NOTE

The phrases which comprise the major portion of this publication were contributed by various constituents of the Association to whom our thanks are due.

BEGG DUNLOP & Co., Ltd.,
Secretaries,
Tea Districts Labour Association.
The *Caste Hand Book* of the Tea Districts Labour Association contains an account of the Savarnas and some information regarding the genealogical classification of the family of languages to which Savara belongs.

'Savara' is the name applied by the Hindus to the people and their language; but the actual name current among the people themselves is 'So'or'—'So'or-an' 'a Savara' (singular), 'So'or-an-ji' 'Savarnas' (plural); their language is called 'so'or-ā-laun-an.'

Savarnas do not know the art of writing; their speech is quite natural and in a fluid condition, varying with the mood of the speaker. What a person says when he speaks spontaneously is 'made up of a combination of rhythm, accent, emphasis and varying tempo of sound and of moving lips, facial expression or gestures.' It is not, therefore, possible to represent accurately the sounds of a living language without the aid of a perfect phonetic alphabet such as the *International Phonetic Association* has invented. But what is called the Hunterian method of transliteration is used in this Hand Book as it has already been employed in Santali, Mundari and other Hand Books of the series.
II. SPEECH SOUNDS

1. Vowels

\( a \) (1) as in œbôi 'one': unstressed, obscure as in Eng. above.

\( a \) (2) as in aman 'thou': half open, short as the first element in the diphthong ai in Eng. by.

\( ë \) (3) as in œrre 'egg': stressed, short as in Eng. shot.

\( ë \) (4) as in yath-gumlo 'because': longer than the sound in Eng. mad.

i as in kinan 'tiger': stressed, short, high as in Eng. hit.

i as in rã 'go': stressed, short, open as in Eng. pity.

\( ë \) as in aë 'where.'

\( ë \) as in vë as in maridân 'ants.'

\( ë \) as in oboi 'one.'

\( ë \) as in iñ ã 'go.' This sounds as iyë or 'yë' owing to the glide between i and ã.

\( ë \) as in bë-ten 'wont.' This sounds as 'iyëtên' or 'yëtên.'

\( ë \) as in bi-ô = biô 'to-morrow.'

ai as in brâ 'come.' The first element is stressed.

2. Consonants

Velars: \( k \) as in kinan 'tiger.' Final \( k \) occurs only in one dialect.

\( g \) as in galji 'ten.'

\( ñ \) as in pûn 'take away.' This symbol stands for the final nasal sound in Eng. Sing. not for \( ng \) in Eng. finger.

Palatals: \( j \) as in gëjûn 'saw.' This is not a diphthong as in English. It is a fricative sound like \( y \), cf. Julius = Julius.

\( y \) this is a fricative sound formed from \( ë \), io, io, in.

\( ñ \) as in ën ë I': nasal as in Fr. Vignette.

Dentals: \( t \) as in ëten 'what?' This is a pure dental; not alveolar as in English.

\( d \) as in ën 'water,' as in English, alveolar.

\( n \) as in oxtid-an 'bird,' a dental; as in sandin 'cot,' an alveolar.

\( l \) as in gîlîn 'I saw': a pure dental sound.

\( r \) as in orro-tañ 'ox': a trilled sound.

\( ñ \) as in tõdôr 'basket,' as in Hindustani pagr.

Note.—This sound is identified with \( r \) or \( d \) in some parts.
III SOUND—CHANGES

(1) Elision of final vowels:
   boṭe + anu + a = bōtanta
   til + ṭūmā = Illūmpūnā
   anhu-jī + a te = aminjāte
   bā gu + agui = bagangai
   ode + eijā = odūjā

(2) Assimilation:
   gad + ji = gājjū, gad + sar = gassār,
   ab + tana = attanā, ab + ga-gāta =
   ag-gāta ni, mad + re = manān, mad + nam = munam.

(3) Elision of final consonant and compensatory lengthening of the preceding vowel:
   dhūn + re = dhūn re, maneran + jā = manerājā,
   peši + jā = peši jā, peši jā.

(4) Semi vowels:
   j = dukri-bei + an = dukri-bāy-an
   y = puri + an = puru-an
   i + e = ten = iyēn

(5) Intermediate Sounds:
   ḍ between n and r = mandrā, sWhere, gandrā
   b between n and r = kāmrā
   b between n and d (r) = amdi, amdi
   t between n and s = in t sālo, kānt sim (in one dialect)

(6) Replication:
   toi + tai = tu tai, vai + vai = rurai
   niy + niy = m i m i ṭ
IV. PARTS OF SPEECH

A. NOUN

(1) Nouns generally end in -an or -a.

(2) Number. There are only two numbers, Singular and Plural. -ji is the suffix added to the singular to express plurality. This is dispensed with when plurality is indicated by other words: Sing. mandran, Pl. mandran-ji, 'man'; bägu: mandrä 'two men,' 'knudub mandrä 'all men.'

(3) Gender in Savara is not grammatical as in classical languages. Sex is indicated

(a) by using different words,
(b) by prefixing words which mean 'male' or 'female,' or other words like them,
(c) by suffixing such words,
(d) by changing the final vowel.

Examples:

(a) nän-an 'father,' yän-an 'mother.'
(b) oön-an 'a child' is Common Gender; oön-oön 'male child,' inseo-oön 'female child'; tabbän-an Common Gender, a-yän-tän 'cow' (yän 'mother'), ooro-tän 'ox' (oro 'plough')
(c) Sörän 'Savara'; Common Gender. Sörän-mar 'Savara-man' (mar is a contracted form of mandra 'man'), Sörän-boi 'Savara woman'; kadü 'blind' is an adjective; kadü-mar 'blind man,' kadü-boi 'blind woman.'
(d) dängdän 'young man,' daqgili 'young woman'; budad, proper name of a man, budi-'a, proper name of a woman.

Note.—The words of the first three classes are compounds and the forms of the principal words are contracted. Some examples are given to illustrate this principle. pasijan 'an infant' is to be contracted into sij (-an) before the words oön 'male' and inseo 'female' are prefixed to the word to indicate sex. Kinned-an 'goat' is contracted into ined (-an) in oön-med-an 'billy-goat' and inseo-

med-an, 'nanny-goat.' When contracted in compounds some words like pasij-an lose the first syllable while others like ram-ën-an 'cat' retain only the first syllable. (See section iv. c. ii.)

(4) Case—Sörän is not an inflectional language and has no cases in the strict sense of the word. The relations expressed by cases are denoted by the addition of relational words which may be called post positions.

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Case</td>
<td>mandra-n</td>
</tr>
<tr>
<td>Accusative Case</td>
<td>mandran-a-doön</td>
</tr>
<tr>
<td>Instrumental Case</td>
<td>mandra(n)-bäie</td>
</tr>
<tr>
<td>Dative Case</td>
<td>(a) mandran-a-doön</td>
</tr>
<tr>
<td></td>
<td>(b) mandran-annæle</td>
</tr>
<tr>
<td></td>
<td>(c) mandran-apese</td>
</tr>
<tr>
<td></td>
<td>(d) mandran-asen</td>
</tr>
<tr>
<td>Ablative Case</td>
<td>mandran st(i)le</td>
</tr>
<tr>
<td>Possessive Case</td>
<td>mandran-a-</td>
</tr>
<tr>
<td>Locative Case</td>
<td>(1) mandra-bän</td>
</tr>
<tr>
<td></td>
<td>(2) mandra-lei-an</td>
</tr>
<tr>
<td></td>
<td>(3) mandra-anná</td>
</tr>
<tr>
<td>Vocative</td>
<td>ë ! mandra !</td>
</tr>
</tbody>
</table>

Plural Number:

<table>
<thead>
<tr>
<th>Case</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Case</td>
<td>mandran-ji</td>
</tr>
<tr>
<td>Acc. Case</td>
<td>mandran-ji-a-doön</td>
</tr>
<tr>
<td>In. Case</td>
<td>mandran-ji-bæie</td>
</tr>
<tr>
<td>Vocative Case</td>
<td>ë ! mandra-ji</td>
</tr>
</tbody>
</table>

Note.—The final n of the noun is dropped in the vocative case.

Regarding Genitive Compounds (See IV Bc. i.)

---|---|---|---
ubän-an 'brother' | ubän-an-ji | ë ! ubän ! | e ! ubän-ji !
sörän 'a savara' | sörän-ji | ë ! sörän ! | e ! sörän-ji !
pasij-an 'child' | pasijan-ji | ë ! pasij ! | e ! pasij-ji !
B. PRONOUNS

1. Personal Pronouns:

   **Singular.**
   
   First Person  ám-an = 'I'
   Second Person ám-bát = 'you'
   Third Person ám-bát = 'he or she'

   **Plural.**
   
   First Person ám-an
   Second Person ám-bát
   Third Person ám-bát

   The distinction between the exclusive plural and the inclusive plural is now lost in Savara.

   In the Sixth Case the genitive relation is expressed by putting the noun qualified before the qualifying word ából-ámen.

   Note: In the Sixth Case the genitive relation is expressed by putting the noun qualified before the qualifying word boób-ámen lit. 'head-ámen = my head'; suún-ámen lit. 'house-ámen = my house' so also in the plural: suún-ámen 'our house' such forms must be treated as compounds, in which the final -an or -n of qualified words are dropped.

   Second person: ám-an.

   1. Nom. Case  ám-an = 'the'
   2. Acc. Case  doób-an = 'to the'
   3. Ins. Case  am-bát = 'by or with thee'
   4. Dative Case (1) doób-an = 'to thee'
                      (2) am-bát = 'for thee'
                      (3) am-bát = 'in thee'
                      (4) am-bát = 'at thee'
   5. Ablative Case am-bát = 'from thee'
   6. Possessive Case -án = 'thy'
   7. Locative Case maú-bá-men = 'at thee'

   The distinction between the exclusive plural and the inclusive plural is now lost in Savara.

   Note: In the Sixth Case the genitive relation is expressed by putting the noun qualified before the qualifying word boób-ámen.

   It will be seen that the possessive case of ám-an like that of ám-an forms a Genitive Compound: boób-án-án lit. 'head-ámen = thy head'; suún-ámen lit. 'house-ámen = thy house.' So also in the plural number suún-ámen lit. 'house-your = your house.'
Third person : anin.

SINGULAR NUMBER.

1. Nom. Case anin 'he, she'
2. Acc. Case anin-a-dohn 'him, her' also a-dohn
3. Inst. Case anin-ndo 'by or with him, her'
4. Dative Case anin-anomel, etc., 'for him, her'
5. Poss. Case anin-a— 'his, her' also a-
6. Loc. Case anin-anan, anin-anan, also a-anan

PLURAL NUMBER.

1. Nom. Case anin-ji 'they'
2. Acc. Case anin-ji-a-dohn 'them'
6. Possessive Case a—ji 'their'

NOTE:—The Genitive Compounds formed with the third personal pronoun retain only a Sing. a-si-an-an 'his house'; pl. a-si-an-ji 'their house'; a-yi-an-ji 'their mother.'

2. DEMONSTRATIVE PRONOUNS

unte 'this or that' unt (e-)a-mandri 'this or that man.'
unt (e-)a-salo 'this or that woman.'

Sing. kun-anin 'this man or woman'; Pl. kun-anin-ji.
Sing. kun-ansele 'this woman'; Pl. kun-ansele-ji.
Sing. kun-anan 'that man or woman'; Pl. kun-anin-ji.
Sing. kun-ansele 'that woman'; Pl. kun-ansele-ji.
Sing. tette-ania 'lit. there he'; Pl. tette-ania-ji.
Sing. tenn-ania 'lit. here he'; Pl. tenn-ania-ji.

kun, kun-unte, kun-ute are prefixed to nouns with the affix a which denotes genitive relation. The words so joined form a compound; the final-an of the principal word is dropped: e.g., kun-a-mandri, kun-a-tului, kunte-a-tufili (kunte may also be used absolutely likeunte).

3. INTERROGATIVE PRONOUNS

(a) Who?—boten? boten-te? boten-dô? boten-lâ?
The same form is used in the sing. and plural: -te, -do, -lâ are to be regarded as excl. boten- lâ-gai aunan? Who are you friends? 'gai' is a word used in addressing equals.

(b) What?—iten? jiten? iten-a-mandri? 'What man?' jiten kan 'what (is) this?'

(c) Which?—âyôn? kan yaşi mandri-leh-an ayôn-a-mandri da-sâ tubêven? 'Which of these three men committed offence?'

(e) How many? How much? da-jin?

(f) Interrogative adverbs are also used:

mân, mân-te 'where?' as in mân-te-a-govân? lit. 'village of where' i.e., which or what village?

4. RELATIVE PRONUNCS

There are no such pronouns in Savara. Interrogative pronouns are sometimes used with the suffix -te as relative pronouns, e.g., boten-te-a-mandri-an jin-jen-ji lit. 'whose so house, they went = they went to their respective houses.' Item-te item-te aunan andân-dej a-dëpî-än. 'Whatever you heard tell me.' unim-te-stile unim-ten unto-a-dësa-leh-an 'from where he come in that country.'

5. INDEFINITE PRONOUNS

bomandri one (mas.)
kulub, jî'kî all
asu, asum some, few
aggada soch, many
erandi some others like them, etcetera
bote-jîn-bote some one
meja-jí any (person)
jij-jí, jî-jí any (thing)

C. ADJECTIVES

(a) Adjectives do not generally agree with the nouns they qualify in Number, Gender and Case; but some adjectives may be used as nouns in the plural number by the addition of the plural suffix -ji; e.g., gogô-ji 'great men,' saunn-ji 'little men'; lônô 'fair' is masculine and the corresponding feminine is 'lôngi.'
(ii) Compounds. An adjective and the noun which it qualifies generally form a compound, in which the form of the noun is necessarily contracted. The use of such contractions is most extensive. In expressing the genitive, attributive and predicative relations of ordinary kind, Savarans invariably use these shorter and not the longer forms of words. This shortening is the result of clipping the initial sounds in some words and the final sounds in others. It is not clear on what principle this process depends. Some examples are given below.

(a) Words that lose the initial syllables in composition:
- pósí-an 'child'
- sii-jan as in súdá-si-jan 'big child'
- kam-sim-an 'fowl'
- sim-an as in ara-sim-an 'hen's egg'
- ala-im-an as in il-ala 'Cook-crow'
- kim-med-an 'goat'
- med-an as in jel-e-med-an 'mutton'
- gépá-mánd-ban 'to tend geats'

(b) Words that lose the final sounds in composition:
- tál-lán 'cow or ox'
- tú-an as in orro-lán 'plough-ox'
- mó-nán 'oil'
- má as in kítu-má 'caster oil'
- bohó-tán 'buffalo'
- boh as in jaan-boh-an-ji 'the house of the buffalo'

(iii) Comparison of adjectives.
There are no forms in Savar corresponding to the comparative and the superlative forms of adjectives in English.
- skhá 'big'
- anáddu sáddu, boh-loi súda 'very big'
- aní sítíle kumó gógó 'then art greater than he'
- kumó mandrá sáddu 'this man is better than that man.'
In these sentences sítíle means 'from'; and sáddu means 'leaving.'

(iv) Numeral Adjectives.

(a) Cardinals.

<table>
<thead>
<tr>
<th>Number</th>
<th>Name</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>aboi</td>
<td>at dawn</td>
</tr>
<tr>
<td>2</td>
<td>bañu</td>
<td>at noon</td>
</tr>
<tr>
<td>3</td>
<td>yági</td>
<td>at night</td>
</tr>
<tr>
<td>4</td>
<td>unji</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>molói, monloi</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>túru, mdrú</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>galjí</td>
<td>nam (í)</td>
</tr>
<tr>
<td>8</td>
<td>tanjí</td>
<td>namáde</td>
</tr>
<tr>
<td>9</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>galjí</td>
<td>namá-a-oñó</td>
</tr>
<tr>
<td>11</td>
<td>galmón</td>
<td>taná-tádo</td>
</tr>
<tr>
<td>12</td>
<td>miggal</td>
<td>jumá-óyóñ</td>
</tr>
</tbody>
</table>

(b) Ordinals.
There are no ordinal forms. 'First' is expressed by such words as nuna, padi, amán. 'Second' when there is a 'third', otherwise a-tí is used which means 'next', or 'last.' The fourth, nam is yañá mándilá sádile tó tó óñóñ, lañá: tó tó óñóñ, tó tó óñóñ, the fourth man.'

D. Verbs. See section V

E. ADVERBS

Adverbs are formed (1) by reduplication and (2) by adding suffixes to nouns, adjectives and other words.

[yar-yar 'round; be7-be7 'contentedly']

2. (a) le—sayú 'happily, nicely; well.'
(b) gam-le—kudin-gamul 'sently.'
(c) ge—alárí—go 'happily.'
(d) lo-go—tál-le 'loudly.'
(e) ban—a kinido-ban 'behind.'
(f) goi—ernu-go 'thus.'

3. Reduplication and suffix: al-kinido-al-kinido-le 'back to back.'

I. Adverbs of Time:

now      nam (í)      at dawn       duñ-yóñ
presently namáde      at noon       gari-yóñ
just now  namá-nen     at afternoon súj-yóñ-án

3. to-day  nam-nam      evening     erruban
at once   tódo          at midnight tuoñ-togulan
yesterday rubáñ        at first     amán-án
2. Adverbs of time:

- day before yesterday: ruma' tan
- three days ago: yagi
- to-morrow: biye
- day after to-morrow: anbiye
- last year: minnum
- next year: minnum-te
- two years hence: bar-num-te
- three years hence: er-num-te

3. Adverbs of manner, quantity, etc.

- enne-goi: enny-gänne: enne-go: enny-gänne: enne-go: quickly, lightly, lightly
- like that: enne-gänne: enny-gänne: enny-gänne: enny-gänne: like that
- so many: enny-gänne: enny-gänne: enny-gänne: enny-gänne: so many

4. Adverbs of affirmation and negation

- all right!: a' n! a' n!
- yes: d' ô, d' ô-dôn, a p!
- yes indeed!: d' ô-pă! tuditen pă!
- no: a' n! i j' jā, e' jā, sub-sub, boten-te derne!
- perhaps: pama, para, paren.

Emphasis is denoted by the addition of ă, nă, măi to any word; suin-nă.
F. CONJUNCTIONS

<table>
<thead>
<tr>
<th>word</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>or</td>
<td>ode-ode, ja-ja, de-de, de-de, po-po</td>
</tr>
<tr>
<td>if</td>
<td>enden</td>
</tr>
<tr>
<td>if so</td>
<td>ette-don</td>
</tr>
<tr>
<td>because</td>
<td>ehte-gamle</td>
</tr>
<tr>
<td>and</td>
<td>bar, bari-an</td>
</tr>
<tr>
<td>but</td>
<td>do, mantran</td>
</tr>
<tr>
<td>though</td>
<td>deia-jia, deia-janaini</td>
</tr>
<tr>
<td>by the bye</td>
<td>munan</td>
</tr>
<tr>
<td>therefore</td>
<td>unten-ammele</td>
</tr>
<tr>
<td></td>
<td>unten-esan</td>
</tr>
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</table>

G. INTERJECTIONS

<table>
<thead>
<tr>
<th>interjection</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>alas!</td>
<td>ugu! agai! o yah! si!</td>
</tr>
<tr>
<td>woe is me!</td>
<td>kiyei! te!</td>
</tr>
<tr>
<td>for shame!</td>
<td>si-si! si! pitu!</td>
</tr>
<tr>
<td>give!</td>
<td>nai! naya!</td>
</tr>
<tr>
<td>hero, take!</td>
<td>nap! nap!</td>
</tr>
<tr>
<td>to a dog</td>
<td>re re! ore!</td>
</tr>
<tr>
<td>to a cat</td>
<td>pusi-pusi!</td>
</tr>
<tr>
<td>to a fowl</td>
<td>kur-kur-dan-dan!</td>
</tr>
<tr>
<td>behold, here</td>
<td>kande!</td>
</tr>
<tr>
<td>&quot;there!</td>
<td>kun de!</td>
</tr>
<tr>
<td>wonder</td>
<td>ahi</td>
</tr>
<tr>
<td>no matter</td>
<td>jijara</td>
</tr>
<tr>
<td>why, Sir!</td>
<td>jujo!</td>
</tr>
<tr>
<td>well, Sir!</td>
<td>a gai!</td>
</tr>
<tr>
<td>all right!</td>
<td>a! f!</td>
</tr>
</tbody>
</table>

VERBS

Savara words classed as 'verbs' do not correspond in every respect to 'verbs' in English. The function of Savara verbs with their prefixes, suffixes, affixes, and infixes are to be studied with the help of English translation. Grammatical terms that are not likely to cause confusion will however be used when it is convenient to do so.

(2) General remarks:

(1) The Savara sentence has no 'copula' as the English, e.g., anin so'or-an che is Savara.

(2) There is no 'passive voice' in Savara.

(3) Savara 'verbs' may be arranged in three classes.

(a) Those that generally correspond to the intransitive verbs and the transitive verbs in the active voice in English.

(b) Those that correspond to verbs of the 'reflexive' or 'middle' voice.

(c) Those that correspond in a way to what are called 'impersonal' verbs.

(4) Personal suffixes are used in the formation of finite verbal forms. These suffixes are of two sets. One set is employed in conjugating the verbs of the first two classes and the other in conjugating the verbs of the third class.

(5) When the suffixes of the first set are applied to the verbs of the second class the affix-n is added to the base, i.e., between the augment and the personal suffixes.

(6) The suffixes of the second set are contracted or weak forms of the personal pronouns.

(7) Distinctions of time are more clearly denoted by adverbs and other words than by the grammatical form called 'tense.' 'Past tense' is indicated by the augment
-t(e) which is added to the root; and to the 'base' thus formed personal suffixes are appended. What is not past is indicated by the augment -t(e), which is inserted like -te. These forms with -t(e) denote future as well as present time—indefinitely. The suffix -ten is sometimes added to indicate futurity to the forms with -t(e) and to other forms that do not denote past time.

(8) Negation is distinguished from affirmation (a) by the omission of the augment and (b) by prefixing a- or er-

(9) Prohibition is denoted by adding dön (dialectal gön) to the imperative form.

(10) Verbs denoting 'motion' towards the person speaking are distinguished from verbs denoting 'motion' away from the person speaking by means of the suffix (or auxiliary verb?) -ai.

(11) There are verbal forms which correspond to most of the 'moods' defined in grammar.

(12) There are also forms which correspond to what are called 'verbals,' 'gerunds' and participles.

(13) Contracted forms of nouns (see IV, 3. note, IV, c. ii.) and weak forms of pronouns are constantly employed as objects of a verb and are incorporated with it in a sentence, which looks like a Compound word.

(14) Causatives are generally formed by prefixing ab- or an- and by reduplicating the root.

(15) There are Compound verbs and periphrastic verb forms in which the meaning of the principal verb is modified by auxiliary verbs.

(16) Verbs of the third class which in a way correspond to 'impersonal verbs' are frequently employed. These are formed not only from verbal roots but also from words which are obviously nouns and adjectives. They are generally related to natural phenomena and natural functions and denote something that takes place without any conscious effort of the 'agent' indicated by the grammatical subject, expressed (or implied) in the sentence.

(17) Derivatives are formed by means of reduplication, prefixes, suffixes and also infixes -π, -ππ, -πππ, -ππππ, -πππππ.

3. Conjugation of the verb of class (4)

i. Past Tense

<table>
<thead>
<tr>
<th>Personal suffixes with the augment (te)</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>1(e)-ai</td>
<td>a... - le-ai</td>
</tr>
<tr>
<td>2nd</td>
<td>1(e)-e</td>
<td>a... - l(e)-e</td>
</tr>
<tr>
<td>3rd</td>
<td>e-ten</td>
<td>l(a)-ji</td>
</tr>
</tbody>
</table>

Note (1) The -e of the augment -te elides before vowels and stands before consonants; (2) there is no augment in the third person singular, (3) a- is prefixed to the verb in the plural of the first and the second person, (4) The final -n of -etén is sometimes omitted.

Paradigms. Verb jüm 'eat'

| 1st Person (ān) | Jüm-l-ei | (ān) a-jüm-l-ai |
| 2nd | (ānān) | jüm-l-e | (ānān) a-jüm-l-e |
| 3rd | (ānān) | Jüm-ēten | (ānān-ji) jüm-l-ē-ji |

ii. Present or Future

<table>
<thead>
<tr>
<th>Personal suffixes with the augment (t(e))</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>t(e)-ai</td>
<td>a... t(e)-ai</td>
</tr>
<tr>
<td>2nd</td>
<td>t(e)-e</td>
<td>a... t(e)-e</td>
</tr>
<tr>
<td>3rd</td>
<td>t(e)-e</td>
<td>l(e)-ji</td>
</tr>
</tbody>
</table>

Note (1) the -e of the augment -te elides before vowels and stands before consonants; (2) a- is prefixed to the verb in the plural of the first and the second person.
Paradigms. **Verb júm 'eat'**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>(nēn) jüm-i-ai</td>
<td>(ellen) a-jüm-m-ai</td>
</tr>
<tr>
<td>2nd Person</td>
<td>(anān) jüm-t-ē</td>
<td>(amben) a-jüm-t-ē</td>
</tr>
<tr>
<td>3rd Person</td>
<td>(ānān) jüm-te-ji</td>
<td>(ānān-ji) a-jüm-te-ji</td>
</tr>
</tbody>
</table>

**Note.**—There is a peculiar form in the first person plural jüm-te- be 'we eat,' which denotes habit.

### ii. **Negative: Past**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>(nēn) er-j-ām</td>
<td>(ellen)-a jüm-l-ai</td>
</tr>
<tr>
<td>2nd Person</td>
<td>(anān) a-jüm-ad</td>
<td>(amben)-a a-jüm-ad</td>
</tr>
<tr>
<td>3rd Person</td>
<td>(ānān) a-jüm-ad</td>
<td>(ānān-ji) a-jüm-ad-ji</td>
</tr>
</tbody>
</table>

**Note (1)** The 1st person singular has the negative prefix er, and an infix on between the first consonant and the vowel following it in the root. **(2)** The variant jüm-l-ai has only an accented a prefixed to the affirmative form: **(3)** so also the corresponding plural (1st and 2nd persons) the prefix a- denoting plurality sometimes coalesces with the prefix a- denoting negation. **(4)** In the other paradigms both a- and ad are used to denote negation. **(5)** In 3rd person plural, d of ad- and the j of ji- are assimilated. Some use a- for ad.

### iii. **Negative: Present and Future**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>a-jüm-a</td>
<td>a-jüm-a</td>
</tr>
<tr>
<td>2nd Person</td>
<td>a-jüm-e</td>
<td>a-jüm-e</td>
</tr>
<tr>
<td>3rd Person</td>
<td>a-jüm-e</td>
<td>a-jüm-e-ji</td>
</tr>
</tbody>
</table>

**Note (1)** The omission of the augment -te-, and the prefix a- which denotes negation; if the verb begins with a vowel, a is inserted between it and a, e.g., an-andān-ai 'I will not hear.'

### v. **Imperative (affirmative)**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Person</td>
<td>jüm-ā</td>
<td>jüm-bā</td>
</tr>
<tr>
<td>3rd Person</td>
<td>jüm-ā-ē</td>
<td>jüm-ā-ē-ji</td>
</tr>
</tbody>
</table>

**Note (1)** the suffix -ā in 2nd pers. singular and the suffix -bā in 2nd pers. plural.

**Note (2)** the suffix ē- in past-tense singular and -ē-ji in 3rd pers. plural.

**(3)** don (or dō) is sometimes added to denote permission, etc., to all these forms.

**(4)** Imperatives in the 1st person (singular and plural) may be formed by means of this suffix don (or dō) e.g. nēn jüm-l-ai dōn = 'let me eat'; ellen a-jüm-m-ā-dōn = 'let us eat.'

**Note (5)** There is a peculiar form which is used in the dual number, the only instance of the kind found in Savara: a-jūm-ē 'let us both (you and me) eat.' The corresponding plural form is a-jūm-bā 'let us (all) eat.'

### vi. **Imperative (Negative)**

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Person</td>
<td>jüm-dōk</td>
<td>a-jüm-dōk</td>
</tr>
<tr>
<td>3rd Person</td>
<td>jüm-dōk-ē</td>
<td>jüm-dōk-ē-ji</td>
</tr>
</tbody>
</table>

**Note (1)** No forms in the first person are found.

This negative suffix -dōk is different from the imperative suffix dōn (dō). The negative suffix is added immediately to the root.
vii. Interrogatives are formed by the addition of *päi* or *pōn* (*pō*):

*sman jā-m-to pā?* 'will (do) you eat?'  
*san-in jā-m-le-jī pā?* 'did they eat?'

4. Conjugation of the verbs of class (Reductive)

Verbs of this class take the same personal affixes as those of (n), but the affix *n-* is inserted between the tense augment and the personal suffixes. To intensify the sense *dun* is sometimes added to the root itself. *sman rajān gām-dun-ten* 'he calls himself a rajah.'

Paradigm. Verb *umā* 'bath'

1. Past tense

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>umā-le-nai</em></td>
<td><em>umā-le-nai</em></td>
<td><em>umā-le-nai</em></td>
</tr>
</tbody>
</table>

II. Present—Future

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>*umā-*n-e</td>
<td>*umā-*n-e</td>
<td>*umā-*n-e</td>
</tr>
</tbody>
</table>

III. Negative forms

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>*umā-*n-a</td>
<td>*umā-*n-a</td>
<td>*umā-*n-a</td>
</tr>
</tbody>
</table>

IV. Present—Future

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>umā-n-ā</em></td>
<td><em>umā-n-ā</em></td>
<td><em>umā-n-ā</em></td>
</tr>
</tbody>
</table>

V. Imperative (affirmative)

2nd Person

<table>
<thead>
<tr>
<th>2nd Person</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td><em>umā-n-ā</em></td>
<td><em>umā-n-ā</em></td>
</tr>
</tbody>
</table>

VI. Imperative (negative)

<table>
<thead>
<tr>
<th>2nd Person</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>*umā-*n-e</td>
<td>*umā-*n-e</td>
</tr>
</tbody>
</table>

5. Conjugation of the verbs of class (Impersonal verb)

Personal suffixes are the weak forms of personal pronouns.

**Ordinary forms.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>sīn</em></td>
<td><em>sīn</em></td>
</tr>
<tr>
<td>2. <em>umān</em></td>
<td><em>umān</em></td>
</tr>
<tr>
<td>3. <em>anān</em></td>
<td><em>anān</em></td>
</tr>
</tbody>
</table>

**Weak forms.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. <em>sīn</em></td>
<td><em>sīn</em></td>
</tr>
<tr>
<td>2. <em>umān</em></td>
<td><em>umān</em></td>
</tr>
<tr>
<td>3. <em>anān</em></td>
<td><em>anān</em></td>
</tr>
</tbody>
</table>

Note: These weak forms are added to the base formed by the addition of the tense augment to the root.

I. Past tense (augment -le-)

Paradigm: Root *umā* 'favor,' a noun used as a verb.

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>*umā-*n-a</td>
<td>*umā-*n-a</td>
<td>*umā-*n-a</td>
</tr>
</tbody>
</table>

II. Present—Future (augment -te-)

Paradigm: the same verb

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>*umā-*n-ā</td>
<td>*umā-*n-ā</td>
<td>*umā-*n-ā</td>
</tr>
</tbody>
</table>

III. Past Negative

<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>*umā-*n-a</td>
<td>*umā-*n-a</td>
<td>*umā-*n-a</td>
</tr>
</tbody>
</table>
IV. Present—Future : Negative

1. an-asū-in  an-asū-len
2. an-asū-am  an-asū-ben
3. an-asū-e  an-asū-e-ji

V. Imperative : Affirmative

1. asū-in-te 'let it-fever-me'
2. asū-am-te
3. asū-e-te

VI. Imperative : Negative

1. asū-doñ-in-te
2. asū-doñ-am-te
3. asū-doñ-e-te

Jē is an auxiliary verb which is frequently used in this conjugation. asū-dā-tīn = 'it makes me feel ill' = 1 am-ill. So also another auxiliary verb dē = min kākū-dē-tīn 'he brothers me,' he is brother to me.

6. Conjugation of some anomalous verbs which are constantly used.

i 11, fr 'go.'

Past tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. fen</td>
<td>i 1-e ('le, ille), i lle, ir-re a-i-le, a-i r-r-e</td>
</tr>
<tr>
<td>2. aman</td>
<td>i 1-e (ille, ille) ille, ir-re a i-le, a-i r-r-e</td>
</tr>
<tr>
<td>3. aina</td>
<td>i i-ō-ten (i yō te n), i rō-te-n ille-ji, irre-ji</td>
</tr>
</tbody>
</table>

II. Present—Future

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. fen</td>
<td>i 1-te, i r-te a-i-te, a-i r-te</td>
</tr>
<tr>
<td>2. aman</td>
<td>i 1-te, i r-te a i-te, a-i r-te</td>
</tr>
<tr>
<td>3. aina</td>
<td>i i-te, i r-te i i-te, i r-te</td>
</tr>
</tbody>
</table>

III. Past—Negative  Present—Future Negative

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. or-ami</td>
<td>an-i-aj an-i-aj (as sing.)</td>
</tr>
<tr>
<td>2. an-i-aj</td>
<td>an-i-aj an-i-aj (as sing.)</td>
</tr>
<tr>
<td>3. an-i-aj</td>
<td>an-i-aj an-i-aj (as sing.)</td>
</tr>
</tbody>
</table>

IV. Imperative—Affirmative

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. i i-ā jā-yā, ir-ā ii-hā, ibbā, irbā</td>
<td></td>
</tr>
<tr>
<td>3. i i-e-te doh, yē-te doh fē-te doh i i-e-te ji doh fē-te ji doh</td>
<td></td>
</tr>
</tbody>
</table>

V. Imperative—Negative

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>i-dōn, i-e-dōn a-dōn, a-e-dōn</td>
<td></td>
</tr>
</tbody>
</table>

(2) i i-i, i yā, yā i i-rā-l 'como'

I. Past tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. i l-lai</td>
<td>i l-lai a l-lai</td>
</tr>
<tr>
<td>2. do</td>
<td>a l-lai i l-lai</td>
</tr>
<tr>
<td>3. i yā l-ten, iratōn ill-ā-ji, ira-ā-ji</td>
<td></td>
</tr>
</tbody>
</table>

II. Present—Future tense

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. i i-ō (i-ō) i r-ō i r-ō i r-ō</td>
<td></td>
</tr>
<tr>
<td>2. do</td>
<td>i r-ō i r-ō i r-ō</td>
</tr>
<tr>
<td>3. do</td>
<td>i r-ō i r-ō i r-ō</td>
</tr>
</tbody>
</table>

III. Past Negative

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. an-i l-lai, an-i l-lai a-n l-lai, a-n l-lai</td>
<td></td>
</tr>
<tr>
<td>2. an-i l-lai, do a-n l-lai, do</td>
<td></td>
</tr>
<tr>
<td>3. an-i yā-ten, an-i l-lai ten a-n l-lai, a-n l-lai</td>
<td></td>
</tr>
</tbody>
</table>


iv. Present—Future Negative
1. ani-iyai, ani-rāi a-an-'iyai', a-an-'rāi
2. do. do.
3. do. an-i-yājī, an-frājī

v. Imperative—Affirmative

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>i yāi, yāi, irāi</td>
<td>i yai-bā, irai-ba</td>
</tr>
</tbody>
</table>

vi. Imperative—Negative

2. irdōn-āi, ir-dōn-āi a-id-dōn-āi, a-ir-dōn-āi

7. Most of the verbs are compounded with these two verbs (i-ā, irāi) in ordinary conversation: i'-jū mà 'go and eat,' ai-jūm-jūm-na-bā 'come and eat' (plural), ūn itte-pān-āi (or pān-ne) 'I shall go and bring,' ann itte-dakū-n-o 'he will go and stay'—(this is a reflexive verb). These have also negative forms: aman an-īya-gā'-ād 'then did not go and eat.'

8. rap-ii 'to be able,' which is an independent verb, is used as an auxiliary in forming what is called the optative mood: ūn rapī-bārā-temi 'I can work.' This is conjugated as a reflexive verb.

9. The subjunctive mood is formed by adding -en-den to the finite forms in the past tense: jūm-jūm-lāi-en-den 'if I ate,' aman jūm-lo-a-o-den 'if you ate,' aman jūm-lo-a-jī-len 'if they ate.' In the last example -en is separated from -den and inserted between the augment and the personal termination -jī.

10. Causation is expressed by prefixing ab- or ab- to the root. The b of ab is generally influenced by the initial consonant of the verb. Some verbs are reduplicated.

   e.g., ab-tab-tab-tai = ătāpāpātai 'I shall get (it) removed,'
   ab-pūr-pūr-tai = āppūr pūr tai 'I shall get (someone) to do the pool,'
   a-gān-lāi 'I made (one) enter,'
   a-gān-dām-lo-tai 'I shall throw myself down.' Some reflexive verbs which are intransitive may be used as Causative verbs.

when the reflexive suffix ū is omitted. dakū-ū 'he' may be converted into dakū-ū and used in the sense 'to make something go,' i.e., 'to put.' ūn dakū-lāi 'I placed;' ūn dakū-lo-ū 'I was.'

11. Participles (indeclinable)

   (1) These are formed by adding -le (or -le-n, in the case of Reflexive verbs) to the root: jū ma-le 'having eaten,' umā-le-n 'having bathed.' The verb is sometimes repeated: jūn jūm-jūm-le, umā-an-umā-le-n. This periphrastic form is often used in impassioned narration.

   (2) These have negative forms: er-jūm-lo-le 'without having eaten.'

   (3) -jī is sometimes added to express the meaning of the present participle jūm-rāi-īre = 'eating (he) goes,'
   ken-roi hōten = 'singing (he) walks.'

Note.—No objects, either nominal or pronominal, are inserted in these forms.

12. Infinitives

These are formed in two ways.

(1) by adding -bān to the root; if the root is reflexive, nā is inserted between the root and bān.

   e.g., orūl-bān 'to watch;' umā-nā-bān 'to bathe.'

(2) by prefixing a- and adding -bān to the root, if it belongs to class (a); if the root belongs to class (b) na- is inserted between the root and -bān.

   e.g., a-gū-gū-bān 'to call' (gū in reduplicated).
   a-dakū-ū-bān 'to reside.'

Note.—anmāte, opsīte, ūān are sometimes added to the infinitive form to express the sense clearly: a-gū-bān-anmāte 'in order to see,' for the purpose of seeing.' Casual forms have also infinitives: ng-gob-go-gob-bān 'to eat,' i.e., to make (people) sit,' i.e., to provide (people) with seats.
13. Incorporation of objects with verbs

(a) Contracted forms of nouns which are the names of animals, birds and other things frequently spoken of: e.g. nilin-an 'cow or ox'; gōpā 'to tend.' In nen gōpā-āni-bāa'ite'I shall go to tend cattle.' nilin-an is contracted into 'thn' and incorporated with the transitive verb gōpā. gāt 'to cut' and tārōn 'paddy' are combined as gāi-sīr 'to reap paddy' and conjugated as a verb: ūn gāi-se-sabān, etc.

In jo-nō-bōb-dan-te-no-ni (literally smear-oil-head-self-I) 'I myself smear my head with oil,' two nouns are used as objects in their contracted forms and incorporated with the verb: me is mōn-bān 'oil,' bōb is bōb-an 'head' and jo- smear.

(b) The weak forms of pronouns which are used as personal suffixes of impersonal verbs: these are used as direct or indirect objects: e.g. tī-nī 'give me'; a-ti-an 'I will not give thee'; gij-ā-jī 'see them.

(c) Both kinds of objects may be incorporated in one sentence: pāt-bōb-tam (literally break-head-thine) 'I shall break thy head.' sōm-bōt-tam (lit. seize-tiger-thine) 'the tiger will seize thee.'

14. Clauses

(1) a is invariably used to connect one clause with another as well as to connect one word with another. Adjective clauses which qualify a noun are connected in the same manner.

This a is a defining particle like the definite article the and the relative pronoun that in English. tētēn 'there' and mandran 'man' are connected by a thus: tētēn-a-mandran 'the man there.'

This may be put in another form so that mandran is qualified by a clause: tētēn-a-dakū-te-a-mandran 'the man that resides there.' Here dakū-ten is a finite verb of class (1) meaning is or resides the subject of which is a: ūn unto-a-bān ūppā-ā-lī I that word said.' ūn a ūppā-ā-lī-un-a-bān = lit. 'that-said-that-word,' i.e., the word that I said. Here a is something like the relative pronoun that and stands not only as the object of the verb ūppā-ā but as a connective introducing the adjective clause. The particle an seems to be another link.

(2) There is another way of forming clauses. ūn a-ūn-īte ti-a-an-te ūn ān-ūn-īte ūn ūppā-ā-lī lit. he what ever gave thee + that showed me, i.e., show me what he gave thee. Here -te is added to the interrogative pronoun ūn to convert it into a relative pronoun and do is used as a connective.

(3) Conditional clauses.

(1) en-den is added to the finite verbal forms, e.g. ūn gūmkhi-en-den, etc., 'if I saw— etc., but anuji gān le a-ūn-den if they said.

(2) ūn amm illai-en-den, ūn tītīl bādī 'if you had come I would have given you.' Note the use of the past-tense form in what is called prothesis or hypothetical clause and the present tense form in what is termed apodosis or consequence-clause. bādī (which may be contracted into bān) is an adverb which is always used in such clauses. (ā = ā in some parts.)

15. Infixed

Almost all the verbs and many nouns take infixed. Derivatives of various meanings are thus formed. -ēn- and -ē are most frequently; -ēp, -ā-d, -ul are rare. An infixed is inserted between the initial consonant and the succeeding vowel of the word if it begins with a consonant; if the word begins with a vowel the infixed is treated as a prefix.
(1) From the verb *tid* 'to strike' two derivatives may be formed, one with -an- and the other with -ar-. *t-an-id* means the act of striking and *t-ar-id* the whip or whatever else it is with which the action is performed. From *gaá*: 'to eat (liquid food)' are formed *g-an-á*-gaá' 'food' and *g-ar-á*-gaá 'the vessel out of which food is eaten.' *id* 'to scribble' begins with a vowel and *an, ar* are therefore prefixed to it. *an-id-ól* is 'writing' while *ar-id-ól* is the thing on which something is written (*ól, ólan = leaf*).

(2) Some verbs take two infixes together, e.g., *jum* 'to eat' has not only *j-an-um-jum* but also *j-an-(a)r-um= jum-rum* = *jumrum* (see Sounds. III. (3) (a)), which means 'harvest, wealth.'

(3) The root is sometimes repeated along with the derivative as in the examples given above: *jum-rum-jum*.

(4) *pasij-an* 'a child' gives rise to *p-ar-aaj-an*, which means 'childhood.' Note the infix *-ar-.*

(5) *b-al-ad-an*, a bunch of feathers worn by the Savannas as head-gear, is derived from *béd-an* 'a bird's feather' with the infix *ad*. From *báñ* comes *b-ad-ín*. In *d-ar-én-án* there is the infix *ap.* *dén* = 'get up.'

**PHRASES**
A. GENERAL

1. What is your name?  
2. What is your father's name?  
3. What caste are you?  
4. In what village is your home?  
5. How do you get to your village from the Railway Station?  
6. Is your village far from—?  
7. It is in the jungle.  
8. How many people live in your village?  
9. Does the landlord give the people much trouble?  
10. In what thana is your village?  
11. In what taluq is your village?  
12. What is the nearest railway station from your village?  
13. What is the nearest Post Office?  
14. What is the nearest Telegraph Office?  
15. Have you any brothers, (2) sisters, (3) cousins?  
16. I have two brothers and three sisters.  
17. Are you sisters and cousins married?  
18. Have they any children?  
19. Are your father and mother alive?
55 Does much rain fall in your country?
56 Has your father any land or cattle?
57 My father has land and six buffalo.
58 Are you a landholder?
59 What work do your brothers do?
60 They are daily labourers.
61 Were you a daily labourer?
62 I was a daily labourer.
63 What work did you do in your village?
64 What amount could you earn daily in your village?
65 Was it enough to feed you and your family?
66 No, my wife had to work also.
67 Are your brothers married?
68 Do you think they could come to Assam if you were sent as a sirdar?
69 You will be paid once a week.
70 If you do not work you will get no pay.
71 Without money you will starve.
72 I want an advance for my son's daughter's marriage.
73 How much do you want?

74 What do you do with all your pay?
75 Do you not save any money?
76 If I advance you any money you will have to return it at the rate of 4 annas per week.
77 Are you borrowing the money for someone else?
78 Are you lending this money out?
79 Have you been gambling and lost your savings?
80 Have you been borrowing money from the sleep-keeper?
81 'Do you owe money to a Mahajan?
82 I owe Rs. 20.
83 What did the Babu say to you?
84 Did you give him any money?
85 Take this letter to the Chota Sahib.
86 The Barra Sahib will settle this matter.
87 Why did the Sirdar beat you?
88 Call the Sirdar.
89 The Sirdar will not beat you again.
90 Why did you run away?
B. SETTLING ON ESTATE

1. How many days have you been on the way?
2. Is the journey tiring?
3. Have you any relatives on this garden?
4. Yes, I have an uncle (father's brother).
5. Yes, I have an uncle (mother's brother).
6. An aunt of mine (mother's sister) is on this garden.
7. Is that your brother?
8. Are you all of the same family?
9. Some cousins of mine are on this garden.
10. There are a few of my countrymen on this garden.
11. I am a relative of the Sirdar who recruited me.
12. Has your wife come with you?
13. No. She will come back with me when I go as a Sirdar.
14. Have you any chance to get other cowries?
15. Will you be able to bring up any?
16. I hope so and I shall try my best to get some.
17. How many?
18 I have no wife.
19 Yes, my wife is with me and two children.
20 You must go into the lines with cookies of your caste.
21 I do not wish to go into the lines. Can I not build a house for myself?
22 Would you like to build your own house?
23 You may build a house for yourself.
24 I will give you building material.
25 I will supply you with bamboo and thatch.
26 You will get leave to build your house.
27 What are the houses like in your country?
28 In your country do you build your house on the flat land or on the hill side?
29 Would you prefer to stay in the Basti or in the lines?
30 There are cheats in the lines.
31 If anyone asks, do not lend money.
32 He will cheat you.
33 Do you like this Estate?
34 There is lots of sport for you here.
35 Did you bring your bow and arrow?

36 Have you ever used a hoe before?
37 Do you want a piece of land to cultivate?
38 Plant a vegetable garden on that soil.
39 I shall come to see how it grows.
40 This would be a good place to make a new well.
41 Bring your water from the well.
42 Don't drink that looah water near the basti.
43 Can you make bricks?
44 Can you make roads?
45 Do you like drain work?
46 Do you like jungle cutting?
47 Are you pleased with your house?
48 Yes, but I require wood to cook my food.
49 The Stokar will show you where to get wood.
50 Do you pay for firewood in your country?
51 How much do you pay?
52 You will be supplied with dhau from the factory at a cheap rate.
53 Sahib, I don't want dhau. I cannot husk it.
54 If I had my wife I could take dhau; she would husk it.
53. Give me rice.
54. Can you get Jharie (Raggi) seed for me?
55. Why do you want Jharie (Raggi) seed?
56. It is our staple food. We make flour from it.
57. If I get Jharie (Raggi) seed, do you think you could grow it?
58. Yes, it will grow if we plant it here in July.
59. When would it be ready for harvesting?
60. About October.
61. This is your settling allowance.
62. Go to the bazaar and buy food.
63. The Sirdar will take you to the bazaar and you will buy your food there.
64. You can buy oil from the Marwari.
65. You can have two days in your house.
66. The third day you will go to work.
67. Your Sirdar will show you where to work.
68. I am not well.
69. Go to the hospital and see the Doctor Balu.
70. You must take medicine. It will cure you.
71. You should not sleep on the ground.
72. I will give you a wooden aboi arun-a-sandi fen ti-t-ani bedstead.
73. What is that sore on your leg?
74. By going to hospital you can have it cured.
75. I want an advance.
76. Why do you want an advance?
77. I want to go back to my country.
78. Why are you going back to your country now?
79. I had a letter from my home that my father had died and my mother and brothers are practically beggars, so I wish to bring them up here.
80. Why don't you bring up ainu-jji-baie bar asi mantran fie some more along with them?
81. I shall try my best to get bar asi mantran a-drūn-ben some.
82. Have you any paddy land under cultivation in your country?
83. Is my agreement finished? girmanto fen bari'e pah?
84. No—months still to go. fij'a, bar asi angai dukü.
C. WORK AND TICCA AND EARNINGS

1. You must come to "hasri" at 7 o'clock.
2. Why were you late?
3. I see you are coming late to work everyday.
4. If you come late in future you will be turned back to your home.
5. You must come at 7 o'clock, otherwise you will not be able to finish your task.
6. What is the name of your Sirdar?
7. You did not do your task yesterday.
8. Your work is bad.
9. Your work is well done.
10. You must dig nearer the bush.
11. You must dig deeper.
12. Do you wish to do thikka (overtime)?
13. Do it this way.
14. Sharpen your knife.
15. Bring your old knife and I will give you a new one.
16. Set your hoe straight on the handle.
17. Cut it with a chao.
18. Cut the thatch with a sickle.
19. That is your task.
20. You must finish it, else you will be short paid.
21. Why have you not finished your work?
22. Others can finish, why cannot you?
23. Pluck two leaves and one bud.
24. Leave two big leaves on bush.
25. Do not pluck any buds.
26. Pluck with both hands.
27. Do not pluck little shoots.
28. Pluck out all the hard leaves.
29. Pluck the bush level.
30. Do not pluck the sides of the bush.
31. Pluck to the "Janiri."
32. Pluck all the "banji" leaves.
33. Take all "banji" leaf.
34. Take all soft "banji" but only one leaf must be picked.
35. Pluck these bushes to 26" banji bun "Janiri" [baga san-

level].
36. The quicker you pluck the more the piece you will make.
37. Where is your basket?
38. Go and get it.
39. Take your basket of leaf to be weighed.
40. What is that brick doing in your basket?
41. You are trying to get extra weight.
42 You must not pack this basket too tightly with leaves as it will spoil.
43 You must not have your plucking cloth too long in your basket;
44 Empty it into the basket frequently.
45 Do not press your leaf in the basket.
46 Loosen your leaf in basket occasionally.
47 Your leaf is hot and red.
48 Your leaf is very coarse.
49 You must pick out the coarse leaves before you can weigh it.
50 Do you understand?
51 Do not put bamboo supports in basket.
52 Leave your basket in a cool place.
53 You did not dry the first leaf you plucked early in the morning.
54 You have not plucked much leaf.
55 Over 20 lbs. you get a picu per seer.
56 Why have you not plucked that bush?
57 There is a hive there.
58 And the other bush?
59 There is an ant's nest in it.
60 Why have you not hoed that plot?
61 There is a hornet's nest there.
62 Your thitka piece will be short.
63 If you hoo in the morning you must pluck in the afternoon.
64 Your doubly piece will be short.
65 You have plucked a lot of leaves.
66 Your thitka piece will enable you to buy a suri-ki-kaban like Soniri's.
67 Clear the collar of the bushes with your hands.
68 Dary all the jungle you have cut.
69 Leave no jungle in bushes.
70 Make the holes deeper.
71 "Cheel" the grass on the footpath.
72 Start pruning from centre of bush outwards.
73 Two fingers of red wood to be left all over the bush.
74 Your knife wants sharpening.
75 Cut all twiggy shoots under bush flush with stem.
76 Work round the bush.
77 All cuts to be facing inwards.
78. Do not let pruning stay on bush.
79. Leave young bushes.
80. Watch other woman pruning.
81. Deep hoeing task is 14 luggies.
82. Keep a trench always in front of you.
83. Have you got a trenching hoe?
84. The hoe you are trenching with is too wide.
85. Fill in trenches to within three inches of the top.
86. Do not hoe near drain edges.
87. Eighteen inches of soil to be left unhoed on each side of drain.
88. Clean out the drains.
89. Do not hoe the sides of the drains; leave a foot of earth.
90. Drains to be sickled and grass collected and buried.
91. Bury all the light prunings and jungle.
92. All the soil must be turned over and loosened.
93. Bring Fork, Hoe and Sickle to muster always for Deep hoe.
94. Pull out all ferns and jungle out of bushes.
95. You will get reduced task for doubly.
96. Roads must be cleansed with kudulla-bâte gâi-lo-gadan padda amâ-â.
97. Hoe one hoe deep and break all clox (sic).
98. Leave an even surface otherwise moisture will be lost.
99. Do you prefer plucking to hoeing?
100. Are you being supplied with a-bâra-ten-an-akidiz aiggâda da'a tî-sân-ji pâ?
101. The pruning is finished. Bring in all your knives and saws.
102. Fork-hoeing is finished. Return all your fork hoes.
103. Why have you not gone to the hoe to lay?
104. I am not able to hoe.
105. What are you able to do?
106. I could do any light work. I have been ill.
107. You can go into the vegetable garden for a week.
108. You cannot do manuring work.
109. You can do karpying.
110. Can you give my children light work?
111. Yes, they can help in the nurseries by watering and weeding.
112 They can help in cleaning the lines of thatch after building.

113 Do you know how to spray bushes?

114 It is done this way.

115 Your older children can do this work.

116 Bandana, how many luggies teena was given yesterday on No. 7?

117 I found the work very hard.

118 Do you think the teena was too much?

119 No, Sahib, same teena every year but there was some heavy jungle this year which was the cause.

120 Get a new hoe from the store.

121 Give back your old hoe.

122 Your task is 35 luggies.

123 Your doubly task is 30 luggies.

124 One round is done with broad hoe.

125 Second round is done with Fork Hoe.

126 Turn over all the soil.

127 Your hoe handle is too long.

128 Clean the drains as you come to them.
D. LEAVE

1. I want leave to plough my field.
2. I want leave to sow paddy.
3. I want leave to reap my crop.
4. I want leave to thresh my paddy.
5. I want leave to repair my house and the fence.
6. Why do you want leave?
7. You have had too much leave, you must now do some work.
8. If you take so much leave you will have no pay.
9. I cannot give you leave to-day.
10. You cannot have leave this month. There is too much work.
11. I will give you leave next month.
12. Finish your task and then go on leave.
13. We have a caste feast to-day.
14. We wish to worship our gods to-morrow.
15. Will you give me leave to go to my brother?
16. Will you give me leave to go to the garden to see my brother?
17. For what Poojah do you want leave?
18 I think two days will be quite enough.
19 I want to go to my country on leave.
20 Very well, will you take a Sirdari license with you?
21 Yes, perhaps my brother and his wife will want to come back with me.
22 Will you bring coolies when your leave is over?
23 When I go recruiting I want to stay at my home for two months.
24 How much leave did the Sahib give you?
25 I must take my son/daughter back to my country to get him/her married.
26 Cannot you find a bride/bridegroom for your son/daughter on this garden or a garden close by?
27 If your son wishes to marry a girl on any other garden, I will arrange with the manager so that she may come here.
28 If your daughter marries Budhu of that garden she may go and live there.
29 I want to go to... garden to make arrangements for a bride for my son.
30 I want a letter to the Manager Sahib from you, to allow me to make arrangements and bring the bride here.
31 I want leave for 5 days to cut the jungle around my khet.
32 You may have leave for a few days but remember you have been away too much through illness.
33 I have been invited by my nephew to attend his daughter's marriage ceremony on Friday, so I ask you for three days' leave from to-morrow.
34 When you want leave go to the office.
35 If you want to marry a girl from a neighbouring garden the girl will come to you.
36 If your daughter wishes to marry a man from a neighbouring garden she will have to go there.
37 For what do you want leave?
38 My friends from... garden arrived here yesterday.
39 I have given a lot of leave during the last two months.
I want leave to cut firewood.
41 I want leave to wash my
clothes.
42 I want leave to attend my
wife who is ill.
43 There are too many on leave
just now. You can have
leave from next week.
44 The rains are finishing and
the plot will be too dry
to plant then.
45 You have relatives in your
house, they can plant your
land.
46 They are too old and they do
not know how to plant.
47 My wife is ill and I have to
bring in firewood and
prepare the food.
48 There is cholera on that gar-
den—you cannot go there
just now.
49 I will give you leave to go
later.
50 I want leave for my wife
also.
51 Very well; you can both
have leave.
52 I want an advance for my
son's marriage.
53 You want Rs. 15? You
will take a long time re-
paying this amount. I
will divide it up between
your wife, yourself and
son.
54 Your wife can have leave
for threshing your paddy.
55 Leaf is scarce. I want all
the men for deep hoeing.
56 There is much work going on.
57 I want leave, I am not well.
58 Have you been to the Doctor
Babu?
59 He gave me medicine but I
am no better.
60 Very well. I will send for
the Doctor Sahib. He
will cure you quickly.
E. HAT (WEEKLY MARKET)

1. Where are you going?  nān it-te dō?
2. I am going to the Hat.  santān it-te.
3. What are you going to buy at the Hat?  santā-lēn-an aman jīte it-te?
4. I shall buy a bullock/cow to-day.  abei orro-tān/yai-tān mamā-ooyōn
   ni-it-tāi.
5. I wish to buy some spices.  ajūd 'sambān'a-nī-ben mamā-tīn.
6. I shall look at some pigs.  asni kambān-ji it-te-gīn-mai.
7. Do you use pigs for sacrifice?  kambān-bāte ambān a-pūt-te pā?
8. Yes, also buffalo, goats, fowls.  'tū, boi-tel-tā, kim-mej-ja kan-
   sin-jā-bāte ellen a-pūt-ai.
9. I shall buy a dhoti/sari for
   my husband/wife.  manārā-jiukti-ji-nān-amnālē bō
   sādi 'sindri kāp fēn ni-it-tāi.
10. I want to buy a fowl and
     some liquor.  abe i kamsim, asni ali lūdā ; ni-tāi.
11. At what price is rice selling
to-day in the Hat?  namā-ooyōn 'santā'-lēn-an rānk-
    kū-nā dārā dājīn?
12. I want a certificate to sell
     my own cows in the bazar.  tālli-ji-nē santā-lēn-an a-tem-
     ben pān-te ; sartipinkāi kambēl lūdā.
13. I want a rupee kurcha.  luñīl-bān a-bō-tanka lūdā.
14. Why do you want kurcha
     this week?  kanā-sōmbārā (palī) itēn-āsan luñīl-bān 'tankā'
lūdā-tān?
15. You got Rs. 8 pay last week.  mowej-ā-sōmbārā (palī) tanjī
    'tankā' aman nāñā, dō !
16. Yes, I got Rs. 8 but I
     bought some clothes.  i'tu, tanjī 'tankā' nāñāi dō, asni
     sinfrin-ji filē-sollāi.
17. Is the rice you have bought
     good?  aman a-nīlēn-a-rānkū bahān odē?
18. I got no rice to-day in the
     bazar.  namā-ooyōn 'bajāra'-lēn-an rānkūn a-nī-hāi-lāi.
19. You may have rice from the
     garden store.  'bagāna' 'gāliti-sūn-sītā asni
     rānkūn nānā-dōn.
20. The price of the garden rice
     is ten seers for a rupee.  'bagāna' 'lēn-an rānkūn-a-lārā
     tāñ-bō 'tañkā' tāñ-galji 'sēru'.

21. I want to go to the market.  bajāra lī-ban a-lē-ben mamā-
    tīn.
22. What to do?  jiten-amnūlē?
23. To sell my bullock.  errō-tān-fēn a-ten-bēn.
24. Why do you want to sell your
     bullock?  errō-tān-nām jiten-āsan ten-te?
25. I require the money to buy
     clothes for my children.  pasi-ji-nē-amnūlē sindri ni-tāi;
     unten-amnūlē 'sommu' lādā-
    tīn.
26. Don't sell your bullock, you
     will require it to plough
     your rice land.  errō-tān-nām ten-dōn ; sarōbān-
     am a-er-bēn lūdā-tām.
27. Will you give me an advance
     to buy clothes?  sindri a-nī-bēn 'sommu' rēn-tīt
    in-pōn?
28. Yes, and you will return it
     when you harvest your
     dhan.  oő, tī-tān ; juruwān-akōlē rāyā
     takkōs-dōn.
29. I require cooking utensils.  asni dūñi-dīn-ān-dān-an-jī lūdā-
    tīn.
30. What do you pay for that
     pot?  untā dankin-amnūlē dājīn lēhū
    tīlē?
31. It is very expensive.  untā boi-hoi nārgān.
32. What price did you pay for
     mustard oil?  sarśu-ne-amnūlē jītō tīlē?
33. What sort of oil is that?  jiten-te-ānśīlē?
34. (Cocoonut oil/caster oil)/beseed
     oil/mokha oil/sarguja oil
     jerosine oil.  parṣi-mā, kintēchā-mā, 'ais'-mā,
     nā-śī, sargājā-mā, labā-mā.
35. I want to buy a blanket.  bō-upur-kāp (kambēl) lūdā ; ni-tāi.
36. Did you buy lentils and vege-
     tables and salt? No, only onions and spice.  pappā uūbān, besed fīlē pā ? ijjā,
     ansālē, sambām nāñā.
37. I grow my own vegetables.  uā-bēn śīn-mā am-hēt-tāi.
38. Did you get good fish in the
     Hat to-day?  namā-ooyōn 'santā'-lēn-an bahāsā
     ayē-jī nālā pā?
39. What price was the fish you
     bought?  aman a-nī-lōn-a-ooyōjī dājīn dārā?
40. You can buy fish from the Assamee at the Hāt.

41. Do not deal with the Kabuli traders.

42. You can catch fish in the river and sell them at the Hāt.

43. Did you buy any tobacco?

44. I have bought a milch goat.

45. Why do you wish to go to the other garden's bazaar?

46. We have a good bazaar here.

47. Yes Sahib, but the prices are higher.

48. In the other bazaar we can get fish.

49. Do you eat all the rice you buy from the garden store?

50. Do you resell it at a higher rate?

51. Do you make liquor from it?

52. I never drink liquor.

53. You must not go to the liquor shop.

54. Do you take Ganja?

55. Sahib, my wife is always quarrelling with Budha's wife. She gets drunk and abuses my wife and family. I want to remove to other lines.

56. You can live in No. 111 lines, near Sonma's house.

57. I am content to live there.

58. Whom did you meet at the Hāt?

59. Did you meet any of your countrymen?

60. What garden do they belong to?

61. I want to sell these eggs in the market.

62. The Choṭa Sahib's cook will buy them.

63. tetten sukkāle n-dakā-te-nāi.
1. Sahib, will you give me some land?
2. Yes, I will give you one bigha of paddy land.
3. Do I have to pay rent?
4. Yes, only nominal.
5. How much land do you want?
6. I want four keers.
7. I want three keers of paddy land.
8. Have you bullocks and a plough to cultivate the land with?
9. Yes, I have two bullocks and a plough.
10. How long will it take you to prepare four keers of land?
11. It will take two months.
12. I have no bullocks: I want an advance to buy a pair of bullocks.
13. What is the price of the bullock?
14. Where did you buy that bullock?
15. I gave Budhu Rs. 20/- for this bullock.
16. Will it match your old buffalo?
17. Does it know how to plough?
18. I require a good pair of bullockes to plough my land.

19. I can borrow my brother's bullocks to plough my land.
20. Buy a cow in bazar (Hát) to-day.
21. The chowkidar will accompany you.
22. I bought a plough here.
23. The blacksmith made me a ploughshare.
24. I wish an advance to buy seed grain.
25. I cannot give you land until your wife comes up.
26. This is good land.
27. This land is not good, that is better; give me that land.
28. I want to buy land from Government and live in the lasti.
29. I have a vegetable plot near my house, Sahib, give me some vegetable seed.
30. I want seeds of those tomatoes in the Sahib's mollybarri (kitchen garden).
31. We want to cultivate land north of our present khetes as our present khetes are always being damaged by cattle, hence we don't want to cultivate them this year.
32. Very well, I shall go with you one day and see the position.
33 I wish to see your patta.
34 Show me the boundaries of your land.
35 You have encroached three
nails on to Budhu's land.
36 Do you own the land or do you pay rent?
37 If you cannot cultivate all your land you should
sub-let it or even part of it.
38 Have you paid your rent this year?
39 How many of your family
work?
40 My wife and my son. My mother
cannot work now. She is too old.
41 Since you are all good work-
ers I will give you an extra keer.
42 I want half a keer of teela
land to plant sugarcane.
43 I have already disposed of
it to someone else.
44 Why did you not ask earlier?
45 I cannot now take it back from him.
46 I will give you a better plot
when I can spare it.
47 Malka's cow has eaten up
my paddy.
48 I will see into the case.
49 Duga says you have dam-
eged his cow's legs. Why
did you do that?
50 It entered my paddy field
unti (tahli) sarób-fen gann-
garé, sarób-fen as-sede'-èn.
51 You will have to give Duga
one of your cows and
take his damaged cow.
52 Duga will have to pay you
jandará-n-am a-se'den-anmèlè
unti diñim-bèn ti-yan-ten.
53 Are you satisfied with the
settlement?
54 I am quite satisfied.
55 Do your relatives own land
doyál-hen-ji a-dó-èn a-désa-lèn-
in their own country?
56 How many ploughs do they use?
57 My relatives own no land; they
are farm labourers.
58 My relatives work for the
Zaminlar.
59 Last season my crop failed.
60 I have only a small plot of
land.
61 My brothers have some land
which they share.
62 Will your brothers give up
their land and come to
Assam?
63 Do your wife's relatives own
land?
64 My wife's relatives own land
but she has no share.
G. HOSPITAL

1. I am sick.
2. Have you been to the hospital?
3. No. I will not go to the hospital.
4. This is my medicine.
5. I have brought it from the jungle.
6. You prefer your own jungle medicine to the hospital medicine?
7. My father and mother ate jungle medicine. I can eat the same.
8. I have eaten the hospital medicine and it has done me no good.
9. You have dysentery.
10. What have you been eating?
11. You must go and stay in the hospital.
12. I shall do if I am sent to the hospital.
13. You won't die, the doctor will give you good medicine and cure you.
14. Of what do you complain?
15. Have you a pain?
16. Where is the pain?
17. I have a headache.
18. Open your eyes.
20. He/she is blind/night blind/deaf.
21. I have toothache.
22. This tooth is curious; it kuna-jí-gar-gar-re; tab-sellendan bánsa.
23. I have fever.
24. I had a good last night to-day.
25. I have been suffering from fever from the 20th of last month, so if I do not get my hazree then what shall I eat?
26. Did you tell the doctor babu about your illness?
27. If you do not go to the doctor babu for treatment you will not get any hazree.
28. Why did you not go to the hospital?
29. I had a sore foot and could not walk.
30. When cutting firewood I cut my foot.
31. The doctor will take you in as an in-patient.
32. You have slight fever.
33. You have a cold.
34. Your spleen/liver is enlarged.
35. You must take medicine regularly.
36. Have your bowels acted today/when?
37. I am constipated.
38. You will require a purge.
39. I have diarrhoea.
40 Is there blood or mucus in the stools?
41 Is there pain or straining?
42 Have you a pain in the belly?
43 Show me your tongue.
44 Show me the last stool.
45 I have a cough.
46 Have you a pain in the chest?
47 Take off your coat/jacket, etc.
48 Do not be afraid.
49 Say 'one, two, three.'
50 Take a full breath.
51 Again.
52 Continue.
53 How long have you been ill?
54 You ought to have reported sick before this.
55 Have you difficulty in passing urine?
56 Have you had any venereal disease?
57 Have you had a sore on discharge from the genitals?
58 My urine is very high coloured.
59 I have cut my hand/foot.
60 I have a sore/ulcer/boil, etc. on my back/buttocks, etc.
61 I want medicine for worms.
62 My child has passed two worms?
63 You must be treated for worms.
64 What is this infant's age?
65 When was it born?
66 How many tooth has it?
67 You have not/the mother has not enough milk for the child.
68 We the doctor will give you cow's milk from the dispensary.
69 You are not seriously ill.
70 You are seriously ill.
71 He is not fit for work.
72 Has this man/woman any relations?
73 He/She has a son/daughter.
74 His/her son will be paid for attending on his father/mother.
75 Where is ( ) whom I saw last week?
76 He is dead/well and has gone back to work/better.
77 He will attend at the hospital every day/to-day.
78 Are you this woman pregnant?
79 She is ( ) months pregnant.
80 My wife had a boy/girl.
81 Are they both well? Do you want anything?
82 The mother will receive an allowance/borns for the child.
83 My wife is in labour.
84 Is it very difficult?
85 She has been in labour ( ) hours/day/since( ).
86 I shall inform the doctor.
87 Your child will be fed at hospital/hostel.
88 I am five months pregnant.
89 I want leave as I am seven months pregnant.
90 This is a fine baby, you will get a bonus.
91 You will not get a bonus this week as you have not taken care of the baby.
92 The child is very dirty, you could wash it.
93 If you do not keep the child clean it will get ill.
94 You will get a piece of soap from the doctor baby.
95 Bring the child to me daily and I will see it.
96 Are you getting enough to eat in the hostel?
97 Whilst you are taking medicine you must only eat what the Doctor tells you to.
98 I want a feeding bottle for my child.
99 You will get one, you must keep it clean.
100 The child's mother died last night, I want some one to look after it.
101 Have you no relatives?
102 I have none.
103 I will arrange for a woman to look after your child.
104 The garden will pay for the woman.
105 I have got quinine.
106 You must not go into the sun. You must keep your eye shaded till you are well.
107 These two children have no parents.
108 Find someone to look after them, and the children will be paid twelve annas each a week.
109 You have been drunk.
110 You have been eating cooked rice.
111 You have not been eating enough.
112 The doctor will examine you and give you medicine.
1. I wish to go this year to recruit.

2. You went last year but returned without any cooies.

3. I have had a letter from my country and if I go this year I am sure to bring back cooies.

4. If you are successful you will get Rs. 10 for every cooie you recruit.

5. The recruits will also get Rs. 10 each.

6. It will be better if you recruit families.

7. If you recruit 30 or 40, I can make one man from amongst them a sardar over the gang.

8. I can also make one man from amongst them a chowkidar to look after their lines.

9. If the recruits like Assam they can go back again to their country to bring back other cooies.

10. Have you any relatives to recruit?

11. My relatives say they will emigrate next year.

12. I have thousands of relatives—do you want to bring them back with me?

13. Tell me what relatives you have.

14. Have you any brothers (own brothers)?

15. Have you any sisters (own sisters)?

16. Give me the names of your relatives and where they live.

17. Why do you not bring your brothers here?

18. I hope they will come next year.

19. Where are the relatives you said you would bring?

20. They have gone to another garden.

21. Did you try to recruit other cooies?

22. Yes, I was bringing in four to the depot, but they ran away.

23. Did the Agent Sahib give you a second advance and send you out again?

24. Yes, I brought in one cooie who was rejected by the Medical Officer.

25. I recruited four cooies but another sirdar took them from me.

26. Other cooies were unwilling to leave their country, they said they had good crops.
If you find you cannot recruit any cooies then tell the Agent Sahib you wish to return to the garden.

Please send my wife with me to recruit.

If you bring your wife to Assam she will cook your food.

She will also earn money.

I will pay you commission on your wife and children.

If you cannot recruit your relatives you may bring up other cooies.

The Agent will give you advances of money every time you bring in good cooies.

You must go to the Magistrate for the license.

This ticket is for Gauhati. Go to the Depot Babu at Gauhati and he will give you a ticket to...

This money is for food on the way.

At..., you must go first to the Agent Sahib.

He will give you advances of money.

Don't take more advance than is necessary from the Agent Sahib.

If you want and advance ask the Agent Sahib.

You must do what the Agent Sahib tells you.

If you are in trouble tell the Agent Sahib.

You must not recruit people who cannot work.

You must not recruit single males unless they are your near relatives.

Why have you not brought cooies?

They are unwilling.

If you lose your license go to the Agent Sahib.

If you do anything wrong I shall find out.

If anyone asks for baksas tell the Agent Sahib.

Why do you not bring your wife up?

She is pregnant but will come up next year.

Why have you been away so long?

I was sick in my country.

I was in prison for three months.
I. MARRIAGE

1. I wish to get married.
2. My son/daughter is to get married.
3. I have arranged for my son's/daughter's marriage.
4. The bride/groom is on the garden.
5. Could you not marry your son/daughter to a girl/boy on this garden?
6. Don't take your son away and marry him in your country.
7. It would be better for you to bring the bride and marry them here.
8. If you take your son and marry him in your country, he may not come back with you.
9. If you marry them here you would all be together.
10. See that your son/daughter marries into good family.
11. Lenga's daughter/son will not make a good wife/husband to your son/daughter. She/he is a lazy girl/boy.
12. What is your "gotra"?
13. What is the gotra of Budhu?
14. Your son may marry Budhu's daughter.

Glimpse of Sinhala

15. All of my caste on this garden are of the same "gotra" we cannot marry them.
16. I agree to let your son/daughter marry the person you have selected.
17. I want five days' leave for the wedding.
18. The marriage will take place today and I want leave for four men and six women.
19. That is a big number, could you not do with less?
20. No, they are all my relatives.
21. I want an advance for marriage expenses.
22. Why take an advance? You have finished your agreement, why not renew it?
23. You will have no money then to repay.
24. I wish to buy clothes for the bride.
25. I want two days' leave to arrange for my daughter's wedding.
26. I will give his wife a new sari when she comes to the garden.

Details of Marriage

27. If your son returns with a wife we will pay the train fares of both and give her a bonus of Rs 10.
28. Thank you for your cooperation.
27 Is this your "Churi" wife? (Churi bangles, i.e. is she your mistress?)
kanā salō gun-dam-boi-an-an pā?
(i.e. not formally married.)
28 No, this is my married wife.
ij'a, kanā jih-jih-boi nā.
29 How long have they been married?
anin-ji a-sirrh-ten-an-an-ji dajin din-nā dāle?
30 This is my brother's widow.
kanā kāku-šen-a-dukēri, jūr-boi.
31 I am a widow and have no children.
šen jūr-boi; pasi'-šen agāsa.
32 I am a widow and my son is married.
šen jūr-boi; daγgādā o'-šen-šen
sinru-šinēn.
33 My sons are not yet married, they are too young.
onγer-o'-šen-ji sinru agāsa;
enru-štara-ši ji.
34 Bring your sons to the garden, they can marry later.
o'-šen-šen-ji kanā 'bagān 'bān
ūrū'-ši-ji; asai dinā seč'禹are
sinru-nū-teji-nūn.
35 Your sons are married, they can bring their wives to the garden.
daγgādā-o'-šen-šen-ji sinru-šen-
di dō, anin-ji a-dukkēri-ji kanā 'bagān 'bān 'ūrūnari-teji-dūn.
36 I want to dissolve my marriage and marry another woman/man.
kanā salōman'ru mānā agāsa
-dēj-i; kanā umdālo, bar-aboi
salōman'ru sinru-te-nai.
37 Why do you want to do that?
ji'ten-šan etten-a-amne-ben man-
-nā-t-an?
38 I am ill treated.
do'šen bānsal anin a-sagāl-iū.
39 Why did you run away from the garden?
sten-šan kanā 'bagān 'sithe
aman palle firē?
40 I had a quarrel and was beaten.
al-redeio do, tumā-an jūnai.
41 You should have reported it to me and I would have looked into the matter;
aded-nan, tādo tūnu-lī-ru-
den-šan'ai hudiā; bar otte-go dēlendō tūnu-iū.
42 I cannot allow this marriage as the girl/boy is of a different caste.
kanā daγgīlī/daγgīdā bagada 'kulam'; anin-ji a-sirmū-ben
šen an-olū-iū.
43 You will be ostracized.
jā-ni-lē'ūn-site te-ta-ben-ji.
44 I cannot allow you to take a n-mudā-bojān an-olū-ıden, anan
second wife unless your bar-bo-salu-bāte a-sirmū-ben
first wife is agreeable.
ašen an-olū-iū.
45 She is agreeable.
ai-salo olū-ıten.
J. DEATH AND FUNERAL CEREMONIES

1. Budhā died last night. We want leave to take him to the ghat (to bury him).
2. What did he die of?
3. How many men want leave to bury him and who are they?
4. Who will look after your work?
5. Budhā's son has to perform the Śrādhī. We all want four days' leave.
6. Budhā's son may have four days' leave, but the others only one day.
7. Budhā's son wants to go to his country to see about the ancestral land.
8. I will let him go as a Sīdār soon.
9. My father is dead. I want an advance and three days' leave.
10. What do you want advance for?
11. I must give my caste a dinner.
12. I want leave to do my father's Śrādhī ceremony.
13. When did your father die?
14. I want to perform the ceremony in my country.
15. You can perform the ceremony this time next year.

16. I will go next year if you will allow Budhā to accompany me.
17. A cedic died last night.
18. There is no one of his caste to bury him.
19. I will arrange for the burial and pay the men.
20. Do you burn or bury your dead?
21. We burn our dead.
22. All the male relatives bring firewood to the burning ground.
23. Do you preserve any of the bones?
24. What death ceremonies do you hold during the following days and months?
25. Sahib, we want a cart load of firewood for burning the body.
26. It is ten days since my husband/wife died. I want an advance to give a feast to my relations.
27. You should remarry so that your children will be looked after.
28. I will marry again as soon as I can find someone (man or woman) of my caste.
29. I want leave for two women as they will have to plaster the house.
K. GODS AND POOJAH

1 In five days' time our 'saiba-nāpa'; mollah dinā big Pooja, Saltib.
2 May we have two days' a-sā-ba-ān-āmīlē bāgū dinā
   leave to prepare?
3 What is the name of the Poojā?
   Tit-sā-pārpir ējj?
4 The Durga Poojā will begin in another six weeks. Each man
   subscribes two annas a week for six weeks, women the
   same, and working children one anna. Are you
   willing to subscribe?
5 There will be a Jatra party.
6 A bioscope show as well.
7 The company gave Rs. 200.
   Jon-ān-ā bāgu 'sua
   rupā' tit-tā-lēn-
7.1 The last day of the Poojās the children are
   given sweets.
7.2 To enable you to make pur-čās you will get daily
   cash payment for the work you do during three days preceding the Poojās.
9 May we do a little gambling
   during the Poojās.
10 May we erect swings and
    merry-go-rounds?
11 See that you make them
    strongly. There must be
    no accidents.
13 You must all help in carrying the Kali Mai to the river for the Bashun (drowning).

14 We want half-a-day's leave for the Kali Poojah.

15 May we erect some shops on the muster ground where the Poojah is to take place?

16 Yes, but you must pull down all the erections after the Poojah is over.

17 Will you give us some flowers from your garden? We wish to place them before Durga.

18 Will you give us lamps for the Nauth House? Also a tin of oil.

19 Be careful of the lamps and see that no fire takes place.

20 Will you let us have a Paulin to spread where the dancing and acting is to take place?

21 I want an advance of money to buy a goat for a Poojah.

22 What Poojah?

23 Poojah to propitiate the household gods (rice-fields) (cow-house).

24 Poojah for my wife (child) who is sick.

25 What sort of things are pūrpūr-an-anuñe-énte-n-i jin-

required for the Poojah?

26 Cloths, goats, flowers, fowl, ducks, pigeons, pig, etc.

27 Your wife will want a new dukkiri-n-an-anuñe tannée-a-
sidé-kup ludü.

28 My relations will emigrate doyál-ten-jī......adar re'é-n-len-
den päle-idājī.

29 When is the next big festival? bār-a-adītaí-en-a-adur iftē-
adur?
1. We want to go to the jungle in search of pig.

2. You can go after your work is finished.

3. Yesterday I saw a deer in the jungle. We will drive the jungle on Sunday.

4. We will shoot it with our bows and arrows.

5. You must not scare birds.

6. Sahib, I know of a place where there are plenty of jungle fowls. Will you lend me your gun?

7. I cannot do that, you might accidentally shoot someone. You have a bow and arrow, use that.

8. I want to kill my pig but I cannot catch it. Will you shoot it for me?

9. A deer comes out on the maidan every morning. Would the Sahib like to shoot it?

10. A leopard killed my goat last night. It comes very near my house, will the Sahib shoot it?

11. If you make a machan I will try.

12. Where did you get that pig?

13. We shot it with bow and arrow in the jungle.

14. Was the jungle very thick?

15. We could see a long way in the jungle.

16. We saw three deer and many jungle fowls.

17. We shot three jungle fowls; Duddu is rushing them.

18. Do you roost with feathered ones?

19. I want a ticket to get firewood from the jungle.

20. You must not take a cutting instrument in the jungle.

21. You must not live in the jungle.

22. You must not shirk in the jungle.

23. Why has this big drain been dammed; someone has been fishing here?

24. Break the dam and let the water out, it is spoiling the tea.

25. Why do you not make a fishing net to catch fish in the stream?

26. If you catch good fish in the stream I will buy them from you.

27. The river is full of fish this year. We have caught quite a good lot.

28. Have you caught any fish in your trap?

29. Did you get any fish in the bheel?

30. Yes, we got a lot and will go again.
31 Show these new coolies where to cut firewood.
32 They should cut posts to build a new cow-house.
33 Let me know the next time you go out on shikar and I shall go with you.
34 I want to see how well you shoot.
35 Sahib, will you have the jungle cleared for a good space round about my house? The tigers and leopards prowl round at night and try to get my goats and cattle.
36 I will make a fence round your house. You will be safe then.

M. SANITATION OF LINES AND BASTIS

1 You must not defecate on the road.
2 Go into the tea bushes or into the jungle to defecate.
3 Do not drink water from the river or nullahs.
4 You must only drink water from the pipe.
5 Clear away the jungle from round about your house.
6 Make the earth sloping.
7 Do not waste the pipe water by bathing under the tap.
8 Do not do your washing with the pipe water.
9 Use the stream for those purposes.
10 Keep the drains round about your house clean.
11 Put all the rubbish on the road side and it will be taken away by the pack bullocks kept for that purpose.
12 Do not make a lavatory of the ground round about your house.
13 If you do that, the lines will be unhealthy and all the coolies will get sick.
14 You must walk through that tank of Phenyle on your return from work. You will not get water itch then.
15 Fever is now prevalent, you must all take quinine pills everyday on your return from work.

16 You must all get inoculated against cholera. You will get a day's leave on full pay.

17 You must be vaccinated against small-pox.

18 Your child has small-pox, you must live away from the lines.

19 Do not allow stagnant water to lie near your house.

20 Cow dung ought to be collected and kept over there.

21 Do not spit on the floor.

22 I saw a heap of jungle in front of your house.

23 Why do you not clean it up?

24 Make a drain around your house.

25 Why do you not clean your water plinth every Monday?

26 What are those dirty holes for beside your house?

27 Fill them up with soil.

28 Keep your compound clean.

29 Why have you closed up that drain?

30 You must open it again.

31 You must not keep the pigs in the lines.

32 Fresh air, and sun keep people in good health.

33 Whom does that dog belong to? It is mad. It must be killed.

34 It is dangerous.

35 I was bitten by a mad dog yesterday.

36 You must go at once to Shilong for treatment.

37 The garden will pay all your expenses.

38 You should go or you may die.

39 I shall send another man to accompany you there.

40 Remove that dead dog from the lines.

41 Our cast will not allow us to touch it.

42 I will get the Chamar to take it away.

43 I am going to have all the line wells and tanks cleaned out, so take an extra supply of water into your house.

*[N. B.—Italics in bold represent sounds that are sometimes omitted. Loan-words are put between quotes. When literal translation was not possible the English sentences were freely rendered in Savara.]
CLASSIFIED VOCABULARY
### Parts of the Body

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<td>head</td>
<td>bo'bs-an</td>
<td>nipple</td>
<td>momo-jö</td>
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<tr>
<td>eye</td>
<td>annalan, mo'ed-an</td>
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<td>eye-lashes</td>
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<td>mu'üü</td>
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<td>lo'öd</td>
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<td>finger</td>
<td>ondör-si'</td>
<td>calf (of leg)</td>
<td>puttel-jeń</td>
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<td>nail</td>
<td>a-kar-si</td>
<td>nape of neck</td>
<td>gulti</td>
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<tr>
<td>thumb</td>
<td>a-böb-si'</td>
<td>navel</td>
<td>puri</td>
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### Seasons of the Year

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<td>gunur-in-an</td>
<td>cold weather</td>
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<tr>
<td>hot season</td>
<td>dūgī-in-an</td>
<td>autumn</td>
<td>jirub-in-an</td>
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### Months

<table>
<thead>
<tr>
<th>Month</th>
<th>Language</th>
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</thead>
<tbody>
<tr>
<td>january</td>
<td>gabbur-gaj-an</td>
<td>august</td>
<td>gu-sid-gaj-an</td>
</tr>
<tr>
<td>february</td>
<td>rogogaj-an</td>
<td>september</td>
<td>gu-sar-gaj-an</td>
</tr>
<tr>
<td>march</td>
<td>gai-sun-gaj-an</td>
<td>october</td>
<td>guad-sid-gaj-an</td>
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<tr>
<td>april</td>
<td>ni-hā-gaj-an</td>
<td>november</td>
<td>paingar-sar-gaj-an</td>
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<tr>
<td>may</td>
<td>lo-lō-gaj-an</td>
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<tr>
<td>june</td>
<td>puji-jih-gaj-an</td>
<td>december</td>
<td>jirub-gaj-an</td>
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<tr>
<td>july</td>
<td>barot-gaj-an</td>
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### Days of the Week

<table>
<thead>
<tr>
<th>Day</th>
<th>Language</th>
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<tbody>
<tr>
<td>sunday</td>
<td>ädyāra-n</td>
<td>thursday</td>
<td>lakkimbāra-n</td>
</tr>
<tr>
<td>monday</td>
<td>simbāra-n</td>
<td>friday</td>
<td>sakalāra-n</td>
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<tr>
<td>tuesday</td>
<td>mañgalāra-n</td>
<td>saturday</td>
<td>sanyāra-n</td>
</tr>
<tr>
<td>wednesday</td>
<td>budāra-n</td>
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</table>
DIVISIONS OF THE DAY

day and night tamba-togal about 1 P.M. sadli-yön-an
cook-crow ōl-im-an about 5 P.M. dai-bur-yön-an
sun-rise duń-yön-an sunset orruh-yön-an
forenoon ga-jun-yön-an evening ohol-an
morning tagaldän night togal-an
midday, noon tā-bān-yön-an midnight tubar-togal

COMMON RELATIONSHIPS

parents uń-yän-an ji his wife u-nań
elder brother kākum grandson uleń (ōngor-an)
younger brother ulań
brothers kākū bóyäń-an ji grand daughter uń (inšel-an-ate)
elder sister kākin nephew (sister’s mossi’n
younger sister ayin son
mother (i) yän-an niece (sister’s no-sen
father nān daughter
grand mother yō-yō father’s sister nān
grand father jō-jün mother’s elder māmān
son ōngor-oön or younger
daughter insal-oön brother
children pasiń-an ji his wife yāyän
old man talilään father-in-law kūn-an
old woman dukiri-bojon mother-in-law kin-an
uncle (father’s elder brother) titān daughter-in-law kā-an
his wife antali wife’s brother bāń
, (father’s dācim husband’s elder erelă
younger brother

HOUSE AND ITS PARTS

house suń-an reapers nnun-
wall kintal-an door-frame darin-
ridge piece kūnjan-bałən-an door sanan-
hip baleń-an door-way garan-

rafter ganen-rajän enaves ganen-royal-an
wooden posts sunduń-an floor din-coń-an
main posts tinjar-oön-an loft maduń-an
purlins a doń-an country terrace bul-ho-mān
door sills amoon-an verandah, pial pindă-n

FURNITURE

cot sandin earthen pot for tanon-dāń-an
a low seat pidan making curries
a wooden mortar onal-an two flat stones guna-aran
for husking pad- for grinding grain, etc.
ning paddly
a wooden pestle ondriy-an a wooden ladle satuan
paddly
a flat stone on rini-bad-an-an a ladle made of gūn-kū la-
which articles are cuciñha lapua- koń
are bruised kaiń
a stone with which n-o’on-əän a vessel made of kurdab
articles are kuruchi this gourd
bruised
a vessel for darin-dīn-n a brass pot ridi-dān-an
boiling rice dāń-an

IMPLEMENTS OF AGRICULTURE

plough ortup an implement to kurudin
plough share ar-orco-lai make the earth
fork kadasa-lān level
hoe borun yoke ron
a long wood joining the kurudin handle midë
the plough iñsa fastening a
plough share
a rope tariń binds the yoke
hatchet enjam to the plough
COMMON TREES

(sne-tree' is optionally added)
sal (shorea and robusta) ... sargiya plum (zyzyphus jumum) ... muri
nim (melia azadrancha) ... limna ... jujuba ... juba
mango (mangifera indica) ... udā ... jambolan ... kurgat
jack tree (artocarpus ... fiscus glomerata ... lua
integifolia) ... padasa
regla marmelos ... kulpat ... emblic myrabolan ... eñur
pain (boraus flavelll ... marking nut tree ... formis) ... kambā ... semi carpus anaer
date pain (phoenix ... sylvetri) ... sindi ... cotton plant (gossypium
peopul (ficus religiosa) ... ōnjar ... herbacenum) ... adi
banyan (ficus bengalensis) ... tabir ... indici... titiūn
mahua (bassia latifolia) ... abā ... atna (terminalia tomentosa) ... artanā
horse raish (morinda ... ptera gosperma) ... muriyā ... sinal ... bunbax mahalbari
obonye tree (dicypres ... eum) ... kurja
tomentosa) ... karise

CONVEYANCE

carriage ... 'sagadan' ... railway ... 'mil-an'
bullock-cart ... sagada-ta'a-an ... motor car ... ringe-sagadan
buffalo-cart ... sagada-bōn-an ... bicycle ... din-din-sagadhar
horse and trap ... sagada-kupan ... litter ... 'palankin', kattalo
steamer ... padhān

MONEY

1 pie, ½ of an ... bo-dāmmudi ... one anna ... yāgi īēba
1 pie, ¼ of an yāgi dāmmudi ... three annas ... tinnī īēba
2 pie, ¼ an pankā ... eight annas ... yāgi punjā
¼ of an anna ... bo īēba ... one rupee ... bo-rupāi',

MEASUREMENT

ankle deep ... bo-sanh da-kā-n ... up to the stō-jēā-jāru ... bo-kimpō-n-ā-jaru
up to the calf ... bo-petul-jēā-n-āj ... up to the chest ... bo-mayun-ā-jaru
knee-deep ... bo-mandīdī jēā-ā-jāru ... up to the arm ... bo-lōpaq-ā-jaru
up to the thighs ... bo-lūn-ē-jēā-ā-jāru ... up to the shoulder ... bo-kappāda-ā-jaru
up to the waist ... bo-clā-ā-jāru ... up to the neck ... bo-sankā
up to the navel ... bo-pudā-jāru ... man's height ... bo-mendra

Length

1 hand breadth ... bo-paisi ... 1 cubit ... bāga santi
1 span ... bo-santi ... 1 yard ... bo-dāmsi

Colours

white ... plān-n ... yellow ... sau-mā-an am-
red ... jeō ... green ... kulij-an amdi'
black ... jāgā ... green ... kulij-an amdi

Tastes

garminating ... budān-an ... red gram (ca-
seed ... janus indicus)
grown plant ... a-nēb-an ... green gram mangga
sown paddy ... gui-gu-sar-an ... (phaseolus
planted paddy ... bisūta ... mungo)
paddy grown ... pā̃ngur sau-an ... black gram muna
early ... (phasolus
paddy (thicke ... aṣā-sar-an ... radicūs)
variety) ... raggy (teleniae sitri
paddy (grown putā ēn ... coroana)
las) ... mustard ... 'sarsam'
COMMON ANIMALS AND BIRDS

bear
hare
leopard
dog
cat
hyena
deer
fox
horse
donkey
goat
sheep

(more than twelve kinds of rats have names in savanna)

horse grain (dolichos onojavarus)  millet (panicum itaticum)  millet panici  cum?  gaangasian
kolosus spicatus  kuruj-an  setazum indicum  maroka, jati
millet (oryzhan-culhare)  kambujan  capsicum  marisa'

moth (silk producing)  go'ol-bud
pea-fowl  maru-n
pea-cock  omer-mur
pea-hen  insaloo-mar
lizard  tanan-an
blood sucker  taitun-an
squirrel  gondi
snake  jad-an

fly
mosquito
spider
frog
fish
leech

<table>
<thead>
<tr>
<th>Animal</th>
<th>English Name</th>
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<tbody>
<tr>
<td>Tiger</td>
<td>kumun, sudakid</td>
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<tr>
<td>Bear</td>
<td>kambud</td>
</tr>
<tr>
<td>Hare</td>
<td>pandar</td>
</tr>
<tr>
<td>Leopard</td>
<td>kuma-kid, kinan</td>
</tr>
<tr>
<td>Dog</td>
<td>kinbar</td>
</tr>
<tr>
<td>Cat</td>
<td>rame-an</td>
</tr>
<tr>
<td>Hyena</td>
<td>kuku-kid?</td>
</tr>
<tr>
<td>Deer</td>
<td>paragaday, pikked</td>
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<tr>
<td>Fox</td>
<td>kulu-n</td>
</tr>
<tr>
<td>Horse</td>
<td>kupta-n</td>
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<tr>
<td>Donkey</td>
<td>pekui</td>
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<tr>
<td>Goat</td>
<td>kimaed-an</td>
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<tr>
<td>Sheep</td>
<td>mukur-an, munkundidi</td>
</tr>
<tr>
<td>Lamb</td>
<td>ao'o'med</td>
</tr>
<tr>
<td>Pig</td>
<td>kamban</td>
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<td>Wild Hog</td>
<td>kindrun-jul</td>
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<tr>
<td>Camel</td>
<td>sisalai</td>
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<tr>
<td>Elephant</td>
<td>ra'a</td>
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<tr>
<td>Cow</td>
<td>a-yah-tan</td>
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<tr>
<td>Pheasant</td>
<td>crow</td>
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<td>Parrot</td>
<td>Golden oriole</td>
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<td>Dove</td>
<td>pereen</td>
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<td>Owl</td>
<td>jummar-an</td>
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<td>Stork</td>
<td>koda-n</td>
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<td>Pigeon</td>
<td>bul bul</td>
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<td>Bee</td>
<td>ant</td>
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<td>Ant</td>
<td>muidah</td>
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<td>Red Ant</td>
<td>jemucaun</td>
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<tr>
<td>Bat</td>
<td>kintor</td>
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<tr>
<td>Arabic</td>
<td>English</td>
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</tr>
<tr>
<td>a'īm-an</td>
<td>arrow</td>
</tr>
<tr>
<td>abā-n</td>
<td>mālī wa tree</td>
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<tr>
<td>abā-sā-lān</td>
<td>mōhwa liquor</td>
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<tr>
<td>ab-lairāsā-ū</td>
<td>cure (illness)</td>
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<td></td>
<td>repair</td>
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<tr>
<td>abba-mān</td>
<td>accidentally</td>
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<tr>
<td>abai</td>
<td>seed</td>
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<tr>
<td>abū (abū)</td>
<td>one</td>
</tr>
<tr>
<td>a-bondā-dī-ū</td>
<td>bad</td>
</tr>
<tr>
<td>ab-yor-ā</td>
<td>send back</td>
</tr>
<tr>
<td>adān-bān</td>
<td>near</td>
</tr>
<tr>
<td>adān-an</td>
<td>hive</td>
</tr>
<tr>
<td>ndāsā</td>
<td>lazy</td>
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<tr>
<td>'addā-lī'</td>
<td>plot (of land)</td>
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<td>ndīl-īn</td>
<td>dirty</td>
</tr>
<tr>
<td>ndūn-an</td>
<td>street</td>
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<tr>
<td>a-do-nān-bauśā</td>
<td>ill</td>
</tr>
<tr>
<td>-ted</td>
<td></td>
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<tr>
<td>a-do-nīn-an</td>
<td>(his) body</td>
</tr>
<tr>
<td>alūūī</td>
<td>come to reach</td>
</tr>
<tr>
<td>a-fi-nīten-ūn-gai</td>
<td>next month</td>
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<tr>
<td>adum-mūn-bān</td>
<td>a purge</td>
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<td>regān-an</td>
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<tr>
<td>adap</td>
<td>milk</td>
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<tr>
<td>adap-tūn-an</td>
<td>milk cow</td>
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<tr>
<td>adur</td>
<td>festival (seasonal)</td>
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<td>agāb-an</td>
<td>green grass,</td>
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<td>weeds</td>
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<td>agūd-ā</td>
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<td>a-gūdūn-an</td>
<td>leaf-bud</td>
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<tr>
<td>a-jān-an</td>
<td>bone</td>
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<tr>
<td>a-gār-e</td>
<td>liver</td>
</tr>
<tr>
<td>a-gūsā</td>
<td>no, no</td>
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<tr>
<td>aggāna</td>
<td>much, too much</td>
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<td>Column 1</td>
<td>Column 2</td>
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<td>---------</td>
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</tr>
<tr>
<td>jaːliten</td>
<td>truly</td>
</tr>
<tr>
<td>'jagartiː-le'</td>
<td>carefully</td>
</tr>
<tr>
<td>jaːitan</td>
<td>down, below, under</td>
</tr>
<tr>
<td>jāk̪iːn</td>
<td>all</td>
</tr>
<tr>
<td>jāh̪-ā r.</td>
<td>answer</td>
</tr>
<tr>
<td>'jāːl̪-n' (n.)</td>
<td>net (fishing)</td>
</tr>
<tr>
<td>jāl̪-en-giːmle</td>
<td>clean, adj.</td>
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<tr>
<td>jakoːgar</td>
<td>dysentery</td>
</tr>
<tr>
<td>jamn̪-uːn-an</td>
<td>seeds</td>
</tr>
<tr>
<td>jan̪iːti</td>
<td>price</td>
</tr>
<tr>
<td>jan̪r̪um-an-ganr̪an</td>
<td>harvest, property</td>
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<tr>
<td>jaːn̪oː-an</td>
<td>snare (for birds; sticks smeared with gum, etc.)</td>
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<tr>
<td>jaːn̪oː-an</td>
<td>snare</td>
</tr>
<tr>
<td>jaːn̪um-ːjum</td>
<td>food</td>
</tr>
<tr>
<td>jaːr̪iːdam</td>
<td>deep</td>
</tr>
<tr>
<td>'jaːl̪a, jəd̪i' (n.)</td>
<td>pair, match</td>
</tr>
<tr>
<td>'jaːl̪i'</td>
<td>caste, class</td>
</tr>
<tr>
<td>kāːrum</td>
<td>cloths</td>
</tr>
<tr>
<td>kāːb̪uː (lo)</td>
<td>thick, heavy (jungle)</td>
</tr>
<tr>
<td>'kabura'</td>
<td>information</td>
</tr>
<tr>
<td>kud̪eːl̪-ːjum-an</td>
<td>fork</td>
</tr>
<tr>
<td>kad̪̪iː</td>
<td>'dhaː'</td>
</tr>
<tr>
<td>kāːd̪ (boi)</td>
<td>blind (woman)</td>
</tr>
<tr>
<td>kāːd̪ (mar)</td>
<td>blind (man)</td>
</tr>
<tr>
<td>kāːj̪aː-ːmənd̪r̪ː-ːji</td>
<td>outsiders (having no concern)</td>
</tr>
<tr>
<td>kāːk̪iː-ːyːn-ːji</td>
<td>sisters</td>
</tr>
<tr>
<td>kāːk̪uː-ːbɔːyːn-ːji</td>
<td>brothers</td>
</tr>
<tr>
<td>kāː kūn</td>
<td>older brother</td>
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<table>
<thead>
<tr>
<th>Column 3</th>
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<tr>
<td>kank̪</td>
<td>hoo</td>
</tr>
<tr>
<td>kan-ːsim-ːan-ːji</td>
<td>howls</td>
</tr>
<tr>
<td>kantarə</td>
<td>famine</td>
</tr>
<tr>
<td>kapp̪aːrə</td>
<td>duck, goose</td>
</tr>
<tr>
<td>'kattam-an'</td>
<td>manure (n.)</td>
</tr>
<tr>
<td>kattam-an ːal̪-ːa</td>
<td>manure (v.)</td>
</tr>
<tr>
<td>kied̪ (impl.)</td>
<td>die (v.)</td>
</tr>
<tr>
<td>(a) kied̪-ːmar</td>
<td>dead man</td>
</tr>
<tr>
<td>kin̪n̪us-an</td>
<td>goat</td>
</tr>
<tr>
<td>kimp̪ən-an</td>
<td>stomach</td>
</tr>
<tr>
<td>kina-n</td>
<td>tiger, leopardo</td>
</tr>
<tr>
<td>kind̪-ːan</td>
<td>back</td>
</tr>
<tr>
<td>kind̪r̪ən-an</td>
<td>forest</td>
</tr>
<tr>
<td>kind̪r̪ən-ːinm̪-ːnji</td>
<td>jungle (fowl)</td>
</tr>
<tr>
<td>kind̪r̪ən-ːjel-ːan</td>
<td>wild hog</td>
</tr>
<tr>
<td>kin-ːnab-an</td>
<td>stern (of a tree)</td>
</tr>
<tr>
<td>kin̪sop</td>
<td>dog</td>
</tr>
<tr>
<td>kintaːl̪-ːdan</td>
<td>grave-yard, cremation ground</td>
</tr>
<tr>
<td>kint̪eːn-mə</td>
<td>censer oil</td>
</tr>
<tr>
<td>kitt̪uː-ːn-ːji</td>
<td>gods</td>
</tr>
<tr>
<td>kōːj-an</td>
<td>wife</td>
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<table>
<thead>
<tr>
<th>Column 5</th>
<th>Column 6</th>
</tr>
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<tbody>
<tr>
<td>kanoŋ</td>
<td>coaghl (n.)</td>
</tr>
<tr>
<td>kubarə (impl.)</td>
<td>to be in labour</td>
</tr>
<tr>
<td>kubər̪</td>
<td>born</td>
</tr>
<tr>
<td>kūːl̪-ə</td>
<td>bear (child)</td>
</tr>
<tr>
<td>kud̪dən-an</td>
<td>broad hook</td>
</tr>
<tr>
<td>kuda-n</td>
<td>food, gruel, porridge</td>
</tr>
<tr>
<td>kud̪ub (an)</td>
<td>all, every</td>
</tr>
<tr>
<td>kulaːn-an</td>
<td>caste, tribe</td>
</tr>
<tr>
<td>kulaːn-ːboi</td>
<td>wife</td>
</tr>
<tr>
<td>kulaːn-ːjumdar</td>
<td>caste feast</td>
</tr>
<tr>
<td>kumbiːsəm</td>
<td>buttocks</td>
</tr>
<tr>
<td>kund̪iːn</td>
<td>that</td>
</tr>
<tr>
<td>kun-ːə, kuni</td>
<td>images, dolls</td>
</tr>
<tr>
<td>kun-ː-(kuː)-ə</td>
<td>knife</td>
</tr>
<tr>
<td>kun-to</td>
<td>shave, prune</td>
</tr>
<tr>
<td>kurrəb-ːan-ːji</td>
<td>that (adj.)</td>
</tr>
<tr>
<td>kurt̪ə</td>
<td>jungle cuttings</td>
</tr>
<tr>
<td>kutta-n</td>
<td>horse</td>
</tr>
<tr>
<td>kuttaːtɔːr-ːan</td>
<td>garden fence</td>
</tr>
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<table>
<thead>
<tr>
<th>Column 7</th>
<th>Column 8</th>
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<tr>
<td>kumən̪-ːmə</td>
<td>korosine oil</td>
</tr>
<tr>
<td>labō-n</td>
<td>earth, soil, land</td>
</tr>
<tr>
<td>(a) lagg̪e</td>
<td>remainder</td>
</tr>
<tr>
<td>lāi-</td>
<td>genitals (male)</td>
</tr>
<tr>
<td>lakk̪oːd-ː</td>
<td>carry baby</td>
</tr>
<tr>
<td>lād̪-ː, lalal-ː</td>
<td>press (v.)</td>
</tr>
<tr>
<td>lamud</td>
<td>soft</td>
</tr>
<tr>
<td>jəːh</td>
<td>long adj.</td>
</tr>
<tr>
<td>-lən-an</td>
<td>tongue, language</td>
</tr>
<tr>
<td>lāːn-an</td>
<td>iron</td>
</tr>
<tr>
<td>lāːŋg̪-ːmar</td>
<td>fair (man)</td>
</tr>
<tr>
<td>laːŋg̪-ːboi</td>
<td>fair (woman)</td>
</tr>
<tr>
<td>laːk̪ān</td>
<td>up, above</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Column 9</th>
<th>Column 10</th>
</tr>
</thead>
<tbody>
<tr>
<td>laːn-ːloːt-ːan-an-ːji</td>
<td>cattle</td>
</tr>
<tr>
<td>lan̪oː-ːn</td>
<td>is broken</td>
</tr>
<tr>
<td>(a) laːn-ː</td>
<td>one-third of an</td>
</tr>
<tr>
<td>lāːr̪</td>
<td>money</td>
</tr>
<tr>
<td>laːr̪-oːl̪</td>
<td>shoots</td>
</tr>
<tr>
<td>liːr</td>
<td>quickly</td>
</tr>
<tr>
<td>liːr̪</td>
<td>loose, light</td>
</tr>
<tr>
<td>liːr̪-ə</td>
<td>quickly</td>
</tr>
<tr>
<td>loːŋ-ː</td>
<td>protect, look after</td>
</tr>
<tr>
<td>loːˈoːn-an</td>
<td>iron</td>
</tr>
<tr>
<td>lək̪i</td>
<td>hole</td>
</tr>
<tr>
<td>luːk̪-ː</td>
<td>'batta', 'khoraki'</td>
</tr>
<tr>
<td>luːr̪-ːmar</td>
<td>blacksmith</td>
</tr>
</tbody>
</table>
### M

- mādī-n: a measure of \( \frac{3}{2} \) seers
- madir-dam: clean adj.
- ‘mado’: dead body
- mai-ā: mix (v.t.)
- majān-dam: sharp (pin, etc.)
- ‘manān’-ba’nte: willingly
- mana-d: man
- manān-an: edge, bank
-<maināl- (impl.): tiired
- manā: desire, wish
- manā- (impl.): desire (v.t.), etc.
- māta-n: but, only
- marān- (impl.): grow (v.t.)
- marā-nakār: collar of a tree
- marā-ma-adap: feeding bottle
- ‘morgān’-: dear (price)
- māri-d- (dam): clean
- mayōn-an: chest of the body
- media: complaint, rebulion

### N

- nān-ā: thresh (paddy, etc.)
- nai: river
- nam, nami: now
- nam-a-dimā: to-day
- namu-oyān: to-day
- nam-nen-ātēnamimmen: frequently
- namu-šile: hereafter

### O

- ōdā: drain
- ode: or, yes
- ode-ā: consent (v.t.)
- ogem-ā: light (v.t.)
- ogandi-: think
- ogandi-dam-tā: think (v.t.)
- ogum-ā: light (v.t.)
- ōlū-n: leaf
- (a)-ōlā-pō-n: tobacco
- olā-n: answer
- ombar- (impl.): be in labour
- omra-ā: leave (v.t.)
- ōn-ā: put in (v.t.)
- ōn-ā-n: where?

### P

- pāddā-anem: ‘chool, clear (v.t.)
- padisā: a cold
- pai-dā: hooe (v.t.)
- pāal-me: coconut-oil
- pali: week
- pālū-n: shed (n.)
- pa-n-ā: take
- pānēi: bring
- panāi: perhaps
- ‘pāngidi’-: trick, cheating
- paṅgōr-ō-n- (impl.): be pregnant
- panā-go: road
- pa-nī-ā: fitch
- ‘pappan’-: lentils, ‘dai’
- pāpur: old

---

**Translation:**

- **mādī-n**: a measure of \( \frac{3}{2} \) seers
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- **media**: complaint, rebulion

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- **namu-oyān**: to-day
- **nam-nen-ātēnamimmen**: frequently
- **namu-šile**: hereafter

- **ōdā**: drain
- **ode**: or, yes
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- **ogandi-**: think
- **ogandi-dam-tā**: think (v.t.)
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- **paṅgōr-ō-n- (impl.)**: be pregnant
- **panā-go**: road
- **pa-nī-ā**: fitch
- **‘pappan’-**: lentils, ‘dai’
- **pāpur**: old
pūrātā, breath, heart, 
pūrātā-ā, life 
pu-yā-ā, worship
pūr-pūr-an, sacrifice

rūba-an, boy 
ro-ka-an, ground in front
ru-ba-ā, of the house

rām-ā, strong 
ro-ya-ā (impl.), enjoy rest, holiday
rāyā-ā, cholera

ra-ā-an, maim, landlord 
ri-ā-an, water (e.)
ri-ā-ā, yesterday

rān-ā, strong 
rū-ā-ā, peel
rū-ā-an, small pox

rān-ā, strong 
rā-ū-ni, stone
ra-ū-ni, uncooked rice

ra-ā-an, finish (e.) 
rū-ā-an, rice
rū-ā-ā, rupee, money

sabjā-ā, build, make 
sānā-ā, far
sānā-bojan-ji-ā, venereal disease

sābo-rama, piece of soap 
sāni-bojan-ji-ā, venereal disease

sānā-ā, piece of soap 
sāni-bojan-ji-ā, venereal disease

sān-ā, piece of soap 
sān-ā, piece of soap

sā-an, piece of soap 
sā-an, piece of soap

tāb-ā, remove 
tāb-ā, remove

tāb-ā, remove 
tāb-ā, remove

tāb-ā, remove 
tāb-ā, remove

tāb-ā, remove 
tāb-ā, remove

sā-an, piece of soap 
sā-an, piece of soap
tannad-an  boundary  tobad-ā  blind, tie
thin-si-nā  get vaccinated, rice-beer
inoculated  todesal-ān  always
tanorm  subscription  toder  basket
tā...tā  at the gate...  logal-ān  night
 tamban  share, piece  togil  fire (n.)
tanudi-n  weight  toli-to-len  in a line, in order
tanor-an  way, times  toli-sein-an  dance (n.)
tañor-an  journey  tornro  trick, cheating
tan-tan-a  clean (v.)  tabā  do, perform
'tapā '-sión-an  post office  tun'dā-me  mela oil
tanndān  centre, middle  tudāi-ā  weight
tarbān  flower  tudāi-ā  accompany
tarel-an  lamp  tulab-an  wood, forest
-ted  a privative suffix  tun  ā  shoot (arrow)
telograpu-si'ān  telegraph office  tunheb-a  shoot (gun)
ton-ā  sell  tulko (imp.)  be pregnant
toqān  here  tulī (imp.)  be enough
toq-dim-ma-san  puniwalla  tumākub (imp.)  need (v.)
toten  there  tumbisām  buttocks
toten-toten  now and then, Frequently  tumblā-ā  heap up, collect,
tidā  boat, strike (v.)  tup-tubā  wash (clothes)
ti i-a, tiyā  give  turu (as galji tūn) times (ten times)
'tikka'  turrō-ā  close up (a
tilā  bury (v.), fill in  drain)
(a pit, etc.)  tut-tulā  clear r.
timpan (imp.)  lessen  tinyā  near

U
uāb-an  vegetables  (a-) tulām-bān  cool places
uāb-guddān  vegetable garden  umdrēq  heat (of the sun)
uān? nante?  where  u'n  hair (head)
uān, uān  father  unji  four
ubān-an  brother (minor)  unte  that
udā  mango  unten-ā  same
uga-a  abuse (v.)  unten-an  therefore
akka  custom  upp u n-ā  tell, say, inform
upparan-ji  feathers, hairs  urūn-ā  take (persons)
ung-kāp  blanket  urūn-āi  bring (persons)
urū-da'ān  hoolah water  ā'ū (ōn)  yes
bamboo
usāl  skin

Y
yāgī  three  yernāi  come back
yān-an  mother  yofā  put
yar-yar  round  yu-n-ā (rej)  shiver
yern-ā  go back  yunānav
<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
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<tbody>
<tr>
<td>able (to be)</td>
<td>rappt</td>
</tr>
<tr>
<td>above</td>
<td>iá:kan</td>
</tr>
<tr>
<td>abuse v.</td>
<td>uggá-, kañ-</td>
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<td>accidentally</td>
<td>ab-bomum</td>
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<td>accompany</td>
<td>tild-á</td>
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<tr>
<td>ache n. v.</td>
<td>asa-n, impl.</td>
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<td>act v. (pantomime)</td>
<td>el-ná</td>
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<td>advance-n.</td>
<td>'adamsu</td>
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<td>afraid</td>
<td>banton-bun</td>
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<td>after</td>
<td>tiki</td>
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<td>afternoon</td>
<td>sarti-youn-an</td>
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<td>afterwards</td>
<td>a-tiki</td>
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<td>again</td>
<td>bar, barikí</td>
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<td>agoe</td>
<td>ranís-yün-nsu</td>
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<td>air</td>
<td>ringa</td>
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<td>alive</td>
<td>amo:n</td>
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<td>all</td>
<td>kodob-an, jükün</td>
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<td>alone</td>
<td>amo:n</td>
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<td>baby</td>
<td>pasi:j-an</td>
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<td>back</td>
<td>kindó:n</td>
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<td>ad</td>
<td>kanná-toj</td>
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<td>bamboo</td>
<td>uñu:n-an</td>
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<td>'barji' leaf</td>
<td>asv-öba-n</td>
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<td>bank</td>
<td>manó:n-an</td>
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<td>basket</td>
<td>todór</td>
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<td>tatta</td>
<td>báj-an</td>
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<td>bazaar</td>
<td>dukú-n-a (ref.)</td>
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<td>bear v.</td>
<td>dukú-á</td>
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<td>beat v.</td>
<td>tid-á</td>
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<tr>
<td>beg</td>
<td>gár-á</td>
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<tr>
<td>believe</td>
<td>der-n-a (ref.)</td>
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<tr>
<td>below</td>
<td>jaita:n</td>
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<tr>
<td>also</td>
<td>já, ampré</td>
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<tr>
<td>always</td>
<td>todón</td>
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<tr>
<td>among</td>
<td>lón-an</td>
</tr>
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<td>ancestors</td>
<td>jó-jón-jí</td>
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<td>and</td>
<td>bar, bar-an</td>
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<tr>
<td>answer</td>
<td>tópay-á, öhn-á</td>
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<td>ant's nest</td>
<td>jemudai kuldap, abun</td>
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<td>any (thing)</td>
<td>i:já-já, jí:já, moja-já</td>
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<td>around</td>
<td>a-yar-yar</td>
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<td>arrow</td>
<td>s'ân-an</td>
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<td>ask</td>
<td>gér-á, úl-á</td>
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<td>assemble u. i.</td>
<td>rakú-ná-hú (pl.)</td>
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<td>at</td>
<td>amán-bán</td>
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<td>at any time</td>
<td>ano-i-já</td>
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<td>at first</td>
<td>amá-nil-ten</td>
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<tr>
<td>at once</td>
<td>tádo</td>
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<tr>
<td>big</td>
<td>súdá, gögö</td>
</tr>
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<td>bird</td>
<td>onút-an</td>
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<td>bite v.</td>
<td>run-á</td>
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<tr>
<td>bite (as snake)</td>
<td>dól-á</td>
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<tr>
<td>blacksmith</td>
<td>húra-mar</td>
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<tr>
<td>blanket</td>
<td>uppar-káp-knmbl</td>
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<tr>
<td>blind</td>
<td>kad-ú m-i-f.</td>
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<tr>
<td>blood</td>
<td>mitám-an</td>
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<tr>
<td>blow v.</td>
<td>tanú-án</td>
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<td>blown-away</td>
<td>payún (impl.)</td>
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<tr>
<td>body</td>
<td>do-ún-an</td>
</tr>
<tr>
<td>bone</td>
<td>a-je:n-an</td>
</tr>
<tr>
<td>bonus</td>
<td>aligá, 'ináman</td>
</tr>
<tr>
<td>born</td>
<td>kubarre</td>
</tr>
<tr>
<td>borrow</td>
<td>rayá-páí-á</td>
</tr>
<tr>
<td>borrow oxen etc.</td>
<td>bakkai-án-páí-á</td>
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</table>
hole n.  lo'tā-n
heli'cy (to make) royēn-(impl.)
home suūn-an
'hoolah' land jēdēbā-lō
'hoolah' water a-uru-da'ān
hornet's nest būd-e'ān sur-
horse kurtā-n
hospital āspātāl
hot bu'ū-le'tage-tage
hour gantā
house suūn-an, stūn-an
how many, much dajīn
hunger n. dulēj-an
I
I nēn
if not f'jdbc-lēn-len
ill (to be) suū-dā-(impl.)
inoculated (to get) ta'a si'nā (rej.)
iron luūn-an
it kun-a, unke
immersion tabub-an
images kūndā-an-jī
immediately tādo
J
'jhappie' saūr-un
jungle cuttings a-kurrabān-jī
journey ta'ūn-an-
J
jungle tabāb...
... fowl
... kindred-
... inan-

K
keep v. t. dakkū-ā
'keer' kiirī, ndā
kicē r. taunā
kerosene oil lībū-me
khoraki' lāndā

L
labour (to be in) ku'bar-, ombar-
(last day) sa'ān-e
dīnā
labourer budi-mar-
(last month &c.) moyēl (āngūā)
lamp tār-e
land n. lābū-n, désā-n
landlord rajān, bishān
language lan'-an
leaf ēlā-n
leaves n. sihā-n
leave r. ondā-ā
log jān-an
leper pāpānn, kappā
leopard saumā-kid-an
less (to become) assān-
lesser v. i. ān-
let torēj-(impl.)
letter (epistle) kambū-sū
loved gīyār
light r. āgān-ā
light adj. liyūr
look v. i. gīū...
loose ljār
loti 'lota'

M
machine rūtā-sū
medic n. mēro
tandai, sattān
made 'barā
make amēi-ā,
middle nānā
male ongūr-un
mōch-gowā
man mandrā-n
manure n. kwān-
many a-kattān-an
many a-lān
many a-īnān, agūnā,
mix
many alān, oiklān,
many boī-boī
many laūū-lo
market (weekly) sāntā-n
money
marriage sātrān-an
moon/moon
marry v. t. sātrān-
marriage v. i. sātrān-
match n. jāta-ā,
father
match pān-ā,
many jū-joā
measure n. mūdī-ā
much toād-un
medicine tēgān-an
mustard vie many
meet (persons) v. tumā-

N
nail (finger) a-kārsī
near sadān, tūyā
name n. aūmān-an
nephew mësī
neat (fishing) jāā-n
N.B.—1. In every language intelligibility of speech depends upon 'correct' pronunciation of words. A 'fairly correct' pronunciation of Savara words can be acquired with the assistance of a Savara. It is well known that there is no uniformity among the Savaras themselves either in the pronunciation or in the forms and usages of many Savara words and that, in spite of such diversity, they understand each other in so far as the variations are within recognised limits of intelligibility.

2. Almost all the words in Savara have a 'crude' or uninfllected form and an inflected form; the former is used in compounds and the latter in discrete words in sentences. When a thing is merely designated, without reference to any other thing a Savara would employ either the inflected or the uninfllected form of the word denoting it. The words given in these vocabularies are presented in one or the other of these forms. The inflected form of a noun may be easily derived by adding -an or -an to the crude form and making the euphonic
ERRATA AND CORRIGENDA

The symbol + indicates that the letters after it (enclosed in brackets) are to be inserted; - indicates that the letters after it (enclosed in brackets) are to be deleted; ; indicates that the letters before it (enclosed in brackets) are to be deleted and the letters after it are to be substituted for them.

Introduction

p. 9. 1. 28 (n=ᵣ) en p. 25. 1. 5 an-i-ᵣ (+ji)
p. 15. 1. 3 f (ᵣ=ᵣ) r p. 23. 1. 5 an-i-ᵣ (-ji)
p. 21. 1. 15 (pers.-3rd=3rd pers.) p. 25. 1. 8 i-i-a (+)
p. 23. 1. 15 present (+ and) p. 27. 1. 27 gu (in=ᵣ)
p. 23. 1. 17 paruligu (ᵣ=ᵣ)

Phrases

A

8 dajī (ᵣ=ᵣ)
60 ṛatu-te-te (+n)
73 j (ᵣ=ᵣ) n

B

78 ṛa(i=i)

C

70 (bariŋ=nsu-a)
67 ji (-n)-a
75 arā (-tā)

D

10 n (ᵣ=ᵣ) ni
33 an’ele (+ guliŋji)

E

43 n (ᵣ=ᵣ) ni
9 (+n) bo(+n)
(sādī/sindī=sindī/sādī)
20 taŋkū (+n)
34 (a=ta=ūa)
35 (+n) bo(+n)
40 munhānji (=n)
41 muriŋji (-u)
48 nyō (+n)
52 ali (+n)
55 salbō (+n)
1 sábó (+n)
labó (+n)
l 7 (+a) saróla
9 ra (-û) oñ tání (-li-ñen)
17 orta (+n)
18 bo (+n) rán (-on)
19 tan (-an)
20 (+a) yán-tan (-an)
22 abo (+i) orta (p = ban)

13 muñese (+n)
20 kad (u = i) boi
23 lit (n = ñ)
25 e tu (+u)
32 le (+u)

1 ji (-n)
6 urriñ (t = l) ñ
28 muñanji (-n)

3 dañ (+g) idi
11 hadhuñ = rondüh
25 (bo = aboi) ... ká (p = ban)

17 (bo = aboi) ... mar (+an)
23 pana (n = ñ)
28 tún (t = l)
30 ta (m = b) na

23 s(-o n) uni
26 orandí (+ ju)n

29 jaro (n = n)

35 duñ tu (-ñ) ji

5 a-jiñ (+an)
6 a-l (o = a) bó
10 ab-b (ñ = a) ñ
20 -deh (+an)
26 -làña (+n)
27, 29 t (u = i) rrolo
32 r-(n = i) ñ-an
38 kiet (l = t) am

34 a ta (+t)
34 (a n = ñ nam-) dí (+n)
58 ñ e (ñ = n)
100 togal (-an)
107 a-nú (+n-ji-a)

44 ma (-nd) ran
54 b (ñ = o) ndi

34 (n = d) ñ
44 (salo = insalon)

32 (+a) gandra
33 manra = maran-a-
38 pñ (n = ñ)

28 adur (+an)

6 a-o'ón (+añ)
10 ab-b (ñ = a) ñ
9 á (-u) gu'ñ
52 (+ duguñ) unta
55 ji (-n)
56 ra (-ñ) oñ
63, 64 a-ñolyal (-an) ji

p. 96, 1. 32 darin-an = daran-in
p. 97, 1. 17 a-o'ón (+añ)
p. 99, 1. 5 mayo (ñ = ñ)
p. 99, 1. 6 a-ja (ur = rui)
p. 1. 17 (j = y) a gá
p. 1. 24 a (ñ = n) eb
p. 100, 1. 3 gauña (+añ)
p. 1. 15 kantum-t (i = v) d
p. 1. 23 g (ñ = n) nturum