote-ruku
ease oneself (v. t.) ... i, birpâ, ol
east (n. i.) ... singiol
easy (adj.) ... lár
eat (v. t.) ... jom
eat as much as one can (v. t.) ... bi
echo (v. i.) ... sâriulâ
drink (v. t.) ... kûti
drinkable (adj.) ... jomeuat, chârâ
drinkable root (n. i.) ... sângâ
drink (v. t.) ... jérom, bili, peor, peto
eight (num.) ... irileâ, i rîl
ebly (n. i.) ... ukâ
elephant (n. a.) ... háti
elephant (n. a.) ... háti
embankment (n. i.) ... ávri,
ombrace (v. t.) ... hambyâd
emigrate (v. t.) ... disum bâge
employ (v. t.) ... áchu, paîtî em
empty (adj.) ... sâmá
end (v. t.) ... chábâ
end (n. i.) ... chanab, tunđu
enemy (n. a.) ... bairi
engage (v. t.) ... áchu
enough (adj.) ... láli, jokâ
enquire (v. t.) ... kuli, tadárúk
enter (v. t.) ... bolo
entwine (v. t.) ... paštá
envy (v. imp.) ... híná, chentá
epilepsy (n. i.) ... ambári
equal (adj.) ... midge, barábári
escape (v. i.) ... pochá
especially (adv.) ... jaškáte
eunuch (n. a.) ... gátá
evening (n. i.) ... aiub
ever (adv.) ... já chuilá
everlasting (adj.) ... jorong jorong
every (adj.) ... mutid
evidence (n. i.) ... ijár
excavate (v. t.) ... ur
exceed (v. i.) ... lá, rakab
exchange (v. t.) ... bodol
excretion (n. i.) ... i
explain (v. t.) ... udub
extinguish (v. t.) ... ev
extract (from something written) (v. t.) ... olol
eye (n. i.) ... med
eyebrow (n. i.) ... med-kándom
eyelid (n. i.) ... ranápíd

fan (v. t.) ... jir
fan (n. i.) ... jirenteá
far (adj.) ... sanging
fast (v. t.) ... katáb
fat (adj.) ... kiri
fat (n. i.) ... itil
father (n. a.) ... ápú
father-in-law (n. a.). honeár
fault (n. i.) ... chírá, dos
fear (v. t.) ... boro
feather (n. i.) ... il
feed (v. t.) ... ájom
feel (v. t.) ... atkár
female organ (n. i.) ... ruji
fence (n. i.) ... bakai, chíruí
fever (n. i.) ... hásu
fibre (n. i.) ... sutam
fiddle (n. i.) ... banam
field (n. i.) ... ote
fight (v. t.) ... larái, larai
fig tree (n. i.) ... loá dáru
fill (v. t.) ... pere
fill the stomach (v. t.) ... bi
filled, filled with (adj.) ... pereakan
find (v. t.) ... beté, nám
fin of a fish (n. i.) ... il
fine (v. t.) ... dánde
finger (n. i.) ... gandá, dáro, kátub
finger-nail (n. i.) ... sarsar
finger’s breadth (n. i.) ... mid sarsar,
finish (v. t.) ... chábá
fire (n. i.) ... sengel
firefly (n. a.) ... ipipiúng
first (adj.) ... sidá
first (adv.) ... sidáre, sidáte
fish (n. a.) ... háku
fish-hook (n. i.) ... báysi
fishing-net (n. i.) ... jálom
fist (v. t.) ... gíl
fist (n. i.) ... chipud
five (num.) ... moiá, moi
fix (v. t.) ... sob
fix (time or date) (v. t.) ... dili
flag (n. i.) ... toiol
flame (n. i.) ... jul
flat rice (n. i.) ... tábén
flax (n. i.) ... son
flea (n. a.) ... karchu
flesh (n. i.) ... jilu
float (v. i.) ... chátom
flood (n. i.) ... bán
flour (n. i.) ... holong, lupu
flower (n. i.) ... bá
flow slowly (v. i.) ... lingi
flow swiftly (v. i.) ... hāri
flute (n. i.) ... rutu
fly (v. i.) ... ápír
fly (n. a.) ... roko
flying-fox (n. a.) ... báduri
fog (n. i.) ... pukañ
fold round (v. t.) ... pāte
fold up (v. t.) ... látum
follow (v. t.) ... otong, pichá
follow, as a sort of bodyguard (v. t.) ... sutu
foolish (adj.) ... ñando
foot (n. i.) ... kátá
footprint (n. i.) ... mánda
for (post.) ... lagite, lagid
forced (adj.) ... pochoá
forecibly (adv.) ... pochoáte
ford (n. i.) ... gát
forehead (n. i.) ... samang
foreigner (n. a.) ... diku
forest (n. i.) ... bir
forge (v. t.) ... ter
forget (v. t.) ... ring
forgive (v. t.) ... máp, báge
forked piece of wood (n. i.) ... tuñam
form ears (v. i.) ... gele
formerly (adv.) ... sidáre, sidáte
form into cocoons (v. t.) ... tol
four (num.) ... upuniá, upun
four annas (n. i.) ... siki
fowl (n. a.) ... sim
fox (n. a.) ... tautulá, tuiu, kalkal, karamchá
frank (adj.) ... sidá-sáádá
free of charge (adj.) ... sámá
fresh (adj.) ... roká
friend (n. a.) ... juri
frighten (v. t.) ... birkau, boroichi
frog (n. a.) ... choke
fruit (n. i.) ... jo
fruit of mahú tree (n. i.) ... dolá
fry (v. t.) ... atá
full moon (n. i.) ... purnimá, tuli chándu
full of (v. p.) ... pere
full of (adj.) ... pereakan
funeral (n. i.) ... topájang
furrow (n. i.) ... nailgardá

G.
gabion (n. i.) ... churui
gain (n. i.) ... láb

garden (n. i.) ... bakai
garlic (n. i.) ... rásuni
gasp (v. imp.) ... deo
gather (v. t.) ... hundí
generate (v. i.) ... omon
get (v. t.) ... nám
get accustomed to (v. t.) ... sebe
get out of the way (v. ref.) ... átom
get ripe (v. i.) ... járom
get up (v. ref.) ... utá
ghi (n. i.) ... gotom
ghost (n. i.) ... roá, umbul
giddy (v. imp.) ... bobiur
giggle (v. t.) ... lándá
ginger (n. i.) ... ádá
ginning machine (n. i.) ... linijum
give (v. t.) ... em
give evidence (v. t.) ... gauá pere
give in marriage (v. t.) ... gong
give the oath (v. t.) ... sará
glad (v. imp.) ... suku, rânsá
glare, to feel sun's (v. imp.) ... turtung
glass (n. i.) ... arsi diri
glutton (n. a.) ... jumbui
go (v. i.) ... sen, seno
Godá (n. a.) ... Gau
goat (n. a.) ... merom
gold (n. i.) ... sámom
good (adj.) ... buji, bugin
good luck (n. i.) ... losib
good terms (v. rec.) ... bapai
go on hands and knees (v. i.) ... ombá
goose (n. a.) ... hovso
go out (n. i.) ... ol
Gour (n. a.) ... Gau
gourd (n. i.) ... tumbá, suku
grain (n. i.) ... jang
granddaughter (n. a.) ... jaii-kui
grandfather (n. a.) ... tátá
grandmother (n. a.) ... jìá
grandson (n. a.) ... jaii
grass (n. i.) ... tasad, dumbu
grasshopper (n. a.) ... somsor
great (adj.) ... sámá
graze (v. i.) ... áting
graze (v. t.) ... gupi
grease (n. i.) ... itil
green (adj.) ... tasadleká
green pigeon (n. a.) ... hudá
greet (v. t.) ... joár
grey-haired (adj.) ... pánder-bo
grieve (v. imp.) ... hiating
grind, in a pestle & mortar or in a mill (v. t.) ... rid
grind the teeth (v. t.) ... dátá raild
groan (v. t.) ... gerang
grow (v. i.) ... hárá
grow (v. t.) ... háráchi
grow old (v. p.) ... logor, nornor
growl (v. t.) ... logor
guard (v. t.) ... horo
guava (n. i.) ... tamrás
guess (v. t.) ... atkár
gnest (n. a.) ... kupul
gullet (n. i.) ... ututoá, ututoá
gun (n. i.) ... bundu
gundli (n. i.) ... gurhu, gundli
gunpowder (n. i.) ... toroe

H.

hail (n. a.) ... aril
hair (n. i.) ... ub
hair ornament (n. i.) ... chindi, chindiáb
half (num.) ... tálá
hammer (n. i.) ... koťási
hand (n. i.) ... ti
handcuffs (n. i.) ... sikri
handle of plough
   (n. i.)  ... kábá
hang (v. t.)  ... hákágóe, tolgoe
hang up (v. t.)  ... háká
happen (v. irreg.)  ... hobáo
happy (v. imp.)  ... suku
hard (adj.)  ... kete
hard water (n. i.)  ... ibil dá
hard-working (adj.). pean
hare (n. a.)  ... kuláas
harrow (v. t.)  ... kárá
harvest time (n. i.). bábá ir dipli, sardi
hat (n. i.)  ... tupuri
hatch (v. i.)  ... rátui
hate (v. t.)  ... kílá
have patience with
   (v. t.)  ... sáting
hawk (n. a.)  ... besrá
head (n. i.)  ... bo
headman (n. a.)  ... Mundá
hear (v. t.)  ... aium
heart (n. i.)  ... ji
Heaven (n. i.)  ... sirmá
heavy (adj.)  ... hambal
heel (n. i.)  ... indiká
heir (n. a.)  ... oárís
help (v. t.)  ... dengá
hiccough (v. imp.)  ... deo
hide (v. t.)  ... uku
hide (n. i.)  ... war
high (adj.)  ... salangi
high land (terraced)
   (n. i.)  ... kundiote, piote
high land (terraced) (n. i.)  ... gorá
hill (n. i.)  ... buru
hillock (n. i.)  ... gulu
hill-stream (n. i.)  ... lor
hip (n. i.)  ... chapat
hip-bone (n. i.)  ... durijang
hire (n. i.)  ... nálá

hire a plough (v. t.)  ... goáli
hiss (v. t.)  ... són, su
hit against (v. t.)  ... táki, toke
hit a mark (v. t.)  ... to
hit with fist (v. t.)  ... gil
hive (n. i.)  ... dáká
hoar-frost (n. a.)  ... ratang
hoarse (v. imp.)  ... qagarsá
hoe (v. t.)  ... chálú
holo (n. i.)  ... undu
honest (adj.)  ... bugi, bugin
honey (n. i.)  ... dimur da, lili
dá, hurumsuku
honeycomb (n. i.)  ... dáká
hoof (n. i.)  ... háá
hornet (n. a.)  ... lili
horns (n. i.)  ... diring
horse (n. a.)  ... sádom
host (n. a.)  ... gusiná
hot (adj.)  ... lo, olord, jete, hád
house (n. a.)  ... odá
bow (adv.)  ... chileká
how many (adj.)  ... chimin
how much (adj.)  ... chiminang,
               ... chintang
hungry (v. imp.)  ... renge
hunt (v. t.)  ... sangar
hurt (v. t.)  ... hásu
husband (n. a.)  ... herel, hám
husband & wife (n. a.)  ... kulguá
husk (v. t.)  ... rung
husk (n. i.)  ... hev
husked rice (n. i.)  ... cháuli
hyaena (n. a.)  ... dándákulá

I.
identify (v. t.)  ... nelurum
idiotic (adj.)  ... dondo
if (conj.)  ... relo (used as
               suffix only)
ignorant (adj.) ... dondo
iguana (n. a.) ... tor
ill (v. imp.) ... hásu
illegitimate (adj.) ... jantá
impede (v. t.) ... kesed
in addition (conj.) ... ne bágekete, jatká
in a line (adv.) ... gene gene, gete gete
in any way whatsoever (adv.) ... jálekáte
in broad daylight (adv.) ... singi maskalre
increase (v. i.) ... hárá, lá, rakab
Indian corn (n. i.) ... gangai
in fact (adv.) ... sáripe, sárite
infant (n. a.) ... bále hon
inflect (v. i.) ... jan
inform (v. t.) ... kájí, udub, ker
in future (adv.) ... áerre
inner room (n. i.) ... áding
in no way whatsoever (adv.) ... jálekáteoká
insanity (n. i.) ... baiá
insensible (adj.) ... gojoleká
inside (adv.) ... bitárre, bitárte
instalment (n. i.) ... kisti
intend (v. imp.) ... sanang
intentionally (adv.) ... ádákete
intestines (n. i.) ... porá
in the beginning (adv.) ... sidáre, munure
in the midst of (adv.) ... táláre
in the presence of (adv.) ... samanangre
iron (n. i.) ... međ
iron ore (n. i.) ... bichá, bichá diri
irrigate (v. t.) ... dá idí, âre
irrigation reservoir (n. i.) ... bândá
itch (v. imp.) ... babatá
itch (n. i.) ... kasrá
jackal (n. a.) ... tuíu, kalkal, taukulá, karamchá
jackfruit (n. i.) ... porso, kantará
jail (n. i.) ... jel
jámun tree (n. i.) ... kudá čáru
jealous (v. imp.) ... hínsá, chentá
join (v. p.) ... cí miido
joint (n. i.) ... joren
join together (v. t.) ... joá, mid
journey (v. i.) ... senhorá
joyful (v. imp.) ... rápsá
judgment (n. i.) ... lukum
juice (n. i.) ... rási
jump (v. t.) ... ui
junction (n. i.) ... midakantá
jungle (n. i.) ... bir
jungle-fowl (n. a.) ... bir-sim
just before daylight (adv.) ... mir-mirre
keep (v. t.) ... sáitibá
keep awake (v. t.) ... en
keep a woman (v. t.) do, sáitibá
keep in the mouth (v. t.) ... látum
keep quiet (v. ref.) ... hapán
kernel (n. i.) ... jang
key (n. i.) ... chábi
kick (v. t.) ... padá
kill (v. t.) ... goe
kind (adj.) ... saïad-korong
kingpost (n. i.) ... jóníi
kiss (v. t.) ... chereb
kite (n. a.) ... kuid
knee (n. i.) ... mukui, ikum
knife (n. i.) ... kátu
knock (v. t.) ... tóto
knot (n. i.) ... tondóm
know (v. t.) ... álá
know by instinct (v. t.) ... chirgal
korait (n. a.) ... chiti bing
Kumhár (n. a.) ... Kunkal
kurti (n. i.) ... hóe
kusum tree (n. i.) ... báru dáru

L.
lac (n. a.) ... evko
ladder (n. i.) ... rakabééá
ladle (v. t.) ... lu
lair* (n. i.) ... undu, láta
lake (n. i.) ... dóréá
lamp (n. i.) ... diá, maskal
land (n. i.) ... ote
lane (n. i.) ... hon horá, resed horá
language (n. i.) ... káji
lap (v. t.) ... jal
last (adj.) ... taiom
last night (n. i.) ... enang nídá
last year (n. i.) ... má, senocan, sirima
late (v. p.)* ... gário
látki (n. i.) ... dándá
laugh (v. t.) ... lándá
lay an egg (v. t.) ... pero, peto, járom, bili
lay in wait for (v. t.) lóró
lazy (adj) ... lándiá
leaf (n. i.) ... sakam
leak (v. i.) ... joro
lean (adj.) ... usú
lean on (v. t.) ... tender
learn (v. ref.) ... etón
leave (v. t.) ... báge
leave remaining (or) behind (v. t.) ... sare

leech (n. a.) ... kapad
leap with cowdung (v. t.) ... lundá
left (adj.) ... kowie, lengá ti
left (v. p.) ... sáreó
leg (n. i.) ... kátá
leisure (n. i.) ... pursat
lend (v. t.) ... kári, riv em
leopard (n. a.) ... kindar-kulá
leprosy (n. i.) ... tundubándiá
lesson (v. t.) ... ádu, águ
level (adj.) ... barábari, somán, mid
level land (v. t.) ... kará
lick (v. t.) ... jal
lid (n. i.) ... hanaráub
lie (v. t.) ... chakad
lie down (v. i.) ... giti, burum
life (n. i.) ... ji
light (n. i.) ... diá, maskal
light (adj.) ... lar
light a cigarette (v. t.) ... jundí
light a fire (v. t.) ... sengel ting
light a lamp (v. t.) ... maskal, marsal.
lightning (n. a.) ... hichir
like (v. t.) ... súku
like (adj.) ... leká
lime (n. i.) ... chaná
limestone (n. i.) ... chundiri
limp (v. t.) ... лoke
linseed (n. i.) ... uuchi
lip (n. i.) ... locho
liquor-shop (n. i.) ... gudán
listen (v. t.) ... aíum
little (adj.) ... hurung
little finger (n. i.) ... hon dáró
live (v. t.) ... jíd
live (v. ref.) ... tain
liver (n. i.) ... im
lizard (n. a.) ... dondá, tor
load (v. t.) ... ládi
load (n. i.) ... bári
loan (n. i.) ... riá
lock (n. i.) ... kulpü
locust (n. a.) ... tukapará
lodge (v. t.) ... derá
loin-cloth (n. i.) ... bote
long (adj.) ... jiling
look (v. t.) ... nel
look after (v. t.) ... saitíbá, gotáo
look down (v. t.) ... tirub, med, ádu
look for (v. t.) ... nám
looking glass ... arsi,
(n. i.) nepelupurum
look sideways
(v. t.) ... hetá
look out for (v. t.) ... loro
look up (v. t.) ... sangil, med rakab
loosen (v. t.) ... jindal
lop branches (v. t.) ... hese
lose (v. t.) ... ad
loose caste (v. p.) ... jati etkáó,
... ojátió
lost (adj.) ... bámal
lotá (n. i.) ... guñí
lotus (n. i.) ... sáluukad
louse (n. a.) ... siku
loud (adj.) ... kakalá
love (v. t.) ... suku
low (adj.) ... látar
low (v. t.) ... ráa
lower (v. t.) ... ádu, águ
low jungle (n. i.) ... tondang
low-lying land (n. i.) ... sál ote, berá
lungs (n. i.) ... borkod
mad (adj.) ... báidá, bálá-bálá
maggot (n. a.) ... chidú
mahuá (n. i.) ... madkam
maidán (n. i.) ... pi maiden (n. a.) ... dindá kui
maintain (v. t.) ... asul
maize (n. i.) ... gangai
make (v. t.) ... bai
make a hole (v. t.) ... bu
make a noise
(v. t.) ... kákalá
make charcoal (v. t.) ... hángar
make into powder
(v. t.) ... laud, r
make merry
(v. imp.) ... rásá
make preliminary
arrangements for
a marriage (v. t.) ... bápólá
make ready (v. t.) ... seká
make water (v. t.) ... duki
male organ (n. i.) ... loe
man (n. a.) ... ho
mange (n. i.) ... kasrá
mangoes (n. i.) ... uli
manure (n. i.) ... sár, guri
many (adj.) ... purá
map (n. i.) ... naksá
mark (n. i.) ... anka, chíná
market (n. i.) ... hát
marriageable girl
(n. a.) ... hapánúm
marry (v. t.) ... áandi
master (n. a.) ... gomke, gusivá
mat (n. i.) ... jati
matches (n. i.) ... ir-sengel
matchmaker (n. a.) ... dutam
matter (n. i.) ... sondoro
maul (v. t.) ... gotá
measles (n. i.) ... bumburi
measure (v. t.) ... muká
measure rice (v. t.) ... song
meat (n. i.) ... jílu
medicine (n. i.) ... red
meet (v. t.) ... dárom, mid
melt (v. i.) ... ser
menses (n. i.) ... chándure
metal cup (n. i.) ... giniá
mica (n. i.) ... púlu házá
midday (n. i.) ... tikin
middle (adj.) ... tálá
midwife (n. a.) ... dai
milk (n. i.) ... toá
milk (v. t.) ... tauí
millet (n. i.) ... kode
mind (n. j.) ... ji
minor (n. a.) ... ká-seanakani
mirror (n. i.) ... arsi,

miscarry (v. t.) ... endá-ad
miser (n. a.) ... oiol
misfortune (n. i.) ... duku
mist (n. a.) ... podisi
mistake (v. t.) ... gul
mix (v. t.) ... hondá, misá
mix with water (v. t.) ... leá
molasses (n. i.) ... gur
money (n. i.) ... táká
mongoose (n. a.) ... gindru
monkey (n. a.) ... sará, gaií
month (n. i.) ... chándu
moon (n. a.) ... chándu
moonlight (n. i.) ... setá
morning (n. i.) ... tete
morning star (n. a.) ... ango ipil
mortgage (n. i.) ... bainchá, tiká, bandar, báljígi
mosquito (n. a.) ... sikin
moth (n. a.) ... pampal, tírá, patni
mother (n. a.) ... engá
mother-in-law (n. a.) ... hanár
mouldy (v. t.) ... bau
mountain (n. i.) ... buru
mouse (n. a.) ... chuťu
mouth (n. i.) ... á
move (v. t.) ... átom
move away (v. t.) ... tovsá, tersá
move near (v. t.) ... dárá
much (adv.) ... purá
mud (n. i.) ... házá, l-sod,
jobe, dobe
muddy water (n. i.) ... bord dá
mushroom (n. i.) ... ud
muskrat (n. a.) ... chuundi
mustard (n. i.) ... nání, áájáng
myrabolans (n. i.) ... merel, rolá
mysterious (adj.) ... ákadandá

N.

nail (n. i.) ... kántí
naked (adj.) ... totá
name (n. i.) ... notum, numu
namesake (n. a.) ... sákí
narrow (adj.) ... batari, resed
navel (n. i.) ... butí
near (adj.) ... japá, náe
necessity (n. i.) ... dorkar
neck (n. i.) ... hoto
necklace (n. i.) ... hisir
needle (n. i.) ... suí, suja
nieco (n. a.) ... gingu, honerá,

homonkui,

gekui, honkui
neigh (v. t.) ... ráá
nephew (n. a.) ... gingu, honsed,

honherel,

homonkód

gekó, honkokód

nest (n. i.) ... tuká
nettle (n. i.) ... sengelsing,

jepender

sakam
nevertheless (conj.) enre, iminre
new (adj.) ... námá
new moon (n. a.) ... mulu
next year (n. i.) ... kálom, hujú
  sirmá
next younger brother
  or sister (n. a.) ... sunutu
nickname (n. i.) ... pâte numú
night (n. i.) ... nídá
nightmare (v. t.) ... bongá otá
nim tree (n. i.) ... nim dárú
nine (num.) ... areá, are
nod (v. i.) ... dum
noon (n. i.) ... tikin
north (n. i.) ... kátáechamrá
nose (n. i.) ... muá, mutá
nose ornament (n. i.) guwará
nostril (n. i.) ... muá-undu, muáfá-undú
not even once (adv.) ... misáo ká
nothing (pron.) ... jándo bano
not yet (adv.) ... auri
notwithstanding
  (conj.) ... enreó, iminreó
now (adv.) ... ná
nudge (v. t.) ... gaari
nursery (for plants)
  (n. i.) ... dáru párá bakai

O.
oath (n. i.) ... sara
obey (v. t.) ... manátìng
obscene language
  (n. i.) ... máge
obstacle (n. i.) ... kenesed, gándí
obstruction1 (n. i.) ... kenesed, gándí
obtain (v. t.) ... ndám
occur (v. irreg.) ... hobáo
offence (n. i.) ... chirá, dos
often (adv.) ... isu duná
oil (n. i.) ... sumum
oil (v. t.) ... ojo
oil-press (n. i.) ... gávri, jántí
old (adj.) ... hàm, buri,
  púpri
omen (n. i.) ... ere
on (post) ... chetante,
  chetanre
on behalf of (post.) ... lagité, lagíd
once (adv.) ... misá
once upon a time
  (adv.) ... musing betar,
  mid dipli
one (num.) ... míd, mid, mi
one-eyed (adj.) ... kávrá, kárí
ono by one (adv.) ... mído mído
onion (n. i.) ... péjí
only (adv.) ... sumang, sumad
ooze out (v. i.) ... ol
open (v. t.) ... ni
open (adj.) ... siddássáda
open the eye (v. t.) árid
open the mouth (v. t.) cháb
or (conj.) ... chi
orally (adv.) ... áte
order (v. t.) ... hukum
origin (n. i.) ... upán
original clearer of
  the soil (n. a.) ... munureni,
  munúd parjá
ornament (n. i.) ... singár
orphan (n. a.) ... ámbárob
other (adj.) ... etá
ought (v. irreg.) ... lagátíngá
outcaste (v. t.) ... ojáti, játi etká
outrage (v. t.) ... pochóte do
outside (adv.) ... bárte, bárre
over (post.) ... chetante,
  chetanre
overflow (v. t.) ... pair
owe (v. t.) ... chirá, riv
owl (n. a.) ... kokor
owner (n. a.) ... gusiná

P.
pace (n. i.) ... chandang
pachwai (n. i.) ... diang, ili
<table>
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<th>Sanskrit Word</th>
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<td>paddy (n. i.)</td>
<td>bābā</td>
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<td>paddy bird (n. a.)</td>
<td>ko</td>
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<td>pain (n. i.)</td>
<td>hāsu</td>
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<td>paint (v. t.)</td>
<td>onol, jod</td>
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<td>palás tree (n. i.)</td>
<td>mur dāru</td>
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<td>palate (n. i.)</td>
<td>limūr</td>
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<td>palm tree (n. i.)</td>
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<td>pane of glass (n. i.)</td>
<td>arsi</td>
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<td>papaiyā (n. i.)</td>
<td>pabātā</td>
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<td>paper (n. i.)</td>
<td>sakam</td>
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<td>pardon (v. t.)</td>
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<td>parents (n. a.)</td>
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<td>parrot (n. a.)</td>
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<td>partridge (n. a.)</td>
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<td>pass from hand to hand (v. t.)</td>
<td>chāpal</td>
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<td>pass urine (v. t.)</td>
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<td>paw (n. i.)</td>
<td>kāṭā</td>
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<td>pay a debt (v. t.)</td>
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<td>peacock (n. a.)</td>
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<td>peak (n. i.)</td>
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<td>peel fruit (v. t.)</td>
<td>hoio</td>
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<td>peel off the bark of a tree (v. t.)</td>
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<td>peon (n. a.)</td>
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<td>perhaps (adv.)</td>
<td>torang, idu</td>
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<td>perspiration (n. i.)</td>
<td>balbal-dā</td>
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<td>perspire (v. imp.)</td>
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<td>petition (v. t.)</td>
<td>darkās</td>
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<td>phlegm (n. i.)</td>
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<td>piūr tree (n. i.)</td>
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<td>pice (n. i.)</td>
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<td>pickaxe (n. i.)</td>
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<td>pick up (v. t.)</td>
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<td>picture (n. i.)</td>
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<td>pibald (adj.)</td>
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<td>piece (n. i.)</td>
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<td>plait (v. t.)</td>
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<td>plant (n. i.)</td>
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<td>plant (v. t.)</td>
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<td>plantain (n. i.)</td>
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<td>plant closely (v. t.)</td>
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<td>plaster (v. t.)</td>
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<td>plaster with mud (v. t.)</td>
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<td>plate (n. i.)</td>
<td>katra, tālī, tārī (made of metal); patrā (made of stone); chukkā, chitkā, kalgi (made of leaves); latter is more a bowl than a plate.</td>
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<td>play (v. i.)</td>
<td>inang</td>
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<td>play the drum (v. t.)</td>
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<td>play the fiddle (v. t.)</td>
<td>banam</td>
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<td>play the flute (v. t.)</td>
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<td>pleased (v. imp.)</td>
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<td>pliable (adj)</td>
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<td>plot of land (n. i.)</td>
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<td>plough (n. i.)</td>
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<td>plough (v. t.)</td>
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<td>plough cattle (n. a.)</td>
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<td>ploughshare (n. i.)</td>
<td>pāvul</td>
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<td>pluck fruit or flowers (v. t.)</td>
<td>god</td>
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<td>pluck leaves (v. t.)</td>
<td>he</td>
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<td>pluck maize cobs (v. t.)</td>
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<td>plum tree (n. i.)</td>
<td>bākā dāru</td>
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<td>point (n. i.)</td>
<td>chūṭkāe</td>
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<tr>
<td>point out (v. t.)</td>
<td>chūndul</td>
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<td>poison (v. t.)</td>
<td>rub, bis em</td>
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<tr>
<td>poison (n. i.)</td>
<td>bisi</td>
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<tr>
<td>poisonous (adj.)</td>
<td>bisian</td>
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<tr>
<td>poor (adj.)</td>
<td>rengi</td>
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<td>porcupine (n. a.)</td>
<td>jiki</td>
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</table>
portion (n. i.) ... hanánting, ital
possess (v. t.) ... dakal, dakal
águ
possible (v. irreg.)... dai, hóbá dai,
hóbóleká
post (used in house
building) (n. i.)... kuntá
pot (n. i.) ... chátu (made
of earth); patirá (made of stone)
potato (n. i.) ... sántá
pounded rice (n. i.) táben
pour (v. t.) ... dul
pour off slowly while
covered (v. t.) ... tendá
powder (v. t.) ... laud
practise (v. t.) ... sebe
precede (v. t.) ... áer
precipitous (adj.) ... hi
pregnant (adj.) ... hambal
prepare (v. t.) ... seká, bai
present (v. irreg.)... mená, hájir
press (v. t.) ... otá
press oil (v. t.) ... len
pretend (v. ref.) ... bain
prevent (v. t.) ... maud, esed;
kesed
price (n. i.) ... gonong
prick (v. t.) ... gutu
prison (n. i.) ... jel
prisoner (n. a.) ... koidi
prod (v. t.) ... ruung, hoñor,
tundá
profit (n. i.) ... láb
prohibit (v. t.) ... maná
proof (n. i.) ... sabuj
prop (v. t.) ... turub
proper (adj.) ... tik
property (n. i.) ... biti, ginis
protect (v. t.) ... danang, banchau
'proud (v. imp.) ... mamáran
pull after (v. t.) ... or
pull up (v. t.) ... taui
pumpkin (n. i.) ... kakáru,
kakru, pándoi
punish (v. t.) ... sájá
pupil (n. a.) ... etoni, chála
pupil of the eye (n. i.) med-rájá
pursue (v. t.) ... hár, káki, pichá
push (v. t.) ... udur
put (v. t.) ... do, em
put inside (v. t.) ... áder
put in the ground
(v. t.) ... bid
put into the fire (v. t.) urub`
put into the mouth
(v. t.) ... ájom
put on a dhoti (v. t.) pinda
put on a sari (v. t.)... er
put on clothes (v. t.) tusing
put on oil (v. t.) ... ojo
put on paint, plaster,
whitewash, coal
tar, etc. (v. t.) ... jod
put on tiles (v. t.)... kecho dal
put out new
blossoms (v. t.)... moi
put out new leaves
(v. i.) ... sagen
put out of the way
(v. t.) ... àtorí:
python (n. a.) ... buru bing
Qu.
quagmire (n. i.) ... jagdá
quarrel (v. rec.) ... eperang,
goponde
quench (v. t.) ... hárob
question (v. t.) ... kuli
quick (adj.) ... ánjá
quickly (adv.) ... ánjáte, bode
quicksand (n. i.) ... dalki gitil
quicksilver (n. i.) ... párá.
quiet (adj.) ... hápá
quill (n. i.) ... il
R.

rabbit (n. a.) ... kuláé
radish (n. i.) ... murai
rafter (n. i.) ... senor
rag (n. i.) ... chídá
railway (n. i.) ... rel
rain (n. a.) ... gamá
rainbow (i. p.) ... rulbing

ongtadá (see note against rulbing in Ho-English vocabulary.)

release (v. t.) ... dá, báye
reliable (adj.) ... sárioleká
remain (v. t.) ... sare
remain quiet (v. ref.) hapakan
remember (v. t.) ... uruü
remove (v. t.) ... idi
remove an obstacle (v. t.) ... dá
render an account (v. t.) ... leká águ
rent (n. i.) ... panchá
repair (v. t.) ... báuirá
repeat (v. t.) ... kájiurá
repent (v. imp.) ... háting
replough (v. t.) ... karai
reprimand (v. t.) ... domkau
reproduce (v. i.) ... gaa, gavrá
rescue (v. t.) ... danang, banchau

rescue from wild animals (v. t.) ... hárdu
reservoir (n. i.) ... bándá
resin (n. i.) ... jair
rest (v. i.) ... ru
return (v. i.) ... ruá, ruáurá, hujurá
reveal (v. t.) ... udub
revenge (v. t.) ... halurá
reverse (v. t.) ... biur
reward (n. i.) ... bogis
rheumatism (n. i.) ... bát
rib (n. i.) ... sáéjang, saijang
rice (n. i.) ... chauli

rice-beer (n. i.) ... dúng, ili
rich (adj.) ... munda
riddle (n. i.) ... káni
ride (v. i.) ... de, hed
ridge (on top of house) (n. i.) ... mual
ridge-pole (n. i.) ... mutul
ridicule (v. t.) ... lándá
right (adj.) ... tik, bugi, bugin
right (adj.) ... eton, jom ti
ring (n. i.) ... polá, mundum
ring (v. t.) ... sári
ringworm (n. i.) ... krapá
rinse the mouth (v. t.) ... hutum
ripen (v. i.) ... járom, mátá
rise (v. i.) ... ol, tur, utá
river (n. i.) ... gará
road (n. i.) ... horá, sarap
roam (v. i.) ... senbá
roar (v. t.) ... rumul, ría
roast (v. t.) ... rapá
rob (v. t.) ... re
rock (n. i.) ... hutul, seraeng
roof (n. i.) ... salandi
room (v. i.) ... oá
root (n. i.) ... reď
rope (n. i.) ... bair, pagá, bor
rot (v. i.) ... soeá
round (adj.) ... tuli, duri, got
roundabout (adj.) ... biur-biur, banká-banká
rub (v. t.) ... ir
rump (n. i.) ... dubui
run (v. t.) ... nir
run away (v. i.) ... nir
rupee (n. i.) ... táká
rust (n. i.) ... i

S.
sabai grass (n. i.) ... badchom
sack (n. i.) ... guin, kurchu
sacred grove (n. i.) ... jaier
sacrifice (v. t.) ... bongá, pujá
sacrificer (n. a.) ... divuri
sát (v. imp.) ... héating
sédle (n. i.) ... pátlan
sagar (n. i.) ... sagi
sál (n. i.) ... sarjom
salary (n. i.) ... nálá
sale (n. i.) ... nilám
saliva (n. i.) ... ubidá
salt (n. i.) ... bulung
salt-lick (n. i.) ... hilmad
saltpetre (n. i.) ... sorá
same (adj.) ... mid, midge
sand (n. i.) ... gítil
sandals (n. i.) ... korom
(sudder); karpá (leather)
sandalwood (n. i.) ... chondon
sandfly (n. a.) ... pulká
sap of a tree (n. i.) ... sosoi
satisfy (v. imp.) ... hárob, suku
save (v. t.) ... danang, banchau
saw (n. i.) ... koroto
say (v. t.) ... káji, men
say “no” (v. irreg.) ... ká
say “yes” (v. t.) ... eá
scale of a fish (n. i.) ... hárad
scales for weighing (n. i.) ... tulá
scar (n. i.) ... gawreá chiná
scarcity (n. i.) ... ringá
scatter (v. t.) ... níir
scissors (n. i.) ... lanatábl
school (n. i.) ... iskul-
scold (v. t.) ... domkau
scorpion (n. a.) ... màrmár
scowl (v. t.) ... kurkurte nel
scrape off (v. t.) ... husid
scratch (v. t.) ... gotá, paská
scream (v. t.) ... iu
screech (v. t.) ... iu
screw (v. t.) ... choe
scrub (n. i.) ... tondang
scrub (v. t.) ... gasar
scurf (n. i.) ... chitu
seythe (n. i.) ... dátárom
sea (n. i.) ... doreá
season (n. i.) ... dipli
seat (n. i.) ... dubteá
secret (adj.) ... danang
secrete (v. t.) ... uku
see (v. t.) ... nel
seed (n. i.) ... hitá, hereteá
seem (v. p.) ... ațkáro, nelo
seize (v. t.) ... sâb
seldom (adv.) ... misá misá
selfish (adj.) ... ká-emo
sell (v. t.) ... ákining
sentence (v. t.) ... hukum
separate (adj.) ... tângá, étá
separate (v. t.) ... bengá
servant (n. a.) ... dâsi, chitérá, válátani
set (v. i.) ... hasur
set free (v. t.) ... áa, báge
set silkworms' eggs (v. t.) ... țipan
set silkworms or lac (v. t.) ... ápára
settle a raiyat (v. t.) parjá dub
settlement (n. i.) ... muká
seven (num.) ... aed, ae
sew (v. t.) ... gá
sexual intercourse ... do, jayar, juti, (v. t.) ... misá
shade (n. k) ... umbul
shadow (n. i.) ... umbul
shafts (of a sagar) (n. i.) ... jángí, udrá
shake (v. i.) ... ruku
shake (v. t.) ... rukuichi
shake the head (meaning “yes”) (v. t.) doró
shake the head (meaning “no”) (v. t.) bo ruku
shallow (adj.) ... tembe, ká-ikir
shame (v. imp.) ... giu
share (v. t.) ... háting
share (n. i.) ... hanáting, itad, bág
sharp (adj.) ... leser
sharpen (v. t.) ... leser
shave (v. t.) ... hoio
shed for cattle (n. i.) gojá
shed the skin (v. i.) utróo
sheep (n. a.) ... mindí
shell (n. i.) ... gendá
shelter (v. t.) ... danang, banchau
shin (n. i.) ... kurchukátá
shine (v. t.) ... maskal, jul
shiver (v. i.) ... ruku
shoe (n. i.) ... karpá
shoot (i. e. plants) (v. t.) ... omon
shoot (v. t.) ... tore, tote, tuing
shop (n. i.) ... dokán
shore (n. i.) ... kuli
short (adj.) ... huring, tumrub
short-sighted (adj.) dumdu lá
shoulder (n. i.) ... tarań
shove (v. t.) ... udur
show (v. t.) ... udub
shrewd (adj.) ... chuțur
shiver up (v. i.) ... gosó
shudder (v. i.) ... gisir
shut (v. t.) ... hânded
shut the eye (v. t.) ... japid
shuttle (n. i.) ... dongi
shy (v. imp.) ... giu
sick (v. imp.) ... hásu
sickle (n. i.) ... dátárom
side (n. i.) ... kuțí
sieve (n. i.) ... cháxá
sift (v. t.) ... chás, sí
sigh (v. t.) ... su
sign (n. i.) ... chiná
sign (v. t.) ... sui
signal (n. i.) ... chiná
signature (n. i.) ... sui
sikhd-bhanga (n. i.) ... siku-bair
silent (adj.) ... hapá
silk (n. i.) ... lingam, lugam
silkworm (n. a.)... lungam chidu
silt (n. i.)... tobrá, gitil
silver (n. i.)... rupá
similar (adj.)... leká
simple (adj.)... sidásádá
sin (n. i.)... chirá, dos
since (post.)... ete
ing (v. t.)... durang
sink (v. i.)... cháru
sip (v. t.)... chereb
siriguá (n. i.)... rámtiá, gunjá
sister (n. a.)... ájí, misi, misierá, indikui
sister-in-law (n. a.)... ájihanár, tenákui, kimin, iril, hili
sit (v. i.)... dub
sit astride (v. i.)... de, heôl
sit on eggs (v. t.)... abárum
sit on the haunches
(v. i.)... chuchungur
six (num.)... turuiá, turui
skin (n. i.)... uwr, hartá
skin (v. t.)... porá
skip (v. t.)... uí
skull (n. i.)... bojarg
sky (n. i.)... rimil
slap (v. t.)... chaprá
sleep (v. i.)... giti
sleep on the back
(v. i.)... sandangte giti
sleep on the side
(v. i.)... sutáte giti
sleep on the stomach
(v. i.)... oborte giti
slide (v. i.)... jíl
slightly raised
(adj.)... dipá
slip (v. i.)... jíl
slipknot (n. i.)... onolbáusi
slippery (adj.)... jíjíl
slowly (adv.)... maíte, suáete
sly (adj.)... chutur
smack (v. t.)... táping
small (adj.)... huring
small-pox (n. i.)... mári
smart (v. imp.)... usur
smell (v. t.)... soan, ji
smile (v. t.)... germoing
smite the breast
(v. t.)... táping
smoke (n. i.)... sukul
smoke (v. t.)... sukul sib
snail (n. a.)... gená
snake (n. a.)... hing
snap the fingers
(v. t.)... têb
snap up with the
fingers (v. t.)... tiu
snatch away (v. t.)... re
sneeze (v. t.)... achu
sniff (v. t.)... sor
snipe (n. a.)... kédabatá, kibatá
snore (v. t.)... lațír
soap (n. i.)... sábon
sob (v. t.)... kusud
soft (adj.)... lebe, norom
softly (adv.)... suáete
soft water (n. i.)... etang dâ
soil (n. i.)... hásá
sole of the foot... kátá-talká,
(n. i.)... kátá-rámá
solid (adj.)... keće
so many (adj.)... imin
some (adj.)... huringleká,
tárámárâ
somehow (adv.)... jálêkâte
sometimes (adv.)... misá misá
so much (adv.)... iminang
son (n. a.)... hon, kođhon
song (n. i.)... durang
(‘wedding song’ is called dong
and ‘comic song’ lagri durang;
both these having been taken
from the Santals.)
<table>
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<th>English Word</th>
<th>Meaning</th>
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<td>árā</td>
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<td>soon</td>
<td>ánjdīte, bode</td>
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<td>sore</td>
<td>gau</td>
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<td>sorry</td>
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<td>sort</td>
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<td>sound</td>
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<td>speak falsely</td>
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<td>spleen</td>
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<td>split bamboo</td>
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<td>split into two parts</td>
<td>chātā</td>
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<td>split into two parts (v.t.)</td>
<td>chātā</td>
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<td>spoil</td>
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<td>spoon</td>
<td>lundī</td>
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<td>sprain</td>
<td>lotēoe</td>
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<td>spread a bed (v.t.)</td>
<td>bil</td>
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<td>spread a mat (v.t.)</td>
<td>ated</td>
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<td>spread a table (v.t.)</td>
<td>bil</td>
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<td>spread grain out (v.t.)</td>
<td>tāsi</td>
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<td>spread stones (v.t.)</td>
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<td>spread straw (v.t.)</td>
<td>ated</td>
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<td>spread the legs apart (v.t.)</td>
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<td>spring</td>
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<td>chilgu(natural); kāti (artificial)</td>
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<td>chipā</td>
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<td>stand abuse (v.t.)</td>
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<td>ipil</td>
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<td>uu</td>
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<td>stay</td>
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<td>steep slope</td>
<td>anāgu, anādu, ranakab</td>
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<td>step-brother</td>
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<td>step-daughter</td>
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<td>step-sister</td>
<td>āji, misi, misierā, undikui</td>
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<td>step-son</td>
<td>honseā, honkerel</td>
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<td>stick</td>
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<td>enreo, ininreo</td>
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<td>still-born</td>
<td>goete jonomlen</td>
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<td>tu</td>
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<td>sting</td>
<td>tunu</td>
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<td>stir</td>
<td>hondā</td>
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<tr>
<td>stomach</td>
<td>lai</td>
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</table>
stone (n. i.) ... diri, hutub, sereng

stool (n. i.) ... gāndu, machilā

stoop (v. t.) ... tirub
stop (v. t.) ... dārom, kesed
stop temporarily, e. g. on a journey (v. t.) ... derá

stork (n. a.) ... gendári
storm (n. i.) ... hoio
story (n. p.) ... káji, káni
stout (adj.) ... kiri, kefe, pean
straight (adj.) ... muli
strain (v. t.) ... iting, chálá

strange (adj.) ... ákadándá
strangle (v. t.) ... limbud
straw (n. i.) ... busu, bábáising
stray (v. p.) ... ado
stream (n. i.) ... hongará
stretch the legs (v. t.) chundlá

stride (n. i.) ... chandang
strike (v. t.) ... tám
strike against (v. t.) to
strike with a spade (v. t.) ... korám
strike with the paw (v. t.) ... tegá
string (n. i.) ... bair, pága
string of a bow (n. i.) hatual
string of a fiddle (n. i.) bale

striped (adj.) ... onol
strong (adj.) ... pean, kefe
strong (v. p.) ... poe
stumble (v. i.) ... tumbid
stump (n. i.) ... butá
stupid (adj.) ... dondo
submerge (v. t.) ... topá

subsequently (adv.) taimomte,

'succour (v. t.) ... dengá
suck (v. t.) ... cheped
suckle (v. t.) ... nunuai

sudden (adj.) ... áchaká
suddenly (adv.) ... áchakáte
sue (v. t.) ... nális
suffer (v. t.) ... sátung
sufficient (adj.) ... láli, joká
sugar (n. i.) ... chini
sugarcane (n. i.) ... gur-dandá

suicide (v. ref.) ... goen
sulphur (n. i.) ... gondo
sun (n. a.) ... singi
sunbeam (n. i.) ... turtung
sunshine (n. i.) ... jetē

support (v. t.) ... asul, dubumbul, sambarau

support (physically) (v. t.) ... turub

surprise (v. t.) ... ákachaká
surround (v. t.) ... jurbūr
survey (n. i.) ... mūká
suspect (v. t.) ... ānden
swallow (v. t.) ... ud

swamp (n. i.) ... jagdá

swan (n. a.) ... honso

swarm of bees (n. i.) jur

swear (v. t.) ... sará

sweat (n. i.) ... balbal-dá

swipe (v. t.) ... joo
sweet (adj.) ... nogúd, sibl

sweetmeats (n. i.) ... metá
sweet potato (n. i.) ... sängá

swell (v. i.) ... mo
swell out the cheeks (v. t.) ... kope

swim (v. t.) ... oiar
swing (v. t.) ... dāngdung

sword (n. i.) ... torai

T.

table (n. i.) ... mej
tail (n. i.) ... chadlom
tailless (adj.) ... bándiá
take (v. t.) ... idi
take care (inter.) ... ochá, ocho
take care of (v. t.) ... suítibá
take charge of (v. t.) ... gotáo
take down (v. t.) ... ādu
take hold of (v. t.) ... sāb
take off clothes (v. t.) ... tud
take off a dhoti or a sari (v. t.) ... rau, tota
take off the fire (v. t.) ... rul
take out (v. t.) ... ot, ondong
take out of the ground (v. t.) ... tud
take out with the hand (v. t.) ... chu
take shelter (v. t.) ... danang
take shelter from rain (v. i.) ... sur
take up by the roots (v. t.) ... tub
tale (n. i.) ... kāji, kāni
tall (adj.) ... salangi
tamarind (n. i.) ... jojo
tame (v. t.) ... asul
tame (adj.) ... āuren, ātūren
tank (n. i.) ... pukuri
Tánti (n. a.) ... Penvaio
tar (n. i.) ... alkatrá
taste (v. t.) ... chaká
tattoo (v. t.) ... kodá
teach (v. t.) ... efo
tear (v. t.) ... chachá, oc
tear into pieces (v. t.) ... kečhá
tear with teeth (v. t.) ... re re
tears (n. i.) ... med-dá
tell (v. t.) ... kāji
tempt (v. t.) ... birau
ten (num.) ... geleá, gel
tent (n. i.) ... lijařeá oá, tambuoá
tepid (adj.) ... urugum
terraced lowland (n. i.) ... sál
terraced upland (n. i.) ... pi, kundí
testicle (n. i.) ... pēto
than (conj.) ... ete
that (pron. & adj.) ... ená, en
thatch (n. i.) ... sau
thateb (v. t.) ... saiu dal
Thaterá (n. a.) ... Tintri
then (adv.) ... enang, ente
therefore (conj.) ... neāmente, neālagite, enámente, enálagite
thick (adj.) ... gotá, ibil
thief (n. a.) ... kambu
thigh (n. i.) ... bulu
thin (adj.) ... etang, usu, batari
thing (n. i.) ... ginis
think (v. t.) ... aṯkár
thirsty (v. imp.) ... tetang
this (pron. & adj.) ... ned, ne
thorn (n. i.) ... jamum
thread (n. i.) ... sutam
threaten (v. t.) ... domkau
three (num.) ... apiá, ape
thresh (v. t.) ... en
threshing-floor (n. i.) ... kolom
throat (n. i.) ... uṯuṭod, uṯuṭuá
throw (v. t.) ... hurlá, hudmá, ter
throw away (v. t.) ... endá
thrust (v. t.) ... hoṭor, ruung
thumb (n. i.) ... engá-dáro
thumb impression ... mārtang gándate (n. i.) ... arka, tip
thunder (n. a.) ... rimil-sári
thunderbolt (n. i.) ... ter
tick (n. a.) ... tiki
tickle (v. t.) ... gamang
ticklish (v. imp.) ... gamang
tio (v. t.) ... tol
tie tightly (v. t.) ... urui
tiger (n. a.) ... kulá
tighten (v. t.) ... iting
til (n. i.) ... tiling

tile (v. t.) ... kecho dal
tiles (n. i.) ... kecho
time (n. i.) ... dipli
tip (n. i.) ... chutkáe
tired (v. imp.) ... lágá
tobacco (n. i.) ... s-kul
today (adv.) ... tising
toe (n. i.) ... gánda
toenail (n. i.) ... sarsar
together (adv.) ... midre
tomorrow (adv.) ... gapá
tongue (n. i.) ... lee, alang
too (adv.) ... o(used as a suffix)
tooth (n. i.) ... gáátá

toothbrush (n. i.) ... karkad
top (n. i.) ... chetan, chutkáe
tortoise (n. a.) ... horó
tortuous (adj.) ... biur-biur
touch (v. t.) ... jutid, ked
transfer lac from
tree to tree (v.t.) ... jan
transplant (v. t.) ... roá
trap (n. i.) ... jálom, arau
tread (v. t.) ... tegá
tree (n. i.) ... dáru
tremble (v. i.) ... ruku
tribe (n. i.) ... kili

troop (n. i.) ... guíti
trouble (n. i.) ... dukú
true (adj.) ... sári
truly (adv.) ... sárige, sárite
trunk of a tree (n. i.) ... butá
trust (v. i.) ... sári

try a case (v. t.) ... dorbár
try a purchase (v. t.) ... nelát'kár

tumble down (v. i.) ... hándi
turban (n. i.) ... bentá

turmeric (n. i.) ... sasang
turn out (v. t.) ... hárol
turn round (v. t.) ... biur
twilight (n. i.) ... mir-mír
twin children (n. a.) ... jimki honkíng
twist (v. t.) ... choe, vni
twist the tail (v. t.) ... pere
two (num?) ... báríá, bár

ugly (v. i) ... etkáe neló
umbrella (n. i.) ... chátom
unanimously (adv.) ... midre, midte
unboiled (adj.) ... adóá
uncle (n. a.) ... ápo, kákdá, kumá, mámá
unclean (adj.) ... bisi
under (adv.) ... látarre, subsáre
understand (v. t.) ... bujau, samjau
undress (v. t.) ... tud
unexpected (adj.) ... áchaká
unexpectedly (adv.) ... áchakáte
unhusked rice (n.i.)... bábá
unmarried (adj.) ... dindá
unrefined sugar (n. i.) ... gur
untie (v. t.) ... ráé
until (adv.) ... chimín jáked
untrue (adj.) ... chaká
unwilling (v. irreg.) ... chaká
unwrap cocoons (v.t.) ... bor
upland, i.e. unter-
raced cultivated
land (n. i.) ... górá ote
upper arm (n. i.) ... supu
upper garment (n.i.) ... sutui
uproot (v. t.) ... rub
upset (v. t.) ... ültá
up to (adv.) ... joká
urid (n. i.) ... rambá
urine (n. i.) ... duki
V.

vaccination (n. i.) ... tika
valley (n. i.) ... sokoa
value (n. i.) ... gonong
valuable (adj.) ... gonongan
various (adj.) ... etá etá, kilimili
vegetable (n. i.) ... úá
vein (n. i.) ... sir
verandah (n. i.) ... pindigi
very (adv.) ... isu
very many (adj.) ... isu purá, sángi
village (n. i.) ... hátu
village priest (n. a.) ... diuri
vineyard (n. i.) ... dák-bakai
violence (n. i.) ... pochoa
visible (v. i.) ... nelo
voluntarily (adv.) ... sukute
vomit (v. t.) ... ulá
vulture (n. a.) ... didi
vulva (n. i.) ... rungi

water channel (n. i.) ... dâ-horá, otol, máría
waterfall (n. i.) ... sági, dul-dá
watersnake (n. a.) ... sakombing, dundubing
wave (n. i.) ... chel
wax (n. i.) ... situad
weave (v. t.) ... teng
weaver (n. a.) ... penain
wedding song (n. i.) ... dong
weed (v. t.) ... het
weeds (n. i.) ... dumbai
week (n. i.) ... hát
well (adj. & v. i.) ... bugi, bugin
well (adv.) ... bugite
well (n. i.) ... sud, chuá
wellknown (v. i.) ... uai, umi
west (n. i.) ... singhasur
wet (adj.) ... odad, lum
what (pron.) ... okoná, chikaná
what (adj.) ... okon, chikan
wheat (n. i.) ... gom
wheel (n. i.) ... sági
when (adv.) ... choilá, chuila
where (adv.) ... okonre, okonte, okonpáre

W

wages (n. i.) ... nálá
waist (n. i.) ... máecang
wait (v. i.) ... tângi, tain
wait for (v. t.) ... tângi
wake (v. i.) ... utá
wake (v. t.) ... utáichi
walk (v. i.) ... sen, seno
wall (n. i.) ... ginil
want (n. i.) ... ringá
want (v. t.) ... asi
warn (adj.) ... urgum
warm at a fire (v. t.) ... jirub
wash clothes (v. t.) ... itkid
wash hands, face
or feet (v. t.) ... abung
wasp (n. a.) ... surpang
waste (adj.) ... pariá
watch (v. t.) ... lori, horo
water (n. i.) ... dá

whip (v. t.) ... hává
whirlwind (n. a.) ... horlosi
whisper (v. t.) ... háed, haiam
whistle (v. i.) ... gole
white (adj.) ... pundi
white ant (n. a.) ... nidić
white louce (n. a.) ... lijášièn
whitewash (v. t.) ... jod
who (pron.) ... okce
whole (adj.) ... saben
whole day (n. i.) ... singi satub
why (adv.) ... chikanrèa, chikanámente, chikaná lagite
wicked (adj.) ... etká
widow (n. a.) ... rándi-erá
wife (n. a.) … erá
wild (adj.) … birren
wild dog (n. a.) … tani
wild duck (n. a.) … hedegle
willing (v. i.) … suku
wind (n. a.) … hoio
winding (adj.) … biur-biur
window (n. i.) … kirki
wine (n. i.) … dákrási
wing (n. i.) … ápárob
wink (v. t.) … rápid
winnow (v. t.) … atur, gum, keta
winnowing basket (n. i.) … kátá
wipe (v. t.) … jod
wish (v. i.) … sanang
witch (n. a.) … baiadáni, dávri erá
witch-doctor (n. a.) … deoná, soká
witness (n. a.) … gauá
without rhyme or reason (adv.) … sámáte
without a tail (adj.) … bándiá
wizard (n. a.) … baiadáni, dávri
wolf (n. a.) … mindi-kulá
woman (n. a.) … erá, kui
womb (n. i.) … laíi
wonderful (adj.) … ákadandá
wood (n. i.) … sán
wooden post (n. i.) … kunţá
word (n. i.) … káji
work (v. t.) … paiti
worm (n. a.) … chádu
worship (v. t.) … bongá, pujá
wound (v. t.) … gau
wrap (v. t.) … tol
wrestle (v. t.) … tábá
wrong (adj.) … etlé

Y.

yarn (n. i.) … sutam, săngá
year (n. i.) … sirmá
year after next (n. i.) … tor kálom
yellow (adj.) … sasangleká
yes (inter.) … eá
yesterday (adv.) … holá
yet (adv.) … enreo
yoke (n. i.) … áur
young (adj.) … bále, seped
young man (n. a.) … seped
young woman (n. a.) … hapánun
HO—ENGLISH.

VOCABULARY.

A.

abárum (v. t.) to sit on eggs
abang (v. t.) ... to wash the hands, feet or face. Sometimes used also for the whole body.
achali, achhi- a stick with a sharp dandá (v. i.) iron point used for prodding cattle
achu*(v. t.) ... to sneeze
ad (v. t.) ... to lose
ad kir*(v. t.) ... to carry away, carry off, abduct
ado (v. p.) ... to stray, be lost
adoá (adj.) ... unboiled
ae, ae (num.) seven
aiub (n. i.) ... evening
aiubo (v. p.) ... to be benighted
aium (v. t.) ... to hear, listen
alang (n. i.) ... the tongue
alkatrá (n. i.) tar
ambari (n. i.) epilepsy
anná-s am ná
(adv.) ... face to face
anádu (n. i.) an entrance
ánádu (n. i.) a steep downward
ánágu (n. i.) ... slope
ándiá (n. a.) ... a ball
ang (n. i.) ... dawn
angopil (n. a.) morning star
anjuli (v. t.) ... to join the hands together to drink water or measure rice. Mi anjuli chauli-a handful of rice
anka (n. i.) ... mark, e. g. on documents, made by illiterate persons. Marang gándáte anka—thumb impression.

anyá (v. t.) ... to breach an embankment
apiá, ape (num.) three
arau (n. i.) ... the peculiar trap set by professional báqmáras for big game. One thread is set across a path frequented by the animal and, as soon as he touches it, a large poisoned arrow is discharged into his side. Another thread is placed across the path in front of the first one; it is about the height of a man’s chest and discharges the arrow harmlessly if a man should chance along
ará, (adj.) ... red
area, are (num.) nine
aril (n. a.) ... hail
arki (n. i.) ... country spirit, dárú
arkid (v. t.) ... to carry away, carry off, abduct
arsi diri (n. i.) a crystal, glass
asi (v. t.) ... to ask, want
asul (v. t.) ... to support, maintain, tame
asulhará (v. t.) to adopt
átá (v. t.) ... to fry
atur (v. t.) ... to winnow (with the hands only, the grain falling on the floor)
at ed (v. t.) ... to spread straw on a mat; to spread stones on an embankment to prevent erosion
atkár (v. t.) to feel, think, guess
atkáro (v. p.) to seem, appear
atkárte (adv.) approximately
auri (adv.) ... not yet
auu (v. t.) ... to bech

Á
á (n. i.) ... mouth, bill
áa (v. t.) ... to set free, to acquit, discharge; to remove an obstacle
áaean k o i d i
(n. a.) ... a released convict
áandí (v. t.) ... to marry
áá (n. i.) ... mustard
áájang (n. i.) ... a vegetable
áachaká (adj.) ... sudden, unexpected
áachakáte (adv.) ... suddenly, by chance, by accident
áchu (v. t.) ... to employ, engage for any work
ááá (n. i.) ... ginger
ááá (v. t.) ... to know
áááketé (adv.) ... knowingly, intentionally
ááder (v. t.) ... to put, bring inside, to drive in (e.g. cattle)
áading (n. i.) ... the inner room of a house where food is cooked and comparatively private. Also supposed to be the abode of the ancestral spirits.
áádu (v. t.) ... to lower, lessen
áádun (v. ref.) ... to descend
áár (v. t.) ... to precede
áárre, ááer i e
(adv.) ... before, in front of
áárre also = in future
áágu (v. t.) ... to bring
áágu (v. t.) ... to lower, lessen
áágun (v. ref.) ... to descend
ááji (n. a.) ... elder sister
áájom (v. t.) ... to feed, put in the mouth
áákachaká (v. t.) ... to astonish, amaze, surprise

ákádandá (adj.) ... wonderful, mysterious, strange
ákia (n. i.) ... the chin
ákiring (v. t.) ... to sell
ámbárob (n. a.) ... an orphan
ámin (v. t.) ... to clear forest
án (adj.) ... mouthed. E.g., huring án chátu—a small-mouthed vessel
áánden (v. t.) ... to suspect
áándu (n. i.) ... an anklet
ánjá (adj.) ... quick
ánjáte (adv.) ... quickly, soon
ánjád (v. t.) ... to dry up
áaná (n. i.) ... an anna
án (v. t.) ... to yoke
ááná (v. t.) ... to set silkworms or lac
ááná (n. i.) ... used collectively of the number of trees leased by one man to set silkworms or lac on
áánápaí (n. a.) ... group of ááná-takers
ánri (n. a.) ... the man who performs the sacrifices and does the pujá for the ááná-takers
ánri (n. i.) ... an embankment
áánr (n. i.) ... a wing
áánr (n. a.) ... plough-cattle
áparob (n. i.) ... a wing
ápír (v. i.) ... to fly
ápó (n. a.) ... paternal uncle (younger than father)
ápú (n. a.) ... father
árá (n. a.) ... son-in-law; younger sister’s husband
áre (v. t.) ... to irrigate by lifting water in baskets
árád (v. t.) ... to open the eye
áásar (n. i.) ... a bow
ático (v. t.) ... to burn
átágo (v. t.) ... to level paddy after reploughing
oraly, by word of
mouth, verbally

to graze
to move, put out of
the way

to get out of the way
to carry away (used
only of flowing water, e.g. a
river)

birdlime which,
among the Hos, consists of the
juice of the pipal and bor trees
mixed with oil and applied to
bamboos

B.

(babatá(v. imp.) to itch
badchom(n. i.) sabai grass
bai dáru(n. i.) a bor tree
bai(v. t.) ... to make, prepare,
arrange; to compromise, agree
baidání(n.a.) a wizard, witch
baid(adv.) ... mad (used of men
only)
baiđa merom
(n. a.) ... a castrated goat
bain (v. ref.) ... to pretend
bainchá(n. i.) a form of mortgage
the same as tiká q.v.
bair(n. i.) ... rope, string
bairi(n. a.) ... an enemy, adversary
bairurá(v. t.) ... to repair, reconcile
bakái(n. i.) ... a fence; hence that
which is surrounded by a fence,
i.e. a garden or homestead land
bakrá dáru
(n. i.) ... bair or plum tree
balbai(v. imp.) to perspire, sweat
balbal-dá(n. i.) perspiration, sweat
bale(n. i.) ... the string of a fiddle
baman(adj.) lost—Baman sádom,
the lost horse

Bame(n.a.) ... a Brahmin
banam(n. i.) a fiddle with one
string
banam á sār
(n. i.) ... the bow of a fiddle
banchau(v. t.) to save, rescue,
protect, shelter
bandar(n. i.) a form of mortgage
in which principal is repayable,
interest being realized by usu-
fruct

bandobast
(v. t.) ... to arrange
bandári(n. a.) a barber
bandi(v. t.) ... to break into pieces
with the hands
banká(adj.) crooked
bapai(v. rec.) to be on good terms
bapári(inter.) alas
bapárigore
(inter.) ... alas
baram(n. a.) a dwarf
Baram(n. a.) one of the Ho dieties
who cures diseases of men and
cattle. Is supposed to be very
small
baramdi(n. a.) a barber
barábári(adj.) level, equal
barchá(n. i.) ... a spear
barki l jái(n. i.) a thick cloth used
in the cold weather
basang(v. t.) to boil water
batari(adj.) thin, narrow
bau(v. i.) ... to be mouldy
bawa(n. a.) ... elder brother
bawu honéár
(n. a.) ... wife's elder brother
bá(n. i.) ... a flower
bábé(n. i.) ... paddy, unhusked rice
bábáising(n. i.) straw
báduri(n. a.) a flying-fox
bág(n. i.) ... a share, portion
bége (v. t.) ... to leave, dismiss; to acquit, discharge; to cease
bálá (n. a.) ... the father of one's son-in-law
bálá-bálù (adj) mad (used of animals only)
bálájígi (n. i.) a form of mortgage in which one man uses his own cattle, implements and labour to cultivate another man's land and takes half the crop in return.
Known elsewhere as bhág or sájhá
bálásáká (n. a.) the relations of one's wife, married sister or mother
bále (adj.) ... early, young. Bále hon, a babe or infant; bále sakam, early leaves
bán (n. i.) ... a flood
bándá (n. a.) ... a bear
bándá (n. i.) ... a bándh or irrigation reservoir
bándi (n. i.) ... an indeterminate measure of weight, generally about ten maunds
bándia (adj.) tailless
bánjí (n. a.) ... a barren woman
bánsí (n. i.) ... a fish hook
bápál (v. t.) to burn straw, etc., on land in order to fertilize it
bápola (v. t.) to make preliminary arrangements for a marriage
bár (n. i.) ... a day
bárre, bárté (adv.) ... outside
bári (n. i.) ... load carried on a sikhd-bhangá
bártá, bár (num.) two
bárom (n. i.) baggage
bárù dárù (n. i.) ... kusum tree from which the best lac is procured
bási (adj.) ... stale
bát (n. i.) ... rheumatism
bátá (n. i.) ... a split bamboo
be (v. t.) ... to spit
bengá (v. t.) ... to separate
bentá (n. i.) ... a pagri or turban
berel (adj.) ... raw
besrá (n. a.) ... a hawk
betar, betarang (n. i.) ... a day
bi (v. t.) ... to fill the stomach; to eat as much as one can
bichá diri (n. i.) ... iron ore
bid (v. t.) ... to put in the ground
bil (v. t.) ... to spread, e.g. a bed or a table.
bilai (n. a.) ... a cat
bili (n. a.) ... an egg
bindi, dárù (n. i.) ... castor oil tree
bindirám (n. a.) ... a spider.
bíng (n. a.) ... a snake
bir (n. i.) ... forest, jungle
birá (n. i.) ... a big bundle of paddy
birau (v. t.) ... to threaten
birjité (n. a.) ... a deer
birkaú (v. t.) to frighten, startle, surprise. Conveys an idea of suddenness followed by confusion.
birkerá (n. a.) ... a bison
birren (adj.) wild
bisim (n. a.) ... a jungle fowl
bísi (adj.) ... unclean (morally)
bísi (n. i.) ... the poison of snakes.
Bisian bing—a poisonous snake
bísiá (n. i.) ... a measure of weight equal to about twenty seers
bitárre, bitárte (adj.) ... inside
bitá (n. i.) ... a span
bitkíl (n. a.) ... a female buffalo
biur (v. t.) ... to turn round, to reverse
bo (n. i.) ... the head
bobiuur (v. imp.) to be giddy
bodá merom
(n. a.) ... an uncastrated goat
dode (adv.) ... soon, quickly
bogis (n. i.) reward
boi (n. i.) ... a book, register
boijang (n. i.) ... the skull
bolo (v. t.) ... to enter, come in
bongá (n. a.) ... an evil spirit, a devil
bongá (v. t.) ... to worship, sacrifice
bongá old
(v. t.) ... to have nightmare
bor (n. a.) ... a bridegroom
bor (n. i.) ... rope made of straw
bor (v. t.) ... to unwrap silk cocoons
borá dá (n. i.) muddy water
boráno dá
(n. i.) ... slightly muddy water
borkod (n. i.) ... the lungs
boro (v. t.) ... to fear
boroich (v. t.) ... to frighten, startle
borsá (n. i.) ... courage, bravery
bo ruku (v. t.) ... to shake the head meaning “no”
botee (n. i.) ... a loincloth
bu (v. t.) ... to bark; to bore, make a hole in the wall of a house or through anything
busi (adj.) ... good, right, honest
busin neló
(adj.) ... beautiful
busite (adv. i.) ... well
but (adj.) ... drunken
bulo (v. p.) ... to be drunk
butu (n. i.) ... the thigh
bulung (n. i.) ... salt
bumburi (n. i.) ... measles
bundu (n. i.) ... a gun
bumum (n. i.) ... an ant-hill, i.e. the heaps seen commonly on roads which are not used much
burá (v. t.) ... to draw water vessel in hand
buri (adj.) ... old (used with females only)
buru (n. i.) ... a hill, mountain
buru (n. i.) ... a hill, mountain
bu r u b i n g
(n. a.) ... a python
burum (v. i.) to lie down (used of animals only)
busu (n. i.) ... straw
butá (n. i.) ... the trunk of a tree, a stump
buti (n. i.) ... the navel

Ch.
chachá (v. t.) ... to tear
chadlom (n. i.) ... a tail
chakad (adj.) ... false, deceitful, untrue
chaká (v. t.) ... to taste
chalaibá diri
(n. i.) ... the stone used by a witch doctor to discover the evil spirit responsible for any calamity
chaplá (n. i.) ... box in which a dead body is buried
chanab (n. i.) ... the end
c h a n d a n g
(n. i.) ... a pace, a stride
changá (v. t.) ... to pluck maize cobs
changdel (adj.) ... bald
chapal (n. i.) ... the hip
chaprá (v. t.) ... to slap. Táping
chaprá—to clap the hands
chandi (n. i.) ... a boundary
chauki (n. i.) ... husked rice
cháb (v. t.) ... to open the mouth
chábí (n. i.)... a key
chálá (v. t.)... to strain, sift
chálú (v. t.)... to hoe
chándu (n. a.) the moon, a month
chópal (v. t.) to pass from hand to hand
chápí (v. t.)... to clean with water
chárá (n. i.) an edible, a plant
chári (n. i.)... the twig used to join the folds of a leaf-cup
chárú (v. i.)... to sink
cháttá (v. t.) to split into two
c há t dá kán
(adj.)... cloven
chátom (n. i.) an umbrella
chátom (v. i.)... to float
chátu (n. i.)... an earthen waterpot
chel (n. i.)... a wave
c h e n t á
(v. imp.)... to be jealous
che ped (v. t.)... to suck
chere (adj.)... bald
chereb (v. t.)... to kiss; to sip
c h e t a n re,
chetante (post) on, over
chi (conj.)... or. Also used as the Interrogative Particle
chiad, chang
(part.)... used at the end of a sentence to express uncertainty as to a preceding statement of fact. "Chimad and derang are similarly used
chídá (n. i.)... a rag or rags
chidú (n. a.)... a worm, insect, caterpillar, maggot
chíd (n. a.)
(pron.)... what
chikanálagite
chikanáménte (adv.)... why
chikanráá... the natural spur of a cock
chiledú (adv.)... how
chimad (part.) used like chiad, q. v.
chimí (n. i.)... a boundary
chimin (adj.)... how many
ch i m i n a n g
(adj.)... how much
chimin jáked
(adv.)... until
ch i m i n t a n g
(adv.)... at what time, when
chini (n. i.)... a mark, sign, signal
chindibá (n. i.) hair ornament
chípá (c.t.)... to squeeze out with the hand as, e. g. rice beer
chípud (n. i.) the fist
chirá (v. t.)... to accuse, blame; to criticize; to owe
chirgal (v. t.) to know by instinct
chitki (n. i.)... plate made of leaves
chitrá (n. a.)... a servant who works for daily wages, but is engaged for a more or less long period
chitri (n. a.)... a partridge
chitti bing
(n. a.)... a korait or any marked snake
chitu (n. i.)... scurf
choe (v. t.)... to screw, twist the ears
choilá (adv.)... when
choke (n. a.)... a frog
choke (n. i.)... a pickaxe
chondon (n. i.) sandalwood
chu (v. t.)... to pick with the hand; to take out with the hand
chuí (n. i.)... a temporary well dug in the soil
chuchungur
(v. i.)... to sit on the haunches
chuílá (adv.)... when
chukli (n. i.) a small plate made of leaves in which vegetables or condiments are placed, the principal edible being placed on a kalgi
chundi (n. a.) a musk rat
chundir (u. i.) limestone
chundla (v. t.) to stretch the legs
chundul (v. t.) to point out
churui (n. i.) a small fence; a gabion round seedlings
chetkāe (n. i.) top, tip, peak, point; the brim of a vessel
chutu (n. a.) a mouse
chutu (n. i.) a triangular headpiece made of leaves and worn while working in the rain
chutur (adj.) cunning, shrewd, sly

darkās (n. i.) a petition
dastur (n. i.) custom
dastur lekā (adj.) according to custom
dā (n. i.) water
dābā (n. i.) second crop of silk cocoons
dābī (v. t.) to claim
dā-hoio (n. i.) climate
dā-horā (n. i.) a water channel
dāk (n. i.) a relay
dākā (n. i.) honeycomb, hive
dā kā bākāi (n. i.)
(dā n g dūng) (v. t.) to swing
dānri (n. a.) a wizard
dānri erā (n. a.) a witch
dārā (v. t.) to move near
dārō (n. i.) the finger
dārom (v. t.) to meet, stop
dāru (n. i.) a tree
dāru pārā bākai (n. i.) a tree nursery
dāsi (n. a.) a servant who lives in the house
dātā (n. i.) a tooth
dātāroum (n. i.) a sickle, scythe
dätāroum jang (n. i.) the collar bone
de (v. i.) to climb a tree, ride
dedem (n. a.) a sparrow
dellābā (n. i.) paddy which ripens, and is cut first of all
dengā (v. t.) to help, assist, succour

D.
dai (v. irreg) to be able, can, possible.
dai (n. a.) a midwife
dakāl āgu (v. t.) to be in possession
dal kī gitil (u. i.) quicksand
dambau (n. i.) custard apple
dampa-dumpu (v. i.) to stagger
danang (v. t.) to protect, shelter, save, rescue
danang (adj.) secret
danangrē (adv.) behind (some opaque physical object)
dandā (n. i.) a stick, láthi
dandākulā (n. a.) a hyaena
dapārom (v. rec.) to meet together
darcha (n. i.) a beard
deo (v. t.) ... to catch the breath, hiccough. Used also of the sensation in the throat after taking nasty medicine as if one was about to vomit.

deóná (n. a.)... a witch-doctor
derang (part.) used like chiad, q. v.
dérá (v. t.) ... to lodge, stop temporarily on a journey.

Desauli (n. a.) the tutelary diety of a village supposed to reside in the sacred grove, which is a remnant of the primeval forest left intact for the local gods when the clearing was originally made. The word is used also for the grove itself, but jaier is the proper word for that. The grove dieties are responsible for the crops and are especially honoured at all agricultural festivals.

diáng (n. i.)... rice-beer, pachwai
diá (n. i.) ... a lamp, light

didi (n. a.) ... a vulture
diku (n. a.) ... a foreigner, i.e. anyone who is not a Ho.
dili (v. t.) ... to fix, arrange (a time or date)
dimbu (v. i.)... to be in the ear (used of paddy)
dimsi (adv.)... daily. Dimsi dimsi,
dimsí mutíd—every day
din (n. i.'... day
dinđá (adj.) unmarried. Dinđá
seped—a bachelor. Dinđá
kiú—a maiden
dipá (adj) ... slightly raised
dipli (n. i) ... time, season
dirí (n. i.) ... a stone
diring (n. i.) ... a horn
disum (n. i.) ... a country
diuri (n. a.)... the sacrificer or village priest
do (v. t.) ... to put, place
do (v. t.) ... to cohabit, have sexual intercourse with. To keep as a mistress (perfect tense only).
dobe (n. i.) ... mud (not so much as losoj)
doe (n. a.) ... a parrot
doeá (n. i.) ... back
doéare (adv.) ... behind, at the back of
dókán (n. i.) ... a shop'
doldá (n. i.) ... fruit of mahuá tree
domkau (v. t.) to reprimand,
threaten, scold
dondá (n. a.) ... a lizard
dondo (v. t.) ... to raise (an axe, láthi, etc.) for purposes of assault
dondo (adj.) ... foolish, silly, ignorant, idiotic
dong (n.i.) ... a wedding song
donjá n. i.) ... a boat
dongi (n. i.) ... a shuttle

Dongol (n. i.) Ho name for Chai-bassa. Means, literally, an encampment of many tents
dorbár (v. t.)... to try a case or suit
doreá (n. i.)... any big stretch of water such as a jhil, a lake, or the sea.
dorkár (n. i.) ... necessity, need
doro (v. t.) ... to shake the head meaning "yes"
dos (n. i.) ... fault, offence, sin
duar (n. i.) ... a door
dub (v. i.) ... to sit. Parjá dub—
settle a raiyat
dubi (n. i.) ... dunghill, refuse heap
dubteá (n. i.) ... a seat, chair, anything to sit on
dubui (n. i.) ... the rump
to support, look after. 

Used of the common practice by which a relative is taken into the house of a widow, with or without minor children, to look after her cultivation and support her generally

dudi (n. i.) ... bridge, culvert

dudmul (n. a.) a pigeon

duki (v. t.) ... to urinate

dukw (n. a.) ... danger, trouble, calamity, misfortune

dšt (v. t.) ... to pour

dul-dá (n. i.) a waterfall

... to nod. *Dum med ká hujú—sleep will not come

dumang (n. i.) a drum

... curdled milk

dumbu (n. i.) weeds, grass

dundulá (adj.) dim, short-sighted

dumur (n. a.) a bee

dum um r-d á

... honey

dundu (n. i.) cooked rice

... water snake
duplic (v. t.) ... to carry on the head
durang (v. t.) to sing
duri (adj.) ... round like a ball e.g., an orange
durijang (n.i.) the hip bone
dutam (n. a.) a matchmaker

E.

eá (inter.) ... yes

elang (v. imp.) to feel the heat emanating from a fire or the sun

... to give; to put, place

... to extinguish

ekko (n. a.) lac

en (v. t.) ... to thresh

en (v. t.) ... to keep awake

enang (adv.) then

enang ndá

... last night

ená, en (pron. and adj.) ... that

ená (v. t.) ... throw away, spill

ená-ad (n. i.) abortion, miscarriage

enete (n. i.) ... beginning

gená (n. a.) mother

gená-apu (n.a.) parents

gená dáro

... the thumb

enreó (conj.) yet, nevertheless, notwithstanding, although, still

eperang (v. rec.) ... to quarrel

er (v. t.) ... to put on a sári

erang (v. t.) ... to abuse
erá (n. a.) ... a woman, wife

eré (n. i.) ... an omen

eseq (v. t.) ... to prevent

esel (adj.) ... fair (in colour)
eser (v. t.) ... to claim possession.

Epser ote— the disputed land, epser being the reciprocal form

etang (adj.) ... thin

etang dá (n. i.) soft water

etá (adj.) ... other, another

etá (pron.) ... another thing

etá etá (adj.) various, different

etái (pron.) another person

ete (post.) ... since

ete (conj.) ... than

ete (v. t.) ... to begin, start

ete (n. i.) ... a spark

etká (v. t.) ... to spoil, damage

etká, etkan

(adj.) ... bad, wicked, wrong; dirty

etkáichi (v. t.) to corrupt
et ká nelo
(v. p.) ... to be ugly
eto (v. t.) ... to teach
etom (adj.) ... right
eton (v. ref.) ... to learn

G.
gadá (n. a.) ... an ass
gagarsá (v.) ... to be hoarse
gáid (n. a.) ... a eunuch
gáii (n. a.) ... a small monkey
galang (v. t.) to plait (mats, baskets, etc.)
galá (adj.) ... dumb
gamang (v.) ... to be ticklish
gamá (n. a.) ... rain
ganai (n. i.) ... bar across a door
gandá (n. i.) ... a toe, finger; four of anything except money; a finger's breadth.
ganqai (n. i.) ... Indian corn, maize
gau, gavrá (v. t.) ... to reproduce
gápar (adv.) ... tomorrow
gápar tér (adv.) ... day after tomorrow
gará (n. i.) ... a river
gará-kuțí (n. i.) ... bank of a river
gasar (v. t.) ... to scrub clean (plates and utensils)
gau (n. i.) ... sore, wound
gau (n. a.) ... aunt, i.e. father's brother's wife
Gau (n. a.) ... Ho name for the Gour or Gowala caste
gauá (n. a.) ... a witness
gauá pere (v. t.) ... to give evidence
gaudí (n. i.) ... a measure of distance = about three miles
gauí (v. t.) ... to nudge, beckon

gauing (n. a.) ... stepmother

gauvei chánd (n. i.) ... a scar
gá (v. t.) ... to sew (with thread and needle)
gáded (adj.) ... blue
gándi (adj.) ... crooked
gándi (n. i.) ... an obstruction, obstacle
gándu (n. i.) ... a chair, stool with a wooden seat
gávri (n. i.) ... an eel or sugarcane press
gári (n. i.) ... a cage
gári (v. t.) ... to delay
gário (v. p.) ... to be late
gárová (n. i.) ... a cage
gát (n. i.) ... a ford
gáti (v. t.) ... to catch round the waist as in dancing
ged (v. t.) ... to cut up flesh, dissect.
yekód (n. a.) ... nephew (sister's son)
yekui (n. a.) ... niece (sister's daughter)
yele (v. i.) ... to form ears (as in paddy)

geled, gel (num.) ... ten
gendá (n. i.) ... a shell
gendá (n. a.) ... a snail
gendári (n. a.) ... a stork
gen (n. i.) ... the bow of a fiddle
gen (adv.) ... in a line
gente, gentri (n. i.) ... a bundle (of clothes)
gerang (v. t.) ... to groan
geromoing (v. t.) ... to smile
gete gete (adv.) ... in a line
gil (v. t.) ... to hit with the fist
ginā (n. i.) ... a metal cup

ginδru (n. u.) ... a mongoose

ging (v. t.) ... to cut (brushwood)

ginöl (n. i.) ... a wall

ginis (n. i.) ... a thing; property

girmiți (n. i.) ... an agreement (an obvious corruption traceable to coolie-recruiting)

gisir (v. i.) ... to shudder

giti (v. i.) ... to sleep, lie down

gitil (n. i.) ... sand, silt

giv (v. imp.) ... to be ashamed

go (v. t.) ... to carry on the shoulder

gōli (v. t.) ... to hire a plough

gōd (v. t.) ... to pluck (fruit or flowers)

goe (v. t.) ... to kill

goen (v. refl.) ... to commit suicide

gojakan (adj.) ... dead

gojo (v. i.) ... to die

gojolekā (adj.) ... insensible

gojolekā hōbāo

(v. irreg.) to faint

gojolekāte

(ad.) ... mortally

gol (adj.) ... round

gole (v. i.) ... to whistle

golmāl (n. i.) ... confusion

gom (n. i.) ... wheat

gomke (n. u.) ... master. Used in addressing any superior or person in authority: also any European

gonā (n. i.) ... cowhouse, cattle-shed

gonde (v. t.) ... to abuse

gondo (n. i.) ... sulphur

gong (v. t.) ... give in marriage

gonoe (n. i.) ... death

gonong (n. i.) ... price, value

gonong (v. t.) ... to value, appraise

gonongan

(adj.) ... valuable

gōnōng

sid (v. t.) ... to arrange bride price

gorā ṣe (n. i.) ... high or unterraced land

goso (v. i.) ... to fade, shrivel up

got (n. i.) ... place where cattle are herded

gotā (v. t.) ... to scratch, claw, maul

gotā (adj.) ... thick, (trees, sticks, etc.)

gotāo (v. t.) ... to take charge of, look after

gotom (n. i.) ... ghi

guā (n. i.) ... betel-nut

gudām (n. i.) ... liquor-shop

guin (n. i.) ... a sack as loaded on pack cattle

guin (n. i.) ... a temporary hut made of leaves

gul (n. i.) ... a mistake

gum (v. t.) ... to winnow (with a basket, the paddy being tossed up and caught again, while the chaff is carried away by the wind. Done by women only.)

gundi (n. a.) ... a cow

gundli (n. i.) ... gundli—an upland crop

gundrā (v. t.) ... to carry on the back

gundwi (v. t.) ... to cut into pieces

gungu (n. i.) ... triangular headpiece made of leaves and worn while working in the rain

gunjā (n. i.) ... sirjugā—a kind of oilseed

gunrā (n. i.) ... nose ornament

gunsi (n. i.) ... dung

gunpi (v. t.) ... to graze

gunī (n. a.) ... a cowherd

gur (n. i.) ... unrefined sugar, molasses
gur (n. i.) ... to fall down (used of any object standing erect, e.g., a man or a tree)
gur-d a n ḍá  (n. i.) ... sugarcane
guri (n. i.) ... dung, manure
gurlu (n. i.) ... gunddli—q. v.
gurtui (v. t.) ... used of the motion in turning a gimlet, and hence of any similar revolving motion, e.g. a stick between the palms to make a hole in the ground.
gus (v. i.) ... to bribe
gusinā (n. a.) ... owner, master, host
guti (n. i.) ... a troop, band, crowd; a lotā

gutu (v. t.) ... to prick
gutu (n. i.) ... a hillock

hapá (adj.) ... quiet, silent
hapán (v. ref.) to keep quiet
hapānum (n. a.) ... a young woman, marriageable girl
harád (n. i.) ... scale of a fish
haringhárte (adv.) ... almost completely, almost entirely
hartá (n. i.) ... skin (of the larger animals and snakes. Not of birds, such as fowls)
hasur (v. i.) ... to.cet
hatang (n. i.) ... the brain
hatlá (n. i.) ... the armpit
hatnádáru (n. i.) ... asán tree on which silkworms are reared.
hatúal (n. i.) ... a bowstring
hau (n. a.) ... a red ant
hav (n. i.) ... a ravine
hád (adj.) ... hot (e.g. chillies)
háel (v. t.) ... to whisper
hágá (n. a.) ... a brother, a relation
hájir (v. i.) ... to be present
háká (v. t.) ... to hang up
hákágoe (v. t.) to hang (i.e. death penalty)
háke (n. i.) ... axe for cutting wood
háku (n. a.) ... a fish
hálmad (n. i.) ... a salt-lick
hám (adj.) ... old (used with animate males only)
hán (n. i.) ... a hoof
hánhár (n. a.) ... a mother-in-law
hánhed (v. t.) ... to shut
hándi (v. i.) ... to fall, tumble down (houses, embankments, walls, etc.)
hángar (v. i.) ... to burn wood for charcoal, to make charcoal
hángar (n. i.) ... charcoal, coal

hab (v. t.) ... to bite (used of tigers particularly)
had (v. t.) ... to cut with a knife
haiam (v. i.) ... to whisper
haigore, hainá,
haíngore
(inter.) ... alas! (physical pain)
hal (v. t.) ... to pay a debt
halang (v. t.) ... to pick up (from the ground)
halurá (v. t.) ... to revenge
hambal (adj.) ... heavy, pregnant; difficult
hambud (v. t.) to embrace
hamsa (n. i.) ... a spot in which water is always present naturally
handrub (n. i.) ... a cover
hánáting (n. i.) ... a share, part, portion
hapád (n. a.) ... a leech
hapākan (v. ref.) ... to remain quiet
hān (v. t.) ... to whip
hār (v. t.) ... to drive cattle; to chase, pursue.
hāra (n. a.) ... a bull
hārā (n. i.) ... to grow, increase
hārā (v. t.) ... brushwood
hārāchi (v. t.) to grow
hārdu (v. t.) ... to rescue from a wild animal
hārī (v. i.) ... to flow swiftly
hārob (v. t.) ... to satisfy, quench
hārob (v. imp.) to be content
hārol (v. t.) ... to drive out, turn out
hārub (v. t.) ... to cover
hāsad (n. i.) ... earth, mud, soil
hāsābu (n. i.) ... a clod of earth
hāsu (n. i.) ... ache, pain, sickness, fever, disease
hāsu (v. t.) ... to hurt
hāsu (v. imp.) to be ill, have fever
hāt (n. i.) ... a week; market
hātā (n. i.) ... basket used in winnowing
hāti (n. a.) ... an elephant
hāting (v. t.) ... to divide
hātoma (n. a.) ... a maternal aunt
hātu (n. i.) ... a village
hātura (adj.) tame
he (v. t.) ... to pluck leaves
hebe (v. t.) ... to carry on the bosom, carry on the hip
heben (adj.) ... astringent
heil (v. t.) ... to weed
heil (v. i.) ... to ride, sit astride
hegele (n. a.) wild duck
hev (n. i.) ... the husk
hende (adj.) ... black, dark
hende (v. t.) ... to blacken
hende (v. i.) ... to get black (used of the change in colour paddy undergoes after it recovers from reploughing)
heperpatā
(n. i.) ... a bush
her (v. t.) ... to sow
herbed (v. t.) ... to carry under the arm
herel (n. a.) ... a husband
hero (n. i.) ... sowing season
hesā (v. t.)
(n. i.) ... pipal tree
hesa (v. t.) ... to cut, lop (branches)
hetā (v. t.) ... to look sideways
hi (adj.) ... precipitous
hita (v. t.)
(v. imp.) ... to repent, be sorry,
be sad, grieve
hichir (n. a.) ... lightning
hidā (v. t.) ... a cat
pósār tree
hildā (v. t.) ... to hate, despise
hinsā (v. imp.) to envy
hirchi (v. t.) ... to sprinkle (liquids only)
hisir (n. i.) ... a necklace
hitā (n. i.) ... a seed

hiti (v. t.)
(v. imp.) ... used of the sensation which precedes fainting or follows a blow, i.e., in colloquial English, “seeing stars”
ho (n. a.) ... a man
hoba (adj.)
(n. i.) ... possible
hoba (v. irreg.) ... to be possible
hoba (v. irreg.) ... to become, to happen, occur
hoba o le kā
(adj.) ... possible
hochā (v. t.) ... to break (used only of branches of trees)
hod (v. t.) ... to pull off grains from a paddy stalk by hand
hoe (n. i.) ... a kind of pulse, kurthi
hoio (n. i.) ... breeze, wind; a storm
hoio (v. t.) ... to shave; to peel fruit
hoioted (n. i.) ... a razor
holad (n. i.) ... a razor
holá (adv.) ... yesterday
holáter (adv.) ... day before yesterday
holong (n. i.) ... flour
homo (n. i.) ... body
hon (n. a.) ... a child
honđá (v. t.) ... to stir, mix
hon dáro (n. i.) ... the little finger
hon dároking (n. i.) ... the little finger and the next finger
honeár (n. a.) ... a father-in-law
honerá (n. a.) ... a niece (brother's daughter); a step-daughter
hongará (n. i.) ... a small river or stream
hosed (n. a.) ... a nephew (brother's son); a step-son
houso (n. a.) ... a goose, swan
horá (n. i.) ... a road, way
horáte (post.) ... by means of
horlosi (n. a.) ... a whirlwind
horó (v. t.) ... to watch, guard
horó (n. a.) ... a tortoise
hoto (n. i.) ... the neck
hotor (v. t.) ... to prod, thrust
hu (v. t.) ... used of the sound made in the throat by a dying man, i. e. the death-rattle
huang (n. i.) ... a pit
húá (n. a.) ... a green pigeon
húá (v. t.) ... to bite
húdmá (v. t.) ... to throw, cast
huju (v. i.) ... to come
hukum (n. i.) ... an order, sentence, judgment
hukum (v. t.) ... to order
hulá (n. i.) ... a day
hulsing (v. t.) ... to beat out a plough-share after it has been worn away by use
humu (adj.) ... dirty (used of the body and clothes only)
hundy (v. t.) ... to collect, gather, assemble
huring (adj.) ... small, short, little
huri ng j i (v. imp.) ... to be depressed
huringle k á (adj.) ... some
huringo (v. p.) ... to decrease
húrlá (v. t.) ... to throw, cast
hurum suku (n. i.) ... honey
husid (v. t.) ... to scrape off
húfír (v. t.) ... to snore
hútub (n. i.) ... a rock or big stone standing erect
hutum (v. t.) ... to rinse the mouth

I.
i (v. t.) ... to ease oneself
i (n. i.) ... excrement; rust
ibil (adj.) ... thick
ibil dá (n. i.) ... hard water
ichá (n. i.) ... a kind of tree, from the juice in the flower of which gur is sometimes made.
ichi ... (causative or permissive compound)
idang (n. i.) ... dawn
idangre (adv.) ... early
idi (v. t.) ... to take, carry, carry in the hand
idu (adv.) ... perhaps
idu ondo (i. p.) ... who knows!
jír (v. t.) ... to take evidence
ikir (adj.) ... deep
ikum (n. i.) ... the knee
il (n. i.) ... a feather; the sin of a fish; a quill
ili (n. i.) ... rice-beer (originally liquor ready to drink as compared with diang, to which water had to be added. Nowadays diang is the general term in use and ili is seldom heard)
im (n. i.) ... the liver
imin (adj.) ... so many
iminang (adv.) ... so much
iminen (conj.), although, nevertheless, notwithstanding, still, yet.
indiká (n. i.) ... the heel
inung (v. i.) ... to play
ipil (n. a.) ... a star
ipimning (n. a.) a firefly
Ir (v. t.) ... to reap, cut (grass)
Ir (v. t.) ... to rub
iril (n. a.) ... husband's younger brother, husband's younger sister
irileá, iril
(nom.) ... eight
ir-sengel (n. i.) matches
isín (v. t.) ... to cook
iskul (n. i.) ... a school
isu (adv.) ... very
isu duná (adv.) often
itat (n. i.) ... share, portion, part
itá (n. i.) ... a brick
itil (n. i.) ... fat, grease
itíng (v. t.) ... to tighten; to train
itkid (v. t.) ... to wash clothes
Iu (v. t.) ... to call out, call loudly, scream, screech

J.
jagar (v. t.) ... to cohabit (with consent); to converse
jagá (n. i.) ... a swamp, quagmire
jaiér (n. i.) ... a sacred grove
jái (n. a.) ... a grandson
jaikui (n. a.) a granddaughter
jaír (n. i.) ... resin
jairerá (n. a.) the wife of Desauli
jal (v. t.) ... to lick, lap
jan (v. t.) ... to infect; to transfer lac from one tree to another
jang (n. i.) ... a bone; a grain; the kernel
jantá (adj.) ... illegitimate
jápá (adj.) ... near, close
japgar (v. ref.) to converse together
jatka (conj.) ... in addition, more
jatkte (adv.) ... especially
já chuíláo (adv.) ... ever
já chuíláo ká (adv.) ... never
jáke (adv.) ... up to, as far as; until. Also used sometimes with suffix o - also.
jálektó (adv.). in any way whatsoever, by any means at all
jálektó ká (adv.) ... in no way whatsoever, by no means whatsoever
jílom (n. i.) ... a trap; a fishing net; a cobweb, spider's web
jílom (v. t.) ... to plaster with mud
jílom (v. t.) ... to catch in a net
ján (adj.) ... any
jáná (pron.) ... anything
jánage hobáoreá (i. p.) ... whatever may happen
jándo bano (pron.) ... nothing
jángi (n. i.) ... a kingpost
jángi (n. i.) ... shafts
jánjúd (n. i.) ... a contrivance made of bamboo and placed across a water channel to intercept fish.
They are eventually caught in the kumbad, q. v.
jānī (pron.) ... any person
jānti (n. i.) ... an oilpress, i.e. the kind used by the Hos, as distinguished from gānri, the ordinary form. Both are seen in the Kolhan jānum (n. i.) ... a thorn
jāpáre (adv.) anywhere at all
jāpi (v. t.) ... to shut the eyes
jārege (adv.) ... anywhere at all
jārom (n. i.) ... an egg
jārom (n. i.) ... to ripen, get ripe
jātā (n. i.) ... twigs
jātāre (adv.) ... anywhere at all
jāti (n. i.) ... a mat
jāti etkā (v. t.) to outcaste
jāti e ṭ kāo
(v. p.) ... to lose caste
jāti māṇdi
(n. i.) ... the feast which a Ho has to give, say on returning from Assam, in order to get back into caste
jāti r a k a b
(v. t.) ... to recover caste
jātiyārā (v. t.) ... to recover caste
jel (n. i.) ... prison, jail
jepender sakam
(n. i.) ... nettle
jer (v. t.) ... to stick
jer-jangā (n. a.) ... a duck
jete (n. i.) ... sunshine, heat
jetere artang
(v. t.) ... to bask in the sun
ji (n. i.) ... mind, attention; life; the heart
ji (v. t.) ... to smell (used of animals)
jid (n. a.) ... a grandmother
jiddātā (adj.) ... ancestral
jid (v. t.) ... to live
jidō (v. p.) ... to be alive
jjil (adj.) ... slippery
jiki (n. a.) ... a porcupine
jil (v. i.) ... to slip
jiling (adj.) ... long
jîha (n. i.) ... meat, flesh
jimā (n. i.) ... custody, charge
jimki honking
(n. a.) ... twin children
jindal (v. t.) ... to loosen
jinjri (n. i.) ... a chain
jir (v. t.) ... to fan, blow up a fire
jirentā (n. i.) ... a fan
jirub (v. t.) ... to warm at a fire
jitkar sim (or)
sándi ... the winning cock in a fight
jo (n. i.) ... fruit
joā (n. i.) ... the cheek
joār (v. t.) ... to greet
jobe (n. i.) ... mud (a little)
jobrā (n. i.) ... refuse
jod (v. t.) ... to wipe; to paint, plaster, whitewash
jojo (adj.) ... sour
jojo dāru (n. i.) a tamarind tree
jokā (post.) ... up to
jokā (adj.) ... enough, sufficient.
Chaulim jokōdā chi? Is the rice enough for you?
jom (v. t.) ... to eat
jometeā (n. i.) ... an edible
jomtī (n. i.) ... the right hand
jomom (v. t.) ... to give birth to
jomomo (v. p.) ... to be born
jontu (n. a.) ... an animal
joo (v. t.) ... to sweep
joren (n. i.) ... a joint
joro (v. i.) ... to leak
jorong jorong
(adj.) ... everlasting
juā (v. t.) ... to stick
jul (v. t.) ... to shine
jul (n. i.) ... a flame
jumbui (n. a.) a glutton; one who always tries to get more than others.
jundi (v. t.) ... to light a cigarette or cigar
junká (n. i.) ... the calf
jur (v. t.) ... to collect round, to cluster, e.g. a swarm of bees
jurhiur (v. t.) ... to surround (used of men only)
juri (n. a.) ... a friend
jurin (v. ref.) ... to associate with jurjurá (v. t.) ... to reconcile
juti (v. t.) ... to cohabit (a little more polite than jagar)
jutid (v. t.) ... to touch

K.
kalrá (adj.) ... piebald
kacheri (n. i.) ... a court
kadál (n. i.) ... a plantain
kákáru, kakru (n. i.) ... a pumpkin
kalgi (n. i.) ... a big bowl or plate made of leaves
kalkal (n. a.) ... a jackal (small)
kamár (n. a.) ... a blacksmith
kankua (n. i.) ... a pickaxe
kantará (n. i.) ... jack fruit
kapáji (v. rec.) ... to converse, argue
kaprá (n. i.) ... ringworm
karai (v. t.) ... to replough
karámačhá (n. a.) ... a fox or small jackal
karchu (n. a.) ... a flea
karkad (n. i.) ... a toothbrush (made of wood)
karpá (n. i.) ... shoes, boots, sandals made of leather
kasrá (n. i.) ... mange, itch
kaṭab (v. t.) ... to fast
kaṭkom (n. a.) ... a crab
kaṭub (n. i.) ... a finger
kaubau (v. i.) ... to be in a hurry
ká (n. a.) ... a crow
ká (part.) ... no
ká (v. irreg.) ... to say “no,” be unwilling, refuse
kaḇá (n. i.) ... the handle of a plough
kaḏsom (n. i.) ... cotton
káe (n. i.) ... phlegm
káe (v. t.) ... to clear the throat
ka-emó (adj.) ... selfish
kájí (n. i.) ... language, word, tale, story, statement, deposition
kájí (v. t.) ... to say, talk, speak
kájíurá (v. t.) ... to answer, repeat
káká (n. a.) ... paternal uncle younger than father; step-father
kákálá (v. t.) ... to make a noise
kákárambud (n. a.) ... a chameleon
káki (v. t.) ... to chase, pursue
kákóim (n. a.) ... a crab
kálá (adj.) ... deaf
kálimití (n. i.) ... chalk
kálom (adv.) ... next year
ká-mánting (v. t.) ... to deny
kánhí (n. i.) ... a big basket
kándom (n. i.) ... the brim of a vessel
káni (n. i.) ... a tale, story, riddle, fable
kávra, kávri (adj.) ... one-eyed, blind
kápsá (n. i.) ... brass
kántí (n. i.) ... a nail
kápi (n. i.) ... an axe for killing animals
kárá (v. t.) ... to harrow, level land
kári (v. t.) ... to lend (for a short time, the thing lent, or its equivalent, being returned. Distin-
guish rin em)

ká-sáriolekdá
(adj.) ... doubtful
ká-sédánakaní
(n. a.) ... a minor
káse með (n. i.) a squint
káta (n. i.) ... leg, foot, paw

káta-chamrá
(n. i.) ... north

káta-rámá
(n. i.) ... sole of the foot
káta-reneke
(n. i.) ... the ankle

káta-talká
(n. i.) ... sole of the foot

káted (n. a.)... a rat

káti (n. i.) ... sharp blade attached to the natural spur for purposes of cock-fighting

kátu (n. i.) ... a knife

keád (n. a.)... a parrot
keá (v. t.) ... to call

kechá (v. t.)... to break or tear into pieces (anything but wood)

kecho (n. i.)... tiles

kecho dal (v. t.)... to put on tiles

ked (v. t.) ... to touch

kedbatá, kebatá
(n. a.) ... snipe

kenessed (n. i.)... an obstacle

ker (v. t.) ... to carry tales, inform

kerá (n. a.) ... a buffalo

kesed (v. t.)... to impede, prevent, stop

kete (adj.) ... hard, solid, strong, stout, stiff

keto (v. t.) ... to winnow (by means of a basket, the paddy being dropped from the basket on to the ground. Done by men mostly)

kiá (n. i.) ... the chin

kili (n. i.) ... a sept, tribe

kilimíli (adj.)... various, different

kilum (v. t.)... to drive in with a hammer

kimín (n. a.)... a daughter-in-law

kindár-kuldá
(n. a.) ... a leopard

kipiring (v. rec.)... to trade, bargain

kiri (adj.) ... fat, stout'
kiring (v. t.)... to 'buy

kirkí (n. i.) ... a window

kísti (n. i.) ... an instalment

kitá (n. i.) ... a date (fruit)

kitáb (n. i.) ... a book

kitá dáru
(n. i.) ... a palm tree

ko (n. a.)... a crane, paddy-bird

koálon (n. a.)... a son

koálu (n. i.)... a beam, the cross-beam in a hut

koche (adj.)... crooked

kodá (v. t.)... to tattoo

kóde (n. i.)... a millet

koe (v. t.) ... to beg

koeong (v. t.)... to carry in the arms

koidi (n. a.)... a prisoner, convict

kokor (n. a.)... an owl

kolom (n. i.)... a threshing floor

komoro (n. i.)... a blanket

kovie (adj.)... left

konrá (n. i.)... about ¼ see

kovo (n. a.)... a duck

konéa (n. a.)... a bride

kope (v. t.)... to swell out the cheeks

korám (v. t.)... to strike with a spade or hammer (e. g. tent pegs)

korámgое (v. t.)... to kill by hitting with the back of an axe or the head of a spade
korché med  
(n. i.) ... a squint
korom (n. i.) ... sandals made of wood
koroto (n. i.) ... a saw
kótá (v. t.) ... to shake straw after threshing to see whether any grain is left in it; to shake clothes or a carpet
kótáni (n. i.) ... a hammer
koto (n. i.) ... a branch, bough
ku (v. t.) ... to cough
kuan (n. i.) ... the chest
kurchu (n. i.) ... a bag, sack
kud (v. t.) ... to carry on the back
kùdá dárù  
(n. i.) ... a jánman tree
kudlám (n. i.) ... a spade
kùi (n. a.) ... a woman
kúid (n. a.) ... a kite
kúithon (n. a.) ... a daughter
kukuru (n. i.) ... a bridge, culvert
kunikuru (n. i.) ... a hollow tree
kúlái (n. a.) ... a tiger
kúlái (n. a.) ... a hare, rabbit
kúligiá (n. a.) ... husband and wife (spoken of together)
kuli (v. t.) ... to question, ask, enquire
kuli (n. i.) ... a receptacle made of leaves in which silkmoths' eggs are placed; resembles an envelope in appearance
kulpu (n. i.) ... a lock
kùná (n. a.) ... a maternal uncle
ku-mándá  
(n. i.) ... a cough and cold
kumbad (n. i.) ... a small bamboo receptacle placed at the mouth of the ánjid q. v., in which the fish are finally caught
kumbu (v. t.) ... to steal
kunu (v. t.) ... to dream
kùndámre  
(adv.) ... behind
kundi (n. i.) ... about 20 seers
kundi ote  
(n. i.) ... terraced upland
kunkal (n. a.) ... a potter
kuntá (n. a.) ... a wooden post used in house building.
kupul (n. a.) ... a guest
kurchu-kátá  
(n. i.) ... the portion of the leg between the knee and the ankle; the shin
kurkur (v. imp.) ... to be angry
kurkurte nel
(v. t.) ... to scowl
kusud (v. t.) ... to scowl
ku'ti (n. i.) ... edge, bank, shore, side
kútrá (n. i.) ... a plate

L
lad (n. i.) ... bread
lad (v. t.) ... to bake
lagátingá (v. irreg.) ... ought
lagite, lagid (post.) ... for, on behalf of
lagri durang  
(n. i.) ... a comic song
laíi (n. i.) ... the stomach, womb
laíi-dul (n. i.) ... cholera
lampá (adj.) ... used of a tree with branches on all four sides
lanañab (n. i.) ... scissors
larai, larái  
(v. t.) ... to fight
larái (n. i.) ... first crop of silk cocoons
laud (v. t.) ... to powder, make into powder. Si laud = to break up earth properly as by a third ploughing
lá (v. i.) ... to increase, exceed
lá (v. t.) ... to peel off the bark of a tree
láb (n. i.) ... advantage, benefit, gain, profit
ládi (v. t.) ... to load
lágá (v. imp.). to be tired
láli (adj.) ... enough, sufficient
lándá (v. t.) ... to laugh, giggle; to ridicule, deride
lándiá (adj.) ... lazy
lárá (adj.) ... light, easy
láta (n. i.) ... cave, den, lair
látab (v. t.)... to cut (as with scissors)
látar (adj.)... low
látar (n. i.)... the bottom
látarre (adv.). under
látoe (n. i.)... bamboo on which cotton yarn is reeled
látvum (v. t.)... to keep in the mouth
látvum (v. t.)... to fold up
léa (v. t.) ... to mix with water
lebe (adj.) ... soft
lee (n. i.) ... the tongue
leká (adj.) ... like, similar
leká (v. t.) ... to count
leká (n. i.) ... an account
leká águ (v. t.) to render an account
len (v. t.) ... to press oil; to lie or sit on a man lying on the ground; to hold down a man on the ground
lengá ti (n. i.) the left hand
leod (v. t.) ... to bend
leser (v. t.)... to sharpen
leser (adj.) ... sharp
lichkom (v. i.)... used of the first shooting of paddy while still in the ground. As soon as it appears above ground, omon is used
ligir (v. i.) ... to be elastic. Used particularly of the giving and resilling of sodden ground when walked on
lijá (n. i.) ... cloth, clothes.
lijáráed oá (n. i.) ... a tent
lijásiku (n. i.)... a white louse, body louse
lijum (v. t.)... to chew the cud
liká (adv.) ... almost
liká liká (adv.) almost immediately afterwards
lili (n. a.) ... a hornet
lili dá (n. i.)... honey
limbúd (v. t.)... to catch by the throat; to strangle
limitir (n. i.)... the palate
lingi (v. i.) ... to flow slowly
linjum (n. i.)... a ginning machine
liťi (v. t.) ... to boil paddy before husking. Tiki is also used
liud (adj.) ... pliable
lo (post.) ... with
lo (v. i.) ... to burn
loá dáru (n. i.)... a fig tree
locho (n. i.) ... the lip; also used of an elephant’s trunk and a pig’s snout
loe (n. i.) ... penis, male organ
logor (v. t.) ... to growl, grumble
loke (v. t.) ... to limp
lolo (adj.) ... hot (extreme)
longor ote (n. i.) ... low-lying rice land
lor (n. i.) ... a hill stream
loro (v. t.) ... to watch, be on the look-out for, lie in wait for
losib (n. i.) ... good luck
losib banoá (n. i.) ... bad luck
losod (n. i.) ... wet mud (a lot)
lotee (v. t.) ... to sprain
lu (v. t.) ... to ladle
lum (adj.) ... wet
lundá (v. t.) ... to leep with cow dung
lundi (n. i.) ... a spoon
lungam, lugam (n. i.) ... cocoon; silk
lungam chidú (n. a.) ... a silkworm
lupu (n. i.) ... flour
lutur (n. i.) ... the ear
lutursári (v. imp.) ... to buzz (ears)

M.

machilá gándu (n. i.) ... seat or stool with rope seat
madkam dáru (n. i.) ... mahú tree
maidá (n. i.) ... refuse remaining after mahú flower has been pressed.
mail (n. i.) ... plant used to make the shafts of arrows.
maiom (n. i.) ... blood
maiom lai-dul (n. i.) ... dysentery
maite (adv.) ... slowly
malchi, mardi (n. i.) ... a chillie
mamarang (v. imp.) ... to be proud
máná (v. t.) ... to prohibit, prevent
manding (v. t.) ... to obey, confess

mandal (n. i.) ... a custard apple
marang (adj.) ... big, large
marang dáro-king (n. i.) ... middle and fourth finger
marang hátu (n. i.) ... a town
marchi (n. i.) ... a chillie
mársal (v. t.) ... to light a lamp
maskal (adj.) ... bright
maskal (n. i.) ... a lamp
maskal (v. t.) ... to shine, to light a lamp
má (adv.) ... last year
má (v. t.) ... to cut (a tree)
Mááñu (n. a.) ... a village deity like Desauli, q. v.

mád (n. i.) ... bamboo
máñá (n. i.) ... the waist
máge (n. i.) ... obscene language.

Hence the Máge Parab, a time of licence both in speech and action.
máji (n. i.) ... a bug
mándá (n. i.) ... a cold in the head
mándá (n. i.) ... footprint of man or animal
mándi (n. i.) ... cooked rice
mání (n. i.) ... mustard
máng (adj.) ... before
máándriá (n. i.) ... a water-channel
máp (v. t.) ... to forgive, pardon
máráu (v. t.) ... to breach an embankment or the ail between two fields
márá (n. i.) ... a peacock
mári (n. i.) ... small-pox, chicken-pox
mármár (n. a.) ... a scorpion
máá (v. i.) ... to ripen
meang (adv.) ... day after tomorrow
med (n. i.) ... the eye
med (n. i.) ... iron
med-dá (n. i.). tears
med-kandom (n. i.) ... the pupil of the eye
med-mud (n. i.) ... the face
men (v. t.) ... to say, speak
m e n á (v. irreg.) ... to be
mendo (conj.) ... but
mente (conj.) ... because
mer (adj.) ... bitter, as e.g. quinine
merá (n. i.) ... refuse remaining after mahuá flower has been pressed
merel (n. i.) ... myrabolams
merom (n. a.) ... a goat
meñai (n. i.) ... sweetmeats
miad, mi, mid (num.) ... one
miad ho (i. p.) a certain man
miad taiom
miad (adv.) ... one after the other, in turn
mid, midge (adj.) ... same, equal, level
mid (v. t.) ... to mix, to have sexual intercourse; to join together
mid dipli (adv.) ... once upon a time
mido (v. p.) ... to become one; to meet, join
mido (n. a.) ... a certain man
mido mido (adv.) ... one by one, in turn
midre (adv.) ... together, unanimously
mindi (n. a.) ... a sheep
mindi-kulá (n. a.) ... a wolf
mir-mir (adv.) ... just before daylight or just before dark, i.e. twilight
misá (adv.) ... once
misá (v. t.) ... to mix
misá misá (adv.) ... sometimes, seldom
misáká (adv.) ... not even once, never
misí (n. a.) ... a sister (younger)
misierá (n. a.) ... a sister (younger)
miu (n. a.) ... calf
mo (v. i.) ... to walk
moi (v. i.) ... to put out new blossoms after the cold weather; to bud.
moi, moi (num.) ... five
mokardmá (n. i.) ... a case, law-suit
monduku (v. imp.) ... to be depressed
morá (n. i.) ... a dead body
more (adj.) ... acid
moslá (n. i.) ... spices
mual (n. i.) ... ridge on the top of a house
mud (n. i.) ... the nose
mud-undu (n. i.) ... the nostril
mudai (n. a.) ... a complainant, plaintiff
mugá (n. i.) ... coral
mugi (n. i.) ... a kind of dál
muin (n. a.) ... a black ant
muká (n. i.) ... measure of length equal to the distance between the elbow and the tip of the finger, i.e. about ½ yard; a settlement
muká (v. t.) ... to measure, survey
mukui (n. i.) ... the knee
mukuing (v. t.) ... to bother
null (adj.) ... straight
nullu (n. i.) ... new moon
nullam (n. i.) ... a ring
nullá (adj.) ... rich
nullá (n. a.) ... headman of a village
nulli (n. i.) ... a clue
nullu (v. t.) ... used in connection with the completion of a long journey or circuit, e.g. round a jungle. Used also to indicate a depth of water sufficient to cover any particular person's head
nullud (n. i.) ... length from the elbow to the closed hand
nullu (n. i.) ... beginning.

nullureni = an original clearer of the soil
nullure (adv.) ... in the beginning
nullai (n. i.) ... receptacle made of wood or mud to keep paddy in
nullai (n. i.) ... a radish
nullki (n. i.) ... a small earring worn by men
null dáru
(n. i.) ... a paláś tree
nulling betar
(adv.) ... once upon a time
nullikil (adj.) ... difficult
nullá (n. i.) ... the nose
nullá-undu
(n. i.) ... the nostril
nulli (n. i.) ... a bundle of paddy (small)
nullid (adj.) ... every. Sírmá nullid = every year
nullul (n. i.) ... a ridge-pole

N.
nulii (n. i.) ... a creeper
null (n. i.) ... wooden portion of plough, i.e. without plough-share and yoke

nullgará (n. i.) ... a furrow
nullsá (n. i.) ... a picture, map
null (adv.) ... now
nullái (adv.) ... after a little while (longer than liká liká)
null (adj.) ... near
nullnáv (adv.) ... same as nullá, q. v.
nulláge (n. i.) ... a kind of creeper
nulláká (n. i.) ... kind of earth used in place of soap to clean the head
nulli (n. i.) ... a comb
nulllá (n. i.) ... hire, wages, salary
nullláai (n. a.) ... daily labourer, coolie
nullátáni (n. a.) ... same as nullái, q. v.
nuláis (v. t.) ... to bring a case, to sue
nullám (v. t.) ... to find, discover; to get, obtain, receive; to look for
nullámá (adj.) ... new
nullrá (n. i.) ... the stalks of paddy left in a field, after the crop has been cut, for cattle to graze on
neá, ne (pron.) this
nulláagit
(conj.) ... therefore, because
nullámente
(conj.) ... therefore, because
nullái bágekedte
(i. p.) ... besides, in addition to
null (v. t.) ... to see, look
nulla tákár
(v. t.) ... to try a purchase
nullgođ (v. t.) ... to catch a glimpse of
nullo (v. p.) ... to appear, be visible
nullpurum (v. t.) ... to recognise, identify
nullul-purum (n. i.) ... a mirror, looking-glass
null (v. t.) ... to open
nullar (v. refl.) ... to purify. Used of the purification undergone by both parents seven days after a child's birth
nidá (n. i.) ... night
nidáo (v. p.) ... to be benighted, overtaken by night
nidir (n. a.) ... a white ant
nildim (n. i.) ... a sale
nim dáru(n. i.) a nim tree
nir (v. i.) ... to run away, abscond
nir (v. t.) ... to run
nitir (v. t.) ... to scatter
noge ... an enclitic attached to adjectives with the meaning of "fairly", "pretty", etc. E.g.
ham bal noge - fairly heavy,
sibilnoge - pretty sweet
nogod (adj.)... sweet
nornor (v. t.) to grumble, growl
norom (adj) ... soft
notum(n. i.)... a name
nu (v. t.) ... to drink
nuhā (adj.) ... dark
nuksän (v. t.) to destroy
numu (n. i.) ... a name
nunuai (v. t.) to suckle

O.
o (adv.) ... too, also (used as a suffix only)
oá (n. i.) ... a house, room
oáren (adj.)... tame
oáris (n. a.)... an heir
obor (v. i.) ... to creep, crouch, fall flat on the stomach. Mid obor jiling = a man’s whole length with arms extended
oborite jiti(v.i.). to sleep on the stomach
ochá, ocho
(inter.) ... take care. Conveys a caution
'odad (adj.) ... wet
'od (v. t.) ... to break
oe (n. a.) ... a bird
oe (v. t.) ... to tear
oidr (v. t.) ... to swim
oil (n. a.) ... a miser
oiing (v. t.)... to boil eggs
oiing (n. i.)... steam
ojáti (v. t.) ... to outcaste
ojo (v. t.) ... to put on oil, to oil
okoe (pron.) ... who
okon (adj.) ... what
okoná (pron.) ... what
okonpare (adv.) ... where, in what direction
okonre (adv.)... where, in what place
(rest)
okonte (adv.)... where, to what place
(motion)
ol (v. i.) ... to rise; to go out, issue, ooze out
ol (v. t.) ... to take out, bring out
ol (v. t.) ... to write, record
ombá (v. i.)... to go on the hands and knees
omon (v. i.)... to come up out of the ground, shoot, germinate, sprout
ondokár (n. i.)... a person (usually a Hindu) supposed to waylay children and sacrifice them in order to get a good harvest
ondo (conj.)... and, again
ondong (v. t.)... to take out
ong (v. t.) ... to blow with the mouth
onol (n. i.) ... the coloured border of a dhoti
onol (v. t.) ... to paint, draw
onol (adj.) ... striped
onolbávsi (n.i.) ... a slipknot
oná (v. i.) ... used to express the bad feeling shown, say, by refusing to speak or visit after a trivial quarrel. Is essentially evanescent
oudere (n. i.).. a bad omen
or (v. t.) ... to pull after, drag.
Used of the custom of taking wives forcibly from háts, etc.
orrak (n. i.) ... same as arau, q. v.
orá (v. t.) ... to bathe
orrak (v. t.)... to blow (e. g. a horn or flute)
ozár (adj.)... broad
ótá (v. t.) ... to press
ote (n. i.) ... cultivated land, a field, a plot
ote-ruka (n. i.) an earthquake
ótól (n. i.) ... a water-channel
orrak (v. t.)... to follow. O t o n g
topolko hujulendá—they came in Indian file.
ötáng (v. t.)... to carry away (used of the wind only)

P.

pabítá (n. i.) a papaía (kind of fruit)
padá (v. t.)... to kick
pagrá (n. i.)... gold earring worn by women
páir (v. t.)... to overflow, flow over
paiti (v. t.)... to work
pajau (v. t.)... to beat out a ploughshare after it has been worn away by use
paláti chidú
(n. a.) ... a kind of worm similar to the silkworm, but smaller. Used in the cure of epilepsy. Paláti is the name of the tree on which it feeds
pampal (n. a.) a butterfly, moth
panchá (n. i.) rent
panți (n. i.)... about 10 maunds
parau (v. t.)... to read
pará (adj.)... waste, fallow
parjá (n. a.)... a cultivator, raiyat
paská (v. t.)... to scratch. Used of fowls, dogs, horses, cattle, etc., throwing up earth with their feet.
pate (n. i.) ... one bit of a sawara (small cart) wheel
pati (n. i.) ... two seers or four pounds.
patni (n. a.)... female moth that emerges from silkworm cocoons.
patrá (n. i.)... plate or pot made of stone
patá (v. t.)... to entwine, e. g. the branches of two trees or a snake
pá (post.) ... indicates direction
pádu sim,
sándi (n. a.)... the losing cock in a fight
pávalá (v. i.)... to clear up, e. g. the weather after rain
págá (n. i.)... rope, string (thick, strong)
pálan (n. i.)... a saddle; the soft covering put on pack animals
pálu hásá
(n. i.) ... mica
páni (n. i.)... a ploughshare
pándoi (n. i.)... a pumpkin (white)
pándu bing
(n. a.) ... a cobra
pánđ u b o
(adj.) ... grey-haired
pápári (adj.)... old (inanimate objects only)
párá (v. t.)... to plant in a nursery or specially prepared portion of a field; to plant closely
párá (n. i.)... quicksilver
pári párı
(adv.) ... in turn, by turns
párkom (n. i.)... a bed
páte (v. t.)... to fold round
pate numu
(n. i.) ... a nickname
pean (adj.) ... strong, stout, hard-working
peáji (n. i.) ... an onion
Peqain (n. a.) a weaver
peo (v. p.) ... to be strong
pere (v. t.) ... to twist the tail
pere (v. t.) ... to fill
pereo (v. p.) ... to be full of, to be covered with
pero (n. i.) ... an egg; the testicles
peito (n. i.) ... same as pero. Also "lay an egg".
pi (n. i.) ... a plain, maidan
pičá (v. t.) ... to follow, pursue
piká (n. i.) ... cigarette made of tobacco covered with leaves
pilá (n. i.) ... the spleen
pilpái (n. i.) ... a boundary pillar
piná (n. i.) ... a dhoti
pinígi (n. i.) ... a verandah
piote (n. i.) ... second class land known as bád
piit (n. i.) ... bile
pitol (n. i.) ... brass
pośi (n. i.) ... mist
počá (v. t.) ... to escape
pochoá (n. i.) ... force, violence
póilá (n. i.) ... about one seer
pośá (n. i.) ... a pice
polá (n. i.) ... a ring
porá (v. t.) ... to skin
porá (n. i.) ... intestines
pôr so dáru
(n. i.) ... a jack-fruit tree
pu (n. i.) ... a cup made of leaves
pučki (n. a.) ... a sandfly
pukad (n. i.) ... a fog
pukwiri (n. i.) ... a tank
pul (n. i.) ... a bridge, culvert
puli-arki (n. i.) strong country liquor
pundi (adj.) ... white
purá (adj. & adv.) ... many, much
puriniá (n. i.) ... full moon
pursat (n. i.) ... leisure
pursi (n. i.) ... a pimple
pusi (n. a.) ... a cat
pustá (n. a.) ... a kind of deer, small with white spots
putam (n. i.) ... a door
putúdá (n. i.) ... a spring
puti (v. i.) ... to have a swollen stomach

R.
rabang (adj.) cold
rakab (v. i.) ... to climb a hill, ascend, increase
rakabteá (n. i.) ... a ladder
rambá (n. i.) ... urid
ranakab (n. i.) ... a steep slope upwards
ranápid (n. i.) ... an eyelid
rapá (v. t.) ... to twist the tail
rasid (n. i.) ... a receipt
ratang (n. i.) ... hoar frost
rau (v. t.) ... to take off a dhoti or sári
rau (v. t.) ... to break
rá (v. t.) ... to untie
ráa (v. t.) ... to cry, bleat, neigh, low, crow, roar, etc. Used generally of all sounds made by animals
ráchá (n. i.) ... a courtyard
rájii (v. t.) ... to compromise, agree
ráj-rog (n. i.) ... consumption
ráli (n. i.) ... a root from which very useful medicine is made
rámi (n. a.) ... a mainá
rántiá (n. i.) ... sīrgujá (kind of oilseed)
ránsá (v. imp.) ... to rejoice, make merry, be joyful
rándí-erá
(n. a.) ... a widow
rápid (v. t.) ... to wink, blink
rápu-d (v. t.) ... to break
rápudo (v. p.) ... to burst
rásí (n. i.) ... soup, juice
re (v. t.) ... to rob, snatch away
red (adj.) ... cool
rebed (v. i.) ... to stick in a hole or passage and be unable to get out
redo (conj.) ... to
ref (n. i.) ... roots, medicine
rel (n. i.) ... the railway
renge (v. imp.) ... to be hungry
renge (adj.) ... poor
rere (v. t.) ... to cut up (with a knife or the teeth); to tear with the teeth
resed (adj.) ... narrow. Resed horá-
a lane or path
rid (v. t.) ... to grind with a pestle and mortar or in a mill. Dáťá
rird- ... to grind the teeth
riká (v. t.) ... to do
rínal (n. i.) ... a cloud; the sky
rínal-sári:
(n. a.) ... thunder
rin (n. i.) ... a loan
riń (v. t.) ... to owe
rin em (v. t.) ... to lend (for a long period on interest)
rin idi (v. t.) ... to borrow
ring (v. t.) ... to forget
ringá (n. i.) ... want, scarcity, famine
ro (adj.) ... dry
roá (n. i.) ... a spirit, ghost
roá (v. t.) ... to plant, transplant
rogo (n. i.) ... a disease
roká (adj.) ... fresh
roko (n. a.) ... a fly
rolá (n. i.) ... a kind of tree from the fruit of which ink and medicine are made; myrabolams
roní (n. i.) ... sowing time
rotod (n. i.) ... coiffure as worn by Uriya men
ru (v. i.) ... to rest
ru (v. t.) ... to beat a drum
ruá (v. i.) ... to return
ruávrá (v. i.) ... to return
rub (v. t.) ... to poison (used only of killing fishes by poisoning the water); to take out by the roots, to uproot
rubá (v. t.) ... used of the action of animals climbing, or trying to climb, up a vertical object, e. g. a cat climbing up a tree
ruing (v. imp.) ... to have “pins and needles,” i.e. the peculiar feeling caused by keeping a limb in one position too long; to have cramp
ruji (n. i.) ... the female organ, the vulva
ruká (n. i.) ... a chisel
ruku (v. i.) ... to tremble, shake, shiver
rukuichi (v. t.) ... to shake
rul (v. t.) ... to take off the fire
rubing (n. a.) ... a kind of snake that drinks milk. The Hos believe that it can stop the rain by blowing; hence rubing ongadá is the expression used for a rainbow
rumul (v. t.) ... to roar (tigers only)
rung (v. t.) ... to husk
rupá (n. i.) ... silver
rupu (n. a.) ... a parrot
rusurusu
(v. imp.) ... to have ague
rutu (n. i.) ... a flute
rutui (v. i.) ... to come out of the egg; to hatch
ruung (v. t.) ... to prod, thrust

S.
saben (adj.) ... all, whole
sabuj (n. i.) ... proof
sadai (adj.) ... common, usual
sagen (v. i.) ... to put out new leaves after the cold weather
sagi (n. i.) ... a wheel; a sagar or small rough cart
saiad-korong (adj.) ... kind
saijang (n. i.) ... a rib
saitibd (v. t.) ... to keep, look after, take care of
sais (v. t.) ... to chop with a hatchet
sambaru (v. t.) ... to support
samdi (n. a.) ... the father of one's son-in-law
sannang (v. t.) ... to wish, desire, intend
sananglekáte (adv.) ... according to one's wishes
sandang (v. i.) ... to fall on the back, fall flat
sandange giti (v. i.) ... to sleep on the back
sangar (v. t.) ... to hunt
sangil (v. t.) ... to look up
sanging (adj.) far, distant
sanká (n. i.) ... a kind of bracelet worn by women only
sapárum dá (n. a.) ... dew
sar (n. i.) ... an arrow. Mid sar = the distance an arrow can be shot
sarai (v. i.) ... to collect paddy in one place after cutting
saram (n. a.) ... a kind of deer
sarap (n. i.) ... a road
sará (v. t.) ... to give the oath, swear
sará (n. a.) ... a big monkey with a black face and a long tail
sardi (n. i.) ... harvest time
sare (v. t.) ... to leave behind, leave remaining.
sareo (v. p.) ... to remain, be left
sarjom dáru (n. i.) ... the sál tree from which wood for houses is obtained
sarsar (n. i.) ... finger-nail, toe-nail, claw. Mid sarsar = a finger's breadth
sasang (n. i.) ... turmeric
sasangleká (adj.) ... yellow
saun (n. i.) ... the sound made by water when boiling
sáb (v. t.) ... to catch, seize, take hold of, apprehend, arrest
sábon (n. i.) ... soap
sáboro (n. i.) ... a crowbar
sádom (n. a.) ... a horse
sáed (v. t.) ... to breathe. Mid sáed-distance that can be covered in one breath
sáejang (n. i.) ... a rib
sági (n. i.) ... a waterfall
sáki (n. a.) ... a namesake. Is looked on as a relation
sákom (n. i.) a bracelet
sákombing
(n. pl.) a watersnake
sálá (v. t.) to choose
sál ote (n. i.) lowest lying rice land known as berá
sálukad (n. i.) the lotus plant
sámangre
(adv.) before, in the presence of
sámã (adj.) empty; useless; gratis, free of charge
sámágé (adv.) without rhyme or reason
sámãte (adv.) without rhyme or reason
sámom (n. i.) gold
sán (n. i.) wood
sángá (n. i.) potato, sweet potato, yam; any edible root
sángi (adv.) very many
sár (n. i.) manure
sári (v. t.) to believe, trust
sári (v. i.) to sound, ring
sárige (adv.) really, truly, in fact
sárioléká
(adj.) reliable
sáriurá (v. i.) to echo
sásá (adj.) cold
sáting (v. t.) to bear, suffer (pain); to stand abuse; to have patience with
se (v. t.) to beat in (rain)
seáv (v. i.) to be capable of judging well or thinking properly
seáv a k a n i
(n. a.) an adult
sebe (v. t.) to get accustomed to, accustom, practise
seká (v. t.) to prepare, make ready
seval (n. i.)... wooden or other receptacle in which paddy is placed for husking; often merely a hole made in hard soil or stone
sen, seno (v. i.) to go, walk
senbá (v. i.) to roam
seneor (n. i.) a rafter
sengel (n. i.) fire
sengelmármár
(n. a.) a centipede
sengeling
(n. i.) nettle
sengeling (v. t.) to light a fire
senhorá (v. i.) to journey
senoecan sirmá
(n. i.) last year
sepéd (n. a.) a young man
ser (v. i.) to melt
sereng (n. i.) a rock or big stone lying flat
setá (n. a.) a dog
setá (n. i.) morning
seter (v. i.) to reach, arrive
sib (v. t.) to draw in the breath
sibil (adj.) sweet
sid (n. i.) cactus
sid (v. t.) to break (rope or string)
sídá (adj.) first
sidáre (adv.) formerly, at first
sidásádá (adj.) simple, frank, open
siiv (n. i.) the smell emitted by raw fish or raw meat. Sáb siiv- the ceremony of purification seven days after a child's birth
siki (n. i.) a four anna piece
sikiv (n. a.) mosquito
sikri (n. i.) a chain; handcuffs
siku (n. a.) a louse
sikkur - bair

(n. i.) ... a sikhā-bhanga used for carrying loads on the shoulders

silī (n. i.) ... the white matter often found in the corners of the eyes on rising

silping (n. i.) a door made of wood

sim (n. a.) ... a fowl

ismpārd (n. i.) the place where cockfighting takes place

simrā (n. i.) ... cockcrow

simrī (n. i.) a bean

sim tol (v. t.) to cockfight with artificial spurs

simā (n. i.) ... a boundary

sīkī (n. i.) ... a chain; handcuffs

sindurijang

(n. i.) ... the backbone, spine

singār (v.t.) ... to ornament, adorn, decorate

singī (n. a.) ... the sun

singīhāsur

(n. i.) ... the west

singī maskalre

(adv.) ... in broad daylight

singiot (n. i.) the east

singī satub

(n. i.) ... the whole day

sinipud (n. i.) bellows

siping idi

(v. t.) ... to carry with both hands

sipud (v. t.) ... to blow with the bellows (may be used of playing the harmonium or organ)

sir (n. i.) ... a vein

sirmā (n. i.) ... a year

sīsin (n. a.) ... dew

sitani (n. a.) ... a cultivator

situad (n. a.) ... wax

sitia (n. a.) ... a child

siu, si (v. t.) ... to plough, cultivat

sii (n. a.) ... a cultivator

soon (v. t.) ... to smell

sob (v. t.) ... to fit, fix

sobo (v. t.) ... to stab (with a sword or knife)

sodā (v. t.) ... used of the action of cocks in fighting. The reciprocal form sodā is common.

sorā (v. t.) ... to rot

soēā ote (n. i.) low-lying land between berā and bād

sokā (n. a.) ... a witch-doctor (there are none in the Kolhan, but they are imported when wanted; are supposed to be more profound than a deōdā)

sokod (n. i.) ... a valley

sōlong (v. t.)... to pass through, or put into, an aperture so that removal is possible, e. g. the arm in the sleeve of a coat, a stick between two ends of a rope so as to form a sort of slung seat

somān (adj.) level

somsor (n. a.) a grasshopper

son (v. t.) ... to hiss

son (n. i.) ... flax

sondoro (n. i.) matter, pus

song (v. t.) ... to measure rice in a pailā or wooden measure

sonoro (n. i.) the bar across a door to keep it shut

sor (v. t.) ... to sniff

sorā (n. i.) ... saltpetre

sosā (n. i.) ... a kind of tree from the fruit of which lubricating oil is made

sosoi (n. i.) ... the sap of a tree

su (v. t.) ... to sigh

suāete (adv.)... slowly, softly
subáre (adj.)... below, underneath
sub (n. i.)... a well
suti (n, i.)... a needle (for sewing clothes)
sudi (v. t.)... to sign
sujd (n. i.)... a large needle (for sewing mats, etc.)
sukri (n. a.)... a pig
suku (v. imp.) to be happy, pleased, contented, willing
suku (v. t.)... to like, love; be pleased with; agree
suku (n. i.)... a gourd (small)
sukul (n. i.)... smoke; tobacco
sukul sib (v. t.) to smoke
sukute (adv.) voluntarily
sul (n. i.)... dysentery
sumad (adv.)... only, alone
sumang (adv.)... only, alone
sun (v. i.)... to dance
sunum (n. i.)... oil
sunutu (n. a.)... next younger brother or sister, i.e. the one born after the one referred to
supid (n. i.)... coiffure as worn by women
supu (n. i.)... upper part of the arm
sur (v. i.)... to take shelter from the rain; to drown
sur pang (n. a.)... a wasp
susun (v. i.)... to dance
sutam (n. i.)... yarn, thread, fibre
sudáte gíti (v. i.)... to sleep on the side
suti (v. i.)... to recover consciousness after fainting from lack of food or loss of blood, etc., or after a drunken stupor
sutu (v. t.)... to follow as a sort of bodyguard
sutuí (n. i.)... coat, upper garment

tadárük (v. t.) to enquire
taiad (n. i.)... a place
tain (v. i.)... to stay, wait; to live
taion (post)... after, behind
ta i o m re
i a i o m t e
(adv.)... subsequently
tambouida (n. i.)... tent
tamrás (n. i.)... a guava
taran (n. i.)... the shoulder
tasad (n. i.)... grass
t a s a d l e k á
(adj.)... green
tautu (v. t.)... to draw up, e.g. water from a well, to pull up; to milk
taukulá (n. a.)... a jackal, fox
tábá (v. t.)... to wrestle
táben (n. i.)... pounded rice, flat rice, churá
táen (n. a.)... a crocodile
táer (n. i.)... cucumber
tágoe (v. t.)... to chew
táki (v. t.)... to hit against an object with the head or the upper part of the body
tálá (adj.)... half, middle
táláre (adv.)... in the midst of
tálí (n. i.)... a plate
tám (v. t.)... to strike, beat
támá (n. i.)... copper
tángá (v. t.)... to spread, the legs apart
tángá (v. t.)... to sort
tángá (adj.)... separate, different
tángí (v. t.)... to wait for (short time)
táni (n. a.)... a wild dog
táping (v. t.)... to smack, slap, smite the breast (with the flat of the hand)
tāping chaprá
(v. t.) ... to clap the hands
táráko (pron.) some of them
tárádmárá
(adj.) ... some
tárá singi
(n. i.) ... afternoon
tári (n. i.) ... a plate
tárobdáru
(n. i.) ... a piár tree
tásí (v. t.) ... to spread grain out
tátá (n. a.) ... a grandfather
télá (v. i.) ... to reach, arrive
tégá (v. t.) ... to tread; to strike with the paw (tigers)
telá (v. t.) ... to catch in the hand (something which is falling)
tembé (adj.) ... shallow
tévá hon
(n. a.) ... brother-in-law
tévakui
(n. a.) ... sister-in-law
ten (v. t.) ... used of putting a weight on anything to prevent it being carried away by the wind
tendá (v. t.) ... to pour off slowly while covered
tendér (v. t.) to lean on
teng (v. t.) ... to weave
tengá hon
(n. a.) ... brother-in-law
tengá kui
(n. a.) ... sister-in-law
ter (v. t.) ... to beat out a plough-share after it has been worn away by use; to forge
ter (v. t.) ... to throw (a stone)
ter (n. a.) ... a thunderbolt
tetang
(v. imp.) ... to be thirsty
tetedá (n. i.) clear water
tete (n. i.) ... moonlight. Tete nidá a moonlight night; chándú tetedánd—the moon is shining

ti (n. i.) ... the hand, arm
tiki (n. a.) ... a tick
tiki (v. t.) ... to boil (rice or vegetables)
tikin (n. i.) ... noon, midday
tilming (n. i.) til, sesamum
ting (v. t.) ... to burn (firewood)
tingu (v. i.) ... to stand
Tintri (n. a.) ... a worker in brass; the Thatera caste
tiril (n. i.) ... a kind of tree, the fruit of which is largely eaten
tirub (v. t.) ... look down, bow, stoop
tising (n. i.) ... today
ti-talká (n. i.) palm of the hand
tiu (v. t.) ... to snap up with the fingers
toau (n. a.) ... a cuckoo
toá (n. i.) ... milk; the breast of a woman, a teat
toápere (v. t.) to fill with milk. Used of the earliest appearance of soft grain in the ears of the paddy stalks
tobrá (n. i.) ... alluvial deposit, silt
tol (v. t.) ... to tie, bind, wrap; used also of the conversion of silkworms into cocoons
tolgoe (v. t.) ... to hang (death penalty)
tondang (n. i.) brushwood, low jungle, scrub
tondom (n. i.) a knot
topang (v. t.) to cut or chop wood into pieces
tor (n. a.) ... a big lizard, iguana
torai (n. i.) ... a sword
torang (adv.) perhaps
tor kdlom (n. i.) year after next
torsá, t é r s á
(v. t.) ... to move away
tu (v. t.) ... to sting
tu (n. a.) ... a squirrel
tud (n. i.) ... a forked piece of
t wood used in making fences
tud (v. t.) ... to take off clothes;
to take out of the ground
tuing (v. t.) ... to shoot. Mid tuing-
distance that can be shot with a
t bow and arrow
túnu (n. a.) ... a locust
tuká (n. i.) ... the nest of a bird
tukú (n. i.) ... the wooden bar with
t which the husking of paddy is
done
tulá (n. i.) ... scales for weighing
tuli (adj.) ... round (like the moon)
tulí chandú
(n. i.) ... full moon
tumalka (n.a.) the persons who
t collect paddy after it is reaped
t and carry it to the threshing
floor
tumbá (n.i.)... a gourd (big)
tumbid (v. i.)... to stumble
tumbrub (adj.)... short
tundá (v. t.)... to prod
tundu (n. i.)... the end
tundubándia
(n. i.) ... leprosy
tunu (n. i.)... the sting (e. g. of a
bee)
tupú (v. t.)... to dip in water
tupuri (n. i.) a hat
tur (v. i.)... to rise
turtung(v.imp.)to feel the sun’s glare
turub (v. t.)... to prop, support (in
t a physical sense)
turúidá, turuí
(num.) ... six
tusing (v. t.)... to put on clothes,
dress
tutkun (adj.)... cold (used of hail,
hoar-frost, etc)

T.

ța (n. i.) ... doubt. Ján ța banbó-
t there is no doubt
țáká (n. i.)... money; a rupee
țáká-láb (n.ii.)... avarice
țákui (v. t.)... to spin
țáro (n. i.)... an armlet
țeb (v. t.)... to snap the fingers
țik (adj.)... right, proper
țiká (n. i.)... vaccination
țiká (n. i.)... a form of mortgage
in which land is cultivated for
a fixed number of years, during
which both principal and interest
are liquidated by usufruct
țikurá (v.t.)... to rectify
țip (n. i.)... a thumb impression
țipan (v. t.)... to set silkworms’ eggs
țirá (n. a.)... the small moth that
emerges from silkworm cocoons
țiring (n. i.)... a bell hung round
the neck of cattle etc. while
grazing
țo (v. t.)... to hit the mark with
an arrow or bullet; to strike
against
țoe (v. t.)... to crush between the
nails (as with lice)
toiol (n. i.)... a flag
țoke (v. t.)... to hit against any
object with the foot or the lower
part of the body
țonto (na.)... a black ant
țopá (n. i.)... a small basket
țopá (v. t.)... to bury
to$pajang (n.i.)  a funeral
$topo (v.rec.)  ... to adjoin
$to’re (v.t.)  ... to shoot (with bow and arrow or a gun)
$to’tá (adj)  ... naked
$to’tá (v.t.)  ... to take off a $dhoti$ or $sári
$to’té (v.t.)  ... same as to’re, q.v.
$to’to (v.t.)  ... to knock
$tonki (n.i.)  ... a medium-sized bask$et such as is used in sowing

U.

u (v.i.)  ... to fall down
uai (v.i.)  ... to be well-known
Unitedai-an well-known, notorious.
Used of persons only
ub (n.i.)  ... hair
ul (v.t.)  ... to swallow
uld (n.i.)  ... a mushroom
udrá (n.i.)  ... shafts of a $sagar$ or small cart
udub (v.t.)  ... to show, reveal, explain, inform
udur (v.t.)  ... to push, shove
ui (v.t.)  ... to jump, spring, skip
uiu (v.t.)  ... to cover with a blanket
uiu (n.i.)  ... an abscess, boil
uká (n.i.)  ... an elbow
uku (v.t.)  ... to hide, conceal, secrete
ulá (v.t.)  ... to vomit
ulí$dá (v.i.)  ... to drivel, dribble
ulidá (n.i.)  ... saliva
uli dáru (n.i.)  ... mangoe tree
ultá (v.t.)  ... to upset
umbul (n.i.)  ... shade, shadow; ghost, spirit
umi (v.t.)  ... to be well-known (facts, offences, etc.)
uni (v.t.)  ... to twist (into rope)

uar (n.i.)  ... bark of a tree, skin, hide
uat (n.a.)  ... a camel
undi (n.a.)  ... a brother (younger)
undibóká (n.a.$)  brothers or cousins
undiboko (n.a.)  brothers or cousins
undu (n.i.)  ... a hole, cave, lair, black ants’ nest
ungud ungud
(adj)  ... doubled up (by age or disease)
unum (v.i.$)  ... to dive
upan (n.i.)  ... original
upi (n.a.)  ... a cockroach
upunia, upun
(num)  ... four
ur (v.t.)  ... to excavate
urgum (adj)  ... hot (slight), warm, tepid
uri (n.a.)  ... cattle
uru (n.a.)  ... a beetle
urub (v.t.)  ... to put into the fire (already alight)
urui (v.t.)  ... to tie tightly
uruu (v.t.)  ... to remember, be careful
uruulekáte
(adv)  ... according to one’s wishes, according as one likes
usam (n.i.$)  ... small temporary shelter made in the open to watch crops from
usu (adj.$)  ... lean, thin
usur (v.imp.$)  to smart, burn, e.g. salt in a cut
utar  ... is added to other words to convey an intensive meaning. Emutaraiáing - I have given it to him absolutely; Ranchiutarrenko - the people of Ranchi itself
ustráo (n.i.$)  ... to shed the skin
utu (n. i.) ... cooked dal; curry  
ūtūd (n. i.) same as ātūdod, q. v.  
ūtā (v. i.) ... to rise, get up, wake  
ūn (v. t.) ... to starve, die of starvation  
ūtaihi (v. t.) to wake up, raise  
ūtūtoa (n. i.) Adam's apple, gullet, throat  
ūuchi (n. i.) ... linseed
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