

Nouns.—Men and gods are masculine; women and goddesses are feminine; other nouns are neuter. Feminine nouns are neuter in the singular. Kurukh in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, *man-guṭhi*, tree-all, trees. Compare Muṇḍārī.

The plural of rational nouns is formed by adding *ar*. Compare Tamil *ar*, Kanarese *aru*, Telugu *āru*, etc. Thus, *āl-ar*, men; *mukkar*, women; *ālī-guṭhi-ar*, wives; *dādā baggar*, father many, fathers, and so forth. *Khadd-kharrā*, offspring, means 'child-sprout', and is neuter.

Case suffixes are added immediately to the base as is also the case in Muṇḍārī. In the case of masculine nouns, however, we have two bases in the singular. The simple base is used in an indefinite sense. When definiteness should be expressed, a suffix *as* is added. Thus, *āl*, a man; *āl-as*, the man. Both bases are then inflected in exactly the same way. The final *as* in *āl-as* corresponds to Tamil *an*.

The usual case suffixes are, accusative *n*; dative *gē*; ablative *tī*; genitive *gahi*; locative *nū*.

The dative and the accusative are usually distinguished in the same way as in other connected languages. The two cases are sometimes confounded in the south, in Bamra, Rairakhol, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gōṇḍī.

The dative suffix *gē* must be compared with Kanarese *ge*, Telugu *ki*, *ku*. It also occurs in the form *kē*. The final vowel is long. The Kurukhs have come into their present home from the Bhojpuri country, and it is not improbable that the form of the dative suffix has been influenced by the Bhojpuri *kē*.

The accusative suffix is *n*, *an*, or *in*. The form *n* is used after vowels; *in* after definite masculine bases ending in *as* and after the plural suffix *ar*. In other words the accusative ends in *an*. In Bamra, Sarangarh, and Rairakhol we also find a fuller

form *nu*. Compare Kanarese *annu*, Telugu *ni* and *nu*. The occasional use of the accusative as a dative is due to Aryan influence.

The suffix of the ablative is *tī*. An *n* is inserted before *tī* in words ending in a vowel, and often also in other cases. This *n* is always preceded by the same vowel as in the accusative. The ablative can therefore practically be formed from the accusative by adding *tī*. The *n* which precedes *tī* in such cases is, however, different from the suffix of the accusative and must be compared with the *n* in ablative suffixes such as Tamil *inru*, *inde*, Kanarese *inda*, and so on. The suffix *tī* itself is apparently connected with Kui *tai*. The suffix *tī* is often added to *gus*, with. Thus, *āl-tī* or *āl-gus-tī*, from a man.

An instrumental is formed by adding *trī* or *trū*. This suffix seems to be connected with Telugu *tōḍa*, Tamil and Kanarese *ōḍu*, with. The initial *t* in the ablative and instrumental suffixes is, therefore, probably identical with the inflexional increment *d*, *tt* in Kanarese, Tamil, etc. Compare Kanarese *mara-d-alli*, Tamil *mara-tt-il*, in a tree.

The genitive suffix *gahi* has several other forms. We find *ghī*, *ghē*, *gē*, *kē*, *ē*, *hi*, and *i*. *Ghi* is for instance used in Patnā State; *ghē* in Rairakhol and Sarangarh; *gē* in Pal Lahera and Bamra; *kē* in Bamra, Rairakhol, Sarangarh, and Raigarh; *ē* in Rairakhol; *hi* in Sarangarh, and *i* in Raigarh. The corresponding form in Malto is *kī*. The forms *gahi*, *ghī*, *gē*, *kē*, and *kī* are only varieties of the same suffix. Bishop Caldwell has compared the Telugu *yokka* and the Hindōstānī *kā*, *kī*. It would be more natural to think of Bhojpuri *kāi*, and it is quite probable that this suffix has influenced Kurukh *gahi*. The parallel forms *ē*, *hi*, and *i* seem to show that the original suffix only consisted of a vowel. The initial *g* or *k* may be due to the influence of Bhojpuri though its origin is possibly different. There is in many Dravidian languages a suffix *gu*, *ku*. Thus, Tamil *paḍa-gu*, a boat; *kīra-ngu*, a root, etc. It is possible that the existence of such a suffix has materially strengthened the influence of the Bhojpuri suffix.

The locative suffix *nū* corresponds to Malto *nō* and Telugu *nu* in *inṭa-nu*, in the house, etc.

In the vocative the suffix *ō*, *ay*, or *ayō* is added. Thus, *ē urbayō*, *ana urbayō*, O master. The vocative singular of feminine nouns ends in *ai*, and the interjection *ana* is changed to *anai*. Thus, *anai mukkaī*, O woman. When women talk to women the prefix *ana* becomes *ān* in the singular, and *anē* in the plural. Thus, *ān khaī*, O daughter; *anē khaiguthiar-ō*, O daughters.

Adjectives.—Adjectives do not differ in form from nouns. Thus, *mechā*, height, and high. Nouns denoting qualities and verbal nouns are freely used as adjectives. Thus, *pannā*, iron; *pannā tarri*, iron sword; *onnā*, eating; *onnā ālō*, eatable things. In other cases adjectives are formed from nouns by adding *antā*, being in, or the Aryan loan-word *lekh'ā*, like. Thus, *ull-antā nalakh*, daily work; *kheṣō 'lekh'ā kichri*, a blood-like, i.e., reddish, garment. Compare also Relative participles, below. *Leka* is used in the same way in Mundāri.

Adjectives are not inflected unless they are used as nouns, in which case they take the usual case suffixes.

Comparison is effected by putting the compared noun in the ablative. Thus, *urbas jōkhas-tī kōhā taldas*, the-master the-servant-from great is; *ās ormar-tī kōhā talyas*, he all-from great is.

Numerals.—The first numerals are:—

1. *ort*, masculine and feminine; *ortos*, definite masculine; *onđ* and *ontā*, neuter.
2. *irb*, definite *irbar*, masculine and feminine; *enđ*, neuter.
3. *nub*, definite *nubar*, masculine and feminine; *münd*, neuter.
4. *naib*, definite *naibar*, masculine and feminine; *nākh*, neuter.

The numerals for 'five' and following are borrowed from Aryan dialects.

Ort, *onđ*, one, must be compared with Tamil *oru*, *onru*; Telugu *okađu*, *onđu*. The Korava dialect of Tamil has *ort*, *onđ*, just as Kurukh.

The final *b* in *irb*, two; *nub*, three; *naib*, four, must be compared with *v* in the corresponding Tamil forms. Thus, *irbar*, two, is identical with Tamil *irubar*. Kanarese has *ibbaru* which seems to be derived from a form such as *irbar*. The neuter form *enđ* seems to correspond to Telugu and vulgar Tamil *renđu*. Compare also Tamil *iranđu*, Kanarese *erađu*.

Nubar, three, corresponds to Tamil *mūvar*, Kanarese *mūvaru*. The initial *n* is probably due to the desire to differentiate the original labial *m* from the following *b*. The neuter *münd* is most closely connected with Tamil *münru*, *mündru*, *mündu*.

Naibar, four, corresponds to Tamil *nālvar*, Kanarese *nālvaru*. The corresponding neuter *nākh* most closely agrees with Kanarese *nālku*, Telugu *nālugu*.

It will be seen that the numerals are more closely connected with the corresponding forms in Tamil and Kanarese than with those in Telugu.

The words *gōtā* and *otā* or *otaṅ*, piece, are often added to numerals; thus, *enđ-gōtā* and *enđ-otā*, two pieces.

Ordinals are formed by adding *antā*, *ntā*, or *tā*; thus, *enđtā*, second; *mündtā*, third; *nākhātā*, fourth. 'First' is *mundtā*; compare Tamil *mudal*, Telugu *modaṭa*, first.

Pronouns.—The personal pronoun of the first person is *ēn*, plural *ēm* and *nām*. Compare Old Telugu *ēnu*, I; *ēmu*, *nēmu*, we; Old Tamil *yān* and *nān*, I; *yām*, *nām*, we; Old Kanarese *ān*, *yān*, I; *ām*, we. The form *ēm* excludes, and *nām* includes, the person addressed. In this respect Kurukh agrees with Tamil, Telugu, etc., as against Kanarese.

Nin, thou; *nim*, you; *tān*, self; *tām*, selves, have the same forms as in Old Kanarese.

The possessive pronouns are *enhai*, my; *emhai*, our; *ninhai*, thy; *nimhai*, your; *tanhai*, plural *tamhai*, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used without such a prefixed possessive. The abbreviated forms are identical with the base which appears before the locative suffix *nū*. The final consonant is, however, assimilated to the following sound in various ways, and an *e* is changed to *i* when the following syllable contains an *i* or *y*. Thus, *embas*, my, or our, father; *inyō*, my mother; *taṇdas*, his son; *nēk tambas*, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, viz., *em* and *nam*, our; *um*, your; and *tam*, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kurukh agrees with Telugu in using the same form for the feminine and neuter singular. *As*, he, and *ād*, she, it, are also apparently most closely connected with Telugu *vāđu*, he; *adi*, she, it. Compare Tamil *avan*, he; *adu*, it; Kanarese *avanu*, he; *adu*, it. *Abrā*, those things, on the other hand, corresponds to Kanarese *avugaḷu*, Tamil *aveigaḷ*.

Nē, who? is only used for masculine and feminine nouns, but is itself neuter. Thus, *nē barchā*, who came? *Ēkā*, which? is used as an adjective; thus, *ēkā ālas barchas*, what

man came? *E-kā* is probably a compound, consisting of the interrogative adjective *ē* and an interrogative particle *kā*.

Endr, what? *endrā*, what? of what kind?

The interrogative pronouns are made indefinite by adding the indefinite particle *im*. Thus, *ēk'am*, anyone; *indr'im*, anything, etc.

Verbs.—Nouns and adjectives, including participles, are often used as verbs. Thus, *urban*, I am master; *urbai*, thou art master; *īd puddō*, this will be too short; *nin kōhai*, thou art great; *hechkā*, bound; *hechkāchā*, it was bound.

The usual verbal noun ends in *nā* and is regularly inflected. Thus, *esnā*, the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, *onnā ālō*, eatable things; *muñjrnā ujjnā*, perishable life. An adjectival participle used in connexion with the word *bīrī*, time, takes the suffix *ō*; thus, *ōnō bīrī*, eating time. This *ō* is probably identical with the suffix *ū* which forms nouns of agency and relative participles of the present tense; thus, *is'us*, the breaker; *irū ālas*, a seeing man, a man who sees. The suffix of the past relative participle is *kā*; thus, *Rāñchī-nū kundr-kā khaddas*, the boy who was born at Ranchi. This form is also commonly used as a noun; thus, *ānkā*, 'said' and 'word.'

Other nouns and participles are formed directly from the base. Thus, *khāpā* or *khāpā-gē*, in order to tend; *esnū*, *esnum*, *esnūti*, and *esnūtim*, in the act of breaking, breaking.

The conjunctive participle ends in *ār*, and the particles *kī* and *darā* may be added. Thus, *es'ār*, *es'ār kī*, and *es'ār darā*, having broken. Usually, however, the ordinary tenses are used instead. Thus, *es'on ka'on*, I will-break will-go, I will break and go; *ēn eskan kī* (or *darā*) *barchkan*, having broken I came. *A* is used instead of *kī* in Pal Lahera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.

The suffix of the present tense is *da*, third person plural *na*. Compare the Kanarese present participle ending in *uta*. When the subject is of the feminine or neuter gender, the *d*-suffix is only used in the second person and in the first person plural when the person addressed is included.

The usual suffix of the past tense is a *ch*; compare Telugu *chī*, *sī*; Gōṇḍī *chī*, *sī*; and *sa* in the Korava dialect of Tamil. Transitive verbs, however, commonly drop the *ch*; compare the suffix *i* of the conjunctive participle in Kanarese and Telugu. After *n* the suffix *ch* becomes *j*. By adding *kā* to the base of the past tense we get the past participle. The *k* of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, *ba'anā*, to speak; *bāchas*, he said; *pītnā*, to kill; *pīṭkan*, I killed; *pīṭyas*, he killed; *esnā*, to 'break; *eskan*, I broke; *es'as*, he broke; *nannā*, to do; *nañjkan*, I did, etc.

The characteristic of the future is *o*; compare the *u*- and *e*-suffix of Tamil and Kanarese. Thus, *es'on*, I shall break.

The persons differ for gender. The only exception is the future where there is only a difference in the third person singular. The singular neuter is also used for the plural neuter. The first and third persons feminine are only used in the conversation of women among themselves. In conversation with men the masculine forms are used instead.

The personal terminations are as follows :—

First person. Singular *n* ; plural *m*.

Second person. Singular *ai*, fem. and neut. *i* ; plural *ar*, fem. *ai*, neuter *i*.

Third person. Singular *as*, fem. and neut. *i*, past *ā* ; plural *ar*, fem. *ai*, neut *i*, and *ā*. The neuter termination is dialectically *d* or *t*. See below.

The termination of the first person plural when the person addressed is included is *at*.

It will be seen that the personal terminations are mainly identical with those used in Kanarese and connected languages.

The imperative ends in *ā* ; thus, *es'ā*, break. The feminine singular and the neuter imperative ends in *ai* ; thus, *es'ai*, break. The plural imperative in the talk of women to women ends in *ē* ; thus, *nīm es'ē*, break ye.

A polite imperative is formed by adding *kē* to the base ; thus, *es'kē*, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding *l* to the infinitive in *ā* and conjugating like an ordinary present. Thus, *es'ā-l-dan*, I am breaking. Another present definite and an imperfect are formed from the infinitive ending in *ā* by adding the Bihārī verb *lāgab*, inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as ordinary verbs. Thus, the past participle *eskā*, broken, is inflected as follows :—

Sing. 1. <i>eskan</i> , f. <i>iskin</i> .	Plur. 1. <i>eskam</i> , f. <i>iskim</i> .
2. <i>eskai</i> , f. & n. <i>iskī</i> .	2. <i>eskar</i> , f. <i>eskai</i> , n. <i>iskī</i> .
3. <i>ekas</i> , f. & n. <i>iskī</i> .	3. <i>eskar</i> , f. <i>eskai</i> , n. <i>iskī</i> .

By adding the present and past tenses of verbs meaning 'to be' to such forms we obtain a perfect and a pluperfect. Thus, *ās ekas bē'edas*, he has broken ; *ēn eskan ra'chkan*, I had broken. The literal meaning of such forms is 'he is a man who has broken,' 'I was a man who has broken,' respectively.

Kurukh possesses a passive voice, formed by adding *r* to the base. Thus, *esrnā*, to be broken. The passive verb is regularly conjugated. Thus, *esrdan*, I am broken ; *esr'kan*, I was broken ; *esr'on*, I shall be broken.

Causative verbs are formed by adding *tā'anā*, to the base. *Tā'a* becomes *tō* in the future, and often *tā* in the past. Thus, *estā'adan*, I cause to break ; *estā'achkan* or *estāchkan*, I caused to break ; *estō'on*, I shall cause to break.

Other causatives are formed by adding *d* or *bā'anā* to the base ; thus, *onnā*, to eat ; *ondnā*, to feed ; *sikhrnā*, to learn ; *sikhābā'anā*, to teach.

Kurukh has no proper negative verb. *Mal*, *mal'ā*, or *mallā*, not, is simply prefixed to the ordinary tenses. Thus, *mal'ā eskan*, I did not break ; *mal chick'as*, he did not give. In the imperative *ambā*, fem. *ambai*, *ambē*, is prefixed. Another negative particle is *argā*, *argī*, not yet.

There are, besides, three negative verbs which are regularly inflected. They are *malaan*, *malyan*, or *malkan*, I am not ; *balnā*, not to know ; and *polnā*, not to be able.

The prohibitive *ambā* is sometimes also inflected ; thus, *ās ambdas bardas-nekk'ā*, he shall not come.

In a similar way *argā*, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in *ā*. Thus, *ās argas barā*, he has not yet come.

It is hoped that when the preceding remarks are borne in mind the reader will be able to easily understand the forms occurring in the specimens. For further details Mr. Hahn's grammar, mentioned under Authorities, should be consulted.

The grammatical sketch which follows represents the Kurukh spoken in Ranchi, Palamau, and Singbhum, and probably also in Manbhum, from which district no materials have been forwarded. The dialect spoken in Hazaribagh is apparently also identical. Several lists of Standard Words and Phrases have been forwarded from that latter district, but all were so much mixed with Aryan words and forms that it would have been useless to print them. The best one was stated to represent the language of the Korwās, who in Hazaribagh are Kurukhs by clan. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Ferd. Hahn, the well-known author of the Kurukh Grammar, has been good enough to prepare them. The third specimen has been forwarded from Singbhum. A list of Standard Words and Phrases, hailing from Palamau, will be found on pp. 647 and ff., below.

KURUKH SKELETON GRAMMAR.

I.—NOUNS.—*āi*, a man; *ālas*, the man; *mukkā*, a woman; *allā*, a dog.

	Singular.		Plural.	Singular.	Plural.	Singular.	Plural.
Nom.	<i>āi</i> .	<i>ālas</i> .	<i>ālar</i> .	<i>mukkā</i> .	<i>mukkar</i> .	<i>allā</i> .	<i>allā-guṭhi</i> .
Acc.	<i>āian</i> .	<i>ālasin</i> .	<i>ālarin</i> .	<i>mukkan</i> .	<i>mukkarin</i> .	<i>allan</i> .	<i>allā-guṭhin</i> .
Dat.	<i>āi-gē</i> .	<i>ālas-gē</i> .	<i>ālar-gē</i> .	<i>mukkā-gē</i> .	<i>mukkar-gē</i> .	<i>allā-gē</i> .	<i>allā-guṭhi-gē</i> .
Abl.	<i>āi-ṭi</i> .	<i>ālas-ṭi</i> .	<i>ālar-ṭi</i> .	<i>mukkanṭi</i> .	<i>mukkar-ṭi</i> .	<i>allā-ṭi</i> , <i>allanṭi</i> .	<i>allā-guṭhi(-)ṭi</i> .
Gen.	<i>āi-gahi</i> .	<i>ālas-gahi</i> .	<i>ālar-gahi</i> .	<i>mukkā-gahi</i> .	<i>mukkar-gahi</i> .	<i>allā-gahi</i> .	<i>allā-guṭhi-gahi</i> .
Loc.	<i>āi-nū</i> .	<i>ālas-nū</i> .	<i>ālar-nū</i> .	<i>mukkā-nū</i> .	<i>mukkar-nū</i> .	<i>allā-nū</i> .	<i>allā-guṭhi-nū</i> .

II.—PRONOUNS.

	I.	We, exclusive.	We, inclusive.	Thou.	You.	Self.	Selves.
Nom.	<i>ān</i> .	<i>ām</i> .	<i>nām</i> .	<i>nin</i> .	<i>nīm</i> .	<i>tān</i> .	<i>tām</i> .
Acc.	<i>enḡen</i> .	<i>emam</i> .	<i>naman</i> .	<i>ninḡan</i> .	<i>niman</i> .	<i>tanḡan</i> .	<i>taman</i> .
Dat.	<i>enḡā(-gē)</i> .	<i>emā(-gē)</i> .	<i>naḡā(-gē)</i> .	<i>ninḡā(-gē)</i> .	<i>nimā(-gē)</i> .	<i>tanḡā-gē</i> .	<i>tamā(-gē)</i> .
Gen.	<i>enḡhai</i> .	<i>emḡhai</i> .	<i>naḡhai</i> , <i>namḡhai</i> .	<i>ninḡhai</i> .	<i>nimḡhai</i> .	<i>tanḡhai</i> .	<i>tamḡhai</i> .
Loc.	<i>enḡ-nū</i> .	<i>em-nū</i> .	<i>nam-nū</i> , <i>naḡnū</i> .	<i>ninḡ-nū</i> .	<i>nim-nū</i> .	<i>tanḡ-nū</i> .	<i>tam-nū</i> .

	He.	She, It.	THEY.		
			Masc. and fem.	Neut.	
Nom.	<i>ān</i> .	<i>ād</i> .	<i>ār</i> .	<i>abṛā</i> .	In the same way are inflected <i>is</i> , this, fem. <i>id</i> , plur. <i>ir</i> , <i>idṛā</i> ; <i>hū</i> , that there (far off), fem. <i>hūd</i> , plur. <i>hūr</i> , <i>hūṛā</i> . The forms <i>ā</i> , that; <i>i</i> , this; <i>ū</i> , that there, are used as adjectives before singular nouns. Before plural nouns the neuter plural is used as an adjective.
Acc.	<i>ānin</i> .	<i>ādin</i> .	<i>ārin</i> .	<i>abṛan</i> .	
Dat.	<i>ār-gē</i> .	<i>ādī-gē</i> .	<i>ār-gē</i> .	<i>abṛā-gē</i> .	
Abl.	<i>ār(in)-ṭi</i> .	<i>ādī(n)-ṭi</i> , <i>ād-ṭi</i> .	<i>ār(in)-ṭi</i> .	<i>abṛanṭi</i> .	
Gen.	<i>ār-gahi</i> .	<i>ādī-gahi</i> .	<i>ār-gahi</i> .	<i>abṛā-gahi</i> .	
Loc.	<i>ār-nū</i> .	<i>ādī(-)nū</i> .	<i>ār-nū</i> .	<i>abṛā-nū</i> .	

	Who?	What?	Any one.	Anything.	
Nom.	<i>nā</i> . ¹	<i>enḡr</i> , <i>enḡrā</i> .	<i>nā'ām</i> , <i>nā'ām</i> .	<i>enḡr</i> , <i>enḡr'ādim</i> .	<i>Ēkdā</i> , what? which? is inflected as <i>enḡrā</i> . The same is the case with <i>śdaggi</i> , how many, how much? <i>śḡḡā</i> , how many ones? etc.
Acc.	<i>nākan</i> .	<i>enḡran</i> .	<i>nā'ānim</i> .	<i>enḡr'ānim</i> .	
Dat.	<i>nāhā-gē</i> .	<i>enḡr(ā)-gē</i> .	<i>nā'ām-gē</i> , <i>nāhā-gem</i> .	<i>enḡr'ām-gē</i> , <i>enḡr'im-gē</i> .	
Abl.	<i>nāk(ām)-ṭi</i> .	<i>enḡr(ā)-ṭi</i> , <i>enḡran-ṭi</i> .	<i>nā'ānṭi</i> .	<i>enḡr'am-ṭi</i> .	
Gen.	<i>nākhai</i> .	<i>enḡr(ā)-gahi</i> .	<i>nākhai-dim</i> .	<i>enḡr'ām-gahi</i> , <i>enḡr'im-gahi</i> .	
Loc.	<i>nāk-nū</i> .	<i>enḡr(ā)-nū</i> .	<i>nā'im</i> , <i>nākhai-nūm</i> .	<i>enḡr'ām-nū</i> .	

¹ *Nā* is used for masculine and feminine nouns, but is itself neuter. The genitive is *nāk* before nouns denoting relationship.

III.—VERBS.—

A.—Finite Verb.—*Eṣad*, to break.Verbal nouns.—*Eṣad*, the breaking; *es'd*, *es'd-gā*, to break.Relative participle.—*Isā*, a breaker; *eska*, broken.Adverbial participle.—*Eṣā*, *esnūti*, emphatic *esnum*, *esnūtim*, breaking; *es'd* *ekhan*, on breaking.Conjunctive participle.—*Es'dr*, *es'dr ki*, having broken.

	Present.	Past.	Future.	Imperative.	
Sing. 1.	<i>esdan</i> , fem. <i>es'dn</i> .	<i>eskan</i> , f. <i>es'an</i> .	<i>es'on</i> .		The neuter verb has the same form as the feminine singular; thus, <i>esim iski</i> , you broke; <i>adrd is'i</i> , they break.
2.	<i>esdai</i> , f. <i>is'di</i> .	<i>eskai</i> , f. <i>iski</i> .	<i>es'oe</i> .	<i>es'd</i> , f. <i>es'ai</i> .	
3.	<i>esdas</i> , f. <i>is'i</i> .	<i>es'as</i> , f. <i>es'd</i> .	<i>es'os</i> , f. <i>es'o</i> .		
Plur. 1 excl.	<i>esdam</i> , f. <i>es'dm</i> .	<i>eskam</i> , f. <i>es'am</i> .	<i>es'om</i> .		
1 incl.	<i>esdat</i> .	<i>eskat</i> .	<i>es'ot</i> .		
2.	<i>esdar</i> , f. <i>esdai</i> .	<i>eskar</i> , f. <i>eskai</i> .	<i>es'or</i> .	<i>es'd</i> , f. <i>es'd</i> .	
3.	<i>esnar</i> , f. <i>esnai</i> .	<i>es'ar</i> , f. <i>es'ai</i> .	<i>es'or</i> .		

Present Definite.—*Es'dadan* or *es'dlagdan*, I am breaking.Imperfect.—*Es'alakkan*, fem. *es'alagyan*, I was breaking.Perfect.—*Ekan* *bs'edan*, fem. *iskin* *bs'dm*, I have broken; the principal verb is inflected as the ordinary past in the second person. The first person plural is *eskam* *bs'edam*, fem. *iskim* *bs'dm*; the third person is, singular *eskas* *bs'edas*, fem. *iski* *bs'i*; plural *eskar* *bs'enar*, fem. *eskai* *bs'enai*.Pluperfect.—*Ekan* *ra'ekhan*, fem. *iskin* *ra'ch'an*, I had broken. Other persons as in the perfect.

Formation of the past tense.

Verbal noun.	Past.		
	Masc.	Fem.	
<i>ḍand</i> , ay.	<i>ḍankan</i> .	<i>ḍanyan</i> .	Irregular are <i>ka'and</i> , go; <i>hikan</i> , I went; <i>khas</i> , he went; <i>ko'and</i> , to take away; <i>oakkan</i> , I took away; <i>usad</i> , to plough; <i>uskan</i> , I ploughed; <i>ek'and</i> , to measure; <i>ekojkan</i> , I measured; <i>ekosind</i> , to dig; <i>ekotikan</i> , I dug; <i>psend</i> , to rain; <i>posad</i> , it rained; <i>nsynd</i> , to pain; <i>na'ekad</i> , it pained; <i>onad</i> , to drink; <i>ondkan</i> , I drank, etc.
<i>ḍarnd</i> , come.	<i>ḍarokkan</i> .	<i>ḍarok'an</i> .	
<i>ek'iind</i> , give.	<i>chikkan</i> .	<i>chikok'an</i> .	
<i>nannd</i> , do.	<i>na'jkan</i> .	<i>na'j'an</i> .	

B.—Auxiliary and defective verbs.

	I am.	I am.	I am not.
Sing. 1.	<i>bs'edan</i> , f. <i>bs'dn</i> .	<i>taldan</i> , <i>talyan</i> , f. <i>tal'dn</i> , <i>talydn</i> .	<i>malikan</i> , f. <i>malyan</i> .
2.	<i>bs'edai</i> , f. <i>bs'idai</i> .	<i>taldai</i> , <i>talyai</i> , f. <i>taldai</i> , <i>talyi</i> .	<i>malikai</i> , f. <i>maliki</i> .
3.	<i>bs'edas</i> , f. <i>bs'i</i> .	<i>taldas</i> , <i>talyas</i> , f. <i>tal'i</i> , <i>talya</i> .	<i>malikas</i> , f. <i>maliki</i> .
Plur. 1 excl.	<i>bs'edam</i> , f. <i>bs'dm</i> .	<i>teldam</i> , <i>talyam</i> , f. <i>tal'dm</i> , <i>talydm</i> .	<i>malikam</i> .
1 incl.	<i>bs'edat</i> .	<i>taldat</i> , <i>talyat</i> .	<i>malikat</i> .
2.	<i>bs'edar</i> , f. <i>bs'edai</i> .	<i>taldar</i> , <i>talyar</i> , f. <i>taldai</i> , <i>talyai</i> .	<i>malikar</i> , f. <i>malikai</i> .
3.	<i>bs'enar</i> , f. <i>bs'enai</i> .	<i>talnar</i> , <i>talyar</i> , f. <i>talnai</i> , <i>talyai</i> .	<i>malikar</i> , f. <i>malikai</i> .

Maldan and *malyan*, I am not, are inflected as *taldan*, *talyan*. *Hskdan*, I am; and *ra'adan*, I am, I remain, are regular. *Ba'and* is inflected in all tenses.Passive voice.—Formed by adding *r* to the base and conjugating throughout. Thus, *esrdan*, I am broken; *esr'han*, I was broken; *esr'os*, I shall be broken.Causal verbs.—Formed by adding *td'a*. Thus, *esd'adan*, I cause to break; past *esd'ahkan* or *esd'okkan*, future *esd'os*.Particles.—*Mal*, *mal'a*, *malia*, not; *ambd*, f. *ambai*, *ambd*, do not; *argd*, *argi*, not yet; *im*, *dim*, *d*, emphatic; *nd*, *and*, indefinite; *ka*, interrogative, etc.By adding *nekk'a* to the present tense a kind of conditional is effected. Thus, *esdan* *nekk'a*, I may, I am allowed to, break.

LINGUISTIC SURVEY OF INDIA

COMPILED AND EDITED BY

G. A. GRIERSON, C.I.E., PH.D., D.LITT., I.C.S. (RETD.)

© MOTILAL BANARSIDASS
BUNGALOW ROAD, JAWAHAR NAGAR, DELHI-7
NEPALI KHAPRA, VARANASI, (U.P.)
ASHOK RAJ PATH, (OPP. PATNA COLLEGE) PATNA (BIHAR)

With kind permission of Govt. of India.

FIRST EDITION 1927

REPRINT 1967

Price Rs. 1250/- (\$ 200) for the complete set.

PRINTED IN INDIA BY SHANTILAL JAIN, AT SHRI JAINENDRA PRESS,
BUNGALOW ROAD, JAWAHARNAGAR, DELHI-7 AND PUBLISHED BY
SUNDARLAL JAIN, MOTILAL BANARSIDASS, BUNGALOW ROAD,
JAWAHARNAGAR, DELHI-7

MOTILAL BANARSIDASS
DELHI :: VARANASI :: PATNA