Interrogative

The common interrogative form is /oko/ but the exclusive root for this is /ci/ which is also used as a question marker as well as connective in sense of 'that' in a sentence. There are four exclusive suffixes in Bhumij which are added to the root form /ci/ to get the corresponding derived forms. They are 1)-kan 'kind or sort', 2) -lekan 'like', 3)-imin 'so much (animate)', 4)-iminaM 'so much'(inanimate). From /oko/ the forms /okoe/ and /okoa/ are derived by suffixing -a? and -I?

oko – a ?   okoa (inanimate)

oko – i ?   okoe (animate)

These forms can also be used as interrogatives.

The form /ci/ is an interrogative particle used both as suffix and prefix. When suffixed to the last word of a proposition, it transforms that proposition into an interrogative one.

hoLoko hijutanakoci?   'are the men coming?'

hoLoko hijutanako   'the men are coming'

As prefix, it is used only to form interrogative compounds.

In the case of definite interrogative pronouns the suffixes /i?/ for the animate and /a?/ for the inanimate are suffixed to /cikan/ and /cilkan/ respectively. These two suffixes are for the personal and impersonal pronouns respectively.

Number

Bhumij shows a three way distinction with regard to number, namely, singular, dual and plural. The singular is unmarked -ϕ ; dual is marked by -kin and plural is marked by -ko. The number system in Bhumij is illustrated below:

Noun	Singular (mod sakam)	Dual (bar sakam)	Plural (asu sakam)	Meaning
seta	seta-ϕ	seta-kin	seta-ko	'dog'
ipil	ipil-ϕ	ipil-kin	ipil-ko	'star'
holo	hoLo-ϕ	hoLo-kin	hoLo-ko	'man'
hai	hai -ϕ	hai- kin	hai-ko	'fish'
pusi	pusi-ϕ	pusi-kin	pusi-ko	'cat'
da:ru	da:ru-ϕ	da:ru-kin	da:ru-ko	'tree'
a:i	a:i-ϕ	a-kin	a-ko	'he/she'
nia	nia-ϕ	nia-kin	nia-ko	'it/this'
hana	hana-ϕ	hana-kin	hana-ko	'that'(far)
ina	ina-ϕ	ina-kin	ina-ko	'that'(near)

ni? moeon gai   'this is a cow'

nikin gai-kin   'two cows'

niku gai –ko   'these are cows'

hanku   seta – ko   'those are dogs'

Gender

In Bhumij, the gender system is based mainly on the meaning of the word. Meaning is basically sex-based. It divides the objects into masculine, feminine and neuter. In Bhumij, there are common genders which stand for both male and female. Besides this, in Bhumij there are morphological and syntactic gender categories. The various gender categories are discussed below.