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KURUKH GRAMMAR.

BY

THE REV. FERD. HAHN,

GERMAN EVANGEL. LUTH. GOSSNER'S MISSION, CHOTA NAOPUR.



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List of books on the language, folklore, etc., of the Orās and translations by the author.

1. Kurukh Grammar, 2nd Edition—Secretariat Press, Bengal Government, Writers' Buildings, Calcutta.
2. Kurukh and English Dictionary, Part I, ditto.
3. Kurukh folklore in the original ditto.
4. Blicke in die Geisteswelt der heidnischen Kols, a translation of the foregoing into German.
5. "Einfuehrung in das Gebiet der Kols Mission"—Introduction into the Kols Mission field.
These two books are published by Bertelsmann, Guetersloh, Germany.
6. The Gospels according to Saints Mark, Luke and John, and the three Epistles of St. John, published by the Bible Society, 23, Chowringhee Road, Calcutta.
7. Kurukh ḍaṇḍi, a collection of bhajans, published at the German Mission Press, Ranchi.
8. Pacā and Punā gachrkā gahi itihās. Biblical history, I and II Parts, published by the Tract and Book Society, Calcutta.
9. Etwārgahi anthandāu-arā patri bacan; Kurukh kathā nū-Scripture portions appointed to be read on Sundays (in two parts). German Mission Press, Ranchi.
10. Sanni Katekhism, published at the German Mission Press, Ranchi.

INTRODUCTION,

It is just ten years ago since this Grammar was first written. The first edition of it having been sold out, it became necessary to issue a second one, which the Government of Bengal again is kind enough to print and publish at their own Secretariat Press. The Author has made use of this opportunity, and now offers to the student of Kurukh a revised and enlarged edition of its Grammar, embodying his own continued studies and many valuable suggestions made by the Revd. C. Mehl, German Evangelical Lutheran Mission, Chota Nagpur. With regard to the English text of this book I am indebted to Mr. John Reid, I. C. S., for kindly going through it making corrections in the idiom. In sending it to the Press the Author feels constrained to express his gratitude to Government for the encouragement given him in preparing this volume and to such scholars as Professor Sten Konow of Christiania and Julien Vinson of the Paris University, who have been good enough to comment on his Kurukh Grammar. The former says that "it commands his greatest respect," and the latter calls it a "publication of incontestable utility and real merit."

Kurukh, according to the Census of 1901, is spoken by 609,721 people, who live chiefly in the Chota Nagpur Division and the adjacent feudatory states, but are found also in the north-eastern districts of Bengal, in Assam and other parts of India. In Chota Nagpur itself Kurukh is spoken by 346,617 people; of these, there are in the Ranchi district 314,778; in Palamau 21,606; in Singhbhum 6,973; in Hazaribagh 2,930; in Manbhum 330. The figures obtained from the states bordering on Chota Nagpur and belonging now politically to the Central Provinces are no

very reliable. The number of the Kurukh-speaking people in Sirguja is given approximately at 23,430; in Jaspur 25,000; in Gangpur 53,000; in Udaypur 1,598; in Korea 680; in the Sakti State 509; in the Bilaspur district 192. In the districts and feudatory states now belonging to the Orissa division there are said to be 54,274 Kurukh-speaking people, viz., in the Sambalpur District 29,000; in the Bamra state 15,704; in Raigarh 4312; in Rairakhol 1,402; in Sarangarh 885; in the Sonpur State 800; in the Patna estate 666; in Bonai about 500; in Kālāhandi 51; in the other Orissa tributary states 2,945.

In and near Calcutta there was in 1901 a Kurukh-speaking population of 1,923; in the 24-Parganas 2,244; in the Hugli district 1,630; in Nadia 82; in the centre of Bengal, the Santal Parganas we find 1,744 Orāos; in Angul, Khondmāl and Balasur 1,138; in Bardwān, Midnapur and Birbhum taken together 767; in Maldā 2,157; Purnia 2,250; Bhagalpur 2,984 in Rangpur and Bōgrā 1,001.

Many Orāos have emigrated from Chota Nagpur to the tea districts of Jalpaiguri and Darjiling. In the former the census of 1901 shewed 3,828; in Darjiling 7,449; besides there are in Dinajpur 4,573 and in Rajshahi 5,485.

In the Shāhābād and Champaran Districts there are 969 Kurukh-speaking people.

About 10,000 have emigrated into the tea districts of Assam. In Lakhimpur-Dibrugarh there are 4,150; in Tejpur 2,800; in Sibsagar and Jorhat 1,850; in Kachār 1,251; in Nowgang 475 and in Kāmrup 265.

Kurukh is not spoken by all who belong to this tribe; there are for example towards the east of Ranchi about 23,000 Kurukh people who speak a Mundā dialect called "*Horoliā jhuar*." These people are called Kērā-Orāos. The spread of Hindi

in parts of the Ranchi District is ever on the increase, so that the rising generation of the aboriginal tribes begin to forget their mother-tongues and to speak Chota Nagpuria Hindī only. This is specially true as regards the Kurukh of the Biru Parganā.

On the other hand, Kurukh is spoken by other tribes some of whom have adopted it as their mother-tongue. The Bergē-Orāo and Bergē-Kharīā of Gangpur all speak Kurukh. In the Orissa tributary states and in the states now belonging to the Central Provinces, it is spoken by the tribes called Kisān and Kōrā or Kōḍā. In Raigarh and in Behar the language has been returned as Dhangarī; in Jaspur as Khendroi. In some parts people who speak this language have been returned in the census as Kōls; but on the other hand, about 2,500 have given Kurukh as their mother-tongue, though they belong to different other tribes, such as Muṇḍā, Goṇḍ, Santal, Bhumiḡ, Tamariā, Rājput and Kurmi.

It has been asked, why call this language Kurukh and the tribe which speaks it by this name? The answer is that these people call themselves Kurukh and their language "Kurukh Kathā." It is true they have been known formerly chiefly by the name of Orāo, but this is a term seldom used by the people themselves; they are also called Kōls and dhāngar or dhaṅgar, Kisān and Kōrā. The four latter terms are certainly applied to the Kurukh by foreigners. To begin with, the word Kōl, if it is identical with *hoṛō*, man, in Muṇḍāri, as it appears to be, is not applicable to Kurukhs. Then, again, dhāngar means a man who works for wages, these wages consisting of dhān-rice. Kisān is a Hindī word, meaning cultivator, and so is Kōrā

or Kōḍā, which means digger. Thus Kurukh and Orāo are the only two terms really applicable to the people who belong to the tribe called by these names.

There has been much difference of opinion with regard to the meanings of these terms. To the author the conclusion arrived at by Professor Sten Konow about the meaning of Orāoor Urāu seems to be correct. He derives it from the words urāpai, urāpō and urāng, "man" in the Dravidian dialects of Kaikādi and Burgaḍi. The word Orāo or Urāu would therefore mean the same as horō in Muṇḍāri, *i.e.*, man. The meaning of the word Kurukh cannot be so clearly traced. It probably means a speaker, which if correct, would be nothing unusual, because just as people like to call themselves men, so they call themselves "speakers" in contradistinction to other foreign people, whose language is unknown to them and who therefore to their conception are not speakers; for Kurukh may be derived from the verb kur or kur'anā, to shout or to stammer. In Brāhūi, a sister-language of Kurukh, belonging to the same Dravidian family, the suffix ok is added to the base of the verb to form a participle; hence Kurukh or Kuruk or Kurok may mean speaking or a speaker. There is another Kurukh word, which means a fence or a homestead fenced in, Kurgi or *Kurkhi*; if Kurukh be connected with this word, it would mean an inhabitant.

According to their tradition the Orāos came to India from the west, probably viā Baluchistan, where Brāhūi is spoken. They were settled for some time in the Karnātic, where Kanarose prevails, which like Brāhūi is somewhat connected with Kurukh. From there they are said to have come up along the banks of the Narbadā river and to have finally settled in

the Shahabad district, where they are still found in some villages. From that country they were expelled by the Mohamedans about the twelfth century, and withdrew to the Chota Nagpur and Rajmahal hills. The descendants of the original race in this place call themselves Māler, "men" and their language *Māltō*, apparently "men's speech." According to Dr. Sten Konow, however, Māl means hill and *Māler* hill-people and as a matter of fact they are called in Hindī "Pahāriā" hill people.

In Chota Nagpur the Kurukhs found the *Munḍās*, the *Tōris*, *Asurs* and other *Munḍā* tribes, who retired towards the south leaving the Kurukhs in possession of the north-western part of the Ranchi District, where the latter now live in villages, which still bear *Munḍā* names in some instances and have a *Munḍā* or a *Tōri* as village priest, see appendix XII. In Chota Nagpur the *Crāos* were subsequently subjugated by Hindus and Mohamedans who came from Bihār, whose language *Bhojpūrī* Hindī, greatly influenced the vocabulary of the Kurukh *kathā* and to some extent even its grammar. Later on the *Orāos* spread over the whole of Chota Nagpur, living along with and among *Munḍā* tribes, by whose dialects Kurukh again appears to have been enriched or modified; and finally they reached the tracts where Bengali and *Oriā* is spoken. These languages also contributed to the Kurukh vocabulary. On the other hand it may be assumed that some Kurukh words have found their way into the languages of their neighbours.

The fact that Kurukh belongs to the great Dravidian family spoken in the south of India is now so universally recognised, that it is quite unnecessary to demonstrate it. The term Dravidian according to Dr. Sten Konow is identical

with *Tamil*. The so-called Dravidian languages are *Tamil*, *Kanarese*, *Telugu*, *Malāyalām*, *Gōṇḍi*, *Kurukh*, *Tulū*, *Kūz*, *Māltō*, *Brāhūi*, *Koḍagu*, *Kolārin* or *Naikī*, *Kotā* and *Todā*, given in the order of their relative importance. The total number of people who speak these Dravidian languages is 57,497,982. The relation of *Kurukh* to the other numbers of the group is discussed in appendices I and II. *Kurukh* is not divided into dialects, though there are some differences in pronunciation as well as in grammar to be met with in different parts of India where standard *Orāo* is spoken. These differences are noted in Appendix No. III

FERD. HAHN.

PURULIA,

The 7th August 1908.

PART I.

ON THE FORMS.

CHAPTER I.

PRONUNCIATION.

A.—Letters.

§ 1. THE Kurukh language not being a written one, the system of writing and spelling Kurukh words adopted in this volume is the same as that authoritatively adopted for all Asiatic languages at the Oriental Congress at Geneva, with such slight alterations as are required for their correct pronunciation. In printing the Gospels and other religious books the Dēvanāgri characters have been employed, since they are more extensively known to those Kurukhs who have received an elementary education. The author's collection of Kurukh folk-lore has been printed in Roman characters, as it is intended as a text-book to this grammar, and for use by students who are not familiar with Devanāgri.

B.—Vowels.

§ 2. The Kurukh alphabet has five vowels, each of which is pronounced either short or long, viz., a, ā, e, ē, i ī, o ō, u ū. The sound of each may be understood from the following examples in English :—

<i>Examples.</i>		Corresponding Dēvanāgri character.
The short <i>a</i> as in <i>America</i>	...	अ
„ long <i>ā</i> „ <i>father</i>	...	आ final १
„ short <i>e</i> „ <i>better</i>	...	ए „ २
„ long <i>ē</i> „ <i>rate</i>	...	„ „ ३,

* Remarks.—No distinction can be made between the short and long e and o in the Devanāgri characters.

<i>Examples.</i>	<i>Corresponding Devanāgrī character.</i>		
The short <i>i</i> as in <i>bit</i>	...	इ	final ि
„ long <i>i</i> „ <i>tree</i>	...	ई	„ ी
„ short <i>o</i> „ <i>box</i>	...	ओ	„ ो
„ long <i>ō</i> „ <i>both</i>	...	„	„ „
„ short <i>u</i> „ <i>full</i>	...	उ	„ ु
„ long <i>ū</i> „ <i>brute</i>	...	ऊ	„ ू

Great care must be taken to pronounce these different vowels distinctly, as an entirely different meaning will be conveyed if long and short vowels are not properly distinguished, *e.g.*—

Kharnā, to steal ; *khārnā*, to despise.

Pesnā, to pick up ; *pēsñā*, to order.

Kiltñā, to rot ; *kittñā*, to fire.

Ojnā, to sew ; *ōjnā*, to spin.

Urnā, to be satiated ; *urnā*, to blow.

Mund, before ; *mānd*, three.

C.—Diphthongs.

§ 3. There are only two diphthongs in Kurukh, viz., *ai* and *au*, *e.g.*, *khai*, wife ; *launa*, to beat. There are, however, compound vowels in Kurukh, which must not be confounded with diphthongs, though they are exactly pronounced as if they were diphthongs ; *e.g.*, *aulā*, on that day, being a contraction of *ā*, that and *ulā*, day *aiyā*, there, from *ā*, that, and *iya*, here. The diphthongs and compound vowels *ai* and *au* are pronounced in the following way : *ai* like the *i* in night ; *au* like the *ou* in house ; *a* and *i* divided by an apostrophe are to be pronounced separately, also *a'u*, *u'i* and *ō e*

D.—Consonants.

§ 4. There are 22 consonants in the Kurukh alphabet, besides the aspirated forms of some of them. The student who is familiar with Hindī will find no difficulty in pronouncing them correctly, except the

the guttural *kh* requires some special attention. We give them in the alphabetical order, viz.—

<i>b</i> , pronounced exactly like the English <i>b</i> :	<i>bi</i> , egg.
<i>bh</i> , as in English club-house :	<i>bhir</i> , necessity.
<i>c</i> , like the <i>ch</i> in chief :	<i>calkur</i> , sand.
<i>ch</i> , as in coach-house :	<i>chēchnā</i> , to pound.
<i>d</i> (dental), as in Hindī words :	<i>dighā</i> , long.
<i>dh</i> , aspirated form of the preceding :	<i>Dharmēs</i> , God.
<i>ḍ</i> , cerebral :	<i>daḍkā</i> , manger.
<i>ḍh</i> , the aspirated form of the former :	<i>ḍhāḍk</i> , big drum.
<i>f</i> , as in fowl :	<i>fekrārṇā</i> , to howl.
<i>g</i> , as in gift, always hard :	<i>gali</i> , time.
<i>gh</i> , aspirated form :	<i>pāghā</i> , rope.
<i>h</i> , as in house :	<i>hebrnā</i> , to throw away.
<i>j</i> , like the <i>j</i> in John :	<i>jok</i> , little.
<i>jh</i> , the aspirated form of <i>j</i> :	<i>jhāūsṇā</i> , to rebuke.
<i>k</i> , as in king :	<i>kukk</i> , heal.
<i>kh</i> , the aspirated form of <i>k</i> :	<i>khaḷṭā</i> , foreigner.
<i>kh</i> , this is a guttural sound, occurring most frequently in Kurukh words.	

It is to be pronounced like the German *ch* in *ich*, or the Greek χ in *ἰχθῦς*, or as in the Scotch loch : *khedd*, foot; *khēkhēl*, earth. *L* and *m* are like the corresponding English consonants : *lakrā*, tiger, *mankhā*, buffalo.

N is also the same as in English : *nēlā*, to-morrow.

§ 5. The nasal *n* in Kurukh takes four different forms—

- (1) The first resembles somewhat the *n* in the French *bon*; this sound in Kurukh is rather a nasalizing of vowels: it is represented by the sign placed over the vowel which is to be nasalized; example: *khēsō*, blood, *jōkh*, servant; *Urāo* or *Orāo*.
- (2) The second is the nasal *n* which in Hindī is connected with the guttural consonants. It is written thus, *n*; its pronunciation is like the *ng* in the English words *sing*, *swing*, *sang*, whenever it stands at the end of a syllable or is followed by the aspirate *h*; however

if followed by a vowel, the soft *g* at the end of it is pronounced as hard as the *g* in the English words *go*, stronger; for this reason it is written in all such cases *ng* throughout this book. Examples: thus in the words *eng-hai*, my; *ning-hai*, thy; *tanġhai*, his; *bang*, father; the pronunciation is: *eng-hai*, not *eng-g-hai*; *bang*, not *bang g*; etc., but in *engā*, to me; *ningā*, to thee; *tangā*, to him; *engan*, me, *ningan*, thee; *tangan*, him; etc., the *g* must be pronounced hard.

- (3) The third nasal *n* appears in connection with palatals, and is written *ñ*; e.g., *beñjnā*, to marry; *khāñjnā*, to bear fruit, *cuñjnā*, to pound; etc. This nasal *n* is not so distinctly pronounced as the foregoing ones.
- (4) The fourth nasal *n* is a cerebral, and is written *ṅ*; e.g., *aṅdrā* male; *oṅṭā*, one; *peṅṭi* ē pipe.

§ 6. *r*, is pronounced as in English: *rasnā* to permeate.

ṛ, this cerebral is pronounced something like the *rr* in the North-umbrian burr; *eyṛā*, house; *ēṛet*, bow.

rḥ, the aspirated form of *ṛ*: *irḥnā*, to walk one after the other.

p, is sounded like the English *p*: *pellō*, girl.

s, is also pronounced as in English words: *sendrā*, sport.

t, like the English *t*: *tesmā* to tie.

th, the aspirated form of the preceding, : *ethrnā*, to appear.

ṭ, this letter with its aspirate can be pronounced only as the corresponding letter in Hindi by striking the tip of the tongue on the palate just above the front gums, as *uṭnā*, to tie up; *khottṭnā*, to smash.

ṭh, *guṭhi*, form of plural, *toṭhnā*, earthen lamp.

y, this semivowel is pronounced like the *y* in yoke: *ayō*, mother, *iyā*, here, but at the end of a syllable its sound is after a short *o* like *i* and after a long *o* like *ē*, e.g., *khoyṅā*, (*khoinā*), to reap; *khōynā*, (*khōēnā*) to measure. It is also sometimes changed into *j*, e.g., *khōjkan*, I measured.

v, semivowel, written sometimes *w*: *lēvā* or *lēva nannā*, to prepare the ground for sowing. *Nēvārna* or *neurārṅnā*, to wean away.

§ 7. In printing Kurukh with Dēvanāgarī characters, the following have been made use of to represent the above consonants:—

Gutturals,	k, क ;	kh, ख ;	g, ग ;	gh, घ ;	ṅg, ङ ;	kh, ख.	
Palatals,	c च ;	ch, छ ;	j, ज ;	jh, झ.	ñ, ण.		
Cerebrals,	ṭ, ट ;	ṭh, ठ ;	ḍ, ढ ;	ḍh, ढ ;	n, न ;	r, र ;	rh, ढ.
Dentals,	t, त ;	th, थ ;	d, द ;	dh, ध ;	n, न.		
Labials,	p, प ;	ph, (f) फ ;	b, ब ;	bh, भ ;	m, म.		
Semivowels,	y, य ;	r, र ;	l, ल ;	v, व.			
Sibilant	s, स ;	Aspirate,	h, ह.				

Nasal *n* connected with a long vowel has to be written in Dēvanāgarī with the sanunāsika or candra-bindu, e.g., *khēsō*, खँसो ; *jōkh* जोख. The guttural nasal *n* in *baṅg*, father, is written बङ्ग ; *ninghai*, etc., निङ्गहै or निघे in *engā*, to me., एङ्गा ; in *kank*, wood, कङ्ग ; *beṅjā* to marry, is written बेङ्गना ; *oṅā*, one, is written ओङ्गा.

CHAPTER II.

ON ENUNCIATION AND PERMUTATION OF VOWELS AND CONSONANTS AND ACCENTUATION.

A.—Enunciation.

§ 8. It is a peculiar feature in the Kurukh language that in the infinitive form of the verb in which two short vowels of the same description stand together, these vowels are pronounced separately, with the accent on the first of them, as *kukra'anā*, the ending being *nā* as in Hindī, the root *kukra'a*; either of the two latter vowels being enunciated in so distinctly separate a manner as to leave a short hiatus between them which will be marked throughout this book by an apostrophe': *kukra'anā*, to put down pillows under the head; *ʔkra'anā*, to ask repeatedly; likewise the words *hē'enā*, to bind, *nē'enā*, to ask for; *khēv'nā*, to die, must be pronounced: *hē'ena*, *nē'ena*, *khē'enā*, not *hēnā*, *nēnā*, *khēnā*. So it is with the double *i*: *ci'inā*, to give; *bi'inā*, to boil. Likewise the double *o*: *co'ona*, to rise; *hō'ona*, to take away.

The apostrophe will be employed also in words in which an elision occurs, which takes place whenever the emphatic affix *am* or *im* is added to a pronoun, as *ēkā*, who and *am*, *ēk'am*, whosoever; *endr*, what and *im*, *endr'im*, whatsoever. Each of these words is to be pronounced as if it were not one but two words, *ēk'am*, *endr'im*.

The hiatus occurs also in the adverb *mal'ā*, not and *mak'lē*, if not then.

Verbs ending in a consonant evince in the imperative mood a distinct hiatus between the root and the imperative ending: *tisignā*, to open; *tisig'a!* open! *ondrnā*, to bring; *ondr'a!* bring! *mucnā*, to shut; *muc'a!* shut!

In causal verbs, the pronunciation of the double *aa* is the same as in simple verbs, as described above: *nanta'anā*, to cause to be made; *menta'anā*, to proclaim.

The hiatus is also perceivable in the ending of verbs in the future tense, passive voice and in verbs the stem of which ends in *r*: *tēbrnā*, to be extin-

guished, *tēbr'o'ō*; *tengrnā*, to confess, *tengro'ō*. However in these cases the second *o* is long. Also in the past tenses of the verb, first person feminine, a hiatus appears just before the ending which signifies the person: e.g., *urṇā* to be satiated; *uro'an*, I was satiated: *ba'anā*, to speak; *bāo'an*, I spoke.*

§ 9. With regard to double consonants, great care must be taken to pronounce each one of them distinctly, as otherwise the meaning will become quite different from what is intended. Thus *kull-kan*, I covered, not *kul-kan*, which would mean opened; *essnā*, to weave, not *esnā*, to break; *errnā*, to sweep, not *ērnā*, to see.

B.--Permutation.

§ 10. In the past tenses of the verb the double short vowels *aa*, *ee*, *oo* change into one long corresponding vowel, viz., *aa* becomes *ā*, *ee* becomes *ē*, *oo* becomes *ō*, e.g., *ba'anā*, to speak; *bā-kan*, I spoke; *hē'ena*, to bind; *hē-kan*, I bound; *cō'ona*, to rise; *cō-kan*, I rose.

There are, however, exceptions to this rule; for example, in *hō'onā*, to take away; the double *oo* does not change into a long, but into one short *o* in the past tense: *ockan*, I took away.

The double short *ii* coalesces into a short one, e.g., *ci'inā*, to give, *ci-kan*, I gave; short *u* and *i* combined become short *u* in the past tense of the verb, e.g., *uinā*, to plough, *usskan*, I ploughed.

Likewise, short *o* and long *ē* combined become short *o*: *pḍēnā*, to rain; *possā*, it rained.

§ 11. Single vowels change in the following manner: short *e* becomes short *i* in the past tense: *errnā*: *ir-kan*, I swept; long *ē* change into long *i*: *ērnā*: *ir-kan*, I saw; short *e* changes into *i*; also in the present and past tense of feminine and neuter verbs, *esnā*, to break, *nīn isāi* (feminine) thou breakest; *ād isī* (feminine and neuter) she, it breaks; *nīn iskī* (feminine), thou brokest; *nīm iskī* (neuter), you broke. In verbs the root of which ends in the double

* The hiatus in **Kurukh** words when written in **Dēvanāgarī** letters cannot be properly represented by the visarg, as it is not an aspirate, but simply a break, which in **Dēvanāgarī** may well be marked by using a capital letter for the initial vowel of the syllable which follows after the hiatus; e.g., एकाम, *ēk'am*; मुचाम *muc'ā*; वेदोषो *tengro'ō*.

ee, the latter change into double *ii*, the first being long, the second short : *īi*; however this rule applies only to feminine and neuter verbs of the present tense, second and third person, singular number: e.g., *bē'enā*, to be; *khe'enā*, to die; *he'enā*, to bind; *ne'enā*, to ask; *nin bi'idī*, thou art; *nin khi'idī*, thou diest; *nin ki'idī* thou bindest; *nin ni'idī*, thou askest; but *ād bi'ī*, she, it is; *ād khi'ī*, she, it dies, etc. When a verb begins with the vowel *e*, the noun of agency takes *i*; e.g., *esnā*, to break, *isū*, breaker; *ērñā*, to see; *irū* seer. These latter changes may be due however to the following *i* and *ū* respectively.

Long *ī* changes into short *i*: *piñna*, *pitkan*, I killed.

Both short and long *o* change into short *u*, and frequently the long *ō* changes into short *o*; e.g., *ottnā*, to touch, *uttkan*, I touched; *mōkhnā*, to eat, *mokkan*, I ate; *ōgnā*, to swim, *ugkan*, I swam.

Long *ō* changes also into long *ū*: *khōrnā*, to sprout, *khūrkan* I did sprout.

The long *ū* changes into short *u*: *kūrñā*, to be hot, *kuttkan*, I was hot.

Short and long *o* in combination with *y* change into short *o*: *khōdynā*. *khosskan*, I reaped; *khōynā*, *khojkan*, I measured.

Final long *ō*, *ū*, *ā* and *ī* always become short, when their position is altered by the addition of a consonant; e.g.: *akkū*, *akkun*, now; *merkhā*, heaven, *merkhan* (accusative case). In the noun of agency the long and short *ō* of the verb is always changed into long and short *u*: *hūs* from *hō'onā*, to take away; *unus* from *onnā*, to eat.

In poetry whenever the first word of a line begins with a vowel, this must be preceded by an *n* for the sake of euphony; e.g., if the sentence begins with the word *ayō*, mother, it will be pronounced *nayō*.

§ 12. The changes which consonants undergo in the conjugation of the verb in the past tenses are very numerous; for example, the aspirated *ch* elides the final *h*: *cēchnā*, *cēckan*, I pounded; *g* changes into *k*: *ollagnā*, *ollakkan*, I accosted; *j* is doubled: *ijnā*, *ijjkan*, I stood. Double *kk* or *kkh* becomes single: *pokkhnā*, *pukkan*, I blistered my hand; *kh* always changes into *k* after *a* and *o*: *mōkhnā*, *mokkan*, I ate; *s* is changed into double *tt*: *khosnā*, *khottkan*, I dug; *pesnā*, *pettkan*, I picked up.

Many verbs, as *ānnā*, to say, *ērñā*, to see, form the past tense first person by inserting *k* between the root of the verb and its termination, *ān-k-an* (*ānkan*) I said, *irkan*, I saw; but whenever the root of the verb ends

in a vowel or diphthong, *e* is put before the *k*, for the sake of euphony : *kirta'anā*, *kirtācchan*, I returned ; *hē'ena*, *hēcchan*, I bound ; *hō'ona*, *oocchan*, I took away. The semivowel *y* changes into *j* or double *ss*, e.g., *khōynā* : *khoykan*, I measured ; *khōynā* : *khōsskan*, I reaped ; also when two vowels stand together, the latter vowel changes into double *ss* : *pōcnā*, *possā*, it rained ; *uinā*, *usskan*, I ploughed. Further in all words which are borrowed from Hindi, in whatever consonant their root may terminate, *e* generally precedes the *k* : *sēwnā*, *sēwecchan*, I served ; *parhnā*, *parhcchan*, I read ; *likhnā*, *likhccchan*, I wrote.

C.—Accentuation.

§ 13. In words which have only two syllables the accent is always on the first : *puddā*, short ; *bācā*, word. In words of three syllables the verbs have generally the accent on the second syllable, *visignā* to open, *kirta'anā*, to return ; except in those which end in *ba'anā*, e.g., *guchāba'anā*, which take the accent on the third syllable. There are rare instances of verbs of three syllables having the accent on the first : *nisigna*, to dress a wound ; *nedegnā*, to fall off, are examples.

Adverbs, however, as a rule take the accent on the first syllable, even though they are of three or four syllables except when they are compounds, like *nelbenjā*, the day after to-morrow, *mundbhāre*, ahead, etc.; in these the accent is on the first syllable of the second word, that is the second syllable of the compound word. Most of the nouns with three syllables (*dumbari*, fig tree) or with four syllables (*dārhimissi*, beard) have the accent on the first syllable ; seldom on the second (*barandō*, whirlwind) ; and very rarely on the third (*durbhār*, removed).

CHAPTER III.

NOUNS.

A.—Number and Gender.

§ 14. There are only two numbers in Kurukh, singular and plural; strictly speaking, however, number as well as gender is, to the Kurukh, a distinction which he can only make with regard to nouns indicating rational beings. All irrational existences have to his grammatical conception neither gender nor number. It is true that he has forms to denote a plurality in neuter nouns; but in the conjugation of verbs influenced by such nouns, he treats them like nouns in the singular number. As to gender, I follow the division made by the Rev. E. Droese in his grammar of the *Mälto* language, viz., masculine, feminine and neuter. The number of the two former is very limited, since the Kurukh regards as masculine and feminine only such words as denote rational beings; all other nouns are to him devoid of gender, whether they are animate or inanimate. Thus with regard to gender it may be said of the Kurukh as has been said of his cousin, the *Pahāriā* or *Māl*: “he betrays a very unimaginative turn of mind.” To the Kurukh only men are masculine; women and goddesses (evil spirits) are feminine, the one good spirit even making no exception; all other nouns are neuter.

§ 15. Masculine nouns of the third person singular have two forms, the indefinite and the definite. The indefinite is the simplest form of the noun, thus *āl*, man. The definite form is made by adding *as* for the singular, thus *ālas*, the man. The nominative plural third person is formed by adding the syllable *ar* to the indefinite singular form, thus *ālar*, men and the men, there being no separate form for the definite plural. Definite nouns, however, always require a pronoun, demonstrative or otherwise, and only indefinite nouns are employed as they stand; e.g., *āl gahī Jīā*, the soul of man; *ālar gē khē'enā ra'rī*, men must die; *ort ālas baroas*, a (certain) man came; *nik'im (ālar) barcar*, some (certain)

men came; *ibrā ālarin hōā*, take these men away. The two terminations *as* and *ar* are in reality the singular and the plural of the pronoun of the third person, which are *ās*, he and *ār*, they, respectively. Examples: *Gollār urb manuar*, Landlords; are rich; *gollas kecas*, the Landlord died. *Urbar ōnālaguar*, the masters are having their meals; *urbas nekhabtas*, the master calls.

In the first person no distinction is made between definite or indefinite; thus *ēn urban*, *ēn gollan*, may mean, I am a master, a Landlord, and also I am the master and the Landlord. *Ēn ālan* and *ēm ālām* means: I am a man and we are men, respectively. In the second person we may say indiscriminately *nīn āl ra'adai* and *nīn ālay*, either denoting thou art a man; similarly *nīn urbay talday* and *nīn urbay*, meaning either thou art a master or master.

§ 16. Feminine nouns have only the indefinite form; their plural is formed by adding either the masculine plural ending *ar* or the collective postposition *gūḥiār* to the indefinite: *mukkā*, woman, *nūkkār*, women; *āī*, wife, *āīgūḥiār* wives. The latter is also used in connection with masculine nouns when the plural stands in a collective sense; thus the *Kurukh* says: *Ād ālargūḥiār gusan ra'ī*, she is with the men, and *ās āīgūḥiār ganē kādas*, he goes with the women. There is another plural form for both masculine and feminine nouns, viz., *baggar*, derived from *baggē*, many, to which the masculine and feminine plural ending *ar* is added. It is employed when a plurality of relatives is to be denoted, viz., *dādābaggar*, elder brothers. A third form of the plural we find in *kharrā*, sprout, which is, however, used exclusively in connection with the word children, whether these are male or female, viz., *khaddākharrā*, offspring. None of the above plural endings, viz., *ar*, *gūḥiār*, *baggar* and *kharrā* should ever be employed in connection with neuter nouns, which form their plural by adding *gūḥi* to the indefinite singular: *addō*, ox, *addōgūḥi*, oxen; *man*, tree, *mangūḥi*, trees. On the other hand, *gūḥi* must never be applied to substantives which are either masculine or feminine, except in the sense of a double plural in the feminine, e.g., *mukkargūḥi*; in connection with the masculine plural form, *gūḥi* is thus used similarly to the Hindi *lōg*, *ālargūḥi*, men. On the use of “*gūḥi*” in the sense of an adverb, see § 160.

§ 17. Singular and plural endings :—

	Masculine.	Feminine.	Neuter.
Sing.	as (def.),	—	—
Pl.	ar, <i>guthiar</i> ,	ar, <i>guthiar</i> , <i>guṭhi</i> ,	<i>guṭhi</i> .
	<i>baggar</i> , <i>kharrā</i> ,	<i>baggar</i> , <i>kharrā</i> .	

The meaning of *guṭhi* is “whole” from *gōṭā*, whole ; that of *baggar* is “the many” “from *baggē*, many. The same distinction of these three genders will appear further on in the pronouns and the conjugation of the verb. It must be noted, however, that though the Kurukh has for the masculine and the feminine one and the same plural, or, in other words, a common gender in the plural, he has no singular for the feminine but uses the neuter singular instead of it. Thus, strictly speaking, there are only two genders in Kurukh, viz., masculine and neuter, because each woman taken alone is treated grammatically as a thing or chattel ; but when he refers to them in the plural, the Kurukh uses the masculine form for them as well as for men. Yet for this latter reason, and because there are in the pronoun special feminine forms and in the verb distinctly feminine inflections, we deem it more appropriate to divide the Kurukh gender into masculine, feminine and neuter.

§ 18. The number of masculine and feminine nouns being so very small in Kurukh, the principal of them are given below :—

List of masculine with corresponding feminine nouns

<i>Ālas</i>	(def.), man ;	<i>ālī</i> , woman, wife.
<i>Mētas</i>	„ husband ;	<i>mukkā</i> and <i>khai</i> , woman, wife.
<i>Bābas</i>	„ father ;	<i>ayō</i> , mother.
<i>Kukos</i>	„ boy ;	<i>kuko'e</i> , girl.
<i>Kukōkhadd</i>	„ male child ;	<i>kuko'e khadd</i> , female child.
<i>Lēlēkhaddas</i> , or <i>lelles</i>	„ male baby ;	<i>lellē khadd</i> , female baby.
<i>Jaunkhaddas</i>	„ son-in-law ;	<i>khedḍō</i> , daughter-in-law.
<i>Dharmēs</i>	„ god ;	<i>dharmē</i> , goddess.
<i>Nādas</i>	„ devil ;	<i>nād</i> , demon, evil spirit, (fem.)

Dharmēs and *nādas* are not used as masculine words except by Christian *Orāos*. Non-Christians look upon God and the devil as being feminine only.

<i>Bēlas</i> , (def) king ;	<i>bīrī</i> , queen.
<i>Jōkhas</i> , ,, servant,	<i>pellō</i> servant (fem.)
<i>Bisāhas</i> , ,, wizard ;	<i>bisāhī</i> , witch.
<i>Dēōras</i> , ,, sorcerer ;	<i>dēōrā</i> , sorceress.
<i>Urbas</i> , ,, master ;	<i>urbnī</i> , lady, mistress ; also <i>māndrī</i> or <i>uṇdrī</i> .
<i>Naigas</i> , ,, priest ;	<i>naignī</i> , the wife of the priest.

REMARK. The ending *nī* in *urbnī* and *naignī*, is apparently borrowed from the Hindī Grammar, *e f.*, *gharnī*, landlady.

Special masculine and feminine nouns.

§ 19. When in speaking of irrational beings or neuter nouns, it is desirable to denote sex, the Kurukh prefixes to neuter nouns indicating quadrupeds and birds, the words *aṇdrā*, male and *lurhī*, female ; *e.g.*, *aṇdrā lakrā* male tiger, *burhī lakrā*, tigress ; so *aṇdrā kiss*, boar ; *aṇdrā osyā*, mouse, etc. For sheep and goats the Kurukh employs the word *bokrā* to denote the male : *bokrā mērhō*, ram and *bokrā ērā*, he goat. For buffalo *markhā*, *karā* and *bhaīs* are used respectively ; for dog *alā*, *kuttulā* and *kuttiālā*, bitch. In the case of birds *kokrō* is used for cock and *kaḷī* for hen ; thus *kokrō murkhur*, cock-pigeon and *kaḷī murkhur*, hen-pigeon ; *gayā khēr*, castrated cock. Almost all these prefixes are, however, apparently borrowed from the Hindī vocabulary, and the distinction therefore is not originally a Kurukh one.

B.—Case and Declension.

A. CASE.

§ 20. There are seven cases in Kurukh and only one declension. The genitive case is formed by adding the post position *gahi* to the nominative of the noun, definite or indefinite : *āl gahi*, of man, *ālas gahi*, of the man,

ālar gahi, of the men. Another form of the genitive or rather possessive case is *ntā*, with the exclusive sense of belonging to locally; for which reason *ntā* may be considered a locative; e.g., *paddā*, village, *paddantā*, of the village, or belonging to the village; *iyā*, here, *iyantā*, of this; *iyantā amm*, the water of this place; *paddantā ālar*, the people of the village.

In the dative the postposition *gē* is added: *āl gē* and *ālas gē*, to the man.

The sign of the accusative is *an* when the noun ends in a consonant; after a vowel it is *n*; in the definite form of the noun masculine singular and plural and in the feminine plural it is *in*; example: *ālan*, man, *ālasin*, the man, *ālarin*, the men; *mukkan*, the woman, *mukkarin*, the women. *Erpan*, the house, *erpāgūṭhīn*, the houses.

The sign of the ablative is *tī* and *ntī*; the latter form being used in nouns ending with a vowel for the sake of euphony; e.g., *ālas tī*, from the man, *ālintī*, from the woman. The sign of the ablative may be added to the accusative as well as to the nominative, as in *ālarintī*, *erpāgūṭhīntī*. This *n* in the ablative therefore is used most probably only by way of euphony. If this be so, then the real form of the possessive-locative *nta* spoken of above would be *tā*. As to the combination of the ablative with the locative, see § 85 on participles and the syntax § 156.

The instrumental case signs are *trī* and *trū*.

In the locative the postposition *nū* in, on, is added to the nominative: *ālas nū*, in the man, *merkhā nū*, in heaven. In some localities where Kurukh is spoken it is *nō*; also in *Māllō*.

§ 21. In the vocative *ō*, *ay* and *ayō* are suffixed to the nouns: e.g., *urb*, master; *urbay*, *urbayō*, O master! *urbarō*, O masters! *mukkarō*, O women! There is no vocative form for the plural of neuter nouns.

Besides the vocative suffix the interjection *ē* or *ana*, is prefixed: *ē urbarō*, or *ana urbayō*, O master! In the feminine nouns both suffix and prefix undergo a change: the final *a* of the former becoming *ai*, *ē mukkai*, O woman! (in the singular only) and the final *a* of the latter also changing into *ai*, *anai mukkai*. There is a further change of this prefix *ana* when women talk to women, viz., *ān khai*, O daughter! and *anē khaiṅgūṭhīarō*, O daughters!

§22.

B.—Examples of declension.

		Masculine.			
		<i>Singular.</i>			<i>Plural.</i>
<i>N.</i>	<i>āl, ālas,</i>	man, the man.	<i>ālar,</i>		men, the men.
<i>G.</i>	<i>āl, ālas gahi,</i>	of the man.	<i>ālar gahi,</i>		of the men.
<i>D.</i>	<i>āl, ālas gē,</i>	to the man.	<i>ālar gē,</i>		to the men.
<i>Acc.</i>	<i>āl, ālan, ālasin,</i>	the man.	<i>ālarin,</i>		the men.
<i>Abl.</i>	<i>āl tī, ālas tī,</i>	from the man.	<i>ālar tī, ālarintī,</i>		from the men.
<i>Inst.</i>	<i>āl trī, trū,</i>	through, by the man.	<i>ālar trī, trū,</i>		through, by the men.
<i>Voc.</i>	<i>ālayō, ē ālayō,</i>	O man!	<i>ē ālarō,</i>		O men!
<i>Loc.</i>	<i>āl, ālas nū,</i>	in the man.	<i>ālar nū,</i>		in the men.
		Feminine.			
		<i>Singular.</i>			<i>Plural.</i>
<i>N.</i>	<i>mukkā,</i>	woman.	<i>mukkar,</i>		women.
<i>G.</i>	<i>mukkā gahi,</i>	of the woman.	<i>mukkar gahi,</i>		of the women.
<i>D.</i>	<i>mukkā gē,</i>	to the woman.	<i>mukkar gē,</i>		to the women.
<i>Acc.</i>	<i>mukkan,</i>	the woman.	<i>mukkarin,</i>		the women.
<i>Abl.</i>	<i>mukkantī,</i>	from the woman.	<i>mukkartī, mukkarintī,</i>		from the women.
<i>Inst.</i>	<i>mukkā trī, trū,</i>	through, by the woman.	<i>mukkar trī, trū,</i>		through, by the women.
<i>Voc.</i>	<i>ē mukkaī,</i>	O woman.	<i>ē mukkarō,</i>		O women!
<i>Loc.</i>	<i>mukkā nū,</i>	in the woman.	<i>mukkar nū,</i>		in the women.
		Neuter.			
		<i>Singular.</i>			<i>Plural.</i>
<i>N.</i>	<i>allā,</i>	the dog.	<i>allā guṭhi,</i>		the dogs.
<i>G.</i>	<i>allā gahi,</i>	of the dog.	<i>allā guṭhi gahi,</i>		of the dogs.
<i>D.</i>	<i>allā gē,</i>	to the dog.	<i>allā guṭhi gē,</i>		to the dogs.
<i>Acc.</i>	<i>allan,</i>	the dog.	<i>allā guṭhin,</i>		the dogs.
<i>Abl.</i>	<i>allā tī, allantī,</i>	from the dog.	<i>allā guṭhi tī or ntī,</i>		from the dogs.
<i>Inst.</i>	<i>allā trī, trū,</i>	through, by the dog.	<i>allā guṭhi trī, trū,</i>		through, by the dogs.
<i>Voc.</i>	<i>ē allā,</i>	O dog!	<i>ē allā guṭhi,</i>		O dogs!
<i>Loc.</i>	<i>allā nū,</i>	in the dog.	<i>allā guṭhi nū,</i>		in the dogs.

§ 23.

List of nouns for declination.

<i>Jōkh</i> ,	servant,	def. <i>Jōkhas</i> ,	<i>Pl. jōkhar, jōkhar guṭhiar.</i>
<i>Pellō</i> ,	maiden,		„ <i>pellor.</i>
<i>Mankhā</i> ,	buffalo,		„ <i>mankhā (mankhā guṭhi).</i>
<i>Bēl</i> ,	king,	„ <i>bēlas</i> ,	„ <i>bēlar.</i>
<i>Man</i> ,	tree,		„ <i>man (man guṭhi).</i>
<i>Khai</i> ,	wife,		„ <i>khai guṭhiar.</i>
<i>Aḍḍō</i> ,	ox,		„ <i>aḍḍō (aḍḍō guṭhi).</i>
<i>Khadd</i> ,	child,	„ <i>khaddas</i> ,	„ <i>khaddar.</i>
<i>Gurkhi</i> ,	shin,		„ <i>gurkhi (gurkhi guṭhi).</i>
<i>Hullō</i> ,	beginning,		„ <i>hullō.</i>
<i>Imā</i> ,	white-ant,		„ <i>imā, (imā guṭhi).</i>
<i>Kibā</i> ,	frost,		„ <i>kibā (kibā guṭhi).</i>
<i>Kullā</i> ,	umbrella,		„ <i>kullā guṭhi.</i>
<i>Kholā</i> ,	tail,		„ <i>kholā guṭhi.</i>
<i>Lassī</i> ,	daylabourer,	def. <i>lassias</i> ,	„ <i>lassiyar.</i>
<i>Māl</i> ,	giant,	„ <i>mālas</i> ,	„ <i>mālar.</i>
<i>Mullī</i> ,	wages,		„ <i>mullī.</i>
<i>Khal</i> ,	field,		„ <i>khal guṭhi.</i>
<i>Nalakh</i> ,	labor,		„ <i>nalakh (nalakh guṭhi).</i>
<i>Osgā</i> ,	mouse,		„ <i>osgā guṭhi.</i>
<i>Pāhī</i> ,	guest,	„ <i>pāhis</i> ,	„ <i>pāhiyar.</i>
<i>Lāṇḍū</i> ,	saviour,	„ <i>lāṇḍus</i> ,	„ <i>lāṇḍur.</i>
<i>Paddā</i> ,	village,		„ <i>paddā guṭhi.</i>
<i>Timbū</i> ,	beggar,	„ <i>timbus</i> ,	„ <i>timbur.</i>
<i>Khedḍō</i> ,	daughter-in-law,		„ <i>khedḍō guṭhiar.</i>
<i>Tūsā</i> ,	a well,		„ <i>tūsā guṭhi.</i>
<i>Uḍḍū</i> ,	basket,		„ <i>uḍḍū guṭhi.</i>
<i>Unkhā</i> ,	drunkard,	„ <i>unkhus</i> ,	„ <i>unkhur.</i>
<i>Nannū</i> ,	a maker,	„ <i>nannus</i> ,	„ <i>nannur.</i>
<i>Āṭī</i> ,	woman,		„ <i>āṭīguṭhiar.</i>
<i>Cirkhī</i> ,	load,		„ <i>cirkhī guṭhi.</i>

§ 24.

Compound substantives.

<i>Ayōbabā,</i>	(mother, father) parents.
<i>Paobālar,</i>	(the old folks) the departed spirits.
<i><u>K</u>hadd <u>k</u>harrā</i>	(child and offspring) family.
<i>Aḍḍōmekkhō</i>	(oxen and domestic animals) cattle.
<i>Cāhbāli</i>	the homestead.
<i>Aḍḍi paddā,</i>	home, citizenship.
<i>Akkā baikā,</i>	(known and unknown) mistakes, faults.
<i>Arkhā cekhēl,</i>	herbs and vegetables.
<i>Arkkhōr'ē,</i>	country spirits.
<i>Biṭṭi bēgāri,</i>	predial services.
<i>Ullā mākhā,</i>	day and night.
<i>Ciccēp,</i>	(fire and rain) the deluge.
<i>Irkā ipkā,</i>	sweepings.
<i>Jōkh erpā,</i>	the clubhouse.
<i>Jōkhar pellor,</i>	the young people.
<i>Kukkcapō,</i>	noon, midday.
<i>Birputā,</i>	sunset.
<i><u>K</u>hal <u>u</u>khri,</i>	cultivation.
<i><u>K</u>hed cappō,</i>	forenoon, south.
<i>Merkhā khēkhēl,</i>	(heaven, earth) world.
<i>Olkhnā cikhnā,</i>	lamentation (and crying).
<i>Paccō pacgī,</i>	old people.
<i>Punji patṭi,</i>	wealth.
<i>Aḍḍō gōhlā,</i>	(ox and yoke) requisites for agriculture.
<i>Eret cārō,</i>	(bow and arrow) requisites for hunting.
<i>Maṇḍi amkhi,</i>	a good fare.
<i>Garā dōṛā,</i>	broken ground.
<i>Bēl khadd,</i>	prince, royal child.
<i>Bēl erpā,</i>	king's house.
<i>Jiyā kāyā,</i>	soul and body, the whole man.

CHAPTER IV.

ADJECTIVES.

A.—General remarks.

§ 25. The number of adjectives in Kurukh is not very large, many of them having several different meanings ; thus for example *kōrā* means good, healthy, well-behaved, etc. Most adjectives in Kurukh are simply nouns of quality added to substantives just as they are, without regard to gender, number or case. Thus *mechā*, high, also means height ; *mechā partā*, a high mountain ; *partā gahi mechā nū*, on the top of the mountain ; *kḥēsō*, red, means blood and also the red colour ; *conhā* is love, attachment, but also beloved and attached ; *kḥarkḥā*, bitter and bitterness ; *pannā*, iron, *panna tarri*, an iron sword ; *cācā*, stone, *cācā kḥal*, a stony field.

B.—On the formation of adjectives.

§ 26. Adjectives in Kurukh are therefore formed by simply prefixing one noun to another. Such combinations of course might be looked upon as compound nouns, because *cācā kḥal* could be translated stone-field ; *kank erpā* wooden house and wood-house.

Verbal adjectives are formed (a), by putting the infinitive form of the verb before the noun which is to be qualified ; e.g., *kūrṇā*, burning : *kūrṇā amm*, hot or burning water ; *munjrnā*, to end or to perish : *munjrnā ujnā*, perishing or perishable life ; *onnā*, to eat, *eiting* : *onnā ālō*, eatable things ; (b), by prefixing the form of the past participle to the qualified noun : *ankā kathā* a spoken word ; *kechā alar*, dead people ; *nanjka nalakh* work done ; *kḥoirkā ari*, broken vessel ; *tēbrkā cā*, extinguished fire ; (c), by adding the noun of agency : *irū ālās*, the man who sees ; the boy who knows *akḥu kukkoḥ*, the meaning is : a clever boy ; *pārū pellō*, the girl who sings.

By adding the adverb *lekhā*, like (an Aryan loan word) to a noun and putting these before the noun to be qualified we obtain another kind of

adjective, which is used most extensively in the Kurukh language, thereby replenishing their poor stock of adjectives. Examples : An *Urāo* distinguishes only between three different colours, viz., red, white and black : *kḥēsō*, *pandrū* and *mokḥārō*. If he is pressed for a specialisation of other colours, he has recourse to the adverb *lekhā* and combines it with one of these words ; thus he will call yellow, *kḥēsō lekhā*, reddish ; dark green, *mokḥārō lekhā*, blackish ; and ash grey, *pandrū lekhā*, whitish.

Another mode of forming adjectives is by prefixing or suffixing the negative adverb *mal*, *malā* and *malkā*, thus a barren woman is rendered by *khadd malkā āi*, lit., child not having woman ; *munjāmalka*, endless ; *malmunjrnā*, unperishable ; *dhībāmalkā*, to be without money, poor ; *lārmalkā*, unwise, stupid ; *mal saungiyā*, to be without strength, weak. A corresponding positive is made up by adding the noun of agency to another qualifying noun ; e.g., *lār uiyu ālas*, a clever man, lit., a wisdom having man ; *ṭākā uiyu ālas*, a rich man, lit., a rupee holding man ; *sawang uiyu*, mighty, lit., one who holds authority. By adding the sign of the possessive case *ntā* to a noun for the purpose of qualification, another kind of adjectives is formed, e.g., *erpanṭā nēgār* homely custom, lit. custom belonging to the house ; *merkḥantā bābas*, the heavenly father, i.e., who is in heaven ; *ullantā nalakh*, daily work ; *pūrbantā ālar*, oriental men, men belonging to the east ; *kḥēkḥēlantā āō*, earthly things.

C.—Comparison.

§ 27. The mode of comparison in Kurukh is very simple ; the noun or pronoun to be compared is put in the nominative, and the noun or pronoun with which it is compared is put in the ablative, in the same way as in *Hindī* : *Urbas jōkḥas tī kōhā taldas*, the master is greater than the servant. *Nin engantī sannī taldai*, thou art smaller than I.

The superlative is formed in the same way, only the comparison is made by the word "all," *ormar* (masc. and fem.) and *urmi* (neuter), instead of or along with the noun or pronoun to be compared : *Ās ormartī kōhā taiyas*, he is the greatest of all ; *ād orma mukkarṭī kōhā ra'ī*, she is greater than all the women. *I man urmi mangūḥimī sannī talī*, this tree is the smallest of all.

There are two other and perhaps more original ways of comparison in Kurukh: the first is by putting the substantive with which the subject is to be compared into the locative case: *e.g.*, among his brethren even he was great: *taṅghai dadarnū āsim kōhā ra'acas*; and, secondly, by contrasting the nominative to be compared; *e.g.*, not this, but that one is great: *āsim malā hūsim kōhā taldas*.

D.—List of the most common adjectives.

§ 28. *Dau*, good; *maldau*, bad, lit. not good; *daulekhā*, fairly good. *Kōrē*, healthy; *malkōrē*, ill, lit. not well; *puddā*, short; *dīghā*, long; *mechā*, high; *punnā*, new; *paccā*, old; *bōlō*, soft; *carrā*, bare, bald; *ḍonḍō*, foolish; *laṅḍiā*, lazy; *gechā*, far; *cākhā*, near; *hissī*, fair; *konkō bokkō*, crooked; *urb*, rich; *kīrā*, poor, hungry; *kocrō*, narrow; *kōkā*, dumb, idiotic; *kollam*, penitent; *khasrā*, dirty, leprous; *kharkhā*, bitter; *tinī*, sweet; *khissī*, bright; *khonkhā*, deep; *lepā*, thin; *ludū*, gentle; *maṛkhā*, soiled; *munō*, excellent; *nagad*, nice, pretty; *nīdī*, empty; *othā*, heavy; *nebbā*, light; *pairī*, early; *panjkā*, ripe; *panḍkō*, unripe; *panḡē*, clear; *peccā*, diligent; *pokkō*, swollen, puffed up; *porcō*, half boiled; *rijhā*, fat; *sannī*, small; *kōhā*, great; *sirsitā*, slender; *sithiyā*, easy; *thaukā*, right; *tinā*, right hand; *ḍbbā*, left; *tiṅṭ*, firm; *thōthā*, naked; *ujḡō*, straight.

CHAPTER V.

PRONOUNS.

1. Personal Pronoun,

A.—Case signs.

§ 29. Strictly speaking, the personal pronoun of the Kurukh language has only two persons, first and second, the personal pronoun third person being really the demonstrative pronoun, thus *ās kēras*, *ār kērar*, means not exactly, he went, they went, but rather, that one, those ones went.

The declension of the pronoun is similar to that of the noun, with the following deviations in the first and second person.

1. The nominative singular is not the stem of the pronoun, the stem being *eng* or *ing* in the first person, *ning* in the second person, and *nang* in the collective plural.

2. Consequently, it will be observed that the signs of the oblique cases are added to the stem and not to the nominative form.

3. The suffix of the genitive is not *gahi* as in the noun, but *hai*, the latter being affixed to the stem *eng-enghai*, my or mine; stem *ning* and *hai-ninghai*, thy or thine; stem *tang* and *hai-tanghai*, singular, *tanghai* his. The suffix of the dative case is *ā* and *āgē* instead of *gē* in the dative case of the noun: *engā* and *engāgē*, to me. The accusative sign *an* is the same as in nouns with this deviation that it is never changed, *engan*, me. The ablative case has *tī* or *antī*: *engtī* or *engantī*, from me. The instrumental case has the corresponding *trī* or *trū*, *eng trī*, by or through me. The locative also adds its case sign to the stem: *engnū*, in me.

§ 30. The plural case signs of the first and second persons are the same as those of the singular, while the plural signs of the third person exactly correspond with the plural case signs of the noun, but all of them are added to the nominative and not to the stem, except one of the two collective plural forms, *viz.*, *nanghāi*, our, and *nangāgē*, to us, which add their case signs to the stem.

The Kurukh language has a double plural in the first person, viz., *ēm* and *nām*. The former is used when the party addressed is excluded, and the latter when the party addressed is included; if this peculiarity is not strictly observed, a different sense will be conveyed from what is intended, e.g., if one of a dinner party were to call out to the servant: *maṇḍī ondr'ā nām ṁṁḍt*, bring the dinner, we will eat! this would include the servant and convey to him an invitation; the sentence therefore should be *maṇḍī ondr'ā, ēm ṁṁḍm*.

The plural forms for the third person of neutral pronouns are *ibrā* and *abrā*, not *ār*, as for masculine and feminine pronouns.

§31. B.—Declension of the Personal Pronoun.

FIRST PERSON.

	<i>Singular.</i>		<i>First Plural.</i>		<i>Collective Plural.</i>	
<i>N.</i>	<i>ēn</i> ,	I.	<i>ēm</i> ,	we.	<i>nām</i> ,	we all.
<i>G.</i>	<i>enghai</i>	my, of me.	<i>emhai</i> ,	of us.	<i>namhai, nanghai</i> ,	of us all
<i>D.</i>	<i>engā, engāgē</i> ,	to me.	<i>emā, emā gē</i> ,	to us.	<i>naṅgā, naṅgāgē, namāgē</i> ,	to us all
<i>Acc.</i>	<i>engan</i> ,	me.	<i>eman</i> ,	us.	<i>naman</i> ,	us all.
<i>Abl.</i>	<i>eng tī, engantī</i> ,	from me.	<i>em tī, eman tī</i> ,	from	<i>namtī namantī, nangtī</i> ,	from, by
				us.	<i>nangantī</i> .	us all.
<i>Instr.</i>	<i>engtī, trā</i> ,	through,	<i>em trī, trā</i>	through,	<i>nām trī, trū</i>	through
		by me.		by us.		us all.
<i>Loc.</i>	<i>eng nū</i> ,	in me.	<i>em nū</i> ,	in us.	<i>nam nū, naṅ nū</i> ,	in us all.

SECOND PERSON.

	<i>Singular.</i>		<i>Plural.</i>	
<i>N.</i>	<i>nin</i> ,	thou.	<i>nīm</i> ,	you.
<i>G.</i>	<i>ninghai</i> ,	thy, of thee.	<i>nimhai</i> ,	your, of you.
<i>D.</i>	<i>ningā, ningāgē</i> ,	to thee, thee.	<i>nimā, nimāgē</i> ,	to you, you.
<i>Acc.</i>	<i>ningan</i> ,	thee.	<i>niman</i> ,	you.
<i>Abl.</i>	<i>ningtī, ningantī</i> ,	from thee.	<i>nimtī, nimanī</i> ,	from you.
<i>Instr.</i>	<i>ning trī, trū</i>	through, by thee.	<i>nim trī trū</i> ,	through, by you.
<i>Loc.</i>	<i>ning nū</i> ,	in thee.	<i>nim nū</i> ,	in you.

THIRD PERSON.

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>N.</i>	<i>ās</i> , he (that one).	āḍ, she, it (that one).	
<i>G.</i>	<i>ās gahi</i> , his, of him.	āḍigahi, her, of her, its, of it.	
<i>D.</i>	<i>ās gē</i> , him, to him.	āḍigē, to her, to it.	
<i>Acc.</i>	<i>āsin</i> , him.	āḍin, her, it.	
<i>Abl.</i>	<i>āsti</i> , <i>āsintī</i> , from him.	āḍitī, <i>āḍintī</i> , from her, from it.	
<i>Instr.</i>	<i>āstri</i> , <i>trū</i> , through, by him.	āḍi <i>trī</i> , <i>trū</i> , through, by it.	
<i>Loc.</i>	<i>ās nū</i> , in him.	āḍi <i>nū</i> , <i>ā nū</i> , in her, in it.	

REMARK.—For the sake of euphony the vowel *i* is put between the stem and the postposition in the oblique cases of the singular in the feminine and neuter.

Plural.

	<i>Masculine and Feminine.</i>	<i>Neuter.</i>
<i>N.</i>	<i>ār</i> , they, those.	<i>abrā</i> , they, those.
<i>G.</i>	<i>ārgahi</i> , their, of them.	<i>abrāgahi</i> , of those.
<i>D.</i>	<i>ārgē</i> , them, to them.	<i>abrāgē</i> , to those.
<i>Acc.</i>	<i>ārin</i> , them.	<i>abran</i> , those.
<i>Abl.</i>	<i>ārit</i> , <i>ārintī</i> from them.	<i>abrantī</i> , from those.
<i>Instr.</i>	<i>ār trī</i> , <i>trū</i> , through, by them.	<i>abran trī</i> , <i>trū</i> , through, by those
<i>Loc.</i>	<i>ār nū</i> , in them.	<i>abrā nū</i> , in those.

2. Demonstrative Pronoun.

§ 32. As has been already stated, the third person of the personal pronoun, masculine and feminine, is in reality the remote demonstrative pronoun. The proximate form for the masculine singular is *is* (definite), and for the feminine and neuter *īḍ*, the plural of the former being *ir*, which is also used for the feminine, while the plural of the neuter is *ibrā*; the remote demonstrative being *ās*, *āḍ*, *ār* and *abrā*, of which the

declension has been given above. The declension of the proximate is given below :—

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>N.</i>	is, this (man).	īd, this,	(woman) (neuter being)
<i>G.</i>	is gahi, of this.	īdigahi, of this	„ „
<i>D.</i>	is gē, to this.	īdigē, to this	„ „
<i>Acc.</i>	isin, this.	īdin, this	„ „
<i>Abl.</i>	isī, isintī, from this.	īdtī, īdintī, from this	„ „
<i>Instr.</i>	is trī, trū, by, through this.	īdtrī, trū, through,	
		by this	„ „
<i>Loc.</i>	is nū, in this.	īdnū, inū, in this	„ „

Plural.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>N.</i>	ir, these	(men), (women).	ibrā, these (neuter beings)
<i>G.</i>	irgahi, of these	„ „	ibrāgahi, of these „
<i>D.</i>	irgē, to these	„ „	ibrāgē, to these „
<i>Acc.</i>	irin, these	„ „	ibrān, these „
<i>Abl.</i>	irī, irintī, from these	„ „	ibrāntī, from these „
<i>Instr.</i>	ir trī, trū.		ibrān trī, trū
	through, by		through, by
	these „ „		these „
<i>Loc.</i>	ir nū, in these „ „		ibrā nū, in these „

§33. When the demonstrative pronoun precedes a singular noun, its indefinite singular forms are used for all the three genders, viz., in lieu of the near definite, is and īd, ī is used; instead of the remote definite as and ad, the indefinite ā is employed; e.g., ā ālasin ērā, see that man; ī mukkan ērā, see this woman; ā aḍḍon ērā, see that ox.

On the other hand, when the demonstrative pronoun precedes a plural noun, its neuter plural form is used, viz., *ibrā*, for near and *abrā*, for remote demonstratives: *ibrā ālarin hōā*, take these men away; *abrā mukkarin hōā*, take those women away; *ibrā aḍḍōguthin hōā*, take these oxen away. *Ibrā* and *abrā* are made up of the demonstrative *ī* and *ā* and *brā*, meaning those ones; compare the Kanarese *avaṛu* and *avaṛa*, those ones.

There is another form for the remote demonstrative pronoun, which is used when remoteness is to be emphasized, viz., *hūs* for *ās*, that man there, *hūd*, for *ād* that woman (or irrational being) there; *hūr* for *ār*, those men (or women) there; and *hubrā* for *abrā*, those (things, etc.) there. Before singular nouns the indefinite form *ū* is used in all the three genders: *ū ālas tī*, from that man there; *ū mukkantī*, from that woman there; *ū manantī*, from that tree there. *Ū* is probably borrowed from the *Gaūwāri* or low Hindī. *Hūd*, *hūs*, *hūr*, *hubrā* is also an emphatic demonstrative, generally accompanied by a nodding of the head or a sign made by the hand.

Preceding plural nouns, the indefinite of this remote demonstrative pronoun takes *hubrā* for each gender, e.g., *hubrā ālarin mēkhā*, call those men there; *hubrā mukkarin mēkhā*, call those women there; *hubrā khērguthin ondr'ā*, bring those fowls there.

§34. Declension of the remote demonstrative pronoun.

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
<i>N.</i>	<i>hūs</i> , that man.	<i>hūd</i> , that	(woman, thing)
<i>G.</i>	<i>hūs gahi</i> , of that man.	<i>hūd gahi</i> , of that	
<i>D.</i>	<i>hūs gē</i> , to that man.	<i>hūd gē</i> , to that	„
<i>Acc.</i>	<i>hūsin</i> , that man.	<i>hūd in</i> , that	„
<i>Abī.</i>	<i>hūstī</i> , <i>hūsin tī</i> , from that man.	<i>hūd tī</i> , <i>hūdinti</i> , from that	„
<i>Instr.</i>	<i>hūs trī</i> , <i>trū</i> , by „ „	<i>hūd trī</i> , <i>trū</i> , through, by that	„
<i>Loc.</i>	<i>hūs nū</i> , in that man.	<i>hūd nū</i> , in that	„

		Plural.		
Masculine.		Feminine.		Neuter.
<i>N.</i>	<i>hūr</i> , those men	(women).		<i>hubrā</i> , those things.
<i>G.</i>	<i>hūrgahi</i> , of those men	„		<i>hubrāgahi</i> , of those things.
<i>D.</i>	<i>hūr gē</i> , to those men	„		<i>hubrāgē</i> , to those things.
<i>Acc.</i>	<i>hūrin</i> , those men	„		<i>hubran</i> , those things.
<i>Abl.</i>	<i>hūrṭī</i> , <i>hūrintī</i> , from those men	„		<i>hubrantī</i> , from those things.
<i>Intr.</i>	<i>hūrtrī</i> , <i>trū</i> , by those men	„		<i>hubran trī</i> , <i>trū</i> , by those things.
<i>Loc.</i>	<i>hūr nū</i> , in those men	„		<i>hubrā nū</i> , in those things.

3. Possessive Pronouns.

§35. The genitives of the personal and demonstrative pronouns stand for possessives and of course are used also as adjectives—

First person.	Second person.	Third person.
Sing. <i>enghai</i> , my.	<i>nirghai</i> , thy.	<i>āsgahi</i> , his; <i>ādigahi</i> , her, its.
Pl. <i>emhai</i> , our.	<i>nimhai</i> , your.	<i>ārgahi</i> , their (remote).
		<i>abrāgahi</i> , their („).
		<i>irgahi</i> , their (near).
„ { <i>namhai</i> } our.		<i>ibrāgahi</i> , their („), (neuter).
„ { <i>nanghai</i> }		

In connection with nouns *ibrā* and *abrā* are used when a collective sense is to be implied, e.g., *ibrā ālar gahi erpā*, the house of all these men; *abrā mukkar gahi kieri*, the garments of all those women.

§ 36. Possessive pronouns may be used as nouns. Accordingly the genitive of the personal and demonstrative pronouns has a declension.

First person.

		Singular.	
<i>N.</i>	<i>enghai</i> ,	my own (people or property).	
<i>G.</i>	<i>enghai gahi</i> ,	of my own	ditto.
<i>D.</i>	<i>enghai gē</i> ,	to my own	ditto.
<i>Acc.</i>	<i>enghain</i> ,	my own	ditto.
<i>Abl.</i>	<i>enghaintī</i> ,	from my own	ditto.
<i>Instr.</i>	<i>enghain trī</i> , <i>trū</i> ,	by my own	ditto.
<i>Loc.</i>	<i>enghai nū</i> ,	in my own	ditto.

First plural.

<i>emhai,</i>	our own	(people or property).
<i>emhai gahi,</i>	of our own	ditto.
<i>emhai gē,</i>	to our own	ditto.
<i>emhain,</i>	our own	ditto.
<i>emhainti,</i>	from our own	ditto.
<i>emhain trī, trū,</i>	by our own	ditto.
<i>emhai nū,</i>	in our own	ditto.

Collective plural.

<i>namhai, narḡhai,</i>	our own	(people or property).
<i>namhai gahi, narḡhai gahi,</i>	of our own	ditto.
<i>namhai gē, narḡhai gē,</i>	to our own	ditto.
<i>namhain, narḡhain,</i>	our own	ditto.
<i>namhainti, narḡhainti,</i>	from our own	ditto.
<i>namhain trī, trū</i>	by our own	ditto.
<i>namhai nū, narḡhai nū</i>	in our own	ditto.

§ 37.

Second person.

Singular.

<i>N.</i>	<i>ninghai,</i>	thy own	(people or property).
<i>G.</i>	<i>ninghai gahi,</i>	of thy own	ditto.
<i>D.</i>	<i>ninghai gē,</i>	to thy own	ditto.
<i>A.</i>	<i>ninghain,</i>	thy own	ditto.
<i>A. & I.</i>	<i>ninghainti, trū,</i>	from, by thy own	ditto.
<i>L.</i>	<i>ninghai nū,</i>	in thy own	ditto.

Plural.

<i>nimhai,</i>	your own	(people or property).
<i>nimhai gahi,</i>	of your own	ditto.
<i>nimhai gē,</i>	to your own	ditto.
<i>nimhain,</i>	your own	ditto.
<i>nimhainti, trū,</i>	from, by your own	ditto.
<i>nimhai nū,</i>	in your own	ditto.

§ 38.

Third person.

For the third person the reflexive pronoun (which see later on) is used except in the accusative, ablative and locative case of either gender.

Examples—

En ninghainti hōon, I will take from thy own.

Ās gahin menā, hear him, i.e., his words; *irgahin hōā*, take away their belongings; *ār gahin hebr'ā*, throw away the belongings of those.

The genitive of the plural form *guthiar* and *guthi* of course may also be substantized and declined, viz., *ārguthiar gahin hōā*, take away the belongings of all those; *īd abṛāguthi gahin mokha*, this (neuter) has eaten the thing which belongs to those, (neuter).

Before words denoting relatives the possessive pronoun is not prefixed in full, but only the stem, which is compounded with the noun into one word; e.g., *embas*, our father; *nimbās*, your father, etc. For a full list of these words see the Syntax § 145.

4. Reflexive pronoun.

§ 39. The reflexive pronouns are *tān*, self, one's own; and its plural *tām*. They are used quite similarly to the Hindi *āp*, *apnā* self, one's self, one's own, and stand with their different case forms as substitutes for the possessive pronoun third person, whenever it is connected with or represents such pronoun standing in the nominative case.

Declension.

<i>Singular.</i>	<i>Plural.</i>
<i>N.</i> <i>tān</i> , himself, herself, itself, one's own.	<i>tām</i> , themselves, own.
<i>G.</i> <i>tanghai</i> , of himself, of herself, of itself, own.	<i>tamhai</i> , of themselves, own.
<i>D.</i> <i>tangāgē tangā</i> , to himself, to herself, of itself, of own.	<i>tamāgē tamā</i> , to themselves, own.
<i>Acc.</i> <i>tangan</i> , himself, herself, itself, own.	<i>taman</i> , themselves, own.
<i>A. & I.</i> <i>tanganti, trū</i> , from, by himself, herself, itself, own.	<i>tānti, trū</i> , from, by themselves, own.
<i>L.</i> <i>tang nū</i> , in himself, herself, itself own.	<i>tām nū</i> , in themselves, own.

Examples—

Gen. *ās tanghai erpā kēras*, he went to his (own) house.

Dat. *ār tangāgē bidyar*, they searched for themselves.

Acc. *ād tangan laucaā*, she beat herself.

Abl. *ābrā tāmtī keccā*, they (neuter) died of themselves.

Loc. *ār tām tām nū bācar*, they said among themselves.

§ 40. For the sake of emphasis *im* is added to the reflexive pronoun *tān*, thus, *ās tānim kēras*, he went himself, he himself went. Remark: On the use of *tān* without the personal pronoun see § 148.

As to the reflexives of the first and second person it must be observed that the different cases of the personal pronouns are used as substitutes, viz.:—

ēn enghai erpā kīrkan, I went to my (own) house.

ēm emāgē bidkam, we searched for ourselves.

nām naman ērōt, we will see ourselves.

nīn nīngtī ēkā, walk from, *i.e.*, of thyself.

nīm nīm nū beddā, seek among yourselves.

nīm nīmhai erpa kalā, go to your (own) home.

For the first and second persons the personal pronouns serve as reflexives: *ēn engan laudan*, I beat myself; *nīn nīngan laudai*, thou beatest thyself; *ēm eman laudan*, we beat ourselves; *nīm nīman laudar*, you beat yourselves; *nām naman laudat*, we (collectively) beat ourselves.

The repetition of the personal pronouns has also the force of a reflexive *ēm ēm nū*, means, among ourselves; *nīm nīm nū*, among yourselves; *ār tām tām nū kacnākrālagyar*, they were talking among themselves.

5. Interrogative pronouns.

§ 41. There are five interrogative pronouns in Kurukh, viz.:—

Nē and *ēkā*, both meaning “who?” and “which?” and *endr*, *endrā* and *ēkdā* meaning “what?” and “which?”

Nē is always used indefinitely except when repeated: *nē nē* means whosoever. *Nē* as an interrogative stands only for masculine and feminine nouns; it is treated, however, as being neuter,

Singular and Plural.

<i>N.</i>	<i>endr,</i>	what.
<i>G.</i>	<i>endr gahi,</i>	of what.
<i>D.</i>	<i>endr gē,</i>	to what.
<i>A</i>	<i>endran,</i>	what.
<i>A. & I.</i>	<i>endrti, trū, endranti,</i>	from, by what.
<i>Loc.</i>	<i>endr nū,</i>	in what.

Endr is indefinitely used in an abstract sense. *Endr ra'i,* what's the matter? *Endr āti bareā,* what (kind of) woman came? It stands for all genders, viz., *Ās endr ālas talyas,* what (kind of) man is he? *Endr binkō ethrā,* what (kind of) star appeared?

Endr is also used as an exclamation of surprise: *endr ās argā barcas,* what, has he not come yet?

Endr in combination with *kā,* or, is even used as a disjunctive: *endr mukkar ra'andar kā mētar talyar ārin ormārin ēd'ā,* whether they be women or men, call them all! *Endr urbar kā kīrar ormar khēor,* whether rich or poor, all will die. The *kā* (or) may also be dispensed with and *endr* repeated in order to convey the same disjunctive sense, viz., *endr mētar endr mukkar ormārin kōrā ciā,* whether men or women, let them all come in

Like *ēkā* so *endr* is used also as an adverb or adverbial phrase, e.g., *īd endr lek'h'am ra'i,* what is this like? *Nīn endrgē barekai?* Why (for what) didst thou come?

§ 44. *Endrā,* what, is used only definitely: *endrā ra'i,* what is it? *Endrā bāon,* what shall I say?

<i>N.</i>	<i>endrā,</i>	what.
<i>G.</i>	<i>endrā gahi,</i>	of what.
<i>D.</i>	<i>endrā gē,</i>	to what.
<i>A.</i>	<i>endran,</i>	what.
<i>A. & I.</i>	<i>endrāti, trū,</i>	from, by what.
<i>L.</i>	<i>endrā nu,</i>	in what.

The difference between *endr* and *endrā* will be seen from the following instances, viz., in connection with the nominative, genitive, dative, ablative and locative cases.

1. *Ās endr manos*, what will become of him? But *ās endrā manos*, what will he be like? The former referring to condition, the latter to quality.

2. *Īd endr gahi ra'i*? What is the cause of this? But *īd endrā gahi ra'i*, of what kind is this?

3. *Ād endrtī kamrkī ra'i* by what has this been made? Referring to the action by which the thing has been made; but *īd endrā tī kamrkī ra'i*, refers to the article out of which a certain thing has been made.

4. *Endr gē kāon*, meaning why should I go? But *endrā gē kāon*, means what for should I go? *Endr* is used both for cause and purpose *endrā* implies only purpose.

5. *Endr nū khakhon*, in what shall I find? refers to the action or cause, by which a certain object is to be found, but *endrā nū khakhon?* refers to the place or condition in which that thing may be found.

§ 45. There is a special form of the dative case for the indefinite interrogative, *endr* and *endrā*, viz., *endrnā*, why, wherefore or what for : *endrnā kāon*, why, wherefore or what for should I go? It is used when prohibition, censure or hindrance is implied, e.g., *nīn endrnā kāo'e*, why should you go? i.e., you ought not to go; *ēn endrnā mal mōkhon*, why should I not eat? i.e., there is no hindrance. *Nīm endrnā kirkar*, why did you go? i.e., you ought not to have gone.

§ 46. *Ēkdā*, which one, is a definite interrogative pronoun, used for neuter substantives only.

The declension endings are the same as in the noun, viz. :—

Singular and Plural.

<i>N.</i>	<i>ēkdā</i> ,	what, which.
<i>G.</i>	<i>ēkdā gahi</i> ,	of what.
<i>D.</i>	<i>ēkdā gē</i> ,	to what.
<i>Acc.</i>	<i>ēkdan</i> ,	what, which.
<i>A. & I.</i>	<i>ēkdantī trā</i> ,	from by what.
<i>Loc.</i>	<i>ēkdā nā</i> ,	in what.

§ 47. *Ēkdā* is employed for *endr* and *endrā* whenever a certain irrational object is distinctly understood.

Its use will be seen from the following sentences : *ēkdā barcā*, which one came? (A number of the same kind being understood); *īd ēkdā gahi tali*, of which is this? (Other things of the same kind being understood); *ēkdāgē cion*, to which one shall I give? *i. e.*, to which one among other animals; *ēkdan cājkar*, which one did you select? *i. e.*, which out of certain things; *ēkdantī tārakai*, with which one (*e. g.*, axe) did you cut? *Ēkdā nū ra'acā*, in which one (vessels for example being understood), was it?

§ 48. There are some other indefinite interrogative pronouns, *viz.*, *ēbaggī* (*ēbaggē*, *ēbaggū*); how many, how much? *ēō* and *ēōdā*, how many how much especially? and *ēkāsṣē*, *ēkannē*, how? Out of these *ēō* is especially used in connection with nouns denoting time: *ēō cān*, how many years? *ēō bēṛā rā'ī*, what o'clock is it? The difference between *ēbaggī* and its other forms and *ēōdā* seems to be that the former denotes quantity in general and the latter in particular: *e. g.*, if it is asked, *ēbaggē ālar barcar*, how many men came? the attention is drawn to the general number; but by saying *ēōdā ālar barcar*? we have in mind the individuals of which that number is made up; again: *ēbaggī kank*, how much fuel? *ēbaggī tīkhiḷ*, how much rice? refers to the general quantity, but *ēōdā kank* and *ēōdā tīkhiḷ* refers to the units (measures, etc.) of which that quantity is made up. In exclamations of surprise both *ēō* and *baggī* are combined *ēō baggī*, how much! like the Hindī: *kītnā bahut!*

Ēbaggī and *ēōdā* may be turned into plural nouns by adding the case signs of the plural to them, *e. g.*, *nīm ēbaggir* or *ēōdar ra'adar*, how many, *i. e.*, how many persons are you? *Ēōdā gūthi barcā*, how many (oxen) have come?

§ 49. *Ēbaggī* and *ēōdā* are declined in the same manner as all other pronouns, *viz.*, *ēbaggī gahi*, of how many, much? *ēōgē*, to how many much? *ēbaggin* (acc.) how many, much? *ēōdāntī* from how many, much? *ēbaggī nū*, in how many, much? *e. g.*, *ēbaggī gahi bārē nū āndai*, of how many do you speak? *ēōdāgē cīkai*, to how many did you give? *ēbaggin ondrakai*, how much did you bring? *ēōdāntī biddakai*, from how many did you ask? *ēbaggī nū khakho'e* in how much will you find? *Ēkāsṣē* and *ēkannē* have the meaning of "how", the former implying condition, the latter denoting manner. Examples: *nīn ēkāsṣē ra'adai*, *nīn ēkannē ra'adai*

both meaning "how do you do?" but the former refers to the condition, the latter to the manner of living or doing; *ēkāsē kō'e*, *ēkannē kō'e*, how will you go? the former denotes the condition of, the latter the manner of going.

In the locative case *ēkāsē* and *ēkannē* stand as nouns; *ēn ēkāsē nū ujjon* or *ēkannē nū ujjon*, how shall I live? the former again referring to the condition and the latter to the manner of living.

6. Indefinite Pronouns.

§ 50. The indefinite pronouns in Kurukh are formed from the interrogative *nē*, *ēkā* and *endr*, viz., *nīk'im*, *nīd'im*, *ēk'am* and *endr'am*, *indr'im*.

These stand for both numbers, singular and plural: *ēk'am* is used before nouns and has different meanings: any one, *ēk'am ortāsīn mēkhā*, call any one or *ēk'am ortāsīn* (mas.) and *ēk'am ortīn* (fem.) *mēkhā*; a certain: *ēk'am torang nū onā kohā lakrā ra'acā*, there was a big tiger in a forest; one: *ēk'am allā nū ennē manjā*, it happened one day; some: *ēk'am khīrī tengā*, tell some story. *Indr'im* is also used before nouns only and has the meaning of "any one" (thing); *indr'im manan tārā*, cut any tree; *endr'im*, something: *endr'im c'ā*, give something.

Nīk'im and *nīd'im* are always used as substitutes for nouns of both numbers: their meaning is "any one."

Nīk'im (or *nīd'im*) *bar'ō*, *holē engan tengā*, if any one comes, let me know.

Whosoever: *nīk'im* (or *nīd'im*) *pattō* or *pattōr ar bacrō'or*, any one (i.e., whosoever) believes, will be saved. Somebody, a certain: *nīk'im* (or *nīd'im*) *khīrī tengālagyā*, somebody was telling stories. *Nē nē* and *endr endr* are likewise employed for whosoever and whatsoever: *nē nē barōr*, *ārīn mesā*, whosoever will come, admit them. *Endr endr manō*, *nam sah'ōt*, whatsoever may happen, we shall suffer it.

Endr'im or *endr'ādīm*, anything: *endr'ādīm monō holē tengā*, if anything happens, tell me; *endr'ādīm barō*, *ādīm chēk'ā*, whatsoever comes, stop it, literally, should anything come, stop it. Also *indr'im manō*; *indr'im barō*.

§ 51. Declension of *nēk'am*, any one.

<i>N.</i>	<i>nēk'am</i> ,	any one, etc.
<i>G.</i>	<i>nēkhaidim</i> ,	of any one.
<i>D.</i>	<i>nēk'am gē</i> or <i>nēk'āgem</i> ,	to any one.
<i>Acc.</i>	<i>nek'ānim</i> ,	any one.
<i>A & I.</i>	<i>nēk'antī</i> , <i>nēk trū</i> ,	from, by any one.
<i>Loc.</i>	<i>nēk'im</i> or <i>nēkhai num</i> ,	in any one.

Nēkhaidim tempān khakhkan, I found somebody's stick.

Nin nēk'am (nēkāgem) cikakai, did you give to anybody?

Nēkānim qaherē nū khakhkai, did you find somebody on the road?

Nēkim'tī ebsrā, from, or by whom, was it lost?

Ennē conhā nēkhai nū malā, such love is in no one, *i.e.*, does not exist.

Declension of *nīk'im* and *nīdim*.

<i>N.</i>	<i>nīk'im</i>	<i>nīdim</i> ,	any one, whosoever.
<i>G.</i>	<i>nīk'im gahi</i>	„ <i>gahi</i> ,	of any one, whosoever.
<i>D.</i>	<i>nīk'im gē</i>	„ <i>gē</i> ,	to any one, whomsoever.
<i>Acc.</i>	<i>nīk'im an</i>	„ <i>an</i> ,	any one, whomsoever.
<i>A.&I.</i>	<i>nīk'im tī</i> , <i>trū</i>	„ <i>tī</i> , <i>trū</i> ,	from, by any one, whomsoever.
<i>Loc.</i>	<i>nīk'im nū</i> ,	„ <i>nū</i> ,	in any one, whomsoever.

* *Remarks.*—*Nēk'im* and *ntk'im* are used promiscuously.

§ 52. Declension of *endr'ādim*, anything.

<i>N.</i>	<i>endr'ādim</i> ,	anything.
<i>G.</i>	<i>endr'am gahi</i> , <i>indr'im gahi</i> ,	of anything.
<i>D.</i>	<i>endr'amgē</i> , <i>indr'imgē</i>	to anything.
<i>Acc.</i>	<i>endr'ānim</i> , <i>indr'imān</i> ,	anything.
<i>A.&I.</i>	<i>endr'amtī</i> , <i>indr'imtī</i> , <i>trū</i>	from, by anything.
<i>Loc.</i>	<i>endr'am nū</i> , <i>indr'im nū</i> ,	in anything.

Id indr'im gahi kamrki ra'i, this has been made of anything.

As gahi erpā nū endr'imgē adḍā mal khakhrā, there was not room for anything in his house.

§ 53. Other indefinite pronouns are :—

Some one or other : *nīd'im, nīd'imgā* : *nīd'im nīd'im gusan gā dhībā manō*, some one or other will have money

All : *ormā, ormar, urmi*, the first two for masculine and feminine only, the latter for feminine and neuter nouns.

Some or a little more : *jokenḍr'in* or *endr'im jok*, or *jokim* ; *jokim jokim*, very little.

Taman, many : *taman ālar barcar*, a multitude of men came.

Jokenḍr'im amm cī'ā, give some more water.

Something or other, *indr'im, indr'imgā*. Example : *ā daharē nū kerkantī indr'im indr'imgā khakhrō*, if you go that way, you will find something or other.

§ 54. The numerals with an indefinite pronominal sense are *ort*, one for masculine and feminine ; *ontā*, one for neuters : *ort barcas*, one came ; *ontān cī'a*, give one ; *irbar (irbarim), irbarim barōv*, both of them will come.

Nannā, other, *nannas*, the other (for masculine). *nannar*, plural, masculine and feminine. *Nannā* is used adjectively. *En nannā ullā nū ka'on*. I will go on another day. *Nannā* may be used of course also substantively.

Singular.

Plural.

<i>N.</i>	<i>nannā, nannas</i> , other, the other.	<i>nannar, nannāguṭhiar, nannāguṭhi</i> , others, the others.
<i>G.</i>	<i>nannā gahi, nannas gahi</i> ,	<i>nannargahi, nannāguṭhi gahi</i> , of others.
<i>D.</i>	<i>nannāgē, nannas gē</i> ,	<i>nannargē, nannāguṭhiargē, nannāguṭhigē</i> , to others.
<i>.A.</i>	<i>nannan, nannasin</i> ,	<i>nannarin, nannāguṭhiarin, nannāguṭhin</i> , others, others.
<i>A. & T.</i>	<i>nannan, nannas tī, trū</i> ,	<i>nannarin, nannāguṭhiarin, nannāguṭhin</i> from, by others.
<i>L.</i>	<i>nanna, nannas nū</i> ,	<i>nannarṇū, nannāguṭhiar nū</i> , in others.

§ 55. By adding the emphatic postposition *hō* and the negative adverb *malā* we get the following indefinite pronouns: not one, not even one: *ort hō malā* for masculine and feminine; *ontā hō malā* for neuters; *ort hō malā barcā*, not even one has come; *eng gusan ontā hō malā*, I have none, not even one.

7. Relative pronouns.

§ 56. There are no relative pronouns in Kurukh; whenever the Hindī (Gaūwārī) relatives *jā* and *sē* are employed, it is done contrary to the idiom of the Kurukh language, which forms its relative and correlative sentences in a peculiar way, about which see the syntax § 170.

§ 57. List of personal pronouns and words derived therefrom.

A.—Personal pronouns.

	<i>Singular.</i>		<i>Plural.</i>
1 person	<i>ēn</i> ,	: I	<i>ēm</i> , we, <i>nām</i> , we and you.
2 person	<i>nīn</i> ,	: thou	<i>nīm</i> , you.
3 person	<i>ās</i> , masc.	: he	<i>ār</i> masc. & fem. they.
3 person	<i>ād</i> fem. & neut.:	she and it.	<i>abrā</i> neuter, they.
The emphasized forms :	<i>ēnim</i> ,	even I.	
	<i>nīnim</i> ,	even thou.	
	<i>āsīm</i> ,	even he.	
	<i>ādīm</i> ,	even she, it.	
	<i>ārīm</i> ,	even they.	

§ 58. B.—List of demonstrative pronouns and words derived.

	<i>Singular.</i>	<i>Plural.</i>
<i>Prox.</i>	<i>is</i> , masc. <i>id</i> , fem. & neut. this.	<i>ir</i> , masc. & fem. <i>ibrā</i> , neut. these.
<i>Rem.</i>	The same as the third person personal pronoun.	
<i>Prox.</i>	<i>i</i> , this;	<i>hā</i> , that.
	<i>ā</i> , that;	<i>hā</i> , that.

	<i>Singular.</i>	<i>Plural.</i>	
	<i>Prox.</i>	<i>Remote.</i>	<i>Remote emphatic.</i>
	<i>ibrā</i> , these ;	<i>abrā</i> , those ;	<i>hubrā</i> , those.
	<i>īs</i> , this, masc. ;	<i>ās</i> , that ;	<i>hūs</i> , that.
	<i>īd</i> , this ; fem. and neut.	<i>ād</i> , that ;	<i>hūd</i> , that.
	<i>ībaggē</i> , this much ;	<i>ābaggē</i> , that much ;	<i>hūbaggē</i> , that much.
	<i>īlekhā</i> , like this ;	<i>ālekhā</i> , like that ;	<i>hūlekhā</i> , like that.
	<i>īsan</i> , here, this place ;	<i>asan</i> , there, that place ;	<i>hūsan</i> , there, that place.
	<i>ītarā</i> , hither, this direc- tion ;	<i>atarā</i> , thither, that direction ;	<i>hūtarā</i> , thither.
	<i>īnū</i> , this way ;	<i>ānū</i> , that way ;	<i>hūnū</i> , that way.
	<i>īūngē</i> , <i>īgē</i> , for this reason ;	<i>āūngē</i> , for that reason.	
	<i>ittī</i> , from, by this ;	<i>attī</i> , from, by that.	
	<i>īullā</i> , this day ;	<i>aullā</i> , that day.	
	<i>ībīrī</i> , this time ;	<i>ābīrī</i> , that time.	
	<i>īyā</i> , here, this place ;	<i>ayā</i> , that place.	

§ 59. C.—Emphatic demonstrative pronouns.

	<i>Singular.</i>	<i>Plural.</i>
<i>Rem.</i>	<i>hūs</i> , masc. <i>hūd</i> fem. & neut. that ;	<i>hūr</i> , masc. & fem. <i>hubrā</i> , neut. those.

D.—Possessive pronouns.

	<i>Singular.</i>	<i>Plural.</i>
1 person,	<i>enghai</i> , mine, my own ;	<i>emhai</i> , ours, <i>namhai</i> , our & your.
2 person,	<i>ninghai</i> , thine, thy own ;	<i>nimhai</i> , yours, your own.
3 person,	see below :	

E.—Reflexive pronoun.

<i>Singular.</i>	<i>Plural.</i>
<i>tār</i> , one self, one's own.	<i>tām</i> , themselves.

§ 60. **F.—Interrogative pronouns and words derived from.**

<i>Nē</i>	who, which ?
<i>Nēk,</i>	whose ?
<i>Nēkhai,</i>	whose ?
<i>Ekā,</i>	who, which ?
<i>Ēkaortas, ēkaortī,</i>	who ?
<i>Ēkātarā,</i>	whither ?
<i>Ēkāstī,</i>	wherefrom ?
<i>Ēkayā,</i>	where ?
<i>Eksan,</i>	where ?
<i>Endr,</i>	what ?
<i>Endr gē,</i>	why ?
<i>Endr lekhā,</i>	what like ?
<i>Endrā,</i>	what ? what sort, kind ?
<i>Ēkdā,</i>	what, which ?
<i>Ēbaggē,</i>	how many, much ?
<i>Ēḍ,</i>	how many, much ?
<i>Ēḍdā,</i>	how many, much ?
<i>Ēkāssē,</i>	how ?
<i>Ēkānū,</i>	how ?
<i>Ēkattī,</i>	from what ?
<i>Ēkannē,</i>	how ?
<i>Ēkannē nū,</i>	how, by which ?

§ 61. **G. Indefinite pronouns and words derived.**

<i>Nēk'am, nīk'in, nūd'im,</i>	any one, whosoever.
<i>Endr'adim,</i>	anything.
<i>Jokendr'im, jok, jokim,</i>	some, little, more, very little.
<i>Taman,</i>	many.
<i>Nannā,</i>	another.
<i>Ort hō malā,</i>	not even one, (maso.)
<i>Orta hō malā,</i>	not even one (neuter).
<i>Ēk'am,</i>	some one.
<i>Ēk'am ortas, ēk'am ortī,</i>	some one, (maso. and fem.)

61. G. Indefinite pronouns and words derived—*concl'd.*

<i>Ēksānim,</i>	somewhere.
<i>Ēk'amtara,</i>	in some direction.
<i>Ēk'amtartī,</i>	from somewhere.
<i>Ēk'an nū,</i>	in some way.
<i>Ēk'amtī,</i>	by some way.
<i>Ēk'ambiri,</i>	on some day.

CHAPTER VI.

THE VERB.

A.—Introductory remarks.

§ 62. In Kurukh nouns and adjectives are often used as verbs ; e.g., *lassā*, work for which wages are earned ; *ēn lassā ka'adan*, I am going to earn, to work for wages ; *ās lasyas kēras*, he went to earn, to work for wages ; *ār lassā kāor*, they will go to earn, to work for wages. *Puddā*, short ; *īd puddō*, this will shorten : be short ; *i.e.*, will be too short ; *īdupuddā*, this is too short, turned out to be short. *Kōhā*, great ; *ās kōhas*, he is great ; *nīn kōhai*, thou art great ; *ēn kōhan*, I am great. *Urb*, rich ; *ēn urban*, I am rich or Lord ; *ār urbar*, they are rich or masters. Even the participle is used infinitively, *hēckā*, participle of *hē'ēnā : hēcka'anā*, to be bound ; *hēckāckan* I have been bound ; *hēckāor*, they will be bound ; *ka'anā*, to go ; *kerkā*, participle : *kerka'anā*, to return or to have returned, *kerkāckan*, I have returned. Possibly these forms *hēckāckan*, *kerkāckan*, etc., are only abbreviated forms of the pluperfect.

Verbal nouns are used as adjectives ; *pārṇā pollō*, a singing girl ; *nālnā jōkhas*, dancing youth ; *munjnā ujṇā*, perishable life ; *onnā ālō*, eatable things. The past participle of a verb is used as an adjective as well as a noun : *kundrkā*, born, *kundrkā khaddas*, the born child ; *ānkā*, spoken, *ānkā*, the word. An adjectival participle used in connection with the word *bīri*, time, takes the suffix *ō* ; thus *ōnō bīri*, eating time ; *kālō bīri*, time for going ; *khēō bīri*, time of death. This adjectival participle is also made use of in connection with the word *paddā*, village, understood. Thus, *Kudarakhō* means the *Kudarakhō* village, the word *paddā* being understood. *Kundō*, the *Kundō* village ; *Pallam.ō*, the *Palamō* village.

§ 63. The Kurukh verb has only one conjugation, the terminations of which are alike in all tenses, excepting the past, which has four different endings. There are two voices, the Active and the Passive ; and five moods, viz., the Indicative, the Subjunctive and Conditional, the Imperative and the Infinitive.

The Kurukh verb has three principal tenses : the present indefinite, the historical past and the future ; and four sub-tenses, viz., the definite present, the imperfect, the perfect and the pluperfect.

There are three genders, the masculine, feminine and the neuter ; and two numbers, the singular and the plural.

§ 64. It must be borne in mind that in Kurukh only men are considered to be of the masculine gender and only women to be of the feminine gender, and that accordingly all irrational beings are neuter. It is further to be noted that when men speak to women or about women they treat them as equals and address them or talk about them as if they were of the masculine gender, except in the second and third person singular, for which alone the feminine form of the verb is used. It would be considered rather indecent if men were to speak about women or address a plurality of women, and they did not use the masculine form of the verb. On the other hand it would be very improper if women in addressing men were to talk about themselves or other women as being of the feminine gender ; thus even in this case women will figure as men and use the masculine form of the verb only, the third person singular excluded, for which they will employ the feminine. Consequently in the conjugation of the verb the form for the feminine gender is entirely reserved for the conversation of women among themselves, with the exception of the second and third person feminine singular, which men and women alike will always treat as feminine with regard to women.

Examples: *Nim ekātārā ka'adai?* Whither are you going? (Masculine). *Nim ekātārā ka'adi?* (feminine). *Ās ekātārā ka'adus?* Where is he going to? *Ād ekātārā kās?* (feminine). *Nim ekātārā ka'adar?* Whither are you going? is used also when men address women. *Nim ekātārā ka'adai?* Where are you going to? is used only among women. *Ār ekātārā ka'anar?* Where are they going to? used also in addressing women when the question is about other women ; and even women will say among themselves when speaking of other women if they ask the question in the presence of men: *Ār ekātārā ka'anar?*

§ 65. The singular of the neuter verb is identical with the feminine singular number ; yet in the plural they differ from each other in so far as the Kurukh neuter verb has no plural at all ; for even if the Kurukh talks of a plurality of irrational beings, he treats them as if

they were a single being only, even though he denotes this plurality by affixing the plural sign to the noun or uses the plural form of the pronoun. The second and third person plural neuter gender take therefore the form of the second and third person singular, feminine gender.

Example: *Mūnd aḍḍō*, three oxen; *onḍ aḍḍō* one ox; *mānd aḍḍō kōrcā*, three oxen entered; *abrā aḍḍō kōrcā*, those oxen entered; *aḍḍō guḥi kōrcā*, the oxen entered.

§ 66. In analysing an inflected verb of the Kurukh language we find that it consists of three distinct parts, viz., the root or modified stem, the tense characteristic and the inflectional ending; the latter being nothing else but the pronoun or the modified form of a pronoun, with which the verb is connected. The following examples will illustrate this. We take the verb *esna*, to break. The tense characteristic for the present indefinite, masculine gender is *da*, which changes into *na* in the third person plural. Feminine and neuter verbs take *da* only in the second person; as for the first and third person, they simply add the pronoun or its modified form to the tense characteristic. Thus, *ēn*, I, *es* the root, *da*, the tense characteristic, with the pronoun added=*ēn esdan*, I break. *ās*, he, *es*, the root, *da*, the tense characteristic and *ās*, he, the pronoun, being added *ās esdas*, he breaks. *ēm*, we, *es*, root, *da* the tense characteristic: *ēm esda* the pronoun being joined with *da*=*dam*: *ēm esdam*, we break. *En*, I (feminine) *es*, the root. and *ēn*, the pronoun preceding the root being added in repetition as an inflectional ending produce the word *es'ēn*: *ēn es'ēn*, I break; *nīn*, thou, *es*, *da*, the tense characteristic, and *ai* give *nīn esdai*, thou breakest. *Nīm*, you *es-da-ār*: *esdar*, you break; *ār*, they, *es n-ār*, they break; *nām es-d-at*, we and you break. It is impossible at the present to explain the original meaning of these tense characteristics or of all pronominal inflectional endings of the verb; however the above will be sufficient to show that in Kurukh as well as in other Dravidian languages the inflectional ending of the verb is a pronominal one.

§67. The tense characteristic for the past tense takes four different forms, dividing thus the Kurukh verbs into four classes, viz, for the

masculine gender *ka*, *ka*, *cka* and *jka* and for feminine *ā*, *yā*, *cā* and *j'a*; e.g., *ēn eskan*, I broke: *es* the root, *ka* the tense characteristic, and *n* the pronoun (*ēn*) affixed to the latter.

For the future the tense characteristic is the vowel *o* in all persons, numbers and genders; e.g., *ēn es'on*; *es* the root, *o* the tense characteristic, and *ēn* the pronoun combined with the latter, gives *es'on*, I will break.

The tense characteristic of the definite present is the consonant *l* which is placed between the modified stem of the verb and the tense characteristic of the indefinite present; e.g., *ēn es'āldan*, *esā* the modified stem, *l* the tense characteristic of the indefinite present, *da* the tense characteristic of the indefinite present, and *n* (*ēn*) the pronoun being added gives *es'āl-da-n* = *es'āldan*, I am breaking.

The remaining tenses i.e., the imperfect, perfect and pluperfect, have no special tense characteristic, but are formed with the aid of auxiliary verbs, as will appear later on.

There is no past future in Kurukh form; see further on.

§68. List of tense characteristics with pronominal endings.

Present tense.

Masculine.		Feminine.		Neuter.
<i>S. dan.</i>	<i>Pl. dam, dat.</i>	<i>S. en</i>	<i>Pl. em, dat.</i>	<i>S. and Pl. ī.</i>
<i>as.</i>	<i>dar.</i>	<i>di</i>	<i>dai.</i>	
<i>as.</i>	<i>nar.</i>	<i>ī</i>	<i>nai.</i>	

Past tense.

Masculine.		Feminine.		Neuter.
<i>S. han.</i>	<i>Pl. kam, kat.</i>	<i>S. an,</i>	<i>Pl. am, or kat.</i>	<i>S. and Pl. ā.</i>
<i>kāi.</i>	<i>kar.</i>	<i>kā.</i>	<i>kāi.</i>	
<i>as.</i>	<i>ar.</i>	<i>ā.</i>	<i>ai.</i>	

Future tense.

Masculine.		Feminine.		Neuter.
<i>S. on.</i>	<i>Pl. om, ot.</i>	<i>S. on.</i>	<i>Pl. om or ot.</i>	<i>S. and Pl. ð.</i>
<i>oe.</i>	<i>or.</i>	<i>oe.</i>	<i>or.</i>	
<i>os.</i>	<i>or.</i>	<i>ð.</i>	<i>or.</i>	

B.—Conjugation.

The active verb *esna*, to break.

INDICATIVE MOOD.

§ 69. Of the first class, which forms the past by the insertion of the tense characteristic *ka* for masculine and *ā* for feminine and neuter.

PRESENT INDEFINITE TENSE.

Masculine.		Feminine.
<i>Sing. ēn esdan</i> , I break.		<i>ēn es'ēn</i> , I break.
„ <i>nīn esdai</i> , thou breakest.		<i>nīn isdā</i> , thou breakest.
„ <i>ās esdas</i> , he breaks.		<i>ād is'ī</i> , she, (it) breaks.
<i>Pl. ēm esdam</i> , we break.		<i>ēm es'ēm</i> , we break.
<i>I & II nām esdat</i> , we and you break.		<i>nām esdat</i> , we and you break.
„ <i>nīm esdar</i> , you break.		<i>nīm esdai</i> , you break.
„ <i>ār esnar</i> , they break.		<i>ār esnai</i> , they break.

NEUTER PLURAL III PERSON.

ibrā or *abrā is'ī*, they break.

PAST TENSE.

Masculine.		Feminine.
<i>Sing. ēn eskan</i> , I broke.		<i>ēn es'an</i> , I broke.
„ <i>nīn eskai</i> , thou brokest.		<i>nīn iskt</i> , thou brokest.
„ <i>ās es'as</i> , he broke.		<i>ād es'a</i> , she, it broke.
<i>Pl. ēm eskam</i> , we broke.		<i>em es'am</i> , we broke.
„ <i>nām eskat</i> , we and you broke.		<i>nām eskat</i> , we and you broke.
„ <i>nīm eskar</i> , you broke.		<i>nīm eskai</i> , you broke.
„ <i>ār es'ar</i> , they broke.		<i>ār es'ai</i> , they broke.

NEUTER PLURAL III PERSON.

īḅra or *abrā es'ā*, they broke.

FUTURE TENSE.

Masculine.

- Sing.* *ēn es'on*, I shall or will break.
 „ *nīn es'oe*, thou shalt or wilt break.
 „ *ās es'ōs*, he shall or will break.
Pl. *ēm es'om*, we shall or will break.
 „ *nām es'ōt*, we and you shall or will break.
 „ *nīm es'or*, you shall or will break.
 „ *ār es'ōr*, they shall or will break.

Feminine.

- ēn es'on*, I shall or will break.
nīn es'oe, thou shalt or wilt break.
ād es'ō, she, it shall or will break.
ēm es'om, we shall or will break.
nām es'ōt, we and you shall or will break.
nīm es'or, you shall or will break.
ār es'ōr, they shall or will break.

NEUTER PLURAL III PERSON.

īḅrā or *abrā es'ō*, they will break.

PRESENT DEFINITE TENSE.

§ 70. This tense has two different forms, the one being the original, which is used by people who have not been influenced by Hindī and the other being a *Kurukhized* Hindī form. The former takes as its tense characteristic the consonant *l* added to the modified stem of the verb, to which again the inflectional ending of the present indefinite is affixed; the latter is formed with the aid of the Hindī verb *lagnā*, to commence, to engage.

I. Masculine.

- Sing.* *ēn es'āldan*, I am breaking.
 „ *nīn es'āldai*, thou art breaking.
 „ *ās es'āldas*, he is breaking.
Pl. *ēm es'āldam*, we are breaking.
 „ *nām es'āldat*, we and you are breaking.
 „ *nīm es'āldar*, you are breaking.
 „ *ār es'ālnar*, they are breaking.

Feminine.

- es'āl'ēn*, I am breaking.
es'āldī, thou art breaking.
es'āl'ī, she, it is breaking.
es'āl'ēm, we are breaking.
es'āldat, we and you are breaking.
es'āldai, you are breaking.
es'ālnai, they are breaking.

NEUTER III PERSON PLURAL

ibrā or *abrā es'al'i*, they are breaking.

II. The root of the Hindi verb *lagnā* or *Bihāri lagāb* is inserted between the modified stem and the inflectional endings of the definite present.

Masculine.	Feminine.
Sing. <i>ēn es'ālagdan</i> :	<i>ēn es'ālag'en</i> , I am breaking.
„ <i>nīn es'ālag'dai</i> :	<i>nīn es'ālag'dī</i> , thou art breaking.
„ <i>ās es'ālag'das</i> :	<i>ād es'ālag'ī</i> , he, she, it is breaking
Pl. <i>ēm es'ālagdam</i> :	<i>ēm es'ālag'em</i> , we are breaking.
„ <i>nām es'ālagdat</i> :	<i>nām es'ālugdat</i> , we and you are breaking.
„ <i>nīm es'ālag'dar</i> :	<i>nīm es'ālag'dai</i> , you are breaking.
„ <i>ār es'ālag'dar</i> :	<i>ār es'ālag'dai</i> , they are breaking.

NEUTER III PERSON PLURAL.

ibrā or *abrā es'ālag'i*, they are breaking.

IMPERFECT TENSE.

§ 71. This tense apparently is not an original Kurukh one.

It is formed by adding the *Kurukhized* inflectional past of the *Hindi* verb *lagnā* to the modified stem of the verb, viz:—

Masculine.	Feminine.
Sing. <i>ēn es'ālakkān</i> :	<i>ēn es'ālagyan</i> , I was breaking.
„ <i>nīn es'ālakkai</i> :	<i>nīn es'ālakkī</i> , thou wast breaking
„ <i>ās es'ālag'yas</i> :	<i>ād es'ālugyā</i> , he, she, it was breaking.
Pl. <i>ēm es'ālakkam</i> :	<i>ēm es'ālagyam</i> , we were breaking.
„ <i>nām es'ālakkat</i> :	<i>nām es'ālakkat</i> , we and you were breaking.
„ <i>nīm es'ālakkār</i> :	<i>nīm es'ālakkai</i> , you were breaking.
„ <i>ār es'ālagyar</i> :	<i>ār es'ālagyai</i> , they were breaking.

NEUTER II AND III PERSON PLURAL.

ibrā or *abrā es'ālagyā*, you, they were breaking.

Remark : In the first and second persons *ra'alagyan* and *ra'alagyai* *ra'alagyam*, *ra'alagyat* and *raalagyar* may also be used.

PERFECT TENSE.

§ 72. This tense is formed with the aid of the Kurukh auxiliary *bē'enā*, to be, which however is incomplete, having only the indefinite present tense, viz:—

	Masculine.	Feminine.
Sing.	<i>ēn bē'edan</i> :	<i>ēn bē'ēn</i> , I am.
„	<i>nin bē'ēdai</i> :	<i>nin bi'idī</i> , thou art.
„	<i>ās bē'edas</i> :	<i>ad bi'ī</i> , he, she, it is.
Pl.	<i>ēm bē'edam</i> :	<i>ēm bē'em</i> , we are.
„	<i>nām bē'edat</i> :	<i>nām bē'ēdat</i> , we and you are.
„	<i>nīm bē'edar</i> :	<i>nīm bē'edai</i> , you are.
„	<i>ar bē'enar</i> :	<i>ar bē'enai</i> , they are.

NEUTER III, PLURAL.

ibrā or *abrā bi'ī*, they are.

In forming the perfect tense of a verb the above auxiliary is added to the full inflected form of the past tense of that verb for all persons, genders and numbers.

	Masculine.	Feminine
Sing.	<i>ēn eskān bē'edan</i> :	<i>ēn iskin bē'ēn</i> , I have broken, or <i>iski bē'ēn</i> .
„	<i>nin eskai bē'edai</i> :	<i>nin iski bē'idī</i> , or <i>bi'idī</i> thou hast broken.
„	<i>ās eskas bē'edas</i> :	<i>ad iski bi'ī</i> , he, she, it has broken.
Pl.	<i>ēm eskām bē'edam</i> :	<i>ēm iskim, bē'em</i> , we have broken, or <i>iski bē'ēm</i>
„	<i>nām eskat bē'edat</i> :	<i>nām eskat bē'ēdat</i> , we and you have broken.
„	<i>nīm eskar bē'edar</i> :	<i>nīm eskai bē'edai</i> , you have broken.
„	<i>ar eskar bē'enar</i> :	<i>ar eskai bē'enai</i> , they have broken.

NEUTER III PLURAL.

Ibrā or *abrā iski bi's*, they have broken.

The auxiliary verb *ra'ana*.

§ 73. Instead of *bē'enar* the auxiliary verb *ra'ana* is frequently employed; *ēn eskan ra'adan*, *nin eskai ra'adaī* etc. It is supposed that this auxiliary, with the aid of which the pluperfect tense is formed, is the Hindi verb *rahnā*, to remain; however, if this be so, the *Kurukhising* of it has been completed in an almost perfect manner, for it is conjugated in all tenses except in the pluperfect. In *Kurukh* it is written *ra'ana* and belongs to the second class of verbs, which have as their tense characteristic of the historical past *ck* for masculine and *c'a* for feminine and neuter verbs. Before proceeding with the pluperfect it will be therefore necessary to give the conjugation of this verb *ra'ana*. It is notable that in *Kurukh* there are no genuine independent auxiliary verbs.

§ 74. Present indefinite tense.

	Masculine	Feminine
Sing.	<i>ēn ra'adan</i> :	<i>ēn ra'an</i> , I remain.
„	<i>nin ra'adaī</i> :	<i>nin ra'adī</i> , thou remainest.
„	<i>ās ra'adas</i> or <i>ra'as</i> :	<i>ād ra'ī</i> , he, she, it remains.
Pl.	<i>ēm ra'adam</i> :	<i>ēm ra'ēm</i> , we remain.
„	<i>nām ra'adat</i> :	<i>nām ra'adat</i> , we and you remain.
„	<i>nīm ra'adar</i> :	<i>nīm ra'adaī</i> , you remain.
„	<i>ār ra'anar</i> :	<i>ār ra'anai</i> , they remain.

NEUTER AND PLURAL.

Ibrā or *abrā ra'ī*, they remain.

Present definite.

	Masculine.	Feminine.
Sing.	<i>ēn ra'alagdan</i> :	<i>ēn ra'alug'ēn</i> , I am remaining.
„	<i>nin ra'alagdaī</i> :	<i>nin ra'alagāī</i> , thou art remaining.

	Masculine.	Feminine.	
Sing.	<i>ās ra'alagdas</i> ;	<i>ād ra'alag'i</i> ,	he, she, it is remaining.
Plur.	<i>ēm ra'alagdam</i> ;	<i>ēm ra'alag'ēm</i> ,	we are remaining.
„	<i>nām ra'alagdat</i> ;	<i>nām ra'alagdat</i> ,	we and you are remaining.
„	<i>nīm ra'alagdar</i> ;	<i>nīm ra'alagdai</i> ,	you are remaining.
„	<i>ār ra'alagnar</i> ;	<i>ār ra'alagnai</i> ,	they are remaining.

NEUTER III, PERSON—PLURAL.

Ibrā or *abrā ra'alag'i*, they are remaining.

§ 75.

Imperfect.

	Masculine.	Feminine.	
Sing.	<i>ra'alakkan</i> ;	<i>ra'alag'an</i> ,	I was remaining.
„	<i>ra'alakkai</i> ;	<i>ra'alakk'i</i> ,	thou wast remaining.
„	<i>ra'alakkas</i> or <i>ra'alagyas</i> ;	<i>ra'alaggyā</i> ,	he, she, it was remaining.
Plur.	<i>ra'alakkam</i> or <i>ra'alagyam</i> ;	<i>ra'alag'ēm</i> ,	we were remaining.
„	<i>ra'alakkat</i> or <i>ra'alagyat</i> ;	<i>ra'alagdat</i> ,	we and you were remaining.
„	<i>ra'alakkar</i> or <i>ra'alagyar</i> ,	<i>ra'alakkai</i> ,	you were remaining.
„	<i>ra'alagyar</i> ;	<i>ra'alagnai</i> ,	they were remaining.

NEUTER III, PERSON—PLURAL.

Ibrā or *abyā ra'alaggyā*, they were remaining.

Past tense.

	Masculine.	Feminine.	
Sing.	<i>ra'ekan</i> ;	<i>ra'c'an</i> ,	I remained.
„	<i>ra'ekai</i> ;	<i>ra'cki</i> ,	thou remainedst.
„	<i>ra'cas</i> ;	<i>ra'cā</i> ,	he, she, it remained.
„	<i>ra'ekam</i> ;	<i>ra'c'ēm</i> ,	we remained.
„	<i>ra'ekat</i> ;	<i>ra'ekat</i> ,	we and you remained.
„	<i>ra'ekar</i> ;	<i>ra'ekai</i> ,	you remained.
„	<i>ra'car</i> ;	<i>ra'c'ai</i> ,	they remained.

NEUTER III, PERSON—PLURAL.

Ibrā or *abrā ra'cā*, they remained.

§ 76

Perfect.

Masculine.	Feminine.
Sing. <i>ra'ckan bē'edan</i> ;	<i>ra'an bē'en</i> , I have remained.
„ <i>ra'ckai bē'edai</i> ;	<i>ra'ckī bī'idī</i> , thou hast remained.
„ <i>ra'ckas bē'edas</i> ;	<i>ra'c'ā bī'ī</i> , he, she has remained.
Plur. <i>ra'ckam bē'edam</i> ;	<i>ra'c'em bē'em</i> , we have remained.
„ <i>ra'ckat bē'edat</i> ,	<i>ra'ckat bē'edat</i> , we and you have remained.
„ <i>ra'ckar bē'edat</i> ,	<i>ra'ckai bē'edat</i> , you have remained.
„ <i>ra'ckar bē'enar</i> ;	<i>ra'c'ai bē'enai</i> , they have remained.

NEUTER III, PERSON—PLURAL.

Ibrā or *abrā ra'c'ā bī'ī*, they have remained.

Future.

Masculine.	Feminine.
Sing. <i>ēn ra'on</i> ;	<i>ēn ra'on</i> , I will, shall remain.
„ <i>nīn ra'oe</i> ;	<i>nīn ra'oe</i> , thou wilt, shalt remain.
„ <i>ās ra'ōs</i> ;	<i>āī ra'ō</i> , he, she, it will, shall remain.
Plur. <i>ēm ra'om</i> ;	<i>ēm ra'om</i> , we will, shall remain.
„ <i>nām ra'ōt</i> ;	<i>nām ra'ōt</i> , we and you will, shall remain.
„ <i>nīm ra'or</i> ;	<i>nīm ra'or</i> , you will, shall remain.
„ <i>ār ra'ōr</i> ;	<i>ār ra'ōr</i> , they will, shall remain.

NEUTER III, PERSON—PLURAL.

Ibrā or *abrā ra'ō*, they will remainPluperfect of the verb *Esnā*.

Masculine.	Feminine.
Sing. <i>ēn eskan ra'ckan</i> ;	<i>ēn iskin ra'c'an</i> , I had broken.
„ <i>nīn eskai ra'ckai</i> ;	<i>nīn iski ra'ckī</i> , thou hadst broken.

Masculine.

Feminine.

- Sing. *ās eskās ra'c'ās* ; *ād iskī ra'c'ā*, he, she, it had broken.
 Plur. *ēm eskām ra'ckam* ; *ēm eskam ra'c'am*, we had broken.
 „ *nām eskat ra'ckat* ; *nām eskat ra'ckat*, we and you had broken.
 „ *nām eskar ra'ckar* ; *nām eskai ra'ckai*, you had broken.
 „ *ār eskar ra'c'ar* ; *ār eskai ra'c'ai*, they had broken.

NEUTER III, PERSON—PLURAL.

Ibrā or abrā iskī ra'c'ā, they had broken.

Past Future.

The *Kurukh* has no special form for the past future, but with the help of the verb *khacnā*, to complete, the meaning of a *futurum exactum* is brought out, if we add the future tense of this verb to the modified stem of the preceding verb, viz.—

Masculine.

Feminine.

- Sing. *en es'ā khac'on* : the same, I shall or will have broken.
 „ *nān es'ā khac'oe* : ditto, thou shalt or wilt have broken.
 „ *as es'ā khac'ō's* : *ād es'ā khac'ō*, he, she, it shall or will have broken.
 Plur. *em es'ā khac'om* : the same, we shall or will have broken.
 „ *nam es'ā khac'ōt* : ditto we and you shall or will have broken.
 „ *nām es'ā khac'ōr* : ditto you shall or will have broken.
 „ *ar es'ā khac'or* : ditto they shall or will have broken.

NEUTER III, PERSON—PLURAL.

Ibrā or abrā es'ā khac'ō, they have broken.

§ 78. Besides *khacnā*, the Hindi verb *cuknā*, to finish, is also employed in the formation of the past future, *cuknā* being *Kurukhized* into *cukrnā*, the future tense of which is added to the root of the preceding verb, viz.—

Masculine.

Feminine and Neuter.

- Sing. *En es' cukr'on* : *ēn' es' cukr'on*, I shall or will have broken.
 „ *Nān es' cukr'oe* : *nān es' cukr'oe*, thou shalt or wilt have broken.

Masculine.

Feminine and Neuter.

- Sing. *As es' cukr'ōs* : *ād es' cukr'ō*, he, she, it shall or will have broken.
 „ *Ēm es' cukr'om* : *ēm es' cukr'om*, we shall or will have broken.
 „ *Nām es' cukr'ōt* : *nām es' cukr'ōt* we and you shall or will have broken.
 „ *Nīm es' cukr'or* : *nīm es' cukr'or*, you shall or will have broken.
 „ *Ar es' cukr'ōr* : *ār es' cukr'or*, they shall or will have broken.

NEUTER III, PERSON—PLURAL.

Ibrā or abrā, es' cukr'ō.

C.—The Subjunctive.

§79. This mood is also employed for the potential and optative ; but it is very defective, having only one tense the present indefinite, which is formed by the suffix *nekk'ā*, which is added to the inflected form of the present indefinite indicative mood, viz :—

Masculine.

Feminine.

Sing. <i>ēn esdan nekk'ā</i> :	<i>es'ēn nekk'ā</i> ,	I may break.
„ <i>nān esdai nekk'ā</i> :	<i>esdā nekk'ā</i> ,	thou mayst break.
„ <i>ās esdas nekk'ā</i> :	<i>ād es'ā nekkā</i> ,	he, she, it may break.
Plur. <i>ēm esdan nekk'ā</i> .	<i>es'ēm nekk'ā</i> ,	we may break.
„ <i>nām esdat nekk'ā</i> :	<i>esdat nekk'ā</i> ,	we and you may break.
„ <i>nīm esdar nekk'ā</i> :	<i>esdai nekk'ā</i> ,	you may break.
„ <i>ār esnar nekk'ā</i> :	<i>esnai nekk'ā</i> ,	they may break.

NEUTER III, PERSON—PLURAL.

Ibrā or abrā es'ā nekk'ā, they may break.

§ 80. Besides the above form, the subjunctive may be expressed also by the future indicative, viz., *ēn es'on*, I may break, etc. There is, however, a slight difference in the meaning of the two, which may be illustrated by the following example : *nām esdat nekk'ā*, we may break or let us break, and

nām es'ōt, which has the same meaning, but with this difference that whilst the former implies that the action is to be done immediately after a given moment or the completion of a given action, the latter denotes that it is to be done in the immediate future.

The subjunctive is formed also by the application of the conjunctions *ēkātī* and *ēkānū*, that or in order that, e. g., *ōsarḡī cīā, ēkātī (ēkānū) ēn īdin esdannekk'ā* (or *es'on*), hand me the ploughshare that I may break this.

D.—The Conditional Mood.

§ 81. The conditional is formed by inserting the conjunction *holē*, then, between the conditional clause and the completive part of the sentence, and by adding finally the conjunction *pahē*, however, in hypothetical sentences, e. g., if you break this, I will beat you, *īdin es'or holē, nīman lau'on*. If you broke this, I would beat you : *īdin eskar, holē nīman lau'on pahē*. It must be noted that the past conditional always puts the verb of the completing clause in the future indicative. In the same manner the pluperfect of the conditional is formed : If thou hadst broken this, I would have beaten you, *īdin eskar ra'ackar, holē nīman lau'on pahē*. Other examples, future : if he break this, it will be well, *īdin es'ōs, holē dāu manō*; past : if he broke this, it would be well, *īdin es'as holē dāu manō pahē*; pluperfect : if he had broken this, it would have been well, *īdin eskas ra'c'as, holē dāu manō pahē*.

REMARK.—*Pahē* is elliptical, leaving something to be added, viz., that the condition had not been fulfilled, and therefore the consequence did not happen or 'need not be carried out : *īdin eskai ra'ackar, holē nīman lauon pahē* thou didst not break it, therefore I need not beat thee.

E.—The Imperative Mood.

§ 82. This mood is formed by adding either the vowel *ā* or the syllable *kē* to the root of the verb both for the singular and plural number. In the feminine and neuter singular as well as in the neuter plural this *ā* is

changed into *ai*, and when women speak to women the *ā* is changed into *ē*.

Example :—

	<i>Singular.</i>	<i>Plural.</i>
Maso.	<i>Nīn es'ā</i> , thou break.	<i>Nīm es'ā</i> , you break.
Fem.	<i>Nīn es'ai</i> , ditto.	<i>Nīm es'ā</i> , ditto.
Neut.	<i>Nīn'es'ai</i> , ditto.	<i>Nīm es'ai</i> , ditto.

Feminine (for use among women) : *nīm es'ē*, you break.

The form *kē* is employed when a more familiar or milder sort of imperative is intended or when the fulfilment of the action commanded is not expected to be accomplished at once. Illustration : *Bar'ā*, come! (i.e., at once); *bar'kē*, come (if you please). *Kē* remains unaltered in all genders and both numbers. In a similar way *kō* and *ko'e* are employed as a kind of mild imperative, e.g., *bar'kō bar'ko'e*, come; *kālkō, kāl'ko'e*, go! Compare the Mundari polite imperative *ko*; *senkome*, please go. *Kō* and *ko'e* are likewise added to the mild imperative: *barkē kō, barkē ko'e*; the former is used when men or boys are addressed, the latter when girls are addressed. Compare § 139.

§ 83. In the irregular verb *ka'anā*, to go, not only the past tense but also the imperative mood is formed in a special manner; it has *kalā*, go, for masculine singular and plural; *kalai* for the feminine and neuter singular and neuter plural, and *kāl'ē* for the plural among women.

The imperative may be intensified by such words as *khaenā*, to complete, and *capnā*, to fulfil, *es'ā khac'ā* would mean "be sure to break", and *es'ā cap'ā*, "break quickly". The forms for the other genders are: *es'ai khac'ai, es'ai cap'ai, es'ē khac'ē, es'ē cap'ē*. Of course, the future also may be employed imperatively: *En āndan idin nīn es'oc*, I tell you, you will (have to) break this. Likewise the subjunctive is used as an imperative: *ār idin es'narnekkā*, may they break this. There is no honorific imperative in *Kurukh* besides *kē* which resembles it somewhat.

F.—The Infinitive Mood.

§ 84. The infinitive ending of the *Kurukh* verb is sometimes considered to be *nā*; but this ending is probably borrowed from the Hindī grammar. The genuine form of this mood seems to be an *a* added to the root of the verb;

for if we wish to say: to break, for the purpose of breaking, we cannot say *esnā gē*, but must say *esā gē* or simply *esā*; e.g., *ēn esā gē ka'adan* or better *ēn esā ka'adan*, I go to break. The infinitive form of the verb has of course the character of a verbal noun, and is therefore declinable and is used as a matter of course also adjectively.

§ 76. *Esnā*, to break or the breaking.

	<i>Singular.</i>	<i>Plural.</i>
<i>N.</i>	<i>esnā</i> , the breaking.	<i>esnāguṭhi</i> , the breakings.
<i>G.</i>	<i>esnā gahi</i> , of the breaking.	<i>esnāguṭhi gahi</i> , of the breakings.
<i>D.</i>	<i>esnā gē</i> , to the breaking	<i>esnāguṭhi gē</i> , to the breakings.
<i>Ac.</i>	<i>esnān</i> , the breaking.	<i>esnāguṭhin</i> , the breakings.
<i>Abl.</i>	<i>esnā tī</i> , from the breaking.	<i>esnāguṭhin tī</i> , from the breakings.
<i>Intr.</i>	<i>esnā trā</i> , by the breaking.	<i>esnāguṭhi trā</i> , by the breakings.
<i>Loc.</i>	<i>esnā nū</i> , in the breaking.	<i>esnāguṭhi nū</i> , in the breakings.

EXAMPLES.

- Nom.* *Esnā otthā nalakh ra'ī*, breaking is a difficult work.
Gen. *Esnā gahi ōr ondr'ā*, bring the tools for breaking.
Dat. *Esnā gē ēp kharynā manjā*, to the breaking stealing of the rope was added.
Aoo. *Esnān nebbā nalakh ambā org'ā*, do not think that breaking is light work.
Abl. *Esnā tī endr manō ?* from the breaking what will happen?
Loc. *Esnā nū sawang cār ra'ī*, in breaking force is required.

G. — Participles.

§ 85. The Kurukh participles are—

A. Adverbial participles—One is formed by the addition of the sign of the locative case *nū*, the emphasized form of which is *num*; *nū* is also combined with the ablative case-sign *tī* emphasized: *tim*, *nūtim*. These tense characteristics are added to the root of the verb; e.g., *esnum* and *esnū tī* or *esnū tim*, breaking. They are the same in all numbers, persons and genders; *esnum* is also repeated: *ās esnum esnum bardlagyas*, he came

breaking. When intensity is to be denoted, the adverb *darā*, also, even, is affixed to the tense characteristic *num*, *ās esnum darā barālagyas*, he came breaking.

Another adverbial participle is formed by adding the adverb *khanē*, emphatic *khanem*, then, upon, to the modified stem of the verb, viz., *es'ā khanē* or *es'ā khanem*, on breaking, upon breaking, or in the very act of breaking. It is used for all tenses, genders, persons and numbers.

A third adverbial participle is formed by affixing the participle tense characteristic *r* to the modified root of the preceding verb and adding the governing verb thereto; *ēn es'ar ka'adan*, having broken I go; *ēn es'ar ka'on* having broken I will go; *ēn es'ar barckan* having broken I came.

A fourth adverbial participle is found in *r'ā* and *l'ā*; the former being used especially with alliterative verbs; e.g., *gurgurr'ā*, rolling, *katarkuṭurr'ā*, gnashing. *T'ā* conveys the meaning till, up to, in connection with the verb, which is used adverbially, e.g., *ār bijl'ā* (or *bjl'a* or *bijim'tā*, *bijimta'ā*) *bēcālagyar*, they danced till daylight, lit. daybreak-danced making the day to break.

§ 86. B. An adjectival participle is formed by the infinitive: *ās esnā ālas ra'adas*, he is a man who breaks; *ād pārṇā pellō*, she is a singing girl; also by the particle *ū* added to the root of the verb, *esū*, *pārū*; *ās esū ālas ra'adas*, he is a man who breaks; *ād pārū pellō*, she is a singing girl.

C. The past participle is also used adjectively.

Its form is *kā*, which is added to the root of the verb; *eskā*, broken, for all genders and numbers; *ānnā*, to say, past participle *ānkā*, spoken; *ānkā kathā*, the spoken word.

Adjectival participles can be conjugated as ordinary verbs: *eskā* broken.

Sing.	1.	<i>eskan</i> , f. <i>iskin</i> .		Plu.	1.	<i>eskam</i> , f. <i>iskim</i> .
„	2.	<i>eskai</i> , f. & n. <i>iski</i> .		„	2.	<i>eskar</i> , f. <i>eskai</i> , n. <i>iski</i> .
„	3.	<i>eskas</i> , f. & n. <i>iski</i> .		„	3.	<i>eskar</i> , f. <i>eskai</i> , n. <i>iski</i> ;

REMARK.—The past participle is used substantively: *ānkā*, the word; *keckā*, the dead one, fem. *keckas*, the dead one, masc; *keckar*, the dead ones.

§ 87. *Conjunctive participles*.—These are formed in different ways:—

(a) By adding the governing verb to the inflected form of the preceding verb and by making the latter agree with the former in number, gender, person and tense; e.g., *ās es'as barcas*, having broken he came; *ēu esdan ka'adan*, breaking I go; *ēn es'on kā'on*, breaking I will go.

(b) By inserting the tense characteristic *kī* between the preceding inflected verb and the governing verb, making them agree both as to number, gender, person and tense. Example: *ēn esdan kī ka'adan*, having broken I go; *ēn es'on kī kā'on*, breaking I will go; *ēn eskan kī barckan*, having broken I came.

(c) By inserting *kī* between the modified root of the governed verb, to which the first characteristic *r* has already been added and the principal verb; *ēn es'ar kī ka'adin*, having broken I go; *ēn es'ar kī kā'on*, having broken I will go; *ēn es'ar kī barckan*, having broken I came.

§ 88. When it is intended to emphasize the action of the conjunctive participle, the word *darā* is added to the same; *ās es'as darā kēras*; *ās es'ā darā kēras*, breaking or having broken he went; *ās es'ōs darā kā'ōs*, *ās es'ar darā kā'ōs*, having broken he will go; but *darā* cannot be combined with *kī* because the latter denotes already intensity or completion of action.

§ 89. When the governing noun stands in the imperative, any of the preceding forms of the conjunctive participle may be employed: *es'ā kalā*; *es'ā darā kalā*; *es'ar kalā*, *es'ar durā kalā*, *es'ā kī kalā*, *es'ar kī kalā*, breaking or having broken go. The feminine forms are: *es'ai kalai* and *es'ē kālē*; *es'ai darā kalai* and *es'ē durā kālē*; *es'ar kalai* and *es'ar kālē*; *es'ar durā kalai* and *es'ar durā kāl'ē*; *es'ai kī kalai* and *es'ē kī kālē*; *es'ar kī kalai* and *es'ar kī kāl'ē*, having broken go.

H.—Noun of Agency.

§ 90. The noun of agency is formed by adding the vowel *ū* to the root of the verb, whether it ends in a consonant or in a vowel; if the verb begins with the vowel *e*, the latter is changed into *i*, *esnā*, to break, *es*, the root, *isū*, indef., a person who breaks; *is'us*, def., the one who breaks; *isur*, the persons who break; *onnā*, to eat, *ūnū*, an eater; *ūnus*, the eater, *ūnur*, the eaters.

The declension of the noun of agency is regular.

<i>Singular.</i>		<i>Plural.</i>
N. <i>Is'us</i> ,	the breaker or the breaking one.	<i>Is'ur</i> , the breaking ones.
G. <i>Is'us gahi</i> ,	of the breaker or the breaking one.	<i>Is'ur gahi</i> , of the breaking ones.
D. <i>Is'us gē</i> ,	to the breaker or the breaking one.	<i>Is'urgē</i> , to the breaking ones.
Ac. <i>Is'us in</i> ,	the breaker or the breaking one.	<i>Is'urin</i> , the breaking ones.
<i>Abl. Is'us tī</i> }	from, by the breaker or the breaking one.	<i>Is'ur tī</i> , }
<i>Inst. Is'us trū</i> }		<i>Is'ur trū</i> }
<i>Loc. Is'us nū</i> ,	in the breaker or the breaking one.	<i>Is'ur nū</i> , in the breaking ones.
Fem. Sing. <i>Is'ū</i> ,	Plur. <i>is'ur</i> .	
Neut. „ <i>Is'ū</i> ,	„ <i>is'ū</i> .	

I.—The different classes of the verb.

§ 91. It has been explained already how the *Kurukh* verbs, though they have but one conjugation, may be divided into four different classes, according to the various manners in which the tense characteristic of their past tense is formed.

One class, taking *ka* and *ā* respectively as tense characteristic, has been exemplified by the conjugation of the verb *esnā*; *eskin*, masculine, *es'en*, feminine, I broke, and *es'as* and *es'ā*, he and she broke.

Another class takes *ka* and *ya* as tense characteristic: example, *ānnā*, to say—

	Masculine.	Feminine.	Neuter.
Sing. <i>Ēn ānkan</i> ;		<i>ānyan</i> ;	I said or did say.
„ <i>Nin ānkai</i> ;		<i>ānki</i> ;	thou saidst or didst say.
„ <i>Ās ānyas</i> ;		<i>ād ānyā</i> ;	he, she, it said or did say.
Plur. <i>Ēm ānkam</i> ;		<i>ānyam</i> ;	we said or did say.

Plur. <i>Nām ānkat</i> ;	<i>ānkat</i> ;		we and you said or did say.
„ <i>Ñīm ānkar</i> ;	<i>ānkai</i> ;	<i>ānki</i> ,	you said or did say.
„ <i>Ār ānyar</i> ;	<i>ānyai</i> ;	<i>ānyā</i> ,	they said or did say.

The third class takes as its tense characteristic *cka* and *c'a* respectively : example, *barnā*, to come—

	Masculine.	Feminine.	Neuter.	
Sing. <i>Ēn barckan</i> ;		<i>barc'an</i> ;		I came.
„ <i>Ñīm barckai</i> ;		<i>barckī</i> ;		thou camest.
„ <i>Ās barcas</i> ;		<i>barcā</i> ;	<i>barcā</i> ,	he, she, it came.
Plur. <i>Ēm barckam</i> ;		<i>barc'am</i> ;		we came.
„ <i>Nām barckat</i> ;		<i>barckat</i> ;		we and you came.
„ <i>Ñīm barckar</i> ;		<i>barckai</i> ;	<i>barckī</i> ,	you came.
„ <i>Ār barcar</i> ;		<i>barcai</i> ;	<i>barcā</i> ,	they came.

The fourth class takes *jka j'a* as its tense characteristic for the past tense : example, *nannā*, to do

	Masculine.	Feminine.	Neuter.	
Sing. <i>Ēn nanjkan</i> ;		<i>nanj'an</i> ;		I did.
„ <i>Ñīm nanjkai</i> ;		<i>nanjkī</i> ;		thou didst.
„ <i>Ās nanjas</i> ;		<i>nanjā</i> ;	<i>nanjā</i> ,	he, she, it did.
Plur. <i>Ēm nanjkam</i> ;		<i>nanj'am</i> :		we did.
„ <i>Nām nanjkat</i> ;		<i>nanjkat</i> ;		we and you did.
„ <i>Ñīm nanjkar</i> ;		<i>nanjkai</i> ;	<i>nanjki</i> ,	you did.
„ <i>Ār nanjar</i> ;		<i>nanjai</i> ;	<i>nanjā</i> ,	they did.

§ 92. It is impossible to lay down general rules as to the classification of *Kurukh* verbs, according to the termination of their roots. However, there are some rules, which serve as useful guides. For instance, if the root of the verb ends in a double vowel, or if the verb is borrowed from Hindi, we may safely say that it will form its past tense in a particular manner.

RULE I.—If the root of the verb ends in a double vowel, as *aa*, *ee*, *ii* or *oo*, it invariably takes *ckā* and *c'a* respectively as its tense characteristic for the past; e.g. *ba'anā*, to speak, *bāckan*, *bācas*, *bāc'an*, *bācā*; *hē'onā*, to bind, *hēckan*, *hēcas*, *hēc'an*, *hēcā*; *cī'inā*, to give, *cickan*, *cicas*, *cic'an*, *cicā*; *hō'onā*, to take away, *ockan*, *ocas*, *oc'an*, *ocā*.

RULE II.—All Hinduized verbs or verbs derived from Hindī, especially transitives, also take *c'ka* and *c'ā* in the past tense; as *likh'ckan*, I wrote, *likh'cas*, he wrote; *dag'kan*, I marked; *chut'kan*, I got free.

REMARK.—There are many more verbs which take *c'kā*, *c'ā* in the past, both transitives and intransitives, which cannot be brought under any definite rule.

RULE III.—All passive verbs and all intransitive and reciprocal verbs, the roots of which end in *r* take *ka* and *a* in the past tense; e. g. *khatrā*, *khatrkan*, I fell; *pitrnā*, *pitras*, he was killed; *kacnakrnā*, *kacnakrkar*; you spoke among yourselves.

RULE IV.—Transitive verbs generally take *kan* and *yan* as tense characteristics of the past tense: *kajnā*, *kajkan*, I pressed down; *kajyā*, she pressed down; *liṅṅnā*, *liṅṅkan*, I kneaded; *liṅṅyā*, she kneaded; *natagnā*, *natagkan*, I drew, *natagyan*, she drew.

K.—The Passive Voice.

§ 93. The formation of the Passive voice in the *Kurukh* language is very simple, no auxiliary being needed for this purpose, nothing beyond the insertion of the voice characteristic consonant *r* between the root and the inflectional termination of the active voice, these inflections being the same as in the indicative mood.

Active voice: *esnā*, to break; passive voice, *esrnā*, to be broken.

Conjugation: Present Indefinite.

	Masculine.		Feminine.
Sing.	<i>En esrdan</i> , I am broken.		<i>En esr'ēn</i> , I am broken.
„	<i>Nin esrdai</i> , thou art broken.		<i>Nin esrdī</i> , thou art broken.
„	<i>As esrdas</i> , he is broken.		<i>Ad esr'ī</i> , she, it is broken.

*Masculine.**Feminine.*

<i>Plur.</i> <i>Ēm esrdam</i> , we are broken.	<i>Ēm esr'ēm</i> , we are broken.
<i>Nām esrdat</i> , we and you are broken.	<i>Nām esrd'at</i> , we and you are broken
<i>Nīm esrdar</i> , you are broken.	<i>Nīm esrd'ai</i> , you are broken.
<i>Ār esrnar</i> , they are broken.	<i>Ār esr'nai</i> , they are broken.
The neuter plural, second and third persons : <i>esrdī</i> and <i>esr'ī</i> .	

§ 94.

Present Definite.

MASCULINE.

Ēn esr'āldan, *ēm esr'āldam*, etc., I am and we are being broken ;
or

Ēn esr'ālagdan, *ēm esr'ālagdam*, etc., I am and we are being broken.

FEMININE.

Ēn esr'āl'ēm, *ēm esr'āl'ēm*, etc., I am and we are being broken ;
or

Ēn esr'ālag'ēn, *ēm esr'ālag'ēm*, etc., I am and we are being broken.

IMPERFECT.

Ēn esr'ālakham *ēm esr'ālagyan*, I was being broken.

PAST TENSE.

Ēn esr'kan, *ēn esr'an*, I was broken.

PERFECT.

Ēn esr'kan bē'edan, *ēn esr'kin bē'ēn*, I have been broken.

PLUPERFECT.

Ēn esr'kan ra'ackan, *ēn esr'kin ra'ac'an*, I had been broken.

FUTURE.

Ēn esr'on, and fem., I will, shall be broken.

PAST FUTURE.

E'n *esr'khač'on* or *esr'cukr'on*, masc. and fem., I will, shall have been broken.

§ 95. ADVERBIAL AND ADJECTIVE PARTICIPLES.

Pres., *esr'num*, *esr'num esr'num*, *esr'num darā*, *esr'nūti*, *esr'nūtim*; being broken, *isr'ū*, being broken, being breakable.

Past., *esr'kā*, having been broken.

CONJUNCTIVE PARTICIPLES.

Esras, *esras darā*, etc., (he) being broken.

Esraskī, (he) ditto.

Esrar darā, (he) ditto.

Esrurkī, (he) ditto.

ADVERBIAL PARTICIPLE.

Esr'ā kēanem, on being broken, in the act of being broken.

INFINITIVE.

Esrnā, to be broken; gerund, *esrnā gahi*, etc.

IMPERATIVE.

Esr'ā, masc.; *esr'ai*, fem. sing., *esr'ē*, fem. pl., be broken.

NOUN OF AGENCY.

Isr'ū, indef, *isr'ur*, *isr'us*, def. one, ones, the one, who is (are) broken.

CONJUNCTIVE OR OPTATIVE.

Masc. *Ās esrdasnekk'ā*; *ād esr'ā nekk'ā*, he, she, it may be broken.

Masc and fem. *Ār esrnarnekk'ā*, they may be broken.

Ditto, *Nām esr'datnekk'ā*, we and you may be broken.

L.—On the formation of Intransitive and Transitive Verbs.

§ 96. The letter *r*, the voice characteristic of the passive, is used in changing a transitive verb into an intransitive, for instance :

<i>Assnā</i> ,	to play an instrument ;	<i>asrnā</i> ,	to tremble, to vibrate.
<i>Khonḍnā</i> ,	to collect ;	<i>khonḍrnā</i> ,	to assemble.
<i>Tēbnā</i> ,	to extinguish, put out ;	<i>tēbrnā</i> ,	to be extinguished, go out.
<i>Ejñā</i> ,	to awake, to waken ;	<i>ejrnā</i> ,	to be awake.
<i>Khoṭṭnā</i> ,	to break, smash ;	<i>khollrnā</i> ,	to break, get smashed.
<i>Kolnā</i> ,	to open ;	<i>kolrnā</i> ,	to be opened, get opened.

The passive verb frequently serves as an intransitive—

<i>Esrnā</i> ,	to be broken ;	to break in two.
<i>Ebsrnā</i> ,	to be lost ;	to get lost.

§ 97. Intransitives are changed into transitives by affixing a double *aa* to the root of the intransitive verb ; e.g., *markhnā*, to be dirty ; *markhā'ana*, to soil, to make dirty ; *ēṣrnā*, to come in touch : *ēṣra'anā*, to touch, to reach at. Also by employing the causal form : *Kitnā*, to rot ; *kit'a'anā* (to cause to rot), to destroy ; *bitnā*, to cook, boil, intr. *bitta'anā*, to cause to boil, to cook ; trans. *kharkhnā* to sound, *kharkhtāanā*, to tune ; *khandrnā*, to sleep ; *khandrtāiā*, to put to sleep ; *kundrnā*, to be born, *kundrtā'anā*, to beget, generate ; *monnā*, to hear, *mentā'anā*, to tell ; see also § 89.

M—Causal Verbs.

§ 98. Causal verbs are formed by the insertion of the syllable *tā'a* between the root and the inflectional endings of the active verb : *esnā*, *estā'anā*, to cause to break ; besides this insertion no change whatever takes place in the conjugation of causal verbs, *tā'a* becomes *tō'o* in the future and is often contracted into *tā* in the past tense—

En estā'adan, I cause to break ; *ēn estōon*, I will, shall cause to break ; also *estā'on*.

Pres. ind. *Nin estā'adai*, thou causest to break ; *nin estō'oe*, thou wilt, shalt cause to break.

Pres. def. *En estā'alagdan*, I am causing to break.

Past. *ēn estā'ackan* or *estāokan*, I cause to break.

Imperf. *ēn estā'alakkan*, I was causing to break.

Perf. *ēn estā'ackan bē'edan* or *estāckan bē'edan*, I have caused to break.

Pluf. *ēn estā'ackan ra'ackan* or *estāckan ra'ackan*, I had caused to break.

Passive. *estārṇā*, to be caused to be broken, *i.e.*, to be broken.

Pres. indef. *estārḍan*, I am caused to be broken or I am broken.

Pres. def. *estār'alagdan*, ditto.

Past. *estārckan*, I was caused to be broken or to break.

Imperf. *estār'alakkan*, I was being caused to be broken or to break.

Perf. *estārckan bē'edan*, I have been caused to be broken or to break.

Pluf. *estār'ckan ra'ackan*, I had been caused to be broken or to break.

Fut. *estārō'on*, I will, shall be caused to be broken or break.

§ 99. Causals are also formed by the insertion of the consonant *d* between the root of the verb and the inflectional ending; *e.g.*—

Onnā, to eat, *ondnā*, to feed, *i.e.*, to cause to eat.

Mennā, to hear; *mendnā*, to tell, *lit.* to cause to hear.

Verbs which add *bā'a* to the modified root are likewise of a causal nature, *viz.*—

Guchrnā, to go out of the way; *guchāba'anā* to cause to go out of the way, to put aside.

Bohārnā, to float (*intr.*); *bohābā'anā*, to cause to float (*trans.*).

Sikhrnā (*Hindī*), to learn; *sikhāba'anā*, to cause to learn, *i.e.*, to teach.

The verbs constructed with *ba'anā* are as a rule borrowed words and may be considered as being transitive.—

Hartāba'anā, to serve, dole out; *hihāba'anā*, to sever, divide; *jumāba'anā*, to collect, to unite; *jhukāba'anā*, to bend; *kankonamba'anā*, to vex, irritate; *lerbheramba'anā*, to throw dust or mud on somebody; *lintivamba'anā*, to wag the tail; *mōlāba'anā*, to raffle or sell by auction; *bharuba'anā*, to entice; *bībilamba'anā*, to shine dimly; *andhmunḍhamba'anā*, to perplex, confound.

N.—Irregular Verbs.

§100. The number of irregular verbs in *Kuruḥh* is very small, and their irregularity does not consist in any deviation from the regular inflection but rather in various modifications of the roots and the permutation of sounds.

The principal are :—

Ka'anā, to go ; *kirkan* or *kerkan*, I went ; *kalā*, go.

Hō'onā, to take away ; *ockan*, I took away ; *hō'a*, take away.

Uinā, to plough ; *usskan*, I ploughed ; *uyā*, plough ; *uiyon*, I will lough.

Khō'enā, to measure ; *khojkan*, I measured ; *khōyā*, measure.

Khoenā or *khoynā*, to cut grain, to harvest ; *khosskan*, reaped ; *khoyon*, shall reap.

Khottnā, to smash ; *khuttkan*, I smashed ; *khōtton*, I will smash.

Nollnā, *nullkan*, to take water into one's hand.

Khossnā, to out, dig ; *khottkan*, I dug ; *khossā*, dig.

Pōenā, to rain ; *possā*, it rained ; *pōeyō*, it will rain.

Nājnā, to pain ; *nuncā*, it pained ; *nūj'ō*, it will pain.

Onnā, to drink, eat ; *ondkan*, drank, ate ; *ōnā*, drink, eat.

O.—Defective Verbs.

§101. Of these, *ō'enā*, to be, has been described already ; another is *taldan*, I am, with the corresponding negative verb *naldan*, I am not. Of *taldan* we have no other form ; what is left is only a double form for the present tense ; the first may be called the indefinite, the other the definite present.

§102.

Conjugation of *taldan*.

	Masculine.	Feminine.	Neuter.	
Singular	<i>Ēn taldan</i> ;	<i>tal'ēn</i> ,		I am.
„	<i>Nīn taldai</i> ;	<i>taldī</i> ;	<i>taldī</i> ,	thou art.
„	<i>Ās taldas</i> ;	<i>tal'ī</i> ;	<i>tal'ī</i> ,	he, she, it is.
Plural	<i>Ēm taldam</i> ;	<i>tal'ēm</i> ;		we are.
„	<i>Nām taldat</i> ;	<i>taldat</i> ,		you and we are.
„	<i>Nim taldar</i> ;	<i>taldai</i> ;	<i>taldai</i> ,	you are.
„	<i>Ār talnar</i> ;	<i>talnai</i> ;	<i>tal'ī</i> ,	they are.

Or

	Masculine.	Feminine.	Neuter.	
Singular	<i>Ēn talyan</i> ;	<i>talyēn</i> ,		I am.
„	<i>Nīn talyai</i> ;	<i>talyī</i> ;	<i>talyī</i> ,	thou art.
„	<i>Ās talyas</i> ;	<i>talyā</i> ;	<i>talyā</i> ,	he, she it is.
Plural	<i>Ēm talyam</i> ;	<i>talyēm</i> ,		we are.
„	<i>Nām talyat</i> ;	<i>talyat</i> ,		we and you are.
„	<i>Nīm talyar</i> ;	<i>talyai</i> ;	<i>talyī</i> ,	you are.
„	<i>Ār talyar</i> ;	<i>talyar</i> ;	<i>talyā</i> ,	they are.

Examples showing the difference in meaning of these two present forms :
As gollas talḍas means he is a landlord ; *ās paddantā gollas talyas*, he is the landlord of the village.

The counterpart or negative form of *taldan* is *maldan*, which has three different forms for the present tense, but no form for any other tense.

§ 103. Conjugation of *maldan*, I am not.

	Masculine.	Feminine.	Neuter.	
Singular	<i>Ēn maldan</i> ;	<i>mal'ēn</i> ,		I am not.
„	<i>Nīn maldar</i> ;	<i>maldī</i> ,		thou art not.
„	<i>Ās maldas</i> ;	<i>ād mal'ī</i> ;	<i>mal'ī</i> ,	he, she, it is not.
Plural	<i>Ēm maldam</i> ;	<i>mal'ēm</i> ,		we are not.
„	<i>Nām maldat</i> ;	<i>maldat</i>		we and you are not.
„	<i>Nīm maldar</i> ;	<i>maldai</i> ;	<i>maldī</i> ,	you are not.
„	<i>Ār malyar</i> or <i>malnar</i> , <i>malyai</i> or <i>malyar</i> ;	<i>mal'ī</i> ,		they are not.

Or

Singular	<i>Ēn malyan</i> ;	<i>malyen</i> ,		I am not.
„	<i>Nīm malyai</i> ;	<i>malyī</i> ,		thou art not.
„	<i>Ās malyas</i> ;	<i>ād mal'ī</i> ;	<i>mal'ī</i> ,	he, she, it is not.
Plural	<i>Ēm malyam</i> ;	<i>malyam</i> ,		we are not.
„	<i>Nām malyat</i> ;	<i>malyat</i> ,		we and you are not.
„	<i>Nīm malyar</i> ;	<i>malyai</i> ;	<i>malyai</i> ,	you are not.
„	<i>Ār malyar</i> ;	<i>malyar</i> ;	<i>mal'ī</i> ,	they are not.

Or

	Masculine.	Feminine.	Neuter.	
Singular	<i>Ēn malkan</i> ;	<i>malyan</i> ,		I am not.
„	<i>Nīn malkai</i> ;	<i>malkī</i> ,		thou art not.
„	<i>Ās malkkas</i> ;	<i>ād malkī</i> ;	<i>malkī</i> ,	he, she, it is not.
Pural	<i>Ēm malkam</i> ;	<i>malkam</i> ,		we are not.
„	<i>Nām malkat</i>	<i>malkat</i>		we and you are not.
„	<i>Nīm malkar</i>	<i>malkai</i>	<i>malkai</i>	you are not.
„	<i>Ār malkar</i>	<i>malkar</i>	<i>malkai</i>	they are not.

104.

Remarks on *maldan*.

Maldan is indefinite : *Ēn bēlan maldan*, I am not a king.

Malyan is definite : *Ās bēlkhantā bēlas malyas*, he is not the king of the state. *Malkan* is also definite. The difference between *malyan* and *malkan* is this : the former is used in a qualitative sense : *ēn malyan*, I am not, *i.e.*, the one you suppose ; whilst *malkan* is used in a locative sense, *ēn malkan*, I am not here or there ; *ās erpā nū ra'as* ? Is he at home ? *Ās malkas*, he is not (at home) ; *Ās ujjām ra'as* ? Is he still alive ? *Ās malkas*, he is not *i.e.*, existing here or there, he is dead.

Maldan, *malyan* or *malkan* is a defective negative verb. Besides it there are two more negative verbs in *Kurukh* which, however, are complete in all tenses ; viz, the counterparts of *akhnā*, to know and *ongrā*, to be able ; namely, *balnā*, to know not ; *polnā*, to be unable. They are conjugated regularly and take *ka*, *an*, *a* in the past as the characteristic of that tense *ēn baldan*, I do not know ; *nīn baldai*, thou doest not know ; *ās poldās*, he cannot, is unable ; *ār polōr*, they will be unable ; *ēn polkān*, I could not ; *ad bai'ālayyā*, she did not know.

P.—The reciprocal auxiliary *nakrnā* to be or act towards one another.

§ 105. In forming reciprocal verbs we have to add *nakrnā* either to the root of the verb or to its modified stem, as the case may be. The latter takes place whenever the verb belongs to those classes which form

their past tense by taking *ck* or *jk* as tense characteristic. The conjugation is quite regular, but it must be kept in mind that *nakrnā* applies only to the plural number.

Examples :—

Ērnakrnā, to look upon one another ; *kēbnakrnā*, to abuse one another ; *laucnakrnā*, to beat one another ; *monjnakrnā*, to ask one another. *Nīm enḍr ērnakrdar*, Why do you look at each other ? *Nīm ambā kēbnakr'ā*, Don't abuse each other ! *Ārin ērkē ar laucnakro'ōr*, see to them, they will beat each other. *Ar laucnakrālayyar*, they were beating each other.

In a few instances the addition of *nakrnā* to the root of the verb conveys the idea that the action represented by the latter is being done in company or with others ; thus *bongnakrnā*, to run away one with another. *Nakrnā* further denotes habit or ability to do something : *ēn Kurukh kaenakrdan* I am able to speak Urāo or I am in the habit of speaking Urāo. *Kacnakrnā* really means to talk with or to one another, *i.e.*, converse.

§ 106. Along with *nokrnā* the postposition *ganē*, with, is employed, when it is necessary to denote reciprocal action being done between two distinct parties, *e.g.*, *mētar mukkar ganē laucnakrnar*, the men with the women are beating one another, *i.e.*, the men on the one side and the women on the other are beating each other. *Mētar mukkar laucnakrnar* means : men and women are beating one another (without having formed two different parties).

The reflexive pronoun *tām* in the locative case from *tām nū* is also employed along with *nakrnā* for the same purpose as *ganē* : *mētar mukkar tām tām nū laucnakrnar*, the men and the women are beating one another, amongst themselves, *i.e.*, being two separate parties. *Mētar mukkar tām nū launar* would mean, that the men and the women are quarrelling between themselves.

§ 107. The passive voice characteristic *r* is made use of to form reflexive verbs, *e.g.*, *mūjhnā*, to wash another's face ; *mūjhrnā*, to wash one's own face ; *larkharnā*, to stumble over one's own feet ; *injrnā*, to blow one's own nose ; *nimrārnā*, to mend one's own ways ; *nōrnā*, to wash ; *nōjhrnā*, to wash one's self.

R.—Compound Verbs.

§ 108. There are many compound verbs in *Kurukh*, viz.—

One class is formed by the combination of a verb with an uninflected noun; the former being conjugated regularly. They may be called nominals, though in reality they are rather idiomatic phrases.

Examples :—

Khan ēkhnā, to sleep, *lit.* to shade or cool the eyes.

Pāb ērnā, to expect, *lit.* to see the way.

Khēkhāl ērnā, to spy, *lit.* to look towards the earth.

Adē ērnā, to envy, *lit.* to be squint-eyed.

Khol kha'ana, to take on the back, to lift, to stoop.

Moñjā manā, to salute, *lit.* to remain in waiting.

Cokh manā, to pass by, to go or to remain aside.

Nāyī kōrnā, to have fever, *lit.* to have a flame or fire which has entered into one.

Nāyī ambnā, the leaving of the fever.

Sendrā bēcnā, to hunt.

Makul ūrnā, to bow the knee, *lit.* to have the knee planted.

Siba khārnā, to covet, to envy.

Kīrā sārṇā and *umhē sārṇā*, to be hungry and to be patient or content.

Amm paenā, to become acclimatized, *lit.* to digest the water.

Jhayaṛ ladnā, to make rice beer, *lit.* to lay up rice beer.

Ēkh okknā, to take shelter, *lit.* to sit in the shade.

Addā ērnā, to look out for an opportunity.

Daṇḍī pārnā, to sing, to sing a song.

Dudhī ambnā, to be weaned, *lit.* to leave the breast.

Dhukū kōrnā, to become a concubine.

Cambī ēknā, to walk in another's footsteps.

Amn ka'ana, to fetch water, *lit.* go for water.

Nāme pinjnā, to name, *lit.* fix a name.

Ōimā cōdnā, to be ambitious, *lit.* to raise honour.

Pādā hē'ēnā, to take root, *lit.* to bind the root.

Pāgār launā, to throw up a mud wall, *lit.* to beat a wall of mud.

Pāhī ērnā or *khōjnā*, to attend on guests, to be hospitable.

Tinā khārnā, to neglect, *lit.* to despise the right hand.

Umhē sārṇā, to be happy, to feel comfortable.

Lether okknā, to squat on the ground.

Luhārī omā, to breakfast.

Khadā pāknā, to be confined, delivered of child.

§ 109. Other nominals are formed with the help of the verb *nannā*, to do; *ra'anā*, to be, and *mannā*, to become—similar to the Hindī auxiliaries, *karnā*, *hōnā* and *hōjānā* :

Uber nannā, to clear up, to shine (weather, sun).

Jokhā nannā, to compare.

Hurū nannā, to stop, to make an end.

Gundā nannā, to pound.

Eṛpā nannā, to get married, *lit.* to make a house.

Ḍārē nannā, to make a sacrifice.

Dumbī nannā, to slander.

Billī nannā, to light, enlighten.

Nalakh nannā, to work, *lit.* to do work.

Ochhor nannā, to shelter.

Pāhī nannā, to become engaged, betrothed, *lit.* to make friends or guests.

Poṭom nannā, to wrap up.

Sagai nannā, to take a second wife.

Sagrāi nannā, to consult the oracle.

Tīhrā nannā, to shew, initiate.

Uprār nannā, to resist.

Conhā nannā, to love.

Paṅgē nannā, to clear away (*Jungle*).

Oṭhāḅkh mannā or *ra'anā*, to become or to be pregnant.

Kīrā ra'anā, to be poor ; *kīrā mannā*, to become poor.

Urb ra'anā, to be rich ; *Urb mannā*, to obtain riches.

Kōrē ra'anā, to be in good health ; *kōrē nannā*, to recover health.

Ūkhā mannā, to become dark.

§ 110. From among the above nominals, such as are transitive like *pāb ērnā* require the noun or pronoun, which they govern, to be 'put into the genitive case :

En urbas gahi pāb erālakkan, I was awaiting the master. *Paṅgē nannā* governs the accusative case.

Nāri kōrnā requires the dative *englas gē nāri kōrcā*, my son had fever; *ūl.* to my son the fever entered.

Nominals are also formed by combining the past participle with a noun and the auxiliary; e. g., *amm onkā ra'anā*, to be thirsty; likewise by adding the latter to the past participle: *tarkā ra'anā*, to be silent; *ūl.* to be out or struck.

§ 111. Compound verbs are also formed by combining two verbs, the first giving the general and the affixed or second the special meaning of the compound. The latter verb is always conjugated regularly; the former takes either the stem only or the past participle, transitive or intransitive.

These compounds are divided into several classes:—

A. *Completives*, which add *khaenā* or *cukrnā* either to their root or the modified form of the same, e. g.—

<i>Es khaenā</i> or <i>cukrnā</i>	} to have done breaking.
<i>Esā khaenā</i> or <i>cukrnā</i>	
<i>Baro khaenā</i> or <i>cukrnā</i>	} to have done coming.
<i>Barā khaenā</i> or <i>cukrnā</i>	

The transitives of these compound verbs require the object to be in the accusative case: *ēn idin esā khaekan*, I have done breaking this; *ēn asgē asman cī'ā khaekan*, I have done giving him bread.

§ 112. B. *Intensives and Permissives*.—These are formed by adding the verb *cī'inā*, to give, to the conjunctive participle of the preceding verb or to the modified stem of the same—

<i>Hebrar cī'inā</i> , to throw away;	} intensives.
<i>Tīḍar cī'inā</i> , to throw down;	
<i>Pīḍar cī'inā</i> , to kill outright;	
<i>Ōnar cī'inā</i> , to eat up.	
<i>Barā cī'inā</i> , to allow to come, let come;	} permissives.
<i>Kālā cī'inā</i> , to let go;	
<i>Ōnā cī'inā</i> , to let eat;	

Remark.—All these compounds govern the accusative.

ipnā also has an intensifying character:

Es'ā capnā, to break quickly; *es'ā cap'ā!* Break quickly.

Barā capnā, to come quickly; *barā cap'ā!* Come quickly.

Kālā capnā, to go quickly; *kālā cap'ā!* Go quickly.

C. Potential and Impotentials.—The former are made up by the addition of the positive *oṅnā*, to be able; the latter with the aid of the negative *poṅnā*, to be unable, which are added to the modified stem of the verb, as *kālā oṅnā*, to be able to go; *kālā poṅnā*, to be unable to go; *ci'ā-oṅnā*, to be able to give; *ci'ā-poṅnā*, to be unable to give.

§ 113. *D. Desideratives* are formed by adding *beddnā*, to seek, and *ṭuknā*, to desire, to the modified stem of the principal verb. *Tuknā* is incomplete and impersonal; its present or past neuter third person singular is added to the subjective noun or pronoun, which is placed in the dative case—

Ērā beddnā, *ērā ṭuknā*; *ēn āsin ērā beddan*, I wish to see him; *ēngāge āsin ērā ṭuki*; *tit.* to me him to see desire is; *āsin ērā ṭukiyā*, I wished to see him; *ās ethrā beddas*, he wants to be seen.

§ 114. *E. The Inceptive heḥnā* is added to the modified stem of the principal verb, viz.—*Ērā heḥnā*, to begin to see; *kālā heḥnā*, to begin to go.

F. Continuative: *bēṅnā* is added to the modified stem of the principal verb; example: *ās kālābēṅddas*, he is going continually.

Continuatives are also formed by the past participle, to which is added the auxiliary *ra'anā*, or the verb *kānā*; viz., *Ēn dhārchā ra'adan*, I am holding fast; emphasized *ēn dhārchā dim ra'adan*, I continue to hold fast; *nin ijikām ra'ā*, remain standing. *Ās urb manjkas kā'adas*, he is growing rich; emphatic, *ās urb manjkām kā'adas*, he continues to become rich.

S.—Appellative verb.

§ 115. Appellative verbs may be formed by conjugating nouns, adjectives and the possessive case form of nouns, e.g.

Singular.

Plural.

- | | | |
|----------|---|---|
| 1. Pers. | <i>Ēn Kurukhan</i> , I am an Orāo. | <i>Ēm Kurukham</i> , we are Orāos. |
| 2. „ | <i>Nin Kurukhai</i> , thou art an Orāo. | <i>Nim Kurukhar</i> , you are Orāos. |
| 3. „ | <i>Ās Kurukhas</i> he is an Orāo. | <i>Nām Kurukhat</i> , we and you are Orāos. |
| | | <i>Ar Kurukhar</i> , they are Orāos. |

Singular.

Plural.

- | | |
|--|--|
| 1. Pers. <i>Ēn kōhan</i> , I am great. | <i>Ēm kōham</i> , we are great. |
| 2. „ <i>Nīn kōhai</i> , thou art great. | <i>Nīm kōhar</i> , you are great. |
| 3. „ <i>Ās kōhas</i> , he is great. | <i>Nām kōhat</i> , we and you are great. |
| | <i>Ār kōhar</i> , they are great. |
| 1. Pers. <i>Ēn Rancintan</i> , I am the Rancī one. | <i>Ēm Rancintam</i> } We, you, |
| 2. „ <i>Nīn Rancintai</i> thou art the Rancī one. | <i>Nīm Rancintar</i> } we and you, |
| 3. „ <i>Ās Rancintas</i> he is the Rancī one. | <i>Nām Rancintat</i> } they are the |
| | <i>Ār Rancintar</i> } Rancī ones. |

It will be noted that appellative verbs are applicable only to the masculine and feminine gender.

§116. Other examples :

Ēn bēlm, I am king, the king.

Ēm bēlam, we are kings, the kings.

Nīn bēl-khaddai, thou art a prince, the prince.

Nīm bēl-khaddar, you are princes, the princes.

Ās Sāhibas, he is a *Sāhib*, the *Sāhib*, a particular European being understood.

Ār Sāhibar, they are *Sāhibs*, the *Sāhibs*.

Ēn Gollan, I am landlord, the landlord.

Ēm Urban, we are masters, the masters.

Nīn Jōkhai, thou art a servant, also the servant.

Nīm Nāgpurantar, you are the people of Nāgpur.

Ār Bilaitantar, they are *Sāhebs* or the people of Europe.

Ēn kukkon, I am a boy, the boy.

Nīn kukko'e, thou art a boy, the boy.

Ēm tang khaddam, we are his sons, children.

Ās sannis, he is the little one, the youngest.

Ār khōkhantar, they are the last ones, belated ones.

Ēn mundbhārentan, I am the person who goes in front, the foreman.

Ēm ālam, we are men, the men.

Nin mētai, thou art a man, a master, the man.

Nim khattar, you are Hindus, the foreign ones.

Ās Dharmēs, he is the God.

Compare also—

malyan, I am not the one, and

talyan, I am the one—Compare §§ 92—94.

CHAPTER. VII.

ADVERBS.

§ 117. In Kurukh nouns, adjectives and adverbial participles may be used or taken as the equivalents of adverbs; e.g., *ās kōhā lekham ethrdas*, he appears great; *ād khanem khanem barchī ra'ī*, she has come frequently; *ār pairī birī kā'or*, they will go early, *ut.*, morning time; *ār idm akhnum darā laucar*, they beat her knowingly; *ār khondrar kī pāralaggar*, having assembled, they were singing. The adverbs properly so called may be divided into four general classes: adverbs of time, of place, of manner, of affirmation and negation. They all precede the verb which they are to qualify, and almost all may be emphasized by the suffix *m* or *im*, *am* and *em*, respectively, e.g., *nēlā kāom*, we will go to-morrow; *nēlam kāom*, we will indeed go to-morrow.

§ 118.

A.—Adverbs of Time.

Pairī, early, early in the morning.

Akkū, indefinite; *akkun*, definite, now; even now, just now.

Onghōnum, at once, immediately, instantly.

Onghon, once, one day, again.

Uvrag, once, ^u moment, or *ungur*.

Iklam, once, one day; *iklam iklam*, sometimes.

Iklā, what or which day; *aulā*, that day, then.*

Iklā hō malā, never.

Ēkā birī; *ā birī*, when, what time; then, that time.

Gahdī, late.

Holē, then, consequently.†

REMARKS.

* *Iklā*, *iklam* and *aula* are derived from *elū*, what and *ullā*, day; and *ā*, that, and *ullū*, day.

† The meaning of *holē* most probably is: being thus; compare the Hindi *hōne se* and the Bengali *hoilē*; e.g., *Idm esor, holē laon*, if you break this then (that is; if it be so) I shall beat you. Bengali: *Tahā hoilē āmā jāibō*, that being so I will go. According to this assumption *holē* is a borrowed-word, derived from *hō*, the root for to be and *lē* = Bengali and *gawwā* = *lē* and the Hindi *se* = ablative sign of the gerund *hōnā*.

§ 119.

Ā khaṇem, there and then, instantly.

Lagħlem, constantly, continually.

Ullā ullā and *sagarkhaṇē*, daily, always.

Khaṇem, *khaṇem*, frequently, repeatedly, again and again.

Bērā bērā, precisely, punctually.

Pāli pāli, alternately (Hindī).

Sagar dīn, all the day ; these of course are borrowed-words.

Sagarkhaṇē, always.

Innā, to-day ; *innēlā*, now-a-days, lately ; *lit.*, to-day and to-morrow.

Cērō, yesterday.

Nēlā, to-morrow.

Horborē, the day before yesterday.

Nēlbeñjā, the day after to-morrow.

Huināl, three days hence ; *hāhuināl*, four days hence.

Mund, *mund'im*, previously, before, early.

Khōkhā, afterwards, later on.

Idnā, this year.

Itīngalī, last year.

Munē, two years ago ; *āmunē*, three years ago.

Dīrī, late (Hindī) ; more properly expressed by the past form of the verb *tīrnā*, to delay ; in *Mundāri tīri*, *tere*, after four days ; *nīn tīrkai ki barckai*, you have come late, you are late.

Sadau sadau, (Hindī), ever, eternally, is better expressed by *hullontī hullō gūtī*, from beginning to end.

A description of how the *Kurukh* reckons his time will be found in Appendix No. VIII.

§ 120.

B.—Adverbs of Place.

Īyā, *īyam*, *isan*, *isānim*, *hisān*, here, even here.

Ayā, *ayam*, *asan*, *asānim*, *husan*, there, even there.

Eksan, where ; *eksānim*, wherever ; also *okkhō*, where, like the *Mundāri* equivalent.

Itarā, hither, this direction ; *atarā* and *hutarā*, thither, that direction ; these are compounded from the demonstratives *i*, this, *ā*, that, *hū*, that, there and *tarā*, direction ; *tarā* most likely is a borrowed-word.

Beḥḍhru'ā and *caugurdī*, around, round about.

Ī pakhē, this side ; *ā pakhē*, that side, over, across ; from the Hindī *pakh*, part.

Īnū, in this direction, this way ; *ānū*, in that direction, that way ; *lit.*, in this, in that.

Kūṭī kūṭī, alongside.

Cokh, side.

Sagrō (Hindī), everywhere.

Mund, *mundbhārē*, before, in front, in future.

Khōkhā, after, behind, in the rear.

Heddē, *cākhā*, *hīḍī*, near ;

Gechā, *gecham*, far, very far.

Hādī, yonder.

Caugurdī, all round (borrowed-word).

Camhē, in front.

Ajgō formed of *ā* and *ujgō*, that straight, *i.e.*, thither ; also *ijgō*, *huggō*, to this place, to that place.

These latter adverbs, commencing from *mund*, may be called prepositional adverbs or improper prepositions, since they are also used as prepositions or rather postpositions.

§ 121.

C.—Adverbs of Manner.

Saint nū, accidentally, suddenly ; also *auhārī*.

Khōb, *khōbim* (Urdū), very much.

Ajgar, *dhēr*, *kharā*, very much ; exceedingly.

<i>Kudhā</i> ,	}	ditto,	ditto.
<i>Bērang</i>			
<i>Akai</i>			
<i>Bēdar</i>			

Baggī, *baggū*, much.

Dhēr and *dhēr baggē*, much, very much.

Kōrhē, moreover, *kōrhem*, very much.

Ī baggē, this much ; *ā baggē*, that much.

Kunā, *kunī*, some, a little.

Tanī kunā, *tani kunī*, little.

Nagad kunā, nicely.

Īdā, this much.

Āda, that much.

Īūrū, *āūrū*, this much, that much.

Īdātō and *hanī*, namely, viz., also, etc.

Urū, *nādī*, *dot'ō*, *rot'ō*, only, simply, mere.

Surrā, easily ; also *sebr'am* and *algēhem*.

Otkhā otokh, alone, single.

Onā onā, *onđ onđ*, *ort ort*, separately, one by one.

Tilē tilē, by degrees, successively.

Rāsē rāsē, slowly, by degrees ; also *raftē raftē*.

Karē karē, ditto, ditto ; *lit.*, piece by piece.

Dau, *daudim*, well, very well.

Thaukam, very well, exactly, justly.

Īnūhō, *ānūhō*, nevertheless, in spite of ; *lit.*, in this, in that also.

Ennem, *ānnem*, thus, in this manner, in that way.

Īlekh'am, *ālekh'am*, like this, like that, this and that way.

Mānim, *ujgō*, truly, verily.

Sūhiyam, gratis, gratuitously.

Begar num, in vain.

Sahajē, easily ; (borrowed word).

Ođdē, quickly.

Chāchem, quietly.

Chāchem chāchem, very quietly, secretly.

Dhīre, slowly ; *dhīre dhīre*, very slowly ; (borrowed word.)

Tilē, do ; *tilē tilē*.

Hī'ī for *hī*, certainly ; compare the mundārī *hē*, yes.

Nidī, merely, only.

Nēkhō, *nēkhō'e*, *endr akhō'e*, perhaps, perchance, probably ; *nēkhō* means who knows.

Pātē pātē, separately, interchangeably.

§ 122. D.—Adverbs of Affirmation and Negation.

Ha'ī, yes.

Gā, indeed, certainly.

Antī, *antiḡē*, of course.

Hō, even, indeed.

Hū, certainly.

Janū, of course, no doubt, indeed. Illustration: *īnī janū*, this of course, there you are.

Mal, *mal'ā*, *mallā*, not, no.

Ambā, masc. *ambai*, fem. *ambē* (among females), do not, not!

Argā, *argī*, not, not yet.

The prohibitive *ambā* may be conjugated with the verb before which it stands, and made to correspond with it in gender and number: *ās ambā* or *ambdas bardasnekk'ā*, he shall not come; *ār ambā* or *ambnar barnarnekk'ā*, they shall not come; *ād ambā* or *amban bar'anekk'ā*, she shall not come, don't allow her to come.

§ 123. *Argā* or *argī*, not yet, are used with verbs when the action indicated by the latter is not yet finished: *ās argas barā*, he has not yet come; *ād argī akhā*, she has not yet understood; or *ās argā barcas*, or *argī barcas*, he has not come yet; *ēn argā* or *argī ḡnkan*, I have not yet eaten.

CHAPTER VIII.

POSTPOSITIONS.

§ 124. Kurukh postpositions, for we cannot call them prepositions, are in reality nouns, and therefore declinable; when required, they may be in the form of any of the oblique cases. Some of them, especially such as are used as adverbs also, govern the preceding noun or pronoun and put it into an oblique case, chiefly into the genitive, since these postpositions are generally in the locative case; e. g., *erpā gahi camhē nū*, in the front of the house; *nēkhai bāre nū āndui?* Of whom do you speak? As *kbār gahi ā pakhē kēras*, he went beyond the river; *bēlas gahi lēkē*, through the king. However, since most of the postpositions have lost their original character as nouns, they are agglutinated to the noun or pronoun without governing them and without taking themselves any case-sign; e. g., *mārkhā mēyā on*, in heaven; *kbēkhēl kiya*, under the earth; *erpā ulā*, within the house; *candō lekḥā*, like the moon.

List of Postpositions.

§ 125.

Mund, *mundbhārē*, before, in front }
Khōkhā, *kbōkhā nū*, behind, after } order, time and place.

Mēyā, or *mēyā*, above, over, on, in.

Kiyā, beneath, under, below.

Ūā, within, in, inside.

Bāharī, (Hindī), without, out, outside.

Nū, in, among, in the midst of.

Madhe nū, *majhī nū* (Hindī) are also used in the above sense.

Gusan, with, at the side of, near, by.

Ganē, with, in company of, along with.

Bārī, with, together; also whilst, during.

Ī pakḥē; *ā pakḥē*, on this side; on that side; beyond.

Āḥḍā nū, instead, in lieu; also *uījī nū* (Urdū).

Lekē, by, through, by means of; perhaps derived from *lekē lekār*, the

Hindī past participle of the verb *lēnā*, to take.

Tūlē, tūlem, through, by means of.

Bēlā, without, from the Hindī *binā*.

Cakī, with, together.

Gustī, gustilē, of, away from.

Tīlē, tūlē, by, through, by means of; also *trā, trī*.

Gūṭī till, until, up to.

Jālā, until, up to, as far as.

Tavā, towards, in the direction of.

Birdō, birdō nā, opposite, against, contrary to.

Bāre, bāre nā, bābat (Urdū) with regard to, concerning, about.

Khatīrī (Urdū) for, on account of; *khātīr*.

Caḍḍē (more idiomatical) for, on account of.

Bēgar and *chorāe'kē* are both used for "except, without;" borrowed from Urdū and Hindī.

However, a more genuine Kurukh way of expressing this idea is by using the form of the past participle of the verb *āmbuā*, to leave; e.g., *idin ambar ki urmin hōā*, except this take away everything.

Lekhā, like, similar.

§ 126. *Elliptical sentences*.—Of these, the following may be mentioned in connection with adverbs:

Endr akh'o'e, nē akhō, nēkhō, for "who knows?"

Endr nano'e, endr nanon for "what's to be done?"

Endr nanta'adai, for "what are you going to do?"

Ēkā gūṭī—malā—ā gūṭī, unless; *ēkā gūṭī maṇḍar malā dno'e, ā gūṭī kōṛe malā mano'e*, unless you take medicine, you will not improve in health.

Ānāhō, nevertheless: *en pōskan ānā hō malā kirkai*, in spite of my order you did not go.

CHAPTER IX.

CONJUNCTIONS.

A.—Remarks.

§ 127.] In the list of conjunctions given below, those have been omitted which are made use of by people who have much intercourse with Hindus, viz., the Hindi *ki*, that; *tō*, then; *jab je*, if, etc. Their application in Kurukh is, to say the least, quite superfluous and certainly not idiomatic; thus, for example, the phrase “he did not believe that his son ran away” should not be rendered: *ās malā patācas ki tarḡhai khaddas bongas*, but *tarḡdas bongas ās malā pattācas*. In the same way the Hindi *aur*, and, need not be employed at all, since Kurukh has its equivalents for the same: moreover in this language conjunctions which bind two sentences are not so freely used as in some other languages, the Kurukh preferring rather the use of conjunctive participles; for example, the sentence “he was beaten and died” should not be rendered *ās lauras aur kecas*, but should rather be *ās lauras kī kecas* or *lauras darā kecas*.

§ 128.]

B.—List of Conjunctions.

Arā, *anti*, *darā*, and.*Muṇḍā*, *backan*, *pahē*, but, however.*Anti*, *antiḷē*, *khanē*, then.*Antijē*, of course.*Tā tō*, *gā*, *holē*, then, hence.*Kā*, or and *mallā*, or.*Darā*, *hō*, also.*Durū* and *durā*, the same.*Hō*, *anūhō*, even, even if, yet, nevertheless.*Mak'ḷē*, if not then.

Idātō, namely, viz., *lit.* this, that, then.

Āūtī, on account of, because : *āūtī* is composed of *ā*, that and *ēō*, much, and *tī*, from : that much from ; also *iūtī* ; these denote reason, for that or this reason.

Īgē, *Āgē*, *ennegē*, *īgē*, therefore, hence, denoting purpose, for this, that purpose.

Caḍḍē, on account of, for the sake of.

Onghōn, again, then, moreover.

Akhā, *orp'ā*, both meaning : as if, as it were, virtually, suppose.

Malā kā, indeed not.

Malā tā, *mallā*, if not then.

CHAPTER X.

NUMERALS.

§§ 129. Kurukh numerals are partly used as adjectives and partly as nouns. These numeral nouns are treated as ordinary nouns and are accordingly sometimes neuter and sometimes accompanied by the terminations of rational nouns.

The Kurukh language has four couples of original numbers, four for rational and four for irrational beings; these are Dravidian, but the remainder of the numerals are borrowed from Hindi.

The Cardinals are—

<i>Ort</i> , indef. masc. or fem.,	one ;	<i>ortos</i> , def. masc. only.
<i>Ir̥b</i> , " " "	two ;	<i>ir̥bar</i> , " " and fem.
<i>Nub</i> , " " "	three ;	<i>nubar</i> , " " "
<i>Naib</i> , " " "	four ;	<i>naibar</i> , " " "
<i>On̥ḍ</i> and <i>ontā</i> , neuter,	one.	
<i>En̥ḍ</i> , "	two.	
<i>Mānd</i> , "	three.	
<i>Nākh</i> , "	four.	

EXAMPLES.—*Ort ālas barcas*, one man came ; *ort ālī barcā*, one woman came ; *ir̥b kūkō khaddar barcar*, two boys came ; *nub mētar barcar*, three men came ; *naib mukkar barcar*, four women came. *On̥ḍ addā nū*, in one place. *Ontā lakrā*, one tiger. *Ekā ortos barckas ra'as* ? Who, *i.e.*, which one has come ? *Īd ekā ortī* ? Who, *i.e.*, which one is she ?

§ 130. Declension of Masculine and Feminine numerals.

<i>N.</i>	<i>ort</i> or <i>ortos</i> ,	one ;	<i>ir̥b</i> ,	two.
<i>G.</i>	<i>ort</i> or <i>ortas gahi</i> ,	of one ;	<i>ir̥bar gahi</i> ,	of two.
<i>D.</i>	<i>ort</i> or <i>ortos gē</i> ,	to one ;	<i>ir̥bar gē</i> ,	to two.

<i>A.</i>	<i>ort</i> or <i>ort'sin</i>	one;	<i>irbarin</i> ,	two.
<i>A.</i>	<i>ort</i> or <i>ortos tī</i> ,	from one;	<i>ibar tī</i> ,	from two.
<i>L.</i>	<i>ort</i> or <i>ortos nā</i> ,	in one;	<i>irbar nā</i> ,	in two.
<i>N.</i>	<i>nub</i> ,	three;	<i>naib</i> ,	four.
<i>G.</i>	<i>nubar gahi</i>	of three;	<i>naibar gahi</i> ,	of four.
<i>D.</i>	<i>nubar gē</i> ,	to three;	<i>naibar gē</i> ,	to four.
<i>A.</i>	<i>nubarin</i> ,	three;	<i>naibarin</i> ,	four.
<i>A.</i>	<i>nubar tī</i> ,	from three;	<i>naibar tī</i> ,	from four.
<i>L.</i>	<i>nubar nā</i> ,	in three;	<i>naibar nā</i> ,	in four.

§ 131. The nominative form of these numerals always precedes the noun, which it qualifies: *nub alar gahi bārē nā*, with regard to three men. *Nerr ort mukkan parmiyā*, a snake has bitten a woman. *Naib alar tī menjas*, he heard it from four men.

The nominative numeral for "one" may be used as an indefinite article, but it must be borne in mind that the Kurukh has no article, and that *ort*, *onđ* and *onđā* always mean really one in contradistinction of two or more.

The neuter numeral *onđ* and *onđā* also precede the noun to which they belong, whilst *enđ*, *mānd* and *nākh* generally follow it in such a manner as to form a compound word: *enyā onđ gōholā ađđō ra'i*, I have one yoke of oxen; *enghai gōholā enđ ađđō ra'i*, I have two yoke of oxen. *Ulenđ manjā*, two days have passed; *ulmānd manjā*, it is three days, etc., but *onđ* may also precede the noun forming a compound with it: *onđul ennē manjā*, it happened one day.

§ 132. Distributives are formed in two different ways, viz.—

1. By repeating the numeral, as *ār ort ort kōrcar*, they entered one, one, *i.e.*, one by one; *ās onđan onđan mankhayas*, he let in one, one, *i.e.*, one by one; and

2. By putting the repeated numeral into the ablative case, viz., *ār nub-nub tī barcar*, they came by threes.

Remark.—The English distributive ordinals, "every second," "every third" are rendered in Kurukh thus: *īrb nā ort*, *munđ nā onđā*; *lit.* in two one, in three one; *ul munđ nā onđul*, every third day; *lit.* in three days one day. The neutral *onđā* is used for the purpose of the specification of a

plurality, viz., *enḍ oṭan* or *enḍ oṭang onḍr'a*, bring two things--understood, i.e., bring two pieces, copies, etc., of the things understood. *Oṭā* is apparently an abbreviation of *oṭā* and *oṭang*.

§ 183. Proportional numbers are formed by compounding the prefix *pār* with the numeral; e.g., *pārenḍ*, twice, *pārmūnd*, thrice. The adverbial numerals "twofold," "threefold" are taken from Hindi, i.e., *duharā*, *tiharā*, etc. From five upwards the word *bharī*, "times," is added, which stands both for "times" and "fold"; *pañcē bharī*, etc., five times, fivefold.

§ 184. The Kurukh ordinals are formed only from the neuter cardinals by adding *antā*, *ntā* or *tā*, meaning "of" or "belonging to". It must be noted, however, that the first ordinal is formed irregularly, it being not *oṇḍantā*, or *oṇḍtā*, but *mūnd'tā* and *mūndantā*, the first; the second is *enḍantā* or *enḍtā*; the third, *mūndantā*, *mūndtā*; the fourth, *nākhantā*, or *nākhtā*. William the Third is: William *mūndtas*, def. William the First: William *mūndtas*, George the Fourth: George *nākhtas*; the second *enḍtas*; but "the first man" would be: *mūndtā ālās*. All the rest of the ordinals are formed in the same way by adding *ntā* or *tā* to the Kurukhized Hindi numeral.

§ 185. Complete list of Cardinal and Ordinal numerals from one to one hundred.

Remark.—The following table is not based on a system of counting in vogue among the Kurukhs, but is from the number ten upwards rather an attempt at Kurukhizing the Hindī arithmetical table. The list has been furnished by an *Orāo* gentleman; as regards the prevailing practice of counting, the student is referred to the next paragraph:—

Cardinals.		Ordinals.	
<i>oṇḍ</i>	one.	<i>mūnd'tā</i>	first.
<i>enḍ</i>	two.	<i>enḍtā</i>	second.
<i>mūnd</i>	three.	<i>mūndtā</i>	third.
<i>nākh</i>	four.	<i>nākhtā</i>	fourth.
<i>pañcē</i>	five.	<i>pañtā</i>	fifth.
<i>soyō</i>	six.	<i>so'etā</i>	sixth.

Cardinals.

<i>sāyē</i>	seven.
<i>ākḥ</i>	eight.
<i>nāyē</i>	nine.
<i>doṃyē</i>	ten.
<i>doṃyōṇḍ</i>	eleven.
<i>doṃyēṇḍ</i>	twelve.
<i>doṃ-mūnd</i>	thirteen.
„ <i>nākḥ</i>	fourteen.
„ <i>pañcē</i>	fifteen.
„ <i>soṃyē</i>	sixteen.
„ <i>sāyē</i>	seventeen.
„ <i>ākḥ</i>	eighteen.
„ <i>nāyē</i>	nineteen.
<i>ēṇḍōyē</i>	twenty.
<i>ēṇḍōyē-ōṇḍ</i>	twenty-one.
„ <i>ēṇḍ</i>	twenty-two.
„ <i>mūnd</i>	twenty-three.
„ <i>nākḥ</i>	twenty-four.
„ <i>pañcē</i>	twenty-five.
„ <i>soṃyē</i>	twenty-six.
„ <i>sāyē</i>	twenty-seven.
„ <i>ākḥ</i>	twenty-eight.
„ <i>nāyē</i>	twenty-nine.
<i>mūnddoṃyē</i>	thirty.
<i>mūnddoṃyēōṇḍ</i>	thirty-one.
<i>mūnddoṃyēṇḍ</i>	thirty-two.
<i>mūnddo'ēmūnd</i>	thirty-three.
„ <i>nākḥ</i>	thirty-four.
„ <i>pañcē</i>	thirty-five.
„ <i>sōyē</i>	thirty-six.
„ <i>sāyē</i>	thirty-seven.
„ <i>ākḥ</i>	thirty-eight.
„ <i>nāyē</i>	thirty-nine.
<i>nākḥdoṃyē</i>	forty.
<i>nākḥdoṃyēōṇḍ</i>	forty-one.
<i>nākḥdoṃyēṇḍ</i>	forty-two.
<i>nākḥdoṃyēmūnd</i>	forty-three.
<i>nākḥ ākḥ</i>	forty-four.
„ <i>pañcē</i>	forty-five.

Ordinals.

<i>sā'etā</i>	seventh.
<i>ākḥtā</i>	eight.
<i>nā'etā</i>	ninth.
<i>do'etā</i>	tenth.
<i>do'emuntā</i>	eleventh.
<i>doṃyēṇḍtā</i>	twelfth.
<i>do'emūndtā</i>	thirteenth.
<i>do'e-nākḥtā</i>	fourteenth.
„ <i>pañtā</i>	fifteenth.
„ <i>so'etā</i>	sixteenth.
„ <i>sā'etā</i>	seventeenth.
„ <i>ākḥtā</i>	eighteenth.
„ <i>nā'etā</i>	nineteenth.
<i>ēṇḍō'etā</i>	twentieth.
<i>ēṇḍō'e muntā</i>	twenty-first.
<i>ēṇḍōyēṇḍtā</i>	twenty-second.
„ <i>mūndtā</i>	twenty-third.
„ <i>nākḥtā</i>	twenty-fourth.
<i>ēṇḍōy pañtā</i>	twenty-fifth.
„ <i>so'etā</i>	twenty-sixth.
„ <i>sā'etā</i>	twenty-seventh.
„ <i>ākḥtā</i>	twenty-eighth.
„ <i>nāy'tā</i>	twenty-ninth.
<i>mūnddo'etā</i>	thirtieth.
<i>mūnddo'emuntā</i>	thirty-first.
<i>mūnddoṃyēṇḍtā</i>	thirty-second.
<i>mūnddo'emūndtā</i>	thirty-third.
„ <i>nākḥtā</i>	thirty-fourth.
„ <i>pañtā</i>	thirty-fifth.
„ <i>so'etā</i>	thirty-sixth.
„ <i>sā'etā</i>	thirty-seventh.
„ <i>ākḥtā</i>	thirty-eighth.
„ <i>nā'etā</i>	thirty-ninth.
<i>nākḥdo'etā</i>	fortieth.
<i>nākḥdo'emuntā</i>	forty-first.
<i>nākḥdoṃyēṇḍtā</i>	forty-second.
<i>nākḥdo'emūndtā</i>	forty-third.
<i>nākḥ nākḥtā</i>	forty-fourth.
„ <i>pañtā</i>	forty-fifth.

Cardinals.

<i>nākh</i> sōyē	forty-six.
„ sāyē	forty-seven.
„ ākh	forty-eight.
„ nāyē	forty-nine.
<i>pandoy</i>	fifty.
<i>pandoyonđ</i>	fifty-one.
<i>pandoyenđ</i>	fifty-two.
<i>pandō'emünd</i>	fifty-three.
„ <i>nākh</i>	fifty-four.
<i>pando'epañcē</i>	fifty-five.
„ sōyē	fifty-six.
„ sāyē	fifty-seven.
„ ākh	fifty-eight.
„ nāyē	fifty-nine.
<i>soydoyē</i>	sixty.
<i>soydoyonđ</i>	sixty-one.
<i>soydoyenđ</i>	sixty-two.
<i>soydo'emünd</i>	sixty-three.
„ <i>nākh</i>	sixty-four.
„ <i>pañcē</i>	sixty-five.
„ sōyē	sixty-six.
„ sāyē	sixty-seven.
„ ākh	sixty-eight.
„ nāyē	sixty-nine.
<i>sāyedoyē</i>	seventy.
<i>sāyēdoyonđ</i>	seventy-one.
<i>sāyēdoyenđ</i>	seventy-two.
<i>sāydo'emünd</i>	seventy-three.
„ <i>nākh</i>	seventy-four.
„ <i>pañcē</i>	seventy-five.
„ sōyē	seventy-six.
„ sāyē	seventy-seven.
„ ākh	seventy-eight.
„ nāyē	seventy-nine.
<i>ākhdoyē</i>	eighty.
<i>ākhdoyonđ</i>	eighty-one.
<i>ākhdoyenđ</i>	eighty-two.
<i>ākhdcymund</i>	eighty-three.

Ordinals.

<i>nākh</i> so'etā	forty-sixth.
„ sā'etā	forty-seventh.
„ ākhtā	forty-eighth.
„ nā'etā	forty-ninth.
<i>pandō'etā</i>	fiftieth.
<i>pando'emundtā</i>	fifty-first.
<i>pandoyendtā</i>	fifty-second.
<i>pando'e mündtā</i>	fifty-third.
„ <i>nākhtā</i>	fifty-fourth.
„ <i>pañtā</i>	fifty-fifth.
„ so'etā	fifty-sixth.
„ sā'etā	fifty-seventh.
„ ākhtā	fifty-eighth.
„ nā'etā	fifty-ninth.
<i>so'edo'etā</i>	sixtieth.
„ <i>muntā</i>	sixty-first.
„ <i>endtā</i>	sixty-second.
„ <i>mündtā</i>	sixty-third.
„ <i>nākhtā</i>	sixty-fourth.
„ <i>pañtā</i>	sixty-fifth.
„ so'etā	sixty-sixth.
„ sā'etā	sixty-seventh.
„ ākhtā	sixty-eighth.
„ nā'etā	sixty-ninth.
<i>sā'edo'etā</i>	seventieth.
<i>sā'edo'emuntā</i>	seventy-first.
„ <i>endtā</i>	seventy-second.
„ <i>mündtā</i>	seventy-third.
„ <i>nākhtā</i>	seventy-fourth.
„ <i>pañtā</i>	seventy-fifth.
„ so'etā	seventy-sixth.
„ sā'etā	seventy-seventh.
„ ākhtā	seventy-eighth.
„ nā'etā	seventy-ninth.
<i>ākhdo'etā</i>	eightieth.
<i>ākhdo'e muntā</i>	eighty-first.
<i>ākhdoyenđtā</i>	eighty-second.
<i>ākhdo'emundtā</i>	eighty-third.

<i>Cardinals.</i>		<i>Ordinals.</i>	
<i>akhdoyñākḥ</i>	eighty-four.	<i>akhdō'e nākḥtā</i>	eighty-fourth.
„ <i>pañcē</i>	eighty-five.	„ <i>pañtā</i>	eighty-fifth.
<i>ākḥdoyonḍ sōyē</i>	eighty-six.	„ <i>so'etā</i>	eighty-sixth.
„ <i>sāyē</i>	eighty-seven.	„ <i>sā'etā</i>	eighty-seventh.
„ <i>ākḥ</i>	eighty-eight.	„ <i>ākḥtā</i>	eighty-eighth.
„ <i>nāyē</i>	eighty-nine.	„ <i>nā'etā</i>	eighty-ninth.
<i>nāyedyōē</i>	ninety	<i>nā'edo'etā</i>	ninetieth.
<i>nāyedyoyonḍ</i>	ninety-one.	<i>nāyedyōyē muntā</i>	ninety-first.
<i>nāyedyoyonḍ</i>	ninety-two.	<i>nāyedyoyenḍtā</i>	ninety-second.
<i>naydo'e münd</i>	ninety-three.	<i>nāyedo'e mündtā</i>	ninety-third.
„ <i>nākḥ</i>	ninety-four.	„ <i>nākḥtā</i>	ninety-fourth.
„ <i>pañcē</i>	ninety-five.	„ <i>pañtā</i>	ninety-fifth.
„ <i>sōyē</i>	ninety-six.	„ <i>so'etā</i>	ninety-sixth.
„ <i>sāyē</i>	ninety-seven.	„ <i>sā'etā</i>	ninety-seventh.
„ <i>ākḥ</i>	ninety-eight.	„ <i>ākḥtā</i>	ninety-eighth.
„ <i>nāyē</i>	ninety-nine.	„ <i>nā'etā</i>	ninety-ninth.
<i>dā'edyōē</i>	one hundred.	<i>dā'edo'etā</i>	one hundredth.

§ 136. It must be borne in mind, however, that the genuine Kurukh way of counting is not by employing the arithmetical table, but by making use of the collective numerals: *kūrī* or *biso'e*, score: *onḍ kūrī* or *onḍ biso'e*, one score; *kūrīenḍ*, *enḍ biso'e*, two scores, etc.

A division of the year and the manner how the Kurukh measures will be found in Appendix No. IX.

CHAPTER XI.

INTERJECTIONS.

§ 137.

ayō, O mother !

anā bang, O father! } Expression of grief, surprise and joy.
andō, O mother! }

gō, dear, used amongst relatives ; compare the Bengali *gō*.

ē, *ana*, *anai*, *anē*, vocatives, O !

ohrē ! *ohrē ayō* ! expressive of pain and distress.

hāññi, begone ! be off !

guchr'ā, *guchr'ai* ! (fem.) ! get away !

chāchem, hush ; silence ! shut up !

gucā ! come along !

ontā, take !

hurū, enough ! It's done.

lauckan, I have done, finished, won ; *lauckat*, etc

thū, *thū* ! Fie ! fie ! expressive of disgust.

khēā, die ! a curse.

potā, *arē pōtā* ! Expression of contempt.

bhakhō ! fool !

ērke, take heed ! take care ! beware !

bharī, let us pause ! stop !

anti, *antijē*, of course, no doubt.

janūgē ! *bar'gē* ! *barā janū* ! dear, come dear.

thaukam, bravo ! well said ! well done !.

menā harō ! hear, hear !

tā tā tā ! come on ! forward !

PART II.

SYNTAX.

CHAPTER XII.

On the Noun.

A.—Gender and Number.

§ 138. God, spirits and men being only capable of sexual distinction, according to the conception of the Kurukh, by far the largest number of his nouns are neuter. Even in the case of animate objects he generally does not make any distinction as to gender, and speaks of a tiger or tigress as if they were neuter. The godhead, *i. e.*, the supreme or good spirit is supposed by the Kurukh to be of the female sex, and it is only the Christian who by simply adding the definitizing *as* turns the feminine word *Dharmē* into the masculine *Dharmēs*. It has been said that *Dharmē* is of Hindi origin. However, this is doubtful: the word more probably is connected with the Magyar word *Tarmetue*, creator or maker. If that be the case, the word *Dharmē* would mean creator, a most suitable term for God. The question how far the Dravidian is connected with the Scythian languages, of which *Magyarian* is a member, does not fall within the scope of this grammar.

§ 139. The fact that the Urūo, in speaking about or addressing women, makes use of the masculine form of the plural is very peculiar, and no doubt points to the position of equality women hold among these otherwise backward people.

Neuter objects being incapable of being divided into male and female according to the notion of the Kurukh, he considers consequently even a plurality of them as being a unit, a whole, a mass, and therefore speaks about a plurality of neuter objects as if it were a single one.

It is only when it is desired to mark emphatically the idea of plurality in neuter nouns that the neutral plural sign *guṭhi* is added. The original meaning of this suffix is from *gōḥā*, whole, a number, a multitude. The neutral plural *guṭhi* is used also in an adverbial sense, meaning *et cetera*: *ālar guṭhi*, men and so forth. *Gōḥā*, the whole, is also used for denoting a plurality: *ēn enḍ gōḥā aḍḍōn khindkan*, I purchased three heads of cattle.

Similarly, a plurality of persons is specified by adding the noun *ghan*, *ghanar*, person, persons (Hindī *jan*), to the numeral, viz., If one asks another: how many people have come? *Ēō ālar barcar raanar*? the reply will not be: for example, *nūb* or *nūb ālar barcar* but *nūb ghanar*, three persons, *barcar*.

The Kurukh abstract noun may be used as an adjective, verb, adverb or postposition: *khēsō*, blood; *khēsō*, red; *khēsō lekhā*, reddish; *mechā*, high; *mechā*, height; *mechā nū*, on the height.

B.—Case.

§140. The nominative is not provided with a case-sign in Kurukh. It is generally identical with the base of the oblique cases, the signs of which are simply added to the nominative, except in the case of some pronouns, which add the case-sign to the modified stem and not to the nominative.

The subject of the sentence, whatever it may be, noun, pronoun, etc., must always stand in the nominative case. When two substantives are placed together, the one qualifying the other, both stand in the nominative: *Sōmrā naigas*, *Sōmrā*, the priest; *Kāsināth gollas*, *Kasinath*, the landlord. The same rule applies to the names of countries, towns and rivers, etc., in which the Kurukh also, unlike the English, does not use the genitive but the nominative, in apposition to the proper noun: *Bilāyat rājī*, the continent of Europe; *Kurkhī pādā*, the village of *Kurgī*; *Kō'el khār*, the Koel river; *Kūrā mahtō*; *Budhu chaukidār*; *takhā man*, the mango tree; *Ranchi shahar*; *Siri parganā*.

§141. The genitive case presents some difficulty to the student, because it and is frequently employed where we would expect another case and *vice versa*, and is not used where we would expect it; e. g., he is deaf in one ear, must be rendered: *ās gahi onḍ khebḍā maḥ mīrī'ī*; lit., his one ear not is being heard, or *ās onḍā khebḍā gahi soṇḍē ra'as*; lit., he is deaf of one ear.

The use of the genitive in Kurukh is rather restricted to the idea of possession. When local connection is to be denoted, the possessive case-sign *ntā* is used instead of *gahi*; *paddantā pāb*, the road of the village, *i. e.*, to the village. Age also is expressed by this possessive and not by the genitive: *ās nākḥ cānantā* or *cān nākḥ manjas*, he is four years of age.

§ 142. The genitive is employed also to signify the material out of which something is made: *kank gahi erpā*, a house of wood, *i. e.*, a wooden house; but the word *kank* may also be used adjectively; *kank erpā*, a wooden house.

The price at which something is bought stands in the genitive case *mānd ṭakā gahi* or *ṭakā mānd tikhil*, three rupees worth of rice; measure is signified without the genitive or any case-sign, *uḍḍeṇḍ tikhil*, two maunds of rice.

In nouns signifying relationship, the genitive case-sign is dropped and the noun compounded with the base of the pronoun: *e. g.*, *enghai* my; but to say *'enghai das*, my son, would be wrong; it should be *engdas*, my son; *engdā*, my daughter. We may say *ās gahi khai*, his wife, but *tang khai* would be more appropriate and idiomatic. In the words my father, my mother, a further exception is made with regard to the genitive case; for not only is the case-sign dropped but instead of the stem of the pronoun preceding the noun, it is made to succeed: *bā*, father, *eng* (oblique base of the pronoun I), compounded becomes *bang*, my father; *ayō*, mother, combined with *eng*, base of the genitive *enghai*, becomes *ayang*, my mother. This exceptional rendering, however, is quite a familiar phenomenon in the Dravidian-Scythian languages; for, according to Dr. Caldwell's Grammar, the Hungarian also says: father mine, master mine, etc. "My master" in Hungarian is *uram*; from *ur* 'master' and *em* or *am*, my.

§ 143. *The dative.*—This case is often used where we would expect the accusative or genitive case; *e. g.*, "let us confess our faults" is not construed with the genitive, but with the dative, when it is intended to denote severality; *nām tangā tangā akkābalkan tengro'ōt*; *lī.*, we to us, to us, *i. e.*, our faults will confess; *tangā tangā* conveying the idea that each one should confess his own faults for himself; however, when it is the object to signify universality, *namhai* will be employed instead of *tangā*, *nām namhai akkābalkan tengro'ōt*. "I have" is construed not with the

accusative as in English, but by the dative: I have no money, *enḡā* or *enḡā gē dhibā malī*; *lit.*, to me no money is; but "I have money" construed with the genitive: *enḡhai dhibā ra'ī* would mean, I have got my money. "He returned to his village" would not be construed with the sign of the dative case, but in an elliptical way by omitting the same, viz., *ās tanḡhai paddā kirryas*. Thus: they are going to the market is: *ār pēt kā'alagnar*. The dative in Kurukh denotes also necessity: *kicrī enḡāgē cār ra'ī*, I am in need of clothing. In other respects the dative is used in the same way as it is in English; e.g., I gave to him, *ēn ās gē cickan*.

The dative is also used sometimes in a locative sense for *gūḡī*, till, until; example: *ār gahi ḡnar barā gē nām isānim ok'ōt*, *lit.*, their having eaten to come let us sit here=*ār gahi barnā gūḡī*, until they come. The dative also denotes purpose and intention: *ās khendā* or *khendā gē ka'adas*, he is going to buy; *ēn ārin mēkhā* or *mēkhāgē ka'adan*, I am going to call them.

§ 144. *The accusative*.—This case is often used where we would employ the dative.

Ēn isin lakran piḡā gē ānkan, I told him (accusat.) to kill the tiger. It should be observed that verbs signifying telling (speaking, saying) require the noun to be in the accusative case, as also permissive verbs: e.g., let him go, *āsin kālā ci'ā*, not *ās gē kālā ci'ā*.

§ 145. *The ablative and instrumental*. The principal meaning of the ablative case-sign *tī* is from, away from: *ār Rancinīḡ barcar*, they came from Ranehi. *Nim ikhiyan'tī barcar?* Where did you come from? *Tī* also means "of," viz., *Ī epā gahi pachrī khaj tī kamckī ra'ī*, the walls of this house are made of mud. It is employed also in comparisons, viz., *ās engan tī kōh'ā taldas*, he is greater than I; *lit.*, great from me; sometimes it denotes the means by which something comes to pass, viz., as *lanḡiā manjā tī kīrā manjas*, he has been impoverished by being lazy.

The instrumental *trū* and *trī* and *tū'ē* are best translated by "through," viz., *ās kīrā trū kecas*, he died from (through) starvation. *Engāgē gollas tūlē khakhā*, I got it through the landlord. *Conhā tūlē*, through love; *gustilē* is another ablative case-sign: *nām ās gustilē ho'ōt*,

let us take from him; *gustīle* is composed of *gusan*, with, *tī*, from, and *tē* the borrowed ablative sign.

Origin is likewise expressed by the ablative case. *Ā kukkos ādigahī khekḥā tī ra'as*, that boy is of her hands, *i.e.*, born from her. *Man pādan tī urkhī*, the tree comes forth from the root. Also the word "since" may, often be translated by *tī*: *ā bēran tī baggī ullā manjā*, it is a long time since *lit.* that time from many days have passed.

The instrumental may be expressed by the adverb *tekē*, through, which governs the genitive case: *kbēkḥēl ānkā gahī tekē kamrkī r.x'i*, the world has been created by the word.

§ 146. The locative is used when place, time or condition is expressed: *ṭorang nū lakṛā ra'i*, there is a tiger in the jungle; *ēkā cān nū kundrkai*, in what year were you born? *sastī nū gam mōkhū ra'ā*, be patient in distress. Direction also is expressed by this case: *ās donḡā nū argyas*, he stepped into the boat. *Nū* is also used in comparisons; *mekhō nū mankhā kōhā ra'i*, among cattle the buffalo is the biggest. *Nū* is really not a case-sign, but a postposition, in lieu of which other similar postpositions are employed to form the locative case, especially, *gusan*, with, and *ganē*, by.

"He is not with us," *ās nam gusan malkas*; and *ād mētar ganē kē-ā*, she went with the men. *Mēyā*, on, and *kīyā*, under, are also frequently used for the locative case-sign. From the combination of the ablative sign *tī* with the sign of the ablative *nū* and *gusan*, we get another form of postposition employed as a locative, *viz.*, *nūtī*, *nūtim*; *lit.*, from in; *gustī* and *gustīle*, from with; example: *ās nūtim*, from out of him; *ās gustī* or *gustīle*, from with him, corresponding to the English "out of." When direction is implied the locative case-sign is often omitted, *viz.* *Ēn Ranchi kā'adan*, not *Ranchi nū kā'adan*, I am going to Ranchi. *Ās erpā kēras*, not *erpā nū kēras*, he went home.

§ 147. *The vocative.*—This case having been explained already in the etymological part (§21), an explanation is only required for the vocative interjection *ē* which might be supposed to have been derived from the Hindi or Hindustāni *hē* or *ai*. This is, however, not the case, *ē* being a genuine old Dravidian form of the vocative interjection. Its companion *ānā* or *ana* probably means say, speak, as it is treated as a verb, being

inflected according to the person and gender of the noun before which it stands; e.g., *anai Urbīnī*, O mistress or rather say mistress! *ānē bainī guḥhi-arō*, O ye sisters; speak ye sisters! *ānā bang*, O father, say father; *anā* is used also in connection with *harō* and *kō* or *ko'e*; *anā harō*, hallo, ye there! say ye there! *anā kō*, O thou, masc, speak thou! *anā ko'e*, O thou, fem., speak thou! *bar'ā kō*, come O thou, you! masc., *bar'ko'e*, come O thou, you! fem., *kirkai kō? lit.*, didst O thou come? masc., *kirkī ko'e?* didst O thou come? fem. A plurality of men is addressed with *harō*; this is apparently derived from *ār*, they, the plural ending and the vocative case-sign *ō*: *barā harō*, come ye! the initial *h* being euphonic. In Kurukh the noun is capable of conjugation: *Urban*, I am a master, or I master; *Urbai*, thou art master, or thou master; *Urbarō*, you are masters or you masters: the form of the second person of such a conjugated noun may also be used as a vocative, without *ē* or *anā* or *harō* being necessarily prefixed: *Urbai*, O Lord, the same as *Urbāyō* or *ē Urbāyō*. *Urbarō*, O masters, the same as *ē Urbarō* or *anā Urbarō*. With regard to *harō*, it must be noted that it is generally used in addressing equals and inferiors, and is not used in addressing superiors. The plural *baggar* is also used in an appellative sense: *nām dādā haggat*; *ēm dādā baggam*, we elder brothers.

CHAPTER XIII.

THE ARTICLE AND ADJECTIVE.

A.—On the Article.

§ 148. There is no word in Kurukh which corresponds to the English articles a, an, the. The context only enables one to determine whether the noun is definite or indefinite. It must be remembered, however, that by affixing *as* or *s* to the indefinite noun singular it becomes always definite; this *s* or *as*, he, having therefore the force of the definite article: *āl*, a man; *ālas*, the man; *kukō*, a boy; *kukōs*, the boy. The plural is made definite by prefixing *ibrā*, these, and *abrā*, those, to the noun in a demonstrative manner: *ibrā ālar* and *abrā ālar*, these and those men. The place of the indefinite article may be supplied by the use of the numeral *ort* and *onḍ* or *onḍa*, one, the former for masculine and feminine, the latter for neuter nouns, at the beginning of sentences. In the same manner the indefinite pronoun *nik'im* is used in the sense of an indefinite article for the masculine and feminine gender and *indr'im* for neuter substantives; *ēk'am* may be used in the same way for all genders: *ort ālas barcas*, a man came; *lit*, one man came; *onḍul*, one day, a certain time, etc., *Nik'im barc kē ra'acā*, a man (some one) had come; *indr'im ra'acā, ādm nēhō balālagyā*, there was a thing, which no one knew; *ēk'am bhokōō ra'acas*, there was a fool; *ēk'am utlā nū ennē manjā*; it happened some day. In these sentences man and thing are understood only, because *nik'im* and *indr'im* are not used with nouns. When it is desirable to express definiteness, the Kurukh uses the indefinite and interrogative *ēkā* and the demonstrative pronoun, placing them in a correlative position: *Ēk'am ālas barcas āsin mēkhā*, call the man who came. *Ēkā pūmpān čidākai ādm onḍi'ā*, bring the flower you have found. More idiomatically still this sentence will run, “*Nin biḍḍkai ā pūmpān onḍi'ā.*”

B.—On the Adjective.

§ 149. Adjectives, being in reality nouns, can be declined, as has been shown already in the etymological part of this grammar. They serve as verbs as well: *īd puḍḍō*, this will be too short; *akkun ūkhyā*, it has become dark now; and they may be turned also into appellative verbs and thus be conjugated: *ēn kōhan*, I am great or rather the great:—

<i>Nīn kōhan</i> ,	thou art great or the great.
<i>Ās kōhas</i> ,	he is great or the great.
<i>Ēm kōham</i> ,	we are great or the great ones.
<i>Ēm pāpam</i> ,	we are sinners.
<i>Nīm maldāuhar</i> ,	you are wicked.
<i>Ās laṅḍiās</i> ,	he is an idler (idle one).
<i>Ār malkōṇṇv</i> ,	they are unhealthy or bad (people).

Compare § 105.

§ 150. When the adjective qualifies an action of the subject with regard to some mental habit, it places the sphere of that habit in the locative case: *ās tanghai nalakh nū laṅḍiā ra'ās*, he is lazy in his work. *Ās jiā nū sannī ra'ās*, he is humble in mind. In comparison the adjective requires the ablative, *ās engun tī kōhā ra'adas*, he is greater than I. *ūt*, from me he is great; *ā puḍḍā iyanī ēō gechā ra'ī?* How far is that village from here? See § 27.

When an adjective or word used adjectively qualifies more than one noun of different number and gender, it is made to agree with the final noun. *Khāpur arā mekkhō urmī guṇḍī eppā nū kōrcā*, the cowherds and all the cattle have entered the cowshed. Note here that *khāpur* is a masculine noun, which would require the adjective to agree with it in gender if it stood alone; but as *khāpur* is followed in this sentence by *mekkhō* which is a neuter noun, the adjective is made to agree with the latter, viz., *mekkhō* instead of *ormar*.

Words used adjectively and expressing fullness are put in the ablative case; *ari amm tī nind kī ra'ī*, the pot is full of water.

It must be noted that in *Kurukh* the verb is often used where we would use the adjective combined with an auxiliary verb; e.g., I am tired from much walking, *baggē ēk'na tī khardkan ra'adan*.

CHAPTER XIV.
ON THE PRONOUN.

§ 151. Kurukh has no honorific pronoun; all persons are addressed as *nīn*, thou; except that the word *saiḥā* is sometimes used in a honorific sense; for example, in connection with the imperative, *bar'ā saiḥā*, be pleased to come in, Sir.

If the possessive pronoun is repeated, severality is expressed thereby; *ār tanjā tangā paddā kirgar*, they returned to their respective villages.

§ 152. There is a peculiar way of connecting the possessive pronoun with the words for parents, children and other relatives, as will appear from the following list:—

Singular.	Plural.
<i>embas</i> , my or our father,	<i>embā baggar.</i>
<i>nimbās</i> , thy or your „	<i>nimbā baggar.</i>
<i>nambās</i> , my and thy or our and your father.	<i>nambā baggar.</i>
<i>tambās</i> , his and their father.	<i>tambā baggar.</i>
<i>ingyō</i> , my mother.	<i>ingyō baggar.</i>
<i>engdas</i> , my son.	<i>engdar & engdā baggar.</i>
<i>engdā</i> , my daughter.	<i>engdā baggar.</i>
<i>engdādas</i> , my elder brother.	<i>engdādā baggar.</i>
<i>ingrīs</i> , my younger brother.	<i>ingrī baggar.</i>
<i>engdai</i> , my elder sister.	<i>engdai baggar.</i>
<i>ingdī</i> my younger sister.	<i>ingrī baggar.</i>
<i>engnāsḡō</i> , my elder brother's wife.	
<i>ḥhadrō</i> , younger brother's wife; used only in addressing her.	
<i>bāē'ālas</i> , husband's elder brother.	
<i>bāē'āḥī</i> , „ „ sister.	
<i>erkhos</i> , „ „ younger brother.	
<i>erkhō</i> , „ „ sister.	
<i>ēkhlagos</i> , elder brother's son.	
<i>ēkhlagō</i> , „ „ daughter.	
<i>engjaunkhaddis</i> , my son-in-law.	

Sing. *engskhedjō*, my daughter-in-law.

All other terms for relationship are taken from Hindi, as—

engbaras, my elder (paternal) uncle.

engkākas, my younger (paternal) uncle.

engmāmus, my elder (and younger) uncle (maternal).

engtāōī, my elder (and younger) aunt (paternal).

engmasī, my (maternal) aunt.

When emphasis is intended, the full form of the pronoun is prefixed to these compounds, viz., *enghai embas*, my father, *ninghai ningris*, thy younger brother, *āsgahi tangyō*, his mother.

The reason of this curious combination of the possessive pronoun with the names of relatives is apparently to indicate respect or familiarity.

§ 153. The personal pronoun is often omitted in conversation or narration when the drift of the sentence or the inflectional endings of the verb leave no doubt as to the person, number and gender of the substantive; especially in replying to interrogative sentences the pronoun is omitted: *nūn bujhkai?* Did you understand? *Bujhkan*, "understood," will be the reply. Also in questioning, e.g., *eksan kā'oc?* Where will you go to? The pronoun *nūn* is left out here, because the ending of the verb clearly shows what is meant. *Rāncin tī barekam kī mañḍī oñdkam darā cūlkam*—After we had come from Ranchi we took our meals and went to bed. In this sentence no pronoun is used.

The reflexive pronoun *tān*, *tām*, self, selves, is frequently employed alone, without a personal pronoun; the person of whom something is said being understood, for example.

Tān pēth kēras, instead of *ās tān* or *tānim pēth kēras*, he himself went to the market (not leaving this business to somebody else).

Tām malkar, instead of *ār tām malkar*, they themselves are not, *i. e.* at home or alive (though their relatives are at home or alive); the latter being understood.

Tān kicrin issyas, instead of *ās tānim kicrin issyas*, he himself wove the cloth (not giving it to the weaver, for example, being understood).

Tān cuñjālaggī, instead of *ād tān cuñjālaggī*, she is pounding herself *i. e.*, doing the work herself, not leaving it to others.

Tām erpan kamor, they will build the house themselves (without the help of anybody.)

CHAPTER XV.

ON THE VERB.

§ 154. The verb always must agree in gender, number and person with the nominative or subject, *e. g.*, *ingyō bar'ekī rā'ī*, my mother has come. *Tumbas keccas*, his father died. *Paddantā ālar sendrā bēcā gē kērar*, the men of the village have gone a hunting.

On Moods.—In Kurukh the indicative, *i. e.*, the mood of objective declaration, is frequently employed where in English we would use the conjunctive: in other words, there is no indirect but only direct speech in Kurukh; this language making only an attempt, so to speak, to form a subjunctive; *e. g.*, “The king passed an order that the hunters should return. On their arrival he inquired from them whether they had tracked the tiger; and when they had replied in the negative, he dismissed them to their villages.” This passage would run in Kurukh literally “The king to the hunters: return! saying, ordered. They arrived; then: tiger have you tracked? saying, asked them. They' said: we did not see. Then the king to them: to your villages go! saying, dismissed.” *Bēlas sendrā becurin kīrrā bācas darā pēsas. Ār ārsyar, kḥanē lakḥan īrkar bācas kī ārin menjas. Ar bācar: malā īrkam. Antilē bēlas ārin tangā tanigā paddā kalā ānyas.*

§ 155. With regard to the infinitive mood, it must be kept in mind that its use is very limited, because in Kurukh it does not serve as in English the purpose of qualification, *e. g.*, he is able to write, would not be rendered by the infinitive, but by compounding the verb to write and to be able, adding the inflected form of the latter to the modified stem of the former: *ās tādā onḡdas*, he is able to write. “I wish to work” is another example. Here, again, the infinitive is not to be employed, but the two verbs are to be compounded in the manner described above: *Ēn nalakh nanā beddan.*

On the other hand, the infinitive is used in Urāo in the same manner as in English; *e. g.*, *nimāgē kānā cār mal rā'acā*, you ought not to have gone, *ūt.*, to you to go need not was. Whenever the infinitive is combined with

the auxiliary *ra'anā*, to remain, or *mamā*, to become, the idea of obligation or necessity is brought out, which is expressed by putting the principal verb in the infinitive mood, adding the inflected auxiliary and by placing the subject of the sentence in the dative case: *Engāyē kānā manō*; lit. to me to go will be, *i. e.*, I will have to go. *Ningāyē barnā cār ra'acā*, lit. to you to come necessity was, *i. e.*, you ought to have come.

§ 156. The participle frequently serves as a substitute for the relative pronoun and conjunctions as has been explained already, the former being entirely wanting in *Kurukh*, and the use of the latter being limited.

The present participle signifying duration of a secondary action whilst the principal action is going on, may be, therefore, rendered by the English whilst or during; *e.g.*, *enghai ra'anum* (or *ra'asūtim* or *ra'anum ra'anum*) *ās malā barōs*, whilst I am present he will not come, or during my presence he will not come. There is another form of the continuative present, which is made up by using the past of a verb and putting this in the locative, *e. g.*, *enghai r'ackā num ās malā barōs*, as long as I am staying, he will not come; lit. during my having been present he will not come. Similarly "whilst" is expressed by adding *bārī*, time, to the past conjunctive of a verb; *ās ondkā bārī khatras*, whilst eating he fell. To emphasize duration of a secondary action the present participle is repeated: *ās cīkhā cīkhā barālagyas*, he came crying crying, *i. e.*, even whilst crying he was coming.

The past conjunctive is employed most extensively for the purpose of combining different clauses of a sentence, since copulae are avoided in *Kurukh* as much as possible; *e.g.*, when he had thus spoken, he died: *ennē bācas kī keccas*, thus having said he died. I have lost the money, which I had earned, *enghai arjākā dhīban ebeskan*, lit. my earned money I lost.

The adverbial participle expresses custom or habit, if used in an indefinite sense: *ār kēkhau nōrā khanem maṇḍī ḍumar*, they are accustomed to eat having washed their hands.

The past participle is also used in the sense of an adjective, which is equivalent to a noun in English; example: Have your witnesses arrived? *Nimhai irkā menjka ālar ārsyar?* *ās irkā menjka ālas ra'as*; lit., he is

a having seen and a having heard man, *i.e.*, a witness. *Erŋhai urkkhā aḍḍā* ; *lit.*, my having come out place, *i.e.*, the place which I left ; the place of my exit.

§ 157. As to tenses the indefinite as in other languages denotes an action which is continuous : *aḍḍō buss'un mōkhī*, the ox eats straw ; the present definite signifies that the action is being really performed in the present : *aḍḍō buss'un mōkhāli* or *mōkhālagi*, the ox is eating straw

The past tense implies that the action is completed, *aḍḍō buss'un mōkhā*, the ox ate the straw, *i.e.*, has finished it, eaten up ; the effects of the eating are still lasting. The imperfect denotes that the action was going on in the past, in dependency on another action : *aḍḍō buss'un mōkhālagyā*, the ox was eating (in the act of eating) the straw (when, for example) it was attacked by a tiger.

The perfect represents the action as independently and fully completed or finished : *aḍḍō mōkkhī bi'ā* or *mōkkhī ra'ā*, the ox has eaten the straw, (and has finished eating because it is satisfied). The pluperfect indicates that the action had been already completed, when another action was going on : *aḍḍō bussun mōkkhī ra'āā*, the ox had eaten the straw (when, for example the owner came to take it to the market).

§ 158. About the use of the future tense the *Urāō* is rather particular ; he never makes use of the present definite as is done in English when the future is meant ; example " I am going home (this year)." To express this sentence the *Urāō* is obliged to employ the future, lest it be understood that he was already in the action of going. He will say therefore : *ēn idnā eṛpā kāon* : I shall or will go home (this year). Consequently all questions or affirmations, etc., regarding capability or willingness are not expressed as is often done in English by the present, but by the future tense : Are you able to go to *Rāncī* ? therefore must not be rendered by : *nin Rāncī kālā ōṅḍai*, but by *kālā ōṅō'e* ? And the reply will never be : *ōṅḍan* or *kādan*, but *ōṅon*, *kālon* or *kāon*.

The past future again is employed in the usual manner, denoting an action, which will have been completed when another action upon which it depends will have been performed : *aḍḍō bussun mōkhā khacō*, the ox will have eaten up the straw (when, etc.)

§ 159. The verb *kānā* is frequently added to the inflected verb as an auxiliary, and its conjugation is made to agree with the principal verb. This custom apparently has been adopted from the Hindī Grammar, in which *jānā* is an auxiliary verb employed in intransitive and passive verbs; e.g. *ād keccā kērā*, she died; *kērā* being the past tense of *kānā*; *nān kīyā mano'e kāo'e*, you will become poor. *Ār urb manjkar ka'anar*, they are becoming richer; *ēn saungūā manou kāou*, I will grow strong; *kānā* conveys also a continuative and progressive meaning: you will continue to be poor. I will continue to grow strong They will continually become rich.

§ 160. As in Hindī so in Kurukh neuter verbs or those having a passive sense, such as *mannā*, to become, and *bā'aruā*, to be called, require a noun in the nominative case to complete the predicate. *Ād Gollas gahī khai manjā*, she has become the wife of the landlord. *Ār Dharmēs gahu khaddar bā'aro'or*, they will be called children of God.

§ 161. *On cases.*—Active verbs generally govern the accusative case: to beat, to eat, to speak, to feed, to clothe, etc. Verbs indicating giving or necessity when combined with the auxiliaries to remain or to become govern the dative: *Nān āsin endrgē lauckai?* Why did you beat him? *Nān āsman mōkho'e?* Will you eat bread? *Ād khaddan outācā*, She fed the child; *Kicrin bānchrā*. Put on your clothes.

The ablative is used with nouns signifying separation, instrumentality, origin and words, such as coming, going, passing, by way of: *ā dāherē ti or enghar erpu ti kalā*, go passing that road, or by way of my house. The locative is frequently used with verbs denoting motion, direction, company, etc. *Ā paddu nū kalā*, go into that village

Kurukh causal verbs as a rule govern the accusative case, even if construed with more than one object. *Gollas tanghu jōkhasin manan tartācas*, the landlord caused his servant to cut the tree. The causal form of the verb is sometimes used idiomatically to denote the time or duration of an action: *nām bijta'ā bēcōt* or *bij'mata'ā bēcōt*, let us play (dance) until dawn.

§ 162. There is a strange method, in Kurukh of emphasizing an action in the negative, i.e., by putting the modified root of the verb before its

inflected form : *ās viā mal ci'idas* ; *lit.*, giving he does not give ; *ērā hō malā ērnar*, seeing they do not see. *Nāyī ambā hō malā ambī*, the fever leaving does not leave. Also *ēn ong'am poldan* ; *lit.*, I the to can, I not can *i.e.*, I am entirely unable.

§ 163. There is another form for the defective verb *taldan*, which is a borrowed word, taken from the *Gāwārī*, *hō'k* or *hēk*—

PRESENT.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc. hēkdan,</i>	I am.	<i>hēkdam,</i> we are.
„ <i>hēkdai,</i>	thou art.	<i>hēkdat,</i> we and you are.
„ <i>hēk'das,</i>	he is.	<i>hēkdar,</i> you are.
<i>Fem. hēk'ēn,</i>	I am.	<i>hēk'nar,</i> they are.
„		<i>hēk'ēm,</i> we are.
„ <i>hēkdi,</i>	thou art.	<i>hēkdat,</i> we and you are.
„ <i>hēk'i,</i>	she, it is.	<i>hēk'dai,</i> you are.
		<i>hēk'nat,</i> they all.

PAST TENSE.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc. hikkān.</i>		<i>hikkam, nām hikyat.</i>
„ <i>hikkai.</i>		<i>hikkar.</i>
„ <i>hikkyas.</i>		<i>hikyar.</i>
<i>Fem. hikin.</i>		<i>hikem, nām hikyat.</i>
„ <i>hikyi.</i>		<i>hikyai.</i>
„ <i>hikyā.</i>		<i>hikyai.</i>

FUTURE.

<i>Singular.</i>		<i>Plural.</i>
<i>Masc. hēkon</i>		<i>hikom, nām hīkōt.</i>
<i>hēko's.</i>		<i>hēkor (hīkor).</i>
<i>nekōs.</i>		<i>hēkōr.</i>
<i>Fem. hēkon.</i>		<i>hekom, nām hēkot.</i>
<i>hēko'e.</i>		<i>hēkōr.</i>
<i>hēkō.</i>		<i>hēkōr.</i>

REMARK.—All other tenses are formed by adding the auxiliary verb *ra'anā*; *hēkkan ra'adan*; *hēkkan ra'adan*; *hēkkan ra'ackan*; *hēkkan ra'on*; *hēkkān ra'on*.

§ 164. Instead of the optative and potential suffix *nekk'a*, the Urōo frequently uses, at least in some parts of the country, the suffix *hūntang* or *ho'otang*, e.g., *ās bardashūntang*, he may come, let him come; *ār ki'anar ho'otang*, they can go, let them go; *ād okkyhūntang*, she may sit, let her sit down, *abrā mökkāho'otang*, let them eat.

REMARK — *Hūu* or *ho'o* are inductive sounds,—in this case equivalent to let do; and *tang* is the base of the oblique case of the reflexive and possessive pronoun; *ho'otang* therefore has probably the meaning of let him (her, it) do"; *ād okkyho'otang* = let her sit down.

CHAPTER XVI.

ON THE ADVERB.

§ 165. Adverbs admit of declension or of being used instead of nouns: *āiyantī barekai*, where did you come from? *Ikānū kāon*, which way shall I go? *Iyantā amm*; the water of this place. *Meitā gahi bil ī*, the light on high.

From some adverbs nouns may be constructed, e.g., *mēyā*, on, above; *maītā*, height, top; *kīnā*, below, under; *kitā*, depth.

Care must be taken not to use "till" "until" as they are used in English. It would be even worse to use them as the Hindī language does, viz., as a kind of relative and correlative. One hears such phrases as *ṛkā gūṭī malā bar'ou*, *ā gūṭī ayam ra'akē*, remain there till I come (*jab tū māi na āū, tab tō wahā rah*), but this is contrary to the idiom of the Kurukh language, in which this sentence must be expressed by *argī* and *gūṭī*; *enghai argī barnā gūṭī ayam ra'akē*, lit, until my not yet to come remain there. *E ghai barnā gūṭī*, would also do well. Sentences of interrogation are followed as in other languages by *kā malā* or not: *enṭr, injon khēnulo'e kā malā?* What, will you buy fish or not? *Iekkhā*, like, is frequently added to the stem of the pronoun and not to its full inflected form, e.g., do not say: *enghai* or *ni'nghai lekhā*, like myself, like you; but *enylekhā* and *ninglekhā*. The emphatic suffixes, *im*, *am*, *dim*, *hō*, *pahē* are not mere emphatics, but real adverbs, and may be best translated by such words as "above all," "even," "no doubt," "well;" *pahē*, by but, for.

§ 166. The emphatic *dim*, even, also, is sometimes used with the initial *d* only, e.g., instead of *ās gahī dim*, *ās gahid*. These emphatics are frequently inserted between the root or modified stem of the verb and its inflectional ending, especially by women: e.g., *ēm kālā dim tag'em*, *ēm kālāag'em*, we are going. *Nām ellāgam laydat*, we are doing homage.

CHAPTER XVII.

ON THE FORMATION OF SENTENCES.

§ 167. In Kurukh all sentences commence with the nominative or subject and end with the verb: *jōkhas cākḥādas*, the servant sows. The adjective precedes the substantive: *kōhā jōkhās cākḥālagdas*, the great servant is sowing. The adverb precedes the verb: *kōhā jōkhas pairim cākḥādagdas*, the great servant is sowing early (in the morning). Compare, however such phrases as: *ūnā baggē khēs manjā*, this year we had a good harvest; *cērō baggē amm possā*, yesterday it rained very much. It may therefore be laid down as a rule that the position of words in a sentence is modified by the desire or want of emphasis. Thus in the above sentences, stress is laid on the time at which a certain event did occur, and for this reason the sentence commences with the adverb.

§ 168. The object takes its place before the verb and adverb respectively: *kōhā jōkhas khessan pairim cākḥālagdas*, the great servant is sowing rice early in the morning.

A qualifying noun precedes the subject or also the object which it qualifies: *gollas gahi kōhā jōkhas ta.ghai urbas gahi khal nū khessan pairim cākḥālagdas*, the great servant of the landlord is sowing rice early in the field of his master.

The reflexive pronoun follows the noun for which it stands, as seen from the above example.

The numeral precedes the noun and adjective which it qualifies: *irb jōkhar*, two servants, excepting proportional numbers which follow the noun, the two forming a compound word: *pār*, time; *pār end*, twice; *lakā mūd* three rupees. This exception, however, is confined to neuter nouns.

Postpositions follow the noun which they govern: *gollas gahi irb lō.ā jōkhar tamhai urbas gahi khal nū khār gahi āpalhē ercer nūtim pairim khessan cākḥālagdas*—Two great servants of the landlord are sowing rice in the field of their master across the river early in the morning.

Participles precede the verb they qualify: *gollas gahi irb kōhā jōkhar tanhai urbas gahi khāl nū khār gahi āpaklē erer nūtim pairim khessan cākhalāgnār*, Two great servants of the landlord perspiring are sowing rice early in the field of their master beyond the river.

§ 169. Imperative sentences follow the same syntactic rules, viz., *anā harō nim irb kōhā jōkharō nimhai urbas gahi khāl nū khessan pairim cākhalā*, O ye two great servants sow early rice in the field of your master.

Interrogative sentences follow the same rules: the interrogative pronoun preceding the nominative or subject of the sentence: *endr nim irb kōhā jōkharō nimhai urbas gahi khāl nū khessan cākhalāgnār?* What ye two great servants, are you sowing rice in the field of your master?

In relative sentences we find the same rules being observed, the relative being put at the head of the first clause and the correlative in the second. *Ek'am kōhā jōkhas tanhai urbas gahi khāl nū khessan cākhalāgnās āsin ayam uerr parmiyā*, the great servant who was sowing rice in the field of his master was bitten there by a snake.

From the above it will be seen that when a sentence contains one or more clauses, the nominative always takes the first place and the all-governing finite verb the last.

§ 170. The Kurukh language being devoid of relative pronouns, forms its relative sentences in the following particular ways, viz.—

- (a) By using the demonstrative pronoun to supply the connection with that clause of the sentence which would require the relative pronoun, e. g., *ēn cēro irkan ā naigas innā kiryas*, the priest whom I saw yesterday has returned to-day; *lit.*, I yesterday saw that priest to-day came again.
- (b) By employing adjective particles with the subject, the relative sense is likewise idiomatically expressed: *Ning lekḥā laṇḍiā lassārīn malā uīdan*, I do not employ labourers who are so idle as you are; *lit.*, thee like lazy labourers not I employ.
- (c) More frequently, however, the relative sentence is constructed by subjoining the present or past participle or the infinitive form of the adjectival verb to the subject of the sentence;

Rāncā nū kundrakā khaḥḍas isim tablas, the boy who was born at Rāncā is this one. *Urbas barū ra'acās endr hūsim taldas?* What is that one the saheb who was to come? *lit.*, the saheb a comer was, what that one is? *Cēp pōenā ra'acā ād malā possā*, the rain which was about to come did not come; *lit.* rain to rain was that not rained.

- (a) By far the most usual manner of forming a relative sentence, though it is not idiomatic Kurukh is by employing an indefinite or interrogative pronoun for the relative and adding a demonstrative as correlative, e.g., *ēk'am ālas barckas ra'acās āsīm irkar?* Did you see that man who had come? *lit.*: What man had come him you saw? *Ēkā ullā nīm āttī ōnōr ā ullā nū khēor*, on what day you will eat of it, you will die. *Endras nīm nēor ādin nimā gē cī'on*, whatever you will ask that I will give you.

Regarding the employment of the Hindi-Gaḥwāri *je* and *se*, see 56.

§171. About the subordinate clause of manner "as though," "as if" or "as it were."

This kind of subordinate clauses is expressed by affixing the adverbial *lekhā* to the different tense forms of the verb, e. g., the clouds look as if it would rain, *bādālī cēp pōenā lekhā ēllw'īi*; *lit.*: The clouds to rain like appear. He ate as though he had not got anything for days, *ās baggē ullā nū mal lekhakrā lekhā ōnālagyas*, *lit.*, he many days in not having received like eats. His hair has been cut as though rats had nibbled at it, *osgā gahī parmā lekhā as gahī cūttī khāndrā kērā*, *lit.*, Rats bitten like his hair has been cut. He speaks as if he had been many years at school, *ās baggē cān gūttī skūl nū ra'ackā āl lekk'am kacnakḥḍas*, *lit.*: He many years till in school having been one like speaks.

Don't assume an air as though you knew nothing of the theft, *lit.*, Theft with regard to non-knower like form don't take hold of (assume.) *Khalbnā gahū bāre nū malākhū lekhā muḥā ambkē dharā*. He slept as if he were dead *ās keckā lekham khāndralagyas*, *lit.*: He dead like slept I arrived

here as though in a dream, *Sapnā ērnā lekhā iyam ārskan be'edan*, lit., dream seeing like here I arrived. They spend the money as if it had no value at all, *ār takkan mullimalkā lekhā khare nannar*, lit. They money not value like spend. He was in a dream as it were, *ās sapnā nū ra'us lekhā ra'alagyas*, lit. He dream in being ones like was. She was half dead as it were, *āl adkhe'ena lekhā manjā*, lit., she half dying like became.

§172. *Restrictive clauses* are formed by adding the locative case-sign *nū* and the postposition *bārē*, *bārē nū*, regarding, concerning, to the verb: As far as I know, he did not come, *ās gūhi barnā gahi bā ē nū ē baidan*, lit., his coming regarding I do not know. As for that matter he knows nothing about it; *ā kuthā gūhi bārē nū ās onṭan hō baidas*, lit., that word concerning he not even one knows. The restrictive meaning is also rendered by the conjunction *gā*; for example: as for getting drunk, I have no pice to buy liquor. *Unk'ōn' gā malā unk'ōn, engāgē arkhi khēnā gē dhībā hō mal-malā* lit., I shall get drunk, then not I shall get drunk, to me buying for pice not even is. As regards Christians, they do not worship demons; *Ki'istān ālar gā nālān malā mānṅar*; lit., Christians then demons do not worship.

It must be borne in mind that all these sentences are more or less elliptical.

§ 173. *Final clauses* - In forming these it is necessary to remember that in *Kurukh* there is no such thing as indirect speech, but that the words of a third person must always be quoted in the direct form; for example: He said that he would go to-morrow, in order to fetch money: *ās dhībā ondrāgē nēlum kā'on bācas*; lit., He pice to bring to-morrow I shall go said. He always frightens me because he says that he will beat me; *cingan lauon lālas āūti sagar khaṅē engan elktā'adas*, lit. Thee I will beat says that from (therefore) always me causes fear. He gave us some rice that we might have to eat on the way; *Daharē nū mōkhor bācas igē emāgē jok tikhil cikas*; lit., Road on they will eat said this for to us some rice gave. In order to become rich he is working day and night: *Urb manon bācat āūgē ās ulla mākhā nabakh nanālagdas*, lit., Rich I will become said, that for he day and night works. He gave us a rope in order that we might take water from the well; *tūsanti anum ondr'or bācas, igē ās emāgē ēp cickas ra'as*, lit., Well from water they will take said, this for to us rope has given.

§ 174. It will be evident from the following examples how *causal clauses* are avoided by the Kurukh, who prefers direct speech: He has beaten me, though I have done him no harm; *ās gahin ontan hō malā bagrā'ckan rā'atun ānū hō enyan buckas ra'as*, lit., his not one I spoiled, that in also me has beaten. Although we ran as fast as we could, we were unable to catch the thief; *savary rā'nāā lekḥā bonḡkan ra'ac'kam, ānū hō kḥal'usin polkam dhar'ā*, lit., might having like run we did, that in also the thief we not could catch. Though we possess riches, all of us must die; *Urb manjkā mun hō nām ormatyē khē'enā manō*, lit. Rich being in also to us and you, all to die will be. You know little, although you have studied many books; *bagḡ pulḥin paḡḡkā nū hū nin jokim jokim akḥdar*, lit. many books having read in also thou little little knowest. It will rain soon, because it thunders *Cēp pōyō butālī murrā lagḡ*, lit., It will rain rain, the clouds are thunderin g. I cannot split this wood because I have no axe. *Ī kanḡan palkā poldan, enḡḡsan longē malā*, lit. This wood split I cannot, with me as not is. He gave me some medicine because I had fever: *Ās enḡāḡē mandar cicus, enḡāḡē nārī kōreki ra'acā*, lit.: He to me medicine gave to me fever had entered. On account of the storm it was impossible for us to cross the river: *Tākā tagrki ra'acā, kḥār gahī āp khē polkam kuttā*, lit. Wind was blowing, rivers that side we could not cross.

In the three latter type of sentences one hears sometimes the conjunctions *igē, āḡḡē* or even the Hindi *kāran* employed, but this does not appear to be idiomatical.

§ 175. *Circumstantial clauses* of time are formed in different ways, as will be seen from the following examples: When my father was still alive, we used to cultivate these fields; *Embas gahi ujnā bārī em ibrā kḥallan usskam ra'alugkam* lit., my father's living whilst, we these fields used to plough. Since this landlord came here, we had to give it up. *Ī gollus larcus kḥanē emāḡē ambnā ra'acā*, lit., This landlord came then to us give up was. When we had taken our supper then all of us went to bed; *kḥurtin oṇḡam kī orman cūtkam*, lit., Supper having eaten we all slept. When you have washed your hands, bring my breakfast; *kḥekhan nōrḡark enghai tuhārm ondr'ā*, lit, Hands having washed, my breakfast bring- When the bell rings come all to church; *ghanḡa kḥarkḥō bīri ormar girjā*

barā, lit., Bell-sounding time all church come. How did you plough when you had no oxen? *Adḍō mat ra'acā ākhanem kāsṣē usskai bē'edai*, lit., Oxen not were, that upon how did you plough? At the time when I was teaching this boy, he was not lazy at all. *Ēn i kukosin stkkābāckā ra'at-agkan, ā bērā nū laṇdiā maḷā ra'acas*; lit., I this boy teaching was, that time in lazy not was.

§ 176. *Consecutive sentences* are formed in the same way as the above-mentioned clauses, *i. e.*, by employing chiefly the past participle. In consecutive sentences the form of the past participle is treated as a verbal noun, being put into the ablative case; for example: *Ās gusan dher tākā ra'ackāt ās paḍan khēndā orḡos*; lit., with him much money being from he a village purchase will be able, hence: he has much money, so that he can purchase a village. These sentences are also formed similarly to the way in which final clauses are formed: I have brought these that you might examine them: *Niṅghai parkhāgē uban onbrkan ra'adan*, lit., Your examining for, these I have brought. The use of the final or consecutive "that," Hindī "ki" is not in vogue in genuine Kurukh speech, for wherever in English or Hindī "that" or "ki" would be employed, the *Uḍḍō* simply puts the clauses together as correlative ones without employing a particle, *e. g.*, Let us run away that the tiger may not get hold of us: must be rendered *Borḡōt harō lakṛā ambā dhar' anneh'a* lit., Let's flee, tiger not may take hold. Hasten to get home, that darkness may not overcome you; *Ēppā kalā capā, nīmāgē ambā ūkhanek ā*, lit., Home go quickly, to you it may not get dark. Take this vessel home carefully, so that it may not break, *i. arin ēppā ērkḗ hō'ā ambā khotirān nek'ā*, lit., this vessel house carefully (seeing) take, it may not break.

CHAPTER XVIII.

On the derivations and the formation of words.

§ 177. The Kurukh language being agglutinative, there is, strictly speaking, no derivation of words in its grammar. The noun serves as adjective and *vice versa*, and there are only a few abstract nouns. *Dau* is good and also goodness, *kīrā*, poverty, famine, *kīrā* also is poor and poorly; *innelā r rāñ nū kīrā khatrā*, there is a famine at present in this country; *ās kūrā āl taldas*, he is a poor man; *ās kīram ujlas*, he lives poorly.

Pairi means daybreak or the early morning, but it is used principally as an adverb *ās pairi ārsyas*, he arrived early *i.e.*, early in the morning; *khōkhā*, after; *cākhā*, near; *ālā*, inside, etc., are postpositions, which are used as nouns as well as adverbs; *khōkhā nū*, in the rear; *cākhā nū*, in the vicinity; *ālā nū*, in the interior; *ās khōkhā barvas*, he came after; *ād cākhā ra'z*, she is near; *ār ālā ra'avar*, they stay inside. From these few examples it will be seen that there is not much room in the Kurukh language for the formation of words.

§ 178. There is, however, this peculiarity that nouns may be turned into verbs (*a*)—by simply adding the inflections of the verb, *e.g.*, *ēkh*, shade, hence *ēkhdan*, *ēkhdni*, *ēkhdas*, I shade, thou shadest, he shades etc., *Khalb*, thief, theft; hence *ār khalbnar* *ār khalbyur*, *ār khalbor*, they steal, they stole, they will steal, (*b*) If the noun ends in a vowel, it is dropped and the inflection is added to the preceding consonant; *e.g.*, *ūkhā*, darkness, hence eliding the final *a* we conjugate *Ūkhī* it is getting dark, *ūkhyā*, it has become dark, *ūkhō*, it will get dark. *Khondhā*, gathering, assembly; drop the *a* and inflect *khondkan*, *khondōr*, *khondkat*, I have gathered, they will gather, we and you have gathered.

It has been previously explained how the noun of agency is formed, *i.e.*, by simply adding the vowel *ū* to the base of the verb, *e.g.*, *timb*, beg, *timbū* beggar; *ūnk*, to get drunk, *ūnkū* drunkard; *pār*, sing, *pārū*, singer.

Ci, give, hence *cū*, giver, *nan*, to do, hence *nanū*, the doer; *kam*, make hence *kamū*, the maker, creator.

§ 179. The noun of agency may serve as an adjective, *irū alas*, the seeing man; *kharū jāḥ*, a thieving servant; *khū ālar*, mortal man.

The infinitive of the verb stands for the abstract noun *ērṇā*, to see, hence *ērṇā*, the seeing, the review, observation; *onnā* and *mōkḥnā*, both meaning to eat; when taken together they mean food, support.

Nouns are formed by the employment of the past participle *kā*, added to the base of a verb, viz., *gachrnā*, to promise, *gachrkā* the promise, covenant: agreement; *ānnā* to say *ānka*, the word; *ērṇā*, to see, *meṇnā*, to hear: hence *irkā meṇkā*, witness.

§ 180. By prefixing the abbreviated form of the negative adverb *malā*, i.e., *mal*, to verbs or adjectives, we get another kind of compound—

Mal munrnā, not ending, endless, eternal,

Mal sāṅgiā, not strong, weak, feeble.

By adding *malā* or *malkā* to nouns or adjectives, we get another series of derivatives: *khadd malkā* childless, barren; *munjāmalkā*, endless, eternal.

By adding the possessive locative affix *antā*, or *utā* to nouns, we get still another kind of derivatives: *merkhantā*, heavenly; *ullantā*, daily; also by adding *lekhā*, like: *pantrūlekhā*, whitish, etc. *Maitā*, height, and *ktā* depth, are derived from *mēyā* and *kvyā*, “high” and “low” and *antā* or, *ntā* or *tā*, “belonging to.” Compare § 26.

§ 181. There are no diminutives in Kurukh; but we find that one of the Hindī diminutive forms used sometimes is; e.g., from *chōḷa*, small, young: *cutkā*, the little one, the youngest. This is in Kurukh *sanni*, small; hence *sankā*, the little one, the least.

The abbreviation of *lekhā*, like, i.e., *lē* is also sometimes employed as a diminutive: *kōhālē*, lit; the greatlike, pretty large.

Diminutives are further formed by adding the word *khadd* to the noun; e.g., *allā khadd*, a little dog; *pitri khadd*, a small mat; *khoppā khadd*, a small hair tuft; *cācā khadd*, a small stone; *binkō khadd*, a small star.

The adjective *sanni* may be used generally in forming diminutives, e.g., *sanni man*, a small tree; *sanni ṛṣṭ*, a small bow; *sanni ṭong'ē*, a small axe.

See also the paragraphs on the formation of the passive voice, causal and reciprocal verbs, and on the formation of transitives and intransitives— §§ 86-87.

ALLITERATION.

§ 182. The Kurukhs are fond of reduplicating syllables for example :

arbarparbar, neighbours ;

ayābāyā, delirium ;

banai banai kē, thoroughly ; from the Hindi *banā banākē*.

bīlbinā, to clear up ;

bīlbilamba'anā, to shine dimly ;

bhukur bhukur, violently ;

cadgad-napudgad, a good-for-nothing fellow ;

catcatrnā, to crackle ;

cēhecēhelam, vehemently ;

cīhcīcīkhrnā, to sob ;

ciyam ciyam-ba'anā, to chirp ;

corokh corokhrnā, to suck ;

dīhir dīhīrnā, to stamp ;

dorōporō, vice ;

dhundur-musur, negligent, naked ;

judfadrnā, to cackle ;

ghacpuc, surprised, perplexed ;

haṇḍhaṇḍrnā, to become empty ;

hudr hudrnā, to make a snapping noise ;

hurukjuruk, enchantment ;

irsi bīrsī, different, sundry ;

jerem kīrem, with all ones might ;

jūlpulhem, early in the morning ;

jhakjhakrnā, to glitter ;

jhalang jhulung, staggering ;

jhankar jhunkur, reeling, staggering ;

kata^o katabrna, to be in want of food ; Hindi *kalāpnā* ;

kalkalumba'anā, to tease ;
kankanamba'anā, to irritate ;
konkṛō bonkṛo, crooked ; also *konkō bonkō*, Bengali *bānkā*, bent
kundrmundr, protest ;
lambar lumbar, quickly ;
laram laram, greedy ;
hundrhundrā, wide ;
luphrā, trembling ;
nahortohor, preserving ;
olknā cīknā, lament ;
pulni pulni, soft ;
sōrad sōrad, carelessly ;
thāpāthāpū, flat footed ;
ulukbuluk, confounded ;
urūpurū, straightway.

PART III.

APPENDICES.

APPENDIX I.

On the Dravidian characteristics in the Kurukh Grammar.

The principal characteristics of the Dravidian languages are, according to Dr. Caldwell, the following. They are in the first place agglutinative. This characteristic is found in Kurukh, which expresses grammatical relations by means of affixed words, which maintain throughout their original character. The Dravidian noun has only one declension. This is just the case with the Kurukh noun. The Kurukh also divides his nouns into rational and irrational; the latter being neuter, whether they be animate or inanimate. The plural for masculine and feminine nouns is identical, and the neuter noun has, strictly speaking, no plural. As in Dravidian languages, so in Kurukh, the personal pronoun, plural number, has a collective plural besides, which includes the first and second persons. The endings of the inflected noun are nothing but personal pronouns added to them. The nominative singular has no case-sign, and those of the oblique cases are added to it or to the modified stem without any connecting link whatever. Adjectives in Kurukh as in all Dravidian languages are mere nouns of relation or quality, which are prefixed to the substantive without alteration. The comparison of adjectives is formed in the true Dravidian style by placing the adjective to be compared in the nominative and the noun or pronoun with which it is compared in the ablative case. The Kurukh has no relative pronoun, and no third person personal pronoun—very characteristic Dravidian features.

The structure of the Kurukh verb is, like that of all Dravidian verbs, agglutinative: first the root, then the voice characteristic or causation particle, after this the tense characteristic, and finally the pronominal ending, denoting person, gender and number. The Kurukh verb has only one conjugation, like its sisters of the Dravidian family.

APPENDIX II.

Connection of Kurukh with other Dravidian languages.

List of Dravidian words and roots in Kurukh as found in
Dr. Caldwell's Comparative Grammar.

It is not necessary to prove the connection of Kurukh with the Dravidian family of languages, but a list of some of the words which are common to all of them, may be of interest—

NOUNS.

<i>Bā</i>	father.	<i>Ayo</i> ,	mother.
<i>Khan</i> , <i>kan</i> ,	eye.	<i>Ba</i> ,	mouth.
<i>Pall</i> ,	tooth.	<i>Muñ</i> ,	nose.
<i>Khekkhā</i> ,	hand.	<i>Khedd</i> ,	foot.
<i>Mūkul</i> ,	knee.	<i>Kūl</i> ,	belly.
<i>Tuppā</i> .	spittle.	<i>Ahṛā</i> ,	flesh.
<i>Al</i> ,	man.	<i>Āli</i> ,	woman.
<i>Pell</i> ,	girl.	<i>Bēl</i> ,	king.
<i>Urb</i> ,	master.	<i>Paddā</i> ,	village.
<i>Pēl</i> .	market	<i>Aḍḍō</i> ,	ox.
<i>Ērā</i> ,	goat.	<i>Injō</i> ,	fish.
<i>Furrā</i> ,	dove	<i>Khākhā</i> ,	crow.
<i>khār</i> ,	river.	<i>Man</i> ,	tree.
<i>Pūmp</i> ,	flower.	<i>Pannā</i> ,	iron.
<i>Kolkol</i> , <i>khāl</i> ,	field, stone.		

ADJECTIVES.

<i>Tīnī</i> ,	sweet.	<i>Kārū</i> ,	black.
<i>Bīñ</i> ,	bright.	<i>Kīṛā</i> ,	old, weak, poor, hungry.
<i>Paṣ'ā</i>	cold.	<i>Paccā</i> .	old.
<i>San</i> , <i>sannu</i> ,	small.		

PRONOUNS.

Ēn, I ; *nīn*, thou ; *ēm*, we ; *tām*, self.

NUMERALS.

Ort and *ond*, one ; *irb* and *end*, two.

VERBS (ROOTS).

<i>Bar</i> ,	come.	<i>Ēk</i> ,	walk.	<i>Khoss</i> ,	dig.
<i>Ān</i> ,	say.	<i>Pār</i> ,	sing.	<i>Pēs</i> ,	order.
<i>Khar</i> ,	steal.	<i>Man</i> ,	be.	<i>Mulkh</i> ,	sink.
<i>Bōī</i>	boil.	<i>Ol</i> ,	burn.	<i>Nind</i> ,	fill.
<i>Nāj</i> ,	pain.	<i>Okk</i> ,	sit.	<i>Khut</i> ,	tie.
<i>Khod</i> ,	distribute.	<i>Khat</i> .	divide.	<i>Khon!</i> ,	gather.

Nad, *nad*, dance ; *nāl nār*.

ADVERBS.

Innā, to-day ; *nēlā*, to-morrow ; *malā*, net.
Agi, *argi*, not yet.

POSTPOSITIONS.

Ūlā, within ; *kiyā*, below ; *mune*, *mund*, before.

Other points of interest will be found in the grammatical similarities between Kurukh and other Dravidian languages, *e. g.*, the plural suffix of rational nouns in Kurukh is *ar*, whilst in Tamil it is *ar*, in Telugu *aru* and in Kanarese *aru*.

The case sign of the dative in Kurukh *gē* however may not only be compared with the Telugu *kī* and the Kanarese *gē*, but also with the *Bhōj-pūri* and *Bengālī* *kē* ; we have here most probably an instance of Dravidian grammar having influenced the grammar of the language of Aryan peoples. The accusative case in Kurukh is *n* or *in*, which may be compared with *nī* and *n* in Telugu. The ablative case in Kurukh ends in *ti* ; in Goṇḍī and Kui it is *ṭai*.

The Kurukh personal pronoun first person singular is *ēn*, plural *ēm* and *nām*; in old Kanarese it is *ēnu*, *ēmu* and *nēnu* respectively, in old Tamil *nān*, *yām* and *nām*. In old Kanarese the personal pronouns for the second person, *nīn*, *nīm*, together with the reciprocals *tān tān*, are quite identical. The personal pronouns *ās* and *ād*, he, she, it, are apparently connected with the Telugu *vādu* and *a i*. The characteristic of the past tense of the verb *ek* or *c'a* may be compared with *ci* in Telugu and *Gonḍi* as well as with the *sa* of the Koravā dialect. In the future tense the Kurukh verbs end in *ō*, whilst corresponding suffixes in Tamil and Kanarese are *u* and *r* respectively. The numerals *ort*, masc., one, and *ovl*, neut.; *onḍ* may be compared with the Tamil *oru* and *ovru*; also with the Telugu *okadu* and *onḍu* respectively. *Koravā* has *ort* and *onḍ*, the same as Kurukh. The *orb* and *vbar*, two or both, are similar to the Tamil *ivavar* and the Kanarese *ibbaru*. The Kurukh *enḍ* two, neut., is identical with the Tamil *venḍu* and *irandu* and the Kanarese *erada*. The Kurukh *nubar*, three, masc., corresponds with the Tamil *māvar* and the Kanarese *māvaru*. The Kurukh word for three, neut., is *māud*, which is identical with the Tamil *māvaru*, *mūvaru* and *mūndū*. Kurukh *nāibar*, four, masc., corresponds with *nāvar* in Tamil and with *nāvaru* in Kanarese; *nākḥ*, four, neut., to the Kanarese *nāku* and the Telugu *nāluḡu*. The ordinal *munḡta*, first, is identical with the Telugu *mōdatā*.

APPENDIX III.

Similarity of *Kurukh* and *Mältō*.

Apart from a difference in pronunciation the *Kurukh* and *Mältō* Vocabulary is almost alike. These two languages, moreover, are closely related, grammatically. They have no separate feminine singular, but use the neuter instead, and their nouns have no separate oblique case. The case-suffixes are almost identical and the personal pronouns in each of them are quite the same, which may be said also of the tense characteristics.

CASE-SIGNS :

	<i>Kurukh</i> .		<i>Mältō</i>	
	Singular.	Plural.	Singular.	Plural.
<i>N.</i>	—	<i>ār</i> .	<i>ēh</i>	<i>ēr</i> .
<i>G.</i>	<i>gah</i>	<i>ārgahi</i> .	<i>ēkī</i>	<i>ērki</i>
<i>D.</i>	<i>gē</i>	<i>ārgē</i> .	<i>ēh</i>	<i>ērik</i> .
<i>A.</i>	<i>in</i> or <i>an</i>	<i>ārīn</i> .	<i>en</i>	<i>ērīn</i> .
<i>Ab.</i>	<i>antī</i> or <i>intī</i>	<i>ārtīnī</i> .	<i>entī</i>	<i>ērintī</i> .
<i>L.</i>	<i>nū</i>	<i>ārīnū</i> .	<i>nō</i>	<i>ērīnō</i> .

NUMERAL ADJECTIVES.

<i>Ortos</i> , <i>ort</i> , masc, fem.,	one :	<i>ortē</i> and <i>ortī</i> ,	one.
<i>Irb</i> , masc, fem.,	two :	<i>ibr</i> , masc., fem.,	two.
<i>Oṇḍ</i> , neut.	one .	<i>oṇḍ</i> , neut.	one.

PERSONAL PRONOUNS.

<i>Ēn</i> ,	I ;	<i>ēn</i> ,	I.
<i>Nīn</i> ,	thou ;	<i>nīn</i> ,	thou.
<i>Ēm</i> ,	we ;	<i>ēm</i> ,	we.
<i>Nīm</i> ,	you ;	<i>nīm</i> ,	you.
<i>Nām</i> ,	we and you ;	<i>nām</i> ,	we and you

DEMONSTRATIVES.

In *Kurukh* · *ās*, *ās*, *īd*, *ād*, he (this one, that one), she, it (this one, that one).

In *Māltō*—*īh*, he ; *īh*, fem. and neut.

In *Kurukh* *īr*, *ār*, they (these ones, those ones), masc. and fem.

In *Māltō* · *īr* both for masc. and fem.

The reflexive *tān* and *tām* is in both languages alike.

INTERROGATIVES.

Kurukh

Māltō

Nē, *ekā*, *indr*, *nēk*, who, which, what ; *nē*, *ike*, *indr*, *nēk*.

TENSE CHARACTERISTICS.

Past tense, *Kurukh* : *ka* ; in *Māltō* *k*.

Imperfect, ,, *ā* ; ,, *ā*.

APPENDIX IV.

Topical differences in Kurukh.

It has been shown in the introductory remarks that Kurukh is spoken not only in Chota Nagpur but also in the Central Provinces, Orissa, Behar, Assam and other parts of India, though under different names. The Author has personally visited the so-called *Bergē Orāos* in the Gangpur State, to inquire into the difference of their speech from standard Kurukh. This difference is very small, and may be summed up in the statement that where standard *Orāo* has the guttural *kh*, the *Bergē-Orāos* pronounce it as *h*, e.g. — Kurukh *khēkhēl* is in Bergē-Orāo *hēhēl*, earth.

”	<i>khēkhā</i>	”	”	”	<i>hēkhā</i> , hand.
”	<i>khēdd</i>	”	”	”	<i>hēdd</i> , foot.
”	<i>mankhā</i>	”	”	”	<i>manhā</i> , buffalo.
”	<i>khōṇḍnā</i>	”	”	”	<i>hōṇḍnā</i> , collect.
”	<i>khōkhā</i>	”	”	”	<i>hōhā</i> , after.

The *Kisāns* and *dhangars* of the Central Provinces and Orissa pronounce the *j* of the characteristic in the past tense of the verb *c*, thus *nanjas* in standard Kurukh is pronounced *nancas*; *menjas*, *mencas*; the short *a* is pronounced long probably to avoid the broad pronunciation of the vowel in Oriyā. There are other slight differences in the pronunciation, e.g., the *e* in *endr* is pronounced *i* = *indr*; the ending of the future *ō* is pronounced *ū*, e.g., instead of *kāō*, these people will say *kāū*. This change of the vowel *o* is also met with in the base of verbs commencing with *a*, thus *attnā*, to put on, to dress, in standard Kurukh, is with them *ōtnā*; *ānā* becomes *ōndā*, *ōknā*, *ūknā* etc. The cases-sign of the genitive in Kurukh is *gahi* which in Orissa and the Central Provinces is pronounced *ghī*, *qhē*, *kē*, *ē*, *hī* and *i*. It is probable that *i* or *e* are the original forms of this case, and that *gh*, *g*,

k and *h* are only euphonic additions. A more important difference is found in the tense characteristic of the perfect, where *manḡkai* becomes *manḡkedāe*; *menḡkar*, *menḡkedue*. This *kedue* is borrowed apparently from *Mundāri*. The most important difference however, is in the auxiliary verb to be. Thus *ēn bē'edan* or *an'adan* in standard *Orāo* is with those people *atlan*, I am; *atlāe*, thou art, *atlas*, he is,, *atli*, she, it is.

APPENDIX V.

Is Muṇḍārī connected with the Urāō language?

Dr. Sten Konow has taken exception to the theory propounded by the Author in the first edition of this grammar that Muṇḍārī is a Dravidian language and is thus connected with Kurukh. It is now generally admitted by scholars that the Muṇḍā tribes belong ethnologically to the Dravidians; this fact has been proved by anthropometrical investigations carried out on the largest possible scale, and consequently a relationship between the Kurukh and Muṇḍārī languages would not appear improbable; moreover, there is a large number of words which are used in common both in Kurukh as well as in Muṇḍārī and connected languages, not merely borrowed words but words which cannot be derived from other sources; and last but not least, there are features in the construction of the grammar of either language which seem to support the theory of relationship.

The suffixes of the noun in its declension are similar in both languages; the dative sign in Kurukh is *gē* and that of the ablative *tī*, whilst in Muṇḍārī it is *kē* and *tē* respectively. The division of nouns into rational and irrational in the former and into animate and inanimate in the latter is though different yet practically the same. Either language possesses the double plural, one in which the speaker excludes the person spoken to and one in which he is included. There is, however, no dual number in Kurukh as we find in Muṇḍārī but, on the other hand, the Jūāng, the Savāra and Godahā languages also have no dual, though they are branches of the Muṇḍā family of languages.

Adjectives are of the same character in Kurukh and in Muṇḍārī: in both they are in reality nouns.

The pronoun first person singular appears to be strikingly similar in both languages; it is *my* in Muṇḍārī and *en* in Kurukh with the oblique base *eny*. The pronominal suffix for the third person in the verb is in several Dravidian languages *ā* and *ai* or *ae*, whilst in Muṇḍārī it is *ae*, meaning in both he or she. The infix *tā* in Muṇḍārī and the possessive pronoun *tān* in Kurukh have the same meaning, e.g., *sadom tāng* my own horse, in Muṇḍārī, is *tanghāi ghorō*, his own horse in (Kurukh). Then again, the way in which the possessive pronoun is connected with words denoting relationship is

in both languages alike ; the only difference is this, that in Muṇḍārī the pronoun is added to the noun, whilst in Kurukh it is prefixed ; e.g., in Kurukh *embas* my father ; in Muṇḍārī *apūing*, etc. The emphatic suffix *m* and *gē* or *gā* are in both languages the same ; e.g., in Muṇḍārī we say : *aiṅg gē*, even I ; in Oiāo *ēngā* ; in Muṇḍā *gāpām enoāiṅg*, even to-morrow I shall go ; in Kurukh *nēlām kāon*. Relative clauses and interrogative sentences are formed in Muṇḍārī almost in the same way as in Kurukh ; for other similarities see next appendix.

Yet in spite of all these similarities Professor Sten Konow comes to the conclusion that they can be explained otherwise and that they do not furnish sufficient proof of the connection of the Muṇḍārī language with the Dravidian group. In putting forward his theory the Author himself in the first edition of this grammar did not attach much importance to the coincidences in the vocabulary, since these can be explained by the mutual influence these two languages have exercised upon each other through their close contact for centuries, though he laid stress on grammatical affinities. However, even these can be explained otherwise, as shown by the learned Professor ; for example, Dr. Sten Konow ascribes the similarity of case-signs in these languages to the influence of Aryan speeches on both of them alike.

According to the same authority the adjective has the same character in all agglutinative languages—not only in Kurukh and Muṇḍārī. Again, the real base of the pronoun first person singular being in Muṇḍārī *æ*, it is impossible to connect it with the base *ē* of the Dravidian languages. In the examination of the formation and conjugation of the verb Dr. Sten Konow fails to see any trace of analogy between Muṇḍā and Kurukh, the similarity met with here and there being only apparent, not real. The learned philologist sums up his investigation by declaring that the Muṇḍās and Dravidians belong to the same ethnic stock, though the physical type is not uniform throughout, but that the languages of the Muṇḍās and Dravidas are not connected, and form two quite independent families ; the former agreeing in many points with various forms of speech in Further India, the Malay Peninsula and the Nicobar Islands, and the latter forming quite an isolated group.

APPENDIX VI.

List of words used in common by Urāos and Muṇḍārīs in Chota Nāḡpur.

A, Nouns.

1. Loan-words.

English.	Muṇḍārī.	Urāo.
Elder sister.	<i>dāi.</i>	<i>dā'i.</i>
Virgin.	<i>diṇḍā.</i>	<i>diṇḍā.</i>
Sorcerer.	<i>dēōrā.</i>	<i>dēōrā.</i>
Cooked rice, food.	<i>maṇḍi.</i>	<i>maṇḍi.</i>
Country spirits.	<i>arkī.</i>	<i>arkhī.</i>
Finger-ring.	<i>muddam.</i>	<i>muddi.</i>
Sacrifice.	<i>dārē.</i>	<i>dārē.</i>
Cow.	<i>gunḍi.</i>	<i>gunḍi.</i>
Bird.	<i>orē.</i>	<i>ōrā.</i>
Knife.	<i>kaṭū.</i>	<i>kantō.</i>
Sheep.	<i>merom.</i>	<i>merhō.</i>
Desire.	<i>monē.</i>	<i>manē.</i>
Market.	<i>pīt.</i>	<i>pēt.</i>
Month.	<i>carḍu.</i>	<i>carḍō.</i>
Distress.	<i>sastī.</i>	<i>sasti.</i>
Custom.	<i>nēg.</i>	<i>nēg.</i>

2. *Original words.*

English.	Muṇḍāri	Orāo.
Father.	<i>āpu, abbā.</i>	<i>abbā, bābā, bang.</i>
Mother (my mother).	<i>eṅgā.</i>	<i>ingyō.</i>
Wife (youth).	<i>kūrī (kōrā).</i>	<i>kūrīā in Dhāmkūrīā</i>
Beard.	<i>moḥā.</i>	<i>moḥā.</i>
Nose.	<i>mu.</i>	<i>mūi.</i>
Knee	<i>mukuri.</i>	<i>mūkul.</i>
Daughter.	<i>mu.</i>	<i>mai.</i>
Multitude.	<i>gōhoṅḍā.</i>	<i>gōhoṅḍā.</i>
House	<i>ōṛā.</i>	<i>ūā. Diaverpā.</i>
Garment	<i>kierī.</i>	<i>kierī.</i>
Manger.	<i>daḍkā.</i>	<i>daḍkā.</i>
Ox.	<i>haḍā</i>	<i>aḍḍō</i>
Hunting.	<i>sendrā</i>	<i>sendrā</i>
Forest.	<i>tonang.</i>	<i>tōrang.</i>
Wall.	<i>pachyī.</i>	<i>pachyī.</i>
River.	<i>gāṛā.</i>	<i>ghār.</i>
Rape seed.	<i>magā.</i>	<i>maghā.</i>
Sound.	<i>sār.</i>	<i>sārā.</i>
Arrow.	<i>sār.</i>	<i>cār.</i>
Vegetable.	<i>arā.</i>	<i>arḥā.</i>
Rice.	<i>hiki.</i>	<i>tiḥil.</i>
Witch, evil spirit.	<i>bai.</i>	<i>bāi.</i>

REMARK.—The Orāo plural, neuter ending *guṭhi* is used likewise in Muṇḍāri in the following instance: *dāsiguṭhi*, meaning maid-servants.

B, Adjectives.

1. *Borrowed-words.*

Whole.	<i>gōḷā.</i>	<i>gōḷā.</i>
Proud, stubborn.	<i>diḷ.</i>	<i>ḍiḷh.</i>
Blind.	<i>kaṛā.</i>	<i>kārā.</i>
Right.	<i>ḥhaukā.</i>	<i>ḥhaukā.</i>
Crooked.	<i>ḍengko.</i>	<i>ḍonko.</i>

2. *Original words.*

English	Muṇḍārī	Urāo.
Lazy.	<i>landiā.</i>	<i>landiā.</i>
Clean, white.	<i>pundi.</i>	<i>panḍrū.</i>
Shining, glittering.	<i>biring firing.</i>	<i>birī-sun, birnā, heat.</i>
Hoary, grey, old.	<i>pandua.</i>	<i>panjka, puṇḍkā.</i>

C. *Verbs, (Roots).*1. *Loan-words.*

To be, remain.	<i>men.</i>	<i>man,</i>
Serve.	<i>susar.</i>	<i>susar.</i>
Believe.	<i>patia.</i>	<i>patta.</i>
Kiss.	<i>cō.</i>	<i>cankh, Hindī cūmā.</i>
To be surprised.	<i>haikāṭ.</i>	<i>haikaṭ, Urdu.</i>

2. *Original words.*

Make, build, repair.	<i>ōai.</i>	<i>bāē.</i>
Fear, tremble.	<i>ekel.</i>	<i>ek, etk.</i>
Break, (bread).	<i>keo.</i>	<i>kic.</i>
Finish, hasten.	<i>cab.</i>	<i>cap.</i>
Give, permit.	<i>ici, in hijui cikedkone,</i> he allowed or gave them to come.	<i>oi'.</i>
Collect, gather.	<i>hundī.</i>	<i>kbonḍ.</i>
Come out.	<i>oṛoniy.</i>	<i>urkh.</i>
To drive.	<i>har.</i>	<i>hāḍī begone, be driven away.</i>
Think.	<i>uru.</i>	<i>o'rg.</i>
Speak.	<i>kaj.</i>	<i>kae.</i>
Burn.	<i>ol.</i>	<i>ol.</i>

D. *Pronouns and Adverbs.*1. *Loan-words,*

Who, what.	<i>okō.</i>	<i>ēkā</i>
Like.	<i>lekā</i>	<i>lekhā</i>
Far, off.	<i>hāntē.</i>	<i>hāḍī.</i>

2. *Original words.*

English.	Muṇḍārī.	Urūo.
Here, hither.	<i>nē tārē.</i>	<i>itrā.</i>
There, thither.	<i>en tārē.</i>	<i>ātarā.</i>
Not yet.	<i>aurigē.</i>	<i>argī.</i>
Yes.	<i>hē.</i>	<i>ha'ī.</i>

REMARK.—The Kurukh word *ullā*, day, appears in several Muṇḍārī adverbs of time: *Holā*, yesterday; *hulang*, day before yesterday; *hola tere*, day before yesterday; *ci ulla*, which day; *ci ulla o kā*, never, not on any day.

E. Conjunctions, Numerals and Postpositions.

English.	Conjunction. Muṇḍārī.	Urūo.
But.	<i>meṇḍo</i>	<i>munda.</i>
„	<i>batkam.</i>	<i>backam.</i>
Then.	<i>entē.</i>	<i>anti.</i>
And.	<i>oṛō, aṛō.</i>	<i>arā.</i>
Very.	<i>beraṅg, bekār.</i>	<i>bēraṅg, bēkār.</i>
	<i>Numerals.</i>	
First, one.	<i>miad, mod.</i>	<i>mund.</i>
Twenty.	<i>kūrī.</i>	<i>kūrī (Hindī).</i>
	<i>Postpositions</i>	
Towards.	<i>tarē.</i>	<i>tarā.</i>

REMARK.—These lists of words might be increased considerably, since the number of words in common use in both languages is about one-tenth of the vocabulary.

APPENDIX VII.

Words in Kurukh borrowed probably from
Bengali or Oriyā.

Bengali.	Kurukh.
<i>Aī</i> , adv., yonder ;	<i>ahai</i>
<i>Āiō</i> , a married woman ;	<i>aiō</i> , mother, elderly woman.
<i>Gach</i> , to agree, deposit ;	<i>gach</i> , to agree, promise.
<i>Jaop</i> , bush ;	<i>khoppā</i> , bush.
<i>Torang</i> , a raised place ;	<i>torang</i> , barren, elevated ground.
<i>Thaukā</i> , adv., altogether, whole ;	<i>thaukā</i> , whole, right.
<i>Thū</i> , spittle, <i>thū</i> , interj., fie ;	<i>thū thū</i> , fie, fie !
<i>Danū</i> , <i>dānā</i> , <i>ḍanō</i> , an evil spirit ;	<i>dānu</i> , <i>dānā</i> , <i>danō</i> , a demon.
<i>Dirgha</i> , adj., long, extended ;	<i>dighā</i> , long, extended.
<i>Banka</i> , adj., crooked, bent ;	<i>bōnkō</i> , crooked, bent.
<i>Mosh</i> , v., to wrench ;	<i>noc</i> , wrench, cut asunder, cut in two.
<i>Mosān</i> , cemetery ;	<i>masrā-gaddi</i> , cemetery.
<i>Būk</i> , breast, stomach ;	<i>bukkā</i> , breast, heart.
<i>Mish</i> , v., to mix, to unite ;	<i>mesnā</i> , unite, receive.
<i>Mād</i> , <i>mādon</i> , the closing of a wound, eyes, a hole, etc.	<i>mūd</i> , <i>mūndiā</i> , to close, shut a door.

APPENDIX VIII.

TIME RECKONING OF THE KURUKHS.

A.—Day-time.

<i>Khēr cīkhō bīrī,</i>	when the cock crows.
<i>Bijō bīrī, bipta'a,</i>	at dawn.
<i>Ōr cucuhia cīkhō bīrī,</i>	when the birds begin to chirp.
<i>Ōr julpulhem,</i>	ditto ditto.
<i>Cō'ō bīrī,</i>	at rising time.
<i>Bīrī argnā (bērā),</i>	at sunrise.
<i>Pairī, pairim,</i>	morning, early.
<i>Gōholā pundnā bēṛā,</i>	time to yoke the oxen.
<i>Laṅṅā luhārī,</i>	early breakfast.
<i>Luhārī bīrī,</i>	breakfast time.
<i>Kukkcapō,</i>	midday, noon.
<i>Aṛī bīrī,</i>	afternoon, water-fetching time.
<i>Elkhrnā bīrī,</i>	when the sun inclines.
<i>Bīrī puttā (bērā),</i>	at sunset.
<i>Bīr puttā,</i>	the whole day, from morning to evening.
<i>Ūhṅnā bēṛā,</i>	at dusk.
<i>Khurtī bīrī,</i>	supper time.
<i>Khurtī binkō bēṛā,</i>	the time of the evening star, late supper time.
<i>Cūtō bīrī,</i>	time to go to bed.
<i>Mākhā,</i>	night.
<i>Idhī mākhā,</i>	midnight.

B.—The Kurukh year.

The Urāo divides the year (*cān*) into lunar months (*candō*): each month as two parts, viz., *bilī mākhā*, bright nights, and *ūkhā mākhā*, dark nights; *unnā candō* is new moon or beginning of the month; *punai* is full moon.

The names of the months are taken from the Hindus, but the year is divided into the following seasons :—

Sendrā candō, spring time; *lit.*, hunting time, from February to the middle of March.

Bīrnā gañ, hot season; from the middle of March to the beginning of June.

Ēkhā gañ, rainy season; till the middle of September.

Cīrdā gañ, harvest time; till the end of November.

Pañā ullā, cold season; December and January.

Important events in the family life are counted from these seasons, and more particularly from festivals or from some political event, such as the rebellion of the *Kōls* in 1832, (*larḱā*) or the Mutiny in 1857, (*ulgulan*), etc. e.g., *Larḱā cān nū benjralakkun*, in the year of the *Larḱā* (Rebellion 1832) I got married.

APPENDIX IX.

Kurukh measures.

Of measures the Urāos have very few:

Ond auykā, one *paila*, about one pound (for grain).

„ *ṭonkī*, about five pounds (for grain).

„ *ṭuugī*, about 20 „ „

„ *udḍā*, one maund (*mān*) or 80 pounds (for grain)

Māḷī, chapter, *lit.*, root, H.

Kaṛī, verse, *lit.*, part, H.

Mukā, elbow (*hāth*: Hindī).

Sobbā, a handful.

Ond pastī, both hands full.

Ond dhōk, one spoonful.

Ond kaṇī, the eighth part of a *pauā* of land.

Ond kanuā, the fourth part of one *pauā* of land.

Athpai or *ādhā pauā*, half a *pauā*.

Kanuā mūd, three *kanuā* or three-fourths of a *pauā*.

Ond pau or *pauā*, one *pauā* of land.

REMARK.—*Pauā* or *pawā* is Hindī and has the meaning of one-fourth part of a *sēr*-two pounds: *ond pauā khal*, one *pauā* land is therefore, again one-fourth part of a larger or complete quantity, viz. the *kharī*; *ond kharī-khal*, four *pauā* land. One *pawā* of low rice land is a quantity of land on which about four “maunds” of paddy seed-grain can be sown. *Kaṇī* and *Kanuā* are also Hindī words.

Ond Kōs, one *Kōs*, about two miles in length.

Ond gōhī, a distance as far as a small round stone may be thrown.

Ond dāng or *dāṅḍ*, *dāṅḍā*, about ten feet.

APPENDIX X.

List of Kurukh demons.

1. *Baraṇḍā*, the supreme spirit, supposed to reside in the mountains
masc.
- Hindī. 2. *Baraṇḍō*, whirlwind : fem.
- „ 3. *Darhā*, the village *bhūt* ; masc.
- „ 4. *Dēs-wāli*, his wife.
- „ 5. *Khūtā*, the family *bhūt*.
- „ 6. *Goisāli*, the god of the cows.
7. *Cālā* or *jhakrā*, or *cālō paccō*, the *bhūt* of the holy *Sakhuā* grove.
8. *Patrā*, the forest demon.
9. *Khatē*, the threshing floor demon.
- „ 10. *Gōrēā*, the protector of cattle.
11. *Caṇḍī*, the hunting goddess.
12. *Cigṛī*, the house-purifying demon.
13. *Sakhrī*, the demon whose worship purifies a woman after child-
birth.
14. *Pac'āl*; *pac'ālar* (plural), departed spirits in the infernal
regions to whom offerings are made.
- „ 15. *Curī* the spirit of a woman who died in childbirth.
- „ 16. *Baghaut*, the spirit of a person, who has been killed by the
tiger.
- „ 17. *Māā*, the spirit of a person who died from starvation or through
accident or from an unnatural cause.
- „ 18. *Uttar*, the minister of the infernal world, to whom sacrifices and
offerings are made, to smooth the way for the dead.
- „ 19. *Pāt*, the rock demon or mountain spirit.

APPENDIX XI.

List of Kurukh village names with meanings.

<i>Ērserō,</i>	Kurukh way of spelling :	<i>Ēretcāi,ō,</i>	bow, arrow.
<i>Nagrā,</i>	„ „ „	<i>Nagrā,</i>	humus, clay.
<i>Kartā,</i>	„ „ „	<i>khārtā,</i>	by the river
<i>Kanjeā,</i>	„ „ „	<i>Kangiā,</i>	sour.
<i>Kundō,</i>	„ „ „	<i>Kundō,</i>	fertile.
<i>Čandkōpā,</i>	„ „ „	<i>Cāndkhoppā,</i>	moon shrub.
<i>Kanjō,</i>	„ „ „	<i>khāñjō,</i>	fruitful.
<i>Kurgī,</i>	„ „ „	<i>Kurukhī,</i>	homestead.
<i>Siang,</i>	„ „ „	<i>Siñ,</i>	boundary.
<i>Beli,</i>	„ „ „	<i>Beli,</i>	belonging to the king.
<i>Belkādih,</i>	„ „ „	<i>Bēlkādih,</i>	village of the kingdom.
<i>Belsin,</i>	„ „ „	<i>Belsiñ,</i>	king's boundary.
<i>Cāchi and Čāchō,</i>	„ „ „	<i>Cāci and cācō,</i>	stony.
<i>Kudarkō,</i>	„ „ „	<i>Kud'arkhō,</i>	a kind of vegetable.
<i>Sitiō,</i>	„ „ „	<i>Sitihō,</i>	gratis.
<i>Nollinō,</i>	„ „ „	<i>Nollini,</i>	sweet yam.
<i>Kukrō, kukhrā,</i>	„ „ „	<i>Kukrō, ukṛā,</i>	principal capital.
<i>Pandrā, Pandri,</i>	„ „ „	<i>Paṇḍrā or Paṇḍrū,</i>	white.
<i>Konkā,</i>	„ „ „	<i>Khonkhā,</i>	deep.
<i>Korkō,</i>	„ „ „	<i>Khorkhō,</i>	sprouts.
<i>Malti,</i>	„ „ „	<i>Māli,</i>	belonging to the giant.

<i>Korāmē,</i>				Kurukh way of spelling : <i>Kārammbai,</i>	warm water
					spout or spring.
<i>Turiamba,</i>	”	”	”	: <i>Tūriambai,</i>	forest water
					spout or spring.
<i>Kursē,</i>	”	”	”	: <i>Kōrsē,</i>	crooked.
<i>Basgī,</i>	”	”	”	: <i>Basgī,</i>	cleaned.
<i>Palāmō,</i>	”	”	”	: <i>Pallammō,</i>	teeth water village.

APPENDIX XII.

Muṇḍārī village names.

[These villages are found in the north-western part of the Lohardaga which district, is at present inhabited by Urāos only.]

Sereṅghātu, serenghātu, rock village.

Sereṅgdāg or da, serengda'ā, rock water.

Hondagā, or dā, honda'ā, child water.

Hondpīri, honpīr, child plain.

Hesāpīri, hesāpīr, plain of ficus religiosa.

Kocā, kocā, crooked corner.

Manhātu, manhātu, tree village.

Māsīhātu, māsīhātu, gram village.

Simsereng, simsereng, fowl rock.

Patrātu, patrātu, wood village.

Dirūḍag or dā, dirūda'ā, stone water.

APPENDIX XIII.

List of totemistic names of Kurukh septs.

1. <i>Lakrā</i> ,	tiger.
2. <i>Ōigalō</i> ,	jackal.
3. <i>Kiss</i> , <i>Kisspotā</i> ,	hog and hog's intestines.
4. <i>Koyā</i> ,	wild dog.
5. <i>Hartū</i> ,	the <i>halumān</i> ape.
6. <i>Tīgā</i> ,	field rat.
7. <i>Tīrkī</i> .	young mouse.
8. <i>Orgoṛā</i> ,	hawk.
9. <i>Gidhi</i> ,	vulture.
10. <i>Khākhā</i> ,	crow.
11. <i>Cēlekeṛ/ā</i> ,	swallow.
12. <i>Toppō</i> ,	woodpecker bird.
13. <i>Kerkettā</i> ,	quail.
14. <i>Dhīcuā</i> ,	swallow tailed bird.
15. <i>Ekkā</i> ,	tortoise.
16. <i>Minj</i> ,	eel.
17. <i>Kīṇḍō</i> ,	carpfish.
18. <i>Khalkhō</i>	shadfish
19. <i>Kujur</i> ,	a creeper.
20. <i>Barā</i>	(<i>ficus indica</i> .)
21. <i>Cūkhā</i>	(<i>ficus religiosa</i> .)
22. <i>Bakhlā</i> ,	tank weed.
23. <i>Khess</i> ,	paddy.
24. <i>Amrī</i> ,	rice-water (<i>conjy</i>).
25. <i>Madgī</i> ,	mahua.
26. <i>Kisskhocol</i> ,	lit. hog bone, a thorny tree.
27. <i>Pannā</i> ,	iron.
28. <i>Bēk</i> ,	salt.

APPENDIX XIV.

Some Idiomatic Phrases.

Ās akham baldas, lit., he knowing not knows=he does not know at all.

Iyantā amm engāgē malā pac'ī, lit., of this (place) water to me not digests=the climate of this place does not agree with me.

Ād āl ujjā, lit., she man revived=she has married a second time.

Bai ulā ambhē ba'ā, lit., inside the mouth do not speak=do not speak indistinctly.

Kōhā bai ambā nanā, lit., a large mouth do not make=don't assume a proud air.

Ās tanghai dhmā cōdas, lit., he raises his honour=he is ambitious.

Ās dhukkū mankhyas lit., he received an entering one=he has taken a concubine.

Ās gahi ēkh engan kajyā, lit., his shade pressed on me=he has favoured me.

Itullontī hullō gūti, lit., from end to end=evermore.

Nāpī ambā hō malā amb'ī, lit. the fever even leaving not leaves him=the fever never leaves him.

Ās cī'a hō malā cī'idās, lit. he giving even not gives=he never gives at all.

Ēn jā khakhhan, lit., I soul have found=I have taken courage.

Ās engan khaṅ kōyā tī hō malā ērdas, lit., he does not see me even with a corner of his eye=he takes no notice whatever of me.

Ār laṅḍī luhārī onnar, lit., they eat a lazy breakfast=they take breakfast very early.

Ās milā cī'inum cī'idās, lit., he in not giving gives=he gives unwillingly.

Ās ongan hō polūas, lit., he even being able is unable=he is absolutely unable.

Ad khadd pākya, lit., she took child into her lap=she gave birth to a child.

Nēlā parb bāsī ullā, lit., to-morrow the festival's stale day=to-morrow is a post-festival holiday.

Ujjnā bijjnā okkā lagdai? lit., living shining are you seated? =are you hale and hearty?

As laṇḍiā jōkḥ urkhas, lit., he came out=turned out to be a lazy fellow.

Jiā nū ondr'ā, lit., take to heart, pay attention; also *jian saj'sā*, lit., throw soul, i.e., into the matter understood; *ondrnā*, to bring; *sajnā*, to throw

Mēlā cōdnā, to arrange a gathering, a fair.

Ās gam mōkhus ra'as, he is forbearing, patient.

Cuttan ōno'e? Will you drink (have) a *chiroot*?

Bancā! That's done, finished; from the Hindi *bannā*.

Lauckat! We have finished, overcome, won the victory.

Asgē jiā cī'inā manō, he must be encouraged.

Lagē, lagē! Go on! Come on! Forward!

APPENDIX XV.

Kurukh Proverbs.

1. *Ēm Kurukham, makhlē Turkom*—
Lit., ‘ We are Kurukh unless we are Turks. ’
Meaning: If you will listen to us we shall treat you well; if not,
we shall treat you as the Turks would do.
2. *Ār gahī kuḍḍā malā*—
‘ They have no navel ’ = They are not trustworthy; they are
strangers.
3. *Hudā gahī kaprē mecca ra’i*—
‘ Yonder woman bears her head high ’ = She is stubborn or
quarrelsome.
4. *Ās gahī kaprē ujjo ra’i*—
‘ His head is straight ’ = He is a lucky fellow.
5. *Gōll allā jhāṭā kholā*—
‘ The landlord’s dog has a hairy tail ’ = The Landlord’s actions are
high-handed.
6. *Bēlas gahī haudā urkhā khaciu*—
‘ The king’s elephant seat has appeared ’ = His qualities are
apparent.
7. *Giṣso injo khār ut’i*—
‘ Small fishes impede the current ’ = The combined efforts of weak
people may accomplish great things.
8. *Khattas nū kbettā nerr kōrcā*—
‘ In that wretch’s (house) entered a cobra snake ’ = A great cala-
mity has befallen that unfortunate fellow.
9. *Khaddi darā phaggū kērā*—
‘ The Sarhūl and the Phāgun (two principal festivals) are gone ’
= The days of merry-making are over.

10. *Khākhā Samalpur nū cūti*—
 “The crow sleeps in Sambalpur” = He is very unsteady.
11. *Ās punā erpā kamcas*—
 “He has built a new house” = He has departed to the other world.
12. *Khākhā endr baklā manō?*
 “Will the raven ever become a paddy-bird” = Can anybody change his nature?
13. *Ontā khollā tī munḍkar endr nannā manōr?*
 “Shaved with one and the same razor, can they ever be different?” = Those who belong to the same stock, always stick together.
14. *Nimbas gahi beñjan er’oe*—
 “You will witness your father’s wedding” = You will see the burial ceremonies of your father = Your father will die. (If you remain so wicked.)
15. *Hū pello gahi biṇḍyo bicā*—
 “That girl’s earrings glitter” = That girl is anxious to get married.
16. *Cirdā gūṭī cūpin mānjo’e,*
Pisā gē, pellō, roprō man’o’e.
 “Clean the ear ornament till the harvest, unless afterwards you girl, will be ugly” = Enjoy your life, girl, as long as it lasts.
17. *Nāgpūr nū ēn allan,*
Bhotāng nū ēn gollan.
 “In Nagpur I am a dog, In Bhutan a landlord” = at home I am despised, abroad I am honoured.
18. *Pistā mukkā sastā kathā.*
 “The second wife has cheap words” = The second wife has plenty of words, but nothing else; she is not so amiable as the first.
19. *Kias khebḍan ra’a cī’ā*—
 “Let the pigs’ ears alone” = Don’t mix with stupid people.

20. *Erghai mākādīm mukkā,*
Anti kḥeḍḍ dim kḥeḍḍo.
 "My knee is my wife and my foot is my daughter-in-law"=
 I have no other helper besides myself. One must not rely
 on others for assistance : Help yourself.
21. *Kuhū lekḥā jiyān pōsdai—*
 "You support your life like a cuckoo"=You depend on
 others for the subsistence of your family, instead of caring for
 them yourself.
22. *Khākḥā khōtā nū kuhū kḥadd—*
 "In the nest of the crow there is a young cuckoo"=There is
 a black sheep in good company.
23. *Jayā nerrān ambḥā e'jā—*
 "Don't wake the cowach snake"=Don't provoke excitable
 people.
24. *Ōyā kḥākḥā add mundeā—*
 "The birds and the crow have selected their dwelling-place"
 =Your opportunity is gone.
25. *Lakḥā kareya argī cō'ā—*
 "The tiger has not yet put on his night dress." It is still
 dark, not opportune. There is yet danger ahead.
26. *Hud busū bārī kodai kas'ī—*
 "That woman grinds the chaff together with the corn"=
 That is an unreliable person of mixed character.
27. *Ās gahi kḥeḍḍ kḥēkhā esvā kērā—*
 "His feet and hands are broken" He is helpless. There
 is no help or remedy for him.
28. *Hūs cic cēpan irkas be'edas —*
 "He has seen the deluge," he is very old and wise, or ironically
 pretends to be so,
29. *Birpultā koddi lassā—*
 "All the day she is working for millet." Do not always
 trouble me.

30. *Laṅḡis gē maṅḡi,*
Karīyas gē amḡi.
 "To the lazy rice, to the diligent rice water" = "The negligent often fare better than the diligent."
31. *Liṗi Dharmē khadācan biṣṭi'i*—
 "The lark delights the children of God" = "A small bright fellow may gladden the hearts of many people."
32. *Dundū pūri pūri.*
Pecā hō pūri.
 "The large owl is silly and the small owl also gets silly" = "All people err, great and small."
33. *Partā gecchanti khēnā khōri*—
 From a distance the hills all appear green and fresh" = "If people live afar from each other, they esteem each other more than when they are living close together."
34. *Calḡi kēter mudḡānaki'i*—
 "The broom and the duster are poking each other" = "Neighbours ought not to quarrel with one another."

APPENDIX XVI.

The Parable of the Prodigal Son.

Ort ālas-gahi irb khaddar ra'car.

One man-of two sons were.

Sannis tam-bāsin ānyas, 'anā baṅg, urmin

The-younger his-father-to said, 'O father, all

khattar evghūi khattarkā ra'ī atin cī'ikē

having-divided n.y share is that give-please.

Khanē ās tanghai ujjnā-gahi ḍṛ-guthin irbar-gē

Then he his living-of goods two-to

khattiyas cī'as Jokk ullā arṅi mannum

divided gave. Few days not-yet being-in

sannis tanghai urmin khōṇḍas darā gechehā

the-younger his all having-gathered also far

tarā kēras darā aiyam bhārcā ujjnā-tī tanghai

towards went and there-even riotous living from his

urmin mulkhācas. Ās urmin munjyas cīcas khānē

all drowned-finished. He all spend-given then

a rāji-nū kīrā khatrā arā ās kīrā-sār'ā

that country-in hunger fell and he hungry-to-suffer

helras. Khanē ās attaramā or aḍḍiyas gusin

began Then he region-of one land proprietor with

kōrcas; ās āsin tanghai khall-nū kiss khāpā

entered; he him his field-in pigs to-tend

taiyas; ās ēkā uturbaṇḍan kiss-guthi mōkhā-tagṅā

sent; he which husks swine-flock eating-were

at-tī tanghai kūlan ur'd'ā bidḍyas; mundā

that-from his belly to-fill sought; yet

nēkhō ās-gē mal cīā-lagyar.

anybody him-to not giving-was.

Khanē akh-ondras darā bācas, “em-bas-gusan
 Then reason-brought also said, “my-father-with
ēōdā lassiyar ra’anar, ār-gusan baggi
 how-many servants are, them-with much
onnā, mōkhnā, en ērka-lekh’ā ra’i, arā
 drinking, eating, remaining-like is, and
ēnim kirā-ti khēā-lagdan. En cō’ou
 I-self hunger-from dying-am. [will arise
darā em-bas gusan kā’on darā āsin ān’ou,
 and my-father-near will-go and him will say,
 “Anā bang ēn merkhā-gahi birḍō ara ninghai
 “O father I heaven-of against and thy
chamhē-nū gunhā nānjkan bē’edan ; ēn
 before-in sin did am. I
mundbhārē ninghai khadd ba’arnā lekh’ā
 henceforth thy son to-be-called like
nalkan. Enan ninghai lassiyar nū rtos
 not-am. Me thy labourers among one
lekh’ām uiyā.” Antilē ās cōcas darā tam
 like-even put.” Then he arose also his
bas gusan barcas. Pahē ās gecham ra’eas,
 father-near came. But he far even was
kh-nē tam bas āsin īryas darā soggē
 then his-father him saw also pitied
īryas darā longas darā āsin khinicyas
 looked and ran also him embraced
darā cunkhyas Antilē tangdas āsin ānyas,
 and ki-sed. Then his-son him-to said,
anā bang ēn merkhā birḍō arā ning-
 ‘O father, I heaven against and thee-
gusan gunhā nānjkan bē’edan ; ēn
 with sin did am I
mundbhārē ninghai khadd ba’aru lekh’ā
 henceforth thy son to-be-called like

malkan. *Mundā tambas tanghai jōkharin*
 not-am. But his-father his servants-to
ānyas, urmin-ti dau kicin ondr'a
 said, all-from good cloth bring
darā āsin bāñcā ; arā ās-gali kḥekkhānū
 and him put-on; and his hand-on
muddi darā kḥednū jūtā att'a ;
 ring and feet-on shoes put ;
arā dārḥarkā guṇḍi-kḥaddan ondr'ar-kī
 and fatted cow-young brought having-
erba, kḥanē ḍnōt darā riviār'ōt ; āṅgē
 kill, then shall-drink also shall-rejoice ; because
engdas keckas ra'cas, antilē ujjyas,
 my-son dead was, then lived,
ās ebserkās ra'cas, arā kḥakkḥras. Kḥanē
 he lost was, and was-found. Then.
ār riviār'a helrar.
 they to-rejoice began.

Mundā kōhas kḥall-nū ra'cas Ās
 But the-elder field-in was. He
erpā heddē ārsyas darā assnan darā
 house near arrived having playing and
nālnan menjas. kḥanē ās jōkhar-ti ortosin
 dancing heard ; then he servants-from one
tanḡusan eddas darā meñjas, 'endr manālayi' ?
 him-near calling asked, what is-being on ?
Ās āsin ānyas, mngḍas barcas arā nimbas
 He him-to said, thy-brother came and thy-father
dārḥarkā guṇḍi-kḥaddan iḡbyas, āsin kōrē
 fatted cow-young prepared, him safe
kōrem kḥakkḥyas āṅgē. Antilē kōhas kḥisānas
 sound found therefore. Then the elder got-angry
arā alā kōr'a malā biḍdyas. Kḥanē tam-bas
 and inside to-enter not sought. Then his-father

urkhas darā āsin goh āras. Antilē ās tambāsin
 come-out also him entreated. Then he his-father-to
 ānā kirtācas, ērā, ēn ēñ cān tī ninghai
 say-returned, 'see, I these-many years-from thy
 nalakh nandan darā iklāhō ninghai pēskan
 service do and ever-even thy order
 malā eskan; annūhō nūn engāgē iklāhō
 not broke : that-in-even thou me-to once-even
 ontā bokran malā cikki, ēkāti ēhō enghai
 one kid not gavest, which-from I also my
 sangitar ganē khus-māron. Mundā is ninglas
 friends with merry-might-make But this thy son

bharywā tī tanghai urmin mulkhas darā barcas,
 riotousness-with his all spent and came
 khañē nūn āsgē dāḥirkā guñdi-khāddan
 then thou him-to fatted cow-young
 irbku bē'e lai. Tambas āsin ānyas, anā
 killedst art. His-father him-to said 'O
 kō, nān-gā sagarkhanē eng-ganē ra'adu,
 dear thou-indeed always me-with art,
 arā enghai urmi ninghaidim tali. Pahē
 and mine all thine-indeed is. But
 ningāgē-hō khus-mārnā arā dau jiyā-tī
 thee-to-also merry-to-make and good heart-from
 ra'anā cāp ra'i, igē ī ningdis kerkas
 to-remain necessary is because this thy-brother dead
 ra'cas, antilē ujyas; ās ebserkas ra'cus,
 was, then revived; he lost was
 arā khakkhras.
 and was-found.

APPENDIX XVII.

On a tea-garden.

What is your name? *Ninghai* sing.) *endr nāmē* ?

Did your wife come with you? *Ning khai ninganē barckī ra'ī* ?

How many children have you? *Ningā ēō jēn khaddar ra'anar* ?

I have two sons and three daughters. *Enghai īb kukō khaddar darā nūb kukōe khaddar ra'anar*.

Will they be able to do some work? *Ār ormar nalakh nanā ongōr* ?

Two will not be able; they are too young yet.—*Irē gā pollōr; ār dhērim sanni ra'anar*.

Go with the Sardar — *Sardaras ganē kalā*.

He will show you your house.—*Ās ra'agē erpan nināgē* (pl.) *ē īōs cīos*

Keep it always clean.—*Eypan sagarkhanē irkādim* (swept) *uiyā*.

Arise early in the morning, don't sleep too long,

Pairim cādē cādē co'ā, dērī ambkē cūtukī ra'ā.

Do your work properly.—*Ninghai nalkhan dau lekhl'am nan'kē*

If you do so, you will draw full pay.—*Ennē nanjhā tī ningāgē pūrā talab khakhrō*.

Never stay at home without leave — *Bēgur chutthi nēarkī iklam hō erpā nū ambkē ra'ākē*.

If you feel sick, give notice to the Doctor Bābū.—*Bimār muno'e kālō'e kolē Doctor lābusin hāl cī'ikē*.

Take the medicine he will give you — *Endr'am mandar cī'ōs ādin onkē*.

Have you got any money? *Ningusan dhibā ra'ī kā* ?

No, I have only a few pice left.—*Malā; engusan thōrēkan kucca bachake ra'ī*.

Well, I shall advance you four rupees.—*Bēs, holē ningāgē cār fakā agōtar cī'on*.

Sir, give me ten rupees.—*Sāheb das fakā cī'ā*.

We have no food and all our rice is finished. *Em gusan òwā gē enā hō malā, tikhil urmī munjā kērā.*

Now go to the market and buy whatever you require. *Akkun pēl kalar kī òdā cāp ra'i, ā'in khēnā.*

But don't spend your money on drink. *Pahē arkhi bōpē ònā gē dhība khare ambā nanā.*

Don't go fishing until your work is finished. *Nimhai nalakh pūra nanjkar tī mund injon pitāgē ambkē kālā.*

Don't quarrel with other people. *Nannā ālar (mukkar) ganē ambkē kēlnakr'ā*

Don't wear dirty clothes. *Mar~~kh~~kā kicrin ambkē attā.*

Don't sleep on the floor. It is damp. *Eppantū ~~khē~~khē nū ambkē cūtā, cālā ra'i.*

What's the matter? *Endr kathā ra'i?*

Don't cause a disturbance. *Gōlmāl ambā cōd'ā.*

Don't ask me for leave every day. *Nilkī nitkī chutī ambkē nēā.*

Drink pure water. Leave the muddy. *Saphā amm ònkē, gadlan ambkē.*

Wash and clean your feet, hands, face, body every day. *Khed ~~khē~~khā mūhin nēdan ullā ullā nōrhkē, mūjkē.*

Where is your hoe and basket? *Ninghai kuddi darā tukrī eksan ra'i?*

Don't hoe too near the tea-bush, else you will cut the bark or even the tea-bush. *Cāh ~~khoppā~~ gusan adhikā hedde hedde num ambkē ~~khossā~~, maklē bakhlān kā ~~khoppān~~ hō tāro'e cō'e.*

Pluck only the sprouts of the leaves; leave the rest. *Atkhā gahi punnā ~~kharran~~ nūdi cōkhā; nanna nannan ra'a cī'ā.*

Gather the leaves into your cloth. *Atkhan ninghai ~~khosyā~~ nu ~~khon!~~'ā.*

Weed the grass well and carry it to the roadside. *Ghāsin urmin cadḍār kī pāb cōkh tarā hebrā uikē.*

Scrape the grass off this road. *Sanḍak nū ghāsi guṭhi ra'i, ādin ~~okolkē~~.*

Cut the lower branches of this tree. *I man gahi kiyā tarā dālin tar'ar cī'ā.*

Take it all to the tea-house. *Cāh eppā urmin hō'arkī uikē.*

Come to my bungalow quickly. *Enghai Banglā cādē barā capā.*

Go, run, take this letter to the barā Sahob. *Bongā capā, i ciffhin kānā bas gusan hō'ā.*

Assemble at the office in the morning. *Pairim āphis gusan khonḍorkā ra'ā.*

I will give you all your monthly wages. *Ēnā candon tā mulhin nimā ormār gē cī'on.*

Come near, be not afraid. *Hīḍī barā, ambkē elōā.*

My dog will not bite you. *Enghai allā niman malā parmō.*

Come one by one, don't push each other. *Ort ort barā, dhakā dhukī ambā nanā.*

Where is Sukoo to-day? *Sukhus imā eksan ra'as?*

He is not well, Sir. *Urbay, ās kō'em malkas.*

Yesterday was the market day; I suppose he got drunk and therefore he is unable to work. *Cērō pēt ra'acā, endr akho'e, ās unkhayas, āūgē nalakh poldas nand.*

Call him at once and bring him to me. *Āsīn akkunim cāḍē nēkhā dara eng gusan ondrā.*

He danced all night, did he not? *Endr ās bījtā malā nālā bēcā lajyas?*

Sir, I have headache and I feel rather shaky. *Urbayō! enghai kukk nāji darā khekḥā asrālaggi.*

If you had told the truth, I might have forgiven you, but now you will be punished. *Ujgō kathan ānkar ra'ackai, hoḷē ninghai gunhan amb'on cī'on pahē, baccan akkun malā banō, singā danḍē cī'inā manō.*

Neither you nor your wife speaks the truth. You are all liars. *Nīn darā ningḥai hō sattē malā andar. Nīm ormar jhuthā ālar taddar.*

You are a very lazy fellow. *Nin kōrhē laḍḍā āl ra'adai.*

If you were wise, you would listen to my advice. *Nin lūr akhā ra'adur, hoḷē enghai kathan uō'e pahē.*

What do you want? *Nīm endr beddar.?*

Birsā and Sōmrā are quarrelling together. *Birsas darā Sōmras tām tām nū laucakhrkar be'endar.*

Birsā caught me by the throat. *Birsas enghai khesram ped khas.*

Sōmrā provoked me by calling me bad names. *Sōmras engan hēbas darā ganḍi paḍḍi nāmen piñjyas.*

Sir, Budhu wants to marry Budhni. *Urbay, Budhus Budhin beñjra beddas.*

Are you willing to marry him? *Nin asin beñjraṅṅ biddi?*

Has he not a wife? *Endr ās gahi mullkā ra'i kā mullki?*

She left him, and is living with another man. *Ad ambrā kerā darā nannā mētas qusan korekī ra'i.*

Why did you not obey my orders? *Enghai pēskan endr gē malā mānckai?*

You will not receive any reward. *Ningāgē onṭā hō bakshiṃ malā khaḥhrō.*

You are a wicked vile man. *Nin maldan, gandā āt taldai.*

I cannot allow you to misbehave yourself in this way. *Ēn ī rakam gahi malkōyē calan calā gē nngan polḥon ci'ā.*

What are you talking about? *Nim endr endr kacnakhrdar ra'adar?*

Why do you laugh? *Endrnā alkhiā? (fem.).*

Which way did you come? *Ekānū burkar be'edar?*

When will the master be back? *Urbas iklān kirros?*

Where is Soomi? Where did she go to? *Soomī eksan ra'i? Ekātara kērā?*

She was standing near the well. *Ad tūsā gusan ykī ra'acā.*

I saw her sitting under the mango tree *Tatkḥā man gusanim okknun ādin ūkan be'edan.*

Why did she run away? *Ād endrnā bongā kērd?*

Do you know where she has gone to? *Ād eksas kirki ra'i, adin akḥdai?*

Don't hide the truth. *Sat kathan ambā nūḥbrā.*

What have you done with my knife? *Enghai kaṭun endr nanjkar ī*

You took it away from my table *Nin enghai mēj mēyan ī kḥalbkai ra'adar.*

Where are the men, who were accused of stealing? *Ēkam ālar mēyā kḥarnā gahi kāhs manjki ra'i, ār eksan ra'anar?*

Who gave you that cloth which you are wearing? *Ekā kīerin bāḥkr ra'adi adin nngāgē nē ci'ā?*

Don't make such a noise. *Ibaggē gūl ambā nana.*

Sit down and keep quiet. *Okkā darā chāchsm ra'ā.*

Come home quickly. *Ēppā cāḍē cāḍē kirrā.*

Take my horse to the river—*Enghai ghōron khāy gusan hōā.*

Go ahead and show me the way—*Daharen ēdāgē enghai mundbhāre kūtā.*

Stretch out your hand—*Ninghai khēkhan pardā'ā.*

Show me your tongue—*Talkhan othrar kī ēdā*

Stand in a line—*Pānti nū ūjā.*

Look this way ; that way—*Ī tarā ērā ; ātarā ērā.*

Carry this carefully—*Īdān bēs ērkē cēd'ā.*

Carry the water pot home—*Arin kumar kī eypā hō'ai.*

APPENDIX XVII .

In Court.

What is your complaint? *Ninghai endr nālis ra'ī?*

Sir, Budhū Mahto cut my paddy—*Ana urbay budhū māhtos enghai khessan khossas.*

Who has ploughed and sown? *Nē ussā darā cākhā?*

I ploughed, Sir! I dug and made the embankment, and I sowed, all with my own hands—*Ēnim ussakan, Urbay, ēnim khoskan darā pagār tauckan, ēnim cākhkan, urmi enghai dim khekhā tru manjā.*

Have you witnesses who have seen it? *Nikim iryar darā nungturā guwāhi ciā ongor?*

Yes, Sir, Sōmrā helped me in ploughing and was present when I sowed—*Ha'ī Urbay, Sōmrās enghai khalan pasrī niyas, āsim enghai cākhkā num hūđi ra'alagyas.*

How did Budhū cut your rice? *Budhus ninghai khessan ekasē khossas?*

He had quite a number of villagers with him when he came to the field, all rendering help to cut my paddy—*Ās gusan paddantā buygē ālar ra'alagyar. Enghas khāl nū barcar khanē ās gē khō'enum khomeum sahārā cicar.*

Did not you remonstrate with him? *Nin āsin mutā barjā'ekai be'edai?*

What could I do, I was alone and his party being so large—*Endr nanou! Ēn otkhānum ra'ackan, ar kōhā kōhā gohođdā ra'acar.*

What did Sōmrā do after cutting the rice?

Khessan khossas darā Sōmrās endr nanjas?

He and his people carried it to his threshing floor.

Ās tanghai ālar sangē khessan tanghai khalī nū hōa'r kī uiyas cicas.

Then what did you do?

Anti nīn endr nanykai.

I went to the police-station to give notice, but the Sub-Inspector told me to go to Court and lodge a complaint.

Ēn Thānā kerkan darā hāl cickan, pahē Darōgas adālat nū nālis nanā gē ānyas.

You Budhū, do you plead guilty to having cut Birsā's paddy ?

Anā Budhū menā, nīn Birsas gahi khessan khosskai kī gunhan tengrālag-dai ?

Sir, I have cut the rice, but it is not Birsā's, it is my own.

Urbāyo, khessan ēn endrnā malā khoyon, enghai dim gā ra'i, Birsas gahi malī.

What's the name of the paddy-field ?

Khess khāl gahi endr nāme ?

It is called Kusum Chaurā, Sir.

Kusum: chaurā gā bāi'ri'i, Urbay.

Who did the ploughing and sowing ?

Uinā cākhnā nē nanjā ?

I have done it with my servants.

Ēnim gā dhangar ganē urmī nalakh nanjkan ra'adan.

But Birsā's allegation is that he did that all. Who speaks the truth ?

Backan Birsas gā āndas : ēnim urmī nanjkan ra'adan, nē satē ān'i ?

What can I know, Sir—I have not seen him doing it ?

Nē akhō Urbay, ēn ās gahi uinan cākhnan mal irkan ra'adan.

Whose jōt is Kusum Chaurā ?

Kusum caurā nekhai jōt ra'i ?

It is part of my mahtō's land.

Hūd gā mahtowāi khāl gahi ond khand ra'i.

Since what year have you been Mahtō of the village ?

Paddantā Mahtō ēō cānti manjkai ra'adai ?

Since two years.

Cāneṅḡ gā manjā kērā.

Who was Mahtō before you ?

Nīngan ti mund Mahtō nē ra'acā ?

Birsa's father was Mahtō for some time.

Jek ullā khatri Birsas gohi tambas gā ra'alugyas.

Did Birsā ever put forward a claim with regard to this land ?

Birsas i khal gahi bārē nū iklā hō dābi nanjkas ra'acās ?

Yes, he claims it as his *bhuinhāri*, and last year tried to cut my paddy.

Ha'ī, ūngulī "enghai addiyā khal ra'ī" bācas kī enghai khesan kbośā bīdyas.

Did you not complain against him in Court ?

Nin adālat nū ās mēyā nālis malā nanjkai ?

Yes, Sir, I sued him in the Criminal Court.

Ha'ī, Urbay, phaujdhāri nālis nanjkan gā.

Who got a decree ?

Digrī nekā gē khakhrā ?

None of us got a decree, but I was ordered to lodge a suit in the Civil Court, because Birsā had succeeded in finding false witnesses to swear that he had ploughed and sowed.

Nekāgē hō malā manjā, backān Hākīmīs evgā gē hukum e'cas kī āngas : nīm dewānī nanā ; en tr' gē Birsas jhūthā qavāharīm ondras cicās, ān kiriyā mokhar darā tīngyar : Birsas usas darā ākhas.

Then why did not you go up to the Civil Court ?

Antilē adālat nū dewānī endrnā mal nanjkai ?

Because the land in dispute belongs to me and since I have been *Mahtō* of the village I always used to plough and sow and keep it in possession therefore my pleader advised me, not to sue in the Civil Court.

Khal jā enghai din ra'ī ; arā Mahtō ra'ekā pariyanī ēnim gā cān cān ussan, ākhan darā dakhāl nū ukim ra'adan. "Hōlē endrgē nālis nanōe" evghai Mokhtāras āngas.

What evidence is there that *Kusum Chaurā* is service land ?

Kusum Courā nankrī khal ra'ī adigē endr sabūt ra'ī ?

It has been measured and demarcated as such by *Rakhal Dās Haldār*, Special Commissioner, and my landlord, *Rām Chandr Rai*, will bear witness that I have been in his service since the last two years - *Rakhal bāhu uspshaj kamishnar painās nantācas, pakhnān garṭā'cas darā Mahtowāi oktānas. Enghai Gollas Rām candr hō jawāhī e'os jē ēn cāneṇṇ paddā nū ās gahi mahtowāi nanjkan be'edan.*

Well Birsā, what are your titles in the land inquestion ?

Anti Birsā'e nīmim tengā : ā lakṭā khal nū nīnghas endr akhtyār rāi ?

It is my hereditary bhuiharī land, measured and demarcated in the name of my father, Sukrū Mathō—.

Ād purkhā gahi pārigan tī enghai bhuihārī khal talī; arā embas gahi nāme nū paimās manjkā tī pakhan gāṛī hō manjā kērā; embas gahi nāmē Sukrū Mahtō ra'acā.

To what *khūt* do you belong?

Nīn endr khūt gahi āl hēkdai?

I and my forefathers belong to the *Mahtō khūt*.

Ēnim darā purukhar ormar Mahtō khūt gahi hēkdam r'adam.

'To what *khūt* does Budhū belongs?

Budhus ekā khūntanta ra'adas?

I do not know; he came to our place from quite another village; he is a *Gaurō*, no *Bhuihār*.

Ādin ēn baldan; ās nannā tartim enghai pāddā b'reas darā Gaurō hēkdas, bhuihār malyās.

Do you pay any rent for *Kusum Chaurā*?

Nīm Kusum Chaurā cadḡē jokendr māl cū'dai?

My father never paid rent for that land, neither did I: it is a rent-free bhuiharī holding

Embās gā iktā hō māl malā civas, anti ēn hō malā cikan, ā khal gahi kāranē māl cī'inā malā manī; bhuihārī ra'ī āḡē.

Do you render predial services on account of your bhuiharī lands?

Nīn ninghai bhuihārī khal gahi biḡhī cī'īdai kā malā?

We never did. Why should I give then?

Ēm iktā hō malā nanjkam ra'adam, antilē en'ryḡ biḡhī cī'on?

Did the landlord never demand rent or services from you or your father?

G'ālas iklam hō nāḡustī ka nimbas qustilē malā bād,as?

He did, but we did not give him, why should we?

Neā gā nēcas, pāhē em hāl hukum malā uikam, endr gē biḡhī nanom?

Have you any more lands in the village?

Puddā nū ninghai jokendr nannā khal ra'ī kā?

Yes, sir, bhuihārī as well as *raḡhas* and *kōḡkār*.

Ha'ī, Urbayo, bhuihārī darā kōḡkār hō gā ra'ī

Have you got receipts for the rent paid?

Māl cikka, ādyahi rasit kḥakkhas be'edai?

For the *chatisā* I pay Rs. 6 per *paṭā* and for *kōrkār* half that rate. I paid the rent into the treasury; the receipts of Government are with me.

Chatisā gahi ond paṭā gē chan tānā c'īdan, arā kōrkār gē aḥkār c'īdan. Ēn shūḥṭī nū saḥkan be'edan darā Saḥārā rasit engusanim ra'?

Why did you not pay to the Zamindar directly?

Gollas gē endrnā māḥ malā cikka?

Because he would not give me any receipt and wants to oust me of my *bhūiharī* land and drive me away from the village altogether

As rāsit eam māḥ c'īdas darā engḥai bhūihārī kḥulan bawā beddas darā paddan tī engan khēdā gē ōr layabādas.

Who are you?

Nin ekā ortai?

I am *Sukrū*, the village priest.

Ēn Sukrun paddantā naiḥ ra'alan.

What do you know about the dispute between *Budhū* and *Birsā*?

Nin Budhus darā Birsas gahi mukadma gahi bārē nū endr cḥḥdar?

Birsā is a great liar, Sir, that I know for certain.

Birsas kōhā phasyā ālas tabbas, ādin ēn mānim akḥbālug'an.

In whose possession is *Kusum Chaurā*?

Kusum Caurā nekhai dakhai nū ra'?

Kusum Chaurā is *Mahtowāi* service land, and whoever is *Mahtō*, he cultivates it.

Kusum Caurā Mahtowāi kḥal ra'ī, nih'im jē Mahtō ra'ar arim gā uinar.

This we know, but tell us whether it is in *Birsā's* possession or in *Budhū's*?

Ādin gā akḥdam, bakan tengār c'ā, akkun nekhai dakhai nū ra'ī, Birsāsgahi nū ra'ī kā Budhus gahi?

Sir, what can I say, both plough and sow and reap.

Urbaḥ, endr bā'on, irbarim gā uinar cākhnar, kḥoynar.

Then what do you think, who has a right to do so?

Khanō endr oḥḥdai, nekhai hak ra'?

Birsa's father put forward a claim of Bhuihari with regard to that land, but Rakkhal Babu dismissed that claim. Being village Mahtō and of the *Mahtō khūnt* he remained in possession of it until his death, whereupon Budhū was appointed *Mahtō* by the landlord. Therefore according to our custom the land belongs to Budhū.

Birsas gahi tambas " erghai bhuihari ra'ī " bācas kī dābī nanjkas ra'ocus pahō Rakkhal Bābūs dismiss nanjas. Paddantā Mahtōs ra'ackā num arā Mahtō khūnt gahi manjkān tī ās kh'ēnā gūṭī ā khalan dakkhal nanjkā num ra'a'agyas Khokhā gollas Budhus:n Mahtō uiyas Īgē emhui nēycār lekhā ā khul Budhus gahi dim ra'ī.

You may be right; now go home.

Ēndr akhō'e nīn thānkam ānkai; akkun erpā kalā.

