HO GRAMMAR

(WITH VOCABULARY)
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BY

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

L. B. B.

Vishnupur, 

1st September, 1914.
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CHAPTER I.

INTRODUCTION AND QUANTITIES OF VOWELS AND CONSONANTS.

According to Hunter, many of the non-Aryan peoples of India take their tribal designations from their respective words for "man" and, among these, Ho is one of the oldest and most widely spread roots having that meaning. At the Census of 1901, the number of people speaking the Ho language was returned at 371,860. Five years later, Dr. Grierson estimated the number at 383,126, and the Census of 1911 showed 420,000. Excluding about 12,000 who have emigrated to Assam and other parts as labourers, all these people live in the district of Singhbhum and in the neighbouring Native States, of which Gangpur and Mourbhanj contain the largest numbers. The habitat of the Hos is, however, the Kolhan Government Estate situated in the south-west of the district of Singhbhum. They are, together with the 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 Bhuiias and Jains, who were the first settlers. This
offshoot has retained its hold on the same tract of country ever since and is the Ho tribe of to-day. At first, they were nominally subject to the Singh Rajas of Singhbum and, though they were in fact independent, it was in connection with the claims to suzerainty urged by these Rajas that the Hos first came into contact with the British. Three attempts to subjugate them had been made previously by various Hindu chiefs, but the Hos had not only repulsed these invasions, but had also pursued a vigorous policy of reprisal on all sides. British expeditions in 1819 and 1821 were more or less successful, but they could not be followed up owing to more important concerns elsewhere, and the Hos openly disregarded their engagements to pay tribute to the Hindu chiefs. They were always in demand where fighting was to be done and were never backward in responding to such demands, thus amply justifying the name of Larká or fighting Kols which has apparently always been attached to them by foreigners. They naturally took a hand in the Munda insurrection of 1831, and this led to their ultimate subjugation in 1836-37. It was recognised, however, that they could not be forced to submit to the Hindu Rajas and they were therefore brought under the immediate control of British officers whose administration was based on the indigenous system of village communities under hereditary headmen. That system is still in force and the rules framed in 1837 for the administration of civil justice are still applied every day. The rebellion of the Raja of 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, lándá—to laugh, and bà—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 $r$—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.

\( \text{Ai} \) equals the “ai” in “aisle”, and occurs in \textit{ainb— evening, pa} \textit{iti—} to work, and \textit{sadai—} common.

\( \text{Au} \) equals the “ou” in “out”, and occurs in \textit{auri—} not yet, \textit{ka} \textit{banu—} to be in a hurry, and \textit{bau} \textit{u—} older brother.

\( \text{Oi} \) equals the “oy” in “oyster”, and occurs in \textit{oi} \textit{dr—} to swim, \textit{ho} \textit{io—} the wind, and \textit{mo} \textit{i—} 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 \( \text{ai, au, and oi} \) must be so pronounced. Examples are \textit{e} \textit{dr—} to precede, \textit{aed—} seven, \textit{zi—} yes, \textit{oe—} a bird, \textit{oa—} a house, \textit{turui} \textit{d—} six, \textit{di} \textit{d—} a lamp, \textit{ku} \textit{am—} the chest, \textit{ke} \textit{d—} to call, and \textit{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. \textit{phaujda} \textit{ri—} criminal, and \textit{phursat—} leisure, become in Ho \textit{pauj} \textit{d} \textit{a} \textit{ri} and \textit{pursat} respectively. The nearest approach to the sound of “x” in “box” is represented by the \( ks \) in the Hindi loan-word \textit{musk} \textit{s} \textit{an—} to destroy. The sound does not exist in any indigenous word so far as I know, nor do those indicated by “v”, “w” and “z”. A sound similar to the familiar
"y" does undoubtedly exist in many Ho words. Whitley uses it in the spelling of all Mundari words where the sound can be traced, e.g., he writes dyub— evening, deyá—the back, diyá—a lamp, hoyo—the wind, and tuyu—a jackal. Hoffman says that "y" is rare, but adds that it is used instead of "e" where the latter occurs between two vowels. He cites loyong (Mundari for 'a rice field') as an example, but at page 34 of his "Mundari Grammar with Exercises—Part I" he renders the same word looong, 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:—aivub— evening, diá—a lamp, docá—the back, hoio—the wind, moiad—five, maiom—blood, moyad—the day after tomorrow, sied—to breathe, taiom—after, and tuiu—a jackal. This method of spelling results in vowels coming together in a manner which would be repugnant to organic languages, but which, as explained in para. 7, is natural in an agglutinative language.

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

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

D' and t are cerebrals, and occur in dudi—a bridge, hende—black, jote—to shoot, and jete—sunshine. This distinction should be carefully attended to from the beginning as it may sometimes make all the difference in the meaning of a sentence, e.g., med—the eye, and med—iron, setá—a dog, and setá—morning.

G always represents the "g" in "gate", and occurs in 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, \textit{e.g.} \textit{her} (to sow) and not \textit{er}, \textit{hisi} (twenty) and not \textit{isi}, but not in the middle, \textit{e.g.} \textit{il} (a feather) and not \textit{ihil}. Such words as \textit{singikasur} (west) and \textit{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 \textit{h}, but drop the one in the middle, \textit{e.g.} \textit{hadjir}—to be present, and \textit{hukum}—to order, but \textit{kání}—a story, and \textit{máriá}—a water-course, instead of the Hindi forms \textit{kaháni} and \textit{maháriá}. This applies to the aspirate standing by itself. When compounded with another consonant, it is, with one exception, dropped in loan-words, \textit{e.g.} \textit{ijhár} becomes \textit{ijár}—to take evidence, \textit{phaujdrá} becomes \textit{paunjdrá}—criminal, \textit{thák} becomes \textit{tik}—proper, and \textit{nálish} becomes \textit{nális}—to bring a case. The single exception is \textit{ch} pronounced as in para. 8, the sound of which occurs both in indigenous and exotic words, \textit{e.g.} \textit{chanab}—the end, \textit{chauti}—rice, \textit{kecho}—tiles, and \textit{pická}—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 \textit{chandrabindu}, \textit{i.e.}, the preceding vowel is strongly nasalized. Thus, \textit{dář}—a yoke, \textit{pevnáu}—a weaver, and \textit{rású}—to rejoice.

\( R \)—the cerebral \textit{r} does not occur in Ho and is elided from all Mundari words in their Ho form. Thus, \textit{horo} becomes \textit{ho}—a man, \textit{orá} becomes \textit{od}—a house, and \textit{arándi} becomes \textit{ándí}—to marry. The ordinary \textit{r} is retained, however, as in \textit{diri}—a stone, \textit{herel}—a husband, and \textit{uri}—cattle.

10. The checked vowels common to all Kolarian languages are thus described by Hoffman: \textit{"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 *haju* (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 *kuld* either a tiger or a tigress; but, if an explicit designation of sex is desired, this can be secured by prefixing the words *sándi* and *engá*, as, *e.g.* *sándi sim* (a cock) and *engá sim* (a fowl). Sometimes the feminine form is indicated by a separate word, as, *e.g.* *hárá* (a bullock) and *gundi* (a cow). Again, the words *ho* and *kó* (masculine) and *érá* 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), kodhon (a son) and kuihon (a daughter). The masculine and feminine forms for the common animals are as follows:

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

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

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

13. There are three Numbers in Ho—the Singular, the Dual and the Plural. The Singular is always the original root, to which the suffixes king and ko are added to form the Dual and Plural respectively. This only takes place in the case of nouns denoting animate objects. E.g. 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 chaüliko 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 chaülí kiringeme or Bulung, sukul, chaüliko 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) ᾳ—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.
   Pāṭorā hon—Pator’s son.
   Kāṇdeā oā—Kande’s house.
   Bāgūnā ti—Bagun’s hand.
   Meromā ub—The goat’s hair.
   Dāruū sakam—The leaves of the tree.

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

(ii) Re—is the Locative of Rest indicating primarily the place or time at which something occurs. Its meaning must not, however, be restricted to the equivalent of the English “in”.
   Ne hāture Mundā taināe—The Munda lives in this village.
   Ape chāndure Somā ruđđe—Soma will return in three months.
   Sādomre komoro ememe—Put the blanket on the horse.

(b) Re is also used to signify price and is then equivalent to “for”.
   Mi ṭākāre moi pati chaulim nāmeā—For one rupee you will get ten seers (one pati equals two seers) of rice.
   Bār sikire ne lijāe kiringkedā—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 baikédá kulá gíitanáé*—The tiger is sleeping where we made the *bándh*.

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

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

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

*Aíná liiáréóáte ne diá idíeme*—Take this lamp to my tent.

*Marang Gomke Chákáte hóláe senoaná*—The Deputy Commissioner (literally, "the big master") went to Chakarda-pore 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 *koráte* is used. (*Vide* Chap. XXI).

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

*Tite Hoko mándiko jomedá*—The Hos eat cooked rice with their hands.

*Káťáte urve tegágoekid*—He crushed the beetle with his foot.

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

*Hásutee rdataná*—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 Dásó námá niue 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 Pasingle hujulaná—Mukta came with Pasing.*

*Ainglo netäre 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 hujuakaná—I have come from Tamar.*

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

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

*Jiátááte Joko bir aminketo oteko baieá—From the time of their ancestors, the Hos have cleared the forest and made cultivated land.*

*Holdáte 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 Locativo of Motion towards.

*Okonpáteee senoceaná—In what direction did he go?*

*Birpáteee nireaná—He ran towards the forest.*

(ix) Páte—similarly indicates indefinitely motion away from.

*Okonpáteekohujulaná—From whereabouts did they come?*

*Ranchipáte—From somewhere near Ranchi.*

**Note**—As mentioned in sub-head (iii) above, tá is the definite form of pá. Táre, táte and táte 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 iretántâte aínglo 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 entsrá idieme—Take this to the master at once.

Gurucharan Pervaín táete mindiking 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 aíng 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”.

Háturren ho or háturreni—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.

Hisí tákáren gundi—A cow worth 20 Rs.

Turui sirmáren sitiá—A child six years old.

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

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

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

*Háturná óá*—The houses of the village.

*Garárdá dár*—The water of the river.

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

*Moi tákárénu* ándu—An anklet worth 5 Rs.

*Isu sírmaréá jojo dánu*—A very old tamarind tree.

*Múnsingréa hórán*—A day's journey.

*Kádsomréá pínó*—A dhoti made of cotton.

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

*Sádomréá kájí*—A story regarding the horse.

*Paulusréá kitáb*—A book about Paulus.

*Oteréá dárkás*—A petition concerning land.

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**CHAPTER IV.**

**DECLENSION OF NOUNS.**

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

**CASES.**

<table>
<thead>
<tr>
<th>CASE-SUFFIXES.</th>
<th>ANIMATE NOUNS.</th>
<th>INANIMATE NOUNS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>root... <em>gomke</em>, a (or the) master... <em>gará</em>, a (or the) river.</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>root... <em>gomke</em>, a master... <em>gará</em>, a river.</td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td>root... <em>gomke</em>... <em>gomketá</em></td>
<td></td>
</tr>
<tr>
<td></td>
<td><em>táre, táte</em> (with <em>gomketá</em>) to a master</td>
<td></td>
</tr>
<tr>
<td></td>
<td>animate nouns... <em>gomketáte</em> where indirect object is not included in the verb.)</td>
<td></td>
</tr>
</tbody>
</table>
### Cases and Case-Suffixes

<table>
<thead>
<tr>
<th>Case</th>
<th>Case-Suffixes</th>
<th>Animates</th>
<th>Inanimates</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instrumental</td>
<td>te (with animate gomke horáte, by or gomkáte, by or garáte, by or garáte, by or through the agency of a master. through means of a river.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ablative</td>
<td>Definite ete, táte gomketáte, from a master.</td>
<td>garáete, from a river.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Indefinite páte gomkepáte, from the vicinity of a master.</td>
<td>garápéte, from the vicinity of a river.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Possessive á ... gomkáá, of or belonging to a master.</td>
<td>garáá, of or forming part of a river.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Partitive á ... gomkáá, of or forming part of a master.</td>
<td>garáren, (animate objects) of a river.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Locative ren, reá, gomkeren, (the wife) of a master.</td>
<td>garáred, (inanimate objects) of a river.</td>
<td></td>
</tr>
<tr>
<td>Locative of</td>
<td>Definite re, táre... gomkétare, in (with) a master.</td>
<td>garáre, in a river.</td>
<td></td>
</tr>
<tr>
<td>Rest</td>
<td>Indefinite päre ... gomképare, in the vicinity of a master.</td>
<td>garápére, in the vicinity of a river.</td>
<td></td>
</tr>
<tr>
<td>Locative of</td>
<td>Definite te, táte... gomkétáte, to a master.</td>
<td>garáte, to a river.</td>
<td></td>
</tr>
<tr>
<td>Motion</td>
<td>Indefinite páte ... gomképáte, to the vicinity of a master.</td>
<td>garápéte, to the vicinity of a river.</td>
<td></td>
</tr>
<tr>
<td>Vocative</td>
<td>ateá, ate ... ateá gomke, O master!</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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. gomke king, two masters; gomke kinga, of or belonging to two masters; gomke ko péte, from the vicinity of three or more masters. In the case of inanimate nouns, the dual and plural numbers are exactly the same as the singular.
CHAPTER V.

ADJECTIVES AND THEIR COMPARISON.

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

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

22. Most Ho adjectives may without any change of form be used as nouns or verbs, or, to put the matter in its correct sequence, the original root can be used as a verb, noun or adjective without the addition of any secondary root to denote that its meaning has been altered. Thus, hende—to blacken, blackness, and black; chakad—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; járom—an egg, to lay an egg. Other parts of speech may be used as verbs in the same way. Thus, ei (yes) means also “to agree”, párom (across) means also “to cross” and áer (before) means also “to precede”. This transferability is one of the features of the language and is extremely useful in practice.

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

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

Kuìete ho marangá—A man is bigger than a woman.
Keráete bdod dánjáee nireá—A horse runs faster than a buffalo.
En dárüete néd salangid—This tree is higher than that one.
Saben joete uli buginá—The mangoe is the best of all fruits.
Sabenkoe té Somá lándidá—Somá is the laziest of all.
Sabenete ne kápi lesérá—This axe is the sharpest of all.

CHAPTER VI.
PRONOUNS.
I—PERSONAL PRONOUNS.

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

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>SING.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>Inclus.</td>
<td>Exclus.</td>
</tr>
<tr>
<td>&quot;aing, I&quot;</td>
<td>alang, thou &amp; I ... abu, you &amp; I.</td>
<td>aling, he or she &amp; I ale, they &amp; I.</td>
</tr>
<tr>
<td>2nd</td>
<td>&quot;am, thou ... aben, you two ... ape, you.</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>&quot;ai, he or she ... aking, they two ... ako, they.</td>
<td></td>
</tr>
<tr>
<td>1st Person</td>
<td>Inclus.</td>
<td>Exclus.</td>
</tr>
<tr>
<td>&quot;ing, I&quot;</td>
<td>lang, thou &amp; I ... bu, you &amp; I.</td>
<td>ling, he or she &amp; I le, they &amp; I.</td>
</tr>
<tr>
<td>2nd</td>
<td>&quot;m, em, me, thou ben, you two ... pe, you.</td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td>&quot;i, he or she ... king, they two ... ko, they.</td>
<td></td>
</tr>
</tbody>
</table>
It appears therefore that the shortened form is obtained by the elision of the initial a from the full form, or, if Hoffman’s view is correct, that the full form is obtained by prefixing an a to the shortened form, which, in that event, might properly be called the simple form.

29. The uses of these two forms are most important. The full form is used (i) when the pronominal subject of a sentence is to be emphasised, e.g. in answer to the question Neá okoe 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 águedá—I will bring it to you.
Aiá oá hándiakaná—His house has fallen down.
Aletáete jáná káam námédá—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 súdoming eniá or Am súdoming 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. Huju-tánding.—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 hujua*—when will you come? The vowel does not shorten when the word preceding the verb is the negative *ki*, nor is the shortened form of the pronoun used. The compound is always rendered *kia*am, 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 lenedá 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; *menámed*—you are present; and *bangmed*—you are absent. (*C.f.* Chap. XVI.)

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

*Soma dandótee támkudingá*—Soma beat me with a lathi.

*Gapáing nelmeá*—I will see you tomorrow.

*Aina 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.

Sádomé emakadingd—He has given me a horse.
Sádoming emadmeda—I gave you a horse.

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

<table>
<thead>
<tr>
<th>Case</th>
<th>Nominative</th>
<th>Accusative</th>
<th>Dative</th>
<th>Instrumental</th>
<th>Ablative</th>
<th>Genitive</th>
<th>Locative</th>
<th>of Rest</th>
<th>Locative of</th>
<th>Motion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td>aing, I</td>
<td>aing, me</td>
<td>aingtácere</td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
<td>aingtácete, in me.</td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td>aing, me</td>
<td>aingtácere</td>
<td>aingtácete, to me.</td>
<td></td>
<td>aingtácete, from me.</td>
<td>aingtácete, from near me.</td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td></td>
<td></td>
<td>aingtácere</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Instrumental</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aingtácete, from me.</td>
<td></td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ablative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aingtácete, from near me.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aingtácete, from me.</td>
<td>aingtácete, from near me.</td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Locative</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>of Rest</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Locative of</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
<td>aingtácete, to me.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

II—NEUTER PRONOUNS.

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

III—DEMONSTRATIVE PRONOUNS.

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

<table>
<thead>
<tr>
<th>DEMONSTRATIVE ADJECTIVE</th>
<th>DEMONSTRATIVE PRONOUN.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>DUAL.</td>
</tr>
<tr>
<td>Ne, this</td>
<td>ni, this animate being</td>
</tr>
<tr>
<td>En, that</td>
<td>ini, eni, that animate being</td>
</tr>
<tr>
<td>Ter, that yonder</td>
<td>teri, that animate being yonder</td>
</tr>
<tr>
<td>Ne, this</td>
<td>neā, this thing...</td>
</tr>
<tr>
<td>En, that</td>
<td>enā, that thing...</td>
</tr>
<tr>
<td>Ter, that yonder</td>
<td>terā, that thing yonder</td>
</tr>
</tbody>
</table>

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

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

Iniā holong etkā—That man’s flour is bad.

Neāre bābāing ukukeda—I hid the paddy in this (box).

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

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>DUAL.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nilekd</td>
<td>nilekdaking</td>
<td>nilekako.</td>
</tr>
<tr>
<td>Nilekani</td>
<td>nilekanking</td>
<td>nilekanko.</td>
</tr>
<tr>
<td>Inilekd</td>
<td>inilekdaking</td>
<td>inilekako.</td>
</tr>
<tr>
<td>Inilekani</td>
<td>inilekanking</td>
<td>inilekanko.</td>
</tr>
<tr>
<td>Terlekd</td>
<td>terlekdaking</td>
<td>terlekako.</td>
</tr>
<tr>
<td>Terlekani</td>
<td>terlekanking</td>
<td>terlekanko.</td>
</tr>
</tbody>
</table>
The corresponding inanimate forms are *neáleká*, *enáleká* and *teráleká*.

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

**IV—INTERROGATIVE PRONOUNS.**

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

*Okoe ne 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 hátureka 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 *Néd okon hátu* or *né 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.

<table>
<thead>
<tr>
<th>ADJECTIVE</th>
<th>INDEFINITE PRONOUNS.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR.</strong></td>
<td><strong>DUAL.</strong></td>
</tr>
<tr>
<td><em>Já</em>, any at all</td>
<td>{ jai, jáige, anyone at all</td>
</tr>
<tr>
<td>...</td>
<td>... jáá, anything at all</td>
</tr>
</tbody>
</table>
ADJECTIVE.      | INDEFINITE PRONOUNS.  
---|---
Ján, any    | **SINGULAR.**   
            | jáni, anyone   
            | jáná, any thing
Etá, other, another | **DUAL.**       
            | etái, another one
            | etáá, another thing

**Note—1.** The *ge* in *jáige* 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 hujulende 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. *Tárivimárá*—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 niddreko senocaná**—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. *aidá*—mine, *akoá*—theirs, *nikingá*—these two's, *okoa*—whose, and *jáníá*—anybody's. These forms precede the noun indicating the object possessed and are invariable. E. g. *Aíná sádom*—my horse, *aidá 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 *oáte*, but "his younger brother" is *undite*. The changes in the dual and plural numbers will be found below.
39. The three kinds of possessive pronouns referred to in the preceding paragraphs may be grouped as follows to facilitate reference, the object possessed in each case being singular in number.

<table>
<thead>
<tr>
<th>Full form</th>
<th>Form</th>
<th>Suffix form</th>
</tr>
</thead>
<tbody>
<tr>
<td>preceding object</td>
<td>suffixed to object</td>
<td>possessed is a relative.</td>
</tr>
</tbody>
</table>

### 1st Person

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inclusive</td>
<td>Exclusive</td>
<td>Inclusive</td>
</tr>
<tr>
<td>... aíná</td>
<td>... aílingá</td>
<td>... abú</td>
</tr>
<tr>
<td>... taing</td>
<td>... taling</td>
<td>... tabu</td>
</tr>
</tbody>
</table>

### 2nd Person

<table>
<thead>
<tr>
<th>Singular</th>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inclusive</td>
<td>Exclusive</td>
<td></td>
</tr>
<tr>
<td>... amá</td>
<td>... abreí</td>
<td>... apei</td>
</tr>
<tr>
<td>... tam</td>
<td>... taben</td>
<td>... tae</td>
</tr>
</tbody>
</table>

### 3rd Person

<table>
<thead>
<tr>
<th>Dual</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inclusive</td>
<td>Exclusive</td>
</tr>
<tr>
<td>... akingá</td>
<td>... akoá</td>
</tr>
<tr>
<td>... taling</td>
<td>... tako</td>
</tr>
</tbody>
</table>

**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.

*Aleá uiko* — Our cattle  
*Engáingale*—Our mother.

*Urikotale* — Our two mothers.

*Amá uiko* — Thy cattle  
*Undim*—Thy younger brother.

*Urikotam* — Their younger brothers.

*Akingá uiko* — The cattle  
*Akingá unditeko*—Their two younger brothers.

2. There are a few exceptions to the rule stated in para. 38. Thus, *hon* (a child), *kódón* (a son) and *kuihón* (a daughter) may take either of the suffix forms in all persons of the singular number, as, e.g. *hontaiing or honing* (my child), *kódóntam or kóhonme* (thy son), and *kuihontae or kuihonte*
(his daughter). *Erá* (a wife) becomes *ainá erá* in the first person singular and is never *erátaiing* or *eráiing*. The second person singular may be *amí erá* or *erátam*, but never *eram*; and the third person singular may be *aíá erá*, *erátæ* or *erâte*. Lastly, *honsed* (a nephew), *honera* (a niece), *gekoá* (a nephew) and *gekui* (a niece) insert, instead of suffixing, the possessive signs. Thus, *honingse* (my nephew), *houmeera* (thy niece), *getekoa* (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, *undite* (his younger brother) becomes *unditetâte* (to his younger brother), *unditetâte* (from his younger brother), *unditeâ* (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 *unditeteking* (his two younger brothers), *unditeteko* (his younger brothers), *unditetekopâte* (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 engátektâete*.

4. *Juri* (a friend) and *sâki* (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-ápú* (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.* *Engâning-ápuinteking*—my parents, *engam-ápumteking*—thy parents, and *engâte-ápuditeking*—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.

*Alangâ engá-ápukiing hujukanâking*—Our (thy and my) parents have come.
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 bangkod—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 gookedkoáe—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, apetátege—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, gititaná—
I sleep or am sleeping.

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

<table>
<thead>
<tr>
<th>TENSE</th>
<th>ACTIVE VOICE</th>
<th>PASSIVE VOICE</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>TRANSITIVE</td>
<td>INTRANSITIVE</td>
</tr>
<tr>
<td>1. Present</td>
<td>... tan ... tan ...  otan</td>
<td></td>
</tr>
<tr>
<td>2. Imperfect</td>
<td>... tan taiken ...  tan taiken ...  ota taiken</td>
<td></td>
</tr>
<tr>
<td>3. Future</td>
<td>... ... ... ... ... o</td>
<td></td>
</tr>
<tr>
<td>4. Perfect</td>
<td>... akad, tad ...  akan ... akan</td>
<td></td>
</tr>
<tr>
<td>5. Past</td>
<td>... ked ... ken, ean ... ean</td>
<td></td>
</tr>
<tr>
<td>6. Pluperfect</td>
<td>... led ... len ... len</td>
<td></td>
</tr>
</tbody>
</table>

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 4 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 hujuá—I will come tomorrow; and choilam hujuá—when will you come? illustrate the usage when a personal pronoun is itself the subject, whereas sádom hujutanáé— the horse is coming, áási gapáe hujuá—the servant will come tomorrow, and kuláking holáking hujuleñá—two tigers came yesterday, illustrate the usage when an animate being is the subject.

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

2. The addition of the subject-sign to the verb, instead of to the word preceding it when that word is the subject, avoids confusion and repetition. Thus, if the subject-sign was invariably added to the word before a transitive verb, the sentence Aputee goekiá might mean either “His father killed him” or “He killed his father”. Applying the rule, it can only have the latter meaning, because the former would be rendered Apute goekidé. 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 chu tokoko goeko*—Cats kill mice.

3. A noun denoting an inanimate object and standing as the subject of a sentence is not followed by any subject-sign, e. g. *Atá oō (or) oōtē lotanā*—his house is burning; *düdi, tising rápunkanā*—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.

*Aguitanāing*—I am bringing him.
*Nelkedkingāe*—He saw the two men.
*Emaingme*—Give it to me.
*Dásie támītan taikennā*—He was beating the servant.
*Paulus bāriā setākinge kekakedkina*—Paulus called the two dogs.
*Sádoming emama*—I will give you a horse.
*Sádomko tasadem emakā*—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**
  \[ \text{Root} + \text{Direct or Indirect Object-sign} + \text{Tense-suffix} + \text{Copula} + \text{Subject-sign}. \]

- **Imperfect**
  \[ \ldots \text{Root} + \text{Direct or Indirect Object-sign} + \text{Copula} + \text{Subject-sign}. \]

- **Future**
  \[ \ldots \text{Root} + \text{Direct or Indirect Object-sign} + \text{Copula} + \text{Subject-sign}. \]

- **Perfect**
  \[ \text{Root} + \text{Tense-suffix} + \text{Direct or Indirect Object-sign} + \text{Copula} + \text{Subject-sign}. \]

- **Past**
  \[ \text{Root} + \text{Tense-suffix} + \text{Direct or Indirect Object-sign} + \text{Copula} + \text{Subject-sign}. \]

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 didé áquetaná*—Birsá is bringing a lamp.

*Apiá hitáing bidéá*—I will plant three seeds.

*Dárute joee 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 (c) (ii) and 29 (iii).
CHAPTER VIII.

INDICATIVE MOOD OF TRANSITIVE VERBS.

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

PRESENT TENSE.

Sing., 1st Person ... águ-e-tan-á-ing, I bring or am bringing.
2nd ... ... águ-e-tan-a-m, Thou bringest or art bringing.
3rd ... ... águ-e-tan-á-e, He or she brings or is bringing.
   ... ... águ-e-tan-á, It (any inanimate object) brings.

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

3rd ... ... águ-e-tan-á-ben, You two bring.
     ... ... águ-e-tan-á-king, They two bring.

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

3rd ... ... águ-e-tan-á-pe, You bring.
    ... ... águ-e-tan-á-ko, They bring.

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

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

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

águ-me-tan-á-ing, I bring or am bringing thee.
águ-i-tan-á-ing, " " " " " " him or her.
águ-e-tan-á-ing, " " " " " " it.
águ-ben-tan-á-ing, " " " " " " you two.
águ-king-tan-á-ing, " " " " " " them two.
águ-pe-tan-á-ing, " " " " " " you.
águ-ko-tan-á-ing, " " " " " " them.

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

*Águ-ing-tan-a-m*, Thou bringest or art bringing me.
*Águ-ko-tan-a-m*, " " " " " " them.
*Águ-e-tan-á-e*, He or she brings or is bringing it.
*Águ-king-tan-á-e*, " " " " " " them two.
*Águ-me-tan-á-ko*, They bring or are bringing thee.
*Águ-i-tan-á-ko*, " " " " " " 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.*

*Kájietandáe.*—He speaks.
*Lándáetandáko.*—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:

*Em-am-tan-á-ing*, I give or am giving to thee.
*Em-ai-tan-á-ing*, " " " " " " him or her.
*Em-aben-tan-á-ing*, " " " " " " you two.
*Em-aking-tan-á-ing*, " " " " " " them two.
*Em-ape-tan-á-ing*, " " " " " " you.
*Em-ako-tan-á-ing*, " " " " " " 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:

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

**IMPERFECT TENSE.**

51. The student has only to add *taiken* between the present tense-suffix and the copula to arrive at the imperfect tense, which can then be conjugated in precisely the same way as the present tense. Thus, *Agu-e-tan taiken-a-ing*—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-a-ben.*—You two were bringing it.
*Agu-i-tan taiken-a-ko.*—They were bringing him or her.
*Em-am-tan taiken-a-king.*—They two were giving to thee.
*Em-ai-tan taiken-a-pe.*—You were giving to him or her.
*Em-ako-tan taiken-a-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. *Bivre Somá dáru-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 kuṭire parjáko mándi-e-tan
taikená
The raiyats were cooking rice at
the side of the road.

5. Hisi tákìre ne miuko-e ákiring-
ko-taná
He is selling these calves for
twenty rupees.

6. Dásiko sádomko busú-ko em-ako-
taná
The servants are giving straw
to the horses.

7. Pancháreá chakaḍ kájì-e kájì-e-
taná
He is telling falsehoods about his
rent.

8. Háṭete simko hola-m kiring-ko-tan
taikená
Thou wert buying fowls from
the market yesterday.

9. En hám ho dá-ing idi-ai-taná
I am taking water to that old man.
En hám hotäté dá-ing idi-e-taná

10. Ne sán Dongolte-ben idi-e-taná chi
Are you two taking this wood
to Chaibassa?

11. Amá otere Somá ápudea uriko-e
gupi-ko-taná
Soma is grazing his father's

12. Ne kuliko nalá-le em-ako-taná
They and I are paying wages to
these coolies.

13. Aiá otere (otetaere) chikaná-e
What is he sowing in his field?
her-e-taná

14. Nelekan kápìte engáte-e goe-i-tan
taikená
He was killing his mother with
an axe like this.

15. Undiingá oðete 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. Bavumá setáking aiá mindiko-
king húd-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 bi-bu halang-e-taná ... ...** Yesterday you and I were cutting the branches, but today we are picking up the flowers.

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

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**FUTURE TENSE.**

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

Sing. 1st Person ... **águe-á-ing** I will bring.

2nd ... **águe-a-m** Thou wilt bring.

3rd ... ... {**águe-á-e** He or she ... **águe-á** It will bring.

Dual 1st ... ... {**águe-á-lang** Thou and I

2nd ... ... **águe-á-ben** You two

3rd ... ... **águe-á-king** They two

Plural 1st ... ... {**águe-á-bu** You and I

2nd ... ... **águe-á-le** They and I ... **águe-á-ko** They will bring.

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

**Águ-me-á-ing** I will bring thee.

**Águ-i-á-ing** " " him or her.

**Águ-e-á-ing** " " it.

**Águ-ben-á-ing** " " you two.

**Águ-king-á-ing** " " them two.

**Águ-pe-á-ing** " " you.

**Águ-ko-á-ing** " " them.
And for the indirect object:

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

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:

\begin{align*}
Agu-ing-a-m & \text{ Thou wilt bring me.} \\
Agu-ko-a-m & \text{ " " " them.} \\
Agu-e-á-e & \text{ He or she will bring it.} \\
Agu-king-á-e & \text{ " " " them two.} \\
Agu-me-á-ko & \text{ They will bring thee.} \\
Agu-i-á-ko & \text{ " " " him or her.} \\
Em-aking-a-m & \text{ Thou wilt give to me.} \\
Em-ako-a-m & \text{ " " " them.} \\
Em-ai-á-e & \text{ He will give to him or her (some third person).} \\
Em-aking-á-e & \text{ " " " them two.} \\
Em-am-á-ko & \text{ They will give to thee.} \\
Em-ai-á-ko & \text{ " " " him or her.}
\end{align*}

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

\begin{enumerate}
\item Universal truths and natural phenomena, \textit{e.g.}
\begin{align*}
\text{Sabenko misá misá chakadko kájieá—All men speak falsely sometimes.} \\
\text{Gámá bábáe háráichieá—Rain causes the paddy to grow.}
\end{align*}
\item The existing customs, occupations and habits of animals, individuals, castes or tribes, and also constantly recurring actions and events. \textit{E.g.}
\begin{align*}
\text{Teliko sunumko leneá—The Telis press oil.} \\
\text{Bingko sospoko—Snakes hiss.} \\
\text{Aía erá lagite Ho gononge emeá—A’Ho pays bride-price for his wife.}
\end{align*}
\end{enumerate}
Urâonko jânâko joneá—The Uraons are in the habit of eating anything.

Ni urikoe gupikoá—This man grazes cattle.

Pevainkotâete Hoko lijâko kirineá—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 chikanâ heretanâ means “What is he actually sowing in his field?” while Aiá otere chikanâ heredá means “What does he usually sow in his field?” Though this distinction is fairly generally observed, instances are not uncommon where the Ho will not use the future when it ought to be used. Thus, for “I pay three rupees rent,” he will say Ape tákâ panchâing emetanâ, 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 hapânumko bâko emakoá ... ... The young men will give flowers to the young women tomorrow.

2. Hiju chordure Somâ gungninge ándiiá ... ... Soma will marry my maternal aunt (mother’s elder sister) next month.

3. Neâete salangi oâ káломing baietà ... I will build a higher house than this next year.

4. Ne meromlang poráá ondo jilulang hâkáádá ... ... Thou and I will skin this goat and hang up the flesh.

5. Setare Mahâtireni a-lang lagitee topangeá. ... ... The wife of Mahati will chop up wood for us (thou and I) in the morning.
6. Kunkalko chátu ko baiea ... The Kumhars make earthenware pots.

7. Singi maskalre ne hâti alea porsoe jomea ... This elephant is in the habit of eating our jackfruit in broad daylight.

8. Aivá erá a lingá honkoe (honkotalinge) saitibako ondo tikin dipli mândioe águnaingá ... My wife looks after our (her and my) children and also brings me my cooked rice at noon.

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

10. Hátuete tuiuko saben jobráko idiea Jackals take away all the refuse from the village.

11. Ne hâturen Mundâ chikan paitie paîtiea ... What work does the Munda of this village usually do?

12. Parjákotâete Sarkár lagite pancháe asulea ... He realises rent from the raiyats on behalf of Government.

13. Diangem nuea 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-ãputeteking aiá náláete 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 - *águakadáling* - I have brought.

2nd - *águakadam* - You have brought.

3rd - *(águakadáé* He or she has brought.

águakadá - It

Dual - 1st Person - *(águakadáling* You and I have brought.

*águakadálang* - He or she and I

2nd - *águakadáben* - You two have brought.

3rd - *águakadáking* - They two

Plural - 1st Person - *(águakadábu* You and I have brought.

*águakadále* - They and I

2nd - *águakadápe* - You have brought.

3rd - *águakadáko* - They

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

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

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

Agu-akad-ing-á-e,  
Agu-akad-me-á-e,  
Agu-aka-i-á-e,  

Agu-akad-d-e,  
Agu-akad-lang-á-e,  
Agu-akad-ben-á-e,  
Agu-akad-king-á-e,  
Agu-akad-bu-á-e,  
Agu-akad-le-á-e,  
Agu-akad-pe-á-e,  
Agu-akad-ko-á-e,  

Em-akad-ing-á-e,  
Em-akad-me-á-e,  
Em-aka-i-á-e,  

Em-akad-lang-á-e,  
Em-akad-ling-á-e,  
Em-akad-ben-á-e,  
Em-akad-king-á-e,  
Em-akad-bu-á-e,  
Em-akad-le-á-e,  
Em-akad-pe-á-e,  
Em-akad-ko-á-e,  

He has brought
me  
you  
him or her (some third person)

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

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

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

59. Examples on the perfect tense are:

1. Bisian bing enkinge huáakad-
   kingá. A poisonous snake has bitten both
   those men.

2. Toráiteko yauakadingá They have wounded me with
   swords.

3. Námá kudlaming emakaiá I have given him a new spade.

4. Núdirko ainá oáreá saiuko nuksánakadá The white ants have destroyed
   the thatch of my house.

5. Kajíakadkoá He has spoken to them.

6. Joian undítoko isu puráe dengjákadkoá Johan has helped his younger
   brothers very much.

7. Kumbule sábakaiá ondo am samanangrele áğuakaiá We (they & I) have caught the
   thief and brought him before you.

8. Jiátalang bár táká bár sikireá bárú dáru gel tákátee kiring-
   akadá Our (your and my) grandmother
   has bought a kusum tree worth Rs. 2/8/- for Rs. 10/-

9. Holáete ne sitiam abungakaiá abhi? Have you washed this child since
   yesterday?

10. Chíkanred hátüren díndá kuiko
    ubre bá tisingko emakadá? 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 - águkedáing - I
               2nd    - águkedam - you
               3rd    - { águkedáe - He or she
                        águkedá - It

Dual - 1st Person - { águkedarlang - You and I
                      águkedaling - He or she & I
               2nd    - águkedáben - You two
               3rd    - águkedáking - They two
Plural - 1st Person - \{ águkedábu - You and I \\
ácukedále - They and I \} brought 
2nd " - águkedápe - You 
3rd " - águkedáko - They

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

Águkedingáe,
Águkedmeáe,
Águkíaé,
Águkedáe,
Águkedlangáe,
Águkedingáe,
Águkedbenáe,
Águkedkingáe,
Águkedbuáe,
Águkedleáe,
Águkedpeáe,
Águkedkoáe,

He brought

me
you
him or her (some third person)
it
you and me
he or she and me
you two
them two
you and me
them and me
you
them

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

Emadingáe,
Emadmeáe,
Emaíáe,

Emadlangáe,
Emadlingáe,
Emadbende,
Emadkingáe,
Emadbuáe,
Emadleáe,
Emadpeáe,
Emadkoáe,

He gave

me
you
him or her (some third person)
you and me
him or her and me
you two
them two
you and me
them and me
you
them
63. Examples on the past tense are:

1. Lândá káji kájiadingá. He told me an amusing story.
2. Darkan Munda ondo uing. kumbuling nelurumkiá. Darkan Munda and I recognised the thief.
3. Ter birte keráko holále hárkedkó. We (they and I) drove the buffaloes to yonder forest yesterday.
4. Tátáte Naiki sámomreak sákome emaiá. Her grandfather gave Naiki a gold bracelet.
5. Ening jiling bairte mindiking toinká. Those two men tied up the sheep with a long rope.
6. Chikanmentte honko ne taiadrem hundikedkoá. Why did you collect the children in this place?
7. Holá nidáre hichir isu puráe hichirkédá. Last night the lightning flashed very much.
8. Ents diuri pundi sime bongákiá. The village priest then sacrificed a white fowl.
9. Aiumkedingáe ondo aina lukum e samjaukedá. He heard me and understood my orders.
10. Bândáreá dá ávri pairkedá ondo aleá ote ćopákedá. The water of the bandh overflowed the embankment and submerged our fields.

PLUPERFECT TENSE.

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

Aguledingáe, Aguledmeáe, Agulàiáe, Aguledáe, Aguledlangáe, Aguledlingáe, Aguledbenáe,

<table>
<thead>
<tr>
<th>He had brought</th>
<th>me</th>
<th>you</th>
<th>him or her (some third person)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>it</td>
<td>you and me</td>
<td>him or her and me</td>
</tr>
<tr>
<td></td>
<td>you two</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
The proper function of this tense is to denote an action prior to another action or event which is also past, but which is the subject of conversation at the time, the student will often find it employed by the ordinary Ho when the past would be the proper grammatical tense to use. Thus, he will hear “águledekóae” with the simple past meaning “He brought them,” though its proper meaning is “he had brought them” or “he brought them” before some other past action or event took place.

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

1. Chatóming emliá
   I had given him an umbrella.

2. Ikir sudre moáráko ukuleldá
   They had hidden the dead body in a deep well.

3. Bálá-bálú setáe udubledlingá
   She had shown the mad dog to us (him and me).

4. Hánárte mádtee támlía
   He had beaten his mother in-law with a bamboo (also ‘his mother-in-law had beaten him with a bamboo’)

5. Marang Gomkege bárpávenkinge kájiledkingá
   The Deputy Commissioner had spoken to both parties himself.
CHAPTER X.

INDICATIVE MOOD OF INTRANSITIVE VERBS AND USE OF IMPERFECT AUXILIARY.

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

PRESENT TENSE.

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

IMPERFECT TENSE.

1st Person - gititan taikenáing I was sleeping.
2nd , - gititan taikenam You were sleeping.
3rd , - gititan taikenáe He or she was sleeping.
    gititan taikená - It was sleeping.

FUTURE TENSE.

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

             will sleep.

PERFECT TENSE.

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

             have (has) slept.

PAST TENSE.

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

             slept.
PLUPERFECT TENSE.

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

had slept.

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

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

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

Simráeteng sikená - I have been ploughing since cockcrow.

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

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

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

5. The ordinary connotation of the pluperfect tense-suffix is to indicate a state which has since altered. E. g. gitilenáing - 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:—Sāed - to breathe, bu - to bark, gerang - to groan, chāb - to open the mouth, ku - to cough, durang - to sing, hutir - to snore, rāa - to cry, rāpid - to wink, and oiār - to swim. Words like lāndā - to laugh, logor - to grumble, and sāiting - to have patience, also take the transitive tense-suffixes and insert direct object-signs, e.g., Lāndākedingāko - they laughed at me, chikanam logoretanā - 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- stripe, rīde, and rakah - to climb, ascend. Thus, Sādome decanā - he rode the horse, buruṅg rakabeanā - 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, hārā means "to grow" and is intransitive, as in the sentence:—Birre ne dāru hārācanā - This tree grew in the forest. Hārāichi means "to cause to grow" "to grow" (actively), and is transitive, as in the sentence:—Sirmā mutiī bādab hārāchiriū - He grows paddy every year. Other common verbs which may be so converted are:— chāru - to sink, chātom - to float, jārom to ripen, to get ripe, jūā - to stick, ol - to issue, to go out, ruku - to shake, ser - to melt, and sur - to drown. When converted into transitives by the addition of ichi, these words are conjugated quite regularly in the present, imperfect and future tenses, but commonly drop the ichi in the perfect, past and pluperfect tenses, which are otherwise conjugated like ordinary transitive verbs. The following examples will demonstrate the point:—

Ote rukutanā - The ground shakes, i. e., there is an earthquake.

Homotaing hāsute rukueanā - My body shook with fever.

Hoio sakame rukuichietan taikenā - The wind was shaking the leaves.

Kurkur āpu hontee rukukiā - The angry father shook his son.

Ente sámā kuchuing rukukedā - I then shook the empty bag.
Ne rupá choilam seričieá - 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, Rudāchikodā may mean either “He will cause them to return” or “He will allow them to return”, and ákiringichiáing 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, Kurkuradingáe - He was angry with me, Sáriaídko - They will believe him, Sárietenáko - 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 apirdáide - That bird can fly, Má isu sangying nirdaianá - 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 kiring dai akadkodá - 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: Mái isu sangiing nir díaí, 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 neldái - I can see you - Neldaiamtanáing.
Hákukoing jálomdáiá - I can net fish - Hákukoing jálomdaiakóa.
Oáing baidái - I can build a house - Oáing baidaiéá.
Soandaiáng - I can smell it - Soandaitanáing.

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 dávrir érákoko dátko 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 taikenáing - I used to bring it.
Emai taikenáing - I used to give him.
Giti taikenáing - I used to sleep.

IMPERFECT OF THE PERFECT.

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

IMPERFECT OF THE PAST.

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

IMPERFECT OF THE PLUPERFECT.

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

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

1. Nimir salandi joroakán taikená The roof has been leaking lately.
2. Jeôte 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 mede serichieá Fire melts iron.
6. Hátyyen saben sitiáko lándái taikenáko All the children in the village used to make fun of him.
7. Singi-hasur taimteko seterlená They arrived after sunset.
8. Tálá nidáre amá óarem gititan taikená chi Were you sleeping in your house at midnight?
9. Iueandáng, 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. Chikanúmente abúá sábenete marang kerá loketanáe
12. Sáriadingáko, mendo enreoko boroaiá
13. Tikin'joká gará isu hárítan taikená
14. Chikanáe chikákená ?. Kum-
    bukenáe.
15. Nidáre dándákulá senbálen tai-
    kenáe
16. Oá chetanreling rakabeana ondo
    saiuling dalkedá
17. Amá óátele hujulená, mendo ka-
    cheritem senlen taikená
18. Holá nidá hoiote ainá gona hán-
    dieaná
19. Ne oteréd gusiná rámtiáde here
    taikená
20. Mánki hujuakanáe chi? Eá,
    bárre isu gáríe tinguakan
    taikená.

Why is our (your and my) biggest
buffalo limping ?
They believed me, but yet they
feared him.
The river was flowing very swiftly
until midday.
What has he been doing ? He has
been stealing.
The hyena had been wandering here
and there during the night.
We (he and I) climbed on the top
of the house and thatched it.
We (they & I) went to your bunga-
low, but you had gone to Kacheri.
My cow-house fell down in last
night's wind.
The owner of this plot of land used
to sow sirguja.
Has the Manki come ? Yes, he has
been standing outside for a long
time.

CHAPTER XI.
SUBJUNCTIVE AND CONDITIONAL MOODS.

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

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

\[
\begin{align*}
\text{PRESENT.} & \\
dguetanredoing & - \text{If I bring (or) am bringing it} \\
emaitanredoing & - \text{If I give (or) am giving him} \\
gititanredoing & - \text{If I sleep (or) am sleeping} \\
\end{align*}
\]

\[
\begin{align*}
\text{IMPERFECT.} & \\
dguetan taikenredoing & - \text{If I was bringing it} \\
emaitan taikenredoing & - \text{If I was giving him.} \\
gititan taikenredoing & - \text{If I was sleeping.} \\
\end{align*}
\]
FUTURE.

águedo - If I will bring it.
emaído - If I will give him.
gitedo - If I will sleep.

PERFECT.

águkado - If I have brought it.
emaikado - If I have given him.
gitiakanado - If I have slept.

PAST.

águedo - If I brought it.
emaído - If I gave him.
gitiendo - If I slept.

PLUPERFECT.

águedo - If I had brought it.
emaído - If I had given him.
gitenendo - If I had slept.

Note—1. The Imperfect Forms mentioned in para. 71 may similarly be used conditionally. E. g., Águakad tainendo - If I have been bringing it, Emai tainendo - If I have been giving him, Gitiendo tainendo - 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 :—

*Hujurendo, emamá* - If I come, I will give it to you.
*Gititanendo, gitikáe* - If he is sleeping, let him sleep.
*Apum ne redo muredo*, - If your father drinks this medicine, sáben niddé gitiá he will sleep the whole night.

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

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

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

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

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

Hujureom, káing senoá
Keáingreom, káing aiúmeá
Gojotanreo, káing mápméó
Gojoreo, káing mápméá honang

Even if you come, I shall not go.
Even if you call me, I shall not listen.
Even if I am dying (which I probably am), I shall not forgive you.
Even if I were dying (which I am not), I would not forgive you.

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

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

1. Ne mándi áputee idiaiká. May he take this food to his father?

2. Chiție emakadmeredo, okonré. If he has given you a letter, where is it?
3. *Kāam gitilenredo, bābā kā kumbueanā honang.* If you had not slept, the paddy would not have been stolen.

4. *Asāmteng senoreo, chimin bode hobā daunāng ruāā honang.* Even if I went to Assam, I would return as soon as possible.

5. *Holā kulam goekiredo, chilekāte ondo miad gundī hobā nīdāe goeanā.* If you killed the tiger yesterday, how is it another cow was killed last night?

6. *Gitilenredoing, goeleanā honang.* If I had slept, I would have been killed.

7. *Aingtāre tākā hobāoreo, en oā kāing kiringėdā honang.* Even if I had money, I would not buy that house.

8. *Aingtāre tākā taikenreo, en oā kāing kiringkedā honang.* Even if I had had money, I would not have bought that house.

9. *Entorsā hātutem senlenredo, kumbukom sākkedkoā honang.* If you had gone to the village at once, you would have caught the thieves.

10. *Hāsuine (hāsuoreo), Rānchiteng senovā honang.* Even if I was sick, I would go to Ranchi.

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**CHAPTER XII.**

**IMPETIVE 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., Gotime—sleep (sing.), Githen—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., Agueme—bring it, Purā tākā águeme—bring many rupees, Ágine—bring him, Águkingme—bring them two, Emaine—give it to him, Émakom—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., Ágkom—bring them, Ne liyā 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:

\[
\begin{align*}
\text{Alom gitiá} & \quad - \text{Don't sleep.} \\
\text{Alom águeá} & \quad - \text{Don't bring it.} \\
\text{Alom keáia} & \quad - \text{Don't call him.} \\
\text{Aloben emaiá} & \quad - \text{Don't you two give to him.} \\
\text{Alope támkoá} & \quad - \text{Don't you (plural) beat them.} \\
\text{Purá dáru álope máea} & \quad - \text{Don't you cut many trees.} \\
\text{En kumbuki ng álom sákkingá} & \quad - \text{Don't catch those two thieves.}
\end{align*}
\]

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.,

\[
\begin{align*}
\text{Gitiálang or Dollang gitiá} & \quad - \text{Let us (thou and I) sleep.} \\
\text{Rápudeálang or Dollang rápudeá} & \quad - \text{Come, let us break it.} \\
\text{Sábiábu or Dolábu sábiá} & \quad - \text{Come, let us (you and I) catch him.} \\
\text{Idiakoábu or Dolábu idiakoá} & \quad - \text{Come, let us take it to them.}
\end{align*}
\]

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:

\[
\begin{align*}
\text{Káing águeaná} & \quad - \text{I am not bringing it.} \\
\text{Káam emakaiá} & \quad - \text{You have not given it to him.} \\
\text{Káe giteaná} & \quad - \text{He did not sleep.}
\end{align*}
\]
Kako hajureo, kalu senoi - If they do not come, we (you and I) will not go.

Ne dāru kā gojotanā - This tree is not dying.

Note.—The negative of the imperative mood is formed by the particle álō 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 áqueteśe (may he bring it) is not kāe áqueteśe, but álōkāe áquete which is merely an alternative form of álō áqueteśe. 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 álō, 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 hujud chi - Will you come with me?

Otee kiringakadā chi - Has he bought the land?

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

1. Alokālāng eperang Let us not quarrel.
2. Aing dāruete bā álōm godeā Don't pluck flowers from my trees.
3. Hirlingleka hurumsuku āqu-You two bring me some money.
   aingben.
4. Dollāng kapājia Come, let us talk together.
5. Kuihontam initiāre álōm gongiā Don't give your daughter in marriage to that man.
6. Alokāko neling Let them not see me.
7. Aing álōm nelichikoā Don't let them see me.
8. Ne chaṭnute dā duleme Pour out the water from this pot.
9. Lili álōm keḍiā banredo tumeā Don't touch a hornet or else it will sting you.
10. Hattem senoanā chi? Senoan-redom, isu ánjaṭem ruḍakanā 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 participal form which may be used as an adjective as it stands, or be converted into a noun or a participle proper. The result is that the Ho language has as many participal 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 águetandé - he is bringing it, and lándáetandé - he is laughing, become águetan ho - the bringing man or the man who is bringing it, and lándáetan ho - the laughing man or the man who is laughing. The following series of participial adjectives will make the point clear:

PRESENT.

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

IMPERFECT.

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

FUTURE.

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

dguakad ho - the man who has brought it.
emxai ho - " " " " given to him.
gitiakan ho - " " " " slept.

PAST.

dguked ho - the man who brought it.
emai ho - " " " " gave to him.
giticean ho - " " " " slept.

PLUPERFECT.

dguled 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 sádom kiringkidá, and the compound sentence: "Pator, who bought this horse, has brought the money", is translated Ne sádom kiringki Pátor tákáe águakadá. But the compound sentence: "The horse Pator bought yesterday died today" is rendered Pátor holdá kiringki sádom tisinge goeáná. C.f. also 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 màe kiringkedkoá, en uriko (enko) kum-buakanáko, while the Ho cultivator would say: Màe 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 drop 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.

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

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

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

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

Note—1. It is usual to use these participial nouns in place of participial adjectives followed by the several numbers of the nouns, ko - man and kui - woman. E.g., Kumbu sákii (instead of sákki ho) káe hujukaná - the man who caught the thief has not come, Bugite isindaiko ánjáteko áaudioá - 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 dengavn ásietaná - You who helped him, now ask for help. Ape dengákedpei nádope goéitaná - 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, emaikingtáte—from those two who gave to him, emlikoa—of or belonging to those who had given to him, gititanipáre—in the vicinity of him who is sleeping, gitieankopáte—from the vicinity of those who slept.

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

When the verbal base is intransitive :-

(i) the instrumental noun is formed in exactly the same way as described above, but it denotes not only a thing by means of which, or with which, an action is performed, but also a thing upon which an action is performed. E. g. dub—to sit, becomes dubtantedá—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 *dubkedeteá*—a thing which was caused to sit down. The apparent anomaly presented by the use of the object-sign and the transitive tense-suffix with forms derived from an intransitive verb, is explained by the fact that the full forms are really *dubichietanteá* and *dubichkedeteá*, *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 opportune. The following series will help towards the understanding of the preceding rules which are apt to be confusing by themselves. *Idi*—to carry, will illustrate the rules as applied to transitive verbs, and *rakab*—to climb, will illustrate their application to intransitive verbs.

### PRESENT.

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

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

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

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

### IMPERFECT.

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

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

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

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

### FUTURE.

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

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

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

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

I. N. Idiakanteá A thing by means of which carrying has been done.
O. N. Idiakadtedá A thing which has been carried.
I. N. Rakabakanteá A thing upon which anyone has climbed.
O. N. Rakabakadtedá A thing which has been caused to climb.

PAST.

I. N. Idikenteá A thing by means of which carrying was done.
O. N. Idikedtedá A thing which was carried.
I. N. Rakabkentrá A thing upon which anyone climbed.
O. N. Rakabkedtedá A thing which was caused to climb.

PLUPERFECT.

I. N. Idilenteá A thing by means of which carrying had been done.
O. N. Idiledtedá A thing which had been carried.
I. N. Rakablenteá A thing upon which anyone had climbed.
O. N. Rakabledtedá A thing which had been caused to climb.

Note. I.—These instrumental and objective participial nouns are most commonly used in their future forms to indicate a general class of objects. E. g. jomtedá - 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, dubtedá - a chair, isinteá - a cooking pot, isinetedá - anything cooked thing, siteá - a plough, írteá - a sickle, írteá - a harvest or a standing crop, hereteá - seed or arable land, gititeá - a bed, gitietená - anything caused to lie flat, hákuko sábteá - 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.
Pundizteá - a whitened object, e. g. a whitewashed wall.
Loloteá - a warm thing.
Loloeteá - 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., Gitatan tuike re tákata eng kumbukedá - I stole his money while he was asleep.

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

(iii) Te—meaning 'by', 'by means of', etc., and used to express subordinate instrumental or causal clauses. E.g., Nidá nídá gitte dimsi dimsi paitibu paiti daído — 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., Bába águketee ruáeaná—Having brought the paddy, he went back.

(iv) Chi—used in the same way as te to form past participles. E.g. Bába idikedi chi 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 águkete 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) Redá—meaning 'as regards', 'regarding', 'of', 'about', 'so far as.....is concerned', etc. is merely introductory. E.g. Táká emetanreálanq kapájía—Let us talk about the giving of the money now. Teá is commonly used instead of redá with
participial adjectives, but never with nouns. E. g. Ote ndimeted marang Gomke chikaná káe kájikedá—So far as the getting of the land is concerned, the Deputy Commissioner said nothing.

(vii) Táte, páte, táre, päre, 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 emurráááá I returned him the money in the very place where he had given it to me.

Aing giilen taikenpáete bárió kulá king oleánda-king Two tigers came out from near the place where I had been sleeping.

EXAMPLES.

1. En báná totkíi bár tákáte ware ákiringakadá
   The man who shot that bear has sold the skin for two rupees.

2. Kumbuean uriko hárkotan tai-kevre kumbukoing sábkedkoá
   I caught the thieves as they were driving off the stolen cattle.

3. Gitil idikenteá okonréa
   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 senoankotáete sumang bár hoking ruákanákíring
   Only two of the man who went to Chaibassa have returned.

6. Aing kájiadme kájim aiunikedá chí
   Did you hear what I said to you?.

7. Aí máakad dáru otetaingé taikená.

8. Chakad kájiadme goeáná
   The trees which he has cut were on my land.

   He died in the act of telling a lie.

10. Aing emadme tákáte chikanam kirikedá
    What did you buy with the money I gave you?.

11. Ale senotan senotanlo nidáeáná
    Night fell while we were yet journeying.

12. Gusiná gíítin taiken ódre kum-buko bokedáko
    The thieves made a hole in the wall of the room in which the owner was sleeping.
Who gave you the cloth which you are wearing?.

After leaving his own country, he went to Assam.

Yesterday the villagers trapped the tiger which used to eat their sheep and goats.

Whilst I was standing on the bank of the river, a large number of wild duck flew over my head.

He finished his work and went home.

I saw what you were writing.

Can you see those men who are working in that field?

How far is your village from the place where you found the dead body?

CHAPTER XIV.

PASSIVE VOICE.

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

<table>
<thead>
<tr>
<th>Indicative Mood</th>
<th>Present Tense</th>
<th>Imperfect</th>
<th>Future</th>
<th>Perfect</th>
<th>Past</th>
<th>Pluperfect</th>
<th>Subjunctive Mood</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>emotandang</td>
<td>emotandaing</td>
<td>emoaing</td>
<td>emakanandang</td>
<td>emeanding</td>
<td>emlendang</td>
<td>emokandang</td>
</tr>
<tr>
<td></td>
<td>I am given.</td>
<td>I was being given.</td>
<td>I shall be given.</td>
<td>I have been given.</td>
<td>I was given.</td>
<td>I had been given.</td>
<td>I may be given, let me be given.</td>
</tr>
</tbody>
</table>
CONDITIONAL MOOD - emotanredoing - If I am given.
IMPERATIVE " - emo
  emoben - Be you given.
  emope - Be you two given.
INFinitive " - emo
PARTICIPIAL ADJECTIVES - emotan, emotan taiken, emo, emakan, emean, and emlen.
PARTICIPIAL NOUNS OF AGENCY - emotani, emotanking, emotanko, etc.
PARTICIPIAL OBJECTIVE NOUNS - emotanted, emoted, emakanted, etc.
CONJUNCTIVE PARTICIPLES - emotanre, emeante, emlenete, emored, emakan-täte, etc.

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

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

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

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

1. Hátutape jápiwé háti chuíláo
   neleáná chí
   Has an elephant ever been seen near your village?

2. Moakan káštám máoá
   Your swollen leg will be cut off.

3. Isu etkáte líjátale itkipakená
   Our clothes have been washed very badly.

4. Jáná käing emoreo, hujuaing
   Even if I am given nothing, I will come.

5. Aleá hátuyete lingítan gará ne
   sirmá ánjeda
   The river which is now flowing from our village will dry up this year.

6. Undüre gaílakan dándakuluáing
   námkiá
   I found the wounded hyaena in a cave.

7. Bairtee tollenredo, kie ueaná
   honang
   If he had been tied with a rope, he would not have fallen.

8. Isu diang nuko já chuíláo káko
   munďaoá
   Those who drink much rice-beer will never be rich.

9. Tâmeante horá kušire bâgeeaná
   He was beaten and left on the side of the road.

10. Kui pochoáte dólentáre ne
    maiom pereakań líjáing
    halangledá
    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:–

<table>
<thead>
<tr>
<th>English</th>
<th>Reflexive Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agu</td>
<td>águn</td>
</tr>
<tr>
<td>Em</td>
<td>emen</td>
</tr>
<tr>
<td>Bai</td>
<td>bain</td>
</tr>
<tr>
<td>Tám</td>
<td>támen</td>
</tr>
<tr>
<td>Jir</td>
<td>jiren</td>
</tr>
<tr>
<td>Abung</td>
<td>abungen</td>
</tr>
<tr>
<td>Atom</td>
<td>atomen</td>
</tr>
</tbody>
</table>

Agu - to bring, becomes águn - to bring oneself.
Em - to give, becomes emen - to give
Bai - to make, becomes bain - to make oneself, to pretend.
Tám - to strike, becomes támen - to strike
Jir - to fan, becomes jiren - to fan
Abung - to wash, becomes abungen - to wash
Atom - to move, becomes atomen - to move oneself, to get out of the way
Dul - to pour, becomes dulen - to pour over oneself.
Achu - to engage, ", áchun - to engage oneself.
Orá - to bathe, " , orán - to bathe " .

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

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

### Indicative Mood—Present Tense.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1st Person</th>
<th>Ementanáning</th>
<th>I am giving myself.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>&quot;</td>
<td>Ementanám</td>
<td>You are giving yourself.</td>
</tr>
<tr>
<td>3rd</td>
<td>&quot;</td>
<td>Ementanáe</td>
<td>He or she is giving himself or herself.</td>
</tr>
<tr>
<td>Dual</td>
<td>1st</td>
<td>Ementanáláng</td>
<td>You and I are giving ourselves.</td>
</tr>
<tr>
<td></td>
<td>2nd</td>
<td>Ementanábén</td>
<td>You two are giving yourselves.</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>Ementanákíng</td>
<td>They two are giving themselves.</td>
</tr>
<tr>
<td>Plural</td>
<td>1st</td>
<td>Ementanábu</td>
<td>You and I are giving ourselves.</td>
</tr>
<tr>
<td></td>
<td>2nd</td>
<td>Ementanápe</td>
<td>You are giving yourselves.</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td>Ementanáko</td>
<td>They are giving themselves.</td>
</tr>
</tbody>
</table>

### Imperfect Tense - Ementan taikendiny - I was giving myself.

### Future Tense - Emendíng - I will give myself.

### Perfect Tense - Emakandíng - I have given myself.

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

### Pluperfect Tense - Emlenáing - I had given myself.

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

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

### Imperative Mood - Emenme - Give yourself.

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

*Em* - to give, becomes *epem* - to give to each other or to one another.
*Tâm* - to strike, " *tapâm* - to strike each other.
*Kâji* - to speak, " *kapáji* - to speak with each other, to converse.
*Kuli* - to question, " *kupuli* - to question each other.
*Nél* - to see, " *nepel* - to see each other.
*Nám* - to find, " *napâm* - to find each other.
*Dârom* - to meet, " *dapârom* - to meet each other.
*Kîring* - to buy, " *kipiring* - to buy from each other, to trade.
*Udub* - to show, " *upudub* - to show each other.
*Jagar* - to talk, " *japgar* - 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.**

**Dual** - 1st person *epemtanálang* - You and I
epemtanáling - He or she and I
2nd " , *epemtanáben* - You two
3rd " , *epemtanáking* - They two

**Plural** 1st " , *epemtanábu* - You and I
epemtanábe - They and I
2nd " , *epemtanápe* - You
3rd " , *epemtanáko* - They

are giving each other.
are giving one another.
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 - epemkáláng - You and I may give each other,
let you and I give each other.

CONDITIONAL MOOD - epemtanredoláng - If you and I are giving each other.

IMPERATIVE MOOD - epemen - Give each other.
epempe - Give one another (plural).

INFERITIVE MOOD - epem - To give each other.

PARTICIPIAL ADJECTIVES - epemtan, epemtan taiken, epem, epemakan, epem-ken, epemean and epemlen.

PARTICIPIAL NOUNS OF AGENCY - epemtank'mg, epemtanko, etc.

PARTICIPIAL INSTRUMENTAL NOUNS - epemtanteá, epentée, epemkenteá, etc.

CONJUNCTIVE PARTICIPLES - epemtanre, epemtan taikenré, epemkente, epemlentáete, etc.

EXAMPLES.

1. Jirubenkále
2. Jirenteá águainingme
3. Goéntanree sábeaná
4. Uuikentee gitieaná
5. Lokee baintaná.
6. Káam abungakanredo, entorsa
   abungenme
7. Nélkedingte, chikanreé uku
8. Singi satub ŏngulan taikenko
   isuko lágéand.
9. Atomlenredoko, káko tegáeaná
   honang.
10. Auiring iu jáked álópe húndiná
11. Nepelredolang, kipiringáláng
12. Sáben paišire depengápe

May we warm ourselves at the fire.
Bring me a fan.
He was caught in the very act of
committing suicide.
Having covered himself with a
blanket, he went to sleep.
He is pretending to limp.
If you have not washed yourself, do
so at once.
Why does she always hide herself
when she sees me.
The men who had been standing all
day were very tired.
If they had got out of the way, they
would not have been trodden on.
Don’t assemble together until I call
out.
If we see each other, we will trade
together.
Help one another in all things.
13. Tippoakan oóing ákiringakadá
14. Tapámkenko sábkedkote Dongolte idikom
15. Aling kapájikentáreng báge-akadá
16. Holá kiringled hereteako up-udubtaná
17. Marang Gomke epser ote Pá-tore emakaiá
18. Sapáikente isuking jupvrikená
19. Kumbukingeperangantaikenre táká idiketeng nireaná
20. Dápáromeanchi engá ondo kuikonte cheperebkenáking.

I have sold the adjoining house also. Catch those persons who struck one another and take them to Chai-bassa.
I have left it in the place where he and I conversed together.
They are showing one another the seed which they bought yesterday.
The Deputy Commissioner has given the disputed land to Pator.
They assumed each other’s names and became great friends.
While the two thieves were quarreling amongst themselves, I ran away with the money.
The mother and her daughter kissed each other after they met.

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

<table>
<thead>
<tr>
<th>Sing. 1st Person</th>
<th>Menáingá</th>
<th>I am, I exist, I am present.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd &quot;</td>
<td>Menámeá</td>
<td>You are, etc.</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>Menádeá</td>
<td>He or she is, etc.</td>
</tr>
<tr>
<td></td>
<td>Mená</td>
<td>It is, etc. (same form for dual and plural).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual 1st Person</th>
<th>Menálangá</th>
<th>You and I are, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Menalingá</td>
<td>He or she and I are, etc.</td>
</tr>
<tr>
<td>2nd &quot;</td>
<td>Menábená</td>
<td>You two are, etc.</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>Menákingá</td>
<td>They two are, etc.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plural 1st Person</th>
<th>Menábuá</th>
<th>You and I are, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd &quot;</td>
<td>Menáleá</td>
<td>They and I are, etc.</td>
</tr>
<tr>
<td>3rd &quot;</td>
<td>Menápeá</td>
<td>You are, etc.</td>
</tr>
<tr>
<td></td>
<td>Menákóá</td>
<td>They are, etc.</td>
</tr>
</tbody>
</table>

**Future Tense** - *Hobáding, hobádoam, hobádéam*, etc. I, you, he or she will be.

**Past Tense** - *Taikending, taikenam, taikende*, 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** - *Mending, menáme, menáe*, etc.

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

**Participial Objective Nouns** - *Menátedá, hobátedá, tainteá, taikenteá*, etc.

**Conjunctive Participles** - *Mendingre, menámetre, tainred, 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:

- *Aingá miad merom menáedá* - (literally, ‘my one goat exists’).
- *Miad merom menáedáing* - (literally, ‘one goat is mine’ c. f. form given in para. 39.)

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

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

Menáko tákáko 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 huringleké 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 pevainko bangkoá - There are no weavers in our village.

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

The conjugation of banoá is as follows:

**Indicative Mood—Present Tense.**

Sing. 1st Person bangingá - I am not, I am absent.
2nd ,, bangmeá - You are not, etc.
3rd ,, bangéáá
   banoá - It is not (same form for dual and plural).

Dual 1st ,, banglangá - You and I are not, etc.
   banglingá - He or she and I are not, etc.
2nd ,, bangbená - You two are not, etc.
3rd ,, bangkingá - They two are not, etc.

Plural 1st ,, bangbuá - You and I are not, etc.
   bangleá - They and I are not, etc.
2nd ,, bangpeá - You are not, etc.
3rd ,, bangkoá - They are not, etc.

Future Tense - káing hobáoa, 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 - bano - not to be, to be absent.

Participial Adjectives - banging, bangme, bangde, etc.

Participial Nouns of Agency - bangdi, bangking, bangko.

Participial Objective Nouns - banoteá, ká holáoteá, ká taikenoteá, etc.

Conjunctive Participles - bangmera, baningtáte, ká taikenreá, etc.

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

Thus, "I have no horses" may be translated—
  Ainá 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, banotenking and banotenko.

Examples.

1. Dáru báno disum - A country without trees.
   Bir mená disum - A country with forests.
   Kulako taiken disum - A country that used to contain tigers.

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

3. Menáe od hándiakaná - The house he lives in has fallen down.

4. Aingtáre jomoteá banoá - I have nothing to eat.

5. Buru terpá mená háturee ukuntaná - He is hiding himself in the village beyond the hill.

6. Abu oste banotenko ringáre sidátebu gojoá - We who have no land will die first in time of famine.

7. Menáingre águime - Bring him while I am here.

8. Káam taikenreng paiichábá-akadá - I have finished the work in your absence.

9. Unám amleká káe eselá - Your young brother is not so fair as you are.

10. En isu purá urioko taikenitäre nádo jánko bangkoá - That man who once had very many 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, *meta* being employed whenever an indirect object-sign has to be inserted. The following is a complete conjugation of both words.

### Indicative Mood.

#### Present.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menetaiáng</td>
<td>I am saying (it)</td>
</tr>
<tr>
<td>Metametaiáng</td>
<td>I am saying to (telling) you</td>
</tr>
<tr>
<td>Metaitaíng</td>
<td>I am saying to (telling) him</td>
</tr>
</tbody>
</table>

#### Imperfect.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menetaiáng</td>
<td>I was saying</td>
</tr>
<tr>
<td>Metametaiáng</td>
<td>I was telling you</td>
</tr>
<tr>
<td>Metaitaíng</td>
<td>I was telling him</td>
</tr>
</tbody>
</table>

#### Future.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menetaiáng</td>
<td>I will be saying</td>
</tr>
</tbody>
</table>

#### Perfect.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menetaiáng</td>
<td>I have been saying</td>
</tr>
</tbody>
</table>

#### Past.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menetaiáng</td>
<td>I was saying</td>
</tr>
<tr>
<td>Metametaiáng</td>
<td>I was telling you</td>
</tr>
<tr>
<td>Metaitaíng</td>
<td>I was telling him</td>
</tr>
</tbody>
</table>

#### Pluperfect.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menetaiáng</td>
<td>I had been saying</td>
</tr>
</tbody>
</table>

#### Subjunctive Mood.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menetaiáng</td>
<td>I should be saying</td>
</tr>
</tbody>
</table>

#### Conditional Mood.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Menetaiáng</td>
<td>I would be saying</td>
</tr>
</tbody>
</table>

#### Imperative Mood.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metaíme</td>
<td>Say</td>
</tr>
</tbody>
</table>

#### Participle Adjectives.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metaetan, mene,</td>
<td>Participles of perfective adjectives</td>
</tr>
<tr>
<td>Metaened, etc.</td>
<td></td>
</tr>
</tbody>
</table>

#### Participial Nouns of Agency.

<table>
<thead>
<tr>
<th>Base Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Metaetan, meneket,</td>
<td>Participles of perfective nouns of agency</td>
</tr>
<tr>
<td>Metaened, etc.</td>
<td></td>
</tr>
</tbody>
</table>

( 81 )
PARTICIPIAL OBJECTIVE NOUNS.
Menetanted, meneted, metamtanted, metaited, Menkedted, etc. metadmeted, etc.

CONJUNCTIVE PARTICIPLES.
Menetanre, menetäre, metamtanre, metaitre.
Menkedte or mente, etc. metadmete, etc.

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

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

3. Mente also means ‘because’ in Ho, its evolution being apparently as follows. The sentence: Káam trikené menteé támkedingá means literally “Saying you were not present”, he beat me”. This may be freely rendered: “He beat me because I was not present,” and mente thus became a mere causal suffix, the direct form being abandoned and the same sentence rendered: Káam taimémenteé támkedinga. The latter is the form used now for causal clauses. E. g.
Taiomtem se'terlené - You will not get anything because mente, jáná kdam you arrived afterwards.

námea
Bangáadmente, alom - Do not accuse him because he is absent.
Causal clauses may also be expressed by two separate co-ordinate sentences, or by the use of néamente or enáménte (therefore) with the principal sentence. Thus, the first example given above may be rendered either; Taioölmen seterlená; járá kíam náméa, or taioölmen seterlená, enáménte járá káim náméa.

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

5. There is one important exception to the general rule that mêtá 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 chíkanápé (chinápé) mêtá? So also En dáru chinápé mêtá - What do you call that tree? Sarjom dárule mêtá - We call it a sál tree.

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

**Indicative Mood.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>hobáotanáing</td>
<td>I become (or) am becoming.</td>
</tr>
<tr>
<td>Imperfect</td>
<td>hobáotan taikenáing</td>
<td>I was becoming.</td>
</tr>
<tr>
<td>Future</td>
<td>hobáoáing</td>
<td>I shall become.</td>
</tr>
<tr>
<td>Perfect</td>
<td>hobáakanáing</td>
<td>I have become.</td>
</tr>
<tr>
<td>Past</td>
<td>hobáeanáing</td>
<td>I became.</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>hobálenáing</td>
<td>I had become.</td>
</tr>
<tr>
<td>Subjunctive Mood</td>
<td>hobáokáing</td>
<td>I may become.</td>
</tr>
<tr>
<td>Conditional Mood</td>
<td>hobáoredoing</td>
<td>If I become.</td>
</tr>
<tr>
<td>Imperative Mood</td>
<td>akáme {</td>
<td>(used only in conjunction with some other word.)</td>
</tr>
<tr>
<td></td>
<td>akáben</td>
<td></td>
</tr>
<tr>
<td></td>
<td>akápe</td>
<td></td>
</tr>
<tr>
<td>Infinitive Mood</td>
<td>hobáo</td>
<td>to become.</td>
</tr>
</tbody>
</table>

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

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

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

**Conjunctive Participles** - hobáotane, 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 hobáoí - You will have to go, you must go. Mere duty or obligation is expressed by the infinitive followed by the word
lagatingá. E.g. Am seno lagatingá - You ought to go, it is your duty to go.

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

Future - káingá, kamá, káedá - I, you, he or she won't.

Past - káingáeaná, kamáeaná, káedéeaná - I, etc. would not.

**Subjunctive Mood** - káingáká, kamáká, káedáká - I, etc. may be unwilling.

**Conditional Mood** - káingáredo, kamáredo, káedáredo - If I, etc. am unwilling.

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

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

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

**Participial Nouns of Agency** - káedí, káedking, káedko, etc.

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

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

**Examples.**

1. Pancham emte hobáoá - You must pay your rent.
2. Engamapumteking manating - You ought to obey your parents.
3. Menkéldépé aiunkedá chi - Did you hear what he said?
4. Háttengetåané mentee menkedá - He said he was going to the market.
5. Ai menentaikenre bisian bing huákiá - As he was speaking, a poisonous snake bit him.
6. Erátam ondo misam támiredo, - Tell Birsa that, if he beats his wife again, I shall have him beaten.

Gomke tamichimeá mente

Birsá metaimë
7. Epser ote alom sieá mente Soma - Tell Soma not to cultivate the disputed land.
8. Jupuritamalingmente am bang- mere erataming saitibiiá. - Because we are friends, I shall look after your wife while you are away.
9. Nidáre dääing asierelo nu dai- káing mente cháfu netáre bágeeme - Leave the waterpot here so that, if I want water during the night, I can have a drink.
10. Am bugin Mundu menámeá men- teng ałkárkedá mendo núdo já chuiláo káing sáriamá - I thought you were a good Munda, but now I shall never believe you.

CHAPTER XVII.
IMPERSONAL VERBS.

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

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

**IMPERSONAL.**

**PRESENT.**

Sukuingtaná - It pleases me

**IMPERFECT.**

Sukuingtan taikená - It was pleasing me

**FUTURE.**

Sukuingá - It will please me

**PERFECT.**

Sukukedingá - It pleased me

**PAST.**

Sukukedingá - It pleased me

**PLUPERFECT.**

Sukuledgingá - It had pleased me

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

Sukuingtaná - It pleases me or I am pleased.

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

Giukedmed - It shamed you or you were ashamed.

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

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

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

106. The word atkár (to think, to feel) may also be used impersonally with the suffix leká (like, as though, as if) to express an impression which does not amount to a positive conviction, or a bodily feeling that is merely similar to one produced by some other cause. *Leká* takes the place of the copula and forms a kind of conjunctive participle. *E.g.*
Já chuilão käing nelkileká askáring- - I am under the impression that I never saw him.
Gojotanleká askáringtaná - I feel as if I am dying.
Tümënleká holá askárkedingá - I felt yesterday as if I had been beaten.

EXAMPLES.

1. Ká huju sunangkiá - He did not wish to come.
2. Holá nídá išu tetangkedingá - I felt very thirsty night before last. (isuing tetangeaná)
4. Kurmeraite oáete oleaná - He got angry with him and went out of the house.
5. Rengemetau taikenamente jometedting emadmea - I gave you food because you were feeling hungry.
6. Ráusáko išu sirmáko jidd - Those who are always joyful will live many years.
7. Ainá bo hasuingtanre alope kálalá - Don't make a noise while my head is paining.
8. Mermeredo beoleme - If you find it bitter, spit it out.
9. Balbalingká mentee viuakaná - He has covered himself up in order to sweat.
10. Rusurusuleká askáringtaná - 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: - eter (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), śidá (first), párom (across), áer (before), jápá (close), and jiling (long). Examples of roots so used with meanings different from their original ones are: - urum, urá, tuá, bá, tab, urui, utar, atá (atán), and renyá. 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 paitiêtekedá - He started work yesterday.
2. Nelkedingrem olbágekedá - You stopped writing as soon as you saw me.
3. Jomchábákétee oleaná - He finished eating and went out.
4. Háturrenko kulako támgokiá - The people of the village killed the tiger by beating him.
5. Adean tákiing tegánámkedá - 1 found the lost rupee by treading on it.
6. Senoean háñeteng nulákadá - I have drunk more than I did at the last market.
7. Aiub lagite huringleká mándíing jomsareakadá - 1 have eaten and left a little cooked rice for the evening.
8. Am ote emruáte (emuráte) hobáo - You will have to give back the land.
9. Surpangko tuperekiá - The wasps stung him all over.
10. Birsá támsidákédyá - Birsa struck me first.
11. Tísíng nídáre garáko senpáromeá - They will go across the river to-night.
12. Gará páromáervingme - Cross me over the river first.
13. Dárue májupáetan taikená - He was cutting the tree close to the ground.
14. Sádome toljilingakaidá - He has tied the horse with a long rope.
15. Kerákoe támidikedkoá - He kept on beating the buffaloes.
16. Hátute idiáguime - Take him to the village and bring him back.

17. Setá hudondomeredo, entsá tuingime - If the dog bites you again, shoot him at once.

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

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

20. Chiminang ánjáte holá dáiá, ne paițí chábáichieme - Have this work finished as soon as possible.

21. Kumbú nelurumkiá - He identified the thief by seeing him.

22. Óđe juṭidurumkedá - He recognised the house by touching it.

23. Am hujuuráre oäteng rudaá - When you come back, I shall return home.

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

25. Òtéeante kulá nirbákedáé - After being shot, the tiger ran about here and there.

26. Òđd ágyabáeme - Bring the medicine quickly.

27. Birkerá losodree juáurúieaná - 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 kuṭire taitatánme - Wait at the side of the road until I come.

30. Aing iinakad mándi jomrenjá-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 jóm, and its resultant compounds are conjugated intransitively. It must be distinguished from the ordinary root jóm (to eat) which is not used to form compounds. Umbulre dubjompe means, as near as it can be translated, “Sit at ease in the shade”, and Sadom idijomme means “Take the horse if you please”.
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 águekáing mentee senoeaná, (ii) sán águeee senoeaná, and (iii) sán águti-caná. 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 chuitáo káing nelnukidá - I never saw him drink rice beer.
2. Sitanloing nelkiá - While ploughing, I saw him.
4. Nelukedmere aingge weaná - As I saw you fall, I fell myself.
5. Dolá bábá irtanbu nelkoá - Come, let us see them cutting the paddy.
6. Mundá ágyutianá - 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 epser ote neltiá - He will go to see the disputed land in the morning.
10. Gapá am neltiá - 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 miad (ten and one, i.e. eleven), gel taruía (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 moái (twenty and ten and five, i.e. thirty-five) and bár hisi gel irilíá (two twenties, ten and eight, i.e. fifty eight). The following list will make the matter clear: —
1. miad, mid, mi.
2. bāriā, bār.
3. apez, ape.
4. upuniā, upun.
5. moiā, moi.
6. turuiā, turui.
7. aez, ae.
8. iriliā, iril.
9. arez, are.
10. gelez, gel.
11. gel miad, gel mi.
12. gel bāriā, gel bār.
13. gel aez, gel ae.
14. moziā, mozi.
15. gelez, gelez.
16. mozi miad, mozi mi.
17. mozi bāriā, mozi bār.
18. gelez mozi.
19. mozi gelez, mozi gelez.
20. mozi miad, mozi mi.
21. mozi bāriā, mozi bār.
22. mozi gelez, mozi gelez.

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 gelez.

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

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

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

_Nenete Dongol gel bār gaudi menā— Chaibassa is twelve leagues away from here._
Ape hisi gel turui ŭa kiing emaiá - I will give him seventy six rupees.

Upun nukáren 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.

Ainá koáhon mi ho (mi ho koáhon) kuikonko upun hoko menákoá.

I have one son and four daughters.

Ne hátûre bár hisi gel oá Hoko onđo gel moí oí Penaíko menákoá.

There are fifty Ho and fifteen Tanti families in this village.

Ape bo keráko onđo ae bo miñiko 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 etá (second). For the higher numbers the following constructions are used, and the sense is generally made clearer by pointing out the object where possible.

Báriá dáru taiomrea máeme
Báriá dáru bágekte miad máeme
Upun hoko taionreni águime
Upun hoko bágekedkote miad águime

Tisingete ape má bágekte taim betare ruáá - He will return on the fourth day from now.

III. Proportional Numerals.

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

Once ... misá, miduvá       Eleven times ... gelmiduvá
Twice ... bárduvá           Twenty times ... hisiduvá
Thrice ... apeduvá          Twenty nine times... hisiareduvá
Four times ... upunduvá      Thirty times ... hisigelduvá, dosiduvá
Five times ... moiduvá       Forty times ... bárhisiduvá
Ten times ... gelduvá        Fifty times ... bárhisigelduvá

IV. Distributive Numerals.

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

One each ... Mímiad, miad miad, mipiád
Two each ... Bábáriá, bária báriá
Three each ... Apapiá, aapiá, apiá apiá.
Five each ... Moimoíá, momoiá, moiá moiá.
Ten each ... Gelgeled, gegeled, geleá geleá.

Note—1. The preceding forms are used adjectively and, when placed before words denoting measures of any kind, are shortened in the same way as the cardinal numerals. E.g. Bábár (bár bár) tákaíng 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. Tuturuiáte, turiá turiáte - Six by six. Araaráte, aaráte, 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 tála - a half. E.g. Míad chándu tála - a month and a half; en joete tála emaingme - give me half that fruit. For all other fractions, recourse must be had to circumlocation in which the word hanáting (a part or a share) is employed.
E.g. Upun hanátingete am mi hanáting ondo ako ape hanáting baite holáoa - 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.

Hisí hisí moi hoko holáko hujulená - About twenty or twenty five men came yesterday.

Turui aedwáing senoeaná - I went six or seven times.
Móí hisiléká hoko ménákoá - About a hundred men are present.
'Upundunáelekáe támkedingá' - He struck me about four times.
CHAPTER XX.

DIVISIONS OF TIME, COINS, WEIGHTS AND MEASURES.

I. CHRONOLOGY.

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

II. MONTHS OF THE YEAR.

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

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

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

120. The division of the year into months is, however, exotic, the indigenous method being one of seasons. Having regard to climatic conditions, some divide it into rabang dipli - the cold weather, jeté singi or lolo dipli - the hot weather, and jargi dí - 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, in 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 sáíl 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 sirmáe yeónomêndé - he was born in the year the big bridge was broken. Further enquiry
showed that she meant the bridge over the River Roro by which Chaibassa is entered, and the point was thus cleared up.

III. DAYS OF THE WEEK.

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

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

<table>
<thead>
<tr>
<th>Day</th>
<th>Hindi Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sunday</td>
<td>Ruibár</td>
</tr>
<tr>
<td>Monday</td>
<td>Sombár</td>
</tr>
<tr>
<td>Tuesday</td>
<td>Mangalbár</td>
</tr>
<tr>
<td>Wednesday</td>
<td>Budbár</td>
</tr>
<tr>
<td>Thursday</td>
<td>Gurbár</td>
</tr>
<tr>
<td>Friday</td>
<td>Sukurbár</td>
</tr>
<tr>
<td>Saturday</td>
<td>Sanibár</td>
</tr>
</tbody>
</table>

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 bārsing, but ‘three days’ is ape má or ape din, ‘four days’ is upun má or upun din, and so on.

IV. PARTS OF THE DAY

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

Simrá áer - Before cockcrow.
Simrá - Cockerow.
Mir mir - Just before daylight when objects first become distinguishable.
Ang, idang - Dawn.
Singiol, singitur - Sunrise.
Setá - Morning.
Uri apacr singi - Cattle yoking time, i.e. about 8 A. M.
Basiam dipli - Time when food left over from the night before (basi - stale) is eaten, i.e. about 9 A. M.
Marang basiam dipli - About 10 or 11 A. M.
Tikin, mulisingi - Noon.
Tárasingi, kochedingi - Afternoon.
Basang dá singi - Time when water is boiled for the cooking of rice, i.e. about 4 P. M.
Singihasur - 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, táká - a rupee, mi táká tálá or turui siki - one rupee and eight annas.

Weights - Kourá - about ¼ seer, poilá - about 1 seer, pati - about 2 seers, (in some parts only 1 seer), bisid - about 20 seers, kundi - about 20 seers, panti 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 1½ feet, munrad - 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 (e.f. Hindi dálbhanga kos), basiam 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 ... Kátáchamrá
South ... Bokanduki
East ... Singiol
West ... Singihasur

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) Aërre and dërte - before, ahead of, in front of.
Alangá (alang) dërre mendeé - He is ahead of us.
Gomkerá (gomke) dërte álom senóá - Don't go in front of the master.
(ii) Taiomre and taiomte - behind, after.
Ainá (aing) taiomre tainme - Remain behind me.
Moí mā taiomte hujume - Come after five days.

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

(iv) Lātārre and lātarte 
Subārre and subāte 
Dāru subāre lijāreá oā tinguichieme - Pitch the tent under the trees.
En dāru lātarte dolāh nired - Come, let us run under that tree.

(v) Bitārre and bitārte - in, inside.
Undā bitārre bānd mendeā - The bear is inside the cave.
Od bitārte pārkom águeme - Bring the bed inside the house.

(vi) Bārre and bārte - out of, outside.
Bir bārreng nāmkedā - I found it outside the forest.
Disum bārte senome - Go out of the country.

(vii) Japāre and japāte - near, close to, in the vicinity of.
Hātu japāte bānd mendeā - There is a bandh near the village.
Kulā huang japātee hujulenā - The tiger came close to the pit.

(viii) Pāromre and pāromte - across, on, or to, the other side.
Aiā kerāko garā pāromre menākoā - His buffaloes are on the other side of the river.
Aiā kerāko garā pāromteko senakanā - His buffaloes have gone across the river.

(ix) Tālārre and tālāte - among, in, or to, the middle of.
Bingko tālāree gititan taikená - He was sleeping among the snakes.
Birrenko tālāteng senoaneā - I went among the savages.

(x) Horāte - by, through, by means of (used with persons only).
Ni (niá) horāte kumbuko sūbeaneā - The thieves were caught by this man.
Ainá dāsía (dāsi) horāte amā olakadte kuleme - Send your letter through my servant.

(xi) Lagite - for, on behalf of.
Neā am (amá) lagite, enā ai (aiá) - This is for you and that for him.
lagite menā.
Aing (ainá) lagite darkāse okedeā - He wrote the petition on my behalf.

(xii) Jokā - up to, as far as, for.
Tālā niá jokā aingloe taikená - He was with me up to midnight.
Bāriá hātu bagekete ondo miint hātu - They carried the baggage as far as the third village.
Mi chándu jokā 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.

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tising</td>
<td>- today.</td>
</tr>
<tr>
<td>Gapá</td>
<td>- tomorrow.</td>
</tr>
<tr>
<td>Meang</td>
<td></td>
</tr>
<tr>
<td>Gapáter</td>
<td></td>
</tr>
<tr>
<td>Ter gapáter</td>
<td>- the day after gapáter.</td>
</tr>
<tr>
<td>Holá</td>
<td>- yesterday.</td>
</tr>
<tr>
<td>Holáter</td>
<td>- the day before yesterday.</td>
</tr>
<tr>
<td>Ter holáter</td>
<td>- the day before holáter.</td>
</tr>
<tr>
<td>Honder betar</td>
<td>- a few days back, i.e. within 10 days.</td>
</tr>
<tr>
<td>Honderman</td>
<td></td>
</tr>
<tr>
<td>Holáman</td>
<td></td>
</tr>
<tr>
<td>Honder honder</td>
<td>- within the year, but further back than honder betar.</td>
</tr>
<tr>
<td>Ne sirmá</td>
<td>- this year.</td>
</tr>
<tr>
<td>Ne kálom</td>
<td></td>
</tr>
<tr>
<td>Kálom</td>
<td>- next year.</td>
</tr>
<tr>
<td>Ter kálom</td>
<td>- year after next.</td>
</tr>
<tr>
<td>Má</td>
<td>- last year.</td>
</tr>
<tr>
<td>Misad sirmá</td>
<td>- year before last.</td>
</tr>
<tr>
<td>Ter misad sirmá</td>
<td></td>
</tr>
<tr>
<td>Huju chándu</td>
<td>- year before misad sirmá.</td>
</tr>
<tr>
<td>Mulu chándu</td>
<td></td>
</tr>
<tr>
<td>Senoean chándu</td>
<td></td>
</tr>
<tr>
<td>Nirean chándu</td>
<td></td>
</tr>
<tr>
<td>Dimsi</td>
<td></td>
</tr>
<tr>
<td>Dimsi dimsi</td>
<td>- daily, every day.</td>
</tr>
<tr>
<td>Angomutid</td>
<td></td>
</tr>
<tr>
<td>Angogapá</td>
<td></td>
</tr>
<tr>
<td>Hášt mutid</td>
<td>- weekly, every week.</td>
</tr>
<tr>
<td>Chándu mutid</td>
<td></td>
</tr>
<tr>
<td>Sirmá mutid</td>
<td>- monthly, every month.</td>
</tr>
<tr>
<td>Sirmá sirmá</td>
<td>- annually, every year.</td>
</tr>
</tbody>
</table>
Choild, chuild - when?
Chimtá, chimitá
Chimtang, chimitang - at what time?
Ná - now.
Intang, imitang - at this time.
Nimtang, nimitang - at that time (pointed out).
Enang - then, at that time (some time back).
Já dipli
Jáimtang
Já chuidó ká
Jáimtango ká - at any time, at any moment.
Já betar - any day.
Jau jau
Jadge
Bardbari - always.
Misá misá - sometimes, occasionally.
Isu dudá - often, frequently.
Isu purá dudá - very often.
Liká liká - almost immediately afterwards.
Náai, náev - after a little while.
Entorsá - at once, immediately, without any delay.
Aerbe - before.
Aerre - in future.
Taiomte - after, afterwards, later.
Sidáre - at first.
Munure - in the beginning, in the time of one's ancestors.
Chanabre
Tundure
Musing betar
Mid dipli
En betar - at that time.
Auri - not yet.
Chimin jáked - up till then, until.
Ná jáked - up till now.

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

2. Liká liká, náai and náev, are only used with reference to future time, as e.g., liká likáe hujúá—he will arrive soon. Such a sentence as "I arrived in the village and he came
shortly afterwards” would be rendered:  
Hătureng  
șețărênâ ondo hûring gâri tâiomtee hujulênâ.  

II.—ADVERBS OF PLACE.

*Nere, nenre, netá, netâre* - here, in this place.  
*Nepâ, nepâre* - hereabouts.  
*Nete, nente, netâte* - hither, to this place.  
*Nepâte* - to this direction.  
*Nenete, netâete* - hence, from this place.  
*Nepâete* - from this direction.  
*Enre, entâ, entâre* - there, in that place.  
*Enpâ, enpâre* - thereabouts.  
*Ente, entâte* - thither, to that place.  
*Enpâte* - to that direction.  
*Enetê, entâte* - thence, from that place.  
*Enpâete* - from that direction.  
*Terre, tertâ, tertâre* - yonder, in yonder place.  
*Terpâ, terpâre* - somewhere yonder.  
*Terte, tertâte* - yonder, to yonder place.  
*Terpâte* - to somewhere yonder.  
*Terete, tertâte* - from yonder place.  
*Terpâete* - from somewhere yonder.  
*Okonre, okonte, okontâre* - where, in what place?  
*Okonpa, okonpâre* - whereabouts?  
*Okonte, okontâte* - whither, to what place?  
*Okonpâte* - to what direction?  
*Okonete, okontâete* - whence, from what place?  
*Okonpâete* - from what direction?  
*Jâre, jâpâre* - anywhere at all.  
*Jâpâre* - anywhere abouts.  
*Jâte, jâtâte* - to anywhere at all.  
*Jâpâte* - to any direction.  
*Jâte, jâtâte* - from anywhere at all.  
*Jâpâte* - from any direction.  
*Sabentâre* - everywhere.  
*Sabentpâre* - in every direction.  
*Sabentâte* - to everywhere.  
*Sabentpâte* - to every direction.  
*Sabentâete* - from everywhere.  
*Sabentpâete* - from every direction.  
*Jomtipâre* - on the right hand.  
*Lengâtipâre* - on the left hand.
Chetanre, chetantáre - above, on top.
Sirmáre, sirmátáre - above, to the top.
Chetante, chetantáte
Sirmáte, sirmátíte
Chetanpáre - somewhere above.
Sirmápáre

Látarre - below, underneath.
Subáre - within, inside.
Bitárrre - without, outside.
Japáre - near, close by.
Páromre - across.
Táláre - in the midst.
Àerre - ahead.
Taionre - behind.
Doéäre - behind, at the back.
Kunđamre - behind.
Danangre - behind (some opaque object).
Chanabre - 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.

Isu, purá - much
Isupúra - very much
Timbá - very much
Huring - a little

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

Isu - very.
Bode - quickly.
Sámáge - in vain, without rhyme or reason.
Sárige - truly, certainly.

Liká - almost.
Sumang - only, alone.
Sumád - only, alone.

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

- *Anjáte* - quickly.
- *Borote* - timidly.
- *Hambalte* - with difficulty.
- *Lárte* - easily.
- *Kákaláte* - loudly.
- *Maite* - softly.
- *Suáte* - slowly.
- *Lándáte* - laughingly.
- *Lándiáte* - lazily.
- *Ráysáte* - joyfully, gladly.
- *Rukute* - tremblingly.
- *Sukute* - voluntarily.
- *Achakáte* - suddenly, unexpectedly.
- *Achakakáte* - mysteriously.
- *Kurkute* - angrily.
- *Oborte* - to sleep on the stomach.

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

- *Chileká, chilekáte* - how, in what way?
- *Neleká, nelekáte* - in this way.
- *Neká, nekáte* - in that way.
- *Enleká, enlekáte* - in this way.
- *Enká, enkáte* - in that way.
- *Terleká, terlekáte* - in the same way as that yonder.
- *Tería, terlékáte* - like what, in what manner?
- *Aroká, járekáte* - in any way at all.
- *Dásileká, dásilekáte* - like a servant, in a menial way.
- *Hiáreká (te)* - like the lightning.
- *Holáreká (te)* - like it was yesterday.
- *Aiumreká (te)* - audibly.
- *Hápáreká (te)* - quietly.
- *Aţkároleká (te)* - perceptibly.
- *Neloleká (te)* - visibly, obviously.
- *Gojoleká (te)* - mortally.
CHAPTER XXIII.

CONJUNCTIONS, INTERJECTIONS AND MISCELLANEOUS PARTICLES.

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

- **Ondo** - and.
- **Ente, entedó** - and then.
- **Mendo** - but.
- **Niámente** - for this reason, therefore.
- **Enámente** - for that reason, therefore.
- **Enareo** - or.

**INTERJECTIONS.**

130. The following list is self-explanatory:

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

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

**Éá** - yes.
**Ká** - no.
**Bano**
**Isu**
**Torang** - perhaps.

**Idu ondo** - who knows?
**Ká chi** - 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, *Iníge hujúđá—he himself will come,* and *Iní hujúgeá—he will certainly come.*

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

**Derang** - an independent particle standing at the end of a sentence and implying uncertainty or lack of personal knowledge. *E.g. Há̃tutee 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. Há̃tutee senakaná chimad—he has gone to the village I think, but I have no information on the subject.*

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

TERMS OF RELATIONSHIP, AND CASTE AND TRIBAL NAMES.

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

<table>
<thead>
<tr>
<th>Term</th>
<th>Pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Father</td>
<td>Apu</td>
</tr>
<tr>
<td>Mother</td>
<td>Engá</td>
</tr>
<tr>
<td>Parents</td>
<td>Engá-apuking</td>
</tr>
<tr>
<td>Son</td>
<td>Koáhon</td>
</tr>
<tr>
<td>Daughter</td>
<td>Kuihon</td>
</tr>
<tr>
<td>Children</td>
<td>Honko, sitiako</td>
</tr>
<tr>
<td>Elder brother (m. s.)</td>
<td>Bauu</td>
</tr>
<tr>
<td>Younger brother (m. s.)</td>
<td>Undi</td>
</tr>
<tr>
<td>Elder sister (w. s.)</td>
<td>Aji</td>
</tr>
<tr>
<td>Younger sister (w. s.)</td>
<td>Undikui</td>
</tr>
<tr>
<td>Elder sister (m. s.)</td>
<td>Aji</td>
</tr>
<tr>
<td>Elder brother (w. s.)</td>
<td>Bauu</td>
</tr>
<tr>
<td>Younger sister (m. s.)</td>
<td>Undi</td>
</tr>
<tr>
<td>misierá, undikui</td>
<td></td>
</tr>
<tr>
<td>Father's elder brother</td>
<td>Gungu</td>
</tr>
<tr>
<td>Father's younger brother</td>
<td>Káká</td>
</tr>
<tr>
<td>Younger brother's son (m. s.)</td>
<td>Gungu</td>
</tr>
<tr>
<td>Younger brother's daughter (m. s.)</td>
<td>Honserd, honherel</td>
</tr>
<tr>
<td>Elder brother's son (m. s.)</td>
<td>Honerá</td>
</tr>
<tr>
<td>Elder brother's daughter (m. s.)</td>
<td></td>
</tr>
<tr>
<td>Father's elder brother's wife</td>
<td>Gungu</td>
</tr>
<tr>
<td>Father's younger brother's wife</td>
<td>Káki, gauiing</td>
</tr>
<tr>
<td>Husband's younger brother's son</td>
<td></td>
</tr>
<tr>
<td>Husband's younger brother's daughter</td>
<td>Gungu</td>
</tr>
<tr>
<td>Husband's elder brother's son</td>
<td>Honserd</td>
</tr>
<tr>
<td>Husband's elder brother's daughter</td>
<td>Honerá</td>
</tr>
<tr>
<td>Father's elder brother's son</td>
<td>Bauu, undi</td>
</tr>
<tr>
<td>Father's elder brother's daughter</td>
<td>Aji, misi, misierá, undikui</td>
</tr>
<tr>
<td>Father's younger brother's son</td>
<td>Bauu, undi</td>
</tr>
<tr>
<td>Father's younger brother's daughter</td>
<td>Aji, misi, misierá, undikui</td>
</tr>
<tr>
<td>Father's elder sister</td>
<td>Hátom</td>
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<tr>
<td>Father's younger sister</td>
<td></td>
</tr>
<tr>
<td>Elder or younger brother's son (w. s.)</td>
<td>Homon, homonkoá</td>
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<tr>
<td>Elder or younger brother's daughter (w. s.)</td>
<td>Homonkui</td>
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<tr>
<td>Father's elder sister's husband</td>
<td>Kumá</td>
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<tr>
<td>Father's younger sister's husband</td>
<td></td>
</tr>
<tr>
<td>Wife's elder or younger brother's son</td>
<td>Gekó, gekóá</td>
</tr>
<tr>
<td>Wife's elder or younger brother's daughter</td>
<td>Gekui</td>
</tr>
</tbody>
</table>
9. Father's elder or younger sister's son - Bauu, undi.
   Father's elder or younger sister's daughter - Aji, misi, misierá, undíkui.

10. Mother's elder brother
    Mother's younger brother
    Elder or younger sister's son (m. s.) - Ge, gekoaá.
    Elder or younger sister's daughter (m. s.) - Gekui.

11. Mother's elder brother's wife
    Mother's younger brother's wife
    Husband's sister's son - Ge, gekoaá.
    Husband's sister's daughter - Gekui.

12. Mother's elder or younger brother's son - Bauu, undi.
    Mother's elder or younger brother's daughter - Aji, misi, misierá, undíkui.

13. Mother's elder sister
    Mother's younger sister
    Younger sister's son (w. s.) - Gungu.
    Younger sister's daughter (w. s.) - Gungu.
    Elder sister's son (w. s.) - Hon, honkoá.
    Elder sister's daughter (w. s.) - Honéra.

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, honkoá.
    Wife's elder sister's daughter - Honkui.

15. Mother's elder or younger sister's son - Bauu, undi.
    Mother's elder or younger sister's daughter - Aji, misi, misierá, undíkui.

16. Father's father - Tátaá. Son's son (m. s.)
    Father's mother - Jiráá. Son's son (w. s.)
    Mother's father - Tátaá. Daughter's son
    Mother's mother - Jiráá. (m. s.)
    Great grandfather - Gungu. Great grandson
    Great grandmother - Gungu. Great granddaughter
    Great grandfather - Gungu. Great grandson
    Great grandmother - Gungu. Great granddaughter

<table>
<thead>
<tr>
<th></th>
<th>Family Relationship</th>
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</thead>
<tbody>
<tr>
<td>18.</td>
<td>Wife's father - Honeár.</td>
<td></td>
<td>Daughter's husband (m. s.) - Ará.</td>
</tr>
<tr>
<td></td>
<td>Wife's mother - Hanár.</td>
<td></td>
<td>Daughter's husband (w. s.) - Ará.</td>
</tr>
<tr>
<td></td>
<td>Husband's father - Honeár.</td>
<td></td>
<td>Son's wife (m. s.) - Kimin.</td>
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<tr>
<td></td>
<td>Husband's mother - Hanár.</td>
<td></td>
<td>Son's wife (w. s.) - Kimin.</td>
</tr>
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<td></td>
<td>Wife's younger brother</td>
<td></td>
<td>Tená.</td>
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<td></td>
<td>Younger sister's husband (m. s.)</td>
<td></td>
<td>Ará.</td>
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<tr>
<td></td>
<td>Elder sister's husband (m. s.)</td>
<td></td>
<td>Tená.</td>
</tr>
<tr>
<td>20.</td>
<td>Wife's elder sister</td>
<td></td>
<td>Ajihanár.</td>
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<tr>
<td></td>
<td>Wife's younger sister</td>
<td></td>
<td>Tenákui.</td>
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<tr>
<td></td>
<td>Younger sister's husband (w. s.)</td>
<td></td>
<td>Ará.</td>
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<tr>
<td></td>
<td>Elder sister's husband (w. s.)</td>
<td></td>
<td>Tená.</td>
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<tr>
<td></td>
<td>Husband's younger brother</td>
<td></td>
<td>Iril.</td>
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<tr>
<td></td>
<td>Younger brother's wife (m. s.)</td>
<td></td>
<td>Kimin.</td>
</tr>
<tr>
<td></td>
<td>Elder brother's wife (m. s.)</td>
<td></td>
<td>Hili.</td>
</tr>
<tr>
<td>22.</td>
<td>Husband's elder sister</td>
<td></td>
<td>Ajihanár.</td>
</tr>
<tr>
<td></td>
<td>Husband's younger sister</td>
<td></td>
<td>Iril.</td>
</tr>
<tr>
<td></td>
<td>Younger brother's wife (w. s.)</td>
<td></td>
<td>Kimin.</td>
</tr>
<tr>
<td></td>
<td>Elder brother's wife (w. s.)</td>
<td></td>
<td>Hili.</td>
</tr>
<tr>
<td>23.</td>
<td>Wife's elder or younger sister's husband</td>
<td></td>
<td>Sarági.</td>
</tr>
<tr>
<td>24.</td>
<td>Husband's elder brother's wife</td>
<td></td>
<td>Aji</td>
</tr>
<tr>
<td></td>
<td>Husband's younger brother's wife</td>
<td></td>
<td>Undikui.</td>
</tr>
<tr>
<td>25.</td>
<td>Son's wife's father</td>
<td></td>
<td>Bálá</td>
</tr>
<tr>
<td></td>
<td>Son's wife's mother</td>
<td></td>
<td>Báláerá</td>
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<tr>
<td></td>
<td>Son's wife's parents</td>
<td></td>
<td>Báláking</td>
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<tr>
<td></td>
<td></td>
<td></td>
<td>(Same for daughter's husband's parents).</td>
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<tr>
<td></td>
<td>Father-in-law's younger brother</td>
<td></td>
<td>Káká honeár.</td>
</tr>
<tr>
<td></td>
<td>Father-in-law's elder sister</td>
<td></td>
<td>Hátom hanár.</td>
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<tr>
<td></td>
<td>Father-in-law's younger sister</td>
<td></td>
<td>Hátom hanár.</td>
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<td></td>
<td>Mother-in-law's elder brother</td>
<td></td>
<td>Kumá honeár.</td>
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<tr>
<td></td>
<td>Mother-in-law's younger brother</td>
<td></td>
<td>Kumá honeár.</td>
</tr>
<tr>
<td></td>
<td>Mother-in-law's elder sister</td>
<td></td>
<td>Gungu hanár.</td>
</tr>
<tr>
<td></td>
<td>Mother-in-law's younger sister</td>
<td></td>
<td>Gungu hanár.</td>
</tr>
<tr>
<td></td>
<td>Step-brother or half-brother</td>
<td></td>
<td>Bauu, undí.</td>
</tr>
<tr>
<td></td>
<td>Step-sister or half-sister</td>
<td></td>
<td>Aji, misi, misierá, undikui.</td>
</tr>
</tbody>
</table>
Father's other wife (elder) - Gungu.
Father's other wife (younger) - Gauing.

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

Note—1. In the case of Nos. 6, 9, 12, 15, and 27 (latter half) in the above list, the term to be used varies with the comparative age of the speakers. Thus, if a father's elder brother's son was being addressed, the word bauu would only be used if he was actually older than the speaker (see No. 2); otherwise 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 misierá could be used, as well as undikui, in the same circumstances.

2. It will be observed that all the various relationships covered by the English word "cousin" are expressed by the same Ho words as those used for uterine brothers and sisters. If a man says he is the elder brother (bauu) of another man, the next question is: Midlaireni eki kákágungureni (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, āpuing—my father, āpum—your father (suffix is me after a consonant), āpute—his father, and so on through the three numbers and persons. Though the possessive forms are, as a rule, suffixed to the term of relationship, there are a few terms in the list given in which it is infixed. Thus, "my elder brother's son" is honingsed and not honseđing, and "his elder brother's daughter" honteérä and not honeráté. The terms in which this occurs are undikui, honsed, honherel, honerá, homonkóá, homonkui, gekóá, gekui, honkoá, honkui and tevákui.
4. Besides the ordinary vocative case signs *ate, ated* and *atená* (see paragraphs 18 and 129), certain distinct forms are used in addressing relatives. The following are the most common:

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

The *á* in the alternative forms is the interjection mentioned in paragraph 129. It may be added to all the terms of relationship to form vocatives, e.g. *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 *kujiáte* (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: *Honingsedaíáing*—I call him elder brother's son, or *Kákáingáde*—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 Morâe chikáid—what relation is Samu of
Mora's?

Chipikáoaking - How are those two persons related?
Ako chikákoal
Aiko chikáid } - What relations are they of his?

135. It should also be mentioned that a system of sept relationship,
similar to that which obtains in the Brahman gotrás, is in force among
the Hos. The Ho tribe is divided into kilis or septs which are strictly
exogamous, all the members of a kilí being regarded as related by
descent through a common ancestor. They will thus call each other by
one or other of the terms of relationship given above, the correct term
being ascertained by tracing backwards until a common point is reached.
For example, if two members of a kilí meet for the first time, one will
enquire: "What used you to call my father?" If the other replies: "I
used to call him bauu (elder brother)," the latter will call the first
enquirer 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.

<table>
<thead>
<tr>
<th>CASTE OR TRIBAL NAME</th>
<th>HO EQUIVALENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Bhuiyá</td>
<td>Buiá</td>
</tr>
<tr>
<td>2. Bhumij</td>
<td>Muṭkan</td>
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<td>3. Birwal</td>
<td>Duráú</td>
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<td>4. Bistom</td>
<td>Bastom</td>
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<td>5. Brahmin</td>
<td>Bame</td>
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<tr>
<td>6. Chamár or Muchi</td>
<td>Karpábai Muchi</td>
</tr>
<tr>
<td>7. Chhatari or Rajput</td>
<td>Dumangbai Muchi</td>
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<tr>
<td>8. Dhobi</td>
<td>Itájáhon, Rájá</td>
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<td>9. Dom</td>
<td>Dobá</td>
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<td>10. Gareri</td>
<td>Dom</td>
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<td>11. Ghási</td>
<td>Minți gupii</td>
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<td></td>
<td>Gánsi</td>
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<tr>
<td></td>
<td>Name</td>
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<td>----------------------------------</td>
</tr>
<tr>
<td>12</td>
<td>Godla or Gom</td>
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<td>13</td>
<td>Gond</td>
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<td>14</td>
<td>Kalā or Sunri</td>
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<td>15</td>
<td>Kamār or Lohar</td>
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<td>Kewat</td>
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<td>Khandwál</td>
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<td>18</td>
<td>Khariá</td>
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<td>19</td>
<td>Kumhār</td>
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<td>20</td>
<td>Kurmi</td>
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<td>21</td>
<td>Mahomedan</td>
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<td>22</td>
<td>Mallah</td>
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<td>23</td>
<td>Modi</td>
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<td>24</td>
<td>Mundā</td>
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<td>25</td>
<td>Nāpīt or Hajām</td>
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<td>26</td>
<td>Santāl</td>
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<td>27</td>
<td>Sarāk</td>
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<td>28</td>
<td>Tamariā</td>
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<td>29</td>
<td>Tānti</td>
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<tr>
<td>30</td>
<td>Teli</td>
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<tr>
<td>31</td>
<td>Thaterā</td>
</tr>
<tr>
<td>32</td>
<td>Uraon</td>
</tr>
</tbody>
</table>
SHORT PIECES FOR TRANSLATION.

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

1.—The Body.


2.—Cattle.


3.—Birds.


4.—Fish.


5.—The Hot Weather.

ondo tasad goechábáoa. Chidukoo gojoáko. Imin tetangá chi misá misá huringleká reá dá nuere ji ruáá.

6.—The Rains.


7.—The Cold Weather.


8.—Trees.


9.—Houses.


10.—Clothes.


11.—Sabai Grass.

12.—Lac.


13.—Cocoons.


14.—HO version of the Creation.

VOCABULARY AND INDEX.
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.
adv. = adverb.
conj. = conjunction.
inter. = interjection.
i. p. = idiomatic phrase
n. a. = animate noun.
n. i. = inanimate noun.
num. = numeral.

v. t. = transitive verb.
v. i. = intransitive verb.
v. imp. = impersonal verb.
v. irreg. = irregular verb.
v. p. = verb in passive voice.
v. rec. = reciprocal verb.
v. ref. = reflexive verb.
post. = postposition.
pron. = pronoun.

VOCABULARY.
ENGLISH—HO.

A.
abduct (v. t.) ... adkir, arkid
able (v. irreg.) ... dai
abortion (n. i.) ... endá-ad
abscess (n. i.) ... uju
abscend (v. i.) ... nir
abuse (v. t.) ... gone, erang
accidentally (adv.) ... áchakáte
according to custom (adv.) ... dasturlelkáte
according to one's (adv.) wishes ... sananglelkáte, uruulelkáte
account (n. i.) ... leká
accuse (v. t.) ... chirá
accused person (n.a.) ... mudále
accustom (v. t.) ... sebe
ache (v. imp. and v. i.) ... hásu
acid (adj.) ... moroe
acquit (v. t.) ... dá, báge
Adam's apple (n. i.) ... utufóda, utufué
adjoin (v. sec.) ... topo
adopt (v. t.) ... dubumbul, asulhárá
adorn (v. t.) ... singár
adult (n. a.) ... seánakani
advantage (n. i.) ... láb
adversary (n. a.) ... bairi
affection (n. i.) ... juri
after (post. and adv.) taiomre, taiomte
after a little while (adv.) ... liká liká, názi, náven, huring gári taiomte, huringleká taiomte
afternoon (n. i.) ... tárişingi
again (adv. & v. t.) ondo
age (n. i.) ... sirmá
aggregate (v. t.) ... éá, rájí, bai, suku
ague (v. imp.) ... rúsurusu
air (n. i.) ... sirmá
alas (inter.) ... haigore, hainá hainágo, bapúrī, bapúrigore
alive (v. p.) ... jido
all (adj.) ... saben
alluvial deposit (n. i.) ... tobará
almost (adv.) ... liká
almost completely (adv.) ... haringbárte
alone (adv.) ... sumang, sumad
also (conj.) ... o (used as suffix only), jáked
alter (v. t.) ... bodol
although (conj.) ... enre, iminre
amaze (v. t.) ... ákachaká, ákadándá
amazed (v. imp.) ... ákachaká, ákadándá
ancestor (n. a.) ... jidátá
and (conj.) ... ondo
angry (v. imp. v. i., & adj.) ... kurkur
animal (n. a.) ... jontu
ankle (n. i.) ... kátárénake
anklet (n. i.) ... ándu
anna (n. i.) ... ádá
another (adj.) ... étá
another person (pron.) ... étá
another thing (pron.) etáá
answer (v. t.) ... kájiurá
ant (n. a.) ... muβa, tontó, hau, nidir
ant-hill (n. i.) ... bunum
any (adj.) ... ján
any person (pron.) ... jání
anything (pron.) ... jáná
anywhere at all (adv.) járe, jápáre, játáre
appear (v. p.) ... atkkáro, nelo
appraise (v. t.) ... gonong
apprehend (v. t.) ... sáb
approximately (adv.) a{kárte
argue (v. rec.) ... kapájí
arm (n. i.) ... ti
armlet (n. i.) ... táro
armpit (n. i.) ... hatlá
arrange (v. t.) ... bai, dili
arrange bride-price (v. t.) ... gonong sid
arrest (v. t.) ... sáb
arrive (v. i.) ... seter, tebá
arrive at (v. t.) ... betá
arrow (n. i.) ... sar
asan tree (n. i.) ... hatná dáru
ascend (v. i.) ... rakab
ashamed (v. imp.) ... giu
ashes (n. i.) ... töröe
ask (v. t.) ... asi, kuli
ass (n. a.) ... gadá
assemble (v. t.) ... hündi
assist (v. t.) ... dengá
associate with (v. ref.) ... jurin
astonish (v. t.) ... ákachaká, áka-
dandá
astonished (v. imp.) ákachaká, áka-
dandá
astringent (adj.) ... heben
at first (adv.) ... sidáre
atmosphere (n. i.) ... sirmá
attention (n. i.) ... ji
at the back of (adv.) doeáre,
danangre
aunt (n. a.) ... gunqú, gaungín,
hátom, káki
avarice (n. i.) ... táká-láb
axe (n. i.) ... háke, kápi
axle (n. i.) ... nigá

B.

babe (n. a.) ... bále hon
bachelor (n. a.) ... dińdá seped
back (n. i.) ... döeá
backbone (n. i.) ... sindurijang
bad (adj.) ... etká, etkan
bád land (n. i.) ... pi ote, kündi ote
bad luck (n. i.) ... losib banoa
bad omen (n. i.) ... oná ere
bad spirit (n. a.) ... bongá
bag (n. i.) ... kuchu
baggage (n. i.) ... bárom
bake (v. t.) ... lad
balance (n. i.) ... sare
bald (adj.) ... changdel, chere
bamboo (n. i.) ... mád
band (n. i.) ... güti
bándh (n. i.) ... bándá
bank (n. i.) ... kūti (gará
kūti - bank
of a river)

bar across a door (n. i.) ... sonoro, ganai
barber (n. a.) ... bandári,
barandi
bargain (v. rec.) ... kipiring
bark (v. t.) ... bu
bark of a tree (n. i.) ugr
barren woman (n. a.) bánji
basket (n. i.) ... kńchi, tunki,
tópá
bask in the sun (v. t.) jeńere artang
bathe (v. t.) ... ordá
be (v. irreg.) ... mená
beam (n. i.) ... kodlu
bean (n. i.) ... simri
bear (n. a.) ... bálú, bána
bear (v. t.) ... sáting
beard (n. i.) ... darchá
beat (v. t.) ... tám
beat a drum (v. t.) ... ru
beat in (v. t.) ... se
beat out a plough-share (v. t.) ... hulsing, paján, ter
beautiful (adj.) ... bagon nelo
becausé (conj.) ... mente
beckon (v. t.) ... gauí
become (v. irreg.) ... hóbáo
bed (n. i.) ... párkom
bee (n. a.) ... drurur
beetle (n. a.) ... uru
before (post. & adv.) ... àerre, àerte,
mangre, samanangre
beg (v. t.) ... koe
begin (v. t.) ... ète
beginning (n. i.) ... enete, munu
behind (adv. & post.) ... taimoté,
taimoté, doedré, 
danangre, kundamere
be in a hurry (v. i.) ... káubau
belch (v. t.) ... auu
believe (v. t.) ... sári
bellows (n. i.) ... sinipud
bell hung round the neck of cattle (n. i.) ... tiring
below (adv.) ... látarre, subáre
bend (v. t.) ... leod
benefit (n. i.) ... lúb
benighted (v. p.) ... aíubo, nídáo
berá land (n. i.) ... sál ote
besides (conj.) ... ne bágekete
betel-nut (n. i.) ... guá
big (adj.) ... marang
bilo (n. i.) ... pit
bill (n. i.) ... ái
bind (v. t.) ... tol
bird (n. a.) ... oe
birdlime (n. i.) ... átá
birth (n. i. & v. t.) ... jonom
bison (n. a.) ... birkerá
bite (v. t.) ... húá, hab
bitter (adj.) ... mer
black (adj.) ... hende
black ant (n. a.) ... tóto, muín
blacken (v. t.) ... hende
blacksmith (n. a.) ... kamár
blame (v. t.) ... chirá
blanket (n. i.) ... komoro
beat (v. t.) ... ráá
blind (adj.) ... medadukan,
kandára, kávri
blink (v. t.) ... rápid
blood (n. i.) ... maiom
blow away (used of wind only-v. t.) ... oting
blow up a fire, i.e. with a fan (v. t.) ... jir
blow with bellows (v. t.) ... sipud
blow with the mouth (v. t.) ... ong, onong
blue (adj.) ... gádeč
boat (n. i.) ... dongá
body (n. i.) ... homó
body-louse (n. a.) ... líjá-siku
boil (n. i.) ... uju
boil (v. t.) ... tiki, basang
boil eggs (v. t.) ... oiong
boil paddy, i.e. be-
fore husking (v. t.) ... liti, tiki
bone (n. i.) ... jang
book (n. i.) ... kitábé, boi
boots (n. i.) ... karpá
<table>
<thead>
<tr>
<th>English Word</th>
<th>Bengali Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>bore (v. t.)</td>
<td>... bu</td>
</tr>
<tr>
<td>born (v. p.)</td>
<td>... jonomo</td>
</tr>
<tr>
<td>borrow (v.t.)</td>
<td>... riv idi</td>
</tr>
<tr>
<td>bor tree (n. i.)</td>
<td>... bai dāru</td>
</tr>
<tr>
<td>bother (v. t.)</td>
<td>... mukuing</td>
</tr>
<tr>
<td>bottom (n. i.)</td>
<td>... látar</td>
</tr>
<tr>
<td>bough (n. i.)</td>
<td>... koto</td>
</tr>
<tr>
<td>boundary (n. i.)</td>
<td>... chiní, simá, chaudi</td>
</tr>
<tr>
<td>boundary pillar</td>
<td>(n. i.) ... pilpai</td>
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<tr>
<td>bow (v. t.)</td>
<td>... tirub</td>
</tr>
<tr>
<td>bow (n. i.)</td>
<td>... ásar</td>
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<tr>
<td>bow of a fiddle (n. i.)</td>
<td>... gened, banam ásar</td>
</tr>
<tr>
<td>bowstring (n. i.)</td>
<td>... hatalal</td>
</tr>
<tr>
<td>bracelet (n. i.)</td>
<td>... sákóm, sanka</td>
</tr>
<tr>
<td>Brahmin (n. a.)</td>
<td>... Bame</td>
</tr>
<tr>
<td>brain (n. i.)</td>
<td>... hatang</td>
</tr>
<tr>
<td>branch (n. i.)</td>
<td>... koto</td>
</tr>
<tr>
<td>brass (n. i.)</td>
<td>... pilol, kánsá</td>
</tr>
<tr>
<td>brave (adj.)</td>
<td>... borsá</td>
</tr>
<tr>
<td>breach (v. t.)</td>
<td>... aná, marau</td>
</tr>
<tr>
<td>bread (n. i.)</td>
<td>... lad</td>
</tr>
<tr>
<td>break (v. t.)</td>
<td>... rápud, rau, od, hochá, sid</td>
</tr>
<tr>
<td>break into pieces</td>
<td>(v. t.) ... kechá</td>
</tr>
<tr>
<td>break into pieces with the hands</td>
<td>(v. t.) ... bandí</td>
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<tr>
<td>breast (n. i.)</td>
<td>... kuam</td>
</tr>
<tr>
<td>breast of woman</td>
<td>(n. i.) ... toá</td>
</tr>
<tr>
<td>breathe (v. t.)</td>
<td>... sáed</td>
</tr>
<tr>
<td>breeze (n. i.)</td>
<td>... hoio</td>
</tr>
<tr>
<td>bribe (v. t.)</td>
<td>... gus</td>
</tr>
<tr>
<td>brick (n. i.)</td>
<td>... itá</td>
</tr>
<tr>
<td>bride (n. a.)</td>
<td>... koneá</td>
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<tr>
<td>bridegroom (n. a.)</td>
<td>... bor</td>
</tr>
<tr>
<td>bridge (n. i.)</td>
<td>... dudi, kukuru, pul</td>
</tr>
<tr>
<td>bright (adj.)</td>
<td>... maskal</td>
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<tr>
<td>brin of a vessel</td>
<td>(n. i.) ... chutká, kándon</td>
</tr>
<tr>
<td>bring (v. t.)</td>
<td>... águ</td>
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<tr>
<td>bring a case (v.t.)</td>
<td>... nádis</td>
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<tr>
<td>bring in (v. t.)</td>
<td>... áder</td>
</tr>
<tr>
<td>bring out (v. t.)</td>
<td>... ol</td>
</tr>
<tr>
<td>broad (adj.)</td>
<td>... osár</td>
</tr>
<tr>
<td>brother (n. a.)</td>
<td>... baau, undi, hágá</td>
</tr>
<tr>
<td>brother-in-law</td>
<td>... baunhóneáar, tevá, árá, iril</td>
</tr>
<tr>
<td>brothers (n. a.)</td>
<td>... undíboéá, undíbóko</td>
</tr>
<tr>
<td>brushwood (n. i.)</td>
<td>... tondang, hárháhúru</td>
</tr>
<tr>
<td>bud (n. i.)</td>
<td>... moi</td>
</tr>
<tr>
<td>buffalo (n. a.)</td>
<td>... kerá</td>
</tr>
<tr>
<td>bug (n. a.)</td>
<td>... májí</td>
</tr>
<tr>
<td>bull (n. a.)</td>
<td>... andiá</td>
</tr>
<tr>
<td>bullock (n. a.)</td>
<td>... hárá</td>
</tr>
<tr>
<td>bundle of clothes</td>
<td>(n. i.) ... gente, gentri</td>
</tr>
<tr>
<td>bundle of paddy</td>
<td>(n. i.) ... birá, muuti</td>
</tr>
<tr>
<td>burn (v. t.)</td>
<td>... átar, ting</td>
</tr>
<tr>
<td>burn (v. i.)</td>
<td>... lo</td>
</tr>
<tr>
<td>burn (v. imp.)</td>
<td>... usúr</td>
</tr>
<tr>
<td>burn a dead body, burn bricks or lime</td>
<td>(v. t.) ... rapá</td>
</tr>
<tr>
<td>burn straw, i. e. to fertilize land</td>
<td>(v. t.) ... bápal</td>
</tr>
<tr>
<td>burn wood for char-</td>
<td>... hánagar</td>
</tr>
<tr>
<td>coal (v. t.)</td>
<td>... rápudo</td>
</tr>
<tr>
<td>burst (v. p.)</td>
<td>... topá</td>
</tr>
<tr>
<td>bury (v. t.)</td>
<td>... heperpatá</td>
</tr>
<tr>
<td>bush (n. i.)</td>
<td>... mendo</td>
</tr>
<tr>
<td>but (conj.)</td>
<td>... pampal</td>
</tr>
<tr>
<td>butterfly (n. a.)</td>
<td>... kiring</td>
</tr>
</tbody>
</table>
buzz (v. imp.) ... lutursári
by accident (adv.) ... áchakáté
by chance (adv.) ... áchakáté
by means of (post.) ... horáte

c.
cactus (n. i.) ... sid
cage (n. i.) ... gári, gároá
calamity (n. i.) ... dukú
calf (n. a.) ... min

call (v. t.) ... keá
call loudly (v. t.) ... in
call out (v. t.) ... in
camel (n. a.) ... unít
can (v. irreg.) ... dái
capable of judging well or thinking properly (v. i.) ... seá́v
capon (n. a.) ... gaiá sim
care for (v. t.) ... suku
careful (v. t.) ... urua
carry (v. t.) ... ídú
carry away (v. t.) ... adkir, arkid, àtu, oštáng
carry in the arms (v. t.) ... koeong
carry in the hand (v. t.) ... ídú
carry off (v. t.) ... adkir, arkid, àtu, oštáng
carry on the back (v. t.) ... gundra, kud
carry on the bosom (v. t.) ... hebe
carry on the head (v. t.) ... dupil
carry on the hip (v. t.) ... hebe
carry on the shoulder (v. t.) ... go
carry tales (v. t.) ... ker
carry under the arm (v. t.) ... herbed
carry with both hands (v. t.) ... siping idi
cart (n. i.) ... sagi, gári
case (n. i.) ... mokardmá
cast (v. t.) ... hurlá, shudmá, endú

caste (n. i.) ... játí
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.) ... já́lom
catch in the hand (v. t.) ... telá
catch round the waist (v. t.) ... gá́ti
catch the breath (v. t.) ... deo
caterpillar (n. a.) ... chidú
cattle (n. a.) ... uri
cave (n. i.) ... látá, udu
cease (v. t.) ... bá́ge
centipede (n. a.) ... sengel-mármär
Chaibassa (n. i.) ... Dongol
chain (n. i.) ... sinki, sikri, jirjri
chair (n. i.) ... dubteá, gándú, machilá
Chakardapore (n. i.) ... Chaká
chalk (n. i.) ... kálímití
chameleon (n. a.) ... kákárambád
change (v. t.) ... bodol
channel (n. i.) ... máría, otol, dá-horá
charcoal (n. i.) ... hängar
charge (n. i.) ... jimá, gotáo
chase (v. t.) ... hár, kāki
cheat (v. t.) ... chakad
cheek (n. i.) ... jod
chest (n. i.) ... kuam
chew (v. t.) ... tāgoe
chew the cud (v. t.)... lijum
chicken-pox (n. i.)... māri
child (n. a.) ... hon, sitiā
chilli (n. i.) ... malchi, marchi
chin (n. i.) ... ákidá
chisel (n. i.) ... ruká
cholera (n. i.) ... lāii-dul
choose (v. t.) ... sālā
chop with a hatchet
(v. t.) ... samá
chop wood (v. t.) ... topang
cigarette (n. i.) ... pikā
claim (v. t.) ... dābi
claim possession
(v. t.) ... eser
clap the hands (v. t.) ... táping chaprā
claw (n. i.) ... sarsar
claw (v. t.) ... gotā
clean (adj. & v. t.)... parchi
clean with water
(v. t.) ... chápi
clear forest (v. t.)... āmin
clear the throat
(v. t.) ... kāē
clear up (v. i.) ... pāevá
clear water (n. i.)... tetā dá
climate (n. i.) ... dā-hoio
climb (v. i.) ... de, rakab
clod of earth (n. i.)... hásābu
close (adj.) ... jāpá, nāé
cloth (n. i.) ... lijā
clothes (n. i.) ... lijā
cloud (n. i.) ... rimil
clue (n. i.) ... mundi
cluster (v. t.) ... jur
coat (n. i.) ... sutu
coal (n. i.) ... hängar
cobra (n. a.) ... pándu bing
cobweb (n. i.) ... jālom
cockerow (n. i.) ... simrá
cockfight (v. t.) ... sim tol, i. e. with artificial spurs (kāti). Sim pārā is any place where cock-fighting usually takes place, the winning cock being called jiktār sim or. sāndi, and the loser pād. sim or. sāndi.
The action of the cocks is known as sodā; the reciprocal form sopodā being common.

cockroach (n. a.) ... upi
cocoon (n. a.) ... lungam, lugam
coffin (n. i.) ... chalpā
cohabit (v. t.) ... do, jagar, juti, misā.
coiffure (n. i.) ... supiā, rotod
cold (adj.) ... rabang, tutkun, sāsā
cold in the head
(v. imp.) ... māeddā
collar bone (n. i.) ... dātāromjang
collect (v. t.) ... hundī
collect round (v. t.) ... jur
coloured border of a dhoti (n. i.) ... onol
comb (n. i. & v. t.)... nāki
come (v. i.) ... hjuju
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
(v. ref.) ... goen
cowardly (adj.) ... boro
common (adj.) ... sadai
cowherd (n. a.) ... gupi
complainant (n. a.) ... mudai
cowhouse (n. i.) ... gová
compound (n. i.) ... bakai

crab (n. a.) ... kať kom, kákom
compromise (v. t.) ... bai, ráj 
conceal (v. t.) ... uku
 crane (v. a.) ... ko
confess (v. t.) ... sakoá
creep (v. i.) ... obor
collection (n. i.) ... naii, náge
confusion (n. i.) ... golmál
 criticizing (v. t.) ... chirá
consumption (n. i.) ... ráj rog

crocodile (n. a.) ... táen
crooked (adj.) ... banká, koche, 
gándi
counter (v. t.) ... jagar
cross-beam (n. i.) ... koölú
converse (v. t.) ... jatjar, kapáji

crouch (v. i.) ... obor
cook (v. t.) ... isin
crow (n. a.) ... ká
cook rice (v. t.) ... mándi, dündu
crow (v. t.) ... ráa
cooked rice (n. i.) ... mándi, dündu
crowd (n. i.) ... gúti
cool (adj.) ... reá
crowbar (n. i.) ... sáboro
coolie (n. a.) ... nálái, nálátani

crush between nails (v. t.) ... tób
copper (n. i.) ... támá

cry (v. t.) ... ráa
copy (v. t.) ... nakal
crystal (n. i.) ... aši diri
corrupt (v. t.) ... etkáléchí
cuckoo (n. a.) ... toau
cotton (n. i.) ... kádsom
cucumber (n. i.) ... táer

cough (v. t.) ... ku
cultivate (v. t.) ... siú, si
cough and cold (n. i.) ku-mándá

cultivated land (n. i.) ... ote, si-ote
count (v. t.) ... leká

cultivator (n. a.) ... siú
country (n. i.) ... disum
country spirit (n. i.) ... arki

cunning (adj.) ... chutor
courtesy (adj.) ... borsá

cup made of leaves (n. i.) ... pu
court (n. i.) ... kachéri
cup made of metal (n. i.) ... ginía
courtyard (n. i.) ... ráchá

curred milk (n. i.) ... dündá toá
cousin (n. a.) ... kákágungu,
curry (n. i.) ... utu
 bauu, undi,
custard-apple (n. i.) ... mandal,
etc. Vide

dambau
Chap. xxiv

cover (v. t.) ... hárub

custody (n. i.) ... jimá, gotao
cover (n. i.) ... hanárub

cover, e. g. with a
blanket (v. t.) ... uin
custom (n. i.) ... dastur
cut (v. t.) ... má
cut as with scissors (v. t.) ... látab
cut branches (v. t.)... hese
cut brushwood (v. t.) ... ging
cut grass or paddy (v. t.) ... ir
cut into pieces (v. t.) ... gundui
cut up flesh (v. t.)... ged
cut up with a knife or with the teeth (v. t.) ... rere
cut with a knife (v. t.) ... had
cut wood (v. t.) ... topang

d.
dacoit (v. t.) ... dáku
daily (adv.) ... dimsi, dimsi
daily labourer (n. a.) nálái, nálátani
dál (n. i.) ... utu (cooked);
dálí (un-cooked)
damage (v. t.) ... etká
dance (v. i.) ... sun
danger (n. i.) ... boro, tuku
dark (adj.) ... hende, nubá
date (n. i.) ... kitá
daughter (n. a.) ... kuinhon
daughter-in-law (n. a.) ... kimin
dawn (n. i.) ... ang, idang
day (n. i.) ... betar, betarang, hulá, bár, má, din.
day after tomorrow (adv.) ... meang, gapáter
day before yesterday (adv.) ... holáter
dead (adj.) ... gojakan
dead body (n. i.) ... monrá
defa (adj.) ... kála
death (n. i.) ... gonoe
death-rattle (n. i.) ... hu
deceive (v. t.) ... chakadí
decorate (v. t.) ... singár
decorate hair with flowers (v. t.) ... bá
decrease (v. p.) ... ádu, huringo
deep (adj.) ... ikír
deer (n. a.) ... birjílu, pustá, saram
defendant (n. a.) ... mudálé
delay (v. t.) ... gári
den (n. i.) ... láta, undu
deny (v. t.) ... ká-manating
deposition (n. i.) ... kájí
depressed (v. imp.)... huringji, monduku
deride (v. t.) ... lãándá
descend (v. ref.) ... ádu, águn
desire (v. imp.) ... sanang
despise (v. t.) ... hila
destroy (v. t.) ... nuksaí
devil (n. a.) ... bongá
dew (n. a.) ... saparum-dá, sisir, sisir-dá
dhoti (n. i.) ... pínda
die (v. i.) ... gojo
die of starvation (v. i.) ... uu
different (adj.) ... étá, kilimili, tangá.
difficult (adj.) ... hambal, muskil
dihbári (n. i.) ... bakai
dim (adj.) ... dumdelá
dip into water (v. t.) ... tupu
dirty (adj.) ... humu, etká
discharge (v. t.) ... áa, báge
disciple (n. a.) ... chelá
discover (v. t.) ... betá, nám
disease (n. i.) ... hásu, rogo
dismiss (v. t.) ... áa, báge
dissect (v. t.) ... ged
dive (v. i.) ... unum
divide (v. t.) ... hating
do (v. t.) ... riká
dog (n. a.) ... setá
doored (n. i.) ... duar, silping
doubled up (adj.) ... ungud ungud
doubt (n. i.) ... tá
doubtful (adj.) ... ká-sárioleká
dove (n. a.) ... putam
drag (v. t.) ... or
draw (v. t.) ... or
draw (v. t.) ... onol
draw in the breath (v. t.) ... sib
draw water (v. t.) ... burá, taui
dream (v. t.) ... kumu
dress (v. t.) ... tusing
dribble (n. i.) ... ulidá
drink (v. t.) ... nu
drive (cattle) (v. t.) ... hár
drive in (v. t.) ... áder
drive in with a hammer (v. t.) ... kilum
drivell (v. t.) ... ulidá
drive out (v. t.) ... hárol
drown (v. i.) ... sur
drum (n. i.) ... damang
drunken (v. p.) ... bulo
drunken (adj.) ... bul
dry (adj.) ... ro
dry up (v. t.) ... ánjed
duck (n. a.) ... kovro, hedegele, jer-jangá
dumb (adj.) ... galá
dung (n. i.) ... guri, guris
dunghill (n. i.) ... dubi
dwarf (n. a.) ... baram
dysentery (n. i.) ... maiom lai-dul, sul

each (adj.) ... mutil
ear (n. i.) ... lutur
ear of paddy or other crop (n. i.) ... gele
early (adj.) ... bāle
early (adv.) ... idangre
ear-ring (n. i.) ... murki, pagrá.
earth (n. i.) ... hásá
earthen waterpot (n.) ... chátu
earthquake (n. i.) ... ote-ruku
ease oneself (v. t.) ... i, birpá, ol
east (n. i.) ... singiol
easy (adj.) ... lár
eat (v. t.) ... jom
eat as much as one can (v. t.) ... bi
echo (v. i.) ... sáriurá
edge (n. i.) ... kusti
edible (n. i.) ... jometeá, chará
edible root (n. i.) ... sängá
egg (n. i.) ... járom, bili, peor, peuo
eight (num.) ... irileá, iril
elbow (n. i.) ... ùká
elephant (n. a.) ... háti
embankment (n. i.) ... ávi, réi, embré
embrace (v. t.) ... hambyá
emigrate (v. t.) ... disum báge
employ (v. t.) ... áchu, paiti em
empty (adj.) ... sámá
end (v. t.) ... chábá
end (n. i.) ... chanab, tunu
enemy (n. a.) ... bairi
engage (v. t.) ... áchu
enough (adj.) ... lálí, joká
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<td>enquire (v. t.)</td>
<td>kuli, tadáruk</td>
<td>fan (v. t.)</td>
<td>jir</td>
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<td>enter (v. t.)</td>
<td>bolo</td>
<td>fan (n. i.)</td>
<td>jirentá</td>
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<td>entwine (v. t.)</td>
<td>paťá</td>
<td>far (adj.)</td>
<td>sanging</td>
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<td>envy (v. imp.)</td>
<td>hinsá, chentá</td>
<td>fast (v. t.)</td>
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<td>epilepsy (n. i.)</td>
<td>ambári</td>
<td>fat (adj.)</td>
<td>kiri</td>
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<td>equal (adj.)</td>
<td>midge, barábari</td>
<td>fat (n. i.)</td>
<td>itil</td>
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<td>escape (v. i.)</td>
<td>pochá</td>
<td>father (n. a.)</td>
<td>ápú</td>
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<td>especially (adv.)</td>
<td>jaškáté</td>
<td>father-in-law (n. a.)</td>
<td>honeár</td>
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<td>eunuch (n. a.)</td>
<td>gatá</td>
<td>fault (n. i.)</td>
<td>clará, dos</td>
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<td>aiub</td>
<td>fear (v. t.)</td>
<td>boro</td>
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<td>ever (adv.)</td>
<td>jā chušá</td>
<td>feather (n. i.)</td>
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<td>everlasting (adj.)</td>
<td>jorong jorong</td>
<td>feed (v. t.)</td>
<td>ájom</td>
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<td>every (adj.)</td>
<td>mutid</td>
<td>feel (v. t.)</td>
<td>aškár</td>
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<td>evidence (n. i.)</td>
<td>ijárd</td>
<td>female organ (n. i.)</td>
<td>ruji</td>
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<td>excavate (v. t.)</td>
<td>ur</td>
<td>fence (n. i.)</td>
<td>bakai, churui</td>
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<td>lá, rakab</td>
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<td>exchange (v. t.)</td>
<td>bodol</td>
<td>fibre (n. i.)</td>
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<td>extinguish (v. t.)</td>
<td>ev</td>
<td>fight (v. t.)</td>
<td>laráí, larái</td>
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<td>extract (from something written)</td>
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<td>fig tree (n. i.)</td>
<td>loá dáru</td>
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<td>(v. t.)</td>
<td>olol</td>
<td>fill (v. t.)</td>
<td>pere</td>
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<td>eye (n. i.)</td>
<td>med</td>
<td>fill the stomach</td>
<td>bi</td>
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<td>eyebrow (n. i.)</td>
<td>med-kándom</td>
<td>filled, filled</td>
<td>periakan</td>
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<td>eyelid (n. i.)</td>
<td>ranápid</td>
<td>with</td>
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**F.**

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<td>fable (n. i.)</td>
<td>káni</td>
<td>finger (n. i.)</td>
<td>gándá, dáro, kátub</td>
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<td>face (n. i.)</td>
<td>med-muá</td>
<td>finger-nail (n. i.)</td>
<td>sarsar</td>
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<td>face to face (adv.)</td>
<td>anmá-samná</td>
<td>finger's breadth (n. i.)</td>
<td>mid sarsar,</td>
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<td>fade (v. i.)</td>
<td>goso</td>
<td>(n. i.)</td>
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<td>faint (v. irreg.)</td>
<td>gojoleká hobáo</td>
<td>finish (v. t.)</td>
<td>chábá</td>
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<td>fair (adj.)</td>
<td>esel</td>
<td>fire (n. i.)</td>
<td>sengel</td>
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<td>fall (v. i.)</td>
<td>u, gur, hándi</td>
<td>firefly (n. a.)</td>
<td>ipipiuung</td>
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<td>fall on the back (v. t.)</td>
<td>sandang</td>
<td>first (adj.)</td>
<td>sidá</td>
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<td>(v. i.)</td>
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<td>first (adv.)</td>
<td>sidáre, sidáte</td>
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<td>fall on the stomach</td>
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<td>fish (n. a.)</td>
<td>hákú</td>
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<td>fish-hook (n. i.)</td>
<td>básí</td>
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fishing-net (n. i.) ... jálom
fist (v. t.) ... gil
fist (n. i.) ... chipud
five (num.) ... moía, moi
fix (v. t.) ... sob
fix (time or date) ... dili
flag (n. i.) ... tōol
flame (n. i.) ... jul
flat rice (n. i.) ... táben
flax (n. i.) ... son
flea (n. a.) ... karchu
flesh (n. i.) ... jilu
float (v. i.) ... chátom
flood (n. i.) ... bān
flour (n. i.) ... holong, lupa
flower (n. i.) ... bā
flow slowly (v. i.) ... lingi
flow swiftly (v. i.) ... hāri
flute (n. i.) ... rutu
fly (v. i.) ... āpir
fly (n. a.) ... roko
flying-fox (n. a.) ... báduri
fog (n. i.) ... pukaḍ
fold round (v. t.) ... pāte
fold up (v. t.) ... látum
follow (v. t.) ... otong, pichā
follow, as a sort of bodyguard (v.t.) ... sutu
foolish (adj.) ... dondo
foot (n. i.) ... kātā
footprint (n. i.) ... mándā
for (post.) ... lagite, lagid
forced (adj.) ... pochoā
forcibly (adv.) ... pochoāte
ford (n. i.) ... gāt
forehead (n. i.) ... samang
foreigner (n. a.) ... diku
forest (n. i.) ... bir
forge (v. t.) ... ter
forget (v. t.) ... ring
forgive (v. t.) ... mpā, bāge
forked piece of wood (n. i.) ... tuam
form ears (v. i.) ... gele
formerly (adv.) ... sidāre, sidāte
form into cocoons (v. t.) ... tol
four (num.) ... upunā, upun
four annas (n. i.) ... siki
fowl (n. a.) ... sim
fox (n. a.) ... tākulā, tuī, kalkal, karamchā
frank (adj.) ... sidā-sādā
free of charge (adj.) ... sāmā
fresh (adj.) ... rokā
friend (n. a.) ... juri
frighten (v. t.) ... birkau, boroichi
frog (n. a.) ... choke
fruit (n. i.) ... jo
fruit of mahuā tree (n. i.) ... dolā
fry (v. t.) ... atā
full moon (n. i.) ... purnimā, tuli chāndu
full of (v.p.) ... pereo
full of (adj.) ... pereakān
funeral (n. i.) ... topājang
furrow (n. i.) ... nailgārā

G.

gabion (n. i.) ... churui
gain (n. i.) ... lāb
garden (n. i.) ... bakai
garlic (n. i.) ... rāsuni
gasp (v. imp.) ... deo
gather (v. t.) ... hundi
germinate (v. i.) ... omom
get (v. t.) ... nām
get accustomed to (v. t.) ... sebe
get out of the way (v. ref.) ... átom
get ripe (v. i.) ... járom
get up (v. ref.) ... utá
ghi (n. i.) ... gotom
ghost (n. i.) ... roá, umbul
giddy (v. imp.) ... bobiur
giggle (v. t.) ... lándá
ginger (n. i.) ... ádá
ginning machine (n. i.) ... linijum
give (v. t.) ... em
give evidence (v. t.) ... gaud pere
give in marriage (v. t.) ... gong
give the oath (v. t.) ... sará
glad (v. imp.) ... suku, ránsá
glare, to feel sun's (v. imp.) ... turtung
glass (n. i.) ... arsi diri
slutton (n. a.) ... jumbu
go (v. i.) ... sen, seno
Godái (n. a.) ... Gau
goat (n. a.) ... merom
gold (n. i.) ... sánom
good (adj.) ... bugi, bugin
good luck (n. i.) ... losib
good terms (v. rec.) ... bapai
go on hands and knees (v. i.) ... ombá
goose (n. a.) ... houso
go out (n. i.) ... ol
Gour (n. a.) ... Gau
gourd (n. i.) ... tumbá, suku
grain (n. i.) ... jang
granddaughter (n. a.) ... jaii-kui
grandfather (n. a.) ... tátá
grandmother (n. a.) .. jiai
grandson (n. a.) ... jaii
grass (n. i.) ... tasad, dambu
groshopper (n. a.) ... somsor
gratis (adj.) ... sámá
graze (v. i.) ... áting
graze (v. t.) ... gupi
grease (n. i.) ... itil
green (adj.) ... tasadléká
green pigeon (n. a.) ... huá
 greet (v. t.) ... joár
grey-haired (adj.) ... pénder-bo
grieve (v. imp.) ... hiating
grind, in a pestle & mortar or in a mill (v. t.) ... rid
grind the teeth (v. t.) ... dáá rárid
groan (v. t.) ... gerang
grow (v. i.) ... hárá
grow (v. t.) ... háráčhi
growl (v. t.) ... logor, nornor
grow old (v. p.) ... hómi
grumble (v. t.) ... logor
guard (v. t.) ... hóro
guava (n. i.) ... tamrás
guess (v. t.) ... atkár
guest (n. a.) ... kupul
gullet (n. i.) ... utútúa, utútua
gun (n. i.) ... bundu
gundli (n. i.) ... guol, gundli
gunpowder (n. i.) ... toroe

H.
hail (n. a.) ... aril
hair (n. i.) ... ub
hair ornament (n. i.) ... chindi, chindibá
half (num.) ... τalá
hammer (n. i.) ... koťási
hand (n. i.) ... ti
handcuffs (n. i.) ... sikri
handle of plough
(n. i.) ... kábá
hang (v. t.) ... hákágoe, tolgoe
hang up (v. t.) ... háká
happen (v. irreg.) ... hóbáo
happy (v. imp.) ... suku
hard (adj.) ... kete
hard water (n. i.) ... ibil dá
hard-working (adj.). pean
hare (n. a.) ... kuláv
harrow (v. t.) ... kárá
harvest time (n. i.). bábá ir dipli, sardi
hat (n. i.) ... tupuri
hatch (v. i.) ... ratui
hate (v. t.) ... kílá
have patience with (v. t.) ... săting
hawk (n. a.) ... besrá
head (n. i.) ... bo
headman (n. a.) ... Mundá
hear (v. t.) ... aium
heart (n. i.) ... ji
Heaven (n. i.) ... sirémá
heavy (adj.) ... hambal
heel (n. i.) ... indiká
heir (n. a.) ... oáris
help (v. t.) ... dengá
hiccough (v. imp.) ... deo
hide (v. t.) ... ukú
hide (n. i.) ... var
high (adj.) ... salangi
high land (terraced) (n. i.) ... kundi ote, pite
high land (unterraced) (n. i.) ... gorá
hill (n. i.) ... buru
hillock (n. i.) ... gótu
hill-stream (n. i.) ... lor
hip (n. i.) ... chapat
hip-bone (n. i.) ... durijang
hire (n. i.) ... nálá
hire a plough (v. t.) ... goálí
hiss (v. t.) ... son, su
hit against (v. t.) ... tákí, toke
hit a mark (v. t.) ... to
hit with fist (v. t.) ... gil
hive (n. i.) ... dáká
hoar-frost (n. a.) ... ratang
hoarse (v. imp.) ... gagará
hoe (v. t.) ... chálú
hole (n. i.) ... undú
honest (adj.) ... bugi, lugin
honey (n. i.) ... dímur da, lili
... dá, hurumsuku
honeycomb (n. i.) ... dáká
hoof (n. i.) ... háv
hornet (n. a.) ... lili
horns (n. i.) ... diríng
horse (n. a.) ... súdom
host (n. a.) ... qusúvá
hot (adj.) ... lólo, urgam, jełe, hád
house (n. a.) ... óá
how (adv.) ... chileká
how many (adj.) ... chimin
how much (adj.) ... chiminang, chimtang
hungry (v. imp.) ... renge
hunt (v. t.) ... sangar
hurt (v. t.) ... hásu
husband (n. a.) ... herél, hám
husband & wife (n. a.) ... kulíngá
husk (v. t.) ... rung
husk (n. i.) ... hép
husked rice (n. i.) ... chaúlí
hyaena (n. a.) ... dándákulá
I.
identify (v. t.) ... nelurum
idiotic (adj.) ... dondo
if (conj.) ... relo (used as suffix only)
ignorant (adj.) ... dondo
iguana (n.a.) ... tor
ill (v. imp.) ... hástu
illegitimate (adj.) ... jantá
impede (v. t.) ... kesed
in addition (conj.) ... ne bágekete, jatká
in a line (adv.) ... gene gene, gete gete
in any way whatsoever (adv.) ... jálekáte
in broad daylight (adv.) ... singi maskaire
increase (v. i.) ... hárvá lá, rakab
Indian corn (n.i.) ... gangai
in fact (adv.) ... sárighe, sárite
infant (n.a.) ... bále hon
infect (v.t.) ... jan
inform (v.t.) ... káji, ndub, ker
in future (adv.) ... áerre
inner room (n.i.) ... áding
in no way whatsoever (adv.) ... jálekáteukó
insanity (n.i.) ... baiá
insensible (adj.) ... gojoleká
inside (adv.) ... bitárre, bitárte
instalment (n.i.) ... kisti
intend (v.imp.) ... sanang
intentionally (adv.) ... ádákete
intestines (n.i.) ... porá
in the beginning (adv.) ... sidáre, munure
in the midst of (adv.) ... táláre
in the presence of (adv.) ... samanangre
iron (n.i.) ... meď
iron ore (n.i.) ... bichá, bichá diri
irrigate (v.t.) ... dá idi, áré
irrigation reservoir (n.i.) ... bándá
itch (v.imp.) ... babatá
itch (n.i.) ... ksrá
jackal (n.a.) ... tuiu, kalkal, tauskulá, karamchá
jackfruit (n.i.) ... porso, kantará
jail (n.i.) ... jél
jámun tree (n.i.) ... kudá cláru
jealous (v.imp.) ... hinsá, chentá
join (v.p.) ... mido
joint (n.i.) ... joren
join together (v.t.) ... jód, mid
journey (v.i.) ... senhorá
joyful (v.imp.) ... ráásá
judgment (n.i.) ... hukum
juice (n.i.) ... ráái
jump (v.t.) ... ui
junction (n.i.) ... midakantá
jungle (n.i.) ... bir
jungle-fowl (n.a.) ... bir-sim
just before daylight (adv.) ... mir-mirre
keep (v.t.) ... saitíbá
keep awake (v.t.) ... en
keep a woman (v.t.) ... do, saitíbá
keep in the mouth (v.t.) ... látum
keep quiet (v.ref.) ... hapat
kernel (n.i.) ... jang
key (n.i.) ... chábi
kick (v.t.) ... padá
kill (v.t.) ... goe
kind (adj.) ... saiad-korong
kingpost (n.i.) ... jóni
kiss (v.t.) ... chereb
kite (n.a.) ... kuid
knee (n.i.) ... mukui, ikum
knife (n. i.) ... kätu

knock (v. t.) ... tuto

knot (n. i.) ... tondom

know (v. t.) ... ádá

know by instinct (v. t.) ... chirgal

korait (n. a.) ... chiittin bing

Kumhár (n. a.) ... Kunkal

kurthi (n. i.) ... hoe

kusum tree (n. i.) ... báru dáru

leech (n. a.) ... hapad

leap with cow dung (v. t.) ... bundá

left (adj.) ... konie, lengá ti

depth (v. p.) ... sareo

leg (n. i.) ... kátá

leisure (n. i.) ... pursat

lend (v. t.) ... kári, rin em

leopard (n. a.) ... kindar-kulá

leprosy (n. i.) ... tundubándiá

lessen (v. t.) ... ádu, águ

level (adj.) ... barábari, somán, mid

level land (v. t.) ... kárá

lick (v. t.) ... jal

lid (n. i.) ... hanárub

lie (v. t.) ... chakad

lie down (v. i.) ... giti, burum

life (n. i.) ... ji

light (n. i.) ... diá, maskal

light (adj.) ... lar

light a cigarette (v. t.) ... jundi

light a fire (v. t.) ... sengel ting

light a lamp (v. t.) ... maskal, marsal

lightning (n. a.) ... hichir

like (v. t.) ... suku

like (adj.) ... leká

lime (n. i.) ... chuná

limestone (n. i.) ... chundiri

limp (v. t.) ... loke

linseed (n. i.) ... uuchi

lip (n. i.) ... locho

liquor-shop (n. i.) ... gudám

listen (v. t.) ... aium

little (adj.) ... huring

little finger (n. i.) ... hon dáro

live (v. t.) ... jíd

live (v. ref.) ... tain

liver (n. i.) ... im

lizard (n. a.) ... dondá, tor

load (v. t.) ... ládi
load (n. i.) ... bári
loan (n. i.) ... rig
lock (n. i.) ... kulpu
locust (n. a.) ... tukapará
lodge (v. t.) ... derá
loin-cloth (n. i.) ... botoe
long (adj.) ... jiling
look (v. t.) ... nel
look after (v. t.) ... saitibá, gotáo
look down (v. t.) ... tīrub, med, ádu
look for (v. t.) ... nám
looking glass (n. i.) ... arsi,
(n. i.) ... nepelupurum
look sideways
(v. t.) ... hetá
look out for (v. t.) ... loro
look up (v. t.) ... sangil, med rakab
loosen (v. t.) ... jindal
lop branches (v. t.) ... hese
lose (v. t.) ... ad
loose caste (v. p.) ... jāti etkáo,
ojáti
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loud (adj.) ... kákalá
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lower (v. t.) ... ádu, águ
low jungle (n. i.) ... tondang
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mahuá (n. i.) ... madkam
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make a noise (v. t.) ... kákalá
make charcoal (v. t.) ... hängar
make into powder (v. t.) ... laud
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make preliminary arrangements for a marriage (v. t.) ... bápolá
make ready (v. t.) ... seká
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man (n. a.) ... ho
mange (n. i.) ... kasrá
mango (n. i.) ... uli
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mark (n. i.) ... anka, chiná
market (n. i.) ... hát
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matter (n. i.) ... sondoro
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measles (n. i.) ... bumburi
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measure rice (v. t.) ... song
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medicine (n. i.) ... red
meet (v. t.) ... dárom, mid
melt (v. i.) ... ser
menses (n. i.) ... chándure
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mica (n. i.) ... pálú hásá
midday (n. i.) ... tikin
middle (adj.) ... tálá
midwife (n. a.) ... dai
milk (n. i.) ... toá
milk (v. t.) ... taui
millet (n. i.) ... kode
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minor (n. a.) ... ká-seanakani
mirror (n. i.) ... arsi,

nepelupurum

mist (v. t.) ... endá-ad
miser (n. a.) ... oiol
misfortune (n. i.) ... dukú
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bandar,
áldajígi
mosquito (n. a.) ... sikhí
moth (n. a.) ... pampil, tirá,
patni
mother (n. a.) ... engá
mother-in-law (n. a.) ... hanár
mouldy (v. t.) ... bau
mountain (n. i.) ... buru
mouse (n. a.) ... chuťu
mouth (n. i.) ... á
move (v. t.) ... átom
move away (v. t.) ... tersá, tersá
move near (v. t.) ... dará
much (adv.) ... pará
mud (n. i.) ... hásá, l-sod,
jobe, dobe
muddy water (n. i.) ... borá dá
mushroom (n. i.) ... ud
muskrat (n. a.) ... chandi
mustard (n. i.) ... nám, áajang
myrabolams (n. i.) ... merel, rolá
mysterious (adj.) ... ákadandá

N.

nail (n. i.) ... kánti
naked (adj.) ... totá
name (n. i.) ... notum, numu
namesake (n. a.) ... sáki
narrow (adj.) ... botari, resed
navel (n. i.) ... butí
near (adj.) ... japá, náe
necessity (n. i.) ... dorkár
neck (n. i.) ... hot o
necklace (n. i.) ... hisir
needle (n. i.) ... súi, suja
niece (n. a.) ... gungu, honerá,
homonkui,
gekui, honkui
neigh (v. t.) ... rátu
nephew (n. a.) ... gungu, honsed,
honherel,
ñomonkoá
gekoá, honkoá
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nettle (n. i.) ... sengelsing,
jepender
sakam

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new (adj.) ... námá
new moon (n. a.) ... mulu
next year (n. i.) ... kálon, huju
      sirmá
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      or sister (n. a.) ... sumutu
nickname (n. i.) ... pāte numu
night (n. i.) ... nídá
nightmare (v. t.) ... bongá otá
nim tree (n. i.) ... ním dáru
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node (v. i.) ... duni
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north (n. i.) ... kātáchamrá
nose (n. i.) ... muá, muá
nose ornament (n. i.) ... guvrá
nostril (n. i.) ... muá-unú, 
      muá-unú
not even once (adv.) ... misáo ká
nothing (pron.) ... jándó bano
not yet (adv.) ... auri
notwithstanding
      (conj.) ... enre, iminre
now (adv.) ... ná
nudge (v. t.) ... gauí
nursery (for plants)
      (n. i.) ... dáru párá bakai

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oath (n. i.) ... sara
obey (v. t.) ... manáting
obscene language
      (n. i.) ... máge
obstacle (n. i.) ... kenesed, gándí
obstruction (n. i.) ... kenesed, gándí
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offence (n. i.) ... chirá, dos
often (adv.) ... isu duná
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oil (v. t.) ... ojo
oil-press (n. i.) ... gároí, jánti
old (adj.) ... hám, buri, 
      párpi
omen (n. i.) ... ere
on (post) ... chetante, 
      chetanrē
on behalf of (post.) ... lagité, lagíd
once (adv.) ... misá
once upon a time
      (adv.) ... musing betar, 
      mid dipli
one (num.) ... miad, miá, mi
one-eyed (adj.) ... kāvá, kāpri
one by one (adv.) ... mido mido
onion (n. i.) ... peájí
only (adv.) ... sumang, sumad
ooze out (v. i.) ... ol
open (v. t.) ... ni
open (adj.) ... siddásáda
open the eye (v. t.) ... árid
open the mouth (v. t.) ... cháb
or (conj.) ... chi
orally (adv.) ... áte
origin (n. i.) ... upan
original clearer of
      the soil (n. a.) ... munureni, 
      munúd parjá
ornament (n. i.) ... singár
orphan (n. a.) ... ámbárob
other (adj.) ... étá
ought (v. irreg.) ... lagátingá
outcaste (v. t.) ... ojáti, játi etká
outrage (v. t.) ... pochóta do
outside (adv.) ... bárte, bárre
over (post.) ... chetante, 
      chetanrē
overflow (v. t.) ... pair
owe (v. t.) ... chirá, rin
owl (n. a.) ... kokor
owner (n. a.) ... gusíná
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pachwai (n. i.) ... diang, ili

P.
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paddy bird (n. a.) ... ko
pain (n. i.) ... hásu
paint (v. t.) ... onöl, jod
palás tree (n. i.) ... mur dáru
palate (n. i.) ... limítri
palm tree (n. i.) ... kitá dáru
pane of glass (n. i.) arsi
papaiyá (n. i.) ... pabítá
paper (n. i.) ... sakam
pardon (v. t.) ... màp
parents (n. a.) ... engá-ápu
parrot (n. a.) ... doe, kead, rupe
par (n. i.) ... handítíng, itad
partridge (n. a.) ... chitri
pet from hand to
hand (v. t.) ... chápál
pass urine (v. t.) ... dukí
paw (n. i.) ... kátá
pay a debt (v. t.) ... hal
peacock (n. a.) ... márá
peak (n. i.) ... chuítica
peel fruit (v. t.) ... hoói
peel off the bark of
a tree (v. t.) ... lór
penis (n. i.) ... lói
peon (n. a.) ... chaprási
perhaps (adv.) ... torang, idá
perspiration (n. i.) ... balbal-dá
perspire (v. imp.) ... balbal
petition (v. t.) ... darkás
phlegm (n. i.) ... kái
piór tree (n. i.) ... tárob dáru
piece (n. i.) ... poisí
pickaxe (n. i.) ... kunkua, chołke
pick up (v. t.) ... chu, halang
picture (n. i.) ... naksá
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piece (n. i.) ... kechá
pig (n. a.) ... sukari, sukri
pigeon (n. a.) ... dudmol
pimple (n. i.) ... pusrí
pipal tree (n. i.) ... hesá dáru
pit (n. i.) ... huáng
place (v. t.) ... do, em
place (n. i.) ... tairul
plaintiff (n. a.) ... mudái
plaint (v. t.) ... galang
plant (n. i.) ... chárá
plant (v. t.) ... rói
plantain (n. i.) ... kudál
plant closely (v. t.) párá
plaster (v. t.) ... jod
plaster with mud
(v. t.) ... jálom
plate (n. i.) ... kuṭrá, táli,
tári (made of metal); patrá
(made of stone); chukluti, chiti, kaléyi (made of leaves); latter is
more a bowl than a plate.
play (v. i.) ... inúng
play the drum (v. t.) ru
play the fiddle (v. t.) bánum
play the flute (v. t.) oróng
pleased (v. imp.) ... sükú
pliable (adj) ... liúld
plot of land (n. i.) ... ote
plough (n. i.) ... nail
plough (v. t.) ... siú, si
plough cattle (n. a.) ávri ávri
ploughshare (n. i.) párál
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.) ... chuítica
point out (v. t.) ... chungúl
poison (v. t.) ... rub, bísí-em
poison (n. i.) ... bísí
poisonous (adj.) ... bisian
poor (adj.) ... renge
porcupine (n. a.) ... jíki
portion (n. i.) ... hanáting, ital
possess (v. t.) ... dakal, dakal
possible (v. irreg.)... dai, hobá dai, hobáoleká
post (used in house
building) (n. i.)... kuntu
pot (n. i.) ... chátu (made
of earth); patrá (made of stone)
potato (n. i.) ... sánga
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.) ... báin
prevent (v. t.) ... maud, esed,
keed
price (n. i.) ... gonong
prick (v. t.) ... gutu
prison (n. i.) ... jel
prisoner (n. a.) ... koidi
prod (v. t.) ... ruung, hoctor,
tundá
profit (n. i.) ... láb
prohibit (v. t.) ... maná
proof (n. i.) ... sabuj
prop (v. t.) ... turub
proper (adj.) ... tik
property (n. i.) ... biti, ginis
'protect (v. t.) ... danang, banchau
'prond (v. imp.) ... mamarang
pull after (v. t.) ... or
pull up (v. t.) ... tauti
pumpkin (n. i.) ... kakárnu,
kakru, pándoi
punish (v. t.) ... sajá
pupil (n. a.) ... etoni, chétá
pupil of the eye (n. i.) med-rájá
pursue (v. t.) ... hár, káki, pická
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,
p 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,
whiteswash, 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.
quagnire (n. i.) ... jagdá
quarrel (v. rec.) ... eperang,
goponde
quench (v. t.) ... hárob
question (v. t.) ... kuli
quick (adj.) ... ánjá
quickly (adv.) ... ánjáte, bode
quicksand (n. i.) ... dalki gitil
quicksilver (n. i.) ... párá
quiet (adj.) ... hápá
quill (n. i.) ... il
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ridicule (v. t.) ... lándá
right (adj.) ... tik, bugi, bugin
right (adj.) ... etom, jöm tí
ring (n. i.) ... polá, mundam
ring (v. t.) ... sário
ringworm (n. i.) ... kaprá
rinse the mouth (v. t.) ... hutum
ripen (v. i.) ... járom, mátá
rise (v. i.) ... ot, tur, utá
river (n. i.) ... gará
road (n. i.) ... horá, sarap
roam (v. i.) ... senbá
roar (v. t.) ... rumul, ría
roast (v. t.) ... rapá
rob (v. t.) ... re
rock (n. i.) ... hutulb, sereng
roof (n. i.) ... salandi
room (v. i.) ... oá
root (n. i.) ... red
rope (n. i.) ... bair, págá, bor
rot (v. i.) ... soéá
round (adj.) ... tuli, duri, gol
roundabout (adj.) ... biur-biur, banká-banká
rub (v. t.) ... ir
rump (n. i.) ... dubui
run (v. t.) ... nir
run away (v. i.) ... nir.
rupee (n. i.) ... táká
rust (n. i.) ... i

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sabai grass (n. i.) ... badchom
sack (n. i.) ... guin, kurchu
sacred grove (n. i.) ... jaier
sacrifice (v. t.) ... longá, pujá
sacrificer (n. a.) ... dùri
sad (v. imp.) ... hiáting
saddle (n. i.) ... pólán
sagar (n. i.) ... sagi
sál (n. i.) ... sarjom
salary (n. i.) ... nálá
sale (n. i.) ... nilám
saliva (n. i.) ... ubidá
salt (n. i.) ... bulung
salt-lick (n. i.) ... hálmad
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save (v. t.) ... danang, banchau
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say "yes" (v. t.) ... eá
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scales for weighing (n. i.) ... tulá
scar (n. i.) ... gauvéa chiná
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scatter (v. t.) ... nitir
scissors (n. i.) ... lana'tab
school (n. i.) ... iskul
scold (v. t.) ... domkau
scorpion (n. a.) ... márnmár
scowl (v. t.) ... kürkurtel nel
scrape off (v. t.) ... husid
scratch (v. t.) ... gotá, paská
scream (v. t.) ... iu
screech (v. t.) ... iu
screw (v. t.) ... choe
scrub (n. i.) ... tondang
scrub (v. t.) ... gasar
scurf (n. i.) ... chitu
seythe (n. i.) ... dátárom
sea (n. i.) ... doreá
season (n. i.) ... dipli
seat (n. i.) ... dubtét
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secrete (v. t.) ... uku
see (v. t.) ... nel
seed (n. i.) ... hitá, hereteá
seem (v. p.) ... atkáro, nelo
seize (v. t.) ... sáb
seldom (adv.) ... misá misá
selfish (adj.) ... ká-emo
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separate (v. t.) ... bengá
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set free (v. t.) ... áa, báge
set silkworm's eggs (v. t.) ... tipan
set silkworms or lace (v. t.) ... ávrá
settle a raiyat (v. t.) ... parjá dub
settlement (n. i.) ... muká
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sew (v. t.) ... gá
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shade (n. i.) ... umbul
shafts (of a sagar) (n. i.) ... jàngí, udá
shale (v. i.) ... ruku
shake (v. t.) ... rukuichi
shake the head (meaning "yes") (v. t.) doro
shake the head (meaning "no") (v. t.) bo ruku
shallow (adj.) ... tembe, ká-ikir
shame (v. imp.) ... giu
share (v. t.) ... hə́tīng
share (n. i.) ... hanating, itad, bág
sharp (adj.) ... lesér
sharpen (v. t.) ... lesér
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shed the skin (v. i.) ... utrúo
sheep (n. a.) ... mindí
shell (n. i.) ... gendá
shelter (v. t.) ... danang, banchau
shin (n. i.) ... kurchukatá
shine (v. t.) ... maskal, jul
shiver (v. i.) ... ruku
shoe (n. i.) ... karpá
shoot (n. e. plants) (v. t.) ... omon
shoot (v. t.) ... tore, tore, tuing
shop (n.i.) ... dokán
shore (n. i.) ... kútí
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short-sighted (adj.) ... dumdulá
shoulder (n. i.) ... tarrán
show (v. t.) ... udár
shore (v. t.) ... udub
shrewd (adj.) ... chutur
shrivel up (v. i.) ... goso
shudder (v. i.) ... gisír
shut (v. t.) ... händed
shut the eye (v. t.) ... japid
shuttle (n. i.) ... dongí
shy (v. imp.) ... giu
sick (v. imp.) ... hásu
sickle (n. i.) ... dátárom
side (n. i.) ... kútí
sieve (n. i.) ... cháká
sift (v. t.) ... chálá,
sigh (v. t.) ... su
sign (n. i.) ... chiná
sign (v. t.) ... sui
signal (n. i.) ... chiná
signature (n. i.) ... sui
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silent (adj.) ... hapá
silk (n. i.) ... hungam, lugam
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<td>sit astride (v. i.)</td>
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<td>sleep on the side (v. i.)</td>
<td>sutáte giti</td>
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<td>slide (v. i.)</td>
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<td>slightly raised (adj.)</td>
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<td>snap the fingers (v. t.)</td>
<td>ŋeb</td>
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<td>snap up with the fingers (v. t.)</td>
<td>tiu</td>
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<td>snatch away (v. t.)</td>
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<td>snipe (n. a.)</td>
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<td>suáetes</td>
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<td>soft water (n. i.)</td>
<td>etang dá</td>
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<td>soil (n. i.)</td>
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<td>sole of the foot (n. i.)</td>
<td>kátá-talká, kátá-rámá</td>
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<td>so many (adj.)</td>
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<td>some (adj.)</td>
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<td>somehow (adv.)</td>
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<td>sometimes (adv.)</td>
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<td>son (n. a.)</td>
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(‘wedding song’ is called dong and ‘comic song’ lagri durang; both these having been taken from the Santals.)
son-in-law (n. a.) ... árá
soon (adv.) ... ánjithe, bode
sore (n. i.) ... gau
sorry (v. imp.) ... hating
sort (v. t.) ... tándá
sound (v. t.) ... sári
soup (n. i.) ... vásí
sour (adj.) ... jojo
south (n. i.) ... bokanduki
sow (v. t.) ... her
sowing season (n. i.) ronì, hero
spade (n. i.) ... kuddlam
span (n. i.) ... bitá
spark (n. i.) ... ete
sparrow (n. a.) ... dèdém
spear (n. i.) ... barchá, barchi
speak (v. t.) ... kójì, men
speak falsely (v. t.)... chakra
spices (n. i.) ... moslá
spider (n. a.) ... bindirám
spider's web (n. i.) ... játom
spill (v. t.) ... endá
spin (v. t.) ... tákui
spine (n. i.) ... sindurijang
spinning-wheel (n. i.) ... rentá
spit (v. t.) ... be
spleen (n. i.) ... pilá
split bamboo (n. i.) ... bátá
split into two parts (v. t.) ... chátá
spoil (v. t.) ... etká
spoon (n. i.) ... lundjí
sprain (v. t.) ... lofe
spread a bed (v. t.) ... bil
spread a mat (v. t.) ... ated
spread a table (v. t.) ... bil
spread grain out (v. t.) ... tási
spread stones (v. t.) ... ated
spread straw (v. t.) ... ated
spread the legs apart (v. t.) ... tándá

spring (n. i.) ... puñádá
spring (v. t.) ... uí
sprinkle (v. t.) ... hirchi
sprout (v. i.) ... omon
spur (n. i.) ... chilgu(natural); káti (artificial)
squeeze out with the hand (v. t.) ... chipá
squint (n. i.) ... káse med.
  korche med
squirrel (n. a.) ... tu
stab (v. t.) ... sobo
stagger (v. i.) ... dampa-dumpu
stand (v. i.) ... tingu
stand abuse (v. t.) ... sángi
star (n. a.) ... ipil
start (v. t.) ... ete
startle (v. t.) ... birkau, boroichi
starve (v. t.) ... uu
statement (n. i.) ... káji
stay (v. i.) ... tángi, tain
steal (v. t.) ... kumbu
steam (n. i.) ... ojong
steep slope (n. i.) ... anágu, anádu, ranakab
step-brother (n. a.) ... bauu, undí
step-daughter (n. a.) ... honerá
step-father (n. a.) ... káká
step-mother (n. a.) ... gauing
step-sister (n. a.) ... āji, misi,
  misierá, undikui
step-son (n. a.) ... honsej,
  honkerel
stick (n. i.) ... dandá
stick (v. t.) ... júá, jer
stiff (adj.) ... kete
still (conj.) ... enreö, iminreö
still-born (adj.) ... goote jonomlen
sting (v. t.) ... tu
sting (n. i.) ... tunu
stir (v. t.) ... hondá
stomach (n. i.) ... lai
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<td>swan (n. a.)</td>
<td>swan (n. a.)=hônso</td>
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<tr>
<td>swarm of bees</td>
<td>swarm of bees (n. i.)=jur</td>
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<tr>
<td>swear (v.t.)</td>
<td>swear (v.t.)=sará</td>
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<tr>
<td>sweat (n. i.)</td>
<td>sweat (n. i.)=balbal-dá</td>
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<tr>
<td>sweep (v. t.)</td>
<td>sweep (v. t.)=joo</td>
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<tr>
<td>sweet (adj.)</td>
<td>sweet (adj.)=nogôd, sibil</td>
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<tr>
<td>sweetmeats (n. i.)</td>
<td>sweetmeats (n. i.)=metài</td>
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<tr>
<td>sweet potato</td>
<td>sweet potato (n. i.)=sângá</td>
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<td>swell (v. i.)</td>
<td>swell (v. i.)=mo</td>
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<tr>
<td>swell out the cheeks</td>
<td>swell out the cheeks (v. t.)=kope</td>
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<td>swim (v. t.)</td>
<td>swim (v. t.)=oiar</td>
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<tr>
<td>swing (v. t.)</td>
<td>swing (v. t.)=dângdung</td>
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<tr>
<td>sword (n. i.)</td>
<td>sword (n. i.)=torai</td>
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<td>table (n. i.)</td>
<td>table (n. i.)=mej</td>
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<td>tail (n. i.)</td>
<td>tail (n. i.)=chadlom</td>
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<tr>
<td>tailless (adj.)</td>
<td>tailless (adj.)=bândiá</td>
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<tr>
<td>take (v. t.)</td>
<td>take (v. t.)=idi</td>
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take care (inter.) ... ochá, ocho
take care of (v. t.) ... saitibá
take charge of (v. t.) ... gotá
take down (v. t.) ... ádu
take hold of (v. t.) ... sáb
take off clothes (v. t.) ... tud*
take off a dhoti or
a sari (v. t.) ... rau, tota
take off the fire (v. t.) ... rud
take out (v. t.) ... ot, ondony
take out of the
ground (v. t.) ... tud* take out with the
hand (v. t.) ... chu*
take shelter (v. t.) ... danang
take shelter from
rain (v. i.) ... sur take up by the roots
(v. t.) ... tub tale (n. i.) ... káji, káni tall (adj.) ... salangi tamarind (n. i.) ... jojo tame (v. t.) ... asul tame (adj.) ... óaren, hatüren
tank (n. i.) ... pukurí Tánti (n. a.) ... Pevaír tar (n. i.) ... alkatána taste (v. t.) ... chaká tattoo (v. t.) ... kodá teach (v. t.) ... eko* tear (v. t.) ... chachá, oe tear into pieces (v. t.) ... kechá tear with teeth (v. t.) ... rere tears (n. i.) ... med-dá* tell (v. t.) ... káji tempt (v. t.) ... birau ten (num.) ... geleá, gel tent (n. i.) ... lijáreá ó, tamboóá tepid (adj.) ... urgum terraced lowland
(n. i.) ... sál terraced upland
(n. i.) ... pi, kundí testicle (n. i.) ... peto than (conj.) ... ete that (pron. & adj.) ... ená, en thatch (n. i.) ... saù thatch (v. t.) ... saiu dal Thaterá (n. a.) ... Tintri then (adv.) ... enang, ente therefore (conj.) ... néámente, neálagite, enámente, enálagite thick (adj.) ... gotá, ibil thief (n. a.) ... kumbu thigh (n. i.) ... bulu thin (adj.) ... etang, usu, batari thing (n. i.) ... ginis think (v. t.) ... atkár thirsty (v. imp.) ... tetkár this (pron. & adj.) ... neá, ne thorn (n. i.) ... jamum thread (n. i.) ... sutam threaten (v. t.) ... domkau three (num.) ... apiá, ape thresh (v. t.) ... en* threshing-floor (n. i.) ... kolom throat (n. i.) ... ututùa, ututúa throw (v. t.) ... huríá, hudmá, ter throw away (v. t.) ... endá thrust (v. t.) ... hofo, rung thumb (n. i.) ... engá-dáro thumb impression ... maring gándate (n. i.) ... awa, tpa thunder (n. a.) ... rimi-l-sári thunderbolt (n. i.) ... ter tiek (n. a.) ... tiki tickle (v. t.) ... gamang ticklish (v. imp.) ... gamang tie (v. t.) ... tol tie tightly (v. t.) ... uru tiger (n. a.) ... kulá
tighten (v. t.) ... iting
til (n. i.) ... tilming.
tile (v. t.) ... kecho dal
tiles (n. i.) ... kecho
time (n. i.) ... dipli
tip (n. i.) ... chūtkāv
tired (v. imp.) ... lāgā
tobacco (n. i.) ... sōkul
today (adv.) ... tising
toe (n. i.) ... gāṇḍa
togeth (n. i.) ... sarsar
tomorrow (adv.) ... gapā
tongue (n. i.) ... lee, alang
too (adv.) ... o (used as a suffix)
tooth (n. i.) ... dāṭā

turn round (v. t.) ... biur
twilight (n. i.) ... mir-mir
twin children (n. a.) jinni honking
twist (v. t.) ... choe, unī
twine the tail (v. t.) ... pere
two (num.) ... bāriā, bār
tempo (n. i.) ... keclw
tangle (n. i.) ... keclw
tread (v. t.) ... jutid, ked

U
ugly (v. i) ... etkā nelō
umbrella (n. i.) ... chātom
unanimously (adv.) midre, midṭe
unboiled (adj.) ... adōā
uncle (n. a.) ... āpo, kākā,
kumā, māmā
unclean (adj.) ... bisi
under (adv.) ... lātarre, subāre
understand (v. t.) ... bujau, samjau
undress (v. t.) ... tud
unexpected (adj.) ... āchakā
unexpectedly (adv.) ... āchakāte
unhusked rice (n.i.) ... bābā
unmarried (adj.) ... dindā
unrefined sugar
(n. i.) ... gur
untie (v. t.) ... rā-
until (adv.) ... chinmin jāked
untrue (adj.) ... chakaď
unwilling (v. irreg.). kā
unwrap cocoons (v.t.) bor
upland, i.e. unter-
raced cultivated
land (n. i.) ... gorā ote
upper arm (n. i.) ... supu
upper garment (n. i.) ... sutui
uproot (v. t.) ... rub
upset (v. t.) ... ultā
up to (adv.) ... jokā
urid (n. i.) ... rambā
urine (n. i.) ... dukī
V.

vaccination (n. i.) ... tiká
valley (n. i.) ... sokoa
value (n. i.) ... gonong
valuable (adj.) ... gonongan
various (adj.) ... étá etá, kilimili
vegetable (n. i.) ... úá
vein (n. i.) ... sir
verandah (n. i.) ... pindigi
very (adv.) ... isu
very many (adj.) ... isu purá, sángi
village (n. i.) ... hátn
village priest (n. a.) ... diuri
vineyard (n. i.) ... dák-bakai
violence (n. i.) ... pochoá
visible (v. i.) ... neló
voluntarily (adv.) ... sukute
vomit (v. t.) ... ulá
vulture (n. a.) ... didi
vulva (n. i.) ... ruji

water channel (n. i.) ... dá-horá, otol, máriá
waterfall (n. i.) ... sági, dul-dá
watersnake (n. a.) ... sakombing, dundubing
wave (n. i.) ... chel
wax (n. i.) ... situad
weave (v. t.) ... teng
weaver (n. a.) ... penain
wedding song (n. i.) ... dong
wood (v. t.) ... het
weeds (n. i.) ... damba
week (n. i.) ... hát
well (adj. & v. i.) ... bagi, bagin
well (adv.) ... bugite
well (n. i.) ... sud, chuá
wellknown (v. i.) ... uai, umi
west (n. i.) ... singhasur
wet (adj.) ... odad, lúm
what (pron.) ... okoná, chikaná
what (adj.) ... okon, chikan
wheat (n. i.) ... gom
wheel (n. i.) ... sági
when (adv.) ... choilá, chuilá
where (adv.) ... okonre, okonte, okonpáre

W

wages (n. i.) ... nárá
waist (n. i.) ... máeang
wait (v. i.) ... tángi, tain
wait for (v. t.) ... tángi
-wake (v. i.) ... utá
wake (v. t.) ... utáichi
walk (v. i.) ... sen, seno
wall (n. i.) ... ginil
want (n. i.) ... ringá
want (v. t.) ... asi
warm (adj.) ... urgyum
warm at a fire (v. t.) ... jirub
wash clothes (v. t.) ... itkid
wash hands, face
or feet (v. t.) ... abung
wasp (n. a.) ... surpang
waste (adj.) ... pariá
watch (v. t.) ... lóro, hóro
water (n. i.) ... dá

whip (v. t.) ... hává
whirlwind (n. a.) ... horlosi
whisper (v. t.) ... húed, haiam
whistle (v. i.) ... gole
white (adj.) ... pundi
white ant (n. a.) ... nidií
white louce (n. a.) ... lijáisiéu
whitewash (v. t.) ... jod
who (pron.) ... okce
whole (adj.) ... saben
whole day (n. i.) ... singi satub
why (adv.) ... chikanréa,
chikanámmente, chikaná lagite
wicked (adj.) ... étká
widow (n. a.) ... rândi-erá
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<td>... erá</td>
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<td>wild dog (n. a.)</td>
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<td>wild duck (n. a.)</td>
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<td>willing (v. i.)</td>
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<td>winding (adj.)</td>
<td>... hiur-hiur</td>
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<td>window (n. i.)</td>
<td>... kirki</td>
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<td>wine (n. i.)</td>
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<td>wing (n. i.)</td>
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<td>wink (v. t.)</td>
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<td>winnow (v. t.)</td>
<td>... atur, gun, keto</td>
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<td>winnowing basket</td>
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<td>wipe (v. t.)</td>
<td>... jol</td>
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<td>wish (v. i.)</td>
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<td>witch (n. a.)</td>
<td>... baiadáni, dâñri erá</td>
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<td>witch-doctor (n. a.)</td>
<td>... deová, soká</td>
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<td>witness (n. a.)</td>
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<td>without rhyme or</td>
<td>... sámáte</td>
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<td>reason (adv.)</td>
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<td>without a tail (adj.)</td>
<td>... bâñdíá</td>
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<td>wizard (n. a.)</td>
<td>... baiadáni, dâñri</td>
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<td>wolf (n. a.)</td>
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<td>woman (n. a.)</td>
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<td>wonderful (adj.)</td>
<td>... ákadandá</td>
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<td>wood (n. i.)</td>
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<td>wooden post (n. i.)</td>
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<td>word (n. i.)</td>
<td>... kâji</td>
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<td>work (v. t.)</td>
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<td>worship (v. t.)</td>
<td>... bongá, pujá</td>
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<td>wound (v. t.)</td>
<td>... gau</td>
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<td>wrap (v. t.)</td>
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<td>... tábá</td>
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<td>wrong (adj.)</td>
<td>... etká</td>
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<td>yarn (n. i.)</td>
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<td>year (n. i.)</td>
<td>... sirmá</td>
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<td>year after next</td>
<td>(n. i.)</td>
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<tr>
<td>yellow (adj.)</td>
<td>... sosangleká</td>
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<td>yes (inter.)</td>
<td>... eá</td>
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<tr>
<td>yesterday (adv.)</td>
<td>... holá</td>
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<tr>
<td>yet (adv.)</td>
<td>... enreó</td>
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<td>yoke (n. i.)</td>
<td>... áýr</td>
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<tr>
<td>young (adj.)</td>
<td>... bâle, seped</td>
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<td>young man (n. a.)</td>
<td>... seped</td>
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<tr>
<td>young woman (n. a.)</td>
<td>... hapánnum</td>
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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.
acháli, achá — a stick with a sharp iron point used for prodding cattle
achu* (v. t.) to sneeze
ad (v. t.) to lose
adkír (v. t.) to carry away, carry off, abduct
ado (v. p.) to stray, be lost
adóá (adj.) unboiled
aëd, aë (num.) seven
aiub (n. i.) evening
aiubó (v. p.) to be benighted
aium (v. t.) to hear, listen
aíang (n. i.) the tongue
alkatrá (n. i.) tar
ambari (n. i.) epilepsy
amnd-s a man a (adv.) face to face
ánádu (n. i.) an entrance
ánádu (n. i.) a steep downward slope
ändiá (n. a.) a bull
ang (n. i.) dawn
angoipil (n. a.) morning star
anjuli (v. t.) to join the hands together to drink water or measure rice. **Mi anjuli chauli-a handful of rice
anka (n. i.) mark, e. g. on documents, made by illiterate persons. Marang gándáte anka—thumb impression.

**anyá (v. t.) to breach an embankment
apiá, ape (num.) three
aráu (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
arlí (n. a.) hail
aríki (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
átá (v. t.) to fry
atur (v. t.) to winnow (with the hands only, the grain falling on the floor)
ated (v. t.) to spread straw on a mat; to spread stones on an embankment to prevent erosion
aktír (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
áaean koidíi
(n. a.) ... a released convict
áandi (v. t.) ... to marry
áá (n. i.) ... mustard
áajang (n. i.) ... a vegetable
áchaká (adj.) ... sudden, unexpected
áchakáte (adv.) ... suddenly, by chance, by accident
áchu (v. t.) ... to employ, engage for any work
ááá (n. i.) ... ginger
ááá (v. t.) ... to know
ááakáte (adv.) ... knowing, intentionally
ááer (v. t.) ... to put, bring inside, to drive in (e.g. cattle)
ááing (n. i.) ... the inner room of a house where food is cooked and comparatively private. Also supposed to be the abode of the ancestral spirits.
áádu (v. t.) ... to lower, lessen
áádun (v. ref.) ... to descend
ááer (v. t.) ... to precede
ááerre. ááer te
(adv.) ... before, in front of
ááerre also = in future
áágu (v. t.) ... to bring
áágu (v. t.) ... to lower, lessen
áágun (v. ref.) ... to descend
ááji (n. a.) ... elder sister
áájom (v. t.) ... to feed, put in the mouth
áákahákdá (v. t.) ... to astonish, amaze, surprise
áákadandá (adj.) ... wonderful, mysterious, strange
áákidá (n. i.) ... the chin
áákiring (v. t.) ... to sell
áámbárob (n. a.) ... an orphan
áámín (v. t.) ... to clear forest
áán (adj.) ... mouthed. E.g.,
ááhuring ááňásá-Chú — a small-mouthed vessel
áánden (v. t.) ... to suspect
áándu (n. i.) ... an anklet
ánjá (adj.) ... quick
ánjáté (adv.) ... quickly, soon
ánjéd (v. t.) ... to dry up
ááná (n. i.) ... an anna
áávr (v. t.) ... to yoke
áávrá (v. t.) ... to set silkworms or lac
áávrá (n. i.) ... used collectively of the number of trees leased by one man to set silkworms or lac on
áávrápái (n. a.) ... group of áávrá-takers
áávrí (n. a.) ... the man who performs the sacrifices and does the pújá for the áávrá-takers
áávrí (n. i.) ... an embankment
áávr uá tíko
(n. a.) ... plough-cattle
ááparob (n. i.) ... a wing
áápir (v. i.) ... to fly
áápo (n. a.) ... paternal uncle (younger than father)
áápu (n. a.) ... father
áárá (n. a.) ... son-in-law; younger sister's husband
ááré (v. t.) ... to irrigate by lifting water in baskets
áárid (v. t.) ... to open the eye
áásar (n. i.) ... a bow
áátar (v. t.) ... to burn
áátágo (v. t.) ... to level paddy after reploughing
áte (adv.) ... orally, by word of mouth, verbally
ásting (v. i.) ... to graze
átom (v. t.) ... to move, put out of the way
átemen (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.
babátá (v. imp.) to itch
badchom (n. i.) sabai grass
bai dáru (n. i.) a bor tree
bai (v. t.) ... to make, prepare, arrange; to compromise, agree
baidání (n. n.) a wizard, witch
bádi (adj.) ... mad (used of men only)
baidá merom (n. a.) ... a castrated goat
bain (v. ref.) ... to pretend
bairchá (n. i.) a form of mortgage the same as jiká q. v.
bair (n. i.) ... rope, string
bairi (n. a.) ... an enemy, adversary
bairurá (v. t.) ... to repair, reconcile
bákai (n. i.) ... a fence; hence that which is surrounded by a fence, i.e. a garden or homestead land
bákra dáru (n. i.) ... bair or plum tree
balbai (v. imp.) to perspire, sweat
balbal-dá (n. i.) perspiration, sweat
bale (n. i.) ... the string of a fiddle
bamal (adj.) lost—Bamal sádom, the lost horse

Bame (n. a.) a Brahmin
banam (n. i.) a fiddle with one string
banam á tásári (n. i.) ... the bow of a fiddle
bancháu (v. t.) to save, rescue, protect, shelter
bandar (n. i.) a form of mortgage in which principal is repayable, interest being realized by usufruct

bandóbast (v. t.) ... to arrange
bandári (n. a.) a barber
bandi (n. 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 deities who cures diseases of men and cattle. Is supposed to be very small
barándi (n. a.) a barber
barábari (adj.) level, equal
barchá (n. i.) ... a spear
barki líjá (n. i.) a thick cloth used in the cold weather
basang (v. t.) to boil water
batari (adj.) thin, narrow
báu (v. i.) ... to be mouldy
báu (n. a.) ... elder brother
báu hóneárá (n. a.) ... wife's elder brother
bá (n. i.) ... a flower
bába (n. i.) ... paddy, unhusked rice
bábásing (n. i.) straw
báduri (n. a.) a flying-fox
bád (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)
bálajigí (n. i.) a form of mortgage in which one man uses his own cattle, implements and labour to cultivate another man's land and takes half the crop in return.
Known elsewhere as bhág or sájhá
bálásáká (n. a.) the relations of one's wife, married sister or mother
bále (adj.) ... early, young. Bále hon, a babe or infant; bále sakam, early leaves
bán (n. i.) ... a flood
bándá (n. a.)... a bear
bándá (n. i.)... a bándh or irrigation reservoir
bándi (n. i.)... an indeterminate measure of weight, generally about ten maunds
bándia (adj.) tailless
báni (n. a.)... a barren woman
báisi (n. i.)... a fish hook
bápál (v. t.)... to burn straw, etc., on land in order to fertilize it
bápólá (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 dáru (n. i.) ... kusum tree from which the best lac is procured
básí (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
bèsrā (n. a.)... a hawk
betar, betarang (n. i.)... a day
bi (v. t.)... to fill the stomach; to eat as much as one can
bichá diri (n. i.)... iron ore
bid (v. t.)... to put in the ground
bil (v. t.)... to spread, e.g. a bed or a table.
bilai (n. a.)... a cat
bili (n. i.)... an egg
bindi, dáru (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
bisía (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
blur (r.f.) to turn round, to reverse
bo (n.i.) the head
bobíur (r.imp.) to be giddy
bodá merom (n.a.) an uncastrated goat
bode (adv.) soon, quickly
bogís (n.i.) reward
boi (n.i.) a book, register
bojang (n.i.) the skull
bolo (v.t.) to enter, come in
bongá (n.u.) an evil spirit, a devil
bongá (r.t.) to worship, sacrifice
bongá ótá (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
borkód (n.i.) the lungs
boro (v.t.) to fear
boróichi (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
bugí, bugín (adj.) good, right, honest
bugín neló (adj.) beautiful
bugíté (adv.) well
bul (adj.) drunken
bulo (v.p.) to be drunk
bulu (n.i.) the thigh
bulúng (n.i.) salt
bumburi (n.i.) measles

blándu (n.i.) a gun
bunum (n.i.) an ant-hill, i.e. the heaps seen commonly on roads which are not used much
burá (r.t.) to draw water vessel in hand
bürü (adj.) old (used with females only)
buru (n.i.) a hill, mountain
búrru (n.i.) a python
burum (r.i.) to lie down (used of animals only)
busú (n.i.) straw
butá (n.i.) the trunk of a tree, a stump
búti (n.i.) the navel

Ch.
chachá (v.t.) to tear
chadlom (n.i.) a tail
chakad (adj.) false, deceitful, untrue
cháká (v.t.) to taste
chalaibá diri (n.i.) the stone used by a witch doctor to discover the evil spirit responsible for any calamity
chálpa (n.i.) box in which a dead body is buried
chanab (n.i.) the end
chadnáng (n.i.) a pace, a stride
changá (v.t.) to pluck maize cobs
changdel (adj.) bald
chapal (n.i.) the hip
chaprá (v.t.) to slap. Táping chaprá—to clap the hands
chauái (n.i.) a boundary
chaulí (n.i.) husked rice
cháb (v.t.) to open the mouth
chábí (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
chárá (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
cható (v. t.) ... to split into two
chátádákán (adj.) ... cloven
chátom (n. i.) ... an umbrella
cható (v. i.) ... to float
chárú (n. i.) ... an earthen waterpot
chél (n. i.) ... a wave
čheñta (r. imp.) ... to be jealous
čheped (v. t.) ... to suck
čhere (adj.) ... bald
čhereb (v. t.) ... to kiss; to sip
čhetanare, čhetante (post) ... on, over
čhi (conj.) ... or. Also used as the Interrogative Particle
čhiad, čhang (part.) ... used at the end of a sentence to express uncertainty as to a preceding statement of fact. 'Chimad and derang are similarly used
čhidá (n. i.) ... a rag or rags
čhidu (n. a.) ... a worm, insect, caterpillar, maggot
čhi (pron.) ... what
čhikanálágite (adv.) ... why
čhikanántemente (adv.) ... why
čhikandlagite (v. t.) ... to clean with water
čhilgu (n. i.) ... the natural spur of a cock
čhileká (adv.) ... how
čhímád (part.) ... used like čhiad, q. v.
čhímí (n. i.) ... a boundary
čhimin (adj.) ... how many
čhimināng (adj.) ... how much
čhimin jáked (adv.) ... until
čhimtnang (adv.) ... at what time, when
čhiná (n. i.) ... a mark, sign, signal
čhindábá (n. i.) ... hair ornament
čhipá (v. t.) ... to squeeze out with the hand as, e. g. rice beer
čhipud (n. i.) ... the fist
čhirá (v. t.) ... to accuse, blame; to criticize; to owe
čhirgal (v. t.) ... to know by instinct
čhitki (n. i.) ... plate made of leaves
čhirá (n. a.) ... a servant who works for daily wages, but is engaged for a more or less long period
čhíti (n. a.) ... a partridge
čhíttibíng (n. a.) ... a korait or any marked snake
čhítu (n. i.) ... scurf
čhoé (v. t.) ... to screw, twist the ears
čhoidá (adv.) ... when
čchoke (n. a.) ... a frog
čchóke (n. i.) ... a pickaxe
čchóndon (n. i.) ... sandalwood
čchu (v. t.) ... to pick with the hand; to take out with the hand
čchúa (n. i.) ... a temporary well dug in the soil
čchuchungur (v. i.) ... to sit on the haunches
čchuílá (adv.) ... when
chukli (n. i.) a small plate made of leaves in which vegetables or condiments are placed, the principal edible being placed on a kalyi

chundi (n. a.) a musk rat

chundri (n. i.) limestone

chundla (r. 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 águ (v. t.) to be in possession

dulkigitil (n. i.) quicksand

dambau (n. i.) custard apple

dampa-lumpu (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, lathi

dandákulá (n. a.) a hyaena

dapárom (v. rec.) to meet together

darcha (n. i.) a beard

dākás (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 k báká i (n. i.) a vineyard
dákkrási (n. i.) wine
dákku (v. t.) to commit dacoity
dáli (n. i.) raw dál
dánde (v. t.) to fine
dán g dún 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
dáta (n. i.) a tooth
dátárom (n. i.) a sickle, scythe
dátárom jang (n. i.) the collar bone
de (v. i.) to climb on a tree, ride
dédem (n. a.) a sparrow
délbába (n. i.) paddy which ripens, and is cut first of all
dengu (v. t.) to help, assist, succour
deó (v. t.) ... to catch the breath, hicough. Used also of the sensation in the throat after taking nasty medicine as if one was about to vomit.

déóndá (n. a.) ... a witch-doctor
derang (part.) used like chiad, q. v.
dérá (v. t.) ... to lodge, stop temporarily on a journey.

Desauli (n. a.) the tutelary diety of a village supposed to reside in the sacred grove, which is a remnant of the primeval forest left intact for the local gods when the clearing was originally made. The word is used also for the grove itself, but jaier is the proper word for that. The grove dieties are responsible for the crops and are especially honoured at all agricultural festivals.

diáng (n. i.) ... rice-beer, pachwai
día (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
dípá (adj) ... slightly raised
dipli (n. i.) ... time, season
diri (n. i.) ... a stone
diring (n. i.) ... a horn
disun (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
dodá (n. i.) ... back
dodé (adv.) ... behind, at the back of
dokán (n. i.) ... a shop.
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
don (n. i.) ... a wedding song
doná (n. i.) ... a boat
donji (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 raiyat
dutsche (n. i.) ... a seat, chair, anything to sit on
dubui (n. i.) ... the rump
dubumubut
(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. j.) danger, trouble,
calamity, misfortune
dal (v. t.) to pour
dul-dá (n. i.) a waterfall
dum (v. i.) to nod. Dum med
ká hujjá—sleep will not come
dumang (n. i.) a drum
dum bá to á
(n. i.) curdled milk
dumbu (n. i.) weeds, grass
dundulá (adj.) dim, short-sighted
dumur (n. a.) a bee
dumunur-dá á
(n. i.) honey
dundu (n. i.) cooked rice
dundu bin g
(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
eo (v. t.) to extinguish
evko (n. a...) lac
eu (v. t.) to thresh
eu (v. t.) to keep awake
enang (adv.) then
enang nídá
(n. i.) last night
ená, en (pron. and adj.)... that
enádá (v. t.) to throw away, spill
enádá-ád (n. i.) abortion, miscarriage
enéte (n. i.) beginning
engá (n. a.) mother
engá-ápni (n.n.) parents
engá dáro
(n. i.) the thumb
enreo (conj.) yet, nevertheless,
notwithstanding, although, still
epereang (v. rec.) to quarrel
er (v. t.) to put on a sári
erang (v. t.) to abuse
erá (n. a.) a woman, wife
eré (n. i.) an omen
esed (v. t.) to prevent
esel (adj.) fair (in colour)
eser (v. t.) to claim possession.
Epser ote—the disputed land,
eser being the reciprocal form
etang (adj.) thin
etang dá (n. i.) soft water
etá (adj.) other, another
etádá (pron.) another thing
etá etá (adj.) various, different
etái (pron.) another person
ete (post.) since
ete (conj.) than
ete (v. t.) to begin, start
ete (n. i.) a spark
etká (v. t.) to spoil, damage
etká, etkan
(adj.) bad, wicked, wrong;
dirty
etkáichí (v. t.) to corrupt
et ká neló  
(v. p.) ... to be ugly
eto (v.t.) ... to teach
etom (adj.) ... right
eton (v. ref.) ... to learn

G.

gadá (n. a.) ... an ass
gagarsá (v.) ... to be hoarse
gái (n. a.) ... a eunuch
gái (n. a.) ... a small monkey
galang (v. t.) to plait (mats, baskets, etc.)
galá (adj.) ... dumb
gamang (v.) ... to be ticklish
gamang (v. t.) to tickle
gamá (n. a.) rain
ganái (n. i.) ... a bar across a door
gándá (n. i.) ... a toe, finger; four of anything except money; a finger's breadth.
ganpqai (n. i.) Indian corn, maize
gav, gavá (v. t.) ... to reproduce
gapá (adv.) ... tomorrow
gapáter (adv.) day after tomorrow
gará (n. i.) ... a river
gará-kutì (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
gaua pere (v. t.) ... to give evidence
gauá (n. a.) ... a measure of distance = about three miles
gauá (v. t.) ... to nudge, beckon
gaving (n. a.) stepmother
gavréi chíná (n. i.) ... a scar
gá (v. t.) ... to sew (with thread and needle)
gáded (adj.) ... blue
gándi (adj.) ... crooked
gándi (n. i.) ... an obstruction, obstacle
gându (n. i.) chair, stool with a wooden seat
gáúri (n. i.) ... an eil or sugarcane press
gári (n. i.) ... a cage
gári (v. t.) ... to delay
gário (v. p.) ... to be late
gároá (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,
yekod (n.a.) ... nephew (sister's son)
yekuí (n. a.) ... niece (sister's daughter)
gele (v. i.) ... to form ears (as in paddy)
geledá, gel (num.) ... ten
gendá (n. i.) ... a shell
gendá (n. a.) ... a snail
gendári (n. a.) ... a stork
gené (n. i.) ... the bow of a fiddle
gené (adv.) ... in a line
genè, genèri (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

ginádu (n. a.)... a mongoose

ging (v. t.)... to cut (brushwood)

ginil (n. i.)... a wall

ginís (n. i.)... a thing; property

girmíti (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

git (v. imp.)... to be ashamed

go (v. t.)... carry on the shoulder

góli (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

(r. irreg.)... to faint

gójoleká kátè

(ade.)... mortally

gol (adj.)... round

gole (v. i.)... to whistle

gólmal (n. i.)... confusion

gom (n. i.)... wheat

gomke (n. a.)... master. Used in addressing any superior or person in authority; also any European

gová (n. i.)... cowhouse, cattle-shed

gonde (v. t.)... to abuse

gondo (n. i.)... sulphur

gong (v. t.)... give in marriage

gone (n. i.)... death

gono (n. i.)... price, value

gonog (v. t.)... to value, appraise

gono ngan

(adj.)... valuable

gono ong

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.)... ghi

guá (n. i.)... betel-nut

gudám (n. i.)... liquor-shop

guin (n. i.)... a sack as loaded on pack cattle

guin (n. i.)... a temporary hut made of leaves

gul (n. i.)... a mistake

gun (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

gundí (n. i.)... gundí—an upland crop

gundrá (v. t.)... to carry on the back

gundí (v. t.)... to cut into pieces

gunga (n. i.)... triangular headpiece made of leaves and worn while working in the rain

gunjá (n. i.)... sirjugá—a kind of oilseed

gunrá (n. i.)... nose ornament

gunsi (n. i.)... dung

gupi (v. t.)... to graze

gupii (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 ā dā**

(n. i.) ... sugarcane

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

**gurulu (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

**gusind (n. a.)**, owner, master, host

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

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

**gutu (n. i.)** ... a hillock

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**hapá (adj.)** ... quiet, silent

**hapán (v. ref.)** to keep quiet

**hapán num** (n. a.) ... a young woman, marriageable girl

**harád (n. i.)** ... scale of a fish

**haringánte** (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.çt

**hatang (n. i.)** the brain

**hatlá (n. i.)** ... the armpit

**hatná dá rān** (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)

**hádd (v. t.)** ... to whisper

**hágá (n. a.)** ... a brother, a relation

**hájir (v. i.)** ... to be present

**háká (v. t.)** ... to hang up

**hákágoe (v. t.)** to hang (i.e. death penalty

**háke (n. i.)** ... axe for cutting wood

**háku (n. a.)** ... a fish

**hálmad (n. i.)** a salt-lick

**hám (adj.)** ... old (used with animate males only)

**háv (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
hárá (n. i.) ... to grow, increase
hárá-hurr (n. i.) ... brushwood
háráichi (v. t.) to grow
hárdu (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
hásá (n. i.) ... earth, mud, soil
hásábu (n. i.) ... a clod of earth
hásu (n. i.) ... ache, pain, sickness, fever, disease
hásu (v. t.) ... to hurt
hásu (v. imp.) to be ill, have fever
hát (n. i.) ... a week; market
hátá (n. i.) ... basket used in winnowing
háti (n. a.) ... an elephant
hátling (v. t.) ... to divide
hátom (n. a.) ... a maternal aunt
hátu (n. i.) ... a village
háturén (adj.) tame
he (v. t.) ... to pluck leaves
hebe (v. t.) ... to carry on the bosom, carry on the hip
heben (adj.) ... astringent
heel (v. t.) ... to weed
heel (v. i.) ... to ride, sit astride
hedegele (n. a.) wild duck
hev (n. i.) ... the husk
hende (adj.) ... black, dark
hende (v. t.) ... to blacken
hende (v. i.) ... to get black (used of the change in colour paddy undergoes after it recovers from reploughing)
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 dárù (n. i.) ... pipal tree
hesé (v. t.) ... to cut, lop (branches)
hetá (v. t.) ... to look sideways
hi (adj.) ... precipitous
híá yíng (v. imp.) ... to repent, be sorry, be sad, grieve
híchir (n. a.) ... lightning
hídá (n. i.) ... paíšár 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
hitíhí (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
hobáda (v. irreg.) ... to be possible
hobá (v. irreg.) ... to become, to happen, occur
hobáoléká (adj.) ... possible
hochá (v. t.) ... to break (used only of branches of trees)
hod (v. t.) ... to pull off grains from a paddy stalk by hand
hoe (n. i.) ... a kind of pulse, kurthi
hoio (n. i.) ... breeze, wind; a storm
hoio (v. t.) ... to shave; to peel fruit
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 dário (n. i.) ... the little finger
hon dário koking (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
hosedit (n. a.) ... a nephew (brother's son); a step-son
houso (n. a.) ... a goose, swan
houn (n. i.) ... a road, way
horáte (post.) ... by means of
horlosi (n. v.) ... a whirlwind
horo (v. t.) ... to watch, guard
horó (n. a.) ... a tortoise
hotó (n. i.) ... the neck
hotor (v. t.) ... to prod, thrust
hu (v. t.) ... used of the sound made in the throat by a dying man, i. e. the death-rattle
huang (n. i.) ... a pit
huá (n. a.) ... a green pigeon
hú (v. t.) ... to bite
hulmá (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 hur n i ng ji (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 hutir (v. t.) ... to snore hntub (n. i.) ... a rock or big stone standing erect
hutum (v. t.) ... to rinse the mouth

I.

i (v. t.) ... to ease oneself
i (n. i.) ... excrement; rust
ibil (adj.) ... thick
ibil dá (n. i.) ... hard water
ichá (n. i.) ... a kind of tree, from the juice in the flower of which gur is sometimes made.
ichi ... (causative or permissive compound)
idang (n. i.) ... dawn
idangre (adv.) ... early
idi (v. t.) ... to take, carry, carry in the hand
idu (adv.) ... perhaps
idu ondo (i. p.) ... who knows!
i jár (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 diyang, to which water had to be added. Nowadays diyang is the general term in use and ili is seldom heard)
im (n. i.) ... the liver
imin (adj.) ... so many
iminang (adv.) so much
iminre (conj.), although, nevertheless, notwithstanding, still, yet.
indika (n. i.) ... the heel
inung (v. i.) ... to play
ipil (n. a.) ... a star
ipipningen (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
irilea, iril
(nom.) ... eight
ir-sengel (n. i.) matches
isin (v. t.) ... to cook
iskul (n. i.) ... a school
isa (adv.) ... very
isa duná (adv.) often
itad (n. i.) ... share, portion, part
itá (n. i.) ... a brick
itil (n. i.) ... fat, grease
itling (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
jagdá (n. i.) ... a swamp, quagmire
jaier (n. i.) ... a sacred grove
jaíi (n. a.) ... a grandson
jaíikui (n. a.) a granddaughter
jaír (n. i.) ... resin
jaírera (n. a.) the wife of Desauli
jal (v. t.) ... to lick, lap
ján (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
jatkate (adv.) especially
já chuíláo 
(adv.) ... ever
já chuíláo ká
(adv.) ... never
jáked (adv.)... up to, as far as; until. Also used sometimes with suffix o - also.
jálekate (adr.)... 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
jálom (v. t.)... to catch in a net
ján (adj.) ... any
jáná (pron.)... anything
jánáge hobáoredá
(i. p.) ... whatever may happen
jándo bano
(prom.) ... nothing
jángi (n. i.)... a kingpost
jángi (n. i.)... shafts
jángid (n. i.)... a contrivance made of bamboo and placed across a water channel to intercept fish. They are eventually caught in the kumbad, q. v.
jānī (pron.) any person
jānti (n. i.) an oilpress, i.e. the kind used by the Hos, as distinguished from gānri, the ordinary form. Both are seen in the Kolhan
jānum (n. i.) a thorn
jāpāre (adv.) anywhere at all
jāpīde (v. t.) to shut the eyes
jārege (adv.) anywhere at all
jārom (n. i.) an egg
jārom (n. i.) to ripen, get ripe
jātā (n. i.) twigs
jātāre (adv.) anywhere at all
jāti (n. i.) a mat
jāti e t kāo (v. p.) to outcaste
jāti r a k a b (v. t.) to lose caste
jātī mān di (n. i.) the feast which a Ho has to give, say on returning from Assam, in order to get back into caste
jāti r a k a b (v. t.) to recover caste
jātiurā (v. t.) to recover caste
jel (n. i.) prison, jail
jepender sakam (n. i.) nettle
jer (v. t.) to stick
jer-jangā (n. a.) a duck
jete (n. i.) sunshine, heat
jetere artang (v. t.) to bask in the sun
ji (n. i.) mind, attention; life; the heart
ji (v. t.) to smell (used of animals)
jid (n. a.) a grandmother
jidakād (adj.) ancestral
jid (v. t.) to live
jidō (v. p.) to be alive
jjil (adj.) slippery
jiki (n. a.) a porcupine
jil (v. i.) to slip
jiling (adj.) long
jīlu (n. i.) meat, flesh
jimā (n. i.) custody, charge
jimkī honking
jindal (v. t.) to loosen
jinjiri (n. i.) a chain
jir (v. t.) to fan, blow up a fire
jirenteā (n. i.) a fan
jirub (v. t.) to warm at a fire
jīktar (v. t.) sāndi the winning cock in a fight
jo (n. i.) fruit
joā (n. i.) the cheek
joar (v. t.) to greet
jobe (n. i.) mud (a little)
jokrā (n. i.) refuse
jod (v. t.) to wipe; to paint, plaster, whitewash
jojo (adj.) sour
jojo dāru (n. i.) a tamarind tree
jokā (post.) up to
jokā (adj.) enough, sufficient.
Chaulim jokādū chī ḍi. Is the rice enough for you?
jom (v. t.) to eat
jometeā (n. i.) an edible
jomtī (n. i.) the right hand
jomom (v. t.) to give birth to
jomomo (v. p.) to be born
jontu (n. a.) an animal
joo (v. t.) to sweep
joren (n. i.) a joint
joro (v. i.) to leak
jorong jorong (adj.) everlasting
juā (v. t.) to stick
jul (v. t.) to shine
jul (n. i.) ... a flame
jumbui (n. a.) a glutton; one who always tries to get more than others.
jundi (v. t.) ... to light a cigarette or cigar
junká (n. i.) ... the calf
jur (v. t.) ... to collect round, to cluster, e. g. a swarm of bees
jurbiur (v. t.) ... to surround (used of men only)
juri (n. a.) ... a friend
jurin (v. refl.) ... to associate with jurirurá (v. t.) ... to reconcile
justi (v. t.) ... to cohabit (a little more polite than jagar)
justi (v. i.) ... to touch

K.
kabrá (adj.) ... piebald
kacheri (n. i.) a court
kadál (n. i.) ... a plantain
kákáru, kakru (n. i.) ... a pumpkin
kalgi (n. i.) ... a big bowl or plate made of leaves
kalkal (n. a.) ... a jackal (small)
kamár (n. a.) ... a blacksmith
kankua (n. i.) ... a pickaxe
kantará (n. i.) ... jack fruit
kapáji (v. rec.) ... to converse, argue
kaprá (n. i.) ... ringworm
karai (v. t.) ... to replough
karámché (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
katábl (v. t.) ... to fast
katkom (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 unwilling, refuse
kába (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
kájurá (v. t.) ... to answer, repeat
káká (n. a.) ... paternal uncle younger than father; step-father
kákálá (v. t.) ... to make a noise
kákárambud (n. a.) ... a chameleon
káki (v. t.) ... to chameleon
kákóm (n. a.) ... a crab
kálá (adj) ... deaf
kálimiti (n. i.) ... chalk
kálom (adv.) ... next year
ká-manüting (v. t.) ... to deny
kánchi (n. i.) ... a big basket
kándom (n. i.) ... the brim of a vessel
kání (n. i.) ... a tale, story, riddle, fable
kávrá, kávri (adj.) ... one-eyed, blind
kánsá (n. i.) ... brass
kántí (n. i.) ... a nail
kápi (n. i.) ... an axe for killing animals
kárá (v. t.) ... to harrow, level land
kári (v. t.) ... to lend (for a short time, the thing lent, or its equivalent, being returned. Distin-
guish 

ká-sárioleká
(adj.) ... doubtful
ká-sé-dákani
(n. a.) ... a minor
káse med (n.i.) a squat
kátá (n. i.) ... leg, foot, paw
kátá-chamrá
(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
kátéd (n.a.)... a rat
káti (n. i.) ... sharp blade attached to the natural spur for purposes of cock-fighting
kátu (n. i.) ... a knife
kéad. (n. a.)... a parrot
kéá (v. t.) ... to call
kéchá (v. t.)... to break or tear into pieces (anything but wood)
kecho (n. i.)... tiles
kecho dal (v.t.) to put on tiles
ked (v. t.) ... to touch
kedbatá, kebatá
(n. a.), ... snipe
kenesed (n. i.) an obstacle
ker (v. t.) ... to carry tales, inform
kerá (n. a.) ... a buffalo
késed (v. t.)... to impede, prevent, stop
kéte (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)
kía (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
kindar-kuld
(n. a.) ... a leopard
kipiring (v.rec.) to trade, bargain
kiri (adj.) ... fat, stout
kiring (v. t.)... to buy
kirkí (n. i.) ... a window
kísti (n. i.) ... an instalment
kitá (n. i.) ... a date (fruit)
kitáb (n. i.) ... a book
kitá dárú
(n. i.) ... a palm tree
ko (n. a.) ... a crane, paddy-bird
koáhón (n. a.). a son
koálu (n. i)... a beam, the cross-
beam in a hut
koche (adj.)... crooked
kodá (v. t.)... to tattoo
kóde (n. i.) ... a millet
koe (v. t.) ... to beg
koéong (v. t.)... to carry in the arms
koidí (n. a.)... a prisoner, convict
kokor (n. a.)... an owl
kolom (n. i.)... a threshing floor
komoro (n. i.)... a blanket
kowie (adj.)... left
kovrǎ (n.i.)... about \( \frac{1}{2} \) seer
kovro (n. a.)... a duck
koneá (n. a.j... 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
korum (n. i.)... sandals made of wood
keroto (n. i.)... a saw
kōta (v. t.) ... to shake straw after
threshing to see whether any
grain is left in it; to shake
clothes or a carpet
kōtāsi (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
kudā dáru
(n. i.) ... a jāman tree
kudlāun (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
kula (n. a.)... a tiger
kulāe (n. a.)... a hare, rabbit
kulgiā (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 silkworms' eggs
are placed; resembles an enve-
lope in appearance
kulpu (n. i.)... a lock
kumā (n. a.)... a maternal uncle
ku-mándā
(n. i.) ... a cough and cold
kumbā (n. i.)... a small bamboo re-
ceptacle placed at the mouth of
the ánjāi 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
kunta (n. a.)... a wooden post used
in house building.
kupul (n. a.)... a guest
kurchu-kāta
(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
kusad (v. t.)... to scowl
kuṭi (n. i.)... edge, bank, shore,
side
kuṭrā (n. i.)... a plate

L
lad (n. i.) ... 'bread
lad (v. t.)... to bake
lagâtingā (v.
irreg.)... ought
lagite, lagid
(post.)... for, on behalf of
lagri durang
(n. i.)... a comic song
laii (n. i.)... the stomach, womb
laii-dul (n. i.)... cholera
lampā (adj.)... used of a tree with
branches on all four sides
lanatāh (n. i.)... scissors
larai, larāi
(v. t.)... to fight
larā (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
lága (v. imp.) ... to be tired
láli (adj.) ... enough, sufficient
lándá (v. t.) ... to laugh, giggle; to ridicule, deride
lándié (adj.) . . . lazy
láár (adj.) ... light, easy
láta (n. i.) ... cave, den, lair
látab (v. t.) ... to cut (as with scissors)
ládi (v. t.) ... to load
lága (v. imp.) ... to be tired
láli (adj.) ... enough, sufficient
lándá (v. t.) ... to laugh, giggle; to ridicule, deride
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láár (adj.) ... light, easy
láta (n. i.) ... cave, den, lair
látab (v. t.) ... to cut (as with scissors)
lárd (v. t.) ... to powder, make into powder. Si laud = to break up earth properly as by a third ploughing
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láli (adj.) ... enough, sufficient
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lándié (adj.) . . . lazy
láár (adj.) ... light, easy
láta (n. i.) ... cave, den, lair
látab (v. t.) ... to cut (as with scissors)
loro (v. t.) ... to watch, be on the lookout for, lie in wait for
losib (n. i.) ... good luck
losib banoi
(n. i.) ... bad luck
losod (n. i.) ... wet mud (a lot)
lotoe (v. t.) ... to sprain
lu (v. t.) ... to ladle
lum (adj.) ... wet
lundó (v. t.) ... to leep with cowdung
lundi (n. i.) ... a spoon
lungam, lungam
(n. i.) ... a cocoon; silk lungam chidu
(n. a.) ... a silkworm
lunga (n. i.) ... flour
lutar (n. i.) ... the ear
luttersari (v.
imp.) ... to buzz (ears)

M.

machila gándu
(n. i.) ... seat or stool with rope seat
madkam dáru
(n. i.) ... mahuá tree
maiá (n. i.) ... refuse remaining after mahuá flower has been pressed.
mail (n. i.) ... plant used to make the shafts of arrows.
maim (n. i.) ... blood
maiom lai-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
manating
(v. t.) ... to obey, confess

mandal (n. i.) ... a custard apple
marang (adj.) ... big, large
marang dáró-
king (n. i.) ... middle and fourth finger
marang hátnu
(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)
Mábru (n. a.) ... a village deity like Desauli, q. v.
rád (n. i.) ... bamboo
méang (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
máriá (n. i.) ... a water-channel
máp (v. t.) ... to forgive, pardon
máriá (v. t.) ... to breach an embankment or the ail between two fields
márá (n. i.) ... a peacock
mári (n. i.) ... small-pox, chicken-pox
mármár (n. a.) ... a scorpion
mátá (v. i.) ... to ripen
meang (adv.) ... day after tomorrow
med (n. i.) ... the eye
med (n. i.) ... iron
med ad a kan (adj.) ... blind
med-dá (n. i.) ... tears
med-kandom (n. i.) ... the eyebrow
med-muá (n. i.) ... the face
med r ak a b (v. t.) ... to look up
me d r á j á (n. i.) ... the pupil of the eye
mej (n. i.) ... a table
men (v. t.) ... to say, speak
me n á (v. irreg.) ... to be
mendo (conj.) ... but
mente (conj.) ... because
mer (adj.) ... bitter, as e.g. quinine
merá (n. i.) ... refuse remaining after mahuá flower has been pressed
merel (n. i.) ... myrabolams
merom (n. a.) ... a goat
metai (n. i.) ... sweetmeats
miad, mi, mid (num.) ... one
miad ho (i. p.) ... a certain man
miad taiom (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

minđi (n. a.) ... a sheep
minđi-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
miséká (adv.) ... not even once, never
misi (n. a.) ... a sister (younger)
misierá (n. a.) ... a sister (younger)
míu (n. a.) ... calf
mo (v. i.) ... to weep
moi (v. i.) ... to put out new blossoms after the cold weather; to bud.
moid, moi (num.) ... five
mokardné (n. i.) ... a case, law-suit
mondáku (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
müd (n. i.) ... the nose
müd-undu (n. i.) ... the nostril
mudái (n. a.) ... a complainant, plaintiff
mug (n. i.) ... coral
mugi (n. i.) ... a kind of dál
muin (n. a.) ... a black ant
muká (n. i.) ... measure of length equal to the distance between the elbow and the tip of the finger, i.e. about ½ yard; a settlement
muká (v. t.) ... to measure, survey
mukui (n. i.) ... the knee
mukving (v. t.) ... to bother
muli (adj.) ... straight
mula (n. i.) ... new moon
munda (n. i.) ... a ring
mundá (adj.) ... rich
mundá (n. a.) ... headman of a village
mundí (n. i.) ... a cluo
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 dáru (n. i.) ... a palás tree
musing betar (adv.) ... once upon a time
muskil (adj.) ... difficult
mutá (n. i.) ... the nose
mutá-undu (n. i.) ... the nostril
muti (n. i.) ... a bundle of paddy (small)
mudid (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
zái (adv.) ... after a little while (longer than liká liká)
náe (adj.) ... near
záev (adv.) ... same as záai, q. v.
záge (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 nálá, 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
neáminte (conj.) ... therefore, because
ne bágekedte (i. p.) ... besides, in addition to
nel (v. t.) ... to see, look
nêla ḳákâr (v. t.) ... to try a purchase
nelgod (v. t.) ... to catch a glimpse of
nelo (v. p.) ... to appear, be visible
nelurum (v. t.) ... to recognise, identify
nepel-rpurum (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
nidd (n. i.) ... night
niddō (v. p.) ... to be benighted, overtaken by night
nidir (n. a.) ... a white ant
nilām (n. i.) ... a sale
nim dāru(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. hambālnoge - 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
nubā (adj.) ... dark
nuksān (v. t.) to destroy
numu (n. i.) ... a name
numuai (v. t.) to suckle

O.
o (adv.) ... too, also (used as a suffix only)
oá (n. i.) ... a house, room
oáren (adj.) ... tame
oárīs (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(vi.) to sleep on the stomach
ochā, ocho (inter.) ... take care. Conveys a caution
'ođad (adj.) ... wet
'od (v. t.) ... to break
oe (n. a.) ... a bird
oe (v. t.) ... to tear
oidr (v. t.) ... to swim
oiol (n. a.) ... a miser
oiong (v. t.) ... to boil eggs
oiong (n. i.) ... steam
ojāti (v. t.) ... to outcaste
oj (v. t.) ... to put on oil, to oil
okoe (pron.) ... who
okon (adj.) ... what
okonā (pron.) ... what
okopāre (adv.) ... where, in what direction
okonre (adv.)... where, in what place
okonre (adv.)... where, in what place
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
ombā (v. i.)... to go on the hands and knees
omon (v. i.)... to come up out of the ground, shoot, germinate, sprout
ondokār (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
ono lbāysi (n.i) ... a slipknot
ond (v. i.) ... used to express the bad feeling shown, say, by refusing to speak or visit after a trivial quarrel. Is essentially evanescent
otá (v. t.) ... to pull after, drag.
Used of the custom of taking wives forcibly from háts, etc.
ora (n. i.) ... same as arau, q. v.
ora (v. t.) ... to bathe
orong (v. t.)... to blow (e.g. a horn or flute)
orá (adj.)... broad
otá (n. i.) ... to press
ote (n. i.) ... cultivated land, a field, a plot
ote ruku (n. i.)... an earthquake
otol (n. i.) ... a water-channel
otong (v. t.)... to follow. Otong topolko hujulend—they came in Indian file.
otáng (v. t.)... to carry away (used of the wind only)

P.

pabitá (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 ploughshare after it has been worn away by use
paláti chídú
(adj.) ... a kind of worm similar to the silkworm, but smaller.
Used in the cure of epilepsy.
Paláti is the name of the tree on which it feeds
pampal (n. a.) a butterfly, moth
panchá (n. i.) rent
panți (n. i.)... about 10 mannds
parau (v. t.)... to read
pará (adj.)... waste, fallow
parjá (n. a.)... a cultivator, raiyat.
paská (v. t.)... to scratch. Used of fowls, dogs, horses, cattle, etc., throwing up earth with their feet.
pate (n. i.)... one bit of a ságá (small cart) wheel
pati (n. i.)... two seers or four pounds.
patni (n. a.)... female moth that emerges from silkworm cocoons.
patrá (n. i.)... plate or pot made of stone
patá (v. t.)... to entwine, e.g. the branches of two trees or a snake
pá (post.)... indicates direction
pádu sim,
sándi (n. a.)... the losing cock in a fight
páevá (v. i.)... to clear up, e.g. the weather after rain
págá (n. i.)... rope, string (thick, strong)
pálán (n. i.)... a saddle; the soft covering put on pack animals
pálv (n. i.)... mica
pávl (n. i.)... a ploughshare
pândoi (n. i.)... a pumpkin (white)
pándu bing (n. a.)... a cobra
pándu u - b o
(adj.)... grey-haired
pápári (adj.)... old (inanimate objects only)
párá (v. t.)... to plant in a nursery or specially prepared portion of a field; to plant closely
párá (n. i.)... quicksilver
pári pári
(adv.)... in turn, by turns
párkom (n. i.) a bed
páte (v. t.)... to fold round
pāte numu
(n.i.) ... a nickname
pean (adj.) ... strong, stout, hard-working
peājī (n.i.) ... an onion
Pevāiā (n.a.) a weaver
peo (v.p.) ... to be strong
pere (v.t.) ... to twist the tail
pere (v.t.) ... to fill
pere (v.p.) ... to be full of, to be covered with
pero (n.i.) ... an egg; the testicles
petto (n.i.) ... same as pero.
"lay an egg".
pi (n.i.) ... a plain, maidān
pichā (v.t.) ... to follow, pursue
pikā (n.i.) ... cigarette made of tobacco covered with leaves
pilā (n.i.) ... the spleen
pilpāi (n.i.) ... a boundary pillar
pindā (n.i.) ... a dhoti
pindiği (n.i.) ... a verandah
pi ote (n.i.) ... second class land known as bād
pit (n.i.) ... bile
pitol (n.i.) ... brass
poaśi (n.i.) ... mist
počhā (v.t.) ... to escape
pochoā (n.i.) ... force, violence
poilā (n.i.) ... about one seer
poisā (n.i.) ... a pice
polā (n.i.) ... a ring
porā (v.t.) ... to skin
porā (n.i.) ... intestines
por so dāru
(n.i.) ... a jack-fruit tree
pu (n.i.) ... a cup made of leaves
puddi (n.a.) ... a sandfly
pukad (n.i.) ... a fog
pukwāri (n.i.) ... a tank
put (n.i.) ... a bridge, culvert
puti-arki (n.i.) strong country liquor
pundi (adj.) ... white
purā (adj. & adv.) ... many, much
pur ni mā
(n.i.) ... full moon
purset (n.i.) ... leisure
pursi (n.i.) ... a pimple
puri (n.a.) ... a cat
pustā (n.a.) ... a kind of deer, small with white spots
putam (n.i.) ... a door
putūdā (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
rakabteā (n.i.) ... a ladder
rambā (n.i.) ... urid
ranakab (n.i.) ... a steep slope upwards
ranāpūl (n.i.) ... an eyelid
rapā (v.t.) ... to an eyelid
rasid (n.i.) ... a receipt
ratang (n.i.) ... hoar frost
rau (v.t.) ... to take off a dhoti or sāri
rau (v.t.) ... to break
rad (v.t.) ... to untie
rāa (v.t.) ... to cry, bleat, neigh, low, crow, roar, etc. Used generally of all sounds made by animals
rāchā (n.i.) ... a courtyard
rāji (v.t.) ... to compromise, agree
rāj-rog (n.i.) ... consumption
rāli (n.i.) ... a root from which very useful medicine is made
rāmi (n.a.) ... a mainā
rāmtiā (n.i.) ... sir gūjā (kind of oilseed)
rǎnsà (v. imp.) to rejoice, make merry, be joyful
rándj-erá
(n. a.) ... a widow
răpid (v. t.) ... to wink, blink
rápud (v. t.) ... to break
rápudo (v. p.) to burst
rāsi (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.) ... r
rel (n. i.) ... roots, medicine
trel (n. i.) ... the railway
renge (v. imp.) to be hungry
renge (adj.) ... poor
rere (v. t.) ... to cut up (with a knife or the teeth); to tear with the teeth
reśed (adj.) ... narrow. Resed horá-
a lane or path
rid (v. t.) ... to grind with a pestle and mortar or in a mill. Đátá
-rivtil-to grind the teeth
riká (v. t.) ... to do
rinitil (n. i.) ... a cloud; the sky
rinitil-sári
(n. a.) ... thunder
riv (n. i.) ... a loan
riv (v. t.) ... to owe
riv em (v. t.) to lend (for a long period on interest)
riv 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
roá (n. i.) ... a kind of tree from the fruit of which ink and medicine are made; myrabolams
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
ruárá (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
rujá (n. i.) ... the female organ, the vulva
ruká (n. i.) ... a chisel
ruku (v. i.) ... to tremble, shake, shiver
rukuuchi (v. t.) to shake
rul (v. t.) ... to take off the fire
rubing (n. a.) a kind of snake that drinks milk. The Hos believe that it can stop the rain by blowing; hence rubing ongtaláé is the expression used for a rainbow
runul (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 agua
rutu (n. i.) ... a flute
rutuī (v. i.) ... to come out of the egg; to hatch
ruung (v. t.) ... to prod, thrust

S.
saben (adj.) ... all, whole
sabuj (n. i.) ... proof
sadai (adj.) ... common, usual
sagen (v. i.) ... to put out new leaves after the cold weather
sagi (n. i.) ... a wheel; a sagar or small rough cart
saiad-korong (adj.) ... kind
saijang (n. i.) ... a rib
saitibd (v. t.) ... to keep, look after, take care of
sairu (n. i.) ... thatch
sairu dal (v. t.) ... to thatch
sajā (v. t.) ... to punish
sakam (n. i.) ... a leaf; paper
sakōda (n. i.) ... conch
salandi (n. i.) ... a roof
salangi (adj.) ... high, tall
samang (n. i.) ... the forehead
samā (v. t.) ... to chop with a hatchet
sambarau (v. t.) ... to support
samdi (n. a.) ... the father of one's son-in-law
sangan g (v. imp.) ... to wish, desire, intend
sananglekāte (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
sankā (n. i.) ... a kind of bracelet worn by women only
sapārūm dā (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
sarā (v. t.) ... to give the oath, swear
sārā (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 dāru (n. i.) ... the sāl 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
sasanglekā (adj.) ... yellow
saun (n. i.) ... the sound made by water when boiling
sāb (v. t.) ... to catch, seize, take hold of, apprehend, arrest
sābon (n. i.) ... soap
sāboro (n. i.) ... a crowbar
sādom (n. a.) ... a horse
sād (v. t.) ... to breathe. Mid sād - distance that can be covered in one breath
sādejāng (n. i.) ... a rib
sāgi (n. i.) ... a waterfall
sāki (n. a.) ... a namesake. Is looked on as a relation
sákó (n. i.) a bracelet
sákómbíng (n. p.) a watersnake
sálá (v. t.) to choose
sál ote (n. i.) lowest lying rice land known as berá
sálukat (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. í.) to sound, ring
sáringe (adv.) really, truly, in fact
sárioleká (adj.) reliable
sáriurá (v. í.) to echo
sásá (adj.) cold
sáting (v. t.) to bear, suffer (pain); to stand abuse; to have patience with
se (v. t.) to beat in (rain)
seá (v. í.) to be capable of judging well or thinking properly
seávakání (n. a.) an adult
seáe (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
sénor (n. i.) a rafter
sengel (n. i.) fire
sengelmármá (n. a.) a centipede
sengeleng (n. i.) nettle
sengelting (v. t.) to light a fire
senhorá (v. i.) to journey
senoan sirmá (n. i.) last year
seped (n. a.) a young man
ser (v. í.) to melt
sereny (n. í.) a rock or big stone lying flat
setá (n. a.) a dog
setá (n. i.) morning
seter (v. í.) 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)
sidd (adj.) first
siddré (adv.) formerly, at first
siddásádá (adj.) simple, frank, open
siin (n. í.) the smell emitted by raw fish or raw meat. Sáb siín- the ceremony of purification seven days after a child's birth
siki (n. í.) a four anna piece
sikir (n. a.) mosquito
sikri (n. i.) a chain; handcuffs
siku (n. a.) a louse
sikvar-bair

(v. 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

ismápárd (n. i.) the place where cock-fighting takes place

simrá (n. i.) ... cockerow

simri (n. i.) ... a bean

sim tol (v. t.) to cockfight with artificial spurs

simá (n. i.) ... a boundary

síkhi (n. i.) ... a chain; handcuffs

sindurijang

(n. i.) ... the backbone, spine

singtar (v.t.) ... to ornament, adorn, decorate

singi (n. a.) ... the sun

singi hasur

(n. i.) ... the west

singi maskalre

(adv.) ... in broad daylight

singiot (n. i.) the east

singi satub

(n. i.) ... the whole day

sinipud (n. i.) bellows

siping idi

(v. t.) ... to carry with both hands

sipud (v. t.) ... to blow with the bellows (may be used of playing the harmonium or organ)

sir (n. i.) ... a vein

sirmá (n. i.) ... a year

sisin (n. a.) ... dew

sitani (n. a.) ... a cultivator

situad (n. a.) ... wax

sítiá (n. a.) ... a child

síu, si (v.t.) ... to plough, cultivate

síui (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

soá (v. t.) ... to rot

soéd 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 deodá)

sokodá (n. i.) ... a valley

solving (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

sòndoro (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

suáte (adv.) ... slowly, softly
subáre (adj.)... below, underneath
sud (n. i.) ... a well
sui (n. i.) ... a needle (for sewing clothes)
suit (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.) ... a gourd (small)
sukûl (n. i.) ... smoke; tobacco
sukul sib (v. t.) to smoke
*sukute (adv.) voluntarily
 sul (n. i.) ... dysentery
sumad (adv.)... only, alone
sumang (adv.)... only, alone
sun (v. i.) ... to dance
sunum (n. i.) ... oil
sunutu (n. a.)... next younger brother or sister, i.e. the one born after the one referred to
supid (n. i.) ... coiffure as worn by women
supu (n. i.) ... upper part of the arm
sur (v. i.) ... to take shelter from the rain; to drown
sur pang (n. a.) ... a wasp
susun (v. i.) ... to dance
sutam (n. i.) ... yarn, thread, fibre
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.

tudárúk (v. t.) to enquire
taiad (n. i.)... a place
tain (v. i.) ... to stay, wait; to live
taio to (post) ... after, behind
tai o m r e ,

vai o m t e

(adv.) ... subsequently
tambuóa (n. i.) a tent
samrás (n. i.)... a guava
taran (n. i.)... the shoulder
tasad (n. i.)... grass
tasalileká
(adj.) ... green
taui (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
tábén (n i.)... pounded rice, flat rice, churá
táen (n. a.) ... a crocodile
táer (n. i.) ... cucumber
tágoe (v. t.) ... to chew
táki (v. t.) ... to hit against an object with the head or the upper part of the body
tálá (adj.) ... half, middle
táláre (adv.) ... in the midst of
tálí (n. i.) ... a plate
tám (v. t.) ... to strike, beat
tambá (n. i.)... copper
táŋdá (v. t.)... to spread, the legs apart
táŋgá (v. t.) ... to sort
táŋgá (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)
táping chaprá
  (v. t.) ... to clap the hands
táráko (pron.) some of them
tárádmárá
  (adj.) ... some
tárásíngi
  (n. i.) ... afternoon
táirí (n. i.) ... a plate
tárob dáru
  (n. i.) ... a piá tree
tási (v. t.) ... to spread grain out
tátá (n. a.) ... a grandfather
téba (v. i.) ... to reach, arrive
tcgá (v. t.) ... to tread; to strike with the paw (tigers)
télá (v. t.) ... to catch in the hand (something which is falling)
tembe (adj.) ... shallow
téváhón
  (n. a.) ... brother-in-law
tevákui
  (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
teing (v. t.) ... to weave
tengáhón
  (n. a.) ... brother-in-law
tengákui
  (n. a.) ... sister-in-law
ter (v. t.) ... to beat out a plough-share after it has been worn away by use; to forge
ter (v. t.) ... to throw (a stone)
ter (n. a.) ... a thunderbolt
tetang
  (v. imp.) ... to be thirsty
tetádá (n. i.) clear water
tete (n. i.) ... moonlight. Tete nídá a moonlight night; chándu tetetáná-the moon is shining
ti (n. i.) ... the hand, arm
tiki (n. a.) ... a tick
tiki (v. t.) ... to boil (rice or vegetables)
tikin (n. i.) ... noon, midday
tilming (n. i.) til, sesamum
ting (v. t.) ... to burn (firewood)
tinga (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-tálédá (n. i.) palm of the hand
tiu (v. t.) ... to snap up with the fingers
toau (n. a.) ... a cuckoo
tódá (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
tondóm (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 kwálo (n. i.) year after next
tosaur, 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
tuk a p ará (v. t.) ... a locust
tuká (n. i.) ... the nest of a bird
tuká (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
tumbalka (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
tundú (n. i.) ... the end
tundubándiá (n. i.) ... leprosy
tunu (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)
turúd, turu (num.) ... six
tusing (v. t.) ... to put on clothes, dress
tutkun (adj.) ... cold (used of hail, hoar-frost, etc)

T.
ța (n. i.) ... doubt: Ján ța banod— there is no doubt
țáká (n. i.) ... money; a rupee
țáká-láb (n.i.) ... avarice
țákui (v.t.) ... to spin
țáro (n. i.) ... an armlet
țeb (v.t.) ... to snap the fingers
țik (adj.) ... right, proper
țiká (n. i.) ... vaccination
țiká (n. i.) ... a form of mortgage in which land is cultivated for a fixed number of years, during which both principal and interest are liquidated by usufruct
țikurá (v.t.) ... to rectify
țip (n. i.) ... a thumb impression
țipan (v. t.) ... to set silkworms’ eggs
țirá (n. a.) ... the small moth that emerges from silkworm cocoons
țiring (n.i.) ... a bell hung round the neck of cattle etc. while grazing
țo (v. t.) ... to hit the mark with an arrow or bullet; to strike against
țoe (v. t.) ... to crush between the nails (as with lice)
țoiol (n. i.) ... a flag
țoke (v. t.) ... to hit against any object with the foot or the lower part of the body
țonto (n.a.) ... a black ant
țopá (n. i.) ... a small basket
țopá (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
sari
tote (v. t.) ... same as tore, q. v.
toto (v. t.) ... to knock
tunki (n. i.) ... a medium-sized bas-
ket such as is used in sowing

U.
u (v. i.) ... to fall down
uai (v. i.) ... to be well-known
Uvaiakan-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, ex-
plain, 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 dráu (n. i.) mango tree
ul tá (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)
war (n. i.) ... bark of a tree, skin,
hide
wat (n. a.) ... a camel
undi (n. a.) ... a brother (younger)
undibóed (n. a.) brothers or cousins
undiboko (n. a.) brothers or cousins
undu (n. i.) ... a hole, cave, lair,
black ants’ nest
ungul ungul
(adj.) ... doubled up (by age
or disease)
unum (v. i.)... to dive
upan (n. i.) ... origin
upi (n. a.) ... a cockroach
upunía, 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
urun (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. Enutaraiing-I have
given it to him absolutely ;
Rávchiutarrenko - the people of
Ranchi itself
utrdo (n. i.)... to shed the skin
utu (n. i.) ... cooked dal; curry
utra (v. i.) ... to rise, get up, wake
utraichi (v. t.) to wake up, raise
utrao (n. i.) Adam's apple, gullet, throat
utrao (n. i.) same as utuotā, q. v.
un (v. t.) ... to starve, die of starvation
uchī (n. i.) ... linseed
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