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- Ho Grammar and Vocabulary** (1975, pp. xiv + 216) Rs. 20.00
Author — J. Deeney, S.J.
- An Introduction to the Ho Language** (1991, pp. 48) Rs. 15.00
Author — J. Deeney, S.J.
(This gives an approach to learning Ho which has been found more effective than that given in "Ho Grammar and Vocabulary", however for more advanced matter it presumes the use of "Ho Grammar and Vocabulary")
- Ho-English Dictionary** (1978, pp. xi+376, hard cover) Rs. 30.00
Author — J. Deeney, S.J.
- Ho Disum Ho Honko** — a series of 7 books written in Ho by Mr. Dhanur Singh Purty (1978-82, total pp. 1342).
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INTRODUCTION to the HO LANGUAGE

*Learn Ho
Quickly and Well*

J. DEENEY, S.J.

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INTRODUCTION to the HO LANGUAGE

J. DEENEY, S.J.

XAVIER HO PUBLICATIONS
ST. XAVIER'S HIGH SCHOOL
CHAIBASA

An Introduction to the Ho Language

This is not intended to be a complete grammar. This presumes a teacher to give pronunciation. Also for more advanced matter it presumes the use of the "Ho Grammar and Vocabulary." These notes give an approach to learning the language which has been found to be more effective than that used in the initial lessons of the "Ho Grammar and Vocabulary".

We start with the past tense, since the formation of this is somewhat more simple. And also by starting with this the one learning can soon start to form sentences.

2a

Lesson 1 - Past tense with inanimate object

Ho is not concerned with gender; there are no separate forms for Masculine and Feminine,— however Ho is very much concerned with what is living (animate) and what is not living (inanimate). To the Ho the distinction is as follows:

animate phenomena: rain, hail, clouds
Animate — God, spirits, people, animals, the sun, moon and stars.

Inanimate — all other things including plants and trees.

In this first lesson we are treating only sentences in which

- the verb is **past tense**
- there is an **object** - *direct*
- the object is **inanimate**

For example:— I saw a tree. This sentence has:

- a subject — I
- a verb in the past tense — saw
- an inanimate object — tree

When there is a sentence in which the verb is in the past tense and the object is inanimate, the verb is formed by affixing केडा to the root (the basic form) of the verb. For example:

root	जोम, eat	past tense,	inan.	obj.	जोमकेडा	ate
"	नेल see	"	"	"	नेलकेडा	saw
"	किरिअ buy	"	"	"	किरिअकेडा	bought
"	अयुम hear	"	"	"	अयुमकेडा,	heard

In this first lesson we will introduce all the personal pronouns. Below we will explain the use of each pronoun when used as the subject of a sentence.

1) 1st person singular subject, I

The subject marker (the letter/letters indicating the subject) for I is न्. The animate subject marker (ASM) is fixed to the end of a verb, unless it is moved up to the end of the word immediately preceding the verb (which is often done). When the first personal singular subject marker न् is affixed to the end of a verb we would get:

I ate	जोमकेडा	(जोम+केडा+न)
I saw	नेलकेडा	
I bought	किरिजेडा	
I heard	अयुमकेडा	

In Ho the verb is normally at the end of a sentence, as in Hindi. However when there is an object, this often comes immediately before the verb and in this case the subject marker is usually moved up to the end of this word.

When the subject marker न् is moved up to a previous word ending in a vowel, it remains न्. For example:

I ate a mango (उलि)	-उलिज जोमकेडा
I drank (नू) water (दः)	-दःज नूकेडा
I saw a flower (वा')	-वा'ज नेलकेडा
I bought a shirt (मुतुइ)	-मुतुइज किरिजेडा
I ate cooked-rice (मंडि)	-मंडिज जोमकेडा
I made (बइ) a house (ओवः)	-ओवःज बइकेडा
I lost (अइ) one rupee (मि टका)	-मि टकाज अइकेडा
I finished (चवा) the work (पइटि)	-पइटिज चवाकेडा
I sowed (हेर) the seed (हिता)	-हिताज हेरकेडा

(Note: There is no word in Ho for the English article, a, the.)

When the subject marker न् is moved up to the end of a word ending in a consonant, instead of न्, न्- is affixed to the end of that word.

For example:

I drank rice-beer (डियइ)	-डियइज नूकेडा
I made a bed (करकोम)	-करकोमेज बइकेडा
I broke (रपुइ) the bed	-करकोमेज रपुइकेडा
I wrote (ओल) a book (कितव)	-कितवेज ओलकेडा
I pushed (उदुर) the jeep (जीप)	-जीपेज उदुरकेडा
I swallowed (उइ) medicine (रे'इ)	-रे'इज उइकेडा
I bought salt (बुलुइ)	-बुलुइज किरिजेडा

The word for not is का. This always comes immediately before the verb, and the subject marker must be affixed to this. When the subject is 1st pers. sing. then का+न is written कन

ka + SM = ka n

I did not eat a mango	उलि कन जोमकेडा
I did not drink rice beer	डियइ कन नूकेडा
I did not see a flower	वा' कन नेलकेडा
I did not buy a shirt	मुतुइ कन किरिजेडा
I did not touch (जुटिइ) a shirt	मुतुइ कन जुटिइकेडा
I did not eat cooked-rice	मंडि कन जोमकेडा

The word for but is मेन्दो. Note the following sentences:

I did not drink rice-beer, but I drank water.	डियइ कन नूकेडा, मेन्दो दःज नूकेडा
I did not make a house, but I made a bed.	ओवः कन बइकेडा, मेन्दो करकोमेज बइकेडा

2) 2nd person singular subject, you

The subject marker for the 2nd person singular is म्. When this is affixed to the end of a verb we would get:

(in all examples in this section, you is singular)

You ate	जोमकेडाम
You saw	नेलकेडाम
You bought	किरिजेडाम
You heard	अयुमकेडाम

When the preceding word ends in a vowel we would get:

You ate a mango	उलिम जोमकेडा
You broke an earthen-pot (चटु)	चटुम रपुइकेडा
You lost one rupee	मि टकाम अइकेडा
You took-hold-of (सव) a flower	वा'म सबकेडा
You took-hold-of a knife (कतु)	कतुम सबकेडा
You ate a papaya (बिदि जो')	बिदि जो'म जोमकेडा

However in this case if the word previous to the verb ends in a checked vowel, this vowel is repeated before म्. For example:

You drank water	दःअम नूकेडा
You saw a tongue (लेः)	लेःएम नेलकेडा
You took-hold-of a comb (नकिः)	नकिःइम सबकेडा
You touched a head (बोः)	बोःअम जुटिइकेडा
You made a leaf-cup (पूः)	पूःउम बइकेडा
What (चिकानः) did you eat?	चिकानःअम जोमकेडा?

When the previous word ends in a consonant, then instead of म्, म- is affixed to that previous word, for example:

You drank rice-beer.	डियइम नूकेडा
You broke a bed.	करकोमेम रपुइकेडा
You bought an umbrella (चतोम)	चतोमेम किरिजेडा
You lost a book.	कितवेम अइकेडा

4 negative questions

The negative का+म is written कम

You did not eat fruit (जो) जो कम जोमकेडा

You did not drink rice-beer. डियड कम नूकेडा

Note the following questions and answers:

What did you buy? I bought a shirt.

चिकानःअम किरिअकेडा? सुतुइअ किरिअकेडा

What did you eat? I ate a papaya.

चिकानःअम जोमकेडा? बिदि जोअ जोमकेडा

When (चुइला) did you buy the book? I bought the book yesterday. (होला)

किनअ चुइलाम किरिअकेडा? कितअ होलाअ किरिअकेडा।

When did you eat a mango? I ate a mango yesterday.

उलि चुइलाम जोमकेडा? उलि होलाअ जोमकेडा।

When there is no interrogative pronoun (what?, when?, who? etc.) then the word चि is put at the end of a question.

Did you eat a mango? उलिअ जोमकेडा चि?

I did not eat a mango, but I ate a papaya.

उलि अज जोमकेडा, मेन्दो बिदि जोअ जोमकेडा

Did you break the bed? करकोमम रपुइकेडा चि?

No (का,) I did not break the bed. का, करकोम अज रपुइकेडा

Yes (एया), I broke the bed. एया, करकोमअ रपुइकेडा

For emphasis (for example when answering a question "who?") the full pronoun अज, I, and अम, you (sg.), can be used. Usually even in this case, unless the pronoun is immediately before the verb, the subject marker has to be used, for example:

You broke the bed; I did not break the bed.

अम करकोमम रपुइकेडा; अजदो करकोम अज रपुइकेडा।

I read (पढाअ) a book; you did not read a book.

अज कितअअ पढाअकेडा; अजदो कितअ अम पढाअकेडा।

(note दो used in the above two sentences. दो is often added to a word in Ho to indicate some emphasis and contrast, somewhat like the use of ते in Hindi.)

The Ho word for who? (interrogative) singular is ओकोए।

Who lost one rupee? मि टका ओकोए अइकेडा?

(reply) I lost one rupee. मि टका अज अइकेडा।

Who brought (अम) a knife? कतु ओकोए अगुकेडा?

(reply) You brought a knife. कतु अम अगुकेडा?

The possessive for I, अज, is अजः, my, and for you, अम, is अमः, your.

Did you take my book? अजः कितअअ इइकेडा चि?

(reply) I did not take your book. अमः कितअ अज इइकेडा।

When did you lose your knife? अमः कतु चुइलाम अइकेडा?

(reply) I lost my knife yesterday. अजः कतु होलाअ अइकेडा।

3) 3rd person singular subject, he/she

The subject marker for the 3rd person singular is एः. When this is affixed to the end of a verb we would get:

He ate जोमकेडाएः

She saw नेलकेडाएः

She bought किरिअकेडाएः

He heard अयुमकेडाएः

Some spelling changes occur when this एः is affixed to a word immediately preceding the verb

a) When एः is affixed to a word ending in a consonant, we get:

He broke the bed.

करकोमिः रपुइकेडा

She drank rice-beer.

डियडेः नूकेडा

He bought salt.

बुलुडेः किरिअकेडा

She wrote a book.

कितअः ओलकेडा

b) When एः is affixed to a word ending in a vowel a we get:

She lost one rupee

मि टकाएः अइकेडा

He saw a flower

वा'एः नेलकेडा

He drank water.

दःएः नूकेडा

She heard shouting (ककला)

ककालाएः अयुमकेडा

He sowed the seed.

हिताएः हेरकेडा

c) When एः is affixed to a word ending in a vowel e, then one of the two e's is dropped, e+e:=e:

He broke the axe (हके)

हकेः रपुइकेडा (हके+एः=हकेः)

He ploughed (सी) the field (ओले) ओलेः सीकेडा (ओले+एः=ओलेः)

However when एः is affixed to a word ending in a checked e, एः, then both e's are retained. e:+e:=e:e: In this case the checked sound of the final e is hardly audible, but it is wise to write it. For example:

He saw my tongue अजः लेःएः नेलकेडा

d) When एः is affixed to a word ending in the vowel i, then e: changes to i:, but one of the i's is dropped.

She ate a mango उलिः जोमकेडा (उलि+एः=उलि+इः=उलिः)

He bought a new (नमा) shirt नमा सुतुइः किरिअकेडा।

She finished the work पइटिः चबाकेडा

He ate the cooked-rice मंडिः जोमकेडा

However when एः is affixed to a word ending in a checked i, इः, then e: changes to i: and is affixed to the other i:

She bought a comb

नकिःइः किरिअकेडा

He broke the ladle (लुडिः)

लुडिःइः रपुइकेडा।

lundi:

$i/u + e \rightarrow i$
 $u + o \rightarrow u$

(Note:— Whenever a marker e is put next to the vowels i or u, then the e changes to i. Also when an o marker is put next to the vowel u, then o changes to u.)

e) When ए: is affixed to a word ending in a vowel o we get:

He heard the wind (होयो) होयोए: अयुमकेडा o + e: → oe:
 She ate the fruit जोए: जोमकेडा

f) When ए: is affixed to a word ending in a vowel u, then e: changes to i: and is affixed to the word, $u + e: \rightarrow u + i:$

He saw the tree (दरु) दरुइ: नेलकेडा
 She lost a knife कतुइ: अइकेडा
 He broke the stool (गंडु) गंडुइ: रुपुइकेडा
 She carried-on-head (दुपिल) the pot चटुइ: दुपिलकेडा

The full 3rd person singular pronoun is अए:. Its possessive form is अय:.
 Its negative form is कए:

Who broke the stool? गंडु ओकोए रुपुइकेडा?

(reply) He broke the stool. गंडु अए: रुपुइकेडा।

I did not lose my knife; he lost his knife.

अय अय: कतु कइ अइकेडा; अए:दो अय: कतुइ: अइकेडा।

What did he lose? He lost his book?

चिकान:ए: अइकेडा? अय: कितवे: अइकेडा।

Did he lose his knife? He did not lose his knife.

अय: कतुइ: अइकेडा चि? अय: कतु कए: अइकेडा।

When did he lose his book? He lost his book yesterday.

अय: कितव चुइलाए: अइकेडा? अय: कितव होलाए: अइकेडा।

When an animate subject is expressed and does not immediately precede the verb, then the subject marker must be retained.

The man (कोवा) drank rice-beer. कोवा डियछे: नूवे:डा

The woman (कुइ) poured (दुल) the water. कुइ द:ए: दुलकेडा।

The boy (कोवा होन) lost one rupee. कोवा होन मि टकाए: अइकेडा

The girl (कुइ होन) ate a mango. कुइ होन उलि: जोमकेडा

The young-woman (हवानुम) carried the pot. हवानुम चटुइ: दुपिलकेडा

The man did not break the bed. कोवा करकोम कए: रुपुइकेडा

The girl did not lose her book. कुइ होन अय: कितव कए: अइकेडा

The young-man (सेपे'इ) did not get (नम) a book, but he got a knife.

सेपे'इ कितव कए: नमकेडा, मेन्दो कतुइ: नमकेडा।

The girl lost her book, but she found (नम) my book.

कुइ होन अय: कितवे: अइकेडा, मेन्दो अय: कितवे: नमकेडा।

4) 1st person dual inclusive subject, you (sg.)+I

Ho uses separate pronouns whenever referring to two people. This is referred to as dual number. Also in the 1st person they use separate

pronouns for "you (sg.) and I" (including the person addressed) and for "he/she and I" (excluding the person addressed).

The subject marker for the 1st person dual inclusive, you and I, is लड. The full form of the pronoun is अलड. Its possessive is अलड:
 Its negative is कलड

You and I ate. जोमकेडालड

You and I saw. नेलकेडालड

You and I saw a cinema (सिनिमा)

You and I drank rice-beer.

You and I did not break the bed.

You and I lost our money (टका-पोयसा)

What did you and I get?

(reply) We got ten rupees. (गेल टका)

When did you and I buy the shirt?

(reply) We bought the shirt yesterday.

सिनिमालड नेलकेडा

डियडलड नूकेडा

करकोम कलड रुपुइकेडा।

अलड: टका-पोयसालड अइकेडा।

चिकान:लड नमकेडा?

गेल टकालड नमकेडा।

सुतुइ चुइलालड किरिअकेडा?

सुतुइ हालालड किरिअकेडा।

5) 1st person dual exclusive subject, she/he+I

The subject marker for the 1st person dual exclusive, he/she+I, is अलिअ. The full form of the pronoun is अलिअ. Its possessive form is अलिअ:
 Its negative is कलिअ

He and I ate. जोमकेडालिअ

She and I saw नेलकेडालिअ

He and I bought a new house.

She and I ate cooked-rice.

He and I did not sell (अकारिअ) our house.

What did he and I get?

He and I got ten rupees.

नमा ओव:लिअ किरिअकेडा

मंडिलिअ जोमकेडा

अलिअ: ओव: कलिअ अकारिअकेडा

चिकान:लिअ नमकेडा?

गेल टकालिअ नमकेडा

The form of the interrogative pronoun who? when referring to two persons is ओकोएतिकिअ

Who(2) found my book?

अय: कितव ओकोएतिकिअ नमकेडा?

(reply) He and I found your book.

अय: कितव अलिअ नमकेडा

6) 2nd person dual subject, you(2)

The subject marker for the 2nd person dual pronoun, you(2), is बेन
 The full form of the pronoun is अबेन. Its possessive form is अबेन:
 Its negative is कबेन.

You(2) ate जोमकेडाबेन

You(2) saw नेलकेडाबेन

You(2) made a new house.

You(2) broke the stool.

You(2) did not break a stool.

नमा ओव:बेन बइकेडा

गंडुबेन रुपुइकेडा

गंडु कबेन रुपुइकेडा

You(2) lost your money. अवेन: टकावेन अड्केडा
 You(2) did not lose your money. अवेन: टका कवेन अड्केडा
 What did you(2) buy ? चिकान:वेन किरिजकेडा ?
 (reply) We bought salt. बुलुङलिन किरिजकेडा
 Did you(2) plough the field ? अतेवेन सीकेडा चि ?
 (reply) We did not plough the field. अते कलिन सीकेडा
 When did you(2) sell the house ? अवेन: चुइलावेन अकारिजकेडा ?
 (reply) We sold the house today (तिसिन)
 अवेन: तिसिनलिन अकारिजकेडा ।

The 2nd person dual pronoun is also used as an honorific form of addressing one person. For example:

Did you(1, honour) eat cooked-rice ? मंडिबेन जोमकेडा चि ?
 In reply one would use 1st per. exclus. dual (लिन).
 I (honour) did not eat cooked-rice. मंडि कलिन जोमकेडा
 Did you(1, honour) lose your shirt ? अवेन: सुतुइवेन अड्केडाचि ?
 I (honour) did not lose my shirt. अलिन: सुतुइ कलिन अड्केडा

7) 3rd person dual subject, they(2)

The subject marker for the 3rd person dual pronoun, they(2), is किरिज. The full form of the pronoun is अकिज. Its possessive form is अकिजः. Its negative is ककिज.

They(2) ate. जोमकेडाकिज R + Past + 57
 They(2) saw. नेलकेडाकिज
 They(2) built a house. अवेन:किज बइकेडा ।
 They(2) did not break the bed. करकोम ककिज रपुङकेडा ।
 When did they(2) plough the field ? अते चुइलाकिज सीकेडा ?
 They(2) ploughed the field yesterday. अते होलाकिज सीकेडा
 They(2) lost their money. अकिजः पोयसाकिज अड्केडा
 Did they(2) buy salt ? बुलुङकिज किरिजकेडा चि ?
 They(2) did not buy salt. बुलुङ ककिज किरिजकेडा

To denote the dual of animate nouns, and usually also of inanimate nouns, किरिज is affixed to the noun-root

a dog सेता a person हो' a flower बा'
 dogs(2) सेताकिज persons(2) हो'किज flowers(2) बा'किज

When helpful the number two, बरिया, can be expressed. With some words of measurement the short form of this, वर, is used, e.g. two rupees वर टका. The short form of the number is also used with the word हो' person, and in this case instead of वर हो'किज, वरो'किज is used.

The boys(2) stole (कुम्बू) two rupees. कोवा होनकिज वर टकाकिज कुम्बूकेडा ।
 The women(2) swept (जो:) the house. कुइकिज अवेन:किज जो:केडा ।

The pigs(2) (सुकुरि) ate the cooked-rice. सुकुरिकिज मंडिकिज जोमकेडा ।
 The policemen(2) (सिपाइ) drank rice-beer. सिपाइकिज डियङ किज नुकेडा ।
 The policemen(2) did not push the jeep. सिपाइकिज जीप ककिज उदुरकेडा ।
 The men(2) lost their money. कोवाकिज अकिजः टका-पोयसाकिज अड्केडा ।
 When did they(2) lose their money ? अकिजः टका-पोयसा चुइलाकिज अड्केडा ?
 They(2) lost their money yesterday. अकिजः टका-पोयसा होलाकिज अड्केडा ।
 They(2) bought two flowers. बरिया बा'किजकिज किरिजकेडा ।
 The women(2) bought two flowers. कुइकिज बरिया बा'किजकिज किरिजकेडा ।

Referring to two people the pronoun who ? is ओकोएतिकिज

Who(2) stole the money ? पोयसा ओकोएतिकिज कुम्बूकेडा ?

They(2) stole the money. पोयसा अकिज कुम्बूकेडा

The boys(2) stole the money. पोयसा कोवा होनकिज कुम्बूकेडा

When two names are mentioned together तिकिज is usually added to the second name as a kind of honorific.

Who(2) built the house ? अवेन: ओकोएतिकिज बइकेडा ?

Soma and Samu built the house. अवेन: सोमा अवेन: सोमा सामुतिकिज बइकेडा

Adam and Eve ate the fruit. जो' आदम अवेन: एवातिकिज जोमकेडा

Also तिकिज can be added to a name or a noun indicating a person as an honorific. In that case किरिज is used as a subject marker.

Birsa(honour) built a new house. बिरसातिकिज नमा अवेन:किज बइकेडा

The teacher(honour) lost his money.

मटासारतिकिज अकिजः पोयसाकिज अड्केडा ।

8) 1st person plural inclusive subject

Plural number in Ho means three or more. The first person plural has separate forms for when the person/persons spoken to are included in the pronoun we, and when they are excluded.

The subject marker for the 1st person plural inclusive is बु. Full form of the pronoun is अबु. Its possessive form is अबुः. Its negative is कबु. (In the sentences given below we will use we-all to indicate this plural inclusive pronoun. It should be understood that in using "all" we mean that the person or persons addressed are included in the "we".)

We(all) ate जोमकेडाबु

We(all) saw नेलकेडाबु

We(all) drank rice-beer.

We(all) built our house.

We(all) did not steal the money.

We(all) did not break the bed.

When did we(all) see the mountain (बुह) ?

We(all) saw the mountain yesterday.

डियङबु नुकेडा

अबुः अवेन:बु बइकेडा

पोयसा कबु कुम्बूकेडा

करकोम कबु रपुङकेडा

बुह चुइलाबु नेलकेडा

बुह होलाबु नेलकेडा ।

9) 1st person plural exclusive subject

The subject marker for the 1st person plural exclusive (we, three or more, not including the person or persons spoken to) is **ले**. The full form of the pronoun is **अले**. Its possessive is **अलेयः**. Its negative form is **कले** (In the sentences we will use (p.e.) for plural exclusive.)

We(p.e.) ate	जोमकेडाले
We(p.e.) saw.	नेलकेडाले.
We(p.e.) saw the mountain.	बुहले नेलकेडा
We(p.e.) did not take our money.	अलेयः पोयसा कले इडकेडा
We(p.e.) pushed the jeep.	जीपले उदुरकेडा
We(p.e.) did not make a house.	श्रीवः कले बइकेडा

10) 2nd person plural subject, you-pl.

The subject marker for the 2nd person plural pronoun, you(pl), is **वे**. The full form of the pronoun is **अपे**. Its possessive form is **अपेयः**. Its negative is **कपे**.

You(pl) ate.	जोमकेडापे
You(pl) saw.	नेलकेडापे
You(pl) saw the river. (गडा)	गडापे नेलकेडा
You(pl) did not lose your money.	अपेयः पोयसा कपे अइकेडा
What did you(pl) see ?	चिकानःपे नेलकेडा ?
(reply) We saw a boat. (डोंगा)	डोंगाले नेलकेडा
When did you(pl) build your house?	अपेयः श्रीवः चुइलापे बइकेडा ?
(reply) We built our house yesterday.	अलेयः श्रीवः हालाले बइकेडा
Did you(pl) sow seed ?	हितापे हेरकेडा चि ?
(reply) We did not sow seed	हिता कले हेरकेडा
Did you(pl) find/get (नम) your boat.	अपेयः डोंगापे नमकेडा चि ?
(reply) We did not find our boat.	अलेयः डोंगा कले नमकेडा

11) 3rd person plural subject, they(pl)

The subject marker for the 3rd person plural pronoun, they(pl), is **को**. The full form of the pronoun is **अको**. Its possessive form is **अकोवः**. Its negative is **कको**.

They(pl) ate	जोमकेडाको
They(pl) saw	नेलकेडाको
They(pl) built a house.	श्रीवःको बइकेडा
They(pl) ploughed their field.	अकोवः श्रीतेको सीकेडा
When did they(pl) plough their field ?	अकोवः श्रीते चुइलाको सीकेडा ?
They ploughed their field yesterday.	अकोवः श्रीते हालाले सीकेडा
They(pl) did not bring their money.	अकोवः पोयसा कको अगुकेडा

To denote the plural of any animate noun and usually of inanimate nouns, **को** is affixed to the noun root

horse	सदोम	star	इपिल	flower	बा'
horses(2)	सदोमकिज	stars(2)	इपिलकिज	flowers(2)	बा'किज
horses(pl)	सदोमको	stars(pl)	इपिलको	flowers(pl)	बा'को
The young-women(pl)	ate the fruit.			हपानुमको	जो'को जोमकेडा
The women(pl)	brought flowers(pl).			कुइको	बा'कोको अगुकेडा
The men(pl)	brought two flowers.			कोवाको	बरिया बा'किजको अगुकेडा
The women(pl)	swept the courtyard. (रचा)			कुइको	रचाको जोःकेडा
The horses(pl)	ate the mangoes(pl).			सदोमको	उलिकोको जोमकेडा
The pigs(pl)	did not eat the mangoes(pl).			सुकुरिको	उलिको कको जोमकेडा
They(pl)	ploughed their field.			अकोवः	श्रीतेको सीकेडा
The policemen(pl)	found the money.			सिपाइको	पोयसाको नमकेडा
The boys(pl)	brought ten rupees.			कोवा	होनको गेल टकाको अगुकेडा

(टका, rupee, does not add किज for dual or को for plural. Also टका and other words for measurements take the short form of the number. For the long and short forms of the numbers see Ho Grammar page 100. Words which do not denote measurements take the long form of the numbers.)

I ate ten (गेलेया) mangoes.	गेलेया उलिकोज जोमकेडा
Three (अपिया) horses drank rice-beer	अपिया सदोमको डियडको नूकेडा
What did the horses(pl) drink ?	सदोमको चिकानःको नूकेडा ?
They drank rice-beer.	डियडको नूकेडा

When referring to three or more persons the form of the interrogative pronoun who ? is **श्रीकोएतेको**

Who(pl) ate the mangoes ?	उलिको श्रीकोएतेको जोमकेडा
They(pl) ate the mangoes.	उलिको अको जोमकेडा

Sometimes **तेको** is affixed to a name or to a noun denoting a person, to indicate that **person plus his/her associates**.

Who(pl) built the house ?	श्रीवः श्रीकोएतेको बइकेडा ?
Soma and his group built the house.	श्रीवः सोमातेको बइकेडा

(Note:— when a question who ? is asked and answered usually no subject marker is used. Also in other circumstances when the subject is expressed immediately before the verb sometimes no subject marker is placed, or it is placed at the end of the verb. We will practice this in a later lesson.)

Lesson 2 — Past tense, no object. Verbs taking — yana/eyana marker

Certain verbs in the past express the idea of having entered into some condition or position. These are intransitive (take no object) and include all passive forms, e.g. I was caught, and verbs of becoming, e.g.

I became sick, he became angry. Such verb in Hindi use गया in the past tense. In Ho after a root ending in a vowel or w, याना is affixed to the root. If the root ends in a consonant याना is affixed to the root. Since these include many commonly used verbs, a long list of such verb forms is given below.

3a

root	English	Hindi	Ho
sit दुब	I sat down मैं बैठ गया	दुबेयानात्र	3a
enter बोला	I entered मैं घुस गया	बालोयानात्र	
go away सेनो:	I went away मैं चला गया	सेनो:यानात्र	
climb दे:	I climbed मैं चढ़ गया	दे:यानात्र	
lie down गिति:	I lay down मैं लेट गया	गिति:यानात्र	
come हुजु:	I came मैं आ गया	हुजु:यानात्र	
return हवा'	I returned मैं लौट गया	हवा'यानात्र	
go out ओ':ल	I went out मैं निकल गया	ओ':लेयानात्र	
run away निर	I ran away मैं भाग गया	निरयेयानात्र	
take place होबा	<u>It took place</u> हो गया	होबायाना	
finish चबा	<u>It is finished</u> खत्म हो गया	चबायाना	
wet लुम cum	I became wet मैं भीग गया	लुमेयानात्र	
sick हसु	I became sick मैं बीमार हो गया	हसुयानात्र	
well बुगि, बुगिन	I became well मैं चंगा हो गया	बुगियानात्र, बुगिनयानात्र	
angry कुरकुर	I became angry मैं गुस्सा हो गया	कुरकुरेयानात्र	
lose झड़ ad	<u>I became lost</u> मैं खो गया	झड़ेयानात्र	
kill गोए:	<u>I died</u> मैं मर गया	गोए:यानात्र, गोजेयानात्र	
joy रांसा	I became joyful मैं खुश हो गया	रांसायानात्र	
fall गुर gur	I fell मैं गिर गया	गुरेयानात्र	
fall (from up) इयु:	I fell मैं गिर गया	इयु:यानात्र	
sleep दूम dūm	<u>I fell asleep</u> मैं सो गया	दूमयानात्र	
wound गव gab	I became wounded मुझे घाव हो गया	गवयानात्र	
catch सब	I was caught मैं पकड़ा गया	सबेयानात्र	
break रपुड	<u>It (became) broke</u> टूट गया	रपुडेयानात्र	
get नम	<u>It was gotten</u> मिल गया	नमयानात्र	
full परे: pere:	<u>It became full</u> भर गया	परे:यानात्र	
tired लगा laga	I became tired मैं थक गया	लगायानात्र	
stand तिगु	I stood up मैं खड़ा हो गया	तिगुयानात्र	
go down आ'दु	I went down मैं उतर गया	आ'दुयानात्र	
get up उटा	I got up मैं उठ गया	उटायानात्र	
jump उइ:	I jumped मैं कूद गया	उइ:यानात्र, उजेयानात्र	
bend उंगुड	I bent down मैं झुक गया	उंगुडेयानात्र	
hide उकु	I hid (myself) मैं छिप गया	उकुरयानात्र	
remove अतीम	I got out of the way मैं हट गया	अतीमियानात्र	

Some examples using the above forms:

I ran away. निरेयानात्र
They(pl) became sick. हसुयानाको ✓
He was caught सबेयानाए: ✓
You(2) became wet. लुमेयानाबेन

As in lesson 1 when there is a word other than the subject immediately in front of the verb, the subject marker is usually moved up to the end of that word.

I became very tired. एसुज लगायाना
The young-woman ran away yesterday. हवानुम होलाए: निरेयाना

When the subject is immediately before the verb often the subject marker is retained at the end of the verb, or sometimes it is dropped. If the subject is singular the subject marker may also be moved to the end of the subject (except when there is a living object, as we will see later). However when a dual or plural subject comes immediately before a verb the dual or plural subject marker is never added to the subject.

The child (होन) became sick. — होन हसुयानाए: ✓
or होन हसुयाना
or होने: हसुयाना
The children(2) became sick. — होनकिअ हसुयानाकिअ
or होनकिअ हसुयाना
The children(pl) became sick. — होनको हसुयानाको
or होनको हसुयाना

It will be helpful at this stage to introduce the translation of some prepositional phrases. In Ho, as in Hindi, post-positions are used for these, a marker is affixed to a noun.

a) to translate "to", motion towards in Ho ते is affixed to a noun, e.g. to the mountain बुहते.

They(pl) went to the mountain. बुहतेको सेनो:याना
I went to the market (हा'टो). हा'टोतेअ सेनो:याना

b) to translate "in" or "on" into Ho रे is affixed to a noun, e.g. on the bed करकोमरे. in the house ओव:रे

The women(pl) sat on a mat (जटि) कुइको जटिरेको दुबेयाना
I put (एम) the book on a stool कितब गंडुरेअ एमकेडा
or गंडुरे कितबअ एमकेडा

(Note:— in Ho normally the verb is at the end of a sentence, unless न्नि asking a question follows that. If the word "not" is in the sentence का must come immediately before the verb and if there is an animate subject the subject marker must be affixed to का. There is no rule for the position of other words, however whenever the subject marker is moved up

it must be moved to the end of the word immediately preceding the verb. In these notes we usually give only one possible word order, which does not exclude other word orders.)

c) to translate "from", "out of" into Ho एते is affixed to a noun. The first e of ete is long after a consonant, short after a vowel, and changes to i after i and u. For full spelling changes see Ho Grammar p. 9.

- × He got up from the bed. करकोमे'ते: उटायाना
- × The policeman ran-away from the village. सिपाइ हतुइते: निरेयाना

d) to translate "with", accompaniment, Hindi के साथ, into Ho लो: or लो:ते is affixed to a noun.

- × I went to the mountain with my child. अन्न: होनलो: बुस्तेन्न सेनो:याना
- × The young-woman ran-away with a young-man. हपानुम सेवे'इलो:ते: निरेयाना

e) to translate "with", instrumentality, Hindi से, in Ho ते is affixed to a noun.

- × The old-man (हा'म हो') broke the bed with an axe. हा'म हो' हकेते करकोमे: रपुड्केडा
- × The tank (बंदा) became filled with water. बंदा द:ते परे:याना

Note the following scheme:

	general	exact place	approximate place
to where ?	ओकोनते	ओकोनत:ते	ओकोनपा'ते
to there	एनते	एन्त:ते	एनपा'ते
to here	नेनते	नेन्त:ते	नेनपा'ते
in/on where ?	ओकोनरे	ओकोनत:रे	ओकोनपा'रे
in/on there	एनरे	एन्त:रे	एनपा'रे
in/on here	नेनरे	नेन्त:रे	नेनपा'रे
from where ?	ओकोने'ते	ओकोनत:एते	ओकोनपा'यते
from there	एने'ते	एन्त:एते	एनपा'यते
from here	नेने'ते	नेन्त:एते	नेनपा'यते

ओकोन by itself means "which". When used meaning "where?" it must always affix either ते "to where" or रे "in/on where?". Likewise एन by itself means "that". When used meaning "there" it must always affix either ते "to there" or रे "in/on there". Also नेन/ने by itself means "this". When used meaning "here" it must always affix either ते "to here" or रे "in/on here".

Sentences using the words given earlier in this lesson:—

The young man sat on the mat.

The snake entered the house.

Where did you (sg) go ?

I went to the market.

I climbed (in)the tree.

The dogs(2) lay on the mat.

When did you (sg) come ?

They(pl) returned yesterday.

The snake went out of the house.

She ran away from the village.

A feast took place yesterday.

The salt is finished.

The horse became very wet.

The children (pl) became very sick.

The child became well.

The king became very angry.

The sheep became lost yesterday.

The goat died yesterday.

The young woman became very happy.

The old man fell on the road.

The boy fell from a tree.

I did not fall asleep.

I became wounded with a knife.

The fish was caught in a net.

The bed became broken.

Salt has been gotten

The pond became full of water.

The girl became very tired.

The boys(2) stood on the table.

They(pl) got down from the jeep.

I got up from the bed.

The boy jumped into the river.

The old woman bent down.

They(pl) hid behind a tree.

The sheep(pl) got out of the way.

सेवे'इ जटिरे: दुबेयाना

बिन्न ओव:रे: बोलोयाना

ओकोनतेम सेनो:याना

हा'टोतेन्न सेनो:याना

दरुरेन्न दे:याना

सेताकिन्न जटिरेकिन्न गिति:याना

चुइलाम हजु:याना

होलाको र्वा'याना

बिन्न ओव:एते: ओ':लेयाना

हतुइते: निरेयाना

होला पोरोरब होबायाना

बुलुड चबायाना

सदोम पुर:ए: लुमेयाना

होनको पुर:को हसुयाना

होन बुगियाना(ए:)

राजा पुर:ए: कुरकुरेयाना

मिडि होलाए: अडयाना

मेरोम होलाए: गोजेयाना (गोए:याना)

हपानुम पुर:ए: रां'सायाना

हा'म हो' होरारे: गुरेयाना

कोवा होन दरुइते: इयु:याना

कन्न दूमेयाना

कपुतेन्न गवयाना

हकु जलोमरे: सबेयाना

करकोम रपुडेयाना

बुलुड नुमेयाना

बदा द:ते परे:याना

कुइ होन एमुइ: लगायाना

कोवा होनकिन्न टेबोलरेकिन्न तिगुयाना

जीपे'तेको आ'दुयाना

करकोमे'तेन्न उटायाना

कोवा होन गडारे: उजेयाना (उइ:याना)

बुडि एराए: जंगुडेयाना

दरु दनडरेको उकुयाना

मिडिका अतोमेयाना

Lesson 3— Verb Forms with -akana and -lena

Since the verb forms in lesson 2 express the concept of entering into some condition or position, one can still be in that condition/position, in which case we add अकना to the root; or one who had been in a

condition/position may no longer be in that condition/position, in which case we add लेना to the root.

r	I became wet	लुमेयानात्र
f	I am (still) wet	लुमाकनात्र
i	I had been wet	लुमलेनात्र (no longer)

Placing अकना after the root causes some spelling changes. When the root ends in a consonant we would have:

30	root	root + (e)yana	root + akana	root + lena
	sit	दुबेयानात्र	दुवाकनात्र	दुबलेनात्र
	become angry	कुरकुरेयानात्र	कुरकुराकनात्र	कुरकुरलेनात्र
	become lost	अडेयानात्र	अडाकनात्र	अडलेनात्र
It	be caught	सबेयानात्र	सबाकनात्र	सबलेनात्र
	be broken	रपुडेयानात्र	रपुडाकनात्र	रपुडलेनात्र
वे	When the root ends in the vowel a, then a + akana = ākana (long a).			
It	take place	होबायानात्र	होबाकनात्र	होबालेनात्र
	become happy	रासायानात्र	रासाकनात्र	रासालेनात्र
	become tired	लगायानात्र	लगाकनात्र	लगालेनात्र
	become finished	चवायानात्र	चवाकनात्र	चवालेंनात्र

When the root ends in a vowel e or i, then y is put before akana.

	become filled	पेरेयानात्र	पेरेयाकनात्र	पेरेलेनात्र
	climb	देयानात्र	देयाकनात्र	देलेनात्र
	lie down	गितियानात्र	गितियाकनात्र	गितिलेनात्र
	die	गोएयानात्र	गोएयाकनात्र	{ गोएलेनात्र }
	(or) jump down	गोजेयानात्र	गोजाकनात्र	{ गोएलेनात्र }
	(or)	उडेयानात्र	उडेयाकनात्र	उडलेनात्र
	(or)	उजेयानात्र	उजाकनात्र	उडलेनात्र

When the root ends in a vowel o or u, then w is put before akana.

11	enter	बोलीयानात्र	बोलीवाकनात्र	बोलिलेनात्र
	come	हजुयानात्र	हजुवाकनात्र	हजुलेनात्र
	become sick	हसुयानात्र	हसुवाकनात्र	हसुलेनात्र
को	stand up	तिगुयानात्र	तिगुवाकनात्र	तिगुलेनात्र

The verb "go" (go away, go to a place) has irregular form as

go (away)	सेनीयानात्र	सेनीकनात्र	सेनिलेनात्र
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Some sentences:

The snake entered (in) the house. बिन्न ओवरः बोलीयानात्र
 The snake has entered the house (still inside). बिन्न ओवरः बोलीवाकनात्र
 The snake had entered the house (no longer in). बिन्न ओवरः बोलिलेनात्र

My sheep(pl) (मिडिको) become lost. अत्रः मिडिको अडेयाना(को)
 My sheep are lost (became lost and still lost). अत्रः मिडिको अडाकना(को)
 My sheep had been lost. अत्रः मिडिको अडलेना(को)

The village-priest (दिउरि) came. (दिउरि हजुःयाना(एः)) seldom used
 The village-priest has come (still here). दिउरि हजुःवाकना(एः)
 The village-priest had come (gone now). दिउरि हजुःलेना(एः)

(Note:— the form हजुःयाना is not used much. If one wishes to say that someone has come and is still present, then हजुःवाकना is used, otherwise हजुःलेना is usually used.)

The child went to the city. (बजर) होन बजरतेः सेनीयाना
 The child went to and is still in the city. होन बजरतेः सेनाकना
 The child had gone to the city (and has come). होन बजरतेः सेनिलेना

The cooked-rice became finished. मंडि चवायाना
 The cooked rice is finished. मंडि चवाकना
 The cooked rice had been finished. मंडि चवालेंना

My child (होन) died. अत्रः होन गोएयानाएः
 My child is dead. अत्रः होन गोएयाकनाएः
 My child had been dead. अत्रः होन गोएलेनाएः

I became wounded. गवयानात्र
 I am (still) wounded. गवाकनात्र
 I had been wounded (no longer). गवलेनात्र

The teacher became tired. मटासोर लगायानाएः
 The teacher is (still) tired. मटासोर लगाकनाएः
 The teacher had been tired. मटासोर लगालेनाएः

They(pl) hid (themselves) in the house. ओवरःरेको उकुयाना
 They(pl) are hidden in the house. ओवरःरेको उकुवाकना
 They(pl) had been hidden in the house. ओवरःरेको उकुलेना

The girl became sick. कुइ होन हसुयानाएः
 The girl is (still) sick. कुइ होन हसुवाकनाएः
 The girl had been sick. कुइ होन हसुलेनाएः

A feast (पोरोब) took place. पोरोब होबायाना
 A feast has taken place (still on). पोरोब होबाकना
 A feast had taken place (over now). पोरोब होबालेना

Simple Lesson 4 - (Past tense, no object, on-going action) + lena
 38 Lessons 2 and 3 gave verbs which indicated entering into some condition or position. By their nature such verbs are intransitive (no object). As indicated these normally take (e)yana in the past tense.
 akana
 lena

~~Past Continuous~~ DURATIV

There are other intransitive verbs which indicate an on-going activity in the past. These verbs do not take गया verb forms in Hindi, and they do not take करना and लेना in Ho. In Ho such verbs add -kena to the root followed by the ASM.

Some such verbs are the following: (2)

root	English	Hindi	Ho
dance	सुसुन	मैं नाचा	सुसुनकेनाअ
play	इनुड	मैंने खेला	इनुडकेनाअ
study	पढ़ाव	मैंने पढ़ा	पढ़ावकेनाअ
converse	जगर	मैंने बातचीत किया	जगरकेनाअ
hunt	संगर	मैंने शिकार किया	संगरकेनाअ
plough	सियु, सी	मैंने हल जोता	सियु:केनाअ, सीकेनाअ
bathic	आड़ा	मैं नहाया	आड़ाकेनाअ
wash feet	अबुड	मैंने धोया	अबुडकेनाअ
hands	feet, hands		
swim	आयर	मैं तैरा	आयरकेनाअ
comb	नकि:	मैंने कंघी किया	नकि:केनाअ
		hair	
rest	सुवए	मैं आराम किया	सुवएकेनाअ
tooth brush	करकड	मैं दतुवन किया	करकडकेनाअ
		teeth	

Some sentences:

The young-women(pl.) danced all night. हपानुमको गोटा निदाको. सुसुनकेना
I played football yesterday. होला फुटबोलअ इनुडकेना।
(Note: football is not considered as an object here, but play-football is considered like a verb.)

Yesterday we(all.) did not swim. होला कबु आयरकेना
She brushed-(her)-teeth, but did not comb-(her)-hair.

करकडकेनाए:, मेंन्दा कए: नकि:केना

e + e = e:

The boy bathed in the river. कोवा होन गडार: आड़ाकेना।

The king hunted with his friends(pl). राजा अय: जुडिकोलो:ते: संगरकेना

He and I rested, then we went to my house. सुवाएकेनालिअ, एन्ते अय:
आव:तलिअ सेनो:याना।

This केना affix can be added even to verbs which take objects to indicate that someone has been engaged for some time in some activity. I can ask someone:

What have you been busy doing? चिकान:अय चिकाकेना?

He could reply:

I have been busy making my house. अय: आव:अ बइकेना

kena: -ing form part 1.

However if someone wants to let me know that he made a house (he wants me to know what he made, the object of his activity) then he would say: I built a house. आव:अ बइकेडा

Lesson 5 — Past Tense with Animate Object 26

Direct

Now sentences will be given in which the verb is in the past tense and in which there is an animate object. The Ho (Santali, Mundari) usage here is particular to these languages. An animate object marker (AOM) is infix in the verb form after केड and before त to indicate the number and person of the living object. Therefore:—

Past tense — inan. obj. = root + केड-a + ASM (which can be moved)

Past tense — anim. obj. = root + केड(AOM)a + ASM (which can be moved)

In some ways the Ho usage resembles the English usage where the personal pronoun object is placed right after the verb. To show this examples will be given using plural AOM which are same as plural ASM.

Yesterday I saw them (pl)

God made us (pl. inc.)

I did not help you(pl)

I took them(pl) to my house

You(pl) did not help us (pl. exc.)

He saw them(pl)

He saw you(pl)

He saw us(pl. inc.)

होलाअ नेलकेडकोवा

सिडबांगा बइकेडबुवा S + V + केड(AOM)a

कअ देगाकेडपेया

अय: आव:तेअ इडकेडकोवा

कपे देगाकेडलेया

नेलकेडकोवाए:

नेलकेडपेयाए:

नेलकेडबुवाए:

S +

(Note:— after ko and bu the letter w, slightly pronounced, is inserted before the final a, and after le and pe, y is inserted.)

without subject marker

saw-me

saw-you-

saw-him/her

saw-you + me

saw-him + me

saw-you(2)

saw-them(2)

saw-us(p. inc.)

saw-us(p. exc.)

saw-you(pl)

saw-them(pl)

नेलकिडिजा

नेलकेडमेया

नेलकि:या

नेलकेडलडा

नेलकेडलिअ

नेलकेडबेना

नेलकेडकिअ

नेलकेडबुवा

नेलकेडलेया

नेलकेडपेया

नेलकेडकोवा

with subject marker

he saw me

I saw you(s)

You(s) saw her

They(pl) saw you + me

She saw him + me

I saw you(2)

You(s) saw them(2)

They(pl) saw us(pi)

She saw us(p. exc.)

I saw you(pl)

You(s) saw them(pl)

नेलकिडिआए:

नेलकेडमेयाअ

नेलकि:याम

नेलकेडलडाको

नेलकेडलिआए:

नेलकेडबेनाअ

नेलकेडकिआम

नेलकेडबुवाको

नेलकेडलेयाए:

नेलकेडपेयाअ

नेलकेडकोवाम

R + केड + AOM + a + ASM

केड + R + (AOM) + S

In general the animate object marker (AOM) for 1st sg. subject, "me" is ni (नि) after a vowel and in after a consonant. Here after ked, which ends in a consonant, we would expect kedni, but it is pronounced and written kidiñ, किडिञ

In general the AOM for 2nd sg. "you" (object) is me (मे) after a consonant and me or just m after a vowel. Here after ked we get me, and a y is inserted before the final a. Therefore we get kedmeya, केड्मेया

In general the AOM for 3rd sg. "him/her" is i, so we would expect kedī, however as we will also see in Lesson 5 and 6 the letter ḍ before 3rd sg. AOM is always dropped and a check is inserted. Instead of kedī we get ki: and a y is inserted before the final a. Therefore we get ki:ya, किःया

Dual and plural AOM and ASM are the same.

Even when the object is expressed we require an AOM in the verb.

I saw a child. In Ho we would say: child-I saw-him होनेञ् नेलकिःया।

I killed (गोएः) three snakes In Ho we would say:

three-snakes-I killed-them अपिया बिञ्कोञ् गोएःकेड्कोवा

They(pl) caught a thief = thief-they caught-him कुम्बूको सबकिःया

You(s) caught a fish = fish-you caught-him हकुम सबकिःया

If both the subject and object are expressed we would get.

The policeman caught 2 thieves — policeman 2-thieves-he caught-them(2)

सिपाइ बरिया कुम्बूकिजेः सबकेड्किञ्

The boy shot (तोड़े) a bird (ओए) कोवा होन ओएः तोडेकिःया

The boys(pl) caught a frog (चोके) कोवा होनको चोकेको सबकिःया

The boys(pl) caught two frogs कोवा होनको बरिया चोकेकिञ्को सबकेड्किञ्

The boys(pl) caught ten frogs कोवा होनको गेलेया चोकेकोको सबकेड्कोवा

In Ho there is no rule that the subject should be expressed before the object. When there is a living object and a living subject if the object is expressed immediately before the verb we **must** put the subject marker with the object, but if the subject is put immediately before the verb **no subject marker** should be put. For example:

The king killed a thief = राजा कुम्बूहः गोएःकिःया

or कुम्बू राजा "

A thief killed the king = कुम्बू राजाएः "

or राजा कुम्बू "

Lesson 6 — Past tense with indirect object (to/for) So,

This lesson treats actions done to or for someone in the past. This corresponds more or less to sentences with an indirect object in English, however it is more extensive and includes actions done for someone.

The past tense with indirect object is formed by putting the root followed by ad अद्, followed by the object marker of the person to or for whom the action was done, followed by a. Therefore:

Past, living direct obj. = Root + ked(AOM)a

Past, living indirect obj. = Root + ad(AOM)a

Some of the main verbs using this would be:

	gave (एम)	showed (उदुब)	said (कजि)	said (मेना)
to me	एमडिञ्नाम	उदुवाडिञ्नाम	कजियाडिञ्नाम	मेनाडिञ्नाम
to you(s)	एमड्मेयाञ्	उदुवड्मेयाञ्	कजियड्मेयाञ्	मेनड्मेयाञ्
to him/her	एमः(इ)याम	उदुबः(इ)याम	कजियः(इ)याम	मेतः(इ)याम
to you + me	एमड्लडाएः	उदुबड्लडाएः	कजियड्लडाएः	मेतड्लडाएः
to me + him	एमड्लिञ्नाएः	उदुबड्लिञ्नाएः	कजियड्लिञ्नाएः	मेतड्लिञ्नाएः
to you(2)	एमड्वेनाएः	उदुबड्वेनाएः	कजियड्वेनाएः	मेतड्वेनाएः
to them(2)	एमड्किञ्नाएः	उदुबड्किञ्नाएः	कजियड्किञ्नाएः	मेतड्किञ्नाएः
to us(pi)	एमड्वुवाएः	उदुबड्वुवाएः	कजियड्वुवाएः	मेनड्वुवाएः
to us(pe)	एमड्लेयाएः	उदुबड्लेयाएः	कजियड्लेयाएः	मेतड्लेयाएः
to you(pl)	एमड्पेयाएः	उदुबड्पेयाएः	कजियड्पेयाएः	मेनड्पेयाएः
to them(pl)	एमड्कोवाएः	उदुबड्कोवाएः	कजियड्कोवाएः	मेनड्कोवाएः

(Note: in the past tense, 3rd sing. the letter ḍ in the past tense marker (ked, ad, and in the following lesson we will see akaḍ, leḍ, taḍ) is **always dropped** and a check is placed there. एमः(इ)याम means it may be written either एमःइयाम or एमःयाम.

What did he give to you(s)?

चिकानःएः एमाड्मेया?

He gave 4 (उपुन) rupees to me

उपुन टकाएः एमाडिञ्ना

He showed his horse to me

अयः मदोमेः उदुवाडिञ्ना

I showed (to) them(2) my pig.

अञ्जः मुकुञ्ज उदुवड्किञ्ना

What did he say to you(pl)?

चिकानःएः कजियड्पेया?

or

चिकानःएः मेतड्पेया?

God gave us(pl) wisdom (सेया)

सिड्वांगा सेयाएः एमड्वुवा

I gave him my shirt.

अञ्जः मुनुड्ज एमःइया

He showed me his wound.

अयः गवएः उदुवाडिञ्ना

They(pl) gave me a knife.

कतुको एमाडिञ्ना

I gave that (एन) knife to you(pl).

एन कतुञ्ज एमड्पेया

As indicated above this construction can also be used to indicate an action done for someone in the past.

They(pl) built a house for me = house-they built-for-me.

ओवःको बइयाडिञ्ना

You can also use a postposition for "for me" अञ्ज लगिड्. In that case you would put direct inan. obj. अञ्ज लगिड् ओवःको बइकोडा

I brought salt from the market for them(pl).

हा'टोएते बुलुडेअ अगुवडकोवा
or अको लगिड हा'टोएते बुलुडेअ अगुकेडा।

There is a special form for something **done for oneself** in the past. This adds "ana" to the root then gives the subject marker which may be moved up.

I bought for them(pl) = किरिजाङकोवाअ
I bought for myself = किरिजानाअ (infixive) ana + ... -ana + i
I brought money for myself (e.g. to see a cinema) पोयसाअ अगुवाना
I saw for myself (to my good fortune) = नेलानाअ adana

The common word for "know" in Ho is अदाना. This is probably ada+ana. "I have experienced for myself". अदानाअ
These sentences which take "ana" construction in the past tense take root+jom+a+ASM in the future.

I will get for myself money. पोयसाअ नम-जोमा
I got for myself money. पोयसाअ नमाना
I will buy-for-myself a new shirt. नमा सुतुइअ किरिअ-जोमा
I bought for myself a new shirt. नमा सुतुइअ किरिजाना

"nel-jom" especially in the negative, कअ नेल-जोमा, takes on the meaning "I cannot see properly", "I cannot see well".

Lesson 7 — Past Tense Forms using akada, leda, and tada

NO OBJECT (INTRANSTIVE)

Now we will see three other verb forms used when there is an object in the past tense. These are akada, leda and tada. We will show the forms used first, and then explain the meaning.

marker	with inanimate object	with animate object
akad (अकड)	Root + akada	Root + akad(AOM)a
led (लेड)	Root + leda	Root + led(AOM)a
tađ (तड)	Root + tađa	Root + tađ(AOM)a

We give below all possible past tense forms using these markers. These are easy to learn, since the akada and tađa forms are similar to the ad(AOM)a forms, and the leda forms are like the keda forms changing k to l.

object	root + akada	root + leda	root + tada
inanimate	मबाकडा	सबलेडा	सबतडा
me	मबाकडिअ	सबलिडिअ	सबतडिअ
you(s)	मबाकडमेया	सबलेडमेया	सबतडमेया
him/her	मबाकः(इ)या	सबलिःया	सबतः(इ)या

you + me(2)	मबाकडलडा	मबलेडलडा	सबतडलडा
m + me	मबाकडलिअ	सबलेडलिअ	सबतडलिअ
you(2)	मबाकडवेना	सबलेडवेना	सबतडवेना
them(2)	मबाकडकिअ	सबलेडकिअ	सबतडकिअ
s(pl. inc.)	मबाकडबुवा	सबलेडबुवा	सबतडबुवा
as(pl. exc.)	मबाकडलेया	सबलेडलेया	सबतडलेया
you(pl)	मबाकडपेया	सबलेडपेया	सबतडपेया
them(pl)	मबाकडकोवा	सबलेडकोवा	सबतडकोवा

(Again note l dropped and check placed in 3rd per. sing.)

a) akada (अकडा) is used of an action started in the past which is still held. This corresponds closely to the use of akana, used when there is no object.

The root सब means to take-hold-of, to catch, to grab

I took-hold-of a stick, सोटाअ सबकेडा (2a)

If I want to indicate that I am still holding the stick, then I would say:

सोटाअ मबाकडा

I opened (my) mouth

आ'अ चा'वकेडा

I am holding my mouth open

आ'अ चा'बाकडा

carry on the hip = हेवे. The woman is carrying a child on (her) hip
कुइ होने हेवेयाकःइया

b) leda (लेडा) — The use of leda corresponds to the use of lena, used when there is no object. Leda is used to indicate that something was done to an object which is no longer so.

I had put my shirt on the bed (I put it on the bed, but it is no longer there). अअः सुतुइ करकोमरेअ एमलेडा

I had buried the money (I buried it, but it is no longer there).
पोयसाअ तोपालेडा

They buried him (but he is no longer buried). तोपालिःयाको

c) tada (तडा) is used to indicate that the object is somehow present or that its effect remains. In such cases in English often the auxiliary "have" is used

I have brought the money. (I brought it and have it here with me).
पोयसाअ अगुतडा I have brought sweets with it अगुतडा

God has chose us. (He chose us and we are still chosen).
सिडबोगा संलातडबुवा

(Note that akada and tađa are both used of actions initiated in the past somehow still operative in the present; akada refers rather to the action being held, tađa refers rather to the object of the action being present or somehow still effective).

maintain a present - ne - y - a
I have brought sweets to father

Lesson 8 — Future System, no Object

We have completely seen what may be called the past verb system, all the verb forms for actions which took place in the past, or which started in the past and are continuing into the present, except the past continuous which builds on the present continuous.

Now we will see what may be called the future system.— this includes a) the future tense, (b) the present continuous, which in all cases is the same as the future, substituting "tana" for the final "a" of all future verbs, c) the past continuous, which substitutes "tan taikena" for the final "a" of all future verbs and d) the imperative, which drops the final "a" of all future verbs, then for the singular adds "me" after a consonant, and "m" or "m" after a vowel, for the dual adds "ben", and for the plural adds "pe". These subject markers for the imperative always remain at the end of the verb form and are never moved to the end of the previous word, as can be done in other verb forms.

For the future we will follow a different order than we did for the past. We will first see verbs which have no object.

In the future these can be divided into three groups:

- a) verbs where the subject is acting (not on self)
 b) verbs where the subject is being acted upon (passive)
 (c) verbs where the subject is acting upon self. *(reflex.)*

	<u>3c</u> Subject acts	<u>3d</u> Subject acted on	<u>3e</u> Subject acts on self
FUTURE	Root+a+ASM	Root+o:wa+ASM	Root+(e)na+ASM
pres. cont.	Root+tana+ASM	Root+o:tana+ASM:	Root+(e)ntana+ASM
imperative	Root+me/m ben pe	Root+o:+me/m ben pe	Root+(e)n+me/m ben pe

Section a) Subjects acts (not on self) 3c

The formation of this is very simple. For the future just add "a" to the root+the Animate Subject Marker, which can be moved up as explained for past tenses. If the root ends in the letters "e" or "i" the letter "y" is placed before the a; if the root ends in "o" or "u" the letter "w" (slightly pronounced) is placed before the "a". If the root ends in "a" then the two "a"s form one checked "a:". The present continuous adds tana to the root, the imperative adds me(m)/ben/pe to the root.

a+a = a:

In the scheme below we give imperative, future, present continuous and past. The past tense is not part of the future system, but it will be helpful to see this with the future, etc.

1) Some verbs whose root end in a consonant

root		imperative	future	pres ont.	past
sit	दुव	दुवमे	दुवात्र	दुवतनात्र	दुवयानात्र
go out	ओःल	ओःलमे	ओःलात्र	ओःलतनात्र	ओःलियानात्र
run away	निरं	निरमे	निरात्र	निरतनात्र	निरियानात्र
dance	मुमुन	मुमुनमे	मुमुनात्र	मुमुनतनात्र	मुमुनकेनात्र
play	इनुड	इनुडमे	इनुडात्र	इनुडतनात्र	इनुडकेनात्र
hunt	संगर	संगरमे	संगरात्र	संगरतनात्र	संगरकेनात्र

2) a verb whose root ends in "a" the vowel "a" (a+a=a; checked a)
 return र्वा' र्वा'मे र्वा':(र्वा':त्र) र्वा'तनात्र र्वा'यानात्र

3) a verb whose root ends in the vowel "e" (adds "y" before "a")
 climb दे: दे:मे दे:यात्र दे:तनात्र दे:यानात्र

4) a verb whose root ends in the vowel "i" (adds "y" before "a")
 lie down गिति: गिति:मे गिति:यात्र गिति:तनात्र गिति:यानात्र

5) verbs whose root ends in the vowel "o" (adds "w" before "a")
 enter बोलो बोलोमे बोलोवात्र बोलोतनात्र बोलीयानात्र
 go सेनो: सेनो:मे सेनो:वात्र सेनो:तनात्र सेनो:यानात्र

6) a verb whose root ends in the vowel "u" (adds "w" before "a")
 come हृजु: हृजु:मे हृजु:वात्र हृजु:तनात्र हृजु:यानात्र

I say to someone "Sit on the stool" गंडुरे दुवमे
 He replies "I will sit on the stool" गंडुरे दुवा
 "I am sitting on the stool" गंडुरे दुवतना
 "I sat on the stool" गंडुरे दुवयाना

I say to three people "Go to the market" हा'टोले सेनो:वे
 They reply "We will go to the market" हा'टोले सेनो:वा
 "We are going to the market" हा'टोले सेनो:तना
 "We went to the market" हा'टोले सेनो:याना

I say to many girls, "Dance on the dancing ground" शकाडारे मुमुनमे
 They reply "We will dance on the dancing ground" शकाडारे मुमुना
 "We are dancing on the dancing ground" शकाडारे मुमुनतना
 "We danced on the dancing ground" शकाडारे मुमुनकेना

That snake will enter (into) the house
 That snake is entering (into) the house
 That snake entered (into) the house

बिज शोक:रे: बोलोवा
 बिज शोक:रे: बोलीतना
 बिज शोक:रे: बोलीयाना

3 forms only
• alo - ben
• n - pe

To translate "do not" in Ho we use a future verb form, immediately preceded by अलोम when addressing one person, अलोबेन when addressing two persons, and अलोपे when addressing three or more persons.

(to one person) Do not climb in that tree. एन दररे अलोम दे:या
(reply) I will not climb in that tree. एन दररे कज दे:या

(to two persons) Do not dance tomorrow गपा अलोबेन सुसुजा
(reply) We will not dance tomorrow गपा कलिज सुसुजा

(to many people) Do not enter (in) my house अज! ओव:रे अलोपे ओलोवा
(reply) We will not enter (in) your house अम: ओव:रे केले ओलोवा

(to many people) Play today but do not play tomorrow
तिमिज इनुडे, मेन्दो गपा अलोपे इनुडा
(reply) We will play today but we will not play tomorrow
तिमिजले इनुडा, मेन्दो गपा कले इनुडा

(to one person) Do not lie on the bed but lie on the mat.

करकोमरे अलोम गिति:या, मेन्दो जटिरे गिति:मे
(reply) I will not lie on the bed but I will lie on the mat
करकोमरे कज गिति:या, मेन्दो जटिरेज गिति:या

I am not lying on the bed, but I am lying on the mat.

करकोमरे कज गिति:तना, मेन्दो जटिरेज गिति:तना

I did not lie on the bed, but I lay on the mat.

करकोमरे कज गिति:याना, मेन्दो जटिरेज गिति:याना

(to a young-woman) Do not run away with that young man

एन सेपे'इलो:ते अलोम निरा

I will not run-away with that young-man एन सेपे'इलो:ते कज निरा

I am not running-away with that young-man एन सेपे'इलो:ते कज निरतना

I did not run-away with that young-man एन सेपे'इलो:ते कज निरयाना

(to many people) When will you come to my house ?

अज: ओव:ते चुइलापे हुजु:वा

(reply) We will come to your house tomorrow.

अम: ओव:ते गपाले हुजु:वा

The boys(pl) will hunt in the jungle

कोवा होनको बिररेको संगरा

The boys(pl) are hunting in the jungle

कोवा होनको बिररेको संगरतना

The boys(pl) were hunting in the jungle

कोवा होनको बिररेको संगरतन टइकेना

The boys(pl) hunted in the jungle

कोवा होनको बिररेको संगरकेना

(to one person) Go-out of this house, and do not return

नेन ओव:एते ओ:लमे, ओन्डो: अलोम स्वा':

I will go out of this house, and I will not return.

नेन ओव:एतेज ओ:ला, ओन्डो: कज स्वा':

Section b) Subject is acted upon (passive) (3d) (pgl 3a)

This includes all strictly passive forms, e.g. you will be caught. Also it includes all verbs of becoming, e.g. you will become get sick. In Ho also the word "fall", both, "fall from a height", and "fall from a standing position" are considered passive, as is also the word "die".

To form the passive in the future o: is placed after the root, followed by "a" (which becomes "wa" after o:); in the pres. continuous o: is placed after the root followed by "tana", and in the imperative o: is placed after the root followed by m(e)/ben/pe. In the scheme below we indicate some spelling changes when o: comes after certain vowels. In this scheme bc=become

root	+o: imperative	+o: future	+o: pres. cont.	+yana past
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Some verbs whose root ends in a consonant

root	+o: imperative	+o: future	+o: pres. cont.	+yana past
bc wet	लुम	लुमो:मे	लुमो:वाज	लुमेयानाज
bc well	बुगिन	बुगिनो:मे	बुगिनो:वाज	बुगिनेयानाज
bc angry	कुरकुर	कुरकुरो:मे	कुरकुरो:वाज	कुरकुरेयानाज
bc lost	अड	अडो:मे	अडो:वाज	अडयानाज
fall	गुर	गुरो:मे	गुरो:वाज	गुरेयानाज
fall asleep	दूम	दूमो:मे	दूमो:वाज	दूमेयानाज
bc wounded	गव	गवो:मे	गवो:वाज	गवयानाज
be caught	सव	सवो:मे	सवो:वाज	सवेयानाज
be broken	रपुड	रपुडो:मे	रपुडो:वा	रपुडेयाना
be gotten	नम	नमो:मे	नमो:वा	नमेयाना
bc drunk	बुल	बुलो:मे	बुलो:वाज	बुलेयानाज

2) roots end in "a" (put "w" between "a" and "o:")

take place	होवा	होवावो:मे	होवावो:वा	होवावो:तना	होवायाना
be finished	चवा	चवावो:मे	चवावो:वा	चवावो:तना	चवायाना
bc joyful	रांसा	रांसावो:मे	रांसावो:वाज	रांसावो:तनाज	रांसायानाज

3) root ends in e (put "y" between "e" and "o:")

be filled	पेरे:	पेरे:यो:मे	पेरे:यो:वा	पेरे:यो:तना	पेरे:याना
die	गोए:	गोए:यो:मे	गोए:यो:वाज	गोए:यो:तनाज	गोए:यानाज
or		गोजो:मे	गोजो:वाज	गोजो:तनाज	गोजोयानाज

4) root ends in i (put "y" between "i" and "o:")

be well	बुगि	बुगियो:मे	बुगियो:वाज	बुगियो:तनाज	बुगियानाज
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5) root ends in o (O+o: combines into one long o:)

be guarded	होरो	होरो:मे	होरो:वाज	होरो:तनाज	होरोयानाज
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6) root ends in u (o: changes to u:, combines with other u forms ū):

fall down	इयुः	इयुःमे	इयुःवाज	इयुःतनाज	इयुःयानाज
bc sick	हसु	हसुःमे	हसुःवाज	हसुःतनाज	हसुःयानाज

I say to many people: Do not become lost.
(reply) We will not become lost.
They(pl) are not becoming lost.
Yesterday they(pl) were becoming lost.

(to one person) Do not fall from the tree.
(reply) I will not fall from the tree.
She fell from a tree yesterday.

(to two people) Do not get wet.
(reply) We will not get wet.

They(2) did not get wet.

The thief will be caught.

The cooked-rice is becoming finished.

The cooked-rice became finished.

You(s) will become sick.

The child is becoming sick.

The teacher will become angry.

The teacher is becoming angry.

The teacher became angry.

Get well quickly.

A feast will take-place in this village.

A feast is taking-place in this village.

A feast took place in this village.

(to one person) Do not fall asleep.

I will not fall asleep.

My child is becoming very sick; she will die.

अग्रः होन एमुडः हसुःतना; गोजोःवाएः

My child is dying.

My child died.

(to one) Do not sit on that bed; it will break.

एन करकामरे अलोम दुवा, रपुडोःवा

Is salt gotten in this shop (दोकान) ?

नेन दोकानरे बुलुड नमोःवा चि ?

Become joyful; your(sg) child will not die.

रासावोःमे, अमः होन कएः गोजोःवा

The old man is becoming drunk.

The young-woman is running-away; she will fall.

हपानुम निरतनाएः, गुरोःवाएः

अलोपे अडोःवा
कले अडोःवा
कको अडोःतना
होलाको अडोःतन टडकेना

दरुइते अलोम इयुःवा
दरुइते कज इयुःवा
होला दरुइतेः इयुःयाना

अलोवेन लुमोःवा
कलिज लुमोःवा
ककिज लुमेयाना

कुम्बू सवोःवा(एः)

मंडि चबावोःतना

मंडि चबायाना

हसुःवाम

होन हसुःतना(एः)

मटासोर कुरकुरोःवा(एः)

मटासोर कुरकुरोःतना(एः)

मटासोर कुरकुरेयाना(एः)

अंजा बुगियोःमे

नेन हतुरे पोरुव होबावोःवा

नेन हतुरे पोरुव होबावोःतना

नेन हतुरे पोरुव होबायाना

अलोम हूमोःवा

कज हूमोःवा

अग्रः होन गोजोःतना(एः)

अग्रः होन गोजेयाना(एः)

हा'म हो' बुलोःतना

Bulge

Section c) Subject acts upon self (reflexive)

In Ho a special verb form is used in the future system for an action which the subject performs upon himself. Some of the usages are quite obvious, e.g. bathe oneself, hide oneself, however other usages are not so obvious, for example a reflexive is used for stand, but not for sit, for get-up but not for lie-down. One must slowly learn when to use a reflexive. We give some of the words with which it is used below.

To form the reflexive if the root ends in a vowel we affix "n" to the root, if the root ends in a consonant we affix "en" to the root, then we put "a" for the future+ASM, "tana" for the present continuous+ASM, and "m(e)", "ben" or "pe" for the imperative.

root	Hand up! imperative	will future	pres. cont.	past	
1) Some words whose roots end in a vowel					
stand	तिगु	तिगुनेम	तिगुनाज	तिगुनेतनाज	तिगुयानाज
go-down	आ'दु	आ'दुनेम	आ'दुनाज	आ'दुनेतनाज	आ'दुयानाज
get-up	उटा	उटनेम	उटानाज	उटनेतनाज	उटायानाज
jump/dive	उइः	उइःनेम	उइःनाज	उइःनेतनाज	उइःयानाज
hide self	उकु	उकुनेम	उकुनाज	उकुनेतनाज	उकुयानाज
bathe	आ'डा	आ'डानेम	आ'डानाज	आ'डानेतनाज	आ'डाकेनाज
comb hair	नकिः	नकिःनेम	नकिःनाज	नकिःनेतनाज	नकिःकेनाज
rest	सुवाए	सुवाएनेम	सुवाएनाज	सुवाएनेतनाज	सुवाएकेनाज
quiet self	हपा	हपनेम	हपानाज	हपानेतनाज	हपायानाज
2) Some word whose roots end in a consonant					
bend-down	उंगुड	उंगुडेनेम	उंगुडेनाज	उंगुडेनेतनाज	उंगुडेयानाज
wash hands feet	अबुड	अबुडेनेम	अबुडेनाज	अबुडेनेतनाज	अबुडेकेनाज
swim	ओयर	ओयारेनेम	ओयारेनाज	ओयारेनेतनाज	ओयारेकेनाज
brush teeth	करकड	करकडेनेम	करकडेनाज	करकडेनेतनाज	करकडेकेनाज
kneel	इकुम	इकुमेनेम	इकुमेनाज	इकुमेनेतनाज	इकुमेयानाज
get out of way	अतोम	अतोमनेम	अतोमेनाज	अतोमेनेतनाज	अतोमेयानाज
The young-man is getting-up from the bed.				सेपे'ड करकामे'तेः उटानेतना	
He will get up from the bed.				करकामे'तेः उटाना	
He got up from the bed.				करकामे'तेः उटायाना	
She brushed her teeth, now she will bathe.				करकडेकेनाएः, ना'दोएः आ'डाना	
She will brush her teeth, then she will comb her hair.				करकडेनाएः, एरतेः नकिःना	
(to many) become quiet. हपनपे (reply) We will become quiet.				हपानाज	
The children(pl) are becoming quiet.				होनको हपानेतनाको	
(to one) hide in my house.				अजः ओवःरे उकुनेम	
He is hiding (himself) in my house.				अजः ओवःरे उकुनेतना	
He hid in my house.				अजः ओवःरे उकुयाना	

* Yesterday they(pl) bathed in the river, tomorrow they will bathe in the pond.

(बंदा)

होला गडारेको ओडाकेना, गपा बंदारेको ओडांना

The old woman is bending-down.

The old woman bend-down.

(to one) Do not stand on the bed, but stand on the mat.

करकोमरे अलोम तिगुना, मेन्दो जटिरे तिगुनमे

The village priest is getting-down from the boat.

दिउरि डोगाएते: आ'दुनतना

(to one) Get out-of-the-way, the jeep is coming.

अतोमेनमे, जीप हुजु:तना

Yesterday he did not rest, but he is resting now.

* होला कए: मुवाएकेना, मेन्दो ना'दोए: मुवाएनतना

(to many) Do not swim in the river, but swim in the pond.

गडारे अलापे ओयारेना, मेन्दो बंदारे ओयारेनेपे

(reply) We will not swim in the river, but we will swim in the pond.

गडारे कले ओयारेना, मेन्दो बंदारेने ओयारेना

(to many) Wash your hands and feet.

(reply) We will wash our hands and feet.

(reply) We are washing our hands and feet.

(reply) We washed our hands and feet.

(to two) Kneel on the mat.

They(2) are kneeling-down on the mat.

They(2) knelt on the mat.

बुडि एरा उंगुडेनतना(ए:)

बुडि एरा उंगुडेयाना(ए:)

अबुडेनपे

अबुडेनाले

अबुडेनतनाले

अबुडेकेनाले - *beva*

जटिरे इकमेनवेन

जटिरेकिज इकमेनतना

जटिरेकिज इकमेयाना

Lesson 9 — Future System — Direct Object

(2a1b)

In this lesson we will treat the common way of translating Ho sentences in which there is a direct object. (In Lesson 11 we will see some special situations where we would use other ways). As in the past tense we must distinguish whether the object is inanimate or animate.

Here we give a brief scheme for verbs with a direct object. In this R stands for Root, and we presume that there is also a ASM in past, future and pres. cont.

	past	future	pres. cont.	imperative
inanim. (obj.)	R + keda	R + eya	R + etana	R + e(me/m, ben, pe)
anim. (obj.)	R + ked (AOM)a	R + (AOM)a	R + (AOM)tana	R + (AOM)(me/m, ben, pe)

Section a) future scheme — inanimate object (2a) e(y)a

In the future system whenever there is an inanimate object (except for some special cases which will be noted later) an "e" marker is inserted after the root. There are some spelling changes which will be shown in the scheme below.

root imperative future pres. cont. past

1) verbs whose root ends in a consonant

eat	जाम	जामेम	जामेयात्र	जामेतनात्र	जामकेडात्र
take	इड	इडेमे	इडेयात्र	इडेतनात्र	इडकेडात्र
see	नेल	नेलेमे	नेलेयात्र	नेलेतनात्र	नेलकेडात्र
pour	दुल	दुलेमे	दुलेयात्र	दुलेतनात्र	दुलकेडात्र

2) verbs whose roots end in "a", "eya" after "a" drops the "e", *telaya* not *telaeya*. "E" kept in imperat. and pres. cont. *tela(e)ya*

receive	तेला	तेलाएम	तेलायात्र	तेलाएतनात्र	तेलाकेडात्र
finish	चवा	चवाएम	चवायात्र	चवाएतनात्र	चवाकेडात्र

3) a verb whose root ends in "e". e+e=e (long e)

leave	बगे	बगे'मे	बगे'यात्र	बगे'तनात्र	बगेकेडात्र
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4) verbs whose roots end in "i". e changes to i, i+i=i (long i)

make	बइ	बईमे	बईयात्र	बईतनात्र	बइकेडात्र
say	कजि	कजीमे	कजीयात्र	कजीतनात्र	कजिकेडात्र

5) verbs whose roots end in o. "eya" after "o" drops the "e", go:ya not go:eya, "e" kept in imperat. and pres. cont.

carry	गो:	गो:एम	गो:यात्र	गो:एतनात्र	गो:केडात्र
sweep	जा:	जा:एम	जा:यात्र	जा:एतनात्र	जा:केडात्र

6) verbs whose roots end in "u". "e" changes to "i"

drink	नू	नूइमे	नूइयात्र	नूइतनात्र	नूकेडात्र
bring	अगु	अगुइमे	अगुइयात्र	अगुइतनात्र	अगुकेडात्र
steal	कुम्बू	कुम्बूइमे	कुम्बूइयात्र	कुम्बूइतनात्र	कुम्बूकेडात्र
hide	उकु	उकुइमे	उकुइयात्र	उकुइतनात्र	उकुकेडात्र

* What are you(s) eating?

I am eating a mango.

(to many) Do not drink that rice-beer.

(reply) We will not drink that rice-beer.

(to one) Leave the book on the bed.

* What is he saying? *new house*
He is making a new house. *to reflect + keda*

चिकान:अम जामेतना?

उलिअ जामेतना

एन डियड अलापे नूइया

एन डियड कले नूइया

कितव करकोमरे बगे'म

चिकान:ए: मेनेतना (कजीतना)?

नमा घोव:ए: बईतना

(to one) Sweep the courtyard.	रचा जोःएम
I will sweep the courtyard.	रचाञ्च जोःया
(to one) Pour the rice-beer into the earthen-pot.	डियङ् चट्टरे दुलेमे
(to many people) Finish that work quickly.	एन पइटि अंजा'ते चवाएपे
(reply) We will finish the work quickly.	पइटि अंजा'तेले चवाया
I will buy a new shirt.	नमा सुतुइञ् किरिञ्जेया
We(pl inc.) will push the jeep.	जीपञ्च उदुरेया
(to one) Receive the money.	टका-पीयसा तेलाएमे
I will receive the money.	टका-पीयसाञ्च तेलाया
(to one) Take that book to my house.	एन कितब अञ्चः ओवःते इडेमे
I will take that book to your house.	एन कितब अमः ओवःतेञ्च इडेया
The man is carrying firewood. (सान)	कोवा सानिः गोःएतना
The woman was carrying-on-head a pot.	कुइ चट्टइः दुपिलेतन टइकेना
Yesterday I got ten rupees and tomorrow I will get four rupees.	
होला गेल टकाञ्च नमकेडा, ओन्डोः गपा उपुन टकाञ्च नमेया	
Yesterday I sold salt, but tomorrow I will buy firewood.	
होला बुलुङ् अकारिञ्केडा, मेन्दा गपा सानिञ्च किरिञ्जेया	
(to many) Look-at (see) the mountain.	बुरु नेलेपे
(reply) We will look-at the mountain.	बुरुले नेलेया
(reply) We are looking at the mountain.	बुरुले नेलेतना
(reply) We looked at the mountain.	बुरुले नेलेकेडा
(to one) Do not sow seed in that field.	एन ओतेरे हिता अलोम हेरेया
I will not sow seed in that field.	एन ओतेरे हिता कञ् हेरेया
I am not sowing seed in that field.	एन ओतेरे हिता कञ् हेरेतना
I did not sow seed in that field.	एन ओतेरे हिता कञ् हेरकेडा
Yesterday I drank rice-beer but tomorrow I will not drink rice-beer.	
होला डियङ् नूकेडा, मेन्दा गपा डियङ् कञ् नूइया	
Yesterday I was drinking rice-beer.	
होला डियङ् नूइतन टइकेना	

Section b) future scheme — animate object 2e

To form the future when there is an animate object the root is followed by the Animate Object Marker — followed by "a", followed the the Animate Subject Marker which may be moved up.

Therefore in brief Root+AOM+a+ASM; past was Root+ked+AOM+a+ASM. The Animate Object Marker is as follows:

	Singular	dual	plural
1st inclusive	अ or इअ	लङ्	बु
1st-exclusive	—	लिअ	लु
2nd	मे or म	बेन	मे
3rd	ई or इ	किअ	को

1st sg. AOM — after a consonant is अ, after a vowel is ई (i), but the vowel e before अ becomes i.

2nd sg. AOM — after a consonant is मे, after a vowel either मे or म me can be used.

3rd sg. AOM — after a consonant is long i, after a vowel is short i (इ), however e before this i changes to i, and i+i=i (long i), and when the root ends in i, then i+i=i (long i).

The full scheme including spelling changes is as given here below. Dual and plural have no spelling changes so we give only 3rd pl. as an example

imperative future pres. cont. past

1) verb-root ends in consonant:— 1st sg. AOM = अि; 2nd sg. = मे, 3rd sg. = ई (long i)

		<i>you will see me</i>	<i>you see me</i>	
1st sg.	नेलिअमे	नेलिअम	नेलिअतनाम	नेलकिडिअम
2nd sg.		नेलमेयाञ्च	नेलमेतनाञ्च	नेलकेड्मेयाञ्च
3rd sg.	नेलीमे	नेलीयाञ्च	नेलीतनाञ्च	नेलकिःयाञ्च
3rd pl.	नेलकोमे (म)	नेलकोबाञ्च	नेलकोतनाञ्च	नेलकेड्कोबाञ्च

2) verb-root ends in vowel a — 1st sg. AOM = अ; 2nd sg. = मे or म, 3rd sg. = इ (short i)

1st sg.	तेलाअमे	तेलाअम	तेलाअतनाम	तेलाकिडिअम
2nd sg.		{ तेलामेयाञ्च तेलामाञ्च	{ तेलामेतनाञ्च तेलामतनाञ्च	तेलाकेड्मेयाञ्च
3rd sg.	तेलाइमे	तेलाइयाञ्च	तेलाइतनाञ्च	तेलाकिःयाञ्च
3rd pl.	तेलाकोमे (म)	तेलाकोबाञ्च	तेलाकोतनाञ्च	तेलाकेड्कोबाञ्च

3) verb-root ends in vowel e — before 1st sg. AOM अ, e changes to i, 2nd sg. AOM = मे or म; before 3rd sg. AOM i, e becomes i, then the 2 i's combine to form one long i (ई)

1st sg.	बगिअमे	बगिअम	बगिअतनाम	बगेकिडिअम
2nd sg.		{ बगेमेयाञ्च बगेमाञ्च	{ बगेमेतनाञ्च बगेमतनाञ्च	बगेकेड्मेयाञ्च
3rd sg.	बगीमे	बगीयाञ्च	बगीतनाञ्च	बगेकिःयाञ्च
3rd pl.	बगेकोमे (म)	बगेकोबाञ्च	बगेकोतनाञ्च	बगेकेड्कोबाञ्च

4) verb-root ends in vowel i — 1st sg. AOM = अ, 2nd sg. = मे or म, 3rd sg. AOM = i, then i+i=i (long i)

1st sg.	कुलिअमे	कुलिअम	कुलिअतनाम	कुलिकिडिअम
2nd sg.		{ कुलिमेयाञ्च कुलिमाञ्च	{ कुलिमेतनाञ्च कुलिमतनाञ्च	कुलिकेड्मेयाञ्च
3rd sg.	कुलीमे	कुलीयाञ्च	कुलीतनाञ्च	कुलिकिःयाञ्च
3rd pl.	कुलिकोमे (म)	कुलिकोबाञ्च	कुलिकोतनाञ्च	कुलिकेड्कोबाञ्च

5) verb-root ends in vowel "o"—1st sg. AOM = अ, 2nd sg. AOM = मे or म; 3rd sg. AOM = इ (short i)

1st sg.	एतोअमे	एतोअम	एतोअतनाम	एतोकिडिअम
2nd sg.		{ एतोमियाअ एतोमाअ	{ एतोमतनाअ एतोमतनाअ	एतोकेड्मेयाअ
3rd sg.	एतोइमे	एतोइयाअ	एतोइतनाअ	एतोकिःयाअ
3rd pl.	एतोकोमे(म)	एतोकोवाअ	एतोकोतनाअ	एतोकेड्कोवाअ

6) verb-root ends in vowel "u"—1st sg. AOM = अ; 2nd sg. AOM = मे or म; 3rd sg. AOM = इ (short i)

1st sg.	अगुअमे	अगुअम	अगुअतनाम	अगुकिडिअम
2nd sg.		{ अगुमेयाअ अगुमाअ	{ अगुमतनाअ अगुमतनाअ	अगुकेड्मेयाअ
3rd sg.	अगुइमे	अगुइयाअ	अगुइतनाअ	अगुकिःयाअ
3rd pl.	अगुकोमे(म)	अगुकोवाअ	अगुकोतनाअ	अगुकेड्कोवाअ

I will catch a thief. कुम्बूअ सबीया

I am catching a thief. कुम्बूअ सर्वातना

I caught a thief. कुम्बूअ सबकिःया

X Tomorrow I will help you(pl) गपाअ देंगापेया

X Today I am helping you(pl) तिसिअ देंगापेतना

I will not shoot you(sg.) कअ तोइमेया

Do not shoot me, but shoot the bird. अलोम तोडिअ, मेन्दो ओए तोडीमे

He is hiding a thief in his house. अयः ओवःरे कुम्बूइः उकुइतना

(to one) bring your friends(pl) to my house. अमः जुडिको अयः ओवःते अगुकोमे

I will bring my friends(pl) to your house. अयः जुडिको अमः ओवःतेअ अगुकोवा

The master is teaching the boy. मटासोर हानिः एतोइतना

The master is teaching the boys(2). मटासोर हानकिः एतोकिअतना

The master is teaching the boys(pl). मटा र हानकीएः एतोकोतना

(to many) Do not hit me. अलोपे तमिअ

(reply) We will not hit you. कले तममेया

We(2 inc.) will cheat the thief. कुम्बूलड चकडीया

The thief is cheating us(2 inc.). कुम्बू चकडूलडतनाएः

We(pl. inc.) will receive the priest in our house. दिडरि अबुवः ओवःरेवु तेलाइया

(to 2 persons) Do not follow him. अलोवेन ओतोडीया

(reply) We will not follow him. कलिअ ओतोडीया

I will send my child to the school. अयः हान इमुकुलतेअ कुलीया

I will send my children(2) to the school. अयः हानकिअ इमुकुलतेअ कुलकिअ

The teacher is calling you(s) to his house. मटासोर अयः ओवःतेः केयामतना

(to one) Hear me अयुमिअमे I will hear you(s). अयुममेयाअ

(to one) Help me, do not leave me. देंगाअमे, अलोम बगिअ

I will help you(s), I will not leave you. देंगामेवाअ, कअ बगेमेया

Lesson 10 — Future System — Indirect Object

In Lesson 6 we saw the usage of the indirect object, now we will see its verb forms in the future system.

indirect object — past tense — Root + ad(AOM)a

indirect object — future tense — Root + a(AOM)a

We give here the scheme for 1st, 2nd, 3rd sg. and 3rd pl. for 4 words

	imperative	future	pres. cont.	past
1st sg.	एमाअमे	एमाअम	एमाअतनाम	एमाडिअम
2nd sg.		{ एमामेयाअ एमामाअ	{ एमामेतनाअ एमामतनाअ	एमड्मेयाअ
3rd sg.	एमाइमे	एमाइयाम	एमाइतनाम	एमः(इ)याम
3rd pl.	एमाकोमे(म)	एमाकोवाम	एमाकोतनाम	एमड्कोवाम
1st sg.	उदुवाअमे	उदुवाअम	उदुवाअतनाम	उदुवाडिअम
2nd sg.		{ उदुवामेयाअ उदुवामाअ	{ उदुवामेतनाअ उदुवामतनाअ	उदुवड्मेयाअ
3rd sg.	उदुवाइमे	उदुवाइयाम	उदुवाइतनाम	उदुवः(इ)याम
3rd pl.	उदुवाकोमे(म)	उदुवाकोवाम	उदुवाकोतनाम	उदुवड्कोवाम
1st sg.	कजियाअमे	कजियाअम	कजियाअतनाम	कजियाडिअम
2nd sg.		{ कजियामेयाअ कजियामाअ	{ कजियामेतनाअ कजियामतनाअ	कजियड्मेयाअ
3rd sg.	कजियाइमे	कजियाइयाम	कजियाइतनाम	कजियः(इ)याम
3rd pl.	कजियाकोमे(म)	कजियाकोवाम	कजियाकोतनाम	कजियड्कोवाम
1st sg.	मेताअमे	मेताअम	मेताअतनाम	मेताडिअम
2nd sg.		{ मेटामेयाअ मेटामाअ	{ मेटामेतनाअ मेटामतनाअ	मेटड्मेयाअ
3rd sg.	मेताइमे	मेताइयाम	मेताइतनाम	मेटः(इ)याम
3rd pl.	मेताकोमे(म)	मेताकोवाम	मेताकोतनाम	मेटड्कोवाम

(to one) Give me ten rupees.

(reply) I will not give you ten rupees, but I will give him one rupee.

गेल टका एमाअमे, मेन्दो मि टकाअ एमाइया.

(to many people) Show us(pl) your village. अयः हतु उदुवालेपे

(reply) We will show you our village. अलेयः हतुले उदुवापेया

What will you(s) say to them(pl.)? चिकानःअम कजियाकोवा?

What is he saying to you(2)? चिकानःएः कजियावेनतना?

Do not give him your(s) shirt. अमः सुतुइ अलोम एमाइया

I will not give him my shirt. अयः सुतुइ कअ एमाइया

I will build a house for you(pl). ओवःअ बइयापेया

Bring salt from the market for me. बुलुड हा टोएते अगुवाअमे

bae-y-a-pe-y-a

Lesson 11 — Other Future Verb Forms

The ordinary usages for the future have been given in Lessons 8, 9, and 10. Here some less used forms will be given.

a) intransitive forms (no object)

In the past tense we saw verb forms ending in -akana, -lena and -kena. There are future forms ending in -akano:wa, -lëno:wa and -këno:wa. (note; -lëno: and këno: take long "e")

akano:— refers to a condition/position which is intended to be held for some time in the future. Often in English we add "keep" to verbs to give this connotation.

(to many people) Keep sitting on the mat. जटिरे दुबाकनो:पे
(to one boy) Keep quiet. हपा'कनो:मे
I will keep quiet. हपा'कनो:वाज

lëno:— refers to a condition/position in which someone will be for a while before resuming some previous occupation or before taking up another activity.

I will rest for a while (and then resume work): सुवाएले'नो:वाज
(to one) Come here for a while (then resume work). हुजु'ले'नो:मे
(to one cycling) Stand-still for a while (then start your journey again). तिगुले'नो:मे

këno:— refers to an action one will be busy doing before some other action. (This form is not often used)

(to one) Wash up first (then eat). अरुडके'नो:मे
I will wash up first then eat. अरुडके'नो:वाज

b) transitive forms (when there is an object)

We have seen past tense forms using -keḍa (Lesson 1), -akaḍa, -leḍa, and -taḍa (Lesson 7). There are correspondingly future forms using -kē, -aka, lē, and ta. In the future these drop the letter -ḍ, which is always the sign of a past tense transitive verb) and lengthen the vowel in kē and lē.

	past tense		future tenses	
	inan. obj.	Anim. obj.	inan. obj.	anim. obj.
ked/kē	R+keḍa	R+ked (AOM)a	R+kēya	R+kē (AOM)a
akad/aka	R+akaḍa	R+akad (AOM)a	R+aka:	R+aka (AOM)a
led/lē	R+leḍa	R+leḍ (AOM)a	R+lēya	R+lē (AOM)a
tad/ta	R+taḍa	R+tad (AOM)a	R+ta:	R+ta (AOM)a

We will show below the possible forms in more details.

	imperative	future	past
inan. object	सबके'मे (म)	सबके'याम	सबके'डाम
1st sg. "	सबकीजमे	सबकीजाम	सबकिडिजाम
2nd sg. "		सबके'मेयाज or सबके'माज	सबके'डमेयाज
3rd sg. "	सबकीमे (म)	सबकीयाम	सबकि:याम
3rd pl. "	सबके'कोमे (म)	सबके'कोवाम	सबके'डकोवाम
no object	सबाकामे (म)	सबाक:म	सबाकडाम
1st sg. "	सबाकाजमे	सबाकाजाम	सबाकडिजाम
2nd sg. "		सबाकामेयाज or सबाकामाज	सबाकडमेयाज
3rd sg. "	सबाकाइमे (म)	सबाकाइयाम	सबाक:(इ)याम
3rd pl. "	सबाकाकोमे (म)	सबाकाकोवाम	सबाकडकोवाम

(lē forms are the same as kē forms substituting "l" for "k", and ta-forms are the same as aka forms substituting "t" for "ak".

Note 1st sg. के'+ज=कीज; ले'+ज=लीज
3rd sg. के'+इ=की; ले'+इ=ली
"a" at end of root+"a"="a:" (checked a)

kē— refers to an action having an object, which will be done previous to another action.

(to one) Eat first (then go). जोमके'मे (जोमके'म)
I will eat first (then go). जोमके'याज
Take the axe and go = Take the axe along with you(s). हके इडके'मे (म)
Take the dog along with you(s). सेता इडकीमे (म)

aka— refers to an action with an object, which will continue to be held for sometime into the future.

I will keep holding the stick. हकेज सबाक:
She will keep holding-on-hip the child. होने हेबयाकाइया

lē— refers to an action with an object, which will be done before resuming an action.

I will bring the book (and return). कितबज अगुले'या
I will call my friends (and return). अज: जुडिकाज केयाले'कोवा

ta— refers to an action with an object, the effect of which is intended to remain for some time.

(to one) Open the door (so that it will stay open). हुवर नि:समे (म)
Forgive us(pl. exc.) (so that we may stay forgiven). सेमातलेमे (म)

A full scheme of the verb would be as given below:

PAST TENSE

FUTURE TENSE

I) Intransitive (no object expressed or implied)

- 3) entered into some situation, will enter into situation, etc.
 position. condition (H=gaya) $R+a$ (subject action)
 $R+(e)yana$ $R+o:wa$ (subject acted upon) *Passiv*
 $R+(e)na$ (subject acting on self) *Reflex.*
 still in situation, etc. will continue in situation, etc.
 $R+akana$ $R+akano:wa$ (continue to)
 had been in situation will be in sit. for a while before
 (no longer so) (resuming) another action
 $R+lana$ $R+lano:wa$

- was busy doing something will be busy doing something
 $R+kena$ (on-going action) $R+a$ (subject acting) + ASM
Past Continuous $R+(e)na$ (subject acting on self) *reflex.*
 will be busy doing something
 before some other action
 $R+keno:wa$

II) Transitive (the subject acts upon some object)

- did action (simple past) + dir. obj. will do action
 inan. obj. $R+keda$ $R+eya$
 anim. obj. $R+ked(AOM)a$ $R(AOM)a$
 will do action previous to some
 other action
 $R+keya$ p. 36
 $R+ked(AOM)a$
 had done action will do action for a while before
 (no longer so) (resuming an action)
 inan. obj. $R+leda$ $R+lēya$
 anim. obj. $R+led(AOM)a$ $R+lē(AOM)a$
 action still being held action will continue to be held
 inan. obj. $R+akada$ $R+aka: (=aka+a)$
 anim. obj. $R+akad(AOM)a$ $R+akad(AOM)a$
 object or effect is still somehow effect of the action is intended
 present to remain at least for some time
 inan. obj. $R+taḍa$ $R+ta: (ta+a)$
 anim. obj. $R+taḍ(AOM)a$ $R+ta(AOM)a$

- 5) act done to or for someone : act to be done to or for someone
 inan. obj. $R+ada$ $R+a: (=a+a)$
 anim. obj. $R+ad(AOM)a$ $R+a(AOM)a$

There is a past reflexive, one has done something for one's own benefit
 $R+ana$ p. 22

From any future an imperative can be formed by dropping the final a (declarative mood marker) and adding -m(e), -ben, or -pe (these always stay at the end of the verb form).

To form the present continuous instead of -a at the end of a future verb form put -tana; rare after -kēno:, -kē, lēno:, lē, -ta, -akano:, -aka.

-tan taikena gives a past continuous; forms such as akan taikera, -len taikena, -ken taikena are also sometimes used.

Lesson 12 — Transitives and Intransitives in Ho

First a) we will see some verbs which do not have an object expressed but which take transitive verb forms and then b) some verbs which have an object expressed but take intransitive verb forms.

a) Some verbs which take transitive verb forms (keḍa, cya, etc.) although no object is expressed (an object is implied) are the following:

1) Words indicating an action by which something is produced:
 He spat बे:केडाए: She vomited उलाकेडाए: I dreamt कुमुकेडाए
 He feared (became afraid) बोरोकेडाए: (to one) Do not fear अलोम बोरोया

2) This included many verbs of uttering sounds. shout ककला, call out इय, cry र:, laugh लंदा, sing दुरड
 They(pl) are shouting ककलाएतनाको (pl) Do not shout अलोपे ककलाया
 I called out इयुकेडाए He is calling out इयुइतनाए:
 (to one) Do not cry अलोम र:या The child cried होन र:केडाए:
 They(pl) are laughing लंदाएतनाको They(pl) sang दुरडकेडाको

3) Certain natural phenomena take transitive forms and also 3rd sg. animate subject marker. The idea expressed seems to be that God produces e.g. rain गमा, wind होयो, clouds रिमिल etc.
 Yesterday it rained होलाए: गमाकेडा It is raining गमाएतनाए:
 Tomorrow it will not rain गपा कए: गमाया
 The wind is blowing होयोएतनाए: The wind blew होयोकेडाए:
 Clouds are forming रिमिलेतनाए: Clouds have formed रिमिलतनाए:

4) Certain roots which are usually nouns, such as घोवः house, nest, कोलोम a threshing floor, can be used as verbs with the meaning make a house, nest, threshing floor. These take transitive forms. If the thing made still exists you can get -ta'ca in the past tense.

I made a house near the river.

The bird has made a nest in this tree.

गडा जपःरेत्र घोवःकेडा

नेन दररे ओए लुमातडाएः

5) Some verbs of travelling, e.g. सेन to travel, to walk, as distinct from सेनोः which means to go away, go to place; निर when it means to run in general, e.g. to run in a race, or to run toward a place or person (निर when it means to run away takes intransitive forms). सेन-बा' to go from place to place; होनोर-बा' to roam from place to place.

Who is walking there? एन्तःरे ओकोए सेनेतना?

(to many) Do not go by that road. एन होराते अलोपे सेनेया।

(to one) run fast केडेःते निरेमे He ran fast केडेःते निरकेडा

He is going around from place to place. सेन-बा'एतनाएः

(to one) Do not roam from place to place. अलोम होनोर-बा'या.

b) Some cases where an object is expressed, but the verb form is intransitive.

At the end of Lesson 4 it was explained that the affix केना can be added to verbs which take objects to indicate that someone has been engaged for some time in some activity. Likewise the simple ending -tana can be added to indicate that someone is now engaged in some activity.

For example if I ask "What is Soma doing?" सोमा चिकानःएः चिकातना? or "Where is Soma?" सोमा ओकोनरिःया, Ho Grammar (Les. 25), the one answering could say "Soma is eating his meal" सोमा मंडिः जोमतना। But if I ask "What is Soma eating" then the reply would be सोमा मंडिः जोमतना।

Therefore to indicate an action in which the emphasis is that someone has been engaged, is being engaged, or will be engaged in that activity, even if an object is expressed we use endings -kena, tana, and a (not keda, etana, eya) in the verb.

Lesson 13 — Indicative and Optative Mood Markers in Ho

All verb forms, both past and those in the future scheme, end in the letter "a". This final "a" is referred to as the "Mood marker" or more exactly the "indicative mood marker" indicating a simple decla-

rative statement. In any future tense instead of "a" we can put "ka" to indicate something hoped for or wished for.

Your kingdom will come.

May your kingdom come.

The child will get better.

May the child get better.

अमः राज हुजुःवा

अमः राज हुजुःका

होन बुगियोःवा

होन बुगियोःका

We refer to this "ka" marker as the optative mood marker. To express the wish that something may not happen we put "alo" before the verb form and normally moved the "ka" marker + ASM to the end of alo.

May they(pl) come.

May they(pl) not come.

May the king die.

May the king not die.

हुजुःकको

अलोकको हुजुः - वाकको

राजा गोजोःकाएः

राजा अलोकाएः गोजोः

Sometimes instead of का, चा is used for this marker.

May he come. हुजुःचाएः

Lesson 14 — Translating the Verb to-be

In Ho there are three ways the verb 'to be' is translated according to three different situations:

- to indicate an identity—That is a house. (that = house) :-
- to indicate presence—He is (present) in the house.
- to indicate a state with an adjective—the water is hot. + a

Section a) the verb to be used to indicate an identity

In this case usually no word is used for the verb to be. What is that? एना चिकानः That is a book. एना कितब. However when the object referred to is not living then the word तना can be used. That is a book एना कितब तना Also when the object referred to is living usually no word is used for the verb to be. E.g. I am a master अजदो मटासोर *me tara* However when the object referred to is living we can also add तनाज, तनाम, तनाएः तनालड, तनालिज, तनाबेन, तनाकिज, तनावु, तनाले, तनापे, तनाको according to the person and number of the object referred to.

You(pl) are the salt of the earth. ^{Feed}

You(2) are liars.

अपेदो ओतेरेयः बुलुड (तनापे)

अबेन चकड् हो'किज (तनाबेन)

not = *ka/bano*

not = *ka/bano*

To express a negative identity, e.g. this is not a book, after the word for e.g. book we would put का or बनो. This may be followed by तना or तनाज, etc. for a living object.

e.g. That is not my book. एना अजः कितबदो का (तना) *do ka*
 or एना अजः कितबदो बनो (तना) *do bano*
 That man is not a thief. एन हो कुम्बूदो का (तनाएः) *kumbud*
 or एन हो कुम्बूदो बनो (तनाएः)

Note — In this case the subject marker of तनाएः etc., is not moved to the preceding का/बनो. The form without तना, तनाज etc. is more common.

The particle “do” is often added to a noun/pronoun in this case.

Note—Pronouns are often used in this construction. Therefore it is very important a) to be able to recognize what is a pronoun and what is an adjective, and b) to determine whether the pronoun is animate or inanimate and to translate it accordingly.

A word which qualifies a noun is an adjective. Adjectives never change their forms in Ho and usually come before the noun.

a white house	पुडि ओवः	white houses	पुडि ओवःको
a white horse	पुडि सदोम	white horses	पुडि सदोमको
that house	एन ओवः	those houses	एन ओवःको
that horse	एन सदोम	those horses	एन सदोमको

A pronoun takes the place of a noun. When a word like “this”, “that”, “what?” stands by itself, not qualifying a noun, it is a pronoun. In the sentence “What is that?” both “what” and “that” are pronouns. (“What thing is that thing?”). When we translate a pronoun in Ho we must see whether it is living or not living, singular, dual or plural, and translate it accordingly. In the Ho Grammar, p. 7 a scheme is given for some of the main pronouns. That should be referred to for the following examples.

If I point a scorpion and say “what is that”, I am equivalently saying “What living thing is that living thing?” इनिः चिकानिः?
 (Note: in such questions the word for “what?” is put at the end).

If I point to many houses and say “What are those?” I am saying “those inanimate things are what inanimate things?” एनाको चिकानःको?

What is this? (living)	नी चिकानिः
This is a scorpion.	नी मरमर
Those(pl) are stars.	एनको इपिलको <i>luako (not liv.)</i>
What is that? (not living)	एना चिकानः?
That is a tree.	एना दरु

What are those (living-2)

Those(2) are ants

What is your name?

My name is Soma.

That is the sun.

That is not a star, it is the moon.

इनिः इपिलदो का, इनिः चंडुः

That is not your dog, it is my dog.

इनिः अमः सेतादो का (बनो), इनिः अजः सेता

इनकिज चिकनकिज

इनकिज मुइःकिज *mei*

अमः नुतुम चिकानः?

अजः नुतुम सोमा

इनिः सिगि

To translate “my” into Ho, e.g. my horse, we use अजः. This has the function of an adjective and does not change. But when we say “mine”, e.g. that book is mine, we are equivalently saying “the thing belonging to me” (a pronoun). In this case if the object referred to is inanimate we keep the form अजः in sg., dual, and pl.

however if the object referred to is animate	sg.	we say	अजःइः
“ ” “ ”	dual	we say	अजःकिज
“ ” “ ”	pl	we say	अजःको

The same is true of all other pronouns.

That book is mine.

एन कितब अजः

That horse is mine.

एन सदोम अजःइः

Those dogs(pl) are theirs(pl).

एन सेताको अकोवःको

That pig is his.

एन सुकुरि अयःइः

That pig is not mine.

एन सुकुरि अजःइःदो का (बनो)

b) to translate the verb to be when it connotes existence or presence for an inanimate object we use the word मेनः, and to indicate that something does not exist or is not present we would use the word बनोः.

When the object is living we change the verb form according to person and number, as in the scheme below:

	Present	AOM <u>animate</u>	not present
1st sg.	मेनःआ	.. <i>na</i>	बडिआ <i>ba:ia</i>
2nd sg.	मेनःमेया	.. <i>meya</i>	बडःमेया
3rd sg.	मेनःइया/मेनःया	.. <i>iya/.ya</i>	बंगायः <i>bangaya:</i>
1st dl inc.	<u>mena:</u> मेनःलडा	.. <i>lana</i>	बडःलडा <i>ba:li</i>
1st dl exc.	मेनःलिआ	.. <i>liia</i>	बडःलिआ <i>ba:li</i>
2nd dl	मेनःबेना	.. <i>vena</i>	बडःबेना
3rd dl	मेनःकिआ	.. <i>kiia</i>	बडःकिआ
1st pl. inc.	मेनःबुवा	.. <i>buwa</i>	बडःबुवा
1st pl. exc.	मेनःलेया	.. <i>leya</i>	बडःलेया
2nd pl.	मेनःपेया	.. <i>peya</i>	बडःपेया
3rd pl.	मेनःकोवा	.. <i>kowa</i>	बडःकोवा

inanimate
 mena: → *bana:* (3)
 (4)

A snake is in my house.

There is very much salt.

There is no salt.

The men(pl) are not in the boat.

How many ants are in the sugar ?

There are no ants in the sugar.

How many mangoes are in the basket ?

बिज अजः श्रोवःरे मेनःइया

एसु पुरः बुलुङ मेनः

बुलुङ बनोःवा

होको डोंगारे बडकोवा,

चिनिरे चिमिन मुइःको मेनःकोवा ?

चिनिरे मुइःको बडकोवा

कंचिरे चिमिन उलिको मेनः ?

To translate the English verb "have" forms of the above verb are used, much as is done in Hindi. When "have" means to "have at hand", "have with one" (Hindi के पास) then तःरे is affixed to the pronoun or noun of the one having.

I have (with me) a knife.

He does not have (with him) mangoes(pl).

She has (with her) a rabbit.

When "have" means to possess, rather than to have at hand, the possessing noun or pronoun is put (often with दो affixed) then the noun denoting that which is possessed is put followed by the proper form of मेनः, बनोःवा, etc.

(to 2) Do you have children ?

(reply) We do not have children.

(to 1) Do you possess a knife ?

I do not possess a knife.

अवेनदो होनको मेनःकोवा चि ?

अलिजदो होनको बडकोवा ।

अमदो कतु मेनः चि ?

अजदो कतु बनोःवा.

(c) To translate the verb "to be" when it is used with an adjective to describe some state or condition we affix the marker -a to the adjective (sometimes preceded by the emphatic "ge"). By affixing "a" to the adjective we equivalently make the adjective into a verb.

The water is hot दः लोलावा That house is big indeed एन श्रोवः मरडनोया

I am small (indeed) हुडिजात्र (हुडिजगुयात्र) he is big मरडाएः

He is not small कएः हुडिजा You(sg) are very big एसुम मरडा

He is very good एसुदुः बुगिना They(pl) are not good कको बुगिना

Are you(sg) well (How are you ?) बुगिगुयामु चि ?

I am well वेगिगुयात्र He is well बुगिगुयाएः

Are the wife and children well ? होन-बुडिको बुगिगुयाको चि ?

They are well बुगिगुयाको They are not well कको बुगिना

That dog is not big एन सेता कएः मरडा

That stone is not big. एन दिरि का मरडा

Those men-2 are fair-skinned एन होकिज एसेलाकिज

Those flowers(pl) are not white एन वाको का पुडिया

You(pl) are tall सलंगियाये We(pl.x) are not tall कले सलंगिया

Those young women(3) are very beautiful एन हपानुमको एसुको चेंःरः

That young woman is not beautiful एन हपानुम कएः चेंःरः

In the past tense टइकेना is used for all of the three usages given above. When used with an adjective, no -a is added to the adjective.

Soma was small; now he is big. सोमा हुडिजेः टइकेना, ना'दोएः मरडा

That knife was sharp. एन कतु लेसेर टइकेना *leser*

Now that knife is not sharp. ना'दो एन कतु का लेसेरा

That was a caterpillar; now it is a butterfly. इनिः चिदुइः टइकेना, ना'दो इनिः पम्पल

They(pl) were here yesterday; they are not here now. होला नेनरेको टइकेना, ना'दो नेनरे बडकोवा

They(2) were not here yesterday; they are here today. होला नेनरे ककिज टइकेना, तिसिज नेनरे मेनःकिज

There were three men in the boat. डोंगारे अये होको टइकेना

Now there are two men in the boat. ना'डोंगारे बरो होकिज मेनःकिज

I had ten rupees yesterday; today I have one rupee. होला अजतःरे गेल टका टइकेना; तिसिज अजतःरे मि टकागे मेनः

Last year there were no elephants here मा'सिरमा नेन्तःरे हतिको कको *ma sirma* टइकेना ।

Now there are many. ना'दो नेन्तःरे एसु पुरः हतिको मेनःकोवा

My father was a school-master; now he is a policeman. अपुज मटासोरेः टइकेना; ना'दो इनिः सिपाइ

Last year my elder brother was fat; now he is thin. मा'सिरमा बजज मोटाएः टइकेना; ना'दोएः बतारिया

Last year my younger brother was thin; now he is fat. मा'सिरमा उंडिज बतारिः टइकेना; ना'दोएः मोटः

Yesterday my father was in the boat. होला अपुज डोंगारेः टइकेना

Today my father is not in the boat. तिसिज अपुज डोंगारे बंगायः

Final Note plus Appendices

These notes were intended as an introduction, to help a learner to make a break-through in the language. For that purpose the whole verb formation and usage has been described in detail, since this is the basic part of Ho Grammar. We will not go into other detail here but for further matter refer the student to our "Ho Grammar and Vocabulary". We will however give three appendices in the form of exercises which can help learners.

Appendix 1 — Special form of the possessive

Instead of putting अजः, अमः, अयः, अलडः, etc. before an object possessed, we can put तज, तम, तए, (no check), तलड after the object to indicate possessive.

my child	अनः होन	or	होनतन
our(pl. inc.) king	अबुवः राजा	or	राजातबु
your(pl) priest	अपेयः दिउरि	or	दिउरितपे
your-2 baby	अबेनः बलेः होन	or	बलेः होनतबेन
his possessions	अयः विति	or	वितिनए

(for more details about this usage, see Ho Grammar bottom of p. 89 and top half of page 90)

For close relatives 1st, 2nd and 3rd persons singular, possessives are formed as follows:

my father	अपुत्र	your(sg.) f.	अपुम	his/her f.	अपुते
" mother	एंगामि	" mother	एंगाम	" m.	एंगामे
" older bro.	बउत्र	" o. bro.	बउम	" o.b.	बउते
" younger bro.	उंडिउ/बोकोउ	" y. bro.	उंडिम/बोकोम	" y.b.	उंडिते/बोकोते
" older sis.	अजिउ	" o. sis.	अजिम	" o.s.	अजिते
" younger sis.	उंडिउ कुइ	" y.s.	उंडिम कुइ	" y.s.	उंडिते कुइ
" father-in-law	होंयारिउ	" f/law	होंयारमे	" f/l	होंयारते
" mother-in-law	हनारिउ	" m/law	हनारमे	" m/l	हनारते
" grandfather	तताउ	" gf.	तताम	" gf.	तताते
" grandmother	जियाउ	" gm	जियाम	" gm.	जियाते
" friend	जुडिउ	" fr.	जुडिम	" fr.	जुडिते
" namesake	सकिउ	" n.s.	सकिम	" n.s.	सकिते

(for a full list of such usages, see Ho Grammar pp. 106-7)

Appendix 2— Exercise on Dependent Clauses (Grammar Les. 33)

* I ate my meal; then he went away. मंडिउ जोमकेडा। एन्तेः सेनोःयाना।

(same in one sentence) मंडिउ जोमकेडतेः सेनोःयाना।

* I ate; after that he went away. अत्रे जोमकेडा। एन चनवेः सेनोः याना।

After I ate, he went away. अत्र जोमकेड चनवेः सेनोःयाना। *en chana*

The snake will enter a hole. At that time I will kill it.

बिउ उंडुरेः बोलोना। एन इमितत्र गोजीया।

When (while) the snake will enter the hole, I will kill it.

बिउ उंडुरेः बोलो इमितत्र गोजीया।

You(1) did not help me. Nevertheless I helped you. *rejo*

कम देगाकिडिउ। एनरेयोत्र देगाकेडमेया।

Although you(1) did not help me, I helped you. *rejo*

कम देगाकिडिउरेयोत्र देगाकेडमेया

My father reached the house. Immediately after that my mother died.

अपुत्र ओवःएः बेटाकेडा। एन तीरसा एंगाम गोजेयाना। *en tona*

Immediately after my father reached the house, my mother died.

अपुत्र ओवःएः बेटाकेड तीरसा एंगाम गोजेयाना।

I have loved you(pl). Like that you(pl) love one-another.

अत्र दुलइतइयो था। एन देका दुपुलइये। *en lika*

Love one-another as I have loved you. अत्र दुलइतइपेकेका दुपुलइये

* My friend went away. Before that I became sick.

जुडिउ सेनोःयाना। एन अयेरेउ हसुयाना। *en ayere*

* I became sick before my friend went away.

जुडिउ सेनोःयन अयेरेउ हसुयाना। *ayere*

You(1) will not come. If that is so I will not go to the cinema.

कम हुनुःवा। एनरेदो सिनिमाते कत्र सेनोःवा। *enredo (that is why)*

If you(1) will not come, I will not go to the cinema.

कम हुनुःरेदो सिनिमाते कत्र सेनोःवा। *redo if*

My father is sitting in the field. We(3i) will go to that place.

अपुत्र पीरेः दुवाकना। एन्तःतेबु सेनोःवा। *enta:te*

We(3i) will go to the place where my father is sitting in the field.

अपुत्र पीरेः दुवाकनतःतेबु सेनोःवा।

My friend has not yet come. Until then we will wait for him.

जुडिउ अउरिः हुनुःवा। एन जकेडबु तंगीया। *en jaked until then*

Until my friend comes we will wait for him.

जुडिउ अउरिः हुनुः जकेडबु तंगीया। *jaked until*

Soma reached the house. At that very instant he died.

सोमा ओवःएः बेटाकेडा। एनलोःगेः गोजेयाना। *enlo:ge*

Just as Soma reached the house he died.

सोमा ओवःएः बेटाकेडलोःगेः गोजेयाना

My friend bathed. After that he went to the cinema. *en-ete after that*

* जुडिउ ओइकेना। एनेते सिनिमातेः सेनोःयाना।

After my friend bathed, he went to the cinema.

* जुडिउ ओइकेनेते सिनिमातेः सेनोःयाना। *etete after*

You(1) were in the house. At that time I was on the threshing-floor.

अम ओवःरेम टइकेना। एनरे अत्र कोलोमरेउ टइकेना। *en-re at that time*

When you(1) were in the house, I was on the threshing-floor.

अम ओवःरेम टइकेनेरे अत्र कोलोमरेउ टइकेना। *re - when*

(For such dependent (subordinate) clauses, see Ho Grammar, pp. 80-84)

Appendix 3— Exercise on translating Indirect Discourse into Ho

(See Ho Grammar Lesson 35, pp. 85-86)

What did he say?

चिकानःएः मेनकेडा (कजिकेडा) *chikana: am menkeda?*

He said "I will not go".

"कज सेनोःवा"एः मेनकेडा (मन्तेः कजिकेडा)

What will they(3) say?

चिकानःको मेनेया (कजीया)

They will say "we will come today". "तिसिञ्जे हुजु:वा"को भन्थे (भन्तेको कर्जाया)

What is he saying? चिकान:ए: मेनेतना (कर्जातना)

He is saying "I am dying". "गोजा:तनाञ्ज"ए: मेनेतना (भन्ते: कर्जातना)

What did he say to you(1)? चिकान:ए: मेतइमेया (कजियइमेया)

He said to me "Do not hit me". "अलोम नमिया"ए: मेताडिजा (भन्ते: कजियाडिजा)

What are you(1) saying to them? चिकान:अम मेताकोतना (कजियाकोतना)

I am saying to them "My father died". "अपुञ्ज गोजेयाना"ञ्ज मेताकोतना
(भन्तेञ्ज कजियाकोतना)

What did you ask them(3)? चिकान:अम कुलिकेडकोवा

I asked them(3) "When will you go". "चुइलापे सेनो:वा"भन्तेञ्ज कुलिकेडकोवा

They said to me "We will go today". "तिसिञ्जे सेनो:वा"को मेताडिजा
(भन्तेको कजियाडिजा)

He said to me "kill the pig". "सुकुरि गोजामे"ए: मेताडिजा

(He told me to kill the pig") (भन्ते: कजियाडिजा)

I said to him "do not kill the dog". "सेता अलोम गोजीया"ञ्ज मेत:इया

(I told him not to kill the dog) (भन्तेञ्ज कजिय:इया)

"May the sick child become well" saying we(3i) will pray

(We will pray that the sick child may become well)

"हसुवाकन होन बुगियो:का" भन्तेवु बिन्तीया।

"May my father come today" saying I prayed

(I prayed that my father would come today)

"अपुञ्ज तिसिञ्जे: हुजु:का" भन्तेञ्ज बिन्तीकेडा।

"How much money do you have" saying I asked him.

(I asked him how much money he had)

"अमत:रे चिमिन पोयसा मेन:" भन्तेञ्ज कुलिकि:या।

He said to me "I have no money". "अमत:रे पोयसा बनो:वा"ए: मेताडिजा

(He told me that he had no money) (भन्ते: कजियाडिजा)

I asked him "why did you kill the horse".

(I asked him why he killed the horse)

"सदोम चिकान: भन्तेम गोए:कि:या" भन्तेञ्ज कुलिकि:या

I told him not to come to my house.

"अव: ओव:ते अलोम हुजु:वा"ञ्ज मेत:या (भन्तेञ्ज कजिय:या)

I asked them(3) when they would go to Ranchi.

"रञ्चीते चुइलापे सेनो:वा" भन्तेञ्ज कुलिकेडकोवा

Today I realized that my child is sick.

"अव: होन हसुवाकनाए:" भन्ते तिसिञ्जे अटकरकेडा

My friend asked me "what will you buy in the market-place?"

"हा'टोरे चिकान:अम किरिजेया" भन्ते जुडिञ्ज कुलिकिडिजा