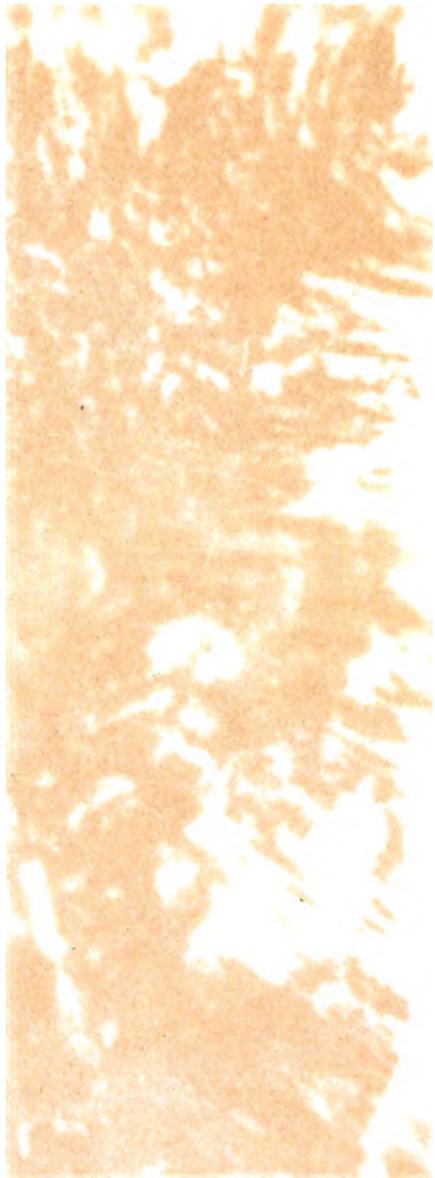




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INTRODUCTION 2

TO THE

MALTO LANGUAGE

AND THE

MALTO VOCABULARY

BY THE

REV. ERNEST DROESE

OF THE CHURCH MISSIONARY SOCIETY.

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AGRA:

PRINTED AT THE SECUNDR A ORPHANAGE PRESS.

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# INTRODUCTION

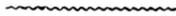
TO THE

## MALTO LANGUAGE

BY THE

REV. ERNEST DROESE,

OF THE CHURCH MISSIONARY SOCIETY.



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TO

GEORGE NELSON BARLOW, ESQ., C. S. C. S. I.

COMMISSIONER OF THE BHAGALPUR DIVISION

AND

SONTAL PERGUNNAHS

THIS INTRODUCTION

TO

THE MALTO LANGUAGE

IS

WITH EVERY SENTIMENT OF

GRATITUDE AND ESTEEM

DEDICATED

BY

THE WRITER.



## P R E F A C E.

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Malto is the language of one of the aboriginal races of India who call themselves *Maler i. e.* men, and go among their Aryan neighbours by the name of Paharias (Hill people). They inhabit the Hills which abut on the Ganges in lower Bengal known by the name of the Rajmahal Hills. On the skirts of these Hills and in the low lands and valleys intersecting them is found another race of aborigines the Sontals who in the beginning of the present century came from the jungles of the district of Hazaribagh, and must not, as is often done, be confounded with the Paharias with whom they have nothing in common, except a love for drink and a religion of demon worship.

At what time the Paharias took up their abode in the Rajmahal Hills and whence they came are questions on which nothing definite can be said. No clue is here furnished by their traditions which are childish fables bearing the marks of having been fabricated after the conquest of India by the Mohammedans, and go on the supposition that the Rajmahal Hills are the Eden to which seven progenitors of the races of mankind descended from heaven. The Uraons of Chutia Nagpore who are believed to be of the same race with the Paharias satisfy themselves with a less for reaching, but more common sense account of the past of their race. They say, in days long gone by, our ancestors lived in a country far west. From there they moved in an eastern direction, and settled in Rhotas. After a lapse of time, the Hindus coming from the North West conquered them, and possessing themselves of their lands drove them out. Fleeing before their enemies they divided. One party going south settled in Jarkand; whilst the other party

## II

pressing on eastward found a home in a Hill country near the river Ganges.

Whatever worth may be attached to this legend, the Uraon and Malto languages certainly go to support the idea of these two peoples being the descendants of the same ancestors. So close is the resemblance of Uraon to Malto that, if the very apparent Hindi element were eliminated, we should have left what could only be taken for a sister dialect to Malto.

Though little is known of the further past of the Paharias, they have for centuries managed to make themselves felt as a people very troublesome to the rulers of India, and their subjects inhabiting the country adjacent to the Rajmahal Hills. Before the establishment of the British rule, the Mohammedan rulers in vain endeavoured to subjugate these unmanageable tribes. The British Government too had to give up the idea of bringing to reason by force of arms these hardy mountaineers thriving in a pestilential climate and living chiefly on the chase and on plunder. The wild forests and dense jungles covering their Hills, and the low lands lying on the skirts of these Hills productive of malignant fever breeding miasmas did for them what their spears bows and poisoned arrows could never have done, and caused sickness and death to an alarming extent among the men of such military detachments as were from time to time sent against the Paharias or posted in their neighbourhood, for the protection of the people inhabiting the plains. Thus the Paharias, as their wont was, continued their annual raids, sallying forth from their mountains, plundering the people of the plains, levying black mail, and then returning with the spoil to their homes: until about the end of last century Augustus Cleveland, Collector and Magistrate of Bhagalpur (to this day most affectionately mentioned by the Paharias by the name of Chilmili Sáhib) went among them as a friend, and succeeded

in bringing to terms these people for centuries the pests of the neighbouring plains.

One of the items in the contract then come to between the British Government and the Paharias was, that the tract of land their tribes had hitherto occupied should be regarded as their property, on condition that they should give up their predatory habits, and take to cultivating the land granted to them free of rent. The Paharias however finding the regular and hard work which the cultivation of land requires very irksome, hit upon a plan that would allow of their keeping to their favorite pursuits of hunting and fishing, and at the same time serve to provide them with what the chase, the angle and the fishing coop could not be expected to furnish them with. They invited the Sontals from the jungles of Hazaribagh to come and bring their lands under cultivation for a share in the produce of the soil. The object of the British Government, being to accustom the people to a more regulated mode of life, they were given warning that they would lose the proprietorship of any lands cultivated by people who were not of their race. The Paharias in their light-hearted careless way gave no heed to the warning. The Sontals always most eager to occupy fresh ground, and thoroughly contented and happy in a country only as long as axe and fire are in requisition to clear away forest and jungle, but growing restless and discontented when the paying of land tax becomes an item to be thought of instead, continued unchecked to pour into the country of the Paharias. Thus it has come to pass that all the lowlands and valleys having gone into the hands of the Sontals, the Paharias have retained only the higher lands, and the Hills in the cultivation of which, they now display much forethought and assiduity.

The Paharias maintain but little intercourse with the natives of the plains. Hence the caste system prevailing amongst these, and to which even the Sontals begin to

succumb, has left the Paharias altogether untouched who on that account pride themselves on being the black English. Their language too, with the exception of single words with reference to a number of which, it yet remains doubtful, whether the Paharias have got them from their Aryan neighbours or these from the Paharias, shows no trace of Aryan influence.

With which family of the Indian languages to classify the Malto, the writer is not prepared to say. To judge from what he knows of the Dravidian languages as they are treated by that Comparative Grammar giant, Bishop Caldwell, in his great work, the Comparative Grammar of the Dravidian languages, (Second Edition, Truebner 1875) it would seem to the writer that there is a very apparent decided Dravidian element in the Malto, but also that it differs from the languages of the Dravidian family in very essential points. Whether these may be thought sufficient ground for excluding the Malto from the Dravidian family or the Malto have better a place assigned with some other family of languages, like the Dravidian, belonging to the Scythian group of tongues, is left to philologists to ascertain.

In conclusion the writer would remark, that the work before the Reader has been written with the view simply of furnishing a help to the acquisition of the language of the Paharias. This will account for the great number of examples, occasionally rather lengthy, having been given in illustration of the Grammar and idioms of the language. In order to give confidence to the Student of Malto, the writer takes here opportunity to mention that these examples are not made up by the writer, but are, without an exception, genuine specimens of the speech of the Paharias.

E. DROESE.

*Bhagalpur*, 1884.

# MALTO LANGUAGE.

## I.—THE ALPHABET.

The Malto not being a written language, the letters requisite for representing it in writing have been taken from the Romanized Hindustani Alphabet.

### VOWELS.

There are five vowels, pronounced either long or short, *viz*:— a á, e é, i í, o ó, u ú. These are sounded as they are in Hindustani. Short e, and o, which do not occur in Hindustani, are sounded as in the English words let and lot.

There are no diphthongs in Malto. In pronouncing foreign words having ai, or au, the Hillman avails himself of the syllables ey, and aw, and says Seytaneh for Shaitan, and chawta for chauthá in Hindustani.

### CONSONANTS.

b, ch, d, ð, g, g, h, j, k, l, m, n, n, p, q, r, r, s, t, t, th, w, y. As to the pronunciation of these 23 consonants, it is enough to say that b, vibrates between the English b, and v, that g, and q, are pronounced fuller and deeper from the throat than is the case in Hindustani, that th, is a lightly sounded English sharp th, and that the rest resemble in sound their corresponding characters in the Roman Hindustani Alphabet.

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NOTE.—When q, has a k, following, the latter changes into q; thus—toqe ‘to cut off’ has in the past tense not, toqen but toqgen ‘I did cut off’; and the Genitive of maqu ‘child’ is not, maqki but maqqi. In the same way g, changes k,

## .—NOUNS.

## GENDER AND NUMBER.

The Hillman's conception of gender is peculiar. Whilst he attributes the masculine gender to words denoting man and the most vicious and dreaded of evil spirits, he uses as feminine all nouns denoting woman, the Supreme Being and the minor deities. For all other objects animate or inanimate, he employs nouns in the neuter gender. Neuter nouns are therefore by far the most numerous in Malto.

The sign of gender is identical with the case sign of the nominative singular of a noun. H, appended to a noun marks it as a masculine. Feminines and neuters terminate with th. So far feminine and neuter nouns are alike, but differ in that the latter are used in the form of the singular only, whilst the former like masculines form a plural.

Gender and number would thus seem to be to the Hillman a distinction attributable only to nouns denoting rational beings, 'a not irrational application of gender and number but betraying a very unimaginative term of mind.'

When speaking of animals and plants, it is desirable to denote sex, the Hillman prefixes to neuter nouns some words equivalent to the English male or female. In the cases of fourfooted animals, bokra stands for male, dadi for female; chawge and batgo are employed in the case of birds, and murso and pelo, with regard to plants in order to signify male and female.

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into q, and tengken becomes tengqen 'I pointed out'; and in many cases, g, thus coming to stand before q, becomes itself q, and argken becomes arqqen 'I was ensnared'; and ki, the sign of the Genitive having become qi, after nouns terminating with g, requires the change of g, into q; thus, instead of saying mergki, the Hillman says merqqi 'of heaven'.

A number of words may be used both as masculine and feminine nouns. The latter have *ni*, added to the root, the former *e*; as, *málike* 'lord,' *málikni* 'mistress;' *sangale* 'companion,' feminine *sangalni*; *baɽye* 'powerful,' feminine *baɽyni*.

The word *abba* 'my father' has always *th*, the sign of the feminine gender appended. This is done to express respect. Also the word *Prabu* 'Lord' when applied to the Supreme Being takes this *th*. This feminine gender termination *th*, applied to the word, *Gosanyi* 'God' might in like manner be considered as expressive of respect only, if it was not for the fact that among the names used to denote the Supreme Being, there is the term, *Beḍo Báyi*, which means, great elder sister. This term evidently shows that the Hillman conceives the Divine Being to be a female existence.

It would not seem that this conception of the Supreme Being is the result of speculative philosophy, whereof the Hillman is extremely innocent. It is more likely the outcome of the Hillman's high appreciation of woman. Among these untutored uncivilized people woman holds a higher position and is better treated than is the case among any of the far more advanced nationalities of Hindustan.

### DECLENSION.

There is but one declension of Malto nouns, and it is effected by means of case signs, which, in the singular are appended to the noun as it is, when the latter ends with a vowel. When nouns terminate with a consonant, invariably followed by an enunciative short *u*, and which nouns are always neuter, this *u*, disappears before the case sign of four of the cases, whilst in two, *viz.*, the Dative short *i*, and the Instrumental short *e*, take the place of the enunciative *u*.

The Vocative Singular is formed with the interjectional O, put before the word.

Nouns terminating with the nasal n, are, in declension treated like those ending with a vowel.

As has been remarked before, masculine and feminine nouns form a plural. And as in the case of the singular, the terminating letters h, and th, of the demonstrative pronouns are used, in forming the nominative of nouns, so in forming the nominative plural is the pluralizing r, of the demonstrative pronouns made use of. This r, as is the case also with the demonstrative pronouns, serves both the masculine and feminine gender and is like the case sign of the nominative singular appended to the noun as it is.

The word 'peli' woman is however to be marked as an exception in as much as the final vowel i, changes to e, and peler not pelir is the form of the plural. Also the word maqi 'girl' forms the plural maqer, and as maqer is also the plural of maqe 'boy,' peli is adjectively prefixed to maqer, and pel maqer gives the plural girls.

The oblique cases of the plural are formed by appending the case signs of the singular to the form of the nominative plural either as in the Gen. directly, or as in the five following cases, with an enunciative short i, put between the pluralizing r, and the case sign. The Vocative is the word in the form of the nominative plural preceded by the interjectional O.

Nouns denoting children or relatives, have sometimes instead of the regular plural, the word bager or bagter appended, to which then the case signs of the oblique cases are suffixed, thus;—tangad bagter 'sons,' Gen. tangad bagter-ki; beḍwo bagter 'forefathers,' Dat. beḍwo bagterik.

The English plural 'parents,' is rendered in Malto thus—*Aya-abbar, Ijjo-abbor, Teho-tamba-kór*, which three expressions run in English verbatim, my or our mother fathers, thy or your mother fathers, his or their mother fathers.

When it is sometimes desirable distinctly to mark the idea of plurality in neuter nouns, the word *gahnđi* 'multitude' is employed, which word taking the case signs, has the noun adjectively prefixed, *e. g.*, *bédi gahnđith* 'the sheep multitude;' or *ahiki ater gahnđinte bahondeth gođe káj urqlath* his weapon multitude from one even (of) use not proved.

#### EXAMPLES OF DECLENSION.

Male 'man.' Malni 'hillwoman.' Benđu 'coil.' Manu 'tree.' Patran 'slab.'

SINGULAR.			PLURAL.	
	<i>Masculine.</i>	<i>Feminine.</i>	<i>Masculine.</i>	<i>Feminine.</i>
Nom.,	Maleh	Malnith	Maler	Malnír.
Gen.,	Maleki	Malniki	Malerki	Malnirki.
Dat.,	Malek	Malnik	Malerik	Malnirik.
Acc.,	Malen	Malnin	Malerin	Malnirin.
Abl.,	Malente	Malninte	Malerinte	Malnirinte.
Loc.,	Maleno	Malnino	Malerino	Malnirino.
Inst.,	Malet	Malnit	Malerit	Malnirit.
Voc.,	O Male	O Malni	O Maler	O Malnír.

#### *Neuter.*

<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Abl.</i>	<i>Loc.</i>	<i>Inst.</i>	<i>Voc.</i>
Benđuth	Benđuki	Benđuk	Benđun	Benđunte	Benđuno	Benđut	O benđu.
Manth	Manki	Manik	Mane	Maunte	Manno	Manet	O manu.
Patranth	Patranki	Patrank	Patran	Patranthe	Patranno	Patrant	O patran.

Here ought to be noticed that the u, in the word Manu is merely enunciative, whilst the u, in Benđu is a vowel proper and therefore retained in the process of declension.

## REMARKS ON THE USE OF THE CASES.

**Nominative.**—It has been remarked that in the Dravidian languages the Nominative is not provided with a case sign, the nominative being simply the noun itself. The Malto, if it be one of that family of languages, evidently forms here an exception. A Malto noun stripped of the nominative case sign, is the word for itself, which in many cases may be used also as an adjective, a verb, an adverb, a postposition, or an interjection. When the word, however, is used as the subject of a sentence, the nominative case sign must be appended; thus *maleh barchah*, ‘a (or the) man has come;’ *chhichth chóchath*, ‘fire has broken out;’ *sardareki dánith namki rádnith*, the chief’s wife is our enemy.’

**Genitive.**—The use of the gen. in Malto is restricted to such relations of one noun to another as allow of the idea of possession to be traced. If no regard is paid to the very restricted use of the Malto gen. the speaker will sometimes say the very contrary to what he wishes to express. Thus, *bágh ká ðar* in Hindustani the fear of a tiger in English, if rendered in Malto by the gen., would denote, the fear the tiger feels or is possessed of, ‘but not the fear he inspires.’ In order to express the latter idea, the Hillman puts *ţúdu* ‘tiger,’ as an adjective to *elcheth* ‘fear,’ and says, *ţúdelcheth* ‘tiger fear;’ or, as *elcheth* is also a verbal noun, he may employ *ţúdu*, in the Accusative and say, *ţúde elcheth*, ‘the to fear a tiger.’

It is here however not always of equal import whether the noun be used adjectively or in the Accusative governed by a verbal noun. Thus *Gosanyí mar̄meneth* means, God love, *i. e.*, Divine love, and *Gosanyin mar̄meneth*, means love to God, whilst *Gosanyiki mar̄meneth* means the love God is possessed of.

In English and Hindustani the Genitive is often used for the substance a thing is made of. A house of wood, *lakrí*

ká ghar, if rendered in Malto by a Gen. kankki aḍath, would signify a house for keeping wood in. A house made of wood, is rendered in Malto by putting kanku 'wood,' as an adjective to aḍath 'house,' kankadaḍath 'a wood or wooden house.'

Nor would the Hillman in expressing age use the Genitive, as is done in English and Hindustani. A child of four years, chá̄r baras ká laṛká, rendered in Malto, has chá̄r bacheri 'four years' converted into an adjective by suffixing the pronominal particle áw, which signifies belonging to, and putting chá̄r bacheri áw before maqeh; thus chá̄r bacheri áw maqeh 'a four years belonging to child.' When in English or Hindustani the word age, umr is employed, as, at the age of fifty, this is also rendered in Malto by the help of áw; thus, aṛay kóri bacheri áw menjekeh áh kechah 'fifty years belonging to, having become, he died.' Ah sat bacheri áw menjah atheno paharen ambyah, '(when) he was seven years then he left the hills.'

If the noun to which the thus formed adjective is put, be a feminine or neuter the pronominal áni, is employed as— Ah deḍ kóri áni pelin bedyah, 'he married a woman of fifty years.'

When in Hindustani the Genitive is used for expressing relations properly belonging to other cases, these relations cannot be thus expressed in Malto. They generally are expressed by putting one noun as an adjective before the other; thus bastí kí ráh, road to the village, is in Malto qep páwth 'village road;' chiṭṭhí ká jawáb, 'answer to a letter,' is in Malto chíṭi jawabeth 'the letter answer.'

Such combinations as moṭe badan ká ádmí 'a man of stout body,' are rendered in Malto by employing the pronominal

particle *táw*, feminine and neuter *táni*, signifying possessed of, as, *gandi táw maleh* 'body possessed of man.'

Enough has been said to put the student of Malto on his guard against a too free use of the Genitive.

Dative.—The Dative is as to its form, so also as to its use strongly marked, and in Malto it is never, as in English or Hindustani, of little consequence whether the form of the Accusative or Dative is employed.

The Dative stands with some transitive verbs as the further object; as, *á malek lugan chiyku* 'thou shall give clothing to that man.'

The Dative is construed also with intransitive verbs, generally verbs of motion, which in English and Hindustani would require the help of prepositions or postpositions often governing the Accusative case; as, *áh ađak korchah* 'he went into the house;' *én amik ékin* 'I go to the water;' *nám páwik anrsket* 'we have got upon the road;' *nawik arga* 'get on or into the boat.'

The Dative is construed also with nouns and adjectives; as, *lugath malek adeth* 'clothing to man necessity is;' *túđth chanjek elchkóro étrith* 'the tiger to the roe dreadful seems;' *lapeth maqerik gáreth*; 'food to the children much is' (*i. e.*, enough for them); *ame-ógeth mangik popřahath* 'swimming to the buffalo easy is;' *i qepik bareth golek éřomalath* 'this village to, to come to a Hindu good not is,' *i. e.*, a Hindu had better not come to this village.

It may be remarked here that there is also a form of the Dative in 'ko' instead of 'k' for its sign. This form is used when the noun is to be taken in a collective sense, as—*malko* 'to man,' *i. e.*, mankind; *pelko* 'to womankind;' thus *Gosanyith*

malko goṭ áken chiyith 'God mankind to, all things gives;' pelko adeth athe peler ágner '(what) to woman needful is that women know.' This Dative when emphasized, changes 'ko' to 'kihi;' thus malko becomes malkihi 'even to man;' and goṭko becomes goṭkihi 'even to all.'

Accusative.—The Accusative is used for the nearer object of transitive verbs and also as the further object to such transitive verbs as signify to say, to show, to inform; thus, í maleh aharyon túḍ darin édah 'this man showed to the hunter the tiger's cave;' kamkren goṭ kájen tenga 'point-out to the servant all the work;' én qeporin í sabán awḍken 'I told this matter to the villagers.'

Also other transitive verbs take a second accusative which then is used adverbially; thus—Áh goṭ áken mechten ṭunḍih 'he sees all things (from) the outside, *i. e.*, looks at them superficially;' éreth keten mařen mařen minyath 'the goat grazed the field at will.'

Adverbially the Accusative is used also with intransitive verbs generally verbs of motion, as in the following examples; pujth táken uḍyarith 'the bird flies (through) the air;' ejth páw kúren ekyath 'the bear passed on (by) the road side;' áh ganga biṭen charchah 'he walked on the river side;' túḍth ḍaḍen ḍaḍen gurarith 'the tiger roves (through) the jungle;' enḡḍoh chákrin ḍókih 'my brother is (on) service;' ahin birgra 'unite (with) him;' goṭ maler pápen birgrker jarmarner 'all men (with) sin united are born,' *i. e.*, 'are born sinners;' áh ahin nuḍgrah 'he hid (from) him;' ulle b'ind-keth étromalath 'the stars appear not (by) day.'

The Accusative is adverbially used also with verbs in the passive voice, thus—Uglin takuwroma 'be not troubled (in) heart;' peler bukun kajuwrner 'the women are being beaten (on) the breast,' *i. e.*, are beating the breast; áh sundran túḍuwrah 'he is bedaubed (with) vermilion,' *i. e.*, bedaubed

himself; nerth tangen qolit bejuwrith 'the snake is charmed by (its) tail (as to,) itself,' *i. e.*, it charms itself with its tail.

Compare here what is said under chapter the verb, passive voice.

**Ablative.**—The use of the Ablative in Malto is confined to such conditions as allow of the idea of place and time being applied. This case has then the force which the English preposition from, gives to a noun, *e. g.*, tigeth mannte uṭrath 'the monkey fell from the tree;' goler ganga moha bér-ṭro kónṛante í désino agáryar 'the Hindus spread in this country from the north-west corner;' í chalareth óṛente malath 'this custom is not from the beginning;' nín í chóṭente nekuwrene 'thou shalt recover from this illness.'

**Locative.**—This case like the Ablative finds its proper function only when the idea of place and time is applicable, and the English prepositions in, on, at, express its force; thus, kundano ṭaðith behith 'there is liquor in the pot;' qanj-peth manno malath 'fruit is not on the tree;' kukchap pahrano níṛth téqith 'at noon the heat is intense;' peler nam saugal balgeno birgrner 'the women join with us in singing.'

There is also an emphasized form of the Locative in, nihi; thus, aḍanihi én qalwen andeken 'even in the house I found the thief.'

**Instrumental.**—The force of this case is generally best expressed by the English prepositions by, with, through, when these signify, by means of, by help or agency of; thus, maqith berget narkuwraṭh 'the girl was scratched by the cat;' téleth qolit chaqith 'the scorpion stings with (its) tail;' í gosanyin qéret erwa 'worship this god with a fowl,' *i. e.*, offer it to him; sardareṅ tangki bitet goṭ malerin tang qolgrno dóktrih 'the chief keeps all men in his power by means of his riches;' Gosanyith tang bareṭ goṭ áken ménj-yath 'God created all things by his power.'

There are not wanting however instances in which the form of the Instrumental is employed to denote relations other than that of instrumentality.

Thus it is used to denote the substance a thing is made of; *e. g.*, *baṅḍaki raset sakreth ménjuwrith* 'of the sap of the sugarcane sugar is made.'

It is also used to denote the manner or mode in which a thing is done; thus, *á paṭa badelinte bértḥ biḍyet urqath* 'from that sheet of cloud the sun came forth with glory;' *umgro uglit múkoṭke eṛwa*, 'having bent the knee worship with a humble heart.'

The Instrumental is sometimes found to shade off into a Locative, *e. g.*, *niṅget indr sabáth goṭe nuḍgrp malath* 'with thee what thing so ever hid not is,' *i. e.*, nothing is hid with thee.

In conclusion it ought to be noticed, that nouns may also be conjugated by affixing to them those pronominal fragments which in the conjugation of verbs denote gender and number. Thus *maqe* 'child' conjugated, presents the following forms— 1. *Én maqen*, 'I child am,' 2. *Nín maqe*, 3. *Ḍh maqeh*; 1. *Ém maqem*, Col: *Nám maqet* 'we children are,' 2. *Ním maqer*, 3. *Ár maqer*.

### III.—Adjectives.

A great number of Malto adjectives are nouns of quality or relation, and become adjectives by being put to a substantive just as they are, whatever be the gender number or case of the substantive which they qualify. In this way any noun, or such infinitive forms as are verbal nouns, and also participles of verbs may be put as adjectives to a substantive, and thereby undergo no change whatever except, that if the word used as an adjective end with *e*, this vowel is thrown off.

The word *pele* 'woman' used adjectively is, as regards the final vowel *i*, treated like a word ending with *e*. A few examples are given here in order to illustrate above remarks.

*Ugjo* 'truth'—*Ugjo sabáth* 'a true word.'

*Mechge* 'height'—*Mechg tókek* 'to the high hill.'

*Male* 'man'—*Mal tetuth* 'a human hand.'

*Peli* 'woman'—*Pel sájeth* 'female attire.'

*Sipahi* 'soldier'—*Sipahi lugath* 'military dress.'

*Bongpe* 'having runaway'—*Bongpmaçer* 'therunaway boys.'

*Lape* 'to eat'—*Lap bándeno* 'in an eating vessel.'

*Apokáre* 'to be glad'—*Apokár dineth* 'a glad day.'

*Kudpo* 'to have to do'—*Kudpo kájeth* 'the to have to do work' *i. e.*, the work which is to be done.

Of such adjectives as are not used as nouns of quality, there are a number which are formed of nouns and verbal roots by means of suffixes. The suffixes mostly used are *o*, *lo*, *ro*, *wa*; *ta*, *ti*; *áwe*, *áni*, *táwe*, *táni*; *balo*, *bágu*, *chow*. The first four remind one of the final *u*, which put to the root of a verb, gives the present adjectival participle. Thus the present participle *gumenáru* of the verb *gumenáre* 'to consider' would seem to have given the adjective *gumenaro* 'thoughtful or penitent!' and in the same way *qoçru* from *qoçre* 'to be crushed' may be taken to have given the adjective *qoçro* 'blind;' just as, *eto* 'low, humble' may be taken to come from, *ete* 'to come or go down.' Also words not used as verbs are converted into adjectives by means of these suffixes; thus there is *qésro* or *qésro* 'red' from *qésu* 'blood;' *nero* 'snaky,' from *neru* 'snake'; *chóçwa* 'ill' from *chóçte* 'illness.'

The next two suffixes would seem to be the case sign of the instrumental viz., *t*, followed by an enunciative *a*, or *i*. In adjectives thus formed however, the force of the instrumental shades off into the signification of a locative or also genitive. (See chapter—Nouns—Remarks on the use of the cases.) Duke ‘distress’ gives, dukta ‘poor helpless’ lit: in or with distress. Máqe ‘night’ gives máqti ‘that which is in or of the night,’ and máqti sáwajeth, denotes night animal, as ullti sáwajeth, denotes day animal.

The suffixes áwe and áni; táwe and táni, are pronominal particles. The first two signify belonging to, or such as belongs to, the second two, possessed of; thus, aḍa áwe ‘belonging to a house;’ aḍa táwe ‘possessed of a house;’ mergáni ‘belonging to heaven, *i. e.*, heavenly;’ bartáni ‘possessed of power, *i. e.*, powerful.’

The suffix balo, a deprivative postposition, answering to the English preposition ‘without,’ attached to a noun or verbal form, converts the word into an adjective; thus, maqu ‘child,’ becomes maqbalo childless; lapbalo ‘refraining from food or abstinent;’ lapabalo ‘uneaten’ *i. e.*, ‘without having eaten;’ sikarbalo ‘without knowledge or ignorant;’ sikarabalo ‘without having learned, *i. e.*, untaught.’

Bágu, signifying apportioned to, is also frequently employed in forming adjectives from nouns and other parts of speech; thus, aharyo bágu bakrath ‘hunter apportioned to share,’ *i. e.*, his share; eng bágu qéqlth ‘me apportioned to land;’ gandi bágu ‘body apportioned to,’ and parani bágu ‘spirit apportioned to.’ Such expressions therefore, as ‘things carnal’ and ‘things spiritual,’ would aptly be given in Malto by ‘gandi bágu áketh’ and ‘parani bágu áketh;’ just as the Hillman says ‘gandi bágu aḍeth,’ meaning thereby what the English ‘bodily wants’ implies; and if he ever thought of spiritual wants, he would say, ‘parani bágu aḍeth.’

Not seldom 'bágu' converts several words already grammatically construed with one another into an adjectival phrase. Thus, eng keten kud bágu řakath 'the my field to cultivate apportioned to money,' *i. e.*, the money set apart for cultivating my field.

Chow 'like' too is often put to nouns and other words for making adjectives of them; thus, maq ugli chow maler 'child heart like men,' *i. e.*, simple hearted men; ningti chow námith engadekith hon 'thine like name my son's is also;' bilp chow biđyeth bínđkeno behith 'moon like splendour in the stars exists;' eng ađa chow ađath ino rási okith 'my house like houses here many are;' qalweri chow chalareth 'thieves like conduct.'

As Malto adjectives undergo no declensional changes, so they also remain unaltered, when the degrees of comparison are to be expressed; the method being the same which is adopted in the Hindustani. The noun or pronoun compared is put in the nominative, and the noun or pronoun with which it is compared, is put in the ablative; thus, sardareh majyente beđoh 'the sardar is greater than the village chief;' áh írinte chechřunh 'he is more cunning than these.'

In order to form the superlative, the word goře 'all' is employed. In the case of a pronoun being used with goře, that pronoun is put before goře in the ablative, *e. g.*, á gořente 'that all from.' In the case of a noun being used with goře, that noun is put in the ablative, having goře prefixed as an adjective. I tóketh goř tokente mechgeth 'this hill is the highest of all.' Atith goř sáwajente beđoth 'the elephant is the largest animal.' Nín á gořerinte bíťawe 'thou art the richest of all.'

When adjectives are used as nouns they follow the declension of nouns.

#### IV.—Numerals.

The Hillman of the present day seems to have purely Malto forms for the first two numerals only. A sufficient account of these will be now given to guide the student in the use of them. These forms are decidedly Dravidian and readers who delight in the intricacies of comparative grammar will find an interesting account of them in Dr. Caldwell's comparative grammar of the Dravidian languages, page 216 and ff.

Before taking up the forms of the two Malto numerals, it may be remarked here, that the forms for one, are used also as a sort of undefined article.

Orte feminine orti 'one' is employed with reference to persons only. In declension this numeral follows that of nouns; and we have the nom: orteh fem: ortith 'the one,' gen: orteki fem: ortiki, &c., when used adjectively, the final vowel is thrown off: ort male 'one man;' ort maqi 'one girl.'

Iwr 'two' is like the preceding numeral employed with reference to persons only, and in declension, it follows that of nouns in the plural; and we have the nom: iwrrer, gen: iwrrerki, dat: iwrrerik, &c.

Sometimes this iwr has the dualizing 'is' or 'es' affixed, which however implies no change as to its application: iwr maqerik lapen chiyku 'give food to two boys;' iwris kamkre-rin bika 'call two servants.'

Of neuter forms for the numerals 'one' and 'two,' the Malto has rather a redundant supply. Such as have come to the knowledge of the writer will be given here.

It may however be interesting to the reader to notice first, that the basis of the many neuter forms for the numeral one, is 'ond.' This particle is never employed by itself. And its

signification can only be obtained from such compounds as are formed with 'ond.'

The simplest and most frequently employed compounds with 'ond' are those formed with the pronominal *ik* 'which,' *á* 'that,' and *i* 'this:' *ikond*, *anond*, *inond*. The idea underlying all these three compounds would to the writer seem to be, up to (a certain measure and not beyond). *Ikond* 'which up to' would therefore be correctly rendered into Eng: by 'how much' or 'how many;' *anond* 'that up to' and *inond* 'this up to' would in the same way correctly represent the Eng: 'that much' and 'this much.'

This signification of 'up to' (a certain measure and not beyond or, no more) would seem to shape itself into the idea of 'one' in such compounds of 'ond' as are formed with nouns and certain verbal forms. Thus the Eng: 'of one mind' is represented in Malto by *ugliyond lit: up to (measure) of heart or mind (and no more)*. In a similar manner the adverbial compound *bongpondti* pronounced *bongponti lit: having run up to (measure and no more)* formed of the adjectival past participle *bongpe* 'having run' of the verb *bonge* 'to run,' is employed by the Hillman exactly in the sense of the Eng: 'in one run' *i. e.*, running a distance without stopping. The adverbial compound 'chár-utrp-ondik' (*ondik* being the dative of *ond*) *lit: arrow having fallen-up-to to, i. e.*, to the distance of one arrow shot, may be accounted for by the student in the same way as the preceding.

It is this 'ond' which appears in the subjoined neuter forms of the numeral one.

*Maqond*, from *maqu* 'young animal,' is employed with reference to animals: *maqond ére* 'one goat' *maqond puju* 'one bird' *maqond awqu* 'one bee.'

*Paṭond*, from *paṭa* or *paṭi* 'slab, 'slate,' is employed with

reference to objects distinguished for surface: paṭond paṭrán 'one stoneslab,' paṭond káti 'one bedstead,' paṭond taṛwari 'one sword.'

Kaḍond, from kaḍe 'tendril, twig' is employed with reference to objects of the appearance of tendrils: kaḍond tali 'one hair,' kaḍond táre 'one wire,' kaḍond sábe 'one stalk of sabe grass.'

There are four more forms for the numeral one, which the writer has in vain endeavoured to trace to some words explanatory of their signification. These forms are, baṅhond, ḍaṅrond, páṅrond, éṅḍond. Of these, the particles prefixed to 'ond,' all alike stand for the idea of number, in the same manner as the Hind: 'ṭho' which being put after a numeral, serves the same purpose which these Malto particles answer when put before 'ond.'

Baṅha is employed with reference to larger objects, or such conceptions as are denoted by abstract nouns; as baṅhond dande 'one care,' baṅhond náwi 'one boat,' baṅhond ṭóke 'one hill,' baṅhond manu 'one tree.'

Daṅra is employed with reference to objects of which length is the prominent feature: ḍaṅrond páwu 'one road,' ḍaṅrond gaṭa 'one rope,' ḍaṅrond másu 'one bamboo,' ḍaṅrond pinu 'one stick.'

Páṅru is employed with reference to objects of which roundness is the distinguishing feature, and also such smaller objects with regard to which neither length nor breadth nor surface is taken into account; as páṅrond cháche 'one stone,' páṅrond iṭa 'one brick,' páṅrond pánu 'one egg,' páṅrond tátge 'one mangoe.'

Enḍa is often employed where the previously mentioned abra or paṭa might stand.

A great many more neuter forms for the numeral one, may be obtained by simply adding 'ond' to the name of the thing which is to be specified as one. Thus we have *dinond* *dine* 'one day,' *manond* *manu* 'one tree,' *sabond* *sabá* 'one word,' *képond* *képe* 'one time or turn,' *qepond* *qepe* 'one village.'

The neuter forms of the numeral two, have the dualizing 'is' added instead of 'ond.' Thus we have *banhis*, *danris*, *kaḍis*, *maḍis*, *dinis*, *manis*, &c., all these being employed adjectively in the same manner as the neuter forms denoting one.

The neuter forms for one, and two, are also employed in a concrete sense in the form of nouns terminating with *e*; as, *pánronde*, *kaḍonde*, *paṭise*, *képise*, &c., when these forms signify not abstract oneness and twoness, but the one or the two things referred to, being thus a sort of pronoun: *e. g.*, *nín emente ortonondek pánronḍ tātḡen qaṭke*; *nín enge qaṭke á pánronḍen én ninge chich kirtrin lit*: 'thou from amongst us to each gavest one mangoe; thou to me gavest that one I to thee return.'

From the above account of the two Malto numerals the reader will have gathered, that their forms are employed as adjectives and pronouns rather than as numerals to count by. For that purpose the Hillman avails himself of the numerals of the Hindustani. The manner in which the people employ what the Hindustani system of numerals supplies will be seen in the subjoined tables.

Table I. exhibits all those purely Malto and maltonized Hind: forms which are adjectively employed, table II. those forms, which are used in counting, and table III. gives the ordinals.

#### I.—CARDINALS ADJECTIVELY EMPLOYED.

1	<i>Ort</i> , <i>maqond</i> , <i>banhond</i> etc;		2	<i>Iwr</i> , <i>iwrer</i> , <i>maḍis</i> <i>banhis</i> etc:
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- |    |                                                 |    |                                                  |
|----|-------------------------------------------------|----|--------------------------------------------------|
| 3  | Tín.                                            | 35 | Deđ kóri ante pach.                              |
| 4  | Chár.                                           | 36 | Deđ kóri ante só.                                |
| 5  | Pach.                                           | 37 | Deđ kóri ante sát.                               |
| 6  | Só.                                             | 38 | Deđ kóri ante ađ.                                |
| 7  | Sát.                                            | 39 | Deđ kóri ante naw.                               |
| 8  | Ađ.                                             | 40 | Kóryes.                                          |
| 9  | Naw.                                            | 41 | Kóryes ante ort, maqond,<br>banhond, &c.         |
| 10 | Das.                                            | 42 | Kóryes ante iwr, iwrer,<br>maqis, banhis, &c.    |
| 11 | Egara.                                          | 43 | Kóryes ante tín.                                 |
| 12 | Bára.                                           | 44 | Kóryes ante chár.                                |
| 13 | Téra.                                           | 45 | Kóryes ante pach.                                |
| 14 | Chawda.                                         | 46 | Kóryes ante só.                                  |
| 15 | Pandra.                                         | 47 | Kóryes ante sát.                                 |
| 16 | Sóla.                                           | 48 | Kóryes ante ađ.                                  |
| 17 | Satra.                                          | 49 | Kóryes ante naw.                                 |
| 18 | Ađara.                                          | 50 | Aray kóri.                                       |
| 19 | Unis.                                           | 51 | Aray kóri ante ort, ma-<br>qond, banhond, &c.    |
| 20 | Kóryond.                                        | 52 | Aray kóri ante iwr, iwrer,<br>maqis, banhis, &c. |
| 21 | Kóryond ante ort, maqond,<br>banhond, &c.       | 53 | Aray kóri ante tín.                              |
| 22 | Kóryond ante iwr, iwres,<br>maqis, banhis, &c.  | 54 | Aray kóri ante chár.                             |
| 23 | Kóryond ante tín.                               | 55 | Aray kóri ante pach.                             |
| 24 | Kóryond ante chár.                              | 56 | Aray kóri ante só.                               |
| 25 | Kóryond ante pach.                              | 57 | Aray kóri ante sát.                              |
| 26 | Kóryond ante só.                                | 58 | Aray kóri ante ađ.                               |
| 27 | Kóryond ante sát.                               | 59 | Aray kóri ante naw.                              |
| 28 | Kóryond ante ađ.                                | 60 | Tín kóri.                                        |
| 29 | Kóryond ante naw.                               | 61 | Tín kóri ante ort, maqond,<br>banhond, &c.       |
| 30 | Deđ kóri.                                       | 62 | Tín kóri ante iwr, iwrer,<br>maqis, banhis, &c.  |
| 31 | Deđ kóri ante ort, maqond,<br>banhond, &c.      | 63 | Tín kóri ante tín.                               |
| 32 | Deđ kóri ante iwr, iwrer,<br>maqis, banhis, &c. | 64 | Tín kóri ante chár.                              |
| 33 | Deđ kóri ante tín.                              |    |                                                  |
| 34 | Deđ kóri ante chár.                             |    |                                                  |

- 65 Tín kóri ante pach.  
 66 Tín kóri ante só.  
 67 Tín kóri ante sát.  
 68 Tín kóri ante ať.  
 69 Tín kóri ante naw.  
 70 Tín kóri ante das.  
 71 Tín kóri ante egara.  
 72 Tín kóri ante bára.  
 73 Tín kóri ante téra.  
 74 Tín kóri ante chawda.  
 75 Tín kóri ante pandra.  
 76 Tín kóri ante sóla.  
 77 Tín kóri ante satra.  
 78 Tín kóri ante aťara.  
 79 Tín kóri ante unis.  
 80 Chár kóri.  
 81 Chár kóri ante ort, ma-  
 qond, banhond, &c.  
 82 Chár kóri ante iwr, iwrrer,  
 maqis, banhis, &c.  
 83 Chár kóri ante tín.  
 84 Chár kóri ante chár.  
 85 Chár kóri ante pach.  
 86 Chár kóri ante só.  
 87 Chár kóri ante sát.  
 88 Chár kóri ante ať.  
 89 Chár kóri ante naw.  
 90 Chár kóri ante das.  
 91 Chár kóri ante egara.  
 92 Chár kóri ante bára.  
 93 Chár kóri ante téra.  
 94 Chár kóri ante chawda.  
 95 Chár kóri ante pandra.  
 96 Chár kóri ante sóla.  
 97 Chár kóri ante satra.  
 98 Chár kóri ante aťara.  
 99 Chár kóri ante unis.  
 100 Sawond, pach kóri.  
 101 Pach kóri ante ort  
 maqond, &c.  
 102 Pach kóri ante iwr,  
 maqis, &c.  
 103 Pach kóri ante tín.  
 200 Das kóri.  
 220 Egara kóri.  
 221 Egara kóri ante ort ma-  
 qond, &c.  
 222 Egara kóri ante iwr,  
 maqis, &c.  
 223 Egara kóri ante tín.  
 300 Pandra kóri.  
 330 Sóla kóri ante das.  
 331 Sóla kóri ante egara.  
 332 Sóla kóri ante bára.  
 399 Unis kóri ante unis.  
 440 Chár saw ante kóryes.  
 441 Chár saw ante kóryes ante  
 ort, &c.  
 442 Chár saw ante kóryes ante  
 iwr, &c.  
 443 Chár saw ante kóryes ante  
 tín.  
 522 Pach saw ante kóryond  
 ante iwr, &c.  
 550 Pach saw ante aray  
 kóri.  
 551 Pach saw ante aray  
 kóri ante ort, &c.  
 660 Só saw ante tín kóri.  
 661 Só saw ante tín kóri  
 ante ort &c.

662	Só saw ante tín kóri ante iwr, &c.	993	Naw saw ante chár kóri ante téra.
771	Sát saw ante tín kóri ante egara.	1000	Ajarond.
772	Sát saw ante tín kóri ante bára.	1001	Ajarond ante ort, ma- qond, &c.
773	Sát saw ante tín kóri ante téra.	2002	Ajaris ante iwr, ma- qis, &c.
880	Aṭsaw ante chár kóri.	3120	Tín ajar ek saw ante kóryond.
881	Aṭsaw ante chár kóri ante ort, &c.	20342	Bís ajar tín saw ante kóryes ante iwr, &c.
882	Aṭsaw ante chár kóri ante iwr, &c.	60853	Sát ajar aṭ saw ante aṭay kóri ante tín.
883	Aṭsaw ante chár kóri ante tín.	88782	Aṭasi ajar sát saw ante chár kóri ante iwr, &c.
990	Naw saw ante chár kóri ante das.	99879	Ninanbe ajar aṭ saw ante tín kóri ante unis.
991	Naw saw ante chár kóri ante egara.	100000	Lákond.
992	Naw saw ante chár kóri ante bára.	200000	Lákis.
		300000	Tín lák.
		6000000	Sát lák.



## II.—CARDINALS USED IN COUNTING.

1	Ék.	11	Egara.
2	Dú.	12	Bára.
3	Tín.	13	Téra.
4	Chár.	14	Chawda.
5	Pánc̄h.	15	Pandra.
6	Só.	16	Sóla.
7	Sát.	17	Satra.
8	Aṭ.	18	Aṭara.
9	Naw.	19	Unis.
10	Das.	20	Ék kóri, bis.

- 21 Ék kóri ék.
- 22 Ék kóri dú.
- 23 Ék kóri tín.
- 24 Ék kóri chár.
- 25 Ék kóri pánch.
- 26 Ék kóri só.
- 27 Ék kóri sát.
- 28 Ék kóri áť.
- 29 Ék kóri naw.
- 30 Ék kóri das.
- 31 Ék kóri egara.
- 32 Ék kóri bára.
- 33 Ék kóri téra.
- 34 Ék kóri chawda.
- 35 Ék kóri pandra.
- 36 Ék kóri sóla.
- 37 Ék kóri satra.
- 38 Ék kóri ațara.
- 39 Ék kóri unis.
- 40 Dú kóri.
- 41 Dú kóri ék.
- 42 Dú kóri dú.
- 43 Dú kóri tín.
- 44 Dú kóri chár.
- 45 Dú kóri pánch.
- 46 Dú kóri só.
- 47 Dú kóri sát.
- 48 Dú kóri áť.
- 49 Dú kóri naw.
- 50 Dú kóri das.
- 51 Dú kóri egara.
- 52 Dú kóri bára.
- 53 Dú kóri téra.
- 54 Dú kóri chawda.
- 55 Dú kóri pandra.
- 56 Dú kóri sóla.

- 57 Dú kóri satra.
- 58 Dú kóri ațara.
- 59 Dú kóri unis.
- 60 Tín kóri.
- 61 Tín kóri ék.
- 62 Tín kóri dú.
- 63 Tín kóri tín.
- 64 Tín kóri chár.
- 65 Tín kóri pánch.
- 66 Tín kóri só.
- 67 Tín kóri sát.
- 68 Tín kóri áť.
- 69 Tín kóri naw.
- 70 Tín kóri das.
- 71 Tín kóri egara.
- 72 Tín kóri bára.
- 73 Tín kóri téra.
- 74 Tín kóri chawda.
- 75 Tín kóri pandra.
- 76 Tín kóri sóla.
- 77 Tín kóri satra.
- 78 Tín kóri ațara.
- 79 Tín kóri unis.
- 80 Chár kóri.
- 81 Chár kóri ék.
- 82 Chár kóri dú.
- 83 Chár kóri tín.
- 84 Chár kóri chár.
- 85 Chár kóri pánch.
- 86 Chár kóri só.
- 87 Chár kóri sát.
- 88 Chár kóri áť.
- 89 Chár kóri naw.
- 90 Chár kóri das.
- 91 Chár kóri egara.

92	Chár kóři bára.	1000	Ék ajar.
93	Chár kóři téra.	1001	Ék ajar ék.
94	Chár kóři chawda.	1002	Ék ajar dú.
95	Chár kóři pandra.	2119	Dú ajar ék saw unis.
96	Chár kóři sóla.	3238	Tín ajar dú saw ék kóři ațara.
97	Chár kóři satra.	4309	Chár ajar tín saw naw.
98	Chár kóři ațara.	4600	Chár ajar só saw.
99	Chár kóři unis.	5022	Pach ajar ék kóři dú.
100	Ek saw, pach kóři.	8232	Aț ajar dú saw ék kóři bára.
101	Pach kóři ék.	12557	Bára ajar pách saw dú kóři satra.
102	Pach kóři dú.	32763	Battis ajar sát saw tín kóři tín.
218	Das kóři ațara.	98698	Anțanbe ajar só saw chár kóři ațara.
327	Sóla kóři sát.	100000	Ek lák.
399	Unis kóři unis.	200000	Dú lák.
400	Chár saw.	6000000	Sát lák.
436	Chár saw ék kóři sóla.		
545	Pach saw dú kóři pách.		
654	Só saw dú kóři chawda.		
763	Sát saw tín kóři tín.		
872	Aț saw tín kóři bára.		
981	Naw saw chár kóři ék.		
999	Naw saw chár kóři unis.		

III.—ORDINALS.

1st	Pehla.	13th	Térma.
2nd	Dusra.	14th	Chawdma.
3rd	Tisra.	15th	Pandma.
4th	Chawta.	16th	Sólma.
5th	Pachma.	17th	Satrma.
6th	Chațma.	18th	Ațarma.
7th	Satma.	19th	Unisma.
8th	Ațma.	20th	B'sma.
9th	Nawma.	21st	Ék kóři pehla.
10th	Dasma.	22nd	Ék kóři dusra.
11th	Egarma.	23rd	Ék kóři tisra.
12th	Bárma.	24th	Ék kóři chawta.

25th	Ék kóri pachma.	60th	Sátma.
26th	Ék kóri chaṭma.	62nd	Tín kóri dusra.
27th	Ék kóri satma.	70th	Tín kóri dasma.
28th	Ék kóri aṭma.	73rd	Tín kóri térma.
29th	Ék kóri nawma.	80th	Asima.
30th	Ék kóri dasma.	84th	Chár kóri chawta.
31st	Ék kóri egarma.	90th	Chár kóri dasma.
32nd	Ék kóri bárma.	99th	Chár kóri unisma.
33rd	Ék kóri térma.	100th	Sawma.
34th	Ék kóri chawdma.	101st	Ék saw pehla.
35th	Ék kóri pandrma.	242nd	Dú saw dú kóri dusra.
36th	Ék kóri sólma.	325th	Tín saw ék kóri pachma.
37th	Ék kóri satrma.	438th	Chár saw ék kóri aṭar- ma.
38th	Ék kóri aṭarma.	543rd	Pach saw dú kóri tisra.
39th	Ék kóri unisma.	654th	Só saw dú kóri chawd- ma.
40th	Chálishma.	767th	Sat saw tín kóri satma.
41st	Dú kóri pehla.	826th	Aṭ saw ék kóri chaṭma.
42nd	Dú kóri dusra.	999th	Naw saw chár kóri unis- ma.
43rd	Dú kóri tisra.	1000th	Ajarma.
44th	Dú kóri chawta.	1001st	Ék ajar pehla.
45th	Dú kóri pachma.	1002nd	Ék ajar dusra.
46th	Dú kóri chaṭma.	1005th	Ék ajar pachma.
47th	Dú kóri satma.	1006th	Ék ajar chaṭma.
48th	Dú kóri aṭma.	1010th	Ék ajar dasma.
49th	Dú kóri nawma.		
50th	Dú kóri dasma.		
51st	Dú kóri egarma.		

Any one delighting in the exercise may now form the rest of ordinals as far as he likes.

With regard to the numerals given in table I. the reader should notice that, with the exception of the maltonized Hind: forms, from 'tín' to 'unis,' and such compound forms as terminate with these, their forms are put as adjectives to nouns, or are pronominally employed without alteration or

addition. The forms, from *tín* to *unis*, however, and their compounds require to have some word or particle added, indicative of the nature of the objects with reference to which they are employed.

When the number of persons is to be given, the word *jen* (Hind : *jan* 'person') is added to the numeral ; as, *ḍeḍ kóri pach jen sipahir* 'thirty five soldiers;' *chár jen pelmaqer* 'four girls;' *ikond maler barchar?* *das jen* 'how many men have come? ten.'

When the number of other objects is to be given, the word most used is, *goṭa* 'whole.' Nouns denoting animals, houses, mountains, fruit, stone and many other objects not particularly distinguished for length or surface, &c., require their numerals to have *goṭa* added. Thus the people say, *chár goṭa aḍa* 'four houses;' *tín goṭa ṭóke* 'three hills;' *kóryond ante pach goṭa ére* 'twenty five goats;' *chár kóri ante unis goṭa cháche* 'ninety and nine stones.'

For objects distinguished for length, *ḍaṅra* is employed: *chár ḍaṅra páwu* 'four roads;' *tín kóri ante das ḍaṅra másu* 'seventy bamboos;' *pach ḍaṅra luga* 'five (pieces of) clothing;' *tín ḍaṅra anga* 'three coats.'

For objects distinguished for surface, *paṭa* is employed: *bára paṭa tári* 'twelve brassplates,' *só paṭa kake* 'six combs;' *tín paṭa pokeri* 'three ponds;' *chár paṭa badeli* 'four clouds.'

For objects of the appearance of tendrils *kaḍa* is employed: *sat kaḍa sábe* 'seven stalks of *sabe* grass;' *egara kaḍa táre* 'eleven wires.'

For trees, valleys, pits, pieces or tracts of jungle, the particles *baḥa* and *éṅḍa* are employed.

There are a few nouns with reference to which the people dispense with this *goṭa* and other affixes to numerals. Such are *ṭaka* 'Rupee,' *boja* 'burden' and probably several more of

such maltonized Hind: words which in his intercourse with the people of the plains, the Hillman has frequent occasion to employ. And it would not seem farfetched to presume that finding his numerical appendages not at all appreciated by his neighbours, the Hillman after a time discontinued the use of them in connexion with certain words.

With the general directions given in the foregoing, the student of Malto will have to content himself. If he now and then uses a form not in keeping with the *usus loquendi*, he need not at all feel abashed. The people themselves sometimes laugh at one another for employing what is by them deemed an inappropriate form.

Before concluding this chapter on numerals, the way in which certain numeral adverbs, distributive numerals, and fractional numbers are given in Malto, requires to be noticed.

The fractional numbers in use among the people are taken from the Hind: and appear in more or less maltonized forms. And we have pawond  $\frac{1}{4}$ ; pawis, or also ad,  $\frac{1}{2}$ ; t $\acute{in}$  pawa  $\frac{3}{4}$ . When used with other numbers, these fractionals are denoted as following examples exhibit:  $1\frac{1}{4}$ , baṅhond ante pawond;  $1\frac{1}{2}$ , baṅhond ante ad kaṅḍa, lit: 'one and half a piece,' or for 'ad kaṅḍa' pawis may be used; thus, baṅhond ante pawis, lit: 'one and two-fourths;' the word 'ḍeḍ' (Hind: ḍeṛh) is also frequently used for  $1\frac{1}{2}$ ;  $1\frac{3}{4}$ , baṅhond ante t $\acute{in}$  pawa;  $2\frac{1}{4}$  'baṅhis ante pawond;'  $2\frac{1}{2}$  'baṅhis ante ad kaṅḍa,' or baṅhis ante pawis, or aḍay (Hind: aṛhai):  $2\frac{3}{4}$  'baṅhis ante t $\acute{in}$  pawa;  $3\frac{1}{4}$ , t $\acute{in}$  ante pawond;'  $3\frac{1}{2}$  't $\acute{in}$  ante ad kaṅḍa' or pawis instead of, ad kaṅḍa.

All the rest of the numerals have the fractions added in the same manner as these examples with baṅhond, baṅhis and t $\acute{in}$ .

Distributives are formed as subjoined examples show. Ortononti 'one by one' iwresti 'two by two;' both are em-

ployed with reference to persons only. When these two distributives refer to other objects, they are formed on the basis of the neuter forms of the numeral adjectives 'one' and 'two.' And we have *banhononti*, *pánrononti*, *kaðononti*, &c., for 'one by one' and *maqisti*, *ðaṅṛisti*, *paṭisti*, &c., for 'two by two.' In the same manner all compound forms of *ort*, *iwr*, *ond*, *is*, or *es* are formed; as *kóryononti* 'by twenties; *kóryond ante ortononti* (persons) and *kóryond ante banhononti*, *pánrononti*, *maqononti*, &c., (other objects) by twenty ones; *kóryond ante iwresti* (persons) *kóryond ante banhisti*, *pánristi* *maqisti*, &c., (other objects) by twenty twos; *korýesti* 'by forties,' &c.

Distributives to be formed of such compound forms of numeral adjectives as terminate with *kóri* require 'ti' to be affixed to *kóri*; thus *ðaḍ koriti* 'by thirties,' *aṛay koriti* 'by fifties,' *tín koriti* 'by sixties,' &c.

Distributives to be formed, of the numeral adjectives from *tín* to *unis* and such compounds as terminate with these, require the word *jenti* (with reference to persons) and *goṭati* (with reference to other objects) to be added to the numeral; thus, *tín jenti* 'by threes,' *pach jenti* 'by fives' *tín kóri ante unis jenti* 'by seventy nines;' *das goṭati* 'by tens' *sóla goṭati* 'by sixteens' *kóryond ante chár goṭati* 'by twenty fours,' &c.

The English distributive ordinals 'every second, every third' &c., can be rendered in Malto only by a phrase. Every second with reference to persons is given thus, *iwreno orte fem: ortí*, lit: 'in two, one.' With reference to other objects the neut: forms for 'two' and 'one' are employed and we have, *banhiseno banhond*, *pánriseno*, *pánron*, *maqiseno maqond*, &c., for the English 'every second.'

When compound forms of numeral adjectives which terminate with *ort*, *iwr*, *ond*, *is* or *es*, and *kóri* are made use of for rendering English distributive ordinals the same method is

adopted, and we have *deđ kóřino orte* fem: *ortí*, or the neut: forms *banhond pánřond maqond*, &c., 'every thirtieth;' *kóřyes ante iwreno* or neuter *banhiseno, pánřiseno, maqiseno*, &c., *orte*, or neut: *banhond, pánřond, maqond*, &c., 'every forty-second.' When the numeral is put to a noun the latter takes the case sign; thus, *kóřyond qeporino orte* 'every twentieth villager;' *deđ kóri ante maqond eřeno maqond* 'every thirty first sheep.'

When the Malto rendering of the English distributive ordinals after 'every second,' requires one of the numeral adjectives from 'tín' to 'unis' or a compound form terminating with any of these, the word *jen* (with reference to persons and *gořa* with reference to other objects) must be added to the numeral, followed by that form for 'one' which is indicative of the nature of the object referred to.

*Tín jenido orte* 'every third;' *chár gořano banhond, pánřond maqond*, &c., every fourth; *aray kóri ante pach jen sipahirinc orte* 'every fifty and fifth soldier.' *Chár kóri ante unis gořa másno đanřond* 'every ninety and ninth bamboo.'

The numeral adverbs (once, twice, &c.,) and (singly, twofold, &c.,) are formed, the latter with *dobřa* signifying fold, the former with *képe* signifying time, turn.

Of *képe*, we have *képond* 'once,' *képis* 'twice.' Numeral adverbs after 'twice' have *kép* put after the numeral; thus, *tín kép* 'thrice' *das kép* 'ten times' *unis kép* 'nineteen times.' The form for twenty times is not given with the Hind: collective number *kóri*, but with the Hind: counting numeral *bís*. Twenty one times however, and the forms following are given with *kóri*; thus we have *bís kép* for twenty times, *ék kóri ék kép* for twenty one times *ék kóri du kép* for twenty two times, &c. As regards the forms for 30, 40, 50, 60, 70 and 80 times, *bís* as well as *kóri* are made use of in representing these. Thus, we have *ék kóri das kép* and *tís kép* for 30 times, *dú kóri kép* and *chális kép* for 40 times, *du kóri das kép* and

pachás káp for 50 times, tın kóri káp and sáť káp for 60 times, tın kóri das káp and satar káp for 70 times, chár kóri káp and assi káp for 80 times. A hundred times, is given with kóri only; thus, pach kóri káp. In order to obtain the remaining forms the student has only to add káp to the counting cardinals as given in table II.

Of dobra we have the forms dobrond 'singly' literally 'one fold' dobrıs 'two fold' (dobra simply is also often employed for two fold,) tın dobra or tebıra 'three fold,' pach dobra 'five fold,' unis dobra 'nineteen fold,' kóryond dobra 'twenty fold,' kóryond ante dobrond 'twenty one fold,' kóryond ante dobrıs 'twenty two fold,' đed kóri dobra 'thirty fold,' aray kóri ante dobrıs 'fifty two fold,' chár kóri ante ať dobra 'eighty eight fold' pach kóri dobra 'a hundred fold.' From the examples given the student will see that these numeral adverbs with dobra are formed of the numerals given in table I.

## V.—PRONOUNS.

The Malto pronouns are 1. the Personal pronouns of the first and second persons, 2. the Demonstrative, 3. the Possessive, 4. the Reflexive, 5. the Interrogative, 6. the Indefinite pronouns.

The declension of these is effected almost throughout by the same case signs which are employed in the declension of nouns. Some of the pronouns have the case signs of the oblique cases suffixed to the form of the nominative singular and plural and some present a modified base to which these case signs are suffixed, or also undergo shortening of vowel in the process of declension. Masculine pronouns form the nominative singular with h, and feminine and neuter pronouns with th. The two personal pronouns take no sign of gender. All this will be seen in the examples of declension given of each pronoun, as it comes up.

## PERSONAL PRONOUNS.

1. Én 'I.'

2. Nín 'Thou.'

## DECLENSION.

SINGULAR.		PLURAL.	SINGULAR.		PLURAL.
Nom.	Én.	Em, col. Nám.	Nín.	Ním.	
Gen.	Engki, Eng.	{ Emki, Em. col. Namki, Nam.	Ningki, Ning.	{ Nimki, Nim.	
Dat.	Enge.	Eme, col. Name.	Ninge.	Nime.	
Acc.	Eugen.	Emen „ Namen.	Ningen.	Nimen.	
Abl.	Engente.	Emente „ Namente.	Ningente.	Nimente.	
Loc.	Engeno.	Emeno „ Nameno.	Ningeno.	Nimeno.	
Inst.	Enget.	Emet „ Namet.	Ninget.	Nimet.	

## REMARKS.

When *én* and *nín*, are followed by the name or designation of the person for which the pronoun stands, the Hillman uses the oblique *eng*, and *ning*; thus, *eng Surjan ning Mesin engki bedp dáni menoti kabulárin* 'I Surja take thee Mesi to become my wedded wife;' *ning majye baru sabán qachke* 'thou village chief didst of course decide the case.'

As regards the two plural forms, it is to be noted that *ém*, is used when the party addressed is not included, and that *nám*, a collective plural, includes the party addressed; thus, *O qepor lega nám míne piṭoti éket* 'O villagers come let us (*i. e.* I, or we and you) go to kill fish;' *maqer ním aḍano ḍókku, ém dangriya dúrem máse toqoti ḍaḍek ékem* 'You children stop at home, we young men only will go to the jungle to cut bamboos.'

In Malto there is no personal pronoun of the third person; instead of it the further demonstrative *á*, is employed. *Ah barchah* does therefore not mean, 'he came,' but 'that one came;' and *áth kechath* not 'she or it died,' but 'that one died.'

## DEMONSTRATIVE PRONOUNS.

I, 'this.'

A, 'that.'

## DECLENSION.

	SINGULAR.		PLURAL.	
	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>	<i>Masc : and Fem.</i>
Nom.	Ih.	Ith.	Ith.	Yr.
Gen.	Ihiki, Ihi.	Ithiki, Ithi.	Ithiki, Ithi.	Yriki, Yri.
Dat.	Ihik.	Ithik.	Ithik.	Yrik.
Acc.	Ihin.	Ithin.	Ithe.	Yrin.
Abl.	Ihinte.	Ithinte.	Ithente.	Yrinte.
Lol.	Ihino.	Ithino.	Itheno.	Yrino.
Inst.	Ihit.	Ithit.	Ithet.	Yrit.

á, 'that' follows the declension of í, 'this.'

## REMARKS.

Besides the usual plural given in the above examples of declension, there are also in use the forms, ihaber and ísaber for ír, and áhaber, ásaber for ár. The case signs of the oblique cases are suffixed to these, as they are to ír and ár.

There is a form of the further demonstrative pronoun with n, prefixed, 'ná.' It is an emphatic way of using that pronoun. This ná, is generally employed when the party referred to is present; as, náh indekeh awdyah 'that one (here) thus said;' náriki çakath káj urqath 'the money of those (here) came to use.' This form with n, prefixed is however also occasionally found to be employed when the party referred to is not present.

A form of the nearer and further demonstrative pronouns is formed with w, suffixed; thus, íw and áw. This form is employed when the pronoun points back to objects or circumstances

previously mentioned or understood, and is then, for the sake of signifying a plurality of objects, doubled ; thus, *iw iwe, aw awe*. The case signs are then put to the last pronominal particle. *Qalomaku, jáňho sabán awđomaku, ónomaku, iw iweth éromalath* ‘steal not, speak not untrue words, drink not, these (things) are not good.’ *Nim bahano qérth kisth, ante éreth óyth behith, iw iwén ojku, aw awén piťku; ány Bágriřeh Sontalerin ukm nanyah* ‘with you are fowls pigs, and goats cows, these keep, those kill; thus *Bágrit* the *Sonthals* commanded.’ *Ah bikyah aw awer barchar* ‘he called those came.’ *Nim tengqer aw aw sabáth jáňhok urqath* (‘which) you pointed out those words came out to falsehood, (*i. e.*, proved to be false)’.

### POSSESSIVE PRONOUNS.

The genitives of the personal and demonstrative pronouns stand for Possessives.

Singular. *Engki* ‘mine,’ *Ningki* ‘thine,’ *Ahiki* ‘his.’

Plural. *Emki* collective *Namki*, ‘ours,’ *Nimki* ‘yours;’ *Ariki* ‘theirs.’

### DECLENSION.

	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Abl.</i>	<i>Loc.</i>	<i>Inst.</i>
Sing.	<i>Engkih-fem</i> <i>Engkith</i>	<i>Engkiki</i>	<i>Engkik</i>	<i>Engkin</i>	<i>Engkinte</i>	<i>Engkino</i>	<i>Engkit.</i>
Plur.	<i>Engkir</i>	<i>Engkirki</i>	<i>Engkirik</i>	<i>Engkirin</i>	<i>Engkirinte</i>	<i>Engkirino</i>	<i>Engkirit.</i>

The declension of the rest of the possessive pronouns follows the above example.

### REFLEXIVE PRONOUNS.

Singular. *Éni* ‘myself.’ *Níni* ‘thyself.’ *Táni* ‘himself, herself or itself.’

Plural. Émi, col: Námi 'ourselves.' Ními 'yourselves.' Táni 'themselves.'

The oblique cases of the reflexive pronouns of the first and second person being identical with those of the corresponding personal pronouns, the declension of táni only is given.

### DECLENSION.

	<i>Nom.</i>	<i>Gen.</i>	<i>Dat.</i>	<i>Acc.</i>	<i>Abl.</i>	<i>Loc.</i>	<i>Inst.</i>
Sing.	Táni	Tangki, tang	Tange	Tangen	Tangente	Tangeno	Tanget.
Plur.	Táni	Tamki Tam	Tame	Tamen	Tamente	Tameno	Tamet.

### REMARKS.

The accusative of the reflexive pronoun is not often employed, as according to Malto Idiom the passive voice of the verb is also of reflexive force, and is generally employed instead of the active voice with the accusative of the reflexive pronoun; thus, én bajuwrken 'I was beaten, or did beat myself,' áh narkuwrah 'he was scratched, or scratched himself.' (see Verb, Remarks on the voices.)

There is a form of the reflexive pronouns with the adverbial suffix máne 'as much as,' which word is put to the base of the oblique cases of the reflexive pronouns and has then the force of the English by; thus, eng máne 'as much as myself, i. e., by myself, or I alone.' Én í kájen eng máne kudken 'I did this work by myself;' ár tam máne barchar 'they came by themselves;' tigen nín ning máne darchke yán? didst thou catch the monkey by thyself?

There is also a form of reflex: pronoun used adjectively in clauses with a subject in the plur. That form is ange mange 'our—your—their own.' And as this form is construed with a plur: nominative, so it also invests the noun to which it is put with the idea of plurality when, as is the case with all

Neuters, that noun appears in the form of the Singular; thus, *ár ange mange ađan ambker bongar* 'they having forsaken their homes fled;' *goler maler ange mange kájen iyeharker ári qolgrno éru đókler athe Sahber marer* 'Hindus and Hillmen their own occupations minding, under them well should remain, that the Sahibs desire' *i. e.*, the English desire that Hindus . . . . . should live in peace and comfort.

It remains yet to be noticed that when used adjectively with the words *đáwe* 'husband' and *đáni* 'wife' the reflex pronouns are employed not in the form of the Genitive but in that of the Dative; thus, *én enđe đáwen marmenin* 'I love my husband;' *nín ninge đánin bíka* 'call thy wife;' *áh tange đánik lapen lukan, chiyomaláh* 'he to his wife food and clothing not gives.'

Is this peculiar form of speech perhaps indicative of the very loose bond which exists between husband and wife among the Hill people? Not, my husband or my wife, people in wedlock venture to say, but only, husband or wife to me, this or that one is!

### INTERROGATIVE PRONOUNS.

*Nére, Néri, Né,* 'who.' *Indru* 'what.' *Ike, Iki, Iku,* 'which.'

### DECLENSION.

#### SINGULAR.

	<i>Masc : and Fem :</i>		<i>Neuter.</i>
Nom.	Masc : <i>Néreh.</i>	Fem : <i>Nérith, Néth.</i>	<i>Indrth.</i>
Gen.		<i>Nékki, Nék.</i>	<i>Indrki.</i>
Dat.		<i>Néke.</i>	<i>Indrik.</i>
Acc.		<i>Néken.</i>	<i>Indre.</i>
Abl.		<i>Nékente.</i>	<i>Indrnte.</i>
Loc.		<i>Nékeno.</i>	<i>Indrno.</i>
Ins.		<i>Néket.</i>	<i>Indret.</i>

The plural of *nére néri* and *né*, takes only in the nom: the pluralizing *r*, and is, *nérer*. The rest of the cases have the pronominal base of the oblique cases of the singular doubled, to which then the case signs of the sing: are suffixed. *Indru*, forms the plural throughout by doubling the pronominal base, *ind*.

MASCULINE.			FEMININE.		NEUTER.
	<i>Sing.</i>	<i>Plural.</i>	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>
Nom.	Ikeh.	Iker.	Ikith.	Ikír.	Ikuth.
Gen.	Ikeki.	Ikerki.	Ikíki.	Ikírki.	Ikiki.
Dat.	Ikek.	Ikerik.	Ikik.	Ik'rik.	Ikik.
Acc.	Iken.	Ikerin.	Ikin.	Ikírin.	Ike.
Abl.	Ikehinte.	Ikerinte.	Ikinte.	Ikírinte.	Ikinte.
Loc.	Ikehino.	Ikerino.	Ikino.	Ikírino.	Ikino.
Inst.	Ikehit.	Ikerit.	Ikit.	Ikírit.	Iket.

The Neut: *iku* forms the plural like *indru*, by doubling the pronominal base, *ik*.

#### REMARKS.

Scanning over the above examples of declension the reader will notice, that in the oblique cases of *nére*, *néri*, and *né*, the pronominal base is modified to *nék*, and that in the Abl: Loc: and Inst: sing: of *ike*, an *h*, is inserted between the base and the case sign. This inserted *h*, followed by an enunciative *i*, distinguishes the forms of these cases from the interrogative adverbs *ikente* 'whence,' *ikeno* 'where,' and *iket* 'where with.'

The interrogatives *nére*, *néri*, *né* and *indru*, are of general import; the latter having the force of the Eng: what, and the former three, that of the Eng: who; thus, *ano indrth étrith?* 'what appears there?' *néreh barchah?* 'who has come?' *nín néri?* *én ningadin* 'who art thou? I thy daughter am;' When the question as to sex is altogether put aside, the fem: *néth* is employed. Thus *néth ékenith* 'who will

go' might be replied to by, murs maqer pel maqer goferi 'male children female children all.'

Ike, iki, and iku are of special purport, like the Eng: which; thus, ik maqeh chót̄waryah? 'which boy has fallen ill?'; ahiki ater gahñdinte nín ik ateren adke? 'which weapon hast thou selected from his weapons?'; ningaderinte orteh bongah, ikeh? chudeh 'of thy sons one ran away, which one? the youngest; indrth uñrath? manth, ik manth? t̄st̄gmanth 'what has fallen? a tree, which tree? the mango tree?'

It ought yet to be noticed, that the interrogatives iku, and indru are some times used as indefinite pronouns; thus, í sabáth indrno ájwi ante sahi malath athe ikehbedih ágih táni, tengándeñ '(if) this thing in any (point) proper and right not is, and some one knows (it) may he point out;' ikebedi rájah ik désino ráj nanoti ugleyih táni, áñ tang kamkrerin ano teyih '(if) some king purposes to govern some country, he sends his officials there.'

### INDEFINITE PRONOUNS.

Nére gofe,	Né gofe	'Any one.'	Indr gofe	'anything.'
Ike gofe,	Iki gofe	'Any one.'	Iku gofe	'anything.'
Nére beði,	Né beði	'Some one.'	Indr beði	'something.'
Ike beði,	Iki beði	'Some one.'	Iku beði	'something.'

### DECLENSION.

SING:		PLUR:		SING:		PLUR:	
<i>Masc: and Fem:</i>		<i>Masc: and Fem:</i>		<i>Masc:</i>		<i>Fem:</i>	
Nom.	Mas: Néreh beði.	Nérerbeði	Ikehgote.	Ikithgote	Ikerhgote.		
	Fem: Néthbeði.						
Gen.	Nékbeðiki.	Nékbeðirki	Ikekigote.	Ikiki-gote.	Ikerki-gote.		

Dat.	{ Nékbëdik, or Nékebedi.	Nékbëdirik.	Ikekgoṭe.	Ikik- goṭe.	Ikerik- goṭe.
Acc.	{ Nékbëdin, or Nékenbedi.	Nékbëdirin.	Ikengoṭe.	Ikin- goṭe.	Ikerin- goṭe.
Abl.	Nékbëdinte.	Nékbëdirin- te.	Ikehinte- goṭe.	Ikinte- goṭe.	Ikerinte- goṭe.
Loc.	Nék bëdino.	Nékbëdiri- no.	Ikehino- goṭe.	Ikino- goṭe.	Ikerino- goṭe.
Inst.	Nékbëdit.	Nékbëdirit.	Iketgoṭe.	Ikit- goṭe.	Ikerit- goṭe.

## NEUTER.

Nom.	<i>Sing :</i> Indrthbëdi.	<i>Sing :</i> Indrth goṭe.	<i>Sing :</i> Ikuth goṭe.
Gen.	Indrbëdiki.	Indrki goṭe.	Ikiki goṭe.
Dat.	{ Indrbëdik, or Indrikbëdi.	Indrik goṭe.	Ikik goṭe.
Acc.	{ Indrbëdin or Indre bëdi.	Indre goṭe.	Ike goṭe.
Abl.	Indr bëdinte.	Indrnte goṭe.	Ikinte goṭe.
Loc.	Indr bëdino.	Indrno goṭe.	Ikino goṭe.
Inst.	Indr bëdit.	Indret goṭe.	Iket goṭe.

The declension of the remaining indef: pronouns follows the above examples.

## REMARKS.

The reader will notice that the base of each indef: pronoun is an interrogative to which either the particle bëdi or goṭe is appended. In the case of indef: pronouns formed with goṭe, the case signs are inserted between the pronominal base and goṭe. Indefinites formed with bëdi have the case signs suffixed to that particle. The nom: sing: and plur: however form an exception, the case sign being always appended to the pronominal base. The Acc: also is frequently found to be formed in that way, and sometimes, though rarely, the Dative.

The oblique cases of the plural of *nére goṭe* and *né goṭe* are formed by doubling the pronominal base of the oblique cases of the sing: to which doubled base the case signs are suffixed. Thus to the nom: *néreh goṭe*, we have the Gen: *néknékki goṭe*, Dat: *néknéke goṭe*, Acc: *néknéken goṭe*, &c.

The various indefinite pronouns reflect the nature of the interrogatives from which they have been derived and like them, they may be divided into two classes, the one with a general, the other with a special import; thus *nére* and *négoṭe* denote any one, and *nére* and *nébeḍi* some one in general; while *ike* and *iki goṭe* denote any one, and *ike* and *ikibeḍi* some one of a certain number, or class of persons. The same holds good with regard to the indefinites formed from the interrogatives *indru* and *iku*. The reader may also be reminded here, that the indefinites formed of *Nére* and *né*, can, never be used adjectively with a noun; though such indefinites as are formed of *indru* may thus be used. In order to illustrate the above remarks, a few examples are given here. *Ine néreh goṭe barlah áñ? én néken goṭe ṭundleken* 'Has not any one come to day? I have not seen any one.' *Nérehbeḍi ning aḍak korchah* 'some one has entered thy house.' *Ano ikondi peler okner, árinte ikin beḍi eng aḍan ótroti bíkke ondroka.* 'Several women are sitting there, of them some one my house to plaster having called bring.' *Ikebeḍi maleh ningen menih táni, tengomaku* '(if) some man ask thee then thou shalt not tell.' *Aleth ike beḍi aḍante máke'gadekith ondrath* 'the dog having stolen the meat from some house has brought (it).' *Ém ano ik malen goṭe andlekem* 'we there which man so ever not found, *i. e.*, 'found not any man there.' *Ik páwth goṭe aṭg malath* 'any road near not is, *i. e.*, none of the roads are short cuts.' *Indr beḍi lapeth nim bahano behith áñ?* 'Have you got some food with you?' *A'h indr beḍi kájeno argrkeh barlah* 'he being ensnared, (*i. e.*, employed) in some work has not come.' *Én indr áken goṭe ning aḍano andleken* 'I any thing in your house not found

*i. e.*, found nothing.' Engđoh indr sabáno gođe birgromalah 'my (younger) brother in any thing not joins *i. e.*, joins me in nothing.'

To the above referred to indefinite pronouns are here added a number of words which in some grammars are with very good reason treated of under the heading of numerals. Of that kind are, *orteh fem: ortith* 'the one,' *ortonondeh fem: ortonondeth* 'some one,' *naneh fem: naneth* 'the other,' *iwrer* 'the two,' *gođer* 'all,' *adesir or adasir* 'some or a few,' *adanibalar* 'the countless ones,' *ikonder* 'how many or many,' *anonder* 'those many,' *inonder* 'these many.' The declension of these follows that of nouns. Seven more words of the same description, all of which signify 'a little' are, *orgond* from *orgu* 'as much as is under the finger nail,' *pulond* from *pula* 'a grain of boiled rice,' *topond* from *topa* 'a drop,' *kađikony* from *kađi* 'a small bit of grass, a splinter,' *chongond*, from *chonga* 'a small vessel of bamboo for keeping oil in,' is generally employed with reference to tobacco, as it were a pinch of this to the Hillman and to many besides him, indispensable drug; *rikond*, *puđgond*. The derivation of these two the writer has failed to ascertain. The latter is employed with reference to fluids.

Under the heading of indefinite pronouns may be put down also the pronominal particles '*áwe*,' fem: and neut: '*áni*,' and '*táwe*,' fem: and neut: '*táni*,' the latter signifying, such as is possessed of, and the former, such as belongs to. These words are employed as suffixes to nouns which are thus converted into adjectives. (For examples see Chapter Adjectives.) Here attention is drawn only to the use of *áwe fem: áni*, which now and then would seem to be employed as signifying possessed of. It gains this meaning from the fact that the Hillmans view of certain conditions differ from our own. We look upon the rich as possessed of riches, and upon the landowner as possessed of land. The

Hillman however looks upon the landowner as belonging to the land and upon the rich as belonging to (such a concern as) riches (are) and therefore calls the latter *bít áwe*, and the former *qéqláwe*; just as he also calls a shepherd *bédi áwe*, i. e., the person belonging to the sheep.

There remain two more pronouns to be referred to, the Relative and the Reciprocal, neither of which exists in Malto.

The place of the latter in a sentence is supplied by a verb indicating reciprocity. That verb is *naqe* 'to act or to be to one another,' and this verb when added to the root or modified root of another verb, and taking the conjugational inflections, fully brings out the force of reciprocal pronouns, as used in other languages. Thus we have *án naqe* 'to speak (thus) to one another;' *awde* or *awdr naqe* 'to speak to one another;' *talch naqe* 'to cut one another;' *chapr naqe* 'to tread one another;' *qadr naqe* 'to rob one another' &c., (See chapter verbs, the verb *naqe*.)

The Hind: *ápas men* 'amongst ourselves, yourselves, themselves' is in the case of the 1st. and 2nd. pers: given by repeating the pers: pronoun which here is of the force of a reflexive and may like that pronoun have the emphasizing *i*, appended; thus, *ém ém teng ochr naqim* 'we are relating (circumstances) amongst ourselves;' *ním ními indrány bajr naqner* 'why do you fight amongst yourselves;' as to the 3rd. pers: 'they amongst themselves,' is given by *tám* or *támi* preceded by the demons: or also the reflex: pronoun; thus, *tám támi* or *ár támi menj ochr naqar* 'they were questioning amongst themselves.'

The absence of relative pronouns in Malto, is made up for, by several contrivances which enable the Hillman to dispense with the use of this pronoun.

That clause of the sentence which in other languages would require it, is in Malto without a relative, and the demons:

pron : of the next clause is made to take up the connection between the two clauses; thus, *én chewr tūḍken á tūḍth ine nandu barchath* 'I yesterday saw, that tiger to-day again came;' *áh kundyah á aḍath qosyath* 'he was born (in) that house burned down.'

Or also the two clauses of such sentences are uttered as two separate sentences; thus the Eng: sentence, the child about whom thou wast much concerned is dead, would run in Malto thus; *á maq panteno nín gáre qobsarke. A'h kechah lit:* that child about thou wast much concerned. He is dead.

More frequently the adjectival present and past participles are employed in order to bring out the force of relative pronouns; thus, *ine baru maleh léle ékeh* 'the to-day coming man to-morrow will go;' *désino ál urqp maqeh íhi* 'the in the plains brought up lad this is.'

Converting the relative clause of a sentence into an adjectival clause is also effected by the help of those pronominal particles and other suffixes which are employed for forming adjectives of nouns and other parts of speech. (See chapter, Adjectives). Thus the sentence, the child which is like thee I love best, would run in Malto thus, *ningti chow maqen én nanerinte kaṭp maṭ menin lit:* 'the thee like child I from the others past, (*i. e.* more) love.' She is the servant which belongs to my household, would in Malto be given thus, *eng aḍaáni kamkrnith íthi, lit:* 'my house hold belonging to maid-servant this is.' The property of my forefathers which was apportioned to me, would be rendered by *bágu* thus, *beḍworki eng bágu biten engḍoh urya durya nanyah,* lit: forefathers' me apportioned to property my (younger) brother has squandered.

Hillmen who have learnt to speak and think in a relative using language will often use the interrogative pronouns of their own language by way of relatives, or also employ some relat: pronouns of the language they have acquired. But the student of Malto will have to guard against this unidioma-

tic way of speaking, which will very frequently render his utterances unintelligible to Hillmen who know their own language only.

What has been said with regard to the non-existence of relat: pronouns in Malto holds good also with regard to relat: adverbs and conjunctions. And for such words as the Eng: where, when, what time, if, though, &c., or the Hind: jab tak, jab talak, jaisá, jyún, &c., no equivalents can be given in Malto. And where in the Vocabulary some Malto words are given by the Eng: when, where, &c., there these words are not of relative but interrogative force.

## VI.—VERBS.

There is but one conjugation of verbs in Malto, and it is effected by particles which express the ideas of mood and tense, change the active voice into the passive, transitives into intransitives, intransitives into transitives, transitives into causatives, and convert the affirmative form of verbs into the negative; those particles being essentially the same for all verbs, as are also those pronominal fragments by which person, number and gender are denoted. Again the order, in which these particles and pronominal fragments are added, is the same for all verbs; the rule being that where transition, intransition, causation and negation require to be expressed, the particles indicating these are first added to the root, or modified root of the verb, to these particles are then added, those which express the ideas of tense and mood, and to these again lastly, are suffixed the pronominal fragments which denote person number and gender.

Wherever in the process of conjugation verbs are found to differ from one another, the suffix particles just referred to, and pronominal fragments added to the verbal root, remain unaltered: it is the root itself which appears in an altered form. And (not to mention here the occasional modifications of the verbal root, when causation, transition or intransition are to

be expressed, or which are resorted to informing certain compound verbs to be referred to further on) it is informing the past tense and past participles, that a great number of verbs require a modification of root. Thus there is lengthening or shortening of the root vowel, adding some consonant to the root, or exchanging the final consonant for another. Some of these alterations affect only the 3rd. person singular and plural of the past tense, others affect all the forms of the past tense and all the past participles.

It seems impossible to give a rule by which the verbal root undergoes these modifications. And the student has nothing to guide him, but the *usus loquendi*. Of this the Vocabulary will take note, and give of each verb, the form of the 3rd. person of the past tense without the pronominal suffix. Any change of the verbal root noticed in that form, will have to be kept to in forming the rest of the forms of the past tense, as well as of the past participles, except in the case of 'y' added to the verbal root; this y, being retained only in the 3rd. person singular and plural of the past tense and in the form of the past participle in 'ati.'

These modifications of the verbal root are of very frequent occurrence; but most of them may be brought under the following four heads: 1. lengthening of the vowel of the verbal root; 2. shortening of that vowel; 3. adding a consonant to the final consonant of the root; 4. changing the final consonant for another.

A few examples of verbs exhibiting these modifications of the root are subjoined here. The Reader will notice that some verbs present more than one of these modifications of root, that some verbs have an enunciative e, inserted between the root and the participial termination ke, and that some verbs, when forming the participle in ko, have an enunciative a, inserted between the root and kó.

The past participle in *ati*, not being found in every verb, will not appear in the subjoined list of examples. As to modification of root in forming this participle the student will notice that the 3. pers: sing: or plur: of the past tense supplies the basis for forming this participle. Thus we have of the infinitive *baje* 'to strike' the 3. pers: past tense, *bajya*, and the participle *bajyati*, or of the infinitive *poye* to rain the 3. pers: p: t: *posa* and the participle *posati*.

Examples of modifications of verbal roots.

Infinitive.	Past Tense 3rd pers :	Past Participles.
1. Choye 'to rise.'	Chócha.	Chócheke, chóchle, chóchako, chóch, chóchi.
Eye 'to bind.'	Écha.	Écheke, échle, échako, éch, échi.
2. Kóde 'to lie down.'	Kodya.	Kodke, kodle, kodko, kod, kodí.
Páke 'to take up' (in the arms).	Pakya.	Pakke, pakle, pakko, pak, paki.
3. Bare 'to come.'	Barcha.	Barchke, barchle, barchko, barch, barchi.
Óne 'to drink.'	Onda.	Ondeke, ondle, ondako, ond, ondi.
Tunde 'to see.'	Tundya.	Tundke, tundle, tundko, tund, tundi.
Mene 'to be.'	Menja.	Menjeke, menjle, menjako, menj, menji.
4. Choge 'to set loose.'	Choqa.	Choqqe, choqle, choqqo, choq, choqi.
Inhe 'to pelt.'	Inja.	Injeke, injle, injako, inj, inji.
Anhe 'to beat' (the drum).	Ata.	Ateke, atle, atako, at, ati.
Behe 'to exist' (to be.)	Bechcha.	Bechke, bechle, bechko, bech, bechi.
Asye 'to chisel.'	Ascha.	Aschke, aschle, aschko, asch, aschi.
Qoye 'to reap.'	Qosa.	Qoseke, qosle, qosako, qos, qosi.
Qoye 'to measure.'	Qoja.	Qojeke, qojle, qojako, qoj, qoji.

## CONJUGATION.

Of the verb *Bande* 'to draw' and of the verb *Darye* 'to catch.'

## ACTIVE VOICE.

*Present Tense.*

<p>S. 1. Én bandin.</p> <p>2. { Nín bandne. f. bandni.</p> <p>3. { Ah bandih. f. &amp; n. Ath bandith.</p>	<p>S. 1. Én daryin.</p> <p>2. { Nín daryne. f. daryni.</p> <p>3. { Ah daryih. f. &amp; n. Ath daryith.</p>
<p>P. 1. { Ém bandim. Col. Nám bandit.</p> <p>2. Ním bandner.</p> <p>3. Ar bandner.</p>	<p>P. 1. { Ém daryim. Col. Nám daryit.</p> <p>2. Ním daryner.</p> <p>3. Ar daryner.</p>

*Past Tense.*

<p>S. 1. Én bandeken.</p> <p>2. { Nín bandeke. f. bandeki.</p> <p>3. { Ah bandah. f. &amp; n. Ath bandath.</p>	<p>S. 1. Én darchken.</p> <p>2. { Ním darchke. f. darchki.</p> <p>3. { Ah darchah. f. &amp; n. Ath darchath.</p>
<p>P. 1. { Ém bandekem. Col. Nám bandeket.</p> <p>2. Ním bandeker.</p> <p>3. Ar bandar.</p>	<p>P. 1. { Ém darchkem. Col. Nám darchket.</p> <p>2. Ním darchker.</p> <p>3. Ar darchar.</p>

*Future Tense.*

<p>S. 1. Én banden.</p> <p>2. { Nín bandene. f. bandeni.</p> <p>3. { Ah bandeh. f. &amp; n. Ath bandenith.</p>	<p>S. 1. Én daryen.</p> <p>2. { Nín daryene. f. daryeni.</p> <p>3. { Ah daryeh. f. &amp; n. Ath daryenith.</p>
<p>P. 1. { Ém bandem. Col. Nám bandet.</p> <p>2. Ním bander.</p> <p>3. Ar bander.</p>	<p>P. 1. { Ém daryem. Col. Nám daryet.</p> <p>2. Ním daryer.</p> <p>3. Ar daryer.</p>

*Conjunctive Mood.*

<p>S. 1. Én bandlen.          2. { Nín bandle,             f. bandli.          3. { Ah bandleh.             f. &amp; n. Ath bandlith.</p> <p>P. 1. { Ém bandlem.             Col. Nám bandlet.          2. Ním bandler.          3. Ar bandler.</p>	<p>S. 1. Én darylen.          2. { Nín daryle.             f. daryli.          3. { Ah daryleh.             f. &amp; n. Ath darylith.</p> <p>P. 1. { Ém darylem.             Col. Nám darylet.          2. Ním daryler.          3. Ar daryler.</p>
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*Optative Mood.*

<p>S. 1. Én bandon.          2. Nín bando.          3. { Ah { bandoh.             { bandánde.             Ath { bandoth.                { bandándeth.</p> <p>P. 1. { Ém bandom.             Col. Nám bandot.          2. Ním bandor.          3. Ar { bandor.             { bandánder.</p>	<p>S. 1. Én daryon.          2. Nín daryo.          3. { Ah daryoh.             { daryánde.             Ath daryoth.                { daryándeth.</p> <p>P. 1. { Ém daryom.             Col. Nám daryot.          2. Ním daryor.          3. Ar { daryor.             { daryánder.</p>
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*Imperative Mood.*

<p>2. { Present. Banda, Bandowa,             Bandoka.             Future. Bandku.</p>	<p>2. { Present. Darya, Daryowa,             Daryoka.             Future, Daryku.</p>
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*Infinitives.*

Bande, Bandpo, Bandoti.      Darye, Darypo, Daryoti.

*Participles.*

Adjectival. Bandu, Bandpe.	Daryu, Darype.
Conjunctive. Bandeke, Bandako, Bandno, Bandati.	Darchke, Darchko, Daryno, Darchati.
Adverbial. Bandne, Bandle, Bande, Band.	Daryne, Darchle, Darch.
Bandi.	Darchi.

## PASSIVE VOICE.

In order to form the Passive voice, the particle *uwr*, or as shortened to *ur*, is added to the verbal root which here is not affected by any of the various modifications a number of verbs are subject to, when forming the past tense, and participles of the active voice. To the particle *uwr*, or *ur*, are then added, the conjugating suffixes of the active voice.

Thus we have of the verb *baje* 'to strike,' *bajuwre* 'to be struck;' *én bajuwrin* 'I am struck;' *nín bajuwrkę* 'thou wast struck;' *áh bajuwreh* 'he will be struck;' *nín bajuwрку* 'thou shalt be struck,' and so on in all persons of every tense and mood, in the Infinitives and Participles. The Participles in *e*, and *i*, are not formed in the passive voice.

## NEGATIVE FORM OF VERBS.

Every Malts verb, intransitive, transitive or causative, has for either voice, every tense and mood, and most of its infinitives and participles, also a negative form. This form is obtained by inserting the particle of negation between the unmodified verbal root and the conjugating suffixes which, except in the present tense, are the same which are employed in the conjugation of the active and passive voices. The future tense presents this irregularity that the word *mala* 'not' is appended to the pronominal suffix of some of its forms.

All this will be seen in the here given example of conjugation of the negative form of the verb *áde* 'to select' of which

the 3rd. person of the past tense stripped of the pronominal suffix is *adya*.

In order to obtain the negative form of the passive voice, the particle of negation is put immediately after the particle which serves to convert the active voice into the passive.

## CONJUGATION

of the verb *Áde* 'to select' in the Negative form.

### ACTIVE VOICE.

#### PRESENT TENSE.

Singular.	Plural.
1. <i>Én ádomaleken.</i>	1. { <i>Ém ádomalekem.</i> <i>Col. Nám ádomaleket.</i>
2. { <i>Nín ádomaleke.</i> <i>f. ádomaleki.</i>	2. <i>Ním ádomaleker.</i>
3. { <i>Áh ádomalah.</i> <i>f. &amp; n. Áth ádomalath.</i>	3. <i>Ár ádomalar.</i>

#### *Past Tense.*

1. <i>Én ádleken.</i>	1. { <i>Ém ádlekem.</i> <i>Col. Nám ádleket.</i>
2. { <i>Nín ádleke.</i> <i>f. ádleki.</i>	2. <i>Ním ádleker.</i>
3. { <i>Áh ádlah.</i> <i>f. &amp; n. Áth ádlath.</i>	3. <i>Ár ádlar.</i>

#### *Future Tense.*

1. <i>Én ádenmala</i>	1. { <i>Ém ádemmala.</i> <i>Col. Nám ádet mala.</i>
2. { <i>Nín ádenemala, ádlene.</i> <i>f. ádeni mala, ádleni.</i>	2. <i>Ním ádermala.</i>
3. { <i>Áh ádehmala.</i> <i>f. &amp; n. Áth ádenithmala,</i> <i>ádlenith.</i>	3. <i>Ár áder mala.</i>

*Conjunctive Mood.*

- |                       |  |                   |
|-----------------------|--|-------------------|
| 1. Én ádlon.          |  | 1. { Ém ádlom.    |
| 2. Nín ádlo.          |  | { Col. Nám ádlot. |
| 3. { Áh ádloh.        |  | 2. Ním ádlor.     |
| { f. & n. Áth ádloth. |  | 3. Kr ádlor.      |

*Optative Mood.*

- |                             |  |                       |
|-----------------------------|--|-----------------------|
| 1. Én ádomándon.            |  | 1. { Ém ádomándom.    |
| 2. Nín ádomándo.            |  | { Col. Nám ádomándot. |
| 3. { Áh { ádomándoh.        |  | 2. Ním ádomándor.     |
| { f. & n. Áth { ádomándoth. |  | 3. Kr { ádomándor.    |
| { ádomándeth.*              |  | { ádomándér.*         |

*Imperative Mood.*

2. Present. Ádoma. Future. Ádomaku.

*Infinitives.*

Ádomale, Ádomalpo.

*Participles.*

Adjectival. Ádomalu, Ádomalpe.

Conjunctive. Ádleke, Ádlako, Ádomalno, Ádlati.

Adverbial. Ádomalne, Ádomalle.

**REMARKS ON THE USE OF THE VOICES.**

The active voice of many verbs is found to be construed with an accusative also for the further object. All verbs signifying to say to point out to show, are of that description.

**NOTE.**—For the present tense there are in use also abbreviated forms, *vis.*, Sing: 1. ádolken, 2. ádolke, 3. ádolah, fem: and neut: ádolath; Plur: 1. ádolken, col: ádolket, 2. ádolker, 3. ádolar.

•**NOTE.**—The forms of the 3rd. pers: sing: and plur: of the Optative are given with 'ománde,' these being the forms generally in use. The full forms with 'omándande' are but seldom heard. As to the difference of signification of the two forms of the 3. pers: sing: and plur: ádomándo, ádománde or ádomándande, see further on under the heading, Remarks on the use of the moods—Optative mood.

Verbs which signify to give, to grant, to send, or express doing something for some one, take the further object in the dat: case. Such verbs are *chiye* 'to give away' *qaṭe* 'to give (to me or us)' *sopye* 'to make over,' *johatre* 'to provide,' *teye* 'to send' *pongjtre* 'to increase (something to some one).'

The passive voice, if not construed with the instr: case denoting the agent, may be used reflexively. And when no further object is to be construed with the verb, the Hillman always uses the passive voice instead of the active with the reflex: pronoun in the acc: case. *Ah pinet bajuwrah*, may mean, he was struck or he struck himself with a stick; while in the sentence *áh ahit pinet bajuwrah*, the verb can be of the force of a passive only.

In sentences in which the agent is not indicated, the context must determine whether the passive voice is, or is not to be taken reflexively. Thus in the sentence *Ymaṭeh indrági ganri bajuwrkeh sambrareh ako* 'this boy perhaps being well beaten will improve surely,' it is clear enough that the passive *bajuwrkeh* cannot be taken reflexively; whilst it is as clear, that in the sentence, *A chuḍ maqith lugan pojuwroti páryith* 'that little girl can dress herself,' *lugan pojuwroti*, must be taken reflexively.

#### REMARKS ON THE USE OF THE TENSES.

The conjugation of the Malto verb presents only three tenses, the simple Present, Past and Future. The language however is not wanting in contrivance in order to bring out various shades in which a past, present or future action may be viewed.

*Present tense.*—When it is desired to express a present action as in duration, the verb is put into the form of a continuative by adding to the verbal root, or modified root, the verb *ḍóke* 'to remain;' thus, *Nin indre kude ḍókne?* 'What art thou doing?' *chileth tákeno uḍyar dókith* 'the hawk is flying in the air'; *én paṛch ḍókin* 'I am reading.'

*Past tense.*—The form of the Malto Past tense is used both for the indefinite or historical past as well as for the perfect tense. *Ēn barchken*, may mean, I came, and also I have come. In the same way, *áh ađan ildyah je atheno ikonno gođe đóklah*, may be rendered ‘he built—or has built—the house, but never lived—or has lived in it.’ But in the sentence, *én jágun ondrken, je nín athe lapomaleke*, the verb in the second clause being in the present tense, it would in most cases be natural to take the verb of the first clause for a perfect and translate, ‘I have brought the food but thou dost not eat it.’

When however the context leaves the question of tense doubtful, and it is desirable to represent the action in the past as completed, an adverb such as *inor* or *aneke* ‘now’ may be employed, thus, *én chigalon aneke řundken* ‘I now saw the jackal, *i. e.*, have seen it.’

The idea of completed action is however more properly brought out by putting the verb into the form of a complete with the help of such verbs as, *ong* ‘to make an end,’ *ongre* ‘to be at an end,’ *qache* ‘to break or finish,’ *qachre* ‘to be broken or at an end,’ *oje* ‘to hold or possess.’ These verbs being added to the root or modified root of another verb, and taking the conjugational inflections of the past tense bring out the force of a perfect. *Maqeh bergen piře qachyah* ‘the lad, cat killing finished, *i. e.*, has killed it.’ *Maqer jágun lape qachrar* ‘the boys (as to) rice eating were at an end,’ *i. e.*, have eaten it. And in the same way, *én řakan đagrech ongken* gives the Eng: ‘I have squandered the money’ and *maqer bong ongrar* ‘the boys have run away’ and, *nín ađan ild ojke* ‘thou hast built the house.’

In order to present action in the past as in duration, the Malto may follow therein the Eng: and Hind: by employing the present adjectival participle with the copula verb

mene 'to be' in the past tense; thus, engdoh barchah atheno én ðaðeno máse toqu menjeken '(when) my (younger) brother came, then I in the jungle bamboo cutting was.'

There is however yet another way of bringing out the force of an Imperfect and it is the more popular way with the Hillman to avail himself of the verb ðóke employed in forming continuatives, and which being used in the form of the past tense, and being added to the root or modified root of another verb, serves to supply as good an Imperfect as can be desired; thus, áh pařch ðokyah 'he was reading,' maqer kelar ðokyar 'the boys were playing.'

A pluperfect may be formed in Malto by employing the past tense of the verb behe 'to be, to exist' added to the inflected past participle of the verb of action; thus, én ðunðken bechken 'I having seen was, *i. e.*, had seen;' áh barchah atheno tangðoh ekkeh bechchah '(when) he came, in that, (*i. e.*, then) his brother having gone was, *i. e.*, had gone.'

In the latter sentence attention is drawn to the antecedent past action. When it is desired to make the subsequent past action prominent, the Malto has another device for bringing out the force of a pluperfect. The verb expressing the antecedent past action is put in the uninflected past participle in ko, followed by the past tense of the verb expressing the subsequent past action, *e. g.*, ahi tangðoh ekko áh anřsyah 'his brother having gone upon he arrived;' alen bajko áth qargrath 'when (some one) had beaten the dog, it howled.' Sontaler ert çár menjeker barchar atheno maler ðúde sořat piřker bechchar '(when) the Sonthals (with) bows and arrows being came, then the Hillmen the tiger with clubs having killed were.' Here the prowess of the Hillmen is drawn attention to. If the cowardly dilatoriness of the Sonthals was to be noticed, the sentence would have to run thus, Maler ðúde piřko Sontaler ert çár menjeker barchar, 'the Hillmen the tiger having killed upon, the Sonthals

came with bows and arrows.' Compare also the two following examples. *Ikonno chanrketh uṭrath? ahi tangadeh makman qolgrnte urqgo chanrketh uṭrath*, 'when did the thunderbolt fall? his son the sal tree from under having come forth upon, (i. e., when his son had come forth) the thunderbolt fell.' *Chanrketh uṭrath atheno ahi tangadeh ikeno bechchah? chanrketh uṭrath atheno ahi tangadeh makman qolgrnte urqgeh bechchah* 'when the thunderbolt fell then his son where was? When the thunderbolt fell then his son the sal tree from under having come forth was, i. e., had come forth.'

As the above examples show, the construction with the participle in *ko*, can be resorted to, only when each clause of the sentence has its own subject expressed or understood.

Also casting the verb which is to denote the antecedent past action into the form of a completive in the past tense, or also employing the inflected past participle in *ke*, fem: *ki*, with the finite, or principal verb of the sentence in the past tense, serves to bring out the force of a pluperfect; thus, *maler ṭúd argen kíd qachrker qápoti manik argyar* 'the men having finished setting (had set) the tiger trap, climbed a tree to watch;' *abbath ṭúd ḍaḍin athiki maq mádi ketente iṛkarkith ḍaḍek kórno ṭundyath ágari áth bokran piṭ qachrath* 'at the time my father saw the female tiger together with the young one rushing across the field enter the jungle he had killed the male tiger.'

*Future tense.*—As regards the use of the future tense, it need only be remarked here that besides its proper function, it is also employed for rendering such phrases as are given in Eng: by 'let us' and in Hind: by the potential mood; thus, *Sardareki tangadeh kechah, lega nám ahin bórtroti éket*, 'the Sardar's son has died, come let us go to comfort him;' *áth baṛy gosanyith, nám athin elchet on*, 'that is a powerful god, let us fear him yes.'

To those who take an interest in the speculations of comparative grammar it may be interesting to notice that, though the Malto shows nothing of that indeterminateness in the use of the future tense which characterizes the Dravidian languages, it would seem to have this in common with that family of languages, that one of the verbal noun infinitives may be looked upon as the basis on which the future tense is formed; the pronominal fractions denoting person, gender and number being suffixed to the verbal noun infinitive in e, thus kurke 'to write' becomes én kurken 'I shall write,' nín kurkene 'thou wilt write,' áh kurkeh 'he shall write,' &c.— See Dr. Caldwell's comparative Grammar, page 403.

The conjugation of the Malto verb presents no form for the past future. In order to represent a future action or event as past or finished, the verb must be put into the form of a completeive; as in the examples given here. Nín ahin t̄ide qachene ande én ningen ahinte baŕye ánen '(when) thou shalt have overcome him then I shall hold thee to be stronger than him.' Jaŕath pos qachrenith ande maler chágoti urqer '(when) rain shall have fallen then people will go forth to sow.' Áh ađan ild ojev ande nám atheno đókoti éket '(when) he shall have built the house then we shall go to live in it.' Gođ maler tungr ongrer ande nám qawrik éket '(when) all men shall have met then we shall go to the hunt.' Áh keten bahch ongeh ande áh átek ékeh '(when) he shall have ploughed the field then he will go to the market.'

In some languages the past future is occasionally used in order to express [the possibility or probability of an event having taken] place. The Malto has here simply the past tense with the particle ako 'perhaps or probably' added to the verb. Áh barchah ako, kála řunđoka 'he probably has come, go and see,' Hind : wuh áyá hogá, já, dekh.

## REMARKS ON THE USE OF THE MOODS.

*The Indicative.*—The Hillman preferring to represent the contents of a declaration as something that is a fact, the indicative, the mood of objective declaration, is often found employed where in English and sometimes also in Hindustani, the subjunctive would be used. A few examples will show this.

He said that he would come, áh, én baren, ányah, lit: ‘he, I shall come, thus said.’ He asked him whether he had seen the peacock, áh ahin, nín chuwen tũdke yán, ány menjah? lit: ‘he him, thou peacock hast seen, thus asked?’ I do not know whether what he says be false or true? áh awđih, áth ugjoth male jáphoth, athe én ágomaleken? lit: ‘he says, that true or untrue is, that I do not know.’ I order thee that thou tell, whether thou be Bágřit the leader of the Sonthals, nín Sontaler ki sardar Bágřite male mala, athe tenga, ány én nin-gen ukm nanin, lit: ‘thou the Sonthal leader Bágřit art or not, that tell, thus I thee order.’ Until some one do not draw out the arrow from his foot he will suffer greatly, chäre ahi qeđnte néth beđi otromalath amť, áh gäre dukrarah, lit: ‘the arrow from his foot, some one not draws until, he will greatly suffer.’

Also in conditional constructions, the form of the indicative mood supplemented by táni, is employed. See further on; remarks on the conditional.

*The Conjunctive.*—The form of the conjunctive mood of the Malto verb is employed to represent both the subjunctive and the conditional mood.

The subjunctive it represents 1. in such accessory or subordinate clauses as denote that which is intended, desired or thought to be or to take place; 2. in such subordinate clauses

as denote the purpose or object to which the action of the verb of the principal clause of the sentence tends. Examples of both clauses are subjoined here.—Engadeh ine kirleh athe én mařen ‘I wish that my son return to-day,’ lit: my son to-day may return, that I wish.—Ath beduwroth áth neketh ‘it is well that she be not married,’ lit: she not married be, that is well.—Ningadeh dukuwreleh athe sardareh bedih lit: ‘thy son run into danger, that the chief seeks.’ Ahi chow kájen kudleh á chow malen én ort dúreni ágin, ‘I know only one man that would work like him,’ lit: him like work would do, such a man I one only know. Goḡ játi ménjeno kór Surja anond anrsleh á chow malen én ágomaleken ‘I know no one who would equal lame Surja in all sorts of workmanship,’ lit: all sorts of workmanship in, lame Surja up to would arrive, such a man I know not.

Ah dáren mǔjoti páryleh athik ulli máqi kájen bír menih ‘he works day and night that he may be able to pay his debts,’ lit: he debts to pay may be able for that, day and night work attends.—Nim bahano ónoti takath behlith athik óye, mange, éren, béḡin bísner ‘You sell cows, buffaloes, goats and sheeps that you may have money to drink.’—Ath tangaden báchatrlith athik qosu aḡak korchath ‘she rushed into the burning house that she might save her son.’—Ah paharen ambkeh bongleh ante ino ikonno goḡe kirloh anond, én ahin dukretr segen ‘I shall so continuously trouble him that he leaving the hills run away and return here no more,’ lit: he the hills having left run away and here whensoever return not so much I him shall (to) trouble continue.—Ah anond bongleh athik én ahik takan chicheken ‘I gave him money that he may run so much, *i. e.*, so far.’—Ah keyno ahi maqer dukrarlor, je éru ujler athik áh takan tungah ‘he saved up money that his children on he dying, (*i. e.*, on his decease) should not be in distress, but live in comfort.’—Tǔdth urqno inhlen athik én torgken ijecken ‘I stood prepared that I might shoot the tiger on coming forth.’

The form of the conjunctive of the Malto verb is employed also for the conditional mood in such constructions, as are in Hind: rendered by the indefinite imperfect; (see Kellogg's Hindi grammar page 324,) the one clause of the sentence denoting nonfulfilment of the condition, and the other clause stating what would have been, had the condition been fulfilled. A few examples of this sort of conditional sentences are given here.

Ah tange dānin maṛ menleh atheno, athik lugan lapen chiyleh '(if) he loved his wife he would give her clothing and food,' in Hind: agar wuh apní jorú ko pyár kartá to usko kháná kaprá detá.—Én ningen kabreylon atheno, nín ádgrle '(if) I took no care of thee then thou wouldst perish.'—Imanth nānye qonhuwrlith atheno, goṭ kankth qáy ongrlith '(if) this tree had been cut in the cold weather then the wood would be dry now.'—Engadeh á aḍano behleh atheno ah ugjihi chipuwrlah '(if) my son had been in that house, he would certainly have been crushed.'—Nín aḍano behle atheno qosle '(if) thou wert in that house thou wouldst burn (to death.)'

Some of these examples are given in English by the conditional in the form of the imperfect tense, some in the form of the pluperfect. Either rendering, the Malto conditional, like its equivalent in Hind: in the form of the imperfect participle, admits of; it depending on the context how the conditional of the Malto verb is to be taken. The English conditional however in the form of the pluperfect, is also occasionally formed in Malto with the help of the verb behe 'to be, to exist;' thus, én ningen móqtrken behlon atheno, nín kecheke behle, lit: 'I thee having fed not were, then thou having died wert,' *i. e.*, (if) I had not fed thee thou wouldst have died; in the same way, nín engen tengqe behlo atheno, én iknany aqgen behlen? '(if) thou hadst not told me then how should I have known.'

Here ought to be noticed also a sort of **elliptic conditional** construction much resorted to in Malto. Instead of the one clause denoting nonfulfilment of condition with the verb in the conditional, a clause with the verb in the indicative is employed and joined to the other clause denoting what would have been, had the condition been fulfilled, by such conjunctions as *je* 'but,' *ate*, or *malatáni* 'else.' Thus instead of saying, *táketh badelin óryloth atheno, jarath ine poylith*, the Hillman would often prefer saying, *jarath ine poylith je táketh badelin órchath* 'it would have rained to-day but the wind took the clouds away;' and in the same way, *í qéqlno ikondi jarmarlith je kudur malar* 'this land would produce much but there are no cultivators;' *qalweh bongah ate, ém ahin darylem* 'the thief ran away or else we should have caught him.' In such conditional sentences as represent the fulfilment of the condition and the result of that fulfilment as possible or probable, the clause denoting the presumed fulfilment of condition, has the verb in the form of the Indicative supplemented by the particle *táni* 'being;' whilst the clause denoting result of that fulfilment takes the verb in the form of the future tense; thus, *áh keyih táni, ahi dánith ante maqer gáre dukrarer* 'if he should die his wife and child would be in great distress,' lit: he dies being (the case) his wife and children will greatly suffer; *nín mandre ónne táni, nín nekuwrene* 'if thou take the medicine thou wilt recover;' *Én ađan idin táni, inopán iden mala,* 'if I build a house I should not build it so large.'

*The optative mood.*—The conjugation of the Malto verb presents for the optative one form for the 1st. and 2nd. pers: sing: and plur: and for the 3rd. pers: sing: and plur: two forms, one in *o*, and the other in *e*, (abbrev: form of negative optative) or *ánde*. Compare here the several forms of the optative in the previously given paradigms of the verb, both in its affirmative and negative forms.

The latter corresponds to the Eng: optative in the form of a subjunctive, denoting a wish the realization of which is thought probable or possible, whilst the former in o, corresponds to the Eng: optative in the form of a conditional, and is employed when the wish expresses the contrary to what is thought possible or probable.

The form of the optative in which the 1st. and 2nd. pers: appears may be used for the Eng: optative both in the form of a subjunctive and in that of a conditional; though when it is to stand for the latter the word *mán* 'oh that' must be employed in addition.

Sometimes this *mán* is employed also with the form in o, of the 3rd. pers: of the optative.

The following examples will show how the optative of the Malto verb is employed. Eng ponder tanyarker éruqani dókler athe tunduoti én mán ujon! 'O that I lived to see my offspring, having become rich live in prosperity.'—Nín mán ari gari kanderaren baje naqen ambo! 'O that thou wert to leave off continual quarreling and fighting.'—Ah (mán) engen dukretromándoh. 'O that he were not persecuting me.' Én sáb bisset tanyaron. 'May I get rich by selling sábe (a kind of grass used for rope making). Nín ning pahar mulukek kirke ante ning qaderi ađak korchke paťyaro 'Mayest thou having returned to thy Hill country and having entered thy childrens house live in comfort.' Engadeh ífinte tíromándeh! 'may my son not go away from here.'—Én sabán ulťetren mala, ány sardareh kabularándeh 'may the chief, (*i. e.*, must) promise that he will abide by his word' lit: I the word will not turn, thus the chief must promise. As the last example shows, the Malto optative is sometimes employed to denote necessity, and thus shades off into an imperative.

*The imperative mood.*—The Malto verb presents four forms of the imperative, one being a sort of future tense impera-

tive while three are of the present tense. Lapa 'eat,' lapoka 'go eat,' lapowa 'come eat.' The words come and go may be employed in addition to these compound imperatives; thus goṭ maler bara, atin ṭuṇḍowa 'all people come, the elephant come see;' kála démanon bíkoka 'go, the (devil) priest go call.'

The future tense imperative is best rendered in Eng: by shall, and corresponds to the Hind: imperative in the form of the infinitive; thus, qalómaku 'thou shalt not steal,' Hind: chori na karná; ním goṭeri qale bírmenku 'you all shall attend to agriculture,' Hind: sab koí khetí bárí karná.

### INFINITIVES AND PARTICIPLES.

*Infinitives.*—The Malto verb has three forms which come under the heading of infinitives. There is the form in e, the form in po, and the form in oti; e. g. kude 'the to do,' kudpo 'the to have to do,' kudoti 'to do.' The forms in e, and po, are verbal nouns, and therefore, as they govern the case of their verb, so are they also declinable. The form in oti, cannot be used as a verbal noun, and in whatever relation it may stand to the verb or any other part of the sentence, undergoes no change.

This form in oti, expresses what the Gen: Dat: and Accus: of the verbal noun infinitive in e, would, and now and then is made use of to, express. Most frequently this form in oti, is employed to denote purpose. When it is construed with the verb behe 'to be, to exist,' the action is presented as necessary. A few examples with this infinitive in oti are given here.—Ninge ine áṭek ékoti behith, lit: 'to thee to-day to market to go is.' Ēn míne argtroti ekken 'I went to catch fish.'—Ah ahin ergaḍante chogoti ahiki goṭ dāren mújyah 'in order to set him free from prison, he cleared all his debts.' Tehoth maqen dúden ondoti ambyath 'the mother left off making the child drink milk,' (i. e.,

ceased nursing.) Chamḍa Gosanyin erwoti ganḍi takath adeth 'for worshipping the god Chamḍa much money is needed.'—Enge ahin ḥiḍoti butath malath 'I have no power to overcome him,' lit: to me him to conquer power not is.

The verbal noun infinitive in e, expresses the action of the verb simply; the form in po, expresses that action with the additional idea of necessity. When therefore it is desirable to indicate what it is a duty to do, or what it is the lot or usage to do or to be, this verbal noun infinitive in po, is employed. And it is here that this form in po, differs as to its signification, from the infinitive in oti, construed with the 3rd. pers: sing: of the verb behe; the latter infinitive thus construed implies temporary necessity only. Thus enge keyoti behith means 'I must die' whilst, enge keypoth means 'death is my lot.' Goḥ malerik keypoth ante Gosanyi bahak ékpoth, lit: 'to all men to have to die and to go before God is,' would in Eng: be best rendered by saying, death and to appear before God is the destiny of all men.

The examples subjoined here will show how these verbal noun infinitives in e, and po, are used in Malto. Míne kinḍ-eth onk tátret ókri menith 'the to cut up, (*i. e.*, the cutting up of) fish goes quick on a sharp sickle.'—A qalwen daryen én ningen endin 'the to catch that thief I charge thee (with). —Én Mungerik ékente inor amḥ kájek ékomaleken 'I from the going to Monger, (*i. e.*, from the time of going) until now have not gone to (my) work.'—Ah maḥin argeno kajuwrah 'he was crushed (to death) in digging the grave.'—Kismáke móqet rango rangi chóḥeth ukḥarith 'through the eating (of) pork, various diseases engender.'

Maqen bótrpoth engen qonḍrath 'the to have to attend (*i. e.*, the duty of having to attend) the child has tired me out.'—Maqen bótrpon én amben 'I shall give up the (duty of) attending the child.'—Én ningen qese chunjponte choqgen 'I

have set thee free from the to have to unhusk paddy.'—Maqen báspono tíqale musgoka 'go pack up the rice in the to have to cover (with) the child, (*i. e.*, in the child's covering.'—Míne argtrpot én qáqen argtrken 'with the to have to catch with, (*i. e.*, net or hook) fish I caught a crow.'—Qese qoypon ondroka 'go bring the to have to measure with, (*i. e.*, the measure for) rice.'

In the last three examples the reader will notice that the verbal noun infinitive denotes not so much the action of the verb, as rather the thing with which it is customary to perform that action. And this form in *po*, might here at once be taken for a noun simply, if it was not for the noun in construction with it, being employed in the *acc.* case.

The above examples exhibit these forms in *e*, and *po*, as verbal nouns in all cases of declension with the exception of the *Gen.* and the *Dat.* In the *Dat.* these forms have the force of nouns only, having the object not in the case governed by the verb, but adjectively put to the word; thus, Chamða erwek ganři takath adeth 'for the Chamða worship much money is needed;' áh qep korpok anrsyah, 'he has arrived at the village entrance.'

In the *Genitive* these forms retain their force as verbal nouns intact. The Malto *usus loquendi* however generally gives preference to the verbal noun being employed adjectively instead of in the *Genitive*; thus, dínđyeki rómente kég páwth íth malath 'this is not the way to liberate us from the wrath of the devil' would be preferable to saying rómente kégki páwth, &c., 'the way of liberating, &c.' Qale kudpo jógeth anrsógeth 'the time to have to cultivate the fields has not yet come,' is more according to idiom than, qale kudpoki jógeth, 'the season of having to cultivate the fields.'

*Participles.*—The participles of the Malto verb may be classified as adjective, conjunctive and adverbial participles.

Of adjective participles there are two, one in u, being a present participle, and the other in pe, being a past participle. Thus, the verb *baje* 'to strike' has *baju* 'striking' and *bajpe* 'struck,' and in the passive voice *bajuwru* 'being struck,' *bajuwpe* 'having been struck.' These participles used as adjectives undergo like these no declensional changes; when employed as nouns they follow the declension of these, and like them may also be conjugated through all the forms of the present tense; thus:—

S.	Nom.	{ <i>Bajuh</i> 'the striker.' f. & n. <i>Bajuth.</i>	{ <i>Bajpeh</i> 'the struck one.' f. & n. <i>Bajpeth.</i>
	Gen.	<i>Bajuki.</i>	<i>Bajpeki.</i>
	Dat.	<i>Bajuk.</i>	<i>Bajpek.</i>
	Acc.	<i>Bajun.</i>	<i>Bajpen.</i>
	Abl.	<i>Bajunte.</i>	<i>Bajpente.</i>
	Loc.	<i>Bajuno.</i>	<i>Bajpeno.</i>
	Inst.	<i>Bajut.</i>	<i>Bajpet.</i>
	P.	Nom.	<i>Bajur.</i>
Gen.		<i>Bajurki.</i>	<i>Bajperki.</i>
Dat.		<i>Bajurik.</i>	<i>Bajperik.</i>
Acc.		<i>Bajurin.</i>	<i>Bajperin.</i>
Abl.		<i>Bajurinte.</i>	<i>Bajperinte.</i>
Loc.		<i>Bajurino.</i>	<i>Bajperino.</i>
Inst.		<i>Bajurit.</i>	<i>Bajperit.</i>

When conjugated *baju* would be 1. *Én bajun* 'I am striker.' 2. *Nín baju*, 3. *Áh bajuh*, f. & n. *Áth bajuth.* Plural. 1. *Ém bajum*, col. *Nám bajut*, 2. *Ním bajur*, 3. *Ár bajur*.

*Bajpe* would be, *én bajpen* 'I am struck one,' *nín bajpe*, *áh bajpeh*, f. & n. *áth bajpeth.* Plural. *Ém bajpem*, col. *nám bajpet* *ním bajper*, *ár bajper*.

These two participles are, though not the only contrivance for the purpose, very convenient in making up for the absence of relative pronouns in Malto. See chap: on pronouns.

The relative clause in the Eng: sentence, from the wrath of the evil spirits who ruin us, the Demano (devil priest)

cannot liberate us, would in Malto be given by the adjective participle in u; thus, *namen đagreyu búterki rókente, Démanoh namen kégoti polih*. And the sentence, *ťúđet piťuwrp malen, maler Rájmahalek ochar*, would be rendered in Eng: by, 'the man who was killed by a tiger, the people took to Rájmahal;' and, *ahi řetuki ménjp káťith íth malath*, would be in Eng: 'this is not the bedstead which is the making of his hands.'

It ought to be noticed here that the participle in pe, in the active voice, loses its transitive force and is construed as an intransitive taking the agent, not as is the case, with the passive participle in pe, in the instrumental case, but in the Genetive; thus, *ahi řetuki ménjp ađath íth*, 'this house is the making of his hands.' The passive form 'ménjuwrp' would require the sentence to run thus, *ahi řetut ménjuwrp ađath íthi* 'this is the by his hands having been built house.'

Of conjunctive participles there are four, one in ke, fem: and neut: ki, another in ko, a third in no, and a fourth in ati.

The form in ke, may be taken as a past participle and in most cases be rendered in Eng: by the past participle joined to the auxiliary 'having' or in the passive voice 'having been.' Thus, having struck, is in Malto *bajke* and, having been struck, is *bajuwrke*. These forms are made to agree in number, gender and person with the noun by which they are governed, and take the conjugating suffixes of the past tense, with this exception however, that the forms of the Srd, pers: sing: and plur: terminate not in *áh, áth, and ár*, but in *keh, kith and ker*. And we have for the singular 1. *bajken*, 2. *bajke*, fem: and neut: *bajki*, 3. *bajkeh*, fem: and neut: *bajkith*: and for the plural 1. *bajkem col: bajket*, 2. *bajker*, 3. *bajker*.

This participle may be construed with the final or governing verb in any tense. *Maqerik jágun túrke chiya* 'having taken out the food give to the children.' *Ah řakan qendkeh eng*

bahak barchah 'he having brought (with him) the money came to me.' Léle enge dánith réleno argkith Bahawak ékenith 'my wife having got into the train will go to Bahawa.'

The participle in ko, undergoes no inflectional change and is best rendered into Eng: by the past participle joined to the auxiliary 'having' or 'having been' preceded by some prepos: as 'upon,' or 'after;' thus, *ṭundko* 'upon or after having seen,' *ṭundwrko* 'on or after having been seen.' This form in ko, is employed for connecting two clauses of a sentence which have each its own subject; the one being the subject to the participle expressed or understood, the other governing the principal or finite verb.

This participle in ko, denoting an action in the past, antecedent to another is, when both actions are in the past, very convenient in bringing out the force of a pluperfect, for which the conjugation of the Malto verb has no form. (See the tenses.)

The Eng: sentence, when rain had fallen, the people went out to sow Indian corn, would in Malto run thus, 'jaṛath posako maler teqalon chágoti ekyar,' lit: upon rain having fallen the people went to sow. The Eng: the dog howled after it had been beaten, would be given in Malto thus, 'alen bajko áth qargrath,' lit: on (some body) having beaten the dog, it howled. Tangadeh bajuwrko teboth ákraryath 'after her son had been punished, the mother grew restless.'

The participle in no, appearing as it does in the form of a Locative has also the force of that case. That this participle in no, is the verbal root in the form of a Locative is clearly seen, when such sentences as are construed with this participle, are paraphrased; the pronominal Locative 'atheno' being then employed.

This participle may have its own subject or be construed with the subject of the finite verb of the sentence. When the

object of the finite verb denotes also the agent to the participle, the participle is employed without having its subject expressed.

In illustration of the above remarks the following examples are given. *A'h* ḍaḍeki part-moha baje ilno ḍiṇḍyeh ahin étrah 'he standing on the south side of the jungle, the ghost appeared to him' would if paraphrased, run thus, *áh* ḍaḍeki part-moha baje ijah atheno, ḍiṇḍyeh ahin étrah, lit: he (on) the south side of the jungle stood in that (condition or at that time) the ghost to him appeared. In the same manner may be paraphrased the following examples. *Én* tigen mannte uṭrno ṭuṇḍken 'I saw the monkey falling from the tree.' *Én* ahin ṭókek argno ṭuṇḍken 'I saw him mounting the hill.' *A'h* ḅaromalno kájeth ḍagrarenith 'he not coming the work will come to naught.' *Ém* nára pórin, erwomalno indr menenith? 'we not worshipping the evil spirits what will be? (the consequence?)' *Én* bajuwrno maqer ikpadihi alqer '(if) I am beaten how much the boys will laugh.'

As appears from the last three examples, this participle when construed with the finite verb of the sentence in the future tense, may be employed in rendering such conditional clauses as are given in Eng: with the conjunction 'if,' and the verb in the form of the indicative. When however in clauses of this description the subject to the participle is also the subject of the finite verb of the sentence, this form in no, cannot be employed, but the construction with *táni*, must be resorted to. *E. g.* *Én* aḍan idin *táni*, inopan iden mala 'I build a house being (the case) I shall not build (it) so large.' Compare remarks on the conditional mood.

In conclusion it may be noticed that this participle in no, may be emphasized in the same way as the Loc: of nouns, *i. e.*, by putting for the terminating no, *nihi*; thus, *Én* ḍaḍen engḍnihi ṭúḍth urqath 'at the very time I was clearing the jungle, the tiger appeared.'

The participle in *ati*, would seem to present the form of the 3rd. pers : sing : and plur : of the past tense, stripped of the pronominal suffix, instead of which *t*, the instr : case sign, followed by an enunciative *i*, has been added. By employing this participle, the clause containing it, is, as it were, converted into a single term of the force of an instrumental, indicating the means by which, or the circumstances under which the action of the finite verb of the sentence is performed. Thus, the Eng : sentence 'rain has fallen therefore people can attend to their fields, would be in Malto, *jaṛath posati maler gale kudoti páryner*, lit: rain has fallen, through (this circumstance) people are able to work the land.

When this participle is construed with the final verb in the future tense, the participial clause may sometimes in Eng : be best given with the verb in the past future; thus the sentence, 'when the house will have got ready I shall pay you the money' would very well give the meaning of, *Aḍath ménjgrati én ninge ṭakan chiyen*, lit: the house got ready through (this circumstance) I shall pay thee the money. In the same way the Eng : clause, 'when the chief will have been punished' would correctly render the Malto participial clause in the following, *Sardareh bajuwrati indr menenith, ágner áñ ? Goṭ maler ákimen eloher* lit: the chief has been punished through (this circumstance) what will be (the consequence) do you know? all people will fear, (*i. e.*, respect) the judge.

In the above examples this participle is construed with a noun in the nom : case. It may however be also employed with a noun put to it in the form of an adjective; thus becoming with the noun together a compound verbal form, as in this sentence, *am nukrati mínth bégoti jejith* lit: water moved by, the fish begin to jump, *i. e.*, the water motion causes the fish to jump.

When this participle is formed from a transitive verb, and employed in the active voice, the subject to the participle is

never expressed. The sentence therefore previously given with this participle in the passive voice construed with its subject in the nom: case, if given by this participle in the active voice, would run thus, Sardaren bajyati indr menenith ágner án? Goṭ maler ákimen elcher 'by having punished the chief what will be (the consequence) do you know? all men will respect the judge.' So also without the subject being expressed, this form appears in the following sentence, teleki qolin darchati áth chaqlenith 'by having caught the scorpion's tail it will not sting.'

3. Of adverbial participles there are five, one in ne, another in le, a third in the form of the verbal root as it appears in the past tense, a fourth in e, a fifth in i. These with the exception of the form in ne, undergo no inflectional change.

The participle in ne, is conjugated as the subjoined example shows. Ṭuṇḍe 'to see;' participle ṭuṇḍne; Sing: 1. ṭuṇḍnen, 2. ṭuṇḍne fem: ṭuṇḍni, 3. ṭuṇḍneh fem: and neut: ṭuṇḍnith; plur: 1. ṭuṇḍnem col: ṭuṇḍnet, 2. ṭuṇḍner, 3. ṭuṇḍner.

This participle denotes action accompanying the action of the verb of the sentence, and is best given by the Eng: present participle preceded by the adverbial whilst; thus, nín jágun lapne beqge 'thou whilst eating rice wast choked.' Áh qóron mándneh qosyah, 'he whilst roasting the Indian corn was burned (scalded)' én ṭúde piṭnen urarken 'I was wounded whilst killing the tiger.' Aleth piṭuwrnith ahin kotath 'the dog whilst being killed bit him;' badelith uḍyár kudnith pahar atge anrskith ano ṭókarith 'the clouds whilst floating (onward) having come near hills there stop;' áh chanje akrneh tang qeḍe machketrah 'he dislocated his ankle whilst chasing the deer.'

The participle in le, may be looked upon as a past participle, it being formed of the root modified or otherwise, as it

appears in the past tense, and may be represented by the Eng: present or past participle. It is generally employed in order to denote customary or habitual action; thus, *én ame chánchezle ónin* 'I (always) having filtered drink the water;' *áh éren funðle barih* 'he (always) having looked (to) the sheep comes, *i. e.*, he does not come without having looked to the sheep;' *járáth ange mange bahante churgle, bani basarnith, páwno birgr naqith ante beð beðo nadi leharith*, 'fountains from their places (always) oozing out whilst current (like) flowing, in (their) way meet one another and become (very) great rivers;' *Gol maqer bajuwrle dúrehi paŕyen sikarner* 'Hindu boys being (always) beaten only learn to read,' *i. e.*, won't learn without the cane. Also in order to denote occasional action in an emphatic manner, this participle is employed; thus, *áth ahik okoti olgle moŕan chichath* 'she weeping (sorely) (or as in Hind: *ro roke*) gave him the cane chair to sit on.

The verbal root for itself as it appears in the past tense gives also a participle, denoting the manner in which, or circumstance under which the action of the verb of the sentence takes place. It may be rendered into Eng: by the present or past participle sometimes preceded by some such prepositions as *by, through, in*.

Often this participle is used with the verb of the sentence in such a manner as to form with it a compound verb. Compare here what is said further on, under the heading, compound verbs.

Subjoined examples will show how this participle is employed. *Sundrah ine gumon asch ðókih* 'Sundra is to-day chiseling the post; *ténith pópnte rasen ot kudith* 'the bee is sucking up the honey from the flowers;' *maqer ino dinane barch segner* 'the children continue to come here daily.' *Kamkrnith ađan ótr qachyath* 'the maid servant has plastered the house.' *Nín meŕan qéqlno saŕch qoŕke* 'thou hast

broken the pitcher by dashing it on the ground.' *Kr eng barin gaṭat éch turgár* '(in) binding with ropes they bruised my arms.'

This participle is sometimes employed in double form in order to indicate repeated action; thus, *á maleh máke moqmoq* okyah 'that man sat (morsel by morsel) eating meat.'

*Abbath chiṭin ṭunḍ ṭunḍ kurkyath* 'my father looking looking wrote the letter, *i. e.*, wrote it with care and attention.' *Aleth maqe kot kot bongtrath*, 'the dog biting, (*i. e.*, taking up with his teeth) the young (one after another) took them away.' *Múqeth amik bég bég korchath*, 'the frog (one after another) jumping entered the water.'

As the last two examples show, this doubled form of the participle sometimes also invests either the subject or the object of the sentence with the idea of plurality.

The participle in *e*, represents the action of the verb as in duration, and is in Eng: best rendered by the present participle with sometimes the help of such prepositions as, *in*, *by*, *through*. It like the previously mentioned participle, denotes the manner in which or the circumstances under which the action of the verb of the sentence takes place, and like that participle is employed in forming compound verbs.

Subjoined examples will serve to illustrate these remarks. *Mésah ahin baje ṭiḍah*, 'Mesa overcame him (by) beating.' *Qepor bergen baje piṭyar*, 'the villagers killed the cat (by) beating.' *Chotr darith das jen malerin kaje koḍath*, 'the clay mine pressing down ten men destroyed (them).'

This participle, when used in doubled form, denotes the action to be of frequent occurrence, or as something that is usually done; thus, *óyth gaṭan qache qache barith*, 'the cow (always) breaking the rope comes;' *ket áweh éren baje baje*

akrih, 'the field owner (always) (by) beating drives off the sheep;' á maleh kómon toqe ondrih, 'that man (as is his work) plucking vegetables brings (them);' maler qale kude kude ujner, 'the Hill people tilling tilling the ground live, *i. e.*, live by agriculture.'

The participle in *i*, is formed of the verbal root as it appears in the past tense and may be given in Eng: by the present and past participle. It is employed in preference to other participles of similar force when the verb of the sentence is one denoting motion. Maler ame tundi ochar, 'the men carried the water spilling (it).' Puteth ađan ménji argtrath 'the white ants (by) having made house, (*i. e.*, a covered passage) went up.' A pađa badelith posi barith 'that sheet (of) cloud raining comes.' Tumbeth éthon chaqi ondrath 'the hornet having pierced the cock-roach brought (it).' Banith mane kalchi murgath 'the flood (by) washing out uprooted the tree.' I qepor das bacherinte á náden erwi barner 'these villagers since ten years worshipping that idol come,' *i. e.*, 'they have for ten years until now all along worshipped that idol.'

There are yet two participial forms which are not put down in the examples of conjugation of the Malto verb, as they are never employed except with the deprivative particle *balo* 'without' joined to which these forms are used as adjectives or as adverbs; retaining however the nature of verbal forms in that they are invested with the power of denoting both the phase of action whether that be in duration or completed, as well as of governing a noun in case. One of these forms with *balo*, is the unmodified verbal root, the other, that root with *a*, the sign of the past tense in the 3rd pers: sing: and plur:, suffixed. Thus we have *tuñđ balo* 'not seeing,' *tuñđa balo* 'not having seen;' *sikar balo* 'not learning,' *sikara balo* 'not having learned, &c. The following examples will exhibit these participial forms employed as adjectives and adverbs. I kájen kudtra balo én ningen amben mala 'I shall not let

thee go without having made thee do this work.' **Ƴ** *takan kamy-balo maleh tang ađan ɗagreyih* 'this, money not earning, man ruins his household.' *Maler niḡrabalo qawrik ekyar* 'the men went to the hunt without having eaten.' *Nín amya nóđra balo barchke* 'thou hast come without having bathed and washed.' **Ƴ** *ótra balo ađak én koren mala* 'I shall not enter this uncleansed house.' *Ah tang ađa áwerik takan chiya balo urqqeh ekyah* 'he went away without having given money to his household people.' **Ƴ** *chótwah chár dinente lap balo ɗókih* 'this sick man since four days continues without eating food.' *A maqer tam ketaben paḡchar je ír ketaben paḡya balo maqer* 'those boys have read their books but these the, not having read the book, boys are.'

#### REMARKS

#### ON THE FORMATION AND USE OF CAUSAL AND CERTAIN INTRANSITIVE AND TRANSITIVE VERBS.

The process by which causation, transition and intransition are expressed in the Malto verb is very simple; the particles denoting these being simply added to the verbal root which occasionally, probably for the sake of euphony, appears in a modified form.

A transitive becomes a causal verb by adding the causative particle *tr*, to the verbal root. Thus *ménje* 'to make' becomes *ménjtre* 'to cause to make,' *baje* 'to strike' becomes *bajtre* 'to cause to strike.'

Malto causals formed of transitive verbs are, as a rule, construed with one accusative only, which then denotes the object affected by the action of the verb. The Eng: rendering is then best given with the infinitive of the passive voice, or also with the passive past participle; thus, *Én mane qoḡhtrken* 'I caused the tree to be cut down;' *chál-áweh éren taltrah* 'the *chál-áwe* (one of the performers at a sacrifice) caused the goat to be slaughtered;' *majyeh qeporin bíktrah* 'the village chief had the villagers called.'

When a causal is construed with two accusatives, one denoting the agent carrying out the action, and the other the object affected by the action of the verb, the Eng: rendering by the passive past participle or infinitive cannot of course be resorted to: e. g. majyeh ine tagg qeporin máse toqtrih 'the village chief makes his people cut bamboos to-day.'

It ought however to be noticed here that this construction of a causal with two accusatives is resorted to only, when it is self-evident which of the two accusatives denotes the agent. Thus the Malto sentence, tehoth tambakon qóron páktrih 'the mother makes the father carry the baby' leaves no doubt as to the father being the agent. If however the Eng: sentence, he causes the child to call his wife, were given in Malto with two accusatives 'áh maqen tange đánin bíktrih' there would be doubt as to who was to call, and who to be called. A phrase of that description would have to be given in Malto thus, śh maqen teykeh (or awđkeh) tange đánin bíktrih 'he having sent (or told) the child, has his wife called.' Also employing the Malto word for child in the instr: case, 'maqet, would answer, though the rendering with the instr: case is not often resorted to by the Hillman. He easily finds a way of indicating the agent in such phrases without having recourse to the instr: case; thus, majyeh pawdären ukm nankeh qalwen bajtrah 'the village chief having ordered the pawdäre (a village official) caused (him) to beat the thief;' én engđon awđken léle nime çakan chiytren 'I having spoken to my younger brother will cause (him) to give you the money to-morrow;' beduh siğon teykeh qeporin bíktrih 'the bridegroom having sent the marriage messenger causes (him) to call the villagers.'

The Eng: rendering of these sentences is given with the infinitive of the active voice, that being the more exact representation of the Malto causal, and bringing out more clearly also the agent alluded to, than the construction with the Eng: passive past participle or infinitive does.

When intransitives are converted into causatives (which in reality is in many cases turning an intransitive into a transitive) the same causation denoting *tr* is employed. Thus we have *qandrtre* 'to put to sleep' of *qandre* 'to sleep;' *alqtre* 'to cause to laugh' of *alqe* 'to laugh;' *bongtre* 'to cause to run or flee, to drive away or make off with' of *bonge* 'to run, to flee.'

When it is required to express causation in such verbs as have become transitives by means of the causative *tr*, the particle *tit*, is added to the *tr*. Thus *ete* 'to come or go down' first becomes *ettre* 'to take down' of which we have *etttrtite* 'to cause to take down;' *utre* 'to fall or drop down' becomes *utrtre* or *uttre* 'to throw down, to let fall' which gives the causal *uttrtrtite* or *uttrtite*, either of which fortunately being too much even for a Hillman's organ of speech, is always spoken *utrtite* 'to cause to let fall.'

This particle 'tit' is also found added to causals formed of transitive verbs, when it serves to form a double causal verb. Thus *bajtre* 'to cause to strike (some one), or to have (some one) struck' becomes *bajtrtite* 'to cause (some one) to cause (another) to strike (some one) or to cause (some one) to have (some one) struck.' Subjoined examples will show in what manner, phrases with a double causal, have the one noun denoting the agent carrying out the action of the verb and the other denoting the object affected by that action, construed with a double causal verb. *Démanoh kando-majyen ukm nankeh kotwaren mange taltrtitah* 'the priest having ordered the *kando-majye* (a leading performer at feasts and sacrifices) caused the *kotware* (a village official) to slaughter the buffalo.' *Sardareh tangaden ildkeh malerin nase toqtrtitah* 'the chief having put his son (there) caused the men to cut bamboos. The agent employed to act for the person denoted by the subject of the sentence may also be left understood. Thus, *majyeh qalwen qeporit darytrtitah* 'the

village chief (having deputed some one) caused (that deputy) to have the thief caught by the villagers.' The agent finally carrying out the action of the verb may also be left unexpressed; thus, *Ákimeh Náyiben teyekéh sardar ađan ulli máqi qáptritah* 'the magistrate having sent the Náib had the sardar's house watched day and night.' Here the party who had to watch the sardar's house is left to be understood.

A double causal may be employed even, when neither the party denoted by the noun in construction with the conjunctive participle in *ke*, nor the agent finally carrying out the action is expressed; thus, *Ēn engki máse ante tátg mane gođeni ulli máqi qáptritén* 'I (having appointed some one who will act for me) shall cause (him) to have all my bamboo and mango trees watched day and night.'

It ought to be noticed here that the Malto causal verb, whether formed of a trans: or an intrans: verb, is also employed to express what the Eng: to let or to allow denotes. To the unsophisticated mind of the Hillman to allow a thing to be done is, as the case may be, as bad or as good, as to cause it to be done.

Thus *ahin keytra* means let him die, as well as cause him to die; *ém Sontalerin okettrkem ante árin máse mane qođtrkem gođ đaden qođtrkem*; *aneke gumenárim* 'we having allowed the Sontals to settle and to cut the bamboo and trees have allowed them to clear all the jungle; now we are sorry (for it.)

There remains yet to be noticed the mode in which transitive verbs are turned into intransitives. This is effected by adding the particle *gr* to the verbal root. Thus *ise* 'to tear' becomes *ísgré* 'to be to torn'; *iche* 'to take off' (as the hat or shoes) becomes *ichgré* 'to come off'; *chare* 'to cut off, to ransom' *chargré* 'to be ransomed or to be free'; *ambe* 'to let go' *ambgré* 'to be left'; *ménje* 'to make' *ménjgré* 'to be made or to become.'

In conclusion the writer would draw the student's attention to several irregularities in the formation of causals, transitives and intransitives.

Some intransitives terminating with *re*, have the *r* thrown out, when they have the causative 'tr' added. Such verbs are *báchare* 'to be saved,' *dukráre* 'to suffer,' *chóťwáre* 'to be ill,' *sikare* 'to learn' which give the causals or transitives, *sikatre* 'to teach' *chóťwátre* 'to cause to be ill' *dukrátre* or *dukretre* 'to afflict' *báchatre* 'to save.'

A few verbs transitives and intransitives have their causals formed by substituting some consonant, generally *d*, for *tr*, in addition also sometimes shortening the vowel of the verbal root. Thus *óne* 'to drink' becomes *onde* 'to cause to drink' *púne* 'to put on (as a necklace)' becomes *punde* 'to make to put on;' *ére* 'to see' throwing off the *r*, becomes *éde* 'to cause to be seen *i, e*, to show;' *urę* 'to be satisfied' becomes *urde* to satisfy.

A few transitives have their intransitives formed with *r* only instead of *gr*, or with some other consonant preceding the *r*. Thus *nóře* 'to wash (another)' becomes *nóđre* 'to wash (oneself);' *qóse* to crush (as straw or sticks) becomes *qósre* 'to be crushed;' *toqe* 'to cut off' becomes *toqre* 'to be cut off, to die;' *teqe* 'to bring out (as a medicine would bring out an eruption)' *teqre* 'to break out;' *eje* 'to waken (some one) becomes *ejre* 'to be awake.'

#### REMARKS ON PECULIARITIES OF CERTAIN MALTO VERBS.

THE VERB *MENE* 'TO BE' when used as a copula has no present tense; it being an idiom of Malto that the predicate, whether noun or adjective, takes the conjugating suffixes. See Chapter, Nouns concluding remarks.

When negation is to be expressed with regard to the predicate the word, mala 'not' is conjugated, and thus serves as copula in the present tense. In the form of the past tense, mala, conjugated cannot be employed as a copula; the word then denoting that the person or thing spoken of, was not there. The conjugating suffixes of mala, in the past tense, are the same as those of the present tense; but the forms of the past tense have the l, of mala doubled, as the reader will notice in the conjugation of mala, subjoined here.

Present.	Past.
S. 1. Én maleken.	S. 1. Én malleken.
2. { Nín maleke. f. & n. maleki.	2. { Nín malleke. f. malleki.
3. { A'h malah. f. & n. A'ath malath.	3. { A'h mallah. f. & n. A'ath mallath.
P. 1. { Ém malekem. Col. Nám maleket.	P. 1. { Ém mallekem. Col. Nám malleket.
2. Ním maleker.	2. Ním malleker.
3. Ár malar.	3. Ár mallar.

It may not be out of place here to draw the attention of the reader to the existence of another Malto verb, also signifying to be. That verb is behe which means 'to be' in the sense of 'to exist.' Thus, if it be the intention of the speaker to state that a thing is, behe must be employed; whilst if he would denote what a thing is, mene will serve the purpose.

When mene is not used as copula in a sentence, it is best rendered in Eng: by 'to take place, to happen, to become, to grow, to be produced,' or in Hind: by the present tense 'hotá hai,' the past 'húá hai,' and the future 'ho jáegá;' thus, a manno qanjpeth menith 'on that tree fruit is (growing),' Hind: phal hotá hai; ning keteno danath menjath 'on thy land grain has been produced,' Hind: anáj húa; Gosanyith chiyith táni,

nim ađano gaņr maqer mener (if) God grant, then in your houses many children will be (born), Hind: bahut larke ho jāenge.

Mene is sometimes found to have a noun not in declension, preceeding it adverbially; thus, pin tarwari menjeker ár ahí ađak aņrsyar lit: 'stick and sword (with) having become they came to his house' *i. e.*, they came with sticks and swords, &c.; á bútwahah duři gunđi menjeker lalo pároti jejjah, 'that mad man being (covered with) dust and ashes began to dance and sing.'

With a noun thus adverbially prefixed, mene gives several compound verbs governing the accus: case; thus sabakata 'word tale' joined to mene gives a verb signifying to speak, to converse. *E. g.* Ém árin sabakata menjekem 'we spoke or conversed with them.' Salám 'salutation' with mene gives a verb signifying to salute. *E. g.* Ah ahin salam menjah 'he saluted him.' Bír, probably the Hindi ber 'time' used in Malto only as an adverb signifying 'just in time, instantly, or also gradually,' joined to mene, gives a verb signifying to attend, to act. *E. g.* Nín ning kájen bír menku 'thou shalt attend thy work.'

Such compounds of mene may be taken either as transitive, or intransitive verbs; as in either case the Malto idiom would allow of the construction with an accusative. See Chapter, nouns, accus: case.

It may save some trouble to the student of Malto, to have his attention here drawn to the fact that there are two other verbs, the one signifying to hear, the other to ask, which in all the forms of conjugation are identical with mene 'to be,' the context alone determining in what sense the word is to be taken. *E. g.* nín awđke athe én menleken '(what) thou hast said that I have not heard;' nín á malen páwe mena 'ask that man the road.'

## CONJUGATION OF THE VERB MENE.

*Present Tense.*

<b>Affirmative.</b>			<b>Negative.</b>	
S. 1.	Én menin.		S. 1.	Én menomaleken, menolken.
2.	{ Nin menne. f. meñni.		2.	{ Nin menomaleke, menolke. f. menomaleki, me- nolki.
3.	{ Ah menih. f. & n. Ath menith.		3.	{ Ah menomalah, me- nolah. f. & n. Ath menoma- lath, menolath.
P. 1.	{ Ém menim. Col: Nám menit.		P. 1.	{ Ém menomaleken, menolkem. Col: Nám menomale- ket, menolket.
2.	Ním menner.		2.	Ním menomaleker, menolker.
3.	Ar menner.		3.	Ar menomalar, meno- lar.

*Past Tense.*

S. 1.	Én menjeken.		S. 1.	Én menleken.
2.	{ Nin menjeke. f. menjeki.		2.	{ Nin menleke. f. menleki.
3.	{ Ah menjah. f. & n. Ath menjath.		3.	{ Ah menlah. f. & n. Ath menlath.
P. 1.	{ Ém menjekem. Col: Nám menjeket.		P. 1.	{ Ém menlekem. Col: Nám menleket.
2.	Ním menjeker.		2.	Ním menleker.
3.	Ar menjar.		3.	Ar menlar.

*Future Tense.*

<p>S. 1. Én menen.</p> <p>2. { Nín menene. f. meneni.</p> <p>3. { Ah meneh. f. &amp; n. Ath menenith.</p> <p>P. 1. { Ém menem. Col: Nám menet.</p> <p>2. Ním mener.</p> <p>3. Ár mener.</p>	<p>S. 1. Én menenmala.</p> <p>2. { Nín menenemala, menlene. f. menenimala, menleni.</p> <p>3. { Ah meneh mala. f. &amp; n. Ath meneni mala, menlenith.</p> <p>P. 1. { Ém menem mala. Col: Nám menet mala.</p> <p>2. Ním mener mala.</p> <p>3. Ár mener mala.</p>
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*Conjunctive Mood.*

<p>S. 1. Én menlen.</p> <p>2. { Nín menle. f. menli.</p> <p>3. { Ah menleh. f. &amp; n. Ath menlith.</p> <p>P. 1. { Ém menlem. Col: Nám menlet.</p> <p>2. Ním menler.</p> <p>3. Ár menler.</p>	<p>S. 1. Én menlon.</p> <p>2. { Nín menlo.</p> <p>3. { Ah menloh. f. &amp; n. Ath menloth.</p> <p>P. 1. { Ém menlom. Col: Nám menlot.</p> <p>2. Ním menlor.</p> <p>3. Ár menlor.</p>
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*Optative Mood.*

<p>S. 1. Én menon.</p> <p>2. Nín meno.</p> <p>3. { Ah { menoh. menándeh. f &amp; n. Ath { menoth. menándeth.</p> <p>P. 1. { Ém menom. Col: Nám menot.</p> <p>2. Ním menor.</p> <p>3. Ár { menor. menándér.</p>	<p>S. 1. Én menomándon.</p> <p>2. Nín menomándo.</p> <p>3. { Ah { menomándoh. menomándeh. f. &amp; n. Ath { menomán- doth. menomán- deth.</p> <p>P. 1. { Ém menomándom. Col: Nám menomándot.</p> <p>2. Ním menomándor.</p> <p>3. Ár. { menomándor. menomándér.</p>
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*Imperative Mood.*

Present.	Mena, Menowa, Menoka.	Present.	Menoma ———.
Future.	Menku.	Future.	Menomaku.

*Infinitives.*

Mene, Menpo, Menoti. Menomale, Menomalpo. ———.

*Participles.*

Adjectival.	Menu, Menpe.	Menomalu, Menomalpe.
Conjunctive.	Menjeke, Menjako, Menno, Menjati.	Menomaleke, Menomalko. Menomalno, Menomalati.
Adverbial.	Menne, Menjle, Menj, Menji.	Menomalne, Menomalle.

THE VERB NAQE 'TO BE OR TO ACT TO ONE ANOTHER' is employed in order to supply the place of reciprocal pronouns which do not exist in Malto. This verb added to the root, or in most cases to the modified root of another verb and taking the conjugational inflections, serves to supply the idea of reciprocity.

The cases, when naqe is added to the unmodified root of a verb, are very rare and would seem to be confined to verbs terminating in re. Thus we have bichr naqe 'to give to one another' from the verb bichre 'to give, to let go;' akr naqe 'to chase one another' from the akre 'to chase.'

As to the various modifications the root is subject to, when verbs are joined to naqe, it would seem that no rule can be laid down to guide the student of Malto in determining what modification of the verbal root should be resorted to. The usus loquendi would seem to be all he can look to.

Such of these modifications of the verbal root, as the writer has come across, may be put down under four heads.

1.—e, is added to the verbal root and the verb joined to *naqe* appears in the form which supplies one of the infinitives as well as one of the adverbial participles. Thus we have *baje naqe* 'to strike one another;' *piṭe naqe* 'to kill one another;' *qáwe naqe* 'to talk to one another;' *awḍe naqe* 'to say to one another;' *perqe naqe* 'to discuss with one another;' *ote naqe* 'to abuse one another;' *eje naqe* 'to awaken one another.'

2.—The root has *r*, added; and we have, *ambr naqe* from *ambe* 'to forsake;' *bachr naqe* from *bache* 'to plunder, to rob;' *bedr-naqe* from *bede* 'to seek, to marry;' *itr naqe* 'to divide (something) between each other' from *ite* 'to divide.'

A few verbs having the first mentioned *e*, added to the root, are sometimes found to have *r*, instead, and we have *bajr-naqe* as well as *baje naqe*; *otr* and *ote naqe*; *awḍr* and *awḍe naqe*.

3.—The modified root in *ch*, as it appears in the past tense and participles of many Malto verbs, is employed, and we have *darch naqe* from *darye* 'to lay hold of, to catch;' *ṭurch naqe* from *ṭurye* 'to bruise (the head);' *saṭch naqe* from *saṭye* 'to throw down as in wrestling;' *niyarech naqe* from *niyareye* 'to invite.'

4.—The modified root, as it appears in the past tense with *r*, added is also often employed when verbs are joined to *naqe*; thus, *chichr naqe* from *chiye* 'to give;' *injr naqe* from *inhe* 'to pelt.'

Verbs joined to *naqe*, would be expected to be construed always with two nominatives or one nom: in the form of the plural denoting the parties between whom the action of the verb takes place. It is however, not at all unusual to find

that the Hillman employs one of the nouns or pronouns in the acc: case, or joined to the post position *guni* 'with.' This construction with *guni*, or the acc: case is resorted to, in order to mark the one noun in the nom: case as the principal or leading party in the action denoted by the verb with *naqe*. To illustrate above remarks a few examples are subjoined.

Tehoth ante tagadith chewr ote naqar 'Mother and daughter were yesterday abusing one another.' Iwr maqer pánrond tátg lagker beqe naqner 'two boys wrestle one with another for one mangoe.' Dánith ante dáweh ambr naqar 'wife and husband have forsaken one another.' Sundrah ante Mesah cháchet túrch naqar 'Sundrah and Mesah bruised (head) each other with stones.' Iwr alwaha maqer gunrtat injr naqner 'the two naughty boys pelt one another with the pellet bow.' Túdth anteqawro kisthsaçtnaqath 'the leopard and the wild boar threw one another down.' Én sahben perqe naqnen ningen chogen 'I having spoken (with) the sahib shall set you free.' Nín ahin gáre endr naqne 'thou jostles (with) him exceedingly.' Sardareh majyerin jimr naqih, 'the sardar meets (with) the village chiefs.' Agdti goler í mulukek anrsker Kol, Gond, Sontal ante Mal guni gáre baje naqe dokyar 'the Hindus of former days having come to this land were fighting hard with the Sonthals, Kols, Gonds and Hill people.' Maqer mumsi guni kanderar naqner 'the boys are quarreling with the teacher.'

**THE VERB MAṘE 'TO WILL, TO DESIRE, TO LOVE,'** expresses present action in the form of the future tense; thus, *én athin maṘen* 'I love her,' *á goṭeri birgrker dokler athe én maṘen*, 'they all being united should dwell, that I will,' *i. e.*, I wish that they all should live in unity.

As a verbal noun, *maṘe* always denotes to will, to desire. In order to express to love, *maṘe* is joined to the verb *mene*;

thus, maqerin maṛ meneth ahino malath 'there is no love to children in him.'

The future and past tenses of maṛ are likewise given with the help of mene, and have then, like the verbal noun infinitive, the signification of 'to love;' thus, nín ahin maṛ menjeke 'thou didst love him;' engadeh ningadin maṛ meneh 'my son will love thy daughter.'

If the past and future tenses of the Eng: to will, to desire are to be rendered in Malto some other verb instead of 'maṛ' must be used; thus, I wished to have him called, would be in Malto, Én ahin biktroti nglechken.

Maṛmene in its negative form may be employed in either signification, and it depends on the context, whether maṛmenomale, is to be given in Eng: by to will or to love; thus, áh ningki keyen maṛ malah 'he does not wish or will thy death;' áth ahin ikonno goṭe maṛ menlenith 'she will never love him;' én ningen ano teyoti maṛ maleken 'I did not wish to send thee there;' áh tange ḍanin maṛ menlah 'he did not love his wife.'

The present tense appears in the form of the future tense also in compound verbs which are formed with the conjugated adverb, ógi 'not yet:' thus, én lapógen 'I have not yet eaten,' ár anrsóger 'they have not arrived yet.' The past and future tenses of these compounds are formed with the help of the verb mene; thus, áh barógi menjah 'he was not yet come,' kukchap pahrano én lapógi menen 'by noon time I shall not yet have eaten.'

From the examples given the reader will gather that compounds with, ógi always represent the action of the verb as completed. It may therefore be said, that they are employed in the perfect, pluperfect and past future tenses.

## COMPOUND VERBS.

The Malto verb is often found compounded with an adverbial participle of another verb, or with a noun, and thereby acquires new significations, and shades of meaning; just as is the case with compound verbs of other languages in which prepositions are compounded with the verb.

Compound verbs are very numerous in Malto. They are easily made; though with regard to compounds with nouns, especially, it sometimes requires a rather inventive imagination, in order to see, how the first member of a certain compound (the noun) comes to give a certain signification to the second (the verb).

Take the following first two examples, kuḡ oke 'to travail,' of kuḡe 'the navel' and oke 'to sit;' qad qole 'to swear' of qade 'son' and qole 'to take up (in the hollow of the hand a small quantity of some fluid).'  
—Qeḡ uṭre 'to fall down in worship' of qeḡu 'foot' and uṭre 'to fall down;' bani basare 'to rush along (as water)' of bani 'a torrent' and basare 'to flow;' maqtáwre or maqtáre 'to be possessed of offspring, to give birth' of maqu 'a young one' and táwre, a verb formed for the purpose here, from the pronominal táwe 'such as is possessed of' and signifying 'to be possessed of;' ér beqre 'to commit suicide by hanging' of ére 'a goat' and beqre 'to be strangled, to choke;' qan ége 'to rest' of qanu 'the eye' and ége 'to be cool.' The signification of the last five compounds is easily traced.

Compound verbs formed with adverbial participles may to some extent be classified under the headings of continuatives, completives, verbs indicating reciprocity, frequentatives and intensives.

Examples of continuatives and completives, the reader will find under 'Remarks on the tenses.' Examples of verbs indicating reciprocity he will find, in what has been said a page or two back on the verb naqe.

Frequentatives are formed with *sege* or *senge* 'to be wont to do, to do often;' thus we have of the verb *bare* 'to come' *barch sege* 'to come again and again,' of *mángye* 'to beg' *mángch sege* 'to be always begging,' of *amye* 'to bathe' *amch sege* 'to be in the habit of bathing,' of *keláre* 'to play' *kelár senge* 'to be always playing.'

Intensitives are formed with *koḍe* 'to do away with, to extirpate;' thus we have of *darye* 'to catch' *darch koḍe* 'to seize upon,' of *chape* 'to tread' *chape koḍe* 'to tread down,' of *baje* 'to strike' *baje koḍe* 'to strike down, to kill,' of *kaje* 'to press down' *kaje koḍe* 'to destroy, to kill by pressure.'

Also *maḍye* 'to trample to thresh,' and *qape* 'to be touched, to be stained with' are employed in forming intensitives; thus *elche* 'to fear' becomes *elch qape* 'to be frightened to the utmost,' and *chape* 'to tread' becomes *chape maḍye* 'to destroy by trampling down.'

Compound verbs formed with *kude* 'to do' are generally best rendered in Eng: with the adverbial 'about' added to the verb; thus *qend kude* of *qénde* 'to take along with' signifies 'to take about;' *charch kude* of *charye* 'to walk' signifies 'to walk about.' And in the same way we have *uḍyár kude* 'to fly about,' *mángch kude* 'to beg about' and with the adverbial participle in *e*, *bede kude* 'to search about,' *bége kude* 'to jump about.'

In the manner shown in the above examples any two verbs may, as occasion requires, be formed into a compound verb. Thus we have *awḍe kirtre* 'to answer' from *awḍe* 'to say' and *kirtre* 'to return (transitively);' *akroye* 'to drive along' from *akre* 'to chase' and *oye* 'to take away;' *alqolge* 'to cry hysterically' from *alqe* 'to laugh' and *olge* 'to weep;' *baje chúṭe* 'to strike off' from *baje* 'to strike' and *chúṭe* 'to

throw, to let fall;’ this *baje* gives with *piṭe* ‘to kill’ *baje piṭe* ‘to strike dead’ and with *ṭiḍe* ‘to conquer’ *baje ṭiḍe* ‘to conquer in fight;’ *band argtre* ‘to pull up’ from *bande* ‘to draw’ and *argtre* ‘to raise;’ *báke qope* ‘to heap up’ from *báke* ‘to pick up’ and *qope* ‘to gather into a heap;’ *balge qandrtre* ‘to sing to sleep’ from *balge* ‘to sing praise,’ and *qandrtre* ‘to cause to sleep;’ *bég choye* ‘to bounce up’ from *bege* ‘to jump’ and *choye* ‘to rise;’ *bíke tunge* ‘to call together’ from *bíke* ‘to call’ and *tunge* ‘to collect;’ *bong urqe* ‘to run out’ from *bonge* ‘to run, to flee’ and *urqe* ‘to come out;’ *chaqe púgrtre* ‘to cause to swell by a sting’ from *chaqe* ‘to pierce’ and *púgrtre* ‘to cause to swell;’ *chúch básre* ‘to dress as with a woman’s *sári*, *i. e.*, to bind part of a piece of cloth round the waist and throw the remainder over the head or shoulders’ from *chuye* ‘to dress’ and *básre* ‘to be covered;’ *chúgr éde* ‘to point out (as with the finger)’ of *chúgre* ‘to poke, to pick (as the teeth or the ear)’ and *éde* ‘to show;’ *ijóge* ‘to tread water’ from *ije* ‘to stand’ and *óge* ‘to swim;’ *kot chóre* ‘to cling to by the teeth’ from *konhe* ‘to bite’ and *chóre* ‘to hang;’ this *konhe* with *piṭe* gives *kot piṭe* ‘to bite to death;’ *laḍ bije* ‘to dance all night through’ from *laḍe* ‘to dance’ and *bije* ‘to dawn;’ and in the same way we have of *óne* ‘to drink’ *onḍ bije* ‘to drink all night;’ *onḍ onqtre* ‘to intoxicate’ from *onḍe* ‘to cause to drink’ and *onqtre* ‘to affect (as a drug);’ *pák ágrtre* ‘to accustom to be carried in the arms’ from *páke* ‘to carry in arms’ and *ágrtre* ‘to accustom to;’ *putch ninde* ‘to fill to the brim’ from *puthye* ‘to pour’ and *ninde* ‘to fill;’ *qache kame* ‘to devour flesh as an animal does’ from *qache* ‘to break, to tear up’ and *kame* ‘to pick up one by one.’

In conclusion attention is drawn to a sort of compound formed by employing the 3rd. pers: sing: neut: with or without the pronominal suffix of the verb *bede* ‘to seek,’ compounded with a verbal form in *o*, of some other verb, *e. g.*, *ujo bedi* or *bedith lit: ‘(to) live seeks.’* These peculiar compounds with

bedi are always construed with the dative for the agent in such idiomatic phrases as, ahik lapo bedi or bedith, lit: 'to him (to) eat seeks,' *i. e.*, he seeks or wishes to eat; sardarek étro bedi 'the chief seeks to appear, *i. e.*, to be known;' néke néke ujo bedi 'who who wish to live? How the frequently employed idiomatic phrases with these compounds of bedi, are to be grammatically accounted for the writer can not say any thing definite on; but he would suggest that the verbal form in o, may be taken as an adjective to bedi, and that bedi itself be considered the form of the adverbial participle in i, employed as a noun. On this supposition the phrase, 'ahik lapo bedi or bedith' might be rendered in Eng: lit: thus: to him eat seeking, *i. e.*, wish—or with the pronominal suffix th, added 'eat wish is.'

### VII.—ADVERBS.

Many Malto words usually employed as nouns are without a case sign and also with the case signs of the Dat: Acc: Abl: Loc: and Instr: used as adverbs. Adjectives may be employed as adverbs and undergo thereby no change of form. The adverbial participles may be taken as equivalent to adverbs.

Besides there are a number of words which are used as adverbs only. A few of these may take the case signs employed in the declension of nouns or also be conjugated, whilst some are never employed but in the inflected form.

Of the latter description are, andeke 'in that manner' and indeke 'in this manner.' Andeke presents the following forms; sing: 1. andeken, 2. andeke, 3. andekkeh, fem: and neut: andekith; plur: 1. andekem col: andeket, 2. andeker, 3. andeker. Indeke follows the conjugation of andeke.

These two adverbs are probably irregularly formed past participles, the one of the verb, áne, 'to think, say or do thus,' the other of the verb, íne, 'to do thus.' And as these adverbs appear in the form of the conjunctive past participle in ke,

so they are also construed like that participle, agreeing as to number, gender and person with the principal or finite verb of the sentence. *E. g.* Indeker maler dókner dókner ikondi rango rangi erwen ménj éker 'in this way the Hill people will gradually go on setting up many and various forms of worship,' lit: in this way the Hill people remaining remaining many a worship making will go on.

The adverbs *dúre*, and *uda*, both signifying 'only,' are frequently employed in the inflected form; sometimes appearing in the forms which the declension of nouns presents, sometimes in the conjugated form. Thus *dúre*, appears in the conjugated form in the following examples: *én dúren ano dókin* 'I only dwell there;' *á dúreh eng bahak barchah áñ* 'has he only come to me;' *Ém dúrem chogrkem, col: nám dúret chogrket* 'we only got free.'—In the forms of declension *dúre* appears in the subjoined examples: *ním dúrer ahi qolgrno dókner* 'you only are in his power;' *řaka táw dúrer Chamda gosanyin erwoti páryner* 'the rich only can worship the god Chamda;' *Sontaler majy dúreki sáwajen ochar* 'the Sontals carried off the cattle of the village chief only;' *nín eng dúrek řakan qatke* 'thou gavest money to me only;' *Sundrah tang kocho dúreni ugleylah je duktarik sangalerik chiye bichreno tang pésa řakan beřo qane érlah* 'Sundra thought not (of) his belly only but in giving and distributing to the poor, and to friends he looked not (upon) his pice and rupees (with) a big eye, *i. e.*, did not make much of his money;' *éřu mak kankth Rajmahaleki palař dúrente barith* 'good salwood comes from the Rajmahal hills only;' *Sardareki ařa dúreno chichth pakrath* 'fire broke out in the chief's house only;' *anřsro káj dúret én inond maqerin pósyoti páryin* 'by hard work only am I able to support so many children.'

As a rule the people give preference to the inflected forms of *dúre*, when that adverb, as in the examples just given, refers to a noun or pronoun; though also the uninflected

form may be employed without at all altering the import of a clause, provided that *dúre* be kept in the same position which it holds when employed in the inflected form; the rule being that this adverb follows immediately the word with regard to which *dúre* is intended to denote restriction. The student's attention may here as well be drawn to the fact, that when restriction is to be denoted with reference to the verb only, *dúre* cannot be employed in inflected, but must always appear in the uninflected form. Thus if the Hillman would wish to express that he only saw the peacock, but did not kill it, he would have but one way of employing the adverb '*dúre*' and say, *én chuwen ɽundken dúre je piɽleken* 'I only saw the peacock, but did not kill (it);' whilst he may say both, *én dúre*, and also *én dúren chuwen ɽundken*, *naneh mala* 'only I saw the peacock, no one else;' or *én chuwe dúren*, and also *én chuwen dúre ɽundken eɽre mala* 'I saw the peacock only not the parrot.'

All that has been said above with reference to *dúre* applies also to *uda* which latter adverb is more current among the people of the northern parts of the Rajmahal hills, whilst the former is more in use in the south.

It may prove of some use to the student of Malto, to give here the adverbs most commonly in use under the headings of adverbs 1. of time, 2. of place, 3. of manner.

1. *A dine* 'on that day;' *á gari* 'at that time;' *agdu* (emphasized *agdihi*) 'before previously;' *ákeri* (Hind: *ákhir*) 'at last, finally;' *akni* 'at that time' (with reference to the future); *akohi* 'recently;' *á majkano* 'in those days, at that time;' *amɽ* 'till;' *aneke* 'now;' *ari gari* 'again and again;' *bijno* 'at dawn;' *dinane* 'daily;' *elqr béri* 'in the afternoon;' *éso* 'this year;' *gargari* 'sometimes, now and then;' *í dine* 'in these days;' *ik dine* 'when, what day? (or also, some day);' *ik gari* 'when what time?;' *ikonno* 'when?;' *ilbéri* 'in the forenoon;' *í majkano* 'in these days, at this time;' *ine* 'to-

day;’ *intente* ‘from to-day;’ *inonno* ‘about this time;’ *inor* ‘now;’ *inortente* ‘henceforth;’ *jógeno* ‘in season;’ *jugék* ‘for ever, always;’ *képond* ‘once;’ *képonond* ‘sometimes;’ *lélbénje* ‘day after tomorrow;’ *léle* ‘tomorrow;’ *léltente* ‘from tomorrow;’ *máqondi* ‘in the morning;’ *mundi* ‘formerly;’ *mund léle* ‘the day after tomorrow;’ *nandu* ‘again;’ *ókri* ‘soon;’ *pálgro* ‘at dawn;’ *paru* ‘last year;’ *paryari* ‘the year before last;’ *qóq* ‘after;’ *qóq baje* ‘afterwards;’ *ulli-máqi* ‘night and day;’ *ulond* ‘the day before yesterday.’

2. *A baje* ‘on that side;’ *agdu* ‘before;’ *ano* ‘there;’ *anonte* ‘from there, thence;’ *ábattente* ‘from that side;’ *áñinte* ‘from that place;’ *áñino* ‘in that place;’ *á pá* ‘that way;’ *ápáreno* ‘across, on the other side;’ *añgi* ‘near;’ *bahak* ‘nigh to;’ *bahano* ‘in the vicinity, near;’ *báthgi*, *báthgino* ‘near, nigh, at the side;’ *chárakúti* ‘round about;’ *duwarino* ‘outside;’ *gech añgi* ‘not over far;’ *gechi* ‘far;’ *ikeno* ‘where?;’ *ikente* ‘whence?;’ *iko* ‘where (is) ?;’ *ino* ‘here;’ *inonte* ‘from here, hence;’ *í pá* ‘this way;’ *íñino* ‘in this place;’ *íñinte* ‘from this place;’ *maji* ‘in the midst;’ *meche* ‘above;’ *pisi* ‘below;’ *sari* ‘in presence of;’ *sarihi* ‘together;’ *qóq*, *qóqen* ‘next, after, behind;’ *qórno* ‘at the top or at one end;’ *múliño* ‘at the bottom, (i. e., the reverse of *qórno*);’ *ule* ‘inside, within.’

3. *A chow* ‘thus, like that, in that manner;’ *ado* ‘more;’ *ado goṭe* ‘even more;’ *andare* ‘empty handed, gratis;’ *ány*, *ánki* ‘thus, that way;’ *ako* ‘perhaps, probably;’ *chéri* ‘otherwise, or else, instead, why!, very, even;’ *dare pare* ‘quickly;’ *ḍókno ḍókno* ‘by degrees, gradually;’ *ganñihi*, *ganñi* ‘much;’ *ganñi gáre* ‘exceedingly;’ *goṭe* ‘even, also;’ *hoñ* ‘too, also;’ *ik chow* ‘what like, in what state;’ *ik chowhi*, *ikpadihi* ‘greatly, exceedingly;’ *indrági* ‘perhaps, who knows but;’ *indrany* ‘for what reason;’ *indrik* ‘to what purpose;’ *iknany*, *ikni* ‘how, in what manner;’ *ínki*, *íny* ‘thus, this way;’

kánabéli 'accidentally;' nánd 'like, as it were,' employed only as suffix to verbal roots which are thus converted into adverbs such as bangnánd 'lying in wait like;' nungnánd 'swallowing up like;' pargnánd 'rending like;' qadi 'only;' uretare 'wholly, altogether;' urmuri 'quickly, fast.'

Of the adverbs put down in list 3. 'chéri' and 'qadi' require some further notice.

Chéri. The people employ this adverb in seemingly very diverse significations. Often the Eng: 'otherwise, or else' are found best to represent its force, as the following examples show. Qalik ókri kála, jařath řékyenith chéri 'go quickly to the fields otherwise the rain will prevent (you);' ahik řátg mane engdoti behith, chichth kařenith chéri 'he has to clear away (round) the mango tree, else the fire will attack (it);' amnte ókri urqa, panyeth daryenith chéri 'come quickly out of the water, else cold will catch (thee,) i. e., thou wilt catch a cold.'

Also the Eng: 'instead' is often found to express the signification of chéri; thus, aleth qalwen bukoti ambkith ahi qóqen éryath chéri 'the dog having left off to bark (at) the thief has followed after him instead;' řh qápoti ambkeh qandrah chéri 'he having left off to watch slept instead;' ahin daryoti ambke nín engen chéri darchke 'having neglected to lay hold of him thou hast laid hold of me instead.'

The Eng: 'why' when employed as an emphatic or as an explicative will often be found convenient in rendering the Malto chéri; thus, kájen bír menoti ambke nín kelarne chéri 'why! having left off to attend to the work thou playest;' kála bongoka bijenith chéri 'go run away why! it will be getting light.' With this Eng: 'why' also some of the previously mentioned examples may well be rendered.

Also the Eng: 'very or even' will now and then furnish the meaning of *chéri*, as in this clause, *ninge kudpo menlath á kájen chéri nín kudke* '(what) to thee to do not was, that thing even (or that very thing) thou hast done, *i. e.*, thou hast done the very thing 'thou oughtest not to have done.'

*Qadi* 'only' is employed as an adverbial affix to the two Malto numerals *ort* 'one' and *iwr* or *iwres* 'two,' 2. to those Maltonized Hind: numerals which require the words *jen*, *goṭa*, *ḍaṇṇa*, &c., (See chap: Numerals) to be added, 3. to such compound words as are formed with the neut: numeral particle 'ond' signifying 'one.'

We have therefore with the Malto numerals *ort* and *iwr* or *iwres*, *ortaqadi* 'only one' and *iwres qadi* 'only two.' The former when employed with reference to offspring often serves to denote the only child born to the parents; as, *áriki ortaqadi maqe* 'their only (born) child.' The term, only begotten son of God, may therefore very appropriately be given in Malto by *Gosanyiki ortaqadi tangade*.'

With Maltonized Hind: numerals we have *tín jen qadi* 'three only (with reference to persons),' and *tín goṭa ḍaṇṇa, &c., qadi* 'three only (with reference to other objects).' In the same way *qadi* is added to all the rest of Maltonized Hind: numerals.

When *qadi* is to be added to compounds with 'ond,' the student will have to notice that 'ond' before 'qadi' has its two consonants thrown off, and we have of *muṭond* 'in one moment or at one stroke' *muṭoqadi* 'suddenly, all at once;' of *anond* 'that much' and *inond* 'this much' *anoqadi* 'that much only,' and *inoqadi* 'this much only,' either answering to the Eng: so little or very little; of *saryond* 'even, level' we have *saryoqadi* 'only level, *i. e.*, quite level.'

These compounds with *ond*, to which *qadi*, has been affixed are generally treated as adjectives; as the following examples show. *Ar goṭeri aḍoqadi áwer* 'all those one family only (belonging to) ones are;' *gahṇḍyoqadi gahṇḍi* 'an only one flock;' *goṭ mánwer maloqadi mal játir ánken* 'all men one mankind only (belonging to) human races are, thus I said.' Or taking *male* to denote 'a Hillman' in which sense the word is usually employed by the people, we have the following piece of advice to a young Hill-woman:—*Golen amba, nám maloqadi mal játit; á lagki malen manya* 'Let go the Hindu, we one Hillmankind only (belonging to) race are; therefore marry the Hillman.'

*Qadi* is found added also to compounds of 'ond' with verbal roots, and the adverbial compounds thus obtained in most cases indicate that the action denoted by the verb of the sentence is continuous. Take the following examples. *Jarath poyoqadi poyith* 'rain (in) one raining only rains,' *i. e.*, it rains continuously; and in the same way '*í maqeh olgoqadi olgih*' may be correctly rendered in Eng: by 'this child cries incessantly;' again *ṭúḍṭh páwno okoqadi okyath* 'the tiger in the road (in) one sitting only sat' would in Eng: be given by 'the tiger sat in the road without stirring;' and *ém merg battin ṭunḍoqadi ṭunḍim* 'we heavenward (with) one looking only look' would be faithfully represented by the Eng: 'we look steadfastly up to heaven;' and, *áh bongqadi barchah* 'gives the Eng: he came in one run.'

Under the heading of adverbs come also the particles by which affirmation, negation and interrogation are denoted, and those which are emphatically employed or as explicatives rather.

Of the latter description are, *baru*, *hi*, *i*, *gá*, *jahán*, *jáni*, *se*, *to*. The particles *i* and *hi* are purely emphatic and may like the Hind: *í* and *hí* be rendered in Eng: by such words

as indeed, even, only, same, very; thus, áchowhi 'even in that manner;' tehoth lét lagarkith qatahi qatahi ányath 'the mother having become persistent, give indeed give indeed, thus cried out;' sawajen orteh anðekkeh athin inhih ante áth ahi cháret á dinehi uþrith táni, áhi ángo menih 'an animal one having sighted hits it, and it by his arrow that same day falls then that very one becomes chief (of the hunting expedition).

The remaining six particles are not merely emphatic but serve at the same time to supply to the clauses in which they occur a shade of signification which, as the case may be, is best brought out in Eng: by such words as above all, especially, even, no doubt, well! and similar ones, as the student will notice in the examples given further on. Sometimes an Eng: conjunction such as 'for' or also 'but' will be found convenient in rendering into Eng: a Malto sentence of which one of the clauses is given with one or another of these particles.

As to the manner in which they are employed that, it would seem to the writer, is to a great extent regulated by what has become the usage among the people. For often the same Eng: word will give the import of several of these particles, and yet the people would object to have any of them exchanged for another. It may be also remarked here, that the Hind: 'to' when adverbially employed will, in most cases, exactly represent the import of these Malto particles.

With these general remarks the student must content himself. He will have closely to watch the utterances of the people in order to obtain a further insight into the signification of these seemingly synonymous particles. With a view to that, are here subjoined a number of examples, not made up by the writer, but (as in fact are all the examples given in this work) genuine specimens of the speech of Hillmen,

Baru—Lega baru nám hon ano éket ‘*well then* come we too will go there.’ Daḍeki qanjpet ba qawrki sáwajen piṭle ujih á maleni baru nám aharyoh ánit ‘on fruit and roots of the jungle or killing animals of the chase lives that very man of *course* we call an aharyo’ *i. e.*, hunter or man of the woods. Ir ningadi bagter ako baru, tebe nín irin óy mang chow indrik bajni? ‘*well!* these probably thy daughters are, then to what (purpose) dost thou beat them like cows and buffaloes?’ Ath ino ḍókándeth baru ‘here may she remain *please!*’

Gá—Maqin ort Goleh bedoti uglechkeh athi teho tambakori bahak sabán teyah, ante á gari ort maleh hon athin júryoti sabán teyah: teho tambakor Gol sabán gá tuwar, ante mal sabán apokárker ínjar ‘a Hindu wishing to marry the girl sent word to the parents, and at the same time a Hillman also sent word to espouse her, (*i. e.*, that he would espouse her) the parents of *course* rejected the Hindu’s offer, and being glad accepted the Hillman’s offer.’ Dáweh gá-ónoti, ḍánith gá maqerin pósyoti ṭakan bachr naqar ‘the husband *on the one hand* in order to drink, the wife *on the other hand* in order to support the children tore away the money from one another.’ Pahareth qéqlno káj balo argas-kith okith ante saryoqadi qéql menno neklith ánoti behomath; pahareth gá dúd ondu óy choweth ante désith athi maq choweth: pahareth onduth, désith ónuth ‘the hills to no purpose room occupying sit, and in being quite level ground (it) would be well thus to say not is, (*i. e.*, must not be said) for the hills milk giving cows like are, and the plains their young ones like are: the hills drink givers are, the plains drinkers are,’ (*i. e.*, the hills supply and the plains receive the water. Ugjo abban ním gá ambker, ḍíndyen nim abbo nanke O maler! ‘*four* true father you *really* having forsaken, satan your father (you) have made O men!’

Jahán—Ath agdihi jahán rókarp menjath, aneke dáwen qaqqith tangadin páyetti bajyath ‘she previously, *already* anger,

ed was, now occasion having found did beat her daughter severely.' I malen tundnihi jahán gáre elchkóroth 'in merely looking *even* (at) this man very dreadful is,' *i. e.*, it is very dreadful even only to look at this man. Ath athin awdnihi jahán kudith táni, én athin iknany bajen? 'she in merely speaking (to) her *already* does then how shall I beat her,' *i. e.*, if she being merely spoken to already does (the work) then how can I beat her? Iwrer gáre apokáryar ante pun jahán menjar álagker ange mange kájen iyeharker kude dokyar 'both greatly delighted were, and new *of course* were, therefore their duties attending were working,' *i. e.*, being new hands they were working heartily.

Jáni—Én Kristanin athe nín aqqigotehi ort Kristanbalo mursen eugen manytroti okni, athe jáni én polin 'I a Christian am that thou knowing even (to) a non-Christian man me to marry sittest, (*i. e.*, proposest) that *above all* I cannot (do).' Athente jáni tehoth polekith ante maqin sawchkith ambyath 'from that (time) *especially* the mother having become helpless and having cursed the girl left (her), *i. e.*, troubled her no more. Adan maqerin ére tundeth ikente? je ada-kandereth jáni qóryath 'house (and) children to provide for where from? but house quarrels *especially* were abundant.' Lega nám Golerki désin muṭonti erarket ante paharek argket dóket; ande Goler tóren oyoti qaqer mala, je námi jáni nandu nandu kúsyoti anonte ete seget 'come we the Hindus' country all at once having left and to the Hills having gone up will dwell; thus the Hindus revenge to take will find not, but we *of course* again and again to plunder from there shall continue to descend.'

Se—Nín Golen manyoti se malen ambni, anta? 'thou the Hindu to marry *ay!* the Hillman lettest go, is it not so? Tambakoh bongga menjekeh se maqin sahbek chichah 'the father stupid having been *no doubt*, the girl to the sahib gave.' Sundrah se qatyah ante én ahiki maqin chich kirtren

'Sundra *it was* (who) gave and to him even I shall return the girl.' Ithe én ágleken aneke se aqgen 'this I knew not, now *however* I have learnt' i. e., I know.

To—This particle has found its way into the Malto probably from the Hindustani. It is not often employed and is used in the same manner as the Hind: particle is; thus, *ṭuṇḍa to*, for instance, would like the Hind: *dekho to*, represent the Eng: 'look here' or 'just see.'

The adverbial particles of affirmation, negation and interrogation are—*amba*, *amga*, *án* or *yán*, *ande yán*, *anta* or *anu*, *mala*, *on* or *yon*, *on bale*, *onon*.

*Amba* 'no, don't,' is employed in answer to an interrogative phrase; thus, *Én í mane qoḡhen án?* *amba* 'shall I cut this tree? no or don't.' It is also employed interrogatively, when it always appears in apostrophized form; thus, *léle áṭeth'mba?* 'is not the market to-morrow?' *nín pulond níḡle'mba?* 'wouldst not thou eat a little?' Lastly *amba* is also found added to clauses in the sense, of 'surely, no doubt'; thus, *áth goṭ áken ṭuṇḍkith*, *íw íwen enge dáweh teyah amba ányath* 'she having seen all the things, these my husband has sent surely thus said.'

*Amga* 'no, don't'. As *amba* is an imperative of the verb *ambe* 'to let go; to forsake' so is *amga* an imperative of the verb *amge*. *Amga* is however employed only as a negative to an interrogative phrase.

*Án* or *yán* are simply interrogative suffixes to verbs, the latter being employed when the verbal form terminates with a vowel, the former when it ends with a consonant; thus, *nín barchke yán?* 'hast thou come?' *áh anṛsyah án?* 'has he arrived?'

Ande yáñ 'then what?' is an emphatic interrogative denoting the improbability or impossibility of what the phrase, to which ande yáñ is added, implies; thus, nérehbeđi qoťroki qane koloti páryih ande yáñ? 'any one a blind (person's) eyes open can, then what?' denotes that no can open, &c., chár bilp qóq qoye menenith ány ním awđomalker ande yáñ? 'after four months the harvest will be, thus you say not, then what?' signifies that they do say so. Th sardar malah ande yáñ? 'this the chief not is, then what?' is equivalent to, he certainly is the chief.

Anta or anu 'is it not so' is like the former put *at* the end of a phrase or sentence; thus áth ikpadihi andwetr sabáth anu? 'that is an exceedingly wonderful matter, is it not so?' kara aleth bukno ba akno ním alen kúkrler áñ? mala je teťunó al.gatath behith á maleni jáni ním kúkrler ako anta? 'a furious dog in barking or flying at (you), would you call out to the dog? no, but in (whose) hand the dogs rope is even that man above all you would probably call out to, is it not so?'

Mala 'no' or 'not' is a simple negative and takes its place after the word or phrase to which it refers. Mala is employed also in conjugated form. See chapter, the verb, under the Heading: Peculiarities of certain Malto verbs.

On or yon, the latter affixed to verbal forms terminating with a vowel, the former to forms ending with a consonant are of the force of the Eng: 'Yes' interrogatively employed or may be rendered by shall I? wilt thou? does he? &c., when an answer in the affirmative is expected; thus, Léle nín barku yon? 'thou shalt come to-morrow, wilt thou?'; én í ká-jen ning lagken kuden on? 'I shall do this work for you, yes? or shall I?'; nín ahi teťunte chogrke yon? thou didst get out of his hands, didst thou?'; áh máse pargih on? 'He splits bamboos, does he?'

On bale 'very well' expresses approval of a proposal; thus, *Ēn ningen chákrino ojen. On bale!* 'I shall keep thee in service. Very well!'; *léle nám qawrik éket. On bale!* 'to-morrow we shall go to the hunt. Very well!'

On on is a simple affirmative corresponding to the Eng: yes, and like the Eng: particle, is rather sparingly employed; the Hillman often preferring to express affirmation by repeating the verb of the interrogative phrase; e. g. *Ēn ninge chicheken á ketaben paryene yáñ? Ēn paryen* 'wilt thou read the book I gave thee? I shall read (or I shall).'

### VIII.—POSTPOSITIONS.

The postpositions of most frequent recurrence in Malto are the following: *agdu* 'in front, before;'; *atge, atgi* 'near;'; *bahak* 'to i. e. to the place;'; *bahante* 'from;'; *bahano* 'with, i. e. at the place of;'; *bakra* 'instead, i. e. in the share or lot of another;'; *batte, batti, batten, battin,* 'towards;'; *battente, battinte,* 'from towards;'; *báthgi, báthgino* 'near, i. e. by the side;'; *báthgik* 'to, i. e. to the side;'; *chárakúti, chárakúтино* 'around;'; *chárakútinte* 'from around;'; *chow, dene, hane* 'like;'; *\*game* 'throughout;'; *guni* 'with' when denoting reciprocity, 'from' or 'of' when these are employed with such verbs as to ask, to obtain; *joker, jokere,* 'worthy of, fit, suitable, equal to;'; *lagki* 'for the sake of, on account of;'; *leko* 'like;'; *mádi* 'together with;'; *maji* 'in the midst, among;'; *majtente* 'from among;'; *meche, mecheno* 'on, upon, above;'; *mechtente* 'from above;'; *panténo* 'about, i. e. with or in reference to;'; *páre, páreki, párek, páreno,* 'across, over, on the other side;'; *párente* 'from across;'; *páwe* 'through, by means

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\* NOTE.—When 'game' is employed as an adverbial suffix to adjectives and the adjectival participle in *pe*, it is best rendered in Eng: by 'in the state or condition of;'; thus we have *oyp game* 'in the state of having been bound, i. e. bound,' and in the same way *qondp game* 'tired,' *porgp game* 'soaked, fattened;'; *choŵta game* 'in the state of being ill' and in the same way *qotro game* 'blind;'; compounds of this description being employed adverbially.

of, for (in the sense of) on the part or side of;’ pisi ‘under, below, at the foot of;’ qolgrno, qolgrik ‘under;’ qolgrnte ‘from under;’ qóq, qóqen, qóqeno ‘behind, after;’ qóqente ‘from behind;’ sangal ‘with, i. e., in the company of;’ ule ‘in, within, into.’

Some of the above postpositions have been given without case signs, some with case signs and others in both forms in order to present to the student the forms which are usually employed by the people. As however Malto postpositions are in reality nouns and therefore declinable, they may as the case requires, appear in the form of any of the oblique cases of declension.

Malto postpositions cannot as the postpositions and prepositions of other languages do, be said to govern a case; in as much as the word to which they refer is like an adjective put before its postposition and appears, if a pronoun \*, as a rule, in its unmodified inflexional base, and if a noun in the inflexional base subject to such modifications as are resorted to when a noun is as an adjective put to another noun. See chapter, adjectives, where the writer omitted to mention that when a noun in the form of the plural is adjectively employed, the word appears in the form of the inflexional base of the Dative and following cases.

From the foregoing the Reader will gather that a word to which a postposition is put must be looked upon as an adjective; the postposition occupying the place of a noun in case sometimes without case sign, sometimes with the case sign suffixed.

The following examples will illustrate above remarks.

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\* NOTE.—The pers: pronouns of the 1st and 2nd pers: sing: and plur: have ti, suffixed to the inflexional base when put to the postpositions chow and hane ‘like.’ These would seem to be the only exceptions to the rule referred to.

Játek agdu jarath posath 'before the wind (came) rain fell;'  
 fúðth kohr atgi sumbino dókith 'the tiger lives in a den  
 near the cavern;' áfeth á qep atgi okith 'the market sits,  
 (i. e., is held) near that village;' másth chol baje kóðith 'the  
 bamboo lies towards the back of the house;' ém merg battin  
 fúndim 'we look towards heaven;' játeketh ðað battente  
 barchath 'the storm came from the wilderness;' nuna, nín  
 fadyori bahak tukroma 'son, go thou not near drunkards;'  
 Sundrah tambako báthgino okih 'Sundra sits near i. e. at  
 his father's side;' nín eng báthgik kaða 'move on to my side;'  
 tangadeh tambako bakra taleben ínroti ekyah 'the son in  
 stead of his father went to receive the pay;' nín gol chow  
 étrne 'thou lookest like a Hindu;' á pelith namti hane  
 kájen kudith 'that woman works like us;' qaj isgnth am  
 deneth 'earth oil (kerosine) is like water;' aða duwarino  
 aleth kóðith 'outside the house the dog lies;' aða duwarinte  
 kanke tírtra 'remove the wood from the outside of the house;'  
 í sabáth qep game agaryath 'this matter spread throughout  
 the village;' nín engade guni kelaroti kála 'go thou to play  
 with my son;' fakan ahi guni qéga 'ask the money of him;'  
 gumenár joker qanjpen éða 'show fruit worthy of repentance;'  
 í angath eng jokereth 'this coat fits me lit: my fit in is;' á  
 maqeh ning jokereh 'that lad is equal to thee, i. e. of the  
 same size;' qéqlth mal lagki ménjuwrath 'the earth was  
 made for man;' í maqeh tambako leko charyih 'this lad  
 walks like his father;' á qepth ðað maji okith 'that village  
 lies in the midst of the jungle;' nam maji birgr naqeth malath  
 ('there) is no unity among us;' qepor eje maq mádi ondrar  
 'the villagers brought the bear together with the young;'  
 qáqeth fúnny meche okkith pinðith 'the crow sitting upon  
 the top of the roof caws;' athe ðanda menye kída 'put it  
 upon the shelf;' chileth fók mechten uðyar kudith 'the kite  
 flies (about) above the hill;' én á qalw panteno goñeni ágin  
 'I know all about that thief;' Surjah man mechtente útrah  
 'Surja fell from up the tree;' ganñi maler ganga párek  
 katyar 'many men went across the Ganges;' nadi páreno

bédith chararith 'the sheep grazes across the river;' beđo ránith samdr páreno đókith 'the great queen resides across the sea;' girter dana páwe tanyarner 'farmers become rich by grain;' Én Gosanyiki chengj páwe inond amť ujin 'through God's mercy I am alive till now;' chanjth tók pisi charith 'the deer grazes at the foot of the hill;' i chách pisi teleth rási đókith 'scorpions under this stone block in abundance are;' chewr ganri maler mak man qolgrno tungrrar ante ine nandu tátg man qolgrik tungrrer 'yesterday many men assembled under the sal tree and will to-day again collect under the mangoe tree;' én goga qolgrnte urqqo áth uťrath 'when I had come forth from under that rock it fell down;' abba qóq nín mńla menene 'after our father thou thyself wilt be the head (of the family);' nín á gol qóqen érke kála 'thou following after that Hindu go;' éru mal sangal đókno éru menith, je řađyori sangal gurarno ónen sikarpo menith 'in keeping with good men (it) is well but in going about with drunkards drinking to have to learn is, *i. e.* you will have to learn drinking;' ađa ule umith gářeth 'within the house great warmth is;' am ule mńth đókith 'fish live in water;' bođath qami ule korchath 'the boa has crept into the (high) grass.'

In above examples the Malto postpositions have been given by Eng: prepositions. If the student however wishes to represent to himself the manner in which the Hillman employs the postpositions of his language, these will have to be rendered by nouns in one or another of the cases of declension, with the word they refer to preceding them as an adjective. The phrases thus obtained would then be as the following: (in) the storm beforeness rain fell; the tiger (in) the cavern vicinity in a den lives; the back of the house direction (in) the bamboo lies; we the heaven direction look; Sundra his father side at sits; the thief aboutness on I know all. The rest of the previously given examples would furnish similar phrases.

## IX.—CONJUNCTIONS.

The conjunctions commonly in use are the following: álagki, ílagki, 'therefore;' ande, 'and then, and thus, therefore, that, then, thus;' ani 'and, and then, therefore;' ante, 'and;' ángo 'thereupon;' antegoḥe 'moreover;' ate 'or else, otherwise;' ba 'or;' jé and pare 'but, however;' malatáni 'either or, or else, otherwise;' táni 'then *i. e.* in that case;' tánigoḥe 'yet.'

From these conjunctions, the student will miss several which are of frequent recurrence in English, Hindustani, and other languages of the Indo-European group of tongues. The conjunctions alluded to are represented by the Eng: because, for, if, though, that: the latter in its several significations of noting indication, consequence and purpose. For these conjunctions no equivalents can be found in Malto.

Hillmen who have learnt to speak and think in one or other of the languages of their Aryan neighbours, are sometimes heard to employ these conjunctions in the forms in which they appear in the language acquired. But this interlarding of the Malto with foreign conjunctions, in many cases tends to hide from the listener the drift of what is being said, generally necessitates an unidiomatic transposition of the clauses of a sentence and is, at best, superfluous.

Thus the Hind: conjunction 'is wáste ki' or 'kyun'ki' is by them quite needlessly employed. E. G. is wáste ki nín majye'ki ukmen tuweke álagke nín bewante otruwrene 'lit: because thou the village chief's order hast set at nought, therefore thou from the community shalt be turned out. The reader will at once see that the sentence minus the Hind: 'is wáste ki' would lose nothing of its import.

A great favourite with Hindustani speaking Hillmen is the Hind: conjunction 'ki' answering to the Eng: that, when it

notes indication. From them one constantly hears such sentences as, áh patyaromalah ki ahi tangadeh bongah 'lit: he not believes that his son ran away.' A Hillman innocent of a knowledge of Hindustani would put the sentence thus, ahi tangadeh bongah athe áh patyaromalah 'his son ran away, that he not believes.' The Reader will notice that the 'ki' of the first given sentence is used in Malto as the sign of the Genitive case. Thus if the reversion of the order in which the Malto requires the two clauses of that sentence to stand puzzles the listener, the insertion of the Gen: case sign between the two clauses can only serve to puzzle him still more.

More serious the matter becomes when, as is sometimes done by Hillmen who have learnt to think in Hindustani, the conjunction represented by the Eng: that, noting purpose, is employed in the form of 'je,' a mutilation of the dialectical Hindi 'jemen' for which standard Hindi has 'jis men' or 'jisten.' To be sure je, is also a Malto word and is moreover a Malto conjunction, but of the force of the Eng: 'however' or 'but.' Hence what inducement to love her husband would be held out to a Hillman's bride, if her friends were to say to her in Hindi Malto, Nín níni ninge dáwen maṛ mena je áh ningen maṛ menleh 'lit: thou thyself thy husband love, but he may love thee.' Very different the case would be, if she were addressed in proper Malto thus, ninge dáweh ningen maṛ menleh athik, nín níni ahin maṛ mena '(that) thy husband may love thee to that (purpose) thou thyself love him.'

As it may prove to be of some help to the Student, the writer will give here a number of examples exhibiting the manner in which Eng: sentences with conjunctions for which the Malto has no equivalents, are to be given in Malto.

Treat the girl lovingly *that* she may stay with us, maqith nam sangal dóklith athik, athin nadra 'the girl may remain with us to that (end) her lovingly treat. You must thatch

the house so *that* it may not leak, be there ever so much rain, ikondi jarath poyno goṭe chatloth á chow, ním aḍan besku ‘howmuch rain raining in even, (it) may not leak, in that manner you the house shall thatch.’—Grow a beard, put on a turban and so dress, *that* thou mayest look like a Mohamedan, kablun ojku, págen eyurku ante nín Musalman chow étrle á chow sajarku, ‘have a beard, put on a turban and thou Musalman like mayest appear, in that manner dress’.—He ate so much of the unripe fruit *that* he got ill and died, áh qén qanjpen ganṛi gáre moqah, athet chóṭwarkeh kechah, ‘he the unripe fruit exceedingly much ate, by that having got ill (he) died.’—Is he a liar *that* you do not believe what he says, áh pasyareh ande áh awḍih athe nín patyaromaleke? ‘he a liar is and thus (what) he says that thou believest not?’—Will you come with me or are you afraid *that* a tiger will attack you, nín eng sangal barene male túḍth daryenith ányle elchne? ‘wilt thou come with me or the tiger will attack, thus thinking fearest.’—I leave the hills not *that* I fear the climate, but *that* I may live with my relatives who all live in the plains, én pahar-ame elchin athe mala, je qonḍeno eug bayareri sangal ḍoklen athik se paharen ambin ‘I the hill-water fear, that not (I fear), but in the plains my relatives with, I might live, to that (purpose) of course I leave the hills.’—Take great care of the cattle *that* when I return I may find all in good condition and none lost, én kirken goṭeni éru-qani ante maqond goṭe ewjbalo anḍlen á chow, nín sáwajen ṭunḍe behku ‘I having returned all in good condition and one even unlost may find, in that manner the cattle thou shalt tend.’—Dost thou think *that* because I watched all night I would therefore not work in the fields to-day? én máqe qápe-bijken ande nín, áh ine qalkájen poleh, áne yán? ‘I the night watching morned, (*i. e.* watched till morning) and thus thou, he to-day fieldwork will not be able (to do), thus thinkest?’—Happy is the man who has generous-hearted and strong sons, *for* they will care for him when he is old, bary ante daya uglitáw maqer behner á malek gáre

apokáreth; ár gá, áh pachno, ahin tunđer érer ‘strong and generous heart possessed of sons exist, to that man great joy is: they of course, he in being old, him will look (and) see (after).’ If the rabbits run towards that hill, they will be trapped on the way, munyeth á tók baje bongith táni, áth pawno argenith ‘the rabbits that hill direction run being (the case), they in the way trapped will be.’—*Though* I have not seen the bear, yet I know *that* it is in that jungle *for* I have heard its cry, én eje tunđleken tánigoře, áth á đaðeno đókith athe ágin; én gá athiki pinđpen menjeken, ‘I the bear have not seen being even (the case), it in that jungle remains that (I) know; I certainly it’s cry have heard.’—So tease the buffalo *that* it may become furious, mangth rókarlith anond athe jánga ‘the buffalo may become furious that much it tease.’—He punished the lad *so that* he might run away, maqeh bongleh anond amť ahin bajyah ‘the boy might run away that much up to, him punished.’

Most of the Malto conjunctions given at the beginning of this chapter require a few remarks to guide the student in the use of them

Álagki, ílagki ‘therefore’ are compounds of the pronominal á and í with ‘lagki’ a conjunctive verbal participle, and take the conjugational inflections of that participle, agreeing in number person and gender with the subject of the clause which they introduce. They are employed for the second clause of such sentences of which the first clause would in English have to be given with ‘because’ for which Malto has no equivalent. And it is herein that álagki and ílagki differ from ani ‘therefore’ to be remarked upon further on. E. G. Nín nime lapoti chiyen, ánke, álagkem ém intente lúsyen ambim ante nín awđne á dúreni ém kudem, ‘(Because) thou, to you to eat (I) shall give, thus hast said; therefore we from this day plundering give up, and (what) thou sayest that only we shall do.’

Ande 'and then, and thus, therefore, that, then, thus.

When ande, connects two sentences which have the same subject, it has the force of 'and then;' thus, én baren ande máse toqtren 'I shall come and then shall have the bamboos cut;' áh amyih ande lapih, 'he bathes and then eats;' tam-bakoh ónih ande butwaríh 'the father drinks and then becomes mad;' maleh pachih ande keyih, 'man becomes old and then dies.'

When each sentence has its own subject, ande is best represented by 'therefore' interrogatively employed; thus, maj-yeh kiryah, ande nín ahi bahak ékne? 'the village chief has returned doest thou therefore go to him?'; jarath poyenith ande nín chaqoti bír menne? 'rain will rain doest thou therefore attend to sowing?'

Sometimes ande, requires both sentences to be taken interrogatively and is then in Eng: best given by the conjunction 'that,' as in the following examples. Én jađen ande nín qargrke awđne? 'am I deaf that thou shouting speakest?' Eng baha<sup>no</sup>k pesath malath ande nín đaban qađne? 'me by no money is (i. e. have I got not money) that thou givest the clothing (gratis)?'

Ande is also found to signify 'thus' or 'and thus,' as in the following example; Gosanyith ahik indrpad akilen ehichath; ande áh ikeno-gođe indrbedi tetu-kájen řunđojkeh ađak kiryah, ande áh muđoqadi áchowehi ménjyah, 'God to him what extraordinary understanding gave, thus he anywhere any handiwork having seen home returned, and thus all at once like (it) made.

Ande also connects the two clauses of such conditional sentences as are given with the verb in the form of the conjunctive mood (See conditional mood, page 57), and has then the force of 'then,' i. e. in that case;' thus, engadeh á ađano đókleh ande áh sidahi chipuwrléh '(if) my son had been in that house then he certainly would have been crush-

ed;’ nín anond *ṭakan qaqlē ande indre kudle* ? ‘(if) thou so much money obtainedst then what wouldst thou do?’; í manth nánye qonhawlith ande goṭ kankth qay-ongrlith, ‘(if) this tree had been cut in the cold season, then all the wood would have become dry.’

Finally the student’s attention is drawn to the use of *ande*, in elliptic conditional sentences when *ande* appears in the emphasized form of ‘*andihī*’ generally apostrophized to ‘*nidihī*’; thus, nín indrik metan kuano *ḍungtrne amth behli’ndihī* (*i. e.* *behlith andihī*) ‘thou to what (purpose) the vessel into the well lettest down? water were then indeed (thou mightest do so);’ nín majyen bedoti barchke yán? áh ino *ḍókle’ndihī*, (*i. e.* *dókleh andihī*) ‘thou the village chief to seek hast come? he here were then indeed (thou mightest &c.)

The shortest way to render into Eng., sentences of this description would be, to put the clause with *andihī* into the form of a negative and say for instance, ‘why lettest thou the vessel into the well? there is no water;’ and the phrase thus put might well be given also in Malto in that form; but the people prefer the elliptic conditional form.

Ani ‘and, and then, therefore’ denotes sequence, and may in that sense only, be employed for the Eng: ‘and, and then.’ It is never employed to connect sentences having the verb in the future tense. Here are a few examples of sentences with ‘*ani*.’ Rájah kechah *ani muluk maler olgar* ‘the king died and the people of the land wept.’ Én ujin *ani maqerik suketh* ‘I live, therefore to the children ease is.’ Enge bareth behith, *ani se maler engen dalyatrner* ‘to me power (there) is, therefore no doubt men flatter me.’ Nín anrske, *ani jarath poyoti jejyath* ‘thou camest and then rain to rain began. Bergeth narkith, *ani áh orge charyah* ‘the cat scratches, therefore he (its) nails cut.’

Ante 'and' is the conjunction by which sentences or terms are joined, but is of much less frequent recurrence than the Eng: 'and;' the previously referred to 'ande' and 'ani' being often employed where in Eng: 'and' would answer. Besides Malto idiom often requires that terms be put one after another without the connecting conjunction. Thus, nín ahi lagke ame mulgne, kanke dowarne, ađan idne; je áh ningen mařmalah 'thou for him drawest water, carriest wood, buildest houses, but he thee loves not;' majyeh engen daryih, tǔkyih, bajih táni goře, pařyoti ambomaleken 'the village chief me catches, detains, beats; yet to read (I) not give up;' Mesah Máse toqah, athe pargah, qóq átek etyah, míne qegah, aneke athe bitih 'Mesah cut the bamboos, spilt them, afterwards went down to the market, bought fish, now cooks them;' tářgeth púthith, qanjith, pánith, uřrith athe goř maler ágner 'the mangoe blossoms, forms into fruit, ripens, falls down, that all men know;' Sundrah chiye bichreno tang pesan beđo qane érlah 'Sundra in giving, distributing, his money (with) a big eye not looked (upon); i. e., made not much of his money;' ár baránder; tamkithi ađath; lape moqen, luga đaban, bađi kuđon, chiyen, bichren 'may they come; theirs indeed (my) house is: soft food hard food, clothes cloth, bride's party presents delicacies (I) shall give, distribute.'

As the last two examples show, the absence of the connecting conjunction is in the case of nouns sometimes made up for, by putting the case sign only to the second of a couple of nouns.

Ánko 'thereupon,' is the uninflected past participle of áne 'to think, say or do thus' and is employed to connect sentences having each its own subject expressed or understood. Sardareh awđyah, qepor gořeri léle eng ađan beser. Ánko majyeh awđyah, léle erweth, léle mala, je lólbénje 'the chief said, the villagers to-morrow my house will thatch. Thereupon the village chief said, to-morrow sacrifice is, to-

morrow not but the day after to-morrow.' Maler awđner, nín pasyare ante jáňho sabá dúreni awđne. Áňko áh qadqođekeh awđyah, inor awđin á sabáth jáňho malath, 'people say thou a liar art and only untrue words sayest. There upon he having sworn said, (which) now I say that word untrue not is.' Maqith awđyath, O aya! engen nín indrik rókarini? Áňko tehoth awđyath, nín gáre garya, álagken se én ningen rókarin, 'the girl said, O my mother! why art thou angry (with) me? Thereupon her mother said, thou art exceedingly lazy, therefore of course I am angry (with) thee.

Ante-gođe 'and also' is of the force of the Eng: moreover or the Hind: balki, as will be seen in following examples. Tambako tangaden gáre rókarayah, garyah ante-gođe pinet bajyah 'the father (with) his son very angry was, scolded (him), moreover with a stick struck; kisth á malen sačchath, isyath ante-gođe ahiki tetun turgath 'the boar that man knocked down, cut (him) moreover his arms broke; á kamkr-maqith eng ađano jágun bitith, ađan ótrith, ame ondrith ante-gođe qalik ekkith kámen sagarith 'that maidservant in my house the rice cooks, the house plasters, water brings, moreover to the field having gone (in) the work helps.'

Ate 'or else, otherwise' would seem to be employed to connect only such clauses or sentences of which the one introduced by 'ate' has the verb in the form of the conjunctive mood when it has of the force of a conditional; thus, qalweh lugan anđlah ate áh qalleh 'the thief the clothes found not or else he would have stolen (them; nín behleke ate kandereth choylith 'thou wast not (there) otherwise a quarrel should have risen; pesath páwno kođyath athe én tundleken ate én athe pehlen 'the money on the road lay that I saw not, or else I it should have picked up; jarath poyith ate maler tamsano ganři tungler 'rain rains otherwise men n the show, greatly would come together.'

Ba 'or' has probably found its way into Malto from the Hindi. It represents the Eng: connective in such phrases

only, as must be looked upon as imperfect or defective ; as the Reader will gather from subjoined examples. Qale kudah ba ađan iduh cháreh ‘the fieldworker or the house-builder (a) laborious (man) is.’ The Malto phrase in its developed form would run in Eng: thus, (take either) the fieldworker or the housebuilder (each) a laborious man is. And in the same manner, ba is to be taken in the following two examples. Túđe piğeth ba eje piğeth banhisethi bary kajeth ‘(take either) tiger-killing or bear killing, even both, (*i. e.* each) mighty work is. Nányeth, chirgeth ba éqeth bacherino képond barith ‘(be it either) the cold season, the hot season or the rainy season (it) comes once in the year.’

Mala-táni ‘not being (the case)’ connects words, clauses and sentences in the same manner as the Eng: either or, or else, and otherwise do.

Thus the Malto sentence, nín ađano đókku mala-táni, eng sangal ékku, ‘thou in the house shalt remain not being (the case), with me shalt go’ exactly represents the Eng: thou shalt either remain in the house or go with me. And in the same way ‘mala-táni’ represents the Eng: ‘either or’ ‘or else’ and ‘otherwise’ in the following examples. Túđth eugen piğenith mala-táni, én túđe piğen ‘the tiger will kill me or else I shall kill the tiger.’ Abbath anrsyath mala-táni anrsoti nanith ‘either my father has arrived or to arrive makes ; (*i. e.*, is about to arrive).’ Enge jágun mala-táni, lawan qađa ‘give me either (cooked) rice or (parched) maize.’ Lélé nám qawrik mala-táni, mínik éket, on? ‘to-morrow we either to the hunt or to the fishing shall go, shall we?’ Rájah qalwen pağtreh mala-táni, eğeh ‘the rájá will have the thief cudgeld otherwise (he) will imprison (him).’

Male ‘or’ like the English connective marks an alternative and is employed in interrogative sentences ; thus, én tambakon male tangaden balgen? ‘shall I praise the father or the son?’

majyeh sabán ádeh male ambeh? ‘will the village chief investigate the matter or let it drop?’ maqeh jágun lapyah male piñan mimyah? ‘the boy rice ate or bread ate?’ ine néreh erwyah, demanoh, sardareh male majyeh? ‘to-day who sacrificed the demanoh, the chief or the village chief?’

Male may also be rendered by ‘whether or,’ when it connects the clauses of a sentence subordinate to another sentence following it; thus, én ithe pehen male athe pehen athe én ágomaleken, ‘whether I shall take up this or shall take up that, that I do not know;’ majyeh óye male, éren qegah áth léle mendrenith, ‘whether the village chief demanded a cow or a sheep, that will be heard to-morrow.’

The Student will however do well to keep in mind that in sentences of this description the clauses of the subordinate sentence have in Malto an interrogative force and that male has to be rendered by ‘or’ simply; thus, nín chakrik korene male qale bír menene, male qawre charyene? athe tenga ‘wilt thou enter service, or attend to agriculture, or take to hunting? that point out;’ name ino dókpoth male ékpoth? athe áh máqond tengeh, ‘to us here to have to remain is, or to go is (*i. e.*, have we to remain here or have we to go?) that he will point out to-morrow;’ rájah qalwen ergeh, male bajtreh, male chogeh athe néreh goṭe adaneyoti páryomalah ‘will the rája imprison the thief, or have him beaten, or set him free? that any one guess not can.’

Menno-hoṅ, and malno-hoṅ are compound forms, the latter of malno ‘in not being’ a participial form of the conjugated adverb mala ‘not,’ and the adverbial hoṅ ‘also, too,’ the former of menno ‘in being’ a conjunctive participle of mene ‘to be’ and hoṅ. These compounds are employed to connect a series of words or propositions in the same manner as the Eng: whether or, either or, neither nor do.

The Eng: 'be it' repeated before each word or proposition, or put before the first, each succeeding one being preceded by 'or' best represents the Malto, menno-hon; whilst malno-hon is in Eng: most conveniently rendered by 'neither' put before the first word or proposition, and 'nor' before each successive one.

Here follow a few examples exhibiting the manner in which these conjunctions are employed. Tātgeth qén menno-hon panjek menno-hon, goṭeni choqqe ondrku 'be the mangoes unripe or ripe, all having taken down bring. Paru én ṭakan ninge menno-hon, ningadek menno-hon, ninge ḍánik menno-hon chicheken 'last year I the money be it to thee, be it to thy son, be it to thy wife gave.' Én lugan tehok menno-hon, maqik menno-hon chiyen mala 'I the clothing be it to the mother, be it to the daughter shall not give.' Tambkoh menno hon, tangadeh menno-hon iwreri éromalar 'be it the father, be it the son, both are not good.' Teqaloth meno malno-hon, qesth meno malno-hon, jáweth meno malno-hon kíreth gáre menenith 'neither Indian corn, nor rice, nor barley growing, famine excessive will become.' Lugath púnth jimro malno-hon kisth jimro malno-hon, pelbedeth menlenith 'neither clothes (and) necklace, nor a pig being obtainable, the wedding will not take place.' Ó'yth beho malno-hon, mangth beho malno-hon eṛweth ṭé-karenith 'neither a cow nor a buffalo being there, the sacrifice will be hindered'.

If the Reader wishes to represent to himself the manner in which the Hillman thinks when employing such forms as meno malno, jimro malno, beho malno he will have to render them into English literally, in not growing, in not being obtainable, in not being there, and give such sentences with 'malno' thus for instance; the Indian corn in not growing, the rice in not growing, the barley in not growing, famine excessively will take place, *i. e.*, if neither

Indian corn nor rice nor barley grows then there will be a severe famine.

Above remarks with reference to the signification of *malno hold good* also with reference to *menno*.

It may save the student some trouble if he is reminded here that *mene* is used both as copula in a sentence, and also in the sense of to take place, to happen, to become, to grow, to be produced (See remarks on the Verb *mene*, page 77), and that *menomale* the negative form of *mene* when appearing in the forms of the present tense and participles is always employed in the sense of, not to take place, not to happen, etc.

*Táni* 'then, *i. e.*, in that case.' The real signification of *táni* the writer would presume to be 'being (the case).' True there is not to the writer's knowledge in Malto such a verb in use as '*táne*' from which to derive the participial form '*táni*.' There is however the particle '*táni*,' which added to nouns converts them into adjectives (See chapter, Adjectives, page 13,) and we have such words as, *kochotáni* 'pregnant' or *bartáni* 'powerful.' Adopting the Hillman's view of things, these terms would have to be rendered by 'belly being' and 'power being', *i. e.*, being of or with belly or power, or in more congenial English 'being possessed of belly or power.'

The word *táni*, appears also as the reflexive pronoun of the 3rd. pers: sing. And it would not seem far fetched to say that here also the idea of 'being' may be traced. He himself saw, means neither more nor less than, as if one would say, he being, *i. e.*, as he is, or he in his own identity saw.

The word *táni*, when affixed to the verb of a clause denoting the presumed fulfilment of the condition, followed by another clause denoting the result of that fulfilment, con-

nects the two clauses into a sentence in such a manner that a participle of the signification of 'being' would seem to be a requisite; especially when the way in which such sentences are uttered by the people is taken into account. The first clause to the verb of which 'táni' is affixed, is uttered in one breath and after that the second clause.

An Eng: translation of a phrase with *táni*, rendering *táni* by 'being' would require the same mode of utterance, if the listener is at all to understand what is being said. In writing therefore, the comma between the two clauses would have to be put after *táni* in Malto, and after 'being' in a lit: Eng: translation. Take the sentence, *nín í mane qonhne táni, nín bajuwrene* 'thou this tree cuttest being, thou wilt be punished. The Student may also spin out the sentence and say 'thou cuttest the tree that being the case, thou wilt be punished. It is in this manner that the Malto can well dispense with the conjunction represented by the Eng: if.

*Tánigote* 'yet' a compound of *táni* 'being' and *gote* 'also, even' connects the clauses of such sentences of which the first clause would in English require the conjunction 'though.' E. g. though he had not read much, yet he had much good sense, *áh gáre paryp menlah táni gode, shik akileth gáre bechchath* 'lit: he much read was not being even (the case), to him sense much was.

## X.—INTERJECTIONS.

The custom of putting the chapter on interjections at the end of grammars would seem to be a very appropriate one. The writer has thus opportunity given him to recount all the interjections of woe and vexation he may have had occasion to use in the process of his work as well as those of joy and exultation befitting the conclusion of a work so dry and unedifying as grammar writing is.

The Malto is rather rich in interjections as might be expected of the language of a people so impressionable,

impulsive and demonstrative, as the Rajmahal Hill people are. The interjections of most frequent recurrence are here given:—

Abba-re, Astonishing!  
 Ande-ge, Well then!  
 Aya, } O my! expressing  
 Ayyi, } as the case may be  
 Ayyu, } wonder, woe and  
 Ene, } joy.  
 Barayo, O come!  
 Chíple, Well done!  
 Ene-keyin, O goodness me!  
 Éroka, Avaunt!  
 Eteri, Why now!  
 Gařchke, Bravo!  
 Indrgoře menándeth, Come  
 what may!  
 Ithi-cha, Just look!  
 Juraņ, O darling!  
 Keche kále, Thou devil!  
 Keyku, Die thou!  
 Kucho, Thou dog!  
 Mán, Besure! admit!  
 Martyni, O bad one! (with  
 ref: to women.)  
 O, O! Voc: case sign, also  
 affix to verbal forms; these  
 terminating with a vowel  
 O, becomes yo.  
 Tórchke, Well done!

Aka, Mind!  
 Antege, Well done!  
 Aya-chíple, O well done!  
 Aya-keyin, Alackaday!  
 Ayoke, } Alas! strange!  
 Ayokaboke, }  
 Che, Tush!  
 Embli, Take care!  
 Érku, Heed!  
 Eřara, Keep aloof!  
 Éya, Alas!  
 Indre, O what!  
 Ís-póri, O fye!  
 Ithi, Here!  
 Ja-re, Alas!  
 Juriņ, O darling (in ref: to wo-  
 men.)  
 Keh, Ay me!  
 Keype, Accursed one!  
 Lega, Now come!  
 Martye, O scoundrel!  
 Mundgra, Woe to thee!  
 Muroma, Silence!  
 Oh, Ah!  
 Ore-ya, Alas alas!  
 Oya, Alas!  
 Pocho, Qego, Qero, Pshaw!  
 Ougratho, O it's done!

Gosanyith pogo'arándeth,  
 Let God have praise!



# CORRECTIONS TO THE GRAMMAR.

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Page.	Line.		
2	17	for	term read turn.
5	2	„	tamba-kor read tambakor.
5	27	„	Maunte „ Mannte.
6	11	„	chhichth „ chichth.
8	23	„	swiming „ swimming.
10	8	„	manṅte „ mannte.
15	10	„	indefined „ indefinite.
17	last	„	abṅha „ baṅha.
32	25	„	follwos „ follows.
35	10	„	Ikiki „ Ikiki.
54	11	„	shall „ will.
65	8	„	ṭuṅwrko „ ṭuṅuwrko.
71	13	„	went up „ carried up.
76	4	„	Some intransitives read Intransitives.
111	25	„	has read is.
113	3	„	mimyah read minyah.

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The following table shows the results of the  
 survey conducted in the year 1918-1919.  
 The data is presented in a tabular form  
 for your reference. The columns represent  
 the different categories of the survey,  
 and the rows represent the individual  
 items or sub-categories. The numbers  
 in the cells indicate the frequency or  
 count for each item.

Category	Item 1	Item 2	Item 3	Item 4	Item 5
Group A	15	10	8	12	9
Group B	20	15	12	18	14
Group C	18	14	10	16	11
Group D	22	16	13	19	15
Group E	17	13	9	15	10
Group F	21	15	11	17	12
Group G	19	14	10	16	11
Group H	23	17	14	20	16
Group I	16	12	8	14	9
Group J	24	18	15	21	17

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**THE**  
**MALTO VOCABULARY.**

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CHAPTER I

THE EARLY HISTORY OF THE UNITED STATES

The first European settlement in North America was established by Christopher Columbus in 1492. He discovered the continent of America, and his voyage opened the way for European exploration and settlement. The first permanent European colony was founded by Sir Walter Raleigh in 1585 at Roanoke, Virginia. This colony, however, failed due to lack of supplies and support from England.

The first successful permanent English colony was established by the Pilgrims in 1620 at Plymouth, Massachusetts. They came aboard the ship the Mayflower, seeking religious freedom. The Pilgrims' success was due to their cooperation with the Native Americans, particularly the help of Squanto, a Native American who had been captured and taken to England.

The growth of the colonies was rapid, and by the mid-17th century, the colonies had become a major power in North America. The colonies were largely self-governing, and they began to assert their independence from England. This led to the American Revolution, which began in 1775 and ended in 1783 with the signing of the Treaty of Paris.

The American Revolution was a struggle for independence from British rule. The colonists fought for the right to self-governance and for the protection of their rights. The Revolution resulted in the creation of the United States of America, a new nation based on the principles of liberty and democracy.

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**THE**  
**MALTO VOCABULARY.**

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## REMARKS TO THE MALTO VOCABULARY.

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The contractions used in the Vocabulary are:—H: which is put to words which, though often in altered form, Malto has in common with the Hindustani; sing: stands for singular and plur: for plural; fem: stands for feminine and masc: for masculine; 3. p. t. denotes that the verbal form following is the third person of the past tense without the pronominal suffix; ref: stands for reference and v: for vide.

Causals formed of transitive and intransitive verbs, and Intransitives formed of transitive verbs have been given only in cases of irregular formation or when, through the idea of causation or intransition being expressed, a shade of signification is introduced which is not apparent in the original verbal theme.

Subjoined list of vowels and consonants with directions as to the manner in which they are to be pronounced will be useful to such as are not conversant with the pronunciation of the letters of the Romanized Hindustani Alphabet from which the characters requisite for representing Malto words in writing have been taken.

### VOWELS.

a, like the English *u* in *up*.

á, like *a* in *father*.

e, like *e* in *let*.

é, like *a* in *fate*.

i, like *i* in *fin*.

í, like *ee* in *bee*.

o, like *o* in *lot*.

ó, like *o* in *bone*.

u, like *oo* in *wool*.

ú, like *oo* in *cool*.

## CONSONANTS.

**b**, vibrates between the English *b* and *v*.

**ch**, as *ch* in *church*.

**d**, as *d* in *dew* nearly; being softly uttered by applying the tip of the tongue to the roots of the front upper teeth.

**ḍ**, as *d* in *dull* nearly; but this letter must be uttered by striking the tip of the tongue on the palate.

**g**, as *g* in *give*.

**ḡ**, as *g* uttered in a peculiar manner deeply from the throat, much like the Northumbrian *r*.

**h**, as *h* in *horse, house*; when final it must not, as is in Hind: often done, be but slightly sounded, but be distinctly heard.

**j**, as *j* in *judge*.

**k**, as *k* in *king*.

**l**, as the English *l*.

**m**, as the English *m*.

**n**, as the English *n*.

**ṇ**, as *ny* in *king*.

**p**, as the English *p*.

**ḥ**, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking sound.

**r**, as *r* in the English word *river*.

**ṛ**, as *r* pronounced with the point of the tongue reverted on the palate.

**s**, as *s* in *sin*.

**t**, as in *tube* nearly; being uttered softly by applying the tip of the tongue to the roots of the front upper teeth.

**ṭ**, as *t* uttered by reverting the point of the tongue on the palate, and sounding the letter up in the head.

**th**, as a lightly sounded English sharp *th*.

**w**, as *v* or *w* in English; or rather a sound between them.

**y**, as *y* in the English, *yoke, yours*.

# MALTO VOCABULARY.

## A.

**A**, that.

**Abba**, my father.

**Abba-gárer**, **Abba-hander**, my father-in-law, the plural form of these terms is indicative of respect.

**Abba-re**, O my!

**Abbo**, thy or your father.

**Abbo-gáreh**, **Abbo-handeh**, thy or your father-in-law.

**Abíre**, red powder used at the Hindu holi Saturnalia.

**Abráre**, to stagger, to reel.  
3. p. t. **Abrárya**.

**Abyasi**, rarely, seldom.

**Ach-achro**, prickly.

**Ach-adro**, a vegetable.

**Achari**, the eaves of a house.

**Ache**, to be soaked, to be drenched; 3. p. t. **Achya**.

**Acheláre**, to take into the apron, 3. p. t. **Achelárya**.

**Acheli**, apron, veil.

**Ach-kukra**, a vegetable.

**Achro**, soaked.

**Achu**, thorn.

**Adaneye**, to guess, to conjecture, 3. p. t. **Adanecha**.

**Adani**, estimate, measure.

**Adani-balo**, countless.

**Adár-qoyu**, lit: food measurer, an epithet of the Deity cor: to the Hind: **Parwardigár**.

**Ade**, half; not full, need, want.

**Ade**, to select, to discriminate, to judge, 3. p. t. **Adya**.

**Ade-báre**, to decrease, to be spent, lit: to become half, 3. p. t. **Ade-bárya**.

**Ade-máqu**, mid-night.

**Ade-parani**, half dead.

**Adesi**, some, a few.

**Adgi**, ginger.

**Ad-kachra**, unfinished, unripe, immature.

**Ad-kandá**, a half.

**Ad-kandó**, judgment seat.

**Ad-kapri**, pain affecting half the head.

**Adli** half a rupee piece.

**Ado**, more.

**Adro**, a vegetable.

**Adru**, broken grain.

**Ad-ugli**, half heartedness.

Adyare, to be agitated, 3. p. t. Adyarya.	Agla, first.
Aḍa, a house a family.	Agla-kaṭe, to excel, to sur- pass, 3. p. t. Agla-kaṭya.
Aḍa-chape, the first coming of the bridegroom to the betrothed damsel's house.	Aḡwe, only, all.
Aḍa-qápu, a wall lizard.	Aḡe, to know, to understand, 3. p. t. Aqqa.
Aḍay or Aṛay, two and a half.	Aḡre, to get accustomed to, 3. p. t. Aḡrya.
Aḍ-baga, a wolf.	Aḥ, that one.
Aḍe, rheumatic pain.	Aḥaber, those.
Aḍe, to deface, to bedaub, 3. p. t. Aḍa.	Ahán, look there!
Aḍgre, to be defaced, to be destroyed, to die, 3. p. t. Aḍgra.	Ahaṛyo, a hunter.
Aḍgro, defaced, destroyed.	Ahmane, guilt.
Aḍre, to strut, 3. p. t. Aḍrya.	Ahra, a hunt.
Aḍro, an affected person, a swaggerer.	Ajar, thousand.
Aḍ-ute, a wall lizard.	Ajwi, meet, fit, proper.
Aḍye, the lowest caste among the Hindus.	Aka, mind, take care!
Aḍye, to lay a snare, 3. p. t. Aḍcha.	Akale, H: famine.
Agare, to be spread, to in- crease, to become public, 3. p. t. Agarya.	Ake, due.
Agatre, to spread, to distri- bute, 3. p. t. Agatrya.	Ake, a thing.
Agdti, former, first.	Akele, to draw in the belly, 3. p. t. Akelya.
Agdu, in front, before.	Akeri, H: at last, finally.
Aḡe, you know.	Akile, H: wisdom, sense, understanding.
Aḡere, mostly, too much.	Akl-kaṭi or Akl-ṭiki, a small bird feeding chiefly on the Aklu fruit.
Aḡesáre, Aḡejáre, to be terri- fied, 3. p. t. Aḡesarya.	Aklu, a parasite chiefly found on mango trees.
	Akni, at that time.
	Akni-goṭe, perhaps, used with verbs in the fut: tense.
	Ako, perhaps, probably.
	Akohi, recently.

- Akre, to drive away, to chase,  
 to fly at, 3. p. t. Akrya.  
 A'křare, to struggle, to writhe,  
 3. p. t. A'křarya.  
 Akři, the womb.  
 A'kři-pákři-mene, to struggle,  
 to writhe, 3. p. t. A'kři-pákři  
 menja.  
 Aktre, to suspend, 3. p. t.  
 Aktra.  
 Akware, a measure, as by  
 spanning a tree to take its  
 girth.  
 Alam-galam, topsy turvy.  
 Alang-tolaha, loosely, lightly.  
 Ale, a dog.  
 Ale, O! employed to a plura-  
 lity of persons.  
 Ale, to get clear as water  
 when left undisturbed, 3. p.  
 t. Alya.  
 Alesi, sweat, heat.  
 Ali, hail; an edible root.  
 Ali-cháche, a flint.  
 Al'rpo, the burdock plant.  
 Ali-řada, the spots caused  
 by hail striking the mango  
 fruit.  
 Alkalya, naughty.  
 Alkawđi, a wild plant the  
 seeds of which are used to  
 weigh gold with.  
 Alkre, to be opened, 3. p. t.  
 Alkrya.  
 Alkro, open.
- Alktre, to open, 3. p. t. Alktrya.  
 Alpóku, a dog-louse.  
 Alqe, to laugh.  
 Alqlále, a lover.  
 Alqoře, (v. Bařipakřa).  
 Alq-palet, grinningly, lit:  
 with smiling teeth.  
 Alqro, a person addicted to  
 laugh.  
 Alro, clear (as water.)  
 Alu, potato.  
 Al-urqe, to grow up to  
 maturity, 3. p. t. Al-urqa.  
 Alwaha, wicked.  
 Am-amre, to water (as the  
 mouth), 3. p. t. Am-amrya.  
 Ambare, the hog-plum.  
 Amba, don't, is't not? or  
 would ye not? surely.  
 Amb-chiřa, a bill of divorce-  
 ment.  
 Ambe, to leave off, to for-  
 sake, 3. p. t. Ambya.  
 Ambesi, dried parings of un-  
 ripe mangoes.  
 Amboři, the inspissated juice  
 of mangoes.  
 Ambr-marřo, unwillingly.  
 Ambrpo, a rotten egg after  
 incubation.  
 Amga, don't.  
 Am-jóra, a spring, a foun-  
 tain.  
 Am-kíře, thirst.  
 Amla, H: a court of law officer.

- Amle, H: time, days.  
 Am-neru, a water snake.  
 Amn-kíře, (v. Am-kíře).  
 Am-puju, a water bird.  
 Am-qéru, a water fowl.  
 Amsro, waterish.  
 Amte, to bathe (another), 3.  
   p. t. Amtya.  
 Amtre, a kind of venomous  
   snake.  
 Amť or Amťek, until, to.  
 Amu, water.  
 Amye, to bathe (oneself).  
 An, an interrogative particle.  
 Ana, a coin (sixteenth part  
   of a rupee).  
 Anarase, a pine apple.  
 Anařeye, to affront, to mock,  
   3. p. t. Anařecha.  
 Anchata, sudden, unawares.  
 And, in reality, in truth.  
 Andare, empty-handed; gra-  
   tis.  
 Ande, then, thus.  
 Ande, to bewitch, 3. p. t.  
   Anda.  
 Andehi, even thus.  
 Andeki, in that manner.  
 Andre, empty.  
 Andwaha, foolish.  
 Andware, to be astonished,  
   3. p. t. Andwarya.  
 Anđe, to find, to see, 3. p. t.  
   Anđa.  
 Anđya, a bull.
- Ané, to think, say or do thus,  
   3. p. t. Anya.  
 Aneke, now.  
 Anga, a coat.  
 Angaro, the yellow ant.  
 Ange, to seize as with for-  
   ceps, 3. p. t. Angya.  
 Ange-mange, own.  
 Angli, a finger.  
 Anđo, name of a tree the bark  
   of which when soaked in  
   water is said to blind the fish.  
 Angrare, to repeat the name  
   of a deity internally or  
   audibly, to pray, 3. p. t.  
   Angrarya.  
 Angn, severally.  
 Angťi, a ring.  
 Angure, H: grapes.  
 Angle, to gape, 3. p. t.  
   Anglya.  
 Anglo, open mouthed.  
 Anhan, yon, yonder.  
 Anhe, to beat the drum.  
 Ani, then, therefore.  
 Ani, a sort of fig tree the  
   fruit of which is not found  
   on the branches but on  
   the roots: hence the pro-  
   verb 'ani man qórno' lit:  
   at the ends (*i. e.* on the bran-  
   ches) of the ani tree. This  
   proverb is employed to show  
   a thing to be false.  
 Anni, such as belongs to.

<b>Anihi</b> , for nothing, gratis.	<b>Apráre</b> , to be scattered through fear, 3. p. t. <b>Aprárya</b> .
<b>Aninte</b> , (v. <b>Ani</b> ).	<b>Apretre</b> , to cause to disperse through fear, 3. p. t. <b>Apretrya</b> .
<b>Ánje</b> , blood relation; pedigree.	<b>Apré</b> , small, little.
<b>Ánko</b> , thus, then, therefore.	<b>Aqaqre</b> , to hesitate, 3. p. t. <b>Aqaqrya</b> .
<b>Ano</b> , there.	<b>Áqe</b> , to ripen, to become mature, 3. p. t. <b>Áqya</b> .
<b>Anond</b> , that much.	<b>Aqr-aqr-áne</b> , v. <b>Aqaqre</b> , 3. p. t. <b>Aqr-aqr-ánya</b> .
<b>Anonond</b> , that much severally.	<b>Áqro</b> , of age, mature.
<b>Anopan</b> , so large.	<b>Ár</b> , those.
<b>Ánrete</b> , to lean or rest on pillows, 3. p. t. <b>Ánretya</b> .	<b>Árare</b> , to dislike, 3. p. t. <b>Árarya</b> .
<b>Anrse</b> , to arrive; to be or become hard, 3. p. t. <b>Anrsya</b> ; <b>Anrscha</b> .	<b>Arartre</b> , to grope, 3. p. t. <b>Arartrya</b> .
<b>Anrsro</b> , hard, stiff, difficult.	<b>Áratre</b> , to be unpleasant or displeasing to, 3. p. t. <b>Áratrya</b> .
<b>Anrstre</b> , to cause to arrive, to convey, 3. p. t. <b>Anrstra</b> .	<b>Arbare</b> , to go astray, to be bewildered, 3. p. t. <b>Arbarya</b> .
<b>Anta</b> , is it not so.	<b>Arbetre</b> , to lead astray, 3. p. t. <b>Arbetrya</b> .
<b>Ante</b> , and.	<b>Are</b> , a plough.
<b>Ánta</b> , H: flour.	<b>Are</b> , O thou! with ref: to women.
<b>Anu</b> , (v. <b>Anta</b> ).	<b>Arge</b> , to climb, 3. p. t. <b>Argya</b> .
<b>Ány</b> , thus.	<b>Argo</b> , steep; rising, (as the sun).
<b>Any-anyre</b> , to feel incapable, 3. p. t. <b>Any-anyrya</b> .	<b>Argtre</b> , to lift, to raise, 3. p. t. <b>Argtrya</b> .
<b>Apesáre</b> , to be astonished, 3. p. t. <b>Apesárya</b> .	<b>Arge</b> , a trap, a snare; to be ensnared, 3. p. t. <b>Argya</b> .
<b>Ápge</b> , (v. <b>Ápre</b> ).	
<b>Apíme</b> , H: opium.	
<b>Apokáre</b> , to be happy, to be pleased, 3. p. t. <b>Apokárya</b> .	
<b>Apokár-sabá</b> , glad tidings.	
<b>Apoketre</b> , to make happy, 3. p. t. <b>Apoketrya</b> .	
<b>Ápoláre</b> , to rise in waves, 3. p. t. <b>Ápolárya</b> .	
<b>Ápole</b> , waves.	

- Arge, to dig, 3. p. t. Arga.  
 Argre, to be ensnared; to be employed, 3. p. t. Argrya.  
 Argtre, to ensnare, 3. p. t. Argtra.  
 Arigari, often, always.  
 Arkare, to be terrified, 3. p. t. Arkarya.  
 Arkatre, to terrify, 3. p. t. Arkatrya. [bet.  
 Arpe, H: letter of the alpha-  
 Arr, a call to goats.  
 Arsadaha, silly, foolish.  
 Arsi, H: a looking glass.  
 Arwa, H: (v. Áthwa).  
 Arya, (v. Qoṭro mínu).  
 Arye, to lose, (as at a game); to be vanquished, 3. p. t. Archa.  
 Aryesáre, to be troubled, 3. p. t. Aryesárya.  
 Aṛage, curry made of meat, fish or vegetable.  
 Aṛare, H: to be hindered, 3. p. t. Aṛarya.  
 Aṛatre, to hinder, to check.  
 Aṛbarare, to be unsteady, not to sit or stand still, 3. p. t. Aṛbararya. [men.  
 Aṛe, O thou! with ref: to Aṛeno-baṛe, a plea.  
 Aṛge, Argese, to press down, to close an opening by putting a heavy object before it, 3. p. t. Aṛge, Argesya.
- Aṛgre, to fall or to pounce upon, 3. p. t. Aṛgrya.  
 Aṛgase, to take up room, 3. p. t. Aṛgasya.  
 Aṛgu, spleen.  
 Aṛi, a hedge.  
 Aṛ-jóṛa, H: the name of a medicinal plant. (Cissus quadrangularis).  
 Aṛke, to thrust or wedge in, 3. p. t. Aṛkya.  
 Aṛpa, a honey comb; mango parings.  
 Aṛqa-daṛqa, in a hurry.  
 Aṛsurtre, to gnaw, to grind, 3. p. t. Aṛsurtrya.  
 Aṛuke, an animal of the canine species, a wolf?  
 Aṛure, to lean on, to trust, 3. p. t. Aṛurya.  
 Aṛwari, (v. Puṭka mínu).  
 Ase, to foment, to apply heat, 3. p. t. Asya.  
 Asge, to stick, 3. p. t. Asgya.  
 Asgre, to adhere, 3. p. t. Asgrya.  
 Asgalo, a caterpillar the touch of whose hair causes painful irritation.  
 Asge, to paste on, to make of two things one, 3. p. t. Asga.  
 Ásike, H: blessing.  
 Aslu, quiet, still.  
 Asr-asr áne to hesitate, 3. p. t. Asr-asr ánya.

- Asra**, H: trust, dependance.  
**Asrare**, to trust in, 3. p. t.  
**Asrarya**.  
**Asye**, to chisel, 3. p. t. **Ascha**.  
**Atale patale**, nonsense.  
**Ate**, a custard apple.  
**Ate**, or else.  
**Ate**, to wear, to put on, 3. p. t. **Atya**.  
**Atere**, tools, arms.  
**Atge**, a leaf; the palm of the hand.  
**Atgen-ére**, to divine by looking at a leaf, 3. p. t. **Atgen-érya**.  
**Atgen-ise**, to divorce, lit: to tear a leaf; 3. p. t. **Atgen-isyá**.  
**Atgo**, one skilled in hunting; a diviner.  
**Ath**, she, it.  
**Athi Uthi**, look there! there there!  
**Athik**, for or to this purpose.  
**Athwa**, raw, not boiled; not inoculated.  
**Ati**, an elephant.  
**Ati jara**, a lunar mansion; the breaking up of the rainy weather.  
**Ati jólo**, a large kind of leech, lit: elephant leech.  
**Ati páwu**, the milky way, lit: the elephant's path.
- Atlonge**, to catch up in the hand, to learn or acquire quickly 3. p. t. **Atlongya**.  
**Atpo**, a garment.  
**Atre**, to spread out (as grain), 3. p. t. **Atrya**.  
**Atu**, a hearth, an oven.  
**Atu**, (v. Indo).  
**Aṭ**, eight, adj: numeral.  
**Aṭ**, eight, counting numeral.  
**Aṭale**, a fellow, a companion.  
**Aṭara**, eighteen.  
**Aṭarma**, eighteenth.  
**Aṭase**, a wild cat.  
**Aṭe**, to spread (as the bedding); to create, lit: to spread out the universe, 3. p. t. **Aṭya**.  
**Aṭe**, a market.  
**Aṭen-oke**, to lie in wait, 3. p. t. **Aṭen-okya**.  
**Aṭge**, **Aṭgi**, near, close.  
**Aṭi**, a bundle; stone or seed of a fruit.  
**Aṭi**, that place or spot.  
**Aṭi-páti**, neighbourhood.  
**Aṭkareye**, (v. Adaneye).  
**Aṭkuṭi**, brambles, thistles.  
**Aṭma**, eighth.  
**Aṭpo**, bedding.  
**Aṭware**, H: a week.  
**Aṭye**, to be fit, to be enough, 3. p. t. **Aṭcha**.  
**Aṭytre**, to distribute to every one present, 3. p. t. **Aṭytrya**.

<p>Aw-áwe, those.</p> <p>Awale, H: condition, circumstances, events, story.</p> <p>Awde, to say.</p> <p>Awde-kirtre, to answer, 3. p. t. Awde kirtra.</p> <p>Awe, such as belongs to.</p> <p>Awe, to be healed; 3. p. t. Awya.</p> <p>Aweláre, to clear up, to be shining; 3. p. t. Awelárya.</p> <p>Aweletre, to lighten up; 3. p. t. Aweletrya.</p> <p>Aweli, light.</p> <p>Awg-pochru, larvae of bees.</p> <p>Awgu, an inferior kind of bee.</p> <p>Awge, to expose to the heat of the sun or fire; 3. p. t. Awgya.</p>	<p>Awgre, to bask in the sun, to warm oneself at a fire; 3. p. t. Awgra,</p> <p>Awke, Awktre, to flash, to blaze; 3. p. t. Awkya, Awktrya.</p> <p>Awkro, brilliant, glorious.</p> <p>Awtre, to cure, to heal.</p> <p>Kwole, to yawn; 3. p. t. Kwolya.</p> <p>Awra, a tree the fruit of which is used as medicine. 'Phyllanthus emblica.'</p> <p>Awreye, to wave (as the hand.)</p> <p>Ayya, my mother.</p> <p>Ayya-gárni, Ayya-hander, my mother-in-law.</p> <p>Ayyokaboke, Ayyoke, alas!</p> <p>Ayyare, alas! woe is me!</p> <p>Ayyi, Ayyu, O my!</p>
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## B.

<p>Ba, or.</p> <p>Babúre, the mimosa tree.</p> <p>Babur-achu, thorns of the mimosa tree.</p> <p>Báchare, to be saved, 3. p. t. Bácharya.</p> <p>Báchatre, to save. 3. p. t. Báchatrya.</p> <p>Báchatru, Saviour.</p> <p>Báche, to relate, to tell, 3. p. t. Báchya.</p> <p>Bache, to rob, 3. p. t. Bachya.</p>	<p>Bacheri, a year.</p> <p>Bách-naqe, the act of employing the plur: form when relatives by law address one another, 3. p. t. Báchnaqa.</p> <p>Báchnaqqo, a relative by law.</p> <p>Báchoři, the beard or prickles on the ears of corn.</p> <p>Bachwa, H: name of a fish.</p> <p>Bada, a sandal.</p>
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Báda-bádi-mene, to exceed,  
to surpass, 3. p. t. Báda-  
bádi-menja.

Badeláre, to become cloudy,  
3. p. t. Badelárya.

Badeli, H: a cloud.

Badláre, to be changed, 3.  
p. t. Badlárya.

Badleye, to change, 3. p. t.  
Badlecha.

Bádo, H: fifth month of the  
Hind: year.

Bádoři, the flying fox.

Badye, to submit, to be obe-  
dient, 3. p. t. Badcha.

Bađa, more, very, great.

Bađawř-chanju, the water  
deer.

Bađare, to be spread, to be  
expanded, 3. p. t. Bađarya.

Bađatre, to increase, 3. p.  
t. Bađatrya.

Bađe, to know, to under-  
stand, 3. p. t. Bađ-menja.

This verb expresses present  
action in the form of the  
future tense, and forms  
the past and future tenses  
with the help of the auxi-  
liary 'mene.'

Bađka, away, begone!

Bađsa, a gland.

Bađe, to grow, 3. p. t.  
Badcha.

Bágarı, name of a large fish.

Bagcha, H: a garden, an or-  
chard.

Bagđe, the shank of the leg.

Bagđ-am, knee deep water.

Bagđo, a sort of grain.

Bagđ-poři, the calf of the leg.

Báge, to pare (as bamboo),  
3. p. t. Bágya.

Bager, Bagter, pluralizing  
particles.

Bagete, H: a devotee.

Bági, H: a share.

Bagna, H: nephew.

Bagni, H: niece.

Bagra, a sparrow.

Bágu, such as belongs to.

Bagbagre, to be poured out  
copiously, 3. p. t. Bagbag-  
rya.

Bagse, to give way, 3. p. t.  
Bagsya.

Baha, place.

Bahond, v. Baňhond.

Bahri, privy.

Bahri-bede, to feel the need  
of going to privy, 3. p. t.  
Bahri-bedya.

Bahrik-éke, to go to the  
privy, 3. p. t. Bahrik-ékya.

Bahrin-oke, to make water,  
3. p. t. Bahrin-okya.

Bahu, elder brother's wife.

Bahyare, H: a plain, a mea-  
dow.

Bahye, to plough; to be durable, 3. p. t. Bahcha.	Bále, to cut the pulp of a fruit, or fleshy part of a joint, 3. p. t. Bálya.
Bája, H: a musical instrument.	Bale-bale, large ones.
Bajáre, H: a market.	Balehne, large.
Baje, Bajo, Baji, side, towards.	Balge, to sing praises, 3. p. t. Balgya.
Baje, to strike, 3. p. t. Bajya.	Balgu, an animal of the feline species.
Baje-naqe, to strike each other, 3. p. t. Bajenaqa.	Bali, a matted screen for a door.
Bajere, strong.	Bálkare to get tinged with colour as fruit in ripening.
Bajrare, to become strong, 3. p. t. Bajrarya.	Bálke, turmeric.
Bajretre, to strengthen, 3. p. t. Bajretra.	Bálko, yellow.
Bájra, millet.	Bálko, name of a tree.
Báju, H: an ornament worn above the elbow.	Balme, H: a spear.
Bajwa, tender leaves of the bora bean creeper eaten as vegetable.	Balo, without. (depriv: particle.)
Baka, H: rice cooked into cakes.	Bál-qami, a kind of long grass.
Bakani, the name of a tree, (Melia sempervirens.)	Balre, to slip off, to be left behind, 3. p. t. Balra.
Bakbakre, to prattle, 3. p. t. Bakbakrya.	Baltre, to let escape or slip off, 3. p. t. Baltrya.
Bake, the forceps.	Bálye, to cut up flesh, 3. p. t. Bálcha.
Báke, to take up (as earth), 3. p. t. Bákyá.	Báma, boundary.
Bákere, leaven.	Bámáni, relating to boundary.
Bakoři, a curved axe.	Bámare, to fly in circles (as the hawk), 3. p. t. Bámarya.
Bakra, H: share, lot, reward.	Bámatre, to be giddy, 3. p. t. Bámatrya.
Bále, H: sand.	

- Bamđáre, to be offended, to be beguiled, 3. p. t. Bamđárya.
- Bamđetre, to offend, to beguile, to lead astray, 3. p. t. Bamđetra.
- Bámi, an eel.
- Bána, bad, mischievous.
- Banda-oje, to pawn, 3. p. t. Banda-ojya.
- Bande, the root of a tree.
- Bánde, the way of doing, contrivance.
- Bande, to draw, to pull, 3. p. t. Banda.
- Bandeni, the fastening (as of a coat or shoes.)
- Bandre, to draw (as a bow,) to draw the sword, 3. p. t. Bandrya.
- Banduke, H: a gun.
- Bandye, to surround, to restrict, to confine within a discipline, 3. p. t. Bandcha.
- Banda-lawá, a kind of snake supposed to have a head on either end.
- Bánde, a pot, a vessel.
- Báne, enchantment, conjuring.
- Bangđá, sugarcane.
- Bangehare, to delay, to be late.
- Bángi, a pattern, a specimen, a simile.
- Bángi-sabá, a parable.
- Bangoři, bangles or bracelets of glass.
- Bángrye, Bángryte, to embrace, 3. p. t. Bángrycha, Bángrytra.
- Bange, to lie in wait, 3. p. t. Banga.
- Bánglu, space left between two things, leisure, opportunity.
- Bángl-ute, a chamaleon.
- Ban̄ha, a numeral affix.
- Ban̄hond, one.
- Bani, a current or flow of water caused by heavy rain.
- Bani-potgo, name of a small bird.
- Banja, name of a small fish.
- Banje, to dress, to gird; 3. p. t. Banjya.
- Banjyne, H: barren with ref: to the womb.
- Bánki, an ornament worn on the legs.
- Bánori, the silver creeper.
- Bánri, skill, craft.
- Bánrye, to embellish with various colours; 3. p. t. Bánrycha.
- Bansi, H: a fishing hook.
- Banseye, to angle, to fish, 3. p. t. Bansecha.
- Bántye, H: to divide; 3. p. t. Bántycha.

Baptisma, baptism.  
 Baptismeye, to baptize; 3. p. t. Baptismécha.  
 Báq-báqre, to feel uncomfortable for want of something one is accustomed to (as a certain piece of dress or ornament); 3. p. t. Báq-báqrya.  
 Bára, twelve.  
 Baraberi, H: equal, equally.  
 Bára-łanga, the crow pheasant.  
 Bára-duwari, a sort of worship for which people make a hut with twelve doors.  
 Barari, the fibres of the orr plant. (V. orre). [deer.  
 Barati, name of a species of Bare, to come; 3. p. t. Barcha.  
 Báre, to take out (as grain); 3. p. t. Bárya.  
 Barge, to snore; 3. p. t. Barga.  
 Bargi, a village, a hamlet.  
 Barki, a double sheet.  
 Bárma, twelfth.  
 Bartare, to be content; 3. p. t. Bartarya.  
 Baru, of course.  
 Baru-đänge, a bull frog.  
 Barya, a small pitcher.  
 Baryare, to be in the midst of season as fruit; 3. p. t. Baryarya.  
 Bárye, to be selfish, to be grudge, to be envious or jealous of; 3. p. t. Bářha.

Bára, a yard, a place where palm juice is collected.  
 Bara-dine, Christmas-day.  
 Barbařre, to prattle; 3. p. t. Barbařra.  
 Barde, H: an ox, a bullock.  
 Bare, H: the banian tree.  
 Bare, strength.  
 Báre, name of a tribe of the Hill people inhabiting the northern part of the Rajmahal Hills.  
 Báre, to decrease, to be spent, to be gone.  
 Barı, the arm.  
 Barı-múke, the elbow.  
 Barı-pakřa, the armpit.  
 Barı-kare, to be boiled (as a fluid); 3. p. t. Barı-karya.  
 Barı-ketre, to boil; 3. p. t. Barı-ketrya.  
 Bary, strong.  
 Barıya, an armlet. [called.  
 Baryara, a medical herb so  
 Basare, to flow (as a current); 3. p. t. Basarya.  
 Basge, to peel; 3. p. t. Basgya.  
 Basge, a well known Indian tree and its flower; (Nycatanthes Arbor tristis).  
 Báse, to cover, to overshadow; 3. p. t. Bárya.  
 Bási, H: stale.  
 Basla, H: an axe.  
 Basla, by nature, of itself.

- Básli, H : a flute.
- Basna, a small chatty.
- Básre, to cover oneself with clothing ; 3. p. t. Básrya.
- Basri, urine.
- Basye, to take up a habitation, to settle ; 3. p. t. Bascha.
- Bata, thin slips of bamboo.
- Báte, rheumatism.
- Bate, to expose to heat for drying purposes ; 3. p. t. Bata.
- Bate, to dry up (as water), 3. p. t. Batya.
- Batte, belonging to a certain side or party.
- Bateke, H : a duck.
- Bátele, unwholesome.
- Batwa, H : name of an herb ; (chenopodium album).
- Batango, the egg plant.
- Batango-achu, name of a thorny plant, (*Achyranthes aspera*).
- Batango-béle, a dwarf, lit: a crook for breaking the egg plant.
- Batg, virginal, maidenlike.
- Batgni, a virgin, a maiden.
- Batgo, female of birds.
- Báti, name of a wild plant.
- Batra, peas.
- Batři, loose rings worn by women on the toes.
- Batwa, H : a purse, a small bag.
- Batye, to pound, to tirturate, 3. p. t. Baçha.
- Báthgare, to turn on one's side ; 3. p. t. Báthgarya.
- Báthgi, by the side, near, close.
- Báwa, a beggar.
- Bawka, gable.
- Bawkaha, mad.
- Bawkáre, to talk unconsciously ; 3. p. t. Bawkárya.
- Bawlaha, mad.
- Bawlare, to be mad ; 3. p. t. Bawlarya.
- Bawri, the largest kind of bee.
- Baya, an elder brother.
- Bayare, a relative.
- Bayari, relationship.
- Bayarňi, a female relative.
- Báyi, an elder sister.
- Bebre, to throw a stick at, 3. p. t. Bebrya.
- Bécha, price paid for medicine. [poor.
- Becháre, fem: Bechářni, H :
- Bede, to seek, to marry, 3. p. t. Bedya.
- Beduh, a seeker, a bridegroom.
- Beduwre, to be married ; 3. p. t. Beduwrya.
- Beduwřuth, a bride.
- Beđi, an affix used in the formation of indefinite pronouns.

Bédi, a sheep.  
 Beđđi, grandmother.  
 Beđo, large, great.  
 Beđo-abba, my or our grand-  
 father.  
 Beđo-ayya, my or our grand-  
 mother.  
 Beđo-qane-ére, to make much  
 of, to appreciate, to envy;  
 lit: to look with big eyes;  
 3. p. t. Beđo-qane-érya.  
 Beđwa, grandchild.  
 Beđwo, grandfather.  
 Beđyo, grandmother.  
 Bégasi, name of a tree.  
 Bége, to leap, to jump, 3. p. t.  
 Bégya.  
 Behari, a storm, a gale.  
 Behe, to exist, to be; 3. p. t.  
 Behcha.  
 Behpere, H: Thursday.  
 Beje, to cure by repeating  
 spells; 3. p. t. Bejya.  
 Bej-pira, name of a plant with  
 the twigs of which beje is  
 performed, (*cordia latifolia*).  
 Bék-békre, to taste saltish,  
 3. p. t. Bék-békrya.  
 Béke-onde, to administer  
 oath, lit: to cause to drink  
 salt; 3. p. t. Béke-onda.  
 Béke-óne, to take an oath;  
 3. p. t. Béke-onđa.  
 Béko, of the appearance of  
 salt as metal ashes.

Béku, salt.  
 Beku, the stalk of a fruit.  
 Béla, time.  
 Bélat, evening.  
 Béle, to pluck (as fruit with a  
 crook); 3. p. t. Bélya.  
 Béli, a crook.  
 Belonda, H: name of a fish.  
 Belqe, a kind of deer without  
 horns.  
 Bél-qonđe, the indentation  
 above the nape of the neck.  
 Bélye, H: to spread out dough  
 with a roller; 3. p. t. Bělcha.  
 Bemblaha, stupid.  
 Benđu, a coil of rope.  
 Benđu, name of a tree.  
 Béngle, to reach with out-  
 stretched hands; 3. p. t.  
 Bénglya.  
 Béngre, to lift the arm pre-  
 paratory to a blow; 3. p. t.  
 Béngra.  
 Benhra, H: myrobolan.  
 Benje, to gird, to wind a thing  
 round the waist; 3. p. t.  
 Benjya.  
 Bénre, brother-in-law, sister's  
 husband.  
 Beqe, to wrestle; to be choked;  
 3. p. t. Beqa. [tingly.  
 Beqe-chár, chokingly, suffoca-  
 Beqenaqe, to wrestle with  
 each other; 3. p. t. Beqe-  
 naqa.

- Bér-argo, east, lit : sunrising.  
 Bérargo-kóuṛa, south-east.  
 Berge, a cat.  
 Béri, H : time.  
 Berku, name of a tree.  
 Bérneye, to work for wages ;  
   3. p. t. Bérnecha.  
 Béрни, wages.  
 Béрни-kudu, day labourer.  
 Bér-qeḍo, streaks of light  
   from behind a cloud.  
 Béru, the sun.  
 Bér-uṭro, west, lit : sunseting.  
 Bér-uṭro-kónṛa, north-west.  
 Béra, a fence.  
 Béri, evening.  
 Bérit, in the evening.  
 Beryare, to walk round, to  
   surround as a fence or road  
   does ; 3. p. t. Beryarya.  
 Bérye, to fence in, to surround ;  
   3. p. t. Bércha.  
 Bese, to thatch ; 3. p. t. Besa.  
 Beta, kings evil.  
 Beti, H : cane.  
 Beṭare, H : to meet with ; 3.  
   p. t. Beṭarya.  
 Beṭi, H : a handle.  
 Béwa, community ; contribu-  
   tion ; collection.  
 Béwa-kude, to work in com-  
   pany by contract ; 3. p. t.  
   Béwa-kudya.  
 Béwa-otre, to make a collec-  
   tion within a community.
- Beyo, is not.  
 Biche, to be cooked, to be  
   heated ; 3. p. t. Bicha.  
 Bichi, H : seed.  
 Bichre, to let go, to put in,  
   to give ; 3. p. t. Bichrya,  
   Bichra.  
 Bichrare, to keep cast, to  
   keep aloof ; 3. p. t. Bichṛar-  
   ya.  
 Bida-nane, H : to dismiss ; 3.  
   p. t. Bida-nanya.  
 Bidruṛi, flying white ants.  
 Biḍe, to shoot forth (as rays) ;  
   3. p. t. Biḍya.  
 Biḍrare, to be dispersed ; 3. p.  
   t. Biḍrarya.  
 Biḍretre, to disperse ; 3. p. t.  
   Biḍretra.  
 Biḍtre, to cause to shoot  
   forth ; 3. p. t. Biḍtra.  
 Biḍye, to shine ; 3. p. t. Biḍ-  
   cha.  
 Biḍytre, to cause to shine ;  
   3. p. t. Biḍytra.  
 Bigni, wicked, froward.  
 Biheni, H : seed.  
 Bije, to dawn ; 3. p. t. Bijya.  
 Bije, feast of first fruits.  
 Bíje, to expand, to widen ; 3.  
   p. t. Bíjya.  
 Bij-mergi, the time before  
   dawn.  
 Bijn-bíndke, the morningstar.

- Bijoräre, to awake, to become sober; to come to one's senses after a course of folly; 3. p. t. Bijorärya.  
 Bikare, H: to be sold; 3. p. t. Bikarya.  
 Bikatre, H: to dispose of a defective article; 3. p. t. Bikatrya.  
 Bike, H: poison.  
 Bîke, to call; 3. p. t. Bîkya.  
 Bil-bilre, to shine brilliantly; 3. p. t. Bil-bilya.  
 Bil-gawri, name of a plant. (Hind: Phonka phoniya.)  
 Bilp-nîru, moonlight.  
 Bilpu, the moon. [Bilcha.  
 Bilye, to distribute; 3. p. t.  
 Bimglu, name of a tree.  
 Bînde, to begin network, the cleansing of entrails or narrating a story; 3. p. t. Bîndya.  
 Bîndke, a star.  
 Binjure, a kind of reed.  
 Binye, name of the god of thunder and lightning.  
 Bîr, gradually; just in time.  
 Bir-birre, to swarm (as bees); 3. p. t. Bir-birrya.  
 Bîr-mene, to attend to, to work, to be busy; 3. p. t. Bîr-menja.  
 Birge, to mix, to add, to join; 3. p. t. Birga.  
 Birgre, to be mixed, to be joined, to keep company with; 3. p. t. Birgrya.  
 Bîrmare, H: to delay.  
 Bîs, H: twenty.  
 Bîse, to sell; 3. p. t. Bîsya.  
 Bîsgre, to stretch out the body and limbs when feeling tired; 3. p. t. Bîsgrya.  
 Bisi, drug poison.  
 Bîsí, a score.  
 Bîsma, twentieth.  
 Bitä, H: a span.  
 Bite, to cook; 3. p. t. Bitä.  
 Bîte, wealth.  
 Biçe, a shore.  
 Bithge, to expand, to open (as the lips or eyelids; 3. p. t. Bithgya).  
 Bîthi, a small black ant.  
 Bobe, fem: Bobi, dumb.  
 Bobqa, a jug.  
 Bobraha, taciturn, mute.  
 Bobrare, to become dumb; 3. p. t. Bobrarya.  
 Bobya, the tailor-bird.  
 Boche, an aligator.  
 Bóche, to nip, snap or take off; 3. p. t. Bóchya. [ed.  
 Bóchi, masc: Bócho, harelipp-  
 Boda, H: torpid, void of feeling.  
 Bodlare, to become torpid; 3. p. t. Bodlarya.  
 Bodoři, a platform, a terrace.

Bodri, H : measles.	Bope, to fall with a sound as the body of an animal ; 3. p. t. Bopya.
Bođa, a snake of the larger kind.	Boq-boqre, to laugh, to giggle, to litter ; 3. p. t. Boq-boqrya.
Bogđa, clumsy.	Boqe, to feel sick or nauseous ; 3. p. t. Boqa.
Bogla, H : the paddy bird.	Boq-čípi, the honey-sucker.
Bogli, the crop of birds.	Boqro, name of a tree ; (Bauhinia variegata.)
Bohari, name of a fish.	Boqtre, to cause to feel nauseous ; 3. p. t. Boqtra.
Bohe, H : a current.	Bora, H : a sack.
Bój, accursed, detestable.	Borborre, to issue abundantly (as grain from a bag) ; 3. p. t. Borborrya.
Boja, a load, a burden.	Bornga, onion.
Bóje, H : a feast.	Borng-báli, wild onion.
Bokchare, to take into the apron. 3. p. t. Bokcharya.	Borqe, to shout with one accord ; 3. p. t. Borqa.
Bókrare, to cry, to sob vehemently ; 3. p. t. Bókrarya.	Borqo, fat, fattened.
Bókreye, to belch ; 3. p. t. Bókrecha. [ped.	Bórtre, to hush ; 3. p. t. Bórtra.
Bokra, the male of a quadru-	Bora, H : a small shell used in gambling.
Boli, H : speech.	Borgo, name of a wild plant.
Bomba, a gadfly.	Bóri, masc : Bóro, a toothless person.
Bómbro, deep-toned.	Bota, blunt.
Bómbr-qođe, to speak or sing in a deep voice ; 3. p. t. Bómbrqođya.	Botele, a bottle.
Bónđe, name of a fish ; a grown child of the age of about four years.	Botri, old tattered cloth.
Bonga, ignorant, foolish.	Botro, the cells in which the pulp and seeds of the jack-fruit lie.
Bonge, to run, to flee ; 3. p. t. Bonga.	
Bongponti, in one run.	
Bongtre, to cause to run, to carry away. 3. p. t. Bongtra.	
Bony-bonyre, to buzz, to hum ; 3. p. t. Bony-bonyra.	

Botro, blunt.	Bukun-kaje, to beat the breast in grief; 3. p. t. Bukun-kajya.
Bóte, a pallet.	Buku-qonđe, pit of the stomach.
Búde, H: Wednesday.	Burkundı, a kind of pumpkin.
Budihi, untrue, false.	Burqe, a crow-pheasant.
Buđ-angli, the thumb.	Burko, a large earthen jar.
Buđi, the emptied ears of Indian corn.	Búsa, H: the husks of corn.
Buđi-qanhu, name of a wild plant.	Busge, to sob; 3. p. t. Busga.
Buđo, Buđya, H: an old woman.	Buta, strength.
Buđya-méru, gossamer.	Búte, a ghost, a demon.
Bujye, H: to understand, to ascertain; 3. p. t. Bujcha.	Bútwaha, one possessed of a demon.
Bukaha, H: starved, famine-stricken.	Bútware, to be possessed of a demon, to become mad; 3. p. t. Butwarya.
Buke, H: to bark; 3. p. t. Bukya.	Buťe, a movement in the game of pachisi whereby the game ends; to sob; 3. p. t. Buťya.
Buklaha, greedy.	Búte, H: gram.
Buku, the breast, the bosom.	
Buku-duk-dukre, to palpitate, to throb as the heart; 3. p. t. Buku-duk-dukrya.	

## C.

Chábi, H: key.	Chách-qáru, name of a small fish.
Chábuke, H: a whip.	Chadere, H: a sheet.
Cháche, stone.	Chaðe-charge, to burn (as green wood); to be half cooked; 3. p. t. Chađe-chargya.
Chachi, a granary.	
Chachi-kuťi, a constellation.	
Chách-koyla, coal.	
Chácho, aunt, father's sister.	

- Chadre, to die; 3. p. t.  
 Chadrya.
- Cháge, to divide, to scatter,  
 to sow; 3. p. t. Chágya.
- Chagje, to chop up (as meat);  
 3. p. t. Chagjya.
- Chagjo, the monkeyjack.
- Chágte, to jump over; 3. p.  
 t. Chágtya.
- Chahwa, H: the jaw.
- Chaka, a wheel; a slice.
- Chake, to sharpen, to whet;  
 3. p. t. Chakya, Chaka.
- Cháke, the issuing of water  
 from a spout.
- Chakeri, the offering of food  
 to a god or demon.
- Chákri, H: a situation,  
 service.
- Chákriya, a servant.
- Chakte, name of an edible root.
- Chála, the eaves of a house.
- Chalare, H: to observe rules  
 and customs, chiefly of a  
 religious nature; 3. p. t.  
 Chalarya.
- Chale, rind, peel.
- Chále, a grove.
- Chál-gosanyi, the god of a  
 grove.
- Chalge, to split or break open;  
 3. p. t. Chalga.
- Chalgro, torn asunder.
- Cháli, a threshing floor.
- Chamare, H: a cobble.
- Chambore, to bend, to be  
 bent; 3. p. t. Chamborya.
- Chamđa, name of a god re-  
 presented by three decorated  
 bamboos.
- Chame, the skin.
- Cháme, a song.
- Chami, tall, big. [gether.
- Chamo, leaves patched to-  
 Chándo, H: the moon.
- Chángo, a stage, a raised seat.
- Change, to be or become  
 rotten, employed with ref:  
 to cooked food; 3. p. t.  
 Changa.
- Changro, rotten.
- Chanju, a deer.
- Chanki, name of a small sting-  
 ing insect; a kind of castor  
 seed.
- Chanřkare, to be dislocated;  
 3. p. t. Chanřkarya.
- Chanřke, lightning.
- Chanřketre, to dislocate; 3. p.  
 t. Chanřketra.
- Chanřkeye, to flash (as light-  
 ning); 3. p. t. Chanřkecha.
- Chanu, a pod.
- Chánye, H: to strain, to sift;  
 3. p. t. Cháncha.
- Chapa, name of a tree (Miche-  
 lia champaca).
- Chap-chaptre, to smack, to  
 chomp; 3. p. t. Chap-chap-  
 tra.

- Chape, to tread; 3. p. t.  
Chapya.
- Chaperi, the centre of the floor where people light fire for the night.
- Chápo, small of stature.
- Chapr-chunjr-naqe, to throng, to crowd upon; 3. p. t.  
Chapr-chunjr-naqar.
- Chap-chapre, to sound (as water when poured out); 3. p. t. Chap-chapra.
- Chapri-manu, the guava tree.
- Chapri-mínu, name of a fish.
- Chapri-tátqe, the guava fruit.
- Chapta, sole of the foot.
- Chápye, H: to print; 3. p. t.  
Chápcha.
- Chaqe, to sting, to pierce, to stab; also applied to the sowing of certain grains for which holes are made in the earth; 3. p. t. Chaqa.
- Cháql, to stretch the legs apart; 3. p. t. Cháqla.
- Cháqlo, one who walks with legs stretched apart.
- Cháqltre, to cause the legs to be stretched apart; 3. p. t.  
Cháqltra.
- Chaqro, worm eaten roots.
- Chaqtre, to have the ears bored; 3. p. t. Chaqtra.
- Chaqu, shooting pain in the stomach; a vaccinator.
- Chár, H: four.
- Chára-kúti, round about.
- Charare, to graze; 3. p. t.  
Chararya.
- Chare, to cut (as with the teeth or scissors); to ransom; 3. p. t. Charya.
- Chare-toqe, to cross over; 3. p. t. Chare-toqa.
- Chár-gođro, a child's crawling about.
- Charge, to have the teeth set on edge.
- Chargtre, to creep over the body (as vermin); 3. p. t.  
Chargtra.
- Charge, to burn (as green) wood; to be half cooked.
- Chari, a kind of divination, the operator watching the movement of a weight suspended from his hands.
- Chari-nuke, Chari-toqe, to divine by means of performing Chari; 3. p. t. Chari-nuka.
- Charka, H: a spinning wheel, a large wheel made to swing men on.
- Charka-erwe, a penitential ceremony like the Hindu Charkhpája. [points.
- Chár-kóqra, the four cardinal
- Chartre, to cause to cut with scissors; 3. p. t. Chartra.

- Cháru, an arrow.  
 Chár-utrpond, the distance of an arrow shot.  
 Charye, to walk; 3. p. t. Charcha.  
 Charch-kude, to walk about, to stroll; 3. p. t. Charch-kudya.  
 Charytre, to teach to walk, to let walk; 3. p. t. Charytra.  
 Charyo, one versed in divining by Chari.  
 Charare, to tremble through the influence of an evil spirit; 3. p. t. Chararya.  
 Char-charre, to crackle (as wood in the fire); 3. p. t. Char-charrya.  
 Cháre, diligent, laborious.  
 Charne, to wither, to be scorched, to be abashed, 3. p. t. Charmya.  
 Charqre, to fall, to tumble down; 3. p. t. Charqra.  
 Charqtre, to throw down; 3. p. t. Charqtra.  
 Chata, H: an umbrella.  
 Chate, to leak, to fall in drops; 3. p. t. Chata.  
 Chatrangi, H: a carpet.  
 Chatu, parched barley ground into flour: name of a tree the bark of which is used as a medicine for the disease called fluor albus.
- Chaṭma, sixth.  
 Chaṭya, H: a mat.  
 Chathge, slippery.  
 Chathgre, to slip; 3. p. t. Chathgrya.  
 Chawda, fourteen.  
 Chawdma, fourteenth.  
 Chawḍa, a bit, a piece.  
 Chawge, cock-bird.  
 Cháwre, to chuck into the mouth from the palm of the hand; 3. p. t. Cháwra.  
 Chawru, the entrails.  
 Chawṭa, fourth.  
 Cháwye, to cover with leather (as a drum); 3. p. t. Cháwcha.  
 Che! tush!  
 Chechrun, acute, active, smart.  
 Cheḍe, to convey, to carry; 3. p. t. Cheḍa.  
 Cheglo, the shell (of fruit).  
 Cheglu, small branches.  
 Chekaha, squint eyed.  
 Chéla, H: a disciple.  
 Chelaki, a broom made of grass.  
 Cheli, the bark of a tree, the parings of wood.  
 Chelkru, the scab on a sore.  
 Chélo, a splinter.  
 Chénde, to remove in small quantities from a heap; 3. p. t. Chénda.  
 Chengj-bare, favour, grace.

- Chengje, mercy; to show mercy; to pity; 3. p. t. Chengjya.
- Chengjtre, to cause to feel pity or compassion; 3. p. t. Chengjtrya.
- Chénje, to hush, to comfort; 3. p. t. Chénjya.
- Chénjre, to be hushed, to be comforted; 3. p. t. Chénjrya.
- Chenyé, to emit odour; 3. p. t. Chenchá.
- Chenyo, name of a tree.
- Chenyro, scented, smelling.
- Chenyro-póku, name of an ant emitting a bad smell.
- Chep-edru, a paroquet.
- Chep-ulaqo, a kind of small centipede.
- Chepwa, the jack-daw.
- Chéql-kúnde, to tickle; 3. p. t. Chéql-kúndya.
- Cheqonde, to walk heavily or awkwardly as in consequence of some defect; 3. p. t. Cheqondya.
- Cheqro, stern-looking.
- Chéri! truly, no doubt, lest, or else.
- Chéra, witchcraft.
- Chérage, wizard.
- Cheragni, witch.
- Chéra-pochru, worms believed to be produced by witchcraft.
- Chéra-qopo, grass-hoppers or locusts believed to be produced by witchcraft.
- Cheta, strength, power.
- Chetanro, the Indian nightingale.
- Chet-chetre, to shiver with cold; to be at the point of death; 3. p. t. Chet-chetrya.
- Chete, one of the lower races of the aborigines of India.
- Chéte, name of a small fish.
- Chetkar, smart, active.
- Cheto, a hanging shelf.
- Chetrare, to be chilled; 3. p. t. Chetrarya.
- Chethro, the liver.
- Chewr, yesterday.
- Chewti, yesterday's.
- Chiche, to wipe, to clean; 3. p. t. Chichya.
- Chich-otre, to rebuke sharply; 3. p. t. Chich-otra.
- Chichn-bilo, the glow-worm.
- Chichn-gojo, the centipede.
- Chichr-bichr-naqe, to deal with each other 3. p. t. Chichr-bichr-naqa.
- Chichu fire.
- Chichye, to sprinkle; 3. p. t. Chichcha.
- Chiđo, muskrat.
- Chiđo-marchi, the bird's eye Chili.
- Chigalo, a jackal.

- Chiganeye, to excite desire in another; 3. p. t. Chiganecha.
- Chíge, to crawl; 3. p. t. Chígya.
- Chíget, still, motionless.
- Chíg-palu, the front teeth.
- Chígtre, to creep over the body (as vermin); 3. p. t. Chígtra.
- Chige, to boil (as meat) 3. p. t. Chígya.
- Chikmikre, to glitter, to sparkle, to shine; 3. p. t. Chikmikrya.
- Chikna, H: linseed.
- Chikni, name of an evil spirit.
- Chile, H: a kite or hawk.
- Chile, to forbid; 3. p. t. Chila.
- Chilge, itching.
- Chilgtre, to cause to itch; 3. p. t. Chilgtra.
- Chil-qor, name of a game.
- Chimbri, H: green peas.
- Chimkláre, to be sensible of the slightest touch; 3. p. t. Chimklárya.
- Chimța, H: tongs, pincers.
- Chimți, name of a fibrous wild plant.
- China H: a mark, a token; name of a grain.
- Chinare, to be known to; 3. p. t. Chinarya.
- Chinatre, to cause to be known; 3. p. t. Chinatrya.
- Chinaru, an acquaintance.
- Chinari, a kite.
- Chinge, to pinch; 3. p. t. Chingya.
- Chingret, holding with the tip of the fingers.
- Chingtre, to make a wry face; 3. p. t. Chingtra.
- Chini, H: sugar.
- Chinr̄qo, a bat; a swallow.
- Chínqo, slender (as the waist).
- Chínqranqe, gland.
- Chínqu, name of a fish.
- Chinye, H: to recognize; 3. p. t. Chincha.
- Chinyo, a chicken.
- Chípe, to suck; 3. p. t. Chipya.
- Chíple! well done!
- Chípro, wrinkled shrunk (as fruit).
- Chipto, flattened.
- Chipye, H: to press down; 3. p. t. Chipcha.
- Chiraki, H: lamp, light.
- Chirche, to scratch (as a bird with its talons); 3. p. t. Chirchya.
- Chireho, the spurs of a cock.
- Chirge, Summer.
- Chiroți, purslain. (Portulacoleracea).
- Chirqe, to shout, to make a noise; 3. p. t. Chirqya.

- Chiryare, to be dispersed; 3. p. t. Chiryarya.
- Chiryaro, separate (as the grains of not over-cooked rice).
- Chiryatre, to scatter, to disperse; 3. p. t. Chiryatrya.
- Chitari, a religious ceremony in which a cow is sacrificed.
- Chitgi, name of a medicinal plant. (Plumbago Zeylanica.)
- Chitri, piebald.
- Chitr-kaṭi the quills of the porcupine.
- Chitru, a porcupine.
- Chitran, the spotted deer.
- Chiṭa, H: a bill of accounts.
- Chiṭa-poṭa, spotted.
- Chiṭ-chiṭre, to drizzle; 3. p. t. Chiṭ-chiṭrya.
- Chiṭ-choṭ-nane, to slay right and left as in fight; 3. p. t. Chiṭ-choṭ-nanya.
- Chiṭe, H: a quilt.
- Chiṭi, H: a letter.
- Chiṭye, H: to sprinkle; 3. p. t. Chiṭcha.
- Chithge, to begin to rain drop by drop; 3. p. t. Chithgya.
- Chithge, to squeeze out the seed or stone from a fruit; 3. p. t. Chithga.
- Chiwqe, to press in the stomach; 3. p. t. Chiwqya.
- Chiya-lenḍo, the aloe plant.
- Chiye, to give away; 3. p. t. Chicha.
- Chiye-bichre, to give and distribute; 3. p. t. Chichabichra. [gers do].
- Choḍe, to crack (as the fin-  
Chodtre, to crack the fingers.
- Choge, to pluck off; to set free; 3. p. t. Choqa.
- Chogre, to drop off; to get free, to be ransomed; 3. p. t. Chogra.
- Chóko, ill-shaped, out of form; perverse, unprincipled.
- Chókoláre, to be deformed; 3. p. t. Chókolárya.
- Chokra, rind or peel.
- Chokriya, name of a fish.
- Cholango, name of a wild fruit (Hind: Tilkocha).
- Chole, the back of the house.
- Chóli, H: woman's jacket.
- Cholo-marakambe, name of a ghost believed to keep at the back of houses.
- Chólye, to flay; to strip off the bark of a tree; 3. p. t. Chólcha.
- Chóngga, Chóngge, a joint of bamboo used for measuring or keeping oil.
- Chongre, to aggress; to take some work in hand; 3. p. t. Chongra.

- Chonje, to tie, to fasten ;  
3. p. t. Chonjya.
- Chónꞛure, to be suspended ;  
3. p. t. Chónꞛuruya.
- Chónꞛutre, to cause to bend  
down (as a branch) ; 3. p. t.  
Chónꞛutra.
- Chopa, an umbrella.
- Chopamínu, the cuttle fish.
- Chopꞛa, husk ; a scabbard.
- Chopye, to chew (as sugar-  
cane) ; 3. p. t. Chopcha.
- Choqꞛo, narrow.
- Charge, Chorgre, to creep  
along stealthily ; 3. p. t.  
Chorgya, Chorgrya.
- Chorgtre, to drag the feet ; to  
trudge ; 3. p. t. Chorgtrya.
- Chóre, to hang, to be suspend-  
ed ; 3. p. t. Chórya.
- Chor-qerge, to sizzle ; 3. p. t.  
Chor-qerga.
- Chor-qergetre, to smart, to  
burn, to chill ; 3. p. t. Chor-  
qergtra. [ Chórtra.
- Chórtre, to hang up ; 3. p. t.
- Chorꞛge, to be startled ; 3. p. t.  
Chorꞛgya. [ Chorꞛgtra.
- Chorꞛgtre, to startle ; 3. p. t.
- Chórye, to stimulate (as by  
means of. spices) ; 3. p. t.  
Chórcha. [ Chotyá.
- Chote, to chew, to eat ; 3. p. t.
- Chotkraṭi, name of a small fish.
- Chotr-dari, a soapstone pit.
- Chotru, soapstone.
- Chóṭe, illness, sickness.
- Chóṭwa, sick.
- Chóṭware, to be sick or ill ;  
3. p. t. Chóṭwarya.
- Chothke, to be melted ; 3. p. t.  
Chothkya.
- Chothktre, to melt ; 3. p. t.  
Chothktrya.
- Chow, like, resembling.
- Choy-dine, the day of resur-  
rection.
- Choye, to get up, to rise ; to  
start ; 3. p. t. Chócha.
- Choytre, to raise up, to awake ;  
to begin a song ; 3. p. t.  
Choytra.
- Chúchi, pointed, sharp.
- Chuchka, blue vitriol.
- Chúchlo, conical.
- Chuḍ-angli, the little finger.
- Chuḍe, the younger.
- Chúḍi, far, distant.
- Chúge, to poke, to stir ; 3. p. t.  
Chúgya.
- Chúgure, to poke, to pick (as  
ones teeth or ear) ; 3. p. t.  
Chúgurya.
- Chúgréde, Chúgréye, to point  
out with the finger ; 3. p. t.  
Chúgréda, Chúgrécha.
- Chuhye, H : to distil ; 3. p. t.  
Chuhcha.
- Chuka, Chukꞛi, a vessel with  
a small opening.

- Chúko, the shell of a gourd cut into two pieces.
- Chúko-pure, a large kind of dove.
- Chula, H: a hearth. [ Chúlya.
- Chúle, to sprout; 3. p. t.
- Chúlo, a blade of grass or corn.
- Chumbare, price given for the performance of a religious ceremony or for medicine.
- Chumbareye, to offer a trespass offering; 3. p. t.
- Chumbarecha.
- Chúmbe, to be filled up, to be closed up; 3. p. t. Chúmbya.
- Chúmbgro, filled up, closed.
- Chúmbo, a spout.
- Chumqe, to kiss; 3. p. t.
- Chumqa.
- Chumqrése, to sound with the lips in calling animals; 3. p. t. Chumqrésya.
- Chuni, lime.
- Chunje, to clean rice by pounding; 3. p. t. Chunjya.
- Chunoŋi, H: a small metal box for holding the lime, used with the betelnut.
- Chure, bird lime; gum.
- Chúre, to become ripe (as esculent roots); 3. p. t.
- Chúrya.
- Chúre, a kind of partridge.
- Churge, to ooze out, to fall in drops; 3. p. t. Churga.
- Churgre, to flow (as spittle from the mouth, to ooze out; 3. p. t. Churgrya.
- Churgtre, to tap a tree; 3. p. t. Churgtrya.
- Churi, H: a knife.
- Chúrke, name of an esculent root. (Arum colocasia).
- Churki, H: a lock of hair hanging by the side of the ear.
- Chúr-qopo, a kind of grasshopper.
- Chúra, H: parched and pounded rice.
- Chuŋare, to spirt; 3. p. t.
- Chuŋarya.
- Chúŋe, to cast, to throw; 3. p. t. Chútya.
- Chuŋi, H: leave.
- Chuŋyo, the tuft of feathers on the head of some birds; the lock of hair worn by Hindus on the top of the head.
- Chuwa, a well.
- Chuwe, a peacock.
- Chuye, to put on, to dress; 3. p. t. Chúcha.
- Chuypo, a woman's dress consisting of one piece of cloth.
- Chuytre, to clothe, to dress another; 3. p. t. Chuytra.

## D.

- Dabo, thick (as curds).  
 Dada, father's younger brother; aunt's husband.  
 Daga, H: deceitful.  
 Daga-mene, to be suddenly prevented from striking or shooting; 3. p. t. Daga-menja.  
 Dáge, H: a mark, a scar.  
 Dagdagre, to glitter, to shine; 3. p. t. Dagdagrya.  
 Dágye, to do the first thing in any affair; 3. p. t. Dágcha.  
 Dahán, H: the Mohamedan táziya.  
 Dahyaro, name of a singing bird (coracias).  
 Daklaha, a glutton.  
 Daldali, an imperfect egg.  
 Daldali, name of a tree.  
 Daldalro, a marsh, a bog.  
 Daleng, unsupported in space.  
 Dalenge, space, the firmament.  
 Dáli, split pulse and vetches.  
 Daluga, an elevated place; a steep. [able.  
 Dalya, thick; difficult; agree-  
 Dalyare, to be proud, to boast; 3. p. t. Dalyara.  
 Dalyatre, to flatter, 3. p. t. Dalyatra.  
 Dalye, to grind, 3. p. t. Dalcha.
- Dambla, the buttocks.  
 Damekáre, to quiver, to shake (as a wall or tree when struck); 3. p. t. Damekárya.  
 Dameke, quivering, shaking.  
 Damra, name of a tree the wood of which is used for making bows.  
 Damra-neru or Dambra, a serpent said to suck cow's milk.  
 Dana, corn, grain.  
 Dande, cares, concern.  
 Dandesáre, to care, to be in care; 3. p. t. Dandesárya.  
 Dandesatre, to trouble; 3. p. t. Dandesatra.  
 Dáne, a stand for a lamp.  
 Dángere, a tribe related to the Rajmahal Hillmen.  
 Dangriya, a youth.  
 Dánre, the hocks.  
 Daurpi, a trap in which mice and rats are crushed.  
 Dápe, terror, dread, dignity.  
 Dapna, the shoulders.  
 Dápond, a little while, once.  
 Daprese, to rush on, to dart forward; 3. p. t. Dapresya.  
 Dápye, to threaten, to chide; 3. p. t. Dápcha.  
 Darape, limit, quantity.

Dáre, a debt; blade (of a knife).	Das, H: ten.
Dari, H: a hole.	Dase, shape, form, dignity.
Dári, young trees.	Dasi, the ends of the warp in a piece of cloth.
Dáriníre, to cut young trees preparatory to cultivation; 3. p. t. Dárinírya.	Dasma, tenth.
Dari-tumbe, wasps which make their nests under ground.	Dasmi, a festival of the Hindus called Dashahra.
Dárme, H: piety, godliness, righteousness.	Dáwa, Dáwe, opportunity, advantage.
Dárm-tambako, god-father.	Dáwe, H: a chopping knife.
Darm-tangade, god-son.	Dawke, glory, splendour, flash.
Darm-tangadi, god-daughter.	Debra, left, the left hand, left-handed.
Darm-teho, god-mother.	Dega, let us.
Dáro, sharp (as a blade).	Dehe, adjoining, neighbouring, about (the time).
Darware, to be arrested; 3. p. t. Darwarya.	Dehi, H: curds.
Dárware, to get into debt; 3. p. t. Dárwarya.	Delo, playing at bopeep.
Daruwre, to be caught; 3. p. t. Daruwrya.	Démano, a demon priest.
Darye, to catch, to fine; 3. p. t. Darcha.	Dene, like, resembling.
Dárye, to suit, to agree; to remain, to live; 3. p. t. Dárcha.	Dési, H: the plains, low-lands.
Darytre, to cause to be caught, to betray; 3. p. t. Darytra.	Desmalya, a mixed race sprung from the hill people and the people of the plains.
Dárde, stingy, a misēr.	Dewali, a wall.
Dare-pare, quickly.	Dewane, H: a nobleman.
Dari, Darya, H: a piece of cloth wound round the waist.	Dewani, a noblewoman.
Dári, H: the beard.	Deya, mercy, feeling, generous.
	Deya-nunje, to feel compassion; 3. p. t. Deyanunjcha.
	Deya-nunjuwre, to be compassionate; 3. p. t. Deyanunjuwra.

- Dibi, an oath; any thing put up in the fields warning against trespassing.
- Dibin-chichr-ochr-naqe, to pledge each other by oath.
- Digari, length.
- Digařo, long, tall.
- Digrare, to be lengthened; 3. p. t. Digrarya.
- Digratre, to lengthen; 3. p. t. Digratra.
- Dimdimre, to sound (as foot-steps); Dimdimra.
- Dim-qerge, to sound as when larger objects fall; 3. p. t. Dim-qerga.
- Dinane, daily.
- Dine, H: day.
- Dinek, in time, someday.
- Dinonno, in time, someday.
- Dinti, of the day.
- Dip-qerge, to sound as when smaller objects fall; 3. p. t. Dip-qerga.
- Dirpe, to fall in showers; to dance clumsily (as a bear); 3. p. t. Dirpya.
- Disa, sense, discernment, judgment.
- Disa-balo, countless, beyond discernment.
- Dobra, twofold.
- Dobrare, to be doubled, to be folded; 3. p. t. Dobrarya.
- Dobratre; Dobreje, to fold, to double; 3. p. t. Dobratrya.
- Dobrecha.
- Dobris, double, twofold.
- Dóbye, H: washerman.
- Dokri, H: a bag.
- Doldolre, to shake as a fat body in walking; 3. p. t. Doldolra.
- Dole, cobwebs.
- Dolngo, slack.
- Dómye, to beat repeatedly; 3. p. t. Dómcha.
- Dona, H: a cup made of leaves.
- Donda, name of a tree and its glutinous fruit.
- Dóni, lower lands in the hills, a valley.
- Donore, to be bent, to bow down; 3. p. t. Donorya.
- Donotre, to bend; 3. p. t. Donotra.
- Dopeli, a cluster, a bunch.
- Dordare, to be thickened (as curds); 3. p. t. Dordarya.
- Dordo, thick (as curds).
- Dore, name of a tree; to be tired, to struggle in death; 3. p. t. Dorya.
- Dortre, to prevail upon, to fatigue; 3. p. t. Dortrya.
- Dořa, lap.
- Dóse, H: guilt, crime.
- Doti, H: a piece of cloth wound round the waist.

Doware, to remove in small quantities from a heap; 3. p. t. Dowarya.	Dulelatre, to indulge another; 3. p. t. Dulelatra.
Dú, two.	Duleli, beloved.
Dúbáy, H: brothers or sisters of the same parents.	Dumare, to smoke; 3. p. t. Dumarya.
Dubri, H: grass.	Dumatre, to cause to smoke; 3. p. t. Dumatrya.
Dúd-bára, a group of stars.	Dumeni, incense.
Dúde, H: milk.	Dundo, a kind of owl.
Dudi-púnu, white beads.	Dundo-muro-mene, to grieve; 3. p. t. Dundo-muro-menja.
Dudo, name of a tree.	Dunye, H: to card (as cotton); 3. p. t. Duncha.
Dudu, the paps, the udder.	Dúre, only, alone.
Duk-duko, pensively, meekly, sweetly (as the notes of some birds).	Durstre, to throw on the ground with violence; 3. p. t. Durstra.
Duk-dukre, to palpitate (as the heart through fear); 3. p. t. Duk-dukra.	Duři, dust.
Duke, H: distress.	Duryare, to be full of dust; 3. p. t. Duryarya.
Dukrare, to be troubled or distressed; 3. p. t. Dukrarya.	Duryaro, dusty.
Dukratre, to trouble, to distress; 3. p. t. Dukratrya.	Duryatre, to kick up dust; 3. p. t. Duryatrya.
Dukta, helpless, distressed; an orphan. [3. p. t. Dulelárya.	Dusra, H: second.
Duleláre, to endear oneself;	Duwari, door; outside.
	Dúy, H: two.

## D.

Daba, cloth.	Dabta, a patch of cloth.
Daba-chinr̄qo, a bat; lit: cloth swallow.	Dabye, to patch; 3. p. t. Dabcha.
Dabri, name of an herb.	Dábye, to daub; 3. p. t. Dábcha.
Dábro, broad bottomed, broad faced.	Dađe, jungle, forest.

- Dadi, the female of quadrupeds.  
 Dágo, long shanked (applied to birds).  
 Dagraha, bad, wicked.  
 Dageye, to spoil, to corrupt, to waste; 3. p. t. Dagecha.  
 Dahnri, Dahnri, a branch.  
 Dahre, H: a foot-path.  
 Dáka, H: robbery.  
 Dáke, H: the mail.  
 Dakri, a tribe of the Hill people inhabiting the southern part of the Rajmahal hills.  
 Dákye, to be famous, to scent strongly; 3. p. t. Dákcha.  
 Dala, a basket.  
 Dále, H: a shield.  
 Dálo, name of a fish.  
 Dambaꝛo, broad.  
 Dambe, breadth: a palm leaf.  
 Dambaꝛare, to be wide; 3. p. t. Dambaꝛarya.  
 Dambretre, to widen; 3. p. t. Dambretra.  
 Danda, a shelf, a stage.  
 Dandi-taraju, a group of stars.  
 Dáñdi, a foot-path.  
 Dandye, to fine; 3. p. t. Dandcha.  
 Danga, arched, high (as the nose ridge), an elevation.  
 Dáni, wife.
- Dañra, a numeral affix with reference to objects of which length is the distinguishing feature.  
 Dánse, the blue-bottle fly.  
 Dáñti, H: the stalk of a fruit.  
 Dányáne, to hum, to buzz.  
 Dapa, false, untrue.  
 Dapehi, forcibly, without ceremony.  
 Dapta, a tyrant.  
 Daꝛe, difficult, hard.  
 Dáwe, husband.  
 Dawle, H: condition, circumstance.  
 Dawqe, the abdomen; to be shaken (as water); 3. p. t. Dawqya.  
 Dawreye, to jest, to ridicule, to deride; 3. p. t. Dawrecha.  
 Dawri, jest, joke.  
 Deba, a copper coin, pice.  
 Debdi, unbecoming, crooked, perverse.  
 Deꝛ, one and a half.  
 Deꝛi, one and a half times or fold.  
 Dég, H: a pace, step.  
 Deki, H: a pounding machine.  
 Dela, H: a clod.  
 Demkro, ripe but still hard.  
 Deñbaꝛi, carelessly, recklessly.  
 Denga, a beam, a log.

- Dengseye**, to jest, to blaspheme; 3. p. t. **Dengsecha**.  
**Dengso**, unimportant, trifling.  
**Dénqu**, **Deqa**, the panther.  
**Déri**, H: a heap, pile.  
**Déro**, crooked. [lar.  
**Déro-chóko**, crooked, irregu-  
**Dibtre**, to strike the belly of another; 3. p. t. **Dibtrya**.  
**Dig-dig-áne**, to sound (as a drum); 3. p. t. **Dig-dig-ánya**.  
**Dika**, sticky, glutinous.  
**Dikran**, a ball of dung.  
**Dínđe**, **Dindye**, a demon believed to reside in the jungles, also applied to Satan.  
**Do**, a younger brother or sister; hence **engđo**, my younger brother or sister, **ningđo**, thy younger brother or sister, &c.  
**Doba**, H: a sheet of water.  
**Dođare**, to cry, to make an adó; 3. p. t. **Dođarya**.  
**Dóđi**, a kind of small tortoise; a reed. [to birds).  
**Doga**, long shanked (with ref: **Dóke**, to live, to remain, to exist; 3. p. t. **Dokya**.  
**Dókno-dókno**, by degrees, gradually.  
**Dele**, a drum.  
**Dolwa**, a drummer.  
**Dolya**, name of a fish. [a đom.  
**Dombe**, a low caste Hindu,
- Domb-icha**, black shrimp.  
**Domb-qáqe**, the rook.  
**Domke**, to sift (as flour): 3. p. t. **Domkya**.  
**Donđa**, a long purse tied round the waist. [snake.  
**Dónđo**, flatulency; a water-  
**Dónqe**, cockles. [min.  
**Dónso**, large, applied to ver-  
**Dóns-tilngru**, blue-bottle fly.  
**Dubi**, a small earthen pot.  
**Duđo**, big-bellied.  
**Dukre**, to fall in with, to encounter; 3. p. t. **Dukra**.  
**Duktre**, to lead into danger; 3. p. t. **Duktrya**.  
**Dukure**, to knock against; to get into danger; 3. p. t. **Dukurya**.  
**Dulo**, a bubble.  
**Dulyo**, a knob, a boss, a bud.  
**Dumba**, a lump (of flesh).  
**Dumberi**, the Indian fig-tree.  
**Dumblu**, a fleshy excrecence, a wen.  
**Dumbro**, rotten (as flesh).  
**Dundye**, to rummage; to smell strongly; 3. p. t. **Dundcha**.  
**Dunge**, to be drowning, to be dipped, to be lost; 3. p. t. **Dungya**.  
**Dungtre**, to drown, to dip, to ruin, to ensnare; 3. p. t. **Dungtra**.

Dupa, H : boiled pulse.	Dur̄nge, to thunder, to rumour, to be noised abroad; 3. p. t. Dur̄ngya.
Duprin, short (with ref: to children).	
Duro, name of a fibrous wild plant.	Duwqe, to gambol (as in the water); 3. p. t. Duwqya.

## E.

É, O my!	Égtre, to make cool; 3. p. t. Égtrya.
Eche, to throw out, 3. p. t. Echa.	Égute, a kind of small lizard.
Echr-echr-áne, to be restless.	Eh! tush!
Éde, Éte, to show; to appear (with ref: to new moon); 3. p. t. Éda, Éta.	Eje, to awake another; 3. p. t. Eja.
Édre, Édri, name of a tree.	Ej-ilkru, a small wild plum.
Eḍe, to drive away; 3. p. t. Eḍa.	Ejre, to be awake; 3. p. t. Ejrya.
Eḍr-ósu, a kind of mushroom.	Eju, a bear.
Eḍru, a parrot.	Ék, H : one.
Egare, H : eleven.	Eke, a kind of small tortoise.
Egarma, eleventh.	Éke, to go, to move; 3. p. t. Ekya. Imp. Eka.
Ége, to throw away, to scatter. 3. p. t. Égya.	Eklare, to be separated, to be alone; 3. p. t. Eklarya.
Égre, to be abundant, to run out as grain; 3. p. t. Égrya.	Ek-urqe, to come up to, to meet; 3. p. t. Ek-urqa.
Égtre, to over fill; 3. p. t. Égrtra.	Elche, to fear; 3. p. t. Elchya.
Ége, to become cool, to be healed; to be dissatisfied; 3. p. t. Égya.	Elch-baḍare, to be terrified; 3. p. t. Elch-baḍarya.
Égre, to become clean as rice (by pounding); 3. p. t. Égrya, Égra.	Elch-kóro, terrible, dreadful.
	Elch-ḍarqu, Elch-qapu, a coward.
	Éle, to miss, to go astray, to sing; 3. p. t. Éla. [ plant.
	Elenḍi, seed of the ricinus

Élgre, to show the backside ; Élgra.	Éndond, one.
Élgre, to be left behind, to be mistaken ; 3. p. t. Élgra.	Éndo-qadi, one only.
Éli, deserted, forsaken ; lone- liness.	Ene ! O my !
Élpe, error, sin.	Engdo, my younger brother or sister.
Elqre, to descend (as the sun) ; 3. p. t. Elqrya.	Enge, Engre, to remain over ; 3. p. t. Engra.
Elttre, to frighten, to terrify ; 3. p. t. Eltra.	Engriya, a kind of lizard.
Élu, erring.	Engade, my son.
Ém, we.	Engadi, my daughter.
Embe, sweet, sweetness.	Engde, to clear away weeds ; 3. p. t. Engdya.
Emb-embre, to be sweetish ; 3. p. t. Emb-embrya.	Enge, to be soaked ; to be lucky ; 3. p. t. Enga.
Emble, tasteless, brackish.	Engtre, to soak ; 3. p. t. Engtra.
Embli ! be careful !	Éni, I myself.
Embre, to get a taste ; 3. p. t. Embrya.	Énond, how much ?
Embtre, to habituate to a taste ; 3. p. t. Embtra.	Énopán, how big ?
Émi, we ourselves.	Énreche, to suspend from the hand ; 3. p. t. Énrechya.
Én, I.	Énrechi, name of a wild plant.
Éna ? how many !	Énu, it is I.
Énde, to task, to charge as with some duty ; 3. p. t. Énda.	Epráre, to struggle, to floun- der ; 3. p. t. Eprárya.
Énda, a numeral affix corres- ponding to the Eng : piece or head.	Epratré, to let struggle, to let flutter ; 3. p. t. Epratrya.
Éndeleye, to cut faces, to mimic ; 3. p. t. Éndelecha.	Épu, the fibres of a wild plant of which cord is made. [ 3. p. t. Eqa.
Éndr-naqe, to romp with each other ; 3. p. t. Éndr-naqa.	Eqe, to pour out from a vessel ; Éqe, the rainy season.
	Éqre, to wonder, to be asto- nished ; 3. p. t. Éqrya.

- Éqto, a fop, a coxcomb.  
 Éqtre, to entice, to make love ;  
 3. p. t. Éqtra.  
 Ere, to sweep ; 3. p. t. Erya.  
 Ére, to see, to behold, to observe ; 3. p. t. Érya.  
 Erge, to go to stool ; 3. p. t. Ergya.  
 Ergpe, the eggs of lice.  
 Ergtre, to force another to pay his debts ; to go to stool ; 3. p. t. Ergtra.  
 Érim-éri-áne, to be on the look out ; 3. p. t. Érim-éri-ánya.  
 Erpe, to hang down to the ground, to be draggled (as a dress) ; 3. p. t. Erpya.  
 Erpo, a broom.  
 Érye, to peep, to spy ; 3. p. t. Ércha.  
 Erare, to keep aloof, to get away ; 3. p. t. Erarya.  
 Erar-naqe, to avoid one another ; 3. p. t. Erar-naqa.  
 Eratre, to separate, to remove ; 3. p. t. Eratrya.  
 Ér-beqre, to commit suicide by hanging ; 3. p. t. Ér-beqrya.  
 Ér-beqtre, to strangle, to hang ; 3. p. t. Ér-beqtra.  
 Erçki, marked, shingly, brilliantly. [ Érya.  
 Ére, a goat ; to follow ; 3. p. t. Erge, a small field-rat.  
 Ergti, name of a tree.  
 Erg-aða, a prison.  
 Erge, to imprison, to shut ; 3. p. t. Erga.  
 Ergpo, a bar to fasten a mat door with.  
 Ermba, name of a very poisonous snake.  
 Erqo, husband's younger brother.  
 Ért-goðro, the notch at either end of a bow where the string is fastened.  
 Értu, a bow.  
 Értumo, name of a plant.  
 Ertyo, an archer.  
 Éru, good, beautiful, in health.  
 Éru-qani, safely, in good health.  
 Erw-aða, a house for worship, a temple.  
 Erwe, to sacrifice, to propitiate, to worship ; 3. p. t. Erwya.  
 Erwu-majye, the leader at a sacrifice.  
 Erye, to parch grain ; to season food ; to speak with fluency ; 3. p. t. Ercha.  
 Ese, to plait, to do mat-work ; 3. p. t. Esa.  
 Éso, the present year.  
 Espro, a fan.  
 Eswe, to fan ; to wink, to hint ; 3. p. t. Eswya.

Eswre, to fan oneself; 3. p. t. Eswra. [Etya.	Etyond, one place, one spot. Étho, a cockroach.
Ete, to go down; 3. p. t.	Ethr-ethr-áne, to buzz in the ear; 3. p. t. Ethr-ethr- ánya.
Eto, lower, smaller.	Ewglet, wonderful.
Étre, to be seen, to appear; 3. p. t. Étrya. [3. p. t. Ettrya.	Ewglete, to wonder to be as- tonished; 3. p. t. Ewgleta.
Ettre, to bring or take down; Etware, H: Sunday.	Ewglettre, to cause to won- der; 3. p. t. Ewglettrya.
Éte, to deface, to destroy; 3. p. t. Eťa.	Ewje, to be lost, to go astray; 3. p. t. Ewjya. [Ewtrya.
Étgre, to be broken, to be defaced; 3. p. t. Etgra,	Ewtre, to lose; 3. p. t.
Étgro, broken, defaced.	Ewři-qewři-mene, to crowd, to come and go in large numbers; 3. p. t. Ewři- qewři-menja.
Ét-ojo, Éto-tuwo, a place where food is kept for the dead.	Éya! alas! [Écha.
Étro, a broken winnowing fan.	Eye, to tie, to bind; 3. p. t.
Étyis, two places.	

## G.

Ga, no doubt, surely, of course; on the one hand on the other hand (in coor- dinate sentences.) [of a tree.	Gachi, H: an eel.
Gabe, H: the tender shoots	Gada, name of a tree; an ass.
Gabni, H: pregnant.	Gada-goro, an ass, a mule.
Gachare, H: to undertake, to take in hand; 3. p. t.	Gada-qopo, a kind of grass- hopper.
Gacharya.	Gada-túrpe, an ulcer.
Gachatre, to cause a man to take the woman whom he has disgraced, or to buy a thing he has spoiled; 3. p. t.	Gáde, the deposit of mud- dy water, puddle, lees, dregs.
Gachatrya.	Gađa-berge, a wild cat.
	Gađ-bađe, H: confusion.
	Gađi, H: a cart.
	Gađo, a wild cat.
	Gađure, the adjutant bird, a crane.

- Gaḍwa, a jackal.  
 Gaḍya, puddle, mire.  
 Gage, dry stalks.  
 Gagri, a skirt.  
 Gahi, H: an aggregate made up of five parts.  
 Gahna, H: an eclipse; jewels.  
 Gahnḍi, a multitude, a flock.  
 Gahye, to cause sores, as the eating of mangoes is supposed to do; 3. p. t. Gahcha.  
 Gajale, name of a fish.  
 Gaje, H: a yard, a wire for cleaning the hukka.  
 Gajra H: carrot.  
 Gala, H: cheek. [overripe.  
 Gálgro, muddy, disturbed;  
 Gálye, to disturb, to stir (as water); 3. p. t. Gálcha.  
 Gámachi, prickly-heat.  
 Gámaro, whatever is contributed by the people of a village.  
 Gambari, name of a tree.  
 Gamcha, a towel, a sheet.  
 Game, throughout; in the state of.  
 Gamye, to guess, to conjecture; 3. p. t. Gamcha.  
 Ganani, much, frequently.  
 Gande, H: smell, scent.  
 Gandeke, H: sulphur.  
 Gandí, a flying bug.  
 Gar ḍa, an aggregate of four parts.  
 Ganḍe, a rhinoceros.  
 Gandgohari, a kind of snake supposed to have a mouth on either end of the body.  
 Ganḍi, body.  
 Ganḍi-keyp-chóṭe, the palsy.  
 Ganḍi-púg-chóṭe, the dropsy.  
 Ganḍ-mandru, name of a nut used as a febrifuge.  
 Gándro, the gizzard.  
 Gandýaro, the hornbill.  
 Gaṅga, the river Ganges or any large river.  
 Ganga-gire, a kind of starling. (coracias Indica).  
 Gaṅga-moha, north, *i. e.* towards the Ganges (v: Mandro-kónra). [east.  
 Gaṅga-moha-kónra, north-Gange-hari, name of a fish.  
 Gaṅgi, Indian corn.  
 Gaṅṭi, gravel.  
 Ganja, H: the hemp plant.  
 Gaṅre, much, many.  
 Gaṅrhin, Gaṅri, very much, very many.  
 Gaṅṭa, H: a gong, an hour.  
 Gape, steam.  
 Gáre, a particle signifying 'in-law' with reference to father, mother, son and daughter.  
 Gareḍi, tares found in paddy fields.  
 Gárare, to be dissolved; 3. p. t. Gárarya.

Gáratre, to dissolve; 3. p. t. Gáratrya.	Gech-atgi, not too far.
Gareyi, a kind of mud fish.	Geche, Gechi, far.
Gargari, sometimes, now and then.	Gendari-adro, name of an herb.
Gari, H: time.	Gendari-púp, the marigold.
Garmi, H: the venereal disease.	Géñdu, a ball for playing.
Gárni, fem:—of Gáre.	Gepu, the stalk of a fruit.
Garyale, H: a crocodile.	Geți, a knot, a tie.
Garyek, for a minute.	Gide, H: a vulture.
Garare, to do, to act, to behave; 3. p. t. Gararya.	Gidi, pulp of a fruit.
Gáre, much, many, enough, sufficient.	Gidnaha, dirty.
Garhin, very much or many.	Gidnare, to be dirty; 3. p. t.
Garı, a cruse for oil.	Gidnarya.
Garı-márye, to rise daily later (as the moon); 3. p. t. Garı-márcha.	Gidraha, stingy, selfish.
Garı-múqe, a bull frog.	Gidre, H: a jackal.
Garıya, idle, lazy.	Gila, a large kind of seed used as medicine, also by washermen for crimping.
Garıye, to treat, to do effectively, to vanquish; 3. p. t.	Gilape, a doubled sheet.
Garıcha.	Gilre, to be red-hot (as cinders,) to be inflamed (as a sore); 3. p. t. Gilrya.
Gási, grass.	Ginare, H: to hate, to detest; 3. p. t. Ginarya.
Gásye, to vex, to tease; 3. p. t.	Ginatre, to cause abhorance; 3. p. t. Ginatra.
Gáscha.	Ginjgro, mixed (as food).
Gaıa, a rope, a cord.	Ginjye, to mix; 3. p. t. Gınjcha.
Gáıe, a ferry, a passage, a mountain pass.	Gire, name of a bird of the starling kind.
Gaıye, to churn; 3. p. t.	Giri, a man of much property.
Gaıcha.	Gırja-aıa, a church.
Gáwe, Gáyi, a sore, a wound.	Gırja-nane, to perform divine worship.
Gáyro, full of sores.	

- Girte, a farmer. [kind.]  
 Giryo, a bird of the starling  
 Gíwe, H: ghee.  
 Goberi, H: cow-dung.  
 Goberi-gire, name of a bird  
 of the starling kind.  
 Gobreye, to manure; 3. p. t.  
 Gobrecha.  
 Gobr-túru, name of a beetle.  
 Goda, the act of going to  
 stool.  
 Goda-oke, to go to stool;  
 3. p. t. Goda-bedyá.  
 Godi, clumsy (in personal ap-  
 pearance).  
 Godna, tattooed figures on  
 the skin.  
 Gódro, moist; loose. [sion.]  
 Gođa, a party, a large divi-  
 Gođi, the heel.  
 Gođro, the lump on the wind  
 pipe, Adam's apple.  
 Goga, a boulder, a rock.  
 Gógi, clamour, noise.  
 Gogla, name of a tree.  
 Gohayi, H: witness, evidence.  
 Gohi, an aligator.  
 Gohme, wheat.  
 Gohrare, to associate; 3. p. t.  
 Gohrarya.  
 Gohreye, to call out; 3. p. t.  
 Gohrecha.  
 Gojnaha, dirty, filthy.  
 Gojnára, to be or become  
 dirty; 3. p. t. Gojnárya.  
 Goklu, an earring worn by  
 men.  
 Gola, H: a wholesale shop.  
 Golaťo, the Hindustani lan-  
 guage.  
 Gole, a Hindu.  
 Goli-mali, all, every one; lit:  
 Hindus and Hillmen.  
 Golmarchi, H: pepper.  
 Gólye, H: to form a ball, to  
 turn the eggs as birds do  
 during incubation; 3. p. t.  
 Gólcha.  
 Gonda, a lump (as of flesh).  
 Gondranre, the yolk of an  
 egg.  
 Gondye, a fisherman.  
 Gonge, name of a fibrous  
 wild plant.  
 Gongodi, a squirrel.  
 Gongraha, saucy, impudent.  
 Gongrare, to be saucy; 3. p. t.  
 Gongrarya.  
 Gonjare, to force oneself into  
 a company; 3. p. t. Gon-  
 jarya.  
 Gonjatre, to throw a task  
 upon another; 3. p. t. Gon-  
 jatrya.  
 Gónje, a crowd, a multitude.  
 Gonjye, to throw a task upon  
 another; 3. p. t. Gonjcha.  
 Gonya, brother-in-law.  
 Gonyranre, the yolk of an egg.  
 Gora, H: an English soldier.

- Gowrare, to form into a company, to form into a circuitous row; 3. p. t. Gowrarya.
- Górye, to mix with some fluid; 3. p. t. Góřcha.
- Gora, the cock of a gun; the prime of distilled liquor.
- Goro, a horse.
- Goro-chanjo or chonjo, name of a wild plant.
- Góro, Góřwa, a nurse.
- Górye, to mix with some fluid; 3. p. t. Góřcha.
- Gosanyi, the Supreme Being, a god.
- Got, all.
- Gořa, a numeral affix; the whole; a seed or berry.
- Gořanře, a whole grain of corn.
- Gořanřo, roundish, globular.
- Goř-bar-táni, Almighty, Omnipotent.
- Goře, even, also.
- Góře, a twirling stick.
- Gořer, all.
- Gořeth, all.
- Goři, small pox. [Góřcha.
- Górye, to twirl; 3. p. t.
- Gowále, H: a herdsman.
- Gúb-gúbe, a game, like hide and seek.
- Gudi, H: a paper kite.
- Gugori, H: small bells worn on the feet.
- Gugra, a mole-cricket.
- Guli, H: a bullet, a pellet.
- Gul-guli, a sweet cake in the shape of a ball.
- Gúli, round.
- Gulma, a small earthen pot.
- Gúlye, to form into a ball; 3. p. t. Gúlcha.
- Guma, H: name of a bitter herb.
- Gumare, to turn round, to revolve; to stroll; 3. p. t. Gumarya.
- Gumatre, to turn, to make revolve, to lead about; 3. p. t. Gumatrya.
- Gumchare, H: to be creased (as cloth); 3. p. t. Gumcharya.
- Gumchatre, to crease; 3. p. t. Gumchatrya.
- Gumchi, H: a sentry-box.
- Gumdaha, rancorous, spiteful.
- Gumenáre, to be thoughtful, to repent; 3. p. t. Gumenárya.
- Gumenáro, thoughtful, repentant.
- Gumo, a post, a pillar of wood.
- Gumřaha, rancorous, spiteful.
- Gumsare, H: to be mouldy; 3. p. t. Gumsarya.
- Gumsatre, to be sultry; to vex, to tease; 3. p. t. Gumsatrya.

Guna, Gune, the weevil.	Guratre, to turn, to lead about; 3. p. t. Guratrya.
Gunđi, dust; a knob, a cloth-button.	Gurmbi, Gurmi, a small wild melon.
Gunđlare, to become dirty; 3. p. t. Gunđlarya.	Gurni, a pulley.
Gunđlatre, to thrash, to beat; 3. p. t. Gunđlatrya.	Gurni-púnu, a certain seed strung and worn as a remedy for vertigo.
Gune, civility.	Gurso, a tree and its fruit so called, said to blind fish.
Gunen-oje, to be civil, to give thanks; 3. p. t. Gunen-ojya. [the feet.	Guryare, to revolve, to whirl, to turn; to be dizzy; 3. p. t. Guryarya.
Gungori, little bells worn on Guni, sorcery, witchcraft.	Guryo, H: a doll.
Guni, with, from.	Gúse, H: bribe. [coal.
Gunrakó, tobacco pounded with treacle.	Gusu, a heap of redhot charcoal.
Gunre, treacle, a bowstring.	Gutame, H: a button.
Gunrta, a pellet-bow.	Gutye, to give a blow with the fist; 3. p. t. Gutcha.
Guraha, circuitous, winding.	Guwa, betel leaf made up with the ingredients.
Gurare, to walk about, to stroll; 3. p. t. Gurarya.	

## H.

Hajar, Ajar, thousand.	Hane, like.
Hander, a term signifying in-law with reference to father, mother, son, and daughter.	Hon, also, too.

## I.

I, this.	Iche, to take off, to put off, (as the cap or shoes); 3. p. t.
Icha, a shrimp.	Ichya.

<p> <b>Íche</b>, to louse; 3. p. t. <b>Íchya</b>.  <b>Ichgond</b>, for a moment.  <b>Ichgre</b>, to come off, to get loose; 3. p. t. <b>Ichgra</b>.  <b>Ich-qoṭe</b>, to jerk, to shake off; 3. p. t. <b>Ich-qoṭya</b>.  <b>Ide</b>, to plant, to erect, to build; 3. p. t. <b>Ida</b>.  <b>Idre</b>, to cease (as rain), to become sober from intoxication; 3. p. t. <b>Idrya</b>.  <b>Igje</b>, to grin; to reproach; 3. p. t. <b>Igjya</b>.  <b>Igjo</b>, true.  <b>Igjro</b>, wry mouthed.  <b>Igre</b>, to grind very fine; 3. p. t. <b>Ígrya</b>.  <b>Íh</b>, masc: this one.  <b>Íhin</b>, 'tis here.  <b>Íjjo</b>, thy or your mother.  <b>Íjjó-gáрни</b>, thy or your mother-in-law. [Íj-ógya.  <b>Íj-óge</b>, to tread water; 3. p. t. <b>Íjra</b>, H: an eunuch.  <b>Ik</b>, which?  <b>Ik-chow</b>, how?  <b>Ike-beḍi</b>, some one.  <b>Ike-goṭe</b>, any one.  <b>Ikeh</b>, masc: which one?  <b>Ikeno</b>, where?  <b>Ikeno-goṭe</b>, wheresoever, anywhere.  <b>Íkesáre</b>, to envy, to hate; 3. p. t. <b>Íkesárya</b>.  <b>Ikith</b>, fem: which one? </p>	<p> <b>Iknańy</b>, <b>Ikni</b>, how, in what manner?  <b>Iko</b>, where (is).  <b>Iko-chúdi</b>, how far?  <b>Ikon</b>, how much?  <b>Ikonno</b>, when?  <b>Ikonno-goṭe</b>, whensoever.  <b>Ikopán</b>, how big?  <b>Ikote</b>, fem: <b>Ikoti</b>, of what place?  <b>Ik-pad</b>, what manner, how?  <b>Ik-padihi</b>, greatly, wonderful.  <b>Íksi</b>, envy, ill will, hatred.  <b>Ikṭi</b>, which place?  <b>Ikuth</b>, neut: which one?  <b>Ikuth-goṭe</b>, anything.  <b>Ílaru</b>, the mouse deer.  <b>Íl-beri</b>, the forenoon.  <b>Ílde</b>, to make to stand; 3. p. t. <b>Íldya</b>.  <b>Íle</b>, to stand; 3. p. t. <b>Íja</b>.  <b>Ílkru</b>, a wild plum.  <b>Íme</b>, white ants; to become rusty; 3. p. t. <b>Ímya</b>.  <b>Índa</b>, take this!  <b>Índeki</b>, thus, in this manner.  <b>Índo</b>, a call to a dog.  <b>Índru</b>, what?  <b>Índragi</b>, perhaps.  <b>Índrany</b>, for what reason, why?  <b>Índr-báne</b>, amazing, wonderful.  <b>Índr-beḍi</b>, something. </p>
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- Indr-gote, anything.  
 Indrik, to what purpose, why?  
 Ine, to-day.  
 Ine, to do thus; 3. p. t. Inya.  
 Inhe, to pelt, to stone; 3. p. t.  
   Inja.  
 Inhi, 'tis here.  
 Inje, to blow the nose;  
   3. p. t. Injya.  
 Injile, the gospel.  
 Inj-qade, an orphan.  
 Injre, to receive, to take in-  
   to the hand; 3. p. t. Injrya.  
 Injranqe, a kind of lizard.  
 Inki, thus.  
 Inle, thus.  
 Inno, in doing thus.  
 Ino, here.  
 Ino-chúdi, so far.  
 Inond, so much.  
 Inond-amt, so far, up to this.  
 Inonno, by this time.  
 Ino-pán, so big.  
 Inor, now.  
 Inortente, henceforth.  
 Inorti, of the present.  
 Inqe, to cough.  
 Inq-púche, hiccough.  
 Inqrése, to force phlegm from  
   the throat, to hawk; 3. p. t.  
   Inqrésya.  
 Inte, Inti, of to-day. [ner.  
 Iny, Inyle, thus, in this man-  
 Ipe, to whoop (as a baboon);  
   3. p. t. Ipya.
- Ipre, very much.  
 Ir, these (with ref: to per-  
   sons).  
 Irche, to scratch the ground  
   (as fowls do); 3. p. t.  
   Irohya. [Irya.  
 Ire, to lop off, to hue; 3. p. t.  
 Irge, astringent.  
 Irgre, to borrow, to take a  
   loan; 3. p. t. Irgra.  
 Iro, a chirping insect found  
   chiefly on mangoe trees.  
 Irw, two.  
 Irkaha, passionate.  
 Irkare, to be or act in a pas-  
   sion, to rush forth; 3. p. t.  
   Irkarya.  
 Irnbe, Irpe, to tumble, to be  
   dashed against; 3. p. t.  
   Irnbya, Irpya.  
 Isabe, H: accounts.  
 Isabeye, to make accounts;  
   3. p. t. Isabecha. [Isya.  
 Ise, to tear, to rend; 3. p. t.  
 Isge, to be well parched (as  
   grain), to be craked (as the  
   skin); 3. p. t. Isgya.  
 Isgu, a bee.  
 Isgn-neru, a small snake of  
   a very glossy appearance.  
 Isgnu, oil.  
 Isgre, to be torn; 3. p. t.  
   Isgrya.  
 Iskare, H: to be accustomed  
   to; 3. p. t. Iskarya.

Iskatre, to accustom to, to habituate; 3. p. t. Iskatrya.	Iṭi, this place.
Iskole, a school.	Iṭitinyo, name of a bird of the crane species.
Is-póri! fie! fie!	Iṭitre, to exert oneself; 3. p. t.
Israte, a medicinal plant (Aristolochia Indica).	Iṭitra.
Isre, to be torn.	Iṭittre, to cause to exert; 3. p. t. Iṭitttra.
Ite, to spring up (as seed); 3. p. t. Ita.	Ith, fem: and neut: this one.
Ite, to divide (as a share); 3. p. t. Itya.	Ithi, here!
Itgri, name of a tree, (Grewia Asiatica).	Ithi-cha, just look!
Itgre, Itre, to be hatched; 3. p. t. Itgra, Itrya.	Iw íwe, these.
Iṭa, brick.	Iwr, Iwres, two.
	Iwresti, by twos. [two.
	Iwroti, belonging to two, of
	Iyeháre, to look sharp, to attend; 3. p. t. Iyehárya.

## J.

Jabe, dry grass, sticks, &c.	Jágu, boiled rice.
Jabořáre, to eat greedily; 3. p. t. Jabořárya.	Jahan, also, only, nothing but, already, why!
Jabye, to chew; 3. p. t. Jabcha.	Jak-márye, to cause damage to another; being obliged; 3. p. t. Jak-márcha.
Jade, deaf.	Jale, H: a net, a sash.
Jad-maraha, Jad-pomro, Jad-póngro, quite deaf.	Jáli, cymbals.
Jage, H: place.	Jalpraha, web; a disease of the eye.
Jag-jage, here and there.	Jalu, a cradle, a hammock.
Jagoli-dudo, name of a tree the fruit of which contains a glutinous astringent juice with which the bottoms of boats are paved. (Embryopteris glutinifera).	Jalye, to cast the net; 3. p. t. Jalcha.
	Jamařare, H: a native officer of the army so called.
	Jamani, H: a kind of aniseed.

Jamari, pumice stone.	Jánre, a rivulet.
Jámbla, two or more objects grown into one by nature.	Jánr-puju, the wag-tail.
Jambri, name of a tribe of the Rajmahal Hill people.	Jápra, bushy, shady.
Jambu, a fruit or trees so called (Eugenia jambolana).	Jaqe, to throng, to be well stuffed, to be wedged in; 3. p. t. Jaqa.
Jambu-qejo, a kind of mushroom.	Jaqe, to be entangled; 3. p. t. Jaqrya.
Jáme, son-in-law.	Jára, a fountain.
Jamga, a rod or string to hang clothes on.	Jare, a bush, a shrub.
Jambru, a kind of serpent said to suck cow's milk, and to be otherwise harmless.	Járe! alas! [spout.
Jandi, H: a flag, a banner.	Jári, a brass vessel with a Jarkose, the royal tiger.
Jane-mate, each one.	Jarmare, to be created, to be produced; 3. p. t. Jarmarya.
Janga, a piece of cloth worn by women suspended in front from the shoulders.	Jarmetre, to create, to produce; 3. p. t. Jarmetra.
Jänge, to disturb, to tease, to interfere; 3. p. t. Jángya.	Járqalo, name of a sweet wild berry.
Jangraha, dirty.	Jarqe, to be dropped, to fall; 3. p. t. Jarqa.
Jángure, the Dhángar caste.	Jarqtre, to drop, to let fall; 3. p. t. Jarqtrya.
Jánho, false, a lie.	Jara, rain.
Jáni, above all, alone, especially.	Jara-am, rain water.
Janjanare, to tingle; 3. p. t. Janjanarya.	Jara-demano, the rain bird.
Janjraha, thinly woven.	Jari-múqe, the bull frog.
Janqe, to be jerked; 3. p. t. Janqa.	Jarkaṭaha, old, strong, unshaken.
Janqtre, to jerk; 3. p. t. Janqtra.	Járye, to shake or beat down (as fruit); 3. p. t. Járcha.
	Jata, H: a mill stone.
	Jata-ali, name of an edible root.

- Jata-palu**, the grinders. [dove.  
**Jata-pure**, a kind of small  
**Játi**, H: race, caste, sort.  
**Jaṭe**, H: matted hair; also the  
 fibrous roots hanging down  
 the banian tree.  
**Jaṭeke**, storm.  
**Jáṭi!** do not care!  
**Jawa**, name of a tree. (Tama-  
 rix Indica).  
**Jawale**, trouble, difficulty.  
**Jawe**, H: barley.  
**Jawra**, a string, a cord.  
**Je**, but, however.  
**Jeje**, to begin, to commence;  
 3. p. t. **Jejya**.  
**Jejeh**, Eng: the judge.  
**Jekri**, masc: **Jekro**, curly,  
 bristly.  
**Jen**, H: an affix to numerals  
 (with *ref*: to persons).  
**Jét**, H: the second Hindu  
 month.  
**Jibra**, fibres (in a fruit,  
 a beard; a bearded person.  
**Jibye**, to walk about; 3. p. t.  
**Jibcha**.  
**Jidyaha**, H: obstinate.  
**Jigdaha**, rough, bristly.  
**Jigdare**, to be bristly; 3. p. t.  
**Jigdarya**.  
**Jila**, H: a district.  
**Jilami**, name of a shell-fish.  
**Jilwri**, name of a tree whose  
 sprouts are eaten as vege-  
 table.
- Jimali**, name of a shell-fish.  
**Jima-nane**, H: to make over,  
 to give charge; 3. p. t.  
**Jima-nanya**.  
**Jime**, to meet, to encounter;  
 3. p. t. **Jimya**.  
**Jimre**, to fall in with, to be  
 obtained; 3. p. t. **Jimra**,  
**Jimrya**.  
**Jimtre**, to bring into danger,  
 to betray; 3. p. t. **Jimtra**.  
**Jingani**, name of a tree.  
**Jingani-ósu**, mushroom grow-  
 ing on the **Jingani** tree.  
**Jingli**, H: a vegetable so  
 called.  
**Jinjeri**, H: chain.  
**Jinn-áne**, to be or become  
 calm as storm and waves.  
**Jinn** probably a mimetic  
 word denoting, the buzzing  
 in or tingling of the ear  
 noticed when no other sound  
 reaches the ear; 3. p. t.  
**Jinn-ánya**.  
**Jinn-qerge**, to be still or quiet;  
 3. p. t. **Jinn-qerga**.  
**Jinpe**, to be clear, to be bright,  
 to be white; 3. p. t. **Jinpcha**.  
**Jinpro**, bright, white.  
**Jinptre**, to clean, to whiten;  
 3. p. t. **Jinptra**.  
**Jira**, H: cumin seed.  
**Jire**, the dragon-fly. [called.  
**Jirke**, a tree and its fruit so-

- Jítýe, H: to win, to over-  
come; 3. p. t. Jítcha.
- Jíwe, H: life, soul.
- Jiyare, to be alive, to recover  
life; 3. p. t. Jiyarya.
- Jiyatre, to raise to life; 3. p. t.  
Jiyatrya.
- Jogare, to refrain; 3. p. t.  
Jogarya.
- Jóge, period, season.
- Jogye, to keep in safety, to  
take care of; 3. p. t. Jogcha.
- Jogye, H: a beggar, a devotee.
- Johare, to fit, to become;  
3. p. t. Joharya.
- Johatre, to provide for; 3. p. t.  
Johatrya.
- Joka, little, small, a few; like.
- Jokabeye, to gather up one  
end of a dhoti; 3. p. t.  
Jokabecha.
- Jokare, to be compared, to be  
like; 3. p. t. Jokarya.
- Jokatre, to compare, to liken;  
3. p. t. Jokatra.
- Jokere, a rival, a competitor,  
fit, equal.
- Jokye, to measure, to weigh,  
to take aim; 3. p. t. Jokcha.
- Jola, a sheet of water.
- Jola, a bag worn on the side.
- Jólo, a leech.
- Jongli-pujn, name of a bird  
(*Certhia tula*).
- Jonglo, testicle.
- Jongro, a person slovenly  
dressed; loose (as the lac-  
ing of a bed). [ter.
- Jopa, Jopeli, a bunch, a clus-  
Jopro, curly.
- Jópro, shady, bushy.
- Jóra, H: a pair.
- Jóra-ganđi, pregnancy.
- Jóra-ganđi-táni, pregnant.
- Jórare, to associate, to be  
united, to copulate; 3. p. t.  
Jórarya.
- Joratre, to add, to unite, to  
couple; 3. p. t. Joratrya.
- Jóri, decoction of meat, soup.
- Jórýe, to add, to unite, to  
couple; 3. p. t. Jórcha.
- Jotchke-behe, to be in readi-  
ness; 3. p. t. Jotchke-  
bechcha.
- Jótye, to yoke; 3. p. t. Jótcha.
- Joča, a tuft or lock of hair.
- Joča-kači, hairpin.
- Jočonri, of small size (with  
ref: to animals).
- Jočyo, a tuft of hair left at  
the top of the head when  
the rest is shaven off.
- Jowa, lovely.
- Joyo-jóyo, a lullaby.
- Juda, H: separate.
- Jud-juda, separately.
- Juda-nane, to separate.
- Juđa, shade.
- Juđare, to be overshadowed;  
3. p. t. Juđarya.

Juđatre, to overshadow; 3. p. t. Judatrya.	Junjqlu, a small bush.
Juga-jugi, H: everlasting.	Jupare, to tremble through the agency of an evil spirit; 3. p. t. Juparya.
Jugek, for ever.	Juri, H: thin sticks for fuel.
Juli, a skirt.	Júr-jura, slowly, dimly, drow- sily.
Julyare, to move or turn round, to twirl; 3. p. t. Julyarya.	Juřàñ! fem: Jurin! O darling!
Julyatr-kude, to lead or turn about; 3. p. t. Julyatr- kudya.	Júřáre, to be provided or supplied with; 3. p. t. Júřárya.
Juma-qopre, to assemble, to come together; 3. p. t. Juma-qopryar.	Jurplu, a bush.
Jumare, to come together, to be collected; 3. p. t. Jumar- yar.	Júrye, to betrothe; 3. p. t. Júřcha.
Jumatre, to provide, to supply; 3. p. t. Jumatra.	Júryp, betrothed, espoused (with ref: to the bride).
Jumđa, a certain grass seed which sticks to the clothes.	Juta, H: shoes.
Jumka, H: an ornament for the ear.	Júti, way, opportunity.
Jungři, a hut, a cot.	Jutyare, to be well furnished or provided with, to be in readiness; 3. p. t. Jutyarya.
	Juťyo, a stone-sling.
	Juwa, H: gambling.

## K.

Ka, an abrev: of aka, mind!	Kachna, H: name of a tree. (Bauhinia variegata).
Kabla, Kablu, whiskers	Kachrare, to be obstinate; 3. p. t. Kachrarya.
Kabre, H: news.	Kachu, H: name of an escu- lent root. (Arum colocasia).
Kaboke, ! alas!	Kachya, H: a reaping sickle.
Kabuláre, H: to promise, to admit, to confess; 3. p. t. Kabulárya.	Kadima, H: a kind of pump- kin.
Kacha, a small piece of cloth.	
Kachlaha, obstinate, austere.	

Kadme, H: name of a tree. ( <i>Nuclea orientalis</i> ).	Káklare, to be distressed, to be in trouble; 3. p. t. Kák-larya.
Kada, a tendril or any thing of the appearance of a tendril.	Kákletre, to trouble, to tease; 3. p. t. Káklettra.
Kađe, the stalk of herbs.	Kákli, affliction, trouble.
Kađu, a bracelet.	Kakřare, to exert one self, to struggle; 3. p. t. Kakřarya.
Káge, to cackle (as a hen before laying eggs); 3. p. t. Kágya.	Kakřo, a kind of pulse.
Káge-naqe, to converse; 3. p. t. Káge-naqár.	Kakř-téle, a scorpion with a very poisonous sting.
Kágete, H: paper.	Kakye, to venture, to dare; 3. p. t. Kakcha.
Kagle, to die; 3. p. t. Kaglya.	Kala, a fool, a clown.
Kágo, a porch, a shed.	Kala-bande, a certain fibrous plant used for tying up bundles of wood.
Kahyaha, instead, rather; wonder.	Kalayi, H: name of a pulse.
Kaje, to beat down (as earth), to wash (as clothes), to fall upon (as a trap); 3. p. t. Kajya.	Kaldi, plantain.
Káje, H: work, business.	Kale, a leaf folded so as to form a cup.
Kájere, lamp-black.	Kále, to go, to come to; (no past tense).
Kajri, H: the date tree and its fruit.	Kalge, to break off a part with the teeth; 3. p. t. Kalgya.
Kájwa, a workman, useful, hard working.	Kalgi, H: that part of the hukka which contains tobacco and fire.
Kakali, the waist.	Kalgro, clipped.
Kakařo, a crab.	Kali, H: chalk.
Kake, a comb.	Kálkáse, to covet; 3. p. t. Kálkásya.
Kakeri, an earthen pot with a spout.	Kalke, to bite off; 3. p. t. Kalkya.
Kakihi, intentionally.	
Kaki-oje, to entertain enmity; 3. p. t. Kaki-ojya.	

Kalme, H: a pen.	Kandali, a cave, a vault.
Kalonda, H: corinda fruit.	Kandan-úju, tax gatherer.
Kalre, to give way, to sink; 3. p. t. Kalrya.	Kande, name of a fruit.
Kalsa, H: a pitcher.	Kanderəre, to quarrel, to dispute; 3. p. t. Kander- ərya.
Kaltra, a mat made of leaves and used for covering a granary.	Kanderə, a quarrel or dis- pute.
Kalye, to wash away; 3. p. t. Kalcha.	Kanderyo, quarrelsome.
Kámachi, thin bamboo splints.	Kandri, a pit.
Kamare, H: a carpenter or blacksmith.	Kanđa, a bit, a piece.
Kambare, uncultivated ground.	Kánđe, to strike; 3. p. t. Kánđya.
Kamchi, name of a tree of smooth white bark.	Kanđo, a stool, a seat, a throne.
Kame, to pick up one by one; 3. p. t. Kamyá.	Kanđo-majye, the village chief who performs the worship of Kanđo.
Kámé, H: field-work.	Kanđware, a manger.
Kamiypo, the crop of birds.	Kani, the barb of an arrow or fishing hook.
Kamkre, a man servant.	Káni, envy, malice.
Kamkrni, a woman servant.	Kani-kony, a little while.
Kamri, H: a blanket.	Káni-oje to envy, to entertain malice; 3. p. t. Káni-ojya.
Kamr-kúto, a wood pecker of the smaller kind.	Kank-neru, name of a snake.
Kamye, to earn; 3. p. t. Kamcha.	Kank-pochru, wood worm.
Kána-béli, by chance, acci- dently.	Kanku, wood.
Kanchaṭi, name of a fish.	Kanři, an excavation, a pit.
Kánche, hem, edge.	Kanṭa, a necklace made of metal or glass beads.
Kánchu, a tortoise.	Kányt-goṭe, the wood-apple.
Kanda, tax, toll.	Kányu, the thin bones of a fish.
Kand-ali, an edible root.	Kapahi, H: the cotton tree.

- Kapa-piṭa, name of a plant used for a cooling drink, (Cocculus villosus).
- Kapaṛe, H : the brow, the forehead.
- Kapchi, scissors.
- Kape, to touch, to meddle ; 3. p. t. Kapya.
- Kápe, sediment.
- Kapeṭe, pitch-dark.
- Kapli, a pair as of branches, horns or antlers.
- Kapli-óyu, a species of antelope.
- Kapo, a small kind of owl.
- Kapra, sherds, tiles.
- Kara, peevish, irritable, fretful.
- Karakure, H : the curlew.
- Karaṅṛi, a kind of resin pasted on the hide of drums to deepen the tone.
- Kárare, to be corroded, to be worn out ; 3. p. t. Kárarya.
- Karayi, H : a pan.
- Karchare, to have expenditure ; 3. p. t. Karcharya.
- Karche, H : expense, cost.
- Kare, a wooden measure for grain.
- Káre, to form as the stone or seed of a fruit ; 3. p. t. Kárya.
- Karela, H : name of vegetable, (Momordica charantia).
- Kari, H : oil cake.
- Karmi, a water plant used as a vegetable.
- Kárye, to corrode, to wear out ; 3. p. t. Kárcha.
- Kara, a bracelet.
- Karambu, name of a vegetable which grows in lakes.
- Karḍe, to excite, to stir up ; 3. p. t. Karḍya.
- Káre, time, period.
- Karge, a kind of reed ; a tusk.
- Karke, to tighten ; 3. p. t. Karḱya.
- Karḱre, to be tight ; to restrain oneself, to be firm ; 3. p. t. Karḱrya.
- Karḱe, the waist.
- Karḱ-gaṭa, waist-cord.
- Karwa, H : pungent.
- Karware, to feel acute pain ; 3. p. t. Karwarya.
- Karwetre, to inflict acute pain ; 3. p. t. Karwetra. [bush.
- Kásari-jare, name of a thorny
- Kase, dirt on the body.
- Kase, to strike on the back, to smash ; 3. p. t. Kasa.
- Káse, H : a kind of long grass used for thatching.
- Kasengi, an offensive smell as of wild animals or fish.
- Kasi, a castrated animal.
- Kasri, plea, occasion to inculcate.

Kastre, to crush; 3. p. t. Kastrá.	Kaṭori, H: a cup.
Kasu, the ringworm.	Kaṭp, exceedingly, very, much.
Kasye, Kasyetre, to geld, to castrate; 3. p. t. Kascha, Kasyetrya.	Kaṭp-arge, to become slippery by the growing of a green mould; 3. p. t. Kaṭp-argya.
Kata, a story, a riddle.	Kaṭrangni, a thorny plant.
Kate, a bank, a shore.	Kaṭr-múqe, the tree frog.
Katla, name of a fish.	Kaṭru, an eruption on the skin.
Katre, a precipice, a steep.	Kaṭsiya, a kind of wild cat.
Katreye, to waste; 3. p. t. Katrecha.	Kaṭtre, to pass, to spend time; to help across; 3. p. t. Kaṭtra.
Katru, a precipice.	Kaṭuke, the stomach.
Kaṭa, the empty ear of Indian corn.	Kaṭuke-kure, to have heart burn; 3. p. t. Kaṭuke-kuṭa.
Kaṭali, sweepings, rubbish.	Kaṭwi, a falcon.
Kaṭanre, the jack fruit.	Kaware, a pigsty.
Kaṭaruka, name of a tree.	Kawari, H: a fisherman.
Kate, a bedstead.	Kawdi, H: a small shell; money.
Kate, to exceed, to pass, to cross; 3. p. t. Kaṭya.	Kawge, to curve, to bend; 3. p. t. Kawgya.
Kaṭengi, prickly, thorny.	Kawgre, to be bent; to stoop; 3. p. t. Kawgrya.
Kaṭgli, name of a bush having inverted thorns.	Kawgro, bent, curved.
Kaṭi, a stick, a bit of grass stalk.	Kawtre, H: a pigeon.
Kaṭi, a bedstead.	Kawye, to use vile language; 3. p. t. Kawcha.
Kaṭi-jólo, the grass-leech.	Kebu, chin (Hind: chibuk).
Kaṭi-kony, a little.	Kechakále, name of a ghost.
Kaṭi-kura, a constellation, the great bear. [wasp.	Keḍa, a small twig, a branch.
Kaṭi-tumbe, a kind of small	Kége, to liberate from a curse or the wrath of evil spirits; 3. p. t. Kégya.
Kaṭkarni, a plant used as a febrifuge. <i>Gualandina bonduccella</i> , Lin.	

Keh, ay me!	Kewari, H : a door.
Keho-jeho, some how or other.	Kéwejáre, to entreat; 3. p. t.
Kelare, H: to play; 3. p. t.	Kéwejárya.
Kelarya.	Keyánde! a curse signifying
Kelondi, playful.	may he die.
Kélye, to scale fish; to re-	Keye, to die; 3. p. t. Kecha.
move the Indian-corn from	Keyku! a curse signifying
its ears by rubbing with	thou shalt die.
the hands; 3. p. t. Kélcha.	Keype, that which has died,
Kéndre, a musical instrument	dead.
made of reeds played with	Keyri, an astringent vegeta-
the fingers.	ble extract taken with betel
Kepe, a broom made of a kind	leaf, catechu.
of very soft grass.	Keytre, to let die; to suppose
Képe, one time.	some one dead; 3. p. t.
Keppati, a sty, an affection of	Keytra.
the eyelids.	Keyu, that which dies, mortal.
Kerokeri-garare, to mimic;	Keyur, the dead.
3. p. t. Kerokeri-gararya.	Kíde, to lay down; 3. p. t.
Kerokeri-mene, to act strange-	Kída.
ly (as in a state of uncon-	Kilese, to nail, to drive in a
sciousness); 3. p. t. Kerokeri-	peg; to pierce (as an arrow);
menja.	3. p. t. Kilesya.
Kerokeri-nane, to treat with	Kili, H: a nail.
ignominy; 3. p. t. Kerokeri-	Kil-ródo, name of a tree.
nanya.	Kilye, V. Kilese.
Kéri, a kind of grain.	Kindę, to cut flesh or fish,
Kesari, an edible pulse.	3. p. t. Kindya.
Kése, to sift, 3. p. t. Késya;	Kire, to return; 3. p. t.
n. a doubled sheet for cover-	Kiryá.
ing.	Kirmichi, red ochre.
Ketabe, H: a book.	Kíro, the Malacca bean.
Kete, H: a field.	Kirtre, to give or take back,
Kétn-kónra, a group of stars.	to bring back, to recover;
Kétnu, a winnowing basket.	3. p. t. Kirtrya.

Kíre, hunger, thirst, appetite ; famine.	Kochenráre, to hold in the apron ; 3. p. t. Kochenrárya.
Kírmi, liquor distilled from grain.	Kochenri, front part of the female dress formed into a pocket.
Kíru, a young plant.	Kochi, the gathered end of the lower dress.
Kírwa, hungry, thirsty.	Kochi-béye, to gather the end of the lower dress ; 3. p. t. Kochi-bécha.
Kírware, to hunger or thirst ; 3. p. t. Kírwareya.	Kocho, the belly, the womb ; looseness of bowels.
Kisa, H : a leather bag for to- bacco.	Kocho-éke, to have looseness of bowels ; 3. p. t. Kocho- ekya.
Kise, to dig out a thorn from the flesh ; 3. p. t. Kisya.	Kocho-táni, pregnant.
Kis-kaṭru, Kis-poglo, a wart.	Kodme, a kind of grain.
Kisu, a pig.	Koḍe, to dig out, to eradicate ; 3. p. t. Koḍya, Koḍa.
Kite, to rot ; 3. p. t. Kitya.	Koḍe, to lie down, to lie with, to lie ill ; 3. p. t. Koḍya.
Kitre, to approach ; 3. p. t. Kitra, Kitrya.	Koḍete, to lay oneself down ; 3. p. t. Koḍetya.
Kitro, rotten.	Koḍ-kare, a wood pecker of the larger kind.
Kiṭe, near, nigh.	Koḍ-keye, to remain in a pros- trate position ; 3. p. t. Koḍ-kecha.
Kithke, to mince ; 3. p. t. Kithkya.	Kohe, the Bengal tiger.
Kithkre, to burst open (as a fruit) ; to blossom ; 3. p. t. Kithkrya.	Kohre, a cave.
Kithkro, opened, (as a flower.)	Kóke, to low as a deer ; to howl as the demon-priest does ; 3. p. t. Kókya.
Kithre, to split wood ; 3. p. t. Kithrya.	Kokre, to stoop down ; 3. p. t. Kokrya.
Kíwe, cold, cool.	
Kíw-kíwre, to feel cold or cool ; 3. p. t. Kíw-kíwrya.	
Kiya, a small wooden box.	
Kiyare, to crumble or wear away ; 3. p. t. Kiyarya.	
Kiyatre, to wear out (as water the stone) ; 3. p. t. Kiyatra.	

- Kokro, bent, curly; a kind of small berry.  
 Kóla, a sherd used for parching grain.  
 Kole, H: to open, to untie; 3. p. t. Kolya.  
 Kóle, H: a gulf, a creek.  
 Kolge, to curve, to bend; 3. p. t. Kolgya.  
 Kolgro, bent, curved.  
 Kóli, abdomen.  
 Kolo, corner, a crevice.  
 Kolre, to get loose, to be free; 3. p. t. Kolrya.  
 Kolwo, revenge.  
 Komba, a hole, a cavity.  
 Kómo, a delicate vegetable obtained from the Kachnar tree.  
 Kómo-taro, name of a fish.  
 Konđa, the heart.  
 Kongori, concave.  
 Konhe, to bite; 3. p. t. Kota.  
 Koni, at that time.  
 Kónra, corner, angle.  
 Konryató, the spleen or milt.  
 Kónye, to bother with questions; 3. p. t. Kóncha.  
 Kopa, H: the hair done up behind in a cue.  
 Korch-kaŕe, to pass through; 3. p. t. Korch-kaŕya.  
 Kore, to enter, to go in, to enlist; 3. p. t. Korcha.
- Koreya, H: name of a tree the bark of which is used as medicine.  
 Korgo, beak or bill.  
 Kóri, a large cup.  
 Kortre, to let enter, to enlist, to thrust in; 3. p. t. Kortra.  
 Koŕa, H: a whip.  
 Kóŕe, fem: Kóri, lame.  
 Kóri, a score.  
 Kose, the royal tiger.  
 Kóse, a distance of two miles.  
 Kóse, to serve out, to divide, to give; 3. p. t. Kósya.  
 Kósen, instead.  
 Kos-púre, a man supposed to have been transformed into a tiger. [the eye.  
 Kotwa-qanu, blearedness of  
 Koŕari, a kind of deer.  
 Koŕi, H: bungalow. [room.  
 Koŕli, H: compartment, a  
 Koŕware, an official, acting under the village chief.  
 Koŕa, a hamlet; a cluster of plantains.  
 Koŕye, to wound by scratching; 3. p. t. Koŕcha.  
 Kothke, to peck or strike with the beak; to sear with a hot iron; 3. p. t. Kothkya.  
 Koweŕi, a rafter.  
 Kówi, H: cabbage.  
 Koyla, H: charcoal.  
 Koyri, the black cuckoo.

- Kuba**, a hunch-back.  
**Kucho**, a dog, a term of abuse.  
**Kuchya**, an eel.  
**Kude**, to do, to work; 3. p. t. **Kudya**.  
**Kud-éde**, to show by doing; 3. p. t. **Kud-éda**.  
**Kudi**, H: broken pieces of grain.  
**Kudru**, the broken pieces of sifted grain.  
**Kuḍe**, the navel.  
**Kuḍe**, to pierce (as with a needle); 3. p. t. **Kuḍa**.  
**Kuḍn-kunko**, a flying snake of green colour.  
**Kuḍ-oke**, to be confined, to travail; 3. p. t. **Kuḍ-okya**.  
**Kúge**, to slumber; 3. p. t. **Kúgya**. [gorya.  
**Kúgore**, to stoop; 3. p. t. **Kú-Kuhe**, **Kuhi**, mist, fog.  
**Kuji**, a shadow.  
**Kuj-kujro**, dimly, faintly.  
**Kujli**, H: itch.  
**Kuk-balo**, a ghost supposed to have no head.  
**Kuk-chape**, midday, noon.  
**Kuke**, a large headed person.  
**Kuk-muḍyare**, to turn head over heels; 3. p. t. **Kuk-muḍyarya**.  
**Kuko**, cooked food not yet touched, first fruits.
- Kúkre**, to call out; 3. p. t. **Kúkrya**.  
**Kukṛ-jugṛ-mene**, to strive (for something), to exert oneself, to struggle; 3. p. t. **Kukṛ-jugṛ-menja**. [ped.  
**Kukṛo**, one whose hair is cropped.  
**Kukru**, a small field.  
**Kuk-sari**, **Kuk-sita**, the head of a bed.  
**Kuku**, head.  
**Kumba**, brim.  
**Kumba-lipi**, the sky lark.  
**Kumbari**, headache, indisposition that follows intoxication.  
**Kumḍe**, a pumpkin.  
**Kume**, to take upon one's head; to accept terms, to take charge of; 3. p. t. **Kumya**.  
**Kúme**, a fishing coop.  
**Kumre**, a tribe of the Hill people who keep caste.  
**Kunda**, a block, a log.  
**Kunde**, to be born, to be created; 3. p. t. **Kundya**.  
**Kunḍa**, a large earthen jar.  
**Kúnḍe**, to scratch another; 3. p. t. **Kúnḍya**.  
**Kunḍi**, a pool, a reservoir.  
**Kunḍo**, any thing reduced to powder; spices, delicacies.  
**Kúnḍre**, to scratch oneself; 3. p. t. **Kúnḍrya**. [just look!  
**Kune**, just! e. g. **ṭunḍa kune**,

Kunku, orris root.	Kuṛgre, to be gathered up, to be rolled up ; 3. p. t. Kuṛgrya.
Kunkunare, to murmur ; 3. p. t. Kunkunarya.	Kuṛnare, to be hot or warm ; 3. p. t. Kuṛnarya.
Kuṛṇchi, name of a tree.	Kuṛnetre, to warm ; 3. p. t. Kuṛnetrya.
Kuṛṇya, a miser.	Kuṛni, warm, hot.
Kunye, to string (as beads) ; 3. p. t. Kuncha. [Kunya.	Kuṛsa, H : name of a fish.
Kunye, to throw away ; 3. p. t. Kura, the legs of a bedstead.	Kuṛya, a hut in the fields.
Kurke, to delineate, to write ; 3. p. t. Kurkya.	Kúse, H : a kind of grass used for thatching.
Kúr-Kúr ! call to a dog.	Kusi-rasit, in peace, of good cheer.
Kúro, name of a tree.	Kusruṛi, a small kind of owl.
Kurpa, H : a garden tool.	Kuṭa, a post, a peg, a stump.
Kurso, a certain berry which, if thrown into the water, is supposed to blind the fish.	Kuṭa-qéru, the crow pheasant.
Kurta, H : a soldier's red coat.	Kúṭgle, the hoop or spring of a kind of mouse-trap.
Kurta-rangni, teak wood.	Kuṭi, a small peg.
Kurti, an edible pulse.	Kúto, a hunch-back.
Kuro, name of a tree.	Kútoláre, Kútole, to sit with bent back ; 3. p. t. Kútolárya, Kútolya.
Kuṛe, to burn, to roast, to sear ; 3. p. t. Kuṭa.	Kuṭye, to nail, to drive in a peg ; 3. p. t. Kuṭcha.
Kúre, edge, margin, the brow of a hill.	Kuwa, H : a well.
Kuṛeye, to till hill lands ; 3. p. t. Kuṛecha.	Kuwi, mist, fog.
Kuṛge, to roll up, to wrap up ; 3. p. t. Kuṛgya.	

## L.

Labe, Labehi, rather, better.	Lacha, false hair.
Labre, a talkative person, a tattler.	Lachu ! deceitful, cunning.

Ládye, H : to burden, to load;  
3. p. t. Ládcha.

Lage, to hit; to take effect  
(as a medicine); 3. p. t.  
Lagya.

Láge, a little, used as an affix  
to verbs when it takes the  
conjugating inflections—as  
pathr lagyath, it has grown  
a little. [fruit with.

Lagi, H : a rod to strike down  
Lagki, for the sake or reason  
of, on account of.

Lágo, somewhat, nearly, a little  
—affixed to adjectives and  
adverbs—as Beđo-lágo, a  
little larger Ađglágo, a little  
closer.

Lagre, to adhere, to be stop-  
ped in falling; 3. p. t.  
Lagrya.

Lagro, long shanked.

Lagtre, to hit; 3. p. t. Lagtra.

Lagse, to be stopped in fall-  
ing; 3. p. t. Lagsya.

Lahi, lac.

Lahra, the straw of paddy or  
wheat.

Lahri, an edible pulse.

Lahti, lac bangles.

Lahuti, for the same reason.

Lahwa, a joke, trifling.

Lahyaro, half ripe (as tama-  
rind).

Lahye, to stop a hole with  
lac; 3. p. t. Lahcha.

Lajare, H : to blush, to be  
ashamed; 3. p. t. Lajarya.

Lajatre, to disgrace, to make  
ashamed; 3. p. t. Lajatrya.

Lajaru, Lajarđopo, the touch-  
me-not or sensitive plant.

Laji, shame, disgrace.

Laji-sabá, vile language.

Lajwaha, nervous, blushing,  
ashamed.

Láke, one hundred thousand.

Lakra, hyena. [deer.

Lakunre, a kind of small

Lálchare, H : to covet; 3. p. t.

Lálcharya.

Lálchatre, to cause to covet;  
3. p. t. Lálchatrya.

Lalde, to make to dance, to  
lead about; 3 p. t. Laldya.

Lale, to dance; 3. p. t. Lađa.

Láli, spittle.

Láli-chatuwre, to flow from  
the mouth as saliva; to  
have an eager desire for  
any thing; 3. p. t. Láli-  
chatuwrya.

Lánde, to help out of danger,  
to snatch from peril; 3. p. t.

Lándya.

Langa, a cock; a recruit.

Langare, to surpass, to be  
above the other, to excel;  
3. p. t. Langarya.

Langet, Langtiya, naked.	Lawa, parched Indian corn.
Langre, H: an anchor.	Lebri, bushy.
Langwa, an adulterer or adulteress.	Ledri, in clusters, in groups.
Langwi, adultery.	Leđa, a mark, a sign post.
Langye, to leap over; 3. p. t.	Leđatre, to spy, to observe closely; 3. p. t. Leđatrya.
Langcha. [Langya.	Lega! Legku! come along!
Lange, to eat greedily; 3. p. t.	Leg-legatre, to stir up, to encourage; 3. p. t. Leg-legatrya. [3. p. t. Legorya.
Lanja, the frontpiece of a woman's dress.	Legore, to swing in walking;
Lape, to eat, (not employed with ref: to solid food; 3. p. t. Lapyia.	Lehare, to become, to be created, to be produced; 3. p. t. Leharya.
Lápe, a measure, <i>i. e.</i> as much as is contained in two hands put together.	Lehenřare, to be embellished with many colours; 3. p. t. Lehenřarya.
Lapre, to feed, to give a dinner; 3. p. t. Laptra.	Lehenřeye, to embellish with many colours; 3. p. t. Lehenřecha.
Lápye, to walk in long strides; to measure out with two hands put together; 3. p. t. Lápcha.	Lehenři, embellished.
Lari, a tall thin person.	Leko, like.
Larin-eřu, huge, terrible.	Lekye, to count; 3. p. t. Lekcha.
Lařare, to stir, to move; 3. p. t. Lařarya.	Lela, foolish, simple, a clown.
Lařatro-male, not to admit, not to yield, not to let go or slip.	Lél-bénje, day after tomorrow.
Lárye, to stir the food whilst being cooked; 3. p. t.	Léle, to-morrow.
Lářcha,	Lélti, of to-morrow.
Laskre, H: an army.	Lémbgre, to crawl along (as an earthworm); 3. p. t. Lémbgra.
Lata, pretence.	Lembrā, a chatty in which palm juice is collected.
Láțe, Eng: a lord, a governor.	Lembu, H: a lemon.

- Lenḍe, an earthworm.  
 Lenḍosáre, to vacillate, to be pliant; 3. p. t. Lenḍosárya.  
 Lengra, fem: Lengri, H: lame.  
 Lengru, a panther.  
 Lengḍe, to strip off (as twigs and leaves from branches); 3. p. t. Lengḍya.  
 Lenge, worms in the stomach.  
 Lenjo-qenjo-nane, to dandle; to treat inconsiderately; 3. p. t. Lenjo-qenjo-nanya.  
 Lépye, H: to smear over, to daub; 3. p. t. Léпча.  
 Lesore, to stoop, to be bent; 3. p. t. Lesorya.  
 Lét-lagare, to insist, to be persistent; 3. p. t. Lét-lagarya.  
 Letra, left, left handed.  
 Likye, H: to write; 3. p. t. Likcha.  
 Líle, H: indigo.  
 Líle, to grow fat; 3. p. t. Lílya.  
 Lilge, to cleanse (as the pipe of a hukka, or the ear); 3. p. t. Lilga.  
 Lilgro, cleansed.  
 Líl-ḍsu, a mushroom growing on the decayed plant of indigo.  
 Lipi, the sky-lark.  
 Lílro, fat, fattened. [tra.  
 Líltre, to fatten; 8. p. t. Líl-
- Lílure, red hot charcoal.  
 Lílwaro, a woman's dress of blue colour.  
 Loha, H: iron.  
 Loha-cháche, iron ore.  
 Loha-jangi, H: name of a bird.  
 Lohya, H: bits of copper used as coin.  
 Lole, to take out with a spoon; 3. p. t. Lolya.  
 Lolro, open faced.  
 Lólu, a pumpkin, a gourd.  
 Loṛa, a stone for grinding spices.  
 Lóre, to be able; 3. p. t. Lórya.  
 Lórye, to glean after reaping; 3. p. t. Lóпча.  
 Loṛa, H: a drinking vessel of brass.  
 Loṛare, H: to wallow; 3. p. t. Loṛarya.  
 Loya, a jackal.  
 Luga, clothes.  
 Lulgre, to hide oneself; 3. p. t. Lulgrya.  
 Lulke, to scrape with a tool; to louse; 3. p. t. Lulkya.  
 Lulqe, to thrust in; 3. p. t. Lulqa.  
 Lulqre, to disappear (as in a crowd or jungle); 3. p. t. Lulqrya.  
 Lundī, H: a coil, a bundle.  
 Lúsye, Lútye, to rob, to plunder; 3. p. t. Lúscha, Lúпча.

## M.

- Machkare**, to be dislocated; 3. p. t. **Machkarya**.  
**Machkatre**, to dislocate; 3. p. t. **Machkatrya**.  
**Machli**, a stool.  
**Machri**, a triangularly formed earring; the name of a small white seed used as beads.  
**Mádi**, together with.  
**Madye**, to trample, to tread; 3. p. t. **Maḍcha**.  
**Máge**, H: the tenth Hindu month.  
**Magura**, the hornbeak fish.  
**Maha-chita**, a bitter plant used as febrifuge. (*Gentiana cheraiyta*).  
**Mahál**, in due time, just at the time.  
**Mahla**, a wild animal of the feline kind.  
**Mahmahre**, to scent, to smell sweet; 3. p. t. **Mahmahrya**.  
**Mahnga**, H: dear, expensive.  
**Mahwa**, H: name of a tree (*Bassia latifolia*).  
**Mahye**, H: to churn; 3. p. t. **Mahcha**.  
**Maja**, H: pleasant, good.  
**Maji**, middle, among.  
**Majka**, days, times, period.
- Majtra**, middle one.  
**Majyanre**, fem: **Majyanrni**, nobleman, noblewoman.  
**Majye**, a village chief.  
**Make**, the sal tree.  
**Makeři**, an esculent root. (*Arum colocasia*).  
**Makri**, a loop into which the feet are put whilst climbing palm trees.  
**Makrare**, **Makři**, a spider.  
**Máku**, flesh, meat; a stag.  
**Mala**, no, not. [wise.  
**Mala-táni**, or, or else, other-  
**Male**, man; an inhabitant of the Rajmahal Hills.  
**Mali**, a kind of reed of which arrow shafts are made.  
**Malni**, a female inhabitant of the Rajmahal Hills.  
**Malto**, the language of the inhabitants of Rajmahal Hills.  
**Málye**, H: to rub, to clean; 3. p. t. **Málcha**.  
**Mama**, mother's brother, aunt's husband.  
**Mán!** to be sure! admit! O that!  
**Manch-naqe**, to love each other, to marry each other; 3. p. t. **Manch-naqa**.

Mande, to burry; 3. p. t.	Mángyu, a beggar.
Manda.	Mangu, a buffalo.
Mandr-áwe, medicine man, a physician.	Máni! O may!
Mandru, medicine.	Mánibile, a kind of grass.
Mandr-kanku, medicinal herbs, drugs.	Mánitro, obedient, submissive, modest.
Mánde, to roast in hot ashes; to apply any thing to the body; 3. p. t. Mándya.	Manjraha, benumbed.
Mandi, rice water.	Manjrare, to be benumbed, to besickly; 3. p. t. Manjrya.
Mándi! I do not care!	Mánqaler, a term denoting father and son together.
Mándre, to apply something on one's own body; 3. p. t. Mándrya.	Man-sundra, name of a tree with red bark.
Mandro, name of a market village in the district of Godda.	Manu, a tree.
Mandro-kónra, signifying north among the Part tribe men and others living south of the neighbourhood of Mandro. [damned!	Mánwer, men, mankind.
Manduroka! begone! go be	Manye, to obey, to love, to marry; 3. p. t. Mancha.
Mandyare, to thicken (as paste); 3. p. t. Mandyarya.	Mápe, H: pardon, forgiveness.
Mandyaró, thick (as gruel).	Máp-nane, to forgive, to pardon; 3. p. t. Máp-nanya.
Máne, as much as ( <i>i. e.</i> , alone) as Eng máne, I alone. Tang máne, he alone. Enge máne, for me alone.	Maqe, a boy.
Mangle, H: Tuesday.	Maqi, a girl.
Mangra, corner, crevice, angle.	Maqmaqo, small ones.
Mángye, H: to beg; 3. p. t. Mángcha.	Maqo, small, little, young.
	Máqond, morning.
	Maqotáni, Maqtáni, an animal with its young.
	Máqoti, of the morning.
	Maqtáre, Maqtáwre, to be possessed of offspring, to bear young; 3. p. t. Maqtárya, Maqtáwrya.
	Máqti, of the night.
	Maqu, a young one.
	Máqu, night.
	Marchi, H: red pepper.
	Margo, a male deer.

- Margu, horns.  
 Mari, cold cinders.  
 Marme, testicle, scrotum.  
 Martni! bad one! with ref:  
 to woman.  
 Martye! scoundrel!  
 Márye, to overcome, to sub-  
 due; 3. p. t. Márcha.  
 Mařa, detestable, accursed.  
 Mař-ali, sweet potato.  
 Mařa-bój! accursed! detest-  
 able!  
 Mařa-kambe, name of an evil  
 spirit, the devil.  
 Maře, to will, to wish, to love;  
 pres: tense in the form  
 of the future; past and future  
 formed with mene, to be.  
 Máře, name of a tribe of  
 Hillmen in the district of  
 Beerbhoom.  
 Máře, a kind of parched corn.  
 Mařen-mařen, at will.  
 Maře, to become black;  
 3. p. t. Mařga.  
 Mařgro, black.  
 Mařtre, to blacken, to cause  
 sorrow, to make sad;  
 3. p. t. Mařgtrya.  
 Mařgru, name of a tree the  
 bark of which is black.  
 Maři, a grave.  
 Mař-maři, weeds, jungle.  
 Mař-maře, to crackle, to  
 creak (as a bedstead);  
 3. p. t. Mař-mařya.  
 Mař-mařtre, to cause to crack-  
 le; 3. p. t. Mař-mařtrya.  
 Mař-mene, to be pleased with,  
 to love; 3. p. t. Mař-menja.  
 Mařođi! evil! bad!  
 Mařwah, Mařwaha, wishing,  
 desirous.  
 Maře, to apply poison to  
 arrows; 3. p. t. Mařcha.  
 Masani, a grave, a burial  
 ground.  
 Masekáre, to vanish (as an  
 illness); 3. p. t. Masekárya.  
 Masge, to vanish or disappear  
 (as a person); 3. p. t.  
 Masga.  
 Mási, an edible pulse.  
 Masqowi, the adjutant bird.  
 Masri, an edible pulse.  
 Masu, an axe.  
 Másu, bamboo.  
 Mate, mind, reason.  
 Materi, a charm, a spell.  
 Maře, H: a temple, a tower,  
 a large building.  
 Mařka, H: a large earthen jar.  
 Máthgi, name of a tree (*Bassia  
 latifolia*).  
 Máthgi-gire, a bird of the  
 starling kind.  
 Mawgraha, lazy.  
 Mawgráre, to be lazy, to be  
 idle; 3. p. t. Mawgrárya.  
 Mécha, an intoxicating bever-  
 age prepared of corn.  
 Meche, above, up.

- Mechge, height.  
 Mechgetre, to raise, to lift up;  
 3. p. t. Mechgetra.  
 Mechten, superficially.  
 Mede, to eat food with something to give a relish;  
 3. p. t. Meda. [bruise.  
 Medgo, discoloured by a  
 Medgre, to discolour, to blacken;  
 3. p. t. Medgra.  
 Medo, the brain.  
 Meg-megtre, to feel feverish;  
 3. p. t. Meg-megtrya.  
 Mégri, elder or eldest daughter;  
 the first among contemporary wives.  
 Mégro, elder or eldest son;  
 the first husband.  
 Mehare, to be damp (as grain);  
 3. p. t. Meharya.  
 Mehin, H: fine, thin.  
 Mehna, H: month.  
 Mehndi, H: myrtle.  
 Melqaler, two or more contemporary wives.  
 Melqe, throat.  
 Melq-ettre, to be comforted,  
 to be in peace; 3. p. t. Melqettrya.  
 Melq-móchu, a cut throat.  
 Melqo, Melqor, contemporary wives.  
 Melqo-oji, polygamy,  
 Méme, Eng: madam.  
 Mémere, to look upwards;  
 3. p. t. Mémerya.
- Mémetre, to lift up (as the countenance); 3. p. t. Mémetrya.  
 Ménde, to set on fire; 3. p. t. Ménda.  
 Mendre, to be heard, to be rumoured; 3. p. t. Mendra.  
 Menđi, rice-water.  
 Mene, to hear; to ask; to be or become; to grow, to be produced; 3. p. t. Menja.  
 Mengje, to incubate, to shelter (as a hen does the chickens); 3. p. t. Mengjya.  
 Ménje, to make, to fabricate; 3. p. t. Ménjya. [then.  
 Menli'ndehi, (if) it were (thus)  
 Mennohon, be it, whether, or.  
 Menye, up, above.  
 Meqe, to toast bread or eggs, to pain; 3. p. t. Meqa.  
 Méqe, to bleat; 3. p. t. Méqya.  
 Meqre, to be pressed by a heavy load upon the head; 3. p. t. Meqrya.  
 Mergani, heavenly.  
 Merge, the sky, heaven.  
 Merge, to thunder, to rumour; Merga, Mergya.  
 Mergtre, to act furiously; 3. p. t. Mergtra.  
 Mergu, the sky, heaven.  
 Méru, thread.  
 Méri, a heap, a pile.

Mérýe, to twist; 3. p. t. Mércha.	Misari, mixed, mixture.
Mesge, a thatched roof.	Miture, name of a fish.
Mes-gader, a term denoting father and son-in-law to- gether.	Móche, to cut (as meat); 3. p. t. Móchya.
Meťa, a chatty.	Móche, H: mustaches.
Métye, to mix (as tobacco and lime); 3. p. t. Métcha.	Mochna, H: pincers.
Méth, fever; body.	Mogare, charcoal; soot.
Méth-bani, feverish.	Moge, smoke, to emit smoke; 3. p. t. Mogya.
Méth-kore, to get fever; 3. p. t.	Mogje, to fumigate; 3. p. t. Mogjya.
Méth-korcha.	Mog-náwi, a steam boat.
Méth-koru, fever.	Mogtre, to cause to smoke; 3. p. t. Mogtra.
Mimi, name of a tree, (Melia azaddirachta).	Mog-tátu, the blue jay.
Mín-adro, the plant fenu- greek.	Mohare, to turn towards, to incline; 3. p. t. Moharya.
Minayi, a medicinal root re- sembling ginger.	Mohatre, to cause to turn, to incline; 3. p. t. Mohatrya.
Mine, to eat (as bread), to graze, to browse, to feed on straw; 3. p. t. Minya.	Mohme, H: bees wax.
Mínje, to become familiar; 3. p. t. Minjya.	Mohre, seal, stamp; beginn- ing.
Minmintre, to look gentle or quiet; 3. p. t. Minmintra.	Mohri, H: a drain.
Mín-qani, name of a small yellow bird.	Moja, H: stockings.
Minqe, to close or shut the eyes, to sleep; 3. p. t. Minqya.	Mojra, salutation.
Minqo, a gnat, a musquito.	Moka, way, opportunity.
Minqro, Minqo, pigeyed.	Mókro, broken; hollow.
Mínu, a fish.	Moma, maternal uncle.
	Momi, maternal aunt.
	Mony-monytre, to cut faces; 3. p. t. Mony-monytra.
	Móqe, to eat (as meat or fruit); 3. p. t. Moqa.
	Móqpe, dried tobacco leaves.
	Mořa, H: a cane stool.

- Mórye**, to wring the ear or neck; 3. p. t. **Mórcha**.
- Mota**, H: a kind of scented grass.
- Moti**, H: a pearl.
- Móto**, fat, clumsy, thick.
- Móthre**, to forget; 3. p. t. **Móthrya**.
- Muche**, to close or shut up; 3. p. t. **Muchya**.
- Mudra**, face, form, portrait.
- Muđyare**, to turn or to be turned head over heel; 3. p. t. **Muđyarya**.
- Muđyatre**, to cause to turn head over heel; 3. p. t. **Muđyatra**.
- Mugđe**, to gore; 3. p. t. **Mugđya**.
- Mugđo**, leprosy.
- Mugđo-táwe**, a leper.
- Muge**, a baboon.
- Mug-poglo**, a wart.
- Muhni**, H: the power of fascination, allurements.
- Muhni-mandru**, a drug supposed to possess the power of disposing the heart towards some one.
- Muhye**, to fascinate, to allure; 3. p. t. **Muhcha**.
- Múje**, to liquidate a debt; 3. p. t. **Mújya**.
- Múke**, the knee.
- Muki**, a cubit.
- Múkoře**, to kneel; 3. p. t. **Múkořya**. [**Mukrarya**.]
- Mukrare**, H: to deny; 3. p. t. **Múk-uřre**, to fall on the knees; to worship; 3. p. t. **Múk-uřrya**.
- Mulehi**, entirely, wholly.
- Múli**, root, foundation.
- Mulge**, to dip in; to draw water; 3. p. t. **Mulga**.
- Mulgre**, to dive, to be dipped in; 3. p. t. **Mulgra**.
- Mulgtre**, to have water drawn; 3. p. t. **Mulgtra**.
- Muluk**, H: universal, whole.
- Muluke**, a country, the universe, the world.
- Mulure**, to gather up one's hair into a cue; 3. p. t. **Mulurya**.
- Mulutre**, to gather up another's hair into a cue; 3. p. t. **Mulutrya**.
- Múlye**, to tease, to disturb; 3. p. t. **Múlcha**.
- Munde**, to tie up in a cloth, to make a knot; 3. p. t. **Munda**.
- Mundgre**, to be knotted; 3. p. t. **Mundgrya**.
- Mundi**, formerly, in ancient times.
- Mundoti**, ancient.
- Múnde**, to gore; 3. p. t. **Múndya**.

- Munde, to cause damage to another; to bring into difficulty; 3. p. t. Mundya.
- Mundgre, to be damaged, to be lost; 3. p. t. Mundgra.
- Mund-léle, day after tomorrow.
- Mundro, a stake burnt at one end.
- Mungra, H: a mallet.
- Múnje, to wash another's face; 3. p. t. Múnjya.
- Múnjre, to wash one's own face; 3. p. t. Múnjrya.
- Munye, a hare, a rabbit.
- Munyu, the nose.
- Múqe, a frog.
- Múq-mínu, young frogs; name of a fish.
- Mure, to speak, to say yes or no; 3. p. t. Murya.
- Múre, capital or principal with reference to money.
- Mureyi, H: raddish.
- Murge, the sharp end or point of any thing.
- Murgtre, to cloy, to satiate; 3. p. t. Murgtrya.
- Murgo-pole, to dare not speak; 3. p. t. Murgo-pola.
- Murgre, to lie with the face downward; 3. p. t. Murg-ra.
- Murgtre, to turn upside down, to put under a cover; 3. p. t. Murgtra.
- Murgramo, name of a tree the wood of which is used in making combs.
- Muri, parched rice.
- Murke, to cut into bits, to cut across, to cross (as a river); 3. p. t. Murkya.
- Murko, name of a tree the bark of which is used for calking boats; a large species of rat.
- Murkre, to be cut to pieces; 3. p. t. Murkrya.
- Muro, urine.
- Muroma! do not speak! keep quiet!
- Murye, to singe the feathers of a bird preparatory to roasting it; 3. p. t. Murcha.
- Murqe, to root up; 3. p. t. Murqa.
- Murq-mandru, name of a certain plant which, if uprooted in the name of any person, is said to be the cause of his death.
- Murqgre, to be rooted up; 3. p. t. Murqgrya.
- Murí, parched rice.
- Murşe, man, *i. e.* male.
- Murşmaqe, male child.
- Murşoti, Murşti, of man, belonging to man.
- Murşo, male, with ref: to plants.

**Mursto**, manfully.  
**Múru**, grandfather.  
**Múrya**, grandmother.  
**Musge**, to pack up, to tie into a bundle; 3. p. t. **Musgya**.  
**Musgre**, to be closed up (as a bag); 3. p. t. **Musgrya**.  
**Musna**, a miser.  
**Muso**, snot, snivel; the nose.  
**Músye**, to wheedle, to come round another with blandishments; 3. p. t. **Múscha**.  
**Muture**, the bladder.

**Muça**, a handful.  
**Múte**, a kind of gambling.  
**Muți**, closed hand, a fist; one time, a moment.  
**Muțond**, one handful; in one moment.  
**Muțonti**, at once, at one stroke.  
**Muțo-qadi**, instantly, immediately, all at once.  
**Muthre**, to be scorched; 3. p. t. **Muthrya**.  
**Muthrtre**, to scorch; 3. p. t. **Muthrtra**.

## N.

**Ná**, that here.  
**Nabi**, H: a prophet.  
**Náde**, a stone set up in the name of a deity.  
**Nadi**, H: a river.  
**Nádo**, relating to **Náde** or a deity.  
**Nádo-máku**, the intestines of a slaughtered animal such as the liver heart etc: and which are supposed to belong to the gods. Women are not allowed to eat or touch them.  
**Náde**, to help out of danger; 3. p. t. **Náđya**.      **đrya**.  
**Nádre**, to caress; 3. p. t. **Ná-Nagje**, to be disgusted, to be sick of; 3. p. t. **Nagjya**.

**Naglu**, name of a tree, Hind: **amsari**.  
**Náh**, masc: that one here.  
**Nak-charge**, to sob; 3. p. t. **Nak-chargya**.  
**Nákra**, H: an inflammation in the nose.  
**Nám**, we, inclusive of the party addressed.  
**Name**, to reproach; 3. p. t. **Namya**.  
**Namgre**, to growl; to cherish revenge; 3. p. t. **Namgra**.  
**Námi**, H: name.  
**Námi**, we ourselves.  
**Nan**, other.  
**Nánd**, like, as it were.

Nánde, to be as it were; employed informing compound verbs; as chat-nánde, to be as it were dropping out; 3. p. t. Nándya.	Narke, to claw, to scratch; 3. p. t. Narkya.
Nandu, again.	Náru, the veins.
Nandu-ga, nodoubt, surely.	Nářcha, a vegetable, ( <i>Hibiscus esculentus</i> ). [of a reed.
Nane, to do; 3. p. t. Nanya.	Nare, the hukka tube; name
Nane, another.	Narge, a bug. [bear.
Náne, to do so; 3. p. t. Nánya.	Nargr-eju, a kind of small
Nan-nanki, anew, afresh.	Nása, a drain.
Nánye, the cold season.	Nasnu, garlic.
Nányto, a tall species of millet.	Nati, daughter's children.
Nape, a kind of wild root of bitter taste.	Nati-jáli, generation.
Nápe, H: a measure.	Náth, fem: and neut: that one here.
Nápra, sick; sickness.	Nathi! Nathi! look look!
Napraha, sick person.	Naw, nine.
Naprare, to get ill, to be unwell; 3. p. t. Naprarya.	Náwi, H: a boat.
Naqe, to act or be one to another, asbaje naqe 'to beat each other; 3. p. t. Naqa.	Nawma, ninth.
Naqlo, name of a weed.	Nawre, the weasel.
Naqlu, the uvula.	Náwu, H: a barber.
Naqsa, H: a picture.	Náyibe, H: a deputy.
Nára, name of an evil spirit.	Né, who?
Nare, flame,	Nége, breath.
Narge, to rise up in a flame; 3. p. t. Narga, Nargya.	Négye, to breathe; 3. p. t. Négcha.
Nargu, the glorious one, an epithet of the deity.	Neke, to get well, to recover; 3. p. t. Nekya.
Nargtre, to blow up a fire; to reproach severely; 3. p. t.	Nekenith! that'll do! 'tis enough.
Nargtra.	Nekkihi, well then; for the same reason.
	Nekrare, to recover (as from illness); 3. p. t. Nekrarya.
	Nektre, to cure from a disease; 3. p. t. Nektrya.

Nektre, to do well; 3. p. t. Nektra.	Nín, thou.
Nekut, good-natured, generous.	Ninánbe, H: ninety and nine.
Nenya, the fat of an animal.	Ninde, to fill; 3. p. t. Ninda.
Nepe, forehead, brow.	Nindgre, to be filled; to interfere; 3. p. t. Nindgra.
Nére, to get somewhat dry; 3. p. t. Nérya.	Ning, Ningki, thy.
Néreh, masc: who?	Ningade, thy son.
Ner-láli, name of a scarlet creeper.	Ningadi, thy daughter.
Nerme, to clear away any thing which adheres; 3. p. t. Nermya.	Nini, thyself.
Nerm-palo, name of a tree.	Nire, to groan; 3. p. t. Nirya.
Nero-ósu, a poisonous mushroom.	Níre, to sound, to roar (as the wind); 3. p. t. Nírya.
Ner-putro, a gem supposed to be spit out by a snake; a bead.	Nirqe, to growl, to roar; 3. p. t. Nirqya.
Neru, a snake.	Nirgre, to lurch, to take refreshment; 3. p. t. Nirgra.
Néto, a namesake.	Nir-jara, rain whilst the sun is shining.
Nețare, name of a tree.	Níru, sunshine, heat.
Néth, who?	Nisgre, to eat the first fruit; feast of the first fruits.
Nethge, to shake off (as fruit from a tree); 3. p. t. Nethgya.	Nisge, to smooth, 3. p. t. Nisgya.
Nethgre, to fall in showers (as fruit from a tree); 3. p. t. Nethgrya.	Nisgro, smooth.
Nijri, a fountain, a spring.	Nísondari, name of a tree; (Vitex trifolia).
Ním, you.	Nísye, to shampoo; 3. p. t. Níscha.
Nimí, H: name of a tree; (Melia azadirachta).	Nitlu, the crown of the head.
Ními, yourselves.	Niyari, an invitation.
	Niyareye, to invite; 3. p. t. Niyarecha.
	Nóđre, to wash one's hands and feet; 3. p. t. Nóđra, Nóđrya.

Noje, to touch; to infect; 3. p. t. Nojya.	Nuni, a term of endearment given to a daughter or younger sister.
Nond, (contraction of anond) like, equal to.	Nuni-gárer, or Nuni-hander, address to a daughter-in- law.
Nónya, tasty, applied to a kind of mangoe.	Nunje, pain; to pain; 3. p. t. Nunjcha.
Nóre, to wash any thing; 3. p. t. Nórya.	Nunjuwre, to be hurt; to be touched with pity; 3. p. t. Nunjuwra.
Núde, to make straight; 3. p. t. Núda.	Nurge, to drag or draw (as a net); 3. p. t. Nurgya.
Núdgo, Núdgro, straight.	Nurgre, to move onward, to slide; 3. p. t. Nurgrya.
Núde, to hide, to conceal; 3. p. t. Núda.	Nurje, the fruit of the tree (Eugenia jambolana).
Núdre, to hide, to dis- appear; 3. p. t. Núdgra.	Nusge, to rub, to clean; 3. p. t. Nusgya.
Núge, to droop; to walk or behave without energy; 3. p. t. Núga.	Nusgre, to rub oneself; to slide; 3. p. t. Nusgrya.
Nuke, to shake; 3. p. t. Nuka.	Núte, to touch, to meddle; 3. p. t. Nútya.
Nukre, to swing, to rock, to be shaken; 3. p. t. Nukrya, Nukra.	Nuto, a kind of very small gnat.
Nuna, a term of endearment given to a son or younger brother.	Nútre, to stretch out the legs when lying down; 3. p. t. Nútra, Nútrya.
Nuna-gárer, or Nuna-hander, address to a son-in-law.	
Nune, name of a tree.	
Nunge, to swallow; 3. p. t. Nunga.	

## O.

O! sign of the Vocative case.	Ócholeye, to sift, to winnow; 3. p. t. Ócholecha.
Ócholáre, to rock in walking; 3. p. t. Ócholárya.	

- Ode, to burn (as fuel); 3. p. t. Oda.
- Ođe, shelter, refuge; to stumble; 3. p. t. Ođya.
- Ođeņre, a shield.
- Ođye, to screen, to shelter; 3. p. t. Ođcha.
- Óg-amu, unfordable water.
- Óge, to swim, to float; 3. p. t. Ógya.
- Óge, Ógi, not yet.
- Ogoře, to tumble down, to be rolled down; 3. p. t. Ogorya.
- Ogortre, to roll down; 3. p. t. Ogořtrya.
- Oh! Oh!
- Oje, to keep; to lay eggs; to bring forth young; 3. p. t. Ojya.
- Óje, to twist; 3. p. t. Ójya.
- Ojgre, to be twisted; to drag oneself along; 3. p. t. Ójgrya.
- O'are, order.
- Oke, to sit, to be situated; 3. p. t. Okya.
- Okeri, H: a wooden mortar.
- Okete, to sit down, to settle; 3. p. t. Oketya.
- Ókri, quickly, soon.
- Oktre, to place, to put down, to make to sit; 3. p. t. Oktrya.
- Olgánjre, to utter or entreat weepingly; 3. p. t. Olgánjrya.
- Olge, to cry, to weep; 3. p. t. Olga.
- Olgpúru, a child constantly crying.
- Olgránje, to utter or entreat weepingly; 3. p. t. Olgránjya.
- Olgtru, a certain moth, supposed to make children cry.
- Oli, lineage, descent.
- Olokoltre, to munch (as a toothless person does); 3. p. t. Olokoltrya. [ployed.
- On? yes, interrogatively
- On-bale, very well.
- Onde, to cause to drink, to colour, to dye; 3. p. t. Onda.
- Ónde, to throw upon, to task; 3. p. t. Ónda, Óndya.
- Ondre, to bring; 3. p. t. Ondra, Ondrya.
- Ond-kóđe, the day previous to a festival.
- Ond-qobe, to be satiated with drink; 3. p. t. Ond-qobyá.
- Ond-éře, to taste the drink; 3. p. t. Ond-érya.
- Óne, to drink; to be coloured (as bamboo through smoke); 3. p. t. Onda.
- Oņge, to finish, to consume; 3. p. t. Oņgya.
- Óņge, to cover, to spread over, to come over one, to infatuate; 3. p. t. Óņgya.

- Ongre, to be finished; to die;  
 3. p. t. Ongra, Ongrya.
- Óngre, to cover or spread  
 over oneself; 3. p. t.  
 Óngrya.
- Onke, sharp; the blade of a  
 knife.
- Onon, yes.
- Onqe, to be under the effect  
 of drink or poison, to be in-  
 toxicated; 3. p. t. Onqa.
- Onq-male, a drunkard.
- Onqtre, to take effect or to  
 affect (as poison); 3. p. t.  
 Onqtrya.
- Onrse, to sink in (as earth);  
 3. p. t. Onrsya.
- Onye, to take away by cheat-  
 ing; to smell; 3. p. t. Oncha.
- Oprare, to become soft (as  
 earth by water); 3. p. t.  
 Oprarya. [called.
- Ópo, a tree and its fruit so.
- Óqránje, to expectorate;  
 3. p. t. Óqránjya.
- Óqre, to be smeared with oil;  
 3. p. t. Óqrya.
- Óqtre, to besmear with oil;  
 3. p. t. Óqtrya.
- Oraátu, a kind of nettle.
- Orbe, to fall in showers (as  
 fruit from a tree); 3. p. t.  
 Orbya.
- Orboťo, name of a wild ani-  
 mal of the feline kind.
- Óre, O thou (with ref: to  
 females).
- Orgi, not yet.
- Orgond, a little.
- Orgondpo, the myrtle.
- Orgo-qadi, a little only.
- Orgu, the finger nails.
- Orgru, name of a tree.
- Orme, all.
- Óroche, to draw in the breath  
 in consequence of sudden  
 sharp pain or of having  
 tasted something pungent;  
 3. p. t. Órochya.
- Orre, a wild plant of the  
 fibres of which rope is  
 made.
- Orse, to be squashed (as a  
 ripe fruit when it falls);  
 3. p. t. Orsya.
- Ort, one.
- Ortaqadi, only, only begotten.
- Ortge, alone, by oneself.
- Ortonond, some one among  
 others.
- Ortononti, one by one.
- Órtre, to make red hot;  
 3. p. t. Órtrya.
- Oryare, to be ready, to be  
 finished; 3. p. t. Oryarya.
- Oryatre, to make ready, to  
 provide with; 3. p. t.  
 Oryatrya.
- Ór-balo, unceasing, continu-  
 ously.

<p>Óe, O thou (with ref: to males).</p> <p>Óre, beginning, end; a quail.</p> <p>Órge, to blunt; 3. p. t. Órgya.</p> <p>Órgre, to become blunt; 3. p. t. Órgrya. [wife.</p> <p>Órgo-díwer, husband and Órgu, home, a house. [line.</p> <p>Órka, the first in a row or Órke, to be satisfying, constr: with Dative, áth enge or kith, it is satisfying to me; 3. p. t. Órkya.</p> <p>Órkre, to be satisfied, to be satiated; 3. p. t. Órkrya.</p> <p>Órktre, to satisfy; 3. p. t. Órkrya.</p> <p>Órku, bark, husk, peel, scale.</p> <p>Órka, foremost in a row.</p> <p>Órme, ashes.</p> <p>Ór-otre, to end, to finish, (lit: to bring out to the end); 3. p. t. Ór-otra, Ór-otrya.</p> <p>Órye, to peel; to unveil; to drive away (as wind does the clouds); 3. p. t. Ór-cha.</p> <p>Óryu, albionism.</p> <p>Ósge, a mouse; to blossom as crops; 3. p. t. Ósgya.</p>	<p>Ósge, Ósgtre, to tickle, in the sense as in the Eng: phrase, what tickles you; 3. p. t. Ósgya, Ósgtra.</p> <p>Ósre, a twin.</p> <p>Ósu, a mushroom.</p> <p>Ote, heavy, important; to sip; 3. p. t. Ota.</p> <p>Ote-naqe, Otr-naqe, to quarrel with or reproach each other; 3. p. t. Ote, or Otr-naqa.</p> <p>Otre, to take out, to bring out; 3. p. t. Otrya, Otra.</p> <p>Ótre, to plaster (as a wall or floor); 3. p. t. Otrya.</p> <p>Otge, the ankle.</p> <p>Otye, to prick, to hurt (as gravel the bare feet); to choke, to strangle; 3. p. t. Otcha.</p> <p>Othr e, to become red hot; 3. p. t. Óthrya.</p> <p>Owa, H: plague, pestilence.</p> <p>Owado, name of a bird whose appearance is believed to bring misfortune.</p> <p>Owaqe, name of a bird.</p> <p>Óya! O my!</p> <p>Oye, to take away; 3. p. t. Ocha.</p> <p>Óyu, a cow, an ox.</p>
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## P.

Pá, way, direction.

Pach, five.

Pachare, H: to be digested; to be embezzled; 3. p. t. Pacharya.	Páge, H: turban.
Pácha-péri, by turns.	Pág-dari, turban cloth.
Pachatre, to digest! to embezzle; to efface; 3. p. t. Pachatrya.	Pagla, H: a mad man.
Pache, old (with reference to things); to become old; 3. p. t. Pachya.	Paglare, to become mad; 3. p. t. Paglarya.
Pachge, aged.	Pahare, H: a hill, a mountain.
Pachgurya, name of a wild berry.	Pahchare, an open place.
Pachkare, H: to be bulged in; 3. p. t. Pachkarya.	Pahra, H: time.
Pachma, fifth.	Pahya, H: a wheel.
Pacho, an old woman; old (with ref: to animals).	Páje, a hawk, a falcon.
Pacho-palangje, a kind of small melon.	Pák, H: holy, righteous, godly.
Pachwa, Pachya, H: westerly wind.	Páke, to take in the lap; 3. p. t. Pákya.
Pade, sort, kind.	Pakere, strong (with ref: to liquor or tobacco).
Padi, a tree and its fruit so called.	Pakeri, name of a tree. (Ficus religiosa).
Padi, stripes cut of the tussur-silk cocoon and used as bindings at the end of arrow shafts.	Paki, feathers, plumes, hair.
Padihi, exceedingly.	Paki-mene, to take the side of some one; 3. p. t. Pakimenja.
Padkare, Padrare, to prattle; 3. p. t. Padkarya, Padrarya.	Pakme, a division of a house.
Pádari, name of a tree the wood of which is used for boats.	Pakre, to lighten, to break out (as fire); 3. p. t. Pakrya.
	Pakra, wing.
	Pakrare, to ferment; 3. p. t. Pakrarya.
	Paktre, to light, to kindle a fire; 3. p. t. Paktrya.
	Páktre, to cause to take into the lap; 3. p. t. Páktrya.
	Pakya, a butterfly, a moth.
	Pal-charge, to have one's teeth set on edge; 3. p. t. Pal-chargya.

- Pale-bate, to gnash the teeth ;  
 3. p. t. Pale-bata.  
 Pale-konhe, to have lock-jaw ;  
 3. p. t. Pale-kota.  
 Pale-móqe, to grind the teeth ;  
 3. p. t. Pale-moqa.  
 Pálgre, to dawn ; 3. p. t.  
 Pálgra,  
 Palka, a division of people, a  
 tribe.  
 Palke, to cut up (as fruit or  
 vegetable) ; 3. p. t. Palkya.  
 Pálki, H : a palanquin.  
 Palngare, to jump over ;  
 3. p. t. Palngarya.  
 Palngatre, to cause, to leap  
 over, to throw over ; 3. p. t.  
 Palngatra.  
 Palangje, a cucumber.  
 Pálo, H : yoke.  
 Palo, Palsro, a person with  
 large teeth.  
 Palteni, H : a regiment.  
 Palu, the teeth.  
 Palware, to be bred, to be  
 multiplied ; 3. p. t. Pal-  
 warya.  
 Palwatre, to breed, to rear ;  
 3. p. t. Palwatrya.  
 Palye, to remove the grains  
 from the ears of Indian corn  
 by rubbing them in the  
 hands, to take off scales ;  
 3. p. t. Palcha.
- Pange, to take between the  
 legs (as the trunk of a tree  
 whilst climbing) ; 3. p. t.  
 Pamgya.  
 Panali, an esculent root.  
 Páneh, H : five.  
 Pandeni, name of a tree.  
 Pandra, H : fifteen.  
 Pandrma, H : fifteenth.  
 Pandraha, discoloured.  
 Pandubi, H : a water fowl.  
 Panđu-náge, the cobra snake.  
 Pándye, to break open (as  
 large fruit) ; 3. p. t. Pánd-  
 cha.  
 Páne, to ripen ; 3. p. t. Pánja,  
 Páne-ére, to divine by looking  
 at an egg ; 3. p. t. Páne-érya.  
 Pangdo, an esculent root.  
 Pangase, name of a fish.  
 Pani, betel leaves.  
 Panjek, Panjeke, ripe.  
 Panjeri, H : a rib.  
 Panrsa, the jack-fruit.  
 Pánru, a numeral affix (with  
 ref : to round things).  
 Pánsi, the frame of a bedstead.  
 Pánsye, to breathe ; 3. p. t.  
 Pánscha.  
 Pante, Panteno, with regard  
 to, about.  
 Pantre, a lonely place.  
 Pántre, to ripen, to teach  
 manners, to deal with ; 3. p. t.  
 Pántrya.

- Pánu**, an egg, testicle.  
**Panyaha**, lazy.  
**Panye**, cold.  
**Pany-panyre**, to feel cold;  
     3. p. t. **Pany-panyrya**.  
**Pápe**, H: sin.  
**Pápi**, sinful, a sinner.  
**Paplare**, to lie on the back;  
     3. p. t. **Paplarya**.  
**Paplatre**, to put another on  
     his back; 3. p. t. **Paplatrya**.  
**Papyaha**, sinful, sinner.  
**Papyare**, to sin; to become  
     unclean; to co-habit; 3. p. t.  
     **Papyarya**.  
**Pára**, H: turn, time.  
**Farange**, name of a tree.  
**Parani**, soul, spirit.  
**Parani-jage**, the world of  
     spirits. [frondosa.  
**Paráse**, name of a tree. (*Butea*  
**Parbe**, H: a festival.  
**Parche**, to shine brightly, to  
     be seen clearly; to run  
     away; 3. p. t. **Parchya**.  
**Parchtre**, to take effect (as  
     medicine when applied); to  
     run away; 3. p. t. **Parchtrya**.  
**Páre**, but; across, beyond.  
**Parge**, to split, to cleave, to  
     rend; 3. p. t. **Parga**.  
**Páрге**, the fore quarter (as of  
     a sheep or goat).  
**Pargre**, to be split, to be rent;  
     3. p. t. **Pargrya**.
- Pargro**, cracked, rent; a  
     crack, a fissure.  
**Pari**, foreign.  
**Pari-desi**, **Pari-qepo**, a  
     foreigner; a stranger.  
**Parmare**, to understand, to be  
     assured of; 3. p. t. **Par-**  
     **marya**.  
**Parsa**, H: an axe, a hatchet.  
**Parsa-chinr̄qo**, a swallow.  
**Parter**, a tribe of the Hill  
     people inhabiting the Raj-  
     mahal Hills near Godda.  
**Part-moha**, south, lit: toward  
     the country of the Parter.  
**Part-moha-konra**, south-west.  
**Paru**, last year.  
**Paryari**, year before last.  
**Párye**, to be able; to over-  
     come, 3. p. t. **Párchá**.  
**Pařa**, a pod.  
**Páre**, to sing, to bewail; 3. p. t.  
     **Párya**.  
**Parge**, to stir up, to incite;  
     3. p. t. **Pargya**.  
**Páři**, the ridge-pole.  
**Pařka**, a roof.  
**Pařla**, fold, plait.  
**Pařlo**, a field over grown with  
     jungle.  
**Pařl-pařla**, in folds or plaits.  
**Pařye**, H: to read; 3. p. t.  
     **Pařcha**.  
**Pasadeye**, to accuse falsely;  
     3. p. t. **Pasadecha**.

Pasewe, a measure <i>i. e.</i> , as much as two hands put together will contain.	Paṭa, a honey comb; a district; a numeral affix with ref: to things distinguished for extent or surface.
Pási, a low caste Hindu whose business is to gather palm juice.	Paṭa-kuki, the horn-beak fish.
Paslaha, a liar, false, untrue.	Paṭare, to swell, to overflow; 3. p. t. Paṭarya.
Páspáde, to cut short or pass over something that is being said, to pass off; 3. p. t. Páspádyā.	Paṭa-simbi, hogsbean.
Pásre-púsre, trifling.	Paṭatre, H: to irrigate; 3. p. t. Paṭatrya.
Pasyare, a liar.	Paṭe, to have on the body the marks of being beaten; 3. p. t. Paṭya.
Pasyetre, to tell lies, to lie; 3. p. t. Pasyetra.	Páte, a plank; the breadth of cloth or a river.
Pata, H: a leaf.	Páṭeye, to change dress; to empty a pot; 3. p. t. Páṭecha.
Pate, to be affected by pain or distress; to sew leaves together; 3. p. t. Pata.	Paṭi, H: a slab, a slate.
Patele, H: thin, fine.	Páṭi, stripes.
Patgre, to take refuge or shelter; to be at ease or settled; 3. p. t. Patgrya.	Paṭka, liquor distilled from the flower of the mahua tree.
Patli, a cooking pot.	Paṭke, still, quietly.
Pato, sharp (as a blade).	Paṭo, worms in the stomach.
Pattre, to sharpen; to pierce; 3. p. t. Pattrya.	Paṭrán, a slab.
Pature, to take root; 3. p. t. Paturya.	Paṭyare, to be settled, to be comfortable; 3. p. t. Paṭyarya.
Paturya, H: a prostitute.	Paṭyetre, to comfort, to settle; 3. p. t. Paṭyatrya.
Patyare, to believe in: 3. p. t. Patyarya.	Pathali, a nest.
Patye, to catch up liquid in a vessel; 3. p. t. Patcha.	Páthe, the root of a tree.
	Pathge, to be congealed; 3. p. t. Pathga.

Pathi, order, manners.	Perche, to be squashed as an over ripe fruit; 3. p. t.
Pathre, to grow; 3. p. t.	Perchya.
Pathrya.	Perchtre, to squash; 3. p. t.
Pawa, H: a quarter of a seer.	Perchtrya.
Pawdare, a village official.	Pére, a tree and its fruit so called.
Páwe, through, for.	Peri, but.
Pawrare, to be in a row or line; 3. p. t. Pawrarya.	Perjori, the green bird.
Pawretre, to set in a row or line; 3. p. t. Pawretrya.	Pero, H: a fishing coop.
Pawri, a row or line.	Perwa, a pigeon.
Pawta, name of a fish.	Perqe, to talk, to speak; to simmer, to hiss; 3. p. t.
Páwu, way, path, road.	Perqya.
Payeke, laborious, active.	Perq-éde, to mimic; 3. p. t.
Páyeti, severely, violently.	Perq-éda.
Peđe, way.	Perqe-naqe, to converse; 3. p. t. Perqe-naqa.
Pehe, to take up; to take the name of a deity; 3. p. t.	Pésa, H: a copper coin.
Peta.	Pétge, a kind of grain.
Pehla, H: first.	Pétgo, a kind of mushroom.
Pehre, to take along; 3. p. t.	Pet-kame, to pick up food; 3. p. t. Pet-kamya.
Pehrya.	Petru, name of a tiny vermin.
Pehtre, to assist in lifting a load; 3. p. t. Pehtra.	Peťánri, a big bellied animal.
Pel-bede, marriage; to wed, lit: to seek woman.	Peťari, Peťi, a clothes basket.
Peli, a woman.	Pethge, to break open (as a large fruit); 3. p. t. Pethgya.
Pelo, female, with ref: to plants.	Pethgre, to burst or break (as a fruit); 3. p. t. Pethgrya.
Pelto, womanish.	Peylare, to be always busy; 3. p. t. Peylarya.
Pélwa, a tree and its fruit so called.	Pey-peyre, to feel chilly; to feel fervent or animated; 3. p. t. Pey-peyra.
Péndo, a big-bellied person.	
Peni, mother's elder sister.	
Pénu, a louse.	

Pichale, a peacock in full plume.	Píq-píqtrke, tightly.
Piche, the tail of a peacock.	Pirche, to be smashed; to run away; 3. p. t. Pirchya.
Pichglo, loosely dressed.	Pirista, H: an angel.
Piðre, to open, to unfold (as a flower; 3. p. t. Piðrya.	Piřengi, a small stick serving as trigger of a trap.
Pije, feast of first fruits.	Píse, to pour off the water from boiled rice; 3. p. t.
Piko, name of a tree.	Písyā.
Pík-túru, name of a beetle found in cowdung.	Pisére, to bow down; to look back; 3. p. t. Pisérya.
Píku, excrements, dung.	Pisi, below, underneath.
Pilqe, to squeeze; 3. p. t. Pilqya.	Pisti, the lower.
Pindere, dress.	Pita, H: a ribbon.
Pinða, a terrace, a platform.	Píte, to emit wind; 3. p. t.
Pinðare, name of a tree the fruit of which is made into curry.	Pityā.
Pinðe, to sound (as an instrument, the cry of animals or the voice of birds); 3. p. t.	Piteli, H: brass.
Pinðcha.	Piti, H: bile.
Pinðri, a locust or grass-hopper.	Pițe, to kill; to smooth rope; 3. p. t. Pițya.
Pinðtre, to play on an instrument with the fingers; 3. p. t. Pinðtrya.	Pitenri, an instrument with which terraces are beaten.
Pine, a large kind of bee.	Pițgre, to sculk, to crouch; 3. p. t. Pițgrya.
Pinje, to name; 3. p. t. Pinjya.	Piț-koyri, name of an edible fruit.
Pinjā, H: a cage.	Pițkri, H: alum.
Pinu, a stick, a staff.	Pițye, to tighten; 3. p. t. Pițcha.
Pipa, H: a cask.	Piyare, a tree and its fruit so called.
Pipo, father's elder brother.	Poche, to be multiplied as vermin or fish; 3. p. t.
Piqe, to wring or squeeze out; to milk; 3. p. t. Píqya.	Pochya.
	Pocho! pshaw!

Pochri! darling! with ref: to a girl. [to a boy.	Pole, to be unable, to be helpless, to be vanquished; 3. p. t. Pola.
Pochra! darling! with ref:	Polgre, to be impossible; 3. p. t. Polg'a.
Pochru, a worm, a caterpillar.	Polo, a precious stone bead.
Podreya, to despise, to dishonour; to act unjustly; 3. p. t. Podrecha.	Polpolre, to be unwound; 3. p. t. Polpolrya.
Podā, burnt rice which sticks at the bottom of the pot.	Poltre, to vanquish, to tire out; 3. p. t. Poltra.
Poge, the green pigeon.	Pome, to sound with a crash; 3. p. t. Pomya.
Pogolure, to be praised, to have praise; 3. p. t. Pogol-arya.	Pomro, utterly deaf.
Pogolatre, to praise, to extol; 3. p. t. Pogolatra.	Ponda, the palm of the hand, the flat of an animal's paw.
Pogole, renown, celebrity, praise; to swell; 3. p. t. Pogolya.	Ponḍe, to become hoary, to get mouldy; 3. p. t. Ponḍya.
Poharith, dirt, sweepings.	Ponḍer, offspring, children.
Poh-pohre, dawn.	Ponḍka, the notches at the ends of a bow.
Poje, to wrap, to twist, to entwine; 3. p. t. Pojya.	Póngro, utterly deaf.
Pojgre, to be wrapped or twisted, to be entangled; 3. p. t. Pojgrya.	Pongje, to be increased, to be abundant; 3. p. t. Pongjya.
Poka, a blister, a blain.	Ponryyo, diminutive (with ref: to male children).
Pokeri, H: a pond, a lake.	Popraha, light, easy.
Pokl-kaṇḍo, the scarlet or lady-fly also called the rain-insect.	Poprāre, to become light or easy; 3. p. t. Poprārya.
Pokl-ṭowa, a cocoon.	Popratre, to make light or easy; 3. p. t. Popratrya.
Poklu, tassur-silk.	Popye, to be out of breath; 3. p. t. Popcha.
Pok-ṭola, nest of ants made among leaves.	Porge, to be soaked; to become fat; 3. p. t. Porga.
Póku, an ant.	

- Porgpe**, damp or moist ground.  
**Porgtre**, to soak; 3. p. t.  
**Porgtrya**.  
**Póri**, the joints of a bamboo, a cane or the fingers.  
**Porke**, name of a bird which makes its nest in a leaf sewn up.  
**Poronri**, a vegetable.  
**Porsi**, sweepings.  
**Póra**, a pimple or boil.  
**Póri-dónqe**, a snail.  
**Póri**, **Pórye**, a kind of evil spirits so called.  
**Posange**, soot.  
**Posgo**, a weevil.  
**Pós-maqe**, an adopted son.  
**Pós-maqi**, an adopted daughter.  
**Pósye**, to support, to keep; 3. p. t. **Póscha**.  
**Potge**, **Potgo**, froth, foam.  
**Potgnáre**, to be benumbed, to be chilled; 3. p. t. **Potgnárya**.  
**Potgno**, a globular mushroom.  
**Potji**, name of a fish.  
**Potka**, sores on the feet caused by long immersion in water.  
**Pot-potre**, to feel palpitation, to be distressed; 3. p. t. **Pot-potrya**.  
**Potsi**, the lungs.  
**Potso**, hollow.
- Potyó**, diminutive (with ref: to male children).  
**Póthi**, an herb. (*Baselia alba vel rubra*).  
**Pothqe**, to be soft; 3. p. t. **Pothqcha**.  
**Pothqláre**, to become soft; 3. p. t. **Pothqlárya**.  
**Pothqlatre**, to soften; 3. p. t. **Pothqlatrya**.  
**Pothqlo**, **Pothqro**, soft, gentle, mild, meek.  
**Poya-đuđu**, the rain-bird, supposed to bring rain by its singing.  
**Poye**, to rain; 3. p. t. **Posa**.  
**Póye**, to open, to tear; to gape.  
**Pubi**, a tribe of the Hill people inhabiting the eastern hills of Rajmahal.  
**Puche**, to put off, (as attire), to undress; 3. p. t. **Puchya**.  
**Puchgre**, to become loose; 3. p. t. **Puchgrya**.  
**Pugrare**, to be unwound; 3. p. t. **Pugrarya**.  
**Pugratre**, to unwind; 3. p. t. **Pugratrya**.  
**Púge**, to swell; to boil; 3. p. t. **Púga**.  
**Púgpe**, boiled grain.  
**Púgre**, to be swollen; to pout; 3. p. t. **Púgra**, **Púgrya**.  
**Púgro**, swollen; a boil.

Púgto, a boil, a swelling.  
 Puju, a bird.  
 Pula, a grain of boiled rice.  
 Pulare, H: to swell (as the  
 body or limbs); 3. p. t.  
 Pularya. [Pulya.  
 Pule, to be jealous; 3. p. t.  
 Púle, H: a bridge.  
 Puli, Puli-táke, a whirl-wind.  
 Puli-ţadı, pure liquor.  
 Pulond, a little.  
 Puloqadi, a little only, very  
 little, least.  
 Pulpulre, to shine through  
 whiteness; 3. p. t. Pulpul-  
 rya.  
 Pulware, jealous.  
 Punde, to put on another's  
 neck a wreath or necklace;  
 3. p. t. Punda.  
 Pune, new.  
 Púne, to put on one's own  
 neck (as a necklace); 3. p. t.  
 Punda.  
 Pungare, to win at a game;  
 3. p. t. Pungarya.  
 Punu, a sore, a wound.  
 Púnu, a necklace, a garland,  
 a string of beads.  
 Púpge, boiled grain.  
 Púpu, a flower.  
 Púrare, H: to be fulfilled;  
 3. p. t. Púrarya.  
 Púratre, to complete, to fulfil;  
 3. p. t. Púratrya.

Pure, a dove.  
 Puri, H: bread, a loaf.  
 Purme, to mix parched and  
 ground grain with water;  
 to sting all over the body  
 (as a swarm of bees do);  
 3. p. t. Purmya.  
 Purni, H: a water lily.  
 Puro, name of an herb.  
 Purwa, H: easterly wind.  
 Purye, to strip off the feathers  
 of a bird; 3. p. t. Purcha.  
 Púrye, to open the eyes wide;  
 3. p. t. Púrcha.  
 Pura, belly, bowels.  
 Purge, to break up flooring;  
 3. p. t. Purgya.  
 Purgi, a pet name for a  
 female.  
 Purso, a kind of seed and its  
 oil.  
 Puse, to push away (as with  
 a stick); 3. p. t. Pusya.  
 Pusge, to whisper; 3. p. t.  
 Pusgya.  
 Pusre, a tree and its fruit so  
 called.  
 Pusyare, to be appeased;  
 3. p. t. Pusyarya.  
 Pusyatre, to cajole; to tell  
 lies; 3. p. t. Pusyatrya.  
 Putalo, name of a tree.  
 Pute, an ant-hill.  
 Putgi, a sand fly.

Putre, to vomit; 3. p. t. Putrya. [of fluid.	Putkurqe, to look eagerly; 3. p. t. Putkurqa.
Putgond, a very small quantity	Putpurin, the temples.
Putę, a melon.	Púthe, to blossom; 3. p. t. Púthya.
Putka, the gooseberry; a kind of small wild berry.	Puthye, to pour into or out of a vessel; 3. p. t. Puthcha.
Putka mínu, name of a fish which floats on the water.	

## Q.

Qache, to break as a cord, to cure an illness by exorcism; to end, to finish; 3. p. t. Qachya. [Qachya.	Qaju, earth, mud.
Qache, to look like; 3. p. t.	Qalapi, sister's daughter.
Qachre, to be broken, to be done, to be over; 3. p. t. Qachrya.	Qalapo, sister's son.
Qachro, broken; torn cloth.	Qal-bása, a hut in the fields.
Qade, a son.	Qale, to rob, to steal; 3. p. t. Qada.
Qadi, only.	Qalge, to disturb (as water); also employed in forming intensitives; 3. p. t. Qalga.
Qad-maqe, one's own child.	Qalgro, disturbed or muddy.
Qad-qole, to swear, to pro- mise upon oath; 3. p. t. Qad-qođa.	Qali, mother's sister, mater- nal aunt.
Qagjre, to expectorate; 3. p. t. Qagjrya.	Qalonje, to bite (as a toothless child does); 3. p. t. Qalon- jya.
Qáje, to decide, to clear off, to settle; 3. p. t. Qájya.	Qal-qaltre, to shake water or cowries; 3. p. t. Qal-qaltrya.
Qájgre, to be cleared of a debt, oath or guilt; 3. p. t. Qájgra.	Qalu, a field on the hills.
Qaj-qajre, to be tasteless; 3. p. t. Qaj-qajrya.	Qalwe, a robber, a thief.
	Qalwi, theft.
	Qalwo, stealthily, secretly.
	Qalwo-maqe, an illegitimate child.
	Qami, thatching straw.

- Qamoje, to feel uncomfortable through dust; 3. p. t. Qamojya.
- Qamqli, the corners between the fingers or the toes.
- Qan-amu, tears.
- Qan-báwra, the eye-brow.
- Qan-cheqri, squint-eyed.
- Qandre, to sleep; 3. p. t. Qandrya.
- Qandr-mógri, in a sleepy state.
- Qandrtre, to cause to sleep; 3. p. t. Qandrtrya.
- Qándo, fetid.
- Qandru, name of a tree.
- Qane-bámatre, Qane-guryatre, to make giddy (as by swinging in a cradle); 3. p. t. Qane-bámatrya, Qane-guratrya.
- Qan-ége, to take rest; 3. p. t. Qan-éga.
- Qane-éye, to bewitch; 3. p. t. Qane-écha.
- Qane-lalde, to dazzle; 3. p. t. Qane-laldya.
- Qane-píte, to give a hint by a motion of the eyelids; 3. p. t. Qane-pitya.
- Qane-teye, to look towards; 3. p. t. Qane-teya.
- Qan-guryare, to feel giddy, to swing (as the head); 3. p. t. Qan-guryarya.
- Qanhu, a creeper.
- Qanje, to bear fruit; 3. p. t. Qanja.
- Qanjpe, fruit.
- Qan-lage, to have sore eyes; 3. p. t. Qan-lagya.
- Qan-lale, to have twitching of the eye; 3. p. t. Qan-lada.
- Qano, agnail, the protruding ends in sabe string.
- Qan-poki, eye-lashes.
- Qan-pochro, mucus on the eyes.
- Qanqe, sleep.
- Qan-qóret-tunđe, to look out of the corner of the eye; 3. p. t. Qan-qóret-tundyá.
- Qan-qoťu, name of a beetle.
- Qan-saka, the eye-brow.
- Qan-sari, before, in the presence of.
- Qanu, the eye.
- Qape, to touch filth; to be soiled with; 3. p. t. Qapya.
- Qápe, to wait for, to watch; 3. p. t. Qápya.
- Qapre, to meddle, to infect; 3. p. t. Qaprya.
- Qaptre, to let touch; 3. p. t. Qaptra.
- Qaqe, to receive; to get a chance; 3. p. t. Qaqa.
- Qáqe, a crow.
- Qáq-mínu, name of a fish.

- Qáq-pínu, a small red seed with a black spot, used for weighing gold.
- Qáre, to bite off; 3. p. t. Qárya.
- Qargre, to cry out; 3. p. t. Qargrya.
- Qargtre, to cause to cry; 3. p. t. Qargtrya.
- Qaru, cartledge, the gums.
- Qarwe, to clean rice by pounding; 3. p. t. Qarwya.
- Qarwre, to be bruised or hurt by falling; 3. p. t. Qarwrya.
- Qáre, to separate, to put asunder; 3. p. t. Qárya.
- Qarmbé, name of a tree.
- Qaro, a certain berry the juice of which is said to blind fishes.
- Qarqarre, to purl, to murmur; 3. p. t. Qarqarrya.
- Qarqe, bitter.
- Qarqre, name of a plant.
- Qarqe, to reproach, to scold, to abuse; 3. p. t. Qarqya.
- Qase, to become bitterish, insipid or vapid; 3. p. t. Qasya.
- Qáse, to comb the hair of another; 3. p. t. Qásya.
- Qásre, to comb one's own hair; 3. p. t. Qásrya.
- Qasri, name of an astringent nut, (Myrobalan).
- Qasro, an animal resembling a weasel.
- Qasru, the neck.
- Qasr-tabeke, the collar bone.
- Qaswe, to eat greedily; to nip off with the teeth; 3. p. t. Qaswya. [upon oath.
- Qat-qole, to swear, to promise
- Qátare, to throb with pain; 3. p. t. Qátaryya.
- Qátatre, to cause throbbing with pain; 3. p. t. Qátatryya.
- Qate, to give (to me or us); 3. p. t. Qatya.
- Qáte, throbbing pain, distress, weariness.
- Qátro-póku, a kind of ant.
- Qawa-qowi, cymbals.
- Qáwe, to speak, to whisper or sound (as the leaves of a tree); 3. p. t. Qáwya.
- Qáwe-naqe, to converse; 3. p. t. Qáwe-naqa.
- Qawre-charye, to go a hunting; 3. p. t. Qawre-charcha.
- Qawro, wild, uncivilized.
- Qawru, jungle, forest.
- Qawse, to jingle, to warble, to sound (as the rushing water); 3. p. t. Qawsya.
- Qáye, to become dry, to wither, to become lean, to fade; 3. p. t. Qáya.

Qayek, Qayeken, Qayekro. dry, dry land, lean.	Qén-qan, sober.
Qeđ-bari, the limbs of the body.	Qenyo, sharp splinters.
Qeđo, trowsers; streaks of sunlight from behind a cloud; v. bér-qeđo.	Qepo, the inhabitant of a village; a neighbour.
Qeđu, the legs, the feet.	Qepu, a village.
Qeđ-utre, to worship; 3. p. t. Qeđ-utrya.	Qeqe, the hand.
Qége, to ask; to buy; to marry; 3. p. t. Qéga.	Qéql-nukre, earthquake.
Qégera, to bow, to stoop; 3. p. t. Qégerya.	Qéql-oti, the wag-tail.
Qégetre, to cause, to stoop, to bend down; 3. p. t. Qeget- rya.	Qéqlu, the earth, the world; land.
Qego! why! pshaw!	Qerche, to scrape; 3. p. t. Qerchya.
Qejo, a kind of mushroom.	Qere, to thrust in, to tuck in; 3. p. t. Qerya. [Qérya.
Qéle, a small drum.	Qére, to shave; 3. p. t.
Qélwa, a drummer.	Qéri, a tale.
Qemđe, to carry on the side, to support with the arm; 3. p. t. Qemđya.	Qér-korpo, raised threshold of a Hillman's house, lit: the fowls' entrance.
Qén, guiltlessly, without a cause.	Qerme, to destroy, to massacre; 3. p. t. Qermya.
Qénde, to take along with, to have with, to possess; 3. p. t. Qéndya.	Qermre, to die in numbers; 3. p. t. Qermrya.
Qénde, a kind of poisonous wild root.	Qero! why! pshaw!
Qéndre, to tremble, to shake; 3. p. t. Qéndrya.	Qér-olgnó, the time about dawn; lit: at cock-crow.
Qéne, raw, green, unripe.	Qér-qopri, the pleiads.
Qén-qajro, green.	Qér-qoťro, night blind.
	Qértre, to be shaved; 3. p. t. Qértra.
	Qéru, a hen, a fowl.
	Qéru, a barber.
	Qés-beqe, to be choked in eating or speaking; 3. p. t.
	Qés-beqa.

- Qese, to tease, to disturb;  
3. p. t. Qesya.
- Qese-chunju, the leaping beetle.
- Qése-ónu, a tree lizard called blood-sucker.
- Qesge, a wild fig.
- Qesgro, fair (of complexion).
- Qési-pani, bleeding.
- Qés-kocho, dysentery.
- Qéslo, reddish.
- Qés-maqe, ones own child.
- Qéso, red.
- Qéso-ali, an edible red root.
- Qésoláre, to redden (as the eyes, the face or as fruit when ripening; 3. p. t. Qésolárya.
- Qéso-póku, a red ant.
- Qés-qeyre, to be provoked, lit: to have the blood heated; 3. p. t. Qés-qeyrya.
- Qesu, paddy.
- Qésu, blood.
- Qete, to dust; to beat the jungles when hunting; 3. p. t. Qetya.
- Qétge, name of a tree.
- Qethw-țați, the temples.
- Qethwu, the ear.
- Qeyre, to be boiled or to be hot; 3. p. t. Qeyrya.
- Qeytre, to boil or make hot; 3. p. t. Qeytrya. [Qobyá.
- Qobe, to be cloyed; 3. p. t.
- Qobsare, to be disheartened; 3. p. t. Qobsarya.
- Qobsatre, to dishearten; 3. p. t. Qobsatrya.
- Qobtre, to cloy; 3. p. t. Qobtrya.
- Qochlo, the green bird.
- Qochlu, a bone.
- Qodali, H: a spade.
- Qodri, Qodro, a clumsy person.
- Qóje, to remove, to take away, to shift; 3. p. t. Qójya.
- Qójre, to be gone, to be off; 3. p. t. Qójrya.
- Qole, a razor; to take up liquids (as with a spoon); 3. p. t. Qolya.
- Qolgru, below, beneath, underneath.
- Qoli, the tail.
- Qoli-chuțyo, name of a bird with a long tail.
- Qonde, to be tired, to be weary; to be at the point of death; 3. p. t. Qondya.
- Qondtre, to tease, to vex; to prevail on.
- Qonđe, deep, low lands.
- Qonhe, to cut down, to fell; 3. p. t. Qota.
- Qonqe, to indent, to notch; to bend the knees slightly in dancing; to form the ridge of a thatched roof; 3. p. t. Gonqya.

Qouy, the howl of a dog when beaten.	Qóru, the end, the top (as of a tree).
Qope, a heap, a pile; to heap, to pile up; 3. p. t. Qopa, Qopya.	Qorgo, the comb of a cock; the cock's comb flower.
Qople, to pout, to get displeased; 3. p. t. Qoplya.	Qorqe, to cluck; 3. p. t. Qorqya. [Qorqtrya.
Qopo, a grass hopper, a locust.	Qorqtre, to throw out; 3. p. t.
Qopre, to come or be together, to assemble, to be gathered together; 3. p. t. Qoprya.	Qose, to be burnt, to burn; 3. p. t. Qosya.
Qóq, behind, at the back.	Qóse, to pound, to smash; 3. p. t. Qósyá.
Qóq-bari-eye, to bind the hands behind on the back.	Qosge, the thigh.
Qóqe, the back.	Qospođa, the black squirrel.
Qóqeye, to turn ones back; 3. p. t. Qóqecha.	Qosr-bije or pije, the feast of the first fruit of Qosre.
Qóqte, Qóqwa, the latter or last one.	Qosre, an edible pulse.
Qóre, to be enough, to be much, to be in excess; 3. p. t. Qórya.	Qosr-qonyo, wild indigo.
Qóro, Indian corn when green; an infant.	Qostre, to burn, to inflame; 3. p. t. Qostrya.
Qóro-batgni, a chaste virgin.	Qoťe, to break, to knock, to strike; 3. p. t. Qoťya.
Qóroche, to sprout; 3. p. t. Qórochya.	Qoťe, the fruit of the bel tree (Aegle marmelos).
Qóro-dangriya, one in the prime of youth.	Qoť-gandi, a kind of mangoe smelling like the bel fruit.
Qoronri, name of a bird with a long tail.	Qoťno, a participle of qoťe, employed like the Eng: o'clock, e. g. chář qoťno at four o'clock.
Qorpu, pus, matter.	Qoť-póku, a large black ant.
Qórtre, to supply or provide for abundantly; 3. p. t. Qórttrya.	Qoť-qánqri, name of a wild fruit used as medicine.
	Qoťre, to be broken; to be dismissed; to become blind; 3. p. t. Qoťrya.

Qoṭri, masc. Qoṭro, a blind person.  
 Qotro-mínu, name of a fish.  
 Qoṭro-puju, name of a bird.  
 Qoṭure, to knock or dash against; 3. p. t. Qoṭurya.  
 Qothge, to excite, to incline; 3. p. t. Qothgya.  
 Qothgre, to feel fresh after sleep; to become sober; 3. p. t. Qothra.

Qowe, to carry or lift on the shoulders; 3. p. t. Qowya.  
 Qoye, to reap; to weigh, to measure; 3. p. t. Qosa; Qoja.  
 Qoytre, to have the crop reaped; to have any thing weighed or measured; 3. p. t. Qoytrya.

## R.

Ráde, fem: Ráḍni, an enemy.  
 Rágare, to be quick in motion; to become intent or obstinate; to increase in force; 3. p. t. Rágarya.  
 Rágate, to increase, to stir up; 3. p. t. Rágatrya.  
 Ragedeye, to lie in wait, to spy; 3. p. t. Ragedecha.  
 Rahare, H: to be left behind; to remain; 3. p. t. Raharya.  
 Rája, H: a king.  
 Rája-peyko, name of a small red bird.  
 Ráji, a kingdom, dominion.  
 Ráj-nane, to reign, to rule over; 3. p. t. Ráj-nanya.  
 Ráj-qade, the heir apparent to the throne.  
 Rakese, a giant, a cannibal.  
 Rakesni, a giantess.

Raksi, liquor made of the flower of the Mahua tree (*Bassia latifolia* Roxb).  
 Randye, a widower.  
 Randiyini, a widow.  
 Range, H: pewter.  
 Rangni, H: colour, dye.  
 Rango-rangi, various.  
 Ráni, Ráuri, H: a queen.  
 Rape, spirit, energy, heat, power.  
 Rase, H: juice.  
 Rási, in abundance, in heaps.  
 Rat-balo, unceasing, without stopping.  
 Raw-rawre, to throb with much pain; 3. p. t. Raw-rawrya.  
 Ráyi, H: mustard seed.  
 Re, O, O thou!  
 Rehu, H: name of a fish.  
 Réte, H: a current.

Rétye, H: to file; 3. p. t. Rétcha.	Rókatre, to displease, to make angry; 3. p. t. Rókatrya.
Rewa, H: name of a small fish.	Róke, anger.
Re-ya! O my!	Rombe, the hair of a cater- pillar.
Ríkond, a little.	Romb-pochru, a hairy cater- pillar.
Rița, H: name of a fish.	Rónryyo, a tree the rind of which is used for colour.
Ródo, the Indian cork tree. (H: wiláyatí bakáyan).	Róya! a style of singing among the Parte people.
Rogaha, diseased, sick.	Rupa, H: silver.
Róge, H: a disease, illness.	Ruwa, H: cotton.
Rohre, name of a tree.	Ruwe, domestic animals.
Róje, a kind of deer.	
Rókare, to be angry, to be displeased; 3. p. t. Rókar- ya.	

## S.

Sabá, a word, a matter.	Saburare, H: to be patient, to be content with; 3. p. t. Saburarya.
Sabák-kore, contract, treaty, covenant.	Sadretre, to make public, to advertise; 3. p. t. Sadretrya.
Sabán-áde, to discriminate, to judge; 3. p. t. Sabánadaya.	Sadri, openly, publicly.
Saban-ád-kando, judgment seat.	Sađi, a sound, a voice; may be used to designate, a vowel.
Sabán-oke, to hold council; 3. p. t. Sabán-okya.	Sađ-óre, beginning or end of a sound; may be used to designate, a consonant.
Sabán-sohjetru, a pleader, an advocate.	Saga, with.
Sábe, a kind of long grass of which string is made.	Sagabeye, to help, to accom- pany; 3. p. t. Sagabecha.
Saber, a pluralizing pronomi- nal suffix.	Saga-oye, to go along with, to guide; 3. p. t. Saga-ocha.
Sabte, sabbath.	

<p>Sagare, to give a hand or join in some work, to help; 3. p. t. Sagarya.</p> <p>Sagatre, to let join another; 3. p. t. Sagatrya.</p> <p>Sagle, all over, throughout.</p> <p>Sagr, whole, (with ref: to time).</p> <p>Sahár-sahár, little by little.</p> <p>Sahari, a blessing.</p> <p>Sahbe, H: master, an Englishman.</p> <p>Sahi, H: just, true, correct.</p> <p>Sahre, H: a city; a road.</p> <p>Sahye, H: to endure, to suffer, to have patience; 3. p. t. Sahcha.</p> <p>Saja, H: punishment.</p> <p>Sájare, to be well dressed; to be adorned; 3. p. t. Sájarya.</p> <p>Sájatre, to dress, to adorn; 3. p. t. Sájatrya.</p> <p>Sáje, adornments, ornaments.</p> <p>Sáji, a bed, a seat.</p> <p>Sáji, share, portion, partnership, connection.</p> <p>Sajye, H: to suit, to fit; 3. p. t. Sajcha.</p> <p>Sáje, to adorn with ornaments, to arrange things in a basket (as for a present); 3. p. t. Sájcha.</p> <p>Saka, H: the strings lying across in the network of a bedstead.</p>	<p>Sakmi, name of a very poisonous snake.</p> <p>Sakola, name of a tree.</p> <p>Sakra, H: name of a snake.</p> <p>Sakre, H: treacle.</p> <p>Sakrare, to be at the point of death; to get into difficulty; 3. p. t. Sakrarya.</p> <p>Sakratre, to feel the necessity of going to privy; 3. p. t. Sakratrya.</p> <p>Salami, H: salutation.</p> <p>Salam-mene, H: to salute; 3. p. t. Salam-menja.</p> <p>Sálme, all.</p> <p>Salya, mixed.</p> <p>Samba, a ferrule.</p> <p>Samba-jólo, a horse leech.</p> <p>Sambrare, to be cured, to be mended; to come right; 3. p. t. Sambrarya.</p> <p>Sambretre, Sambreye, to cure, to serve; 3. p. t. Sambretrya, Sambrecha.</p> <p>Sambye, to join each other's hand in worship; 3. p. t. Sambcha.</p> <p>Samdre, H: the sea.</p> <p>Samedi, H: the relationship between the persons whose children are married to each other.</p> <p>Samjare, H: to understand; 3. p. t. Samjarya.</p>
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- Samjetre, to H : make understand, to exhort; 3. p. t. Samjetrya.
- Samond, well! that's well!
- Samqaro, name of a wild plant.
- Sanari, name of a tree.
- Sandet, with great difficulty.
- Sandę, a bull.
- Saneratre, to adorn the house (as children).
- Saneri, comfort; blessing with ref: to children.
- Sangal, with, together with.
- Sangale, a companion, a friend.
- Sangaleye, to take into one's company; 3. p. t. Sangalecha.
- Sangalni, a female companion or friend.
- Sanglare, Sangleye, to accompany; 3. p. t. Sanglarya, Sanglecha.
- Sanichare, H : Saturday.
- Sanjape, H : the border or edge of a garment.
- Sanjori, name of a tree the tender leaves of which are used as vegetable. (Guilandina morunga. Lin :).
- Sánquse, H : the cuttle fish.
- Sañę, flax.
- Sánęki, an earthen plate.
- Sáuse, H : breath.
- Sánsi, the marrow of bones.
- Sappa, H : clean, clear.
- Sapři, the uterms; foetus; the after-birth; an earthen pot.
- Sarape, H : a curse.
- Sarapeye, to curse; 3. p. t. Sarapecha.
- Sarayi, H : an inn.
- Sarbara, H : one who officiates for another.
- Sardare, H : a Hillman chief.
- Sari, in front, before.
- Sárikúri, circular.
- Sarņę, H : sky, heaven.
- Sáro, a bird of the starling kind. [water lily.
- Sáruke, H : the root of the Sarwa, the smaller, small; a bird of the starling kind.
- Saryare, to be cured; to be ready; 3. p. t. Saryarya.
- Saryatre, to cure, to mend, to correct; 3. p. t. Saryatrya.
- Sárye, to do or finish the half; to nearly finish; 3. p. t. Sářcha.
- Saryond, even, level.
- Sářa, brother-in-law.
- Sářę, a shed.
- Sáři, sister-in-law.
- Saręke, H : road.
- Sarępa, big, strapping.
- Sáru, H : wife's sister's husband, the relationship between the husbands of sisters.

Sasare, to be settled in one place; to be fixed; 3. p. t. Sasarya.	Se, of course, surely, above all; however, but.
Sasatre, to fix, to settle; 3. p. t. Sasatrya.	Sédye, to foment; 3. p. t. Sédcha.
Sasta, H: cheap.	Sege, to be wont to do; 3. p. t. Segya, employed only in forming compound verbs.
Sát, H: seven.	Sehond, alike.
Satalu, H: a peach.	Séki-mene, to be proud, to boast; 3. p. t. Séki-menja.
Sat-bayarni, the grass snake.	Senge, to be wont to do; 3. p. t. Sengya. (v. Sege).
Sate, H: amalgamated metal.	Sere, a weight equal to two pounds.
Sati-nane, to bet; 3. p. t. Sati-nanya.	Serekuri, the dragon fly.
Satma, H: seventh.	Serni-poți, name of a fish.
Satra, H: seventeen.	Sete, to sift; 3. p. t. Setya.
Satrna, H: seventeenth.	Setge, to jump, to leap; 3. p. t. Setga.
Sattar, H: seventy.	Setme, the caul.
Sattarma, seventieth.	Setran, cheap; easy.
Sát, H: sixty.	Séwye, to serve, to worship; 3. p. t. Séwcha.
Sașen-oke, to divine, the conjurers sitting in one place; 3. p. t. Sașen-okya.	Seytane, H: Satan.
Sátma, sixtieth.	Sibrare, to be smeared all over; 3. p. t. Sibrarya.
Sașye, to knock down; to whip; 3. p. t. Sașcha.	Sibreye, to smear all over; 3. p. t. Sibreacha.
Sátye, H: to paste; 3. p. t. Sașcha.	Sidahi, Sidani, indeed, of a truth, really.
Saw, H: a hundred.	Sidi, name of a tree.
Sáwaje, an animal, a beast.	Sidrare, to be brought to sense; 3. p. t. Sidrarya.
Sáwye, to curse; 3. p. t. Sáwcha.	Sidratre, to bring to sense; 3. p. t. Sidratrya.
Sáye, to break up companionship; 3. p. t. Sácha.	
Sáyo-pole, to stick to some one; 3. p. t. Sáyo-pola.	

- Sihye, H: to sew; 3. p. t.  
Sihcha.
- Siju, name of a tree the bark of which is used as medicine, (H: chhatwan).
- Sikare, H: to learn; 3. p. t.  
Sikarya.
- Sikatre, to teach; 3. p. t.  
Sikarya.
- Sike, a line.
- Sikra, a falcon, a hawk.
- Sikri, a fox.
- Sikra, the flower-stalk of thatching grass.
- Sikya, three or more cords so strung together as to form a sort of hanging shelf.
- Silame, the cocoanut; a huqqa. [tr .
- Silam-manu, the cocoanut
- Silnda, a kind of fish.
- Siltre, to make the ear tingle by a blow; 3. p. t. Siltrya.
- Síma, a boundary line.
- Simani, boundary.
- Simberí, the silk cotton tree. (Bombax heptaphyllum).
- Simbi, a bean.
- Símoti, a line on the top of the head where the hair is parted.
- Sínare, pomp, glory; to be decorated or embellished; 3. p. t. Sínarya.
- Sínatre, to decorate or embellish; 3. p. t. Sínatrya.
- Singa, H: a horn, a wind instrument.
- Singare! I do not care!
- Singaro, the water-nut.
- Singi, H: the horn beak fish; a cupping horn.
- Singla, a poisonous root.
- Singni, blood guiltiness.
- Sinyare, rich, a noble or honourable man.
- Sinyari, majesty, highness, honour.
- Sinyarni, a rich noble or honourable woman.
- Sipahi, H: a soldier.
- Sirje, H: by nature.
- Sirka, H: vinegar.
- Sirnge, to resound (as singing or music); 3. p. t. Sirngya.
- Sirnglo, suprane voice.
- Sirngtre, to speak in a high pitched voice; to cause to jingle (as by striking a metal plate; 3. p. t. Sirngtr-ya).
- Síre, to smear over, to daub; 3. p. t. Sírya.
- Síri, H: a ladder.
- Síri-míri, an edible herb.
- Síso, H: the siso tree (Alber-gia Sisso).
- Sita, wax produced by a very small kind of bee; Side.
- Site, scur.

- Síte, H: cold.  
 Sitri, dew.  
 Sitro, sour.  
 Siŕo, the person bearing marriage proposal to the bride's party.  
 Siwri, a village, a granary.  
 So, H: six.  
 Sobaha, pretty, pleasing (not applicable to persons).  
 Soba-singi, the flower called bachelor's button.  
 Sobra, H: silver with an alloy of tin.  
 Sohane, pleasing to the eye.  
 Sohja, straight, straight before, opposite.  
 Sohjare, to be turned round to the face, to come right; 3. p. t. Sohjarya.  
 Sohjatre, to turn round to the face, to correct, to bring round; 3. p. t. Sohjatrya.  
 Sohrayi, a bitter plant used in medicine. [Sokcha.  
 Sokye, H: to absorb; 3. p. t.  
 Sóla, H: sixteen.  
 Sóлма, sixteenth.  
 Solsoltre, to lull to sleep; to tickle; 3. p. t. Solsoltrya.  
 Somare, H: Monday.  
 Sona, H; gold. [salis.  
 Sona-pochru, a shining chry-  
 Sonare, H: a goldsmith.
- Sonda, name of an aromatic weed used in medicine, (Cyperus rotundus).  
 Sondatre, to smoke milk pots, to heat pots on fire; 3. p. t. Sondatrya.  
 Sonori, the gold rain tree, (Cassia fistula).  
 Sónqe, Sónse, the porpoise, the seapig,  
 Sontale, a Sontal,  
 Sónŕe, H: dry ginger.  
 Sonya-tusge, a kind of lizard.  
 Sopare, to get possession of the secret of a medicine; 3. p. t. Soparya.  
 Sópi, H: anise-seed.  
 Sopye, H: to give in charge; 3. p. t. Sopcha.  
 Sora, H: nitre.  
 Soraŕirin, the green fly.  
 Sorkeye, to imbibe, to suck; 3. p. t. Sorkecha.  
 Sorlare, to rise up in a blister after a burn; 3. p. t. Sorlarya.  
 Sotyare, to be grieved, to be vexed; 3. p. t. Sotyarya.  
 Sotyatre, to grieve, to tease; 3. p. t. Sotyatrya.  
 Soŕa, H: a staff.  
 Soŕe, to limp; 3. p. t. Soŕya.  
 Sowa, home, house.  
 Sóye, the number six.  
 Subba, H: a prince.

Subedáre, H : a native commissioned officer.	Suna, H : lonely, vacant, empty.
Sude, only.	Sundra, vermilion.
Súde, H : interest on money.	Sundrya, H : a red tinged fruit.
Sugi, health, soberness.	Sunduke. H : a box.
Suja, the prickly pear (Cactus ficus Indica).	Sunde, the trunk of an elephant.
Sujane, H : good, wise.	Sungye, H : to smell, to inhale ; 3. p. t. Sungcha.
Suje, the red-breast.	Supari, H : betel-nut.
Suke, H : rest, peace, comfort.	Súre, H : the sound of music, metal or drum.
Suki, H : a coin, the fourth part of a rupee.	Sureli, a kind of snake.
Sukori, a cup.	Surli, a flute.
Suktare, H : to be dried up, to shrink, to wrinkle ; 3. p. t. Suktarya.	Surnge, a deep, an abyss.
Suktatre, to cause to shrink ; 3. p. t. Suktatrya.	Surukeye, to whistle ; 3. p. t. Surukecha.
Sukti, H : dried fish.	Suryo, tapering, conical.
Sukure, H : Friday.	Sutge, a kind of lizard.
Sulake, a thick hair pin.	Sutore, to exude as water from green wood when burnt ; 3. p. t. Sutorya.
Sumbi, a hole, a den.	Suwere, H : pig, a term of abuse.
Sumbrare, to pray, to worship ; 3. p. t. Sumbrarya.	
Sumbra, a miser.	

## T.

Tabeke, a gold or silver ornament worn round the neck.	as a sherd when thrown ; 3. p. t. Tágarya.
Tágare, to wave, to undulate, to fly with a waving motion	Tagi, H : a fishing line.
	Takare, H : to be weary, to be tired ; 3. p. t. Takarya.

- Takatre**, to weary; 3. p. t. Takatrya.  
**Take**, to touch, to hurt (as a sore); 3. p. t. Taka.  
**Táke**, wind, air.  
**Táki**, shelf.  
**Takuwre** to be pained or grieved; 3. p. t. Takuwrya.  
**Tale**, a mat; to cut off, to despatch (as with a sword); 3. p. t. Talcha.  
**Talebe**, H: pay, salary.  
**Talechke**, Talechki, handling with care.  
**Taleye**, to take up carefully (as an infant); 3. p. t. Talechya.  
**Tali**, hair of the head.  
**Talko**, an edible root.  
**Tálmi**, a kind of palm tree (*Borassus flabelliformis* Lin.).  
**Tálmi-chinraqo**, a swallow.  
**Tálmi-raqi**, the juice from the tálmi tree.  
**Talqro**, tender, delicate, weak, contrite.  
**Tám**, they themselves.  
**Tamba**, H: copper.  
**Tambako**, his, her or their father.  
**Tambako-gáre**, his or her father-in-law.
- Tambakuli**, tobacco.  
**Támbli**, v. Tálmi.  
**Tambu**, H: a tent.  
**Támbye**, to hold out long, to continue for a length of time; 3. p. t. Tábcha.  
**Tame**, to tingle (as when a limb is asleep); 3. p. t. Tamya.  
**Támi**, they themselves.  
**Tam-máne**, by themselves.  
**Tamsa**, H: a show, fun, a spectacle.  
**Tán**, himself, herself, itself.  
**Táne**, certainty, order.  
**Tang**, his, hers, its.  
**Tangdo**, his or her younger brother or sister.  
**Tang-máne**, by him, her, itself.  
**Tangade**, his, her, or their son.  
**Tangade-gáre**, his her or their son-in-law.  
**Tangadi**, his, her, or their daughter.  
**Tangadi-gárni**, his, her, or their daughter-in-law.  
**Táni**, such as is possessed of; himself, herself, itself; being (the case).  
**Táppe**, every or each in succession.  
**Tánrye**, to spread out, to stretch out; 3. p. t. Tánrcha.

Tánrgre, to be spread out;

3. p. t. Tánrgra.

Tanyare, to become rich;

3. p. t. Tanyarya.

Tapa, H: a division of a country.

Tapi, unmixed liquor.

Taprese, to slap; 3. p. t.

Tapresya.

Tarbuje, H: a water melon.

Tare, to break (as a stick), to injure; 3. p. t. Tarya.

Táre, to cut down, to fell;

3. p. t. Tárya.

Tári, H: a metal plate.

Tarwali, H: a sword.

Tarángo, broad and deep (as a boat). [ya.

Tarçe, to slap; 3. p. t. Tarçh-

Tarçeke, H: in proper time or season with ref: to cultivation.

Tarrese, to be over salted;

3. p. t. Tarresya.

Tári, H: palm-juice.

Tarø, the anchovy.

Tarose, to smart (as a wound or blister); 3. p. t. Tarosya.

Tarte, the tongue.

Tarwari, H: a sword.

Tasla, H: a brass cooking pot

Tasre, H: tussur silk.

Tátro, name of a fish.

Tátru, a scythe, a sickle.

Tathwe, to quench, to be quenched (as fire); 3. p. t.

Tathwya.

Táwe, such as is possessed of.

Tawe, to quench, to be quenched; 3. p. t. Tawya.

Táwe, H: heat, blaze.

Tawrete, H: the Pentateuch.

Táwye, to heat; 3. p. t. Táwcha.

Táye, to be lucky (as in finding); 3. p. t. Tácha.

Tebe, well then.

Tebo, the lips.

Tebre, to be saucy, to pout; 3. p. t. Tebrya.

Tebrare, to be turned as the blade of a sword; to lose one's temper; 3. p. t. Tebrarya.

Tégi, name of a bird.

Teg-tegre, to be or become glossy; 3. p. t. Teg-tegrya.

Tehe, to knit, to weave; 3. p. t. Teta.

Teho, his, her or their mother.

Teho-gárni, his, her or their mother-in-law.

Tehra, H: three fold.

Tél-chaqro, a worm eaten root.

Téle, a scorpion; to sift; to lift (as the corner of a

- curtain or the hem of a dress); 3. p. t. Télya.
- Télo, a sort of ebony tree and its fruit; (Diospyros glutinosa).
- Télo-kúto, a kind of mushroom.
- Telye, H: one who sells oil.
- Témbr, better, rather.
- Teme, to prove false (as an arrow not going off); 3. p. t. Temya.
- Téne, a relative.
- Tengi, H: the two bags carried by a beast of burden.
- Tengra, H: name of a fish.
- Tenge, to tell, to point out, to relate; 3. p. t. Tenga.
- Tenge-kore, to accuse; 3. p. t. Tenge-korcha.
- Teng-orhr-naqe, to converse; Teng-ochr-naqa.
- Téni, honey; a bee.
- Ténni, a female relative.
- Tepru, a splint of bamboo.
- Teqalo, Indian corn.
- Teqe, to come or break forth, to open (as a boil); to bring out (as an eruption); 3. p. t. Teqa.
- Téqe, to shine, to glow, to be parched (as grain); to roar; 3. p. t. Téqa.
- Teqre, to break forth, to burst (as a boil); Teqra, Teqrya.
- Teqro, damaged (with ref: to the eye).
- Téqri, a needle.
- Téqtre, to give a slap; 3. p. t. Téqtrya.
- Téra, H: thirteen.
- Térma, thirteenth.
- Tese, to sift; 3. p. t. Tesya.
- Tése, to drive in by surrounding when hunting or fishing; 3. p. t. Tésysa.
- Teteli, the tamarind tree.
- Tethre, to rustle (as garments do in walking); 3. p. t. Tethrya.
- Teye, to send; 3. p. t. Teya.
- Tige, a monkey. [fruit.
- Tign-télo, a kind of wild
- Tikele, to sit on the heels with the knees upward, to stand on tiptoe; 3. p. t. Tikelya.
- Tíklu, an atom, a particle.
- Tíle, H: name of an oilseed. (Sesamum orientale).
- Tilngr-neru, a kind of snake hissing with a buzzing sound.
- Tilngru, the common fly.
- Tilye, to push, to lay aside; 3. p. t. Tilcha.

- Tin, H:** three.  
**Tina,** right (hand).  
**Tinde,** to feed by the hand;  
   3. p. t. **Tinda.**  
**Tinqe,** to strain (as at stool);  
   3. p. t. **Tiuqa.**  
**Tiqalu,** rice.  
**Tire,** to be off, to go away;  
   3. p. t. **Tirya.**  
**Tirge,** to press; to shampoo;  
   3. p. t. **Tirga.**  
**Tirtre,** to remove; 3. p. t.  
   **Tirtrya.**  
**Tiryali,** a fibrous plant used  
   for tying bundles of wood.  
**Tise,** sour. [Tisgya.  
**Tisge,** to lift the latch; 3. p. t.  
**Tisra, H:** third.  
**Tiso-pura,** a certain part of  
   the intestines; the stomach?  
**Titri, H:** a partridge, a guinea  
   fowl.  
**Tithi-kudo,** a very small bird.  
**Tiyati,** slowly.  
**Todlo, H:** a stammerer.  
**Todl-qoṭe,** to stammer, to lisp;  
   3. p. t. **Todl-qoṭya.**  
**Toka,** a party, a sect.  
**Tokmokare,** to hesitate, to be  
   suspicious; 3. p. t. **Tokmo-  
   karya.**  
**Tola,** a pebble.  
**Tombra,** a tube.  
**Tonqe,** to bend, to bend the  
   knees slightly while danc-  
   ing; 3. p. t. **Tonqya.**  
**Tongro,** bent.  
**Tónre,** the throat.  
**Topa,** a cluster, a bunch.  
**Tópe, H:** a gun.  
**Topna,** a tassel.  
**Toqe,** to nip off (as herbs), to  
   cut off (as bamboos); to  
   end, to finish (as a narra-  
   tion); 3. p. t. **Toqa.**  
**Toqre,** to be at an end, to be  
   finished, to be cut off; to  
   die; 3. p. t. **Toqra, Toqrya.**  
**Toqro,** broken or ending.  
**Tóre, H:** little.  
**Tóre-balo,** not little.  
**Toro,** the mouth.  
**Toro-lolo, Toro-lolro,** open-  
   mouthed.  
**Toro-móra,** pimples on the  
   face.  
**Toro-toro,** face to face.  
**Tórchke,** bravo! well done!  
**Tórye,** to do effectively, to  
   excel; 3. p. t. **Tórcha.**  
**Toṛa, H:** a bag containing  
   money.  
**Tóre,** revenge; to string the  
   bow; 3. p. t. **Tórya.**  
**Tóren-otre,** to take revenge;  
   3. p. t. **Tóren-otrya.**

- Toṛge, to be in readiness for action; 3. p. t. Toṛgya.  
 Tóṛi, H: the mustard plant.  
 Tose, to blush; 3. p. t. Tosya.  
 Tota, point, pointed.  
 Toto, a bill, a beak.  
 Tótri, again and again, repeatedly.  
 Tothge, to go out as fire; 3. p. t. Tothgya.  
 Tube, a heap of filth or sweepings.  
 Tubye, to heap up (as dust); 3. p. t. Tubcha.  
 Tuke, to push, to remove; 3. p. t. Tuka, Tukya.  
 Tukre, to approach; to move on; 3. p. t. Tukrya.  
 Tulmange, a dream.  
 Tulgpe, spittle.  
 Tumba H: the dried shell of a gourd.  
 Tumbe, a wasp.  
 Tumbi, H: a cupping cup.  
 Tumbra, a tube, a tunnel.  
 Tumbraṛe, the black wasp; to pout; 3. p. t. Tumbraṛya;  
 Tume, to sneeze; 3. p. t. Tumya.  
 Tumgle, a dream.  
 Tunde, to spill, to shed (as blood), to throw out (as water); 3. p. t. Tundya.  
 Túnde, H: the mulberry.  
 Tundgre, to be spilt, to be shed; 3. p. t. Tundgrya.  
 Tunga, Tungra, the hollow of a bamboo or bridge, a tube; a tunnel.  
 Tunge, to collect; 3. p. t. Tunga.  
 Tungre, to assemble, to be collected; 3. p. t. Tungrya.  
 Tunye, to sew; 3. p. t. Tuncha.  
 Tupe, to spit; 3. p. t. Tupyra.  
 Tupgle, spittle.  
 Tuprese, to sputter; 3. p. t. Tupresya.  
 Turamali, a wild aromatic plant (*Ocimum sanctum*).  
 Ture, to bubble up (as foam when any thing is being boiled), to overflow; 3. p. t. Turya..  
 Túre, to scratch out; 3. p. t. Túrya.  
 Turge, to bury the ashes of the dead; 3. p. t. Turgya.  
 Turqe, a kind of owl.  
 Turwe, to spew out; 3. p. t. Turwya.  
 Turge, to break (as a stick); 3. p. t. Turga.  
 Turgre, to be broken; 3. p. t. Turgrya.  
 Turgro, broken.

Turmbé, a trupmet.  
 Tuse, to snort; 3. p. t. Tusya.  
 Tusge, a kind of lizard.  
 Tútiro, a hole.  
 Tuthre, to be loose, *i. e.*, not tight.

Tuthr-kaṭe, to pass through a place, to pass through (as an arrow); 3. p. t. Tuthr-kaṭya.  
 Tuwe, to throw away, to disregard; 3. p. t. Tuwa.

## T.

Táda, a scar, a spot.  
 Táde, a ring worn by women above the elbow.  
 Taḍi liquor, palm juice.  
 Taḍu, a wooden spoon.  
 Taḍure, to die; 3. p. t. Taḍurya.  
 Taḍyo, a drunkard.  
 Tagare, to be deceived or cheated; 3. p. t. Tagarya.  
 Tagye, H: to deceive, to cheat; 3. p. t. Tagcha.  
 Taka, H: money, wealth, a rupee.  
 Taka-táwe, a rich man.  
 Takna, a kind of mushroom.  
 Tákye, to tempt, to examine; 3. p. t. Tákcha.  
 Tákyuwre, to fall into temptation; 3. p. t. Tákyuwra.  
 Tále, H: a heap, a pile.  
 Tamare, to stop, to stay; 3. p. t. Tamarya.  
 Tamatre, to settle; to find out, to discover; 3. p. t. Tamatrya.  
 Tánḍe, a cow-shed.

Tánga, bare, bare-headed.  
 Tangni, H: a swift pony.  
 Tangṭangtre, to tighten; 3. p. t. Tangṭangtrya.  
 Tágra, bare-headed.  
 Tanṛkbáse, the blue jay.  
 Tanṛke, to glitter, to emit heat; 3. p. t. Tanṛkya.  
 Tapa, H: a coop.  
 Tapraṇ, any thing flat and broad.  
 Tárye, to contemn; 3. p. t. Tárcha.  
 Tarya, H: an oil-cruise.  
 Tástre, to sound (as a stone hitting an object); 3. p. t. Tástrya.  
 Táte, to lick; 3. p. t. Tátya.  
 Táte, H: gunny.  
 Taṭ-ére, to taste; 3. p. t. Taṭ-érya.  
 Tátg-átgo, of brown complexion; (lit: mangoe leaf like).  
 Tátge, the mangoe.  
 Tátg-póku, a small red ant.

- found chiefly on mangoe trees.
- Ṭaṭi, H:** a wall made of grass and lattice work, a matted shutter.
- Ṭaṭka, H:** fresh; this very moment.
- Ṭaṭra, H:** lattice work.
- Ṭaṭye, to make the bindings of lattice work; to be girt with a sword; 3. p. t. Ṭaṭcha.**
- Ṭawo, toothless, hollow.**
- Ṭawqtre, to swallow up; 3. p. t. Ṭawqtrya.**
- Ṭekare, to come to the end; 3. p. t. Ṭekarya.**
- Ṭékare, to be hindered; 3. p. t. Ṭékarya.**
- Ṭekatre, to lead or cause to come to the end; 3. p. t. Tekatrya.**
- Ṭékye, to hinder, to intervene; 3. p. t. Ṭékcha.**
- Ṭénde, to accuse; 3. p. t. Ṭéndya.**
- Ṭengi-jólo, the grass leech.**
- Ṭepe, to touch or strike slightly, to stir with the spoon in order to prevent boiling over; 3. p. t. Ṭepya.**
- Ṭep-ṭeptre, to flap the wings; 3. p. t. Ṭep-ṭeptrya.**
- Ṭeraha, rough, surly.**
- Ṭere, to sound as a broken pot; 3. p. t. Ṭerya. [sound.**
- Ṭero, of harsh unpleasant**
- Ṭeski, proud, conceited.**
- Ṭeṭtre, to irritate, to vex; 3. p. t. Ṭeṭtrya.**
- Ṭeṭu, the hand.**
- Ṭeṭu-átge, palm of the hand.**
- Ṭeṭu-ṭeṭu-mene, to work conjointly; 3. p. t. Ṭeṭu-ṭeṭu-menja.**
- Ṭeyri, H: an astringent pod used in making ink.**
- Ṭiḍe, to vanquish; to fell a tree; 3. p. t. Ṭiḍa.**
- Ṭikare, H: to put up, to lodge; 3. p. t. Ṭikarya.**
- Ṭikli, H: a wafer worn on the forehead by women.**
- Ṭikra, shallow.**
- Ṭikri, H: a sherd.**
- Ṭikya, H: a cake made of charcoal for smoking tobacco.**
- Ṭikye, H: to be durable; 3. p. t. Ṭikcha.**
- Ṭila, a small pitcher.**
- Ṭiltre, to give a slap on the head; 3. p. t. Ṭiltrya.**
- Ṭinge, to pulsate; to rebound as a spring; to become hard as the muscles.; 3. p. t. Ṭingya.**

- Ṭinryo, Ṭinyo**, short built, dwarfish.  
**Ṭipenri**, an instrument for beating down terraces  
**Ṭipye**, to beat down, to press down; 3. p. t. **Ṭipcha**.  
**Ṭiq-ṭiqre**, to laugh immoderately; 3. p. t. **Ṭiq-ṭiqrya**.  
**Ṭirnga**, the green bird.  
**Ṭistre**, to sound (as the breaking of wood); 3. p. t. **Ṭistraya**.  
**Ṭiṭya**, a short legged fowl.  
**Ṭoka**, a small basket.  
**Ṭokbahro**, an apron suspended from the neck.  
**Ṭoke**, to be turned or bounce off the mark (as a stone thrown); 3. p. t. **Ṭokya**.  
**Ṭóke**, a hill, an elevation.  
**Ṭokenri**, a wooden bell for cattle.  
**Ṭokri, H**: a basket.  
**Ṭok-ṭoktre**, to knock, to tap; 3. p. t. **Ṭok-ṭoktrya**.  
**Ṭókye, H**: to nail; to interrogate; 3. p. t. **Ṭókcha**.  
**Ṭola**, a bubble, a puff.  
**Ṭolare**, to swell, to puff; 3. p. t. **Ṭolarya**.  
**Ṭoli, H**: a company of soldiers.  
**Ṭoltre**, to smash, to fire a gun; 3. p. t. **Ṭoltra**.  
**Ṭonda**, the ears of Indian corn; the flower of a plantain tree.  
**Ṭonge**, to bounce up; 3. p. t. **Ṭongya**.  
**Ṭónre**, a mark, a clue.  
**Ṭónrye**, to buffet; to prove; 3. p. t. **Ṭónrcha**.  
**Ṭopa**, a dot, a drop.  
**Ṭopi**, a cap, a hat.  
**Ṭopri**, a dot.  
**Ṭopye**, to drop, to leak; 3. p. t. **Ṭopcha**.  
**Ṭore**, to cough hoarsely; 3. p. t. **Ṭorya**.  
**Ṭoreng-ṭoreng-áne**, to croak; 3. p. t. **Ṭoreng-ṭoreng-ánya**.  
**Ṭóro**, a swelling on the neck, the goitre.  
**Ṭoṭa, H**: a cartridge.  
**Ṭóṭe**, to itch as the mouth in tasting any thing poignant; 3. p. t. **Ṭóṭya**.  
**Ṭoṭre**, to pounce upon; 3. p. t. **Ṭoṭrya**.  
**Ṭowa**, any thing hollow (as the shell of an egg).  
**Ṭúde**, to smear, to paint; 3. p. t. **Ṭudya**.  
**Ṭúd-mínu**, a fish with black and yellow spots.  
**Ṭúdre**, to smear or paint one self; 3. p. t. **Ṭúdrya**.

<p><b>Ṭúḍ-tengu</b>, name of an insect.</p> <p><b>Ṭúḍu</b>, tiger, leopard.</p> <p><b>Ṭuka</b>, a blunt arrow. [metal.]</p> <p><b>Ṭukran</b>, a block of wood or</p> <p><b>Ṭukreya</b>, H: to cut to pieces; 3. p. t. <b>Ṭukrecha</b>. [Ṭundya.]</p> <p><b>Ṭunde</b>, to see, to look; 3. p. t.</p> <p><b>Ṭúnye</b>, the ridge of a roof.</p> <p><b>Ṭupare</b>, to swell, to puff up (as the stomach); 3. p. t.</p> <p><b>Ṭuparya</b>.</p> <p><b>Ṭupatre</b>, to cause to swell (as the stomach); 3. p. t. <b>Ṭupa- trya</b>.</p>	<p><b>Ṭupe</b>, to issue as water, to come out as the teeth; to sprout; 3. p. t. <b>Ṭupya</b>.</p> <p><b>Ṭura</b>, <b>Ṭurka</b>, shaven head, cropped hair.</p> <p><b>Ṭúrye</b>, to shave the head, to beat or bruise the head; 3. p. t. <b>Ṭúrcha</b>.</p> <p><b>Ṭuṭa</b>, short (as a road); maimed.</p> <p><b>Ṭuṭi</b>, cut off (as a tail).</p> <p><b>Ṭuṭ-ṭuṭa</b>, small or short ones.</p> <p><b>Ṭuṭwa</b>, a maimed person; a leper.</p>
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## U.

<p><b>Ube</b>, dignity, terror.</p> <p><b>Uche-toqe</b>, to prevent; 3. p. t. <b>Uche-toqa</b>.</p> <p><b>Ucho-chulo-mene</b>, to be silly, to act wantonly; 3. p. t.</p> <p><b>Ucho-chulo-menja</b>.</p> <p><b>Uda</b>, only, alone; indeed.</p> <p><b>Udadánre</b>, the rainbow.</p> <p><b>Udali</b>, name of a tree the fibre of which is used in deco- rating the Chamḍa bamboos.</p> <p><b>Ude</b>, to lift or prop up (as a screen; 3. p. t. <b>Uḍya</b>.</p> <p><b>Ude</b>, an otter.</p> <p><b>Uḍure</b>, to lean upon; 3. p. t. <b>Uḍurya</b>.</p>	<p><b>Udutre</b>, to prop up (as a screen); 3. p. t. <b>Uḍutrya</b>.</p> <p><b>Uḍyare</b>, to fly; to vanish; 3. p. t. <b>Uḍyarya</b>.</p> <p><b>Uḍyatre</b>, to let or make fly; 3. p. t. <b>Uḍyatrya</b>.</p> <p><b>Ugaren-otre</b>, to ruminate (as cattle); 3. p. t. <b>Ugaren-otr- ya</b>. [deed.]</p> <p><b>Ugjihi</b>, truly, of a truth, in-</p> <p><b>Ugjo</b>, true, real, truth; genuine hill grown Indian corn.</p> <p><b>Uglare</b>, to remember, to re- collect; 3. p. t. <b>Uglarya</b>.</p> <p><b>Uglatre</b>, to remind; 3. p. t. <b>Uglatrya</b>.</p>
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- Ugleye, to think, to wish, to care for; 3. p. t. Uglecha.
- Ugli, heart, mind.
- Ugli-kaṭe, to be inclined towards, to love; 3. p. t. Ugli-kaṭya.
- Ugli-lage, to incline towards, to love; 3. p. t. Ugli-lagya.
- Ugli-sárare, to be over-burdened with care, to be grieved; 3. p. t. Ugli-sárarya.
- Ugliyond, of one mind.
- Ugoſe, to abstain from certain meats injurious to health; 3. p. t. Ugosya. [ly.
- Ujár, indiscreetly, injudicious-
- Uje, life; to live; 3. p. t. Ujya.
- Uje, to collect taxes or contributions; 3. p. t. Ujya.
- Uje-pache, to live long; 3. p. t. Uje-pachya.
- Ujni, living, alive.
- Uka, H: a huqqa.
- Ukme, H: an order or commandment.
- Ukra, a ball of rice mixed with treacle.
- Ukṭare, to be engendered (as an illness); 3. p. t. Ukṭarya.
- Ukṭatre, to engender; 3. p. t. Ukṭatrya.
- Ukye, to act with dignity; to terrify; 3. p. t. Ukcha.
- Ulaqo, name of a kind of harmless centipede.
- Ulaqo-dónqe, a snail.
- Ule, inside, within.
- U'le, sedition, rebellion, insurrection.
- Ulgare, to recur (as an illness); 3. p. t. Ulgarya.
- Ulgatre, to turn up (as soil); 3. p. t. Ulgatrya.
- Ulle, by day.
- Ulli-máqi, night and day.
- Ullond, day before yesterday.
- Ulloti, of the day before yesterday.
- Ullte, Ullti, of the day.
- Ulte, inside; a morsel; to take a morsel of food; 3. p. t. Ultya.
- Ulti, inside.
- Ulṭare, H: to turn one self round; 3. p. t. Ulṭarya.
- Ullu, daylight.
- Umble, to make water; 3. p. t. Umblya.
- Umbi-muro, urine.
- Umbri-ſumbri-mene, to be quick, to make haste; 3. p. t. Umbri-ſumbri-menja.
- Umet-chóte, epilepsy.
- Umetare! Umete! thou epileptic! (an abuse).
- Umge, to clinch with the toes

- (when passing over slippery ground); to draw up the legs; 3. p. t. Umgya.
- Umgre, to bend (as in respect); 3. p. t. Umgrya.
- Umgro, bent, meek, humble.
- Umi, sweat, perspiration, heat.
- Umi-gumi-mene, to labour, to take pains; 3. p. t. Umi-gumi-menja.
- Umku, chaff, husks. [Umqya.
- Umqe, to get mouldy; 3. p. t.
- Umqtre, to bury fruit for the purpose of ripening; 3. p. t. Umqtrya.
- Umre, H: age.
- Umrare, to rage, to be provoked, to rebel; 3. p. t. Umrarya.
- Unar-balo, indecent unbecoming.
- Undare, H: a wolf.
- Undgle, a brother of the same parents.
- Undglni, a sister of the same parents.
- Unglare, to feel nausea; 3. p. t. Unglarya.
- Unglatre, to cause to feel nausea; 3. p. t. Unglatrya.
- Unis, H: nineteen.
- Unisma, H: nineteenth.
- Unrpe, to bore through; 3. p. t. Unrpya. [3. p. t. Unrpya.
- Unrpre, to be bored through;
- Unrpro, bored, a hole.
- Uplare, H: to rise to the surface of the water as a dead body; 3. p. t. Uplarya.
- Uplatre, H: to raise or throw up (as the water does an object); 3. p. t. Uplatrya.
- Upra, a goat-flea.
- Urqe, dark, darkness, to be or become dark; 3. p. t. Urqya.
- Urq-maq, dark night.
- Urqtre, to darken, to blacken as the sky; 3. p. t. Urqtrya.
- Uraon, a tribe of aborigines whose language resembles the Malto.
- Ure, to blow (as the wind does); to blow a fire or a trumpet; to breathe upon (as in sorcery); 3. p. t. Urya.
- Ure-tare, totally, utterly, altogether.
- Urgre, to fall off (as the hair), to slip off; 3. p. t. Urgrya.
- Urmate, H: chastity, honour.
- Urmuri, fast, quickly.
- Urqe, to come out, to come forth; 3. p. t. Urqa.
- Urtre, to have exorcism performed in cases of illness; 3. p. t. Urtrya.
- Urwre, to fall off as the hair, to slip off; 3. p. t. Urwrya.

Urya-durya-nane, to squander, to waste; 3. p. t. Urya-durya-nanya.	Uryare, H: cunning, clever.
Urye, to draw out, to drag forward; 3. p. t. Urcha.	Ute, a tree lizard called also Qése-ónu, lit: blood sucker.
Urare, to be wounded; 3. p. t. Urarya.	Utese, to kick.
Uratre, to wound, to injure; 3. p. t. Uratrya.	Utlare, to become lucky or prosperous; 3. p. t. Utlarya.
Urde, to fill (as the belly), to satisfy; 3. p. t. Urđya.	Ut-mínu, name of a fish called also Chách-qáru.
Urę, to be filled, to be satisfied; 3. p. t. Urcha.	Urę, to cover, to fill up (as a hole); 3. p. t. Uręa.
Usase, breath; leisure.	Urę, H: a camel.
Use, to turn up the soil (as pigs'do); 3. p. t. Usa, Usya.	Uręre, to be covered up, to be filled up (as a cavity or hole); 3. p. t. Uręra.
Usete, to kick, to thrust away, to despise; 3. p. t. Usetya.	Ur-chár, tossing and tumbling; with much trouble or difficulty.
Usra, to be pronounced; to be for action; 3. p. t. Usrarya.	Uręre, to fall, to drop down; 3. p. t. Uręrya.
Usratre, to pronounce; 3. p. t. Usratrya.	Urętre, Urętre, to cause to or let fall; 3. p. t. Urętrya.
Uswę, foot prints; to tread; to plant down the foot; 3. p. t. Uswya.	Uthi! look there! [Uthkya.
	Uthke, to bore a hole; 3. p. t.
	Uthkre, to be bored through; 3. p. t. Uthkrya.
	Uthkro, bored, a hole.

## W.

Wa, or; v. ba.

## Y.

Yan? an interrogative suffix to verbs.	Yon? yes (interrogatively).
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# CORRECTIONS TO THE VOCABULARY.

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Page.	Column.	Line.	
4	2	24	add, 3. p. t. Ata.
5	1	4	for therefore read thereupon.
8	1	4	add, 3. p. t. Awdya.
14	1	20	for Behcha read Bechcha.
15	2	8	„ Cast „ Caste.
19	1	35	„ Cobble „ Cobbler.
20	2	18	„ (as green) wood read (as green wood).
20	2	26	add, Chari-toqa.
27	1	4	for deceit read deceit.
35	2	12	„ notcth „ notch.
42	2	5	„ Ikon „ Ikond.
43	2	26	„ craked „ cracked.
44	2	21	„ being obliged read to be obliged.
44	2	32	„ aniseed read anise-seed.
69	1	4	„ it were „ as it were.
69	1	22	„ asbaje „ as baje.
91	1	5	„ Sabánadaya read Sabán-adya.
95	1	9	„ Sikarya read Sikatrya.

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