

Miscellaneous essays relating to Indian subjects



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BAHING VOCABULARY.

IV.—ANALYSIS OF THE BAHING DIALECT OF THE
KIRÁNTI LANGUAGE.

A.—BAHING VOCABULARY.

Nouns Substantive.

Air (wind), Jú	Bed-time, Ipcho béla
Affection, Dwakcho	Bee, Syúra (wasp, Yúkuwá)
Abuse, Waita. Kliicho	Blacksmith, Teupteu'le
A'bode, Bwagdikha	Blood, Húsi
Adulterer, Ryamnipo	Buttocks, Kósidyála
Adulteress, Ryamnimo	Battle, fight, Mócho
Agriculturist, Ryangsikokba	Boat, Dúnga
Amaranth (grain), Gósurávi	Bear, Wam
Aqueduct, Kúlo. Pwálám	Beard, Shéó sóng, mouth hair; or Yóli swón,* chin hair
Ankle, { Khóli míchi	Boar, A'po po
{ leg joint	Body, Ram
Arm-all, { Gú	Burden, load, Kúra
Arm, fore, {	Bone, Reusye
Article, thing, Grókso	Breast, Kúchu
Aunt-pat, { Momo	Breastnipple, Neucheu
Aunt-mat, {	Bow, Li
Anger, Sókso	Bowman, Lícha, m.† Límicha, or Lícha- nima, f.
Ant, Gágáchingmo	Bottom, lowest part, Háyu
Anus, Dyála	Boy, Táwa
Arrow, Blá	Buffalo kind, Mésyeyu
Ax, Khá	{ male, A'po méseyeu
Alder-tree, Búrsi	Buffalo, { female, A'mo méseyeu
Bag, Sálamá	{ young, Mésyeyu átámi
Basket, Bainso	Bull, Bing, A'po bing
Barley. No name. Jou is used	Boundary, Rélu
Bamboo, Pálám (all). Ríkcho (small)	Breath, Sam
Bark of tree, Singkokte	Branch of tree. No word
Back, Ching	Brother, { Lo'ba, younger
Back-bone, Chinreúsyé	{ Yáwa, elder
Belly, Kója	Brotherhood, { Lo'babum
Beast, quadruped, { Lékhólithiba	Brother-in-law, Cháíwa. Wadyalcha
{ Lékhólimigwákba	Calf, { male, A'po bing átámi
Being, animal, Samthiba	{ female, A'mo bing átámi
Box, chest. No word	{ Pú. Dáhom
Bat kind, Pákati	Can, cup, { Grokso (thing)
Bat, { male, A'po pákati	{ Pwákutúcho grokso (water to drink vessel)
{ female, A'mo pákati	Cart. No word
{ young, Pákati átámi	Cat-kind, Birma
Birth. No name	Cat, { male, A'po birma
Bird kind, Chikba	{ female, A'mo birma
Bird, { male, A'po chikba	{ young, Birma átámi
{ female, A'mo chikba	Carpenter, Sing chokba
{ young, Chikbaatámi	Cheek, Chocho
Beer, Gnási	Chestnut tree, Syéli
Bread, Shéblem	
Birch-tree, Phýekulima	
Bed, Bló'cho	
Bed-chamber, Ipdikha	

* Sóng vel swón vel Swóm. The broad ó passes into wá and the final nasal is vague.

† As from li comes licha, so from koja, the belly, kojacha, a glutton; and from khyim, a house, khyimcha, a householder, &c., &c.

Chin, Yéoli. Yoli	Dyer, Ryákba	
Child-kind, Tá. Gíkba. Táwa. Támi-táwa	Earth—the, } Khápi	
	Earth—a little, }	
Child, { male, Táwa, } Gíkba, m. f. *	Ear, Sámaneu. (See Nose)	
	Egg, Di. Bádi (Bá = fowl)	
Children, Tádau. Táwatámi	Elephant No name	
Clay, Phélemkhápi	Echo, Thololamstikha	
Cloth, Wá'	Enemy No name	
Cotton cloth, Linkhi wá	Ewe, A'mo bhéra	
Woollen cloth, Unka wá	Eye, Michi	
Silken cloth. No word	Eyebrow, Kur'mi swon'g	
Clothes, raiment, Wá	Eyelash, Michi swon'g	
Cloud, Kuksyal	Elbow, Nyaksi	
Colour, Moba	Exorcist, Jamcha	
Cold (frigor) { Junamti (weather).	Earthquake, Khrínysam	
	Evening, Namtheuba	
Companion, Wácha	Face, Kúli	
Claw, nail, talon, Gyáng	Feather, Chikbaswong (= bird-hair §)	
Cane (calamus), Gúri	Feast, }	
Cousin { Pat. } Gnwápeya	Festival, } Khoúmá	
	Father, A'po	
Cow, A'mo bing	Father-in-law, Yeppa	
Cough, Sheúkhé	My father, A'pa	
Copper. No name	Thy father, I'po	
Cowherd, Bing theulba	His, her, its father, A'po	
Cotton, uncleaned, Linkhi	Fever, Júsara (ague)	
Cotton, cleaned, Rúwa	Fair, } Jyapdikha ledikha,	
Courage. No word	Market, } = buying and selling place	
Crow, Gagákpa	Fear, Níma. Gníma	
Daughter, Támi (girl)	Ferry, Hamba glúdikha	
Daughter-in-law, Dyalmi	Fire, Mí	
Dance, Sili	Fireplace, Mímudíkha. Bwakal	
Day, Namti	Field, arable, Rú. Byángsi	
To-day, A'na	Finger, Brepcho	
Dust, Dyerbakhápi (flying earth)	Finger-nail, Gyáng. Brepchogyáng	
Darkness, Namring	Fellow-countryman, { Dwábo dyelkem	
Desire, wish, Dwakcho		{ Dwábo dyel dim-
Ditch No name		muryu
Deer, Kísi	Fellow-tribeman, { Dwábo thokkem	
		{ A'dwábo thokkem
Deer, { male, A'po kisi	Fish, Gná	
	Flavour, taste, Bró	
	Flesh, Syé	
	Flint, Chichilung	
	Flour, Phúl	
	Flea, Chukbe	
	Fence, Khor	
	Floor, Khápi (earth)	
	Flower, Phúng	
	Ford, Pwáku hambag ludikha ¶	
	Fly, Sheúmo	
	Food, Jáváme. Jáchome. Participles **	
	Fowl-kind, Bá	

* Gíkba, literally, who is born, answers to Kíkba, who begets or gives birth to, a parent. The inherency of the relative pronoun in the participles is normal, as in the mode of making transitive and causal verbs out of neuter.

† Klícho, verbal, mocho, practical, dispute.

‡ Khicha is Nawári. The insertion of a labial is a common trick of these tongues. See note on Háyu verbs. § Quill is Básyurina.

¶ For suffixes kom, dim, see pp 323, 325, 330: ke and di are prepositions, final m, mò is a possessive and formative. Qualitives and infinitives which take it can be used substantively. Instrumental participles are formed from the infinitive by it, and are usable as nouns of either kind e g, jáchome = food and edib e.

¶ Literally, water (of) far side issuing place.

** Jáváme, what he eats. Jáchome, what any one eats, an edible substance. See on to Conjugations.

Fowl, { male, Swáreúwabá female, Chwongkameubá young, Bukballo	Hammerer, Thyakba
Fowl, wild, Sábala bá	Hemp, Grá
Fowl's egg, Bá dí. Báadi *	Hen, A'mo bá
Foreigner, Wángmedyeldum. Wángme- dyelke	Ilip, Khólimichi, or Jilamichi
Fist. No word	Hope. No word
Forehead, Kúpi	Hoof, { whole } Gyakseuléú { cloven }
Filth, dirt, Ríku	Hog-kind, Pó
Foot, Kholi blem †	{ male, A'po pó female, A'mo pó
Form, Moba	Hog, { young, Pó átámi
Forest, jungle, Sábala	Hole, Gwályum
Fruit, Síchi	Hoe spade, Kokchóme §
Frost, Phúrsa	Husk, Phíra
Frog, Krúkrú	Hook peg, Cháchóme §
Friend. No name	Horn, Grong
Garlic. No name	Goat's horn, Swongára ágrong (goat, its horn)
Gruger, Peúrim	Honey, Syúra. Shúra
Gul, Támi	Horse-kind, Ghóra
Glue, cement, Kyapcho	{ male, A'po ghóra female, A'mo ghóra
Glutton, { Kojacha, m. Kojachanima, f. ‡	Horse, { young, Ghóra átámi
Grandfather, Kíki	House, Khyim
Grandmother, Pípi	Householder, { Khyimcha, m. Khyimchanima, f.
Grandson, Cháchá	Home, Bwágdikha
Granddaughter, Cháchánima	Hunger, Sóli
God, a god. No name	Husband, Wancha
Gold, Syeúna	My husband, Wá wancha
Goat-kind, Swongára, Sóngara	Thy husband, I' wancha
Goat, { male, A'po swongára female, A'mo swongára young, Swongára átámi	Her husband, A' wancha
Goat-herd, Swongára theulba	Instrument, { Rúpachóme § Implement, { Grokso Rúpachogrókso
Grass, Jim	Infant, { Bébacha, m. Bébachanima, f.
Grain, Jámá	Ice No name
Ghee, butter, Gyáwa (oil)	Intestines, Chisye
Groin, Téchi	Iron, Syál
Hand, Gublem †	Jaw, Ka'kám
Handle, Rising	Joint, Michi
Spade handle, Rúkokchom rising §	Juice, Pwaku (water)
Hair, Swóng	Knife, { Be'tho Chwarchom §
Hair of head, Cham	Knee, Pokchi
Hair of body, Swóng	Knot, Khingna (pp)
Herdsmán, Bing méseyeu-theulba	Kitchen, Kidikha ¶
Heaven, Dwámu (sky)	King, Ho'po. Hwáng
Head, Piya	Lamp, torch, To'si
Heart, Thum. Theum. (French eu)	Language, speech, Ló
Heat, Haúlo. Haúnám	Lip, Shéo-kokte (mouth leather)
Heel, Cheuncheu leú	Leaf, Swáphó
Hail, Músi	
Hammer, Thyakchóme §	

* See note § of next page.

† See leg and arm To the words for these the signs of flat things (blem) is added to make names for foot and hand

‡ Kojachanima, a female glutton So khyimchanima, a housewife See householder: and so also of all formatives in cha, koja = belly, khyim = house

§ These and many more such are participles of the instrument or object, or of fitness, formed from the infinitives, or, less the m, me, suffix, themselves infinitives. They can all be used as substantives or as adjectives

|| Wá, I', A', are the pronominal prefixes of nouns and suffixes of verbs, a thoroughly Dravidian trait and a fundamental
Here is a sample of the suffixes of the { Jyul—ú I
first person = ur, wa, or o { Jyul—ú Thou } put or place
{ Jyul—ú He

¶ Kí'dikha, literally, cooking-places, from the root kí', to cook, and dikha, place; but usable only as a suffix of verbs, like lung in Váyu.

Tree's leaf, Sing swápho	Money (copper), Lálajima
Leather, Kokte (skin)	Mountain, Syerte
Leg-all, Kho'li	Mountaineer, { Syértecha, m.
Leg-true (tibia), Phóphól	{ Syértechanima
Liar, Límochalba	Mountain products, Syértedim†
Light (lux), Háúháú	Mouth, Sheu
Lightning, Plokso	Moustache, Sheoswón
Life, Sam (breath)	Muschito, Syúpyél
Liver, Ding	Mouse, Yeu
Louse, Túsyar	Nipple, Neúcheú (milk)
Lungs, Syéúporeú	Noise, Syanda
Loom, { Wápachogrokso	Neck, Sheureu (French eu)
{ Toblosing. Wápáchome	Name, Ning
Load, Kúra	Night, Téugnachi
Lowlands, Dhepte	Net, No name
Lowlander, { Dheptechea, m.	Needle, Léumje
{ Dheptechanima, f.	Noon (day), Nam-helscho
Mat, Thárkimo blócho	Nose, Néu (French eu)
Maize, Greleuwámo	Neighbour, Kwaudaubwakba
Master, Ho'po. Hwáng	Nostril, Neu'lam (nose—way)
Mark, Syancho	Navel, Sheupum
Market, Jyapdikhalédikha	Oar. No name
Mason, Khyimpába	Oil, Gyáwa
Mankind, Múryeu	Oak-tree, Sóbusárai
Man, { male, Wainsa	Odour, smell, A'ri. Rí‡
{ female, Mincha	Onion. No name
{ young, A'tami. Muryeu ata *	Ox kind, Bing
Maker, doer, Paba. Pabba	{ male, Bing. Apobing
Madder, Deu	Ox, { female, A'mo bing
Mare, A'mo ghora	{ young, Bing átami
Marriage, Grochyer	Ordure, Khli
Mill, hand or water, Khuruwa	Man's ordure, Muryukhli or Muryuákhli
Millet (kangani), Básara	Tiger's ordure, { Gupsa khli or Gupsa ákhli§
Millet (kodo), Chárjá	Pain, Deúkha, H.
Millet (juwár), Binkhumá	Palm of hand, Gublein ágwalla (hand, its palm)
Millet (sáma), Sáma	Penis, Blí
Milk, Neucheu	Place, Díkha (in composition of verbs chiefly)
Mist, Kuksyal	Plant, Wába, P.
Manner, { Khó	Pleasure, Gyérsi
Mode, way, {	Plough, Jóchome
Monkey (all), Moreu	Ploughman, Jóba, P.
Measure, the instrument, Khapcho	Plain, Dyamba
Medicine. No name.	Plainsman, { Dyambácha, m.
Mind, Theum	Lowlander, { Dyambachanima, f.
Moon, Taúsaba. Lá	Plate dish, { Pú
Month, Lá.	Platter, {
Morning, Didila	Parent, Kíkba, p. ¶
Music, Tapcho	Plantain, Grámochi
Mother, A'mó	Plantain-tree, Grámochi sing
My mother, A'ma	
Thy mother, I'mo	
His, her, its mother, A'mo	

* Wainsa and Mincha are used substantively and adjectively. Not A'tami. Man's child or human child is Muryuatami = man, his child. Better átá or átáwo. see Child. Tami is used for the young of all animals.

† Syerte-di m, mountain in of. See note § at p. 321.

‡ Here, as often elsewhere, we have a noun used indifferently, with or without the pronominal definitive. Many instances have occurred in the foregoing comparative vocabularies. Let a word imply relation of any sort, as of odour to an odorous body; and even if, by standing alone, it be liable to misconstruction, it must have the definitive pretty much, as in English the article is needed to separate nouns from verbal imperatives; e g, a cut from cut, a smell from smell.

§ In the first of these two forms of expression the two words are regarded as a compound; in the second we have the ordinary genitival style. man, his ordure, tiger, its dung.

¶ B g, Ip dikha, sleeping-place = bed-chamber Kidikha, cooking-place = kitchen.

¶ To this answers Gíkba = child; or who begets and who is born.

Plantain fruit, Grámochi sichi	Sister-in-law, Wadyelmi
Pine (tree), Tósi	Sitting chamber, Bwagdíkha
Pepper (black). No name	Spider, Bájeringmo
Palate, Kókolyam	Smith, Teupteulé. Teupteucha
Pepper (red), Dukba	Snake, Búsa
Potter, Khápi yalba	Servant, { Wáli, m. Wálinima, f.
Peach, Khwómalchi	Soldier, Kyakyamkhusiba
Peach-tree, Khwomalchi sing.	Sky, Dwamu
Peach fruit, Khwomalchi sichi	Son-in-law, Dyalcha
Price, Thung	Son, { my Wá-tá * thy I'-tá } see Child
Priest, Nokso	his A'-tá }
Poison, Ning	Shoulder, Balam
Point, Jeuieu or Juju	Shoulder-joint, Bálám míchi
Ram, A'po bhéra	Shepherd, Bhéra theulba †
Rat, Yéu (French eu)	Side, Chákhyam, Pum
Rain, Ryá-wá	Star, Sorú
Rains, the, Ryáwa namti	Summit, top, Gnári. Juju. Agnari.
Rib, Chakh yamreusye	Ajuju
Rice, unhusked, Búra	Snow, Phúmu
Rice, husked, Shéri	Summer, Hau-namti = hot or heat day
Rice, boiled, Mómara	Sweat, Gwaulau
River, any, Gúlo	Storm, Gnolojú (= great wind)
Root, Syángri	Steam, Sam (breath)
Rust, Gári	Smoke, Kúni
Rudder. No word	Strength, Sokti
Road, Lam	Song, Swálong
Rope, Grá	Sow, A'mo po. Khomi
Roof, Khyimpú	Sugarcane, Byar ‡
Rhododendron, Twaksyel	Sun, Nam
R. — tree, Twaksyel sing	Sunshine, Nam
R. — flower, Twaksyel phung	Sunrise, Namdhapcho
R. — fruit, Twaksyel sichi	Sunset, Namwamcho
Salt, Yuksi	Still, Hechopú
Silence, Lícho	Stone, Lung
Spade, spud, hoe, Rúkókchome (= ground-digger)	Stomach, Kója
Spear, Hóchóme	Shade, shadow, Bala
Shape, form (and colour), Móba	Straw, Jim (grass)
Sheep-kind. No name. Bhéra used	Sword, Bétho (knife)
Spirits (distilled), Héna	Shield. No name
Spindle, Panchom	Tail, Méri
Spinner, Panba	Testicle, Kollosichi
Skin, Kokte	Tiger, Gupsa
Skull, Piya réusye	Thigh, Jíla
Shoe, sandal, Khóhdi paschong	Thirst, { Pwákudwakcho Pwákudwaktimi
Seed, Wáchyár	Thumb, Bombo
Sieve, Ríj augma	Tooth, Khleu (French eu)
Sleep, Ip'thi	Tobacco, Kuni
Sail of boat. No word	Turmeric, Byu'ma
Sand. No word	Toe, Khólibrepcho
Spittle, Ríchukú	Toe, great, Kholi bombo
Snot, Neukhlí = nose-filth	Toe-naul, Gyang
Silk. No word	Tongue, Lyam
Silver. No word	Time. No name Béla used
Sport, play, Chamcho (inf.)	To-morrow, Dilla
Sister, elder, Yáwa; younger, Loba, see Brother	Thread, Sále
Sisterhood, Yába loba bum	

* Wa ta-wo, my son, Wa tami, my daughter; Wa ta, my child. Ta is child = Sontal and Uraon Dá. But ta is used also for son, as sa is child and son in Burmese, which language has also the m suffix—sami, a girl = tami. Bahing and Hayu

† Bhed is, of course, borrowed. It is very strange that few of the Himalayan languages have names for sheep, or ox (bos), or horse

‡ Sugar is Byar upwaku = juice of cane; literally, cane, its juice.

Thunder, Buk'bu	Wife, Ming
Thief, { Kuncha, m.	Wrist, Gublemmichi
Thief, { Kunchanima, f	Work, Ru
Theft, Kunchaniwa	Wizard, Krákrá
Tree, Sing. Dhyáksi	Witch, Krákránima
Tree—bark, Sing kokte. Dhyaksi kokte	Witchcraft, Krákrániwa
Tribe, Thok	Widow, Khlúmi
Uncle, pat. Popo	Widower, Khlúwa ‡
Uncle, mat Kuku	Whore. No name
Urine, Charnika *	Whoremaster. No name
Man's urine, Murynáchárnika	Wealth, Grokso
Goat's urine, Swongara acharnika	Wing (bird's), Báphlem (bá = fowl)
Vein, Sagra	Witness, Kwóba. Tába
Vegetable, Cheúle pále	Year, Thó
Vetch, pea, Kyangyalyangma	Yesterday, Sanamti
Village, Dyal	Yeast. No name
Villager, { Dyalpau, m.	
Villager, { Dyalpaunima, f.	
Victuals, Jáchome †	
Vice, sin. No word	
Voicé, Syanda (sound)	
Valley. No word	
Vulva Twárchí	
Wax, Khóye	
Wound, Bánám	
Wool, Bhéda swón	
Wall, A'tha. Antha	
Weaver, Wápába	
Water, Pwáku	
Water-spring, Pwáku blo	
Walnut, { tree, Phoro sing	
Walnut, { fruit, Phoro sichi	

ADJECTIVES.

Good, { Neuba, § m and c. gender	
Good, { Neubanima, f.	
Bad, Ma neuba. Negative	
Deceitful, { Hánba, m. and c.	
Cunning, { Hánbanima, f.	
Candid, { Má hánba Neg.	
Candid, { A'je. Ajebwakba	
Malicious, { Deukha giba, m. c.	
Malicious, { Deukha gibanima, f.	
Benevolent, { Gyersi, { pába, m. c.	
Benevolent, { Gyersi, { pabanima, f.	
Industrious, { Pába, m. c.	
Industrious, { Pábanima, f.	

* Múryu or muryeu á chárnika, man his urine, songára á charnika, goat its urine.

† Jachome, literally what fit to be eaten or usually eaten. Participle of the object. See note at p. 327.

‡ Wa and mi are suffixes of gender. The formative suffix cha is equivalent to wa in words like lí-cha, a bow man; kún-cha, a thief, &c. The feminine of wa is mi; of cha is micha, as koja-cha, a glutton; koja micha, a female glutton; or it is nima, as kun-cha, a thief; kun-chanima, a female thief. Pau and pó are also masculine signs, whereof the former makes its feminine by adding nima; the latter by changing the po into mo, as dyal-pau, a villager; dyal-paunima, a female villager; ryamni-po, an adulterer; ryamni-mo, an adulteress.

The participial suffix ba, which also makes nouns of the agent, and gives qualitives a substantival character, as thyak-ba, a or the hammerer; neu-ba, a or the good one, is another masculine suffix which takes nima for its feminine.

But participial nouns in ba are often regarded as of all genders, and when used adjectively, as all can be used, they take no sign of gender, or number, or case. They precede the substantive, which they qualify in their crude form, as neuba wainsa, a good man; neuba wainsadau, good men; neuba wainsake, of a good man.

The inherent relative sense of the participles enables them to dispense with any formative, but if it be specially necessary to express gender, such words, when used as nouns, can take the wa and mi sex signs, and also the signs of number, always supposing that their use is substantival.

Dravidian participles are formed from the gerunds (see Caldwell), and need a formative to give them the relative and participial sense. Such is not the case with Kiránti participles, though these when used substantively often take the m, me, formative, and always if the participles be of the impersonated kind. See Verbs.

Observe that the Vocabulary throughout is so constructed as to be a clue to grammar as well as to vocabularies.

§ Participial, like most of the following. See and compare the verbs neu, to be good; neu-gna, neu-ye, neu, I, thou, he, am good; neu-ba, who or what is good, all genders, dual, neubadaui; plural, neu-badau. Neu = it is good, is the root of the verb and noun. So Newari bhing, which has ji bhing, ciba bhing, wo bhing, for the three persons, and bhing—hma-gu for major and minor of gender, and bhing hma, nihma, and bhing ping, for dual and plural. But note that Newari repeats the gender sign (hma) with both qualitative and numeral (bhing-hma, ni-hma) in the dual, while in the plural it omits it wholly, substituting for the sign of gender that of number, or ping = dá in Bahing. What is said of Váyu qualitives holds generally true of Kiránti ones, viz., there are few proper or primitive ones. Most are participles, such as all those ending in ba, siba, na, and chome. The possessive suffix m, me, forms adjectives from substantives and nouns from verbal infinitives. So also the suffixes kem and dim make adjectives from substantives.

Idle, { Chwancha, m. { Chwanchanima, f	Alive, { Blenba, m. c. Living, { Blenbanima, f
True, or truth- { A'je. A'je bwakba, m. c. speaking, { A'je bwakbanima, f.	Dying, Byakchopaba
False, or false- { Limo.* Limo bwakba, speaking, { m. { Limo. Limo bwakba- nima, f.	Dead, { Byakba, § m. c. { Byakbanima, f.
Passionate, { Soksa, bokba, m. c. hasty, { Soksa bokbanima, f.	Sickenings, { Rícho- { paba, m. c. Sick, { Rícho- { pabanima, f.
Placid, patient, Soksa má bokba. Neg.	Sickened, sick, { Ribá, m. c. { Ribánima, f
Cowardly, { Niba, m. c. { Nibanima, f.	Getting well, Swáchopába
Brave, Má niba. Neg.	Got well, { Swába, m. c. { Swabanima, f
Constant-minded, { Theumjásiba, m. Unchangeable, { Theumjásibanima, f.	Healthy, { Neuba, m. { Neubanima, f.
Inconstant, { Theum májásiba. Neg. Changeful, { Theum májásiba. Neg.	Made well, Swápáng
Wasteful, { Wárba, m. c. profuse, { Wárbanima, f.	Strong, { Sòkticha, m. { Sòktimicha, f.
Niggardly, { Kákáchyákba, m. n. { Kákáchyákbanima, f.	Weak, { Sòktimáthiba, m. { Sòktimáthibanima, f. { Sòkti manthim, c.
Kind, gentle, { Theum neuba, m. c. { Theum neubanima, f.	Sleepy, { Myelchopába, m. { Myelchopabanima, f.
Harsh, unkind, Theum máneuba. Neg.	Asleep, { Myelba, m. { Myelbanima, f.
Obedient, { Bíba, Bísiba, m. c.† { Bibanima, Bísibanima, f.	Waking, Syainscho- { pába, m. c. { pabanima, f.
Disobedient, Má bíba Má bísiba	Awake, Syains- { siba, m. c. { aibanima, f.
Masculine, Wainsake, { Genitival both	Awakening, Syainsipába
Feminine, Minchake, { Genitival both	Awakened, Syainsipána
Mad, idiotic, A'theum má neuba	Young, A'kachime, { m. f.
Sane of mind, A'theum neuba	Youthful, Yáke, { m. f.
Licit, Páchome, m. f. n.	Adult, { Swolacha, m. { Swolami or Swolanicha, } f.
Illicit, Má páchome	Old, aged { Gná-wa, m. { Gná-mi, f.
Bodily, Ranike { Genitival, both of	Handsome, { Rimba, m. f. n. { Rimsokpa, m. { Rimsongma, f.
Mental, Theumke } these; com. gender‡	Ugly, { Má rimba, } Neg { Má rimsokba, } { Má rimsongma, }
Hungry { Sóleumi byakba, m. c. { Sóleumi byakbanima, f.	Tall, high, { Lába, com. gen. and m. { Lábanima, f.
Thirsty, Pwáku dwaktimi byakba	Short, low, { Dékho lába, m. and n. { Dékho lábanima, f.
Naked, { A'klancho bwakba, m. { A'klancho bwakbaumá, f.	Great, big, { Guólo, m. and n. { Guólonima, f.
Clothed, { Phísiba, m. c. { Phísibanima, f.	Small, Akachime. Yáke ¶ See Young
Libidinous (man), Ming dwakba, m.	Fat, { Syéneúba, m. and n. (well in { Syéneúbanima, f.
Libidinous (woman), Wainsa dwakba- nima, f.	Thin, { Ryamba, m. and n. { Ryambanima, f.
Gluttonous, { Kojacha, m. { Kojamicha, f.	
Drunkard, Dhékong- { tuba, m. { tubanima, f.	
Drunken, { Dukba, m. c. { Dukbanima, f.	
Foul-mouthed, { Khíba, m. c.	
Abusive, { Khíbanima, f	

* Limo, m. and f, can be used alone for false

† Bíba is the transitive, bísiba the intransitive form. See Verbs.

‡ See p. 330 of Sequel, also the note and references at p. 321, *supra*

§ Byakchopaba is literally who makes to die, and so of all similar words; but the form is doubtful, and in general the participle in bá, which is aoristic, is used in neuter verbs exclusively to express both senses of dying and dead, sickening and sick, the preterite participle being regarded as an appendage of transitives only

¶ These two words are samples of adjectives proper. Such are very rare in this tongue, wherein the qualifying words are mostly participles, usable too, substantively, like those formed by the affixes cha and wa. This is another Dravidian trait; and the rarity of proper adverbs and prepositions, and the use of gerunds in lieu of the one and of nouns in lieu of the other (see Adverbs and Prepositions), are two more such traits, to be added to those elsewhere set down.

Tired, { Bálba, m and n.	Ready, { Rimsiba (adorned), m. c.
Weary, { Balbanima, f.	{ Rimsibanima, f.
Untired, { Má balba,	Unready, { Má rimsiba, m.
Fresh, { Má balbanima, } Neg.	{ Má rimsibanima, f.
Lame, { Sokopá, m. n.	Common, abundant, Táchome, n.
{ Sokopánima, f.	Rare, scarce, Má táchome. Neg.
Lamed, Sokopápána, c.	Public, apert, patent, Kwóchome
Blind, { Má kwoba, m. n.	Private, latent, not to be seen, Khleuchome
{ Má kwobanima, f.	Successful, { Neupába, caus. pres. part.
Blinded, Má kwobapána	{ Neupana, cau. past. part.
Deaf, { Má nimba, m. and n.	Prosperous, { Neupachome, c. f. p.
{ Má nimbanima, f.	Unprosperous, { Má neupaba,
Deafened, { Má nimbapána, m. n.	Unsuccessful, { Má neupana, } Neg.
{ Má nimbanimapána, f.	{ Má neupachome, }
Dunk, { Má bwakba, m. n.	Saleable, Léchome, p. f.
{ Má bwakbanima, f.	Sold, Lena, p. p.
Deaf and dumb, { Gláúd-wa, m. n.	Purchasable, Jyapchome, p. f.
= idiotic, { Gláúdwanima, f.	Purchased, Jyamina, p. p.
Alone, solitary, *Gícha or A'gícha, m. f.	Similar, { Deuba, m. n.
Companioned, { Wácha thiba, m. n.	Resembling, { Deubanima, f.
{ Wácha thibanímá, f.	Dissimilar, Má deuba. Má deubanima
Wise, { Jókba Teuba Mimba, m. n.	The same, { Myemime or } (that very one)
{ Jokbanima Teubanima Mim-	{ Myemgno, } m. f. n.
banima, f.	Other, different, Kwagname. Wangme,
Foolish, Májokba. Máteuba. Mámimba.	m. f. n.
Neg.	Easy, doable, Páchome, p. f.
Learned, { Parepába, m.	Difficult, not doable, Má páchome
{ Parepábanima, f.	Changeful, { Phasiba, † p. n.
Ignorant, Má pare pába	Changeable, { Phaschopaba, p. n. (about
Rich, { Thíba, m. n.	to change)
{ Thíbanima, f.	Changed, { Phásiba (self)
Poor, { Má thíba, m. n.	{ Phána (other, tr.)
{ Má thíbanima, f.	About to be changed, Pháchome
Talkative, { Bwakba, m. n.	Caused to be changed, Phásipána, c. ref.
{ Bwakbanima, f.	Phápána, c. tr.
Silent, Líba bwakba, m. c. † (silent who	Orderly, set in order, { Má hulsiba, n.
remains)	{ Má hulba, tr.
Dirty = black, Kekem, m. f. n.	{ Má limsiba, n.
Dirtied, { Kekempana, m. c.	{ Má hpba, tr.
{ Kekemnimapána, f.	Disordered, { Hulsiba, n.
Clean = white, Bubum, m. f. n.	Disorderly, { Hulna, tr.
Cleansed, { Bubumpana, m. c.	{ Limsiba, n.
{ Bubumnimapána, f.	{ Limna, tr.
Married, { Gróchya dyumba, m.	Liable to disorder, { Hulchome
{ Gróchya dyumbanima, f.	About to be disordered, { Lipchome
Unmarried, { Gróchya mádyumba, m.	Having, possessing, { Thiba, m. c.
{ Gróchya mádyumbanima, f.	tenens, { Thíbanima, f.
Taxed, { Chóba, m. Chóbanima, f.	Not having, { Má thiba, m. c.
{ Chóchome, n.	Wanting, { Má thíbanima, f.
Exempt, { Má chóba. Má chóbanima	Ornamented, { Rimba, n.
{ Má chochome. Neg.	Adorned, { Rimsiba, refl.
New, Aninta, m. f. n.	{ Rimpana, tr.
Old, worn-out, Amaisam, m. f. n.	Plain, { Má rimba
Ready, prepared, { Theumna (finished)	{ Má rimsiba
{ Mingba } (dressed as	{ Má rimpana
{ Kina } food)	Useful, Sichome, p. f. tr. §
Unprepared, { Má theumna,	Useless, Má sichome, Neg.
Unmade, { Má mingba, } Neg.	Quick-moving, active, { Grukba, m. c.
{ Má kina }	{ Grukbanima, f.

* I, thou, he, am alone, is wá gícha bwagna, t'gícha bwangé, a'gícha bwa = my, thy, his oneliness is or remains.

† The root bwá, to be (sit) and to speak, can hardly be distinguished in the participles.

‡ Be changed, is pháso = change thyself; change it, is pháto. The former gives for participles phásiba and phaschopaba = what changes or is about to change; and the latter, phábá, the changer, and phána, the changed.

§ Participles of the object (see Conjugations), and usable equally as substantives or as adjectives, e.g., jachome is virtuous or food at p. 325, while here it is edible or wholesome.

Slow-moving, lazy, ineit, Má grukba, Neg	Passable, } Gwakchome *
Wholesome, eatable, Jáchome *	Accessible, }
Unwholesome, Májáchome	Impassable, Mágwakchome
Manufactured, wrought, Pána	Cultivated field, Jóna
Manufacturable, Páchome *	Culturable, Jóchome *
Sharp, Héba, n. p.	Uncultivated, Ma jóna
Sharpened, Hépána, tr. p	Uncultivable, Má jóchome
Blunt, Má héba	Fruitful, rich (soil), Neuba (good)
Blunted, Má hépána	Barren, sterile, Má neuba
Grinded, Khrina	Sandy. No word
Grindable, Khrichome	Clayey, Phélépheleme
Spun, Pánua	Calcareous, Chunnungme
Woven, Pána	Saline, Yuksinungme
Platted, Pána	Muddy, Kyelchome
Spacious, wide, ample, Bhyappa	Dusty, Byerbakhapinungme
Contracted, narrow, Má bhyappa	Brackish (water) Yuksinungme
Moving, capable of self-motion, Dukba, †	Fresh, { Táchome
n. part. m. f. n. Dukbanima, f.	Sweet, { Néuba
Movable, capable of being moved, Duk- chome, tr. p. f.	Broba
Motionless, Má dukba, m. n.	Flowing, Gwakba
Immovable, Má dukchome, tr.	Still, Má gwakba
Moved, † self, Dukba	Deep, Gleumba
Moved, other, Dungna	Shallow, Má gleumba
Caused to be moved, Dungpána	Windy, stormy (weather), { Júnam §
Figured, self, Rám dyumba	Júkhime
Figured, other, Rám dyumpána	Júkhitanio
Figurable, Rámdyum pachome	Fine, fair, Neuba
Unfigurable, Rámdyum má pachome	Cold, { Junamme
Luminous, shining, Chyarba (self), n.	Jámi byangme
Self-illumed, Chyarsiba, refl.	Jákhitanio
Illumed by other, Chyarpána	Hot, { Haulomi
Illuminable, Chyarpachome	Haulomi byangme
Dark, Namrikba	Haulau dyumme
Darkened, Namringpána	Sunshiny, Namneume
Flaming, burning self, Hoba (fire and candle)	Cloudy, Koksyalbwalmé
Kindled, }	Rainy, Ryáwayume
Inflamed, } Hopána	Cold (water), Chikba
Made to flame, }	Hot (water), { Gleugleum, conj
Kindleable, } Hopáchome *	Gleugleum-me, disj
Inflammable, }	Moist, sappy green (wood), A'pwáku- nungme
Burning, in process of being consumed by fire, Deupba	Juicy (fruit), A'pwakunungme
Burnt, consumed by fire, Deumpána	Juiceless, sapless, A'pwákumanthime
Consumable by fire, Deumpachome *	Wooden, Singke
Extinguishing (self), going out, Byakba	Woody, timber-bearing, } Singdbyaksi-
Extinguished by another, Byangpána	Wooded, } bwagúkhá
The upper, superior, Háteungme, m. f. n.	Stony, made of stone, Lungke
The lower, inferior, Háyungme ‡	Stony, stone-bearing (place), Lung bwag- dikha
Right, Jumrolame	Iron, made of iron, Syelke
Left, Perolame	Iron-producing, Syelgiba
Central, Alimbudime	Leathern, made of leather, Kwokayeuke, Kokseke
Eastern, Namdbapdikhalame	Skin-bearing (animal), Kwoksyeu thiba, Kokse thiba
Western, Namwamdikhalame	Wet, } clothes, &c., { Moba
Northern, Háteulame	Dry, } Sheuba
Southern, Háyulame	Wooded (country), { Sabala bwakba
	Sabala bwakdikha

* See note § at p. 327

† The participle of neuter verbs is single and aoristic; dukba is changing and changed, et sic de ceteris.

‡ Hateu, top, above, háyu, below, bottom.

§ Wind and windy, and cloud and cloudy, &c., are confounded usually like "cold" in English, which is both substantive and adjective. So also Heat and Hot.

Open, A'klauchom (naked)	Edged, Hé'ba
Jungly, Sábala dyumme	Unedged, Má hé'ba
Coloured, { Ryansiba, self	Broken, { round } Bukba, Pwongna
{ Ryangna, by other	Burst, { things, } Jikba, Jingna
Caused to be coloured, Ryangpána	Broken (long things), Jikba, Jingna
Colourless, { Bubum (white)	Torn (cloth, &c.), { Jiba, § n.
{ Má ryangna	{ China, tr.
{ Má ryangsiba	Spl't (wood), { Yésiba, int.
Colourable, Ryakchome	{ Yéna, tr.
Red, Lalam *	Entire, by negative prefix to all the above
White, Bubum	Porous, Chapba
Black, Kyákjám	Imporous, Má chapba
Blue. No name	Open, Hongsiba
Green, Gigin	Opened, Hongna
Yellow, Womwome	Opening, about to open, Hongschopaba
Sweet, Jijim	Shut, Tyangsiba
Sour, Jeujeum †	Shutted, Tyangna
Bitter, Kaba	Shutting, about to shut, Tyangschopaba
Ripe, Jiba	Spread, { Hamsiba, n.
Ripened, { Jiba, n. (self)	{ Hamna, tr.
{ Jipana, tr. (other)	Folded, { Plemsiba, n.
Raw, Achekhlí	{ Plemna, tr.
That is raw, Achekhlí bwakba	Expanded, blown (flower), Boba
That is made raw, Achekhlí pana	Caused to blow, Bopána
Rotten (flesh, fruit, &c.), Jyipba	Expanding, about to expand, Boschopaba
Rotten (wood, &c.), Chyamba	Closed, shut = not expanded, Má bola
Coarse, { No words	Tight, Khimsiba, n.
Fine, {	Tightened, Khimna, tr.
Rough, Khwárbekhwárbem	Loose, Thyelvim
Smooth, Phélephélem	Loosened, Thyelvim pána
Polished, Phélephélem	Unsteady, loose, or { Má jásiba
Unpolished, Má phélephélem	{ Má jána
Straight, Dyomba	Shaking, { Jásiba, n.
{ Gukba	{ Jána, tr.
Crooked, { Gung-gung, or	Fixed, firm, { Jásiba, n.
{ Gung-gungme	{ Jána, tr.
Full, Dyamba	Cooked, Kína
Filled, Dyampána	Boiled, Pwákumikína
Empty, A'shéti	Roasted, Gryamua
Emptied, A'shétipána	Grilled, Cheuna
Solid, Dyamba	Hairy, Swon thiba
Hollow, A'shéti	Hairless, Swon má thiba or Swon manthi
Heavy, Hyalba	Feathered, Swon thiba
Light (levis), Hamba	Unfeathered, Swon má thiba or Swon manthi
Great, Gnolo	Rising or risen (sun), Dhapba
Small, Yáke	Setting or set (sun), Wamba
Long, Jheúba	Issuing, coming out or come out (being), Gluba
Short, Má jheúba	Entering or entered (being), Woba
Wide, Bhyakba	Falling (being), Dokba, n.
Narrow, Má bhyakba	Fallen, Dokba, n.
High, Lába	About to fall, Dokchopaba
Low, Má lába. Dékholába	Falling (thing), U'ba
Angular, Kona-bwakba	Fallen (thing), U'ba
Round, Khirkhirme	Rising (being), Rapba
Spherical, Pulpulme	Remaining, risen or standing, Rapso-bwakba
Pointed, Jeujeume ‡	Risen or stood, Rapba. Rapso bwakba
Unpointed, Má jeujeume	

* Lalam adjectival. Lalamme substantival = Newári, Hyáwun and Hyáwungtu, and lál, lál wala of Hindi, or red and the red one. So Bubum and Bubumme Gigin and Giginme, &c. The affixes jokpa (m.) and jougma (f) are often substituted for me in reference to colour, kyakyajokpa, the black.

† Jeujeum, literally pointed, acute, sharp, from Jenjeu (French eu), a point.

‡ Jenjeu vel juju is apex, point, top; pulpul is a sphere, and Khirkhir, a round but not spherical body

§ Bukba, jikba, as participles of nouter verbs which are aoristic, wear the form of present participles, and as adjectives mean breaking as well as broken, &c.

Raising, Rampaba
 Raised, { Ramna, tr.
 { Rampana, caus.
 Putting down (man), Jyeulba *
 Put down (things), Jyeulna
 Sitting, Bwakba. Nisiba
 Seating, Bwang paba. Ni paba *
 Seated, Bwápána. Nina
 Lying down, Glesiba, Ipba
 Laid down, { Glesiba Ipba, n.
 { Glesipana Impana, tr.
 Waking, Syainsiba
 Waked, Syainsiba
 Awakening, Syainsipaba *
 Awakened, Syainsipana
 Sleepy, Myelcho dwákba
 Asleep, Myelba
 Sleeping, Myelba *
 About to sleep, Myelchopaba
 Domestic, home-made, Dwábodyel dim
 Foreign or foreign made, Wangmedyel
 dim
 Rustic, Dyelpo, m. f.
 Loving, {
 Desirous, { (being), { Dwakba, m.
 Desiring, { { Dwakbanima, f.
 Lovable, {
 Desirable, { Dwakchome *
 Written, Ryangna
 Read, Parepana
 Eaten, Jana
 Drank, Túna (pausing accent)
 Payable, Chochohome *
 Paid, Choona (pausing accent)
 Well-odoured, A'rineubame †
 Stinking, Arimaneubame
 Having odour (thing) or {
 smelling (man), { Namba
 Belonging to a Tibe-
 tan or native of { Leuchake, m.
 Tibet, { Leuchanimake, f.
 Tibetan, or produced {
 in Tibet (thing), { Leuchadyeldim
 { Leuchadyelke, m. ‡
 Nepalese, native of Nepal. No name
 Belonging to a high-
 lander or native of { Syértichake, m.
 hills { Syértanimake, f.
 Highland thing, { Syertedim, or
 { Syertedyeldim
 Of person of the { Dheptechake, m.
 plains, { Dheptechanimake, f.
 Produce of plains, Dheptedim

European (per-son), { Bubum-ramcha, m.
 { Bubum-ramchanima, f.
 European (goods), Bubum-ramthiba
 dyeldim
 Woollen, made of wool, U'nke
 Woolly, wool-bearing, U'nthiba
 Hairy, made of hair, Swonke
 Hairy, hair-bearing, Swonthiba
 Iron, made of iron, Syalke
 Golden, Syeunake
 Silver, made of silver, Chándike
 Wooden, made of wood, Singke
 Woody, full of trees (place), Dhyaksi-
 bwagdikha
 Jungly, full of jungle, Sábálá bwang-
 dikha
 Eye-having (being), Michi thiba
 Foot-having (being), Kholi thiba
 Wealthy (being), Grokso thiba
 Wealthy (place), Grokso-bwagdikha
 Grain-having (man), Búra thiba
 Grain-producing (field), Búra neudikha
 Grain-abounding (place), Búra bwang-
 dikha §

COMPARISON OF ADJECTIVES.

Great, Gnolo
 As great as this, Yam khwome gnolo
 Greater than this, Yam ding gnolo
 Greatest of all, Haupe ding gnolo
 Very great, Thé gnolo
 Small, Káchim. A'káchim
 Small as this, Yam khomekáchim
 Smaller than this, Yamding káchim
 Smallest of all, Haupe dingkáchim
 Very small, Thé káchim
 Cold, Chikba
 Colder, Yam ding chikba
 Coldest, Haupe ding chikba
 Very cold, Thé chikba
 Hot, Gleuba
 Hotter, Yam ding gleuba
 Hottest, Haupe ding gleuba
 Very hot, Thé gleuba

NUMERALS.

Cardinals.

One, Kwong
 Two, Niksi
 Three, Sam

* All these, and numberless others ending in ba, siba, na, or chome, are participial. See further on. The relative pronoun inheres, and the use is adjectival or substantival.

† Me, m. affix, is a formative of all three genders = hma, gu of Newári, save that these are major and minor of gender. Mé, like hma, gu, attaches to all qualificatives used substantively superadded to the gender sign, as gná-wa, gwa-mi = old (man and woman), whence gnáwame, gnámime = the old ones, male and female. So swalo-cha-mi = mature, male and female, whence swalocháme, swalomime.

‡ Ke (or kem, see p. 321) is the general sign of relation when one substantive only is used. When two are expressed, the second takes the á prefix (his, her, its), unless the relation be local, and then dim (diem = in of) is used instead of the á; e.g., hand of man, muryu á gu; rice of bazaar, bazar dim shéri. (See Grammar.)

§ Bwangdikha = the place where is; dikha usable only with a verb; bwang from bwak-esse in loco.

Four, Lé
 Five, Gno
 Six, Rukba
 Seven, Channi
 Eight, Yá
 Nine, Ghú
 Ten, Kwaddyum
 Eleven, Kwaddyum kwong,
 = ten (and) one
 Twelve, " niksi
 Thirteen, " sam
 Fourteen, " lé
 Fifteen, &c., " gnó
 Twenty, A'sim, } Kwong ásim,
 = a score } = one score
 Twenty-one, A'sim kwong, { Kwong ásim
 = a score (and) one } kwong, =
 one score
 and one
 Twenty-two, A'sim niksi. Kwong ásim
 niksi
 Thirty, Kwong ásim, kwong áphlo
 = one score, one its half
 Thirty-one, Kwong ásim, kwong áphlo
 kwong, = one score, one half (and) one
 Thirty-two, Kwong ásim, kwong áphlo
 niksi, = one score, and one half and two
 Forty, Nikai ásim = two score
 Forty-one, Nikai ásim kwong
 Forty-two, Nikai ásim niksi
 Fifty, Niksi ásim áphlo, = two score (and)
 its half
 Fifty-one, Niksi ásim áphlo kwong
 Fifty-two, Niksi ásim áphlo niksi
 Sixty, Sam ásim
 Seventy, Sam ásim áphlo, = three score
 (and) a half
 Eighty, Lé ásim
 Ninety, Lé ásim áphlo
 One hundred, Gnó ásim, = five score
 One hundred and one, Gnó ásim kwong
 One hundred and two, Gnó ásim niksi,
 = five score (and) two
Ordinals. None

ADVERBIALS.

Once, Kwábálá
 Twice, Nip pálá
 Thrice, Sap pálá
 Four times, Lep pálá
 Five times, Gnó pálá
 Six times, Rú pálá
 Seven times, Chá pálá
 Eight times, Yá pálá
 Nine times, Ghú pálá
 Ten times, Kwaddyum pálá
 Firstly, } Wanting, save as they coin-
 Secondly, } side with the last

NUMERAL ADJUNCTS.

They are doubtfully ascribable to this
 tongue, or falling so fast out of use that

what remains is a mere fragment. I shall
 illustrate by comparison with Newári, in
 which these generic signs are undoubtedly
 normal and in full use. Báhing, like
 Newári, has no division corresponding to
 the fully-developed gender, m. f. n. It
 has not even, as Newári has, a division
 correspondent to the logical gender, or
 beings and things, which is equivalent to
 the major and minor of gender in the
 plural of Dravirian nouns and verbs also.

English.	Newári.	Báhing.
Beings	Hma	} Li?
Things	Gú	
Rationals	...	.
Brutes	"	.
Vegetalia	} Má	A'pum
Plants		
Timber trees	Sima	Sing
Soft trees or	} Má	A'pum
grasses		
Logs	Ká	..
Weapons	} Pú	Syal
Implements		
Pairs	Jú	...
Flowers	Phó	Li
Fruits	Gó	Bwom
String of	} Tya Jhó	Chyarchyar
animals		
Heap of things	Dón. Púcha	Khumna
Herd of ani-	} Batháng	...
mals		
Days	Nhu	Kha

In the use of these signs first comes
 the numeral, then the sign, and then the
 thing or being specified, e.g., Newári,
 Chha ma si ma, Báhing, Kwong sing
 ápúm = one (timber) tree.

Chha má singhali má, N.; Kwo ápúm,
 Séli ápúm, B., = one chestnut tree.

Swó nhu nhi, N.; Sam kha namti, B.,
 = three days. Nigo santola si, N.; Ni
 bwom santola sichi, B., = one orange.

Chhapukhwón, N.; Kwoyal bétho, B.,
 = one sword. Chhago singhali si, N.;
 Kwobwom seti sichi, B., = one chestnut
 fruit.

PRONOUNS.

Singular.

I, Gó
 Thou, Ga
 He, she, it, Harem, yam, myam

Dual.

We, inclusive, Gósi
 We, exclusive, Gósuku
 Ye, Gási

They, { Harem dausi *
 { Yam dausi
 { Myam dau

* For dausi, dau, read dāsi, that is, short a or soft a, with the pausing tone.

<i>Plural.</i>		<i>Dual.</i>	
We, inclusive, Góí		Myem dausi	
We, exclusive, Góku		<i>Plural.</i>	
Ye, Gani		Myem dau	
They, { Harem dau *		How many? }	Gisko, { subs. adj.:
{ Yam dau		And how much? }	{ m. f. n.
{ Myam dau		As many, much, Gisko, }	ditto
This, Yam }	All genders ; no sign	So many, much, Metti, }	
That, Myam }		All, Hwappe, ditto	
<i>Dual.</i>		Half, A'kwáphala, ditto	
These, Yam dausi		The whole, Hwappe Haupe	
Those, Myam dausi		{ Seu. } Singular, subs. adj.	
<i>Plural.</i>		{ m. and f.	
These, Yam dau		{ Seu dausi. Dual	
Those, Myam dau		{ Seu dau. Plural	
Self, Daubo (Dwabo)		{ Gyem, sing. subs. adj.	
<i>Dual.</i>		{ m. f. n.	
Dwabo dausi		{ Gyem dausi. Dual	
<i>Plural.</i>		{ Gyem dau. Plural	
Dwabo dau		{ Myem, sing. subs. adj. n.	
Myself, Wadaubo		{ Myem dausi. Dual	
Thyself, I'daubo		{ Myem dau. Plural	
His, her, itself, A'daubo		{ Mára, sing. subs. adj., m. f. n.	
<i>Dual.</i>		{ Mára dausi. Dual	
1. { Wasi daubo, exclusive		{ Mára dau. Plural	
2. { Isi daubo, inclusive		What, rel., Mára	
3. Isi daubo		Whát, correl., Maem	
<i>Plural.</i>		Dual and plural, Like	
1. { Wake daubo, exclusive		Interrogative for both	
2. { Ike daubo, inclusive		Whoever, { Gisko, subs. adj. m. f. n.	
3. Ane daubo		Whatever, {	
Any, some, person, Seu ; subs. and adj.,		Dual, Gisko dausi, { ditto	
m. and f.		Plural, Gisko dau, {	
<i>Dual.</i>		As many, Gisko, { ut supra	
Sendasi		How many? Gisko, {	
<i>Plural.</i>		So many, Metti	
Seu dau		Dual, Metti dausi	
Any, some, thing, Mára : subs. only : n.		Plural, Metti dau	
<i>Dual.</i>		Either, Yemka. Myemka	
Mára dausi		Dual, Yemka dausi. Myemka dausi	
<i>Plural.</i>		Plural, Yemka dau. Myemka dau	
Mára dau		Both, Nimpho, subs. and adj. m. f. n.	
Another, Kwágnáme		Several. No word	
<i>Dual.</i>		My, Wá'†	
Kwágnáme dausi		Thy, I'	
<i>Plural.</i>		His, her, its, A'	
Kwágnáme dau		<i>Dual.</i>	
Many or much, Dhékong : subs. adj.:		Our, Wási, excl.† I'-si, incl.	
m. f. n.		Your, I'-si	
<i>No dual or plural.</i>		Their, her, its, A'si	
Few Little, Dékho. subs. adj. : m. f. n.		<i>Plural.</i>	
The same, Myem		Our, Wake, excl. Ike, incl.	
		Your, Iní	
		Their, A'ni	
		Mine, Wáke	

* See note (*) on previous page.

† Gyem takes the *á* prefix and is used interrogatively in a relative sense which of these persons or things will you take? A-gyemme ládi, wherein the disjunct form is employed, gyemme.

‡ The words father and mother in conjunction with their pronominal adjuncts are irregular, a-pa { wasi-po wake-po } Singular, Dual, and Plural
 i-po { isi-po ike-po }
 a-po { isi-po ini-po }
 asi-po ani-po }
 Other relations, as popo, uncle, though but iterations of po, are regular, e.g., wá-popo, i-popo, a-popo, &c.

Thine, I'ke
His, her, its, A'ke

Dual.

Ours, Wasike, excl. Isike, incl.
Yours, I'sike
Theirs, A'sike

Plural.

Ours, Wakke, excl. Ikke, incl.
Yours, I'nike
Theirs, A'nike
Own, Dauboke
1. My own, Wa dauboke
2. Thy own, I' dauboke
3. His, her, its own, A' dauboke

Dual.

1. { Wasi dauboke, excl.
I'si dauboke, incl.
2. I'si dauboke
3. A'si dauboke

Plural.

1. { Wake dauboke
I'ke dauboke
2. Ine dauboke
3. A'ne dauboke
1. Mine own, Wake dauboke
2. Thine own, I'ke dauboke
3. His, her, its own, A'ke dauboke, &c,
like the disjunctive mine

BÁHING VERBS.

Cause, Páto, tr. Pápáto, its causal *
Cause not, Má páto

Can it, be able for it, { Cháppo, tr.
Chámso, intr.†
Do not can it, Má chápo. Má chámso.

Cause to can { Chámpáto, tr.
Chámpáso, intr.
or enable { Chámpáyi, passive
Chámpápáto, causal, tr.
Chámpápáso, intr. causal
Chámpápáyi, pas. causal

Enable not, Má chám páto, &c.
Be born, Gikko, n.

Give birth to { Kiko, trans.
Kingso, reflex
or beget, { Kingyi, passive

Give birth to { Gingpáto, tr. causal
Gingpáso, intr. causal
or beget, { Gingpáyi, passive causal

Cause to beget { Kingpáto, tr.
or produce, { Kingpáso, reflex
Kingpáyi, passive

Be not born, Má gikko, Neg.
Beget or produce not, Má kikko, Neg.

Live, { Blenno, n.
Blenpáto, tr. causal
Blenpáso, intr. causal
Blenpáyi, passive

Live not, Má blenno

Die, { Byákko, n.
Byangpáto, tr. causal
Byangpáso, intr. causal
Byangpáyi, passive

Kill, { Sáto, tr.
Sáso, reflex tr.
Sáyi, passive
Sápáto, tr. causal
Sápáso, reflex causal
Sápáyi, passive

Be (sum), Ká. Khe. Gno. Irreg. Defec.

Be ‡ (maneo), { Bwakko, n. (sit)
Bwangpáto, tr. causal
Bwangpáso, intr. causal
Bwangpáyi, passive

Become, { Dyúmno, n.
Cause to { Dyúmpáto, tr. causal
Dyúmpáso, intr. causal
become, { Dyúmpáyi, passive
Thyumto. Dyumpato§

Have, possess, { Thiwo
Bwála

Have not, { Má thi'wo
or want, { Ma bwala

Make to have, { Thiyáto, tr.
Cause to possess, { Bwálápáto, tr.

Do, make, { Páwo, tr.
Páso, reflex
Páyi, passive||
perform, { Pápáto, tr. c.
Pápáso, intr. c.
Pápáyi, passive, c.

Keep doing, { Páwomukho bwákho, n.
Pásogno bwákho, n.

Cease doing or to do, Pácho pléno, n.

Suffer, { Tyárró, tr.
Tyárso, reflex. tr.
Tyári, pas.

* Páto is the causative of all verbs, and is derived from the root pá, to do or make. It answers to the Háyú form, "do for another." In Báhing it is the causative, also bearing that sense. Do, or make, is páwo.

† These are — wonto and woncho of Háyú, the definite and indefinite of Hungarian; in English, can it, or be able for it, and be able simply. Chápo forms the potential of all verbs. Be in a certain place = sit. Sheer entry is expressed by ka, khe, gno, defectives.

§ Neuter dyum becomes normally transitive and causal thyum. Both take the ordinary causative, which with the latter makes a double causal thyum páto, cause to cause to become; or, at pleasure, even a treble one, thyum páto páto. Bogikko becomes kikko, whence kingpáto and kingpáyo.

|| Observe, once for all, that the three forms of the transitive (primitive and causal alike) refer to him (any one), to self and to me (the speaker). Thus sá-to, kill him or it; sá-so, kill thyself; sá-yi, kill me; that in verbs like to do, the sense is modified of necessity, but without essential change; and that the passive has no imperative of the second or third person. Hence the entry under the first, and hence, as will be seen in the Grammar, the existence in the language of certain special forms of the verb subsidiary to the so-called passive.

Cause to suffer,	{ Tyárpátó, tr. Tyarpáso, reflex Tyárpáyi, passive	Laugh, Riso, n. Make laugh, Risipá-to-so-yi, c. Laugh at, irride, Rito. Riso. Riti, tr. Weep, Gnwákko, n. Make weep, Gnwángpá-to-so-yi, c. Dance, Silimóvo, † tr. Make dance, Silimópá-to-so-yi, c. Sing, Swálong páwó, tr. Make sing, Swálong pápáto-so-yi, c. Hope. No such word Fear, Gnito, n.
Observe or Examine,	{ Kwó-gno, tr. (see) Kwó-so, reflex Kwó-yi, passive Kwó-páto, tr. causal Kwó páso, intr. causal Kwó-páyi, passive, causal	Teuto. Jokko. Mimto, tr. Teuso. Jongso. Mim- so, reflex Teuti. Jongyi. Mim- ti, passive Teupáto. Jongpáto. Mimpáto, tr. c. Teupáso. Jongpáso. Mimpáso, intr. c. Teupáyi. Jongpáyi. Mimpáyi, pas. c.
Understand, Know, Think,	{ Teuto. Jokko. Mimto, tr. Teuso. Jongso. Mim- so, reflex Teuti. Jongyi. Mim- ti, passive Teupáto. Jongpáto. Mimpáto, tr. c. Teupáso. Jongpáso. Mimpáso, intr. c. Teupáyi. Jongpáyi. Mimpáyi, pas. c.	Gnipáto, tr. c. Frighten, { Gnipáso, reflex c. Gnipáyi, passive
Cause to un- derstand, Explain,	{ Teupáto. Jongpáto. Mimpáto, tr. c. Teupáso. Jongpáso. Mimpáso, intr. c. Teupáyi. Jongpáyi. Mimpáyi, pas. c.	Cause to frighten, { Gnipápáto, tr. Gnipápáso, reflex Gnipápáyi, passive
Feel, Be sensible of, bodily,	{ Limléto, trans. Limléso, reflex Limléyi, passive Mimto, trans. Mimso, reflex Mimti, passive Mimpáto, tr. causal Mimpáso, reflex causal Mimpáyi, passive, causal	Tremble, { Khiwo, n. Khipáto, causal Khipáso, c. reflex Khipáyi, c. p. Be good, Nyúwo or Nyúba bwákko, n. Become good, Nyúba dyúmno, n.
Remember,	{ Mimso, reflex Mimti, passive Mimpáto, tr. causal Mimpáso, reflex causal Mimpáyi, passive, causal	Nyúto, tr. Nyúso, reflex Nyúni, passive Make good, { Nyúba dyumpáto, tr. c. Nyúba dyumpáso, refl. c. Nyúba dyumpáyi, p. c. ‡
Forget,	{ Plendo, tr. Plenso, tr. reflex Plendi, passive Plen-pá-to-so-yi, causal Dwakko, intr. Dwakto, tr. Dwangso, reflex Dwakti, passive Dwangpá-to-so-yi, c.	Be glad, I'thim nyúlá. Gycerso. Gladden, { A'thim nyúpáto, tr. I'thim nyúpáso, reflex Wáthim nyúpáyi, § passive Gyérsi páto-páso-páyi
Desire, Lust for, love,	{ Dwakto, tr. Dwangso, reflex Dwakti, passive Dwangpá-to-so-yi, c.	Be vexed, sad, { I'thim má nyúla Deukha giso Vex, sadden, { Deukha giwo A'thim mányúpáto
Hate,	{ Grámso, reflex Grámdi, passive Grámpá-to-so-yi, c.	Be satisfied, Rúgno, n. Satisfy, Rúpáto, c.
Recognise,	{ Syanto, trans. Syanso, reflex Syanti, passive Syantpáto, &c., c.	Utter, speak, { Bwakko, n. Bwangpáto, c. tr. Articulate, { Bwangpáso, c. reflex Bwangpáyi, c. passive
Be modest, Gnúne bókko, n.	{ Gnúne bong pá-to-so-yi, tr., or Gnúne pok-ko-so-yi, tr.*	Relate, tell, speak { Só-gno. Sódó, tr. to or of { Só-so. Sóso, refl. Sóyi. Sódí, pas.
Make modest,	{ Gnúne bong pá-to-so-yi, tr., or Gnúne pok-ko-so-yi, tr.*	Cause to re- { Sopáto, tr. late, to { Sópáso, refl. tell, &c. { Sópáyi, p. } For both the above

* As dyum becomes thym, so bokko becomes pokko-bongpato; and from pokko, double causal pong-pato. (See Grammar.)

† Sili = a dance. The verb móvo has the separate sense of to fight, but is used with many nouns to verbalise them.

‡ Add as synonyms of dyumpato, &c. :-

Nyuba thymto, tr. Nyuba thymso, refl. Nyuba thymyi, pas.

Nyú vel Neu. French eu, as before explained.

§ Means, may I be gladdened. Be gladdened, the sheer passive, cannot be expressed. I, thou, he, is gladdened = Wáthim nyúpáyi, I'thim nyúpáne, A'thim nyúpáda. The last = he gladdens and is gladdened. Gyerso and gyérsipáto are much closer expressions for be glad and gladden. The others are formed from thim or theum, the heart, and the conjunct pronouns. Opposite is the phase of the active and passive voices.

Active.	Passive.
A'thim nyúpádu	Wáthim nyúpáyi
A'thim nyúpádi	I'thim nyúpáne
A'thim nyú páda	A'thim nyúpáda

(For thim read theum, French eu.)

- Talk, make discourse, { *Ló páwo*, tr.
 Ló páso, reflex
 Ló páyi, passive
- Cause to talk, { *Ló pápáto*, tr.
 Ló pápáso, reflex
 Ló pápáyi, passive
- Tell my, thy own, { *Wá ló sógno*
 I' ló sógno
 A' ló sógno
his, tale,
- Be silent, *Liba bwakko*, n.
- Silence, { *Liba bwangpáto*, tr.
 Liba bwangpáso, reflex
 Liba bwangpáyi, p.
- Cause to silence, { *Liba bwang pápáto*, tr.
 Liba bwang pápáso, reflex
 Liba bwang pápáyi, p.
- Call, summon, { *Bréto*, tr.
 Bréso, reflex
 Bréti, passive
- Cause to summon, { *Brépáto*, tr.
 Brépáso, reflex
 Brépáyi, passive
 Syanda páwo, tr.
 Syanda páso, refl.
 Syanda páyi, p.
- Shout, vociferate, { *Syanda páso*, refl.
 Syanda páyi, p.
- Learn = teach thyself, *Cháyinsó*, n.
- Teach, *Cháyindo*, tr.
- Teach thyself, *Cháyinsó*, reflex tr.
- Cause thyself to be taught, { *Cháyinsipáso*, c. r.
- Teach me, *Cháyindi*, passive
- Cause me to be taught, *Cháyinsipáyi*, c. p.
- Read, { No such word. *Kwo-gno* = see,
 is used
- Write, { *Ryakko*, tr.
 Ryangso, tr. reflex
 Ryangyi, p.
 Ryakti, p = write for, or to me
- Cause to write, { *Ryánpáto*, tr.
 Ryánpáso, reflex
 Ryánpáyi, p.
- Ask, question, { *Hilo páwo*, tr.
 Hilo páso, reflex
 Hilo páyi, p.
- Cause to ask, { *Hilo pápáto*, tr.
 Hilo pápáso, reflex
 Hilo pápáyi, p.
- Answer, *Só-gno*, tr. (see Tell)
- Beg, solicit, { *Punno*, tr.
 Punso, refl.
 Punyi, p.
- Cause to beg, { *Pun páto*, tr.
 Pun páso, reflex
 Pun páyi, p.
- Get, obtain, find, { *Tá-wo*, tr.
 Tá-so, reflex
 Tá-yi, p.
- Cause to get, &c. { *Tá-páto*, tr.
 Tá-páso, reflex
 Tá-páyi, p.
- Approve, like, { *Dwakto*, tr.*
 Dwangso, reflex
 Dwakti, p.
- Cause to like, &c. { *Dwang páto*, tr.
 Dwang páso, reflex
 Dwáng páyi, p.
- Dislike, { *Mádwakto*
Disapprove, { *Mádwangso*, &c.
 Mádwakti
- See, { *Kwó-gno*, trans.
 Kwó-so, reflex
 Kwó-yi, passive
- Show, { *Kwó páto*, tr. c.
 Kwó páso, reflex c.
 Kwó páyi, p.
- Hide, lie hid, *Khleúso*, n. and reflex
- Hide it, *Khleúto*, tr.
- Hide me, *Khleúti*, p †
- Cause to be hid, or to be concealed, { *Khleu páto*, tr.
 Khleu páso, reflex
 Khleu páyi, p.
- Cause to cause to be hid, { *Khleu pápáto*, tr.
 Khleu pápáso, refl.
 Khleu pápáyi, p.
- Hear, { *Ninno*, tr.
 Ninso, reflex
 Ninyi, pas.
- Cause to hear, { *Nin páto*, tr.
 Nin páso, reflex
 Nin páyi, passive
- Taste, { *Dapto*, tr.
 Damso, reflex
 Dapti, passive
- Cause to taste, { *Dam páto*, tr.
 Dam páso, reflex
 Dam páyi, passive
- Blow, apply breath, { *Múto*, tr.
 Múso, reflex
 Múyi, passive
- Cause to blow, { *Mú páto*, tr.
 Mú páso, reflex
 Mú páyi, passive
- Smell, { *Nammo*, tr.
 Namso, reflex
 Námyi, passive
- Cause to smell, { *Nam páto*, tr.
 Nam páso, reflex
 Nam páyi, passive
- Touch, { *Khúto*, tr.
 Khúso, reflex
 Khúti, passive
- Cause to touch, { *Khú páto*, tr.
 Khú páso, reflex
 Khú páyi, passive
- Eat, { *Jáwo*. *Báwo*, tr.
 Jáso. *Báso*, reflex
 Jáyi. *Báyi*, passive
- Cause to eat, { *Já páto*, tr. *Bapato*, tr.
 Já páso, refl. *Bapaso*, refl.
 Já páyi, pas. *Bapayi*, pas.

* The intransitive is *dwakko* = approve, whence transitive *dwakto*, approve it, like the Hungarian determinate and indeterminate

† In this, as in most verbs, the three forms refer respectively to me (*khleúti*), to him, or it, any being or thing (*khleúto*), and to self (thyself) (*khleúso*): and so precisely in the causal also, *khleu páyi*, *khleu páto*, and *khleu páso*.

Drink, {	Túgno, tr. Túso, reflex Túyi, pas.	Cough, {	Syókhé mówó, tr. Syókhé mópáto, &c., c.
Cause to drink, {	Tundo, tr. Tunso, reflex Tundi, pas.	Hiccup, {	Dikumi dokto, &c., tr. Dikumi dongpáto, &c., c.
Be intoxicated, Dúkko.*	Neutro, pas.	Swallow, {	Dwakko, tr. Dwangso, reflex Dwangyi, pas.
Make intoxicated, {	Dung páto, tr. Dung páso, reflex Dung páyi	Yawn, {	Hapsa mówo, tr. Hapsa mópáto, &c., c.
Vomit, {	Mówo, tr. Méso, reflex Méyi, pas.	Lick, {	Tukko, tr. Tungso, reflex Tungyi, pas.
Cause to vomit, {	Mé páto, tr. Mé páso, reflex Mé páyi, pas.	Cause to lick, {	Tung páto Tung páso Tung páyi
Sleep, Ippo, n.		Suck, {	Bippo, tr. Bimso, reflex Bimyi, passive
Cause to sleep, {	Im páto, tr. c. Im páso, reflex c. Im páyi, pas. c.	Cause to suck, {	Bim páto, tr. Bim páso, reflex Bim páyi, pas.
Cause to sleep, {	Ipto, tr. { These are equal Ipsó, refl. { in sense to the Ipti, pas. { last, and exhibit { a second mode of { making causals.	Bite, {	Kráto, tr. Kráso, reflex Kráyi, pas.
Wake, Syáyinsó, n.		Cause to bite, {	Krá páto, tr. Krá páso, reflex Krá páyi, pas.
Awaken, {	Syáyinsi páto, tr. Syáyinsi páso, reflex Syáyinsi payi, pas.	Kick, Tá-to, tr. Tá-so, reflex. Ta-yi, pas.	
Dream, {	Gnámung mówo, tr. Gnámung móso, reflex Gnámung mópáto, tr.	Cause to kick, {	Tá páto, tr. Tá páso, reflex Tá páyi, pas.
Cause to dream, {	Gnámung mópáso, reflex Gnámung mópáyi, pas.	Strike, {	Teuppo, tr. (French eu) Teumso, reflex Teumyi, pas.
Fart, Piso, n. Pisipáto, &c., causal		Cause to strike, {	Teum páto, tr. Teum páso, reflex Teum páyi, pas.
Fart at him, Pito. Piso. Piti, tr.		Scrape or scratch (violently), {	Khwáro, tr. Khwáso, reflex Khwáyi, pas. Khwárpáto, &c., c.
Shit (caca), Wáso, intr.		Scratch (for ease, itching), {	Bapto, tr. Bamso, reflex Bapti, pas. Bampáto, &c., causal
Cause to shit (caca), Wási páti, &c., c.		Push, {	Nyapto, tr. Nyamso, reflex
Caca supra ali quid vel aliquem, Wáto, tr.		Shove, {	Nyapti, pas. Nyampáto, &c., causal
Piss (minge), {	Chárso, n. Chársi páto, causal	Pull, {	Syallo, tr. Syalso, reflex Syalyi, pas. Syal páto, &c., causal
Imminge, Chárto, &c., tr.		Walk, Gwakko, n.	
Kiss (give and take oscula), {	Chuppáwo, tr. Chuppáso, reflex Chuppáyi, pas.	Cause to walk, {	Gwang páto, tr. Gwang páso, reflex Gwang páyi, pas.
Cause to kiss, Chuppá páto, &c., c.		Walk about, {	Khirsó, n. Khirsi páto, &c., c.
Kiss (coë), {	Leuwo, tr. (French eu) Leuso, reflex Leuyi, pas.	Take the air, {	
Be kissed, Leupáso, reflex causal †		Run, Wanno, n. Wanpáto, &c., c.	
Sneeze, {	Háchhún mówo, &c., tr. Háchhún mópáto, &c., causal		
Spit, {	Téwo, tr. Téso, reflex Téyi, pas.		
Cause to spit, {	Té páto, tr. Té páso, reflex Té páyi, pas.		
Belch, {	Byamne mówo, &c., tr. Byamne mópáto, &c., causal		

* This neuter is conjugated as a passive, dungí, dunge, duga.

† The causal reflex is always used to express an act voluntarily suffered by the party addressed.

‡ D. C. stands for double causal.

Run away, { Júkokáto, n. flee, { Júngukápáto, &c., c.	
Creep, Búsa khwongo gwakho, n. = Snake-like walk	
Jump, hop, { Prókko, n. leap, { Prong páto, &c., c.	
Fly, Byérro, n. Byer páto, &c., c.	
Swim. No such word	
Cross over, { Hamba glúgno, n. { Hamba glúpáto, &c., c.	
Wade across, Gwaktako or Gwaksomami- hamba glúgno,* n.	
Sink, Wamto, n.	
Drown or cause to sink, Wampáto, &c., tr.	
Bathe, Chiso, n. Chisipáto-páso-páyi, c	
Cause to bathe or { Chikto, tr bathe him, { Chikso, reflex. { Chikti, pas.	
Wash, { Syappo, tr. { Syamso, reflex. { Syamyi, pas. { Syampáto, &c., c.	
Dress = dress { Phiso, reflex thyself, { Phisipáto-páso-páyi, c.	
Cause to dress, { Phikto, tr. = dress him, { Phingso, reflex. { Phikti, pas.	
Cause to cause to { Phing páto, tr. dress or have dress, { Phing páso, reflex. sed, { Phing páyi, pas.	
Undress, { Kleuto, tr. { Kleuso, reflex. { Kleuyi, } pas.† { Kleuti, }	
Be naked, Iklaicho dyúmno, n.	
Make naked, A'klaicho páwo, tr.	
Cause to make naked, { A'klaicho-pá- páto, tr. c.	
Be hungry, { Sólumi byakko, n. = hunger by die.	
Make hungry, { Solumi byáng páto, &c., tr. c.	
Be thirsty, { Pwáku dwakko, n. { Pwáku dwaktimi, byakko.	
Make thirsty, { Pwáku dwáng páto, &c., tr. c.	
Be sleepy, Myeldo, n. Ipthi dwánglá, n.	
Make sleepy, { Myel páto, tr. c. { Myel páso, reflex. c. { Myel páyi, pas. c. { Ipthi dwang páto-páso- páyi.	
Be cold (to sentient { Júmi byakko, n. being), { = cold by die.	
Make cold (ditto), { Júmi byang páto- páso-páyi, c.	
Be warm or hot, Gluglum dyúmno, n.	
	{ Gluglum páwo-páso-páyi, tr
Make warm { Gluglum dyúm páto-páso- or heat, { páyi, c or { Gluglum thyúmto-thúmso- thumyi, c	
Be dirty, Kékém dyúmno, n.	
Make dirty, { Kékém páwo, &c., tr. { Kékém dyúmpáto, &c., or { Kékém thyumto, &c.	
Be clean, Búbúm dyúmno, n.	
Make clean, cleanse, Búbúmpáwo or bu- bum dyúmpáto, tr., or Bubum thyumto.	
Cause to { Bubum pápáto, cleanse, { Bubum pápáso, { Bubum pápáyi, } double or Bubum thy- } causal. um páto,	
Be angry, Sokso páso, tr. reflex.	
Make angry, Sokso páwo, tr	
Cause to make angry, Soksopápáto, &c., c.	
Abuse, revile, { Khryakko, tr. Abase, { Khryangso, reflex. Humble, { Khryangyi, pas. Humiliate, { Khryang páto-páso- páyi, causal.	
Quarrel, { Khiwo, tr { Khiso, reflex. pas.	
Cause to quarrel, { Khi páto, tr. { Khi páso, reflex. { Khi páyi, pas.	
Be reconciled, Deuwo, n.	
Reconcile, { Deu páto, tr { Deu páso, reflex. { Deu páyi, pas.	
Fight, { Mó-wo, tr. { Mó-so, reflex. pas.	
Cause to { Mó páto, tr fight, { Mó páso, reflex. { Mó páyi, pas.	
Be victorious or win, Glwangno, n.	
Make victorious { Glwau páto, tr. or make win, { Glwau páso, reflex. { Glwau páyi, pas.	
Be conquered, yield, { Shóto, or succumb, lose, { Syéto, or { Shyóto, n.	
Cause to succumb { Syéú páto, tr or lose, { Syéú páso, reflex. { Syéú páyi, pas.	
Work, { Rú páwo, tr. { Rú páso, reflex. { Rú páyi pas.‡	
Cause to work, { Rú pápáto, tr. { Rú pápáso, reflex. { Rú pápáyi, pas.	

* Literally, having walked issue on that side

† My informants say kleuyi can only be said by the clothes, and that a man must say kleutigi, or kleuti, = give me undress d or undress me. So also kleuso is objected to. Thus to Hindi Or and Tain answer Utár, not Utar

‡ Rupáyi, says the work, do me; rúpati, says the man, do for me Compare Hagu páung and páung. So work is rúpáwo, and work for him rúpáto. Rú is a substantive = work.

Play, Chamso, n. or reflex.	
Cause to play, { Chamsi páto, tr. Chamsi páso, reflex. Chamsi páyi, pas.	Make intoxicated, { Dukba páwo tr. Dukha páso, reflex. Dukba páyi, pas. Dung páto-paso-páyi, c.
Amuse, divert, = cause to play, { Chamto, tr. Chamso, reflex. Chamti, pas. Cham páto-páso-páyi,* causal.	Tell the truth, A'je bwakko, n.
Be tired, Bálo, n.	Cause to tell truth, { A'je bwáng páto, tr. A'je bwáng páso, reflex. A'je bwáng páyi, pas.
Tire { Bal páto, tr. Bal páso, reflex. Bal páyi, pas.	Tell falsehood, { Limo { -challo, n. -bwakko, n.
Cause to tire, { Bal pápáto, } double Bal pápáso, } causal. Bal pápáyi, }	Cause to tell, &c. { Limo bwang páto, or Limo chal páto.
Take rest, Náso, n. or intr.	Believe, { Bito, tr. Biso, reflex.
Give rest, { Nasi páto, tr. Nasi páso, reflex. } causals. Nasi páyi, pas.	Obeys, { Biti, passive. Bipáto, &c., causal.
Move, Dúkho, n.† Yóngso, reflex.	Disbelieve, { Má bito, } Negative. Disobey, { Má biso, } { Má biti, }
Cause to move, or move it, { Dung páto. Duko, tr. Dung páso. Dungso reflex. Dung páyi. Dukti, pas.	Present, { Jeullo, § tr. (put down, place.) Jeulso, reflex.
Cause to cause to move or cause it to be moved, { Dung pápáto, tr. c. Dung pápáso, refl. c. Dung pápáyi, pas. c.	Offer, { Jeulyi, pas. Jeul páto-páso-páyi, causal
Remove, { Yokto, tr. Yongso, reflex. Yokti, pas.	Accept (=take), { Bláwo, tr. Blaso, reflex. Bláyi, pas. Blápáto, &c. causal.
Be still, { Jásó, ac. intr. Má dukko.	Refuse or forbid, { Má bláwo, Neg. Sheomi cyakko, tr. Sheomi tyangso, reflex. Sheomi tyangi, pas. Sheomi tyang páto, &c., causal.
Make still, stabilize, or steady, { Má dukto, tr. neg. Játo, tr. Jásó, reflex. Játi, pas.	Prevent, { Tyakko, tr. Tyangso, reflex. Restrains, hinder, { Tyangyi, pas. Tyangpáto, &c., c.
Cause to make still, or firm, { Má dung páto, c. tr. Já páto, c. tr.	Cherish, { Theullo, tr. Theulso, reflex. Theulyi pas. Theulpáto-paso-páyi, causal.
Be quick, Grukko, n.	Abandon, desert, { Wádo, tr. (= throw away), Wáso, reflex. Wádi, pas. Wárpáto, &c. causal.
Quicken, { Grung páto. Grukto. Grung páso. Grungso. Grung páyi. Grukti.	Set at liberty, { Plenno, tr. † Plenso, reflex. Plenyi, pas. Plenpáto, &c. causal.
Be slow, Wákha dyúmo, n.	Confine, imprison, { Tyákko. See Prevent.
Make slow, Wákha páwo, tr.	Have, { Bwálá, n. irreg. Thiyelá, n. reg. Thiwo, n. reg.
Stay, stop, ‡ Jásó, n. act. intr.	
Stop it or stay it, Játo, tr.	
Stop me, Játi.	
Cause to be stopped, or cause to cause to stop, { Jápáto, tr. Jápáso, reflex. Já páyi, pas.	
Let him depart, { Lácho giwo, } tr. Lá páto, }	
Let me depart, { Lácho giyi, } pas. Lá páyi, }	
Let thyself depart, { Lácho giso, } refl. Lá páso, }	
Be intoxicated, { Dukko, n. Dukba dyumo or puso, n.	

* See Be glad and gladden, and note thereon, p. 334. Initial *i* and *á* are the conjunct pronouns or pronominal or definitives of the second and third persons.

† Dukko, if leave not place. Yóngso, if you do.

‡ Stay, remain, don't go, is Bwáko = sit.

§ Jeullo vel jullo, as afore explained; and so also teuppo vel tyuppo, strike.

|| Literally, hinder by mouth.

Cause to have or possess,	Bwakba	-páwo, tr.
	Thiba	
	Bwakba	páso, refl.
	Thiba	
	Bwakba	-páyi, pas.
Want,	Thiba	
	Bwakba	-pápáto, &c., c.
	Thiba	
	Thipáto-páso-páyi	
	Má bwála	
Give,	Má thiyela	
	Má thiwo	
	Giwo, tr.	Giso, reflex.
Give back = return,	Gii (Giyi), pas.	
	Gipáto-páso-páyi, causal	
Give again (more),	Léti giwo-giso-giyi,	
	ut supra	
Take,	Anaiyo giwo-giso-giyi,	
	ut supra	
Take back (see Return),	Bláwo, tr.	
	Bláso, reflex.	
	Bláyi, pas.	
	Blápáto-páso-páyi, causal	
Take again (more),	Léto, tr.	
	Léso, reflex.	
Be saved, Blénno (see Live), n.	Léti, pas.	
	Lépáto-páso-páyi, caus.	
Save,	Anaiyo bláwo-bláso-bláyi,	
	ut supra	
	Blenpáto, tr.	
	Blenpáso, reflex.	
Be well, Neuwo or Nyuwo, n.	Blenpáyi, pas.	
	Blenpápáto-pápáso-pápáyi, c.	
	Neupáto, tr.	Neuto, tr.
Cure, make well,	Neupáso, Neuso, reflex.	
	Neupávi, Neuti, pas.	
	Neupápáto-pápáso-pápáyi,	
	causal of neuter	
Spoil, de- stroy, mar,	Neupáto-páso-páyi, c. of tr.	
	Khlamto, tr.	
	Khlamsó, reflex.	
	Khlamti, pas.	
Be hand- some,	Khlam páto-páso-páyi, c.	
	Khlampápáto, double c.	
	Rimmo, n.	
Make hand- some, adorn,	Rimba dyúmno, com. gender	
	Rimsókpa dyúmno, mas.	
	Rimsóngma dyúmno, fem.	
Be mature, adult,	Rim páto, tr.	
	Rimba páwo, com. gender	
	Rimsókpa páwo mas.	
Make mature, or adult,	Rimsongma páwo, fem.	
	Swálocha dyúmno, mas. (no neuter)	
	Swáloni dyúmno, fem. (no neuter)	
Be strong,	Swálocha páwo, mas.	
	Swáloni páwo, fem.*	
	Sokticha dyúmno, mas.	
Make strong, strengthen,	Soktimicha dyúmno, fem.	
	(no neuter)	
	Sokticha páwo, mas.	
Grow, Báró, n.	Soktimicha páwo, fem.	
	Bár páto, tr.	
	Bár páso, reflex.	
Grow it, or cause to grow,	Bár páyi, pas.	
	Bár pápáto-pápáso- pápáyi, double c.	
Decay, Syówo or Sheówo, n.	Syó páto, tr, or Sheó- páto, &c.	
	Syó páso, reflex.	
Decay it, make decay,	Syó páyi, pas.	
	Syó pápáto, &c., causal	
Steal, rob,	Kúwo, tr.	
	Kúso, reflex.	
	Kúyi, pas.	
	Kúpáto, &c., causal	
Murder, Sáo (see Kill)	Kúpápáto, double causal	
	Hanto, tr.	
Deceive, cheat,	Hanso, reflex.	
	Hanti, pas.	
	Hanpáto, causal	
Accompany (Nung needs a noun or pronoun),	Nung láwo, n.	
	Kwángkho láwo, n.	
Cause to accom- pany,	Kwángkho lápáto-páso- páyi, tr. causal	
	Wáto, tr.	
Leave, quit,	Wáso, reflex.	
	Wáyi, pas.	
	Wápáto, &c., causal	
Remain with, Kwángkho bwakko, n.	Wáso, reflex.	
	Wáyi, pas.	
Cause to remain with,	Wápáto, &c., causal	
	Kwángkho bwangpáto, causal	
Sit, Niso, n., compare with the next	Nito, tr.	
	Nisipáto, causal	
Seat or set down,	Nito, tr.	
	Niso, reflex.	
Seat,	Niti, pas.	
	Nitpáto, causal.	
	Nipápáto, double causal	
Stand, Rappo, n.	Rápo, (to sitter)	
	Rápo, (to sitter)	
Make stand, Rámpáto, causal	Rápo, (to sitter)	
	Rápo, (to sitter)	
Remain standing,	Rápo, (to sitter)	
	Rápo, (to sitter)	
Keep him standing,	Rápo, (to sitter)	
	Rápo, (to sitter)	
Be erect,	Rápo, (to sitter)	
	Rápo, (to sitter)	
Stoop, Khúmno	Rápo, (to sitter)	
	Rápo, (to sitter)	
Make stoop, Khúm páto, &c., causal	Rápo, (to sitter)	
	Rápo, (to sitter)	
Lie down, Glése, n.	Rápo, (to sitter)	
	Rápo, (to sitter)	

* Compare Newárl iyá-hma ju and iyáso ju, iyá-hma juyo-ki or yá and iyáso juyoki or yá. Also liáyu bang-cho dum, bang mi dum, bang-cho páko or thumto, and bangmi thumto or páko. The Bahing verbs dyúmno and páwo have the usual characteristics, given often before. Rimmo is a primitive neuter, whose causal is rimpáto.

† In conjugation, this compound verb preserves the transitive of rampáto and the neuter of bwakko blended in one conjugation. See Grammar.

Lay down, Gléspáto-páso-páyi, causal
Get up (to a sitter), Ráppo, n. (see Stand)
Get up (to a } Bwókko, n. (see Be erect)
recumbent), }
Make get up, Bwong páto. Rám páto
Fall (being), Dokko, n.
Cause to fall, Dóng páto-páso-páyi, c.
Slip down, } Bhlúwo, n.
slide down, }
Cause to slip or slide, { Bhlúpáto-páso-
páyi, causal
Get on, mount, Wógno, n.
Cause to mount, Wópáto-páso-páyi, c.
Dismount, Yúwo, n.
Cause to dismount, Yúpáto-páso-páyi, c.
Put, place, put down, { Jyúllo, tr.
deposit, { Jyúlso, reflex.
Jyúlyi, pas.
Jyúlpáto, causal
Jyúlpápáto, d. c.
Take up, { Bokto. Gupto, tr.
lift, raise, { Bongso. Gúmso, reflex.
Bokti. Gumyi, pas.
Cause to take up, { Bong páto, &c., c.
Gum páto, &c., c.
Throw, { Grepto, tr.
Grepso, reflex,
Grepti, pas.
Grem páto, &c., causal
Catch as thrown, { Dúto, tr.
Dáso, reflex.
Dáti, pas.
Dápáto, &c., causal
Keep, Jyullo, tr. (see Place).
Snatch away, { Réto, tr.
Réso, reflex.
Réti, pas.
Ké páto, &c., causal
Throw away, { Wádo, tr. (see Abandon)
squander, }
Be near, Nentha dyúmno, n.
Approximate, Nentha dyúmpáto, tr.
Be distant, Brábá dyúmno. Bráwo, n.
Distance, { Brápáto, &c., tr.
Brábá dyumpáto, causal tr.
Bring (see Come.) Pito, tr.
piwo; pito is Piso, reflex.
trans. or causal Piyi, pas.
= make come, Pipáto, &c., causal
Bring down (see Yúwo = come
down), { Yúto, tr.
Yúso, reflex.
Yúti, pas.
Yúpáto, &c., causal

Bring up (see Kúwo = come
up), { Kúto, tr.
Kúso, reflex.
Kúti, pas.
Kúpáto, &c., causal
Fetch, Blátha diwo, n. (to take go).
Cause to fetch, { Blátha dipáto-páso-
páyi, tr. causal
Láto, tr.
Láso, reflex.
Láyi, pas.
Lápáto, causal
Take away, { Phli-gno, tr.
Phli-so, reflex.
Phli-yi, pas.
Phli-páto, &c., causal
Send, { Kúro, tr.
Kúro, reflex.
Kúryi, pas.
Kúrpáto, &c., causal
Carry, bear, { Siwo, tr.
Siso, reflex.
Siyi, pas.
Sipáto, &c., causal
Hold, take in { Játó, tr.
hand, grasp, { Jásó, * reflex.
Játi, pas.
Jápáto, &c., causal
Hold up, { Játó, tr.
support, { Jásó, * reflex.
Játi, pas.
Jápáto, &c., causal
Let it fall, U'cho giwo
Fall (thing), U'to, n. and a.
Make fall or fell, U'páto, c., and U'to, tr.
Enter, Wógno, n.
Cause to enter, { Wópáto, causal
Admit, insert, { Wondo, tr.
Issue, Glúgno, n.
Cause to issue, Glúpáto. Glúndo +
Ascend = climb tree, Wógno, n.
Ascend = come up, slope, Kúwo, n.
Ascend = go up, slope, Háteu láwo, n.
Descend = come down, Yúwo, n. ‡
Descend = go down, Háyu láwo, n.
Descend = climb down tree, Glúgno, n.
Arrive, { Jwákdiwo, } n., there, here
Jwákpiwo, }
Jwákko, n. §
Cause to arrive, { Jwángdipáto
Jwánghipáto
Jwángpáto
Depart, Glúgno (issue)
Cause to depart, Glúpáto, &c.
Precede, Gnalla yóngso, intr.
Cause to precede, Gnalla yongpáto or
yokto, reflex.
Follow, Nótha yóngso, intr.

* Jáso gives jáse, it is (self) supported; and Jáso or jápáso must be used for "be supported," though there be a passive formed from jati = support me. All this results from the imperfect development of the passive voice, which has no imperative of the second person.

† Transitive and causal glúndo from neuter glúno, as wondo from wogno. From the former we have normally the double causals giúni: áto and wonpáto. See on to pp. 345 f.

‡ See notes foregoing on the gerunds *kuwá* and *yúwa*. See also on pp. 345-6. the use of the gerunds as instances in "wade across" at p. 337. Endless samples occur. Another is the use of verbs minutely specific, and which include the adverbial sense, as we say enter, to come in; but enter means also go in, as ascend does equally come up and go up. But *kuwá* and *yúwa* can only be used in the senses of come up, and come down, not go up or down.

§ Jwakko = arrive simply. The adjuncts tell whether by going (diwo), or by coming (piwo).

Cause to follow, { Nôtha yongpáto, ref.	Wait for, { Rimdo, tr.
Attend on, Kwongkho bwakko, n.	Expect, { Rimso, reflex.
Disappear, Khleuso, reflex (see Hide)	{ Rimdi, pas.
Cause to disappear, { Khleuto, tr.	{ Rimpáto, &c., causal
Appear, Kwainso páso, reflex.	Arrive, { here, { Jwang diwo, n.
Make appear, Kwainso páwo, tr.	{ there, { Jwang piwo, n.
Make me appear, Kwainso páyi, pas.	Cause to arrive, { Jwang dipáto, &c.
Be lost, lose, Shéoto, n. and a.	{ Jwang pipáto, &c.
Cause to lose, lose it, Shéopáto-páso-páyi, c.	Depart, { Glugno, n. (issue)
Search, { Lamo, tr.	{ Láwo, n. (go)
{ Lamso, reflex.	Cause to depart { Glúpáto, &c., causal
{ Lamiyi, pas.	or dismiss, { Lápáto, &c., causal
Cause to search, { Lam páto, tr.	Return, Léto, n. { See Take
{ Lam páso, reflex.	Cause to return, Lé páto, &c., { back
{ Lam páyi, pas.	Be high, grow, Barro, n.
Find, { Táwo, tr.	Make high, or { Bár-páto-páso páyi, c.
{ Táso, reflex.	grow it, {
{ Táyi, pas.	Be large, big, Gnólo dyúmno, n.
Cause to find, { Tá páto, tr.	Make big or enlarge, Gnólo thyumto or
{ Tá páso, reflex.	dyúmpáto, &c., causal
{ Tá páyi, pas.	Be fat, Syénéúwo, † n.
Begin, Présno, n.	Fatten, Syénéúpáto, &c., causal
Cause to begin, { Présni páto, tr.	Be thin, Ryammo, n.
{ Présni páso, reflex.	Make thin, Ryampáto, &c., causal
{ Présni páyi, pas.	Increase, Barro, n.
End, { Ryippo, n.	Cause to increase, Bár páto, &c., causal
Be ended, { Rym páto, &c., tr.	Decrease, Syó-wo, n.
End it, { Theummo, tr.	Cause to decrease, Syó páto, &c., causal
Cause to be { Theumso, reflex.	Be good, Neuwo, n.
ended, or { Theumyi, pas.	Make good, { Nento, tr.
finish, { Theum páto, &c., causal	{ Neuso, reflex.
Come, Piwo, n. Ráwo, n.	{ Neuti, pas.
Cause to { Pipáto. Rápáto, tr.	{ Neú páto, &c., causal
come, { Pipáso. Rápáso, reflex.	Be bad, Má neuwo, neg.
{ Pipáyi. Rápáyi, pas.	Make bad, Má neuto, &c., c. n.
{ Pipápáto. Rápápáto, d. c.	Add to, or { Gapto, tr.
Go, Diwo, * n. Lawo, n.	augment, { Gapso, reflex.
Cause to go, { Lápáto. Dipáto, tr.	{ Gapti, pas.
{ Lápáso. Dipáso, reflex.	{ Gampáto, &c., causal
{ Lápáyi. Dipáyi, pas.	Deduct from or lessen, Syó páto, tr.
Continue, Bwakko, n. (sit)	(decrease)
Cause to continue, { Bwángpáto, tr.	Cultivate { Chó-gno, tr.
{ Bwángpáso, reflex.	{ Chó-so, reflex.
{ Bwángpáyi, pas.	(earth), { Chóyi, pas.
Get out of the way, { Yongso, n.	{ Chópáto, &c., causal
or clear the way, { Lam plénno, tr.	Dig, { Kókk, tr. def.
Yokto, tr. Lamplén-	{ Kóngso, reflex. indef.
páto, tr.	{ Kóngyi, ‡ pas.
Yongso, reflex. Lam-	{ Kóng páto, &c., causal
plénpáso, reflex.	{ Jóto, § tr.
Yokti, pas. Lam-	Plough, { Jóso, reflex.
plénpáyi, pas.	{ Jótí, pas.
Wait, Bwakko, n. (sit)	{ Jópáto, &c., causal
Cause to wait, Bwángpáto-páso-páyi	Sow, { Phúto, tr.
	{ Phúso, reflex.
	{ Phúyi, pas.
	{ Phú páto, &c., causal

* See "Take away," láto = cause to go, but not used so.

† Syé = flesh; neuba = good; neuwo = be good, whence neugna, I am good (neu vel nyu).

‡ Kongyi, says field, dig me. Dig for me is kóktigi, and dig for him kóktigíwo.

§ Jóto is Hindi. So that we have here apparently an Arian word thoroughly incorporated and assimilated.

|| The reflex and passive forms of the verbs to dig, to plough, to sow, and all such are eschewed, because incapable of application by or to a human being, and the construction

Transplant,	{ Khleummo, tr Khleumso, reflex Khleumyi, pas Khleum páto, &c, causal	Lend,	{ Jyár giwo, tr. Jyár giso, reflex. Jyár giyi, pas Jyár gipáto, &c., c.
Reap,	{ Rikko, tr. Ringso, reflex. Ringyi, pas Ring páto, &c, causal	Borrow,	{ Jyár bláwo, tr Jyár bláso, reflex Jyár bláyi, pas. Jyár blápáto, c
Gather, pluck flowers, greens,	{ Náto, tr Náso, reflex Náyí, pas Nápáto, &c., c. Prépáto, &c., c.	Pay debt,	{ Chó-gno, tr Chó-so, reflex Chó-yi, pas Chó-páto, c
Eradicate,	{ Rukko, tr. Rungso, reflex. Rungyi, pas. Rungpáto, &c, causal	Count,	{ Hikko, tr. Hingso, reflex. Hingyi, pas. Hing páto, &c., c.
Fall, Be felled,	{ U'to, n. and tr.	Measure or weight,	{ Thápo, tr Thámso, reflex Thámyi, pas. Thám páto, &c, c
Fell,	{ U'to, tr. U'yi, pas.	Plaster (wall),	{ Khlyakko, tr. Khlangso, reflex. Khlangyi, pas Khlang páto, &c, c
Cause to fell,	{ Upáto, tr. Upáso, reflex. Upáyi, pas. Theúlo, tr. Theúlo, reflex. Theúlyi, pas. Theúlpáto, &c., causal	Make house, Khim páwo (see Make) Make clothes, Wá páwo (see Make)	
Breed cattle,	{ Chwárro, tr. (cut) Chwárso, reflex. Chwáryi, pas. Chwárpáto, &c., c.	Spin,	{ Sále panno, tr Sále panso, reflex. Sále panyi, pas Sále panpáto, &c., c.
Slaughter cattle,		Weave, Wá páwo (supra)	
Graze,	{ Chári páwo, tr. Chári páso, reflex. Chári páyi, pas. Chári pápáto, causal	Sew,	{ Phyérrro, tr Phyérsso, reflex. Phyéryi, pas. Phyérpáto, &c., c.
Flay or decorticate or peel	{ Wókko, tr. Wóngso, reflex Wóngyi, pas.* Wóngpáto, causal	Grind,	{ Khri-to, tr Khri-so, reflex. Khriyi, pas. Khripáto, &c, c.
Shear,	{ Krito, tr. Kriso, reflex. Kriti, pas. Kripáto, &c., causal	Work mine, Kháni kokko (dig) Work iron, Syal teuppo (beat)	
Shave,	{ Khwárro, tr. Khwárso, reflex. Khwáryi, pas. Khwárpáto, causal	Work wood,	{ Singchokko, tr. (plane) Singchongso, reflex. Singchongyi, pas. Singchongpáto, &c, c
Buy,	{ Jyappo, tr. Jyamso, reflex. Jyamyi, pas. Jyampáto, &c., causal	Work clay,	{ Khápi lwákto, tr (knead) Khápi lwángso, reflex. Khápi lwákti, pas. Khápi lwángpáto, &c., c
Sell,	{ Léno, tr. Léso, reflex. Léyi, pas Lépáto, c.	Cook,	{ Kiwo, tr. Kiso, reflex. Kiyi, pas. Kipáto, &c, c
Change or exchange,	{ Pháto, tr Pháso, reflex. Pháyi, pas. Phápáto, c	Be cooked, be prepared } Ming-gno, n (rice), } Cause to be cooked, Ming páto, &c, causal } Be ripe (fruit), Jiwo, n. Ripen, Jipáto, &c., c.	

sensum still overruling any feeling of grammatical uniformity with my unsophisticated informants. The transitive and reflex forms of such verbs often tally with Hungarian definite and indefinite

* Wongyi, says the skin, and wongso, says man to skin, wokti or woktigí, says one man to another, strip off my skin. So also of "shear," &c., f

- Boil, Kiwo, (cook)
 Roast, { Grémdo, tr.
 Grémso, reflex
 Grémdi, pas.
 Grémpáto, c.
 Grill, { Cheowo, tr.
 Cheoso, reflex.
 Cheoyi, pas.
 Cheo páto, &c., c.
 Cut with knife by one blow, { Chwárrro (slaughter)
 Cut with scissors, Krito (shear)
 Cut by frequent drawing, or saw { Séwo, tr.
 Séso, reflex.
 Séyi, pas.
 Sepáto, &c., c.
 Perforate or pierce, { Hóto, tr.
 Hóso, reflex.
 Hóyi, pas.
 Hópáto, &c., c.
 Be torn, Jito, n.
 Tear, { Chito, tr.
 Chiso, reflex.
 Chiyi, pas.
 Chipáto, &c., c.
 Be split, Yéso, reflex.
 Split, { Yéto, tr.
 Yéyi, pas.
 Yépáto, &c., c.
 Be broken, Jingso, reflex.
 Break, { Jikko, tr. and n.
 Jingso, reflex.
 Jingyi, pas.
 Jingpáto, &c., c.
 Be burst, Bukko, n.
 Burst it, { Pwákko or Pukko, tr.
 Pwangso, reflex. Pungso, ref.
 Pwangyi, pas. Pungyi, pas.
 Pwangpáto, &c., c.
 Brew, { Kiwo, tr. (cook)
 Kiso, reflex.
 Kiyi, pas.
 Kipáto, &c., causal
 Distil, { Héto, tr.
 Héso, reflex.
 Héyi, pas.
 Hépáto, &c., c.
 Filtrate, { Thyakto, tr.
 Thyangso, reflex.
 Thyangyi, pas.
 Thyangpáto, &c., c.
 Be sharp, Syamso, reflex.
 Sharpen, { Syappo, tr.
 Syamso, reflex.
 Syamyi, pas.
 Syampáto, &c., c.
 Be blunt, Khlamso, reflex.
 Make blunt (or spoil), { Khlamto, tr.
 Khlamso, reflex.
 Khlamti, pas.
 Khlampáto, &c., c.
 Be shaken, Dungso, reflex. Dukko, n.
 Shake, { Dukto, tr.
 Dungso, reflex.
 Dukti, pas.
 Dungpáto, &c., c.
 Be still, be firm, } Jaso, reflex.
 Make still, { Játo, tr.
 Játi, pas.
 Jápáto, &c., c.
 Be contained, Ringso, reflex.
 Contain, { Rikto, tr.
 Ringso, reflex.
 Rikti, pas.
 Ringpáto, &c., c.
 Be sustained, Jáso (see Be firm)
 Sustain, Játo (see Make firm)
 Be retained, Tyangso, reflex.
 Retain, { Tyakko, tr.
 Tyangso, reflex.
 Tyangyi, pas.
 Tyangpáto, &c., c.
 Ooze out, Chappo, n.
 Make ooze out, { Cham páto, tr.
 Cham páso, reflex.
 Cham páyi, pas.
 Cham pápáto, c.
 Be full (belly), Rú-gno, n.
 Fill (belly), { Rú páto, tr.
 Rú páso, reflex.
 Rú páyi, pas.
 Rú pápáto, &c., c.
 Be full (vessel), Dyammo, n.
 Fill (vessel), { Dyam páto, tr.
 Dyam páso, reflex.
 Dyam páyi, pas.
 Dyam pápáto, c.
 Be empty, Asyétí dyúmno, n.
 Empty, { Asyétí páwo, tr.
 Asyétí páso, reflex.
 Asyétí páyi, pas.
 Asyétí pápáto, &c., c.
 Shine, Chyárrro, n.
 Cause to shine, Chyarpáto-páso-páyi, c.
 Be dark, Namrikko, n.
 Darken, { Namring páto, tr.
 Namring páso, reflex.
 Namring páyi, pas.
 Namring pápáto, &c., c.
 Be luminous, Haubau dyúmno, n.
 Make luminous, Haubau páwo, tr.
 Blow as wind, Khito, n. Byéro, n. (fly)
 Cause to blow, { Byér páto, &c., c.
 Khi páto, &c., c.
 Flow as water, Gwákko (go)
 Cause to flow, Gwang páto, &c., c.
 Flower, Bóto, n.
 Cause to flower, Bópáto, &c., c.
 Fruit, Sito, n.
 Cause to fruit, Si-páto, &c., c.
 Be ripe (fruit only), Jiwo, n.
 Ripen, Jipáto, &c., c.
 Be ripe as grain, &c., Ming-gno, n.
 Ripen, Ming páto, &c., c.
 Be hot, Gló-wo, n.
 Heat, Glépáto, &c., c.
 Be cold (thing only), Chhikko, n.
 Make cold, Chhing páto, &c., c.
 Be rotten, Jippo, n.
 Make rotten, Jimpáto, &c., c.
 Be raw, Aohekhhi dyúmno, n.

- Make raw, Achekhli páwo, tr.
 Be lighted (lamp), Hówo, n.
 Light (lamp), { Hópáto, tr.
 { Hópáso, reflex.
 { Hópáyi, pas.
 { Hópápáto, c.
 Be kindled (fire), Khryamso, reflex.
 Kindle (fire), { Khryapto, tr.
 { Khryainso, reflex.
 { Khryamti, pas.
 { Khryam páto, c.
 Be burnt (destroyed by fire), Deuppo, neuter
 Burn it, { Deum páto, tr.
 { Deum páso, reflex.
 { Deum páyi, pas.
 { Deum pápáto, c.
 Burn (corpse), { Chwéwo, tr.
 { Chwéso, reflex.
 { Chwéyi, pas.
 { Chwépáto, &c., c.
 Be buried (= bury thyself), Thimso, reflex.
 Bury it, { Thimmo, tr.
 { Thimso, reflex.
 { Thimi, pas.
 { Thimpáto, &c., c.
 Be melted (= melt thyself), Yóngso, reflex.
 Melt it, { Yóng páto, tr.
 { Yóng páso, reflex.
 { Yóng páyi, pas.
 { Yóng pápáto, &c., c.
 Be congealed, Jámidyúmno, n.
 Congeal it, Jámi páwo, tr.
 Collect, bring, or { Khuppo, tr.
 put together, { Khumso, reflex.
 { Khumi, pas.
 { Khum páto, &c., c.
 Be collected, Khumso, supra
 Spread, { Hammo, tr.
 { Hamso, reflex.
 { Hamyi, pas.
 { Hámpáto, &c., causal
 Share out, { Yokko, tr.
 apportion, { Yongso, reflex.
 { Yongyi, pas.
 { Yong páto, &c., causal
 Separate, set { Phwakko, tr.
 apart with- { Phwangso, reflex.
 out division, { Phwángyi, pas.
 { Phwang páto, &c., c.
 Set together, Khuppo (see Collect)
 Divide (by cutting), { Chyakko, tr.
 &c., what whole), { Chyangso, reflex.
 { Chvangyi, pas.
 { Chyangpáto, &c., causal
 Unite, join, what { Khryapto, tr.
 divided or broken, { Khryamso, reflex.
 { Khryami, pas.
 { Khryam páto, c.
 Knot it, { Sapto, tr.
 join by knot, { Samso, reflex.
 { Sapti, pas.
 { Sampáto, &c., causal
- Unknot, { Prwákko, tr.
 loosen, { Prwángso, reflex.
 unseam, { Prwángyi, pas.
 unfold, { Prwáng páto, causal
 { Bráwo, tr.
 { Bra-so, reflex.
 { Bráyi, pas.
 { Brápáto, &c., causal
 { Brápápáto, double causal
 Scatter, { Húl-do, tr.
 { Húl-so, reflex.
 { Húl-di, pas.
 { Húl-páto, &c., causal
 Mix, { Húl-páto, &c., causal
 Unmix, separate { Phwakko (see Sepa-
 what mixed, { rate)
 Acquire, gain by { Grókso páwo, tr.
 labour, or earn, { Grókso páso, reflex.
 { Grókso páyi, pas.
 { Grókso pápáto, c.
 Save (what earned), { Blenpáto. Khuppo, tr.
 { Blenpáso. Khumso, reflex.
 See Col- { Blenpáyi. Khumi, pas.
 lect. { Blenpápáto. Khumpáto, c.
 { Wádo, tr.
 { Wáso, reflex.
 Squander, { Wádi, pas.
 { Wárpáto, causal
 { Wárpápáto, double causal
 Fold, { Plepto, tr.
 { Plemso, reflex.
 { Plepti, pas.
 { Plempáto, &c., causal
 Unfold, { Prwakko, tr.
 { Prwangso, reflex.
 { Prwángyi, pas.
 { Prwang páto, &c., causal
 Open, { Hókko, tr.
 { Hongso, reflex.
 { Hóngyi, pas.
 { Hóng páto, &c., causal
 { Tyákko, tr.
 Shnt, { Tyángso, reflex.
 { Tyángyi, pas.
 { Tyáng páto, causal
 Press, { Timto, tr.
 squeeze, { Timso, reflex.
 depress, { Timti, pas.
 { Timpáto, causal
 { Timpápáto, double causal
 Compress or { Nippo, tr.
 express, { Nimso, reflex.
 { Nimi, pas.
 { Nimpáto, &c., causal
 { Lipto, tr.
 Turn over { Limso, reflex.
 carefully, { Lipti, pas.
 { Limpáto, &c., causal
 Turn topsy-turvy, Hódo tr. (mix)
 Roll up, { Tyallo, tr.
 { Tyalso, reflex.
 { Tyalyi, pas.
 { Tyal páto, &c., causal
 { Prwakko, tr. (see Unfold)
 Unroll, { Prwangso, reflex.
 { Prwángyi, pas.
 { Prwang páto, &c., causal

Be loose, slack, Thvelvimdyúmno, n.		Stay, stop, one who flees, or a road, { Tyákko, tr. Tyángso, reflex. Tyángyi, pas. Tyáng páto, &c., c.
Loosen, slacken, { Thyelvim páwo, tr. Thyelvim páso, reflex. Thyelvim páyi, pas. Thyelvim pápáto, c.		Prevent, hinder, forbid, Tyákko, supra
Be tight, Muske dyúmno, n.		Let go, Lácho giwo
Tighten, Muske páwo, tr.		
Bind, { Chúkko, tr. Chúngso, reflex. Chúngyi, pas. Chúng páto, &c, causal		Enable { Láne chapba páwo, tr. Láne chapba páso, reflex. to go, { Láne chapba páyi, pas. Láne chapba pápáto, &c., d. c.
Unbind, { Prokko, tr. Prongso, reflex. Prongyi, pas. Prong páto, causal		Ruh, { Yálo, tr. Yáso, reflex. Yáyi, pas. Yálpáto, causal
Pack, { Kúra páwo, tr. Kúra páso, reflex. Kúra páyi, pas. Kúra pápáto, causal		Polish, { Phélephéle páwo, tr. Phélephéle páso, reflex. Phélephéle páyi, pas.
Unpack, Prwákko (see Unrol)		Be polished, Phélephéle dyúmno, n.
Climb, or get up { Wógno, n. tree, &c., { Wópáto.		Cause to be { Phélephéle dyúmpáto- polished, { páso-páyi, causal
Come down, Yúwo, n.		Cover, { Sheummo, tr. Sheumso, reflex. Sheumyi, pas. Sheum páto, &c., causal
Put on (fire), { Kwádo, tr. Kwáso, reflex. Kwádi, pas. Nito, tr.		Uncover, { Hokko, tr. Hongso, reflex. Hongyi, pas. Hongpáto, &c., causal
Take off (fire), { Niso, reflex. Niti, pas		Shoot, { Appo, tr. Amso, reflex. Amyi, pas. Ampáto, &c., causal
Put in { Pikko, tr. Wondo (solid), { Pingso, r. Wonso { Pingyi, p. Wonyi { Pingpáto, &c. Won- } See páto } Wogno, get in		Wring, { Chyúrdo, tr. Twist neck, { Chyúrso, reflex. cloth, &c. { Chyúrdi, pas. Chyúr páto, &c., causal
Pull out, { Glúndo, tr. take out, { Glúnso, reflex. Glúndi, pas. Glúnpáto, &c., c		Twist or make { Chéwo, tr. rope, { Chéso, reflex. Chéyi, pas. Chépáto, causal
Pour in (liquid), Pikko (supra)		Be like, resemble, Deu-wo, n.
Catch as poured, { Dáto, tr. Dáso, reflex. Dáti, pas. Dápáto, &c, causal		Make like, Deu páto-páso-páyi, causal
Take down { Yuto, tr. or bring { Yúso, reflex. down, { Yúyi, pas. Yúpáto, &c, c. } See Yuwo, come down		Be white or clear, Bubum dyúmno, n.
Put up above, { Lwakto, tr. Lwangso, reflex. Lwakti, pas. Lwangpáto, &c., causal		Make white or { Bubum páwo, tr. clean, whiten { Bubum páso, reflex. and cleanse, { Bubum páyi, pas. Bubum pápáto, d. c.
Bring up, { Kúto, tr. Kúso, reflex. Kúyi, pas. Kúpáto, tr. c. } See Kuwo, come up		Be wet, Jiso, reflex
Stop, stay (to going { Jáso (reflex. or man), { intrans.)		Wet it, { Jito, tr. make wet, { Jiso, reflex. Jiti, pas. Jipáto, &c., causal
Stop him, stay him, Játo, tr.		Be dry, Syeu-wo, n.
Stay or stop me, Játi, pas.		Make dry, Syeu-páto-páso-páyi, causal
Cause him to stop, { Jápáto-páso-páyi, stay, { causal		Dry in sun, { Bláto, tr. Bláso, reflex. Bláti, pas. Gramdo, tr. Gramso, reflex. Gramdi, pas. Grampáto, &c., causal

* Glú-gno, n. gives glúndo, tr. The d sound is here the same in both. An u in superb is nearer than u in puro. Eu vel yú, i. e. u in pulling, which I write puuling; but never eu vel ú. French eu in peur, honr, is often nearer.

Be flavoursome, Bróгно, n.	Come on, to front, Gnálla piwo
Make flavoursome { Brópáto, tr	Come up, Yákhateu piwo or Kúwo
or flavour it, { Brópáso, reflex.	Come down, Yákhayeü piwo or Yúwo
{ Brópáyi, pas.	Come back = { Létoko piwo, or
Be sweet, Jijim dyúmмо, n.	return, { Létó
Make sweet, { Jijim dyúmpáto, tr. c	Come again (repeat- { Anaiyo or
{ Jijim páwo, tr.	ing), { Ana-piwo
Be sour, Phokko, n.	Come once, Kwá bálá piwo
Make sour, Phong páto-páso-páyi, causal	Come twice, Nip pálá piwo
Be bitter, Káwo, n.	Come thrice, Sap pálá piwo
Make bitter, Kápáto-páso-páyi, causal	Come four times, Lep pálá piwo
Be knotted, Khingso, reflex.	Come five times, Gnó pálá piwo
Knot it, { Khikto, tr.	Come six times, Rú pálá piwo
make knotted, { Khingso, reflex.	Come seven times, Chá pálá piwo
{ Khikti, pas.	Come eight times, Yá pálá piwo
{ Khingpáto, &c., c.	Come nine times, Ghú pálá piwo
Be great, Gnólo dyúmмо, n.	Come ten times, Kwaddyum pálá piwo
Make great, Gnólo páwo, tr.	Come together { Kwádo pine or ráne,
Be small, Yáke or Kachim dyúmмо, n.	(place), { (verbs in plural)
Make small, Yáke or Kachim páwo, tr.	Come at once, { Kwá bala pine,
Be heavy, Hyallo, n. Hyalba dyúmмо, n.	(time), { or ráne
Make heavy, Hyalpáto, tr.	Come near, Nentha piwo
Be light { Hammo, n.	Come close to him, Wáke púmli piwo
(levis), { Hamba dyúmмо, n	Come apart, Hare piwo
Make light, Hampáto, tr Hampápáto, c.	Come far away, Brába piwo
Be hard, Tingko dyúmмо, n.	Come with, Kwongkho piwo
Harden, Tingko páwo, tr.	Come with me, Gó nung piwo
Be soft, Lobo dyúmмо, n.	Come alone, Giche piwo
Soften, Lobo páwo, tr.	Come without, { Go manthi piwo
Be straight, Dyúmмо, n.	me, thee, him, { Ga manthi piwo
Straighten, Dyampáto-páso-páyi, c.	{ Harem manthi piwo
Be crooked, Gúkko, n.	Come towards { Wáke lá piwo
{ Kúkko, tr.	me, thee, him, { Ike lá piwo
Crook it, { Kúngso, reflex.	{ Ake lá piwo
{ Kúngyi, pas	Come as far as this { Eke sambh piwo
{ Kúng páto, &c, c.	or here, that or { Meke sambh piwo
Be rich = have, { Khiwo or	there,
{ Khiba dyúmмо, } n.	Come quickly, instantly, Bácheu piwo
{ Bwála,	Come slowly, Wákha piwo
{ Thipáto, &c, c.	Come by and by, { Ghyákwángmi
Enrich = make, { Thiba dyumpáto-	piwo
have, { páso-páyi, c	Come silently, Liba piwo
{ Bwálapáto	Come noisily, { Bréso or Bresomami or
Be poor, { Má thiwo	{ Brésoko †-piwo
{ Má thiba dyúmмо	Come early, Bácheu piwo
{ Má bwála	Come late, Wákha piwo
Impoverish, { Má thiba páwo	Come at sun-rise, Namdhamna † piwo
{ Má thi páto	Come at sun-set, Nam wantana † piwo
{ Má bwála páto	Come loiteringly, { Wakhawákhagwak
	{ koko † piwo
	Come over (by top), Khwátoko † piwo
	Come under by { Háyu lang glúgnoko †
	beneath { piwo
	Come through (by middle), { A'lam láng
	{ piwo
	Come between, A'limbu láng piwo
	Come across, { Glúgnoko piwo
	{ Glúso piwo

ADVERBS AND PREPOSITIONS
COMPARED.

Come, Piwo
Come in (into the { Khyimá gwáre piwo
house), { or wógnó
Come out (of the { Khyimátola piwo or
house), { Glúgnó.*
Come back, to rear, Nótha piwo

* Khyim á gwáre piwo, house its inside in come; Wógnó, enter; Khyim á to'lá piwo, house its outside to come, Glúgnó, issue. In the former phrases Khyim may be omitted, but its forthcomingness would be implied by the pronominal definite (a). The lack of proper adverbs and prepositions is made up in one of these two ways

† These and all similars are imperatival gerunds. See Verbs. When the expression is imperative, the gerund sign is affixed to the imperative form of the verb; when it is indicative, to the indicative form. Come loiteringly is having loitered, come. This is one of the many affinities with the Dravidian tongues.

Come } this } side, { Yése hamba } piwo
 to, } that } side, { Háre hamba } piwo
 Come constantly, Pisogno bwakko
 Come sometimes, Káyikáyí piwo
 Come ever, Sadai, { ráwo
 { piwo
 Come never, Gyanaiyo má piwo
 Never come again, Gyanaiyo ána má piwo
 Come to, at, this side, Yekholá piwo
 Come by this side, Yékhóláng piwo
 Come to, at, that side, Mékhólá piwo
 Come by that side, Mékhóláng piwo
 Come on the right, Jumrolá piwo
 Come by the right, Jmmroláng piwo
 Come on the left, Pérola piwo
 Come by the left, Péroláng piwo
 Come to the east, Namdhapdi khálá piwo
 Come from the { Nam wamdikhaláng
 west, { piwo
 Come towards the house, Khyimlá piwo
 Come from towards the { Khyim láng
 house, { piwo
 Go towards the plains, { Dhepdelá láwo
 { or diwo
 Go as far as Népál, Népál sambh láwo
 Give a little, Akachi giwo
 Give much, Eko giwo
 Give secretly, Khleuso giwo
 Give openly, Kwainso páso giwo
 Give gladly, Gyarscho giwo
 Give sulkily, Má gyarscho giwo
 Give to-day, A'na giwo
 Give to-morrow, Dilla giwo
 He gave yesterday, Sanamti gipta
 Give mutually, Gi mose *
 Hit mutually, Tyeum mose
 Kiss mutually, Lefi mose
 Kill mutually, Sá mose
 Give continually, Giso gno bwakko
 Hit continually, Teupsogno bwakko
 Sleep continually, Ipsogno-bwakko
 Strike forcibly, Saktimi teuppo
 Strike gently, Wákha teuppo
 A house, Khyim
 Of a house, Khyim kem Khyim dim
 To a house, a house, Khyim (no signs)
 In a house, Khyim di
 From a house, Khyim ding
 By (inst.) house, Khyim mi
 Into (inside) house, Khyimá gwáre
 Out of (outside) house, Khyimá tola
 As far as house, Khyim sambh
 Towards or at the house, Khyim lá

From vicinity of house, Khyim láng
 Before the house, in { Khyim á gnalla
 front,
 Behind the house, { Khyim á notha
 in rear of,
 On the house { Khyim a tauredi
 (touching),
 Above the house { Khyim ding hatyu
 (remote),
 Under, { the house (close), { Khyim
 Beneath, { háyu
 Below the house { Khyim ding háyu
 (apart),
 From under { Khyim ke háyu láng or
 house, { hayu ding
 In the under { Khyim ke háyu { la
 of house, { di +
 In the above of { Khyim á taure di or
 house, { lá
 Near the house, ‡ { Khyim ke nentha or
 { Khyim nentha ‡
 Far from house, Khyim ding brába
 At the house, { Khyim á pumdi
 { Khyim nentha
 On account of house, Khyim dáso
 In lieu of house, or
 in exchange for house, { Khyim á phle
 Through the house, Khyim á limbu láng
 Beyond the house, { Khyim á gnalla =
 house its beyond

PREPOSITIONS.

At this time, Yekhonadi
 At that time, Myekhonadi
 At this place, Yekedi
 At that place, Myekedi
 In this year, Yem tho'di
 In that year, Myem tho'di
 In a little while, Gyer Kwongmidi
 During, pending { Yem thomálá theum
 this year, { Yem. — thobwáná
 Pending his coming, Haremma pi thum
 At home, Khyim di
 In, within, the house, Khyim gwáre
 In the wilderness, Sabala di
 In my hand, Wá gu di
 In, at Dorjiling, Dorjiling di
 Go into the house, Khyim gwáre láwo
 In me, in thee, { Godi. Wáke di §
 in him, { Gadi. Ikedi
 { Haremdi, Akedi
 He gave to me, Go giwa

* Most dual of mow, which apart = fight: In composition of several verbs = do, make.
 † Lá expresses vicinity. Khyim lá, near, towards, at, the house; whence lá-m, of vicinity and lá-ng, from vicinity. So Di expresses inness, khyim di, in the house; whence di-m, of in and ding from in. M or me final is attributive. See adjectives and participles, e.g., piba-me, I who come, I the comer, and kwágná me, the other one, and lala-m, red.
 ‡ Khyim nentha = the house is near and near the house, but the latter is better with genitive sign; so also of khyim pumdi. Khyim á pumdi, the house its side in, also prevents the equivocal and is the true form for near the house. Nentha having lost its sense as a noun cannot take the á. Nouns of place, however, take dim rather than á, as Khyim dim pumdi, literally, house in of side in. For possessive and genitive signs see p. 321 supra, and infra in Grammar.
 § More usual and correct perhaps are the inflective forms standing second. But wáke is also equal to my, wákedí, in me or mine, and wákeding, from me or from my.

He took it from me, thee, him,	{ Go ding- Ga ding- Harem ding- }	blapta
He struck thee,	Ga teupta	
Come into the house,	Khyim gwáre piwo	
Go into the house,	Khyim gwáre láwo	
Go into the water,	Pwáku di wogno	
Come out of the water,	{ Pwáku ding glugno }	
The inside of the house,	Khyim á golá	
The outside of the house,	Khyim á tolá	
Come from the outside of the house,	{ Khyim ke á tolang piwo }	
Come from the inside of the house,	{ Khyim á golang glugno }	
Come out from the house,	{ Khyim ding á tolá piwo, or Khyim ding glugno }	
Go with me,	Go nung láwo	
Sit by me,	Wake pumdi bwakko	
Come near me,	Wake pumdi piwo	
Sit beside me,	Wake lá bwakko	
Sit on my knee,	Wa phyemtodi bwakko	
Sleep in his bosom,	Aphyemtodi ipo	
Put on thy shoulder,	I' balamdi jeullo	
Throw in or into the fire,	{ Me di piko Mi gware piko }	
Put on the fire,	Mi taure jeullo	
Take off from the fire,	Mi taureng bláwo	
Put on, upon, the table,	Mej táure jeullo	
Take off from the table,	{ Mej taureng bláwo }	
Get on, or mount, the horse,	{ Ghora taure wogno }	
Get off, or dismount from, the horse,	{ Ghora taureng glugno }	
Put on the horse (goods),	{ Ghora taure jeullo }	
Take off from the horse (goods),	{ Ghora taureng glun- do or bláwo }	
On the head,	Piya taure	
Under the feet,	{ Kholi yeu + Kholi gwauyeu }	
Put your cap on your head,	{ Itáki i piya taure jeullo }	
Put grass under his feet,	{ A' kholi gwayeu (ni- chasmen) jim jeullo }	
Above, higher than, his head,	{ A' piya ding hateu }	
Beneath, lower than, my feet,	{ Wa kholi ding hayeu }	
Above your house is the cantonment,	{ Ikhyim ding hateu la tilanga bwag- dikha }	
Below your house is the bazaar,	{ I khyim ding háyeu la ledikha jyap- dikha }	
Above the mouth is the nose,	{ Sheo hateu lanau bwa }	
Below the mouth is the chin,	{ Sheo ha yeu la yóh bwa }	
To, as far as,	Nerá. Pumdi	
As far as him,	{ Harem pumdi Harem néra }	
As far as Népal,	Népal pumdi	
Towards Népal,	Népal pumla	Népal la
North of Népal,	Népal ding hateu la	
Near Népal,	Népal nentha	
Far from Népal,	Népal ding brába	
Towards night,	Namringna (day setting)	
Towards morning,	{ Nam sona (day being born) }	
In the night,	Teugnachidi	
In the day,	Namtididi	
Cruel towards his children,	{ Tamitawake la deu- kha giba }	
Be kind towards me and mine,	{ Wake la neuwo Wa ta ke la neuwo }	
Sit above me,	Wake ding hateu la bwakko	
Sit between us two,	{ Wasike alimbu di bwakko }	
Sit below him,	A'ke ding hayeu la bwakko	
Put on me,	Wake taure jyúllo	
Put on him,	A'ke taure jyúllo	
The water comes from above and goes below,	{ Pwáku hateulang yá, hayeu la lá }	
On the top of the hill,	Syerte á gware di	
In the midst of the hill,	Syerte á limbudi	
At the bottom of the hill,	Syerte á pumdi	
From top of hill,	Syerte á gware ding	
From middle of hill,	Syerte á limbudi	
From the bottom of the hill,	{ Syerte á pum ding }	
He dwells below me,	{ Wake ding hayeu la bwá }	
He dwells above me,	{ Wake ding hateu la bwá }	
Sit on me,	Wake taure bwakko	
Press under me,	Wake hayeu lam chimna	
Underneath, under the chair,	{ Khosingba gwayeu or a gwayeu }	
Above, upon, the hand,	{ Gu taure, or Gu á taure }	
Put under, below, the table,	{ Mej á gwayeu jy- ullo }	
Take out from under the table,	{ Mej á gwá yeung bláwo }	
Go through the door,	{ Lapcho lang láwo, or Lapcho á limbudi lang láwo }	
Come through the house,	{ Khyim gwárim piwo, or Khyim á gwa lang piwo }	
Go through the hole,	A'lam lang glugno	
Go through the river (wading),	{ Pwáku di gwakso glugno }	
Go over the couch,	{ Ipdikha khwakso láwo }	
Go over the river in boat,	{ Dunga di woso glugno }	
Go under the couch,	{ Ipdikha likso glugno }	
Come with me,	Go nung piwo	

* See note (g) on previous page.

† Gware = in, gwayeu = under. To the last answers ha yeu, the one meaning what touches, the other, what touches not, but lies below, so taure and háyeu, as to what is above

Go with him, { Am- or Harem, } nung láwo	He pierced him through { Ram hotáko the body, } sáta
Why should I go { Ga nung márho with thee? } lágna	He went through { Lapcho lang glutako the door, } láta
Go without me, Go manthi láwo	Go by the door, Lapcho lang láwo
Strike with force, Sokti mi teupo	Go by the road, Lamlang láwo
Strike without force, Sokti manthi teupo	Far from the house, Khyim ding brába
Sit before me, Wa gnalla di bwakko	Near the fire, { Mi nentha Mi pumdi Mi á pumdi
Sit behind me, Wa notha di bwakko	Near me, Wake pumdi
Before, behind { Lapcho á gnalla di the door, } Lapcho á notha la	After this, that, { Yem ding notha Myem ding notha
Opposite, Vis-a { Wa gnalla la Vis-me, } Wa gnalla di	Before this, that, { Yem ding gnalla Myem ding gnalla
Sit at my side, Wake pumdi bwakko	Instead of, in lieu of, { Myem ke áphle that, }
Towards his side, A'ke á pumla	For the sake of me, Wake dáso
In the middle, A'limbu di	For the love of thee I { Dwaktana kopá- did it, } tong
To, at, the side, Apumdi	For the love of me he { Dwakti kopapto did it, }
Before night, { Namrikso gnalla Teugnachi dyumtheum Nammá riktheum Nammá wamtheum Nam rikcho beladi	As far as the house, Khyim á pumdi
At nightfall, { Nam- { rigna wamtana Nam wancho beladi	Short of, not so far as, { Khyim yesela the house, }
After nightfall, { Nam-wamso { notha. Namrikso Nam wamtako Nam riktako	Beyond the house, Khyim hárcia
Since dawn, Didila mekeng	With a house there { Khyim dyumna may be a marriage } groche dyum
Before dawn, Didila gnalla	Without (wanting) a { Khyim manthi house there cannot } groche má be a marriage, } dyum
After dawn, Didila notha	With a house he { Khyim thi kheda will marry if he } groche páwa have, &c., }
Since I came, Gopitina mekeng	Without a house { Khyim manthi kheda he will not } (or manthi) groche marry, } má páwa
Before my arrival, Gojokpicho gnalla	With me, Go nung
After my arrival, Gojokpicho notha	Without me, Go manthi
After to-morrow, Dilla mekeng	With thy father, I po nung
Before to-morrow, Dilla ma dyumtheu	Without my father, A'pá manthi
By nightfall, { Nam ringna † Nam wamtana	I go not, Ma lágna
Until night or { Teugnachi sambh	A child without { A'pomanthiba father, an or- } tawo. Apomanthime phan, } tawo
Up to night, { Nam wamtana sambh	For the purpose of { Khyim pácho building a house, } dáso
Towards the house, Khyim lá	In the middle of the { Khyim á limbudi house, }
Towards me, Wake lá	Even with, on level { Khyim nung kwang with, the house, } khoine
Towards night, Nam rikcho páwana	With a will (bongre), { Gyerstako Gyerscho
Towards dawn, { Teugnachi lána Nam dhamna	Without against the { Mágyerstako will (malgre), } Mágyerscho
At dawn, Nam dhamna	Willy, nilly, Gyerscho má gyerscho
During the night, Teugnachi dyumna	In spite of her { Wancha má visthim husband, }
By the time I arrive, P'guána	For the love of her { Wancha dwak husband, } tako
By the time thou arrivest, Piyena	After the manner of { N'war dau khwog the N'wars, } no †
By the time he arrives, Pina *	
After my arrival, Go piso notha	
After thy arrival, Ga piso notha	
Round about the { Khyim hárcia yesela house, }	
About the house, Khyim apumdi	
In the middle of the { Dyel á limbudi village, }	
On this side the river, Gulu yem pumdi	
On that side the { Gulu myem pumdi river, }	

* Sample of personated gerunds. See on to Grammar, p. 377.

† Khwogno = like; the word for manner or form is klax. For dau, plural sign, read daä.

In the form of fish, Gná khwogno
 After the manner of the { Leucha dau
 Tibetans, { khwogno
 In the disguise of { Leucha khwogno
 a Tibetan, {

CONJUNCTIONS.

And No word for it
 Also, likewise, Yo
 Or. No term for it
 Nor. No word
 Nor this, { Yam ye má
 Nor that, { Myam ye ma
 Moreover. Besides, Myam taure
 Than (comp.), Ding
 As, Gye kho
 So, Mekho
 As, so, like, { Yé khwogno
 this, that, { Mé khwogno
 How? what like, Gye khwogno
 How? in what way, Gyé-khopáso
 As well as, Yé khome neuba
 As ill as, Yé khome-má neuba
 But, Náká
 Nevertheless. Notwithstanding, Náká
 Though, yet, still, Náká
 If, Khéda.—Khédda
 If not, unless, Má kheda
 Except, Wáso
 Whether or not, Bwála má bwála
 In the meanwhile, Yékhona. Mékhona
 Thereon, Myem taure
 To wit, that is { Dáso dáta
 to say, { Mára dayena
 Why, { Márho
 { Máragna
 Because, since, { Yem paptako
 as, { Myem paptako
 Yes, Aje (true)
 No, Máá (it is not)
 Verbal negative, Má
 Verbal prohibitive, Má
 Noun privative, Má

ADVERBS.

Adverbs of time.

To-day, A'na
 To-morrow, Dillá
 Yesterday, Sanamti
 Day after to-morrow, Niti
 Day before yesterday, Nikhabol
 This year, Yemthoche
 Last year, Sántho
 Year before last, Niware
 Coming year, Máta
 Year after that, Niwa

Now, Yékhona
 Then, Mékhona
 When? Gyéna
 When, rel., Gyéna
 Then, correl., Mékhona
 Instantly, Bachéu
 By and by, Gyer kwongmi
 At once, at one time, Kwongkhó
 Before, priorly, Gnalla
 After, afterwards, Nóla
 Since, Gyéna
 Till, until. No word. It is expressed by
 theum added to the root and the
 negative, or by the negative gerund *
 Till now, { A'na sambh (sambh is Khas)
 Hitherto, {
 Till then, Metti namti
 Till when? how long? Giskonamti
 Formerly, long ago, Nyéshè
 At present, nowadays, A'nampilli
 Whilst, Mun, added to a verb, or the
 gerund simply †
 Henceforth, { A'namekeng
 Hereafter, {
 Thenceforth, { Memnamtimekeng
 Thereafter, {
 Ever. No word
 Never, Genaiyo
 Often, Yáko pala
 How often, Gisko pala
 Sometimes No word
 Once or twice, Kwá bále nippále
 Once, Kwá bále
 Twice, Nippále
 Thrice, Sá á
 Four times, Seppále
 Five times, Guó pále
 Six times, Rú pále
 Seven times, Chá pále
 Eight times, Yá pále
 Nine times, Ghú pále
 Ten times, Kwaddyum pále
 Early, Bachem pasomami
 Late, Wákha pasomami
 In the day, Nam bwoktáná
 At night, { Teugnáchi dyumtana
 In the night, {
 All day, Nam dongmókho
 Daily, Namtike namti
 At sunrise, Namdhamna
 At cock-crow, { Bá griná
 { Bá gricho pawáno
 At dawn, Hauhaudyumchopawana
 At sunset, { Nam wamtana
 { Nam wamcho pawana
 At dusk No word
 At nightfall, { Nam rigna
 { Teugnáchi dyumna
 From night till { Teugnáchi mekeng
 morn, { didila sambh
 At noon, Namhelschodi

* e.g., stay till I come, gómá pignana, or gó má pi theum, bwákkó

† e.g., whilst he lives I will not go, Harem blennim gó má lágua. Whilst he was walking he fell down, Harem gwaktana dokta.

At midnight, Teugnachi helschodi
To-morrow morning, Dilla didiladi
Yesterday at night, Sanamtiten gnachidi
In two or three days, Nikkha sakkhá
In three or four days, Sakkha sekkha
In four or five days, Sekkha gnokkha
How long? Gisko namti
As long, rel., Gikso namti
So long, correl., Metti namti
Again, repeatedly, Anáyo
Again, returning, Létako

Adverbs of Place

Here, Yéke
There, Myéke
Where? Gyéke
Where, rel., Gyéke
There, correl., Méke. Mekegnó
Here and there, Hárela yesela
Hither, } Yékhólá
Hereward, }
Thither, } Myékhólá
Thereward, }
Hence, Yékeng
Thence, Myékeng
Whence? Gyélang
Whence, rel., Gyélang
Thence, correl., Myékeng
By what way? Ag'em lamlang
By this way, Yem lamlang
By that way, Myem lamlang
How near? Gisko nentha
How far? Gisko brába
How far? i.e., to } Gyéla (where)
what limit? }
This far, Yeke (here)
That far, Myéke (there)
Near, Nentha
Far, Brába
How near? Gisko nentha
How far? Gisko brába
From after, Brába lang
From near, Nentha lang
In the near, Nentha di
In the far, Brába di
This near, Yeti nentha
That near, Myeti nentha
Nearer, { Anaiyo nentha
 { Yemdinganaiyo nentha
Nearest, very } Hauppeding nentha
near { Thé nentha
Rather near, Dekho nentha
Rather far, Dekho brába
Very far, Thé brába
Up or upwards (an acclivity) } Hateula
whence water comes, } Yakayeula
From up, from above } Hateu lang
of slope, }

From down, from below } Hayeu lang
of slope, }
Up (perpendicular), Taúre
Down (ditto), { Gwáre
 { Gwáyeu *
 { Apumyeu
From above (perpendicular), Taureng
From below (ditto), { Apumyeung
 { Gwáieung
 { Gwáyeung
Upwards (ditto), Taurela
Downwards (ditto), Gwáyeula. Yeula
Upwards (on slope), Hateula
Downwards (on slope), Hayeula
On the top, Ajjudi †
In, at, the bottom, Apumdi
From the top, { Ajjuding
 { Ajju lang
From the bottom, Apumding
Out (issuing), Gluko. Glutako
In (entering), Wóko. Wotako
Out, outside, A'tola (with noun)
In, within, Gwáre. A'gware
Towards this side, Yesehamba la
Towards that side, Hare hamba la
On this side, Yese hamba di
On that side, Hare hamba di
On both sides, { Hare hamba di
 { Yese hamba di
Round, Khirsoko
Before, Gnalla
After, Nótha
Opposite, vis-à-vis, Gnalla
Abreast, Kwongkho
Straight onwards No word
Onwards, forwards, Gnalla lá
Backwards, Nothalá.

Adverbs of Manner, Cause, Quality, Quantity,

How? in what way, { Yékhlo
 { Yekhopasa
Thus, in that way, { Myekho
 { Myekhopasa
Why? for what reason, { Gyegná
 { Mára gná
 { Marha
For this reason, Yé gna?
For that reason, Myé gna?
How? what like? Gyekhome
This like, Yekhome
That like, Myekhome
How much? how many? Gisko
As many, as much, Gisko. ? Caret
So many, so much, Metti
How often? Gisko pála
How great? Gisko gnólo
How small? Gisko yáko

* Taúre and gwáre (see p. 348) are chiefly prepositions, and gwá rē means rather in below. Gwáyeu is better for the latter, or, you; but none of them quite answers. The verbs express the meaning.

† A' Juju di, its summit in, Juju is tree top or house-top. Hill-top is gnárl.

Well, rightly,	{ Neuba pawoko Neuba paso Neuba pasomami Neuba pawako Neuba paptako *
Ill, badly, wrongly,	Máneuba páso, &c.
Wisely,	{ Josko and Joksomami, &c. Teuso and Teusomami, &c.*
Foolishly,	{ Majoksomami Mateusomami †
Hungrily,	Solimi
Thirstily,	Pwáku dwaktimi
Angrily,	{ Soksomi pawoko Sokso paso, &c.
Gladly,	{ Gyersini. Gyersipaso
joyfully,	{ Gyersoko
Strongly,	Soktimi. Soktipawoko, &c.
Weakly,	Sokti manthimi
Gently,	Wákha paso or pawoko, &c.
Noisily,	{ Syandami yandapaso or pasoko or pawoko
Silently,	Liba dyumso
With blows,	Teupsomami. Teuptako
Evenly, on level with,	Deuso
Evenly, straightly, smoothly,	Deuso
Much, a great deal,	{ Dhékwóng Dhékong
A little,	Dékho
Neither more nor less,	Mádékho ma thé
Less,	Dékho
More,	Thé
Again (afresh),	Gapti. Anaiyo
Back (the same),	Leti. Letako
Thoroughly,	{ Theumsomami
completely,	{ Yáko. Hauppe
Partially,	{ Dékho hwaso Dékho jyulsomami Dékho jyultako
Heavily,	{ Helpasoko Helpasomami Helpattako * Helpawako
Lightly,	{ Hampaso Hampasomami Hampattako. Hampawoko *
Tightly,	{ Khipso Khipsomami Khiptako
Slackly,	{ Thyelvim paso * Thyelvim pasomami Thelvim paptako Thelvim pawako *
Greatly,	Dhekong
Slightly, trivially,	Dékho
In cowardly way,	{ Gnimami. Gnitako Gniko
Bravely,	{ Gnima manthimi Mágniko Mágnitako
Modestly,	{ Gnunemi. Gnune pawoko
Impudently,	Gnune manthi
Secretly,	Khleuscho mami
Openly,	{ Kwainsopascho Kwainsopaschomami
Jestingly,	Rischomami
Seriously,	Ajedaso mami
Slowly,	Wákha
Hastily,	{ Gruksomami Grukso Gruktako
Mortally,	Byaktam sambh
Skin-deep,	A'koktesambh
Together,	Kwongkho
Separately,	Wang wang
Singly or one by one,	{ Kwong kwong paso
Solitarily,	I'gicha
With a companion,	Warcha nung
Afoot,	Gwakoko. Gwakso
On horseback,	Wognoko
Truly,	{ Aje dásomami Aje dyumsomami
Falsely,	Limochelso

* All these are gerundial, like the great majority of the adverbs; but if imperation is involved, the gerund sign is added to the imperative, not to the indicative.

† Or with main verb in indicative, ma jogako for present and ma juktako for preterit sense (see note at "Wisely"). This is merely the negative form of the same word, obtained by prefixing the particle of negation, or má.

B.—BÁHING GRAMMAR.

DECLENSION OF BÁHING PRONOUNS AND OF NOUNS.

I. OF PRONOUNS.

First Personal Pronoun.

1. Nom. I, Go
2. Gen. Of me { Conjunct. { Disjunct.
 { Wa = my { Wake = mine
- 3 { Dat. { To me } Go. No sign
 { Ac. { Me } }
4. Loc. { In me } Wake gwáre (interior)
 { Within me }
5. Loc. { Into me } Wake di (entering, resting in)
 { In me }
6. Abl. From me, Wake ding (removal)
7. All. Towards me, Wake la (nearing)
8. — From towards me, Wake lang (departing)
9. — Towards me, Wake taure (behaving)
- 10 Soc. With me { Wakenung } (society)
 { Gonung }
11. Priv. Without me { Wake manthi } (privation)
 { Gomanthi }
12. Inst. By me, Go mi
13. Loc. At, by me, Wa pumdi * (proximity. H. pás)

Dual.

- | | |
|---|---|
| 1. Gósi, incl. Gósúkú, excl. | 3 Gó-i, incl. Góku, excl. |
| 2. { Conjunct. { Disjunct.
{ Isi, incl. { Isike, incl. | 4. Ikegwáre, incl. Wakegwáre, excl. |
| { Wási, excl. { Wásike, excl. | 5. Ike di, incl. Wake di, excl. |
| 3. Gósi, incl. Gósúkú, excl. | 6. Ike ding, incl. Wake ding, excl. |
| 4. Isikegwáre, incl. Wásikegwáre, excl. | 7. Ike lá, incl. Wake lá, excl. |
| 5. Isike di, incl. Wásike di, excl. | 8. Ike lang, incl. Wake lang, excl. |
| 6. Isike ding, incl. Wásike ding, excl. | 9. Ike taure, incl. Wake taure, excl. |
| 7. Isike la, incl. Wásike la, excl. | 10. Gósi nung, incl. Góku nung, excl. |
| 8. Isike lang, incl. Wásike lang, excl. | 11. Gósi manthi, incl. Góku manthi, excl. |
| 9. Gosi taure, incl. Gosuku taure, excl. | 12. Gósi mi, incl. Góku mi, excl. |
| 10. Gosi nung, incl. Gosuku nung, excl. | 13. { Ike- { pumdi { incl. |
| 11. Gosi manthi, incl. Gosuku manthi, excl. | { Wake- { pumdi { excl. |
| 12. Gosi mi, incl. Gosuku mi, excl. | |
| 13. { Isi- { pumdi { incl. | |
| { Wási- { pumdi { excl. | |

Second Pronoun.

- | | |
|--|---|
| 1. Gó-i, incl. Góku, excl. | 1. Ga |
| 2. { Conjunct. { Disjunct.
{ Ike, incl. { Ikke, incl. | 2. { Conjunct. { Disjunct.
{ I { Ike |
| { Wake, excl. { Wakke, excl. | 3. Gá. No sign |
| | 4. Ike gwáre |
| | 5. Ike di |
| | 6. Ike ding |
| | 7. Ike la |
| | 8. Ike lang |
| | 9. Ike taure |
| | 10. Ga nung |
| | 11. Ga manthi |
| | 12. Ga mi |
| | 13. I pumdi |

* See remark in sequel. Tau, gwá, and pum, as substantives or quasi such, naturally take the genitive pronoun, and perhaps also la and lang = taraf and tarafao of Urdu; but not so mi, di, and nung, which seem to be sheer case signs. La, meaning proximity, approach, has possessive lam and ablative lang; di, meaning inness, contact, has similarly dim and ding; ke, meaning relation, belongingness, vem and keng. Ke is probably borrowed. Suffix m or me is its probable equivalent. Compound prepositions are formed by la and di, like those of Urdu and Hindi—e.g., khyim dun = ghar men ka; khyim ding, ghar men se.

Dual.

1. Gasi
2. { Conjunct. } Disjunct
 { Isi } Isike
3. Gasi. No sign
4. Isi gwáre or Isike gware
5. Isike di
6. Isike ding
7. Isike la
8. Isike lang
9. Isi taure or Isike taure
10. Gasi nung
11. Gasi manthi
12. Gasi mi
13. Isi pumdi

Plural.

1. Gani
2. { Conjunct. } Disjunct
 { Ini } Inike
3. Gani. No sign
4. Ini gwáre
5. Inike di
6. Inike ding
7. Inike la
8. Inike lang
9. Ini taure
10. Gani nung
11. Gani manthi
12. Gani mi
13. Ini pumdi

Third Personal.

1. Harem (all genders)
2. { Conjunct. } Disjunct
 { A } Ake
 { Haremke, common
3. Harem. No sign
4. { Agwáre or Akegwáre
 { Haremke gwáre
5. Akedi. Haremdi
6. { Akeding
 { Haremke ding
7. { A'ke la
 { Haremke la
8. { A'ke lang
 { Haremke lang
9. { A'ke taure
 { Haremke taure
10. Harem nung
11. Harem manthi
12. Harem mi
13. A'pumdi. Haremke pumdi

Dual.

1. Harem dausi
2. { Conjunct. } Disjunct
 { A'si. } A'sike
 { Harem dausike, common

3. Harem dausi No sign
4. { A'si gwáre or A'sike gwáre
 { Harem dausike gwáre
5. A'sike di Harem dausike di
6. A'sike ding. Harem dausike ding
7. A'sike la Harem dausike la
8. A'sike lang. Harem dausike lang
9. A'si taure. Harem dausike taure
10. Harem dausi nung
11. Harem dausi manthi
12. Harem dausi mi
13. { A'si pumdi
 { Harem dausike pumdi

Plural.

1. Harem dau
2. { Conjunct. } Disjunct
 { Ani } Anike
 { Harem dauke, common
3. Harem dau. No sign
4. { Ani gware. Anike gware
 { Harem dauke gware
5. Anike di Harem dauke di
6. A'nike ding. Harem dauke ding
7. Anike la. Harem dauke la
8. Anike lang. Harem dauke lang
9. A'nike taure. Harem dauke taure
10. Harem dau nung
11. Harem dau manthi
12. Harem dau mi
13. { Ani pumdi
 { Harem dauke pumdi

Near demonstrative. This.

1. Yam * (all genders)
2. { Conjunct. } Disjunct
 { Yamke. } Yamke meke
3. Yam. No sign
4. Yamke gware or Yam gware
5. Yam di
6. Yam ding
7. Yamke la. Yam la
8. Yamke lang. Yam lang
9. Yamke taure. Yam taure
10. Yam nung
11. Yam manthi
12. Yam mi
13. Yámke pumdi

Dual.

1. Yam dausi †
2. { Yam dausike
 { Conj. and disj.
3. Yam dausi. No sign
4. Yam dausike gware
5. Yam dausi di
6. Yam dausi ding
7. Yam dausike la
8. Yam dausike lang
9. Yam dausike taure
10. Yam dausi nung
11. Yam dausi manthi
12. Yam dausi mi
13. Yam dausike pumdi

* Yam or yem, and so Myam or myem. All vowel sounds are extremely vague G-yem, the relative, is evidently a derivative of yem.

† For dausi and dau read dausi and das; i.e., da with the pausing tone.

Plural.

1. Yam dau *
2. { Yam dauke
 { Conj. and disj.
3. Yam dau. No sign
4. { Yam dau gware
 { Yam dauke gware
5. Yam dau di
6. Yam dau ding
7. Yam dau (ke) la
8. Yam dau (ke) lang
9. Yam dauke taure
10. Yam dau nung
11. Yam dau manthi
12. Yam dau mi
13. Yam dauke pumdi

Remote Demonstrative.

1. Myam † (all genders)
2. { Myamke, conj.
 { Myamk meke, disj.
3. Myam No sign
4. Myamke gware
5. Myam di
6. Myam ding
7. Myamke la
8. Myamke lang
9. Myamke taure
10. Myam nung
11. Myam manthi
12. Myam mi
13. Myamke pumdi

Dual.

1. Myam dausi
2. { Myam dausike
 { Conj. and disj., &c., like singular

Plural.

1. Myam dau
2. { Myam dauke
 { Conj. and disj., &c., ut supra

Interrogative and Distributive.

Who? What person? Any one: m. and f. Substantival and adjectival ‡

1. Sú
2. { Suke
 { Conj. or disj., or
 { Sukemeke, disj.
3. Su. No sign
4. Su gware
5. Su di
6. Su ding
7. Sula. Suke la
8. Su lang. Suke lang

9. Su taure. Suke taure
10. Su nung
11. Su manthi
12. Su mi
13. { Su á pumdi
 { Suke pumdi

Dual.

1. Su dausi
2. Su dausike, &c.

Plural.

1. Su dau
2. Su dauke, &c.

Interrogative and Distributive Neuter.

What? What thing? Any thing: § Substantival and adjectival.

1. Mára
2. Márake, &c.

Dual.

1. Mára dausi
2. Mára dausike, &c.

Plural.

1. Mára dau
2. Mára dauke, &c.

Relative of all genders.

He, she, who; that, which: substantival and adjectival. ||

1. Gyem
2. Gyemke

Dual.

1. Gyem dausi
2. Gyem dausike, &c.

Plural.

1. Gyem dau
2. Gyem dauke

Reflective, Self.

1. Daubo or Dwábo
2. Dwábo ke
3. Dwábo. No sign
4. Dwábo gware
5. Dwábo di
6. Dwábo ding
7. Dwábo la
8. Dwábo lang
9. Dwábo taure
10. Dwábo nung
11. Dwábo manthi
12. Dwábo mi
13. Dwábo pumdi

Dual and plural as before.

So also are declined hwappe or happe all and every, giako — how many, and

* See note † on preceding page.

† Equal kon and kót. Hindi and Urdu.

‡ Equal jón and jó. The correlative is myam = tón and to. The relative pronoun is rarely used because of the relative character of the participles. Indeed its existence at all may be safely denied, and the correlative is nothing more than the remote demonstrative.

† Myam or myem.

‡ Equal kyá and kúech.

as many; *metti* = so many; *dhé kono* = many and much; *dékho* = a few, a little; *gisko* = whoever and whatever; *kwáng-náme* = other, another; *myem* = the same (see *that*); *nimpho* = both; and, in a word, all primitive or personal pronouns. Possessive pronouns are formed from the genitives, except in the case of the three leading pronouns. I, thou, he or she or it, each of these has two distinct forms quite separate from the personals; thus *go* has *wá* = *mei* and *meus*, in English, of me and my; and *wake* = English mine. So also *ga*, the 2d pronoun, has *i* and *ike*, and *harem*, the 3d, has *á* and *áke*. The first of these two possessive or genitival forms are pronominal adjectives, or rather adjuncts of nouns and verbs (and adverbs also) by prefix and suffix respectively. The second are pronouns proper, like mine, thine, in English.* The former are indeclinable; the latter are declinable, like all other proper possessives, though with some confusion, originating in the imperfect development of the inflective element, its frequent coincidence with the genitive sign, and the variability of that sign.

However, the case signs generally and their mode of annexation being uniform, out of this essentially one declension order is obtained, despite the disturbing causes adverted to. I give here, as a sample of the possessives:—

Dauboke = own

1. *Dauboke*
2. { *Curet* !
- { *Dwabokeye* †
3. *Dauboke*
4. *Dauboke gware*
5. *Dauboke di*
6. *Dauboke ding*
7. *Dauboke la*
8. *Dauboke lang*
9. *Dauboke taure*
10. *Dauboke nung*
11. *Dauboke manthi*
12. *Dauboke mi*
13. *Dauboke pumdi* or *Daubo á pumdi*

Daubo = *áp*; *dauboke* = *apna*. *Ap-na* can only be separately expressed by

the cacophonous iteration of the guttural. Nor is this defect remedied by the use of the conjunct pronouns, *wá*, *i*, *á*, for *wádwbó*, myself, gives *wádwbóke*, of myself and my own; and *ídwábo*, thyself, gives *ídwáboke*, of thyself or thy own. See more on the genitive in the sequel.

2. DECLENSION OF NOUNS.

Substantives proper.

Wainsa, a man, m.

1. *Wainsa*
2. { *Wainsake*, disjunct, or
- { *Wainsa á*, conjunct
3. *Wainsa*. No sign
4. { *Wainsa gware*, or
- { *Wainsa á gware*
5. *Wainsa di*
6. *Wainsa ding*
7. *Wainsa la*
8. *Wainsa lang*
9. *Wainsa á taure*
10. *Wainsa nung*
11. *Wainsa manthi*
12. *Wainsa mi*
13. *Wainsa á pumdi*

Dual.

1. *Wainsa dausi*
2. { *Wainsa dausike*, disjunct
- { *Wainsa ási*, conjunct
3. *Wainsa dausi*
4. { *Wainsa dausike gware*
- { *Wainsa dausi ási gware*
5. *Wainsa dausi di*
6. *Wainsa dausi ding*
7. *Wainsa dausi la*
8. *Wainsa dausi lang*
9. { *Wainsa dausike taure*
- { *Wainsa dausi ási taure*
10. *Wainsa dausi nung*
11. *Wainsa dausi manthi*
12. *Wainsa dausi mi*
13. *Wainsa dausi ási pumdi*

Plural.

1. *Wainsa dau*
2. { *Wainsa dauke*, disjunct
- { *Wainsa dau áni*, ‡ conjunct

* The formation of these from the *my*, *thy* series, by the addition of "ki" or "ke," is quite Turkic. *Wa* = *my*, *wá-ke* = *mine*. So *Turki benim* = *my*, *benim-ki* = *mine*. Only *Báhing* uses the conjunct form merely (quasi *im*, *imki*) of the pronoun, which in that tongue, moreover, is a prefix, in *Turki* an affix, of nouns. The existence of disjunct and conjunct forms of the pronouns, and the use of the latter as verbal formatives as well as to give the possessive sense to nouns, are traits of language very widely diffused, since they are found in the Egyptian and Semitic tongues. And it is queer that the vulgar or spoken Egyptian (Coptic) prefixes these verbal formatives, whereas the learned, or hieroglyphic, suffixes them.

† Compare *uskaka* in Hindi and Urdu

‡ *A'*, *áni*, and *áni* are the conjunct forms attaching to nominative which follows genitive, thus *wainsa dau áni ming*, or *wainsa dauke áni ming* = the wife of several men; literally, men (of) their wife or woman. The use of the same form in the next case proves *gwa* to be a substantive used as a preposition, like *áhar* in Hindi, *áni gware* = their interior.

3. Wainsa dau. No sign
4. { Wainsa dauke gware
5. { Wainsa dau áni gware
6. Wainsa dau di
7. Wainsa dau ding
8. Wainsa dau la
9. { Wainsa dau ke taure, or
10. { Wainsa dau áni taure
11. Wainsa dau nung
12. Wainsa dau manthi
13. Wainsa dau mi
14. Wainsa dau áni pumdi

So also is declined mincha, a woman, and ming, a wife, and all feminine nouns.

DECLENSION OF A NEUTER.

Substantive.

Grokso, a thing.

1. Grokso
2. { Groksoke, disjunct
3. { Grokso-á, conjunct
4. Grokso
5. Grokso á gware
6. Grokso di
7. Grokso ding
8. Grokso la
9. Grokso lang
10. Grokso á taure
11. Grokso nung
12. Grokso manthi
13. Grokso mi
14. Grokso á pumdi

Dual.

1. Grokso dausi
2. { Grokso dausike, disjunct
3. { Grokso dausi ási, conjunct
4. Grokso dausi, &c.

Plural.

1. Grokso dau
2. { Grokso dauke, or
3. { Grokso dau áni, &c.

It results from the above that there is but one declension; that gender has no grammatical expression; that number, like case, is expressed by separate postpositions, number going first; that all nouns and pronouns take the signs of number, neuters as well as others; that some of the signs of case are still significant (gware, the interior; taure, the top; pum, the side); that *ke* is the general genitive sign, but rarely used save when the noun stands alone, as in reply to a question, thus, whose?—the

man's, is suke, wainsake; that when two substantives come together the former is the genitive, and has properly no sign (no qualitative ever has), though the "*ke*" be sometimes superadded to the special denotator, which is *á*, the third pronoun (his, her, its), or *dim*, whose sense is in, of. *Dim* expresses a relation of locality or inness (what is contained); *á*, almost all other sorts of relation. *Dim* is used conjunctively and disjunctively, as, of where the tooth? *gyelame khleu*: of the mouth, *sheodim*. Both precede the second substantive or nominative—thus *wainsa á ning* = the man's name; *grokso á syanda* = the thing's sound; *rú dim khán* = vegetables of the garden; *bazar dim shéri* = bazaar rice, or rice of the bazaar; *pu dim pwáku*, water of the cup; so that this latter may be called the general way of expressing the relation of two substantives which are both named—the former the general way of expressing relation when the qualitative noun only is named, for genitives are all qualitatives, *e.g.*, *singke* = wooden, *ramke* = bodily. Lastly, that pronouns and nouns are declined throughout and in all respects in the same way, there being no difference whatever between them. As to the genitive relation, it should be further noted that the first of two substantives is by position alone a genitive; that very close connection and dependence is expressed by *á*, *e.g.*, the calf of the cow, *bing á támi*, that "*ke*" can be used with *á*, as *wainsake á ning*, the man's his name; that where *ke* is formative—as *singke* = wooden, from *sing*, wood—its conjunctive use is indispensable, like that of the *ba* and *na*, the participial formatives; thus, *syelke bétho*, the iron blade; * *neubá muryu*, the or a good man (properly, the man who is good), from *syel* = iron (subs.), and *neu*, to be good. Observe, further, that the topical sign *di* both asks and answers, as *ru dim khán*, garden vegetables; and, of where? the garden's, *gyélam* (or *gyélame*), *rúdim*.

In this latter instance we may observe that, *gyéla* being where, the final *m* or *me* of *gyélam*, *gyélame*, has, in respect of adverbs, a genitival force, and so in *di-m*, of *in-m*, possessive, *ng*, fromness, formatives; *ke* also takes the formative *m* (see note at p. 353) and *la* also; and in qualitatives we constantly find a similar termination (*bubum* = white, *lalam* red, *kwágnam* = other, &c.), so that the final *m* is shown to be generally possessive; and more especially as its iteration (*bubu-*

* Observe that the iron of the blade is *bétho á syel* or *bétho ke syel*. But the point or haft of the blade is necessarily *bétho á juju* and *botho á rising*. See note at p. 347, with the places therein referred to.

mme = the white one, lala-mme = the red one, kwágnamme = the other one) expresses the disjunct form of the same relation. Thus, which one will you have? the red one or the green? agyeme blávi, lalamme ki gigimme, a sample wherein the possessive á is welded to the relative pronoun gye. By turning to the participles it will be seen that all those which have not a sign of their own (ba or na) are made participles by the annexation of the m or me particle—juju-m, ohho-me.* This is, in fact, the general attributive affix, and its suffixure transforms all qualitives (including adverbs)

into substantives or words used substantively, like the hma gu affix of Newari, and like also the Dravidian van, val, which seem to me to be the unquestionable prototypes of the Prakritic wan, wal, war (gaon-wár, sheto-wala, gári wán, marne wala, &c.) I subjoin a few comparative samples, drawn from Báhing and Newari, which will also show that nearly any word in these tongues can be used substantively, and that all qualitives, in particular, can by the appropriate affix be made substantival, *e.g.* singke, wooden; singkeme or singkem, the wooden one.

* At all events, the participles in chome would seem to be formed from the infinitives in cho, the general infinitival sign; *e.g.* jácho, to eat; jachome, edible; pácho, to do, pachome, double; dakcho, to desire; dakchome, desirable. But see the various examples of words in m or me in the vocabulary. Infinitives are regarded as nouns substantive (*e.g.*, dakcho, desire), and such nouns take m, me, to make them qualitive, *e.g.* juju, a point; juju-m pointed; chho, the body; chheme, bodily. Thus m, me, is formative and possessive, and it can be added to case signs wherever possessiveness is implied, but it is no sign itself any more than ke, *e.g.* juju-m = singkem, why not slugem or singme? agyemo? á-gyè-mè, gye, what? lalam? lala-m? lala, what?

English.	Bahing.	Needri.	Hindi.
1. The one	Kwong-me, m. n. Kwong nimame, f.	1. Chha-hma, m. f. Chha-gu, n.	1. Caret]
2. Mine or my one	Wake-me, m. n. Wake nimame, f.	2. Ji-hma, m. f. Ji-gu, n.	2. Mera wala, m. n. Meri wali, f.
3. The black	Kyakya-me, m. n. Kyakya nimame, f.	3. Hyaku-hma, m. f. Hyaku-gu, n.	3. Kala wala, m. f. Kali wali, f.
4. The striker. The striking one or one that strikes	Teupba-me, m. f. Teupba nimame, f. Teupcho-me, n.	4. Da-hma, m. f. Da-gu, n.	4. Kutne wala, m. n. Kutne wali, f.
5. The wooden one	Singke-me, m. n. Singke-nimame, f.	5. Sioya-hma, m. f. Sioya-gu, n.	5. Kath wala, m. n. Kath wali, f.
6. The anterior one	Gnalla-me, m. n. Gnalla-nimame, f.	6. Nhápaya-hma, m. f. Nhápaya-gu, n.	6. Age wala, m. n. Age wali, f.
7. The posterior one	Notha-me, m. n. Notha nimame, f.	7. Lipaya-hma, m. f. Lipaya-gu, n.	7. Piche wala, m. n. Piche wali, f.
8. The here one	Eke-me, m. n. Eke-nimame, f.	8. Thanaya-hma, m. f. Thanaya-gu, n.	8. Ihan wala, m. n. Ihan wali, f.
9. The there one	Meke-me, m. n. Meke-nimame, f.	9. Anaya-hma, m. f. Anaya-gu, n.	9. Uhan wala, m. n. Uhan wali, f.
10. The to-day's one	Ana-me, m. n. Ana nimame, f.	10. Thá wúnya-hma, m. f. Thá wúnya-gu, n.	10. Aj wala, m. n. Aj wali, f.
11. The corner, the coming one	Piba-me, m. n. Piba nimame, f.	11. Wó-hma, m. f. Wó-gu, n.	11. Ane wala, m. n. Ane wali, f.
12. The manlike one	Wainsakho-me, m. n. Wainsakho nimame, f.	12. Mijangsu-hma, m. f. Mijangsu-gu, n.	12. Mardsa wala, m. Mardsa wali, f.
13. The masculine one	Wainsake-me, m. n. Wainsake nimame, f.	13. Mijangya-hma, m. f. Mijangya-gu, n.	13. Mardana wala, m. Mardana wali, f.
14. The lowland (being) one	Dheptecha-me, m. n. Dheptecha nimame, f.	14. Kobiya-hma, m. f. Kobiya-gu, n.	14. Madhes wala, m. n. Madhes wali, f.
15. The highland (being) one	Syertecha-me, m. n. Syertecha nimame, f.	15. Choya-hma, m. f. Choya-gu, n.	15. Parbat wala, m. n. Parbat wali, f.

English.	Biding.	Nerdri.	Hindi.
16. The handsome one	{ Rimba-me, m. n. Rimba nimame, f.; or Rimsokpa-me, m. Rimsongma-me, f.	{ Bangla-hma, m. f. Bangla-gu, n.	{ Sunder wala, m. Sunder wali, f.
17. The young one	{ Bebacha-me, m. Bebacha nimame, f.	{ Mochacha-hma Mochacha-gu, m.	{ Chota wala, m. n. Choti wali, f.
18. The adult one	{ Swalocha-me, m. Swalochi-me, f.	{ Lyáye-hma-hma, m. Lyásehma, f.	{ Siyán wala, m. Siyán wali, f.
19. The old one	{ Gnáwá-me, m. Gnámi-me, f.	{ Jyatha-hma, m. Jyithi-hma, f.	{ Budha wala, m. Budhi wali, f.
20. The Tibetan one (being)	{ Leucha-me, m. Leucha nimame, f.	{ Sanya-hma, m. f.	{ Bhot wala, m. n. Bhot wali, f.
21. Tibetan one (thing)	{ Leucha dyaldim-me, n.	{ Sanya-gu, n.	{ Bhotka wala
22. The household one	{ Khyimcha-me, m. Khyimcha nimame, f.	{ Chhenya-hma, m. f. Chhenya-gu, n.	{ Gharwala, m. n. Ghar wali, f.
23. The domestic one	{ Sabalacha-me, m. n. Sabalacha nimame, f.	{ Gunya-hma, m. f. Gunya-gu, n.	{ Jangal wala, m. Jangal wali, f.
24. The wild one	{ Neuba-me, m. n. Neuba-nimame, f.	{ Bhing-hma, m. f. Bhing-gu, n.	{ Achha wala, m. n. Acchi wali, f.
25. The good one	{ Bubu jokpa-me, m. Bubum-me, m. n.	{ Toyu-hma, m. f. Toyu-gu, n.	{ Shéto wala, m. n. Shéti wali, f.
26. The white one	{ Bubu jongma-me, f.; or Bubum-me, m. n.	{ Lipajonghma-hma, m. f. Lipajonghma-gu, n.	{ Dhanuk walaka, m. Dhanuk walika, f.
27. The son-in-law's	{ Lichake-me, m. Licha nimakeme, f.	{ Jichaya-hma, m. f. Jichaya-gu, n.	{ Dámád wala, m. Dámád wali, f.
27. The daughter-in-law's	{ Dyel chake-me, m. Dyel mikeme, f.	{ Bohumochaya-hma, m. f. Bohumochaya-gu, n.	{ Patho wala, m. Patho wali, f.

Remark.—The above list affords, it will be seen, collateral information as to the formation of gender in qualitatives used substantivally. It also shows that the formative suffix *cha* is apt to be equivalent for the suffix *me*, *m*, and as *cha* still leaves a substantival word (*e.g.*, *khyim-cha* = householder; *li-cha* = bowman), the genitival sign *ke* is often introduced before final *me*, to express possessiveness, as, whose bow is that? the bowman's, *suke li, lichakeme*. But *li-cha* being bowman, *lichame* may be used for bowman's. Newári avoids all vagueness by its *hma* and *gu* signs, repeated toties quoties with the genitive sign *ya*, *e.g.*, *Ji-hma*, mine, *m*. and *f.*, *Ji-gu*, mine, *n.*; *Ji hma ya hma*, *Ji hma ya gu*, *Ji hma ya hma ya*, *Ji hma ya gu ya*, *Ji gu ya hma ya*, *Ji gu ya gu ya*, &c., express any number of variations in the possession of beings and things; and so also in all qualitatives used substantively, thus: *toyu hma ya hma*, the white man's animal; *toyu hma ya gu*, the white man's thing, *toyu hma ya gu ya*, of the white man's thing, &c. Compare Báhing *khyim-cha-me* with Newári *chhen-ya-hma*, and it will be seen that *cha* = *ya* has a quasi-adjectival force, though *khyimcha* means householder. Such vagueness is normal.

CLASSIFICATION OF BÁHING VERBS.*

I. Transitives in "wo."—Infinitive *Bla-cho*, to take. Imperative *Bla-wo*, take it.

Indicative active, sing. number.		Indicative passive, sing. number.		Causal im-
Present.	Preterite.	Present.	Preterite.	perative.
1. <i>Bla-gna</i>	1. <i>Blaptong</i>	1. <i>Blayi (i)</i>	1. <i>Blati</i>	<i>Bla-páto</i> , tr.
2. <i>Blayi (i)</i>	2. <i>Blapteu</i>	2. <i>Blaye (e)</i>	2. <i>Blate</i>	<i>Bla-paso</i> , r.
3. <i>Blawa</i>	3. <i>Blapta</i>	3. <i>Blawa</i>	3. <i>Blata</i>	<i>Bla-payi</i> , p.†

Thus are conjugated *méwo*, to vomit; *cheuwo*, to grill; *giwo*, to give, *séwo*, to saw; *chwéwo*, to burn corpse, *bráwo*, to scatter; *táwo*, to get or find; *jáwo* and *báwo*, to eat; *khi-wo*, to quarrel with; *kú-wo*, to steal; *kiwo*, to cook, *pá-wo*, to do; *leu-wo*, to kiss (coitus); *si-wo*, to seize; *té-wo*, to spit on; *mó-wo*, to fight; *wódipa-wo*, to assay; and all compounds of like kind, *i.e.*, of a noun and the verb to do or make.

Intransitives in "wo."—Infinitive *Pícho*, to come. Imperative *Pí-wo*, come.

1. <i>Pí-gná</i>	<i>Pí-tí</i>	...	...	<i>Pí-pato</i> , tr.
2. <i>Pí-yé (e)</i>	<i>Pí-tó</i>	...	...	<i>Pí-paso</i> , ref.
3. <i>Pí</i>	<i>Pí-tá</i>	...	...	<i>Pí-payi</i> , pas.

Thus are conjugated *rá-wo*, to come; *glewo*, to be hot; *hó-wo*, to be lighted; *ká-wo*, to be bitter; *lá-wo* and *dí-wo*, to go; *kú-wo*, to come up (slope); *yú-wo*, to come down (slope); *khi-wo*, to tremble; *neu-wo*, to be good; *deu-wo*, to be reconciled; *shéo-wo*, to decrease or decay; *syé neuwo*, to be fat; *bhlú-wo*, to slip or slide down; *shú wo*, to itch; *ji-wo*, to be ripe, &c.

II. Transitives in "gno."—Infinitive *Kwó-cho*, to see. Imperative *Kwógno*, see it.

1. <i>Kwó-gnú</i>	<i>Kwó-tóng</i>	1. <i>Kwó-yí (i)</i>	<i>Kwó-tí</i>	<i>Kwó-pa-to</i> , tr.
2. <i>Kwó-gní</i>	<i>Kwó-t-eu</i>	2. <i>Kwó-gnú (ó)</i>	<i>Kwó-tó</i>	<i>Kwó-pa-so</i> , refl. or middle.
3. <i>Kwó</i>	<i>Kwó-tá</i>	3. <i>Kwó</i>	<i>Kwó-ta</i>	<i>Kwó-ka-yi</i> , pas.

Thus are conjugated *só-gno*, to tell; *lé-gno*, to sell; *tú-gno*, to drink (water); *chó-gno*, to cultivate and to pay debt; *phlí-gno*, to send, &c.

* See observations at p. 285.

† The causal forms are the same throughout; *pato*, following the mutable transitives in "to;" *paso*, all intransitives whatever in "so," and *payi* (*pá i*), all passives in *i*, *yi* for euphony.

This classification rests on the indicative singular. The infinitive and imperative and causal are given chiefly as clues to the root and to the euphonic changes. The form of the classification is throughout the same—1, 2, 3 refer to the three persons. See on to p. 285.

Intransitives in "gno."—Infinitive, Glwau-cho, to win. Imperative, Glwau-gno, to win.

<i>Indicative active, sing. number.</i>		<i>Indicative passive, sing. number.</i>		<i>Causal</i>
<i>Present.</i>	<i>Preterite.</i>	<i>Present.</i>	<i>Preterite.</i>	<i>imperative.</i>
1. Glwau-gna	Glwau-ti	..	...	Glwau-pa-to, tr.
2. Glwau-gne	Glwau-te	...	...	Glwau-pa-so, refl.
3. Glwau	Glwau-tá	...	...	Glwau-pa-yi, pas.

Thus are conjugated rú-gno, to be filled (belly) or satisfied; lé-gno, to return; wo-gno, to enter; glú-gno, to issue; ming-gno, to be ripe; bro-gno, to be flavoursome.

III. Transitives in "ko."—Infinitive, Pok-cho, to make get up, or raise (not lift). Imperative, Pokko, raise him.

1. Pog-ú	Pók-tóng	1. Póng-yí (i)	Pók-tí	Pong-páto	} ut supra
2. Pog-í	Pók-teu	2. Pong-ye (é)	Pók-té	Pong-páso	
		Pó-nyé			
3. Pog-á	Pók-ta	3. Pó-gá	Pók-tá	Pong-páyi	

Thus are conjugated tuk-ko, to lick; chuk-ko, to bind; rik-ko, to reap; kik-ko, to beget; hik-ko, to count; kúk-ko, to crooken; yok-ko, to share out; prwak-ko, to unknot; nok-ko, to rub; tok-ko, to make fall; hok-ko, to open; jik-ko, to break; pwak-ko vel pukko, to burst; ryak-ko, to write or colour; jak-ko, to know; khryak-ko, to enrage and to revile; rik-ko, to reap; kok-ko, to dig; ruk-ko, to eradicate; tyak-ko, to hinder; wok-ko, to flay; khlyak-ko, to plaster; phwak-ko, to separate; chyak-ko, to divide; pik-ko, to pour or put in; dwak-ko, to swallow.

Intransitives in "ko."—Infinitive, Bok-cho, to get up. Imperative, Bok-ko, get up.

1. Bóng-gna	Bók-ti	..	...	Bong-pa-to	} ut supra
2. Bóng-gne, nye	Bók-te	..	...	Bong-pa-so	
3. Bóng	Bók-ta	...	...	Bong-pa-yi	

Thus are conjugated gruk-ko, to be quick; jwak-ko, to arrive; jik-ko, to be broken (n. and n.); buk-ko, to be burst; bwak-ko, to remain and to speak, gúk-ko, to be crooked; phok-ko, to be sour; gwak-ko, to walk; duk-ko, to move or shake; prok-ko, to jump or leap; byak-ko, to die; gik-ko, to be born; gnwak-ko, to weep; dwak-ko, to desire; dok-ko, to fall from aloft (being only).

IV. Transitives in "ro."—Infinitive, Phyér-cho, to sew. Imperative, Phér-ro, sew it.

1. Phyér-ú	Phyér-tóng	1. Phyér-yí (i)	Phyér-tí	Phyér-páto	} ut supra
2. Phyér-í	Phyér-t-eú	2. Phyér-é	Phyér-té	Phyér-páso	
3. Phyér	Phyér-tá	3. Phyér	Phyér-tá	Phyér-páyi	

Thus are conjugated chwarro, to cut; kurro, to carry; tyarro, to suffer, endure; khwarro, to shave or scrape or scratch (violently).

Intransitives in "ro."—Infinitive, Byar-cho, to fly. Imperative, Byarro, fly.

1. Byar-gná	Byar-t-í	...	...	Byar-páto	} ut supra
2. Byar-é	Byar-t-é	...	...	Byar-páso	
3. Byar	Byar-t-á	...	...	Byar-páyi	

Thus are conjugated bárrro, to increase; chyárrro, to shine, as sun, &c.

V. Transitives in "lo."—Infinitive, Jyul-cho, to place. Imperative, Jyullo, place it.

1. Jyul-ú	Jyul-tóng	1. Jyul-yí (i)	Jyul tí	Jyul-páto	} ut supra
2. Jyul-í	Jyul-teú	2. Jyul é	Jyul-té	Jyul-páso	
3. Jyul	Jyul-tá	3. Jyul	Jyul-tá	Jyul-páyi	

Thus are conjugated syallo, to snatch away; theullo, to cherish; yallo, to rub; limo challo, to tell lies.

Intransitives in "lo."—Infinitive, Bál-cho, to be tired. Imperative, Bállo, be tired.

<i>Indicative active, sing. number.</i>		<i>Indicative passive, sing. number.</i>		<i>Causal imperative.</i>
<i>Present.</i>	<i>Preterite.</i>	<i>Present.</i>	<i>Preterite.</i>	
1. Bál-gná	Bál-tí	...	..	Bál-páto
2. Bál-é	Bál-té	...	..	Bál-páso
3. Bál	Bál-tá	...	..	Bál-páyi

Thus are conjugated hyállo, to be heavy, &c.

VI. Transitives in "po."—Infinitive, Teup-cho, to beat. Imperative, Teuppo, beat him.

1. Teub-á	Teup-tóng	1. Teum-yí (i)	Teup-tí	Teum-páto	} ut supra
2. Teub-i	Teup-teú	2. Teum-é	Teup-té	Teum-páso	
3. Teub-á	Teup-tá	3. Teub-á	Teup-tá	Teum-páyi	

Thus are conjugated gup-po, to lift (a light thing); hippo, to suck; syappo, to wash and sharpen; khuppo, to collect; jyappo, to buy; thappo, to weigh; chappo, to can it, to be able for any work; nippo, to express; appo, to shoot.

Intransitives in "po."—Infinitive, Rap-cho, to stand. Imperative, Rappo, stand up.

1. Ram-gná	Rap-tí	..	..	Ram-páto	} ut supra
2. Ram-é	Rap-té	...	...	Ram-páso	
3. Ram	Rap-tá	..	..	Ram-páyi	

Thus are conjugated ippo, to sleep; ryippo, to be ended or to end, n.; dhappo, to shine as sun; deuppo, to be combust; jippo, to be rotten, &c.

VII. Transitives in "mo."—Infinitive, Lam-cho, to search. Imperative, Lammio, search for it.

1. Lam-á	Lam-tóng	1. Lam-yí (i)	Lam-tí	Lam-páto	} ut supra
2. Lam-i	Lam-teú	2. Lam-é	Lam-té	Lam-páso	
3. Lam	Lam-tá	3. Lam	Lam-tá	Lam-páyi	

Thus are conjugated nam-mo, to smell, theum-mo, to finish or cause to become; khleummo, to transplant; phemmo, to take in one's arms; sheummo, to cover; thummo, to bury; hammo, to spread. This conjugation agrees with IV. and V. (see remark at VIII.)

Intransitives in "mo."—Infinitive, Dyum-cho, to become. Imperative, Dyummo, become.

1. Dyum-gná	Dyum-tí	...	...	Dyum-páto	} ut supra
2. Dyum-é	Dyum-té	...	..	Dyum-páso	
3. Dyum	Dyum-tá	...	...	Dyum-páyi	

Thus are conjugated rimmo, to be handsome; dyammo, to be full, hammo, to be light (levis); khummo, to stoop; ryammo, to be emaciated or thin.

VIII. Transitives in "no."—Infinitive, Pun-cho, to beg. Imperative, Pun-no, Leg it.

1. Pun-á	Pun-tóng	1. Pun-yí (i)	Pun-tí	Pun-páto	} ut supra
2. Pun-i	Pun-teú	2. Pun-é	Pun-té	Pun-páso	
3. Pun	Pun-tá	3. Pun	Pun-tá	Pun-páyi	

Thus are conjugated ninno, to hear; plenno, to release or set at liberty; sale-panno, to spin, &c.

N.B.—This agrees with the last. Hence IV., V., VII., VIII. are one, and it seems likely that the common imperative sign should be "o," however near that be to "wo" or the sign of the very different first conjugation. The four specified agree, moreover, in not being subject to any euphonic changes in conjugation. They might be utilised as transitives in a liquid or nasal.

Intransitives in "no."—Infinitive, Wan-cho, to run. Imperative, Wan-no, run.

Indicative active, sing. number.		Indicative passive, sing. number.		Causal imperative.
Present.	Preterite.	Present.	Preterite.	
1. Wan-gná	Wan-ti	.	.	Wan-pato
2. Wan-é	Wan-te	...	...	Wan-paso
3. Wan	Wan-ta	..	..	Wan-payi

Thus are conjugated Blenno, to live, &c.

IX. Transitives in "to."—Infinitive, brécho, to summon. Imperative, Bré-to, summon him.

1. Brét-ú	Brétíong	1. Brét-i	Brétti	Bré-pato	} ut supra
2. Brét-i	Brétteú	2. Brét-é	Brétté	Bré-paso	
3. Brét-á	Bréttá	3. Brét-á	Bréttá	Bré-páyi	

So are conjugated rito, to laugh at; dáto, to catch; nito, to set down; khleuto, to conceal, neuto, to make good; mú-to, to blow (breath); khúto, to touch; grúk-to, to quicken; bi-to, to obey; rok-to, to lift; dwak-to, to approve; khryapto, to kindle; rik-to, to contain; gap-to, to add to; duk-to, to shake it or cause to shake; grepto, to throw; dapto, to taste; nyapto, to shove; mimto, to remember; bláto, to dry at fire; jito, to wet; chamto, to amuse; teuto, to know; yokto, to remove; le-to, to take back; syanto, to recognise; hanto, to cheat; játo, to stop, detain; khlamto, to spoil; lwakto, to put upon; bapto, to scratch for ease; plepto, to fold; timto, to squeeze; lipto, to turn over. *N.B.*—Those which have a consonant before the sign, as rok-to, dap-to, dwak-to, cham-to, han-to, and khlam-to, &c., do not double the "t" in the preterite of either voice; and consequently in the passive there is no mark of the distinction of time, e.g., dapti, is I am tasted and I was tasted; * and again, daptu is I taste, daptong, I tasted, but dapta is he tastes or he tasted—the last, however, is a general trait.

X. Transitives in "to" which change the "t" into "d."—Infinitive, Sá-cho, to kill. Imperative, Sá-to, kill him.

1. Sád-ú	Sátong	1. Sáyi	Sátí	Sá-pato	} ut supra
2. Sád-i	Sáteu	2. Sáné	Sáté	Sá-paso	
3. Sád-á	Sáta	3. Sádá	Sátá	Sá-páyi	

Thus are conjugated wá-to, abandon or leave; tá-to, to kick; yéto, to split; úto, to fell; lá-to, to take away; páto, to do for another; krá-to, to bite; kléo-to, to undress; móto, to tell; chíto, to tear; pito, to bring; kú-to, to bring up; hmléto, to feel; yú-to, to bring down; já-to, to make steady or firm; phú-to, to sow; náto and préto, to gather; phá-to, to exchange; khri-to, to grind; hó-to, to pierce; hé-to, to distil.

Intransitives in "to."—Infinitive, Gní-cho, to be afraid. Imperative, Gní-to, be afraid.

1. Gní-gná	Gní-tí	..	..	Gní-pato	} ut supra †
2. Gní-né	Gní-té	...	...	Gní-paso	
3. Gní	Gní-tá	..	.	Gní-páyi	

So are conjugated jí-to, to be torn, khá-to, to be in pain; ú-to, to fall (on ground); sheo-to, to lose; léto, to return, jyukokáto, to flee; héto, to be sharp; bré-to, to vociferate.

XI. Neuters in "to."—Infinitive, Bo-cho, to flower. Imperative, Bo-to, flower.

1. Bót-u	Bótti	...	..	Bó-pato	} ut supra
2. Bót-i	Bótte	.	.	Bó-paso	
3. Bót-a	Botta	...	.	Bó-payi	

* In such cases the sense is determined by the use of the separate prefixed pronouns in the instrumental and objective respectively. Difference of time by an adverb.

† U'to and shoto, like jikko elsewhere, are both neuter and transitive. See them under the respective heads. Khíwo to tremble, is neuter; to quarrel is transitive. Bré-to, to cry out, is neuter, bré-to, to summon, is active.

Thus are conjugated *khito*, to blow as wind; *sito*, to fruit; *wamto*, to sink or set as sun. But the last gives, owing to the consonant before the sign, *wamtu*, *wamti*, *wamta*; *wamti*, *wamte*, *wamta*, infinitive, *wam-cho* (see *kwádo* and *sódo*). *Sí-to* is often conjugated *sídu*, *sídi*, *sída*; *síti*, *síte*, *síta*.

XII. Transitives in "do."—Infinitive, *Gram-cho*, to hate. Imperative, *Gram-do*, hate him.

Indicative active, sing. number.		Indicative passive, sing. number.		Causal
Present.	Preterite.	Present.	Preterite.	imperative.
1. <i>Gramdú</i>	<i>Gramtong</i>	1. <i>Gramdi</i>	<i>Gramti</i>	<i>Gram-páto</i> } <i>ut</i>
2. <i>Gramdi</i>	<i>Gramteu</i>	2. <i>Gramdé</i>	<i>Gramté</i>	<i>Gram-páso</i> } <i>supra</i>
3. <i>Gramdá</i>	<i>Gramta</i>	3. <i>Gramdá</i>	<i>Gramtá</i>	<i>Gram-páyí</i>

Thus are conjugated *chyurdo*, to wring; *rimdo*, to expect; *cháyindo*, or *chyéndo*, to teach; *kwádo*, to put on the fire; *wando*, to put or pour in; *wádo*, to throw away; *plendo*, to forget; *chamdo*, to divert, amuse; *glundo*, to extract or take out; *iyuldo*, to place for another; *tundo*, to cause to drink; *sódo*, to tell for another; *gremdo*, to roast; *heldo*, to mix. But *kwádo* and *sódo*, having no consonant before the sign, double the *t*, as in IX., thus—

1. <i>Só-du</i>	<i>Sóttong</i>	1. <i>Só-di</i>	<i>Sótti</i>	<i>Só-pato</i> } <i>ut</i>
2. <i>Só-di</i>	<i>Sótteu</i>	2. <i>Só-de</i>	<i>Sótte</i>	<i>Só-paso</i> } <i>supra</i>
3. <i>Só-da</i>	<i>Sótta</i>	3. <i>Só-da</i>	<i>Sótta</i>	<i>Só-payí</i>

N.B.—This, like *sógnó* of Conjugation II., makes infinitive *só-cho* and causal *só-pato*, &c., and in fact the various modifications of the verbs by voice, and in the peculiar manner here in question (*so-gno*, tell; *so-do*, tell for another), are sadly deficient in correspondent forms of the infinitive and participles. See on.

Intransitives in "do."—Infinitive, *Myel-cho*, to be sleepy. Imperative, *Myel-do*, be sleepy.

1. <i>Myeldu</i>	<i>Myelti</i>	...	...	<i>Myel-pato</i> } <i>ut</i>
2. <i>Myeldi</i>	<i>Myelte</i>	...	...	<i>Myel-paso</i> } <i>supra</i>
3. <i>Myelda</i>	<i>Myelta</i>	...	...	<i>Myel-payí</i>

N.B.—This nearly agrees with XI., only that the root having a final consonant, the preterite "t" is not doubled. So are conjugated (I have found no other verbs of this conjugation).

XIII. Intransitives in "so."—Infinitive, *Nis-cho*, to sit. Imperative, *Niso*, sit down.

1. <i>Nísi gna</i>	<i>Ní-s-ti</i>	...	...	<i>Nísi-pato</i> } <i>ut</i>
2. <i>Ní-se</i>	<i>Ní-s-te</i>	...	...	<i>Nísi-paso</i> } <i>supra</i>
3. <i>Ní-se</i>	<i>Ní-s-ta</i>	...	...	<i>Nísi-payí</i>

This conjugation interposes its reflex sign, or "s," between the root and the ordinary intransitive conjugational forms. Nearly all transitives can be conjugated in this form as a middle voice. But it has also many primitives, as will be seen by the instances given. So also are conjugated *wáso*, *carare*; *chárso*, *mingere*; *páso*, *crepitem facere*; *náso*, to take rest; *chyénso* or *chayínso*, to learn; *khleuso*, to lie hid; *ayínso* or *shayínso*, to wake; *sáso*, to kill one's self; *teumso*, to beat one's self; *baniso*, to scratch one's self; *ríso*, to laugh; *gléso*, to lie down; *chíso*, to bathe; *phíso*, to dress; *chamso*, to play; *prénso*, to begin.

CONJUGATION OF BAHING VERBS.

I.—Paradigm of Verbs Transitive in "wo."

Root, *Já*, to eat. Imperative, *já-wo*.

ACTIVE VOICE

IMPERATIVE MOOD.

1. Singular of Agent.	Dual of Agent.	Plural of Agent *
<i>Já-wo</i> , eat it	<i>Já-se</i> , ye two eat it	<i>Já-ne</i> , ye all eat it

* See note * next page

2. <i>Dual of Object.</i> Já-wosi, eat them two	<i>Dual of Object.</i> Já-sesi, ye two eat them two	<i>Dual of Object.*</i> Já-nési, ye all eat them tw two
3. <i>Plural of Object.</i> Já-womi, eat them all	<i>Plural of Object.</i> Jásemi, ye two eat them all	<i>Plural of Object</i> Jánémi, ye all eat them all
<i>Negative Form.</i> By má prefixed, ná já wo, &c., and so in all the subsequent moods.		

INDICATIVE MOOD.

Present and Future Tenses

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
<i>First Person.</i>		
1. Já gna, I eat or will eat it	{ Já-sa, incl. Ja-suku, excl. We two eat it	Já-ya, incl. Já-ka, excl. We all eat it
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Ja-gna si, I eat them two	{ Ja-sa-si, incl. Ja-sukusi, excl. We two eat them two	Já-ya-si, incl. Já-ka-si, excl. We all eat them two
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Ja-gna-mi, I eat them all	{ Ja-sa-mi, incl. Ja-suku-mi, excl. We two eat them all	Ja-yami, incl. Ja-ka-mi, excl. We all eat them all †
<i>Second Person.</i>		
1. Já-(y) i	Já-si	Ja-ni
2. Já-(y)-i-si	Já-si-si	Já-ni-si
3. Já (y)-i-mi	Já-si-mi	Já-ni-mi
<i>Third Person.</i>		
1. Ja-wa	Já-se	Já-me
2. Já-wa-si	Já-se-si	Já-me-si
3. Já-wa-mi	Já-se-mi	Ja-me-mi
<i>Preterite Tense.</i>		
<i>First Person.</i>		
1. Já-tong	{ Já-tá-sá, incl. Já-tá-súku, excl. ‡	Ján-tá-yo, incl. Ják-tá-ko, excl.
2. Já-t-óng-si	{ Já-tá-sá-si, incl. Já-tá-súkú-si, excl.	Ján-tá-yo-si, incl. Ják-tá-kó-si, excl.
3. Já-t-óng-mi	{ Já-tá-sá-mi, incl. Já-tá-sú-kú-mi, excl.	Ján-tá-yó-mi, incl. Ják-tá-kó mi, excl.
<i>N.B.</i> —The intercalated n and k are devious. See on.		
<i>Second Person.</i>		
1. Jáp-t-eu	Já-tá-si	Ján-tá-ni
2. Jáp-t-eu-si	Já-tá-si-si	Ján-tá-ni si
3. Jáp-t-eu-mi	Já-ta-si-mi	Ján-tá-ni-mi
<i>N.B.</i> —The intercalated p and n are devious.		

* See note || at p. 283. The peculiarities in question hold as to both tongues, and are even more developed in Báhing than in Váyu.

† The form of the conjugation in the remaining persons of the indicative mood being the same as in the first person (and also in the imperative), it is needless to load the paper with repetitions of the names of the numbers, agentive and objective, or with the English equivalents

‡ Observe that the separation of the syllables is merely to facilitate the student's comprehension, and that I shall do so no further, for the genius of the language is averse to any such treatment of its finely-blended elements.

Third Person.

1. Jáp-t-a	Já-ta-se	Jám-ta-me
2. Jáp-t-asi	Já-tá-se-si	Jám-ta-me-si
3. Jáp-t-a-mi	Já-ta-se-mi	Jám-ta-me-mi *

N. B.—The intercalated p and m are devious.

INFINITIVE MOOD.

Já-cho, to eat or to have eaten, aoristic.*

PARTICIPLES.

(Take notice that all the participles are essentially relative, and that they correspond as to sense with nouns, substantival or adjectival, ad libitum.)

1.—PARTICIPLE OF THE AGENT.

Impersonal form.

Já-ba, the eater, who eats, or ate, or will eat; aoristic.

N. B.—This participle has no personated equivalent.

2.—PARTICIPLE OF THE OBJECT AND OF THE INSTRUMENT, ALSO EXPRESSIVE OF HABIT AND OF FITNESS.

Present and future time.

Impersonal form.

Jácho-me, eatable, what is usually eaten or is fit to eat (to be eaten), what or whom any one eats or will eat (food), and what he eats or will eat with (teeth).

3.—PARTICIPLE OF THE OBJECT AND OF THE INSTRUMENT.

Past time.

Impersonal form.

Já-na, eaten, what or wherewith any one ate (also what has been eaten).

4.—PERSONATED EQUIVALENT OF SECOND PARTICIPLE, SUPRA.

First Person.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Ja-gnáme, the one that I eat	{ Jasame, incl. Jasukume, excl. the one that we two eat	Jayame, incl. Jakame, excl. the one that we all eat
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jagnasime, the two that I eat	{ Jaaasime, incl. Jasukusime, excl. the two that we two eat	Jayasime, incl. Jakasime, excl. the two that we all eat
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jagnamime, the all that I eat	{ Jaaamime, incl. Jasukumime, excl. the all that we two eat	Jayamime, incl. Jakamime, excl. the all that we all eat

Second Person.

1. Jayime	Jasime	Janime
2. Jayasime	Jaaasime	Janisime
3. Jayimime	Jasimime	Janimime

* Where purpose is involved the sign tha takes the place of the sign cho; e.g., he went to summon, for the purpose of summoning, bretha lita.

Third Person.

1. Jawame	Jaseme	Jameme
2. Jawasime	Jasesime	Jamesime
3. Jawamime	Jasemime	Jamemime

These (second and third person) of course mean respectively what or wherewith thou and he (or she) eats or will eat, &c. See note to first person of indicative mood.

5.—IMPERSONATED EQUIVALENT OF THIRD PARTICIPLE, SUPRA.

First Person.

1. Já tongme, the one that I ate	{ Játasame, incl. Játasukume, excl.	Jántayome, incl. Jáktakome, excl.
2. Játongsime	{ Játasasime, incl. Játasukusime, excl.	Jántayosime, incl. Jáktakosime, excl.
3. Játongmime	{ Játasamime, incl. Játasukumime, excl.	Jántayomime, incl. Jáktakomime, excl.

Second Person.

1. Jápteume	Játasime	Jántanime
2. Jápteusime	Játasisime	Jántanisime
3. Jápteunime	Játasimime	Jántanimime

Third Person.

1. Jáptame	Játaseme	Jántameme
2. Jáptasime	Játasesime	Jántamesime
3. Jáptamime	Játasemime	Jántanimime *

GERUNDS.

Gerund of the present and future time impersonal. There is none.

Gerund of present and future time personated.

1.—With main Verb in Present or Future Time.

First Person.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jagnana, I eating it, shall do so and so.	{ Jasana, incl. Jasukuna, excl.	Jayana, incl. Jakana, excl.
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jagnasina	{ Jajasina, incl. Jasakusina, excl.	Jayasina, incl. Jakasina, excl.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jagnamina	{ Jajasamina, incl. Jasakumina, excl.	Jayamina, incl. Jakamina, excl.

Second Person.

1. Jayina	Jasina	Janina
2. Jayisina	Jasisina	Janisina
3. Jayimina	Jasimina	Janimina

Third Person.

* 1. Jawana	Jasena	Jamena
2. Jawasina	Jasesina	Jamesina
3. Jawamina	Jasemina	Jamemina

* The above forms of the participle and gerund add merely the respective formative particles to the several tense forms; being "me" for the participle and "na" for the gerund.

2. Same gerund personated with main verb in the preterite.

First Person.

1. Jatongna, I eating it, did so and so	{ Jatasana, incl. Jatasukuna, excl.	Jantayóna, incl. Jaktakóna, excl.
2. Jatongsina	{ Jatasasina, incl. Jatasukusina, excl.	Jantayósina, incl. Jaktakósina, excl.
3. Jatongmina	{ Jatasamina, incl. Jatasukumina, excl.	Jantayómina, incl. Jaktakómina, excl.

Second Person.

1. Japteuna	Jatasina	Jantanina
2. Japteusina	Jatasisina	Jantanisina
3. Japteumina	Jatasimina	Jautanimina

Third Person.

1. Japtana	Jatasena	Jamtamena
2. Japtasina	Jatase-ina	Jamtamesina
3. Japtamina	Jatasemina	Jamtamemina *

Gerund of past time, impersonal, Jáso and Jásomami.†

1. Same gerund personated with main verb in present or future.

First Person.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jagnako, I having ate it, will do so and so	{ Jasako, incl. Jasukuko, excl.	Jayako, incl. Jakako, excl.
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jagnasiko	{ Jajasiko, incl. Jasukusiko, excl.	Jayasiko, incl. Jakasiko, excl.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jagnamiko	{ Jasamiko, incl. Jasukumiko, excl.	Jayamiko, incl. Jakamiko, excl.

Second Person.

1. Jayiko	Jasiko	Janiko
2. Jayisiko	Jasisiko	Janisiko
3. Jayimiko	Jasimiko	Janimiko

Third Person.

1. Jawako	Jaseko	Jameko
2. Jawasiko	Jasesiko	Jamesiko
3. Jawamiko	Jasemiko	Jamemiko

2. Same gerund with main verb in the preterite.

First Person.

1. Jatangko, I having ate it, did so and so	{ Jatasako, incl. Jatasukuko, excl.	Jantayoko, incl. Jaktakoko, excl.
2. Jatongsiko	{ Jatasasiko, incl. Jatasukusiko, excl.	Jantayosiko, incl. Jaktakosiko, excl.
3. Jatongmiko	{ Jatasamiko, incl. Jatasukumiko, excl.	Jantayomiko, incl. Jaktakomiko, excl.

* The above forms of the participle and gerund add merely the respective formative particles to the several tense forms, being "me" for the participle, and "na" for the gerund.

† See remark in the sequel on Jásguo with the auxiliary.

Second Person.

1. Japteuko	Jatasiko	Jantaniko
2. Japteusiko	Jatasisiko	Jantanisiko
3. Japteumiko	Jatasimiko	Jantanimiko

Third Person.

1. Japtako	Jataseko	Jamtameko
2. Japtasiko	Jatasesiko	Jamtamesiko
3. Japtamiko	Jatasemiko	Jamtamemiko *

REFLEX TRANSITIVE, OR MIDDLE VOICE † OF THE TRANSITIVE VERB TO EAT.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jáso, eat thyself	{ Jáś-che, ye two eat yourselves	Jásine, ‡ ye all eat yourselves

INDICATIVE MOOD.

Present and Future Tense.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per.	Jásigna	{ Jáś-cha, incl. Jáś-chuku, excl.	Jásiya, incl. Jásika, excl.
2d Per.	Jáśe	Jáś-chi	Jásini
3d Per.	Jáśe	Jáś-che	Jásime

Preterite Tense.

1st Per.	Jasti	{ Jastasa, incl. Jastasuku, excl.	Jastayo, incl. Jastako, excl.
2d Per.	Jaste	Jastasi	Jastani
3d Per.	Jasta	Jastasa	Jastame

INFINITIVE MOOD.

Jascho, to eat, or to have eaten one's self, aoristic.

PARTICIPLES.

1. Participle of the agent, impersonal.

Jásiba, the self-eater, one who eats, or will eat or ate himself, aoristic.

2. Participle of the object and instrument, present and future time, impersonal form.

Jaschome, his own that any one eats or will eat, self-eatable, what is self-eaten or wherewith to eat self.

* Here, as before, the gerundial impersonated forms are constructed by merely adding the past gerund sign or "ko" to the several forms of the tenses; and as in the indicative mood there are thirty-three personal forms proper to either time (present or future and preterite), so there are sixty-six forms of the gerund of past time, and in like manner are there sixty-six of the gerund of the present time, besides two impersonal forms—in all, 134. Of the participles there are sixty-six personated and three impersonate forms of the latter, making in all sixty-nine! This is a more than Manchurian luxuriance of participial and gerundial growth. I have now gone through the most essential and characteristic forms of the verb, and shall reserve the less essential, or the several other so-called moods, &c., for the sequel, proceeding first to the reflex or middle voice, and then to the passive, upon the present model. The gerunds are purely verbal, with no touch of the noun, and they are essentially continuative, serving in lieu of the conjunction "and."

† There are a great many primitives or neuters in "so," besides the derivatives or reflex forms of the transitives, which I call their middle voice. All transitives make their middle voice by changing their appropriate sign into "so." This form is perfectly uniform for all primitives and derivatives. The French amuser and s'amuser, = cham-cho and cham-a-cho, give a good idea of it.

‡ There are of course no objective forms of an intransitive verb, and all verbs in "so," whether primitively neuter or derived, as here, from transitives, are so regarded. See and compare the transitive forms in the active voice aforegone.

3. Same participle of time past, impersonal.

Jasina, his own (flesh) that any one ate, or what has been self-eaten by any one; and wherewith it has been self-eaten,* or his own (teeth) wherewith any one ate.

4. Impersonated equivalent of participle second in "chome."

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per.	{ Jasnigame, my own that I eat or eat with	{ Jaschame, incl. Jaschukume, excl.	{ Jasiyame, incl. Jasikame, excl.
2d Per.	Jaseme	Jaschime	Jasinime
3d Per.	Jaseme	Jascheme	Jasimeme

5. Impersonated equivalent of participle third in "na."

1st Per.	{ Jastime, my own that I ate	{ Jastasame, incl. Jastasukume, excl.	{ Jastayome, incl. Jastakome, excl.
2d Per.	Jastame	Jastasime	Jastanime
3d Per.	Jastame	Jastaseme	Jastameme

GERUNDS.

Gerund of present and future time, impersonal. There is none.

1. Gerund of present and future time, personated with main verb in same time.

	<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per.	{ Jasnigana, I eating my own flesh, shall do so and so	{ Jaschana, incl. Jaschukuna, excl.	{ Jasiyana, incl. Jasikana, excl.
2d Per.	Jasena	Jaschina	Jasinina
3d Per.	Jasena	Jaschena	Jasimena

2. Same gerund personated with main verb in past tense.

1st Per.	{ Jastina, I eating my own flesh, did so and so	{ Jastasana, incl. Jastasukuna, excl.	{ Jastayona, incl. Jastakona, excl.
2d Per.	Jastena	Jastasina	Jastanina
3d Per.	Jastana	Jastasena	Jastamena

Gerund of past time, impersonal. There is none.

1. Same gerund personated with main verb in present or future.

1st Per.	{ Jasnigako, I having eaten my own flesh, shall do so and so	{ Jaschako, incl. Jaschukuko, excl.	{ Jasiyako, incl. Jasikako, excl.
2d Per.	Jaseko	Jaschiko	Jasiniko
3d Per.	Jaseko	Jascheke	Jasimeko

2. Same gerund with main verb in the preterite.

1st Per.	Jastiko, I having eaten my own, did so and so	{ Jastasako, incl. Jastasukuko, excl.	{ Jastayoko, incl. Jastakoko, excl.
2d Per.	Jasteko	Jastasiko	Jastaniko
3d Per.	Jastako	Jastaseko	Jastameko

PASSIVE VOICE OF THE SAME VERB.

(Basis, Jaji = eat me.)

IMPERATIVE MOOD.

<i>Singular of Object.</i>	<i>Dual of Object.</i>	<i>Plural of Object.</i>
1. Jaji, eat me thou	Jajiki, eat us two thou	Jajiki, eat us all thou

* The participles in cho-me and lu na are scarcely usable in derivative verbs in "so" like jaso, but more freely in primitives of the same formation, such as waso = caco, c a, was-chome kbi, voidable ordure, and waina kbi = voided ordure, that is, the ordure which will be and has been voided. This shows the passive bent of these participles, and the affinity of neuter verbs to passives. See Classification of Verbs.

<i>Dual of Agent.</i>	<i>Dual of Agent.</i>	<i>Dual of Agent.</i>
2. Jáyisi, eat me ye two	Jasíkisi, eat us two ye two	Jákisi, eat us all ye two
<i>Plural of Agent.</i>	<i>Plural of Agent.</i>	<i>Plural of Agent.</i>
3. Jáyini, eat me ye all	Jásikini, eat us two ye all	Jákini, eat us all ye all *

INDICATIVE MOOD.

Present and Future Tense.

<i>Singular of Object.</i>	<i>Dual of Object.</i>	<i>Plural of Object.</i>
1. Jáyí, eats me he = I am eaten by him	{ Jáso, incl. Jásiki, excl. We two are eaten by him	{ Jáso, incl. Jáki, excl. We are all eaten by him
<i>Dual of Agent.</i>	<i>Dual of Agent.</i>	<i>Dual of Agent.</i>
2. Jayisi, I am eaten by them two	{ Jasosi, incl. Jasíkisi, excl. We two are eaten by them two	{ Jasosi, incl. Jakisi, excl. We all are eaten by them two
<i>Plural of Agent.</i>	<i>Plural of Agent.</i>	<i>Plural of Agent.</i>
3. Jayimi, I am eaten by them all	{ Jasomi, incl. Jasíkimi, excl. We two are eaten by them all	{ Jasomi, incl. Jakimi, excl. We all are eaten by them all

N.B.—The agent is always of the third person, he, she, or it; if it be second person the conjugation is another.

	<i>Second Person.</i>	
1. Jaye	Jasi	Jani
2. Jayesi	Jasisi	Janisi
3. Jayemi	Jasimi	Janimi
	<i>Third Person.</i>	
1. Jawa	Jawasi	Jawami
2. Jase	Jasesi	Jasemi
3. Jame	Jamesi	Jamemi

Preterite Tense.

	<i>First Person.</i>	
1. Jati	{ Jataso, incl. Jatasiki, excl.	{ Jataso, incl. Jáktaki, excl.
2. Jatisi	{ Jatasosi, incl. Jatasíkisi, excl.	{ Jatasosi Jáktakisi
3. Jatimi	{ Jatasomi, incl. Jatasíkimi, excl.	{ Jatasomi Jáktakimi
	<i>Second Person.</i>	
1. Jate	Jatasi	Jantani
2. Jatesi	Jatasisi	Jantanisi
3. Jatemi	Jatasimi	Jantanimi

* Observe that of the active voice of the transitive the object is him or her or it; of the middle voice the object is self, and of the passive the object is me, but that the order of arrangement of agent and object is reversed in the passive as compared with the active voice, and so also in the indicative mood. This is done in conformity to the genius of this language, which requires the attention to be primarily fixed on the agent in one voice, on the object in the other. It will be seen in the sequel that there are further special forms of the verb to denote the action which passes from me to thee, and from thee to me. These are necessary complements of the passive voice in a language, which makes the mention of agents and patients inseparable from that of the action. Compare note II, p. 283

Third Person.

1. Japta	Japtasi	Japtami
2. Jatase	Jatasesi	Jatasemi
3. Jamtamo	Jamtamesi	Jamtamemi

INFINITIVE MOOD.

There is none properly so called

The sense is conveyed by placing the separate pronoun in the objective case before the verb in the active voice; *gô jácho* = to eat me = to be eaten.

PARTICIPLES.

1. Participle of the agent in "ba" is of course wanting
2. Participle of the object in "chome" is rather passive than active, though used in both voices, as we say in English, what (or whom) any one eats or is wont to eat, or what is wont to be eaten by any one.
3. Participle in "na" is yet more purely passive; *ja-na*, what has been eaten. But it is used with more than English license, as though it belonged to the active voice, what any one hath eaten.
4. Personated equivalent of the second of the above. It is formed by adding the formative suffix "me" to the several tense forms of the indicative present and future of this voice, *e.g.*

*Singular of Agent.**Dual of Agent**Plural of Agent.*

1. Jayime	{ Jasome, incl.	Jasome, incl.
	{ Jasikime, excl.	Jakime, excl.

and so on through the whole of the thirty-three forms above given in the indicative.

5. Personated equivalent of the third of the above participles, or that in "na." It is formed, as above, by adding the formative "me" to the several forms of the preterite indicative of this voice, *e.g.*

1. Jatime	{ Jatasome, incl.	Jatasome, incl.
	{ Jatasikime, excl.	Jatakime, excl.

and so on through all the thirty-three forms of the three persons of the preterite passive. Jayime means I who am the eaten of him, and jatime, I who was the eaten of him; and so on of all the rest.

N.B.—The impersonal forms in this, and of the active and middle voices, are declinable like nouns. The personated in "me," which take so much of the verb character, are indeclinable. Both are thoroughly and intrinsically relative in sense.

GERUNDS.

Gerund of future and present time impersonal. There is none.

1. The same gerund personated with the main verb in same time.

It is formed by the addition of the appropriate formative, or "na," to the several forms of the present and future indicative of this voice, *e.g.*,

*Singular.**Dual.**Plural.*

1. Jayina	{ Jasona, incl.	Jasona, incl.
	{ Jasikina, excl.	Jakina, excl.

and so on through all the thirty-three forms of the three persons of the indicative.

2. The same gerund-personated with the main verb in the preterite.

It is formed by suffixing the "na" to the preterite indicative forms, *e.g.*

1. Jatina	{ Jatasona, incl.	Jatasona, incl.
	{ Jatasikina, excl.	Jatakina, excl.

Samples of the sense—Being eaten I shall cry out, *jayina bregua*; being eaten I cried out, *jatina breli*.*

Gerund of past time, impersonal. There is none.

*Observe that the root *bre*, to cry out, is here conjugated as an intransitive. Elsewhere I have given the same root conjugated as a transitive in the sense of to summon. The infinitive and imperative (*bre-cho*, *bre-to*) are identical. This double indicative conjugation from the same root of words having nearly identical senses is very common, as *uto*, to fall and to sell, *jikko*, to be broken and to break, &c. *Breto*, the intransitive, is conjugated like *guito*, to be afraid, the type of regular intransitives in "to."

1. Same gerund personated with main verb in present or future.

It is formed by adding the formative "ko" to the several forms (thirty-three) of the indicative present and future, *e.g.*,

<i>Singular.</i>	<i>Dual.</i>	<i>Plural</i>
1. Jayiko	{ Jasoka, incl. Jasikiko, excl.	Jasoko, incl. Jakiko, excl.

2. Same gerund with the main verb in the preterite.

It is formed, as above, by adding "ko" to the several forms of the indicative preterite, *e.g.*,

1. Jatiko	{ Jatasoko, incl. Jatasikiko, excl.	Jatasoko, incl. Jatakiko, excl.
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and so on through all the thirty-three forms of the indicative preterite of this voice. The senses respectively of jayiko and jatiko are, having been eaten I shall be, and, having been eaten, I was or have been (forgotten); and so of the rest.

PARADIGM.

Of certain special forms of conjugation supplementary of the passive, and denoting, first, the action that passes between me as the agent and thee as the patient, second, that in which thou art the agent and I the patient. The first of these forms is very distinct, but is confined to the indicative (and subjunctive) mood. It has no imperative or infinitive. The second runs much into the ordinary passive, and has an imperative. See on.

FIRST FORM, I—THEE.

(Verb Ja, to eat, as before.)

INDICATIVE MOOD.

Present and Future Tense.

<i>Singular of Agent.*</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Janu, I eat thee, or thou art eaten by me	Jayesi, we two eat thee	Jayemi, we all eat thee
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Janasi, I eat you two	{ Jasisi, we two eat you two	Jasimi, we all eat you two
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Janani, I eat you all	{ Janisi, we two eat you all	Janimi, we all eat you all

Preterite Tense.

1. Jantana, I ate thee, or thou wast eaten by me	Jatesi, we two ate thee	Jatemi, we all ate thee
2. Jantanisi, I ate you two	Jatasisi, we two ate you two	Jatasimi, we all ate you two
3. Jantanani, I ate you all	Jantanisi, we two ate you all	Jantanimi, we all ate you all

PARTICIPLES.

There are none of the impersonal form.

Participle of the future personated. It is formed, as in the ordinary conjugation, by adding the appropriate particle of "me" to the forms of the indicative, *e.g.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Janame	Jayesime	Jayemime †

and so on through all the nine forms above given in the indicative present.

Participle of the past personated. It is formed from the preterite by adding the "me," *e.g.*,

* This form is rather allied to the passive than active, and may be called the supplement of the former, which is very incomplete, and alien to the genius of the tongue, being cramped at the threshold by taking the first person objective for its starting-point; thus, jayi = eat me. There is no Be thou eaten. And here jana and its participial janame look to the object chiefly, thou art eaten by me and thou who art the eaten of me.

† The "y" is merely to keep the vowels apart.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jantaname	Jatesime	Jatemime

and so on through the above nine forms of the preterite.
The sense of janame is, thou who art the eaten of me; of jantaname, thou who wert the eaten of me; and so of all the rest.

GERUNDS.

There are none whatever not personated.
The personated forms are, as in the ordinary conjugation, four, two of the present and two of the past, and they are constructed, as before, by adding respectively "na" and "ko" to the tense forms above; *e.g.*,

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Janana	Jayesina	Jayemina

and so on through all the nine forms of the tense.
Same gerund with the main verb in the preterite.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jantanana	Jatesina	Jatamina

and so on through all the nine forms above.
Gerund of the preterite with main verb in the past time.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jantanako *	Jatesiko	Jatemiko

and so on through the nine tense forms.

SECOND SPECIAL FORM, THOU—ME.

	<i>Imperative Mood.</i>	
<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent.</i>
1. Jayi, † eat me thou, or let me be eaten by thee.	Jayisi	Jayina
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jasiki	Jasikisi	Jasikini.
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Jaki	Jakisi	Jakini

N. B.—This tallies with the ordinary passive, as will be seen by reading the vertical columns of the one with the horizontal of the other.

INDICATIVE MOOD.

	<i>Present and Future Tense.</i>	
1. Jayi, thou eatest me, or I am eaten by thee	Jayisi	Jayini
2. Jasiki	Jasikisi	Jasikini
3. Jaki	Jakisi	Jakini
	<i>Preterite.</i>	
1. Jati	Jatasi	Jatini
2. Jatasiki	Jatasikisi	Jatasikini
3. Jaktaki	Jaktakisi	Jaktakini

N. B.—These agree respectively with the present and preterite of the passive, save, first, that there are here no inclusive forms; and, second, that the personal sign *ni* stands here in the place of the passive *mi*.

* Samples of the above gerunda. Eating thee I shall fill my belly, *janana rugna*; eating thee I filled my belly, *jantana ruti*; having eaten thee I will go, *janako lagna*; having eaten thee I slept, *jantanako ipti*; we all having eaten thee, were pleased, *jatemiko gyerstako*; we two, having eaten thee, will see, *jayesiko juksukasuku*; we all eating thee, fled, *jatamina jukkatako*.

† This is the formula of the passive, because the passive only requires that the first person be the patient, allowing the second or third to be the agent, and hence the indicative of this form so nearly tallies with that of the passive, *jayi*, eat me he or thou, &c.

INFINITIVE MOOD.

Wanting: the ordinary infinitive is used with the separate pronouns in the instrumental and objective cases, gami go jacho.

PARTICIPLES.

There are none of the non-personated kind.

The personated are formed, as usual, by the "me" suffix added to the tense forms, *e.g.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jayime	Jayisime	Jayinime
and so on through the nine tense forms.		
Jatime	Jatisime	Jatinime

and so on through the nine tense forms above.

The senses of jayime and jatime are, I who am the eaten of thee, and I who was the eaten of thee. The sense would be equally expressed by thou who art my eater; but eater, jaba, is purely active, and cannot be admitted into an agento-objective verb.

GERUNDS.

Unpersonated, there are none.

The personated of the present are formed, as before, by "na" suffixed to the several tense forms, and those of the past by "ko" similarly affixed; *e.g.*, jayina, jatina, and jayiko, jatiko, equivalent to thou eating me wilt do so and so, and did so and so; and thou having ate me wilt do, and did, so and so.

PARADIGM OF TRANSITIVES IN "TO," NOT CHANGING THE
"T" INTO "D."*

Root Bre, to summon.

ACTIVE VOICE.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Breto	Bretise	Bretine
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Bretosi	Bretisesi	Bretinesi
<i>Plural of Object.</i>	<i>Plural of Object.</i>	<i>Plural of Object.</i>
3. Bretomi	Bretisemi	Bretinemi

INDICATIVE MOOD.

Present and Future Tense.

First Person.

1. Bretu	{ Bretisa, incl. Bretisuku, excl.	{ Bretiya, incl. Bretika, excl.
2. Bretusi	{ Bretisasi, incl. Bretisukusi, excl.	{ Bretiyasi, incl. Bretikasi, excl.
3. Bretumi	{ Bretisami, incl. Bretisukumi, excl.	{ Bretiyami, incl. Bretikami, excl.

Second Person.

1. Breti	Bretisi	Bretini
2. Bretisi	Bretisisi	Bretinisi
3. Bretimi	Bretisimi	Bretinimi

Third Person.

1. Breta	Bretise	Bretime
2. Bretasi	Bretisesi	Bretimesi
3. Bretami	Bretisemi	Bretimemi

* Those that change the ti of the imperative into d in the indicative do not take the incrementive ti of the dual and plural present, nor the double t of the preterite, and they have i, not ti, in the passive. These peculiarities are in fact confined to the transitives in unchanging "to," but are partially shared by the changing transitives and by the neuters.—See Classification of Verbs, pp. 361-365. For paradigm of transitives in "to" which change t into d, see on to p. 390 ff.

BÁHING GRAMMAR.

1. Breta
2. Bretise
3. Bretime

Third Person.

Bretasi
Bretisesi
Bretimesi

Bretami
Bretisemi
Bretimemi

Preterite.

First Person.

{ Brettaso, incl.
Brettasiki, excl.
Brettasosi, incl.
Brettasikisi, excl.
Brettasomi, incl.
Brettasikimi, excl.

o, incl.
si, excl.
osi, incl.
kisi, excl.
asomi, incl.
takimi, excl.

Second Person.

Brettasi
Brettasiki
Bretta

B...ni
...nisi
Brettanimi

3. Brette

etta

Bre
B...ni
B...me

Brettami
Brettasemi
Brettamen

NFID

ON.

precis

the h verb *

PARTICIPLES.

in ba, Wan in, and the last
in chon, who precis as in
in the li ditto
time, &c. ...
51. ...

NT

1st, in Bret
2d, in Bre

o, Br } & as base
ko, lo,

SPECIAL FORM I

Active Present.

1. Bretina
2. Bretinasi
3. Bretinani

Bre
B...sisi
B...nisi

Bretemi
Bretisimi
Bretinimi

Preterite.

1. Brettana
2. Brettanasi
3. Brettanani

Brettesi
Brettasisi
Brettanisi

Brettemi
Brettasemi
Brettanemi

INFINITIVE MOOD.

None. Gomi ga brecho expresses the sense.

PARTICIPLES.

Impersonal, none.

1st personated, Bretiname, &c.

2d personated, Brettaname, &c.

* See remark at p. 375. There is no infinitive passive in Báhing any more than in Váyu, nor any unpersonated gerund; but of the three unpersonated participles, two, or those in chome and na, are essentially passive.

GERUNDS.

Impersonal, none.

1st personated, Bretinana, &c.	3d Personated, Bretinako, &c.
2d „ Brettanana, &c.	4th „ Brettanako, &c.

SPECIAL FORM II.

Imperative.

1. Breti	Bretisi	Bretini
2. Bretisiki	Bretisikisi	Bretisikini
3. Bretiki	Bretikisi	Bretikini

Indicative Present.

1. Breti	Bretisi	Bretini
2. Bretisiki	Bretisikisi	Bretisikini
3. Bretiki	Bretikisi	Bretikini

Preterite.

1. Bretti	Brettisi	Brettini
2. Brettasiki	Brettasikisi	Brettasikini
3. Brettaki	Brettakisi	Brettakini

INFINITIVE MOOD.

There is none. Gami go brecho expresses the sense.

PARTICIPLES.

Impersonal, none.

1st personated, Bretime, &c.,	{ as before, by "me" added to the tense forms.
2d „ Brettime, &c.,	

GERUNDS.

Impersonal of the past (none of present), Bréso or Brésomami.

Ditto personated.

1st personated, Bretina, &c.,	{ as before, by "ná" added to the several forms of the tenses.
2d „ Bréttina, &c.,	
3d „ Brétiko, &c.,	
4th „ Bréttiko, &c.,	

PARADIGM OF VERBS INTRANSITIVE OR NEUTER.

Not having the sibilant sign.

A neuter in "wo," Pi-wo, come thou.

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Piwo	Pise	Pine

INDICATIVE MOOD.

Present and Future Tenses.

1st Per. Pigna	{ Pisa, incl.	Piya, incl.
2d Per. Piye	{ Pisuku, excl.	Pika, excl.
3d Per. Pi	Pisi	Pini
	Pise	Pime

Preterite Tense.

1st Per. Piti	{ Pitasa, incl.	Pintayo, incl.
2d Per. Pito	{ Pitasuku, excl.	Piktako, excl.
3d Per. Pita	Pitasi	Pintani
	Pitase	Pintame

INFINITIVE MOOD.

Picho, to come or to have come, aoristic.

PARTICIPLES.

First of the Agent, impersonal, aoristic

Piba, who or what comes, or will come or came.

Second of the object and instrument.

Present or future, impersonal.

Pichome, fit to come by (road), and fit for coming with (feet), and what any one will come by (road).

Third the same, past time, impersonal.

Pina, what any one came by (road), and what he came with (feet).

Impersonated form of second and third.

It is formed by "me" added to the several forms of the tenses, pignáme, pitime, &c.*

GERUNDS.

That of present time (future).

Pignana,† &c., with main verb in same time.

Pitina, &c., with main verb in preterite.

That of past time.

Pignako, &c., with main verb in future

Pitiko, &c., with main verb in past.

All intransitives not having "so" in the imperative are conjugated as above, except certain ones in "to," which I shall distinguish as neuters, and which are conjugated as follows:—

PARADIGM OF NEUTERS IN "TO."

Root Bó, to flower. Imperative, Bó-to.

IMPERATIVE MOOD.

Singular.
Bóto

Dual.

Bótise

Plural.

Bótine

INDICATIVE MOOD.

Present and Future.

1st Per. Bótú

{ Bótisa, incl.

Bótiya, incl.

2d Per. Bóti

{ Bótisuku, excl.

Bótika, excl.

3d Per. Bóta

Bótisi

Bótini

Bótise

Bótine

Preterite.

1st Per. Bótti

{ Bóttasa, incl.

Bóttayo, incl.

2d Per. Bótte

{ Bóttasuku, excl.

Bóttako, excl.

3d Per. Bótta

Bóttasi

Bóttani

Bóttase

Bóttáme

INFINITIVE MOOD.

Bó-cho.

PARTICIPLE of the agent in "ba"

Bóba, what flowers, or will flower, or has flowered

N.B.—The second and third participles in "chome" and "na" are wanting,† and so also their derivatives in "me."

* e.g., Pigname kholi, the feet which I come with; pignáme lam, the road which I come by; pitime kholi, the feet which I came with; pitime lam, the road which I came by

† e.g., Pignana pagna = I will come and do it, literally, I coming will do it.

‡ These participles can rarely be used with intransitive or neuter verbs, never with such of the latter as relate to the action of things. They imply an agent who produces that effect on a thing which these participles express relatively to future and past time respectively. Out of the vast number of intransitives enumerated elsewhere hardly a dozen make use of these participles. Some of these exceptions are bwakko, to speak, which gives bwangna ló = spoken words; bokko, to get up, whence bongna blocho, = the bed whence any one has risen; niso, to sit, whence nisina-khosingba, the chair on which any one has sat, &c.

GERUNDS.

1. Bótuna.	Bótina	Bótana, &c.
2. Bóttina	Bottena	Bóttana, &c.
3. Bótuko	Bótiko	Bótako, &c.
4. Bóttiko	Bótteko	Bóttako, &c.

What, as opposed to the above, called neuters (see conjugation XI.) for distinction's sake, I have elsewhere called intransitives in "to," as jito, kháto, &c. (conjugation X.), are all regular and conjugated like the verb to come above given. In fact, all the so-called intransitives, whatever their sign, have one uniform conjugation, those in "so," merely interpolating the reflex sibilant, as may be seen by comparing the aforegone samples of both. But the neuters in "to," here ensampled by bótó, are quite unique, leaning to the model of unchanging transitives with the same sign, for which see breto aforegone.

By comparing the above samples of complete conjugation with the summary view of the same subject which precedes it,* it will be seen that there is at bottom but one conjugation, because all transitives and intransitives follow the one general model, with the material exception, however, of the singular indicative. Of that the various forms are therefore brought together in the classification of so-called conjugations; and it is only necessary to add, that beyond the singular indicative of transitive verbs there are no deviations from the one model of conjugating in the three voices. The whole force of conjugation is, it will be seen, thrown upon the actors who do and suffer. Of the action itself there is little comparative heed, only two moods and two times being developed, and the active and passive voices being perplexed. There are not in fact any inflexional or inherent verbal forms to express the various modifications of the action. Nevertheless these modifications, of course, have periphrastic means of expression; I shall call them moods, and now proceed to enumerate them.

SUBJUNCTIVE OR CONDITIONAL MOOD.

If, or should, I come.

Indicative Present.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per. Pigna khedda	{ Písa khedda, incl.	Píya khedda, incl.
	{ Písuku khedda, excl.	Píka khedda, excl.
2d Per. Píye khedda	Písi khedda	Píni khedda
3d Per. Pí khedda	Píse khedda	Píme khedda

Preterite.

1st Per. Pígnáwa khedda	{ Písawa khedda, incl.	Píyawa khedda, incl.
	{ Písukuwa khedda, excl.	Píkawa khedda, excl.
2d Per. Píyáwa khedda	Písiwa khedda	Píniwa khedda
3d Per. Píwa khedda	Písewa khedda	Pímewa khedda

The negative is formed, as usual, by má prefixed.

Another negative, allied if not equivalent, is impersonal, and substitutes the particle theum for khedda, adding the separate pronouns personal in lieu of the pronominal suffixes of verbs.

Should I not come, &c.

Present Tense.

1st Per. Gó má pítheum	{ Gósi má pítheum, incl.	Góyi má pítheum
	{ Gósuku má pítheum, excl.	Góku má pítheum
2d Per. Ga má pítheum	Gasi má pítheum	Gani má pítheum
3d Per. Harem má pítheum	Harem dausi má pítheum	Harem dau má pítheum

The preterite of this is formed by adding the "wa" above gone to the correlative part of the sentence; as, had I not come, he would not have come, gó má pítheum, harem má píwa.

In the present or future it is gó má pítheum, harem má pí=should I come not, he will not come. In both forms of the conditional, wá, added to the indicative, takes the place of the regular preterite píti, pite, pita.

* To wit, Classification of Verbs, pp. 1-365.

CONTINGENT MOOD.

I may (perhaps) go.

It is expressed by the future in the alternative way, *e.g.*, lágna má lágna, má teutu = I shall go, shall not go, I don't know = I may go, or perhaps I shall go, perhaps not (root, la, to go).

POTENTIAL MOOD.

It is formed by adding ne to the root of any main verb (*e.g.*, la, to go), and then subjoining the several conjugational forms of the subsidiary verb to can, which is a regular transitive in "po." This not having been given above, shall be fully set down here, though it differ not much, save euphonically, from the foregone samples of transitives, especially bréto.*

Root, Chap, to can. Infinitive, Chap-cho.

<i>Imperative.</i>		
<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Láne chappo	Láne chapse	Láne chamne
2. Láne chapposi	Láne chapsesi	Láne chamnesi
3. Láne chappomi	Láne chapsemi	Láne chamnemi
<i>Indicative Present (Future).†</i>		
<i>First Person.</i>		
1. Láne chabu	Láne chapsa, incl.	Láne chamya, incl.
	Láne chapsuku, excl.	Láne chapka, excl.
2. Láne chabusi	Láne chapasi, incl.	Láne chamyasi, incl.
	Láne chapsukusi, excl.	Láne chapkasi, excl.
3. Láne chabumi	Láne chapsami, incl.	Láne chamyami, incl.
	Láne chapsukumi, excl.	Láne chapkami, excl.
<i>Second Person.</i>		
1. Láne chabi	Láne chapsi	Láne chamni
2. Láne chabisi	Láne chapsisi	Láne chamnisi
3. Láne chabimi	Láne chapsimi	Láne chamnimi
<i>Third Person.</i>		
1. Láne chaba	Láne chapse	Láne chamme
2. Láne chabasi	Láne chapsesi	Láne chammesi
3. Láne chabami	Láne chapsemi	Láne chammemi
<i>Preterite.</i>		
<i>First Person.</i>		
1. Láne chaptong	Láne chaptasa, incl.	Láne chaptayo, incl.
	Láne chaptasuku, excl.	Láne chaptako, excl.
2. Láne chaptongsi	Láne chaptasasi, incl.	Láne chaptayosi, incl.
	Láne chaptasukusi, excl.	Láne chaptakosi, excl.
3. Láne chaptongmi	Láne chaptasami, incl.	Láne chaptayomi, incl.
	Láne chaptasukumi, excl.	Láne chaptakomi, excl.
<i>Second Person.</i>		
1. Láne chapteu	Láne chaptasi	Láne chaptani
2. Láne chapteusi	Láne chaptasisi	Láne chaptanisi
3. Láne chapteumi	Láne chaptasemi	Láne chaptanimi
<i>Third Person.</i>		
1. Láne chapta	Láne chaptase	Láne chaptame
2. Láne chaptasi	Láne chaptasesi	Láne chaptamesi
3. Láne chaptami	Láne chaptasemi	Láne chaptamemi

* Compare chap-cho, chap po, chab-u, chab-i, chab-a, chap-tong, cham-i, with bré-cho, bré-to, brét-u, brét-i, brét-a, brét-tong, bré-ti; and observe in regard to the former that its radical p becomes b before a vowel and m before a nasal (n m), but remains p before a sibilant or hard dental. It is so in all transitives in po, of all which chappo is a perfect sample.

† There is no present tense. The present is regarded as an inappreciable time. An act is not such till it is performed, hence the past is the main tense. But an act can be contemplated as during in intention and preparation; a blow falling till it has actually descended—future tense.

INFINITIVE MOOD.

Láne chapcho.

PARTICIPLES.

- | | | |
|-----------------------------------|---|---|
| 1st, in ba, Láne chapba, | } | Impersonal, as before. |
| 2d, in chome, Láne chapchome, | | |
| 3d, in na, Láne chamna, | | |
| 4th, in me, Láne chabume, &c., | } | Personated, and formed by adding "me" to the tense forms. |
| 5th, in me, Láne chaptongme, &c., | | |

GERUNDS.

- | | | |
|-----------------------------------|---|--|
| 1st, in na, Láne chabuna, &c., | } | Personated all, and constructed as before by adding na or ko to the several tense forms. The impersonate past gerund is Láne chápso or chapsomami. |
| 2d, in na, Láne chaptongna, &c., | | |
| 3d, in ko, Láne chabuko, &c., | | |
| 4th, in ko, Láne chaptongko, &c., | | |

MIDDLE VOICE.

Lána chamso, and so on, precisely as in the verbs to eat and to summon.

PASSIVE VOICE.

IMPERATIVE MOOD.

- | | | |
|------------------|-----------------|---------------|
| 1. Láne chamyi | Láne chapsiki | Láne chapki |
| 2. Láne chamyisi | Láne chapsikisi | Láne chapkisi |
| 3. Láne chamyini | Láne chapsikini | Láne chapkini |

Indicative Present.

First Person.

- | | | | |
|------------------|---|------------------------|----------------------|
| 1. Láne chamyi | { | Láne chapso, incl. | Láne chapso, incl. |
| | | Láne chapsiki, excl. | Láne chapki, excl. |
| 2. Láne chamyisi | | Láne chapsosi, incl. | Láne chapsosi, incl. |
| | { | Láne chapsikisi, excl. | Láne chapkisi, excl. |
| 3. Láne chamyimi | | Láne chapsomi, incl. | Láne chapsomi, incl. |
| | | Láne chapsikimi, excl. | Láne chapkimi, excl. |

Second Person.

- | | | |
|------------------|---------------|---------------|
| 1. Láne chamye | Láne chapsi | Láne chamni |
| 2. Láne chamyesi | Láne chapsisi | Láne chamnisi |
| 3. Láne chamyemi | Láne chapsimi | Láne chamnimi |

Third Person.

- | | | |
|----------------|---------------|---------------|
| 1. Láne chaba | Láne chabasi | Láne chabami |
| 2. Láne chapse | Láne chapsesi | Láne chapsemi |
| 3. Láne chamme | Láne chammesi | Láne chammemi |

Preterite.

First Person.

- | | | | |
|------------------|---|------------------------|----------------------|
| 1. Láne chapti | { | Láne chaptaso, incl. | Láne chaptaso, incl. |
| | | Láne chaptasiki, excl. | Láne chaptaki, excl. |
| 2. Láne chaptisi | | Láne chaptasosi | Láne chaptasosi |
| | { | Láne chaptasikisi | Láne chaptakisi |
| 3. Láne chaptimi | | Láne chaptasomi | Láne chaptasomi |
| | | Láne chaptasikimi | Láne chaptakimi |

Second Person.

- | | | |
|------------------|-----------------|-----------------|
| 1. Láne chapte | Láne chaptasi | Láne chaptani |
| 2. Láne chaptesi | Láne chaptasisi | Láne chaptanisi |
| 3. Láne chaptemi | Láne chaptasimi | Láne chaptaumi |

Third Person.

- | | | |
|------------------|-----------------|-----------------|
| 1. Láne chapta | Láne chaptasi | Láne chaptami |
| 2. Láne chaptase | Láne chaptasesi | Láne chaptasemi |
| 3. Láne chaptime | Láne chaptamesi | Láne chaptamemi |

INFINITIVE.—It is wanting, as in all the passives.

PARTICIPLES.

1st, in ba, wanting	4th, in me, Láne chamyime, &c.
2d, in chome, Láne chapchome	5th, in me, Láne chaptime, &c.
3d, in na, Láne chamna	

GERUNDS.

1st, in na, Láne chamyina, &c.	3d, in ko, Láne chamyiko, &c.
2d, in na, Láne chaptina, &c.	4th, in ko, Láne chaptiko, &c.

Remark.—The precedent is given in full, first, because it affords a sample of transitives in “po;” second, because it demonstrates that these so-called moods are merely compound verbs, which (like the case signs) can be multiplied ad infinitum, but have little to do with grammar.

Duty, necessity; I must, or ought.

It is expressed by the impersonal use of the verb *dyúm*, to become, put after the main verb in the regular infinitive, with the separate objective pronoun preceding both.

IMPERATIVE—wanting.

INDICATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1st Per. Gó lácho dyum *	{ Gósi lácho dyum, incl. Gósuku lácho dyum, excl.	Góyi lácho dyum Góku lácho dyum
2d Per. Ga lácho dyum	Gasi lácho dyum	Gani lácho dyum
3d Per. Harem lácho dyum	Haremdausi lácho dyum	Haremdau lácho dyum
<i>Preterite.</i>		
1st Per. Gó lácho dyumta	{ Gósi lácho dyumta Gósuku lácho dyumta	Góyi lácho dyumta Góku lácho dyumta
2d Per. Ga lácho dyumta	Gasi lácho dyumta	Gani lácho dyumta
3d Per. Harem lácho dyumta	{ Haremdausi lácho dyumta	Haremdau lácho dyumta

OPTATIVE MOOD.

Wish, desire.

*Indicative Present.**First Person.*

1. Wa lála dwáng	{ Isi lála dwáng, incl. Wasi lála dwáng, excl.	Ike lála dwáng Wake lála dwáng
------------------	---	-----------------------------------

Second Person.

2. I lála dwáng	Isi lála dwáng.	Iui lála dwáng
-----------------	-----------------	----------------

Third Person.

3. A lála dwáng	Asi lála dwáng	A'ni lála dwáng
-----------------	----------------	-----------------

Preterite.

1. Wá lála dwakta	{ Isi lála dwakta, incl. Wasi lála dwakta, excl.	Ike lála dwakta, incl. Wake lála dwakta excl.
2. I lála dwakta	Isi lála dwakta	Iui lála dwakta
3. A lála dwakta	Asi lála dwakta	A'ni lála dwakta

Formed of the conjunct possessives of lála, a verbal noun from lá, to go, and of dwáng, dwakta, the third person of the intransitive dwákko, to be desirous. Present and preterite used impersonally.

PREGATIVE MOOD.

Oh! that I might go.

Let me go.

Imperative.

1. Lácho gíyi	Lácho gisiki	Lácho giki
2. Lácho gíyisi	Lácho gisikisi	Lácho gíkisi
3. Lácho gíyini	Lácho gikisi	Lácho gíkini

* Quasi mihi ire fit, i. e., decet vel necesse est, in Khas, manlai janu parcha.

*Indicative present.**First person.*

1. Lácho giyi	{ Lácho giso	Lácho giso
	{ Lácho gisiki	Lácho giki
2. Lácho giyisi	{ Lácho gisoki	Lácho gisosi
	{ Lácho gisikisi	Lácho gikisi
3. Lácho giyimi	{ Lácho gisomi	Lácho gisomi
	{ Lácho gisikimi	Lácho gikimi

And so on, conjugating the transitive giwo, to give, in the passive voice, like the passive of jáwo, to eat, aforegone. Lácho giyi = let me go, give me to go. But observe, that in order to say let him go, you must use the active voice, as below.

Singular.

Let me go, lácho giyi
Let him go, lácho giwo

Dual.

Let us two go, lácho gisiki
Let them two go, lácho giwosi

Plural.

Let us all go, lácho giki
Let them all go, lácho giwomi

Remark.—If to these forms we add those of the middle voice, S. Lácho giso, D. Lácho gische, P. Lácho gisine, we have a good clue to the character of the three voices in this language, which are based upon the idea of me, the speaker, being the exponent of the passive; of self, the spoken to, being that of the middle; and of him, or her, or it, the spoken of, being that of the active voice. Gi-wo = give him: gi-so = give thyself: gi-yi = give me, are respectively the starting-points of the active, middle, and passive voices.

INTERROGATIVE MOOD.

It resembles the indicative, lágná, I shall go, or shall I go?

PROHIBITIVE AND NEGATIVE MOOD.

There is no separate form of the negative verb as in Dravidian tongues, nor even any prohibitive particle distinct from the negative.

Má prefixed expresses verbal negation and prohibition, and also nominal privation, e.g., má jáwo, eat not, má jágna, I do not eat; má neuba, not good = bad.

INCEPTIVE MOOD.

It is formed by subjoining to the ordinary infinitive form (cho) of the main verb the subsidiary intransitive verb prénsa, to begin, or the transitive páwo, to do, to make: e.g., túcho páwo, begin to drink; túcho papta, he began to drink, jácho prénsa, begin to eat; jácho prensigna, I begin to eat.

FINITIVE MOOD.

It is formed as above, but substituting for páwo or prénsa the transitive theummo (conficio), e.g., jácho theummo, finish eating; jácho theumtong, I have done eating. Sometimes "ne" replaces the infinitival "cho" of the main verb.

N.B.—The neuters ryipo (desino) and dyummo (fin), to be ended or to end, cannot be used in this way, and prénsa, to be begun or to begin (self), is much rarer in such use than páwo. Ryipcho páwa is, it nears its end, literally it makes to an end, or to be ended.

CONTINUATIVE MOOD.

It is formed by adding sógno (sense doubtful) to the root of the main verb, and therewith conjugating the intransitive verb hwakko, to remain (see conj. III.), e.g., continue eating, jásogno bwakko. *N.B.*—The definite present and past are also thus expressed.

Imperative.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jáso-gno bwakko, eat continuously or keep eating	Jáso-gno bwakse, incl.	Jáso-gno bwangne

* The infinitival sign varies, not always intelligibly. Where purpose is meant "tha" is the sign, as játha láti, I went to drink, i.e., for the purpose of drinking. Where commencement and end are expressed, "ne" is more frequent than "cho," jáne prénsigna, jáne theumu, I shall begin to eat, and I shall have done eating. So also where wish is expressed, jáne dwaktong, I wished to eat. But cho is the common form, and always used alone, as jácho má jácho ágyem neu, which is better to eat or not to eat.

Indicative present.		
Singular.	Dual.	Plural.
1st Per. Jáso-gno bwang-gna	Jásogno bwaksa, incl. Jásogno bwaksuku, excl.	Jásogno bwangya Jásogno bwakka
2d Per. Jasogno bwangye	Jasogno bwaksi	Jasogno bwangni
3d Per. Jasogno bwang	Jasogno bwakse	Jasogno bwamme *
Preterite.		
1st Per. Jasogno bwakti, I ate continuously, or I was eating	Jasogno bwaktasa, incl. Jasogno bwaktasuku, excl.	Jasogno bwaktayo Jasogno bwaktako
2d Per. Jasogno bwakte	Jasogno bwaktasi	Jasogno bwaktani
3d Per. Jasogno bwakta	Jasogno bwaktase	Jasogno bwaktame
Infinitive.		
Jasogno bwakcho.		

Participles.

- 1st, in ba, Jasogno bwakpa (ba). (Surd requires surd)
 2d, in chome, Jasogno bwakchome.
 3d, in na, Jasogno bwangna.
 4th, in me, Jasogno bwangname, &c., eleven forms, ut supra.
 5th, in me, Jasogno bwaktame, &c, ditto, ditto.

Gerunds.

- 1st, in na, Jasogno bwangnana, &c., eleven forms.
 2d, in na, Jasogno bwaktina, &c., ditto.
 3d, in ko, Jasogno bwangnako, &c, ditto.
 4th, in ko, Jasogno bwaktiko, &c, ditto.

Remark—The above is given in full as an exemplar of intransitives in "ko" The transitives of the same conjugation (III.) have the like *euphonic* changes, and for the rest [their conjugation may be determined by analogy with the help of the premises already supplied. The indicative present singular alone varies, and that is set down in the classification of verbs. The radical "k" becomes "g" in the active voice, and "ng" in the passive and causal, e.g. pók-ko, póg-u, póng-yi, póng-páto

ITERATIVE MOOD.

Raise repeatedly, pókko, mókho, bwákko.

It is formed by adding to the imperative of the main verb, whether transitive or intransitive, the word mókho (sense unknown), and to it subjoining the verb bwakcho, to remain, as in the last mood to which this is very nearly allied in sense. There, however, we have compound conjugation according to the sense of the primary and secondary verbs, which are both conjugated with mókho, immutable, between them, e.g.

Ipo mókho bwákho, sleep repeatedly	Pókko mókho bwákko, raise repeatedly
Iingna mókho bwanggna, I sleep repeatedly	Pógu mókho bwanggna, I raise repeatedly
Ipti mókho bwakti, I slept repeatedly	Póktong mókho bwakti, I raised repeatedly

And so on through the whole of the intransitive conjugation in "po" (VI.) and of the transitive in "ko" (III.) The definite sense of the present and preterite, I am sleeping, I was sleeping, I am raising, I was raising, is likewise thus expressed.

Conjugation with auxiliar and substantive Verb and Participle.

Of the four substantive verbs, ká, khé, gnó, and bwá, the three first express essence and entity, the last presence, being in a certain place, corresponding respectively to the Khas ho and cha, and to the Newári kha and du, or chóna. Of the Báhing four, the last, or bwá, is alone used as an auxiliar, and it is compounded with the (apparent) participle or gerund aforegone, or jasogno, in order to make a definite present (or future) and past tenses of any and every verb in the manner

* Observe the change of the radical k into ng and m, bwak-ko, bwang-gna, bwam-me It is constant in all verbs neuter in "ko,"

there seen, e.g., písogno bwanggna, I am coming; písogno bwakti, I was coming; teupsogno bwanggna, I am beating; teupsogno bwakti, I was beating.

Remark.—Jásogno, which gives the continuative and the definite form of the tenses above, seems to spring from the impersonal past gerund in "so," jaso vel jasomami. But that is not clear, though it be so that, whatever else jasogno is, it is a form of every verb usable with the auxiliar in conjugation.

Jásogno bwanggna = I am eating.

Písogno bwakti = I was coming.

Jásogno bwakti = I was eating.

Brésogno bwanggna = I am summoning.

Písogno bwanggna = I am coming.

Brésogno bwakti = I was summoning.

Compound Verbs with each element conjugated.

Jwagdiwo, to arrive.*

IMPERATIVE MOOD.

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
Jwagdiwo †	Jwagdise	Jwagdine
<i>Indicative present.</i>		
1st Per. Jwanggnadigna	{ Jwakaadisa, incl. Jwaksudísuku, excl.	Jwangyadiya, incl. Jwakkadika, excl.
2d Per. Jwanggnediye	Jwaksidisi	Jwangnidini
3d Per. Jwangnidi	Jwakaadise	Jwangmedime
<i>Preterite.</i>		
1st Per. Jwaktiditi	{ Jwaktasaditasa Jwaktasuditasuku	Jwaktayodintayo Jwaktakodintako
2d Per. Jwaktedita	Jwaktasiditasi	Jwaktanidintani
3d Per. Jwaktadita	Jwaktaseditase	Jwaktamedintame

INFINITIVE MOOD.

Jwakohodicho.

Participles.

1st, in ba, Jwakpadiba.	4th, in me, Jwanggnamedigname, &c.
2d, in chome, Jwakchodichome, &c.	5th, in me, Jwaktimeditime, &c.
3d, in na, Jwangnadina, &c.	

Gerunds.

Impersonal of the present none.

Impersonal of the past, Jwaksomamidisomani or Jwaksodiso.

Personated Gerunds.

1st, Jwanggnadignana, { present.	3d, Jwanggnadignako, { past.
2d, Jwaktiditina, {	4th, Jwaktaditako, {

Causal Verbs. ‡

All verbs whatever can be made causal by adding to their root the transitive verb páto, from pá, § to do or make. But pá makes its regular transitive in "wo," páwo.

* Jwákko is an intransitive in "ko," meaning to arrive, and it can be conjugated separately; but, with that love of specialisation which is so characteristic of Kiránti verbs, it is always used in conjunction with the verb to come (píwo) or to go (díwo). Jwagdiwo as a single word can be also so conjugated. The remarkable thing is that each verb of the compound can be conjugated.

† You can also say Jwakkodíwo, using the full form of each verb in the imperative as in the indicative.

‡ Besides its ordinary use, the causal form of the verb is frequently used, especially in its middle voice, as a passive. Thus, jápáo is be thou eaten, or suffer thyself to be eaten, implying voluntariness on the part of the patient; and so hém páo is let thyself be kissed. All three voices, however, can be used thus, and frequently are so, whenever the complex pronominalisation of the primary verb causes embarrassment. The passive use of the causal is very common in Himálaya, and is often, as in Newári, the only substitute for a passive. This is not wonderful in so crude a tongue as Newári: it is so, however, in the Kiránti language, which possesses the great secret of the most refined conjugation in its neat personal suffixes and its power of euphonic compounding. Owing, however, to too much attention to the agents and too little to the action, the Kiránti verb, with all its constructive richness on one side, shows equal poverty on another, and hence the passive use of the causal form.

§ The root pá, pí, in Váyu, an allied Himálayan tongue, is the same as the Dravidian causative.

Páwo is do; páto, do for him, on his behalf; and this leads me to observe that any transitive verb, save those in "to," has the following six forms:—

1. Téuppo, strike him, active transitive in "po."
2. Teum-so, strike thyself, reflex transitive, or middle, in "so."
3. Teum-yi, strike me, passive in "i."
4. Teup-to, strike it for him, active transitive in "to."
5. Teum-so, strike it for thyself, middle in "so."
6. Teupti, strike it for me, passive in "ti."

So also pá, to do, has páwo, páso, páyi; páto, páso, and páti; and has kwógno, kwóso, kwóyi, kwoto, kwoso, and kwoti; and pok, to raise pokso, pongyi; pokto, pokso, pokti; and in like manner every other except those in "to" as the primary form. It is the secondary form of the transitive of the verb to make, or páto, which is used for constructing causals, but yet it takes the passives in "i," not "ti," when thus employed, though, when used separately, it assumes its regular form in "ti"—an anomaly, however, of the use of the reflex or middle voice in one form and two senses (2, 5).

But besides the regular causal formed by páto added to the root (e.g., kwopáto, cause to see), there are other means of construction shall be first mentioned before proceeding to exhibit the conjugation.

These means are, first, the hardening of the initial consonant of the verb, as—

Dekko, fall.	Tekko, harden.
come	come
be torn	be torn
get up	get up
burst	burst
dropping the in	dropping the in
to, or "nd"	to, or "nd"
come	come
come	come
go	go
come	come
long	long
Glúga	Glúga
Cháyins, learn	Cháyins, learn
Niso, sit	Niso, sit
Khleuso, lie hid	Khleuso, lie hid
I need not point out	I need not point out
first (nay, both) of these	first (nay, both) of these
in perfect keeping with	in perfect keeping with
or doubling the indicative	or doubling the indicative
Myelda, he is sleepy	Myelda, he is sleepy
Sáda, he kills	Sáda, he kills
Kwáda, he puts on the fire	Kwáda, he puts on the fire
Gramda, he hates	Gramda, he hates
Teuba, he strikes	Teuba, he strikes
Bréta, he summons	Bréta, he summons
Khleuta, he conceals	Khleuta, he conceals
Soda, he tells it	Soda, he tells it
	important analogy with the Dravidian tongues
	processes presents, but I may add that this analogy
	other habit of this Himalayan language of hardening
	sent sign by way of making a preterite, as
	Myelta, he was sleepy
	Sáta, he killed
	Kwáta, he put on the fire
	Gramta, he hated
	Teupta, he struck
	Brétta, he summoned
	Khleutta, he concealed
	Sotta, he told it

Add the absence of conjunctive (relative) pronouns, and of conjunctions proper (and), with the manner in which these are replaced, and all sentences held together,

* Perhaps tyummo; hardening or aspirating, rarely both. But there are a few instances of it in Bahing and also in Váyu—as dum, become, thumto, cause to become

by participles carrying an inherent relative-pronoun sense, and by gerunds which are essentially copulative. It is, however, but fair to add that these are traits by no means exclusively Dravidio-Himálayan. Still they are a sound part of the answer which may be given to those who, like Caldwell, assert that there is nothing Dravidian in the languages of Himálaya.*

Add to these analogies the common habit of Báhing and Tâmil of annexing the conjugational sign to the imperative, and that that sign is differently applied to intransitives and transitives (leaving the style of the indicative to difference them); and further that the conjunct pronominalisation of their verbs and nouns is by prefixing in regard to the nouns and suffixing in regard to the verbs, not to mention several other analogies cited in the sequel, and Messrs. Muller and Caldwell will find it difficult to maintain their assertion that there is nothing Dravidian in the structure of the Himálayan tongues!

Many verbs identical in form in the imperative, yet differ in sense, as khiwo, n., tremble, and khiwo, a, quarrel; úto, n., fall, úto, a., fell. Many, again, materially change their sense in passing into the causal or transitive form from the intransitive or neuter; and, lastly, the causal form of neuters and of transitives, though very generally of the normal construction in páto added to the root (ippo, sleep; impáto, cause to sleep), yet in the case of many verbs of both sorts in "po" and in "gno" is not so, the alteration being effected by changing their sign into the transitive "to" vel "do" sign, as ippo, sleep; ipto, cause to sleep (a synonyme of impáto); túgno, drink; túndo (= tupáto), cause to drink. When the sense is much altered in such transition, the derivative causal of a neuter is constantly regarded as an independent word and primitive verb, and the neuter takes the normal causal form, thus láwo, n. = go, has láto for its causal; but láto being used to signify take away, lápáto is made to express the precise sense of cause to go.

All this shows, when taken in connection with the general transformability of all transitives not primitively in "to" into that form, the pre-eminent transitive and preterite character of that widely-diffused sign.

It also shows how apt causal is to be equivalent to transitive, another widely-prevailing Turanian trait, and one harmonising with the almost identity of neuter and intransitive. And here we may remark another special characteristic common to the Himálayan and Dravidian tongues, viz., double causation. Thus, in Báhing (and it is the same in many others of our tongues), ippo, sleep; impáto, cause to sleep; impápáto, cause to cause to sleep. Gikko, be born; kikko or gingpáto, cause to be born; kingpáto or gingpapáto, cause to cause to be born; to which we may add kingpápáto, expressing causation in the *third* degree from the primitive gikko; and the like holds good with regard to every neuter undergoing a similar change with gikko.

I proceed now to exhibit an exemplar of the normal causative form of verbs, taking the instance of the verb to eat. Root, já; causal transitive, jápáto; causal reflex, jápáso; causal passive, jápáyi. The prefixed root does not affect the grammatical form of the auxiliaries save as above stated. Páto, therefore, in this combination, will afford a sample of all transitives in "to" which change the t into d. Of the unchanging transitives in "to" I have given a model in bréto. I shall here give páto in full in its combination with já, as a sample of the changing conjugation in "t" (see conjugation X), merely premising that páso, as an intransitive in "so" (see conjugation XIII), and páyi, as a passive in "i" (yi to keep the vowels apart merely†), have already been given in full, as also the passive in "ti" (vide bréto).

* See note at p. 356.

Teub-u, I strike	Wa popo, my uncle
Teub-l, thou strikest	I popo, thy uncle
Teub-a, he strikes	A popo, his uncle
Pog-u, I raise	Wagu, my hand
Pog-l, thou raisest	I gu, thy hand
Pog-a, he raises	A gu, his hand
Bret-u, I summon	Wa daubo, myself
Bret-l, thou summon'st	I' daubo, thyself
Bret-a, he summons	A daubo, himself

† It also requires the y; for example, teum-yi, strikes me, he, or thou = I am struck; see remarks foregoing. It is because the agent may be he or thou (any one) in the passive, that the passive runs so near parallel with the second special form of the verb.

Remark.—Wa, I, a, the pronominal adjuncts, are perfectly distinct from the separate pronouns; and wa being = u, the adjuncts of verb and noun tally to identity. Here, then, is the alleged diagnosis of Dravidianism more fully developed than in any Dravidian tongue.

Paradigm of a Causal Verb.

ACTIVE VOICE.

IMPERATIVE MOOD.

<i>Singular of Agent.</i>	<i>Dual of Agent.</i>	<i>Plural of Agent</i>
1. Jápáto	Jápáse	Jápáne
<i>Dual of Object.</i>	<i>Dual of Object.</i>	<i>Dual of Object.</i>
2. Jápátosi	Jápásesi	Jápánesi
<i>Plural of Object.</i>	<i>Plural of Object</i>	<i>Plural of Object.</i>
3. Jápátomi	Jápásemi	Jápáneimi

INDICATIVE MOOD.

*Present and Future Tense.**First Person.*

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
1. Japadu	{ Jápása, incl. Jápasúkú, excl.	Jápáya, incl. Jápáka, excl.
2. Jápádusi	{ Jápásasi, incl. Jápástúkúsi, excl.	Jápáyosi, incl. Jápákosi, excl.
3. Jápádumi	{ Jápásami, incl. Jápasúkúmi, excl.	Jápáyomi, incl. Jápákomi, excl.

Second Person.

1. Jápádi	Jápási	Jápáni
2. Jápádisi	Jápásisi	Jápánisi
3. Jápádumi	Jápásimi	Jápánimi

Third Person

1. Jápáda	Jápáse	Jápáme
2. Jápádasi	Jápásesi	Jápámesi
3. Jápádami	Jápásemi	Jápámemi

*Preterite.**First Person.*

1. Jápátong	{ Jápátasa, incl. Jápátasuku, excl.	Jápátayo, incl. Jápátako, excl.
2. Jápátongsi	{ Jápátasasi, incl. Jápátasukusi, excl.	Jápátayosi, incl. Jápátakosi, excl.
3. Jápátongmi	{ Jápátasami, incl. Jápátasukumi, excl.	Jápátayomi, incl. Jápátakomi, excl.

Second Person.

1. Jápáteu	Jápátasi	Jápátani
2. Jápáteusi	Jápátasisi	Jápátanisi
3. Jápáteumi	Jápátasimi	Jápátanimi

Third Person.

1. Jápáta	Jápátase	Jápátame
2. Jápátasi	Jápátasesi	Jápátamesi
3. Jápátami	Jápátasemi	Jápátamemi *

* Observe for a moment the singular neatness, euphony, and precision of these forms. The single words jápátamesi and jápátamemi must be rendered into English by they all fed them two and they all fed them all, into Newári, by amisang, aminihua yata nakala, and amisang amita nakala. And but for the happy term to feed in English the distinction would be greater still. In Khas the equivalents are, uni heru le ú uwi lai khuwayo and uni heru le ú heru lai khuwayo, or seven words for one!

INFINITIVE MOOD.

Jápácho, aoristic as usual.

Participles.

- 1st, in ba, Jápába, who feeds or will or did feed.
 2d, in chome, Jápáchome, feedable, whom or with what any one feeds or will feed.
 3d, in na, Jápána, fed, whom or with what any one has fed.
 4th, in me, Jápádume, &c., thirty-three forms. Feedable by me; whom or with what I feed or will feed, &c.
 5th, in me, Jápátongme, &c., thirty-three forms. The fed of me; whom or with what I fed, &c.

N.B.—1-3 are impersonal, as before; 4-5 are personated.

Gerunds.

Non-personated of the present and future, none.
 Non-personated of the past, Jápáso, or Jápásomami.

Personated Present.

- 1st, in na, Jápáduna, &c., thirty-three forms.
 2d, in na, Jápátungna, &c., thirty-three forms.

Personated Past.

- 1st, in ko, Jápádúko, &c., thirty-three forms.
 2d, in ko, Jápátóngko, &c., thirty-three forms.

SPECIMEN OF THE KÍRÁNTI LANGUAGE (BÁHING DIALECT).

Kwóng múryeu hópo ke di brétha * látá. Gyékhopáso brétha dayána. Wa khyim di kwóng múryeu, rásogno bwaktako, wa ming nung dwángmóse. Gó harem gyánaiyo má táгна, syú, syú. Ike nyau ára jajulso, myem sícho, láma, dáso, binti † pápta.

Mokoding hópomi harem kwóng rí nyúba gyáwa dyampattame sísi giptako chyanta, yem sísi í ming giptako, syúyo má giwo, dáso, lópáso, giwo. Harem múryeumi myem khógno pápta. Hópomi yo chlwacha dau brétamiko chyantámi. Syuke di rínyuba gyáwa rínám, myem rácho.

Mékeding ryamnípo béla † kwósomami ming ke di díta. Myem mingmi wádi rínyúba gyáwa khlyakti giptáko mócho prénsta, mára dayána, wa wancha mi syú (or sú) má giwo mótime bwá. Naka ga wa ram khome bwagne, í kamdi mára khéda syu ke kam di ra data

* See note on the infinitive at p. 367.

† *N.B.*—Nyasu, ára, binti, and béla are Hindi terms having no precise equivalent in the Kíránti tongue. Though it would be easy to turn the phrases so as to replace them by pure Kíránti terms, I leave them as samples of a process everywhere going on in the Central Himalaya, whose still primitive languages will probably in time become first mixed and then obsolete.

(or móta). Mékeding ryamnipo khyim ding glutana chiwachadaúmi á rí tamtameko, myem simtameko, hópo ke di chótha dimtame.

Mékeding hópomi á wancha brétako, móta, yem í ryamnipo, dwákti khedda chyáro, dwakti khedda plyénti gíwo (or plyenotako) dáso dáta.

TRANSLATION.

A certain person went to his prince to complain of a man who was in the habit of coming constantly to his house to make love to his wife, but whom he could never contrive to identify. To his sovereign he said, "Relying on your justice, I appeal to you to have this man arrested." The Rájah thereon gave the petitioner a phial filled with scented oil, and said to him, "Give this phial to your wife, and caution her at the same time not to give it to any one." The man did as he was bade, and the Rájah, when he was gone, instructed his spies to look after the matter, and to seize and bring to his presence any person they might detect coming from the plaintiff's house whose clothes had the scent of atter.

By and by, the lover, finding an opportunity, went as before to his mistress, who rubbed the atter on his clothes, and said to him, "My husband desired me to give this atter to no one, but you are my life, my soul, how should I refuse it to you? If you like it, take it. I can have no other use for it."

As the lover, thus anointed with atter, thereafter left the house of his mistress, the spies of the Rájah, who were on the look-out for him, seized him and carried him to the Rájah.

The Rájah thereon sent for the woman's husband, and said to him, "This is your wife's lover. If you please, kill him; if you please, let him go."

END OF BÁHING GRAMMAR.



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