HOGRAMMAR

(WITH VOCABULARY)
HO GRAMMAR

(WITH VOCABULARY)

BY

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

L. B. B.

VISHNUPUR,

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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 Murbhanj 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 *hdr*—a man; from the Sanskrit *kolī*—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 Bhuiyas and Jains, who were the first settlers. This
offshoot has retained its hold on the same tract of country ever since and is the Ho tribe of to-day. At first, they were nominally subject to the Singh Rajas of Singhbhum and, though they were in fact independent, it was in connection with the claims to suzerainty urged by these Rajas that the Hos first came into contact with the British. Three attempts to subjugate them had been made previously by various Hindu chiefs, but the Hos had not only repulsed these invasions, but had also pursued a vigorous policy of reprisal on all sides. British expeditions in 1819 and 1821 were more or less successful, but they could not be followed up owing to more important concerns elsewhere, and the Hos openly disregarded their engagements to pay tribute to the Hindu chiefs. They were always in demand where fighting was to be done and were never backward in responding to such demands, thus amply justifying the name of Larká or fighting Kols which has apparently always been attached to them by foreigners. They naturally took a hand in the Munda insurrection of 1831, and this led to their ultimate subjugation in 1836-37. It was recognised, however, that they could not be forced to submit to the Hindu Rajas and they were therefore brought under the immediate control of British officers whose administration was based on the indigenous system of village communities under hereditary headmen. That system is still in force and the rules framed in 1837 for the administration of civil justice are still applied every day. The rebellion of the Raja of Porahat during the Mutiny affected a considerable section of the Hos living on the borders of his State—the last remnant of fidelity to a quondam suzerain—but they were easily subdued and have given no trouble since. The Raja did indeed attempt to tamper with the Hos in the Kolhan proper. When the mutinous sepoys looted the Treasury, it so happened that there was no British officer at Chaibassa. Pending the arrival of Capt. Birch, however, certain loyal Mankis took charge of all Government property in Chaibassa, and it was one of these men who brought Capt. Birch the arrow that was being circulated amongst the Hos as a call to arms by the Raja’s agents. Capt. Birch summoned all the Mankis and, by firm and tactful treatment of the situation, regained the waverers and prevented any general outbreak. Cut off from the surrounding Aryans by radical differences in race, religion and habits of life, the Hos had, even before the advent of the British, always abstained as far as possible from any intercourse with them. Since they have come under British protection, the tide of Aryan aggression, whether mercantile or territorial, which has been responsible au fond for almost all aboriginal risings, has been kept back, and the natural inclinations of the Hos towards exclusiveness have been sedulously fostered. They have thus advanced from barbarism to comparative civilization under more favourable conditions than their
cognates of Chota Nagpur. Their progress has not been retarded by the disturbing element of a prejudiced foreign domination in the most ordinary occupations of life, nor have they, as a whole, come into close contact in other respects with the Aryan races. This, while it has probably resulted in the intellectual backwardness evidenced by an obtuseness that is often extremely irritating, has also preserved certain moral qualities, such as independence of character and a strong sense of self-respect, which appeal peculiarly to the British imagination. As communications improve and mutual enlightenment progresses, this policy of isolation is, however, becoming not only more anachronistic, but also more difficult to enforce in practice. It must in all probability be abandoned eventually, but it may be possible to maintain it long enough to enable education to perform for the Hos the same service as the hard school of experience has rendered to the Mundas and the Uraons of the Ranchi district who are now able to hold their own with the more advanced Aryan races. Meanwhile, as the Census figures show, the Hos are far from being a dying race and, as the number speaking Ho only falls short of the total number in the tribe by less than two thousand, it is evident that there is no immediate danger of their language disappearing.

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

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

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

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

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

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

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

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

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

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

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

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

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

A is equivalent to the sound of “a” in “rural”, and occurs in ape—three, hambal—heavy, and tasad—grass.

Á equals the “a” in “father,” and occurs in áji—elder sister, lándá—to laugh, and bá—a flower. This is the only vowel that need be inflected in representing the vowel sounds of the Ho language.

E equals the “e” in “grey”, and occurs in engá—mother, sen or seno—to go, and hende—black.

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

O equals the “o” in “no”, and occurs in ondo—and, lolo—hot, and bo—the head.

U equals the “u” in “rule”, and occurs in ub—hair, sukuri—a pig, and busu—straw.

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

\( Ai \) equals the "ai" in "aisle", and occurs in \( aiub \) — evening, \( paiti \) — to work, and \( sadai \) — common.

\( Au \) equals the "ou" in "out", and occurs in \( aurī \) — not yet, \( kaubuu \) — to be in a hurry, and \( buu \) — elder brother.

\( Oi \) equals the "oy" in "oyster", and occurs in \( oīdr \) — to swim, \( hoio \) — the wind, and \( moī \) — to bud.

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

8. Turning to the Consonants, the sounds ordinarily represented by the Roman letters \( c, f, q, v, w, x, y \) and \( z \), either do not exist or are adequately represented by other consonants. Thus, \( s \) represents the sound of "c" in "cistern," and \( k \) that of "c" in "cold". \( ch \) — pronounced as in "chimney" — is, however, common, but the "ch" in "chord" must be rendered by \( k \). According to the ordinarily accepted system of transliteration, "f" must always be rendered by \( ph \). The sound does not, however, exist in proper Ho words, and, in such Hindi words as have been adopted into the language, the aspirate has been dropped, e.g. \( phaujadvi \) — criminal, and \( phursat \) — leisure, become in Ho \( paujddvi \) and \( pursat \) respectively. The nearest approach to the sound of "x" in "box" is represented by the \( ks \) in the Hindi loan-word \( nuksán \) — to destroy. The sound does not exist in any indigenous word so far as I know, nor do those indicated by "v", "w" and "z". A sound similar to the familiar
“y” does undoubtedly exist in many Ho words. Whitley uses it in the spelling of all Mundari words where the sound can be traced, e.g. he writes dyub—evening, deyú—the back, diyú—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 loeony, and he spells all the examples given above without the “y”. DeSmet has no rule on the subject, but generally omits the “y” except in the Mundari word for the numeral “one” which he spells both moiad and moyad. This example shows clearly that, if oi is pronounced as in para. 6 above, both renderings will be spoken alike. In the same way, the “y” sound in other words may be represented by the conjunction of two vowels. For example, both Hoffman and DeSmet write tuiu (a jackal) and not tuyu. There is no Ho word beginning with the sound of “y” and this makes it certain that the sound is foreign to Ho except in so far as it is caused by the conjunction of two or more vowels. I have therefore refrained from using the consonant “y” at all and experience will, I think, show the reader that perfectly correct pronunciations of the following examples are obtained by spelling them as I have done, and as both Hoffman and DeSmet do in several instances:—aiub—evening, diá—a lamp, doed—the back, hioo—the wind, moid—five, maiom—blood, meang—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, tote—to shoot, and jete—sunshine. This distinction should be carefully attended to from the beginning as it may sometimes make all the difference in the meaning of a sentence, e.g. med—the eye, and med—iron, setá—a dog, and setá—morning.

G always represents the “g” in “gate”, and occurs in geled—ten, sengel—fire, and idang—dawn. The sound of “g” in “gem” is represented by j as in joár—to greet.
\( 9 \)

\( H \) is sounded at the beginning of Ho words, *e.g.* her (to sow) and not er, nisi (twenty) and not isi, but not in the middle, *e.g.* il (a feather) and not ikil. Such words as singhasur (west) and senhori (to journey) are obvious compounds, the elements of which must retain their original form. Similarly, loan-words taken from other vernaculars retain the initial “\( h \)”, but drop the one in the middle, *e.g.* hadir—to be present, and hukum—to order, but kani—a story, and mari—a water-course, instead of the Hindi forms kahani and mahari. This applies to the aspirate standing by itself. When compounded with another consonant, it is, with one exception, dropped in loan-words, *e.g.* ijlar becomes ijar—to take evidence, phaujdari becomes paaujdari—criminal, thik becomes tik—proper, and ndlis becomes ndlis—to bring a case. The single exception is *ch* pronounced as in para. 8, the sound of which occurs both in indigenous and exotic words, *e.g.* chanab—the end, chothi—rice, kecho—tiles, and picha—to follow.

\( N \) may be noticed in connection with a common diacritical sign, the effect of which is exactly the same as that of the Bengali chandrabindu, *i.e.*, the preceding vowel is strongly nasalized. Thus, dur—a yoke, pennin—a weaver, and ravda—to rejoice.

\( R \)—the cerebral ‘\( r \)’ does not occur in Ho and is elided from all Mundari words in their Ho form. Thus, horo becomes ho—a man, oru becomes o—a house, and arandi becomes andi—to marry. The ordinary ‘\( r \)’ is retained, however, as in diri—a stone, herel—a husband, and uri—cattle.

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

CHAPTER II.  

**Gender, Number and Case.**

11. In Ho, the ordinary grammatical distinction between Genders is replaced by the distinction between Animate and Inanimate Objects. The fact that any particular noun denotes a male or a female being does not affect the construction of a sentence, but the question whether it denotes an animate or inanimate object is of material importance in that connection. As a rule, the same word expresses both the masculine and the feminine, as, *e.g.* *sádom* meaning either a stallion or a mare, *sim* either a cock or a hen, and *kulá* either a tiger or a tigress; but, if an explicit designation of sex is desired, this can be secured by prefixing the words *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 *kóá* (masculine) and *érá* and *kúi* (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 kuhon (a daughter). The masculine and feminine forms for the common animals are as follows:

**MASCULINE.**

A dog ... sándi setá ... ... engá setá.
A cat ... sándi bilai (or) pusi ... engá bilai (or) pusi.
A goat ... baidá merom (castrated) ... pateá merom (one that has not had kids).
A buffalo ... baidá mindi (castrated) ... pateá mindi (as above).
A sheep ... baidá kerd ... pateá kerd (or) bitkil.
A buffalo calf ... sándi kerd hon ... engá kerd hon.
A cow calf ... dámkom miu ... petáv miu.
A capon ... gáidá sim ... ... káluṭi sim (one that has not laid eggs).
A pig ... baidá sukuri (castrated) ... káluṭi sukuri (one that has not farrowed).

**FEMININE.**

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 *kiŋ* and *ko* are added to form the Dual and Plural respectively. This only takes place in the case of nouns denoting animate objects. *E.g.* ko—a man, hoking—two men, hoko—three or more men; ipil—a star,
ipilking—two stars, ipilko—three or more stars; but dāru—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, misteking—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 tanákuko ad chauliko kiringeme.—Buy salt, tobacco and rice. This usage is permissible in Ho, but is not usual, the common form for the same sentence being either Bulung, sukul ondo chauli kiringeme or Bulung, sukul, chauliko kiringeme.

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

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

ADDED POSTPOSITIONS—SIMPLE AND COMPOUND.

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

SIMPLE POSTPOSITIONS.

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

*Pātorā hōn*—Pator's son.

*Kāndeā oā*—Kande's house.

*Bāgunā ti*—Bagun's hand.

*Meromā ub*—The goat's hair.

*Dāruā 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 *Dāruveā sakam* (see xii below) also.

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

*Ne háture Mundā taināde*—The Munda lives in this village.

*Ape chāndūre Somā ruāde*—Soma will return in three months.

*Sādome komoro ememe*—Put the blanket on the horse.

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

*Mī tākāre moi pati chaulim nāmeā*—For one rupee you will get ten seers (one pati equals two seers) of rice.

*Bār sikire ne lījāe kirikkedā*—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 bändá baikedtá kulá gititanáe—The tiger is sleeping where we made the bândh.

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

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

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

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

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

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

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

Tite Hoko mándiko jomed—The Hoseat cooked rice with their hands.

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

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

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

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

Moi tákáte Dáso námá 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.

*Mukta Pasingloe hujulend*—Mukta came with Pasing.

*Ainglo netre 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 hjuakaná*—I have come from Tamar.

*Keráko pieteko adeaná*—The buffaloes strayed from the maidan (*pt*—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”.

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

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

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

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

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

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

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

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

*Birpátee nireaná*—He ran towards the forest.

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

*Okonpáeteko hujulená*—From whereabouts did they come?

*Ranchipáete*—From somewhere near Ranchi.

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

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

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

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

Gurucharan Penántáete mindikíng 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 Aing táre rede emkedd or aing rede emadingá. This point will be better understood after the verb has been studied.

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

Hátyrén ho or hátyréní—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 Borea.

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

*Hátüreá oá*—The houses of the village.

*Garáreá dá*—The water of the river.

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

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

*Isu sirmáreá jojo dáru*—A very old tamarind tree.

*Musingreá horá*—A day’s journey.

*Kádsomreá pindá*—A dhoti made of cotton.

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

*Sádomreá káji*—A story regarding the horse.

*Paulusreá kitáb*—A book about Paulus.

*Oteréá darkás*—A petition concerning land.

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**CHAPTER IV.**

**DECLension of Nouns.**

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

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

<table>
<thead>
<tr>
<th>CASE-SUFFIXES</th>
<th>ANIMATE NOUNS</th>
<th>INANIMATE NOUNS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instrumental</td>
<td><em>te</em> (with animate <em>gomke</em> <em>horáte</em>, by or nouns other than through the agency persons and with of a master. all inanimate nouns)</td>
<td></td>
</tr>
<tr>
<td>Definite</td>
<td><em>ete</em>, <em>táte</em> <em>gomkétáte</em>, from a <em>garáte</em>, from a master.</td>
<td></td>
</tr>
<tr>
<td>Ablative</td>
<td><em>páte</em> <em>gomképáte</em>, from the vicinity of a master.</td>
<td></td>
</tr>
<tr>
<td>Possessive</td>
<td><em>á</em> <em>gomkéá</em>, of or belonging to a master.</td>
<td></td>
</tr>
<tr>
<td>Partitive</td>
<td><em>á</em> <em>gomkéá</em>, of or forming part of a master.</td>
<td></td>
</tr>
<tr>
<td>Locative</td>
<td><em>ren</em>, <em>reá</em>, <em>gomkéren</em>, (the wife) of a master.</td>
<td></td>
</tr>
<tr>
<td>Locative of</td>
<td><em>re</em>, <em>táre</em> <em>gomkértáre</em>, in (with) a master.</td>
<td></td>
</tr>
<tr>
<td>Rest</td>
<td><em>páre</em> <em>gomképáre</em>, in the vicinity of a master.</td>
<td></td>
</tr>
<tr>
<td>Locative of</td>
<td><em>te</em>, <em>táte</em> <em>gomkétáte</em>, to a master.</td>
<td></td>
</tr>
<tr>
<td>Motion</td>
<td><em>páte</em> <em>gomképáte</em>, to the vicinity of a master.</td>
<td></td>
</tr>
<tr>
<td>Vocative</td>
<td><em>ateá</em>, <em>ate</em> ... <em>ateá</em> <em>gomke</em>, O master!</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* *kingá*, of or belonging to two masters; *gomke* *kopáte*, 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, éa (yes) means also "to agree", pórom (across) means also "to cross" and dér (before) means also "to precede". This transferability is one of the features of the language and is extremely useful in practice.

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

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

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

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

Kuïete ho marangá—A man is bigger than a woman.
Keráete sódom ánjáee nireá—A horse runs faster than a buffalo.
En dáruete neá salangiá—This tree is higher than that one.
Saben joete uli bugiá—The mango is the best of all fruits.
Sabenkote Somá lándiá—Somá is the laziest of all.
Sabenete ne kápi leserá—This axe is the sharpest of all.

CHAPTER VI.

PRONOUNS.

I—PERSONAL PRONOUNS.

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

27. Before enumerating these forms for each of the three personal pronouns, it may be as well to explain that the dual and plural numbers of the first personal pronoun are further sub-divided into two distinct forms which may be called the Inclusive and the Exclusive respectively.

It is strange that a primitive language should, in this respect, be more precise than our modern tongues, but the fact remains that the English pronoun "we" takes four distinct forms in Ho. The beginner will be well-advised to get into the habit early of using these forms instead of the vague "we." They are as follows:

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

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

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

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>ing, I</td>
<td>Inclus. alang, thou &amp; I ... abu, you &amp; I.</td>
</tr>
<tr>
<td>2nd</td>
<td>am, thou</td>
<td>Exclus. aling, he or she &amp; I ale, they &amp; I.</td>
</tr>
<tr>
<td>3rd</td>
<td>ai, he or she</td>
<td>aking, they two ... ako, they.</td>
</tr>
<tr>
<td>Full Form.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1st Person</td>
<td>ing, I</td>
<td>Inclus. lang, thou &amp; I ... bu, you &amp; I.</td>
</tr>
<tr>
<td>2nd</td>
<td>m, em, me, thou</td>
<td>Exclus. ling, he or she &amp; I le, they &amp; I.</td>
</tr>
<tr>
<td>3rd</td>
<td>i, he or she</td>
<td>aking, they two ... ako, they.</td>
</tr>
<tr>
<td>Shortened Form.</td>
<td></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 Nea okoe rápukedá—who broke this? a Ho would say aing rápukedáing—I broke it. If he was merely making a statement of fact in the course of a narrative, he would say rápukedáing 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.

Amtáte ngued—I will bring it to you.
Aiá óá hándiakaná—His house has fallen down.
Aletáte jáná kám námed—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 Amtdé sódáming eniiá or Am sódáming 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. Hujutandáing.—I am coming; gáping hujua.—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 senotandá—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 hujudá—when will you come? The vowel does not shorten when the word preceding the verb is the negative *kd*, nor is the shortened form of the pronoun used. The compound is always rendered *kd*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 lenledá chi—did you press this oil? As a matter of fact, no part of the verb (except the imperative, regarding which see the next rule) ends in a consonant, so that this rule only refers really to the preceding word as in the example given.

(3) The form *me* is used with the imperative mood and in the conjugation of the verb *mená* (to be, to exist) and its antonym *bano*. *E.g.* Dubme—sit down; *menameda*—you are present; and bangmeda—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 kiringkia—he bought a horse.

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

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

*Gapáing nelmeá*—I will see you tomorrow.

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

*Sádome emakadingá*—He has given me a horse.

*Sádoming emadmed*—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 of Rest</th>
<th>Locative of Motion</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>aing, I</td>
<td>aing, me</td>
<td>aingtare.</td>
<td>aingtate.</td>
<td>aingtate, from me.</td>
<td>aingá, mine.</td>
<td>aingtare, in me.</td>
<td>aingtate, to me.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>to me.</td>
<td></td>
<td>from near me.</td>
<td></td>
<td>in my vicinity.</td>
<td>to my vicinity.</td>
</tr>
</tbody>
</table>

II—NEUTER PRONOUNS.

31. The neuter or, as he calls it, impersonal, -pronoun in Mundari is, according to Hoffman, *d*—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 *d* is that it is added to demonstrative, interrogative and other adjectives to form the corresponding pronominal forms for inanimate objects. (*Vide* paras. 32; 34 and 35 below).

III—DEMONSTRATIVE PRONOUNS.

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

**DEMONSTRATIVE ADJECTIVE.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ne, this</td>
<td>...</td>
<td>ni, this animate being</td>
</tr>
<tr>
<td>En, that</td>
<td>...</td>
<td>ini, eni, that animate being</td>
</tr>
<tr>
<td>Ter, that yonder</td>
<td>teri, that animate being yonder</td>
<td>terking</td>
</tr>
</tbody>
</table>

**DEMONSTRATIVE PRONOUN.**

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>DUAL</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ne, this</td>
<td>...</td>
<td>neá, this thing</td>
</tr>
<tr>
<td>En, that</td>
<td>...</td>
<td>ená, that thing</td>
</tr>
<tr>
<td>Ter, that yonder</td>
<td>terá, that thing yonder</td>
<td>...</td>
</tr>
</tbody>
</table>

*Note*—The forms *teri*, *terking* and *terko* are not in common use.

Nor are the animate compounds formed from *terlekdá* in the next paragraph.

The above pronouns may be declined in the same way as nouns and personal pronouns. *E. g.* *Nitéete moí ŭáká idiéme*—Take five rupees from this person.

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

*Néáre bábbíng ukukedá*—I hid the paddy in this (box).

33. The word *lekdá* (like) is very commonly added to the demonstrative adjectives to form compounds which are also demonstrative adjectives. Thus we get *nelekdá* (like this), *enlekdá* (like that), and *terlekdá* (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 qualitative, and De Smet qualitative pronouns, but which are really only compound demonstrative pronouns.

**SINGULAR.**

<table>
<thead>
<tr>
<th></th>
<th>an animate being</th>
<th>like</th>
<th>Dual.</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nilekáí</td>
<td>} an animate being like</td>
<td>{ nilekáking</td>
<td>...</td>
<td>nilekáko.</td>
</tr>
<tr>
<td>Nilekáni</td>
<td>this one</td>
<td>{ nilekáking</td>
<td>...</td>
<td>nilekáko.</td>
</tr>
<tr>
<td>Inilekáí</td>
<td>an animate being like</td>
<td>{ inilekáking</td>
<td>...</td>
<td>inilekáko.</td>
</tr>
<tr>
<td>Inilekáni</td>
<td>that one</td>
<td>{ inilekáking</td>
<td>...</td>
<td>inilekáko.</td>
</tr>
<tr>
<td>Terlekáí</td>
<td>an animate being like</td>
<td>{ terlekáking</td>
<td>...</td>
<td>terlekáko.</td>
</tr>
<tr>
<td>Terlekáni</td>
<td>that one yonder</td>
<td>{ terlekáking</td>
<td>...</td>
<td>terlekáko.</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 kápilekd—like this axe.

**IV—INTERROGATIVE PRONOUNS.**

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

*Okoe ne paitie paitikedd*—Who did this work?

*Chikande kajietaná*—What is he saying?

*Okon Mankitâeteng águeá*—From what Manki shall I bring it?

*Chilekan hoko en hâtureko tainá*—What sort of men live in that village?

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

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

**V—INDEFINITE PRONOUNS.**

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

<table>
<thead>
<tr>
<th>ADJECTIVE</th>
<th>INDDEFINITE PRONOUNS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>SINGULAR</td>
<td>DUAL.</td>
</tr>
<tr>
<td><em>Já, any at all</em></td>
<td>{ jai, jújge, anyone at all ... jaking ... jáko.</td>
</tr>
<tr>
<td></td>
<td>{ jáá, anything at all ... jáá ... jáá.}</td>
</tr>
</tbody>
</table>
ADJECTIVE.  INDEFINITE PRONOUNS.

SINGULAR.  DUAL.  PLURAL.

Ján, any { jáni, anyone  ... jáníking  ... jáníko.
             jánd, any thing  ... jánd  ... jándá.

Etá, other, another { étáí, another one  ... étáíking  ... étáíko.
                   étáá, another thing  ... étáá  ... étáá.

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 čhi—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. Táránmára—some; purá—many, much; and hüringleká—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.

Hüringlekáko nídáreko senocañá—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. aivá—mine, akoá—theirs, nikingá—these two’s, okoá—whose, and jáníá—anybody’s. These forms precede the noun indicating the object possessed and are invariable. E. g. Aivá sádom—my horse, aiá oá—his house, akoá hárutáe—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 táing, 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 sádomtáing, but “my father” is ápning; “his house” is oáte, but “his younger brother” is undite. The changes in the dual and plural numbers will be found below.
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>Person</th>
<th>Full Form</th>
<th>Form</th>
<th>Suffix Form</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>PRECEDING</td>
<td>SUFFIXED</td>
<td>WHEN OBJECT</td>
</tr>
<tr>
<td></td>
<td>OBJECT</td>
<td>TO OBJECT</td>
<td>POSSESSED.</td>
</tr>
<tr>
<td></td>
<td>POSSESSED</td>
<td>A RELATIVE.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inclusive</td>
<td>... aivá</td>
<td>... taing</td>
<td>... ing.</td>
</tr>
<tr>
<td>Exclusive</td>
<td>... alangá</td>
<td>... talang</td>
<td>... talang</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Inclusive</td>
<td>... abuá</td>
<td>... tabu</td>
<td>... tabu</td>
</tr>
<tr>
<td>Exclusive</td>
<td>... aleá</td>
<td>... tale</td>
<td>... ingtale</td>
</tr>
</tbody>
</table>

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>... amá</td>
<td>... tam</td>
<td>... me, m.</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>... apeá</td>
<td>... tape</td>
<td>... metape, mtape</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 uriko** } Our cattle
- **Urikotale** } Our cattle
- **Engáingtale** — Our mother.
- **Aleá engáteking** — Our two mothers.
- **Amá uriko** } Thy cattle
- **Urikotam** } Thy cattle
- **Undim** — Thy younger brother.
- **Akoá unditéko** — Their younger brothers.
- **Akingá uriko** } The cattle
- **Urikotaking** } The cattle
- **Akingá unditéking** — Their two younger brothers.

2. There are a few exceptions to the rule stated in para. 38. Thus, **hon** (a child), **kódhon** (a son) and **kuíhon** (a daughter) may take either of the suffix forms in all persons of the singular number, as, e. g. **hontaing or honing** (my child), **kódhontam or koahonme** (thy son), and **kuíhontae or kuíhonte**
(his daughter). *Erá* (a wife) becomes *aipá erá* in the first person singular and is never *erátaing* or *eráting*. The second person singular may be *umá erá* or *erátam*, but never *eram*; and the third person singular may be *aíá erá, erátai* or *eráte*. Lastly, *honsed* (a nephew), *honerá* (a niece), *yekoá* (a nephew) and *gekuí* (a niece) insert, instead of suffixing, the possessive signs. Thus, *honingseá* (my nephew), *honererá* (thy niece), *yekoá* (his nephew) and *gekuátekting* (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, *undítte* (his younger brother) becomes *undítetaité* (to his younger brother), *undítetáete* (from his younger brother), *undítetá* (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 *undíteteketing* (his two younger brothers), *undíteteko* (his younger brothers), *undítetekopáete* (from the vicinity of his younger brothers). As stated in Note 1 above, the dual and plural suffix forms are generally avoided, and this is particularly the case when they have to be declined. For example, "their mothers" is *akoá engáteko* and "from their mothers" is *akoá engáteko*.

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

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

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

*Alangá engá-áp*—Our (thy and my) parents have come.
Apeda engá-ápuking Dongolreking taikená—Your parents were in Chaibassa.

Akingá engá-ápukinging nelkedkingá—I saw their (of the two) parents.

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

Abúd engá-ápuko bangkód—Our (your and my) parents are not present.

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

Akoá engá-ápuko kulá goekedkoá—A tiger killed their parents.

VII—OTHER PRONOUNS.

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

42. There are no Reflexive Pronouns either, though the enclitic ge, added to personal pronouns, produces a kind of reflexive pronoun, as e.g. Aingge—I myself, amge—thy thyself, aige—he himself, apetvétege—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 gitiandá 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, gitiandá—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</td>
<td>tan</td>
</tr>
<tr>
<td>2. Imperfect</td>
<td>tan taiken</td>
<td>tan taiken</td>
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<tr>
<td>3. Future</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>4. Perfect</td>
<td>akad, tad</td>
<td>akan</td>
</tr>
<tr>
<td>5. Past</td>
<td>ked</td>
<td>ken, ean</td>
</tr>
<tr>
<td>6. Pluperfect</td>
<td>led</td>
<td>len</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 a to the tense-form (in the case of the active future, the copula is added to the root there being no tense-suffix between) verbalises it and only the subject and object signs are wanting to the construction of a complete sentence.

46. It will be remembered (vide para. 29) that, when any personal pronoun is the subject of a sentence, the shortened form is affixed either to the verb or to the word immediately preceding it. In the same way, when a noun denoting an animate being stands as the subject of a sentence, the shortened form of the third personal pronoun corresponding in number with it is added to the word immediately preceding the verb, unless that word happens to be the subject itself, in which case the pronominal subject-sign is added to the verb. E.g. Hujutanáing — I am coming, gapáing hujúá — I will come tomorrow; and choilam hujúá — when will you come? illustrate the usage when a personal pronoun is itself the subject, whereas sádom hujutanae — the horse is coming, ãási gapáe hujúá — the servant will come tomorrow, and kuláking holdáking hujulená — two tigers came yesterday, illustrate the usage when an animate being is the subject.

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

2. The addition of the subject-sign to the verb, instead of to the word preceding it when that word is the subject, avoids confusion and repetition. Thus, if the subject-sign was invariably added to the word before a transitive verb, the sentence Aputee goekía 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 goekiá. Again, the sentence: “The two raiyats have come” is rendered Parjákking hjuukanakanákking under the rule, because the addition of the subject-sign king to the word before the verb would give Parjákkingking hjuukanáná. 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 chušukoko goekoa*—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 oã (or) óatae lotaná*—his house is burning; *dudi, tising rápuñeana*—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.*

*Aquitandâng*—I am bringing him.

*Nelkedkingáé*—He saw the two men.

*Emaiingme*—Give it to me.

*Dásié tāmītan taikená*—He was beating the servant.

*Paulus bâriá setâkinge keákedkingá*—Paulus called the two dogs.

*Sádoming emama*—I will give you a horse.

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

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

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

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

Present  \{ Root + Direct or Indirect Object-sign + Tense-suffix + Copula + Subject-sign. \\
Imperfect  \{ Root + Tense-suffix + Copula + Subject-sign. \\
Future  \{ Root + Direct or Indirect Object-sign + Copula + Subject-sign. \\
Perfect  \{ Root + Tense-suffix + Direct or Indirect Object-sign + Copula + Subject-sign. \\
Past  \{ Root + Tense-suffix + Direct or Indirect Object-sign + Copula + Subject-sign. \\
Pluperfect  \{ Root + Tense-suffix + Direct or Indirect Object-sign + Copula + 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 dide águetaná—Birsa is bringing a lamp.*

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

*Dáruete 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 tàte and tàre according as motion is implied or not. Thus, the sentence: “I will give the master a horse” may be translated either *Gomke sđdoming emaiá* or *Gomketàre sđdoming emiá*, the former being preferable. *Cf.* paras. 16 (*x*) (ii) and 29 (iii).
CHAPTER VIII.

INDICATIVE MOOD OF TRANSITIVE VERBS.

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

PRESENT TENSE.

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

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

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

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

Águ-me-tan-d-ing, I bring or am bringing thee.
Águ-i-tan-d-ing, " " " " " " " him or her.
Águ-e-tan-d-ing, " " " " " " " it.
Águ-ben-tan-d-ing, " " " " " " " you two.
Águ-king-tan-d-ing, " " " " " " " them two.
Águ-pe-tan-d-ing, " " " " " " " you
Águ-ko-tan-d-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 āguingtanáing, but must be expressed by using the reflexive verb which will be encountered later (Vide Chap. XV). Examples of the transpositions suggested are:

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

Kājietandè.—He speaks.
Lándáetándó.—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-d-e, He gives or is giving to him or her (some third person).
Em-aking-tan-d-e, " " " " " " them two.
Em-am-tan-d-ko, They give or are giving to thee.
Em-ai-tan-d-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-á-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-á-ment—You two were bringing it.
Agu-i-tan taiken-á-ko.—They were bringing him or her.
Em-am-tan taiken-á-king.—They two were giving to thee.
Em-ai-tan taiken-á-pe.—You were giving to him or her.
Em-ako-tan taiken-á-bu.—You and I were giving to them.

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

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

1. Kulá amá gundi-e goe-i-taná ... The tiger is killing your cow.
2. Birre Somá dáru-e má-e-tan taikená ... Soma was cutting trees in the forest.
3. Nádo uriko tasad-ko jom-e-taná
4. Horá kúšire parjákó mándi-e-tan taikená
5. Hisi tákıre ne miuko-e ákiring-ko-taná
6. Dáiko sódomko busu-ko em-ako-taná
7. Pancháreá chakađ káji-e káji-e-taná
8. Hášete simko hola-m kiring-ko-tan taikená
9. En hám ho dá-ing idí-ai-taná
10. Ne sán Dongolte-ben idí-e-taná čhi
11. Amá otere Somá ápudeá uriko-e gupi-ko-taná
12. Ne kuliko nálá-le em-ako-taná
13. Aíá otere (otetaere) chikaná-e her-e-taná
14. Nelekan kápite engáte-e goe-i-tan taikená
15. Undíingá oðete merom-e kumbi-i-tan taikená
16. Mundá hoko renge hoko baba-ko em-ako-tan taikená
17. Bauumá setáking aíá mindiko-king húd-ko-taná
18. Akoá tite háturenko dumang-ko ru-e-tan taikená

The cattle are eating grass now.
The raiyats were cooking rice at the side of the road.
He is selling these calves for twenty rupees.
The servants are giving straw to the horses.
He is telling falsehoods about his rent.
Thou wert buying fowls from the market yesterday.
I am taking water to that old man.
Are you two taking this wood to Chaibassa?
Soma is grazing his father's cattle on your land.
They and I are paying wages to these coolies.
What is he sowing in his field?
He was killing his mother with an axe like this.
He was stealing a goat from my younger brother's house.
The rich men were giving paddy to the poor men.
Your elder brother's two dogs are biting his sheep.
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. Senoeán chándure Jamdárenko birkeráko ásar sarte-ko sangar-ko-tan taikená; nddo kuláko jálomte-ko sáb-ko-taná. ... Last month the residents of Jamda were hunting bison with bows and arrows; now they are catching tigers with traps.

FUTURE TENSE.

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

Sing. 1st Person ... águ-e-á-ing I will bring.
2nd ,, ... águ-e-a-m Thou wilt bring.
3rd ,, ... águ-e-á-e He or she ,, will bring.

Dual 1st ,, ... águ-e-á-lang Thou and I
2nd ,, ... águ-e-á-ling He or she and I ,, will bring.
3rd ,, ... águ-e-á-ben You two

Plural 1st ,, ... águ-e-á-bu You and I
2nd ,, ... águ-e-á-le They and I ,, will bring.
3rd ,, ... águ-e-á-ko You

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

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

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

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

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

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

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

- **Sabenko misá misá chakadko kájieá**—All men speak falsely sometimes.
- **Gámá bábáe háráichieá**—Rain causes the paddy to grow.

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

- **Teliko sunumko leneá**—The Telis press oil.
- **Bingko someáko**—Snakes hiss.
- **Aiá erá lagite Ho gononge emeá**—A Ho pays bride-price for his wife.
Uraonko jana ko jonea — The Uraons are in the habit of eating anything.

Ni urikoe gupikoá — This man grazes cattle.

Peuankotete Hoko lijako kiringeá — The Hos buy cloth from the Tantis.

Note — Strictly speaking, the use of the present tense should be confined to actions or states which are continuing at the moment of speaking. Thus, Aia otere chikame heretana means “What is he actually sowing in his field?” while Aia otere chikame hereá means “What does he usually sow in his field?” Though this distinction is fairly generally observed, instances are not uncommon where the Ho will not use the future when it ought to be used. Thus, for “I pay three rupees rent,” he will say Ape taká panchaing emetana, 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 hapánumko bako emakoá ... ... The young men will give flowers to the young women tomorrow.

2. Husu chandure Somá gungniinge áandiiá ... ... Soma will marry my maternal aunt (mother’s elder sister) next month.

3. Neáete salangi oá kálo ming baieá I will build a higher house than this next year.

4. Ne meromlangu poráiá ondo jilulang hákáéá ... ... Thou and I will skin this goat and hang up the flesh.

5. Setare Maháti reni alang lagitee topangeá. ... ... The wife of Mahati will chop up wood for us (thou and I) in the morning.
6. Kunkalko cha'tuko baieá  
   ...  The Kumhars make earthenware pots.

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

8. Aíná erá alingá honkoe (honkos-talinge) saitibakoá ondo tikin dipli mándioe águatingá  ...  My wife looks after our (her and my) children and also brings me my cooked rice at noon.

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

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

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

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

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

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

15. Engáte-ápjeteking aid nóldete itade emakingá chi  ...  ...  Will he give a portion of his wages to his parents?
CHAPTER IX.

INDICATIVE MOOD OF TRANSITIVE VERBS (contd.)

PERFECT TENSE.

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

- **Singular** - 1st Person: águakadáing - I have brought.
  2nd: águakadáam - You have brought.
  3rd: águakadáae - He or she has brought.

- **Dual** - 1st Person: águakadálang - You and I have brought.
  2nd: águakadáben - You two brought.
  3rd: águakadáking - They two have brought.

- **Plural** - 1st Person: águakadábu - You and I have brought.
  2nd: águakadápe - You have brought.
  3rd: águakadáko - They have brought.

*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-d-e,
Agu-akad-me-d-e,
Agu-aka-i-d-e,
Agu-akad-d-e,
Agu-akad-lang-d-e,
Agu-akad-ben-d-e,
Agu-akad-king-d-e,
Agu-akad-bu-d-e,
Agu-akad-le-d-e,
Agu-akad-pe-d-e,
Agu-akad-ko-d-e,
Em-akad-ling-d-e,
Em-akad-me-d-e,
Em-aka-i-d-e,
Em-akad-lang-d-e,
Em-akad-ben-d-e,
Em-akad-king-d-e,
Em-akad-bu-d-e,
Em-akad-le-d-e,
Em-akad-pe-d-e,
Em-akad-ko-d-e,

He has brought

He has given

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. *dgutadingde*—he has brought me, *dgutadmeđe*—he has brought you, *dgutaidē*—he has brought him or her, *emtadlangē*—he has given you and me, *emtadkingē*—he has given them two, *emtadkōde*—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 hduakadingá*  
   A poisonous snake has bitten both those men.

2. *Toraiteko yuukadingá*  
   They have wounded me with swords.

3. *Nának kudlaming emakaidá*  
   I have given him a new spade.

4. *Nidirko aíná oáreá saiuko nukšánakadá*  
   The white ants have destroyed the thatch of my house.

5. *Kajiakakrád*  
   He has spoken to them.

6. *Joian udítako isu puráe tengáakadkaó*  
   Johan has helped his younger brothers very much.

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

8. *Jiatalang bár táká bár sikireá bárú dárú gel tákátee kiringakadá*  
   Our (your and my) grandmother has bought a kusum tree worth Rs. 2/8/- for Rs. 10/-.

9. *Holdeto ne sitiam abungakaidá chi?*  
   Have you washed this child since yesterday?

10. *Chikanred háturen dindd kuiko?*  
    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**

1. 1st Person - águkedáing - I  
   2nd - águkedam - you  
   3rd - águkedáe - He or she  
   { águkedá - It  

**Dual**

1. 1st Person -  
   2nd - águkedáben - You two  
   3rd - águkedákíng - They two  

{ águkedáláng - You and I  
   águkedálíng - He or she & I  

{ brought  

brought
Plural - 1st Person - \{ águkedábu - You and I  \\
        águkedále - They and I  \\
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 “o” is also elided.

Agukedingáe,  
Agukedmede,  
Agukiáe,  

Agukedáe,  
Agukedlangáe,  
Agukedingáe,  
Agukedbenáe,  
Agukedingáe,  
Agukedbuáe,  
Agukedleáe,  
Agukedpeáe,  
Agukedkoáe,  

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,  
Emaiáe,  

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. Lándá káji kájiadingá.
   He told me an amusing story.

2. Darkan Mundá ondo aing. kumbuling nelurumkiá.
   Darkan Munda and I recognised the thief.

3. Ter birte keráko holále härkedkoá.
   We (they and I) drove the buffaloes to yonder forest yesterday.

4. Tátáte Naiki súmomrea sákome emaiá.
   Her grandfather gave Naiki a gold bracelet.

5. Enking jiling hairte mindiking tolú.
   Those two men tied up the sheep with a long rope.

6. Chikanmente honko ne taiadrem hundikedkoá.
   Why did you collect the children in this place?

7. Holá nidáre hichir isu puráe hichirkedá.
   Last night the lightning flashed very much.

8. Ente diuri punti sime bongákiá.
   The village priest then sacrificed a white fowl.

   He heard me and understood my orders.

10. Bándávéa dà ávri pairkedá ondo aled ote topákedá.
    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.

<table>
<thead>
<tr>
<th>Águledingde,</th>
<th>me</th>
</tr>
</thead>
<tbody>
<tr>
<td>Águledmeáe,</td>
<td>you</td>
</tr>
<tr>
<td>Águliáe,</td>
<td>him or her (some third person)</td>
</tr>
<tr>
<td>Águleáe,</td>
<td>it</td>
</tr>
<tr>
<td>Águlellangáe,</td>
<td>you and me</td>
</tr>
<tr>
<td>Águlelingáe,</td>
<td>him or her and me</td>
</tr>
<tr>
<td>Águlebenáe,</td>
<td>you two</td>
</tr>
</tbody>
</table>
Aguledkingdé, Aguledbude, Aguledlede, Aguledpeé, Aguledkode, Emledingdé, Emledmedé, Emlié, Emledlangdé, Emledlingdé, ET, Hínledbénée, Emledkingdé, Emledbude, Emledlede, Emledpedé, Emledkode, Note—Though the proper function of this tense is to denote an action prior to another action or event which is also past, but which is the subject of conversation at the time, the student will often find it employed by the ordinary Ho when the past would be the proper grammatical tense to use. Thus, he will hear “águledkoáé” 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. Cháтомing emlié | I had given him an umbrella.
2. Ikir sudre movráko ukuledd | 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 támiá | He had beaten his mother in-law with a bamboo (also ‘his mother-in-law had beaten him with a bamboo’).
5. Marang Gomkege bárparéninge kájileledkingá | 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 - gitiding - I
2nd ,, - gitiam - You
3rd ,, - gitidá - He or she

PERFECT TENSE.

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

PAST TENSE.

1st Person - gitikenáing or gitieanáing - I
2nd ,, - gitikenam , gitieman - You
3rd ,, - gitikenáe , gitieanáe - He or she


PLUPERFECT TENSE.

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

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

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

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

Simráeteng sikená - I have been ploughing since cockcrow.

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

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

4. The three verbs huju - to come, seter - to reach, to arrive, and tebd - to reach, to arrive, always form their past tenses with the pluperfect tense-suffix, e. g. Hujulenáe - he came, seterlénáing - 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:—Sáed - to breathe, bu - to bark, gerang - to groan, cháb - to open the mouth, ku - to cough, durang - to sing, hutir - to snore, ráa - to cry, rápid - to wink, and oiår - to swim. Words like lándá - to laugh, logor - to grumble, and såting - to have patience, also take the transitive tense-suffixes and insert direct object-signs, e.g., Lándákedingáko - they laughed at me, Chikanam logoretaná - what are you grumbling about? A few words which we would class as transitive are used intransitively in Ho. Common instances are:—de - to sit a-stride, ride, and rakab - to climb, ascend. Thus, Sádom de aná - he rode the horse, Burung rakab aná - 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, hárá means "to grow" and is intransitive, as in the sentence:—Birre ne dáru háráeaná - This tree grew in the forest. Háráichi means "to cause to grow" (actively), and is transitive, as in the sentence:—Sirmd mutid bábäe haráchíe - He grows paddy every year. Other common verbs which may be so converted are:—cháru - to sink, chátom - to float, járom to ripen, to get ripe, jná - to stick, ol - to issue, to go out, ruku - to shake, ser - to melt, and sur - to drown. When converted into transitives by the addition of ichi, these words are conjugated quite regularly in the present, imperfect and future tenses, but commonly drop the ichi in the perfect, past and pluperfect tenses, which are otherwise conjugated like ordinary transitive verbs. The following examples will demonstrate the point:—

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

Homotaing hásute rukueaná - My body shook with fever.

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

Kurkur ápu hontee rukukia - The angry father shook his son.

Ente sámá kuchuing rukukedá - I then shook the empty bag.
Ne rupá choilam serichieá - When will you melt this silver?

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

2. The suffix ichi is permissive as well as causative, and it may be added in either sense both to transitive and intransitive verbs. Thus, Rudichikode may mean either ‘He will cause them to return’ or ‘He will allow them to return’, and ákiringichiiáing 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 Boroantaniing - I fear you, Kurkuradingáe - He was angry with me, Sáriaidko - They will believe him, Sárietanáko - They believe it, Sukuakadbenáláng - 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 apirdaiáé - That bird can fly, Má isu sangging 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, Neldaiantanaing - I can see you, Holá purá erákoling kiringdaiaikadkoá - We (he and I) could have bought many wives yesterday.

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

*Aming neldaiá* - I can see you - *Neldaimtanáing.*

*Háku king jáломdaíá* - I can net fish - *Háku king jáломdiaikoa.*

*Oaing baidaiá* - I can build a house - *Oaing baidaieá.*

*Soandaiáing* - I can smell it - *Soandaietanáing.*

71. Before leaving the Indicative Mood, it is necessary to notice certain modifications of the regular tenses which are in common use, and which are formed by the addition of the generic imperfect auxiliary *taiken*. We have already seen (para. 51 ante) how the present tense is converted into the ordinary imperfect by the use of this auxiliary, and it only remains to be added that the other tenses of the indicative mood, both of transitive and intransitive verbs, may be similarly converted into separate tense-forms, bearing the same relation to each of them, as the imperfect does to the present. The simple future cannot of course have any corresponding imperfect form, but the future when used to express existing customs, occupations and habits (vide para. 55) adds the Imperfect auxiliary in order to express customs, occupations and habits which are now extinct and no longer followed. e. g., *Hoko dánru erákoko átkarko 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 :-
IMPRESSIVE OF THE FUTURE.

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

IMPRESSIVE OF THE PERFECT.

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

IMPRESSIVE OF THE PAST.

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

IMPRESSIVE OF THE PUPERFECT.

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. Jejetete sabenkole baibaltan taikená We were all perspiring from the heat.
3. Tising Mundatáte pancháing endaied I can pay my rent to the Munda today.
4. Somá kuhiotocée nelichímed chi Will Soma allow you to see his daughter?
5. Sengel mede serichiéea Fire melts iron.
6. Hátyren saben sitiáko lándái taisenáko All the children in the village used to make fun of him.
7. Singi-hasur taimteko seferlená They arrived after sunset.
8. Tálá niááre amá oárem gititan taikená chi Were you sleeping in your house at midnight?
9. Iueanáing, mendo jáni kde auumkedingá I called out loudly, but no one heard me.
10. Garáre Paulusko surkiá (surichíkiá) They drowned Paulus in the river.
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 bungalow, 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 - Emaiakáing - I may give it to him, may I give it to him, let me give it to him.
2nd " - Emaiakam - You may give it to him, etc.
3rd " - Emaiakáe - He or she may give it to him (some third person), etc.
1st Person - Gitikáng - I may sleep, may I sleep, let me sleep.
2nd ,, - Gitikam - You may sleep, etc.
3rd ,, - Gitikáe - He or she may sleep, etc.

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

Aguekáko - They may bring it, etc.
Agukáben - 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.

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

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

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

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

} (at the present moment.)

IMPERFECT.
águetan taikenredoing - If I was bringing it
emaitan taikenredoing - If I was giving him.

} gititan taikenredoing - If I was sleeping.
FUTURE.
águeredoing - If I will bring it.
emairedoing - If I will give him.
gitiredoing - If I will sleep.

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

PAST.
águkedredoing - If I brought it.
emairedoing - If I gave him.
gitiakanredoing - If I slept.

PLUPERFECT.
águledredoing - If I had brought it.
emliredoing - If I had given him.
gitilenredoing - If I had slept.

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

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

Hujuredoing, emamá - If I come, I will give it to you.
Gititanredo, gitikáé - If he is sleeping, let him sleep.
Ápum ne rede nueredo, - If your father drinks this medicine, sáben nidde gitidá 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*  
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", "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 senaó*  
Even if you come, I shall not go.

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

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

*Gojoreo, káing mápmeó*  
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 mápmeó* 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. *Chiţie emakadmeredo, okonréa.*  
If he has given you a letter, where is it?
3. Káam gitilenredo, bábá ká kumbueaná honang. If you had not slept, the paddy would not have been stolen.

4. Azámteny senoreo, chimin bodé hobá daídny ruáá honany. Even if I went to Assam, I would return as soon as possible.

5. Holá kulum goekiredo, chilekáte ondo miad gundí holá nidáá goeaná. If you killed the tiger yesterday, how is it another cow was killed last night?

6. Gitilenredoing, goeeaná honany. If I had slept, I would have been killed.

7. Aingtária táká hobáoreo, en oá káing kiringed honany. Even if I had money, I would not buy that house.

8. Aingtária táká taikenreo, en oá káing kiringkedá honany. Even if I had had money, I would not have bought that house.

9. Entorsá hátutem senlenredo, kumbukom sábkedkoá honang. If you had gone to the village at once, you would have caught the thieves.

10. Hásumingreo (hásuoreo), Rán- Ránteng senoá honang. Even if I was sick, I would go to Ranchi.

CHAPTER XII.

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

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

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

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

- Alom gitiá - Don’t sleep.
- Alom águeá - Don’t bring it.
- Alom keáid - Don’t call him.
- Áloben emaid - Don’t you two give to him.
- Álope támkoá - Don’t you (plural) beat them.
- Purú dáru álópe máed - Don’t you cut many trees.
- En kumbukiing álom sábkingá - Don’t catch those two thieves.

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

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

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

- Káing áqueteñá - I am not bringing it.
- Káam emakaiá - You have not given it to him.
- Káe gitiéñá - He did not sleep.
Kāko hujuredo, kālu senui - If they do not come, we (you and I) will not go.

Ne dáru ká gojotaná - This tree is not dying.

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

82. Interrogations are expressed by the particle 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 hujná chi - Will you come with me?

Otee kiringakadá chi - Has he bought the land?

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

1. Álokálang eperang - Let us not quarrel.
2. Aingá dáruete bá álo gōdeá - Don't pluck flowers from my trees.
3. Huringleká hurumsuku águe - You two bring me some money.
4. Dollang kapájíá - Come, let us talk together.
5. Kuikhontam initiáre álom gongiá - Don't give your daughter in marriage to that man.
6. Álokáko neling - Let them not see me.
7. Aing álom nelichkoá - Don't let them see me.
8. Ne cháutete dá duleme - Pour out the water from this pot.
9. Lili álom kediá banredo tumeá - Don't touch a hornet or else it will sting you.
10. Hattem senoaná chi ? Senoan-redom, isu ánjátem ruákaná - Did you go to the bazaar? If so, you have returned very quickly.
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 participial forms as it has tenses, each of which may be used adjectively, substantively or conjunctively.

PARTICIPIAL ADJECTIVES.

85. Participial adjectives consist ordinarily of the root plus the tense-suffix. We know, however, that direct or indirect object-signs must be inserted into all transitive verbs. If no animate object is expressed in the sentence, the inanimate object-sign $e$ is inserted in certain tenses whether an inanimate object is expressed or not. If the sentence contains an animate object, whether direct or indirect, its appropriate object-sign is always inserted in the verb. When, therefore, a transitive verb is converted into a participial form, only the copula is eliminated and the object-sign remains. Thus $águetanáé$ - he is bringing it, and $lándáetanáé$ - 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.**

<table>
<thead>
<tr>
<th>Participial Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>$águetan ho$</td>
<td>the man who is bringing it.</td>
</tr>
<tr>
<td>$emaitan ho$</td>
<td>&quot;&quot;, &quot;&quot;, giving to him (some third person).</td>
</tr>
<tr>
<td>$gititan ho$</td>
<td>&quot;&quot;, &quot;&quot;, sleeping.</td>
</tr>
</tbody>
</table>

**IMPERFECT.**

<table>
<thead>
<tr>
<th>Participial Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>$águetan taiken ho$</td>
<td>the man who was bringing it.</td>
</tr>
<tr>
<td>$emaitan taiken ho$</td>
<td>&quot;&quot;, &quot;&quot;, giving to him.</td>
</tr>
<tr>
<td>$gititan taiken ho$</td>
<td>&quot;&quot;, &quot;&quot;, sleeping.</td>
</tr>
</tbody>
</table>

**FUTURE.**

<table>
<thead>
<tr>
<th>Participial Adjective</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>$áque ho$</td>
<td>the man who will bring it (or) who usually brings it.</td>
</tr>
<tr>
<td>$emai ho$</td>
<td>&quot;&quot;, &quot;&quot;, give to him (or) who usually gives to him.</td>
</tr>
<tr>
<td>$giti ho$</td>
<td>&quot;&quot;, &quot;&quot;, sleep (or) who usually sleeps.</td>
</tr>
</tbody>
</table>
PERFECT.

ágwakad ho - the man who has brought it.
émakai ho - " " " given to him.
gítíakan ho - " " " slept.

PAST.

ágwakel ho - the man who brought it.
émel ho - " " " gave to him.
gítíean ho - " " " slept.

PLUPERFECT.

ágwel ho - the man who had brought it.
émel ho - " " " given to him.
gítíelan ho - " " " slept.

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

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

PARTICIPIAL NOUNS.

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

_Agutani, águtanking, águtanko_ - He or she, they two, they, who is or are bringing it.

_Emaitani, emaitanking, emaitanko_ - He or she, they two, they, who is or are giving to him.

_Gititani, gititanking, gititanko_ - He or she, they two, they, who is or are sleeping.

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

**Note—1.** It is usual to use these participial nouns in place of participial adjectives followed by the several numbers of the nouns, _ho_ - man and _kui_ - woman. E. g., _Kumbu sábbi_ (instead of _sábbi ho_) _káé hajuakaná_ - the man who caught the thief has not come, _Bugite isindaiko ánjáteko ándioá_ - 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 bágéko_ - emigrants.

3. Where the pronoun qualified is in the first or second person, these same participial nouns are used, but they must be preceded by the appropriate pronoun to indicate the meaning clearly. E. g. _Aing dengákedmei nádo dengáing ásietaná_ - I who helped you, now ask for help, _Am dengákii nádo dengam ásietaná_ - You who helped him, now ask for help. _Ape dengákedpei nádope goeitáná_ - You (plural) whom he helped are now killing him.

88. These animate participial nouns may of course be declined by the addition of postpositions in the same way as ordinary nouns. Thus, _Agukeditáte_—to him who brought, _águekote_—by or through the agency of those who will bring, _emaikingtáete_—from those two who gave to him, _emlikoá_—of or belonging to those who had given to him, _gititanipáre_—in the vicinity of him who is sleeping, _gitieankopáete_—from the vicinity of those who slept.

89. Inanimate participial nouns may be either instrumental or objective. Both classes are formed by the addition of _téc_ 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 jomtanted—a thing which is being eaten with at the time of speaking, and jomkented—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 jomtanted—a thing which is being eaten, and jomkented—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 dubtanted—a thing on which anyone is sitting at the time of speaking, and dubkented—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 *dubitanted*—a thing which is being caused to sit down, and *dubkedtëd*—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 *dubichietanteä* and *dubichikedtteä*, *ichi* being, as explained in para. 68, a causative suffix which has the effect of converting intransitive into transitive verbs.

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

<table>
<thead>
<tr>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>I. N.</td>
<td>Iditanteä</td>
<td>A thing by means of which carrying is being done.</td>
<td>O. N.</td>
<td>Idietanteä</td>
</tr>
<tr>
<td>I. N.</td>
<td>Rakabtanteä</td>
<td>A thing upon which anyone is climbing.</td>
<td>O. N.</td>
<td>Rakabetanteä</td>
</tr>
</tbody>
</table>

**PRESENT.**

<table>
<thead>
<tr>
<th>I. N.</th>
<th>Iditan taikenteä</th>
<th>A thing by means of which carrying was being done.</th>
<th>O. N.</th>
<th>Iditian taikenteä</th>
<th>A thing which was being carried.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. N.</td>
<td>Rakabtan taikenteä</td>
<td>A thing upon which anyone was climbing.</td>
<td>O. N.</td>
<td>Rakabetan taikenteä</td>
<td>A thing which was being caused to climb.</td>
</tr>
</tbody>
</table>

**IMPERFECT.**

<table>
<thead>
<tr>
<th>I. N.</th>
<th>Iditeä</th>
<th>A thing by means of which carrying will be done or is usually done, <em>e. g.</em> a basket.</th>
<th>O. N.</th>
<th>Idietëä</th>
<th>A thing which will be carried or is usually carried.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. N.</td>
<td>Rakabteä</td>
<td>A thing upon which anyone will climb or usually climbs, <em>e. g.</em> a ladder.</td>
<td>O. N.</td>
<td>Rakabeteä</td>
<td>A thing which will be caused to climb or is usually caused to climb.</td>
</tr>
</tbody>
</table>
PERFECT.

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

PAST.

I. N. Idikenteá A thing by means of which carrying was done.
O. N. Idikedteá A thing which was carried.
I. N. Rakakbentrá A thing upon which anyone climbed.
O. N. Rakakkedteá A thing which was caused to climb.

PLUPERFECT.

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

Note. 1—These instrumental and objective participial nouns are most commonly used in their future forms to indicate a general class of objects. E. g. jomteá - a thing which is usually eaten with, i. e. anything to eat with, i. e. a fork or a spoon, and jometeá - a thing which is usually eaten, i. e. anything usually eaten, i. e. an edible. Similarly, dubteá - a chair, isineteá - a cooking pot, isinetéa - any cooked thing, siteá - a plough, irteá - a sickle, irteá - a harvest or a standing crop, hereteá - seed or arable land, gititeá - a bed, gitieteá - anything caused to lie flat, hákuko sabteá - 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.
Pundisteá - 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., Gítítan taikére tàkàtàant kumbukédá — 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 mándì 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., Nidd nidd gitite dimsi dim si paitibu paiti daíd — We are able to work every day because we sleep every night.

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

(iv) Chi — used in the same way as te to form past participles. E.g. Bábá idikeri hujurúeaná—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 agukétée and idikeríchi.

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

(vi) Red — meaning 'as regards', 'regarding', 'of', 'about', 'so far as.....is concerned', etc. is merely introductory. E.g. Táká emetanréålan kapájiá—Let us talk about the giving of the money now. Teá is commonly used instead of red with
participial adjectives, but never with nouns. *E.g.* Ote námètea marang Gomke chikaná káe kájikedá—So far as the getting of the land is concerned, the Deputy Commissioner said nothing.

(vii) Táte, páte, táre, páre, táete and páete—are used with the same meanings as with nouns—see Chapter III. *E.g.*, Jonomlentáteng senotaná I am going to the place where I was born.

Táká emledingtáre tákáing emuráaiá I returned him the money in the very place where he had given it to me.

Aing giilen taiken páete báriá kulá king oleánd-kíng Two tigers came out from near the place where I had been sleeping.

**EXAMPLES.**

1. *En bàná ŋotkii bár tákáte ná ré akiríngakadá* The man who shot that bear has sold the skin for two rupees.

2. *Kumbuean uriko hárko tainenre kumbukoing sóbkedkoá* I caught the thieves as they were driving off the stolen cattle.

3. *Gitil idikentea okonreá* Where is the basket in which sand was taken away?.

4. *Amá kacherire chimin olko taikená* How many clerks were there in your Court?.

5. *Dongolte senoeankotáte sumang bár hoking ruákanáking* Only two of the man who went to Chaibassa have returned.

6. *Aing kájiadme kájim aiunkedá chi* Did you hear what I said to you?.

7. *Ai máakad dáru otetaingre taikená.* The trees which he has cut were on my land.

8. *Chakad kájiadme ré goeaná* He died in the act of telling a lie.

9. *Anri márauledi kekite támichi-kía.* He called the man who had breached the embankment and had him beaten.

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

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

12. *Gusìná gitítan 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>TENSE</th>
<th>Passive Voice</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>- emotandíng</td>
</tr>
<tr>
<td>Imperfect</td>
<td>- emotan taikenáing</td>
</tr>
<tr>
<td>Future</td>
<td>- emóding</td>
</tr>
<tr>
<td>Perfect</td>
<td>- emakanáing</td>
</tr>
<tr>
<td>Past</td>
<td>- emeanáing</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>- emlenáing</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>- emokáing</td>
</tr>
</tbody>
</table>

- I am given.
- I was being given.
- I shall be given.
- I have been given.
- I was given.
- I had been given.
- I may be given, let me be given.
Conditional Mood - emotanreding - If I am given.
Imperative " - emome - Be you given.
   emoben - Be you two given.
   emope - Be you (plural) given.
Infinitive " - emo - To be given.
Participial Adjectives - emotan, emotan taiken, emo, emakan, emean, and emlen.
Participial Nouns of Agency - emotani, emotanking, emotanko, etc.
Participial Objective Nouns - emotanted, emoted, emakanted, etc.
Conjunctive Participles - emotanre, emeante, emlenete, emoreá, emakan-tâte, 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. dandiakan kui—a married woman, chirákani—an accused person, rápudakan arsi—a broken mirror, pereakan chatu—a full water-pot, isu sirmáakani—a very old person, seánakani—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. emotedá—a thing that is usually given—is exactly the same as emeted, and herotedá—a thing that is sown—has the same meaning as heretedá.

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

1. Hátuape jápáre háti chuilaee neleéané chi
Has an elephant ever been seen near your village?

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

3. Isu etkáte lijáatale itkíakená
Our clothes have been washed very badly.

4. Jánä káing emoreo, hujuáing
Even if I am given nothing, I will come.

5. Aleá hátuete lingitan gará ne sirmá ánjedóá
The river which is now flowing from our village will dry up this year.

6. Undúre gátakán dándákuláing námkiá
I found the wounded hyaena in a cave.

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

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

9. Támeante horá kútire báyeeaná
He was beaten and left on the side of the road.

10. Kui pochoáte dolentáre ne maiom peréakan 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:

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

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

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

**INDICATIVE MOOD-PRESENT TENSE.**

**Sing.**
1st Person - Ementanáing - I am giving myself.
2nd " - Ementanam - You are giving yourself.
3rd " - Ementanáe - He or she is giving himself or herself.

**Dual**
1st " - Ementanáláng - You and I are giving ourselves.
2nd " - Ementanábén - You two are giving yourselves.
3rd " - Ementanákíng - They two are giving themselves.

**Plural**
1st " - Ementánábú - You and I are giving ourselves.
2nd " - Ementánápé - You are giving yourselves.
3rd " - Ementánáko - They are giving themselves.

**IMPERFECT TENSE** - Ementán taikendiny - I was giving myself.
**FUTURE TENSE** - Emenáing - I will give myself.
**PERFECT TENSE** - Emankanáing - I have given myself.
**PAST TENSE** - Emkendiny - I gave myself.
**PLUPERFECT TENSE** - Emenlánáing - 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).
INFINITIVE MOOD - *Emen* - To give oneself.

PARTICIPAL ADJECTIVES - *Ementan, ementan taiken, emen, em- akan, enken, and emlen.*

PARTICIPAL NOUNS OF AGENCY - *Ementani, ementanking, ementanko, etc.*

PARTICIPAL INSTRUMENTAL NOUNS - *Ementaedi, ementea, emkentea, etc.*

CONJUNCTIVE PARTICIPLES - *Ementaure, emenrea, emkente, em- lentare, etc.*

RECIPROCAL VERBS.

95. Reciprocal verbs are those forms of transitive verbs in which two or more individuals, or two or more sets of individuals, reciprocate the same action towards one another. They are formed by inserting the consonant *p* after the first vowel of the root. Examples are:—

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

<table>
<thead>
<tr>
<th>Dual</th>
<th>1st person</th>
<th><em>epemtanálang</em> - You and I</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2nd</td>
<td><em>epemtanálíng</em> - He or she and I</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td><em>epemtanábén</em> - You two</td>
</tr>
<tr>
<td>Plural</td>
<td>1st</td>
<td><em>epemtanábu</em> - You and I</td>
</tr>
<tr>
<td></td>
<td>2nd</td>
<td><em>epemtanápé</em> - You</td>
</tr>
<tr>
<td></td>
<td>3rd</td>
<td><em>epemtanáko</em> - They</td>
</tr>
</tbody>
</table>

- 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  - epemkálang  - You and I may give each other,

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

IMPERATIVE MOOD  - epemben  - Give each other.

epempe       - Give one another (plural).

INFINITIVE MOOD  - epem  - To give each other.

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

PARTICIPIAL NOUNS OF AGENCY - epemtankin, epemtanko, etc.

PARTICIPIAL INSTRUMENTAL NOUNS - epemtanéa, epéntéa, epemkenteá, etc.

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

EXAMPLES.

1. Jirubenkdle
2. Jirented dguingme
3. Goentanree sabeand
4. Uukendee giteaná
5. Lokee baintaná.
6. Káam abungakanredo, entorsa abungenme
7. Nelkedingte, chikanreée ukuná
8. Singi satub tingu len taikéno
    isuko lágáeaná.
9. Atomlenredoko, káko tegáeaná
    honang.
10. Auraing iu jáked álope hundiná
11. Nepelredolango, kipiringánlang
12. Sáben paißire 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.
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, নে দিরি কুম্ভক মহালা - This stone is heavy. En dāru salungia - That is a high tree. Dongolre menáe - He is in Chaibassa. Asar oāre 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.**

**Sing.**

1st Person  *Menáingá* - I am, I exist, I am present.

2nd "  *Menámeá* - You are, etc.

3rd "  *Menáéá* - He or she is, etc.

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

**Dual**

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

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

2nd "  *Menábená* - You two are, etc.

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

**Plural**

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

*Menáleá* - They and I are, etc.

2nd "  *Menápéá* - You are, etc.

3rd "  *Menákoá* - They are, etc.

**Future Tense** - *Hobááinga*, *hobááam*, *hobááde*, etc. I, you, he or she will be.

*tainding*, *tainam*, *taindé*, etc. I, you, he or she will remain.

**Past Tense** - *Taikénáing*, *taikénam*, *taikén detached*, etc. I, you, he or she was, etc.

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

*Hobáoredoing* - If I will be, etc.

*Taikénredoing* - If I was.

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

*Tainben* - " " " (dual).

*Tainpe* - " " " (plural).

**Infinitive Mood** - *Mená* - to be.

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

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

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

**Conjunctive Participles** - *Menáingre*, *menámetáre*, *tainreá*, *taikente*, etc.

*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:

*Aind miad merom menáed* - (literally, ‘my one goat exists’).

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

*Aingtáre miad merom menáed* - (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 taikeni keáime* - Call the man who was present yesterday.

*Mandi taikeni huringlekáe emadingá* - The man who had cooked rice gave me some.

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

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

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

*Aleá háturé petainko bangkoá* - There are no weavers in our village.

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

The conjugation of *banoá* is as follows:

**INDICATIVE MOOD—PRESENT TENSE.**

| Sing. | 1st Person | bängingá | I am not, I am absent. |
| 2nd | bangmed | - You are not, etc. |
| 3rd | bangáed | - He or she is not, etc. |
|      | banoá | - It is not (same form for dual and plural). |

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

| Plural | 1st | bangbuá | - You and I are not, etc. |
| 2nd | bangleá | - They and I are not, etc. |
| 3rd | bangpedá | - You are not, etc. |
|      | 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** - bängingredo - If I am not, etc.

káing hobáoredó - If I will not be, etc.

káing taikenredo - If I was not, etc.
**Imperative Mood** - bangme - be absent.

bangben - "" (dual).

bangpe - "" (plural).

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

**Participial Adjectives** - banging, bangme, bangde, etc.

**Participial Nouns of Agency** - bangdi, bangking, bangko.

**Participial Objective Nouns** - banotea, kā hobōotea, kā taikentea, etc.

**Conjunctive Participles** - bangmere, bingtingtate, kā taikenrea, etc.

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

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

*Aina sādomko bangkoā
Sādomko bangkoātaing
Aingtāre sādomko bangkoā.*

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 banote, banotenking and banotenko.

**Examples.**

1. Dāru bāno disum - A country without trees.
   Bir mena disum - A country with forests.
   Kulak ā taiken disum - A country that used to contain tigers.

2. Engāteputeteting bangking honi - A child without father or mother, i.e. an orphan.

3. Menāe oā hāndiakanā - The house he lives in has fallen down.
4. Aingeēre jomëtë banoā - I have nothing to eat.
5. Buru terpā menā hāturee - He is hiding himself in the village beyond the hill.
6. Abu ote banotenko ringāre - We who have no land will die first in time of famine.
7. Menāingre aqīme - Bring him while I am here.
8. Kāam taikenreng paičchāba- - I have finished the work in your absence.
9. Undim amlēkā kāē eselā - Your young brother is not so fair as you are.
10. En isu purā uriko taikenitāre - That man who once had very many cattle now has none at all.

101. The two verbs men and metē, 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.**

*Menetanaing* - I am saying (it) - *metamtenaing* - I am saying to (telling) you

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

**Imperfect.**

*Menetanaing* - I was saying - *metamtenaing* - I was telling you.

*Metaitanaing* - I was telling him.

**Future.**

*Menetanaing* - *metetanaing*.

**Perfect.**

*Menetanaing* - *metetanaing*.

**Past.**

*Menetanaing* - *metetanaing*.

**Pluperfect.**

*Menetanaing* - *metetanaing*.

**Subjunctive Mood.**

*Menetanaing* - *metetanaing*.

**Conditional Mood.**

*Menetanaing* - *metetanaing*.

**Imperative Mood.**

*Menetanaing* - *metetanaing*.

**Infinitive Mood.**

*Menetanaing* - *metetanaing*.

**Participial Adjectives.**

*Menetanaing* - *metetanaing*.

**Participial Nouns of Agency.**

*Menetanaing* - *metetanaing*.
PARTICIPIAL OBJECTIVE NOUNS.

Menetantedé, menetedé, metamtantedé, metaitedé,
Menkedteá, etc. metadmetedé, etc.

CONJUNCTIVE PARTICIPLES.

Menetanre, menetáre, metamtanre, metaitare.
Menkedte or mente, etc. metadmete, etc.

Note—1. Men and metd 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 hvujá 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 operang - In order that you may not quarrel, mente, oteng hâtingapeá you.
Aid eráing àndiiiká - Gora killed Soma in order to marry mente, Gora Somdé his wife.

goekiá

3. Mente also means ‘because’ in Ho, its evolution being apparently as follows. The sentence : Káam trikená menteete tâmkedingá 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 : Kâing taikenámenteet tâmkedingá. The latter is the form used now for causal clauses. E. g.

Taiottem seterlená - You will not get anything because mente, jáná kâam you arrived afterwards.
námeá
Bangáeámente, alom - Do not accuse him because he is chiráid absent.
Causal clauses may also be expressed by two separate co-ordinate sentences, or by the use of neámente or enáménte (therefore) with the principal sentence. Thus, the first example given above may be rendered either; 

Taióntem seterlená; jáná káam námeí, or taióntem seterlená, enáménte jáná kaam námeá.

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

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

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

**INDICATIVE MOOD.**

<table>
<thead>
<tr>
<th>Tense</th>
<th>Verb Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>hobáotanáing - I become (or) am becoming.</td>
</tr>
<tr>
<td>Imperfect</td>
<td>hobáotan taikenáing - I was becoming.</td>
</tr>
<tr>
<td>Future</td>
<td>hobáoáing - I shall become.</td>
</tr>
<tr>
<td>Perfect</td>
<td>hobáakanáing - I have become.</td>
</tr>
<tr>
<td>Past</td>
<td>hobáeanáing - I became.</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>hobálenáing - I had become.</td>
</tr>
<tr>
<td>Subjunctive</td>
<td>hobáokáing - I may become.</td>
</tr>
<tr>
<td>Conditional</td>
<td>hobáoredoing - If I become.</td>
</tr>
<tr>
<td>Imperative</td>
<td>akanme { akanben, akanpe } (used only in conjunction with some other word.)</td>
</tr>
</tbody>
</table>

**INFINITIVE MOOD** - hobáo - to become.

**PARTICIPIAL ADJECTIVES** - hobáotan, hobáo, hobáean, etc.

**PARTICIPIAL NOUNS OF AGENCY** - hobáoi, hobáooking, hobáoko, etc.

**PARTICIPIAL OBJECTIVE NOUNS** - hobáotanteá, hobáoteá, hobáeantéa, etc.

**CONJUNCTIVE PARTICIPLES** - hobáotanre, hobáotáre, hobáeante, etc.

**Note—1.** The future tense of hobáo is used to express necessity or compulsion, the principal verb being in the infinitive mood with the postposition te added. E.g. Am senote hobáoá - You will have to go, you must go. Mere duty or obligation is expressed by the infinitive followed by the word
lagátingá. *E.g.* Am seno lagátingá - 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, Hapákanme - 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, alopeá - Don't do that.

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

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

**Participial Nouns of Agency** - káedí, káedkíng, káedkó, etc.

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

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

**EXAMPLES.**

1. Pancham emte hobáo - You must pay your rent.
2. Engamapumtekting manáting lagátingá - You ought to obey your parents.
3. Menkedtápe aiunkedá chi - Did you hear what he said?
4. Háttentántaná mentee menkedá - He said he was going to the market.
5. Ai menetantaikenre 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.

Birsa metaimé
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. Bobur - 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. Hiating - 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.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Personal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present</td>
<td>Sukuuting - It pleases me</td>
</tr>
<tr>
<td>Imperfect</td>
<td>Sukuutingtan - It was pleasing</td>
</tr>
<tr>
<td>Future</td>
<td>Sukuiming - It will please me</td>
</tr>
<tr>
<td>Perfect</td>
<td>Sukukakading - It has pleased me</td>
</tr>
<tr>
<td>Past</td>
<td>Sukukeding - It pleased me</td>
</tr>
<tr>
<td>Pluperfect</td>
<td>Sukuleking - It had pleased me</td>
</tr>
</tbody>
</table>

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,

<table>
<thead>
<tr>
<th>Impersonal</th>
<th>Personal</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sukuuingtan - It pleases me or I am pleased.</td>
<td>Sukuuting - It pleases me or I am pleased.</td>
</tr>
<tr>
<td>Sukuuing - He is pleased with me or I please him.</td>
<td>Sukuukan - He is pleased with me or I please him.</td>
</tr>
<tr>
<td>Giukedmed - It shamed you or you were ashamed.</td>
<td>Giukedmed - It shamed you or you were ashamed.</td>
</tr>
<tr>
<td>Giuadmed - He was ashamed of you or you shamed him.</td>
<td>Giuadmed - He was ashamed of you or you shamed him.</td>
</tr>
<tr>
<td>Kurkuri - It will anger him or he will be angry.</td>
<td>Kurkuri - It will anger him or he will be angry.</td>
</tr>
<tr>
<td>Kurkuraiing - I will be angry with him or he will anger me.</td>
<td>Kurkuraiing - I will be angry with him or he will anger me.</td>
</tr>
</tbody>
</table>

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 chuíldo käing nelkileká at káring-

taná
Gojo tanleka at káringtaná
Támkenleka holá at kárkingá
- I am under the impression that I never saw him.
- I feel as if I am dying.
- I felt yesterday as if I had been beaten.

EXAMPLES.

1. Ká huju sanangkiá - He did not wish to come.
2. Holá nidá isu tetangkingá - I felt very thirsty night before last.
   (isuing tetangeaná)
4. Kurkuraite oáete oleaná - He got angry with him and went out of the house.
5. Rengemeta taikenámente jome-
   teáing emadmeá - I gave you food because you were feeling hungry.
6. Ránsáko isu sirmáko jidd - Those who are always joyful will live many years.
7. Aíná bo hasuingtanre alope
   kákalá - Don’t make a noise while my head is paining.
8. Mernesredo beoleme - If you find it bitter, spit it out.
9. Balbalingká mentee viuakaná - He has covered himself up in order to sweat.
10. Rurusuleká at káringtaná - 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.
In the first class of compound verbs, the modifying roots generally bear the same meanings as when they are used separately. This method of forming compounds by the junction of two separate roots is very common. The modifying roots may sometimes have meanings different from those attaching to them when standing by themselves, and, in a few cases, they have even ceased to be used independently. Common examples of roots used to form compounds while retaining their original meanings are: — ete (to begin), báge (to leave), chábd (to finish), goe (to kill), nám (to find), lá (to exceed), sare (to remain over), ruá (to return), pere (to fill, be' full), sidá (first), párom (across), áer (before), japá (close), and jiling (long). Examples of roots so used with meanings different from their original ones are: — idi, úgu, ondo, torsá, dárd, and ichi (vide, para 68): while examples of modifying roots which have become mere suffixes are: — urum, urá, tuá, bá, tab, urui, utar, atá (atán), and rengá. The meanings to be attached to the last two classes will be apparent from the following examples, which include also sentences illustrating the use of the first class: —

1. Holáé paitiêtekedá — He started work yesterday.
2. Nelkedingrem olbágekedá — You stopped writing as soon as you saw me.
3. Jomchábdakete oleaná — He finished eating and went out.
4. Háturenko kuláko támgoekidá — The people of the village killed the tiger by beating him.
5. Adean tákáing tegánámkedá — I found the lost rupee by treading on it.
6. Senoean háêtenteg nuláakadá — I have drunk more than I did at the last market.
7. Aiub lagite huringleká mãndiing jomsareakadá — I have eaten and left a little cooked rice for the evening.
8. Am ote emruáte (emuráte) — You will have to give back the land.
9. Surpangko tuperekiá — The wasps stung him all over.
10. Birsá támisidákedingá — Birsa struck me first.
11. Tisíng nídáre garáko senpáromeá — They will go across the river to-night.
12. Gará páromáeringme — Cross me over the river first.
13. Dáruz májupáetan taikená — He was cutting the tree close to the ground.
14. Sádomo toljilingakaiá — He has tied the horse with a long rope.
15. Kerákoe támidikedkoá — He kept on beating the buffaloes.
16. Hátute idíaguime - Take him to the village and bring him back.

17. Setá huándonmeródo, entorsá tuningime - If the dog bites you again, shoot him at once.

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

19. Tising Dongoltem senoredo, mi tákáréa lijá áugudárämé - If you go to Chaibassa today, bring a cloth worth one rupee as you come.

20. Chiminang ánjáte hobá daída, ne paíti chábáichiíme - Have this work finished as soon as possible.

21. Kumbut nelurumkíá - He identified the thief by seeing him.

22. Oáe juštídurumkedá - He recognised the house by touching it.

23. Am hujuuráre oánteng ruáá - When you come back, I shall return home.

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

25. Toteante kulá nirbákedá - After being shot, the tiger ran about here and there.

26. Red águtabeme - Bring the medicine quickly.

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

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

29. Horá kušire taitatámnem - Wait at the side of the road until I come.

30. Ainy itinakad mándi jomrengá-eme - Be sure and eat the rice I have cooked.

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

2. There is one more root forming common compounds, which are, however, highly idiomatic and are only used among the Hos themselves. This root is jom, and its resultant compounds are conjugated intransitively. It must be distinguished from the ordinary root jom (to eat) which is not used to form compounds. Umbulre 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 nelkid, (ii) hujutanreng nelkid, and (iii) nelhujukidiing. The first form is a contraction of hujutanáeng nelkid — 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 nelkid and hujutanloing nelkid. The former means "I saw him coming," and the latter "I saw him as I was coming," the use of the postposition lo indicating that the participial clause modifies the subject, and not the object, of the sentence. The third form is a pure compound, the principal verb being placed first with its tense-suffixes, etc. added to the second verb.

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

**EXAMPLES.**

1. Diang já chuiláo káing nelnukid - I never saw him drink rice beer.
2. Sitanloing nelkid - While ploughing, I saw him.
4. Nelukedmere aingge uenán - As I saw you fall, I fell myself.
5. Dolá báhá irtanbu nelkoá  - Come, let us see them cutting the paddy.
6. Mundá águtitaná  - He is going to bring the Munda.
7. Jomtingtan taikená  - I was going to eat.
8. Engáte neltiá  - He went to see his mother.
9. Setáre epser ote neltiá  - He will go to see the disputed land in the morning.
10. Gapá am neltekoá  - They are going to see you tomorrow.

CHAPTER XIX.
NUMERALS.

I. Cardinal Numerals.

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

112. The numbers from 1 to 10 inclusive, and 20, have separate forms. Between 10 and 20, the numbers are formed by adding the first nine numbers to the shortened form for 10, viz. gel. Thus, gel miad (ten and one, i.e. eleven), gel taruiá (ten and six, i.e. sixteen). The numbers above 20 are calculated in stages of twenties. Thus 40 is bár hisi - two twenties; 60 is apê hisi - three twenties, and so on. Between 20 and 40, or between 40 and 60, the numbers are formed by adding the first nineteen numbers to hisi (twenty) and bár hisi (forty) respectively. Thus, hisi geleá (twenty and ten, i.e. thirty), hisi gel moiá (twenty and ten and five, i.e. thirty-five) and bár hisi gel iriliá (two twenties, ten and eight, i.e. fifty eight). The following list will make the matter clear: —
1. miad, mid, mi.
2. báriá, bár.
3. apeá, ape.
4. upuníá, upun.
5. moií, moi.
6. turníá, turni.
7. aed, ae.
8. iriliá, iril.
9. areá, are.
10. geleá, gel.
11. gel miad, gel mi.
12. gel báriá, gel bár.
13. gel aeá, gel ae.
14. bdr.
15. geled, geL
16. gell miad, gel mi.
17. gel báriá, gel bár.
18. geled, geL
19. bdr, bdr.
20. hisi.
21. hisi miad, hisi mi.
22. hisi báriá, hisi bár.
23. hisi.
24. hisi miad, hisi mi.
25. hisi báriá, hisi bár.
26. hisi.
27. hisi miad, hisi mi.
28. hisi báriá, hisi bár.
29. hisi.
30. hisi geleá, hisi gel.
31. hisi gel miad, hisi gel mi.
32. hisi gel báriá, hisi gel bár.
33. bár hisi.
34. bár hisi miad, bár hisi mi.
35. bár hisi geleá, bár hisi gel.
36. ape hisi.
37. ape hisi geleá, ape hisi gel.
38. upun hisi.
39. upun hisi geleá, upun hisi gel.
40. moí hisi.
41. moí hisi geleá, moí hisi gel.
42. turui hisi.
43. turui hisi geleá, turui hisi gel.
44. gel hisi.
45. gel moí hisi.
46. gel hisi.
47. gel moí hisi.

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

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

3. It will be seen that most of the numerals have two forms and it is important to know when each should be used. It is a safe rule always to use the full form except in the following cases when the shortened form should be used:
   (i) In the formation of the compound numerals, when only the last number retains the full form, e.g. gel báriá (twelve), bár hisi (forty), ape hisi gel turuiá (twenty-six) and turui hisi geleá (one hundred and thirty).
   (ii) Both simple and compound numerals take the shortened form before words denoting measures of any kind, such as gaudi (a league or kos), táká (a rupee), muká (about 1/12 feet in length), pati (two seers) and hisiá (twenty seers). E.g.

\[\text{Nenete Dongol gel bár gaudi mená - Chaibassa is twelve leagues away from here.}\]
Ape hisi gel turui tákáing emaiá - I will give him seventy six rupees.

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

(iii) In enumerations of men, families and cattle, the words ho, óá and bo being used in apposition. E. g.

Ainvá koáhon mi ho (mi ho koáhon) kuíhonko upun hoko menákoá.

I have one son and four daughters.

Ne hátüre bár hisi gel oá Hoko onðo gel moi oá Pevainko menákoá.

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

Ape bo keráko onðo ae bo minüko kulá goeakákoá.

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

III. Proportional Numerals.

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

Once ... misá, midüñá  Eleven times ... gelmidüñá
Twice ... bárdüñá     Twenty times ... hisidüñá
Thrice ... apedüñá     Twenty nine times... hisiaredüñá
Four times ... upundüñá  Thirty times ... hisigeldüñá, dosidüñá
Five times ... moidüñá   Forty times ... bárhisidüñá
Ten times ... geldüñá    Fifty times ... bárhisigeldüñá

IV. Distributive Numerals.

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

One each ... Mimiad, miad miad, mipiád
Two each ... Bábariá, bária báriá
Three each ... *Apapiá, aapiá, apiá apiá.*
Five each ... *Moimoía, momoiá, moiá moiá.*
Ten each ... *Gelegelá, gegeleá, geleá geleá.*

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

2. When used adverbially, the postposition te, which is used commonly in the formation of adverbs of manner, is added to the full forms of the distributive numerals. Thus, *Mimiadte, miad miadte, mipiadte* - One by one. *Upupuniáte, uupuniáte, upuniá upuniáte* - four by four. *Tururiáte, turiá turiáte* - Six by six. *Arareáte, aareáte, areá areáte* - Nine by nine.

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

V. FRACTIONAL NUMERALS AND APPROXIMATIONS.

116. The only fraction known to the Hos is *tálá - a half.* *E. g.* *Miad chándu tátá - a month and a half; en joete tálá emaingme* - give me half that fruit. For all other fractions, recourse must be had to circumlocution in which the word *hanáting* (a part or a share) is employed. *E. g.* *Upun hanátingete am mi hanáting ondo ako ape hanáting baite hóbáoa* - 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 *lekd* (*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 aeduáing senoeand* - I went six or seven times.

*Moí hisileká' hoko ménakoá* - About a hundred men are present.

*Upunduúlekáé támkedingá* - He struck me about four times.
CHAPTER XX.

DIVISIONS OF TIME, COINS, WEIGHTS AND MEASURES.

I. CHRONOLOGY.

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

II. MONTHS OF THE YEAR.

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

<table>
<thead>
<tr>
<th>Ho Month</th>
<th>English Month</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baisák</td>
<td>April</td>
</tr>
<tr>
<td>Jet</td>
<td>May</td>
</tr>
<tr>
<td>Asár</td>
<td>June</td>
</tr>
<tr>
<td>Síaon</td>
<td>July</td>
</tr>
<tr>
<td>Bādo</td>
<td>August</td>
</tr>
<tr>
<td>Asia</td>
<td>September</td>
</tr>
<tr>
<td>Kártik</td>
<td>October</td>
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<td>Āgan</td>
<td>November</td>
</tr>
<tr>
<td>Pus</td>
<td>December</td>
</tr>
<tr>
<td>Māg</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, jete singi or lolo dipli - the hot weather, and jargi dú - the rains. Others divide it according to the stages which cultivation has reached, e.g. roni - the sowing season, karai dipli - the time for reploughing, iro or sardi - harvest time, and so on. Others, again, will fix time by reference to one of the many festivals or to the blossoming of the sīl tree. The ideas of an aboriginal as to time and distance are notoriously, and in practice inconveniently, misleading. He can seldom recollect relatively beyond a single year, and usually utilises some well known occurrence, as e.g., a land settlement, to fix the period of any particular event concerning himself. A woman, who was quite unable to say how old her child was, replied, however: Marang pul rāpudean sirmáče jonomlendā - he was born in the year the big bridge was broken. Further enquiry
showed that she meant the bridge over the River Roro by which Chaibassa is entered, and the point was thus cleared up.

III. DAYS OF THE WEEK.

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

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

<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>Mangarbár</td>
<td></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 bár singi, 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 taikéná - 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 ñer - Before cockcrow.
Simrá - Cockerow.
Mir mir - Just before daylight when objects first become distinguishable.
Ang, idang - Dawn.
Singiol, singitur - Sunrise.
Setā - Morning.
Uri apaur singi - Cattle yoking time, i.e. about 8 A.M.
Basiam dipli - Time when food left over from the night before (bāsi - stale) is eaten, i.e. about 9 A.M.
Marang basiam dipli - About 10 or 11 A.M.
Tikin, mulisingi - Noon.
Tārāsingi, kochesingi - Afternoon.
Basang dá singi - Time when water is boiled for the cooking of rice, i.e.
about 4 P.M.
Singihasur - Sunset.
Urā ader dipli - Time when cattle are driven home, i.e. shortly after sunset.
Aiub - Evening.
Mir mir - Twilight.
Nīdā - Night.
Māndi jom dipli - Evening meal time, i.e. about 8 P.M.
Giti dipli - Sleeping time, i.e. about 9 P.M.
Tālā nīdā - 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” (ākiring), 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 - Poisā - a pice, ādā - an anna, siki - four annas, bār siki - eight annas, ape siki - twelve annas, tākā - a rupee, mi tākā tālā or turui siki - one rupee and eight annas.

WEIGHTS - Kogrā - about ½ seer, poilā - about 1 seer, pati - about 2 seers, (in some parts only 1 seer), bisidā - about 20 seers, kundi - about 20 seers, paṇṭi or purā - about 10 maunds, bāndi - an indeterminate measure as there are small and big bandis, but generally about 10 maunds.
MEASURES - Mid sarsar - a finger’s breadth, bitá - a span, muká - a cubit or about 1½ feet, mundrad - the length from the elbow to the closed hand, chandang - a pace, gaudi - about 3 miles or the distance a newly-plucked leaf would dry up in (c.f. Hindi dâlbhangá kos), básiam horá - distance which can be travelled from sunrise to about 9 A.M., tikin horá - distance which can be travelled up to noon, mid giti horá or musing horá - a whole day’s journey, mid obor jiling - a man’s whole length with arms extended, mid tupuing or mid sar - the distance an arrow can be shot, mid sáed - the distance that can be covered in one breath.

VI. POINTS OF THE COMPASS.

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

- North ... 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) Àerre and àerte - before, ahead of, in front of.
    Alangá (alang) àerre menáed - He is ahead of us.
    Gomkeá (gomke) àerte álom senoá - Don’t go in front of the master.
(i) **Taïomre and t.aiomte** - behind, after.

Aïnà (aing) *taïomre tainme* - Remain behind me.

Moi mâ *taïomte hujume* - Come after five days.

(ii) **Chetañre and chetante** - on, upon, on the top of.

*Ođ chetañrre *oe dubuntu taikenâ - The bird was sitting on the house.

*Burû chetañtee rakabeanâ - He climbed to the top of the hill.

(iii) **Lâtàrrre and lâtàrte** - below, under, underneath.

Dâru *subârre lijáreâ* *ođ tinguichieme* - Pitch the tent under the trees.

*En dâru lâtarte doldânu nireâ - Come, let us run under that tree.

(iv) **Bûtarre and bitärte** - in, inside.

*Undâ bitärre *bânâ menâê - The bear is inside the cave.

*Ođ bitärte pârkom âgueôme - Bring the bed inside the house.

(v) **Bûrrre and bûrte** - out of, outside.

*Bîr bûrrreng námkedâ - I found it outside the forest.

*Disûm bûrte senome - Go out of the country.

(vi) **Japäre and japâte** - near, close to, in the vicinity of.

*Hàtû japâte bânâ menâ - There is a bandh near the village.

*Kulà huang japâtee hujulenâ - The tiger came close to the pit.

(vii) **Páromre and páromte** - across, on, or to, the other side.

*Aià keráko gârd páromre menâköâ - His buffaloes are on the other side of the river.

*Aià keráko gârd páromteko senakanâ - His buffaloes have gone across the river.

(viii) **Tâlâre and tâlàte** - among, in, or to, the middle of.

*Bingko tâlárree gîtîtan taikenâ - He was sleeping among the snakes.

*Birrenko tâlàtêng senoceanâ - I went among the savages.

(ix) **Hordte** - by, through, by means of (used with persons only).

*Nî (nìå) horâte kumbuko sübeanâ - The thieves were caught by this man.

*Aïnà dâsiâ (dàsi) horâte amâ olakadteâ kuleme - Send your letter through my servant.

(x) **Lagitê** - for, on behalf of.

*Neâ am (amâ) lagîte, enà ai (aiâ) - This is for you and that for him.

*lagîte menâ.

*Aïng (aïnà) lagîte darkâse olkedâ - He wrote the petition on my behalf.

(xi) **Jokâ** - up to, as far as, for.

*Tâlâ nîdâ jokâ aingloé taikenâ - He was with me up to midnight.

*Bâriâ hátu bagêkete ondo miad hátu - They carried the baggage as far as the third village.

*Mî chându jokâ senokam - You may go for one month.
127. There are four classes of adverbs, viz. Adverbs of Time, Place, Quantity and Manner. Most of the separate postpositions may also be used as adverbs, the difference being that, as adverbs, they have no connection with nouns or pronouns, but simply modify the verbs with which they are used.

I. ADVERBS OF TIME.

- **Tising** - today.
- **Gapá** - tomorrow.
- **Meang**
  - **Gapáter** - the day after tomorrow.
- **Ter gapáter** - the day after gapáter.
- **Holá** - yesterday.
- **Holáter** - the day before yesterday.
- **Ter holáter** - the day before holáter.
- **Honder betar** - a few days back, *i.e.* within 10 days.
- **Honderman**
  - **Holáman** - some days further back than honder betar.
- **Honder honder** - within the year, but further back than honderman or holáman.
- **Ne sirmá**
  - **Ne kálon** - this year.
- **Kálon** - next year.
- **Ter kálon** - year after next.
- **Má** - last year.
- **Misad sirmá** - year before last.
- **Ter misad sirmá** - year before misad sirmá.
- **Huju chándu**
  - **Mulu chándu** - next month.
- **Senoean chándu**
  - **Nirean chándu** - last month.
- **Dimsi**
  - **Dimsi dimsi** - daily, every day.
- **Angomutíd**
- **Angogapá**
- **Hát mutíd** - weekly, every week.
- **Chándu mutíd** - monthly, every month.
- **Sirmá mutíd**
  - **Sirmá sirmá** - annually, every year.
Choilá, chuilá - when?
Chimitá, chimitá - at what time?
Chimtang, chimitang - now.
Intang, imitang - at this time.
Nimtang, nimitang - at that time (pointed out).
Enang - then, at that time (some time back).
Já dipli - at any time, at any moment.
Jámtang - at no time, never.
Jámtango ká - any day.
Jau jav - always.
Jauge -
Barábari - sometimes, occasionally.
Misá misá - often, frequently.
Isu duvá - very often.
Liká liká - almost immediately afterwards.
Náai, náev - after a little while.
Entrá - at once, immediately, without any delay.
Aerte - before.
Aërre - in future.
Taionte - after, afterwards, later.
Sidáre - at first.
Munure - in the beginning, in the time of one's ancestors.
Chanabre - in the end.
Tundure -
Musing betar - once upon a time.
Mid dipli - at that time.
En betar - not yet.
Auri -
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. Hujuakanáe chí - Has he come? Aurie hujud - He has not yet come.

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

Hätüreng  
seterlená ondo huring gári taiontee hujulena.

II. — ADVERBS OF PLACE.

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

Hdtureng
- here, in this place.
- hereabouts.
- hither, to this place.
- to this direction.
- hence, from this place.
- from this direction.
- there, in that place.
- thereabouts.
- thither, to that place.
- to that direction.
- thence, from that place.
- from that direction.
- yonder, in yonder place.
- somewhere yonder.
- yonder, to yonder place.
- to somewhere yonder.
- from yonder place.
- from somewhere yonder.
- where, in what place?
- whereabouts?
- whither, to what place?
- to what direction?
- whence, from what place?
- from what direction?
- anywhere at all.
- anywhere abouts.
- to anywhere at all.
- to any direction.
- from anywhere at all.
- from any direction.
- everywhere.
- in every direction.
- to everywhere.
- to every direction.
- from everywhere.
- from every direction.
- on the right hand.
- on the left hand.
Chetanre, chetantáre  - above, on top.
Sirmáre, sirmátáre  - above, to the top.
Chetante, chetantáte  - above, on top.
Sirmáte, sirmátáte  - above, to the top.
Chetanpáre  - somewhere above.
Sirmápáre  - somewhere above.
Látarre  - below, underneath.
Subáre  - below, underneath.
Bitáre  - within, inside.
Bárre  - without, outside.
Japáre  - near, close by.
Páromre  - across.
Táláre  - in the midst.
Àerre  - ahead.
Taiomre  - behind.
Doélre  - behind, at the back.
Kundamre  - 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
Isupúrá  - very much
Timbá  - very much
Huring  - a little
Chiminang  - how much?
Iminang  - that much.
Nimínang  - 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.
Sumad  - 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.
- Ráusáte - joyfully, gladly.
- Rukute - tremulously.
- Sukute - voluntarily.
- Akchakáte - suddenly, unexpectedly.
- Akchachakáte - mysteriously.
- Kurkurté - angrily.
- Oborte giti - to sleep on the stomach.

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

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

Conjunctions, Interjections and Miscellaneous Particles.

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

- Ondo - and.
- Ente, entedo - and then.
- Mendo - but.
- Niamente - for this reason, therefore.
- Redo - if (used as suffix only).
- Banredo - if not, or else, or.
- Chè - or.
- Mente - because.
- O - also.
- Eninreo - even if, notwithstanding, although, still.

INTERJECTIONS.

130. The following list is self-explanatory:

- Elá - hallo! Is used to attract attention and conveys also an order to approach.
- Ate, ateá - hallo! Is used to attract attention purely and is the ordinary sign of the vocative case. In some parts of the Kolhan, ateá is only used in addressing males, the form 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 - alas! Expresses mental agony or distress.
- Bapárigore, Ocho, ochá - take care! An exclamation conveying a caution.
MISCELLANEOUS PARTICLES.

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

_Eá_ - yes.

_Ká_ - no.

_Bano_ - perhaps.

_Idu ondo_ - who knows?

_Ká chi_ - or not?

_Ká ondo_ - certainly not.

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

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

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

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

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

_Honang_ - also an independent particle, the use of which has been explained in paragraph 75 ante.
132. The terms of relationship in common use among the Hos are extremely varied and intricate. The following is a fairly comprehensive list prepared on the basis of personal enquiries all over the Kolhan. The letters "m. s." and "w. s." mean "man speaking" and "woman speaking" respectively.

1. Father - Āpu.  
   Mother - Engá.  
   Parents - Engá-āpuking.  
   Son - Koāhon.  
   Daughter - Kuihon.  
   Children - Honko, sitiako.

2. Elder brother (m. s.) - Bauu.  
   Elder sister (w. s.) - Aji.  
   Younger brother (m. s.) - Undi.  
   Younger sister (w. s.) - Undikui.  
   Elder brother (w. s.) - Bauu.  
   Elder sister (w. s.) - Aji.  
   Younger sister (m. s.) - Misi.  
   Younger brother (w. s.) - Undi.  
   Elder sister (m. s.) - Aji.  
   Elder sister (m. s.) - Aji.  
   Younger sister (m. s.) - Misi.  
   Elder or younger brother's son (w. s.) - Bauu, undi.  
   Elder or younger brother's daughter (w. s.) - Aji, misi, misierá, undikui.

3. Father's elder brother - Gungu.  
   Father's younger brother - Káká.  
   Younger brother's son (m. s.) - Gungu.  
   Younger brother's daughter (m. s.) - Gungu.  
   Elder brother's son (m. s.) - Honsed, honherel.  
   Elder brother's daughter (m. s.) - Honerá.  
   Father's elder brother's wife - Gungu.  
   Father's younger brother's wife - Kákí, gauing.  
   Husband's younger brother's son - Gungu.  
   Husband's younger brother's daughter - Gungu.  
   Husband's elder brother's son - Honsed.  
   Husband's elder brother's daughter - Honerá.  
   Father's elder brother's son - Bauu, undi.  
   Father's elder brother's daughter - Aji, misi, misierá, undikui.  
   Father's younger brother's son - Bauu, undi.  
   Father's younger brother's daughter - Aji, misi, misierá, undikui.

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

5. Father's elder sister's husband - Kumá.
   Father's younger sister's husband - Gé, gekoá.
   Wife's elder or younger brother's son - Gé, gekoá.
   Wife's elder or younger brother's daughter - Gekui.
9. Father's elder or younger sister's son - Bauu, undi.
   Father's elder or younger sister's daughter - Aji, misi, misierá, undikui.

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

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

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

13. Mother's elder sister
    Mother's younger sister
    Younger sister's son (w. s.)
    Younger sister's daughter (w. s.) - Gungu.
    Elder sister's son (w. s.)
    Elder sister's daughter (w. s.) - Honserá.

14. Mother's elder sister's husband
    Mother's younger sister's husband
    Wife's younger sister's son
    Wife's younger sister's daughter - Gungu.
    Wife's elder sister's son
    Wife's elder sister's daughter - Hon, honkoá.

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

16. Father's father - Tátá.
    Father's mother - Jiá.
    Mother's father - Tátá.
    Mother's mother - Jiá.
    Son's son (m. s.)
    Son's son (w. s.)
    Daughter's son (m. s.)
    Daughter's son (w. s.)
    (Jaiikui for the four cases).
    Great grandfather - Gungu.
    Great grandson - Gungu.
    Great grandmother - Gungu.
    Great granddaughter - Gungu.

18. Wife's father - Honeárn. 
   Wife's mother - Hanárn. 
   Husband's father - Honeárn. 
   Husband's mother - Hanárn.

Daughter's husband (m. s.) - Ará. 
Son's wife (m. s.) - Kimin.

19. Wife's elder brother - Bauuhoneárn.
   Wife's younger brother - Tená.
   Younger sister's husband (m. s.) - Ará.
   Elder sister's husband (m. s.) - Tená.

20. Wife's elder sister - Ajihanár.
   Wife's younger sister - Tenákui.
   Younger sister's husband (w. s.) - Ará.
   Elder sister's husband (w. s.) - Tená.

   Husband's younger brother - Iril.
   Younger brother's wife (m. s.) - Kimin.
   Elder brother's wife (m. s.) - Hili.

   Husband's younger sister - Iril.
   Younger brother's wife (w. s.) - Kimin.
   Elder brother's wife (w. s.) - Hili.

23. Wife's elder or younger sister's husband - Sarági.

24. Husband's elder brother's wife - Aji
   Husband's younger brother's wife - Undikui.

25. Son's wife's father - Báláá
   Son's wife's mother - Bálááérá
   Son's wife's parents - Bálááking

   (Same for daughter's husband's parents).

   Father-in-law's younger brother - Káká honeárn.
   Father-in-law's elder sister - Hátom hanár.
   Father-in-law's younger sister - Hátom hanár.
   Mother-in-law's elder brother - Kumá honeárn.
   Mother-in-law's younger brother - Kumá honeárn.
   Mother-in-law's elder sister - Gungu hanár.
   Mother-in-law's younger sister - Gungu hanár.

27. Step-father - Káká.
   Step-mother - Gauing.
   Step-brother or half-brother - Banu, undi.
   Step-sister or half-sister - Aji, misi, misierá, undikui.

   Step-son - Honeédr, honherel.
   Step-daughter - Honerá.
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: Mídlaireni chi kákágungurení (i.e. uterine or avuncular?). He may be neither (see sept relationships mentioned below), but it would be unusual for a Ho to mention the sept connection to a foreigner.

3. In practice, all terms of relationship are spoken with a possessive suffix. Thus, ápuing—my father, ápum—your father (suffix is me after a consonant), ápute—his father, and so on through the three numbers and persons. Though the possessive forms are, as a rule, suffixed to the term of relationship, there are a few terms in the list given in which it is infixed. Thus, "my elder brother's son" is honingsed and not honseding, and "his elder brother's daughter" honteerá and not honeráte. The terms in which this occurs are undikui, honse, honherel, honerá, homonkoá, homonkui, gekoá, gekui, honkoá, honkui and tevakui.
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!
- *Dáddá* - O elder brother!
- *Bui, buidá* - O younger sister!

The *d* 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. *díjad* — 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 *honeyaring* (my father-in-law) and *hanaring* (my mother-in-law) respectively. If she has children, they are *koatátate* (the son's grandfather) or *kuitátate* (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 *bauuhoneyaring* and *díjahanaring* 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: *Honingsedíáing*—I call him elder brother's son, or *Kákaingáde*—he calls me
father’s younger brother, according to the form in which the question had been put. The same construction holds good in speaking of two or more third persons, e.g. Samu Moráe chikaiá—what relation is Samu of Mora’s?

\[ \text{Chipikáoaking} \quad \text{How are those two persons related?} \\
\text{Ako e chikákoa} \quad \text{What relations are they of his?} \]

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

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

<table>
<thead>
<tr>
<th>Caste or Tribal Name</th>
<th>Ho Equivalent</th>
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<td>Bastom</td>
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<td>5. Brahmin</td>
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<td>6. Chamár or Muchi</td>
<td>{ Karpábai Muchi }</td>
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<td>9. Dom</td>
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<td>10. Gareri</td>
<td>Dom</td>
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<td>11. Ghási</td>
<td>Mindí gupii</td>
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<td>Gánsi</td>
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<td>12.</td>
<td>Goálá or G̱ om</td>
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<td>Mundá</td>
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<td>25.</td>
<td>Nápít or Hajám</td>
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<td>26.</td>
<td>Santál</td>
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<td>*Sarak</td>
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<td>Thaterá</td>
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<td>Uraon</td>
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SHORT PIECES FOR TRANSLATION.

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

1.—THE BODY.


2.—CATTLE.


3.—BIRDS.


4.—FISH.


5.—THE HOT WEATHER.

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.—LAO.


13.—COCOONS.


14.—HO VERSION OF THE CREATION.

VOCABULARY AND INDEX.
VOCAKBURARY.

FOREWORD.

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

2. The following are the abbreviations used:—

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

ENGLISH—HO.

A.

abduct (v. t.) ... alkir, 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.) ... dasturlekdáte
according to one's wishes (adv.) ... sananglekdáte, uruulekdáte
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.) utúutúa, utúutúa
adjoin (v. sec.) ... topo
adopt (v. t.) ... dubumbul, asulhárá
adorn (v. t.) ... singár
adult (n. a.) ... seávakáni
advantage (n. i.) ... láb
adversary (n. a.) ... bairi
affection (n. i.) ... juri
after (post. and adv.) taimore, taimote
after a little while (adv.) ... liká liká, názi, náez, huring
gári taimote, huringlekdá taimote
afternoon (n. i.) ... tárásingi
again (adv. & v. t.) ondo
age (n. i.) ... sirmá
agree (v. t.) ... eá, ráji, bai, suku
ague (v. imp.) ... rusurusu
air (n. i.) ... sirmá
alias (inter.) ... haigore, hainá
hainágore, bapári, bapárigore
alive (v. p.) ... jido
all (adj.) ... saben
alluvial deposit (n. i.) tobrá
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.) ... enreó, iminreó
amaze (v. t.) ... ákachaká, ákadandá
amazed (v. imp.) ... ákachaká, ákadandá
ancestor (n. a.) ... jíatátá
and (conj.) ... ondo
angry (v. imp. v. i. & adj.) ... kurkur
animal (n. a.) ... jonó
ankle (n. i.) ... kátáreneke
anklet (n. i.) ... ándu
anna (n. i.) ... ádzá
another (adj.) ... etá
another person (pron.) ... etúa
another thing (pron.) etáá
answer (v. t.) ... kájiurá
ant (n. a.) ... muiv, тонто,
ha, nidir
ant-hill (n. i.) ... bunum
any (adj.) ... ján
any person (pron.) ... jáni
anything (pron.) ... jáná
anywhere at all (adv.) ... járe, jápáre,
... játäre
appear (v. p.) ... atkáro, nelo
appraise (v. t.) ... gonong
apprehend (v. t.) ... såb
approximately (adv.) atkárte
argue (v. rec.) ... kapáji
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.) ... såb
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.) ... toroe
ask (v. t.) ... asi, kuli
ass (n. a.) ... gadá
assemble (v. t.) ... hundi
assist (v. t.) ... dengá
associate with (v. ref.) ... jurin
astonish (v. t.) ... ákacháká, áka-
dandá
astonished (v. imp.) ... ákacháká, áka-
dandá
astringent (adj.) ... heben
at first (adv.) ... sidáre
atmosphere (n. i.) ... sirmá
attention (n. i.) ... ji
at the back of (adv.) dovére,
danangre
aunt (n. a.) ... gunqui, gauing,
hatom, káki
avarice (n. i.) ... táká-láb
axe (n. i.) ... háke, kápi
axle (n. i.) ... nigá
B.
babe (n. a.) ... bále hon
bachelor (n. a.) ... diñá seped
back (n. i.) ... doé
backbone (n. i.) ... sinduríang
bad (adj.) ... etká, etkan
bad land (n. i.) ... pi ote, kündi ote
bad luck (n. i.) ... losib banoá
bad omen (n. i.) ... oñá 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.) ... gúti
bándh (n. i.) ... bándá
bank (n. i.) ... kuti ( gará
kuti - bank of a river)
bar across a door
(n. i.) ... sonoro, ganai
barber (n. a.) ... bandári,
barandi
bargain (v. rec.) ... kipiring
bark (v. t.) ... bu
bark of a tree (n. i.) ur
barren woman (n. a.) báníjí
basket (n. i.) ... kánchí, tunki,
tópá
bask in the sun (v. t.) jetere artang
bathe (v. t.) ... ord
be (v. irreg.) ... mená
beam (n. i.) ... koálu
bean (n. i.) ... simri
bear (n. a.) ... bálu, bána
bear (v. t.) ... sátining
beard (n. i.) ... daradh
beat (v. t.) ... tám
beat a drum (v. t.) ... ru
beat in (v. t.) ... se
beat out a plough-share (v. t.) ... hulsing, pajau, ter
beautiful (adj.) ... hugging, neló
beacuse (conj.) ... mente
beckon (v. t.) ... gauí
become (v. irreg.) ... hóbáo
bed (n. i.) ... párkóm
bee (n. a.) ... durnur
beetle (n. a.) ... uru
before (post. & adv.) ... derre, derte, màngre, samanangre
beg (v. t.) ... koe
begin (v. t.) ... ete
beginning (n. i.) ... enete, munó
behind (adv. & post.) ... taionte, taionre, doeáre, danangre, kundamre
be in a hurry (v. i.) ... kauóau
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.) ... lab
benighted (v. p.) ... aiubo, nidáo
béra land (n. i.) ... sál ote
besides (conj.) ... ne bágekete
betel-nut (n. i.) ... guái
big (adj.) ... marang
bilo (n. i.) ... pát
bill (n. i.) ... á
bind (v. t.) ... tol
bird (n. a.) ... oe
birdlime (n. i.) ... átá
birth (n. i. & v. t.) ... jonom
bison (n. a.) ... bürkerá
bite (v. t.) ... hú, háb
bitter (adj.) ... mer
black (adj.) ... hende
black ant (n. a.) ... tonto, muni
blacken (v. t.) ... hende
blacksmith (n. a.) ... kamár
blame (v. t.) ... chirá
blanket (n. i.) ... komoro
bleat (v. t.) ... ráá
blind (adj.) ... medadakán, kávra, kávri
blink (v. t.) ... rápid
blood (n. i.) ... maiom
blow away (used of wind only-v. t.) ... otáng
blow up a fire, i.e. with a fan (v. t.) ... jéé
blow with bellows (v. t.) ... sipud
blow with the mouth (v. t.) ... ong, orong
blue (adj.) ... gáéed
boat (n. i.) ... dónáá
body (n. i.) ... hómo
body-louse (n. a.) ... lidjá-siku
boil (n. i.) ... uju
boil (v. t.) ... tiki, basang
boil eggs (v. t.) ... oióng
boil paddy, i.e. before husking (v. t.) ... lití, tiki
bone (n. i.) ... jang
book (n. i.) ... kitáb, boi
boots (n. i.) ... karpá
bore (v. t.) ... bu
born (v. p.) ... jonomo
borrow (v. t.) ... rin idi
bor tree (n. i.) ... bai dáru
bother (v. t.) ... muku ing
bottom (n. i.) ... dátar
bough (n. i.) ... koto
boundary (n. i.) ... chini, simá, chaudi
boundary pillar
(n. i.) ... pilpai
bow (v. t.) ... tirub
bow (n. i.) ... ásar
bow of a fiddle (n. i.) gened, banam ásar
bowstring (n. i.) ... hatalal
bracelet (n. i.) ... sákom, sanká
Brahmin (n. a.) ... Bame
brain (n. i.) ... hatang
branch (n. i.) ... koto
brass (n. i.) ... pitol, káusá
brave (adj.) ... borsá
breach (v. t.) ... anpá, marau
bread (n. i.) ... lad
break (v. t.) ... rápud, rau, od, hochá, sid
break into pieces
(v. t.) ... kechá
break into pieces
with the hands
(v. t.) ... bandi
breast (n. i.) ... kuam
breast of woman 
(n. i.) ... toá
breathe (v. t.) ... sáed
breeze (n. i.) ... hoio
bribe (v. t.) ... gus
brick (n. i.) ... itá
bride (n. a.) ... koneá
bridegroom (n. a.) ... bor
bridge (n. i.) ... dudi, kukuru, pul
bright (adj.) ... maskal
brim of a vessel ... chutkáe, (n. i.) kándom
bring (v. t.) ... águ
bring a case (v. t.) ... rádis
bring in (v. t.) ... úder
bring out (v. t.) ... ol
broad (adj.) ... osár
brother (n. a.) ... bauu, undi, hágá.
brother-in-law ... bauuhoneá, (n. a.) tevä, árá, iril
brothers (n. a.) ... undiboeá, undiboko
brushwood (n. i.) ... tondang, háráhurú
bud (n. i.) ... moi
buffalo (n. a.) ... kerá
bug (n. a.) ... máji
bull (n. a.) ... andiá
bullock (n. a.) ... hará
bundle of clothes
(n. i.) ... gente, gentri
bundle of paddy
(n. i.) ... birá, muti
burn (v. t.) ... átar, ting
burn (v. i.) ... to
burn (v. imp.) ... usur
burn a dead body,
burn bricks or lime
(v. t.) ... rapá
burn straw, i. e., to
fertilize land
(v. t.) ... bápal
burn wood for char-
coal (v. t.) ... hángar
burst (v. p.) ... rápudo
bury (v. t.) ... topá
bush (n. i.) ... heperpatá
but (conj.) ... mendo
butterfly (n. a.) ... pampal
buy (v. t.) ... kiring
buzz (v. imp.) ... lutursári
by accident (adv.) ... áchakáte
by chance (adv.) ... áchakáte
by means of (post.) ... horáte

cactus (n. i.) ... sid
cage (n. i.) ... gári, gároá
calamity (n. i.) ... dukú
calf (n. a.) ... miu
calf (n. i.) ... junká
call (v. t.) ... keá
call loudly (v. t.) ... iu
call out (v. t.) ... iu
camel (n. a.) ... urít
can (v. irreg.) ... duí
capable of judging well or thinking properly (v. i.) ... seáu
capon (n. a.) ... gaiá sim
care for (v. t.) ... suku
careful (v. t.) ... uruu
carry (v. t.) ... idí
carry away (v. t.) ... adkir, arkid, átu, otáng
carry in the arms (v. t.) ... koeong
carry in the hand (v. t.) ... idi
carry off (v. t.) ... adkir, arkid, átu, otäng
carry on the back (v. t.) ... gundrá, kud
carry on the bosom (v. t.) ... hebe
carry on the head (v. t.) ... dupil
carry on the hip (v. t.) ... hebe
carry on the shoulder (v. t.) ... go
carry tales (v. t.) ... ker
carry under the arm (v. t.) ... herbed
carry with both hands (v. t.) ... siping idi
cart (n. i.) ... sagi, gári
case (n. i.) ... mokardmá
cast (v. t.) ... hurlá, shudmá, endá
caste (n. i.) ... játi
castor oil tree (n. i.) ... bindi dáru
castrate (v. t.) ... baidá
castrated (adj.) ... baidá
cat (n. a.) ... pusi, bilai
catch (v. t.) ... sáb
catch a glimpse of (v. t.) ... nélgod
catch by the throat (v. t.) ... limbud
catch in a net (v. t.) ... jálom
catch in the hand (v. t.) ... telá
catch round the waist (v. t.) ... gáti
catch the breath (v. t.) ... deo
caterpillar (n. a.) ... chidu
cattle (n. a.) ... wi
cave (n. i.) ... látta, undu
cease (v. t.) ... báge
centipede (n. a.) ... sengel-mármár
Chaibassa (n. i.) ... Dongol
chain (n. i.) ... sinki, sikri, jinjri
chair (n. i.) ... dubtěá, gándu, machilá
Chakardapore (n. i.) ... Chaká
chalk (n. i.) ... kálimiti
chameleonic (n. a.) ... kákárambad
change (v. t.) ... bodol
channel (n. i.) ... máriá, otol, dá-horá
<table>
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<th>Bengali Transliteration</th>
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<td>charcoal (n. i.)</td>
<td>hāngard</td>
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<td>charge (n. i.)</td>
<td>jimā, gotād</td>
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<td>chase (v. t.)</td>
<td>hār, kāki</td>
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<td>cheat (v. t.)</td>
<td>chakād</td>
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<td>cheek (n. i.)</td>
<td>joā</td>
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<td>chest (n. i.)</td>
<td>kuam</td>
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<td>chew (v. t.)</td>
<td>tāgoe</td>
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<td>chew the cud (v. t.)</td>
<td>lijum</td>
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<tr>
<td>chicken-pox (n. i.)</td>
<td>māri</td>
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<td>child (n. a.)</td>
<td>hon, sitiā</td>
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<td>chilli (n. i.)</td>
<td>malchi, marchi</td>
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<tr>
<td>chin (n. i.)</td>
<td>ākidā</td>
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<tr>
<td>chisel (n. i.)</td>
<td>rukā</td>
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<tr>
<td>cholera (n. i.)</td>
<td>laiī-dul</td>
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<td>choose (v. t.)</td>
<td>sālā</td>
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<td>chop with a hatchet  (v. t.)</td>
<td>samā</td>
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<tr>
<td>chop wood (v. t.)</td>
<td>topang</td>
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<td>cigarette (n. i.)</td>
<td>pīkā</td>
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<tr>
<td>claim (v. t.)</td>
<td>dābi</td>
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<td>claim possession     (v. t.)</td>
<td>eser</td>
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<td>clap the hands (v. t.)</td>
<td>táping chaprā</td>
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<td>claw (n. i.)</td>
<td>sārsar</td>
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<tr>
<td>claw (v. t.)</td>
<td>gotā</td>
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<tr>
<td>clean (adj. &amp; v. t.)</td>
<td>parchi</td>
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<tr>
<td>clean with water     (v. t.)</td>
<td>parchi</td>
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<tr>
<td>clear forest (v. t.)</td>
<td>āmin</td>
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<tr>
<td>clear the throat     (v. t.)</td>
<td>kāē</td>
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<tr>
<td>clear up (v. i.)</td>
<td>pāevā</td>
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<tr>
<td>clear water (n. i.)</td>
<td>tētā dá</td>
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<tr>
<td>climate (n. i.)</td>
<td>dā-hōio</td>
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<td>climb (v. i.)</td>
<td>de, rakab</td>
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<tr>
<td>clod of earth (n. i.)</td>
<td>hāsābu</td>
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<tr>
<td>close (adj.)</td>
<td>japā, nāe</td>
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<tr>
<td>cloth (n. i.)</td>
<td>lijā</td>
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<tr>
<td>clothes (n. i.)</td>
<td>lijā</td>
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<tr>
<td>cloud (n. i.)</td>
<td>rimil</td>
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<tr>
<td>clue (n. i.)</td>
<td>mundī</td>
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<tr>
<td>cluster (v. t.)</td>
<td>jur</td>
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<tr>
<td>coat (n. i.)</td>
<td>sutur</td>
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<tr>
<td>coal (n. i.)</td>
<td>hāngard</td>
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<tr>
<td>cob (n. a.)</td>
<td>pāndu bing</td>
</tr>
<tr>
<td>cobweb (n. i.)</td>
<td>jālom</td>
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<tr>
<td>cockerow (n. i.)</td>
<td>simrā</td>
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<td>cockfight (v. t.)</td>
<td>sim tol, i. e.</td>
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<td>cockroach (n. a.)</td>
<td>upi</td>
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<tr>
<td>cocoon (n. a.)</td>
<td>lungam, lugam</td>
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<tr>
<td>coffin (n. i.)</td>
<td>chalpā</td>
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<tr>
<td>cohabit (v. t.)</td>
<td>do, jagar, juti, misā.</td>
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<tr>
<td>coiffure (n. i.)</td>
<td>supid, rotoq</td>
</tr>
<tr>
<td>cold (adj.)</td>
<td>rabang, tutkun, sāsā</td>
</tr>
<tr>
<td>cold in the head     (v. imp.)</td>
<td>māvedā</td>
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<tr>
<td>collar bone (n. i.)</td>
<td>dātāromjang</td>
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<tr>
<td>collect (v. t.)</td>
<td>hundī</td>
</tr>
<tr>
<td>collect round (v. t.)</td>
<td>jur</td>
</tr>
<tr>
<td>coloured border of a dhōti (n. i.)</td>
<td>onol</td>
</tr>
<tr>
<td>comb (n. i. &amp; v. t.)</td>
<td>nāki</td>
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<tr>
<td>come (v. i.)</td>
<td>hujū</td>
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<tr>
<td>come in (v. i.)</td>
<td>bolo</td>
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<tr>
<td>come out of the egg  (v. i.)</td>
<td>rutūi</td>
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<tr>
<td>ground (v. i.)</td>
<td>omon</td>
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<tr>
<td>comfort (n. i.)</td>
<td>suku</td>
</tr>
<tr>
<td>comic song (n. i.)</td>
<td>lagri durang</td>
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</tbody>
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commit suicide
(v. ref.)... goen
common (adj.)... sadai
complainant (n. a.)... mudai
compound (n. i.)... bakai
compromise (v. t.)... bai, ráji
conceal (v. t.)... uku
conch (n. i.)... sakaoá
confess (v. t.)... manánting
confusion (n. i.)... golmál
consumption (n. i.)... rájí roj
content (v. imp.)... hárob
converse (v. t.)... jagar
converse together
(v. recip.)... jápgar, kápáji
cook (v. t.)... istin
cook rice (v. t.)... mándí, dunđu
cooked rice (n. i.)... mándí, dunđu
cool (adj.)... reá
coolie (n. a.)... nálái, nálátani
copper (n. i.)... támbá
copy (v. t.)... nakal
corrupt (v. t.)... etkáičhi
cotton (n. i.)... kádsom
cough (v. t.)... ku
cough and cold (n. i.)... ku-mándá
count (v. t.)... leká
country (n. i.)... diisum
country spirit (n. i.)... arki
courageous (adj.)... borsá
court (n. i.)... kacheri
courtyard (n. i.)... rághá
cousin (n. a.)... kákágungu,
bau, undi,
etc. Vide Chap. xxiv of Grammar.
cover (v. t.)... hárub
cover (n. i.)... handárub
cover, e. g. with a blanket (v. t.)... viu
cow (n. a.)... gundi
cowardly (adj.)... boro
cowherd (n. a.)... gupii
cowhouse (n. i.)... góná


crab (n. a.)... kátkom, kákómk

cramp (v. imp.)... ruing

crane (n. a.)... ko
creeper (n. i.)... náį, náąe
criticize (v. t.)... chirá
crocodile (n. a.)... táen
crooked (adj.)... banká, koche, gándi
cross-beam (n. i.)... koálu
crouch (v. i.)... obor
crow (n. a.)... ká
crow (v. t.)... ráa
crow (n. i.)... gúti
crowbar (n. i.)... sáboro
crush between nails (v. t.)... tće
cry (v. t.)... ráa
crystal (n. i.)... arsi diri
cuckoo (n. a.)... toau
cucumber (n. i.)... táer
cultivate (v. t.)... sίu, si
cultivated land (n. i.)... ote, si-ote
cultivator (n. a.)... sίu
culvert (n. i.)... dudi, kukuru, pull
cunning (adj.)... chukur
cup made of leaves (n. i.)... pu
cup made of metal (n. i.)... giná
curdled milk (n. i.)... dumbá toá
curry (n. i.)... utu
custard-apple (n. i.)... mandal, dambau
custody (n. i.)... jímá, gotáo
custom (n. i.)  ...  dastur
cut (v. t.)  ...  má
cut as with scissors  
  (v. t.)  ...  látab
cut branches (v. t.)...  hese
cut brushwood  
  (v. t.)  ...  ging
cut grass or paddy  
  (v. t.)  ...  ir
cut into pieces  
  (v. t.)  ...  gundui
cut up flesh (v. t)...  ged
cut up with a knife  
or with the teeth  
  (v. t.)  ...  rere
cut with a knife  
  (v. t.)  ...  had
cut wood (v. t.)  ...  topang

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,  duku
dark (adj.)  ...  hende,  nubá
date (n. i:)  ...  kitá
daughter (n. a.)  ...  kuíhon
daughter-in-law  
  (n. a.)  ...  kimin
dawn (n. i.)  ...  ang,  idang
day (n. i.)  ...  betar,  betaran,
  hulá,  bár,
  má,  din.
day after tomorrow  
  (adv.)  ...  meang,  gapáter
day before yesterday  
  (adv.)  ...  holáter
deaf (adj.)  ...  kála
death (n. i.)  ...  gono
death-rattle (n. i.)  ...  hu
decay (v. t.)  ...  chaka
decorate (v. t.)  ...  singár
decorate hair with  
  flowers (v. t.)  ...  bá
decease (v. t.)  ...  ádu,  huringo
deep (adj.)  ...  ikir
deer (n. a.)  ...  birjílu,  pústá,
sarum
defendant (n. a.)  ...  mudále
delay (v. t.)  ...  gári
den (n. i.)  ...  lúta,  undu
deny (v. t.)  ...  ká-manánting
deposition (n. i.)  ...  kájí
depressed (v. imp.)...  huringji,
  monduku
deride (v. t.)  ...  lándá
descent (v. ref.)  ...  ádu,  águ
desire (v. imp.)  ...  sanang
despise (v. t.)  ...  hílá
destroy (v. t.)  ...  nusán
devil (n. a.)  ...  bonga

dew (n. a.)  ...  saparam-dá,
  sisir,  sisir-dá

dhoti (n. i.)  ...  píndá
die (v. i.)  ...  gojo
die of starvation  
  (v. i.)  ...  uu
different (adj.)  ...  étá,  kilimili,
  tángá.
difficult (adj.)  ...  hambal,  muskíl
dimburi (n. i.)  ...  bákai
dim (adj.)  ...  dumdulá
dip into water  
  (v. t.)  ...  tupu
dirty (adj.)  ...  humú,  etká
discharge (v. t.) ... áa, bán
disciple (n. a.) ... cheká
discover (v. t.) ... betá, nám
disease (n. i.) ... hásu, rogo
dismiss (v. t.) ... áa, bán
dissect (v. t.) ... ged
dive (v. i.) ... unum
divide (v. t.) ... háting
do (v. t.) ... riká
dog (n. a.) ... setá
door (n. i.) ... dwar, silping
doubled up (adj.) ... ungu, ungu
doubt (n. i.) ... tá
doubtful (adj.) ... ká-sárioleká
dove (n. a.) ... putum
drag (v. t.) ... or
draw (v. t.) ... or
draw (v. t.) ... onol
draw in the breath (v. t.) ... sib
draw water (v. t.) ... burá, tavi
dream (v. t.) ... kumu
dress (v. t.) ... tusing
dribble (n. i.) ... ulifá
drink (v. t.) ... nu
drive (cattle) (v. t.) ... hár
drive in (v. t.) ... áder
drive in with a hammer (v. t.) ... kilum
driveling (v. t.) ... ulifá
drive out (v. t.) ... hárél
drown (v. i.) ... sur
drum (n. i.) ... dumang
drunken (v. p.) ... bul
drunken (adj.) ... bul
dry (adj.) ... ro
dry up (v. t.) ... ánđed
duck (n. a.) ... kovro, hedegile,
     jér-jangá
dumb (adj.) ... galá
dung (n. i.) ... guri, guni
dunghill (n. i.) ... dubi
dwarf (n. a.) ... haram
dysentery (n. i.) ... maim lai-dul,
     sul

E.
each (adj.) ... muti
ear (n. i.) ... lutur
ear of paddy or: other crop (n. i.) ... gele
early (adj.) ... bále
early (adv.) ... idangre
ear-ring (n. i.) ... murki, pagraá.
earth (n. i.) ... hásá
earthen waterpot (n. i.) ... cháitu
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.) ... kuči
edible (n. i.) ... jometed, chará
edible root (n. i.) ... šangá
egg (n. i.) ... járom, bili, peor, peto
eight (num.) ... irileá, iril
elbow (n. i.) ... uká
elephant (n. a.) ... hátí
embankment (n. i.) ... áviri
embrace (v. t.) ... hambyd
emigrate (v. t.) ... disum bánge
employ (v. t.) ... áchu, paiti em
empty (adj.) ... sámá
end (v. t.) ... chábá
end (n. i.) ... chanab, tunfu
enemy (n. a.) ... bairi
engage (v. t.) ... áchu
enough (adj.) ... láli, joká
enquire (v. t.) ... kuli, tadárūk
enter (v. t.) ... bolo
entwine (v. t.) ... paṭā
envy (v. imp.) ... hinsā, chentā
epilepsy (n. i.) ... ambārī
equal (adj.) ... midge, barābarī
escape (v. i.) ... pochā
especially (adv.) ... jaṭkāte
eunuch (n. a.) ... gaiā
evening (n. i.) ... aiub
ever (adv.) ... jā chuilā
everlasting (adj.) ... jorong jorong
every (adj.) ... mutid
evidence (n. i.) ... ijār
excavate (v. t.) ... ur
exceed (v. i.) ... lā, rakab
exchange (v. t.) ... bodol
excretion (n. i.) ... i
explain (v. t.) ... udub
extinguish (v. t.) ... en
extract (from something written) (v. t.) ... olol
eye (n. i.) ... med
eyebrow (n. i.) ... med-kāndom
eyelid (n. i.) ... ranāpād

F.

fable (n. i.) ... kāni
face (n. i.) ... med-muā
face to face (adv.) ... amnā-samnā
fade (v. i.) ... gosō
faint (v. irreg.) ... gojolekā hobāo
fair (adj.) ... esel
fall (v. i.) ... u, gur, hāndi
fall on the back (v. t.) ... sandang
fall on the stomach (v. i.) ... obor
gallow (adj.) ... pariā
false (adj.) ... chakad
famine (n. i.) ... ringā
fan (v. t.) ... jir
fan (n. i.) ... jirentā
far (adj.) ... sānging
fast (v. t.) ... kāṭab
fat (adj.) ... kiri
fat (n. i.) ... itil
father (n. a.) ... āpu
father-in-law (n. a.) ... honeār
fault (n. i.) ... chirār, dos
fear (v. t.) ... boro
feather (n. i.) ... il
feed (v. t.) ... ājom
feel (v. t.) ... āṭkār
female organ (n. i.) ... rujī
fence (n. i.) ... bakai, churui
fever (n. i.) ... hāsa
fibre (n. i.) ... sutam
fiddle (n. i.) ... banam
field (n. i.) ... ote
fight (v. t.) ... laranā, laraī
fig tree (n. i.) ... loā dāru
fill (v. t.) ... pere
fill the stomach (v. t.) ... bi
filled, filled with (adj.) ... pereakan
find (v. t.) ... betē, nām
fin of a fish (n. i.) ... īl
fine (v. t.) ... dāndē
finger (n. i.) ... gandā, dāro, kātub
finger-nail (n. i.) ... sarsar
finger's breadth (n. i.) ... mid sarsar,
finish (v. t.) ... chābā
fire (n. i.) ... sengel
firefly (n. a.) ... ipipiung
first (adj.) ... sidā
first (adv.) ... sidāre, sidāte
fish (n. a.) ... hāku
fish-hook (n. i.) ... bāysi
fishing-net (n. i.) ... jālom
fist (v. t.) ... gil
fist (n. i.) ... chipud
five (num.) ... moita, moi
fix (v. t.) ... sob
fix (time or date) (v. t.) ... dili
flag (n. i.) ... toiol
flame (n. i.) ... jul
flat rice (n. i.) ... tāben
flax (n. i.) ... son
flea (n. a.) ... karchu
flesh (n. i.) ... jilu
flóat (v. i.) ... chátom
flood (n. i.) ... bán
flour (n. i.) ... holong, lupu
flower (n. i.) ... bá
flow slowly (v. i.) ... lingi
flow swiftly (v. i.) ... hári
flute (n. i.) ... rutu
fly (v. i.) ... ápír
fly (n. a.) ... roko
flying-fox (n. a.) ... báduri
fork (n. i.) ... pukađ
fold round (v. t.) ... pâte
fold up (v. t.) ... látmum
follow (v. t.) ... otong, pichá
follow, as a sort of bodyguard (v. t.) ... sutu
foolish (adj.) ... dondo
foot (n. i.) ... kátá
footprint (n. i.) ... mándá
for (post.) ... logite, lagid
forced (adj.) ... pochoá
forcibly (adv.) ... pochoâte
ford (n. i.) ... gát
forehead (n. i.) ... samang
foreigner (n. a.) ... diku
forest (n. i.) ... bir
forge (v. t.) ... ter
forget (v. t.) ... ring
forgive (v. t.) ... máp, báge
forked piece of wood (n. i.) ... tuam
form (v. t.) ... gele
form ears (v. i.) ... gele
formerly (adv.) ... sidère, sidâte
form into cocoons (v. t.) ... tol
four (num.) ... upuniá, upun
four annas (n. i.) ... siki
fowl (n. a.) ... sim
fox (n. a.) ... tauskulá, tuüu, kalkal, karamohá
frank (adj.) ... sidásáda
free of charge (adj.) ... sámá
fresh (adj.) ... roká
friend (n. a.) ... juri
frighten (v. t.) ... birkau, borvichi
frog (n. a.) ... choke
fruit (n. i.) ... jo
fruit of mahuá tree (n. i.) ... dolá
fry (v. t.) ... atá
full moon (n. i.) ... purnimá, tuli, chándu
full of (v. p.) ... pereo
full of (adj.) ... pereakan
funeral (n. i.) ... topájang
furrow (n. i.) ... nailgará

G.
gabion (n. i.) ... churái
gain (n. i.) ... láb
garden (n. i.) ... bakai
garlic (n. i.) ... rásuní
gasp (v. imp.) ... deo
gather (v. t.) ... hundi
germinate (v. i.) ... omon
get (v. t.) ... nám
get accustomed to (v. t.) ... sebe
get out of the way
  (v. ref.) ... átom
get ripe (v. i.) ... járom
get up (v. ref.) ... utá
ghi (n. i.) ... gotom
ghost (n. i.) ... roá, umbul
giddy (v. imp.) ... bobiur
giggle (v. t.) ... lándá
ginger (n. i.) ... ádá
ginning machine
  (n. i.) ... linijum
give (v. t.) ... em
give evidence
  (v. t.) ... gauá pere
give in marriage
  (v. t.) ... gong
give the oath
  (v. t.) ... sará
glad (v. imp.) ... suku, ránsá
glare, to feel sun's
  (v. imp.) ... turtung
glass (n. i.) ... arsi diri
glutton (n. a.) ... jumbui
go (v. i.) ... sen, seno
Godá (n. a.) ... Gau
goat (n. a.) ... merom
gold (n. i.) ... sámom
good (adj.) ... bugi, bugin
good luck (n. i.) ... losib
good terms
  (v. rec.) ... bapai
go on hands and
  knees (v. i.) ... ombá
goose (n. a.) ... hovo
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.) ... jiaj
grandson (n. a.) ... jaii
grass (n. i.) ... tasad, dumbu
grasshopper
  (n. a.) ... somsor
gratis (adj.) ... sámá
graze (v. i.) ... áting
graze (v. t.) ... gupi
grease (n. i.) ... itil
green (adj.) ... tasadleká
green pigeon (n. a.) ... huá
greet (v. t.) ... joár
grey-haired (adj.) ... pánder-bo
grieve (v. imp.) ... hiating
grind, in a pestle 
  & mortar or in a
  mill (v. t.) ... rid
grind the teeth
  (v. t.) ... dátáりrid
groan (v. t.) ... gerang
grow (v. i.) ... hárá
grow (v. t.) ... hárdíchi
growl (v. t.) ... logor, nornor
grow old (v. p.) ... hómo
grumble (v. t.) ... logor
guard (v. t.) ... horo
guava (n. i.) ... tamrás
guess (v. t.) ... atkár
gnest (n. a.) ... kúpíl
gullet (n. i.) ... utuťóá, utuťuá
gun (n. i.) ... bundu
gundli (n. i.) ... gurlu, gundli
gunpowder (n. i.) ... toroe

H.
hail (n. a.) ... aril
hair (n. i.) ... ub
hair ornament
  (n. i.) ... chindí, chindíbá
half (num.) ... tádá
hammer (n. i.) ... koťási
hand (n. i.) ... ti
handcuffs (n. i.) ... sikri
handle of plough
(n.i.) ... kábá
hang (v.t.) ... hákágoe, tologoe
hang up (v.t.) ... háká
happen (v.irreg.) ... hobáo
happy (v.imp.) ... suku
hard (adj.) ... kete
hard water (n.i.) ... ibil dá
hard-working (adj.) ... pean
hare (n.a.) ... kuláz
harrow (v.t.) ... kárá
harvest time (n.i.) ... bábá ir dipli, sardi
hat (n.i.) ... tupuri
hatch (v.i.) ... ratući
hate (v.t.) ... hilá
have patience with (v.t.) ... sáting
hawk (n.a.) ... bésrá
head (n.i.) ... bo
headman (n.a.) ... Mundá
hear (v.t.) ... aium
heart (n.i.) ... ji
Heaven (n.i.) ... sirmá
heavy (adj.) ... hambal
heel (n.i.) ... indiká
heir (n.a.) ... oáris
help (v.t.) ... dengá
hiccough (v.imp.) ... deo
hide (v.t.) ... uku
hide (n.i.) ... uvr
high (adj.) ... salangi
high land (terraced) (n.i.) ... kundí ote, pí ote
high land (unterraced) (n.i.) ... gorá
hill (n.i.) ... buru
hillock (n.i.) ... gútú
hill-stream (n.i.) ... lor
hip (n.i.) ... chapat
hip-bone (n.i.) ... durijang
hire (n.i.) ... nálá
hire a plough (v.t.) ... goáli
hiss (v.t.) ... sov, su
hit against (v.t.) ... táki, toke
hit a mark (v.t.) ... to
hit with fist (v.t.) ... gil
hive (n.i.) ... dáká
hoar-frost (n.a.) ... ratang
hoarse (v.imp.) ... yogarsá
hoe (v.t.) ... chálu
hole (n.i.) ... undú
honest (adj.) ... bugí, bugin
honey (n.i.) ... dumur da, lili dá, hurumsuku
honeycomb (n.i.) ... dáká
hoof (n.i.) ... háv
hornet (n.a.) ... líli
horns (n.i.) ... diring
horse (n.a.) ... súdom
host (n.a.) ... gusiná
hot (adj.) ... lolo, urgum, jète, hád
house (n.a.) ... odá
how (adv.) ... chíleká
how many (adj.) ... chimin
how much (adj.) ... chiminang, chintang
hungry (v.imp.) ... renge
hunt (v.t.) ... sangar
hurt (v.t.) ... hásu
husband (n.a.) ... herel, hám
husband & wife (n.a.) ... kulgiá
husk (v.t.) ... rung
husk (n.i.) ... hev
husked rice (n.i.) ... chauli
hyæna (n.a.) ... dándákulá
identify (v.t.) ... nelurum
idiotic (adj.) ... dondo
if (conj.) ... redo (used as suffix only)
ignorant (adj.) ... dondo
iguana (n. a.) ... tor
ill (v. imp.) ... hasu
illegitimate (adj.) ... jantá
impede (v. t.) ... kesed
in addition (conj.) ... ne bágekete, jatká
in a line (adv.) ... gene gene, gete gete
in any way whatsoever (adv.) ... jálekáte
in broad daylight (adv.) ... singi maskalre
increase (v. i.) ... hává, lá, rakab
Indian corn (n. i.) ... gangai
in fact (adv.) ... sárigé, sárite
infant (n. a.) ... bále hon
infect (v. t.) ... jan
inform (v. t.) ... káji, udub, ker
in future (adv.) ... áerre
inner room (n. i.) ... áding
in no way whatsoever (adv.) ... jálekáteoká
insanity (n. i.) ... baiá
insensible (adj.) ... gojoleká
inside (adv.) ... bitárre, bitárc
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.) ... med
iron ore (n. i.) ... bíchá, bíchá diri
irrigate (v. t.) ... dá idi, dre
irrigation reservoir (n. i.) ... bándá
itch (v. imp.) ... babatá
itch (n. i.) ... ksrá
jackal (n. a.) ... tuiu, kalkal, taulá, karamchá
jackfruit (n. i.) ... porso, kantará
jail (n. i.) ... jul
jámun tree (n. i.) ... kudá clárup
jealous (v. imp.) ... hinsá, chentá
join (v. p.) ... mido
joint (n. i.) ... jore
join together (v. t.) ... jodá, mid
journey (v. i.) ... senhorá
joyful (v. imp.) ... ráésá
judgment (n. i.) ... hukum
juice (n. i.) ... rásí
jump (v. t.) ... úi
junction (n. i.) ... midakantá
jungle (n. i.) ... bir
jungle-fowl (n. a.) ... bir-sim
just before daylight (adv.) ... mir-mirre
keep (v. t.) ... saitibá
keep awake (v. t.) ... en
keep a woman (v. t.) ... do, saitibá
keep in the mouth (v. t.) ... látm
keep quiet (v. ref.) ... hapán
kernel (n. i.) ... jang
key (n. i.) ... chábi
kick (v. t.) ... padá
kill (v. t.) ... goe
kind (adj.) ... saiad-korong
kingpost (n. i.) ... jográf
kiss (v. t.) ... chereb
kite (n. a.) ... kuid
knee (n. i.) ... mukui, ikum
knife (n. i.)  ... kātu
knock (v. t.)  ... toto
knot (n. i.)  ... tondom
know (v. t.)  ... ādā
know by instinct (v. t.)  ... chirgal
korait (n. a.)  ... chitti bing
Kumhār (n. a.)  ... Kunkal
kurthi (n. i.)  ... hoe
kusum tree (n. i.)  ... bāru dáru

L.
lac (n. a.)  ... evko
ladder (v. t.)  ... rakabteā
ladle (v. t.)  ... lu
lair* (n. i.)  ... undu, láta
lake (n. i.)  ... doreā
lamp (n. i.)  ... diā, maskal
land (n. i.)  ... ote
lane (n. i.)  ... hon horā, resed horā
language (n. i.)  ... kāji
lap (v. t.)  ... jal
last (adj.)  ... taim
last night (n. i.)  ... enang nidā
last year (n. i.)  ... má, senoeān
sirmā
late (v. p.)  ... gārio
látki (n. i.)  ... dandā
làugh (v. t.)  ... lándā
lay an egg (v. t.)  ... pero, peto, járom, bili
lay in wait for (v. t.)  ... loro
lazy (adj.)  ... lãndiā
leaf (n. i.)  ... sakam
leak (v. i.)  ... joro
lean (adj.)  ... usu
lean on (v. t.)  ... tender
learn (v. ref.)  ... eton
leave (v. t.)  ... bāge
leave remaining (or) behind (v. t.)  ... sare
leech (n. a.)  ... hapad
leep with cowdung (v. t.)  ... lundā
left (adj.)  ... konie, lengā ti
left (v. p.)  ... sareo
leg (n. i.)  ... kātā
leisure (n. i.)  ... pursat
lend (v. t.)  ... kāri, riv em
leopard (n. a.)  ... kindar-kulā
leprosy (n. i.)  ... tundubāndiā
lessen (v. t.)  ... ādu, águ
level (adj.)  ... bārābari,

somān, mid
level land (v. t.)  ... kārā
lick (v. t.)  ... jal
lid (n. i.)  ... hanārub
lie (v. t.)  ... chakād
lie down (v. i.)  ... giti, burum
life (n. i.)  ... ji
light (n. i.)  ... diā, 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.)  ... lekā
lime (n. i.)  ... chunā
limestone (n. i.)  ... chundiri
limp (v. t.)  ... loke
linseed (n. i.)  ... wuchi
lip (n. i.)  ... loche
liquor-shop (n. i.)  ... gudām
listen (v. t.)  ... aivum
little (adj.)  ... huring
little finger (n. i.)  ... hon dáro
live (v. t.)  ... jid
live (v. ref.)  ... tāin
liver (n. i.)  ... im
lizard (n. a.)  ... dondā, tor
load (v. t.)  ... ládi
load (n. i.) ... bári
loan (n. i.) ... rib
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.) ... tirub, med, ádu
look for (v. t.) ... nám
looking glass (n. i.) ... nepelupurum
look sideways
(v. t.) ... hetá
look out for (v. t.) ... lori
look up (v. t.) ... sangil, med rakab
loosen (v. t.) ... jindal
lop branches (v. t.) ... hese
lose (v. t.) ... ad
loose caste (v. p.) ... játi etkáo, ojátio
lost (adj.) ... bamal
lotá (n. i.) ... gushi
lotus (n. i.) ... sálukad
louche (n. a.) ... siku
loud (adj.) ... kákalá
love (v. t.) ... suku
low (adj.) ... látar
low (v. t.) ... ráa
lower (v. t.) ... ádu, águ
low jungle (n. i.) ... tondang
low-lying land
(n. i.) ... borkod
mad (adj.) ... baidá, bálá-bálú
maggot (n. a.) ... chidu
mahuá (n. i.) ... madkam
maidán (n. i.) ... pi
maiden (n. a.) ... dindá kui
mainá (n. a.) ... rámi
maintain (v. t.) ... asul
maize (n. i.) ... gangai
make (v. t.) ... bai
make a hole (v. t.) ... bu
make a noise (v. t.) ... kákalá
make charcoal (v. t.) ... hángr
make into powder (v. t.) ... laud
make merry ... ránsá
make preliminary arrangements for a marriage (v. t.) ... bápolá
make ready (v. t.) ... seká
make water (v. t.) ... duki
male organ (n. i.) ... loe
man (n. a.) ... ho
mange (n. i.) ... kásrá
mangoe (n. i.) ... uli
manure (n. i.) ... sár, guri
many (adj.) ... purá
map (n. i.) ... naksá
mark (n. i.) ... anka, chiná
market (n. i.) ... hát
marriageable girl (n. a.) ... hapánnum
marry (v. t.) ... áandi
master (n. a.) ... gomke, gusírá
mat (n. i.) ... játi
matches (n. i.) ... ir-sengel
matchmaker (n. a.) ... dutam
matter (n. i.) ... sondoro
maul (v. t.) ... gotá
measles (n. i.) ... bumburi
measure (v. t.) ... muká
measure rice (v. t.) ... song
meat (n. i.) ... jílu
medicine (n. i.) ... red
meet (v. t.) ... dárom, mid
melt (v. i.) ... ser
menses (n. i.) ... chándure
metal cup (n. i.) ... giná
mica (n. i.) ... pútu hásá
midday (n. i.) ... tikin
middle (adj.) ... tálá
midwife (n. a.) ... dai
milk (n. i.) ... toá
milk (v. t.) ... tauí
millet (n. i.) ... kode
mind (n. i.) ... ji
minor (n. a.) ... ká-seañakani
mirror (n. i.) ... arsi,

misdrry (v. t.) ... endá-ad
miser (n. a.) ... oiol
misfortune (n. i.) ... dukú
mist (n. a.) ... poási
mistake (v. t.) ... gul
mix (v. t.) ... hondá, misá
mix with water (v. t.) laú
molasses (n. i.) ... gur
money (n. i.) ... táká
mongoose (n. a.) ... gíndrí
monkey (n. a.) ... sará, gáí
month (n. i.) ... chándu
moon (n. a.) ... chándu
moonlight (n. i.) ... tete
morning (n. i.) ... setá
morning star (n. a.) ... ango ipil
mortgage (n. i.) ... baíneché, tiká, bandar, balájígi
mosquito (n. a.) ... sikin
moth (n. a.) ... pampal, tirá, patni
mother (n. a.) ... engá
mother-in-law (n. a.) ... hanár
mouldy (v. t.) ... bau
mountain (n. i.) ... burú
mouse (n. a.) ... chuú
mouth (n. i.) ... á
move (v. t.) ... átom
move away (v. t.) ... tovsá, tersá
move near (v. t.) ... dárá
much (adv.) ... purá
mud (n. i.) ... hásá, l-sod, jobe, dobe
muddy water (n. i.) ... borá dá
mushroom (n. i.) ... ud
muskrat (n. a.) ... chundi
mustard (n. i.) ... mám, áájang
myrabolans (n. i.) ... merel, rolá
mysterious (adj.) ... ákadándá

N.
nail (n. i.) ... kánti
naked (adj.) ... totá
name (n. i.) ... notum, numu
namesake (n. a.) ... sáki
narrow (adj.) ... batari, reseít
nave (n. i.) ... buú
near (adj.) ... japá, náe
necessity (n. i.) ... dońkár
neck (n. i.) ... hoto
necklace (n. i.) ... hisir
needle (n. i.) ... sui, suja
niece (n. a.) ... günugu, honerá, homonkúi, gekui, honkúi
neigh (v. t.) ... rúá
nephew (n. a.) ... günugu, honsed, honherel, homonkóá gekóá, honkóá
nest (n. i.) ... tuká
nettle (n. i.) ... sengelsing, jepender, sakam
nevertheless (conj.) ... enreo, iminreo
new (adj.) ... námá
new moon (n. a.) ... mulu
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<td>pachwai (n. i.)</td>
<td>diang, ili</td>
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**O.**

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<td>old (adj.)</td>
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<td>Partridge</td>
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<td>chāpal</td>
<td>Pass from hand to hand</td>
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<td>pass urine (v. t.)</td>
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<td>Pay a debt</td>
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<td>plaster with mud</td>
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<td>Plaster with mud</td>
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<td>plate (n. i.)</td>
<td>kutrā, tālī, tārī (made of metal); patrā (made of stone); chukāi, chitki, kalgi (made of leaves); latter is more a bowl than a plate.</td>
<td>Plate</td>
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<td>play (v. t.)</td>
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<td>Pluck fruit or flowers</td>
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<td>Pluck (v. t.)</td>
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<td>Poison (n. i.)</td>
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pour off slowly while
covered (v. t.) ... tendá
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practise (v. t.) ... sebe
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pregnant (adj.) ... hambal
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press (v. t.) ... otá
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prevent (v. t.) ... maná, esed,
kezed
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prison (n. i.) ... jel
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pull up (v. t.) ... tauí
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(v. t.) ... bid
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(v. t.) ... ájom
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put on a sari (v. t.) .. er
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put on oil (v. t.) ... ojo
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whitewash, coal
tar, etc. (v. t.) ... jod
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(v. i.) ... sagen
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sale (n. i.) ... nilám
saliva (n. i.) ... ubidá
salt (n. i.) ... bulung
salt-lick (n. i.) ... hálmad
saltpetre (n. i.) ... sorá
same (adj.) ... mid, midge
sand (n. i.) ... gitil
sandals (n. i.) ... korom
sandalwood (n. i.) ... chondon
sandfly (n. a.) ... pudki
scale for weighing (n. i.) ... harád
scales for weighing (n. i.) ... tulá
scar (n. i.) ... gauréá chiná
scarcity (n. i.) ... ringá
scatter (v. t.) ... nitir
scissors (n. i.) ... lanatá
school (n. i.) ... iskul-
scold (v. t.) ... domkau
scorpion (n. a.) ... mármár
scowl (v. t.) ... kurkurte nel
scrape off (v. t.) ... husid
scratch (v. t.) ... gotá, paská
scream (v. t.) ... iu
screech (v. t.) ... iu

S.
screw (v. t.) ... choe
scrub (n. i.) ... tondang
scrub (v. t.) ... gasar
scurf (n. i.) ... chítu
scythe (n. i.) ... dátárom
sea (n. i.) ... doreá
season (n. i.) ... dipli
seat (n. i.) ... dubteá
secret (adj.) ... danang
secrete (v. t.) ... uku
see (v. t.) ... nel
seed (n. i.) ... hitá, hereteá
seem (v. p.) ... atkáro, nelo
seize (v. t.) ... sáb
seldom (adv.) ... misá misá
selfish (adj.) ... ká-emo
sell (v. t.) ... ákíríng
sentence (v. t.) ... hukum
separate (adj.) ... tängá, étá
separate (v. t.) ... bengá
servant (n. a.) ... dási, chitrá, nálatani

set (v. i.) ... hasur
set free (v. t.) ... áa, báge
set silkworms' eggs (v. t.) ... tipan
set silkworms or lac (v. t.) ... ádrá
settle a raiyat (v. t.) ... parjá dub
settlement (n. i.) ... muká
seven (num.) ... aeá, ae
sew (v. t.) ... gá
sexual intercourse ... do, jagar, juti, (v. t.) ... misá
shade (n. i.) ... umbul
shadow (n. i.) ... umbul
shafts (of a sagar) (n. i.) ... jángi, udrá
shake (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.) ... háting
share (n. i.) ... hánating, itad, bág
sharp (adj.) ... leser
sharpen (v. t.) ... leser
shave (v. t.) ... hoio
shed for cattle (n. i.) ... gona
shed the skin (v. i.) ... utráó
sheep (n. a.) ... mindi
shell (n. i.) ... gendá
shelter (v. t.) ... danang, banchau
shin (n. i.) ... kurchukátá
shine (v. t.) ... maskal, jul
shiver (v. i.) ... ruku
shoe (n. i.) ... karpá
shoot (i. e. plants) (v. t.) ... omon
shoot (v. t.) ... tore, tote, tuing
shop (n. i.) ... dokán
shore (n. i.) ... kuti
short (adj.) ... huring, tumrub
short-sighted (adj.) ... dumdulá
shoulder (n. i.) ... taran
shove (v. t.) ... udur
show (v. t.) ... udub
shrewd (adj.) ... chutur
shrivel up (v. i.) ... goso
shudder (v. i.) ... gisír
shut (v. t.) ... hánded
shut the eye (v. t.) ... japid
shuttle (n. i.) ... dongi
shy (v. imp.) ... giu
sick (v. imp.) ... hásu
sickle (n. i.) ... dátráom
side (n. i.) ... kuti
sieve (n. i.) ... cháká
sift (v. t.) ... cháldá,
sigh (v. t.) ... su
sign (n. i.) ... chiná
sign (v. t.) ... sui
signal (n. i.) ... chiná
signature (n. i.) ... sui
sikhd-blánty (n. i.) ... silent (n. i.) ... sikur-bair
signal (n. i.) ... chiná
signature (n. i.) ... sui
sikhd-blánty (n. i.) ... sikur-bair
silence (n. i.) ... hápá
silk (n. i.) ... hungam, lugam
silkworm (n. a.) ... lunyam chidu
silt (n. i.) ... tobrá, gitil
silver (n. i.) ... rupá
similar (adj.) ... leká
simple (adj.) ... sidásádá
sin (n. i.) ... chirá, dos
since (post.) ... ete
sing (v. t.) ... durang
sink (v. i.) ... cháru
sip (v. t.) ... chereb
sirgujá (n. i.) ... rámtiá, gunjá
sister (n. a.) ... áji, misi, misierá, undikui
sister-in-law (n. a.)... djijanár, tenákui, kimín, iril, hili
sit (v. i.) ... dub
sit astride (v. i.) ... de, hed
sit on eggs (v. t.) ... abárum
sit on the haunches (v. i.) ... chuchungur
six (num.) ... turuía, turuí
skin (n. i.) ... würi, hartá
skin (v. t.) ... porá
skip (v. t.) ... ui
skull (n. i.) ... bojang
sky (n. i.) ... rimil
slap (v. t.) ... chaprá
sleep (v. i.) ... giti
sleep on the back (v. i.) ... sandantegiti
sleep on the side (v. i.) ... sutáte giti
sleep on the stomach (v. i.) ... obortegiti
slide (v. i.) ... jil
slightly raised (adj.) ... dipá
slip (v. i.) ... jil
slipknot (n. i.) ... onolbánsi
slippery (adj.) ... jijil
slowly (adv.) ... maite, suáete
sly (adj.) ... chutur
smack (v. t.) ... táping
small (adj.) ... huring
small-pox (n. i.) ... mári
smart (v. imp.) ... uswr
smell (v. t.) ... soan, ji
smile (v. t.) ... germoing
smite the breast (v. t.) ... táping
smoke (n. i.) ... sukul
smoke (v. t.) ... sukul sib
snail (n. a.) ... gendá
snake (n. a.) ... bing
snap the fingers (v. t.) ... teb
snap up with the fingers (v. t.) ... tiu
snatch away (v. t.) ... re
sneeze (v. t.) ... achu
sniff (v. t.) ... sor
snipe (n. a.) ... kedbatá, kebatá
snore (v. t.) ... laštir
soap (n. i.) ... sábon
sob (v. t.) ... kusud
soft (adj.) ... lebe, norom
softly (adv.) ... suáete
soft water (n. i.) ... etang dá
soil (n. i.) ... hádsá
sole of the foot ... kátá-talká,
... kátá-rámá
so many (adj.) ... imin
some (adj.) ... huiringleká, távámárá
somehow (adv.) ... jálékáte
sometimes (adv.) ... misá misá
so much (adv.) ... iminang
son (n. a.) ... hon, kodhon
song (n. i.) ... durang

(‘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.) ... ánjíte, bode
sore (n. i.) ... gau
sorry (v. imp.) ... hiáting
sort (v. t.) ... tàngá
sound (v. t.) ... sári
soup (n. i.) ... vásí
sour (adj.) ... jojo
south (n. i.) ... bokanduki
sow (v. t.) ... her
sowing season (n. i.) ... roni, hero
spade (n. i.) ... kudlam
span (n. i.) ... bitá
spark (n. i.) ... epe
sparrow (n. a.) ... dédem
spear (n. i.) ... barchá, barchi
speak (v. t.) ... káji, men
speak falsely (v. t.) ... chakad
spices (n. i.) ... moslá
spider (n. a.) ... bindirám
spider's web (n. i.) ... jálom
spill (v. t.) ... endá
spin (v. t.) ... tákui
spine (n. i.) ... sindurijang
spinning-wheel (n. i.) ... rentá
spit (v. t.) ... bá
spleen (n. i.) ... pilá
split bamboo (n. i.) ... bátá
split into two parts (v. t.) ... chátdá
spoil (v. t.) ... etká
spoon (n. i.) ... lundi
sprain (v. t.) ... lotee
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.) ... putáddá
spring (v. t.) ... ui
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.
squirrel (n. a.) ... tu
stab (v. t.) ... soho
stagger (v. i.) ... dampá-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.) ... oiong
steep slope (n. i.) ... anágá, anádu, ranakab
step-brother (n. a.) ... bauu, undí
step-daughter (n. a.) ... honerá
step-father (n. a.) ... bákdá
step-mother (n. a.) ... gaung
step-sister (n. a.) ... ádji, misi, misierá, undikui
step-son (n. a.) ... honseel, *honkerel
stick (n. i.) ... dandá
stick (v. t.) ... júdá, jer
stiff (adj.) ... keite
still (conj.) ... enreó, iminreó
still-born (adj.) ... goete jonomlen
sting (v. t.) ... tu
sting (n. i.) ... tunu
stir (v. t.) ... hondá
stomach (n. i.) ... lai
stone (n. i.) ... diri, hútub, sereng
stool (n. i.) ... gándu, machilá gándu
stool (v. t.) ... tirub
stop (v. t.) ... dárom, keson
stop temporally, e.g. on a journey (v. t.) ... derá
stork (n. a.) ... gendári
storm (n. i.) ... hoio
story (n. i.) ... káí, kání
stout (adj.) ... kiri, kete, pean
straight (adj.) ... muli
strain (v. t.) ... iting, chá lá
strange (adj.) ... ákadándá
strangle (v. t.) ... limbud
straw (n. i.) ... busu, bábásin
gray (v. p.) ... ado
stream (n. i.) ... hongará
stretch the legs (v.t.) ... chundlá
stride (n. i.) ... chandang
strike (v. t.) ... tám
strike against (v. t.) ... to
strike with a spade (v. t.) ... korám
strike with the paw (v. t.) ... tegá
string (n. i.) ... bair, págá
string of a bow (n. i.) ... hatual
string of a fiddle (n. i.) ... bale
striped (adj.) ... onol
strong (adj.) ... pean, kete
strong (v. p.) ... peo
stumble (v. i.) ... tumblíd
stump (n. i.) ... butá
stupid (adj.) ... dondo
submerge (v. t.) ... topá
subsequently (adv.) ... taimomte, taimomre
succeed (v. t.) ... Dengá
suck (v. t.) ... cheped
suckle (v. t.) ... nunuái
sudden (adj.) ... áchaká
suddenly (adv.) ... áchakáité
sue (v. t.) ... nålis
suffer (v. t.) ... sáting
sufficient (adj.) ... láli, joká
sugar (n. i.) ... chini
sugarcane (n. i.) ... gur-dándá
suicide (v. ref.) ... goen
sulphur (n. i.) ... gondo
sun (n. a.) ... singi
sunbeam (n. i.) ... turtung
sunshine (n. i.) ... jête
support (v. t.) ... asul, dubumbul, sambarau
support (physically) (v. t.) ... turub
surprise (v. t.) ... ákachaká
surround (v. t.) ... jurbíir
survey (n. i.) ... muká
suspect (v. t.) ... ánden
swallow (v. t.) ... uđ
swamp (n. i.) ... jagdá
swan (n. a.) ... honso
swarm of bees (n. i.) ... jur
swear (v. t.) ... sará
sweat (n. i.) ... balbal-dá
sweep (v. t.) ... joo
sweet (adj.) ... nogud, sibil
sweetmeats (n. i.) ... metái
sweet potato (n. i.) ... ságá
swell (v. i.) ... mo
swell out the cheeks (v. t.) ... kope
swim (v. t.) ... oiar
swing (v. t.) ... dángdung
sword (n. i.) ... torái
table (n. i.) ... mej
tail (n. i.) ... chadlém
tailless (adj.) ... vàndiá
take (v. t.) ... idi
take care (inter.) ... ochá, ocho
take care of (v. t.) ... sāitibá
take charge of (v. t.) ... goáo
take down (v. t.) ... ádu
take hold of (v. t.) ... sāb
take off clothes (v. t.) ... tud
take off a dhoti or a sari (v. t.) ... rau, tota
take off the fire (v. t.) ... rul
take out (v. t.) ... ot, ondong
take out of the ground (v. t.) ... tud
take out with the hand (v. t.) ... chu
take shelter (v. t.) ... danang
take shelter from rain (v. i.) ... sur
take up by the roots (v. t.) ... tub
tale (n. i.) ... káji, káni
tall (adj.) ... satangi
tamarind (n. i.) ... jójo
tame (v. t.) ... asul
tame (adj.) ... vären, háturen
tank (n. i.) ... pukuri
Tánti (n. a.) ... Peina
Tar (n. i.) ... alkatrá
taste (v. t.) ... cháká
tattoo (v. t.) ... kodá
teach (v. t.) ... eto
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.) ... lijárea oá, tamboá
tepíd (adj.) ... urgum
terraced lowland (n. i.) ... sál
terraced upland (n. i.) ... pi, kundi
testicle (n. i.) ... peto
than (conj.) ... ete
that (pron. & adj.) ... ená, en
thatch (n. i.) ... sawu
thatch (v. t.) ... sawu dal
Thäterá (n. a.) ... Tintri
then (adv.) ... enang, ente
therefore (conj.) ... nedmente,

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.) ... tetkang
this (pron. & adj.) ... ned, ne
thorn (n. i.) ... janum
thread (n. i.) ... sutam
threaten (v. t.) ... domkau
three (num.) ... apiá, ape
thresh (v. t.) ... en
threshing-floor (n. i.) ... kolom
throat (n. i.) ... ututó, ututud
throw (v. t.) ... hurlá, hudmá,

ter

throw away (v. t.) ... endá
thrust (v. t.) ... hotor, runung
thumb (n. i.) ... engá-dáro

thumb impression ... manang gándate (n. i.)

anká, tip

thunder (n. a.) ... rimil-sári
thunderbolt (n. i.) ... ter
tick (n. a.) ... tiki
tickle (v. t.) ... gamang
ticklish (v. imp.) ... gamang
tie (v. t.) ... tol
tie tightly (v. t.) ... urui
tiger (n. a.) ... kulá
tighten (v. t.) ... iting
til (n. i.) ... tiling
tile (v. t.) ... kecho dal
tiles (n. i.) ... kecho
time (n. i.) ... dipli
tip (n. i.) ... chukká

tired (v. imp.) ... lágá
tobacco (n. i.) ... s'kúl
today (adv.) ... tising
toe (n. i.) ... gánda
toenail (n. i.) ... sarsar
together (adv.) ... midre
tomorrow (adv.) ... gápá
tongue (n. i.) ... le, alang
too (adv.) ... o(used as a suffix)
tooth (n. i.) ... dátá
toothbrush (n. i.) ... karkad
top (n. i.) ... chetan, chukká
tortoise (n. a.) ... horó
tortuous (adj.) ... biur-biur
touch (v. t.) ... jutit, ked
turn round (v. t.) ... biur
twilight (n. i.) ... mir-mir
twin children (n. a.) jimki hónking
twist (v. t.) ... chöe, uni
twist the tail (v. t.) ... père
two (num.) ... básirá, bár

ugly (v. i) ... etkó neló
umbrella (n. i.) ... chá'tom
unanimously (adv.) ... midre, midte
unboiled (adj.) ... adoá
uncle (n. a.) ... ápo, káká,
kumá, mámá
unclean (adj.) ... bisí
under (adv.) ... látárré, subáre
understand (v. t.) ... bujau, samjau
undress (v. t.) ... tud
unexpected (adj.) ... ácháká
unexpectedly (adv.) ... áchákáte
unhusked rice (n. i.) ... bábá
unmarried (adj.) ... dindá
unrefined sugar (n. i.) ... gur
untie (v. t.) ... ráé
until (adv.) ... chimín jáked
untrue (adj.) ... chakad
unwilling (v. irreg.) ... ká
unwrap cocoons (v. t.) bor
upland, i. e. unter-
raced cultivated
land (n. i.) ... gorá ote
upper arm (n. i.) ... supu
upper garment (n. i.) ... sutui
uproot (v. t.) ... rub
upset (v. t.) ... uxtá
up to (adv.) ... joká
urid (n. i.) ... rambá
urine (n. i.) ... duki
v.
vaccination (n. i.)... tiká
valley (n. i.)... sokoá
value (n. i.)... gonong
valuable (adj.)... gonongan
various (adj.)... étá étá, kilimili
vegetable (n. i.)... dá
vein (n. i.)... sir
verandah (n. i.)... pindigi
very (adv.)... isu
very many (adj.)... isu purá, sângi
village (n. i.)... hâtu
village priest (n. a.)... diuri
vineyard (n. i.)... dák-bakai
violence (n. i.)... pochoá
visible (v. i.)... nelo
voluntarily (adv.)... sukute
vomit (v. t.)... ulá
vulture (n. a.)... didi
vulva (n. i.)... rují
w.
wages (n. i.)... nálá
waist (n. i.)... máeáng
wait (v. i.)... tángi, tain
wait for (v. t.)... tángi
wake (v. i.)... utá
wake (v. t.)... utáichí
walk (v. i.)... sen, seno
wall (n. i.)... ginil
want (n. i.)... ringá
want (v. t.)... asì
warn (adj.)... urgum
warn 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, koro
water (n. i.)... dá

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.)... tenq
weaver (n. a.)... penain
wedding song (n. i.)... dónq
weed (v. t.)... héd
weeds (n. i.)... dûmbu
week (n. i.)... hât
well (adj. & v. i.)... bugí, bugín
well (adv.)... bugité
well (n. i.)... sud, chuá
wellknown (v. i.)... uai, umí
west (n. i.)... singhasur
wet (adj.)... odád, lum
what (pron.)... okoná, chikaná
what (adj.)... okon, chikan
wheat (n. i.)... gom
wheel (n. i.)... saqí
when (adv.)... choilá, chuilá
where (adv.)... okonre, okonte, okonpáre
whip (v. t.)... háváá
whirlwind (n. a.)... horlosí
whisper (v. t.)... húed, haim
whistle (v. i.)... gle
white (adj.)... pundi
white ant (n. a.)... nídií
white louse (n.a.)... líasíá
whitewash (v. t.)... jod
who (pron.)... okce
whole (adj.)... saben
whole day (n. i.)... singi satub
why (adv.)... chikanreá,
chikanámmente, chikaná lagité
wicked (adj.)... etká
widow (n. a.)... rándi-erá
wife (n. a.) ... erá
wild (adj.) ... birren
wild dog (n. a.) ... tani
wild duck (n. a.) ... hedegele
willing (v. i.) ... suku
wind (n. a.) ... hoio
winding (adj.) ... biur-biur
window (n. i.) ... kirki
wine (n. i.) ... dákrási
wing (n. i.) ... áparob
wink (v. t.) ... rápid
winnow (v. t.) ... atur, gun, keto
winnowing basket (n. i.) ... hátá
wipe (v. t.) ... jod
wish (v. i.) ... sanang
witch (n. a.) ... baiadáni,
        dávrí erá
witch-doctor (n. a.) deoná, soká
witness (n. a.) ... gauá
without rhyme or reason (adv.) ... sámáte
without a tail (adj.) ... bánidaá
wizard (n. a.) ... baiadáni, dávrí
wolf (n. a.) ... mindi-kulá
woman (n. a.) ... erá, kui
womb (n. i.) ... laii
wonderful (adj.) ... ákadandá
wood (n. i.) ... sán
wooden post (n. i.) ... kuntá
word (n. i.) ... káji
work (v. t.) ... paiti
worm (n. a.) ... chídú
worship (v. t.) ... bongá, pujá
wound (v. t.) ... gau
wrap (v. t.) ... toł
wrestle (v. t.) ... tábá
wrong (adj.) ... etkd

Y.
yarn (n. i.) ... sutam, sángá
year (n. i.) ... sirmá
year after next (n. i.) ... tor kálom
yellow (adj.) ... sasangleká
yes (inter.) ... éá
yesterday (adv.) ... holá
yet (adv.) ... enreó
yoke (n. i.) ... ávr
young (adj.) ... bálé, seped
young man (n. a.) ... seped
young woman (n. a.) hapánun
HO-ENGLISH.

VOCABULARY.

A.

**abhírum** (v. t.) to sit on eggs

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

**achali, alchi-** a stick with a sharp iron point used for prodding cattle

**adku** (v. t.)... to sneeze

**adi** (v. t.)... to lose

**adkiri** (v. t.)... to carry away, carry off, abduct

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

**adó** (adj.)... unboiled

**aé, ae** (num.) seven

**aiub** (n. i.)... evening

**aiubo** (v. p.)... to be benighted

**aium** (v. t.)... to hear, listen

**alang** (n. i.)... the tongue

**alkatrá** (n. i.) tar

**ambari** (n. i.) epilepsy

**amná-sa-mná** (adv.)... face to face

**anddu** (n. i.) an entrance

**anddu** (n. i.) a steep downward

**andgu** (n. i.) slope

**andiá** (n. a.)... a bull

**ang** (n. i.)... dawn

**angopil** (n. a.) morning star

**anjuli** (v. t.)... to join the hands together to drink water or measure rice. *Mi anjuli chauli-a handful of rice

**anka** (n. i.)... mark, e. g. on documents, made by illiterate persons. *Marang gándáte anka—thumb impression.

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

**apiá, ape** (num.) three

**araú** (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, ará** (adj.)... red

**area, are** (num.) nine

**aril** (n. a.)... hail

**arki** (n. i.)... country spirit, dárú

**arkid** (v. t.)... to carry away, carry off, abduct

**arsi diri** (n. i.) a crystal, glass

**así** (v. t.)... to ask, want

**asul** (v. t.)... to support, maintain, tame

**asulhárá** (v. t.) to adopt

**atá** (v. t.)... to fry

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

**ated** (v. t.)... to spread straw on a mat; to spread stones on an embankment to prevent erosion

**atkar** (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
áaeán koidi
   (n. a.) ... a released convict
áandi (v. t.) ... to marry
áá (n. i.) ... mustard
áájang (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
áááákete (adv.) knowingly, 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, ááeríe (adv.) ... before, in front of Áerre 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
ákachaká (v.t.) to astonish, amaze, surprise
ákadándá (adj.) wonderful, mysterious, strange
ákiá (n. i.) ... the chin
ákiring (v. t.) ... to sell
ámáárob (n. a.) an orphan
ámín (v. t.) ... to clear forest
án (adj.) ... mouthed. E.g., huring án chátu—a small-mouthed vessel
ânden (v. t.) ... to suspect
ánđu (n. i.) ... an anklet
ánjá (adj.) ... quick
ánjáte (adv.) ... quickly, soon
ánjed (v. t.) ... to dry up
ánáá (n. i.) ... an anna
ááúr (v. t.) ... to yoke
ááúr (v. t.) ... to set silkworms or lac
ááúr (n. i.) ... used collectively of the number of trees leased by one man to set silkworms or lac on ááúrápai (n. a.) group of ááúr-takers
ááúri (n. a.) ... the man who performs the sacrifices and does the pujá for the ááúr-takers
ááúri (n. i.) ... an embankment
ááúr (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
ááre (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
áátágm (v. t.) ... to level paddy after reploughing
áte (adv.) ... orally, by word of mouth, verbally
áting (v. i.) ... to graze
átom (v. t.) ... to move, put out of the way
átomen (v. ref.) to get out of the way
átu (v. t.) ... to carry away (used only of flowing water, e.g. a river)
átá (n. i.) ... birdlime which, among the Hos, consists of the juice of the pipal and bor trees mixed with oil and applied to bamboos

B.

babatá (v. imp.) to itch
badchom (n. i.) sabai grass
bai dáru (n. i.) a bor tree
bai (v. t.) ... to make, prepare, arrange; to compromise, agree
baiadáni (n.a.) a wizard, witch
baid (adj.) ... mad (used of men only)
baidá merom (n. a.) ... a castrated goat
bain (v. ref.) ... to pretend
baiachá (n. i.) a form of mortgage the same as tiká q. v.
bair (n. i.) ... rope, string
bairi (n. a.) ... an enemy, adversary
bairá (v. t.) ... to repair, reconcile
bakai (n. i.) ... a fence; hence that which is surrounded by a fence, i.e. a garden or homestead land
bakrá dáru (n. i.) ... bair or plum tree
balbali (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 sár (n. i.) ... the bow of a fiddle
banchau (v. t.) to save, rescue, protect, shelter
bandar (n. i.) a form of mortgage in which principal is repayable, interest being realized by usufruct
bandobast (v. t.) ... to arrange
bandári (n.a.) a barber
bandi (v. t.) ... to break into pieces with the hands
banká (adj.) crooked
bapai (v. rec.) to be on good terms
bapári (inter.) alas
bapárigore (inter.) ... alas
baram (n. a.) a dwarf
Baram (n. a.) one of the Ho dieties who cures diseases of men and cattle. Is supposed to be very small
barandi (n.a.) a barber
barábari (adj.) level, equal
barchá (n. i.) ... a spear
barki lijá (n. i.) a thick cloth used in the cold weather
basang (v. t.) to boil water
batari (adj.) thin, narrow
bau (v. i.) ... to be mouldy
bawan (n. a.) ... elder brother
bawu (n. a.) ... wife's elder brother
bá (n. i.) ... a flower
bábbá (n. i.) ... paddy, unhusked rice
bábásing (n. i.) straw
báduri (n. a.) a flying-fox
bág (n. i.) ... a share, portion
báge (v. t.) ... to leave, dismiss; to acquit, discharge ; to cease
bálá (n. a.)... the father of one's son-in-law
bálá-báláu (adj) mad (used of animals only)
bálájigi (n. i.) a form of mortgage in which one man uses his own cattle, implements and labour to cultivate another man's land, and takes half the crop in return. Known elsewhere as bhág or sájha
bálásáká (n. a.) the relations of one's wife, married sister or mother
bálé (adj.) ... early, young. Bále hon, a babe or infant ; bálé sakam, early leaves
bán (n. i.) ... a flood
báná (n. a.)... a bear
bándá (n. i.) ... a bándh or irrigation reservoir
bándi (n. i.) ... an indeterminate measure of weight, generally about ten maunds
bándia (adj.) tailless
bánjii (n. a.)... a barren woman
bánsi (n. i)... a fish hook
bápal (v. t.) to burn straw, etc., on land in order to fertilize it
bápolá (v. t.) to make preliminary arrangements for a marriage
bár (n. i.) ... a day
bárre, bárte
(adv.) ... outside
bárí (n. i.) ... load; carried on a sikhá-bhangá
báriá, bár (num.) two
bárom (n. i.) baggage
bárú dáru (n. i.) kusum tree from which the best lac is procured
bási (adj.) ... stale
bát (n. i.) ... rheumatism
bátá (n. i.) ... a split bamboo
be (v. t.) ... to spit
bengá (v. t.)... to separate
bentá (n. i.) ... a pagri or turban
berel (adj.) ... raw
bésrá (n. a.) a raw
betar, betarang
(b. 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 dárú (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.
birkérá (n. a.) a bison
birren (adj.) wild
birssim (n. a.) a jungle fowl
bisi (adj.) ... unclean (morally)
bisi (n. i.) ... the poison of snakes.
Bisian bing—a poisonous snake
bisiá (n. i.)... a measure of weight equal to about twenty seers
bitdrre, bitdrte
(adv.) ... inside
bitá (n. i.) ... a span
bitkil (n. a.) a female buffalo
biur (v. t.) ... to turn round, to reverse
bo (n. i.) ... the head
bolbiur (v. imp.) to be giddy
bodā merom
(n. a.) ... an uncastrated goat
bode (adv.) ... soon, quickly
bogis (n. i.) reward
boi (n. i.) ... a book, register
bojang (n. i.) ... the skull
bolo (v. t.) ... to enter, come in
bongā (n. u.) ... an evil spirit, a devil
bongā (v. t.) ... to worship, sacrifice
bongā otā
(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 dā (n. i.) muddy water
borá dā
(n. i.) ... slightly muddy water
borkod (n. i.) ... the lungs
boro (v. t.) ... to fear
boroichi (v. t.) ... to frighten, startle
borsā (n. i.) ... courage, bravery
bo ruku (v. t.) to shake the head
meaning "no"
botee (n. i.) ... a loincloth
bu (v. t.) ... to bark; to bore, make a hole in the wall of a house or through anything
bujī, bugin
(adj.) ... good, right, honest
bujin nelō
(adj.) ... beautiful
bugite (adv.) ... well
bul (adj.) ... drunken
bulo (v. p.) ... to be drunk
bulu (n. i.) ... the thigh
bulung (n. i.) ... salt
humnrī (n. i.) ... measles
bundu (n. i.) ... a gun
bunum (n. i.) ... an ant-hill, i.e. the heaps seen commonly on roads which are not used much
burā (v. t.) ... to draw water vessel in hand
buri (adj.) ... old (used with females only)
buru (n. i.) ... a hill, mountain
bu v u b i n g
(n. a.) ... a python
burum (v. i.) ... to lie down (used of animals only)
busu (n. i.) ... straw
butā (n. i.) ... the trunk of a tree, a stump
buti (n. i.) ... the navel

Ch.
chachā (v. t.) ... to tear
chadlom (n. i.) ... a tail
chakad (adj.) ... false, deceitful, untrue
chakā (v. t.) ... to taste
chalaibā diri
(n. i.) ... the stone used by a witch doctor to discover the evil spirit responsible for any calamity
chalpā (n. i.) ... box in which a dead body is buried
chanab (n. i.) ... the end
chanāng (n. i.) ... a pace, a stride
changā (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
chaudi (n. i.) ... a boundary
chauli (n. i.) ... husked rice
cháb (v. t.) ... to open the mouth
chábá (v. t.) to finish, end
chábi (n. i.)... a key
chálá (v. t.)... to strain, sift
chálu (v. t.)... to hoe
chándu (n. a.) the moon, a month
chápá (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
chátá (v. t.) to split into two
chá t á k á n
(adj.)... cloven
chátom (n. i.) an umbrella
chátu (v. i.) to float
chátu (n. i.)... an earthen waterpot
chel (n. i.)... a wave
c h e n t á d
(v. imp.)... to be jealous
che ped (v. t.) to suck
chere (adj.)... bald
chereb (v. t.)... to kiss; to sip
ch e t a n r e ,
chétante (post) on, over
chi (conj.)... or. Also used as the Interrogative Particle
chidad, chiang
(part.)... used at the end of a sentence to express uncertainty as to a preceding statement of fact. Chimad and derang are similarly used
chídá (n. i.)... a rag or rags
chídú (n. a.)... a worm, insect, caterpillar, maggot
chî h î k a n á
(pron.)... what
chikanálagite
chikanámente (adv.)... why
chikanáred
chilgu (n. i.)... the natural spur of a cock
chileká (adv.) how
chimad (part.) used like chiad, q. v.
chimi (n. i.)... a boundary
chimín (adj.)... how many
chî m i n a n g
(adj.)... how much
chimín jáked
(adv.)... until
chî m i n a n g
(adv.)... at what time, when
chimá (n. i.)... a mark, sign, signal
chinda (n. i.) hair ornament
chipá (v. t.)... to squeeze out with the hand as, e. g. rice beer
chipud (n. i.)... the fist
chirá (v. t.)... to accuse, blame; to criticize; to owe
chirgal (v. t.) to know by instinct
chitki (n. i.)... plate made of leaves
chitrá (n. a.)... a servant who works for daily wages, but is engaged for a more or less long period
chitri (n. a.)... a partridge
chitti bing
(n. a.)... a korait or any marked snake
chítu (n. i.)... scurf
choe (v. t.)... to screw, twist the ears
choilá (adv.)... when
choke (n. a.)... a frog
chołke (n. i.)... a pickaxe
chondon (n. i.) sandalwood
chu (v. i.)... to pick with the hand; to take out with the hand
chuá (n. i.)... a temporary well dug in the soil
chuchungur
(v. i.)... to sit on the haunches
chuilá (adv.)... when
**D.**

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

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

**dakal águ** (v. t.) ... to be in possession

**dałki gitil** (n. i.) ... quicksand

**dambau** (n. i.) custard apple

**dampa-dumpu** (v. i.) ... to stagger

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

**danang** (adj.) secret

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

**dandá** (n. i.) a stick, láthi

**dandákulá** (n. a.) ... a hyaena

**dápárom** (v. rec.) ... to meet together

**darcha** (n. i.) a beard

**darkás** (n. i.) a petition

**dastur** (n. i.) custom

**dashur leká** (adj.) ... according to custom

**dá** (n. i.) ... water

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

**dáhi** (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

**dá k báká i** (n. i.) ... a vineyard

**dákraisi** (n. i.) wine

**dáku** (v. t.) ... to commit dacoity

**dáli** (n. i.) ... raw dáil

**dándé** (v. t.) ... to fine

**dán ng dün g** (v. t.) ... to swing

**dávri** (n. a.) a wizard

**dávri erá** (n. a.) ... a witch

**dará** (v. t.) ... to move near

**dáro** (n. i.) ... the finger

**dárom** (v. t.)... to meet, stop

**dárú** (n. i.) ... a tree

**dárú párá bakai** (n. i.) ... a tree nursery

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

**dátá** (n. i.) ... a tooth

**dátárom** (n. i.) a sickle, scythe

**dátárom jang** (n. i.) ... the collar bone

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

**dedem** (n. a.) a sparrow

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

**dengá** (v. t.)... to help, assist, succour
deo (v. t.) ... to catch the breath, hiccup. Used also of the sensation in the throat after taking nasty medicine as if one was about to vomit.
derá (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 deity 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 deities are responsible for the crops and are especially honoured at all agricultural festivals.
diang (n. i.) ... rice-beer, pachwai
diá (n. i.) ... a lamp, light
didi (n. a.) ... a vulture
diku (n. a.) ... a foreigner, i.e. anyone who is not a Ho.
dili (v. t.) ... to fix, arrange (a time or date)
dimbu (v. t.) ... to be in the car (used of paddy)
dimsi (adv.)... daily. Dimsi dimsi, dimsi 'mutiā—every day
din (n. i.)' ... day
dindá (adj.) unmarried. Dindá seped—a bachelor. Dindá kui—a maiden
dipá (adj) ... slightly raised
dipli (n. i.) ... time, season
diri (n. i.) ... a stone
diring (n. i.) a horn
disum (n. i.) a country
diuri (n. a.)... the sacrificer or village priest
do (v. t.) ... to put, place
do (v. t.) ... to cohabit, have sexual intercourse with. To keep as a mistress (perfect tense only).
dobe (n. i.) ... mud (not so much as losod)
doe (n. a.) ... a parrot
doeā (n. i.) ... back
doeāre (adv.) ... behind, at the back of dokān (n. i.) a shop'
dold (n. i.) ... fruit of mahuā tree
domkau (v. t.) to reprimand, threaten, scold
dondā (n. a.) a lizard
dondo (v. t.) ... to raise (an axe, lāthi, etc.) for purposes of assault
dondo (adj.)... foolish, silly, ignorant, idiotic
dong (n. i.) ... a wedding song
dongā n. i.) ... a boat
donqi (n. i.) ... a shuttle
Dongol (n. i.) Ho name for Chai-bassa. Means, literally, an encampment of many tents
dorbā́r (v. t.) ... to try a case or suit
doreā (n. i.) ... any big stretch of water such as a jhil, a lake, or the sea.
dorkā́ (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. Parjā dub— settle a raiyat
dubi (n. i.) ... dunghill, refuse heap
dubteā (n. i.) ... a seat, chair, anything to sit on
dubui (n. i.) ... the rump
dubu mbu al
(v. t.) ... to support, look after.
Used of the common practice by
which a relative is taken into the
house of a widow, with or
without minor children, to look
after her cultivation and support
her generally

dudi (n. i.) ... bridge, culvert
dudmul (n. a.) a pigeon
duki (v. t.) ... to urinate
duku (n., i.) ... danger, trouble,
calamity, misfortune
dul (v. t.) ... to pour
dul-dá (n. i.) a waterfall
dun (v. i.) ... to nod. Dum med
ká kujuá—sleep will not come
dumang (n. i.) a drum
dum bá to á
(n. i.) ... curdled milk
dumbu (n. i.) weeds, grass
dumdulá (adj.) dim, short-sighted
dumur (n. a.) a bee
dum u r-d á
(n. i.) ... honey
dundu (n. i.) cooked rice
dund u 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.
ev (inter.) ... yes
eelang (v. imp.) to feel the heat
emanating from a fire or the sun
eem (v. t.) ... to give; to put, place
eun (v. t.) ... to extinguish
euko (n. a.) lac
en (v. t.) ... to thresh
en (v. t.) ... to keep awake
enang (adv.) ... then
enang nidá
(n. i.) ... last night
ená, en (pron. and adj.) ... that
ená-dá (v. t.) ... throw away, spill
ená-ad (n. i.) abortion, miscarriage
enete (n. i.) ... beginning
engá (n. a.) mother
engá-ápu (n. a.) parents
engá dáro
(n. i.) ... the thumb
enre (conj.) yet, nevertheless,
notwithstanding, although, still
eperang (v. rec.) ... to quarrel
er (v. t.) ... to put on a sári
erang (v. t.) ... to abuse
erá (n. a.) ... a woman, wife
ere (n. i.) ... an omen
esed (v. t.) ... to prevent
esel (adj.) ... fair (in colour)
eser (v. t.) ... to claim possession.
Epser ote—the disputed land,
epser being the reciprocal form
etang (adj.) ... thin
etang dá (n. i.) soft water
etá (adj.) ... other, another
etá-dá (pron.) ... another thing
etá etá (adj.) various, different
etáí (pron.) another person
ete (post.) ... since
ete (conj.) ... than
ete (v. t.) ... to begin, start
ete (n. i.) ... a spark
etká (v. t.) ... to spoil, damage
etká, etkan
(adj.) ... bad, wicked, wrong;
dirty
etkáichi (v. t.) to corrupt
et ká neló
(v. p.) ... to be ugly
eto (v. t.) ... to teach
etom (adj.) ... right
eton (v. ref.) ... to learn

galó (adj.) ... dumb
galam (v. imp.) ... to be ticklish
gamá (n. a.) rain
ganai (n. i.) ... bar across a door
gandá (n. i.) ... a toe, finger; four of anything except money; a finger's breadth.
gangai (n. i.) Indian corn, maize
gau, gavrá (v. t.) ... to reproduce
garó (adv.) ... tomorrow
gapáter (adv.) ... day after tomorrow
garó (n. i.) ... a river
garó-kutí (n. i.) bank of a river
gasár (v. t.) ... to scrub clean (plates and utensils)
gau (n. i.) ... sore, wound

gau (n. a.) ... aunt, i. e. father's brother's wife

Gau (n. a.) ... Ho name for the Gour or Gowala caste
gauá (n. a.) ... a witness

gauá pere (v. t.) ... to give evidence
gaudi (n. i.) ... a measure of distance = about three miles
gau (v. t.) ... to nudge, beckon
gaving (n. a.) ... stepmother
gavréá 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
gándu (n. i.) chair, stool with a wooden seat
gáwri (n. i.) ... an eil or sugarcane press
gári (n. i.) ... a cage
gári (v. t.) ... to delay
gári (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,
gakó (n. a.) ... nephew (sister's son)
gekui (n. a.) ... niece (sister's daughter)
gele (v. i.) ... to form ears (as in paddy)
geleda, gel (num.) ... ten
gendo (n. i.) ... a shell
gendá (n. a.) ... a snail
gendári (n. a.) ... a stork
gen (n. i.) ... the bow of a fiddle
gen (adv.) ... in a line
gente, gentri (n. i.) ... a bundle (of clothes)
gerang (v. t.) ... to groan
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
ginárru (n. a.) ... a mongoose
ging (v. t.) ... to cut (brushwood)
ginil (n. i.) ... a wall
ginis (n. i.) ... a thing; property
girmiti (n. i.) ... an agreement (an obvious corruption traceable to coolie-recruiting)
gisir (v. i.) ... to shudder
giti (v. i.) ... to sleep, lie down
gitil (n. i.) ... sand, silt
giu (v. imp.) ... to be ashamed
ɡo (v. t.) ... to carry on the shoulder
goći (v. t.) ... to hire a plough
goş (v. t.) ... to pluck (fruit or flowers)
goe (v. t.) ... to kill
goen (v. ref.) ... to commit suicide
gojakān (adj.) ... dead
gojo (v. i.) ... to die
gojolekā (adj.) ... insensible
gojolekā hōbāo (v. irreg.) ... to faint
gojole ke kāte (adv.) ... mortally
goł (adj.) ... round
gołe (v. i.) ... to whistle
gołmāl (n. i.) ... confusion
gom (n. i.) ... wheat
goŋke (n. a.) ... master. Used in addressing any superior or person in authority: also any European
goʊdā (n. i.) ... cowhouse, cattle-shed
goʊde (v. t.) ... to abuse
goʊdo (n. i.) ... sulphur
goŋ (v. t.) ... give in marriage
goŋoe (n. i.) ... death
goŋoŋ (n. i.) ... price, value
goŋoŋ (v. t.) ... to value, appraise
goʊʊŋɡan (adj.) ... valuable
g oʊ n oʊŋɡ
sil (v. t.) ... to arrange bride price
gorā ate (n. i.) ... high or terraced land
goso (v. i.) ... to fade, shrivel up
got (n. i.) ... place where cattle are herded
gotā (v. t.) ... to scratch, claw, maul
gotā (adj.) ... thick, (trees, sticks, etc.)
gotā (v. t.) ... to take charge of, look after
gotom (n. i.) ... ghi
guā (n. i.) ... betel-nut
gudām (n. i.) ... liquor-shop
gui (n. i.) ... a sack as loaded on pack cattle
gui (n. i.) ... a temporary hut made of leaves
gul (n. i.) ... a mistake
gum (v. t.) ... to winnow (with a basket, the paddy being tossed up and caught again, while the chaff is carried away by the wind. Done by women only.)
gundi (n. a.) ... a cow
gundi (n. i.) ... gunidi—an upland crop
gundrā (v. t.) ... to carry on the back
gundui (v. t.) ... to cut into pieces
gungu (n. i.) ... triangular headpiece made of leaves and worn while working in the rain
gunjā (n. i.) ... sirjugā—a kind of oilseed
gunrā (n. i.) ... nose ornament
gunsi (n. i.) ... dung
gupi (v. t.) ... to graze
gupi (n. a.) ... a cowherd
gur (n. i.) ... unrefined sugar, molasses
gur (n. i.) ... to fall down (used of any object standing erect, e.g., a man or a tree)

"gurdan" (n. i.) ... sugarcane

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

gurlu (n. i.) ... "gundii"—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 lota

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

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

hapá (adj.) ... quiet, silent

hapán (v. ref.) to keep quiet

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

harád (n. i.) ... scale of a fish

haringhárte (adv.) ... almost completely, almost entirely

hartá (n. i.) ... skin (of the larger animals and snakes. Not of birds, such as fowls)

hasur (v. i.) ... to set

hatang (n. i.) the brain

hatlá (n. i.) ... the armpit

hatnádáru (n. i.) ... a sán tree on which silkworms are reared.

hatual (n. i.) .. a bowstring

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

haví (n. i.) ... a ravine

hád (adj.) ... hot (e.g. chillies)

háed (v. t.) ... to whisper

hága (n. a.) ... a brother, a relation

hajir (v. i.) ... to be present

háká (v. t.) ... to hang up

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

háke (v. t.) ... axe for cutting wood

hákú (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.)

hangar (v. i.) .. to burn wood for charcoal, to make charcoal

hangar (n. i.) .. charcoal, coal
hávsá (v. t.) ... to whip
hár (v. t.) ... to drive cattle; to chase, pursue.
hárá (n. a.) ... a bull
hárá (v. i.) ... to grow, increase
hárá-chi (v. t.) to grow
hárádu (v. t.)... to rescue from a wild animal
hárí (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
háting (v. t.) ... to divide
hátom (n. a.) ... a maternal aunt
hátu (n. i.) ... a village
háturcn (adj.) tame
he (v. t.) ... to pluck leaves
hebe (v. t.) ... to carry on the bosom, carry on the hip
heben (adj.) ... astringent
hed (v. t.) ... to weed
hed (v. i.) ... to ride, sit astride
hedgele (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)
hoio (n. i.) ... breeze, wind; a storm
hoio (v. t.) ... to shave; to peel fruit
hoioted (n. i.) ... a razor
holad (n. i.) ... a razor
holá (adv.) ... yesterday
holáter (adv.) ... day before yesterday
holog (n. i.) ... flour
homo (n. i.) ... body
hon (n. a.) ... a child
hondá (v. t.) ... to stir, mix
hondáro (n. i.) ... the little finger and the next finger
honesd (n. a.) ... a nephew (brother's son); a step-son
hono (n. a.) ... a goose, swan
horá (n. i.) ... a road, way
horáte (post.) ... by means of
horlosi (n. a.) ... a whirlwind
horo (v. t.) ... to watch, guard
horo (n. a.) ... a tortoise
horts (n. i.) ... the neck
hotor (v. t.) ... to prod, thurst
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
húd (n. a.) ... a green pigeon
húdá (v. t.) ... to bite
hudmá (v. t.) ... to throw, cast
húju (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
huringi (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
hustir (v. t.) ... to snore
hutub (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!
ijár (v. t.) ... to take evidence
ikir (adj.) ... deep
ikum (n. i.) ... the knee
il (n. i.) ... a feather; the fin of a fish; a quill
ili (n. i.) ... rice-beer (originally liquor ready to drink as compared with diang, to which water had to be added. Nowadays diang is the general term in use and ili is seldom heard)
im (n. i.) ... the liver
imín (adj.) ... so many
imínang (adv.) so much
imínre (conj.). although, nevertheless, notwithstanding, still, yet.
indiká (n. i.)... the heel
inung (v. i.)... to play
ipil (n. a.) ... a star
ipipung (n. a.) a firefly
ir (v. t.) ... to reap, cut (grass)
ire (v. t.) ... to rub
iril (n. a.) ... husband's younger brother, husband's younger sister
irileá, iril
(num.) ... eight
ir-sengel (n. i.) matches
isin (v. t.) ... to cook
iskul (n. i.) ... a school
isu (adv.) ... very
isu dumá (adj.) often
itad (n. i.) ... share, portion, part
itá (n. i.) ... a brick
itil (n. i.) ... fat, grease
iting (v. t.) ... to tighten; to train
itkid (v. t.) ... to wash clothes
iu (v. t.) ... to call out, call loudly, scream, screech

J.

Jagáar (v. t.)... to cohabit (with consent); to converse
jagáará (n. i.)... a swamp, quagmire
jaier (n. i.) ... a sacred grove
jaíí (n. a.) ... a grandson
jaiikui (n. a.) a granddaughter

juir (n. i.) ... resin
jairerá (n. a.) the wife of Desauli q. v.
jal (v. t.) ... to lick, lap
jan (v. t.) ... to infect; to transfer lac from one tree to another
jáng (n. i.)... a bone; a grain; the kernel
jantá (adj.)... illegitimate
jáppá (adj.) ... near, close
japgar (v. ref.) to converse together
jatka (conj.)... in addition, more
jatkáte (adv.). especially
já e hǔ láo o
(adv.) ... ever
jái chhúláo ká
(adv.) ... never
jâte (adv.)... up to, as far as; until. Also used sometimes with suffix o - also.
jálékáte (adv.). in any way whatsoever, by any means at all
jálékáteo ká
(adv.) ... in no way whatsoever, by no means whatsoever
jálot (n. i.)... a trap; a fishing net; a cobweb, spider's web
jálom (v. t.).. to plaster with mud
jálov (v. t.)... to catch in a net
ján (adj.) ... any
jáná (pron.)... anything
jándáge hóbáoreá(I. p.) ... whatever may happen
jándo bano
(pron.) ... nothing
jándi (n. i.)... a kingpost
jándi (n. i.)... shafts
jánjí (n. i.)... a contrivance made of bamboo and placed across a water channel to intercept fish. They are eventually caught in the kumbad, q. v.
jáni (pron.) ... any person
jánti (n. i.) ... an oilpress, i.e. the kind used by the Hos, as distinguished from gánti, the ordinary form. Both are seen in the Kolhan
jánum (n. i.) ... a thorn
jápáre (adv.) ... anywhere at all
jápid (v. t.) ... to shut the eyes
járege (adv.) ... anywhere at all
járom (n. i.) ... an egg
járom (n. i.) ... to ripen, get ripe
játá (n. i.) ... twigs
játáre (adv.) ... anywhere at all
játi (n. i.) ... a mat
játi etká (v. t.) to outcaste
játi et ká o (v. p.) ... to lose caste
játi mán ñ i (n. i.) ... the feast which a Ho has to give, say on returning from Assam, in order to get back into caste
játi r a k a b (v. t.) ... to recover caste
játiurá (v. t.) ... to recover caste
jel (n. i.) ... prison, jail
jepender sakam (n. i.) ... nettle
jer (v. t.) ... to stick
jer-jangá (n. a.) a duck
jete (n. i.) ... sunshine, heat
jète re ar tá ng (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
jídáta (adj.) ... ancestral
jid (v. t.) ... to live
jido (v. p.) ... to be alive
jijil (adj.) ... slippery
jiki (n. a.) ... a porcupine
jil (v. i.) ... to slip
jiling (adj.) ... long
jilu (n. i.) ... meat, flesh
jímá (n. i.) ... custody, charge
jimki honking (n. a.) ... twin children
jindal (v. t.) ... to loosen
jínjri (n. i.) ... a chain
jir (v. t.) ... to fan, blow up a fire
jírenteá (n. i.) ... a fan
jirub (v. t.) ... to warm at a fire
jítkar sín (or) ... sá ndi ... the winning cock in a fight
jo (n. i.) ... fruit
joá (n. i.) ... the cheek
joár (v. t.) ... to greet
jóbe (n. i.) ... mud (a little)
jóbrá (n. i.) ... refuse
jód (v. t.) ... to wipe; to paint, plaster, whitewash
jojo (adj.) ... sour
jojó drú (n. i.) a tamarind tree
jóká (post.) ... up to
jóká (adj.) ... enough, sufficient.
Chaulim jókáoá chi  ... Is the rice enough for you?
jom (v. t.) ... to eat
jome ná (n. i.) ... an edible
jomtí (n. i.) ... the right hand
jonom (v. t.) ... to give birth to
jonomo (v. p.) ... to be born
jontu (n. a.) ... an animal
joo (v. t.) ... to sweep
joren (n. i.) ... a joint
joro (v. i.) ... to leak
joróng joróng (adj.) ... everlasting
juá (v. t.) ... to stick
jul (v. t.) ... to shine
jul (n. i.) ... a flame
jumbui (n. a.) a glutton; one who always tries to get more than others.
jundí (v. t.)... to light a cigarette or cigar
junká (n. i.)... the calf
jur (v. t.) ... to collect round, to cluster, e. g. a swarm of bees
jurhiur (v. t.)... to surround (used of men only)
juri (v. a.)... a friend
jurin (v. ref.)... to associate with
jurjurá (v. t.)... to reconcile
juti (v. t.) ... to cohabit (a little more polite than jagar)
juțid (v. t.) ... to touch

K.
kabrá (adj.)... piebald
kacheri (n. i.) a court
kadal (n. i.)... a plantain
kakáru, kakru
(n. i.) ... a pumpkin
kalgi (n. i.)... a big bowl or plate made of leaves
kalkal (n. a.)... a jackal (small)
kamár (n. a.)... a blacksmith
kankua (n. i.)... a pickaxe
kantará (n. i.)... jack fruit
k a p á ji (v. rec.) ... to converse, argue
kaprá (n. i.)... ringworm
karai (v. t.)... to replough
kartaméhá
(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
kațah (v. t.)... to fast
kațkom (n. a.)... a crab
kațub (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
kábá (n. i.)... the handle of a plough
kâdsom (n. i.)... cotton
kâe (n. i.)... phlegm
kâe (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
käjurá (v. t.)... to answer, repeat
káká (n. a.)... paternal uncle younger than father; step-father
kákálá (v. t.)... to make a noise
kákárambud
(n. a.)... a chameleon
káki (v. t.)... to chase, pursue
kákóm (n. a.)... a crab
kálá (adj.)... deaf
kálimiti (n. i.)... chalk
kálom (adv.)... next year
ká-mânding
(v. t.)... to deny
kánchí (n. i.)... a big basket
kándom (n. i.)... the brim of a vessel
kání (n. i.)... a tale, story, riddle, fable
kánrá, kánri
(adj.)... one-eyed, blind
kánsa (n. i.)... brass
kántí (n. i.)... a nail
kápi (n. i.)... an axe for killing animals
kárdá (v. t.)... to harrow, level land
**kári** (v. t.) ... to lend (for a short time, the thing lent, or its equivalent, being returned. Distinguish *rin em)*

**kdá-sárioleká**
(adj.) ... doubtful

**kdá-seánakani**
(n. a.) ... a minor

**kdáse med** (n. i.) a squat

**kátá** (n. i.) ... leg, foot, paw

**kátáchamrá**
(n. i.) ... north

**kátá-rámá**
(n. i.) ... sole of the foot

**kátá-reneke**
(n. i.) ... the ankle

**kátá-talká**
(n. i.) ... sole of the foot

**kátédá** (n. a.) ... a rat

**káti** (n. i.) ... sharp blade attached to the natural spur for purposes of cock-fighting

**kátu** (n. i.) ... a knife

**kead** (n. a.) ... a parrot

**keá** (v. t.) ... to call

**kechá** (v. t.) ... to break or tear into pieces (anything but wood)

**kecho** (n. i.) ... tiles

**kecho dal** (v. t.) to put on tiles

**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

**kesed** (v. t.) ... to impede, prevent, stop

**kête** (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-kuldá**
(n. a.) ... a leopard

**kipiring** (v. rec.) to trade, bargain

**kiri** (adj.) ... fat, stout

**kiring** (v. t.) ... to buy

**kirká** (n. i.) ... a window

**kišti** (n. i.) ... an instalment

**kitá** (n. i.) ... a date (fruit)

**kitáb** (n. i.) ... a book

**kitá dá ru**
(n. i.) ... a palm tree

**ko** (n. a.) ... a crane, paddy-bird

**koáhon** (n. a.) ... a son

**koálu** (n. i.) ... a beam, the cross-beam in a hut

**koche** (adj.) ... crooked

**kokó** (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

**kovie** (adj.) ... left

**kovrá** (n. i.) ... about 1£ seer

**kovro** (n. a.) ... a duck

**koneá** (n. a.) ... a bride

**kope** (v. t.) ... to swell out the cheeks

**korám** (v. t.) ... to strike with a spade or hammer (e.g. tent pegs)

**korámgoe** (v. t.) ... to kill by hitting with the back of an axe or the head of a spade
korhe med
(n. i.) ... a squint
korom (n. i.) ... sandals made of wood
keroto (n. i.) ... a saw
kotá (v. t.) ... to shake straw after threshing to see whether any grain is left in it; to shake clothes or a carpet
kotási (n. i.) ... a hammer
koto (n. i.) ... a branch, bough
ku (v. t.) ... to cough
kum (n. i.) ... the chest
kuchu (n. i.) ... a bag, sack
kud (v. t.) ... to carry on the back
kudá dáru
(n. i.) ... a jāmun tree
kuldham (n. i.) a spade
kuí (n. a.) ... a woman
kuid (n. a.) ... a kite
kúthon (n. a.) ... a daughter
kukuru (n. i.) ... a bridge, culvert
kukuru (n. i.) ... a hollow tree
kulá (n. a.) ... a tiger
kuláe (n. a.) ... a hare, rabbit
kulgiá (n. a.) ... husband and wife (spoken of together)
kuli (v. t.) ... to question, ask, enquire *
kuli (n. i.) ... a receptacle made of leaves in which silkworm's eggs are placed; resembles an envelope in appearance
kulpu (n. i.) ... a lock
kumá (n. a.) ... a maternal uncle
ku-mándá
(n. i.) ... a cough and cold
kumbad (n. i.) ... a small bamboo receptacle placed at the month of the ánjid q. v., in which the fish are finally caught
kumbu (v. t.) ... to steal
kumu (v. t.) ... to dream
kundamre
(adv.) ... behind
kundi (n. i.) ... about 20 seers
kundi ole
(n. i.) ... terraced upland
kunkal (n. a.) ... a potter
kunțá (n. a.) ... a wooden post used in house building.
kupul (n. a.) ... a guest
kurchu-katá
(n. i.) ... the portion of the leg between the knee and the ankle; the shin
kurkur (v.)
imp.) ... to be angry
kurkurte nel
(v. t.) ... to scowl
kusud (v. t.) ... to scowl
kuṭi (n. i.) ... edge, bank, shore, side
kuṭrá (n. i.) ... a plate

L

lad (n. i.) ... 'bread
lad (v. t.) ... to bake
lagátingá (v.)
irreg.) ... ought
lagite, lagid
(post.) ... for, on behalf of
lagri durang
(n. i.) ... a comic song
laii (n. i.) ... the stomach, womb
laii-dul (n. i.) ... cholera
lampá (adj.) ... used of a tree with branches on all four sides
lanaṭab (n. i.) ... scissors
larai, larāi
(v. t.) ... to fight
larāi (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
ládí (v. t.) to load
ládá (v. imp.) to be tired
láli (adj.) enough, sufficient
lándá (v. t.) to laugh, giggle; to ridicule, deride
lándía (adj.) lazy
lárá (adj.) light, easy
látá (n. i.) cave, den, lair
látab (v. t.) to cut (as with scissors)
látar (adj.) low
látar (n. i.) the bottom
látarre (adv.) under
látaroe (n. i.) bamboo on which cotton yarn is reeled
láttum (v. t.) to keep in the mouth
láttum (v. t.) to fold up
léá (v. t.) to mix with water
lebe (adj.) soft
lee (n. i.) the tongue
leka (adj.) like, similar
leka (v. t.) to count
leka (n. i.) an account
leka légu (v. t.) to render an account
len (v. t.) to press oil; to lie or sit on a man lying on the ground; to hold down a man on the ground
lengá ti (n. i.) the left hand
leod (v. t.) to bend
leser (v. t.) to sharpen
leser (adj.) sharp
lichkom (v. i.) used of the first shooting of paddy while still in the ground. As soon as it appears above ground, omon is used
ligir (v. i.) to be elastic. Used particularly of the giving and refilling of sodden ground when walked on
lijá (n. i.) cloth, clothes.
lijáráó (n. i.) a tent
lijasíku (n. i.) a white louse, body louse
lijum (v. t.) to chew the cud
liká (adv.) almost
liká liká (adv.) almost immediately afterwards
lili (n. a.) a hornet
lili dá (n. i.) honey
limbud (v. t.) to catch by the throat; to strangle
limitir (n. i.) the palate
lingi (v. i.) to flow slowly
linijum (n. i.) a ginning machine
liti (v. t.) to boil paddy before husking. Tiki is also used
liud (adj.) pliable
lo (post.) with
lo (v. i.) to burn
loá dáru (n. i.) a fig tree
locho (n. i.) the lip; also used of an elephant’s trunk and a pig’s snout
loe (n. i.) penis, male organ
logor (v. t.) to growl, grumble
loke (v. t.) to limp
lolo (adj.) hot (extreme)
longor ote (n. i.) low-lying rice land
lor (n. i.) a hill stream
lora (v. t.) ... to watch, be on the 
look-out for, lie in wait for
losih (n. i.) ... good luck
losib banoa
(n. i.) ... bad luck
losod (n. i.)... wet mud (a lot)
lotoe (v. t.) ... to sprain
lu (v. t.) ... to ladle
lum (adj.) ... wet
lundé (v. t.)... to leep with cowdung
lundé (n. i.) .. a spoon
lungam, luyam
(n. i.) ... cocoons; silk
lungam chidu
(n. a.) ... a silkworm
lupu (n. i.)... flour
lutur (n. i.)... the ear
lutursari (v.
imp.) ... to buzz (ears)

Machilá gándu
(n. i.) ... seat or stool with rope seat
madkam dáru
(n. i.) ... mahuvá tree
maú (n. i.) ... refuse remaining after mahuvá flower has been pressed.
mail (n. i.) ... plant used to make the shafts of arrows.
maion (n. i.)... blood
maion lai-dul
(n. i.) ... dysentery
maite (adv.)... slowly
maichi, marchi
(n. i.) ... a chillie
mamang (v.
imp.) ... to be proud
maná (v. t.)... to prohibit, prevent
manátning
(v. t.) ... to obey, confess

Mandal (n. i.)... a custard apple
marang (adj.)... big, large
marang dáro-
king (n. i.)... middle and fourth finger
marang hátu
(n. i.) ... a town
marchi (n. i.)... a chillie
marsal (v. t.)... to light a lamp
maskal(adj.)... bright
maskal (n. i.)... a lamp
maskal (v. t.)... to shine, to light a lamp
má (adv.) ... last year
má (v. t.) ... to cut (a tree)
Máburu (n. a.)... a village deity like Desauli, q. v.
rád (n. i.)... bamboo
máeang (n. i.)... the waist
máge (n. i.)... obscene language.
Hence the Máge Parab, a time of licence both in speech and action.
máji (n. i.)... a bug
mándá (n. i.)... a cold in the head
mándá (n. i.)... footprint of man or animal
mánì (n. i.)... cooked rice
máni (n. i.)... mustard
máng(adv.)... before
mádriá (n. i.)... a water-channel
máp (v. t.)... to forgive, pardon
márau (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 adakan (adj.) blind
med-dá (n. i.) tears
med-kandom (n. i.) the eyebrow
med-mud (n. i.) the face
med-rákab (v. t.) to look up
med-rájó (n. i.) the pupil of the eye
men (v. t.) to say, speak
men (n. i.) a table
mër (adj.) bitter, as e.g. quinine
merá (n. i.) refuse remaining after mahúža flower has been pressed
merel (n. i.) myrabolams
merom (n. a) a goat
metá (n. i.) sweetmeats
miá, mi, mid (num.) one
miad ho (i. p.) a certain man
miad taiom miad (adv.) one after the other, in turn
mid, midge (adj.) same, equal, level
mid (v. t.) to mix, to have sexual intercourse; to join together
mid diplí (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
mídre (adv.) together, unanimously
mindi (n. a) a sheep
mindi-kulá (n. a) a wolf
mir-mir (adv.) just before daylight or just before dark, i. e. twilight
misá (adv.) once
misá (v. t.) to mix
misá misá (adv.) sometimes, seldom
misądóká (adv.) not even once, never
misi (n. a) a sister (younger)
misérá (n. a) a sister (younger)
miu (n. a) calf
mo (v. i.) to tell
moi (v. i.) to put out new blossoms after the cold weather; to bud.
moi, moi (num.) five
mokardímá (n. i) a case, law-suit
monduku (v. imp.) to be depressed
morá (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
mudai (n. a) a complainant, plaintiff
mugá (n. i) coral
mugi (n. i) a kind of dál
muí (n. a) a black ant
muká (n. i) measure of length equal to the distance between the elbow and the tip of the finger, i. e. about ½ yard; a settlement
muká (v. t.) to measure, survey
mukui (n. i) the knee
mukuing (v. t) to bother
mul (adj.) ... straight
mulu (n. i.) ... new moon
mundam (n. i.) ... a ring
mundá (adj.) ... rich
mundá (n. a.) ... headman of a village
mundi (n. i.) ... a clue
mundu (v. t.) ... used in connection with the completion of a long journey or circuit, e.g. round a jungle. Used also to indicate a depth of water sufficient to cover any particular person’s head
mundral (n. i.) ... length from the elbow to the closed hand
mundu (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
muru daru (n. i.) ... a paláds tree
musing betar (adv.) ... once upon a time
 mushil (adj.) ... difficult
mutá (n. i.) ... the nose
mutá-undu (n. i.) ... the nostril
muti (n. i.) ... a bundle of paddy (small)
mutid (adj.) ... every. Sírmá 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
naká (n. i.) ... a picture, map
ná (adv.) ... now
náai (adv.) ... after a little while (longer than liká likái)
náe (adj.) ... near
náen (adv.) ... same as náai, q. v.
náge (n. i.) ... a kind of creeper
náká (n. i.) ... kind of earth used in place of soap to clean the head
náki (n. i.) ... a comb
nálá (n. i.) ... hire, wages, salary
náládi (n. a.) ... daily labourer, coolie
nálátani (n. a.) ... same as náládi, 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
nárá (n. i.) ... the stalks of paddy left in a field, after the crop has been cut, for cattle to graze on
neá, ne (pron.) this
neálagite (conj.) ... therefore, because
neámente (conj.) ... therefore, because
ne bágedette (i. p.) ... besides, in addition to
nel (v. t.) ... to see, look
nela t kár (v. t.) ... to try a purchase
nelsod (v. t.) ... to catch a glimpse of
nelo (v. p.) ... to appear, be visible
nelurum (v. t.) ... to recognise, identify
nepal-upurum (n. i.) ... a mirror, looking-glass
nir (v. t.) ... to open
niar (v. ref.) ... to purify. Used of the purification undergone by both parents seven days after a child’s birth
niddá (n. i.) ... night
nídão (v. p.)... to be benighted, overtaken by night
nidir (n. a.)... a white ant
nilám (n. i.)... a sale
nim dáru (n. i.) a nim tree
nir (v. i.) ... to run away, abscond
nir (v. t.) ... to run
nitir (v. t.) ... to scatter
noge ... an enclitic attached to adjectives with the meaning of "fairly", "pretty", etc. E.g.
ham bál noge - fairly heavy, sibilnoge - pretty sweet
nogod (adj.) ... sweet
nor-nor (v. t.) to grumble, growl
norom (adj)... soft
notum (n. i.)... a name
nu (v. t.) ... to drink
nubá (adj.) ... dark
nuksán (v. t.) to destroy
numu (n. i.)... a name
numuain (v. t.) to suckle
oidr (v. t.) ... to swim
oio (n. a.) ... a miser
oiong (v. t.)... to boil eggs
oiong (n. i.)... steam
ojáti (v. t.) ... to outcaste
oji (v. t.) ... to put on oil, to oil
okoe (pron.)... who
okon (adj.) ... what
okoná (pron.)... what
oko in pár e (adv.) ... where, in what direction
okonre (adv.)... where, in what place (rest)
okonre (adv.)... where, to what place (motion)
ol (v. i.) ... to rise; to go out, issue, ooze out
ol (v. t.) ... to take out, bring out
ol (v. t.) ... to write, record
ombá (v. i.)... to go on the hands and knees
omon (v. i.)... to come up out of the ground, shoot, germinate, sprout
ondokár (n. i.)... a person (usually a Hindu) supposed to waylay children and sacrifice them in order to get a good harvest
ondo (conj.)... and, again
ondong (v. t.) to take out
ong (v. t.) ... to blow with the mouth
onol (n. i.) ... the coloured border of a dhoti
onol (v. t.) ... to paint, draw
onol (adj.) ... striped
ono bá visi (n. i.) ... a slipknot
oná (v. i.) ... used to express the bad feeling shown, say, by refusing to speak or visit after a trivial quarrel. Is essentially evanescent
orá evé (n. i.).. a bad omen
or (v. t.) ... to pull after, drag.
(Used of the custom of taking wives forcibly from háts, etc.
oruv (n. i.) ... same as arau, q. v.
orá (v. t.) ... to bathe
orong (v. t.)... to blow (e. g. a horn or flute)
orár (adj.)... broad
otá (v. t.) ... to press
ote (n. i.) ... cultivated land, a field;
a plot
ote-ruku (n. i.) an earthquake
otôli (n. i.) ... a water-channel
otong (v. t.)... to follow. O t o n g

topolko kujulena—they came in Indian file.

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

P.

pabitā (n. i.) a papaiá (kind of fruit)
padá (v. t.)... to kick
pagrā (n. i.).. gold earring worn by
women
pair (v. t.) ... to overflow, flow over
paiṭi (v. t.)... to work
pajau (v. t.)... to beat out a plough-
share after it has been worn
away by use

palāti chidu
(n. a.) ... a kind of worm similar
to the silkworm, but smaller.
Used in the cure of epilepsy.
Palāti is the name of the tree
on which it feeds

pampal (n. a.) a butterfly, moth
panchá (n. i.) rent
panṭi (n. i.)... about 10 maunds
parau (v. t.)... to read
pariá (adj.)... waste, fallow

parjá (n. a.).. a cultivator, raiyat

paská (v. t.)... to scratch. Used of
fowls, dogs, horses, cattle, etc.,
throwing up earth with their feet.
pate (n. i.) ... one bit of a s a g a r
(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

patā (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

páená (v. i.)... to clear up, e. g. the
weather after rain

págá (n. i.)... rope, string (thick,
strong)
pálan (n. i.)... a saddle; the soft
covering put on pack animals

pálu hášá
(n. i.) ... mica

pânl (n. i.) ... a ploughshare

pândoi (n. i.).. a pumpkin (white)
pându bing
(n. a.) ... a cobra

pându bô o
(adj.) ... grey-haired

pâpari (adj.).. old (inanimate
objects only)
pârâ (v. t.)... to plant in a nursery
or specially prepared portion of
a field; to plant closely

pârâ (n. i.)... quicksilver

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

pârkom (n. i.) a bed

pâte (v. t.)... to fold round

pâte (v. t.)... to pull after, drag.
páte numu (n. i.) ... a nickname
pean (adj.) ... strong, stout, hard-working
peedji (n. i.) ... an onion
peo (v. p.) ... to be strong
pera (v. t.) ... to twist the tail
pera (v. t.) ... to fill
pera (v. p.) ... to be full of, to be covered with
pero (n. i.) ... an egg; the testicles
peto (n. i.) ... same as pero. Also "lay an egg".
pi (n. i.) ... a plain, maidán
pichá (v. t.) ... to follow, pursue
piká (n. i.) ... cigarette made of tobacco covered with leaves
pilá (n. i.) ... the spleen
pilpai (n. i.) ... a boundary pillar
pindá (n. i.) ... a dhoti
pindigi (n. i.) ... a verandah
pi ote (n. i.) ... second class land known as bád
pit (n. i.) ... bile
pitol (n. i.) ... brass
pódsí (n. i.) ... mist
pochá (v. t.) ... to escape
pochá (n. i.) ... force, violence
poilá (n. i.) ... about one seer
poisá (n. i.) ... a pice
polá (n. i.) ... a ring
porá (v. t.) ... to skin
porá (n. i.) ... intestines
poroso dáru (n. i.) ... a jack-fruit tree
pu (n. i.) ... a cup made of leaves
pudki (n. a.) ... a sandfly
pukad (n. i.) ... a fog
pukwíri (n. i.) ... a tank
pul (n. i.) ... a bridge, culvert
puli-arki (n. i.) ... strong country liquor
puñdi (adj.) ... white
purá (adj. & adv.) ... many, much
puránima (n. i.) ... full moon
purisat (n. i.) ... leisure
pursi (n. i.) ... a pimple
pusi (n. a.) ... a cat
pustá (n. a.) ... a kind of deer, small with white spots
putam (n. i.) ... a door
putúdá (n. i.) ... a spring
puti (v. i.) ... to have a swollen stomach

R.

rabang (adj.) ... cold
rakab (v. i.) ... to climb a hill, ascend, increase
rakábteá (n. i.) ... a ladder
rambá (n. i.) ... urid
ranakab (n. i.) ... a steep slope upwards
ranápid (n. i.) ... an eyelid
rapá (v. t.) ... to roast
rasid (n. i.) ... a receipt
ratang (n. i.) ... hoar frost
rau (v. t.) ... to take off a dhoti or sári
rau (v. t.) ... to break
rá (v. t.) ... to untie
ráa (v. t.) ... to cry, bleat, neigh, low, crow, roar, etc. Used generally of all sounds made by animals
ráchá (n. i.) ... a courtyard
ráji (v. t.) ... to compromise, agree
ráj-rog (n. i.) ... consumption
ráli (n. i.) ... a root from which very useful medicine is made
rámi (n. a.) ... a mainá
rámtiá (n. i.) ... sigrugá (kind of oilseed)
ránssá (v. imp.) to rejoice, make merry, be joyful

rándí-évá
(n. a.) ... a widow

rápid (v. t.) ... to wink, blink

rápud (v. t.) to break

rápudo (v. p.) to burst

rásí (n. i.) ... soup, juice

re (v. t.) ... to rob, snatch away

réá (adj.) ... cool

rebed (v. i.) ... to stick in a hole or passage and be unable to get out

redo (conj.) ... if

réf (n. i.) ... roots, medicine

rel (n. i.) ... the railway

rende (v. imp.) to be hungry

rende (adj.) ... poor

reve (v. t.) ... to cut up (with a knife or the teeth); to tear with the teeth

resed (adj.) ... narrow. Resed horá: a lane or path

rid (v. t.) ... to grind with a pestle and mortar or in a mill. Dátá rire-do ... to grind the teeth

riká (v. t.) ... to do

rimil (n. i.)... a cloud; the sky

rimil-sári .
(n. a.) ... thunder

rin (n. i.) ... a loan

rin (v. t.) ... to owe

rin em (v. t.) to lend (for a long period on interest)

rin idi (v. t.)... to borrow

ring (v. t.) ... to forget

ringá (n. i.)... want, scarcity, famine

ro (adj.) ... dry

róá (n. i.) ... a spirit, ghost

róá (v. t.) ... to plant, transplant

rogo (n. i.) ... a disease

róká (adj.) ... fresh

rokó (n. a.) ... a fly

rolá (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

ruáuvá (v. i.) to return

rub (v. t.) ... to poison (used only of killing fishes by poisoning the water); to take out by the roots, to uproot

rubá (v. t.) ... used of the action of animals climbing, or trying to climb, up a vertical object, e.g. a cat climbing up a tree

ruing (v. imp.) to have "pins and needles," i.e. the peculiar feeling caused by keeping a limb in one position too long; to have cramp

ruji (n. i.) ... the female organ, the vulva

ruká (n. i.) ... a chisel

ruku (v. i.)... to tremble, shake, shiver

rukuichi (v. t.) to shake

rul (v. t.) ... to take off the fire

rubing (n. a.) a kind of snake that drinks milk. The Hos believe that it can stop the rain by blowing; hence rubing ongtađđe is the expression used for a rainbow

rumul (v. t.) ... to roar (tigers only)

rung (v. t.) ... to husk

rupá (n. i.) ... silver

rupu (n. a.) ... a parrot

rusuru
rususu
(v. imp.) ... to have ague
rutu (n. i.) ... a flute
rutui (v. i.) ... to come out of the egg; to hatch
ruung (v. t.) ... to prod, thrust

S.
saben (adj.) ... all, whole
sabuj (n. i.) ... proof
sadai (adj.) ... common, usual
sagen (v. i.) ... to put out new leaves after the cold weather
sagi (n. i.) ... a wheel; a sagar or small rough cart
saiad-korong (adj.) ... kind
saijang (n. i.) ... a rib
saitibá (v. t.) ... to keep, look after, take care of
saiu (n. i.) ... thatch
saiu dal (v. t.) ... to thatch
sajá (v. t.) ... to punish
sakam (n. i.) ... a leaf; paper
sakod (n. i.) ... conch
salandi (n. i.) ... a roof
salangi (adj.) high, tall
samang (n. i.) ... the forehead
samá (v. t.) ... to chop with a hatchet
sambara u (v. t.) ... to support
samdi (n. a.) the father of one's son-in-law
sangan (v. imp.) ... to wish, desire, intend
sanangleká (adv.) ... according to one's wishes
sandang (v. i.) ... to fall on the back, fall flat
sandangte giti (v. i.) ... to sleep on the back
sangar (v. t.) to hunt
sangil (v. t.) ... to look up
sanging (adj.) far, distant
sanká (n. i.) a kind of bracelet worn by women only
sappum dá (n. a.) ... dew
sar (n. i.) ... an arrow. Mid sar = the distance an arrow can be shot
sarai (v. i.) ... to collect paddy in one place after cutting
saram (n. a.) a kind of deer
sarap (n. i.) ... a road
sará (v. t.) ... to give the oath, swear
sará (n. a.) a big monkey with a black face and a long tail
sardi (n. i.) ... harvest time
sare (v. t.) ... to leave behind, leave remaining
saro (v. p.) ... to remain, be left
sarjom dáru (n. i.) the sal tree from which wood for houses is obtained
sarsar (n. i.) ... finger-nail, toe-nail, claw. Mid sarsar - a finger's breadth
sasang (n. i.) ... turmeric
sasangleká (adj.) ... yellow
saun (n. i.) ... the sound made by water when boiling
sáb (v. t.) ... to catch, seize, take hold of, apprehend, arrest
sáhon (n. i.) ... soap
sañoro (n. i.) a crowbar
sádom (n. a.) a horse
sáed (v. t.) ... to breathe. Mid sáed-distance that can be covered in one breath
sáejang (n. i.) a rib
sági (n. i.) ... a waterfall
sáki (n. a.) ... a namesake. Is looked on as a relation
sákom (n. i.) a bracelet
sákombing (n. q.) a watersnake
sálá (v. t.) to choose
sál ote (n. i.) lowest lying rice land
known as berá
sálukad (n. i.) the lotus plant
sámanangre (adv.) before, in the
presence of
sámá (adj.) empty; useless;
gratis, free of charge
sámage (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. i.) to sound, ring
sárige (adv.) really, truly, in
fact
sárioleká (adj.) reliable
sáriurá (v. i.) to echo
sásá (adj.) cold
sátting (v. t.) to bear, suffer (pain);
to stand abuse; to have patience
with
se (v. t.) to beat in (rain)
seyu (v. i.) to be capable of
judging well or thinking properly
sévúakání (n. a.) an adult
sebe (v. t.) to get accustomed to,
accustom, practise
seká (v. t.) to prepare, make
ready
seval (n. i.) wooden or other
receptacle in which paddy is
placed for husking; often
merely a hole made in hard soil
or stone
sen, seno (v. i.) to go, walk
sénbá (v. i.) to roam
seneor (n. i.) a rafter
sengel (n. i.) fire
sengelmarmár (n. a.) a centipede
sengeling (n. i.) nettles
sengelting (v. t.) to light a fire
senhorá (v. i.) to journey
senoean sirma (n. i.) last year
seped (n. a.) a young man
ser (v. i.) to melt
sereng (n. i.) a rock or big stone
lying flat
setá (n. a.) a dog
setá (n. i.) morning
seter (v. i.) to reach, arrive
sib (v. t.) to draw in the
breath
sibil (adj.) sweet
sid (n. i.) cactus
sid (v. t.) to break (rope or
string)
sidá (adj.) first
sidáre (adv.) formerly, at first
sidásádá (adj.) simple, frank, open
siiv (n. i.) the smell emitted by
raw fish or raw meat. Sáb siiv-
the ceremony of purification
seven days after a child's birth
siki (n. i.) a four anna piece-
sikiv (n. a.) mosquito
sikri (n. i.) a chain; handcuffs
siku (n. a.) a louse
sikuar-bair
(n. i.) ... a sikhad-bhangd 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

ismpard (n. i.) the place where cockfighting 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

sinki (n. i.) ... a chain ; handcuffs

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

singár (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

sip ing 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

situa (n. a.)... wax

sitia (n. a.)... a child

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

siui (n. a.) ... a cultivator

soan (v. t.) ... to smell

sob (v. t.) ... to fit, fix

sobo (v. t.) ... to stab (with a sword or knife)

sodá (v. t.) ... used of the action of cocks in fighting. The reciprocal form sodá is common

sordá (v. t.) ... to rot

soeá ote (n. i.) low-lying land between bará and bad

soká (n. a.) ... a witch-doctor (there are none in the Kolhan, but they are imported when wanted ; are supposed to be more profound than a deoná)

sokod (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 smell

son (n. i.) ... flax

sondoro (n. i.) matter, pus

song (v. t.) ... to measure rice in a pailá or wooden measure

sonoro (n. i.) the bar across a door to keep it shut

sor (v. t.) ... to sniff

sorá (n. i.) ... saltpetre

soso (n. i.) ... a kind of tree from the fruit of which lubricating oil is made

sosoi (n. i.) ... the sap of a tree

su (v. t.) ... to sigh

suáete (adv.)... slowly, softly
subāre (adj.)... below, underneath
sud (n. i.) ... a well
sui (n. i.) ... a needle (for sewing clothes)
su (v. t.) ... to sign
sujā (n. i.) ... a large needle (for sewing mats, etc.)
sukri (n. a.) ... a pig
suku (v. imp.)... to be happy, pleased, contented, willing
suku (v. t.)... to like, love; be pleased with; agree
suku (n. i.)... a gourd (small)
sukul (n. i.)... smoke; tobacco
sukul sib (v. t.)... to smoke
sukute (adv.) voluntarily
sul (n. i.)... dysentery
sumad (adv.)... only, alone
sumang (adv.)... only, alone
sun (v. i.)... to dance
sunum (n. i.)... oil
sunutu (n. a.) next younger brother or sister, i.e., the one born after the one referred to
supid (n. i.)... coiffure as worn by women
supu (n. i.)... upper part of the arm
sur (v. i.)... to take shelter from the rain; to drown
surpang (n. a.)... a wasp
susun (v. i.)... to dance
sutam (n. i.)... yarn, thread, fibre
sutale 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.
tadānuk (v. t.)... to enquire
taiad (n. i.)... a place
tain (v. i.)... to stay, wait; to live
taiom (post.)... after, behind
taxi (v. i.)... to drive, to follow as a sort of bodyguard
taxi (n. i.)... coat, upper garment

(adv.)... subsequently
tambuoa (n. i.)... a tent
tamrās (n. i.)... a guava
taran (n. i.)... the shoulder
tasad (n. i.)... grass
t abstracts, e.g., water from a well, to pull up; to milk
taukulā (n. a.)... a jackal, fox
tābā (v. t.)... to wrestle
tāben (n. i.)... pounded rice, flat rice, churā
tāen (n. a.)... a crocodile
tāer (n. i.)... cucumber
tāgoe (v. t.)... to chew
tāki (v. t.)... to hit against an object with the head or the upper part of the body
tālā (adj.)... half, middle
tālāre (adv.)... in the midst of
tāli (n. i.)... a plate
tām (v. t.)... to strike, beat
tāmbā (n. i.)... copper

tāndā (v. t.)... to spread, the legs apart
tāngā (v. t.)... to sort
tāngā (adj.)... separate, different
tāngi (v. t.)... to wait for (short time)
tāni (n. a.)... a wild dog
tāping (v. t.)... to smack, slap, smite the breast (with the flat of the hand)
táping chaprá (v. t.) ... to clap the hands

tárako (pron.) some of them

tárámárá (adj.) ... some

táráisingí (n. i.) ... afternoon

tári (n. i.) ... a plate

tárob dáru (n. i.) ... a piár tree

tásí (v. t.) ... to spread grain out

tástá (n. a.) ... a grandfather

tebá (v. i.) ... to reach, arrive

tegá (v. t.) ... to tread; to strike with the paw (tigers)

telá (v. t.) ... to catch in the hand (something which is falling)

tembe (adj.) ... shallow

tená hon (n. a.) ... brother-in-law
tená kui (n. a.) ... sister-in-law

ten (v. t.) ... used of putting a weight on anything to prevent it being carried away by the wind

tendá (v. t.) ... to pour off slowly while covered

tender (v. t.) ... to lean on
teng (v. t.) ... to weave
tená hon (n. a.) ... brother-in-law
tená kui (n. a.) ... sister-in-law

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

ter (v. t.) ... to throw (a stone)
ter (n. a.) ... a thunderbolt

tetáng (v. imp.) ... to be thirsty
tetá dá (n. i.) clear water
tete (n. i.) ... moonlight. Tete nidá a moonlight night; chándu tetetándá-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
tilning (n. i.)... til, sesamum

ting (v. t.) ... to burn (firewood)
tingu (v. i.)... to stand

tintri (n. a.)... a worker in brass; the Thatera caste

tiril (n. i.) ... a kind of tree, the fruit of which is largely eaten

tirub (v. t.) ... look down, bow, stoop

tising (n. i.) ... today

ti-táldá (n. i.) palm of the hand

tiu (v. t.) ... to snap up with the fingers

toa (n. a.) ... a cuckoo
toá (n. i.) ... milk; the breast of a woman, a teat

tóapere (v. t.). to fill with milk. Used of the earliest appearance of soft grain in the ears of the paddy stalks

tobrá (n. i.)... alluvial deposit, silt

tol (v. t.) ... to tie, bind, wrap; used also of the conversion of silkworms into cocoons

tolgoe (v. t.)... to hang (death penalty)

tondang (n. i.). brushwood, low jungle, scrub

tondom (n. i.) a knot

topang (v. t.) to cut or chop wood into pieces

tor (n. a.) ... a big lizard, iguana
torai (n. i.)... a sword

torang (adv.)... perhaps

tor kádom (n. i.) year after next
torsá, tersá
(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 (n. a.) ... 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 chandu
(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
tundu (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)
turuiá, turui
(num.) ... six
tusing (v. t.) ... to put on clothes, dress
tutkun (adj.) cold (used of hail, hoar-frost, etc)

T.
tá (n. i.) ... doubt. Ján tá banad-2 there is no doubt
táká (n. i.) ... money; a rupee
táká-láb (n. i.) avarice
tákui (v. t.) ... to spin
táro (n. i.) ... an armlet
teb (v. t.) ... to snap the fingers
tik (adj.) ... right, proper
tiká (n. i.) ... vaccination
tiká (n. i.) ... a form of mortgage in which land is cultivated for a fixed number of years, during which both principal and interest are liquidated by usufruct
tikurá (v. t.) ... to rectify
tip (n. i.) ... a thumb impression
tipan (v. t.) ... to set silkworms' eggs
tirá (n. a.) ... the small moth that emerges from silkworm cocoons
tiring (n. i.) ... a bell hung round the neck of cattle etc. while grazing
to (v. t.) ... to hit the mark with an arrow or bullet; to strike against
toe (v. t.) ... to crush between the nails (as with lice)
toiol (n. i.) ... a flag
toke (v. t.) ... to hit against any object with the foot or the lower part of the body
tonto (n. a.) ... a black ant
topá (n. i.) ... a small basket
topá (v. t.) ... to bury
topajang (n.i.) a funeral
topo (v. rec.) .. to adjoin
tore (v. t.) ... to shoot (with bow
and arrow or a gun)
totá (adj) ... naked
totá (v. t.) ... to take off a dhoti or
sári
tote (v. t.) ... same as tore, q. v.
toto (v. t) ... ,
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
    Uaiakan-well-known, notorious.
    Used of persons only
ub (n.i.) ... hair
ud (v. t.) ... to swallow
ud (n. i.) ... a mushroom
udrá (n. i.)... shafts of a sagar or
small cart
udub (v. t.) ... to show, reveal, ex-
plain, inform
udur (v. t.) ... to push, shove
ui (v. t.) ... to jump, spring, skip
uiv (v. t.) ... to cover with a
    blanket
uiv (n. i.) ... an abscess, boil
uká (n. i.) ... an elbow
uku (v. t.) ... to hide, conceal,
secrete
ulá (v. t.) ... to vomit
ulidá (v. i.)... to dribble, dribble
ulidá (n. i)... saliva
uli dáru (n. i) mango tree
ultá (v. t.) ... to upset
umbul (n. i).. shade, shadow ; ghost,
spirit
uní (v. t.) ... to be well-known
    (facts, offences, etc.)
urí (v. t.) ... to twist (into rope)
urer (n. i.) ... bark of a tree, skin,
    hide
urat (n. a) ... a camel
undi (n. a.) ... a brother (younger)
undáboed (n.a.) brothers or cousins
undiboko (n.a) brothers or cousins
undu (n. i.) ... a hole, cave, lair,
    black ants’ nest
ungud ungud
    (adj.) ... doubled up (by age
    or disease)
unum (v. i.)... to dive
upan (n. i) ... origin
upi (n. a) ... a cockroach
upuniá, upun
    (num.) ... four
ur (v. t.) ... to excavate
urgum (adj)... hot (slight), warm,
tepid
uri (n. a.) ... cattle
uru (n. a.) ... a beetle
urub (v. t.) ... to put into the fire
    (already alight)
urui (v. t.) ... to tie tightly
uruv (v. t.) ... to remember, be
careful
urulékáte
    (adv.) ... according to one’s
    wishes, according as one likes
usam (n. i)... small temporary
    shelter made in the open to watch
crops from
usu (adj.) .. lean, thin
usur (v. imp.) to smart, burn, e. g.
salt in a cut
utar ... is added to other
    words to convey an intensive
    meaning. Emutaraiáing - I have
given it to him absolutely;
Ránciutarrenko - the people of
Ranchi itself
utró (n. i) ... to shed the skin
unu (n. i.) ... cooked dāl; curry  
ūtā (v. i.) ... to rise, get up, wake  
uči (v. t.) to wake up, raise  
ūtu (n. i.) Adam’s apple, gullet, throat  
ūtu (n. i.) same as ūtu to, q. v.  
ūtu (v. t.) ... to starve, die of starvation  
ūtu (n. i.) ... linseed
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