

HO GRAMMAR

(WITH VOCABULARY)

BY

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PREFACE.

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.

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VISHNUPUR,

1st September, 1914.

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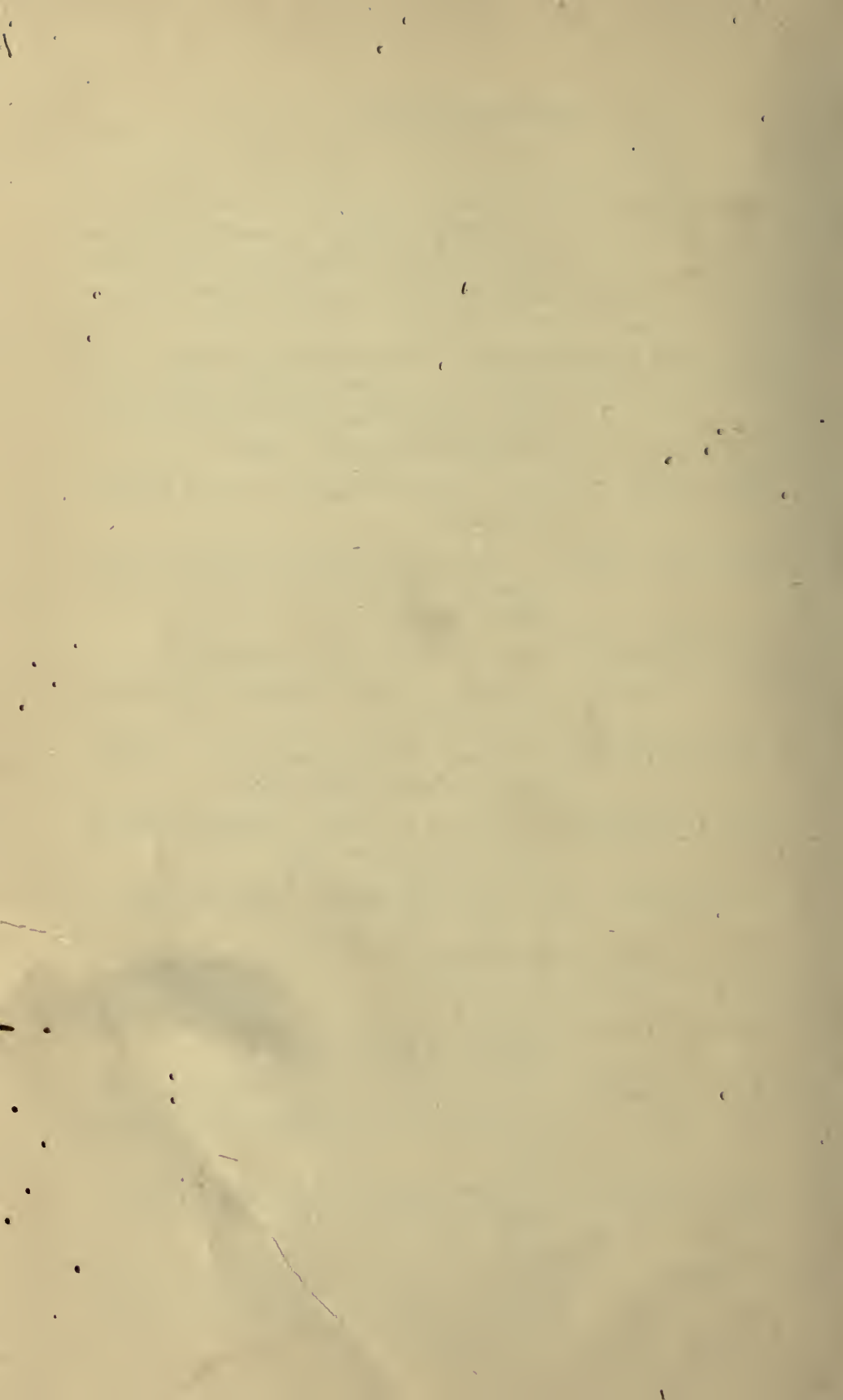
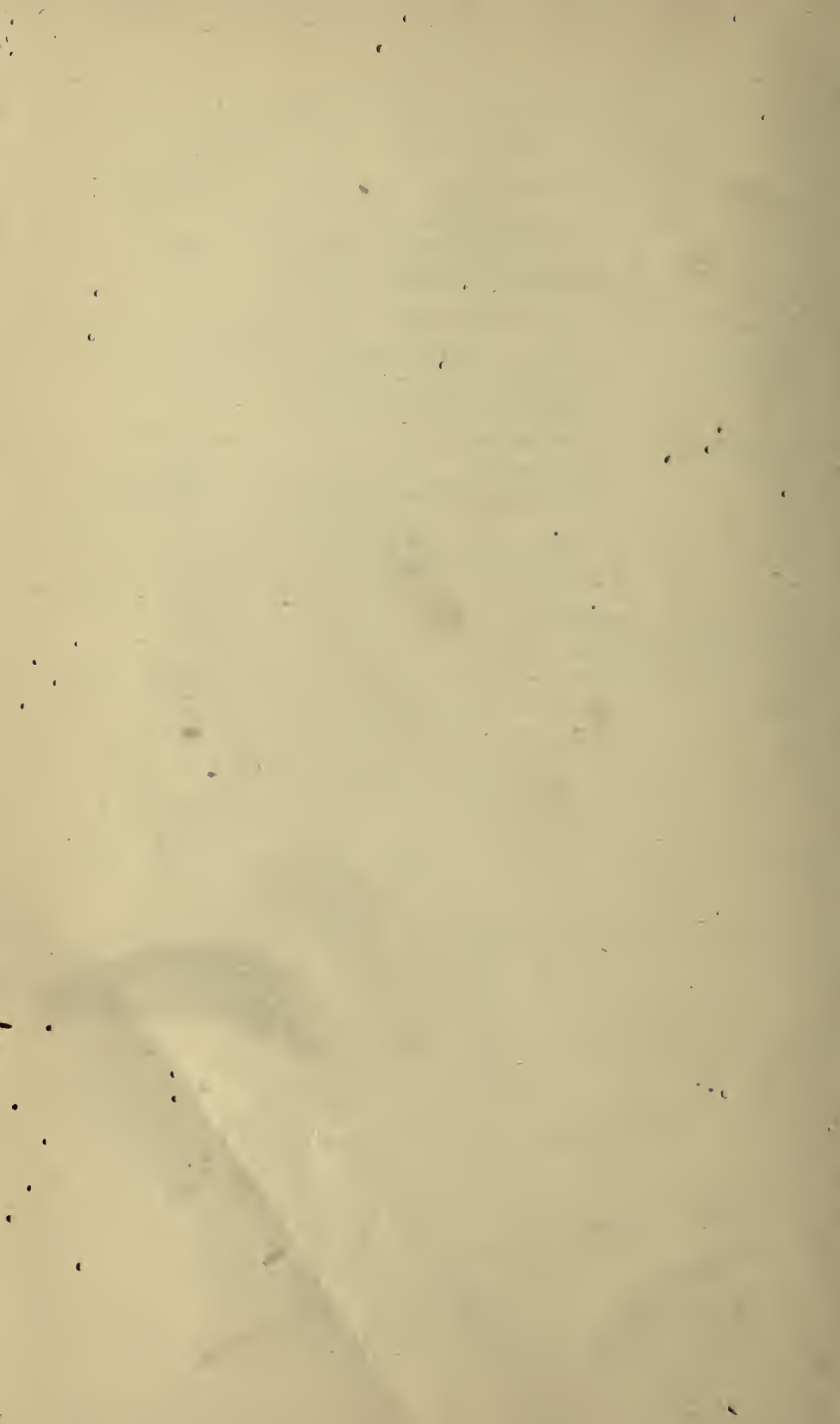


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CHAPTER I.

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, *Ilo* is one of the oldest and most widely spread roots having that meaning. At the Census of 1901, the number of people speaking the Ilo 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 Mundas 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 Bhuias 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 Singhbhum 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 Porahat 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 departmental 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, *lánda*—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 *ir*—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 *aiub*—evening, *paiṭi*—to work, and *sadai*—common.

Au equals the "ou" in "out", and occurs in *auri*—not yet, *kaubau*—to be in a hurry, and *baṭu*—elder brother.

Oi equals the "oy" in "oyster", and occurs in *oidr*—to swim, *hoi*—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, *éa*—yes, *oe*—a bird, *oá*—a house, *turuíd*—six, *diá*—a lamp, *kuam*—the chest, *keá*—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. *phaujdári*—criminal, and *phursat*—leisure, become in Ho *paujdári* and *pursat* respectively. The nearest approach to the sound of "x" in "box" is represented by the *ks* in the Hindi loan-word *nuksán*—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 *áyub*—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:—*aiub*—evening, *diá*—a lamp, *doeá*—the back, *hoio*—the wind, *moia*—five, *maiom*—blood, *meang*—the day after tomorrow, *sáed*—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 *duði*—a bridge, *hede*—black, *toʔe*—to shoot, and *jeʔe*—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 *seʔá*—morning.

G always represents the “g” in “gate”, and occurs in *geleá*—ten, *sengel*—fire, and *idang*—dawn. The sound of “g” in “gem” is represented by *j* as in *joár*—to greet.

H is sounded 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 *ihil*. Such words as *singhasur* (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. *hájir*—to be present, and *hukun*—to order, but *káni*—a story, and *máriá*—a water-course, instead of the Hindi forms *kaháni* and *mahariá*. This applies to the aspirate standing by itself. When compounded with another consonant, it is, with one exception, dropped in loan-words, e. g. *ijhár* becomes *ijár*—to take evidence, *phaujári* becomes *paújári*—criminal, *thik* becomes *tik*—proper, and *nális* becomes *ndlis*—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 *pichá*—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, *ánr*—a yoke, *penáin*—a weaver, and *ránsá*—to rejoice.

R—the cerebral 'r' does not occur in Ho and is elided from all Mundari words in their Ho form. Thus, *horó* becomes *ho*—a man, *orá* becomes *oá*—a house, and *arandi* becomes *áundi*—to marry. The ordinary 'r' is retained, however, as in *divi*—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 *bauu* (elder brother), *uru* (a beetle) and *uruu* (to remember).

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 *sánda* and *engá*, as, e.g. *sánda 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 *gundi* (a cow). Again, the words *ho* and *koá* (masculine) and *erá* and *kui* (feminine) are used sometimes to indicate the sex of animate beings, as, e.g. *dási ho* (a male servant) and *dási erá* (a

female servant), *koíhon* (a son) and *kuihon* (a daughter). The masculine and feminine forms for the common animals are as follows :—

	MASCULINE.		FEMININE.
A dog	... <i>sándi setá</i> ...		... <i>engá setá.</i>
A cat	... <i>sándi bilai</i> (or) <i>pusi</i>		... <i>engá bilai</i> (or) <i>pusi.</i>
A goat	... <i>baidá merom</i> (castrated)	...	<i>paṭeá merom</i> (one that has not had kids.)
	<i>bodá merom</i> (uncastrated)...		<i>engá merom.</i>
	<i>rudá merom</i> (")...		
A sheep	... <i>baidá mindi</i> (castrated)	...	<i>paṭeá mindi</i> (as above).
	<i>rudá mindi</i> } (uncastrated)		<i>engá mindi.</i>
	<i>gorrá mindi</i> }		
A buffalo	... <i>sándi kerá</i> ...		... <i>engá kerá</i> (or) <i>bitkil.</i> <i>nauki kerá</i> (one that has not calved).
A buffalo calf...	<i>sándi kerá hon</i>		... <i>engá kerá hon.</i>
A cow calf	... <i>dámkom miu</i>		... <i>petan miu.</i>
A capon	... <i>gaiá sim</i> ...		... <i>káluṭi sim</i> (one that has not laid eggs).
A pig	... <i>baidá sukuri</i> (castrated)	...	<i>káluṭi sukuri</i> (one that has not farrowed). <i>engá sukuri.</i>

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.* *ho*—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 tamákuko 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.

Pátorá 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, *Meròm ub* and *Dáru sakam* would be equally correct, as would *Dáruéá sakam* (see *xii* 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 háture Mundá taináe—The Munda lives in this village.

Ape chándure Somá ruáde—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 námeá—For one rupee you will get ten seers (one *pati* equals two seers) of rice.

Bár sikire ne lijáte 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 baikedtá kulá gititanáe—The tiger is sleeping where we made the *bándh*.

Ainá 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.

Ainá lijárea-oáte ne diá idieme—Take this lamp to my tent.

Marang Gomke Chakáte holáe senoeaná—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 onđo đongáte kuliko Asámteko senoá—Coolies go to Assam by rail and by boat.

Títe Hoko mándiko jomeá—The Hos eat cooked rice with their hands.

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

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

Hásutee ráataná—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 tákáte Dáso námá miue kiringkiá—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 Pásingloe hujulená—Mukta came with Pasing.

Ainglo netáre tainmè—Remain with me in this place.

COMPOUND POSTPOSITIONS.

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

Tamáreteng hujukaná—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 baieá—From the time of their ancestors, the Hos have cleared the forest and made cultivated land.

Holáete 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.

Okonpáeteko hujulená—From whereabouts did they come?

Ranchipáete—From somewhere near Ranchi.

Note—As mentioned in sub-head (iii) above, *tá* is the definite form of *pá*. *Táre*, *táete* 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 hujume*—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*, *táte* and *táete* are not, however, used in this sense with single nouns denoting space or place.

- (x) *Táre táte* and *táete*—are ordinarily used with precisely the same connotation as *re*, *te* and *ete* in connection only with nouns and pronouns denoting animate objects. The *tá* seems to be equivalent to the Hindi *pás*.

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

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

Gurucharan Penaintáete mindikng kumbukiá.—The two men stole a sheep from Gurucharan Tanti.

- (b) *Táre* and *táte* 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 emkedá* 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 *hátureni*—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 tákären gundí—A cow worth 20 Rs.

Turui sirmáren sitá—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.

Háturéá oá—The houses of the village.

Gararéá dá—The water of the river.

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

Moi tákáreá ándu—An anklet worth 5 Rs.

Isu sirmaréá jojo dárú—A very old tamarind tree.

Musingréá horá—A day's journey.

Kádsomréá pindá—A dhoti made of cotton.

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

Sádomréá káji—A story regarding the horse.

Paulusréá kitáb—A book about Paulus.

Oteréá darkás—A petition concerning land.

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.	CASE-SUFFIXES.	ANIMATE NOUNS.	INANIMATE NOUNS.
Nominative	root	... <i>gomke</i> , a (or the) master	<i>gará</i> , a (or the) river.
Accusative	root	... <i>gomke</i> , a master	... <i>gará</i> , a river.
Dative	{ root <i>táre</i> , <i>táte</i> (with animate nouns where indirect object is not included in the verb.)	{ <i>gomke</i> <i>gomketáre</i> <i>gomketáte</i> } to a master	.....

CASES.	CASE-SUFFIXES.	ANIMATE NOUNS.	INANIMATE NOUNS.
Instrumental ...	<i>te</i> (with animate nouns other than persons and with all inanimate nouns)	<i>gomke horáte</i> , by or through the agency of a master.	<i>garáte</i> , by or through means of a river.
Ablative...	Definite <i>ete, táete</i>	<i>gomketáete</i> , from a master.	<i>garáete</i> , from a river.
	Indefinite <i>páete</i>	<i>gomkepáete</i> , from the vicinity of a master.	<i>garápáete</i> , from the vicinity of a river.
Genitive...	Possessive <i>á</i> ...	<i>gomkeá</i> , of or belonging to a master.	.....
	Partitive <i>á</i> ...	<i>gomkeá</i> , of or forming part of a master.	<i>garáá</i> , of or forming part of a river.
	Locative <i>ren, reá</i>	<i>gomkeren</i> , (the wife) of a master.	<i>garáren</i> , (animate objects) of a river. <i>garáredá</i> , (inanimate objects) of a river.
Locative of Rest	Definite <i>re, táre</i> ...	<i>gomketáre</i> , in (with) a master.	<i>garáre</i> , in a river.
	Indefinite <i>páre</i> ...	<i>gomkepáre</i> , in the vicinity of a master.	<i>garápáre</i> , in the vicinity of a river.
Locative of Motion ...	Definite <i>te, táte</i> ...	<i>gomketáte</i> , to a master.	<i>garáte</i> , to a river.
	Indefinite <i>páte</i> ...	<i>gomkepáte</i> , to the vicinity of a master.	<i>garápáte</i> , to the vicinity of a river.
Vocative...	<i>ateá, ate</i> ...	<i>ateá gomke</i> , 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; *gomkekopáete*, 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) taikend*—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, *hende*—to blacken, blackness, and black; *chakaq*—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.* *oá*—a house, to make a house; *járóm*—an egg, to lay an egg. Other parts of speech may be used as verbs in the same way. Thus, *éá* (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); *hanáting* (a share) from *háting* (to divide); *gonoe* (death) from *goe* (to kill); *eneŋe* (a beginning) from *ete* (to begin); *kenesed* (an obstruction) from *kesed* (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 sádom ánjátee nireá—A horse runs faster than a buffalo.

En dáruete neá salangjá—This tree is higher than that one.

Saben joete uli buginá—The mango is the best of all fruits.

Sabenkoete Somá lánđiáá—Somá is the laziest of all.

Sabenete ne kápi leserá—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.

	SING.	DUAL.	PLURAL.
Full Form.	1st Person <i>aing</i> , I	{ Inclus. <i>alang</i> , thou & I ... <i>abu</i> , you & I. Exclus. <i>aling</i> , he or she & I <i>ale</i> , they & I.	
	2nd ,, <i>am</i> , thou		... <i>aben</i> , you two ... <i>ape</i> , you.
	3rd ,, <i>ai</i> , he or she	... <i>aking</i> , they two ... <i>ako</i> , they.	
Shortened Form.	1st Person <i>ing</i> , I	{ Inclus. <i>lang</i> , thou & I ... <i>bu</i> , you & I. Exclus. <i>ling</i> , he or she & I <i>le</i> , they & I.	
	2nd ,, <i>m</i> , <i>em</i> , <i>me</i> , thou		<i>ben</i> , you two ... <i>pe</i> , you.
	3rd ,, <i>i</i> , he or she	... <i>king</i> , they two ... <i>ko</i> , they.	

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 *Ned okoe rápukkedá*—who broke this? a Ho would say *aing rápukkedáing*—I broke it. If he was merely making a statement of fact in the course of a narrative, he would say *rápukkedáing* 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.

Amtáteng águeá—I will bring it to you.

Aiá óá hándiakaná—His house has fallen down.

Aletáete 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 *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 *Note 4* to para. 47).

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.* *Hujutánding*.—I am coming; *gapáing hujúá*.—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.* *Dongolteng senotaná*—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.

(b) 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 hujúá*—when will you come? The vowel does not shorten when the word preceding the verb is the negative *ká*, nor is the shortened form of the pronoun used. The compound is always rendered *kám*, 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; *menáméá*—you are present; and *bangméá*—you are absent. (*C. f. Chap. XVI.*)

(c) The third person singular becomes *e* when suffixed as a subject. *E. g. Hujulendé*—he came; *sádome 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 támkedingá—Soma beat me with a *lathi*.

Gapding nelméá—I will see you tomorrow.

Ainá sádom sábine—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 emadmeá—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.

Nominative	...	... <i>aing</i> , I.
Accusative	...	... <i>aing</i> , me.
Dative	...	... { <i>aingtáre.</i> <i>aingtáte.</i> } to me.
Instrumental	...	... <i>aingte</i> , by me.
Ablative	...	... { <i>aingtáete</i> , from me. <i>aingpáete</i> , from near me.
Genitive	...	.. <i>ainá</i> , mine.
Locative	...	... { <i>aingtáre</i> , in me.
of Rest	...	... { <i>aingpáre</i> , in my vicinity.
Locative of	...	... { <i>aingtáte</i> , to me.
Motion	...	... { <i>aingpáte</i> , to my vicinity.

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.

DEMONSTRATIVE PRONOUN.

		SINGULAR.		DUAL.	PLURAL.
{	<i>Ne</i> , this	... <i>ni</i> , this animate being	...	<i>niking</i>	<i>neko, niku.</i>
	<i>En</i> , that	... <i>ini, eni</i> , that animate being	...	<i>inking,</i> <i>enking</i>	<i>enke.</i>
	<i>Ter</i> , that yonder	<i>teri</i> , that animate being yonder		<i>terking</i>	<i>terko.</i>
{	<i>Ne</i> , this	... <i>neá</i> , this thing ...	...	<i>neá</i> ' ...	<i>neá.</i>
	<i>En</i> , that	... <i>ená</i> , that thing ...	...	<i>ená</i> ...	<i>ená.</i>
	<i>Ter</i> , that yonder	<i>terá</i> , that thing yonder	...	<i>terá</i> ...	<i>terá.</i>

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 táká idieme*—Tako five rupees from this person.

Iniá holong etkáú—That man's flour is bad.

Neáre bábáing 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.

		SINGULAR.		DUAL.	PLURAL.
<i>Nilekáí</i>	}	an animate being like	}	<i>nilekáking</i>	... <i>nilekáko.</i>
		this one		<i>nilekanking</i>	... <i>nilekanko.</i>
<i>inilekáí</i>	}	an animate being like	}	<i>inilekáking</i>	... <i>inilekáko.</i>
		that one		<i>inilekanking</i>	... <i>inilekanko.</i>
<i>terlekáí</i>	}	an animate being like	}	<i>terlekáking</i>	... <i>terlekáko.</i>
		that one yonder		<i>terlekanking</i>	... <i>terlekanko.</i>

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, *chilekáhá*—what sort (inanimate). The adjectival forms are *okon*, *chikan* and *chilekan*, all used before animate and inanimate nouns alike.

Okoe ne paitie paitikedá—Who did this work?

Chikanáe kájetaná—What is he saying?

Okon Mankitáeteng águeá—From what Manki shall I bring it?

Chilekan hoko en hátureko 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), *ján* (any) and *etá* (other, another) in the same way as demonstrative pronouns are formed from demonstrative adjectives.

ADJECTIVE.	INDEFINITE PRONOUNS.		
	SINGULAR.	DUAL.	PLURAL.
<i>Já</i> , any at all	... { <i>jai</i> , <i>jáige</i> , anyone at all	... <i>jáking</i>	... <i>jáko</i> .
	... { <i>jáá</i> , anything at all	... <i>jáá</i>	... <i>jáá</i> .

ADJECTIVE.	INDEFINITE PRONOUNS.		
	SINGULAR.	DUAL.	PLURAL.
<i>Ján</i> , any	... { <i>jáni</i> , anyone	... <i>jánking</i>	... <i>jánko</i> .
	... { <i>jána</i> , any thing	... <i>jána</i>	... <i>jána</i> .
<i>Eta</i> , other, another	... { <i>etai</i> , another one	... <i>etaking</i>	... <i>etako</i> .
	... { <i>etaa</i> , another thing	... <i>etaa</i>	... <i>etaa</i> .

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

2. *Jáni* may take either a singular or a plural verb, but the former is more common in Ho. *E. g.* *Jáni hujulenáe chi*—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.* *Táramára*—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 menákoá—Many persons (or any other animate beings) are present.

Huringlekáko níáreko senoeaná—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.* *ainá*—mine, *akoá*—theirs, *nikingá*—these two's, *okoeá*—whose, and *jániá*—anybody's. These forms precede the noun indicating the object possessed and are invariable. *E. g.* *Ainá sádom*—my horse, *aiá 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 *ápuing*; "his house" is *oátae*, but "his younger brother" is *unáite*. 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.

		FULL FORM PRECEDING OBJECT POSSESSED.	FORM SUFFIXED TO OBJECT POSSESSED.	SUFFIX FORM WHEN OBJECT POSSESSED IS A RELATIVE.
1st Person	Singular	... <i>ainá</i>	... <i>taing</i>	... <i>ing.</i>
		Dual	{ Inclusive ... <i>alangá</i>	... <i>talang</i>	... talang.
	{ Exclusive ... <i>alingá</i>		... <i>taling</i>	... <i>ingtaling.</i>
	Plural	{ Inclusive ... <i>abuá</i>	... <i>tabu</i>	.. <i>tabu</i>
		{ Exclusive ... <i>aleá</i>	... <i>tale</i>	... <i>ingtale.</i>
	2nd Person	Singular	... <i>amá</i>	... <i>tam</i>	... me, m.
Dual		... <i>abená</i>	... <i>taben</i>	... <i>metaben, mtaben.</i>
Plural		... <i>apeá</i>	... <i>tape</i>	... <i>metape, mtape.</i>
3rd Person	Singular	... <i>aiá</i>	... <i>tae</i>	... <i>te.</i>
	Dual	... <i>akingá</i>	... <i>taking</i>	... <i>tetaking.</i>
	Plural	... <i>akoá</i>	... <i>tako</i>	... <i>tetako.</i>

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 Hos avoid the complications of the suffix forms and use the full prefix forms.

<i>Aleá uriko</i>	} Our cattle	<i>Engáingtale</i> —Our mother.
<i>Urikotale</i>		<i>Aleá engáteking</i> —Our two mothers.
<i>Amá uriko</i>	} Thy cattle	<i>Undim</i> —Thy younger brother.
<i>Urikotam</i>		<i>Akoá unditeko</i> —Their younger brothers.
<i>Akingá uriko</i>	} The cattle of the two.	<i>Akingá unditeking</i> —Their two younger brothers.
<i>Urikotaking</i>		

2. There are a few exceptions to the rule stated in para. 38. Thus, *hon* (a child), *koáhon* (a son) and *kuihon* (a daughter) may take either of the suffix forms in all persons of the singular number, as, e. g. *hontaing* or *honing* (my child), *koáhontam* or *koahonme* (thy son), and *kuihontae* or *kuihonte*

(his daughter). *Erá* (a wife) becomes *ainá erá* in the first person singular and is never *eráting* or *eráing*. The second person singular may be *amá erá* or *erátam*, but never *eram*; and the third person singular may be *aiá erá*, *erátæ* or *eráte*. Lastly, *honseḍ* (a nephew), *honerá* (a niece), *gekoá* (a nephew) and *gekui* (a niece) insert, instead of suffixing, the possessive signs. Thus, *honingsḍ* (my nephew), *honmeerá* (thy niece), *getekoá* (his nephew) and *getekuiteking* (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, *undíte* (his younger brother) becomes *undítetáte* (to his younger brother), *undítetáete* (from his younger brother), *undíteá* (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 *undíteteking* (his two younger brothers), *undíteteko* (his younger brothers), *undítetekopáete* (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 engátekotáete*.
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 *sákite* (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-ápuingteking*—my parents, *engam-ápumteking*—thy parents, and *engáte-áputeteking*—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-ápuking hujuakanáking—Our (thy and my) parents have come.

Apeá engá-ápuking Dongolreking taikená—Your parents were in Chaibassa.

Akingá engá-ápukinging nelkedkingá—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.

Abuá engá-ápuko bangkoá—Our (your and my) parents are not present.

Abená engá-ápuko Asámteko senoeaná—The parents of you two went to Assam.

Akoá engá-ápuko kulá goekedkoá—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, *apetáetege*—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 *á*. Thus, the present tense of the verb *giti* (to sleep) is formed by *giti* (the root) + *tan* (the present tense-suffix) + *á* (the copula). This form *gititaná* 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, *gititánding*— 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.

TENSE.	ACTIVE VOICE.		PASSIVE VOICE.
	TRANSITIVE	INTRANSITIVE	
1. Present	... <i>tan</i>	... <i>tan</i>	... <i>qtan</i>
2. Imperfect	... <i>tan taiken</i>	... <i>tan taiken</i>	... <i>otan taiken.</i>
3. Future	... —	... —	... <i>o</i>
4. Perfect	... <i>akad, tad</i>	... <i>akan</i>	... <i>akan</i>
5. Past	... <i>ked</i>	... <i>ken, ean</i>	... <i>ean</i>
6. Pluperfect	... <i>led</i>	... <i>len</i>	... <i>len</i>

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 *á* 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 hujúá*—I will come tomorrow; and *choilam hujúá*—when will you come? illustrate the usage when a personal pronoun is itself the subject, whereas *sádom hujutanáé*—the horse is coming, *áási gapáé hujúá*—the servant will come tomorrow, and *kuláking holáking hujulená*—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 *Aputeé goekidá* 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 goekidáé*. Again, the sentence: “The two raiyats have come” is rendered *Parjáking hujukanáking* under the rule, because the addition of the subject-sign *king* to the word before the verb would give *Parjákingking hujukaná*. 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 chuṭukoko goekod*—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.* *Aiá oá* (or) *oátae lotaná*—his house is burning; *ḍuḍi, 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.*

Aguitanáing—I am bringing him.

Nelkedkingáe—He saw the two men.

Emaingme—Give it to me.

Dásie támitan taikená—He was beating the servant.

Paulus báriá setákinge kéákedkingá—Paulus called the two dogs.

Sádoming emama—I will give you a horse.

Sádomko tasadem emakoá—You will give grass to the horses.

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 *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	}	Root + Direct or Indirect Object-sign + Tense-	
Imperfect			suffix + Copula + Subject-sign.
Future		...Root + Direct or Indirect Object-sign + Copula + Subject-sign.	
Perfect	}	Root + Tense-suffix + Direct or Indirect Object-	
Past			sign + Copula + Subject-sign.
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 díáe áquetaná—Birsá is bringing a lamp.

Apiá hitáing bídeá—I will plant three seeds.

Dáruete joeé 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 *táte* and *táre* according as motion is implied or not. Thus, the sentence: "I will give the master a horse" may be translated either *Gomke sádoming emaiá* or *Gomketáre sádoming emiá*, 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.

<i>Sing.</i> , 1st Person ...	<i>águ-e-tan-á-ing,</i>	I, bring or am bringing.
2nd ,, ...	<i>águ-e-tan-a-m,</i>	Thou bringest or art bringing.
3rd ,, ,	{ <i>águ-e-tan-á-e,</i> <i>águ-e-tan-á,</i>	He or she brings or is bringing. It (any inanimate object) brings.
<i>Dual</i> , 1st ,,	{ <i>águ-e-tan-á-lang,</i> <i>águ-e-tan-á-ling,</i>	Thou & I He or she & I
2nd ,, ...	<i>águ-e-tan-á-ben,</i>	You two
3rd ,, ...	<i>águ-e-tan-á-king,</i>	They two
<i>Plural</i> , 1st ,,	{ <i>águ-e-tan-á-bu,</i> <i>águ-e-tan-á-le,</i>	You & I They & I
2nd ,, ...	<i>águ-e-tan-á-pe,</i>	You
3rd ,, ...	<i>águ-e-tan-á-ko.,</i>	They

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 :

<i>Águ-me-tan-á-ing,</i>	I bring or am bringing thee.
<i>Águ-i-tan-á-ing,</i>	,, ,, ,, ,, ,, him or her.
<i>Águ-e-tan-á-ing,</i>	,, ,, ,, ,, ,, it.
<i>Águ-ben-tan-á-ing,</i>	,, ,, ,, ,, ,, you two.
<i>Águ-king-tan-á-ing,</i>	,, ,, ,, ,, ,, them two.
<i>Águ-pe-tan-á-ing,</i>	,, ,, ,, ,, ,, you
<i>Águ-ko-tan-á-ing,</i>	,, ,, ,, ,, ,, 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 :—

<i>Agu-ing-tan-a-m,</i>	Thou bringest or art bringing me.
<i>Agu-ko-tan-a-m,</i>	„ „ „ „ „ them.
<i>Agu-e-tan-á-e,</i>	He or she brings or is bringing it.
<i>Agu-king-tan-á-e,</i>	„ „ „ „ „ „ them two.
<i>Agu-me-tan-á-ko,</i>	They bring or are bringing thee.
<i>Agu-i-tan-á-ko,</i>	„ „ „ „ „ him or her.

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.*

Kájiétandé.—He speaks.

Lándáetanáko.—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 :—

<i>Em-am-tan-á-ing,</i>	I give or am giving to thee.
<i>Em-ai-tan-á-ing,</i>	„ „ „ „ „ „ him or her.
<i>Em-áben-tan-á-ing,</i>	„ „ „ „ „ „ you two.
<i>Em-aking-tan-á-ing,</i>	„ „ „ „ „ „ them two.
<i>Em-ape-tan-á-ing,</i>	„ „ „ „ „ „ you.
<i>Em-ako-tan-á-ing,</i>	„ „ „ „ „ „ them.

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. Examples

of such transpositions, which the student can continue for himself, are :—

<i>Em-aiŋ-tan-a-m,</i>	Thou givest or art giving to me.
<i>Em-ako-tan-a-m,</i>	„ „ „ „ „ „ them.
<i>Em-ai-tan-á-e,</i>	He gives or is giving to him or her (some third person).
<i>Em-aking-tan-á-e,</i>	„ „ „ „ „ „ them two.
<i>Em-am-tan-á-ko,</i>	They give or are giving to thee.
<i>Em-ai-tan-á-ko,</i>	„ „ „ „ „ „ 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, *Agu-e-tan taiken-á-ŋ*—I was bringing, *Agu-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.*

Agu-e-tan taiken-á-ben.—You two were bringing it.

Agu-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-pe.—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 *Agu-i-tan-ko taiken-á* and *Em-ai-tan-pe 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. *Birre Somá dárú-e má-e-tan taikená* ... Soma was cutting trees in the forest.

3. *Nádo uriko tasad-ko jom-e-taná* The cattle are eating grass now.
4. *Horá kuřire parjáko mándi-e-tan taikená* The raiyats were cooking rice at the side of the road.
5. *Hisi tákđre ne miuko-e ákiring-ko-taná* He is selling these calves for twenty rupees.
6. *Dásiko sádomko busu-ko em-ako-taná* The servants are giving straw to the horses.
7. *Pancháreá chakad káji-e káji-e-taná* He is telling falsehoods about his rent.
8. *Hátete simko hola-m kiring-ko-tan taikená* Thou wert buying fowls from the market yesterday.
9. *En hám ho dá-ing idi-ai-taná }
En hám hotáte dá-ing idi-e-taná }* I am taking water to that old man.
10. *Ne sán Dongolte-ben idi-e-taná chi* Are you two taking this wood to Chaibassa ?
11. *Amá otere-Somá áputeá uriko-e gupi-ko-taná* Soma is grazing his father's cattle on your land.
12. *Ne kuliko nála-le em-ako-taná ...* They and I are paying wages to these coolies.
13. *Aiá otere (otetaere) chikaná-e her-e-taná* What is he sowing in his field ?
14. *Nelekan kápíte engáte-e goe-i-tan taikená* He was killing his mother with an axe like this.
15. *Undiingá oáete merom-e kumbi-i-tan taikená* He was stealing a goat from my younger brother's house.
16. *Mundá hoko renge hoko baba-ko em-ako-tan taikená ...* The rich men were giving paddy to the poor men.
17. *Baumá setáking aiá mindi-ko-king huá-ko-taná ...* Your elder brother's two dogs are biting his sheep.
18. *Akoá tite háturenko dumang-ko ru-e-tan taikená* The men of the village were beating drums with their hands.

19. *Holá koto-bu hese-e-tan taikená,*
mendo tising bá-bu halang-e-
taná ... Yesterday you and I were cut-
 ting the branches, but today
 we are picking up the flowers.
20. *Senoean chándure Jamdárenko*
birkeráko ásar sarte-ko sangar-
ko-tan taikená; nádo kuláko
jálon-te-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.

<i>Sing.</i>	1st Person	... <i>águ-e-á-ing</i>	I will bring.	
	2nd "	... <i>águ-e-a-m</i>	Thou wilt bring.	
	3rd "	... { <i>águ-e-á-e</i> <i>águ-e-á</i>	He or she It	} will bring.
<i>Dual</i>	1st "	... { <i>águ-e-á-lang</i> <i>águ-e-á-ling</i>	Thou and I He or she and I	} will bring.
	2nd "	... <i>águ-e-á-ben</i>	You two	
	3rd "	... <i>águ-e-á-king</i>	They two	
<i>Plural</i>	1st "	... { <i>águ-e-á-bu</i> <i>águ-e-á-le</i>	You and I They and I	} will bring.
	2nd "	... <i>águ-e-á-pe</i>	You	
	3rd "	... <i>águ-e-á-ko</i>	They	

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

<i>Agu-me-á-ing</i>	I will bring thee.
<i>Agu-i-á-ing</i>	" " him or her.
<i>Agu-e-á-ing</i>	" " it.
<i>Agu-ben-á-ing</i>	" " you two.
<i>Agu-king-á-ing</i>	" " them two.
<i>Agu-pe-á-ing</i>	" " you.
<i>Agu-ko-á-ing</i>	" " them.

And for the indirect object :—

<i>Em-am-á-ing</i>	I will give to thee.
<i>Em-ai-á-ing</i>	„ „ „ him or her.
<i>Em-aben-á-ing</i>	„ „ „ you two.
<i>Em-aking-á-ing</i>	„ „ „ them two.
<i>Em-ape-á-ing</i>	„ „ „ you.
<i>Em-ako-á-ing</i>	„ „ „ 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 :—

<i>Agu-ing-a-m</i>	Thou wilt bring me.
<i>Agu-ko-a-m</i>	„ „ „ them.
<i>Agu-e-á-e</i>	He or she will bring it.
<i>Agu-king-á-e</i>	„ „ „ them two.
<i>Agu-me-á-ko</i>	They will bring thee.
<i>Agu-i-á-ko</i>	„ „ „ him or her.
<i>Em-aing-a-m</i>	Thou wilt give to me.
<i>Em-ako-a-m</i>	„ „ „ them.
<i>Em-ai-á-e</i>	He will give to him or her (some third person).
<i>Em-aking-á-e</i>	„ „ „ them two.
<i>Em-am-á-ko</i>	They will give to thee.
<i>Em-ai-á-ko</i>	„ „ „ 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 chakadko kájíeá—All men speak falsely sometimes.

Gámá bábé hárdichieá—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 soneáko—Snakes hiss.

Aiá erá lagite Ho gononge emeá—A Ho pays bride-price for his wife.

Uráonko jánako jomeá—The Uraons are in the habit of eating anything.

Ni urikoe gupikoá—This man grazes cattle.

Penainkotáete Hoko lijáko kiringeá—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 chikanáe heretaná* means "What is he actually sowing in his field?" while *Aiá otere chikanáe hereá* 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 táká pancháing emetaná*, 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. *Gapá sepedko hapánunmko báko emakoá* ... The young men will give flowers to the young women tomorrow.
2. *Huju chanḍure Somá gunḡunge áandiá* ... Soma will marry my maternal aunt (mother's elder sister) next month.
3. *Nedete salangi oá kálo ming baieá* I will build a higher house than this next year.
4. *Ne meromlang poráá onḍo jilulang hákáeá* ... Thou and I will skin this goat and hang up the flesh.
5. *Setare Mahátireni alang lagitee topangeá.* ... The wife of Mahati will chop up wood for us (thou and I) in the morning.

6. *Kunkalko cháꝑuko baieá* ... The Kumhars make earthenware pots.
7. *Singi maskalre ne háti aleá porsoe jomeá* ... This elephant is in the habit of eating our jackfruit in broad daylight.
8. *Aiꝓá erá alingá honkoe (honkotalinge) saitibákoá ondo tikin dipli mándioe águaingá* ... 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 tuiuko 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. *Parjákotáete 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 ákiringeá* ... For how many rupees will you sell that big pig?
15. *Engáte-áputeteking aiá nálate 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	- <i>águakadáing</i>	- I have brought.	
	2nd „	- <i>águakadam</i>	- You have brought.	
	3rd „	- { <i>águakadáe</i> <i>águakadá</i>	He or she - It	} has brought.
Dual	- 1st Person	- { <i>águakadálang</i> <i>águakadáling</i>	- You and I - He or she and I	} have brought.
	2nd „	- <i>águakadáben</i>	- You two	
	3rd „	- <i>águakadáking</i>	- They two	
Plural	- 1st Person	- { <i>águakadábu</i> <i>águakadále</i>	- You and I - They and I	} have brought.
	2nd „	- <i>águakadápe</i>	- You	
	3rd „	- <i>águakadáko</i>	- 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

The use of *tad* with an indirect object is not, however, usual.

59. Examples on the perfect tense are :—

- | | | |
|-----|--|---|
| 1. | <i>Bisian bing enkinge huákad-kingá.</i> | A poisonous snake has bitten both those men. |
| 2. | <i>Toraiteko gauakalingá</i> | They have wounded me with swords. |
| 3. | <i>Námá kudlaming emakaia</i> | I, have given him a new spade. |
| 4. | <i>Nidirko ainá oárea saiuco nuksánakadá</i> | The white ants have destroyed the thatch of my house. |
| 5. | <i>Kajiakadkoáe</i> | He has spoken to them. |
| 6. | <i>Jonan unditeko isu puráe dengáakadkoá</i> | Johan has helped his younger brothers very much. |
| 7. | <i>Kumbule sábakaia ondo am samanangrele águakaia</i> | We (they & I) have caught the thief and brought him before you. |
| 8. | <i>Jidatang bár táká bár sikireá baru dárú gel tákátee kiringakadá</i> | Our (your and my) grandmother has bought a <i>kusum</i> tree worth Rs. 2/8/- for Rs. 10/- |
| 9. | <i>Holáete ne sitiam abungakaia chi?</i> | Have you washed this child since yesterday? |
| 10. | <i>Chukanrea háturen dindá kuiko akoá ubre bá tisingko emahadá?</i> | 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 :—

Singular - 1st Person	-	<i>águkedáing</i>	- I	} brought
2nd "	-	<i>águkedam</i>	- you	
3rd "	-	{ <i>águkedáe</i> <i>águkedá</i>	- He or she - It	
Dual - 1st Person	-	{ <i>águkedálang</i> <i>águkedáling</i>	- You and I - He or she & I	} brought
2nd "	-	<i>águkedáben</i>	- You two	
3rd "	-	<i>águkedáking</i>	- They two	

Plural - 1st Person -	-	{	<i>águkedábu</i>	- You and I	}	brought
			<i>águkedále</i>	- They and I		
2nd	,,	-	<i>águkedápe</i>	- You		
3rd	,,	-	<i>águkedáko</i>	- 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.

<i>Agukedingáe,</i>	}	He brought	}	me
<i>Agukedmeáe,</i>				you
<i>Agukiáe,</i>				him or her (some third person)
<i>Agukedáe,</i>				it
<i>Agukedlangáe,</i>				you and me
<i>Agukedlingáe,</i>				he or she and me
<i>Agukedbenáe,</i>				you two
<i>Agukedkingáe,</i>				them two
<i>Agukedbuáe,</i>				you and me
<i>Agukedleáe,</i>				them and me
<i>Agukedpeáe,</i>	you			
<i>Agukedkoáe,</i>	them			

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.

<i>Emadingáe,</i>	}	He gave	}	me
<i>Emadmeáe,</i>				you
<i>Emaiáe,</i>				him or her (some third person)
<i>Emadlangáe,</i>				you and me
<i>Emadlingáe,</i>				him or her and me
<i>Emadbenáe,</i>				you two
<i>Emadkingáe,</i>				them two
<i>Emadbuáe,</i>				you and me
<i>Emadleáe,</i>				them and me
<i>Emadpeáe,</i>				you
<i>Emadkoáe,</i>	them			

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	- <i>gititánding</i>	- I sleep or am sleeping.
2nd "	- <i>gititanam</i>	- You sleep or are sleeping.
3rd "	- <i>gititandé</i>	- He or she sleeps or is sleeping.
	<i>gititaná</i>	- It sleeps or is sleeping.

IMPERFECT TENSE.

1st Person	- <i>gititan taikenáing</i>	I was sleeping.
2nd "	- <i>gititan taikenam</i>	You were sleeping.
3rd "	- <i>gititan taikendé</i>	He or she was sleeping.
	<i>gititan taikená</i>	It was sleeping.

FUTURE TENSE.

1st Person	- <i>gitiáing</i>	- I	} will sleep.
2nd "	- <i>gitiam</i>	- You	
3rd "	- <i>gitiáé</i>	- He or she	
	<i>gitiá</i>	- It	

PERFECT TENSE.

1st Person	- <i>gitiakánding</i>	- I	} have (has) slept.
2nd "	- <i>gitiakanam</i>	- You	
3rd "	- <i>gitiakandé</i>	- He or she	
	<i>gitiakaná</i>	- It	

PAST TENSE.

1st Person	- <i>gitikénding</i> or <i>gitieánding</i>	- I	} slept.
2nd "	- <i>gitikenam</i> ,, <i>gitieanam</i>	- You	
3rd "	- <i>gitikendé</i> ,, <i>gitieandé</i>	- He or she	
	<i>gitikená</i> ,, <i>gitieaná</i>	- It	

PLUPERFECT TENSE.

1st Person	- <i>gitilénding</i>	- I	} had slept.
2nd	„ - <i>gitilenam</i>	- You	
3rd	„ - <i>gitiléndé</i>	- He or she	
	<i>gitiléná</i>	- 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 idiomatic 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.* *Hujuléndé* - he came, *seterlénding* - I arrived.
5. The ordinary connotation of the pluperfect tense-suffix is to indicate a state which has since altered. *E. g.* *gitilénding* - 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, *cháb* - to open the mouth, *ku* - to cough, *durang* - to sing, *lutir* - to snore, *ráa* - to cry, *rápíd* - to wink, and *oiár* - to swim. Words like *lánda* - to laugh, *logor* - to grumble, and *sátng* - 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 astride, ride, and *rakab* - to climb, ascend. Thus, *Sádome deeaná* - he rode the horse, *burúing rakabeaná* - 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, *hára* means "to grow" and is intransitive, as in the sentence :—*Birre ne dáru háraeaná* - This tree grew in the forest. *Háraichi* means "to cause to grow" "to grow" (actively), and is transitive, as in the sentence :—*Sirmá mutid bábae háraichieá* - 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, *juá* - 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 :—

<i>Ote rukutaná</i>	- The ground shakes, i. e., there is an earthquake.
<i>Homotaing há sute rukuecná</i>	- My body shook with fever.
<i>Hoio sakame rukuichietan taikená</i>	- The wind was shaking the leaves.
<i>Kurkur ápu hontee rukukia</i>	- The angry father shook his son.
<i>Ente sámá kuchuing rukukedá</i>	- I then shook the empty bag.

Ne rupá choilam serichieá - 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, *Ruáichikoáe* may mean either “He will cause them to return” or “He will allow them to return”, and *ákiringichiúáing* 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 *Boroamtanáing* - I fear you, *Kurkuringáe* - He was angry with me, *Sáriáiáko* - They will believe him, *Sárietanáko* - They believe it, *Sukuakadbenálang* - 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 apirdáiáe* - That bird can fly, *Má isu sanginging nirdaieaná* - 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, *Neldaiamtanáing* - I can see you, *Holá purá erákoling kiringdaiakadkoá* - 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 *Neldaiamtanáing* - 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 sanginging 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 neldaiá - I can see you - *Neldaiamtanáing*.

Hákukoing jálomdaiá - I can net fish - *Hákukoing jálomdaiakoá*.

Oáing baidaiá - I can build a house - *Oáing baidaiéá*.

Soandaiáing - 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 dávri 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.

- Ague taikending* - I used to bring it.
Emai taikending - I used to give him.
Giti taikending - I used to sleep.

IMPERFECT OF THE PERFECT.

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

IMPERFECT OF THE PAST.

- Aguked taikending* - I have been bringing it.
Emdi taikending - I have been giving him.
Gitiean taikending - I have been sleeping.

IMPERFECT OF THE PLUPERFECT.

- Aguled taikending* - I had been bringing it.
Emli taikending - I had been giving him.
Gitilen taikending - 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 emdaieá* I can pay my rent to the Munda today.
4. *Somá kuihontee nelichimeá chi* Will Soma allow you to see his daughter ?
5. *Sengel međe serichieá* Fire melts iron.
6. *Hátüren saben sitiáko lándái taikenáko* All the children in the village used to make fun of him.
7. *Singi-hasur taiomteko seterlená* They arrived after sunset.
8. *Tálá nidáre amá oárem gititan taikená chi* Were you sleeping in your house at midnight ?
9. *Lueandíng, mendo jáni káe aiumkedingá* I called out loudly, but no one heard me.
10. *Garáre Paulusko surkiá (surichikiá)* They drowned Paulus in the river.

11. *Chikanámente abúa sabenete marang kerá loketanáe* Why is our (your and my) biggest buffalo limping ?
12. *Sáriadingáko, mendo enreoko boroaiá* They believed me, but yet they feared him.
13. *Tikinjoká gará isu háritan taikená* The river was flowing very swiftly until midday.
14. *Chikanáe chikákená ? Kum-bukenáe.* What has he been doing ? He has been stealing.
15. *Nidáre dandákulá senbálen taikenáe* The hyena had been wandering here and there during the night.
16. *Oá chetanreñing rakabeaná ondo saiuling dalkedá* We (he and I) climbed on the top of the house and thatched it.
17. *Amá oátele hujulená, mendo kacheritem senlen taikená* We (they & I) went to your bungalow, but you had gone to *Kacheri*.
18. *Holá nidá hoioite ainá goná hándieaná* My cow-house fell down in last night's wind.
19. *Ne otereá gusiná rámtiáe here taikená* The owner of this plot of land used to sow sirguja.
20. *Mánki hujukanáe chi ? Eá, bárre isu gárie tinguakan taikená.* 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 - *Águkáing* - I may bring it, may I bring it, let me bring it.
 2nd „ - *Águkam* - You may bring it, etc.
 3rd „ - *Águkáe* 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 - *Gitikáing* - 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 *á*, 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.

- | | | |
|-----------------------|----------------------------------|----------------------------|
| <i>águetanredoing</i> | - If I bring (or) am bringing it | } (at the present moment.) |
| <i>emaitanredoing</i> | - If I give (or) am giving him | |
| <i>gititanredoing</i> | - If I sleep (or) am sleeping | |

IMPERFECT.

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

FUTURE.

<i>águeredoing</i>	- If I will bring it.
<i>emairedoing</i>	- If I will give him.
<i>gitiredoing</i>	- If I will sleep.

PERFECT.

<i>águakadredoing</i>	- If I have brought it.
<i>emakuiredoing</i>	- If I have given him.
<i>gitiakanredoing</i>	- If I have slept.

PAST.

<i>águkedredoing</i>	- If I brought it.
<i>emairedoing</i>	- If I gave him.
<i>gitieanredoing</i>	- If I slept.

PLUPERFECT.

<i>águledredoing</i>	- If I had brought it.
<i>emliredoing</i>	- If I had given him.
<i>gitilenredoing</i>	- 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 :—

<i>Hujuredoing, emamá</i>	- If I come, I will give it to you.
<i>Gítitanredo, gitikáe</i>	- If he is sleeping, let him sleep.
<i>Apum ne rede nueredo,</i> <i>sáben nidáe gitia</i>	- If your father drinks this medicine, 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 senó Even if you come, I shall not go.

Keáingreom, káing aiumedá Even if you call me, I shall not listen.

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

Gojoreo, káing mápmedá 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 mápmetedá 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 áputee idiaiká.* May he take this food to his father ?

2. *Chítie emakadmeredo, okonreá.* If he has given you a letter, where is it ?

3. *Káam gitilenredo, bábá ká kumbueaná honang.* If you had not slept, the paddy would not have been stolen.
4. *Asámteng senoreo, chimin bode hobá daúting ruáá honang.* Even if I went to Assam, I would return as soon as possible.
5. *Holá kulam goekiredo, chilekáte ondo miad gundi holá nidáe goeaná.* If you killed the tiger yesterday, how is it another cow was killed last night ?
6. *Gitilenredoing, goeeaná honang.* If I had slept, I would have been killed.
7. *Ainytáre táká hobáoreo, en oá káing híringeá honang.* Even if I had money, I would not buy that house.
8. *Aingtáre táká taikenreo, en oá káing kíringkedá honang.* Even if I had had money, I would not have bought that house.
9. *Entorsá hátutem senlenredo, kumbukom sábkedkoá honang.* If you had gone to the village at once, you would have caught the thieves.
10. *Hásuingreo (hásuoreo), Rán-chiteng senóá honang.* Even if I was sick, I would go to Ranchi.

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.* *Águeme*—bring it, *Purá táká águeme*—bring many rupees, *Águime*—bring him, *Águkingme*—bring them two, *Emaimé*—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 lijá idiakom*—

take this cloth to them. A similar contraction occurs after the prohibitive particle *álo*, the use of which is explained in the next paragraph.

79. Prohibitions are expressed by the use of a special particle *álo*, which is equivalent to "do not" and is followed by the indicative future. The simple pronominal signs are added to *álo*, 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 :—

<i>Álom gítia</i>	- Don't sleep.
<i>Álom águeá</i>	- Don't bring it.
<i>Álom keáia</i>	- Don't call him.
<i>Áloben emaiá</i>	- Don't you two give to him.
<i>Álope támkoá</i>	- Don't you (plural) beat them.
<i>Purá dárú álope máeá</i>	- Don't you cut many trees.
<i>En kumbuking álom sábbingá-</i>	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 *á* of *dolá* being elided before *lang*. *E. g.*,

<i>Gitiálang</i> or <i>Dollang gitiá</i>	Let us (thou and I) sleep.
<i>Rápudeálang</i> or <i>Dollang rápudeá</i>	Come, let us break it.
<i>Sábiábu</i> or <i>Dolábu sábiá</i>	Come, let us (you and I) catch him.
<i>Idiakoábu</i> or <i>Dolábu idiakoá</i>	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 :—

<i>Káing águetaná</i>	- I am not bringing it.
<i>Káam emakaiá</i>	- You have not given it to him.
<i>Káe gitieaná</i>	- He did not sleep.

Káko hujaredo, kábu senoá - If they do not come, we (you and I) will not go.

Ne dáru ká gojotanú - 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 *águekái* (may he bring it) is not *kái águeká*, but *álokái águe* which is merely an alternative form of *álo águekái*. 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 *chi*, 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 hujúá chi - Will you come with me?

Otee kiringakadá chi - Has he bought the land?

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

- | | |
|---|--|
| 1. <i>Álokálang eperang</i> | Let us not quarrel. |
| 2. <i>Ainá dáruete bá álom goðeá</i> | Don't pluck flowers from my trees. |
| 3. <i>Huringleká hurumsuku águ-
aingben.</i> | You two bring me some money. |
| 4. <i>Dollang kapájiá</i> | Come, let us talk together. |
| 5. <i>Kuihontam inítare álom gongjá</i> | Don't give your daughter in marriage to that man. |
| 6. <i>Álokáko neling</i> | Let them not see me. |
| 7. <i>Aing álom nelichikóá</i> | Don't let them see me. |
| 8. <i>Ne chaçuete dá duleme</i> | Pour out the water from this pot. |
| 9. <i>Lili álom keðiá banredo tumeá</i> | Don't touch a hornet or else it will sting you. |
| 10. <i>Haçtem senoeaná chi ? Senoean-
redom, isu ánjátem ruáakaná</i> | Did you go to the bazaar? If so, you have returned very quickly. |

CHAPTER XIII.

PARTICIPIAL 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 participial 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 *águetané* - he is bringing it, and *lándaetané* - he is laughing, become *águetan ho* - the bringing man or the man who is bringing it, and *lándaetan 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.

águé ho - the man who will bring it (or) who usually brings it.
emai hō - " " " " 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.

- águked ho* - the man who brought it.
emai ho - " " " " gave to him.
gitiean ho - " " " " slept.

PLUPERFECT.

- águled ho* - the man who had brought it.
emli ho - " " " " given to him.
gitilen 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 sádome kiringkiá*, and the compound sentence: "Pator, who bought this horse, has brought the money", is translated *Ne sádom kiringki Pátor tákái águakadá*. But the compound sentence: "The horse Pator bought yesterday died today" is rendered *Pátor holái kiringki sádom tisinge goeaná*. *C.f.* also *Am 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 kiringkedkoá, en uriko (enko) kumbuakanáko*, while the Ho cultivator would say: *Máe kiringkedko uriko kumbuakaná*. 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.

Águetani, 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, *ho* - man and *kui* - woman. *E. g.*, *Kumbu sábkii* (instead of *sábki ho*) *káe hujuakaná* - the man who caught the thief has not come, *Bugite isindaiko ánjáteko áandioá* - 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 nádo dengáing ásietaná* - I who helped you, now ask for help, *Am dengákii nádo dengam ásietaná* - You who helped him, now ask for help. *Ape dengákedpei nádope goitaná* - 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, *águékote*—by or through the agency of those who will bring, *emaikingtáete*—from those two who gave to him, *emlikoá*—of or belonging to those who had given to him, *gititanipáre*—in the vicinity of him who is sleeping, *gitieankopáete*—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 *jomtanteá*—a thing which is being eaten with at the time of speaking, and *jomkenteá*—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 *jometanteá*—a thing which is being eaten, and *jomkedteá*—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 *dubkenteá*—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 *dubkedteá*—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 *dubichikedteá*, *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. <i>Iditanteá</i>	A thing by means of which carrying is being done.
O. N. <i>Idietanteá</i>	A thing which is being carried.
I. N. <i>Rakabteá</i>	A thing upon which anyone is climbing.
O. N. <i>Rakabeteá</i>	A thing which is being caused to climb.

IMPERFECT.

I. N. <i>Iditan taikenteá</i>	A thing by means of which carrying was being done.
O. N. <i>Idietan taikenteá</i>	A thing which was being carried.
I. N. <i>Rakabtan taikenteá</i>	A thing upon which anyone was climbing.
O. N. <i>Rakabetan taikenteá</i>	A thing which was being caused to climb.

FUTURE.

I. N. <i>Iditeá</i>	A thing by means of which carrying will be done or is usually done, <i>e. g.</i> a basket.
O. N. <i>Idieteá</i>	A thing which will be carried or is usually carried.
I. N. <i>Rakabteá</i>	A thing upon which anyone will climb or usually climbs, <i>e. g.</i> a ladder.
O. N. <i>Rakabeteá</i>	A thing which will be caused to climb or is usually caused to climb.

PERFECT.

I. N. <i>Idiakanteá</i>	A thing by means of which carrying has been done.
O. N. <i>Idiakadteá</i>	A thing which has been carried.
I. N. <i>Rakabakanteá</i>	A thing upon which anyone has climbed.
O. N. <i>Rakabakadteá</i>	A thing which has been caused to climb.

PAST.

I. N. <i>Idikenteá</i>	A thing by means of which carrying was done.
O. N. <i>Idikedteá</i>	A thing which was carried.
I. N. <i>Rakabkenteá</i>	A thing upon which anyone climbed.
O. N. <i>Rakabkedteá</i>	A thing which was caused to climb.

PLUPERFECT.

I. N. <i>Idilenteá</i>	A thing by means of which carrying had been done.
O. N. <i>Idiledteá</i>	A thing which had been carried.
I. N. <i>Rakablenteá</i>	A thing upon which anyone had climbed.
O. N. <i>Rakabledteá</i>	A thing which had been caused to climb.

Note. 1—These instrumental and objective participial nouns are most commonly used in their future forms to indicate a general class of objects. *E. g.* *jomteá* - a thing which is usually eaten with, *i. e.* anything to eat with, *i. e.* a fork or a spoon, and *jometeá* - a thing which is usually eaten, *i. e.* anything usually eaten, *i. e.* an edible. Similarly, *dubteá* - a chair, *isinteá* - a cooking pot, *isineteá* - any cooked thing, *sitéá* - a plough, *irteá* - a sickle, *ireteá* - a harvest or a standing crop, *hereteá* - seed or arable land, *gitéá* - a bed, *gitiétéá* - anything caused to lie flat, *hákuko sábiteá* - anything with which fish are caught, *e. g.* a fishing - rod.

2.—It may be mentioned here that *teá*, 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—

Punditeá - a white object, *e. g.*, chalk.

Pundiétéá - a whitened object, *e. g.* a whitewashed wall.

Loloteá - a warm thing.

Loloétéá - 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.*, *Giitan taikenre takátaeng 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 águeme* — 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 nidá gitite dimsi dimsi paitibu paiti 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 águkedtee ruáeaná*—Having brought the paddy, he went back.
- (iv) *Chi*—used in the same way as *te* to form past participles. *E. g.* *Bábá idikedchi 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 káing nelkiá*—I have not seen him since I beat him.
- (vi) *Reá*—meaning 'as regards', 'regarding', 'of', 'about', 'so far as.....is concerned', etc. is merely introductory. *E. g.* *Táká emetanreálang kapájiá*—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 námetedá marang Gomke chikaná káe kájikedá*—So far as the getting of the land is concerned, the Deputy Commissioner said nothing.

- (vii) *Táte, páte, táre, páre, táete* and *páete*—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 tákáing I returned him the money in the very place where he had given it to me.
emurdaia
Aing gitilen taikenpáete Two tigers came out from near the place where I had been sleeping.
báriá kulá king oleaná-king

EXAMPLES.

1. *En háná totékii bár tákáte unre ákiringakadá* The man who shot that bear has sold the skin for two rupees.
2. *Kumbuean uriko hárkotan taikenre kumbukoing sábkedkoá* I caught the thieves as they were driving off the stolen cattle.
3. *Gitil idikenteá okonreá* 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 senoeankotáete sumang bár hoking ruáakanáking* Only two of the man who went to Chaibassa have returned.
6. *Aing kájiadme kájim aumkedá chi* Did you hear what I said to you?
7. *Ai máakad dárú otetaingre taikená.* The trees which he has cut were on my land.
8. *Chakaḍ kájietanree goeaná* He died in the act of telling a lie.
9. *Anri márauledi kéákite támichikíá.* He called the man who had breached the embankment and had him beaten.
10. *Aing 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 journeying.
12. *Gusiná gititan taiken oáre kumbuko bukedáko* The thieves made a hole in the wall of the room in which the owner was sleeping.

13. *Am tusingetan lijá okoe emad-
meá* Who gave you the cloth which you
are wearing ?
14. *Aiáge disum bágekete Asámtee
senoeaná* After leaving his own country, he
went to Assam.
15. *Akoá mindi meromko jonko
taiken kulá háturenko holáko
jálomkiá.* Yesterday the villagers trapped the
tiger which used to eat their
sheep and goats.
16. *Aing gará kutire tingutan
taikenre isu purá hedegeleko
botaing chetanteko ápireaná.* Whilst I was standing on the bank
of the river, a large number of
wild duck flew over my head.
17. *Paiṭi chábákete oátee senoeaná* He finished his work and went
home.
18. *Am oletan tükentéáing nelkedá* I saw what you were writing.
19. *En otere paiṭi paiṭietankom
neldaiá chi* Can you see those man who are
working in that field ?
20. *Am moṛá námkedáete hátu-
tam chimin sangingá* 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.

INDICATIVE MOOD	{	PRESENT TENSE	- <i>emotánding</i>	- I am given.
		IMPERFECT	„ - <i>emotan taikénding</i>	- I was being given.
		FUTURE	„ - <i>emodíng</i>	- I shall be given.
		PERFECT	„ - <i>emakánding</i>	- I have been given.
		PAST	„ - <i>emeánding</i>	- I was given.
		PLUPERFECT	„ - <i>emlenánding</i>	- I had been given.
SUBJUNCTIVE MOOD		- <i>emokánding</i>	- I may be given, let me be given.	

CONDITIONAL MOOD	- <i>emotanredoing</i>	- If I am given.
IMPERATIVE	„ - <i>emome</i>	- Be you given.
	<i>emoben</i>	- Be you two given.
	<i>emope</i>	- Be you (plural) given.
INFINITIVE	„ - <i>emo</i>	- To be given.
PARTICIPIAL ADJECTIVES	- <i>emotan, emotan taiken, emo, emakan, emean,</i> and <i>emlen.</i>	
PARTICIPIAL NOUNS OF AGENCY	- <i>emotani, emotanking, emotanko, etc.</i>	
PARTICIPIAL OBJECTIVE NOUNS	- <i>emotanteá, emoteá, emakanteá, etc.</i>	
CONJUNCTIVE PARTICIPLES	- <i>emotanre, emeante, emlenete, emoreá, emakan- táte, etc.</i>	

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.* *dandiakan kui*—a married woman, *chiráakani*—an accused person, *rápud-akan arsi*—a broken mirror, *pereakan chaçu*—a full water-pot, *isu sirmáakani*—a very old person, *sedákani*—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.* *emoteá*—a thing that is usually given—is exactly the same as *emeteá*, and *heroteá*—a thing that is sown—has the same meaning as *heretedá*.
4. The passive verb *jonomo*—to be born, always takes *len* instead of *ean* as its past tense-suffix. *E. g.* *jonomlenáe*—he was born.

EXAMPLES.

- | | | |
|-----|--|--|
| 1. | <i>Hátutape jápáre háti chuilaóe neleaná chi</i> | Has an elephant ever been seen near your village? |
| 2. | <i>Moakan kátátam máoá</i> | Your swollen leg will be cut off. |
| 3. | <i>Isu etkáte lijátale itkidakaná</i> | Our clothes have been washed very badly. |
| 4. | <i>Jáná káing emoreo, hujúáing</i> | Even if I am given nothing, I will come. |
| 5. | <i>Aleá hátuete lingitan gará ne sirmá ánjeđoá</i> | The river which is now flowing from our village will dry up this year. |
| 6. | <i>Unđure gailakan dandákuláing námkiá</i> | I found the wounded hyaena in a cave. |
| 7. | <i>Bairtee tollenredo, káe ueaná honang</i> | If he had been tied with a rope, he would not have fallen. |
| 8. | <i>Isu diang nuko já chuilaó káko munđaoá</i> | Those who drink much rice-beer will never be rich. |
| 9. | <i>Támeante horá kuřire bágeeaná</i> | He was beaten and left on the side of the road. |
| 10. | <i>Kui pochoáte dolentáre ne maiom pereakan lijáing hulangledá</i> | At the place where the woman had been raped, I picked up this cloth full of blood. |

CHAPTER XV.

REFLEXIVE AND RECIPROCAL 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 1* 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:—

<i>Agu</i>	- to bring, becomes	<i>águn</i>	- to bring oneself.
<i>Em</i>	- to give, „	<i>emen</i>	- to give „
<i>Bai</i>	- to make, „	<i>bain</i>	- to make oneself, to pretend.
<i>Tám</i>	- to strike, „	<i>támen</i>	- to strike „
<i>Jir</i>	- to fan, „	<i>jiren</i>	- to fan „
<i>Abung</i>	- to wash, „	<i>abungen</i>	- to wash „
<i>Atom</i>	- to move, „	<i>átomen</i>	- to move oneself, to get out of the way

<i>Dul</i>	- to pour, becomes	<i>dulen</i>	- to pour over oneself.
<i>Achu</i>	- to engage, „	<i>áchun</i>	- to engage oneself.
<i>Orá</i>	- to bathe, „	<i>orán</i>	- 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.

<i>Sing.</i>	1st Person	- <i>Ementánding</i>	- I am giving myself.
	2nd „	- <i>Ementanam</i>	- You are giving yourself.
	3rd „	- <i>Ementandé</i>	- He or she is giving himself or herself.
<i>Dual</i>	1st „	- <i>Ementándlang</i>	- You and I are giving ourselves.
		- <i>Ementándling</i>	- He or she and I are giving ourselves.
	2nd „	- <i>Ementandben</i>	- You two are giving yourselves.
	3rd „	- <i>Ementándking</i>	- They two are giving themselves.
<i>Plural</i>	1st „	- <i>Ementándbu</i>	- You and I are giving ourselves.
		- <i>Ementándle</i>	- They and I „ „ „
	2nd „	- <i>Ementandpe</i>	- You are giving yourselves.
	3rd „	- <i>Ementándko</i>	- They are giving themselves.
IMPERFECT TENSE		- <i>Ementan taikénding</i>	- I was giving myself.
FUTURE TENSE		- <i>Eménding</i>	- I will give myself.
PERFECT TENSE		- <i>Emakánding</i>	- I have given myself.
PAST TENSE		- <i>Emkénding</i>	- I gave myself.
PLUPERFECT TENSE		- <i>Emlénding</i>	- I had given myself.
SUBJUNCTIVE MOOD		- <i>Emenkánding</i>	- I may give myself, let me give myself.
CONDITIONAL MOOD		- <i>Ementanredoing</i>	- If I am giving myself.
IMPERATIVE MOOD		- <i>Emenme</i>	- Give yourself.
		- <i>Emenben</i>	- Give yourselves.
		- <i>Emenpe</i>	- Give yourselves (plural).

INFINITIVE MOOD	- <i>Emen</i>	- To give oneself.
PARTICIPIAL ADJECTIVES		- <i>Ementan, ementan taiken, emen, emakan, emken, and emlen.</i>
PARTICIPIAL NOUNS OF AGENCY		- <i>Ementani, ementanking, ementanko, etc.</i>
PARTICIPIAL INSTRUMENTAL NOUNS		- <i>Ementanted, ementeá, emkenteá, etc.</i>
CONJUNCTIVE PARTICIPLES		- <i>Ementanre, emenreá, emkente, emlentáre, etc.</i>

RECIPROCAL VERBS.

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:—

<i>Em</i>	- to give,	becomes <i>epem</i>	- to give to each other or to one another.
<i>Tám</i>	- to strike	„ <i>tapám</i>	- to strike each other.
<i>Káji</i>	- to speak	„ <i>kapáji</i>	- to speak with each other, to converse.
<i>Kuli</i>	- to question	„ <i>kupuli</i>	- to question each other.
<i>Nel</i>	- to see	„ <i>nepel</i>	- to see each other.
<i>Nám</i>	- to find	„ <i>napám</i>	- to find each other.
<i>Dárom</i>	- to meet	„ <i>dapárom</i>	- to meet each other.
<i>Kiring</i>	- to buy	„ <i>kipiring</i>	- to buy from each other, to trade.
<i>Udub</i>	- to show	„ <i>upudub</i>	- to show each other.
<i>Jagar</i>	- to talk	„ <i>japgar</i>	- to converse.

96. 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 *epem* in the present indicative, the other tenses and moods being illustrated by the inclusive dual of the first person.

INDICATIVE MOOD—PRESENT TENSE.

<i>Dual</i>	1st person	<i>epemtanálang</i>	- You and I	} are giving each other.
		<i>epemtanáling</i>	- He or she and I	
	2nd „	<i>epemtanáben</i>	- You two	
	3rd „	<i>epemtanáking</i>	- They two	
<i>Plural</i>	1st „	<i>epemtanábu</i>	- You and I	} are giving one another.
		<i>epemtanále</i>	- They and I	
	2nd „	<i>epemtanápe</i>	- You	
	3rd „	<i>epemtanáko</i>	- 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 - *epemtantedá*, *epemtedá*, *epemkentedá*, etc.
- CONJUNCTIVE PARTICIPLES - *epemtanre*, *epemtan taikenredá*, *epemkente*, *epemlentéde*, etc.

EXAMPLES.

- | | |
|---|--|
| 1. <i>Jirubenkále</i> | May we warm ourselves at the fire. |
| 2. <i>Jirenté águaingme</i> | Bring me a fan. |
| 3. <i>Goentanree sábeaná</i> | He was caught in the very act of committing suicide. |
| 4. <i>Uiukentee gitieaná</i> | Having covered himself with a blanket, he went to sleep. |
| 5. <i>Lokee baintaná.</i> | He is pretending to limp. |
| 6. <i>Káam abungakanredo, entorsá abungenme</i> | If you have not washed yourself, do so at once. |
| 7. <i>Nelkedingte, chikanredé ukuná</i> | Why does she always hide herself when she sees me. |
| 8. <i>Singi satub tingulen taikenko isuko lágáeaná.</i> | The men who had been standing all day were very tired. |
| 9. <i>Atomlenredoko, káko tegáeaná honang.</i> | If they had got out of the way, they would not have been trodden on. |
| 10. <i>Auring iu jáked álope hundiná</i> | Don't assemble together until I call out. |
| 11. <i>Nepelredolang, kipiringálang</i> | If we see each other, we will trade together. |
| 12. <i>Sáben paitire depengápe</i> | Help one another in all things. |

13. *Topoukan oáing ákiringakadá* I have sold the adjoining house also.
14. *Tapámkenko sábkedkote Don-
golte idikom* Catch those persons who struck one another and take them to Chaibassa.
15. *Aling kapájikentáreng báge-
akadá* I have left it in the place where he and I conversed together.
16. *Holá kiringled hereteáko up-
udubtaná* They are showing one another the seed which they bought yesterday.
17. *Marang Gomke epser ote Pá-
tore emakaiá* The Deputy Commissioner has given the disputed land to Pator.
18. *Sapákikente isuking jupvrikená* They assumed each other's names and became great friends.
19. *Kumbúking, eperangtan taikenre
táka idiketeng nireaná* While the two thieves were quarreling amongst themselves, I ran away with the money.
20. *Dapáromeanchi engá ondo
kuihonte cheperebkenáking.* 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 hambalá* - This stone is heavy. *En dárú salangjá* - That is a high tree. *Dongolre menáeá* - He is in Chaibassa. *Asar oáre 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.

<i>Sing.</i>	1st Person	<i>Menáingá</i>	- I am, I exist, I am present.
	2nd „	<i>Menámeá</i>	- You are, etc.
	3rd „	<i>Menáeá</i>	- He or she is, etc.
		<i>Mená</i>	- It is, etc. (same form for dual and plural).
<i>Dual</i>	1st Person	<i>Menálangá</i>	- You and I are, etc.
		<i>Menálingá</i>	- He or she and I are, etc.
	2nd „	<i>Menábená</i>	- You two are, etc.
	3rd „	<i>Menákingá</i>	- They two are, etc.
<i>Plural</i>	1st Person	<i>Menábuá</i>	- You and I are, etc.
		<i>Menáleá</i>	- They and I are, etc.
	2nd „	<i>Menápeá</i>	- You are, etc.
	3rd „	<i>Menákoá</i>	- They are, etc.

FUTURE TENSE - *Hobáoáing, hobáoam, hobáoé, etc.* I, you, he or she will be.

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

PAST TENSE - *Taikenáing, taikenam, taikenáe, etc.* I, you, he or she was, etc.

CONDITIONAL MOOD - *Menáingredo* - If I am, etc.

- *Hobáoredoing* - If I will be, etc.

- *Taikenredoing* - If I was.

IMPERATIVE MOOD - *Tainme* - be present, remain.

Tainben - „ „ „ (dual).

Tainpe - „ „ „ (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 - *Menáingre, menámetáre, tainreá, 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:—

Ainá miad merom menáeá - (literally, 'my one goat exists').

Miad merom menáeátaing - (literally, 'one goat is mine' c. f. form given in para. 39.)

Aingtáre miad merom menáeá - (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* und *menátenko*. *E. g.*

Menáko tákáko námeá - Those who are present will receive money.

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

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

Holá taikení keáime - Call the man who was present yesterday.

Mandí taikení huringlekáe 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 *á* is necessary. *E. g.*

Ne gará ká ikirá - This river is not deep.

Ainá kátu ká leserá - My knife is not sharp.

Aleá háture peainko 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.

Sing.	1st Person	<i>bangingá</i>	- I am not, I am absent.
	2nd „	<i>bangmeá</i>	- You are not, etc.
	3rd „	<i>bangáeá</i> <i>banoá</i>	- He or she is not, etc. - It is not (same form for dual and plural).
Dual	1st „	<i>banglangá</i> <i>banglingá</i>	- You and I are not, etc. - He or she and I are not, etc.
	2nd „	<i>bangbená</i>	- You two are not, etc.
	3rd „	<i>bangkingá</i>	- They two are not, etc.
Plural	1st „	<i>bangbuá</i> <i>bangleá</i>	- You and I are not, etc. - They and I are not, etc.
	2nd „	<i>bangpeá</i>	- You are not, etc.
	3rd „	<i>bangkoá</i>	- They are not, etc.

FUTURE TENSE - *káing hobáoá*, etc. - I will not be, etc.

PAST TENSE - *káing taikená*, etc. - I was not, etc.

CONDITIONAL MOOD - *bangingredo* - If I am not, etc.

káing hobáoredo - If I will not be, etc.

káing taikenredo - If I was not, etc.

IMPERATIVE MOOD - *bangme* - be absent.

bangben - ,, ,, (dual).

bangpe - ,, ,, (plural).

INFINITIVE MOOD - *ḡano* - not to be, to be absent.

PARTICIPIAL ADJECTIVES - *banging*, *bangme*, *bangáe*, etc.

PARTICIPIAL NOUNS OF AGENCY - *bangái*, *bangking*, *bangko*.

PARTICIPIAL OBJECTIVE NOUNS - *banoteá*, *ká hobáoteá*, *ká taikenteá*, etc.

CONJUNCTIVE PARTICIPLES - *bangmere*, *bangingtáte*, *ká taikenreá*, etc.

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

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

Aina sádomko bangkoá

Sádomko bangkoátaing

Aingtáre sádomko bangkoá.

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*, *banotenkíng* and *banotenko*.

EXAMPLES.

1. *Dáru báno disum* - A country without trees.
- Bir mená disum* - A country with forests.
- Kuldáko taiken disum* - A country that used to contain tigers.
2. *Engáteaputeteking bangking hon* - A child without father or mother,
i. e. an orphan.
3. *Menáe oá hándiakaná* - The house he lives in has fallen down.
4. *Aingtáre jometeá banoá* - I have nothing to eat.
5. *Buru terpá mená háturee* - He is hiding himself in the village
ukuntaná beyond the hill.
6. *Abu ote banotenko ringáre* - We who have no land will die first
sidátebu gojóá in time of famine.
7. *Mendáingre águime* - Bring him while I am here.
8. *Káam taikenreng paitichábá-* - I have finished the work in your
akadá absence.
9. *Undim amleká káe eselá* - Your young brother is not so fair
as you are.
10. *En isu purá uriko taikenitáre* - That man who once had very many
nádo jánko bangkoá cattle now has none at all.

101. The two verbs *men* and *metá*, both meaning "to say", "to tell", appear to be variations of the same original root. *Men* is used

for all ordinary purposes, *metá* 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.

Menpáing. *metamáing.*
metaiáing.

PERFECT.

Menakadáing

PAST.

Menkedáing. *metadmedáing.*
metaiáing.

PLUPERFECT.

Menledáing

SUBJUNCTIVE MOOD.

Menekáing *metamkáing.*
metaikáing.

CONDITIONAL MOOD.

Menetanredoing, etc. *metamredoing, etc.*
metairedoing, etc.

IMPERATIVE MOOD.

Meneme *metaimé.*
Meneben *metaiiben.*
Menépe *metaiépe.*

INFINITIVE MOOD.

Men *metá.*

PARTICIPIAL ADJECTIVES.

Menetan, mene, *metantan, metai,*
Menked, etc. *metaiime, etc.*

PARTICIPIAL NOUNS OF AGENCY.

Menei, meneking, *metami, metamking,*
Meneko, etc. *metamko, etc.*

PARTICIPIAL OBJECTIVE NOUNS.

<i>Menetantedá, menetedá,</i>	<i>metamtantedá, metaitedá,</i>
<i>Menkedtedá, etc.</i>	<i>metadmetedá, etc.</i>

CONJUNCTIVE PARTICIPLES.

<i>Menetanre, menetére,</i>	<i>metamtanre, metaitére.</i>
<i>Menkedte or mente, etc.</i>	<i>metadmete, etc.</i>

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 “*Garáing hujúá 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 líjá rooká mente, - Put this cloth in the sun in order
jétere ememé that it may become dry.

Alokápe eperang - In order that you may not quarrel,
mente, oteng I shall divide the land between
hátingapéá you.

Aiá eráing áandúiká - Gora killed Soma in order to marry
mente, Gora Somáe his wife.
goekiá

3. *Mente* also means ‘because’ in Ho, its evolution being apparently as follows. The sentence: *Káam trikená mentee 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, jáná káam you arrived afterwards.
námeá

Bangáéamente, alom - Do not accuse him because he is
chiríáá absent.

Causal clauses may also be expressed by two separate co-ordinate sentences, or by the use of *néámente* or *enámente* (therefore) with the principal sentence. Thus, the first example given above may be rendered either ; *Taiomtem seferlená ; jáná káam námeú*, or *taiomtem seferlená, enámente jáná káam 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 : *Néá chikanápe (chinápe) metá ?* So also *En dárú chinápe metá* - What do you call that tree ? *Sarjom dárúle 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.

PRESENT - *hobáotanáing* - I become (or) am becoming.

IMPERFECT - *hobáotan taikenáing* - I was becoming.

FUTURE - *hobáoóing* - I shall become.

PERFECT - *hobáakanáing* - I have become.

PAST - *hobáeanáing* - I became.

PLUPERFECT - *hobálenáing* - I had become.

SUBJUNCTIVE MOOD - *hobáokáing* - I may become.

CONDITIONAL MOOD - *hobáoredoing* - If I become.

IMPERATIVE MOOD - *akanme*
 akanben } (used only in conjunction with
 akanpe } 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, hobáotáre, 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

lagátíngá. *E. g.* *Am seno lagátíngá* - 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, *Hapáakanme* - 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, káéátaná* - I, you, he or she is unwilling.

FUTURE - *káingá, kamá, káéá* - I, you, he or she won't.

PAST - *káingáeaná, kamáeaná, káéáeaná* - I, etc. would not.

SUBJUNCTIVE MOOD - *káingáká, kamáká, káéáká* - I, etc. may be unwilling.

CONDITIONAL MOOD - *káingáredo, kamáredo, káéáredo* - If I, etc. am unwilling.

IMPERATIVE MOOD - *alomá, alobená, alopeá* - Don't do that.

INFINITIVE MOOD - *ká* - to be unwilling.

PARTICIPIAL ADJECTIVES - *káingátan, kam, káéáean, etc.*

PARTICIPIAL NOUNS OF AGENCY - *káéái, káéáking, káéáko, etc.*

PARTICIPIAL OBJECTIVE NOUNS - *káingátanre, kamátare, káéáeante, etc.*

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

EXAMPLES.

1. *Pancham emte hobáoá* - You must pay your rent.
2. *Engamapumteking manátíng lagátíngá* - You ought to obey your parents.
3. *Menkedteápe aiunkedá chi* - Did you hear what he said ?
4. *Háttingtaná mentee menkedá* - He said he was going to the market.
5. *Ai menetantaikenre bisian bíng huákíá* - As he was speaking, a poisonous snake bit him.
6. *Erátam ondo misam támiredo, Gómke tamichimeá mente Birsá metaimé* - Tell Birsá that, if he beats his wife again, I shall have him beaten.

7. *Epser ote alom sieá mente Soma* - Tell Soma not to cultivate the dis-
kájiaine puted land.
8. *Jupuritanálangmente am bang-* - Because we are friends, I shall look
mere erátaming saítibúá. after your wife while you are
away.
9. *Nidáre dáing asiere:lo nu dai-* - Leave the waterpot here so that, if
káing mente chá:tu netáre I want water during the night,
bágeeme I can have a drink.
10. *Am bugin Munḍa menámeá men-* - I thought you were a good Munda,
teng atkárkedá mendo nádo but now I shall never believe
já chuiláo káing sáriamá 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. *Híating* - 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.

PERSONAL.

PRESENT.

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

IMPERFECT.

Sukuingtan taikená - It was pleasing
me ... *Sukutan taikenáing* - I was being
pleased.

FUTURE.

Sukuingá - It will please me ... *Sukuíng* - I will be pleased.

PERFECT.

Sukuakadingá - It has pleased me ... *Sukuakanáing* - I have been pleased.

PAST.

Sukukedingá - It pleased me ... *Sukueanáing* - I was pleased.

PLUPERFECT.

Sukuledingá - It had pleased me ... *Sukulenáing* - I had been pleased.

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.

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

Giukedmeá - It shamed you or you were ashamed.

Giudadmeáe - 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 *aṭkár* (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.*

- Já chulláo káing nelkileká atkáring- taná* - I am under the impression that I never saw him.
- Gojotanleká atkáringtaná* - I feel as if I am dying.
- Támlenleká holá atkárkedingá* - I felt yesterday as if I had been beaten.

EXAMPLES.

1. *Ká huju sanangkiá* - He did not wish to come.
2. *Hólá nidá isu tetangkedingá (ising tetangeaná)* - I felt very thirsty night before last.
3. *Kurkurkite (kurkureante) oáetee oleaná* - He got angry and went out of the house.
4. *Kurkuraite' oáetee oleaná* - He got angry with him and went out of the house.
5. *Rengemetan taikenámente jometéing emadmeá* - I gave you food because you were feeling hungry.
6. *Ráusáko isu sirmáko jidá* - Those who are always joyful will live many years.
7. *Ainá bo hasuingtanre alope kákalá* - Don't make a noise while my head is paining.
8. *Mermeredo beoleme* - If you find it bitter, spit it out.
9. *Balbalíngká mentee uiuakaná* - He has covered himself up in order to sweat.
10. *Rusurusuleká atkáringtaná* - 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), *sare* (to remain over), *ruá* (to return), *pere* (to fill, be full), *sídá* (first), *párom* (across), *áer* (before), *japá* (close), and *jiling* (long). Examples of roots so used with meanings different from their original ones are :— *idi*, *úgu*, *ondo*, *torsá*, *dará*, and *ichi* (vide. para 68); while examples of modifying roots which have become mere suffixes are :— *urum*, *urá*, *tuá*, *bá*, *tab*, *urui*, *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. *Holáe paīt̄iet̄ekedá* - He started work yesterday.
2. *Nel̄kedingrem ol̄bágekedá* - You stopped writing as soon as you saw me.
3. *Jomchábáketee oleaná* - He finished eating and went out.
4. *Háturenko kuláko támgoekia* - The people of the village killed the tiger by beating him.
5. *Adean tákáing tegánámkedá* - I found the lost rupee by treading on it.
6. *Senoean háteteng nuláakadá* - I have drunk more than I did at the last market.
7. *Aiub lagite huringleká mándiing jomsareakadá* - I have eaten and left a little cooked rice for the evening.
8. *Am ote emruáte (emuráte) hobáoá* - You will have to give back the land.
9. *Surpangko tuperekia* - The wasps stung him all over.
10. *Birsá támsidákedingá* - Birsá struck me first.
11. *Tisiñg nidáre garáko senpároméá* - They will go across the river to-night.
12. *Gará páromáeringme* - Cross me over the river first.
13. *Dárué májupáetan taikená* - He was cutting the tree close to the ground.
14. *Sádome tol̄jilingakaiá* - He has tied the horse with a long rope.
15. *Kerákoé támidikedkoá* - He kept on beating the buffaloes.

16. *Hátute idiáguime* - Take him to the village and bring him back.
17. *Setá huáõndõmeredo, entorsá tuingime* - If the dog bites you again, shoot him at once.
18. *Tising Dongoltem senoredo, neá iditorsáeme* - If you go to Chaibassa today, take this as you go.
19. *Tising Dongoltem senoredo, mi ðákáréá lijá águdáráeme* - If you go to Chaibassa today, bring a cloth worth one rupee as you come.
20. *Chiminang ánjáte hobá daiá, ne pãiti chábáchieme* - Have this work finished as soon as possible.
21. *Kumbũ nelurumkiá* - He identified the thief by seeing him.
22. *Oáé jutidurumkedá* - He recognised the house by touching it.
23. *Am hujuuráre oáteng ruáá* - When you come back, I shall return home.
24. *Neá Dongolte idituáeme* - Take this to Chaibassa and come back.
25. *Ƨoteeante kulá nirbákedáe* - After being shot, the tiger ran about here and there.
26. *Red águtabeme* - Bring the medicine quickly.
27. *Birkerá losodree juáuruieaná* - The bison was stuck fast in the mud.
28. *Birhoko goeutarkiáko* - The savages (*i. e.* those living in the forest) killed him completely.
29. *Horá kuñire taiatánme* - Wait at the side of the road until I come.
30. *Aing isinakad mándi jomrengá-eme* - 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 duljompe* means, as near as it can be translated, "Sit at ease in the shade", and *Sadom idijomme* means "Take the horse if you please".

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) *hujutan-ing nelkiá*, (ii) *hujutanreng nelkiá*, and (iii) *nelhujukiáing*. 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 águkáing mentee senoeaná*, (ii) *sán águtee senoeaná*, and (iii) *sán águtieaná*. 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 águte 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 águtieaná* and *okontieaná* (where did he go?), the Ho will say *sán águtiá* and *okontiá*, 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.

1. *Diang já chuiláo káing nelnukiá* - I never saw him drink rice beer.
2. *Sitanloing nelkiá* - While ploughing, I saw him.
3. *Sitanreng nelkiá* - I saw him ploughing.
4. *Nelukedmere aingge ueaná* - As I saw you fall, I fell myself.

5. *Dolá bábá irtanbu nelkoá* - Come, let us see them cutting the paddy.
6. *Mundá águtitaná* - He is going to bring the Munda.
7. *Jomtingtan taikená* - I was going to eat.
8. *Engáte neltiá* - He went to see his mother.
9. *Setáre epses ote neltiá* - He will go to see the disputed land in the morning.
10. *Gapá am neltekoá* - 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 mial* (ten and one, i. e. eleven), *gel taruiá* (ten and six, i. e. sixteen). The numbers above 20 are calculated in stages of twenties. Thus 40 is *bár hisi* - two twenties; 60 is *ape 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 *bár hisi* (forty) respectively. Thus, *hisi geleá* (twenty and ten, i. e. thirty), *hisi gel moiá* (twenty and ten and five, i. e. thirty-five) and *bár hisi gel iviliá* (two twenties, ten and eight, i. e. fifty eight). The following list will make the matter clear: —

- | | |
|----------------------------------|---|
| 1. <i>miad, mid, mi.</i> | 30. <i>hisi geleá, hisi gel.</i> |
| 2. <i>báriá, bár.</i> | 31. <i>hisi gel miad, hisi gel mi.</i> |
| 3. <i>apeá, ape.</i> | 32. <i>hisi gel báriá, hisi gel bár.</i> |
| 4. <i>upuniá, upun.</i> | 40. <i>bár hisi.</i> |
| 5. <i>moiá, moi.</i> | 41. <i>bár hisi miad, bár hisi mi.</i> |
| 6. <i>turuiá, turui.</i> | 50. <i>bár hisi geleá, bár hisi gel.</i> |
| 7. <i>aeá, ae.</i> | 60. <i>ape hisi.</i> |
| 8. <i>iriliá, iril.</i> | 70. <i>ape hisi geleá, ape hisi gel.</i> |
| 9. <i>areá, are.</i> | 80. <i>upun hisi.</i> |
| 10. <i>geleá, gel.</i> | 90. <i>upun hisi geleá, upun hisi gel.</i> |
| 11. <i>gel miad, gel mi.</i> | 100. <i>moi hisi.</i> |
| 12. <i>gel báriá, gel bár.</i> | 110. <i>moi hisi geleá, moi hisi gel.</i> |
| 17. <i>gel aeá, gel ae.</i> | 120. <i>turui hisi.</i> |
| 20. <i>hisi.</i> | 130. <i>turui hisi geleá, turui hisi gel.</i> |
| 21. <i>hisi miad, hisi mi.</i> | 200. <i>gel hisi.</i> |
| 22. <i>hisi báriá, hisi bár.</i> | 300. <i>gel moi hisi.</i> |

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 geleá*.
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 báriá* (twelve), *bár hisi* (forty), *ape hisi gel turuiá* (twenty-six) and *turui hisi geleá* (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*), *táká* (a rupee), *muká* (about $1\frac{1}{2}$ feet in length), *pati* (two seers) and *bisiá* (twenty seers). *E. g.*

Nenete Dongol gel bár gaudi mená - Chaibassa is twelve leagues away from here.

Ape hisi gel turui takding 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.*

Aipá koáhon mi ho (mi ho koáhon) kuihonko upun hoko menákoá.

I have one son and four daughters.

Ne háture 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 goeakadkoá.

The tiger has killed three buffaloes and seven sheep.

II. ORDINAL NUMERALS.

113. The only ordinal numerals in use are *sidá* (first) and *eťá* (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 taiomreá máeme

Báriá dáru bágekete miad máeme

} Cut the third tree.

Upun hoko taiomreni águime

Upun hoko bágekedkote miad águime

} Bring the fifth man.

Tisingete ape má bágekete taiom betare ruáá - 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	... <i>misá, miduná</i>	Eleven times	... <i>gelmiduná</i>
Twice	... <i>bárduná</i>	Twenty times	... <i>hisiduná</i>
Thrice	... <i>apeduná</i>	Twenty nine times...	<i>hisiareduná</i>
Four times	... <i>upunduná</i>	Thirty times	... <i>hisigelduná,</i> <i>dosiduná</i>
Five times	... <i>moiduná</i>	Forty times	... <i>bárhisduná</i>
Ten times	... <i>gelduná</i>	Fifty times	... <i>bárhisigelduná</i>

IV. DISTRIBUTIVE NUMERALS.

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

One each ... *Mimiad, miad miad, mipiad*

Two each ... *Bábárid, bária bárid*

Three each ... *Apapiá, aapiá, apiá apiá.*
 Five each ... *Moimoiá, momoiá, moiá moiá.*
 Ten each ... *Gelgeleá, gegeleá, 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 emadkoá - I gave them two rupees each. Upupun (uupun, upun upun) pati bábáko águakadá - 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, *Mimiadte, miad miadte, mipiadte - One by one. Upupuniáte, uupuniáte, upuniá upuniáte - four by four. Tuturuáte, 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 dáru sumang máeme - Only cut small trees. Maparang hákuko águkom - Bring several big fish.*

V. FRACTIONAL NUMERALS AND APPROXIMATIONS.

116. The only fraction known to the Hos is *tálá* - a half. *E. g. Miad chándu tátá - 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 áko ape hanáting baite hobáoá - 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 holdáko lujulená - About twenty or twenty five men came yesterday.

Turui aedungáing senoeaná - I went six or seven times.

Mói hisileká hókó ménékoá - About a hundred men are present.

Upundunálekáe támkingá - 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 *Máge* 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 :-

<i>Baisák</i> ...April	- May	<i>Kártik</i> ...October	- November
<i>Jet</i> ...May	- June	<i>Agan</i> ...November-	December
<i>Asár</i> ...June	- July	<i>Pus</i> ...December -	January
<i>Sáoan</i> ...July	- August	<i>Mág</i> ...January -	February
<i>Bádo</i> ...August	- September	<i>Págun</i> ...February -	March
<i>Asin</i> ...September	- October	<i>Chait</i> ...March -	April.

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 (*mulu 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, *jeté singi* or *lolo dipli* - the hot weather, and *jargi dá* - 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, *iro* 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 *sál* tree. The ideas of an aboriginal as to time and distance are notoriously, and in practice inconveniently, misleading. Ho 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 pul rápudean sirmáree jonomená* - 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 *hát* 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	... <i>Ruibár</i>	Wednesday	... <i>Budbár</i>
Monday	... <i>Sombár</i>	Thursday	... <i>Gurbár</i>
Tuesday	... <i>Mangalbár</i>	Friday	... <i>Sukurbár</i>
	<i>Mangarbár</i>	Saturday	... <i>Sanibár.</i>

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: *Chintang singi taikená* - 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: *nintang 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: *intang 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 cockerow.

Simrá - Cockerow.

- Mir mir* - Just before daylight when objects first become distinguishable.
Ang, idang - Dawn.
Singiol, singitur - Sunrise.
Setá - Morning.
Uri apayr singi - Cattle yoking time, *i. e.* about 8 A. M.
Basiam dipli - Time when food left over from the night before (*bási* - stale) is eaten, *i. e.* about 9 A. M.
Marang basiam dipli - About 10 or 11 A. M.
Tikin, mulisingi - Noon.
Tárasingi, kochesingi - Afternoon.
Basang dá singi - Time when water is boiled for the cooking of rice, *i. e.* about 4 P. M.
Singihatur - Sunset.
Uri ader dipli - Time when cattle are driven home, *i. e.* shortly after sunset.
Aiub - Evening.
Mir mir - Twilight.
Nidá - Night.
Mándi jom dipli - Evening meal time, *i. e.* about 8 P. M.
Giti dipli - Sleeping time, *i. e.* about 9 P. M.
Tálá 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, *áná* - an anna, *siki* - four annas, *bár siki* - eight annas, *ape siki* - twelve annas, *ťáká* - a rupee, *mi źáká tálá* or *turui siki* - one rupee and eight annas.

WEIGHTS - *Konrd* - about $\frac{1}{4}$ seer, *poild* - about 1 seer, *pati* - about 2 seers, (in some parts only 1 seer), *bisiá* - about 20 seers, *kunđi* - about 20 seers, *panđi* or *purá* - about 10 maunds, *bándi* - 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 $1\frac{1}{2}$ 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 tupuing* 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 :—

North	...	<i>Kátáchamrá</i>
South	...	<i>Bokanduki</i>
East	...	<i>Singiol</i>
West	...	<i>Singihasur</i>

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) *Áerre* and *áerte* - before, ahead of, in front of.

Alangá (alang) áerre mendéa - He is ahead of us.

Gomkéa (gomke) áerte álom senó - Don't go in front of the master.

- (ii) *Taiomre* and *taiomte* - behind, after.
Aivá (aing) taiomre tainme - Remain behind me.
Moi má taiomte hujume - Come after five days.
- (iii) *Chetanre* and *chetante* - on, upon, on the top of.
Oá chetanre oe dubtan taikené - The bird was sitting on the house.
Buru chetantee rakabeaná - He climbed to the top of the hill.
- (iv) *Látarre* and *látarte* }
Subáre and *subáte* } - below, under, underneath.
Dáru subáre lijárea ó tinguichieme - Pitch the tent under the trees.
En dáru látarte dolábu nireá - Come, let us run under that tree.
- (v) *Bitárre* and *bitárte* - in, inside.
Unda bitárre báná mendedá - The bear is inside the cave.
Oá bitárte párkom águeme - Bring the bed inside the house.
- (vi) *Bárre* and *bárte* - out of, outside.
Bir bárreng námkedá - I found it outside the forest.
Disum bárte senome - Go out of the country.
- (vii) *Japáre* and *japáte* - near, close to, in the vicinity of.
Hátu japáte bándá mená - There is a *bandh* near the village.
Kulá huang japátee 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 táláteng senoeaná - I went among the savages.
- (x) *Horáte* - by, through, by means of (used with persons only).
Ni (niá) horáte kumbuko sábeaná - The thieves were caught by this man.
Aivá dásiá (dási) horáte amá olakadtea kuleme - Send your letter through my servant.
- (xi) *Lagite* - for, on behalf of.
Neá am (amá) lagite, ená ai (aiá) - This is for you and that for him.
lagite mená.
Aing (ainá) lagite darkáse olkedá - He wrote the petition on my behalf.
- (xii) *Joká* - up to, as far as, for.
Tálá nilá joká aingloe taikená - He was with me up to midnight.
Báriá hátu bagekete ondo miad hátu - They carried the baggage as far as the third village
joká báromko gokedá
Mi chándu joká senokam - You may go for one month.

CHAPTER XXII.

ADVERBS.

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.

<i>Tising</i>	- today.
<i>Gapá</i>	- tomorrow.
<i>Meang</i> } <i>Gapáter</i> }	- the day after tomorrow.
<i>Ter gapáter</i>	- the day after <i>gapáter</i> .
<i>Holá</i>	- yesterday.
<i>Holáter</i>	- the day before yesterday.
<i>Ter holáter</i>	- the day before <i>holáter</i> .
<i>Honder betar</i>	- a few days back, <i>i. e.</i> within 10 days.
<i>Honderman</i> } <i>Holáman</i> }	- some days further back than <i>honder betar</i> .
<i>Honder honder</i>	- within the year, but further back than <i>honderman</i> or <i>holáman</i> .
<i>Ne sirmá</i> } <i>Ne kálom</i> }	- this year.
<i>Káloom</i>	- next year.
<i>Ter káloom</i>	- year after next.
<i>Má</i>	- last year.
<i>Misad sirmá</i>	- year before last.
<i>Ter misad sirmá</i>	- year before <i>misad sirmá</i> .
<i>Huju cháñdu</i> } <i>Mulu cháñdu</i> }	- next month.
<i>Senoean cháñdu</i> } <i>Nirean cháñdu</i> }	- last month.
<i>Dimsi</i> } <i>Dimsi dimsi</i> } <i>Angomutid</i> } <i>Angogapá</i> }	- daily, every day.
<i>Hát mutid</i>	- weekly, every week.
<i>Cháñdu mutid</i>	- monthly, every month.
<i>Sirmá mutid</i> } <i>Sirmá sirmá</i> }	- annually, every year.

<i>Choilá, chuilá</i>	- when ?
<i>Chimta, chimitá</i>	} - at what time ?
<i>Chimtang, chimitang</i>	
<i>Ná</i>	- now.
<i>Imtang, imitang</i>	- at this time.
<i>Nimtang, nimitang</i>	- at that time (pointed out).
<i>Enang</i>	- then, at that time (some time back).
<i>Já dipli</i>	} - at any time, at any moment.
<i>Jáimtang</i>	
<i>Já chuiláo ká</i>	} - at no time, never.
<i>Jáimtango ká</i>	
<i>Já betar</i>	- any day.
<i>Jau jav</i>	} - always.
<i>Jaúge</i>	
<i>Barábari</i>	
<i>Misá misá</i>	- sometimes, occasionally.
<i>Isu dúá</i>	- often, frequently.
<i>Isu purá dúá</i>	- very often.
<i>Liká liká</i>	- almost immediately afterwards.
<i>Náai, náen</i>	- after a little while.
<i>Entorsá</i>	- at once, immediately, without any delay.
<i>Aerte</i>	- before.
<i>Aerre</i>	- in future.
<i>Taiomte</i>	- after, afterwards, later.
<i>Sidáre</i>	- at first.
<i>Munure</i>	- in the beginning, in the time of one's ancestors.
<i>Chanabre</i>	} - in the end.
<i>Tundure</i>	
<i>Musing betar</i>	} - once upon a time.
<i>Mid dipli</i>	
<i>En betar</i>	- at that time.
<i>Auri</i>	- not yet.
<i>Chimin jáked</i>	- up till then, until.
<i>Ná jáked</i>	- up till now.

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

2. *Liká liká*, *náai* and *náen*, are only used with reference to future time, as *e. g.*, *liká likáé hujúá*—he will arrive soon. Such a sentence as " I arrived in the village and he came

shortly afterwards" would be rendered: *Hátureng seterlená ondo huring gári taiomtee hujulená.*

II.—ADVERBS OF PLACE.

<i>Nere, nenre, netá, netáre</i>	- here, in this place.
<i>Nepá, nepáre</i>	- hereabouts.
<i>Nete, nente, netáte</i>	- hither, to this place.
<i>Nepáte</i>	- to this direction.
<i>Nenete, netáete</i>	- hence, from this place.
<i>Nepáete</i>	- from this direction.
<i>Enre, entá, entáre</i>	- there, in that place.
<i>Enpá, enpáre</i>	- thereabouts.
<i>Ente, entáte</i>	- thither, to that place.
<i>Enpáte</i>	- to that direction.
<i>Enete, entáete</i>	- thence, from that place.
<i>Enpáete</i>	- from that direction.
<i>Terre, tertá, tertáre</i>	- yonder, in yonder place.
<i>Terpá, terpáre</i>	- somewhere yonder.
<i>Terte, tertáte</i>	- yonder, to yonder place.
<i>Terpáte</i>	- to somewhere yonder.
<i>Terete, tertáete</i>	- from yonder place.
<i>Terpáete</i>	- from somewhere yonder.
<i>Okonre, okonte, okontáre</i>	- where, in what place ?
<i>Okonpa, okonpáre</i>	- whereabouts ?
<i>Okonte, okontáte</i>	- whither, to what place ?
<i>Okonpáte</i>	- to what direction ?
<i>Okonete, okontáete</i>	- whence, from what place ?
<i>Okonpáete</i>	- from what direction ?
<i>Járe, jápáre</i>	- anywhere at all.
<i>Jápáre</i>	- anywhere abouts.
<i>Játe, játáte</i>	- to anywhere at all.
<i>Jápáte</i>	- to any direction.
<i>Jáete, játáete</i>	- from anywhere at all.
<i>Jápáete</i>	- from any direction.
<i>Sabentáre</i>	- everywhere.
<i>Sabenpáre</i>	- in every direction.
<i>Sabentáte</i>	- to everywhere.
<i>Sabenpáte</i>	- to every direction.
<i>Sabentáete</i>	- from everywhere.
<i>Sabenpáete</i>	- from every direction.
<i>Jomtipáre</i>	- on the right hand.
<i>Lengátipáre</i>	- on the left hand.

<i>Chetanre, chetantáre</i>	}	- above, on top.
<i>Sirmáre, sirmátáre</i>		
<i>Chetante, chetantáte</i>	}	- above, to the top.
<i>Sirmáte, sirmátáte</i>		
<i>Chetanpáre</i>	}	- somewhere above.
<i>Sirmápáre</i>		
<i>Látarre</i>	}	- below, underneath.
<i>Subáre</i>		
<i>Bitárrre</i>		- within, inside.
<i>Bárrre</i>		- without, outside.
<i>Japáre</i>		- near, close by.
<i>Páromre</i>		- across.
<i>Táláre</i>		- in the midst.
<i>Aérre</i>		- ahead.
<i>Taiomre</i>		- behind.
<i>Doeáre</i>		- behind, at the back.
<i>Kundamre</i>		- behind.
<i>Danangre</i>		- behind (some opaque object).
<i>Chanabre</i>		- at the end.

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

III.—ADVERBS OF QUANTITY.

<i>Isu, purá</i>	- much	<i>Chiminang</i>	- how much ?
<i>Isupurá</i>	} - very much	<i>Iminang</i>	- that much.
<i>Timbá</i>		<i>Niminang</i>	- this much, so much.
<i>Huring</i>	- a little	<i>Onđo</i>	- again.

Note.—Approximations to the above quantities are obtained by the addition of *leká*. Thus, *iminangleká* - 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*.

<i>Isu</i>	- very.	<i>Liká</i>	- almost.
<i>Bode</i>	- quickly.	<i>Sumang</i>	} - only, alone.
<i>Sámáge</i>	- in vain, without rhyme or reason.	<i>Sumad</i>	
<i>Sárigé</i>	- truly, certainly.	<i>Misá torsá</i>	- altogether, without leaving anything.

(ii) Adverbs formed by the addition of the instrumental postposition *te* to other parts of speech. The following are a few examples :—

<i>Anjáte</i>	- quickly.
<i>Borote</i>	- timidly.
<i>Hambalte</i>	- with difficulty.
<i>Lárte</i>	- easily.
<i>Kákaláte</i>	- loudly.
<i>Maíte</i>	- softly.
<i>Suáete</i>	- slowly.
<i>Lándáte</i>	- laughingly.
<i>Lándiáte</i>	- lazily.
<i>Ránsáte</i>	- joyfully, gladly.
<i>Rukute</i>	- tremblingly.
<i>Sukute</i>	- voluntarily.
<i>Achakáte</i>	- suddenly, unexpectedly.
<i>Akachakáte</i>	- mysteriously.
<i>Kurkurte</i>	- angrily.
<i>Oborte giti</i>	- to sleep on the stomach.

(iii) 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.

<i>Chileká, chilekáte</i>	- how, in what way ?
<i>Neleká, nelekáte</i>	} - in this way.
<i>Neká, nekáte</i>	
<i>Enleká, enlekáte</i>	} - in that way.
<i>Enká, enkáte</i>	
<i>Terleká, terlekáte</i>	} - in the same way as that yonder.
<i>Teráleka, terálekáte</i>	
<i>Okonleká, okonlekáte</i>	- like what, in what manner ?
<i>Jáleká, jálekáte</i>	- in any way at all.
<i>Dásileká, dásilekáte</i>	- like a servant, in a menial way.
<i>Hiahíreleká (te)</i>	- like the lightning.
<i>Holáleká (te)</i>	- like it was yesterday.
<i>Aiumleká (te)</i>	- audibly.
<i>Hápáleká (te)</i>	- quietly.
<i>Atkároleká (te)</i>	- perceptibly.
<i>Neloleká (te)</i>	- visibly, obviously.
<i>Gojoleká (te)</i>	- 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 :—

<i>Ondo</i>	- and.	<i>Redo</i>	- if (used as suffix only).
<i>Ente, entedo</i>	- and then.	<i>Banredo</i>	- if not, or else, or.
<i>Mendo</i>	- but.	<i>Chi</i>	- or.
<i>Niámente</i>	- for this reason, therefore.	<i>Mente</i>	- because
		<i>O</i>	- also
		} (suffixes only.)	
<i>Enámente</i>	- for that reason, therefore.		
<i>Enreo</i>	} • even if, notwithstanding, although, still.		
<i>Ipínreo</i>			

INTERJECTIONS.

130. The following list is self-explanatory :—

<i>Elá</i>	- hallo !	Is used to attract attention and conveys also an order to approach.
<i>Ate, atedá</i>	- hallo !	Is used to attract attention purely and is the ordinary sign of the vocative case. In some parts of the Kolhan, <i>atedá</i> is only used in addressing males, the form <i>atená</i> being employed to, and among, females.
<i>A</i>	- hallo !	Is used to attract attention as in <i>amá</i> —you there !
<i>Már</i>	- all right !	Is used as an exhortation with the imperative in addressing equals and inferiors.
<i>Dolá, dol</i>	- come along !	For its use see paragraph 80.
<i>Ju</i>	- go !	Is used only with the imperative of <i>seno</i> —to go.
<i>Halá</i>	- hurrah !	Expresses joy or applause.
<i>Haigore</i>	} - alas !	Expresses physical pain or anger.
<i>Hainá</i>		
<i>Hainágore</i>		
<i>Bapári</i>	} - alas !	Expresses mental agony or distress.
<i>Bapárigore</i>		
<i>Ocho, ochá</i>	- 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*
Bano } - no.
- Isu*
Torang } - perhaps.
- Idu onđo* - who knows?
- Ká chí* - or not?
- Ká onđo* - 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, *Inige hujúa*—he himself will come, and *Ini hujueá*—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*.
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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.

- | | | | |
|---|--------------------------|-------------------------|---------------------------------------|
| 1. Father | - <i>Apu.</i> | Son | - <i>Koáhon.</i> |
| Mother | - <i>Engá.</i> | Daughter | - <i>Kuihon.</i> |
| Parents | - <i>Engá-ápuking.</i> | Children | - <i>Honko, siñiáko.</i> |
| 2. Elder brother (m. s.) | - <i>Bauu.</i> | Younger brother (m. s.) | - <i>Undi.</i> |
| • Elder sister (w. s.) | - <i>Aji.</i> | Younger sister (w. s.) | - <i>Undikui.</i> |
| 3. Elder sister (m. s.) | - <i>Aji.</i> | Elder brother (w. s.) | - <i>Bauu.</i> |
| Younger sister (m. s.) | - <i>Misi</i> | Younger brother (w. s.) | - <i>Undi.</i> |
| | <i>misierá, undikui.</i> | | |
| 4. Father's elder brother | | | - <i>Gungu.</i> |
| Father's younger brother | | | - <i>Káká.</i> |
| Younger brother's son (m. s.) | | | - <i>Gungu.</i> |
| Younger brother's daughter (m. s.) | | | - <i>Gungu.</i> |
| Elder brother's son (m. s.) | | | - <i>Honsed, honherel.</i> |
| Elder brother's daughter (m. s.) | | | - <i>Honerá.</i> |
| 5. Father's elder brother's wife | | | - <i>Gungu.</i> |
| Father's younger brother's wife | | | - <i>Káki, gaving.</i> |
| Husband's younger brother's son | | | - <i>Gungu.</i> |
| Husband's younger brother's daughter | | | - <i>Gungu.</i> |
| Husband's elder brother's son | | | - <i>Honsed.</i> |
| Husband's elder brother's daughter | | | - <i>Honerá.</i> |
| 6. Father's elder brother's son | | | - <i>Bauu, undi.</i> |
| Father's elder brother's daughter | | | - <i>Aji, misi, misierá, undikui.</i> |
| Father's younger brother's son | | | - <i>Bauu, undi.</i> |
| Father's younger brother's daughter | | | - <i>Aji, misi, misierá, undikui.</i> |
| 7. Father's elder sister | | | - <i>Hátom.</i> |
| Father's younger sister | | | - <i>Hátom.</i> |
| Elder or younger brother's son (w. s.) | | | - <i>Homon, homonkoá.</i> |
| Elder or younger brother's daughter (w. s.) | | | - <i>Homonkui.</i> |
| 8. Father's elder sister's husband | | | - <i>Kumá.</i> |
| Father's younger sister's husband | | | - <i>Kumá.</i> |
| Wife's elder or younger brother's son | | | - <i>Gá, gekoá.</i> |
| Wife's elder or younger brother's daughter | | | - <i>Gekui.</i> |

9. Father's elder or younger sister's son - *Bauu, undi*.
 Father's elder or younger sister's daughter *Aji, misi, misiera, 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, misiera, 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.) - *Honsed, honherel*.
 Elder sister's daughter (w. s.) - *Honerá*.
14. Mother's elder sister's husband - *Gungu*.
 Mother's younger sister's husband - *Apoeng, 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, misiera, undikui*.
16. Father's father - *Tátá*. Son's son (m. s.) }
 Father's mother - *Jiá*. Son's son (w. s.) } *Jaii, jaiikoa*.
 Mother's father - *Iátá*. Daughter's son } (Jaiikui for the
 Mother's mother - *Jiá*. (m. s.) } daughters in all
 Daughter's son } four cases).
 (w. s.) }
 Great grandfather } *Gungu*. Great grandson }
 Great grandmother } Great granddaughter } *Gungu*.
17. Husband - *Herel, hám*. Wife - *Erá*.

18. Wife's father - *Honeár.* Daughter's husband (m. s.) }
 Wife's mother - *Hanár.* Daughter's husband (w. s.) } - *Árá.*
 Husband's father - *Honeár.* Son's wife (m. s.) }
 Husband's mother - *Hanár.* Son's wife (w. s.) } - *Kimin.*
19. Wife's elder brother - *Bauuhoneár.*
 Wife's younger brother - *Tevá.*
 Younger sister's husband (m. s.) - *Árá.*
 Elder sister's husband (m. s.) - *Tevá.*
20. Wife's elder sister - *Ajihanár.*
 Wife's younger sister - *Tevákuí.*
 Younger sister's husband (w. s.) - *Árá.*
 Elder sister's husband (w. s.) - *Tevá.*
21. Husband's elder brother - *Bauuhoneár.*
 Husband's younger brother - *Iril.*
 Younger brother's wife (m. s.) - *Kimin.*
 Elder brother's wife (m. s.) - *Hili.*
22. Husband's elder sister - *Ajihanár.*
 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 - *Báláera*
 Son's wife's parents - *Báláking* } (Same for daughter's
 husband's parents).
26. Father-in-law's elder brother - *Gungu honeár.*
 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-son - *Honsed, honherel.*
 Step-mother - *Gauing.* Step-daughter - *Honerá.*
 Step-brother or half-brother - *Bauu, undi.*
 Step-sister or half-sister - *Aji, misi, misiera, undikui.*

- | | | |
|-------------------------------|---|-------------------------|
| 28. Husband's other wife | - | <i>Hirum, náta-erá.</i> |
| Father's other wife (elder) | - | <i>Gungu.</i> |
| Father's other wife (younger) | - | <i>Gauing.</i> |
| 29. Relation | - | <i>Hágá.</i> |
| Namesake | - | <i>Sáki</i> } |
| Friend | - | <i>Juri</i> } |
- (both regarded as relatives)

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 *undi* 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 *misi* and *misiérá* 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: *Midlairéni chi kákágungurení* (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, *ápuing*—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 infixes. Thus, "my elder brother's son" is *honingsed* and not *honseding*, and "his elder brother's daughter" *honteerá* and not *honeráte*. The terms in which this occurs are *undikui*, *honsed*, *honherel*, *honerá*, *homonkoá*, *homonkui*, *gekoá*, *gekui*, *honkoá*, *honkui* and *tenákui*.

4. Besides the ordinary vocative case signs *ate*, *ateá* and *atendá* (see paragraphs 18 and 129), certain distinct forms are used in addressing relatives. The following are the most common :—

<i>Apang</i> , <i>apangá</i>	- O father !
<i>Eang</i> , <i>eangá</i>	- O mother !
<i>Dádá</i>	- O elder brother !
<i>Bui</i> , <i>buiá</i>	- 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. *ájíá*—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 *koátátáte* (the son's grandfather) or *kuitátáte* (the daughter's grandfather), and *koájiáte* (the son's grandmother) or *kuijiáte* (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 *ájihanáring* 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 : *Chikaiam*—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 : *Honingsedáing*—I call him elder brother's son, or *Kákáingde*—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 chikaiá*—what relation is Samu of Mora's ?

Chipikáodking - How are those two persons related ?
Akoe chikákoa }
Aiko chikaiá } - 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 *kili* 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 *kili* 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 *honingsed* or *honingherel* (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.

CASTE OR TRIBAL NAME.	HO EQUIVALENT.
1. Bhuiyá	<i>Buid</i>
2. Bhumij	<i>Mutkan</i>
3. Birwal	<i>Durud</i>
4. Bistom	<i>Bastom</i>
5. Brahmin	<i>Bame</i>
6. Chamár or Muchi	{ <i>Karpábai Muchi</i> <i>Dumangbai Muchi</i>
7. Chhatri or Rajput	<i>Rájáhon, Rájá</i>
8. Dhobi	<i>Dobá</i>
9. Dom	<i>Dom</i>
10. Gareri	<i>Mindi gupii</i>
11. Ghási	<i>Gápsi</i>

12. Goálá or Gomp	<i>Gau</i>
13. Gond	<i>Duruá</i>
14. Kalál or Sunri	<i>Sundi</i>
15. Kamár or Lohar	<i>Kamár</i>
16. Kewat	<i>Keon̄to</i>
17. Khandwál	<i>Kunduar Gau (Gour)</i>
18. Khariá	<i>Kariá</i>
19. Kumbhár	<i>Kunkal</i>
20. Kurmi	<i>Kurmi</i>
21. Mahomodan	<i>Turku</i>
22. Mallah	<i>Malá</i>
23. Modi	<i>Mudi</i>
24. Munda	<i>Mundá</i>
25. Nápít or Hajám	<i>Barandi</i>
26. Santál	<i>Santará</i>
27. Sarak	<i>Sargá</i>
28. Tamariá	<i>Tamriá</i>
29. Tánti	<i>Penain, Máli</i>
30. Teli	<i>Teli</i>
31. Thaterá	<i>Tentri</i>
32. Uraon	<i>Uráon</i>

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.

Aingtáre homo mená. Homore bo sabenete chetaná; ente lutur, med, muá onđo á mená. Á bitárre lee onđo đátá mená. Med-muá látarre, taran, hođo, kuam, lai, dóeá, ti onđo kátá mená. Tire hongandá onđo marang gandá mená. Bo chetanre ub mená. Medtebu neleá; luturtebu aiumeá; muátebu sáedeá onđo soaneá. Titebu sábeá onđo kátátebu senoá.

2.—CATTLE.

Uriko saben disumre menákoá. Urikoá unr ibilá onđo akoá ub henđe chi punđi chi ará hobá daiá. Akoá kátá chátaakaná. En chátaakan kátá isu keteá onđo Hoko háńko metá. Urikoá báriá diring mená. Ako tasad onđo busuko jomeá onđo senotan senotanreko áting daiá. Bikete tingure chi burumreko lijuneá. Urikote hoko sieáko onđo sagiko oreá. Akoá jiluko jomeá onđo unrko ákiringeá. Gundikotáete toábu námeá onđo akoá honko miukobu metákoá.

3.—BIRDS.

Oekotáre báriá kátá onđo báriá áparob mená. Ilteko pereakaná onđo áparobteko ápireá. Akoá áte jometeáko halangeá. Tárámárako bábá chi tilmingko jomeá; tárámárako jiluko jomeá; onđo eťáko isu purá ginisteko asuloá. Konroko dáreko oiáreá onđoko unumená. Akoá jiling kátáte genđáriko jagdáreko seno daiá. Setákoleká simko paskánete jometeáko námeá. Oeko tuká baikete enáreko peroeá onđo honko rutaieante onđo á chábkete engákteko ájomoá. Huringleká oeko hokoá kájioko eto daiá.

4.—FISH.

Hákuko dáre tainá. Akoá kátá banoá mendo chadlom onđo ilte nepá enpáteko senbiurá. Hákuko abuleká káko sáedeá. Akoá med mená mendo ranápid banoá. Isu ánjáteko aium daiá. Purá hoko hákuko sábkedkote onđo isinkedkoteko jomkoá.

5.—THE HOT WEATHER.

Jeťe dipli isu loloá. Balbal dá jod jodte lijáo lumoá. Nidáre neleká balbalá chi dum-med (giti-med) ká hujuá. Garáreá dá anjeđoá

onđo tasad goechábáoá. Chidukoo gojoáko. Imin tetangá chi misá misá huringleká reá dá nuere ji ruáá.

6.—THE RAINS.

Ne disumre gamá isu puráte káe gamáeá. Sidáre rájasálá gamá hobáoá. En dipli Hoko siketeko hereá. Ente rot gamá onđo chitau gamáre Hoko karaieáko. Gomá gamá onđo indi gamá táláre đelbábá iroá onđo jomnáma parab hobáoá. Sál otereá bábá lagite indi gamá isu dorkará. Jargi diplire rimil sárieáe onđo hichir hichireáe. Misá misá arileáe. Gará poreoá onđo chokeko aiumoá. Gará pereore oiár daiko sumang párom daiáko.

7.—THE COLD WEATHER.

Rabang diplire, sabenko jeřereko artangená onđo nidáre sán tingketeko jirubená. Busu aředketeko gitiá, banredo isu rabangkoá. Rengako jářitoko uiuná; munđáko barki lijáteko uiuná. Dádo isu tutkuná mendo hoko lagite dá-hoio isu buginá.

8.—TREES.

Dáru abuá purá paiřire bujuá. Enáraé jobu jomeá onđo bábu báeá. Sánte mándibu isineá onđo nail, sagi, párkom, dubteábu baieá. Sabeneto sarjom dáru keřeá. Hátuá dárure lungam onđo báru dárure enkobu ánrákoá. Uli, porso onđo loá dárureá jobu jomeá.

9.—HOUSES.

Kolán disumre hoko oá baiere kunřá sidáreko biřeá. Ente jářá onđo hášate ginilko baieá. En ginil chetanre mutul, jángi onđo seneor omkete saiuko daleá. Ape upun sirmá taiomte en hášado rápudoá onđo oá eřkáge neloá. Mendo hášareá iřáte oá baioredo, isu sirmá lagite tainá. Oáraé jobrá duar japáre alope enđeáe.

10.—CLOTHES.

Uri meromkoá ub, oekoá il, onđo hakukoá harád mená. Hokoá sumang etang unř mená. Enámente akoá homo uiu lagite hoko disum onđo diplileká lijáko baite hobáoá. Ká rabang disumre enko káđsomreá lijá onđo rabang disumre mindi ubreá lijáko tusingeá. Kuikoo eřá eřá lijáko ereá.

11.—SABAI GRASS.

- Saiuete badchom tángáá. Birre badchom námoá, mendo parjako akoáge paiři lagiteko idi daiá. Irketeko unieá onđo tol lagite saitibáeá. Tárámárako párkom onđo machilá gánđuko tengeá onđo eřáko hářreko ákiringeá. Isu purá badchom eiřá dsumte olsakam bai lagite kuloá.

12.—LAC.

Tolakan enkoete chiduko oláko. Ol dipli hoko kotoko hađeá. Koteren enko idikedkote etá dárureko jankoá. Bakrá enkodó bakrá darure, báruren enko bárú dárure onđo murren enko mur dárureko ánráoá. Turui chándureko toloá onđo mi sirmáre bár dunáko ánráoá. Enkote sákom, sanká onđo etá etá singár baioá.

13.—COCOONS.

Asár chándu ol lungamko hoko lariáko metákoá. En lungamkoete tiráko onđo patniko oláko. ‘Barsingleká taiomte patni peroeáe. Perochábaeanchi pero miad kulire emoá. Ente rutui dipli hoko hatná dárureko tipaneá. Lungam chiduko upun dunáko utrácá; enteko tolená. Tolkenteko ákiringoá, onđo kiringko etá etá dišumte idikedkote sutamko borkoá onđo kilimili lijáko tengeá.

14.—HO VERSION OF THE CREATION.

Ote Baram onđo Singbongá akingtegeking baieaná. Huṭub diri onđo dáte oteking baikedá. Ená tasad onđo dáruteking singárkedá. Sidáre háturen jontuko onđo taiomte birren jontukoking baikedkoá. Hoko tain lagite sabená baisekáeanchi, miad koá onđo miad kui bailenáking. Singbongá miad isu marang huangre enkinge saitibákedkingá, onđo enking káking siṭiájomtan nelkedkingte diange baietokedkingá. Duang nuketeking misáeaná. Nelekáte bonganráko hobáeaná onđo disum hokote pereeaná.

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.

VOCABULARY.

ENGLISH—HO.

A.

abduct (v. t.)	... <i>alkir, arkiid</i>	afternoon (n. i.)	... <i>tárásingi</i>
able (v. irrog.)	... <i>dai</i>	again (adv. & v. t.)	<i>oŋdo</i>
abortion (n. i.)	... <i>endá-ad</i>	ago (n. i.)	... <i>sirmá</i>
abscess (n. i.)	... <i>uju</i>	agree (v. t.)	... <i>eá, ráji, bai,</i> ... <i>suku</i>
abscond (v. i.)	... <i>nir</i>	agua (v. imp.)	... <i>rusurusu</i>
abuse (v. t.)	... <i>gonde, erang</i>	air (n. i.)	... <i>sirmá</i>
accidentally (adv.)	... <i>áchakáte</i>	alas (inter.)	... <i>haigore, hainá</i> ... <i>hainágore,</i> ... <i>bapári,</i> ... <i>bapárigore</i>
according to custom (adv.)	... <i>dasturlekáte</i>	alive (v. p.)	... <i>jiđo</i>
according to one's wishes (adv.)	... <i>sananglekáte,</i> ... <i>uruulekáte</i>	all (adj.)	... <i>saben</i>
account (n. i.)	... <i>leká</i>	alluvial deposit (n. i.)	<i>tobrá</i>
accuse (v. t.)	... <i>chirá</i>	almost (adv.)	... <i>liká</i>
accused person (n. a.)	<i>mudále</i>	almost completely (adv.)	... <i>haringbárte</i>
accustom (v. t.)	... <i>sebe</i>	alone (adv.)	... <i>sumang, sumad</i>
ache (v. imp. and v. i.)	... <i>hásu</i>	also (conj.)	... <i>o.</i> (used as suffix ... <i>only), jáked</i>
acid (adj.)	... <i>moroe</i>	alter (v. t.)	... <i>bodol</i>
acquit (v. t.)	... <i>áa, báge</i>	although (conj.)	... <i>enreo, iminreo</i>
Adam's apple (n. i.)	<i>uťutoá, uťutuá</i>	amaze (v. t.)	... <i>ákachaká,</i> ... <i>ákadandá</i>
adjoin (v. sec.)	... <i>ťopo</i>	amazed (v. imp.)	... <i>ákachaká,</i> ... <i>ákadandá</i>
adopt (v. t.)	... <i>dubumbul,</i> ... <i>asulhára</i>	ancestor (n. a.)	... <i>jiátátá</i>
adorn (v. t.)	... <i>singár</i>	and (conj.)	... <i>oŋdo</i>
adult (n. a.)	... <i>seánakani</i>	angry (v. imp. v. i. & adj.)	... <i>kurkur</i>
advantage (n. i.)	... <i>láb</i>	animal (n. a.)	... <i>jontu</i>
adversary (n. a.)	... <i>bairi</i>	ankle (n. i.)	... <i>káťareneke</i>
affection (n. i.)	... <i>juri</i>	anklet (n. i.)	... <i>áđu</i>
after (post. and adv.)	<i>ťaiomre, ťaiomte</i>	anna (n. i.)	... <i>ána</i>
after a little while (adv.)	... <i>liká liká, náai,</i> ... <i>náev, huring</i> ... <i>gári ťaiomte,</i> ... <i>huringleká</i> ... <i>ťaiomte</i>	another (adj.)	... <i>eťá</i>
		another person (pron.)	... <i>eťái</i>

be (v. irreg.)	... <i>mená</i>	betel-nut (n. i.)	... <i>guá</i>
beam (n. i.)	... <i>kođlu</i>	big (adj.)	... <i>marang</i>
bean (n. i.)	... <i>simri</i>	bile (n. i.)	... <i>pit</i>
bear (n. a.)	... <i>bálu, bání</i>	bill (n. i.)	... <i>á</i>
bear (v. t.)	... <i>sáting</i>	bind (v. t.)	... <i>tol</i>
beard (n. i.)	... <i>đarchá</i>	bird (n. a.)	... <i>oe</i>
beat (v. t.)	... <i>tám</i>	birdlime (n. i.)	... <i>átá</i>
beat a drum (v. t.)	... <i>ru</i>	birth (n. i. & v. t.)	... <i>jonom</i>
beat in (v. t.)	... <i>se</i>	bison (n. a.)	... <i>birkerá</i>
beat out a plough-		bite (v. t.)	... <i>huđ, hab</i>
share (v. t.)	... <i>hulsing, pajau,</i> ... <i>ter</i>	bitter (adj.)	... <i>mer</i>
beautiful (adj.)	... <i>bugin nelo</i>	black (adj.)	... <i>hendę</i>
because (conj.)	... <i>mente</i>	black ant (n. a.)	... <i>tono, muin</i>
beckon (v. t.)	... <i>gauí</i>	blacken (v. t.)	... <i>hendę</i>
become (v. irreg.)	... <i>hobáo</i>	blacksmith (n. a.)	... <i>kamá</i>
bed (n. i.)	... <i>párkom</i>	blame (v. t.)	... <i>chirá</i>
bee (n. a.)	... <i>dumur</i>	blanket (n. i.)	... <i>komoro</i>
beetle (n. a.)	... <i>uru</i>	bleat (v. t.)	... <i>ráa</i>
before (post. & adv.)	... <i>đerre, đerte,</i> ... <i>mángre,</i> ... <i>samanangre</i>	blind (adj.)	... <i>medadakan,</i> ... <i>kánra, kánri</i>
beg (v. t.)	... <i>koe</i>	blink (v. t.)	... <i>rápíd</i>
begin (v. t.)	... <i>eťe</i>	blood (n. i.)	... <i>maiom</i>
beginning (n. i.)	... <i>enete, munu.</i>	blow away (used of wind only-v. t.)	... <i>otáng</i>
behind (adv. & post.)	... <i>taiomte,</i> ... <i>taiomre, doeáre,</i> ... <i>đanangre,</i> ... <i>kundamre</i>	blow up a fire, <i>i. e.</i> with a fan (v. t.)	... <i>řir</i>
be in a hurry (v. i.)	... <i>kaubau</i>	blow with bellows (v. t.)	... <i>sipud</i>
belch (v. t.)	... <i>auu</i>	blow with the mouth (v. t.)	... <i>ong, orong</i>
believe (v. t.)	... <i>sári</i>	blue (adj.)	... <i>gáded</i>
bellows (n. i.)	... <i>sinipud</i>	boat (n. i.)	... <i>đongá</i>
bell hung round the neck of cattle (n. i.)	... <i>řiring</i>	body (n. i.)	... <i>homó</i>
below (adv.)	... <i>látarre, subáre</i>	body-louche (n. a.)	... <i>lijá-sihu</i>
bend (v. t.)	... <i>leod</i>	boil (n. i.)	... <i>uřu</i>
benefit (n. i.)	... <i>láb</i>	boil (v. t.)	... <i>tiki, basang</i>
benighted (v. p.)	... <i>aiubo, niđáo</i>	boil eggs (v. t.)	... <i>oiong</i>
berá land (n. i.)	... <i>sál ote</i>	boil paddy, <i>i. e.</i> be- fore husking (v. t.)	... <i>liři, tiki</i>
besides (conj.)	... <i>ne bágekete</i>	bone (n. i.)	... <i>řang</i>
		book (n. i.)	... <i>kitáb, boi</i>
		boots (n. i.)	... <i>karpá</i>

bore (v. t.)	... <i>bu</i>	bright (adj.)	... <i>maskal</i>
born (v. p.)	... <i>jonomo</i>	brim of a vessel	... <i>chuṭkǎe,</i>
borrow (v. t.)	... <i>riṅ idi</i>	(n. i.)	... <i>káñdom</i>
<i>bor</i> tree (n. i.)	... <i>bai dǎru</i>	bring (v. t.)	... <i>águ</i>
bother (v. t.)	... <i>mukuṅg</i>	bring a case (v. t.)	... <i>nǎlis</i>
bottom (n. i.)	... <i>látar</i>	bring in (v. t.)	... <i>áder</i>
bough (n. i.)	... <i>koto</i>	bring out (v. t.)	... <i>ol</i>
boundary (n. i.)	... <i>chimi, simá,</i> ... <i>chaudi</i>	broad (adj.)	... <i>osár</i>
boundary pillar		brother (n. a.)	... <i>bauu, unḍi,</i> ... <i>hágá.</i>
(n. i.)	... <i>pilpai</i>	brother-in-law	... <i>bauuhoneár,</i>
bow (v. t.)	... <i>tirub</i>	(n. a.)	... <i>teṅá, árá, iril</i>
bow (n. i.)	... <i>ásar</i>	brothers (n. a.)	... <i>unḍiboéá,</i> ... <i>unḍibokó</i>
bow of a fiddle (n. i.)	... <i>gened, banam</i> ... <i>ásar</i>	brushwood (n. i.)	... <i>tondang,</i> ... <i>hárahúru</i>
bowstring (n. i.)	... <i>hatual</i>	bud (n. i.)	... <i>moi</i>
bracelet (n. i.)	... <i>sákom, sanká</i>	buffalo (n. a.)	... <i>kerá</i>
Brahmin (n. a.)	... <i>Bame</i>	bug (n. a.)	... <i>máji</i>
brain (n. i.)	... <i>hatang</i>	bull (n. a.)	... <i>andjá</i>
branch (n. i.)	... <i>koto</i>	bullock (n. a.)	... <i>hára</i>
brass (n. i.)	... <i>pitol, kánsá</i>	bundle of clothes	
brave (adj.)	... <i>borsá</i>	(n. i.)	... <i>gente, gentri</i>
breach (v. t.)	... <i>anpá, marau</i>	bundle of paddy	
bread (n. i.)	... <i>lad</i>	(n. i.)	... <i>birá, muṭi</i>
break (v. t.)	... <i>rápud, rau, oḍ,</i> ... <i>hochá, sid</i>	burn (v. t.)	... <i>átar, ting</i>
break into pieces		burn (v. i.)	... <i>lo</i>
(v. t.)	... <i>kechá</i>	burn (v. imp.)	... <i>usur</i>
break into pieces		burn a dead body,	
with the hands		burn bricks or lime	
(v. t.)	... <i>bandi</i>	(v. t.)	... <i>rapá</i>
breast (n. i.)	... <i>kuam</i>	burn straw, <i>i. e.</i> to	
breast of woman		fertilize land	
(n. i.)	... <i>toá</i>	(v. t.)	... <i>bápal</i>
breathe (v. t.)	... <i>sáed</i>	burn wood for char-	
breeze (n. i.)	... <i>hoio</i>	coal (v. t.)	... <i>hángar</i>
bribe (v. t.)	... <i>gus</i>	burst (v. p.)	... <i>rápudo</i>
brick (n. i.)	... <i>itá</i>	bury (v. t.)	... <i>ṭopá</i>
bride (n. a.)	... <i>koneá</i>	bush (n. i.)	... <i>heperpatá</i>
bridegroom (n. a.)	... <i>bor</i>	but (conj.)	... <i>mendo</i>
bridge (n. i.)	... <i>ḍudi, kukuru,</i> ... <i>pul</i>	butterfly (n. a.)	... <i>pampal</i>
		buy (v. t.)	... <i>kiring</i>

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.) ... *unt*
 can (v. irreg.) ... *dwi*
 capable of judging
 well or thinking
 properly (v. i.) ... *seán*
 capon (n. a.) ... *gaiá sim*
 care for (v. t.) ... *suku*
 careful (v. t.) ... *urru*
 carry (v. t.) ... *idi*
 carry away (v. t.) ... *adkir, arkid,*
átu, otáng
 carry in the arms
 (v. t.) ... *kocong*
 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, rhudmá,*
endá
 caste (n. i.) ... *játi*
 castor oil tree (n. i.) ... *bindi dáru*
 castrate (v. t.) ... *baidá*
 castrated (adj.) ... *baidá*
 cat (n. a.) ... *pusi, bilai*
 catch (v. t.) ... *sáb*
 catch a glimpse of
 (v. t.) ... *nelgod*
 catch by the throat
 (v. t.) ... *limbud*
 catch in a net (v. t.) ... *jáalom*
 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.) ... *uri*
 cave (n. i.) ... *láta, unđu*
 cease (v. t.) ... *báge*
 centipede (n. a.) ... *sengel-mármár*
 Chaibassa (n. i.) ... *Dongol*
 chain (n. i.) ... *sinki, sikri,*
jinjri
 chair (n. i.) ... *dubteá, gánđu,*
machilá
gánđu
 Chakardapore (n. i.) ... *Chaká*
 chalk (n. i.) ... *kálimiři*
 chameleon (n. a.) ... *kákárambad*
 change (v. t.) ... *bodol*
 channel (n. i.) ... *máriá, otol,*
dá-horá

- charcoal (n. i.) ... *hángar*
 charge (n. i.) ... *jimá, gotáo*
 chase (v. t.) ... *hár, káki*
 cheat (v. t.) ... *chakad*
 cheek (n. i.) ... *joá*
 chest (n. i.) ... *kuam*
 chew (v. t.) ... *tágoe*
 chew the cud (v. t.) ... *lijum*
 chicken-pox (n. i.) ... *mári*
 child (n. a.) ... *hon, siñiá*
 chilli (n. i.) ... *malchi, marchi*
 chin (n. i.) ... *ákia*
 chisel (n. i.) ... *ruká*
 cholera (n. i.) ... *laii-dul*
 choose (v. t.) ... *sála*
 chop with a hatchet
 (v. t.) ... *samá*
 chop wood (v. t.) ... *topang*
 cigarette (n. i.) ... *piká*
 claim (v. t.) ... *dábi*
 claim possession
 (v. t.) ... *eser*
 clap the hands (v. t.) ... *táping chaprá*
 claw (n. i.) ... *sarsar*
 claw (v. t.) ... *gotá*
 clean (adj. & v. t.) ... *parchi*
 clean with water
 (v. t.) ... *chápi*
 clear forest (v. t.) ... *ámin*
 clear the throat
 (v. t.) ... *káe*
 clear up (v. i.) ... *páena*
 clear water (n. i.) ... *teté dá*
 climate (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.) ... *rimil*
 clue (n. i.) ... *mundi*
 cluster (v. t.) ... *jur*
 coat (n. i.) ... *sutu*
 coal (n. i.) ... *hángar*
 cobra (n. a.) ... *pándu bing*
 cobweb (n. i.) ... *jáalom*
 cockerow (n. i.) ... *simrá*
 cockfight (v. t.) ... *sim tol, i. e.*
 with artificial spurs
 (*káti*). *Sim pára* is
 any place where cock-
 fighting usually takes
 place, the winning
 cock being called *jitkár*
 sim or *sándi*, and the
 loser *pádu sim* or *sándi*.
 The action of the cocks
 is known as *sodá*; the
 reciprocal form *sopodá*
 being common.
 cockroach (n. a.) ... *upi*
 cocoon (n. a.) ... *lungam, lugam*
 coffin (n. i.) ... *chalpá*
 cohabit (v. t.) ... *do, jagar, juñi,*
 misá.
 coiffure (n. i.) ... *supid, rotod*
 cold (adj.) ... *rabang, tutkun,*
 sásá
 cold in the head
 (v. imp.) ... *mánda*
 collar bone (n. i.) ... *dátáromjang*
 collect (v. t.) ... *hundi*
 collect round (v. t.) .. *jur*
 coloured border of a
 dhóti (n. i.) ... *onol*
 comb (n. i. & v. t.) .. *náki*
 come (v. i.) ... *hujú*
 come in (v. i.) ... *bolo*
 come out of the egg
 (v. i.) ... *rutui*
 come up out of the
 ground (v. i.) ... *omon*
 comfort (n. i.) ... *suku*
 comic song (n. i.) ... *lagri durang*

commit suicide		cow (n. a.)	... <i>gundi</i>
(v. ref.)	... <i>goen</i>	cowardly (adj.)	... <i>boro</i>
common (adj.)	... <i>sadai</i>	cowherd (n. a.)	... <i>gupii</i>
complainant (n. a.)	... <i>mulai</i>	cowhouse (n. i.)	... <i>gouá</i>
compound (n. i.)	... <i>bakai</i>	crab (n. a.)	... <i>kaṭkom,</i> <i>kákom</i>
compromise (v. t.)	... <i>bai, ráji</i>	cramp (v. imp.)	... <i>ruing</i>
conceal (v. t.)	... <i>uku</i>	crane (n. a.)	... <i>ko</i>
couch (n. i.)	... <i>sakouá</i>	creep (v. i.)	... <i>obor</i>
confess (v. t.)	... <i>manáting</i>	creeper (n. i.)	... <i>naii, náge</i>
confusion (n. i.)	... <i>golmal</i>	criticize (v. t.)	... <i>chirá</i>
consumption (n. i.)	... <i>ráj rog</i>	crocodile (n. a.)	... <i>táen</i>
content (v. imp.)	... <i>hárob</i>	crooked (adj.)	... <i>banká, koche,</i> <i>gáñdi</i>
converse (v. t.)	... <i>jagar</i>	cross-beam (n. i.)	... <i>koálu</i>
converse together		crouch (v. i.)	... <i>obor</i>
(v. recip.)	... <i>japgar, kapáji</i>	crow (n. a.)	... <i>ká</i>
cook (v. t.)	... <i>isin</i>	crow (v. t.)	... <i>ráa</i>
cook rice (v. t.)	... <i>máñdi, ðunðu</i>	crowd (n. i.)	... <i>guti</i>
cooked rice (n. i.)	... <i>máñdi, ðunðu</i>	crowbar (n. i.)	... <i>sáboro</i>
cool (adj.)	... <i>reá</i>	crush between nails	
coolie (n. a.)	... <i>nálúí, nálátani</i>	(v. t.)	... <i>toe</i>
copper (n. i.)	... <i>támbá</i>	cry (v. t.)	... <i>ráa</i>
copy (v. t.)	... <i>nakal</i>	crystal (n. i.)	... <i>arsi diri</i>
corrupt (v. t.)	... <i>etkáichi</i>	cuckoo (n. a.)	... <i>toau</i>
cotton (n. i.)	... <i>kádsom</i>	cucumber (n. i.)	... <i>táer</i>
cough (v. t.)	... <i>ku</i>	cultivate (v. t.)	... <i>siu, si</i>
cough and cold (n. i.)	... <i>ku-máñdá</i>	cultivated land	
count (v. t.)	... <i>leká</i>	(n. i.)	... <i>ote, si-ote</i>
country (n. i.)	... <i>disum</i>	cultivator (n. a.)	... <i>siui</i>
country spirit		culvert (n. i.)	... <i>ḍuḍi, kukuru,</i> <i>pul</i>
(n. i.)	... <i>arki</i>	cunning (adj.)	... <i>chutur</i>
courageous (adj.)	... <i>borsá</i>	cup made of leaves	
court (n. i.)	... <i>kacheri</i>	(n. i.)	... <i>pu</i>
courtyard (n. i.)	... <i>ráchá</i>	cup made of metal	
cousin (n. a.)	... <i>kákágunu,</i> <i>bauu, unḍi,</i> <i>etc. Vide</i> <i>Chap. xxiv</i> <i>of Grammar.</i>	(n. i.)	... <i>giná</i>
cover (v. t.)	... <i>hárub</i>	curdled milk (n. i.)	... <i>ḍumbá toá</i>
cover (n. i.)	... <i>hanárub</i>	ourry (n. i.)	... <i>utu</i>
cover, e. g. with a		custard-apple	... <i>mandal,</i> <i>ḍambau</i>
blanket (v. t.)	... <i>uiu</i>	(n. i.)	... <i>ḍambau</i>
		custody (n. i.)	... <i>ḷimá, gotáo</i>

custom (n. i.)	... <i>dastur</i>	day before yesterday	
cut (v. t.)	... <i>má</i>	(adv.)	... <i>holáter</i>
cut as with scissors		dead (adj.)	... <i>gojakan</i>
(v. t.)	... <i>látab</i>	dead body (n. i.)	... <i>moavrá</i>
cut branches (v. t.)	... <i>hese</i>	deaf (adj.)	... <i>kála</i>
cut brushwood		death (n. i.)	... <i>gonoe</i>
(v. t.)	... <i>ging</i>	death-rattle (n. i.)	... <i>hu</i>
cut grass or paddy		deceive (v. t.)	... <i>chakad</i>
(v. t.)	... <i>ir</i>	decorate (v. t.)	... <i>singár</i>
cut into pieces		decorate hair with	
(v. t.)	... <i>gundui</i>	flowers (v. t.)	... <i>bá</i>
cut up flesh (v. t.)	... <i>ged</i>	decrease (v. p.)	... <i>áduo, huringo</i>
cut up with a knife		deep (adj.)	... <i>ikir</i>
or with the teeth		deer (n. a.)	... <i>birjilu, pústá,</i>
(v. t.)	... <i>rere</i>		... <i>saram</i>
cut with a knife		defendant (n. a.)	... <i>muddále</i>
(v. t.)	... <i>had</i>	delay (v. t.)	... <i>gári</i>
cut wood (v. t.)	... <i>topang</i>	den (n. i.)	... <i>líta, unđu</i>
		deny (v. t.)	... <i>ká-manátang</i>
	D.	deposition (n. i.)	... <i>káji</i>
dacoit (v. t.)	... <i>dáku</i>	depressed (v. imp.)	... <i>huringji,</i>
daily (adv.)	... <i>dimsi, dimsi</i>		... <i>monduku</i>
	... <i>dimsi,</i>	deride (v. t.)	... <i>lándá</i>
	... <i>angomutid</i>	descend (v. ref.)	... <i>ádun, águn</i>
daily labourer (n. a.)	... <i>nálái, nálátani</i>	desire (v. imp.)	... <i>sanang</i>
<i>dál</i> (n. i.)	... <i>utu</i> (cooked) ;	despise (v. t.)	... <i>hilá</i>
	... <i>dáli</i> (un-	destroy (v. t.)	... <i>nuksán</i>
	... <i>cooked)</i>	devil (n. a.)	... <i>bongá</i>
damage (v. t.)	... <i>eťká</i>	dew (n. a.)	... <i>saparum-dá,</i>
dance (v. i.)	... <i>sun</i>		... <i>sisir, sisir-dá</i>
danger (n. i.)	... <i>boro, duku</i>	<i>dhoti</i> (n. i.)	... <i>pindá</i>
dark (adj.)	... <i>hendę, nubá</i>	die (v. i.)	... <i>gojo</i>
date (n. i.)	... <i>kitá</i>	die of starvation	
daughter (n. a.)	... <i>kuihon</i>	(v. i.)	... <i>uu</i>
daughter-in-law		different (adj.)	... <i>eťá, kilimili,</i>
(n. a.)	... <i>kimin</i>		... <i>tángá.</i>
dawn (n. i.)	... <i>ang, idang</i>	difficult (adj.)	... <i>hambal, muskil</i>
day (n. i.)	... <i>betar, betarang,</i>	<i>dihbári</i> (n. i.)	... <i>bakai</i>
	... <i>hulá, bár,</i>	dim (adj.)	... <i>dumdulá</i>
	... <i>má, din.</i>	dip into water	
day after tomorrow		(v. t.)	... <i>tupu</i>
(adv.)	... <i>meang, gapáter</i>	dirty (adj.)	... <i>humu, eťká</i>

discharge (v. t.)	... <i>da, báge</i>	dwarf (n. a.)	... <i>baram</i>
disciple (n. a.)	... <i>chelá</i>	dysentery (n. i.)	... <i>maiom laii-dul,</i> <i>sul</i>
discover (v. t.)	... <i>betá, nám</i>		
disease (n. i.)	... <i>hásu, rogo</i>		
dismiss (v. t.)	... <i>da, báge</i>	E.	
dissect (v. t.)	... <i>ged</i>		
dive (v. i.)	... <i>unum</i>	each (adj.)	... <i>mutid</i>
divide (v. t.)	... <i>háting</i>	ear (n. i.)	... <i>lutur</i>
do (v. t.)	... <i>riká</i>	ear of paddy or	
dog (n. a.)	... <i>setá</i>	• other crop (n. i.)	... <i>gele</i>
door (n. i.)	... <i>duar, silping</i>	early (adj.)	... <i>bále</i>
doubled up (adj.)	... <i>ungud ungud</i>	early (adv.)	... <i>idangre</i>
doubt (n. i.)	... <i>tá</i>	ear-ring (n. i.)	... <i>murki, pagrá.</i>
doubtful (adj.)	... <i>ká-sárioleká</i>	earth (n. i.)	... <i>hásá</i>
dove (n. a.)	... <i>putam</i>	earthen waterpot	
drag (v. t.)	... <i>or</i>	(n. i.)	... <i>chátu</i>
draw (v. t.)	... <i>or</i>	earthquake (n. i.)	... <i>ote-ruku</i>
draw (v. t.)	... <i>onol</i>	ease oneself (v. t.)	... <i>i, birpá, ol</i>
draw in the breath		east (n. i.)	... <i>singiol</i>
(v. t.)	... <i>sib</i>	easy (adj.)	... <i>lár</i>
draw water (v. t.)	... <i>burá, tauí</i>	eat (v. t.)	... <i>jom</i>
dream (v. t.)	... <i>kumu</i>	eat as much as one	
dress (v. t.)	... <i>tusing</i>	can (v. t.)	... <i>bi</i>
dribble (n. i.)	... <i>ulidá</i>	echo (v. i.)	... <i>sáriurá</i>
drink (v. t.)	... <i>nu</i>	edge (n. i.)	... <i>kuti</i>
drive (cattle) (v. t.)	... <i>hár</i>	edible (n. i.)	... <i>jometedá, chárá</i>
drive in (v. t.)	... <i>áder</i>	edible root (n. i.)	... <i>sángá</i>
drive in with a		egg (n. i.)	... <i>járom, bili, peor,</i> <i>peço</i>
hammer (v. t.)	... <i>kilum</i>	eight (num.)	... <i>irileá, iril</i>
drivel (v. t.)	... <i>ulidá</i>	elbow (n. i.)	... <i>uká</i>
drive out (v. t.)	... <i>hárol</i>	elephant (n. a.)	... <i>hátí</i>
drown (v. i.)	... <i>sur</i>	embankment (n. i.)	... <i>áuri,</i>
drum (n. i.)	... <i>dumang</i>	embrace (v. t.)	... <i>hambud</i>
drunk (v. p.)	... <i>bulo</i>	emigrate (v. t.)	... <i>disum báge</i>
drunken (adj.)	... <i>bul</i>	employ (v. t.)	... <i>áchu, paiti em</i>
dry (adj.)	... <i>ro</i>	empty (adj.)	... <i>sámá</i>
dry up (v. t.)	... <i>ánjed</i>	end (v. t.)	... <i>cháhá</i>
duck (n. a.)	... <i>kouro, hedegele,</i> <i>jer-jangá</i>	end (n. i.)	... <i>chanab, tundu</i>
dumb (adj.)	... <i>galá</i>	enemy (n. a.)	... <i>bairi</i>
dung (n. i.)	... <i>guri, gunsi</i>	engage (v. t.)	... <i>áchu</i>
dunghill (n. i.)	... <i>dubi</i>	enough (adj.)	... <i>láli, jóká</i>

enquire (v. t.)	... <i>kuli, tadáruk</i>	fan (v. t.)	... <i>jir</i>
enter (v. t.)	... <i>bolo</i>	fan (n. i.)	... <i>jirentéa</i>
entwine (v. t.)	... <i>paṭá</i>	far (adj.)	... <i>sanging</i>
envy (v. imp.)	... <i>hínsá, chentá</i>	fast (v. t.)	... <i>kaṭab</i>
epilepsy (n. i.)	... <i>ambári</i>	fat (adj.)	... <i>kiri</i>
equal (adj.)	... <i>midge, barábari</i>	fat (n. i.)	... <i>itil</i>
escape (v. i.)	... <i>pochá</i>	father (n. a.)	... <i>ápu</i>
especially (adv.)	... <i>jaṭkáte</i>	father-in-law (n. a.)	... <i>honeár</i>
eunuch (n. a.)	... <i>gaiá</i>	fault (n. i.)	... <i>chirá, dos</i>
evening (n. i.)	... <i>aiub</i>	fear (v. t.)	... <i>boro</i>
ever (adv.)	... <i>já chuila</i>	feather (n. i.)	... <i>il</i>
everlasting (adj.)	... <i>jorong jorong</i>	feed (v. t.)	... <i>djom</i>
every (adj.)	... <i>mutid</i>	feel (v. t.)	... <i>aṭkár</i>
evidence (n. i.)	... <i>ijár</i>	female organ	
excavate (v. t.)	... <i>ur</i>	(n. i.)	... <i>ruji</i>
exceed (v. i.)	... <i>lá, rakab</i>	fence (n. i.)	... <i>bakai, churui</i>
exchange (v. t.)	... <i>bodol</i>	fever (n. i.)	... <i>hásu</i>
excretion (n. i.)	... <i>i</i>	fibre (n. i.)	... <i>sutam</i>
explain (v. t.)	... <i>udub</i>	fiddle (n. i.)	... <i>banam</i>
extinguish (v. t.)	... <i>ex</i>	field (n. i.)	... <i>ote</i>
extract (from some- thing written)		fight (v. t.)	... <i>larái, larai</i>
(v. t.)	... <i>olol</i>	fig tree (n. i.)	... <i>loá dáru</i>
eye (n. i.)	... <i>med</i>	fill (v. t.)	... <i>pere</i>
eyebrow (n. i.)	... <i>med-káñdom</i>	fill the stomach	
eyelid (n. i.)	... <i>ranápid</i>	(v. t.)	... <i>bi</i>
		filled, filled with	
		(adj.)	... <i>pereakan</i>
		find (v. t.)	... <i>beté, nám</i>
		fin of a fish (n. i.)	... <i>il</i>
		fine (v. t.)	... <i>dáñde</i>
		finger (n. i.)	... <i>gandá, dáro,</i> ... <i>kátub</i>
		finger-nail (n. i.)	... <i>sarsar</i>
		finger's breadth	... <i>mid sarsar,</i>
		(n. i.)	... <i>gandá</i>
		finish (v. t.)	... <i>chába</i>
		fire (n. i.)	... <i>sengel</i>
		firefly (n. a.)	... <i>ipipiung</i>
		first (adj.)	... <i>sida</i>
		first (adv.)	... <i>sidáre, sidáte</i>
		fish (n. a.)	... <i>háku</i>
		fish-hook (n. i.)	... <i>bánsi</i>

F.

fable (n. i.)	... <i>káni</i>
face (n. i.)	... <i>med-muá</i>
face to face (adv.)	... <i>amná-samná</i>
fade (v. i.)	... <i>goso</i>
faint (v. irreg.)	... <i>gojoleká hobáo</i>
fair (adj.)	... <i>esel</i>
fall (v. i.)	... <i>u, gur, háñdi</i>
fall on the back	
(v. t.)	... <i>sandang</i>
fall on the stomach	
(v. i.)	... <i>obor</i>
fallow (adj.)	... <i>pariá</i>
false (adj.)	... <i>chakad</i>
famine (n. i.)	... <i>ringá</i>

handle of plough		hire a plough (v. t.)	<i>goáli</i>
(n. i.)	... <i>kábá</i>	hiss (v. t.)	... <i>son, su</i>
hang (v. t.)	... <i>hákágoe, tolgoe</i>	hit against (v. t.)	... <i>táki, toke</i>
hang up (v. t.)	... <i>háká</i>	hit a mark (v. t.)	... <i>to</i>
happen (v. irreg.)	... <i>hobáo</i>	hit with fist (v. t.)	... <i>gil</i>
happy (v. imp.)	... <i>suku</i>	hive (n. i.)	... <i>dáká</i>
hard (adj.)	... <i>keté</i>	hoar-frost (n. a.)	... <i>ratang</i>
hard water (n. i.)	... <i>ibil dá</i>	hoarse (v. imp.)	... <i>gagarsá</i>
hard-working (adj.)	<i>pean</i>	hoe (v. t.)	... <i>chálu</i>
hare (n. a.)	... <i>kuláe</i>	hole (n. i.)	... <i>undu</i>
harrow (v. t.)	... <i>kará</i>	honest (adj.)	... <i>bugi, bugin</i>
harvest time (n. i.)	... <i>bábá ir dipli,</i> <i>sardi</i>	honey (n. i.)	... <i>dumur da, lili</i> <i>dá, hurumsuku</i>
hat (n. i.)	... <i>tupuri</i>	honeycomb (n. i.)	... <i>dáká</i>
hatch (v. i.)	... <i>rutui</i>	hoof (n. i.)	... <i>háñ</i>
hate (v. t.)	... <i>hila</i>	hornet (n. a.)	... <i>lili</i>
have patience with		horns (n. i.)	... <i>diring</i>
(v. t.)	... <i>sáting</i>	horse (n. a.)	... <i>sádom</i>
hawk (n. a.)	... <i>besrá</i>	host (n. a.)	... <i>gusiñá</i>
head (n. i.)	... <i>bo</i>	hot (adj.)	... <i>lolo, urgum,</i> <i>jeje, hád</i>
headman (n. a.)	... <i>Mundá</i>	house (n. a.)	... <i>oá</i>
hear (v. t.)	... <i>aium</i>	how (adv.)	... <i>chileká</i>
heart (n. i.)	... <i>ji</i>	how many (adj.)	... <i>chimin</i>
Heaven (n. i.)	... <i>sirmá</i>	how much (adj.)	... <i>chiminang,</i> <i>chintang</i>
heavy (adj.)	... <i>hambal</i>	hungry (v. imp.)	... <i>renge</i>
heel (n. i.)	... <i>indiká</i>	hunt (v. t.)	... <i>sangar</i>
heir (n. a.)	... <i>oáris</i>	hurt (v. t.)	... <i>hásu</i>
help (v. t.)	... <i>dengá</i>	husband (n. a.)	... <i>herel, hám</i>
hiccough (v. imp.)	... <i>deo</i>	husband & wife (n. a.)	... <i>kulgiá</i>
hide (v. t.)	... <i>uku</i>	husk (v. t.)	... <i>rung,</i>
hide (n. i.)	... <i>unr</i>	husk (n. i.)	... <i>hev</i>
high (adj.)	... <i>salangi</i>	husked rice (n. i.)	... <i>chauh</i>
high land (terraced)		hyaena (n. a.)	... <i>dándákulá</i>
(n. i.)	... <i>kundi ote, pi ote</i>		
high land (unter- raced) (n. i.)	... <i>gorá</i>		
hill (n. i.)	... <i>buru</i>		
hillock (n. i.)	... <i>gutú</i>		
hill-stream (n. i.)	... <i>lor</i>		
hip (n. i.)	... <i>chapal</i>		
hip-bone (n. i.)	... <i>ðurijang</i>		
hire (n. i.)	... <i>nálá</i>		

I.

identify (v. t.)	... <i>nelurum</i>
idiotic (adj.)	... <i>dondo</i>
if (conj.)	... <i>relo</i> (used as suffix only)

ignorant (adj.)	... <i>dondo</i>	itch (v. imp.)	... <i>babatá</i>
iguana (n. a.)	... <i>tor</i>	itch (n. i.)	... <i>kasrá</i>
ill (v. imp.)	... <i>hásu</i>		
illegitimate (adj.)	... <i>janťá</i>		J.
impede (v. t.)	... <i>keseđ</i>		
in addition (conj.)	... <i>ne bágekete,</i> <i>jaťká</i>	jackal (n. a.)	... <i>tuiu, kalkal,</i> <i>taukulá,</i> <i>karamchá</i>
in a line (adv.)	... <i>gene gene, gete</i> <i>gete</i>	jackfruit (n. i.)	... <i>porso, kantará</i>
in any way what-		jail (n. i.)	... <i>jel</i>
soever (adv.)	... <i>jálekáte</i>	jámun tree (n. i.)	... <i>kudá đáru</i>
in broad daylight		jealous (v. imp.)	... <i>hiúsá, chentá</i>
(adv.)	... <i>singi maskalre</i>	join (v. p.)	... <i>mido</i>
increase (v. i.)	... <i>hárá, lá, rakab</i>	joint (n. i.)	... <i>joren</i>
Indian corn (n. i.)	... <i>gangai</i>	join together (v. t.)	... <i>joá, mid</i>
in fact (adv.)	... <i>sárige, sárite</i>	journey (v. i.)	... <i>senhorá</i>
infant (n. a.)	... <i>bále hon</i>	joyful (v. imp.)	... <i>ránsá</i>
infect (v. t.)	... <i>jan</i>	judgment (n. i.)	... <i>lukum</i>
inform (v. t.)	... <i>káji, udub, ker</i>	juice (n. i.)	... <i>rási</i>
in future (adv.)	... <i>đerre</i>	jump (v. t.)	... <i>ui</i>
inner room (n. i.)	... <i>áding</i>	junction (n. i.)	... <i>midakantá</i>
in no way what-		jungle (n. i.)	... <i>bir</i>
soever (adv.)	... <i>jálekáteoká</i>	jungle-fowl (n. a.)	... <i>bir-sim</i>
insanity (n. i.)	... <i>baiá</i>	just before daylight	
insensible (adj.)	... <i>gojoleká</i>	(adv.)	... <i>mir-mirre</i>
inside (adv.)	... <i>bitárre, bitárte</i>		K.
instalment (n. i.)	... <i>kisti</i>	keep (v. t.)	... <i>saitibá</i>
intend (v. imp.)	... <i>sanang</i>	keep awake (v. t.)	... <i>en</i>
intentionally		keep a woman (v. t.)	... <i>do, saitibá</i>
(adv.)	... <i>áđánete</i>	keep in the mouth	
intestines (n. i.)	... <i>porá</i>	(v. t.)	... <i>látum</i>
in the beginning		keep quiet (v. ref.)	... <i>hapán</i>
(adv.)	... <i>sidáre, munure</i>	kernel (n. i.)	... <i>jang</i>
in the midst of (adv.)	... <i>táláre</i>	key (n. i.)	... <i>chábi</i>
in the presence of		kick (v. t.)	... <i>padá</i>
(adv.)	... <i>samanangre</i>	kill (v. t.)	... <i>goe</i>
iron (n. i.)	... <i>med</i>	kind (adj.)	... <i>saiad-korong</i>
iron ore (n. i.)	... <i>bichá, bichá</i> <i>diri</i>	kingpost (n. i.)	... <i>jóngi</i>
irrigate (v. t.)	... <i>dá idi, đre</i>	kiss (v. t.)	... <i>chereb</i>
irrigation reservoir		kite (n. a.)	... <i>kuid</i>
(n. i.)	... <i>bándá</i>	knee (n. i.)	... <i>mukui, ikum</i>

load (n. i.)	... <i>bári</i>	maiden (n. a.)	... <i>dindá kui</i>
loan (n. i.)	... <i>rin</i>	mainá (n. a.)	... <i>rámi</i>
lock (n. i.)	... <i>kulpu</i>	maintain (v. t.)	... <i>asul</i>
locust (n. a.)	... <i>tukapará</i>	maize (n. i.)	... <i>gangai</i>
lodge (v. t.)	... <i>derá</i>	make (v. t.)	... <i>bai</i>
loin-cloth (n. i.)	... <i>botoe</i>	make a hole (v. t.)	... <i>bu</i>
long (adj.)	... <i>jiling</i>	make a noise	
look (v. t.)	... <i>nel</i>	(v. t.)	... <i>kákalá</i>
look after (v. t.)	... <i>saitibá, gotáo</i>	make charcoal (v. t.)	<i>hángar</i>
look down (v. t.)	... <i>tirub, med, ádu</i>	make into powder	
look for (v. t.)	... <i>nám</i>	(v. t.)	... <i>laud</i>
looking glass	... <i>arsi,</i>	make merry	
(n. i.)	<i>nepelupurum</i>	(v. imp.)	... <i>rásá</i>
look sideways		make preliminary	
(v. t.)	... <i>hetá</i>	arrangements for	
look out for (v. t.)	... <i>loro</i>	a marriage (v. t.)	... <i>bápolá</i>
look up (v. t.)	... <i>sangil, med</i>	make ready (v. t.)	... <i>seká</i>
	<i>rakab</i>	make water (v. t.)	... <i>duki</i>
loosen (v. t.)	... <i>jindal</i>	male organ (n. i.)	... <i>loe</i>
lop branches (v. t.)	... <i>hese</i>	man (n. a.)	... <i>ho</i>
lose (v. t.)	... <i>ad</i>	mange (n. i.)	... <i>kasrá</i>
loose caste (v. p.)	... <i>játi etkáo,</i>	mangoe (n. i.)	... <i>uli</i>
	... <i>ojátio</i>	manure (n. i.)	... <i>sár, guri</i>
lost (adj.)	... <i>bamal</i>	many (adj.)	... <i>purá</i>
lotá (n. i.)	... <i>guñi</i>	map (n. i.)	... <i>naksá</i>
lotus (n. i.)	... <i>sálukad</i>	mark (n. i.)	... <i>anka, chiná</i>
louce (n. a.)	... <i>siku</i>	market (n. i.)	... <i>háñ</i>
loud (adj.)	... <i>kákalá</i>	marriageable girl	
love (v. t.)	... <i>suku</i>	(n. a.)	... <i>hapánun</i>
low (adj.)	... <i>látar</i>	marry (v. t.)	... <i>áandí</i>
low (v. t.)	... <i>ráa</i>	master (n. a.)	... <i>gomke, gusindá</i>
lower (v. t.)	... <i>ádu, águ</i>	mat (n. i.)	... <i>játi</i>
low jungle (n. i.)	... <i>tondang</i>	matches (n. i.)	... <i>ir-sengel</i>
low-lying land	... <i>sál ote, berá</i>	matchmaker (n. a.)	... <i>dutam</i>
(n. i.)	...	matter (n. i.)	... <i>sondoro</i>
lungs (n. i.)	... <i>borkod</i>	maul (v. t.)	... <i>gotá</i>
		measles (n. i.)	... <i>bumburi</i>
		measure (v. t.)	... <i>muká</i>
		measure rice (v. t.)	... <i>song</i>
mad (adj.)	... <i>baiá, bálá-bálu</i>	meat (n. i.)	... <i>jilu</i>
maggot (n. a.)	... <i>chidu</i>	medicine (n. i.)	... <i>red</i>
mahuá (n. i.)	... <i>madkam</i>	meet (v. t.)	... <i>dárom, mid</i>
maidán (n. i.)	... <i>pi</i>		

M.

melt (v. i.)	... <i>ser</i>	mouth (n. i.)	... <i>á</i>
menses (n. i.)	... <i>chándure</i> <i>lijákore hobáoteá</i>	move (v. t.)	... <i>átom</i>
metal cup (n. i.)	... <i>giná</i>	move away (v. t.)	... <i>torsá, tersá</i>
mica (n. i.)	... <i>pálu hása</i>	move near (v. t.)	... <i>dará</i>
midday (n. i.)	... <i>tikin</i>	much (adv.)	... <i>purá</i>
middle (adj.)	... <i>tála</i>	mud (n. i.)	... <i>hásá, l'sod,</i> <i>jobe, dobe</i>
midwife (n. a.)	... <i>dai</i>	muddy water (n. i.)	... <i>borá dá</i>
milk (n. i.)	... <i>toá</i>	mushroom (n. i.)	... <i>ud</i>
milk (v. t.)	... <i>taui</i>	muskrat (n. a.)	... <i>chundi</i>
millet (n. i.)	... <i>kode</i>	mustard (n. i.)	... <i>máni, áajang</i>
mind (n. j.)	... <i>ji</i>	myrabolams (n. i.)	... <i>merel, rolá</i>
minor (n. a.)	... <i>ká-seanakani</i>	mysterious (adj.)	... <i>ákadandá</i>
mirror (n. i.)	... <i>arsi,</i> <i>nepelupurum</i>		
miscarry (v. t.)	... <i>endá-ad</i>		N.
miser (n. a.)	... <i>oiol</i>	nail (n. i.)	... <i>kánti</i>
misfortune (n. i.)	... <i>duku</i>	naked (adj.)	... <i>toťá</i>
mist (n. a.)	... <i>poási</i>	name (n. i.)	... <i>notum, numu</i>
mistake (v. t.)	... <i>gul</i>	namesake (n. a.)	... <i>sáki</i>
mix (v. t.)	... <i>hondá, misá</i>	narrow (adj.)	... <i>batari, resed</i>
mix with water (v. t.)	... <i>leá</i>	navel (n. i.)	... <i>tuťi</i>
molasses (n. i.)	... <i>gur</i>	near (adj.)	... <i>javá, náe</i>
money (n. i.)	... <i>ťáká</i>	necessity (n. i.)	... <i>dorkár</i>
mongoose (n. a.)	... <i>gindru</i>	neck (n. i.)	... <i>hoťo</i>
monkey (n. a.)	... <i>sará, gaii</i>	necklace (n. i.)	... <i>hisir</i>
month (n. i.)	... <i>chándu</i>	needle (n. i.)	... <i>sui, suja</i>
moon (n. a.)	... <i>chándu</i>	niece (n. a.)	... <i>gungu, honerá,</i> <i>homonkui,</i> <i>gekui, honkui</i>
moonlight (n. i.)	... <i>tete</i>		
morning (n. i.)	... <i>setá</i>	neigh (v. t.)	... <i>ráa</i>
morning star (n. a.)	... <i>ango ipil</i>	nephew (n. a.)	... <i>gungu, honsed,</i> <i>honherel,</i> <i>homonkoá</i> <i>gekoá, honkoá</i>
mortgage (n. i.)	... <i>bainchá, tika,</i> <i>bandar,</i> <i>báláji</i>		
mosquito (n. a.)	... <i>sikiť</i>	nest (n. i.)	... <i>tuká</i>
moth (n. a.)	... <i>pampal, tirá,</i> <i>patni</i>	nettle (n. i.)	... <i>sengelsing,</i> <i>jepender</i> <i>sakam</i>
mother (n. a.)	... <i>engá</i>		
mother-in-law (n. a.)	... <i>hanár</i>	nevertheless (conj.)	... <i>enreo, iminreo'</i>
mouldy (v. t.)	... <i>bau</i>	new (adj.)	... <i>námá</i>
mountain (n. i.)	... <i>buru</i>	new moon (n. a.)	... <i>mulu</i>
mouse (n. a.)	... <i>chutu</i>		

next year (n. i.) ...	<i>kátom, huju</i> <i>sirmá</i>	omen (n. i.) ...	<i>ere</i>
next younger brother		on (post)	... <i>chetante,</i> <i>chetanre</i>
or sister (n. a.) ...	<i>sunutu</i>	on behalf of (post.)	<i>lagite, lagid</i>
nickname (n. i.) ...	<i>páte numu</i>	once (adv.) ...	<i>misá</i>
night (n. i.) ...	<i>nidá</i>	once upon a time	
nightmare (v. t.) ...	<i>bongá otá</i>	(adv.) ...	<i>musing betar,</i> <i>mid dipli</i>
nim tree (n. i.) ...	<i>nim dáru</i>	one (num.) ...	<i>miad, mid, mi</i>
nine (num.) ...	<i>areá, are</i>	one-eyed (adj.) ...	<i>kávrá, kávrí</i>
nod (v. i.) ...	<i>dum</i>	one by one (adv.)	<i>mido mido</i>
noon (n. i.) ...	<i>tikin</i>	onion (n. i.) ...	<i>peáj:</i>
north (n. i.) ...	<i>káťáchamrá</i>	only (adv.) ...	<i>sumang, sumad</i>
nose (n. i.) ...	<i>muá, mutá</i>	ooze out (v. i.) ...	<i>ol</i>
nose ornament (n. i.)	<i>guvrá</i>	open (v. t.) ...	<i>ni</i>
nostril (n. i.) ...	<i>muá-undu,</i> <i>mutá-undu</i>	open (adj.) ...	<i>sidásadá</i>
not even once (adv.)	<i>misáo ká</i>	open the eye (v. t.)	<i>árid</i>
nothing (pron.) ...	<i>jándáo bano</i>	open the mouth (v.t.)	<i>cháb</i>
not yet (adv.) ...	<i>auri</i>	or (conj.) ..	<i>chi</i>
notwithstanding		orally (adv.) ...	<i>áte</i>
(conj.) ...	<i>enreo, iminreo</i>	order (v. t.) ...	<i>hukum</i>
now (adv.) ...	<i>ná</i>	origin (n. i.) ...	<i>upan</i>
nudge (v. t.) ...	<i>gavi</i>	original clearer of	
nursery (for plants)		the soil (n. a.) ...	<i>munureni,</i> <i>munuá parjá</i>
(n. i.) ...	<i>dáru párá bakai</i>	ornament (n. i.) ...	<i>singár</i>
O.		orphan (n. a.) ...	<i>ámbarob</i>
oath (n. i.) ...	<i>sara</i>	other (adj.) ...	<i>eťá</i>
obey (v. t.) ...	<i>manátng</i>	ought (v. irreg.) ...	<i>lagátngá</i>
obscene language		outcaste (v. t.) ...	<i>ojáti, játi eťká</i>
(n. i.) ...	<i>máge</i>	outrage (v. t.) ...	<i>pochoáte do</i>
obstacle (n. i.) ...	<i>kenesed, gándi</i>	outside (adv.) ...	<i>bárte, bárre</i>
obstruction (n. i.) ...	<i>kenesed, gándi</i>	over (post.) ...	<i>chetante,</i> <i>chetanre</i>
obtain (v. t.) ...	<i>nám</i>	overflow (v. t.) ...	<i>pair</i>
occur (v. irreg.) ...	<i>hobáo</i>	owe (v. t.) ...	<i>chirá, rin</i>
offence (n. i.) ...	<i>chirá, dos</i>	owl (n. a.) ...	<i>kokor</i>
often (adv.) ...	<i>isu duná</i>	owner (n. a.) ...	<i>gusiwá</i>
oil (n. i.) ...	<i>sunum</i>	P.	
oil (v. t.) ...	<i>ojo</i>	pace (n. i.) ...	<i>chandang</i>
oil-press (n. i.) ...	<i>gávri, jánti</i>	pachwai (n. i.) ...	<i>điang, ili</i>
old (adj.) ...	<i>hám, buri,</i> <i>pápri</i>		

- paddy (n. i.) ... *bábá*
 paddy bird (n. a.) ... *ko*
 pain (n. i.) ... *hásu*
 paint (v. t.) ... *onol, jod*
palás tree (n. i.) ... *mur dáru*
 palate (n. i.) ... *limitir*
 palm tree (n. i.) ... *kitá dáru*
 pane of glass (n. i.) *arsi*
papaiyá (n. i.) ... *pabitá*
 paper (n. i.) ... *sakam*
 pardon (v. t.) ... *máp*
 parents (n. a.) ... *engá-ápu*
 parrot (n. a.) ... *doe, kead, rupu*
 part (n. i.) ... *hanáting, itad*
 partridge (n. a.) ... *chitri*
 pass³ from hand to
 hand (v. t.) ... *chápal*
 pass urine (v. t.) ... *duki*
 paw (n. i.) ... *kátá*
 pay a debt (v. t.) ... *hal*
 peacock (n. a.) ... *mará*
 peak (n. i.) ... *chutkáe*
 peel fruit (v. t.) ... *hoio*
 peel off the bark of
 a tree (v. t.) ... *lá*
 penis (n. i.) ... *loe*
 peon (n. a.) ... *chaprási*
 perhaps (adv.) ... *torang, idu*
 perspiration (n. i.) ... *balbal-dá*
 perspire (v. imp.) ... *balbal*
 petition (v. t.) ... *darkás*
 phlegm (n. i.) ... *káe*
piár tree (n. i.) ... *tárob dáru*
 pice (n. i.) ... *poisá*
 pickaxe (n. i.) ... *kankua, cholke*
 pick up (v. t.) ... *chu, halang*
 picture (n. i.) ... *naksá*
 piebald (adj.) ... *kabrá*
 piece (n. i.) ... *kechá*
 pig (n. a.) ... *sukuri, sukri*
 pigeon (n. a.) ... *dudmul*
 pimple (n. i.) ... *pusri*
pipal tree (n. i.) ... *hesá dáru*
 pit (n. i.) ... *huang*
 place (v. t.) ... *do, em*
 place (n. i.) ... *taiad*
 plaintiff (n. a.) ... *mudai*
 plait (v. t.) ... *galang*
 plant (n. i.) ... *chárá*
 plant (v. t.) ... *roá*
 plantain (n. i.) ... *kadal*
 plant closely (v. t.) *pará*
 plaster (v. t.) ... *jod*
 plaster with mud
 (v. t.) ... *jálom*
 plate (n. i.) ... *ku trá, táli,*
 tári (made of metal); *patrá*
 (made of stone); *chukdi, chitki,*
 kalgi (made of leaves); latter is
 more a bowl than a plate.
 play (v. i.) ... *inung*
 play the drum (v. t.) *ru*
 play the fiddle (v. t.) *banam*
 play the flute (v. t.) *orong*
 pleased (v. imp.) ... *suku*
 pliable (adj.) ... *liud*
 plot of land (n. i.) ... *ote*
 plough (n. i.) ... *nail*
 plough (v. t.) ... *siu, si*
 plough cattle (n. a.) *áur uri*
 ploughshare (n. i.) *pánl*
 pluck fruit or flowers
 (v. t.) ... *god*
 pluck leaves (v. t.) ... *he*
 pluck maize cobs
 (v. t.) ... *chongá*
 plum tree (n. i.) ... *bakrá dáru*
 point (n. i.) ... *chutkáe*
 point out (v. t.) ... *chundul*
 poison (v. t.) ... *rub, bisi em*
 poison (n. i.) ... *bisi*
 poisonous (adj.) ... *bisian*
 poor (adj.) ... *rengé*
 porcupine (n. a.) ... *jiki*

- portion (n. i.) ... *hanáting, itad*
 possess (v. t.) ... *dakal, dakal*
 águ
 possible (v. irreg.)... *dai, hobá dai,*
 hobáoleká
 post (used in house
 building) (n. i.)... *kuntá*
 pot (n. i.) ... *chátu* (made
 of earth); *patrá* (made of stone)
 potato (n. i.) ... *sángá*
 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.) ... *maná, esed,*
 kesed
 price (n. i.) ... *gonong*
 prick (v. t.) ... *gutu*
 prison (n. i.) ... *jel*
 prisoner (n. a.) ... *koidi*
 prod (v. t.) ... *ruung, hoʔor,*
 tundá
 profit (n. i.) ... *láb*
 prohibit (v. t.) ... *maná*
 proof (n. i.) ... *sabuj*
 prop (v. t.) ... *turub*
 proper (adj.) ... *ʔik*
 property (n. i.) ... *biti, ginis*
 protect (v. t.) ... *danang, banchau*
 proud (v. imp.) ... *mamarang*
 pull after (v. t.) ... *or*
 pull up (v. t.) ... *taui*
 pumpkin (n. i.) ... *kakaru,*
 kakru, pándoí
 punish (v. t.) ... *sajá*
 pupil (n. a.) ... *etoni, chéitá*
 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.) *pindá*
 put on a *sári* (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.) ... *átor*
 python (n. a.) ... *buru bing*
- Q.**
- 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.) ... *ǵalki gitil*
 quicksilver (n. i.) ... *párá*
 quiet (adj.) ... *hápá*
 quill (n. i.) ... *il*

R.		
rabbit (n. a.)	... <i>kuláe</i>	release (v. t.) ... <i>áa, báge</i>
radish (n. i.)	... <i>murai</i>	reliable (adj.) ... <i>sárioleká</i>
rafter (n. i.)	... <i>seneor</i>	remain (v. t.) ... <i>sare</i>
rag (n. i.)	... <i>chidá</i>	remain quiet (v. ref.) <i>hapakan</i>
railway (n. i.)	... <i>rel</i>	remember (v. t.) ... <i>uruu</i>
rain (n. a.)	... <i>gamá</i>	remove (v. t.) ... <i>idi</i>
rainbow (i. p.)	... <i>rulbing</i>	remove an obstacle (v. t.) ... <i>áa</i>
<i>ongtadáe</i> (see note against <i>rulbing</i> in Ho-English vocabulary.)		render an account (v. t.) ... <i>leká águ</i>
raise (v. t.)	... <i>utáchi, utá</i>	rent (n. i.) ... <i>panchá</i>
raiyat (n. a.)	... <i>parjá</i>	repair (v. t.) ... <i>baiurá</i>
rape (v. t.)	... <i>pochoáte do</i>	repeat (v. t.) ... <i>kájiurá</i>
rat (n. a.)	... <i>káteá</i>	repent (v. imp.) ... <i>hiátíng</i>
ravine (n. i.)	... <i>hauí</i>	replough (v. t.) ... <i>karai</i>
raw (adj.)	... <i>berel</i>	reprimand (v. t.) ... <i>domkau</i>
razor (n. i.)	... <i>holad, hoíoteá</i>	reproduce (v. i.) ... <i>gav, gavrá</i>
reach (v. t.)	... <i>betá, seter, tebá</i>	rescue (v. t.) ... <i>danang,</i> <i>banchau</i>
read (v. t.)	... <i>parau</i>	rescue from wild animals (v. t.) ... <i>hárdú</i>
really (adv.)	... <i>sárigé, sárite</i>	reservoir (n. i.) ... <i>bándá</i>
reap (v. t.)	... <i>ir</i>	resin (n. i.) ... <i>jair</i>
receipt (n. i.)	... <i>rasid</i>	rest (v. i.) ... <i>ru</i>
receive (v. t.)	... <i>nám</i>	return (v. i.) ... <i>ruá, ruáurá,</i> <i>hujuurá</i>
recognise (v. t.)	... <i>nelurum</i>	reveal (v. t.) ... <i>udub</i>
reconcile (v. t.)	... <i>juriurá, baiurá</i>	revenge (v. t.) ... <i>halurá</i>
record (v. t.)	... <i>ol</i>	reverse (v. t.) ... <i>biur</i>
recover (v. t.)	... <i>námurá</i>	reward (n. i.) ... <i>bogsis</i>
recover caste (v. t.)	... <i>játiurá, játi</i> <i>rakab</i>	rheumatism (n. i.) ... <i>bát</i>
recover conscious- ness (v. i.)	... <i>suti</i>	rib (n. i.) ... <i>sáejang, saijang</i>
rectify (v. t.)	... <i>tikurá,</i> <i>buginurá</i>	rice (n. i.) ... <i>chauí</i> (uncooked) ; <i>mánđi, đundu</i> (cooked)
refuse (v. irreg.)	... <i>ká</i>	rice-beer (n. i.) ... <i>điung, ili</i>
refuse (n. i.)	... <i>jobrá</i>	rich (adj.) ... <i>munđa</i>
refuse heap (n. i.)	... <i>dubi</i>	riddle (n. i.) ... <i>káni</i>
register (n. i.)	... <i>boi</i>	ride (v. i.) ... <i>de, hed</i>
rejoice (v. imp.)	... <i>ránsá</i>	ridge (on top of house) (n. i.) ... <i>mual</i>
relate (v. t.)	... <i>káji</i>	ridge-pole (n. i.) ... <i>mutul</i>
relation (n. a.)	... <i>hágá</i>	
relay (n. i.)	... <i>đák</i>	

ridicule (v. t.)	... <i>lánda</i>	salary (n. i.)	... <i>nála</i>
right (adj.)	... <i>tik, bugi, bugin</i>	sale (n. i.)	... <i>nilám</i>
right (adj.)	... <i>etom, jom ti</i>	saliva (n. i.)	... <i>ulidá</i>
ring (n. i.)	... <i>polá, mundam</i>	salt (n. i.)	... <i>bulung</i>
ring (v. t.)	... <i>sári</i>	salt-lick (n. i.)	... <i>hálmad</i>
ringworm (n. i.)	... <i>kaprá</i>	saltpetre (n. i.)	... <i>sorá</i>
rinse the mouth		same (adj.)	... <i>mid, midge</i>
(v. t.)	... <i>lutum</i>	sand (n. i.)	... <i>gitil</i>
ripen (v. i.)	... <i>járom, mátá</i>	sandals (n. i.)	... <i>korom</i>
rise (v. i.)	... <i>ol, tur, utá</i>	(wooden); <i>karpá</i> (leather)	
river (n. i.)	... <i>gará</i>	sandalwood (n. i.)	... <i>chondon</i>
road (n. i.)	... <i>horá, sarap</i>	sandfly (n. a.)	... <i>puđki</i>
roam (v. i.)	... <i>senbá</i>	sap of a tree (n. i.)	... <i>sosoi</i>
roar (v. t.)	... <i>rumul, ría</i>	satisfy (v. imp.)	... <i>hárob, suku</i>
roast (v. t.)	... <i>rapá</i>	save (v. t.)	... <i>danang,</i> <i>banchau</i>
rob (v. t.)	... <i>re</i>	saw (n. i.)	... <i>koroto</i>
rock (n. i.)	... <i>lutub, sereng</i>	say (v. t.)	... <i>káji, men</i>
roof (n. i.)	... <i>salandi</i>	say, "no" (v. irreg.)	... <i>ká</i>
room (v. i.)	... <i>oá</i>	say "yes" (v. t.)	... <i>eá</i>
root (n. i.)	... <i>ređ</i>	scale of a fish (n. i.)	... <i>harád</i>
rope (n. i.)	... <i>bair, págá, bor</i>	scales for weighing	
rot (v. i.)	... <i>soeá</i>	(n. i.)	... <i>tulá</i>
round (adj.)	... <i>tuli, đuri, gol</i>	scar (n. i.)	... <i>gaureá chiná</i>
roundabout (adj.)	... <i>biur-biur,</i> <i>banká-banká</i>	scarcity (n. i.)	... <i>ringá</i>
rub (v. t.)	... <i>ir</i>	scatter (v. t.)	... <i>nitir</i>
rump (n. i.)	... <i>dubui</i>	scissors (n. i.)	... <i>lanatáb</i>
run (v. t.)	... <i>nir</i>	school (n. i.)	... <i>iskul</i>
run away (v. i.)	... <i>nir</i>	scold (v. t.)	... <i>domkau</i>
rupee (n. i.)	... <i>ťáká</i>	scorpion (n. a.)	... <i>mármár</i>
rust (n. i.)	... <i>i</i>	scowl (v. t.)	... <i>kurkurte nel</i>
		scrape off (v. t.)	... <i>husid</i>
		scratch (v. t.)	... <i>gotá, paská</i>
		scream (v. t.)	... <i>iu</i>
		screech (v. t.)	... <i>iu</i>
		screw (v. t.)	... <i>choe</i>
		scrub (n. i.)	... <i>tonđang</i>
		scrub (v. t.)	... <i>gasar</i>
		scurf (n. i.)	... <i>chítu</i>
		scythe (n. i.)	... <i>dátárom</i>
		sea (n. i.)	... <i>doreá</i>
		season (n. i.)	... <i>dipli</i>

S.

<i>sabai</i> grass (n. i.)	... <i>badchom</i>
sack (n. i.)	... <i>guin, kurchu</i>
sacred grove (n. i.)	... <i>jaier</i>
sacrifice (v. t.)	... <i>bongá, pujá</i>
sacrificer (n. a.)	... <i>diuri</i>
sad (v. imp.)	... <i>hiating</i>
saddle (n. i.)	... <i>pálan</i>
sagar (n. i.)	... <i>sagi</i>
sál (n. i.)	... <i>sarjom</i>

seat (n. i.)	... <i>dubteá</i>	sharp (adj.)	... <i>leser</i>
secret (adj.)	... <i>danang</i>	sharpen (v. t.)	... <i>leser</i>
secrete (v. t.)	... <i>uku</i>	shavə (v. t.)	... <i>hoio</i>
see (v. t.)	... <i>nel</i>	shed for cattle (n. i.)	<i>goná</i>
seed (n. i.)	... <i>hitá, hereteá</i>	shed the skin (v. i.)	<i>utráo</i>
seem (v. p.)	... <i>aṭkáro, nelo</i>	sheep (n. a.)	... <i>mindí</i>
seize (v. t.)	... <i>sáb</i>	shell (n. i.)	... <i>gendá</i>
seldom (adv.)	... <i>misá misá</i>	shelter (v. t.)	... <i>danang, banchau</i>
selfish (adj.)	... <i>ká-emo</i>	shin (n. i.)	... <i>kurchukátá</i>
sell (v. t.)	... <i>áking</i>	shine (v. t.)	... <i>maskal, jul</i>
sentence (v. t.)	... <i>hukum</i>	shiver (v. i.)	... <i>ruku</i>
separate (adj.)	... <i>tángá, eṭá</i>	shoe (n. i.)	... <i>karpá</i>
separate (v. t.)	... <i>bengá</i>	shoot (i. e. plants)	
servant (n. a.)	... <i>dási, chitrá,</i> <i>nálátani</i>	(v. t.)	... <i>omon</i>
set ² (v. i.)	... <i>hasur</i>	shoot (v. t.)	... <i>ṭore, ṭote, tuing</i>
set free (v. t.)	... <i>áa, báge</i>	shop (n. i.)	... <i>dokán</i>
set silkworms'eggs		shore (n. i.)	... <i>kuṭi</i>
(v. t.)	... <i>ṭipan</i>	short (adj.)	... <i>huring, tumbrub</i>
set silkworms or lac		short-sighted (adj.)	<i>dumdulá</i>
(v. t.)	... <i>áurá</i>	shoulder (n. i.)	... <i>taran</i>
settle a raiyat (v. t.)	<i>parjá dub</i>	shove (v. t.)	... <i>udur</i>
settlement (n. i.)	... <i>muká</i>	show (v. t.)	... <i>udub</i>
seven (num.)	... <i>aeá, ae</i>	shrewd (adj.)	... <i>chuttur</i>
sew (v. t.)	... <i>gá</i>	shrivel up (v. i.)	... <i>goso</i>
sexual intercourse	... <i>do, jagar, juṭi,</i> <i>misá</i>	shudder (v. i.)	... <i>gisir</i>
(v. t.)		shut (v. t.)	... <i>hánded</i>
shade (n. i.)	... <i>umbul</i>	shut the eye (v. t.)	... <i>japid</i>
shadow (n. i.)	... <i>umbul</i>	shuttle (n. i.)	... <i>dongi</i>
shafts (of a <i>sagar</i>)		shy (v. imp.)	... <i>giu</i>
(n. i.)	... <i>jángi, udrá</i>	sick (v. imp.)	... <i>hásu</i>
shake (v. i.)	... <i>ruku</i>	sickle (n. i.)	... <i>dátárom</i>
shake (v. t.)	... <i>rukuichi</i>	side (n. i.)	... <i>kuṭi</i>
shake the head (mean-		sieve (n. i.)	... <i>cháá</i>
ing "yes") (v. t.)	<i>doro</i>	sift (v. t.)	... <i>chálá,</i>
shake the head (mean-		sigh (v. t.)	... <i>su</i>
ing "no") (v. t.)	<i>bo ruku</i>	sign (n. i.)	... <i>chiná</i>
shallow (adj.)	... <i>tembe, ká-ikir</i>	sign (v. t.)	... <i>sui</i>
shame (v. imp.)	... <i>giu</i>	signal (n. i.)	... <i>chiná</i>
share (v. t.)	... <i>háting</i>	signature (n. i.)	... <i>sui</i>
share (n. i.)	... <i>hanáting, itad,</i> <i>bág</i>	<i>sikhá-bhangá</i> (n. i.)	... <i>sikur-bair</i>
		silent (adj.)	... <i>hapá</i>
		silk (n. i.)	... <i>lungam, lugam</i>

silkworm (n. a.)	... <i>lungam chidu</i>	smack (v. t.)	... <i>táping</i>
silt (n. i.)	... <i>tobrá, gitil</i>	small (adj.)	... <i>huring</i>
silver (n. i.)	... <i>rupá</i>	small-pox (n. i.)	... <i>mári</i>
similar (adj.)	... <i>leká</i>	smart (v. imp.)	... <i>usur</i>
simple (adj.)	... <i>sidásádá</i>	smell (v. t.)	... <i>soan, ji</i>
sin (n. i.)	... <i>chirá, dos</i>	smile (v. t.)	... <i>germoing</i>
since (post.)	... <i>ete</i>	smite the breast	
sing (v. t.)	... <i>durang</i>	(v. t.)	... <i>táping</i>
sink (v. i.)	... <i>cháru</i>	smoke (n. i.)	... <i>sukul</i>
sip (v. t.)	... <i>chereb</i>	smoke (v. t.)	... <i>sukul sib</i>
<i>sirgujá</i> (n. i.)	... <i>rámtiá, gunjá</i>	snail (n. a.)	... <i>gendá</i>
sister (n. a.)	... <i>áji, misi, misiera,</i> <i>undikui</i>	snake (n. a.)	... <i>bing</i>
sister-in-law (n. a.)	... <i>ájihanár,</i> <i>tevákuí, kimin, iril, hili</i>	snap the fingers	
sit (v. i.)	... <i>dub</i>	(v. t.)	... <i>teb</i>
sit astride (v. i.)	... <i>de, hed</i>	snap up with the	
sit on eggs (v. t.)	... <i>abárum</i>	fingers (v. t.)	... <i>tiu</i>
sit on the haunches		snatch away (v. t.)	... <i>re</i>
(v. i.)	... <i>chuchungur</i>	sneeze (v. t.)	... <i>achu</i>
six (num.)	... <i>turuiá, turui</i>	sniff (v. t.)	... <i>sor</i>
skin (n. i.)	... <i>unr, hartá</i>	snipe (n. a.)	... <i>kedbatá, kebatá</i>
skin (v. t.)	... <i>porá</i>	snore (v. t.)	... <i>huřir</i>
skip (v. t.)	... <i>ui</i>	soap (n. i.)	... <i>sábon</i>
skull (n. i.)	... <i>bojang</i>	sob (v. t.)	... <i>kusud</i>
sky (n. i.)	... <i>rimil</i>	soft (adj.)	... <i>lebe, norom</i>
slap (v. t.)	... <i>chaprá</i>	softly (adv.)	... <i>suáete</i>
sleep (v. i.)	... <i>giti</i>	soft water (n. i.)	... <i>etang dá</i>
sleep on the back		soil (n. i.)	... <i>hásá</i>
(v. i.)	... <i>sandangte giti</i>	sole of the foot	... <i>kátá-talká,</i> <i>(n. i.) kátá-rámá</i>
sleep on the side		solid (adj.)	... <i>keře</i>
(v. i.)	... <i>sutáte giti</i>	so many (adj.)	... <i>imin</i>
sleep on the stomach		some (adj.)	... <i>huringleká,</i> <i>tárámárá</i>
(v. i.)	... <i>oborte giti</i>	somehow (adv.)	... <i>jálekáte</i>
slide (v. i.)	... <i>řil</i>	sometimes (adv.)	... <i>misá misá</i>
slightly raised		so much (adv.)	... <i>iminang</i>
(adj.)	... <i>řipá</i>	son (n. a.)	... <i>hon, koáhon</i>
slip (v. i.)	... <i>řil</i>	song (n. i.)	... <i>durang</i>
slipknot (n. i.)	... <i>onolbánsi</i>	(' wedding song ' is called <i>dong</i>	
slippery (adj.)	... <i>řijil</i>	and ' comic song ' <i>lagri durang</i> ;	
slowly (adv.)	... <i>maite, suáete</i>	both these having been taken	
sly (adj.)	... <i>chutur</i>	from the Santals.)	

son-in-law (n. a.) ...	<i>ará</i>	spring (n. i.) ...	<i>pu'áddá</i>
soon (adv.) ...	<i>ánjáte, bode</i>	spring (v. t.) ...	<i>uí</i>
sore (n. i.) ...	<i>gau</i>	sprinklo (v. t.) ...	<i>hírchi</i>
sorry (v. imp.) ...	<i>hiátíng</i>	sprout (v. i.) ...	<i>omon</i>
sort (v. t.) ...	<i>tángá</i>	spur (n. i.) ...	<i>chilgu</i> (natural); <i>káti</i> (artificial)
sound (v. t.) ...	<i>sári</i>	squeeze out with the hand (v. t.) ...	<i>chipá</i>
soup (n. i.) ...	<i>rási</i>	squint (n. i.) ...	<i>káse med.</i> <i>korche med</i>
sour (adj.) ...	<i>jojo</i>	squirrel (n. a.) ...	<i>tu</i>
south (n. i.) ...	<i>bokanduki</i>	stab (v. t.) ...	<i>sobo</i>
sow (v. t.) ...	<i>her</i>	stagger (v. i.) ...	<i>dampá-dumpu</i>
sowing season (n. i.)	<i>roni, hero</i>	stand (v. i.) ...	<i>tingu</i>
spade (n. i.) ...	<i>kudlam</i>	stand abuse (v. t.)...	<i>sángi</i>
span (n. i.) ...	<i>bitá</i>	star (n. a.) ...	<i>ípil</i>
spark (n. i.) ...	<i>e'te</i>	start (v. t.) ...	<i>e'te</i>
sparrow (n. a.) ...	<i>dedem</i>	startle (v. t.) ...	<i>birkau, boroichi</i>
spear (n. i.) ...	<i>barchá, barchi</i>	starve (v. t.) ...	<i>uu</i>
speak (v. t.) ...	<i>káji, men</i>	statement (n. i.) ...	<i>káji</i>
speak falsely (v. t.)..	<i>chakad</i>	stay (v. i.) ...	<i>tángi, tain</i>
spices (n. i.) ...	<i>moslá</i>	steal (v. t.) ...	<i>kumbu</i>
spider (n. a.) ...	<i>binlirám</i>	steam (n. i.) ...	<i>oiong</i>
spider's web (n. i.)...	<i>jáalom</i>	steep slope (n. i.) ...	<i>anágu, anádu,</i> <i>ranakab</i>
spill (v. t.) ...	<i>endá</i>	step-brother (n. a.)..	<i>bauu, undi</i>
spin (v. t.) ...	<i>tákui</i>	step-daughter (n. a.)..	<i>honerá</i>
spine (n. i.) ...	<i>sindurijang</i>	step-father (n. a.) ...	<i>káká</i>
spinning-wheel (n. i.)	<i>rentá</i>	step-mother (n. a.)...	<i>gawing</i>
spit (v. t.) ...	<i>be</i>	step-sister (n. a.) ...	<i>áji, misi,</i> <i>misierá, undikui</i>
spleen (n. i.) ...	<i>pilá</i>	step-son (n. a.) ...	<i>honsed,</i> <i>honherel</i>
split bambóo (n. i.)...	<i>bátá</i>	stick (n. i.) ...	<i>dandú</i>
split into two parts (v. t.) ...	<i>chátá</i>	stick (v. t.) ...	<i>juá, jer</i>
spoil (v. t.) ...	<i>etká</i>	stiff (adj.) ...	<i>ke'te</i>
spoon (n. i.) ...	<i>lundí</i>	still (conj.) ...	<i>enreo, iminreo</i>
sprain (v. t.) ...	<i>lo'toe</i>	still-born (adj.) ...	<i>goete jonomlen</i>
spread a bed (v. t.)...	<i>bil</i>	sting (v. t.) ...	<i>tu</i>
spread a mat (v. t.)...	<i>atéd</i>	sting (n. i.) ...	<i>tunu</i>
spread a table (v. t.)	<i>bil</i>	stir (v. t.) ...	<i>hondá</i>
spread grain out (v. t.) ...	<i>tási</i>	stomach (n. i.) ...	<i>laii</i>
spread stones (v. t.)..	<i>atéd</i>		
spread straw (v. t.)..	<i>atéd</i>		
spread the legs apart (v. t.) ...	<i>tándá</i>		

stone (n. i.)	... <i>diri, hutub,</i> <i>sereng</i>	sudden (adj.)	... <i>áchaká</i>
stool (n. i.)	.. <i>gándu, machilá</i> <i>gándu</i>	suddenly (adv.)	... <i>áchakáte</i>
stoop (v. t.)	... <i>tirub</i>	sue (v. t.)	... <i>nális</i>
stop (v. t.)	... <i>dárom, kesed</i>	suffer (v. t.)	... <i>sáting</i>
stop temporarily, e. g.		sufficient (adj.)	... <i>láli, joká</i>
on a journey (v. t.)	... <i>derá</i>	sugar (n. i.)	... <i>chini</i>
stork (n. a.)	... <i>gendári</i>	sugarcane (n. i.)	... <i>gur-dandá</i>
storm (n. i.)	... <i>hoio</i>	suicide (v. ref.)	... <i>goen</i>
story (n. i.)	... <i>káji, káni</i>	sulphur (n. i.)	... <i>gondo</i>
stout (adj.)	... <i>kiri, keté, pean</i>	sun (n. a.)	... <i>singi</i>
straight (adj.)	... <i>muli</i>	sunbeam (n. i.)	... <i>turtung</i>
strain (v. t.)	... <i>iting, chálá</i>	sunshine (n. i.)	... <i>jete</i>
strange (adj.)	... <i>ákadandá</i>	support (v. t.)	... <i>asul, dubumbul,</i> <i>sambarau</i>
strangle (v. t.)	... <i>limbud</i>	support (physically)	
straw (n. i.)	... <i>busu, bábasing</i>	(v. t.)	... <i>turub</i>
stray (v. p.)	... <i>ado</i>	surprise (v. t.)	... <i>ákachaká</i>
stream (n. i.)	... <i>hongará</i>	surround (v. t.)	... <i>jurbiur</i>
stretch the legs (v. t.)	... <i>chundlá</i>	survey (n. i.)	... <i>muká</i>
stride (n. i.)	... <i>chandang</i>	suspect (v. t.)	... <i>ánden</i>
strike (v. t.)	... <i>tám</i>	swallow (v. t.)	... <i>ud</i>
strike against (v. t.)	... <i>to</i>	swamp (n. i.)	... <i>jagdá</i>
strike with a spade		swan (n. a.)	... <i>honso</i>
(v. t.)	... <i>korám</i>	swarm of bees (n. i.)	... <i>jur</i>
strike with the paw		swear (v. t.)	... <i>sará</i>
(v. t.)	... <i>tegá</i>	sweat (n. i.)	... <i>balbal-dá</i>
string (n. i.)	... <i>bair, págá</i>	sweep (v. t.)	... <i>joo</i>
string of a bow (n. i.)	... <i>hatual</i>	sweet (adj.)	... <i>nogud, sibil</i>
string of a fiddle (n. i.)	... <i>bale</i>	sweetmeats (n. i.)	... <i>metái</i>
striped (adj.)	... <i>onol</i>	sweet potato (n. i.)	... <i>sángá</i>
strong (adj.)	... <i>pean, keté</i>	swell (v. i.)	... <i>mo</i>
strong (v. p.)	... <i>peo</i>	swell out the cheeks	
stumble (v. i.)	... <i>tumbid</i>	(v. t.)	... <i>kope</i>
stump (n. i.)	... <i>butá</i>	swim (v. t.)	... <i>oiar</i>
stupid (adj.)	... <i>dondo</i>	swing (v. t.)	... <i>dángdung</i>
submerge (v. t.)	... <i>topá</i>	sword (n. i.)	... <i>torai</i>
subsequently (adv.)	... <i>taiomte,</i> <i>taiomre</i>		
succour (v. t.)	... <i>dengá</i>	table (n. i.)	... <i>mej</i>
suck (v. t.)	... <i>cheped</i>	tail (n. i.)	... <i>chadlom</i>
suckle (v. t.)	... <i>nunuai</i>	tailless (adj.)	... <i>bándiá</i>
		take (v. t.)	... <i>idi</i>

T.

take caro (inter.) ...	<i>ochá, ocho</i>	terraced upland	
take care of (v. t.)...	<i>saitibá</i>	(n. i.)	... <i>pi, kundí</i>
take charge of (v. t.)	<i>gotáo</i>	testicle (n. i.)	... <i>peto</i>
take down (v. t.) ...	<i>ádu</i>	than (conj.)	... <i>ete</i>
take hold of (v. t.)...	<i>sáb</i>	that (pron. & adj.)...	<i>ená, en</i>
take off clothes (v. t.)	<i>tud</i>	thatch (n. i.)	... <i>sau</i>
take off a <i>lhoti</i> or		thatch (v. t.)	... <i>sau dal</i>
a <i>sari</i> (v. t.) ...	<i>rau, toťa</i>	<i>Thaterá</i> (n. a.)	... <i>Tintri</i>
take off the fire (v. t.)	<i>rul</i>	then (adv.)	... <i>enang, ente</i>
take out (v. t.) ...	<i>ol, ondong</i>	therefore (conj.)	... <i>neámente,</i> <i>neálagite, enámente, enálagite</i>
take out of the		thick (adj.)	... <i>gotá, íbil</i>
ground (v. t.) ...	<i>tud</i>	thief (n. a.)	... <i>kumbu</i>
take out with the		thigh (n. i.)	... <i>bulu</i>
hand (v. t.) ...	<i>chu</i>	thin (adj.)	... <i>etang, usu,</i> <i>batari</i>
take shelter (v. t.)...	<i>danang</i>	thing (n. i.)	... <i>ginis</i>
take shelter from		think (v. t.)	... <i>atkár</i>
rain (v. i.) ...	<i>sur</i>	thirsty (v. imp.)	... <i>tetang</i>
take up by the roots		this (pron. & adj.)...	<i>neá, ne</i>
(v. t.) ...	<i>tub</i>	thorn (n. i.)	... <i>janum</i>
tale (n. i.) ...	<i>káji, káni</i>	thread (n. i.)	... <i>sutam</i>
tall (adj.) ...	<i>salangi</i>	threaten (v. t.)	... <i>domkau</i>
tamarind (n. i.) ...	<i>jojo</i>	three (num.)	... <i>apiá, ape</i>
tame (v. t.) ...	<i>asul</i>	thresh (v. t.)	... <i>en</i>
tame (adj.) ...	<i>oáren, háturen</i>	threshing-floor (n. i.)	<i>kolom</i>
tank (n. i.) ...	<i>pukuri</i>	throat (n. i.)	... <i>uťuťoá, uťuťuá</i>
<i>Tánti</i> (n. a.) ...	<i>Penain</i>	throw (v. t.)	... <i>hurlá, hudmá,</i> <i>ter</i>
tar (n. i.) ...	<i>alkatrá</i>	throw away (v. t.)...	<i>endú</i>
taste (v. t.) ...	<i>chaká</i>	thrust (v. t.)	... <i>hoťor, ruung</i>
tattoo (v. t.) ...	<i>kođá</i>	thumb (n. i.)	... <i>engá-dáro</i>
teach (v. t.) ...	<i>eto</i>	thumb impression ...	<i>marung gándate</i> (n. i.) <i>arka, tip</i>
tear (v. t.) ...	<i>chachá, oe</i>	thunder (n. a.)	... <i>rimil-sári</i>
tear into pieces (v. t.)	<i>kechá</i>	thunderbolt (n. i.)...	<i>ter</i>
tear with teeth (v. t.)	<i>rere</i>	tick (n. a.)	... <i>tiki</i>
tears (n. i.) ...	<i>med-dá</i>	tickle (v. t.)	... <i>gamang</i>
tell (v. t.) ...	<i>káji</i>	ticklish (v. imp.)	... <i>gamang</i>
tempt (v. t.) ...	<i>birau</i>	tie (v. t.)	... <i>tol</i>
ten (num.) ...	<i>geleá, gel</i>	tie tightly (v. t.)	... <i>urui</i>
tent (n. i.) ...	<i>lijáredá oá,</i> <i>tambuoa</i>	tiger (n. a.)	... <i>kulá</i>
tepid (adj.) ...	<i>urgum</i>		
terraced lowland			
(n. i.) ...	<i>sál</i>		

V.

vaccination (n. i.)	... <i>tiká</i>
valley (n. i.)	... <i>sokoá</i>
value (n. i.)	... <i>gonong</i>
valuable (adj.)	... <i>gonongan</i>
various (adj.)	... <i>eťá eťá, kilimili</i>
vegetable (n. i.)	... <i>áá</i>
vein (n. i.)	... <i>sir</i>
verandah (n. i.)	... <i>pindigi</i>
vory (adv.)	... <i>isu</i>
very many (adj.)	... <i>isu purá, sáangi</i>
village (n. i.)	... <i>hátu</i>
village priest (n. a.)	... <i>diuri</i>
vineyard (n. i.)	... <i>dák-bakai</i>
violence (n. i.)	... <i>pochodá</i>
visible (v. i.)	... <i>nelo</i>
voluntarily (adv.)	... <i>sukute</i>
vomit (v. t.)	... <i>ulá</i>
vulture (n. a.)	... <i>didí</i>
vulva (n. i.)	... <i>ruji</i>

W

wages (n. i.)	... <i>nálá</i>
waist (n. i.)	... <i>máeang</i>
wait (v. i.)	... <i>táangi, tain</i>
wait for (v. t.)	... <i>táangi</i>
wake (v. i.)	... <i>utá</i>
wake (v. t.)	... <i>utáichi</i>
walk (v. i.)	... <i>sen, seno</i>
wall (n. i.)	... <i>ginil</i>
want (n. i.)	... <i>ringá</i>
want (v. t.)	... <i>asi</i>
warm (adj.)	... <i>urgum</i>
warm at a fire (v. t.)	... <i>jírub</i>
wash clothes (v. t.)	... <i>itkid</i>
wash hands, face or feet (v. t.)	... <i>abung</i>
wasp (n. a.)	... <i>surpang</i>
waste (adj.)	... <i>pariá</i>
watch (v. t.)	... <i>loro, horo</i>
water (n. i.)	... <i>dá</i>

water channel (n. i.)	... <i>dá-horá, otol,</i> <i>máriá</i>
waterfall (n. i.)	... <i>sági, dul-dá</i>
watersnake (n. a.)	... <i>sakombing,</i> <i>đundubing</i>
wave (n. i.)	... <i>chel</i>
wax (n. i.)	... <i>situad</i>
weave (v. t.)	... <i>teng</i>
weaver (n. a.)	... <i>pevain</i>
wedding song (n. i.)	... <i>dong</i>
weed (v. t.)	... <i>hed</i>
weeds (n. i.)	... <i>dumbu</i>
week (n. i.)	... <i>hát</i>
well (adj. & v. i.)	... <i>bugi, bugin</i>
well (adv.)	... <i>bugite</i>
well (n. i.)	... <i>sud, chudá</i>
wellknown (v. i.)	... <i>uai, umi</i>
west (n. i.)	... <i>singihasure</i>
wet (adj.)	... <i>odad, lum</i>
what (pron.)	... <i>okoná,</i> <i>chikaná</i>
what (adj.)	... <i>okon, chikan</i>
wheat (n. i.)	... <i>gom</i>
wheel (n. i.)	... <i>sagi</i>
when (adv.)	... <i>choilá, chuilá</i>
where (adv.)	... <i>okonre, okonte,</i> <i>okonpáre</i>
whip (v. t.)	... <i>hánsá</i>
whirlwind (n. a.)	... <i>horlosi</i>
whisper (v. t.)	... <i>háed, haiam</i>
whistle (v. i.)	... <i>gole</i>
white (adj.)	... <i>pundi</i>
white ant (n. a.)	... <i>nidiř</i>
white louse (n. a.)	... <i>lijásièu</i>
whitewash (v. t.)	... <i>đod</i>
who (pron.)	... <i>okce</i>
whole (adj.)	... <i>saben</i>
whole day (n. i.)	... <i>singi satub</i>
why (adv.)	... <i>chikanreá,</i> <i>chikanámente, chikaná lagite</i>
wicked (adj.)	... <i>eťká</i>
widow (n. a.)	... <i>rándi-erá</i>

wife (n. a.)	... <i>erá</i>	womb (n. i.)	... <i>laii</i>
wild (adj.)	... <i>birren</i>	wonderful (adj.)	... <i>ákadandá</i>
wild dog (n. a.)	... <i>tani</i>	wood (n. i.)	... <i>sán</i>
wild duck (n. a.)	... <i>hedegele</i>	wooden post (n. i.)	... <i>kuntá</i>
willing (v. i.)	... <i>suku</i>	word (n. i.)	... <i>káji</i>
wind (n. a.)	... <i>hoio</i>	work (v. t.)	... <i>pai'i</i>
winding (adj.)	... <i>biur-biur</i>	worm (n. a.)	... <i>chidu</i>
window (n. i.)	... <i>kirki</i>	worship (v. t.)	... <i>bongá, pujá</i>
wine (n. i.)	... <i>dákrási</i>	wound (v. t.)	... <i>gau</i>
wing (n. i.)	... <i>áparob</i>	wrap (v. t.)	... <i>tol</i>
wink (v. t.)	... <i>rápid</i>	wrestle (v. t.)	... <i>tábá</i>
winnow (v. t.)	... <i>atur, gum, keto</i>	wrong (adj.)	... <i>etkí</i>
winnowing basket (n. i.)	... <i>hátá</i>		
wipe (v. t.)	... <i>jod</i>	yarn (n. i.)	... <i>sutam, sángá</i>
wish (v. i.)	... <i>sanang</i>	year (n. i.)	... <i>sírmá</i>
witch (n. a.)	... <i>baiadáni,</i> ... <i>dánri erá</i>	year after next (n. i.)	... <i>tor kádom</i>
witch-doctor (n. a.)	... <i>deoná, soká</i>	yellow (adj.)	... <i>sasangleká</i>
witness (n. a.)	... <i>gauá</i>	yes (inter.)	... <i>éá</i>
without rhyme or reason (adv.)	... <i>sámáte</i>	yesterday (adv.)	... <i>holá</i>
without a tail (adj.)	... <i>bándiá</i>	yet (adv.)	... <i>enreo</i>
wizard (n. a.)	... <i>baiadáni, dánri</i>	yoke (n. i.)	... <i>áur</i>
wolf (n. a.)	... <i>mindí-kulá</i>	young (adj.)	... <i>bále, seped</i>
woman (n. a.)	... <i>erá, kui</i>	young man (n. a.)	... <i>seped</i>
		young woman (n. a.)	... <i>hapánun</i>

Y.

HO—ENGLISH.

VOCABULARY.

A.

abárum (v. t.) to sit on eggs

abung (v. t.)... to wash the hands, feet or face. Sometimes used also for the whole body.

achali, *alchi-* a stick with a sharp *dandá* (v. i.) iron point used for prodding cattle

achu (v. t.) ... to sneeze

ad (v. t.) ... to lose

adkir (v. t.)... to carry away, carry off, abduct

ado (v. p.) ... to stray, be lost

adodá (adj.) ... unboiled

aeá, *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

amná-s a m n a

(adv.) .. face to face

anádu (n. i.) an entrance

anádu (n. i.) } a steep downward
anágu (n. i.) } slope

andíá (n. a.)... a bull

ang (n. i.) ... dawn

ango ipil (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.

anpá (v. t.) ... to breach an embankment

apiá, *ape* (num.) three

arau (n. i.) ... the peculiar trap set

- by professional *bágmáras* 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, *dáru*

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

asulhárá (v. t.) to adopt

atá (v. t.) ... to fry

atur (v. t.) ... to winnow (with the hands only, the grain falling on the floor)

atéd (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 belch

Á

á (n. i.) ... mouth, bill
áa (v. t.) ... to set free, to acquit,
 discharge; to remove an obstacle
áaeon koidi
 (n. a.) ... a released convict
áandí (v. t.)... to marry
áá (n. i.) ... mustard
áájang (n. i.) . a vegetable
áčhaká (adj.).. sudden, unexpected
áčhakáte (adv.) suddenly, by chance,
 by accident
áchu (v. t.) ... to employ, engage for
 any work
áddá (n. i.) ... ginger
áddá (v. t.) ... to know
áddánete (adv.) knowingly,
 intentionally
áder (v. t.) .. to put, bring inside,
 to drive in (e. g. cattle)
áding (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.
ádu (v. t.) ... to lower, lessen
ádu (v. ref.) to descend
áer (v. t.) ... to precede
áerre. áerrie
 (adv.) ... before, in front of
Áerre also = in future
águ (v. t.) ... to bring
águ (v. t.) ... to lower, lessen
águn (v. ref.) to descend
áji (n. a.) ... elder sister
ájom (v. t.)... to feed, put in the
 mouth
ákachaká (v. t.) to astonish, amaze,
 surprise

átadandá (adj.) wonderful, mysteri-
 ous, strange
ákiá (n. i.) ... the chin
ákiríng (v. t.) . to sell
ámbarob (n. a.) an orphan
ámin (v. t.)... to clear forest
án (adj.) ... mouthed. E.g.,
huring án chátu—a small-mouthed
 vessel
ánden (v. t.)... to suspect
ándu (n. i.) .. an anklet
ánjá (adj.) ... quick
ánjáte (adv.) . quickly, soon
ánjed (v. t.)... to dry up
ává (n. i.) ... an anna
ávur (v. t.) ... to yoke
ávurá (v. t.) ... to set silkworms or
 lac
ávurá (n. i.) ... used collectively of
 the number of trees leased by one
 man to set silkworms or lac on
ávurápai (n. a.) group of *ávurá*-takers
ávurri (n. a.)... the man who per-
 forms the sacrifices and does the
pujá for the *ávurá*-takers
ávurri (n. i.) ... an embankment
ávur uríkó
 (n. a.) ... plough-cattle
áparob (n. i.) a wing
ápir (v. i.) ... to fly
ápo (n. a.) ... paternal uncle
 (younger than father)
ápu (n. a.) ... father
árá (n. a.) ... son-in-law; younger
 sister's husband
áre (v. t.) ... to irrigate by lifting
 water in baskets
árid (v. t.) ... to open the eye
ásar (n. i.) ... a bow
átar (v. t.) ... to burn
átágom (v. t.) . to level paddy after
 reploughing

áte (*adv.*) ... orally, by word of mouth, verbally

áting (*v. i.*) ... to graze

átom (*v. t.*) ... to move, put out of the way

átomen (*v. ref.*) to get out of the way

átu (*v. t.*) ... to carry away (used only of flowing water, *e.g.* a river)

átá (*n. i.*) ... 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

baiadáni (*n. a.*) a wizard, witch

baiá (*adj.*) ... mad (used of men only)

baidá merom

(*n. a.*) ... a castrated goat

bain (*v. ref.*) ... to pretend

bainchá (*n. i.*) a form of mortgage the same as *fiká q. v.*

bair (*n. i.*) ... rope, string

bairi (*n. a.*) ... an enemy, adversary

baiurá (*v. t.*) ... to repair, reconcile

bakai (*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

balba: (*v. imp.*) to perspire, sweat

balbal-dá (*n. i.*) perspiration, sweat

bale (*n. i.*) ... the string of a fiddle

bamal (*adj.*) lost—*Bamal sádom*, the lost horse

Bame (*n. a.*) . a Brahmin

banam (*n. i.*) a fiddle with one string

banam ásar

(*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 usufruct

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

barandi (*n. a.*) a barber

barábari (*adj.*) level, equal

barchá (*n. i.*) .. a spear

barki lijú (*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

bauu (*n. a.*) ... elder brother

bauu hone ár

(*n. a.*) ... wife's elder brother

bá (*n. i.*) ... a flower

bábá (*n. i.*) ... paddy, unhusked rice

bábásing (*n. i.*) straw

báiduri (*n. a.*) a flying-fox

bág (*n. i.*) ... a share, portion

- báge* (v. t.) ... to leave, dismiss ; to acquit, discharge ; to cease
- bálá* (n. a.)... the father of one's son-in-law
- bálá-bálu* (adj) mad (used of animals only)
- bálájigi* (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
- báná* (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
- bánji* (n. a.) a barren woman
- bánsi* (n. i.)... a fish hook
- bápal* (v. t.) to burn straw, etc., on land in order to fertilize it
- bápolá* (v. t.) to make preliminary arrangements for a marriage
- bár* (n. i.) ... a day
- bárre*, *bárte*
(adv.) ... outside
- bári* (n. i.) ... load carried on a *sikhá-bhangá*
- báriá*, *bár* (num.) two
- bárom* (n. i.) baggage
- báru d á ru*
(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 divi* (n. i.) iron ore
- biḍ* (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. i.) ... an egg
- bindi*, *d á ru*
(n. i.) ... castor oil tree
- bindirám* (n. a.) a spider.
- bing* (n. a.) ... a snake
- bir* (n. i.) ... forest, jungle
- birá* (n. i.) ... a big bundle of paddy
- birau* (v. t.) ... to threaten
- birjilu* (n. a.) a deer
- birkau* (v. t.) to frighten, startle, surprise. Conveys an idea of suddenness followed by confusion.
- birkerá* (n. a.) a bison
- birren* (adj.) wild
- birsim* (n. a.) a jungle fowl
- bisi* (adj.) ... unclean (morally)
- bisi* (n. i.) ... the poison of snakes.
Bisian bing—a poisonous snake
- bisiá* (n. i.)... a measure of weight equal to about twenty seers
- bitárre*, *bitárte*
(adj.) ... inside
- bitá* (n. i.) ... a span
- bitkil* (n. a.) a female buffalo

- biur* (v. t.) ... to turn round, to reverse
- bo* (n. i.) ... the head
- bobuur* (v. imp.) to be giddy
- bodá meron*
(n. a.) ... an uncastrated goat
- bode* (adv.) ... soon, quickly
- boqsis* (n. i.) reward
- boi* (n. i.) ... a book, register
- bojung* (n. i.) the skull
- bolo* (v. i.) ... to enter, come in
- bongá* (n. i.) an evil spirit, a devil
- bongá* (v. t.) ... to worship, sacrifice
- bongá otá*
(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
- boroichi* (v. t.) to frighten, startle
- borsá* (n. i.) ... courage, bravery
- bo ruku* (v. t.) to shake the head meaning "no"
- botoe* (n. i.) ... a loincloth
- bu* (v. t.) ... to bark; to bore, make a hole in the wall of a house or through anything
- bugi, bugin*
(adj.) ... good, right, honest
- bugin nelo*
(adj.) ... beautiful
- bugite* (adv.) ... well
- bul* (adj.) ... drunken
- bulo* (v. p.) ... to be drunk
- bulu* (n. i.) ... the thigh
- bulung* (n. i.) salt
- bumburi* (n. i.) measles
- bundu* (n. i.) a gun
- bunum* (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-buring*
(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
- chalpá* (n. i.) box in which a dead body is buried
- chanab* (n. i.) the end
- chandan*
(n. i.) ... a pace, a stride
- changá* (v. t.) to pluck maize cobs
- changdel* (adj.) bald
- chapel* (n. i.) the hip
- chaprá* (v. t.) to slap. *Táping*
chaprá—to clap the hands
- chaudi* (n. i.) a boundary
- chauli* (n. i.) husked rice
- cháb* (v. t.) ... to open the mouth

- chábá* (v. t.) to finish, end
chábi (n. i.)... a key
chálá (v. t.)... to strain, sift
chálu (v. t.)... to hoe
chándu (n. a.) the moon, a month
chápal (v. t.) to pass from hand to hand
chápi (v. t.)... to clean with water
chará (n. i.) an edible, a plant
chári (n. i.)... the twig used to join the folds of a leaf-cup
cháru (v. i.)... to sink
chátá (v. t.) to split into two
chátákan
 (adj.) ... cloven
chátom (n. i.) an umbrella
chátom (v. i.) to float
chátu (n. i.)... an earthen waterpot
chel (n. i.) ... a wave
chenťá
 (v. imp.).. to be jealous
cheped (v. t.) to suck
chere (adj.) ... bald
chereb (v. t.).. to kiss; to sip
chetanre,
chetante (post) on, over
chi (conj.) ... or. Also used as the Interrogative Particle
chiad, *chiang*
 (part.) ... used at the end of a sentence to express uncertainty as to a preceding statement of fact. "Chimad and derang are similarly used
chidá (n. i.)... a rag or rags
chidu (n. a.)... a worm, insect, caterpillar, maggot
chikáná
 (pron.) ... what
chikanálagite
chikanámente } (adv.) ... why
chikanréá }
- chilgu* (n. i.)... the natural spur of a cock
chileká (adv.) how
chimad (part.) used like *chiad*, q. v.
chimi (n. i.)... a boundary
chimin (adj.)... how many
chiminang
 (adj.) ... how much
chimin jáked
 (adv.) ... until
chintang
 (adv.) ... at what time, when
chiná (n. i.)... a mǎrk, sign, signal
chindibá (n. i.) hair ornament
chipá (v. t.)... to squeeze out with the hand as, e. g. rice beer
chipud (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
chittibing
 (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
cholke (n. i.).. a pickaxe
chondon (n. i.) sandalwood
chu (v. t.) ... to pick with the hand; to take out with the hand
chuá (n. i.) ... a temporary well dug in the soil
chuchungur
 (v. i.) ... to sit on the haunches
chuilá (adv.) when

chukdi (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

chundiri (n. i.) limestone

chundlla (v. t.) to stretch the legs

chundul (v. t.) to point out

churui (n. i.) a small fence; a gabion round seedlings

chutkai (n. i.) top, tip, peak, point; the brim of a vessel

chutu (n. a.) a mouse

chutu (n. i.)... a triangular head-piece made of leaves and worn while working in the rain

chutur (adj.).. cunning, shrewd, sly

D.

dai (v. irreg) to be able, can, possible.

dai (n. a.) ... a midwife

dakal agu

(v. t.) ... to be in possession

dalki gitil

(n. i.) ... quicksand

dambau (n. i.) custard apple

dampa-dumpu

(v. i.) ... to stagger

danang (v. t.) to protect, shelter, save, rescue

danang (adj.).. secret

danangre (adv.) behind (some opaque physical object)

dandá (n. i.) a stick, *láthi*

dandákulá

(n. a.) ... a hyaena

dapárom (v.

rec.) ... to meet together

darcha (n. i.) a beard

darkás (n. i.) a petition

dastur (n. i.) custom

dasturleká

(adj.) ... according to custom

dá (n. i.) ... water

dábá (n. i.)... second crop of silk cocoons

dábi (v. t.) ... to claim

dá-hoio (n. i.) climate

dá-horá (n. i.) a water channel

dák (n. i.) ... a relay

dáká (n. i.)... honeycomb, hive

dák-bakái

(n. i.) ... a vineyard

dákrási (n. i.) wine

dáku (v. t.)... to commit dacoity

dáli (n. i.) ... raw *dál*

dánde (v. t.)... to fine

dá ng d un g

(v. t.) ... to swing

dánri (n. a.) a wizard

dánri erá

(n. a.) ... a witch

dará (v. t.)... to move near

dáro (n. i.) ... the finger

dárom (v. t.).. to meet, stop

dáru (n. i.) ... a tree

dáru párá bakai

(n. i.) ... a tree nursery

dási (n. a.) ... a servant who lives in the house

dátá (n. i.)... a tooth

dátárom (n. i.) a sickle, scythe

dátarom jang

(n. i.) ... the collar bone

de (v. i.) ... to climb a tree, ride

dedem (n. a.) a sparrow

delbábá (n. i.) paddy which ripens, and is cut first of all

dengá (v. t.)... to help, assist, succour

- 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.
- deoná* (n. a.).. a witch-doctor
- derang* (part.) used like *chiad*, q. v.
- derá* (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.
- diang* (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*, *dimsi mutid*—every day
- din* (n. i.)' ... day
- dindá* (adj.) unmarried. *Dindá seped*—a bachelor. *Dindá kui*—a maiden
- dipá* (adj) ... slightly raised
- dipli* (n. i.)... time, season
- diri* (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 *losod*)
- doe* (n. a.) ... a parrot
- doedá* (n. i.) ... back
- doéare* (adv.) . behind, at the back of
- dokán* (n. i.) . a shôp'
- dolá* (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
- dongá* 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
- dubtea* (n. i.) . a seat, chair, anything to sit on
- dubui* (n. i.)... the rump

*d u b u m b u l**(v. t.)* ... 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*duku (n. i.)* ... danger, trouble, calamity, misfortune*dul (v. t.)* ... to pour*dul-dá (n. i.)* a waterfall*dum (v. i.)* ... to nod. *Dum med ká hujúá*—sleep will not come*dumang (n. i.)* a drum*dumbá to á**(n. i.)* ... curdled milk*dumbu (n. i.)* weeds, grass*dumdulá (adj.)* dim, short-sighted*dumur (n. a.)* a bee*dumuru-d á**(n. i.)* ... honey*dundu (n. i.)* cooked rice*dundu bing**(n. a.)* ... water snake*dupil (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*em (v. t.)* ... to give; to put, place*en (v. t.)* ... to extinguish*enko (n. a.)* ... lac*en (v. t.)* ... to thresh*en (v. t.)* ... to keep awake*enang (adv.)* .. then*enang nidá**(n. i.)* ... last night*ená, en (pron.)**and adj.)* ... that*ená (v. t.)* ... throw away, spill*ená-ad (n. i.)* abortion, miscarriage*eneŕe (n. i.)* ... beginning*engá (n. a.)* ... mother*engá-ápu (n. a.)* parents*engá dáro**(n. i.)* ... the thumb*enreo (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*ere (n. i.)* ... an omen*esed (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*eŕá (adj.)* ... other, another*eŕdá (pron.)* ... another thing*eŕá eŕá (adj.)* various, different*eŕái (pron.)* another person*ete (post.)* ... since*ete (conj.)* ... than*eŕe (v. t.)* ... to begin, start*eŕe (n. i.)* ... a spark*eŕká (v. t.)* ... to spoil, damage*eŕká, eŕkan**(adj.)* ... bad, wicked, wrong; dirty*eŕkáichi (v. t.)* to corrupt

eṭká 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.

imp.) ... to be hoarse

gaiá (n. a.)... a eunuch

gaii (n. a.) ... a small monkey

galang (v. t.) to plait (mats, baskets, etc.)

galá (adj.) ... dumb

gamang (v.

imp.) ... to be ticklish

gamang (v. t.) to tickle

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.

gangai (n. i.) Indian corn, maize

gan, gaurá

(*v. t.*) ... to reproduce

gapá (adv.) ... tomorrow

gapáter (adv.) day after tomorrow

gará (n. i.)... a river

gará-kuti (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

gaudi (n. i.)... a measure of distance = about three miles

gauri (v. t.) ... to nudge, beckon

gauring (n. a.) stepmother

gaureá chiná

(*n. i.*) ... a scar

gá (v. t.) ... to sew (with thread and needle)

gáled (adj.)... blue

gándi (adj.) ... crooked

gándi (n. i.)... an obstruction, obstacle

gándu (n. i.) chair, stool with a wooden seat

gáuri (n. i.)... an oil or sugarcane press

gári (n. i.) ... a cage

gári (v. t.) ... to delay

gário (v. p.)... to be late

gárod (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.

gekoá (n. a.)... nephew (sister's son)

gekuí (n. a.)... niece (sister's daughter)

gele (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

gened (n. i.) the bow of a fiddle

gene gene

(*adv.*) ... in a line

genṭe, genṭri

(*n. i.*) ... a bundle (of clothes)

gerang (v. t.) to groan

germoing (v. t.) to smile

gete gete (adv.) in a line

gil (v. t.) ... to hit with the fist

giná (n. i.) ... a metal cup
gintru (n. a.) a mongoose
ging (v. t.) ... to cut (brushwood)
ginil (n. i.) .. a wall
ginis (n. i.)... a thing ; property
girmiti (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
giu (v. imp.)... to be ashamed
go (v. t.) ... to carry on the shoulder
gólli (v. t.)... to hire a plough
god (v. t.) ... to pluck (fruit or flowers)
goe (v. t.) ... to kill
goen (v. ref.) to commit suicide
gojakan (adj.) dead
gojo (v. i.) ... to die
gojoleká (adj.) insensible
gojoleká hobáo
 (v. irreg.)... to faint
gojolekát e
 (adv.) ... mortally
gol (adj.) ... round
gole (v. i.) ... to whistle
golmál (n. i.) confusion
gom (n. i.) ... wheat
gomke (n. a.) master. Used in addressing any superior or person in authority : also any European
gouá (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
g o n o n g a n
 (adj.) ... valuable

g o n o n g
sid (v. t.)... to arrange bride price
gorá ote (n. i.) high or unterraced land
goso (v. i.) ... to fade, shrivel up
got (n. i.) ... place where cattle are herded
gotá (v. t.) ... to scratch, claw, maul
gotá (adj.) ... thick, (trees, sticks, etc.)
gotáo (v. t.)... to take charge of, look after
gotom (n. i.)... *gli*
guá (n. i.) ... betel-nut
gudám (n. i.).. liquor-shop
guiv (n. i.) ... a sack as loaded on pack cattle
guiv (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
gundrá (v. t.) to carry on the back
gundui (v. t.) to cut into pieces
gungu (n. i.)... triangular headpiece made of leaves and worn while working in the rain
gunjá (n. i.)... *sirjugá*—a kind of oilseed
guxrá (n. i.)... nose ornament
guxsi (n. i.)... dung
gupi (v. t.) ... to graze
gupi (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 d á

(n. i.) ... sugarcane

guri (n. i.) ... dung, manure

gurlu (n. i.) ... *gundli*—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. t.) ... to bribe

gusiá (n. a.) owner, master, host

guti (n. i.) ... a troop, band, crowd; a *lotá*

gutu (v. t.) ... to prick

guṭu (n. i.) ... a hillock

H.

hab (v. t.) ... to bite (used of tigers particularly)

haḍ (v. t.) ... to cut with a knife

haiam (v. i.).. to whisper

haiḡore, hainá,

haináḡore

(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

handárub (n. i.) a cover

h a n á ṭ i n ḡ

(n. i.) ... a share, part, portion

hapad (n. a.) a leech

h a p a k a n

(v. ref.) ... to remain quiet

hapá (adj.)... quiet, silent

hapán (v. ref.) to keep quiet

h a p á n u m

(n. a.) ... a young woman, marriageable girl

harád (n. i.)... scale of a fish

haringbárte

(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.ṣṣṭ

hatang (n. i.) the brain

hatlá (n. i.)... the armpit

h a t n á d á r u

(n. i.) ... *asán* tree on which silkworms are reared.

hatual (n. i.).. a bowstring

hau (n. a.) ... a red ant

havi (n. i.) ... a ravine

hád (adj.) ... hot (e.g. chillies)

háed (v. t.) ... to whisper

hágá (n. a.)... a brother, a relation

hájir (v. i.) ... to be present

háká (v. t.) ... to hang up

hákáḡoe (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

hánár (n. a.).. a mother-in-law

hánded (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

- hánsá* (v. t.) ... to whip
hár (v. t.) ... to drive cattle; to chase, pursue.
hárá (n. a.) ... a bull
hára (v. i.) ... to grow, increase
há r á - h u r u
 (n. i.) ... brushwood
háráchi (v. t.) to grow
hárdú (v. t.)... to rescue from a wild animal
hári (v. i.) ... to flow swiftly
hárob (v. t.)... to satisfy, quench
hárob (v. imp.) to be content
hárol (v. t.)... to drive out, turn out
hárub (v. t.)... to cover
háśá (n. i.) ... earth, mud, soil
háśábu (n. i.).. a clod of earth
háśu (n. i.) ... ache, pain, sickness, fever, disease
háśu (v. t.) ... to hurt
háśu (v. imp.) to be ill, have fever
hát (n. i.) ... a week; market
hátá (n. i.)... basket used in winnowing
hāti (n. a.) ... an elephant
hátíng (v. t.).. to divide
hátom (n. a.).. a maternal aunt
hátu (n. i.) ... a village
hátúren (adj.) tame
he (v. t.) ... to pluck leaves
hebe (v. t.) ... to carry on the bosom, carry on the hip
heben (adj.)... astringent
hed (v. t.) ... to weed
hed (v. i.) ... to ride, sit astride
hedegele (n. a.) wild duck
hen (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)
- heperpatá*
 (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
hesá d á r u
 (n. i.) ... pipal tree
hese (v. t.) ... to cut, lop (branches)
hetá (v. t.) ... to look sideways
hi (adj.) ... precipitous
hi á t i n g
 (v. imp.) ... to repent, be sorry, be sad, grieve
hichir (n. a.).. lightning
hid d á r u (n. i.) *paisár* tree
hilá (v. t.) ... to hate, despise
hinsá (v. imp.) to envy
hirchi (v. t.)... to sprinkle (liquids only)
hisir (n. i.) ... a necklace
hitá (n. i.) ... a seed
hi t i - h i t i
 (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
h o b á d a i
 (v. irreg.)... to be possible
h o b á o
 (v. irreg.)... to become, to happen, occur
h o b á o l e k á
 (adj.) ... possible
hochá (v. t.)... to break (used only of branches of trees)
hod (v. t.) ... to pull off *graiás* 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
hoioteá (*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
hondá (*v. t.*) .. to stir, mix
hon dáro (*n. i.*) the little finger
h o n 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
honsed (*n. a.*) . a nephew (brother's son) ; a step-son
honso (*n. a.*).. a goose, swan
horá (*n. i.*) ... a road, way
horáte (*post.*).. by means of
horlosi (*n. a.*) . a whirlwind
horo (*v. t.*) ... to watch, guard
horo (*n. a.*) ... a tortoise
hofo (*n. i.*) ... the neck
hofo (*v. t.*)... to prod, thirst
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
huá (*n. a.*) ... a green pigeon
huá (*v. t.*) ... to bite
hudmá (*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)
hundi (*v. t.*).. to collect, gather, assemble
huring (*adj.*).. small, short, little
h u r i n g j i
(v. imp.) ... to be depressed
huringleká
(adj.) ... some
huringo (*v. p.*) to decrease
hurlá (*v. t.*)... to throw, cast
hurum suku
(n. i.) ... honey
husid (*v. t.*)... to scrape off
hufir (*v. t.*)... to snore
hutub (*n. i.*).. a rock or big stone standing erect
lutum (*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 !
ijár (*v. t.*) ... to take evidence
ikir (*adj.*) ... deep
ikum (*n. i.*)... the knee

il (n. i.) ... a feather ; the fin 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
iminreo (conj.).. although, nevertheless, notwithstanding, still, yet.
inliká (n. i.).. the heel
inung (v. i.)... to play
ipil (n. a.) ... a star
ipipiung (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
iriledá, iril
 (num.) ... eight
ir-sengcl (n. i.) matches
isin (v. t.) ... to cook
iskul (n. i.) ... a school
isu (adv.) ... very
isu dumá (adv.) often
itul (n. i.) ... share, portion, part
itá (n. i.) ... a brick
itil (n. i.) ... fat, grease
iting (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
jadá (n. i.)... a swamp, quagmire
jaier (n. i.) ... a sacred grove
jaii (n. a.) ... a grandson
jaiikui (n. a.) a granddaughter

jair (n. i.) ... resin
jairerá (n. a.) the wife of *Desauli*
q. v.
jal (v. t.) ... to lick, lap
jun (v. t.) ... to infect ; to transfer lac from one tree to another
jang (n. i.)... a bone ; a grain ; the kernel
jantá (adj.)... illegitimate
japá (adj.) ... near, close
japgar (v. ref.) to converse together
jatka (conj.).. in addition, more
jatkáte (adv.).. especially
já chuilá o
 (adv.) ... ever
já chuiláo ká
 (adv.) ... never
jáked (adv.)... up to, as far as ; until. Also used sometimes with suffix *o* - also.
jálekáte (adv.).. in any way whatsoever, by any means at all
jálekáteo ká
 (adv.) .. in no way whatsoever, by no means whatsoever
jálom (n. i.)... a trap ; a fishing net ; a cobweb, spider's web
jálom (v. t.) .. to plaster with mud
jálon (v. t.)... to catch in a net
ján (adj.) ... any
jáná (pron.)... anything
jánáge hobáoreá
 (i. p.) ... whatever may happen
jánáo bano
 (pron.) ... nothing
jánghi (n. i.)... a kingpost
jánghi (n. i.) ... shafts
jánjid (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.*

- jáni* (pron.)... any person
- jánti* (n. i.) ... an oilpress, i. e. the kind used by the Hos, as distinguished from *gánri*, the ordinary form. Both are seen in the Kolhan
- jánum* (n. i.).. a thorn
- jápáre* (adv.) anywhere at all
- jápid* (v. t.)... to shut the eyes
- járege* (adv.).. anywhere at all
- járom* (n. i.)... an egg
- járom* (n. i.)... to ripen, get ripe
- játá* (n. i.) ... twigs
- játáre* (adv.).. anywhere at all
- játi* (n. i.) ... a mat
- játi etká* (v. t.) to outcaste
- játi etkáó*
(v. p.) ... to lose caste
- játi mándi*
(n. i.) ... the feast which a Ho has to give, say on returning from Assam, in order to get back into caste
- játi raka b*
(v. t.) ... to recover caste
- játiurá* (v. t.).. to recover caste
- jel* (n. i.) ... prison, jail
- jepender sakam*
(n. i.) ... nettle
- jer* (v. t.) ... to stick
- jer-jangá* (n. a.) a duck
- jeŕe* (n. i.) ... sunshine, heat
- jeŕere artang*
(v. t.) ... to bask in the sun
- ji* (n. i.) ... mind, attention ; life ; the heart
- ji* (v. t.) ... to smell (used of animals)
- jiá* (n. a.) ... a grandmother
- jiátátá* (adj.).. ancestral
- jiđ* (v. t.) ... to live
- jiđo* (v. p.) ... to be alive
- jiđil* (adj.) ... slippery
- jiki* (n. a.) ... a porcupine
- jil* (v. i.) ... to slip
- jiling* (adj.) ... long
- jilu* (n. i.) ... meat, flesh
- jimá* (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
- jirenteá* (n. i.) a fan
- jirub* (v. t.) ... to swarm at a fire
- jitkar sim* (or)
sándi ... the winning cock in a fight
- jo* (n. i.) ... fruit
- joá* (n. i.) ... the cheek
- joár* (v. t.) ... to greet
- jobe* (n. i.) ... mud (a little)
- jobrá* (n. i.) ... refuse
- jod* (v. t.) ... to wipe ; to paint, plaster, whitewash
- jojo* (adj.) ... sour
- jojo dárú* (n. i.) a tamarind tree
- joká* (post.) ... up to
- joká* (adj.) ... enough, sufficient.
Chaulim jokáoá chi ? Is the rice enough for you ?
- jom* (v. t.) ... to eat
- jometeá* (n. i.) an edible
- jom ti* (n. i.)... the right hand
- jonóm* (v. t.).. to give birth to
- jonomo* (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
- juá* (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
jurbiur (*v. t.*).. to surround (used of
 men only)
juri (*n. a.*)... a friend
jurin (*v. ref.*) to associate with
juriurá (*v. t.*) to reconcile
juti (*v. t.*) ... to cohabit (a little
 more polite than *jagar*)
jutid (*v. t.*) ... to touch

K.

kabrá (*adj.*)... piebald
kacheri (*n. i.*) a court
kadal (*n. i.*)... a plantain
kakáru, 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
kararanchá
 (*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
katub (*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 un-
 willing, refuse
kibá (*n. i.*)... the handle of a plough
kádsom (*n. i.*) cotton
káe (*n. i.*) ... phlegm
káe (*v. t.*) ... to clear the throat
ká-emo (*adj.*) selfish
káji (*n. i.*) ... language, word, tale,
 story, statement, deposition
káji (*v. t.*) ... to say, talk, speak
kájiurá (*v. t.*) to answer, repeat
káká (*n. a.*)... paternal uncle young-
 er than father; step-father
kákalá (*v. t.*).. to make a noise
kákárambud
 (*n. a.*) ... a chameleon
káki (*v. t.*) ... to chase, pursue
kákom (*n. a.*) a crab
kálá (*adj.*) ... deaf
kálimiti (*n. i.*) chalk
kádom (*adv.*).. next year
ká-manáting
 (*v. t.*) ... to deny
kánchi (*n. i.*).. a big basket
kádom (*n. i.*) the brim of a vessel
káni (*n. i.*) ... a tale, story, riddle,
 fable
káurá, káuri
 (*adj.*) ... one-eyed, blind
kánsá (*n. i.*)... brass
kánti (*n. i.*)... a nail
kápi (*n. i.*) ... an axe for killing
 animals
kává (*v. t.*) ... to harrow, level land

- kári* (v. t.) ... to lend (for a short time, the thing lent, or its equivalent, being returned. Distinguish *rin em*)
- ká-sárióleká*
(adj.) ... doubtful
- ká-seánakani*
(n. a.) ... a minor
- káse med* (n. i.) a squint
- kátá* (n. i.) ... leg, foot, paw
- kátáchamrá*
(n. i.) ... north
- kátá-rámá*
(n. i.) ... sole of the foot
- kátá-reneke*
(n. i.) ... the ankle
- kátá-talká*
(n. i.) ... sole of the foot
- kátéá* (n. a.) ... a rat
- káti* (n. i.) ... sharp blade attached to the natural spur for purposes of cock-fighting
- kátu* (n. i.) ... a knife
- kead* (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
- keđ* (v. t.) ... to touch
- kedbatá, kebatá*
(n. a.) ... snipe
- kenesed* (n. i.) an obstacle
- ker* (v. t.) ... to carry tales, inform
- kerá* (n. a.) ... a buffalo
- kesed* (v. t.) ... to impede, prevent, stop
- keŕe* (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
- kilimili* (adj.) .. various, different
- kilum* (v. t.) ... to drive in with a hammer
- kimin* (n. a.) .. a daughter-in-law
- kindár-kulá*
(n. a.) ... a leopard
- kipiring* (v. rec.) to trade, bargain
- kiri* (adj.) ... fat, stout
- kiring* (v. t.) . tō¹ buy
- kirki* (n. i.) ... a window
- kisti* (n. i.) ... an instalment
- kitá* (n. i.) ... a date (fruit)
- kitáb* (n. i.) ... a book
- ki t á d á r u*
(n. i.) ... a palm tree
- ko* (n. a.) ... a crane, paddy-bird
- koáhon* (n. a.) . a son
- koálu* (n. i.) ... a beam, the cross-beam in a hut
- koche* (adj.) ... crooked
- kodá* (v. t.) ... to tattoo
- kode* (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
- konie* (adj.) ... left
- konrá* (n. i.) ... about $\frac{1}{4}$ seer
- konro* (n. a.) .. a duck
- koneá* (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)
- korámgoe* (v. t.) . to kill by hitting with the back of an axe or the head of a spade

korche med

(n. i.) ... a squint

korom (n. i.).. sandals made of wood*keroto* (n. i.).. a saw*kotá* (v. t.) ... to shake straw after threshing to see whether any grain is left in it; to shake clothes or a carpet*kotási* (n. i.).. a hammer*koto* (n. i.) ... a branch, bough*ku* (v. t.).. ... to cough*kuam* (n. i.)... the chest*kuchu* (n. i.).. a bag, sack*kud* (v. t.) ... to carry on the back*kudá dárú*

(n. i.) ... a jámun tree

kudlam (n. i.) a spade*kui* (n. a.) ... a woman*kuid* (n. a.)... a kite*kuihon* (n. a.) a daughter*kukuru* (n. i.) a bridge, culvert*kukuru* (n. i.) a hollow tree*kulá* (n. a.)... a tiger*kulúe* (n. a.).. a hare, rabbit*kulgiá* (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*kumá* (n. a.).. a maternal uncle*ku-mándá*

(n. i.) ... a cough and cold

kumbaá (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*kumu* (v. t.)... to dream*kundamre*

(adv.) ... behind

kundi (n. i.).. about 20 seers*kundi ote*

(n. i.) ... terraced upland

kunkal (n. a.).. a potter*kunfá* (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 sob*kuñi* (n. i.) ... edge, bank, shore, side*kufrá* (n. i.).. a plate

L

lad (n. i.) ... 'bread*lad* (v. t.) ... to bake*lagátingá* (v.

irreg.) ... ought

lagite, lagiú

(post.) ... for, on behalf of

lagri durang

(n. i.) ... a comic song

laii (n. i.) ... the stomach, womb*laii-dul* (n. i.).. cholera*lampá* (adj.).. used of a tree with branches on all four sides*lanatáb* (n. i.).. scissors*larai, larái*

(v. t.) ... to fight

lariá (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
- lánda* (v. t.) ... to laugh, giggle; to ridicule, deride
- lánda* (adj.) ... lazy
- lár* (adj.) ... light, easy
- látá* (n. i.) ... cave, den, lair
- látá* (v. t.) ... to cut (as with scissors)
- látar* (adj.) ... low
- látar* (n. i.) ... the bottom
- látarre* (adv.) under
- látóe* (n. i.) ... bamboo on which cotton yarn is reeled
- látum* (v. t.) ... to keep in the mouth
- látum* (v. t.) ... to fold up
- leá* (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 refilling of sodden ground when walked on
- lijá* (n. i.) ... cloth, clothes.
- lijaréa* óá
(n. i.) ... a tent
- lijásiku* (n. i.) a white louse, body louse
- lijum* (v. t.) ... to chew the cud
- liká* (adv.) ... almost
- likáliká* (adv.) almost immediately afterwards
- lili* (n. a.) ... a hornet
- lili dá* (n. i.) ... honey
- limbud* (v. t.) ... to catch by the throat; to strangle
- limitir* (n. i.) ... the palate
- lingi* (v. i.) ... to flow slowly
- linijum* (n. i.) a ginning machine
- liṭi* (v. t.) ... to boil paddy before husking. *Tiki* is also used
- liud* (adj.) ... pliable
- lo* (post.) ... with
- lo* (v. i.) ... to burn
- loá dárú* (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)

lotoe (v. t.) ... to sprain

lu (v. t.) ... to ladle

lum (adj.) ... wet

lundá (v. t.).. to leap with cowdung

lundí (n. i.) .. a spoon

lungam, lugam

(n. i.) ... cocoon; silk

lungam chidu

(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.) ... *mahuá* tree

maia (n. i.) ... refuse remaining

after *mahuá* flower has been
pressed.

mail (n. i.) ... plant used to make
the shafts of arrows.

maiom (n. i.).. blood

maiom laiü-dul

(n. i.) ... dysentery

maite (adv.)... slowly

malchi, marchi

(n. i.) ... a chillie

mamarang (v.

imp.) ... to be proud

maná (v. t.)... to prohibit, prevent

manáting

(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

marsal (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)

Máburu (n. a.) a village deity like

Desauli, q. v.

wád (n. i.) ... bamboo

máeang (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

mándí (n. i.).. cooked rice

máni (n. i.)... mustard

máng (adv.)... before

mápriá (n. i.).. a water-channel

máp (v. t.) ... to forgive, pardon

márau (v. t.).. to breach an embank-
ment or the *ail* between two
fields

márá (n. i.)... a peacock

mári (n. i.)... small-pox, chicken-
pox

mármár (n. a.) a scorpion

mátá (v. i.)... to ripen

meang (adv.).. day after tomorrow

med (n. i.) ... the eye

med (n. i.) ... iron

medadakan

(adj.) ... blind

med-dá (n. i.)... tears

med-kandom

(n. i.) ... the eyebrow

med-mudá (n. i.) the face

med rakab

(v. t.) ... to look up

med-rájá

(n. i.) ... the pupil of the eye

mej (n. i.) ... a table

men (v. t.) ... to say, speak

mená (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

metai (n. i.)... sweetmeats

miad, mi, mid

(num.) ... one

miad ho (i. p.) a certain man

miad taion

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

mindí (n. a.).. a sheep

mindí-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

misáoká (adv.) not even once, never

misi (n. a.) ... a sister (younger)

misierá (n. a.) a sister (younger)

miu (n. a.) .. calf

mo (v. i.) ... to ~~set~~ ^{set} ~~up~~ ^{up} ~~the~~ ^{the} ~~fire~~ ^{fire}

moi (v. i.) ... to put out new blossoms after the cold weather; to bud.

moia, moi

(num.) ... five

mokardmá

(n. i.) ... a case, law-suit

monduku

(v. imp.) ... to be depressed

monrá (n. i.)... a dead body

moroe (adj.) acid

moslá (n. i.)... spices

mual (n. i.)... ridge on the top of a house

muá (n. i.) ... the nose.

muá-unđu

(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 $\frac{1}{2}$ yard; a settlement

muká (v. t.)... to measure, survey

mukui (n. i.)... the knee

mukuing (v. t.) to bother

muli (*adj.*) ... straight
mulu (*n. i.*) ... new moon
mundam (*n. i.*) a ring
mundá (*adj.*) rich
mundá (*n. a.*) headman of a village
mundi (*n. i.*).. a clue
mundu (*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
mundrad (*n. i.*) length from the elbow to the closed hand
munu (*n. i.*)... beginning.
munureni = an original clearer of the soil
munure (*adv.*) in the beginning
murai (*n. i.*).. receptacle made of wood or mud to keep paddy in
murai (*n. i.*)... a radish
murki (*n. i.*)... a small earring worn by men
mur dāru
(n. i.) ... a *palás* tree
musing betar
(adv.) ... once upon a time
muskil (*adj.*) difficult
muṭá (*n. i.*)... the nose
muṭá-unḍu
(n. i.) ... the nostril
muṭi (*n. i.*) ... a bundle of paddy (small)
mutid (*adj.*)... every. *Sirmá mutid* = every year
mutul (*n. i.*) ... a ridge-pole

N.

naii (*n. i.*) ... a creeper
nail (*n. i.*) ... wooden portion of plough, *i. e.* without plough-share and yoke

nailgará (*n. i.*) a furrow
naksá (*n. i.*) .. a picture, map
ná (*adv.*) ... now
náai (*adv.*) ... after a little while (longer than *liká liká*)
náe (*adj.*) ... near
náev (*adv.*)... same as *náai*, *q. v.*
náge (*n. i.*) ... a kind of creeper
náká (*n. i.*) ... kind of earth used in place of soap to clean the head
náki (*n. i.*) ... a comb
nálá (*n. i.*) ... hire, wages, salary
nálái (*n. a.*)... daily labourer, coolie
nálátani (*n. a.*) same as *nálái*, *q. v.*
nális (*v. t.*) ... to bring a case, to sue
nám (*v. t.*) ... to find, discover; to get, obtain, receive; to look for
námá (*adj.*)... new
nará (*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
neálagite
(conj.) ... therefore, because
neámente
(conj.) ... therefore, because
ne bágekede
(i. p.) ... besides, in addition to
nel (*v. t.*) ... to see, look
nelaṭkár
(v. t.) ... to try a purchase
nelgoḍ (*v. t.*) to catch a glimpse of
nelo (*v. p.*) ... to appear, be visible
nelurum (*v. t.*) to recognise, identify
nepel-upurum
(n. i.) ... a mirror, looking-glass
ni (*v. t.*) ... to open
niar (*v. ref.*).. 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, over-
 taken by night
nidir (n. a.) ... a white ant
nilám (n. i.) ... a sale
nim dárú (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.*
hambalnoge - fairly heavy,
sibilnoge - pretty sweet

nogod (adj.) ... sweet
nor-nor (v. t.) to grumble, growl
norom (adj.) ... soft
notum (n. i.) ... a name
nu (v. t.) ... to drink
nubá (adj.) ... dark
nuksán (v. t.) to destroy
numu (n. i.) ... a name
nuuui (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
oborte giti (v. i.) to sleep on the stomach
ochá, ochó
 (inter.) ... take care. Conveys
 a caution
odad (adj.) ... wet
od (v. t.) ... to break
oe (n. a.) ... a bird
oe (v. t.) ... to tear

oiár (v. t.) ... to swim
oiol (n. a.) ... a miser
oiong (v. t.) ... to boil eggs
oiong (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
okonpáre
 (adv.) ... where, in what direc-
 tion
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
onolbánsi
 (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

ová ere (*n. i.*).. a bad omen
or (*v. t.*) ... to pull after, drag.

[Used of the custom of taking
 wives forcibly from *háts*, etc.

orav (*n. i.*)... same as *arau*, *q.* *v.*

orá (*v. t.*) ... to bathe

orong (*v. t.*)... to blow (*e. g.* a horn
 or flute)

osár (*adj.*)... broad

otá (*v. t.*) ... to press

ote (*n. i.*) ... cultivated land, a
 field, a plot

ote-ruku (*n. i.*) an earthquake

otól (*n. i.*) ... a water-channel

otong (*v. t.*)... to follow. *O t o n g*
topolko hujulená—they came in
 Indian file.

otáng (*v. t.*)... to carry away (used
 of the wind only)

P.

pabítá (*n. i.*) a *papaiá* (kind of
 fruit)

padá (*v. t.*)... to kick

pagrá (*n. i.*).. gold earring worn by
 women

pair (*v. t.*) ... to overflow, flow over

paiti (*v. t.*)... to work

pajau (*v. t.*)... to beat out a plough-
 share after it has been worn
 away by use

paláti chidu

(*n. a.*) ... a kind of worm simi-
 lar 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

panṭi (*n. i.*)... about 10 maunds

parau (*v. t.*)... to read

pariá (*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 *sagar*
 (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

paṭá (*v. t.*)... to entwine, *e. g.* the
 branches of two trees or a snake

pá (*post.*) ... indicates direction

pádu sim,

sáñdi (*n. a.*) the losing cock in a
 fight

páevá (*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 háśá

(*n. i.*) ... mica

pául (*n. i.*) ... a ploughshare

páñdoi (*n. i.*).. a pumpkin (white)

páñdu bing

(*n. a.*) ... a cobra

páñdu-b o

(*adj.*) ... grey-haired

pápari (*adj.*).. old (inanimate
 objects only)

pára (*v. t.*)... to plant in a nursery
 or specially prepared portion of
 a field; to plant closely

pára (*n. i.*)... quicksilver

pári pári

(*adv.*) ... in turn, by turns

párkom (*n. i.*) a bed

páte (*v. t.*) ... to fold round

- páte numu*
(*n. i.*) ... a nickname
- pean* (*adj.*) ... strong, stout, hard-working
- peáji* (*n. i.*)... an onion
- Penain* (*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
- peto* (*n. i.*) ... same as *pero*. Also "lay an egg".
- pi* (*n. i.*) ... a plain, *maidán*
- pichá* (*v. t.*)... to follow, pursue
- piká* (*n. i.*) ... cigarette made of tobacco covered with leaves
- pilá* (*n. i.*) ... the spleen
- pilpai* (*n. i.*)... a boundary pillar
- pindá* (*n. i.*).. a *dhoti*
- pindigi* (*n. i.*). a verandah
- pi ote* (*n. i.*)... second class land known as *bád*
- pit* (*n. i.*) ... bile
- pitol* (*n. i.*)... brass
- poási* (*n. i.*)... mist
- pochá* (*v. t.*)... to escape
- pochoá* (*n. i.*).. force, violence
- poilá* (*n. i.*)... about one seer
- poisá* (*n. i.*)... a pice
- polá* (*n. i.*) ... a ring
- porá* (*v. t.*)... to skin
- porá* (*n. i.*)... intestines
- porso 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
- pukuri* (*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
- pur ní má*
(*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
- putá dá* (*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
- rakabtea* (*n. i.*) a ladder
- rambá* (*n. i.*) *urid*
- ranakab* (*n. i.*) a steep slope upwards
- ranápid* (*n. i.*) an eyelid
- rapá* (*v. t.*) ... to roast
- 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
- ráji* (*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*
- rámítá* (*n. i.*). *sirgujá* (kind of oilseed)

- ráusá* (v. imp.) to rejoice, make merry, be joyful
- rándj-erá*
(n. a.) ... a widow
- rápíd* (v. t.)... to wink, blink
- rápud* (v. t.) to break
- rápudo* (v. p.) to burst
- rási* (n. i.) ... soup, juice
- re* (v. t.) ... to rob, snatch away
- reá* (adj.) ... cool
- rebed* (v. i.)... to stick in a hole or passage and be unable to get out
- redo* (conj.) ... if
- ređ* (n. i.) ... roots, medicine
- rel* (n. i.) ... the railway
- reñge* (v. imp.) to be hungry
- reñge* (adj.) ... poor
- reve* (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
- riđ* (v. t.) ... to grind with a pestle and mortar or in a mill. *Dáťá*
riřid-to grind the teeth
- riká* (v. t.) ... to do
- rimil* (n. i.)... a cloud; the sky
- rimil-sári*
(n. a.) ... thunder
- riř* (n. i.) ... a loan
- riř* (v. t.) ... to owe
- riř em* (v. t.) to lend (for a long period on interest)
- riř 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; myrabolans
- roni* (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
- rudurá* (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 *rubiny ongtadé* 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
saitibá (v. t.) to keep, look after,
 take care of
saiu (n. i.) ... thatch
saiu dal (v. t.) to thatch
sajá (v. t.) ... to punish
sakam (n. i.) a leaf ; paper
sakoá (n. i.) ... conch
salandi (n. i.) a roof
salangi (adj.) high, tall
samang (n. i.) the forehead
samá (v. t.) ... to chop with a
 hatchet
sambara u
 (v. t.) ... to support
samdi (n. a.) the father of one's
 son-in-law
sana ng
 (v. imp.) ... to wish, desire, intend
sanglekáte
 (adv.) ... according to one's
 wishes
sandang (v. i.) to fall on the back,
 fall flat
sandangte 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
sauu (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
sáded (v. t.) ... to breathe. *Mid sáded* -
 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. m.*) ... a watersnake
sálá (*v. t.*) ... to choose
sálote (*n. i.*) lowest lying rice land
 known as *berá*
sálukad (*n. i.*) the lotus plant
sámanangre
 (*adv.*) ... before, in the
 presence of
sámá (*adj.*)... empty; useless;
 gratis, free of charge
sámáge (*adv.*)... without rhyme or
 reason
sámáte (*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. z.*) ... to sound, ring
sáringe (*adv.*).. really, truly, in
 fact
sárioleká
 (*adj.*) ... reliable
sáriurá (*v. i.*).. to echo
sásá (*adj.*) ... cold
sátíng (*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
seávakaní
 (*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
sengelsing
 (*n. i.*) ... nettle
sengelting
 (*v. t.*) ... to light a fire
senhorá (*v. i.*).. to journey
senoean sirmá
 (*n. i.*) ... last year
seped (*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)
sidá (*adj.*) ... first
sidáre (*adv.*).. formerly, at first
sidásadá (*adj.*) simple, frank, open
siin (*n. i.*) ... the smell emitted by
 raw fish or raw meat. *Sáb siin*-
 the ceremony of purification
 seven days after a child's birth
siki (*n. i.*) ... a four anna piece.
sikin (*n. a.*)... mosquito
sikri (*n. i.*) ... a chain; handcuffs
siku (*n. a.*) ... a louse

- sikuar - b a i r*
(*n. i.*) ... a *sikhá-bhangá* used for carrying loads on the shoulders
- sili* (*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
- ismpará* (*n. i.*) the place where cock-fighting takes place
- simrá* (*n. i.*)... cockcrow
- simri* (*n. i.*)... a bean
- sim tol* (*v. t.*) to cockfight with artificial spurs
- simá* (*n. i.*) ... a boundary
- sinki* (*n. i.*)... a chain ; handcuffs
- sindurijang*
(*n. i.*) ... the backbone, spine
- singár* (*v. t.*)... to ornament, adorn, decorate
- singi* (*n. a.*) ... the sun
- sin gi ha sur*
(*n. i.*) ... the west
- singi maskalre*
(*adv.*) ... in broad daylight
- singiol* (*n. i.*) the east
- singi satub*
(*n. i.*) ... the whole day
- sinipud* (*n. i.*) bellows
- si ping 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
- sirmá* (*n. i.*)... a year
- sisir* (*n. a.*)... dew
- sitani* (*n. a.*).. a cultivator
- situad* (*n. a.*).. wax
- sitia* (*n. a.*)... a child
- siu, si* (*v. t.*)... to plough, cultivate
- siui* (*n. a.*) ... a cultivator
- soan* (*v. t.*) ... to smell
- sob* (*v. t.*) ... to fit, fix
- sobo* (*v. t.*) ... to stab (with a sword or knife)
- sodá* (*v. t.*) ... used of the action of cocks in fighting. The reciprocal form *sopodá* is common
- so-rá* (*v. t.*) ... to rot
- soeá ote* (*n. i.*) low-lying land between *berá* and *bád*
- soká* (*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 *deoná*)
- sokoá* (*n. i.*)... a valley
- solong* (*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
- somán* (*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 *pailá* or wooden measure
- sonoro* (*n. i.*) the bar across a door to keep it shut
- sor* (*v. t.*) ... to sniff
- sorá* (*n. i.*) ... saltpetre
- soso* (*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
- sudete* (*adv.*).. slowly, softly

subáre (*adj.*).. below, underneath
sud (*n. i.*) ... a well
sui (*n. i.*) ... a needle (for sewing clothes)
sui (*v. t.*) ... to sign
sujá (*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.*)... 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
surpang (*n. a.*).. a wasp
susun (*v. i.*) ... to dance
sutam (*n. i.*)... yarn, thread, fibre
sutáte giti
 (*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
sutui (*n. i.*)... coat, upper garment

T.

tadárúk (*v. t.*) to enquire
taiad (*n. i.*)... a place
tain (*v. i.*) ... to stay, wait; to live
taiom (*post.*).. after, behind
t a i o m r e ,
 i a i o m t e
 (*adv.*) ... subsequently
tambuoa (*n. i.*) a 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
tauí (*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
táli (*n. i.*) ... a plate
tám (*v. t.*) ... to strike, beat
támhá (*n. i.*).. copper
tándá (*v. t.*)... to spread the legs apart
tángá (*v. t.*)... to sort
tángá (*adj.*) ... separate, different
tángi (*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)

- tápíng chaprá*
(*v. t.*) ... to clap the hands
- táráko* (*pron.*) some of them
- tárámárá*
(*adj.*) ... some
- tárásíngí*
(*n. i.*) ... afternoon
- tári* (*n. i.*) ... a plate
- tárob dárú*
(*n. i.*) ... a piár tree
- tási* (*v. t.*) ... to spread grain out
- tátá* (*n. a.*) ... a grandfather
- tebá* (*v. i.*) ... to reach, arrive
- tegá* (*v. t.*) ... to tread; to strike
with the paw (tigers)
- telá* (*v. t.*) ... to catch in the hand
(something which is falling)
- tembe* (*adj.*)... shallow
- te n á h o n*
(*n. a.*) ... brother-in-law
- te n á k u i*
(*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
- tender* (*v. t.*) to lean on
- teng* (*v. t.*) ... to weave
- te n g á h o n*
(*n. a.*) ... brother-in-law
- e n g á k ' u i*
(*n. a.*)^c ... 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
- t e t a n g*
(*v. imp.*)... to be thirsty
- teté dá* (*n. i.*) clear water
- tete* (*n. i.*) ... moonlight. *Tete niddá*
a moonlight night; *chándu*
tetetaná-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
- tilmíng* (*n. i.*) *til*, sesameum
- 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
- tonđom* (*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 káalom* (*n. i.*) year after next

torsá, t e r s á

(*v. t.*) ... to move away

tu (v. t.) ... to sting

tu (n. a.) ... a squirrel

tuam (n. i.)... a forked piece of 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 bow and arrow

tuiu (n. a.) ... a jackal, fox

tukapará

(*n. a.*) ... a locust

tuká (n. i.) ... the nest of a bird

tukú (n. i.) ... the wooden bar with which the husking of paddy is done

tulá (n. i.) ... scales for weighing

tuli (adj.) ... round (like the moon)
e. g. a cart wheel

tuli chandú

(*n. i.*) ... full moon

umbalka (n. a.) the persons who collect paddy after it is reaped 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

tundubándiá

(*n. i.*) ... leprosy

tonu (n. i.) ... the sting (*e. g.* of a bee)

tupu (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 a physical sense)

turuíd, turui

(*num.*) ... six

tusing (v. t.)... to put on clothes, dress

tutkun (adj.). cold (used of hail, hoar-frost, etc)

T.

ta (n. i.) ... doubt. *Ján tá banod²*
there is no doubt

táká (n. i.) ... money ; a rupee

táká-láb (n. i.) avarice

tákui (v. t.)... to spin

táro (n. i.) ... an armlet

teb (v. t.) ... to snap the fingers

tik (adj.) ... right, proper

tiká (n. i.) . . vaccination

tiká (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

tikurá (v. t.)... to rectify

tip (n. i.) ... a thumb impression

tipan (v. t.)... to set silkworms' eggs

tirá (n. a.) ... the small moth that emerges from silkworm cocoons

tiring (n. i.)... a bell hung round the neck of cattle etc. while grazing

to (v. t.) ... to hit the mark with an arrow or bullet ; to strike against

toe (v. t.) ... to crush between the nails (as with lice)

toiol (n. i.)... a flag

toke (v. t.) ... to hit against any object with the foot or the lower part of the body

tonfo (na.)... a black ant

topá (n. i.)... a small basket

topá (v. t.) ... to bury

topajang (*n.i.*) a funeral
topo (*v. rec.*) .. to adjoin
tore (*v. t.*) ... to shoot (with bow
 and arrow or a gun)
totá (*adj.*) ... naked
totá (*v. t.*) ... to take off a *dhoti* or
sári
toṭe (*v. t.*) ... same as *tore*, *q. v.*
toto (*v. t.*) ... to knock
ṭunki (*n.i.*)... a medium-sized basket
 such as is used in sowing

U.

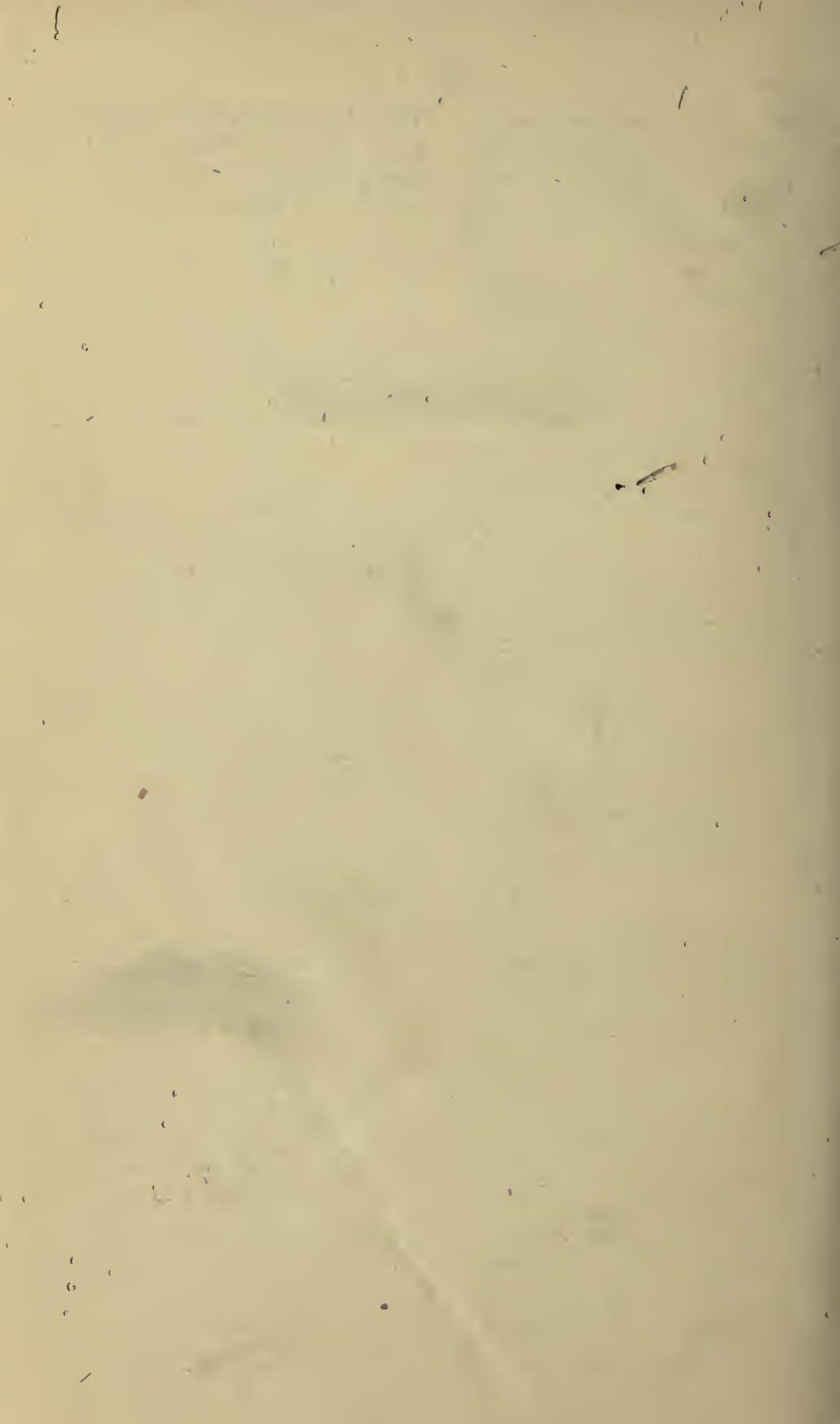
u (*v. i.*) ... to fall down
uai (*v. i.*) ... to be well-known
Uaiakan-well-known, notorious.
 Used of persons only
ub (*n. i.*) ... hair
ud (*v. t.*) ... to swallow
ud (*n. i.*) ... a mushroom
udrá (*n. i.*)... shafts of a *sagar* or
 small cart
udub (*v. t.*) ... to show, reveal, explain,
 inform
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
ulidá (*v. t.*)... 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)

unr (*n. i.*) ... bark of a tree, skin,
 hide
unt (*n. a.*) ... a camel
undi (*n. a.*) ... a brother (younger)
undiboéá (*n. a.*) brothers or cousins
undiboko (*n. a.*) brothers or cousins
undu (*n. i.*) ... a hole, cave, lair,
 black ants' nest
ungud unguḍ
 (*adj.*) ... doubled up (by age
 or disease)
unum (*v. i.*)... to dive
upan (*n. i.*) ... ~~origu~~
upi (*n. a.*) ... a cockroach
upuniá, 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
urulekáte
 (*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. *Emutaraiding* -I have
 given it to him absolutely ;
Ránciutarrenko - the people of
 Ranchi itself
utráo (*n. i.*)... to shed the skin

utu (n. i.) ... cooked *dál* ; cnrry
utá (v. i.) ... to rise, get up, wake
utaichi (v. t.) to wake up, raise
utuŕoa (n. i.) Adam's apple, gullet,
throat

utuŕud (n. i.) same as *utuŕoa*, q. v.
uu (v. t.) ... to starve, die of
starvation
uuchi(n. i.) ... linseed





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