

REFERENCE

INTRODUCTION

TO



THE KONDH GRAMMAR.

*" Sumite materiam vestris, qui scribitis, aequam
Viribus: et versate diu, quid ferre recusent, quid
Valcant humeri.*

HORATIUS.

CALCUTTA:

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AN

INTRODUCTION

TO THE

KONDH GRAMMAR.

OF all the gifts which mankind have received from their benevolent Creator, the power of speech is the most useful and the most valuable; it does not only elevate man above the brute-creation, as Cicero justly observes, "Ac mihi quidem videntur homines, cum multis rebus humiliores et infirmiores sint, hac re maxime bestiis præstare, quod loqui possunt," but it is also most essential to his living. "It is obvious then," says Doctor Blair, "that writing and discourse are objects entitled to the highest attention." The first thing, therefore, that ought to be kept in view, when our object is to civilize a people, barbarous, isolated, and unconnected with the rest of the human race, as the Kondhs are, is the cultivation and improvement of their language: in proportion as this is done, the people will be civilized.

Since the Kondhs have been known to the British functionaries resident in India,—more particularly to those who have had to exercise a direct control over them, they have been considered as objects of philanthropic contemplation: their savage rites, their rustic manners, and their simple mode of living have attracted the attention of many a philanthropist. After the cursory tour of the Hon'ble Mr. Russell, Colonel (then Captain) Campbell, C. B. was invested with control over them, in order to put an end to the most shocking rites of human sacrifice and female infanticide. Shortly after this, Captain Macpherson, with enlarged powers, succeeded him. It is to observe that, as the districts of Geomaure and Sooradah, bordering on the savage country, were then only just ceded, neither of these indefatigable functionaries had time to turn his thoughts to the moral improvement of the Kondhs.

Fortunately for the Kondhs, on the dissolution of the Macphersonic agency, the administration of the Kondh affairs was

again entrusted to Colonel Campbell, C. B. It is to him that the succeeding generations of the Kondh population will be bound in grateful obligations, for it was he who first brought the object of fixing their language to the notice of the Madras Government.

The labours of Captain J. P. Frye have already laid the foundation by a series of publications; but it is to be lamented that ill health compelled him to leave India, and that consequently his undertaking has been left in an imperfect state. A Grammar of the Kondh language has long been a desideratum, and would have been more welcomed by the public from his hands.

Much need not be said of a work of this nature, since its utility will be manifest to those who are engaged in the arduous duties of abolishing the rites of human sacrifice and female infanticide, and to whom the acquisition of this language is most essential. Very few have yet learnt the language, and consequently few are able to judge of its antiquity, simplicity and fulness, in a philological point of view. It will be strange to observe that the language of the Kondh country, though bordering on the hill Zemindaries in the Ganjam district, does not bear the least resemblance to that of these near neighbours. Although Oriya may boast much of being derived from the copious, energetic and harmonious Sanscrit, it falls short, when we compare it with the Kui language, with respect to regularity. There are some anomalies in the Oriya language, far exceeding the bounds of our present undertaking to notice here—which do not exist in that of the Kondhs.

I have always thought that this language is a corruption of, or the primitive Telugu itself. In support of this opinion some arguments might be adduced, but as my object is to be as brief as possible, I will be content to point out the similarity that exists between many of the Kui and Telugu words. To notice all the grammatical similarities of the two languages, would occupy more space than is intended for this introduction.

The following is a comparative list of a few of the vocables of the two languages.

<i>Telugu.</i>	<i>Kui language.</i>		<i>English</i>
	Boud and Goom- sure dialect.	} Chinna Kimedya } } dialect. }	} <i>meaning.</i>
Ālu	Āli	Āli	a woman or a wife.
Illu	Iddu	Illu	a house.
Īru	Īru	Īru	you.
Kannu	Kan	Kan	an eye.
Mrānu	Mrānu	Mrānu	a tree.

Mínu	Mínu	Mínu	a fish.
Pálu	Pádu	Pálu	milk.
Pallu	Paddu	Pallu	a tooth.
Tala	Tlavu	Tlavú	the head.
Váru	E'váru	E'varu	they.

The idiom also of this language is the same as that of the Telugu ; in a word, we may translate a Telugu passage into it, rendering word for word.

The acquirement of the Kui language is not difficult ; but it must at the same time be acknowledged that without having a previous knowledge of Telugu, or at least of Oriya, it cannot be mastered within a twelvemonth.

It contains, of course, words sufficient to express the ideas which mankind have in the infant state of civilization ; but as it is now come under cultivation, it may, in the course of a few years, be made, by improvement, as copious as any of the known languages.

That poetry is anterior to prose, is fully established by the existence of popular ballads and songs in this language.

The mode in which they perform their religious worship, and their propitiatory hymns addressed to their tutelary deities, are all in poetry. They have instrumental as well as vocal music ; they sing their amatory ballads to small guitars of one or two strings, which they call *dékas* in their own language.

As this is the first attempt of this nature in this language, I crave the indulgence of the learned for any blunders which may have escaped my notice, and for any deficiencies which it was not in my power to supply.

The Kui Language.

PART I.

Like almost all the Indian languages, the Kui language is written from left to right. The Oriya alphabet, as adapted to his language, consists of thirty letters, eight of which are vowels and the rest consonants : they are as follows :

VOWELS.

ଅ ଓ ଅକ୍ଷର ଇ ଇଃ ଇଃ ଓ ଓ ଉ ଉଃ

The Consonants are divided into five classes.

1	କ ko	ଗ go	ଘ ho	ଙ ño	Gutturals.
2	ଟ ta	ଡ do	ଢ ro	ଣ lo	Linguals.
3	ଚ cho	ଞ jo	ଝ yo	ଞ nyo	Palatincs.
4	ତ to	ଦ do	ଢ lo	ସ so	Dentals.
5	ପ po	ବ bo	ଫ vo	ମ mo	Labials.

The usual arrangement observed by the oriental grammarians has been somewhat altered : that now exhibited follows the order of nature. A separate place has not been allotted to the miscellaneous or *Avaryā* letters, they are all added to the different *Vargas* according to their origin.

As the Sanscrit and Oriya languages do not contain the short forms of ଏ é and ଓ ó, it is necessary that some modifications should be made in order to represent them.

The vowel ଅ must be pronounced short in the beginning of a word when it is followed by the vowel ଊ or the consonant କ or any other combined consonant ; as ଅଊ *ai*, ଅକ *aha*, ଅଟ୍ଟା *atta*. In all other situations this letter must be pronounced long ; as ଅନେ *áne*.

At the end of a word the letter ଅ is always pronounced short ; should we, however, require it to be long we must add another ଅ ; as କାଅ କାଅ *kattá*, ବେନାଅ *venúú*.

The same rule applies when this letter occurs in the middle of a word ; as କାଅଙ୍ଗା *kúúnga*, ସିଦାଅଦେ *sidúúte*.

The vowel ଏ is pronounced short when followed by a combined consonant ; as ଏକ୍ଷେ *esse*. When it stands uncombined with a consonant, and when it is the medial of a word, (whether a combined consonant follows it or not,) it is always pronounced long ; as ଏଲୁ *elu*, ବାଏଞ୍ଜୁ *vaénju*, ସାଲେଞ୍ଜୁ *sallenju*.

The vowel ଅ o is inherent in every one of the consonants.

The connected or secondary forms of the other vowels are as follows :

ଅ	becomes		as	କାଠା	a play.
ଊ	"	^	"	କିନି	silence.
ଋ	"	1	"	କୀରା	a bolt.
ଏ	"	6	"	କେତା	a wet field.
ଓ	"	୧	"	କୋଡ଼ି	a cow.
ଌ	"	୨	"	କୂସା	a vegetable.
ୠ	"	୩	"	କୁଫା	to refuse.

Independently of the thirty letters given above, there are two others which, properly speaking, ought to be numbered :

among them, they are the *Visarga* ଃ pronounced like *h*, and the *Ardhānuswara* (semi-circle) ̣ pronounced like *n*. When the *Visarga* is followed by a vowel, it is changed into *h*; as କାଞ୍ଝା *to play*, କାଞ୍ଝି *I play or will play*. I do not know how I can represent the sound of the *Ardhānuswara* better than by saying that it is pronounced like the ̣ in the Oriya word କାଞ୍ଝିକ why; as ଅଜ୍ଞାନୁଞ୍ଝି *I am or will be*.

There do not appear any other peculiarities worthy of notice in the orthography.

OF GENDER.

With regard to gender this language follows the order of nature; nouns that denote males are masculine, those that denote females are feminine, and the rest are neuter.

OF NUMBER.

Every noun in its original state is of the singular number.

To form the plural from the singular, the following rules must be observed.

1st.—All masculines ending in ଙ୍ଝ* form their plural by the change of that syllable into ଙ୍ଝା; as ଲାକେଞ୍ଝ a young man, makes ଲାକେଞ୍ଝା; ରାଜେଞ୍ଝ a king, makes ରାଜେଞ୍ଝା.

Excep.—Should the affix ଅଞ୍ଝ, however, be added to the relative participles, the plural is formed by changing it into ଅର; as ପୁଞ୍ଝାଞ୍ଝ *the man that knows*, makes ପୁଞ୍ଝାର; ବାଞ୍ଝାଞ୍ଝ *the man that came*, makes ବାଞ୍ଝାର.

2nd.—Nouns meaning relationship form their plural by adding ଅର; as ଦାଦା an elder brother, makes ଦାଦାର. If these nouns end in ଅଞ୍ଝ the plural is formed according to the principle laid down in the exception under Rule I. When nouns meaning relationship end in either ଦ or ଓ, the plural is formed by adding ର; as ଅଜ୍ଞେ a grandfather, makes ଅଜ୍ଞେର; ଅପୋ a son, makes ଅପୋର.

3rd.—Feminines ending in ଅରି form their plural by changing the ଅରି into ଅରିଘା; as କୁଅରି a Kui woman, makes କୁଅରିଘା.

ଞ୍ଝ is the final of the word ଅଞ୍ଝ a man, always employed as an affix.

If they end in any other letter, only ୟା is added ; as, ଅସା a woman, makes ଅସାୟା ; କୁରୁତି a little girl, makes କୁରୁତିୟା ।

4th.—The plural of nouns of the inferior class is formed in various ways : 1st, by adding ଙା to the singular ; as, ଓଡ଼ା a goat, makes ଓଡ଼ାଙ୍ଗା ; କୋଡ଼ି a cow, makes କୋଡ଼ିଙ୍ଗା : 2ndly, by changing the final into ଙା ; as, କାଠୁ fruit, makes କାଙ୍ଗା ; ଉକ୍ତୁ a piece of flesh, makes ଉକ୍ତାଙ୍ଗା : 3rdly, by adding କା to the singular ; as, ଶିଠା a bundle of straw, makes ଶିଠାକା ; ପଟେ a necklace of beads, makes ପଟେକା । When this termination is affixed to some nouns of which ଡ଼ or ଢ଼ are finals, it changes them respectively into ଟେ and ସେ ; as, ମୁଢ଼ା a hare, makes ମୁଢ଼ାଟେ ; ସୋକ୍ତୁ a sore, makes ସୋକ୍ତାସା । If the final is a double consonant followed by a vowel, it drops the last letter with the vowel, and changes the remaining one according to the above rules ; as ପାଠୁଠୁ a tooth, makes ପାଠାଟେ ।

Excep.—ଦେଢ଼ୁ a piece of wood, and some other nouns, drop the last syllable and change the penultimate into ୟା ; as ଦେଢ଼ୁୟା ।

OF CASE.

The whole number of Kui nouns is divided into two classes : those that end in ଅଞ୍ଜୁ or ଞ୍ଜୁ are of the major or superior class ; and all those which terminate in any other letter, constitute what is called the minor or inferior class.

The principal cases are the nominative and the inflection. Every noun in its primitive state is of the nominative case. The inflection of nouns of the first class is formed from the nominative by changing the final ଞ୍ଜୁ into ନି ; as, ଲାଦେଞ୍ଜୁ a young man, makes in the inflection ଲାଦେନି ।

The inflection of the other class of nouns is the same as the nominative.

The inflection is that by adding to which the different postpositions, the various cases are obtained : it is frequently used for the genitive without any postposition whatever ; as, ଲାଦେନି କୁରୁ *the young man's wife*.

The inflection of those plurals that end in ଙା and ୟା is formed by adding ନି ; as, ଲାଦେଙ୍ଗା young men, makes ଲାଦେଙ୍ଗାନି ; ଅସାୟା women, makes ଅସାୟାନି ।

Those plurals that end in ୠ form their inflection by changing the ୠ into ୡ ; as, ଦାଦାଋ elder brother, makes ଦାଦାଋ.

To make the subject of the cases more plain we will hereunder shew a noun of each of the two classes, declined with all the cases in both numbers.

1ST DECLENSION.

ଲାଢ଼େଞ୍ଜୁ a young man.

	<i>Singular.</i>	<i>Plural.</i>
Nom. and Voc.	ଲାଢ଼େଞ୍ଜୁ	ଲାଢ଼େଙ୍ଗା
Acc.	ଲାଢ଼େନି-ଋ-ଓନି and sometimes କି.	ଲାଢ଼େଙ୍ଗାନି &c. as in the singular.
Inflec.	ଲାଢ଼େନି	ଲାଢ଼େଙ୍ଗାନି
Dat.	ଲାଢ଼େନିତାଢ଼ିଂ ତିଢ଼ିଂ କି ଗେଲୁ or ବାଗା	ଲାଢ଼େଙ୍ଗାନିତାଢ଼ିଂ &c. as in the singular.
Ab.	ଲାଢ଼େନିଟାଋ or ତାଋ	ଲାଢ଼େଙ୍ଗାନିଟାଋ or ତାଋ
Poss.	ଲାଢ଼େନି or ନିଋ	ଲାଢ଼େଙ୍ଗାନି or ନିଋ
Loc.	ଲାଢ଼େନି ତାଢ଼ିତା ଲାଋ or ଲାଋତା	ଲାଢ଼େଙ୍ଗାନିତାଢ଼ି &c. as in the singular.

2ND DECLENSION.

ମୀତା a child.

	<i>Singular.</i>	<i>Plural.</i>
Nom. and Voc.	ମୀତା	ମୀତାଙ୍ଗା
Acc.	ମୀତାନି &c.	ମୀତାଙ୍ଗାନି &c.
Inflec.	ମୀତା	ମୀତାଙ୍ଗାନି
Dat.	ମୀତାତାଢ଼ିଂ &c.	ମୀତାଙ୍ଗାନିତାଢ଼ିଂ &c.
Ab.	ମୀତାଟାଋ or ତାଋ	ମୀତାଙ୍ଗାନିଟାଋ or ତାଋ
Poss.	ମୀତାନି କିଋ	ମୀତାଙ୍ଗାନି or କିଋ
Loc.	ମୀତାତାଢ଼ିଂ &c.	ମୀତାଙ୍ଗାନିତାଢ଼ିଂ &c.

The different shades of meaning of the postpositions must be learnt by a course of reading, or by intercourse with the natives ; it would be a tedious task to attempt to give rules on the subject.

ADJECTIVES.

The adjectives of the Kui language are few in number, they are not varied on account of gender, number or case.*

PRONOUNS.

The pronouns of this language are declined like nouns.

The primitive pronouns are:—

	<i>Singular.</i>	<i>Plural.</i>
1st person,	ଆଜ୍ଞ I.	ଆମ୍ଭ we.
2nd ditto,	ଭୁକ୍ତ thou.	ଭୁକ୍ତ ye or you.
3rd ditto,	ଭୁକ୍ତା he.	ଭୁକ୍ତା they.
Fem. and Neut.	ଭୁକ୍ତ she or it.	ଭୁକ୍ତୀ they (fem.& neut.)

There is a set of particles which may be called *the indeclinable demonstrative pronouns*. They are ଅ, ଆ, and ଏ *that*, and ଭ *this*. Any one of these prefixed to the suffix ଆଜ୍ଞ and its plural ଆର, and to ଭ and କ୍ତ the feminine and neuter terminations, (singular and plural) give the pronouns of the third person; as, ଅଅଜ୍ଞ he, ଅଆର they, (masc.) ଅଭ she or it, ଅକ୍ତ they, (fem. and neut.) The letter କ୍ତ sometimes intervenes between the demonstrative particles and the suffix ଆଜ୍ଞ or its plural form ଆର; as, ଅକ୍ତାଜ୍ଞ he, ଅକ୍ତାର they, (masc.)

The inflection of the pronouns of the third person masculine is formed by changing ଆଜ୍ଞ into ଆଜ୍ଞି in the singular and ଆର into ଆର in the plural number; as, ଅଅଜ୍ଞ, ଅଆଜ୍ଞି, ଅଆର, ଅଆର.

The pronoun of the third person feminine and neuter forms its inflection by changing ଭ into ଭାକ୍ତ in the singular, and କ୍ତ into କ୍ତାକ୍ତାକ୍ତ in the plural, number; as, ଅଭ, ଅଭାକ୍ତ, ଅକ୍ତ, ଅକ୍ତାକ୍ତାକ୍ତ.

The inflection of the pronouns of the first and second persons respectively is ଜା and ମା, ଜୀ and ମୀ

The possessives are analogous to the inflected forms; as ଜା my, ମା our, ଜୀ thy and ମୀ your, ଅକାକ୍ତ his, ଅକାର their, (masc.); ଅଭାକ୍ତ her or its, ଅକ୍ତାକ୍ତାକ୍ତ their, (fem. and neut.)

The dative of the pronouns of the 1st and 2nd persons is

* The want of adjectives in this language is, for the most part, supplied by the relative participles.

formed by adding ୋ to the inflection; as, ନାଁଁଁଁ to me, ମାଁଁଁଁ to us, ନୀଁଁଁଁ to thee, ମୀଁଁଁଁ* to you.

The pronouns of the third person form their dative by adding the proper postpositions to the inflection.

There is another form of the pronouns, which may be called *the absolute possessive*. It is formed by adding ୠ to the inflection; as, ମାଁଁଁଁଁ ours; ମୀଁଁଁଁଁ yours. When this termination is affixed to the inflection of the pronouns of the third person in the singular number, the ୠ of the inflection is dropped; but in the plural, only the nasal of the termination is elided; as, ଏଠାଁଁଁଁଁ his; ଏଠାଁଁଁଁଁ her's; but ଏଠାଁଁଁଁଁଁଁ their's (mas.) ଏଠାଁଁଁଁଁଁଁଁଁଁ their's (fem. and neut.)

There is a dual pronoun in the Kui language which means both the person addressed, and the person addressing, and which from want of a corresponding English term we may translate *we*. It is declined as follows:

Nom.	ଆଁଁଁଁଁଁ
Inflect.	ଆଁଁଁଁଁଁଁ
Dat. and Acc.	ଆଁଁଁଁଁଁଁଁଁ

The other forms are common to all!

VERBS.

Verbs are simple roots which generally consist of two or three letters, but which are never used without the addition of some inflections. They are conjugated in various ways.

The verbs are either active or neuter; they have two numbers and three persons.

There are three moods; the indicative, the infinitive, and the imperative.

The indicative has two tenses, the aorist, and the past.

The aorist represents both the present and future actions; as, ପାଁଁଁଁଁଁଁ I beat or will beat.

The past tense represents any past action indefinitely; as, ଆଁଁଁଁଁଁଁଁଁ I did beat.

* This form is used in both a dative and an accusative signification in the Goomsure and Boud dialect. In the Chinna Kumedya dialect there is a separate form for each of these.

The postpositions of the dative signification may also be added to the inflections; as, ମାଁଁଁଁଁଁଁଁଁଁଁଁଁଁଁ she wept for us, ନିଠାଁଁଁଁଁଁଁଁଁଁଁଁଁଁଁ I went for you.

The accusative of the neuter pronoun of the third person is sometimes ଏଁଁଁଁ in the singular, and ଏଠାଁଁଁଁ in the plural neuter.

PARTICIPLES.

The participles are of two distinct kinds ; the one denominated *verbal*, and the other *relative*.

The verbal participles are two, the present, and the past ; they are used in compound tenses.

The relative participles are two, the aoristic, and the past. They admit of no personal terminations, they can precede no verb, and are termed *relative* participles, the power of the English relative pronouns *who*, *which*, or *that*, being inherent in them : they therefore always refer to some noun or pronoun with which they agree as adjectives ; thus, *the man that eats*, *the hare that runs*, would be expressed in the Kui language by relative participles ; viz. ଭାଲେଲୋକୁ, ଗୋଟୁ ମୁତୁ.

There is a part of the verb which, for want of a more appropriate term to express it in English, we will denominate the *supine* ; its use is very rare in the language.

There are no verbal nouns ; the infinitive is sometimes used as a verbal noun, it cannot be declined with any other postposition than ତାଠି or ତିଠି ; as, ବାବାତାଠି for coming, ସାଲୁତାଠି for going.

The verbs are divided into five conjugations.

The principal parts of a verb are the root, and the present and past verbal participles ; to one of these (as the particular conjugation may require) the personal terminations are affixed, as may be seen in the exemplification of verbs.

The first conjugation forms its present participle by adding ଲ and the past by adding ଅ to the root ; as, from ପାଠ, the root meaning to beat, are formed ପାଠି beating, and ପାଠା having beaten.

The aoristic and the past relative participles in this conjugation are formed by adding ନି and ଚି respectively to the present verbal participle ; as, ପାଠିନି ଲୋକୁ the man that beats or will beat, ପାଠିଚି ଲୋକୁ the man that did beat. The personal terminations are in this conjugation affixed to the present verbal participle ; as, ପାଠିଲୁ I beat or will beat, ପାଠିଚେ I did beat.

The second conjugation forms its present and past verbal participles by adding ପି and ଅ respectively to the root ; as, from ମେଃ, the root meaning to see, are formed ମେପି seeing, ମେଦା* having seen.

* In the roots of the second conjugation, when the succeeding affix begins with a vowel, the ଃ is changed into ୂ and the vowel incorporating with it becomes one syllable.

The personal terminations are in this conjugation affixed to the root ; as, ମେଣ୍ଠି I see or will see, ମେଣ୍ଠେ I saw.

The aoristic and relative participles are formed by adding ନି and ଢି respectively to the root ; as, ମେଣିଲେକୁ the man that sees or will see ; ମେଣିଲେକୁ the man that did see.

The third conjugation forms its present and past verbal participles by adding ଗି and ସା respectively to the root ; as, from କୋ, the root meaning to cut, are formed କୋଗି cutting, କୋସା having cut.

The aoristic and past relative participles are formed by adding ନି and ଢି respectively to the root ; as, କୋନିଲେକୁ the man that cuts or will cut, କୋଢିଲେକୁ the man that did cut.

The personal terminations are in this conjugation affixed to the root ; as, କୋଲୁ I cut or will cut, କୋଡେ I did cut.

The fourth conjugation forms its present and past verbal participles by adding ଉ and ଜା respectively to the root ; as, from ଆ, the root meaning to become, are formed ଆଉ becoming, and ଆଜା having become.

The aoristic and past relative participles of the fourth conjugation are formed by adding ନି and ଢି respectively to the root ; as, ଆନିଲେକୁ the man that becomes or will become, ଆଢିଲେକୁ the man that became.

The personal terminations are in this conjugation affixed to the root ; as ଆଲୁ I become or will become, ଆଡେ I became.

The fifth conjugation forms its present and past verbal participles by adding ଘୁ and ଆ respectively to the root ; as, from ଗି, the root meaning to do, are formed ଗିଘୁ doing, and ଗିଆ* having done.

The aoristic and relative participles are in this conjugation formed by adding ନି and ଢି respectively to the root ; as, ଗିନିଲେକୁ the man that does or will do ; ଗିଢିଲେକୁ the man that did.

The infinitive is formed by adding to the roots, ଆ in the first, ଘା in the second and third, and ଡା in the fourth, and ଘୁ or ଡା in the fifth conjugation ; as, ଘାଗା to beat ; ମେଣଘା to see ; କୋଘା to eat ; ଆଡା to become ; ଗିଘୁ or ଗିଡା to do.

* All verbs which end in ଉ and form their past verbal participle by the addition of the vowel ଆ undergo this charge, viz., the ଉ of the root is dropped and ଘୁ substituted as in the above example.

We will here present to the reader the affirmative and negative auxiliaries conjugated.

Affirmative Auxiliary.

PRINCIPAL PARTS.

Root ମାନ୍ to be.

Present verbal participle ମାନ୍ତି, ମାଞ୍ଜି being.

Past verbal participle ମାଞ୍ଜି having been.

INDICATIVE MOOD.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନ୍ତମାଞ୍ଜି	ଅମ୍ତମାନ୍ତମ୍
2.	ଭନ୍ତମାଞ୍ଜି	ଭନ୍ତମାଞ୍ଜେଭ
3. Mas.	ଏଅଞ୍ଜମାନ୍ତେଭ	ଏଅଭମାନ୍ତେଭ
Fem. & Neut.	ଏଭମାନ୍ତେ	ଏବିମାନ୍ତୁ

Past Tense.

1.	ଅନ୍ତମାସ୍ତେ	ଅମ୍ତମାସ୍ତମ୍
2.	ଭନ୍ତମାସ୍ତେ	ଭନ୍ତମାସ୍ତେଭ
3. Mas.	ଏଅଞ୍ଜମାସ୍ତେଭ	ଏଅଭମାସ୍ତେଭ
Fem. & Neut.	ଏଭମାସ୍ତେ	ଏବିମାସ୍ତୁ

IMPERATIVE MOOD.

2.	ଭନ୍ତମାନ୍ତୁ	ଭଭମାଞ୍ଜୁ
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INFINITIVE MOOD.

ମାନ୍ତୁ।

Aoristic relative participle ମାନ୍ତି

Past relative participle ମାସ୍ତେ

There are some verbs such as, ପୁନ୍ତୁ। to know, କେନ୍ତୁ। to hear, which are conjugated like the above, and which may therefore be said to be irregular, as they cannot be classed under any conjugation.

The *negative auxiliary*, ସିନ୍ତୁ *not to be*, has neither the principal parts nor the infinitive. It has not been found in the imperative mood.

INDICATIVE MOOD.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁସିଦେନ୍	ଅମ୍ନୁସିଦାଆମ୍
2.	ଇନ୍ସିଦାଆଇ	ଇରୁ ସିଦେରୁ
3. Mas.	ଏଆଞ୍ଜୁ ସିଦେଞ୍ଜୁ	ଏଆରୁ ସିଦେରୁ
Fem. & Neut.	ଏଇ ସିଦେ	ଏଞ୍ଜି ସିଦୁ

Past Tense.

1. Person.	ଅନୁସିଦାଆଦେ	ଅମ୍ନୁ ସିଦାଆଦମ୍
2.	ଇନ୍ସିଦାଆଡ	ଇରୁ ସିଦାଆଦେରୁ
3.	ଏଆଞ୍ଜୁ ସିଦାଆଦେଞ୍ଜୁ	ଏଆରୁ ସିଦାଆଦେରୁ
Fem. & Neut.	ଏଇ ସିଦାଆଦେ	ଏଞ୍ଜି ସିଦାଆଦୁ

Aoristic relative participle ସିଦାଆନି *

Past relative participle ସିଦାଆଡ

A scheme of the personal terminations is given below to assist the memory of the reader.

AFFIRMATIVE FORM.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଇ	ନାମ୍
2.	ଦ	ଦେରୁ
3. Mas.	ନେଞ୍ଜୁ	ନେରୁ
Fem. & Neut.	ନେ	ନୁ

Past Tense.

1.	ଦେ	ଦାମ୍
2.	ଦି	ଦେରୁ
3. Mas.	ଦେଞ୍ଜୁ	ଦେରୁ
Fem. & Neut.	ଦେ	ଦୁ

IMPERATIVE.

2.	ମ୍	ଦୁ or ଦୁ
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In the negative form of the verb the personal terminations are affixed to the *root* in all the conjugations.

* Although I have called this tense of the negative auxiliary the *Aorist*, yet it properly refers to the present time, and I have not yet met with a single instance, in which it is used with a future signification.

NEGATIVE FORM.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଏନ୍	ଏମ୍
2.	ଅଥାଉ	ଏଇ
3. Mas.	ଏଞ୍ଜୁ	ଏଇ
Fem. & Neut.	ଏ	ଉ

Past Tense.

1. Person.	ଅଥାଦେ	ଆଥାତାମ୍
2.	ଅଥାଉ	ଆଥାଦେଇ
3. Mas.	ଅଥାଦେଞ୍ଜୁ	ଅଥାଦେଇ
Fem. & Neut.	ଅଥାଦେ	ଅଥାଦୁ

IMPERATIVE.

2. Person.	ଅଥ	ଅଥାଉ
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The negative participles are formed by inserting ଅଥ between the root and the affix ନି or ଉ ; as, ପାଗାଅଥଲୋକୁ the man that did not beat.

A verb of each conjugation is here selected and conjugated through all its moods and tenses.

PARADIGM OF THE FIRST CONJUGATION.

Root ପାଘା to beat.

Affirmative Form.

INDICATIVE MOOD.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନପାଗିଲ୍	ଅମ୍ ପାଗିନାମ୍
2.	ଇନ୍ ପାଗିଦ	ଇଇ ପାଗିଦେଇ
3. Mas.	ଏଅଞ୍ଜୁ ପାଗିନେଞ୍ଜୁ	ଏଅଇ ପାଗିନେଇ
Fem. & Neut.	ଏଇ ପାଗିନେ	ଏଠି ପାଗିନ୍

Past Tense.

1.	ଅନ୍ ପାଗିଦେ	ଅମ୍ ପାଗତାମ୍
2.	ଇନ୍ ପାଗିଦି	ଇଇ ପାଗିଦେଇ
3. Mas.	ଏଅଞ୍ଜୁ ପାଗିଦେଞ୍ଜୁ	ଏଅଇ ପାଗିଦେଇ
Fem. & Neut.	ଏଇ ପାଗିଦେ	ଏଠି ପାଗିଦୁ

IMPERATIVE MOOD.

2. Person. . ପାଗାମ୍ମୁ ପାଗାତୁ *

INFINITIVE ପାଗା

Present verbal participle ପାଗି

Past verbal participle ପାଗା

Aoristic relative participle ପାଗିନି

Past relative participle ପାଗିତି

Supine ପାଗାଣ୍ଡି

NEGATIVE FORM.†

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ ପାଗେନୁ	ଆମ୍ମୁ ପାଗାଆମ୍ମୁ
2.	ଇନୁ ପାଗାଆଇ	ଇରୁ ପାଗେରୁ
3. Mas.	ଏଆଞ୍ଜୁ ପାଗେଞ୍ଜୁ	ଏଆରୁ ପାଗେରୁ
Fem. & Neut.	ଏଇପାଗେ	ଏକି ପାଗୁ

Past Tense.

1. Person	ଅନୁ ପାଗାଆଡେ	ଆମ୍ମୁ ପାଗାଆଡମ୍ମୁ
2.	ଇନୁ ପାଗାଆଡି	ଇରୁ ପାଗାଆଡେରୁ
3. Mas.	ଏଆଞ୍ଜୁ ପାଗାଆଡେଞ୍ଜୁ	ଏଆରୁ ପାଗାଆଡେରୁ
Fem. & Neut.	ଏଇ ପାଗାଆଡେ	ଏକି ପାଗାଆଡୁ

IMPERATIVE MOOD.

2. ପାଗାଆ ପାଗାଆତୁ

Aoristic relative participle ପାଗାଆନି

Past relative participle ପାଗାଆଡି

PARADIGM OF THE SECOND CONJUGATION.

Root େମ୍ମ to see.

* ଅ intervenes between the root and the imperative terminations only in the first conjugation.

† In the negative form the infinitive mood, the verbal participles and the supines are not used.

Affirmative Form.

INDICATIVE MOOD.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁମେହିଁ	ଅମ୍ଭୁମେନାମ୍ଭୁ
2.	ଇନୁମେଧି	ଇରୁମେଦେରୁ
3. Mas.	ଏଆଞ୍ଜୁମେନେଞ୍ଜୁ	ଏଆରୁମେନେରୁ
Fem. & Neut.	ଏଈମେନେ	ଏଈମେନୁ

Past Tense.

1. Person.	ଅନୁମେଃତେ	ଅମ୍ଭୁମେତାମ୍ଭୁ
2.	ଇନୁମେଃତେ	ଇରୁମେତେରୁ
3. Mas.	ଏଆଞ୍ଜୁମେତୋଞ୍ଜୁ	ଏଆରୁମେତେରୁ
Fem. & Neut.	ଏଈମେତେ	ଏଈମେତୁ

IMPERATIVE MOOD.

2.	ମେମ୍ଭୁ	ମେଃଦୁ
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INFINITIVE ମେଃପା।

Present verbal participle ମେଃଧି

Past verbal participle ମେଃତା।

Aoristic relative participle ମେଃନେ

Past relative participle ମେଃତେ

Supine ମେଃପା।

NEGATIVE FORM.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁମେହେନୁ	ଅମ୍ଭୁମେହାଅମ୍ଭୁ
2.	ଇନୁମେହାଆରୁ	ଇରୁମେହେରୁ
3. Mas.	ଏଆଞ୍ଜୁମେହେଞ୍ଜୁ	ଏଆରୁମେହେରୁ
Fem. & Neut.	ଏଈମେହେ	ଏଈମେହୁ

Past Tense.

1.	ଅନୁମେହାଅତେ	ଅମ୍ଭୁମେହାଅତମ୍ଭୁ
2.	ଇନୁମେହାଅତେ	ଇରୁମେହାଅତେରୁ
3. Mas.	ଏଆଞ୍ଜୁମେହାଅତେଞ୍ଜୁ	ଏଆରୁମେହାଅତେରୁ
Fem. & Neut.	ଏଈମେହାଅତେ	ଏଈମେହାଅତୁ

Aoristic relative participle ମେହୁଅନି

Past relative participle ମେହୁଅଣି

PARADIGM OF THE THIRD CONJUGATION.

Root କୋ to cut.

Affirmative Form.

INDICATIVE MOOD.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ କୋଇଁ	ଅମ୍ଭକୋନାମ୍ଭ
2.	ଇନୁ କୋବି	ଇର କୋଦେର
3. Mas.	ଏଅଞ୍ଜୁ କୋନେଞ୍ଜୁ	ଏଅର କୋନେର
Fem. & Neut.	ଏରି କୋନେ	ଏଠି କୋନୁ

Past Tense.

1. Person	ଅନୁ କୋଡେ	ଅମ୍ଭ କୋଡାମ୍ଭ
2.	ଇନୁ କୋଡି	ଇର କୋଡେର
3. Mas.	ଏଅଞ୍ଜୁ କୋଡେଞ୍ଜୁ	ଏଅର କୋଡେର
Fem. & Neut.	ଏରି କୋଡେ	ଏଠି କୋଡୁ

IMPERATIVE MOOD.

2.	କୋମ୍ଭ	କୋଦୁ
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INFINITIVE MOOD କୋପା

Present verbal participle କୋପି

Past verbal participle କୋସା

Aoristic relative participle କୋନି

Past relative participle କୋଡି

Supine କୋପାଣ୍ଡି

NEGATIVE FORM.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ କୋଏନୁ	ଅମ୍ଭ କୋଅଅମ୍ଭ
2.	ଇନୁ କୋଅଅଇ	ଇର କୋଏର
3. Mas.	ଏଅଞ୍ଜୁ କୋଏଞ୍ଜୁ	ଏଅର କୋଏର
Fem. & Neut.	ଏରି କୋଏ	ଏଠି କୋର

Past Tense.

1. Person.	ଅନୁ କୋଅଅତେ	ଅମ୍ନୁ କୋଅଅତାମ୍ନୁ
2.	ଇନୁ କୋଅଅତ	ଇରୁ କୋଅଅତେରୁ
3. Mas.	ଏଅଞ୍ଜୁ କୋଅଅତେଞ୍ଜୁ	ଏଅରୁ କୋଅଅତେରୁ
Fem. & Neut.	ଏରୁ କୋଅଅତେ	ଏବି କୋଅଅତୁ

IMPERATIVE MOOD.

2.	କୋଅଅ	କୋଅଅତୁ
	Aoristic relative participle କୋଅଅନି	
	Past relative participle କୋଅଅତ	

PARADIGM OF THE FOURTH CONJUGATION.

. Root ଅ to become.

Affirmative Form.

INDICATIVE MOOD.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁଅରୁ	ଅମ୍ନୁ ଅନାମ୍ନୁ
2.	ଇନୁଅଦ	ଇରୁ ଅଦେରୁ
3. Mas.	ଏଅଞ୍ଜୁ ଅନେଞ୍ଜୁ	ଏଅରୁ ଅନେରୁ
Fem. & Neut.	ଏରୁ ଅନେ	ଏବି ଅନୁ

Past Tense.

1.	ଅନୁ ଅତେ	ଅମ୍ନୁ ଅତାମ୍ନୁ
2.	ଇନୁ ଅତ	ଇରୁ ଅତେରୁ
3. Mas.	ଏଅଞ୍ଜୁ ଅତେଞ୍ଜୁ	ଏଅରୁ ଅତେରୁ
Fem. & Neut.	ଏରୁ ଅତେ	ଏବି ଅତୁ

IMPERATIVE MOOD.

2.	ଅମ୍ନୁ	ଅଦ୍
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INFINITIVE MOOD ଅଞ୍ଜା

Present verbal participle ଅରୁ

Past verbal participle ଅଜା

Aoristic relative participle ଅନି

Past relative participle ଅତ

Supine ଅଞ୍ଜାଣ୍ଡ

NEGATIVE FORM.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ ଅଏନୁ	ଅମ୍ମୁ ଅନା ଅମ୍ମୁ
2.	ଇନୁ ଅଅଅଇ	ଇରୁ ଅଏରୁ
3. Mas.	ଏଅଞ୍ଜୁ ଅଏଞ୍ଜୁ	ଏଅରୁ ଅଏରୁ
Fem. & Neut.	ଏଇ ଅଏ	ଏଫି ଅଇ

Past Tense.

1.	ଅନୁ ଅଅଅତେ	ଅମ୍ମୁ ଅଅଅତାମ୍ମୁ
2.	ଇନୁ ଅଅଅତ	ଇରୁ ଅଅଅତେରୁ
3. Mas.	ଏଅଞ୍ଜୁ ଅଅଅତେଞ୍ଜୁ	ଏଅରୁ ଅଅଅତେରୁ
Fem. & Neut.	ଏଇ ଅଅଅତେ	ଏଫି ଅଅଅତୁ

IMPERATIVE MOOD.

2.	ଅଅଅ	ଅଅଅରୁ
	Aoristic relative participle ଅଅଅନି	
	Past relative participle ଅଅଅତ	

PARADIGM OF THE FIFTH CONJUGATION.

Root ଗି to do.

Affirmative Form.

INDICATIVE MOOD.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନୁ ଗିଇଁ	ଅମ୍ମୁ ଗିନାମ୍ମୁ
2.	ଇନୁ ଗିଦ	ଇରୁ ଗିଦେରୁ
3. Mas.	ଏଅଞ୍ଜୁ ଗିନେଞ୍ଜୁ	ଏଅରୁ ଗିନେରୁ
Fem. & Neut.	ଏଇ ଗିନେ	ଏଫି ଗିନୁ

Past Tense.

1.	ଅନୁ ଗିତେ	ଅମ୍ମୁ ଗିତାମ୍ମୁ
2.	ଇନୁ ଗିତି	ଇରୁ ଗିତେରୁ
3. Mas.	ଏଅଞ୍ଜୁ ଗିତେଞ୍ଜୁ	ଏଅରୁ ଗିତେରୁ
Fem. & Neut.	ଏଇ ଗିତେ	ଏଫି ଗିତୁ

IMPERATIVE MOOD.

2. ଗମ୍ମ ଗଦ୍ମ

INFINITIVE MOOD ଗିଞ୍ଜି or ଗିଞ୍ଜି

Present verbal participle ଗିଞ୍ଜି*

Past verbal participle ଗମ୍ମ

Aoristic relative participle ଗିନି

Past relative participle ଗିତି

Supine ଗିଞ୍ଜି ଗିଞ୍ଜି ଗିଞ୍ଜି

NEGATIVE FORM.

Aorist Tense.

	<i>Singular.</i>	<i>Plural.</i>
1. Person.	ଅନ୍ନୁ ଗିବନ୍ନୁ	ଅମ୍ମ ଗିଆଅମ୍ମ
2.	ଇନ୍ନୁ ଗିଆଇ	ଇଚ୍ଚ ଗିବଚ୍ଚ
3. Mas.	ଏଆଞ୍ଜୁ ଗିବଞ୍ଜୁ	ଏଆଚ୍ଚ ଗିବଚ୍ଚ
Fem. & Neut.	ଏଇ ଗିବ	ଏକି ଗିଚ୍ଚ

Past Tense.

1. Person.	ଅନ୍ନୁ ଗିଆଅତି	ଅମ୍ମ ଗିଆଅତିମ୍ମ
2.	ଇନ୍ନୁ ଗିଆଅତି	ଇଚ୍ଚ ଗିଆଅତିଚ୍ଚ
3. Mas.	ଏଆଞ୍ଜୁ ଗିଆଅତିଞ୍ଜୁ	ଏଆଚ୍ଚ ଗିଆଅତିଚ୍ଚ
Fem. & Neut.	ଏଇ ଗିଆଅତି	ଏକି ଗିଆଅତି

IMPERATIVE MOOD.

ଗିଆଅ ଗିଆଅଚ୍ଚ

Aoristic relative participle ଗିଆଅନି

Past relative participle ଗିଆଅତି

It now remains to notice here that the personal terminations are sometimes found affixed to the past verbal participle of this conjugation ; as, ଅନ୍ନୁଗିଆଇ I do or will do.

* The present participle of this conjugation is sometimes formed by adding ଗି to the root ; as, ଗିଞ୍ଜି doing.

PART II.

The pronouns are not usually prefixed to verbs, unless the expression be somewhat emphatic; as, ଏହେଠିଂଗିଦେ *I did so*, is the usual way of expressing one's self; but the form ଅନୁ ଏହେଠିଂଗିଦେ is emphatic.

The dative case has generally the same force as the prepositions *to* and *for* in English; thus, ଏରାକକ or ତାଟିଂସାସ୍ତେ I went for it.

The dative postposition କୁ, used with the positive degree of an adjective, gives the adjective the force of the comparative degree; as, ଏଆନକକ୍ ଅତିନେଗାଡ଼ି this man is better than that person; literally to that person this man is better.

When we speak of motion towards any place, the name of the place must be in the dative; ଜାତାକସାସ୍ତେ he went to the forest; ନାଟକ ବାଦେ he came to the village.

It is to be observed, however, that, if the object towards which motion is directed, be of such a nature as not to admit of entrance, the word ବାଡ଼ି (near) must be inserted between the noun and the postposition କି; as, ମାନୁ ବାଡ଼ି ବାକସାସ୍ତେ he went to the tree; ନାଲୁ ବାଡ଼ି ବାକକିଦେ he came to me. When any end, purpose, or intention is to be expressed, we may place the noun or the infinitive of any verb (for the infinitive is always equivalent to a noun) denoting it in the dative case; as, ମାଡେଂ ଅପାତାଟିଂ ଗେହିବାଦେ he came running in order to apprehend us; ନାଟକସାନ୍ତାତାଟିଂ ନାତସିନଟିଂ ଦେ he got up early in the morning for the purpose of going to a village.

The local ablative, formed by the postposition ତା or ଲାଭତା, corresponds with our prepositions *in, on, upon, among, &c.* It

points out the place where any thing is done ; as, କୁଡ଼ିଙ୍ଗାଗସ୍ତାମା ମାଲୁ the tigers are *in* the forest. କେ, the sign of what we may call the *social* ablative, is equivalent to the English preposition *with* ; as, ଆମ୍ଭମାଲୁ ଆମ୍ଭାକେକେତେ I came with my father.

ତାରି, a postposition meaning *of*, seems to be a composition of ତା and ଆରି ; it is used in cases such as the following ; as, ସେଣ୍ଡିତାରି of the upper one, ମାଲେତାରି of the middle one, ଟୀତି ତାରି of the last one.

The words ସେଣ୍ଡି and କୁଡ଼ି *above*, ନେତେ *below*, ମାଲେ *in the middle*, and some others, require the preceding noun to be inflected ; as, ଏରୁନସେଣ୍ଡିମାଲେ it is above that.

The adjective is generally placed before the noun ; as, ନେଗ୍ଗିଲେକୁ a good man ; ନେଗି ଆସା a good woman.

Many substantives are converted into adjectives, by affixing the particle ଗାଟ୍ଟା or ଗାଟ୍ଟି ; thus, ତାଟ୍ଟା strength, and ଗାଟ୍ଟା prefix- ed to the masculine affix ଆଡୁ makes ତାଟ୍ଟା ଗାଟ୍ଟାକୁ a strong man. ସାଞ୍ଜା beauty, and ଗାଟ୍ଟା prefixed to the feminine termination ଆରି makes ସାଞ୍ଜା ଗାଟ୍ଟାରି a beautiful woman.

In the Kui language, the degrees of comparison are formed, not by any change in the adjective itself, but by the use of certain postpositions ; as, ଏରୁନତାଲୁ ନେଗ୍ଗାରିସିତେ there is nothing better than this.

The superlative degree is generally formed by prefixing the word ଦେହା or ଦେହାନେ *much* to the adjective ; as, ଦେହା ନେତାଟ୍ଟା ଗାଟ୍ଟାକୁ he is a very strong man. To express the *strongest*, *the greatest*, &c. the phrase ଗଲେତାରିତାଲୁ *than all* is used ; as, ଗଲେତାରିତାଲୁ ଏଆଡୁ ତାଟ୍ଟାଗାଟ୍ଟାକୁ he is the strongest of all men.

Nothing will be more useful to the reader than to be able to form compound from simple tenses and to know their uses.

The aorist and the past are the only tenses mentioned in the conjugation of the verbs. The compound tenses were reserved for consideration in this place.

Tenses, corresponding with the *imperfect* and *pluperfect* in English, are formed by prefixing the present and past verbal participles of any verb to the past tense of the affirmative and negative auxiliaries ; thus,—

IMPERFECT TENSE.

Singular.

- | | |
|-----------------------|----------------------|
| 1. ଅନୁଗିପିସ୍ତେ | I was doing. |
| 2. ଭୁନୁଗିପିସ୍ତେ | Thou wast doing. |
| 3. ଏଆଞ୍ଜ ଗିପିସ୍ତେଞ୍ଜୁ | He was doing. |
| ଏରିଗିପିସ୍ତେ | She or it was doing. |

Plural.

- | | |
|--------------------|--------------------------------|
| 1. ଆମ୍ଭଗିପିସ୍ତାମ୍ଭ | We were doing. |
| 2. ଭୁରଗିପିସ୍ତେର | You were doing. |
| 3. ଏଆର ଗିପିସ୍ତେର | They were doing. |
| ଏକି ଗିପିସ୍ତୁ* | They (fem. & neut.) were doing |

PLUPERFECT TENSE.

Singular.

- | | |
|---------------------|---------------------|
| 1. ଅନୁଗାସ୍ତେ | I had done. |
| 2. ଭୁନୁଗାସ୍ତେ | Thou hadst done. |
| 3. ଏଆଞ୍ଜ ଗାସ୍ତେଞ୍ଜୁ | He had done. |
| ଏରିଗାସ୍ତେ | She or it had done. |

Plural.

- | | |
|-------------------|-------------------------------|
| 1. ଆମ୍ଭ ଗାସ୍ତାମ୍ଭ | We had done. |
| 2. ଭୁର ଗାସ୍ତେର | You had done. |
| 3. ଏଆର ଗାସ୍ତେର | They had done. |
| ଏକି ଗାସ୍ତେ | They (fem. & neut.) had done. |

The initial letter of the affirmative auxiliary in the past tense is dropped in the compound tenses.

By adding the present tense of the auxiliaries to the present participle of a verb, what may be called the *progressive present tense* is formed; as, ଅନୁଗ୍ରହିମାଉଁ I am doing.

In like manner, by adding the same tenses of the auxiliaries to the past participle of a verb, the *perfect tense* is formed; as, ଆଗାମାଉଁ I have done.

The potential mood is formed by affixing the aorist and past tenses of the verb ମୁ (conj. 3d.) to be able, to the infinitive.

AORIST.		PAST TENSE.	
<i>Singular.</i>			
1. ଆନମୁଇଁ	I can.	ଆନମୁତେ	I could.
2. ଭନମୁଦ	Thou canst.	ଭରମୁତେର	Thou couldst.
3. ଏଆଞ୍ଜ ମୁନେଞ୍ଜୁ	He can.	ଏଆରମୁତେର	They could.
ଏରମୁନେ	She or it can.	ଏକିମୁତୁ	They could.
<i>Plural.</i>			
1. ଅମୁମୁନାମୁ	We can.	ଅମୁମୁତାମୁ	We could.
2. ଭରମୁଦେର	You can.	ଭରମୁତେର	You could.
3. ଏଆରମୁନେର	They can.	ଏଆରମୁତେର	They could.
ଏକିମୁନୁ	They (fem. & neut.) can.	ଏକିମୁତୁ	They could.

From this are formed ଆନୁଗ୍ରହାମୁଇଁ I can do; ଆନୁଗ୍ରହାମୁତେ I could do; ଆନୁଗ୍ରହାମୁଏନୁ I cannot do; ଅମୁଗ୍ରହାମୁଆମୁ we cannot do.

The *continuative mood*, or one that expresses any action that is continued, is formed by adding the verbal participles to the tenses of the verb ତୁ (conj. 2d.) to continue; as ଅନୁଗ୍ରହିତୁଉଁ I continue or will continue doing; ଅନୁଗ୍ରହିତୁତେ I continued doing; ଅନୁଗ୍ରହାତୁତେ I had continued doing.

Condition or contingency is expressed in the Kui language, by adding ତୁ to the first person singular of the past tense of any verb. It is not varied on account of number, person, or tense; as, ଅନୁ, ଭନୁ, ଏଆଞ୍ଜ, ଏର, ଅମୁ, ଭର, ଏକା, or ଏକିତେକେ If I, thou, he, she or it, we, ye, of they (m. f. n.) do or did.

The *precativ mood* is formed, by adding the following affixes to the infinitive of any verb.

Singular.	Plural.
1. କାନୁ	କାନୁ
2. କାଦ	କାଦୁ
3. କାଞ୍ଜୁ	କାରୁ
(Fem. & Neut.) କାରୁ	କାଢ଼ି

Thus ଅନୁକ୍ରମିକାନୁ pray, let me do ; corresponding with the Latin, *utinam faciam*.

The following affixes added to the root of any verb, express an intention of doing what the root signifies.

AORIST.		PAST TENSE.	
Singular.	Plural.	Singular.	Plural.
1. କାଉଁ	କାନାମୁ	କାତେ	କାତାମୁ
2. କାଦ	କାଦେରୁ	କାତି	କାତେରୁ
3. କାନେଞ୍ଜୁ	କାନେରୁ	କାତେଞ୍ଜୁ	କାତେରୁ
(F. & N.) କାନେ	କାନୁ	କାତେ	କାତୁ

Thus ଅନୁ ଏମ୍ବାଗିକାତେ I went there with the intention of doing (it). Of this there is no negative form.

The root କୁ* corresponding with the Latin *nolle*, is used with the infinitive of any verb to express the unwillingness of the actor, to do what the principal verb signifies ; as, ଅନୁ ଏହେଛି ଗିବାନୁତେ I did not wish to do it so.

The present and past verbal participles cannot be used by themselves ; the latter, however, in conjunction with the particles ନାଉ, ନାଙ୍ଗା or ନାଉକ, are used to express several minor actions, performed simultaneously with the main action of a sentence ; thus, ଅନୁ ଏମ୍ବାସାକାନାଉ ଏଅନିସୂତାନାଉ, ଏଙ୍ଗାଏକ୍ତୁ ଉଞ୍ଜା ନାଉ ଅଟେନାଟକିବାତେ having gone there, seen him, and taken my meals, I returned again to my village ; here, *going, seeing and taking meals*, are minor actions to the main action of *returning again*.

By adding ଅଅନାଙ୍ଗା† to the root of any verb, the negative

* This root forms its principal parts according to the rules laid down for the formation of verbs of the first conjugation ; but the personal terminations are affixed to the root.

† In the Goomsur and Boad dialect ଅଭାବେ° instead of ଅଅନାଙ୍ଗା is used ; as, ଗିଅଭାବେ° without having done.

of the above form is obtained ; ୟs, ଏମୁସାଲୁଅନାଙ୍ଗା ଏଅନ ସୁଡ଼ା
ଅନାଙ୍ଗା ଏର ଭସିଂ କେସାମୁକ, without having gone there and
seen him, how canst thou say it ?

Relative pronouns are rendered unnecessary in the Kui lan-
guage, by certain participles of the verb, which have the rela-
tive pronoun inherent in them, and which, like adjectives, must
always be followed by some noun.

The peculiarity of these participles consists in the relative
form inherent in them invariably referring to the noun which
immediately follows them, and which is also the agent to the
action denoted by them ; thus, ବାନଲୋକୁ, the person that
comes or will come ; ବାଉଲୋକୁ, the person that came ; ସୁଡ଼ା
ଅନନାକୁ, the country that is not or will not be seen ; ଆନିଲିଃ
ନିଲୁଡ଼ୁ, the house in which I dwell or will dwell.

If the relative participle of an active verb comes between
two nouns and the first be the nominative case, it is the agent
to the action denoted by the participle ; and the noun following,
in whatever case it may be, is the object affected by that
action ; thus, ଏଅଞ୍ଜୁ ପାସ୍ତାମାନ୍ନିକୃତ, the tiger that he has killed ; ଭର
ସୁଡ଼ାମାନ୍ନିଲୋକୁ, the man that you have seen ; ଏଅଞ୍ଜୁ ଅର୍ସାମାନ୍ନିଲୋକୁ,
the man that he has called. But if the first noun be in the
accusative case, it is the object affected by the action, which
the active participle denotes, and the following noun, in what-
ever case it may be, is agent thereto ; ଏଅନିଚଞ୍ଜୁମାନ୍ନିକୃତ, the
tiger that has eaten him ; ଏଅନି ସୁଡ଼ାମାନ୍ନାଞ୍ଜୁ, the man that has
seen him ; ଏଅନି ଅର୍ସାମାନ୍ନିଲୋକୁ, the man that has called him.
If, independently of the agent and object, the relative inherent
in an active participle refers to the instrument, place or other
subordinate correlative to the action which it denotes, the
agent is placed first in the nominative, then the object in the
accusative, next the relative participle, and finally the instru-
ment, place, or other correlative, to which it refers ; thus,
ଅନୁକ୍ଠାଉନପାସ୍ତାମାନ୍ନି କୃତେ or ବାଦା the sword with which, or the
place in which I killed the tiger ; ଭର ପିଣ୍ଡାସିତାଞ୍ଜୁ, the man to
whom you gave the cloth. In these examples *I* and *you* are

the agents, and therefore in the nominative case, the *tiger* and *the cloth* are the objects, and therefore in the accusative, and the *sword*, *the place* and *the man* are subordinate correlatives referred to, and therefore placed immediately after the participle.

If the relative participle of a neuter verb stands between two nouns, the first must always be in the nominative case, because neuter verbs cannot govern the accusative, and it is always the agent to the action denoted by the participle, the noun following being merely the subordinate correlative thereto; thus, ଅନୁଲ୍ଲଃ ପିମାନ୍ନିଲ୍ଲଃ, the house in which I am dwelling; ଇଲ୍ଲଃ ତାକମାନ୍ନି ପାହାର, the road in which you are walking; ଏଥାଞ୍ଜ କର୍ମିମାନ୍ନିକାହା, the place in which he is sitting; ଇଲ୍ଲଃ ତୋସ୍ଥି ଇତ୍ତୁ, the house in which you had slept.

The foregoing and following examples will best explain the manner in which these participles supply, in construction, the cases of the relative pronouns, and the mode in which they must be translated in English by corresponding prepositions.

- Nom. ଏଥାନ ପାହାମାନ୍ନିକାତ, The tiger which has killed him.
 ମିମାସୁତାମାନ୍ନଞ୍ଜ, The man who has seen you.
- Gen. ପୁଜାସିତାଥାନମ୍ମାନ, The tree of which there are no flowers.
 କୁତ୍ତୁଷ୍ଟିକିନିଲ୍ଲଃ, The house of which the wall is inclined.
- Dat. ଏଥାଞ୍ଜ ବାଜାମାନ୍ନିଲ୍ଲଃ, The house to which he is come.
- Acc. ଏଥାଞ୍ଜ ପାହା ମାନ୍ନିକାତ, The tiger which he has killed.
 ଇଲ୍ଲଃ ସୁତାମାନ୍ନଞ୍ଜ, The man whom you have seen.
- Ab. ଅନୁମ୍ମାନୁକାସାମାନ୍ନିକୂଡେ, The knife with which I have cut down the tree.
 ଅନୁତୋସାସ୍ଥି ଇତ୍ତୁ, The house in which I had slept.

The relative participle, by affixing ଅର has often the same signification as a noun; as, ସିନାରିନେଗାର the act of giving is good.

Nouns denoting an agent may be formed from every verb, by adding to the relative participles, either affirmative or negative,

the affix ଅଞ୍ଜୁ for the masculine, and ଅଞ୍ଜି for feminine and neuter, in the singular; ଅଞ୍ଜୁ for masculine, and ଅଞ୍ଜି for feminine and neuter in the plural; thus, ଦେନାଞ୍ଜୁ the man that beats or will beat; ଦେନାଞ୍ଜି the woman or thing that beats or will beat; ପାଞ୍ଜିନାଞ୍ଜୁ the man that kills or will kill; ପାଞ୍ଜିନାଞ୍ଜି the woman or thing that kills or will kill; ପାଞ୍ଜାଅନାଞ୍ଜୁ the man that does not or will not kill; ପାଞ୍ଜାଅନାଞ୍ଜି the woman or thing that does not or will not kill.

In the Kui language, the word agreeing with the verb is always in the nominative case and has generally the first place in the sentence, then follows the word denoting the object governed by the verb, next any intermediate explanatory clause; and the verb itself closes the period; thus, ଅନୁ ଏଅନି ଏରମିନିଞ୍ଜୁକେସ୍ତେ I told him to do that thing; literally, I, him, that thing, do thou, saying, told.

When the English verb *to be*, in any of its variations, comes between a pronoun, an adverb, or a noun, the sense may well be expressed in the Kui language, by placing the adjective after the pronoun and adding to it the following affixes.

	<i>Singular.</i>		<i>Plural.</i>
1. Person.	ଅନୁ		ଅମୁ
2.	ଅଞ୍ଜ		ଅଞ୍ଜ
3.	ଅଞ୍ଜୁ		ଅଞ୍ଜୁ
Fem. and Neut.	ଅଞ୍ଜି		ଅଞ୍ଜି
	ଅଞ୍ଜୁ	makes	ଅଞ୍ଜୁ

EXAMPLES.

ଅନୁ ନେଗୁନୁ I am good, ଅମୁ ନେଗୁମୁ we are good, ଇନୁ ନେଗୁଞ୍ଜି thou art good, ଇଞ୍ଜ ନେଗୁଞ୍ଜି you are good, ଏଅଞ୍ଜୁ ନେଗୁଞ୍ଜୁ he is good, ଏଅଞ୍ଜି ନେଗୁଞ୍ଜି they are good, ଏଞ୍ଜି ନେଗୁଞ୍ଜି she or it is good; ଏଞ୍ଜି (fem. and neut.) ନେଗୁଞ୍ଜି they are good.

ଅଞ୍ଜୁ ନେଗୁଞ୍ଜୁ we (1st and 2nd persons) are good.

But if a noun ending in ଅଞ୍ଜୁ follows the pronoun, it changes the ଅଞ୍ଜୁ into ଚ୍ଚେନୁ for the first, and ଚ୍ଚି for the second person in the singular number. It is not yet known what particular terminations it affixes in the plural; the common form seems

to be ଗାଣ୍ଡାମ୍ବୁ for the first and ଗାଣ୍ଡେରୁ for the second and third persons ; as, ଆମ୍ଭକୁ ଏନ୍ତେନ୍ତୁ I am a Kondh, ତୁକୁଏନ୍ତୁ thou art a Kondh, ଏଆଡ଼କୁଏନ୍ତୁ he is a Kondh. ଆମ୍ଭକୁଇ ଗାଣ୍ଡାମ୍ବୁ we are Kondhs, ତୁକୁଇ ଗାଣ୍ଡେରୁ you are Kondhs, ଏଆରକୁଇ ଗାଣ୍ଡେରୁ they are Kondhs.

One verb governs another in the infinitive ; but the infinitive must be in conjunction with the postpositions ତାଳି ତଳିଂ ; as, ସୁତାତାଳିଂସାସ୍ତେ I went to see ; ଓ ବାତଳିଂ or ତାଳିଂ ବାତେରୁ they came to take it away.

One verb governs another in the present verbal participle ; as, ସୁତବାତେରୁ they came to see ; ଏକ୍ତୁଇଞ୍ଜିବାତେରୁ they came to take their meals ; literally, to drink rice gruel.

When a speaker relates what another has said, he does not, as in English, use the infinitive mood, but repeats the words of the original speaker adding ଇଞ୍ଜି (the present verbal participle of the verb ଇନ୍ତୁ to say) ; thus, *he told me to go*, would be rendered in the Kui language ସାଲ୍ଲୁ ଇଞ୍ଜି କେସ୍ତେଞ୍ଜି ; literally, go thou, saying, he said. Thus also in the sentence ସ୍ତାସ୍ତୁ କେମ୍ବୁ ଇଞ୍ଜିଗାକେସ୍ତେଞ୍ଜି he told (me) to kill the snake : literally, snake beat thou, saying, he said. ଇଞ୍ଜି is used, in like manner, when we address to a second person an order to be delivered to a third ; thus, *tell him to send*, would be rendered ପାଣ୍ଡାମ୍ବୁଇଞ୍ଜି କେସ୍ତୁ literally, send thou, saying, say. The present verbal participle is sometimes doubled ; as, ଗେହି ଗେହି ବାତେଞ୍ଜି he came running, literally, running and running.

There is no passive voice in the Kui language ; it is, however, sometimes supplied by using the infinitive of any verb in conjunction with the verb ଆକା to become ; as, ଗିବା ଆତେ it is done ;* but the use of this form is very rare.

Such words as ଇଦେ now, ଏସ୍ତେକା when, ନେଞ୍ଜୁ to-day, ଉଏସି

* To active roots sometimes the letter ତା is added and then the personal terminations in the affirmative form are joined ; as, କେସ୍ତାଲ୍ଲୁ I say or will say ; କେସ୍ତାତେ I said. We are not enabled to say what difference there is between this and the common form.

yesterday, ଶିଏ to-morrow, which we call adverbs in the English language, are declined with some or all the cases of nouns.

There seem to be but two conjunctions; ଏଂ and, ଗେ but.

The interjection of the most common occurrence is ଆଲୋ or ଆଲୋକେ alas'

The particle ଗିନ (let us do) is added to the end of the concluding verb of a sentence in order to give it an interrogative turn; as, ଇନ୍ନୁ ଗିଦି ଗିନ wilt thou do (it)?

The particle ନେ is used to express emphasis: its most common use is with adverbs; as, ଏମ୍ ନେମାସ୍ତେଞ୍ଜୁ he was in the very same place.

ଇନ୍ନାଦକ means why? and is of very extensive use in the language; as, ଆଦାଞ୍ଜୁ ଇନ୍ନାଦକବାଦେଞ୍ଜୁ why did he come?

The particle ଏସ୍ତ୍ରୀ prefixed to ଆଞ୍ଜୁ for masculine, and ଆର for feminine and neuter in the singular, and ଆରୁ for masculine, ଆଞ୍ଜି for feminine and neuter in the plural number, gives the interrogative pronouns; as, ଏସ୍ତ୍ରୀଞ୍ଜୁ who? (mas. sing.) ଏସ୍ତ୍ରୀର who, or which? (fem. and neut. sing.) ଏସ୍ତ୍ରୀରୁ who? (mas. plu.) ଏସ୍ତ୍ରୀଞ୍ଜି who, or which? (fem. and neut. plu.)

As I can give no full account of the numerals, I content myself for the present with mentioning that from *two* they are borrowed from the Oriya language. ର means one and ରି means *two*.†

ଇନ୍ନା meaning what? is also an interrogative pronoun; sometimes the pronominal affix ଆର is added to it; as, ନୀକାଞ୍ଜୁଇନ୍ନା or ଇନ୍ନାରିମାନ୍ନେ what is in thy hand?

ଇମ୍ମାର meaning who, is a masculine singular interrogative pronoun; it is not declinable.

ତାନ୍ନୁ meaning self, and its plural ତାରୁ, are reciprocal pronouns; they are very useful in this language. ତାନ୍ନୁ makes ତାକା and ତାରୁ makes ତାର in the inflection. When inflected ତାନ୍ନୁ sometimes becomes ତା.

† In the Chinna Kinery and Sooradah dialect there are pure Kondh numerals as far as ten.

The particle ଅନ୍ତୁ, added to the relative participles, means *while, when, at the time of*; as, ଅନ୍ତୁ ଏମ୍ବାକସାନ୍ତୁ while or when I was going there; ଅନ୍ତୁ ଏମ୍ବାମାନ୍ତୁ while or when I was there.

Such forms as ଏହେଇଁ ଗିତାକି *supposing such a thing is done*, ଅନ୍ତୁସିତାକି *supposing I gave it*, serve to mark the consequence; as, ଏହେଇଁ ଗିତାକି ଅନ୍ତୁ ଏମ୍ବାକସାସ୍ତେ in consequence of their having done so, I went there. ଅନ୍ତୁସିତାକି ଏଆଡୁ ଓଡ଼େଡୁ in consequence of my having given it to him, he took it away.

The particle ନେ added to an infinitive, also marks consequence; as, ଏହେଇଁ ଗିତାନେଅନ୍ତୁ ଏମ୍ବାକସାସ୍ତେ in consequence of their having done so, I went there.

I have not met with ଅକୁ used in conjunction with a verb, and therefore I can give no rule as to what is the personal termination of the different tenses of a verb, when this pronoun is the agent.

In conclusion it may not be amiss to notice some of the peculiarities which exist in the Chinna Kimery dialect. The letter ଢ of the Boad and Goomsur dialect is universally changed to ଲ; ସ is sometimes changed to ଢ. In some places the personal terminations of verbs, ଦ and ଦୁ are sometimes changed to ର and ରୁ. କିନ୍ତୁ *thee*, ନନ୍ତୁ *me*, ତିନ୍ତୁ *you*, and ମାମ୍ତୁ *us*, are commonly used instead of the corresponding Boad and Goomsur accusatives ନାଲେ • ନୀଲେ • ମାଲେ • and ମାଲେ •