

**Nouns.**—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning 'many'; thus, *lōngā āpōng*, many fathers, fathers. A suffix *nēn* or *nan* occurs in forms such as *sālkhī-nēn*, the witnesses; *kumbaī-nan*, women. Compare *māy-nēn* and *māy-nēng*, they. The Vizagapatam list gives forms such as *ayāngu-nī*, fathers; *koḍamlē-nī*, daughters; *lē lōk-ḍukēyi*, good men; *māḍu krutā*, many horses, horses; *kussō-ḍigan*, dogs, and so forth.

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as *nō*, *pulai*, and so forth. Thus, *Mātā-nō nōm buō-suō*, Mātā thou killedst; *bābā-pulai sunō*, father-to he-said.

The suffix of the genitive is *nō*, *nū*, or *nā*; thus, *āpāng-nō*, of a father; *kalār-nē-nū*, of the liquor seller. Compare Savara *nā*. The Vizagapatam texts have forms ending in *na*. In *pīlē kirtā-r khōgīr*, the white horse's saddle, we have perhaps a genitive suffix *r*.

Other postpositions are *kuruṅg*, from; *bō*, in, to, etc. Thus, *māy-nō bōbrō māy-nō tōnān kuruṅg tīr ḍugu*, his brother his sister from tall is, 'his brother is taller than his sister; *māy-nō āpōng mēyēn-kā ḍiyēn-bō ḍutu*, his father small house in lives.

**Numerals.**—The first numerals will be found in the list of words. It will be seen that Aryan loan-words are used in Bastar for the numerals seven and following. The Gadabā numerals are most closely related to those in use in Savara and Khariā.

**Pronouns.**—The following are the personal pronouns :—

<i>nīng, nī, I</i>	<i>nōm, thou</i>	<i>māy, he.</i>
<i>nīng-nō, my</i>	<i>nōm-nō, thy</i>	<i>māy-nō, his.</i>
<i>nēiṅ, we</i>	<i>pēn, pēn-chā, you</i>	<i>māy-nēn, māy-nēng, they.</i>
	<i>pē-nū, pai-nū, your</i>	<i>māyēn-nug, their.</i>

The form *pē-nug*, our, in the list of words is probably a mistake. *Pē-nug* is apparently identical with *pē-nū*, your. A form *lē*, we, seems to occur as a verbal suffix. See below.

Datives and accusatives are apparently formed by prefixing *u* or *ō*; thus, *ō-nīng*, to me; *u-māy*, him; *ō-māy*, to him; *ōn ō-māi sunō*, the son said to him.

The Vizagapatam texts have quite different forms; thus, *mīngu*, I; *mīngu-na*, my; *bilaṅgu*, we; *bilaṅgu-nu*, our; *bābin*, thou; *māngu*, you; *no*, *novvān*, he; *nōyāng*, *nōngu*, they, etc.

Demonstrative pronouns are *tē*, this; *tō*, *tu*, and *nāi*, that.

Interrogative pronouns are *lai*, who? *lāy-lū*, whose? *maṅg*, what? *ā*, which? *āḍi*, how much? and so forth. The Vizagapatam list gives *mōyi*, who? *nayīṭa* and *nāyīnam*, what?

Indefinite pronouns are formed from the interrogatives; thus, *laikī*, anybody; *maṅg-sā* and *māṅg-ḍig*, anything.

**Verbs.**—The inflexion of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, *sa-sadagū*, attached; *buk-buk*, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of Kherwārī.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of pronominal suffixes. There are, however, some