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GRAMMAR

of the

Kol-Language

PUBLISHED

BY

The Rev. A. Nottrott., PH. DR., B. A. M.



Translated into English

BY

The Rev. Paul Wagner,

with an Appendix of Phrases

by

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1. Introductory Remarks.

1. The KOLS into whose language the following Grammar will introduce, belong to the group of the so called Kolarians. Some traditions of theirs show that their "*Haram horoko*" (i. e. ancestors) used to live on the banks of the Ganges, whence they were driven away by the invading Aryans, the Hindus. Pushed off by them further and further, they finally settled in the mountains of Chota Nagpur,* leaving on their way in other mountains some groups of their own, as for instance the *Korku* near Jabalpur in the Central-Provinces.

For centuries they defended their new abodes in the forest-covered mountains of Chota Nagpur against the pursuing enemies, and even after they were conquered by them, they retained their own language and customs with great pertinacity till the present day.

* The official name of the province is Chota Nagpur. Other ways of writing as Chutia and Chhota Nagpur have been abolished.

2. The word "*Kol*" means "*the man*." The *Larka Kols* of Singhbhum call themselves so still, but the *Mundas* of Chota Nagpur detest this word, as it is used as an invective by the Hindus, *Kol* meaning *swine* in Sanskrit; they call themselves *horo* (men) or *Munda honko* (sons of the *Mundas*). The *Mundas* have forgotten the derivation of the word *horo* which is nothing but *Kor* or *Kol*. Their fellow-tribesmen in Jabalpur also call themselves by this name.

l and *r* are cognate consonants, the tongue being put to the roof of the mouth, and both are used in one and the same word, also in Hindi, e. g. *Chaur* and *Chaul* (Rice) etc. Neither is the commutation of *k* into *h* uncommon. The Jabalpur Kols call themselves *Koro* instead of *horo* (Plur. *Korku*) and many other words show the same commutation as :

Kon and *Hon* the child
kora and *hora* the way
kende and *hende* black
kumu and *humu* dirty
kolong and *holong* the flour
kasu and *hasu* the disease
koyo and *hoyo* the wind

and others. It will be evident from the instances given that *Kor*, *Hor* and *Kol* are one and the same word.

Words, beginning with "k" in *Mundari* are the same as in *Korku* :

kula the tiger
katsom the cotton
kul to send

(see Vocabulary, Mission-house, Ellichpur).
 That both *Mundas* and *Korkus* belong to one family, can also be seen from the numerals of the latter tribe :

<i>mia</i> (1)	<i>moroa</i> (5)	<i>are</i> (9)
<i>baria</i> (2)	<i>turuia</i> (6)	<i>gel</i> (10)
<i>apia</i> (3)	<i>yiya</i> (7)	
<i>apon</i> (4)	<i>ilaria</i> (8)	<i>isa</i> (20)

cf § 187 of this Grammar.

3. The name *Munda-horoko* means people living under the Government of a *Munda* i. e. village-chief. Twelve such *Mundas* were subject to a *Manki* (or *Manrki*,) who presided at their meetings, collected the tribute due to the king, for which he on delivering the same still up to the present gets a small part of it.

This old Government at present only exists in the Mankipatti, in Bundu and the forest covered tracts of Tamar, and also amongst the *Larka-Kols* in Singbhum.

4. The language is purest found in the above mentioned districts and the dialect of the Mankipatti, Bundu and Tamar is given in

this Grammar, as it also is used in the translation of the Bible.

In other parts of Chota Nagpur the *Mundās* are mixed with the Hindus to such an extent that their language has been considerably influenced by Hindi, as we shall see later on.

5. The DIALECT OF THE *Larka-Kols* or *Hos* differs in the omission of the "r" in many words, as

ho = *horo* ; *oa* = *ora* ; *koa* = *kora* and others. It also has appropriated some *Uriya* words, as the Ho's live in tracts bordering the country of *Uriya* speaking tribes to the south and the east,

6. Besides the *Munda* and *Larka-Kols* also the *BHUMIS* of Dhalbhum (calling themselves *horo*) speak the Kol-language; also the dialect of the *SANTALS*, though much mixed with Bengali, belongs to the same language.

7. Besides the Kol-tribes mentioned there are found others as the *Juangs*, *Kharias*, *Birhors*, *Kurs* (*Kors*) and *Muasis*. These tribes have changed their own dialects according to the tribes with whom they have come into contact (Hindus, Bengalis, *Uriya*) and have especially added words for abstract nouns, unknown to their own language.

8. *Mundari-Kol* is also spoken somewhat changed by many *Uraũs* living to the north

and east of Ranchi. It is noticeable that they for instance use the more correct "*kanoa*" (no, none) instead of "*banoa*" used by the *Mundas*, an anomaly which I am unable to explain (cf. §§ 81 and 82). These *Uraũns* are called (*Kera-Uraũns*) because they use the Perfect form *kerā* instead of *keda*.

9. The Kol-words in the following Grammar will always be written in *italics*.

10. The K o l L a n g u a g e is not a written language. For the convenience of the *Mundas* who can read the Hindi (Devanagri) characters, these have been used in the translations into their language, while in this Grammar for the convenience of those who are not familiar with the Devanagri characters, the Roman ones have been used.

11. The correct pronunciation of the words can only be appropriated by hearing the *Mundaris* talk. No signs which might be given, are able to give the full equivalent and might therefore be misleading; hence only the most necessary are given.

Transcription and Pronunciation.

VOWELS.

12. *a*. The vowels *a*, *e*, *i*, *o*, *u* are pronounced as in Latin or German either short (*a*) or long (*ā*).

b. Peculiar to the *Mundari* language is the pronunciation of the vowels in many words : first the full vowel is pronounced, but after it the same vowel sounds with half its force. This will be denoted by a colon, as

nā: = now ; *dā:* = water.

eṛē: = extinguish ; *eṭe:* begin ; *peṭe:* chaff.

tī: = hand ; *i:* = dirt.

bo: = head ; *so:* = to shuffle the rice.

uru: = to think ; *usu:* = aridity.

busu: = straw.

c. The nasalization of a vowel will be shown by a point above it, e. g. *dā̇ra* to search for

13. Diphthongs.

The *Mundari* language has only two diphthongs.

viz. *ai* = (*ae*) and *au*.

14. Consonants.

ch is pronounced as in "chief"

j " " " " "joy"

d " " " " "dry" (dental)

ɟ denoted by a point below is palatal, pronounced by putting the tongue to the roof of the mouth, as the corresponding sound in Hindi.

ɟh as the corresponding palatal aspirate in Hindi.

The Kol language has no aspirates, this sound being only found in words taken from the Hindi language; but even in such words the *Mundas* pronounce them unaspirated. Only in such parts where the Hindi is spoken much, the *Mundas* also pronounce the aspirates.

ph is pronounced like “*f*” in “fine”;

g is pronounced differently

as in 1. *aing* (I) as in “king”.

2. *ainga* (my) softer like a sound between “*g*” and “*y*”.

3. *aling*, *alang* (we two,) where the final “*g*” softly sounds with *n*.

4. “*g*” in the beginning of a word as in “good”, e. g. *gojo* to die; *gogo* to bear.

5. “*ng*” in the middle of a word like the first “*ng*” in “hanging”, e. g. *enga* (mother,) *denga* (help,) *lenga* (left).

r and *t* = the corresponding sounds in English (dental)

e. g. *horo* (tortoise)

toroe (ashes)

r and *t* palatal, as the corresponding palatals in Hindi, pronounced by putting the tongue to the roof of the mouth.

e. g. *horo* (man)

tor (to remember)

15. Noticeable peculiarities of some consonants.

- “*h*” is sometimes dropped
e. g. isi instead of *hisi* (20) ;
 sometimes it is euphonically inserted
e. g. il = *ihil* (feather)
jēl = *jehel* (jail).
- “*l*” is often used instead of “*n*”,
e. g. lutum instead of *nutum* (name),
- “*n*” is used in songs euphonically in words beginning with a vowel or “*h*”,
e. g. nora = *ora* (house),
noko = *oko* (who),
naing = *aing* (I),
nora = *hora* (way).

Words, terminating in “*b*” and “*g*” are often pronounced with a nasal aftersound,
e. g. ub (hair) is pronounced like *ub'n* (nasal)
urig (urig bird) „ „ *urig'n* (nasal)

16. Interpunction. When using the Devanagari character the Hindi-interpunctions are used, while in this Grammar the English ones will be used.

17. Accentuation. The accent mostly has to be put on the first syllable even in words with 4 syllables, except, when they are ending in a diphthong : *e. g.*

kaji to talk
kajitanae he talks
kajikédkoae he talked to them
kajikédkoako they talked to them.

II Declension.

A. GENDER.

18. The Difference of Gender is not expressed by terminations. Either there are special names for the masculine and the feminine gender, as *hara* ox, *gundi* cow, *honjar* father-in-law, *hanar* mother-in-law, *tata* grandfather, *jiang* grandmother etc., or the gender is expressed by certain words put before the words of common gender, as *korā* (masc.) and *kuri* (fem.) for human beings, as *korā hon* son; *kuri hon* daughter; and *sandi* (masc.) and *enga* (fem.) for animals as *sandi sim* cock, *enga sim* hen; *sandi sadom* steed, *enga sadom* mare. Other words also are used to denote the gender of animals, as *boda merom* he-goat; *paṭiya merom* she goat; *churu sukri* boar; *banda sukri* castrated hog; *paṭiya sukri* she-hog. The difference of gender can neither be expressed through the Pronoun, nor through the Adjective, nor the Verb.

Regarding the gender, the Kol language only knows animate and inanimate beings,

for which there are special pronouns and verbal terminations. The Kol language has no definite article.

B. NUMBER.

19. The Kol language has three numbers, viz. the *Singular*, *Dual*, and *Plural*.

20. The *Dual* is formed by adding "*king*" to the pure root of the noun (the Nom. Sing); the *Plural* by adding "*ko*."

Sing. *horo* the man

Dual. *horoking* two men

Plural. *horoko* more than two men.

21. The *Dual* suffix "*king*" is only used with animate beings, in most cases *baria* (two, abbreviated *bar*) being added, e.g. *bar horoking*, *baria meromking* etc.

22. The *Plural* suffix "*ko*" also can be used with inanimate beings, but only when a great mass of things is spoken of, in which case mostly *pura* (much, many) or *isu pura* (very much, very many) is added. The verb also in this case remains uninfluenced in its form: e. g.

Isu pura diriko nelkedaing I saw a very great heap of stones ; but never *neladkoaing*, a form only used with animate beings.

C. CASE.

23. There is only one declension in *Mundari* and the cases are formed by certain suffixes added to the pure stem.

24. There are 8 cases of which the Nominative, Dative, Accusative and Vocative are alike.

Where the Kol language has remained uninfluenced by other languages, these cases have no suffixes. In some parts where the *Mundas* have come in contact with the Hindus, and where the Gauñwari, Sadani or Chota Nagpuri languages are spoken, the suffix "ke" is used in forming the Accusative and Dative, a suffix unknown to the pure *Mundari*.

25. The Nominative takes the first place in the sentence, followed by the Accusative in the second and the Dative in the third place:

e. g. *apu hon dalitanae* the father beats the son

hon apu dalkiae the son has beaten the father

(*apu honke dalitanae* the father beats the son, is not pure *Mundari* but used in Sonpur and Basia).

apu miad uri hone omadia the father gave his son an ox

hon baria taka apue omadia the son gave the father two Rupees.

It will be seen from the above examples that misunderstandings happen easily enough, wherefore concessions had to be made in translations, as for example, in the Bible.

26. The suffixes are simply added to the pure stem, the Nominative Singular:
hon, hon-king, hon-ko.

27. Participles, terminating in “*i*” and “*ni*” used as nouns make an exception, dropping the final “*i*” (or “*ni*”) in the Dual and Plural.

e. g. ol to write; olani the writer
 Dual *oltanking*
 Plural *oltanko*
 or *olkedni* the man who has written
 Dual *olkedking*
 Plural *olkedko*

Sometimes the pure verbal stem is used as a noun, only the vowel being lengthened and adding “*ni*” as suffix, as above, as:

ol to write; olni the writer
 Dual *olking*
 Plural *olko*

28. The Genitive Singular, Dual and Plural are formed by adding “*a*” (in words denoting animate beings) and “*ra*” (in words denoting inanimate beings) to the respective Nominative.

29. The V o c a t i v e is equal to the Nominative with preposed interjections “ *he* ” “ *hai* ” “ *atea* ” “ *da* ” or with postponed “ *ho* ” or “ *a* ”.

30. The Ablative is formed by the suffixes “ *te* ”, “ *ete* ” and “ *ate* ”, added to the Nominative (without any change) in the Singular, and Plural.

The Instrumental case also is formed by suffixing “ *te* ” to the stem.

31. The suffixes for the Locative Case are “ *re* ”, “ *ta* ” (“ *ta:* ”), “ *ta:re* ”, “ *ren* ” and “ *rea* ”. The latter two are composed of “ *re* ” meaning “ *in* ”, and “ *n* ”, the abbreviated form of the demonstrative pronoun “ *nī* ”; and “ *re* ” and “ *a* ”; thus their literal meaning is “ that in ”.

The L o c a t i v e is also used to express time past, time to come, and value and quality of things, as

hagataing isu dinre goëjanae my brother died long ago,

bar sirmaren hontani this is a child of two years,
bar takaren merom a he-goat worth two Rupees.

32. Paradigm of Declension.

SINGULAR.

Nom.	}	<i>bing</i> the serpent
Dat.		
Accus.		
Gen.		<i>binga, bingaa, bingra</i>
Voc.		<i>he (atea, da) bing or bing ho (a)</i>
Abl.		<i>bingte, bingate, bingete</i>
Instr.		<i>bingte</i>
Locat.		<i>bingre (ta, tare, ren, rea)</i>

DUAL.

Nom.	}	<i>bingking.</i> two serpents
Dat.		
Accus.		
Gen.		<i>bingkinga, bingkingaa, bingkingra</i>
Voc.		<i>he bingking</i>
Abl.		<i>bingkingete</i>
Instr.		<i>bingkingte</i>
Voc.		<i>bingkingre</i>

PLURAL.

Nom.	}	<i>bingko.</i> more than 2 serpents
Dat.		
Accus.		

Gen.	<i>bingkoa, bingkora</i>
Voc.	<i>he bingko</i>
Abl.	<i>bingkoëte</i>
Instr.	<i>bingkote</i>
Loc.	<i>bingkore.</i>

Exception: Nouns ending in “i” also drop the final “i”, like the participles ending in “i” and “ni”, as explained above in § 27.

e. g. bugini the good one
 Dual: *buginking*
 Plural: *buginko*

II Adjectives:

33. THE adjectives are inflexible and have no terminations to denote the difference of gender.

By adding “i” most adjectives are used as concrete, and by adding “a” as abstract nouns and are inflected as such.

e. g. bugin good
bugini the good (man or woman)
bugina the good (neuter)
etkan bad
etkani the bad (man or woman)
etkana the bad (neuter)

34. Adjectives in connection with a noun in the Dual or Plural number or used as verbal adjectives remain unchanged, as

bugin hon the good son

Dual: *bugin honking*

Plural: *bugin honko*

hon bugin menaya = (*bugitanæ*) the son is good,

Dual: *honking bugin menakinga*,

Plural: *honko bugin menakoa*.

COMPARISON OF ADJECTIVES.

35. There are no terminations for either the Comparative or Superlative. The comparison of two things is expressed by putting the noun which is to be compared in the Nominative, and the one to which it is compared in the Ablative case, the Adjective retaining its original form.

e. g. *oräëte daru salangi mena* the tree is higher than the house.

sanete diri hambaltana the stone is heavier than the wood.

36. The Superlative is expressed in the same way, the whole class or species being put in the Ablative case.

e. g. *ini sobenkoëte bugin menaya* he is the best (of all).

soben janoarkoëte hathi salangi menaya the elephant is the tallest animal.

e. g. *ini sobenkoëte marang utarnitani (menaya)*
he is by far the greatest.

sälangi utar tayadkore Ishwara johar
Glory to God in the highest

ini sobenkoëte pura utar kamikedae he has
done excellent work.

IV Pronouns.

37. THE declension of the pronouns is the same as that of the nouns, except that the suffix "ra" for the Genitive is not used:

PERSONAL PRONOUNS.

38. First Person

SINGULAR.

Nom.	{	<i>aing, ing</i>
Dat.		
Accus.		
Gen.		<i>ainga, inga</i>
Abl.		<i>aingte, —ete, —ate</i> <i>ingte, —ete, —ate</i>
Instr.		<i>aingte, ingte</i>
Loc.		<i>aingre, —ren, —ta, —tare, —tared</i> <i>ingre, —ren, —ta, —tare, —tared.</i>

DUAL.

Nom.	{	<i>aling</i> (<i>exclusive</i>) <i>alang</i> (<i>inclusive</i>)	we both.
Dat.			
Acc.			

etc, as above.

PLURAL.

Nom.	{	<i>ale</i> (<i>exclusive</i>) <i>abu</i> (<i>inclusive</i>)	we all
Dat.			
Accus.			

As to the use of the suffixes *ing*, *ling*, *lang*, *le* and *bu*, see the verb.

Second Person.

SINGULAR

Nom.	{	<i>am</i> thou
Dat.		
Accus.		

Gen. *ama*Voc. *he am*, *atea am*, *am ho*Abl. *amte*, -*ete*, -*ate*Instr. *amte*Loc. *amre*, -*ren*, -*ta*, -*tare*, -*tarea*

DUAL,

Nom.	{	<i>aben</i> you two
Dat.		
Accus.		

Gen. *abena*

etc.

PLURAL.

Nom. {
Dat. { *ape* you all
Accus. {

Gen. *apea*
etc

see also § 95.

Third Person.

SINGULAR.

Nom. {
Dat. { *aë* he, she
Accus. {

Gen. *aya*

Abl. *aëte*

Instr. *ayate*

aëte

Loc. *aëre, aëta, aëtare*

DUAL.

Nom. {
Dat. { *aking* they both
Accus. {

Gen. *akinga*

etc.

PLURAL.

Nom.	{	<i>ako, aku</i> they all
Dat.		
Accus.		
Gen.		<i>akoa, akua</i> etc.

The suffixes are :

Singular *i* and *e*, Dual *king*, Plural *ko*

To express the Superlative in the highest degree *utarni* or *utar* is added.

39. Remarks on Personal Pronouns.

“*aling*” “we both” and “*ale*” “we many” are exclusive, *i. e.* they exclude the person spoken to; “*alang*” and “*abu*” are inclusive, *i. e.* they include the person spoken to,

e. g. *aling i Burjute senoaling* or better *Burjuteling senoa*, we both will go to *Burju* (*i. e.* I will go to *Burju* with another person, but not with you ; you will remain here).

If anybody told his servant : *mandi aueme, jomealang* (we both) or *jomeabu* (we all) “bring the food we will eat”, this would mean an invitation to the servant. The order to the servant therefore must be given thus : *mandi aueme, jomealing* (we both) or *jomeale* (we all) thereby the servant is excluded.

40. Demonstrative Pronouns

SINGULAR.

Nom.	{	<i>nī, ne</i> this (m. & f.)	<i>nea, ne</i> (neuter)
		<i>inī</i>	<i>ena</i>
		<i>enī</i> (not in use)	<i>hāna</i>
		<i>hānī</i>	
Dat.	{	<i>nī, ne</i>	<i>nea, ne</i>
		<i>inī</i>	<i>ena</i>
		<i>enī</i> (not in use)	<i>hāna</i>
		<i>hānī</i>	
Accus	{	<i>nī, ne</i>	<i>nea, ne</i>
		<i>inī</i>	<i>ena</i>
		<i>enī</i> (not in use)	<i>hāna</i>
		<i>hānī</i>	
Gen.	{	<i>nīa, nea</i>	<i>neara</i>
		<i>inīa</i>	<i>enara</i>
		<i>enīa</i>	<i>hānara</i>
		<i>hānīa</i>	

etc.

DUAL.

Nom.	{	<i>nīking</i> these two (m.&f.)	<i>neaking</i> (neuter)
		<i>inking</i>	<i>enaking</i>
		<i>enking</i>	<i>hānaking</i>
		<i>hānking</i>	
Dat.	{	<i>nīking</i>	<i>neaking</i>
		<i>inking</i>	<i>enaking</i>
		<i>enking</i>	<i>hānaking</i>
		<i>hānking</i>	

Accus.	$\left\{ \begin{array}{l} \text{niking} \\ \text{inking} \\ \text{enking} \\ \text{hānking} \end{array} \right.$	$\left\{ \begin{array}{l} \text{neaking} \\ \text{enaking} \\ \text{hānaking} \end{array} \right.$
Gen.	$\left\{ \begin{array}{l} \text{nikinga} \\ \text{inkinga} \\ \text{enkinga} \\ \text{hānkinga} \end{array} \right.$	$\left\{ \begin{array}{l} \text{neakinga} \\ \text{enkinga} \\ \text{hānakinga} \end{array} \right.$

etc.

PLURAL.

Nom.	$\left\{ \begin{array}{l} \text{niko these (m. & f.)} \\ \text{inko} \end{array} \right.$	$\left\{ \begin{array}{l} \text{neako (neuter.)} \\ \text{enako} \end{array} \right.$
Dat.	$\left\{ \begin{array}{l} \text{enko, enku} \end{array} \right.$	
Accus.	$\left\{ \begin{array}{l} \text{hānko, hānku} \end{array} \right.$	
Gen.	$\left\{ \begin{array}{l} \text{nikoa} \\ \text{inkoa, inkua} \\ \text{enkua, enkua} \\ \text{hānkoa, hānkua} \end{array} \right.$	$\left\{ \begin{array}{l} \text{neakoa} \\ \text{enakoa} \end{array} \right.$

etc.

41. Remarks on the above.

ni means this one, (near) *ini*. this one, (farther off).

hāni that one, (remote).

ne this one, near, is only used in connection with a noun in the three numbers.

e. g. *ne hoꝛo* this man; *ne hoꝛoko* these men; or *nea oꝛa* this house. It is also said: *en oꝛa* this house; *en daru* this tree.

nī horo is only used by the Kera *Mundas* near Ranchi.

Also the form *hān* (for *hāna* is used: *hān ora* that house (remote).

42. Possessive Pronouns

The *Mundas* have no possessive pronoun ; they use the Genitive of the Personal Pronoun to express possession; as

ainga sadom my horse

alinga (excl.) } *seta* the dog, belonging to us both
alanga (incl.) }

alea (excl.) } *ora* our house
abua (incl.) }

abena enga the mother of you both

apea lija your cloth

inia hon his (her) son

akinga ote the field of them both

enkinga disum the two person's country

akoa (*enkoa*) *ṭaka* their money.

43. The *Mundas* also have a predilection for expressing the meaning of possession by the personal pronoun in its full or abbreviated form; as:

apuing (*aputuing*) my father

engam (*engatam*) thy mother

hontaë (*honte kora*) his (her) son

orataling (incl.) } the house of us two
oratalang (excl.) }

otetale (incl.) } our field
otetabu (excl.) }

setataking the dog of them two

sadomtako their horse

aputako (*aputeteko*) his (her) ancestors

engatabena the mother of you both

ajatapea your grand father.

44. The Genitive of the possessive pronoun, relating to more than one noun is only put once; as:

aininga apu honko my father and my children;
 but the possessive suffix is added to each of them, as:

engam, apum, hagam your mother, your father
 and your brother.

The suffix "me" for the second person is only used in,

honme korā your son

honme kuri your daughter

Special attention must be paid to the use of the personal pronoun with the intransitive verb where one should expect the possessive pronoun; see the following examples:

hontalang goējanae our son is dead,

upun sala otetabu mena we all have together
 4 acres of field,

baba menataing I have rice,

ora taikenatabu we had a house.

45. The Reflexive Pronoun

There is no special form for the reflexive pronoun in *Mundari*, the suffixes "ge" or "gi" are used instead.

aingge, *ainggi* I myself

apuge the father himself

honkogi the sons themselves

For the third person in the reflexive sense only the forms *ææ*, *ayæ* etc. are used with emphatically added "ge" or "gi" :

ææge he himself

ayage of himself

akingge they both themselves (Nom. and Accus.) or to themselves, i.e. both (Dative).

46. The reflexive verbs are formed by adding "n" (to verbal stems ending in a vowel) "en" (to verbal stems terminating in a consonant) between the root and the termination of the verb,

e. g. *abungtanæ* he washes

abungentanæ he washes himself

pundime cleanse

pundinme cleanse thyself,

47. The Reciprocal Pronoun

There is no reciprocal pronoun in *Mundari*. The reciprocity of an action is expressed by inserting "p" with following repetition of

the vowel of the root, both in the verb and in the noun; as:

nel to see; *nepel* to see each other, to look at each other,

om to give; *opom* to give each other,

denga help; *depenga* mutual help,

eger scolding; *epeger* mutual scolding, quarrel;

cf. § § 143 — 145.

48. The Relative Pronoun

The original *Mundari* does not know the relative pronoun; nowadays in some parts a relative pronoun, the same in form as the interrogative pronoun, is used; but this has been taken from the Hindi language and is not pure *Mundari*.

e. g. "The tiger which killed the man, has run away" must be translated thus:

horō huaki (or *huaken*) *kula nirjanae*, but not *kula*, *okoni horoke huakiae nirjanae*

or "The man has lost the rupees, he received" must be translated:

en horō namled ṭaka adjanae; it would be altogether wrong to say

oko ṭaka en horō namledae ena adjanae

cf. also § 227.

49. The Interrogative Pronoun,

Animate

Inanimate

SINGULAR.

Nom.	{	who ? (masc. & fem.) what ?	
Dat.			
Accus.			
		<i>oko, okoë, okoi</i>	<i>oko, okoa</i>
Gen.		<i>okoa, okoya, okoia</i>	<i>okoara</i>
Abl.		<i>okoëte</i>	{ <i>okoāte</i> <i>okoëte</i> }
Instr.		<i>okoëte</i>	
			<i>okoate</i>
			<i>okoare</i>
Loc.		<i>okoëta, okoëtare, okoëre</i>	{ <i>okoata</i> <i>okoatare</i> }

DUAL.

Nom.	{		
Dat.			
Accus.			
		<i>okoking</i>	<i>okoaking</i>
Gen.		<i>okokinga</i>	<i>okoakinga</i>
		etc.	

PLURAL.

Nom.	{		
Dat.			
Accus.			
		<i>okoko</i>	<i>okoako</i>
Gen.		<i>okokoa</i>	<i>okoakora.</i>

50. As a pronominal adjective, the form *oko* only is used, both for animate and inanimate beings, e. g.

oko horo which man ?

oko ora which house ?

In some parts, the form *okoa* also is used for inanimate beings "*okoa ora* ? " which house ? but never *okoë* or *okoi horo* which man ?

51. *chikani*, *chilekani*, *chilekan* are used for masculine & feminine nouns.

chikan, *chikana*, *chilekan* are used for neuter nouns and being interrogative pronouns, differ from *okoë* and *okoa* in that they inquire about the quality.

chikani and *chikana* seem to be only abbreviations of *chilekani* and *chilekana*.

Before a noun only, *chikan* and *chilekan* are used, e. g.

nea chikan kajitana: what sort of word is this ?

ni chilekan horotani: what sort of a man is this ?

chilekani, *chilekana*, and *chikana* are also used alone :

ni chilekanitani: what is he like ? what sort of a man is he ?

nea chilekanatana; of what quality is that thing ? what is the thing worth ?

nea chikanatana: what is this ?

52. The Indefinite Pronoun

jetæ (*jetai*) *jetan* some one

ietan jetana somewhat

oko oko, okoi okoi

tara mara

tara tara

ta tara

} some (plural.)

SINGULAR.

Nom. } some one somewhat

Dat. } *jetai* *jetana*

Acc. }

Gen. *jetaia* *jetanara*

Abl. *jetaiete* *jetanaete*

Instr. *jetaite* *jetanate*

Local. *jetaire* *jetanare*

jetaita *jetanata*

jetaitare *jetanatare*

DUAL.

Nom. } *jetanking* *jetanaking*

Dat. }

Accus. }

Gen. *jetankinga* *jetanakinga*

etc.

PLURAL.

Nom. } *jetako* *jetako*

Dat. }

Accus. }

Gen. *jetakoa* *jetakoa*

etc.

53. Remarks on the above.

jetai is used for animate objects both as a pronoun and as a pronominal adjective.

jetai somebody

jeta horo some man.

Besides *jetai*, *jeta* and *jetan* also are used as pronominal adjectives.

jeta horo some man

54. For inanimate objects *jetana* used as a pronoun, *jeta* and *jetan* as a pronominal adjective.

jetan daru some tree

jetan kaji some word

<i>jeta: ka</i>	{	nothing (purely nothing)
<i>jetana ka</i>		
<i>jetanao ka</i>		

55. *Jetai*, *jetan* and *jeta* when used as pronominal adjectives also stand for the indefinite article:

jeta horo taikenae: a man was ; there was a man.

To use the numeral *mid horo* = one man, is not idiomatic.

56. It is a peculiarity of the pronouns *jetai*, *jeta*, *jetan* that they have the verb in the plural number ; as:

jetai bangkoa nobody is there

inia jeta uriko bangkoa he has no oxen

alea jeta honka bangkoa we have no children

57. Diagram of the Pronouns NOMINATIVE.

Pronoun.	Singular.	Dual.	Plural.
Pers. Pron.	<i>aing I, amthou, aë</i> -he, she	<i>aling (alang) we</i> two <i>aben you two</i> <i>aking they two</i>	<i>ale (abu) we all</i> <i>ape you all</i> <i>ako (aku) they all</i>
Demonstr. Pron.(near)	<i>ni, ne, this one (m. & f.)</i> <i>nea, ne this one (neuter)</i> <i>ne pr. adjective</i>	<i>niking these two (m. & f.)</i> <i>neaking these two (neuter)</i>	<i>niko these (m. & f.)</i> <i>neako these (neuter)</i>
Demonstr. Pron. (remote)	<i>ini, hani that (m. & f.)</i> <i>ena that (neuter.)</i>	<i>enking, inking those two (m. & f.)</i> <i>enaking those two (neuter)</i>	<i>enko, inko those (m. & f.)</i> <i>enako those (neuter)</i>
Possess. Pronoun.	<i>ainga, aingta</i> <i>aingren, aingage</i> <i>my, ama, amta,</i> <i>amren, amage thy,</i> <i>ina } his</i> <i>aya }</i>	<i>alinga, -ta, -ren</i> <i>(alanga, -ta, -ren)</i> of us both <i>abena, -ta -ren</i> of you both <i>akinga, -ta, -ren</i> of them both	<i>abua, -ta, -ren</i> of us all <i>apea, -ta, -ren</i> of you all <i>akoa, -ta, -ren,</i> of them all

PRONOUN.	SINGULAR.	DUAL.	PLURAL.
Reflexive Pronoun.	<i>ainge</i> I myself <i>amge</i> thou thyself <i>aëge</i> he (she) himself self (herself)	<i>alingge</i> (<i>alange</i>) we both ourselves <i>abenge</i> you both yourselves <i>akingge</i> they both themselves	<i>alege</i> (<i>abuge</i>) we ourselves you, yourselves <i>akoge</i> they, them- selves
Recipr. Pron.	not in use,	compare § 47	
Interr. Pron.	<i>oko</i> , <i>okoë</i> } who? <i>okoi</i> } which? (m. & fem.) <i>oko</i> , <i>okoa</i> which? what? (neuter) <i>chikan</i> , <i>chikani</i> what? what sort of? (m. & fem.) <i>chikan</i> , <i>chi-</i> <i>kana</i> what? (neuter)	<i>okoking</i> which two? (m. & fem.) <i>okoaking</i> which two? (neuter) <i>chikanaking</i> which two? what sort of two? (m. & fem.) <i>chikanaking</i> which two? what sort of two? (neuter)	<i>okoko</i> which? (m. & fem.) <i>okoako</i> which? (neuter) <i>chikanako</i> which? (m. & fem.) <i>chikanako</i> which? (neuter)
Relative Pron.	not in use,		§ 48.
Indef. Pron.	<i>jetai</i> , <i>jetae</i> , <i>jetan</i> someone, some- body (masc. & fem.) <i>jetan</i> , <i>jetana</i> , somewhat (neuter)	<i>jetaking</i> some two (m. & fem.) <i>jetanking</i> some two (neuter)	<i>jetako</i> some (m. & fem.) <i>jetanko</i> some (neuter)
Correl. Pron.	not in use,	the demonstr. pron.	is used instead

V The Verb.

INTRODUCTORY REMARKS.

58. The Verb is, in the Kol language, the most complete and in many respects the most important part of speech.

59. The numbers are three, as in the Declension, viz. Singular Dual and Plural.

60. The tenses are : Present (definite and indefinite), Imperfect, Future, Perfect (def. and indef.) and Pluperfect.

61. The moods are : Indicative, Subjunctive, Conditional, Imperative, Infinitive and Participle.

62. There are transitive, intransitive, passive, medial and reciprocal verbs.

63. The Verbs have no terminations to denote the difference of gender.

64. All participles can be turned into nouns.

65. The person can be expressed in a three-fold way:

1. by both preposition and postposition of the personal pronoun in the abbreviated form.
2. by preposition of the same.
3. by postposition of the same.

e. g. 1. *aing sentanaing* I go

2. *aing sentana* „

3. *sentanaing* „

66. The personal pronoun can be also affixed to the word preceding the verb; this is always done when the future tense is used.

e. g. instead of *gapa senoaing* :
gapaing senoa I will go to morrow
gapam senoa etc.

67. When the preceding word terminates in a consonant, the vowel "e" is inserted before "m" of the 2nd person singular.

e. g. *tisingem senoa* you will go to-day
 (2nd person singular).

but *tisingpe senoa* you will go to-day
 (2nd person plural.)

If the preceding word happens to be a negation, the personal pronoun in the abbreviated form must be connected with it. It is incorrect to say

ka senoaing I will not go ; but to say
kaing senoa is correct.

68. From this form it will be evident that the "a" is not part of the personal pronoun, but inserted after the stem.

This "a" is either euphonical according to the opinion of many, or it stands for the definite article, so that *kaing senoa* would mean "not I the going" ; or read from the end "the going not I" = I will not go.

69. The Auxiliary Verb.

mena, to be

Present.

Indicative

Singular *aing menainga* I am*am menamed**ae, ini menaia (menaya) (masc. & fem.)**ena, hea mena (neuter)*Dual *aling menalinga (excl.)**alang menalanga (incl.)**aben menabena**aking menakinga*Plural *ale menalea (excl.)**abu menabua (incl.)**ape menapea**enko } menakoa*
ako }

Remark. As already said above, the personal pronoun also can be omitted in the beginning, if it is not used with emphasis.

IMPERFECT.

Sing. *taikenaing* I was*taikenam**taikenae (masc. and fem.)**taikena (neuter)*Dual. *taikenaling (excl.)**taikenalang (incl.)**taikenaben**taikenaking*

Plural. *taikenale* (excl.)
taikenabu (incl.)
taikenape
taikenako

FUTURE.

hovaoaing I will be
hovaoam
hovaoae
 etc.

(see the auxiliary verb *hovao* § 90)

Instead of *hova* also the form *hoba* is used.

Present participle.

tan being

Imperative : Singular *tainme*

Dual *tainben*

Plural. *tainpe*

70. Remarks on the auxiliary verb *mena*.
Mena is, as seen from the above, irregular, as the Latin "esse" and the English "to be", the Imperfect and Imperative being formed from a root *tai* or *tain*, the Future from a root *hova* or *hoba* and the Perfect from the root *tan*—

71. The English auxiliary verb "to be" is not only expressed by the above "*mena*", but often other ways of translation are preferred.

e. g. "I am a man" is translated into

aing hoꝛo
aing hoꝛoge
aing hoꝛotaning
hoꝛotaning
hoꝛo menainga
aing hoꝛo menainga
aing hoꝛotani

"Thou art a man"

am hoꝛotanme etc.

"He is a man"

ini hoꝛotange-tani etc.

"We both are men"

aling } *hoꝛotan* } *ling*
alang } } *lang*

"You both are men"

aben hoꝛotanben

or

hoꝛokingtanben

"They are men"

ako (enko) hoꝛotanko

or

hoꝛokotanko

"That is a tree"

nea daruge.

Also a question can be briefly rendered thus,

e. g. are you a Christian (Sing.) ? = *am*
christantanme ?

(Plur.) = *ape christantanpe* ?

72. Further *mena* is used to express the idea of living or being in a place. The abbreviated form of the personal pronoun is affixed to the root of the verb. This construction stands for a relative sentence in which the subject is that indicated by the personal pronoun.

e. g. *aing menaing ora* the house in which
 I am (live)

am mename ora the house in which
thou livest

ini menai ora the house in which he
lives
etc.

73. The same forms with affixed *re* or *te*
indicate a certain time.

e. g. *aing menaingre* in my presence
situng taikenre when it was hot
ape menapere when you were there
etc.

74. *Mena* can not always be used where in English the verb "to be" is used with an Adjective (or also a noun), but in such cases the Adjective (or the noun) is verbalized by affixing "*tan*" to its root.

e. g. *hasu* = sickness
I am sick *hasutanaing*
I am hungry *rengetanaing*
I was sick { *hasutan taikenaing*
 { *aing hasulenaing*
I will be hungry *rengetanaing*
When I was sick *hasutan imta*
 or *hasutan taikenre*
We, having been sick *ale hasulenchì*
When you will be hungry *ape rengere*

75. I am well *bugiotanaing*
I will be well *bugioaing*
He has become well { *bugijanae*
 { *bugiakanae*

76. The verb *mena* also is used with the meaning of having or possessing (cf. *esse* in Latin) as *ainga api salara loyong mena* I have 3 sala (40 seers seed-corn) of low rice-land.

ama chimin bo menakoa how many heads of cattle have you ?

77. The above sentences are more idiomatically rendered thus:

api salara loyongtabu mena : we have 3 sala of low rice-land

or : *api salara loyong.menatabu*

charuli mena chi-tam : have you rice ?

apia oratako mena they have 3 houses

soben urikotae goëjanako : all his oxen have died.

78. Thus also in the Imperfect and Future tenses

isu pura otetale taikena we had much land

babatako pura hobaoa they will have much rice:

79. Instead of *ainga*, *ama* etc. or *taing*, *tam* etc. also *ta* : *re* can be used.

as : *aingta:re sadom menaya* I have a horse

enkota:re pura taka mena they have many rupees:

80. From *mena*, *taikena* and *hoba* Adjectives and nouns can be formed, expressing the meaning of possession.

mena : *menaten* and *menateni*.

taikena : *taiken*, *taikeni*, *taikenko*

hoba : *hobai*, *hobaini*, *hobaiko*.

e. g.

baria hatu menate horo nigetani
 or *baria hatu menateni nigetani* :
 this is the man who has two villages
mid sai uriko taiken horoge : this is a man,
 once possessing 100 oxen.
pura taka hobaikotanpe you will have many
 rupees.

81. The Negation of *mena* is *banoa* "to be not" for inanimate, and *bangaya* for animate objects, but of course only for the Present tense. For the Imperfect tense *taikena* with the preposed *ka* (Particle of negation) is used.

e. g. *ka.taikena* it was not, and for the Future *hobaoa* with *ka*

e. g. *ka hobaoa* it will not be.

82. *banoa* seems to be a corruption of *kanoa*, which latter still is used exclusively by the Kera Mundas (near Ranchi).

83. The form for living beings is inflected as follows:

SINGULAR.

bangaiinga I am not

bangmea

bangaya

[*kanoya* and *kanuya* (Kera Mundari)]

DUAL.

banglinga }
banglanga }
bangbena
'bangkinga

PLURAL.

banglea }
bangbua }
bangpea
bangkoa (*kangkoa*)

84. From the above also Participles can be formed which are used as Adjectives.

<i>bangaing</i>	I, not being
<i>bangme</i>	thou „
<i>bangai</i>	he „
<i>bangling</i> }	we both „
<i>banglang</i> }	
<i>bangben</i>	you both,,
<i>bangle</i> }	we „
<i>bangbu</i> }	
<i>bangpe</i>	you „
<i>bangko</i>	they „

85. Examples:—

bangaing imta at the time when I am not present.

bangme ora lojana the house in which you do not live, is burned down.

dasi banko ora the house without servants.

enga bangai hon the motherless child. etc.

86. From the above will be seen that the Participle stands in the same number as the apposition (that which is not there), not agreeing with the noun to which the apposition belongs (that which has not)

87. Is the missing object an inanimate one, *bano* (*kano*) is used.

e. g. *daru bano disum* the country without trees

diriko bano ote the stoneless land

88. The negation "to be not" can also be rendered by *do ka*, *kage*, *nala*, *nalage* and *katani*, which latter also is flexible: *kataning*, *katanme*, *katani katana* (with inanimate objects) etc.

EXAMPLES.

aing nelekan horo kataning I am not such a man

aing kumburu nalage I am no thief

chia horoko katanpe ? Are you not men ?

aing christan nalage I am not a Christian.

nea daru nalage }
or *katana* } that is no tree.

89. From the negative forms *bano* and *bang* also nouns can be formed, (as from the positive forms cf. § 80), to denote the meaning of having not, possessing not; this is done by simply affixing *teni*, *-tenko*, *-akani*, *-akanko* :

bangaini (*bangaike* is not used).

tija banoteni one who has no clothes.

ote banoakanko people without land.
honko bangaini a childless one (masc. or fem.)
 etc.

90. The auxiliary verb *hobao* to become

PRESENT INDICATIVE.

Singular	<i>aing hobaotanaing</i>	} I become
	<i>aing hobaotana</i>	
	<i>hobaotanaing</i>	
	<i>am hobaotanam</i>	
	<i>ini, ae hobaotana, - ae</i>	
Dual.	<i>aling</i>	} <i>hobaotanaling</i>
	<i>alang</i>	
	<i>aben hobaotanaben</i>	
	<i>enking hobaotanaking</i>	
Plural.	<i>ale hobaotanale</i>	
	<i>abu hobaotanabu</i>	
	<i>ape hobaotanape</i>	
	<i>ako hobaotanako</i>	

Imperfect tense.

aing hobaotan taikenaing I became etc.

Perf. indef.

aing hobakanaing I became etc.

Perf. def.

aing hobajanaing I have become.

Future.

aing hobaoaing I shall become.

Pres. Subj.

aing hobaokaing I may become.

Pres. Part.

hobaotan becoming.

Perf. indef. Part.

hobakan having become

Perf. def. Part.

hobajan having become.

91. The Verb "*hobao*" is not used frequently ; the meaning of "to become" is mostly rendered by the passive forms of the verbs.

e. g. he will recover (lit. will become healthy) can be rendered thus : "*bugin hobaoae*", but the usual for is "*bugioae*".

92. *Hobao* is not only auxiliary verb, but is also used as absolute verb, *e. g.*

baba hobaoa there will be rice.*ka hobaoa* that will turn out a failure.*hobakan imta* when that happened.

THE INTRANSITIVE VERB.

93. First the conjugation of the verb will be given and at the end the necessary remarks regarding its formation etc.

The verbal root *hiju* to come.

DEF. PRE. INDIC.

Singular.	<i>aing hijutanaing</i>	} I come
	<i>aing hijutana</i>	
	<i>hijutanaing</i>	
	<i>hijutanam</i>	
	<i>hijutanae</i> (masc. and fem.)	
	<i>hijutana</i> (neuter)	

Dual. *hijutanaling* }
hijutanalang }
hijutanaben
hijutanaking

Plur. *hijutanale* }
hijutanabu }
hijutanape
hijutanako

Indef. Pres. Indic.

<i>hijujadaing</i>	I come	} This form of <i>hiju</i> is not used but in other verbs, as <i>senjadaing</i> , <i>jomjadaing</i>
<i>hijujadam</i>		

etc.

Pres. Subj.

hijukaing I may come

Imperf.

hijutan taikenaing I came

Future.

hijuaing I shall come

Indef. Perfect.

<i>hijukanaing</i>	} I have come*
<i>hijakanaing</i>	

Def. Perf.

hijulenaing I have come*

* "Has he come" ? Answer : "*hijakanae*"
i. e. he has come and is there still ; whereas
hijulena, he has come, means ; he was here,
but has gone already.

Pluperfect.

*hijulen taikenai*g I had come.

Pres. Conditional.

hijutanredoing if I come or came

hijutanredom etc.

Imperf. Conditional.

hijutan taikenredoing if I were coming

Future Conditional.

hijuredoing if I should come.

Indef. Perf. Conditional

hijuakanredoing if I had come

Def. Perf. Conditional.

hijulenredoing if I have been coming

Pluperfect.

hijulen taikenredoing if I had been coming

Imperative,

Sing. *hijume* come

Dual. *hijuben*

Plur. *hijupe*

Infinitive

hiju to come

Participle.

Pres. def. *hijutan* coming

Pres. indef. *hijujad* (this form of *hiju* is not used, but in other verbs, as *senjad* going ; *jomjad* eating.

Imperf. *hijutan taiken* that one who was coming.

Future. *hiju* he who is to come

Perf indef. *hijuakan* } having come,
 hijakan } he who has come.

Perf. def. *hijulen* } having come
 hijujan } he who has come

Other verbs also have the termination “*ken*”
f. i. senken gone.

Pluperfect *hijulen taiken* he who had come.

Explaining remarks to the formation of intransitive verb.

94. The Indicative mood of the Present definite *hijutanaing* is formed by affixing the Present Participle of *mena* “*tan*” to the verbal root *hiju*; and the further addition of the euphonical “*α*” and the respective personal pronoun in the abbreviated form, thus:—

Root; Pres. Part.; euphonical “*α*”; abbr. P. pron.
hiju — *tan* — *α* — *ing*

95. The abbreviated forms of the personal pronoun which are used, are the following.

1st pr. Sing. *ing* instead of *aing*
 2nd „ „ *m* „ „ *am*
 3rd „ „ *i, e* „ „ *ini, ae* for
 living beings

1st pr. Dual *ling* } instead of *aling* }
 lang } *alang* }
 2nd „ „ *ben* „ „ *aben*
 3rd „ „ *king* „ „ *enking, aking*

1st pr. Plural	<i>le</i>	}	„	„	<i>ale</i>	}
	<i>bu</i>				<i>abu</i>	
2nd „ „	<i>pe</i>		„	„	<i>ape</i>	
3rd „ „	<i>ko</i>		„	„	<i>enko</i>	<i>ako</i>

96. The terminations given under § 95 can only be used for living beings, With inanimate objects the termination is the euphonical “*α*” (see above § 94)

e. g. da: hijutana water comes, *i. e. it* rains
baria ora lojana two houses are burnt;
pura daru (or *daruko*) *uyulena* many
 trees have fallen.

97. The indefinite Present is formed by Root; pres.Part; euphonical “*α*”; abbr. pers. pron.
hiju — jad — α — ing:
 Instead of “*jad*” in many places also other forms are used, as “*yad*”, “*nad*” and “*lad*”.
 The meaning is often that of the historical present tense and also denotes the habit, as
oljadae he writes, *i. e. he can* write.
jomyjadae he eats, *i. e. he can* eat.

98. The modal sign of the Subjunctive mood is “*k*” which is affixed to the pure root with following “*α*” and abbreviated personal pronoun.
hiju—k—α—ing I may come.

99. Some verbs insert between root and modal sign an “*e*” for the sake of euphony,
e. g. dubekae instead of *dubkae* he may sit
 down

ruarekako they may return.

seterekaking they both may arrive.

100. The Imperfect is formed by adding the Imperfect of the auxiliary verb (*taikenaing*) to the Present Participle.

hijutan taikena-ing I was coming, I came.

101. An Imperfect also can be formed from the Present Participle, as

<i>jom - jad</i>	} <i>taiken - a - ing</i>
<i>- nad</i>	
<i>- yad</i>	
<i>- lad</i>	

I was eating, I ate

and this especially is used to express the habit (I used to).

senjad taikenaing I used to go.

senbarayad taikenako they used to walk about.

This form of *hiju* is not used, or if used at all, very scarcely only.

102. The Future is formed by affixing the abbreviated personal pronoun to the root with inserted "a"

hiju - a - ing I shall come

bird - a - ing I shall rise

am gojo - a - m thou wilt die.

sen - a - ko they will go

Remark. Also in Future some verbs add a euphonical "e" to the root:

dub - e - a - le we will sit down.

103. The Indefinite Perfect is formed with the modal form "*akan*", affixed to the root.

hiju - akan - a - ing I have come (and am still here)

birid-akan - a - e he is risen (and stands still, not lying down again).

104. The definite Perfect has several mood-roots, viz. *len*, *jan*, *ken* which are used with all verbs with few exceptions.

hiju - len - a - ing I had come.

birid - jan - a - e he had risen.

sen - ken - a - e he had gone.

These forms denote an action accomplished in a time gone by:

hiju - len - a - e he had come, he was here, but he has gone again.

105. The Pluperfect can be formed by the Participle forms of the definite Perfect: : "*len*" "*ken*", "*jan*" with the Imperfect of the auxiliary verb "*taikenaiing*":

e. g. *hijulen taikenaiing* I had come.

(but I went off again)

senken (senjan) taikenae he had gone

(but he returned)

This form however is used very scarcely and is only now and then heard outside of the Mankipatti and Sonpur.

I never have noticed a Pluperfect with "*akan*"

106. The Conditional mood is formed very simply, only “*re*” and “*redo*” being inserted in all tenses between the root of the tense and the termination, as

hiju - tan - redo - ing If I come.

senotan taiken-redo-ing If I went.

ruaplen-redo-ing If I have (had)
been returning.

dubakan-redo-m If thou hadst taken place, *jo:-redo* If it brought forth fruit (the termination is not used, because it is spoken of a tree or a plant, and that is treated as an inanimate being).
but

ini hijulen-redo-e if he had (the man)
returned.

107. What has been said in § 66 about the translocation of the personal termination also pertains to the conditional forms.

e. g. gapam senredo kam tebaya if you
will go to-morrow, you will not reach.

108. The Imperative has special forms only for the 2nd persons of the Singular, Dual and Plural number, in which *me*, *ben* and *pe* respectively are affixed to the verbal root *e. g.*

Singular: *hiju-me* come !

Dual: *hiju-ben* come ! (you two)

Plural: *hiju-pe* come !

For other forms of admonition or exhortation the Subjunctive mood is used, as

hiju-kako they must (shall, may) come
sen-kae he shall (may) go.

109. Instead of the above named terminations, others also are in use, as for example for the 2nd persons Singular.

orongem (for *orongeme*) bring it ("e") out.

hijumea come (Singular)

hijubena come (you both).

hijupea come (Plural).

This latter form is generally used by children amongst themselves, but not for grown up people which would be irreverent. Persons in higher position sometimes call those of lower position with that form, but it always sounds unpleasant; it is better therefore, to say

hijupega or *hijupe hale* come.

orongtam bring out (Sing.).

orongtaben bring out (Dual) } a thing

orongtape bring out (Plural) }

en daru ma:tam cut the tree.

110. The Infinitive is the root of the verb:

hiju to come

jom to eat

nu to drink

111. The Participles have double form, that of an Adjective and that of a Noun.

The former is made by affixing the Indicative characteristic to the root, viz.

Present:—*tan* and *jad*, *nad*, *yad* and *lad*, definite and indefinite *e. g.*

hijutan coming
senjad going
olnad writing
ma:yad cutting
jomlad eating

Imperfect:—*tan taiken*

Future: This is the root of the Verb. *e. g. sen horoko* the people who will go.

If the stem terminate in a vowel, this is lengthened: *e. g. hijū horoko* the people who will come. This also often is done with the vowel of the stem: *e. g. jōm horoko* the people who will eat.

The Future Participle is expressed by reduplication also *e. g. jojom horoko* the people who will eat. *tutuing horoko* the people who will shoot (the arrow)

mamā: horoko the people who will chop, cleave (wood).

Partic. Perf. indef and *def.*—*akan* (*kan*, *-ken*), *jan*, *-len* are affixed to the stem.

e. g. orongakan horo the man who has come forward.

senken horoko the men who have gone.

The Participle of the *def. Perfect* is formed also by affixing “*te*” or “*chi*”, if the reference to an action follows:

e. g. dubjante kajikedaē having sat down,
 he said,

seterlenchi goējanaē having arrived
 he died.

The Participle of the PLUPERFECT is formed from the Pluperfect, analogous to the Part. Imp. from the Imperf.

e. g. rakablen taiken horo the man who had been ascending.

hijulen taiken horo the man who had been coming (viz. at that time).

112. *Substantive Participles* (Participle nouns) are formed by affixing "i" or "ni" to the respective Participle ; but the following only are in use :

Present : *hijutan-i* the coming one, the man who comes.

(other forms as *hijuyad-ni*, *hijunadni* are not in use).

Imperfect: *hijutan taikeni* the one who comes.

Future: *hijūni* the one who will come.

Indef. Perf : *hijuakan-i* the one who has come.

Def. Pert. *hijulen-i* the one who had come.

Pluperfect. *hasulen taiken-i* the one who had been ill.

rakablen taikeni the one who had ascended

113. Table of all modal terminations of the Intransitive Verb.

Pres. def. ind. *hiju-tan-a-ing*

Pres. indef. *hiju-jad-a-ing*

- *nad* -

- *yad* -

Pres. Subj. *hiju-k-a-ing*

Imperf. def. *hijutan taiken-a-ing*

Imperf. indef. *hiju-jad* } *taiken-a-ing*
 -nad }
 -yad }

Future. *hiju-a-ing*

Perf. indef. *hiju-akan-a-ing*

Perf. def. *hiju-len-a-ing*

-jan -
 sen-ken-a-ing

Pluperf. indef. *hiju-akan-taiken-a-ing*

Pluperf. def. *hiju-len taiken-a-ing*
 sen-ken taiken-a-ing
 orong-jan taiken-a-ing

Pres. Condit. *hiju-tan-redo-ing*

Def. Imperf. Condit. *hiju-tan taiken-redo-ing*

Indef. Imperf. Condit. *hiju-jad-taiken-redo-ing*

Fut. Condit. *hiju-redo-ing*

Indef. Perf. Conditional : *hiju-akan-redo-ing*

Def. Perf. Conditional : *hiju-len-redo-ing*

Indef. Pluperf. Conditional : *hiju-akan taiken-*
 redo-ing

Def. Pluperf. Condit. *hiju-len* } *taiken-redo-ing*
 -jan }
 -ken }

Imperative. *hiju-me,-ben,-pe*
 -mea,-bena,-pea
 -tam,-taben,-tape

Infinitive *hiju* (stem)

PARTICIPLES.

Pres. def, *hiju-tan* Part. noun: *hiju-tan-i*
 „ Pl. *hiju-tanko*
 Pres. indef. *hiju-jad* „ *hiju-jad-ni*
 -nad Pl. - *jadko*
 -yad
 -lad

Imperf. def. *hiju-tan taiken* *hiju-tan taiken-i*
 Pl. *taikenko*

Imperf. indef. *hiju-jad* }
 -nad } *taiken* „ *hiju-jad-taiken-i*
 -yad } Pl. *taikenko*
 -lad }

Fut. *hijū* (vowel of stem lengthened) *hijū-ni*

„ Pl. *hijūko*
 Perf: indef: *hiju-akan* „ *hiju-akan-i*
 „ Pl. *hijuakanko*

Pert: def: *hiju-len* } „ *hiju-len-i*
 -jan } „ Pl. *hijulenko*
 -ken } „ *orong-ken-i*
 „ Pl. *orongkenko*

Plupref. indef. *hiju-akan taiken* *hiju-akan taiken-i*
 „ Pl. *hiju-akan taikenko*

Pluperf: def: *hiju-len* } *taiken*
 -jan }
 -ken }

hiju-len taiken-i
 Pl: *hijulen taikenko*

114. The Transitive Verb

is in most tenses, also in the moods derivated from them, formed like the intransitive verb.

This rule is not observed in the forms of the Perf. and Pluperf. tenses and their moods.

Terminations of the indef. Perf: (Cf. the Latin Present Perfect).

—*akad* and *-akai*, which has happened just now ; effect lasting.

—*tad* and *tai* } action accomplished, done some

—*ked* and *ki* } time ago, effect lasting.

Termination of the def. Perf. (historical Perfect)—*led* action accomplished, effect gone.

Termination of the Pluperf. indef.

—*akad taiken*

„ „ „ Pluperf. def.

—*led* } *taiken*—
—*li* }

115. The greatest difficulty of the transitive verb is the insertion of direct and indirect object in the forms of the verb, either after the root or between tense-characteristic and personal termination.

The object is expressed by abbreviated forms of the personal pronoun:

116. These abbreviated forms are:

1st Ps. Sing. *-ing* I

2nd „ „ *-m, -me* thou

3rd „ „ *-i* he, she

-e it.

1st Ps. Dual	-ling	we both (excl.)
	-lang	„ „ (incl.)
2nd „ „	-ben	you both
3rd „ „	-king	they both
1st Ps: Plural	-le	we (excl.)
	-bu	„ (incl.)
2nd „ „	-pe	you
3rd „ „	-ko	they

117. From the following examples it will be seen how the personal Pronouns are inserted in the different forms of the verb.

Pres. def. The abbreviated pronoun is inserted between stem and tense characteristic.

Pres. def. Indic.

Sing. 1st Ps. *aing* *abung-me-tan-a-ing* or only
abungmetanaing I wash thee
abungitanaing I wash him (her)
abungetanaing I wash it
abungbentanainag I wash you both
abungkingtanaing I wash them both
abungpetanaing I wash you
abungkotanaing I wash them

Sing. 2nd Ps. *abungingtanam* thou wasthest me
abungitanam thou wasthest him (her)
abungetanam thou wasthest it
abungkingtanam thou wasthest them
both
abungkotanam thou wasthest them
abunglingtanam thou wasthest us two
(excluding the person spoken to)

abunglangtanam thou wasthest us both
 (including the person spoken to)
abungletanam thou wasthest us
 (excluding the person spoken to)
abungbutanam thou wasthest us
 (including the person spoken to)

Sing. 3rd Ps. *abungingtanæ* he washes me
abunglingtanæ he washes us two
 (excl.)
abunglangtanæ he washes us two
 (incl.)
abungitanæ he washes him (her)
abungetanæ he washes it
abungletanæ he washes us (excl.)
abungbutanæ he washes us (incl.)
abungmetanæ he washes thee
abungbentanæ he washes you both
abungpetanæ he washes you
abungkingtanæ he washes them both
abungkotanæ he washes them

Dual 1st Ps. *abungmetanaling* we two wash
 thee etc.

2nd Ps. *abungingtanaben* you both wash
 me etc.

3rd Ps. *abungingtanaking* they both wash
 me etc.

Plural 1st Ps. *abungmetanale* we wash thee

2nd Ps. *abungingtanape* you wash me

3rd Ps. *abungingtanako* they wash me
 etc.

Pres. indef. *abung-jad-a-ing*

Here the abbreviated personal pronoun is inserted between the tense characteritic "*jad*" and the euphonic "*a*", thus:

abung-jad-me-a-ing I wash thee
abung-jad-ko-a-ing I wash them
abung-jad-pe-a-ko they wash you
 etc.

118. If the Object is the 3rd Ps. Sing. of the personal pronoun, it can be rendered thus:—

nel-jai-a-ing I see him.
idi-jai-a-ing I am leading him away

119. In the case of the object being an inanimate one, it is not expressed, as:

neljadaing I see it
daru neljadaing I see the tree

The same rule is observed with the other forms of the indef. Pres. "*nad*" and "*yad*" e. g.

dalnadiaing I beat him (her), but
dalnadaing I beat it
maga dalnadaing I thrash surgooja
ma:yad-i-aing I cut him (her)
ma:yad-aing I cut it
daru ma:yad-aing I cut the tree

Present Subj. *abung-k-a-ing* I may wash
abung-i-kaing I may wash him (her)
abungekaing I may wash it

The Impf. is treated, as the def. Pres. Indic.
abungtan taikenaing I was washing
abungletan taikenako they were washing us.

abungkingtan taikenaking they both
were washing those two

The Future takes the abbreviated personal pronoun between the root of the verb and the personal termination.

abung-a-ing I shall wash

abung-i-aing I shall wash him (her)

abung-ko-aling we both shall wash
them.

Indef. Perf. *abungakadaing*
abungkedaing
abungtadaing
abungtaaing

The abbreviated personal pronoun is inserted between tense characteristic and personal termination, as:

abungakadmeaing I have washed thee

abungtadkoaing I have washed them

abungkedkingae he has washed them
both.

120. If the Object be indicated by the 3rd Ps. Sing, it can be said:

<i>abungakadiae</i>	} he has washed him
<i>abungtadiae</i>	
<i>abungkediae</i>	

but more usual are the forms

<i>abungakaiaing</i>	} I have washed him
<i>abungtaiaing</i>	
<i>abungkiaing</i>	

or 3rd Ps. Sing.

<i>abungakaiaie</i>	} he has washed him
<i>abungtaiaie</i>	
<i>abungkiaie</i>	
	(her)

121. The same it is with Perf. def.
abungledaing I have washed
abungledmeako they have washed thee
abungledkoaking they both have
washed them,

but the 3rd Ps. of the Pers. pronoun
abungliaie he has washed him.

The Pluperfect is formed like the Perfect,
it is derived from:

Pluperfect indefinite

abungakadme taikenaing I had been washing
thee

abungakai taikenae he had been washing him

abungki taikenaking they both had been
washing him

abungtadpe taikenako they had been washing
you

abungkedking taikenae he had been washing
them both

etc.

Pluperf. def,

abungledpe taikenae he had been washing you

abungli taikenako they had been washing him

abungled taikenaking they both had been
washing it

etc.

122. The Conditional Moods are treated like the Indicative Moods of the tenses, they are derived from. Regarding the insertion of the abbreviated personal pronoun and that of *re* or *redo* before the abbreviated personal termination, compare § 106.

Pres.def.Ind.1st Pers. *abungmetanredoiing*

„ 3rd „ *abungitanredoiing*

Pres.indef.Ind.1st Ps. *abungjadmeredoiing*

„ 3rd „ *abungjairedoiing*

Imperf. Sing 1st Ps. *abungmetan taikenredoiing*

„ 3rd „ *abungitan taikenredoiing*

Future „ 1st „ *abungmeredoiing*

„ 3rd „ *abungiredoiing*

Perf. indef. 1st „ *abungakadmeredoiing*

„ 3rd „ *abungakairedoiing*

Perf: def: „ 1st „ *abungledmeredoiing*

„ 3rd „ *abungliredoiing*

Pluperf: indef: 1st „ *abungakad taikenredoiing*

„ 3rd „ *abungakai taikenredoiing*

Pluperf: def: 1st „ *abungkedme taikenredoiing*

„ 3rd „ *abungki taikenredoiing*

123. The Imperative is formed by inserting the pers. pronoun between root and termination:

Sing: *abungingme* wash me

abunglingme wash us two

abungleme wash us (excl.)

abungbume wash us (incl.)
abungkome wash them
abungime wash him
abungeme wash it
abungkingme wash them both

Dual *abungingben* wash me, you both
abungleben you both wash us (excl)
 etc.

Plural *abungingpe* wash me
abungipe wash him
abungkingpe wash them both

124

Participles.

Pres. def.

Adjective form: *abungtan* washing
abungitan washing him (her)
abungetan washing it
abungkotan washing them
abungletan washing us (excl)
 etc.

Substantive form: *abungetan* the one washing it.
abunglangtani the one washing us
 both (incl.)
abungpetani the one washing you

Participle Pres. indef.

Adject. form: *abungjad* washing
abungjadme washing thee
abungjai washing him (her)
 etc.

Subst. form: *abungjadni* the washing one
abungjadkoni the one washing them
abungjaini the one washing him
 (her) etc.

Part. Fut.

Adject. form: *abung* who will wash
abungbu who will wash us
abungi who will wash him (her)
abunge who will wash it
 etc.

Subst. form: *abungni* the one who will wash
abungleni the one who will wash us
abungini the one who will wash
 him etc.

Part. Perf. indef.

Adject. form: *abungakad* having washed
abungakai } having washed him
abungki } (her)
abungakadle having washed us
 etc.

Subst. form: *abungakadni* the one having washed
abungakadbu the one having
 washed us
abungakaini the one having washed
 him (her)
abungakaiko the people having
 washed him (her)
 etc.

Part. Perf. def.

Adject. form: *abungled* having washed
abungledko having washed them
abungledbu having washed us
 etc.

Subst. form: *abungledbuni* the one having washed us
abungledkoni the one having washed them
abunglini the one having washed him etc.

125. Examples to the transitive Verb.

Pres. def. Indic.

apu hone dularitana The father loves the son
Somra bhuihar otetae jarpesgi oletanae Somra
 Bhuihar lets out his field
Chinamentem kisialetana ? Why are you angry with us ?

En hoꝛo mid barom san bar ganꝓate akaringetanae. That man sells one load of wood at 2 annas.

Pres. indef.

Hontaing hasutanae My child is sick but
mendonā; dā; nujadae. drinks water now.
Enga hontekuri The mother takes her
idijaiāe. daughter away.
Tisinggapa sarkar hita Nowadays Government
nang ꝓaka omjadae. give money for seed-corn.
Keoñt horoko gara The ferry-man ferries
paromjadkoe. the people over the river.

Pres. Subj.

Lija kiring do kiringe- He may buy the cloth,
kae, kaing tusinga. (but) I will not put it on.

Uriko au do aukokae, He may bring the oxen,
kaing gūpia. (but) I will not pas-
 ture them.

Ma: lekae mente achu- He told him, he should
tadiae. cut us.

Zamindar sarasari- The Zamindar will go
peae. to law with you for the
 rent.

Answer: Mar sarasari- Well, let him do it !
lekae !

Imperf. def.

En master turi chandu That teacher taught us
ituletan taikenae. six months.

Yisu disum disum Jesus wandered about
honorbaratanlo hasu- in the country and
tanko bugikotane healed the sick people.
taikena.

En haga isu uli daru That brother planted
roatane taikena. many Mango-trees.

Ne hoꝝo sida isu bugina This man used to do
omaingtane taikena, me much good for-
na: sigidingtanae. merly, but now he is
 persecuting me.

Imperf. indef.

Honder Dudri piꝝ re I saw you last week at
neladme taikenaing. the Dudri Bazar.

Nige kuꝝi honko dipute This one brought girls
idijadko taikenae. to the (coolie) Depôt.

Honte korake daljai He was beating his boy.
taikenae.

Raja goëjanae, ini The king is dead, he
prajakotae purage gave his subjects
dukujadko taikenae. much trouble (treated
them very badly).

Future.

Paincha kaing omamea, I will not borrow you
kam rua-rainga. anything, as you never
return the loan.

Nete hijupe, kaing Come here, I will not
dalpea. beat you.

Nimir uriko kaing I will buy no oxen now,
kiringa, gonong the price has risen.
rakabakana.

Kaing parhaumea, I will not teach you,
puthi kam kiringa. because you will not
buy books.

Perf. indef.

Honkotamko bugileka- You have washed your
tem abungakadkoa. children well.

En guru honkotae bugi- That teacher has taught
lekate ituakadkoae. his children well.

Honder hulang sadom The day before yester-
kiringkiaing. day I bought a horse.

Apilren Gomike haga- The judge of appeals
taing jelkie. has cast my brother
into the Jail.

Perf. def.

Ate misi, honkotam Halloh, sister, why
chinamente kam have you not washed
abungkedkoa ? your children ?

- Answer:** *Abungledko- Sir, I washed them*
aing, Gomke ! (but they have
 become dirty again)
- Chiate sadom kam ki- Why did you not buy*
ringkia ? a horse ?
- (**Answer:**) *Kiringli- I bought one, but it*
aing, goëjanae died.
- Diku nalisledleae dis- The owner of the*
misjanatae. village has taken up a
 suit against us, (but)
 he lost it.

Pluperfect indef.

- Honkotaing neladkoam? Have you seen my*
 children ?
- (**Answer**), *Hege, sardar Yes, a Sardar was*
idijadko taikenae. leading them away.
- Ni bonga eserakai He was possessed by a*
taikenae. devil.
- Saram kesedakai tai- They had surrounded*
kenako. the stag (but he es-
 caped).
- Kumburuko jelakadko They had imprisoned*
taikenako. the thieves (but they
 have run away).

Imperative.

- Govindpurte go:- Take me away to*
idingpe. Govindpur (sc. in the
 Palki).
- Ne darura ror kotoko Cut the dry branches*
ma:epe. of this tree.
- Tikinjana, uriko It is noon, loosen the*
rarakope. oxen (i. e. stop plough-
 ing).

<i>Ne kupa honking hasu-</i>	These two girls are
<i>tanaking, bugilekate</i>	sick, give them the
<i>ranukingme.</i>	medicine well.

Part. Pres. def.

<i>En sepahi ne hagake</i>	Has that constable
<i>dalkiae chi ?</i>	beaten this brother ?
<i>He Gomke, dalitanaing</i>	Yes, Sir, I have seen
<i>neladia.</i>	him beating him.
<i>Inike babataing ire-</i>	I have seen him cutting
<i>tan neladiaing (or</i>	my rice.
<i>irtanaing neladia).</i>	
<i>Itupetan guru</i>	Where is the master
<i>okotaria ?</i>	who teaches you ?
<i>Tamarsa jomtan imta</i>	I catch the flying foxes
<i>hapukoing pasejadkoa.</i>	when they are eating
	custard-apples.

Part. Pres. indef.

<i>Hon abungjai kupa</i>	Who is the woman
<i>okoetani ?</i>	who washes the child ?
<i>Apea hature jetai ur</i>	Is there any one in your
<i>kiring horo menaya</i>	village who would buy
<i>chi ?</i>	skin ? (lit: a skin-
	buying man).
<i>Hatu hatu senbara-</i>	This is the man, who,
<i>tanlo horoko uskur-</i>	going from village to
<i>jadkoni nigetani.</i>	village, instigates the
	people.
<i>Asuljading taiken</i>	The man who support-
<i>horo goejanae.</i>	ed me, is dead.

Fut. Participle.

*Na: asuling horo
okoëtani ?*

*Apuing goëjanae,
orara kami nēlni
ainggetani.*

Who is the man who
will support me now ?

My father is dead,
I am now the master
of the house (lit: I am
he, who will look after
the business of the
house).

Itupe guru bangaya ?

Is there no teacher for
you ? (lit: a teacher,
who will teach you, is
he not ?)

*Orataing akaringea,
mendo kiring horo
bangaya.*

I will sell my house,
but there is no one to
purchase it.

Perf. def. and indef.

*Uriko gupitan
honko nirjanako,
kula miad uri hua-
kiae.*

The boys herding the
cattle have run away ;
the tiger killed an ox.

*Dalakadle horo Da-
roga sabkiae oro
Ranchite chalānkiae.*

The Daroga has caught
the man who had
beaten us and trans-
ported him to Ranchi.

*Rajake goëki horo
phasijanae.*

The man who has killed
the king, has been
hanged.

*Yisu honke sigidlì
raja goëjanae.*

The king who perse-
cuted the child Jesus
is dead.

126. The Passive Voice

The formation of the Passive Voice is very simple. The tenses which are not agreeing in form with those of the intransitive verb, (Perf. def., indef. and Pluperfect), are formed by inserting "o" between verbal stem and tense-characteristic.

This will be seen from the following example.

Def. Pres. Indic.

Sing. *abung-o-tan-a-ing* I am washed
 abungotanam
 abungotanae (M. and Fem.)
 abungotana (Neuter)

Dual. *abungotanaling* (excl.)
 abungotanalang (incl.)
 abungotanaben
 abungotanaking

Plur. *abungotanale* (excl.)
 abungotanabu (incl.)
 abungotanape
 abungotanako.

Indef. Pres. Indic.

Not used

Pres. Subj. *abungokaing* I may be washed
 abungokam
 etc.

Imperf. *abungotan taikenaing* I was washed
 abungotan taikenam
 etc.

Fut. *abungoaing* I will be washed
 abungoam
 etc.

Perf. indef. *abungakanaing* I have been washed
 abungakanam
 etc.

Perf. def. *abungjanaing* } I have been
 abunglenaing } washed
 abungjanam }
 abunglenam }
 etc.

Pluperf. indef. *abungakan taikenaing* I had
 been washed
 abungakan taikenam
 etc.

Pluperf. def. *abungjan (abunglen) taikenaing*
 I had been washed
 etc.

Cond. Def. Pres. *abungotanredoing* If I be
 washed
 abungotanredom
 etc.

Cond. Imperf. *abungotan taikenredoing* If I
 were washed
 etc.

Cond. Fut. *abungoredoing* If I should be washed
 etc.

Cond. Perf. indef. *abungakanredoing* If I may
have been washed.

Cond. Perf. def. *abungjan (abunglen) redoing*
If I have been washed.

Cond. Pluperf. indef.
abungakan taikenredoing If I had
been washed
etc.

Cond. Pluperf. def.
abungjan } taikenredoing
abunglen }
If I would have been washed
etc.

Pres. Imperative.

abungome be washed
(around Ranchi *abungome* also means "wash
thysself").

abungoben
abungope

The Future.

would be formed by lengthening "o", but is
not in use.

Perf indef.

abungakanme be washed
f. i. *aing hijulo abungakanme* have your-
self washed when I will come.

Inf. Pres.

abungo to be washed.

127

Participles.

Pres. Adject. form: *abungotan* being washedSubst. form: *abungotani*Fut. Adject. form: *abungo* being to be washed.*f. i.* *abungo hon* the child which will be washed.Subst. form: *abungōni*Perf. indef. Adject. form: *abungakan*Subst. form: *abungakani*Perf. def. Adject. form: *abungjan (abunglen)*Subst. form: *abungjani (abungleni)*Pluperf. indef. Adject. form: *abungakan taiken*Subst. form: *abungakan taikeni*Pluperf. def. Adject. form: *abungjan (abunglen)*
taiken

Subst. form:

abungjan (abunglen) taikeni

128.

The reflexive Verb.

The reflexive verb is formed by inserting "n" after the verbal stem, if terminating in a vowel; by inserting "en", if the stem terminates in a consonant.

f. i.

duku-n-tanaing I give myself
trouble

dal-en-tanaing I beat myself.

129.

Example.

Pres. def. Indic. *dalentanaing* I beat myself
dalentanam
dalentanae
 etc.

Pres. indef. Indic. (*dalenjadaing*) is not used

Pres. Subj. *dalenkaing* I may beat myself

Imperf. *dalentan taikenaing* I was beating myself.

Fut. *dalenaing* I will beat myself

Perf. indef. (*dalenakanaing*) is not used

Perf. def. *dalenjanaing* I have beaten myself

Pluperf. def. *dalenjan taikenaing* I had beaten myself

Imperative. *dalenme* beat thyself.

PARTICIPLES.

Pres Adj. form: *dalentan* Subst. form *dalentani*

Imperf. „ *dalentan taiken*

Subst. form: *dalentan taikeni*

Fut. Adject. form: *dälen*

Subst. form: *däleni* Pl. *dälenko*

Perf. def. Adj. form: *dalenjan*

Subst. form: *dalenjani*

Pluperfect Adj. form. *dalenjan taiken*

Subst. form. *dalenjan taikeni*

130. The Verb connected with the negation.

The negation "*ka*" precedes the verb, and the personal pronoun is attached to it (not to the verb) in the abbreviated forms.

e. g. *senotanaing* I go

ka-ing senotana I do not go

tainaing I will remain

ka-ing taina I will not remain

abungkoaing I will wash them

ka-ing abungkoa I will not wash them.

131

Remark.

If the personal pronoun be preposed, emphasis is laid upon it, as:

aing kaing senoa I will not go i. e. another may go, if he likes.

Similary also:

kaing sen(o)a aingdo I certainly will not go.

132. The negation "*ka*" also is used with the personal pronoun only to express the meaning of "I will not".

Sing. *ka-ing-a* I will not

kama

kaia.

Dual: *kalinga*
kalanga

Plur. *kalea*
kabua
kakoa

133. A verb also is formed by "tana" with the negation "ka"

kaingatana
kamatana
kaiatana
kakingetana
kapeatana
kakoatana
 etc.

e. g. chabi halangeme take the key up
 (from the floor)

Answer: *kainga* no ! (lit. "not I that"
i. e. I will not do that)

A third person would then say:
kaiatana he does not do it, he is unwilling to
 do it.

134. Also the Perfect can be formed thus:

e. g. Sing. 1st Ps. kaingakena I did not like
 to do it, said "no".

2nd Ps. *kamakena*

3rd Ps. *kaiakena*

Dual. 3rd. Ps- *kakingakena*
 etc.

135. Also the Conditional Mood with affixed *re* and *redo* can be formed thus, e. g. *kaiaredo sabkite neta: auime* if he should be unwilling, lay hold on him and bring him here.

All negative forms of the transitive and intransitive verb can be made according to the rules, given above.

136. A special remark must be made as to the Imperative with the negation.

The prohibitive form is made with "*alo*" i. e. "do not do".

The construction of the form is as follows:

Imperative. Sing.	<i>seno-me</i>	go
Dual.	<i>seno-ben</i>	go you both
Plur.	<i>seno-pe</i>	go you many.

NEGATIVE IMPERATIVE:

Sing.	<i>alo-m senoa</i> or <i>seno</i>	do not go
Dual.	<i>alo-ben senoa (seno)</i>	
Plur.	<i>alo-pe senoa (seno)</i>	

As shown in the above-given instances, the abbreviated forms are affixed to the negation, not to the verb ("*m*" instead of "*me*"). The literal translation of *alo-m-senoa* would be from behind this: "the going, thou do not do".

137. Remarks.

Instead of *alo-m senoa* also is used: *alom sen*, instead of *alo-ben senoa*: *aloben sen*, instead of *alo-pe senoa*: *alope sen*, but only with the intrans. Verb.

138. *alo-m, alo-ben, alo-pe* with affixed "a" are also used absolute, i. e. without a Verb.

e. g. *aloma* (do) not (do) that

Dual. *alobena*

Plur. *alopea*

.These forms are often used instead of the simple negation.

139. With *alo* also the Pres. Subjunctive is formed, to express the 3rd Ps. of the negated Imperative.

e. g. *alokae sen* he shall (may) not go

Dual. *alokaking sen*

Plur. *alokako sen*

140. Instead of the above forms, in some tracts are used the forms:

alo senkae

alo senkaking

alo senkako

141. The first person *alokaing, alokaling, alokabu* seems to be found only in interrogative sentences, e. g.

Order: *neta: alom hijua !* do not come here !

Question: *china, alokaing sena ?* Why ? I am not to go ?

Order: *aloben dalia* do not beat him, you two !

Question: *ni sidare dalkedlingae, china, alokale dali ?* He has beaten us first, shall we not beat him then ?

Order: *en horoko alope tolkoa* do not bind those people !

Question: *enko alea harako kumbrukedkoako, china alókale tolkoa ?* They have stolen our oxen ; why shall we not bind them ?

142. The transitive verb connected with
“*alo*”

Examples: *alom abungkoa* do not wash them
alom dalinga do not beat me
alom jomea do not eat that
aloben orongkoa do not bring them
out, you both.
alope dukulea do not trouble us
etc.

Instead of *alom abungkoa* also can be said *alom abungko* ; instead of *alope dalia*: do not beat him, *alope dali* ; instead of *alokako goëko* they shall not kill him, *aloko goëkoka* etc.

143. The Reciprocal verb is formed by inserting “*p*” with the following vowel of the verbal stem in the root *e. g.*

kuli to ask, recipr. *ku-pu-li* to ask each other.
nel to see, recipr. *ne-pe-l* to see each other.
sab to catch, recipr. *sa-pa-b* to catch each other

tuing to shoot, recipr. *tu-pu-ing* to shoot each other, (said about bow and arrow).

ma: to cut, recipr. *ma-pa* to begin a fighting,
to fight (with sword or tiger
axe.)

eger to scold, recipr. *e-pe-ger* to quarrel.

144. The conjugation is that of the transi-
tive verb, e. g.

Pres. def. 3rd Ps. Dual. *sapabtanaking* they
both are catching
each other.

Pres. indef. 3rd Ps. Plur. *sapabtanako* they all
are catching each
other.

Imperf. 1st Ps. Plur. *sapabtan taikenale*
we all were catching
each other.

Perf. 2nd Ps. Plur. *sapabkenape* you
caught each other.

Fut. 3rd Ps. Plur. *sapabako* they will
catch each other.

Imper. Pres. 2nd Ps. Dual *sapabben* catch each
other, you two.

Cond. 3rd Ps. Plur. *sapabredoking* if they
catch each other.

etc.

145.

Examples.

Mudam opomben.

Change the rings (at the wedding ceremony).

*Enga oro hontekuri
nepeljanahi chopoja-
naking.*

Mother and daughter
kissed each other
when they met (lit;
having seen each
other).

*Somra diku babatainga
irjada mente nelkichi
dapaljanaking.*

When Somra saw the
Zamindar cutting his
(Somra's) rice, they
began to beat each
other.

*Ne setaking hupuaking,
alope jopakinga.*

These two dogs will bite
each other, let them
not come together.

*Hanar oro kimin epe-
rangtan taikenaking,
pracharak kae hiju-
lenredo honang, dapal-
janteaking.*

Mother - in - law and
sister - in - law were
quarreling, if the
catechist had not
come, they would
have beaten each
other.

146.

Auxiliary Verbs

are mostly used in connection with other verbs; if standing alone, a verb must be understood.

dari to be able; the conjugation is that of the transitive verb.

Pres. Indic. 1st Ps.	<i>daritanaiing</i>	I can, am able
	2nd Ps. <i>daritanam</i>	
	3rd Ps. <i>daritanae</i>	
Imperf. 1st Ps.	<i>daritan taikenaiing.</i>	
Fut. 1st Ps.	<i>dariaiing</i>	
Perf. indef. 1st Ps.	<i>darijadaing</i>	not used
Perf. def. 1st Ps.	<i>darikenaiing</i>	(<i>darikedaiing</i> not used)
Cond. Fut. 1st Ps.	<i>dariredoing</i>	
Pres. Part.	<i>daritan</i>	
Subst. form:	<i>daritani</i>	
Pres. Part.	<i>dariken</i>	(adj. form)
	<i>darikeni</i>	(subst. form).

EXAMPLES.

<i>sen daritanaiing.</i>	I can go (at once, now).
<i>sendariaiing.</i>	I can go (if you like, if I am ordered to go).
<i>Hiju Somwar pancha- yatre hiju kaing da- ria, honing kora arandioae.</i>	On Monday next I will be unable to appear at the meeting, as my son's marriage will take place then.
<i>China oldariam ?</i>	Can you write ?
<i>Parhaudoing daria, ol kaing daria.</i>	I can read, but not write.
<i>Chinamente otetam kam sikedam ?</i>	Why have you not ploughed your field ?
<i>Siu kaing daria, hara- ko goejana,</i>	I cannot, the oxen died.

147. *ichi* and *iri* to let, to permit.

EXAMPLES.

- | | |
|------------------------------|------------------------|
| <i>Kora hon orate sen</i> | Let the boy go home, |
| <i>ichime, hasutanae.</i> | he is sick. |
| <i>He gomke, diku ote-</i> | Sir, the Zamindar does |
| <i>taing kae siu iringa.</i> | not allow me to |
| | plough my field. |
| <i>Daroga hagako sab-</i> | The Daroga has |
| <i>kedkote thanate idi-</i> | caught the brothers |
| <i>kedkoa, kae sen</i> | and brought them to |
| <i>ichikotana.</i> | the Police-station; |
| | he does not let them |
| | go. |

148. *rika* to make, to let.

EXAMPLES.

- | | |
|-----------------------------|-----------------------|
| <i>Am landiatanme, pura</i> | Thou art lazy, I will |
| <i>kami rikameaing.</i> | make thee work |
| | properly. |
| <i>Taino sanangeadinga,</i> | I wanted to stay, but |
| <i>mendo gomke senri-</i> | the gentleman |
| <i>kakedingae.</i> | ordered me to go. |
| <i>Tinguakanle taikena,</i> | We were standing, but |
| <i>mendo gomke dubri-</i> | the gentleman made |
| <i>kakedleae.</i> | us sit down. |

149. *chaba* to finish.

EXAMPLES.

- | | |
|--------------------------|---------------------------|
| <i>China honko mandi</i> | Have the children |
| <i>jom chabakedako ?</i> | finished their meal ? |
| | (lit: finished the rice). |

- Nea ol chabakedta* When you will have
chuttim namea. finished writing this,
 you will get leave.
- Chiminang sän mena ?* How much fuel is
 there ?
- Miado banoa, gomke,* Nothing (lit: one (scil.
chabajana. piece) even not), it is
 finished

150. *hoka* to cease, to stop. When used alone, a verb is to be understood.

EXAMPLES.

- Chiminang ghari kuli* How long time did the
kamikenae ? coolie work ?
- More ghanta.* 5 hours.
- Kami hokakae.* He may stop.
- Nimiang alope gulea,* Do not make such
kauri hokaepa. noise, stop crying.
- Da: gama hokakedae,* The rain has stopped,
dolabu senoa. we will go.

151. *ete:* to begin.

EXAMPLES.

- Apraära singi hoba-* It is 7 o'clock, begin
jana, mar kami ete:pe. to work.
- Chiula skul ete:oa ?* When will the school
 begin ?
- Ini kami ete:tan tai-* He had begun to work,
kenae, mendo mid but stopped again
ghanta kamikedchi after one hour,
bagikedae.

152. *ruar* again; used with and without verb.

EXAMPLES.

Paiñcha omakadme When will you return
taka chiulam omiru- the loan I gave you?
arainga?

Ainga kami mena, I am busy, come again
gapa hijuruarme. to-morrow.

Ja, senome, mon aurim Go away; as long as
ruarea, aingta: alom you have not changed
hijuruara. your mind, do not
come again.

153. *sab* to catch, to seize and *idi* to take away, to carry off, *sabidi* to seize and carry off.

EXAMPLE.

Sipahiko kumburuko The policemen caught
sabidikedkoako the thieves and took
them away.

154. *nir* to run can be connected with many verbs, in the meaning of "quickly".

EXAMPLE.

Nir bolome. Go in quickly (lit. go
running in).

Seta orare nir bold- The dog ran in the
jante hon habkiaa. house and bit the
child.

155. Sometimes 3 verbs are connected and form one verb, as

Nea kasing go:didaria. I cannot take this
away.

Jom-chaba-dariam ? Can you eat this ?
Idu hiju-ruar dariaing. I don't know (lit: who knows ?) whether I can return.

Here also must be mentioned a number of postpositions which can be verbalized.

156. *ayar, ayur* before, in front
Ayaringme. Sen ayar- Go before me, go ahead.
ingme.
Ini ne hature christan He is the first one who
ayarlenae. became Christian in this village. (lit: He preceded all people of this village in becoming Christian.)

Inia baba bugin mena, His rice stands well,
ini sobenkoete her ayar- he has sown, before
ledae. any other did (before all).

157. *parom* yonder, on the other side, is used as a verb with the meaning of "to pass".

EXAMPLES.

Neladkoaing, orataing I have seen them pas-
sen paromtan taikenako. sing my house.

Okoe gara go: parom- Who can take me over
ingae ? the river ?

Ore apir parom- The bird flew past me.
kedingae.

158. *sida* first.

EXAMPLES.

- Sipahi christan haga-* The Police-man beat
(ke) dal sidakiae. the Christian first.
Ne hon skulre hiju This boy was first in
sidayanae. the school.

159. *darom* against, towards.

EXAMPLES.

- Gomke hijutanae, sen-* The gentleman comes,
daromiabu. we will meet him (lit.
 go towards him).
Kula alope sendaromia, Do not go where the
habpeae. tiger is, he will bite
 you.

Even Adverbs can be verbalized and used as auxiliary verbs.

160. *torsa* and *tora* immediately; only.

- Iditorsameako.* They will take thee
 away at once.
Pura rakamren hasu- All sorts of sick people
tanko kajitorage bugi- he healed by his word
kedkoae. only.

161. *utar* fully, altogether.

- dalgoëutarkiako.* they have killed him

162. *oro* and, more, oncemore.

- China kami oroaing?* Shall I work more
 still?

Oro kainga. I would not do that again.

163. *tuka* quickly, just.

Omtukaingme. Just hand it to me (scil. and then go).

Omtukadingae. He just gave it to me (and then went off)

EXAMPLES.

Yohann Yisusahay kajitukaiabu. Let us only greet John (with the greeting "Yisu sahay") scil. and then go away.

Mandi ematukaingme. Give me my meal quickly (scil. and then go).

164. *japa* near, *jiling* long.

EXAMPLES.

Mad hadjapaëme. Cut the Bamboo short (i. e. just above the root).

Sadom tol jilingime. Tie the horse with a long rope.

165. The verbs *kaji*, to say, to speak, to talk, and *men, meta* to say; the latter two verbs stand behind the direct speech (as in Latin "inquit").

166. *käji* (the word) is inflected like the transitive verb; the short *ä* becomes long *ā*
Pres. def. *kajitanaing* I speak.

kajitanam thou speakest.

kajitanæ he speaks.

kajiakingtanæ he speaks to them
both.

kajialetanæ he speaks to us (excl.)

kajiabutanæ „ „ „ „ (incl.)

Pres indef. *kajijadaing* I speak

kajijadam thou speakest

kajijadae he speaks

(*kajijadingæ*, *kajijadbuae* not in
use).

Perf. def. *kajikedaing* I have spoken

kajikedom thou hast „

kajikedæ he has „

kajikedkingæ he has spoken to
them both

kajikedbuae he has spoken to us
(incl.)

kajikedkoæ he has spoken to them.

Other forms: *kajitadaing*, *kajiledaing*,

kajiadiaing I have spoken to him

Fur. *kajiaing* I shall speak

kajiaiaing I shall speak to him

kajiakoang I shall speak to them

Pres. Part. *kajitan* speaking

kajiantan speaking to him

Perf. Part. *kajikede* having spoken

kajikedkote } having spoken to

kajiekote } them

kajikite having spoken to him

kajiledkote } having spoken to

kajiadkote } them.

The Perf. *kajitadaing*

167. EXAMPLES:

<i>Chinam kajia kotana ?</i>	What do you speak to them ?
<i>Jetana kaing kajia dkoa.</i>	I did not speak to them at all.
<i>Nea kajikedte seno janae.</i>	Having said this much, he went away.
<i>Horoko nea alom kajia akoo.</i>	Do not tell the people this.
<i>Kaing kajia koo.</i>	I will not tell them.
<i>Nea kajia iaing chika ?</i>	Shall I tell him this or not ?
<i>Alom kajia ia.</i>	Do not tell him.

168. *men* to say (*inquit*).

From this root only the following forms are in use:

Pres. def.	<i>mentanaing</i>	I say
	<i>mentanam</i>	thou sayest
	<i>mentanae</i>	he says
		etc.

In connection with the object only *mene-tanaing, -am, -ae* etc. I say it.

The other forms for the Pres. def. are taken from the root *meta*.

<i>metamtanaing</i>	I tell thee
<i>metaingtanam</i>	thou tellst me
<i>metaitanae</i>	he tells him
<i>metalingtanae</i>	} he tells us both
<i>metalangtanae</i>	
<i>metabutanako</i>	} they tell us
<i>metaletanako</i>	

- metakotanaking* they both tell them
Pres. indef. *menjadaing* I say
menjadam thou sayest
menjadae he says
 etc.
Fut. *meneaing* I shall say (it)
meneam thou wilt say (it)
meneae he will say (it)
 etc.
Perf. def. *menkedaing* I have said
menkedam thou hast said
menkedae he has said

For the 3rd Ps. generally the form *menlae* is used.

169. An insertion of the object in the Perf. def. of the root “*men*” does not take place; also for these forms the root “*meta*” is used.

- Perf. def.** *metadiae* he has told it to them
metadmeale we have told you that
metadlingako they have told us
 both that
metadpeaking they both have told
 you that
metadkoako they told them that
 etc.

Part. Pres. def. *mentan* saying ; instead of this form the abbreviated forms “*mente*” and “*men*” are much used.

- Part. Perf.** *menkedte* having said
menkedkochi having said to them
menkedkingte having said to them
 both.

Also in the imperative forms of this root the insertion of the abbreviated forms to indicate the object cannot take place; also in this case the respective forms of the root "*meta*" are used.

170, Examples, to illustrate *kaji*, *mèn* and
eta.

Sarti kajime, hosoro Tell the truth, don't
kaji alom kajia (or lie!
hosoro alom kajia)

Raja hijuruarpe mente sipahiko hukumad-koae. The king ordered the soldiers to return (lit. "return" saying he ordered them).

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- Dubjanchi illi tilepe nueabu dutam menkedae.* When they sat down, the match-maker said: pour out the liquor, let us drink.
- Namtadiaing, more: marele hijua mente kajiadkoae.* I have found her (the girl); we return within five days, said he (the match-maker) to them.
- Gogo:ni tebalenae: chika ?* Has the bearer arrived ?
- Ju kulime.* Go and inquire.
- Kae tebalenae men.* He (she) has not arrived, said he (she).
- Kumburukedam mente dosh lagaukedingam.* Thou hast charged me with theft.
- Hay Karam Bongae menkeda.* Oh Karm Bonga he said.
- Hay hay honing kora-taingdo, kotam senke-na mente kufi ra:-kedae.* Oh, oh, my son, where have you gone, said the woman, crying.
- Ela, mar hijuruarme mente Gomke raaliae.* Return quickly, shout-ed the gentleman.
- Calcutta te alom senoa metaimae.* Tell him, he should not go to Calcutta.

VI. Adverbs.

171. Diagram of Adverbs.

Interrogative.	Indefinite.	Demonstrative	Relative.	Correlative.
<i>okore</i> ? where ?	<i>jetāre</i> } any <i>jeta:re</i> } where.	<i>entare</i> } there <i>enta:re</i> } <i>netare</i> } here <i>neta:re</i> }	<i>okore</i> } where <i>okota:re</i> }	<i>entare</i> } there <i>enta:</i> }
<i>okote</i> ? whither ?	<i>jetate</i> } any <i>jeta:te</i> } where.	<i>nete</i> } hither <i>netate</i> } <i>neta:te</i> }	<i>okote</i> } whither <i>okota:te</i> }	<i>entate</i> } thither <i>enta:te</i> } <i>ente</i> }
<i>okoate</i> ? whence ?	<i>jetaēte</i> from any where.	<i>netaēte</i> } hence <i>neta:ete</i> }	<i>okote</i> } whence <i>okotaēte</i> }	<i>entaēte</i> thence
<i>chinta</i> ? <i>chintang</i> ? when ? <i>chintung</i> ?		<i>intang</i> } then <i>nintang</i> } <i>intung</i> }	<i>chintang</i> when	<i>nintang</i> then
<i>chiula</i> ? when ? <i>chiulang</i> ? what <i>oko hu-</i> } day ? <i>lang</i> ?	<i>musung</i> } any <i>mosa mosā</i> } time, <i>misa misa</i> } any day	<i>niula</i> then	Same as Interrog.	Same as Demons- trat.
<i>chileka</i> ? how ?	<i>jeleka</i> any how	<i>neleka</i> thus	<i>chileka</i> how	<i>enleka</i> thus
<i>chiminang</i> ? how <i>chimin</i> ? } much ?		<i>iminang</i> } so <i>aminang</i> } much <i>iminang</i> } this <i>niminang</i> } much <i>niminung</i> }	<i>chiminang</i> how much	<i>niminung</i> so much this much

172. ADVERBS OF TIME.

<i>tising</i>	}	to-day
<i>ising</i>		
<i>gapa</i>		to-morrow
<i>tising gapa</i>	}	nowadays
<i>nimir</i>		
<i>barsingleka</i>		
<i>hola</i>		yesterday
<i>holatere</i>	}	the day before yesterday
<i>honder hulang</i>		
<i>honder honder</i>	}	some time ago
<i>han honder</i>		
<i>meang</i>		the day after to-morrow
<i>gapatere</i>		after three days
<i>tiri</i>	}	after four days
<i>tere</i>		
<i>maka</i>		last year
<i>makatere</i>		the year before last
<i>mosat</i>	}	<i>sirma</i> { two years ago.
<i>misat</i>		
<i>kalom</i>		next year
<i>satom</i>		three years ago
<i>auri</i>		not yet
<i>senojan chandu</i>	}	last month
<i>nirjan chandu</i>		
<i>en betar</i>	}	at that time
<i>han betar</i>		
<i>setare</i>	}	in the morning, early
<i>seta</i>		
<i>idan</i>	}	very early
<i>seta:idan</i>		

singi turore }
singi turtanre } at sunrise
singi oltanre }
simko ra:ra dipli at cock-crowing
simko auriko ra:ere before cock-crowing
sida simko ra: at the first cock-crowing
landia tikin at about 10 a. m. (lit. the noon of
the lazy)

tara singi at 3 p. m.

tikin at noon

muli tikin just at noon

basang da: singi at 4 p. m. (time of fetching
water)

uri ader dipli towards evening (at the time
when the oxen are driven home).

ayubre in the evening

singi hasur imta at sunset

singi saŋub }
singi bura } the whole day

tala nida at midnight

<i>na:</i>	} now	<i>chiula</i>	} any time,	
<i>naha</i>		<i>chiulang</i>		once
<i>na:ge</i>		<i>chiula</i>		} ka } never
<i>na:eke</i>	} after a little	(<i>chiulao</i>)		
<i>na:ike</i>	} while	<i>ayar</i>	} before	
<i>lika</i>	} after	<i>ayar re</i>		
<i>gharikadre</i>		} some		<i>ayur</i>
(<i>garikadre</i>)		} minutes		<i>sida</i>
<i>imta</i>	} immediately,	<i>janau</i>	always	
<i>imtage</i>		} at once	<i>janau janau</i>	always, eternally

<i>tayonte</i>	} later on	<i>dinaki</i>	} daily
<i>(tayunte)</i>		<i>angodinaki</i>	
<i>tayomre</i>		<i>angomutid</i>	
<i>taiumkote</i>		<i>sirma sirma</i>	
<i>doyate</i>			annually

173. ADVERBS OF PLACE.

<i>neta</i>	} here	<i>sanging</i>	far away
<i>(neta:)</i>		<i>danang</i>	behind
<i>netare</i>	} hither	<i>ayar</i>	} in front
<i>nete</i>		<i>ayar re</i>	
<i>nende</i>		<i>parom</i>	yonder, on the
<i>nesa</i>	} on this side		other side
<i>nesa:te</i>		<i>chetan</i>	} above, on,
<i>enta:</i>	} there, thither	<i>(chetanre)</i>	
<i>entate</i>		<i>suba</i>	} below
<i>ente</i>		<i>subare</i>	
<i>enta:</i>	} there	<i>latar</i>	
<i>(entare)</i>		<i>(latar re)</i>	
<i>hanre</i>		<i>rachare</i>	out side,
			abroad
<i>sobentare</i>	} every	<i>bitarre</i>	inside, within
<i>sobenta:re</i>		<i>jomtisa</i>	to the right
<i>nare (narege)</i>	near	<i>lengatisa</i>	to the left

174. ADVERBS OF MANNER.

<i>rokage</i>	suddenly	<i>neleka</i>	} thus, such
<i>isu pura</i>	very much	<i>(nelekate</i>	
<i>isu</i>	} very ; much	<i>nelekage)</i>	
<i>pura</i>		<i>nelkaya</i>	
<i>lagatinga</i>	necessarily	<i>nelkaja</i>	

<i>misate</i> at the same time,		<i>hanleka</i>	} like that there
together		(<i>hanlekate</i> ,	
<i>idu</i> perhaps		<i>hanaleka</i>)	
<i>eskar</i>	} only	<i>ea</i>	} yes
(<i>eskarge</i>)		<i>he</i> (<i>hege</i>)	
<i>thik</i>	} just	<i>ka</i>	} no
<i>thauka</i>		(<i>kage</i>)	
<i>thaukage</i>		<i>bano</i>	
<i>sarti</i>	} certainly	(<i>banoge</i>)	
<i>sartige</i>		<i>kanoge</i>	
<i>sarige</i>		<i>banogi</i>	
<i>sama</i>	} in vain	<i>nala</i>	(<i>nalage</i>)
(<i>samage</i>)			

175. If it is spoken about inanimate objects, the answer "no" is *banoa* (or *kanoa*), whereas with animate objects the negation is *bangaya* (or *kangaya*), *e. g.*

Question: *Apum menaya* ? Is your father alive ?

Answer: *Bangaya*. No (lit. he is not).

176. As a rule the particles of affirmation and negation are seldom used alone, but the verb of the interrogative sentence repeated with or without particle in affirmative, with the negation in negative answer.

e. g. *apum menaya* ? "Is your father alive ?" can be answered with one of the above particles, or and this is more usual, with the verb repeated: *menaya i. e. yes*.

OTHER ADVERBS OF MANNER.

<i>mari</i> (<i>marite</i>)	}	mildly, friendly, slowly
<i>rabalte</i>		
<i>hambalte</i>		easily
<i>betekan</i>		difficult, with difficulty
<i>asu</i> (<i>isu</i>) <i>bekar</i>	}	very, much

e. g. *baba betekan mena* there is very much
rice

<i>timba</i> <i>erag</i> <i>mermer</i> <i>kented</i> (<i>kentedn</i>)	}	very, very much
<i>bode</i> <i>bodege</i>		
<i>kaiom</i> <i>rokage</i>		
<i>upaige</i> <i>samage</i>		
<i>eskar</i> (<i>eskarge</i>)	}	for nothing, in vain
<i>birang</i> <i>biṛage</i>		
<i>midte</i> <i>misate</i>		
<i>—ge</i> <i>—o</i> <i>—oge</i>	}	together
		also, even, still in addition ; affixed to the resp. word.

177. COMPOUND ADVERBS.

idu oro ? who knows ?*chiula chiula* now and then.*okore okore* wherever*chimin jaked* ? how long ?*chiula ka* never.*na: jaked* till now.

178 Remarks and Examples of the use of Adverbs.

Many Adverbs can be inflected *e. g.**Netara ote.*

This land.

Hansaete hijulene.

He came from that side.

Mahara baba bugin taikena.

Last year's rice was good.

Some, like *tayum, ayar* can also be conjugated:*Tayumjanam.*

Thou hast come too late.

Ayarkedingae.

He has preceded me, (has gone in front of me).

Gapa indanre hijume.

Come to-morrow early in the morning.

Gapa pititema ?

Will you go to the market to-morrow ?

Chiulako ruara ?

When will they return ?

Ora re chimin horo menakoa ?

How many people are in the house ?

Chintang singi gomke senoae ?

When will the gentleman go ?

<i>Sida simko ra:re.</i>	At the first cock-crowing.
<i>Tising purage situng-tana.</i>	It is very warm to-day.
<i>Hola alea hature pura gamakedae.</i>	Much rain fell in our village yesterday.
<i>Ise singijana, ayubabu.</i>	It is very late, we will be overtaken by the night.
<i>Kalomkote lorbu tolea.</i>	Next year we will make a mole in the ravine.
<i>Apum chimin sirma-ayarre goëjanae ?</i>	How long ago did your father die ?
<i>Nimir do hatukere miado kakoo namoa, ayub imtako ruapa.</i>	Nowadays nobody is in the villages, they will return only late in the evening.
<i>Apwing sencjan chandure goëjanae.</i>	My father died last month.
<i>Tising toa namoa ?</i>	Can milk be had to-day ?
<i>Kapitam netare dōtam</i>	Put your tiger-axe here.
<i>Hante alope sena, kula menaya.</i>	Don't go there, there is a tiger.
<i>Okorema ?</i>	Where are you living ?
<i>Okotemtana ?</i>	Where art thou going ?
<i>Okotepetana ?</i>	Where are you going ?
<i>Netaëte Ranchi chimin sangiana.</i>	How far is Ranchi from here ?

<i>Gara hansa:re Gomke menaya.</i>	The gentleman is on the other side of the river.
<i>Netakore kulako namoa ?</i>	Are tigers here ?
<i>Hana chikan hatu ?</i>	What village is that ?
<i>Bodege hijupe, mandi tayarakana.</i>	Come on quickly, dinner is ready.
<i>Thaukatem hijulena.</i>	You have come the right way.
<i>Tising erage jetetana.</i>	It is very warm to-day.
<i>Hola purage hichirke-dae.</i>	There was a heavy thunder-storm yesterday (lit. yesterday lightnings flashed very much).
<i>Niula ramra bugilekate ka hobajana, da: kae gamakeda.</i>	This year Urid has not become good, rain-fall was scanty.
<i>Tising gapa chauli chilekate akringo-tana ?</i>	At what price is rice sold nowadays ?

VII. Prepositions.

In Mundari there are no prepositions (with exception of "begar and "bela" without, *begar dosh* without guilt, *bela ujur* without objection) ; but

179. Postpositions

which are put behind the noun they govern, in most cases without having any influence on its inflection.

	<i>chetanre</i>	on, upon, answering the question "where?"
<i>Aing buru chetanre mandli oꝛaing baiya.</i>		I will build a chapel on the hill.
	<i>chetante</i>	on, upon, answering the question "whither".
<i>Chia oꝛa chetantem rakaba ?</i>		Will you go on the roof of the house ?
	<i>latarre</i>	below, under
<i>Boxa latarre bing menaya.</i>		There is a snake under the box.
	<i>subare</i>	below, under.
<i>Daru subare tambu tinguêpe.</i>		Pitch the tent under the tree.
	<i>bitarre</i>	within, answering the question "where?"
<i>Kuriko oꝛa bitarre menakoa.</i>		The women are in the house.
	<i>bitarte</i>	inside, in, answering the question "whither".
<i>En lata bitarte alom boloa ; idu bir mindi menaya chi.</i>		Don't go into the cave, a boar might be in it.
	<i>rachare</i>	outside, without, answering the question "where" ?
<i>Rachareko dubakana.</i>		They are sitting outside.
	<i>rachate</i>	outside, answering the question "whither ?"

Ora rachate alope Don't leave the house.
orongoa.

narige (narege) near.

Abua ora narige kula Near our house a tiger
horō huakiae. has caught a man.

lo with.

Chia alelo kape taina ? Will you not stay with
 us (remain with us) ?

tare sare with.

Aletare jetana banoa, With us is nothing (we
isule rengejana. have nothing), we have
 become very poor.

tate, sate towards, to, with

Singbhumsateng senotana. I go to Singbhum.

En horokosate alope Don't go to those
sena, dukupeako. people, they will
 trouble (injure) you.

leka like.

Parmeshwar leka jetae Nobody is like God (lit.
horō bangaya. any man. is not like
 God).

Aing leka parhaudariam ? Can you read like
 myself ?

180. The governed noun stands in the Genitive case with the following postpositions:

sanamangre in the presence of.

Ainga sanamangre ini He did not say a word
jetana kae kajikeda. in my presence.

ayarre before, answering the
 question "where ?"

<i>Abua ayyarre mena.</i>	It is in front of us.
<i>ayarte</i>	before.
<i>Gomkea ayyarte alom</i>	Do'nt go before the
<i>sena.</i>	gentleman.
<i>tayomte</i>	and <i>tayumre</i> , behind,
	after.
<i>Abua tayumre mena-</i>	They are behind us.
<i>koa.</i>	
<i>Enkoa tayumte senope.</i>	Go behind them.
<i>nagente, lagite, }</i>	because of, for.
<i>nang nangte.</i>	
<i>Prabhu Yisu abua</i>	The Lord Jesus has
<i>nagente duku saha-</i>	suffered for us.
<i>tingkedae.</i>	
<i>horate</i>	through, with the help
	of.
<i>Prabhua horate ban-</i>	We have been saved
<i>chaujanabu.</i>	through the Lord.

181. From a comparison of the Adverbs with the Postpositions, given above, it will be seen, that many of the latter are used also adverbially. Many of them are a compound of an Adjective with "re" and "te" (*f. i. chetan, latar, racha*), and one a compound of a noun (*hora*=the way) and "te" : *horate*=through.



VIII, Conjunctions.

182. There are few Conjunctions in the Kol-language, the different sentences being simply put together.

Sentences like this "I could not come, as I was sick" is expressed by the Munda by simply putting both sentences together as affirmations:

"I could not come"—"I was sick".

Kaing hijudariyada—hasujanaing.

Oro (*odo, ondo, aro*) and, also, even
chi (with the Subjunctive) that
(seldom).

chi or

chiachi because, for

enamente

ena nagente

chinamente

chikanmente

mendo

batkam

batikam

batukam

ente then

chimta-imta when-then

redo (reo) if

jiminreo-iminreo (enreo)

jaiminreo-iminreo (enreo)

chintang when

karedo

banoredo

ka-ka neither-nor.

} therefore

} why ?

} but

} although,

} still.

} or (lit. if not)

e. g. *amoka-inioka* neither thou nor he
(lit. thou also not, he also not).

183. Remarks and examples.

In idiomatic Mundari most conjunctions are very seldom used.

e. g. "God will that all people be saved" must be translated thus:

*Soben horoko banchau-
okako mente Parme-
shwar monetanae,* but not,
*Parmeshwar mone-
tanae, chi soben horoko
banchauokako.*

En orate alope sena, Don't enter that house,
*chiachi sobenko mari- because all are ill with
tanako.* small-pox.

*Kakaing kupuloë hiju- My uncle called, there-
lena, enamente kamite fore I did not go to
kaing senojana.* work.

*Aing senaing chi ha- Shall I go, or my
gaing ?* brother ?

*Hijutan taikenaing, I was on my way, but
mendo gara kesedke- the river prevented
dingae.* me (from coming).

*Chimta Ranchitem When you come to
hijua, imta aing nagen Ranchi, then bring
chauli autorsaëme.* rice along with you.

*Jaiminreo sigidmeako, If they should perse-
iminreo christan cute you, still you
dharm bāge ka laga- must not give up the
tinga.* Christian religion.

Kudasud hatu okota- Where is the village of
rea ? *Kudasud ?*

184. Most of the above examples can be shortened and more idiomatically rendered thus:

e. g.

Ranchim hijure chauli When you come to
autorsaingme, Ranchi, bring me rice.

and

Sigidmereoko christan Even, if they perse-
dharm bāge ka laga- cute you, you must
tinga. not leave the Chris-
 tian religion.

IX. Interjections.

185. *Atea* exclamation before the Vocative
atea haga ! Hear brother !

e, he (Hindi) also with the Vocative:

e Gomke, miad kaji mena Gentleman, one
 word ! (lit. one word is *i e*. I want to say
 a word).

chiga familiar exclamation

ga, ega call amongst relatives.

hijumega enga come, mother.

Also only *a*, affixed to the Imperative.

hijumea haga, come brother.

ete call.

ete buria, hear, old woman.

ela exhortation.

ela Prabhu hijume, ainga monre deraëme
 come, O Lord, to dwell in my heart.

<i>haina haina</i>	}	exclamation of pain.	
<i>hay hay</i>			
<i>hayre!</i>			
<i>chichi</i>	}	exclamation of contempt.	
<i>chi</i>			
<i>dola</i> well, come on, go on.			
<i>dolabu senoa</i> , well, let us go; come on, we will go,			
<i>mar</i>	}	exclamations to incite some-	
<i>hiju</i>			body.
<i>oh gore</i>	}	exclamations of	
<i>kela</i>			astonishment.
<i>chilkan kaji</i>			

X. Numerals.

A. Cardinal Numbers.

186. The Kol-language only possesses its own names for the numbers from 1 to 10 and 20. All others are formed by addition or multiplication (simply putting together without conjunctive particle). The Kols possessed no figures for the numbers; they used to reckon (and some are doing it still) with small stones.

187. As for the writing of the characters the Devanagri characters have been introduced, also the numbers are nowadays written with Devanagri signs.

<i>miad</i> }		<i>hisi</i> }	
(<i>mid</i>) }		<i>mid hisi</i> }	20
<i>moyad</i> }	1	<i>mihisi</i> }	
(<i>mod</i>) }		<i>mid hisi miad</i>	21
<i>baria</i> (<i>bar</i>)	2	„ „ <i>baria</i>	22
<i>apia</i> (<i>api</i>)	3	„ „ <i>apia</i>	23
<i>upunia</i> (<i>upun</i>)	4	„ „ <i>upunia</i>	24
<i>morea</i> }		„ „ <i>morea</i>	25
(<i>more</i> , }	5	„ „ <i>turia</i>	26
<i>monea</i>) }		„ „ <i>eya</i>	27
<i>turia</i> (<i>turi</i>)	6	„ „ <i>irliya</i>	28
<i>ea</i> }		„ „ <i>area</i>	29
<i>eya</i> }	7	„ „ <i>gelea</i>	30
<i>e</i> }		„ „ <i>gelmiad</i>	31
<i>irlia</i> , (<i>irilia</i>)	8	etc.	
<i>area</i> , (<i>aria</i>)	9	<i>bar hisi</i>	40
<i>gelea</i> (<i>gel</i>)	10	<i>bar hisi miad</i>	41
<i>gelmiad</i>	11	<i>bar hisi gelea</i>	50
<i>gelbaria</i> }		<i>bar hisi gelmiad</i>	51
(<i>gelbar</i>) }	12	<i>api hisi</i>	60
<i>gelapia</i> }		<i>api hisi miad</i>	61
(<i>gelapi</i>) }	13	<i>api hisi gelea</i>	70
<i>gelupunia</i> }		<i>api hisi gelmiad</i>	71
(<i>gelupun</i>) }	14	<i>upun hisi</i>	80
<i>gelmorea</i> }		<i>upun hisi miad</i>	81
(<i>gelmore</i>) }	15	<i>upun hisi gelea</i>	90
<i>gelturia</i> }		<i>upun hisi gelmiad</i>	91
(<i>gelturi</i>) }	16	<i>morea (more) hisi</i>	100
<i>gelēya</i>	17	<i>more hisi miad</i>	101
<i>gelirlia</i>	18	<i>more hisi gelea</i>	110
<i>gelarea</i>	19	<i>more hisi gelmiad</i>	111

188. It will be seen from the above that in compositions with *gelea* the final "ea" is dropped, as also in *baria* the final "ia" and in *apia* the final "a".

Also before other words the terminations are dropped, e. g. before *horō* the man, *ṭaka* Rupee, *gauri* an hour's way, *sala* and *man* a measure (80 lbs).

bar horōking two men.

api ṭaka three Rupies.

bar sala two Sala.

189. The system is a decadic one, as will be seen from the numbers ; it is based on 10 and 20. 30 is equal to $20 + 10$; $40 = 2 \times 20$; $50 = 2 \times 20 + 10$; $60 = 3 \times 20$; $70 = 3 \times 20 + 10$; $80 = 4 \times 20$; $90 = 4 \times 20 + 10$; $100 = 5 \times 20$. For 100 also the Hindi-word *sau* is used.

For 20 (*hisi*) also the word "kuri" (one score) is very much used ; the multiples of 20 are expressed with the help of this number for 20, *hisi* or *kuri*.

$200 = \text{gel } hisi$ or $\text{gel } kuri$ 10×20 ; $300 = \text{gel more } kuri$ or (*hisi*), 15×20 . For 1000 would be said $50 \times 20 = \text{barhisi gel } kuri$, but nowadays mostly the Hindi-word "*hajar*" is used.

The year is expressed by the Kol as follows :
e. g. 1881 = *mid hazar irelia sau upun hisi miad*.

190. B. Ordinal Numerals.

With the exception of the two first Numerals, ordinal and cardinal numerals are alike, when it is spoken about inanimate objects. e. g.

apia kaji neatana this is the 3rd word.

With animate objects "ren" is affixed to the cardinal number, e. g.

ireliaren hoṛo the eighth man

the first = *sida*

the second = *eṭa*

Sida and *eṭa*, if standing alone, i. e. not used as adjectives, can also be made to nouns: *sidani* and *eṭani*. The first man = *sida hoṛo* or *sidani*; in the second week *eṭa haphta re*; on the 21st of October *Oktober chaṇḍura mid hisi mid hulangre*. The cardinal numerals also can be made nouns by affixing "i", e. g. *apiareni* the third.

191. C. Multiplicative Numerals.

The Multiplicative numerals answer the question "how often?" They are formed by affixing *sa* (also *da* and *duang*) to the cardinal numeral, which is changed, as follows:

misa once

barsa twice

apisa three times

upunsa four times

moyesa five times

turisa six times

eyasa (*ēsa*) seven times

irilsa eight times
aresa nine times
gelsa ten times

192. In some parts also other forms are used as *mosa*, *midang*, *miduang* once, *bar-duang* twice.

etc.

193. Here also may be mentioned the Adverbs.

isu sa } many times, often
pura sa }
nimin sa so many times, so often
nimiang sa so often.

194. D. Distributive Numerals,

The distributive numerals are formed by reduplication of the whole cardinal numeral or its first syllable.

mimid, *mimiad*, *momoyad*, one by one
babar babaria two by two
apapia, *apapi* three by three
upupunia, four by four
momorea, five by five
tutura, *tutura* six by six
eeya seven by seven
irirlia eight by eight
ararea nine by nine
gegelea, *gelgelea* ten by ten.

195. Examples.

Momorea boko.

Five heads (of cattle)
 each.

Gegel horoko
Oro enko dubjanako,
mimid pantire momo-
rehisi, mimid pantire
babarhisi gegeleateko
dubjana.

Mimid more more min-
diko idikokae.

Mimid hature mimid
horo kulkedkoae.

Mimid cherea babar
aprob mena.

Sobenko misate alope
kajia, mimid horote
kajipe.

Turia tunki kuila
kiringkedaing, mi-
miad tunki tuturi
gandate.

Apapi takate irelia
merom akringkedko-
aing.

Upun hagako oteko
hapatingjana, mimid
haga tuturi salako
dongjana.

196. The Kol-language has only a word for the fraction $\frac{1}{2}$ = *tala, talare*.

tala chandu = half a month

mid chandu tala = one month and a half

tala nida = at midnight (lit. half of the night.).

Ten men in a line
 And they sat down in
 rows of 100 and in
 rows of fifty.

Each shall take five
 sheep.

He sent one man in
 each village.

Each bird has two
 wings.

Don't speak all to-
 gether, speak one by
 one.

I bought six baskets
 coal, six annas each.

I sold eight goats, 3
 Rupies each.

Four brothers divided
 the land amongst
 themselves; each one
 got six *kats*.

With money is used *adeli*

e. g.

bar taka adeli = $2\frac{1}{2}$ Rupies

bar paisa (mid dibua) = $\frac{1}{2}$ anna

mod dokra = $\frac{1}{2}$ pice.

Other fractions are formed by *hating* and *hanating* part, e. g. $\frac{1}{5}$ = *more hanatingete mid hanating* (one part of five) $\frac{1}{4}$ = *more hanatingete upun hanating*. The Hindi-terms "*paune*" = $\frac{1}{4}$ minus; "*saua*" = $\frac{1}{4}$ plus; *sarhe* = $\frac{1}{2}$ plus are here and there much used and may be mentioned here.

197. "About, nearly" with numerals are rendered by "*leka*", e. g.

Gel maleka tayumte. After about ten days.

Burju Ranchiete gel The distance between

bar gaudi leka mena. Burju and Ranchi is about 12 kos.

198. Coins, measures and weights.

The current *Rupaya* is called "*taka*" by the Kols. It has 16 *Annas* = *ganda*; one *ganda* (*Anna*) has 4 pice = *paisa* or 2 *dibua*; 1 pice has 2 *dokra*.

As the pie is very little used, the Kols do not count with it.

One *Man* = 40 *ser* = 80 lbs = *mod sala*.

One *sala* has 40 *paila* (*tewa*); *mid kand* = 20 *paila*.

One *paila* (= one *tewa*) has 16 *ganda* = one handful.

Muka = $\frac{1}{2}$ yard

bita = 1 span

kaṭu = 1 finger's breadth

<i>mid</i>	}	one	}	finger's breadth
<i>bar</i>		two		
<i>api</i>		three		

mundra = the length from the elbow to the closed hand.

199. Names of the body and its parts.

bo the head

lutur the ear

lutur arayed the temple

molong the forehead

med the eye

mu the nose

lacho the lip

ḍaṭa the tooth

alang the tongue

hoṭo the throat

supu the upper part of the arm

ti the forearm, the hand

<i>ganda</i>	}	the finger
<i>sarsar</i>		
<i>kaṭu</i>		

<i>chundul ḍaḍo</i>	}	the fore-finger
<i>chundul sarsar</i>		

tala sarsar the middle-finger

huring ḍaḍo the little finger

hon ḍaḍoking the ring-finger and the little finger

enga ḍaḍo the thumb

200. Ornaments.

hisir the necklace of pearls

hasuli the brass-necklace

munga hisir the coral-necklace

mudam the finger-ring

andu the foot-ring (round the ankle bone)

pola the foot-ring (on the toe)

tarki the ear-ring (in the ear-lop)

mūndura the ear-ornament (in the ear-gristle)

sakom the bracelet

lāti the ring on the upper part of the arm

tar the brass-ring just above the elbow.

201. Clothes.

lija, *kichri* general name for all sorts of clothes

barkilija the double cloth, covering the whole body

pichuri lija a piece of cloth

gamecha lija a shawl thrown over the shoulders

botoë, *bote* the hip-cloth

anga (Hindi) } the jacket

sono

202. Clothes for females.

paria lija (*sari*) covering the whole body

lahanga lija a piece of cloth, 2 yards

long, for the night.

jula the jacket

203. Drinks.

da: the water*berel da*: uncooked water*basi da*: rice-water*kangigi da*: old rice-water*illi* rice beer*arki* liquor, distilled from the *Madu-*
kam fruit*kita rasi* palm-juice (toddy)*hurum suku rasi* honey-water*kuda rasi* juice of the *Kuda* (Jamun)
fruit*pana da*: treacle*utu rasi* vegetable-juice*jilu rasi* soup (flesh-water).

204. Food.

mandi rice*utu* vegetable, by-meat*dāli utu* pulse-meat*jilu utu* by-meat of flesh*ara utu* vegetable (leaves etc.).*jojo utu* tamarind-vegetable*kangigi utu* rice-water with spices*bengra utu* tomatos*handua utu* bamboo-shoots*paloa utu* tamarind-shoots*ud-utu* } mushrooms
putukui }*hai* fish*kar-kom* crab

suti aquatic animal..
bare utu urid-by-meat
adōa (*arwa*) *chauḷi māṇḍi* uncooked
 unhusked rice
tiki chauḷi cooked unhusked rice.

Some sorts of *dāli* are the following.

rāṇi dāli Rahar-dal
ramṇa dāli Urid-dal..
but But dal
masuri
baṇai.

205. Curses and abusive words.

<i>Ama jiluing jomea.</i>	I will eat your flesh.
<i>Ama imaing orongmea.</i>	I will tear your heart.
<i>Kula sabmekae.</i>	The tiger shall catch you.
<i>Im mocha horateng orongmea.</i>	I will tear out your heart through your mouth.
<i>Gojome !</i>	May you die !
<i>Rongooma }</i>	May you be burned
<i>tatijome }</i>	(as a carcass).
<i>Aurimaṭkarea !</i>	You don't know me yet ! (you have not experienced yet scil. but you will).
<i>Kulakae habme roka-gea !</i>	The tiger shall devour you to-day (suddenly) !
<i>Aingke kam goṅgrede,</i>	If you do not kill me,
<i>engam baṇe doṁme.</i>	marry your motler !

<i>Parmeshwar nelmekae</i> !	May God see you !
<i>Amreng duba.</i>	I will sit in you, take possession of you.
<i>Engaming deria.</i>	I will marry your mother.
<i>Ama mayomaring nua.</i>	I will drink your blood.
<i>Goë endaome !</i>	Die and disappear !
<i>Bai adanam.</i>	You are a witch.
<i>Latijome !</i>	May your breast burst !
<i>Kula chagarmekae !</i>	The tiger may devour you !
<i>Sandangome !</i>	Die !
<i>Kula racha:me !</i>	The tiger devour you !

206. Days of the week.

Instead of their own names for the week days, the Kols now use the Hindi-names.

<i>Etwar</i>	Sunday
<i>Somwar</i>	Monday
<i>Mangalwar</i>	Tuesday
<i>Budhwar</i>	Wednesday
<i>Brihaspat</i>	} Thursday
<i>Brihaspati</i>	
<i>Biphe</i>	
<i>Shukrwar</i>	} Friday
<i>Shukr, Shuk</i>	
<i>Sanichar</i>	Saturday.

207. The day is reckoned from sunrise (*singi taro, turtan oltan*) and is divided into *singi* and *nida*, day and night. Also other

divisions are found according to the position of the sun or their occupations.

The words for "day" are *ma*, *din*, *hulang*
 one day = *musing* (contracted from *mid* = one,
 and *singi* = the sun) two days = *barsing*
 but three days = *apima*, four days = *upun*
ma etc.

one week = *mid haphta* } Hindi
 mid aṭhauri }
 mid piṭi the time from one market
 day to the next
 bar-piṭi two market-days.

208. Months.

The Kols seem to have never had names of their own for the months. They count from the *naua chandū*, the new-moon, or the *goṭa chandū*, the full moon. and say *f. i.*

Hon janmlenete chandū The child was born
upunsa goṭajanae. four months ago, lit.
 since the child was
 born it has been full-
 moon four times.

Chandū mulugore. Next new-moon it will
apwinga gonoe irel be 8 months, since
chandū hobaoa. my father died.

209. Nowadays through intercourse with the Hindus the Hindu-names of the months are in general use.

The chronology in India is very different in different parts, there are

1. The Mohammedan year, beginning with the *Hejra*, 15th July 622 p. Chr.
2. The *Fasli*-year, instituted by the emperor Akbar, reckoned from his ascension to the throne 1555 p. Chr..
3. The *Samvat*-year; this era begins with the year 57 a. Chr. (the era of the *Raja Bir Bikramaditya*).
4. The *Bengali*-year, beginning one year later than the *Fasli* year.
5. The Christian year.

There are seven more chronologies which are used in many parts of the countries besides some local chronologies in other ones, but the above named are the principal ones.

210. Specimen-diagram for 1903.

Chr. year	Mohamm.	Fasli.	Bengali.	Samvat.
1903	1320/21	1310/11	1309/10	1959/60.

The new-year's day change each year, because the years are lunar ones.

The Mohammedan year 1321 began on the 31st of March 1903 (in 1902 on the 11th of April).

The Fasli year 1311 began on the 7th of Sept. 1903 (in 1902 on the 18th of Sept.)

The Bengali year 1310 began on the 14th of April 1903 (in 1902 on the 14th of April).

The Samvat year 1960 began on the 30th March, 1903 (in 1902 on the 9th of April).

The current year 1905 is according to the above named eras

<i>Mohamm.</i>	the year 1322/3	New year's day 1323 the 9th of March.
<i>Farsi</i>	„ „ 1312/3	„ „ „ 1313 the 14th of Sept.
<i>Bengali</i>	„ „ 1311/2	„ „ „ 1312 the 14th of April.
<i>Samvat</i>	„ „ 1961/2	„ „ „ 1962 the 5th of April.

211. In Chota Nagpur the Kols besides the Christian era only have to do with the Samvat era which also is used in Courts. It begins with the year 57 B. C., so one must add 57 to our Christian year, to get the Samvat-year.

It begins with the third new-moon after the beginning of our year, if the January begins with the crescent; with the fourth new-moon, if the January begins with the waning moon. The months are counted from new-moon to new-moon.

212. The Names of the Months are:

<i>Baisakh (Vaisakh)</i>	April / May
<i>Jet</i>	May / June
<i>Asar (Asharh)</i>	June / July
<i>Sawan (Shrawan)</i>	July / August
<i>Bhado</i>	August / September
<i>Kar (Asun Asvin)</i>	September / October
<i>Kartik</i>	October / November

<i>Aghan (Agahan)</i>	November / December
<i>Pus</i>	December / January
<i>Magh</i>	January / February
<i>Phogun</i>	February / March
<i>Chait</i>	March / April.

213. The Kols divide the year into three chief seasons: *lolo dipli* the hot weather, *jargida dipli* the rainy season, and *rabang dipli* the cold weather. In some places also *hero dipli* (the time for sowing) instead of *jargida dipli*, and *iro dipli* (the harvest time) for *rabang dipli*.

XI. Some remarks about the formation of words.

214. Nouns are formed from verbs:

1. By affixing "tea" or "a" (ea) to the verbal stem, *f. i.*

jom to eat, *jomea* or *jometea* the food
jōmtea the spoon *i. e.* with which the food is eaten.

bai to make, *baitea* the instrument, *baia*
kadtea the manufactured thing

idi to take away, *iditea* the vessel, basket

Similar forms are also derived from the past tense, as *baikentea*, *idikentea*.

Attention also is drawn to the Nouns which have been formed from Adjectives, as *pundā* white, *punditea* a white thing; *hende* black, *hendetea* a black thing.

2. By reduplication of the first syllable:
jom to eat; *jojoma* the food; *jojomni* the eater (Pl. *jojomko*)
sen to go; *seseni* the traveller (Pl. *sesenko*)
nel to see; *nenelni* the onlooker
 (Pl. *nenelko*)
3. By lengthening of the vowel of the root:
ol to write; *ōlni* the writer (Pl. *ōlko*)
ayum to hear, *āyumni* the hearer
 (Pl. *āyumko*)
kaji to speak, *kājini* the speaker (Pl. *kajiko*)
nel to see, *nēlni* the onlooker (Pl. *nēlko*)
4. The roots of reciprocal verbs often are used as nouns, as
kupul to visit each other
kupul the vistor, the guest
eperang to quarrel
eperang the quarrel
kapaji to speak with each other
kapaji the converse action.
5. Participles by simply affixing “i” or “ni” are changed to nouns, (cp. the verb), as
sentan going, noun: *sentani* (Pl. *sentanko*)
kiringked having bought; noun: *kiringkedni* (Pl. *kiringkedko*)
kiringtan buying; noun: *kiringtani*
 (Pl. *kiringtanko*).
6. By insertion of “n” after the first vowel of the verbal stem, as
god to pluck; *gonod* the plucking
ol to write; *onol* the writing

dub to sit down ; *dunub* the sitting
goë to die ; *gonoe* the death

215. Examples to the above rules

To rule 1.

<i>Jomea banoataing</i> (or <i>jometea banoataing</i>)	I have nothing to eat.
<i>Manditea banoatabu</i>	We have nothing, to cook our food in.
<i>Jomtea banoataing</i>	I have no dish.
<i>Siteatape mena chi ka ?</i>	Have you, what to plough with ? (<i>i. e.</i> plough and oxen)
<i>Mena, mendo hereatale banoa.</i>	Yes, we have, only we have no seed-corn.
<i>Gitil idikentea okota- rea ?</i>	Where is the basket, in which the sand was taken away ?

To rule 2.

<i>Oratamre chiminang jojomko menakoa ?</i>	How many eaters are in your house ?
<i>Morea jomko, mendo mandi ka 'puraotana.</i>	There are 5, but there is not sufficient food.
<i>Hora nelko okokotanko ?</i>	Who are (the men) seeing the way (the road ?)

To rule 3.

<i>Yohan hiju kaji nelni taikenae.</i>	John was a seer of future things.
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- Kaji āyumko eskar ka,* Be ye doers of the
kaji puraeko hobaope. word, and not hearers
 only.
- Kachharire chimi-* How many (clerks)
nang ōlko menakoa ? writers are in the
 court ?
- Etwarra girjare mod* On Sunday there are
hajar āyumko mena- 1000 hearers in the
koa. Church.
- Kuri honkoa skulre* 60 boarders are in
api hisi jojomko me- the girl's School.
nakoa.

To rule 4.

- Hatute alope sena,* Do not go into the
eperang hobaoa. village, there will be
 quarrel.
- Ayumepe hagako,* Listen brethren, we
alokabu eperanga. will not quarrel.
- Mar hijupe, dubpe,* Come on, sit down,
kupulko ; kaṭale my guests, we will
abungtapea. wash your feet.
- Hagakotainglo bapa-* My brothers are angry
garau mena, jagar-o with me, they do not
ka hobaoana. even talk with me
 (lit. not even conver-
 sation takes place).

To rule 5.

- Hānte sentani okoë-* Who is going there ?
tani ?
- Ainga sadom kiringki* What is the name of
Babua chikan nutum ? the Baboo, who has
 bought my horse ?

<i>Calcutta senakankoëte</i>	5 of the men who went
<i>more horoko goëjana.</i>	to Calcutta, have died.
<i>Updeshtam ayumken</i>	Only 100 of the 1000
<i>hajar horokoëte mid</i>	hearers of your
<i>sai eskar huring leka</i>	address have understood a little.
<i>bujaujanako.</i>	

To rule 6.

<i>Ena okoë olkedae ? En</i>	Who has written that ?
<i>onol kaing parhau-</i>	I cannot read his
<i>daria.</i>	handwriting.
<i>Bishwastankoa na-</i>	The door of heaven
<i>gente gonoë taijomte</i>	will be opened to the
<i>sirma duar nijoa.</i>	believers after death.
<i>Tising Somra: orare</i>	To-day is meeting in
<i>dunub hobaoa.</i>	Somra's house.
<i>Bengra auri gonodoa.</i>	The Bengra (-fruit)
	can not be plucked yet.

216. Diminutive forms

do not exist in the Mundari language. There are some special words which are used as pet-names (f. e. *abba* daddy, *umma* good old woman), but the rule is to use the proposition *huring*, *hupuring* small, little, or to affix "hon" child, as *huring daru* a small tree, *karchul hon* a small spoon, *katu hon* a knife, *haça hon* a small winnow.

XII Formation of verbs.

217. Verbs can be formed, as already has been mentioned from Nouns, Adjectives and Adverbs by affixed verbal terminations, as
mone the will; *monetanaing* I will

Mundain christanoae Wishes the wife of the
chi ka ? Munda to become a
 Christian ?

Hai, monetadgiae. Yes, she wants it
 eagerly.

lolo hot *lolotanae* it is hot.

Ising purage lolojana. To day it has become
 very hot.

218. Verbs also can be formed from interjections, as

hay hay exclamation of sorrow, pain; *hay-haytanae*, he is wailing.

Haturen kuriko china- Why are the women
menteko hayhaytana ? of the village wailing ?

Idu, jetæ goëjanae. I do not know, some-
 body may have died.

219. From the above remarks it will be clear, that verbs compound with nouns, as found in other languages are superfluous, as to hear causes = *bichar* ; to cook food = *mandi*
Tising kako bicharea. No cases will be heard
 to-day.

Kuriko manditanako. The women are cook-
 ing the food.

English and Hindi-words are also sometimes verbalised, as

to punish with jail = <i>jail</i> , to appeal = <i>apil</i>	
<i>Jailjanae.</i>	He has been imprisoned.
<i>Ini apilkedae.</i>	He has appealed.
<i>Diku nalistadingae.</i>	The Zamindar has brought a case against me.

XIII. Syntax.

220. The position of Words.

1. The Adjective precedes the Noun.

<i>Bugin horo.</i>	The good man.
<i>Turi sirmaren sadom.</i>	A pony, 6 years old.
<i>Hola goëjan kupi.</i>	The woman who died yesterday.

2. If a verb be added, the verbal adjective precedes it, e. g.

<i>Aputaing bugin me-naya or aputaing bugitanæ.</i>	My father is good, my father is well.
<i>Mandi sibil banoa.</i>	The food is not savoury.

<i>Etkan menamea.</i>	You are wicked.
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3. If an object be added, it has its place before the verb:

<i>Horo hita hertanae.</i>	The man is sowing the seed.
<i>Raja rengetanko biko-tanae.</i>	The king is feeding the hungry people.
<i>Munda bugin ora baitanae.</i>	The Munda is building a fine house.

4. A noun in the genitive case stands always before the noun by which it is governed:

Apua ora. The father's house
Malia kanchi. The gardener's basket.
Marang raja: ora. The house of the great king.

5. In interrogative sentences the position of the words is the same as in affirmative ones, only the interrogative particles *chia*, *chikan* are put at the head of the sentence. The interrogative particles are often omitted, the question only being expressed by the tone

The question is closed with the particles *chi ? chika ? chi banoa ?*

Affirmative sentence:

Enko nireako. They will run.

Interrogative:

Enko nireako chi ? or Will they run ?
chia enko nireako ?

Affirmative:

Nea Munda: oratana This is the Munda's house.

Interrogative:

Nea Munda: oratana Is this the Munda's
chi ? house ?
 or *Chia nea Munda:*
oratana ?

6. Questions are also formed with interrogative adverbs (cp. § 171).

Chimin horoko girja- How many people
reko taikena ? were in the church ?
Chinulape hijuruara ? When will you return ?

7. In negative questions the negation *ka* with the personal termination affixed precedes the verb.

Chia nea chiulao kam Have you never seen
nelkeda ? this ?

Chia kam olparhau- Can you neither write
daria ? nor read ?

8. No interrogative particle of course is used, when the question begins with an interrogative pronoun or adverb.

Okoë goëjanae ? Who has died ?

Burjute oko hora Which is the way to
senoa ? Burju ?

Oko orarem taintana ? In which house are
or *Oko orarema ?* you living ?

Ne hon chimin chanduren hon- How many months is
renitani ? or *Ni chi-* this child ?
min chanduren hon-
tani ?

221. The use of the Numbers.

1. Inanimate objects in the Dual or Plural numbers have Adjectives and verbs in the Singular number.

En otere pura diriko There are many stones
mena (not menakoa). on the field.

Ini mid sau sala chauli He has bought 100
kiringkedae (not Maunds of rice.
kiringkedkoae .

Munda: irel paua The Munda possesses
songakan ote mena 8 pauas of surveyed
(not *menakoa*.) land.

Tambu, mej, chauki Take all things, tent,
parkom, soben chizko table, chairs and bed-
Kurgite go: idiṭpe. stead to Kurgi.

2. The Dual is often used instead of the Singular, *f. i.*, when it is spoken of women, especially mothers, but also young married women speak about themselves in the Dual *aling (alang)*.

Ama kuri menakinga Is your wife at home
chi ka ? or not ?

Answer:

Menakinga, gomke. Yes, Sir, she is at
house,

Chinaben asitana ? What do you want ?
(in addressing a
woman).

Akirigledme chaulira I want the money for
genong (or paisa) asi- the rice, I sold you,
tanaling.

3. Friends are using the Dual *lang* (incl.)
when talking to each other, *f. i.*

hagatalang dear brother

sakitlang dear friend (masc)

sangitalang dear friend (fem.)

N. B. The friendship of "*saki's*" is made under certain ceremonies: boys are making friendship with a dinner, each providing a part of it; girls do it in the same way and interchange their saris. From this time they never use their names when addressing each other, but say *sangi* instead.

Sangitalang kotarem Where have you been,
taikena, barsing dear friend, I have
kaing neladmea. not seen you for 2
 days.

He mising, purageng Dear sister, I had
hasulena, nenel chiate been very sick, why
kam hijulena? did you not come to
 see me?

4. When speaking of inanimate objects, the plural "ko" only is used of great quantities. "One or two stones" is never *miad baria diriko* but *miad baria diri*, but

Birre isu pura daruko In the forest there are
mena. very many trees.

222. About the Article

1. The Kol-language has no words for the definite or indefinite article, so *hoꝛo* may mean: "man", "the man" or "a man".

2. The sentence itself will usually show, whether the definite or indefinite article is meant. The latter is often-but not idiomatically-rendered by the numeral *miad* or by the indefinite pronoun *jetai, jetan*.

Okoë ra:tanae? Who is crying?
Idu miad hon ra:tanae. It seems to be a child.
Jetan da: iditea aueme. Bring a (any) waterpot.
Jeta raja jeta san- A king went into a far
ging disumtiyana. country.
Derarenkoöte mid hoꝛo Send for a man from
raauime. the rest-house.

223. The Verb in connection with the Nominative.

1. The subject always stands in the Nominative case and as a rule the verb in the same number and in the same person, as the subject.

Horo niretanae.

The man runs.

Sadomko jomtanako.

The horses eat.

*En baranking kum-
buruking sabjana.*

Both have been caught
as thieves.

2. The verb referring to two Nominatives is put either in the Dual or in the Singular.

*Engaing apuingteking
goëjanaking.*

My father and my
mother died.

or *goëjana.*

*Engam apumteking
hijulena.*

Your father and mother
arrived.

*Pracharteking bugi
lekateking kamijada.*

The two catechists do
good work.

3. A verb referring to more than two Nominatives is put in the Plural number, with the exception of inanimate objects, as already mentioned.

*Aing, am oro ini
senoabu.*

I, you and he will go.

Remarks about the Adjective.

4. Some remarks have already been made as to the Adjective in connection with a noun. Neither gender, nor number are expressed by it.

<i>bugin kora</i>	The good man.
<i>bugin kuri</i>	The good woman.
<i>bugin ora</i>	The good house.
<i>bugin korako</i>	The good men.

5. The Adjective remains also unchanged, if put after the noun, but the personal termination of the verb can be attached to it, as:

Enga apuking bugin The parents are good
menakinga. people (or they are
 well).

Enga apuking bugin- The parents were well.
king taikena.

6. Pronouns, Ordinals and Participles are treated as Adjectives:

<i>Abua hature hola kula</i>	A tiger yesterday
<i>bololena.</i>	entered our village.
<i>Sida horoking Para-</i>	The first men lived in
<i>disreking taikena.</i>	the paradise.
<i>Ainga sadomko.</i>	My horses.

224. Instead of "*ainga*" "my", the form "*taing*" (*ta* = with, belonging to) is frequently used.

<i>Sadomtaing</i>	my horse
<i>Sadomtam</i>	your horse
<i>Sadomtae</i>	his (her) horse
<i>Sadomkingtaing</i>	my two horses
<i>Sadomkotaing</i>	my horses (3 or more)

With family names in the Singular however the abbreviated forms of the personal pronoun are used (*ing*, - *ng*, - *m*, - *me*, - *te*)

<i>Apuing</i>	my father
<i>Apum</i>	your father
<i>Apute</i>	his (her) father
<i>Engaing</i>	my mother
<i>Engam</i>	your mother
<i>Engate</i>	his (her) mother
<i>Mising</i>	my sister
<i>Misim</i>	your sister
<i>Misite</i>	his (her) sister
<i>Honjaring</i>	my father-in-law
<i>Honjarme</i>	your father-in-law
<i>Honjarte</i>	his (her) father-in-law
<i>Hanaring</i>	my mother-in-law
<i>Hanarme</i>	your mother-in-law
<i>Hanarte</i>	his (her) mother-in-law
<i>Jiang</i>	my grandmother
<i>Jiam</i>	your grandmother
<i>Jiate</i>	his (her) grandmother.

225 A Noun qualifying another noun or a personal pronoun stands in the same case as the word, it qualifies. Titles and words of honour stands behind the name, e. g.

<i>Edward maharaja</i>	King Edward has
<i>senderate senojanae.</i>	started for a hunt.
<i>Paulus Munda aya</i>	Paulus, the head man,
<i>hatu akiringkedae.</i>	has sold his village.
<i>Commissioner Saheb</i>	The Commissioner is
<i>na: dehaitre tain-</i>	now travelling in the
<i>tanae.</i>	district.
<i>Nathanaël Babu</i>	Baboo Nathanael died.
<i>goëjanae.</i>	

226. The use of the Relative Pronouns.

The use of the relative pronouns *okoë*, *okoi* and *okoa*, and of the correlative pronoun *ini*, *en*, *ena*, is other than in English.

The relative pronoun is treated as an Adjective and used as such. So the Munda does not say,

"The word, which I told you etc," but

"Which word I told you etc."

For instance the sentence: Obey my order" must be translated thus: *oko kajing kajiadmea*, *ena manatingeme*, lit. Which word I have said to you, that obey.

227. It must be remembered, that in the idiomatic Mundari Relative sentences are seldom used, if at all. The Mundaris have learned the use of the Relative-pronoun from the Hindus, but illiterate persons scarcely will be heard using a relative sentence; they use the Participle instead.

Aing kajiadme kaji Do, what I told you.
manatingeme.

Am kiringakai sadom Is the horse good
buginae chi ka ? which you bought ?

Aing omadme takam What have you done
chikakeda ? with the money,
I gave you ?

Hatutam kiringked What is the name of
dikua chikan nutum ? the Zamindar who
bought your village ?

Ape marked daruko The trees, which you
aingatana. have cut, are mine.

The use of the Cases.

228. The Nominative.

Also in Mundari the Subject, whether Noun or Pronoun, Adjective (used as Noun) or Infinitive, stands in the Nominative case.

Jargida dipli seno- The rainy season is
jana. over.
Ale Ranchiëtele hiju- We come from Ranchi.
tana.

Mundatanko renga- The rich people
tanko sigidjadkoako. oppress the poor.

229. Compound words, of which one ought literally to be put in the Possessive case, are also found in Mundari; they are simply combined, neither hyphen nor conjunction being used:

sukukaji the message of joy.
rabang dipli hulang the winter-day
kaji sereng the rock-word i. e. the
word unchangeable.
manoa hon the son of man.

230. Possessive relation is often expressed by a compound noun (see the preceding para).

Gomke era Bilayati- The wife of the gentle-
janae or Bilayatte man has gone home
senojanae. (to Europe).
Bir horoko kumbareko The Birhors live in
taintana. huts.

231. The Nominative case also is used, where one might expect the Accusative, as in English, e. g.

Bulujiang katarang moakana. I have a swollen leg.

Bo: hasuingtana. I have headache.

Soben honkotaring medtana. All my children have inflammation of the eyes.

(See also para 253)

232. The Nominative is also used instead of the prepositions with the nouns, as:

Supu moakan hon okoë-tani ? Who is the boy with the swollen arm ?

Hasa bhit da:te bag-raujana. The walls made of earth have been destroyed by rain.

2. Genetive.

233. The Genetive stands before the noun by which it is governed.

Seta: kata the dog's leg.

Horoa ti the man's hand.

Raja: hathi. the king's elephant.

234. The possessive relation generally is expressed by the Genetive, also if in English constructions other cases might be used.

Ainga irelia meromko kumburukedkoako. They have stolen my 8 goats.

Diku aya haturenkoa ote re:kedae (or diku aya haturenko ote re:kedkoae). The Zamindar has deprived the people of his village of their land.

Honko kurikoa chaṭuko The children have
rapudkeda. broken the vessels of
 the women.

235. The Genetive of Possession.

Hontainga lija, My child's cloth.
Hanar honjartaing- My Father-and mother
kinga ora. in law's house.

In the case of several possessors, the name of the last one only is put in the Genetive case:

Ne ote Soma, Mangal- This field belongs to
das oro Budhua: mena Soma Mangaldas and
 (or *Budhuatana*). Budhua.

236. The Genetive is also used with the auxiliary verb "*mena*" "to be" in the meaning of "to belong to", "to have".

Ainga gelea uriko I have 10 oxen.
menakoa.

Raja: upun sau hatu The king has 400
mena. villages.

237. Instead of the Genetive case to express the meaning of possession also is used:

taing, ting I have
tam thou hast
taë (tai) he has
taling } we both have
(talang) }
taben you both have
taking they both have

taide } we have
tabu }
tape you have
tako they have,

238. Examples.

Gelea urikotaiŋ mena- I have 10 oxen.
kōa.

Upunhoro honkotam Thou hast 4 children.
menakōa.

Baria orattiē mena. He has 2 houses.

Upun paua otetale We have 4 paua land.
mena.

Baba banoatabu. We have no rice.

Baria meromking You have two goats.
menakingatape.

Chauli, bulung, sãn, They have rice, salt
lija sobenatako mena. wood, clothes, all this.

239. The past tense "I had" etc. is expressed by *taikena taiŋ* etc.

Gelbar sala loyong- I had 12 kats of field,
taing taikena (tai- but the Zamindar
kenataing), diku has robbed me all
sobenae re:kedinga. this.

Thakurtaya pura ha- The prince had many
tuko taikena, sobena villages, but has
jarpesgiē omkedae. pawned them all.

240. Instead of the possessive Genetive also can be used *ta:* or *ta:re*, lit. "with", e. g.

Aingta:re irelia uriko I have (had) 8 oxen.
menakōa (taikenatako).

Aingta:re upunia hon- I had 4 children but
ko taikenako, baria 2 have died.
goëjanaking.

241. The Genetive of possession in English also can be rendered by the substantified "ta", to which the personal pronoun is affixed. This would be "*taini*", but instead of this form generally is used *teni*, Du, *tenking*, Pl, *tenka*.
Taka menateni. The possessor of

Rupies, one who has
 Rupies

Burjurenko pura baba- The people of Burju
tenka have much rice.

Ote menateni. The possessor of field
 he has field.

242. The Genetive of quality.

The material from which a thing is made, stands in the Genetive.

Samromra mudam. The ring of gold, the
 golden ring.

Madra a:sar. The bow of bamboo,

Darura turki. The wooden cow-bell.

Meredra hake. The iron-axe.

but more common is the use of compound words, as mentioned (see para 229): *mada:sar*, *daru turki* (or only *turki*) *mered hake*.

243. The Genetive of value.

Gel takara hja The cloth, worth 10
 Rs.

but with animata objects:

Irel sau takaren hathi. The elephant worth
 800 Rupies.

Isu gonongren sadom. A very expensive horse.

244. The Genetive of measures and weight.
Gel mukara lija A cloth of ten mukas
 (one "muka" is the length measured from the elbow to the top of the middlefinger).

Mid hisi tewara kanchi. A basket, taking 20 pailas.

Turi gaudira hora A way of 6 hours.

245. The Genetive of time and age.
Musingra kami. one day's work,

Isu dinra puthi. a very old book.

Isu sirmara bahila. a very old tank.

Remark:

To show the age of living beings "ren" is used.

Upun chanduren hon. A child of 4 months.

Isu sirmaren hora. A very old man.

246. The Genetive of manner.
Mid rakamra diri. One sort of stone.
Mon mid rakamra The heart is a sort of
setengtana enaete bu- well, from which both
gina oro etkana good and evil are
erogotana. springing forth.
Ena bugin rakamra That is a good sort of
darutana. trees.

247. The Genetive of place.
Burara daru. The tree on the hill.
Loyongra baba buyig The rice of the deep

jaromakana, goṛa
baba do roṛjana.

land has turned out
well, but that on the
highland is withered.

but:

Sirmaren ipilko pura
jultanako.

The stars of the firma-
ment are shining very
bright,

248. 3, The use of the Dative:

The use of the Dative in Mundari corresponds to that in English, with the only exception of *lagatinga* "to be obliged to", "must", which governs the Dative in Mundari.

Aingke sen lagatinga. I must go.

Gapa amke hiju laga- Thou must come to-
tinga, morrow.

Apeke itun lagatinga. You must learn.

249. 4, The use of the Accusative.

The objective case stands before the verb, by which it is governed, It has been mentioned already, that Nominative and Accusative have the same forms, and that the termination "*ke*", now generally used, is taken from the Hindi-language and unidiomatic (see para 253),

EXAMPLES:

Kula baria meromking The tiger has killed
kuakedkingae. two goats.

Chia dasim hukuma- Have you ordered the
dia ? servant ?

En hoṛo jilu kaë jom- The man does not eat
tana. flesh.

250. Even in the case of a Dative (indirect object) and an Accusative standing together, the latter retains in most cases its place before the governing verb, which in the pronominal insertion refers to the Dative (indirect Object).

Apu hon (or honke) The father gave his
turia uriko omadiae son & oxen.
 or *apu turia uriko*
hone omadia.

Raja hontaya arandi At the wedding of his
diphire aya prajako son, the king gave
pura taka omadkoae. his subjects much
 money.

Guru chela puthi The teacher gave the
omadiae. pupil a book.
 or *Guru puthi chelae*
omadia.

251. In the case of the indirect object being only expressed by a personal pronoun, the pronominal insertion in the verb is sufficient, except it be used with emphasis.

Apuing sadom bakshise The father gave me a
omadinga. horse as a present.

Tataing aingke morea The grandfather has
taka omadingae. given me a present of
 5 Rupies (i. e. not
 you).

En kuri sida kuriren This woman does not
honko biu leka mandi give her step-children
kae omakotana. enough to eat.

252. The verbs "to call" "to make" "to take for" govern a double Accusative.

Chelako Prabhu dore- When the disciples saw
are sentan nelkite the Lord walking on
bongako atkarkia. the sea, they took
 him for a ghost

Raja Suleman munda The king has made
baikiae (or munda- Suleman a headman
kiae). of the village.

Hagam kumburum You have made your
baikia. brother a thief.

China Soma Munda Do you take the
hosoro horom atkar- Munda Soma for a
jaia ? liar ?

The above examples show that the Accusative originally had no termination.

253. The so-called Accusativus Graecus (Greek Acc.) or Accusative of relation is not unknown to the Munda, as

Miad med karankana- I am blind on one eye.
ing.

Kata hasujainga. I have sore feet.

Med hasujainga. I have bad eyes.

Miad lutur kaing I am deaf on one ear.
ayumjada.

Miad med kaing nel- I am blind on one eye.
jada.

254. 5. The Vocative case.

The Vocative case is like the Nominative with one of the Interjections preposed, as shown in § 29. In colloquial Mundari the

interjections are omitted sometimes, the personal pronoun of the addressed person being used instead.

<i>Am. hon. ayumeme.</i>	Hear me, oh son.
<i>Papiko ayumeme Pra- bhu kaji.</i>	Oh sinners, hear the word of the Lord.
<i>Ape. hagoko Umbul- bahara hora udu- basingpe.</i>	Oh brethren, show me the way to Umbul- baha.

255. 6. The Ablative case.

The Ablative case is used in the formation of the Comparative and Superlative degrees (cp. §§ 35-36).

256. The Ablative is used further in the sense of "since" to denote a time gone by.

<i>Sanicharete orataing kaing bagikedu.</i>	I have not left my house since Saturday.
<i>Api chanduete ne landia horo jetana. kae kamitana.</i>	This lazy fellow does no work since three months

257. Verbs, denoting a distance (to go away, to remove) or a difference (to differ) govern the Ablative case, as

<i>En hatuete sobenko orongjana.</i>	All people have run away from that village.
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258. The Instrumental case is used to show the instrument, by means of which an action has been accomplished, e. g.

<i>Ini kula kapite goe- kiae. (ma. kiae).</i>	He has killed the tiger with the axe.
---	--

<i>Karchultebru jomjada.</i>	We eat with the spoon.
<i>Uri bairte tolakanae.</i>	The ox has been tied with a rope.
<i>Nauka (lauka) alpung-kote topaotana</i>	The ship is covered by the waves.
<i>Baba lolote goējana.</i>	The rice is withered (lit. died by heat).

259. The instrumental case is also used to show with what intention an action is done.

<i>Aya monete rikakedae.</i>	He has done it with purpose.
<i>Kiste goëkia.</i>	He has killed him out of spite.
<i>Enga apuking dular-teking asulkia.</i>	Mother and father have educated him (her) with love.
<i>Dularite arandike-dingae.</i>	He has married me out of love.

260. The instrumental case further is used to show the reason and origin of an action.

<i>Purage hasutame tai-kena, bintite bugijanae.</i>	He was very ill, but has been healed by prayer.
<i>Boroteko nirjana.</i>	They run away with fear.
<i>Kora hontaing ruate goējanae.</i>	My son died from fever.

261. In this connection also may be mentioned *horate* (lit. "through the road" "by the way of") and *nagente* "for the sake of"

<i>Dukura horate mon</i>	Through suffering he
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ruarkedae. has been changed.
Kulakoa nagente hatu- For the sake of the
ko bagikeda. tigers they have left
the village.

262. The substance, from which something
is made f. i.

Parkom bairte tenge- Bedsteads are overnet-
tanako. ted with twisted
grassropes.

Lija kadsom sutamte Clothes are woven
tengoa. from cotton-threads.

263. "By", "from", "with" are rendered
by the Instrumental case.

Aputea papte soben By the father's sin all
honko bagraujana. children have been
spoiled.

Hakima hukumte By order of the
neaing rikakeda. Government-officer
I have done it.

Sajaira borote nirja- From fear of punish-
nae. ment he run away.

264. "To be ashamed" = *giu* has the person
or object of which one is ashamed in the
Instrumental case.

Etkan kamiteng giu- I am ashamed of my
tana. wicked deed.

Ninirte kam giua ? Are you not ashamed
running away ?

265. All verbs, expressing an affection, as "to tremble, to weep, to lough, to be merry" etc. have the cause of affection in the Instrumental case.

Bing nelkite sim ekela-janae. The fowl trembled, when seeing the snake.

Hon laihasute ra:-tanae. The child cries for pains in the bowels,

Horoko sukute landa-tanako. The men laugh for joy.

266. The verbs "to be sick" and "to die" have the cause in the Instrumental case.

Alea hature mid hisi horoko haijate goë-janako. In our village twenty died of cholera.

Hagaing lai dulte hasuakanae. My brother is sick with diarrhoea.

267. The Verbs "to buy" and "to sell" have the price in the Instrumental case.

Ni otetaë bar sau (gel hisi) takate akring-kedae. He has sold his field for 200 Rs.

Mid hazar bar sau takate isu marang hathi namoe. A very big elephant can be had at 1200 Rupies.

Mon suku takate kam. kiring daria. Peace of the soul you cannot buy with money.

268. 8. The Locative case.

The Locative case is used to show the place where somebody lives or where something happened.

Prabhu bar hisi ma birre kaṭabtane taikena. The Lord was fasting 40 days in the wilderness.

Hagakingtaing Calcatta senojante entareking goḍjana. My two brothers went to Calcutta and died there.

Orataingre taikenaing. I was in my house.

269. The Locative case also denotes the time in which something happened.

Oko sirmarem janmlena ? In which year have you been born ?

More marebu ruara. We will return within 5 days.

270. The state, in which somebody is, is expressed by the Locative case.

Isu dukure menainga. I am in great difficulties.

Sukure taiken imta Prabhu kaë namlia. In his good days he has not cared for the Lord.

271. With the verbs "to ascend", "to get into" "to climb on" the answer on the question "where ?" is put in the Locative case.

Ini laukare de:janae. He got into the ship.

Enko sadomreko de:jana. They got on the horses.

Burureng rakaba. I will ascend the hill.

Darure alom rakaba, Do not climb on the
(de:a) uyugoam. tree, you will fall.

272 With the verbs "to come" and "to return" the Locative case is used.

Gomketaing orare kaë My husband (my
rua:rlena. master) has not
 returned home.

Girjare chiate kam Why did you not come
hijulena ? to Church ?

273. With the verbs "to believe in", "to trust in" the person or object which is believed is put in the Locative case.

Amre kaing patiarea I do not believe thee.
(also: amke kaing
patiarme).

Prabhua kajirebu We believe in God's
biswastana. word.

274. When speaking about a quality, one has, or which is questioned or sought for, the person having (or not having) it, or with whom something is sought for or found, is put in the Locative case.

Amre thikana ka na- There is no surety
moa (or banoa). with you.

Chia apere biswas Do you have faith ?
mena ?

Inire sarti kam namea. You will not find truth
 in him.

275. The form "ren" of the Locative denotes that a being belongs to a certain place.

Haturenko. The villagers.

Orarenko. The inhabitants of the house.

Haturen Munda. The Munda of the village.

Bilayatreni. The European.

276. The form "*rea*" is used to show, that a thing belongs to a certain place.

Orarea baba. The rice in the house.

Birrea daruko. The trees of the forest.

277. Also the price, at which something is bought, can be put in the Locative case.

Mid takare api sala chuna namoa. One gets 3 Maunds of lime at one Rupie.

Mid kachiare mid tewa baba namoa. One paila rice can be bought at one pice.

278. In certain words the Locative case-form can be inflected.

Orarebu taina or ora-rebua. We will be at home.

Okorekoa uriko do ? Where are then the oxen ?

279. *Nere*, here.

Neringa I am here

nerema thou art here

neria he (she) is here

nerelinga }

nerelanga } both are here

nerebena you both are here

nerekinga they both are here

nerelea }

nerebua } we are here.

nerepea you are here.

nerekoa they are here.

Hontaing amtaria Is my son with you ?
chi ?

Bangaya, hanria. He is not here, he is
there.

~~~~~  
280. The use of Adjectives in the Mundari-language is much more limited, than that in other languages, as in many cases either a verb is used or the Adjective is verbaliged.

*Ora sukulte pere-* The house is full of  
*akana.* smoke.

*Nirlete (or nirnirte)* I am tired from run-  
*lagajanaing.* ning.

*Rengetanaing.* I am hungry.

See also § 35 remarks about comparison.

### 281. About the Pronouns.

About the Relative Pronoun the necessary remarks have been made already in § 48. Here only may be added, that instead of the relative sentences frequently participial constructions are used.

*Adhyapak oro marang-* The Scribes and Phari-  
*yajakko nea ayum-* sees on hearing this,  
*kedte, chilekabu gojia* hold a council, how to  
*menteko bicharkeda.* kill him.

*Horore jetan bolotan* Nothing, entering the  
*biti inike apawitr kaë* mouth of a man,  
*rikatana,* makes him unclean.

282. Also the Correlative Pronoun can be omitted.

|                              |                       |
|------------------------------|-----------------------|
| <i>Dharmra nagente</i>       | Blessed are those who |
| <i>rengetan tetangtanko</i>  | do hunger and thirst  |
| <i>sukutangeako.</i>         | after righteousness.  |
| <i>Chiachi jetai asinike</i> | Because he who prays, |
| <i>omoa oro panamni</i>      | will receive and he   |
| <i>nameae.</i>               | who seeks, will find. |

283. Relative and Correlative Adverbs are used more frequently.

|                             |                      |
|-----------------------------|----------------------|
| <i>Okotare ama kurjiko</i>  | Where your treasure  |
| <i>mena, entare montam</i>  | is, there will your  |
| <i>mena.</i>                | heart be also.       |
| <i>Okore da: mena, enre</i> | Where water is there |
| <i>haikoge menakoa.</i>     | fishes also will be  |
|                             | found.               |

But the above sentences better are rendered idiomatically thus:

*Ama kurjiko menatare montam taintana* and  
*Da: menatare haikoge menakoa.*

284. As the necessary remarks about the Interrogative and Indefinite Pronouns have been made already §§ 49-52, only a few examples will be given here:

*Ni okoë menaya ?* Who is this ?

or

*Ni okoëtani ?*

*Kaing ituana, idu jeta* I do not know, pro-  
*mahajantani.* bably a merchant.

*Chinam kiringkeda ?* What have you  
 bought ?



|                                         |                                |
|-----------------------------------------|--------------------------------|
| <i>Jetana kaing kiring-<br/>keda.</i>   | I have not bought<br>anything. |
| <i>Lijam kumburukeda ?</i>              | Have you stolen the<br>cloth ? |
| <i>Kage, Gomke.</i>                     | No, Sir.                       |
| <i>Okoö neladingae ?</i>                | Who has seen me ?              |
| <i>Nel do jetae kaë nelad-<br/>mea.</i> | Well, nobody has seen<br>you.  |

### 285. On the use of Verbs.

The difficulty of the Mundari-language lies with the Transitive Verb which always is changing according to the objective case it governs, as it be animate or inanimate, as it stands in the Singular, Dual or Plural number.

286. The insertion of “i” and “ko” with animate, “e” with inanimate objects, between the root and the termination of the Present, Imperfect, Future, Imperative and the Participles has been mentioned already.

The Perfect, Def. Present and Pluperfect tenses do not insert “e”. For living beings they add the abbreviated Personal Pronoun and have a special form for the 3rd Ps. Sing. ( See §§ 95 and 116 ).

287. In the same way the verb is influenced by the indirect Object, the Dative ; the number is expressed in the form of the Verb by “i”, “king”, “ko”, “ben”, “pe”, “le”, “bu” resp.  
*Barsa kajiadpeaing.* I have told you twice.  
*Hosoro horotanpe me-* He charged us with  
*nte dosh lagaukedleae.* being liars.

288. If both direct and indirect object are governed by one verb, only the latter object is referred to in the form of the verb.

*Apia uriko omadiae.* He has given him  
3 oxen.

*Raja apia hatuko Mun-  
dae omadia.* The king gave the  
Munda 3 villages.

*Apu turia taka honko  
omadkoae.* The father gave his  
sons six Rupees.

*Raja gelea sadomko  
kiring hukumadingae.* The raja has ordered  
me to buy ten horses.

### 289. The use of the Tenses.

The Definite Present tense is used to show that an action is being done at the present moment.

*Chitti oltanaing.* I am (just now) writing  
a letter.

*Hijutanae.* He is coming (he is  
seen already).

*Hosorom kajitana.* You lie (this moment).

*Manding jomtana.* I am eating.

290. The Indefinite Present expresses an action being done in the present time, but not momentary and not necessarily being done at the present moment.

*Uriko tasadko jom-  
jada.* The oxen are eating  
grass.

*Herjadale.* We are sowing, it is  
sowing-time.

*Horo kaji bugi leka-  
tepe kajijada.* You speak Mundari  
very well.

291. The Subjunctive Present expresses the possibility of an action to be done at the present time, on the inclination or desire of doing it at the present time.

*Gogoko na: jom sanang-* The bearers want to  
*tanako.* eat.

*Jomekako.* They may eat.

*Bolokae mente hagake* Tell the brother to  
*kajiaime.* come in.

*Senotabkæ mente dasi* Tell the servant to go  
*kajiaime.* at once.

292. The Imperfect tense speaks of an action as done in the time past, or developing in it or being done at the same time as another.

*Singi hasurotan imta* When the sun set,  
*manditamko taikena.* they cooked their food.

*Ranchite sentan tai-* When I went to  
*kenre neladmeaing.* Ranchi, I saw you,

293. The use of the Participle of the Pres. indef. is similar to the above, especially in telling stories.

*Ote siujad taiken imta* When I was ploughing,  
*apia kulako hijulena.* three tigers came on.

294. The Future speaks of an action to be done in later time.

*Gapa senoaape ?* Will you go to-morrow ?

*Enko gel sirmareko* They will return in 10  
*ruara,* years.

*Gapa paia omape-* I will give you the  
*aing, (gapa paiaing* money to-morrow.  
*omapea).*

## 295. Remarks.

a ) The Mundaris are very strict in using the Future tense ; it is used, as long as the action has not been really begun.

*Tising orateng sena.* I return home to-day.

*Nea kaing oldaria.* I cannot write this.

(*oldaritana* would mean, that the speaker has tried to write, but failed).

b ) The wish of doing something is generally rendered by the Future tense, *sanang* and *mone* "to want, to wish" only being used to express the desire or urgent wish.

*Tising Ranchiteng* To-day I want to go to  
*senoa.* Ranchi.

296. The Second Future which shows an action as being accomplished in the Future, is formed with the help of the verb "*chaba*"

*Ayubre (ayub jaked)* I shall have finished  
*olchabaiaing.* writing this to-night.

*Tising nea ka siucha-* This will not have  
*baaa.* been ploughed to-day.

297. The Definite Perfect shows an action as finished.

## a ) Intransitive.

*Hijulenae.* He has come.

*Senkenae.* He had gone.

*Orare bololenae.* He had gone into the  
 house.

*Shoktar Kachharite* Had the Pleader gone  
*senkenae ?* to court ( and re-  
 turned ) ?

## b ) Transitive.

*Parmeshwar horoko* God has created  
*baitadkoae.* mankind.  
*Kupulko orarenkoa* The guests heard the  
*kaji ayumkedte tain-* word of the inhabi-  
*janako.* tants of the house  
 (i. e. obeyed) and  
 remained.  
*Etkan bonga horoë* The evil spirit has torn  
*rumkia.* the man.

## c ) Passive.

*Yisu bilkayanae.* Jesus was moved with  
 compassion.  
*Lijatabu mindi hona* Our clothes have been  
*mayomte chapiakanae.* washed in the blood  
 of the lamb.  
*Enko jaillenako.* They have been im-  
 prisoned (but are free  
 again).

298. The Indefinite Perfect is used to show  
 an accomplished action the effect of which is  
 lasting still at the present moment.

## a ) Intransitive.

*Ini hijakanæ.* He has come ( is here ).  
*Kushal agu nagente* I have not come into  
*otore kaing hijakana.* the world to bring  
 peace.

- Jaitakan hagako isu-* The brethren in the  
*ko huringjiana.* prison are greatly  
 depressed.  
*Kachharite senakanæ.* He has gone to court.  
 ( and is still there ).

## b.) Transitive.

- Asam nang chitti ola-* I have written a letter  
*kadaing, dak orate* to Assam, bring it  
*idième.* to the Post-Office.  
*Kuritaing nirlenæ,* My wife had run away,  
*auruarakaiaing.* I have brought her  
 back ( she is here ).  
*Puraing chetaukedpea,* I have exhorted you  
*kape manatingtana.* so much, but you do  
 not obey.  
*Maltaale childrيره,* We have paid our rent  
*dakikeda (dokeda).* into the treasury.

## c.) Passive.

- Apuring puræ hasua-* My father is very ill,  
*kana, mar hijume oro* come and pray for  
*binsiaime.* him.  
*Tising Etwartana lija-* To-day is Sunday, are  
*kotam tikiakana ?* your clothes washed ?  
*Gari daru subare* The carriage has been  
*doakana.* put under the tree.  
*Ishwarte thaharaw-* Obey God's institution ]  
*akana: manatingepe.*

299. About the use of the Pluperfect nothing specially has to be mentioned.

### 300. The Conditional Mood.

a) The chief rule is this, that the sentence containing the condition always stands first.

b) The Mundari with the Conditional Mood expresses both the reality (of the Greak "ei" with the Indicative) and the possibility (cf. the Greak "eän" with the Subj.).

c) The Present or Future tenses in the Conditional sentence, require the Future in a secondary one.

*He gomke sanangtan-* Oh Lord, if Thou wilt,  
*redom bugidariinga.* Thou canst clean me.  
*Hijuredope ranuing* If you come, I will  
*omapea (ranupeang).* give you medicine.

d) Also the Present tense or the Imperative can be used in the secondary sentence.

*Hosorote etkan kaji* Blessed are ye when  
*apea birudko kajiape-* men shall say evil  
*redo, sukutangeape.* against you falsely.  
*Jomtisara med birau-* If thy right eye offend  
*meredo, ena orong-* thee, pluck it out, and  
*endaäme.* cast it from thee.

e) If the Verb of the Conditional Sentence stands in the past, that of the secondary one is put in the Infinitive mood with affixed "tea" (to which the abbreviated personal pronouns are added: *team*, *teae* etc.

*He Prabhu, hijulenre-* If thou hadst come,  
*dom, unditaing kaä* O Lord, my brother  
*gojotea.* would not have died.

- Urikoa thik gonong omadingredom, enko namkoteam.* If you had given me the right price for the oxen, you would have received them.
- Am hon taiken diplire bugilekate skultem senkenredo, na: padrim hobaotea (or padri howaoteam).* If you had gone to School properly in your youth, you could have been a clergyman now.
- Ini sidare aya kora honko sajar omadkoredoe, na: kako bagrauotea.* If he had lashed his boys formerly, they would not have been spoiled now.

301. About the Imperative see §§ 93 and 123. The milder form of the Imperative, the Exhortative, is the same form as the Subjunctive.

- Senokaling.* We both go.
- Alokae rika.* He shall not do it.
- Horoko daru alokako idiä.* The people shall not take away the tree

302. About the use of the Prohibitive or Negative Imperative see § 136.

- Alopea, alopea, haga alope dalia.* No, no, do'n't beat the brother.
- Ini landiatani, alope kulia.* Do'n't send him, he is lazy
- Urikotaing alom idikoa.* Do'n't take away my oxen.
- Alo dalmekako ( or: aloko dalmeka ).* They shall not beat thee.



*Alo hijukae, kaing*      He shall not come, I  
*nelia or alokae hiju,*      do not want to see  
*kaing nenela.*      him.

303. The use of the Infinitive is very limited, as it is often circumscribed by other constructions.

*Sen dariae.*      He can go.  
 is also rendered thus:  
*sesenra pere iniatana.*

304. The Infinitive is used with impersonal expressions:

*Kumburu thik banoa.*      It is not right to steal.  
*Ninir ka baiyoa.*      To run away is not  
                                          allowed.  
*Kami bugin mena.*      It is good to work.

305. After the negated verbs, expressing a will in the negative, as "to forbid", "to hinder" etc, the Infinitive is not used, but the construction is changed, the Infinitive being changed into the Imperative, as:

"I forbid you, to come" is changed thus:  
 "Do not come, I bid you".  
*Alom hijua, hukumamtanaing.*  
*Alokako sen, kotong-*      I will hinder them to  
                                          go.  
                                          go.

306. Verbs, as "to cease," "to begin" do not govern the Infinitive, but are treated in Mundari as Auxiliary Verbs (cf. § 150, 151).

*Kami hokaeme.*      Stop to work, cease to  
                                          work.  
*Ol ete:kedae*      He began to write.

**307. The use of the Participles.**

The Participles can be connected with a noun as all Adjectives, and they are frequently used. With their help nearly all Relative sentences are made simple parts of the sentence. Each Participle can, as mentioned already, be made a noun by affixing “i” or “ni”.

**308. The Present Participle denotes the duration of an action at the time of another.**

*Jomtan imtage kasu-* While eating, he be-  
*lenae.* came ill.

*Kumburutan imta sab-* While they were  
*kedkoale.* stealing, we caught them.

**309. The Part. Pres. as Noun.**

*Ini taka banjautan-* He overthrew the  
*koa dotea oro dud-* tables of the money-  
*mul akrintankoa* changers and the  
*dubtea ulʔakedae.* seats of the dove-  
sellers.

*Hasutani bugijanae.* The sick person has recovered.

**310. The repetition of a Participle shows the duration of an action.**

*Sentan sentanlo hatu-* Going further and  
*reko tebalena.* further, they reached the village.

*Durangtan durang-* While they were sing-  
*tanlo ayubjana.* ing it became dark.

311. The Perf. Participles generally combine the different parts of the sentence so that the conjunctive Particle is omitted.

|                                                                   |                                                         |
|-------------------------------------------------------------------|---------------------------------------------------------|
| <i>Horo (ke) raaukite<br/>kajiadiae.</i>                          | Having sent for the<br>man, he said to him.             |
| <i>Herod Raja sipahiko<br/>kulkedkote Johann<br/>sabichikiae.</i> | Herod the king sent<br>soldiers and had John<br>caught. |
| <i>Bintikite kajiadiae.</i>                                       | He entreated him and<br>said to him.                    |
| <i>Nea kajikedchi goë-<br/>janae.</i>                             | And when he had said<br>that, he died.                  |
| <i>Am goëki seta raja:<br/>tani.</i>                              | The dog, you have<br>killed, belongs to the<br>king.    |
| <i>Aing taka omai horo<br/>nirjanae.</i>                          | The man, whom I have<br>lent money, has run<br>away.    |
| <i>Abu kiringakad uriko<br/>nirjana.</i>                          | The cows, we have<br>bought have run<br>away.           |

312. Examples for the use of Participles of Intransitive Verbs:

|                                                                     |                                                     |
|---------------------------------------------------------------------|-----------------------------------------------------|
| <i>Entaëte orongjante<br/>disumte hijulenaë.</i>                    | Going out from there,<br>he came to his<br>country. |
| <i>Pura ayumko haikat-<br/>janteko kajikeda.</i>                    | Many hearers were<br>astonished and said.           |
| <i>Enko senojante pashch-<br/>tapepe menteko pra-<br/>charkeda.</i> | They went out and<br>preached : Repent.             |

*Dubpantiakan horokoa* For the people's sake  
*nagente inia binti* who were sitting  
*tarom ka sanangkia.* around he did not  
 like to refuse his  
 prayer.

313. The use of the Perf. Part. Passive is the same as that in other languages.

*Gojakan hormo.* The dead body.  
*Sakamakan daru.* The leafy tree.  
*Asiakan kuri.* The wooed bride.  
*Hasulenkoëte upun* Four of the sick  
*horoko goëjana.* persons have died.

314. Sometimes Postpositions are affixed to Participles to show the narrow connection between two actions.

*Adakanre namliain* I found him, when he  
 had gone astray.  
*Sentan sentanlo nam-* I found them on the  
*kedkoaing.* way ( lit. going ).  
*Oparenko durumjanre* While the inhabitants  
*kumburuko bu:keda.* of the house slept,  
 the thieves made a  
 hole in the wall.

### Remarks about the use of Conjunctions.

315. The Conjunction "oro" "and" is also used in the meaning of "still", "more", "further".

*Neleka oro alom rik aia.* Do not do that any  
 more.  
*Oro misaing ruara.* I return once more.

*Oroing asitana.* I want more.  
*Oro kaing sen daria.* I cannot go further.  
 316. *Oro* is often used in connection with *idu*.

*Idu oro* = who knows ?  
*Gomke era ruarlenae* Has the Mem Sahib  
*chi* ? returned ?  
*Idu oro* or *Idu derang* ? I don't know (lit. who knows) ?

317. The conjunction "*chi*" seems not to be idiomatic, but only taken from the Hindi language, a corruption of "*ki*".

318. Sentences, of which the latter is final or consecutive, are in Mundari put together as correlative ones without a particle. "Let us run away that the tiger may not get hold of us" would be rendered:

*Nirabu, kula alokae* We shall run away,  
*sabbu* or *Dolabu nira*, the tiger may not  
*kula alokae sabbu.* catch us.

*Biukabu mente jom-* We eat that we may  
*tanabu.* become satisfied.

319. The same rule applies to the consecutive sentences:

*Inia pura taka mena,* He has much money  
*hatu kiring dariae* or so that he can  
*Hatu kiring dari leka* purchase a village.  
*inia taka mena.*

320. The use of "*chi*" in the meaning of the colon before the direct speech is not idiomatic; it most probably has been taken from the Hindi "*ki*". Instead of this, "*men*"

and its forms must be used. "*Chi*" however also is much used nowadays:

*Ini miad drishtant* He told them a  
*udubadkoae chi:...* parable:...

321. *Mendo, batikam ( batkam ) = but.*  
*Mendo* is not as strong an apposition, as *batikam*.

*Nigem dularitana,* You love him, but  
*batkam ingem kisi-* you hate me.  
*aingtana.*

322. The answer "yes" is generally given by repeating the Verb.

*Kumburukedam chi?* Have you stolen ?

*Kumburukedaing.* Yes.

Also *ea*, *he* and *hege* are used, the first one especially in Singbhum.

*Bujhaujanam? Hege.* Do you understand ?  
Yes.

*Am horo hon? ( or* Are you a Munda ?  
*horotanme? )*

*He, Gomke.* Yes, Sir.

"*He*" is also verbalized sometimes, as  
*Headingae* He has answered me in the affirmative, said "yes" to me.

323. "Not yet", "before" are expressed by *auri*, *aurige* with following Future.

*Sim auriko ra:aëre.* Before cock-crowing.

*Chia Paulus seterle-* Has Paulus reached ?  
*nae chi ka?*

*Aurige: setera or auri* Not yet.  
*tebaeà.*

|                                 |                       |
|---------------------------------|-----------------------|
| <i>Aurim gojore ena</i>         | Do that before you    |
| <i>rikaëme.</i>                 | die.                  |
| <i>Engaing pitiete (pitite)</i> | My mother is not yet  |
| <i>aurie ruaga.</i>             | back from the market. |

~~~~~

324. Family names.

- Father** *apu* ; he *abba* tender call.
- Mother** *enga* ; in addressing the mother: *eanga*,
uma, *umana*, *umaga*.
- Brother** (elder) *dada bau* ; he *dada*.
 „ (younger) *boko*, *undi* ; he *unding*.
 „ (friend) *haga* ; he *hagaing*.
- Sister** (elder) *aji*, *dai* ; he *dai*.
 „ (younger) *lisi* ; he *lising*, he *mai*.
- Son** *hon*, *kora hon* ; e *hon*, he *babu*.
- Daughter** *kuri hon*, *hon kuri* ; he *mai*.
- Grandfather** (from the father) *aja*, *tata* ; in
addressing: he *aja*.
tataing my grandfather.
- Grandfather** (from the mother) *aja*, *tata*.
- Grandmother** (from the father) *aji* ; he *aji*.
 „ (from the mother) *aji* ; *jiaing* my
gradmother.
- Uncle** (elder brother of the father) *badu*, *gungu*.
 „ (younger) „ „ „ „) *kaka*.
- Aunt** (wife of the *badu*) *kuku*, *baði*.
 „ („ „ „ *kaka*) *kaki*.
garining = my aunt.
- Uncle** (brother of the mother) *mamu*, *kuma*.
- Aunt** (wife of the mother's brother) *mami*,
hatom ; *hatoming* my aunt.

Aunt (sister of the father) *mami, hatom.*

Uncle (man of the father's sister) *mamu, kuma.*

Aunt (mother's sister) *kaki, garing.*

Father-in-law *honjar.*

Mother-in-law *hanar.*

Father-in-law's elder brother *baɖa honjar.*

„ „ „ younger „ *kaka honjar.*

Father in law's sister *hatom hanar.*

Mother „ „ „ *garing hanar.*

Husband of the elder sister *tenja.*

Son of the sister *gere hon*

Daughter of the sister *gere kuri hon.*

The younger sister of the wife *tenja kuri.*

The husband of the sister of the wife *sargi.*

The son of the elder brother *hon sɛɛd.*

The daughter of "younger" *baɖi.*

The son-in-law *ara hon.*

„ **daughter-in-law** *kimin.*

„ **grand-child** *jai hon.*

„ **elder brother of the husband** *baɖahonjar.*

The wife of the elder brother of the husband
nataing, aji, dai.

The wife of the elder brother *hili.*

The elder sister of the wife *aji hanar.*

„ **husband of the elder sister of the wife**
sargi.

Great grandfather (both from the father and mother) *baɖa.*

„ **grandmother** (both from the father and the mother) *baɖi.*



Appendix.

A bad man	...	<i>Etkan horo.</i>
A good woman	...	<i>Bugin kuri.</i>
A young girl	...	<i>Dangri, kuri hon.</i>
A strong boy	...	<i>Perean kora hon.</i>
A newborn infant	...	<i>Bale hon.</i>
An old man	...	<i>Haxam.</i>
A foolish youth	...	<i>Jalia sepered.</i>
A beautiful maiden...		<i>Bugin netotan kuri.</i>
A fine day	...	<i>Bugin din, bugin hulang.</i>
A leafy tree	...	<i>Sakaman daru.</i>
A high mountain	...	<i>Salangi buru.</i>
An honest man	...	<i>Bugin horo.</i>
A swift horse	...	<i>Nirdari sadom.</i>
A lazy woman	...	<i>Landia era, kuri.</i>
A laborious lad	...	<i>Kamia sepered.</i>
An infirm cripple	...	<i>Jeta ka dari (kora, kuri etc).</i>
A starry night	...	<i>Ipil orongakan nida.</i>
A winding path	...	<i>Biniur hora.</i>
A crooked stick	...	<i>Bengko sota.</i>
A thick cloth	...	<i>Mofo lija.</i>
A thin cow	...	<i>Usuakan uri, chore uri.</i>
A strong branch	...	<i>Mofo koto.</i>
A sick man	...	<i>Hasutan horo.</i>
A slanderous story...		<i>Beda or hosoro kaji.</i>
A little hill	...	<i>Huring buru, tungri.</i>
A fertile land	...	<i>Hoba ote.</i>
A rich man	...	<i>Kisañr or mundatan horo.</i>
A proud woman	...	<i>Didintan kuri.</i>

A poor girl	...	<i>Renge kuri hon.</i>
A fat pigeon	...	<i>Kiriakan dudumul.</i>
A deep river	...	<i>Ikir gara.</i>
A shallow well	...	<i>Tembe kua, dari.</i>
A wet day	...	<i>Jāri hulang.</i>
A cold breeze	...	<i>Rabang or rear hoio.</i>
A rusty knife	...	<i>Kaiñ katu.</i>
A timid sheep	...	<i>Boroë mindi.</i>
A happy youth	...	<i>Sukutan sepered.</i>
A lying old man	...	<i>Hosoro harām.</i>
A smoky fire	...	<i>Sukul sengel.</i>
A thatched house	...	<i>Sauri ora.</i>
A cruel master	...	<i>Kuiñra Gomke.</i>
A kind mistress	...	<i>Libui Gomke era.</i>
A red flower	...	<i>Ara ba.</i>
A white stone	...	<i>Pundi diri.</i>
A yellow cloth	...	<i>Sasang lija.</i>
A hard piece of ground	...	<i>Kete ote.</i>
A dirty dish	...	<i>Humu tari (plate).</i>
A clean cup	...	<i>Parchi duba (piyala).</i>
A black dog	...	<i>Hende seta.</i>
A sick man	...	<i>Hasutan horo.</i>
A village head-man	...	<i>Haturen munda-gusia.</i>
An unmarried girl	...	<i>Dinda kuri</i>
A married man	...	<i>Arandiakan kora.</i>
A lie	...	<i>Hosoro kaji.</i>
A silver ring	...	<i>Rupa mudam.</i>
A gold bracelet	...	<i>Samrom sakom.</i>
A copper nose-ring	...	<i>Tamba not.</i>
An iron anklet	...	<i>Mered andu.</i>
A long rope	...	<i>Jiling bayar.</i>

A desolate place ...	<i>Ujar ote or hatu.</i>
A beautiful flower...	<i>Bugin ba.</i>
A green leaf ...	<i>Harar sakam.</i>
A dense forest ...	<i>A'amata bir.</i>
A crowd of people ...	<i>Gohonda horoko.</i>
A grey haired man...	<i>Ub panduakan horo.</i>
A shining light ...	<i>Biring biring maskal.</i>
A hot fire ...	<i>Pura sengel.</i>
A rocky path ...	<i>Diri hora.</i>
An amusing tale ...	<i>Landa kaji.</i>
A spicy curry ...	<i>Sibil utu, maselakan utu.</i>
A poisonous snake...	<i>Bissijan bing.</i>
A harmless snake ...	<i>Bissibano bing, kabissian bing.</i>
A fierce tiger ...	<i>Isu boroan kula.</i>
A quarrelsome old woman ...	<i>Eperang buria.</i>
A gentleman ...	<i>Marang horo, lebe horo.</i>
A shaggy bear ...	<i>Dagul dagul bir mindi.</i>
A mad dog ...	<i>Balu seta.</i>
A precious jewel ...	<i>Isu gonongan diri.</i>
A well-built house ...	<i>Bugin bayakan ora.</i>
A clean cloth ...	<i>Pundi lija.</i>
A sharp arrow ...	<i>Leser sar.</i>
A blunt axe ...	<i>Bora hake.</i>
Sad news ...	<i>Huring jura kaji.</i>
Hot food ...	<i>Isu lolo mandi.</i>
Cold water ...	<i>Rear da:</i>
Good tobacco ...	<i>Bugin, harad tamaku.</i>

Strong liquor	...	<i>Harad illi or arki.</i>
Sandy soil	...	<i>Gitil ote.</i>
Drinking water	...	<i>Nue dā:</i>
A cart wheel	...	<i>Sagri chāk.</i>
A broken plough	...	<i>Rapudakan neryat.</i>
A toothless old woman	...	<i>Bora baria.</i>
A bald man	...	<i>Chadra harām.</i>
A blind man	...	<i>Meel adakan hora.</i>
A deaf girl	...	<i>Kaba kuri hon.</i>
A dumb boy	...	<i>Gadi hora hon.</i>
A lame woman	...	<i>Langri kuri.</i>
A horned cow	...	<i>Diringan uri, gar.</i>
A flash of lightning	...	<i>Hichir.</i>
A clap of thunder	...	<i>Rimbil sari.</i>
A twinkling star	...	<i>Susuntan ipil.</i>
Come here	...	<i>Neta hijume.</i>
Go away	...	<i>Ju senome.</i>
Eat your food	...	<i>Manditam jomeme.</i>
Wash your face	...	<i>Abenme.</i>
Wash your clothes	...	<i>Lijatam chapiëme.</i>
Come in	...	<i>Bolome.</i>
Go out	...	<i>Orongome.</i>
Look up	...	<i>Sangilem.</i>
Bend down	...	<i>Ungudenme.</i>
Kneel down	...	<i>Ikurumenme.</i>
Sit down	...	<i>Dubme.</i>
Lie down	...	<i>Gitime.</i>
Boil the water	...	<i>Da: loloëme.</i>
Come back soon	...	<i>Bodege ruarime.</i>
Do your work properly	...	<i>Bugi leka kamime.</i>
Be silent	...	<i>Hapakanme.</i>

Wait a while	...	<i>Tangilem-garikad tingunme.</i>
Sing a song	...	<i>Durangeme.</i>
Look at it	...	<i>Nelbaime.</i>
Look at him	...	<i>Nelbaiime.</i>
Look at them	...	<i>Nelbaikom.</i>
Bring me some water		<i>Da; auaiingme.</i>
Clear the plate	...	<i>Tari gasareme.</i>
Shut the door	...	<i>Duar handedeme, handedtam.</i>
Open the box	...	<i>Baxa niëme.</i>
Lock the door	...	<i>Duar kulyptam.</i>
Light the lamp	...	<i>Dia (phanus) suitam.</i>
Extinguish the fire	...	<i>Sengel eretam.</i>
Put out the lamp	...	<i>Dia (phanus) eretam.</i>
Call the man	...	<i>Horoke ra:ime.</i>
Chop up the fire-wood		<i>Finge san paraeme.</i>
Run quickly	...	<i>Bodege nireme.</i>
Walk slowly	...	<i>Mari marite seneme.</i>
Go there	...	<i>Enta senome.</i>
Cover me with a cloth		<i>Lija uyuingme.</i>
Cover yourself with a cloth	...	<i>Lija uyunme.</i>
Tell the men, not to delay		<i>Alokaë gari horoke metaime.</i>
Ask your master, if he is well.		<i>Mastertam bugitanæ chi, kulime.</i>
Tell your mother, I cannot go to see her.		<i>Engatam nel kaing sen dariaiya, kaji- aime.</i>

Tie up the cow, else it will run away.	<i>Uri tolime, karedo nirae.</i>
Arise early in the morning.	<i>Seta idanre biridme.</i>
Do your work properly, else I will be angry with you.	<i>Bugileka kamime ka- redo erangmeaing.</i>
Bring me drinking water, I am very thirsty.	<i>Da: omaingme, isuing tetangtana.</i>
Light the lamp, it is getting dark.	<i>Nubagotana, dia (pha- nus) suitam.</i>
Tell those boys to stop making a noise.	<i>Alope kauria mente en honko metakom.</i>
Tell us a story about the olden times.	<i>Haram horokoa jeta- kaji udubaleme.</i>
Plaster your houses properly, so that the wind and rain may not enter in.	<i>Hoio oro da: aloka bolo mente oratape bugi lekate jolomepe.</i>
Work regularly, in order to draw full pay.	<i>Pura talab namekape mente dinaki kamipe.</i>
Hoe the ground up well.	<i>Ote. bugi lekate urepe.</i>
Plaster the wall ...	<i>Bhit jolomeme.</i>
Stand up ...	<i>Biridme.</i>
Put it in the box ...	<i>Baxare sajutam.</i>
Dip it in the water ...	<i>Dare: dubutam.</i>
Take the horse to the river	<i>Sadom garate idime.</i>
Throw the dog into the river	<i>Seta garare hudu- maime.</i>

Sweep the floor	...	<i>Ora jooëme.</i>
Go to the bazaar	...	<i>Pitte (bazarte) senome.</i>
Go to sleep	...	<i>Durumme.</i>
Write a letter	...	<i>Chitti oleme.</i>
Climb that tree	...	<i>Ne daru de:eme.</i>
Play the drum	...	<i>Dumang sarieme (dulki, nagera).</i>
Ask him for leave	...	<i>Chutti asime.</i>
Stretch out your hand	...	<i>Titam jilingeme.</i>
Show me your tongue	...	<i>Alangtam udubaingme.</i>
Milk the cow	...	<i>Toa tauime.</i>
Herd the goats	...	<i>Meromko gupikom.</i>
Beat the dog	...	<i>Seta dalime.</i>
Run quickly	...	<i>Nirtabem.</i>
Catch some fish	...	<i>Haiko sabkom.</i>
Cut down this tree	...	<i>Ne daru ma:eme.</i>
Open your umbrella	...	<i>Chatomtamtartaleme.</i>
Shut your umbrella	...	<i>Chatomtamtartubeme.</i>
Dig a hole	...	<i>Gara ureme.</i>
Wash your hands	...	<i>Ti abungeme.</i>
Stand in a line	...	<i>Panti 2 tingunpe.</i>
Cut your hair (Get your hair cut)	...	<i>Mundulanme.</i>
Look this way	...	<i>Nesa neleme.</i>
Jump that stream	...	<i>Ne gara kurilparomem</i>
Spread out the cloth	...	<i>Lija tasiëme.</i>
Light the fire	...	<i>Sengel tingeme.</i>
His wife is very unhappy because he threatened to beat her.	...	<i>Aya kuri dalmeaing mente kajiadiae, ena-mente ini pura udas-janae.</i>
If he threatened to lay	...	<i>Ini nalismeaing mente</i>

a complaint against you, why has he not done so ?

Our house is the third beyond that big tree which is growing beside the tank.

Yesterday was a holiday and all the Munda and Uraon girls danced from sunrise till sunset.

The headman of this village, is very old, he can tell us strange tales, concerning our ancestors. These tales have been handed down from father to son.

Where is the cloth which I gave you yesterday.

Where is the carcass of the cow which the tiger killed.

The man who was cut with the battle axe is dead.

The cloth which was torn, has been mended again.

kajiadmeredoe, chind mente enleka kaë rika keda ?

Pukri sare menda marang daru tarumre abua ora anapia oratana.

Hola parab taikenta, soben Munda oro Uraon kuri honko setaëte ayubjaked susuntanko taikena.

Haturen Munda isu harymakanae, abua purkakoa isu akadanda kajiko udubdariabuae. En kajiko haram horoko akoo honko udubadkoako.

Holaing omadue lija okotarea ?

Kula huaki uria hormo okotarea ?

Kapite majan horo goëjanae.

Chechajan lija tukai ruarjana.

Men who drink much liquor daily never save any money.

*Jancu illi nu hoto taka
chiulao kae sarea,*

The chaukidar caught the thief who was entering into my house last night.

*Hola nidare orataingre
bolotan taiken kumbru
chaukidar sabkiaa.*

The tree which used to stand near our house, was blown down the day before yesterday.

*Oratabu japare taiken
daru holatere hoyote
batijana.*

Who gave you that cloth which you are wearing?

*Am tusingjad lija oksa
emadmea?*

Where are the men who were accused of stealing?

*Kumbrukedako mente
nalisakan horoko
okorekoa?*

The tiger which for many years used to kill the villagers, was shot yesterday.

*Isu sirmaete haturenko
huajadko taiken kuba
hola tutijamae.*

Where are the men who used to live here gone?

*Nere taintan taikenko
okotekojana?*

These are the inhabitants of that village which I visited some time ago.

*Chimin din ayarre aing
senken haturenko
nekogeako.*

What have you done with the knife which you took away from my house?

*Ainga oraetem idiled
katu chikakedam?*

- Are you thinking of what I told you yesterday ? *Holaing udubadme kajim urutana chi ?*
- As I was coming along to my house this morning, I almost stepped on a snake. *Seta imta orataing japa hijutanre bing-aing tigalia.*
- I went yesterday, to see my brother at Ranchi, and I just missed meeting him by a few minutes. *Bauing (unding) nel nagente hola Ranchi-teng senojana mendo garikad nagente kaing namkia.*
- Last night it was very dark, I very nearly fell into a deep pit which was by the side of the road. *Hola nida isu nuba taikena; hora japa taiken ikingarareng uyuchotelen.*
- Whilst we were gazing intently at one another, I almost cut my foot on a knife, which was lying on the ground. *Aling aparidtan imta otere taiken katute katataing hadchot-jana.*
- I will not give you any money; go away and earn some for yourself. *Taka kaing omamea, ju senome amge kami jomme.*
- Mundas cannot make iron implements for themselves, therefore they employ Kamars. I cannot settle up this *Mundako okoa hake basila kako baidaria, enko kamarko (loharko baraiko) dojadkoako. Aingge ne. kaji kaing*

matter for *myself*; *bichardaria, am sala*
kindly therefore give *amaingme.*
me your advice.

This is a clever boy, he *Ni chatur hontani, aëge*
has taught *himself* *parhaun itunjanae.*
how to read.

If I had known that *Ama laira nagen eskar*
you were such a *urutan horotanme*
selfish man, I would *mente atkarkedmere-*
have made you sup- *doing kamijomichi-*
port *yourself.* *kedmetea.*

Whilst I was standing *Aing gara japa tingun-*
on the river bank a *tan imta chimin da:-*
large number of ducks *simko bo:taing chetan*
flew just over my *chetante apirtanko*
head. *taikena.*

Having discharged an *Enkoa talare tutikedte*
arrow into the midst *miad goëjante da:rei*
of them, one fell dead *uyujana.*
into the water.

The current of the *Gara da: nirargujad*
river being very swift *taiken nagente, da:sim*
I was unable to bring *genate kaing audaria-*
the bird to the shore, *dia, sarte gutuparo-*
and it floated away *makan ini garare:*
down stream, trans- *atuargujana.*
fixed by the arrow.

This pool is full of *Ne gara maparang*
large fish; see, they are *haikote pereakana*
darting hither and *nelkom, nete ente gaded*
thither, amongst the *oro diriko talare apir-*
moss and stones. *baratanako.*

In that village there is a great dispute about boundaries between the Mundas and Uraons. *En haturen Munda oro Urañiko siman na gente purage eperang-tanako.*

Having finished his work, my brother rose early in the morning and went away. *Aya kami chabakedte bauing (unding) idanre biridjanae oro senojanae.*

Having eaten their food, the Mundas yoked their cattle and started ploughing. *Mandi jomkedte oro uriko ararakedkote Mundako siuteko orongjana.*

When Birsing received his pay, he went to the market and bought a new cloth. *Aya talab namkedte Birsing pitte: senojana oro naua lija kiringkedae.*

When the cocks began crowing, we assembled together, and taking our bows and arrows, we started on our annual hunts. *Simko ra: imta hundinjanale oro asar sabtanlo janau sirma-leka sangartele orongjana.*

Whilst we were going along, a snake crossed the road, and this being a bad omen, we returned to our houses in great fear. *Sentan 2 lo bing hora paromtane taikena, ena etkan sagun mente isu borotanlo oratele ruarjana.*

When your father becomes old, and is unable to work, be *Aputape haramjante kami kaë daria ape bugin honko hoba-*

dutiful children and support him in comfort.

*jante bugilekate asu-
lipe.*

This fish is covered with large scales.

*Ne hai maparang
choyante dapalakanæ
Better: Ne haia
maparang choyon
mena.*

Apply medicine to your wounds daily, as many times as the Doctor ordered you.

*Dinaki 2 gautamre
ranu lagauæme,
Daetar kukumadme
leka iminsa lagauæme.*

You are not behaving yourself properly now-a-days ; on the contrary you try and annoy me in every way.

*Nimir am bugin bang-
mea (or : ama ehalan
bugin banao) dinaki 2
bitilauringan oro
udasingtanam.*

Do not try and persuade me to go to that village ; in no wise will I go.

*Alom bitilauringa, en.
hatute senome mente
alom phuslauringa ;
jetalekate kaing sena.*

Whatever he told me to do, I did it ; nevertheless he did not reward me.

*Jiminreo kajiading-
leka sobenaing rika-
keda, iminreo paisa
kaë omadinga.*

Did you ever see a white crow ? I never have seen one.

*Pundi kau chiulaom
nelkia ? Aing chiulao
kaing nelkia.*

I waited for my brother until noon,

*Tikingaked| bauring
(unding) nelhorai.*

but as he did not come
even at that hour,
I came away.

He waited for me
until I had finished
washing myself.

When I was in Buru-
hatu, the chaukidar
had not yet arrived.

We did not give up
hope until she was
dead, when she ceased
breathing, we left her
dead body, and col-
lecting together out-
side her house, we
wept long and bitterly.

Until you see me
coming, do not stir
from this place.

I will promise you
nothing, until I hear
from your master, how
you are behaving
yourself now-a-days.

Wait here until I
return from my work.

Before he went out
from his house, he
ate his food.

*taning taikena, en
diplireo ini kaë hiju-
janre senojanaing.*

*Aing abungenjan jaked
ini tangingtane tai-
kena.*

*Aing Buruhature tai-
ken jaked, chaukidar
kaë seterakan taikena.*

*Ini auri gojo jaked
asra kale bagikeda;
sayad tundujante inia
mara bagikedte ora
rachare hundinjante
isu jaked purale ra-
keda.*

*Hijutan aurim neling
jaked ne tayadre tin-
gunme (or: alom-
bagea).*

*Ama Gomkea kaji
auring ayumejaked
jetana kaing borsa-
mea, idu nimir ama
chalan chileka mena.*

*Kamite senotanaing,
auring hiju jaked nere
tainme.*

*Mandi jomkedte oraëte
orongjanae.*

- I have not yet received** *Ne chandura talab auring namea, or: na: jaked kaing namakada.*
my wages for this month.
- Before you came to** *Ne baganre aurim*
this garden, we *hijure ote isu eklajana.*
experienced a great earthquake.
- Don't move your body;** *Alom eklana, chitrtam*
I have not yet finished *auring tauichabaya.*
drawing your picture.
- Before Budhu was** *Sajai auri namere,*
punished, he was a *Budhu isu etkan ho-*
very bad man. *roë taikena.*
- Give this poor woman** *Ne renge kurike mid*
as much rice as she *anjili chauli omaime.*
can carry away in hands.
- I can shoot an arrow** *Am leka sangin tuti-*
about as far as you *dariaing.*
can.
- My brother is about** *Bawing (unding) idu*
the same height as *baum (undim) leka*
yours. *salangi menaya.*
- My father promised** *Apuing ama mena katu*
to give me a knife *leka miad om borsa-*
the same as you have. *dingae.*
- I promise to go and** *Ama hasutan hon ga-*
see your sick child *paing nelia metam-*
tomorrow. *tanaing.*
- If I had known that** *Am enlekan etkan ho-*
you were such a bad *menamea mente sari-*
man, do you think *tadredoing chia taka*

- that *I* would have promised to give you money. *omameaing menteng kajiamtea? chia enlekam bicharetana?*
- I was working. *Aing kamitaning taikena.*
- He was singing. *Ini durangtane taikena.*
- They were quarrelling. *Enko eperangtanko taikena.*
- These two were beating each other. *Enking dapaltanking taikena.*
- You two were sick. *Aben hasulenaben.*
- He was running away. *Ini nirtan taikenae.*
- He was digging a pit. *Ini gara urtane taikena.*
- I and he were shooting arrows. *Aling (aing oro ini) tutitanling taikena.*
- The dog was eating its food. *Seta mandi jomtane taikena.*
- I saw her standing near the well, when I was going out to work. *Kamite sen imta dari (sūd) japa tinguakaning neladia.*
- When they were going to cut firewood, a snake crawled across the path. *Enko san para seno imta, bing hora serparomkedae.*
- When it started to rain, where was Soomi sitting? *Da gamatan imta Soomi okotare dubtan taikenae?*
- She was sitting, combing her hair under *Ini pukri japa mena uli daru subare nakin-*

The mango tree, near
the tank.

I was out hunting last
night, and I shot a
large deer.

The rain leaked
through the roof of
our house yesterday ;
we were most un-
comfortable.

When they arrived at
the river bank, the
cows were crossing
over, one by one.

As I was going along
the road, I heard a
tiger growling.

When I was asleep last
night a thief broke
into my house and
stole 2 Rupees and a
cloth.

I used to think you
were an honest man,
but now I have no
confidence in you.

Are you well ?

Is he sick ?

What is your name ?

What "jât" are you ?

Where is your father ?

tanlo dubtane taikena.

*Hola nidare sangar-
taning taikena, ma-
rang jilu tutikiaing.*

*Hola oratale jorotan
taikena, isu dukule
namkeda.*

*Gara japa seterlenchi,
uriko mimiadte pa-
romtanko taikena.*

*Horare sentan imta,
garjautan kulaing
aiyumlia.*

*Hola nida aing durum-
tan imta kumbru ora-
taing bukedte bar
taka oro miad lijæ
idikeda.*

*Am bugin hoꝝo menda-
mea menteng atkartan
taikena, mendo na:
amre kaing patiara.*

Bugitangeam chi ?

Chia ini hasutanae ?

Ama chikan nutum ?

Oko jatitema ?

Apum okotaria ?

- What zillah do you come from ? *Oko jillahete hijuakam ?*
- What are you two doing ? *Chinaben kamitana ?*
- I and he are working. *Kamitanaling.*
- I am eating rice. *Manding jomtana.*
- He is ploughing the field. *Ini siutanae.*
- I am feeling unwell. *Besh kaing atkarjada.*
- They are reaping their dhan. *Babatako irtanako.*
- Those two are killing a snake. *Bingking goëtana.*
- He is doing nothing. *Ini samageae.*
- Why is he running away ? *Ini chiate nirtanae ?*
- They are working very hard to-day. *Tising isu purage kamitanako.*
- Where are those two going ? *Okotateking senotana ?*
- I am going to fetch water from the well. *Da: autingtana-or Da:aute daritingtana.*
- What are you buying ? *Chinam kiringtana ?*
- I am buying oil, tobacco, salt, and rice. *Sunum, tamaku, bulung oro chauling kiringtana.*
- What are you saying ? *Chinam metaingtana ?*
- I do not understand you. *kaing bujautana.*
- What are you looking at ? *Chinam aridtana ?*

- I am looking at those dogs. *Han setakoing arid-tana.*
- I am feeling very angry. *Iswing kisiotana.*
- I am very pleased with you. *Amte puraing sukuotana or iswing sukuamtana.*
- Why are you laughing at me? *Chiam landaingtana?*
- Have you got any money? *Ama paisa mena?*
- No, but he has two Rupees. *Banoge, inia bar taka mena.*
- These two girls have 5 sheep. *En dhangrikinga morea mindiko menakoa.*
- Nowadays we have no food, all our rice is finished. *Nimir mandi banoa, chaulitale chabajana.*
- The rivers in our country are very small. *Alea disumra garako isu hupuringea.*
- Mundas and Uraonis are very fond of cow's flesh. *Munda oro Urañko uri jilute isu suku-tanako.*
- Kharrias are said to eat snakes and lizards. *Khariako bing oro tetengakoko jojoma menteko kajitana.*
- This is a high mountain. *Nea salangi burutana.*
- Is your sister in her house? *Misim aya orare menaya?*

- I am going to Ranchi to see my parents. *Engaing apuingteking nel nagente Ranchi-tingtana.*
- They are weaving cloth. *Lijako tengtana.*
- He is pretending to be lame. *Langrakaning mente kajitanae.*
- He is trying to jump that stream, but he is unable to do so. *En gara kupil parom monetanae, mendo kaë daria.*
- That young child is attempting to walk, but she is not strong enough yet. *En hon sesensanang-tanae mendo kaë dari-tana.*
- She is boiling water for our food. *Alea mandi nagente da:e basangtana.*
- The birds are flying to their nests, it is night. *Ayubotana, chereko tukatakote apirtanako.*
- The parrots are chattering in the sâl tree; go take your bow and arrows, and shoot one. *Keadko sarjomdarure ra:tanako, mar; sar mail (a:sar) sabkedte miad tutime.*
- There are two bears in that wood. *En birre baria bir min-diking menakinga.*
- There are two pigeons in that nest. *En tukare baria dudumulking menakinga.*
- It is dawn, the cocks are shrilly crowing. *Angotana, simko jorte ra:jadako.*
- I cannot walk today, my foot pains me much. *Tising kaining sendaria, katataing isu duku-ingtana.*

- I cannot give you any more money, until you pay me what you already owe me. *Oro taka kaing om-dariamea, aingam sabtantea sidare omruaraingme.*
- I cannot allow you to misbehave yourself. *Etkalekate kaing senichidariamea.*
- I am unable to forgive you, you have broken your promise to me. *Kaing chama dariamea, kajim totakeda.*
- I am unable to use my left hand. *Lenga ti kaing dari-tana.*
- Do not steal (sing). *Alom kumabrus.*
- Do not beat one another (plur). *Alope dapala.*
- Do not be afraid of me (Dual). *Aloben boroainga.*
- Do not cry (Dual). *Aloben raya.*
- Do not be envious (Plur). *Alope hipisinga.*
- Don't spend your money on drink (Dual). *Ama paisa illire alom karehaya.*
- Don't go fishing, until your work is finished. *Kami aurim chabaete, hai goe alom sena.*
- Don't sleep on the cold ground (Plur). *Rear otere alope gitia,*
- Don't bear false witness (Plur). *Hosro goa alope goana or alope oma.*
- Don't wear dirty clothes (Sing). *Hama lija alom tusin-ga.*
- Don't pretend to be sick (Dual). *Hasutanaling mente aloben kajia.*

- Don't stay in your houses without leave (Plur). *Begar chutſſite apea orare alope taina.*
- Don't let that box fall (Sing). *Ne baxa alom uyu:ya or alom uyuichia.*
- Do not allow your cattle to stray; a tiger may kill some of them. *Ama uriko alom chiti-bitichikoa, idu kula miad bariakoë hua-koa.*
- Do not be envious of his good fortune. *Inia bugina nang alom hisinga.*
- Don't cause a disturbance. *Horoko alom bagrau-koa or alom golmal-ichia.*
- Don't ask me for leave every day. *Dinaki 2 chutſſi alom asinga.*
- Don't be proud, you may not always be a rich man. *Alom marangena, idu soben din mundatan kam taina.*
- Don't plant your dhan before the right season. *Tauka dipli auri se-terre baba alom roaya.*
- Don't assemble together, before the appointed day. *Neda hulang auri hijure alope hundina or Neda hulang sidare alope hundina.*
- Don't go to his house, before the appointed hour. *Neda gari sidare inia orate alope boloa.*
- Don't let your daughter marry a bad man. *Kurihontaben etkan horota aloben omia.*
(Dual).

- Don't forget to change your clothes when they become wet (Plur). *Lijatape lumoredo badlatabepe, alope riringea.*
- Don't hoe too near the tea-bush, else you will cut the bark. (Plur). *Cha daru pura japa alope urea karedo bak-lape ndaya.*
- Don't behave in a foolish manner (Sing). *Etkalekate alom sesena.*
- Do not become like a Hindu, by forgetting the customs of your forefathers (Plur). *Hinduko leka alope hobawa, apea purka-koa dastur alope riringea.*
- Do not allow Jupa's child to climb the sâl tree. *Jupa: hon sarjom darure alom de:ichia.*
- I will not allow you to be beaten. *Kaing dalichimea.*
- Do not cause your little girl to be unhappy. *Ama kuri hon alom udasichia.*
- Do not drink dirty water because you may become exceedingly ill. *Etkan da: alom nunua, puram hasuoa.*
- Wash your bodies every day, and keep yourselves fresh and clean. *Dinaki 2 rearenpe, enleka rikatanlo sukute oro parchi tainape.*
- When you feel ill, ask me for leave ; I will give it to you. *Hasuoredope chutti asingpe, omapeaing.*

- Pour out some water for me in this dish. *Ne tarire aing nang da: ukurième.*
- Tell Birsing that your brother is unable to work to-day. *Hagam tising kaë kamidaria mente Birsingke udubaimé.*
- Ask the Doctor for some medicine. *Ranu omaingme mente Doctorke kajiaime or Doctorke ranu asime.*
- Give that poor woman some money, because she is very hungry. *En renge kurike paisa omaime, isué rengétana.*
- Sing a marriage song for us. *Arandi durang durangalem.*
- Scrape the grass off this path. *Ne horara tasad laéème.*
- Do not drink strong liquor, else you will become drunk. *Harad illi alope nunu, buloape.*
- Drink medicine daily, in order that you may become well again. *Bugiokam mente dinaki 2 ranu nuème.*
- I cannot walk fast, because I am an old man. *Haramjanaing, bodege kaing sendaria.*
- Let the horse loose, in order that it may be able to graze. *Tasad jomekae mente sadom raráime.*
- You will not receive any reward, because you arrived last. *Bilamjanam, paisa kam namea.*
- In order that the tree may grow, water it every day. *Daru haraoka mente, dinaki 2 patauème.*

In order that he might become learned, he read many books in his youth. *Ituokaing mente hon taiken diplire ini pura puthikoe parhaukeda.*

Birsa killed Sukoo's cow, so that he might be able to give his friends a feast. *Aya hagako marang jomea-omakokae mente, Birsa Sukooa uri goëkiaa.*

Man does not live forever, because he is mortal. *Horo gojo leka menaya mente, janau kaë jidoo.*

Do not beat Kaira, because he is younger than you. *Kaira alom dalia, ini do amete: huringa.*

In order that this cloth may become dry, put it out in the sun. *Ne lija roroka mente jetere tasitam.*

Live a good life, so as to command respect among your fellow men. *Ama gatiko mainmekako mente, bugilekate tainme,*

Peacocks live in the dense woods, because they are very shy. *Marako pura birre taintanako, enko isuko berotana.*

Don't laugh at her, because she is an old woman. *Ini alom landaia, inido buriatani.*

Soomi and Pandri are walking along together hand in hand, because they are good friends. *Soomi oro Pandri ga-iaakanlo sentanaking, enking dupulartanaking.*

- Go to your work in the early dawn, in order to finish your work, before the day becomes hot. *Situng auri lolore kami chabaëme mente pura idandre orongome.*
- Your brother is not as tall as you are. *Baum (undim) am leka salangi bangaya.*
- He is the tallest man in our village. *Abua haturenkoëte ini salangitani.*
- I am not able to run as fast as you. *Am leka kaing nirdaria.*
- Your sister Etwari does not dress her hair as nicely as you do. *Ama misi Etwari am leka kaë nakisupidentana.*
- My brother can lift a greater weight than any other man in our village. *Abua haturenkoëte bauing purae go:-daria.*
- I can plough as well as you can. *Am lekaing siudaria.*
- He cannot walk as far as they can. *Enko leka ini sanging kaë sendaria*
- Does that man ever go to your house ? *Chia en horo chiulao oratamte sentanae ?*
- Has a bear ever been seen near your village ? *Chia ama hatu japare bir mindi chiulao neljanae ?*
- When you were young, did you ever go fishing ? *Hon taiken imta chiulao hai goë senkenam ?*

I have never seen such *Kasinath leka jeta*
a lazy man as Kasi- *landia horo chiulao*
nath, he sleeps all *kaiing nelkia, ini singi*
day. *sarub durumtanae.*

That child looks as if *En hon engate chiulao*
he never was washed *kaë abungitana, en-*
by his mother. *lekae nelotana.*

My brother never *Bawing (unding) nimir*
comes to see me now- *ainga pura kami mena*
a-days, he pretends *mente chiulao neling*
to be too busy. *nagente kaë hijutana.*

Assemble at the office *Afisre setare hundinpe,*
in the morning, then *gota talab (soben*
I will give you all *paisa) omapeaing.*
your monthly wages.

Tell Soma, if he beats *Oro misa kurim dali-*
his wife again, I will *redo Gomke sajai*
punish him. *omameae mente Soma*
kajiaime.

Wash yourself pro- *Bugilekate abungenme.*
perly.

Tell Birsa to wash *Abungenme mente*
himself. *Birsa kajiaime.*

Be brave, my dog will *Alom boroya, setataing*
not bite you. *kaë huamea.*

Come quietly one by *Mimid horote marite*
one, do not push and *hijupe, alope ipilinga*
shove one another. *alope upudura.*

Go to the river bank, *Gara japa senkote*
and call the cattle *uriko orate aukom or:*
home. *uriko orate idikom*
mente kajiaime.

Go to the office, so that	<i>Ama nutum chutti-</i>
I may write your	<i>nang olekaing mente</i>
name for leave.	<i>afiste senome.</i>
Put on clean clothes,	<i>Tising parbtana pundi</i>
and deck your heads	<i>lija tusingepe oro</i>
with flowers, because	<i>bahanpe.</i>
today is a holiday.	
If you ask me, I will	<i>Asingredom senoaing.</i>
go.	
If they sing they will	<i>Durangeredoko kionkoko</i>
awaken the child.	<i>biridia (eōnia).</i>
If they drink liquor,	<i>Daru nueredoko hasu-</i>
they will become ill.	<i>oako.</i>
If they ask for food,	<i>Mandiko asiredo oma--</i>
give them some.	<i>kom.</i>
If I were to give you	<i>Miad taka omamredo-</i>
a Rupee, you should	<i>ing sukuoteam.</i>
be very grateful.	
If I will go there,	<i>Hante senoredoing</i>
Birsa will beat me.	<i>Birsa dalingae.</i>
If he falls into the	<i>Ini garare uyugoredo</i>
river, his clothes will	<i>aya lija tumoa.</i>
become wet.	
If I fall down, pick me	<i>Uyugoredaing birid-</i>
up.	<i>ingme.</i>
If they quarrel, go and	<i>Eperangredoko sakaiko</i>
pacify them.	<i>nang senome.</i>
If you had asked me	<i>Chutti asikedingre-</i>
for leave, I would	<i>domomadmeteing.</i>
have given it to you.	
If they had not obeyed	<i>Holara hukumtaing</i>
my orders yesterday,	<i>kako manatingkedredo</i>

- I would have been very angry with them. *puraning: kisiadkotea.*
- If you had wished to go to Ranchi, you could very easily have done so. *Ranchite sen moneked-redom began rok tokte: enleka rikakedteam or sendarjanteam.*
- If rain had not fallen at Buruhatu during the night, Soomi would have come here to her brother. *Burukature nidare da: kaë gamakedredo Sumi barte nel nagento nate: hijulentea.*
- If the moon does not shine to night, I will be unable to continue my journey. *Ne nidare chandru kaë tete:redo ayarte kaing: sendaria.*
- If he had told me that my cow had fallen, into a pit, would I not have gone and pulled it out at once? *Uritam: huangre uyukanae mente kajia: adingredoë honang, chia orongi nagento imtage kaing: senojantea?*
- If you were to give me a flower I would be very happy. *Baha: omaingredom: isuing sukuotea.*
- If Sukoo had been really ill, he would not have been able to dance all night long. *Sukoo sartige hasulen:redoë gofa nida kaë susun darjantea.*
- If you had told the truth at first, I might have forgiven him. *Sidare sarti kajim: kajikedredo ehama: ki:teang.*

If the man, whom you struck yesterday, makes a complaint perhaps you will be punished.

If you have not as yet washed yourself, go and do so at once.

If our paddy dies through want of rain, how shall we be able to support ourselves?

If you had been wise, you would have listened to my advice.

If I had known that you were such a bad man, I would not have been so kind to you.

If you had gone by that road, a tiger might have killed you.

If you had been a wise man, this misfortune would not have befallen you.

If I had been struck as severely as that, I might have died.

Holam dalki horo nalismeredoë, idu sajaim namea.

Na jaked kam abungakamredo mar bodege abungenme.

Babatabu (babatale) da: banote gojoredochilekabu (chilekale) asuloo?

Bujaijanredom salataing aiumkedteam.

Enlekan etkam horo menamea mente sari-kedredoing nimiang kaing dayakedmetea.

En horate senkedredom idu kula huakedmetea.

Am seran horom tai-kenredo ama ne duku ka howaotea (or: neteka kam dukuotea).

Enlekaing daljanredo idu goëjanteaing.

- If I had seen such a terrible sight, I would have fainted and fallen on the ground. *Enlekan pura boroan kajing nelkedredo goëanjedjante otereng uyujantea.*
- If I was poor, I could not afford to wear fine clothes. *Renge taikenredoing bugin lija kaing uyundaritea.*
- If the fruit was unripe, why did you eat it ? *Jo peŕo taikenredo chia-tem jomkeda ?*
- If I had been informed of this matter earlier, I could have settled it up in a satisfactory manner. *Ne kaji sidareng aium-kedredo bugi lekateng baidariadtea.*

Conjunctions.

- Lock your door, else your money will be stolen. *Dwar kam kulupuë-redo takatam kumbruoa.*
- Not only you, but also Somra must go to Ranchi. *Am eskar ka, Somra-keo Ranchite sen lagatinga.*
- Although I advised you, nevertheless you would not listen to me. *Salding omadmea enreo kam aium-kedinga.*
- Neither you nor your sons are telling the truth. *Am oro ama hon, baranking sarti kaben kajitana.*
- I will not live with Birsing, rather than that I would drown myself. *Birsingta kaing taina, da.reng dumbuigoëna.*

- I will not give you any money, partly because you are a bad man, partly because you are lazy. *Jeta taka kainig oma mea, baria kajinang kainig omamea am etkan horo oro landia horotanme.*
- I have never seen such a tall man as Budhu. *Budhu leka salangi horo kainig nelkia.*
- Let us not quarrel. *Alokabu eperanga.*
- Allow me to go to Ranchi. *Ranchite senichingme.*
- Let them meet their misfortunes bravely. *Akoa duku beslekate sahatingichikope.*
- There is a bear in that forest, let us fly to our houses. *Birre birminai menaya, dolabu oratabute nirabu.*
- Let the sun rise first, then we will begin our journey. *Singi turkokae entebu sena.*
- Let the young ducks go to the tank, otherwise they will not thrive and grow fat. *Gere honko talante (pukrite) senichikope. karedo kako haraoa kako kirioa.*
- Let us herd the cows by the river bank where the grass is fresh and green. *Uriko gara genare gupikoabu entare bale oro hariar tasad mena.*
- Let them be punished, they are wicked ones and deserve punishment. *Sajaiko nameka, enko etkan oro sajai nameleka mentakoa.*
- Let us live together in friendship. *Midtare salantebu taina.*

Let this cloth become dry, before wearing it.	<i>Ne lija auri roꝛore alom tūsinga.</i>
Let the dhan become ripe, before reaping it.	<i>Baba auri jaromꝛe alom irea.</i>
Let him become the village headman, because he is honest and sober.	<i>Ini bugin oꝛo ka bulo hoꝛotani inige hature: Mundaoka.</i>
Let us arise, it is day- break.	<i>Angotana, dolabu birida.</i>
Let not children play with knives.	<i>Honko katute alope inungichikoa.</i>
Let two men go in front, and let two men follow behind.	<i>Bar hoꝛoking ayaꝛoka; bar hoꝛoking taium- oka.</i>
Let us go to the hills for fire wood.	<i>Dolabu san aite būri- tebua.</i>
Let us live sober lives.	<i>Dolabu, bul hoꝛoko leka alokabu tain.</i>
I will go.	<i>Senoaing.</i>
They will come	<i>Hijiako.</i>
He will laugh	<i>Landayae.</i>
We will sing.	<i>Durangeabu.</i>
They two will work.	<i>Kamiaking.</i>
You two will jump.	<i>Kurileaben.</i>
Thou wilt dance.	<i>Susunam.</i>
Where will he remain ?	<i>Ni okotare: tainti ?</i>
He will kill a snake.	<i>Ini binge gojia.</i>
I will cross the river.	<i>Garaing parameti.</i>
They two will reap paddy.	<i>Babaking irea.</i>

- Thou wilt become ill. *Hasuqam.*
 The children will play. *Honko inungako.*
 The boys will put garlands around their
 necks. *Kora honko akoca hoto:-
reko hisirena.*
 The sun will shine in the afternoon. *Tarsing singie nelo.*
 You will become old. *Harmoam.*
 The paddy will become ripe. *Baba jaromoa.*
 The cloth will become wet. *Lija lumoa.*
 The cooking pot will be broken. *Mandi chatu rapudoa.*
 To morrow we will hunt. *Gapabu sendra or
sangara.*
 It will be evening, before we reach
 Buruhatu. *Buruhatute auribu
seterre aribo.*
 I will ask you a question, answer me properly. *Miad kajing kulimea,
bugilekate kajirua-
rangme.*
 He will demand money. *Ini takae asia.*
 I will pardon you this time. *Neskan chamameaing.*
 I will shoot a bird with my bow and arrows. *A:sar tutitaingte chere-
ing tutia.*
 He will try to steal my battle axe. *Ini kapitang kumburu
sanangtanae.*
 I will go to Lohardaga tomorrow and see
 the fair. *Pit nelte gapa Lohar-
dagateng senoa.*

- Will you give me some money? *Takam omainga chi?*
- They will give two goats. *Baria meromko omaia.*
- Wait! when you really see a tiger you will become afraid. *Auri! kulagem neli-redo boroyam.*
- I will grasp his hand. *Titaë sabeaing.*
- When she will become ill, she will have to muffle up her head in a cloth. *Hasuoredoe bōtaë lijate dupal lagatinga.*
- I will kneel down, and look on the floor for the Rupee, which you lost the day before yesterday. *Holatere am adakad taka (nam) nagente ikurumenjante otereng nelbaraea.*
- They will weave a fine cloth, for the King of this country. *Ne disumren raja: nang isu bugin lijako tengea.*
- Go out and fetch the goats in else they will be carried off by a tiger. *Ju, meromko harau-kome, karedo kulae idikoa.*



APPENDIX II.

A CHAPTER ABOUT

The Mundas, their History and their Customs.

The Mundas are the chief representatives of a race, used to be classed as "Kolarians". Other names have been proposed, but as the matter is still *sub judice*, it is well to retain this old name until it has been proved that it has no right of existence.

Two questions however may be regarded as settled already, viz. first, that the Mundas are aborigines, and secondly, that they are no *Dravidians*.

As Mundari was, until quite recently, an unwritten language we cannot expect to get reliable historical information from them up to about 100 years ago.

I History.

The province of Chota Nagpur as part of Behar, was ceded to the British in A. D. 1765, but the earliest arrangement with the Raja occurred in A. D. 1772 when he appeared before Captain Camac, and after the famous exchange of turbans with the Company's representative, duly acknowledged himself a vassal of that power, agreed to pay an annual tribute of Rs 3000, and to do service when required.

In 1820 serious disturbances broke out and two Mundas named Rudu and Kantu, at the head of some hundred followers, for a long time defied the authorities and were not subjugated until military operations on an extensive scale were brought to bear upon them.

More serious was the outbreak of the insurrection of the year 1831, when at the instigation of Surga, the aggrieved Munda of Singbhum, and Singrai Manki, a number of villages bordering on Singbhum were set on fire.

Every now and again in the course of years, insurrections took place until the last outbreak in 1899, when

Birsa Bhagwan, as he styled himself, for some time opposed Government, being acknowledged as ringleader by several thousands of Mundas.

In all these insurrections mentioned above and in some of less importance, we find that the leaders always promised their followers to help them to get the "Raj", i. e. to get rid of the Raja of Chota Nagpur and his Zamindars and to become an independent people under the British Government. This leads us to

II The Legendary History.

It is a disputed question whence the Mundas came. It seems most probable that they used to live in the North Western parts of India, whence they were driven away by the invading Aryans. Not only their own myths but also some names of places and even some few relics of their primitive culture seem to point to that direction.

It is an undisputed fact that the Mundas have immigrated into those parts of India, where they are living now. More cannot be said with absolute certainty. They were immigrants in Chota Nagpur which at that time was a wilderness, full of thick jungles in which tigers, bears, elephants and other animals were living. They cleared the jungles and cultivated the soil and this gives them, in their opinion, the right of claiming the "raj". One of the legends runs thus :

The forefather of the Mundas lived at Ajamgarh in the N. W. P. Singbonga had created a tortoise, a crab and a leech. He ordered them to bring some soil out of the water. While the two former failed, the latter succeeded. From the soil brought near him, Singbonga formed the earth, making it an abode for birds and all sorts of animals as well as for plants, herbs and trees. A swan laid two eggs from which a boy and a girl proceeded who were nursed by the swans.

From this pair the Munda race traces its origin. They had 3 sons named "Munda", "Nanku" and "Roda". After the death of their father they wandered from

place to place ; first to Kalingjar, thence to Garhchitr, Garhnagar war, Garhpali, Garhpipar, Hardinagar, Lakhnau, Rijgarh, and Rohitas from which place they were driven away by Madho Singh. They fled through Budhmughat and came to Omedanda. After they were driven away from that place they finally came to Suti-ambay and Korambay not very far from Ranchi.

There they saw that nobody dared to follow them and they decided in their Panchayat to remain there, if possible. They examined the forest and found no pasture-ground whatever. So they got a hen to pass through an ordeal of fire over which they caused it to walk for 7 days and 7 nights. When at the end of this period they found the fowl unharmed, they decided to remain here, saying "We also will remain here, this land will be given into our hands. No harm will be done unto us, as the hen remained unharmed". Thus the Mundas became the agriculturists of Chota Nagpur.

III Division of the Mundas and their clans.

The meaning of the name "Munda" is not clear ; one explanation is this, that "Munda" means "a head man, a rich man" a name given them by the Aryans. They call themselves "*hoṛa* (*hoṛoko* Plu.)" which means "the man". Most probably the name "*Kol*" has no other meaning, the "*r*" having been softened to "*ṛ*" which is found in the name "*Koṛ-ku*" (the name of a small clan akin to the Mundas living near Jabalpur, the final "*ku*" being nothing but the plural termination), and this "*ṛ*" has been changed most probably into "*l*". See also page 2 of the Grammar.

While the Mundas call themselves "*hoṛoko*", "the men", they call all others "*diko*" ("*diku*")="foreigners" or "enemies", a name which still is used by them when speaking about the Hindus, their oppressors.

Leaving out the Dravidians which have been included in the last Census return of 1901 (Vol. I, p. 279), I give the population according to the Census report, viz :

Mundari	440,794.
Ho	371,860.
Bhumij	111,304.
Birhor	526.
Turia	3,880.
Not specified	20,323.

Total 948,687.

The number for the "Bhumij" is evidently given too low, and so we may say, that the Mundas number about 1 million, living in Central and South Chota Nagpur, in the Orissa Tributary states, Singbhum, Dalbhum and Assam. In the above number are not included the tribes akin to the Mundas in appearance and language in the Central Provinces and other parts of India, neither the Santals who also belong to the same family.

The Mundas regard the "*Munda*" or headman of a village as a chief. Seven to twelve Mundas are under a Manki to whom they pay the rent collected from the villages. The Manki makes it over to the Raja. This custom prevails still in the Manki patti, Siri perganah, Tamar Bundu, Porahat, etc.

In former times the Mankis acknowledged as their head the "parha raja", a divisional chief, which is now a days a mere title; only in great "panchajits", the parha rajas are still acknowledged as rulers.

Next to the Munda, ranks the "*pahan*", the priest of the village gods. He must be a *Bhuinhar*, as no one but a descendant of the earliest settlers in the village (Khutkattidars and Bhuinhars) could know how to propitiate the local gods. Rent-free lands are attached to his office as *pahnai*, *dalikatari*, *desauli* (a sort of *bhutkheta* or devil's acre).

These two officials are found in every Munda village. In the non-Khutkatti villages a third official is found who bears the name of Mahato, an office instituted by the Aryans to settle all pecuniary matters connected with the land. The functions of these 3 officials are generally

hereditary, but instances are found, where these officials are replaced by election by the village-panchayat.

The *Munda*, *Pahan*, and *Mahato* families are spoken of as the three "*khut*" or the nobility so to speak.

Other officials who are in the villages nowadays are of a later date, and their names indicate their Hindu origin, as the *bhandari*, representing the land-lord's point of view in village questions; the *gorait* or village watchman; the *ahir* or *gvala* to look after the cattle; and the *lohar* or blacksmith.

The Mundas are divided into a number of "*kili*" or families. The myths as to their origin are many, each *kili* having its own. These different septs have each their totem which they regard as their family characteristic and as taboo. The names are taken from birds, weapons, instruments, fruits and occasional occupation. A few may be given here :

Purti, divided into *Engapurti*, *Sandipurti*, *Hunipurti*, *Hasapurti* and *Chutupurti*, referring to the story of their first parents (*sandi*=male, *enga*=female) having lost their son and finding him again in a rat's hole (*huni* and *chutu*=the rat). When they found him, they gave a great dinner party and in remembrance of the *puru* (the eating and drinking vessels made entirely of leaves), their family was *purti*.

Sandi Guriya from a boy of olden times, who with his bow and arrow happened to kill a deer.

Topono in remembrance of a lucky fight with their *tono*, an axe, used in cutting trees.

Hau, the name of a red ant, which is said to have fallen down from a tree, when a fight was going on. The stings of these ants so troubled the enemies that they were defeated.

Sanga. When first living in the forest, the only food of the Mundas were roots. By and by they learned to grow rice and corn. Then one family chose the *sanga*, (a root) sweet potatoe, as their family symbol, saying that they had been spared life by it.

Kujri from a creeper of the same name in the jungle.

where they found shelter, when persecuted by an enemy.
Aind from the eel.

Barla a fruit.

Vengra (*Bhengra*) a horse. *Hemrom* a kind of fish, or the betel-palm, also the name of a certain sort of rice
Soë=spring.

Tiru=a bird

Tuyu=the fox.

IV Religion and Festivals.

Singbonga or the deity of the day (*singi*=the sun) is the creator of the world, his symbol being the sun. As *Singbonga* is the creator, so he is also the benefactor of mankind. He taught the first men the arts of melting iron and of making liquor, and so the use of liquor has become a sort of religious duty.

The *Hos* also speak about a wife of *Singbonga*, (*chandu onol*), but this belief seems to be merely local. Old songs speak also of the "Son of God".

The *Mundas* know about a great flood which destroyed all mankind but one pair. They say it was a flood of *sengel da*: (fire or big water) and the pair was saved in the *tiril-tree* (the ebony), which since that time has kept its black colour. *Singbonga* did not want to destroy the whole earth and therefore sent the *Lurbing* (the rainbow), a huge serpent which checked the flood.

Singbonga is not worshipped regularly: the *Mundas* know that he is kind and gracious, so they think sacrifices are not necessary as a rule.

There are other beings however which have to be appeased, viz. the demons, called *bonga*. These are numberless: there is the house *bonga*, the road *bonga*, the river *bonga*, the valley *bonga*, the evil spirits of the deceased, field *bonga*, forest *bonga*, etc.

All these have their prescribed sacrifices to get and none can escape their wrath. The demons are creatures of *Singbonga*, according to the original myth the wives of the men whom *Singbonga* taught the art of iron melting.

The festivals are the festivals of the field and harvest; there are also hunting festivals. The idea is to appease the demons. This is done by the sacrifice of an animal and

𑂔𑂱 (liquor). As only a libation [of the latter is made, it is clear, that the beginning of the festival is merriness, and its end is shameless drunkenness of the whole party. The principal festivals are the *Maḡe-parab* in January, the chief harvest-festival; the *Sārḡul* (or *ba:*) *parab*, when the *Sal*-tree is in flower; the *Sohrai-parab* a harvest-festival, with special amusements for the cow-herds and the cattle, and the *Kalom-parab* or the festival of the thrashing floor. Besides these there are a number of other festivals which vary in different parts of the country, as also festivals of more local importance. Some of the songs sung at those festivals are really poetical, while most of them under the names of flowers, grass and herds are unclean and often very silly.

V Some Customs.

It is a pity that the Mundas have, as it seems, no proverbs of their own: these would illustrate their customs best. A number of riddles * and puzzling questions are current amongst them, but they have no real proverbs.

When a child is born, the parents are unclean during the first eight days. The other members of the family are not allowed to remain in the house during this time.

On the 9th day all members of the house and friends gather together to celebrate the event, and at the same time to give the child a name. As a rule the firstborn son gets the name of the paternal grandfather, provided that the omen is good: in a vessel with water some rice is put; if it swims, this is a favourable omen and the chosen name is given to the child.

At the age of about 16 the boy must marry. The price for the bride is different, being paid either in cash or in cattle, besides which clothes have to be given to the female members of the family. The girl is regarded as married, when she has received the red mark on the forehead. The match is made through the *agua* a friend

*Some kolarian riddles among the Mundaris in Chota Nagpur have been published by the Rev. P. Wagner in the Journal of the Asiatic Society of Bengal, vol. LXXIII Part I Extra No. 1904.

of the house. Also at this time signs are observed. Bad signs are a branch falling from the tree, the scream of a squirrel, a crow sitting on a tree, whilst others forebode good luck, as a woman with a filled water-pot, a snake on the road, a tiger crossing the way, monkeys in the trees or on the way, and strangely enough, a death if it occurs just at the time of the proposal in the village of the bridegroom or in that of the bride, or of both. The meaning underlying this omen is, that the tie will last some time until death on its round comes to their village again.

Some very interesting symbolical works have to be performed by both the bridegroom and the bride. She has to bring one earthen-pot filled with water from a tank or river at some distance, the water-pot being larger than a usual one. This is a proof that she will be able to manage the business of the house. She has to hold with both hands the earthen pot on her head, watched by the friends of the house and her playmates. The bridegroom also watches her pass, as he has to shoot one, or even three arrows through the space formed by her arms holding the earthen pot on her head. This is to show that he is both willing and able to get food for the household by means of his with bow and arrow and that he can and will defend the honour of his wife.

The *Mundas* originally burned their dead except women who died of childbirth which is still considered a punishment of God. Of the burned bodies only some bones were collected and interred later on under the *सान-द्री*, the tombstone. These stones are erected and laid in the burial place in the village. Often one can see the village panchayat holding its meeting there, the people sitting on the stones under which their ancestors are buried, surrounded by the green fields of the village. So the dead ones do as it were, partake in the councils of their descendants, and these again want nothing but what their ancestors had, their own little pieces of land in their home-village, not longing for the wide, wide world.

P. W

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