

Introduction to the KHARIA LANGUAGE

Gagan Chandra Banerjee

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KHARĪĀ LANGUAGE,

INTRODUCTION

TO THE

KHARĪĀ LANGUAGE,

BY

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By order,

T. W. RICHARDSON,

Under-Secretary to the Government of Bengal.

PREFACE.

THE Khariās are very shy and are unwilling to converse freely with any person who does not belong to their tribe, and it is very difficult to gather any substantial information from them. This is the reason why no book from which their language can be learnt exists, and why several mistakes are found in Colonel Dalton's *Ethnology*. During my stay near the Biru-Gangpur boundary which I had to demarcate, I devoted a part of my leisure in collecting Khariā words and sentences with a view to compile a book from which that language can be easily learnt. I went on in this way for about five months at that place, and for some time at other places where the Khariās are found, and also at Ranchi. This book was completed in about two years, during which time I took especial care so that errors may not creep into it. But still I cannot venture to say that not a single mistake may not be found in it. The pronunciation of the Khariās is peculiar to themselves, and it is very difficult in many cases to catch the right word. Besides, I had nothing before me except a few words and sentences, and I had to analyse them and to form the grammatical rules. I shall be much obliged if any error is pointed out to me by any reader.

My acknowledgments are due to the Reverend A. Nottrott, Ph.D., of the German Evangelical Lutheran Mission, Ranchi, who kindly consented to examine the manuscript of this book, and to whom I am indebted for several suggestions.

GAGAN CHANDRA BANERJEE.

A SHORT HISTORY OF THE TRIBE.

THE Khariās are found in the districts of Lohardaga, Manbhum, Singhbhum, and in the adjoining Political States. Their number is about 30,000 or a little more. In Singhbhum they are found in a very wild state, living isolated from other people, and are very much unwilling to mix with any person who does not belong to their tribe. The ancestors of the tribe, it is said, came from places lying between Rohtas and Patna. It is traditional with them that they at the time of immigration arrived at some spot called Khariā Ghat, and hence is the name. The Khariās are good hunters, and those of Chota Nagpur estate are good cultivators. These latter are more like Hindus than other aborigines of the place. Most of them do not eat cows and buffaloes, but adore them.

The Khariās have the reputation of being skilled in witchcraft.

Most of them do not know Hindi. Only those who now and then attend courts can speak and understand Hindi a little. Such is the case with the Khariās occupying the places on the sides of the Koel river. But they generally try to keep themselves aloof from other people.

The Khariās use an arrow mark for sign manual to a document. Their women are tattooed with marks on their foreheads and temples.

Having been mixed with the Mundās, their language has been greatly influenced by the Mundāri tongue. The tribe lost many words of their own language, and in their places took Mundāri words. A few Urāṇ words are also found in the Khariā dialect. The Aryans also supplied a few words in the tongue. The syntactical structure of the Khariā language is entirely based upon those principles which regulate the Hindi grammar.

CUSTOMS OF THE KHARIĀS.

Birth.—When a child is born, within a few days the Khariās shave its head. On the sixth day after the birth they throw away their cooking utensils and drink the whole day, and the whole family fast and name the child. The names are generally taken from the days of the week; for examples, when a child is born on Tuesday, it is named

“Mangrā”; when it is born on Wednesday, it is named “Budhuā,” and so on.

Marriage.—There is no word for marriage in their language. The Hindi word “biḥā” is used by them. The bridegroom selects his bride, who is taken to his house by her relatives. Both parties eat, drink, dance, and sing. The bridegroom marks his bride with red lead on her forehead, and this ceremony makes the marriage complete. Then the relatives of the bride leave her there and go away. Sometimes the age of the bride is greater than that of the bridegroom. At the contract of the marriage the bridegroom or his father gives a number of cows (five or six) to the relatives of the bride.

Death.—When a Khariā dies, his body is either burnt or buried. Old persons’ bones are generally thrown into the river Koel or Sunkh. On a certain day after death a feast takes place.

Religion.—They worship Bero (sun), to whom every head of a family makes several sacrifices in front of an ant-hill which they consider sacred. The village priest is called “Pāhān,” who takes part in all ceremonies and festivals except in these sacrifices. They make sacrifices to the dead ancestors.

Festivals.—There are several festivals in the year.

Ionṭem (art thou eating).—This takes place just after the paddy harvest is reaped. They kill hens before their parents, and rub on their body with rice powder and adore the sun. This festival is perhaps connected with Hindi “Nabanna,” the ceremony of eating new husked rice.

Baṇdoi (Hindi Sohroi).—This takes place in Kartik full moon. They rub Koonjri oil on the body of the cows in the day, and *ghew* on the body of the buffaloes in the night. They adore both cows and buffaloes, and before the former they kill cocks, and before the latter hogs. They put on threads and tie them around the wooden posts of their houses. This ceremony is probably connected with the Bengali ceremony called “Bāmnibāṇdhā,” which takes place in the evening of the last but one day of the month of Poosh. The boys and the girls gather flowers and make garlands of them. The women adorn their hair with them. Dancing for a couple of days takes place incessantly, days and nights.

Fagooā.—They pluck *soroi* flowers, drink, sing and dance.

The other festivals are like those of the Mundās.

REMARKS ON THIS BOOK.

This book contains grammar. After the grammatical part come a few short sentences with their meanings in English. After that, lists of different parts of speech of English words in alphabetical order have been given with their equivalent Khariā words. Similarity between the Khariā, Mundāri and Urāuṇ dialects has been shown both with regard to grammar and vocabulary. There is every hope that this book will be found interesting.

April 1893.

GAGAN CHANDRA BANERJEE.

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KHARĪĀ DIALECT.

THE ALPHABET.

VOWELS.

Letters.			Sounds.
Bengali.	Hindi.	Roman.	
অ	अ	a	As in all.
আ	आ	ā	As in lamb.
আ	आ	ā	„ alms.
আ	आ	ā	Longer than ā.
ই	इ	i	As in ill.
ঈ	ई	ī	Like ee.
উ	उ	u	As in bull.
ঊ	ए	e	„ elm.
ঋ	ऐ	āi	Pronounced blended and not separately.
ও	ओ	o	As in both.
ঔ	औ	āu	Pronounced blended and not separately.

NOTE.—The mark (—) above any vowel shows longer sound than the letter under it.

CONSONANTS.

Letters.			Sounds.
Bengali.	Hindi.	Roman.	
ক	क	k	As in mark.
খ	ख	kh	„ khan bahadur.
গ	ग	g	(hard) As in game.
ঘ	घ	gh	As in the first two letters in 'ghar,' meaning house.
চ	च	ch	(soft) As in charm.

CONSONANTS.

Letters.		Sounds.	
Bengali.	Hindi.	Roman.	
छ	छ	chh	As in "chhota," meaning small.
ज	ज	j	As in joy.
झ	झ	jh	As in Jhansi.
ट	ट	t	Like English t.
ठ		th	Like the first two letters in "thagi," meaning cheater.
ड	ड	d	Like d in "hard."
ढ	ढ	dh	
त	त	t	Like French or Scotch t.
थ	थ	th	„ "th" in "thin."
न	द	d	Like French or Scotch d, <i>i.e.</i> , like "th" in "the."
ध	ध	dh	
म	न	n	As in man.
प	प	p	As in part.
फ	फ	ph	Like f as in "phrase."
ब	व	b	As in bone.
भ	भ	bh	Like v.
य	म	m	As in man.
र	य	y	As in boy.
ल	र	r	As in rain.
स	ल	l	As in law.
श	स	s	As in see.
ष	श	sh	As in show.
ह	ह	h	As in hall.
ड़	ड़	r	As in bird.
ढ़	ढ़	rh	
ङ	ङ	ng	As in long.
ण	ण	n	As in French bon.

The mark (◌) above shows only half sound, *i.e.*, the letter or letters under it should not be fully pronounced.

ELISIONS.

(1) With a few exceptions, whenever two vowels come in contact with each other in case of declension, conjugation or otherwise, the first vowel is generally elided; examples—

1st person, plural, ablative case—"elātāi" and not "eleātāi."

Do., do., genitive case—"elā" and not "eleā."

Do., singular, present definite verb "ol"—"oltīng" and not "oltāing."

1st person, singular, present indefinite verb "ol"—"oling" and not "oleing."

"Berjom" and not "berjoom"; "Berjābu" and not "berjoābu."

(2) "Kaṛ" placed between "u," "ho" or "hān" on one side and the post position "kiār" or "ki" on the other, is elided; examples—"ukiār" and not "ukaṛkiār," "hoki," "hanki," and so on.

(3) "I" of "ādi" is elided before "ki"; examples—"aṛki" (ḍ is changed into ṛ) and not "āḍiki."

(4) "L" of verbs "chol" and "del" is generally elided before "nā"; examples—"chonā" and "denā" and not "cholnā" and "ḍelnā." But some Khariās pronounce the "l"; examples—"cholnā," "ḍelnā."

(5) "Ā" of "āin" is elided after "ambōḍ"; example—"ambōḍin" and not "ambōḍāin."

(6) In compound words, sometimes the causal prefix is elided; example—"nunūḍḍ" (suckle) (ḍ is inserted here, and "ab" before uḍ is elided).

INSERTIONS.

(1) When a vowel comes in contact with a half-sound vowel, a "g" is inserted between them, and the half sound is pronounced as full sound; examples—"ö" in the genitive case becomes "ogā" (of a house), "dā" in the ablative case becomes "dāgātāi" (from water). But when the half-sound vowel is "i," a "j" is inserted and not "g"; examples—"mijā" (aunt's), "leije" (abuse), "soije" (learn) from "mī," "lī" and "sōi" respectively.

(2) Sometimes instead of elision under No. 1 of elision rules, a "g" is inserted between the two vowels coming in contact with each other; examples—"dindāgāijīng" (I am a virgin) and not "dindāijīng," "remāge" (call) and not "reme," "dhoge" (catch) and not "dhe."

(3) In the first and the second persons of the past indefinite a "d" is inserted between "sī" (the termination for the tense) and the pronominal termination; examples—"olsiḍīng" (I have brought), "olsiḍem" (thou hast brought).

(4) After a consonant "e" is inserted before the pronominal termination "m"; examples—"olsiḍem," "ḍebem" (thou climbest).

(5) A "ḍ" is sometimes inserted between two vowels; example, "nunūḍḍ" (suckle).

(6) A "y" is often inserted between two vowels instead of "g" (vide rule 2); example—"nānāyā" (elder sister's).

CHANGES OF LETTERS.

(1) "D" before "ki" is changed into "ṛ"; example, "Aṛki" (vide rule 3 of elisions).

(2) "D" of "goḍ" before "e" is changed into "ṛ"; example—"olgore" (do bring) (goḍ + e=gore).

(3) "D" before "o" is changed into "th"; examples—"dod" in the past definite, 3rd person singular, is "dōtho" (he took) (dod + o = dōtho), so is "gotho" (god + o = gotho).

(4) "D" before "t" is changed into "t"; example—"dottue" (do take) (dod + tue = dottue).

(5) "D" before "nā" is sometimes changed into "n"; example—"lemennā" (sleep) (lemed + nā = lemennā).

(6) "D" before "t" is sometimes changed into "t"; example—"dottā" (he is taking).

(7) "D" of "dom" (the termination of passive verbs) is sometimes changed into "j"; examples—"iojomtā" (it is seen) (io + domtā = iojomtā), "pigjomtā" (it is broken).

(8) "I" before a vowel is sometimes changed into "j"; example—"ājing" (I am) (āi + ing = ājing), (*vide* page 19).

(9) "G" of a verb before "si," "o" and "e" is sometimes changed into "j"; examples—"pijsi" (he has broken), "pije" (break), "deje" (cut).

(10) "J" before "t" is sometimes changed into "t"; example—"ittue" (ease thyself) (ij + tue = ittue).

(11) In past definite verbs, the "j" inserted under rule 1 of insertions, or "j" mentioned in rule 9, is changed into "chh"; examples—"soichho" (he learnt) from verb "soi," "keichhole" (we plucked) from verb "kei."

(12) In past definite verbs, the "g" inserted under rule 2 of insertions is changed into "kh"; examples—"ionkho" (he ate) from verb "ion," "jokhole" (we swept) from verb "jo."

The rules on elisions, insertions and changes are not exhaustive.

NOUNS.

GENDER.

THERE is no termination to distinguish gender. Male and female words are either distinct, or are determined by certain words prefixed to the general terms which are of both genders. In this respect the Khariā tongue resembles the Mundari.

Examples.

Masculine.	Meaning.	Feminine.	Meaning.
<i>Āpā,</i>	Father.	<i>Mā,</i>	Mother.
<i>Gunmer,</i>	Father-in-law.	<i>Kinkar,</i>	Mother-in-law.
<i>Ārām,</i>	Son-in-law.	<i>Kimin,</i>	Daughter-in-law.
<i>Kākā,</i>	Uncle.	<i>Mī,</i>	Aunt.
<i>Tātāng,</i>	Grandfather.	<i>Eyāyā,</i>	Grandmother.
<i>Boker,</i>	Brother-in-law.	<i>Boksel,</i>	Sister-in-law.
<i>Words of both genders.</i>	<i>Meanings.</i>	<i>Words prefixed for the masculine.</i>	<i>Words prefixed for the feminine.</i>
<i>Singkoe,</i>	Cock, hen.	<i>Kokro.*</i>	<i>Kitur, Buri.*</i>
<i>Meram,</i>	Goat.	<i>Bakrā.*</i>	<i>Pan̄hi,* Buri.*</i>
<i>Bunui,</i>	Hog.	<i>Kāṇḍāng.</i>	<i>Kitur, Buri.*</i>
<i>Solo,</i>	Dog.	<i>Kotā.*</i>	<i>Kuṭi.*</i>
<i>Bili,</i>	Cat.	<i>Andrā.*</i>	<i>Buri.*</i>

* Evidently taken from Hindi except "Kokro," which is in imitation of the sound the cocks make.

Koṭa solo (dog) ; Kuṭi solo (bitch).

"Kitur" is used for young and "Buri" when the female has produced eggs or young ones.

In distinguishing quadrupeds as male or female, "Āṇḍrā" or "Buri" is generally used.

"Baṅgtel" means castrated buffalo, and is also a general term. "Bijār baṅgtel" is male and "Bhaṇish" is female buffalo. "Orṣṣ" means ox (castrated), and is also a general term. "Shāṇr" or "Bāchhā" orṣṣ is bull, "guṇri" is cow when yoked, and "gāi" means cow not used to a yoke. "Dhumā khājar" means male deer.

"Adhro," meaning child, is of both genders.

The Hindi terminations of genders are sometimes used ; examples — "Bisābā" (wizard), "Bisāhi" (witch).

In speaking the general terms, which are of both genders, are usually used without making any distinction of male and female.

NUMBER.

There are three numbers in the Khariā language ; the singular, the dual, and the plural. There is no termination for the singular number. The terminations for the dual and the plural are respectively "Kijār" or "Kiyār" and "Ki."* But these terminations are not always used. "Ki" is the termination for the plural, and "ār" is the last syllable of "ubār" (two) ; "y" intervenes between two vowels. Hence the termination for the plural is "Kiyār."

The duality is sometimes expressed by the word "Bāriā" (both), which is placed before the noun. In this case the noun does not take the dual termination ; example—"Bāriā lebu" (two men).

The plurality is often expressed by placing the adjectives "Jughāy" or "Kudhāy" (many) and "Jhāri" (all) before the noun. In this case the noun sometimes takes the plural termination also ; example, "Jughāy lebu" (many men), "Jhāri lebuki" (all men).

CASE.

There is no change in the postpositions in respect of genders or numbers of the noun or the pronoun.

Cases.	Postpositions.	Examples.	Meanings.
Nominative	...	<i>Lebu,</i>	<i>Man.</i>
Accusative	<i>Te</i>	<i>Lebute</i>	<i>Man.</i>
Dative	<i>Te</i>	<i>Lebute,</i>	<i>To man.</i>
Locative	<i>Te</i>	<i>Lebute,</i>	<i>In man.</i>
Ablative	<i>Ātai†</i>	<i>Lebuātāi,</i>	<i>From man.</i>
Genitive	<i>Ā</i>	<i>Lebuā,</i>	<i>Man's or of man.</i>

The words *by* and *with* (instrumental signs) are expressed in the Khariā tongue by the postposition "baṅg" ; as, "Gūnān baṅg (with sickle), "Tibāṅg" (with hand). "Baṅg" is also the sign of indirect regimen ; as, "Īṅgbaṅg Kāomnā" (speak to me).

* In Mundāri "Ko."

† In Mundāri "āte" or "ete."

“Baṅg” is used in those places where “se” is used in Hindi; examples—“Iṅg aḍibaṅg bheṭaā” (I met him), “Iṅgbaṅg ḍisā” (distance from me). There is no vocative postposition in the Khariā language. In this case the vocative interjections are used; example—Ē Āpā (O father).

The double postpositions “ā” and “te” (i.e. “āte”) are used in those places where “pās” is used in Hindi; example—“Iṅgāte amboḍin (I have not with me).

NOTE.—In this case the Mundās use the postposition “tāte” or “tāre.” The genitive postposition “ā” is also used by the Mundās.

There is no postposition in the nominative case. In accusative nouns the postposition “te” is generally omitted; as, “Timsaṅg ole” (bring fire), “Pē ionge” (eat rice).

Declension of Lebu (man).

Cases.	Singular.	Dual.	Plural.
Nominative	<i>Lebu</i>	<i>Lebukijār</i>	<i>Lebuki</i>
Accusative	<i>Lebute</i>	<i>Lebukijārte</i>	<i>Lebukite</i>
Dative	<i>Lebute</i>	<i>Lebukijārte</i>	<i>Lebukite</i>
Locative	<i>Lebute</i>	<i>Lebukijārte</i>	<i>Lebukite</i>
Ablative	<i>Lebuātāi</i>	<i>Lebukijārātāi</i>	<i>Lebukiātāi</i>
Genitive	<i>Lebuā</i>	<i>Lebukijārā</i>	<i>Lebukiā</i>
...	<i>Lebubaṅg</i>	<i>Lebukijārbaṅg</i>	<i>Lebukibaṅg</i>
...	<i>Lebuāte</i>	<i>Lebukijārāte</i>	<i>Lebukiate</i>

In dual the termination “kijār” is also pronounced as “kiyār” (*vide* Number).

ADJECTIVES.

The adjectives do not undergo any change when qualifying a noun or pronoun. In degrees of comparison, the adjective remains the same without any change. The noun or the pronoun compared is used in the nominative case, and the noun or the pronoun with which it is compared, takes the ablative. In this respect the Khariā tongue is similar to the Hindi; examples—“Āpā adhrōtāi māhā āin” (The father is greater than the child), “Iṅg jhāri labuātāi konon ājīṅg” (I am the smallest of all men).

There is no change in adjectives with regard to gender or number of the noun or pronoun qualified by them.

POSSESSIVE ADJECTIVES.

The genitives of the personal pronouns supply the place of possessive adjectives; examples—“Iṅgā ō” (my house); “āmāromaṅg” (thy nose); “Elā lutui” (our cloth).

There is a peculiar method of connecting the possessive adjectives with the names of relatives, sometimes with the parts of the body, and occasionally with things in general.

In this case the possessive adjective for the first person is “Iṅg” or “Nāiṅg” for the second person “Nom,” and for the third person “Dom,” and is placed after the noun possessed; examples—“Māiṅg” or

“Mānāing” (my mother); “Mānom” (thy mother); “Mādom” (his or her mother). These three words evidently have connection with “ing” (I), “ām” (thou) and “ādi” (he or she).

NOTE.—In placing the possessives after the relatives possessed, the Khaṛiā resembles the Mundāri.

In this peculiar method, when the possessive adjective is dual or plural, double possessives are used, and when it is singular, the double possessives may be used; example. “Injārā” māing” [mother of us (two)]; “Elā māing” (mother of us); “Ingā māing” (my mother); “lāngnom” (thy tongue); orādom (his or her ox).

The last letter “ā” of “āpā,” “nānā,” “beṭā” and “kāka” is elided before “nāing,” “nom” and “dom”; examples—“Āpnāing” (my father); “beṭnom” (thy son); “kākdom” (h’s or her uncle).

In this method the words thus formed are regularly declined like a compound word; examples—“Āpāingā” (my father’s); “mānomte” (to thy mother); Ārkiā kākdomte (to their uncle).

DEMONSTRATIVE ADJECTIVES.

“U” —(this) is a near demonstrative.

“Ho” —(that) is a remote demonstrative.

“Hān” —(yonder) is a more remote demonstrative.

NOTE.—The Mundās use the same word “Hān.”

INTERROGATIVE ADJECTIVES.

“I” —(what); example—“I dāru” (what tree?)

“Ātā” —(which); example—“Ātā lebu” (which man?)

“Kitte” * —(how many); example—“Kitte orā” (how many oxen?)

“Kitte” —(how much); example—“Kitte bā” (how much paddy?)

“I” —(what) refers to caste and class; example—“i lebu hekem” (of what caste art thou?) “Ātā” distinguishes from the rest of the same class; example—“ātā lebu delki” (which man came?)

* NOTE.—“Kitte” is often followed by affixes “go” and “gothāng”; examples—“Kitte gothāng orā” (how many oxen?), “Kitte go dāru” (how many trees?)

“Ātā ātā” is also used with a plural verb; example—“Ātā ātā lebu delkime” (which men came?)

NUMERAL ADJECTIVES.

Khaṛiā.	English.	Mundāri.
<i>Moyāṅ.</i>	1 One.	<i>Miyāṅ.</i>
<i>Ubār.</i>	2 Two.	<i>Bāriā.</i>
<i>Ūfe.</i>	3 Three.	<i>Āpiā.</i>
<i>Ifan.</i>	4 Four.	<i>Ūpuncā.</i>
<i>Malaye.</i>	5 Five.	<i>Moṇṇecā.</i>
<i>Tibhru.</i>	6 Six.	<i>Turnyā.</i>
<i>Ghul.</i>	7 Seven.	<i>Eyā.</i>
<i>Thām.</i>	8 Eight.	<i>Irāleā, Irelnā.</i>
<i>Tomsing.</i>	9 Nine.	<i>Āreā.</i>
<i>Ghol.</i>	10 Ten.	<i>Geleā, Gelnā.</i>
<i>Moyāṅ Kuṛi.</i>	20 Twenty.	<i>Hissi.</i>
<i>Ubār Kuṛi.</i>	40 Forty.	<i>Barhissi.</i>

The other numerals have been taken from Hindi; as, "Egāra" (eleven); "Bāra" (twelve); "Kurī" (twenty); "Say" (hundred).

There are no ordinal numbers in the Khariā tongue except "seṅg" (first). Some of the civilized Khariās use the Hindi ordinals.

The cardinals are often followed by "ṭhāṅg" or "goṭhāṅg," which serve as intensive affixes "Moyāṅg" (one) rarely takes this affix; example,— "Ubārṭhāṅg solo" (two dogs).

NOTE.—The Urāup use "goṭāṅg" in the same way.

"Ubār" (two) is sometimes contracted into "bār"; example—"bārto" (two days).

Like the Mundās, the Khariās count their cattle by so many heads (Bokob); example—"Tibhru bokob oræki" (six oxen). In Hindi "rās" (Head in Arabic) is also used in the same way.

The cardinals followed by "gā" are used as substantives and with intensity; example—"Moyāṅg gā" (one). In Hindi "go" and "goṭā" are used in the same way.

INDEFINITE ADJECTIVES.

"Jāṇhāṇ" — (any, some); example—"Jāṇhāṇ lebu" (any or some man).

"Jāṇhāṇ lebu om chonā" (no man will go); "Jāṇhāṇ bā ābu tere" (don't give any paddy).

"Jughāy"
"Kudhāy" } — (many).
"Āsāyed" }

"Jhāri" — (all).

"Bobai" } — (some, a little).
"Kāṭi" }

"Hare" — (each, every).

"Hādho" — (half).

"Hoḍam" — (other).

"Bariā" * — (both).

"Muḍu" — (single).

"Ighāy" — (of what sort).

"Ughāy" — (such, of this sort)

"Hoghāy" — (of that sort).

"Kāṭi" and "Hare" are Hindi words.

"Ighāy," "Ughāy" and "Hoghāy" are derived from "I," "U" and "Ho" by adding the affix "ghāy."

Some of these adjectives with affixes "gā," "jo," "ḍu" become pronouns.

PRONOUNS.

The pronouns do not undergo any change in respect of genders.

The postpositions of cases are the same as those of the nouns.

* In Mundāri it means two.

PERSONAL PRONOUNS.

DECLENSIONS.

First person.

Cases.	Singular.	Dual.	Plural.
Nominative	<i>Īṅ</i> (I)	<i>Īṅjār</i> ; <i>Ānāṅ</i> (we two).	<i>Ele</i> ; <i>āniṅ</i> (we)
Acc., Dat., Loc.	<i>Īṅte</i>	<i>Īṅjārte</i> ; <i>ānāṅte</i>	<i>Elete</i> ; <i>āniṅte</i>
Ablative	<i>Īṅātāi</i>	<i>Īṅjārātāi</i> ; <i>ānān-gātāi</i> .	<i>Elātāi</i> ; <i>āniṅātāi</i>
Genitive	<i>Īṅ-ā</i> <i>Īṅbaṅg</i> } <i>Īṅāte</i> }	<i>Īṅjārā</i> ; <i>ānāṅā</i> and so on.	<i>Elā</i> ; <i>āniṅā</i>

Second person.

Cases.	Singular.	Dual.	Plural.
Nominative	<i>Ām</i> (thou)	<i>Āmār</i> (you two)	<i>Āmpe</i> (you)
Acc., Dat., Loc.	<i>Āmte</i>	<i>Āmārte</i>	<i>Āmpete</i>
Ablative	<i>Āmātāi</i>	<i>Āmārātāi</i>	<i>Āmpātāi</i>
Genitive	<i>Āmā</i> <i>Āmbaṅg</i> } <i>Āmāte</i> }	<i>Āmārā</i> and so on.	<i>Āmpā</i>

Third person.

Cases.	Singular.	Dual.	Plural.
Nominative	<i>Āḍi</i> (he, she)	<i>Āḍkiyār</i> (they two)	<i>Āḍki</i> (they).
Acc., Dat., Loc.	<i>Āḍite</i>	<i>Āḍkiyārte</i>	<i>Āḍkite</i> .
Ablative	<i>Āḍiātāi</i>	<i>Āḍkiyārātāi</i>	<i>Āḍkiātāi</i> .
Genitive	<i>Āḍiā</i> <i>Āḍibaṅg</i> } <i>Āḍiāte</i> }	<i>Āḍkiyārā</i> and so on.	<i>Āḍkiā</i> .

In Sikkim Bhutia “*di*” = it and “*ādi*” = this.

Other three words “*ukaṛ*”, “*hokaṛ*”, “*hānkaṛ*” are generally used in the third person.

DECLENSION OF “*UKAṚ*” (HE, SHE).

Cases.	Singular.	Dual.	Plural.
Nominative	<i>Ukaṛ</i>	<i>Ukiyār</i>	<i>Uki</i> .
Acc., Dat., Loc.	<i>Ukaṛte</i>	<i>Ukiyārte</i>	<i>Ukite</i> .
Ablative	<i>Ukaṛātāi</i>	<i>Ukiyārātāi</i>	<i>Ukiātāi</i> .
Genitive	<i>Ukaṛā</i> <i>Ukaṛbaṅg</i> } <i>Ukaṛāte</i> }	<i>Ukiyārā</i> and so on.	<i>Ukiā</i> .

“*Hokaṛ*” and “*Hānkaṛ*” are exactly declined like the above; examples—Gen. *Hokaṛā*, *Hokiyārā*, *Hokiā* ; *Hānkaṛā*, *Hānkiyārā* and *Hānkiā* and so on.

These three words are in fact not pronouns, but are compound words formed of "U" (this), "ho" (that), "hān" (that far off) and "kar" (person). "Ukar" (this person, *i.e.* he, she).

In the first person, there are two forms of dual and plural; "Injār", "Ele," and "Ānāng", "Āniṅg". "Injār" and "Ele" exclude the person addressed to. "Ānāng"* and "Āniṅg" include the person addressed to.

NOTE.—In Mundāri, the exclusive and the inclusive pronouns are also used in the first person in dual and plural.

In nouns and pronouns the dual forms always end in "ār" which is a contracted form of "hār" or "ubār" (two) (*vide* cardinals). Sometimes the contracted form "bār" is used and sometimes it is pronounced as "hār"; as, "āmbār" or "ām̐hār" (you two).

In the Khariā tongue, there is no word for "it" and its plural "they". A demonstrative adjective followed by the noun supplies the place; example,

"Uti moyāṅg dāru āiṅ" (herē is a tree).

"U dāruā jughāy ulā āiṅ" (this tree or it has many leaves).

NOTE.—The singular and the plural of the first and the second persons are the same, or almost the same, in the Khariā and the Mundāri tongues; example—

	FIRST PERSON.		SECOND PERSON.	
	Singular.	Plural.	Singular.	Plural.
Khariā	<i>Īṅg</i>	<i>Ēlc</i>	<i>Ām</i>	<i>Āmpc.</i>
Mundāri	<i>Āiṅg or iṅg</i>	<i>Ālc</i>	<i>Ām</i>	<i>Āpc.</i>

NOTE.—In Khariā "ādi" is the third person singular. The Urāups use "ad" in the feminine nominative and "ādi" in the feminine oblique cases of the third person singular.

POSSESSIVE PRONOUNS.

The genitives of the personal pronouns supply the place of possessives; examples—"Īṅā" (mine), "elā" (ours) and so on.

The genitives are often followed by affixes "je" or "gā" when intensity is expressed; examples—"Īṅāje" (mine), "āmāgā" (thine).

REFLEXIVE PRONOUNS.

The accusatives of the personal pronouns serve as reflexives; example—"Īṅ iṅte giltiṅ" (I am beating myself).

The reflexives are also formed by affixing "gā" to the nominative, and the verb is then used in passive voice; example, "Īṅ-gā gildomtiṅ" (I am beating myself; literally, myself am being beaten); "Elegā gildomtele" [we are beating ourselves (exclusive)].

"Āniṅgā gildomnāniṅ" [we will beat ourselves (inclusive)].

"Īṅ iṅgā kāmōtiṅ"† (I am speaking to myself).

"Īṅ iṅbaṅg kāmōtiṅ" (I am speaking to myself).

* In Mundāri "Ālāṅg."

† Verb "kāom" (speak) is neuter.

RECIPROCAL PRONOUNS.

“Kol”—(each other, one another) is immediately followed by the verb; examples—

“I kol kāomtāpe ” (what are you speaking to one another ?)

“Ele kol giltele ” (we (exclusive) are beating one another ?)

“Āniāg kol giltāniāg ” (we (inclusive) are beating one another ?)

DEMONSTRATIVE PRONOUNS.

“Ukar,” “hokar” and “hānkar” serve as demonstrative pronoun for man or woman, and are regularly declined; example—“Hokar ber heke ” (who is that ?)

“Uje ” (this), “hoje ” (that) and “hānje ” (yonder) are used absolutely, *i.e.*, without a noun, in pointing out an animal or thing.

These words are only used in the nominative and the accusative cases; examples—“Uje i lebu heke ” (what man is this ?); “hoje i heke ” (what is that ?); “Hānje ioe ” (see yonder).

The last three demonstrative pronouns are derived from the three demonstrative adjectives “u,” “ho ” and “hān ” by affixing “je.”

RELATIVE PRONOUNS.

There is no relative pronoun in the Khariā tongue.

He who and he whose are expressed by “āḍi āḍi ” and “āḍi āḍiā.”

Examples—“Āḍigā *surumki sājāy-domki ” (he, who became a thief was punished); “Āḍiā ō gebtā āḍi iyāmā ” (he, whose house is being burnt, is crying).

INTERROGATIVE PRONOUNS.

“Ber ” (who) generally does not undergo any change in respect of number or person, and takes the postpositions of all the cases; examples—“Ām ber hekem ” (who art thou ?)

“Āmpe ber hekepe ” (who are you ?); “Hoje ber heke ” (who is that ?)

“Uje berā ō heke ” (whose house is this ?); “Berte giltām ” (whom art thou beating ?)

In dual “Berjār ” or “Berār ” in the first person, “berhār ” in the second person and “berkiār ” in the third person are sometimes used; example—“Āmār berhār hekebār ” (who are you two ?)

In plural “berki ” is sometimes used; example—“āḍi berki hekeme ” (who are they ?)

In plural “ber berki ” is also sometimes used. “Berber ” is often used in the plural; examples—“Āmpe ber ber hekepe ” (who are you ?); “Berā berā ō heke ” [whose houses are (these) ?]

“Ber ” is only used for man and woman. In other cases the interrogative adjective “i ” or “ātā ” followed by the noun is used; example—“I daruā ” (of what tree ?)

* Gā is an emphatic affix.

“I” (what); example—“Hoje i heke” (what is that?)
 “I kāomtām” (what art thou speaking?); “Iā kekei” (rope of what?)
 “Aje” (which) is only used in the nominative and the accusative cases; examples—“Āje bortem” (which dost thou want?); “Āje choltā” (which goes?) “Kittegā” (how much?); “Kittegothāng” (how many?)
 “I” is sometimes followed by “je” which serves as emphatic affix; example—“Ije teriṅ” (what shall I give?)

INDEFINITE PRONOUNS.

“Berkān” (whoever) is used in the third person and regularly declined; examples—“Berkān surumki sājāy dōmki” (whoever became a thief was punished) “Berkān” (somebody, someone); example—“Berkānā ō āiṅ” (It is someone’s house). This word is sometimes followed by “ko” (Hindi to) to add intensity; example, “Berkān ko om delki” (no one came).

“Berjo” (anybody, anyone) when declined the postposition is placed between “ber” and “jo”; examples—“Berte jo tere” (give to anybody); “berātāi jo ābu dode” (do not take from anyone); “berjom delki” (no one came).

“Jānhāngā” (anybody, anything); examples—“Jānhāngā tere” (give anything); “Jānhāngā om delki” (nobody came).

Except in the nominative and accusative, in all other cases the affix “gū” becomes “jo,” and the postpositions are placed between “jānhān” and “jo”; examples—“Jānhānte jo tere” (give to anybody); “jānhānātāi jo dode” (take from anybody); In “Jānhān du” (anybody, anything) the rules of “jānhāngā” apply; examples—“jānhān du tere” (give anything); “jānhān te du tere” (give to anybody).

“Ije” with negatives “amboḍ” or “ābu” (nothing); examples—“Ijamboḍ” (nothing); “Ijābu tere” (give nothing).

When “i” is used as a verb, the verbal termination is placed between “i” and “jamboḍ”; example, “Iṅ isidiṅ jamboḍ” (I have done nothing). “Ije” never means anything (*vide* Interrogative Pronouns).

“Jughāygā”	}	(Many, much) The rules of Jānhāngā apply.
“Jughāydu”		
“Kudhāygā”		
“Kudhāydu”		
“Jhārigā”	}	(all) { The rules of “Jānhāngā” apply, but “gū” seldom becomes “jo.”
“Jhāridu”		
“Bobeigā”		
“Bobeidu”		
“Kāṭigā”	}	(a little, a few)
“Kāṭidu”		

“Hodāmgā” (others). The rules of “Jānhāngā” apply; examples—“Hodāmgā delki” (others came); “Hodānte jo tere” (give to others).

“Bāriāgā” (both). The rules of “Jānhāngā” apply; examples—“Bāriāgā tere” (give both); “bāriāte jo tere” (give to both).

“Muḍugā” (single one).

* “Kāṭi” is Hindi and “kan” is sometimes affixed as in that language; example—“Kāṭikan” (a little).

“Umne” (so much, so many).

“Iiomne” (that much, that many).

Most of the above words are adjectives with affixes. “Bobei” (a little) and “konon” (small, younger) with the affix “Chlondu” are used substantively.

The emphatical affix “gā” added to the nominatives of the personal pronouns serve the same purpose as “self” in English; examples—“Iṅgā” (myself); “Āmgā” (thyself); “Elegā” (ourselves), and so on.

Pronominal terminations or shortened forms of personal pronouns used with the conjunction of verbs:—

Person.	Singular.	Dual.	Plural.
First	Iṅ	<i>Jār ; nāṅ</i>	Lo ; niṅ
Second	M	<i>Bār</i>	Pe
Third	I	<i>Kiār</i>	Ki ; me or may.

In the third person singular, the pronominal termination is very seldom used.

In the first person singular, of the past definite of active verbs, the pronominal termination is “*ā*” and in the second person “*b*” instead of “*iṅ*” and “*m*”; examples—“*Iṅ oloā*” (I brought); “*Ām olob*” (thou broughtest). In the second person singular of the imperative, the pronominal termination is never used, and in dual and plural it is often omitted; example—“*ole*” (bring thou, bring you (two) or bring you).

For the difference between “*jār*” and “*nāṅ*” and “*le*” and “*niṅ*” see Personal Pronouns.

In past definite and pluperfect of passive and neuter verbs, imperfect, past indefinite and imperative “*me*” or “*may*” is usually used. In all other cases “*ki*” is used. In the present indefinite of verbs “*hoi*” and “*āo*,” “*me*” or “*may*” is used.

VERBS.

There are three voices:—the active, the passive, and the neuter—and four moods:—the infinitive, the indicative, the imperative and the conditional.

THE PASSIVE VOICE.

The passive is formed by adding “*lom*” to the active verb; examples—“*Jughāy romkub absoṅ lomtā*” (how is rice sold?) “*mālom baṅg kunru abionlomki*” (the boy was fed by his mother).

THE INFINITIVE MOOD.

The inflectional ending of the infinitive is “*nā*”;* examples—“*olnā*” (to bring); “*gitānā*” (to lie down); “*gilomnā*” (to be beaten).

Double infinitives are used to express progression or continuation in action; example—“*Iṅ chonā chonā ioā*” (as or when I was going, I saw).

* Also in Hindi and in the Urāup tongue.

The double infinitives express the meaning in the tense of the verb following them.

The infinitive is used as the participial noun which is formed in the English language by adding "ing" to the verb; examples—"Ionā" (seeing); "Ionnā" (eating).

The infinitive followed by "thām" (for) expresses (in order); example—"Chonāthām" (in order to go).

Like Hindi, the infinitive is sometimes used for imperative; example—"Ionā" (see).

THE INDICATIVE MOOD.

Present definite (progressive).

The inflectional ending of this tense is "tā,"* which is sometimes pronounced as "te"; examples—"oltā" (is bringing); "gitātā" (is lying down); "gildomtā" (is being beaten).

The verb is sometimes repeated; example—"ion ionta" (is eating).

* In Mundāri "tānā." In Hindi tā is also used.

The Aorist (the Present Indefinite and the Future).

The inflectional ending of this tense is "e" for the active verbs and "nā" for the neuter and the passive verbs; examples—"ole" (brings or will bring); "gitānā" (lies down or will lie down); "gildomnā" (is beaten or will be beaten).

The present definite is often used for the present indefinite; examples—"ātu aotām" (where dost thou live?); "Kharīā kāomtām" (dost thou speak Kharīā?).

THE PAST DEFINITE.

The inflectional ending of this tense is "o" for the active verbs and "ki" for the neuter and the passive verbs; examples—"olo" (brought); "gitāki" (lay down); "gildomki" (was beaten). The past definite of "kāi" is "kāchho" (he untied) and of "ion" is "ionkho" (he ate) (*vide* rules 11 and 12 of changes of letters, page 4).

THE PAST INDEFINITE (PERFECT).

The inflectional ending of this tense is "sī," which is an auxiliary verb meaning (to be); examples—"olsī" (has brought); "gitāsī" (has lain down). "Si" is sometimes pronounced with a half-sounded "ḍ," i.e. "siḍ".

THE PLUPERFECT.

The inflectional ending of this tense is "sikhō" for the active verbs and "siki" for the neuter and the passive verbs; examples—"olsikhō" (had brought); "gitāsiki" (had lain down); "gildomsiki" (had been beaten).

"Sikhō" and "siki" are the past definite forms of the auxiliary verb "si" (to be) in the active and the neuter forms.

THE IMPERFECT (PAST PROGRESSIVE).

The inflectional ending of this tense is "lāsiki," which is added to the infinitive form of the verb and not to the root form as in all other tenses; example, "olnālāsiki" (was bringing); "gitānālāsiki" (was lying down). "Lāsiki" is the pluperfect of the neuter verb "la".*

THE IMPERATIVE MOOD.

The inflectional ending of this mood is "e" for the active verbs and "nā" for the neuter and the passive verbs. In this respect it resembles the aorist; examples, "ole" (bring); "chonā" (go). The imperative of "remā" is "remāge" (call) and of "soī" is "soije" (learn) (*vide* rules 1 and 2 of insertions, page 3).

The imperative in the third person is formed by adding "guḍu" to the verb; example, "cholguḍu" (let him go); "ioguḍu" (let him see).

CONDITIONAL MOOD.

In this mood, the aorist is used. The conditional sentence is followed by "lā" (if), and the dependent sentence is followed by "hāni" (then); example, "Idā dā om ḍenā lā chonāing hāni" (had it not rained yesterday, I would have gone).

Table of the terminations used in the conjugation of verbs.

VOICE.	Infinitive.	Present definite.	Present indefinite.	Future.	Past definite.	Past indefinite.	Pluperfect.	Imperfect.	Imperative.
Active (verb ol) bring.	nā	tā	c	e	o	sī	sīkho	nālāsiki	e
Passive (verb absofig ḍom) he sold.	nā	tā	nā	nā	ki	sī	siki	nālāsiki	nā
Neuter (verb ḍām) arrive.	nā	tā	nā	nā	ki	sī	siki	nālāsiki	nā

Sometimes, though rarely, the terminations for active verbs are added to the neuter verbs and *vice versa*; examples—"khuge" (cough), "remāki" (he called) (*vide* irregularities of certain verbs, page 21).

"Sī" is sometimes pronounced as "sīḍ."

"Nālāsīkho" is sometimes used with active verbs.

* Hindi "lag," which is taken by the Urāup to form this tense.

CONJUGATION.

INDICATIVE MOOD—PRESENT DEFINITE.

Active verb "ol" (to bring).

Person.	Singular.	Dual.	Plural.
First ...	<i>Iṅ oltiṅ</i>	{ <i>Injār oltājār</i> <i>Ānāṅ oltānc ɨg</i>	<i>Ele oltāle or oltele</i> <i>Āniṅ oltāniṅ.</i>
Second ...	<i>Ām oltām</i>	<i>Āmār oltābār</i>	<i>Āmpe oltāpe.</i>
Third ...	<i>Āḍi oltā</i>	<i>Āṛkiār oltākiār</i>	<i>Āṛki oltāki.</i>

Obs.—Passive and neuter verbs are conjugated like the above.

PRESENT INDEFINITE AND FUTURE.

Active verb "ol" (to bring).

Person.	Singular.	Dual.	Plural.
First ...	<i>Iṅ oliṅ</i>	{ <i>Injār olejār</i> <i>Ānāṅ olenāṅ</i>	<i>Ele olele</i> <i>Āniṅ oleniṅ</i>
Second ...	<i>Ām olem</i>	<i>Āmār olebār</i>	<i>Āmpe olepe</i>
Third ...	<i>Āḍi ole</i>	<i>Āṛkiār olekiār</i>	<i>Āṛki oleki</i>

Neuter verb "ḍām" (to arrive).

Person.	Singular.	Dual.	Plural.
First ...	<i>Iṅ ḍāmuāiṅ</i>	{ <i>Injār ḍāmnājār</i> <i>Ānāṅ ḍāmnānāṅ</i>	<i>Ele ḍāmnāle</i> <i>Āniṅ ḍāmnāniṅ</i>
Second ...	<i>Ām ḍāmnām</i>	<i>Āmār ḍāmnābār</i>	<i>Āmpe ḍāmnāpe</i>
Third ...	<i>Āḍi ḍāmnā</i>	<i>Āṛkiār ḍāmnākiār</i>	<i>Āṛki ḍāmnāki</i>

Obs.—Passive verbs are conjugated like the neuter.

PAST DEFINITE.

Active verb "ol" (to bring).

Person.	Singular.	Dual.	Plural.
First ...	<i>Iṅ olḥ</i>	{ <i>Injār olojār</i> <i>Ānāṅ olonāṅ</i>	<i>Ele olote</i> <i>Āniṅ oloniṅ</i>
Second ...	<i>Ām oloḥ</i>	<i>Āmār olobār</i>	<i>Āmpe olope</i>
Third ...	<i>Āḍi olo</i>	<i>Āṛkiār olokiār</i>	<i>Āṛki oloki</i>

Neuter verb "gitā" (to lie down).

Person.	Singular.	Dual.	Plural.
First ...	<i>Iṅ gitākiṅ</i>	{ <i>Injār gitākiār</i> <i>Ānāṅ gitākināṅ</i>	<i>Ele gitākile</i> <i>Āniṅ gitākiniṅ</i>
Second ...	<i>Ām gitākim</i>	<i>Āmār gitākibār</i>	<i>Āmpe gitākipe</i>
Third ...	<i>Āḍi gitāki</i>	<i>Āṛkiār gitākikiār</i>	<i>Āṛki gitākime or gitākimay.</i>

Obs.—Passive verbs are conjugated like the neuter.

PAST INDEFINITE.

Neuter verb "chol" (to go).

Person.	Singular.	Dual.	Plural.
First ...	<i>Iṅ cholsiḍiṅ</i>	<i>Injār cholsijār</i>	<i>Ele cholsile</i>
		<i>Ānāṅ cholsināṅ</i>	<i>Āniṅ cholsiniṅ</i>
Second...	<i>Ām cholsiḍem</i>	<i>Āmār cholsibār</i>	<i>Āmpe cholsipe</i>
Third ...	<i>Āḍi cholsi</i>	<i>Āḍkiār cholsikiār</i>	<i>Āḍki cholsime or cholsimay.</i>

Obs.—Active and passive verbs are conjugated as above.

PLUPERFECT.

Active verb "ol" (to bring).

Person.	Singular.	Dual.	Plural.
First ...	<i>Iṅ olsikhā</i>	<i>Injār olsikhjār</i>	<i>Ele olsikhile</i>
		<i>Ānāṅ olsikhonāṅ</i>	<i>Āniṅ olsikhoniṅ</i>
Second...	<i>Ām olsikhō</i>	<i>Āmār olsikhobār</i>	<i>Āmpe olsikhope</i>
Third ...	<i>Āḍi olsikho</i>	<i>Āḍkiār olsikhokiār</i>	<i>Āḍki olsikhoki</i>

Neuter verb "ḍel" (to come).

Person.	Singular.	Dual.	Plural.
First ...	<i>Iṅ ḍelsikīṅ</i>	<i>Injār ḍelsikijār</i>	<i>Ele ḍelsikile</i>
		<i>Ānāṅ ḍelsikināṅ</i>	<i>Āniṅ ḍelsikiniṅ</i>
Second...	<i>Ām ḍelsikim</i>	<i>Āmār ḍelsikibār</i>	<i>Āmpe ḍelsikipe</i>
Third ...	<i>Āḍi ḍelsiki</i>	<i>Āḍkiār ḍelsikikiār</i>	<i>Āḍki ḍelsikime or ḍelsikimay</i>

Obs.—Passive verbs are conjugated like the neuter.

IMPERFECT.

Active verb "ol" (to bring).

Person.	Singular.	Dual.	Plural.
First ...	<i>Iṅ olnālāsikīṅ</i>	<i>Injār olnālāsikijār</i>	<i>Ele olnālāsikile.</i>
		<i>Ānāṅ olnālāsikināṅ</i>	<i>Āniṅ olnālāsikiniṅ</i>
Second...	<i>Ām olnālāsikim</i>	<i>Āmār olnālāsikibār</i>	<i>Āmpe olnālāsikipe</i>
Third ...	<i>Āḍi olnālāsiki</i>	<i>Āḍkiār olnālāsikikiār</i>	<i>Āḍki olnālāsikime or olnālāsikimay.</i>

Obs.—Passive and neuter verbs are conjugated like the above.

IMPERATIVE MOOD.

Active verb "ol" (to bring).

Person.	Singular.	Dual.	Plural.
First ...	*	<i>Olenāṅ</i>	<i>Oleniṅ</i>
Second...	<i>Ole</i>	<i>Olebār</i>	<i>Olepe</i>
Third ...	<i>Olguḍu</i>	<i>Oḍguḍukiār</i>	<i>Oḍguḍume or olguḍumay.</i>

* Vide Compound verbs—permissives, page 21.

NEUTER VERB "DĀM (ARRIVE.)

Person.	Singular.	Dual.	Plural.
First ...	*	<i>Dāmnānāṅ</i>	<i>Dāmnāniṅ</i>
Second ...	<i>Dāmnā</i>	<i>Dāmnābār</i>	<i>Dāmnāpe</i>
Third ...	<i>Dāmgudū</i>	<i>Dāmgudūkiār</i>	<i>Dāmgudūme</i> or <i>dam-gudūmay.</i>

Obs.—Passive verbs are conjugated like the neuter.

VERBS CONJUGATED NEGATIVELY.

The negative "not" is expressed by the word "om." There are three ways of a negative sentence :—

(1st) "Om" is placed between the nominative and the verb followed by the inflectional ending and the pronominal termination ; example—"Iṅ om oliṅ" (I will not bring).

(2nd) "Om" is placed between the nominative and the pronominal termination and the verb with the inflectional ending follows ; example—"Iṅ omiṅ ole" (I will not bring).

(3rd) The pronominal termination is placed between "om" and the verb followed by the inflectional ending, and the nominative is not expressed. This is in fact the second way, but only the nominative is not expressed ; example—"om iṅ ole" (I will not bring).

In imperative mood, the prohibitive is expressed by the word "ābu"† placed before the verb ; examples—"ābu ole" (don't bring) ; "ābu gitānā" (do not lie down).

VERBS CONJUGATED INTERROGATIVELY.

There are three ways of an interrogative sentence :—

(1st) "Nu"‡ follows the affirmative sentence ; example—"Ām oltām nu" (art thou bringing?)

(2nd) The nominative of an affirmative sentence is omitted ; example—"Khaṛiā kṣomatām" (dost thou speak Khaṛiā?)

(3rd) An affirmative sentence uttered with a tone to be learnt by practice ; example—"Ām olem" (wilt thou bring?). The peculiar tone is also heard in the first two ways.

VERBS CONJUGATED NEGATIVELY AND INTERROGATIVELY.

The negative sentence uttered with the interrogative tone becomes negative and interrogative.

CONJUGATION OF NEUTER VERB "HOI" (TO BE).

Except in the present indefinite verb, "hoi" (be) is regularly conjugated ; examples—"Hoitā," "hoiā," "hoiki" and so on. In the present indefinite "hoi" is changed into "heke."

* *Vide* Compound verbs—permissives, page 21.

† In Urāup "amba."

‡ "Nu" is used in Hindi also.

PRESENT INDEFINITE.

Person.	Singular.	Dual.	Plural.
First	... <i>Iṅ Hekīṅ</i>	{ <i>Injār hekejār</i> <i>Ānāṅ hekenāṅ</i>	<i>Ele hekele</i> <i>Āniṅ hekeniṅ</i>
Second	... <i>Ām Hekem</i>	<i>Āmār hekebār</i>	<i>Āmpe hekepe</i>
Third	... <i>Āḍi Heke</i>	<i>Āṛkiār hekekiār</i>	<i>Āṛki hekeme or hekemay.*</i>

CONJUGATION OF NEUTER VERB "ĀO" (TO BE).

Except in the present indefinite, verb "āo" (be) is regularly conjugated; examples—"Āotā," "āonā," "āoki" and so on. In the present indefinite "āo" is changed into "āi."

PRESENT INDEFINITE.

Person.	Singular.	Dual.	Plural.
First.	... <i>Iṅ ājiṅ</i>	{ <i>Injār āijār</i> <i>Ānāṅ āināṅ</i>	<i>Ele āile</i> <i>Āniṅ āiniṅ</i>
Second	... <i>Ām ājem</i>	<i>Āmār āibar</i>	<i>Āmpe āipe</i>
Third	... <i>Āḍi āiṅ</i>	<i>Āṛkiār āikiār</i>	<i>Āṛki āime or āi may.†</i>

Obs.—In the third person singular "āi" is pronounced with a nasal sound.

PRESENT INDEFINITE WITH NEGATIVE.

Person.	Singular.	Dual.	Plural.
First	... <i>Iṅ amboḍijīṅ</i>	{ <i>Injār amboḍijār</i> <i>Ānāṅ amboḍināṅ.</i>	<i>Ele amboḍile</i> <i>Āniṅ amboḍiniṅ.</i>
Second	... <i>Ām amboḍijem</i>	<i>Āmār, amboḍibār</i>	<i>Āmpe amboḍipe.</i>
Third	... <i>Āḍi amboḍiṅ</i>	<i>Āṛkiār amboḍikiār.</i>	<i>Āṛki amboḍime or amboḍimay.</i>

ANOTHER FORM.

Person.	Singular.	Dual.	Plural.
First	... <i>Iṅ āṇrijīṅ</i>	{ <i>Injār āṇrijār</i> <i>Ānāṅ āṇriṇahg</i>	<i>Ele āṇrile</i> <i>Āniṅ āṇriṇiṅ</i>
Second	... <i>Ām āṇrijem</i>	<i>Āmār āṇribār</i>	<i>Āmpe āṇripe</i>
Third	... <i>Āḍi āṇriṅ</i>	<i>Āṛkiār, āṇrikiār</i>	<i>Āṛki āṇrime or āṇri may.</i>

* Here also "me" or "may" is used instead of "ki."

† Here also "ki" is not used.

CONJUGATION OF VERB "PĀL" (CAN).

This verb takes the terminations of active verbs.

Examples—Present indefinite and future—"pāle" and never "pālnā." Past definite—"pālo" and never "pālki."

CONJUGATION OF VERB "LĀ" (HINDI LĀG).

This verb takes the terminations of neuter verbs.

Examples—Past definite—"lāki." Pluperfect—"lāsiki," which forms the imperfect of all verbs which are used in the infinitive in that case; example—"olnālāsiki."

AUXILIARY VERBS.

The auxiliary verbs are always placed after the root form of the principal verbs and take the inflections. They are seldom used with compound verbs.

Verb "si" --(be).

The present indefinite "si," &c. (conjugated in the past indefinite of verb "chol") forms the past indefinite of a principal verb. The past definite "sikho" and "siki" (conjugated in the pluperfect of verbs "ol" and "del") forms the pluperfect of a principal verb; "sikho" for an active verb and "siki" for neuter and passive verbs.

In future tense and imperative mood to express continuation of action, "siḡe" is used with an active verb and "sinā" with neuter and passive verbs. Examples—

"Ām dosiḡem" (thou wilt keep catching); "Dosiḡe" (keep catching).

"Ām dokosiṇām" (thou wilt remain in a sitting posture); "Korobsiṇā" (be or remain quiet).

Verbs "kān," "sān," "tu" and "god" take the inflectional terminations of the active and the neuter verbs according to the voice of the principal verbs; examples—"olkāne," "cholkānnā," "olsāno," "cholsānki," "oltuo," "choltuki," "olgotho," "cholgodki" and so on.

Verb "kāi" takes the inflectional terminations of active verbs; examples—"olkāie," "dobkokāio." These verbs express intensity, and are used in the same way as the Hindi verbs "le lāo" (do bring), "de deo" (do give), &c., and the Bengali verbs "rekhe dāo" (do keep), "fele dāo" (do leave) or (do throw), "base paḡo" (do sit down, &c.).

DEFECTIVE VERBS.

Verbs "dhāny" (go), "āy" (come), "ānā" (go), "āle" (stay, remain), "one" (give) and "hon" (take) are used only in the imperative mood.

"Ānāṅ" (let us (two) go); "Āniṅ" (let us go).

These verbs are not used with the negative; examples—"Ābu chonā" (don't go) is used, but not "Ābu dhāny;" "Ābu tere" (don't give) is used, but not "ābu one."

* Mungārī "on" (give) and Urāṅp "ho" (take).

“One” and “hon” are only used when the gesture of the acts is made by holding out a hand. Otherwise “tere” (give) and “dode” (take) are used.

“Dhāny” (run) is not a defective verb.

IRREGULARITIES OF CERTAIN VERBS.

Neuter verbs “iār” (flee), “lādā” (laugh), “āṅg” (open mouth), “kān” (fast), “biththuṅg” (spit), “khu” (cough) and a few others take the inflectional endings of the active verbs; examples—“Iāre” (flee); “lādāṅg” (I laughed); “ātu khuge” (don’t cough).

Neuter verb “dhāny” (run) takes the inflectional ending of the active verb in the past definite and may take it in other cases; examples—“Āḍi dhānyo” (he ran); “ābu dhānye or dhānyānā” (don’t run).

Active verbs “bujhi” (understand), “kolbheta” (meet) and a few others take the inflectional ending of the neuter verbs; example—“Iṅg bujhikṅg” (I understood).

COMPOUND VERBS.

In compound verbs the first verb is in the root-form and the following verb takes the usual terminations; examples—“Remā ole” (call and bring); “Lusi dotho” (plundered and took); “Iṅg chukiki”* (finished eating).

Inceptives—are formed by adding the verb “mār” (begin) to the infinitive; example—“Kāmunā māre” (begin to work).

Permissives are formed by adding the verb “ter” (give) to the infinitive; example—“Iṅte chonā tere” (let me go).

Desideratives are formed by adding the verb “bar” (want) or “lām” (seek) to the infinitive; example—“Iṅg chonā bartiṅg or lāmtiṅg” (I want or wish to go).

Potentials are formed by adding the verb “pāl” (can) to the infinitive; example—“Iṅg kāmunā pālṅg or pāliṅg” (I can work).

Compulsives are formed by adding the future of the verb “hoi” (be) to the infinitive. The subject in this case takes the inflection of the accusative; example—“Ānte chonā hoinā” (thou must go or shalt have to go).

‘I am to go’ is expressed by “iṅte chonā hoinā.”

Intensives are formed by adding the auxiliary verb “god”; examples—“Tergore” (do give); “kāomgodnā” (do speak); “iugotho” (did open); “goegodki” (did die) (Hindi-margiā).

In certain verbs, intensives are also formed by adding the auxiliary verbs “kān,” “sān,” “tu” and “kāi.”

These intensive auxiliary verbs are exactly used in the same way as the Hindi words “denā,” “lenā,” “jānā” and “ānā” are added to the verbs in the root-form.

Verbs “ol” (bring) and “dod” (take) generally take “kān” and “sān”; verb “iār” (flee) “kān”; verb “dhāny” (run) “sān”; and verbs “un” (put), “dod” (take), “melāe” (leave) and “odām” (cause to arrive) take “tu.” “Kāi” is only used with active verbs.

* In Hindi “chuknā” (to finish); the Uraṅgs also have taken this word to form completives.

Sometimes "kān," "sān" and "tu" indicate motion (going or coming) and express continuation of the action; examples—"ḍoḍkāne" (take and go); "olsāne" (bring and come); "ḍoṭṭue" (take, go and keep).

<i>Kharīā verb.</i>	<i>English.</i>	<i>Intensive form.</i>	<i>Hindi meaning.</i>
<i>Ter,</i>	give.	<i>tergore,</i>	de deo.
<i>Kāom,</i>	speak.	<i>kāomgoḍnā,</i>	bol deo.
<i>Doḍ,</i>	take.	<i>ḍoḍgore,</i>	le leo.
<i>Goe,</i>	die.	<i>goegoḍki,</i>	mar giā.
<i>Ol,</i>	bring.	<i>olkāie,</i>	le āo.
<i>Melāe,</i>	leave.	<i>mclāe tūe,</i>	chhoṛ rākho.
<i>Oḍām,</i>	cause to arrive.	<i>oḍāmtue,</i>	pohunchhāy rākho.

Sometimes double intensives are used; examples—"Ḍoḍsānkāie," "ḍoḍsāngore," "ḍoṭṭukāie," &c.

Compleatives are formed by adding "chuki" (finish) or auxiliary "tu" to the root-form of the verb; examples—"Iṅ ionohukikiṅ" (I finished eating); "Iṅ ionṭuṣṣ" (I have done eating).

CAUSALS.

First—are formed by prefixing "ab" to the verb of one syllable—

<i>Original verb.</i>	<i>Meaning.</i>	<i>Causal.</i>	<i>Meaning.</i>
<i>Ion,</i>	eat.	<i>Abion,</i>	feed, cause to eat.
<i>Io,</i>	see.	<i>Abio,</i>	show, „ to see.
<i>Uḍ,</i>	drink.	<i>Abuḍ,</i>	cause to drink.
<i>Koy,</i>	shave.	<i>Abkoy,</i>	„ to shave.
<i>Oṇḍr,</i>	hear.	<i>Abonḍr,</i>	„ to hear.
<i>Soṅg,</i>	buy.	<i>Absoṅg,</i>	sell, cause to buy.
<i>Goe,</i>	die.	<i>Abgoe,</i>	kill, „ to die.
<i>Dhāny,</i>	run.	<i>Abdhāny,</i>	make run.
<i>Tei,</i>	carry on head.	<i>Abtei.</i>	

In these cases the Mundāri takes the prefix "a;" examples—"kiriṅ" (buy); "akiriṅ" (sell), "jom" (eat), "ajom" (feed); "nui" (drink), "anui" (cause to drink).

Second—are formed by prefixing "o" to the verb of one syllable generally beginning with a consonant—

<i>Original verb.</i>	<i>Meaning.</i>	<i>Causal.</i>	<i>Meaning.</i>
<i>Suḍ,</i>	be wet.	<i>Osuḍ,</i>	wet, cause to be wet, drench.
<i>Dām,</i>	arrive.	<i>Oḍām,</i>	cause to arrive.
<i>Geb,</i>	be on fire.	<i>Ogeb,</i>	burn, cause to be on fire.
<i>Khoḍ,</i>	hang (neuter).	<i>Okhoḍ,</i>	hang (active).
<i>Siḍ,</i>	be lost.	<i>Osiḍ,</i>	lose „
<i>Deb,</i>	climb.	<i>Oḍeb,</i>	to climb „
<i>Rāy,</i>	hang (neuter).	<i>Orāy,</i>	hang „
<i>Leḍ,</i>	hide „	<i>Oleḍ,</i>	hide „
<i>Ḍui,</i>	bend „	<i>Oḍui,</i>	bend „

Third—are formed by the insertion of “b” after the first vowel, or between the two syllables of the verb—

Original verb.	Meaning.	Causal.	Meaning.
<i>Belom,</i>	be ripe.	<i>Beblom,</i>	ripen, cause to be ripe.
<i>Koḍil,</i>	be dirty.	<i>Koḍḍil,</i>	dirty, cause to be dirty.
<i>Ḍhilā,</i>	be loose.	<i>Ḍhiblā,</i>	loose, cause to be loose.
<i>Toṅgan,</i>	stand.	<i>Toṅṅan,</i>	make or cause to stand.
<i>Lāḍā,</i>	laugh.	<i>Lāḍḍā,</i>	make or cause to laugh.
<i>Isin,</i>	boil (neuter).	<i>Ibsin,</i>	boil (active).
<i>Kosor,</i>	dry „	<i>Kolsor,</i>	dry „
<i>Doko,</i>	sit down.	<i>Dobko,</i>	sit down „
<i>Gitā,</i>	lie down.	<i>Giltā,</i>	lie down „ or lay.
<i>Sore,</i>	be finished.	<i>Sobre,</i>	finish.
<i>Bhore,</i>	fill (neuter).	<i>Bhobre,</i>	fill (active).
<i>Rāgom,</i>	be angry.	<i>Rāḡom,</i>	make angry.
<i>Kātib,</i>	collect (neuter.)	<i>Kātib,</i>	collect (active).
<i>Korob,</i>	be quiet.	<i>Kobrob,</i>	make quiet.
<i>Molib,</i>	be extinguished.	<i>Molib,</i>	extinguish.
<i>Kulaṅg,</i>	be inverted.	<i>Kublaṅg,</i>	invert.
<i>Disā,</i>	be far.	<i>Dibsā,</i>	make distant.
<i>Rosab,</i>	powder (neuter).	<i>Robsab,</i>	powder (active).
<i>Āre,</i>	alight.	<i>Ābre,</i>	make alight.

Fourth—are formed by prefixing the first vowel of the verb—

Original verb.	Meaning.	Causal.	Meaning.
<i>Iyām,</i>	weep.	<i>Iiyām,</i>	make weep.
<i>Gur,</i>	fall.	<i>Ugur,</i>	cause to fall.

“Ibiyām” is also used and comes under the third rule.

“Ogur” is also used and comes under the second rule.

DERIVATIVE VERBS.

Neuter verbs may be formed from nouns, pronouns, adjectives, and adverbs by the addition of verbal terminations used in the conjugation:—

Words,	Meanings.	Derivative verbs.	Meanings.
<i>Tirib,</i>	<i>cloud.</i>	<i>Tiribtā,</i>	<i>It is cloudy.</i>
<i>I,</i>	<i>what.</i>	<i>Isī,</i>	<i>What has happened.</i>
<i>Māhā,</i>	<i>great.</i>	<i>Māhāki,</i>	<i>Great.</i>
<i>Seṅg,</i>	<i>first.</i>	<i>Seṅgā,</i>	<i>Go first, advance.</i>

“Gimning” (to value) and “māmāhā” (to increase) are derived from “gining” (price) and “māhā” (great).

In fact any noun, adjective, or even any other word, may be treated as a verbal root. And for this reason Hindi words are often introduced; example—*Īṅ nālisā*” (I complained).

In this respect the *Khariā* resembles the *Mundāri*; example—“*nālis-kedā*.”

PARTICIPLES.

(Bringing it, go) is expressed by “*uje ole oṛo chonā*.” (Having brought it, he went) is expressed by “*āḍi uje olo oṛo cholki*”. “*Oṛo*” means (and).

PARTICIPIAL ADJECTIVES.

The verbs in the root-form used twice, supply the place of past participles used as adjectives in classical languages. “*Suḍ suḍ lutui*” (wet cloth); “*ioṅ loṅ ohhuri*” (sharp knife); “*Īṅā soṅ soṅ romkub*” (my bought rice, *i.e.*, the rice bought by me and belonging to me); “*Āmā biḍ biḍ bā*” (thy sown paddy); “*Ḍoko ḍoko lebu*” (men remaining sitting).

Sometimes in neuter verbs, the root-form of the verb is only once used instead of twice; examples—“*Ḍoko lebu*” (man remaining sitting); “*gitā lebu*” (man remaining lying down).

This rule only applies when the qualified noun signifies singular number.

The present definite used before a noun supply the place of present participles used as adjectives; examples—“*Tomliṅtā gāi*” (milk-giving cow); “*Lokutā dāru*” (fruit-bearing tree).

“*Nunḍuḍ*” is a compound word and means suckling. (“*nunu*” means woman’s breast and “*uḍ*” means drink)

NOUN OF AGENCY.

The noun of agency is formed by adding “*lebu*” (man) to the infinitive of the verb; examples—“*Ioṇnā lebu*” (eater); “*chonā lebu*” (goer); “*absoṅnā lebu*” (vendor).

Sometimes “*lebu*” is added to the root-form of the verb used twice; example—“*Bor bor lebu*” (beggar). “*Bor*” means (want).

“*Lebu*” added to a noun means carrier (in Hindi *wālā*); examples—“*chhātā lebu*; (umbrella-carrier); “*soṅgal lebu*” (fuel-carrier).

USE OF “HOI” AND “ĀO.”

In the present indefinite and in the future “*hoi*” means (be). In all other tenses and also in future it is generally used in the same sense, as (become, turn or happen); examples—“*I hoitā*” (what happens, *i.e.*, what is the matter); “*I hoiki*” (what happened); “*Ām surum hoisidem*” (thou hast become or turned a thief); “*Āḍi surum hoinā*” (he will be or become a thief). In the present indefinite and in the past definite, “*āo*” means (be). In all other tenses, and also in the past definite, it is generally used in the same sense as (live, remain, or reside); examples—“*Ātu āotām*” (where dost thou reside);

“Ādi Rānchite āonā (he will remain at Ranchi); “Birsā surum āoki” (Birsā was a thief); “Uti āokim” (where didst thou remain).

The use of “hoi” and “āo” in the present indefinite will be better understood from the following examples:—

“Ām ber hekem” (who art thou?); “Īng Birsā hekiṅg” (I am Birsā); “Īng Khariā hekiṅg” (I am a Khariā); “Ām i jāti hekem” (of what caste art thou?).

“Hoje i dāru heke” (what tree is that?); “Berā ō heke” (whose house is that?).

“Uje i heke” (what is this?); “Īng āmā āpnom hekiṅg” (I am thy father).

“Hoje orā heke” (that is an ox); “Āmā ber ber heke” (what relatives hast thou?).

“Ām surum ājem” (thou art a thief); “Īng burhā ājiṅg” (I am old).

“Īng kuṇṇu ājiṅg” (I am a boy); “Uti moyāṅg dāru āiṇ” (here is a tree).

“Uti solo āiṇ” (here is a dog); “Gōjjhuṅgte dā āiṇ” (there is water on the way).

“Āmā ō āte āiṇ” (where is thy house?); “Hānte ber ber āime” (who are there?).

“Ātu āiṇ nāygom” (where is the blacksmith?); “Āmā kittegā dāru āiṇ” (how many trees hast thou?).

“Ām iḡhāy ājem” (how art thou?); “Īng bes ājiṅg” (I am well).

“Āmpe kitte lebu āipe” (how many men are you?) “Ōte ber āiṇ” (who is in the house?).

“Āpnom āiṇ” (thy father is).

The negative “om” (not) is never used with “hoi” or “āo” in the present indefinite. “Amboḍ” (not) is only used with “āo;” examples—“Ādi ōte amboḍiṇ” (he is not at home); “uti amboḍijem” (Art not thou here?).

The other negative form of “āo” (see conjugation, page 19) is only used in case of relation or possession. In such a case “nā lāg” is used in Hindi; examples—“Īng ādiā āpnom ānrijiṅg” (I am not his father); “Īng māhā bhāi ānrijiṅg” (I am not the elder brother); “Hoje orā ānriṇ” (that is not an ox).

USE OF VERB “LĀ.”

This verb is used after words like the following to express feeling. In similar cases, the word “lāg” is used in Hindi:—

Words.	Meaning.	Words.	Meaning.
<i>Urumḍā</i>	heat, perspiration.	<i>Osoṅg</i>	bitter.
<i>Rāṅgā</i>	cold.	<i>Rajoḍ</i>	sour.
<i>Kenel</i>	heavy.	<i>Lemed</i>	sleep.
<i>Layoḍ</i>	light.	<i>Bālā</i>	vomitting.
<i>Betat</i>	hunger.*	<i>Hādā</i>	urine.
<i>Betatḍā</i>	thirst.*	<i>Giol</i>	shame.
<i>Jomeṅg</i>	tasteful.		
<i>Jomeṅgḍā</i>	tasteful and juicy.		
<i>Sebat</i>	sweet.		

* The Urāups use the same Hindi verb “lāg.”

Examples—"Iṅte urumḍālātā" (I am feeling hot, I am perspiring).
 "Āmte kenel lātā" (thou art feeling heavy).

The verb "lā" is also used in expressing relation.

Example—"Āḍi āmā i lātā" (what is the relation between thee and him?).

"Iṅte chonā man lātā" (I wish to go).

IDIOMATICAL PECULIARITIES.

The syntactical structure and the general form of speech are based upon the Hindi grammar.

"Beṛe" or "beṛa" (time) is added to a verb in the infinitive mood.

Examples:—"ionā beṛe" (at the time of seeing); "chonā beṛa" (at the time of going).

NOTE.—The Urāups use the word "bīṛi" (time) in almost the same way.

The verbs are used in the dual or plural forms when their nominative nouns are in those forms; examples—jḥāṛi lebu āin, jḥāṛi lebuki āime, and so on.

Sometimes the pronouns and the pronominal terminations are both used, and sometimes the former are omitted; examples—"Iṅ chonāṅ" (I go or will go); "chonāṅ" (I go or will go).

AFFIXES.

"Bu" or "bo" is used after "u," "ho," "hān," "jḥāri," "ātā" and certain other words to express place; examples—"ubu" (in this place); "ātābo" (in what place).

"Te" is used after "u," "ho," "hān," "ā" and certain other words to express place (position); examples—"āte dāru āin" (where is the tree?).

"Ti" is used after those words to express place (motion); examples—"hoti chonā" (go there). But this distinction is not always observed.

"Tu" is used after "ā" to express place; example—"ātu" (where).

"Bu," "bo," "te," "ti" and "tu" express locative case.

"To" is used after numerals, "kitte," "jāhān" and certain other words to express day; example—"bārto" (two days), "kitteto" (how many days), "mojhi to" means midnight.

"Moyāngto" is not used. "Musiṅ" is used for "one day."

"Soṅ" is used after numerals, "kitte" and certain other words to express time; examples—"bārsoṅ" (twice), "kittesoṅ" (how many times).

"Moyāngsoṅ" is not used. "Mesōṅ" is used for "once."

"Tāi" (contracted ablative postposition) is used after "u," "ho," "hān," "ātā," "ātu" and certain other words to express place in the ablative case; example—"utāi" (hence).

"Lekhā" is used after genitive case to express "like;" examples—"āmā lekhā" (like thee); "dāruā lekhā" (like the tree).

"Thām" is used after genitive case and infinitive verbs to express "for" or "for the sake of;" examples—"āmā thām" (for thee); "chonāthām" (in order to go).

“Ghāy” is used after “u,” “ho,” “i” and certain other words to express like, way, sort; example—“Ughāy” (this way, such, of this sort).

“Ionnāghāy” means (fit to eat, worth eating).

Words with affixes “bu” or “bo,” “to,” “soṅg” are declined in ablative and genitive cases; examples—“Ubutāi” (from this place); “mesoṅgā” (of one time). Such is also the case with the other three locative affixes; example “ātuā” (of what place).

SHORT SENTENCES.

Khariā.	English.
Kāmunā.	Work.
Chonā.	Go.
Denā.	Come
Dokonā.	Sit down.
Gitā Goḍnā.	Do lie down.
Dhosige.	Keep catching.
Sāmporesinā.	Be ready.
Dokosinā.	Remain in a sitting posture.
Ḍeronuā.	Stand up.
Toṅgaṁnā.	Stop, halt, stay.
Uti gāonā (“g” is inserted).	Stay here.
Oe gore.	Do drive away.
Uti āy.	Come here.
Hānte chonā.	Go there (far off).
Sobre bhāge.	Make haste.
Dobko-gore.	Make (somebody) sit down.
Pē ionge.	Eat boiled rice.
Dā uttue.	Drink the water.
Bhāra bebrode.	Lift the burden.
Kolaṅg loblobo.	Warm the bread.
Bā sāie.	Cut the paddy.
Oloṅg sāie.	Cut the long grass.
Hiro tere.	Prepare the ridge.
Āṅkāl bāie.	Prepare the low land.
Murun rāme.	Pick up the Mohwa (<i>Bassia</i> <i>Latifolia</i>).
Pathāte eḍe.	Measure by the <i>poiḷa</i> . *
Bā bide.	Sow the paddy.
Uchkuṅg bāie.	Make or clean the hearth.
Timsaṅg ole.	Bring fire.
Hoje ioe.	See that.
Gōjjhuṅg abjoe (“i” is changed into “j”).	Show the way.
Romkub doḍkāne.	Do take away the rice.
Lutui doḍsāne.	Do take away the cloth.
Ābu beṛonuā.	Don’t stand up.
Ābu botoṅguā.	Don’t fear.

* A measure of content

Khariā.

Dā ābu uḍe.
 Ādite ābu tere.
 Uti ābu ḍenā.
 Hokaṛte ābu giptāgore.
 Iṅte ābu leije.
 Hānkarbaṅ ābu kolenā.
 Singkō sultā.
 Solo bhābhrute.
 Orā torotā.
 Mahto ḍeltā.

 Ām choltām.
 Dā gimtā.
 Dā ḍeltā,
 Iṅ pē iontiṅ.
 Khariā kāomtām?
 Ho. Iṅ Khariā oro Hindi kāom-
 tiṅ.
 Kōṅtem āḍi ber heke?
 Omiṅ kōṅte,
 Am ber hekem?
 Iṅ Budhuā hekiṅ.
 Amā i ṅgimi?
 Iṅā ṅgimi Birsā.
 Āpnomā i ṅgimi?
 Āpāiṅā ṅgimi Maṅgrā.
 Am i jāti hekem?
 Iṅ Khariā hekiṅ.
 Ātu āotām?
 Iṅ Birute āotiṅ.
 I bortem?
 Ijamboḍ.
 Ātu choltāpe?
 Ele Rānchite choltele.
 Birute omgā choltāpe?
 Ambod.
 I ḍottāpe?
 Ele romkub ḍottāle.
 I kāmutām?
 Iṅ bhutitāiṅ.

 I lāmām?
 Ijomiṅ lāmtiṅ.
 Berā ō heke?
 Regā.
 Omiṅ kōṅgiṅ.
 U gūjjhuṅ ātu choltā?
 Kitte ḍisā āip?
 Ubār lokhā.

English.

Don't drink water.
 Don't give him.
 Don't come here.
 Don't make him lie down.
 Don't abuse me.
 Don't quarrel with him.
 The cock crows.
 The dog barks.
 The cow lows.
 The *mahto* (village headman) is
 coming.
 Thou art going.
 It is raining.
 Rain is coming (to fall).
 I am eating boiled rice.
 Dost thou speak Khariā?
 Yes, I speak Khariā and Hindi.

 Dost thou know who is he?
 I don't know.
 Who art thou?
 I am Budhua.
 What is thy name?
 My name is Birsā.
 What is thy father's name?
 My father's name is Maṅgrā.
 Of what caste art thou?
 I am a Khariā.
 Where dost thou live?
 I live at Biru.
 What dost thou want?
 Nothing.
 Where are you going?
 We are going to Rauchi.
 Are you not going to Biru?
 No.
 What are you taking?
 We are taking rice.
 What dost thou do?
 I labour daily (I am a day-
 labourer).
 What dost thou seek?
 I do not seek anything.
 Whose house (it) is?
 The village headman's.
 I do not know.
 Where does this way go?
 How far is it?
 Two koses (four miles).

Kharīā.

Hānje ber heke?
 Hānkar surum āin.
 Ātu āin Budhua?
 Ādi ōte āin.
 Hōte i i lebuki āime?
 Berjambodīn.
 Ātu chonām?
 Iṅ ompāite chonāiṅ.
 Inā?
 Oānāthām.
 Ānte giliṅ.
 Iṅ i-sidiṅ jambod.
 Pē omgā iongem?
 Hoi, iṅte betallāta.
 Ber chonā?
 Iṅ oro Birsā chonājār.
 Budhua om chonā nu?
 Ambod, ādi kasutā.
 Āmpe i bere chonāpe?
 Tuḍā chonāle.
 Dā omgā olem?
 Iṅte betatdā lātā.
 Birsā dā olnā cholsid.
 Kite disāte dā āin?
 Hepadte dā āin.
 Iṅ ānte moyāṅ kāyār teriṅ.
 Hoje jomeṅdā āin?
 Birsā tāmajā om dēlsid?
 Ādi botongki oro iāro.
 Iṅ ompātāi dā olkāniṅ.
 Tohonte ātu āosidem?
 Iṅ peṭ cholsikiṅ.
 Hānte i i songob?
 Iṅ ijoming songā.
 Tomliṅ absongem?
 Kite dōdem giniṅ?
 Kite gimningtem?
 Iṅ unnāthām tomliṅ dotṭiṅ.
 Omiṅ absonge.
 Ām atutāi dēlsidem?
 Iṅ og ātāi dēlsidiṅ.
 Āmā ō āte āin?
 Āmā pōdā i ṅimi?
 Ām iṅā orāe iob mu?
 Iṅ chonā chonā ioā.
 Āmpe ho dāru dechope?
 Ambod, koyobaṅ gurki.
 Ām idā pē ionikhob?

Iṅāte romkub om āoki.

English.

Who is he?
 He is a thief.
 Where is Budhua?
 He is at home.
 What men are there?
 (There) is no one.
 Where wilt thou go?
 I will go to the river.
 Why?
 To bathe.
 I will beat thee.
 I have done nothing.
 Wilt thou not eat boiled rice?
 Yes, I am hungry.
 Who will go?
 Birsā and I will go.
 Will not Budhua go?
 No, he is ill.
 At what time will you go?
 We will go tomorrow.
 Wilt thou not bring water?
 I am thirsty.
 Birsā is gone to bring water.
 At what distance is the water?
 The water is near.
 I will give thee a mango.
 Is that sweet?
 Is not Birsā yet come?
 He feared and ran away.
 I will bring water from the river.
 Where hast thou been at noon?
 I had gone to the market.
 What didst thou buy there?
 I bought nothing.
 Wilt thou sell milk?
 What price wilt thou take?
 What is the price?
 I am taking the milk to drink.
 I will not sell.
 Whence hast thou come?
 I have come from home.
 Where is thy house?
 What is the name of thy village?
 Didst thou see my ox?
 As I was going, I saw.
 Did you cut that tree?
 No, (it) fell down by force of wind.
 Hadst thou eaten boiled rice
 yesterday?
 I had no rice.

Kharā.

Inā om soṅgōb ?
 Pet chonā pālem ?
 Omiṅ pāle.
 Inḡ idā pet chonā omiṅ pālā.

Inḡ loogodkiṅ.
 Inḡ āmpā kāom sochlā.
 Euā debritem ?
 I gāmtām ?
 Dāru tutā dokonā.
 Ogā kunrābte denā.
 Āmpe i hekepe ?
 Ele nigā hekele.
 Inḡ diogā diogā chonāiṅ.
 Surum ābu hoinā.
 Inḡ gōjjhuṅ omiṅ koṅgā.
 Inḡ bumḍimḡ āokiṅ.
 Āmā oānā hoiki nu ?
 Āmpā pōdā āje heke ?
 Jhāri lebutē remā ole.
 Bā enmā ighāy hoiki ?
 Āmā kittēgothāṅ orā āin ?
 Inḡ ubārthāṅ orā āin.
 Bhāināiṅā jughāydu āin ?
 Inḡ unnālāsikhā.
 Hānje ādi dotho oro iāro.
 Dā gimnā lā tā bā bidliṅ.
 Ādi ionnālāsiki, inḡ delkiṅ.
 Mudubaṅ jom kolbhetākiṅ.
 Mudubaṅ jomiṅ kolbhetāki. }
 U luā loro goḍki.
 Ionpāthām inḡ hoje olsidiṅ.
 Inḡ botāṅki.
 Ādi inḡte obotāṅki.
 Inḡ ternālāsikhāhānje om dotho.
 U lerāṅ tāṅ cholki.
 Hānkar inḡ ijonri.

English.

Why didst thou not buy ?
 Canst thou go to the market ?
 I cannot.
 Yesterday I could not go to the market.
 I was tired
 I learnt your word (language).
 Why art thou delaying ?
 What art thou saying ?
 Sit down under the tree.
 Come behind the house.
 Of what caste are you ?
 We are Urāups.
 Every day I will go.
 Be not a thief.
 I did not know the way.
 I was awake.
 Didst thou finish thy bathing ?
 Which is your village ?
 Call and bring all the men.
 How is the rice crop this year ?
 How many oxen hast thou ?
 I have only two oxen.
 My brother has many.
 I was putting (it).
 He took that and ran away.
 If it rain, I will sow paddy.
 I came when he was eating.
 I did not meet a single one.
 This fig became rotten.
 I have brought that for eating.
 I feared (I was afraid).
 He frightened me.
 I was giving, he did not take.
 This month now passed away.
 He is not related to me.

A LIST OF NOUNS.

“H” means Hindi, “M” means Mundāri and “U” means Urāuṇ.
“S” means Sanskrit.

English.	Khariā.	English.	Khariā.
<i>Alligator,</i>	Maṅgar (H).	<i>Beggar,</i>	Bor bor lebu.
<i>Alms,</i>	Bor.	<i>Belly,</i>	Lāi (M. lāij).
<i>Anger,</i>	Rāgom, khis (H).	<i>Berry,</i>	Kudā.
<i>Ant,</i>	Mudḍā.	<i>Bird,</i>	Konted.
<i>Ant-hill,</i>	Bhundū (M. bhunku).	<i>Blacksmith,</i>	Nāy-gom.
<i>Armpit,</i>	Dudu.	<i>Blanket,</i>	Kāmṛā (H.) (M. U. kāmṛā).
<i>Arrow,</i>	Kom.	<i>Blood,</i>	Eṅgam.
<i>Asan</i> (Termin- alia tomen- tosa or glaboa),	Ortonu.	<i>Blossom,</i>	Mānjre.
<i>Ashes,</i>	Khāram (H).	<i>Boat (big)</i>	Dolong.
<i>Ass,</i>	Gāddhā (H).	„ (small),	Doṅgi.
<i>Aunt,</i>		<i>Body,</i>	Ņgiri.
<i>Father's elder brother's wife,</i>	Bāḍi (M. bāḍi).	<i>Boil,</i>	Ujā.
<i>Father's younger brother's wife,</i>	Mī.	<i>Bolt (big),</i>	Chuchā.
<i>Father's sister,</i>	Māmi.	„ (small),	Kuchi.
<i>Mother's sister,</i>	Mī.	<i>Bone,</i>	Jaṅg (M. jāṅg).
„ brother's wife,	Māmi.	<i>Border,</i>	Siniṅg.
<i>Axe,</i>	Koṇrei.	<i>Boundary,</i>	Simāṅg, Siyāṇ (U. Siyāṇ).
<i>Back,</i>	Kuṇṛāb.	<i>Bow,</i>	Kā (M. Ā.)
<i>Baldness,</i>	Charrā (M. charrā).	<i>Bowels,</i>	Potā (H.)
<i>Bamboo,</i>	Kondēng.	<i>Bow-string,</i>	Panich.
<i>Bamboo-shoot,</i>	Koleṇ.	<i>Boy,</i>	K u ṇ r u (M. koṛā).
<i>Banghi,</i>	Āgo.	<i>Branch,</i>	Hārā.
<i>Banghinēt,</i>	Alid.	<i>Brass,</i>	Pitor (H).
<i>Baniam tree</i> (Ficus Indica),	Tābkār.	<i>Bread,</i>	K o l a ṇ g (M. holāṅg).
<i>Bank (of a river),</i>	Sitil.	<i>Bread fruit,</i>	Kānthrā.
<i>Barber,</i>	Nowā (H).	<i>Breast.</i>	Māyong.
<i>Bark (of a tree),</i>	Kalob.	<i>Bride,</i>	Kaniā (H).
<i>Basket,</i>	Dāli, gonbiḍ.	<i>Bridegroom,</i>	Dulhā (H).
<i>Bean,</i>	Ōrsiṅg.	<i>Bringel</i> (Sola- num melon- gena),	Kāṇḍrāi.
<i>Bear,</i>	Bānai.	<i>Bronchocele,</i>	Batur.
<i>Beard,</i>	Guchu (M. guchū) (U. gochcho).	<i>Broom,</i>	Jono (M. jono).
<i>Beastead,</i>	Khaṭi (H).	<i>Brother,</i>	Bhāi (H).
<i>Bee,</i>	Gurju.	<i>Brother-in-law,</i>	Boker.
		<i>Buffalo</i>	Baṅgtel.
		<i>Bug,</i>	Tonken.
		<i>Bull,</i>	Bāchhā (M. bāchhā).
		<i>Burial ground,</i>	Ranabrāb.

English.	Khariā.	English.	Khariā.
<i>Bush,</i>	Budā.	<i>Creeper,</i>	L a r ā n g (U. laṛāṅ).
<i>Buttock,</i>	Kharpat, chāpal.	<i>Crow,</i>	Kouā (H).
<i>Calf (of a cow),</i>	Bāchhru.	<i>Cubit (measure),</i>	Somti.
„ (of a buffalo),	Kāḍru.	<i>Cucumber,</i>	Keṅgrā.
<i>Caste,</i>	Jāti (H).	<i>Dancing arena,</i>	Ākhrā (M. U. ākhrā).
<i>Cat,</i>	Bili, pusi (M. pusi).	<i>Date (of tree),</i>	Lāro.
<i>Chādar (wrapper),</i>	Aṅku, pich-hori (U. pich-hri).	<i>Daughter,</i>	Beti (H).
<i>Charcoal,</i>	Gāsāi.	<i>Daughter-in-law,</i>	Kimin (M. kimin).
<i>Cheek,</i>	Kulutār, kan-poti (H).	<i>Dawn,</i>	Pātār.
<i>Child,</i>	Āḍhro.	<i>Day (12 hours),</i>	Tumbo.
<i>Chob (bark of mohnār) (Bauhinia scandens),</i>	Lāṇḍām.	<i>Deer,</i>	Khājar.
<i>Churā (H) (flat rice),</i>	Ompeng.	<i>Devil,</i>	Bārṇḍā (U. B ā r n ḍ o - storm whirl).
<i>Claw,</i>	Ten.	<i>Dews,</i>	Alāṇḍā.
<i>Cloth,</i>	Lutui.	<i>Dhenki (II) (husking machine),</i>	Dheṅki (M. dheṅki).
<i>Cloud,</i>	Tirib.	<i>Diarrhoea,</i>	Laidul (M. laidul).
<i>Club,</i>	Dānrā (H).	<i>Disease,</i>	Kasu (M. hāsu), vide N.B.
<i>Coiffure,</i>	Soloi Bāḍke.	<i>Distance,</i>	Disā.
<i>Cold (disease),</i>	Monḍā.	<i>Dog,</i>	Solo.
<i>Cold (to feel),</i>	Rāṅgā.	<i>Door,</i>	Kāptām (H).
<i>Comb,</i>	Kānāsi.	<i>Double pice,</i>	Dhibā.
<i>Companion,</i>	Sāngo.	<i>Drop,</i>	Jotab.
<i>Corner,</i>	Koṅchā.	<i>Drum,</i>	Dheṅgāṅg.
<i>Corpse,</i>	Mārā.	<i>Dug,</i>	Nunu.
<i>Cotton,</i>	Turāi.	<i>Dust,</i>	Dhurī (H).
<i>Cotton lump prepared for spinning,</i>	P i n u r i (U. Pinuri).	<i>Ear (body),</i>	L u t u r (M. lutur).
<i>Cotton pod,</i>	Sidī.	<i>Ear (of corn),</i>	Gole (M. gele).
<i>Country spirit,</i>	Golaṅg.	<i>Earth,</i>	Lōkhā.
<i>Covering for paddy made of straw,</i>	Tinjā.	<i>East,</i>	Munusiṅg.
<i>Cow,</i>	Gāi (H).	<i>Eaves (of thatch),</i>	Jorodā (M. jorodā).
<i>Cow (yoked),</i>	G u n ḍ i (M. gundi).	<i>Ebony (Diospyros melanoxylon),</i>	Tiṛel (M. Tiṛel)
<i>Cowdung,</i>	Itthāṅg.	<i>Egg,</i>	Endā (H).
<i>Cowherd,</i>	Māhrā (M. U. māhrā).	<i>Elephant,</i>	Hati (H).
<i>Crab (big),</i>	Khāṅgkhārā.	<i>Elephantiasis,</i>	Batur.
„ (small),	Buchu.	<i>Elbow,</i>	Kehni.
		<i>Eye,</i>	M o n ḍ (M. menḍ.*

N.B. — In several words Khariā “l.” = M. “h.”

* In Sikkim Bhutia “mido” = eye.

English.	Kharīā.	English.	Kharīā.
<i>Eye-brow,</i>	Pipni.	<i>Grandson,</i>	Bakdu.
<i>Fallow (land),</i>	Mārchā.	<i>Granddaughter,</i>	Bakdu.
<i>Falsehood,</i>	Jhutha (H).	<i>Grass,</i>	Ghānsa.
<i>Fat,</i>	Lakar.	„ (long),	Olañg.
<i>Father,</i>	Āpā (M. āpu).*	<i>Gravel,</i>	Gargar.
<i>Father-in-law,</i>	Gunmer.	<i>Grind-stone,</i>	Pātsor.
<i>Fear,</i>	Botāng.	<i>Grinding cylin- der,</i>	Kunrusor.
<i>Feather,</i>	Belet.	<i>Guava,</i>	Tāmras (M. U. tāmras).
<i>Fever,</i>	Kuldā.	<i>Gun,</i>	Tupak.
<i>Fife (small),</i>	Rutu.	<i>Hail,</i>	Ārel (M. āril).
„ (big),	Peñred.	<i>Hair,</i>	Ului.
<i>Fig,</i>	Luā (M. loā).	<i>Hand,</i>	Ti (M. ti).
<i>Finger,</i>	Añgri (H).	<i>Handful,</i>	Boktā (M. bok- tā).
„ (little),	Chiniangri (M. kani).	<i>Hands joined,</i>	Kādām.
„ (index),	Tuigol (M. tui- gol).	<i>Hand-ring,</i>	Kārām.
<i>Fire,</i>	Timsaṅg.	<i>Hare,</i>	Porōng.
<i>Fish,</i>	Kādoṅg.	<i>Harrow,</i>	Pātā.
<i>Fist,</i>	Chepuṅd, muṭkā.	<i>Head,</i>	Bokob.
<i>Flag,</i>	Bārāk.	<i>Hearth,</i>	Uohkung.
<i>Flesh,</i>	Kumāṅg.	<i>Heat (of body),</i>	Urumdā.
<i>Floor,</i>	Ogā oslo.	„ (of the sun),	Theker.
<i>Flower,</i>	Rārā.	<i>Heat (prickly),</i>	Ghāmouři.
<i>Fly,</i>	Kondoe.	<i>Hill,</i>	Biru† (M. buru).
<i>Flying ant (fled- ged in rains)</i>	Ufiā (M. ufiā).	<i>Hive,</i>	Dhudhri.
<i>Fog,</i>	Kuhās.	<i>Hoe,</i>	Kudri (M. kuḍi U. kuḍḍi).
<i>Forehead,</i>	Somaṅg.	<i>Hog,</i>	Bunui.
<i>Foot,</i>	Sāmolokātā, sup- likātā.	<i>Hole,</i>	Lātā.
<i>Footstep,</i>	Pāñj (H).	<i>Homestead,</i>	Bāri.
<i>Frog,</i>	Kendon.	<i>Honey,</i>	Teram.
<i>Fruit,</i>	Loku.	<i>Hood (serpents'),</i>	Sarghā.
<i>Fountain,</i>	Chuṅgdā.	<i>Hoof,</i>	Khuram.
<i>Fowl,</i>	Siṅkoe (M. sim).	<i>Horn,</i>	Dereṅg (M. dir- iṅg).
<i>Fuel,</i>	Soṅgal.	<i>Horn (musical),</i>	Kārnād.
<i>Garden,</i>	Bāgiehā (H).	<i>Horse,</i>	Ghorā (H).
<i>Ghost,</i>	Dubo.	<i>Hot coal,</i>	Lārāi.
<i>Girl,</i>	Bui.	<i>House,</i>	Ō (M. oṛā).
<i>Glutinous thing,</i>	Laṭe.	<i>Hunger,</i>	Betat.
<i>Gnat,</i>	Guuṅgdā.	<i>Hunting,</i>	Lāmlām.
<i>Goat,</i>	M e r a m (M. meram).	<i>Husband,</i>	Sou.
<i>Gold,</i>	Sonā (H).	<i>Husk,</i>	Kuṇrā.
<i>Grandfather,</i>	Tātāṅg.	<i>Infant,</i>	Kuṇru.
<i>Grandmother,</i>	Eyāyā.	<i>Inside,</i>	Abhitar.

* In Sikkim Bhutia “āpā”=father.

† In Sikkim Bhutia “Ri”=mountain.”

English.	Khariā.	English.	Khariā.
<i>Iron,</i>	Luyāng.	<i>Man (distin-</i>	Kodporu.
<i>Itch,</i>	Khasrā.	<i>guished from</i>	
<i>Jackal,</i>	Tuiu (M. tuiu).	<i>woman),</i>	
<i>Juice (of a tree),</i>	Jermed.	<i>Mango (mangi</i>	Kāyār.
<i>Jungle,</i>	Kinir.	<i>fera Indica),</i>	
<i>King,</i>	Rājā (H).	<i>Mankind,</i>	Manoā (M. ma-
<i>Kingdom,</i>	Rāj (H).		noā).
<i>Knee,</i>	Tihūnā.	<i>Market,</i>	Pet (U. pet).
<i>Knife,</i>	Chhuri.	<i>Marriage,</i>	Bihā (H).
<i>Knot,</i>	Ghomṭim.	<i>Mat (of bamboo),</i>	Chāro.
<i>Koel river,</i>	Khiram.	<i>„ (of date leaf),</i>	Jintu.
<i>Konār (bauhimia</i>	Orol.	<i>Meal,</i>	Kumāng.
<i>melabarica),</i>		<i>Medicine,</i>	Kāṇllā.
<i>Kos (two miles),</i>	Lokhā.	<i>Middle,</i>	Mojhi.
<i>Lachrymal secre-</i>	Goteinmond.	<i>Midnight,</i>	Mojhito.
<i>tion,</i>		<i>Mill,</i>	Chankri.
<i>Lamp,</i>	Diom (M. dimi).	<i>Milk,</i>	Tomliang.
<i>Lampholder,</i>	Chāmkhā.	<i>Mind,</i>	Man (H).
<i>Land,</i>	Oslo.	<i>(Corolla of)</i>	Murun.
<i>Lap,</i>	Pāngodī.	<i>Mohua (Bas-</i>	
<i>Leaf,</i>	Ulā.	<i>sia latifolia),</i>	
<i>Leafycup (small),</i>	Surup.	<i>Mohua-seed,</i>	Kupung.
<i>„ (large),</i>	Tholi.	<i>„ spirit,</i>	Ārkhi (U. ārkhi).
<i>Leafy dish,</i>	Kholdā.	<i>Mole,</i>	Chundi (M.
<i>„ hat (um-</i>	Guṅgu (M. guṅ-		chundi).
<i>brella),</i>	gu.)	<i>Month,</i>	Lerāng.
<i>Leg.</i>	Kosorkātā.	<i>Moon,</i>	Lerāng.
<i>Leather,</i>	Chheorā.	<i>Moonlight,</i>	Lerāngto.
<i>Life,</i>	Jiom.	<i>Monkey</i>	Bāṇḍrā.
<i>Light (in straw),</i>	Chunā (M. chu-	<i>Morning,</i>	Meyā.
	māng)*.	<i>Mother,</i>	Mā.
<i>Lightning,</i>	Bijli (H).	<i>Mother-in-law,</i>	Kinkar.
<i>Lip,</i>	Luchur (M. lo-	<i>Mouse,</i>	Kone (M. huni),
	chokor).		vide N.B., page
<i>Liver,</i>	Gore.		32.
<i>Lizard,</i>	Bendi.	<i>Mouth,</i>	Tomon.
<i>Loan,</i>	Sakā.	<i>Mud,</i>	Tobdā.
<i>Lobster,</i>	Jhilā.	<i>Mushroom,</i>	Ud.
<i>Loom,</i>	Hānthā.	<i>Mustachios,</i>	Guchu.
<i>Louse,</i>	Sē (M. siku).	<i>Mustard,</i>	Kātor
<i>Low land,</i>	Āngkāl.	<i>Mutiny,</i>	Hulhul (U. hul-
<i>Madol (H) (a</i>	Māndri.		hul).
<i>kind of musical</i>		<i>Nail,</i>	Rāmāṇḍ (M.
<i>instrument</i>			rāmāḍ).
<i>sounding like a</i>		<i>Name,</i>	Ōngimi (U.
<i>drum),</i>			nāmē).†
<i>Man,</i>	Lebu.	<i>Nasal secretion,</i>	Jote.

* In Sikkim Bhutia "Chumi" = lamp.

† In Sikkim Bhutia "miṅg" = name.

English.	Khariā.	English.	Khariā.
<i>Nausea,</i>	Balā (M. ulā).	<i>Plough, handle,</i>	Kārbā (M. kārā-bā).
<i>Navel,</i>	Sunfru.		Pāthā.
<i>Necessity,</i>	Parakrom.	<i>Poila (measure of content),</i>	Tuigol.
<i>Neck,</i>	Bukru. Koṅko.	<i>Point,</i>	Bisham (H).
<i>Necklace,</i>	Māiā (H).	<i>Poison,</i>	Jīngrai.
<i>Needle,</i>	Chuchi, Nimuhi.	<i>Porcupine,</i>	Khunṭ.
<i>Nephew—</i>		<i>Post (of a house),</i>	Sāgom.
<i>Brother's son,</i>	Bhatij (H).	<i>Potherb,</i>	Tomkui.
<i>Sister's son,</i>	Bhagne (H).	<i>Potter,</i>	Iriṅg.
<i>Nest,</i>	Khotā.	<i>Plum (Ziziphus jujuba),</i>	G i n i ṅ g (M. gonong).*
<i>Niche,</i>	Pakhā.	<i>Price,</i>	Jurā.
<i>Night,</i>	Idib.	<i>Prickle,</i>	Chāṅkhrā.
<i>Nightfull,</i>	Idib.	<i>Pulse (split and cooked) (Dal),</i>	
<i>Night-soil,</i>	Ij (M. ij).	<i>Pumkin (Cucurbita lagenaria),</i>	Tumbāi.
<i>Noon,</i>	Tohon.	<i>Pus,</i>	Pib.
<i>North,</i>	Uttar (H).	<i>Rag,</i>	Chethrā, Ledrā.
<i>Nose,</i>	Romaṅg.	<i>Rain,</i>	Dā.
<i>Oar,</i>	Kheoā.	<i>Rainbow,</i>	Dhanukbān (H).
<i>Oil,</i>	Jol.	<i>Rainy season,</i>	Ogurḍā, Ogordā.
<i>Oilpress,</i>	Kolhu (H).	<i>Rat,</i>	C h u ṭ i ā (M. ch u ṭ u) (U. choṭṭo).
<i>Old man,</i>	Kendorbo.		K o n o i (M. holād).
<i>Old woman,</i>	Kānrāybo.	<i>Razor,</i>	Bhāgom.
<i>Orphan,</i>	Arābdu, Tur-ābdu.	<i>Refuse (of dish),</i>	Romkub.
<i>Outside,</i>	Bāhār (H).	<i>Rice,</i>	Pē.
<i>Ox,</i>	Oṛā (M. urī).	<i>(boiled),</i>	Golaṅg.
<i>Paddy,</i>	Bā (M. bābā).	<i>beer,</i>	Gonṅingkuyū.
<i>Paddy field,</i>	Goiā.	<i>pot,</i>	Hīro.
<i>Pakur tree (Ficus Infectoria),</i>	Jārā.	<i>Ridge,</i>	Mūdhī (M. mud-am) (U. mud-di).
<i>Palm tree,</i>	Toṛ (M. tār).	<i>Ring,</i>	Mundrā.
<i>Palm (body),</i>	Tārthāthi.	<i>(for ear),</i>	Ompāi, ṅompāi.
<i>Part,</i>	Tib.	<i>River,</i>	S o r e ṅ g (M. sereṅg).
<i>Peacock,</i>	Mārā (M. mārā).	<i>Rock,</i>	Jun.
<i>Perspiration,</i>	Uramdā.		Kekei.
<i>Piece,</i>	Khāṇḍā (H).	<i>Row (line),</i>	Panti.
<i>Pigeon,</i>	P e r o ṅ ā (U. perōā).	<i>Saliva,</i>	Biththuṅg.
<i>Pimple,</i>	Ujā.	<i>Salt,</i>	B i l u ṅ g (M. buluṅg).
<i>Pins and needles,</i>	Torkon.		
<i>Pipal tree (Ficus Religiosa),</i>	Konār.	<i>Root,</i>	
<i>Pipe,</i>	Chuṅgi.	<i>Rope,</i>	
<i>Pluce,</i>	Thāṅro.	<i>Row (line),</i>	
<i>Plain,</i>	Šantār.	<i>Saliva,</i>	
<i>Plan'ain,</i>	Kerā.	<i>Salt,</i>	
<i>Plough,</i>	Sini.		
<i>share,</i>	Luyāṅg.		

* In Sikkim Bhutia "rin" = price.

English.	Khariā.	English.	Khariā.
<i>Sal tree</i> (Shorea Robusta),	Sargā,	<i>Tail,</i>	Pātā.
<i>Sand,</i>	Rokend.	<i>Tamarind,</i>	Tenton.
<i>Scorpion,</i>	Mārmārdā.	<i>Tattoo,</i>	Khodā.
<i>Seed,</i>	Kurāj.	<i>Tear,</i>	Romonḍḍā.
„ (for sowing),	Bijam.	<i>Teat,</i>	Nunu.
<i>Servant,</i>	Ungheṛ.	<i>Teeth-cleaning stick</i> (Dānton),	Δnārgi.
<i>Shade,</i>	Longāy.	<i>Thatch,</i>	Telaṅg.
<i>Shame,</i>	Giol (M. giū).	<i>Thief,</i>	Surum.
<i>Sheep,</i>	Bheṛi.	<i>Thigh,</i>	Bhulu (M. bulu).
<i>Shepherd,</i>	Meramgupā.	<i>Thirst,</i>	Betaḍḍā.
<i>Shoulder,</i>	Tārān (M. tārān).	<i>Thorn,</i>	Jurā.
<i>Shuttle,</i>	Doṅgi.	<i>Thrashing floor,</i>	Tolo.
<i>Sickle,</i>	Gānān.	<i>Thread,</i>	Suttram (S. H).
<i>Side</i> (direction),	Siniṅg, Rochob.	<i>Throat,</i>	Thothor.
<i>Silver,</i>	Chāṇḍi (H).	<i>Thumb,</i>	Mādom aṅgri.
<i>Sipahi</i> (H) (in-fantry),	Pāikom.	<i>Thunder,</i>	Dhedhčbrel.
<i>Sister</i> (elder),	Nānā.	<i>Tiger,</i>	Kīro (M. kulā).
„ (younger),	Kulomḍāi.	<i>Time,</i>	Bere (U. birī).
<i>Sister-in-law,</i>	Boksel.	<i>Tongue,</i>	Lāṅg (M. ālāṅg). (F r a n c h langue).
<i>Skin,</i>	Usāl.	<i>Tooth,</i>	Gone.
„ (of a fruit),	Chokā.	<i>Top,</i>	Aṅgul.
<i>Sky,</i>	Tobluṅg.	<i>Tortoise,</i>	Kulu (M. horo), vide N.B., page 32.
<i>Slap,</i>	Chaṭkān.	<i>Trap,</i>	Phāṇḍā (H).
<i>Sleep,</i>	Lemed.	<i>Trees,</i>	Dāru (S) (M. dāru).
<i>Small-pox,</i>	Māri (M. māri).	<i>Trunk</i> (of a tree)	Sumbo.
<i>Smoke,</i>	Mō.	<i>Truth,</i>	Sāt (H).
<i>Snail,</i>	Jokor.	<i>Turban,</i>	Rokobke.
<i>Snake,</i>	Buṅggām.	<i>Turmeric,</i>	Saṅgsaṅg (M. sasāṅg).
<i>Son,</i>	Beṭā.	<i>Twig,</i>	Daurā (M. dāurā).
<i>Song,</i>	Δlāṅg.	<i>Uncle—</i>	
<i>Son-in-law,</i>	Δrām (M. ārā).	<i>Father's elder brother,</i>	Bādā, Patir.
<i>South,</i>	Dakhin (H).	<i>Father's younger brother,</i>	Kākā.
<i>Sprout,</i>	Δṅkhuā.	<i>Father's sister's husband,</i>	Māmu.
<i>Squirrel,</i>	Chirra.	<i>Mother's brother</i>	Māmu.
<i>Star,</i>	Simkom.	„ <i>sister's husband,</i>	Kākā.
<i>Step-brother,</i>	Dudbhāi.	<i>Uraun,</i>	Nigā.
<i>Stink,</i>	Ghāṇṛi.	<i>Urid</i> (pulse),	Māso (U. māsi).
<i>Stone,</i>	Soreṅg.	<i>Urine,</i>	Hādā.
„ (of a fruit),	Tāṅgku.		
<i>Straw,</i>	Jepuṅ.		
<i>Strength,</i>	Pāram (M. peṛē).		
<i>Stumbling,</i>	Tuijuṅg.		
<i>Summer,</i>	Giringdina.		
<i>Sun,</i>	Bero (U. birī).		
<i>Sunkh river,</i>	Khiram.		
<i>Sunshine,</i>	Giring.		
<i>Sweepings,</i>	Kātoār (M. Kātoār).		

English.	Khariā.	English.	Khariā.
<i>Utensil,</i>	Kuyū.	<i>Wick,</i>	Bati (H).
<i>Verandah,</i>	Pindā (H).	<i>Wife,</i>	Kāṇṛāy.
<i>Vermilion,</i>	Sondaram.	<i>Wind,</i>	Koyo (M. hoyo), vide N.B., page 32.
<i>Village,</i>	Pōdā (U. pāddā).	<i>Wing (of a bird).</i>	Pener.
<i>Village headman,</i>	Rē.	<i>Winnow,</i>	Sāmu.
<i>Virgin,</i>	Dindā (M. dindā).	<i>Winter,</i>	Rāṅgādina.
<i>Vulture,</i>	Kānhār.	<i>Witch,</i>	Bisāhi.
<i>Waist,</i>	Kori (U. kar- mā).	<i>Wizard,</i>	Bisāhā.
<i>Wasp,</i>	Tumsing.	<i>Woman (disting- uished from man),</i>	Kouseldū.
<i>Water</i>	Dā (M. dā).	<i>Wood apple</i>	Kulāb.
<i>Waterpot,</i>	Ġendā kuyū.	(<i>Aegle marmelos</i>),	
<i>Wane,</i>	Udke.	<i>Word,</i>	Kāom.
<i>Way,</i>	Gōjjuṅg.	<i>Work,</i>	Kāmu.
<i>Weaver,</i>	Chiko (M. chi- kind) (U. chink).	<i>Worm,</i>	Tijō (M. tijō).
<i>Wedding guest,</i>	Barthiā.	<i>Wound,</i>	Ghā (H).
<i>West,</i>	Iolo.	<i>Yard (of a house),</i>	Kinbār.
<i>Whip,</i>	Korrā (H).	<i>Yoke,</i>	Rotkoṅg
<i>Whiteant,</i>	Tobdir (M. nidir).	<i>Young man,</i>	Kangher.
		<i>„ woman,</i>	Kansel.

A LIST OF ADJECTIVES.

English.	Khariā.	English.	Khariā.
<i>Alone,</i>	Eblōng, muḍu (U. nidi).	<i>Dirty,</i>	Kichkichā.
<i>Awake,</i>	Bumdim.	<i>„ (water),</i>	Goyol.
<i>Big,</i>	Māhā.	<i>„ (cloth),</i>	Koḍil.
<i>Bitter,</i>	Osoṅg.	<i>Dry,</i>	Kosor.
<i>Black,</i>	Mogher (U. mokhāro).	<i>Elder,</i>	Māhā.
<i>Blind,</i>	Āndhā (H).	<i>Empty,</i>	Tamoṅg.
<i>Blunt,</i>	Boṅgkhā, om- lōng.	<i>Fair-coloured,</i>	Bemlōng.
<i>Brave,</i>	Dirgar.	<i>Fat,</i>	Dhāmdhusrā.
<i>Bright,</i>	Banf.	<i>Glad,</i>	Khush (H).
<i>Broad,</i>	Dorē.	<i>Good,</i>	Besh (U. bes).
<i>Clean (water),</i>	Loreṅg.	<i>Great,</i>	Māhā.
<i>Cleat,</i>	Chikno.	<i>Green,</i>	Hariār (H).
<i>Cold,</i>	Ruṅgum, Rāṅgā.	<i>Hard,</i>	Urid.
<i>Cold (rice),</i>	Bāsi.	<i>Heavy,</i>	Kenel.
<i>Dark,</i>	Inolāng.	<i>High,</i>	Jālāng (M. sal- āngi).
<i>Deaf,</i>	Bahrā (H).	<i>Hooded (serpent),</i>	Sarghā.
<i>Dear (in value),</i>	Māhrāṅg.	<i>Hot (rice),</i>	Loblob.
<i>Deep,</i>	Selaṅg.	<i>Hungry,</i>	Betat.
		<i>Lame,</i>	Lechā.
		<i>Large,</i>	Bar (H).
		<i>Lean,</i>	Reṅgretā.

English.	Khariā.	English.	Khariā.
<i>Left,</i>	Debrā.	<i>Small,</i>	Konon.
<i>Light (in weight),</i>	Layod.	<i>Soft,</i>	Dhilo.
<i>Little,</i>	Kāti (H).	<i>Sour,</i>	Rojođ.
<i>Long,</i>	Jhelab (M. jil- iṅ).	<i>Sticky,</i>	Laṭat.
<i>Lukewarm,</i>	Usuṅg.	<i>Straight,</i>	Seṅgardā.
<i>New,</i>	Tonme.	<i>Strong,</i>	Soṅgāi.
<i>Old,</i>	Bair.	<i>Stupid,</i>	Bhākuā.
<i>Plain,</i>	Chikno (H).	<i>Suckling,</i>	Nunudud.
<i>Poor,</i>	Betat.	<i>Sweet,</i>	Sebal (M. sibil).
<i>Pregnant,</i>	Potri.	<i>Tasteful,</i>	Jomeṅg.
<i>Quiet,</i>	Korob.	„ <i>and juicy,</i>	Jomeṅgdā.
<i>Rare,</i>	Borol (M. berel).	<i>Thin,</i>	Konke.
<i>Ready,</i>	Sāmpore.	<i>Torn,</i>	Chāchā.
<i>Red,</i>	Rusuṅg.	<i>Unhooded (ser- pent),</i>	Jāmro.
<i>Rich,</i>	Kishron (cultiva- tor).	<i>Warm,</i>	Urum.
<i>Right (not left),</i>	Janom.	„ <i>(water),</i>	Sului.
<i>Ripe,</i>	Belom (M. bili).	<i>Weak,</i>	Rogāy (H).
<i>Rough,</i>	Khaskhas.	<i>White,</i>	Osel.
<i>Sharp,</i>	Loṅg.	<i>Yellow,</i>	Saṅgsaṅg.
<i>Short,</i>	Jāti.	<i>Younger,</i>	Koun.
<i>Sleepy,</i>	Jolod.	<i>Youthful,</i>	Bhoram.

A LIST OF VERBS.

English.	Khariā.	English.	Khariā.
<i>Abuse (a),</i>	Leī.	<i>Be (n),</i>	Hoi, āo.
<i>Adhere (n),</i>	Tho.	<i>Be off (n),</i>	Mu gođ.
<i>Advance (n),</i>	Seṅg.	<i>Bear (fruit) (n),</i>	Luku.
<i>Alight (n),</i>	Āre.	<i>Beat (a),</i>	Gil, tār.
<i>Angry (to be) (n),</i>	Rāgom.	<i>Beckon (with hand) (a),</i>	Gouj (M. gouj).
„ <i>(to make)</i> <i>(a),</i>	Rābgom.	<i>Become,</i>	Hoi, āo.
<i>Anoint (a),</i>	Goso (M. goso).	<i>Begin,</i>	Mār.
<i>Appear (n),</i>	Jojom.	<i>Bend (n),</i>	Dui.
<i>Approach (n),</i>	Hepad.	„ <i>(a),</i>	Ōđui, Tebrā (H terā).
<i>Arrive (n),</i>	Dām.	<i>Bind (a),</i>	Tol (M. tol).
<i>Ask (a),</i>	Juṅg.	<i>Bite (a),</i>	Aked.
<i>Attack (like a disease) (a),</i>	Jāph.	„ <i>(by animals)</i> <i>(a),</i>	Khed, hal.
<i>Bald-headed (to be) (n),</i>	Charrā (M. char- rā).	<i>Blacken (a),</i>	Mobgher.
<i>Bark (n),</i>	Bhābhru.	<i>Blister (n),</i>	Lok.
<i>Bask (n),</i>	Ōngiom.	<i>Blossom (n),</i>	Mānjre (M. mānjre).
„ <i>(a),</i>	Oṅgiom.	<i>Blow (a),</i>	Humper
<i>Bathe (n),</i>	Oā.		

N.B.— *a* means the verb takes the active terminations and *n* means the verb takes the neuter terminations in conjugation

English.	Khariā.	English.	Khariā.
<i>Boil</i> (n),	Isin (M. isin).	<i>Continue</i> (n),	Lā.
„ (a),	Ibsin.	<i>Cook</i> (rice) (a),	Goṅg.
„ (water for cooking),	Dobkodā.	„ (p u l s e, vegetable, &c.) (a),	Deṅg.
<i>Bolt</i> (big) (a),	Chuchāgod.	<i>Cool</i> (n),	Oreb.
„ (small) (a),	Chuchigod.	„ (a),	Obreb, Rubn-gum.
<i>Bore</i> (a),	Foṅgā (M. poṅg-kā).	<i>Copulate</i> (a),	Tu.
„ (ears) (a),	To (M. ro).	<i>Cough</i> (a),	Khu.
<i>Born</i> (to be) (n),	Jorme.	<i>Count</i> (a),	Kol.
<i>Borrow</i> ,	Sakā.	<i>Cover</i> (paddy with a rope of straw) (a),	Tiṅg.
<i>Break</i> (a),	Pig.	<i>Cover</i> (plate) (a),	Dāb.
<i>Breathe</i> (a),	Surub.	<i>Creep</i> (to move) (n),	Hinduṅg.
<i>Bring</i> (a),	Ol.	<i>Creep</i> (to grow) (n),	Latpatāy.
<i>Burn</i> (n),	Geb.	<i>Cross</i> ,	Pār.
„ (a),	Ogeb, Rum, gord.	<i>Crow</i> ,	Sul.
<i>Burnt</i> (to be),	Lob (M. lo).	<i>Cry</i> ,	Iyām (M. iyām).
<i>Burst</i> (n),	Pā (M. parā).	<i>Cut</i> (by stroke) (a),	Ḍeg.
<i>Bury</i> (a),	Til.	<i>Cut</i> (with a knife) (a),	Sei.
<i>Butt</i> at (a),	Fo.	<i>Dance</i> (n),	Kui.
<i>Buy</i> (a),	Soṅg.	<i>Dark</i> (to be) (n),	Inolaṅg.
<i>Call</i> ,	Remā.	<i>Darken</i> (a),	Inoblaṅg.
<i>Can</i> ,	Pāl.	<i>Dawn</i> (n),	Musiṅg, Pātār.
<i>Carry</i> (a),	Dod.	<i>Decrease</i> (a),	Kobnon.
„ (a child on the back) (a),	Ghonrehi.	<i>Delay</i> ,	Debri.
<i>Carry</i> (a child by binding with a cloth).	Intor, Hintor.	<i>Deepen</i> (a),	Seblaṅg.
<i>Carry</i> (on the head) (a),	Tei.	<i>Descent</i> (n),	Are.
<i>Carry</i> (on the shoulder) (a),	Go (M. go).	<i>Die</i> (n),	Goe (M. goe).
<i>Catch</i> (a),	Dho, Do.	<i>Dig</i> (a),	Lāe.
<i>Chew</i> (a),	Komā, Tāgoi.	<i>Dirty</i> (to be) (n),	Kodil.
<i>Chip</i> (a),	Khāndā, Pu.	<i>Dirty</i> (to make) (a),	Kobdil.
<i>Clap</i> (a),	Taphar.	<i>Dispersed</i> (to be) (n),	Chhiriāydom.
<i>Clean</i> (rice) (a),	Sobro (M. sobo).	<i>Distribute</i> (a),	Tāi.
<i>Clear</i> (jungle),	Chātrā. (M. chepud).	<i>Doze</i> (a),	Mokum.
<i>Clench</i> (a),	Deb (M. do).*	<i>Draw</i> (a),	Diṅg.
<i>Climb</i> (a),	Kātib.	<i>Dream</i> (n),	Mui.
<i>Collect</i> (n),	Metib.	<i>Drink</i> (a),	Uḍ.
<i>Collected</i> (to be like water) (n),	Kād.	<i>Drive</i> (a),	Oe.
<i>Comb</i> (a),	Del.	<i>Drive</i> (a. post) (a),	Sum.
<i>Come</i> (n),	Lā.		
<i>Commence</i> (n),			

* In Sikkim Bhutia “dzek”—climb.

English.	Khariā.	English.	Khariā.
<i>Drop (n),</i>	Jotab.	<i>Gather (a)</i>	Kābtib.
<i>Drowned (to be)</i>	Dūbe.	<i>Germinate (n),</i>	Potki.
<i>(n),</i>		<i>Get (a),</i>	Kui.
<i>Drunk (to be)</i>	Bul (M. Bul).	<i>Get down (n),</i>	Āre.
<i>(n),</i>		<i>Get drunk,</i>	Bul (M. bul).
<i>Dry (n),</i>	Kosor.	<i>Get hot (water)</i>	Sului.
<i>„ (a),</i>	Kobsor.	<i>(a).</i>	
<i>Earn (n),</i>	Kāku.	<i>Get up (n),</i>	Berod (M. brid).
<i>Ease (one's self)</i>	Ij.	<i>Give (a),</i>	Ter.
<i>(a),</i>		<i>Give back (a),</i>	Oñggod.
<i>Eat (a),</i>	Ion (M. jom).	<i>Give in marriage,</i>	Bihater.
<i>Embolden,</i>	Dirgar.	<i>Glitter (n),</i>	Jhilmilāy.
<i>Embrace (a),</i>	Kāro.	<i>Go (u),</i>	Chol, San (M. sen).
<i>Impoverish (a)</i>	Bebtat.	<i>Grin (n),</i>	Goneāng.
<i>Empty (a vessel)</i>	Ājur.	<i>Grind (a),</i>	Rid (M. rid).
<i>(a),</i>		<i>Gripe with nail,</i>	Rapoī.
<i>Enclose (a),</i>	Tor.	<i>(a),</i>	
<i>Enter (a),</i>	Diār.	<i>Groan (a),</i>	Sāroṅg.
<i>Exhausted (to be)</i>	Boṅg.	<i>Grow (n),</i>	Māhā.
<i>(n),</i>		<i>Grow dark,</i>	Inolāng.
<i>Extinguished (to be) (n),</i>	Molib.	<i>Hang (n),</i>	Khod, Rāy.
<i>Extinguish (a),</i>	Molib.	<i>Hang (a)</i>	Okhod, Igoe
<i>Fall (n),</i>	Gur.		Orāy.
<i>Fan (a),</i>	Dhukhāy.	<i>Hard (to be) n,</i>	Urid.
<i>Fast,</i>	Kān.	<i>Harden (a),</i>	Obriđ.
<i>Fear,</i>	Botoṅg.	<i>Hasten (a),</i>	Usre. sobre.
<i>Feed,</i>	Abion.	<i>Heap (corn sheaves) (a),</i>	Ganjā.
<i>Fill (n),</i>	Bhore.	<i>Hear,</i>	Ondr.
<i>Fill (a),</i>	Bhobre.	<i>Heat (water),</i>	Sului, sublui.
<i>Find,</i>	Kui.	<i>Heighten,</i>	Jiblāng.
<i>Finished (to be),</i>	Sore.	<i>Help (in lifting a burden) (a),</i>	Pul.
<i>Finish,</i>	Sobre.	<i>Hiccup (a),</i>	Jekodā.
<i>Flash,</i>	Chamke (H).	<i>Hide (n),</i>	Led.
<i>Flee,</i>	Iār.	<i>Hide (a),</i>	Oled.
<i>Float (a),</i>	Tuda.	<i>Hide in fist,</i>	Chepud.
<i>Flow (n),</i>	Leṅg (M. liṅgi).	<i>Ill (to be)</i>	Kasu (M. hasu), vide N.B., page 32.
<i>Flower,</i>	Rā.	<i>Increase,</i>	Māmāhā.
<i>Fly,</i>	Leṅg.	<i>Injure (by witchcraft) (n).</i>	Usuṅg.
<i>Fold (double),</i>	Chapuṭa.	<i>Invert (a),</i>	Kublaṅg.
<i>„ up,</i>	Samtā.	<i>Inverted (to be),</i>	Kulaṅg.
<i>„ (cylindrically)</i>	Kuṅg.	<i>Issue (n),</i>	Mō.
<i>(a),</i>		<i>Itch,</i>	Ged.
<i>Forbid (a),</i>	Bārjē.	<i>Join (a),</i>	Jāb.
<i>Forget (a),</i>	Irib.	<i>Jump (a),</i>	Puđ.
<i>Fry (a),</i>	Gāi.		
<i>Gargle, (a)</i>	Surub.		
<i>Gasp,</i>	Humsāi.		
<i>Gasp for breath,</i>	Ārmārāi.		
<i>Gather (n)</i>	Kātib.		

English.	Khariā.	English.	Khariā.
<i>Keep (a),</i>	Un (U. ui).	<i>Mix with hand,</i>	Sod.
<i>Keep (an animal)</i>	Bui.	<i>Move (a),</i>	Hilā (H).
<i>(a),</i>		<i>Move (n),</i>	Tegoe.
<i>Kick,</i>	Khirsomgil.	<i>Move to and fro,</i>	Hilodolo.
<i>Kill,</i>	Abgoe.	<i>Mow,</i>	Sai.
<i>Kindle (n),</i>	Salgo.	<i>Noise,</i>	Gajgajā.
<i>„ (a),</i>	Salgāy.	<i>Oar,</i>	Kheoā.
<i>Kiss,</i>	Chumā (H).	<i>Obey,</i>	Mane (H).
<i>Knock (a),</i>	Thāngkol.	<i>Old (to make),</i>	Babir.
<i>Know (a),</i>	Koṅg.	<i>Open,</i>	Iu.
<i>Labour,</i>	Bhuti.	<i>Open mouth,</i>	Āng.
<i>Lacerated (to be),</i>	Ch h o c h h r ā, chāgār.	<i>Owe,</i>	Do.
<i>Laugh (a),</i>	Lādā (M. lāṇḍā).	<i>Paint, (wall),</i>	Gāibārbāi.
<i>Leak (n),</i>	Chui (H).	<i>Pass by stooping</i>	Birim.
<i>Lean against (a),</i>	Othēng.	<i>(n),</i>	
<i>„ sideways(n),</i>	Ro.	<i>Pass wind,</i>	Inchcho.
<i>Learn,</i>	Pud.	<i>Peel off,</i>	Koī.
<i>Learn,</i>	Soi.	<i>Peep,</i>	Endu.
<i>Leave off,</i>	Melāe.	<i>Pick up (seeds),</i>	Kāi.
<i>Lengthen,</i>	Jheblab.	<i>„ (mohua)</i>	Rām.
<i>Lick,</i>	Jāl (M jāl).	<i>Pierce,</i>	Bhokhāy (H).
<i>Lie in wait (n),</i>	Oleddom.	<i>Pinch,</i>	Chimtā (H).
<i>Lie on back,</i>	Chatpalong gitā.	<i>Pins and needles</i>	Torkou.
<i>Lie on face,</i>	Lāibu gitā.	<i>(to be</i>	
<i>Lie on side,</i>	Rāto gitā.	<i>under) (a)</i>	
<i>Lie down,</i>	Gitā (M. giti).	<i>Pipe,</i>	Ped.
<i>Lift (on another</i>	Abtei.	<i>Plant,</i>	On.
<i>person's head),</i>		<i>Plaster (water),</i>	Potā.
<i>Light (fire),</i>	Guī, Sālgāi.	<i>Play,</i>	Ebo (M. En).
<i>Light (lamp),</i>	Tārdi.	<i>„ with sticks,</i>	Paṇikipud.
<i>Lighten (weight),</i>	Labycā.	<i>Plough,</i>	Silo.
<i>Load,</i>	Kebnel.	<i>Pluck,</i>	Keī.
<i>Loosen,</i>	Dhiblo.	<i>„ (feathers),</i>	Tejā.
<i>Lose (a),</i>	Osid.	<i>Plunder,</i>	Lusi.
<i>Lost (to be) (n),</i>	Sid.	<i>Point out,</i>	Tuigol.
<i>Low,</i>	Toro.	<i>Pound (paddy),</i>	Duruṅg (M. ruruṅg).
<i>Make (a),</i>	Bāi, (M. bāi).	<i>Pour out water</i>	Bib.
<i>Make a hole like</i>	Lātā.	<i>Powder (n),</i>	Rosab.
<i>a mouse.</i>		<i>„ (a)</i>	Robsab.
<i>Make water (a),</i>	Hādā.	<i>Pregnant (to be),</i>	Potri.
<i>Mark (a),</i>	Chinhā (H).	<i>Prepare,</i>	Bāi.
<i>Marry,</i>	Bihā (H).	<i>Press gently,</i>	Khim.
<i>Measure (a),</i>	Ed.	<i>Press down,</i>	Oton.
<i>Meet,</i>	Kolbhetā, bhetā.	<i>Prick,</i>	To.
<i>Melt (n),</i>	Pāgle.	<i>Propel a boat</i>	Kunṭid.
<i>Mew,</i>	Toro.	<i>with a pole,</i>	
<i>Milk,</i>	Roī.	<i>Pull,</i>	Ding.*
<i>Mix,</i>	Mesā (H).	<i>Pull up,</i>	Ujā.

* In Sikkim Bhutia "den" = pull.

English.	Khariā.	English.	Khariā.
<i>Push,</i>	Thelā, Hilā (H).	<i>Shake (head,</i>	Iurbo.
<i>Put,</i>	Ūn.	<i>hand),</i>	
<i>Put down,</i>	Mārāy.	<i>Share,</i>	Tāi
<i>Put off,</i>	Kāi.	<i>Sharp (to be)</i>	Loṅg.
<i>Put on,</i>	Su.	<i>Sharpen,</i>	Jād.
<i>Put on (cloth,</i>	Dhuti.	<i>Shave,</i>	Koy (M. hoyo), <i>vide N.B., page</i>
<i>dhuti) (n),</i>			32.
<i>„ (chaddar) (n),</i>	Angku.	<i>Shoot with arrow,</i>	Tuṇ.
<i>Put rice in</i>	Arāṅg.	<i>Shoot out in ears,</i>	Gole.
<i>boiling water,</i>		<i>Shorten,</i>	Jābti.
<i>Quarrel (n),</i>	Kole.	<i>Show,</i>	Abio.
<i>Quench,</i>	Moblib.	<i>Shower,</i>	Gim.
<i>Raise,</i>	Bebroḍ.	<i>Shut,</i>	Sāṅgoṭ.
<i>Redden,</i>	Rubsuṅg.	<i>„ (eye),</i>	Jāpid.
<i>Remain,</i>	Āo.	<i>Silence,</i>	Kobrob.
<i>Remove,</i>	Hinbuḍu.	<i>Sing,</i>	Alaṅg.
<i>Repay,</i>	Ed.	<i>Sit,</i>	Doko.
<i>Rest, (n),</i>	Leru.	<i>Sleep,</i>	Lemed.
<i>Return,</i>	Eng.	<i>Slice,</i>	Lāi.
<i>Ride,</i>	Deb.	<i>Slip,</i>	Jolod.
<i>Ripen (n),</i>	Belom.	<i>Slippery (to</i>	Joblod.
<i>„ (a)</i>	Beblom.	<i>make),</i>	
<i>Rise,</i>	Berod, deb.	<i>Smash,</i>	Thom.
<i>Rise (as sun),</i>	Musiṅg.	<i>Smell,</i>	Juni.
<i>„ (as moon</i>	Murel.	<i>„ (sweet) (n),</i>	Mōke.
<i>and star),</i>		<i>Smile,</i>	Muske.
<i>Rob,</i>	Lusi.	<i>Snap,</i>	Chuṭkiphorā.
<i>Roll (n),</i>	Dhalge.	<i>Snatch,</i>	Lusi.
<i>Roll up (a),</i>	Kuṅg.	<i>Sneeze (a),</i>	Tamu.
<i>Rot,</i>	Loro.	<i>Soften,</i>	Dhiblo.
<i>Rub,</i>	Ragra (H).	<i>Sound,</i>	Šubdham (H).
<i>Run,</i>	Dhaṅy.	<i>„ (drum),</i>	Bu.
<i>Saved (to be),</i>	Bānche (H).	<i>Sour (n),</i>	Rojod.
<i>Say,</i>	Gām.	<i>„ (a),</i>	Robjod.
<i>Scattered (to be),</i>	Ro.	<i>Sow,</i>	Bid.
<i>Search,</i>	Lām.	<i>Speak,</i>	Kāom.
<i>See,</i>	Io.	<i>Spin,</i>	Po.
<i>Seek,</i>	Lām.	<i>Spit,</i>	Biththuṅg.
<i>Sell,</i>	Absoṅg.*	<i>Spread,</i>	Bel (M. bil).
<i>Send,</i>	Dāṅg.	<i>„ (net and</i>	Uḍhi.
<i>Separate hair</i>	Khokhrā.	<i>trap),</i>	
<i>from body,</i>		<i>Spread (for dry-</i>	Jur.
<i>Serve out rice,</i>	Tāi.	<i>ing by scatter-</i>	
<i>Set,</i>	Iolo.	<i>ing),</i>	
<i>Sew,</i>	Su.	<i>Spread (hood as</i>	Lu.
<i>Shadow,</i>	Lobṅāy.	<i>serpent),</i>	
<i>Shake,</i>	Ur.		

* In Sikkim Bhutia "tsong" = sell.

English.	Khariā.	English.	Khariā.
<i>Sprinkle,</i>	Āi.	<i>Trample,</i>	Ten.
<i>Stammer,</i>	Thothiai.	<i>Transplant,</i>	Ro un.
<i>Stand,</i>	Toṅgan (M Tiṅgun).	<i>Turn back,</i>	Eng.
<i>Stand up,</i>	Beroḍ (M. Brid).	<i>Turn round (a),</i>	Kindrā.
<i>Steal,</i>	Surum.	„ „ (n),	Kindre.
<i>Stoop,</i>	Hinduṅ.	„ „ hand,	Ulrāi.
<i>Straighten,</i>	Semghor.	<i>Twist,</i>	Uṅg.
<i>Strain,</i>	Chhanrā.	<i>Understand,</i>	Bujhi (H).
<i>Strain cooked rice</i>	Māṇḍā toṅg.	<i>Unload,</i>	Lobyod.
<i>from water,</i>		<i>Untie,</i>	Kāi.
<i>Stretch out hand,</i>	Jebhlobh.	<i>Vacillate,</i>	Delmal.
„ „ con-	Masmasāy.	<i>Value,</i>	Gimniṅg.
<i>tracted limbs,</i>		<i>Vomit,</i>	Bālā (M. ulā).
<i>Stretch out leg,</i>	Ṇgiuṅ.	<i>Wake,</i>	Bumḍim.
<i>Suck (n),</i>	Job.	<i>Walk,</i>	Saṅgōt, bul.
„ (a),	Ud.	„ like a lame	Lechā.
<i>Suckle,</i>	Abud.	man,	
<i>Swallow,</i>	Inol.	<i>Want,</i>	Bor.
<i>Sweep,</i>	Jo (M. jo).	<i>Warm</i> (bread,	Loblob.
<i>Sweeten,</i>	Sebbal.	rice),	
<i>Swell,</i>	Kuṅg.	<i>Warm (to be),</i>	Tuṅgāl.
<i>Swim,</i>	Paṇore.	„ (one's self),	Oṅgiom.
<i>Take,</i>	Dod.	<i>Wash,</i>	Guidā, guī.
<i>Take (a handful),</i>	Boktā.	„ plates,	Rāgoī.
„ out (at dis-	Dibsā.	„ hand, face,	Guite.
<i>tance),</i>		„ face with	Ānārgi, Āmun.
<i>Take up,</i>	Rām (M. rim).	stick.	
<i>Taste,</i>	Jāl.	„ cloth,	Guī.
<i>Tattoo,</i>	Khodā.	„ feet,	Gujūṅg.
<i>Tear (a),</i>	Gā.	„ body,	Guomḍom.
„ with claws,	Goujā.	„ floor,	Jodā.
<i>Tell,</i>	Kāom.	<i>Wave,</i>	Udke.
<i>Thatch,</i>	Nim.	„ light,	Kindrā.
<i>Thin (a),</i>	Konke.	<i>Weave,</i>	Tāṅg.
<i>Thresh (by cows),</i>	Dounri.	<i>Weigh,</i>	Ār.
<i>Threaten,</i>	Obotoṅg, botoṅg (M. botoṅg).	<i>Wet (n),</i>	Sud.
<i>Throw,</i>	Ghāl.	„ (a),	Osud.
<i>Throw water</i>	Puidā.	<i>Whiten,</i>	Obsel.
<i>(gargle),</i>		<i>Widen,</i>	Dobrē.
<i>Throw secretion</i>	Ted.	<i>Winnow,</i>	Ānoti.
<i>from nose,</i>		<i>Wink,</i>	Aṅkhiā.
<i>Throw stick,</i>	Lebdhā.	<i>Wipe,</i>	Jod.
<i>Thunder (n).</i>	Gher gher ā y, Ugrā.	<i>Wish,</i>	Bashe.
<i>Tickle,</i>	Geḍ.	<i>Wither,</i>	Kosor.
<i>Tired (to be),</i>	Loo.	<i>Work,</i>	Kāmu.
<i>Torn (to be),</i>	Gā.	<i>Yawn,</i>	Āṅgabḍā.
<i>Touch,</i>	Jib.	<i>Yoke,</i>	Si.

A LIST OF ADVERBS.

English.	Khariā.	English.	Khariā.
(1) <i>Of time—</i>		<i>Yesterday,</i>	Idā.
<i>Afternoon.</i>		<i>Yesterday's,</i>	Idgāge.
3 P.M.	Bero dharkesi.	(2) <i>Of place—</i>	
5 P.M.	Bero quiki.	<i>Across,</i>	Pāra.
<i>Afterwards,</i>	Loṛho.	<i>Around,</i>	Chougurdi.
<i>Again,</i>	Edo.	<i>Both sides,</i>	Ubār siniṅg.
<i>Always,</i>	Eksām.	<i>Everywhere,</i>	Jhāribu.
<i>At what time,</i>	I bere.	<i>Far,</i>	Disā.
<i>Day and night,</i>	Tumbo ro idib.	<i>Hence,</i>	Ūtai.
<i>Day before yesterday,</i>	Mundibā.	<i>Here,</i>	Uti, ute.
<i>Day after to-morrow,</i>	Meṅgā.	<i>Here and there,</i>	Hāute ute.
<i>Early in the morning,</i>	Gorācṅgā.	<i>Hither,</i>	Uti.
<i>Early before dawn,</i>	Nuḍum.	<i>In,</i>	Abhitar.
<i>Every day,</i>	Diogā.	<i>Near,</i>	Ubdu, Hepaḍ.
<i>First,</i>	Seṅg.	<i>Out,</i>	Bāhār (H).
<i>How many times,</i>	Kittesoṅg.	<i>Whence,</i>	Ātutāi.
<i>In a short time,</i>	Edo khariṅgte.	<i>Where,</i>	Ātu, Āti.
<i>Just now,</i>	Heṇyegā.	<i>Yon,</i>	Hānte.
<i>Last year,</i>	Sūdā.	(3) <i>Of manner—</i>	
<i>Midnight,</i>	Mojhito.	<i>Accidentally,</i>	Sānitte.
<i>Next year,</i>	Asintāi.	<i>How,</i>	I-ghāy.
<i>Now,</i>	Tāmā, Tāṅg	<i>In vain,</i>	Sethi.
<i>Now-a-days,</i>	Musā tuḍā.	<i>Lastly,</i>	Loṛho.
<i>Once,</i>	Mesoṅg.	<i>Like,</i>	Mutan, lekhā.
<i>One day,</i>	Musiṅg.	<i>Necessarily,</i>	Junjunā.
<i>On that day,</i>	Hāndina.	<i>Only,</i>	Ebloṅg, muḍu.
<i>Then,</i>	Sānā, Hontā, Tā, Hāui.	<i>Quickly,</i>	Sobre, sobre-dābe.
<i>This year,</i>	Enmā.	<i>Quietly,</i>	Korob.
<i>This year's,</i>	Enmāgā.	<i>Separately,</i>	Disādisā.
<i>The whole day,</i>	Bhore tumbo.	<i>Slowly,</i>	Ḍiramba.
" " <i>night,</i>	" idib.	<i>Suddenly,</i>	Āchākāte.
<i>Three days past,</i>	Kindibā.	<i>Thus,</i>	Ughāy.
" " <i>coming,</i>	Kimbhiringā.	<i>Very,</i>	Dher.
<i>To-day,</i>	Musā.	<i>Well,</i>	Besh.
<i>To-day's,</i>	Musgāje.	<i>Why,</i>	Inā, Enā.
<i>To-morrow,</i>	Tudā.	<i>Too,</i>	Gā, Jā.
<i>To-morrow's</i>	Tudgāje.	(4) <i>Of affirmative and negative—</i>	
<i>Twice,</i>	Bārsoṅg.	<i>Indeed,</i>	Gā, Ko, jā.
<i>Two days,</i>	Bārto.	<i>No,</i>	Amboḍ.
<i>When,</i>	Kittiāte.	<i>Not,</i>	Om, amboḍ, ābu.*
<i>Year before last,</i>	Mansuḍā.	<i>Yes,</i>	Ho, Hoi, Hāṇ

* Abu is only used in the imperative mood.

A LIST OF PREPOSITIONS.

English.	Khariā.	English.	Khariā.
<i>Among,</i>	Mojhite, Sāngo.	<i>Except,</i>	Melāe.
<i>Above,</i>	Toblung.	<i>For</i>	Thām, Chāḍo
<i>After</i> }	Kunṛābte, Lorho.	<i>For the sake of</i> }	(U. chāḍḍe).
<i>Behind</i> }		<i>In front, before,</i>	Mugam.
<i>Below</i> }	Tutā.	<i>On,</i>	Toblung.
<i>Beneath</i> }		<i>With,</i>	Sari.

A LIST OF CONJUNCTIONS.

English.	Khariā.	English.	Khariā.
<i>And</i> }	Oro, edo.	<i>For this reason,</i>	Enāthām.
<i>Also</i> }	Lekan (H).	<i>If,</i>	Lā.
<i>But,</i>	Edo, edo.	<i>Or,</i>	Nu.
<i>Et.cetæra,</i>			

A LIST OF INTERJECTIONS.

Khariā.	use.	English.	Khariā.
<i>Ē</i> }	Vocative	<i>Oh,</i>	Oh.
<i>Lege</i> }	before.	<i>Avaunt,</i>	Hāḍi.
<i>Dē</i> }		<i>What!</i>	Ilā.
<i>Ho</i> }	Vocative		
<i>Lā</i> }	after.		
<i>Sela</i> }			

THE END.

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