

THE KARKOS
AND
THEIR LANGUAGE

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ITANAGAR
1993

THE KARKOS AND THEIR LANGUAGE : a book written by Sri Arak Megu, Language Officer, District Research Office, Pasighat, A. P. and Published by the Director of Research, Arunachal Pradesh, Itanagar-791111, for and on behalf of the Government of Arunachal Pradesh.

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First published : 1993

Price : Rs. 22.00 (Twenty two) only

*Printed at : M/s. Purbadesh Mudran
Rehabari, Guwahati-781008
Assam.*

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PREFACE

The Karkos are one of the sub-tribes of the Adis living in the East Siang District of Arunachal Pradesh. Administratively the Karko area falls under the Jengging Circle. The area is situated at a height of 1670 metres above the mean sea level—on the right bank of the mighty Siang river in Yingkiong Sub-Division. They are living in 6 (six) villages with a population of about 1795 (Male 935 and Female 860) as per 1981 Census and the literacy percentage was 22.51.

The Karkos are also called as *Botung* by the local priest. They settled with *Bomi* (Padam) in the vicinity near present Ramsing village. Their so-called ancestors viz. *Dungkor* and his offsprings were migrated to Go-Sang, Didung and finally settled in the present habitation. There are many myths and legends current in their societies—why and how they were separated from the *Nyobos* (Minyong), the *Bomis* (Padam), the *Boirs* or *Bogirs* (Komkars), *Jo-tirs* (Panggis) and the *Boris* etc.

Linguistically, the Karko dialect may be classified broadly under “Tibeto-Burma Language Group”. They follow Subject-Object-Verb order like other

(ii)

sub-tribes of the Adis—e.g. *I Killed a Snake—I Snake a Killed.*

Ngo, Petto, Ko, Tabi-Ngo, Tabi Ko petto structurally the language is glotting together which is called agglutinative and different particles are added to denote various aspects. Generally the maximum consonant cluster are limited upto three except few derivatives and hybride words like school, tractor and electricity etc. and technical terms like suffocation or prefixation of particles to or in a root is main feature in their dialect. Variation of tonem are noticeable among the young groups than from the elderly groups. This may be because of the elderly people live in the villages within the framework of the society with traditions and customs of their own. On the other hand, the younger generations have come in contact with not only other tribes of Arunachal Pradesh but also with the various communities of the country.

The idea behind preparation of this book is to document their dialect as well as on analytical study of their grammar, its function, formation and presentation of phonological sound of the native words and sentences and is also an attempt to describe the life-style and cultural pattern of

(iii)

the Karkos. since no literatures are available on them at present.

The study was assigned to me a few years ago, as there is no language guide book on the Karkos. Accordingly, I had undertook intensive tour for field study among the Karkos. The data were collected with the help of Sri Duggong of Go-Sang village, who is also an Under-graduate student of the J. N. College, Pasighat. I would like to record his sincere help and cooperation. I am also grateful to Sri Nyokom Borang, UDC of Karko Secondary School and to Sri Tanggom Padun, Political Interpreter—for the trouble they had taken by providing accommodation and other hospitality during my visits to the area, which enabled me for smooth conducting of the field studies:

I have also received help and co-operation from various individuals and authorities, among whom mention may be made to the Officers of the District Administration of Pasighat, viz. Mr. Jagir Singh, IAS, Deputy Commissioner, Mr. B. C. Bharati, Additional Deputy Commissioner (now D. C., Along), Mr. Tajom Talbh, ADC (i/c D. C.), Mr. P. C. Ghose, EAC, Pasighat and Mr. A. K. Bhattacharjee, EAC, Jengging. I would

like to express my deep sense of gratitude to all of them.

I am also deeply grateful to Mr. A. Tayeng, the then Dy. Director (Phil.) and now the Director of Research, for overall guidance and constant encouragement and supervision of the study and finally for scrutiny of the manuscript and acceptance of publication thereof.

Lastly, but not the least, my thanks are also due to Sri Tany Gao and Sri Nalo Tamuk, LDC and Sri P. K. Singh, Devnagari Typist for typing and retyping of the manuscript. I am grateful to all others who directly or indirectly helped me in preparation of this book on the Karko—a little known community of Arunachal Pradesh.

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PART :: ONE

THE KARKOS : LAND AND PEOPLE

INTRODUCTION :

The Karko, a sub-tribe of the Adis is inhabiting the central part of the East Siang District of Arunachal Pradesh. Their settlement is confined on the right bank of the mighty Siang river under the Jengging circle of the Yingkiong sub-division. As per 1981 census the total population of the Karkos was 1795, of which 860 were male and rest 935 were female.

Earlier reference on this sub-tribes is found from a report of Mr. Godfrey, the then Political Officer, Sadia when he proposed opening of an outpost at Riga and Karko during March, 1941. The land-landscape of Karko area is mountainous with difficult terrains and covered by dense forests mainly of the tropical and sub-tropical trees. The "Mooling National Wild life sanctuary" is situated in this area. The sanctuary have varieties of flora and fauna in abundance in natural setting.

ORIGIN AND MIGRATION :

As regards their origin and migration to the present habitat, it is said that one of their ancestors Pedong, Dooban, Bandu, Dungkor migrated from the upper Siang Valley and settled

down at Goosang village. At that time the forefathers of Karko (Botung) and the Paddam (Bomi) were migrated together. From Goosang they proceeded to Sirum Kumting. At that place they fought with Boking Angong. After defeating them Su-Puk, the father of Tekeng clan directed all his kinsmen to go to separate place to avoid total annihilation. Accordingly they migrated to Didung and finally as per advice of father Supuk, the forefathers of 1. Pedong, 2. Domeng, 3. Meling, 4. (a) Litin, (b) Liper and (c) Libang were settled at Karko. The other section of Pedong viz., 1. Dooban, Bandu, Duleng, Lejo, Joku, Kuubo-Boli settled at Janbo. 2. Pedong, Doopang Passing-Siibo and Siitek to Olon or present Dilbing village. 3. Bandu, Duleng, Leng-kung Kuupi (Nopi) to Gete Tekseng to Riyu. Another section 4. Pedong, Doorot, Rotyi, Yikom, Kombo clan went to Komkar and Shimong.

SOCIAL AND CULTURAL LIFE :

Family is the elementary unit of a society. The family comprised of generally by parents and their unmarried children. A group of closely related consanguineous families formed into a moiety which is termed as Pinmik in their dialect and similarly a group of moiety forms the sub clan or opiu and then clan. A clan is believed to be descended from a common ancestor. Again it is said that the forefather of this clan was Botung who is believed to be a common ancestor

of Karko people as a whole. But during field study no such lineage from Botung could be traced out ; although some addressive terms viz., Bamni, Botung, Bori, Boh or Bong, Bogum and Bokar etc. are used while a traditional song is sung. Whatever may be the case, the social life of the Karko comprised of patrilocal extended family like other neighbouring sub-tribes of Adis. The society is patrilineal and the family is nuclear one. Though monogamy is general norms for marriage, polygamous type of marriage are also practised and it became a fashion for well-to-do menfolks. Tribe endogamy and clan exogamy are strictly adhered to.

The dresses of the Karkos are very simple. The menfolk wear a shirt to cover upper part of the body and over it a waist coat is worn, and lower garment is a simple loin cloth. The womenfolk wear a blouse and a gale, and a wide varieties of precious bead neckles are also worn by them. The women are expert in weaving and the personal requirements of clothings are produced by themselves in their loin loom.

(A) House : A typical Karko house is of rectangular in size. Its length usually varies from 35 ft. to 56 ft. and the breadth from 18 ft. to 30 ft. The material for construction of a house is collected from the surrounding forests of their habitation. Matured Bhola tree is cut and split into several pieces as per estimated length for the post. If the Bhola trees are not available other

hard woods like Nahor is also considered as post for erection of the house. For planks—Jutuli and Pomas are used. For such purposes, the tall, straight trees are fallen down, cut into logs as per specified length and plan of the house by means of axe and shaped with help of dao. The rafters, beams and purlins are also shaped in the same manner. Different types of bamboos are also used for different purposes. Varieties of cane are used to tightened and strengthened the erected house. Toko leaves (palm species), raidang or jeng leaves and occasionally wild black banana leaves are the main materials for thatching purpose. These housing materials are collected and stocked in the jungle and kept sometime for seasoning.

When these materials become seasoned and day for construction of house finalised, the collected materials are brought to the house site on self-help basis. The posts and post plates are brought on shoulders by the menfolks while the womenfolk participated in light works. On the day of bringing of thatching materials, the members in the evening have enjoyed *Barii* with plenty of apong and *Barii takeng*. (*Barii takeng* is a mixture of meat with roasted ginger powders.) The *barii miri* narrates—how the plants originated from the unseen omnipresent and omnipotent God, the Sedi and the Meelo and why all the plants did not chosen for housing. It is only merry-making to get rid of whole day

tired life. No taboo is observed by the house owner nor his relatives both consanguinel and affinial.

After collection of the required material, the owner fix a day to dismantle his old house. If the house is to be constructed at a new site the owner is to inform the members of village council and on getting approval of the site is then cleaned and subsequently intimate the villagers. The base or main posts are erected in three rows. Generally the Karko house is constructed east-west or west-east direction and perpendicular to the slope of the land site. The roofed portico in the front without platform is called Baatum. The Baatum is used for feeding domesticated pigs and methuns. The left side raised chang without wall, in front of main door portion is called Gurang. The main door is called Aatak eyap, inside the house on the left side (asi pertik) the water is stored in traditional bamboo tubes. The right side is called Aatak puyu. Then there is the central part of the house having a square shaped hearth or *Merom*. The northern portion of it is called Riising while the southern part is Koodang. There is a door in the Koodang wall which is connected to and extension to Regum or pigsty which serve the purpose of latrine. In Riising also there is a little door to provide air and light. After the fire place the space is called *Kungey Puyu* and the left side is known as *Sungey Keenyung*.

The construction of a house is generally completed within two or three days. On completion day a big feast is organised by the owner of the house. Animal like methun, pig and fowl are sacrificed in honour of the party who participated in construction and to appease the benevolent spirits like *Guumin-Soyin*, *Kiine-Naane*, *Doonying agong*, *Ute-pooro*, *Agung-agam* and so on and so forth. The meat of the sacrificed animals are also distributed to close and distant relatives and among the participants too. Plenty of apong is also distributed. Rest meat and apong are consumed in the new house by villagers and guests. The night is passed by singing *Kumni Barii*, and *Kumni Abang* by *Miri*. Taboo is observed from next day for three to five days by the owner of new house. If it has been constructed in a new site, the taboo is compulsory for 5 days. After expiry of taboo period, on the morning *Rogum* rite is performed. Then onward the members of the new house may go outside and can participate in all kinds of works.

ECONOMIC LIFE :

Agriculture is the main occupation of the Karkos and practised the shifting cultivation in tradition, Now-a-days, they have accepted wet rice cultivation in low land areas of right bank of Siang river valley and terrace rice cultivation is spurs or slopping areas. Horticultural gardens are also taken up by them and thereby helped them to strengthen their economy. There

are many patches of shifting cultivation (Patat) around the villages. The agricultural activities start with clearing of new plot just after celebration of Unnying or Aran festival in the month of March/April every year. As per Adi mythologies it was a festival of Koojum-Kooja and from them it came to Engo-takar people and from Engo-takar people it came to this wordly human habitat (Tani, Dooni or Adi). At the end of Aaran Miipun and Rikti Etting is performed. This rikti signify beginning of cultivation activities. The act of clearing jungle is known as *rikni* or *rikpa* in Karko dialect. They also take up simultaneous cultivation in old field called the rigang ali ngiilik nam, wherein paddy and maize are sown by dripling and millets are sown by broadcast. In the new plot when the wreckage trees dried up, a day is fixed by the villagers to burn the dried debris. Then on next day sowing and dripling of seeds begin: Jobstears and maizes are sown by dripling and fox tail millets and finger millets are sown by board cast. The job of sowing seeds in the field are main task of womenfolk. The malefolks have, however, taken up erection of fencing around the new pathces of agricultured field and also repairing the old fencings. By the time for celebration of the Etor festival began. The Etor festival was handed down to Tani or Adi from Daadi Bote (the spirit who took care of Domestic animal) alongwith Methuns and pigs as compensation for keeping Gamro is watch man of methun for

heinous act of killing—Sone reetung of daadi somi in a communal hunting of Engo-takar people which was inflicted by Medong-scene.

The axe and dao is the most common implement to clear the jungle. Weeding is done by scraper locally called as "iig". It is a conical loop-hole-shaped, made of sputted small bamboo curved outward with fire, the cross point in the middle becomes handle of it. Blutant old daos (*Yokkin*) are usually used in dripping of seeds in the soil and sometime used in weeding. Now-a-days however iron spades as well as ploughing by bullocks are practised for WRC/TRC fields.

Besides agriculture, other means of their livelihood are services in various government and semi-government organizations, business and other commercial enterpreneurships etc. The hunting and fishing are also deeply associated with their traditional way of life. Each and every villages perform seasonal/yearly community hunting called *Dorong Kiiruk* during Unnying or Aran festival and also during pimang festival. In community hunting they use traditional bows and arrows, guns and cartridges etc. The prey's meat they got are meant for old people of the village, categorrically known as *Mijing*. On a particular day fixed by the village authority the *Mijing* are feed with Gaming apong, Apin and also taken alongwith the hunting party. Besides communal hunting they practise group and

individual hunting, and the animals killed are distributed equally among the number participants. The undivisible part is generally given either to the oldest or to the youngest member. To catch the birds and rats, the Karko use different type of traps which is common throughout the Adi community. Such traps are--1. **Etku** (a bow shape noostrap made of bamboo). 2. **Eda** (a flat stone raising at 45 degree to pass the prey) 3. **Songkit** (a small lever type rope noose) for catching medium size prey like share, porcupines, peacock, peasant etc. and 4. **Egum** (a box type cage). Earlier the children used to kill small birds with smaller box applying pebbles at string. Now-a-days they use modified type of bow made with rubber & piece of leather the placing pebbles in the middle.

The fishes are caught indigenously to supplement nutritive deficiency in lean periods of the year by all ages and both the sexes. The following are the usual method employed by the Karkos :

1. **By casting net** (Esap Kuunam), 2. **Porang** (Simple trap), 3. **Edil** (Cylindrical valved fish trap), 4. **Tari Porang** (Throned fish trap) and 5. **Cakar or Keekung** (using fish hooks). These five items usually meant for malefolk. The woman generally uses **Subjung** (a small conical net for use in shallow water). For group fishing of all sexes and ages the following methods are generally adopted:

- (1) **Sibok** (Diversion of river course to another direction)
- (2) **Temu** (poisoning the river from its mouth).
- (3) **Liitug** (Pekting river stones by hammer or with another stone) and
- (4) **Liirung yula umnam** (by catching with hand from hole of stone under shallow water).

Handicrafts may also be considered as a means of their economy. Both men and women have basic knowledge of the technologies of production of different items of arts and crafts. These works are generally done during their leisure time by local means of cane work and weaving. The cane and bamboo items are mainly made by the malefolks while weaving confines among womenfolk.

2. Cane and bamboo items :—There are varieties of cane and bamboo items. As per their utility these may categorise under four groups viz.

- (1) Containers, (2) Carrying Baskets, (3) Head gears, (4) Hunting and fishing traps and (5) Miscellaneous items.

1. **Containers** :—The following types of containers are generally produced by them.

- (a) **Edum or paasak** :—It is a storing basket or container of valuable property such as beads, cloths and other ornaments. This is made of double layers,—the inside one in twilled and the outer side is of hexagonal design.

- (b) **Aapey** :—It is used for storing the vegetable.
 - (c) **Peyrop** :—It is used for storing of food grains as well as blackon fermented local rice beer.
 - (d) **Sopur/Paapur or Bari** :—It is also used for storing food grains in the granary (*Kumsung*). It is bigger in size.
 - (e) **Biyen** :—It is used for storing dry meats, rats and fish.
 - (f) **Kaksur** :—Kaksur is used for storing local drinks (rice beer). It is made of bamboo.
 - (g) **Ambin Duupu** :—It is a bamboo pot meant for cooking of rice.
 - (h) **Asi duupu** :—It is also meant for the storing of drinking water.
 - (i) **Petir, Rokpur and Rokki** :—It is meant for storing other household essential items.
2. **Carrying Baskets** :—The carrying baskets are made of cane and bamboo with hexagonal design and intricate. The following types of baskets are there among the Karkos.
- (a) **Baye, Egin and Naarang** :—These baskets are meant for carrying grains from cultivation field to godown and from store house back home and vice-versa.
 - (b) **Kiirro** :—Kiirro is designed hexagonally and used for carrying fire woods and eatable vegetable items.
 - (c) **Tali** :—It is a haversack meant for male-folks only. It is of various designs.

- (d) **Siipyak Paasek** :—It is a small basket meant for carrying ginned cotton: It is usually hang from shoulder while the womenfolk spins on the ways to field and return home.
 - (e) **Suusak** :—It is a small basket to support spinning wheel while walking. It is designed with twilled method.
 - (f) **Sakpur** :—It is of hexagonally designed small basket usually used in field.
 - (g) **Tayi or Tali** :—It is a small plaited type of stripe used for carrying purpose of all types of baskets.
3. **Head gears** :—There are different categories of head gears produced and used by the Karkos. The common type is (a) **Dumlup-cape**; other types are (b) **Lup-ro** (a brime fitted hat), (c) **Lup-yin** (without brime) (d) **Lupmer** or **lupper** (a brime fitted hat with bear skin) and (e) **Rai-Lupmer** (a lupmer, fitted with boar's task in addition to bear skin).
4. **Hunting and fishing traps** : - The common types of traps are Porang, Edil, Tari, Raading, Rassi, Etku, Eda and Songkit etc.
- 5: **Miscellaneous** :—The common miscellaneous handi-crafts are :
- (a) **Epu** :—It is big mat meant for drying crops/ food grains etc.
 - (b) **Epo** :—It is winnowing fan of intricate design.
 - (c) **Ebong** :— (i) **Bootari** or **Tari** for male
(ii) **Bootok** or **Boodi** for female.

These are made of bamboo in hexagonal design:

- (d) Epyop:—It is a small sized mat used to dry food grains during rains keeping it above the fire-place.
- (e) Tirkak .—It is a bamboo tube used to measure rice.
- (f) Lig :—A conical bamboo stripe made for weeding purpose.
- (g) Sotkya :—Coiled type to tie methuns and coals.
- (h) Sunja/Suuma :—It is a small basket used to transfer food grains from one container to other. In addition to these domestic articles the Karko possesses many rare hand woven war dresses, namely (a) Tamte (Shield made of either bamboo or animal sheath or skin), (b) Gatbung (Quiver), (c) Parding (an arrow proof shirt), (d) Lyyi (Bow), (e) Epuk (Arrows) etc.

(C) POLITICAL LIFE :

Since time immemorial the village affairs of Karko are managed by a council of elders which is responsible for maintaining peace and harmony, unity and intranquility among the villagers. The council of elders is called *Kebang*. Every village has its own *Kebang* or Village council, They are independent of their own internal affairs and as such their status is termed as *Doolang Kebang*. To settle the inter-village affairs or disputes, there is another inter-village

council called *Radgo Kebang*, though in sub-tribes of the Adis is called *Banggo Kebang*.

There is no regular members of village council. When any problem arised in the village and also to discuss some important matters, all able bodied elders assembled and expressed their views and opinion on the matter: The elder members of village council are popularly called as *Kebang abu*. The criteria to become a *Kebang abu* is one ought to be store house of past events, a good orator and have the capacity to put up the case properly and in perfect way, impartial and straight forwardness in taking decision. Every able bodied male members who have attained more than 18 years of age in general are free to participate in the *Kebang* and thus become a *Kebang* member.

There is no system of payment of remuneration to the *Kebang* members. When a body of elders went to another village to settle an inter-village dispute, the host village sacrifices a pig or a methun in honour of the visiting *Kebang* members and fed them with the meats. This is done as a mark of hospitality towards visiting *Kebang* members on behalf of the villagers of the host villages. The *Kebang* has no executive head and therefore there is no political domination of a clan or a family. The village council or *Kabang* acts as executive as well as judicial authority of the village. At present the village *Gam Bura* acts as judicial head in every cases but he is not allowed to conduct the case alone.

The Gams are appointed by the Government considering his quality and influence over the villagers. A red coat is given as an insignificance of the honorary office of G. B. by the administration after his appointment. The primary duty of the GB is to inform the local administration all about the affairs of the village. When a fine is realised from an individual or party by the Kebang, such amount goes to the village account but at present moment such realised fine amount are distributed amongst them. Over and above, they get yearly honourarium of Rs. 250.00 to Rs. 500.00 per month from the Government considering upto the status. The Kebang decides the cases as per customary laws prevalent in their society/localities. The amount of fine imposed upon a guilty person for a particular type of crime varies from village to village.

The cases usually dealt by the village council are of social and religious type viz., (1) Theft, (2) Adultery (3) Rape (4) Homicide (5) Witchcraft (6) Injury to anything (7) Marriage (8) Adoption (9) Cheating (10) Encroachment of land (11) Forgery (12) Assault (13) Defamation (14) Widow re-marriage (15) Inherittance of movable and immovable properties and (16) Other breach of social code and conducts. These can be brought before a village council or Doolung Kebang if the contending party is from the same village. Intentional or accidental murder cases are dealt by the inter-village council or

Banggo Kebang. If Banggo Kebang fail to decide the same is referred to local administration previously. Now-a-days the murder cases are directly placed before the District Magistrate of the local administration and after assistance of an advocate is also taken.

RELIGIOUS LIFE :

The religious thoughts and beliefs of the Karkos may be called as animistic, as they have worshipped various malevolent and benevolent gods and spirits for welfare and prosperity. Now-a-days they follow *Donyi Polo* (Sun Moon) religion. In performing rites and ceremonies, the services of priest (Niyon) is much. Similarly sacrifice of animasiasm and birds form an important aspect of therituals. The *Sulong, Etor, Aran* are some of the festivals celebrated by them with gaity and enthusiasm. In celebration of the festivals merry-making, goossiping, singing and dancing are the common features. No much taboos are attached with participation of these programmes.

PART :: TWO

THE KARKO LANGUAGE

CHAPTER :: ONE

PHONOLOGY AND GRAMMAR

1. PHONOLOGY :

The Karko sound system consists of the following consonants and vowels.

(A) CONSONANTS : Excluding w (व)

	<u>Voiceless</u>	<u>Voiced</u>	<u>Nasal</u>
1. Velars	k (क)	g (ग)	ng (ङ)
2. Palatals	c (च)	j (ज)	ny (ञ)
3. Dentals (dentalo-alveolar)	t (त)	d (द)	n (न)
4. Bi-labials	p (प)	b (ब)	m (म)
5. Others	y (य)	r (र)	l (ल)
	s (स)	h (ह)	w (व)

From the above arrangement of consonants we may define the Karko consonants as follows :—

1. K—velar, voiceless stop ; g-velar, voiced stop, and ng-velar, nasal stop because in articulation of these sounds the tongue touches the velar or soft palate at the back of mouth.

2. C—palatal, voiceless with fricavity, which often bring it so close to s ; j-palatal voiced and ny-palatal nasal because in producing these sounds the tongue touches the hard palatal.
3. T—dentalo-alveolar unvoiced ; d-voiced and n-dentalo alveolar nasal as in producing the sound the tongue touches the teeth and the alveolar ridge in broad senses.

p.b.m.—bi-labial, unvoiced, voiced and nasal respectively as such in producing the sound the two lips come in contact and the air is released.

r—is voiced fricative or trill as well as flap as in English dry, pray, three, try and draw.

y—It is a semi-vowel normally function as consonants but is a glide from pure-vowel/i/. while in producing this sound the lips remain neutral or spread as in/i/ but tongue glide backward.

l—It is alveolar lateral as in producing this there is a closure of tongue in the middle and the air comes out through the side.

s—It is an alveolar fricative because in producing it the upper and lower teeth bringing so close to each other that the air-stream has to pass through a narrow passages that comes with audible friction.

h—It is a glottal fricative and is produced by the air coming through a narrow glottis with audible friction.

In Karko the distances between /C/x/, /S/ and /h/ are not rigid and observed frequent interchange by the same person—e.g., Water = Asi or aci, hot water = hikil or sikil ; some liquidity nature have been observed in between voiced fricative flap (r) and alveolar lateral (l) when they occur in final position of words e.g. Bladder pumsur, and sputum-Takir (l), that E´ré or E´dé.

Alveolar fricative /z/ with vocal cord vibrate is found in one word only in blood /ityi or itzi/

(B) VOWEL :

There are seven distinctive vowels in Karko and seven lengthened vowels of same sound.

	A	E	E´	I	I´	O	U	(Short)
	(आ)	(अे)	(अे´)	(अि)	(अि´)	(अ)	(अु)	
or	A:	E:	E´:	I:	I´:	O:	U:	(Long)
	(आः)	(अेः)	(अे´ः)	(अिः)	(अि´ः)	(अः)	(अुः)	

Phonetically the above seven short vowels are called pure vowel and the next seven long vowels are Monophthong of the seven pure vowels. Four vowels that is a, e, i, and u have almost the same quality of Hindi or other Indian languages of Sanskrit origin. "O" is back vowel, articulated with rounded lips as in English "NOT", "POT".

E´ (अे´) and I´ (अि´) are central vowel. To pronounce é and í the lips in position for the pure

sounds e and i with the tongue drawn backward. Therefore, in the Nagari transcription they are represented here as (अॅ) and (इॅ) respectively.

Note : After vowel colon (:) marks have been used to indicate lengthening of vowel sound wherever feel necessary but inspite of outmost care being taken reader may come across double vowel and hyphen (-) or desh (—) to indicate same lengthening sound.

2. GRAMMAR :

NOUN :

(A) Number :—I. The plural number is formed by adding “Kíding.” (many) after singular noun intended to refer.

e.g.,

	Singular	Plural
Man	Ami	Ami Kíding
Boy	Milo Ao	Milo Ao Kíding
Girl	Mimé Ao	Mimé Ao Kíding
Bird	Péttang	Péttang Kíding
House	E'kum	E'kum Kíding
River	Korong	Korong Kíding
Cow	Go-ru, So-i	So-i Kíding
Dog	E'ki	E'ki Kíding.

II: But when plurality is cleared from the context, the above plural suffix is dropped and instead takes classificatory prefixes as per their General physical features.

(a) If animal it is “Ador or dor” (A dropped in most cases). e.g.,

Two methun	— E’so dor-nyi
A dog	— Ekii dor-tér

(b) For Round objects it is “pi” from Api ; e.g.,

Ten Oranges	— Sunturang piyíng:
Three eggs	— Rokpi pírum.

(c) For Flate objects like,—Papers, cloths, mats and Notes—it is “Bor” from “Abor”: e.g.,

Two books	— Kitab-Bornyi
Four Mekhelas	— Gaseng borpi
Five Mats	— E’pu borngo
Two ten rupee notes	— Baryingna Bornyi:

(d) For long slender objects like pencils it is “Soo” from “Asong?”. e.g.,

One pencil	— Pensil Sooter.
Four pens	— Kolom Soopi etc.

(e) For thicker long round objects—like Bamboo it is “Buu” from Abung. e.g.,

To Bamboos	— E’eng buunyi:
Five spears	— Ngiding Bungo.

(f) For round Disc-like objects it is “Bar” from “Abar” (Rupee coins). e.g.,

One rupee (Coins) — Barter

Five rupees (Coins) — Barngo

(g) For period of time like year it is “tak” from “pitak” (Year) and for month it is “lo” from “Poolo” (Month). e.g.,

Ten years — Tak ying

Four months. — Lopii

But for more specific period of time in a year say quarter month is—poolo pipii. For days it is “loo” perhaps from “longa”—(day): e.g.,

Two days — Loonyi

Note : The last norm “loo” from longa does not tally with rest of the noun rules cited above. It has been incorporated here as per some norms of Euphoric changes observed in this dialect:

(For detail see RESARUN—Vol. XI, No. 1, 1985).

(B) **Gender** :—Nouns denoting inanimate objects have no distinction of gender. In case of animate beings, gender is expressed either by the addition of different affixes “lo, po, bo” (male) and “mé” or “né” (female) to the primary form of Noun. Few examples are given here for illustration.

	Common	Masculine	Feminine
Man	Ami	Milo	Mimé
Dog	Eki	Kiilo	Kiiné
Goat	Soben	Benbo	Benné
Deer	Sidum	Dumbo	Dumné
Bear	Situm	Tumbo	Tumné
Tiger	Simyo	Myobo	Myoné
Fowl	Perok	Rokpo	Rokné
Pig	E'yek	E'-bo	E'-né
Cow/ Bull	Goru	Rubo	Runé
Horse	Gureng	Gureng/ Abo-Reebo	Gureng Ane/ Reené

(C) **Case** :—In Karko dialect like most of the languages of Adi-tribes, the grammatical relationship in a sentence is expressed by means of affixes joined to a noun.

I. **Subject (Nominative)** :—Generally subject comes first in order in a sentence and é is added in it but when the subject is intended to particularized no affixes added in subject. e.g., the bird flies in the sky—Pettang/é/talé télo deedo.

The man swims—Amié byado }
The man goes—Amié gido } General

But Ram swims—Ram byado }
Anil has eaten—Anil dotobong } Particularized

II. Object (accusative) :—The object follows the subject in a sentence and precedes the verb with (a) accusative case marker “ém” as suffix in general sense.

e.g., Bring me water—Ngom asi ém bomang bi.

Do you see the bird ?—No pettang ém
kaadung niya ?

I saw the moon—Ngo poolo ém kaato.

But (b) when object is particularized or definite, its determiner takes “ko” as suffix.
e.g.,

I killed a tiger—Ngo simyo ko pétto.

Bring me a cup of water—Ngom asi koop
ko bomang bi.

I saw a man—Ngo ami ko kaato.

III. Instrumental (Purposive) :—The case marker of Instrumental is “lok” (with) which precedes the object but follows the subject :—

e.g., He eats with his right hand—Bij lakbik
lok dodung.

I killed a snake with a stick
—Ngo sikkong lok tabí ko pétto.

We see with eyes—Ngolu amik lok
kaadung.

IV. Dative (Purposive) :—The purposive dative case sign is “legapé, kéépé and sometime only pé” and it precedes the object. e.g.,

I brought fire for the man—Ngo ami
légapé/képe emé ko bomang bito.

He has gone to the forest to fetch wood

—Bii esing gépé nyomrang lo énkai.

In this sentence “gé” stands for carrying action and case marker “pé” infuses in it by forming a complete sense of “to fetch”.

In generic sense the dative sign and the accusative determiner is found same marker “mé or ém” e.g.;

I gave Duggong a book—Ngo Duggong
mé kitab ko bito.

Tukling fed meat to the dog—Tukling
éki ém adin bito.

V. Ablative (Genitive) :—The possessive genitive case sign is “k/ké”. e.g.;

His son—Bik/bikké Ao.

My hand—Ngok/ngokké alak:

Ramu’s wife—Ramu ké meng.

VI. Locative !—The locative case marker is “O” which occurs after with any of the locative determiners. The following are the locative determiners in fusion with locative case marker “O” function as a single unit. e.g.,

Sil + O—Silo = here, indicates proximity.

E’l + O—Elo = There, at a same level distance.

Bél + O—Bélo = There, at down the hill.

Tél + O—Télo = There, up the hill:

There are many more locative case signs which needed further observation. Some of them are illustrated below :—

Tédé — Up the hill.

E'dé — Same level at a distance.

Bédé — Down the hill.

The bird flies in the sky — Péttangé taléng
télo d'éido.

The tiger lives in the — Nyomrang lo simyo
jungle é du:do.

I live in bazar — Ngo, bazar lo dudo:

The men are inside the — E'kum arang si ami
house é du:dung.

There is bead in the box — Bokosing lo tadok
ko dung.

Sit on the bench — Kungkéng lo dutola.

Sit outside the room — Luyu lo dulang ka.

Sit among us — Ngoluk k'ing dulang
ka.

He accompanied me upto— B'i: ngom korong lopé
the river g'ibo sito.

Upto the field — Arik lopé.

Come to me — Ngok k'ing ala.

Come with me — Ngok'ing amin la.

Went to the house — E'kum lo énto ku.

They walk along the — Bulu korong abé lok
bank gito.

They went into the field — Bulu arik lo énkai.

Come into the room	— E'kum aralo atoka:
They passed through the field	— Bulu arik lok énpat kai:
Taso turned into tiger	— Taso simyopé batkai.

PRONOUN :

Pronoun forms a sub-class of noun words which replace noun in a sentence. In Karko language there is no gender distinction in the pronominal system. Out of several classes we may categorise Karko pronoun into three classes of pronoun ; viz. :—(1) Personal Pronoun, (2) Demonstrative Pronoun and (3) Interrogative Pronoun.

- (1) **Personal Pronoun** :—Personal pronoun have three persons—First person (speaker) ; Second person (spoken to) and the Third person (referred to the rest) and three numbers but no gender :—e.g., *Persons* and *Numbers*.

Persons		Numbers		
		Singular	Dual	Plural
1st	I	Ngo	Ngonyi	Ngolu
2nd	You	No	Nonyi	Nolu
3rd	He/She	Bii	Binyi	Bulu

Personal pronoun declined accordance with sentences of case ending. I = ngo and He/she = Bii is illustrated below :—

<u>Case</u>	<u>Singular</u>	<u>Dual</u>	<u>Plural</u>
	(I—Ngo)		
Nominative	Ngo (I)	Ngonyi (We two)	Ngolu (We)
Accusative	Ngom (me)	Ngonyim (our two)	Ngolum (our)
Instrumental	Ngok (with my)	Ngonyik (with our)	Ngoluk (with our)
Dative	Ngok kéépé (for me)	Ngonyik kéépé (for us)	Ngoluk kéépé (for us)
Ablative	Ngokkéé lok/kéé (From me)	Ngonyikkéé lok/kéé (From us)	Ngolukkéé lok/kéé (From us)
Locative	Ngokkéélo (on me)	Ngonyi- kkéélo (on us)	Ngolu- kkéélo (on us)
	(You—No)		
<u>Case</u>	<u>Singular</u>	<u>Dual</u>	<u>Plural</u>
Nominative	You (No)	You two (Nonyi)	You (Nolu)
Accusative	You (Nom)	You two (Nonyim)	You (Nolum)
Instrumental	With you (Nokke lo)	With you two (Nonyik kélo)	With you (Noluk kélo)

<u>Case</u>	<u>Singular</u>	<u>Dual</u>	<u>Plural</u>
Dative	For you (Nok képé)	For you two (Nonyik képé)	For you (Noluk képé)
Ablative	From you (Nokké lok)	From you two (Nonyik kélok)	From you (Noluk kélok)
Genitive	Of you (Nokké)	Of you two (Nonyik ké)	Of you (Nolukké)
Locative	On you (Nokké lo)	On you two (Nonyik kélo)	On you (Noluk kélo)

(2) **Demonstrative Pronoun** :— Demonstrative Pronouns are formed by adding its marker” si, sikési, E’ré, Dé and Dékédé, of third person pronoun. This marker sometime occurs either in pre-position and post-position of the head noun. e.g..

This—si

These—Siké si (Proximity)

That—Eré (at a distance)

That—Dé (unknown at a distance)

This is my home—Si ngok ékumé.

That is your Dog—E’re nok éki é.

These are their pens—Siké si buluk pén é.

Those are good—Déké dé aidung.

That is wrong—Dé imem dung.

This hen is her—Si Rokné si bíkké.

That cat is Duggong's—E'ré kadari éré

Duggong ké:

This daos are sharp—Dé éyok kíídé ratdong.

- (3) **Interrogative Pronoun** :—In Karko dialect an Interrogation is expressed by some such words as, Ingko = what : Yeeko, Seeko = who, Yee-koké. Seekoké = which ; Yeekomé, Seekomé = whom ; Kapé = how and Kolok or Ingkolok = where etc. of these é, ké, éla, la and né are the question marker and are generally added at the end of sentences. e.g.,

What is your name ?—Nok aminé ingko éla ?

Where do you come from ?—No kolok

kééla aaduné ?

Who is he ?—Bii yekola ?

Which do you like best ?—No ingko ém

aiyaalumpé miiduné ?

Whom do you want ?—No sééko méla

miiduné ?

ADJECTIVE :

Adjectives are a class of words whose function in the language is to modify nouns or pronouns. Unlike Indo-Aryan languages there is no separate class of words which forms as adjectives in Karko dialect. Usually some adjectival markers or suffixes (na) are added after noun or pronoun words to act as adjective. e.g.;

A proud lady = Koyit sina miré ko.

Red coat = Yaling na galing.

Warm water = Suggang na asi.

Four kinds of adjective may be distinguished.

They are—(1) Adjective of quality,
(2) Adjective of quantity,
(3) Demonstrative adjective and
(4) Interrogative adjective.

(1) **Adjective of Quality** :—(a) The qualifier of this adjective is “na” usually comes after the noun it qualifies. e.g.,

Angry man = Ami marna

Barking Dog = Ekii kuna

Sleeping man = Ami yupna

A handsome man = Kampona amiko.

(b) Sometime the qualifying word comes before the object qualified. e.g.,

Rotten mango = Yaana Tagung.

Good man = Aina ami.

Big bullock = Botté na rubo.

Wet cultivation = Paatang arik.

(c) When the quality is considered predicatively, Adjective add the suffix “do” or “dung”. e.g.,

Iron is hard = Yokdín é tordo.

I am ill = Ngo ki dung.

To-day is hot = Siilo gudo.

- (d) When some adjective combine with noun, and verb to form into compound words they serve as adjective. e.g.,

With noun = Torn old cloth—

E'ga + ain = Gain.

With verb = Sleeping man—

Yup + na-ami = Yupna ami.

- (2) **Adjective of Quantity** :—The adjective of quantity are those adjectives which indicates the quantity, or a collection/group of and the number of objects being represented by the noun; This can be studied into two group—(a) Indefinite and (b) Definite quantity:

- (a) Under indefinite quantity include measure for object which cannot be counted or not intended to be expressed. A few of these categories are illustrated below :—

A little (some)—anyong ko.

A few—Boseng ko.

Many—Boje ko.

Many snakes—Tabi boje ko.

Give me a little sugar—Ngom seni

anyong ko bila.

A flock of bird—Taabyak.

A herd of methun—Soting etc.

- (b) For definite quantification words are expressed in unit:

1. The cardinal number under this category upto one hundred (100) are :—

Ater	Annyi	Aarum	
(one)	(two)	(three)	
Appii	Pirngo	Pirkyang	
(four)	(five)	(six)	
Kínít	Pinyi	Konang	E'ying
(seven)	(eight)	(nine)	(ten)

The numbers beyond tens are expressed by kola suffixed to ten as such :—

11 = 10 + 1 = E'ying kolang ater.

99 = 10 × 9 + 9 = E'ying konang kolang konang.

100 = 10 × 10 = E'ying E'ying or Lingko.

2. The ordinal numbers denoting position in a numerical series are obtained by adding (lé) to the numerals :—

Ist	— Létér.
2nd	— Lénnyi.
3rd	— Lérum.
4th	— Lémpi.
5th	— Lémngo.

Sometime “nané” Quantitative marker is added after ordinal numerical definitives :—e.g.,

Second	— Annyi nané.
Fifth	— Pirngo nané.
or, Third	— Lérum nané.

It is his 2nd cow—Si Bikké so-i annyi nané.

(For other numerical definitives see under number in noun.)

3. **Demonstrative adjective**:—These are pronouns which function as an adjective which precede or follow the noun and also repeated before and after the noun. e.g.,

This—Si.

That—E'ré.

That (at a distance)—E'ré kai.

This book is good—Si kitap si ainako.

He sees that dog—Bí éré éki éré kaato.

In plural, only the noun takes the plural suffix :—

These pictures are beautiful—Si noksang
kidar si kampo dung.

These books are good—Si kitap kidar
si aidung.

4. **Interrogative adjective**:—There is no separate entity of Interrogative adjective but Interrogative pronouns attached to a noun: Its markers are—éla, la, kéla, nía and né which come after Interrogative pronoun. e.g.,

How are you?—No kapéla? or
or, Are you well?—No dédom dunia?

What are you doing?—No ingko kola
idu né?

What is your name?—Nok amin é ingko
éla?

Where do you come from ?—No kolok
kééla aaduné ?

Who is he ?—Bí yekola ?

Whom do you want ?—No séko méla
miiduné ?

5. **Degrees of Comparison** :—(a) Sameness of Quality in two objects is expressed as “kisa” (like, as good as in English)—

Tukling is as good as Taani—

Taani Tukling kisa aidung:

He is brave like Tiger—Bí simyo kisa
migang dung.

- (b) To indicate superior or inferior in quality of comparison “yana” is added after adjective words qualify to.

- (c) For superlative degrees (yaalum na) (of all) is added after adjective words qualify to:—

The following illustration will clarify above statements of (b) and (c).

<u>Positive</u>	<u>Comparative</u>	<u>Superlative</u>
Cool (Ansing)	Cooler (Ansing yana)	Coolest (Ansing yaalum na)
Cheap (Répo)	Cheaper (Répo yana)	Cheapest (Ré yalum na)
Dark (Kéémo)	Darker (Kéémo yaana)	Darkest (Kéémo yaalum na)

<u>Positive</u>	<u>Comparative</u>	<u>Superlative</u>
Early (Gornam)	Earlier (Gor yaana)	Earliest (Gorya yaalum na)
Fine (Kampo)	Finer (Kampo yaana)	Finest (Kampo yaalum na)
Good (Aina)	Better (Ai yaana)	Best (Ai yaalum na)
Happy (Unun)	Happier (Unun yaana)	Happiest (Unun yaalum na)
Young (Ani)	Younger (Ani yaana)	Youngest (Ani yaalum na)

VERB :

In Karko Language, a verb is that class of word that carry marker of tense, aspects and moods which do not distinguish number and person. In other words—a verb may be defined as any words that indicate action, process and state of the speaker or referred on with spatial time. Tense is the action of verb and it can be classified into three broad category that are past, present and future but in strict sense there is no actual present tense. Basing on this sense tense can be discussed as Remote past, Immediate past, Distant future and Immediate future. The following illustration will show above statement in more clearly.

Sl. No:	Tense	Sentence
1.	Remote Past	—I saw (Ngo kaato).
2.	Immediate Past	—I have seen (Ngo kaatobong).
3.	Distance future	—I shall see (Ngo kaaye).
4.	Immediate future	—I will see (Ngo kaayerung).

The first one is a simple sentence of past tense, the past tense particle “to” affixed after verbal word (see—Kaa) which act of seeing have done long before while the speaker refers the event. In the second sentence “have seen” (Kaato + bong) indicates that the action of seeing have been done not before long. Likewise the 3rd sentence indicates that the action of seeing would be done after passes of long time to come, so there is no surity of action but there is sense of faith in the fourth sentence as “rung” is added after verbal word (will see—Kaaye + rung) which is indicating resolution on the part of the speaker with immediate effect.

For easy understanding of common reader the three principal tenses present, past and future including the Indefinite and Continuous may be summarised as under. The verbs do not distinguish number and person:

(A) Present Tense—Suffixes “do & dung”

(I) The suffix “do” is the particle of present indifinite tense which occurs in final position

of Verbal word in a sentence. The same form serves all the three forms and both the numbers.

I eat	—N ^o dodo.
He reads	—B ⁱ p ^o rido.
They eat	—Bulu dodo.

(II) The suffix “dung” is the particle for the present continuous tense. e.g.,

I eat rice	—N ^o apin dodung.
I am eating rice	—N ^o apin dodung:
He goes to school	—B ⁱ school lo g ⁱ dung:

In the above sentences the first one indicates my habitual act of eating rice not any other food items but the second sentence implies that the act of eating food is in the process of being of performance.

(B) Past Tense—Suffixes (“to, tuai & Kai”)

(I) The particle “to” suffix is used to express the achievement of a state or completion of an action of the past while “tuai” (to + ai = tuai) indicates that the action of the process had been completed with a definite consequent but another final result is expected from that act in time to come. “Kai” indicates that action had been completed perfectly or definitely but final result or that action is yet to come. e.g.,

I ate—Ngo doto.

He went to school—Bii school lo gito:

I was eating—Ngo dotuai/doduai.

You were writing—No adduai/adtuai.

They went to the field—Bulu arik lo enkai.

He had left before you come—Nok

aamadapé bii enkai.

The bird was flying—Péttangé deeduai.

Duggong was swimming—Duggong

byaduai.

(C) **Future Tense—Suffixes** (“ye, tiye & yépe”)

An action to be performed in the future takes “Ye” marker as suffix after verb root for definite future while “tiye” for continuative and “Yepe” for indefinite future. e.g.,

I shall go—Ngo giye:

I shall go to Pasihat—Ngo Pasihat lo énye.

He will go back home—Bii ékum ényeku.

You shall be doing—No itiye.

He will be writing—Bii attiye.

Yade will be going—Yade ényépe.

Above third sentence implying that Pasihat is my home town and I am far away from home but shortly I shall be there again, in this sense (Ku) is added to the last.

Negative :—Ma, mang and ram are the particles for negation preceded after verb particle and in the Interrogation it occurs in between Verbal particles and particles of Interrogation. e.g.,

I do not know —Ngo kenmang.

He is not here —Bii si duumang.

He is not running—Bii yopmang.

Do not run fast —E'tyang pé yopma péka:

There is no rose without a thorn

—Tang kamana gulap appun kamang.

Interrogative and negative interrogation :—

(For detail see page 30—Interrogative pronoun)

Interrogative particles follow the tense particles.

Where do you live ?—No kolola duuduné ?

What are you eating ?—No ingko kola
doduné ?

Which boy will go ?—Yeko kérola ényeré ?

Whom do you waiting for ?—No ye méla
kayang duuné ?

Whose house is this ?—Si yeng ké ékuméla ?

How old are you ?—No édit dítak é ?

Do you like arithmetic ?—No *Ongko ém
aipé miimania ?

Did you not eat rice ?—No apin domang nía ?

Why do you not buy spades from the market ?
—No kapéla bajor lok pakur
ré mang kaané ?

MOOD :

There are 4 (four) moods in Karko Language:

- (1) Indicative mood (2) Imperative mood
(3) Subjunctive mood and (4) Infinitive mood.

1. Indicative Mood :—

Ram loves me—Ram ngom ayang dung.

Will you come ?—No aye : runja ?

If he is virtuous he is happy—Bí dé : mílo
aseng pé yeye.

2. Imperative mood :— (La)

(a) Command :

Drive slowly—E'tédpé dukbom la.

Bring me a book—Ngom kitap ko labila.

(b) Request/entreaty : (Ka)

Be kind enough to forgive me—Ayang rula
ngom maaf langka.

Kindly help me—Ngom ayang la igur
langka.

Do not tell a lie—Ménam agom nyama
péka.

Please handover the letter to him—Ayasila
siti sim bim biyon sibi.

(c) Warning :

Be careful—Ransila.

Be aware of anti-social—Do : lung lok
aimana ami ém ransilangka.

(d) **Precept :**

Speak the truth—Aro agom nyalangka.

Let us go—Kaju giye.

Let him read—Sa bím porí moto.

3. **Subjunctive mood :**

(a) **Supposition :**

If you love him, he will love you—No bim
ayamílo, bí kom nom ayaye.

May you live long—No léyín gogi
daklangka.

(b) **Conditional (Mílo)**

If you come I shall go—No ayemílo ngo
giye.

We eat that we may live—Ngolu doye
mílo ngolu turye.

If you do so it will be bad—
No déképé imílo no adumaye,

(c) **Desire :**

May our leader live long—Ngoluk leader
(yegébona) é turyar yapé.

I wish you may recover soon—Ngo mídung
no bénang pé aiyekupé.

I wish to see your dance—Ngo nok
monam ém kaling é idng ai.

(d) **Purpose :**

If I get time, I shall come—Ngo aadi
kayemílo ngo ayepé.

If he were good, he would get a medal—
Bi aimilo, Bi medal palang dong.

4. **Infinitive Mood :**

I. **Simple infinitive :**

(a) To err is human—Tanié imur dong.

(b) **Object to verb :**

He likes to play—Bí iman li : do (ng).

To read is to know—Pori nam dé kennam
légangpé.

Read and you will know—Pori langka
délo no kenye.

I want to go—Ngo giling dung.

I tried to swim across the river—Ngo ikang
to korong ém byang ko lapém la:

II. **Gerundial Infinitive :**

Give him a glass of water to drink—Bím
asi kop ko bilangka tinam pé:

It is easy to understand this—Si tatken
podung.

I have no coat to put on—Ngo pedi galuk
gépé nam kamang.

He has no chair to sit—Bí dungkéng *Soki
kamang.

Miscellaneous

(a) Negative :

Do not smoke biri—Biri tímang péka.

Do not go out—Ayu lo gílén mapéka.

Do not keep food in a dirty place—Apim
ém bélum ko among lo lélang péka.

(b) Potential :

He is able to read—Bí porí ém rilang dung.

He can read—Bí porí ladung.

He can swim—Bí byaladung.

The girl can weave—Mimé é éga sumlang
dung:

I cannot walk—Ngo gíláng mang.

(c) Possibility :

I may go—Ngo énláng kom iye.

The child may cry—Kéro é kaplang
kom iye.

(d) Frequentative :

Shyam laughs again and again—Shyam
ngirka kudan dan.

The dogs bark repeatedly—E'ki é kupat
sidung.

The boy eats again and again—Kéro éyé
apin dokakudan dan.

Come back—Angkut silang ku.

(e) **Causative :**

The mother showed the moon to the child
—Ané éyé nganga ém polo
ém kanom dung.

(f) **Copulative :**

There are elephants in the forest—Mobi
elo site ekadung.

There is money in the box—E'lo bakos
é'lo murkong kadung.

The book is on the table—Table areng
lo kitap é kadung.

VOICE :

There is no Passive Voice in Karko as in English but in completed action a passive turn may be found in the following sentences :—

I killed the tiger—Ngo simyo ém pé'tto.
The tiger was killed by me—Simyo dé
ngok pé'tnamé.

I made this box—Ngo sim Bakosing
sim pí'to.

The box was made by me—Bakosing si
ngok pí'namé:

He loves Ram—Bí Ram mé ayadung.

Ram is loved by him—Bí Ram ké ayanamé:

He will help you—Bí nom igur ye.

You will be helped by him—Bí nom igur
yé'pé.

MISCELLANEOUS

Note the use of different particles in the following expressions :—

To see—Ka : nam

To go up—E'nsang sinam

To go down—E'ntok sinam

To come up—Toktok sinam

To come up—E'ndung sinam

To bring—Bomang nam

To take—Lanam

To give—Binam

Take it—Latola.

Go up—E'ndung (Sadung).

Go down—E'ntok ; Toktok.

Unwilling to speak—Agom nyaling mang

Unable to speak—Agom nyalang mang

Prohibited by custom to speak—Agom

nyaanyo

Meeting—Kébang

To hold a meeting—Kébang du:nam

Flower—Appun

To blossom—Appun é punnam.

To dream—Ipmang manam

They held a meeting—Bulu kébang ko ito.

Flowers blossom—Appun é pundung

kampopé.

I do not know how to speak Bokar language

—Ngo kenmang kapékisa pé Bokar
agom ém ludungdi.

I shall not speak—Ngo lumaye.

Verb (do) "to eat" in different tenses and aspects.

I eat rice—Ngo apin dodo.

I am eating rice—Ngo apin dodung.

I ate rice—Ngo apin doto:

I was eating rice—Ngo apin dotuai.

I shall eat rice—Ngo apin doye.

I shall be eating rice—Ngo apin doyar tétéye.

Are you eating rice?—No apin dodung ní:aa?

Do you eat rice?—No apin dodung ní:aa?

Did you eat rice?—No apin dodun?

Will you eat rice?—No apin doye ní:aa?

Are you not eating rice?—No apin
domayeni:aa?

He has taken meal—Bi longgang ém
dotobong.

I have taken meal—Ngo longgang ém
dotobong.

You have taken meal—No longgang ém
dotobong.

To eat is good—Donam dé dédom dung.

To eat too much is not good—Boje alopé
donam dé adumang.

They eat together—Bulu lékopé dodung.

They ate together—Bulu lékopé doto:

They will eat together—Bulu lékopé doyé,

The child eats with his mother—Kéro é ané
lo domin gédo:

What are you eating?—No ingkokola
dodung né?

I wish to eat—Ngo dodomílo émla midung/
Ngo dolíng dung:

He does not wish to eat now—Bí supak
dolíng mana yiké:

Let me eat—Ngom domoyi.

Let me not eat—Ngom domo mayika.

Let us eat—Kaju ngolu doye:

Do not eat please—Aya sila domapéka.

I can eat—Ngo dolang do:

May I eat?—Ngo doto peya ai?

He can eat—Bí dolang do.

He cannot eat—Bí dolang mang:

If he eats I shall eat—Bí doye mílo ngo doye.

He should eat—Bí dopé *lagi do.

He must eat—Bí dope rung *lagi do:

Do not talk while eating—Agom nyamang
péka dodo ém:

This food is very delicious—Si apin si dopo
rungé:

He has finished his meal just now—Bí supak
pak bík apin ém doyin to.

When I was eating I saw a bird—Ngok
dodoém ngo péttang ko kato.

The child eats again and again—Kéro é
dodan tété do.

After eating rice I shall go to school—Ngo apin
(ama) dorong em school (pori) kolo giye.
Before eating rice you are to do this—Kérang pé
doma da ém no sim ipé aido.
I am feeling thirsty—Ngo asi tiling dung.
He has gone to eat—Bi amadokolo gikai.
He took poison and so has a pain in the stomach
—Bi dikna dola bik akiye kidung,
When you come to Pasihat have food with me—
Nok Pasihat ayem ngokking apin dolang ka.
This meat is tough—Si adin si dotung mang.

ADVERB :

In Karko two broad classes of Adverb may be distinguished e.g., (1) Sentential and (2) Non-sentential adverb. The sentential adverb which qualifies or modifies all the sentences without marker e.g., Luckily, he escaped unhurt—Péso, kona, bii tapé taré gémang. Then, we went away—Délo, ngolu ginyok toku. Perhaps, they will arrive soon—Bulu atyang pé piyekupé.

(2) The non-sentential adverbs are marked with distinguished marker (pé, kisa) etc. as explained in the following illustrations e.g., Lastly—Lammepé, Next—meelampé.

So far data collected the Karko adverb may be categorised into four, e.g., (1) Adverb of Time,

(2) Adverb of Place, (3) Adverb of Manner or Quality, and (4) Adverb of Degree or Measure:

1: **Adverb of Time:**—The adverb of time indicates the time of action or event identified by the verb to indicate temporal locations. When they combine into a fusion words, the first word or the first syllable of second word dropped. e.g.,

Morning	—	Aro, ro
Day	—	Alo, lo, longa
Evening	—	Ayum, yum or yuma
Night	—	Ayo or yo
Year	—	Nying, anying.

When above references are made to specify that day on which act of speech takes place, then this (si) is prefixed to the items as stated above. e.g.,

Si	+	Aro, ro	=	Si-ro
(This	+	Morning)	=	This morning.
Si	+	Alo, lo	=	Si-lo
(This	+	Day)	=	To-day.
Si	+	Ayum, yum	=	Siiyum
(This	+	Evening)	=	This evening.
Si	+	Ayo, yo	=	Siiyo
(This	+	Night)	=	To-night.
Si	+	Anying	=	Si nying
(This	+	Year)	=	This year.

Likewise, if the reference made is of previous day, then last “(Mé)” is prefixed. e.g.,

Mé	+ Alo	= Mélo
(Last	+ Day)	= Yesterday.
Mé	+ Aro, ro	= Méro
(Last	+ Morning)	= Previous day morning.
Mé	+ Ayum, yum	= Méyum
(Last	+ Evening)	= Previous evening.
Mé	+ Ayo, yo	= Méyo
(Last	+ Night)	= Last night.
Mé	+ Anying	= Ménying
(Last	+ Year)	= Last year.

Other adverbs of time are :—

Every day	— Loodí pé, longé-longé.
At once	— Lagan pé,
Sometime	— Lekoném.
Now	— Suupak, Sesim.
Just now	— Suupak pak, Sesim pak.
Before	— Ké ang pé.
When	— E'dílo etc.

2. **Adverb of Place** :—There is no definite norm to identify adverb of place in Karko but the word indicating location of place to be referred which modify verbal word. It stands before verb: e.g.,

Silo aala —Come here.
(Here Come)

E'lo gila —Go there.
(There go)

Tul areng lo duuto—Sit above/on stool.
(Stool above at sit)

Doonyi-poolo takam ke areng lo
(God all is above at)
—God is above all.

Bii diité lo sangkai—He went up the hill.
(He hill at up went)

Ngok yuppo e esing ane monge ere—
(My cottage is tree mother near that)
—My cottages is near the tree.

Sim bakos arang lo leeto
(It box in at keep)
—Keep it in the box.

3. Adverb of Manner or Quality :—It indicates the manner or quality of an action being performed. Its marker is pé which suffixes with adjective word. “Ru” is intensive particle added to adjective to express the sense of very, much in English. e.g.,

Bii Kennampé anger ito—He acted wisely.
(He wise ly act ed)

Bii kennam rupe ager ito
(He wise verily act ed)
—He acted very wisely.

Ngo sim ipo pe tirsek laado

(I it easily break can)

—I can break it easily:

Ngo sim iporu-pé tirsek laado

(I it easy verily break can)

—I can break it very easily:

Kapé pak mala ngo sim paato

(Any how I it got)

—Anyhow I got it:

Other words of Adverb of manner or quality are :—

Carefully	— Ransidola, Ransila,
Fastly	— Atyang pé,
Slowly	— E'téd pé,
Very slowly	— E'téd rupé,
Quickly	— Lagan pé,
Nicely	— Kampo pé etc.

4. **Adverb of Degree or Measure** :—It denotes the degree or measure of an action. This can be discussed in two ways—as adverb of comparison and as adverb of numeral. The identifier of adverb of comparison is like degrees of comparison Anyang, yana, under adjective. Some words of them are :-

<i>More</i>	— yana
<i>Briefly</i>	— Ameng, Andong pé
<i>In all</i>	— Takam lo
<i>Better</i>	— Aiyana
<i>Too little</i>	— Anyong nyongong
<i>Slightly</i>	— Anyong ko.

On the other hand, when adverb of numerals indicates the number of events of an action is counted “lé” marker is prefixed to the numeral as classifier. e.g.,

Bii létér ko silo aato—He came here once.

Coténg pé nnyi ko bim tuto

—Coteng kicked him twice.

But when the action of somebody is stated in relation to another, then “pé” marker is added to the numeral.

Bii annyí napé or nané é—He is second
(He two marker)

Pass né bii arum nape

(Passed indicative he 3rd marker)

—He stood third.

SOME USEFUL PARTICLES OF DIFFERENT ASPECTS

- (a) Ador/dor — numeral marker for animal.
Abor/bor — numeral marker for flate object.
Abar/bar — numeral marker for coin (rupee).
Abung/buu — numeral marker for long, round object like bamboo, water pipe.
Api/pi — numeral marker for spherical round objects.

- Asong/soo — numeral marker for slender object.
- Ditak/tak — numerical marker for years. classificatory for flat object.
- Lo — numerical marker for months and days, human masculine marker, and locative case marker.
- Lok — Instrumental, purposive case marker.
- Po, bo — Masculine markers.
- Adjectival** ma — Negation.
- mé — human feminine marker, sative and accusative case marker.
- marker*** na
- né — feminine marker. interrogative sign.
- é — Affixes of subject (nominative) case sign, locative marker for same level.
- ém — Accusative case marker, otten used as plural marker.
- ko — Suffix for definite object, singular marker.
- O — Locative marker.
- Pé — Purposive case sign.
- gé — Particle of verb for carrying on back, act of throwing (stone).

- ké — Possessive genitive case marker, interrogative marker.
- do — (verb) when stands first in a word serves as verb “eat”; when suffixes to a verbal word acts as adjective.

(b) **Verb particle :**

- (i) Aa or a: — Aspect of come.
 Aala — Come please.
 Aato — Came.
 Aaye — will/shall come.
 Aadung — Coming.
- (ii) Ka — has, have, possession.
 Kadung — having.
 Kamang — have + not = not having, nill.
 Kato — had.
 Kaye — will have, be have.
- (iii) Kaa — see, sight.
 Kaadung — see being ; be seeing, sighting looking.
 Kaato — had seen, saw.
 Kaala — look at.
 Kaala ju — let us/me see.
- (iv) Lu/nyaa — speak, talk.
 Nyaala — talk please.
 Nyaala mang — not speak (unable):
 Nyaanyo — prohibited by custom even though the speaker is able or willing to speak:

	Nyaaram	— could not utter sound due to obstruction of something in the vocal cord.
(v)	Bi	— give.
	Binam	— to give.
	Bimín	— give exchange, give and take.
	Bi la ju	— let us/me give.
	Bigod } Biram }	— unwilling to give:
(vi)	E'ín	— go, walk.
	E'naam	— to go.
	E'ndung	— going, arriving, go(ing) up.
	E'ín tok	— go down, walk down.
(vii)	Laa	— take.
	Laanam	— to take.
	Laato	— took.
	Laatola	— please take.
	Laatoka	— (order) please take.
	Laato bong	— already took.

(c) **Words formed by double verbs :**

Kaa	+	li(ing)	=	Kaaling—wish
(see)		(wish)		to see.
Kaaling	+	mang	=	not wish to see.
Tat	+	li(ng)	=	Tatling—wish
(hear)		(wish)		to hear.

Do (eat)	+	ling + dung	= Dolingdung—eager (eager) (present) to eat.
Kaa (see)	+	paa (get)	= Kaapaa—find.
Kaapaato			= found.
Gi (walk)	+	ling + mang	= Giiimang—not (wish) (negative) willing to go.
Tii (Drink)	+	ling + dong	= Tiiliidong—willing (wish) (possessive) to drink.
Gi (go)	+	paa + mang	= Gipaamang (get) (negation) — cannot go (for dark).
Gi (go)	+	la + ruu + mang	= Gilaruumang—unable to (take) (intensive) (negation) move (due to ill).

CHAPTER :: TWO

COMMON WORDS

MAN AND SOCIETY

(a) General :

Family	E'rang	—अ'राङ् ।
Clan	Ropin	—रपिन् ।
Village	Dolung	—दलुङ् ।
Villager	Dolung ami	—दलुङ् आमि ।
Village chief	Milum	—मिलुम् ।

(b) Relationship :

Husband	Milo	—मिल ।
Wife	Meng	—मेङ् ।
' Son	Aro	—आर ।
Daughter	Om'e	—अमि' ।
Father	Yayi	—या-यि ।
Mother	Gauw	—गाअुव ।
Brother (elder)	Bibing	—बि'बिङ् ।
Brother (younger)	Ani	—आनि' ।
Sister (elder)	Mamey	—मामेय ।
Sister (younger)	Ani birm'e	—आनि' विर'मे' ।
Brother's son	Aro, Ao	—आर, आअ ।
Brother's daughter	Om'e	—अमि' ।
Sister's son	Ao	—आअ ।

Sister's daughter	Om'e	—अमे ।
Lover	Abir	—आबि'र ।
Beloved	Ajon	—आजन् ।
Friend	Ajom	—आजम् ।
Enemy	Mibo	—मिब ।
Neighbour	Kori	—करि' ।

(c) **Stages in life :**

Child	Kéro	—के'र ।
Boy	Milo ké ro	—मि'ल के'र ।
Girl	Mimé kéro	—मिमे' के'र ।
Young man	Yameng	—या-मेङ् ।
Young girl	Mimum	—मिमुम् ।
Young woman	Mimum	—मिमुम् ।
Manhood	Abu	—आबु ।
Womanhood	Ané	—आने' ।
Old man	Mijing	—मिजिङ् ।
Old woman	Mimé	—मिमे' ।

(d) **Conditions of life :**

Bechelor	Yameng	—या-मेङ् ।
Virgin	Mimum	—मिमुम् ।
Married man	Meng bomna ami (Mileko)	—मेङ् वमना आमि ।
Married woman	Milo bomna mimé	—मिल वमना मिमे' ।
Healthy	Jina	—जिना ।
Fat	Bakin	—बाकि'न् ।

Thin	Aji	—आजि ।
Poor	Opan	—अपान् ।
Rich	Mirém	—मिरेम् ।
Dumb	Yao	—याअ ।
Deaf	Ru-be	—रु-बे ।
Blind	Mikmang	—मिक्माङ् ।
Pregnant	Ao géna	—आअ गेना ।
Widow	Méyeng	—मेयेङ् ।
Widower	Tumbo	—तुम्ब ।
Priest	Midir	—मिदिर् ।

(e) Body parts (Human) :

Abdomen	Akii	—आकि ।
Ankle	Lékit	—लेकित् ।
Arm	Lakpong	—लाक्पङ् ।
Arm (upper)	Laktik	—लाक्तिक् ।
Arm (lower)	Lakpong	—लाक्पङ् ।
Back	Lamku	—लामकु ।
Back	Riji kélong	—रिजि के-लङ् ।
Beard	Nammit	—नाम्मिर्त् ।
Belly	Akii	—आकि ।
Body	Ari	—आरि ।
Bone	A: long	—आ-लङ् ।
Buttock	Ko : pum	—क-पुम् ।
Brain	Pinnyi	—पिन्बि ।
Blood	Iyi	—अयि ।
Breast	Anyun	—आबुन् ।

Breath	Nganam	—ङानाम् ।
Chest	Rangking	—राङ्किङ् ।
Chin	Mopum,	—मपुम् ।
	Molum	मलुम् ।
Ear	Nyorung	—ञुरुङ् ।
Entrails	Innang	—अन्नङ् ।
Elbow	Laggung	—लाङ्गुङ् ।
Eye	Amik	—आमिक् ।
Eye brow	Mikmit	—मिक्मिँत् ।
Eye ball	Mikpi	—मिक्पिँ ।
Eye lid	Mikyo	—मिक्य ।
Face	Mikmo	—मिक्म ।
Fat	Una	—अना ।
Finger	Lakkeng	—लाक्केङ् ।
Foot	Lépyo	—लेप्य ।
Fore finger	Sutnana	—सुत्नाना
	lakkeng	लाक्केङ् ।
Middle finger	Kebodang	—केवदाङ् ।
Ring finger		
Little finger	Keri	—केरि ।
Fist	Laktum	—लाक्तुम् ।
Forehead	Tukta	—तुक्ता ।
Flesh	Adin	—आदिन् ।
Hair	Dumit	—दुमिँत् ।
Hand	Alak	—आलाक् ।
Jaw	Asok	—आसक् ।
Kindey	E'si pumsur(?)	—असि पुमसुर् (?)

Knee	Lébing	—ले बिङ् ।
Lap	Arbyang	—आर् बियाङ् ।
Leg	Alé	—आलि ।
Lip	Napber	—नापवेर ।
Lip (upper)	Linggi napber	—लिङ् गि नापवेर ।
Lip (lower)	Sokko napber	—सक् क नापवेर ।
Liver	Ayin	—आयिन् ।
Lungs	Arang	—जाराङ् ।
Man	Ami	—आमि ।
Mouth	Nappang	—नाप् पाङ् ।
Marrow	Longkin	—लङ्किन् ।
Nail	Lakyin	—लाक् यिन् ।
Neck	Linggung	—लिङ् गुङ् ।
Nipple	Nynnpir	—बुन् पिर ।
Nose	Nyobung	—बबुङ् ।
Nostril	Nyobung arung	—बबुङ् आरुङ् ।
Palm	Lakpyo	—लाक् पिय ।
Penis	Mayit	—मायिन् ।
Pus	Suttang	—सुत्ताङ् ।
Rip	Ukmo	—अिक् म ।
Soul	Ayit alo	—आयित् आ-ल ।
Scalp	Tukku	—तुकु ।
Shoulder	Gordung	—गरुङ् ।
Skin	Ayo	—आय ।
Skull	Tukku along	—तुकु आलङ् ।

Skeleton	Ami ya:ruk	—आमि या-रुक्
	along	आलङ् ।
Stomach	Aki	—आकि ।
Sweat	I'rbum	—अिरबुम् ।
Stool	Taye	—ताये ।
Tear	Miksi	—मिक् सि ।
Toe	Lédu	—ले'दु ।
Tongue	Ayo	—आय ।
Tooth	Ipang	—अि-पाङ् ।
Thing	Létik	—ले'ति'क् ।
Thumb	Lakdu	—लाक्'दु ।
Throat	Pukru	—पुक्'रु ।
Urine	E'si	—अेसि ।
Waist	Kikit	—कि'कित् ।
Wrist	Lakkit	—लाक्'कित् ।

(f) Body parts of animals :

Beak	Péttang Ipang	—पे'त्'ताङ् । अि-पाङ् ।
Body	Amír	—आमि'र ।
Claw	Léyin	—ले'यिन् ।
Dung	Taye	—ताये ।
Hair	Amít	—आमि'त् ।
Hind leg	Alé	—आले' ।
Horn	Rébung	—रे'बुङ् ।
Hoof	Lépuk	—ले'पुक् ।
Feather	Alap	—आलाप् ।

Fin	Mépér, Lappér	—मे'पे'रः लाप'पे'रः ।
Foreleg	Alak	—आलाक ।
Fur	Amit	—आमि'त ।
Leg	Alé	—आले' ।
Mane	Sokmit	—सक्'मि'त् ।
Paw	Lakyin	—लाक्'यित् ।
Tail	Ame	—अमि ।
Tusk	Sité aréng, Téréng	—सिते' आरेङ्, ते'रेङ् ।
Wing	Alap	—आलाप ।

(a) House and Furniture :

House	E'kum	—अ'कुम् ।
Room	Arang	—आराङ् ।
For guest	Rising	—रि'सिङ् ।
Granary	Kumsung	—कुम्सुङ् ।
Store room	Péri	—पे'रि' ।
Main room	Arang	—आराङ् ।
Partition	Pirké	—पि'र'के' ।
Floor	Piyo	—पि-य ।
Thatch	Tara	—तारा ।
Veranda	Tunggo	—तुङ्ग ।
Latrine	Yegum	—येगुम् ।
Wall	Talung	—तालुङ् ।
Ceiling	Kumbang	—कुम्बाङ् ।
Side	Akedan	—आकेदान् ।

Front	Aatak	—आ-ताक् ।
Back	Lamku	—लाम्कु ।
Right	Lakbik	—लाक्बिक् ।
Left	Lakke	—लाक्के ।
Kitchen	Gulung	—गुलुङ् ।
Pigsty	Yogum	—यगुम् ।
Poultry yard	Pêrok Péki	—पे'रक् पे'कि' ।
Poor	E'yap	—अ'आप् ।
Frame	Akkong	—आक्कड् ।
Window	*Kirki, Arung	—किर्कि, आरुड् ।
Stair Case	E'bang, Lébang	—अ'बाड्, ले'बाड् ।
Hearth	Mérom	—मे'रम् ।
Gate	Pongkok	—पड्क्कक् ।
Court yard	Kittik	—कि'त्ति'क् ।
Fencing	E'tor	—अ'तर् ।
Post	Gi-rang	—गि'-राड् ।
Central post	Yi-rang, girang	—यि'-राड्, गि'-राड् ।
Side post	Ampéng girang	—आम्पे'ङ्, गि'-राड् ।
Corner post	Kenyung girang	= केञ्जु'ङ्, गि'-राड् ।
Wood	E'sing	—अ'सिङ् ।
Plank	Suppe, Talung	—सुप्पे, तालुङ् ।
Bamboo	Dibang	—दि-बाङ् ।
Cane	E'song/Rakut	—अ'सङ्/ राकुत् ।

(b) Furniture :

Bed	Yupko	—युपक ।
Bedding	Yupkéng	—युपकेङ् ।
Mat	Kurpyak	—कुरपियाक् ।
Pillow	Dumtén	—दुम्तेन् ।
Wooden pillow	E'sing (lok) dumten	—अँसिङ् (लक) दुम्तेन् ।

Basket :

Basket	Papur	—पा-पुर ।
Basket big	Sakpong	—साक्पङ् ।
Basket small	Saksi	—साक्सि ।
Basket fire wood	E'bar	—अँबार ।

Other varieties :

For fish	E'ngo sokyap	—अँङ् सकियाप् ।
For storing	Papur. Sopur	—पा-पुर, सपुर ।
Lamp	*Le-m	—ले-म् ।
Match	Ginnyot	—गिन्वत् ।
Spark	Méjir	—मेजिर ।
Flame	Méyo	—मेय ।
Soot	Méyin, Rakot	—मेयिन्, राकत् ।
Tripod (iron)	Ki-ré	—कि-रे ।
Tripod (stone)	Lé-sik	—ले-सिक् ।
Utensil	E'kung Péking	—अँकुङ् पेकिङ् ।

Cooking pot	Apin péki	—आपिन् पेकि ।
Frying pan	Mokang	—मकाङ् ।
Kettle	Deksing	—देक् सिङ् ।
Plate	E'kung	—अ कुङ् ।
Cup	*Kop	—कप् ।
Chung (general)	E'dung	—अ दुङ् ।
Chung for water	Asi dupu	—आसि दुपु ।
Chung for bear	Pétok	—पेतक् ।
Sunga for carrying	Petteng	—पेत्तेङ् ।
Bottle	*Botol	—बतल् ।
— of gourd	E'juk, épum	—अ जुक्, अ पुम् ।
— of bamboo	E'dung	—अ दुङ् ।
Spoon/Laddle	Pényo	—पे-ब् ।
— of bamboo	Dibang pényo	—दि-बाङ् पेब् ।
— of wood	E'sing pényo	—अ सिङ् पेब् ।
Prong	Mégap	—मे गाप् ।
Gourd spoon	E'juk	—अ जुक् ।
Rice powder	Pinkyak	—पिन् कियाक् ।
Pestle	E'ging	—अ गिङ् ।
Mortar	Kipar	—कि-पार ।
Winowing pan	E'po	—अ-प ।

Dress and Ornaments :

(a) Dress :

Dress	E'bé galup	—अ वे गालुप् ।
Hat	Dumlup	—दुमलुप् ।

Hat cane	Lupyin	—लुप्यिन् ।
Hat of cane with brim	Tapé dumlup	—तापे' दुमलुप् ।
Hat of cane with brimless	Lupyin	—लुप्यिन् ।
Coat	Galup	—गालुप् ।
Rain coat	Pédong galup	—पे'दड० गालुप् ।
Dao	E'yok	—अ'यक् ।
Knife	Yoksik	—यक्सिक् ।
Tattoo	Soktam	—सक्ताम् ।
Belt	Kijin	—कि-जिन् ।
Loin cloth	Ugon	—अुगन् ।
Skirt	Bétung	—बे'तुड० ।
Rug	Gadu	—गादु ।

(b) Ornament :

Bead	Tadok	—तादक ।
Bangles	Kosi, Kopung	—क-सि, क-पुड० ।
Bamboo flug	Ettung	—अे'तुड० ।
Comb	Tabyab	—ताबियाब् ।
String	Rímo	—रि'म ।
Ear ornament	Nyorung	—अरुड०
	pakrang	पाक्'राड० ।
Ear for women	Mimé tékkjir	—मिमे' ते'कजिर ।
Ear for man	Milo tékjur,	—मिल ते'कजिर,
	Ru:pon	रु-पन् ।
Girdle	U:g	—अु-ग ।

Girdle male	Ki:jin. Béying, Rumpé	-- कि-जिन, वे'यिड०, रुम्पि' ।
Girdle Female	U:g	—अु-ग् ।
Girdle of cane	Gonang, ki:jin	—गनाड०, कि-जिन् ।
Bag/Pouch	Nygon/Sokyab	—अगन्, सकियाब् ।
Fan	Méyap	—मे'याब् ।
Finger ring	Lakkap	—लाक्काब् ।
Pipe	Médung, si-lum	—मे'दुड०, सि-लुम् ।
Stick	Banggen	—बाड०गेन् ।
Umbrella	E'bond	—अे'बड० ।
„ of male	Tari	—तारि ।
„ of female	Bo:di'/Botok	—ब-दि', बतक् ।

(c) Weapon :

Arrow	E'puk	—अे'पुक् ।
Arm guard	Lakbung	—लाक्बुड० ।
Bow	Iyi	—अियि ।
Bullet	Bukpé	—बुक्पि' ।
Dao	E'yok	—अेयक् ।
„ large	Yokbor	—यक्बर ।
„ small	Yoksi	—यक्सि ।
Gun	Abbuk	—आब्बुक् ।
Helmet	Lubyin	—लुब्बयिन् ।
— made of hide	Lubro	—लुब्ब्र ।

Helmet with wild boar tusk	Lummér	—लुकमेर ।
Javelin	Ngídíng	—डि०दिड० ।
Powder	Ammin	—आम्मिन् ।
Quiver	Gabbung	—गेब्वुड० ।
Shield	Tamté	—तामते ।
Spear	Ngídíng	—डि०दिड० ।
Stockade	Yapgo	—यापग ।
Sword	Yoksa	—यक्सा ।

Food and Drink :

Arum	E'nge	—अडे० ।
Banana	Kopak	—कपाक् ।
Bean	Ronjeb	—रन्जेब ।
Beer	Apong, nokyin	—आपड०, अक्यिन् ।
Betel leave	*Pa:n	—पा-न ।
Boiled rice	Apin	—आपिन् ।
	monyunam	मञ्जनाम् ।
Brinjal	Bayom	—बा-यम् ।
Cake	E'ttíng	—अत्तिड० ।
Cooked	Monam	—मनाम् ।
Cucumber	Makung/mari	—माकुड०, मारि ।
Chilli	Marsi	—मारसि ।
Chewing	Jamnam	—जामनाम् ।
Drinking	Ti:nam	—ति-नाम् ।
Eating	Donam	—दनाम् ।

Egg	Rokpé	—रक्‌पिँ ।
Feast	Demán	—दमान ।
Fish	E`ngo	—अङ् ।
Fruit	Api`aye	—आपिँ-आये ।
Ginger	Takey	—ताकेय् ।
Gourd	E`pum, E`juk	—अपुम्-अजुक् ।
Guava	*Muduri	—मुदुरि ।
Hot	Gukki	—गुक्कि ।
Jack fruit	Bélang	—बेलाङ् ।
Laisak	Péttu (tupob)	—पेतुतु (तुपब्) ।
Lemon	Singkom	—सिङ्कम् ।
Licking	Sokyor	—सक्यर् ।
Lime	Tanyo	—ताञ् ।
Mango	Tagung	—तागुङ् ।
Maize	Sapa	—सापा ।
Meat	Méné	—मे-ने ।
Melon	Paro	—पार ।
Millet	Tami	—तामि ।
Nut	Api	—आपिँ ।
Onion	Talap	—तालाब् ।
Oil	*Te:l	—ते-ल ।
Opium	Kani	—का-नि ।
Orange	Tujik (kinturang)	—तुजिक् (किँन-तुराङ्) ।
Paddy	Ammo	—आम्म् ।
Papaya	Omrita	—अम्-रिता ।
Pumkin	Papum	—पापुम् ।

Pungent	Namkang	—नाम्काङ् ।
Potato	*Aluguti	—आलुगुति ।
Potato (sweet)	E'ngin	—अङ्गिन् ।
Plaintain	Kolung	—कलुङ् ।
Rice	Ambin	—आम्बिन् ।
Roast	Nyotkot	—न्यत्कत् ।
Salt	Alo	—आल ।
Soap	*Sabon	—साबन् ।
Sugar	*Seni	—सेनि ।
Sugar cane	Tabat	—ताबात् ।
Sour	Kusina	—कुसिना ।
Sweet	Tina	—तिना ।
Sucking	Yaknam	—याक्नाम् ।
Swallowing	Metnam	—मेतनाम् ।
Tea	*Sang	—*साङ् ।
Taste	Dokanam	—दकानाम् ।
Tamato	Tumpuluk	—तुम्पुलुक् ।
Tobacco	Duma	—दुमा ।
Yolk (of egg)	Pimir	—पिमिर् ।

DISEASE AND TREATMENT

(a) Disease :

Ache	Ag	—आग ।
Boil	Pomnam	—पम्नाम् ।
Bleeding	Yzi bitnam	—अजि बित्नाम् ।

Blind (ness)	Mikmang	—मिक्माड० ।
Chicken pox	Tabum	—ताबुम् ।
Disease	Kinam	—किनाम् ।
Deaf (ness)	Rube	—रु-वे ।
Delirium	Ngénam-yenam	—डे०नाम- येनाम् ।
Dislocation	E'tnam	—अ०त०नाम् ।
Dizziness	Ngénam	—डे०नाम् ।
Dysentry	Enné	—अ०ने ।
Fever	Ramnam	—राम०नाम् ।
Fracture	Dairnam	—दिर०नाम् ।
Goitre	Gupu	—गु-पु ।
Gout	Léténg loréng	—ले०ते०ड० ल०रे०ड०
	kinam	किनाम् ।
Gripe	Mídik sinam	—मि०दिक् सिनाम् ।
Head ache	Dumpong kinam	—दुक्पड० किनाम् ।
Hospital	Potar	—पतार ।
Leprosy	Tait	—ताअित ।
Malaria	Ramnam/Yasang	—राम०नाम्, या-साड० ।
Medicine	Kusereng	—कुसेरेड० ।
Medicine man	Kusereng ami	—कुसेरेड० आमि ।
Mixture	Ilu ibu sinam	—अिलु अिवु सिनाम् ।
Ointment	*Molom	—*मलम् ।

Pain	Kinam	—किनाम ।
Pimple	Abuk aruk	—आबुक् आरुक ।
Pox (small)	Tabum	—ताबुम् ।
Physician	*Daktor	—*दाक्तर ।
Ring-worm	Taruk donam	—तारुक दनाम् ।
Tooth ache	Ipang kinam	—अि-पाङ् किनाम् ।
Vomit	Abat	—आबात् ।
Veneral (disease)		
Wound	Ike, tapé taré	—अिके, तापे, तारे ।

AGRICULTURE AND OTHER OCCUPATION

(a) Agriculture :

Agriculture	Arik ager	—आरिक् आगेर् ।
New field	Rikni	—रिक्नि ।
Old field	Rikku	—रिक्कु ।
Field	Arik	—आरिक् ।
Clearing of field for sowing seed	U-bin, rombin	—अ-बिन, रम्बिन् ।
Cultivation	Nyinam	—बिनाम् ।
Setting fire to felled jungles	Emé rinam	—अमे रिनाम् ।
Sowing	Ali pitnam	—आलि पित्नाम् ।
Sowing by abbling	Ammo kunam	—आम्स कुनाम् ।

Sowing by broadcast	Dingé kunam	—दिङ्गे० कुनाम् ।
Work	Ager	—आगेर् ।
Weeding	Mobin	—मबिन् ।
Wet cultivation	Asi patang nyinam	—आसि पा-ताङ्० बिनाम् ।
Terrace cultivation	Patang nyinam	—पा-ताङ्० बिनाम् ।
Reaping	Gatnam	—गात्नाम् ।
Harvesting	Gatnam	—गात्नाम् ।
Storing	Lésun	—ले० सुम् ।
Irrigation	Sirong	—सिरङ्० ।
Stick	Sikkong Bangngen	—सिक्कङ्० वाङ्गेन् ।
Axe	E'ging	—अ० गिङ्० ।
Dao	E'yok	—अ० यक् ।
Scraper	I'-g	—अिःग ।
Broom	E'ppék	—अ० प० पे० क् ।
Hoe/spade	Kuryap	—कुर० याप ।
Crops	Ali angó	—आलि आ-ङ् ।
Paddy	Ammo	—आम्म् ।
Jobstear	Angyat	—आङ्० व्यात् ।
Seed	*Koti	—*कति ।
Seedling	Koti líknam	—कति लिक्नाम् ।
Granary	Kumsung	—कुम् सुङ्० ।
Land	Among	—आमङ्० ।
Soil	Kedéng	—केदे०ङ् ।

(b) Weaving :

Weaving	E'ga sumnam	—अ'गा सुम्नाम् ।
Loom	E'bé éga	—अ'वे' अ'गा ।
Thread beam	Gobing	—गबि'ड० ।
Lease rod	Tatnge ngekong ngelong	—तान'डे० डे० कड० डे० लड० ।
Health stick	Sumpa	—सुम्पा ।
Reed	Tatnge	—तात्डे० ।
Cloth beam	Gékong	—गे'कड० ।
Belt	Géak	—गे'आक् ।
Thread	E'no	—अ'न ।
Spinning	Lumnam	—लूम'नाम् ।
Wheel	Pope	—पपे ।
Spindle	Pyakong yatnam	—पियाकड० याद्नाम् ।
Cloth	E'ga	—अ'गा ।
Wool	Muja	—मुजा ।
Woollen	Muja éga	—मुजा अ'गा ।
Cotton	Sipyak	—सिपियाक् ।
Rug	Gadu	—गादु ।
Dyeing	Li:nam	—लि:नाम ।
Dyes	Linana	—लि:नाना ।
Dyes blaek	Noka	—नका ।
Dyes red	Noling	—नलि'ड० ।
Dyes yellow	Noge	—नगे ।
— blue, green	Noying	—नयिड० ।

Dyes white	Nolun	—नलुन् ।
Border	Abé	—आवे ।
Design	Mori mogot	—मरि-मगत् ।
Sewing	Omnam	—अम्नाम् ।
Needle (iron)	Arém pési	—आरेम् पेसि ।
— (of bamboo)	Dibang pési	—दिबाङ् पेसि ।
Acissors	*Kesi, Sappeng	—केसि, साप्पेङ् ।

(c) Cane work and Carpentry :

Cane work	Monyo ager	—मव आगेर् ।
Carpentry	Monyo	—म-व ।
Haversack (of man)	Tali	—तालि ।
Haversack (of woman)	Ki:ro	—कि-र ।
Parasol (for man)	Tari	—तारि ।
Parasol (for woman)	Boodi	—बुदि ।
Open hexagonal	Ponmik	—पन्मिक् ।
Simple twilling	Tali petnam	—तालि पेटनाम् ।
Twinned	Tumpir	—तुम्पिर ।
Wrapped twinned	Yetdum sinam	—येतदुम् सिनाम् ।
Bamboo	Dibang	—दि-बाङ् ।
Cane	Rakut	—राकुत् ।
Dao	E'yok	—अ-यक् ।
Knife	Yoksik	—यक्सिक् ।

Chisel	Matsik	—मात्,सिक् ।
Hammer	*Martur	—*मार,तुर् ।
Saw	*Korot	—*करत् ।
(d) Smithy :		
Smith	Yokmo	—यक्,म ।
Black smith	Yokmo mona	—यक्,म मना ।
Iron smith	E'yok yokmo	—अ'यक् यक्,म ।
Pincers	Mégap	—मे'गाप् ।
Pincers of bamboo	Mégap	—मे'गाप् ।
Charcoal	Mékor	—मे'कर् ।
Moulding	Ku-pir	—कु-पिर् ।
Hammer	*Martur	—*मार,तुर् ।
(e) Trade :		
Barter	Likpeng	—लि'क्,पेड० ।
Buying	Rénam	—रे'नाम् ।
Bazaar	Koré moko	—करे'म-क ।
Customer	Réyangna	—रे'याड०,ना ।
Cost	Aré	—आरे' ।
Consumer	Réyangna kiding	—रे'याड०,ना कि'दि'ड० ।
Coin (change)	Komik	—क-मि'क् ।
Debt	*Dar, Nar	—दार, नार ।
Money	Murkong	—मुर कड० ।
Loan	La:pong	—ला-पड० ।
Interest	*Sut	—*सुत् ।

Price	*Dam, Aré	—*दाम्, आरे ।
Selling	Konam	—कनाम् ।
Shop	Ekuserang koko	—अकुसेराड् क-क ।
Shopkeeper	E'kuserang dubomna	—अकुसेराड् दु-बम्ना ।
Repaying of debt	Dar bikunam	—दार, बिकुनाम् ।
Debtor	Biona	—बियना ।
Creditor	Lapona	—लाःपना ।
Security	Lamkang	—लाम्काड् ।
Hire	Tomponam	—तम्प-नाम् ।

(f) **Hunting and fishing :**

Hunting	Apta	—आप्ता ।
Hunter	Aptana	—आप्ताना ।
Prey	Appénam	—आप्पेनाम् ।
Fishing	E'ngo sotanam	—अ-ङ्-सतानाम् ।
Fishing by net	E'sap ku tanam	—असाप कु तानाम् ।
Fishing by rod or hook	Kegung sonam	—केगुङ् सनाम् ।
Fishing by traps	Porang	—पराड् ।
Fish	E'ngo	—अ-ङ् ।

(g) **War :**

War	Mimak	—मिमाक् ।
Warrior	Mimak ina	—मिमाक् अिना ।

Attack	A:bomnam	—आ-बम्नाम् ।
Captive	Ikumnam	—अिकुम्नाम् ।
Retreat	Pesokunam	—पेस-कुनाम् ।
Labourer	Ager iyana kiding	—आगेर अियाना किदिङ् ।
Surrender	Mégékunam	—मेगे कुनाम् ।
Peace	Léko bosikunam mipo	—ले-क बसिकुनाम्, मि-प ।
Treaty	Léko bosidong- kupé, Daapong	—ले-क बसिदुङ्- कुपे, दा-पङ् ।
Victory	Ikum	—अिकुम् ।
Defeat	Ikumnam	—अिकुम्नाम् ।
Servant	Berang	—बेराङ् ।
Slave (man)	Abér birbo	—आबिर्, बिर्ब ।
Slave (female)	Abir birné	—आबिर् बिर्ने ।
Porter	Ulak géna	—अुलाक् गेना ।
Weapons	Ngiding yo-kaa	—ङिङ्दिङ् यक्सा ।
Panji	O:rr	—अ:र्र् ।
Stockade	Yapgo	—आप्ग ।
Stones chutes	Linker	—लिङ्कार ।
Shield	Tamté	—ताम्ते ।
War helmet	Lupmér	—लुप्मेर् ।
Spear	Ngiding	—ङिङ्दिङ् ।
Bow	Izyi	—अिज्थि ।
Arrow	E'puk	—अे'पुक् ।

Sword	Yokaa	—यकुसा ।
Dao	E'yok	—अेयक् ।
Knife	Yoksik	—यक्सिक् ।
Spike wristlet	Jamér	—जामे'र ।
Gun	Mébuk	—मे'बुक् ।
Bullet	Bukpi (guli)	—बुक्पि' ।
War coat	Nambi	—नाम्बि' ।

FESTIVALS, CUSTOMS, RELIGION AND CEREMONIES

Marriage (of man)	Meng lanam	—मेड० लानाम् ।
Marriage (of woman)	Milo lanam	—मि-ल लानाम् ।
Bride	Nyaméng	—वामे'ड० ।
Groom	Makbo	—माक्ब ।
Brideprice	Réying, Nyaméng	—रे'यिड० aré वमि'ड० आरे' ।
Negotiator	Lubosinam	—लू-बसिनाम् ।
Divination on egg	Rokyin kanam	—रक्'यिन् कानाम् ।
Good omen	Aidi	—आअिदि' ।
Bad omen	Aimadi	—आअिमादि' ।
Soul	Ayit alo	—आयि'त् आल ।
Sun-moon-God	Donyi-Polo	—द-अि-प-ल ।
Priest	Midir	—मिदि'र ।

Heaven	Taléngamong	— तालेङ् । आमङ् ।
Hell	Dorum lisam	—दु-रुम् । लिंसाम् ।
Ghost	Uyu	—अयु ।
Flute	Tapung	—तापुङ् ।
To play flute	Tapung mutnam	—तापुङ् । मुत्नाम् ।
Story	Doing	—द-यिङ् ।
Narration	Lubikunam	—लुबिकुनाम् ।
Deities	Donyi-Polo	—द-बि-प-ल । (?)
Faith	Míngkékng sinam	—मिङ्केङ् । सिनाम् ।
Pious	Airuna	—आअिरुना ।
Pure	Deena	—दे-ना ।
Fast	Amadomanam	—आमा दमानाम् ।
Fate	Míngkékng sinam, Uté-Po-ro	—मिङ्केङ् । सिनाम्, अते-प-र ।
Magic	*Montorong	—*मन्तरङ् ।
Birth	Onam	—अनाम् ।
Birth of a boy	Aro onam	—आर अनाम् ।
Birth of a girl	Omé onam	—अमे अनाम् ।
Death	Sinam	—सिनाम् ।
„ of natural	Sinupé sinam	—सिनुपे सिनाम् ।
Death of accident	Siyor pé sinam	—सियरपे सिनाम् ।

Death in an epidemic	Kila sina	—किला सिना ।
Death by suicide	Pétsina	—पेत् सिना ।
Corpse	Simang	—सिमाङ् ।
Burial	Yunam	—युनाम् ।
Bier	Yuna	—युना ।
Grave	Ago	—आ-ग ।
Funeral offering	Ugang	—युगाङ् ।
Mourning	Anki kénong	—आन्कि केनङ् ।
Ceremony at home	Keming	—केमिङ् ।
Religion	*Dormo	—*दर्म् ।
Deity	Uté-Po:ro,	—अुते-प-र,
(Beneficent)	Doying A:ro	दयिङ् आ-र ।
Worship	Kumsinam	—कुम् सिनाम् ।
Propitiation	Itum, Motum	—अितुम्, मतुम् ।
Offering	Binam	—बिनाम् ।
Dance male	Tapu Ganam	—ता-पु गनाम् ।
Dance female	Ponung	—पनुङ् ।
Dance mixed	Moman Ponung	—ममान् पनुङ् ।
Prayer	Kumsinam	—कुम् सिनाम् ।
Dance (for driving evil spirit)	Midir rinam	—भिदिर् रिनाम् ।
For good dream (spirit)	Mapo	—मा-प ।
For bad dream (spirit)	Manying	—मा-बिङ् ।

Causing fever	Ramnam Kinam	—राम्नाम्, किनाम् ।
Cause of epidemic	Doli Talam	—द-लि तालाम् ।

LAW AND ORDER

Abscond	Runyok	—रु-ञ्जुक् ।
Accused	Pyorumnam	—पियरुम्नाम् ।
Arrest	Gaknam	—गाक्नाम् ।
Bachelor's Dormitory	Dé:ré	—दे:रे ।
Case	Kébang	—केवाङ् ।
Complaint	Ropot	—रपत् ।
Court	Kébang luko bangko	—के'वाङ् लु-क वाङ्क ।
Courtship	Milum	—मिलुम् ।
Culprit	Nyang kéng	—ञ्ङ'के'ङ् ।
Divorce	Mimé mépak kunam	—मिमे' मे'पाक् कुनाम् ।
Enslavement	Abir sonam	—आवि'र, सनाम् ।
Fault	Imem	—अिमेम् ।
Faulter	Imemna	—अिमेम्ना ।
Fine	Ulo konying	—अु-ल कञ्जिङ् ।
Guest	Mibo	—मि-ब ।
Gate	E'y'ap, yapgo	—अ'य'प, याप्ग ।

Girl's dormitory	Ri-seng	— रि-सेङ् ।
Host	Kabo tatbona; Biro	— काब तात्बना, बिर् ।
Imprisonment	Paték tumnam	— पातेक् तुम नाम् ।
Jail	Paték tumko	— पातेक् तुम्क ।
Kidnapping	Sosupnam	— ससुप नाम् ।
Know	Ken	— केन् ।
Knowledge	Kennam	— केन् नाम् ।
Law	Ayon	— आयन् ।
Lawyer	Ayon kenna	— आयन्- केन्ना ।
Murder	Pétnam	— पेत् नाम् ।
Murderer	Pétna	— पेत्ना ।
Outsider	Mibo	— मिब ।
Pain	Kinam	— किनाम् ।
Punishment	Itung ireng	— अितुङ् अिरिङ् ।
Prison	Paték tumnam	— पातेक् तुम नाम् ।
Thief	Pyona	— पियना ।
Village	Dolung	— द-लुङ् ।
Villager	Dolung ami	— द-लुङ्-आमि ।
Village Council	Dolung lok milum	— द-लुङ् लक् मिलुम् ।
Village boundary	Dolung lok risi	— द-लुङ् लक् रिसि ।

Village gate	Torgo	—तरग ।
Village guard	Dulung Makro	—द-लुङ् । माक्र ।
Village Chief	*Head gam	—हेद्-गाम् ।

ANIMALS, BIRDS AND INSECTS

Animal	Simin péttang	—सिमिन् । पेत्ताङ् ।
Ant	Taruk	—तारुक ।
Ant eater	Taruk dona	—तारुक दना ।
Bat	Tapon	—तापन् ।
Barker	Kukna	—कुक्ना ।
Bear	Situm	—सितुम् ।
Beast	Simon sira	—सिमन् सिरा ।
Bed bug	Taba	—ताबा ।
Bee	Tagang	—तागाङ् ।
Bitch	Kiné	—किने ।
Birth	Onam	—अनाम् ।
Boar	Sira	—सिरा ।
Buffalo	Benjak	—बेन्जाक् ।
Cow	So-i	—स-अि ।
Calf	So-i aro	—स-अि आर ।
Bullock	Rubo	—रु-ब ।
Butterfly	Popir	—पपिर् ।
Calf	So-i ao	—स-अि आअ ।
Cat	E'ki kadari	—अे कि कादारि ।

Cattle	So-i	—स-अि ।
Chicken male	Rokpo	—रक्प ।
„ female	Rokné	—रक्ने ।
Cob web	Rumsir	—रुम्सिर ।
Cock	Rokpo	—रक्प ।
Cockroach	Takse sebob	—ताक्से सेबब ।
Cow	So-i	—स-अि ।
Crab	Take	—ताके ।
Crow	Piak	—पिआक् ।
Deer (Hog)	Sidum	—सिदुम् ।
Dog	E'ki	—अेकि ।
Dove	Péki	—पेकि ।
Duck	Jamné	—जाम्ने ।
Duckling	Jabbo	—जाब्ब ।
Eagle	Monam mítum	—म-नाम् मि'तुम् ।
Earthworm	Dorkang	—दरकाङ् ।

(Kaying)

Elephant	Sité	—सिते ।
Egg	Rokpi	—रक्पि ।
Ferret	Kaying	—कायिङ् ।
Fish	E'ngo	—अे-ङ् ।
Fox	Mensurung	—मेनसुरूङ् ।
Fly	Tamit	—तामित् ।
Frog	Tatik	—तातिक् ।
Goat	Soben	—सवेन् ।
„ (he)	Benbo	—वेन्ब ।
„ (she)	Benné	—वेन्ने ।

Green-Pigeon	Kíying	—कि'यिङ् ।
Hen	Rokné	—रक्ने ।
Hog	E'yek	—अ'येक् ।
Humbee	Taot	—ताअत् ।
Horse	Gureng	—गुरेङ् ।
Honey	Ngutlang	—डु०त्लाङ् ।
Honey comb	Ngutlang	—डुत्लाङ् ।
	dungko	दुङ्०क् ।
Horn bill	Pésik	—पे'सिक् ।
Jackal	Sipyang	—सिपियाङ् ।
Kid	Kisung	—कि-सुङ् ।
Kite	Pémi (Miki)	—पे'मि' ।
		(मिकि) ।
Leech	Tapat	—तापात् ।
Leopard	Takar	—ताकार् ।
Lizzard	Jojing, Jongkéng	—ज-जिङ्, ।
		जङ्०के'ङ् ।
Louse	Tayik	—तायिक् ।
Mare	Gureng	—गुरेङ् ।
Mantis	Komki	—कम्कि ।
Mongoose	Nyonying	—ब्बिङ् ।
Monkey	Sibeng	—सिबेङ् ।
Mosquito	Takusuru	—ताकुसुरु ।
Nest	Péttang Aki	—पे'त्ताङ् ।
		आकि' ।
Otter	Siram	—सिराम् ।
Owl	Péttun	—पे'ततुन् ।

Parrot	Kaying	—कायिड० ।
Pig	E'yek	—अयेक् ।
Pigeon	Tangki réki	—ताड०, कि, पेकि ।
Pigling	Yego	—ये-ग ।
Pony	Gureng ao	—गुरेड०, आअ ।
Porcupine	Bobí	—ब-बि ।
Pup	Kisung, éki ao	—किसुड०, अकि आअ ।
Pussy cat	Mekuri (E'ki-kadari)	—मेकुरि, (अकि-कादारि)
Prawn	Tasum	—तासुम् ।
Quail	Tangkung	—ताड०, कुड० ।
Rat	Kébung	—केबुड० ।
Serpent	Tabí	—ताबि ।
Scorpion	Kebbo boro	—केब्व बर ।
Slug	Nyogor bayor	—वगर, बायर ।
Snake	Tabí	—ताबि ।
Snail	Tanyo	—ता-व्य ।
Sparrow	Péying	—पेयिड० ।
Spider	Tarum mérum	—तारुम् मेरुम् ।
Squirrel	Také	—ताके ।
Tiger	Simyo	—सिमिय ।
Tigress	Myoné	—मियने ।
Toad	Tikra	—तिक्क ।
Tortoise	Tangkop	—ताड०, कप् ।
Tusker	Tébo	—ते-व ।

Wasp	Gatum bombu	—गातुम बमबु ।
Worm	Tapum	—तापुम् ।
Wild animal	Mobi simon	—मबि सिमन् ।

NATURE

Air	Doyi, E'sar	—दयि, अ'सार ।
Ash	Métpi	—मे'त्पि ।
Afternoon	Donyi tupe	—द-बि तुःपे ।
Bark	E'sing akuk	—अ'सिङ् आकुक् ।
Bubble	Ki:bung	—किःबुङ् ।
Bud	Appun punmang dana	—आपुन् पुनमाङ् दाना ।
Bush	Ríkbi	—रि'क्बि ।
Boulder	Liréng	—लिरे'ङ् ।
Volt	Lidor	—लि'दर ।
Branch	E'sing Ag	—अ'सिङ् आग ।
Cane	Rakut	—राकुत् ।
Cave	Lirung, Libung	—लि'रुङ्, लि'बुङ् ।
Coal	Mékor	—मे'कर ।
Cold	Ansing	—आन्सिङ् ।
Current	Asi buding	—आसि बुदि'ङ् ।
Channel	Sirong	—सिरङ् ।
Clay	Dekam	—देकाम् ।
Cliff	Lingkyong	—लि'ङ्कियङ् ।

Cloud	Domuk	—द-मुक् ।
Dark	Yong	—यड० ।
Day	Longa	—लड० ।
Dawn	Purang (Rokom kising)	—पुराड० (रकम किसिड०) ।
Dew	E'ngar	—अ'ड०ार ।
Down	Sokkodan	—सक्कदान ।
Drain	Dodi diyir	—ददि' दि'यिर ।
Earth	Among	—आमड० ।
Evening	Yumé	—युमे' ।
Evening (star)	Yumé takar	—युमे' ताकार ।
Fertile	Deka	—दे-का ।
Fire	E'mé	—अ'-मे' ।
Forest	Mobi	—म-बि ।
Fort night	Ponyum	—पब्बुम् ।
Fuel	E'sing parpénam	—अ'सिड० पारपे'नाम् ।
Full moon	Polo yirna	—प-ल यिर'ना ।
Flame	Méyo	—मे'-य ।
Flesh	Adin	—आदि'न् ।
Flower	Appun	—आपपुन् ।
Flood	Sibuk	—सिबुक ।
Freeze	Sing kam	—सिड०'काम् ।
Fragrance	Nampona	—नाम्पना ।
Fruit	Api aye	—आपि' आये ।
Garden	Kelung	—केलुड० ।
Guava	Muduri	—मुदुरि ।

Grass	Ering	—अेरिड० ।
Gravel	Limik	—लि-मिक् ।
Green	Yaying	—यायिड० ।
Half moon	Polo Ake	—प-ल आके ।
Heat	Guki	—गुकि ।
Hill	Dité	—दि-ते ।
Hillock	Dinyuk	—दिञ्जुक् ।
Honey	Ngutlang	—डु०त-लाड० ।
Hot	Gukki	—गुक्कि ।
Ice	Pamsong	—पाम्सड० ।
Island	Bokrang	—बक्-राड० ।
Jungle	Mobi (Monam)	—मवि (मनाम्) ।
Land	Among	—आमड० ।
„ (high)	Tétung	—ते-तुड० ।
„ (low)	Tékop	—ते-कप् ।
„ (fertile)	Deka	—देका ।
„ (loam)	Yeruk	—अेरुक् ।
Leaf (of tree)	Néyang anné	—ने-याड०-आनने ।
Light	Angun	—आडु०न् ।
Lightning	Yari	—या-रि ।
Midday	Longé yirang	—लडे० यि-राड० ।
Mid night	Yong yirang	—यड०-यि-राड० ।
Month	Polo	—प-ल ।
Morning	Rokom	—रकम् ।
Morning (star)	Ro-pu-né	—र-पु-ने (रकम्
	(Rokom takar)	ताकार्) ।

Moss	Taping Tagyot	—तापिँड० तागियत् ।
Mouth	Nappang	—नाप्पाड० ।
Moon	Polo	—प-ल ।
Moon light	Polo lolat	—प-ल ललात् ।
Mud	Dekam	—देकाम् ।
Nature	Taléng among	—तालेँड० आमड० ।
New moon	Anni polo	—आन्निँ प-ल ।
Night	Yong	—यड० ।
Nut	Api	—आपिँ ।
Pass	Giko	—गिँक ।
Peak	Dité tuknyuk	—दिँ-तेँ तुकञ्क ।
Plain	Yibé	—यि-वेँ ।
Plateau	Yingkong	—यिड०कड० ।
Rain	Pédong	—पेँदड० ।
Rainbow	Mireng	—मिरेड० ।
Ray	Donyi alé alak	—द्वि आलेँ आलाक् ।
Ripe	Minna	—मिन्ना ।
River	Korong	—करड० ।
Rock	Libé	—लिबेँ ।
Root(s)	Appir	—आप् पिर ।
Sand	Siye	—सिये ।
Season	Todi	—त-दिँ ।
Seed	Koti, Ali	—कति, आलि ।

Sound	Réung	—रे अुड० ।
Summer	Lobo	—ल-ब ।
Sun	Donyi	—द-बि ।
Sun rays	Donyi alé alak	—द-बि आले आलाक ।
Sun rise	Donyi sanam	—द-बि सा-नाम् ।
Sun set	Donyi anam	—द-बि आनाम् ।
Smoke	Mukki	—मुक्कि ।
Star	Takar	—ताकार् ।
Spark	Méjer	—मे जर् ।
Stone	E'ling	—अे लिङ् ।
Storm	Yiling	—यि लिङ् ।
Snow	Tapam	—तापाम् ।
Skin	Ayo	—आय ।
Sky	Taléng	—तालिङ् ।
Slope	E'tpang	—अे त्पाङ् ।
Stream	Kojong	—कजङ् ।
Stump	Situng	—सि-तुङ् ।
Stem	Sipong	—सि-पङ् ।
Tanki	*Tangki	—*ताङ्कि ।
Timber	Gumpang	—गुम्पाङ् ।
Time	Di	—दि ।
Thorn	Tang	—ताङ् ।
Tree	E'sing (Siné)	—अे सिङ् (सिने) ।
Trunk	Sipong	—सिपङ् ।
Thunder	Domir	—दमिर् ।

Unripe	Minmana	—मिन्माना ।
Up	Sangon	—साङ०न् ।
Vacuum	Rubung	—रु-वुङ० ।
Valley	Korong abé	—करङ० आवे ।
Vapour	Aa:ir	—आ-अिर ।
Water	Asi	—आसि ।
Water point	Asi lénko	—आसि ले'न'क ।
Water fall	Asi d'inggo	—आसि दि'ङ'ग ।
Water line	Asi éngko	—आसि अे'न'क ।
Wave	Sipar	—सिपार ।
Week	Longa kinit	—लङ्गा कि'नि'ट ।
Winter	Digin	—दि'गि'न ।
Wind	Doyi, E'sar	—दयि, अे'सार ।
Year	Dítak	—दि'ताक ।
Yearly	Dítakpé	—दि'ताक'पे ।

DIRECTION

North	Sedang	—सेदाङ० ।
East	Sanggo	—साङ०ग ।
South	Sokko	—सक्क ।
West	Anggo	—आङ०ग ।
Up (the river)	Kosing	—कसिङ० ।
Up (above)	Age	—अगि ।
Up there	Tédé	—ते'दे ।
Down there	Bédé	—वे'दे ।
Shunny side (of hill)	Donyi nyiko dan dité, Mo-bang	

Shady side (of hili)	Mukyum danko dité. Mo:yi	
On this side	Silo dan	—सिल दान् ।
On that side	E'ré dan	—अ'रे दान् ।

COMMUNICATION

Communication	Bédung-bédang	—वे'दङ् । वे'दाङ् ।
Main road	Dapí-Pídang	—दापि' पि'दाङ् ।
Road	Dapí	—दापि' ।
Street	Dapí atak na, Pítak	—दापि' आताक्ना, पि'ताक् ।
Foot path	Alé bédang	—आले' वे'दाङ् ।
Porter track	Béru	—वे'रु ।
Bride	*Dolong	—*दलङ् ।
Hanging/ Suspension bridge	E'ram	—अ'राम ।
Dam	Sipo	—सिप ।

CHAPTER :: THREE

COMMON SENTENCES

(I)

- I have come from Shillong
: Ngo Shillong lokké adungku.
- I am very glad to see you
: Nom ngo kala airupé unundo.
- How are you ? : No kapéla ?
- Are you well ? : No dédom dunia ai ?
- How is your family ?
: Nok érangé kapéla ?
- Am I welcome here ?
: Ngom silo kumrik dunjaa ?
- I want your help ?
: Ngo nok igur lagidung ?
- Will you help me ?
: Ngo nom igur yonia ah ?
- What will you give me to eat ?
: No ngom ingko kola donam
légapé biyené ?
- Goodbye : Aipé gilangkuka.
- Thank you : Aido.

(II)

- What are you doing ?
: No ingkokola iduné ?
- Did you dance yesterday ?
: No mélo luman motoniaa:h ?
- Yes, I had : E' ngo moto.

I saw you dancing

: Ngo nom kato luman modopé:

It was very nice i Dé botté rupé kampodo.

Shall you dance today (night) ?

: Siyum kom no luman

moye niaa:h ?

No, I shall not dance today

: Mang, ngo siyum momayé.

Why not ?

: Kapéla ?

(III)

Please show me the way

: Ayasila ngom bédang ém

kanam langka:

Go straight ahead : Kérang danpé junpérung

énlan ka:

Go in the left : Lakke danlok énlangka.

Go in the right : Lakbik dan lok énlangka.

I have lost my way

: Ngo ngok bédang ém

ményok to:

I shall show you the way

: Ngo nom bédang ém kanom

yéku:

How far is the gaonburas house ?

: Gaon bura ké ékum é kapé

kisa nékola modonge ?

No, it is not very far

: Mang, situ beje alopé

dodongmang:

It is visible

: Simé kapadung:

Do you see it now ?

: No kaduniaa:h sim supak ?

Yes, I see it

: E, ngo sim kádung.

(IV)

Do you understand what I say ?

: No tatken duniaah ngo
ingkoko nyaduné ?

I understand you well

: Ngo nom aipak'pé kendung.

I do not understand you

: Ngo nom kenmang.

I understand very you say

: Nok nyanam dém airupé
tatkendung.

What does this word mean ?

: Si kapé lunamé ?

I would like to see your village

: Ngo noluk dolung ém
kaapé midung.

Where is the School ?

: School (Porikoé) kolola ?

What's wonderful : Kamporung nako.

The water is very fine

: Taléngé doréng dong.

You must also come with us

: No ngolu kíng gíminpé aido.

I wish to go round the village

: Ngo dolung ém gigong lí-dung.

Have you been to Shillong ?

: No Shillong énkí toniaa:h ?

How much land have you ?

: No édít kola among bomduné ?

- Have you any Mithuns ?
: No éso kaduníaa:h ?
- Do you smoke ? : No médung tíduníaa:h ?
- Yes, I smoke : E' ngo tídung.
- Bring me a cup of tea
: Ngom sang kop ko
bonimang bi.
- Do you like tea ? : No sang ém míbang duníaa:h ?
- Yes, I like very much
: E, ngo airungopé mibang
dung.
- Let us go : Kaji gíye/gílape.
- Walk quickly : Bénangpé gíto gíla.
- Hurry up : Bénang pé.
- I am thirsty : Ngo asi tíling dung.
- Are you tired ? : No ape duníaa:h ?
- He is hungry : Bí kenong dung.

(V)

- Where is your mother ?
: Nok ané kokola ?
- My mother is in the house
: Ngok ané ékum lo dudung.
- What do you want ?
: No ingko kola míduné ?
- I want money : Ngo murkong ko mídung.
- Where are you going ?
: No kolola ényené/gíyené ?
- I am going to the market
: Ngo bazar/market lo gíye.
- I shall buy salt : Ngo alo réye.

Who is coming ?	: Yekola aduné ?
My uncle is coming	: Ngok akié aadung.
Call him please	: Bim gokto ka sa ayasila.
Are you in hurry ?	: No bénnang duniaa:h ?
I am in no hurry	: Ngo bénnang mang.
Let us go on	: Ka:ju ngoku gíyar la:ju.
Let us stop	: Kaju ngolu motum laju.
Let him go	: Bim gímo lang ka.
Let him not go	: Bim gímo mapé ka.
Come soon	: Bénnang pé aiang ka.
Come back	: Angkut silang ka.
Go soon	: Bénnang pé énlang ka.
Bring water for me	: Ngom siran ko bomang bi.
Please talk to me	: Ayasila ngom lupu sila.
Let us take rest	: Kaju dono siye.
Please wait for me	: Ngok légapé kayang langka.
It is very cold	: Si ansing ru:do.
It is time to go	: Supak gídi é.
No, it is too early	: Ma, supak rokom-komsing dung:
Let the man go	: Amiém énpong moto.
Where shall we go ?	: Ngolu ingkoloyité ényené ?

(VI)

There is tall tree	: E'dé andong na ésing ko.
The girl is good	: Mimé é aidung.
He is bad boy	: Bi adumana kéro (Miloko) ko.

(103)

- There is an old cloth : E'dé gain ko dodong:
The river is long : Korong si bodong/andong
nako:
I can not walk fast : Ngo étyang pé gilang mang:
Which is the way ? : Koyité bédang é ?
Is it far away ? : Dé kapé modo duniaa:h ?
He is very idle : Bí rikso nako.
I am tired : Ngo apey dung.
I am very tired : Ngo botté rupé adum apey
dung:

(VII)

- When did you come?: No édilo atokuné ?
What have you come for ?
: No ingko legapéla adung né?
I have come to buy salt
: Ngo alo rénam légapé adung:
What case have you come for ?
: No ingko kébang ko abom
dun ?

(VIII)

- What is the price ? : Aré iye édit éla ?
Will you sell it ? : No sim koyeni:aah ?
I would not sell : Ngo kodé lagimang:

(IX)

- What is your name?: Nok amin é ingko éla ?
What do you want ? : No ingko ko lagidung ?
What is that ? : E'ré ingkoé ?

Who is he ?	: Bì yekola ?
How are you ?	: No kapéla ?
Where do you live ?	: No kolo yeduné ?
How is your father ?	: No abu kapé ?
Whom do you want ?	: No séko mé lagi duné ?
Let me go	: Ngom énmò lang ka.
Let us go	: Kaju énlaju.
He goes quickly	: Bì lagan pé éndu,
You must go	: No énpérung lagido.
You should go	: No énpé lagi do.
Hurry up	: Bénang pé.
This is very nice	: Si bojeruné ainako.
Do not speak	: Agom lumapéka.
It is impossible	: Si tarik maye pé.
That is right	: Dé ijing é.
That is wrong	: Dé imém é.
There are no men in the house	: E'kum arang lo ami dumang.
He should go to school	: Bì porì kolo gipé lagi do.
They went up to the field	: Bulu arik télo énsang kai.
I am ready to go	: Ngo énlapé irung tung.
If you come, I shall go	: No aye milo ngo énye.
That does not matter:	Dé atí kamang.
Never mind	: Mí:tí mapéka.
Are you sure ?	: No aro pagía ?

- I do not agree : Ngo tolik mang.
I have no objection : Ngo raknam kamang.
I am busy now : Ngo supak momang dung.
What is your opinion ?
: Nok minam é kapéla.

GENERAL

- How do you do ? : No kapé idun ?
My name is Sri Duggong Burang
: Ngok amin é Narmi
Duggong Burang.
I come from Kugi : Ngo kugi lokké adung.
How far is it from here ?
: Si édít ko moténg duné
silokké ?
How many wives have you ?
: No édít ko meng é bomdun ?
I have two wives : Ngo meng annyi ko
bomdung.
How many children have you ?
: No édít kola aro é kaduné ?
Do they go to school ?
: Bulu pori kolo gidung
niaa:h ?
Is your father alive ? : Nok abu turdung niaa:h ?
Yes, he is alive : E' bí turdung.
How old he is ? : Bí édít éla (dítaké) ?
He is about 80 : Bí takying pinyi kopé idung.
What is the case ? : Ingko ager kola ?

Mithuns have eaten my field

: E'so é ngok arik ém dobito.

I am glad to see you : Ngo nom kaling duug.

Hope to meet you again

: Ngo nom lékokuda karik
siye kupé.

AGRICULTURE

Where are the cultivation field of your village ?

: Nok dolung lok arik nying
koé kolola ?

Are they in the one area ?

: Dé bulu rikyu ater lo
duduniaa:h ?

No, they are in small patches

: Mang, bulu alop alop pé
dudung.

I am going to sow paddy

: Ngo ammo pitkolo énye.

How many varieties of paddy are there ?

: E'dít kola ammo anguangu
é kaduné élo ?

They are many kinds

: Ammo jat é bojako-kadung.

Have got any seed from last year ?

: No menying kélok koti
kaduniaa:h ?

Yes, but it is not good

: E', kadung idokom dédom
mang.

When do you cut your jhum ?

: Nuluk arik ém édilo padun ?

Have you burnt your jhum this year ?

: Sinying ké rikpa ém émé
riton ?

I am late because of the rains

: Pédongé ila ngo adol kai:

The other villagers help me

: Dolung ami abit é ngom
igur dung.

What will you have pay them ?

: No bulum ingkoko biyen ?

I shall give them some paddy

: Ngo bulum ambín anyongko
biye.

Do you grow any wet rice ?

: No asi am iduniaa:h ?

No, we do not know how to do it

: Maa, ngolu kenmang rem
kape kisa pe iyedi.

Where your crops good last year ?

: Nok menyingke am e
aikaniaa:h ?

No, we did not get sufficient rain

: Maa, minampe pedong
emang kai.

Do you cultivate your own bamboo ?

: Nalur eng (di:bang) arilk
isi duniaa:h ?

No, we only get them from jungle

: Maa, ngolu nyomrang lok
padung:

What are the insect that eat up the crops ?

: Ingko tapumé aam ém
doduné,

Do you use manure to get yield of paddy ?

: Ali, borodopé no *gubor
ilik duníaa:h ?

How do you decide about cultivation ?

: Arik igang ém nolu kapé
lubosiduné ?

MEDICAL

What is wrong with you ?

: No kapéla iduné ?

I have cut my hand : Ngo ngok alak ém pasito.

How did you cut your hand ?

: No kapékisa nok alak rém
pasitoné ?

I cut it with my dao : Ngo ngok éyok lok pasito:

How much blood has come out, let me see

your hand

: Kapénékola itji é 'léntoné,
kangkingom nok alak dém.

What medicine will you put on it ?

: Kapéna kusereng lok nok
délo ilik siyené ?

I would have used leaves of arum

: Ngo ngesik lok ilik siye.

Have you other medicine ?

: No kusereng abít
kaduniaa:h ?

Do you know how to make this ?

: No kendumiaa sim kupékisa
pé idungdi ?

No, only some men in the village know

: Maa, dolung ajokon pétomé
kendung.

Did you suffer before ?

: No léko kérapé kitoniaa:h ?

Yes, I suffered before : E', ngo kérapé kita.

What is that wound in your leg ?

: Nok aléké taré dé ingko é
kéla ?

I fell down and injured

: Ngo royito délok ékéto.

I will give you medicine for it

: Ngo nom délok képé
kusereng biye.

Have you ever had dysentry ?

: No léko enné kikitoniaa:h ?

Had you any other disease ?

: No kinam abit kiduniaa:h ?

Yes, I had headache : E', ngo dumpong kidung.

Did you take any medicine ?

: No kusereng abit laton ?

Yes, I took medicine from the Government doctor

: E', ngo ngo kusereng lato
sorkari doktor.

What are the common disease here ?

: Solo ingko kinamé kaya
dun ?

The river is far off from the village

: Asi korong dé dolung lokké
moténg dung.

The water there is not sufficient

: Korong asi dé pi-ramdung.

The doctor told me : Ngom doctor é nyabi to.

Also you must keep your village clean

: Delo no nok dolung ém
depérung melangka.

You have beautiful coat on

; No lummukk (galuk) kampo
nako gédung.

Where did you get it from ?

: No sim ingko lokla patoné ?

My wife made it for me

: Ngok meng é sumpi tung
ngok légapé.

Do you know weaving ?

: No éga sumnam ém
kendunjaah ?

Have you any loom : No éga sumnana

kudunjaah ?

Where did you get yarn from ?

: No ingko lok énno ém
paduné ?

From where do you get the cotton ?

: No ingkolek sipyak paduné ?

We grow cotton on our field

: Ngolu ngoluk arik lo
sipyak imosang dung.

No, they purchase the dyes from the bazar

: Maa, bulu linana ém bajar
lok rédung:

Who has made the fine cane basket ?

: Kaina ébar sim yokola
poton ?

I myself have made it

: Ngo na sim poné.

Do women also make cane article ?

: Mimé ékom papur
poduniaa:h ?

No, it is men job : Maa, situ milo ager é.

Do you not use bamboo ?

: No dibang inamania ?

What other articles you make ?

: No ingko ati abit ékéla
iduné/moduné ?

EDUCATION

Do you read in a school ?

: No school lo pori duniaa:h ?

What class do you read in ?

: No ingko class lola pori
duné ?

I read in class five : Ngo pirngo class lo pori
dung.

How many student are there in your school ?

: Noluk, school élo édit kola
pori kéro é kaduné ?

There are sixteen student in my class

: Ngok killass lo iying kola
akkeng ko kéro é kadung.

How many teachers are there in your school ?

: Noluk porikola édít kola
poriboné kaduné ?

There are four teachers in our school

: Ngoluk isikur lo pori
babué appi kadung.

How many subject are taught in your class ?

: Noluk isikur lo édít ko
subject ém pori bodun ?

We have three subjects

: Ngolu subject arum ko
kadung ?

Which subject do you like best ?

: No ingko (subject) régo ém
aiyalumpé' miduné ?

I like literature most

: Ngo atnam pori ém aiyaapé
midung.

Do you not like arithmaric ?

: No isap pori ém aipé
minang niaa:h ?

No, I find it very difficult

: Maa, ngo sim ila mang.

Practice, it will become easy

: Iyit similo sim ipo yaye.

Is there school in your village ?

: Noluk dolung lo school
kadung nia ?

No, it is far away from our village

: Ma, isikur dé ngoluk
doolung lokké ando dung,

Will the villagers build a house for a school here ?

: Isikur légapé doolungé
ékum ko moye nia ?

Yes, they will gladly do it

: E', bulu dém asengrupé
mobiye.

Do your brother go to school ?

: Nok biroé school lo
gidunia ?

No, he has given up his study

: Ma, bí pori ém métoku.

He does not like to read

: Bí pori li-mang.

All children must go to school

: Kéro takamé isikur lo gipé
aidong.

Do you have any sports and games ?

: No lii iman-sa-man
kadunia ?

Yes, we have

: E', ngolu kadung.

What are they' ?

: Dé ingko ingko e ?

Tug of war

: Sotkya somin sinam.

Javelin throw

: Ngiding sutki sinam.

Race

: Dukki.

I do not think so

: Ngo démpé mi-mang.

I am not hungry

: Ngo kénong mang.

I am lost

: Ngo luksan kai,

- I am thirsty : Ngo tiling dung.
- He is sick : Bi kidung.
- They are : Bulu.
- We are late : Ngolu andol kai.
- This house is large : Si ékum si botté dung.
- The water is dirty : Asi si belum dung.
- You are happy : No aseng dung.
- We (Two) are early : Ngonyi rokom dung.
- Give a cup of clean water
: Dena asi *kop ko bilangka.
- The food is cold : Ama si réying kai.
- I cannot eat it : Ngo sim dolang mang.
- The meat has become bad
: Dinték ko kétoko.
- Do not take unclean food
: De-mana ama domapéka.
- You must eat good food
: No aina ama dopé aidong.
- Chilli is not : Marsi kamang.
- The head master's house is bigger than my house
: Head master ké ékum é
ngok ékum ém botté yado.
- Where is your house ?
: Nok ékumé ingkolo ?
- Boil the water : Sikir kirto.
- I feel cold : Ngo réyingé.
- Cold water is tasty : Réyi na asi dé típo dong.

A dog is better than a cat

: E'kié éki kadari ém pémi
aiyadung.

A horse is stronger than a cow

: Gureng é goru ém pémi
toryadung.

The elephant is the strongest of all animals

: Sité si takam simon ém
toryang dung.

Red cloth looks better than white cloth

: Yalina éga é yalun na
éga ém pémi aiyadung.

CHAPTER :: FOUR

MISCELLANEOUS

ALPHABETICAL WORDS-LIST

A

Above	Areng	—आरेड० ।
Above the house	E'kum areng lo	—अेकुम् आरेड० ल ।
After	Délok	—दे'लक् ।
After food	Ama dorong ém	—आमा द-रड० अेम् ।
Afternoon	Donyi tupe	—द-बि तु-पे ।
Afterwards	Délok rongém	—दे'लक् रडे०म् ।
Again	Lékokuda	—ले'क-कुदा ।
Air	Doyi	—द-यि ।
All	Takam	—ताकाम् ।
Always	Lodiké	—लदि'के ।
And	Délokké	—दे'लक्के' ।
Angry	Marnam	—मार'नाम् ।
Arm	Lakpong	—लाक्पड० ।
Arrow	E'puk	—अे'पुक् ।
Arrow (poison)	Yokmo	—यक्म् ।
Ascend	Sanam, Gidungsanam	—सा-नाम्, सिदुड० सिनाम् ।
Ashamed	Anyingnam	—आबिड० नाम् ।
Ask	Tatkinam/ ingki nam	—तात्कि'नाम्, अिड० कि'नाम् ।

Assemble	Dudum sinam	—दु-दुम्, सिनाम् ।
At	Lo	—ल ।
Aunt	Aki lok meng	—आकि लक् मेड० ।
Awaken	Darnam	—दारनाम् ।
Axe	E'ging	—अ'गिड० ।
Animal	Simon Pétang/ Taro	—सिमन्, पे'त, ताड०, ता-र ।
Ankle	Lékit	—ले'कित् ।
Are	Kua-h	—कुआह् ।
Are you a Nishi ?	No Nishi ku:aah	—न निसि कुआह ?
Are you well ?	No aiduniaah ?	—न आअि दुनिआह् ?

B

Bag	Munang, Payek, Nyogon	—मुनाड०, पायेक्, अगन् ।
Bamboo	Dibang	—दिबाड० ।
Banana	Kopak	—कपाक् ।
Bark of tree	E'sing akuk/ Asik	—अ'सिड०, आकुक्, आसिक् ।
Bark (verb)	E'ki kuknam	—अ'कि कुक्, नाम् ।
Basket	Sopur	—सपुर ।
Bead	Tadok	—तादक् ।
Beam	Asir (light) Ba-ré (wood)	—आसिर्, बा-रे ।
Back (n)	Ami lamku	—आमि लामकु ।
Backbone	Riji kélong	—रि'जि के'-लड० ।

Bad	Adumana	— आदु माना ।
Badly	Adumapé	—आदु मा-पे ।
Before him	Bík kérapé	—बिक् के'रापे ।
Begin	Ingun	—अडुन् ।
Behold	Sobom, Gakbom	—सबम्, गाक्बम् ।
Bell	* Gonti	—गन्ति ।
Below	Sokko	—सक्क ।
Below the house	E'kum sokko	—अ'कुम् सक्क ।
Belt	Béying/kijin	—वे'यिङ्, किजिन् ।
Big	Bakín	—बाकिन् ।
Big man	Bakín na ami	—बाकिन् ना आमि ।
Bear (v)	Génam/Dung génam	—गे'नाम्/दुङ् गे'नाम् ।
Bear (n)	Situm	—सितुम् ।
Beard	Nammit	—नाम्मित् ।
Beat	Dimnam	—दिम्नाम् ।
Because	Délok légapé	—दे'लक् ले'गापे ।
Bee	Tangut	—ताङुत् ।
Bear	Génam (ao)	—गे'नाम् (आअ) ।
Before	Kérang	—के'राङ् ।
Before food	Apin domang dapé	—आपिन् दमाङ् दपि ।
Blue	Noying	—नयिङ् ।
Body	Amir	—आमिर् ।
Boil	Abuk aruk	—आबुक् आरुक् ।

Boiled	Kénam	—के-नाम् ।
Bird	Péttang	—पेत्ताड् ।
Bitch	Kiné	—कि-ने ।
Bite	Réknam/ Gamnam	—रेक्नाम्, गाम्नाम् ।
Bitter	Kosang	—कसाड् ।
Black	Yaka	—याका ।
Blanket	Pédi	—पेदि ।
Blood	Itji	—अित्जि ।
Blind	Mikmang	—मिक्माड् ।
Blow (of wind)	Doyi mutnam	—द-यि मुत्नाम् ।
Bring	Bomang	—बमाड् ।
Bring me	Ngom laabi	—ङ०म् ला-बि ।
Brother (elder)	Abíng/bíbíng	—आबिङ्, बि-बिङ् ।
Brother (younger)	Aní/aniyana	—आनि / आनि याना ।
Book	* Kitap	—* किताप् ।
Both	Nyi	—व्यि ।
Bottle	* Botor	—* बतर् ।
Bow	Ityi	—अित् यि ।
Boulder	Líréng	—लिरेङ् ।
Box	Bokosing	—बकसिङ् ।
Branch	Akkeng/Ak	—आक्केङ् / आक् ।
Break	Tírsek	—तिरसेक् ।
Break (of bottle)	Bétnam	—वेत्नाम् ।

Breath	Nganam	—ड०नाम् ।
Brew	Nyumnam	—बुम्नाम् ।
Bride	Nyaméng (Mimé milo kana)	—बामेड० (मिमे मि-ल काना) ।
Bridge	* Dolong, égo, légo	—दलड०, अ०ग, लेग ।
Bridge (of cane)	I'am. E'ram	—अिआम्, अ०राम् ।
Bridge (of plank)	* Dolong, égo, légo	—दलड०, अ०ग, लेग ।
Buffalo	Benjak	—बेन्जाक् ।
Bull	Ibat	—अिबात् ।
Burn	Gunam/Romnam	—गुनाम्, रम्नाम् ।
Buy	Rénam	—रेनाम् ।

C

Cabbage	Péttu	—पेत्तु ।
Calf	So-i ao	—स-अि आअ ।
Call	Goknam	—गक्नाम् ।
I can walk	Ngo (modolo) gilang ye	—ड० गि०लाड०, ये ।
I can eat much	Ngo boja ko dolang ye	—ड० बजा क दलाड०, ये ।
Canal	Sirong	—सिरड० ।
Cane	Rakut	—राकुत् ।
Cane string	Sopíng	—स-पिड० ।
Cannot	Ilang mang, iram	—अिलाड०, माड०, अिराम् ।

Could	Ilato	—अिलात ।
Cap	Dumlup	—दुम्लुप् ।
Careful	Ransinam	—रान्सिनाम् ।
Cat	E'ki kadari	—अेकि कादारि ।
Catch	Gaknam	—गाक्नाम् ।
Cheap	Répo	—रे-प ।
Chest	Rangking	—राङ्, किङ् ।
Child	Kéro	—के-र ।
Chilli	Marsi	—मार्सि ।
Clean	Denam	—दे-नाम् ।
Climb	Gesang	—गे-साङ् ।
Cloudless	Doyin	—द-यिन् ।
Cloudy	Mukkang	—मुक्काङ् ।
Coat	Galup	—गालुप् ।
Cobra	Bipot	—बिपत् ।
Cock	Rokpo	—रक्प ।
Cockcrow	Pérok koknam	—पेरक् कक्नाम् ।
Cold	Ansing	—आन्सिङ् ।
Collect	Ladum/Idum	—लादुम्, अिदुम् ।
Comb	Yiksap	—यिक्साप् ।
Come	Aa:	—आ ।
Come here	Silo aala	—सि-ल आ-ला ।
Come in	Aralo aala	—आराल आ-ला ।
Come quickly	Bé nang pé aala	—बेनाङ् पे आ-ला ।
Cook	Monam, kénam	—मनाम्, केनाम् ।
Coal	Mékor	—मेकर् ।

Cough	Sakra	—साक्र ।
Country	Among	—आमड० ।
Cloth	E'ga	—अे'गा ।
Cover (n)	Pésak	—पे'साक् ।
Cover with	Atup lok	—आतुप् लक्
(a lid)	léngkap	लेङ० काप् ।
Cover with (b)	E'ga lok	—अे'गा लक्
cloth	léngkap	लेङ० काप् ।
Cow	So-i	—स-अि ।
Cultivation	Arik inam	—आरि'क् अिनाम् ।
Cup	* Kop	—* कप् ।
Curry	Oying	—अयिड० ।
Cut	Gatnam	—गात् नाम् ।

D

Dao	E'yok	—अे'यक् ।
Daughter	Omé	—अमे' ।
Day	Longé	—लडे० ।
Day time	Longé adi	—लडे० आदि' ।
Deaf	Ru:be	—रु-बे ।
Death	Sinam	—सिनाम् ।
Dig	Konam	—क-नाम् ।
Direct	Lutar	—लुतार ।
Dirty water	Bélum na asi	—बे'लुम् ना आसि ।
Disease	Kinam, Ramnam	—किनाम्, राम् नाम् ।
Distribute	Ipan	—अिपान ।

Divide	Ingu	—अिड० ।
Do	i	—अि ।
Do you understand ?	No tatken dunia ?	—न तात्केन् दु-निआ ?
Doctor	* Doktor	—दाक्तर ।
Dog	E'ki	—अेकि ।
Deer	Sidum	—सिदुम् ।
Down	Makop	—माकप् ।
Down hill	Dité makop	—दि'ते' माकप् ।
Drain	Dodí diyir	—ददि'-दि'यिर ।
Dress	E'bé galup	—अी'बे' गालुप् ।
Deep	Langking	—लाड० किड० ।
Defeat	Ikumnam	—अिकुम्नाम् ।
Descend	Tokkunam	—तक्कुनाम् ।
Diarrhoea	Raayu	—रा-यु ।
Die	Sinam	—सिनाम् ।
Duck	Jabné (Péjab)	—जाब्ने' ।
Dumb	Yao, midé	—याअ, मिदे' ।
Drink	Tinam	—ति'-नाम् ।
Drunk	Tina	—ति'-ना ।
Dry (Adj)	Pétir	—पेति'र ।
Dry (vb)	Rénam	—रे'नाम् ।

E

Ear	Nyorung	—अरुड० ।
Earth	Taléng kukung/ Among/kedeng	—तलि'ड० कुकुड० आमड०, केदेड० ।
East	Sanggo	—साड०ग ।

Easy	Ipo	—अि-प ।
Eat	Donam	—दनाम् ।
Egg	Rokpé	—रकपे ।
Eight	Pinyi	—पि-बि ।
Empty	Aruk	—आरुक् ।
Encircle	Gargong	—गार्गड् ।
Enemy	Mibo milor	—मि-ब मिलर् ।
Enlarge	Bottémonam	—बत्ते मनाम् ।
Evening	Yumé	—युमे ।
Everyday	Longé-longé	—लडे-लडे ।
Everyone	Ari téréng	—आरि तेरेड् ।
Exchange	Bipe-eng	—बिपे-अेड् ।
Eye	Amik	—आमिक् ।
Eighteen	I'ying kolang	—अियिड्
	pinyi	कलाड् पि-बि ।
Eighty	E'ying pinyi	—अेयिड् पि-बि ।
Elbow	Laggap	—लाग्गाप् ।
Elder brother	Bibing	—बि-बिड् ।
Elder sister	Mamey	—मामेय् ।
Elephant	Sité	—सिते ।
Eleven	I'ying kolang	—अियिड्
	atér	कलाड् आतेर् ।
Eye brow	Mikmit	—मिक्मित् ।

F

Face	Mikmo	—मिक्म ।
Faith	Mi-lik	—मिलिक् ।
Fall	Royi	—रयि ।

False	Aromana	—आरमाना ।
Family	E'rang	—अ'राङ् ।
Far	Modo	—म-द ।
How far it is ?	E'dit ko moténg — dun ?	
How far is Zero from here ?	—Solokké ziro é édit ko moténg (ando) dun ?	
Is it far ?	Ando dunia ?	—आन्द दुनि'आ ?
Farmer	Arik ina	—आरि'क अिना ।
Fat (n)	O:B, Una	—अ-ब, अुना ।
Fat (adj)	Kité	—कि'-ते' ।
Father	Abu/Yayi	—आबु, यायि ।
Father-in-law	Ato	—आत ।
Fear	Péso	—पे'स ।
Feather	Alap	—आलाप् ।
Fence	E'tor	—अ'तर् ।
Fever	Kinam	—किनाम् ।
Few	Boseng	—बसेङ् ।
Field	Arik	—आरि'क ।
Fifteen	I'ying kolang pirngo	—अि'यिङ्, कलाङ्, पिर'ङ् ।
Fight	Dimin	—दि'मि'न् ।
Fine	Ayi	—आयि ।
Finger	Lakkeng	—लाक्केङ् ।
Finish	Iyin	—अियिन् ।
Fire	E'mé	—अ'मे' ।
Fish	E'ngo	—अ'ङ् ।
Five	Pirngo	—पिर'ङ् ।
Food	Ama	—आमा ।

Forehead	Tukta	—तुक्ता ।
Forget	Mínyok	—मिञ्क् ।
Four	Appyi	—आप्पि ।
Friendly	Ajonpé	—आजन्पे ।
Flesh	Adin	—आदिन् ।
Floor	Puyo	—पु-य ।
Flower	Appun	—आप्पुन् ।
Fly (n)	Tamit	—तामित् ।
Fly (vb)	Dénam	—देनाम् ।
Foot	Lékop	—लेक्प ।
Forest	Mobi	—म-बि ।
Forty	I'ying appi	—अियिङ् ।
		आप्पि ।
Fourteen	I'ying kolang appi	—अियिङ्, कलाङ्, आप्पि ।
Friend	Ajon	—आजन् ।
I am your friend	Ngo nok ajon é	—ङ० नक् आजन् अे ।
Frog	Tatik	—तातिक् ।
From	E'lok	—अेल्क ।
Fruit	Api aye	—आपिआये ।
Full	Bina	—बि-ना ।
G		
Garlic	Talap	—तालाप् ।
Get	Panam	—पा-नाम् ।
Ginger	Takeng	—ताकेङ् ।

Giri	Mimé	—मिमे ।
Give	Bii	—बि ।
Give me	Ngom biyi	—ङ०म् बियि ।
Glad to be	Aseng pénam	—आसेङ० पे नाम् ।
Go	Ginam	—गि नाम् ।
Go quickly	Bénang pé gila	—बे नाङ० पे गिला ।
Go there	E'lo gila	—अ ल गिला ।
Goat	Soben	—सबेन ।
God	Donyi-Polo	—द-बि-प-ल ।
Good	Aiyi/dédom	—जायि, दे दम् ।
Granary	Kumsung	—कुम् सुङ० ।
Grand father	Buku	—बुकु ।
Grand mother	Néku	—ने कु ।
Grass	Tami	—तामि ।
Green	Geget	—गेगेत् ।
Grow	Sisang	—सि-साङ० ।
Gun	Mêbuk	—मे बुक् ।

H

Hair	Dumit	—दुमित् ।
Hammer	Martur	—मार तुर् ।
Hand	Alak	—आलाक् ।
„ (right)	Lakbik	—लाक् बिक् ।
„ (left)	Lakke	—लाक् के ।
Hard	Itungmana	—अितुङ० माना ।
Has, have	To	—त ।

I have food	Ngo apin/ dotke doto	—ड० आपिन् / दत्के द-त ।
I do not have food	Ngo dotke domang	—ड० दत्के दमाड० ।
Do you have ?	No dotonia ?	—न द-त निआ ?
Hat (local cane)	Lupyin	—लुप्यिन् ।
He	Bí	—बि ।
He-goat	Benbo	—बेन्ब ।
Head	Dumpang	—दुम्पाड० ।
Headache	Dumpong kinam	—दुम्पड० किनाम् ।
Head man	Ami midang	—आमि मिदाड० ।
Hear	Tatnam	—तात्नाम् ।
Heart	Aapi	—आपि ।
Hearth	Mérom, gulung	—मेरम्, गुलुड० ।
Heavy	Tébék	—तेबेक ।
Heel	Lédu	—लेदु ।
Help	Igur	—अिगुर ।
Hen	Rokné	—रक्ने ।
Her	Bík	—बिक् ।
Here	Silo	—सिल ।
Come here	Silo aala	—सिल आ-ला ।
Hide	Rusing/lésing	—रुसिड० / लेसिड० ।
Hiding place	Lésing/rusing ko molé	—लेसिड० / रुसिड० क मले ।
Hill	Dité	—दिते ।
Him	Bim	—बि-म् ।

His	Bik	—बिक् ।
Hoe	Papur, Kuyap	—पाकुर, कुयाप् ।
Hold (vb)	Inam	—अिनाम् ।
Honey	Tangut Alang	—ताडु०त् आलाड० ।
Honey comb	Tangut moko	—ताडु०त् म-क ।
Horse	Gureng	—गुरेड० ।
Hospital	*Potar	—*पतार ।
Hot	Gukki	—गुक्कि ।
Hot (of water)	Gukki na asi	—गुक्कि ना आसि ।
Hot (of curry)	Gukki na éro	—गुक्कि ना अेर ।
House	E'kum	—अेकुम् ।
How	Kapé	—कापे ।
How are you ?	No kapéla	—न कापेला ?
How do you do this ?	—No sim kapé-kisapéla idun	
How many ?	E'dit ko	—अेदित् क ?
How much ?	E'dit ko	—अेदित् क ?
Hundred	Língko	—लिङ्क० ।
Hundred and ten	—Língko kolang íying ko	
Hungry	Kénong	—केनड० ।
I am hungry	Ngo kénong dung	—ङ० केनड० दुङ० ।
Husband	Milo	—मि-ल ।
Husk	Ampé	—आम् पे ।

I

I	Ngo	—ङ० ।
I am	Ngo:aa	—ङ० आ ।

I want	Ngo midung	—ड० मि'दुड० ।
Immediately	Bénang rupé	—वे'नाड०, रुपे' ।
Implement	Serang	—सेराड० ।
In	Lo	—ल ।
In zero	Ziro lo	—अि-रल ।
In a box	Bokosinglo	—बकसिड०, ल ।
Insect	Tapum Taying	—तापुम्, तायिड० ।
Inside	Arang lo	—आराड०, ल ।
Itch	Aag	—आ-ग् ।
Itch (vb)	Aag nam	—आ-ग्, नाम् ।

J

Jaw	Asok	—आसक् ।
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K

Key	*Sabi	—*साबि ।
Kick	Tunam	—तुनाम् ।
Kidney	Asi pumsur	—आसि पुम्,सुर् ।
Kill	Pétnam	—पे'त्, नाम् ।
„ (with a dao)	Papét, Pakah	—पापे'त्, पाका ।
„ (dagger)	Nikpét, Nikka	—नि'क्पे'त्, नि'क्का ।
Kind	Ayang	—आयाड० ।
Knee	Lébing	—ले'बि'ड० ।
Knife	Yoksik	—यक्,सिक् ।
Know	Kennam	—केन्नाम् ।
I do not know	Ngo kenmang	—ड० केन्,माड० ।

L

Leader	Ayoh	—आयह् ।
Lamp	*Lem	—* लेम् ।
Landslide	Among Raket	—आभड०, राकेत् ।
Language	Agom	—आगम् ।
Large	Botté	—बत्ते ।
Late	E'ring	—अेरिङ् ।
Lead	Ibonam	—अिवनाम् ।
Leaf	Néyang anné	—नेयाड०, आन्ने ।
Learn	Kennam	—केन्नाम् ।
I learn to speak Karko	—Ngo Karko agom ken to	
I learn to do	Ngo inam kento—	ड० अिनाम्, केन्त् ।
Leech	Tapat	—तापात् ।
Left	Lakke	—लाक्के ।
Leg	Alé	—आले ।
Legband	Lérum	—लेरुम् ।
Leopard	Takar	—ताकार ।
Let us go	Kaju giye	—काजु गिये ।
Let us do	Kaju iye	—काजु अिये ।
Letter	* Sitti	—सित्ति ।
Lid	Atup, Ayap	—आतुप् / आयाप् ।
Lie (vb)	Ménam	—मेनाम् ।
Lie down	Kétlét	—केत्लेत् ।
Lie race down	Kétkup	—केत्कुप् ।
Lift	Langon	—लाङ्गन् ।

Light (adj)	E'tsang	—अ॑त्साड० ।
Light (n)	Aun	—आ॒ञुन् ।
Lightning	Domir	—द॒मिर् ।
Like	Kisa	—कि॑सा ।
Lip (upper)	Téyong/Agee	—ते॑यड० / आगे
	nabbér	ना॒षवे॑र् ।
„ (lower)	Kéik nabber	—के॑ अिक्
		ना॒ब॒वे॑र् ।
Listen	Tatnam	—ता॒त्ना॒म् ।
Little	Anyong	—आ॒ञ्जड० ।
Liver	Ayin	—आ॒यिन् ।
Load	E'gét	—अ॑गेत् ।
Lock	* Tala	—ता॒ला ।
Log	Situng	—सि॒तुड० ।
Loin cloth	Ugon	—अु॒गन् ।
Look for	Kata	—का॒ता ।
Love	Ayang	—आ॒याड० ।

M

Mad	Tumna	—तु॒म्ना ।
Make	Inam	—अि॒नाम् ।
Man	Ami	—आ॒मि ।
Many	Bojar	—ब॒जार् ।
Market	Boja	—ब॒जा ।
Married (adj)	Mimémilo	—मि॒मे॑ मि॒ल
	lamın sinam	ला॒-मि॑न्, सि॒नाम् ।
May (aux-vb)	Yepé	—ये॒पे॑ ।

May be	Yepe	—येपे ।
Me	Ngo, Ngom	—ङ०, ङ०म् ।
Meat	Adin	—आदि॑त् ।
Medicine	Kusereng	—कुसेरेङ् ।
Men	Ami kiding	—आमि कि॑दिङ् ।
Midday	Longa radang	—लङ्गा रादाङ् ।
	Donyi yudang	द-न्वि युदाङ् ।
Midnight	Yo:ra:dang	—य-रा-दाङ् ।
Milk	Anyun alang	—आयुन आलाङ् ।
Mutton	Bendin	—वेन्दि॑न् ।
Methun (male)	Sobo	—स-ब ।
Methun (female)	Soné	—सने॑ ।
Methun (calf)	Soo	—स ।
Methun (Grown)	Someng (male)	—समेङ् ।
	(female)	Bopang
Money	Murkong,	—मुर्कङ् ।
	Abar	आबार् ।
Monkey	Sibeng	—सिवेङ् ।
Month	Poolo (of thirty days)	—प-ल ।
Morning	Rokom	—रकम् ।
Mortal	Sina	—सिना ।
Mother	Ané	—आने॑ ।
Mother-in-law	Ayo	—आय ।
Mountain	Di:té	—दि-ते॑ ।
Moustache	Nammit	—नाममि॑त् ।
Mouth	Nappang	—नाप्पाङ् ।

Murder	Pétna, Pana	—पेत्ना, पाना ।
Mustard	Tulang	—तुलाड् ।
My	Ngo	—ङ् ।

N

Nail	Lakyin	—लाक्यिन ।
Name	Amin	—आमिन् ।
Nail	Lakyin	—लाक्यिन ।
My name is Shri T. Jongka	Ngok aminé narmi T. Jongke	
What is your name ?	Nok aminé ingkué ?	
Near	Anin, ange, ayir	—आनिन्, आडे°/आयिर् ।
Neck	Aling, linggung	—आलिङ्, लिङ्गुङ् ।
Needle	Pési	—पेसि ।
Net	E'sap	—असाप् ।
New	Ani	—आनि ।
Night (full)	Yo	—य ।
Nine	Konang	—कनाड् ।
Nineteen	I'ying kolang konang	—अयिङ् कलाड्, कनाड् ।
Ninety	I'ying konang	—अयिङ् कनाड् ।
No	Ma	—मा ।
Noon	Longa ra:dang	—लङ्गा राःदाड् ।
Nose	Nyobung	—न्युड् ।

Nostril	Nyobung arung	—बवुड० आराड० ।
Not	Mang	—माड० ।
I do not understand	Ngo kenmang	—ड० केन्माड० ।
Now	Supak	—सु-पाक् ।

O

Oil	* tel	—तेल् ।
Old	Aku	—आकु ।
Once	Léko	—ले-क ।
One	Atér	—आतेर ।
Open (adj)	Aya	—आया ।
Open (vb)	Sutya	—सुत्या ।
Orange	Sunturang	—सुन्तुराड० ।
Orphan	Opan kéro	—अपान् केर ।
Outside	Luyu	—लुयु ।
Outside the house	E'kum lu:yu lo	—अ'कुम लु:यु ल ।
Own	Ké	—के ।

P

Paddy	Ammo	—आम्म ।
Palm of hand	Lakpyo	—लाक्पिय ।
Paper	Jégi, Kakot, Gakot	—जे'गि, काकत्, गाकत् ।
Pay	Abal binam	—आबाल् बिनाम् ।
I will pay you	Ngo nom biye	—ड० नम् बिये ।
Pebble	Lingeng	—लिङ्गे-ग ।

Pepper (chilli)	Marsi	—मार॒सि ।
Pierce	Serke	—सेर॒के ।
Pig	E'yek	—अ॒येक् ।
Pillow	Dumtén	—दुम॒ते॒न् ।
Pipe	* paip	—पा॒अिप॒ ।
Place	Among	—आम॒ड० ।
Play	Iman	—अिमा॒न् ।
Pleasure	Aseng	—आसे॒ड० ।
Pluck	Pilnam	—पि॒ल॒नाम् ।
Poison	Dikna	—दि॒क्ना ।
Poisonous	Diknarung	—दि॒क्नारु॒ड० ।
Poor	Opan	—अ॒पान् ।
Post (n)	Girang	—गि॒रा॒ड० ।
Potato	* alu goti	—* आ॒लु गु॒ति ।
Potato sweet	E'ngin	—अ॒डि॒न् ।
Price	Aré	—आ॒रे ।
Priest	Miri	—मि॒रि ।
Puppy	Ki-sung	—कि॒सु॒ड० ।
Put	Gé	—गे ।
Put on cloths	E'ga géla	—अ॒गा गे॒ला ।

Q

Quickly	Bénaŋpé	—बे॒ना॒ड० पे ।
Come quickly	Bénaŋpé aalangka	—बे॒ना॒ड० पे आ॒ला॒ड० का ।
Quitely	Aso pé	—आ॒स-पे ।

R

Raft	Suppi	—सुप्पि ।
Rafter	Suppi mona	—सुप्पि मना ।
Rain (n)	Pédong	—पेदडं ।
Rain (vb)	Pédong anam	—पेदडं अनाम् ।
Rain coat	Pédong galup	—पेदडं गालुप् ।
Run (n)	Duk, Jak	—दुक्, जुक् ।
Run	Duknam, Juknam	—दक्नाम्, जुक्नाम् ।
Read	Pori	—परि ।
Red	Yaling	—यालिडं ।
Remember	Mipang	—मिःपाडं ।
Remove	Ipak, Ibin	—अपाक्, अबिन् ।
Rest	Du:no	—दुःन ।
Ribs	Ikmo Kidi	—अक्म किदि ।
Rice	Ambin	—आम्बिन् ।
Rich	Mirém	—मिरेम् ।
Right (side)	Lakbik	—लाक्बिक् ।
Right	Iji do	—अजिद ।
Ring	Pégong	—पेगडं ।
Ripe	Minna	—मिन्ना ।
River	Korong	—करडं ।
Road	Lambé, Bédang, dapi	—लामबे, बेदाडं, दापि ।
Root	Appir	=आप्पिर ।
Round	Api	—आपि ।

S

Salt	Alo	—आल ।
Say	Lu	—लु ।
Scabbard	Sobuk	—सबुक् ।
Search	Mata	—माता ।
Seasons	To-di yamo	—त-दि' या-म ।
Seat	Dugkéng	—दुड०'के'ड० ।
See	Kaa	—का ।
Seed	Ami, ali	—आमि', आलि ।
Seek	Rogu	—रगु ।
Sell	Ko	—क ।
Send	Mélik	—मे'लि'क् ।
Seven	Kinit	—कि'नि'त् ।
Seventeen	I'ying kolang	—अ'यि'ड०
	kinit	कलाड०' कि'नि'त् ।
Seventy	I'ying kinit	—अ'यि'ड० कि'नि'त् ।
Shall	Yé	—ये' ।
She	Bi	—बि' ।
She goat	Benné	—बेन्'ने' ।
Sheath	Sobuk	—सबुक् ।
Shield	Tamté	—ताम्ते' ।
Shopkeeper	Dukan ami	—दुकान् आमि ।
Show	Léngkan	—ले'ड०'काम् ।
Shut	Sutkap	—सुत्'काप् ।
Sick to be	Kiye	—क्रिये ।
Sister (elder)	Memey	—मेमेय् ।

Sister (younger)	Birmé	—बिर्मे ।
Sit	Du-nam	—दु-नाम् ।
Six	Akkeng	—आक्केड० ।
Sixteen	I'ying kolang	—अियिड० कलाड० ।
	akkeng	आक्केड० ।
Sixty	I'ying akkeng	—अियिड० आक्केड० ।
Skin	Ayo	—आय ।
Skull	Ami yaruk	—आमि याःरुक्
	Along	आलड० ।
Sky	Taléng	—तालेड० ।
Slap	Pinam	—पिनाम् ।
Sleep	Yupnam	—युप्नाम् ।
Slippery	Bélap	—बेलाप ।
Slow	E'ring	—अेरिड० ।
Slowly	E'ringpé	—अेरिड० पे ।
Small	Ajji	—आज्जि ।
Smell	Ari	—आरि ।
Smell (v.t)	Namnam	—नाम्नाम् ।
Smell (vb)	Namnam	—नाम्नाम् ।
Smoke (vb)	Mékang, Mikki	—मेकाड०, मिक्कि ।
Snake	Tabi	—ताबि ।
Water snake	Asi tabi	—आसि ताबि/ बिकिल ।
Snow	Tapam	—तापाम् ।
Soap	* Sabon	—* साबन् ।

Soldier	* Sipayi	—सिपायि ।
Son	Kéro ao	—केर आअ ।
Song	Soman ponung, miri	—समान्, पनुडं, मिरि ।
Sound	Adut, Réung	—अदुत् ।
Sour	Namkang	—नाम्काडं ।
Speak	Lu, Nya	—लु, वा ।
Spear	Ngiding	—डिंदिडं ।
Speech	Agom Nyanam	—आगम् वानाम् ।
Spoon	* Samus, Pényo	—* सामुस्/पे-व ।
Spring	Korong	—करडं ।
Stand	Dak	—दाक् ।
Star	Takar	—ताकार् ।
Stay	Dak	—दाक् ।

T

Ten	I'ying	—अियिडं ।
Their	Buluk	—बुलुक् ।
There	E'lo	—अ-ल ।
These	Sikési	—सिकेसि ।
They	Bulu	—बुलु ।
Thing	Serang	—सेराडं ।
Thirsty	Ti-ling	—ति-लिडं ।
Thirteen	I'ying kolang arum	—अियिडं, कलाडं, आरुम् ।
Thirty	I'ying arum	—अिसिडं, आरुम् ।
This	Si	—सि ।

Those	Dékédé	—दे'के'दे' ।
Three	Arum	—आरूम् ।
Thump	Lakné	—लाक्ने' ।
Tiger	Simyo	—सिमिय ।
Tired	Apeng	—आपेड० ।
I am tired	Ngo apengé	—ड० आपेडे० ।
Tobacco	Mikki, duma, sali	—मि'क्कि', दुमा, सालि ।
Today	Si-lo	—सि-ल ।
Together	Lékopé	—ले'कपे' ।
Tomato	Tumpuluk	—तुम्पुलुक् ।
Tomorrow	Roro, Nyampo	—र-र/व्याम्प ।
Tongue	Ayo	—आय ।
Tooth	I-pang	—अि-पाड० ।
Top, on	Areng, Ageng	—आरेड०, आगेड० ।
Town	* Taon	—* ताअन् ।
Trap	Géta nana se-rang	—गे'ता नाना सेराड० ।
Tree	E'sing	—अे'सिड० ।
Twelve	I'ying kola annyi	—अि'यिड०, कला आन्'बि ।
Two	Annyi	—आन्'बि ।

U

Umbrella	* Sati, E' bong	—*साति, अे'बड० ।
Uncle (maternal)	Aki	—आकि' ।

Uncle (paternal)	Apang	—आपाड० ।
Understand	Ken	—केन् ।
Up (adj)	Areng	—आरेड० ।
Up hill	Dinyukté	—दि-ञ्कुक्ते ।
Urinate	Yasi sinam	—यासि सिनाम् ।
Urine	Yasi	—यासि ।
Us	Ngoluk	—ड०लुक् ।

V

Vegetable	Oying, Oong	—अयिड०, अ-ड० ।
Village	Dolung	—दलुड० ।
Vomit	Abat	—आवात् ।
Vulture	* Sogun	—* सगुन् ।

W

Waist	Kikit	—कि-कित् ।
Waistband	Kijin	—कि-जिन् ।
Wait	Kayang	—कायाड० ।
Walk	Gé, E'n	—गि, अनेन् ।
Wall	Talung	—तालुड० ।
Side wall	Talung	—तालुड० ।
Want	Mi	—मि ।
Warm	I:gang	—अि-गाड० ।
Wash	Mobin	—मबिन् ।
Wash body	I'rsi	—अिर्-सि ।

Water	Asi	—आसि ।
Boil the water	Sikil kilto	—सिकिल् किल्त् ।
Drinking water	Ti:nam Asi	—तिनाम् आसि ।
Hot water	Sikir, Sigu	—सिकिर्, सिगु ।
We	Ngolu	—ङ०लु ।
Wear	Génam	—गेनाम् ।
Weave	Sumnam	—सुम्नाम् ।
Well (adj)	Ai	—आअि ।
What	Ingko	—अिङ०क् ।
What is this ?	Si ingkoko ?	—सि अिङ० क-क ?
What is your name ?	Nok aminé ingkué ?	—नक् आमिने अिङ०कुअे ?
When	E'dilo	—अेदि०ल ।
Where	Ingkolo/kolokla	—अिङ० क-ल/ कलक्ला ।
Where is the hospital ?	Asipotar é ingkolo ?	—आसिपतार अे अिङ०कल ?
White	Yapung, Yalun	—यापुङ० / यालुन् ।
Who	Yéko	—ये-क ।
Who are you ?	No yékola ?	—न ये कला ?
Whose	Yékoké	—ये कके ।
Widow	Méyéng	—मे ये ड० ।
Widower	Tumbo	—तुम्ब ।
Wife	Meng	—मेड० ।
Wild	Nyomrang	—बम्राड० ।
Wind	E'sar, Do:ye	—अेसार/द-यि ।
Winding	E'sar monam	—अेसार मनाम् ।

With	Lo, King	—ल, किङ् ।
Women	Mimé	—मिमे ।
Work	Ager	—आगेर् ।
Wrist	Lakkit	—लाक्कित् ।

Y

Year	Ditak	—दिताक् ।
Yes	E´	—अे ।
Yesterday	Mélo	—मे-ल ।
You	No	—न ।
Young	Ya:meng, Mimum	—या-मेङ्, मिमुम् ।
Your	Nok, Nokké	—नक्, नक्के ।

Z

Zeal	Aseng angam, Unun	—आसेङ्, आङ्, अनुन् ।
Zebra	—Gureng Kísana Africa among lok simon	
Zero	—Kamang, Subansiri district lok head quarter	
Zigzag	Békér, Lambé junmana	—बेकेर्, लाम्बे, जुन्माना ।
Zinc	Pakrang	—पाक् राङ् ।
Zone	Asi among, todi ya-mo ki-di sina	—ता-दि हा-म किदि सिना ।
Zoo	—Simon, Kébung, péttang turdopé lengkum ko among.	

LOCAL MONTHS IN A YEAR

The year is divided into twelve lunar months like other Adi sub-tribes; But the name differs from each other sub-tribes. This is many because of each group reckon their seasons according to their agricultural activities: Similarly, socio-religious functions of the Karkos revolve round the activities of jhuming. The system encourages collective living,—Community works and eliminates lettergy and drudgerly so alien to their life. At present, the Karko are a progressive tribe in all respect compared to its neighbouring sub-tribes of the Adis: They are ahead in Political consciousness, progressing in industry as well as business and in administration; In the field of agriculture they are above the subsistence level. They practise both jhuming and terrace cultivation.

According to the system followed in the Karko area, the year begins with the lunar month of *Jitmur* which roughly corresponds to March/April of the Gregorian calendar.

1. Jitmur is followed by
2. Kombong,
3. Gallíng,
4. Lukíng,
5. Yilo,
6. Lobo,
7. Néya tanno,
8. Bélang tanno,
9. Yité,
10. Dongkiong,
11. Aané and
12. Bising.

THE END