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VOL. III.

TIBETO-BURMAN FAMILY.

PART II.

SPECIMENS OF THE BODO, NĀGĀ, AND KACHIN GROUPS.

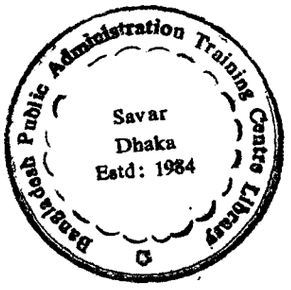
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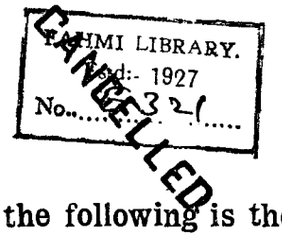
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Vol. I. Introductory.

„ II. Mōn-Khmēr and Tai families.

„ III. Part I. Tibeto-Burman languages of Tibet and North Assam.

„ „ II. Bodo, Nāgā, and Kachin groups of the Tibeto-Burman languages.

„ „ III. Kuki-Chin and Burma groups of the Tibeto-Burman languages.

„ IV. Dravido-Munda languages.

„ V. Indo-Aryan languages, Eastern group.

Part I. Bengali and Assamese.

„ II. Bihārī and Oṛiyā.

„ VI. Indo-Aryan languages, Mediate group (Eastern Hindī).

„ VII. Indo-Aryan languages, Southern group (Marāṭhī).

„ VIII. Indo-Aryan languages, North-Western group (Sindhī, Lahndā, Kashmīrī, and the 'Non-Sanskritic' languages).

„ IX. Indo-Aryan languages, Central group.

Part I. Western Hindī and Panjābī.

„ II. Rājasthānī and Gujarātī.

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„ XI. "Gipsy" languages and supplement.

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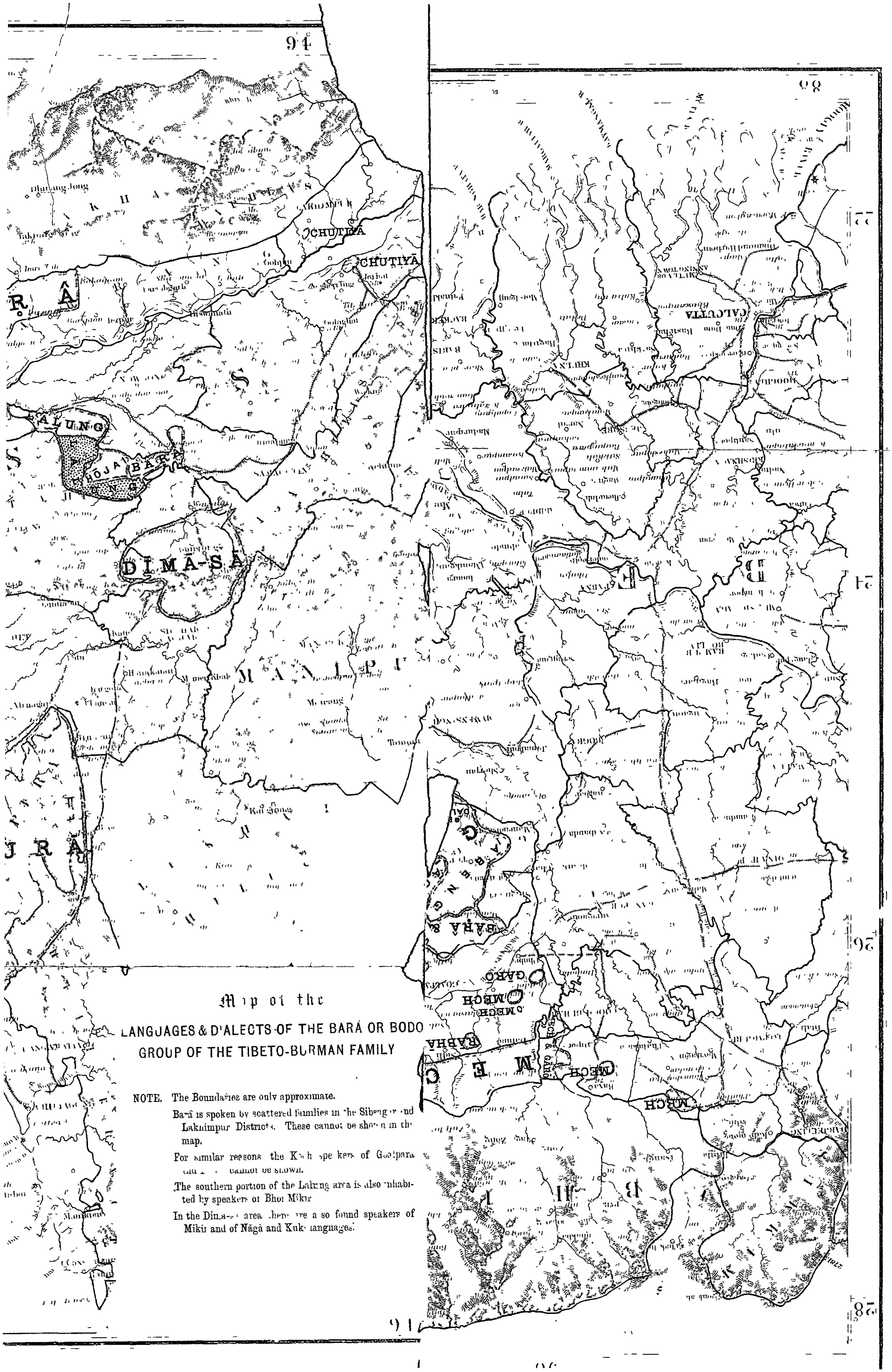
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Map of the

LANGUAGES & DIALECTS OF THE BARÂ OR BODO GROUP OF THE TIBETO-BURMAN FAMILY

NOTE. The Boundaries are only approximate.

Barâ is spoken by scattered families in the Sibsagar and Lakhimpur Districts. These cannot be shown in the map.

For similar reasons the Kuch speakers of Goalpara and [illegible] cannot be shown.

The southern portion of the Lalung area is also inhabited by speakers of Bhoi Miku.

In the Dimasa area there are also found speakers of Miku and of Nāgā and Kuki languages.

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THE BÂṚÂ OR BODO GROUP.[1]

The generic name 'Bodo' was first applied by Hodgson to this group of languages. The exact sound is better represented by spelling it Bâḍâ or Bâṛâ. Bodo or Bâṛâ is the name by which the Mech or Mes and the Kachārīs call themselves. Like other tribal names in Assam, the name probably once meant a male member of the tribe. In the closely allied Tipurā language *bârâ(k)*, still means a 'man,' and a Kachārī or Mech will call himself a *Bâṛâ-f'sā*, a son of Bâṛâs, to distinguish him from *e.g.* a *Sim-sā*, that is, a Bhoṭiyā, or *Chīn-f'sā*, a son of China. The Bâṛâ folk who live to the west of the Kamrup district are called Mech by their Hindū neighbours. This word is probably a corruption of the Sanscrit '*Mlēchchha*,' which corresponds to the original meaning of our word 'Welsh,' *i.e.* foreigner, stranger. Those of the Bâṛâ who live in and to the east of the district of Kamrup are called Kachārīs, pronounced *kosārī*, by Hindūs. It is said that the name Kachārī originated in the fact that, some 200 years ago, the Rājā of Hill Tipperah, when giving his daughter in marriage to the Rājā of Maibong in the present North Cachar, gave her as dowry the Surmā valley in what is now known as the district of Cachar. The inhabitants of North Cachar were the Dīmā-sā, whom the Assamese called Kachārīs. In process of time this name was extended to their Bâṛâ kinsmen, who occupied the plains of Assam and North-East Bengal over an area practically conterminous with the ancient kingdom of the Kos (or Koch) kings of whom the Maharajah of Cooch Bihar and the Mangaldai Rajahs are the present representatives. This explanation has, of late, been objected to on the ground that the name of the district is, phonetically, *Kāchār* or *Kāsār*, with a long *ā* in the first syllable, and not *Kosār*. It has been suggested that the word Kos-ārī means the Kos-ārŭi, the sons of the Kos, and that Hodgson might have called them, what some of the family still call themselves, namely, Koch or Kos.[2] The use of the word Koch to describe the Bâṛâ race is, however, open to the objection that the name has acquired a specific use, namely, to describe a Bâṛâ who has become converted to Hinduism, and his descendants, and the Koch are fast becoming (if they have not already become) a recognised Hindū caste. The derivation of *Kachārī* from *Kos-ārŭi*, is, moreover, nothing but a hypothesis, and cannot, as yet, be proved by any historical facts. Till these are forthcoming, the traditional connexion of the word with Cachar, though not entirely satisfactory, must hold its ground.

The Bâṛâ group, then, comprises the language spoken by the Bâṛâ-f'sā (*i.e.*, the

---

[1] For the portion of the Linguistic Survey which deals with this group, I must take the first opportunity of gratefully acknowledging the assistance which I have received from Mr. J. D. Anderson, I.C.S. (Retd.). The whole section has been most carefully revised by him, and the greater part of the general introduction, besides nearly the whole of the important introduction to the Bâṛâ language, is from his pen. It will also be seen that he has provided some valuable specimens in that form of speech. As occasion occurs I shall again and again have to draw attention to notes written by him for the survey of this group. It must, however, be understood that I am responsible for what follows, and any mistakes which may be noted should be attributed to me and not to him.

[2] *Ari* or *ārŭi* is the patronymic commonly used by the Bâṛâ people in naming their sects or clans.

Mech and Kachārīs) and the cognate languages s ken by the other tribes shown in the following table :—

Name of Language.	Nu	R OF SPEAKERS IN		TOTAL.
	Ass		Bengal.	
True Bâṛâ (Kachārī and Mech)	247	0	25,011	272,531
Rābhā	31	0	...	31,370
Lālung	40	0	...	40,160
Dimā-sā (or Hills Kachārī)	18	1	...	18,681
Gārō (or Māndē)	120	0	28,313	149,093
Tipurā		0	105,550	105,850
Chutiyā		4	...	304
TOTAL	459	5	158,874	617,989

To this list must be added one more name, M ān. This was the language of a tribe now completely Hinduised, living in Sibsag and Lakhimpur. A list of a few of the words of this language will be found elsewhe , and shows clearly its affinity to the Bâṛâ group. But it must be remembered th the whole group has a tendency to become absorbed into the Aryan tongues of Bengal a Assam. Many of the people who speak these Bâṛâ languages are bilingual, and can p Bengali or Assamese, as the case may be, as fluently and freely as their own langu e. If they become 'Hindū' and abjure roast pork and rice. beer, they usually a pt the use of the Aryan tongue as their sole language. But even before this radical c nge is effected, Aryan influences alter their mode of speaking. The philological terest of this group of languages consists largely in the fact that they are agglutin ve tongues which have learned inflexion by coming into contact with the spee of Aryan peoples. Thus, a Bâṛâ living in Darrang can talk, not only Assamese and rich idiomatic Bâṛâ, made pictur- esque and vivid by the use of polysyllabic agglutin ye verbs, but also an Aryanised Bâṛâ which freely borrows the linguistic artifices Aryan tongues, such as the use of the relative clause, of the passive voice, of adverbs, e and which almost wholly abjures the characteristic agglutinative verb that does the rk of these more analytic devices of language. Unfortunately most of the followin specimens belong to this latter class, but in dealing with Kachārī, the language of t group best known to Europeans, it has been possible to give specimens of both types.

The nature of the agglutinative verb will be full explained in dealing with Kachārī. The specimens of the various members of the grou will show in what manner each tribe has grafted a more or less complete syste of inflexion on to its heretofore agglutinative verb.

It has been observed that these languages show failure to realise the distinction between the verb and other parts of speech, a ure which is indeed common in nearly all isolating and agglutinating languages. This remark must not, however, be too strictly applied to the Bâṛâ group of tong s. The agglutinative verb can be modified by the insertion of 'infixes' (examples which will be given later on) and these infixes are a device by means of which the wo of adverbs and adjectives is done, often with a very picturesque effect, lending itself to vivid narrative style which can only be realised by hearing the stress and modulatio sed in dealing with long agglutinative verbs.

These languages have vocabularies which are evidently closely related, and their grammars have also a number of special points in common. To illustrate this, I here quote Mr. Gait's account of the salient peculiarities of the grammar of Bâṛâ or Plains Kachārī,[1] nearly all of which applies, *mutatis mutandis*, to the other languages of the group.

"The following short outline of Kachārī Grammar is given for comparison with that of other languages of the other group. In Kachārī inanimate objects have no gender; that of animate objects is denoted by a qualifying word placed after the noun, the particular word used varying according to the class of objects referred to. There are only two numbers, singular and plural, the former being sometimes made more emphatic by the addition of a word meaning 'one'; the latter is denoted by the postposition *fur* or *frā*. Case is denoted by affixes which are added to the nominative form, the only modification being the occasional insertion of an euphonic *i* between the stem and the termination. Adjectives sometimes precede, but usually follow, the noun they qualify, the case-ending in the latter alternative being attached to the adjective, and not to the noun. They undergo no change in termination to make them agree with the gender or number of the noun they qualify. The comparative is formed by adding some word meaning 'than' to the dative of the word with which the comparison is made, and *sin* to the adjective which immediately follows it. The superlative is formed in the same way, some word signifying 'all' being placed before the word compared.

The numerals only run up to ten, higher numbers being expressed by the use of the word *zakhai*, meaning 'a group of four.' Thus, fifteen is three groups of four, *plus* three. Different prefixes are used with numerals according to the class of noun referred to, *sā* being used for human beings, *mā* for irrational animals, *gāng* for flat things, and so forth.

There are three personal pronouns which are used without distinction of gender, and are declined in the same way as nouns. Possession is denoted simply by the use of the genitive. There is no relative pronoun;[2] its place is usually supplied by the participle. Thus, *the man whom I saw yesterday has run away*, is expressed in Kachārī by *the yesterday seen man has run away*. There are interrogative and demonstrative pronouns which are declined in the usual way, except that the former seldom take the plural affix.

The imperative is the simplest form of the verb, the different tenses being denoted by affixes, which remain unchanged for all persons, numbers, and genders. Potentiality is expressed by the use of the infinitive with the auxiliary verb *hā-nŭ*, to be able. The past participle is frequently used as a noun, and in such cases is declined as such. The passive is formed by prefixing the past participle to the different tenses of the verb *zāanŭ*, to be, and the causative by conjugating *hŭ-nŭ*, to give, with the infinitive of the main verb. Negative verbs are formed by inserting *ā*[3] between the stem and the termination, except in the imperative, when *dā* is prefixed to the stem. Adjectives are often conjugated like verbs, and verbs are frequently compounded with other verbs, the latter only being declined in such cases.

Adverbs are often separate words, but are also frequently formed from the corresponding adjective by adding *hŭi* or *ŭi*. Sometimes they are declined like nouns. The relations of space and position are expressed by postpositions. Conjunctions are very sparingly used, their place being largely taken by participles. *I saw and called him*, for instance, would be expressed as '*I seeing him called.*"

It must be remembered that most of the following specimens have been prepared by natives who have, so to speak, looked at the pronunciation of the various languages through Assamese spectacles. Hence the systems of representing the vowel sounds are far from uniform, for in Assamese nothing can be more uncertain than the pronunciation of the vowels. It should be remembered that *a*, *o* (as in 'hot'), and even *ō*, may, in different specimens, represent the same sound. Again, some people represent the sound of *a* in 'father' by *ā*, and some by *a*. Similarly *ch* and *chh* are usually pronounced as *s*. Some writers invariably mark a final *i* or *u* long, while others leave it unmarked. So far as I could, with certainty, I have endeavoured to reduce the whole to uniformity, but there are many cases which I have not ventured to touch. Exceptions to these remarks are the specimens of Bâṛâ supplied by Mr. Anderson and those in the same language from

[1] Report on the Census of Assam for 1891, p. 159.

[2] A borrowed relative, *zi*, is sometimes used.

[3] Sometimes also *i* or *e*.

Darrang, most of the Gārō specimens, and that of Chutiyā, all of which have been very carefully written according to the rules of pronunciation laid down in this section.

There is another point. In some of these languages aspirated consonants are not so common as appears at first sight. In writing them in the Bengali or Assamese character it is usual to write *kh*, *th*, and *ph* at the commencement of a syllable, instead of *k*, *t*, and *p*, respectively. How this came about will be found explained under the head of Gārō. In transliterating the following specimens, I have, in doubtful cases, let the aspiration stand, but in every case its presence should be viewed with suspicion. In dealing with languages hitherto unwritten it is impossible to obtain at once absolute accuracy.

Throughout all the languages of this group dental consonants are pronounced as semi-cerebrals, as in English.

The following note by Mr. J. D. Anderson on the mutual relationship of the languages forming the Bodo group will be read with interest:—

So far as the vocabulary of the specimens goes, Dīmā-sā, Hojai and Tipurā are nearer the standard dialect than the others, and Chutiyā is least like Bodo. But many words run through the whole group, and in some cases afford interesting phonetic changes. I give some instances:

English.	Bâṛâ.	Rābhā.	Lālung.	Dīma-sā.	Hojai.	Gārō.	Tipurā.	Chutiyā.
get	*man*	*mān*	*mān*	*mai*	*mai*	*mān*	*mān*	*nim*
give	*hŭ*	*rā*	*as*	*rī*	*rī*	...	*ru*	*re*
seize	*hom*	*rim*	*ram*	*rim*	*rem*	...	*rom*	...
cloth	*hī*	*nen*	*re*	*rī*	*rei*	...	*ri*	...
far	*g^{a}zān*	...	*chāla*	*jain-bi*	*kejeng*	*chela*	*k^{a}chāl*	...
go	*thāng*	*reng*	*lī*	*tung*	*thāng*	...	*thāng*	...
good	*g^{a}hām*	*nem*	...	*hām*	...	*nām*	...	...
do	...	...	*khān*	*khlai*	*khalai*	...	*khalai*	...
become	*zā*	*chhāng*	*hāng*	*jā*	*jā*	...	*chā*	*sā*
house	*nâ*	*nok*	*na*	*no*	*na*	*nok*	*no*	...
how many	*bese*	...	*penchek*	*bishli*	...	*bāditā*	*busuk*	...
swine	*ŏ-mā*	*bak*	*o-a*	*hono*	*han*	*wak*	*wāk*	...
goat	*bur-mā*	*prin*	*barun*	*burun*	*brin*	...	*purun*	...
eat	*zā*	*sā*	*chā*	*jī*	*jī*	*chā*	*chā*	*hā*
hunger	*ukhui*	...	...	*hukhri*	*hukhri*	*okhri*	*ukhu*	...
die	*thoi*	*sī*	*thī*	*tī*	*thei*	*sī*	*thui*	*sī*
see	*nu* (or *nai*)	*nuk*	*nui*	*nai*	*nu*	*nī*	*nug*	...
kiss	*khudum*	*khutam*	...	*kadom*	*khudum*	...	*matām-su* apparently means 'smell-body'	...
put on clothes	*gān*	...	*gān*	*gai*	*ḳeng*	*gān*	*kān*	...
again	*fin*	...	*fensā*	*fini*	...	...	*fi*	...
breathe	*thāng*	*kheng*	*thāng*	*tāng*	...	*tāng*	...	...
lose	*g^{a}mā*	*mā*	*kamai*	*gama*	*kamā*	*gimā*	*kamā*	*kimāng*
ask	*sang*	*sing*	*sang*	*shing*	*sang*	*sing*	*sung*	*shi*

The words 'give,' 'seize,' and 'cloth' seem to show that Bodo is a degenerate member of the group and has softened its sounds.

BÂṚÂ, BODO, OR PLAINS KACHĀRĪ.

The people who speak this language call themselves 'Bâṛâ' or 'Bâṛâ-fisā', *i.e.*, sons of the Bâṛâs. This word 'Bâṛâ' has been identified by the first English enquirers with their nationality, and is usually written 'Bodo.' They do not apply the name 'Kachārī' to themselves. The origin of that name is dealt with in the general introduction to the group.

The following account of the early history of the Kachārīs is taken from page 224 of Mr. Gait's Report on the Census of Assam for 1891:—

"The first historical notice of the Kachārīs of which I am aware is found in the annals of the Ahom who debouched from the Patkoi in 1228 A.D., and found the country at its base in possession of the Morān and Borāhis, whom they at once subjugated. They next fought with the Chutiyās, who occupied the north-east portion of the Brahmaputra valley, and then came into collision with the Kachārīs, whose country lay to the west. This was in 1488 A.D., when the Kachārī capital was probably still at Dimapur, from which place it was removed to Maibong in 1536 A.D., after a decisive victory had been gained by the Ahoms. The capital remained there for two centuries, when the attacks of the Rājā of Jaintia necessitated a further retreat to Khaspur in the plains of Cachar. These migrations were shared in only by the Rājā and a few of his followers. The great bulk of the Kachārīs remained behind, and became the subjects of the Ahoms in Upper Assam, and of the Koch kings lower down the valley."

In the general introduction to the Bodo Group I have quoted Mr. Gait's account of the typical peculiarities of the Bâṛâ language, and it is unnecessary to repeat them here.

The head-quarters of the Bâṛâ language are now the three central districts of the Assam Valley, *viz.*, Darrang, Nowgong, and Kamrup, but it extends westwards through Goalpara, Jalpaiguri, and Cooch Behar, in a slightly different form, under the name of Mech, pronounced Mes. The Meches deny all connexion with the Bodos, but there is little doubt that the tribes are identical. At any rate their language is one and the same, differing only in a few dialectic peculiarities.

The standard form of Bâṛâ may be taken as that of Darrang, which has the advantage of being illustrated in Mr. Endle's excellent little grammar. As such it is spoken with slight variations in the following districts and by the following number of people:—

Garo Hills	870[1]
Goalpara	8,300
Kamrup	85,700
Darrang	63,900
Nowgong	14,200
Sibsagar	4,100
Lakhimpur	1,250
TOTAL	178,320

In Goalpara the language of most of the Bodos is called Mech, and only a few, principally those residing on the Kamrup border, have been returned as speaking Bâṛâ. The number of Mech speakers is, as will subsequently be seen, 93,911, so that the total number of speakers of Bâṛâ and Mech together, that is of what is practically one language, is 272,231.

What is called the Hills Dialect of Kachārī is spoken in the North Cachar Hills, and in a small tract in the South of Nowgong. This is commonly said to be a dialect of

[1] Returned as Bâṛâ.

Bâṛâ, or at least it is contended that the two are common dialects of one language. No doubt at one time these two speeches were identical, but in the course of centuries, they have developed on such different lines that I prefer to call Hills Kachārī, or, as it speakers call themselves, Dīmā-sā, (the language of) the people of the great river, a separate language of the Bodo Group. It certainly differs from Bâṛâ far more than does Gārō, which is universally admitted to the status of an independent language.

The following are the principal authorities on Bâṛâ and Mech. As there is so little difference between the two dialects I place the two lists of authorities in juxtaposition. Further information about Mech will be given on a subsequent page.[1]

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MES OR MECH.

CAMPBELL, A.,—*Note on the Mechis, together with a small Vocabulary of the Language. Journal* of the Asiatic Society of Bengal, viii (1839), pp. 623 and ff.

HODGSON, B. H.,—*Essay on the Kócch, Bódó, and Dhimál Tribes.* Calcutta, 1847. Reprinted in Vol. i, pp. 1 and ff. of *Miscellaneous Essays relating to Indian Subjects.* London, 1880. Contains Mēch (Bodo) Vocabulary and Grammar.

HODGSON, B. H.,—*On the Aborigines of North-Eastern India. Journal* of the Asiatic Society of Bengal, xviii (1849), Pt. I, pp. 451 and ff. Reprinted in Vol. ii, pp. 1 and ff. of *Miscellaneous Essays* as above. Contains a Vocabulary.

CAMPBELL, SIR G.,—*The Ethnology of India. Journal* of the Asiatic Society of Bengal, xxxv (1866). Pt. II, Special Number. Appendix B, *Comparative Table of Aboriginal Words . . . Indo-Chinese: Bodo* alias *Mechi, etc.*

CAMPBELL, SIR G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier, Calcutta,* 1874. Mech Vocabulary on pp. 150 and ff.

DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. 'Bodo or Kachari,' and Mech Vocabularies on pp. 93 and ff. As the former is taken from Hodgson, it is also Mech.

[1] See p. 36.

ḌAṂANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brāhmaputra and Ningthi Rivers.* *Journal* of the Royal Asiatic Society, xii (1880), pp. 27—30. Vocabulary.

ANON.,—*Akhyānmanjari.* *In Mech.* Ebenezer Santhal Mission. Benagoria, 1886.

SKREFSRUD, L.,—*Mecherne i Assam og deres Sprog.* Nordisk Tidsskrift for Filologi. Ny Raekke, ix. Copenhagen, 1889.

„ „ —*A short Grammar of the Mech or Boro Language.* Ebenezer Santhal Mission Press, 1889.

Grammar.—All the dialects of Bâṛâ borrow words freely from the Aryan languages, Bengali or Assamese, with which they are brought in immediate contact. Words so adopted frequently suffer considerable corruption in the process of borrowing. The principal modes in which the corruption takes place, are described by Mr. Endle on pp. 36 and 37 of his grammar.

I am indebted to Mr. J. D. Anderson for the following note on Bâṛâ Grammar :—

As has been said in the general introduction to the group, the Bâṛâ people use Bengali or Assamese (as the case may be) as easily as their own tongue. This has necessarily affected the use of the Bâṛâ language (as indeed it has, probably, affected Assamese and has, perhaps, introduced some of the linguistic peculiarities which differentiate it from Bengali). It has become possible to use Kachārī words almost as if they were Assamese words. An illustration of this is given in the statement of an accused person printed below. This was taken down in Assamese, and was subsequently rendered, as will be seen, word for word, into Kachārī. The result was intelligible, if not very idiomatic, Kachārī. There is also given one of Æsop's fables which also shows evident signs of having been translated from Assamese into Kachārī. Finally, there will be found a folk-tale or *khorāng*, and some nursery-rhymes and songs which more closely resemble the idiomatic speech of the people when most removed from Aryan influences. The most characteristic thing about these latter specimens is the idiomatic use of the agglutinative verb, the nature of which will now be roughly explained in a rapid analysis.

In the first place it will be well to make a list of the most common verbal roots. These are :—

ălu, pain.
āgăr, be loosed (v. *gār*).
bā, bear (on back).
bai, buy.
bai, break (neuter).
ban, tie up.
bān, bear (on shoulder).
bāt, cross (a river).
bāt-drum, *bāt-sum*, } jump.
baugār, forget (v. *gār*).
bet, burst, break (neuter).
bī, beg.
bīr, fly.
brāp, be angry.
bū, beat.
bŭhī, flow (of water).
bŭi, work.
bŭkhŭ, drag up (cf. *g^{a}khŭ*).
būng, speak.
būng, fill.
dai, weave.
dām, drum.
dān, cut.
dąng, be.
dāng, hold, feel, brandish.
dau, feed.
daugā, swim.
de, hit.
det, increase, grow (cf. *f^{i}det*).
d^{i}hon, extricate.
d^{i}khāng, take out.
din, put, place.
d^{i}thī, show (cf. *kh^{i}lhī*).
eo, clear (jungle) (cf. *kheo*).
e-fop, (lightly) bury (cf. *fop*).

f^{a}hām, mend (*i.e.* make-good).
fān, sell.
farang, teach (v. *salang*).
f^{i}det, make big (cf. *det*).
f^{i}sī, tear up.
f^{i}sī, feed.
f^{i}sī, make wet (cf. *sī*).
fin, *fāfin*, return.
fle, mix.
fop, bury.
frān, make dry (cf. *rān*).
fū, pluck.
fū, sow.
fudung, heat.
f^{u}-thū, causative of *thū*.
gā, good.
gā, tread on, thresh out paddy.
gā, cure (disease).
g^{a}dā, cut up (meat, etc.).
g^{a}grum, feel about for.
gai, transplant.
g^{a}khū climb.
gamā, lose.
gān, wear (shawl, etc.).
gāng, thirst.
gāp, cry.
gāp-zrī, cry shrilly.
gau, hurt, shoot.
gār, loose, let go.
gele, play.
g^{i}sīp, crow (of a cock).
gī, fear.
gnāng or *nāng*, be obliged, stick.
gnāng-lai, quarrel (v. *lai* in list of infixes).
gō, escape.
goblong, burst (neuter).
golai, mix.
grup, fit.
gum, herd.
gut, catch (fish).
hā, be able.
hā, cut, fell (crops, etc.).
hā, fall (of rain).
hā, ripen (of crops, fruit, etc.).
hā-khmā, conceal (v. *khmā* in list of infixes).
hām, be thin, ill.
hām, be good.
hāmā-su, sigh.
han, speak.
hāp, enter.
hā-su, make water..
hat, frisk.
hogār, lose (v. *gār*).
hom, catch.
hoṛ, be night.
hoṭ, give, send, throw.
hŭ, give.
hŭ-sin, give *more*, heap.
hŭ, drive.
hū, scrub.
hūng, strew.
khā, bind.
khai, cut.
khām, roast.
khām, *khlām*, *khlaī*, } do, make.
khāng, take (cf. *si-khāng*).
khāṭ, run.
khau, steal.
khau-khā, wear (turban, etc.).
kha-khlaī, cause to fall (cf. *ga-glai*, to fall).
kheo, open, clear (cf. *eo*).
khep, seize, hold.
khī, dung.
khi-thā, speak.
khi-thī, show.
khnā, hear.
khnā-song, hear attentively.
khū, undo (clothes).
khubui, throw.
khuglup, crouch.
khulum, worship.
khup, cover, hide.
khur, scratch.
khut, take off (*e.g.* pot off a fire).
lā, take.

lā-bō, bring.
lai, draw (water, etc.).
lai, *ṡlai*, or *zlai*, exchange.
lā-khmā, take secretly.
lāng, walk, go.
lāng, take.
lāng, thirst (used with *dŭi*, water).
ling, call.
lit, write.
lū, build (houses, etc.).
lubui, wish.
lung, drink.
mᵃblīp, lighten (lightning).
man, get, hold, meet, fit, ripen.
mān, creep.
mau, labour.
megem, ache.
meng, be tired.
mⁱnī, laugh.
mi-thī, understapd (cf. *khi-thī*).
nā, roll.
nai, watch, observe (cf. ne and nu).
namai, wish, desire, begin.
nāng=*gnāng*.
ne, watch, guard.
nu, see.
nung, think.
oi, plough.
on, pity, love.
on-khāt, come out.
oṛ or *oṭ*, bite (cf. *oṭ* = fire).
rai, speak.
rān, divide (v. *sān*).
rān, become dry (v. *f-rān*).
rang, be able.
rŭgā, bind (sheaves, etc.).
sá, sit (cf. *zá*).
sā, set (trap).
sai, sit (by fire).
sai-khāng, eviscerate.
sān-srī, track (*srī* = silently).
sān, count.
sau, scrape.
sau, bruise.
sau, hoe, dig.
sām, soak.
sang, bark (of dog).
sang, ask.
se, snatch.
sᵉfai, destroy.
sen, hang up.
set, squeeze, press.
sī, be wet.
sī, open.
si-khāng, come out.
si-khāng, lift up.
si-mau, shake.
sō, come.
sō, pound, bruise.
sɔng, cook.
srāng, dawn.
sū, pain.
sŭ, insert.
sū, *sū-srā*, clean.
sŭ-gŭm, growl.
sŭbâ, slap.
thā, stay.
thāng, go.
thāng, live, breathe (*hāng* = breath).
thāp, be caught (v. *hāp*).
thāt, kill.
thin, send.
thoi, die (*thoi* = blood).
thrup, sink.
thu, prod, goad, prick.
thukui, bathe (causative) (v. *dugui*).
udu, sleep.
udui, be young.
ukhui, hunger.
zá, break.
zá, sit (cf. *sá*).
zā, become, be.
zā, eat.
zap, finish.
zau, sift (rice, etc.).
zau, dig.
zen, fit.
zim, wear (waistcloth).
zingāsī, lament.
zīrā, rest.
zu, collect.
zŭ, kick.
zom, stand erect.

Now these roots (or some of them) can be agglutinated to one another and so form 'compound verbs.' I give some instances:

Dāng, *e.g.* *man-dāng*=feel.

Fai, *e.g.*	*lāng-*	*fai* = come and	take.
	zā-		become.
	man-		get.
	hŭ-		give.
	khi-thī-		show.
	sō-		arrive.
Fin, *e.g.*	*thāng-*	*fin* = go	back.
	lābō-	*fin* = bring	back.
	nai-	*fin* = look	back.
Hŭ, *e.g.*	*zā-*	*hŭ* = give (or cause) to	eat.
	fān-	*hŭ* = give (or cause) to	sell.
	lā-	*hŭ* = give (or cause) to	take.
	bān-	*hŭ* = give (or cause) to	bear.
	hom-	*hŭ* = give (or cause) to	seize.
	hoṭ-	*hŭ* = give (or cause) to	bite.
Hoṭ, *e.g.*	*nu-*	*hoṭ* =	see from far.
	khubui-	*hoṭ* =	throw away.
	khi-thā-	*hoṭ* =	speak out.
	ling-	*hoṭ* =	shout loud.
	rai-	*hoṭ* =	talk loud.
	hogār-	*hoṭ* =	give up.
	bī-	*hoṭ* =	beg aloud.
	khi-thī-	*hoṭ* =	show from far.
Lai, zlai,	*khām-*	*lai* =	do together.
	gnāng-	*lai* =	stick together (*i.e.* fight).
	rai-	*lai* =	take to one another.
	zā-	*lai* =	eat together.
	sai-	*lai* =	sit by fire together.
	thāng-	*lai* =	go together.
	khai-	*lai* =	bind each other.
	gār-	*lai* =	loose one another.
	han-	*lai* =	speak with one another.
	sān-srī-	*lai* =	creep together.
	brāṗ-	*lai* =	be angry with one another.
	mĭnī-	*lai* =	laugh together.

Nāng / **Gnāng** *e.g.* *hŭ-nāng*=must give. *thāng-gnāng*=must go.

Nai, *e.g.* *lābō-nai*=bring and examine.

Sām, *e.g.* *sī-sām*=thoroughly soak.

Sō, *e.g.* *dān-sō*=wound by cutting. *oṭ-sō*=wound by biting.

Thā, *e.g.* *thāp-thā*=be caught and stay.
hom-thā=seize and stay.

Thāt, *e.g.*

bū-	*thāt*=kill by	beating.
dān-		cutting.
sō-		pounding.
sū-		piercing.
gau-		shooting.

Zā, *e.g.*

thoi-	*zā*=become	dead.
zā-		sitting.
oṭ-		bitten.
fop-		bruised.

(This use of *Zā* is the basis of the Passive voice now found in Aryanised Kachārī.)

Zap, *e.g.*

fān-	*zap*=finish	selling.
bū-		beating.
bū-thāt-		killing.

But, besides these agglutinations which resemble what we call 'compound verbs,' there are others, the second (and subsequent) members of which are enclitic and have no independent existence. The exact meaning of these is not always easy to give in a list as they modify the meaning of the whole sentence and take the place of our adjectives and adverbs. I give some examples:

Brop, *e.g.* *gai-brop*=plant in a hurry.

Bŭ,

bān-	*bŭ*=	bear *away*.
on-khār-		come *clean out*.
det-		get *much* bigger.
dìn-		put *in*.

Bai, expresses *continuous* action.

bī-	*bai*=continue	begging.
thā-		staying.
zom-		standing.
khulum-		worshipping.
ba-brāp-		being angry.
namai-		seeking.

Dop, *e.g.* *song-dop*=cook hastily.

Fā, expresses *contiguity*.

thāng-	*fā*= go / seek / take	in company
namai-		
lāng-		

Frām, *e.g.* *thoi-frām*=all but die.

Fnāng is the causative of **Gnāng.**
e.g. *dān-fnāng*=compel to cut.
gā-fnāng=compel to tread.

Gru, *e.g.* *thoi-*, *thin-*, *khām* } *gru*= { die, send, do } suddenly.

Hŭi, expresses action *at a distance.*

e.g. *man-*	*hŭi*=go and	get.
khi-thā-		say.
hāp-		enter.
thā-		stay.
dāng-		handle.
dān-		cut.
nu-		see.

Hāng=Fram, *e.g.* *thoi-hāng*=be nearly dead.

Māt (opposite of **thī**), *e.g.*

fai-	*māt*=really	come.
thāng-		go.
thoi-		die.

Khāng, *e.g.*

on-	*khāng*=	love much.
nai-		observe well.
manām-		smell strongly.
hamā-sū-		draw *long* breath.
bāt-		cross (a river) and emerge on other side.

Khmā, *e.g.* *thāng-khmā*=go secretly.
khā-khmā=bind secretly.

Khau, *e.g.* *gāb-* or *gāp-khau*=cry out suddenly.

Khrong, *e.g.* *gī-khrong*=be *very* much afraid.

Khrop, *e.g.* *khā-khrop*=bind fast.

Lāng is very common and useful, and indicates completeness or conclusion.

e.g. *bāt-*	*lāng*=	cross *over*.
hŭ-		give *away*.
udu-		sleep *soundly*.
bŭ-		beat *hard*.
thoi-		die *outright*.
thin-		send *away*.
namai-		seek *thoroughly*.
khāt-		run *away*.
gār-		loose *quite*.
bīr-		fly *away*.
dikhāng-		lift *up*.
ŭhī-		flow *away*.
zā-		eat *up*.

Sai takes the place of the adverb *sā-i-au.*

e.g. khă-sai=tie *high up.*

Su is intensitive.

on- *ukhui-* *mĭnē-*	*su* =	love much. hunger greatly. laugh heartily.

Slāp,—*e.g. hogār-slāp* = *nearly* let go.

Sin is the sign of the comparative.

e.g. khep- *hŭ-* *gaglai-* *zá-*	*sin* =	grip *harder.* make *bigger* (heap). fall *more heavily.* sit *closer.*
Sī,—*e.g. gaglai-* *dān-* *man-*	*sī* = all but	fall. cut. get.
Srā,—*e.g. sū-* *man-*	*srā* =	clean *well.* get *completely.*

Thī implies *pretence :* (cf. **māt**).

e.g. gāp- *zā-* *lom-zā-* *thoi-*	*thī* = pretend to	cry. be. be ill. die.

Thrâ is another (very common) intensitive.

e.g. gai- *gaglai-* *thoi-*	*thrâ* =	plant *completely.* fall *heavily.* die *outright.*

But no mere list will give an adequate description of the use of these infixes. For several, of both classes, may be agglutinated together. I give some examples :

gum-zāp-hŭ = allow (1) to-herd-cattle (2) together (3).

sŭbā-khrāng-hoṭ = apply (1) a-smart (2) slap (3).

nai-bai-thā = stay (1) continually (2) watching (3).

udu-lāng-māt = go (1) really (2) fast (3) asleep (1).

gᵉkhū-hŭ-lai = make (1) each-in-turn (2) to-climb (3).

ne-bai-thā-thī = pretend (1) to-stay (2) (and) to-continue (3) looking (4).

khāt-thrâ-lāng = run (1) right (2) away (3).

gnāng-khām-hŭ = cause (1) necessity (2) of-doing (3); *i.e.* compel to do.

nu- zā- hŭi- nai- sŭi- lā

see-become-motion-from-observe-much-take = go and take and see and observe carefully.

The root, compound or simple, is the imperative, the simplest form of the verb. Besides the infixes, some of which have been given above, there are three valuable suffixes, namely, *nŭ*, *sŭ* (or *sŭi*) and *bŭ*. These have a slightly intensitive effect, and *bŭ* indicates *additional* action, something like our 'also.'

It will be observed that in the specimens given below these agglutinations are sparingly used, in some cases hardly at all. This is due to the introduction of inflection and the free use of participial forms. It is obvious that the place of many of the enclitic infixes can be taken by adverbs.

There is an adverb in Kachārī, usually formed by adding the suffix *ŭi* to an adjective. The adjective itself is usually formed by prefixing *g*^{a} to a (verbal or other) root. Thus *hām*, be well; *g*^{a}*hām*, good; *g*^{a}*hām-ŭi*, in a good manner. But the further process of deglutinisation will be best observed by considering the participial forms of the verb. These are—

(1) The active participle in *-nānŭi:* where several active roots in succession occur in an agglutinisation, a Bâṛâ accustomed to talk Assamese will substitute a whole series of active participles. Thus, in a folk-story I have found this expression :—

ḍī-khō hom-nānŭi lāng-nānŭi fop-nānŭi dĭn-nānŭi fai-naisè.
him-to seiz-ing tak-ing bury-ing put-ting came.

This, in more idiomatic shape, would be—

bī-khō hom-lāng-fop-din-fai-naisè.

(2) The adverbial participle. This is formed, as the adverb is, by adding *ŭi* to the verbal root, and modifies the sense of the root much as an adverb does.

Thus, *āng thāng-ŭi thā-dang.*
I go-ing(ly) staying-am.

This is often used in a reduplicated form as a continuative. Thus,

āng thāngŭi thāngŭi thā-dang means, I keep going, I continue to go.

(3) The conditional or absolute participle in *bā*, which sometimes takes the place of a conditional clause and, more often, has the effect of the ablative absolute with participle in Latin. Thus, to take an example from the Latin grammar, we may render—

Cæsare venturo, Phosphore, diem redde.
Kaizār-ā fai-bā, Sān, funzā-nŭ hŭ.

It may be noticed that this participle has its own nominative or subject. Compare the Assamese-Bengali participle in *ilē*.

(4) The passive or relative participle in *nai*. This can be declined like a noun or used like an adjective, and is used as the basis of the passive form, which in this as in other hill languages, is rarely used. Thus *bu-nai zā* is 'become beat-en,' and this clumsy expression, by conjugating the verb *zā-nŭ* (to become), may be considered to form a passive voice. The relative use of this participle is very idiomatic and can be best understood by considering a few examples :—

Thus :—

gâdâ-i-au set-bā *gākhīr*[1] on-khāt-nai[1] gâthâ } means—
neck-on squeez-ing milk exud-ing boy

a boy so babyish that if you squeeze his throat (mother's) milk exudes.

[1] Here and elsewhere putting a Bâṛâ word in Italics indicates that it is borrowed from Assamese or Bengali.

mi-khām	song-nai	hingzau	} means a woman who can cook rice.
rice	*cook-er*	*woman*	
bī-fā *	thoi-zā-nai	gâthâ	} a boy whose father is dead.
father	*dead-be-ing*	*boy*	
āng	fālāngī	khām-nŭ	thāng-nai-au } means during my going to do trade.
I	*merchandise*	*do-to*	*go-ing-in*

The remaining inflexions, etc., of the Bâṛâ language will be sufficiently well understood from the following tabular statement compiled from the Reverend Mr. Endle's excellent grammar of Kachārī.

BÂRÂ SKELETON GRAMMAR.

I.—PRONUNCIATION.—Pronounce *ă* as in 'pan,' and *āa* as a prolonged *ā*; *ă* is Mr. Endle's *à*; *e* as in 'bed', *è* an intermediate sound between *ē* and *e*; *ŭ*, — this is Mr. Endle's transcription though he prefers *ŏ*. He describes the pronunciation as follows. It bears some resemblance to *ă*, but is much more compressed. In uttering it the cheeks are drawn close to the jaws, the lips but slightly apart, and the tongue placed near the outer edge of the hard palate, the breath being allowed to escape slowly between the two latter organs with a semi-nasal intonation. The diphthong *au* is pronounced as the *ow* in 'how,' but *aū* approximates *ō* : *ŭi* fluctuates between a very short *oi* and *ī*; it is apparently made up of the *ŭ* sound above described and *i*, the voice gliding rapidly over the former vowel and dwelling on the latter, the whole sound approximating to *ī*; in the specimens this sound is often written *oi*; thus *mănsoi* instead of *mănsŭi*. When a vowel is written above the line, as in g^a*zā*, red, it is pronounced as short as possible. Mr. Endle represents this by the sign ˘ over a vowel, thus *gă̆zā*. These short vowels are often omitted. Thus, *gzā*, or *zlā* for z^a*lā*, male; *fsā* for f^i*sā*, a child.

T and *d* are always semi-cerebral as in English, except in words borrowed direct from Sanskrit.

II.—NOUNS.—The Gender of animate nouns is denoted by suffixed words, *e.g.*, in the case of human beings, *hōā*, male; *hingzhāu*, female; in the case of birds, z^a*lā*, male, *zŭ*, female; and so on. I find z^a*lā* often also used in the case of human beings. The **plural** is formed by adding *fŭr*, *far*, or *frā*. **Cases** are formed as follows :—

Sing.	
Nom.	*mănsŭi*, a man.
Acc.	*mănsŭi-khō* or *-khaū*.
Instr.	..... *-zang*.
Dat.	..... *-nŭ*.
Abl.	..... *-nī-frai*.
Gen.	..... *-nī* or *-hā*.
Loc.	..... *nī-āu* or *-āu*.
Plur.	
Nom.	*mănsŭi-fŭr*, *-far*, or *-frā*.
Acc.	*mănsŭi-fŭr-khō*, and so on.

Nouns ending in vowels often take *ā* in the nominative, which gives the force of the definite article. Thus *mănsŭiā thoi-dang*, the man is dying. If the final vowel is *a* or *ā*, *i* is inserted and the two become *ai*. Thus *dāu-z^alā*, a cock; *dāu-z^alai-ā*, the cock. When the Loc. term. *āu* follows a vowel, *i* is also optionally inserted. Thus *nŭ-āu*, *nŭ-i-āu*, or *nŭ-ni-āu*, in a house. The genitive termination *hā* is chiefly used with animate nouns.

Adjectives are compared by suffixing *sāri* or *khri* to the dative of the word with which comparison is made, and adding *sin* to the adjective. Thus *bi āng-nŭ-khri g^azaū-sin*, he is taller than I. So *boinŭ-sāri bī g^azaū-sin*, he is taller than all; *i.e.*, tallest. Most adjectives begin with the syllable g^a. They do not change for gender, and may either precede or follow the noun qualified. In the latter case, they, and not the noun, take the postposition of case.

III.—PRONOUNS.—The **personal pronouns** are :—

Sing.	Plur.
āng, I.	*zang* or *zang-fŭr*, etc., we.
nang, thou.	*nang-sŭr*, you.
bī, he, she, it.	*bī-sŭr*, they.

The nominative singular may take *-ā*. Thus *āngā*. In other respects the declension is quite regular. The word *thāng* implies respect, as in *nang-thāng*, your Honour.

The **relative pronoun** is *zi* or *zai*, which is borrowed from Assamese.

The **interrogative pronouns** are *sŭr*, who? ; *mă*, what? ; *ŏâbe*, which (of several)?

The **demonstrative pronouns** are *bē*, this; *boi*, *boi-hā*, that; *bī*, that (remote). The plural is formed by adding *sŭr* or *fŭr*, etc. *Sŭr* is principally used for human beings. *Gāgai* or *gaigai* is 'self.'

Pronominal prefixes of possession are commonly added to nouns expressing relationship.

Thus—

	Father.	Mother.	Eldest son,	Eldest daughter.
My	*āng-ni ā-fā*.	*āng-ni ā-i*.	*āng-ni ā-dā*.	*āng-ni ā-bâ*.
Your	*nang-ni nang-fā* or *nam-fā*.	*nang-ni nam-mā*.	*nang-ni nang-dā*.	*nang-ni nang-bâ*.
His	*bī-ni bī-fā*.	*bī-ni bī-mā*.	*bī-ni bī-dā*.	*bī-ni bī-bâ*.

IV.—VERBS.—The **Verbs substantive** are *dang-a*, is; *dang-man*, was. The negative forms are *gŭiā* and *nūngā*, it is not: *gŭi-li-ā* is more emphatic. *Nāng-gō*, negative form *nāng-ā*, is 'it is necessary.' *Gnāng* means 'possessed of,' as in *bē thākhā gnāng*, he owns money.

As in other Bodo languages, verbs do not change for number or person, both of which are indicated by the subject. The only sign of inflexion is that the letter *i* is inserted between a root ending in a vowel and a termination commencing with one. Thus, *thāng-ŭ*, go; but *nu-i-ŭ*, see, present tense. The following is the formation of the various tenses:—

Present.	*āng*	*nu-i-ŭ*, I see. First person also *āng nu-ni*.
Pres. def.	„	*nu-dang*, I am seeing.
Imperfect.	„	„ *-dang-man*, I was seeing.
Past.	„	„ *-bai*, I saw.
Pluperf.	„	„ *-nai*, or *nu-dang-man*, I had seen, I saw a long time ago. Sometimes *nai-sè* is used. As *nu-nai-sè*, I saw (in narrative). *Sè* is the same as *sŭi*, lower down, and has a completive force.
Future.	„	„ *-gan*, I shall see.
Fut. immediate.	„	„ *-si-gan* or *nu-nŭ-sŭi*, I shall see soon.
Imperative.	„	*nu*, see; *nu-thang*, let him see.
Subjunctive.	„	*nu-bā* or *nu-blā*, if I see *or* had seen.
Infinitive.		*nu-nŭ*, to see.
Participles.		*nu-ni*, seeing; *nu-nā-nŭi*, having seen; (termination sometimes *nai-nŭi*, as *fai-nai-nŭi*, having come. *Nŭi* is sometimes written *noi*, as in the first specimen).
		nu-nai, seen.
		nu-ŭi, while seeing.
Agent.		*nu-grā* or *nu-nai*, a seer.

Causal verbs are formed by conjugating *hŭ-nŭ*, to give, with the infinitive of the principal verb. Thus *nu-nŭ hŭ-nŭ*, to give, *or* cause, to see; *āng nu-nŭ hŭ-i-ŭ*, I cause to see. They are also made by the prefix *fⁱ*, as in *det-nŭ*, to grow; *fⁱdet-nŭ*, to make big. Compare the similar use of the Mikir *pe*.

The **Passive** is formed by conjugating *zāa-nŭ*, to be, become, with the past participle of the principal verb. Thus *āng u-nai zāa-i-ŭ*, I am seen.

The **Negative** verb is thus conjugated. Its typical syllable is *ā*:—

Pres., *nu-ā*.

Imperfect, *nu-ā-khŭi-man*.

Past, *nu-ā-khŭi-nŭ* or *nu-ā-man*.

Plup., *nu-ā-khŭi-sè*.

Fut., *nu-ā*.

Imperat., 2, *dā nu*; 3, *dā nu-thang*.

Subj., *nu-ā-bā* or *-blā*.

Part. pres., *nu-ï*, not seeing.

past, *nu-ā-lābā*, not having seen.

„ *nu-e*, not seen.

Intensive particles or **infixes** are added to the root between it and the tense suffix; e.g, *bār bār-dang*, the wind is blowing; *bār bār-sŭ-dang*, the wind is blowing strongly. Other similar particles are *khāng*, *zap*, and *thrâ*. See, however, the preceding pages.

[No. I.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

BÂṚÂ, BODO, OR PLAINS KACHĀRĪ.

(The Revd. Russell Payne, 1899.) (DISTRICT DARRANG.)

Note.—Vernacular words in Italics are borrowed from Assamese, in a more or less corrupted form.

SPECIMEN I.

Sā-sè mānsŭi-hā fˢsā zᵃlā sā-nŭi dang-man. Bī-ni fˢsā-zᵃlā
Person-one man-of child male person-two were. Him-of child-male
mudŭi-ā bi-fā-ni-āu khīthā-nai-sè, 'he ā-fā, nang-ni *zi basthu-*
little-the his-father-to said, 'O my-father, thee-of what property-
ni *zi bhāgŭ* āng-ni-āu gaglai-ŭ, bī-khō āng-nŭ hŭ.' Bī-āu-nŭ
of what share me-to falls, that me-to give.' That-at (thereon)
bi-fai-ā gāgai-ni *basthu*-khō bī-sŭr-nŭ rān-nā-noi hŭ-nāi-sè. Bī-ni
his-father-the himself-of property them-to having-divided completed-giving. That-of
bangai sāṅ-āu unāu boi mudŭi fˢsā-zᵃlai-ā gāgai-ni gāsenŭ *thākhā* futhām-
a-little day-at after that little child-male-the himself-of all money having-
nā-noi gᵃzān thāuni-āu thāng-nā-noi hamā hābā māu-nā-noi gāsenŭ
taken far country-to having-gone bad work having-done all
sefai-nā-noi *kharas* khām-nai-sè. Bī-hā gāsenŭ *thākhā* zap-nai-
having-spoiled expenditure was-finished. Him-of all money being-
āu-hā, bī thāuni-āu *āngkhāl* gᵃdet zāa-nai-sè; bī-āu bī-hā mūng-bō
finished, that country-to famine great completely became; then him-of anything
gŭiā zā-nŭ hom-nai-sè. Unāu bī thāng-nā-noi bī thāuni-āu
not-is to-eat seized.[1] *Afterwards he having-gone that country-to*
sā-sè *giri*-ni-āu hāp-hŭi-nai-sè. Bī mānsŭi-ā
a-certain-one proprietor's-on (i.e., *at the house of*) *went-(and)-entered. That man-the*
ōmā gūm-nŭ gāgai-ni dubli-āu bī-khō thin-hot-nai-sè. Bi-āu-nŭ ōmai-ā
swine to-keep himself-of field-to him sent away. Thereafter swine-the
zā-nai gundūi-zang bī gāgai-ni udoi-ā-khō būng-hŭ-nŭ *man* khlai-hā-bŭ,
being-eaten husks-with he himself-of belly-the to-fill mind on-making,
bī-nŭ rāu-bo bāngai-bŭ za-nŭ *lāgi* hŭ-ā-khŭi-sè. Unāu *that* man-nā-noi
him-to any-one anything to-eat for did-not-give. At-last mind having-got
bī būng-nai-sè, 'āng-ni ā-fā-ni eseng bèsèbā *sākhar* thŭ-zā-sè
he said, 'me-of my-father-of how-many how-much servants sufficient
zā-nai *basthu, āru* bī-nŭ-khri zābrā man-ŭ, *khinthu* āng ukhūi-nā-noi thoi-
eaten things, and that-than more receive, but I being-hungry am-

[1] *i.e.*, famine seized him.

dang. Âng *uthī*-nā-noi ā-fā-ni-āu thāng-nā-noi bē khorāng-khō
dying. I having-arisen my-father-to having-gone this word
khīthā-gan, "he ā-fā, nokhrong-ni nu-nai-āu *āru* nang nu-nai-āu-nŭ
will-say, "O my-father, heaven-of seeing-in and thy sight-in
fāfu khlai-bai; nang-ni fⁱsā-zᵃlā-ni *nām*-āu-nŭ ling-hot-nai-ni *ārŭ*
sin (I-)did; thee-of child-male-of name-by being-called-aloud-of any-more
zogyā nūng-ā; nang-ni sā-sè *thākhā* man-nai *sākhar*-ni baidī
worthy (I-)am-not; thee-of person-one money receiving servant-of like
āng-khō khlai."' Bī-unāu *uthī*-nā-noi bī-fā-ni khāthi-āu thāng-nai-sè.
me make."' That-after having-arisen his-father-of vicinity-to (he-)went.
Khinthu gᵃzān-āu thā-nai-āu-nŭ bī-fai-ā bī-khō nu-nā-noi, an-nā-noi,
But distance-in being his-father-the him having-seen, having-compassion,
khāt-lāng-nā-noi, bī-ni gŭdŭ-āu gaglai-nā-noi, khudūm-nai-sè. Bī-āu-nŭ
having-run, him-of neck-on having-fallen, kissed. That-after
fⁱsā-zᵃlai-ā bī-nŭ khīthā-nai-sè, 'he ā-fā, nokhrong-ni nu-nai-āu *āru*
child-male-the him-to said, 'O my-father, heaven-of seeing-in and
nang nu-nai-āu-nŭ āng *fāfu* khlai-dang; nang-ni fⁱsā-zᵃlā-ni *nām*-ai-āu
thy sight-in I sin am-doing; thee-of child-male-of name-by
ling-hot-nai-ni *ārŭ zogyā* nūng-ā.' *Khinthu* bī-fai-ā *sākhar*-fŭr-khō
being-called-aloud-of any-more worthy (I-)am-not.' But his-father-the servants-to
khīthā-nai-sè, 'boi-nŭ-khri gᵃhām *gămsā* lābō-nā-noi bī-nŭ gān-hŭ;
said, 'all-than good robe having-brought him-on to-wear-cause;
bī-ni ākhai-āu āsthām, ātheng-āu ap-thāng gān-hŭ; *ārŭ* zang-fŭr
him-of hand-on ring, feet-on slippers to-wear-cause; and we
bhŭzŭ zā-nā-noi *rang*-zā-gan. Mānathŭ bē āng-ni fⁱsā-zᵃlā
feast having-eaten rejoice-will. Because this me-of child-male
thoi-nā-noi-bŭ, dā thāng-nai zāa-dang; *gamā*-nā-noi-bŭ, man-nai
dead-having-been, now living is; having-been-lost, found
zāa-dang. Bī-āu-nŭ bī-sar *rang*-zā-nŭ ham-nai-sè.
is. Thereon they rejoicing held.

Boi *samai*-āu bī-ni gᵃdat fⁱsā-zᵃlai-ā dubli-āu dang-man. Unāu-hā
That time-at him-of elder child-male-the field-in was. Afterwards
bī fai-nā-noi nâ khāthi man-nā-noi *bāzanā āru* ma-sā-naī-ni *māthŭ*
he having-come house near having-found music and dancing-of sound
khnā-nai-sè. Bi-āu-nŭ bī sā-sè *sākhar*-khō ling-hot-nā-noi sang-nai-sè,
heard. Thereon he person-one servant having-called-aloud enquired,
'bē khorāng-ni *khāran-ā* mā?' Bī-āu-nŭ *sākhar-ā* khīthā-nai-sè,
'this word-of reason-the what?' Thereon servant-the said,
'nang-ni nang-fāng fai-bai, *ārŭ* nang-ni nam-fai-ā bī-khō gᵃhām
'thee-of thy-brother came, and thee-of thy-father-the him good
modom-āu man-nai-khai nang-ni nang-fai-ā *bhŭzŭ* hŭ-dang.' Bī-āu-nŭ
body-in receiving-because thee-of thy-father-the feast is-giving.' Thereon

bī brāp-nā-noi nâ-i-āu thāng-nŭ namai-ā-khŭi-man. Bĭ-ni-khaĭ
he having-become-angry house-in to-go did-not-wish. This-of-for

' bī-fai-ā *baizh*-āu fai-nā-noi bī-khō mozāng khorāng khīthā-nai-sè.
his-father-the outside-to having-come him beautiful word spoke.

Bī-āŭ-nŭ bī-fā-khō *uthar* hŭ-nai-nā-noi khīthā-nai-sè, 'nai-hoŧ, āng-ā
Thereon his-father-to reply having-given he-said, 'behold-well, I

eseng *basar* nang-ni hābā khām-nā-noi mabā *samai*-āu nang-ni
so-many years thy work having-done any time-at thee-of

hukum sefai-ā-khŭi; theo-bŭ khurmā-fŭr-ni lagu-zang rang-zā-nŭ āng-khò
order did-not-break; though friends-of with to-make-merry me-to

mā-sè burmā-f^{i}sā hŭ-ā-khŭi. *Khinthu* nang-nī bē f^{i}sā-z^{a}lai-ā
animal-one goat-child did-not-give. But thee-of this child-male-the

besyāli-mănsŭi-zang nang-ni *thākhā* sefai-gār-bai, bī fai-ni-āu-nŭ,
harlot (-monger-)-man-with thee-of money has-squandered, he on-coming-immediately,

nang bī-ni-khai bhŭzŭ hŭ-dang.' Bī-āu-nŭ bī-nŭ khīthā-nai-sè, 'he
thou him-of-for feast art-giving.' Thereon him-to (he-) said, 'O

āng-ni f^{i}sā, nang sān-frām-bŭ āng-ni *lagu*-zang thā-dang, *ārŭ* āng-hā
me-of child, thou day-(infix of repetition)-verily me-of with art, and me-of

zī-zī dang-ŭ gāsē-bŭ nang-ni; *khinthu* nang-ni nang-fang-ā thoi-nai
whatever is all thee-of-(is); but thee-of thy-brother dead

zāa-nai-bŭ, dā-bŭ thāng-nā-noi thā-dang; *gamā*-nā-noi-bŭ, man-nai zāa-dang;
having-become, now living is; having been lost, found is;

bĭ-ni-khai zang rang-zā-nā-noi phŭzŭ-nai-ā g^{a}hām.'
him-of-for we having-made-merry rejoicing (is-)good.'

The following four specimens are from the pen of Mr. J. D. Anderson, and illustrate the two different styles of speaking Bâṛâ.

The first is the statement of an accused person translated from Assamese. In order to show how the Assamese idiom has been followed, the original version in that language is also given in italics with which the Bâṛâ version agrees word for word. The second is a fable which bears evident signs of translation from the same language. Finally there are a folk-tale and some folk songs in genuine agglutinative Bâṛâ.

[No. 2.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

BÂṚÂ, BODO, OR PLAINS KACHARĪ.

(THE STATEMENT OF AN ACCUSED PERSON TRANSLATED FROM ASSAMESE.)

(J. D. Anderson, Esq., 1900.)

NOTE.—In the Bâṛâ line, words in italics are borrowed from Assamese

Tumi	*ki*	*kaba*	*khuzā ?*	*Māngálbār*	*dinā*	*may*	*ishkula-lái*
Nang	mā	būng-nŭ	namai-dang ?	*Mongolbār*	*din*-au	āng	*ishkūl*-au
You	what	to-say	wish ?	Tuesday	day	I	to-school

goisilõ̃	*Māstōre*	*āmāre*	*ghár*	*āhiba*	*lái*	*du*	*bāzit* .	*suti*
thāng-dang-man.	Māstōr-ā	zang-fŭr-khō	nâ	fai-nŭ	*lāgī*	*du*	*bāzi*-au	*suti*
went.	The-master	to-us	home	to-go	for	two	o'clock	leave

dile.	*Gháro*t	*āhi*	*khai*	*dai-kári*	*Nandir-tāt*	*páriba-lái*
hŭ-nai.	Nâ	fai-nā-nŭi	zā-ŭi	lung-ŭi	*Nandī*-nī-au	salang-nŭ
gave.	Home	coming	eating	drinking	to-Nandi's	to-learn-for

gálõ̃.	*Tini*	*bāzit*	*may*	*goisilõ̃.*	*Tāt*	*der-ghantā*
thāng-nai-sè.	*Tīnī*	*bāji*-au	āng	thāng-nai.	Bē-au	*ghantā*-sè-khai-sè
went.	Three	o'clock	I	went.	There	an-hour-and-a-half

párisõ̃.	*Hāre-sāri-bāzit*	*pâri*	*thákār-párā*	*már*	*Pârámesari*
salang-nai.	*Ghantā*-brŭi-khai-sè	salang-bai	thā-nai-au	āng-nī	Poromesori
(I)-learned.	Half-past-four	learning	on-staying	my	Paramesvari

bhánir	*māt*	*hunilõ̃.*	*Mahārānir*	*dañai !*	*már*	*gárbha-báti*
āgŭi-nī	*māth*-ŭ	khnā-nai-sè.	*Mohārānī*-nī	*dohai !*	āng-nī	modom-au-thā-nai
sister's	voice	heard.	Empress's	invocation !	my	pregnant

bai-ek	*sulit*	*dhárib*a	*ne-pai.*	*He rakam*	*buli* .	*hunālē*	*may*
āgŭī-nī	khene-au	hom-nŭ	man-ā.	Bē-baidī	būng-nai	khnā-nai-au	āng
sister's	hair	to-seize	befits-not.	This-way	speaking	on-hearing	I

ulai-āhilõ̃.	*Dekhõ̃*	*Kuntiye*	*Gilāsiye*	*suliā-suli-kái*	
onkhāt-bŭ-nai-sè.	Nū-nai-sè	Kuntī-zang	Gilāsī-zang	khene-au	hom-lai-nā-nŭi
came-out.	Saw	Kunti (with)	Gilāsī (with)	on-hair	mutually-holding

pârise;		*āru*	*Pârâmesariye*	*Ilasiye.*	*Masai*	*E-*
gaglai-nā-nŭi	dang;	*ārŭ*	Poromesorī-zang	Ilāsī-zang.	Mosai-ā	*rul-*
tumbling-down	are,	and	Paramesvari (with)	Ilāsī (with).	Mosai	ruler-

dāl-rul	*āni-pelai*	*Gilāsik*	*erwai-dile.*	*Kuntik*	*āgar-māri-dhârise.*
gong-sè	lā-nā-nŭi	Gilāsī-khō	saga-hŭ-nai-sè.	Kuntī-khō	hom-khiup-nai-sè.
one-piece	taking	Gilāsī-to	separated.	Kunti-to	seized-and-held.

Bām-hāte	*Kuntir*	*hāthat*	*dhârise,*	*hon-hātat*	*rulir*	*āghāt-kârise.*
Ākhsī-zang	Kuntī-nī	ākhā-i-au	hom-dang,	āgdā-zang	*rul*-zang	bū-dang.
Left-hand-with	Kunti's	hand-to	held,	right-hand-with	ruler-with	beat.

Kunti	*tatkhānāt*	*pâri-gâise.*	*Tār*	*he̱he*	*Madhu*	*āhise.*	*Āhi*
Kuntī-ā	obā-nŭ	gaglai-nāng-nai.	Bī-nī	un-au	Modhu	fai-nai.	Fai-nā-nŭi
Kunti.	then	had-to-fall-down.	This	after	Madhu	came.	Coming

Kuntik	*sulit*	*dhâri*	*e-sár*	*mārise.*	*May*	*gâlõ.*
Kuntī-khō	khene-au	hom-nā-nŭi	sŭbā-sè	sŭbā-nai-sè.	Āng	thāng-nai-sè.
Kunti-to	hair-by	seizing	slap-one	slapped.	I	went.

Gay'-pelāy	*kalõ,*	*Āpo,*	*eḫab*	*bar-anyāy*	*kâthā.*	*He̱*	*ke*
Thāng-nā-nŭi	khithā-nai-sè;	*Brai,*	bē-fŭr	h[a]mā	khorāng.	Bē	sā-nè
Going	said,	old-man,	these	bad	words.	These	two

zâni-e	*tomār*	*zi-ar.*	*Tomār*	*jiar-hatak*	*zī*	*ne-mārilā,*	*mar*
zŭ-ā-bŭ	nang-nī	f[i]sā-zŭ.	Nang-nī	f[i]sā-zŭ-khō	zī	būā-khŭi-sè,	āng-nī
girls-also	your	daughters.	Your	daughters	as	were-not-beaten,	my

bâni-hatak	*kio*	*mārilā?*	*Tomār*	*jiar-hatak*	*o*	*māriba-puā*
āgŭi-fŭr-khō	mā-nŭ	bū-nai?	Nang-nī	f[i]sā-zŭ-fŭr-khō	bŭ	bū-nāng-au-man,
sisters-to	why	beat?	Your	daughters	also	should-have-been-necessary-to-beat,

mâr	*bâni-hatak-o*	*māriba-puā.*	*Āru*	*rân*
āng-nī	āgŭi-fŭr-khō-bŭ	bū-nāng-au-man.	Ārŭ	nāng-lai-nai
my	sisters-also	should-have-been-necessary-to-beat.	Also	the-quarrelling

bhāngi-diba-puā.	*E*	*buli-kawāte*	*mâk*	*bukatē*	*Bāngālī-*
sefai-nāng-au-man.	Er-ŭi	khithā-nai-au	āng-khō	zerbā-i-au	*Bāngālī-*
would-have-been-right-to-break-up.	Thus	on-saying	to-me	on-breast	Bengali-

ghuḫā	*mārile.*	*He̱*	*ghuḫā-khāy*	*may*	*jijir-muā*	*khālõ.*	*Tenekwāte*
ghusā	sau-ŋai-sè.	Bē	sau-zāa-nā-nŭi	āng	zingri-mutdā	mau-nai-sè.	Ere-au-nŭ
buffet	beat.	That	beating-at	I	upset	became.	Thereon

mâr	*bapāyr*	*māt*	*ḫunilõ.*	*Bapāie*	*kâise,*	*'Mâr*	*gârbha-bâti*
āng-nī	ā-fā-nī	*mathŭ*	khnā-nai-sè.	Afā-i-ā	khithā-dang,	'Āng-nī	modom-au-thā-nai
my	my-father's	voice	heard.	My-father's	said,	'My	pregnant

sawālik	*ne*	*māribi.'*	*Kawātē*	*Masai*	*āhile.*	*Mâr*	*bapāik*
hingzau-sā-khō	dā	bū.'	Khithā-nai-au-nŭ	Mosai	fai-nai-sè.	Āng-nī	ā-fā-khō
daughter	(do) not	beat.'	(Just)-on-saying	Mosai	came.	My	my-father (to)

e-mār	*mārise.*	*Bapāye*	*bāgari*	*pārise.*	*Tār*	*pīsat*	*Madhue*
phong-sè	bū-dang.	Ā-fā	gaglai-nai-sè.		Bī-nī	un-au	Modhu-ā
one-blow	beat.	My-father	fell-down.		Of-that	after	Madhu

e-mār	*mārise.*	*Tār*	*pīsat*	*Kāmesar*	*bár-bā̃ḫ*	*e-dāl*	*lái-āhise.*
phong-sè	bū-dang.	Bī-nī	un-au	Kāmesor	uā-g[e]det	gong-sè	lābō-dang
one-blow	beat	Of-that	after	Kāmesvar	bamboo-big	one	brought.

Mâr-mânat ḳandeha-hal. Mâr bapāy bura mānu. E-du-mārāṭe bapāy
Āng gī-nai-sè. Āng-nī āfā *braṛi* mānsŭ-i. Be-phong-nè bū-naṛ-au-nŭ āfā
I was-afraid. My my-father old man Thus-twice on-beating my-father

kāpi āse. Tenekwāte Kāṃesare e-măr mārise. Tenekwāte Madhu-o
mau-bai thā-dang. Bē-baidī-nŭ Kāmesor-ā fong-sè bū-dang. Bē-baidī-nŭ Modhu-bŭ
trembling was. This-way Kāmesvar one-(blow) beat. This-way Madhu-too

e-dāl bā̃ḳ lâi mariba-lâi āhise. Prāṅar bhay-ḍekhi zi-thait
gong-sè uā lā-nā-nŭi bṛū-nŭ fai-dang. Thoi-nŭ gī-nā-nŭi zer-au
one bamboo bringing to-beat came. To-die fearing where

ḳangrām haise, ḳi-thait bā̃ḳ e-dāl pālõ. Mâr bapāik māre
nāng-lai-dang-man, bē-au-nŭ uā gong-sè man-nai. Āng-nī āfā-khō bū-gan
the-fighting-was, even-there bamboo one found. My father will-beat

buli, may-o e-bār Madhuk mārilõ. Murat pârise, na
han-nā-nŭi, āng-bŭ gong-sè Modhu-khō bū-nai-sè. Khoro-au-sŭ gaglai-khŭ, nā
saying, I-also one-blow to-Madhu beat. On-head (it) fell, or

kōt pârise mâr gāt-yād nai. Tetiā Madhu mātit pâri-gâise.
mau gaglai-kḥŭ āng khithā-nŭ hā-i-ā. Ọbā-nŭ Modhu-ā hā-i-au gaglai nai-sè.
where (it) fell I to-say cannot. Then Madhu on-the-ground fell.

Mâr ḳapāik may tuli-laisõ. Hál!
Ang-nī āfā-khō āng dikhāng-nai-sè. Zap-bai!
My father-to I raised-up. That's all!

FREE TRANSLATION OF THE FOREGOING.

What do you wish to say?

On Tuesday I went to school. At two o'clock the master gave me leave to come home. After coming home, and having my meal, I went to Nandi's to read. I went at three o'clock. There I read for an hour-and-a-half. At half past four, while I was reading, I heard my sister Paramesvari's voice. (She said), '*Mahārānir dohai!* You must not seize my pregnant sister by the hair.' On hearing this, I came out. I saw that Kunti had Gilāsi by the hair, and Paramesvari had Ilāsi by *hers*. Mosai taking a ruler in his hand, pulled Gilāsi away, and seized and assaulted Kunti. With his left hand he held Kunti's hand, and with his right hand he applied the ruler (to her). Kunti suddenly fell down. Then Madhu came and seizing Kunti's hair gave her a slap. I went up and said, 'Old man, this is grossly unjust. These two girls are your daughters-in-law. You do not beat them; why beat my sisters. Of course you can beat both your son's wives and my sisters too if you like. But it would be better to put a stop to the fight.' When I said this he hit me with the fist on the chest. When he hit me, I was all of a tremble. Just then I heard my father's voice; saying, 'Do not beat my pregnant daughter!' On his saying this, Mosai struck my father and knocked him down. After that Madhu struck him a blow. And then Kāmesvar came up with a big bamboo. I began to be afraid. My father is an old man, and was trembling from the two blows he had received. Then Kāmesvar struck him; and Madhu went and got a bamboo. Seeing that it was a matter of life and death, I picked up a bamboo at the place where the fight was going on, and thinking he was going to beat my father, I struck Madhu once. Whether it hit him on the head or elsewhere, I cannot say, but he fell down and I picked up my father.

The next specimen provided by Mr. Anderson is Æsop's fable of the False Friend. It bears manifest traces of having been translated from Assamese, but is more agglutinative than the preceding.

The acute accent marks the emphatic syllable in each word.

[No. 3.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

BÂṚÂ, BODO, OR PLAINS KACHĀRĪ.

(THE FABLE OF THE FALSE FRIEND.)

(J. D. Anderson, Esq., 1900.)

NOTE.—In the Bâṛâ line, words borrowed from Assamese are in Italics.

Sā′-nŭi fi′sikhī , dang′-man-nŭ′. Bī′-sŭr sā′-nè zang khorāng
Men-two friends were-very. *They men-two between word*

khā′-lai-naise[1] *zi* ‘zang′-fŭr *ze′*-bŭ *dukh′u*-au gār′-lai-nū[1] nāng′-ā.’
bound-mutually that ‘*we whatever trouble-in loose-mutually must-not.*’

Phār′e sān′-sè bī′-sŭr mau′-bā thāng′-nāi-au hā′-grā[2] g^{e}zer′-g^{e}zer
Then day-one they somewhere going-on forest within-within

thāng′-dang-man. Be′-au-nŭ lā′mā g^{e}z′er-au māf′ur mā′-sè *lŭ′gŭ* man′-naisè.
were-going. *Then road midst-in bear one meeting got.*

Phā bī′-sŭr sā′-nŭi-nī g^{e}z′er-au sā′-sè bong′-fāng gākhŭ′-nū hā-gō′-man,
Then they men-two-of midst-in one tree to-climb could,

sā′-sè hā′-i-ā-man. Ze-blā māf′ur-ā hŭ′-sŭ-bŭ-dang, sā′-sè khāt-nā-nŭi
one could-not. *As bear is-chasing,* *one running*

bong′-fāng-au gākhŭ-hŭi′-naisè,[3] sā′-sè mung′-bō *uf′ai* man′-e zāa′-nānŭi
tree-in went-and-climbed, *one any resource gets-not becoming*

hā′-i-au khuglūp′-nānŭi hāng lā′-i-ā-bā thā′-naisè. Unau′ māf′ur-ā
earth-on crouching breath taking-not stayed. *Then bear*

fai′-na-nŭi bī′-khō manām-su′-nā-nŭi, hāng gŭ′-i-e nu′-nā-nŭi gār′-lāng′-naisè.[4]
coming him-to smelling-well, *breath is-not seeing left-completely.*

Phā bong′-fāng-nī mān′sŭi-ā sang′-naisè, ‘He′-lŭi si′khī! Nang′-khō māf′ur-ā
Then tree-of man asked, ‘*Hey friend!* *Thee-to bear*

manām-su′-nānŭi mā khithā′-nai?’ Be′-au-nŭ bī būng′-naisè, ‘Bē-baidi
smelling-well what said?’ *Then he said,* ‘*That-kind*

mān′sŭi-zang nang khur′mā dā khām,’ er′-ŭi han′-nānŭi būng′-naisè.
man-with thou friends not make,’ *thus speaking said.*

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[1] *lai, zlai,* reciprocal.
[2] Cf. *hā-zō*, high-earth = mountain.
[3] *hŭi* = distance, *went*-and climbed.
[4] *lāng* = completion.

FREE TRANSLATION.

Two men were great friends. They vowed to one another not to desert each other in any trouble. One day, as they were going somewhere, they came into a forest. On the road a bear met them. Of the two, one could climb trees, the other could not. When the bear chased them, the first climbed high into a tree, the other, being helpless, crouched on the ground and held his breath. The bear came and smelt him hard, and finding him without breath left him. The man on the tree asked, 'My friend, when the bear smelt you so hard, what did he say?' The other replied, '"Don't make friends with such as he" was what he said.'

The next specimen provided by Mr. Anderson is a folk-tale in genuine agglutinative Bâṛâ. With the aid of the list of agglutinative particles on pp. 10 and ff., no difficulty will be found in following the interlinear translation.

[No. 4.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

BÂṚÂ, BODO, OR PLAINS KACHĀRI

(A FOLK-TALE.)

(J. D. Anderson, Esq., 1900.)

NOTE.—In the Bâṛâ line, words borrowed from Assamese are in Italics.

Brai burui sā-nŭi dang-man. Bī-sŭr-hā zā-nŭ lung-nŭ
Old-man old-woman persons-two were. Them-to to-eat to-drink
gŭi-ā-man. Bī-nī-khai sen-khokhā sā-nā-nŭi, *zi* nā man-ŭ, bī-zang-nŭ
was-not. That-of-because trap setting, what fish get, that-with-even
mai slai-nā-nŭi mikhām zā-i-ŭ. Bē-baidī-nŭ khām-ŭi khām-ŭi[1] sān-se
paddy exchanging rice eat. This-way-even doing doing day-one
sen-au nā mā-se-bŭ nāng-ā-lābā, embū-bonglā gazā sen-au
trap-in fish animal-one-even caught-not-on-being, toad only trap-in
thīp nāng-nā-nŭi thā-dang. Obā-sŭ *brai*-ā dau-lā g^{a}sīp-bā sā-au-nŭ
full caught-being staying-were. Then-even old-man cock crowing before
thāng-nā-nŭi sen nai-hŭi-naise, *ārŭ* sen-khō dikhāng-nānŭi ilit
going trap went-and-examined, and trap-to lifting-up heavy
man-nai-khai *rong* zā-nānŭi māmār bībān khā-nā-nŭi, nâ-hā-*lāgi*
finding-because-of happy becoming quickly load binding, house-as-far-as
bāt-zret-bāt-thet bān-bŭ-naise. *Ārŭ burui*-khō fuzā-nā-nŭi būng-naise,
waddling bore-in. And old-woman-to awaking said,
'*Burui, burui,* mā! dā-bŭ *uthi*-ā, lŭi? Sān-zâ-bai,'
'*Old-woman, old-woman, what! now-even got-up-not, hey? Day-break-is,*'
han-nā-nŭi, fuzā-bā *burui*-ā māmār sikhāng-nā-nŭi ât sū-nā-nŭi
saying, waking-on old-woman quickly emerging fire blowing-up
sā-ne-zang ât sai-lai-naise. *Ārŭ brai*-ā būng-naise, 'zang-fŭr-hā
persons-two-together fire sat-over-together. And old-man said, 'us-to
dinī khofāl g^{a}hām! sen-au nā thīp-būng-nā-nŭi thā-dang.' Obā-sŭ
to-day luck good! trap-in fish filled-full-being remain.' Then
burui-ā būng-naise, 'Hŭrŭ! hŭrŭ! nai-nī! Lābo-nai!' han-bā, *braiā*
old-woman said, 'Hi! Hi! see-let's! Bring-look! saying, old-man
māmār khithī-fai-naise. *Ārŭ brai burui*-ā sā-nŭi-zang âr-au
quickly came-and-showed. And old-man old-woman they-two-together fire-in

[1] Adverbial form of verb.

gᵃhām-ŭi nai-nā-nŭi nu-naise gāse-nŭ embu-Bonglā gazâ. Obā-sŭ *burui*-ā
well observing saw all toads only. Then old-woman-the

brai-khō būng-naise, '*Dinī* nang-hā *khofāl*-ā gᵃhām zā-dang.
the-old-man-to said, 'To-day your luck good has-become.

Gᵃham-ŭi-nŭ khām man-zā-sī-gan,' han-nā-nŭi būng-bā *brai*-ā sen-khō
Well-indeed rice get-eat-enjoy-will,' speaking on-saying old-man trap

dâkhâ-nai-se, *ārŭ burui*-khō bū-thāt-nŭ thin-bā, *burui*-ā gon gong-se
shook-out, and old-woman-to kill-by-beating-to sending-on, old-woman stick one

lā-nā-nŭi thâ thâ bū-thāt-hŭ-lāng-naise. Em-fāre bū-thāt-zap-bā
taking thump thump beat-kill-give-end-did. Then beat-kill-end-on

mā-se ātheng bai-nā-nŭi thọi-frām-nā-nŭi *burui*-nī khāmflai sing-aŭ
animal-one leg dragging dead-nearly-being old woman's stool under

thā-dang-man. Un-au gā-se-nŭ embu-fŭr-khō sai-khāng-nānŭi, *brai burui*-ā
staying-was. After all-even frogs-to skinning, old-man old-woman

bī-nī-frai *uthī*-bā *ārŭ* khāmflai di-khāng-bā, bē thoi-frām-nai
there-from getting-up-on and stool lifting-on, that dead-nearly-being

embu-khō nai-nā-nŭi, *brai*-ā, '*burui!* mā-se embu thā-bai, bū-thāt!
frog-to examining, old-man, 'old-woman! one frog remained-has, beat-kill!

bū-thāt!' han-bā, embu-ā rai-dau-nai-se, 'Āfā lŭi, āng-khō dā
beat-kill!' saying-on, frog-the spoke-shrilly, 'My-father O, me-to not

bū-thāt! āng nang-nŭ *hālī* oi-nā-nŭi, *khōdāl* zau-nā-nŭi, mai gai-nā-nŭi
beat-kill! I you-to plough driving, hoe digging, rice planting

hŭ-gan.' Obā-sŭ *brai*-ā būng-nai-se, 'Mâbā-thŭ embu-bonglā-i á hābā
give-will.' Then old-man said, 'Anyone-then toad work

mau-nā-nŭi hŭ-nai nū-dang lŭi? Nang hābā mau-nā-nŭi hŭ-nai-i-ā gᵃkhā!
doing giving saw O? You work doing giving bitter!

Bū-thāt-zā-nŭ gī-nā-nŭi nang bē-khō-nŭ khithā-dang,' būng-bā,
Beat-kill-become-to fearing you that-to-even saying-are,' saying-on,

embu-bonglā-i-ā gᵃhām-ŭi khulum-bai-nai-khai, *ārŭ* sŭmai lā-nai-khai,
toad well worship-continu-ing-because, and oath tak-ing-because,

brai-ā *burui*-ā ân-nā-nŭi bū-thār-ā-lābā nâ-i-au din-nai-se. Obā-sŭ
old-man old-woman pity-ing beat-kill-not-on-being house-in placed. Then

āzi-bŭ thā-i-ŭ *khāli*-bŭ thā-i-ŭ dŭi-lāng bŭthŭr sâ-bā,
to-day-also staying to-morrow-also staying water-completed season setting-on

embu-bonglā-i-ā *nāngal* lā-nā-nŭi dublī-au *hālī* oi-nŭ thāng-nai-se,
toad plough bring-ing field-in plough drive-to went,

ārŭ bī *nāngal mothī*-au gākhu-nā-nŭi *hālī* oi-bai-thā-bā bī-nī
and he plough handle-on climbing plough drive-continue-staying-on him-of

dubḷī thing sŭr-bā *rāzā* sā-se *hāthī* gā-nā-nŭi fai-nai nū-bā
field direction some king man-one elephant driving coming seeing-on

embu-bonglā-i-ā rai-hot-nai-se, 'He-lŭi, He-lŭi, nang mau-nī *mānsŭi* lŭi?
toad-the saying-shouted, 'O, O, you where-of man O?

Āng-nī *āli*-fŭr-khō gāfle-gāsī khām-dang!' Han-bā *rāzā*-i-ā, 'Āng-khō
Me-of balk-s-to disturbed making-are!' Saying-on king, 'me-to
bē-baidī rai-nai-ā sŭr?' han-nā-nŭi, mānsŭi-khō hot-bā, sāfrā sing-au
that-way speaking who?' saying, man-to sending-on, clod under
hākhmā-nā-nŭi thā-i-ŭ. Bī-nī-khai mānsŭi-ā nū-nŭ hā-e-kbai *rāzā*-i-ā
hiding stops. That-of-because man see-to able-not-because king
m°sō-khō-nŭ lā-nŭ thin-nā-nŭi nâ-hā-*lāgī* lāng-naise. Obā-sŭ bī-bŭ
cattle-to-even take-to send-ing house-up-to bring-did. Then-even he-too
khī-thū khī-thū thāng-nā-nŭi *go*-grā-nī nâ sā-i-au thurui sing-au
behind behind com-ing cow-herd-of house up-on thatch under
hāp-sŭ-nā-nŭi thā-nā-nŭi *rāzā*-khō baidī baidī
creep-thrust-ing stop-ping king-to kind kind (*in various manners*)
rai-bai-thā-sŭ-naise. *Rāzā*-i-ā bī-khō khnā-nā-nŭi, nai-bā-bŭ
say-continue-stay-very-was. King him-to hear-ing, examining-on-even
nū-e-khai brāp-nā-nŭi gogrā-khō-nŭ s°fai-nŭ thin-naise.
see-not-because angry-being cow-herd-(house)-to-even pull-down-to order-ed.
Khintu bī bī-nī-frai thāng-khmā-nā-nŭi *saurā* nâ sā-i-au thā-nā-nŭi
But he there-of-from go-secretly-ing guest house up-on stay-ing
ārŭ rai-naise. Bē-baidī-nŭ gā-se-nŭ nâ s°fai-nŭ gnāng-zā-nai-khai,
more speaking-was. That-way-even all houses destroy-to necessity-becom-ing-because
rāzā-i-ā un-au gī-nā-nŭi bī-khō g°hām-ŭi sang-nai-se, 'He-lŭi āfā,
king after fear-ing him-to thorough-ly ask-ed, 'O my-father,
nang-lai modai nā mānsŭi? Āng nang-khō mung-bō khām-li-ā,' han-bā,
you-now god or man? I you-to anything did-not,' saying-on,
bī būng-naise, 'Āng modai nung-ā, *mānsŭi*-sū'. *Ārŭ* nang āng-nī m°sā
he said, 'I god am-not, man-very-indeed. And you me-of cattle
lābō-nai-khai āng nang-khō rai-dang. *Ārŭ* nang dā nang-nī
tak-ing-because I you-to speak-ing(am). And you now you-of
f°sā-zŭ-khō āng-zang hābā khām-nā-nŭi hŭ-gan han-nā-nŭi sŭmai
daughter-to me-with marriage making will-give saying oath
lā-i-ā-gō mānī, āng nang-khō be-baidī-nŭ nū-e-zā-nā-nŭi rai-bai-
take-not till, I you-to that-way-even seen-not-becom-ing speak-continue-
thā-gan,' han-bā, *rāzā*-i-ā sŭmai lā-gnāng-naise. Obā-nī-ā bī nâ-nī-frai
stay-will,' saying-on, king oath take-must-became. Then he house-from
onkhāt-naise. Onkhāt-bā *rāza*-i-ā sŭmai lā-nai-khai, *ārŭ* mā-bā
emerge-d. Emerging-on king oath tak-ing-because, and some-sort
modai-fŭr zā-nŭ hā-gō nung-na-nŭi, bābā khām-nā-nŭi hŭ-naise, *ārŭ*
gods become-to may think-ing, marriage mak-ing give-did, and
dolā, hathī, gorai gākhu-hŭ-lai-nā-nŭi[1] nâ-hā-*lāgī* hot-bā, *brai*
palanquin, elephant, horse mounting-severally house-up-to sending-on, old-man

[1] gakhu + hŭ + lai } cause-each-to-climb.
climb + give + mutually

burui-nī nâ khāthī man-fai-bā, *brai burui*-ā gī-nā-nŭi
old-woman's house near getting-coming-on, old-man old-woman fear-ing
nâ-nī-frai khāt-lāng-dang-man. Bī-khō embu-bonglā fˡsā-tlā-i-ā[1] nu-nā-nŭi,
house-from flee-continue-were. Him-to toad son-the seeing,
'Gī-nŭ gnāng-ā,' han-nā-nŭi, mānsŭi hot-nā-nŭi lābō-fāfin-nai-se. Obā-sŭ
'Fear-to must-not,' say-ing, man send-ing take-back-did. Then-even
brai burui fˡsā-tlā *ārŭ* bībām-zŭ boi-bŭ zâ-zā-nā-nŭi
old-man old-woman son and daughter-in-law they-too-(all) sit-becom-ing
rong zā-lai-nā-nŭi mānsŭi-fŭr-khō khām dŭi zā-hŭ-nai lung-hŭ-nai-
pleased become-mutually-ing men-to rice water eat-giv-ing drink-giv-ing
se. Bē-baidī-nŭ thā-ŭ-i dang, sān-se bībām-zŭ-ā embu-bonglā-khō
were. That-way-even stay-ing were, day-one daughter-in-law toad-to
nai-nŭ bā-nā-nŭi[2] embu-bonglā-khō dugui-nŭ thin-nai-se. Embu-bongla-i-ā
see-to hating toad-to bathe ordered. Toad-the
būng-nai-se, 'āng udui-nī-frai dŭi-au-nŭ thā-i-ŭ. Dā dugui-bā āng-hā
said, 'I childhood-from water-in-even stay. Now bathing-on me-to
mā zā-nŭ?' Obā-sŭ hing-zau-ā būng-nai-se, 'Nang dŭi gusu-au
what happen-to?' Then-even wife said, 'You water cold-in
thā-nai-khō āng mithī-dang. *Khintu* nang-nī bīkhong-nī gādī-mālā
staying-to I knowing-am. But you-of back-of protruberances
nū-nā-nŭi-sŭ āng nang-khō thukui-nŭ namai-dang,' han-bā, embu-bonglā-i-ā
seeing-even I you-to bathe-to wishing-am,' saying-on, toad-the
mānthī zā-naise. Zā-bā dŭi glop-glop fudung-nā-nŭi hoā-khō
consenting became. Becoming-on water bubbling -heat-ing husband-to
ling-hot-nai-se, 'Māmār fai dŭ! Āng thukui-nŭ nāng-gō.' Bī māmār
cry-loud-did, 'Quickly come you! I bathe-to must.' He quickly
fai-nā-nŭi sang-bā, 'nang *āglā* dŭi-au bāt-sŭm-grŭ. Āng un-au bī-khong
com-ing asking-on, 'you first water-in jump-in. I after back
hū-nā-nŭi hŭ-gan,' han-bā, bī bī-au bāt-sŭm-nā-nŭi khāng-grāng-nā-nŭi
scrubbing give-will,' saying-on, he it-in jumping rolling-over-and-over
thoi-nā-nŭi thā-nai-se. Zap-bai.
dy-ing remained. Ended.

FREE TRANSLATION OF THE FOREGOING.

There was once an old man and an old woman, who had nothing to eat or drink. So they set a fish-trap, and any fish they caught they exchanged for paddy and so got rice to eat. One night, instead of fish, the trap became full of toads, and the old man rose before cock-crow and, lifting it up, found it very heavy. Greatly pleased, he hoisted it on to his back and waddled home. Then he woke up his old

[1] *t* euphonic for *z*.

[2] *bā-nā-nŭi* = bearing on back, finding burdensome.

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woman and said to her, 'old woman, old woman, not up yet? The day has dawned. So the old woman came out and blew up the fire in the yard, and the two squatted over it together. The old man said, 'we are lucky to-day. The trap is brimful of fish,' and the old woman replied, 'bring it here, bring it here, and let us look at it.' When they looked at it by the light of the fire, they found it full of nothing but toads. Then said the old woman, 'we *are* lucky to-day. We *shall* get plenty of rice to eat to-day.' On this the old man shook out the toads and the old woman began killing them with a stick. But one half-dead toad crept with a broken leg beneath the old woman's stool, and when she had finished skinning the rest of the toads she lifted the stool and saw the survivor. But the toad cried shrilly, 'O Father, do not kill me. I will plough for you, and hoe for you, and plant paddy for you.' But the old man replied, 'who ever saw a toad doing any work? Your offer of work is likely to be a bitter business. You only make it because you fear to die.' But the toad begged so hard that the pair took pity on him and kept him in their home. Time passed and the season of the rains came on. The toad went out into the field to plough, and sitting on the plough-handle urged the cattle with his voice. Now, a certain Rajah, riding on an elephant, came that way, and the toad shouted at him, 'Hi! who are you that come upsetting the balks of my paddy field?' But the Rajah flew into a rage and sent a man to fetch him. However, he hid under a clod, and the Rajah finding no one ordered the plough oxen to be driven to his palace. The toad following behind, climbed into the thatch of the cowshed, and, there hidden, in a loud voice cursed the king by all his gods. The king heard him, but was unable to find him, so in a rage he ordered the cowhouse to be pulled down. But the toad went and hid himself in the thatch of the guesthouse, so that it became necessary to pull that down, too, and so on with other houses. Finally the king addressed his unseen enemy, and asked him whether he was a god or a man. Said the toad, 'no god am I, but merely a man, and I curse you because you carried off my cattle. But if you will take an oath to give me your daughter in marriage I will trouble you no more.' To this the king consented, and the toad jumped down; and, for his oath's sake, and lest the toad should be in some sort a god, the Rajah married his daughter to him, and sent the young pair home to the old man and the old woman, with a retinue and a palanquin and elephants and horses. When the old man and the old woman saw the *cortège* coming, they ran away in fright, but their son, the toad, pursued them and brought them back, and they all lived together.

One day the princess looking at her husband found him very ugly, and asked him to bathe himself, to which he replied that he had lived in water all his life, from childhood up. Then said the princess, 'I know very well that you live in *cold* water, but what I want to give you is a *hot* bath to take the warts off your back.' So she made some water boiling hot and bade her husband jump in. So he perished miserably, and that's all.

The last set of specimens provided by Mr. Anderson consists of a collection of Folk-songs and Nursery Rhymes in genuine agglutinative Bâṛâ.

[No. 5.]

BÂṚÂ FOLK-SONGS AND NURSERY RHYMES.

To a spoiled child.

Dērā lu, *dērā* lu, āfā Fānzālū.
Hut build, hut build, my-father Fanzalu.

Dai nāng, fŭdŭ nāng, āfā zuzī-nāng.
Trouble bègin, worry begin, my-father help-must.

To a conceited child.

Āng gŭrung, gŭrung. *Dainā* gŭrung.
I (am)-wise, (am)-wise. The-witch (is)-wise.

Dau khī-thū, khī-thū āng-nī khī-thū.
Bird behind, behind of-me behind.

Of woman.

Dau-thep,[1] dau-thep, dau golondī.
Wagtail, wagtail, bird with-goitre.

Hābā rāngā, hukhā rāngā, fisā bā-flundī.
Work cannot, anything cannot, child bearing (on back).

A nursery rhyme.

Bong-fāng dō, bong-fāng do, bong-fāng *nārengă.*
Tree whack, tree beat, tree (of) orange.

Fit-siu-siu, firingā, bi-dŭi
Chirrup, chirrup, bhīmrāj (*bird*), (*give*) *eggs* (*lit. bird-water*)
zo-khai-bā.
gaṇḍās-*five* (*i.e., five fours = twenty*).

What women sing at weddings.

Zō sit, sit, Gogorleng, zō sit, sit.
Beer pour, pour, Gogorleng, beer pour, pour.

Dāng-nai, dāng-nai sit, dāng-nai, dāng-nai sit.
From-high, from-high pour, from-high, from-high pour.

In other verses substitute other festive occupations as:—

Goe khau, khau, *slice betel-nut.*
Zō lŭ, lŭ, *pass round the beer.*
Khurŭi sū, sū, *clean the plates.*

---

[1] *Motacilla alba, dau-thep* = the pinched-tail bird.

Gogorleng is the traditional name for the *bārū* or *bohuā* who plays the buffoon at weddings.

A WOMAN TO HER LOVER.

Sō, mālībai, sō-bai,
Come, my-lover, come-then,
Gangā zāliā,
River fisherman,
Thākā-nī kheru man-ā-bā
Silver-of ear-rings get-not-if
Āng-bŭ thāng-li-ā
I-too come-not

AN EXCHANGE OF COMPLIMENTS.

Girl sings :—
Silākōn-ārŭi gâthâ-fŭr.
Chīnākōnā-*folk boy-s.*
Moisŭ hŭ-nŭ fai!
Buffaloes drive-to come!

Boy answers :—
Hŭ-nŭ rāngā, mŭ-nŭ rāngā,
Drive cannot, wive cannot,
Āng-khō dā-ling, fai,
Me-to don't-shout, come,
Engkhut khārŭi khŭrŭ-khŭrŭ,
Rice('s) brass-pot bubble-bubble,
Āng-nī fāt-se ĭŭrŭ, fŭrŭ
Me-of side-one trouble, trouble
Khârâ *khuzuli,*
Head itch,
Bīdot zā-suli.
Flesh eat-er.

WHAT WOMEN SING TO THE BRIDE WHEN SHE IS TAKEN AWAY.

Dā gāp-se, ai, dā gāp-se,
Don't weep, dear, don't weep,
Khā-nŭ lai lāng-ā
Bind-for to (they) take-not
Su-nŭ lai lāng-ā.
Wound-for to (they) take-not.
Bāngāl Sim-sā-nŭ[1] lāng-ā.
Bengali Bhutiā-for take-not.

[1] Sim-sa seems to bs Chīn-fʻsā, son of China.

Ĕhē, hāi, hŭī.
Oh, ho, ho.

Lines 2, 3 and 4 may be varied *ad infinitum.*

A MOTHER'S LAMENT OVER HER DEAD SON.

Thokon srong srong
(*With*) *clubs in-crowds in-crowds*
Thāng-dang-man, āfā Sokhai, nang-lai.
Went-est (*thou*), *son Sokhai, thou-oh.*

For line 1, substitute—

Emfū blī-blā
Sword flashing
khaukhā dumā-dumī
turban heaped-high

or Nang dang-bā, omā bidot zang zā-dang-man, etc.
You be-ing, pig flesh we eat-ing-were.

AN INVITATION.

Ŭi, Silākōn-ārŭi, hing-zau-fŭr,
Oh, Chīnākōnā-*folk, women-folk,*
Nā gut-nŭ fai,
Fish catch-to come,
Nā gut-nŭ rāng-ā-bā,
Fish catch-to able-not-being,
Lŭgŭ-se dā-lā fai.
With don't-at-all come.

In other verses substitute { megong / *vegetables* khā-nŭ / *cut-to* }, or other occupations which man and maid can do together.

A LOVE-SONG.

Āgŭi Boisāgi,
Sister wanderer,
Āng-khō dā bāsī,
Me-to (*do*) *not scorn,*
Sikhlā sip-nŭ hā-i-ā-bā
Girl sweep-to able-not-being
Āng-bŭ sip-fā-gan.
I-too sweep-with (*her*)*-will.*

In the next verse, for the last two lines, put:

Dŭi lai-nŭ hā-i-ā-bā, āng-bŭ lai-fā-gan,
Water draw-to able-not-being, I-too draw-with (*her*)*-will,*

and so on with other feminine occupations.

If a woman sings, the first line will be

Ādā Bŭi-dāsi,
Brother Bi-desi,

and she will select men's work as *hāthi* hŭ-nŭ, to catch elephants, *hālī* oi-nŭ, to plough, mai gai-nŭ, to plant paddy.

MOTHER-IN-LAW TO DAUGHTER-IN-LAW.

Wā bi-zō-nī gāndeolā,
Bamboo top-of butterfly,
Bīr-dau, bīr-dau, bīr-dang.
Flutter, flutter, fly.
Bauhāri gâdai zō zong-nai-ā,
Daughter-in-law younger('s) beer brew-ing-(nom.),
Khŭiram-dŭiram zā-dang,
Helter-skelter become-es,

or

Bauhārī gâdai khām songnai-ā
Daughter-in-law younger('s) rice cook-ing
Sigram zethram zā-dang.
Hugger mugger become-es.

A WOMAN TO HER HUSBAND.

Hī dai-dai-hŭ-bā-bŭ.
Cloth weave-weave-giv-ing-even.
Zim-nŭ rāng-e-ā,
Put-on-to able (is) not,
Mā hoā zang gorop-khŭ!
What husband I ('ve) got-then!
Zang-nī *khāfāl-ā!*
Me-of luck!
Sū-nī *khāfal-ā.*
Evil-of luck.

For the first two lines substitute—

Gāmsā dai-dai-hŭ-bā-bŭ
Shoulder cloth
Gān-nŭ rāng-e-ā
Wear-to

or

Fāli dai-dai-hŭ-bā-bŭ
Turban
Khau-khā-nŭ rāng-e-ā
Bind-to

COURTSHIP.

Man says—

Ŭi bāze, ŭi bāze
Oh sister-in-law, oh sister-in-law

Em bō-nānŭi hŭ.
Mat spreading give.

Woman answers—

Nang-nī hingzau-sŭ nongā, hai,
Thee of wife-indeed am-not, ho,

Em-sŭ bō-bai-nŭ.
Mat-even spread-(continue)-for.

Other occupations in other verses.

A man speaking to a woman says, *lŭi.*

A woman speaking says, *hai.*

A man speaking to a woman familiarly says, *ŭi.*

A LOVE SONG?[1]

Dŭi lai-nai-ā sŭrŭ man?
Water draw-ing who was.

Āgŭi Bonbāhī sikhlā man.
Sister Ban-bāsī girl was.

Other occupations to be substituted, male or female, according as the singer is woman or man.

WOMEN'S WORK.

Dudu-gur, dudu-gur, mā-lā-ŭi?
Little-drum, little-drum, what-is-it-eh?

Fisā bā-nai-nī fālā-ŭi!
Child bear-(on-back)-ing-of task-eh!

In other verses other work is substituted. The *dudugur* is the little drum with a bead tied to it, which is shaken from side to side so that the bead beats it *dudugur, dudugur.*

TO A WOMAN.

Boisāgī, āsāgī, râ, râ,
Wanderer, squanderer, stay, stay,

Megong mi-khām song-blā, dŭi-lau, dŭi-sau.
Vegetables rice cook-ing, higgledy, piggledy.

Hoā sā-se nu-bŭ-lā
Man one see-(even)-ing

Gâdâ gā-sō.[2]
Topsy turvy.

It is not necessary to give specimens of the Bâṛâ spoken in Nowgong and other districts south and east of Darrang. It is exactly the same as that which has been illustrated in the preceding pages.

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[1] Goes to the tune of 'Savez-vous planter les choux?'! and is a singing game of the same sort.

[2] *Lit.* 'neck twisted.'

MES OR MECH.

The people who speak this dialect call themselves Mes, which is usually written 'Mech,' according to the spelling adopted when writing the name in the Assamese alphabet.

It is very doubtful whether Mech should be considered as a dialect of Plains Kachārī, or as identical with the standard of that form of speech. If we take the Plains Kachārī of Darrang as the standard, the differences between it and Mech are certainly very slight, and are principally matters of pronunciation; but there are also one or two points of difference in grammar, and hence I have followed the general custom, and treat Mech as a dialect very nearly related to the standard.

The Meches do not admit any relationship with the Bodos of Kamrup and Darrang, but it is doubtful if they are really a distinct tribe. Hodgson in his Essay on the Kócch, Bódó, and Ḍhimál tribes, has given a Bódó Grammar and Vocabulary, and distinctly states that Mēch and Bodo are the same. He says,[1] 'For Mécch, read Bôdo, *passim*. Mécch is a name imposed by strangers. The people call themselves Bodo, which, of course, is the proper designation.' As a matter of fact, the term Mech is, at the present day, confined to the speakers of Plains Kachārī or Bâṛâ who dwell west of the district of Kamrup. The head-quarters of the standard dialect are that district, Darrang, and Nowgong. In Goalpara, immediately to the west of Kamrup both terms are in use, for Plains Kachārī has been returned as the language of 8,300 people, and Mech as that of 68,900. Probably the smaller number represents the speakers who dwell near the Kamrup border, and whose language is not affected by what may be called the typical Mech peculiarities. The form of speech illustrated by Hodgson more nearly agrees with what I here give as Mech than with the standard dialect of Darrang, and I hence insert his name in the list of authorities on Mech, and not in that of authorities on standard Plains Kachārī.

Mech has been returned as spoken in the following districts :—

In Assam	. in Goalpara by		68,900
In Bengal	. in Jalpaiguri by	21,311	
,, ...	. in Cooch Behar by	3,700	
			25,011
	TOTAL		93,911

In Goalpara the speakers are scattered all over the District. There are three settlements of them in Jalpaiguri, while in Cooch Behar they are confined to the eastern and northern tracts of the State, comprised within the Tufānganj Sub-Division. As in all Bodo languages, words are freely borrowed from the neighbouring Aryan forms of speech, Assamese and Bengali respectively. As might be expected, in the case of Mech this tendency is not so marked in Goalpara as in Jalpaiguri and Cooch Behar.

Taking the Goalpara form of speech as the typical one, the following are main points of difference between it and the standard dialect of Darrang :—

Pronunciation.—It is difficult to say how much in the specimens is mere variety of spelling, and how much represents actual variety of pronunciation. In the Goalpara specimen the sound which in Darrang is written *a*, here regularly appears as *o*.

[1] P. 72 of Reprint.

Thus Darrang *dang*, is, becomes *dong*. Darrang *ŭ* also becomes *o*, as in *no*, the sign of the dative case. Darrang *ŭi* becomes *oi*, pronounced as in 'oil,' as in *ukhoi*, for *ukhŭi*, to be hungry. The very short vowels, which in the Darrang dialect are represented by small letters above the line, usually altogether disappear in Goalpara, to which fate they already show a tendency in the former district. Thus Darrang *z^{a}lā* or *zlā*, male, becomes *jlā* in Goalpara. On the other hand Darrang *f^{i}sa* or *fsa*, a child, is *fisā* in that district. The Darrang *z* is uniformly represented by *j* in all the Mech specimens. It is doubtful, however, whether this is not a mere matter of spelling. It may be noted that Hodgson invariably uses *j*. The word *mānsŭiā*, which means 'a man' in Darrang, becomes *mānsiā* in the Goalpara specimens.

As regards **declension** of nouns, after allowing for the changes of spelling indicated above, the only difference between the Darrang and Goalpara specimens is that in the latter the termination of the locative is *āo* and not *āu*. This again is almost nothing but a matter of spelling.

As regards **pronouns**, that of the third person singular has a nominative *bī-ō*. The reflexive pronoun is *gāo*, self.

As regards **verbs**, we may note the use of the termination *ni* which is confined to the first person of the present tense. This also occurs in the standard dialect, but attention should be drawn to it here, as it indicates the commencement of a system of inflexion which is further developed in Jalpaiguri.

The past tense is commonly formed by adding *āsoi* to the root. Before this a euphonic *i* is inserted when the root ends in a vowel. Examples are *bung-āsoi*, he said ; *jā-i-āsoi*, he became ; *lubŭ-i-āsoi*, he desired.

The following instances occur of the use of a negative past, *ho-ā-kho-soi*, did not give ; *naigir-ā-khō-soi*, did not wish ; *gār-thār-ā-khoi*, disobeyed not ; *ho-ā-khoi*, gave not.

AUTHORITIES—

The authorities on Mech will be found detailed after those on Bâṛâ, Bodo, or Hills Kachārī.

The first specimen is a translation of the Parable of the Prodigal Son from Goalpara.

[No. 6.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

BÂṚÂ, BODO, OR PLAINS KACHĀRĪ.

MES OR MECH DIALECT.

(DISTRICT GOALPARA.)

Sā-sè mānsiā sā-noi fisā-jlā dong-mon. Bi-sor-nī gejer-āo
Person-one man-(of) persons-two child-male were. Them-of among
godai-thār-ā gāo-nī bī-fā-khau bung-āsoi, 'ā-fā, besār-bosthu-nī zī
younger-the his-own his-father-to said, 'my-father, property-of what
sebāng-bāhāg āng mon-gon, bi-khau āng-no ho.' Bī-ō-no bī-ō bī-sor-nī
share I will-get, that me-to give.' There-on he them-of
gejer-āo besār-bosthu-khau rān-nā-noi ho-āsoi. Sān-noiso-nī un-āo godai-thār
among property having-divided gave. Days-few-of after younger
fisā-jlā-i-ā gāse-bo logōsē khlām-nā-noi gojān dēso-āu khāt-lāng-āsoi,
child-male-the all together having-made distant country-to ran-away (i.e., *departed*)
āro bī-āo bīō inaithār khlām-nē-o gāo-nī besār-bosthu-khau
and there he riotous doings-in his-own property
gār-job-āsoi. Bī-ō gāse-bo fō-job-lā, bi
gave-up-entirely (i.e. *squandered*). *He the-whole having-scattered-entirely, that*
dēso-āu inaino khāngāl jā-i-āsoi, ārō bī-ō dukhu mon-no hom-āsoi.
land-in severe famine became, and he trouble to-find caught (i.e. *began*).
Oblā bī-ō thāng-nā-noi bī dēso-nī sā-sè nogorbāsi-nī gāsebo-āsā
Then he having-gone that country-of person-one citizen-of refuge
lā-i-āsoi. Bī mānsiā bī-khau gāo-nī hu-āo omā gum-no thinhot-āsoi.
took. That man him his-own field-to swine feeding-for sent.
Un-āo omā-i-a jī bigur jā-grā-mon, bī-jong bīō udai sufong-no
Then swine-the what husk eaters-were, them-by he belly filling-for
lubu-i-āsoi; mānonā rāo-bo bī-no hō-ā-kho-soi. Un-āo, mithī-nā-noi,
wished; but any-one him-to gave-not. Then, having-understood,
bī-ō bung-āsoi, 'āng-nī ā-fā-nī bèsè dormāhā mon-grā-frā golām-nī
he said, 'my my-father-of how-many wages receivers servants-of
bārā jā-nai mon-oi thā-dong, āro āng ēbē-āo
superfluous food having-got remaining-are, and I here
ukhoi-nā-noi thoi-dong. Āng khāt-lāng-nā-noi gāo-nī
having-hungered dying-am. I having-run-away (i.e., *having gone-away*) *my-own*
ā-fā-nī jing-āo thāng-gon, bī-thāng-khau bung-gon, "ā-fā, āng
my-father-of vicinity-in will-go, him-to will-say, "my-father, I

sworgo-ni khelŏi āro nong-thāng-ni sigāng-āo fāf khlăm-dōng; āng
heaven-of against and thee-of front-in sin doing-am (have-done); I
āro nong-thāng-nī fisā-hōā hon-nā-noi nām lā-no hāno-hālē-ā;
any-more thy child-male having-been-called named to-bear fit-not-am;
āng-khau nong-thāng-nī sā-sè dormāhā jā-grā golām-ni baidi rākhi." ' Un-āo
me thy person-one wages eater servant-of like keep." ' Then
bī-ō uthi-nā-noi gāo-nī bi-fā-nī khăthi-āo thāng-āsoi. Mānonā bī-ō gojān-āo
he having-arisen his-own father-of vicinity-in went. But he distance-in
thā-blā-no bī-nī bī-fā-i-ā bi-khau nu-no mon-āsoi, āro ānhar-nai
remaining-even his his-father-the him to-see got (was-able), and compassionate
jā-nā-noi, khăt-nā-noi, thāng-nā-noi, bī-nī godo ham-nā-noi, khudum-āsoi.
having-become, having-run, having-gone, his neck having-caught, kissed.
Fisā-jlā-i-ā bī-khau bung-bai, 'ā-fā, āng sworgo-nī khelai āro nong-thāng-nī
Child-male-the him-to said, 'my-father, I heaven-of against and thee-of
sigāng-āo fāf khlām-no ham-dong; āng āro nong-thāng-nī fisā-hōā
front-in sin to-do taking-am (begin); I any-more thy child-male
hōn-nā-noi nām lā-no hāno-hālē-ā.' Mānonā āfā gāo-nī
having-been-called name to-bear fit-am-not.' But the-father his-own
golām-for-khau bung-āsoi, 'thāb-no mojāng-sin hī lā-bo-nā-noi bī-khau
servants-to said, 'quickly most-beautiful robe having-brought him
gān-ho; bī-nī ākhai-āu nāsiṭhām, āro nāthing-āo jothā gān-ho; āro
to-wear-cause; his hand-on a-ring, and foot-on shoe to-wear-cause; and
jong-for jā-nā-noi rong jā-nī; mānonā āng-nī ēbē fisā-hōā-i-ā
us having-eaten rejoicing let-be; because my this child-male-the
thai-nā-nai thāng-dong-mon, thāng-khāng-bai; gomā-nā-noi thāng-dong-mon,
having-died going-was, alive-entirely-was; having-been-lost going-was,
mon-fin-bai.' Un-āo bi-soro rong jā-no hom-bai.
got-again-was.' Then they rejoicing to-be took (began).

Āro bī-nī gidir fisā-hōā-i-ā hu-āo dong-mon. Bi-ō foi-nā-noi
And his big child-male-the field-in was. He having-come
nau-nī jing-āo jā-blā mo-sā-nai āro dām-nai khonā-no mon-bai.
house-of vicinity-in on-becoming dancing and music to-hear got.
Oblā bī-ō sā-sè golām-khau jing-āo long-nā-noi song-āsoi, 'ēbē-for mā?'
Then he person-one servant vicinity-in having-called asked, 'these what?'
Bī bī-no khothā-i-āsoi, 'nong-nī bi-fong-ā foi-bai; āro nong-nī bī-fā-i-ā
He him-to said, 'thy brother-the came; and thy his-father-the
gidir jā-ho-no khlām-no hom-dong; mānonā bī-thāngā bī-khau mojāng thānā-i-āu-no
great feeding to-do begins; because he him good condition-in
mōn-fnāng-dong.' Mānonā bī borāb-bai, gejer-āu thāng-no naigir-ā-khō-soi.
has-got-back.' But he was-angry, within to-go wished-not.
Un-āo bī-nī bī-fā-i-ā baijo-āo foi-nā-noi bī-khau bujhi-ho-no
Then him-of his-father-the outside-to having-come him to-remonstrate

Donated By:-
Mr. Salim Ullah Ahmi

hom-bai. Mānonā bī-ō uthar khlām-ṇā-noi gāo-nī bī-fā-khau bung-āsoi, 'nai, êsè
began. But he answer having-made his-own his-father-to said, 'look, so-many
bosor hom-nā-noi āng nong-thāng-khau khulum - bai-thā-dong;
years having-taken (i.e., *during*) *I thee-to service - am-doing;*
nong-thāng-nī mungbo thon-nai māblā-blābo gār-thār-ā-khoi; theobo nong-thāngā
thy any order ever-even disobeyed-not; nevertheless thou
māblā-blābo-so āng-no mā-sè bormā fisā bā-so ho-ā-khoi, joroihā āng-nī
ever-even me-to animal-one goat young-one even gavest-not, that my
khurmā-for-khau lā-nā-noi rong jā-ni. Mānonā nong-thāng-nī ēbē
friends having-taken rejoicing I-may-be. But thy this
ñsā-hōā, jī nothi-far-khau logoi nong-thāng-ni besār-bosthu jā-nā-noi
child-male, who harlots with thy property having-eaten
gār-jōb-bai, bī-ō jeblā foi-bai, oblā nong-thāng-ā bī-no lāgī jā-ho-no
gave-up-entirely (i.e., *wasted*), *he when came, then thou him for feast*
khlām-no hom-bai.' Mānonā bī-ō bī-khau bung-bai, 'fisā, nong jeblā-bo
to-make didst-begin.' But he him-to said, 'child, thou always-even
āng-nī khăthi-āo dong, ārŏ āng-nī jī jā-i-o boibothā nong-nī. Mānonā
me-of vicinity-in art, and mine what is all thine (*is*). *But*
rong jā-nā-i-ā āro bājlobainyā gāhām jā-dong, jōrāiā nong-nī ēbē
rejoicing becoming and being-merry good is, because thy this
bī-fong-ā thoi-nā-noi thāng-dong-mon, thạng-khāng-bai; gomā-nā-noi
brother-the having-died going-was, alive-entirely-was; having-been-lost
thāng-dong-mon, mon-fin-bai.'
going-was, got-again-was.'

Two specimens are given from Jalpaiguri. The first is a version of the Parable. The second is a folk song.

The language of the Bodos of Jalpaiguri closely resembles the Mech of Goalpara. The following are the main points of difference.

We at once notice that the **vocabulary** is much more full of Bengali words. Here and there whole sentences are Bengali from beginning to end. The last two lines of the second specimen are even Bengali in grammar. The influence of Bengali is specially manifest in the spelling. The typical Bengali *sh* is very common, and the tendency to aspirate tenues is not observable. Thus, 'sin' is *pāp*, not *fāf*. There is great laxity in the use of the vowels. We may also note that the word for 'son' is not *fisā-jlā*, but *bishā*.

The declension of **nouns** is in the main quite the same as in Goalpara. The only exceptions worth noting are that in one instance *bifā-niā*, instead of *bifā-nī*, is used for 'of the father,' and 'a house' is *nō*, and 'in a house', *nāo* for *nō-āo*. Here we see an attempt at inflexion.

As regards **pronouns**, the suffix *ō* is used not only with *bi*, but also with *āng* and *nung*. It is used with the nominative plural as well as with the nominative singular so that we have *jung-ō*, we, and *bi-sor-ō*, they. The plural of the first person is *jung*, not

jong, and similarly, 'thou' is *nung*, not *nong*. In the second specimen, *nung-nō* means 'thou.' In the first specimen, *bī-chī-nī* is twice used to mean 'of them.' Note *ēmbĕ*, this, which occurs also in Cooch Behar. In Goalpara Mech it is *ēbē*.

In the conjugation of the verb there is a tendency to inflexion in the present tense. The forms are as follows:—

Sing.	Plur.
Āng shu-ni, I strike.	*Jung shu-ni*, we strike.
Nung shu, thou strikest.	*Nung-sorō shu*, you strike.
Bī shu-ā, he strikes.	*Bī-sorō shu-ā*, they strike.

It may be noted that the root corresponds to the standard *saŭ*, to pound. In Jalpaiguri it is sometimes spelt *shō*, and sometimes *shu*. Both spellings will be found in the list of words and sentences.

Other examples of this tense which occur in the specimens give yet other forms. Thus, *chā-jā-lai-ni*, let us eat; *rong-jā-jā-lai-ni*, let us rejoice, the first person present indicative being used for the imperative. The termination *soi*, which in other places appears to correspond to the standard *sŭi* or *sè*, seems to be also used as a termination of the present. Thus, *thui-soi*, am dying, and *dong-soi*, they are.

The future has several forms, none of them agreeing with the standard. Those noted are, *āng-shu-nai*, (I) shall strike; *thāng-nai*, will go; *āng-bung-nai-ān*, (I) will say. Different is *mun-gau*, (I) will get.

For the past tense, we have the termination *āsoi*, as in Goalpara. There is also another very common one, *ā-mon*, as in *shu-ā-mon*, struck; *hu-ā-mon*, gave; *thun-hon-ā-mon*, sent. In two instances we find the termination *soi* or *mon* omitted, and only the *ā* remaining. These are *jā-i-ā*, took place, and *khlām-ā*, did. Other forms are *khonā-non*, he heard, and *maubā-i*, (I) have worked. What seems to be a past subjunctive is *rong-jā-jālai-nā*, (I) might be mutually merry.

For the conjunctive participle we have the usual termination *nā-noi*, and also *nān* as in *rān-nān* and many others.

The following forms occur of the negative verb, *ung-ā*, were not; *gār-ā-khoi*, (I) did not disobey; *nung-ō ho-ā-goi*, thou didst not give; *thāng-ā-gō-soi*, he did not go; and, in the second specimen, *hot-nā-kho-choi*, did not give. In the first specimen *hu-ā-mon* is used to mean both 'gave' and 'did not give.' In the latter instance, there is probably some mistake in writing the Mech word.

[No. 7.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

BÂṚÂ, BODO, OR PLAINS KACHĀRĪ.

MES OR MECH DIALECT. (DISTRICT JALPAIGURI.)

(Babu Ashutosh Mookerjee, 1899.)

SPECIMEN I.

Kōno ēk mānshī-hā shā-noi bishā dong-mon. Bī-chī-nī gejer-āo
Certain a man-of persons-two sons were. Them-of among
mudui-ā bī-nī bi-fā-khau rāi-āsoi, 'ā-fā jinishpāti-ni bḷāgo jē
young-one-the his his-father-to said, 'my-father property-of share what
āng mun-gau āng-no ho.' Ār bī-ō bi-chi-nī gejer-āo gāo-nī shompotti
I will-get me-to give.' And he, them-of among his-own property
rān-nān hu-ā-mon. Ār gobāo din-nī un-āo ung-ā bī mudui-shin
having-divided gave. And many days-of after were-not that younger
bishā gāsen jinishā-khau futhum-nān ēk gojān dēsh-āo thāng-āsoi, ār
son all property having-collected a far country-in went, and
bauhai khārāp lōk-jong thāpā-nān gāsen shompotti binā hābai
there evil company-with mixing all property without purpose
nosht-khāsām-gār-āsoi. Ār jokhon bi-ō gāsen shompotti noshṭo-khāsām-nān,
squandered. And when he all property had-squandered,
bī dēsh-nī gejer-āo mojāngin āngkhāl jā-i-ā, ār bī-ō dukhu
that country-of midst-in great famine became, and he misery
mun-no hom-āsoi. Bī-nī un-āo bī-ō thāng-āsoi, ār bī dēsh-āo-nī
to-get began. That-of after he went, and that country-in-of
ēk nogor-āo-nī jong milā-i-āsoi. Bi nogor-nī mānshiā bī-khau
a city-in-of-(person) with joined. That city-of man him
thin-hon-ā-mon futhār-āo iōmā-khau jā-ho-no; ār bī-ō māni-ā-mon
sent field-into swine eating-giving-for; and he was-obliged
udoi bung-ho-no iōmā-nī jā-nai gundoi-jong; ār kōno mānshiā bī-no
belly to-fill swine-of eaten husks-with; and any man him-to
mung-bo hu-ā-mon. Ār jokhon bī bujhi-āsoi, tokhon bī bung-āsoi,
anything gave-not. And when he understood, then he said,
'āng-nī bifā-niā bēsē tolob jā-i-āo chākrā gobāngoi jā-i-ono, ār
'my father-of how-many wages eating servants much eating-for, and
hu-no dong-mon, ār āng-ō ukhuin thui-soi. Āng ji-khăt-nān
giving-for was, and I hungry am-dying. I having-arisen

â-fā-nī-āo thāng-nai ār bī-khau bung-nai-ān, "ā-fā, āng
my-father-of-towards will-go and him-to will-say, "my-father, I
nung-nī-āo ār Bhagabān-nī-āo pāp khlām-ā, ar āng-ō nung-nī
thee-of-on and God-of-on sin did, and I thy
bishā hun-nā-noi bung-de thāw-ā. Āng-khau nung-nī ēk shā-sē
son having-called to-say fit-am-not. Me thy one person-one
tolob jā-grā chākor khlām."' Bī-nī un-āo bī-ō ji-khăn-āsoi, ār
wages eater servant make."' That-of after he arose, and
bī-fā-nī-āu thāng-āsoi. Jokhon bī-ō gobāng gojān-noi dong-mon,
his-father-of-towards went. When he very far was,
bī-nī bī-fā bī-khau nu-nā-noi, ār gōsh-āo wān-nā-noi,
his his-father him having-seen, and mind-in having-compassion,
ār hōshō-lāng-nān, bī-nī gōd-nā gōb-āsoi, ār bī-khau khaudum-āsoi.
and running, his neck clasped, and him kissed.
Ār bī-ō bung-āsoi, 'ā-fā, āng-ō Thākur-nī gunoi ār nung-nī gunoi
And he said, 'my-father, I God-of against and thee-of against
pāp khlām-ā, ār āng-ō nung-ni bishā hun-nā-noi bung-de thāw-ā.'
sin did, and I thy son having-called to-say fit-am-not.'
Ma-hun-blā bì-fā bī-nī chākor-frā-khau bung-āsoi, 'boi-nī-bo
Which-saying (i.e., *but*) *his-father his servants-to said, 'all-than*
shob-shin poshāk lā-bo, ār bī-no gān-ho; ār bī-nī nākhai-āo
good clothes bring, and him-to cause-to-wear; and his hand-on
man-sē nāstām, ār nātheng-āo jōthā gān-ho.' Ār bung-āsoi,
thing-one ring, and feet-on shoes cause-to-wear.' And (he)-said,
'foi, jung-o chā-jā-lai-ni ār rong-jā-jā-lai-ni; māno āng-nī
'come, (let)-us eat and rejoice; because my
ēmbē bishā thoi-thāng-ā-mon, dā thāng-fin-bai; bī gōm-ā-nān
this son died-had, now living-again-was; he having-been-lost
thāngā-mon, dā mon-fin-bai.'. Ār bī-sor-ō rong-jā-no hum-āsoi.
stood, now found-again-was.' And they to-rejoice began.
Shēi shomoy bī-nī gibi bishā futhār-āo dong-mon. Jokhon bī
That time his elder son field-in was. When he
nō khāthoiu-āo foi-ā-mon, bi-ō rojopmā ār bajōlwā khonā-non. Ār bī-ō
house vicinity-in came, he music and dancing heard. And he
chākor-fur-nī gejer-āo shā-sē-khau ling-hon-āsoi ār shung-āsoi, 'bī-fur-lai
servants-of among person-one called and asked, 'these
mā?' Bī bī-khau bung-āsoi, 'nung-nī fung-bā-i-ā foi-dong, oishā-khān
what?' He him-to said, 'thy brother-the come-is, therefore
nung-nī bifā bhoj khung-sē ho-dong, mā-no bīō bishā-khau āltho-ai
thy his-father feast thing-one giving-is, because he son safe
mon-fin-bai.' Bau-hā-nu bī rāg jong-āsoi, ār nō gejer-āo
got-again.' At-this he anger with-was, and house inside

thāng-ā-gō-āsoi. Oishā-khān bī-nī bī-fā bair-āo foi-āsoi, ār bī-khau
go-did-not. Therefore his his-father outside came, and him
bujā-i-āsoi. Ār bī rāi-fin-ān bung-āsoi, 'ēto botsor āng nung-nī
soothed. And he saying-back-again said, 'so-many years I thy
hābā maubā-i, āng nung-nī hukum kōno-din gār-ā-khoi; thau-blā-bō
work have-worked, I thy order any-day disobeyed-not; nevertheless
nung-ō kōno-din āng-nō mā-sē bormā-bishā ho-ā-goi, jē āng-ō
thou any-day me-to animal-one goat-young-one gavest-not, that I
lōgōloyā jong rong-jā-jālai-nā; mā-hun-blā nung-nī je bishā
friends with might-be-mutually-merry; but thy what son
nati-fur-ni-nāo shompotti noshṭo khlăm-ā, bī-ō jen foi-fin-āsoi,
harlots-of-house-in property destroyed made, he when came-back,
thēn nung-ō ēk bhōj hō-āsoi.' Bī bī-khau bung-āsoi, 'hē bishā,
then thou a feast gavest.' He him-to said, 'O son,
nung-ō borābor āng jong dong, ār āng-nī jē dong bī-for-mān gāsen
thou always me with art, and mine that is those all
nung-nī. Ēmbē ongau jē jung-ō rong-jā-jālai-nāo, māno
thine (are). This proper-(is) that we should-be-mutually-merry, because
nung-nī ēmbē fung-bā-i-ā thoi-thāng-ā-mon, dā thāng-fin-bai; ār
thy this brother dead-was, now living-again-was; and
gom-ā-nān thāng-bai-mon, dā mon-fin-bai.'
having-been-lost was, now got-again-was.

[No. 8.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

BÂṚÂ, BODO, OR PLAINS KACHĀRĪ.

MES OR MECH DIALECT. (DISTRICT JALPAIGURI.)

(Babu Ashutosh Mookerjee, 1899.)

SPECIMEN II.

TRANSLITERATION OF SPECIMEN II AND INTERLINEAR TRANSLATION.

1.	Mai-nī	moddē		mai-mā.	
	The-paddy-of	*among*		(*as-the*)-*mother-paddy*-(*is*).	
2.	Hujur,	nung-no	jung-nī	bīfā	bīmā.
	Lord,	*you*	*of-us*	(*are*)-*father*	*mother.*
3.	Probhuā,	āng-khau	jonom	hot-nān.	
	Lord,	*me*	*birth*	*having-given.*	
4.	Budhi	ār	dhon	hot-nā-kho-choi.	
	Wisdom	*and*	*wealth*	*not-gave.*	
5.	Joto	goāl-nī	dong-soi	khāriā.	
	All	*the-milkmen-of*	*are*	*milk-pots.*	
6.	Āng-nī	kopāloi	jā-lā-bai	hāoriā.	
	My	*lot-*(*because-of*)	(*I*) *became*	*poor.*	
7.	Dūr	hātē	dēkhilā	hōnā	bhālā.
	Distance	*from*	*seeing*	*is*	*good.*
8.	Kāndāt	jāyā	dēkhilē	diā-dokolā.	
	Near	*going*	*seeing*	*ups-and-downs* (i.e., *appears unseemly*).	

The last two lines are nearly pure Bengali.

Mech is also spoken in the eastern and northern parts of the Cooch Behar State, comprised within the Tufānganj subdivision. Two specimens are given of this form of the dialect. It will be seen that it is even more corrupt than that of Jalpaiguri, and abounds in Bengalisms. As special peculiarities, we may note the frequent use of *kō* instead of *khō* as the suffix of the Accusative-Dative (a mere matter of spelling), the curious form *bi-khnō*, him, and the use of the plural *jong*, we, in the sense of the singular. The word for 'this' is *imbē* or *ēmbē*. The verb which in the standard dialect is written *dang*, and is here written *dōng*, is used to mean 'was.'

[No. 9.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

BÂṚÂ, BODO, OR PLAINS KACHĀRĪ.

MES OR MECH DIALECT. (STATE, COOCH BEHAR.)

SPECIMEN I.

Hōā shā-chī-nē gōthō shā-nē dōngō. Gōthō udui bifā-kō khotā-dōng,
Man person-one-of son person-two were. Son small his-father-to said,

'āfā! jong-nī jē māl-māthā jē mōn-gō bī-khō rān-nānē hō.'
'my-father! my what property what get-will that dividing give.'

Bī māl-māthā jē dōngō, rān-nāne hō-āy bishā shā-nē-nō. Shān-chē
He property what was, dividing gave son person-two-to. Day-one

shān-ni-jōng gōthō udui māl-māthā jomā khlām-nānē lā-dōng gojān
day-two-after son small property collection doing taking distant

deshē thāng-bai; bī-au-no thāng-nānē jothō māl-māthā foimāl
country-to went; there remaining all-(what) property waste

khlām-nānē lā-bai. Shōb khōrōch khlām-jōb-bai āmkhāl desh-āō khūb
doing ended. All expense doing-going that country-in much

āngkhāl jā-dōng, ārō biō khūb hāudiā jā-bai-dā. Bī thāng-nānē bī
scarcity was, and he very hungry was. He going that

desh-āo ēk gristhi-mānshi-ni-āo lōgō lā-dōng; bīō bī-khō
country-in one citizen-with companionship took; he him

dābryā ōmā gum-nō hō-dōng. Jē ōmāi-ā gāngshu jā-dōng tā biō udi
field-to swine keep-to gave. What swine grass ate that he belly

bunjāchē jān naigri-dōng-dā. Bī-nō rāu-bō hu-ā-nō. Shiri mon-nānē
filling to-eat wanted. Him-to anybody gave-not. Consciousness getting

bīō khotā-dōng, 'āng-nī āfā-nī khotō dormainā jā-nālē sākhōr,
he said, 'my my-father-of how-many wages eating servant

jā-nō gār-lai jā-lai munō, ārō āngō ēm-bō-hai ukhi-nānē thā-yō.
to-eat scattering wasting get, and I there hungry-being remain.

Āng uthī-nānē āfā-nī-āo thāng-nō, bī-khō khotā-nō, "ē āfā, āngō
I getting-up father-to will-go, him-to will-say, "O my-father, I

Modai-ni mōkhāng-āo ārō nong-nī mōkhāng-āo pāp khlām-bai; āngō
God-of presence-in and your presence-in sin have-done; I

nong-nī bishā jā-nō shom-ā-yā; āng-khō nongō dormainā hōnē bādi
your son to-be worthy-am-not; me your wages giving like

sākhōr rākhi."' Tā unāō jikhān-nānē biō bifā-ni-āō thāng-dōng.
servant keep."' There upon getting-up he his-father-near went.

Bi-khnō gojān-āo thā-nānē bifā nu-dōng, hākhu-dākhu khlāng-dōng,
Him distant remaining his-father saw, compassionately ran,

bī-nī gadu-āo gobā-nānē, khudum dōng. Bishā bī-nō khotā-dōng, 'ē āfā,
his neck holding, kiss did. Son him-to said, 'O my-father,
āngō Modai-nī mōkhāng-āo ārō nong-nī mōkhāng-āo pāp khlām-bai; āngō
I God-of presence-in and your presence-in sin have-done; I
nongnī bishā jā-nō shom-ā-yā.' Ārō āfā bī-nō sākhṓr-for-kō
your son to-be worthy-am-not.' But father his servant-many-to
khotā-dōng, 'gokhrē hī mojāng lābo-nānē ēmbē-nō gāhnō; bi-ni nakhē-āo
said, 'soon cloth good bringing this-one-to put-on; his finger-to
āshthām, ārō nāf-āo jōthā gān-nānē hō; jongō jāy-līngē mini jă̆-lai-nānē
ring, and foot-to shoe having-put-on give; we eating laugh joking
thāng-ni; mānēnā ēmbē gōthō-ā thi-nānē thā-dōng-mon-dā, thāng-bai';
remain; for this son dying went,' is-alive;
gāmā-bai-mon, mon-bai.' Tā bī-sirō minī jă̆-lai-nānē thā-dōng.
was-lost, is-recovered.' Then they laugh joking remained.

Bī-nī bishā gibi hu-āo dōng. Biō nā-khātē foi-nānē rajābnē
His son elder field-in was. He house-near coming song
mashună̆y khnā-bai. Dhoi-nō biō sākhōr shā-chē-kō khātē ling-hō-nānē
music heard. Then he servant person-one-to near calling
shungdōng, 'ēmbē mā?' Biō bī-khnō khotā-dōng, 'nong-ni fōng-bai
asked, 'this what?' He him-to said, 'your brother
foi-gō, ār nong-nī nong-fā-i-ā khub bhōj geder khlām-bai; mānēnā biō
came, and your your-father very feast large made; because he
bī-nō ghāminē shorīlē mon-bai.' Biō nāthēn brāb-dōng; nō-shingō thāng-nō
him healthy body-in got,' He therefore was-angry; house-inside go-to
nāigru-ā, unāō bī-nī bīfā-i-ā bā̆yr-āo ungkhā-nānē bī-khnō fōrōng-dōng.
wanted-not, then his his father outside coming-out him entreated.
Biō bīfā-kō rāi-fin-dōng, 'yă̆to bosor thā-nānē nong-nī hābā-khō-dā
He his-father-to answered, 'so-many years remaining your service
shō māu-dōng; nong-nī sōgōl khotā-kō gār-ā-goi; thu-bo-nō āng-nō
up-to-now did; your all words disobeyed-not; ever to-me
bormā-bishā māse-nō hu-ā-goi, āngō bishi bhur-khō lā-nāne
goat-young-one one gave-not, I friends many taking
rongthāmsā khlām-nō; khintu nong-nī imbē bishā jē nong-nī mālmāthā
merriment will-do; but your this son that your property
hinja-fur jōng logō jā-nānē noshṭō jā-bai, biō dānō foi-nānē bī-nī
women with companion being destroy did, he now coming his
joninē nongō bhōj geder khlām-dōng.' Biō dā-nō khotā-dōng, 'Hē
on-account you feast large made.' He him-to said, 'O
gōthō, nongō āng-jōng-nō shān-prom-bō thāp-lai, jē āngō dōngō biō
son, you with-me always remain, what mine is. that
nong-ni-nau. Jongō rong-jā-nānē thā-nō; mānēnā biō-nāthēn imbē
yours. Our merry-making should-remain; for that-reason this
fōng-bai thī-nānē thā-dōng-mon-dā, thāng-bai; gāmā-bai-mon, mon-bai.'
brother dying was, is-alive was-lost, is-recovered.'

[No. 10.

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

BÂṚÂ, BODO, OR PLAINS KACHĀRĪ.

MES OR MECH DIALECT.

(STATE, COOCH BEHAR.)

SPECIMEN II.

A COMPLAINT OF DESTRUCTION OF CROP BY BUFFALOES MADE BY A MECH TO THE MAGISTRATE.

Hujur! moishāl-for jongnī mai-ā-khō jāthrō-hō-bai moishōā. Jongō
My-Lord! *buffalo-men* *my* *paddy* *to-eat-caused* *buffalo.* *We*
khōr-āo hubu-ā nai-gri-ō, hubunu-nō hā-yā. Jongō mā-brē khlām-nai?
away *drive-to* *wanted,* *drive-to* *can-not.* *We* *what* *will-do?*
Doiyā geder bād-hō-nō hā-yā. Nāo bogēyā mung bogēyā, mā
River *large* *cross-to* *can-not.* *Boat* *is-not* *even* *is-not,* *what*
khlām-nai? Mai māni jā-jōb-bai; mā jā-nānē thā-nai? Ṛājā-nī khājnā
will-do? *Paddy* *all* *ate-up;* *what* *having-eaten* *will-remain?* *King-of* *revenue*
mā-khau hu-nai? Bhī bishā mā-brē fusi-nai? Ibdi-hlā jongō bīāo
how *give?* *Wife* *child* *how* *support?* *This-kind* *we* *then*
thā-nō hā-yā. Hujur! āfinā shōbrō būbrōr khlām-ā-blā; bi-sorō
to-remain *can-not.* *My-Lord!* *Your-Honour* *beat* *beat* *do-not;* *they*
gīnai nōngō. Jong-khō gī-ā. Bi-sorō jong-nī khotādō-fong chē-ō
fear *do-not.* *Us* *fear-not.* *They* *our* *word* *one-even*
māni-ā. Mā-brē khlām-nai? Bī-sorō jong rai-blā dudu-for shēr
keep-not. *What* *will-do?* *They* *we* *speaking* *milk-(plural)* *seer*
chē shēr nē lā-nānē foi-ō. Jēlā rai-ō ō-blā dudu lā-nānē
one *seer* *two* *taking* *come.* *When* *speak* *then* *milk* *taking*
shomjā-shomji khlām-bai. Ār nōkhā nai-nānē hōgār-nānē hōb-bai
compromise *will-do.* *Again* *night* *ending* *letting-loose* *give*
moishō-khō.
buffalo.

LĀLUNG.

Lālung is spoken in a portion of the south-west corner of the district of Nowgong, and in the adjoining tracts of Kamrup and the Khasi and Jaintia Hills. Immediately to its south-east, and between it and the North Cachar Hills in which Dīmā-sā or Hills Kachārī is spoken, lies a tract of hill country of which the language is Hōjai. The Lālung tract itself is also a hill country. The language is most closely connected with Hōjai and Dīmā-sā, and only presents a family resemblance to Bâṛâ. This will be evident from a comparison of the grammar of the three forms of speech. It is spoken by the following number of people :—

Kamrup	2,060
Nowgong	35,350
Khasi and Jaintia Hills	2,750
TOTAL .	40,160

All that has been hitherto known concerning this language is a short vocabulary given by Mr. Gait on 162 of the Census Report of Assam for 1891. No explanation of the name has ever been offered. How the Lālungs came to their present site, or when, is not known. They are not mentioned by the Āhom historians, nor in the accounts of the Kōch kingdom. In Nowgong they are said to have a tradition that they came from the Jaintia Hills, while some of the Lālungs in the latter district say that their ancestors immigrated thither in the reign of the Jaintia Rājā U-mon Gohain. Another account, however, says that the Lālungs claim to be the autochthones of the Jaintia Hills.

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GRAMMAR.

In Lālung the pronunciation, as recorded in Nowgong, appears to be even more fluctuating than in Bâṛâ. The pronunciation even of the consonants seems, if the specimens have been correctly written down, to be uncertain. Thus, we have both: *fādār* and *fāthār*, a field; *pathāl* and *bathāl*, to strike; *jigāl* and *chigāl*, to arise; *parun* and *barun*, a goat. At the same time it should be remembered that these discrepancies may be mistakes of the transcriber, who had to attempt for the first time to write down the sounds of a language hitherto unwritten. It should be explained that the specimens and list of words as received by me were written in the Assamese character, with a transliteration from that character into the Roman one. I have not ventured to alter the transcription as received from the local officers, but it is almost certain that every *ch* should be pronounced as a dental *s*, as is customary in Assamese. So, too, some of the *s*-s, but not all, should probably be pronounced, as in Assamese, as rough *h*-s. This is well illustrated by the word *sukum*, order, which is evidently an attempt at reproducing the word *hukm*, borrowed from Arabic, through Assamese.

Sufficient materials are not available for the compilation of a complete Lālung grammar, but the following has been gathered from the specimens, and its correctness depends upon the accuracy with which they have been recorded.

The **Plural** is formed by adding *rau* or *ru* (compare Dīmā-sā *rao*). In the case of pronouns, the terminations *rā*, for the second person, *rē*, for the third person, and *khēdā*, for all three persons are used. The last is evidently a corruption of the Assamese *keṭā*, some.

The suffix of the **Accusative-Dative** is *ga* (probably pronounced *go*), as in *chākar-ga chāng-māti*, having called a servant; *chākar-ga kusi-gā*, he said to the servants. For the dative, *nā* is also used, as in *fā-nā*, to a father. Instead of *nā*, we sometimes have *ā*, corresponding to the Dīmā-sā *hā*, as in *fādār-ā*, to the field; *fā-ru-ā*, to fathers. *Ga* and *nā* correspond, respectively, to the Bâṛâ *khō* and *nŭ*. Like the Bâṛâ *nŭ*, *nā* is also the sign of the infinitive.

Examples of the **Instrumental** case are *ādā-rē*, by husks; and *mung-ē-rē*, by name. This termination looks as if it were borrowed from Assamese.

The termination of the **Genitive** is *nē*, as in *bē-nē*, of him; *na-nē*, of a house. As in the case of the dative, the initial is frequently dropped, and we find simply *ē*. Thus *libing-ē*, of a man; *bil-ē*, of a lake. In *hēbē ghōrā-kichā-nē bayas*, the age of this horse, *ki-chā* (i.e., *kisā*) means, one individual, *chā* (or *sā*) being the numeral, and *ki* the generic prefix like *mā* in the Bâṛâ *mā-sè*. In Bâṛâ the sentence would run *bē gorai mā-sè-ni boyos*, the age of that one-piece horse; similarly *bēi kichā chā-nē-pērā kini dam-nā*, from whom did you buy that one thing?

For the **Ablative**, *pērā* is added to the genitive, as in *chā-nē-pērā*, from whom? *Pērā* is the Assamese *parā*.

The **Personal Pronouns** are the following:—

Āng,	I.	*jing-rau*,	*ching*,	*ching-khēdā*,	we.
Nā,	thou.	*nā-rā*,	*nā-rā-khēdā*,	*nā-khēdā*,	you.
Bē,	he.	*bē-rē*,	*bē-khēdā*,	they.	

Āng-ē, is 'my'; *āng-ā*, 'to me'; *jing-ē*, our; *nē* is 'thy'; *nā-rā-rē*, your; *bē-nē*, 'his,' *bē-rē-u-ē*, their. Other forms noted are *bēi*, that; *ba-ga* or *ba-ga-la*, him, *or* to him; *hēbē* or *ēbe*, this; *hē-rā-nā*, to them. *Athē* seems to mean 'own.' The Assamese relative pronoun is used. *Chārā* is 'who?', and *chā-nē*, whose? *minā*, what? *chārbā*, anyone.

As regards **Verbs** it is reported that Lālung shows no distinction between present, past, and future time. This is partly borne out by the list of words and sentences received, in which the present is shown as identical with the past, but, if it is a true statement, it would be a most extraordinary and unique condition of affairs. An examination, however, of the version of the Parable of the Prodigal Son shows that the statement is not correct, and that Lālung has a complete array of tenses. The most that can be said is that, like the neighbouring tribes, the Lālungs use their tenses loosely.

The Verb Substantive is *hangya*, am, is; and *thai-dang* or *dangya-man*, was. This is stated on the authority of the list of words, but *thai-dang* is, to judge from analogy, really a definite present, and means properly 'he is becoming.' Other words for 'is' are *dangya*, and *bāngya*. This termination *ya*, which occurs several times above, is probably pronounced as *a*, the *y* in the Assamese character being probably merely a fulcrum for writing the *a*, much as *alif* is used in Hindōstānī, so that হংয় is really a way of writing হংঅ, which is less correct, but more convenient.

Two instances occur of the negative verb substantive, both in the phrase 'I am not worthy.' They are *hing-i-āng-bē* and *hing-i-ām-mē*. These two forms are really identical, for, as will be seen in other cases, *ng* and *m* are freely interchanged.

The Finite Verb is conjugated as follows. The Present tense is formed by the suffix *ya* (?*a*), which after *ā* becomes *o*. This suffix evidently corresponds to the Bâṛâ *ŭ*. Examples are *nung-ya* (? *nung-a*), (you) drink; *thāo*, (he) lives; *chāo*, (you) eat.

The Present Definite is formed by the suffix *dang*, as *thai-dang*, is becoming; *thi-dang*, am dying; *ri-dang*, am doing. The final *ng* of *dang* is liable to be changed to *m*, as in *mān-dam*, are getting, and *thai-dam* (a case of the present used for the past), he is, *i.e.*, he was (in the field). Sometimes it is dropped entirely, as in *thai-da*, there are; *charai-da*, is grazing; *fi-da*, is coming; and *khanai-da* (again one of these historical presents), he heard.

The termination of the Future is *ang*, as in *bathāl-ang*, will strike. After a vowel, the initial *a* appears to be elided, as in *kusi-ng*, will say; *ri-ng*, will do, let us do.

The termination of the Past and also of the Perfect is *gāng*, as in *gadar-gāng*, (I) walked; *pathāl-gāng*, (I) struck; *ri-gāng*, (I) have done. The final *ng* is liable to be changed into *m*. It is frequently elided, as in *bathāl-gā*, struck; *hang-gā*, became; *kusi-gā*, he said; *as-gā*, he gave. Another form of the past appears in *hām-gai-bā*, he wished.

An example of the Past Participle is *as-ā*, given. The Conjunctive Participle ends in *māti*, as in *lai-māti*, having collected; *mān-māti*, having got. A kind of Gerund is *li-gā-rē*, on going. *Charē-nā*, for filling, represents an Infinitive.

Causal verbs are formed as in Bâṛâ,—the verb *as*, to give, being appended to the main verb. Thus, *gān-as*, cause to wear. This is also an example of the Imperative, which takes no suffix.

The following examples occur of the negative verb: *as-iām*, gave not; *khan-iām*, did not; *nānā-hām-iām*, did not enter. Another system of conjugation is represented by *fi-ā-jāng*, transgressed not, and *as-ā-jā*, gavest not. The change of *gā* and *gāng* into *jā* and *jāng* reminds one of the Rābhā and Gārō negative form with *jā*.

I am indebted to Mr. J. D. Anderson for the following note on the specimens:—

The specimens suffice to show that Lālung like Bâṛâ has an agglutinate verb which is now conjugated in much the same way as the Bâṛâ verb. The verbal roots in both languages closely correspond, allowing for some phonetic changes. The following list gives the verbal roots found in the specimens which more or less coincide with Bâṛâ roots.

Lālung.			Bâṛâ.
dangya,	be		*dang*.
kusi,	say		*khithā*.
as	give		*hŭ*.
(cf. Lālung *mas*, a deer, which in Bâṛâ is *mŭi*.)			
lai,	bring		*lā*.
khāmaī-gār,	squander		*ho-gār*.
hang,	be	= Rābhā *chang*	
thā,	stay		*thā*.
mān,	get		*man*.
thī,	die		*thoi*.
chigāl	arise		*zikhāng*.
(cf. *chālā* (far) = Bâṛâ *g*^{a}*zān*.)			
khan,	do		*khām*.
nu,	see		*nu*.
lābā,	bring		*lābā*.
rom,	seize		*hom*.
(cf. *re*, cloth = Bâṛâ *hī*.)			

Lālung.		Bâṛâ.
chā,	eat	*zā.*
lā,	bring	*lā.*
gān,	put on	*gān.*
thāng,	breathe, live	*thāng.*
kamai,	lose	*g^{e}mai.*
thai,	stay	*thai.*
fi,	come	*fai.*
khanai,	hear	*khnā.*
sang,	ask	*sang.*
fi,	destroy	*s^{e}-fai.*
fi-gār,	squander	*gār* (with causative *fi*).
baṭhāl	kill	*bu-thāt*

[No. II.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

LÁLUNG.

(DISTRICT NOWGONG, ASSAM.)

SPECIMEN I.

Ki-chā libing-ē ki-ning nunēchā dangya-man. Bē-nē sā jakhā-kichā
One man-of two sons were. His son younger-one

bē-nē fā-nē āga kusi-gā, 'ā bā, nē bastu jē bhāg
his father-of before said, 'O father, thy property what portion

āng-ā kau ba-gala āng-ā as.' Bē-nē fā bē-si-far bē-nē
me-to falleth that me-to give.' His father at-that-time his

bastu herā-nā lar-as-gā. Bē-nē khēblāng-la bē-nē jakhā-kichā
property them-to dividing-gave. This-of after his younger-one

sā bē-nē samuchā dhan lai-māti chālā-nā li-gā-rē
son his all property gathering far-(country)-to going

kiriā-khātā khamai-gār-gā. Bē-nē samuchā dhan ban-gā bēi
with-riotous-living wasted. His all property had-spent that

thai baṛ āng-khāl hang-gā: bufāyā bē dukhi-sā hang-gā.
country mighty famine arose: then he poor became.

Khēblāng bē li kanē libing na-nē thā-gā. Bēi libing ba-ga
After he went one man house-of lived. This man him

ōā chārē-nā bē-nē fādăr-ā hāl-as-gā. Bē-far bē oā-nā as-ā
swine feeding-for his field-to sent. Then he swine-for given

ādā-rē, athē bōmānā charē-nā hām-gaiba; chărbā bē-nā as-iām.
husk-with, his belly filling-for wished; any-one him-to not-gave.

Khēblāng khōsēi mān-māti bē bāsē-gā, 'ang-ē bā bahut
After sense having-got he said, 'my father's how-many

chākar chā-nā-chau bastu mān-dam, ēthā āng maihāmāu-nē thi-dang.
servants eat-to-enough things get, but I hunger-of dying-am.

Āng chigāl-māti āngē bā āgā li-māti ēbē khādā kusi-ng, "ā
I having-arisen my father before having-gone this word will-say, "O

bā, Saragar sukum khan-iām, bē-si-far nā-rā nui-māti āng fāf
father, Heaven's order (I)-did-not-do, and thy sight I sin

ri-gāng; nē sā mung-ē-rē chāng-ā-nē bē-khāmā bing-i-āng-bē. Nē kichā
did; thy son name-by of-being-called worthy am-not. Thy one

thākhā-lābā-nē chākar māhā āng-ā ri."' Khēblāng bē jigāl-māti
money-taker-of servant like me make."' After-this his having-arisen

bē-ṇē fā ocharā li-gā. Khēblāng chālā-nē thāwā-nē-far bē-nē fā ba-ga
his father near went. But distance-at on-being his father him
nui, maram-nu-gā, chalē-li-māti, bē-nē kada ram-gā, chumā chā-gā.
saw, had-compassion, having-run, his neck seized, kiss ate.
Busu-nā bē-nē sā bē-nē fā-nā kusi-gā, 'ā bā, Saragar sukum
Then his son his father-to said, 'O father, Heaven's order
khan-iyām, bē-si-far nā-rā nui-māti āng fāf ri-gāng; nē sā mung-ē-rē
(I)-did-not-do, and thy sight I sin did; thy son name
chāng-ā-ne bē-khāmā hing-i-ām-mē.' Busu-nā bē-nē fā chākar-ga kusi-gā
to-be-called worthy am-not.' But his father servants-to said,
'sagale māja kroā-nē rē lā-māti ba-ga gān-as; bē-nē jā
'all than good robe having-brought-forth him-to to-wear-cause; his hand
jāstām, jāthang jatā as; āru ching chainung rang ri-ng.
ring, feet shoe put-on; and (let)-us eating merriment make.
Minā-nā hēbē āngē sā thiyāo-māti, āro thāng-gā; kamāi-māti-ba,
For this my son having-been-dead, and was-alive; having-been-lost
mān-gā.' Busunā bē-khēdā rang mān-gā.
was-got.' Then they rejoicing got (i.e., *began*).

Be-si-far bē-nē chaki-sā fāthār thai-dam; āru bē fi-māti
At-that-time his elder-son field was; and he having-come
na ōchar mān-māti sārāng-dās-nō-māt āru michāo-nē khanai-da. Busu-nā
house nigh having-got music-sound and dancing-of heard. Then
bē kichā chākar-ga chāng-māti sang-gā, 'ēbē khādā mi-nā?' Busu-nā
he one servant having-called asked, 'this word what?' Then
bē-nē chākar kusi-gā, 'nē gajāl fi-gā, busu-nā nē fā ā-ba
his servant said, 'thy brother came, and thy father him
dukh-mānjāri māna-nē bar-bhōj phātē-gā.' Busu-nā bē rāng-doi-māti
safe-and-sound receiving-for great-food gave.' Then he angry-having-become
na-ningya nānā-hām-iām. Busu-nā bē-nē fā bāhir fi-māti ba-ga
house-in would-not-go. Then his father out having-come him
chāng-gā. Busu-nā bē bē-nē fā-nā uttar ri-gā, 'ēthāni, āng imān-din
entreated. Then he his father-to answer made, 'Lo, I these-many-years
nē āl ri-dang, bā-khāl-bā nē khādā fi-ā-jāng, busu-nā
thy service am-doing, ever thy word transgressed-not, but
sagi-rau laga dhēmāli khēlai āng kichā barun-pichā as-ā-jā; minā-nā
friends with merriment make-to me-to one goat-son gavest-not; but
nē hēbē-nē sā dushtā-mārgi laga nē thā-ga figār-gā, bē fi-māti
thy this son, harlots with thy property devoured, he having-come
bē-nē hang-ē nā bar bhōj khoi-gā.' Busu-nā bē-nē fā bē-nē sā-nā
him-of for thou great food gavest.' Then his father his son-to
kusi-gā, 'ā āngē sā, nā sadāy āngē lago thai-da, āru āngē jē
said, 'O my son, thou ever me with art, and mine what

dang-ya, sakalō bēhāni nē; mi-nā nē hābē gajāl thi-māti,
is, all property thine; but thy this brother having-been-dead,
āro thāng-thai-da; kamai-māti mān-dang; bē-khādāl ching rang
and is-alive-again; having-been-lost is-got; therefore we merriment
dhēmāli ri-ng.'
rejoicing should-make.'

[No. 12.]

(District Nowgong.)

Specimen II.

QUESTION.	ANSWER.
Nē mung mi-nā?	Āng-yē mung Āsirām.
Your name what?	*My name Āsirām.*
Nē na bātha?	Āng-yē na Barkandali.
Your house where?	*My house (at) Barkandali.*
Nā minā ri-māti chāo?	Āng maṇḍal kām ri-ng.
You what doing eat?	*I village-head-man work do.*
Nē kisāmat bāsi khājānā hang-ya?	Chhui-sa mān dang-ya.
Your circle how-much revenue is?	*Six-hundred about are.*
Rāyat bāsi bāng-ya?	Bāng iyā tini-sa mān hang-ya-bē.
Raiyat how-many are?	*More not three-hundred about will-be.*
Nē na bāsu libing dang-ya?	Mārgi-ē mēwā-ē das-ṭa.
Your house how-many man are?	*Woman man ten.*
Nē mai dāgli bani hang-da?	Kroi da.
Your paddy this-year how grows?	*Sufficient is.*
Bāsi mai mān-gā?	Chāwā-nē jōkhā mān-gā.
How-much paddy got?	*Eating-of for got.*
Nā-rā bātha di nung-ya?	Ching bil-ē di nung-ya.
You wherefrom water drink?	*We lake-of water drink.*
Nā-rā-nē na pārā bil-ē bāsu chālāo?	Chingē na bil-ē ōchar.
Your house from lake-of how-much distance?	*Our house lake-of near.*

DĪMĀ-SĀ OR HILLS KACHĀRĪ.

This member of the Bodo group is only spoken in Cachar, and more especially in the hilly northern portion of that district. It is hence called by Europeans Hills Kachārī, to distinguish it from the Plains Kachārī or Bâṛâ spoken in Darrang, Nowgong, and Kamrup. The Kachārīs of North Cachar do not call themselves by this name, but speak of themselves as Dīmā-sā, explained by some as 'people of the great river, *i.e.*, the Dhansiri,' on which their ancient capital Dīmā-pur, or Riverton, is situated. This appears to be an instance of folk-etymology, for, in the first place, 'Dīmā-pur' is probably a corruption of *Hiḍimba-pura*, *Hiḍimbā* being the Sanskrit name of Cachar, and, in the second place, the Dhansiri is not at all a large river. It is just possible that the *Dīmā* in *Dīmā-sā* has nothing to do with the *Dīmā* of *Dīmāpur*. If the former *Dīmā* is a corruption of *Hiḍimbā*, we should have an Aryan word, *Dīmā*, compounded with a non-Aryan word, *sā*. In Dīmā-pur (supposing it to be a corruption of *Hiḍimba-pura*) both members of the compound are Aryan. If therefore Dīmā (in Dīmā-sā) does mean 'great river,' it is most probably the Brahmaputra which is referred to, and, in that case, the Dīmā-sā have ascended to their present seats from the Assam valley.

There is no doubt that the speakers of Bâṛâ and of Dīmā-sā belong to a common stock, which became divided in comparatively recent times, and which, for convenience sake, we may call Kachārī. How these Kachārīs got their name, and how they migrated into Cachar has been described when dealing with the Bâṛâ language and need not be repeated here.

Dīmā-sā has hitherto been described as a dialect of Bâṛâ. The two languages, like the speakers of them, have certainly a common origin, but they differ so much that one cannot be called a dialect of the other. Both possess all the typical peculiarities which belong to languages of the Bodo group, but Dīmā-sā differs more from Bâṛâ than Gārō does, and the latter, also belonging to the Bodo group, is universally considered as a separate language. I, therefore, class Dīmā-sā as a separate language also.

Dīmā-sā has at least one dialect, Hōjai, which is spoken by 2,750 people in the south-west of the district of Nowgong, in the hills to the south-east of the area in which Lālung is spoken. Lālung might also be considered as a dialect of Dīmā-sā, but it differs much more from it than does Hōjai. I have hence followed my predecessors in classing it as a separate language, a sort of border form of speech between Bâṛâ and Dīmā-sā, possessing points of resemblance with both.

According to some authorities, Hōjai is only another name for Dīmā-sā, and both names represent identically the same language. A reference to the specimens will, however, show that this is hardly a correct description of the case.

The following are the figures showing the number of people who speak Dīmā-sā including Hōjai :—

Cachar Plains	7,731	
Cachar Hills	8,200	
		15,931
Nowgong (Hōjai)		2,750
TOTAL .		18,681

The following are the authorities, so far as I am aware of them, on Dīmā-sā and Hōjai :—

AUTHORITIES—

FISHER (Major Thomas),—*Memoir of Sylhet, Kachar, and the adjacent Districts. Journal* of the Asiatic Society of Bengal, ix (1840), pp. 808 and ff. On p. 830 there is a brief note on Hills Kachārī.

BUTLER, Captain J.,—*A rough Comparative Vocabulary of some of the Dialects spoken in the "Nágá Hills" District. Journal* of the Asiatic Society of Bengal, xlii (1873), Pt. I, Appendix. Vocabulary.

CAMPBELL, Sir G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. Cachari Vocabulary on pp. 188 and ff., and Hojai Vocabulary on pp. 169 and ff.

DAMANT, G. B.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii (pp. 228 and ff.). On p. 232, an account of the tribe, in which Hōjai is identified with Hills Kachārī; on p. 254 a vocabulary.

SOPPITT, C. A.,—*Outline Grammar of the Kachári (Bárá) Language as spoken in District Darrang, Assam,* by the Revd. S. Endle. Shillong, 1884. The Introduction gives a brief Grammar and Vocabulary of the Hills Language by C. A. S.

AVERY, J.,—*On the Relationship of the Kachari and Garo Languages of Assam. Proceedings* of the American Oriental Society for May 1887, pp. clviii and ff., appended to Vol. xiii (1889) of the *Journal* of the Society. Contains a short Grammar of both Hills and Plains Kachārī.

GAIT, E. A.,—Report on the Census of Assam for 1891, p. 160.

The following imperfect sketch of Dīmā-sā grammar is based on the information provided by the specimens and the list of words. Here and there I have pointed out where my information differs from that given by Mr. Endle.

The specimens and list of words received from North Cachar have been carefully prepared, and there seems to be little doubt about the pronunciation of the various words. Perhaps the numerous final *a*-s should be long. This, however, is rather a matter of spelling than of pronunciation.

The plural is formed by the suffix *rao*, spelt *ráu* by Mr. Endle. That gentleman also mentions a plural suffix *nishi*, which does not appear in the specimens or list of words. We find, however, *shi* added to the genitives of pronouns, to form a plural in Hōjai.

The suffix of the Accusative-Dative is *kē*, Mr. Endle's *khô*. He also mentions a Dative suffix *ne* for which I have no authority. The Instrumental suffix is *jung*, and that of the Genitive is *nī*. That of the Ablative is *nī-fārang*, which Mr. Endle writes *ni-frang*. The Locative suffix is *hā*. We thus get the following declension :—

Sing.		Plur.	
Nom.	*bufa*, a father.	Nom.	*bufa-rao*, fathers.
Acc.	*bufa-kē*, a father.	Acc.	*bufa-rao-kē*, fathers.
Instr.	*bufa-jung*, by a father.	And so on.	
Dat.	*bufa-kē*, *bufa-ne*, to a father.		
Abl.	*bufa-nī-fārang*, from a father.		
Gen.	*bufa-nī*, of a father.		
Loc.	*bufa-hā*, in a father.		

As in other Bodo languages, generic prefixes are used with the numerals. For non-rational animate objects in general, and when the numerals are used alone in counting, the prefix is *mā*. Thus *shīsha mā-shī*, one dog; *mā-shī*, one. For human beings the prefix is *shao*, as *shūbāng shao-shī*, one man. For inanimate objects the most usual prefix is *gārāng*, as *nō gārāng-ginnī*, two houses, but for objects of the vegetable kingdom, *fāng* is used, as in *bongfang fāng-ji*, ten trees.

The forms given for the Pronouns by Mr. Endle differ somewhat from those found in the specimens and list of words and agree better with Hōjai. I give the forms according to both authorities :—

	Specimens.	Mr. Endle.
I,	*Ang.*	*Āng.*
Me,	*Ang-kē.*	
My,	*Ānī.*	
We,	*Āni-rao.*	*Jang, jing.*
Us,	*Āni-rao-kē.*	
Our,	*Āni-rao-nī.*	
Thou,	*Ning.*	*Nu, nung.*
Thee,	*Ning-kē.*	
Thy,	*Ninī.*	
You,	*Nini-rao.*	*Nu-shi, ni-shi.*
He,	*Bō.*	*Bwa.*
Him,	*Bō-kē.*	
His,	*Bō-nī.*	
They,	*Bō-rao, bōni-rao.*	*Bwa-nishi.*
This,	*Ībō.*	*Eb.*
Who?	*Sherē.*	*Shôr.*
What?	*Shūmo.*	

Note how, in the case of pronouns, the plural suffix is usually tacked on to the genitive. This does not occur in the case of nouns.

There appear to be pronominal prefixes in use. No. 223 of the list of words and sentences gives *ni-nī ni-fa*, your father. No doubt the *bu* in *bu-fa*, a father, originally meant 'his,' and the word meant 'his father,' but the special meaning of 'his' has been lost, and the word now means 'a father,' generally. This tendency to generalise the pronominal prefix of the third person is very common in languages which use this method of prefixing pronouns to words of relationship. As an example, the Burushaski of the North-Western frontier of India may be quoted.

The Verb Substantive is *dōng* or *dao*, is; *dōng-bā* or *dōng-kā*, was.

The verb is conjugated as follows :—

Present.	*Ang shū-rē*, I strike.
Present Definite.	*Ang shū-dū*, I am striking.
Future.	*Ang shū-mā*, I shall strike.
Future Definite.	*Ang shu-nung*, I shall be striking.
Past.	*Ang shū-bā*, I struck, I was striking.
Past Definite.	*Ang shū-kā*, I have struck, I did strike.
Imperative.	*Shū*, strike.
Infinitive.	*Shū-mā*, to strike.
Conjunctive Participle.	*Shū-dada, shū-ho*, having struck.
Gerund.	*Shū-mā-nī*, on striking (properly the genitive of the infinitive).

Causal verbs are formed, as in Bâṛâ, by adding the root meaning 'to give,' in Dīmā-sā *rī*, to the main verb. Thus, *jī-rī-mā*, to give to eat, from *jī-mā*, to eat.

A negative sentence is formed in two ways.—Either *guri* is added. Thus, *rī-bā*, gave; *rī-bā guri*, gave not. Or else a negative conjugation is used, of which the typical sign is the letter *ā*. Examples are:—

Ning ti-fu-ā, you are not able to call.

Lai-ā-kā, did not wish.

In the following we have a double negative:—

Kānai-ā-bā guri, did not not hear, did not refuse to hear, did not disobey.

[No. 13.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

DĪMĀ-SĀ OR HILLS KACHĀRĪ.

(District North Cachar.)

Shūbāng shao-shī bō-nī bashā-rao shao-ginnī dōng-bā. Kāshī-ba bō-nī bufa
Man person-one him-of sons persons-two there-were. The-lesser his father
jung tung-bā, ī-lai ti-bā, 'eh bābā, danāng-hā ning ang-kē ni-nī boshtu-nī
to went, like-this said, 'O father, afterwards you me-to your property-of
gajēr rī-nung dūbā rī-mā ham-nung.' Bō-nī-fārang bufa bō-nī boshtu
the-half will-give now to-give will-be-good.' That-upon the-father his goods
ron-bā bashā kāshī-ba-kē gajēr rī-bā. Boshtu krīp-jung kurung-badē
divided son the-lesser-to half gave. The-goods all-with having-collected
ansā kāshī-ba ātāni gālun-hā gabang jainbi tung-kā. Bang krip
the-child lesser place different-to very far went. Money all
jām-kā ashari hāmi-ā jā-bā. Ē-jūbā-nī bō gabang dūkū
expended famine bad became. On-account-of-this he great suffering
mai-kā, ār bō bō ātāni-nī shūbāng jung jīhi dōng-bā. Bō shūbāng
obtained, and he that place-of a-man with living remained. That man
bō-nī hōnō-rao-kē bō-kē fādain-hā raokī-mā rī-hā-bā. Hōno-rao jhījai
his pigs him the-fields-in to-herd sent. The-pigs husks
jī-dada nai-dada bō jī-nī hō-hā rī-mā jī-mā gabang majing-bā, dābō
having-eaten having-seen he his-own belly-in to-give to-eat very-much wished, but
bō-kē sherē rī-bā guri. Bō-nī-fārang, bō kāshā gurigli jā-kā
to-him any-one gave never. That upon, he a-little wise became
miti-kā, 'ānī bufa-nī dangjia-rao hō shō-kā bishli dōng, dābō ang
understood, 'my father-of the-servants bellies full how-many there-are, but I
makāmhukriri jung tī-mā lai jā-dū. Ang bufa jung tung-dada ī-lai
starvation from to-die like am. I father to having-gone like-this
ti-nung, "eh bābā, Mudai sigang-hā ni-nī sigang-hā ānī dūbā gabang
will-say, "O father, God-of front-in you-of front-in my sin very-great
jā-kā; dūhā ning ansā lai ti-phū-ā, dābō ning ang-kē ni-nī
has-been; now you a-son like to-call-are-not-able, but you me you-of
dangjia-rao lai deng."' Bō-nī-fārang, baija-bada, bō bō-nī bufa jung
the-servants like keep."' That-upon, having-arisen, he his father to
tung-mā balai-kā, bufa jung tī-kā. Kāshā jainbi-nī-fārang fai-dada
to-go prepared, the-father to went. A-little distance-from having-gone
bufā bō-kē nai-kā, kāhā dī lai jā-kā, kai-kā, bō-kē rimmi kūdombā.
father him saw, heart water like became, (he)-ran, him seizing embraced.
Bashā bō-nī bufa-kē nai-mānī ti-kā; 'eh bābā, Mudai sigang-hā ni-nī
The-son him-of the-father seeing said; 'O father, God front-in you-of

sigang-hā ānī gabang dūbā jā-kā; dūhā ang ni-nī bashā-lai guri.
front-in my great sin has-been; now I you-of the-son-like am-not.
Ībō-nī-fārang bufa bō-nī dangjia-rao nai-dada, ti-bā; 'rī hāmba-kē
This-upon the-father him-of the-servants having-seen, said; 'clothes good
lābo; bō-nī yao-hā yao-shatām gai-rī, ār bō-nī yēga-hā jūtā
bring; him-of the-hands-on ring placing-give, and him-of the-legs-on boots
ghai-rī. Āni-rao jī-mānī gabang kājū-nung. Ībō shūbāng ani bashā
dressing-give. We feasting very will-be-merry. This man me-of the-son
mānang-hā tī-kā, dūhā fini tang-fin-kā; gāmā-bā, mai-fin-kā.'
formerly was-dead, now again has-revived-again; was-lost, is-found-again.'
Ē jūbānī bō-rao kājū-mā balai-kā.
This on-account-of they to-be-merry prepared.

Bō-nī budda fādain-hā dōng-bā; fādain-nī-fārang nō
Him-of the-elder-brother the-field-in was; the-field-from the-house
shampa-kā shō-dada bō damba shu-bā ār bai-bā kāna-mān
near having-arrived he the-music beating and dancing on-hearing,
dangjia-rao-kē shūbāng shao-shī jirū-kā ār bō-kē shing-bā. 'Ībō biddi
the-servants a-man one called and him asked. 'This like-what
jā-kā?' Bō shainti-kā, 'ni-nī boifiang shō-dada fī-kā;
has-happened?' He replied, 'of-you the-younger-brother having-arrived has-come;
ni-nī bufa bandrā jerē-bā.' Ībō-nī-fārang bō gabang tamshi
of-you the-father feast has-given-to-eat.' This-upon he very-much angry
baigō-kā ār nō bishing-hā tung-mā lai-ā-kā; dābō bō-nī bufa
became and the-house inside to-go did-not-wish; but him-of the-father
bājīr fī-hī būjai-bā. Bufa-kē bō shainti-kā, 'jaona, bishli maitē
outside coming pleaded. The-father-to he replied, 'behold, for-how-many years
jung ang nālē-nālē ni-nī kūshi dang-bā; ang ni-nī shani-bā kānai-ā-bā
from I always of-you the-work have-done; I of-you the-orders not-heard
guri; ishli maitē jung ābung-shī burūn-shā ānī kā-fiang jung bandrā
never; for-so-many years from a-single-time a-kid me-of the-friends with feast
jī-rī-mā ang-kē ning rī-bā guri. Ībō shūbāng, ni-nī bashā gējīshā
to-eat-give me-to you have-given never. This man, your son harlots
jung ni-nī boshtu dang-klai-kā, ār dūhā ning bō-kē bandrā ji-rīm-dū.'
with your goods has-thrown-away, and now you him a-feast give-to-eat.'
Bufa ībō-nī-fārang ti-bā, 'bashā, ning nālē-nālē ānī lūgu dōng-bā,
Father this-upon said, 'son, you always me-of with were,
bishli ānī dōng-bā ishli ni-nī. Ībō shūbāng ni-nī boifiang
how-much me-of there-was so-much you-of. This man your younger-brother
tī-kā, dūhā tang-fin-kā; gāmā-bā, mai-fin-kā; ē-jūbānī
was-dead, now has-become-alive-again; was-lost, is-found-again; for-this-reason
āni-rao gabang kūshī dāng-dada dōng-nung.'
we very pleased having-been-proper will-be.'

HŌJAI.

This dialect of Dīmā-sā is spoken by 2,750 people in the south-west of Nowgong District, between the area in which Lālung is spoken, and North Cachar (the home of Dīmā-sā).

According to Mr. Gait,[1] Hōjai is a local name applied to the Kachārīs in that part of Nowgong which was formerly under the rule of Tulārām Sēnāpati, who made himself independent of the Cachar kings of Khaspur on the death of Krishna-Chandra. His sovereignty of the country north of the Barail range was recognised by us in 1830, and he continued in enjoyment of it until his death in 1854, when it was annexed and amalgamated with the Nowgong District.

The name Hōjai is said to mean 'hill-man,' connected with the Bodo word *hāju*, a hill. The home of the tribe is mountainous. The language is clearly a dialect of Dīmā-sā. Mr. Damant, indeed, says that it is the purest form of the language, a statement which may be said to be borne out by the fact that one of the terminations used for forming the plural, *ērāo*, seems to be the original from which the standard Dīmā-sā plural termination *rao*, and the Lālung *ru* or *rau*, have been derived.

The authorities on Hōjai have been dealt with in the introduction to Dīmā-sā.

The following imperfect account of the grammar of the dialect is based on the specimens and list of words, and depends on the correctness with which they have been recorded.

There is a regular tendency to aspirate tenues. Thus, the Dīmā-sā *tī*, die, becomes Hōjai *thēi*. So the Dīmā-sā *kē* (sign of the accusative) becomes *kha*.

The Pronoun of the third person is used as a definite article, as in the phrase—

pu jim-kha pu-ni pishāo-hā ri, put *the* saddle on his back.

The plural is formed by the suffixes *puthu*, *ēra*, or *ērāo*. The standard Dīmā-sā *rao* also appears as *rāo*. *Ērāo* is evidently a fuller form of this.

The suffixes forming cases will be seen from the following declension—

Sing. Nom. *Pafā*, a father.
Acc. *Pafā-kha*, *-khu*, or *-ga*, a father.
Insts. *Pafā-jāng*, by a father.
Dat. *Pafā-ni-pānthā*, *pafā-nē*, to a father.
Abl. *Pafā-ni-fring*, from a father.
Gen. *Pafā-ni*, of a father.
Loc. *Pafā-hā*, on a father.

Plur. Nom. *Pafā-puthu*, *-ēra*, or *-ērāo*.
Acc. *Pafā-puthu-kha*, etc.
And so on.

Numerals, as usual, take generic prefixes. For human beings, both *shā* and *mā* are used. *Mā* is also used in counting and for animals generally. I have no information regarding inanimate objects.

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[1] *Report on the Census of Assam*, 1891, p. 227.

The following are the principal Pronominal forms :—

I,	*Āng.*
My,	*Āni.*
We,	*Jung.*
Our,	*Jini, jung-ni.*
Thou,	*Nung.*
Thy,	*Nini, nung-ni* (or, contracted, *nu-ni*).
You,	*Ni-shi, nungni-shi.*
Your,	*Ni-shi-ni, nungni-shi-ni.*
He, that,	*Pu.*
His,	*Pu-ni.*
They,	*Pu shi, puni-shi.*
Their,	*Pu-shi-ni, puni-shi-ni.*
This,	*Ibu.*
Who?	*Sherē.*
Whose?	*Sherē-ni.*
What,	*Shumang, shimung.*

The Relative is the Assamese *jē*. The word for 'self' is *āfini* (gen. *āfini-ni*, own), which is corrupted from Assamese.

Note how the plural terminations can be added to the genitive singular, instead of to the base. The genitive termination *ni*, followed by *shi*, is probably the cause for Mr. Endle giving *nishi* as a termination of the plural in Dīmā-sā.

Pronominal prefixes occur in *nā-fā*, your father; *nu-fuang*, your younger brother. So *pa-fā* is, properly, 'his father,' and *pu-fuang*, 'his brother.' See the remarks on this point under the head of Dīmā-sā. Judging from these examples it would appear as if the vowel of the prefix was determined by that of the first syllable of the main word.

The list of words received from Nowgong gave no verbal forms. It is, however, easy to supply most of them from the specimens, and I have inserted such, in the printed list in italics. Taking the specimens as our guide we find the following system of conjugation.

The verb substantive is *dang*, am, is, are. *Dāo* is also used, as in *jau dao*, is tall. It makes a present definite, *dang-rē*, is. The past is *dang-bā*, was. The negative form is *ni-ā-khā*, am, is, are, not. In the parable there is an isolated occurrence of *nu-ni*-(for *nung-ni*)-*nang*, is thine. As in other connected dialects, the root *jā* means 'become.'

The following suffixes are used by the finite verb—

Present—*rē*, as in *mai-rē*, gets.

Present definite—*dāo*, as in *fai-dāo*, is coming.

Future—*nang*, as in *thei-nāng*, will say.

Past { —*khā*, as in *thēi-khā*, said.
{ —*bā*, as in *naikhā-ba*, wished.

Imperative—no term., as in *ri*, give.

Infinitive (verbal noun)—*mā*, as in *jā-mā*, to become. Its genitive is used as a kind of gerund; as in *jā-mā-ni*, of being.

Infinitive (of purpose)—*gābā*, as in *thāng-gābā*, (did not wish) to go.

Conjunctive Participle—*hi*, as in *ran-hi*, having divided.

Causal verbs, as usual, are formed by adding the root 'to give,' as in *ji-ri*, to give to eat; *kēng-ri*, to cause to wear.

Inceptive verbs are formed with the root *fai*, come, as in *jā-fai-khā*, began to be.

The following are examples of negative verbs:—

Shēbai-ā, (I) did not transgress.
Ri-ā, (thou) gavest not.
Ji-ri-ā-khā, did not give to eat.
Ni-ā-khā, am not.
Mujungi-ā-khā, did not wish.

Although all these forms do not readily lend themselves to analysis, it is perfectly plain that the negating syllable is *ā*.

[No. 14.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

DĪMĀ-SĀ OR HILLS KACHĀRĪ.

HŌJAI DIALECT. (DISTRICT NOWGONG.)

SPECIMEN I.

Shībēn shā-si-ni pāshā mā-gani dang-bā. Pu-ni khāsēdāoyābā
Man person-one-of sons individual-two were. His younger

pa-fā-kha thēi-khā, 'A bābā, nini mālbastu jē bhāg āni-pānthā
his-father-to said, 'O father, your goods that portion me-to

kālai-rē pu-khu nung āni-pānthā ri.' Pāhā pa-fā āfini-ni bastu
falleth that thou me-to give.' Then his-father his-own goods

pu-shi-ni-pānthā rān-hi ri-khā. Pu-ni khisai-yāhang-hā pu khāsēbā
them-to having-divided gave. This-of little-after that younger

pāshā āfini-ni khērēp rāng mithēm-hi kējēng rāji-hā thāng-hi dushta
son his all money gathering far country having-gone vicious

khushi khālai-hi khērēp-kha-ba shēbai-hi shājām-khā. Pu-ni khērēp rāng
work doing all-even having-wasted spoiled. His all money

jām-hi pu rāji-hā khub āsāri jā-khā: pāhā pu dukhi-shājāmā
having-spent that country-in mighty famine arose: then he in-want

jā-fai-khā. Iyāhang-hā pu pu rāji-ni na-shi-hā āshray lābāhā:
began-to-be. Afterwards he that country-of citizen-with shelter took:

hana rākhu-gābā pu shibēn āfini-ni hādi-hā haihā-khā. Pāhā
swine to-feed that man his field-in sent. There

hana jiā-bā mājari-jāng pu āfini-ni ha kāblai-gābā naikhā-bā, pu-kha
swine did-eat husks-with he his belly to-fill wished, him-to

shā-si-ba munshiba ji-ri-ā-khā. Iyāhang-hā tat mai-hi
person-one-even anything to-eat-gave-not. After senses having-got

pu thēi-khā, 'āni pafā-ni srāoba jāhijihiba bastu āru pu-ni-fring
he said, 'my father's servants eatable things and that-than

bārā mai-rē, adēba āng hukhrinānāng thēimājā-dāo. Āng paijā-hi
more have, but I with-hunger perish. I having-arisen

bābā-nē arā thāng-hi ību kārāo thēi-nāng "A bābā, Sarga-ni
father-to near going this word will-say "O father, Heaven-of

hāmyaiyābā āru nung nubāhānung pāp khālai-khā. Nini pāshā
against and thee sight-in sin did. Thy son

pumāng-jāng miā-jā-mā-ni āru jugya ni-ā-khā; nini rāng-lāyābā
name-by called-being-of any-more worthy not-am; thy money-taker

sākar-lai āng-kha khālai." ' Iyāhang-hā pu paijā-hi pafā-nē rugung-hā
servant-as me make." ' After he having-arisen father-to near
thāng-khā. Adēba kējēnghā-tāng-bāhānāng pafā pu-kha ṇu-hi,
went. But great-way-off his-father him having-seen,
khāchāo-hi, khai-hi, pu-ni kada-hā rēm-hi khudum-khā. Pāhā
having-compassion, having-run, his neck-on having-seized kissed. Then
pāshā pu-kha thēi-khā, 'A baba, Sarga-ni hāmyaiyāba āru nung nubāhānung
son him-to said, 'O father, Heaven-of against and thy sight-in
āng pāp khālai-khā; nini pāshā pumāng-jāng miā-jā-mā-ni āru jugya
I sin did; thy son name-by called-being-of any-more worthy
ni-ā-khā.' Adēba pafā sākar-rāoba thēi-khā, 'khērēp-thābā hāmdāoyābā rēi
not-am.' But his-father servants-to said, 'all-than best robe
lābāhā, ību-kha kēng-ri; pu-ni iyā-hā iyā-sēdēm, ēkā-hā poijār
bring-forth, this-(one)-to cause-to-wear; his hand-on ring, feet-on shoe
ri-hā; āru jung jī-hi lung-hi khājājālai-nāng; chumung-nē
put-on; and (let)-us having-eaten having-drunk be-merry; for
ību āni pāshā thēi-nānāng-ba, āru thāng-jā-hi tāng-khā; āru
this my son although-was-dead, and alive-having-become survived; and
kāmā-nānāng-ba, mai-khā.' Pāhā pu-shi khājājālai-mā-jā-khā.
although-was-lost, is-found.' Then they to-be-merry-became.

Pu-ni shomoi-hā pu-ni pāshā tēdāoyābā fetēng-hā dang-bā: iyāhang-hā pu
This-of time-at his son elder field-in was: afterwards he
fai-hi na rugung-hā shā-fai-hi tambā āru paibā-ni shabad khānā-khā.
having-come house nigh having-approached music and dancing-of sound heard.
Pāhā pu sākar shā-si-kha juru-hi sang-khā, 'ību kārāo-ni kāran
Then he servant person-one having-called asked, 'this word-of reason
shimung?' Pāhā sākar thēi-khā, 'nung-ni pufuang fai-khā; āru nini
what?' Then servant said, 'thy younger-brother is-come; and thy
pafā pu-kha shāo-hām-hi mai-bāni ji-ri-khā lung-ri-khā.'
father him safe-and-sound receiving-on-account-of hath-given-to-eat hath-given-to-drink.'
Pāhā pu thāmshi-paiga-hi na-sing-hā thāng-gābā mujungi-ā-khā; ār-bāni
Then he having-become-angry house-in-to to-go would-not; therefore
pafā paiji-hā paiga-hi pu-kha falā-khā. Pāhā pu pafā-ga
father out having-come him-to entreated. And he his-father-to
thēi-khā, 'nai, āng isi-din nini sēbāsukdi khālai-hi,
said, 'lo, I these-many-days thee-of service having-done,
mungshihāba nini hukum shēbai-ā; khāfuỳungthu-rāo-nē lugu
ever-even thy commandment transgressed; friends with
mālāo-gābā āni-pānthā brin-pāshā mā-si-ba ri-ā: adēba nini
to-make-merry me-to goat-young-one animal-one-even gavest-not: but thy
ību pāshā bēshyā-nē lugu nini rāng shēbai-hithār-khā bu fai-bāhānang,
this son harlots with thy money devoured he was-come,

pu-ni-pānthā nung khub ji-ri-khā lung-ri-khā.' Pāhā pu thēi-khā,
him-for thou well gavest-to-eat gavest-to-drink.' Afterwards he said,
'A āṇi pāshā, nung saiphrām-ba āni lugu-nung dang, āru āni
'O my son, thou ever-even me-of with art, and my
jē-jē dang, khērē-ba nuni-nang; adēba nini ību nu-fuang
whatever is, all-even is-thine; but thy this thy-younger-brother
thēi-nānāng-ba, āra thāng-jā-khā; kāmā-nānāng-ba, mai-khā; ār-bāni
although-was-dead, and living-became; although-was-lost, is-found; therefore
jung khājājālāi mānāng-rē.'
we merry should-make.'

[No. 15.]

TIBETO-BURMAN FAMILY. BĀṚĀ OR BODO GROUP.

DĪMĀ-SĀ OR HILLS KACHĀRĪ.

HŌJAI DIALECT. (DISTRICT NOWGONG.)

SPECIMEN II.

QUESTION.	ANSWER.
Nini pumāng shumang?	Āni pumāng Āsirām.
Your name what?	*My name Āsirām.*
Nini na pārā-hā?	Āni na Rangkhāng Mauzā.
Your house where?	*My house (in)-Rangkhang Mauza.*
Nung shimung khālai-hi ji-rē?	Ang Maṇḍal khusi dang-rē.
You what doing eat?	*I village-head-man work am.*
Nini kisām-hā bisilai khājānā jā-rē?	Prāya rājā-talai jā-rē.
Your circle-in how-much revenue is?	*About 600 are.*
Rāyat bisilai dang?	Uchikrēy rājāthām-lai jā-fu-rē.
Raiyats how-many are?	*Many-not 300-about may-be.*
Nini na-hā shibēn bisilai dang?	Miājāng misānjujāng ji.
Your house-in men how-many are?	*Men women ten.*
Nini tāgālai mai pēdē jā-khā?	Khob hām-khā.
Your this-season paddy how grew?	*Very good-was.*
Bisilai mai mai-khā?	Ji-mā-ni jokhājāng mai-khā.
How-much paddy got?	*To-eat-of enough got.*
Nishi prā dii lung-rē?	Jung bil-ni dii lung-rē.
You wherefrom water drink?	*We lake-of water drink.*
Nishi-ni na-ni-fring bil-ḥā bisilai jēng-bēi?	Jini na bil rugung-hā.
Your house-from lake-to how far?	*Our house lake (is) near.*

GĀRŌ OR MĀNDĒ KUSIK.

The Gārōs call themselves 'Māndē,' which is the word in their vernacular for 'man'.

Gārō is spoken principally by the inhabitants of the Garo Hills, and also in the plains at their feet, *viz.*, the Districts of Kamrup, Goalpara, the State of Cooch Behar, the Districts of Jalpaiguri, Mymensingh, and Dacca. It is, moreover, spoken by small numbers of people in Sibsagar, Darrang, Nowgong, the Khasi and Jaintia Hills (where it is called 'Dyko'), and Sylhet.

Besides the standard dialect, and forms of speech returned simply as 'Gārō,' without any dialectic designation, the following names have been returned as those of dialects of this language. In order to complete the subject particulars are given for the standard and unspecified dialects also.

Dialect.	Where spoken.	Number of speakers.	
Standard or Āchik	Garo Hills	30,000	
	Goalpara	11,700	
	Kamrup	5,100	
(Under name of 'Māndē')	Mymensingh	8,600	
			55,400
Ābeng	Garo Hills	33,000	
	Mymensingh	5,000	
			38,000
Ātong, Āting, or Kuchu	Garo Hills	10,000	
	Mymensingh	5,000	
			15,000
Āwi	Garo Hills		20,000
Chibok	Garo Hills		1,500
Dālu	Garo Hills		500
Rugā	Garo Hills		500
The so-called 'Kōch' dialects	Dacca	4,500	
	Garo Hills	5,500	
	Goalpara	300	
			10,300
Unspecified	Sibsagar	430	
	Darrang	600	
	Nowgong	1,200	
	Sylhet	550	
	Khasi and Jaintia Hills	670	
	Cooch Behar	1,200	
	Jalpaiguri	4,013	
	Dacca	200	
			8,863
	GRAND TOTAL		150,063

It will be understood that most of these figures are merely rough approximations. No attempt was made at the last census to separate out the different dialects. It is to be regretted that I have not succeeded in obtaining any specimens of several of those mentioned above.

The Gārōs call their language 'Māndē Kusik,' *i.e.*, the language of the men, or 'Āchik Kusik,' *i.e.*, the language of the hill men. All the dialects bear a strong resemblance to each other, though to a foreigner, learning to converse with the natives, the differences are striking enough. The Ātong or Kuchu dialect presents the greatest

variation. Gārōs from other parts of the Garo Hills can make themselves fairly well understood wherever they go, except in the Ātong country. Ābeng is the dialect of the western half of the Garo Hills, Āchik of the centre, Āwi of the north-east, and Ātong of the Lower Someswari Valley in the south-east of the Garo Hills, and the north-east of the District of Mymensingh. Chibok and Rugā are spoken only in a few small villages at the head-waters of the Nitai River, and Dālu at the village of that name on the Bogai. *Māndē* is said to be a corruption of *mān-nī dē*, child of Mān. The Gārōs, like all the natives of the Assam Valley, call the Burmese *Mān*, and according to their tradition they came from the home of the *Mān*.

Gārō and Bâṛâ or Plains Kachārī are by far the two most important members of the Boḍo group. Between them, their speakers number more than 420,000 souls. In the introduction to the Bodo group, I have quoted Mr. Gait's account of the main features of the Bâṛâ language, and I cannot do better than here quote the passage on page 161 of the Census Report of Assam for 1891, in which he compares it with Gārō :—

'The Gārō language is spoken by the Gārō tribe, which has its home in the Hills to which it has given its name. The very close affinity to Kachārī both in its vocabulary, and grammatical structure, is clearly seen from the vocables, forms of declension, and sentences given by Mr. Endle in the note prefixed to his Kachārī grammar. A few further points of resemblance are noted briefly below. Adjectives in Gārō, as in Kachārī, generally follow the noun they qualify, the case ending being in that case attached to the adjective and not to the noun. They undergo no change to make them agree with the gender and number of the noun. Comparison is expressed by the dative case of the noun, to which is added some word meaning 'than.' The superlative degree is formed by the use of a word signifying 'all' and the word 'than' affixed to the adjective. The numerals differ from Kachārī in being arranged on a decimal system, but, so far as the Kachārī numerals go, the words used are practically identical. There is this further similarity, that the Gārō numerals, like the Kachārī, take varying prefixes according to the class of objects to which they are applied. When human beings are referred to, *sāk* (Kachārī *sā*) is prefixed; for irrational animals the corresponding prefix is *māng* (Kachārī *mā*), and for inanimate objects *gē* (Kachārī, *gāng* or *thai*). The conjugation of the verb is similar to Kachārī, but the particles used are different.[1] The potential mood, as in Kachārī, is expressed by words signifying ability, etc., added to the infinitive of the main verb. Except in the imperative, where *dā* precedes the verb, as in Kachārī, the negative is expressed by the addition of the word *jā* (Kachārī *ā*) after the verb, and the same particle is also used to make adjectives express a negative quality. The interrogative particle *mā* (Kachārī *nā*) is usually placed, as in Kachārī, at the end of the sentence.'

Gārō has no written character of its own. The local missionaries write it in both the Bengali and the Roman characters. The Bible has been translated into Āchik by them, in which dialect altogether about a hundred thousand copies of books have been printed including a dictionary, school books, religious works, and a monthly periodical which is now in the twentieth year of its existence.

Although Gārō possesses no aspirated consonants, we find, when it is written in the Bengali character, letters like খ (*kha*), থ (*tha*), and ফ (*pha*). These aspirations merely represent the greater stress which is laid on a consonant when it is at the commencement of a syllable, just as, in English, the *p* in 'pile' is more strongly pronounced than the *p* in 'map.' This false aspiration is not shown in writing Gārō in the Roman character, these letters being represented by *ka*, *ta*, and *pa*, respectively. Gārō has only one sibilant,—a dental *s*. Its pronunciation, however, fluctuates. Some Gārōs use a sound approaching *sh* as well as *s*, but there is no uniformity in their practice, and none of them ever pronounce it quite like the *sh* in 'should,' but always through the front teeth. I have hence written only *s* throughout.

[1] There are, however, resemblances; *e.g.*, the Gārō *engā*, signifying the present definite corresponds to the Kachārī *dangman*; and *gen*, the sign of the future, to the Kachārī *gan*.

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GĀRŌ SKELETON GRAMMAR.

I. **PRONUNCIATION.**—The alphabet is *ā, i, ī, u, e, ē, o, ō, ai; ng; k, g; ch, j; t, d, n; p, b, m: y, r, l, w; s; h.* These are sounded as in Dēvanāgarī, except that *o* has the sound of *o* in 'song.' The letter ō, has the sound of the second *o* in 'promote.' The letter *u* has the sound of *u* in 'full.' It is never pronounced long, as in 'rule.' The letter *ng* is pronounced as in 'song.' An apostrophe in the middle or at the end of a word indicates a jerky, staccato, utterance of the preceding syllable. Regarding aspirated consonants, and the pronunciation of *s* see p. 69.

II. **NOUNS.**—There is no grammatical **gender.** Sex is indicated by special words in the case of human beings, and by adding words for 'male' and 'female' in the case of the lower animals. **Plurality** is indicated by adding a noun of multitude, usually *rāng*, all. Declension is by suffixes, which are added to the base without causing any euphonic change. When an adjective follows a noun, the suffixes are added to it, and not to the noun. Thus :—

	Sing.	Plur.
Nom.	*song*, a village.	*song-rāng.*
Acc.	*song-kō.*	*song-rāng-kō.*
Inst.	*song-chī.*	*song-rāng-chī.*
Dat.	*song-nā.*	*song-rāng-nā.*
Abl.	*song-ō-nī.* *song-ō-nī-kō.*	*song-rāng-ō-nī.* *song-rāng-ō-nī-kō.*
Gen.	*song-nī.*	*song-rāng-nī.*
Loc.	*song-ō.* *song-ō-nā.* *song-chī.* *song-chī-nā.*	*song-rāng-ō.* *song-rāng-ō-nā.* *song-rāng-chī.* *song-rāng-chī-nā.*
Voc.	*ō song.*	*ō song-rāng.*

Adjectives usually follow the noun they qualify. They do not change for gender. The suffixes denoting case are placed after the adjective. Thus *māndē nāmjā*, a bad man; *māndē nāmjā-ni*, of a bad man, and so on.

Numerals are always used with generic nouns, thus *sāk* is used when human beings are counted, *gē* when inanimate things are counted, *māng* when animals are counted, and *bol* when trees are counted. These nouns are prefixed to the numerals. Thus *māndē sāk gnī*, two men. The prefix *gē* is also employed in simple counting, thus, *gē-sā, gē-gnī, gē-gitām*, one, two, three. This is also used in Abeng, but in Atong, Kōch and Jalpaiguri it becomes *gōe* (*gōi* or *gō*), and in Rugā *gai*. After twenty, these particles are added between the tens and the units.

III. **PRONOUNS.**—The **Personal pronouns** have distinct forms for the singular and for the plural. They are (1) *āngā*, I; *ā'chingā*, we (including the person addressed); *chingā* (excluding him); (2) *nā'ā*, thou; *nā'simāng'*, you; (3) *uā*, he; *uāmāng'*, they. Some of these change their forms before the case suffixes. Thus, *āngā* becomes *āng*, as in *āng-nī*, my; *ā'chingā* and *chingā* drop the final *ā*, as in *ching-nī*, our; *nā'ā* becomes *nāng'* as in *nāng'-nī*, thy. The others do not change. Thus *nā'simāng'-nī*, your. The **Demonstrative pronouns** are *iā*, pl. *iā-rāng*, this, and *uā*, that. Their oblique forms are *i* and *u*. *Sā* and *sāwā* are **Interrogative pronouns**, and mean 'who?' *mai* is 'what?.' There is no **Relative pronoun**, a participle or verbal noun being used instead. The **Reflexive pronoun** is *ān'thāng*, own.

IV. **VERBS.**—Verbs Substantive. These are *dong* and *gnāng* which mean to 'exist,' and *ong'*, to be (a copula). The letter *ā* may also be used as a copula. Thus *nāmā-ā*, it is good: *nok*, a house; *nok-ā*, it is a house. The principal word is in fact treated as if it were a verbal root.

Gārō verbs do not change for number or person, both of which are indicated by the subject. There is, hence, only one form for all numbers and persons of each tense. The various ideas connoted by mood and tense are indicated by suffixes as in the following conjugation of the verb *dok*, beat.

Present. *āngā dok-ā*, I beat.

Pres. Definite. *āngā dok-eng-ā, āngā dok-ē dong-ā*, I am beating.

Imperfect. *āngā dok-eng-ā-hā, āngā dok-eng-ā-chim, āngā dok-eng-ōm* (dialectic), I was beating.

Past. *āngā dok-ā-hā, āngā dok-jok, āngā dok-ā-chim, āngā dok-ōm* (dialectic), I beat. *Dok-ā-hā* is also used as a pêrfect.

Perfect. *āngā dok-ā-hā*, I have beaten.

Pluperfect. *āngā dok-ā-hā-chim*, I beat a long time ago, I had beaten.

Future. *āngā dok-gen* and (dialectic) *āngā dok-nim*, I shall beat.

Imperative. *nā'ā dokbō*, beat thou.

Subjunctive Pres. *āngā dok-nā mān-nā*, I may beat.
Past. *āngā dok-gen-chim*, had I beaten.

Infinitive. *dok-nā*, to beat.

Participles,
Conditional, *dok-ō-dē*, if beating.
Present, *dok-ē*, beating.
Past, *dok-ō-ā*, having beaten.

Verbal nouns.
Active, *dōk-gipā*, he who beats. This suffix is also used with nouns, much like the Hindōstānī *wālā.*
Passive, *dok-gimin*, he who is beaten; so *rik-gimin*, that which is built.

The **Causal Verb** is formed by adding *āt* to the root, as *āngā dok-āt-ā*, I cause to beat.
The **Passive Verb** „ „ *ā-kō mān'* to the root, as *āngā dok-ā-kō mān'-ā*, I am beaten.
The **Intensive Verb** „ „ *bē* to the root, as *āngā dok-bē-ā-hā*, I have well beaten.
The **Negative Verb** „ „ *jā* to the root, as *āngā dok-jā-ā*, I do not beat. The future is *dok-jā-wā*. The Imperative is *dok-nā-bē.*

The **Interrogative particle** *mā* is usually put at the end of the sentence, as *nā'ā u-nā khēn-ā mā*, do you fear him?

With regard to the preceding skeleton grammar, the following additional remarks, which are mainly based on information kindly supplied by the Reverend M. C. Mason, will be found of use.

The staccato pronunciation of a vowel, which is indicated by an apostrophe, is what in more Eastern Indo-Chinese languages is called a 'tone.' In them it is known as the 'abrupt tone.'

It is to be noted that Gārō words and modifications are freely built up by, or contracted from, other Gārō forms. For example take the case-endings; *ō* is the sign of the Locative, *nī* of the genitive, and *kō* of the accusative; *ō-nī*, of in, becomes 'from'; again, *ō-nī-kō* is 'from,' but always implies separation by some force, so that the action causing the separation terminates, as it were, upon an object which is indicated by *kō*. Similarly, nouns in any case can be treated as verbs, as *ā'bāō*, in a field; *ā'bāō-chim*, (he) was in the field. As an example of contraction we may take *rē'bāengā*, is coming, which is formed from *rē'bāē*, coming, and *ong'ā*, is. This is plainer in Ābeng, where the form is *rē'bāongā*. In the first the initial *o* of *ong'ā* has been elided, and, in the second, the final *ē* of *rē'bāē*.

In regard to pronouns, *ā'chingā*, we (includifig the person addressed), is contracted from *nā'ā*, thou, and *chingā*, we. A form *nā'chingā* is still in use. In Kamrup we have *ān'chingā*. *Āngā-chim*, means 'it was I.'

The three auxiliary verbs *dong*, *ong'*, and *gnāng* (or in Kamrup *gnung*) differ slightly in meaning. *Ong'ā* is the copula, 'is.' *Gnāng* means 'there is' or 'is there?' *Dongā* is a stronger form than *gnāng*, and is probably a contraction of *donē ong'ā*, is being placed (see above for the contraction), by dropping the *onē*.

In verbs, the present definite is a contracted form, as explained above. In the past tenses the termination *āhā* is a simple indefinite past, while *chim* is a definite past and is added to other tenses, as in *dokā-chim*, *dokengā-chim*, *dokengāhā-chim*. With the future it implies a past condition contrary to reality. In Ābeng *chim* becomes *ming*, and in Rugā *minō*. *Āhā* and *jok* are often used interchangeably, especially by careless speakers, but, properly, *jok* gives more the force of the perfect. Thus, *nikāhā*, (he) saw, but *nikjok*, (he) has seen. There is, really, no form for a pluperfect ('I had beaten'). A past tense must be used, and the meaning judged from the context.

There are several future endings with various shades of meaning. Thus *rē'āng-gen*, (he) will go; *re'āng-gen-jok* (implying a completed determination), (he) has decided to go; *rē'āng-nākā* (contracted from *rē'āng-nā-skā*), (he) wishes to go; *gnī* (contracted from *gennī*, of the will) implies a certain future, as *ā'chingā sī-gnī māndē*, we are men who are destined to die.

There is a difference in meaning between the verbs *rē'ā* and *rē'āngā*. The first implies merely voluntary motion (Hindī *chal*^{a}*nā*), and the second that motion is away from (Hindī, *chalā jānā*), or continued (to go along).

An almost limitless number of particles may be used to express manner, degree, or character of the action, actor, or object acted upon, by placing the particle after the verbal root. Thus *ē* (derived from *rē'ā*, go, compare the Kamrup form) in *nik-ē-jok*, for *rē'āngē nikjok*, (he) went and saw; *nik-bē-āhā*, (he) saw intensely; *nik-tok-jok*, (he) saw all; or all saw, according to the context.

Ārō, the usual word for 'and,' is of course borrowed from Bengali. The pure

Gārō idiom is to use the particle *mu*, *māng* or *ming*, meaning 'with,' according to dialect or locality. Thus, *Jōhon-mu Jākōb rē'āngē nikāhā*, John and James went and saw.

The letter *n* is used to express emphasis or definiteness, and may be used at the end of any word, or any part of a word, according to conception. Thus *uā*, that; *uān*, that one; *āngnī*, my; *āngnin*, mine; *uān-ō*, in that one; *u-n-ō-n*, at that (time) (here the *n* is added twice). If the final letter of the principal word is a consonant, a vowel is inserted, as in *pilāk-ān*, all.

ĀCHIK OR STANDARD DIALECT.

This dialect was returned from the Gāro Hills District under the name of *Mā-chi*. It is the form of the Gārō language which is used by the local missionaries for literary purposes, and is fast superseding the other dialects. It is the speech illustrated in the preceding grammatical sketch. It is spoken in its purity in the centre of the Garo Hills, but also appears, with slight variations in Goalpara, Kamrup, and Mymensingh. In the last-named district it is called *Māndē*, which is the Gārō word for 'man.'

The number of its speakers is as follows:—

Garo Hills	30,000
Goalpara	11,700
Kamrup	5,100
Mymensingh	8,600
TOTAL	55,400

These figures are only approximate estimates, as no attempt has been made in the census of 1891 to classify the Gārō dialects.

The following version of the Parable of the Prodigal Son in the Āchik dialect is taken from the existing translation of the gospel of St. Luke by the Reverend M. C. Mason of Tura. I seize this opportunity of expressing my obligations to that gentleman for much valuable information regarding the Gārō language generally, and also for the kindness with which he has prepared the list of words in the Rugā dialect.

The version is first given in the Bengali character, to show how Gārō is written in that alphabet, and subsequently in the usual method in the Roman character with interlinear translation.

[No. 16.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

GARŌ.

ĀCHIK OR STANDARD DIALECT.

BENGALI CHARACTER.

(The Rev. M. C. Mason.) (GARO HILLS.)

বাদিয়াবা মান্দেনি দেফান্থে সাকগ্নি গ্নাংচিম্। উয়ামাংওনি অক্গিতে ফাগিপাখো ইনাহা, ও আফা, গামোনি আংনা গাঁআকগ্নি ফাল্খো আংনা অন্বো। উনোন্ উয়া উয়ামাংনা জাংগিথাংআনিখো সুয়াল্জক। ঊন্জামানো আদিতা সাল্ অংওয়া উয়া দেঅক্গিতে ফিলাক গাম্খো রাঁচিমংএ সং চেলাঁচি রেআংজক্; আরো উয়ানো নাম্গিজা দাকারিন্ গাম্থাংখো রুসিয়াহা। আরো উনি ফিলাক্খোন খরচ খাঁমানোয়াঁ উয়া সংও বিলংএ খারাপ্ অংবেয়াহা। উনোন্ উয়া চাঁআসিবাএংজক্। আরো উয়া রেঁআংএ উয়া সংনি সাকসাও দংনাপজক্; আরো উয়া উখো ওয়াক্ নিরিকচিনা আঁথাং আঁবাওনা ওয়াতাতাহা। আরো উয়া ওয়াকনি চাঁআনি বিথাপ্রাংচি অক্ গাপাৎনা সিক্বেয়াচিম্; ইন্দিবা ফিলাকবা উনা অন্জাজক্। ইন্দিবা উয়া গিসিক্ রাঁফিলে ইন্জক, থাংখা রাঁগিপা আফানি বাদিতা নখল্রাং চাঁআনিখো আগ্রে মান্এংআ; ইন্দিবা আংআ ইআনো অক্খ্রিয়ে সিনাসিয়েংআ! আংআ চাখাতে আঁথাং ফাওনা রেঁআংএ ঊনা ইন্গেন্, ও আফা, আংআ সাল্গিনা আরো নাংনি নিকাও ফাঁপ্খো দাকাহা; নাংনি দেফান্থেনে মিংখুনা নিথোজা; নাংনি থাংখা রাঁগিপা নখল্ সাক্সা গিতা আংখো দাক্বো। ঊনিখোয়া উয়া চাখাতে আঁথাং ফাওনা রেঁবাজক। উনোন চেলেংফিথিওন্ উনি ফাআ উখো নিকসোয়ে খাঁসাচাক্জক্; আরো দাআরিয়াংএ উখো গিপাকে খুদিমবেআঁহা। উওন উয়া দেফান্থে উখো ইনাহা, ও আফা, আংআ সাল্গিনা, আরো নাংনি নিকাও ফাপ্খো দাকাহা; নাংনি দেফান্থে ইনে মিংখুনা নিথোজা। ইন্দিবা ফাগিপা আঁথাং নখল্রাংখো আগানাহা, জলজল চলা নাম্বাতাখো রাঁবায়ে উখো গানাৎবো, আরো উনি জাকোনা জাকস্থেম্ আরো জাঁওনা জাঁথোপ্ অনবো; আঁচিং চাঁএ খাৎচানা। মায়না আংনি ইয়া দেফান্থে সিয়াহাচিম্, ইন্দিবা থাংচাফিলাহা; আরো গিমাহাচিম্, ইন্দিবা মানফিলাহা। উনোন্ উয়ামাং খাৎচানা আঁবাচেংজক্ ॥

আরো উনি দেফান্থে দাল্বাৎগিপা আঁবাওচিম্। উনিখোয়া উয়া রেবায়ে নকোনা সেফাংবাওয়া গ্রিপ্ ২ চ্রকাখো খ্লাহা। উনোন্ নখল্রাংওনি সাক্সাখো অকামে, ইয়ারাং মায় অংআ ইনে সিংআহা। উনোন্ উয়া উনা আগানাহা, নাংনি জংগিপা রেঁবাহা; আরো নাংনি ফাআ উখো আন্সেংএ মান্সোয়ানা আলানিখো দাকাহা। উনোন্ উয়া খাঁওনাংএ নিংচি নাপাংনা সিক্জাজক্। উওন্ উনি ফাআ অংখাৎবায়ে উখো মল্মলজক্। ইন্দিবা উয়া আগানচাকে ফাগিপাখো ইনাহা, নিবো, ইন্দিতা বিল্সি আংআ নাংনা গামাহা, চাংসাবা নাংনি গেঁএতাখো চাক্চিক্খুজা; ইন্দিবা রিপেংস্কারাং বাক্সা খাৎচানা মানা গিতা নাঁআ চাংসাবা আংনা দবক্ বিসা মাংসাখো অন্খুজা; ইন্দিবা জেন্সালো নাংনি ইয়া দেফান্থে, দারিরাং বাক্সা নাংনি জাংগিথাংআনিখো মিনোকগিপা রেঁবাহা, উনান্ নাঁআ আলানিখো দাকাহা। উওন উয়া উনা ইনাহা, দেদে, নাঁআ ফাংনান্ আং বাক্সা গ্নাং, আরো আংনি ফিলাকান নাংনিন্। ইন্দিবা আঁচিং খাৎচানা আরো খাঁস্রোক্না নাংআ; মায়না নাংনি ইয়া জংগিপা সিয়াহাচিম্, ইন্দিবা থাংচাফিলাহা; আরো গিমাহাচিম্, ইন্দিবা মান্ফিলাহা ॥

[No. 16.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

GĀRŌ.

ĀCHIK, OR STANDARD, DIALECT. (GARO HILLS.)

(The Rev. M. C. Mason.)

Bādiābā māndē-nī dē-pāntē sāk-gnī gnāng-chiṁ. Uā-māng'-ō-nī
A-certain man's son person-two were. Them-from
okgitē pā-gipā-kō in-ā-hā, 'ō ā-pā, gām-ô-nī āng-nā
the-younger him-who-was-the-father-to said, 'O my-father property-from me-to
gā'ākgnī pāl-kō āng-nā on'-bō'. Unōn uā uā-māng'-nā jāng-gitāngā-nī-kō
about-to-fall share me-to give.' Then he them-to the-means-of-living
suāl-jok. Un-jā'mānō āditā sāl ong'-ōā uā dē-okgitē pilāk gām-kō
divided. Of-that after some day having-been that son-youngest all property
rā'chimong-ē song chelā'-chī rē'āng-jok, ārō uānō nām-gijā dākāri-n
collecting country distant-to went-away, and there good-not doing-only
gām-tàng-kō rusi-ā-hā. Ārō u-nī pilāk-kō-n khoroch kā'mān-ōā uā
property-own wasted. And his all-even expenditure having-been made that
song-ō bilongē kārāp ong'-bē-ā-hā. Unōn uā chā'āsibā-eng-jok.
country-in excessive famine was-very. Then he was-beginning-with-scarcity-to-eat.
Ārō uā rē'-āng-ē uā song-nī sāk-sā-ō dong-nāp-jok; ārō uā u-kō
And he going-away that country-of person-one-on stay-entered; and he him
wāk nīrik-chī-nā ā'tāng ā'bā-ō-nā wāṭāt-ā-hā. Ārō uā wāk-nī chā'ā-nī
swine watching-for his-own field-to sent. And he swine's eating-of
bikāp-rāng-chī ok gāpāt-nā sik-bē-ā-chim; indibā pilāk-bā u-nā
pods-by-means-of belly filling-to wished-very-much; but every-one him-to
on'-jā-jok. Indibā uā gisik rā'pil-ē in-jok, 'tāngkā rā'-gipā ā-pā-nī
gave-not. But he mind taking-again said, 'money taker my-father's
bāditā nokol-rāng chā'ā-nī-kō āgrē mān'-eng-ā, indibā āngā iānō
how-many servants food in-excess are-getting, but I here
okkri-ē sināsi-eng-ā. Āngā chākāt-ē ā'tāng pā-ō-nā rē'āng-ē u-nā
being-hungry am-about-to-die. I arising my-own father-to going-away him-to
in-gen, "ō ā-pā, āngā sālgi-nā ārō nāng'-nī nikā-ō pāp-kō dāk-ā-hā;
will-say, "O my-father, I heaven-to and thy sight-in sin did;
nāng'-nī dē-pāntē 'n-ē mingku-nā nitō-jā; nāng'-nī tāngkā rā'-gipā
thy son saying call-still-to-for worthy-not; thy money taker
nokol sāk-sā gitā āṇg-kō dāk-bō."' U-nī khōā uā chākat-ē ā'tāng
servant person-one like me make."' That-of after he arising his-own
pā-ō-nā rē'bā-jok. Unōn chel'engpitiōn u-nī pā-ā u-kō niksō-ē
father-to came. Then far-away-yet-being his father him seeing-before

kā'sāchāk-jok, ārō dāāriāng-ē u-kō gipāk-ē ku'dim-bē-ā-hā. Uōn uā
pitied, and running him embracing kissed-very-much. Then that
dē-pāntē u-kō in-ā-hā, 'ō ā-pā, āngā sālgi-nā ārō nāng'-nī nikā-ō
son him-to said, 'O my-father, I heaven-to and thy sight-in
pāp-kō dāk-ā-hā; nāng'-nī dē-pāntē in-ē mingku-nā nitō-jā.' Indibā
sin did; thy son saying call-still-to worthy-not.' But
pā-gipā ā'tāng nokol-rāng-kō āgān-ā-hā, 'jol'jol cholā
he-who-was-the-father his-own servants-to said, 'immediately (a)-coat
nāmbātā-kō rā'bā-ē u-kō gānāt-bō, ārō u-nī jāk-ō-nā jākstem ārō jā'-ō-nā
(the)-best bringing him clothe, and his hand-on (a)-ring and foot-on
jā'-kōp on'-bō; ā'ching chā'-ē kātchā-nā. Mai-nā āng-nī iā dē-pāntē
sandal give; (let)-us eating rejoice. For my this son
sī-ā-hā-chim, indibā tāngchāpil-ā-hā; ārō gim-ā-hā-chim, indibā
had-died, but has-come-back-to-life; and had-been-lost, but
mān'pil-ā-hā.' Unōn uā-māng' kātchā-nā ā'bācheng-jok.
has-been-found-again.' Then they rejoice-to began.

Ārō u-nī dē-pāntē dāl'bāt-gipā ā'bā-ō-chim. U-nī kōā uā
And his son he-who-was-the-biggest field-in-was. That-of after he
rē'bā-ē nok-ō-nā sēpāng-bā-oā grip-grip chrokā-kō knāhā. Unōn nokol-rāng-ō-nī
coming house-to having-neared 'grip-grip' dancing heard. Then (the)-servants-from
sāk-sā-kō okām-ē, 'iā-rāng mai ong'ā?' in-ē sing'-ā-hā. Unōn uā u-nā
person-one calling, 'these what are?' saying asked. Then he him-to
āgān-ā-hā, 'nāng'-nī jong-gipā rē'bā-hā' ārō nāng'-nī pā-ā
said, 'thy he-who-is-the-younger-brother came, and thy father
u-kō ān'seng-ē mān'sōā-nā ālā-nī-kō dāk-ā-hā.' Unōn uā kā'onāng-ē
him well getting-beforehand-for a-feast made.' Then he being-angry
ning'-chī nā-pāng-nā sik-jā-jok. Uōn u-nī pā-ā ong'kātbā-ē u-kō mol'mol-jok
within-to enter-to wished-not. Then his father coming-out him besought.
Indibā uā āgānchāk-ē pā-gipā-kō in-ā-hā, 'ni-bō, inditā bilsī āngā
But he answering he-who-was-the-father-to said, 'behold, so-many year I
nāng'-nā gām-ā-hā, chāng-sā-bā nāng'-nī gē'etā-kō chāk-chik-ku-jā, indibā
thee-for worked, once-even thy command resisted-yet-not, but
ripengskā-rāng bāksa kātchā-nā mān'-nā gitā nā'ā chāng-sā-bā āng-nā
fellow-friends with rejoice-to get-to like thou once-even me-to
dobok bi'sā māng-sā-kō on'ku-jā; indibā jensāl-ō nāng'-nī iā
goat young-one animal-one gavest-yet-not; but when thy this
dē-pāntē, dāri-rāng bāksā nāng'-nī jāng-gitāngā-nī-kō minōk-gipā,
son, harlots with thy means-of-living the-one-that-swallowed-up,
rē'bā-hā, unōn nā'ā ālānī-kō dāk-ā-hā.' Uōn uā u-nā in-ā-hā, 'dēdē,
came, then thou a-feast made.' Then he him-to said, 'dear-son,
nā'ā pāngnān āng bāksā gnāng, ārō āng-nī pilākāu nāng'-ni-n.
thou always me with existest, and mine all thine-even.

Indibā ā'ching kātchā-nā ārō kā'srōk-nā nāng-ā mainā nāng'-i
But we rejoice-to and be-glad-to ought, for thy [illegible]
jong-gipā si-ā-hā-chim, indibā tāngchāpil-ā-hā; ārō
he-who-is-the-younger-brother had-died, but has-come-back-to-life; and
gim-ā-hā-chim, indibā mān'pil-ā-hā.'
had-been-lost, but has-been-found-again.'

The Gārō spoken in Kamrup differs slightly from the standard, though not sufficiently to constitute an independent dialect.

The following peculiarities may be noted:—

The suffix of the ablative is *nikō*, not *ōnikō*. Thus, *pāḷgipānikō*, from a shopkeeper.

The first person plural, including the person addressed, is *ān'chingā*, not *ā'chingā*.

The usual termination of the past tense is *ōm*. The termination *jok* is also sometimes heard, but it is an importation from the Garo Hills.

The termination of the future is *nim*, not *gen*. *Nim* is also used in the north-east of the Garo Hills.

The negative imperative is not *dok-nā-bē*, but *dok-jā-bē*, which in other dialects has an intensive force, 'do not strike at all.'

The initial consonant of the verbs *rē'ā* and *rē'āngā*, to go, is dropped, so that we have *ē'ā* and *ē'āngā*. These words are often sounded *hē'ā* and *hē'āngā*, the aspirate being said to be due to the effort to emphasise the staccato sound of the *ē'*. Or it may be due to Bâṛâ influence: compare the list of words on page 4.

TIBETO-BURMAN FAMILY. BÂṚÂ OR BOḌO GROUP.

GĀRŌ.

STANDARD DIALECT OF KAMRUP. (DISTRICT KAMRUP.)

(The Rev. C. E. Burdette, 1899.)

TRANSLITERATION OF TRANSLATION OF PARABLE OF THE PRODIGAL SON INTO GARO.

Bādiābā māndēnī dēpāntē sāk-gnī gnungchim. Uāmāng'ōnī'
A-certain man's son person-two were. Them-from

okgitē pāgipākō inōm, 'ō āpā, gāmōnī āngnā
last-born (child) the-one-who-is-father-to said, 'O father, wealth-from me-to

gā'ākgnī pālkō āngnā on'bō.' Unōn uā uāmāng'nā jānggitāngānikō
destined-to-fall share me-to give.' Then he them-to the-means-of-living

sūālōm. Unjā'mānō bānggijā sāl hē'āngō uā dē-okgitē pilāk
divided. That-after many-not day being-gone the child-last-born all

gāmkō rā'chimangē song chel'āchī hē'āngōm, ārō uānō nāmgījā
the-wealth collecting country a-distant-to went, and there good-not

dākārin gāmtāngkō gimātōm. Ārō unī pilākkōn
doing(s)-merely (his)-own-wealth destroyed. And his all

khoroch kāmānō uā songō kārāp ong'bēōm. Unōn
expenditure being-made that country-in famine was-intensely. Then

uā chā'āsibāēdong. Ārō uā hē'āngē uā songnī sāk-sāō
he was-becoming-destitute. And he going that country-of person-one-in

dongnāpōm; ārō uā ukō wāk nīrikchīnā ān'tāng ā'bāōnā
took-refuge; and he him swine herd-for-to (his)-own field-to

wātātōm. Ārō uā wāknī chā'ānī bīkāprāngchī ok
sent-(caused-to-leave). And he swine's food husks-with belly

gāpātnā sikbēāchim; indībā pilākbā unā on'jāōm. Indībā uā
fill-to wished-intensely; but even-all him-to gave-not. But he

gīsik rā'pilē inōm, 'Tāngkā rā'gipā āpānī bādītā
senses taking-back said, 'Money one-who-receives father's how-many

nokolrāng chā'ānikō chūong'ē ārō āgrēpilē mān'ēdong; indībā
slaves food sufficing and exceeding are-getting; but

āngā okkrīē sīnāsīdong. Āngā chākātē ān'tāng pāōnā
I hungering am-being-about-to-die. I arising (my)-own father-to

hē'āngē unā in-nim, "Ō āpā, āngā sālgīnā ārō nāng'nī
going him-to will-say, "O father, I Heaven-against[1] and thy

[1] 'For' in an adversative sense.

mikkāngō pāp kāōm; nāng'nī dēpāntē 'nē mingkunā
presence-in sin have-done; thy son saying call-still-to
nītōjā; nāng'nī tāngkā rā'gipā nokol sāksā gitā āngkō
fit-(am)-not; thy money taker slave person-one like me
dākbō."' Unīkōā uā chākhātē ān'tāng pāōnā hē'bāōm.
make."' Afterwards he arising (his)-own father-to came.
Indībā unī nāmen chel'-ē-dongpitīōn unī pāā ukō niksōē
But his very in-being-still-distant his father him seeing-before-hand
kā'sāchākōm; ārō dāārīāngē ukō gipākē khudimōm. Uōn uā
pitied; and running him embracing kissed. Then the
dēpāntē ūko inōm, 'ō āpā, āngā sālgīnā ārō
son him-to said, 'O father, I Heaven-against and
nāng'nī nikāō pāp kāōm; nāng'nī dēpāntē inē
thy sight-in sin have-done; thy son saying
mingkunā nītōjā.' Indībā pāgipā ān'tāng nokolrāngkō
call-still-to fit-(am)-not.' But he-who-is-father (his)-own slaves-to
āgānōm, 'Cholā nāmbātākō rā'bāē, ukō gānātbō; ārō
said, 'Coat the-best bringing him cause-to-put-on; and
jākōnā jākstem, ārō jā'ōnā jā'khōp on'bō; ārō ān'ching
the-hand-on-to a-ring, and the-foot-on-to sandal give; and we
chā'ē kā'chānā. Māinā āngnī iā dēpāntē sīōmchim,
eating to-rejoice (1st Pers. Impve.). For my this son had-died,
indībā tāngchāpilōm; ārō gimāōmchim, indībā mān'pilōm.'
but has-come-back-to-life; and had-been-lost, but has-(been)-got-back.'
Unōn uāmāng' kā'chānā ā'bāehengōm.
Then they rejoice-to began.

Ārō unī dēpāntē dāl'bātgipā[1] ā'bāōchim.
And his son the-one-who-was-great in-the-field-was.
Unīkōā uā hē'bāē nokōnā sēpāngbāōā bāngsī
Afterwards he coming the-house-to being-come-near flute
sikākō ārō gripgrip chrokākō knāōm. Unōn
the-blowing and the-whole-company-together the-dancing heard. Then
nokolrāngōnī sāk-sākō okāmē, 'iārāng mai ong'ā?' inē
the-slaves-from person-one-to calling, 'these what are?' saying
sing'ōm. Unōn uā āgānōm, 'nāng'nī jonggipā
asked. Then he said, 'thy one-who-is-a-younger-brother
hē'bāōm; ārō nāng'nī pāā ukō ān'sengē mān'sōānā
has-come; and thy father him well getting-beforehand-for
ālā dākōm.' Unōn uā kā'ōnāngē ning'chī nāpāngnā
feast has-made.' Then he being-angry the-inside-to go-in-to

[1] 'First born' would be expressed by the word *dejākrā* = righthand child.

sikjāōm. Uōn ūnī pāā ong'kātbāē ukō mol'molōm.
wished-not. Then his father coming-out him entreated.
Indībā uā āgānchākē pāgipākō inōm, 'nībō, indītā
But he answering him-who-is-father-to said, 'look, so-many
bilsī āngā nāng'nā gāmō, chāngsābā nāng'nī gē'etākō
year I thee-for laboured, even-once thy commandment
chākchikkujā; indībā ripengskārāng bāksā kā'chānā mān'nā;
have-disregarded-yet-not; but friends with rejoice-to to-get;
gitā nā'ā chāngsābā āngnā dobok bi'sā māngsākō on'khujā;
so-as thou even-once me-to goat young live-thing-one hast-given-yet-not;
indībā jensālō nāng'nī iā dēpāntē, dārīrāng bāksā nāng'nī
but at-what-time thy this son, harlots with thy
jānggītāngānīkō minokgipā hē'bāōm, unān nā'ā ālā dākōm.'
means-of-living one-who-swallows has-come, him-for thou a-feast hast-made.'
Uōn uā unā inōm, 'dēdē, nā'ā pāngnān āng bāksā gnung,
Then he him-to said, 'child, thou always me with art,
ārō āngnī philākān nāng'nin. Indībā ān'ching kā'chānā ārō
and my all thine. But we rejoice-to and
kā'sroknā nāngāchim; māinā nāng'nī iā jonggipā
exult-to was-necessary; for thy this he-who-is-a-younger-brother
sīōmchim, indībā tāngchāpilōm; ārō gimāōmchim, indībā
had-died, but has-come-back-to-life; and had-been-lost, but
mān'pilōm.'
has-(been)-got-back.'

ĀBENG.

The Ābeng dialect of Gārō is spoken in the western half of the Garo Hills, and in the neighbouring part of Mymensingh, by about 38,000 people.

The dialect differs but slightly from the standard. In the pronouns, the Kachārī form *bī* is used to mean 'he' or 'she.' It is applied only to human beings. We notice the use of pronominal prefixes, in forms like *āng-pā* or *ā-pā*, for *āng-nī pā*, my father.

In verbs, the future termination is *nāwā*, which corresponds to the negative future termination *jāwā*, found in Āchik. In the past tense *ming* is substituted for *chim*.

[No. 18.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

GĀRŌ.

ABENG DIALECT.

(The Rev. J. Ellison.) (DISTRICT, GARO HILLS.)

Ak-sā māndēnī dēpăntē āk-gnī dongāming. Bīsongnī jāngchīō
Person-one man's son person-two were. Them-of (the) midst-in

jonggipā pāgipākō āgānjok, 'ō āpā, jē gām ăngā
(the)-younger-brother (the)-father-to said, 'O father, what property I

mānnāwā, ukō āngnā ronbō.' Uōn āpā bīnī gāmkō suālē
get-will, that me-to give.' Then (the)-father his property dividing

ronjok. Ākīsā sālnī jāmānō dē-sāchon dimdāk
gave. (A)-little day-of after-in (the)-child-last-born all

gāmkō chimongē song chēlăchā rē'āngē, mung uōnā
(the)-property collecting (a)-country far-to went-away, and there

nāmgijā māndē gitā dākē ān'tāngnī gāmkō bonēttokjok. Bīnī dimdāk
(a)-bad man like doing his-own property caused-to-end. His whole

gām bonōā, uā songō nāmēn ākāl hongjok, uōn bīā
property when-ended, that country-in excessive scarcity was, then he

duk mānbējok. Uōn bīā rē'āngē uā songnī āksā māndēō
distress got-exceedingly. Then he going that country's one man-in

dongtimē chā'jok; bīā bīkō wākjinmā nīrikāl ābāchā wātētjok.
abiding ate; he him swine-herd (-of) follow (the)-field-to sent.

Etnīkōā bīā wāknī chā'ānī chā'chēkō chā'nā hāmōbā,
Then he swine's eating-of husks eat-to sought-although-(he),

dimdākbā bīnā ronjājok. Jāmān kītikō bīā gīsikō chānehīe
all him-to gave-not. Afterwards (the)-end-in he mind-in thinking

āgānjok, 'āngnī āpānī bāsikbā dāngā rā'gipā nokoldrăng băngēn
said, 'my father's how-many labour take-who servants much

mīkō chā'nā mānōngā, āngāsā īānō okrīē siongā. Āngā chākātē āpāōnā
rice eat-to getting-are, I-only here hungering dying-am. I arising father-to

rē'āngpīlē āgānnāwā, "ō āpā, silgānī mung nāmnikgījākō,
going-back say-will, "O father, heaven's both good-seeing-not (or displeasure),

năngnī mung nāmnikgījākō dākăhā, năngnī dēpāntē mingē dāō
your and good-seeing-not have-done, your son calling now

āngā nītōpājā; dāngā rā'gipā nokol āksāgitā āngkō rārikbō."' Unī
I fit-not-am; labour take-who servant one-like me keep."' This-of

jāmānō bīā chākātē āpānī mik-kāngōnā rē'āngjok. Uōn chēlē
afterwards he arising father's face-unto went. Then far-away

dongē bīnī āpā bīkō niksōē kāsāchākbējok, mung kātē,
being his father him foreseeing had-compassion-much, and running,
rē'āngē, bīkō gipākē, kudimāhā. Uōn dēgipā bīkō āgānjok, 'ō
going, him embracing, kissed. Then (the)-son him said, 'O
āpā, silgānī mung nāmnikgījākō nāngnī mung nāmnikgījākō dākāhā,
father, heaven's both good-seeing-not your and good-seeing-not done-have,
nāngnī dēgipā mingē āngā dāō nītōpājā.' Indībā bīnī pāgipā
your child calling I now fit-not-am.' But his father
nokoldrāngkō āgānjok, 'tengrē bā'rā dimdāknā bātē nāmākō rābāē
(the)-servant told, 'quickly cloth all-than excelling good bringing
bīkō gānētbō; mung bīnī jāksīō jāksītem, mung bīnī jā'chokō jākop
him clothe; and his finger-on ring, and his foot-on sandal
ronbō. Mung mā'sū bīsā milbēākō rābāē denbō, nāchingā chā'ē
give. And kine young fat-very bringing kill, we eating
ān'sengnāwā; mainā āngnī īā dēgipā sīōbā, tāngpīlāhā; mung
happy-will-be; for my this child dead-although, lives-back; and
gimāōbā, mānpīlāhā.' Uōn bisong ān'sengāhā.
lost-although, got-back.' Then they happy-were.

Unī jāmānō bīnī dēpāntē dālbātgipā ābāō dongāming,
This-of (the)-after-in his son (the)-largest (the)-field-in was,
mung bīā rē'bāē nok sēpāngōnā sokbāwā dokākō ārō
and he coming (the)-house near-unto arriving (the)-drumming and
ān'sengākō knāē nokoldrāng-ōni āksākō ringgāmē singāhā, 'māwā hongāhā?'
dancing hearing servants-from one calling inquired, 'what is (it)?'
Bīā bīkō āgānjok, 'nāngnī jonggipā rē'bājok, ārō nāngnī pāgipā
He him told, 'your younger-brother come-has, and your father
bīkō hān ān'sengē mānpilānā mā'su bīsā milbēākō denāhā.'
him body well getting-back-for (the)-kine young fat-very killed-has.'
Uōn bīā kāchāiē nokningāchā rē'āngnā gōngjājok. Uōn bīnī āpā
Then he angry-being house-within-to go-to wished-not. Then his father
bārāngaōnā rē'bāē bīkō mālmokjok. Indībā bīā pāgipākō āgānjok,
(the)-outside-to coming him besought. But he father-to said,
'nībō, bāsik bilsīnā dipāt āngā nāngnī nokol gitā dongongā,
'behold, how-many year-to until I your servant like am,
r'āngsābā nāngnī āgānākō gālkujā, indībā āngā bādākē
once-even your saying rejected-not-yet, but I in-order-that
bājuskādrāngming tārimē chrokmēsaē chā'nā mānnāwā, indākē
companion-fellows-with along dancing-feasting eat-to get-will, thus
rāngsābā dobok bīsā māngsākō āngnā ronkujā; indībā nāngnī jē
once-even goat young one me-to given-yet-not; but your which
dēpāntē mēchik dārīdrāngming tarimē nāngnī gāmkō chā'ē bōnetāshā, bīnī
son woman lewd-ones-with along your property eating ended-has, his

rē'bāmidingō bīna bīsā milbēākō denāhā.' Uōn pāgipā āgānjoḳ,
coming-time-in him-for (the)-young fat-very killed.' Then (the)-father said,
'angdērāchā, nāā pāngnān āngming tārimē dongā, mung āngnī dimdāk
'my-child-darling, you always me-with along remain, and my all
gām nāngnī. Indībā nāchingā ānsengē chrokmēsānā nāngā, mānā
property (is)-yours. But we happy-being dance-feast-to ought, for
nāngnī uā jonggipā sīōbā, tāngchāpīlāhā; mung
your that younger-brother dead-although, come-to-life-back-has; and
gimāōbā, mānpīlāhā.'
lost-although, got-back-has.'

ĀTONG, KUCHU, OR ĀTING.

This dialect is spoken by some ten thousand people in the lower Someswari Valley in the south-east of the Garo Hills, where it is known as Ātong or Kuchu, and by some five thousand in the neighbouring portion of the district of Mymensingh, where it is said to be called Āting. It presents some points of resemblance to that current in Cooch Behar and Jalpaiguri, but, on the whole, is much more near to the Standard. The following are the principal points of difference between it and the latter.

Instead of the termination *gipā*, which we meet in the standard dialect, and which is equivalent to the Hindī *wālā*, we find *gābā*. This is of very frequent occurrence, and is often the equivalent of the English definite article. Thus, *wā'-gābā*, the father.

The termination of the accusative is *ō;* that of the genitive is *mī;* that of the locative is *chī;* and that of the ablative, *mīō*, or *mingāō*. The sign of the plural is *drāng* or *rāng*. In the case of pronouns the plural sign is *tim*. In Āo Nāgā the plural sign is *tam* and in Mikir *tum*.

Āṅgā is 'I.' The other forms of this pronoun are *ning*, *ningān*, *nā'nāng*, we; *ning-mī*, our; *āngā-ō*, me.

Nāng' or *nāng'ān*, thou; *nāng'-mī*, thy; *nā'-tim*, you; *nāng'-mī*, your.

Uē, *uān*, or *uēn*, he; *u-mī*, or *u-ming*, his; *uā-ō*, him: *u-tim*, they; *u-timī*, their.

'Who?' is *chāng*, and 'whose?' *chāng-mī*. 'What?' is *ātong*.

The verb substantive is *dong'ā*, *gnāng* or *gāṇāng*, is; *chim*, was. The termination of the past is *ok* as *tok-ok*, struck. Examples of a negative past are *hun'-nān-chāk*, did not give; *gong'-īn-chāk*, was not willing. The Past Participle ends in *ai*, as in *dong'ai*, having been, or in *ai-mu* (*mu* meaning 'with'), as in *rā'aimu*, having taken.

In this dialect *d* becomes *t*, as in *tok*, to beat, and *tāk*, to do.

[No. 19.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

GĀRŌ.

ĀTONG OR KUCHU DIALECT.

(The Rev. E. G. Philips.) (DISTRICT, GARO HILLS.)

TRANSLITERATION AND TRANSLATION.

Chāng-mī-bā sā'-bāntai ming'-nī gānāngit'chim. Utim-ming ming'-sā jong
Some-one's son-male person-two were. Them-of person-one brother
milgābā wā'gābā-nā bālok. 'ō āwā', jin-mīō āng mān'-nā
small-the father-the-to said, 'O father, (the) property-from my get-to
nānggābā-ō āng-nā hun'bō.' Umingān uē utim-nā jānggi kēngwā-mingāō
necessary-the me-to give.' Then he them-to life (the) living-of
hāntiok. U-mī kinkin hāotai sān jārāwāchiān jong milgābā
divided. That-of after some time delaying brother the-small
jin-gumukāō rā'aimu song jān'gābāsāng rē'engok; umīe umingān
property-(the) whole taking country far-the-to went; and there
nemchāgābāō tākaimu gē'tēngming jinā-ō jāmātok. Umīe uming jinā-ō
evil doing his-own property ended. And his property
jāmetmān'wāmī kinkinān uē song-chī nēmēn ā'kāl dong'bēok. Uchin uē
ended-after afterwards that country-in very scarcity was-very. Then he
kānggāl dongaitok. Umingān uē rē'ēngaimu u-mī song-mī ming'-sā-chī
impoverished was-becoming. Then he gone-having that's country's person-one-in
mudāngok, umīe uē uā-ō wāk chaisāmkāl'-nā gē'teng. hā'bāsāng hitētok.
entered(service), and he him swine watch-to his-own field-to sent
Umīe uē wāk sāgābā kōplāksāng pi'buk pingātnā sikbēāchim, utākchibā
And he swine eating-the pods-with stomach fill-to wished-very-much, but
gumukān u-nā hun'nānchāk. Utākchībā uē sumāntrīē bālok, 'tāngkā
all him-to gave-not. But he thinking-again said, 'money
rā'sākgābā āwā-mī biskin rēngmādā-rāng sā'wāmingāō pāng'ai mān'ē
receiving-the my-father's how-many servants food much getting
dong'ā, utibā āngā it-chī okīai tāi-nā tākaidok. Āngā jāsaimu gē'teng
are, but I here hungering die-to doing-am. I arising my-own
wā'-chinā rē'engaimu bālaini, "ō āwā', āngā rāngrā-nā ārō nāng'-mī
father-to going say-will, "O father, I heaven-against and your
nukwā-chī pāp tākok; nāng'-mī sā'-bāntai nōwai ming-nā chaitōānchāk;
seeing-in sin done-have; your son saying call-to fit-am-no-more;
nāng'-mī tāngkā rā'sākgābā rēngmā ming'sā tākā āngā-ō tākbō."' Umingān
your money receiving-the servant one making me make."' Then

uē jāsaimu, gē'teng wā'-chīnā rai'āk. Umingē jān'bēwāmingān u-mī wā'-gābā
he arising his-own father-unto came. Then distant-very-from his father-the
uā-ō nuksāwaimu kā'gālsākok, umīe rikāngaimu uā-ō kā'bākkaimu ku'timmok.
him seen-having compassion-had, and running-to-him him embracing kissed.
Uchiān sā'-bāntai u-nā bālok, 'ō āwā', āngā rāngrā-nā umīe nāng'-mī
Then (the) son him-to said, 'O father, I heaven-against and your
nukwā-chī pāp tākmānok; nāng'-mi sā'-bāntai nōwai mingnābā chaitōānchāk.'
sight-in sin done-have; your son saying to-call fit-am-not.'
Utākchībā wā'gābā gē'teng rēngmādā-rāngā-ō bālok, 'rābāk rābāk jām
But the-father his-own servants-to said, 'quickly quickly coa
silkālwā'ā rā'aimu u-nā kupetbō; umīe u-mī chāk-chīnā chāksitem, umī-
(a) better bringing him-for put-on; and his hand-for (a) ring, and
u-mī chā'chīnā jā'kōp hun'bō. Umīe mā'su pī'sā mēlgābāō tinaimu tokbō;
his foot-for sandal give. And cow young fat-the leading-here kill;
nā'nāng sā'aimu kusi dong'nā, ātongnā āng'mī sā'-bāntai taiokgit'chim, utākchībā
we feasting happy be-to, for my son died-had, but
kēngpīnok; umīe mā'ākgit'chim, utākchībā mān'pīnok. Umingān ptim kusi
lived-again; and lost-was, but received-again. Then they happy
dong'nā tākok.
be-to did.

Umīe u-mī sā'-bāntai chungkāl-gābā hā'bāchigit'chim. Umingē uē rai'aimu
And his son larger-the (the) field-in-was. Then he coming
nok-nekwā-chīnā dong'chīē gil'gāl gil'gāl gurukwā-ō nāāk. Umingē
(the)-house-near-to arriving gilgāl gilgāl dancing heard. Then
rēngmādā-rāng ming'sā-ō hokaimu īē, 'atong dong'wā'? nōwai sing'ok. Uchiān
(the)-servants-from one calling he, 'what is'? saying asked. Then
uē u-nā bālok, 'nāng'-mī jong-gābā rai'āk, umingē nāng'-mī wā' uā-ō
he him-to said, 'your brother-the arrived-has, therefore your father him
kusi dong'ai mān'sāwaimu mā'su pī'sā mēlgābā-ō tokok.' Uchin uē
happy being received-having cow young fat-the killed-has.' Then he
kā'siaimu ning'sāng dāng'āng-nā gong'anchāk. Umingē u-mī wā'gābā
angry-being within-to enter-to willing-was-not. Then his father-the
hong'kātaimu mol'molok. Utākchībā uē wā'gābā-nā bālsākok, 'Chaibō, iskin
coming-out besought. But he father-the-to answered, 'Lo, so-many
bisil (*or* basal) āngā nāng'-nā kāmok, wensābā nāng'-mī hitwā-ō sākchikku'chā;
year I you-for laboured, once-even your command resisted not-yet;
utākchībā rōgaisengāmu kusi dong'rimnā mān'nā gādā nā'ā wensābā
but fellows-with happy be-to-together able-to-be like you once-even
āng-nā purun pi'sā māngsābā hun'kuchā. Utākchībā jē-mī sān-chī nāng'-mī
me-to goat child one-even gave-not-yet. But which-of day-in your
iē sābāntai dāridārāngmu nāng'-mī jānggī kengwāmīō mā'āt-gābā rai'āk,
his son harlots-with your life living ends-who came,

utchīdō nā'ā mēl'gābā mā'su pī'sā-ō tokok.' Uchiān uē u-nā bāĭok,
then you the-fat cow young killed.' Then he him-to said,
'sā', nā'ā pāngnān āng-mu gānāng, umīe āng-mī gumukān 'nāng'-mī.
'child, you always me-with are, and my everything yours (is).
Ŭtākchībā nā'nāng nēmnuk-nā umīe kusi dong'-nā nāngā; ātongnā īē
But we rejoice-to and happy be-to ought; for this
nāng-mī jong taiokgit'chim, utākchībā kengpīnok; umīe mā'ākgit'chim, utākchībā
your brother died, but lived-again; and lost-was, but
mān'pīnok.'
got-again.'

Gārō is also spoken in the State of Cooch Behar, and in the District of Jalpaiguri. In the former, the number of speakers is estimated at 1,200, and in the latter at 4,013. Those of Jalpaiguri are immigrants who have scattered over the district. In Cooch Behar they are settled principally in the Eastern and North-Eastern portions of the State, comprised within the Tufānganj Subdivision. The language of these people is much mixed with Bengali. It will be sufficient to give a version of the Parable of the Prodigal Son, and another specimen received from Cooch Behar, together with a list of words from Jalpaiguri.

The Gārō language of these two districts differs widely from that of Kamrup and the Garo Hills. Putting the numerous importations of Bengali to one side the vocabulary has many points of variance, and the differences of grammar are so great as almost to entitle this form of speech to be called a separate language. It is, however, rather a corrupt jargon than a true dialect, and its corruptions are apparently due for the most part to the influence of the other surrounding Non-Aryan languages. It is not worth while making a full list of all its peculiarities, nor, indeed, could such a list be made in any satisfactory way from the specimens and the list of words which follow. It will be sufficient here to give the following main points of divergence from the standard type and to point out that in many respects it agrees with the Ātong dialect.

NOUNS.—The standard terminations of the genitive and dative, *ni* and *nā*, are freely used. We have also the following. The termination *uō* is commonly used in Jalpaiguri for the dative and the accusative. The termination of the ablative is *ni-pri* in the same district. There seems to be a locative in *ing* in words like *chākrā-ing*, on the hand, and *debr-ing*, to the field. Another form of the locative takes the prefix *hā*, as in *hā-song*, in a country.

The plural is formed by adding *dōā* or *dō*.

PRONOUNS.—*First person.*—We have *āng*, I; *āng-gō* and *ā-nā*, me, to me; *ē-ni*, *i-ni*, of me, my; *ning*, *ni*, we; *ningi*, *ning*, of us, our.

Second person.—We have *nāng*, thou; *nung*, thou; *ni-ni*, thy; *nōnok*, you; *nōnok-ni*, *nōnōngi*, *nōnē*, your. The plural is commonly used for the singular.

Third person,—u, *ūon*, he; *uō*, him; *ū-nā*, *ū-krau*, to him; *ū-nōng-mon*, for him; *Onok*, *anōk*, they. In the second specimen from Cooch Behar, *morju* is translated 'she' and 'her.'

The Bengali relative pronoun *jē* is of very frequent occurrence. 'Who?' is *chāng* with a genitive *chi-ni*. 'What?' is *āto* or *ētūng*.

VERBS.—*Dōā*.or *tōā* is 'is,' and *tōā* or *tōy-tōā*, 'was.' There are, however, several other forms. Thus, *sai-au*, *sai-tōā*, and *sai-ā*, was. The negative verb substantive is *tōng-chā* or *dōng-chā*, is not.

The *Present* tense seems to show signs of inflexion. We have—

Sing.	Plur.
1. *tōng-ā*, I strike.	*tōng-ā*.
2. *tōk*.	*tōk*.
3. *tōk*.	*tōk*.

The following is an example of the *Imperfect,—mini-tōā*, (They) were laughing. Compare *sai-tōā* and *tōy-tōā*, above.

Examples of the *Future* are *bōr-nā*, I will say, and *min-nā*, we will laugh. In the list of words from Jalpaiguri the termination is spelt *ñyā*.

The usual termination of the *Past* tense is *au*. Of this there are numerous examples, of which it will be sufficient to cite *lāo-au*, he gave; *nēkh-au*, he saw. In *bōr-tau*, he said, a *t* seems to have been prefixed to the termination. Another common termination is *tānā*, as in *lāo-tānā*, he gave; *fai-tānā*, he came, and others. From Jalpaiguri we have *tōk-ai-tenā*, he struck, and *lēi-tānā*, he went. Examples of a negative past are *lāō-chau*, gave not, and *dāng-chau*, entered not.

The *Past Participle* ends in *ai-mon*, as in *gās-ai-mon*, having done.

[No. 20.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BOḌO GROUP.

GĂRŌ (OF COOCH BEHAR).

(STATE, COOCH BEHAR.)

SPECIMEN I.

Mārāp sāk-sā-ni mi sā māng-ning tōā. Sā pwōmōr ēpini
Man person-one-of male child person-two were. Child younger own
āwā bōrtau, 'āwā, jē mālmātā tōā āng jē bhaigō māsā
father-to said, 'father, what property is I what share get
ūō ānā lāō.' Ū-mārā ūni mājā-rāy jē tōā jē tōng-chā
that me-to give.' The-man them-of among what is what is-not
āt-pon bhaigō gāsai-mon lāō-au. Din āpēsā liū-au sā pwōmōr
everything partition doing gave. Days few went child young
āt-pon rungiman-hā hāsong pijināng liū-au. Ū-ai tōai-mon
everything gathering to-country distant went. There remaining
ēmon sārchā gāsai-mon nāksingpri sompottini āt-pon dēū-prilāu-au
this-man evil doing completely property-of everything expend-did.
Āt-pon khorch gāsai-mon ū hāsong khub mongā sai-au. Ūni
Everything expend doing that in-country great scarcity was. His
khub dūk-khū sai-tōā. Ō-mārāwā sēlai lē-mon sohorē mārāp sāksā
much distress was. That-man then going town-of man one
nāgāl lēu-au. Ūō hvāk chorāingā debr-ing dimbi-sēt-au. Hvāk
companionship took. Him swine to-keep field-to sent. Swine
dōā jē jābōdā saitā ūmārā ūō-man ok dufumā nāpā. Kintuk
many what chaff eat that-man thereby belly to-fill wanted. But
sāksōbā ūnā lāō-chau. Jēlā ūni sōt saiā, ūon bōrt-au, 'ēni
anybody him-to gave-not. When his consciousness was, he said, 'my
āwā-ni kotō mainā sāni chākor tōā; onōk bākhai-mon
father-of how-many pay eating servants are; they wasting
pānai-mon sā; ār āng maifini chinā bōl. Āng chāpai-mon
sparing eat; and I hunger-with die surely. I getting-up
āwāni kotingā lēingā ū-krau bōrnā, "ē āwā, āng Hvāy māhōngāy
father-of near will-go him-to shall-say, "O father, I God before
ār nōnōngi māhōngāy pāp gāsētonā; nōnōngi sā-bāntai tidōng āng dōng-
and your before sin did; your son worthy I am-
chā. Ānggō dormā sāni gondō chākor dāpāng."' Ūon chāpai-mon
not. Me pay eating like servant keep."' He getting-up
āwā-ni kōrōngāy liū-au. Jēlāy ūon pijināng tōy-tōā ūni āwā nēkh-au;
father-of near went. When he distant was his father saw;

ākābākā gāsai-mon tōlōng-nāng-au, ūni tukūr līyai-mon hūtum-au. Sāwā
bompassion doing ran, his neck taking kissed. Son

āwā bōrtau, 'ē āwā, āng Hvāy māhōngāy ār nōnōngi
father-to said, 'O father, I God before and your (you)

māhōngāy pāp gāsē-tānā; nōnōngi sā-bāntai tidōng āng dōng chā.'
before sin did; your son worthy I am not.'

Kintuk āwā chākor dōā bōrtau, 'sākōk pēnēm lāfai-mon ūnā
But father servant many-to said, 'cloth good bringing him

dākān; ūni chākraing chistām dākān, ār chākōmmai jōtā dākān.
put-on; his hand-in ring put-on, and feet-in shoe put-on.

Ni sai-mon gēlēingā minnā. Ēni sā-bāntai chiai-mon, hēng-au;
We eating will-sport will-laugh. My son dying, is-alive;

māyai-mon, mon-au.' Anokan gēlēi tōā mini tōā.
lost-being, is-recovered.' They sporting were laughing were (remained).

Ūni sā-bāntai gōdōā dēbriyān tōy-tōā. Jēlāy ūon fai-au nēgēau
His son older field was. When he came home-of

kotingā sokai-au bosini ār chāilungē nāu. Ūon chākorōk sāksā
near arrived dance and song heard. He servant one

kālāngau sēngai-mon, 'idā ētūng?' Ūon bōrt-au, 'nini ājong
called asking, 'this what?' He said, 'your brother

fai-tānā. Pēnēm pēnēm fai-tānā. Ūgmon nini āwā bhōj lāo-tānā.'
came. Well well came. Therefore your father feast give-did.'

Ūon rāhā-au, nēgūngō dāng chau. Ūgmon ūni āwā
He became-angry, house-into entered not. Therefore his father

potōf-au, ūni somjā-somji gāsē-au. Ūon ūni āwā job lāo-au,
out-came, him entreat did. He his father answer gave,

'iti bobūllō āng nōnōngi kām tori-au, kōnō bēlā nōnōngi kārā-au
'so-many years I your service did, any time your word

bākaiing chā. Nāng kōnō bēlā ānā purōn-sā lāwaing chā, āng
disobeyed not. You any time me goat-child gave not, I

baidōā lāyai-mon mini-tōā gēlai-tōā. Kintuk nōnōngi ē
friend-many eating laughing-was sporting-was. But your this

sā-bāntai michi sābēk lāai-mon jē sompotti uri-lāo-au, ūon jēlā
son woman harlot taking who property flung-away, he when

fai-tānā ū-nōng-mon nāng bhōj lāo-au.' Ūon ūnā bōrt-au, 'nāng sodai
came him-for you feast gave.' He him said, 'you always

āng mon tōy-tōā; ēni jē tōā jē tōng chā ūon ātpon nini.
me with were; my what is what is not that all your.

Ning gēlēingā minnā nigā. Imrā nini ājong chiai-mon, hēng-au;
Our sport laugh ought-to-be. This your brother dying, is-alive;

māyai-mon, mon-au.'
lost-being, is-recovered.'

[No. 21.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BOḌO GROUP.

GĀRŌ (OF COOCH BEHAR).

(STATE, COOCH BEHAR.)

SPECIMEN II.

The description of an imaginary bride given by a Gārō (Pahārī) to his family.

Pēnēm būchūng, ṃorjū bōllāng-kālāo-kālāo. Morju bōkā; hāurū
Well good, she fair. She white-fair; hair
khōpā tōā, hāurū lauā pilāu būchūng. Morjū nēkong khūb pērēngā.
tuft is, hair big long good. Her nose very prominent.
Ūni āwā āmāy sārchā, koinejū nēmā. Koinė nōnē moknā mok-chā?
Her father mother bad, the-girl good. Girl your mind-after mind-not?
Chākāing-dō abōknā, chākām-dō obōknā; kānō-sē pāji-mūti kān.
Arms handsome, feet handsome; bust-that beautiful bust.
Hointang pānnā kāpā, sōkō tāngā kāpā, māi lēmbā kāpā, mūi
Thread to-spin can, cloth to-weave can, rice to-cook can, curry
lēmbā kāpā, āt-pon kāpā tērēingyā. Ūni āmāy tōā, ūni āwā
to-cook can, all-sort can work. Her mother is, her father
tōā, ūni dādō tōā, ūni ājong bā tōā, ūni jinau tōā,
is, her elder-brother is, her younger-brother too is, her sister is,
ūni ēiti tōā, ūni ākāi tōā, ūni
her mother's-sister is, her father's-elder-brother's-wife is, her
moni tōā, ūni jūkū bhorgi āt-pon tōā. Nėg-wai
mother's-brother's-wife is, her kith-(and) kin all are. House-in
hāsh-kisē-bā tōng-chā; Nēg-wai sompotti tōng-chā, mosū-motai ūban
anything is-not; House-in property is-not, cattle (even)-that
ōng-chā, sōkō kān-bā māch-chā, chūn-bā māch-chā. Sēndēkēn
are-not, cloth to-wear has-got-not, to-wrap-with has-got-not. Always
maifi, māiō sānān māch-chā. Tibiginā, gōngnā gōng-chā? Nōnok
hungry, rice to-eat has-got-not. What-now, like-(or) like-not? You-all
koinā juringnā jūri chā-nā? Ni chai-mon fai-au.
girl will-take-in-match take-in-match not? I seeing come-did.

The following dialects are reported to exist in the Garo Hills :—

Chibok spoken by	. . . . .	1,500
Dālu	„	500
Rugā	„	500

Chibok and Rugā are spoken only in a few small villages at the head-waters of the Nitai River, and Dālu at the village of that name on the Bogai. I have not succeeded in obtaining specimens of Chibok and Dālu, but, through the kindness of the Rev. M. C. Mason, I am enabled to give a set of standard words and sentences in the Rugā dialect (*vide* pp. 135 and ff.). It will be seen that Rugā differs considerably from Gārō, but there are not sufficient materials available to give a complete account of its various grammatical forms.

The suffixes of declensions are,—gen. *nī, nīā*; dat. *ṇō*; and abl. *nīā*. The suffix of the plural is *dikā, rung* being also used.

The pronouns are—

	First Person.		Second Person.		Third Person.	
	Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
Nom. . .	*āng,*	*ning, nāāng.*	*nāng,*	*nānung, nārung.*	*uuā, uān, hing.*	*hīnung.*
Gen. . .	*ānīā,*	*nīnīā, nāāngnīā.*	*nānīā,*	*nānungnīā.*	*ḥīnīā*	*hīnungnīā.*

In Verbs, the suffix of the present is *ō*, of the past *minō* and *jō*, and of the future *nōā* (*? ōā*). The root meaning 'beat' is *tok*, not *dok*, and 'to go' *lai*, not *rē*'.

KŌCH DIALECTS.

The name 'Kōch' looms large in the history of Northern Bengal and Assam. A Kôch dynasty, whose original home seems to have been Cooch, *i.e.*, Kōch, Behar, and which first became prominent in the early part of the sixteenth century was master of nearly the whole of the lower Assam Valley and of Northern Bengal as far west as the present District of Purnea. There are various traditions as to the origin of this line of kings, and, according to Mr. Gait, it is most probable that it has descended from a Mech ancestor, by two Kōch mothers.[1]

The people called Kōch spread all over Northern Bengal and Assam, and have now everywhere become completely Hinduised. In Bengal they have intermingled with the surrounding aboriginal tribes and have acquired a cast of feature which is partly Dravidian, while in Assam they have preserved their original Mongolian type.[2] In both tracts they have abandoned their own language and speak the Bengali or Assamese of their Aryan neighbours. Hodgson has been able to give a vocabulary of the words used by them, which is nearly all Bengali, and regarding their grammar says that it is wholly a corrupt form of that language. This is equally true at the present day. Specimens of the corrupt Bengali spoken by Kōches and Rajbangsīs[3] will be found on pages 135 and 163 of the Bengali section of this survey.

I think that there can be little doubt that the original Kōches were the same as the Bodos. 'Kōch,' 'Mech,' and 'Bâṛâ' or 'Bodo,' all connoted the same tribe, or, at most, different septs of the same tribe. This is well shown by the traditional origin of the Kōch Kings from a Mech father and Kōch mothers. In Assam the name 'Kōch' is no longer that of a tribe, but rather that of a Hindū caste, into which all converts from the different tribes,—Kachārī, Gārō, Lālung, Mikir, etc.,—are admitted on conversion. The case is very much the same in Bengal.

The name 'Kōch,' in fact, everywhere connotes a Hinduised Bodo who has abandoned his ancestral religion for Hinduism and the ancestral Bodo language for Bengali or Assamese.

There is, however, in Dacca, the Garo Hills, and Goalpara a small body of people who are known as Kōch or Pāni Kōch, and who still speak a language belonging to the Bodo group, and are either animistic or nominal Hindūs. Six sections of them have been recorded in the Garo Hills, *viz.*, Harigayā, Satpariyā, Dasgayā or Banai, Chaprā, Wanāng, and Tintekiyā. The last are also found at the base of the Hills in the District of Goalpara. The first five are said to be named after the places where they formerly resided, and the Tintekiyās from the dress of their women, who wear one cloth round the waist, another over the body, and a third on the head. These six sections used to be considered to be the only pure Kōches in existence, but it is now believed to be much more likely that they are not Kōches at all, but are Gārōs who have never got beyond an imperfect stage of conversion to Hinduism, involving merely the abstinence from beef. It has been conjectured with some probability that they assumed their present

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[1] *The Koch Kings of Kámarúpa.* J. A. S. B. lxii, Pt. I, 1893, p. 294.

[2] *Report on the Census of Assam for 1891,* p. 212.

[3] Rājbangsīs are the Hinduised Kōches of Rangpur and Goalpara. The name means 'of royal descent', and evidently refers to the fact that the people who bear the name are of the same tribe as the Rājās of Cooch Behar and Mangaldai. The word *Koch* is said to be derived from the Sanskrit *Krauñcha,* which means the Eastern Himalayas.

name of Pāni Kōch, which means 'small,' or 'inferior Kōch,' by way of propitiating the thoroughly Hinduised Kōch power which was predominant on their borders. Their language, so far as I can judge from the specimens which I have seen, is a mongrel of Gārō and Bengali or Assamese.

In the Garo Hills it is stated that each section of the so-called Kōches speaks a different dialect, but no specimens of any of these forms of speech could be obtained. I am hence obliged to content myself with the specimen received from Dacca which illustrates the dialect of the extreme south, and with that received from Goalpara received from the extreme north. The latter is called Tintekiyā. The only other specimen of the language that is available is the Vocabulary of the 'Konch' dialect of the Garo Hills drawn up by Lieutenant Williamson, and referred to below in the list of authorities. This I reprint in the list of words for purposes of comparison. The dialect differs from both of those of which I give specimens, but is evidently based on Gārō.

This so-called Kōch dialect is spoken by the following number of people :—

BENGAL—		
Dacca	4,500	
Total for Bengal		4,500
ASSAM—		
Garo Hills—		
Harigayā	1,100	
Satpariyā	1,100	
Dasgayā or Banai	1,100	
Wanāng	1,100	
Tintekiyā	1,100	
Total	5,500	
Goalpara—		
Tintekiyā	300	
Total for Assam		5,800
GRAND TOTAL . . .		10,300

It is hardly necessary to point out that, in the case of the Garo Hills, the figures are only rough estimates.

The following are the authorities on the Kōch language, *viz.*, both those which deal with the language spoken at the present day by Kōches, and also this corrupt Gārō or Mēch spoken by the Pāni Kōches.

AUTHORITIES—

HODGSON, B. H.,—*Essay on the Kócch, Bódó, and Dhimál Tribes.* Calcutta, 1847. Reprinted in Vol. I of *Miscellaneous Essays relating to Indian Subjects*, pp. 1—160. London, 1880. Contains a Kócch vocabulary. Hodgson states that the Kócch grammar is merely corrupt Bengali.

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1868. The Koch words are taken from Hodgson.

WILLIAMSON, W. J.,—*A Vocabulary of the Garo and Konch Dialects. Journal* of the Asiatic Society of Bengal, xxxviii (1869), Pt. I., pp. 14 and ff. This vocabulary is nearly identical, so far as the English goes, with the Standard List of Words and Sentences used in this Survey.

DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Paní-Kocch or Kocch Vocabulary on pp. 93 and ff.

BEAMES, J.,—*On some Koch Words in Mr. Damant's Article on the Palis of Dinajpur. Indian Antiquary*, I (1872), p. 371.

CAMPBELL, Sir G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and Eastern Frontier.* Calcutta, 1874. Vocabulary on p. 150.

DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. XII (1880), pp. 235 and 254, Vocabulary.

STACK, E.,—*Report on the Census of Assam for 1881.* Note on the tribe by E. S. on pp. 73 and ff. Calcutta, 1883.

GAIT, E. A.,—*Report on the Census for Assam, 1891.* Shillong, 1892. Para. 167, p. 161, account of Kōch with vocabulary. Account of the Kōch Tribes on p. 212.

The following is a brief account of the main peculiarities of this Kōch dialect.

Throughout, pronounce the vowel *o* as in 'song':—

The suffix of the plural is *tāng*.

The case suffixes are:—

Acc.-Dat. *ko.*
Instr. *ri.*
Dat. *nē kond-āo.*
Abl. *nē hong-tē, nē tuki, dong-ten.*
Gen. *nē.*
Loc. *āo.*

The following are the principal pronominal forms:—

I, *Āngā.*	We, *Chingā.*
Me, *Āng-nā.*	Us, *Ching-nā.*
My, *Āng-nē.*	Our, *Ching-nē.*
Thou, *Nãã.*	You, *Nã-pārā.*
Thee, *Nã-nā.*	You, *Nã-pā-nā.*
Thy, *Nã-nē.*	Your, *Nã-pā-nē.*
He, that, *Uā.*	They, *U-tāng.*
Him, *U-nā.*	Them, *U-tāng-nā.*
His, *U-nē.*	Their, *U-tāng-nē.*
This, *Iā.*	
Who? *Sārā.*	Whose? *Sā-nē*
	What? *Mā-dā.*

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The following are verbal suffixes:—

Present, *-ā.*
Present Definite, *-nā hai-ā.*
Imperfect, *-nā-hā-ning.*
Past, *-ning, -jok, -ai-ā.*
Future, *-gān.*
Conjunctive Participle, *-ai.*

The final *ng* of *ning*, is sometimes dropped, as in *dong-ni*, were. The negative particle is *jā*, as in *hong-jā*, am not; *hon-u-jā*, did not give. The verb substantive is usually *dong*, but sometimes *hong* is used.

The causal verb is formed by suffixing the root *hon*, give, to the conjunctive participle, as in *fātai-hon*, cause to wear, put on.

[No. 22.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

KŎCH.

(DISTRICT DACCA.)

Gaīshā māndai-nē dūi-jon doi dang-ni. U-tāng-nē māji-āo bishā-doi
One person's two sons were. Them-of among young-son
āpānā fā-ko āgān-jok, 'bābū, āngā māl-nē jē bāk-ko mān-gān
his-own father-to said, 'father, I property-of what share shall-get
u-ko āng-nā hon.' U-tāng-nē māji-āo u-ā māl-ko hāt-ai hon-jok.
that me-to give.' Them-of among he property dividing gave.
Choisā din porē bishā-doi bēbāk-ko ēk-khāno kūri-ai chellā-wā
A-few days after (the)-young-son all in-one-place making distant
dēsh-nā hin-jok, ār oi jāgā-nā u-ā bē-hishābi khoroch-kuri-ai
country-to went, and that place-at he extravagantly spending
bēbāk-ko ūrāi-hon-jok; u-ā bēbāk-ko khoroch-kuri-jok porē, oi dēsh-āo
all wasted; he all had-expended after, that country-in
boṛo ākāl hong-jok, ō u-ā boṛo koshṭo mān-jok. Tokhon u-ā hing-ai
great famine became, and he great misery got. Then he going
oi dēsh-nē goishā shohor-bāshī māndai-nē āsroy hai-ā. Oi māndai
that country-of one city-dwelling man-of shelter took. That man
u-ko āpānā chāṭi-chā āk rākhí-nā hān-nai-ā-jok. Āk jē
him his-own field-to swine tending-for sent. (The) swine what
chāchai-ko chāgā-ning, u-ā u-ko hon-ai ok-ko bāroi-nā manē-kuri-jok
husks ate, he that giving (his) belly fill-up-to mind-made,
kintu keoi-ān u-nā hon-u-jā. U-ā chētonā mān-ai āgān-jok, 'āng-nē
but any-one him-to did-not-give. He senses getting said, 'my
fā-nē kotō mainā-mān-āwā chākhor jēhāni chā-nā mān-ā,
father's how-many monthly-(wages)-receiving servants which eating-for get,
ū-na-tē bāng-khāl mān-ā, ār āngā ē-ṭhāy ukkhuri shi-nā-hai-ā.
that-than more get, and I here (of)-hunger am-dying.
Āngā chāhāt-āi āpānā fā-nē kāndā-nā hin-gān; u-ko āgān-gān, "fā,
I rising my father's vicinity-to will-go; to-him will-say, "father,
āngā shorgo-nē biruddhē ō nā̃-nē nekkhēm-āo pāp kuri-jok. Āngā
I heaven's against and your presence-in sin did. I
ār nā̃-nē doi āgān-ai mi-thit-dil-gā-nē jogyo hong-jā; āng-ko nā̃-nē
any-more your son saying being-known-of fit am-not; me your
goishā mainā-nē chākhor gidā rākhi."' Parē u-ā chāhāt-ai āpānā
one salary-of servant like keep."' Afterwards he rising his

fā-nē kāndā-nā hin-jok. Kintu chellai-dong-ten u-nē fā u-ko
father's vicinity-to went. But a-distance-from his father him.
nuk-jok, ēbong māyā hōng-ai, daur-pārī hin-jok, godok-āo rŏm-jok,
saw, and pity taking, running went, neck-on caught,
khudum-jok. Doi u-ko āgān-jok, 'fā, āngā shorgo-nē biruddhē
kissed. (The)son him-to said, 'father, I heaven against
ō nã̄-nē nekkhēm-āo pāp kuri-jok; āngā ār nã̄-nē doi āgān-ai
and (in)-your presence-in sin did; I any-more your son saying
mi-thit-dil-gā-nē jogyo hong-jā.' Kintu fā āpānā chākhor-tāng-ko
to-be-known worthy am-not.' But (the)-father his servants-to
āgān-jok, 'nā-pārā jot-kuri nāmmā-wā chonnā-ko hāb-ai u-nā fāt; i-nē
said, 'you soon-doing good cloth bringing him put-on; his
jāk-āo hānguti, ō dātheng-āo jothā fātai-hon; ēbong chingā chāi
hand-on ring, and feet-on shoes put-on; and we eating
ānondo-kūri-ā; kāron āng-nē oi doi shi-ai-ā, thāngā-ā; gēm-ai-ā, mān-ai-ā.'
make-merry; for my this son was-dead, is-alive; was-lost, is-found.'
Porē u-tāng ānondo-kuri-nā hai-ā.
Then they merriment-making-for began.

TINTEKIYĀ OF GOALPARA.

The Tintekiyā Kōches of Goalpara are, as above stated, settled at the foot of the Garo Hills. Their language is a corrupt form of Gārō, largely mixed with Bengali words. I am able to give a version of the Parable in this dialect, transcribed into the Roman character, from a copy received in the Bengali character from that district. No interlinear translation was given, and I do not venture to supply one.

The Gārō portion of the specimen agrees in many respects with Ātong, and with the form of Gārō spoken in Jalpaiguri and Cooch Behar. The following are the chief features of its grammar :—

The suffix of the plural is *rong*. That of the accusative-dative is *nā*, and of the genitive is *ni*. *Bārā* corresponds to the Gārō *gipā*. The pronouns are :—

āng, I; plural (including the person addressed) *ning*; *ā-nā*, to me; *ā-ni*, of me; *āng-mung*, with me; *nāng*, thou; *nāni*, thy; *u*, he.

The verb substantive is *tōā* or *tong*, is; the past is *tōā* (compare Cooch Behār) or *tong-tō*. The suffix of the present is *trā*; that of the past, *jok* or *tō*, and of the future *-inā* (compare Ātong *nī*, Cooch Behar *ñyā*).

Examples of negative verbs are *lhāo-chā-jok*, or *lhāo-chā-tō*, did not give; *lī-chā-jok*, did not go; *bākai-chā-tō*, did not refuse.

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[No. 23.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

KŌCH.

TINTEKIYĀ DIALECT. (DISTRICT GOALPARA.)

Bibā morodāni duitā shāshā tōā. Tomōrā āwā-bārānā bāk-jok, 'āwā, āng jeō mānā o-on lhāo.' Tātē ji tōā dui jōnāk lhāō-jok. Ākui din tui-mung tomōrā shāshā shob lai-mung judā shongē lī-jok, ār oi shongē lii-mung chānā chānā bā ātā ātā bā riki-mung āpini mālāmāl khāliriki bā kai-jok. Tākā-poishā mākai-mung sānāmānsā-jok. Tātē tomōrā shāshā oi shongēn gosek nobbārāni nokkēr lī-jok. Nobbārā āpini bhāe wāk-chārānā wâshik-jok. Wāk sāni onāpārobā sānā lāmtō, ār mo rongbō sānā lhāo-chā-jok. Tātē āpān monē monē gāthai-mung tomōrā shāshā bāk-jok, 'āni āwāni nokē kotō morodāni ētēn ētēn sāi-i' lī-trā, ār āng ētui-mung uhui thītō. Āng tai āwāni nokē lii-mung bākinā, "āwā, āng waiāniē lii-mung ār āni āwāniēb pāp rektārā; nāni āng shāshā dong-chā; ānā nāng chākhor gerē rākhai." ' Pāchē tui-mung āwā-bārāni lījok. Lāmhājānē shāshā bārānā muki-mung āwā bārā hochop-jok. U shāshā-n āwā-bārānā bāk-jok, 'āwā' āng waiāniē lii-mung, ār āni āwāniēb pāp rektārā; nāni āng shāshā dong-shā.' Āwā bārā chākhornā bāk-jok, 'pēlem shokanthāi-mung wānā dākān; chāshiē chāshitām dākān, ār chāthungē jōtā dākān; ning sāi-mung nānān renggē riknā. Ātānā āni i shāshā thī-mung, hèng-jok; mārātārā-mung, tai-mān-jok, tai āng nānān renggē-riki tongnā.'

Ār mātā shāshā bhāē tongtō. Tai nokē fī-mung ātā ātā bā boshāni chaichālumni nā-jok. Tai fī-mung sābek morodāni shingchai-jok, 'erong ātā?.' U sābekā bāk-jok, 'nāni tomōrā bhāi nokē pēlemen fī-trā; nāni āwā sānākāgnā pēlem pēlem lhāotārā.' I korōen mātā shāshā hrāufii-mung nokē lī-chā-jok. Pāchē āwā-bārānā fii-mung nānān korō mātā shāshā bārānā bujhāi-jok. Uā āwā bārānā bāk-jok jē, 'chāi, āng etō bossor tongtō nāng jotōbākā totō āng nānā sānikāgni lhāoto, āng gosek dinābō nāni korō bākāi-chā-tō. Ēkbārō ānā bhāibondh-mung renggē riknānā gosek purung shāshā-bō lhāo-chā-tō. Ānā tānā lhāo-chā-jok nāni tomōrā shāshā tākā-poishā byāoshā-rong-nā lhāi-mung, tākē nāng pēlem pēlem gāsā-jok.' Āwā bārān mātā shāshā-nā bāk-jok, 'āwā, nāng shodāi āng-mung tōā; āni jotō tōā nāni-n. Ani khushi riki-mung renggē riki-tong; ātānā nāni i tomōrā bhāiyā thī-lī-trā-mung, tai heng-jok; mārātāra-mung, tai-mān-jok.'

RĀBHĀ.

This is a language which is fast dying out, and regarding which it has been very difficult to obtain any information. It certainly belongs to the Bodo group. Two dialects of it have been reported, *viz.* :—

Name of Dialect.	Where spoken.	Number of speakers.	
Rangdāniā	Goalpara	29,000	
	Kamrup	370	
	Garo Hills	1,000	
			30,370
Maitariā or Matrai . . .	Garo Hills		1,000
		TOTAL .	31,370

The above figures are estimates. Goalpara and Kamrup do not report the name of the dialect, but the specimen received from the former district is Rangdaniā, and I have hence provisionally entered the Rābhā of both districts under that dialect.

Regarding the Rābhās and their language, Mr. Gait speaks as follows in his Census Report :—

"The Rābhās, who are also known as Totlās and Dātiyāl Kachārīs, are found chiefly in Goalpara, Kamrup, Darrang, and the Garo Hills. There seems to be a good deal of uncertainty as to who these people really are. In Lower Assam it is asserted that they are an offshoot of the Gāros, while in Kamrup and Darrang, it is thought that they are Kachārīs on the road to Hinduism. That they belong to the great Bodo family is certain ; but it is not equally clear that the Rābhās are more closely allied to any one tribe of that group than to another. They have their own language (which is fast dying out), and it is not necessary for a Kachārī or Gāro to become a Rābhā on his way to Hinduism. On the whole, therefore, although some Kachārīs and Gārōs may have become Rābhās just as others have become Kōches, it seems probable that the Rābhās are in reality a distinct tribe.

"In the Garo Hills there are said to be five sections of Rābhās, *viz.*, Rangdāniā, Pāti, Maitariā, Daburī, and Kachārī. . . . . These Rābhās of the Garo Hills are said to differ very slightly from the Kōches of the same district.

"In Kamrup and Darrang, the above-mentioned subdivisions tend to disappear, the Rangdāniā and Pātī sections alone being reported. . . . .

"The Rābhās consider themselves superior to the Kachārīs, and have, as a rule, abandoned their tribal dialect in favour of Assamese."

According to Mr. Damant the Pāti Rābhā have become to a great extent Hinduised, and have abandoned their own language for Assamese ; the remainder still preserve their own customs and language to a greater or less extent. He considered the Maitariā Rābhā to be most probably the purest specimens of the race ; they bear a close resemblance both to the Gārō and Pāni Kōch, both in their dialect and in their manners and customs. They are a scattered and broken race, having few, if any, villages of their own, but living in small hamlets along with the Mech and Kōch.

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DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, xli, 1880, pp. 228 and ff. Account of Language on p. 233. Vocabulary of 22 Matrai Rābhā words on p. 254.

GAIT, E. A.,—*Report on the Census of Assam for 1891*, pp. 162 and 232. Shillong, 1892.

I am indebted to the Reverend A. F. Stephen for the following version of the Parable of the Prodigal Son in the Rangdāniā dialect. It has evidently been most carefully transliterated from a copy in the Bengali character, and the rules of pronunciation are those for pronouncing that language. Thus, every *a* should be pronounced as

the *o* in 'hot'. The only exception is the diphthong *ai*, which should be pronounced, as in Hindī, like the word 'I.' It will be observed that this system of writing differs slightly from that adopted for the other languages of the Bodo group, in which I have represented the sound of *o* in 'hot' by *o*. The pronunciation of the letter *s* is probably like *sh* as in Bengali. In addition to this specimen, I have also received an incomplete list of words from the Deputy Commissioner of Goalpara. This I do not publish, but it is utilised below.

The following sketch of the main points of Rangdāniā is based on all the materials available. It will be observed that in many cases it shows points of resemblance with the Ātong dialect of Gārō, with the Gārō of Cooch Behar and Jalpaiguri, and with the Tintekiyā Kōch of Goalpara.

NOUNS.—The plural suffix is *tāng*, as in *bāk-tāng*, swine; *lākar-tāng*, servants. In the pronouns *rang* is used, and this also appears in *sudāri-rang*, harlots.

The suffix of the accusative-dative is *ō*, as in *ṭākā-ō*, money; *bābrā-ō*, to the father. The suffix *nā* is also common for these cases, as in *tāskhu-nā*, to the hand.

The suffix of the genitive is *ni*, as in *kai-ni*, of a man. After *ng* the *n* of the suffix is dropped, as in *rāngkārāng-i*, of heaven; *lākar-tāng-i*, of servants.

The suffix of the locative is *i*, as in *mājār-i*, among; *hādām-i*, in a place; *sang-i*, in a village.

An ablative is formed by adding *pārā* to the genitive, as in *jānbai-ni-pārā*, from a distance.

These suffixes are capable of combination. Common is *i-nā*, in to, hence, towards, as in *sang-i-nā*, towards a village, hence, as a dative of motion, to a village. Similarly, we have *sang-i-ni*, of in a village, *i.e.*, an inhabitant of a village.

The suffix *brā* corresponds to the Gārō *gipā*, as in *bā-brā*, the father, equivalent to the Gārō *pā-gipā*.

ADJECTIVES.—Gender is denoted by the words *mābā*, male, and *māju*, female, when there are no special words like *bābrā*, father, *āyā*, mother; *dādā*, elder brother, *bibi*, elder sister; *kai*, man, *mistāng*, woman; *sābrā-meusā*, son, *sābrā-misā*, daughter.

The numerals are *sā* or *sān*, one; *ming* or *mi*, two; *thām*, three. The others are borrowed from Bengali. As in other Bodo languages, numerals take generic prefixes. Thus:—

For human beings, *sāk-sā* or *sāk-sān*, one; *kā-ming* or *kā-mi*, two; *ān-thām*, three.
For irrational animals, *mang-sān*, one; *maning*, two; *mang-thām*, three.
For clothes, *khō-sā*, one; *khuning*, two; *khun-thām*, three.
For coins, *gō-sān*, one.

It will be observed that these prefixes are liable to changes according to the numeral to which they are prefixed.

PRONOUNS.—The following forms of the personal pronouns have been noted:—
Āng, I; *āng-ō*, me; *āng-i*, my; *āng-i-nā-ke*, for me; *ehing*, we.
Nāng, thou; *nāng-ni*, or *nāng-i*, thy; *nā-rang*, you.
Ō, he; *ō-ni*, of him; *ō-nā*, him; *ō-rang*, they; *ō-rang-i*, their.

The demonstrative pronouns are *i*, this, and *ō*, that. The genitive of *i* is *i-ni*, of this.

For the relative, the Bengali *ji* is used.

Chāng, who? *āto*, what? *ānā*, why?

Nāng-i ātā-mu, what is your name?

Nāng-i chābā-ni chāng-i sābrā ribi-tā, whose boy walks behind you?

VERBS.—*Toā*, is, are; *to-ja*, was, were; *chhāng-ja*, became; *tong-ja*, remained.

The following are examples of the various tenses:—

Present,—*mān-ĕtā*, are getting; *khār-ĕtā*, are doing; *si-tā*, am dying.

Past,—*kāni-ja*, said; *ron-ja*, divided; *reng-ja*, went; and many others.

Future,—*mān-noyā*, will get; *kāni-noyā*, will say; *lāgi-noyā*, will be necessary.

Imperative.—This tense takes no termination. We have *rā-khu* (in which *khu* is not a tense sign), give, and *rāsām*, keep.

Past Participle,—*khār-dang-be*, when it was done; *ribi-dang-be*, when he came.

Conjunctive Participle,—*rubung-e*, gathering; *khār-e*, doing, and many others.

Infinitive,—*ehārai-nā*, to herd; *pung-nā*, to fill; *reng-nā*, to go. All these are infinitives of purpose.

Verbal Noun,—*tām-e*, beating; *suk-e*, playing; *fʾusā-e*, dancing.

NEGATIVE.—The negative particle is *chhā*, as in *nem-chhā*, not good, bad; *rā-khu-chhā*, gave not; *nung-chhā*, wished not; *khār-ku-chhā*, have not done.

I am indebted to Mr. J. D. Anderson for the following note on the specimen:—

The specimen of Rābhā supplied by the Reverend A. F. Stephen furnishes an interesting link between Gārō and Bâṛâ. Even one specimen suffices to show that, like those two languages, Rābhā is a tongue once agglutinative which has become inflexional, under the influence of surrounding Aryan languages. The specimen, being a translation from Assamese, has few cases of agglutination, but there are some. Thus *khār-dang*, finish doing, is the equivalent of the Bâṛâ *khām-zap*; *rā-khu*, go and give, corresponds to the Bâṛâ *hŭ-hăi*. Of the verbal roots in the specimen more than half can be identified with the corresponding Bâṛâ roots, as the following list will show:—

Rābhā.		Bâṛâ.
to, toṇa.	be	*dang.*
mān,	(as in Gārō), get	*man.*
rā,	give	*hŭ.* (The Bâṛâ *h* frequently becomes *r* in the cognate tongues.)
ron,	divide	*rān.*
chā,	go	*zā.*
reng,	go	*thāng.*
khār,	do	*khām.* (In Rābhā the word for 'work' seems to be *khāmī*.)
pung,	say	*bŭng.*
nung,	wish, think	*nung.*
sā,	eat	*zā.*
sī,	die	*thoi.* (This phonetic change is common throughout the group.)
nuk,	see	*nu.*
rim,	seize	*hom.* (*h* becomes *r* as in *hŭ* above.)
khutām,	kiss	*khudum.*
fensā,	return	*fin.*
kheng,	breathe, live	*thāng.*
mā,	lose	*gᵃmă.*
tām,	drum	*dām.*
nā-thim,	hear	*khnā-song.*
rā-bā,	bring	*lā-bā.*

Some few roots are borrowed from Assamese, as *charai*, feed; *guni*, think; *singechi*, ask; *sāmjā*, entreat. *Rī-bī*, come, is evidently an agglutinate, and the *rī* is no doubt the Gārō *fī*, which represents the Bāṛâ *fai*. So the *thāt* in *kok-thāt*, kill, is found in Bāṛâ. The *jai* in *jai-lung*, run, is probably the Gārō *khai* which corresponds to the Bāṛā *khāt*. *F^{y}ose*, send, seems to be derived from *fi* or *fai*, come, and the *ose* resembles the Lālung *os*, give or cause. So *f^{y}ose* may be '*make to come.*' *Chāng*, become, is probably an intensitive form of *chā* cited above. This leaves nine roots which, on the information available, cannot be identified with Bāṛā roots. These are *kāni*, say; *rubung*, gather; *depre*, squander; *māng-sā*, arise; *bobai*, call; *ṛā-sām*, keep; *nāsi*, love; *fran*, call; and *dogo-bī*, go out.

The system of conjugation resembles both Bâṛâ and Gārō. Thus the imperative, as in Bâṛâ, is the bare uninflected root. The infinitive ends in *nā* as in Gārō, and resembles the Bâṛâ *nŭ*. But so far as can be judged from one specimen, the system of conjugation is less specialised than Gārō and corresponds very closely to Bâṛâ and Tipurā. Thus there is a conjunctive participle in *e* which exactly performs the work of the similar Bâṛâ participle in *ŭi*, and is even used in a reduplicated form to express continuance of action, thus *ribi-e ribi-ān* = the Bâṛâ *fai-ŭi fai-ŭi*, meaning 'continuing to come.' The past participle in *be* is equivalent to the similar Bâṛâ participle in *bā*. On the other hand, the negative-verb in *jā* is the same as the Gārō one. The system of declining nouns is very similar in Rābhā and Bâṛâ; but the former borrows an ablative in *pārā* from the Assamese পরা।

It should be mentioned that Rābhā appears to be a Hindū name for the tribe and that many men calling themselves, (or called by their Hindū neighbours,) Rābhā, speak pure Kachārī. At one time Rābhās were the fighting clan of the Bâṛâ family, and many members of it joined the three Assam regiments before they took to recruiting Gurkhās.

[No. 24.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

RĀBHĀ.

RANDĀNIĀ DIALECT. (DISTRICT GOALPARA.)

(The Revd. A. F. Stephen, 1900.)

Sāk-sā kai-ni kāmi sābrā-meusā to-ja. O-rang-i mājār-i
Person-one man-of two child-son were. Them-of among
fajangbrā ō-ni bābrā-ō kāni-ja, 'bābā, ji mālmātā āng mān-noyā
the-youngest his father-to said, 'father, what property I will-get
ō-nā rā-khu,' ārō ō ō-rang-i mājār-i mālmātā ron-ja. Kōe-den chābāni
that give,' and he them-of among property divided. Few-days after
fajangbrā dimdāk rubung-e jāngai sang-i-nā reng-ja, ō hādām-i ō
youngest all gathering distant village-towards went, that place-in he
nem-chhā khāmi khār-e ō-ni ṭākā-ō depre-ja. Ārō ō dimdāk
good-not work doing his rupee (i.e., money) finished. And he all
kharas khār-dang-be ō sang-i nemspiyān ākāl chhāng-ja, ārō ō
expenditure when-done that village-in great famine became, and he
nemspiyān dukh mān-nā chhāng-ja. I j'oyān-i ō ō sang-i-ni
great distress to-get began. This time-at he that village-in-of
sāk-sā kai kātāng-i-nā reng-e ō-ni pāk-e tong-ja, ārō ō ō-nā
person-one man near-towards going him-of with remained, and he him
ō-ni pāthār-i-nā bāk chārai-nā f'ose-ja. Ō bāk-tāng-ni sā-gai chhābek
his field-towards swine to-herd sent. He swine-of eatable husks
pāk-ē ō-ni bodām pung-nā nung-ja; andangōbā sāk-sā-bā ō-nā rā-khu-chhā
with his belly to-fill wished; but person-one-even him-to give-not.
Ō man-i guni-e kāni-ja, 'āng-i bābrā-ni nŏk-i penchek lākar toā,
He mind-in thinking said, 'my father-of house-in how-many servant are,
ō-rang nemspiyān mai sā-nā mān-ĕtā, ārō i hādām-i bokibānā
they much rice to-eat are-getting, and this place-in hunger-because-of
āng si-tā. Āng māngsā-e āng-i bābrā kātāng-i-nā reng-e kāni-noyā,
I am-dying. I arising my father near-towards going will-say,
"bābā, rāngkārāng-i dikāng ārō nāng-ni nukbā-i nem-chhā khāmi-ō
"father, heaven-of before and thy sight-in good-not work
khār-ja; āng-ō nāng-i sābrā bobai-nā nem-chhā; āng-ō nāng-i sāk-sā
did; me thy child to-call (is)-not-good; me thy person-one
lākar gāndā rāsām."' Chābā-ni ō māngsā-e ō-ni bābrā kātāng-i-nā
servant like keep."' After he arising his father near-towards

ribi-ja. Andangōbā jāngbai-ni pārā ō-ni bābrā ō-nā nuk-ṇā mān-ę
came. But distance-of from his father him to-see getting
nemspiyān nāsi-ja, ārō jaitung-e ō-ni takrāng-ō rim-e ō-nā khutām-ja.
much loved, and running his neck holding him kissed.
Sābrā ō-nā kāni-ja, 'bābā, āng rāngkārāng-i dikāng ārō nāng-i nukbā-i
Child him-to said, 'father, I heaven-of before and thy sight-in
nem-chhā khāmi-ō khār-ja; ārō nāng-i sābrā-ō kāni-nā nem-chhā.'
good-not work did; and thy child to-say (is)-good-not.'
Andangōbā bābrā lākar-tāng-ō kāni-ja, 'nemspiyān nemgai nen-ō rābā-e
But father servants-to said, 'very good cloth bringing
ō-ni kăn-ō rā-khu; ārō tāskhu-nā chhāchhākām, ārō tātheng-i-nā jotā
his body-to give; and finger-to ring, and foot-on-to shoe
rā-khu; ching mai sā-e khusi chhāng-ja, u-ni bādāng, āng-i
give; we rice eating happy became (i.e., will-become), this-of for, my
sābrā si-ja, andangōbā fensā kheng-ja; ō mā-ja, andangōbā fensā
child was-dead, but again lived; he was-lost, but again
mān-ja.' Ār ō-rang khusi khār-nā chhang-ja.
was-found.' And they happiness to-make began.

I jʸoyān-i ō-ni dādābrā pāthār-i to-ja. Ō nŏk kātāng-i-nā ribi-e
This time-at his eldest field-in was. He house near-towards coming
ribi-ān kbām tām-e kārā suk-e fʸusā-e ṇāṭhim-ja. Ō lākar-tāng-i
coming drum beating bamboo playing dancing heard. He servants-of
mājār-i sāk-sā fran-e ō-nā, 'āto khār-ĕtā?' singechhi-ja, ārō ō
among person-one calling him-to, 'what are-doing?' asked, and he
ō-nā kāni-ja, 'nāng-i fajang-brā ribi-ja, ārō nāng-i bābrā todʸekām gāndā
him-to said, 'thy younger came, and thy father marriage like
mai khʸusai rākhu-ja, u-ni bādāng ō ō-nā nem mān-ja.' Ō rā-ō sā-e
rice feast gave, this-of for he him good got.' He anger eating
nŏk pimungā reng-nā nung-chhā. U-ni bādāng ō-ni bābrā dogobā-e
house into to-go wished-not. This-of for his father going-out
sāmjāe-ja. Ō ō-ni bābrā-ō i khātā kāni-ja, 'chhi, basar pāng-e āng
entreated. He his father-to this word said, 'lo, year many I
nāng-i khātā nāthim-e āng nem-chhā khāmi-ō khār-ku-chhā, andangōbā nāng
thy word hearing I good-not work have-done-not, but thou
āng-i khurmā-tāng-ni pāk-e khusi chhāng-nā āng-i-nā-ke prin sābrā-ō kŏkthāt-e
my friends-of with happy to-be me-for goat child killing
rākhu-chhā; i nāng-i sābrā nāng-i mālmātā-ō sudāri-rang pāk-e kharas
gavest-not; this thy child thy property harlots with expenditure
khār-e ribi-dang-be nāng ō-nā-ke todʸekām gāndā mai khʸusai rākhu-ja.
doing when-came thou him-for marriage like rice feast gavest.'
Bābrā ō-nā kāni-ja, 'sābrā, nāng āng-i pāk-e apreān toā, ārō āng-i
Father him-to said, 'child, thou me-of with always art, and my

dimdāk mālmātā nāng-i. Ching khusi khār-nā lāgi-noyā u-ni
all property (is)-thine. We happiness to-make will-be-necessary this-of
bādāng nāng-i fajangbrā si-ja, andangōbā fensā kheng-ja; ārō mā-ja,
for thy younger was-dead, but again was-alive; and was-lost,
andangōbā fensā mān-ja.'
but again was-found.'

TIPURĀ.

This language is reported from the following localities:—

		People.
Bengal—		
State of Hill Tipperah, where it is spoken by	90,000	
District of Dacca, „ „	300	
District of Chittagong Hill Tracts, „	15,250	
		105,550
Assam—		
District of South Cachar, „	300	
		300
Total number of speakers		105,850

Tipurā has also been reported as spoken in Sylhet, but an examination of the specimens received from that district shows that the language is really Hallāmī, spoken by immigrants from the State of Hill Tipperah, and belonging to the Kuki, not the Bodo Group. Mr. J. D. Anderson, however, informs me that in 1883 there were many Tipperahs in the south of the district, especially in the Balisira Hills. Under these circumstances it is doubtful whether there really are at present in Sylhet the 8,000 speakers originally reported or not.

Specimens have been received from most of these localities. They show no dialectic differences,—only slight variations of spelling, which might be expected in recording an unwritten language. It will suffice to give the two specimens received from Hill Tipperah, and, to illustrate the varieties of spelling, the list of words received from Dacca. In the Chittagong Hill Tracts the language is also called Mrung.

Mr. Endle has shown in his grammar that Gārō in many cases forms a connecting link between Bâṛâ and Tipurā. A perusal of the following specimens will show several points of resemblance (especially the plural termination *rao*) between the latter and Dīmā-sā, or Hills Kachārī.

The following are the authorities on Tipurā which I have noted:—

AUTHORITIES—

PHAYRE, Sir A.,—*An account of Arakan.* *Journal* of the Asiatic Society of Bengal, Vol. x, 1841, Pt. II, p. 711 (Vocabulary).

SUTHERLAND, H. C.,—*Tipperah.* *Calcutta Review*, Vol. xxxv, No. 70, 1860.

LEWIN, T. H.,—*The Hill Tracts of Chittagong and the dwellers therein.* Calcutta, 1869. Reprinted in *Selections from the Records of the Government of Bengal.* No. 43, 1869. Contains vocabularies of Tipperah and Mrung.

HUNTER, Sir W. W.,—*A Statistical Account of Bengal.* On pp. 489 and 490 of Vol. vi there is a vocabulary of Tipperah by T. H. Lewin.

ENDLE, Rev. S.,—*Outline Grammar of the Kachári (Bårå) Language as spoken in District Darrang, Assam.* The Introduction contains a *Note on the relation of the Kachári (Bårå) Language to that of Hill Tipperá*, including a comparative vocabulary of Kachári, Garo, and Hill Tipperá.

ANDERSON, J. D.—*A short List of Words of the Hill Tippera Language, with their English Equivalents. Also of words of the Language spoken by the Lushais of the Sylhet Frontier.* Shillong, 1885.

CAMPBELL, Sir G.,—*Specimens of the Languages of India, including those of the Aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. On pp. 188 and ff. and 204 and ff. there are vocabularies of Hill Tipperah.

RADHA MOHAN DEV VARMAN THAKUR,—*Kak-barak-mā, a Grammar of the Traipur Language* (in Bengali). Comilla, 1900.

NOTE.—Mr. Smart's *Report* on District Tipperah (Calcutta, Bengal Secretariat Press, 1856) has a list of so-called Tipperah words on p. 3. They are, however, Kuki, not Tipurā.

We find, so far as we can judge from the uncertain spelling of the specimens, the extreme short *a*, written ᵃ, which has been noted in Bâṛâ thus, the word for 'child,' corresponding to the Bâṛâ *fᵃsā* is *bᵉsā*, *bsā* and also *bāsā*. As will be seen in this example, a long *ā* is sometimes substituted for the short one. So also we find *jālā* or *lā*, male, corresponding to the Bâṛâ *zᵃlā*. It must be remembered that the Tipurā specimens and list of words were originally written in the Bengali character. Hence the pronunciation of the letter *s* must be considered as doubtful. Every *o* is to be pronounced as *o* in 'hot'. *Ai* is to be pronounced as in Hindī.

Several suffixes are used to form the plural. The most common is *rao*, as in Dī-māsā. Others are *rok*, *rong*, *song*, and *kobāng*. Examples are: *mānui-rao*, things; *sēlēng-rao-no*, to the servants; *sā-juk-rok*, daughters; *chērai-rong*, children; *bā-song* or *bā-kobāng*, fathers.

The sign of the Accusative-Dative is *no*, as in *bā-no*, to the father.

The sign of the Instrumental is *bai*, as in *buduk-bai*, with ropes; *bo-bai*, thereby.

The sign of the Ablative is *ni-thāni* or *ong-oi-sē*, as in *bā-ni thāni*, or *bā-ong-oi-sē*, from the father.

The sign of the Genitive is *ni*, as in *bā-ni*, of the father.

The sign of the Locative is *go* or *aō*, as in *yākum-go*, on the foot; *no-go*, in the house; *yāg-aō*, on the hand. After *ng*, the *g* of *go* seems to be liable to elision, as in *rukung-o*, on the road-side; *sēkāng-o*, before. *Ō* is also used, as in *duku-ō*, in difficulty.

The following are the principal pronominal forms which I have noted :—

I, *Āng*.	We, *Chung*.
Of me, *Āni*.	Of us, *Chi-ni*.
To me, *Āno*.	Us, *Chun*.
Me, *Ān*.	
Thou, *Nung*.	You, *No-rok*.
Of thee, *Ni-ni*.	Of you, *No-rong-ni*.
Thee, *Non*.	You, *No-rok-no*.
He, that, *Bo*.	They, *Bo-ro*, *bo-rao*.
Of him, *Bi-ni*.	Of them, *Bo-rong-ni*, *bo-rao-ni*.
Him, *Bo-no*.	Them, *Bo-rong-no*.
Who? *Sā-bo*.	What? *To-mo*, substantive; *Bo*, adjective.

The Bengali Relative *jē* is used.

The following are instances of the use of pronominal prefixes :—*ni-ni no-sālā*, your son; *ni-ni no-fāung*, your younger brother; *ni-ni no-fā*, your father; *bi-ni bu-fā* or *bi-ni bo-fā*, his father.

As regards verbs, the usual verb substantive is *tong*, with a present *tong-ō*, and a past *tong-khā*. Sometimes the initial *t* appears to be dropped. At least we find a present *ong-o*, an infinitive *ong-nā-ni*, to be, and a negative form *ong-li-ā*, am not (compare the Gārō form). The verb *nāṇg* means "become."

The following suffixes are used in conjugation :—

Present,—*o* or *ō*, as in *āng-bu-o* or *āng bu-ō*, I strike. The second person singular and plural takes *di*, as in *nung bu-di*, thou beatest.

Future,—*ā-nu*, as in *āng bu-ā-nu*, I shall strike. A euphonic *w* is inserted in *sā-wā-nu*, I will say.

Past,—*khā* or *kā*, as in *bu-khā*, struck, *sā-kā*, said. (Probably here, as in Bengali-written Gārō; the aspiration is superfluous).

Imperative,—The second person takes *di*, as in *bu-di*, strike.

Conjunctive Participle,—*oi* as in *bāg-oi*, having divided, and many others.

Infinitive,—*nā-ni*, as in *bu-nā-ni*, to strike.

There is a termination *mā-ni*, the use of which is not clear from the specimens. We have *chā-mā-ni*, eatable things; *thāng-mā-ni*, going; *kāmā-mā-ni*, having been lost; *māsā-mā-ni*, the act of dancing; *tām-mā-ni*, music.

The following instances of negative verbs occur:—

Ong-li-ā, am not; *ru-li-ā*, gave not; *kān-li-ā*, did not wear; *thung-li-ā*, did not play. Another formation appears in *nor-iā-khā*, disobeyed not; *ru-iā-thā*, gavest not.

As in other Bodo languages, the causal verb is formed by suffixing the verb 'to give' to the main verbs; thus, *kān-ru-di*, cause to wear.

I give a list of Tipurā words with their Bâṛâ equivalents, which may be of interest, as showing the close connexion of the vocabulary of the two languages. I am indebted for it to Mr. J. D. Anderson.

Tipurā.	Bâṛâ.	English.
mātāi,	*mâdai*,	god, spirit.
shāl,	*sān*,	sun.
tāl,	*nákhā-bīr* (night-lord),	moon.
āthū kurui,	*hā-thár-khā*,	star.
nákhā,	*nákhā*,	heaven.
bār,	*bār*,	wind.
shātung,	*sān-dung*,	sunshine.
hā,	*ha*,	earth.
shām,	*sān-khrī*,	salt.
shár,	*shurr*,	iron.
hā-chu,	*hā-zō*,	mountain.
toi,	*dŭi*,	water.
toi-mā,	*dŭi-mā*,	river.
toi-sā,	*dŭi-sā*,	stream.
kā-chāng,	*g^a-zāng*,	cold.
khām-khā,	*āt-salai* (fire-tongue),	flame.
hár,	*át* or *ár*,	fire.
kuthi,	*g^a-thoi*,	dead body.
khárá,	*khárá*,	head.
bukur,	*bigur*,	skin.
khumun,	*khámán*,	hair (of body).
khánai,	*khene*,	hair (of head).
yāk-tō,	*āg-dā*,	right hand (or arm).
yāk-chī,	*ak-shi*,	left hand (or arm).
yā-fikung,	*bikhung*,	back of hand.
yāshī,	*nāshī*,	finger.
yāshī-mā,	*nāshīmā*,	thumb.
yāshi-kátoi,	*nāshī-gudoi*,	little finger.

Tipurā.	Bâṛâ.	English.
bekreng,	*begeng,*	bone.
thui,	*thoi,*	blood.
mukhāng,	*mukhāng,*	face.
murku,	*mushugur,*	eye-brow.
chábám,	*zabam,*	forehead.
bu-khū,	*khū-gā.*	mouth.
kuchui,	*gush-thoi,*	lip.
salai,	*salai,*	tongue.
ābu,	*ābu,*	breast (female).
fikhung,	*bikhung,*	back.
bakhā.	*bikhā,*	liver.
sitáp,	*sitáp,*	bladder.
kalam toi,	*galam dŭi,*	sweat.
chānā,	*zā-nai,*	food.
mai-rung,	*mai-ráng,*	rice.
mai,	*mikhām,*	cooked rice.
chu,	*zō,*	rice-beer.
rī,	*hī,*	cloth.
yasithām,	*nāshithām,*	ring.
mākhrā,	*mŭkhrā,*	monkey.
másā,	*másā,*	tiger.
sŭi-mā,	*sŭi-mā,*	dog.
mathām,	*māthām,*	otter.
mushuk,	*m°sō,*	cattle.
pummā,	*burmā,*	goat.
sinjá,	*inzát,*	mouse.
tau,	*dau,*	bird.
tā-khū,	*dau-khū,*	owl.
tau-khā,	*dau-khā,*	crow.
bu-tui,	*bi-dŭi,*	egg (bird-water).
chibū,	*zībō,*	snake.
yānglā,	*embu-bánglā,*	toad.
ā, ngā,	*nā,*	fish. (This word seems universal among the hill tribes.)
thām-mai,	*thām-fai,*	fly.
thām-pui,	*thām-fui,*	mosquito.
mai,	*mōi,*	paddy.
khul,	*khun,*	cotton.
siping,	*sibing,*	sesame.
mōi,	*mōi,*	vegetables.
phānton,	*phānthong,*	egg plant.
thāo,	*thāu,*	oil.
fātai	*fātāi,*	betel-leaf.

Tipurā.	Bâṛâ.	English.
bu-fāng,	*fᵉ-fong,*	tree.
wā,	*oā,*	bamboo.
thai-chu,	*thaï-zu,*	mango.
thaili,	*thaili,*	plantain.
bu-thai,	*fᵉ-thai,*	fruit.
chekrā,	*sekrā,*	sickle.
thāplā,	*hă-thāplā,*	ashes.
jālā, jū,	*zᵉlā, zu,*	male, female, (suffix).
hār,	*hār,*	night.
pau-khwā,	*bau-gār,*	forget.
okhwīŭ,	*ukhui,*	hunger.
tŭi-khāng,	*dŭi-gāng,*	thirst.
tā,	*dā,*	now.
ka-sam,	*gᵃ-sām,*	black.
khufur,	*gᵃ-fut,*	white.

[No. 25.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

TIPURĀ.

(STATE, HILL TIPPERAH.)

SPECIMEN I.

Borok kai-sā-ni bāsā-jālā ku-nui-ni bisingoi bāsā-jālā-kusu
Man person-one-of child-male persons-two-of among child-male-younger
bi-ni bu-fā-no sā-kā, 'bā, jē mānui āng mān-ānu, bo-no ā-no ru-di.'
his his-father-to said, 'father, what things I shall-get, that me-to give.'
Ākhālaiō bo bo-raō-ni bisingoi mānui bāg-oi ru-khā. Bi-ni kisu-din
Thereupon he them-of among things having-divided gave. That-of some-days
thāng-khlai-no bi-ni bāsā-lā-kusu jotō thãchā ḳhālai-oi hākchālo dēsh
after his child-male-younger all together having-made remote to-country
thāng-kā. Ārō bo bējāy cholē-mung cholē-oi bi-ni mānui-raō
went. At-that-place he improper manner behaving his things
urā-oi khibi-khā. Bo jotō urā-oi pai-khālai-oi ārō
having-wasted squandered. He all having-squandered having-finished at-that-place
jobor ākāl nāng-khā; tai bo-bo duku-ō kālai-khā. Afru āō jāgā-ni
great famine arose; and he-too difficulty-in fell. Then that place-of
kai-sā-ni thā-ni thāng-oi tong-khā; āō borok-bo bo-no bi-ni āoro
person-one-of near having-gone remained; that man-also him his field-into
wāk muruk-nā-ni hor-oi ru-khā. Ulō wāk-raō jē buku-raō chā-ō
swine grazing-for having-sent gave. Afterwards swine what husks eat
bo-bai bo bo-hog puru-nā-ni khālai-khā, kentu bo-no kēbo ru-li-ā.
thereby he his-belly filling-for did (tried), but him-to anybody gave-not.
Ulō thāngchā-oi bo sā-kā, 'ā-ni bā-ni busuk mulāsēng mān-oi
Then senses-recovering he said, 'my father's how-many pay having-received
sēlēng nāng-māni bēshi chā-mā-ni mānui mān-oi-tong-ō, ārō āng ukhu-oi
servants than-enough more eatable things used-to-get, here I hungering
thui-ō. Āng bāchā-oi ā-ni bā-ni tbā-ni thāng-ānu, bo-no sā-wānu, "bā,
die. I arising my father's near will-go, him-to will-say, "father,
āng shorgē-ni birōddhē ni-ni sākāngō pāp khālai-khā, āng tai
I heaven-of against your presence-in sin have-committed, I any-more
ni-ni nā-sā-lā hinoi sinijāk-nā-ni lāek ong-li-ā, ā-no ni-ni dormāy mān-oi
your your-child-male as known-to-be worthy am-not, me your pay receiving
sēlēng-ni hāhāy nāruk-di."' Ulō bo bāchā-oi bi-ni bu-fā-ni thā-ni
servants-of like keep."' Then he arising his his-father's near

thāng-kā. Kentu bo hākchālō tong-sāni-ṇo bi-ni bu-fā bo-ṇo
went. But he at-distance when-was-yet his his-father him
nug-nā-ni māng-khā, tai hāmjāgmāni-bai khaichig-oi, thāng-oi, bi-ni totorā
to-see was-able, and affection-through running, going, his neck
rom-oi motomsu-kā. Bāsā-jālā bo-no sā-kā, 'bā, āng shorgē-ni birōddhē
holding kissed. The-child-male him-to said, 'father, I heaven-of against
tai ni-ni sākāngō pāp khālai-khā; āng tai ni-ni bāsā-lā hinoi
and your presence-in sin have-committed; I anymore your child-male as
sinijāk-nā-ni jōgya kurui-khā.' Kentu bo-fā bi-ni sēlēng-raō-no sā-kā,
known-to-be worthy am-not.' But his-father his servants-to said,
'tāg-di jotō-ni kāhām ri tobu-oi bo-no kān-ru-di; bi-ni yāg-aō
'quickly all-of best cloth bringing him to-put-on-give (cause); his hand-on
yāsitām, tai yākum-go yākānāp kān-ru-di; tai chung chā-oi ānondo
ring, and feet-on shoe cause-to-put-on; and we eating merriment
khālai-nā; kāron ā-ni i-āng-sā-jālā thui-oi thāng-mā-ni, thāng-kā;
make; for my this-my-child-male having-died going, has-become-alive;
kāmā-mā-ni, mānfi-kā.' Ulō bo-raō ānondo khālai-nā-ni
having-been-lost, again-have-got.' Afterwards they merriment make-to
nāng-khā.
became (began).

Tai bi-ni bāsā-jālā-kotor khētō tong-māni, bo fai-oi noō-ni
And his child-male-elder field-in on-being, he coming house-of
sāmlailai ong-khā-lai māsā-mā-ni tai tām-mā-ni khānā-khā. Āfru
near when-was dancing and music heard. At-that-time
bo sēlēng kai-sā-no sāmō nūng-oi sung-khā, 'i jotō tāmo?' bo bo-no
he servant person-one near calling asked, 'this all what?' he him-to
sā-kā, 'ni-ni no-fāung fai-kā, tai ni-ni no-fā bējāy
said, 'your your-younger-brother has-come, and your your-father much
chā-nā-ni sānām-khā. Bo bo-no sā-go kāhām mān-khā.' Kentu bo
to-eat prepared. He him body-in healthy has-found.' But he
khāmchui kāsājāk-khā; bisingō thāng-nā-ni nai-li-ā. Ulō bi-ni
angry became; inside to-go wished-not. Afterwards his
bu-fā fātārō fai-oi bo-no bujāo-nā-ni nāng-khā. Kentu bo jobāb
his-father out coming him to-convince began. But he answer
ru-oi bi-ni bu-fā-no sā-kā, 'nāyo-di usuk bosor bom-oi āng
giving his his-father-to said, 'behold so-many years since I
ni-ni sēbā khālai-oi ni-ni kōnu kok nor-iā-khā, tobō nung kōnu
your service doing your any word disobeyed-not, still you any
sālō-bo ā-no punsā mā-sā-bo ru-iā-khā jē ā-ni kiching kāmār-raō-no
day-even me-to kid one-even gave-not that my friends relatives
nāwo ānondo khālai-nā-ni; kentu ni-ni i no-sā-lā khānkijug-raō-ni logē
with merriment would-make; but your this your-child-male harlots-of with

ni-ni mānui chā-oi khibi-kā, bo jē-fru fai-kā -fru nung
your goods having-eaten squandered, he at-what-time came at-that-time you
bi-ni bāgoi chā-mung kāhām khālai-kā.' Kentu bo bo-no sā-kā, sā
him-of for food good made.' But he him-to said, 'child
nung jotō-fru-no ā-ni logē-ō ong-ō, tai ā-ni jē tong-ō jotō-no ni-ni.
you all-times-at me-of with live, and my what is all yours.
Kentu ānondo khālai-di khusi ong-nā-ni chā-khā,
But merry make glad to-be-of matter-has-become,
āmāni-hin-khā-lai ni-ni i no-fāung thui-māni-sē,
because your this your-younger-brother having-died,
thāng-kā; kāmā-māni, mān-fi-kā.'
has-become-alive; having-been-lost, again-found.'

[No. 26.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

TIPURĀ.

(STATE, HILL TIPPERAH.)

SPECIMEN II.

A POPULAR SONG.

	Tokhāmai-khaichumu	hāyā-hārung-ō	bāroi
	(*Name of a wild creeper*)	*in-unworthy-valley*	*being-blossomed*
	Hāyā-hārung-ō	thāoi	
(*and*)	*in-unworthy-valley*	*having-fruited*	
	Bubāro	sikālā	kān-li-ā
	flower	*young-women*	*wore-not*
	Bothai	ehērai-rong	thung-li-ā
	fruit	*children*	*played-not.*
	Lāmānē-rukung-ō	bartālai	
	By-road-side	*if-would-blossom*	
	Lāmānē-rukung-ō	khaitālai	
(*and*)	*by-road-side*	*if-would-fruit*	
	Bubāro	sikālā	khān-khā-man
	flower	*young-women*	*would-have-worn*
	Bothai	chērai-rong	thung-khā-man
(*and*)	*fruit*	*children*	*would-have-played.*

FREE TRANSLATION.

Tokhāmai khaichumu having blossomed and borne fruit in an unworthy mountain-valley, its flowers have not become ear-ornaments of young women nor its fruit play-things of young children. Had it blossomed and fruited by the road-side, its flowers would have become ear-ornaments of young women, and its fruit playthings of young children.

CHUTIYĀ.

There[1] are some eighty-seven thousand persons of the Chutiyā tribe in Assam. They have four sub-tribes : the Hindū, the Ahom, the Borāhi, and the Deori Chutiyās. Of these, the first three are nearly all Hinduised, and with their tribal customs have abandoned their tribal language and now only speak Assamese. The Deoris, who are the Levites of the tribe, are less than four thousand in all. They are a secluded people in the Lakhimpur and Sibsagar Districts of Upper Assam, whose principal settlements are on the Majuli Island in Sibsagar, and on the Dikrang river in North Lakhimpur. They have preserved the language, religion, and customs which, we may presume, have descended to them with comparative little change from a period anterior to the Ahom invasion. The Chutiyā [2] language, indeed, may fairly claim to be the original language of Upper Assam. The original seat of the Deoris was in the region beyond Sadiya. It is only about a century ago that they removed thence to their present settlements, and some of them still occasionally visit Sadiya for religious purposes.

Regarding the language, Mr. Brown's remarks may be quoted :—

"Very little appears to be known about the Chutiya language hitherto. Some time in the forties, Colonel Dalton contributed a few words to the Asiatic Society's journal; from which his acute genius discerned the connection with Kachari. It is the main object of this little work [the writer's Grammar] to confirm and establish that conclusion. A short note is appended of the principal grammatical resemblances between Chutiya and Kachari; and it is hoped that the materials provided will be useful to anyone making a systematic study of the Bodo group of languages. A somewhat longer Deori Chutiya vocabulary was contributed to Hodgson's Essays by the Rev. Mr. Brown of Sibsagar; but the usefulness of this is marred by its being mixed up with the vocabularies of a number of Nâga dialects. Both these vocabularies are inaccurate, and even misleading, on such important points as the numerals. Besides them, I am not aware that anything has been published about the Chutiya language. Indeed, it has recently been officially announced to be extinct by the author of the Assam Census Report for 1891. This is by no means the case; for, although the Deoris all speak Assamese fluently, and have incorporated a good many Assamese words in their own vocabulary, still they all speak their own language; and are rather proud of it, and of the difficulty of learning it."

According to the above there should be about four thousand speakers of Deori. The returns furnished for this survey show a much smaller number and are as follows. I am not in a position to offer any special remarks as to their correctness or otherwise :—

Sibsagar (returned as Deori)	300
Lakhimpur (returned as Chutiyā)	4
TOTAL .	304

Under any circumstances the number of speakers of Chutiyā is small, but the language deserves study on account of its philological and historical interest. I do not think that there can be any doubt of its representing the most archaïc stage of the various languages grouped together under the name of Bodo. It is most nearly connected with Dīmā-sā or Hills Kachārī, but is certainly more primitive in its grammatical system. The conjugation of the verb is specially worthy of notice.

We here see in full play that system of modifying infixes, of which there are only sporadic remains in the other languages of the Bodo group. Even in the full study

[1] Most of what follows is condensed from the Introduction to Mr. Brown's Deori Chutiyā Grammar.

[2] The *people* are generally called Deoris simply ; the *language* is properly known as Chutiā or Chutiyā.

of Bâṛâ of Mr. Endle, the number of thes ṗich he has succeeded in pointing out is very small compared with the num ıtiyā. The student of the latter language has the advantage of being able t. Mr. Brown's excellent grammar, which contains all the necessary information in full detail and arranged in a scholarly manner. To this he is referred for much information regarding the tribe and its speech which is necessarily omitted from this brief sketch.

The following is a list of the authorities on Chutiyā with which I am acquainted :—

AUTHORITIES—

HODGSON, B. H.,—*Aborigines of the North-East Frontiers. Journal* of the Asiatic Society of Bengal, Vol. xix (1850), pp. 309 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. II, pp. 11 and ff. (London, 1880.) Contains a Deoria Chutia Vocabulary by N. Brown.

HUNTER, Sir W. W.,—*A Comparative Dictionary of the Languages of India and High Asia, with a Dissertation.* London, 1868. Contains a Deoria Chutia Vocabulary taken from Hodgson.

DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Vocabulary on p. 93 taken from Hodgson.

STACK, E.,—*Report on the Census of Assam for 1881.* On p. 76 there is an account of the tribe by E. S. Calcutta, 1883.

GAIT, E. A.,—*Report on the Census of Assam for 1891*, pp. 161 and 233. Shillong, 1892.

BROWN, W. B., I.C.S.,—*An Outline Grammar of the Deori Chutiya Language spoken in Upper Assam, with an Introduction, Illustrative Sentences, and short Vocabulary.* Shillong, 1895.

The following brief sketch of Chutiyā grammar is entirely based on Mr. Brown's work, to which the reader is referred for a full and detailed account of the many interesting philological facts which are displayed by this language.

TIYĀ GRAMMAR.

I. **PRONUNCIATION.**—There is a very shor ny '), which Mr. Brown writes *ă*. This I write as a small ᵉ above the line as elsewhere in the survey. The letter *a* is pronou: *o* as in 'stop,' and *ei* as the *i* in 'bite.' Other letters as usual, nasaliza- tion, being represented, as elsewhere, by ̃.

II. **NOUNS.**—No **gender** of inanimate objects. Animate objects prefix *mukagu* (male) for the masculine and *mishigu* (female) for the feminine. Nouns expressing relationship either use special words for each gender (*bābā*, father; *yoyo*, mother), or take special terminations (*pisha*, son ; *pishā-si*, daughter).

The plural **number** is formed by suffixing *raju*, *laju*, or *chiga*. The last is only used with human beings.

In **declension**, the nominative singular, as in Kachārī, may take *a*, giving the force of the definite article. The following is a specimen declension:—

Sing.	Nom.	*mōshi(-a)*, a (the) man.
	Acc.	*mōshi-na*, a man.
	Instr.	*mōshi-chᵉng*, with *or* by a man.
	Dat.	*mōshi-mai*, to a man.
	Abl.	*mōshi-chapi*, *mōshi-yo baohāpi*, from a man.
	Gen.	*mōshi-yo*, of a man.
	Loc.	*mōshi-hâ*, in a man.
Plur.	Nom.	*mōshi-raju* (*-laju*, or *-chiga*), men.
	Acc.	*mōshi-raju-na*, etc., men,
		and so on.

Adjectives usually, but not always, precede the noun. The comparative is formed by adding *gāri* or *gārike* to the accusative of the noun with which comparison is made, *e.g.*, *ghora-na gārike lokoko*, stronger than the horse. The superlative is formed by using *muguro* or *mugurone* all, as in *mugoro-na gārike loi*, harder than all, hardest.

Numerals take qualifying prefixes as usual; examples are: for human beings, *dugu* or *duku*; for animals, abstract nouns, and indefinitely *mu*. *Dugu-cha mōshi*, one man; *mu-ja lipedru*, one goat.

III. **PRONOUNS.**—Personal pronouns have two plurals each— a long and a short. They are declined as follows, only the genitive is irregular.

		First Person.	Second Person.	Third Person (near).	Third Person (remote).
Sing.	Nom.	*ā̃.*	*nẫ.*	*lā, lā-shi.*	*bā, bā-shi.*
	Gen.	*ay-yo.*	*ni-yo.*	*lā-yo.*	*bā-yo.*
	Dat.	*ā-mai.*	*nâ-mai.*	*lā-mai.*	*bā-mai.*
	Acc.	*ā-na.*	*nâ-na.*	*lā-na.*	*bā-na.*
Plur.	(Long) Nom.	*jā-ru.*	*lo-ru, no-ru.*	*lā-ru.*	*bā-ru.*
	Gen.	*jari-yo.*	*lori-yo, nori-yo.*	*lāri-yo.*	*bāri-yo.*
	Dat.	*jaru-mai.*	*loru-mai, noru-mai.*	*lā-ru-mai.*	*bā-ru-mai.*
Plur.	(Short) Nom.	*ja-u.*	*lo-u, no-u.*	*la-u.*	*ba-u.*
	Gen.	*jar.*	*lor, nor.*	*lau-yo.*	*bau-yo.*
	Dat.	*jau-mai.*	*lo-u-mai, no-u-mai.*	*la-u-mai.*	*ba-u-mai.*

The suffixes *ne* and *re* may be added after the case terminations. The first gives a reflexive force. The second is emphatic. The plural of the first person is often used in the sense of the singular. Pronominal prefixes occur in *ja-ba*, my father; *ja-yo*, my mother.

Other pronouns are *sā*, who? ; *dām*, what? ; *brâ*, which? ; *brâ-si*, which? (adjective). The relative (probably borrowed from Assamese) is *ji-bā* (lit., who that).

IV. **VERBS.**—The conjugation of the verb is based on the same principles as those which we meet in other Bodo languages. There is a negative conjugation of which the typical note is the vowel *ā*. The main peculiarity of the Chutiyā verb is that, besides the usual tense suffixes, there may also be added infixes to the root which modify its meaning, not only giving the idea of mood, but also modifying the sense in a more obscure way. When these are used, the order of structure is as follows :—

Root + modifying infix + negative + tense suffix. There are two conjugations. The first is the regular one. In the second *b* and *r* of the

suffixes are nasalised to *m* and ing are examples of the positive and negative forms of both conjugations. Every root ends in a vowel :—

	Conjugation I, *Lare* or *lari*		Conjugation II, *No*, do.	
	Positive.	Negative.	Positive.	Negative.
Present.	*Lare-i*, (I) give.	*Lari-ā*, (I) do not give.	*No-i*, (I) do.	*No-ya*, I do not do.
Pres. definite	*ã̃ lari-bena*, I am giving (only used in the first person).	Not used.	*ã̃ no-mena*, (I) am doing (only used in the first person).	Not used.
Past.	*Lare-m*, *Lari-bem*, (I) gave.	*Lari-ā-ge*, *Lari-ā-pi*, (I) did not give.	*No-mem*, (I) did.	*No-yā-ge*, (I) did not do.
Perfect.	*Lari-ri*, (I) have given.	*Lari-ā-ri*, (I) have not given.	*No-ni*, (I) have done.	*No-yā-ni*, (I) have not done.
Pluperfect.	*Lari-rumde*, (I) had given.	*Lari-ā-rumde*, (I) had not given.	*No-numde*, I had done.	*No-yā-nuṃde*, (I) had not done.
Future.	*Lare-n*, (I) shall give.	*Lari-ā-n*, *Lari-ā-mne*, *Lari-ā-ron*, (I) shall not give.	*No-n*, (I) shall do.	*No-yā-n*, *No-yā-non*, (I) shall not do.
Conditional.	*Lare-mde*, *Lari-bemde*, (I) would have given.	*Lari-ā-mde*, (I) would not have given.	*No-mde*, *No-memde*, (I) would do.	*No-yā-mde*, (I) would not have done.
Imperative,	2. *Lare*, *Lari-be*, Give thou.	*Dā lare*, *Dā̃ lari-be*, Do not give.	*No*, *No-me*, Do thou.	*Dā no*, *Dā no-me*, Do not do.
	3. *Lare sā*, let him give.	*Dā lare sā*, let him not give.	*No-me sā*, let him do.	*Dā no-me sā*, let him not do.
Infinitive.	*Lari-noi*, to give (purpose).	.....	*No-noi*, to do (purpose).	.....
Pres. part.	*Lare-ngna*, giving.	*Lari-ā-cha*, not giving.	*No-ngna*, doing.	*No-yā-cha*, not doing.
Conjunctive part. and N. of agency.	*Lare-ya*, having given, a giver.	*Lari-ā-ba*, not having given, a non-giver.	*No-ya*, having done, a doer.	*No-yā-ma*, not having done, a non-doer.
Disjunctive part.	*Lare-mto*, giving.[1]	*Lari-ā-mto*, not giving.[1]	*No-mto*, doing.[1]	*No-yā-mto*, not doing.[1]
Past pass. part. and verbal noun.	*Lari-ba*, given, the act of giving.	*Lari-ā-ba*, not given, the act of not giving.	*No-ma*, done, the act of doing.	*No-yā-ma*, not done, the act of not doing.

The verbal noun may be declined as a gerund, thus, *lari-ba-yo*, of giving, and so on.

Irregular Verbs.—The verb *khe*, go, takes an infix *ro*, as follows :—

Pres., *khe-i* ; Pres. def., *khe-ro-na* ; Past, *khe-ro-m* ; Perf., *khe-ro-ri* ; Plup., *khe-ro-rumde* ; Fut., *khe-n* ; Imper., *khe-ro* ; Inf. *khe-noi* ; Participles, *khe-ro-ngna*, *khe-ya*, *khe-ro-mto*, *khe-ro-ba*. The negative form *khi-yā* is conjugated regularly.

The **Verbs Substantive** are :—

1. *du-i*, am, art, is, are ; *du-mde*, was, were. There is a future *du-n*, and a participle *du-mto*. Other parts wanting.
2. The Assamese *ho* (Second conjugation) is also used.
3. *sā*, to become (First conjugation) is regular.
4. The negative of *du* is, present, *jā* ; past, *jā-m* ; plup., *jā-rumde* ; fut., *jā-n* ; disj. part., *jā-mto*.

Another **Defective Verb** is *no-i* (neg. *no-yā*), it is necessary.

The **Passive** is formed by conjugating the past-passive participle with *sā*. It is rare.

Adjective verbs suffix verbal terminations to adjectives. Thus, *chu*, good ; *chu-i*, is good. Or the present participle may be used with *dui*. Thus, *chepepe*, cold ; *chepepe-ngna dui*, it is cold.

Infixes.—These are many. Examples are :—

1. *Mā* forms a potential verb . . . *e. g.*, *lari-mā-i*, I can give.
2. *Pā* ... causal „ . . . . *lari-pā-i*, I cause to give.
3. *Rchi* ... continuative . . . . *lare-rchi-n*, I shall keep giving.
4. *Te* or *teri* completive . . . . *lari-te-n*, I shall finish giving ; *lari-teri-ā*, I do not finish giving.
5. *Jeng* or *je* obligative . . . . . *lari-jen*, I shall have to give.

There are others, the force of which is obscure.

[1] Equivalent to the Assamese-Bengali participle in *le* or *bā*.

The following version of the Parable of the Prodigal Son in Deuri Chutiyā is from the pen of Mr. H. N. Colquhoun, I.C.S., Assistant Commissioner of Lakhimpur. The speakers reside in the North Lakhimpur Sub-division. Words borrowed from Assamese are written in italics. The spelling differs slightly from that in the preceding grammatical sketch. As in Mr. Brown's grammar, the long mark is only put over a vowel when it is strongly accented. The vowel *a*, without the long mark, has the sound of *a* in 'that.'

[No. 27.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

CHUTIYĀ.

DEURI DIALECT. (DISTRICT LAKHIMPUR.)

SPECIMEN I.

(H. N. Colquhoun, Esq., I.C.S.)

Lāshi moshio dukuni pishā dumde. *Soru*-bāsi pishā chipāna
A-certain man-of two sons were. Younger-that son father-to
nicha-rumde, 'baba, jauna lāribāshi *māl-bostu* jauna lāre.' Chipā
said, 'father, me-to to-be-given goods me-to give.' Father
māl-bostu yangva lāre-bem. Michiga *din*-yâ imāribi *soru*-bāsi pishā
goods dividing gave. Few days afterwards younger-that son
mugune *māl-bostu* gulangna asama atigu keiamde. Pohore sabacha
all goods collecting far country went. There riotously
agungna bayo *māl-bostu* orkura-bem. Mugune *māl-bostu* hālna
living his goods wasted. All goods having-eaten
bāsi atigu-hâ de *ākāl* sāba-hâ hāja hunā *dukh* nimām. Bā
that country-in great famine being to-eat not-finding hardship suffered. He
bāsi atigu-hâ moshio nidubem. Bā chu hārene uga-mai pāchibem.
that country-in man joined. He swine feed-to field-to sent.
Pohore chu hāraba shium bā *nije* hāne *man*-sarom. Bāna hāne *ekone*
There swine food refuse he himself to-eat wished. Him-to to-eat anything
lāriage. Imāribi bicha chungna nicha-rumde, 'jario babayo dachiga
not-gave. Afterwards better becoming he-said, 'my father's how-many
yomtu hāne nimāngna pacha *rākhi*. Jau hāja hunā chiron. Jau
servants to-eat getting remainder keep. I to-eat not-having will-die. I
sargangna babayo *guri*-mai ken. Jau nichan, "baba, Midio pichāpi niyo
rising father-of towards will-go. I will-say, "father, God-of against you-of
pichāpi pāp numem; pishana nigin-nayam; yomtu yâkin *rākhi*." '
against sin have-done; son do-not-call-me; servant like keep-me." '

Sargangna babayo *guri*-mai kirum. Deriya asā-hâ dumtâ, baba nigengna
Rising father-of towards went. Still far-off being, father seeing
māf numem. Jongna keṛana *chuma*-hābem. Pishā nicha-rumde, 'baba,
mercy made. Running singing kiss-ate. Son said, 'father,
Midio pichāpi niyo pichāpi *pāp* numem. Pishāna nigin-nayam.' Baba
God-of against you-of against sin have-done. Son do-not-call-me.' Father
yomtuna nichabem, 'muguna garike chù ina lāhangna puneji; ashiti-hâ
servants-to said, 'all than best robe bringing put-on; hand-on
anguti, apasu-hâ *juta* genemi. Mugune hang-nina *rang* nan. Jario pishā,
ring, foot-on shoe put-on. All-we feasting rejoicing will-do. My son,
chingna, chanung; kimangna, nimām.' Bohore *rang* nimāne
having-died, is-alive; having lost, I-have-found-him.' Then rejoicing to-find
nanumde.
they-did(began).

Demāshi pishā uga-hâ dumde. Yayo osor-mai hāngna gānuma
Elder son field-in was. House near coming dancing
sageruba kinamem. Yomtuna jungna, 'dām sārom?' shimem. Yomtua
music heard. Servant calling, 'what is-it?' asked. Servant-the
nichabem, 'niyo pishiya kom. Chipā pishāna chu nimāngna moshi
said, 'your brother has-come. Father son well finding men
gutangna hāredi.' Demāshi pisha hàng nimāngna hiduyāge. Chipā hiri
collecting is-feasting.' Elder son anger possessing went-not-in. Father out
halna gubem. Chipāna nichabem, 'om-chare biba uga mungna
coming called. To-father said, 'many years' work doing
niyo chuna burâ-hâke nāveyā. Nâ jario soina hārene lipedura
your order at-any-time disobeyed-not. You my friends to-feast goat
lāriyā. Michiya pishā saba moshi *song māl-bostu* hāngna deriya
gave-not. The-other son bad people with goods having-eaten now
keri. Bayo hung moshi gutanga hāredi.' Chipā nichari
has-come. Him-of on-account men collecting you-are-feasting.' Father said
'pishā, achang nitore dui. Ayo jicha dui, niyoke bacha.
'son, here ever thou-art. Mine how-much is, thine so-much.
Chengsa dungna *rang* nan-gna dumtâ chui. Pishiyanina
Together being rejoicing making sitting is-good. This-my-son
chingna, chanung; kimana, nimām.'
having-died, is-alive; having-lost, I-have-found-him.'

[No. 28.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

CHUTIYĀ.

DEURI DIALECT. (DISTRICT LAKHIMPUR.)

SPECIMEN II.

Lā gochar ho-ya. A bayâ hâ ham kukunoi ke-ya. Lakhire
This case is-not(-true). I his house theft to-make did-not-go. Thus
dumde. Mushu Dhani-Ram-yâ bachapi jirumde bibacha sarang; wa
it-was. Cow Dhani-Ram-of from I-bought year last; that
mushua kimarang. Ba mushua chucha ladunumde, areke kerchi chikund
cow was-lost. That cow well I-kept, but often owner's
achâmai kirum. A katehate lakuna kejei. Jibu-dina
house-to went. I many-times to-fetch had-to-go. On-the-day-of-which
Dhani-Ram nicha-rumde bayâ achâ-mai mushu utakunoi kerurumde.
Dhani-Ram spoke his house cow to-look-for I-went.
Sa kubayâ-poṛo imari-hâ kerurumde ayâ mushu dumde-na-ja utu-kunoi bayâ
Sun setting after I-went my cow was-or-not to-see his
ya-uta jikurumde. Bohore laschusarang. Bayâ pisiya Maloti mushi
house walked-through. Then this-happened. His sister Maloti girl
saruba jagichi bibakin atu-hâ disâ ticha langna ya-mai kirumde.
grown-up of-eighteen years hand-in pot one bringing compound-to came.
Bohowa muji numde. A bana ni-ja, bohore ana nijem.
Then dark it-was. I her saw-not, but-then me she-saw.
Himo momna dige nina nijingna juchâbem. Dhani-Ram bayâ
Frightened being ghost saying thinking screamed. Dhani-Ram and-his
achâ-yâ mushi, mishuga utukanoi karumde nina, nimen. Basi chu-na
house-of people, girl to-visit had-come saying, seized. That word
Dhani-Ram itumlaya-yâ duguju-hâ ichabem. Bayâ pisi-yâ chuchemana
Dhani-Ram police-of before told. His sister's shame
ladungna paruyâ ya-châ ichabekum a bayâ tiju ham kurumde, Maloti
hiding Court house-at he-said I his mangoes theft made, Maloti
ana hijem popo-hâ.
me saw tree-on.

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[1] The system of spelling is not the same as in the preceding specimen. The termination of the genitive is written *yâ* instead of *yo*, and the long mark over ā is usually omitted, as in Mr. Brown's Grammar.

FREE TRANSLATION OF THE FOREGOING.

This case is false. I did not go to steal anything at his house. The facts are these. I missed my cow which I had bought from Dhani-rām a year ago. The cow though carefully kept by me used to visit her former owner's house very often, and I had to go and fetch her several times. On the day referred to by Dhani-rām I went to his house to see if my cow had gone there. That was after sunset. I walked through his compound as usual to see whether my cow was straying there. It so happened that at that time his sister Mālati, a grown-up girl of eighteen years, came to the compound with a water-pot in her hand. It was then nearly dark. She saw me unexpectedly going towards her though I myself had not noticed her. She got frightened and screamed as if she thought I was a ghost. The people of the house, including Dhani-rām, came and seized me, saying that I had come there to visit the girl. That was the story Dhani-rām told to the Police, but in the Court in order to hide shame of his sister he gives out that I was stealing his mangoes and that Mālati saw me first on the tree.

[No. 29.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

CHUTIYÂ.

DEURI DIALECT. (DISTRICT SIBSAGAR.)

SPECIMEN I.[1]

[Words borrowed from Assamese are in Italics.]

Mashi dukchāi-yo pishā duk-huni dumde. Pishā duk-hunio sarbâsi pishā
Man's one sons two were. Sons two-of younger son
biyo chipā-nā nesabem, 'bā, ayyo-bahâ *bostu* dethā khudui ānā lāre.' Bāsi
his father-to said, 'father, me-in goods what fall me-to give.' That
chu hâre bāsiā biyo *bostu*-nā *bhāg*nāngā lārebim. Fangsā *din* chayāfi hâre
word at he his. goods dividing gave. Many days before past
sarbāsi pishā mugrane lāhāngnā muthnāngnā āchā *dekh* māi kherem,
younger son all brought (and)-gathered-together far country to went,
āre bāhâ chā-bā nangnā mugrane *bostu* lābibem; āre jibā-hâ bāsiā mugrane
and there bad living-by all goods wasted; and when he all
lābibem, bāhâre *bohut* hānai jābāchoram: āre bāsiā *dukho* khudubem. Imāri
wasted, in-that-land great famine arose: and he want-in fell. After-
hâ bā kherengā bāsi *dekho* mashi nada chāhâ dumekhum: bāhâ bāsi bānā
wards he going that country's man one house-in lived: then he him
bāyo ugāhâ chu *rākhi* bekhu pāsiem. Chu hābānā tuna bā hānai hanumde
his field-in swine tending for sent. Swine eaten husk he to-eat wanted,
kintu bānā sheure lariāge. Imarifi bā *jñān* nimāngnā nisābom, 'ayyo
but him-to even-any-one gave-not. Then he sense gaining said, 'my
bābāyo *kotō chākoro* hābānā gārike *odhiksā* nimāi; āsā ichigāngnā
father's how-many servants eating-for than more get; I hungering
chiri. Ã dere khāgāngnā bābāyo bungmāi khen, āre bānā nisākhun,
have-died. I now rising father's near will-go, and him-to will-say,
"bābā, ãã āchu-pichāhâ chumimāi ā āre niya bāhâ *pāp* namem.
"*father, I heaven-against liked not and your presence sin did.*
Ānā niyo pishāninā nisā juri-jā: ānā niyo *dormohāhu* hārubā
Me your son-name calling fit-am-not: me your wages eating
chākorokhin rākhibe." ' Imārifi bā khāgāngnā chipaiyo bumāi khirem
servant-like keep." ' *Then he rising father's near went.*
Kintu bā bung āchāhâ dumāhā biyo chipā bānā hijebem *morom*
But he great distance-in remaining his father him saw compassion

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In this and the following specimen the spelling also differs from that of Mr. Brown's Grammar. It should be remembered that in Assam the letters *sh*, *s* and *ch* are frequently confused.

nangnā larjenma duta ningnā *chumā* hābem. Bāhâre pishāwā bānā
being-affected running neck catching kiss ate. Then son him
nisābem, 'bābā ãã āchu-pichāhâ chumimāi ā āre niyo hijemāhâ *pāp*
said, 'father, I heaven-against liked not and your sight sin
namem; niyo pishāninā nisā jujiri-jā.' *Kintu* chipāwā biyo
did; your son-name calling fit-am-not.' But father his
chākor-jono nisābem, 'phārchāre chuhinā nāhāngnā nānā genemekhu; biyo
servants-to said, 'quickly good-robe bringing him put-on; his
athuhâ chināguti, areke āpāchu mohini *jotā* genemekhu; areke jār
hand-on ring, and feet two shoes put-on; and we
bāngnā *rong* namenā. Lachi ayyo pishā chirum, āreke chumem; bā
eating merry make. This my son was-dead, again is-alive; he
kimārumde, deri nimani.' Imārifi bāru *rong* nanai nīni.
lost-was, now found.' Then they merry to-do began.

Bāhâ biyo demashi pishā ugāhâ dumde. Bā khāngnā achāyo ruguhâ
Then his elder son field-in was. He coming house-of near
nimāngnā jānumā *goyon* nunumā khināmekhum. Imārifi bā *chākor* mujā
reaching dancing song doing heard. Then he servant one
jungnā chimekhum, 'lā-lāju dām chāri?' Bāhâ *chākorā* bānā simem
calling asked, 'these what happening?' Then the-servant him-to replied
'niyo pishiā khoari; niyo chipā *bhoj* lāreri, bā bānā chuchā
'your brother come; your father feast has-given, he him safe-sound
nimām bāinā.' Bāsi chu hâre lāchi gāngnā bā chikimi māi hiduni
getting for.' That word at angry getting he inside in enter
man-jā: bāinā biyo chipā bāji māi hiri hāngnā *kābo* namem.
wished-not: therefore his father outside to out coming entreating did.
Bāsi chu hâre bā biyo chipānā sime nāngnā nisābem, 'itabe, achchā
That word at he his father-to reply giving said, 'look, many
bochorā ãã nânā *ālpāch* nani; niyo chunā ãã dumoke dabi-yā; cheure
year I you-to service did; your word I ever threw-not; yet
ãã ānā lag-lagaria chāng *rong* nanai nâ ānā lefeduru pishā mujāke
I my companions with merry to-do you me-to goat young-one one-even
dumoke lāriāge. Kintu niyo pishā jibā chābā mishigu bāchāng dungnā niyo
ever gave-not. But your son who bad women with living your
bostu jubāchōram, bā khabā hâre bāyo hung *bhoj* lārebem.' Bāhâ bā
goods emptied, he coming at his for-sake feast gave.' Then he
bānā nisābem, 'bā, nâ *sodāire* ãã chāng dui, ayyo jibā jibā dui bākhāni
him-to said, 'son, you always me with are, my what what exists that-whole
niyo. Jāru *rong* nanumā *ānond* chārubā chui, lāchi niyo pishiā chirumde
yours. We merry making glad become good, this your brother dead-was
āreke chumem; kimārumde, deri nimani.'
again is-alive; lost-was, now found.'

[No. 30.]

TIBETO-BURMAN FAMILY. BÂṚÂ OR BODO GROUP.

CHUTIYĀ.

DEURI DIALECT. (DISTRICT SIBSAGAR.)

SPECIMEN II.

[Words borrowed from Assamese are in Italics.]

Ayyo muwā Bhogram; bābāyo muwā Dhaniram, Panidehing mauzā hâ
My name Bhogram; father's name Dhaniram, Panidehing mauza at
ayyo nyā; bāhâre ugā mungnā hāi. Ãã ayyo mishinā digi mānai
my home; there-at cultivation doing eat. I my wife thread to-spin
lārimde; kachi hungnā nānā digi manā hijāgire bāsi chu hâre ayyo
gave; back coming her thread spinning seen-not that word at my
achi gāngnā bānā ãã dājabem. Bā ugābem. Biyo chimā chipā nyā
anger arising her I slapped. She cried. Her mother father house
utigā-hâre dungge. Bāru khangnā ānā ningnā bobekhum. Ayyo mishiā
near were. They coming me catching beat. My wife
āthu chāng ānā bobem. Bāsi chu hâre ãã sasengnā yogi mijā
hand by me beaten. That word at I shame-getting dāo one
labem, yoginā phurajebeu ayyo chunā *rakhinai* ninā bāhâre yogi bāriyo
took, dāo brandishing my body to-protect for at-that dāo their
saha yobem chamāi. Āwā yobīnā nīnā yoyā. Ãã *oporādhi* hoyā;
bodies cut perhaps. I cutting intending cut-not. I guilty am-not;
hojur ānā lehebe. Ayyo mishia *bor* chābā. Bā ayyo chu khinātayā.
Your-Honour me release. My wife very bad. She my word hears-not.
Nitau bā ānā chabisi. Bā muka nyāyā. Āwā muka hāyā
Always she me abuses. She cooked-rice cooks-not. I cooked-rice eating-not
chā durji. Ãã chā duamta bāsi muka nijāngnāhāy, biyo chimāio
even remain. I house not-remaining she cooked-rice eats, her mother's
achabâ hāngnā khay. Pishasi pishā *dukh* nai. Biyo chīmā chipā bānā
house-at eating comes. Daughter son trouble give. Her mother father her
charebem. Biyo chāpi ãã michigage chui nimayāge. *Hojur* dere anā
ruined. Her from I even-little peace got-not. Your-Honour now me
hajohâ da-pachi; chu māshinā ãã *jāmināhá* lāreman. Bāmāi kheremtâ
hājat-to not-send; good men I surety-in give-can. Thereto go-if
ayyo *jat* kheni; ãã juyā; dahi mama.
my caste will-go; I abscond-not; fear do-not.

FREE TRANSLATION OF THE FOREGOING.

My name is Bhogrām; my father's name is Dhanirām. I live in Panidehing Mauza, where I am a cultivator.

I ordered my wife to spin thread, but on my return I did not find her doing the work. Thereupon I became angry and slapped her. She screamed aloud and then her parents, who live close by, came out of their house, seized hold of me and beat me, and also had me beaten by my wife.

On this, feeling myself disgraced, I took up a *dāo*, which I began to brandish in self-defence. While doing so the *dāo* might have caused injuries on their persons, but I did not intentionally inflict any blows, and I am not guilty. Your honour will do well by releasing me. My wife is very wicked. She does not obey me, and, on the other hand, always abuses me. She does not cook food for me. I have to remain without food, but when I am away from home, she would cook for herself and eat it, or sometimes she would go to her parents' house and there take her meal and come back. She has been giving similar trouble to my children as well. Her parents have ruined her. I have no peace whatever on her account. Your honour should not send me to the lock-up now. I am prepared to furnish sufficient bail and substantial persons will stand surety for me. If I am sent to the lock-up I shall lose my caste. I am not a man to abscond, and there is no ground for fear on that account.

MORĀN.

This language has not been reported by anyone as existing in British India, but the following notice concerning it is quoted from page 160 of Mr. Gait's Report on the Census of Assam for 1891, in order to complete the survey of the Bodo group:—

'One Bodo form of speech has escaped notice at the present census and also in 1881. The Morāns of Sibsagar and Lakhimpur have a tribal tongue of their own. It is fast disappearing, and owing probably to their desire to rank as Ahoms, was not entered as a language in a single instance in the census schedules. It is evidently very closely allied to Kachārī (although the Morāns are said to deny all connection with that people), as will be seen from the Kachārī equivalents, which I have added to the following list of Morān words collected by Lieutenant Gurdon:—

English.	Morān.	Kachārī.
Water	di	dŭi.
Salt	sim	sankhri (sham, Tipurā).
Paddy	mai	mai.
Rice	mairum	maïrang.
Cooked rice	miyām	mikhām.
Flesh	mohan	bidot (Tipurā, muihān).
Sun	sān	sān.
Moon	dān	dān.
Stars	hatarai	hātorkhi.
Heaven	dansa	akhrangsā.
Rain	makuhang	nākhā.
Tree	senfang	bangfang.
Clothes	hingka	hi.
Head	ıero	khârâ.
Body	ın	mâdam.
Teeth	ˌtai	hāthai.
Hand	ıpka	ākhai.
Foot	happatola	atheng (yafa-talā = 'sole,' Tipurā).
Male	hiwa	hōā.
Female	hichi	hingzhāu.

LIST OF STANDARD WORDS AND SENTENCES IN THE VARIOUS LANGUAGES OF THE BODO GROUP.

English.	Bârâ or Plains Kachārī (Darrang).	Mech (Jalpaiguri).	Lālung (of Nowgong).	Dīmā-sā or Hills Kachārī (Cachar).
1. One	Sè, sŭi	Thai-sē, shā-sē, mā-sē, fāng-sē (*see skeleton Grammar*).	Ki-chā (*with human beings*, sā-chā).	Mā-shī (*see grammatical sketch*).
2. Two	Nè, nŭi	Thai-ni, thai-noi	Ki-ning	Mā-ginni
3. Three	Thăm	Thai-thām	*Reported to be the same as in Assamese.*	Mā-gatām
4. Four	Brè, brŭi	Thai-bri	*Dittò* *ditto*	Mā-bri
5. Five	Bā	Thai-bā	*Ditto* *ditto*	Mā-boa
6. Six	Ṛâ, ḍâ	Thai-ṛō	*Ditto* *ditto*	Mā-do
7. Seven	Sni, sinī	Thai-shini	*Ditto* *ditto*	Mā-sinni
8. Eight	Zăt	Jokhai-noi	*Ditto* *ditto*	Mā-jai
9. Nine	Skhō	Jokhai-noi-thai-sē	*Ditto* *ditto*	Mā-sugū
10. Ten	Zŭ, zi	Jokhai-noi-thai-ni	*Ditto* *ditto*	Mā-jī
11. Twenty	Zakhaī-bā (*five fours*)	Jokhai-bā	*Ditto* *ditto*	Mā-tron; bishā-shī (=*a score*).
12. Fifty	*Assamese used*	Jokhai-bā gā-noi jokhai-noi-thai-ni.	*Ditto* *ditto*	Mā-dān
13. Hundred	*Assamese used*	Sho	*Ditto* *ditto*	Rājā-shī
14. I	Āng	Ąng	Ąng	Ang
15. Of me	Āng-ni, āng-hā	Āng-ni; *me*, āng-no	Āngē	Ānī
16. Mine	*Ditto*	Āng-ni	Āngē	Ānī; *to-me*, ang-kē
17. We	Zang, zang-fur, -frā, -far	Jung; *us*, jang-no	Jing-rau, ching, ching-khēdā	Āni-rao
18. Of us	Zang-fur-ni, &c.	Jung-ni	Jingē	Āni-rao-nī; *to-us*, āni-rao-kē
19. Our	*Ditto*	Jung-ni	Jingē	Ānirao-nī
20. Thou	Nang	Nung; *thee*, nung-no	Nā	Ning
21. Of thee	Nang-ni, nang-hā	Nung-ni	Nē	Ninī; *to-thee*, ning-kē
22. Thine	*Ditto*	Nung-ni	Nē	Ninī
23. You	Nang-sur, nang-sar	Nung-sor-ō; *acc.*, nung-sor-no.	Nā-rā, nā-rā-khēdā, nā-khē-dā.	Nini-rao
24. Of you	Nang-sur-ni, &c.	Nung-sor-ni	Nā-rā-nē	Nini-rao-nī; *to-you*, nini-rao-kē.

Dīmā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Mā-si, mā-shi (*see grammatical sketch*).	Sā
Mā-gini, mā-gni	Gnī
Mā-kāthām	Gitām
Mā-bri	Brī
Mā-bõā	Bongā
Mā-ta	Dok
Mā-sini	Snī
Mā-jai	Chet
Mā-sikau	Sku
Mā-ji	Chikung
Bishā-shi	Kolgrik
Bishā-gni-māji	Sot bonggā
Rājā-shi	Rit-chā sā
Āng	Āngā
Āni	Āngnī
Āni	Āngnī
Jung	Chingā, ā'chingā, (*Kamrup* ān'chingā.
Jini, jung-ni	Chingnī
Jini	Chingnī
Nung	Nā'ā
Nini, nung-ni	Nāng'nī
Nini, nung-ni	Nāng'nī
Ni-shi, nung-ni-shi	Nā'simāng,' (*Kamrup*) nā'song.
Ni-shi-ni, nung-ni-shi-ni	Nā'simāng'nī, (*Kamrup*) nā'songnī.

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Sā	Gōsā (*see skeleton Grammar*)
Gnī	Āning
Gitām	Ātām
Biri	Bri
Bingā	Bungā
Dok	Krok
Sni	Shining
Chet	Chēt
Sku	Ju
Chiking	Chwi
Kol	Rung-shā
Kātchōng-gni chiking	Rung-ning-chwi
Richāsā	Rung-bungā
Āngā	Āng; *me*, āng-uō
Āngnī	Ini
Āngnī	Ini
Chingā; nāchingā	Ning; *us*, ning-uō
Chingnī	Ningi
Chingnī	Ningi
Nā'ā	Nung; *thee*, nung-uō
Nāng'nī	Nōnok-ni, ni-ni
Nāng'nī	Nōnok-ni, nini
Nā'song	Nōnok(nōnak); *acc.* nōnōk-uō.
Nā'songnī	Nōnok-ni

Gārō (Ātong, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Gōesā (*see skeleton Grammar*).	Gaisō (*see skeleton Grammar*).
Gōenī	Gainī
Gōetām	Gaitām
Birī	Gaibrī
Bāngā	Gaibongā
Kōrōk	Gaidok
Sēnē	Gaisnī
Chātgik	Gaichet
Chiku	Gaisku
Chāigik	Gaichī
Kōl	Kol
Rimni chāigik	Kol chānggnī chī
Rātjā-sā	Rājāsō
Āngā, āng, āngān	Āng
Āngmī	Ānīā
Āngmī	Ānīā
Ning, ningān, nā'nāng	Ning, nāāng (*includes person addressed*).
Ningmī	Ninīā, nāāngnīā
Ningmī	Niniā, nāāngnīā
Nāng', nāng'ān	Nāng
Nāng'mī	Nānīā
Nāng'mī	Nānīā
Nā'-tim	Nānung, nārung
Nāng'mi	Nānūngnīā

Kōch (of Dacca).	Konch (Williámson).[1]
Gōisā (*see skeleton Grammar*).	Gasak (*compare skeleton Grammar*).
As in Bengali . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Ditto . . .	.....
Āngā	Ān (*compare Nos. 211 and 228*).
Āng-nē; *me*, āng-nā .	Ānī . . . .
Āng-nē	Ānī . . . .
Chingā	Nūng . . . .
Ching-nē; *us*, ching-nā .	Nūngnī . . . .
Ching-nē	Nūngnī . . . .
Nãã	Nī . . . .
Nã-nē; *thee*, nã-nā . .	Nīnī . . . .
Nã-nē	Nīnī . . . .
Nã-pārā	.....
Nã-pā-nē; *acc.*, nã-ṗā-nā .	Nirungnī . . .

[1] Words borrowed from Bengali without change are omitted. No attempt has been made to correct any but the most obvious misprints in the original.

Tipurā (of Dacca).	Deurī-Chutiyā (Lakhimpur).[1]	Deuri-Chutiyā (Sibsagar).[1]	English.
Kai-sā	Mu-ja, -cha, -sa	Mu-jā	1. One.
Kun-nni	Mu-hun, -hni, -kini	Mu-huni	2. Two.
Kā-thām	Mu-ngda	Mu-ngda	3. Three.
Kai-brui	Mu-chi	Mu-chi	4. Four.
Bā, kai-bā	Mu-moa	Mu-mca	5. Five.
Dok, kai-dok	Mu-chu	Mu-cha	6. Six.
Shini, kai-shini	Mu-shing	Mu-shing	7. Seven.
Chār, kai-chār	Mu-she	Mu-shi	8. Eight.
Chikuk, kai-chikuk	Mu-dgu	Mu-dgu	9. Nine.
Chi, kai-chi	Tideke, dgā	Dgā	10. Ten.
Khol	Kwa-cha, kua-sa (*one score*)	Khuā-cha	11. Twenty.
Kuri-nui-chi	Kwa-kin otu pekin	Khuā kni otu pekini	12. Fifty.
Kuri-bā	Kwa-moa	Khuā moā	13. Hundred.
Āng	A	Ã̃	14. I.
Āni; *me*, ān; *to me*, ā-no	Ayâ	Āyyo	15. Of me.
Ā-ni	Ayâ	Āyyo	16. Mine.
Chung	Jaru	Jāru, jaruā	17. We.
Chi-ni; *us*, chun	Jariâ	Jariyo	18. Of us.
Chi-ni	Jariâ	Jariyo	19. Our.
Nung	Nâ	Nã̃	20. Thou.
Ni-ni; *thee*, non	Niyâ	Niyo	21. Of thee.
Ni-ni	Niyâ	Niyo	22. Thine.
No-rok	Nârua, nâru	Loru, nâru	23. You.
No-rong-ni; *acc.*, no-rok-no	Nâriâ	Loriyo	24. Of you.

[1] In the Lakhimpur column the letter *a* is evidently meant in most cases to be pronounced long, as in 'father.' I have not, however, ventured to alter what was originally written. The forms in both the Sibsagar and the Lakhimpur columns frequently differ from those given by Mr. Brown in his Grammar. This is almost always a mere matter of spelling.

English.	Bâṛâ or Plains Kachâri (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sâ or Hills Kachâri (Cachar).
25. Your	Nang-sur-ni, &c.	Nung-sor-ni	Nā-rā-nē	Nini-rao-ni
26. He	Bī	Bi-ō; *him*, bi-no	Bē	Bō
27. Of him	Bī-ni	Bi-ni	Bē-nē	Bō-nī
28. His	*Ditto*	Bi-ni	Bē-nē	Bō-nī; *to-him*, bō-kē
29. They	Bī-sur, -sar, -fur, &c.	Bi-sor-ō; *them*, bi-sor-no	Bē-rē, Bē-khēdā	Bō-rao, bōni-rao
30. Of them	Bī-sur-ni, &c.	Bi-sor-ni	Bē-rē-u-ē	Bō-rao-nī
31. Their	*Ditto*	Bi-sor-ni	Bē-rē-u-ē	Bō-rao-nī; *to-them*, bō-rao-kē
32. Hand	Ākhai	Nākhai	Iyā, jā	Yao
33. Foot	Āfā, ātheng	Nātheng	Jā-thang	Yēga
34. Nose	Ganthang	Guntung	Gung	Gōng
35. Eye	Mēgan	Mōgan	Mu	Mū
36. Mouth	Khūgā	Khugā	Khu	Kū
37. Tooth	Hāthai	Hāthai	Hā	Hātai
38. Ear	Khâmā	Khumā	Khānjur	Kamao
39. Hair	Khenai	Khānai	Khu-ni	Kamai *or* Kanai
40. Head	Khârâ	Khor	Khāpāl	Kōrō
41. Tongue	Sila	Sālai	Si-li	Shalai
42. Belly	Udoi	Udui	Pu-mā	Hō
43. Back	Bikhung	Bikhungā	Lāngal-pāthi	Shīma
44. Iron	Shurr	Shvōrā	Sar	Shēr
45. Gold	Darbi	Shōnā	Sōnā	Gajao
46. Silver	Rupā	Rūpā	Thākā	Rāngshen
47. Father	Fā; *my father*, ā-fā	Āfā (*own father*); bifā (*other person's father*).	Bā, fā	Bu-fa
48. Mother	Mā	Āi (*own mother*); bimā (*other person's mother*).	Mā	Bō-ma
49. Brother	Ādā	Fongbai	Gajāl	Budda (*elder brother*), boifiang (*younger brother*).

Dīmā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Ni-shi-ni, nung-ni-shi-ni .	Nā'simāng'nī, (*Kamrup*) nā'songnī.
Pu	Uā . . . . .
Pu-ni	Unī . . . . .
Pu-ni	Unī *and* unin, *the latter predicative.*
Pu-shi, pu-ni-shi . .	Uāmāng', (*Kamrup*) umāng'.
Pu-shi-ni, pu-ni-shi-ni .	Uāmāng'nī, (*Kamrup*) umāng'nī.
Pu-shi-ni, pu-ni-shi-ni .	Uāmāng'nī, (*Kamrup*) umāng'nī.
Iyā	Jāk . . . . .
Iyākā, ēkā	Jā' . . . . .
Gung	Gingting . . . .
Mu	Mikron . . . . .
Khau	Kusik . . . . .
Hāthai	Wāgām . . . . .
Khāmā	Nāchil . . . . .
Khānai	Knī . . . . .
Khara	Skō . . . . .
Shālai	Srē . . . . .
Ha	Ok . . . . .
Shimā	Jānggil . . . . .
Shēr	Sil grāk (girāk *from* rākā, *hard*).
Kējāo	Sonā . . . . .
Kafu	Rupā . . . . .
Pafā	Āpā, pāā, pāgipā . .
Pamā	Mā'ā . . . . .
Pufuang (*younger brother*)	Jongada, *brother;* jong *or* jong-gipā, *younger brother;* ādā *or* ādā-gipā, *elder brother.*

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Nā'songnī	Nōnok-ni
Bīā	U; *him*, uō
Bīnī, bnī	Uni
Bīnī, bnī	Uni
Bīsong	Onok; *them*, onok-uō
Bīsongnī	Onong-ni
Bīsongnī	Onong-ni
Jāk	Chākeng
Jā'pā	Chākām
Ging	Nukum
Mikron	Mukēr
Kusik	Hōtom
Wāgām	Fātong
Nāchil	Nāchor
Kni	Hauru
Sko	Dākām
Srē	Tolēi
Bikm	Ōk
Jānggil	Kunjur
Silgrāk	Sēr
Sonā	Sōnā
Rupā	Rūpā
Āpā, pāgipā	Āwā
Amā, mā'gipā	Āmai
Jongādā	Ājong

Gārō (Ātōng, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Nāng'mī	Nānungniā
Uē, uēn, nān	Uuā, uān, hing
Umī	Hinīā
Umī	Hīnīā
U-tim	Hinung
Utimī	Hinungniā
Utimī	Hinungniā
Chāk	Chāk
Chāpā	Tāteng
Nākung	Nākung
Mikrēn	Mukum
Kuchuk	Kutchul
Wā	Uāgom
Nākāl	Nākâl
Kāo	Kāo
Dikim	Dukum
Tēlāpāk	Telai
Pīpuk	Ok
Kin	Kundām
Sil	Sil
Sunā	Sōnā
Rupā	Rupā
Wā'	Ābā, bābēā
Jōu	Āmā, āmiju
Pāo'jong	Jong (*younger*), dādāju (*elder*).

Kōch (of Dacca).	Konch (Williamson).
Nā̃-pā-nē . . .	Nīrūngnī . . .
Uā	Ūā . . . .
U-nē ; *him*, u-nā . .	Ūānī . . . .
U-nē	Ūānī . . . .
U-tāng	Ūjurung . . .
U-tāng-nē ; *them*, u-tāng-nā.	Ūjurungnī . . .
U-tāng-nē . . .	Ūārūngni . . .
Jāk	Chāk . . . .
Dātheng	Jāṭēng . . . .
Gōng	Nākūng . . .
Mukrung . . .	Mūkūng . . . .
Khū	Kākham . . .
Ā	Phā . . . .
Nāchul	Nākāl . . . .
Sēkkāchul . . .	Khau . . . .
Kāppāl . . .	Dhākam . . .
Sēl-lē-bā . . .	Thelāi . . .
Ok	Ok . . . . .
Jāngul	Kāngjū . . . .
Sil	Loā . . . .
Sonā	.....
Ruppā	.....
Fā	Āwā . . .
Mā	Āme . . .
Bai; *elder brother*, ā-dā ; *younger*, jong-doi.	.....

Tipurā (of Dacca).	Deurī Chutiyā (Lakhimpur).	Deurī-Chutiyā (Sibsagar).	English.
No-rong-ni . . .	Nâriâ	Loriyo	25. Your.
Bo	Ba	Bā	26. He.
Bi-ni; *him*, bo-no . .	Bayâ	Biyo	27. Of him.
Bi-ni	Bayâ	Biyo	28. His.
Bo-ro	Baru	Bāru	29. They.
Bo-rong-ni; *them*, bo-rong-no	Bariâ	Bāriyo	30. Of them.
Bo-rong-ni . . .	Bariâ	Bāriyo	31. Their.
Yāk	Athum	Ōtu	32. Hand.
Yākum	Apasu	Āpāsu	33. Foot.
Bukung . . .	Guthung . . .	Guthung	34. Nose.
Mokol	Mukuti	Mukuti	35. Eye.
Bukhuk	Dumja	Dumju	36. Mouth.
Buā	Hati	Hāti	37. Tooth.
Khunju	Akum	Yiākhung . . .	38. Ear.
Khānai	King	Khing	39. Hair.
Bo-khorok (*his-head*) .	Gubo	Gubong	40. Head.
Bo-slāi (*his-tongue*) . .	Chī	Chi	41. Tongue.
Bo-hok (*his-belly*) . .	Lutung	Uthung	42. Belly.
Fikung	Imari	Imāri	43. Back.
Sor	Shing	Shing	44. Iron.
Rāngchāk . . .	Puji	Phuji	45. Gold.
Rufai	Dubu	Dirbu	46. Silver.
Bā	Baba	Chipā	47. Father.
Āmā	Goyo	Chimā	48. Mother.
Tākhub	Gogoi	Chimu, chipu . .	49. Brother.

English.	Bâṛâ or Plains Kachārī (Darrang).	Mech (Jalpaiguri).	Lālung (of Nowgong).	Dīmā-sā or Hills Kachārī (Cachar).
50. Sister	Binānu	Binānāo	Nānāo	Būbi (*elder sister*), bahandao (*younger sister*).
51. Man	Mŭnsŭi	Hōā; *a person*, mānshiā, mānshi.	Libing	Shūbāng
52. Woman	Hingzhāusā, hingzhāu	Hinjāo	Mārgi	Māsainjū (*seldom used for old women who are referred to as* garājū).
53. Wife	Hingzhāu	Bihi	Āisi	Bihī
54. Child	Fisâ, fsā	Bishā	Sā, sä-jāo	Anṡā
55. Son	Fisā zala	Bisha-hōā, bishā-jolā	Sā	Bāshā
56. Daughter	Fisā zŭ	Bīshā-hinjāo, bishā-jo	Sā-jāo	Boshū
57. Slave	Sakhāu, bandiāu	Gōlām	Golām	Leng
58. Cultivator	Raiatfrā	Hāluā	Khram-nāng-jāo	Phadain dangiābā
59. Shepherd	Gorīkiā	Lukhilā	Puran rākayā	*No word*
60. God	Modai gahām	Probhu, thākur	Midai	Mūdai
61. Devil	Modai hămā	Bhūt	Bhut	Mūdai hamia
62. Sun	Sān	Sāṅ	Sāla	Shãin
63. Moon	Nokā-buri	Nōkhāfor	Sanai	Dãi
64. Star	Hāthor-khi	Hāthat-khi	Phandarā	Hātrai
65. Fire	Ăt	Wāt	Sara	Wai
66. Water	Dŭi	Doi	Di	Dī
67. House	Nŭ, nâ	Nō	Na	Nō
68. Horse	Gorai	Gorai	Gharai	*No word*
69. Cow	Mosaū	Gai	Māsu maiki	Mūshū
70. Dog	Sŭimā	Seimā	Khukuri	Shīsha
71. Cat	Mao-zi	Māu-ji	Myāo	Ālu
72. Cock	Dāu-zalā	Dāo	Tu-dāngrā	Daonō-jāla
73. Duck	*Assamese word used*	Hāngsho	Hās	Daoflantū

Dīmā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Pāhāndao (*younger sister*) .	Nōābī, *sister*; nō, *younger sister*; ābi, *elder sister*.
Shibēn	Māndē, *lit.* '*a person*,' *and may refer to a connection with the Burmese whom the Gārōs call* mān. Mān-nī dē *means* 'child of Mān.' Mē'ā *or* mē'āsā *is* '*a male person*.'
Misēnju	Mē'chik . . . .
Pihi	Jik . . . .
Pasā, pusu . . .	Dē (*child*); māndē bīsā, *a young person*.
Pāsā	Dē-pāntē . . .
Pusu	Dē mēchik[1] . . .
Lēng	Nokol . . . .
Tāngyiyābā . . .	Ā'ā-gāmgipā (earth-digger)
Brin-rākhuā . . .	Nīrikgipā . . .
Īshvar	Īsol . . . .
Jēkāmā	Put, put soitān, mitē .
Shēng	Sāl . . . .
Dēng	Jā . . . . .
Hāsrai	Āskī . . . .
Wāi	Wā'āl . . . .
Dii	Chī . . . .
Na	Nok . . . .
Korai	Gurē . . . .
Misau-puju . . .	Māt-chu (*com. gen.*) .
Shisā	Āchāk . . . .
Ālu	Menggo . . . .
Tāo-jālā	Dō'bīpā . . .
'āo-flāngdu-jālā . .	Dō'gep (*com. gen.*) . .

[1] The jerky utterance of the word *Mē'chik* disappears here.

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Nōābī	Ānāō . . . .
Māndē (*a person*) . .	Miwā; *a person*, Mārāṕ .
Mē'chik . . .	Mi-chik . . .
Jik, Jikgipā . . .	Jōk . . . .
Dē	Sā . . . .
Dē-pāntē . . .	Mi-sā . . . .
Dēmē'chik . . .	Mi-chik-sā . . .
Nokol	Miling . . . .
Wē-gipā (*a ploughman*), ā'ā-donggipā.	Hāluā . . . .
Nīrikgipā . . .	Rāukāl . . . .
Īsol	Hrishi jogo (*household god*).
Soetān, mītē, mimāng .	Oāī . . . .
Sāl	Rāsān . . . .
Jājong	Rāngrēt . . .
Āskį	Lēitēn . . . .
Wāl	Oār . . . .
Chi	Chikā . . . .
Nok	Nogau . . . .
Gorā	Ghōṛā . . . .
Mātsu-bīmā . . .	Mushu (*com. gen.*) . .
Āchāk	Kēi (*com. gen.*) . .
Mēnggo	Mēyong . . .
Dō'bipā	Twau . . . .
Do'jārāk . . .	Kaudā . . .

Gārō (Ātōng, of Garo Hills).	Gārō (Rugā, of [illegible]
Nāo	Jāju (*younger*), bai (*elder*) .
Morot	Mērek . . . .
Gāwi	Mēchikā . . .
Jik	Jik . . . .
Sā'	Pīsā . . . .
Sā-bāntai . . .	Sāpantai . . .
Sā-mēchik . . .	Sāmchik . . .
Rēngmā . . .	Nokolā . . . .
Wāe(*plough*)-gābā . .	Kāmlāwōgipā . . .
Chāesām-gābā . .	Chaitimgipā . . .
Īsol	.....
Wāe	.....
Rāngsān . . .	Rāsān . . . .
Chāngāe . . .	Rārek . . . .
Āskuī	Āskī . . . .
Wāl	Wālā . . . .
Tai	Tī . . . .
Nok	Nokā . . . .
Gorai	Gōrai . . . .
Mā'su gāe . . .	Māsu bīmāōā . . .
Kai (*pronounced short*) .	Kuiā . . . .
Bāirā	Bilaiā . . . .
Tāo bipā . . .	Tāō bipāōā . . .
Dāo gēp . . .	Āngsai . . . .

Kōch (of Dacca).	Konch (Williamson).
Boin; *elder sister*, ā-bi; *younger*, nogā-doi.	Jānau . . . .
Miã̄; *a person*, māndai .	Maṛok . . . .
Mi-chik	Māgjū . . . .
Jik	Ĵugjū . . . .
Doi	Sāsā . . . .
Miã̄-doi	.....
Domā-chik . . .	Māgjū sasā . . .
No word	.....
Bengali word used . .	.....
Ditto . .	.....
Ditto . .	.....
Ditto . .	Why (*sic*) . . .
Sāl	Rāshān . . . .
Chãd̄	Nārek . . . .
Tārā	.....
Āl	Wāṛ . . . .
Chī	Tī . . . . .
Nok	Nok . . . .
Gorā	.....
Gā-i	Māchū . . . .
Āchchāk . . .	Kwai . . . .
Myã̄-gāo . . .	Meyan . . . .
Dengā	Ṭhak . . . .
Hãs	Hānsak . . . .

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Āhānok	Pisiya	Chibi, pishia	50. Sister.
Borok	Moshi	Mashi	51. Man.
Burui	Mishugu	Michigu	52. Woman.
Bi-hik, ā-bik, ni-hik	Ayâ mishi (= *my woman*)	Michi	53. Wife.
B^{a}sā, bsā, sā	Mosha	Maushā	54. Child.
B^{a}sā-lā, sā-lā	Pisha	Pishā	55. Son.
B^{a}sā-juk, sā-juk	Pishasi	Pishāsi	56. Daughter.
Sēlēng	Mira	Mīra, miraisi	57. Slave.
Bengali word used	Guga muiya	Ogāmuā	58. Cultivator.
Ditto	Lepedu rotaya (= *goatherd*).	Lefeduru rakiā	59. Shepherd.
Ditto	Midi	Mīdi	60. God.
Ditto	Dige	Bhutu	61. Devil.
Sāl	Sa	Sā	62. Sun.
Tāl	Ya	Yā	63. Moon.
Āthok-kurui	Jiti	Jethi	64. Star.
Hor	Nyē	Nyē	65. Fire.
Tui	Jī	Jī	66. Water.
Nok	Nyâ	Nyo, ācho	67. House.
Korai	Ghura (*Assamese*)	Guri	68. Horse.
Musukmā	Musha	Michigu, muchu	69. Cow.
Sui	Shi	Shī	70. Dog.
Āmīng	Midige	Midige	71. Cat.
Tog-lā; *hen*, tog-mā	Du	Dufā	72. Cock.
Tākhum-burui	Digemaru	Dikemura	73. Duck.

English.	Bâṛâ or Plains Kachārī (Darrang).	Mech (Jalpaiguri).	Lālung (of Nowgong).	Dīmā-sā or Hills Kachārī (Cachar).
74. Ass	Gambo gorai	Gādhā	.....	*No word*
75. Camel	*Assamese word used*	Ut	.....	*No word*
76. Bird	Dāu	Dāo-sen	Tu	Dao
77. Go	Thāng	Thāng	Li	Tung
78. Eat	Zā	Jā	Jā	Jī
79. Sit	Zâ, jâ	Jo	Khē-jang	Kam
80. Come	Fai	Foi	Fi	Fai
81. Beat	Bu	Shō, shu	Pathāl, bathāl	Shū
82. Stand	Zāsang	Gōsong	Jigāl	Shōng-hi dōng
83. Die	Thoi	Thoi	Thi	Tī
84. Give	Hŭ	Ho, hu	As	Rī
85. Run	Khăt	Khăt	Jala	Kai
86. Up	Sā-āu, sai-āu	Gōjau	Sā-nā	Bashao-hā, bokorō-hā
87. Near	Khăthi-āu	Khāthai-āo	Ochar	Shampā-bi
88. Down	Sing-āu	Gāhai	Nāmā	Bokolō-hā
89. Far	G^{a}zān	Gōjān	Lu, chālā	Jain-bi
90. Before	Sigāng-āu	Mukhāng-āo	Āgēl	Sigang-hā (*place*), manang-hā (*time*).
91. Behind	Un-āu	Khibau-āo	Khēlāng	Yaohona
92. Who	Sur, sar	Sor	Chārā; *whose*, chā-nē	Sherē; *whose?* sherē-nī
93. What	Mā	Mā	Nindā, mi-nā	Shūmo
94. Why	Mā-nŭ	Mā-no	Nindā-nē, mi-nā	Shūm-jabā-ni
95. And	Bŭ, *or Assamese word*	Ār	.....	*No word*
96. But	Theobŭ, khinthu	Mahun-blā	.....	Dābo
97. If	Bā, blā (*suffixes*)	Jodi	.....	*No word, used and expressed in the inflexion of the verb.*
98. Yes	Nūnggō	Um	Hŏngya	Hā
99. No	G^{i}ūā, nūnggā	Thāng-ngā	Sĭyā	Nīa
100. Alas	Hai hai	Ahā	Hāy-hāy	*No word.* Hē *might be said to be equivalent.*

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Kusōr	Gādhā
Ut	Ut
Dō'	Twau-chwāk
Rē'ā (*Present Tense*)	Lēi
Chā'ā	Sāni
Āsongā	Āmbāk
Rē'bāā	Fai
Dokā	Tōk, grōng, tāk-grōng
Chādengā	Chāp
Siā	Pichi
Ron'ā	Lāu
Kātā	Tōlōk
Kōsāk	Pir-wai
Sēpāng	Krōng-wai
Kāmā, kokimā, kāmāo, kāmāchī.	Chudup-wai
Chēlā	Pijān-wai
Skāng	Māhāng-wai
Jā'mān, kisāng	Jēlām-wai
Sā	Chāng; *whose*, chi-ni
Mai	Āto
Mainā	Ātongyā
Ming, mung	Ār
Indībā	*No word*
—ōdē	Jodi
Ōē	Hã̄
Ong'jā, grī	Hũ
Dā'nāng	Ā-hā

Dimā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Gādā	Gādā . . . .
No word	Ut . . . .
Tao	Dū'ō . . . .
Thāng	Rē'ā = *walk*, rē-āngā = *go away*. *Kamrup*, ē'ā, ē'āngā (*Present Tense*).
Ji	Chā'ā . . . .
Khām	As ugā . . . .
Fai	Rē'bāā, (*Kamrup*, ē'bāā), ibāā.
Ta, da	Dokā . . . .
Shang	Chādengā. (*Kamrup*), dengdengā.
Thēi	Sīā . . . .
Ri	On'ā . . . .
Khai	Kātā . . . .
Pasao	Kōsāk . . . .
Sāmā-bēi . . .	Sepāng . . . .
Iyākhlāng . . .	Kimā . . . .
Jeng-bēi . . .	Chel'a . . . .
Kēdā-bā	Mikāngō, skāng . .
Iyāhang-ha (= *after*) .	Jānggilchī (*to the back*), jā'mān (*after*).
Sherē; *whose?* sherē-ni .	Sā, sāwā . . .
Shumang, shimung . .	Mai . . . .
Shumang-ni . . .	Mainā . . . .
Āru	Árō . . . .
Adeba	Indibā . . . .
Jadi	—ōde (*termination*) . .
Sārē	Ōē . . . .
Niā	Ihing (*a denying grunt*), ong'jā (*is not*), grī (*there is not*).
Hay hāy . . .	Hemungāi, āiwāi . .

Gārō (Ātōng, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Gādā	.....
Ut	.....
Tāo	Tāōā . . . .
Rai'ā (*Present Tense*) .	Laiō (*Present Tense*) .
Sā'ā	Sīō . . . .
Mu'ā	Guō . . .
Rāe'āwā	Naiō . .
Tokā	Tokō . .
Chāpā	Bāpō .
Tāiwā	Tīō . .
Hun'nā	Ākuō . .
Jālā	Jālō .
Kāmbāe	Kārā .
Nē'kā	Slēgā .
Chāmā	Kāmāōā
Jānā'	Jānnō .
Dākāng	Āgī .
Kinsāng	Chāmān .
Chāng	Chang .
Atong	Ātuā .
Ātongnā	Ātunō .
Umie	.....
Utibō, utākchibā . .	Entenēbō
Chēdo	—bājōkō
Hō'ong	Hoō .
Hiwā	.....
Kālānā . . .	Āchāō . . . .

Kōch of Dacca.	Koneh (Williamson).
Gādā	.....
Ŏt	.....
Dau	Ṭhak . . . .
Heng, hing . . .	Lei . . . .
Chāā	Sā . . . .
Āchchhong . . .	Mosūng . . . .
Hibā hibār . . .	Phāy . . . .
Chum	.....
Chā-dēng . . .	Kharaṭūng . . .
Shi	Ṭhīnā (*to die*) . .
Hon	Lākhau (*to give*) . .
Dauṛai	Thalak . . . .
Sēk-āo	Kārā . . .
Kānd-āo . . .	Dākān . . . .
Ning-āo . . .	Kāmā . . . .
Chellāwā . . .	Jānau . . . .
Nekkhēm-āo . . .	.....
Khisongchā . . .	.....
Sārā; *whose*, sā-nō . .	Chāng . . . .
Mādā	Ātāwā . . . .
Mānā	Ātanī . . . .
Bengali word used . .	.....
Ditto . .	.....
Ditto . .	.....
Ditto . .	Hān . . . .
Ditto . .	Era . . . .
Ditto . .	.....

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Bengali word used . .	.....	Gādha	74. Ass.
Ot	.....	Ut	75. Camel
Tok	Duwa	Duā	76. Bird.
Thāng-di (*Imperative*) .	Khe (*Root*) . . .	Khe ro (*Imperative*) . .	77. Go.
Chā-di	Ha	Sā-be	78. Eat.
Āchuk-di . . .	Dudu	Dudu-be . . .	79. Sit.
Fai-di'	Kho	Khu-be	80. Come.
Bu-di	Bo	Bu-be	81. Beat.
B^{a}chā-di . . .	Tega	Thekā-be . .	82. Stand.
Thui-di	Chi	Si-be	83. Die.
Rn-di, ro-di' . . .	Lare	Laie-be	84. Give.
Khāsik-di . . .	Jo	Jo-me	85. Run.
Sākā	Pichâ	Pichâ	86. Up.
Sāmō	Luguhâne . . .	Buligā, lugung-hâ' . .	87. Near.
Tolāō	Kumâ-hâ	Khumâ-hâ . . .	88. Down.
Hāk-chāl . . .	Asakâ	Āchāi	89. Far.
Sēkāngō . . .	Dugâ	Dugong	90. Before.
Ulō	Imali	Imāru	91. Behind.
Sābo	Sa	Sā	92. Who.
Tāmo; *adjective*, bo . .	Dam	Dām	93. What.
Tāmo-ni . . .	Damio	Dām māi . . .	94. Why.
Bengali word usea . .	Badani	Areke	95. And.
Ditto . .	Anke	Kintu (*Assamese*) . .	96. But.
Ditto . .	Daminoi	Jati (*Do*) . .	97. If.
Āo	Sarong	Hay	98. Yes.
Ĩhi	Moya	Hay yā	99. No.
Bengali word used . .	Hai	Dehi ai	100. Alas.

English.	Bârâ or Plains Kachârî (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sâ or Hills Kachârî (Cachar).
101. A father	Khā-sè ā-fā (*a my father*)	Bifā shā-sē	Ki-chā fā	Bufa
102. Of a father	Khā-sè ā-fā-ni	Bifā shā-sē-ni	Ki-chā fā-nē	Bufa-nī
103. To a father	Khā-sè ā-fa-ni-āu	Shā-sē bifā-no	Ki-chā fā-nā	Bufa-kē
104. From a father	Khā-sè ā-fā-ni-frai	Bifā shā-sē-ni-frā	Ki-chā fā-nē-pērā	Bufa-nī-fārang
105. Two fathers	Khā-nè ā-fā-fur	Bifā shā-noi	Sā-ning fā	Bufa shao-ginnī
106. Fathers	Ā-fā-fur, -far, -frā	Bifā-frā	Fā-ru	Bufa-rao
107. Of fathers	Ā-fā-fur-ni	Bifā-far-ni	Fā-ru-ē	Bufa-rao-nī
108. To fathers	Ā-fā-fur-nŭ	Bifā-far-no	Fā-ru-ā	Bufa-rao-kē
109. From fathers	Ā-fā-fur-ni-frai	Bifā-far-ni-frā	Fā-ru-ē-pērā	Bufa-rao-nī-fārang
110. A daughter	F^{i}sā-zŭ	Shā-sē bishā-jo	Ki-chā sājā	Boshū
111. Of a daughter	F^{i}sā-zŭ-ni	Bishā-jo shā-sē-ni	Ki-chā sājā-nē	Boshū-nī
112. To a daughter	F^{i}sā-zŭ-nŭ	Bishā-jo shā-sē-no	Ki-chā sājā-nā	Boshū-kē
113. From a daughter	F^{i}sā-zŭ-ni-frai	Bishā-jo shā-sē-ni-frā	Ki-chā sājā-nē-pērā	Boshū-nī-fārang
114. Two daughters	Khā-nè f^{i}sā-zŭ-fur	Bishā-jo shā-noi	Sā-ning sājāo	Boshū shao-ginni
115. Daughters	F^{i}sā-zŭ-fur	Bishā-jo-frā	Sājā-ru	Boshū-rao
116. Of daughters	F^{i}sā-zŭ-fur-ni	Bishā-jo-far-ni	Sājā-ru-ē	Boshū-rao-nī
117. To daughters	F^{i}sā-zŭ-fur-nŭ	Bishā-jo-far-no	Sājā-ru-ā	Boshū-rao-kē
118. From daughters	F^{i}sā-zŭ-fur-ni-frai	Bishā-jo-far-ni-frā	Sājā-ru-ē-pērā	Boshū-rao-nī-fārang
119. A good man	Khā-sè măn sŭi g^{a}hām	Shā-sē bhāl mānshi	Ki-chā kaman libing	Shūbāng hāmbī
120. Of a good man	Khā-sè măn sŭi g^{a}hām-ni	Shā-sē bhāl mānshi-ni	Ki-chā kaman libing-ē	Hāmba shūbāng-nī
121. To a good man	Khā-sè măn sŭi g^{a}hām-nŭ	Shā-sē bhāl mānshi-no	Ki-chā kaman libing-ē-lāgi	Hāmba shūbāng-kē
122. From a good man	Khā-sè mansŭi g^{a}hām-ni-frai	Shā-sē bhāl mānshi-ni-frā	Ki-chā kaman libing-ē-pērā	Hāmba shūbāng-nī-fārang
123. Two good men	Khā-nè ɛ ..am mŭnsŭi	Shā-noi bhāl mānshi	Ki-ning kaman libing	Shūbāng hāmba ginni
124. Good men	G^{a}hām măn sŭi-fur	Bhāl mānshi-frā	Kaman libing-rau	Shūbāng-rao hāmba
125. Of good men	G^{a}hām măn sŭi-fur-ni	Bhāl mānshi-far-ni	Kaman libing-rau-ē	Hāmba shūbāng-rao-nī
126. To good men	G^{a}hām măn sŭi-fur-nŭ	Bhāl mānshi-far-no	Kaman libing-rau-ā	Hāmba shūbāng-rao-kē
127. From good men	Gahām măn sŭi-fur-ni-frai	Bhāl mānshi-far-ni-frā	Kaman libing-rau-ē-pērā	Hāmba shūbāng-rao-nī-fārang

Dimā-sē Hills Kachārī (Hōjai or Nowgong).	Gārō (standard, and Kamrup).
Pafā mā-si . . .	Pāgipā . . . .
Pafā mā-si-ni . . .	Pāgipānī . . .
Pafā mā-si-ni-pānthā .	Pāgipānā; pāgipāōnā (*of tendency only*).
Pafā mā-si-ni-fring . .	Pāgipāōnī . . .
Pafā mā-gini . . .	Pāgipā sāk gnī . .
Pafa-puthu . . .	Pāgipārāng . . .
Pafā-puthu-ni . .	Pāgipārāngnī . . .
Pafā-ēra-ni-pānthā . .	Pāgipārāngnā, pāgipārāngōnā.
Pafa-ēra-ni-fring . .	Pāgipārāngōnī . .
Pushu shā-si . . .	Dē-mēchik . . .
Pushu mā-si-ni . .	De-mēchikni . . .
Pushu shā-si-ni-pānthā .	Dē-mēchiknā . . .
Pushu shā-si-ni-fring .	Dē-mēchikōnī . . .
Pushu-ma-gni . .	Dē-mēchik sāk gni . .
Pushu-ērāo . . .	Dē-mēchikrāng . .
Pushu-ērāo-ni . . .	Dē-mechikrāngnī .
Pushu-ērao-ni-pānthā .	Dē-mēchikrāngna . .
Pushu-ērāo-ni-fring .	Dē-mēchikrāngōnī . .
Hāmbā shi-bēn sha-si .	Nāma māndē . . .
Hāmbā shiben shā-si-ni .	Nāmā māndēni . .
Hāmbā shibēn shā-si-ni-pānthā.	Nāmā māndēnā . .
Hambā shiben shā-si-ni-fring.	Nāmā māndēōnī . .
Shibēn hāmbā gini . .	Nāmā māndē sāk-gnī .
Shibēn hāmba pathu .	Nama mānderāng . .
Hāmbā shibēn puthu-ni .	Nāmā manderangnī . .
Hāmbā shibēn puthu-ni-pānthā.	Nāmā mānderāngna . .
Hāmba shibēn puthu-ni-fring.	Nāmā mānderāngōnī .

Gāro (Abeng, of Garo Hills).	Gāro (Jalpaiguri).
Pāgipā	Āo sāksā . . .
Pāgipānī	Āwā-ni . . . .
Pāgipānā	Āwā-nā . . . .
Pāgipāonī . . .	Āwā-ni-pri . . .
Pāgipā sāk gni . .	Mungning āwā . .
Pāgipārāng . . .	Āo-dōā . . . .
Pāgipārāngnī . . .	Āo-dō-ni . . .
Pāgipārāngnā . . .	Āo-dō-nā . . .
Pāgipārāngōnī . .	Āo-dō-ni-pri . . .
Dēmē'chik . . .	Michik-sā sāksā . .
Dēmē'chiknī . . .	Michik-sā-ni . . .
Dēmē'chiknā . .	Michik-sā-nā . . .
Dēmē'chikōnī . . .	Michik-sā-ni-pri . .
Dēmē'chik sāk gnī . .	Mungning michik-sā .
Dēmē'chikrāng . .	Michik-sā-dōā . .
Dēmē'chikrāngnī . .	Michik-sā-dō-ni . .
Dēmē'chikrāngnā . .	Michik-sā-dō-nā . .
Dēmē'chikrāngōnī . .	Michik-sā-dō-ni-pri . .
Māndē nāmā . . .	Mārāp sāksā nēmā (*or* pēnēm).
Māndē nāmānī . .	Mārāp sāksā nēmā (*or* pēnēm)-ni.
Māndē nāmānā . .	Mārāp sāksā pēnēm-nā .
Māndē nāmāōnī . .	Mārāp-sāksā pēnēm-ni-pri .
Sāk gnī māndē nāmā .	Mārāp pēnēm mungning .
Nāmā māndērāng . .	Mārāp pēnēm dōā . .
Nāmā māndērāngnī . .	Mārāp pēnēm dō-ni . .
Nāmā māndērāngnā . .	Mārāp pēnēm dō-nā . .
Nāmā māndērangōnī .	Mārāp pēnēm dō-ni-pri .

Gārō (Ātōng, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Wā'gābā . . .	Bābēā . . . .
Wā'gābā-mī . . .	Bābēā-nīā . . .
Wā'gābā-nā . . .	Bābē-ju-nō . . .
Wā'gābā-mīō . . .	Bābē-ju-nīā . . .
Wā'gābā mingni . .	Bābē-ju māng-nī . .
Wā'gābā drāng . .	Bābē-ju-dikā . . .
Wā'gābā drāng-mi . .	Bābē-ju-dikā-nīā . .
Wā'gābā drāng-nā . .	Bābē-ju-dikā-nō . .
Wā'gābā drāng-mīō . .	Bābē-ju-dikā-nīā . .
Sā mēchik . . .	Sāmchikā . . .
Sā mēchik-mī . . .	Sāmchik-ju-nīā . .
Sā mēichik-nā . . .	Sāmchik-ju-nō . .
Sā mēchik-mīō . .	Sāmchik-ju-nīā . .
Sā mēchik mingni . .	Sāmchik māng-nī . .
Sā mēchik drāng . .	Sāmchik dikā . . .
Sā mēchik-drāng-mī . .	Sāmchik-dikā-nīā . .
Sā mēchik drāng-nā .	Sāmchik-dikā-nō . .
Sā mēchik drāng-mīō .	Sāmchik-dikā nīā . .
Morot nēmā . . .	Mērek nemgipā . .
Morot nēmā-mī . .	Nemgipā mērek-ā-nīā .
Morot nēmā-nā . .	Nemgipā mērek-ā-nō .
Morot nēmā-mīō . .	Nemgipā mērek-ā-nīā .
Morot nēmā mingni . .	Nemgipā mērek māng-nī .
Morot nēmā drāng . .	Nemgipā mērek-dikā .
Morot nēmā drāng-mī .	Nemgipā mērek-dikā-nīā .
Morot nēmā drāng-nā .	Nemgipā mērek-dikā-nō .
Morot nēmā drāng-mīō .	Nemgipā merek-dikā-nīā .

Kōch (of Dacca).	Konch (Williamson).
Goishā-fā . . .	Āwā gasak . . .
Goishā-fā-nē . .	Āwānī . . . .
Goishā-fā-nē kānd-āo .	Āwānī . . . .
Goishā-fā hongtē .	Āwājiking . . .
Dui-tā fā . . .	Āwā dui-ṭā . . .
Fā-tāng	Āwā brēng . . .
Fā-tāng-nē . . .	Āwā brēngnī . . .
Fā-tāng-nē kāndāo . .	Āwā brēngnī . . .
Fā-tāng hongtē . .	Āwā brēngnījiking . .
Goishā domā-chik . .	Māgjū sāsā . . .
Goishā domā-chik-nē .	Māgjū sāsānī . . .
Goishā domā-chik-nē kāndāo	Māgjū sāsānī . . .
Goishā domā-chik hongtē .	Māgjū sāsānījiking . .
Dui-tādomā-chik . .	Māgjū sāsā dui-jan . .
Domā-chik-tāng . .	Māgjū sāsā gātā . .
Domā-chik-tāng-nē . .	Māgjū sāsa gātānī . .
Domā-chik-tāng-nē kāndāo	Māgjū sāsā gātānī . .
Domā-chik-tāng hongtē .	Māgjū sāsā gātānījiking .
Goishā nām-māwā māndai	Murg penim . . .
Goishā nām-māwā māndai-nē.	Murg penim nī . .
Goishā nām-māwā māndai-nē kāndāo.	Murg penim nī . .
Goishā nām-māwā māndai hongtē.	Murg penim nījiking .
Dui-ta nām-māwā māndai .	Murg dui-jan penim
Nām-māwā māndai-tāng .	Murg penim gātā
Nām-māwā māndai-tāng-nē	Murg penim gātānī
Nām-māwā māndai-tāng-nē kāndāo.	Murg penim gātānī . .
Nām-māwā māndai-tāng	Murg penim nījiking .

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deurī-Chutiyā (Sibsagar).	English.
Bā kai-sā . . .	Chipa	Chipa mujā . . .	101. A father.
Bā kai-sā-ni . . .	Chipayâ	Chipā mujā yo . .	102. Of a father.
Bā kai-sā-no . . .	Chipana	Chipā mujā nā . .	103. To a father.
Bā kai-sā-ni thā-ni, bā kai-sā ong-oi-sē.	Chipayâ chapi . . .	Chipā mujā chāpi . .	104. From a father.
Bā kun-nui, bā khorong-nui	Muhuni chapa . . .	Chipā muhuni . .	105. Two fathers.
Bā-kobāng ; bā-song .	Chipa rajo . . .	Chipā ru . . .	106. Fathers.
Bā-kobāng-ni . .	Chipa rajiâ . . .	Chipā-ru-yo . . .	107. Of fathers.
Bā-kobāng-no, bā-song-no .	Chipa rajiâ . . .	Chipā-ru nā . . .	108. To fathers.
Bā-kobāng-ni thā-ni, bā-kobāng-ong-oi-sē.	Chipa rajiâ chapi . .	Chipā-ru chāpi . .	109. From fathers.
Bsā-juk kai-sā, sā-juk kaisā.	Pishasi	Pishāsi mujā . . .	110. A daughter.
Bsā-juk kaisā-ni, sā-juk kai-sā-ni.	Pishasiâ	Pishāsi mujā yo . .	111. Of a daughter.
Bsā-juk kaisā-no, sā-juk kai-sā-no.	Pishasina . . .	Pishāsi mujā nā . .	112. To a daughter.
Bsā-juk kai-sā-ni thā-ni, (sā-juk, *etc.*). Bsā-juk kai-sā ong-oi-sē, sā-juk, *etc.*	Pishasi chapi . . .	Pishāsi mujā chāpi . .	113. From a daughter.
Bsā-juk khorong-nui .	Muhuni pishasi . .	Dukhini pishāsi . .	114. Two daughters.
Sā-juk-rok, sā-juk-kobāng .	Pishasi rajo . . .	Pishāsi ru . . .	115. Daughters.
Sā-juk-kobāng-ni . .	Pishasi rajiâ . . .	Pishāsi-ru yo . . .	116. Of daughters.
Sā-juk-kobāng-no . .	Pishasi rajiâ . . .	Pishāsi-ru nā . . .	117. To daughters.
Sā-juk-kobāng ong-oi-sē, *etc.*	Pishasi rajiâ chapi . . .	Pishāsi-ru chāpi . .	118. From daughters.
Borok kai-sā kāhām . .	Chu moshi . . .	Dukcha chu mashi . .	119. A good man.
Borok kai-sā kāhām-ni .	Chu moshiâ . . .	Chu mashi dukchā yo .	120. Of a good man.
Borok kai-sā kāhām-no .	Chu moshina . . .	Chu mashi dukchā nā .	121. To a good man.
Borok kai-sā kāhām ong-oi-sē.	Chu moshiâ chapi . .	Chu mashi dukchā chāpi .	122. From a good man.
Borok khorong-nui-kāhām.	Muhuni chu moshi . . .	Dukhini chu mashi . .	123. Two good men.
Borok kāhām kobāng Borok kobāng kāhām	Chu moshi rajo . .	Chu mashi-rājuā . .	124. Good men.
Borok kāhām kobāng-ni .	Chu moshi rajiâ . .	Chu mashi-rāju yo . .	125. Of good men.
Borok kāhām kobāng-no .	Chu moshi rajiâ . .	Chu mashi-rāju nā . .	126. To good men.
Borok kāhām kabāng ong-oi-sē.	Chu moshi rajiâ chapi .	Chu mashi rāju chāpi .	127. From good men.

English.	Bâṛâ or Plains Kachārī (Darrang).	Mech (Jalpaiguri).	Lālung (of Nowgong).	Dīmā-sā or Hills Kachāri (Cachar).
128. A good woman . .	Khā-sè gᵃhām hingzhāusā .	Shā-sē bhāl hinjāo . .	Ki-chā kaman mārgi . .	Māsainjū hāmbā . .
129. A bad boy . .	Khā-sè hămā fⁱsā-zᵃlā .	Shā-sē khārāp sēngrā .	Ki-chā kiriyā sā . .	Ansā hāmi-ā . . .
130. Good women . .	Gᵃhām hinzhāusā-fur .	Bhāl hinjāo . . .	Kaman mārgi-rau . .	Māsainjū-rao hāmba .
131. A bad girl . .	Khā-sè fⁱsā-zŭ hămā .	Khārāp sēngri . .	Ki-chā kiriyā sājā . .	Mutlāshā hāmi-ā . .
132. Good . . .	Gᵃhām	Bhāl, gāhām . . .	Kaman	Hām-bī . . . .
133. Better . . .	Gᵃhām-sin . . .	Gāhāmshin, hāmshin .	Bē-nē-ri-ba kaman . .	Hām-dao *used with the genitive. Thus, This is better than that.* Ībō bōnī hām dao *or* bŏtar ībō hām dao.
134. Best . . .	Boinŭ-sāri gᵃhām-sin (*best of all*)	Gāhāmshin . . .	Ātāisi-rau-yat-ri-ba kaman .	Krīptar hāmdao .
135. High . . .	Gᵃzaū	Gōjau	Jhuā	Jū-bī . . . .
136. Higher . . .	Gᵃzaū-sin . . .	Jaushin	Bē-nē-ri-ba jhuā . .	*As with better* . . .
137. Highest . . .	Boinŭ-sāre gᵃzaū-sin .	.....	Ātāisi-rau-yat-ri-ba jhuā .	*As with best* . . .
138. A horse . . .	Gorai	Thāngun goṛai .	Ki-chā ghŏṛā . . .	*Nil* (gorai) . . .
139. A mare . . .	Gorai-zŭ	Thānguni goṛai . .	Ki-chā mārgi ghŏṛā . .	*Nil* . . . .
140. Horses . . .	Gorai-fur . . .	Thāngun goṛai-frā . .	Ghŏṛā-rau . . .	*Nil* . . . .
141. Mares . . .	Gorai-zŭ-fur . . .	Thānguni goṛai-frā . .	Mārgi ghŏṛā-rau . .	*Nil* . . . .
142. A bull . . .	Boldi mokau . . .	Dāmrā mā-sē . . .	Ki-chā bhēhērā māsu .	Mūshū jāla . . .
143. A cow . . .	Masaū	Gai mā-sē . . .	Ki-chā māiki māsu . .	Mūshū (jū) . . .
144. Bulls . . .	Boldi mokau-fur . .	Dāmrā-māni, dāmrā-frā, dāmrā-gāsen.	Bhēhērā māsu-rau . .	Mūshū jāla-rao . .
145. Cows . . .	Masaū-fur . . .	Gai-māni, gā-frā, gai-gāsen	Maiki māsu-rau . .	Mūshū (jū)-rao . .
146. A dog . . .	Sŭimā-zᵃla . . .	Seimā-jolā mā-sē . .	Ki-chā khukuri . .	Shīsha . . . .
147. A bitch . . .	Sŭimā-zŭ . . .	Seimā-jo mā-sē . .	Ki-chā maiki khukuri .	Shīsha jū . . .
148. Dogs . . .	Sŭimā-zᵃlā-fur . .	Seimā-jolā-māni,-frā, *or* -gāsen.	Khukuri-rau . . .	Shīsha-rao . . .
149. Bitches . . .	Sŭimā-zŭ-fur . .	Seimā-jo-māni, -frā, *or* -gāsēn.	Maiki khukuri-rau . .	Shīsha jū-rao . . .
150. A he goat . .	Burmā fănthā . . .	Fāntā mā-sē . . .	Ki-chā pāthā purun . .	Burūn jāla . . .
151. A female goat . .	Burmā fănthi . . .	Fāntī mā-sē . . .	Ki-chā māgāyā purun .	Burūn jū . . .
152. Goats . . .	Burmā-fur . . .	Fāntā-māni . . .	Purun-rau . . .	Burūn-rao . . .
153. A male deer . .	Mâi fănthā . . .	Mui-singāl mā-sē . .	Ki-chā matā mas . .	*Add* jāla *to the word expressing the kind of deer; thus* mūshō jāla, *male sambhur;* mūshai jāla, *male barking-deer.*

Dimā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Hāmbā misēnju shā-si .	Nāmā mē'chik . . .
Hāmiyaiyāba ārsāi shā-si .	Nāmgījā bi'sā, nāmgījā mē'ā bi'sā (*bad male child*).
Hāmbā misēnju-rāo .	Nāmā mē'chikrāng . .
Hāmiyaiyābā mathlārāo shāsi.	Nāmgījā mē'chik bi'sā .
Hām-bēi	Nāmā . . . .
Hām-dāoyābā . . .	Nāmkālā, nāmbātā . .
Hām-dāoyābā . . .	Nāmbātā, nāmbātgipā (*the better one*).
Jau-bēi	Chuā . . . .
No word . . .	Chukālā, chūbātā . .
Ditto . . .	Chubātā . . .
Gorai mā-si . . .	Gurē . . . .
Gorai-puju mā-si . .	Gurē bīmā . . .
Gorai-puthu . . .	Gurērāng . . .
Gorai-puju-puthu . .	Gurē-bīmārāng . .
Bhadarā-misau ma-si .	Māt-chu bīpā . .
Misau-puju mā-si . .	Māt-chu bīmā . . .
Bhadarā-misau-puthu .	Mat-chu bīpārāng . .
Misau-puju-puthu . .	Māt-chu bīmārāng . .
Shisā mā-si . . .	Achāk (*com. gen.*) . .
Shisā-puju mā-si . .	Achāk bīmā . . .
Shisā-puthu . . .	Āchākrāng . . .
Shisā-puju-puthu . .	Āchāk bīmārāng . .
Brin-jālā mā-si . .	Dobok bīpā . . .
Brin-puju mā-si . .	Dobok bīmā . . .
Brin-puthu . . .	Dobokrāng . . .
Mūi jālā mā-si . . .	Māt-chok bīpā . .

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Mē'chik nāmā . . .	Michik sāksā nēmā (pēnēm)
Nāmgījā bīsā . . .	Sā-sāksā-sārchā . .
Nāmā mē'chikrāng . .	Michik-pēnēm . .
Nāmgījā mē'chik bīsā .	Michik-sā-sārchā . .
Nāmā	Pēnēm, nēmā . .
Nāmbātā . . .	*No word, same as in the positive degree.*
Nāmbātā	*No word* . . .
Chuā	Pilau, lauā . . .
Chubātā	*No word for expressing comparative degree.*
Chubātā	*No word* . . .
Māngsā gōrābīpā (*one horse male*).	Ghōṛ-mārwā-māng-sā .
Māngsā gōrābīmā . .	Ghuṛ-mujju-māng-sā .
Gōrābīpārāng . . .	Ghōṛ-mārwā-dō . .
Gōrābīmārāng . .	Ghuṛ-mujju-dō . . .
Māngsā mātsu bīpā . .	Mushu-hālu-māng-sā .
Māngsā mātsu bīmā . .	Mushu-gāi-māng-sā . .
Mātsu bīpārāng . . .	Mushu-hālu-dō . .
Mātsu bīmārāng . .	Mushu-gāi-dō . .
Māngsā āchāk bīpā . .	Kēi-mārwā-māng-sā .
Māngsā āchāk bīma .	Kēi-mujju-māng-sā . .
Achāk bīpārāng . .	Kēi-māṛ-dō . . .
Āchāk bīmārāng . .	Kēi-mujju-dō . . .
Māngsā dobok bīpā . .	Prun-mārwa-māng-sā .
Māngsā dobok bīmā . .	Prun-mujju-māng-sā .
Dobokrāng . . .	Prun-mārwā-dō . .
Māngsā māt-chok bīpā .	Māchok-mārwā-māng-sā .

Gārō (Ātōng, of Garo Hills).	Gāro (Rugā, of Garo Hills).
Gāwi nēmā, gāwi silā .	Nemgipā mēchikā .
Bisā nēmchā . . .	Mērek porsī pīsā nāti .
Gāwi nēmā drāng . .	Nemgipā mēchik-dikā .
Nēmgābā gāwipisā . .	Mēchik pīsā nāti . .
Nēmā, silā . .	Nēmō . . . .
Nēmkāli sālā . .	Nembātō . . .
Nēmbēgimukā, silbē gō-mukā.	Nembātgipā . . .
Chouā	Chuō . . . .
Choubātā . . .	Chubātō . . . .
Choubēōk . . .	Chubātgipāōā . . .
Māngsā (*one*) gōrai bīpā (*male*).	Gōrai bīpā māng-sō .
Māngsā gōrai jōu' (*mother*) .	Gōrai bīmā māng-sō . .
Gōrai bīpā drāng . .	Gōrai-dikā . . .
Gōrai jōu' drāng . .	Gōrai bīmā-dikā . .
Māngsā māsu bīpā . .	Māsu bīpāōā . . .
Māngsā māsu jōu' . .	Māsu bīmāōā . . .
Māsu bīpā drāng . .	Māsu bīpā-dikā . .
Māsu jōu' drāng . .	Māsu bīmā-dikā . .
Kai māngsā bīpā . .	Kuī bīpāōā . . .
Kai māngsā jōu' . .	Kuī bīmāōā . . .
Kai bīpā drāng . .	Kuī bīpā-dikā . . .
Kai jōu' drāng . .	Kuī bīmā-dikā . .
Māngsā purun bīpā . .	Purun bīpāōā . . .
Māngsā purun jōu' . .	Purun bīmāōā . . .
Purun drāng . . .	Purun-dikā . . .
Māngsā mīsām[1] bipā .	Mārākā bīpāōā . .

[1] This name depends on the kind of deer.

Kōch (of Dacca).	Kouch (Williamson).
Goishā nām-māwā mi-chik	Māgjū penim . . .
Goishā nām-gijā doi-shā .	Sāsā gasak nāgtā . .
Nām-māwā mi-chik-tāng .	Māgjū penim gātā . .
Goishā nām-gijā mi-chik-doi-shā.	Māgjū sāsā gasak nāgtā .
Nām-māwā . . .	Penim . . . .
No degrees of comparison .	Īyā chāy īā penim murg (*a better man*).
Ditto .	Sab sē īā penim murg (*the best man*).
Chuā	Chūā . . . .
No degrees of comparison .	Iyāni chāy īā chūā . .
Ditto .	Sab se īa chūā . .
Goishā gorā . . .	Ghoṛā . . . .
Goishā gurī . . .	Ghoṛā māgjū . . .
Gorā-tāng . . .	Ghorā gātā . . .
Gurī-tāng . . .	.....
Goishā shār . . .	Dāmrā gasak . . .
Goishā gāi . . .	Māchū gāī . . .
Shār-tang . . .	Machū ballad gatà . .
Gāi-tāng . . .	.....
Goishā āchchāk . .	Kwai gasak . . .
Goishā āchchāk bi-mā .	Kwai māgjū or kwai jūburā
Āchchāk-tāng . . .	Kwai gātā . . .
Āchchāk bi-mā-tāng .	Kwai māgjū gātā . .
Goishā pānthā . . .	Pūrūn pāntā gasak . .
Goishā pānthī . . .	Pūrūn pāntī . .
Sāgol-tāng . . .	Pūrūn gatā . . .
Goishā pārā māchchhok .	Māchuk pāntā . .

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deurī-Chutiyā (Sibsagar).	English.
Burui kai-sā kāhām . .	Chu mishugu . . .	Dukchā chu michigu .	128. A good woman.
Chērai kai-sā hāmiā . .	Chaba mosha . . .	Dukchā chābā maushā .	129. A bad boy.
Burui-kobāng kāhām .	Chu mishugu rajo . .	Chu michigu-rāju . .	130. Good women.
Burui-sā kai-sā hāmiā .	Chaba mishugu mosha .	Dukchā chābā michigu .	131. A bad girl.
Kāhām	Chui . . .	Chui	132. Good.
Taibo kāhām . . .	Bana gari ke chui=(*better than that*).	Bānā gāri lā-chui . .	133. Better.
Boni-slai taibo kāhām .	Ataina-gari ke chui (*best of all*).	Muguaāne gāri lare-chui .	134. Best.
Kuchuk	Shui	Shui	135. High.
Taibo kuchuk . .	Bana gari ke shui . .	Lasinā gāri lasi-shui .	136. Higher.
Boni-slai taibo kuchuk .	Ataina gari ke shui . .	Mugurāne gāri la-shui .	137. Highest.
Korai mā-sā . . .	Ghura (*Assamese*) . .	Ghuri mujā . . .	138. A horse.
Korai mā-sāburui . .	Ghuri (*Assamese*) . .	Michigu ghuri mujā .	139. A mare.
Korai kobāng . . .	.....	Ghuri rājuā . . .	140. Horses.
Korai burui kobāng . .	.....	Michigu ghuri rājuā .	141. Mares.
Musuk-chlā mā-sā . .	Mukagu mushu . .	Damarā mujā . . .	142. A bull.
Musuk-mā mā-sā . .	Mishugu mushu . .	Michigu muchu mujā .	143. A cow.
Musuk-chlā kobāng . .	Mukagu mushu rajo .	Damarā muchu rāju .	144. Bulls.
Musuk-mā kobāng . .	Mishugu mushu rajo .	Michigu muchu rāju .	145. Cows.
Sui mā-sā . . .	Shi	Mukhāgu shi mujā . .	146. A dog.
Sui-mā mā-sā . . .	Mishugu shi . . .	Michigu shi mujā . .	147. A bitch.
Sui kobāng . .	Shi rajo	Mukhāgu shi rāju . .	148. Dogs.
Sui-mā kobāng . .	Mishugu shi rajo . .	Michigu shi rāju . .	149. Bitches.
Pun-juā mā-sā . . .	Mukagu lipeduru . .	Lefeduru mukhāgu mujā	150. A he goat.

English.	Bârâ or Plains Kachârî (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dîmâ-sâ or Hills Kachârî (Cachar).
154. A female deer . .	Mâî fânthi . . .	Mui-bundî mâ-sê . .	Ki-chā maiki mas . .	*Add* jū *to word expressing the kind of deer.*
155. Deer . . .	Mâi-fur	Mui-mâni . . .	Mas	Mūshō, *sambhur ;* Mūshai, *barking deer ;* Gaigan, *marsh deer ;* Mīshūr=*hog, deer*, etc.
156. I am . . .	Âng dang-a . . .	Âng jā-ni . . .	Âng hangya . . .	Ang dōng, dao . . .
157. Thou art . . .	Nang dang-a . . .	Nung jā . . .	Nā hangya . . .	Ning dōng, dao . .
158. He is . . .	Bī dang-a . . .	Bi jāy-ā	Bē hangya . . .	Bō dōng, dao . . .
159. We are . . .	Zang-fur dang-a . .	Jung jā-ni . . .	Ching-khēdā hangya .	Âmirao dōng, dao . .
160. You are . . .	Nang-sur dang-a . .	Nung-sorō jā . . .	Nā-rā hangya . .	Nini-rao dōng, dao . .
161. They are . . .	Bī-sur dang-a . . .	Bi-sorō jāy-ā . . .	Bē-khēdā hangya . .	Bō-rao dōng, dao . .
162. I was . . .	Âng dang-man . .	Âng jāyā-mon . .	Âng thai-dang, dangya-man.	Ang dōng-bā (*indefinite*) ; ang dōng-kā (*a definite-past*).
163. Thou wast . .	Nang dang-man . .	Nung jāyā-mon . .	Nā thai-dang, dangya-man.	Ning dōng-bā, dōng-kā .
164. He was . . .	Bī dang-man . . .	Bi jāyā-mon . . .	Bē thai-dang, dangya-man	Bō dōng-bā, dōng-kā .
165. We were . . .	Zang-fur dang-man . .	Jung jāyā-mon . .	Ching thai-dang, dangya-man.	Âni-rao dōng-bā, dōng-kā .
166. You were . . .	Nang-sur dang-man .	Nung-sorō jāyā-mon .	Nā-rā thai-dang, dangya-man.	Nini-raoōng-bā, dōng-kā .
167. They were . . .	Bī-fur dang-man . .	Bi-sorō jāyā-mon . .	Bē-khēdā thai-dang, dangyaman.	Bōni-rao dōng-bā, dōng-kā .
168. Be	Zâa	Jā	Hangya . . .	Dōng . . . . .
169. To be . . .	Zâa-nŭ	Jā-no	Hangya	Dōng-mā . . . .
170. Being . . .	Zâa-ni	Jā-nān	Hangya	Dōng-mā-nī . . .
171. Having been . .	Zâa-nā-noi . . .	.....	Hang-ligā . . .	Dōng-dada, Dōng-hi .
172. I may be . . .	Âng zâa-bā, -blā . .	Âng jā-no hāg-au . .	Âng hang-yā fanang .	Ang dōng phū-rē . .
173. I shall be . . .	Âng zâa-gan, zâa-nŭ-sŭi .	Âng jā-nai . . .	Âng hangya . . .	Ang dōng-nung (*definite*) Ang dōng-mā (*indefinite*).
174. I should be . .	Âng zâa-nŭ bā-gan . .	.....	Âng hang-yā hāmdang .	Ang dōng-rē . . .
175. Beat	Bu	Shō, shu . . .	Bathāl, pathāl . .	Shū . . . . .
176. To beat . . .	Bu-nŭ . . .	. . .	Bathāl-gā nāng-ya . .	Shū-mā . . . .

Dimā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Mēi-puju mā-si . .	Māt-chok bimā . .
Mēi	Māt-chokrāng . .
Āng dang, dāo[1] . .	Āngā dongā, āngā gnāng, āngā ong'ā'.
.....	Nā'ā dongā . . .
.. ...	Uā dougā . . .
.....	Chingā dongā . .
.....	Nā'simāng' (*Kamrup*, nā'-song) dongā.
.....	Uāmāng' (*Kamrup*, umāng') dongā.
Āng dang-bā . . .	Āngā dongāhā, dongjok, (*Kamrup*) dongōm.
.....	Nā'ā dongāhā, *etc.* . .
.....	Uā dongāhā . . .
.....	Chingā dongāhā . .
.....	Na'simāng' (*Kamrup*, nā'song) dongāhā.
.....	Uāmāng' (*Kamrup*, umāng') dongāhā.
Dang	Ong'bō . . . .
Dang-ma . . .	Ong'nā . . .
Dang-mā-ni (of being) .	Ong'ē . . . .
Dang-hi	Ong'enbā, ong'ōā . .
.....	Āngā ong'nā mān'ā (*I am permitted to be*).
.....	Āngā ong'gen, (*Kamrup*) ong'nim.
.....	Āngā ong'genchim (*I should have been*).
Da	Dokbō . . . .
Da-mā	Doknā . . . .
Da-mā-ni (of beating) .	Dokē . . . .
Da-hi	Dokōā . . .
Āng da-dao, da-rē . .	Āngā dokā . . .

[1] These forms in italics were not in the original list, but have been supplied from the specimens, on the principle of analogy.

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Māngsā māt-chok bimā .	Māchok-mujju-māng-sā .
Māt-chok, māt-chokrāng .	Māchok-dō . . .
Āngā ong'ā . . .	Āng dōā . . . .
Nā'ā ong'ā . . .	Nung dōā . . .
Biā-ong'ā . . .	U dōā . . . .
Chingā ong'ā . . .	Ning dōā . . .
Nā'song ong'ā . .	Nōnok dōā . . .
Bīsong' ong'ā . .	Onok dōā . . .
Āngā chim (*it was I*) .	Āng tōā . . . .
Nā'ā chim . . .	Nung tōā . . .
Biā chim . . .	U tōā . . . .
Chingā chim . . .	Ning tōā . . .
Nā'song chim . .	Nōnok tōā . . .
Bisong' chim . . .	Onok-tōā . . .
Ong'bō	.....
Ong'nā	.....
Ong'ongā . . .	Tongai-mon . . .
Ong'ōā	Tongai mon . . .
Āngā ong'nābā dongā (*possibility*).	.....
Āngā ong'nāwā . .	.....
Āngā ong'nāwāming .	.....
Dokbō	Tōk . . . .
Doknā	Tōng-anā . . .
Dokēā	Tōkai-mon . . .
Dokōā	*Do.* . . .
Āngā dokā . . .	Āng tōng-ā . . .

Gārō (Ātong, of Garo Hills).	Garo (Rugā, of Garo Hills).
Māngsā misām jōu' . .	Mārākā bimāōā . .
Misām, misām drāng .	Mārākā-dikā . . .
Āngā gānāng . . .	Ang tongō . . .
Nāng'ān gānāng . .	Nāng tongō . . .
Uē gānāng . . .	Uān tongō . . .
Ning gānāng . . .	Ning tongō . . .
Nā'tim gānāng . .	Nārung tongō . .
Utim gānāng . . .	Hīnung tongō .
Āngā chim . . .	Āng tongō-minō . .
Nāng'ān chim . . .	Nāng tongō-minō . .
Uān chim . . .	Ning tongō-minō . .
Ningān chim . . .	Ning tongō-minō . .
Nā'tim chim . . .	Nānung tongō-minō . .
Utim chim . . .	Hīnung tongō-minō . .
Gānāngbō . . .	Dongō . . . .
Dong'nā . . .	Dongnō . . .
Dong'āi	Douge . . . .
.....	Kurīēmung . . .
Āngān dong' nākorokon (*possibility*).	Āng dongō-bō tongō . .
Āngan dong' susu rai'ā .	Ang dongōā . . .
Āng dong'nī chim . .	Āng dongō lāgiō . .
Tokā	Toko . . . .
Toknā	Toknō . . . .
Tokai	Toktro . . . .
Tok mānok chim . .	Tokēmung . . .
Ang tokwa . . .	Āng tokō . . .

Koch (of Dacca).	Konch (Williamson).
Goishā pārī māchchhok .	Māchuk pāntī . . .
Māchchhok-tāng . .	Māchuk gātā . . .
Āngā dong-ā . . .	Án dongnā . . .
Nãã dong-ā . . .	Nī dong . . .
Uā dong-ā . . .	Ūā dong (*compare No. 226*)
Chingā dong-ā . .	Nūng dong-nā . .
Nã-pārā dong-ā . .	Nīrūng dong . . .
U-tāng dong-ā . .	Ūjārung dong . .
Āngā dong-ning . .	Ān ṭongbā . . .
Nãã dong-ning . .	Nī ṭongā . . .
Uā dong-ning . . .	Ūā ṭongbā . . .
Chingā dong-ning . .	Nūng ṭongbā . .
Nã-pārā dong-ning . .	Nīrung ṭongbā . .
U-tāng dong-ning . .	Jirung ṭongbā . .
Hong	Dongā . . . .
Hong-wā . . .	Dongā . . . .
Hong-wā hai-ā . .	Donge . . . .
Hong-mai . . .	Dongīmong . .
Ānga hong-nā mān-nā .	Ān dong mānā . .
Āngā hong-gān . .	Āng dongā . . .
Āngā hong-gān-ning .	.....
Chum	Ṭok . . . .
Chum-mā-wā . . .	Ṭokni . . . .
Chum-nā hai-ā . .	Ṭoke . . . .
Chum-mai . . .	Ṭokemung . . .
Āngā chum-ā . . .	Ān ṭoknā . . .

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deurī-Chutiyā (Sibsagar).	English.
Musui mā-sā burui . .	Mishugu meshi . .	Michigu meshi mujā . .	154. A female deer.
Musui kobāng . . .	Meshi rajo . . .	Meshi	155. Deers.
Āng tong-ō . . .	A dui	Ã̃ dui	156. I am.
Nung tong-ō . . .	Nâ dui	Nã̃ dui	157. Thou art.
Bo tong-ō . . .	Ba-dui	Bâ dui	158. He is.
Chung tong-ō . . .	Jaru-dui . . .	Jāru dui . . .	159. We are.
No-rok tong-ō . . .	Nâru-dui . . .	Loru dui . . .	160. You are.
Bo-ro tong-ō . . .	Baru dui . . .	Bāru dui . . .	161. They are.
Āng tong-khā . . .	A dumde . . .	Ake dumde . . .	162. I was.
Nung tong-khā . .	Nâ dumde . . .	Nãke dumde	163. Thou wast.
Bo tong-khā . . .	Ba dumde . . .	Bāke dumde . . .	164. He was.
Chung tong-khā . .	Jaru dumde . . .	Jāru dumde . . .	165. We were.
No-rok tong-khā . .	Nâru dumde . . .	Loru dumde . . .	166. You were.
Bo-ro tong-khā . .	Baru dumde . . .	Bāruke dumde . .	167. They were.
No corresponding words	Sa	Sā	168. Be.
	Sanoi	Sānai	169. To be.
	Sangna	Sāngna	170. Being.
	Saba	Sāba	171. Having been.
Āng ong-ān-i mānu . .	Achin a san (= *perhaps I shall be*).	Ã̃ sāmai . . .	172. I may be.
Āng ong-ā-nu . . .	A san	Ã̃ sābenā . . .	173. I shall be.
No corresponding word .	A sa-jeng . . .	Ã̃ sājeng . . .	174. I should be.
Bu-di	Bo	Bobe	175. Beat.
Bu-nā-ni . . .	Bonoi	Bāre bonai . . .	176. To beat.
Bu-mā-ni . . .	Bongna	Bongna	177. Beating.
Bu-oi	Boya	Boya	178. Having beaten.
Āng bu-ō . . .	A bobena . . .	Ã̃ bobenā . . .	179. I beat.

English.	Bârâ or Plains Kachārī (Darrang).	Mech (Jalpaiguri).	Lālung (of Nowgong).	Dīmā-sā or Hills Kachāri (Cachar).
180. Thou beatest . .	Nang bu-i-ŭ . . .	Nung shu . . .	Nā bathāl-gā . . .	Ning shū-dū, shū-rē . .
181. He beats . . .	Bī bu-i-ŭ . . .	Bi shu-ā . . .	Bē bathāl-gā . . .	Bō shū-dū, shū-rē . .
182. We beat . . .	Zang-fur bu-i-ŭ . .	Jung shu-ni . . .	Ching-khēdā bathāl-gā .	Āni-rao shū-dū, shū-rē .
183. You beat . . .	Nang-sur bu-i-ŭ . .	Nung-sorō shu . . .	Nā-rā bathāl-gā . .	Nini-rao shū-dū, shū-rē .
184. They beat . . .	Bī-sur bu-i-ŭ . . .	Bi-sorō shu-ā . . .	Bē-khēdā bathāl-gā . .	Bō-rao shū-dū, shū-rē .
185. I beat (*Past Tense*) .	Āng bu-bai . . .	Āng shu-ā-mon . . .	Āng bathāl-gā . .	Ang shū-bā (*indefinite*) *or* shū-kā (*definite*).
186. Thou beatest (*Past Tense*).	Nang bu-bai . . .	Nung shu-ā-mon . .	Nā bathāl-gā . . .	Niŋg shū-bā, shū-kā .
187. He beat (*Past Tense*) .	Bī bu-bai . . .	Bi shu-ā-mon . . .	Bē bathāl-gā . . .	Bo shū-bā, shū-kā . .
188. We beat (*Past Tense*) .	Zang-fur bu-bai . .	Jung shu-ā-mon . .	Ching-khēdā bathāl-gā .	Āni-rao shū-bā, shū-kā .
189. You beat (*Past Tense*).	Nang-sur bu-bai . .	Nung-sorō shu-ā-mon .	Nā-rā-khēdā bathāl-gā .	Nini-rao shū-bā, shū-kā .
190. They beat (*Past Tense*).	Bī-sur bu-bai . . .	Bi-sorō shu-ā-mon . .	Bē-khēdā bathāl-gā . .	Bō-rao shū-bā, shū-kā .
191. I am beating . .	Āng bu dang . . .	Āng shu dong-soi . .	Āng bathāl thai-dang .	Ang shū-dū *used with* dūhā, *now*; Ang dūhā shū-dū.
192. I was beating . .	Āng bu dang-man . .	Āng shu-dong-soi-mon .	Āng bathāl thai-dang .	Ang shū-bā *or* shū-kā .
193. I had beaten . .	Āng bu-nai . . .	Āng shu-ā . . .	Āng bathāl thai-dang .	*Ditto*. . .
194. I may beat . .	Āng bu-bā . . .	Āng shu-no hāgau . .	Āng bathāl phanang . .	Ang shū phū-rē . .
195. I shall beat . .	Āng bu-gan . . .	Āng shu-nai . . .	Āng bathāl-ang . .	Ang shū-mā (*indefinite*), shū-nung (*definite*).
196. Thou wilt beat . .	Nang bu-gan . . .	Nung shu-nai . . .	Nā bathāl-ang . .	Ning shū-mā, shū-nung .
197. He will beat . .	Bī bu-gan . . .	Bi shu-nai . . .	Bē bathāl-ang . . .	Bō shū-mā, shū-nung .
198. We shall beat . .	Zang-fur bu-gan . .	Jung shu-nai . . .	Ching-khēdā bathāl-ang .	Āni-rao shū-mā, shū-nung .
199. You will beat . .	Nang-sur bu-gan . .	Nung-sorō shu nai . .	Nā-rā-khēdā bathāl-ang .	Ninī-rao shū-mā, shū-nung
200. They will beat . .	Bī-sur bu-gan . . .	Bi-sorō shu-nai . .	Bē-khēdā bathāl-ang . .	Bōni-rao shū-mā, shū-nung
201. I should beat . .	Āng bu-nŭ bā-gan . .	Āng shu-nai-mon (*Conditional*).	Āng bathāl-gaikrō-gām .	Ang shū-rē . . .
202. I am beaten . .	Āng bu-nai zāa-i-ŭ . .	Āng-khau shu-ā . .	Āng-ā bathāl-gā . .	*Not used in the passive. It would be 'he' or 'they beat me,' or it would be changed into, 'I am getting a beating,* Ang shū-bā mai-dū; *'I was getting a beating,'* Ang shū-bā mai-kā; *or 'I shall get a beating,'* Ang shū-bā mai-nung.
203. I was beaten . .	Āng bu-nai zāa-bai . .	Āng-khau shu-ā-mon .	Āng-ā bathāl-gā . .	
204. I shall be beaten .	Āng bu-nai zāa-gan . .	Āng-khau shu-nai .	Āng-ā bathāl-ang-bē .	
205. I go . . .	Āng thāng-ŭ . . .	Āng thāng-ni . . .	Āng li-dang . . .	Ang tung-dū, -rē. *Often the indefinite future,* tung-mā, *is used.*

Dimā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
.....	Ṇā'ā dokā . . .
.....	Uā dokā . . .
.....	Chingā dokā . . .
.....	Nā'simāng' (*Kamrup*, nā'-song) dokā.
.....	Uāmāng' (*Kamrup*, umāng') dokā.
Āng da-bā, da-khā . .	Āngā dokāhā, dokāchim, (*Kamrup*) dokōm.
.....	Nā'ā dokāhā, *etc.* . .
.....	Uā dokāhā, *etc.* . .
.....	Chingā dokāhā, *etc.* . .
.....	Nā'simāng' (*Kamrup*, nā'-song) dokāhā, *etc.*
.....	Uāmāng' (*Kamrup*, umāng') dokāhā, *etc.*
Āng da-dāo . . .	Āngā dokengā, dokē dongā (*Kamrup*) dokē dong.
.....	Āngā dokengāchim, dokengāhā, dokengōm.
.....	Āngā dokāhāchim . .
.....	Āngā doknā mān'ā (*I am permitted to beat*).
Āng da-nāng . . .	Āngā dokgen (*Kamrup*) doknim.
.....	Nā'ā dokgen, *etc.* . .
.....	Uā dokgen, *etc.* . .
.....	Chingā dokgen, *etc.* . .
.....	Nā'simāng' (*Kamrup*, nā'song') dokgen, *etc.*
.....	Uāmāng' (*Kamrup*, umāng') dokgen, *etc.*
.....	Āngā dokgenchim (*I should have beaten*).
.....	Āngā dokākō mān'ā (*I get a beating*).
	Āngā dokākō mān'ā chim, (*Kamrup*) mān'ōm.
	Āngā dokākō mān'gen, (*Kamrup*) mān'nim.
Āng thāng-dāo, -rē . .	Āngā rē'ā, āngā rē'āngā[1] .

[1] In Kamrup the root throughout is *ē*'

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Nā'ā dokā . . .	Nung tōk . . .
Bīā dokā . . .	U tōk . . . .
Chingā dokā . . .	Ning tōngā . . .
Nā'song dokā . .	Nōnok tōk . . .
Bīsong dokā . . .	Anak tōk . . .
Āngā dokāhā . . .	Āng tōk-ai-tenā *or* tōk-au .
Nā'ā dokāhā . . .	Nūng tōk-ai-tenā *or* tōk-au
Bīā dokāhā . . .	U tōk-ai-tenā *or* tōk-au .
Chingā dokāhā . .	Ning tōk-ai-tenā *or* tōk-au .
Nā'song dokāhā . .	Nōnok tōk-ai-tenā *or* tōk-au
Bīsong dokāhā . .	Onok tōk-ai-tenā *or* tōk-au .
Āngā dokongā . .	Āng tōkai-tōā . . .
Āngā dokongāming . .	Āng tōkai tōng-wai . .
Āngā dokjokming . .	Āng tōk-tānā . . .
Āngā doknā mān'ā . .	Āng tōng-mānā . .
Āngā doknāwā . .	Āng tōk-ñyā . . .
Nā'ā doknāwā . . .	Nung tōk-ñyā . . .
Bīā doknāwā . . .	U tōk-ñyā . . .
Chingā doknāwā . .	Ning tōk-ñyā . . .
Nā'song doknāwā . .	Nōnok tōk-ñyā . .
Bīsong doknāwā . .	Onok tōk-ñyā . . .
Āngā doknāwāming . .	.....
Āngā dokākō mān'ā . .	Āng uā tōkā . . .
Angā dokākō mān'āhā .	Ang uā tōkai-tenā . .
Āngā dokākō mān'nāwā .	Āng uā tōk-ñyā . .
Āngā rē'ā . . .	Āng ling-ā . . .

Gārō (Ātong, of Garo Hills).	Gārō (Ruga, of Garo Hills).
Nāng' tokwā	Nāng tokō
Uē tokwā	Hing tokō
Ning tokwā	Ning tokō
Nā'tim tokwā	Nārung tokō
Utim tokwā	Hīnung tokō
Āng tokok	Āng tokjō
Nāng' tokok	Nāng tokjō
Uē tokok	Hing tokjō
Ning tokok	Ning tokjō
Nā'tim tokok	Nānung tokjō
Utim tokok	Hīnung tokjō
Āngā tokwā dong'ā	Āng toktrō
Āng tokwā dong'ā chim	Āng tokrō-minō
Āngā tokā mānok	Āng tokmānjō
Āng toknā mānā	Āng toknōbō tongō
Āng toknī	Āng toknōā
Nāng' toknī	Nāng toknōā
Uē toknī	Hing toknōā
Nā'nāng toknī	Ning toknōā
Nā'tim toknī	Nānung toknōā
Utim toknī	Hīnung toknōā
Āngā tokni chim	Āng toknō lāgīō
Āng tokwā mānā	Ānō tokjō
Āng tokwā mānok chim	Ānō toktrō minō
Āng tokwā māni	Ānō tokmānōā
Āng rai'ā	Āng laiō

Kōch (of Dacca).	Konch (Williamson).
Nãã chum-ā . . .	.....
Uā chum-ā . . .	.....
Ching-ā chum-ā . .	.....
Nã̃-pārā chum-ā . .	.....
U-tāng chum-ā . .	.....
Āngā chum-ning . .	(*Not given*) . . .
Nãã chum-ning . .	.....
Uā chumai-ā . . .	.....
Ching-ā chum-ning .	.....
Nã̃-pārā chum-ning . .	.....
U-tāng chum-ai-ā . .	.....
Āngā chum-nā hai-ā .	Ān ṭoktū . . .
Āngā chum-nā hā-ning .	Ān ṭokung bā . . .
Āngā chum-ning . .	Ān ṭokbāmung . .
Āngā chum-nā mān-nā .	Ān ṭoknībāṭoā . . .
Āngā chum-gān . .	Ān ṭoknā . . .
Nãã chum-gān . .	.....
Uā chum-gān . . .	.....
Chingā chum-gān . .	.....
Nã̃-pārā chum-gān . .	.....
U-tāng chum-gān . .	.....
Āngā chum-gān-ning .	Ān ṭoknāmung . .
.....	Ān ṭok māsāgī . . .
No passive voice . .	Ān ṭok māsāpaisī . .
.....	Ān ṭok māsānā . .
Āngā hing-ā . . .	Ān lainā . . . .

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deurī-Chutiyā (Sibsagar).	English.
Nung bu-di	Nâ bobe	Nã̃ bobe	180. Thou beatest.
Bo bu-ō	Ba bobe	Bā bobe	181. He beats.
Chung bu-ō	Jaru bobena	Jāru bobnā	182. We beat.
No-rok bu-di	Nâru bobe	Loru bobe	183. You beat.
Bo-ro bu-ō	Baru bobe	Bārune boi	184. They beat.
Āng bu-khā	A bobem	A bobem	185. I beat (*Past Tense*).
Nung bu-khā	Nâ bobem	Nã̃ bobem	186. Thou beatest (*Past Tense*).
Bo bu-khā	Ba bobem	Bā bobem	187. He beat (*Past Tense*).
Chung bu-khā	Jaru bobem	Jāru bobem	188. We beat (*Past Tense*).
No-rok bu-khā	Nâru bobem	Loru bobem	189. You beat (*Past Tense*).
Bo-ro bu-khā	Baru bobem	Bāru bobem	190. They beat (*Past Tense*).
Āng bu-i tong-khā	A bo-sabena	Ã̃ bobena	191. I am beating.
Āng bu-khā	A bobem	Ã̃ bongna dumde	192. I was beating.
Āng bu-khā	A borumde	Ã̃ borumde	193. I had beaten.
Āng bu-ā-ni mānu	A bomai	Ã̃ bomāi	194. I may beat.
Āng bu-ā-nu	A bon	Ã̃ bon	195. I shall beat.
Nung bu-ā-nu	Nâ bon	Nã̃ bon	196. Thou wilt beat.
Bo bu-ā-nu	Ba bon	Bā bon	197. He will beat.
Chung bu-ā-nu	Jaru bon	Jāru bon	198. We shall beat.
No-rok bu-ā-nu	Nâru bon	Loru bon	199. You will beat.
Bo-ro bu-ā-nu	Baru bon	Bāru bon	200. They will beat.
No corresponding words	A bo-jeng	Ā bojeng	201. I should beat.
	A boba sabena	Ānā bori	202. I am beaten.
	A boba sarom	Ānā borumde	203. I was beaten.
	A boba san	Ānā bon	204. I shall be beaten.
Āng thāng-ō	A kherona	Ã̃ khena	205. I go.

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English.	Bârâ or Plains Kachârî (Darrang).	Mech (Jalpaiguri).	Lâlung (of Nowgong).	Dimâ-sâ or Hills Kachârî (Cachar).
206. Thou goest . .	Nang thâng-ŭ . . .	Nung thâng . . .	Nâ li-gâ	Ning tung-dū, -rē, tung-mā
207. He goes . . .	Bī thâng-ŭ . . .	Bi thâng-ā . . .	Bē li-gā	Bō tung-dū, -rē, tung-mā .
208. We go . . .	Zang-fur thâng-ŭ . .	Jung thâng-ni . .	Ching-khēdā ling . .	Āni-rao tung-dū, -rē, tung-mā.
209. You go . . .	Nang-sur thâng-ŭ . .	Nung-sorō thâng . .	Nā-rā-khēdā li-gā . .	Nini-rao tung-du,-rē, tung-mā.
210. They go . . .	Bī-sur thâng-ŭ . .	Bi-sorō thâng-ā . .	Bē-khēdā li-gā . .	Bōni-rao tung-dū, -rē, tung-mā.
211. I went . . .	Âng thâng-bai . .	Âng thâng-ā-mon . .	Âng li-dang . . .	Ang tung-bā *or* tung-kā .
212. Thou wentest . .	Nang thâng-bai . .	Nung thâng-ā-mon . .	Nā li-dang . . .	Ning tung-bā, tung-kā .
213. He went . . .	Bī thâng-bai . . .	Bi thâng-ā-mon . .	Bē li-dang . . .	Bō tung-bā, tung-kā . .
214. We went . . .	Zang-fur thâng-bai . .	Jung thâng-ā-man . .	Ching-khēdā li-dang .	Āni-rao tung-bā, tung-kā .
215. You went . . .	Nang-sur thâng-bai . .	Nung-sorō thâng-ā-mon .	Nā-khēdā li-dang . .	Nini-rao tung-bā, tung-kā .
216. They went . .	Bī-sur thâng-bai . .	Bi-sorō thâng-ā-mon .	Bē-khēdā li-dang . .	Bōni-rao tung-bā, tung-kā .
217. Go	Thâng	Thâng	Li	Tung . . . .
218. Going . . .	Thâng-ni	Thâng-nân . . .	Li-thā	Tung-mā-nī . . .
219. Gone . . .	Thâng-nai . . .	Thâng-bai . . .	Li-gā	Tung-kā . . . .
220. What is your name? .	Nang-ni nâoā mā? . .	Nung-ni mungā mā-mung?	Nē mung minā? . .	Nini bumō shūmo (ti) (*the interrogative, ti, often not used*) ?
221. How old is this horse?	Bē gorai-ā bèsè boyos? .	Imbē goṛai-ni baiswā bēsē?	Hēbē ghōṛā kichānē bāmān bayas hunda?	Ībo gorai-nī maitē bishli jāhā (*this horse-of years how many have gone ?*)
222. How far is it from here to Kashmir?	Kashmīr dēsŭ-ā lāgi bèsè g^{a}zān? . . .	Imbē-ni-frā Kāshmir bēsē gōjān?	Hētāi-nē-pērā Kāsmir lāginti bāmān chālā?	Erā-nī-fārang Kashmir bishli jain-bi?
223. How many sons are there in your father's house?	Nang-ni nang-fā-ni nŭ-āu bèsè f^{i}sā-z^{a}lā-fur danga? .	Nung-ni namfā-ni nāo sāfēsē gotho dong?	Nē phā-nē na bāmān sā thai-da?	Ni-nī bufanī (*or* nifa-nī) nō-hā bashā shao bishli dōng ti?
224. I have walked a long way to-day.	Âng tīni zābrā thābai-bai .	Âng dōn-ao gōjān thārai bai.	Âng tāo bahut lāmā gadar-gāng.	Dini ang gabang jain-bi fai-kā.
225. The son of my uncle is married to his sister.	Âng-ni ādoi-ni f^{i}sā-z^{a}la hābā khăm-nai . .	Âng-ni bifthai-ni bishā-jolā bi-ni binānāoang shādi jā-bāi.	Ângē dādā-nē sāla bē-nē nānāo-nē biyā ri-da.	Ānī bōbudah-nī (*father's elder brother's*) *or* buddi-nī (*father's younger brother's*) bashā bō-nī nīz būbi jikū-bā.
226. In the house is the saddle of the white horse.	Nŭ-ni bitoror g^{a}fūt gorai-ni zim danga . . .	Goṛāi gufut-ni jin-ā nō gejer-āo dong.	Bēi na kichānē bhitar bagā ghōṛā kichānē jin thai-da.	Nō bishing-hā gōfu gorai-nī zīn dōng.

Dimá-sá or Hills Kachárí (Hójai of Nowgong).	Gáro (standard, and Kamrup).
.....	Ná'á rē'á, rē'ángá . .
.....	Uá rē'á, rē'ángá . .
.....	Chingá rē'á, rē'ángá .
.....	Ná'simáng' (*Kamrup*, na'-song) rē'á, rē'ángá.
.....	Uámáng' (*Kamrup*, umáng') rē'á, rē'ángá.
Áng tháng-bá, tháng-khá .	Ángá rē'ángáhá, rē'ángá-chim, rē'ángjok, (*Kamrup*) ē'ángóm.
.....	Ná'á rē'ángáhá, *etc.* . .
.....	Uá rē'ángáhá, *etc.* . .
.....	Chingá rē'ángáhá, *etc.* .
.....	Ná'simáng' (*Kamrup*, ná'-song) rē'ángáhá, *etc.*
.....	Uámáng' (*Kamrup*, umáng') rē'ángáhá, *etc.*
Thāng	Rē'ángbó . . . .
Thāng-má-ni (of going) .	Rē'ángē . . . .
Thāng-khá . . .	Rē'ángá, rē'ánggimin .
Nini pumang shumang ? *Your name what ?*	Náng'ní bímung mai ? .
Íbu gorai bisilai *This horse how* bayasha ? *old ?*	Iá gurē bá̤sik bilsí ong'áhá (*Kamrup*, ong'óm) ?
Erá-ni-fring Káshmir-há *Here-from Kashmir-to* bisilai jēng-bēi ? *how far ?*	Inónī Kásmirónā bádítá chēl'á ?
Nini ná-phá-ni arā *Your father's there* bisilai árshá dang ? *how-many sons are ?*	Náng'pání noko básik sák dépántē dongá ?
Tini áng kebáng-*To-day I long-*nang-lámá hem-khá. *way walked.*	Ángá dá'álō chel'ē rē'áhá (*Kamrup*, ē'óm).
Áni ádi-ni páshá pu-ni *My uncle's son his* páhándao jukhu-bá. *sister married.*	Ángní mámátángní (*mother's brother's*) dépántē bíní nogipákō kimáhá (*or* nogipá baksá biá kááhá).
Pu na-há gorai *The in-house horse* kufu-ni jim dang. *white saddle is.*	Nokō gurē gipōkní jin dongá

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Nā'ā rē'ā . . .	Nung lēi . . .
Bīā rē'ā	U lēi . . . .
Chingā rē'ā . . .	Ning ling-ā . . .
Nā'song rē'ā . . .	Nōnok lēi . . .
Bīsong rē'ā . . .	Onok lēi . . .
Āngā rē'āngāhā . .	Āng lēi-tānā . . .
Nā'ā rē'āngāhā . .	Nung lēi-tānā . . .
Bīā rē'āngāhā . . .	U lēi-tānā . . .
Chingā rē'āngāhā . .	Ning lēi-tānā . . .
Nā'song rē'āngāhā . .	Nonok lēi-tānā . .
Bīsong re'āngāhā . .	Onok lēi-tānā . . .
Rē'āngbō . . .	Lēi . . . .
Rē'āngē	Lēi-iman . . .
Rē'āngāhā . . .	Lei-iu . . . .
Nāng'nī bīming māwā ? .	Ni-ni mung āto-mung ? .
Iā gōrā'ni bilsī bāditā ong'ā ?	I ghōṛā bois bi-pang ? .
Iānōnī Kāshmirōṇā bāditā chēlā ?	I jyāgai-pri Kāshmir bi-jēn ?
Nāng'pāni nokō bāditā dēpāntērāng dongā ?	Nini-āwā-ni nogau-wai sā mik bōchok ?
Āngā dā'ālō chēlā rāmākō rē'āhā.	Āng tingi pijānāng lijēm-tānā.
Āngni āwāngni dēpāntē unī no-gipākō riniē onā.	I-ni bongtoi-ni sā u-ni ānāo jōk monnau.
Nokō gōrā gipokni jin dongā.	Nogau-wai tōā ō ghōṛā bōlāng-ni jin.

Gārō (Ātong, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Nāng' rai'ā . . .	Nāng laiō . . .
Uē rai'ā . . .	Hing laiō . . .
Ning rai'ā . . .	Ning laiō . . .
Nā'tim rai'ā . . .	Nānung laiō . . .
Utim rai'ā . . .	Hīnung laiō . . .
Āng rē'eng'ok, rai'ok .	Āng laijō . .
Nāng' rē'eng'ok . .	Nāng laijō . . .
Uē rē'eng'ok . . .	Hing laijō . . .
Ning rē'eng'ok . .	Ning laijō . . .
Nātim rē'eng'ok . .	Nānung laijō . . .
Utim rē'eng'ok . .	Hīnung laijō . . .
Rē'engbō, rai'bō . .	Laibu . . . .
Rē'engai	Laitrō . . . .
Rē'eng'ok . . .	Laijō . . . .
Nāng'mi bimnng atong ? .	Nānī mungā ātuā ? .
Iē gorāi-mī bosol bisīkin dong'ok.	Iā gōraio-nī bisbāng bōsolsō ?
Imīō Kāshmir chīnā bisīkin jānā'?	Iāni Kāshmīrānō bisbāng jānnō ?
Nāng-wā'-mi nok-chī bisīkin sābāntāe gānāng ?	Nānī bābēnī nokāchī sāpāntai-dikā bisbāng māngsō ?
Tāni āng rām jānwā'ō rai'ok	Āng tainī jānnē laiō . .
Āwāng-mī sābāntāe u-mī nāo-ō gāmē sāāk.	Āni wāngtinī sāpāntai bini jājunō jik rājō.
Nokchī gōrai pibōk-mī jīn gānāng.	Nokāchī gōrai boknīāni jin tongō.

Kōch (of Dacca).	Konch (Williamson).
Nãã hing-ā . . .	Ni laiṭū . . . .
Uā hing-ā . . .	Ūa laiṭū . . . .
Chingā hing-ā . .	.....
Nã-pārā hing-ā . .	.....
U-tāng hing-ā . .	.....
Āngā hing-ning . .	Āng laisī . . .
Nãã hing-ning . .	Ni laisī . . . .
Uā hing-ning	Ūā laisī . . . .
Chingā hing-ning . .	.....
Nã-pārā hing-ning . .	.....
U-tāng hing-ning . .	.....
Hing	Lai . . . .
Hing-nā hai-ā . . .	Lainīyai . . .
Hing-mai . . .	Laimūng . . .
Nã-nē ming mādā ? .	Nīnī āṭā mūng ? . .
Ēi gorā-nē bos bākhāni ? .	Ī ghoṛā koy bossorni ? .
Iā hong-tē Kāshmir bākhāni chellā ?	Kāshmir bīsīn jānū ? .
Nã-nē fā-nē nok-āo koi-jon doi dong-ā ?	Nīnī āwānī nokai koy jon sāsā murg ? . . .
Dā-āl āngā chellā-wā rāmā-khol ri-ai-ā.	Tīnī ān pānai dūrnījīking lājum paisi.
U-nē ābining āng-nē āng-nē doi-ning somondā hong-ai-ā.	Ānī ūāntīnī sāsāwā ī māgjūṇī jānau gonī bīyā rāksī.
Oi bokkā-wā gorā-nē gāddi nok-āo dong-ā.	Nok bhīture ghure boknī-yānī jīn ṭoā.

Tipurā (of Dacca).	Deuri Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Nung thāng-di . .	Nâ khei	Nã̃ kheri . . .	206. Thou goest.
Bo thāng-ō . . .	Ba khei	Bā kheri . . .	207. He goes.
Chung thāng-ō . .	Jaru kherona . . .	Jāru kheri . . .	208. We go.
No-rok thāng-di . .	Nâru khei . . .	Loru kheri . . .	209. You go.
Bo-ro thāng-ō . .	Baru khei . . .	Bāru kheri . . .	210. They go.
Āng thāng-khā . .	A khei	Ā kherom . . .	211. I went.
Nung thāng-khā . . .	Nâ kherom . . .	Nã̃ kherom . . .	212. Thou wentest.
Bo thāng-khā . . .	Ba kherom . . .	Bā kherom . . .	213. He went.
Chung thāng-khā . .	Jaru kherom . . .	Jāru kherom . .	214. We went.
No-rok thāng-khā . .	Nâru kherom . . .	Loru kherom . .	215. You went.
Bo-ro thāng-khā . .	Baru kherom . . .	Bāru kherom . . .	216. They went.
Thāng-di . . .	Khero	Khero	217. Go.
No corresponding word .	Kherongna . . .	Kherongna . . .	218. Going.
Thāng-khā . . .	Kheroba	Kheroba . . .	219. Gone.
Ni-ni bumung tāmo ? .	Niyâ mu dam ? . .	Niyo muwā dām . .	220. What is your name ?
I korai-ni omor busuk ? .	Lashi ghuri gachiga biba dui ?	La ghurina dācha bayakh sārem ?	221. How old is this horse ?
Orobai Kāshmīr busuk chāl?	Lachapi Kashmir mai dacha asai ?	Lāchāpi Kashmir des mai-dācha sāy ?	222. How far is it from here to Kashmir ?
Ni-ni bā-ni no-go bsā-lā kaib-suk tong-ō ?	Niyâ chipaiy nyâ-hâ dacha mosha dui ?	Niyo chipā-yo ācho-hâ pishā-ru dācha dui ?	223. How many sons are there in your father's house ?
Āng tini lāmā hāksāl him-khā	A dinya asa chapi chagu kom.	Ãdini bahut chāgu kherje-rumde.	224. I have walked a long way to-day.
Bi-ni āhānok bai ā-ni kākā-ni bsā-lā bai kaijā-khā.	Ayâ momaior pisha bayâ pisiyana biya nomem.	Ayyo chidaiyo pishā biya pishiānā biya nomem.	225. The son of my uncle is married to his sister.
U korai kufur-ni gāddi u no-go tong-ō.	Puru ghuriyâ kacha acha-hâ dui.	Bagā ghuriyo jinā ācho chikimi-hâ dui.	226. In the house is the sad-dle of the white horse.

English.	Bāṛā or Plains Kachārī (Darrang).	Mech (Jalpaiguri).	Lālung (of Nowgong).	Lîmā-sā or Hills Kachārī (Cachar).
227. Put the saddle upon his back.	Bī-ni bikhunga zim logai-ni	Bi-ni biknung-āo jim-ho	Jin kichā bē-nē sāna as	Bō-nī shīma-hā zīn rī
228. I have beaten his son with many stripes.	Āng bī-ni fˡsā-zᵃlā gᵃhām-nŭ bu-bai.	Āng di-ni bishā-khau gobāng nin shu-ā.	Āng bē-nē sā-ga āngē bēt hatin pathāl-gāng.	Bō-nī bashā ang gabang shū-ba-jūng shū-bā.
229. He is grazing cattle on the top of the hill.	Bī hazau-ni sai-āu ting mo-kau-fur gām-dang.	Bi hāyō bijau sāo mushau gung dong.	Bē parbat-nē-chāo masu misa charai-da.	Bō-nī mūshū-rao bō haju *His cows that hill* tāshao-hā jī-dū. *upon are-feeding.*
230. He is sitting on a horse under that tree.	Bī gorai-ni sai-āu bar pāng sing-āu uthiria da[illegible].	Bi dōng-fāng shing-āo goṛai sāo jo-thā-dong.	Bēi phāng subā-nē-tala ghēṛā-nē chāo khējangē thai-da.	Bō bangfang bokolō-hā *That tree beneath* bō gorai gāmā hammi *he horse mounted sitting* dōng-dū. *is.*
231. His brother is taller than his sister.	Bī-ni bi-fang-ā bī-ni nāo-nŭ khri gᵃzaū.	Bi-ni binānāo sāitē bi-ni fongbāiā lāu-shin.	Bē-nē gajāl bē-nē nānāo-riba jhuā.	Bō-nī bud-da (*or* boifiāng) *His brother* bō-nī būbi jū-dao. *his sister tall-is.*
232. The price of that is two rupees and a half.	Bī-ni dām thākhā thai-nè āt ānā.	Bi-ni dāmmā tākā thai-noi khāu-sē.	Bē-nē dām dui takā āru ādhā.	Bō-nī beshing tō *Of-that (the)-price rupees* ginnī gajēr. *two (and) half.*
233. My father lives in that small house.	Āng-ni ā-fā bē nŭ-i-āu thai-i-ŭ.	Āng-ni āfā obē nō mudui-āo thā-i-o.	Āngē fā pichā na kichāo thāo.	Ānī bufa bō nō *My father (in)that house* kāshība-hā dōng-dū. *small-in lives.*
234. Give this rupee to him.	Bē thākhā bi-nŭ hŭ	Embē tākā bi-no ho	Bēi takā-si bē-ga as	Ībō tōshī bō-kē *This rupee-one to-him* rī. *give.*
235. Take those rupees from him.	Boi thākhā bī-ni-frai fafina-lŭ.	Bi tākā-mān-khō bi-ni-frā lā.	Bēi takā-si bē-nē-pērā lā	Bō rang *That money (or rupees)* bō-nī-fārang lang. *from-him take.*
236. Beat him well and bind him with ropes.	Bī-khō rōsi-sar khana gᵃhām-nŭ bu.	Bi-khau mojāngin shō ār daubhong jong thā.	Bē-ga bhāl-koi pathāl āru jari lāi gārē.	Bō-kē hamshishī *Him well* shū-dada wudū jang *having-beaten ropes with* kā. *bind.*
237. Draw water from the well.	Gathi-ni-frai dŭi dikhāng	Doikhar-ni-frā doi doikhāng	Nād-ē-pērā di ti	Kūa-nī-fārang dī lābo *Well-from water draw (or bring); 'lift' would be* sūgū.
238. Walk before me	Āng-ni sⁱgāng thabai-lāng	Āng-ni shigāngāo khābāi	Āngē āgē āgē li	Ānī sigang-hā tung.
239. Whose boy comes behind you?	Nang-ni un-āu sur-ni fˡsa zᵃlā fai-dang?	Nung-ni khibau khibau si-ni bishā fai-ho hulāngau?	Chā-nē sā kichā pāchhē fida?	Sherē-nī ansā ni-nī *Whom-of the-boy your* yaohona (fi-dū *or*) fai-dū. *behind comes.*
240. From whom did you buy that?	Nang sur-ni-frai boi-khō bai-nai?	Si-ni-frā nung bi-khau bai-ā-mon?	Bēi kichā chā-nē-pērā kini dam-nā?	Sherē-nī-fārang ning bō-kē *Whom from you that* tarai-bā. *bought.*
241. From a shopkeeper of the village.	Gāmi dukāni-ni-frai	Bi hādat-ni shā-sē dōkāndār-ni-frā.	Jingē gārai-nē kichā dōkāni-nē-pērā.	Nōlai-nī bēpāri- *Of-the-village (a)-shop-* nīfārang. *keeper from.*

Dimā-sā or Hills Kachārī (Hōjai of Nowgong).	Gārō (standard, and Kamrup).
Pu jim-kha pu-ni pishāo-hā ri. *The saddle his back put (give).*	Gurēnī jānggilō jin gātbō .
Āng pu-ni pāshā-kha kabāng nung ta-khā. *I his son many stripes beaten.*	Ānga unī dēpāntēkō bīrit bīrit ong'pilē dokbēāhā (*Kamrup*, dokbēōm).
Pu haubu hājuā rai-hā musau-mishēp rākho-dāo. *He that hill top-on cattle grazing.*	Uā ābri kōsākō mat-chu chā'amatengā.
Pu haubu banfang yākhālā-hā gorai pishao-hā khām-hi dang. *He that tree under horse on sitting is.*	Uā uā bol sālākimō (*in the shadow*) gurēō gākātē dōngengā (*Kamrup*, dongē dong).
Pu-ni pufuang pu-ni pāhāndao-ni pānthā jau dāo. *His brother his sister than taller is.*	Unī jonggipā unī nogipānā bāte bolchābātā.
Pu-ni dām tha-gni aduli. *That-of price two half.*	Unī dām gonggnī[1] ādolī .
Āni bābā pu na khāsēbā-hā dang-rē. *My father that house small-in lives.*	Ua nok chon-gipāō āngpā dongā.
Ību rāng pu-ni pānthā ri. *This rupees him-of near give.*	Unā iā tāngkākō on'bō .
Pu rāngshi-kha pu-ni-fring lāhā. *Those rupees him-from take.*	Uōnikō (*Kamrup*, unikō) uā tāngka-rangkō rā'bō.
Pu-kha hāmshi da taushā-jāng khā. *Him well beat ropes-with bind.*	Ukō nāmēdāke dokē buduchi kabō.
Nād-ni-fring dii khāo. *Well-from water draw.*	Chiākolōnikō (*Kamrup*, chiākolnikō) chī kōbo.
Āni sigāng-sigāng thāng. *Me before walk.*	Angnā skāng skāng rē'bō (*Kamrup*, e'bō).
Sherē-ni pāshā nini iyāhang-hā fai-dāo ? *Whose boy your behind comes?*	Nāng'nī jā'mān jā'mān sānī depānte rē'baengā (*Kamrup*, ē'bāē dong) ?
Nung sherē-ni-fring pu-kha pārai-khā. *You whom-from that did-buy.*	Sāōnikō ukō breāhā (*Kamrup*, brēōm) ?
Pu nolai-ni dokāni shā-si-ni-fring. *The village-of shop-keeper one-from.*	Songnī pālgipāōnikō (*Kamrup*, palgipānikō).

[1] One *gong* equals two rupees.

Gārō (Abeng, of Garo Hills).	Gārō (Jalpaiguri).
Uā jinkō unī jānggil kosākō gātbō.	Jinuō u-ni kunjur-owai lau
Āngā bīnī dēpāntēkō dākrē gol'chī dokāhā.	Āng u-ni sāuō onēk tōkau
Biā mātsurāngko ād'ingo chā'āmātongā.	U hōchur-piṛ-wāi mushu chorāi tōā.
Uā bo jāpāngō gōrānī jōngilō asongongā.	U pān faku-wai ghōṛā piṛ-wai ambak ei-tōā.
Bīnī nogipānā batē bīnī ādātang bolchābātā.	U-ni ājong u-ni ānāōn chēibā lauā.
Unī dām gong sā[1] ānā chet ong'a.	U-ni dām ṭākā kār-ning āt gondā.
Angnī āpā uā chon-gipā nokō dongā.	I-ni āwa nogau u pōmor-wai tōā.
Iā tāngkākō bīnā ron'bō .	I tākā-uō u-nā lāu .
Ua tangkārāngkō bīōnīkō rā'bō.	U-ni-pri u tākā-uō lā
Bīkō bāngē dōkē ming bāgū-chī kābō.	Uō khub tōk, ār kur-man hā
Uā kuāōnīkō chī sāldobō .	Chuwāing-pri chika pāichōk
Āngnā skāng rē'bō . .	I-ni māhāng-wai lēi-jēm .
Nāng'nī jā'mānō sānī bisā rē'bāā ?	Ni-ni jēlām-wai chi-ni sā fai tōa ?
Nā'ā sāōnīkō ukō breāhā ? .	Nung chāngai-pri uō prēi biā ?
Uā songni sāksā pālgipaō-nīkō.	Hāsong-ni dōkāndār sāk-sā-ni-pri.

[1] One *gong* equals two rupees.

Gārō (Ātong, of Garo Hills).	Gārō (Rugā, of Garo Hills).
Jin-ō u-mī kin-chī tānbō .	Hīnī kundāmāchī jinnā gātbō.
Āng-ā u-mī sā'-ō kunsāng hāoti tokok.	Āng hīnī sāpāntaiānō pāngān token tokjō.
Uē māsdrāng-ō ābrī kām-bāe-chi sārāmātē dong'ā.	Hing uā ādingānī kārāwāchi māsu-dikānō chāāmditrō.
Uē pānjā pāng-chi gorai kām-bāe-chi muē dong'ā.	Hing pāpāngānī jāpāngāchī gōraiōchī gutrō.
U-mī nāo-nā pāojonggābā kāmbāe choukālā.	Hīnī jongā hīnī jājunō bādaiē lāōbātō.
U-mī dām rongnī ānā chātgik dong'ā.	Iānī dāmmā goinī ādālī.
Uē milgābā nok-chī āwā' gānāng.	Ānī ābā uā nok pāmīsāchī tongō.
Iē tāngkā-kō u-nā hun'bō .	Iā tākāōā hīnō ākubu .
Tāngkā-drāng-ō u-mingāo rā'bō.	Uā takāōrung hīnīā rābu .
Uāo nēmē tokbō umie kārōsāng nēmēkāi tānbō.	Hīnō nemē tokē bēduāchī kābu.
Uē kuā-mīō tai-ō bitāōbō .	Tīkolāōānīā tīā kāōbu .
Āng-nā dākāng rai'bō .	Ānī mikāngāchī laibu .
Nāng kinsāng chāng-mī sā' rai'āwa.	Nānī kundāmāchī nāēgipāōā chānī polsī pīsāōā ?
Nā'ā chāng-mīō uā-ō rā'-āk	Uā chānīā pēraijō ? . .
Uē song-mī mingsā pālgābāmingāo.	Uā gāngānī bīpārīānīā .

Kōch (of Dacca).	Konch (Williamson).
U-nē jāngul-nē sēk-āo gāddik don.	Ūānī kūnjūai jīn lākha
Āngā u-nē doi-ko re-ich-ā bāng-khāl chum-ning.	Ūānī sāsāwau āng pangai ṭokā suksī.
Uā pāhār-nē sēk-āo māsu rākhi-nā-hai-ā.	Hāḳau kārāwāy machu dāṭauṭū.
Ai fāng-nē ning-āo uā goishā gorā-nē sēk-āo āchchhong-ai-ā.	Ūā pānchūngai ghorauwai māsungāy ṭanṭū.
U-nē ābi-nē otē u-nē ādā rau-wā.	Ūānī bhāī ūānī jānainībā mātā.
U-nē dām-ārai ṭākā . .	Ūānī dām dūī ṭākā ek ādullī.
Āng-nē fā oi bisā nok-āo dong-ā.	Ūā nok pulāwe ānī āwa ṭongā.
Ei tākā u-nā hon . .	Ī ṭākā ūānī lākhā . .
U-nē tuki oi tākā-tāng-ko hāng.	Ī ṭākā ūānī lā . . .
U-ko nāṇ-mai kuri chum ēbang u-ko du-āchā khā.	Īyānī khub ṭok āra khūrū-gātī khaiṭān.
Oi kuā-nē tuki chī doi .	Khūānī tīkā khong . .
Āng-nē āgā ri	Ānī āge le . . .
Nā-nē khisāngchā sā-hē doi hibār-ā.	Chānī-sāsā nīnī pāse paiṭū ?
Sā-nē tuki u-ko nāā herai-ā.	Ūaṅ chānī gātai purlātānē ?
Oi song-nē goishā dōkāndār-nē tuki.	Gāwnī dūkāndār niyai pūrlātānai.

Tipurā (of Dacca).	Deuri-Chutiyā (Lakhimpur).	Deuri-Chutiyā (Sibsagar).	English.
Bi-ni fikung-go gāddi bog-di.	Bayâ imarihâ ladume kacha	Biyo imāri-hâ jinā lādume .	227. Put the saddle upon his back.
Āng bi-ni bsā-no khūb rai-bai bu-khā.	Bayâ pishana jam chachare bobem.	Biyo pishā-nā ãyoa bahut sakātuchang bo-bem.	228. I have beaten his son with many stripes.
No corresponding word for hill or grazing or cattle.	Mushma asiya pichâ-hâh are kuri.	Parbata pichâ-hâ bā mushu mei chorāumde.	229. He is grazing cattle on the top of the hill.
U bufāng tol-āō koraimāsā-ni sākāō bo āchukgōy tong-ō.	Ba popo kumâ-hâ ghurayâ pichâ-hâ dudungna dume.	Bā bāshi popo khumâ-hâ ghuri mujā pichâ-hâ duduri	230. He is sitting on a horse under that tree.
Bi-ni āhānok-ni slai bi-ni tākhub klok.	Bayâ bebe pisiyana garike dui.	Biyo chipā biyo chipi-nā gāri shui.	231. His brother is taller than his sister.
Bi-ni dām khong-nui māsā .	Bayâ diya muhuni kubeacha.	Biyo dāmā tarā khu khanda	232. The price of that is two rupees and a half.
Ā-ni bā u no-go kusu-ō tong-ō.	Ayâ chipawa pisati lashi nyâhâ dui.	Ayyo bābā bāshi churũyã thay.	233. My father lives in that small house.
Bo-no u rāng ro-di . .	Ba dirbu ba-na lare . .	La dirbu tarsā bānā larebe.	234. Give this rupee to him.
Bi-ni thā-ni u rāng-kobāng tlāng-di.	Ba dirbuna ba-chapi laro .	Bāru dirbu tarā khinggā lābe.	235. Take those rupees from him.
Bŏ-no kāhām-khlai bu-di; bo-no buduk bai khā-di.	Bana ehachare bongna chiti-chang chidame.	Bānā chucha bobe areke chitiching chidame.	236. Beat him well and bind him with ropes.
U kuā-ni tui tisā-di . .	Akogu chapi ji lahabe .	Akhagu chāpi ji lāgābe .	237. Draw water from the well.
Ā-ni sēkāngō him-di .	Ayâ dukojupi khero . .	Ayyo dugâ dugâ yabgāngā khero.	238. Walk before me.
Ni-ni ulo sābo-ni bsā-lā fai-ō?	Sayâ mosha niyâ chimi-hâ kheri?	Niyo mi arihā sāyâ maushā kheri ?	239. Whose boy comes behind you ?
Ubo sābo-ni thā-ni nung pai-khā ?	Nâ sayâ ba-chapi jingna larirom.	Na sāyâ bāfi bāshinā jibem ?	240. From whom did you buy that ?
Grām-ni dōkāndār kai-sā-ni thā-ni.	Atigu-hâ singtu peya moshiâ bopi.	Bāshi ātigu dukāni āfi .	241. From a shopkeeper of the village.

NOTE.

A list of the proposed volumes of the Linguistic Survey of India will be found after the title page of the volume sent herewith. It has been decided to issue each as it is printed, and not in the order of the numbers of the volumes. The first volume must be prepared after the others have been completed, as it will contain a summary and review of the whole work.

It is hoped that Vol. II, Parts II and III of Vol. III, Part II of Vol. V, and Vol. VI, will be issued at an early date.

The Linguistic Survey was commenced more than 10 years ago, and the statistics contained in it are necessarily based on the figures of the Census of 1891. So far as is possible, revised statistics based on the Census of 1901 will be given in the introductory volume.

The same volume will also contain a full explanation of the system on which the Survey has been conducted. It is sufficient to mention here that, except in a few trifling instances, each dialect and sub-dialect is represented by a version of the parable of the Prodigal Son, printed in the vernacular character, when such exists, and also in the Roman character with an interlinear word for word translation. Other specimens of the more important dialects are also given. These are mainly pieces of folklore recorded in the actual words of the persons who narrated them.

To each language or group of languages is appended a comparative list of words, grammatical forms, and test-phrases which will, it is hoped, be useful to comparative philologists. With a few additions, the words and phrases correspond to those found in Sir George Campbell's *Specimens of Languages of India* published in Calcutta in the year 1874.

An introductory sketch, a bibliography, and a brief account of the grammar is provided for each language. The same is done for each of the more important dialects, while the less important have short notices of their main peculiarities.

ERRATA.

The following corrections are to be made in the Linguistic Survey of India, Vol. V, Part I, Specimens of the Bengali and Assamese Languages:—

On page 4, seeond line of the marginal note—

For "and ancient Prakrit" *read* "an ancient Prakrit."

On page 78, line 2—

For "IRANIAN FAMILY" *read* "INDO-ARYAN FAMILY."

NĀGĀ GROUP.

GENERAL INTRODUCTION.

The languages composing this group are spoken by tribes inhabiting the districts of Lakhimpur, Sibsagar, the Nága Hills, Cachar, and Nowgong, the State of Manipur, and the wild country to the east of the frontier of British India. I have divided them into five sub-groups as follows:—

Western Sub-group.

Angāmi, spoken by	35,410	
Semā „ „	26,400	
Rengmā „ „	5,500	
Kezhāmā „ „	1,620	
		68,930

Central Sub-group.

Āo, spoken by	15,500	
Lhōtā „ „	22,000	
Tengsa „ „	?	
Thukumi, „ „	?	
Yachumi „ „	?	
	At least	38,000

Eastern Sub-group.

Angwānku or Tableng, Chingmēgnu or Tamlu } spoken by	5,000	
Banparā, Mutoniā, Mohongiā } „ „	?1,600	
Namsangiā „ „	?1,870	
Chāng or Mojung „ „	?	
Assiringiā „ „	?	
Moshang „ „	?	
Shānggē „ „	?	
	At least	10,000

Naga-Bodo Sub-group.

Mikir, spoken by	89,516	
Kachehā Nāgā „ „	10,280	
Kabui „ „	11,073	
Khoirāo „ „	15,000	
		125,869

Nāgā-Kuki Sub-group.

Sopvomā or Māo Nāgā, spoken by	10,000	
Marām „ „	2,500	
Miyāngkhāng „ „	5,000	
Kwoireng or Liyāng „ „	5,500	
Luhūpā or Luppā „ „	25,800	
Laring „ „	1,500	
	At least	50,000
GRAND TOTAL	At least	292,799

It is questionable whether Sopvomā, which is here classed as belonging to the Nāgā-Kuki sub-group, should not be put amongst the Western Nāgā languages. It possesses points of close connexion with Kezhāmā. Kabui and Khoirāo, which I have classed as Nāgā-Bodo languages, also show points of contact with Kuki.

Nearly all these figures are the roughest of estimates, as no census figures are available for most of these wild tribes. We are, however, safe in saying that at least 300,000 people speak languages belonging to the Nāgā Group.

Regarding the origin of the word 'Nāgā' Mr. A. W. Davis, I.C.S., has been kind enough to give me the following note:—

I think that there can be little doubt that the word 'Nāgā' is our corruption of the Assamese term নগা *nagā*, pronounced *nogā*. The Assamese apply this term roughly to denote all the tribes inhabiting the hills south of the Brahmaputra River, between Makum in the north-east, and the sources of the Dhansiri River in the west, *i.e.*, the hinterland of the Lakhimpur and Sibsagar Districts. Different tribes or portions of tribes were distinguished by terms like *Hatigoriā*, the people using the Hatigor path, *Assiringiā*, those using the Assiringiā path, *Dupdwāriā*, those using the Dup-dwār or Dup-pass, in their visits to the plains of Assam. The old derivations of the word from *nāg* or *nangṭā* are consequent on the mispronunciation of the word 'nagā.' I can suggest no derivation for 'nagā,' but writing from memory, I think that Mr. S. E. Peal suggested that the word had probably some connection with the word *nok* or *nokā*, people, terms used by the people of Banfera, who belong to the Survey Eastern Sub-group. This word *nok* or *lok*, meaning 'an assemblage of people,' occurs also in the Āo language.

Up to the census of 1891 the only account of the Nāgā languages, as a whole, was the article by the late Mr. Damant, entitled *Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Ningthi Rivers*, which appeared in the Journal of the Royal Asiatic Society for 1880, and which is frequently referred to in these pages. I have, in the main, followed his system of grouping of the various dialects, only departing from it when the additional information gained within the past twenty years has compelled me to do so. The last two groups, the Nāgā-Kuki and the Nāgā-Bodo, have been added by me.

The information regarding the languages mentioned above, which I have been able to gather for the Survey, varies in value and amount. For some languages, such as Angāmi and Āo, thanks to the kindness of Mr. Davis and the Reverend E. W. Clark, the information now given is accurate and full. On the other hand, for the languages of the Eastern Sub-group, I have been able to do little beyond collating previously existing material, much of which was far from accurate. For other languages the information is fuller, if not absolutely satisfactory.

Under these circumstances, I have the less hesitation in reprinting the following valuable note on the Nāgā languages, which was written by Mr. A. W. Davis, I.C.S., for the Assam Census Report of 1891:—

All the tribes in the Nága Hills District which we lump together under the general term 'Nāgā, speak languages which are at the present day, whatever they may have been in the remote past, so different that a member of one tribe speaking his own language is quite unintelligible to a member of the next tribe. That these languages were derived from the same stock is, I think, best shown by a comparison of word lists from the various languages. I have therefore given below lists of words from the following Nāgā dialects and Manipurī, *i.e.*, Angāmi, Lhōtā, Semā, and Āo (Chungli and Mongsen).

From these lists, and from the more detailed comparison between Angāmi on the one hand and Kachārī and Mikir on the other, which will be found below, I think that there is good evidence to show that not only Manipurī, but also Bodo and Mikir, are derived from the same stock as the languages spoken by the various Nāgā tribes. Further, in order to show more clearly the common origin of the various Nāgā dialects, I have made a special comparison between the Angāmi and Āo Nāgā languages. I have taken these languages for special comparison for the reason that the tribes in question are separated from each other by the Lhōtā, Rengmā, and Semā tribes, and have from time immemorial never had any connection with each other.

English.	Angāmi.	Semā.	Lhōtā.	Mongsen.	Chungli.	Kachchā Nāgā.	Manipuri.	Kachārī.	Tamlu.	Mikir.
One	*ko*	*lāki*	*ekhā*	*akhe*	*akha*	*kat*	*amā*	*se*	*huk*	*isi.*
Two	*ke-nā*	*ki-ni*	*eni*	*aṅā*	*anā*	*gaṅā*	*ani*	*ne*	*ngi* or *ni*	*hini.*
Three	*sē*	*ke-tü*	*etham*	*asam*	*asam*	*gūjūm*	*ahum*	*tham*	*cham*	*ke-tham.*
Four	*dā*	*bidi*	*mēzü*	*pēli*	*pëzü*	*mādai*	*mari*	*bre*	*peli*	*phili.*
Five	*pongu*	*pungu*	*mungo*	*pangā*	*pangu*	*mingao*	*mangā*	*bā* (*bongā*)	*ngā*	*phongo.*
Six	*suru*	*saghā*	*tirok*	*tirok*	*tirok*	*sūrūk*	*taruk*	*do, ro*	*wok*	*therok.*
Seven	*te-nā* or *teniā*	*sini*	*ti-ñṅ, scang*	*teni*	*tenet*	*senā*	*taret*	*sni*	*nyet*	*therok-si.*
Eight	*tettā*	*tichā*	*tizā*	*taset*	*thi*	*dasāt*	*nipal*	*zat*	*tset*	*nerkep.*
Nine	*tekwo* or *tepfü teku*		*toku*	*tekhü*	*teku*	*shugui*	*māpal*	*skho*	*chhū*	*serkep.*
Ten	*kerr'*	*ohighi*	*tāro*	*tarā*	*terr'*	*gārēo*	*tarā*	*za, zi*	*an*	*kep.*

The resemblance all through is very great, it being borne in mind that in making comparisons of words between the different hill languages, the first syllable of any word should always be left out, being merely a prefix denoting either a noun or an adjective. The resemblances which strike one most at first sight are those between the words, for 'two,' 'five,' 'six,' and 'nine.' The words for 'three' are identical in the Lhōtā, Kachārī and Mikir languages, and also in the Āo, Manipurī and Tamlu.

The words for 'four' are identical in the Āo (Mongsen), Manipurī, Kachārī, Tamlu, and Mikir, if it is remembered that the syllables *me, ma, pe, pa, be, ba* are interchangeable in the Nāgā dialects. Again we have the great resemblances in the Angāmi, Semā, Āo (Mongsen), and Kachārī words for 'seven.'

The words for 'eight' in Angāmi, Semā, and Lhōtā are almost the same. The same thing happens with this same number in the Āo (Mongsen), Kachchā Nāgā, Kachārī, and Tamlu dialects. It will be observed that in forming the words for 'eight' and 'nine' Manipurī and Mikir use the same methods, *viz.*,—

Mikir, 8 = *nerkep* = 10−2. Manipurī, 8 = *nipal* or *nipan* = 10 − 2, and *pan* = 10 in the Tablung Nāgā dialect, not given in the lists.

Mikir, 9 = *serkēp* = 10−1. Manipurī, 9 = *mapal* or *mapan* = 10 − 1.

The words for 'ten' used in all languages except Kachārī, Tamlu, and Mikir are practically identical.

English.	Angāmi.	Semā.	Lhōtā.	Mongsen.	Chungli.	Manipurī.
Water	*âzü*	*āzu*	*otsü*	*ātsü*	*tsü*	*ishing.*
Fire	*mi*	*āmi*	*omi*	*āmü*	*mi*	*mai.*
Fish	*ko*	*ākā*	*ongo*	*āngo*	*ngo*	*ngā.*
Flesh	*themo, chö*	*āshi*	*oso*	*āsā*	*shi*	*sā.*
Sticks	*si, sâ*	*āsü*	*otsang*	*āsüng*	*süng*	*sing.*
Pig	*the-vo*	*āgvo*	*wokoro*	*āok*	*āk*	*ok.*
Paddy	*telhā*	*āghu*	*otsok*	*ātsak*	*tsak*	*phāu.*
Rice	*shoko*, *telhāko*	*ātikishi*	*otsang*	*āchang*	*chang*	*cheng.*
Rice (cooked)	*tiē*	*ākenā*	*otsi*	*āchā*	*chi*	*chāk.*
Mat	*zôprà*	*āyupu*	*ophak*	*āpak*	*pāk-ti*	*phak.*
Cloth	*kwē, pfē*	*āphi*	*oscü*	*āssü*	*ssü*	*phi.*
Smoke	*mikhu*	*āmikhu*	*omiekhu*	*mükholi*	*mükhozhü*	*maikhu.*
Thatch	*zôghā*	*āghi*	*tesü*	*ā-i*	*āzzü*	*i.*
Cultivation	*le*	*ālu*	*oli*	*ālu*	*lu*	*lāu.*
Tiger	*tekhu*	*āmisipu*	*mhārr*	*ākhu*	*keyi*	*kei.*
Spear	*rongu*	*āni, āngu*	*otso*	*āni*	*ni*	*ta.*
Liquor	*zu*	*āzi*	*soko*	*āzi*	*yi, vü*	*yu.*
House	*ki*	*āki*	*oki*	*āki*	*ki*	*yim, sang.*
Load	*kâ*	*ākwo*	*ohā*	*āku*	*ku*	*pōt.*
Sun	*tināki*	*atsunkyihe*	*engi*	*tsungi*	*ānü*	*numit.*
Road	*chā*	*ālā*	*olam*	*yemang*	*lemang*	*lambi.*
Cow	*mïthu*	*āmishi*	*mangsü*	*māssü*	*nāshi*	*sal.*
Fowl	*thevü*	*āgvu*	*hono*	*ān*	*ān*	*yel.*
Child	*nâ, nu*	*nu*	*ongo*	*ningcharā*	*chir*, *tanur*	*machā.*
Father	*pu, pfö*	*āpu*	*opu*	*ābā*	*obā*	*ipā.*
Mother	*zo, pfü*	*āzā*	*opvü*	*āvü*	*ochā*	*imā.*
Husband	*nupfö*	*kimi*	*orapvü*	*nebāyā*	*tekinungpo*	*māwā.*
Wife	*kimā*	*nipfü*	*okikhamm*	*nenü*	*tekinungtsü*	*muttu.*
Red	*kemerri*, *kehā*	*ākuhü*	*rakhiā*	*temaram*	*temaram*	*āngangbā.*
Black	*keti*	*āketsu*	*nyikā*	*tanāk*	*tanāk*	*āmubā.*
White	*kekra, kechā*	.....	*emhuā*	*tenen*	*temessung*	*āngoubā.*
Good	*kevi*	*ākivi*	*mhonā*	*tāru*, *tepung*	*tāchung*	*aphabā.*
Bad	*keshâ*	*ākesā*	*'mmho*	*tāmāru*	*tamāchung*	*phatabā.*
True	*ketâ*	*ākutso*	*otscotsco*	*tetsā*	*atangchi*	*āchumbā.*
False	*ketidji*	*āmiki*	*'ntsā*	*temārāk*	*tiāzü*	*minambā.*
Hot	*kelē*	*ākelu*	*tsco-ā*	*telem*	*telem*	*asābā.*
Cold	*kemekhu*, *si*	*mekhu*, *si*	*myimā*	*temekhung*, *āsuk*	*āsok*	*aingbā.*
Die	*sā*	*ti*	*tchhi*	*āsü*	*āsü*	*si.*
Do	*chi*	*si*	*lyu*	*tā*	*si*	*tāu.*
Eat	*chi*	*che*	*tso*	*chi*	*chiung*	*chā.*
See	*ngu*	*züti*	*mhu*	*ngu*	*ngu*	*yeng.*
Arrive	*tso*	*to*	*chānā*	*tung*	*tung*	*thung.*
Buy	*kri*	*khi*	*shi*	*li*	*li*	*lei.*
Sell	*zē*	*zē*	*yē*	*yuk*	*yuk*	*yon.*
Cry	*krā*	*khā*	*khiā*	*chep*	*chep*	*kap.*
Laugh	*nu*	*nü*	*emāthā*	*mani*	*manü*	*nok.*
Give	*tsü, pi*	*tsü*	*pi*	*ki*	*āketsü*	*pi.*
Take	*le*	*lu*	*pen*	*tsā*	*āgi*	*lāu.*
Carry	*pfü*	*kapfü*	*pu*	*āpen*	*āpen*	*pu.*
Run	*thā*	*pove*	*yung*	*chen*	*chin*	*chen.*
Call	*ke*	*ku*	*tsā*	*chā*	*chā*	*kāu.*

These lists, together with those given of the numerals above show, I think, pretty clearly that the Nāgā languages and Manipurī are all very closely connected. The resemblances between the Āo Nāgā dialects and Manipurī are especially striking. Thus we find:—

Āo.	Manipurī.	English.
Ngo	*ngā*	fish.
Āsā	*sā*	flesh.
Süng	*sing*	sticks.
Āok	*ok*	pig.
Chang	*cheng*	rice.
Āchā	*chāk*	rice (cooked).
Ā-i	*i*	thatch.
Lu	*lāu*	cultivation.
Keyi	*kei*	tiger.
Yi	*yu*	liquor.
Ta	*tāu*	do.
Tung	*thung*	arrive.
Li	*lei*	buy.
Chen	*chen*	run.
Chèp	*kap*	cry.

In making comparison between the various hill languages the following common vowel and consonantal changes must be borne in mind. These changes occur not only between different languages, but in the same language in different dialects of it. They are for vowels:—

Examples.

ā to ī	*mā, mī*	= man (Ang.),
ī „ ē	*mī, mē*	= fire (Ang.),
e „ u	(Ang.) *le* = *lu* (S.)	= fields,
â „ u	*nâ, nu*	= child (Ang.),
o „ u	*thenumā, thenomi*	= woman (Ang.),

and for consonants,

f = sh	*tefü, teshu*	= dog (Ang.),
	fü, shi	= say (Āo),
kw = pf, ph . . .	*kwē, pfē* = *phi* (S.)	= cloth (Ang.),
t = ch	*tino, chino*	= khel (Ang.),
k = ch	*ki, chi*	= house (Ang.),
ts = t	*kemetsu* (S.) = *kemete* (Ang.)	= all,
ts = ch	*tsedâ, chedâ*	= now-a-days (Ang.),
kr = ch	*krā, chā*	= white (Ang.),
y = l	*yung, āling*	= bamboo tie (Āo),
j = d	*ji, di*	= is not (Ang.),
y = v	*yi, vü*	= liquor (Āo),
z = y	*zok, yok*	= send (Āo),
zh = y	*zha, ya*	= help (Ang.),
m = p	*pete, mete*	= all (Ang.),
p = b	*pa, ba*	= he (Āo),
kr = kh	*kri* (Ang.) = *khi* (S.)	= buy,
r = gh	*soru* (Ang.) = *soghā* (S.)	= six.

The negative particles are *mo, ma, te, de, hē, ā, e, sho, sā, tivi, na, 'm, dā, ri, kanu.* These negatives are distributed over the following languages:—

	Ordinary.	Negative Imperative.
Angāmi	*mo, lho*	*hē, sho*
Semā	*mo, lho*	*tivi, sā*
Lhōtā	*'m, 'n*	*ti*
Āo	*ma*	*te*
Tamlu	*na*	*te*
Kachchā Nāgā	*ma*	*sho*
Manipurī	*de, te, tre, loi*	*kanu*
Kachārī	*ā*	*dā*
Mikir	*e*	*ri*

These languages may be divided into two classes—

(1) Those in which the negative follows the root of the word it qualifies.

(2) Those in which it precedes the root.

To class (1) belong Angāmi, Semā, Kachchā Naga, Kachārī, Manipurī, and Mikir, *i.e.*,

Angāmi . . .	*vor*	= come.
	*vor*mo	= not come.
Semā . . .	*gwāgi*	= come.
	*gwāgi*mo	= not come.
Kachārī . . .	*nu*	= see.
	*nu*ā	= not see.
Manipurī . . .	*lāk*	= come.
	*lāk*de	= not come.
Mikir . . .	*vang*	= come.
	*vang*ve	= not come.

To the second class belong the Āo, Lhōtā, and Tamlu languages, *i.e.*,

Āo	*alli*	= is; m*alli* = is not.
Lhōtā	*li*	= is; 'n*li* = is not.
Tamlu	*ang*	= is na-*ang* = is not.

In Kachārī though the ordinary negative follows the root of the verb it qualifies, the imperative negative precedes that root, thus :—

Kachārī . . .	*nu*	= see; dā-nu = see not.

While—

Angāmi . . .	*ngu*	= see; *ngu*-hē = see not.

In Angāmi also there is a trace of the negative particle preceding the verbal root in the phrase *'m-bā-wē* = it is not, where *'m* = *mo* = not, *-bā-* is the substantive verb, and *-wē* the verbal termination.

These constructions must be relics of the time when in the Nāgā languages the negative particles were indifferently either before or after the word they qualified.

There is one point with reference to the use of the negative particles in which all the languages mentioned above agree, *i.e.*, they all of them use a form for the imperative negative different to that used in the ordinary conjugation of the negative verb, thus—

Angāmi . . .	*po vor*mo	= he has *not* come.
	*vor*hē	= *don't* come.
Āo . . .	*pā* maro	= he has *not* come.
	taro	= *don't* come.
Manipurī . . .	*mā lāk*de	= he has *not* come.
	*lāk*kaidu	= *don't* come.
Semā . . .	*pā gwāgi*mo	= he has *not* come.
	*gwāgi*tivi	= *don't* come.

And so on for all the other languages.

In nearly all these languages the word for 'bad' is merely the word for 'good' used with the negative particle. Thus—

Manipurī . . .	*apha ba*	= *good*, *pha*ta *ba* = bad, *i.e.*, not *good*. Here *pha* = good, while *ta* = not, the initial *a* and final *ba* are merely adjectival formative particles.
Kachārī . . .	*g^{a}hām*	= good, *hām-ā* = *not* good = bad, here *ā* = not; the *g^a* in *g^{a}hām* is the adjectival prefix.
Āo	*ta-chung*	= good, *ta*-mā-*chung* = *not* good = bad, *ta* = adjectival prefix; *mā* = not.
Lhōtā . . .	*mho*	= good, 'm*mho* = *not* good = bad, here *'m* = not.
Tamlu . . .	*mayang*	= good, na *mayang* = *not* good = bad.

Angāmi and Semā have separate words for 'bad,' *i.e.*, *keshâ* and *ākesā*, but the word for 'good' with the negative particle *mo* is as frequently used to express 'bad' as the special words, thus—

Angāmi . . .	*ke-vi*	= good, *vi*-mo = *not* good = bad,
Semā	*āke-vi*	= good, *vi*-mo = *not* good = bad,

ke and *āke* are adjectival prefixes.

At the time of the Census 1881, the Mikir language was classed by Sir C. Lyall as an outlier of the Bodo group. That the two languages are derived from the same stock and do not at present differ much more from each other than the various Nāgā languages do from each other is, I think, pretty evident from an examination of the lists of words and sentences given by him. I shall now try and demonstrate the fact that

the Bodo and Mikir languages are pretty closely connected with the Nāgā group of languages. In order to show this connection, I shall take sentences from the Angāmi Nāgā languages. In the word lists given at the end I have made comparison with other languages, specially Āo.

Numerals.

As far as numerals are concerned, the resemblance that exists between Bodo and the Nāgā dialects has been referred to in the short notes appended to the lists of words given to show the general connection of all the Nāgā dialects known to us at present. To this it is not necessary to refer again. I shall now take the resemblances that exist in Bodo, Mikir, and Angāmi in the method of forming words and sentences.

Formation of Adjectives.

These are formed from substantives by the following prefixes :—

Gᵃ . . . Kāchārī.
Kᵃ, *ke* . . . Mikir.
Kᵃ, *ke* . . . Angāmi.

Examples—

Kachārī . . . . *det* = greatness,
gᵃdet = great.
Mikir . . . . *the* = greatness,
kethe = great.
Angāmi . . . . *di* = greatness,
kedi = great.

The resemblance here is not only in the method of formation, but also in the word ; *det*, *the*, *di* are all the same word. The change from final *et* to *ā* or *ī* is not an uncommon one in the Nāgā languages :—

Cf. Āo . *teṇet* or *teṇi* = seven,
akhā or *akhet* = one,
takā or *taket* = hand,

det and *di* are therefore the same word.

Again *cf.*

(Mikir) . . . *phere* = fear = *pri* (Angāmi),
kᵃ-phere = afraid = *ke-pri*.
(Mikir) . . . *do* = abide = *to* (Angāmi) ;
ke-do = abiding = *ke-to*.
(Mikir) . . . *chok* = beat = *vü* (Angāmi),
ke-chok = assault = *ke-vü*.

Method of forming Causatives.

This is done in a similar way in all three languages. In Bodo by the prefix *fᵃ*, *fᵉ*, (*pu*, Dīmāsā), in Mikir and Angāmi by the prefix *pe* ; thus—

Numā (Dīmāsā) = *ngu* (Angāmi) = to see.
Pu-numā (Dīmāsā) = *pe-ngu* (Angāmi) = to cause to see.

Cf. also,—

Si (Angāmi), know ; *pe-si*, inform.
Thi (Mikir), die ; *pe-thi*, kill.
Ran-nŭ (Kachārī), to be dry ; *fᵃ-ran-nŭ*, to cause to be dry.
Sâ-le (Angāmi), to be dry ; *pe-sâ-le*, to cause to dry.
Si-nŭ (Kachārī), to be wet ; *fᵉ-si-nŭ*, to wet (act).
Che-le, *tse-le* (Angāmi), to be wet ; *pe-tse-le*, to wet (act).
Me-sen (Mikir), good ; *pe-me-sen*, cause to be good.
Ke-vi (Angāmi), good ; *pe-vi*, improve.

These examples are, I think, sufficient to show that the method of forming causatives in the three languages is identical. The formation in Kachārī and Angāmi of compound verbs from two verbs, the first giving the method and the second the result, is similar in both languages. The compounds from the word to 'kill'—(Kachārī) *that*, (Angāmi) *kri*—show this resemblance very clearly, thus :—

Kachārī . . . *gau* } shoot ; { *gau-that-nŭ* } to shoot and kill.
Angāmi . . . *jē* } { *jē-kri-le* }
Kachārī . . . *bu* } to strike ; { *bu-that-nŭ* } to beat to death.
Angāmi . . . *vü* } { *vü-kri-le* }

Kachārī . . . *dan* } to cut; { *dan-that-nŭ* }, to cut and kill.
Angāmi . . . *du* } { *du-kri-le* }

In Angāmi the word *tsē*, break, is used in a similar way, *e.g.*,—
Kedā, trample on; *kedā-tsē*, break by trampling on.
Bē, handle; *bē-tsē*, to break.
Vü, to strike; *vü-tsē*, to strike and break.

Formation of Intensive Verbs.

The method followed in both languages is the same, *i.e.*, intensives are formed by a particle following the verbal root. Thus—

Kachārī . . . *mai habai* } he has cut his paddy,
Angāmi . . . *polē lē āwe* }

but—

Kachārī . . .	*mai*	*ha*	-	khang	-	*bai*	}
Angāmi . . .	*po-lē*	*lē*	-	prē	-	*āwe*	} , he has finished cutting his paddy.
	his-paddy	cut	-	*all*	-	is	}
				entirely			

Here *khang* (Kachārī) = *prē* (Angāmi).

Again—

Kachārī . . .	*boi*	*gāmini*	*mansŭifra*	*thoi-bai.*
Angāmi . . .	*lu*	*renā*	*mā*	*sā-te.*
	that	village	men	die-did.

And—

Kachārī . . .	*boi*	*gāmini*	*mansŭifra*	*boibu*	*thoi* - tra	- *bai*
Angāmi . . .	*lu*	*renā*	*mā*	*peteko*	*sā* - { pu[1] / kwi }	- *te.*
	that	village	men	all	die-*completely*-did.	

Here *tra* (Kachārī) = *pu*, *kwi* (Angāmi).

Kachārī . . .	*lamai*	*au*	*mansŭifŭr*	*fai-dang.*
Angāmi . . .	*cha*	*nu-nu*	*themā-ko*	*vor-zhu-wē.*
	road	along	men	coming-are.

And—

Kachārī . . .	*lamai*	*au*	*mansŭifŭr*	*fai* - su	- *dang.*
Angāmi . . .	*cha*	*nu-nu*	*themā-ko*	*vor* - { pi[1] / sē }	- *zhu-wē.*
	road	along	men	coming-*much*-are.	

Here *su* (Kachārī) = *pi*, *sē* (Angāmi).

In all these sentences it will be observed that the intensive particles are used in precisely the same way.

Formation of the Negative Verb.

The method by which this is done is the same in both Kachārī and Angāmi, *i.e.*, both languages affix a particle to the verbal root. In Kachārī this particle is *ā*, in Angāmi *mo*, thus—

Kachārī . . . *nu*, see; *nu-ā*, not see.
Angāmi . . . *ngu*, see; *ngu-mo*, not see.

Definite Article.

This is expressed in a similar way in both languages. In Kachārī it is expressed by the addition of the vowel *-ā* to a noun, and in Angāmi by the addition of *-u*, thus—

Kachārī . . .	*dau*	*zlai-ā*	*gasip*	*dang.*
Angāmi . . .	*vü*	*dzü-u*	*kha*	*bāwe.*
	fowl	male-the	crowing	is, *i.e.*, the cock is crowing.

The above resemblances in word formation and the structure of sentences between Angāmi Nāgā on the one hand and Kachārī and Mikir on the other are, I think, very striking, and go far towards establishing the fact that all these languages are derived from the same source. I append word lists giving words in Mikir and

[1] These are alternative expressions.

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Kachārī, which have almost exact equivalents in some of the Nāgā languages. The following abbreviations are used in these lists to indicate the particular Nāgā language from which the specimen is taken:—

Ang. = Angāmi. S. = Semā.
Lh. = Lhōtā. M. = Maniputī.
D. = Dīmāsā. K. Nāgā = Kachchā Nāgā.

Pronunciation—

â = *a* in 'ball'; *ē* = *a* in 'pray';
ā = *a* in 'master'; *ü* = German *ü*;
u = *u* in bull.

List of words in Mikir that are similar to words in the Nāgā dialects.

English.	*Mikir.*	*Nāgā.*
Abide	*do*	*to* (Ang.).
Abode	*ke-do-ahem*	*ke-to-ki* (Ang.).
Ache	*keso*	*-chi* (Ang.), *sü* (S.).
Afraid	*kaphere*	*kepri* (Ang.).
Ascend	*thur*	*ā-to* (Āo).
Assault, to	*chok*	*ā-sok* (Āo).
Cast away	*vār*	*vā* (Ang.).
Cup	*bong*	*bung* (Āo), *bu* (Ang.) = receptacle.
Cut	*thu*	*du* (Ang.).
Dead	*kethi*	*keti* (S.).
Descendants	*asoasu*	*aso* (Āo) = born.
Ear	*no*	*nie* (Ang.).
Eat	*cho*	*chi* (Ang.), *chā* (M.).
Egg	*voti*	*vü-dzi* (Ang.), *a-ti* (Tamlu).
Fall	*klo*	*krü* (Ang.).
Father	*po*	*po* (Ang.).
Female	*pi*	*nupi* (M.), *pfü* (Ang.).
Fire	*me*	*mi*, *me* (Ang.).
Give	*pi*	*pi* (Ang., Lh., M.).
Pig	*phāk*	*āk* (Āo).
Paddy	*sok*	*tsak* (Āo).
Rice	*sāng*	*chang* (Āo), *cheng* (M.).
Yawn	*ko-hē*	*kehē* (Ang.).
Fowl	*vo*	*vü* (Ang.).
Great	*kethe*	*kedi* (Ang.).
Village	*rong*	*renā* (Ang.).
Day	*ni*	*ni* (Āo, M.).
How many	*koān*	*keyā* (Āo), *keiā* (M.).
Speak	*pu*	*pu* (Ang).
Sun	*ārni*	*anü* (Āo).
Carry	*pon*	*pu* (M.), *pfü* (Ang.).
Ignorant	*kelu*	*keloho* (Ang.).
Name	*men*	*nung* (Āo), *ming* (M.).
Ripe	*kemen*	*kemē* (Ang.).
Rope	*ā-rī*	*ke-rē* (Ang.).
Shield	*chong*	*tsung* (Āo).
Snake	*phīrui*	*perr* (Āo).
Stomach	*pok*	*ta-bok* (Āo).
Stone	*ār-long*	*lung* (Āo).
Sword	*nok*	*nok* = dao (Āo).
Tail	*arme*	*mi* (Ang.).
Cloth	*pē*	*pfē* (Ang.), *phi* (S.).
Tiger	*te-kē*	*tekhu* (Ang.).
Tooth	*so*	*hu* (Ang.).
Youth	*riso*	*krisā* (Ang.).
You	*nāng*	*nang* (Āo, M.).
Write	*tok*	*tu* (Ang.).
I	*ne*	*ni* (Āo, S.).

Similar words in Kachārī and Nāgā dialects.

English.	*Kachārī.*	*Nāgā.*
I	*ang*	*ā* (Ang.).
Thou	*nāng*	*nang* (Āo, M.).
Fire	*at*	*â* (Tamlu).
Water	*dui*	*dui* (K. Nāgā), *dzü* (Ang.), *tsü* (Āo).
Hand	*a-khai*	*te-kā* (Āo).
Fish	*nga*	*nga* (M.), *ngo* (Āo), *ongo* (Lh.).
Cow	*mosau*	*ā-mishi* (S.), *massü* (Āo), *nashi* (Āo), *māngsü* (Lh.).
Bird	*dau*	*pe-ra* (Ang.).
Egg	*dau-dŭi*	*vü-dzü* (Ang.), *a-ti* (Tamlu).
Tiger	*mosā, misi* (D.)	*āmisipu* (S.).
Madh	*zau, ju* (D.)	*zu* (Ang.), *yi* (Āo).
Eat	*zā, ji* (D.)	*chā* (M.), *chi* (Ang., S., Āo).
Walk	*thā*	*tā* = run (Ang.).
Sit	*zâ*	*zhü*=lie down (Ang.).
Laugh	*m^{i}n^{i}*	*m^{e}ni* (Āo), *nü* (Ang.).
Go	*thāng*	*to* (Ang.).
Cook	*sang*	*chā* (Ang.), *su* (Āo).
See	*nu*	*ngu* (Ang.), *ngu* (Āo).
Bamboo	*ō-ā*	*wa* (M.), *ā-u* (Āo.).
Say	*bung*	*pu* (Ang.).
Now	*dā da'nu*	*thā* (Ang.), *thanü* (Āo) = to-day.
Cut	*dān*	*dā* (Ang.).
Wet	*si*	*tse, chē* (Ang.).
Great	*g^{a}det*	*kedi* (Ang.).
Bitter	*g^{a}khā*	*ta-kā* (Āo), *kekfü* (Ang.).
Long	*g^{a}lāu*	*tulu* (Āo).
Deep	*g^{a}thān*	*ke-su* (Ang.).
Tall	*g^{a}zāu*	*kechā* (Ang.).
Cry, to	*gab*	*krā* (Ang.).
Village	*gāmi*	*ghā* (S.), *ghina* (S.).
Fear	*gi*	*ki* (M.).
Say	*han*	*hāi* (M.).
Chase	*hā-su*	*hā* (S.), *ho* (Ang.).
Cloth	*hi*	*phi* (S.), *ssü* (Āo).
Head	*khoro*	*to-kolāk* (Āo).
Quickly	*māmār*	*mhāi* (Ang.).
Grave	*mangkhor*	*mokru* (Ang.).
Body	*mâdam*	*themo* (Ang.).
Eye	*megan*	*mhi* (Ang.), *mek* (Mikir).
Husk rice, to	*sāu*	*tu* (Ang.).
Stay	*thā*	*thā* (Ang.) = stand.

With a fuller vocabulary of the Kachārī language and with a more extended knowledge of the other Nāgā dialects except Angāmi than I have at present, it would doubtless be possible to make great additions to these word lists. Enough, though, I think have been given to show the resemblance that exists between Kachārī and Mikir on the one hand and the Nāgā dialects on the other.

The Kachārī words and sentences used in this note have been taken from the Rev. S. Endle's 'Outline Grammar of the Kachári Language.' The Mikir words used have been taken from the Rev. R. E. Neighbor's 'English and Mikir Vocabulary.'

NĀGĀ GROUP.

WESTERN SUB-GROUP.[1]

This sub-group includes the Angāmi, Semā, Rengmā, and Kezhāmā languages, and occupies the southern portion of the Nága Hills district. The speakers of this group are estimated to number as follows :—

Angāmi	35,410
Semā	26,400
Rengmā	5,500
Kezhāmā	1,620
TOTAL	68,930

Very little is known about the languages of these tribes except that of the Angāmi, who have been fully described by various writers. The languages of the other three are now described for the first time, except that vocabularies of Semā and Rengmā have been published.

The distinguishing feature of the languages of this group, as compared with the Central Sub-group, is that in the latter the negative precedes, while in the former it follows, the word which is negatived. The two groups also differ widely in vocabulary, but they clearly have a common origin, as has been shown by Mr. Davis in his notes printed on the preceding pages and in the introduction to the Central Sub-group.

[1] I take this opportunity of expressing my gratitude to Mr. A. W. Davis, I.C.S., admittedly the best authority on the subject, for permission to make free extracts from his writings and for his being kind enough to read through the proofs of the section of the Survey dealing with the Nāgā languages. To the latter he has added many most valuable notes and corrections.

ANGĀMI OR TENGIMĀ.

We are fortunate in possessing more accurate information about this warlike tribe of Nāgās and their language than about other branches of the same people. There are full accounts of the people by Captain Butler in his 'Rough Notes' and by Mr. Davis in the Assam Census Report for 1891. We have several vocabularies of varying length and importance, and two grammars of the language by Captain Butler and Mr. McCabe, respectively. The two most important Nāgā languages which we meet in British Territory are the Āo and the Angāmi. Both of these are spoken in the Nága Hills district, Āo being spoken in the North and Angāmi in the extreme South of that area. The following account of the Angāmi Tribe is taken from Mr. Davis's note in the Assam Census Report:—

The Angāmis are the largest of the Nāgā tribes of which we have any knowledge. The portion of the tribe censused occupies 56 villages, with a population of 26,880. In addition to these there are 14 villages, with a population of some 5,000, lying outside the district boundary, in the piece of country bounded on the west by the Brahmaputra-Irawaddy watershed range, on the North by the Thezir river, on the East by the Tiza river, and on the South by the Lanier. The censused portion of the tribe occupies the country drained by the Zullu, Sijju, and Zubza rivers, which all have their origin in the Japvo or Burrail range of Hills. This range forms the boundary of the Angāmi country towards the South.

The name Angāmi by which this tribe is known to us, is a corruption of Gnamei, the name by which the tribe is known to the Manipuris, through whom we first came into contact with them (the Angāmis).

The name by which they call themselves is Tengimā, while they are known to the surrounding tribes of Kezhāmas, Semās, and Lhōtās as Tsoghāmi, Tsungumi, and Tsangho.

The Angāmis assert that their people originally came from the South, *i.e.*, the direction of Manipur. They first occupied the spurs just under Japvo, and thence spread north-west and north-east. Their accounts of their origin are extremely vague and untrustworthy, as is to be expected in the case of a people who have no written language.

The Angāmi tribe is divided into three main divisions,—The Chakromā, who live in a few small villages in the western portion of the country, the Tengimā proper, occupying the central portion, and the Chakrimā or Eastern Angāmis, who occupy the country South and East of Kohima on both sides of the watershed range. The Chakromā, who represent but a very small percentage of the whole tribe, are practically identical with the Tengimā in appearance and language. Between the Tengimā and Chakrimā, however, especially the portion of the tribe which inhabits the villages on the right bank of the Sijju river, there are very marked differences, both in dialect and general appearance.

The differences in dress, cut of hair, etc., between these two divisions of the tribe, are in fact greater than those that exist between tribes that are really different, such as the Lhōtās and Āos. And it is only by examination of the language spoken by the Tengimā and Chakrimā that we find that they really belong to the same tribe.

The Angāmi are distinguished from the other tribes within the district by their method of cultivation. While all the other tribes, including the Western or Chakromā portion of the Angāmi tribe, raise their rice crops by *jhūming*, the Angāmis raise their rice crops on irrigated terraces. These terraces are excavated with great labour and skill from the hillsides, and are watered by means of channels carried along the contour of the hills for long distances and at excessively easy gradients.

We have seen from the above that the Angāmis call themselves Tengimā, but that they are called by the Kezhāmās, Semās, and Lhōtās, Tsoghāmi, Tsungumi, and Tsangho, respectively. To this may be added the following information given by Captain Butler in his Note [1]:—

It has been generally believed that the term 'Nāgā' is derived from the Bengali word *nāngṭā*, or the Hindustānī word *nangā*, meaning 'naked,' and the specific name 'Angāmi' has been credited with the same source. Another theory suggests the Kachārī word *nāgā*, a young man, and hence 'a warrior,' while a third

[1] P. 309.

theory would derive it from *nāg*, snake. However, be this as it may, the term is quite foreign to the people themselves : they have no generic term applicable to the whole race, but use specific names for each particular group of villages. Thus, the men of Mezomā, Khonomā, Kohimā, Jotsomā, and their allies, call themselves Tengimās; while others, if asked who they are, would reply simply that they were men of such a village, and seem to be quite ignorant of any distinctive tribal name connecting them to any particular group of villages,—a strange fact, which, I think, is in a great measure accounted for by the state of constant war, and constant isolation, in which they live. The Kachārīs, I may add, speak of the Nāgās generally as the Magamsā, and of the Angāmi Nāgās in particular as the Dawānsā.

Mr. Damant on page 245 of his *Notes* quoted below, says,—

This tribe, *i.e.*, the Angāmi Nāgās, the most warlike, and probably the most numerous of all the Nāgā tribes with which we are acquainted, occupies the centre of the great range of hills which divides Assam from Manipur. Their country is about 50 miles long from north to south, and about 80 or 100 from east to west. They are bounded on the west by the Kachā Nāgā, on the north by the great uninhabited forest which covers the valleys of the Dhansiri and Doyang rivers, and by the Rengmā and Lhōtā Nāgā, on the east by the Semā and naked Nāgā, and on the south by the Mao, Tangkhul, and Luhupā Nāgā. They are generally separated into two divisions, known as Eastern and Western Angāmi, the boundary between the two being the Sijju river ; they are essentially the same tribe, but there are slight differences in dialect and dress. The Western Angāmi hold forty-six villages, containing about 6,400 houses. . . . . Their principal villages are Jotsomā, Kohimā, Khonomā, and Mezomā. Of the Eastern Nāgā we have no accurate statistics. . . . . Among themselves, the people who inhabit the central part of their country are known as 'Tengimā,' the remainder being called 'Chakromā.' They are a fine set of men, very warlike and enterprising, taking freely to trade, and possessing in themselves the material for forming a fine nation ; but they are blood-thirsty to a degree, village fighting against village, and clan against clan, and in their fiercer quarrels sparing neither age nor sex.

A consideration of the above will show that there are two main dialects of Angāmi,—a western, spoken by the Chakromā and the Tengimā, and called after the latter tribe ; and an eastern, spoken by the Chakrimā. The language, however, varies over the whole area from village to village. Chakrimā has three sub-dialects, *viz.*, Dzunâ, Kehenâ, and Nāli or Mimā, the last of which is spoken only in one village (Mimā). Besides this there are many other Chakrimā dialects, concerning which I have failed to obtain information. The figures reported are as follows :—

Tengimā	26,900	all reported from the Nāga Hills District.
Dzunâ	1,430	
Kehenâ	6,490	
Nāli or Mimā	590	
TOTAL	35,410	

Lists of standard words and sentences have been obtained in all these dialects. There are also two specimens in Tengimā. The version of the parable of the Prodigal Son in that dialect has had the advantage of being revised by Mr. Davis himself, and I am also indebted to that gentleman for the preparation of the second specimen. I must also express my indebtedness to Captain A. E. Woods and Lieutenant W. M. Kennedy for the share they have taken in the preparation of the version of the parable, and to the latter gentleman for the list of words in all the dialects. The Dzunâ, Kehenâ and Nāli lists were only obtained with great difficulty.

The following is a list of the authorities which I have seen dealing with Angāmi :—

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BROWN, The Rev. Nathan,—*Specimens of the Naga Language of Asam. Journal* of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains a comparative vocabulary of a number of Naga Languages, including Angami and Mozome (? Mezomā)-Angami.

STEWART, R.,—*Notes on Northern Cachar. Journal* of the Asiatic Society of Bengal, Vol. xxiv, 1855, pp. 582 and ff. Account of the Nagas generally on pp. 607 and ff., of the 'Angamie' and 'Kutcha' Nagas on pp. 649 and ff. Comparative vocabularies of Arung Nāgā and Angāmi Nāgā on pp. 656 and ff. The latter name is sometimes spelt 'Angami,' sometimes 'Gnámi,' and sometimes 'Gnámie.' On p. 672 the headings of the columns for Arung and Angāmi have been interchanged by the printer.

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DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. Classification of the Nága Languages on pp. 229 and ff. Account of Angámi Nága on pp. 245 and ff. Vocabulary on p. 256.

MCCABE, R. B.,—*Outline Grammar of the Angāmi Nāgā Language, with a Vocabulary and Illustrative Sentences.* Calcutta, 1887.

DAVIS, A. W., I.C.S.,—*Report on the Census of Assam for 1891* by E. A. Gait, I.C.S. Note on Angāmi compared with other languages by A. W. D. on pp. 163 and ff. Account of the Angāmi Nāgas by the same on pp. 237 and ff. Shillong, 1892.

The following account of the grammar of the language spoken by the Tengimā Angāmi Nāgās is mainly based on that given by Mr. McCabe in the book quoted above. It in no way professes to be complete. For full particulars the student is referred to that work. Mr. Davis has kindly made several corrections and additions.

Pronunciation.—Angāmi pronunciation is very well provided for by the system of spelling used in this Survey. Perhaps the following extra signs are required; at any rate, I have adopted them from Mr. McCabe's Grammar, as they are also used in the specimens, and have become, so to speak, established. The letter *à*, represents the sound of *a* in 'pan,' and *o*, unmarked, represents the sound of the *o* in 'hot.' The sound of *a* in 'all' is represented as elsewhere in this Survey by *á*. *Th* is pronounced as in 'hot-house,' not as in 'think.' The *n* in the word *un*, thy, is very faintly sounded. The suffix *te* of the passive is pronounced *ta* when not followed by *wē*. There are local varieties of pronunciation. The long *ā* used in Khonōmā and Mezomā villages is changed to *à* at Kohimā. In the eastern villages *ā* and *ī* are frequently interchanged. Again *pf*, *kw*, and *kf* are interchangeable. Also *n* and *l*; *o* and *u*; *t* and *th*; *ts* and *ch*; and *p* and *m*. Angāmi is said to be rich in tones, but no information is available concerning them.

Prefixes and Suffixes.—Angāmi expresses the various meanings which a root can assume partly by the aid of suffixes and infixes and partly by the aid of prefixes. These

will be explained in their proper places, but the following prefixes require to be mentioned here. They have no special meaning of their own, and they are frequently dropped,—

1. The following prefixes are used in forming adjectives, adverbs, and present participles :—

ka or *ke*
me
pe
re. Thus,—

ke-zhā, large	*ka-ti*, black
ke-vi, good	*ke-me-thi*, strong
ke-re-ku, concave	*pe-tē*, or *me-tē*, all
ke-me-ku, ditto	*ke-vor*, coming
pe-sá, *me-sá*, or *re-sá*, above	*ke-chi*, doing
pe-krá, or *re-krá*, below.	*ka-ngu*, seeing.

The adjective usually follows the noun it qualifies. When this is the case, and an indefinite article is also used, the prefix *ke* is not dropped. When, on the other hand, the adjective is a predicate, the prefix is elided. Thus,—

Themmā ke-zhā po,
Man big one, *i.e.*, a big man.

but,— *Themmā hāu zhā*
Man this big, *i.e.*, this man is big.

2. In names of animals and objects the prefixes *the*, *te*, and *mi*, are often dropped when the sentence is definite, and no misapprehension is likely to arise from the elision.

Thus, *te-füh*, a dog, but *ā füh*, my dog.

3. Nouns of agency are formed by suffixing *mā*, man, to the present participle. Thus, *bā*, to sit; *ke-bā*, sitting; *ke-bā-mā*, a sitting man, a sitter.

4. Other nouns are formed from verbs by prefixing *the* or *te*. Thus, *bā*, to sit; *the-bā*, a chair.

5. The prefix *u* often replaces *te* or *the* or, rather, in most cases both are used indifferently. Thus, *the-vü* or *u-vü*, fowl; *the-vo* or *u-vo*, pig; *si* or *u-si*, wood; *te-fü* or *u-fü*, dog. *U* is always prefixed to nouns signifying parts of the body when used in an indefinite sense, and when a personal pronoun, or the word *mā*, an individual is not employed. Thus, *u-phi*, the foot or feet; *u-bi*, the hand or hands; *u-tsa*, the head or heads. So :—

u-phi pe themmā-no chā-toyā-wē.
the-feet by men walking-in-the-habit-are, the feet are used in walking.
u-tsa gi tepē pfayā-wē.
the-head on loads carried-are.

Like the Lhōtā *ō*, and the Semā, Rengmā and Mikir *ā-*, this *u-* is almost certainly derived in such cases as the above from an old possessive pronoun meaning 'his,' which has in most instances lost its original signification.

Articles.—The numeral *po*, one, is used for an indefinite article. Thus, *mā po*, a man.

For definite articles *hā-u*, this; *lu*, that; and the relative particle *u*, he who is, are used. Thus, *te-khu hā-u* or *te-khu lu*, the tiger.

Nichu-mā andu kevor-u.

Young-male yesterday come-he-who-is, *i.e.*, the boy who is the one who came yesterday, the boy who came yesterday.

As in the above examples, the article invariably follows the noun which it qualifies. If there is an adjective, it follows the adjective. Thus, *te-füh ka-ti po*, a black dog.

Nouns.—Nouns descriptive of parts of the body, or expressing relationship, must always be preceded by a possessive pronoun. Thus, *ā-phi*, my feet; *po-phi*, his feet. *Phi* cannot be used by itself. So, *ā-po*, my father; *un-po*, thy father. *Po*, father, cannot be used by itself.

Gender.—This is only apparent in the case of animate nouns. It is indicated in the case of nouns of relationship by the use of different words. Thus, *ā po*, my father; *ā zo*, my mother. In the case of other nouns it is indicated by the following suffixes,—

Masculine,—*pfö*, *chü*, *dá*, *dzü*.

Feminine,—*krü*.

Some nouns take one suffix and some another. The prefixes *the*, *te*, and *mi* are commonly dropped, as explained above, when these generic suffixes are added. Examples are,—

Te-füh, a dog, *füh-pfö*, a male dog, *füh-krü*, a bitch.

Tsu, an elephant, *tsu-chü*, a male elephant, *tsu-krü*, a cow elephant.

(This last pair of suffixes is used for almost all wild animals.)

Mi-thu, a cow, *thu-dá*, a bull, *thu-krü*, a cow.

(This pair is commonly used for domestic animals.)

The-vü, a fowl, *vü-dzü*, a cock, *vü-krü*, a hen.

(This pair is commonly used for birds.)

If a pronoun or adjective follows a feminine noun, it takes the suffix *pfü*, instead of *u*. Thus, *thu-krü lu-pfü*, that cow; *thu-krü ke-vi ka-ti lu-pfü*, that good black cow.

Number.—Number is only indicated when it is not evident from the context. In such a case, the singular is indicated by suffixing *po*, one, and the plural by suffixing *ko*. This *ko* is the plural of the suffix *u* used as a definite article. It hence invariably has a definite signification. Thus, *mi-thu*, cow or cows generally; *mi-thu po*, a or one cow; *mi-thu-u*, the cow; *mi-thu-ko*, the cows. So,—

Ā un-ki nu te-füh po ngu-lē

I your-house in dog a saw, *i.e.*, I saw a dog in your house.

Te-füh-ko tēlē-chē

The-dog-s catch, *i.e.*, catch the dogs.

The particle *ko* follows the noun, and if there are adjectives it follows them. It also follows the generic suffix if any. Thus,—

Vü-krü ka-chā hā-pfü-ko

Hens white these, *i.e.*, these white hens.

Note the irregular form *nânâ*, children, the plural of *nâ*, a child.

pronouns form a dual number, which is used to form duals of substantives :—

No u-sāzāu u-nā mhāchē shábāwē.
You your-brother you-two sick are, *i.e.*, you and your brother are sick.

—Cases are formed by suffixes, added to the nominative, which remains ungd. The accusative and genitive usually take no postpositions. The genitive les the noun on which it is dependent. The nominative sometimes takes *no* (corresponding to the Lhōtā *nā*) when it is the subject of a transitive verb. Mr. Davis has only heard it used with interrogative pronouns. *No* is also occasionally used as a suffix of the genitive, generally with proper names. *Nā* serves the same purpose in Semā. We may also compare the Āo Locative suffix *nung*. For the Accusative verbs of asking require suffix *ki*. The usual suffixes are,—

w, in, to, or from.
ī, for.
pē, by (literally 'taking in the hand and carrying,' hence only used with inanimate nouns).
ki, to, used with proper names of persons only. Proper names of places take no suffix in the dative.

Examples of the various cases are the following :—

Nominative— *Themmā hā-u vor-wē.*
Man this came, this man came.
Sopo-no hā-u chi-lē-wē?
Who this did?

Accusative,— *Ā themmā hā-u ngu-lē.*
I man this saw, I saw this man.
Po-ki ketsochē.
Him ask.
Po-ki rakā chālēchē.
Him money ask-for, ask him for money.

Instrumental,— *Nhā-si pē po vā pevülē-nitā-shē.*
Jungle-fruit by his belly to-fill-wished, he wished to fill his belly with jungle-fruit.

Dative,— *Ā tisonhā lē nu tsu-yā-wē.*
I daily fields to go-habitually, I go to the fields every day.
Po Sāhā ki vo-te-wē.
He the-Sāhib to went, he went to the Sāhib.

but *Ā Kohirā vo-te-wē.*
I to-Kohimā went, I went to Kohimā.
Ā ā-sāzāu lā kwe po lē-to-wē.
I my-brother for cloth a take-will, I want a cloth for my brother.

Ablative,— *Ā thevā lē nu vor-wē.*
I at-dusk the-fields from came, I returned at dusk from the fields.

Genitive,— *Themmā hā-u ʰzā.*
Man's this name, this man's name.

Lhurukrē-no mā.
Lhurukrē's men.

Luvanu-no ki.
Luvano's house.

No kiu-no rā mā gā?
You what-of village man are?

Ā Kekia-no renā mā po wē.
I Kekia's village man one am.

Locative,— *Lē nu thezu chāperē-wē.*
Fields in rats many are, rats abound in the fields.

There are many other such postpositions; *e.g.*, *mho*, *mho-ghī*, on; *ki*, *vākri*, across; *lā-nu*, according to; *dā-nu*, between; *ki*, by; *ghī*, above; *mho-dzü*, before; *sā*, behind; *zē*, with; *krā*, below; *matsā-nu*, through; *sā*, except.

Adjectives.—When it is necessary to clearly distinguish the gender of the noun with which it agrees, the addition of the suffix *pfü* makes an adjective feminine. Thus, *the-nu ke-vi-pfü po*, a good woman. Otherwise, adjectives undergo no change. An adjective follows the noun it qualifies, unless it is so intimately connected with the noun it qualifies as to form one compound word with it. Thus, *themmā ke-vi po*, a good man, but *kevi-mā po*, a good man *par excellence*, *i.e.*, a warrior. So *lu-krö*, that month, *i.e.*, last month; *hāu-krö*, this month, *i.e.*, the present month.

The particle of comparison is *ki*. Thus.—

Themmā hā-u lu ki ị-wẹ̄.
Man this that than good-is, this man is better than that.

Sibo hā-u petē-ko ki zhā.
Tree this all than large, this tree is the largest of all.

The numerals are given in the list of words. They follow the words they qualify. Thus,—

Fe-füh ke-zhā sē.
Dogs large three, three large dogs.

Ordinals are formed by adding *u*, he who is, to the cardinals. Thus, *po*, one; *po-u*, he who is one, first. We have also *ke-rā-u*, he who is in front, for 'first,' and *ke-nā-u*, he who is behind, for 'second.'

Pronouns.—The following are the *Personal Pronouns*. They have a dual,—

Singular,—	*Ā*, I	*No*, thou	*Fo*, he, she, it.
	Ā, my	*Un*, thy	*Po*, his, her, its.
Dual,—	*A-vo*, thou and I.	*U-nā*, *ne-nā*, you two.	*Hā-nā*, they two, near.
	He-nā, he and I.		*Lu nā*, they two distant.

Plural,— *He-ko*, (I and you), *Ne-ko*, you. *Hā-ko*, *u-ko*, *li-ko*, *lu-ko*, *u-ko* (I and they), they.
we.
He-ko, *he*, our. *Ne-ko*, *nē*, your. *Hā-ko*, etc., their.

The genitive is in most cases the same as the nominative. The *n* in *un*, thy, is very faintly sounded. These genitives always precede the nouns on which they depend. Thus, *ā nupfö*, my husband; *un ki*, thy house.

The *Demonstrative Pronouns* are,—

Hā-u, feminine *hā-pfü*, this. Plural, *hā-ko*.
Lu, feminine *lu-pfü*, that. Plural, *lu-ko*.

There is no *Relative Pronoun*. The suffix *u*, he who is, feminine *pfü*, she who is, plural *ko*, is used instead. Thus,—

Themmā ke-vor-u,
Man come-he-who-is, the man who is come.

The-nu lu ki mu ke-bā-pfü.
Woman that house in dwelling-she-who-is, the woman who lives in that house.

The *Interrogative Pronouns* are,—

So-po, feminine *so-pfü*, who?
Ki-u, feminine *ki-pfü*, which? adjective.
Keji-po, *kedi-po*, *so-po*, what?

The *Reflexive Pronoun* is formed by suffixing *thē* or *thá*, as *ā-thē vor-wē*, I came myself. *Ā-thē*, I myself. *Ā-thē ā-*, my own; thus, *ā-vē*, my property; *ā-thē ā-vē*, my own property.

Verbs.—There are five different verbs, with different radical meanings, which are used to express the verb substantive. The most common is *bā*, be. The others are *to*, root meaning 'exist'; *zhü*, root meaning 'recline'; *ni*, root meaning 'possess'; *tā*, root meaning 'stand.' Verbs do not change for gender, number, or person. Tenses are formed by suffixes. As in other cognate languages, there is little or no distinction between present and past time. The main distinction is between time which is future (indicated by the suffix *to*) and time which is non-future (no special suffix). Every verbal form which contains a direct statement usually ends with the syllable *-wē*, closely corresponding to what is called the categorical *ā* in Muṇḍā languages. This syllable (which is sometimes dropped when no ambiguity will ensue) serves to define the verbal character of the word to which it is suffixed. It hence converts adjectives and nouns into verbs. Thus, *mā po*, a man, *mā-po-wē*, (I) am a man (of such and such a village): *ke-vi*, good; *vi-wē*, is good. It is most often dropped in the past and in the future. Two other suffixes which should be noted are *shi* and *lē*. They do not appear to affect the meaning of the verb in any way. They are, however, generally (unless they accompany the *to* of the positive future) used with a past tense, either singly or both together. Some verbal roots can take either of these suffixes, while some affect one and some the other. The root meaning of *shi* is 'to place,' and that of *lē* either 'to take' or 'to go.' Instead of *wē* we often meet the suffix *m'*, which is used in exactly the same way, and is quite as common. Thus, *ā puwē* or *ā pum'*, I speak; *ā pushiwē* or *ā pushim'*, I spoke;

po so-du vortowē or *vortom'*, he will come to-morrow. Subject to these remarks, the tenses of the Angāmi verb may be said to be formed as follows :—

The suffix of the present, of the present definite, and of the imperfect is merely the categorical *wē*. Thus, *ā pu-wē*, I speak, I am speaking, or I was speaking. So also in the past.

A present definite is also formed by *zhü*, as in *si tetsu-zhü-wē*, the tree is falling.

The suffix of the present habitual is *yā-wē*, as *ā tisonhā pherē-yā-wē*, I am in the habit of walking daily.

The suffixes of the past tenses, generally, are *wē*, *lē-wē*, *lē*, *shi-wē*, or *shi-lē-wē* as—

Ā injösā po ngu-wē.
I last-year him saw, I saw him last year.

Ā un-ki ke-pu mhodzü po ngu-lē-wē.
I thee-to speaking before him saw, I had seen him when I spoke to you.

Ā mhā-chi-lē-wē.
I thing-ate, I have eaten.

Ā po-ki pu-shi-wē.
I him-to spoke, I spoke to him.

The suffix of the positive future is *to-wē* or *to*. Thus, *ā vor-to-wē* or *ā vor-to*, I shall come.

The suffix of the negative future is *lelho* or *lelho-wē*, as *ā vor-lelho-wē*, I shall not come.

The suffix of the future of doubt is *nhià* or *nhā*, added to the positive future, as *ā vor-to-nhià*, I may come.

The suffix of the imperative is *chē* as *pu-chē* or *pu-shi-chē*, speak; *vü-chē*, strike; *totā-chē* or *totā-lē-chē*, go away. In the third person of the imperative, the suffix *bo* or *bu* is added to the subject, as *po-bo ki-nu vor-chē*, let him come into the house.

Similarly, *mi-thu-bu tizà nu lē-hē-chē*
cows-permit garden in enter-not-(imperative suffix), don't let the cows into the garden.

Lhurukrē-bu pu-shi-chē, let Lhurukrē speak.

Ā-bu to-tā-chē, let me go.

Ā-bu un kithā kemhā chi-chē, make me as one of thy hired servants.

This is properly a causative or permissive particle. It can be attached to any noun or pronoun, and when this is done the verb acquires a permissive or causative sense. Compare causal verbs below.

The negative imperative is formed by inserting *hē*, as *pu-hē-chē* or *pu-shi-hē-chē*, do not speak: *zē-chē* or *zē-lē-chē*, sleep; *zē-hē-chē* or *zē-lē-hē-chē*, do not sleep. When the suffixes *shi* and *lē* are used with the positive imperative, and when they are not used with the negative imperative, the suffix *chē* can be omitted: *to-lē-chē*, *to-shi-lē-chē*, *to-lē*, or *to-shi-lē*, move on; *po-ki pu-shi*, tell him; *po-bu vor-hē*, do not let him come.

The suffix of the conditional is *rā*, as *po vor-rā*, if he should come.

The suffix of the infinitive of purpose is *lö* added to the positive future, as—

Ā un-ki pi-to-lö vor-wē.
I your-house to-see came, I came to see your house.

The suffix of the future infinitive is *ye* added to the infinitive of purpose. The whole is then conjugated as an independent verb, as—

Ā tâ-to-lö-ye-wē.

I about-to-start-was, I was going to start.

The suffix of the adverbial present participle is *ki*, in, the prefix *ke* being also used as explained above. Thus,—

Ā dē ke-pu-ki themmā lu ā vü-wē.

I words speaking-in man that me struck, while I was speaking that man struck me.

The suffix of the past (or conjunctive) participle is *dĭ*, with or without the prefix *ke*, as—

Po dē pu-di, tâ-te.

He words having-spoken, went-away; having spoken, he went away. *Ke-zā-wā-di*, having divided.

The idea of passivity is indicated by the suffix *te*, which, if it is not followed by *wē*, is pronounced *ta*; thus, *po andu ngu-te*, he was seen yesterday. Sometimes *wāte* is used, as *ā vü-wāte*, I was beaten, also *wāho*, as *ā vü-wāho*, I was beaten. This *wā* is merely an intensive infix. *See* below.

The suffix *te* is also used with intransitive verbs, as in *themmā hāu vor-te-wē*, this man has come. *Ho* often merely emphasizes a verb, as in *po vor-mo-ho*, he has not come.

As in other connected languages, Angāmi uses a large number of infixes which can be added to a verbal root in order to modify its meaning. The following are a few of these infixes which occur in the parable of the Prodigal Son. There are many others.

Infix.	Meaning.	Examples.
hu	entirely	*mhā-chi-hu-lelho-di*, things to eat *all* not being able.
lā	again	*ngu-lā-lēwē*, found again is.
mē	always	*to-mē-yā*, living always are.
ni	desire	*pevülē-ni-tā*, to-fill desire was.
pi	much	*chi-pi-tādi*, arisen greatly having.
prē	all	*kezēchi-prē-râ*, together-feasted all having.
pu	all, entĭrely	*peji-pu-ā*, lost entirely.
se	very	*ni-se-di*, glad very being.
tā	entirely	*mhā ji-tâ-tā*, things wanting entirely were.
tē	entirely	*chi-tē-lē-di*, devoured entirely having.
wă	gives an intensive force.	*tsü-wā-chē*, give out and out.
zo	gives emphasis	*un vē zo-lē*, your goods assuredly-are.

The last mentioned, *zo*, is always used in the formula for oaths: *ā un vē regu mo-zo*, I your things steal not-most-assuredly, I assuredly did not steal your property.

Reciprocity is expressed by prefixing the syllable *ke* to the verbal root. Thus:—*mengu*, desire, love; *ā-vo kemengu-to-wē*, we two will love each other: *vü*, beat; *kevü*, mutual beating, to fight: *ngu*, see; *kengu*, to see each other, to meet; *henā chā-nu kengu-wē*, we two met on the road: *zā*, share; *kezā*, to divide.

Potentiality is indicated by the suffix *lēto*, as in *ā tâ-lēto-wē*, I can go. The negative of this is indicated by the suffix *kalēji*, as *ā tâ-kalēji-wē*, I cannot go. Here *kalē* means

'physical power,' and *ji* is the negative verb substantive. Potentiality is also expressed by the words *vi*, good, and *shâ*, bad, used with the verbal root with *lē*. Thus, *ā thā Khonorā vo-lē-vi mu shâ-gā*, I to-day Khonoma to-go well or bad is? can I go to Khonomā to-day? The same construction occurs in Āo with the words *zung*, good, and *māzung*, bad.

The idea of a frequentative verb is indicated by the suffix *tàzo*, as *ā tâ-tàzo-wē*, I go frequently. The same suffix signifies continued action, as in *ā chi-tàzo-wē*, I go on working.

A verb becomes causal by suffixing *bu* or *bo* to the object (compare the 3rd Singular Imperative). Thus *po the-vo kwē-wē*, he tends or tended pigs, but *ā po-bu the-vo kwē-wē*, I caused him to tend pigs.

The negative particle is *mo*. The tense suffix *wē* may be omitted when it is used. It is suffixed to the verb, before *wè*, *lē*, or *te*, when they are employed. Thus, *ā pu-mo*, I did not speak; *ā po ngu-mo-wē*, I did not see him; *po betsā-wā-mo-te*, it was not broken. When both *lē* and *wē* are used, *mo* comes between them, as *ā si-lē-mo-wē*, I did not know. When both *te* and *wē* are employed, *mo* precedes both, as *po vor-mo-te-wē*, he did not come. Regarding the negative imperative, *see* above.

Angāmi possesses a negative verb substantive, *ji* or *ji-wē*, is not. Thus, *rakā jirā neko mhā-po-ri kri-lelho-nhā*, money not-being you anything buy-will-not-perhaps, if you have no money, you will probably not be able to buy anything.

The interrogative particles are *gā*, *ro* and *mà*. They are always placed at the end of a sentence. *Gā* and *ro* are used with interrogative pronouns, *mà* without. Thus,—

No kitsā vo-to-gā (or *vo-to-or*) *?*
You whither will-go? where are you going?

No vor-to-mà?
You will-come? are you coming?

When *gā* and *ro* are used without an interrogative pronoun, they must be preceded by the words *mu-mo*, or not, thus,—

No lē-nu tsu-to-mu-mo-gā?
You field-to will-go-or-not? are you going to the field?

Any word can be treated as a verbal root, and conjugated throughout. Thus, from *ke-vi*, good, we have *vi-wē*, it is good. From *ki-u*, which? *ā ki-to-gā*, what shall I do?

The word *pe* prefixed to an adjective converts it into an adverb. Thus, *vi*, good; *pe-vi*, well. Adverbs cannot be treated as verbs. Thus, *pevilēchē*, is meaningless, and does not mean 'do (it) well.' In such cases another verbal root must be prefixed, as in *hāu chi-pe-vi-lē-chē*, this make(*chi*) well, do it well.

Order of Words.—The usual order is subject (with its adjuncts), direct object, indirect object, verb. Adverbs usually follow the words they qualify. When they qualify verbs, they usually, but not always, follow the root. Thus *pevi* is 'well' and *chi-pevi-lēchē* means 'do it well.' The adverb *lā*, again, precedes the roots of intransitive verbs, and follows those of transitive ones. Thus, *lā-vor-chē*, come again; *chi-lā-shichē*, do it again.

[No. I.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

WESTERN SUB-GROUP.

ANGĀMI OR TENGIMĀ.

TENGIMĀ DIALECT. (DISTRICT NĀGA HILLS.)

SPECIMEN I.

(Capt. A. E. Woods, I.S.C.
Revised by A. W. Davis, Esq., I.C.S.,
and Lieut. W. M. Kennedy, I.S.C., 1899.)

Mā po po nânâ kennā bā-lē. Sirâ nichu-u po pu-ki
Man a-certain his sons two were. And younger-the his father-to

pu-lē, 'ā-pu un-vē kezā-wā-di ā-zā pē ā
said, 'my-father your-goods mutually-divided-thoroughly-having my-share bringing me

tsü-wā-chē.' Sirâ po po-vē petē-ko kezā-pē po nâ-nā tsü-ā-wē.
give-out-and-out.' And he his-goods all division-by his sons-two gave.

Sesā hocho-todi po nâ nichu-u po vē petē kesē-lē-di
Afterwards a-little his son younger-the his goods all gathered-together-having

renā kepechē nu vo-te-di, sinonu retsi-di po vē
country far into gone-having, there living-riotously his substance

peji-pu-āshē. Sirâ po vē peji-pu-ādi sü-renā-nu tekri
lose-entirely-did. And his goods lost-entirely-having, that-country-in famine

chi-pi-tādi mhā ji-tâtā-to-zhü-wē. Sirâ po vo-di
arisen-greatly-having things wanting-entirely-began-to-be. And he gone-having

sü-renā-nu mā po ki-thâ-wē. Sirâ themmā-lu
that-country-in man a joined-himself-to (as a servant). And man-that

lē-nu po ketse-shi-di po-bu the-vo kwē-wē. Sirâ po the-vo
fields-into him sent-having him (made) pigs tend. And he pigs

chi-kechu nhā si pē po vā pevülē-nitā-shē. Sirâ mā-po-ri mhā-po-ri
eaten jungle fruits by his belly to-fill-wished. And man-one-even thing-one-even

pē po tsü-mo-wē. Sirâ sesā po sāle-lē-di, po
bringing to-him gave-not. And afterwards he to-himself-come-having, he

pu-lē, 'he, ā-pu ki-thâ-mā kichu mhāchi-hu-lelho-di'
said, 'ah, my-father's servants how-many food-to-eat-entirely-not-being-able

mhāni-pi-totē, sirâ ā khà-di sātāto-zhü-wē. Ā sē-di
abundance-great-have, and I of-hunger to-die-likely-am. I arisen-having

ā-pu ki vo-di ā-pu ki pu-to-wē, "ā-pu, ā Kepenâpfü
my-father to gone-having my-father to say-will, "my-father, I God

mhodzü un mhodzü ri mhā keshâ chiā-wē, mu ā un nâwü
before you before too deeds bad done-have, and I your son

pu-râ no mā mhodzü mengā-lē, selā ā-bu un ki-thâ
called-if you men before ashamed-are, therefore me-let your hired-servant

kemhā chi-chē."' Sirâ po sē-di po pu ki vor-wē. Sirâ po
as be."' And he arisen-having his father to came. And (but) his

pu kepechē-nu po ngu-lē-di, po ngu-mēzhiē-di, tā-vo,
father a-great-way-off him seen-having, on-him compassion-having, running-went,

po chēpe-lē-di, po mebotē-shē. Sirâ po nâ po ki pu-shē, 'ā-pu
him embraced-having, him kissed. And his son him to said, 'my-father

ā Kepenâpfü mhodzü un mhodzü ri mhā keshâ chi-wā-ru, ā un
I God before you before also deeds evil done-having, I your

nâwü pu-râ no mā mhodzü mengā-lē.' Derri po pu po
son called-if you men before ashamed-are.' But his father his

tekye-mā ki dē khā-shi-wē, 'kwē petē-ko donu ke-vi-thâ sevor po-bu
servants to order gave, 'clothes all among the-best bringing him-let

bi-lē-chē; sirâ jē-kha po sevor po jē-kino nu shi-chē, sirâ phikhu
put-on; and ring a bringing his finger on put, and shoes

sevor po-bu pfü-lē-chē; sirâ uko-bu kezēchiprē-râ u-ko
bringing him-let wear; and us-let together-feasted-all-having we

ni-to-wē; selā ā nâ hāu-hā sātā-ru, rhi-lā-vor-wē;
be-merry; for my son this dead-having-been, alive-again-comes;

ji-tā-ru, ngu-lā-lē-wē.' Sirâ lu-ko uni-lē-wē.
be-not-having-been, found-again-is.' And they merry-were.

Siki po nâ pichu-u lē nu to-wē. Sirâ po lē nunu ki penâ
Then his son elder-the fields in was. And he fields from house near

ke-vor-ki mā tsāli chi-kechü, mu melo-rejhü kechü, si-lē-tē. Sirâ
the-coming-at-time men music making, and dancing (making), heard. And

po tekye-mā po keshi-di ketso, 'lāhā kejipo chi-gā?' sirâ po
he servant a called-having asked, 'there what going-on-is?' and he

po-ki pu-wē, 'un sazē-u vor-wē, sirâ un pu po sherhoto
him-to said, 'your brother has-come, and your father him safe-and-sound

ngu-kēlā-nu mā-zē lhē-bā-wē.' Mu po ni-mo-di ki nu
receiving-on-account-of men-with feasting-is.' And he pleased-not-being house into

le-lelho-bā-lē. Selā po pu kitā pār po sē-wē. Sirâ po
go-not-would. Therefore his father out coming him entreated. And he

po pu ki pu-wē, 'ā tsi kichu un zē ki-thâ. Ā konhā
his father to said, 'I years how-many you with have-served. I one-day

ri un dē lēmotā-mo-wē, derri no konhā-po-ri the-nü-nâ
even your commandment transgress-not-did, but you day-one-even kid

po-ri ā-bu ā-zē-mā zē ni-to-kechü khāshi-mo-te. Derri
one-even in-order-that-I my-friends with merry-be give-not-did. But
uṇ nâ un vē petē-ko the-thenu-mā zē chi-tē-lē-di, po
your son your goods all harlots with devoured-entirely-having, he
vor tsēmetā no mā ke-shi-di lu-ko zē lhē-bā-wē.' Po po nâ ki
coming as-soon-as you men called-having them with feasting-are.' He his son to
pu-lē, 'ā nâ no ā-zē to-mē-yā; ā vē petē-ko un vē zo-lē.
said, 'my son you me-with being-ever-are; my goods all your goods are.
Un sazē-u sā-tā-ru rhi-lā-vor-wē; ji-tā-ru ngu-lā-lē-wē,
Your brother dead-having-been alive-again-comes; be-not-having-been found-again-is,
selā u-ko ni-se-di kāyu-kenyü iri vi-wē.'
therefore we glad-very-being merry making-also good-is.'

[No. 2.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

WESTERN SUB-GROUP.

ANGĀMI OR TENGIMĀ.

TENGIMĀ DIALECT. (DISTRICT NĀGA HILLS.)

SPECIMEN II.

(A. W. Davis, Esq., I.C.S.)

Jesu po ki-mā sā-tā, po nânâ kennā the-nu-mā po the-pfo-mā po. Mā
Jesu his wife died, his children two (were) girl a boy a. Man
po u-nā-bu dzükhu-nu dzü u chi-mo-te. Vor po
a these-two-let the-well-from water to-draw made-not. (So they) coming their
pu ki pu, 'Henā-bu urā-mā dzükhu-nu dzü u chi-mo-te-lē,
father to said, 'Us-two-let our-villagers the-well-from water to-draw make-not,
henā ki-to-gā?' Sirâ Jesu, 'O, mhā-mo-wē. Mā nenā-bu dzükhu-nu
we what-shall-do?' And Jesu, 'O, it-is-nothing. People you-two well-from
dzü u-mō-tā-râ, ā dzükhu ke-sā po kwē-shi-to-wē,' i-di, dzükhu ke-sā po
water drawing-prevent-if, I well new a make-shall,' saying, well new a
kwē-shē. Sesā po nânâ dzü u tsumu, derri dzü krā-reniēbà
made. Afterwards his children water to-draw went, but the-water dirty-was.
Po nânâ lā ke-vor-ki po pu-wē, 'kitoi-di nenā dzü ke-krā pfü
His children back the-coming-at-time he said, 'why you water dirty bringin
vorāgā?' 'Hē, ā-po, si-mo-lē. Henā mhodzü mā-po vo
have-come?' 'O, our-father, (we)-don't-understand. Us-two before some-one goi
pe-krā-wayā-lē.' 'Tidjü bā-hē; mā po vo-mo. Ne-tidjü-râ ā nenā vü-to-wē
dirty-made (it).' 'Lies tell-don't; man a went-not. You-lie-if I you-two shall-bea
'Henā tidjü si-râ, no kodu-â tsu, dzü u-di, vor
'Us-two lying (you)-understand-if, you one-morning going, water drawing, comi
henā râ-chē,' i-di, po pu-ki pu-lē. Po pu kodu-â ts
us-two rate,' saying, their father-to said. Their father one-morning go
dzü-u-shē. Dzü krā-niē-bā-râ, 'Hē, ā nânâwē ketâ-wē. So n
water-got. The-water dirty-being, 'O, my children truth-spoke. What m
dzü perhuā-shi,' i-di, po 'zhü po ngu chi-pfü-di, tsu dzükhu lāzü-s
the-water dirtied-has,' saying, his shield his spear taking, going the-well watch
Sirâ terhöwümiā tsu dzü u-tā. Ketsē ke-zhā po dzü ki
And goddesses descending the water drew. Stone large a the-water near

zhü-shē. Terhöwümiā po mi pē-di ketsē-gi pe-zhü-di,
was-lying. The-goddesses their head-ropes bringing the-stone-on (them)-placing,
dzü-relutā-shē. Jesu ngu-lē-di po-ngu pē-di mā-po mi kekā-lē.
bathed. Jesu seeing-(this) his-spear taking one's head-rope stole.
Kekā-pē-râ po-bā pē bā-lē. Sidi mā kekri-mā
Having-stolen-it his-seat making(it) sat. Then persons the-other
'se-vór-mo-râ' u-pípfu-mā'
'don't-bring-if' our-parents
'u-râ'tomú dzü sé-voké,'
'us-will-scold water taking-go-let-us;'
ī-di, vo-tā. Po mi ke-ji-pfü. 'Hē ā-kro-mā,
saying, went-off. She (her)-head-rope the-losing-one. 'O my-comrades,
mi jī-te-lē,' si-shē, derri po ke-zē-ko po kwē-mo-di vo-tā.
(my)-head-rope have-lost,' said, but her companions her awaiting-not had-gone.
Po ke-zē-ko vo-tā meta, Jesu prār, po tese-lē-shē. Po po-ki,
Her companions had-gone as-soon-as, Jesu coming-forth, her seized. He her-to,
un zā so-po-ro? Un zā pumorâ, ā un mi lāshi
your name what-is? Your name (you)-tell-don't-if, I your head-rope back
un-tsü-lelho-wē,' i-di, lu-pfü, 'ā pu-shi-to-wē; ā zā Vihuju-wē.' Sirâ Jesu,
you-give-will-not,' saying; she, 'I shall-tell (you), my name Vihuju-is.' And Jesu,
'no ā ki-mā chi-to-râ, ā un mi lāshi un-tsü-to-wē.' 'Oh sirâ,
'you my wife will-become-if, I your head-rope back to-you-give-shall.' 'O then,
ā un kimā chi-to-wē,' i-di, Jesu, 'kwē, ā-vo u-ki vo-to-kē.'
'I your wife will-be,' saying, Jesu (said), 'come, us-two house-to go-let.'

FREE TRANSLATION OF THE FOREGOING.

How Jesu got a goddess for his wife.

Jesu's wife died, leaving him two children, a daughter and a son. Some one would not let these two draw water from the (village) well, so they came and said to their father, 'our villagers would not let us get water from the well. What shall we do?' Then Jesu saying, 'O, never mind, I will make a new well for you,' and accordingly made a new well. Afterwards his children went for water, but the water was all muddy, and when the children came back, their father said, 'why have you brought dirty water?' (They replied), 'O father, we don't know. Somebody has been there before us and has dirtied the water.' (Jesu said) 'Don't tell lies, no one has been there. If you tell me lies, I will beat you.' '(All right),' they said, 'if you say we are lying, go one morning and get water, and then come back and rate us.' So their father went one morning and got water. He found the water dirty and said, 'O, my children spoke the truth. Who has dirtied the water?' So taking shield and spear, he went and watched the water. And (as he watched) goddesses came down and drew water. There was a big stone at the edge of the well, and the goddesses put down their head

ropes (*i.e.*, head bands used for carrying loads) on the stone and bathed. Jesu, on seeing this, stole away a head-rope, and after stealing it, sat upon it. Then the rest exclaiming,

'If water (quick) we do not bring,
Our parents us will rate,'

went away. And she who had lost her head-rope cried out, 'O comrades, wait for me, I can't find my head-rope.' But her comrades had gone without waiting for her. When her companions had all gone, Jesu came forth and seized her, saying, 'what is your name? Unless you tell me your name, I won't give you back your head-rope.' She (replied), 'I will tell you, my name is Vihuju.' Then Jesu said, 'Be my wife, and I will give you back your head-rope.' (She replied) 'O then, I will be your wife.' Jesu (then said), 'come along let us go home.'

DZUNÂ, NĀLI OR MIMĀ, KEHENÂ.

These three dialects are all spoken in the Nága Hills District, to the south of Kohima. Dzunâ is the most northern. Then comes Mimā, spoken only in the village of that name, while Kehenâ is the most southern of the three. The numbers of their speakers are given on p. 205.

I am indebted to the kindness of Captain A. E. Woods, I.S.C., and Lieutenant W. M. Kennedy, I.S.C., for lists of words in these Nāgā dialects. It was only after many attempts that these lists were obtained, and they both state that they found it extremely difficult to obtain accurate renderings of some of the forms. They, hence, cannot guarantee absolute correctness. No one is in a better position than the writer of these lines to appreciate the care and labour which have been expended in supplying materials for the Survey from this polyglot district. Of most of the languages illustrated little except the names has hitherto been known, and this opportunity is gladly taken of acknowledging the debt which linguistic science owes to these gentlemen.

It will be seen that these dialects bear a very close relationship to Tengimā. Kehenâ alone shows any striking points of divergence. The following are the principal points of difference in the grammar of each dialect:—

In Dzunâ, the principal differences are in vocabulary, not in grammar. The participles, as is seen from Nos. 169-174 of the list of words, are formed differently, and the interrogative particle is *kē* or *gē* instead of *gā*.

In Nāli, the suffix of the dative is *kēi* and of the ablative is *kēilo*, instead of *ki* and *kinu*, respectively. There is a contracted dual in *popo-nnā* instead of *popo kenna*, two fathers. The particle of interrogation seems to be *ghē*.

In Kehenâ the relative particle is usually written *o* instead of *u*. The suffix *mā* sometimes becomes *mi*, as in *relimi keshâ po* for *relumā keshâ po*, a bad girl. The suffix of the ablative is *kinâ*, instead of *kinu*. The comparative is construed with the ablative and not with the dative, see No. 133. The pronoun of the first person is *i* or *ā*, with a plural *hā-ko* instead of *he-ko*. Regarding this pronoun Lieutenant Kennedy states that *i* and *ā* cannot be used interchangeably, but that he has not been able to find out when one should be used and when the other. *Hē-o* is 'this,' and *lu-ā* is 'that.' In verbs, the suffix of the past is *lü*, and of the imperative *tē* or *lē-tē*. The interrogative particle is *ghē*. Generally speaking the pronunciation of this dialect is broader than that of Tengimā, and the vowel *á* is much more common than in the standard form of speech.

Regarding these three dialects Mr. A. W. Davis, I.C.S., writes to me as follows:—

'The differences from the standard dialect, which, so far as McCabe's Grammar is concerned, is a blend of the language as spoken in the villages of Mezoma, Jotsoma, and Khonoma, are not very great, and hardly amount to more than the usual variations from village to village, which occur in all these languages that we know. There are great differences, both in vocabulary and pronunciation, for instance, between Mezoma and Kohima amongst the Angāmis, between, say, Firui and Mekula amongst the Lhōtās, and between Nunkam in the south and Deka Haimong in the north of the Āo country.'

SIMI OR SEMA.

Very little has been known about this tribe or its language till of late years. The first person to describe them was Damant, in his article quoted below, which was published in 1880. It is true that the Rev. N. Brown in the year 1851 published a vocabulary of Mulung or Sima,[1] but an examination of the words entered therein shows that they have only a distant resemblance to the Semā described in the following pages, and belong to some other dialect closely connected with Tablung. The only full account of this tribe is that written by Mr. Davis in the Census Report of Assam for 1891. From this I take the liberty of quoting the following extracts :—

Of this large tribe, who call themselves Simi, but are known to us by their Angāmi name of Semā, there are only nine villages within the [Nāga Hills] district boundary. Outside the district there are about 70 villages belonging to the tribe. The Semās occupy the whole of the Tizu valley, and the whole of the country on the right bank of the Doyang, from the junction of the Sijju and Zulu rivers to the point where the Teshi river flows into the Doyang.

The Semās differ in language, customs, and appearance from the tribes near them. Their language is more like Angāmi than it is like any of the other languages spoken in this district. . . . . .

The Semās are the most barbarous and savage tribe with which we have yet come in contact in these hills. But four years ago the custom of head-hunting was in full swing amongst all the villages to the east of the Doyang river, and the use of money was unknown to almost every village of the tribe. That this should have been so is not surprising, regard being had to the fact that the Semās have never had any chance of intercourse with the plains, and were beyond the limits into which the most enterprising traders would venture, owing to their treacherous and blood-thirsty habits. In treachery and lying they were and are quite unsurpassed, even amongst Nāgās: to entreat a man well, who came to your house as a guest, and then when he was off his guard to kill him was not considered by a Semā to be other than a meritorious action! A Semā oath is worth less than the oath of any other Nāgā tribe; not excepting the Āos, who, as liars, run a good second to the Semās. Judged by the Nāgā standard, the Semās are good fighting men, and were much respected by their neighbours. Towards the north they kept the Āos in a continual state of dread, and were gradually ousting them from the possession of a great deal of valuable land. Our occupation of the Āo country has, however, stopped this movement, and the only outlet for this rapidly increasing tribe is towards the east.

Semā has only been reported as spoken in the Nāga Hills district and in the independent country to its east. The number of speakers is estimated at 26,400. Of these, 5,200 inhabit the revenue-paying area of the Nāga Hills district, and as many outside it, but within political control. Outside that control there are possibly another 16,000 or so. Two dialects are reported, *viz.*, Simi and Zhimomi, but the relative proportions existing between the speakers of each have not been recorded. The specimens and the list of words show that, as stated by Mr. Davis, the Simi dialect is not widely different from Angāmi. No specimens have been obtained of Zhimomi. I am indebted to Mr. A. W. Davis, I.C.S., Inspector General of Police, Assam, for the following three specimens of Semā :—

The following is a list of authorities on Semā,—

DAMANT, G. H.,—*Note on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 247 Mr. Damant classes Semā with Lhotā and Hatigorriā, *i.e.*, Āo, as belonging to the Central Nāgā family, while he classes Angāmi as belonging to the Western family. The two languages are, however, really somewhat closely connected. There is a short Semā vocabulary on p. 257.

A. W. DAVIS, I.C.S.,—*Report on the Census of Assam for 1891* by E. A. Gait. On pp. 163 and ff. there is a note by A. W. D. on the various Nāgā languages, containing comparative vocabularies of several, including Semā. On pp. 246 and ff., there is an account of the tribe from the pen of the same gentleman.

[1] Journal of the American Oriental Society, Vol. ii, 1851, pp. 159 and ff. This Sima is a village near Tablung and has nothing to do with the Simi or Semā tribe.

The following imperfect sketch of Semá grammar is based on the forms found in the specimens and list of words and on information kindly supplied by Mr. A. W. Davis, I.C.S. :—

Prefixes and Suffixes.—These are much the same as in Angámi. The prefix *ki* or *ke* is used with adjectives and participles. Thus, *ki-vi*, good; *ke-sá*, bad; *ki-je-na*, dividing; *ki-tzi-shü*, having collected.

The prefix *ti* or *thi* is used like the Angámi *the*, as in *mi*, *ti-mi*, or *thi-mi*, a man.

As in Angámi, parts of the body and nouns of relationship require a pronominal prefix. Thus *pá-pfo*, his belly; *i-pu*, my father. There is, however, this difference, that when it is not stated to whom the member or relation belongs, the prefix is *á*, which probably originally meant 'his,' but does not now appear to be used in that sense. This prefix *á* is of very common occurrence, and is used with nouns and adjectives of all kinds. Thus, *á-ki*, a house; *á-zu*, water; *á-tsü*, a dog. In these last cases, the original meaning of the *á* is doubtful.

The Article.—The indefinite article is the numeral *láki*, one. Thus, *mi láki*, a man. The definite article is formed, as in Angámi, by suffixing the relative particle, *u*, he who is. Thus *á-kiti-u*, the younger.

Gender.—The generic particles which I have noticed are *tsü* for the masculine, and *ku* for the feminine. Thus, *á-mishi-tsü*, a bull; *á-mishi-ku*, a cow. The Angámi feminine termination *pfü* is also used, as in *á-mi-pfü*, a wife.

Number.—The definite plural is formed, as in Angámi, by suffixing *ko*, when necessary. Thus, *ti-mi láki*, a man; *ti-mi-ko*, (the) men. Sometimes *no-ko* is used, as in *i-pu-no-ko*, my fathers.

Case.—The Nominative, Accusative, and Genitive usually take no suffixes. The nominative may optionally take the suffix *ná* before a transitive verb. The genitive precedes the word which governs it. It sometimes takes the suffix *ná*. Thus, *pá-ná-ghá mi láki ki-lá gwá-no*, having gone to the house of one man of that village. Note the position of the *ná*. Compare the position of *ko* mentioned under the head of adjectives, below.

The principal suffixes of case are *lá*, to, in; *vülá*, to; *lá-áno*, from; *ngu*, from; *sá*, with.

Examples are *ki-lá*, to the house, in the sentence just quoted; *álu-lá*, in the fields; *kyé-mi vülá átsá pisílé*, he spoke an order to the servants; *álu-lá-áno*, from the fields; *pá-ngu ininu-velá*, he asked from him; *ketákálimi sá*, with harlots.

Adjectives follow the noun they qualify as in Angámi. Thus, *ti-mi á-kivi láki*, a good man. The plural suffix seems to be added to the noun and not to the adjective. Thus, *ti-mi ko á-kivi*, good men, not *ti-mi á-kivi ko*. The adjective prefix is *áke* or *áki*, corresponding to the Angámi *ke*. Thus,—

Semá.	Angámi.	
áki-vi	*ke-vi*,	good.
áke	*ke-shá*,	bad.
	ke-lé,	hot.
	ke-tá,	true.
	ke-ti,	black.

The following is a good example of comparison,—*ā-phi kemetsü ā-gwolho ā-kivi-u,* clothes all among that-which-is-good, *i.e.*, the best garment.

Pronouns.—*First person.*—This is *ngi,* plural *ngi-ko, ngingu-ko,* or *ningu-ko.* The sign *ko* of the plural can be omitted when no ambiguity will occur. This pronoun takes the form *i* or *ni* in composition. Thus, *i-pu,* my father; *i-sāzē,* my share; *i-gwu,* my property; *i-tsü,* give to me; *i-ki-lā,* or *ni-ki-lā,* to my house. We have, however, *ngi-vülā,* to me.

In the second specimen there are several instances of the dual. The following are typical instances,—*ā-kuzá povēnya,* we two, *i.e.*, you and I, shall elope; *pā-pu pā-zà nikuzo kuchelu-velā,* her father and her mother calling took us two, *i.e.*, her and me away; *ni-kuzá āu-lā,* we two (she and I) remained (in Kukia's village).

Second person.—This is *nā,* plural *nā-ko* or *nangu-ko.* In composition, this pronoun takes the form *un* or *u'*. Thus, *un-pu* or *u'-pu,* your father.

The pronoun of the *third person* is *pā,* plural *pā-ko.* In composition it retains its form, as in *pā-pu,* his father.

Examples of other pronouns are *i-nu hi,* this my son; *likā hipāhi,* this rupee; *hipā me,* the price of that; *kivi,* who? *kivitai,* what? *kiu-nu,* whose son? *kiu shi-ai,* what is being done; *nā kiutá pfunâ ā-kuzá chi-chenyi,* you, what carrying, we two shall eat? how will you carry away enough to provide us with food? *ngi kisingo Toswelhē lunyēāi,* I what-doing Toswelhē take-can? how can I get hold of Toswelhē?

Verb.—The verb substantive is usually *ā-ngi* or *ā-ni,* which is used both for present and past time, and which corresponds to the Angāmi *ni.* Thus, *ā-ki ki-thum lahē i-pu ā-ngi,* my father dwells, *lit.* is, in the small house; *pā-nu kinni ā-ni,* his-sons two were, he had two sons. The second singular is contracted to *nā-ngi,* thou art. Other verbs of this nature appear in *i-nu, nā ā-lholochu i-sā ā-chē; i-gwu kemetsü ungwu suchē,* my son, thou always with me art; all my property your property is. The root *ā* (which is also written *āu*) means 'to be' or 'to remain,' and corresponds to the Angāmi *bā.* On the other hand, *(ā-)chē* is the exact equivalent of the Angāmi *to,* to exist. Thus—

Angāmi, *no rakā pfü-to-mu*
Semā, *nā likā pfü-chē-mo*
English, you money carrying-are?

have you any money about you? *Su* = become; *su-chē,* lit., = is becoming.

As in Angāmi, the main distinction in verbs is between non-future (*i.e.*, both present and past) and future time. The simplest form of the non-future tenses is the plain root of the verb, the commonest suffix is *lā* (or *lāung,* as in *i-tsü-lālē-lāung,* promised to give me; *ni tivenchē-lāung,* I will die), which is simply a categorical suffix like the Angāmi *wē,* and can be used with any tense. Instead of *lā, vē* (also corresponding to the Angāmi *wē*) may be used. This *vē* sometimes drops the initial *v* after a vowel, and we have only *ē.* When *vē* and *lā* are combined we get *velā,* which gives a past significance. Thus *pi-velā,* he said. When *vē* is suffixed to [illegible]*o* or *gwā,* go, it has the force of the Angāmi *tā,* 'away.' Thus *gwo-v*[illegible] away. On the other hand, the verb to come is *gwāgi* or *gwegi.* Corresp[illegible]āmi *shi* and *lē,* we have *sü* or *si* and *lu* respectively, and one or other o[illegible]y added to the root of the

verb to form the imperative. Subject to the foregoing remarks, the following appear to correspond to the English *Present* tense :—

ngi gwo-lā, I go.
pā gwo-vē, he goes away.
pā bu-ē, he strikes.
pā gwo, he goes.

The following may be classed as *Present Definite* :—

i-nipfü ki-temi su-che-lă, my wife is becoming old.
un-pu ilhu-āni, your father is feasting.
itiyu kiu-nu gwo-chē-ni, whose boy comes behind?
ningu kevi shi-āni, we are making rejoicing.
ilhu-ā, you are feasting. These are all formed with various verbs substantive.

As regards *Past* time, there is a great variety of suffixes. The following are the most important of those noted :—

(*a*) Sometimes there is no suffix at all, as in,—

pā gwo, he went.
pā pu pā-gwu ki-jē-pē pā-mā tsü, his father having divided his property gave it to them.
pā-nu pā-vülā pi, his son said to him.
pā pā-pu ki-lā gwo-vē, he went away to his father's house.
ngi isuzo ālāghi kasu gwāgi, I have walked a long way to-day.
un-tikezu gwāgi, your younger brother is come.
pā-pu ātsā pī-si-lē, his father spoke an order.
pā-pu pā-zà mo-i-lē, her parents did not say, *i.e.*, refused.
pā lu-mo-no ā-ki-lā gwāgi mo-i-li, he not being pleased did not say to come into the house, *i.e.*, did not wish to enter.
pā-pu pā süto-li, his father entreated him.

(*b*) The suffix *lā* is common, as in,—

kinimi su-lā, we became rich.
Visāthā kümsü āu-lā, love of Visāthā has arisen.
ngi kintimi-vülā pi-lā, I said to the woman.
ni-kuzá Kukiënā-ghā-lā āu-lā, we two remained in Kukia's village.

(*c*) Much the most common, however, is a compound of *vē* and *lā*, which is written *velā*. Thus,—

ā-kiti-u ā-ghinā shē-shu-ghā gwo-velă, the younger son went to a distant village.
pā-gwu pu-kā-velă, he totally lost his property.
ngi ā-kesă shi-velā, I committed sin.
pā-ngu ininu-velā, he asked from him.
ā-pi kuhu i-tsü-velā, a red cloth was given to me.
pā Visāthā ki-lā nhi-velā, she married into Visāthā's house.

(*d*) Sometimes we find *lāung* used instead of *lă*, as in,—

ngi pā-nu bu-she-lāung, I have beaten his son with many stripes.

(*e*) Sometimes periphrastic forms are used with the verb substantive, as in,—

pā ti-vehutino pi-āni, he coming to himself said.
ngi ā-nipfü lunshi-āni ; putsā-āni, I wished to take a wife ; I made proposals.

As regards *Future* time, the most common suffix is *unchē* :

ngi kitāmi nu lu-nchē, I shall take another girl.
ā-kuzá zhē chi-unchē, we two selling shall eat.
ngi ā-māghā un-vülā pi-nchē, I shall tell to you a love-philtre.
ngi un-tsü-nchē, I shall give it to you.
pā chi-lu-nchē, she will take to eat (*i.e.* smoke).
ngi pā-ki-lā nhi-nchē, I shall marry into his house.

Connected with this are,—

ngi bu-si-nchē-ni, I shall strike. Here *ni* is the verb substantive, and the phrase is, literally, I striking will be, as in Angāmi *ā vü-shi-to-bā*.
ngi tiu-ngi-nche-lā, I am at the point of death. (*Lit.*, I die-desiring-to-am. Here the *nchē* gives the force of the infinitive.)
ngi ēdēwü ngi-ghā-lā āu-ve-nche-lā, I again shall dwell in my own village. (Here *lā*, as in the preceding, is the categorical suffix.)
Similarly, *ngi ti-ve-nche-lāung*, I shall die.

Another form ends in *nyi* or *nya*, as in,—

ngi i-pu-vülā pi-nyi, I will say to my father.
nā kiutá pfuná ā-kuzá chi-che-nyi, you what carrying, we two shall eat? *i.e.*, what will you carry away for us to live upon?
ā-kuzá po-vēnya, we two shall elope.
ā-kuzá Kukiēnā-ghā-lā āu-vēnya, we shall remain in Kukia's village.

The *Imperative* is sometimes the bare root, as in *i-sāzē i-tsü*, give to me my share, and sometimes takes the suffix *sü* or *lu*, as in *bu-sü*, strike; *sturu jīn kā-sü*, put the saddle on the horse; *pā-pe-sü*, bind him; *kwe-lu*, put on. Regarding the negative imperative, *see* below.

The *Conditional* suffix is *zá* or *āzá*, as in,—

ngi un-nu i-li pi-āzá, I your-son saying if said, *i.e.*, if I were called your son.
nā un-nupfülā i-ki-lā pi-nhi mo-i-zá, if you do not give your daughter in marriage to my house.
un-gwu zē-chi khāvē-āzá, if, *i.e.*, when, your property has been sold and eaten and so used up.
kintimi ā-kivi lu-āzá, if you take a good woman.
nā-zá āghā ā-kwo-lāki pfē i-ketsu-ngu lēsu-mo, if you do not bring a load of love-philtre, and empty them on my head.
nā timà tā i-tsü-zá, if you give me something small.
ā-khāpuhu-lā āghā su-nā chi-āzá, if you place the love-philtre in your hookah, and eat, *i.e.*, smoke, it.

The force of a *Conjunctive Participle* is usually given by the suffix *no*, which is sometimes spelt *ná* to which *ve* is occasionally prefixed. Thus,—

ā-mushi-no pā-gwu pu-kā-velā, having lived riotously he entirely lost his property.
pu-kā-ve-no, having lost entirely; *pukri-kā-ve-no*, a severe famine arose.
pā-ki-lā timmi hā-no, there not being anything in his house; *pā-nā-ghā-mi lāki ki-lā gwā-no*, having gone to the house of a man of that village.

ă-khăti āgwo tsu lu-no, having taken the fruits eaten by pigs.
un-zu ă-kesă shi-ve-no, having committed sin before you.
likă ăkhē tsü-ná, having given a hundred rupees.
moyă kessü hapfu-ná, secretly carrying-off two annas.

The following forms also occur:—

ki-jē-nă i-tsü, having divided give me.
ki-jē-pē tsü, having divided he gave.
pă-gwu ki-tzi-shü, having collected his property.
pă gwăgi ki-ti-li ilhu-ă, immediately on his coming you are giving a feast.
ă-ki-vülă gwăgi-che-lă, at the time of coming to the house.

The causal suffix corresponding to the Angāmi *bu* is *plo*, as in *pă-plo ă-gwo kyēani*, caused him to tend his pigs. Another causal form is made by prefixing *pi* to the verb, as in *nhi*, to marry (of a woman), *pi-nhi*, to cause to marry, to give a woman in marriage.

The *Negative particle* is, as in Angāmi, *mo*, which is used as follows:—

timmi-hē pă-tsü-mo, gave not anything to him.
pă lu-mo-no ă-ki-lă gwăgi mo-ili, he, not being pleased, said not, *i.e.*, desired not, to come into the house.
minyē-mo, I shall not love.

Other examples will be found above, under the head of the past tense.

In the imperative *tivi* is suffixed, as in *gwăgi-tivi*, do not come.

The negative verb substantive is *ăkăhă*, which is only used in the third person. It is interesting as Semā is the only language of the western group in which the word *ăkă*, is, occurs, while it is of very common occurrence in Āo. The *hă* in *ăkăhă* is 'not,' and we see it again in the Angāmi negative imperative suffix *hē*. Compare *pă-ki-lă timmi hă-no*, there not being anything in his house.

[No. 3.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

WESTERN SUB-GROUP.

SIMI OR SEMĀ.

SPECIMEN I.

SIMI DIALECT. (DISTRICT NÁGA HILLS.)

(A. W. Davis, Esq., I.C.S., 1899.)

Mi lāki pā nu kinni āni. Ākitī-u pā-vülā pi, 'un
Man one his children two were. Younger-the him-to said, 'your
gwu ki-jē-nā i-sā-zē i tsü.' Süzâ pā pu pā gwu
property dividing my-share to-me give.' So his father his property
ki-jē-pē pā-mā tsü. Ipehi aglo sā-āno ākitī-u pā gwu
dividing to-the-two gave. Few days remaining younger-the his property
kitzishü ā-ghi-nā she-shū-ghā gwo-velā. Pā-nāghā lā āmushi-no pā
collecting village far-off-to went. That-village in living-riotously his
gwu pu-kā-velā. Pā gwu pu-kā-veno pā-nā-ghā lā pukri
property lost-all-did. His property lost-all-having that-village in famine
kā-veno pā ki-lā timmi hā-no pā-nā-ghā-mi lāki ki-lā
much-arising his house-in anything not-being that-of-village-man one house-to
gwā-no pā sā āno pā kyē āni; imu pā pā hāsüho pā-plo
going him with remaining his servant was; and he him sending him-cause
ā-gwo kyē-āni. Sizü pā ā-khāti ā-gwo tsu lu-no pā pfo suli-
pigs tending-was. So he fruits pig eaten taking his belly to-fill-
chā-āni. Thimi lāki mo timmi-hē pā tsü-mo. Sizü pā
was-desirous. Man one even anything to-him gave-not. So he
ti-vehuti-no pi-āni, 'I pu nā sā-akhāāmi chi
coming-to-himself said, 'my father of servants-the to-eat
kālho āni, ngi timmi chi kinyü hā no
everything-being-unable (food)-remains, I anything eat to not being
tiunginchelā. Ngi gwoto-no i pu ki-lā gwo-no i pu-vülā pi-nyi,
die-to-am-about. I arising my father house-to going my father-to will-say,
"I-pu, ngi teghāmi-ipunitīū āzu un-zu āke-sā shi-velā.
"my-father, I God before (and)-you-before sin have-committed.
Ngi un-nu ili piāzâ nā thimi so kuzo; he-ghengu
I your-son saying if-said you men before (have)-shame; therefore

i-plo un kigwo shi-lu."' Sizü gwoto-no pā pā pu ki-lā gwo-vē.
me-cause your servant to-be."' So rising he his father house-to went.

Pā gwàgi-chi pā pu lulu pā züti-no pā kimigyē-ā,no po-no
He coming his father from-afar him seeing him pitying running

pā kugwā-kāluno pā minyü-alí. Sizü pā nu pā-vülā pi, 'i-pu
him embracing him kissed. So his son him-to said, 'my-father

ngi Teghāmi-ipunitīū āzu un-zu ākesā shi-veno ngi un-nu
I God before (and)-you-before sin committing I your-son

ili pi-āzâ nā thīmi so kuzo.' Imu pā pu pā
saying if-said you men before shame-(have).' But his father his

kyē-mi vüla ātsā pī-silé, 'ā-phi kemetsü āgwolho ākivi-u sügwo
servants to order spoke, 'clothes all among best-one-the taking

pā-plo ulu; mu āü-kekā lāki sügwo pā-plo ā-ü-kālu, ākupu-kekwo
him-let put-on; and ring a taking him-cause to-wear-it, shoes

sügwo pāplo kwelu; sizü ningu pana-ngu-plo kemetsā tsuāzo
taking him-cause to-put-on; so we every-one together feasting

ākivi. Hi-ghengu i-nu hi ti-vetē, khü idä gwāgi;
will-be-pleased. This-for my-son this having-died, alive back has-come;

ākāhā-vetē, zütiluvelā.' Sizü huli nilâ-āni.
having-been-lost, found-again-has-been.' So they rejoiced.

Tilāli pā-nu ākichi-u ālu-lā āni. Ālu-lā āno āki vülā
At-that-time his-son elder-one-the field-in was. Field-in from house near

gwāgi-chelā thimi ālishi ākānye āvehutilu. Sizü ānu-kishimi lāki
coming-at-time men singing dancing heard. So servant one

kusā-no pā ngu ininuvelā, 'Hule kiu shi-ai?' Sizü pā pā-vulā
calling him from asked, 'There what is-being-done?' And he him-to

pi, 'un-tikezu gwāgi; un-pu pā ākivi-shicheti
said, 'your-younger-brother has-come; your-father him good-health-having

zuti-luno pā lu-āno thīmi sā ilhuāni.' Sizü pā lu-mo-no
found-having him taking men with feasting-is.' So he pleased-not-being

āki-lā gwāgi-mo-ili pā pu kālāu pāgi pā
house-into to-come-not-desiring(lit. 'said') his father outside coming him

süloli. Sizü pā pāpu vulā pi, 'ni āmphē hijehi un sā
entreated. So he his-father to said, 'I years so-many you with

chē-no kānyemo un tsā kipi inikumo shichemo, imo
remaining one-day-even your word spoken hearing-not did-not, but

kānyemo i-plo āpāmi sā ākivi-shi-niti anü beti lākimo
one-day-even mè-caused companions with rejoice-to goat young-one one-even

i-tsü-mo; imo un-nu un-gwu kemetsü pfē ketākālimi sā
to-me-gave-not; but your-son your-property all taking harlots with

chi-pā-kā-no pā gwāgi-kitili thimi kusā ilhuā.' Pā
eaten-and-lost--entirely-having he on-coming men calling feasting-are.' His

pu pā vülā pi, 'i-nu, nā ālholochu i-sā ā-chē
father him to said, 'my-son, you always me-with are-(living);
i-gwu kemetsü un-gwu-suchē. Un tikezu tivetē,
my-things all your-things-are. Your younger-brother died-having
khü idä gwāgi; ākā-hā-no, züti kupālu, chi-ghengu ningu
alive back has-come; lost-being, found-has-been again, therefore we
ǹilâ kevi-shi-āni.'
being-pleased rejoicing-making-are.'

[No. 4.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

WESTERN SUB-GROUP.

SIMI OR SEMĀ.

SPECIMEN II.

SIMI DIALECT. (DISTRICT NÁGA HILLS.)

(Lieut. W. M. Kennedy, I.S.C., 1899.)

Ngi ānipfü lunshiāni, ālimi luniyili. Putsā-āni pāpu
I a-wife to-take-wished, a-girl to-marry. (I)-made-proposals her-father
pāzà nikilā pi-nhi moilē. Ngi pāpu
her-mother my-house-to (in)-marriage-to-give refused. I her-father
pāzà vülā pi, 'nā un-nupfülā ikilā pinhi moi-zâ,
her-mother to said, 'you your-daughter my-house-to (in)-marriage-to-give if-refuse,
ngi kitāmi nu lunâ likā ākhē kinhi kethe tsünâ
I another girl taking rupees hundred two three giving
lunchē. Tsüzâ nālo kumotivi.' Ālimi ngi vülā pi, 'Kupu
hall-take. Therefore your-mind don't-worry.' The-girl me to said, 'Kupu
pā ākivi. Ngi unkilā nhinishiāmo. Ipu izà
you are-a-fine-man. I your-house-in marriage-wish-to-make. My-father my-mother
iplo unkilā nhimoilē. Tsüzâ ā-kuzâ enāmighā
me your-house-in marriage-will-not-give. Therefore we-two another-village-(to)
povēnya.' Ngi kintimi vülā pilā, 'nā kiutâ pfunâ ākuzâ chichenyi?'
shall-elope.' I the-woman to said, 'you what carrying we-two shall-eat?'
Ālimi ngi vülā pilā, 'Ipu izà ākilā kāhālā sikki moyā
The-girl me to said, 'my-father my-mother house-in not-being 4-annas 2-annas
kessü hapfunâ, ākuzâ zhē chiunchē.' Ngi pā vülā pilā, 'un gwu
carrying-off we-two selling eat-shall.' I her to said, 'your property
khāvēāzâ timà kāhāngu, ālomoghā.'
selling-eating used-up-when anything not-remaining, own-minds-troubled-will-be.'
Ālimi ngi vülā pi, 'chi-khāvēno ngi-u phē timā shilumonishi?
The-girl me to said, 'eaten-quite-up-being my-hands by anything done-can-or-can't-be?
unlo misātivi.' Ngi pā vülā pilā, 'Tsüzâ ākuzâ po Kukiēnā-ghā-lā
heart afraid-let-not-be.' I her to said, 'Then we-two eloping Kukia's-village-in
āuvenya. Nikuzâ Kukiēnā-ghā-lā ālā. Kinimi suli. Ngi kinimi
shall-remain. We-two Kukia's-village-in remained. Rich became. I rich

su tegengu, inipfünā pāpu pāzà nikuzo kucheluvelā. Ngi
being on-account-of, my-wife-of her-father her-mother us calling-took-away. I
ēdēwü ngi-ghā-lā auvenchelā. Ēdēwü kinimishinâ kijēkosomi sulā.
again my-village-to coming-shall-remain. Again rich-being a-great-man became.
Mishi-ki-lā āpi kuhu itsüvelā. Ipu sāhā āmüsēhu
The-Government-house-from cloth red me-to-was-given. My-father the-sāhib gun
lāki itsülālēlāung. Ngi-ghā-lā āshi ākhāni. Ngi phē
one me-to-give-promised. My-village-in shikār is. I taking-(the-gun)
āshi mekà niyelê. Inipfü luti āmphē tetchē shivelā. Inu
shikār to-go-to wish. My-wife taking years eight have-elapsed. My-children
kintimi bedi, kintimi[1] kethe, āni. Inipfü kitemi suchelā, ngi inipfü
sons four, daughters three, are. My-wife old is-becoming, I my-wife
vülā pilā, 'nā kitemi suchelāi ngi ngi-simi gelai ālimi
to said, 'you old becoming I our-Semā custom-according-to a-girl
kethe lunchē. Nā unlonyēmoi?' Inipfü ivülā pi, 'nilulo.
new take-shall. You your-mind-pleased-or-not?' My-wife me-to said, 'you-take-(her),
Kintimi ākivi luāzâ, ngi ilokivi sē-enchē.'
Woman good take-if, I my-mind-good very-will-be.'

FREE TRANSLATION OF THE FOREGOING.

Wishing to take a wife, I made proposals for a certain girl. Her father an mother refused to give her to me in marriage. I said to them, 'If you won't let m marry your daughter, I shall take another girl, and give two or three hundred rupees for her, so don't you worry yourselves.' The girl said to me, 'Kupu, you're a fine fellow, and I want to marry you, but my father and mother won't let me, so we must run off to another village.' I replied, 'What will you take with you for our support?' The girl said, 'When my father and mother are out of the house, I shall secretly carry off their money, and we shall live on that.' I replied, 'When we have used up all your property, and nothing is left, we shall be in trouble.' The girl said, 'When we have consumed it all, can't I work with my hands? Keep a good heart.' I said to her, 'Then we two shall elope, and remain in Kukia's village.' (So) we lived at Kukia's village. I became rich. As I had become wealthy, my wife's father and mother summoned us back, so I shall again return to my village, and live there. Again being ri[illegible] great man. I was given a red cloth by Government. The Sāhib has pro[illegible] give me a gun. There is *shikār* to be had at my village and I want the gun for that. Since I married my wife eight years have elapsed. I have four sons and three daughters. My wife is getting old. I said to her, 'You are getting old, and according to our Semā custom I shall marry a new wife. Will you be pleased or not?' My wife said to me, 'Take her. If you marry a good woman I shall be delighted.'

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[1] The word *kintimi* is used alike for 'male' and 'female,' the only difference being in the intonation. The *ki* in *kintimi*, 'female,' is pronounced in a higher key than the *ki* in *kintimi*, 'male.'

[No. 5.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

WESTERN SUB-GROUP.

SIMI OR SEMĀ.

SPECIMEN III.

SIMI DIALECT. (DISTRICT NÁGA HILLS.)

(Lieut. W. M. Kennedy, I.S.C., 1899.)

Visāthā Toswelhē pāmāchā kükügha.
Viāthā (and) Toswelhē these-two story-concerning.

Visāthā (*loq.*)-'Toswelhē-u ngi undzu iloiam. Ngi unlunchē.'
'Toswelhē-O I you-seeing my-mind-pleased-is. I you-will-take.'

Toswelhē (*loq.*)-'Visāthā, nāzâ āghā ākwolāki pfē iketsungü lesümo ngi miniyēmo.'
'Visāthā, you-if love-philtre load-one bringing my-head-on empty-if-not I love-you-shall-not.'

Visāthā to old woman.
'Tomphumi, ngi Toswelhē lunyeli pi, āghā pfē patsümo ikilā nhi-mo-ilē. Tomphumi, ngi kisingo Toswelhē lunyēāi?'
'Old-woman, I Toswelhē to-take-want-(her) told, love-philtre taking her-if-give-not my-house-in marry-not-said. Old-woman, I what-doing Toswelhē take-can?'

Old woman to Visāthā.
'Nā timà tā itsüzâ, ngi āmāghā unvülā pinchē.'
'You some little me-give-it, I a-love-philtre you-to shall-tell.'

Visāthā to old woman.
'Ngi untsünchē.'
'I you-shall-give.'

Old woman to Visāthā.
'Ākhāpuhu lā āghā sunâ pāvülā isunâ, chiāzâ pā chilunchē.'
'Hookah in love-philtre placing her-near sitting, smoking-if she to-smoke-will-take.'

Toswelhē.
'Ngi Visāthā 'khāpuha chi-izunâ, Visāthā kümsü aulā. Visāthā küsü. Ngi pākilā nhinchē.' Pa Visāthā kilā nhivelā.
'I Visāthā's hookah smoking-by, of-Visāthā love has-arisen. Visāthā call. I his-house-in marry-shall.' She Visāthā's house-in married.

Toswelhē to Visāthā. 'Visāthā, nikuzâ ānâ timāhē chikinikāhā.'
'*Visāthā, we-two together-live-if anything eat-to-is-not.*'

FREE TRANSLATION OF THE PRECEDING.

THE STORY CONCERNING VISĀTHĀ AND TOSWELHĒ.

CHARACTERS:

(1) *Visāthā*—An elderly Semā, in love with Toswelhē.
(2) *Toswelhē*—A Semā girl.
(3) An old woman, famed for her love philtres.

Visāthā to Toswelhē. 'Oh Toswelhē, when I look at you, my mind is filled with joy. I shall marry you.

Toswelhē to Visāthā. 'Visāthā, if you do not bring a load of love philtres and empty them on my hea I shall not love you.'

(Visāthā consults the old woman.)

Visāthā to old woman. 'Old woman, I told Toswelhē that I wanted to marry her; (but) she said that if give her not a love philtre to take, she will not marry me.'

Old woman to Visāthā. 'If you give me a small (present), I shall tell you about a love philtre.'

Visāthā to old woman. 'I shall give you one.'

Old woman to Visāthā. 'If you put the love philtre in a hookah, and sit near her, and smoke, she will tak it and smoke (too).

(Visāthā does as advised.)

Toswelhē. By smoking Visāthā's hookah I have fallen in love with him. Call Visāthā, I shall marry him.

She (accordingly) married Visāthā.

(Some time after marriage.)

Toswelhē complaining by to Visāthā. 'Visāthā, we two are living together, but we have not anything to eat.'

(The rest is omitted as being obscene, and of no linguistic value.)

RENGMÃ OR UNZÂ.

The seat of the Rengmās is in the Nága Hills to the south of the Lhōtās. Unlike the latter, whose speech is connected with Āo, and belongs to the Central Sub-Group of Nāgā Languages, Rengmā belongs to the Western Sub-Group, and must be classed with Angāmi, Semā, and Kezhāmā. It has Angāmi on its south and west and Semā on its east.

The members of the tribe call themselves Unzâ, but about half speak what they call the Mâyi Language, and the others what they call the Unzâ. The whole tribe is known amongst themselves as Unzâ. Mâyi is said to be also spoken across the Tizu River outside British Territory. The Rengmā Nāgās are closely allied to the Semās. In Themokedima, the largest village of the tribe, the people are bi-lingual, *i.e.*, they all talk Semā (Simi) as well as their own language, and most of the village songs are sung in that tongue, and not in Rengmā. The name Rengmā itself is a foreign one, probably Assamese, and is unknown to the people themselves or any of their neighbours. Its origin has not been ascertained.

A version of the Parable of the Prodigal Son and a list of words in this language have been obtained with considerable difficulty by the Deputy Commissioner of the Nága Hills. They form the first attempt at reducing the speech of this savage tribe to writing and are confessedly imperfect. Many passages are extremely doubtful, and the spelling is not always consistent. So far as I could, I have separated out the various elements of each word by means of hyphens, but I have had to leave many riddles unsolved. In order to complete the materials for investigation, I have added a list of words (so far as they were available) taken from Captain Butler's vocabulary mentioned below. That is all that I have been able to do. The affinity of Rengmā with the Western Sub-Group is obvious. Mr. Damant's is the only notice of the tribe which I have found. It is as follows:—

> The original site of the Rengma or Injang tribe, as they are called in their own tongue, is a tract of country lying between the Rengmapani and the Doyang rivers, where seven villages inhabited by this tribe are still to be found. They are surrounded by the Angāmi, Semā, and Lhōtā tribes, with whom they are constantly at war. . . . . The largest villages are Themokdima and Tesephima, both of which contain more than 500 houses. Some years ago a number of them were driven out by the constant attacks of neighbouring tribes, and settled on a range of hills lying between the Mikir Hills in the Nowgong district and the forests of the Dhansiri. They now inhabit thirty small villages or hamlets and their population numbers about 2,000; this portion of the tribe is fast losing its savage customs, and taking to the habits of the people of the plains to some extent, while the others still retain their primitive simplicity.

The number of speakers of Rengmā reported from the Nága Hills district is estimated as follows:—

Unzâ	2,750
Mâyi	2,750
TOTAL	5,500

The Census of 1891 gives the total number of Rengmās as 9,080.

AUTHORITIES—

BUTLER, CAPT. J.,—*A Rough Comparative Vocabulary of some of the Dialects spoken in the "Nágá Hills" District. Journal* of the Asiatic Society of Bengal, Vol. xlii, 1873, Pt. I, App., pp. i and ff. Contains a number of vocabularies including one of 'Rengmá Nágá.'

DAMANT, G. H., I.C.S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 245 there is the account of the tribe above quoted, and on p. 256 a short vocabulary based on Butler's.

Many passages in the version of the Parable of the Prodigal Son, and many words in the list, are so doubtful, that it is impossible to compile a satisfactory account of the grammatical features of this language. The following notes, which have these materials for their only basis, must therefore be taken with every reserve. So far as I have been able to collate the facts, I here give the principal peculiarities of Rengmā grammar.

In the specimens there is no certainty as to the spelling of words. The same word is sometimes spelt in two different ways. Thus the word for 'son' is sometimes written *nyu*, and sometimes *nyo*. I have not considered myself justified in adopting a uniform spelling, unless it is clearly certain which of two alternative methods of writing is correct.

The **Prefixes** *ke, ka* and *the* are used much as in Angāmi. Thus *ke-gwā*, good; *ka-jē*, distant; *the-bâ*, swine. *The* sometimes appears as *tā*, as in *The-ro-nyü*. God, which in the list of words appears as *Tā-ro-nyü*. The prefix *ā* is, as in Semā, of very common occurrence. It means both 'my' and 'his,' but has often merely the force of a definite article, as in *ā-nchegü*, the younger. There is a **Suffix** *nyu* or *nyü* corresponding to the Angāmi *mā* or *mi*. Thus, *Thero-nyü*, God; *kechi-nyu* (Angāmi, *ke-tekye-mā*), a servant; *āgo-nyu*, a servant; *āpfü-nyu*, a friend; *kāshu-nyu*, a harlot.

Article.—For the definite article, the prefix *ā* is used as shown above. For the indefinite article, the numeral *mē*, one, is employed.

Gender.—The only suffixes of gender which I have been able to identify are *tsē* for the masculine, and *lē* for the feminine. Thus *metu tsē mē*, a bull; *metu lē mē*, a cow.

Number.—The usual suffix of the plural seems to be *dang*, as in *metu tsē-dang* bulls. *Ābong* occurs in *ā-pfü-ābong*, fathers.

Case.—The Nominative takes the suffix *lē*, much like the Āo *e*. This suffix is used before both transitive and intransitive verbs. In one case, apparently, *ē* is used instead of *lē*. Examples are *nyu-lē kohung bi-nē*, there were two sons; *ā-pfü-lē ā-zō-hā-shi*, his father said; *un sī-kāzang-ē si-lā-se-lē*, thy brother died. The termination, as in Āo, is omitted when no ambiguity will ensue. Thus, *ā-nchegü ā-pfü-kā zō-lē*, the younger said to his father. The relative particle, corresponding to the Angāmi *u* is apparently *gü*, as in *ā-nche-gü*, the younger; *peshi-gü*, the elder.

The Accusative takes no termination, as in *ā-hong ā-pui un-kē-lā-lē*, wasted the whole of his property.

The Genitive takes no termination, and precedes the noun that governs it, as in *the-bâ chu*, swine's food.

Other suffixes of case are *kā* or *ki*, to; *hu*, to; *ki*, from; *kā*, in; *nyü*, in; *ghenyü*, from; *zanho*, with. Examples, *ā-pfü-kā zō-lē*, said to his father; *ā-nyu-hu pfsü-lā-tà*, gave to his son; *reni kaje-ki gü-ho*, going to a distant village; *ā-pfü-ki zō-ti-lē*, will say to my father; *ā-ki ki-lo-tà*, take from him; *tsü-renyi-kā*, in that village; *kā-kā*, in a house; *lo-nyü*, in a field; *kā-nyü*, in the house; *kā-shu-nyu zanho*, with harlots.

Adjectives follow the nouns they qualify, and in that case, case- and number-suffixes are added to them, and not to the noun, as in *reni kaje-ki*, to a far country. They take the prefix *ke* as in Angāmi, thus, *ke-gwā*, good.

Pronouns.—It will have been noticed how economical Rengmā is in the use of the suffixes of case, the same syllable being used to illustrate such widely different ideas as 'to' and 'from.' This is also strikingly true with the personal pronouns, those of the first and third persons being identical in form. It is possible that in such cases the two words which are the same in appearance are distinguished by being pronounced with different tones, but no information is available on this point. The following are the forms of the personal pronouns which I have noted:—

First person.—Nom. *ā-lē; ā-nyo*, we; *ā-no*, to me; *ā*, my. The list of words gives the plural as *ā-pwi, aghu-nē, agun, hagha-lē*. The *nē* of the second form and the *n* of the third, may be corruptions of the Nominative suffix *lē*, or *nē* and *n* may be contracted forms of *nyo*. *Aghu, agu, hagha*, are almost certainly different ways of recording the same sound. In the list as received by me the only form recorded opposite No. 17 was *ā-pwi*. The other forms have been taken from other occurrences of the word 'we' in the list. The syllable *ā* is used as a pronominal prefix, meaning my, me, to me. Thus, *ā-pfü*, my father; *ā-tsü-tà*, give to me.

Second person.—Nom. sing. *nē*. For the Nom. plur. the list of words originally gave opposite No. 23 *apürenyi*, in addition to which other entries in the same list give *haghu-nē* and *lidan*. The *-nyi* in *apürenyi* is possibly the same as the suffix *nyu*. Compare *ā-nyo*, we. The gen. sing. is *un* or *u'*, as in *un-sī-kāzang*, thy brother; *u'-hong*, thy property.

Third person.—The Nom. sing. is *ā-lē*. Other cases are *ā-kā*, to him; and *ā* common as a prefix, as in *ā-pfü*, his father; *ā-khu-lo-ho*, seeing him. For the plural the list of words gives *apürenyi*, and also *haghu-nē*.

Hi-lē is 'this.' *Tsü-gē*, pl. *tsü-nyu*, 'that'. *Tsü-renyi-kā*, in that village.

Sagē-ho, who? *nyutē-ho*, what? *tā-mē*, anyone. The interrogative particle is *ho* placed at the end of a sentence.

Verbs.—These present many points of uncertainty. As in Angāmi, the suffixes of the present and of the past tenses are the same, and the meaning of the verb must be concluded from the context.

The most common verb substantive is *bi-nē*, is or was. *Bi-nyong* is also common with the same meaning. *Āzang-he-lē*, thou livest with me. As in other connected languages, the verbal suffixes can be added to substantives, adjectives, etc., as in *u'-hong-nē*, is thy property.

In the case of other verbs, the most usual suffix of the present is *lē* or *nē* as in *vü-lē*, beats; *tē-bi-nē* is making. In *tē-bi-nyong*, was doing, *nyong* apparently gives a continuative or durative sense.

An example of the simplest form of a past tense is *zō-lē*, said. In *un-kē-lā-lē*, wasted, and *gü-rā-lē*, came back, *lā* and *rā* are infixes modifying the root-meaning, and not tense-signs. Other forms translated as past tenses are *pfsü-lā-tà*, gave; *zī-yā*, said; *ā-zō-hā-shi*, ordered; *zō-ni-shi-lē*, and *zō-ni-shī*, said.

The simplest form of the future is *vü-ti*, will strike. Connected forms occurring in the Parable are *kan-si-ti-sā*, shall die, in which *si* is the root; *zō-ti-lē*, will say; *ā-kanü-ti-lē*, we will be merry. *Ā-nyo gü-dē-gwā-lē*, which I am unable to analyse, is translated, 'we will be happy.' The root *gü* signifies 'go,' and *gwā* means 'good.'

As in Kezhāmā, the imperative ends sometimes in *tà*, and sometimes in *lo*. Thus, *ā-tsü-tà*, give to me; *heki-rā-lo*, come.

The infinitive of purpose seems to end in *ngon*, as in *ni-shi-ho tsügē kwē-bi-ngon*, sending him to feed. The form is, however, very doubtful. Possibly it is only incorrect for the durative suffix *nyong*.

The conjunctive participle ends in *ho*, as in *ni-shi-ho*, sending, and many others. Other forms translated as conjunctive participles are *kan-jipē*, dividing; *kekwe-no*, having collected; and, beside *gü-ho*, going, *gü-ngē*, going, and *gü-tsē*, having gone.

The causative particle, corresponding to the Angāmi *bu* is *no*, as in *ā-pui-no ā-kanü-ti-lē*, let us all be merry.

As an example of a desiderative verb, we may quote *tē-bi-sü-bi-nē*, wished to eat.

The negative particle is *mo* as in *ā-tsü-mu-ho*, not giving to him, here the *mo* is changed to *mu*, probably a false spelling; *ke-mo-tē-lā-si-lē* and *ke-mo-tē-lā-lē*, did not, the root being *tē*, do; *sā-ri-mo-lē*, broke-not; *ā-pfsü-mo-lē*, did not give to me.

[No. 6.]

TIBETO-BURMAN FAMILY. NÂGÂ GROUP.

WESTERN SUB-GROUP.

RENGMÂ OR UNZÂ.

(DISTRICT NÁGA HILLS.)

Mà nyu-lē kohung bi-nē, sānâ ā-nche-gü ā-pfü-kā zō-lē,
Person-of son two were, and the-young his-father-to said,
'ā-pfü, u'-hong kan-jipē ā-jipē ā-tsü-tà,' sānâ ā-pfü
'my-father, thy-property dividing my-share me-give,' and his-father
hong kan-jipē ā-nyu-hu pfsü-lā-tà. Bindin-tsē ā-nyu ā-nche-gü
property dividing his-son-to gave. After-a-little-while his-son the-young
ā-hong ā-pui ke-kwe-no, reni kaje-ki gü-ho, teki
his-property the-whole having-collected, village distant-to going, there
un-stühe-ho ā-hong ā-pui un-kē-lā-lē, sānâ ā-hong
living-riotously his-property the-whole wasted, and his-property
mhē-kē-lā-ho, tsü-renyi-kā chendāte-ho tāmē-'ndi-lā-lē. Sānâ
having-completely-lost, that-village-in famine-being everything-wanting-was. And
ā-lē gü-ngē tsü-renyi-kā mà kā-kā bi-nē ā-go tē-bi-nyong.
he going that-village-in person-of house-in was his-house-work continued-doing.
Sānâ themmi tsügē ni-shi-ho tsügē lo-nyü the-bâ kwē-bi-ngon; tā-mē
And man that sending him field-in swine to-feed; any-one
ā-tsü-mu-ho, nyā-ha-ho, the-bâ chu āyi tē-bi-sü-bi-nē. Āsi
to-him-giving-not, being-hungry, swine's food even to-eat-he-wished. Then
re-chü-no-ho, 'hē, ā-pfü ke-chi-nyu āyi tā tē-tsü-bi-hâ nyāsa-bi-nyong.
coming-to-himself, 'alas, my-father servants also all (?)cannct-eat rich-are.
Ā-lē ta-tē-'randi-ho kan-si-ti-sâ. Ā-lē ā-pfü-ki gü-ho, ā-lē gü
I to-eat-wanting shall-die. I my-father-to going, I having-gone
ā-pfü-ki zō-ti-lē, "ā-pfü, ā-lē tsangē kebingē mho-dē-kā sāni
my-father-to will-say, "my-father, I sky dweller before also
u'-mho-dē-kā-i gwā ke-mo-tē-lā-si-lē. A-lē nyo-lē senya lo. Sānâ ā-no
you-before good not-did. I son like not. And me-cause
u'-gotehe-lo," sānâ ā-pfü-kā zō-ti-lē.' Ā-lē ā-pfü-ki gü-tsē,
your-servant-to-be," and my-father-to will-say.' He his-father-to having-gone,
ā-khu-lo-ho teri-lē, ā-nje-hē-tso-ho, tin-gü-nre-ho, ā-tam-pē-no-lē-ā-ten-no-ho,
him-seeing first, him-to-being-kind, running-going, (?)having-embraced
ā-mbā-lē. Sānâ ā-pfü-kā zō-yā, 'ā-pfü, tsangē The-ro-nyü be-tingē
him-kissed. And his-father-to said, 'my-father sky God (?)against

ā-mho un-dē-kā-i gwā ke-mo-tē-lā-lē; ā-lē nyo-lē-tsü ke-zhā-sē-lē.' Tsànâ-i
before you good not-did; I son-to-be am-ashamed.' But
ā-pfü-lē ā-go-nyu-kā ā-zō-hā-shi, 'phi ā-pui ā-zo-kā phi ke-gwā mē
his-father servants-to ordered, 'cloth all among cloth good one
sang-re-ho ā-no bē-no-tà; ā-bē-kekhiu mē sang-re-ho ā-pfsü-tà, phājē
bringing him-cause to-put-on; his-hand-ring one bringing to-him-give, shoe
sang-re-ho ā-no pfü-lo-tà; ā-pui-no kerhang, tē-ke-lo ā-kanü-ti-lē. Ā-nyo-lē
bringing him-cause to-wear: we-all-let joining, feasting be-merry. My-son
si-ke-lā-gunzi, rhàni gü-rā-lē; mhē-nā-o, rā-ningü-rā-lē, ā-nyo gü-dē-gwā-lē.'
was-dead, alive came-back; lost-being, back-again-came, we will-be-happy.'

Sikā ā-nyo peshi-gü lo-nyü bi-nyong. Ā-lē kā ko
That-time his-son elder field-in was. He house near
ningwā-rē tāhu kātungâ lelē kāti shā-lo-ho sikā ā-go-nyu
approached-when music beating singing sound hearing that-time his-servant
mē kopē ke-tsa-lē, 'hi-lē nyü-gheogu-ho ?' Ā-go-nyu-lē zō-ni-shi-lē,
one calling asked, 'this (?) what is it ?' His-servant said,
'un-sī-kāzang gü-lē-gwo-re-lē, sānâ u'-pfü-lē gwā ke-bi hi-lo-hon
'your-brother came-back, and your-father well being finding
su-ghenyü magui tē-bi-nē.' Su-ghenyü ā-nuntā-ho kā-nyü gü-mo-lē
therefore feast making-is.' Therefore he-being-angry house-in went-not.
Su-ghenyü ā-pfü-lē kā-mu-ki phi-rē-ho ā-jü-lo-lē Sānâ ā-lē
Therefore his-father house-outside-to coming him-entreated. And he
ā-sikā ā-pfü-kā zō-ni-shi, 'hirē, ā-lē ā-chē hon'-bi-nge-i kā-nü-mē
that-after his-father-to said, 'lo, I year so-many-past ever
u'-zō sā-ri-mo-lē, tsànâ ā-pfü-nyu zanho kaiyütē tēnü-nu
thy-word broke-not, but my-friends with merry-making goat-child
mē ā-pfsü-mo-lē. Tsànâ u'-nyu hi-lē kā-shu-nyu zanho u'-hong
one to-me-gavest-not. But thy-son this harlots with thy-property
ke-nji-nha-lē, ā-lē gworenyemho magui lē-bi-nā-sa-lē.' Sükā ā-kā zō-lē,
wasted, he as-soon-as-he-comes feast gavest.' Then him-to said,
'hirē, ā-nyu ā-ketōu-lē ā-zang-he-lē. Sānâ ā-hong ā-pui u'-hong-nē.
'lo, my-son living me-with-art. And my-property the-whole thy-property-is.
Tsànâ un-sī-kāzang-ē si-lā-se-lē, rhàni gwo-re-lē; mhē-nā-ho, ni-lo-lē,
But thy-brother was-dead, alive came-again; was-lost, was-found,
su-ghenyü u'-kānye-ho, kaiyütē-mu-tā-shu-lē.'
therefore to-be-merry, to-play-not-doing-bad-is.'

KEZHĀMĀ.

Regarding this tribe, I have even less information than concerning the Rengmās. They inhabit the south-eastern border of the Nága Hills district, and have the Angāmis immediately to their west and south. To their east are the wild little explored tribes of the unsettled country. To their north are the Semās. We know all their villages well. In appearance and customs they do not differ from the Angāmis in whose country their villages lie.

The Deputy Commissioner estimates that there are about 1,620 speakers of Kezhāmā. Their language differs considerably from Angāmi and Semā, but clearly belongs to the same sub-group. Through the kindness of the Deputy Commissioner, I am enabled to publish a version of the Parable and a list of standard words and sentences in the language, which do not profess to be altogether correct, and which were obtained with considerable difficulty.

I have not found any authority which deals with this people or their language.

The following account of the principal peculiarities of Kezhāmā grammar is based on the specimens which have been now made available for the first time. Everything that is said below must be taken with great reservation, for, owing to the difficulties experienced in obtaining the specimens, there can be no doubt that they contain several errors. Where I have been able, I have separated out the various component parts of each word by hyphens, but this has not been done uniformly, as I have left doubtful words untouched. In many places the interlinear translation is most uncertain, and, in some places, I have not been able to offer any translation at all. I can only therefore say that the following *appear* to be the noteworthy points of the grammar.

Nouns have a prefix *e*, corresponding to the Semā and Rengmā *ā*, which was originally the pronoun of the third person and means 'his,' but often has the force only of the definite article, or even has no meaning whatever, as in *e-nē me-chü*, a distant town. Corresponding to the Angāmi relative suffix *u*, we have *o*, as in *kachü-o*, he who was the younger. The Angāmi *mā*, person, is represented by *mi*.

In nouns, the nominative singular takes the suffix *nyi* before transitive verbs, corresponding to the Lhōtā *nā*. As in that language, the suffix can be omitted when no ambiguity will ensue. Thus, *kachü-o-nyi pu*, the younger said; but *pu*, not *pu-nyi*, *gwo-lá*, he went.

The genitive, as in other cognate languages, takes no termination, and precedes the governing noun, as in *sü e-nē mi kelē kē*, that town's man one's house, the house of a man of that town.

The dative takes the suffix *nhà*, as in *e-pfü-nhà*, to his father.

The locative takes *chē*, as in *e-lá-chē*, in the field, and *àzo* means 'with,' as in *krokromu-àzo*, with harlots.

The sign of the plural is, as in Angāmi, *ko*.

As regards pronouns, we have the following forms,—

Yē or *iyē*, I; *āwu-ko*, we. The word *vē* means 'property,' as in *ā-vē*, my property, but is also used to give the force of various cases to the personal pronouns, as in *ā-vē*, with me. *Ā*, by itself, is used as a prefix meaning 'my,' as in *ā-pfü*, my father.

No, 'thou' and 'you'; used as a prefix *i* means 'thy,' as in *i-pfü*, thy father; *i-vē*, thy property, with thee; *no i-vē*, means 'thy son.'

Pu, he; *āwu-ko* means 'they' as well as 'we.' The prefix is *e* or *pu*, as in *e-pfü*, his father; *pu-vē*, his property. *Pu-ē*, apparently for *pu-vē*, is 'to him'; *pu-nhà*, to him. The nominative before transitive verbs is *pu-nyi*.

Sü, that; *hi*, this; *tu-o*, who? *di*, what?

As to verbs, we have *bā*, is, was. Adjectives take verbal terminations, as in *vē-ā*, it is good. The present tense in the list of words is not very clear, but it is probably meant that *yē-nyi dā*, means 'I beat.'

The usual suffix of the past tense is *nā*, as in *psü-nā*, gave; *chü-nā*, as well as *chü*, did. Sometimes we find *lá*, as in *gwo-lá*, went; *e-nyi-lá*, was happy. Another suffix is *ā* or *wā*, as in *pu-ā*, said; *gwo-ā*, has come; *me-lho-wā*, has given food. Finally, there are several instances in which no suffix is used, as in the present. Thus, *pu*, said; *gwo*, went; *chü*, did.

The suffix of the future is *dà*, as in *pu-dà*, will say; *e-nyi-dà*, will be happy.

The suffix of the imperative seems to be *nē*, as in *psü-nē*, give.

The usual suffix of the conjunctive participle is *ngi*, as in *ngu-ngi*, seeing. There is also *pfá* in *ke-zē-pfá*, dividing; *me-lo-pfá*, sending.

Ká-ke-lá, seems to be an infinitive of *ká*, call.

The causal suffix, corresponding to the Angāmi *bu*, is probably *lá*, as in *pu-ē-lá mā-pfu-lo*, cause him to wear.

The following are examples of negatives, *psü-mo*, gave not; *pyē-mo-tà* I am not worthy; *e-nyi-mo*, was not happy; *liü-mü-bā*, did not wish; *mo-tà-mo-lio*, transgressed not; *psü . . . . . mo*, gavest not. We have also *ho-tà*, was not; *to-huē-hotà*, who cannot eat, the root *to* meaning 'eat.'

[No. 7.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

WESTERN SUB-GROUP.

KEZHĀMA.

(DISTRICT NÁGA HILLS.)

Mi kelē e-no-ṃi kenhi bā. Kachü-o-nyi e-pfü-nhà
Person one his-son-person two were. Younger-the his-father-to
pu, 'yo ā-pfü, i-vē ā-tā-zē ā-vē psü-nē.' Sükâ e-pfü-nyi
said, 'O my-father thy-property dividing my-property give.' And his-father
pu-vē ke-zē-pfâ psü-nā. Sachī-sü eshuo e-no kachü-o pu-vē
his-property dividing gave. After-that (?)a-little his-son younger-the his-property
me-pu-o me-chlâa-ngi e-nē me-chü ketemi gwo-a-ngi ke-zu-ṃi-àzo
all-the collecting town distant in going riotous-person-with
zu-a-ngi pu-vē-ko me-ken-nā. Pu-vē me-pu-o me-ken-nā sü e-nē
living his-properties lost. His-property all-the lost that town
mi me-krā-tà. Sükâ pu mhā hotà. Sachī pu gwo sü
(?)man famine. And his (?)food was-not. Afterwards he going that
e-nē mi kelē kē gwo-lâ. Sü mi-nyi pu-ē-lâ e-vo pfā dē-cho
town's man one's house went. That man him-caused swine food feeding
me-lo-pfâ e-lâ-chē. Sükâ vo-lhā me-sā-ke-thē to-ngi mi kelē
sending field-in (says). And pig-food remainder that-also man one
psü-mo. Sachī sü te-chi-lo-ngi pu-nyi pu-ā, 'ā-pfü ke-thē-mi
gave-not. After that becoming-sane he said, 'my-father's servant
to-huē-hotà sü yē ke-ku-o chē-do-ā. Yē gwo ā-pfü-nhà
eat-all-cannot but I who-am-hungry will-die. I going my-father-to
hi pu-dà, "yo ā-pfü, e-chie ke-thē-mi-nhà i-ka-ngu-nhà mhā kesü
this will-say, "O my-father, sky dwelling-man-to thy-sight-to (?)deed bad
chü-nā. I-no chi-ke-thà kâ-ke-lâ pyē-mo-tà. Ā-vē-lâ i-kē-thē
did. Thy-son being call-to worthy-am-not. Me-cause thy-house-servant
kelē tuchi nyi."' Sachī sü e-pfü-nhà gwo, sükâ pu me-chü
one like (?)give."' After that his-father-to went, and he distant
ke-thē-kē-lâ pu-pfü pu-ā ngu-ngi, zo-me-zhe-ngi, tà-gwo-ngi, ke-gho-chē
staying his-father him seeing, being-kind, running, neck
pfü-lo-ngi, ke-bzo mē-mā. Sükâ pu-no-nyi pu-nhà pu, 'yo ā-pfü,
embracing, cheek kissed. And his-son him-to said, 'O my-father,
e-chie ke-thē-mi jhi-nhà i-ka-ngu-nhà yē mhā kesü-chü; i-no
sky dweller-man before thy-sight-to I (?)deed bad-did(?); thy-son

chi-ke-thà kâ-ke-lâ pyē-mo-tà.' Sükâ e-pfü-nyi ke-thē-mi-nhà pu-chi,
being call-to worthy-am-not.' And his-father servants-to said,
'e-rā me-pu te-nhà-lâ ke-vi-o pfu-gwo, pu-ē mhā-chi-di, bā
'cloth all among that-which-is-good bring, him-to dress; hand
ke-khē, ke-thē pezhü pfu-gwo pu-ē-lâ mā-pfu-lo; sükâ āwu-ko mhā-to-ngi
ring, (?)foot shoe bring him-cause to-wear; and we eating
e-nyi-dà; sükâ ā-no hi-no-hi si-te-ngi, rhi-lā-gwā; ho-te-ngi,
will-be-happy; and my-son who-that having-died, is-alive-again; being-lost,
ngu-kelā-lâ, sü-jü e-nyi-lâ.'
is-seen-again, therefore are-happy.'

Se-nhà e-no ke-se-o lâ tà. Sachī e-kē-nhà gwo-lâ
At-that-time his-son elder field had-gone. After the-house-near went
e-lübūdā e-le-châ che-lâ, sükâ ke-ke-thē-mi kelē kâ agnü, 'hi
music singing heard, and servant one calling asked, 'this
di chuâ?' Sükâ ke-ke-thē a-gni-pu, 'i-tsi-kezü gwo-ā:
what (?)is?' And the-servant said, thy-younger-brother has-come:
sükâ i-pfü-nyi pu te-rho-ke-thē ngu-lo-ngi e-mi-àzo mhā-to-wā.' Sükâ
and thy-father his healthy-being seeing man-with is-feeding.' And
pu-nyi e-nyi-mo, kē-hu liü-mü-bā. Sü-jü-lâ e-pfü-nyi kē-dzu
he was-not-pleased, house-in wish-not-was. Therefore his-father house-outside
prà pu-ā jē-e-nye pu. Sachī sü pu-nyi e-pfü-nhà pu, 'yo,
coming him-to soft-words said. After-that he his-father-to said, 'Oh,
yē mā-pfö hi-datahi i-vē ke-pfi-e-nyi; yē ke-niyē i-selâ
I years so-many thee-with remained; I ever thy-order
mo-tà-mo-lio, si-inyi no ke-niyē e-mü chü kelē ā-vē psü ke-ze-mi-àzo
transgressed-not, but thou ever goat child one me-to gave friends-with
e-nyi-kā-thâ mo. Sinyi no i-vē me-pu-o krokromu-àzo tolehua-ngi
to-be-merry not. But son your-property all-the harlots-with having-lost
pu gwā-cho me-sā no mi-a-kâ-chi-ni me-lho-wā.' Pu-nyi e-no-nhà
he on-coming at-time thou persons-calling food-gave.' He his-son-to
pu-ā, 'ā-no, ā-vē zetēmepria; ā-vē-hi me-pu-o i-vē.
said 'my son, me-with thou-stayest; my-property all-the thy-property.
I-tsi-kezü si-te-ngi, rhi-lā-gwā, ho-tà-di-mo, ngu-kelā-lā,
Thy-younger-brother having-died, is-alive-again, being-lost, is-seen-again,
in-jü-lâ āwu-ko e-nyi-ngi lâprà me-vā vē-ā.'
therefore we being-happy merry doing good-is.'

STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE WESTERN NĀGĀ SUB-GROUP.

English.	Angāmi (Tengimā).	Angāmi (Dzunâ, when different from Tengimā).	Angāmi (Kehenâ, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
1. One	Po	.....	.....	.....
2. Two	Kennā	.....	.....	.....
3. Three	Sē	.....	.....	Shē
4. Four	Dā	.....	.....	.....
5. Five	Pangu	Pongu	Pengu	Pengu
6. Six	Suru	.....	Serâ	Sairau
7. Seven	Thenā	Thennā	Thennā	Thennā
8. Eight	Thethā	.....	.....	.....
9. Nine	Tekwü	.....	Tekhi	Tekko
10. Ten	Kerr	Ker (*the* r *has a sound between* l *and* r).	Kerrü	Kerru
11. Twenty	Mekwü	.....	Mekhi	Mekko
12. Fifty	Lhi-pangu	Lhi-pongu	Lhi-pengu	Lhē-pengu
13. Hundred	Krā(po)	.....	.....	.....
14. I	Ā	.....	I, ā	.....
15. Of me	Ā	.....	Ā	.....
16. Mine	A, ā-thē ā-(*my own*), ā-vē (*my property*).	.....	Ā, ā-zhi, ā-*noun*-wē	Ā, ā-vi (*my property*).
17. We	He-ko, he-nā, ā-vo, u-ko	Heko, (*he and I*) henā, (*you and* I) āwü.	Hā-ko, hā-nā, ā-vü.	Hiko, (*he and I*) henā, (*you and I*) alubwī.
18. Of us	He-ko, hē	Heko, *etc.*	Hā-ko, *etc.*	Hiko, *etc.*
19. Our	He-ko, hē	Heko, *etc.*	Hā-ko, hā-ko-zhi, hā-ko-*noun*-wē.	Hiko, *etc.*
20. Thou	No	.....	.....	.....
21. Of thee	Un	.....	.....	.....
22. Thine	Un	.....	Un-zhi, un-*noun*-wē	.....
23. You	Ne-ko, (*you-two*) ne-nā	.....	.....	Nye-ko, (*you two*) unā
24. Of you	Nē	.....	.....	Nye-ko, *etc.*
25. Your	Nē, ne-ko	.....	Ne-ko-zhi, neko-*noun*-wē	Nye-ko, *etc.*

LANGUAGES OF THE WESTERN NĀGĀ SUB-GROUP.

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Lāki	Mē	Kāmmē	Kelē	1. One.
Kinni, kinhi	Kong-hu, kohung	Kēnhiun	Kenhi	2. Two.
Kethu, kethe	Kingshan	Keshān	Katsü	3. Three.
Bidi, bedi	Pezi	Kējhē	Pedi	4. Four.
Pangu	Pfü	Pūng	Pāngu	5. Five.
Tsugwo	Saro	Sērro	Sārr	6. Six.
Tsinyi	Sanü	Sēnī	Signi	7. Seven.
Tachē, tetchē	Tetsē	Tassē	Tichē	8. Eight.
Tukhu	Tekhē	Tākkā	Tepfü	9. Nine.
Chighi	Serr	Sērrāh	Chiro	10. Ten.
Muku	Nki	Nki	Mechi	11. Twenty.
Lhopungu	Hem-pfü	Hain-pūngh	Lhapangu	12. Fifty.
Akhē	Tsi	Chē	Kri	13. Hundred.
Ngi	Ālē	Alē	Iyē	14. I.
Ngi	Ā	.....	Iyē	15. Of me.
Ngi	Ā	.....	Iyē	16. Mine.
Ngi-ko, Ngingu-ko, Ningu-ko.	Ā-pwi, aghu-nē, hagha-lē, agun.	Nēalē	Āwuko	17. We.
Ngingu-ko	Ā-pwi	.....	Āwuko	18. Of us.
Ngingu-ko	Ā-pwi	.....	Āwukojelâ	19. Our.
Nā	Nē	Nē	No	20. Thou.
'Nghengu	Un	.....	No	21. Of thee.
Nā-ko, Nangu-ko	Pfu un ghenyu (*sic*)	.....	No	22. Thine.
Nangu-ko	Apürenyi, haghu-nē, lidan	Ndu	No	23. You.
Nangu	Apürenyi	.....	Nēukojelâ	24. Of you.
.....	Apürenyi	.....	Nēukopelâ	25. Your.

English.	Angāmi (Tengimā).	Angāmi (Dzunâ, when different from Tengimā).	Angāmi (Kehenâ, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
26. He	Po	.....	.....	.....
27. Of him	Po	.....	.....	.....
28. His	Po	.....	Po-zhi, po-*noun*-wē	.....
29. They	U-ko, lu-ko, hā-ko	.....	Po-ko	.....
30. Of them	U-ko	.....	Po-ko	.....
31. Their	U-ko	.....	Po-ko-zhi, po-ko-*noun*-wē	.....
32. Hand	Bi, dzē	.....	.....	Bē
33. Foot	Phi	Phē	Phē	Phē
34. Nose	Nhichā	.....	Nichâ	Nhyiki
35. Eye	Mhi	Mhü	Mhâ	Mhâ
36. Mouth	Mē	Thā	Thā	Mē-thā
37. Tooth	Hu	.....	Hü	Ho
38. Ear	Nie	.....	Nü	Nyi
39. Hair	Tā	Thà	Thà	Thà
40. Head	Tsu	Pi	Pi	Pi
41. Tongue	Melü, mewü	Meliē	Meliē	Melyē
42. Belly	Vā, vādi	Vā	Vā	Vā
43. Back	Chē, nāku	Chē	Chē	Chē
44. Iron	Thezhü	Thezhi	Thezhi	Thezhē
45. Gold	*No word*	.....	.....	.....
46. Silver	Rakajö	.....	Rākā	Rākā
47. Father	Po, pu, (*my father*) ā-po	Po	Po	Po
48. Mother	Zo	.....	Ze	.....
49. Brother	Dzerāu (*elder*), sāzēu (*younger*).	Dzerā-u (*elder*), sāzā-u (*younger*).	Dzerā-u, sāzā-u	Dzerāu, sāzā-u
50. Sister	Lüpfü, wüpfü	Lipfü	Lēpu	Lipfü
51. Man	Mā, themmā	.....	Temmā	.....
52. Woman	Thenu-mā		Teno-mi	Theno-mā

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Pā	Nē, hilē, ālē . . .	Higā	Pu	26. He.
.....	Nē, ā	.....	Pu	27. Of him.
.....	.....	.....	Pu-vē (*his-property*) .	28. His.
Pā-ko	Apürenyi, haghu-nē, tsünyu	Hidēn	Āuko	29. They.
.....	Apürenyi . . .	.....	Āuko	30. Of them.
.....	Apürenyi . . .	.....	Āuko-vē (*their-property*) .	31. Their.
Āu	Nbē	Bēn	Bā	32. Hand.
Ākupu	Phā	Phā	Phē	33. Foot.
Āniki	Nhikâ	Hikong	Nhukā	34. Nose.
Āngnīti	Āyehte	Nghē	Nhēohū	35. Eye.
Ākichi	Amang	Māngkhong . . .	Keti	36. Mouth.
Āhu	Ahē	Hāh	Efü	37. Tooth.
Ākini	Nyēli	Nitun	Kenü	38. Ear.
Āsā	Peheh	.....	Etā	39. Hair.
Āketsu	Peh	Api	Kepsü	40. Head.
Āmili	Ingi	Ī	Meli	41. Tongue.
Āpfo	Anghinda . . .	Ghēn	Mevo	42. Belly.
Akichi	Nsē	Chong, bothāng . .	Kechē	43. Back.
Āghi	Taghi	Tagi	Ezü	44. Iron.
.....	.....	Honüngi	.....	45. Gold.
.....	Rākāgi	.....	Rākāchü . . .	46. Silver.
I-pu (*my father*) . .	Āpfü	Apē	Āpfü	47. Father.
I-zà (*my mother*) . .	Āju	Āzo	Āzo	48. Mother.
Izhukighi (*elder*), ātikeyu (*younger*).	Ātsā, ātsü, si-kāzang .	Sāgah (*elder*), sezhingē (*younger*).	Jükeri (*elder*), itsikozü (*younger*).	49. Brother.
Achepfü	Ālâghi, ālēgi . . .	Alēki	ēpi	50. Sister.
Timi, mi . . .	Tammi	Tamē, pechoniū . .	Emi	51. Man.
Kintimi	Taninyu	Tāiniū	Nichümi	52. Woman.

English.	Angāmi (Ṭengimā).	Angāmi (Dzunâ, when different from Tengimā).	Angāmi (Kehenâ, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
53. Wife	Ki-mā	.....	Ki-mi	Kai-mā
54. Child	Nichu-mā, nâ	Nochu-mā	Nhāchu-mi	Nichu-mā
55. Son	Nâ	No	No	No
56. Daughter	Nâ-pfü	No-pfü	No-pụ	No-pfü
57. Slave	Dē-mā	Dē-mā	Te-dji	Thedi-mā
58. Cultivator	Lēketi-mā	Lēti-mâ	Lēketi-mi	Thetē kechu-mā
59. Shepherd	Tekâ ke-kwē-mā, ke-kwē-mā, ṇyünâ kwē-mā.	Teko kekwē-mā	Teko kekwē-o	Teko kekwē-mā
60. God	Kepenâpfü (*Birth-giver*), Terhopfö, Terhomā.	Terho-mā (*whether good or evil*), kepenopfü (*birth-giver*).	Terho-mi	Kemonopfü
61. Devil	Terho keshâ-mā	Râlo, terho keshâ-mā	Terho-rolâ	Râlo
62. Sun	Tināki, nāki	Nakhē	Nāki	Nākei
63. Moon	Krö	Krü	Krü	Krü
64. Star	Themü	Tēnu	The-mi	Mü
65. Fire	Mi	.....	.....	Mei
66. Water	Dzü	.....	Dji	.....
67. House	Ki	.....	.....	Kei
68. Horse	Kirr, kwirr (*possibly a corruption of the Hindōstānī*).	Kwirr	Gwirl	Kwirrü
69. Cow	Mithu	.....	Thâ	Thāo
70. Dog	Tefüh	Uhē	Uhi	Uhē
71. Cat	Nunâ, niânâ, the-nia (*wild*)	Lünâ, nānâ	Kenyā-lē	Ullnu
72. Cock	Vödzü	.....	Vü-dji	Vü-dzü
73. Duck	Tophā	.....	Hophi	.....
74. Ass	*Not known*	.....	.....	.....
75. Camel	.....	.....	.....	.....
76. Bird	Pera	Merā	Ârā	Merā
77. Go	Vo (*to go*), lē (*to go on the level*), ke (*to go down*), ko (*to go up*), pi (*to go a short distance*), tsu (*to go down, always used of going to the fields*), pzā (*to go out*) (*roots*).	Vo-lē-chē, tâ-tā-chē (*Imperative*).	Tā-tā-tē, vo-tā-tē (*Imperative*).	To-tā-chē, vo-chē (*Imperative*).
78. Eat	Chi	Chi (*Root*)	Tu (*Root*)	Chi (*Root*)

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Nipfü	Ānu	Nēniū	Kāmi	53. Wife.
Itimi	Ints-ānyu	Anin	Kachümi	54. Child.
Ā-nu, i-nu (*my-son*)	Ānyu	Nīo	Enomi	55. Son.
Kintimi, nupfülā	Kāmi	Nīo	Enopi	56. Daughter.
.....	Do.	.....	Pramino	57. Slave.
Alushitimi	Lonyu katsinyu	.....	Etā ketāmi	58. Cultivator.
Kikemi	Metu kokwenya	.....	Mhā kopfēmi	59. Shepherd.
Teghami ipu zakishu	Tā-ro-nyü	Tērrogha	Ropfà	60. God.
Teghami	Hāsongāri	Tērrogagwē	Eromi	61. Devil.
Ātsinkihō	Iyēkâ	Hēkā	Tenyinhu	62. Sun.
Ākhi	Shē	Chākāgong	Ekrü	63. Moon.
Āye	Shenü	Chama	Eghē	64. Star.
Āmi	Mā	Mā	Emē	65. Fire.
Āzu	Dzü	Dī	Ejü	66. Water.
Āki	Kā	Kā	Ekiē	67. House.
Sturu	Karui	Kērrū	Pferi	68. Horse.
Āmishi	Me-tu	Mēnthainio	Echē	69. Cow.
Ātsü	Tēhi	Tēhi	Etsü	70. Dog.
Ākwesā	Niāngu	Āi	Koṭho	71. Cat.
Āghudu	Teroghedza	.....	Pfüjü	72. Cock.
Sophā	Tsopà	.....	Pfüpsü	73. Duck.
.....	.....	.....	.....	74. Ass.
.....	.....	.....	.....	75. Camel.
Aghāu	Teghè	Tēga	Rochū	76. Bird.
Gwo *or* gwā (*Root*)	Tinā	Gokhēgottā	Tàtà	77. Go.
Chi	Tēlolo	Tūlogottā	Tâlâ	78. Eat.

English.	Angāmi (Tengimā).	Angāmi (Dzunâ, when different from Tengimā).	Angāmi (Kehenâ, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
79. Sit	Bā	.....	.....	.....
80. Come	Vor, ler (*in*), pir (*from a short distance*), ker (*down*), par (*out*), tsur (*down*).	Pir, vor	Phi	Vor
81. Beat	Vü	.....	Vö	.....
82. Stand	Thā	.....	.....	.....
83. Die	Sā	.....	.....	.....
84. Give	Tsü, khāshi	Pi	Pi	Pi
85. Run	Tā	.....	.....	.....
86. Up	Pesâtsa, pesönu	Le-mho-piā	Li-pi-pyo	Lhe-mho-pi
87. Near	Ke-penê	Ke-menâ	Ke-menâ	Ke-me-no
88. Down	Pekrâtsa, pekrânu	Le-tho-piā	Li-tho-pyo	Le-tho-pi
89. Far	Chāchā	.....	Rā-du	Ti-ti
90. Before	Mhodzü	.....	Dji	Mho-dzu
91. Behind	Sā, sātsā	Sā-piā	Sā-pyo	U-sā-pi
92. Who	Sopo	.....	So-ā	.....
93. What	Kejipo, kedipo	Keji-po	Dē-yā	Keji-po
94. Why	Kidi	Keji-po chē-kē	De-lāno	Keji-po lā-nu
95. And	Mu, ri	Sikē	Sichēo	Mu
96. But	Derri	Seri	Shēri	She-lē
97. If	-râ *or* -ru, *or* -di, *as a verbal suffix.*	-râ *(suffix)*	Sherr	-kü *(suffix)*
98. Yes	Uwē	.....	E-lo	.....
99. No	Mo	.....	.....	.....
100. Alas	Hesh, akrü	Hē	Hü	Hēi
101. A father	Ā-po, ā-pu (*my-father*)	Po-po	Po-po	Po-po
102. Of a father	Po-pu (*of his-father*)	Po-po	Po-po	Po-po
103. To a father	Po-pu ki	Po-po ki	Po-po ki	Po-po kēi
104. From a father	Po-pu kinu (ghinu)	Po-po kinu	Po-po kinâ	Po-po kēilo
105. Two fathers	Po-po kennā	Po-po kennā	Po-po kennā	Po-po-nnā

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Ishu	Dongbino	Bhēintā	Bàlo	79. Sit.
Gwāgi	Hekirālo	Rotah, kulokottā	Thagwo	80. Come.
Bu	Vü-tsü-tà	Vūchē, vūtā	Dàchi	81. Beat.
Al	So-tà	.....	Etalo	82. Stand.
Ti	Si-lā-tà	.....	Tsità	83. Die.
Tsü	Ki-shi-tà	Lopimū	Psüdo	84. Give.
Po	Ntonggolo	.....	Tàmhachü	85. Run.
Lhasho	Lügē	.....	Leripā	86. Up.
Kunulo	Kenokā	Nūnan	Kenâ	87. Near.
Chilu	Loringki	.....	Letropā	88. Down.
Kasu	Kajēki	Kajōgi	Ledetà	89. Far.
Zu	Mho-dē-kā	Hodi	Ejhüpā	90. Before.
Itiyu	Siki	Shēgi	Etsipā	91. Behind.
Kivi	Sagē-ho	.....	Tuo	92. Who.
Kivitai	Ngutē-ho	Dē	Dipiyē	93. What.
Kishino	Ngutē-ho	Dē	Diṭcho	94. Why.
Ghi		.....	Yi	95. And.
Chüshimo	Tsonā-i	.....	Sünyi	96. But.
Chüshimo		.....		97. If.
Ilāon	Aye	Jê	Iyā	98. Yes.
Mo	Muh	Mūlē	Mâ	99. No.
Hesh	Hesh	.....	Hesh	100. Alas.
Āpu	Āpfü mē	Apē	Āpfü	101. A father.
Āpu	.....	.....	Apfū	102. Of a father.
.....	.....	.....	Apfü-nēlho	103, To a father.
.....	.....	.....	Apfü-nhà	104. From a father.
Āpu kinni	Āpfü kong-hu	.....	Apfü-kenhi	105. Two fathers.

English.	Angāmi (Tengimā).	Angāmi (Dzunâ, when different from Tengimā).	Angāmi (Kehenâ, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
106. Fathers	U-pu-nomā	Putsano-ko	Po-po-tsāni-ko	Po-po-no-ko
107. Of fathers	U-pu-nomā	Putsano-ko	Po-po-tsāni-ko	Po-po-no-ko
108. To fathers	U-pu-nomā ki	Putsano-ko ki	Po-po-tsāni-ko ki	Po-po-no-ko kēi
109. From fathers	U-pu-nomā kīnu	Putsano-ko kinu	Po-po-tsāni-ko kinâ	Po-po-no-ko kēilo
110. A daughter	Nâ-pfü po	Tenuno po	*As Dzunâ*	Nopfü po
111. Of a daughter	Nâpfü po ki	Tenuno po	*Ditto*	Nopfü po
112. To a daughter	Nâpfü po kīnu	Tenuno po ki	*Ditto*	Nopfü po kēi
113. From a daughter	Nâpfü po ghinu	Tenuno po kinu	Tenuno po kinâ	Nopfü po kēilo
114. Two daughters	Nâpfü kennā	Tenuno kennā	*As Dzunâ*	Nopfü kennā
115. Daughters	Nâpfü-ko (*the daughters*)	Tenuno-ko	*Ditto*	Thenuno-ko
116. Of daughters	Nâpfü-ko	Tenuno-ko	*Ditto*	Thenuno-ko
117. To daughters	Nâpfü-ko ki	Tenuno-ko ki	*Ditto*	Thenuno-ko kēi
118. From daughters	Nâpfü-ko kīnu	Tenuno-ko kinu	Tenuno-ko kinâ	Thenuno-ko kēilo
119. A good man	Themmā ke-vipo	.....	Temmā kevi po	Themmā kevē po
120. Of a good man	Themmā ke-vi po	.....	Temmā kevi po	Themmā kevē po
121. To a good man	Themmā ke-vi po ki	.....	Temmā kevi po ki	Themmā kevē po kēi
122. From a good man	Themmā ke-vi po kīnu	.....	Temmā kevi po kinâ	Themmā kevē po kēilo
123. Two good men	Themmā ke-vi kennā	.....	Temmā kevi kennā	Themmā kevē kennā
124. Good men	Themmā ke-vi ko (*the good men*).	.....	Temmā kevi-ko	Themmā kevē-ko
125. Of good men	Themmā ke-vi ko	.....	Temmā kevi-ko	Themmā kevē-ko
126. To good men	Themmā ke-vi ko ki	.....	Temmā kevi-ko ki	Themmā kevē-ko kēi
127. From good men	Themmā ke-vi ko kīnu	.....	Temmā kevi-ko kinâ	Themmā kevē-ko kēilo
128. A good woman	Thenu ke-vi pfü po	Tenu kevi-pfü	Teno kevi po	Thenu kevi-pfü po
129. A bad boy	Nichu-mā keshâ po	Nochu-mā ke-shâ po	Nhachu-mi vi-ke-mo po	Nichumā kesso po
130. Good women	Thenu ke-vi mā	Tenu kevi-ko	Teno kevi-ko	Thenu kevi-ko
131. A bad girl	Relu-mā keshâ po	Relimā keshâ-pfü	Reli-mi keshâ po	Relimā kesso po
132. Good	Ke-vi	.....	.....	Ke-vēi

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Āpu-no-ko . . .	Āpfü ābong . . .	.....	Apfü-kro . . .	106. Fathers.
.....	.....	.....	Apfü-nomi . . .	107. Of fathers.
.....	.....	.....	Apfü-nhà . . .	108. To fathers.
Āpu-no-vülā . . .	.....	.....	Apfü-nomi pēlâ . .	109. From fathers.
Ānupfülā . . .	Kāmi-mē . . .	Nīo	Nopi	110. A daughter.
.....	.....	.....	Nopi kelē pēlâ . .	111. Of a daughter.
.....	.....	.....	Nopi kelē pēlâ . .	112. To a daughter.
.....	.....	.....	Nopi kelē phà . . .	113. From a daughter.
Ānupfü kinni . . .	Kāmi kong-hu . .	.....	Nopi kenhi . . .	114. Two daughters.
.....	.....	.....	Nopi ko	115. Daughters.
.....	.....	.....	Nopi ko pēlâ . . .	116. Of daughters.
.....	.....	.....	Nopi ko pēlâ . . .	117. To daughters.
.....	.....	.....	Nopi ko pēlâ . . .	118. From daughters.
Timi ākivi lāki . .	Tammi kegwā mē . .	Tamē gwā (?) . . .	Emi kevē kelē . . .	119. A good man.
.....	.....	.....	Emi kēve kelē . .	120. Of a good man.
.....	.....	.....	Emi kevē kelē pēlâ . .	121. To a good man.
.....	.....	.....	Emi kevē kelē pēlâ . .	122. From a good man.
Timi ākivi kinni . .	Tami kegwā kong-hu .	.....	Emi kevē kenhi . .	123. Two good men.
Timi-ko ākivi . . .	Tami kegwā dang . .	.....	Emi kevē ko . . .	124. Good men.
.....	.....	.....	Emi kevē ko . . .	125. Of good men.
.....	.....	.....	Emi kevē ko pēlâ . .	126. To good men.
.....	.....	.....	Emi kevē ko pēlâ . .	127. From good men.
Kintimi ākivi lāki . .	Taninyu kegwā mē . .	Tāiniŭ kegwā (?) . .	Nichü kevē pikelē . .	128. A good woman.
Itimi ākesā lāki . .	Intsānu gwā kemu mē .	Unchainin kegwāmo (?) .	Numi kesü kelē . .	129. A bad boy.
Kintimi-ko ākivi . .	Taninyu kegwā kanchong .	.....	Nichü kevē ko . .	130. Good women.
Ilimi ākesā lāki . .	Lenyu gwā kemu mē .	Tanienu kegwāmo (?) .	Elümi kesü kelē . .	131. A bad girl.
Akivi	Gwā	Gwā . . .	Kevē	132. Good.

English.	Angāmi (Tengimā).	Angāmi (Dzunâ, when different from Tengimā).	Angāmi (Kehenâ, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
133. Better	Ki————vi	Ki (*sign of dative*) vi	Kinâ (*sign of abl.*) vi	Kēi (*sign of dat.*) vē
134. Best	Ke-vi-thâ, petē-ko ki vi-wē	Ke-vi-thâ, petē-ko ki vi	Methē-ko kinâ vi	Methē-ko kēi vē
135. High	Ke-rekrē	.....	Ke-rekri-o	Ke-rekri
136. Higher	Hāu lu ki rekrē-wē *This that than high-is*	Ki rekrē	Kinâ rekri	Kēi rekri
137. Highest	Petē-ko ki-rekrē-wē	Petē-ko ki rekrē	Methē-ko kinâ rekri	Methē-ko kēi rekri
138. A horse	Kwirr po, kirr po	Kwirr po	Gwirl po	Kwirrü po
139. A mare	Kirr-krü po	Kwirr-krö po (*or* pfü)	Gwirl po-krü po	Kwirrü-krü
140. Horses	Kwirr	Kwirr-ko	Gwirl-ko	Kwirrü-ko
141. Mares	Kirr-krü	Kwirr-krö-ko	Gwirl po-krü-ko	Kwirrü-krü-ko
142. A bull	Thudo po, pedâ po	Thu-dâ po	Medâ po	Medâ po
143. A cow	Thu-krü po	Thu-krö po (*or* pfü)	Thâ krö po	The krü po
144. Bulls	Thudo, pedâ	Thu-dâ-ko	Medâ-ko	Medâ-ko
145. Cows	Thu-krü	Thu-krö-ko	Thā krö-ko	The krü-ko
146. A dog	Füh-pfö	U-hē po	Hipo po	Hepu po
147. A bitch	Füh-krü	Hē-krö-po (*or* pfü)	Heni po	Henēi po
148. Dogs	Füh-pfö	U-hē-ko	Hipo-ko	Hepu-ko
149. Bitches	Füh-krü	Hē-krö-ko	Heni-ko	Henēi-ko
150. A he goat	Medâ po, nüdâ po	Mi-dâ	Temmi medâ po	Mi-dâ po
151. A female goat	Mü-krü po	Mi-khü	Temmi po-krü po	Mikrü po
152. Goats	Medâ, thenü	The-mi-ko	Temmi-ko	U-mi-ko
153. A male deer	Pochu	Po-chi	Po-thi po	Pochū po
154. A female deer	Chü-krü po	Po-khü	Po-lü	Po krü po
155. Deer	Chü	Chi	Thu	Chū
156. I am	Ā bā	Ā bā-wē	*As in Dzunâ, changing the pronouns.*	*As in Dzunâ, changing the pronouns.*
157. Thou art	No bā	No bā-wē		
158. He is	Po bā	Po bā-wē		
159. We are	Heko bā	Heko bā-wē		

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Hīpahē hushunga ākivi .	.....	Hiāngwā . . .	Hinohi hunojhü vē . .	133. Better.
Kamtsu pawākivi . .	Āpui bemoi tsüwē gwā-lē *All being this good*	Athaiāngwāshwā . .	Mēpujhü ve . . .	134. Best.
Pasü	Ke-tetso	.....	Tēkrâ	135. High.
Papasü	Tsüwē āgnēki (nyaki) tetso-lē.	.....	Hinohi ajü tēkrâ . .	136. Higher.
Kamtsu papasü . .	Āpui renyi ngneki (nyaki) tetso-lē.	.....	Mepujü tēkrâ . . .	137. Highest.
Sturu lāki . . .	Karu	Kērrū	Pferi kelē . . .	138. A horse.
Sturu kintimi . . .	Karu lē	.....	Pferi-krū . . .	139. A mare.
Sturu-ko (*the horses*) .	Karu-dang . . .	.....	Pferi ko	140. Horses.
Sturu kintimi-ko (*the mares*)	Karu lē-dang . . .	.....	Pferi-krü ko . . .	141. Mares.
Āmishitsü lāki . .	Metu tsē mē . . .	Māūthē, pāchē . .	Medâ	142. A bull.
Āmishiku lāki . .	Metu lē mē . . .	Mēnthainio . . .	Chē-krü kelē . . .	143. A cow.
Āmishitsü-ko (*the bulls*) .	Metu tsē-dang . . .	.....	Medâ ko	144. Bulls.
Āmishiku-ko (*the cows*) .	Metu lē-dang . . .	.....	Chē-krü ko . . .	145. Cows.
Ātsü lāki . . .	Tēhi mē	Tēhi	Etsü kelē . . .	146. A dog.
Ātsüku lāki . . .	Tēhi lē mē . . .	Tēhiphū, tēhitenin . .	Etsü-krü . . .	147. A bitch.
Ātsü-ko (*the dogs*) . .	Tēhi-dang . . .	.....	Etsü ko	148. Dogs.
Ātsüku-ko (*the bitches*) .	Tēhi lē-dang . . .	.....	Etsü-krü ko . . .	149. Bitches.
Āmbyetsü lāki . .	Tēnü tsē mē . . .	Tami (*a goat*) . . .	Emü-medâ . . .	150. A he goat.
Āmbyeku lāki . . .	Tēnü lē mē . . .	.....	Emü-krü . . .	151. A female goat.
Āmbye-ko (*the goats*) . .	Tēnü dang . . .	.....	Emü ko	152. Goats.
Āshitsü lāki . . .	Tēhente tsē mē . .	Tēshang (*a deer*) . .	Elü	153. A male deer.
Āshihu lāki . . .	Tēhente lē mē . . .	.....	Rechü ehē . . .	154. A female deer.
Āshi-ko (*the deer*) . .	Tēhente dang . . .	.....	Echü	155. Deer.
Ngi ā-ngi, ā-ni . .	Ālē bi-nē . . .	.....	Yē bā	156. I am.
Nā-ngi	Nē bi-nē	.....	No bā	157. Thou art.
Pā ā-ngi	Hilē bi-nē . . .	.....	Pui bā	158. He is.
Ngi-ko ā-ngi . . .	Haghalē bi-nē . . .	.....	Neoko bā . . .	159. We are.

English.	Angāmī (Tengimā).	Angāmi (Dzunâ, when different from Tèngīmā).	Angāmi (Kelïenâ, when different from Tèngimā).	Angāmi (Nāli or Mimâ, when different from Tengimā).
160. You are . . .	Neko bā	Neko bā-wē . . .	*As in Dzunâ, changing the pronouns.*	*As in Dzunâ, changing the pronouns.*
161. They are . . .	Uko bā	Uko bā-wē . . .		
162. I was . . .	Ā bā-lē	Ā bā-lē		
163. Thou wast . . .	No bā-lē	No bā-lē . . .		
164. He was . . .	Po bā-lē	Po bā-lē		
165. We were . . .	Heko bā-lē . . .	Heko bā-lē . . .		
166. You were . . .	Neko bā-lē . . .	Neko bā-lē . . .		
167. They were . . .	Uko bā-lē . . .	Uko bā-lē . . .		
168. Be	Bā-chē	-chē, -shi-chē (*termination of Imperative*).	Bā-lē-tē	Bā-lē-chē . . .
169. To be . . .	To	-to-wā-nē (*termination,—the same as the Angāmi* -to-wüdi).	Bā-to-lo-nu . . .	-to-lē-nē (*suffix*) . .
170. Being . . .	To	Bā-nē (*Ang.* bā-di) . .	Bā-nâ	Bā-nē . . . .
171. Having been . . .	Chiwatē	-to-nē (*Ang.* to-di) . .	Bā-to-wā-nâ . . .	-to-nē (*suffix*) . . .
172. I may be . . .	Ā chelē-to-wē *or* -nhā .	Ā (*root*)-tâ-tā (*Ang.* -nhiâ) .	I to-wē	Ā bā-to-tā . . .
173. I shall be . . .	Ā to-to-wē, ā bā-to-wē .	Ā tē-to-wē . . .	Ā tē-to-wē . . .	-ta-to-wē (*suffix*) . .
174. I should be . .	Ā bā-to-wē . . .	Ā (*root*)-tā-to-kē (*Ang.* -to-wē-ru).	I bā-to-wē . . .	Ā bā-to-yē . . .
175. Beat	Vü-chē	Vü-chē	Vö-shi-tē . . .	Vü-si-chē . . .
176. To beat . . .	Vü to	Vü-to-le-nē (*purpose*) .	Vö-nâ-che-nâ . . .	Vü-to-lē-nē . . .
177. Beating . . .	Ke-vü	Ke-vü	Vö	Vü-nē . . . .
178. Having beaten . .	Vü-di	Vü-wā-nē . . .	Vö-wā-nâ . . .	Vü-wā-nē . . .
179. I beat . . .	Ā vü-wē . . .	.....	I vö-wē	*As in Angāmi, changing the pronouns.*
180. Thou beatest . .	No vü-wē . . .	.....	No vö-wē . . .	
181. He beats . . .	Po vü-wē . . .	.....	Po vö-wē . . .	
182. We beat . . .	Heko vü-wē . . .	.....	Hāko vö-wē . . .	
183. You beat . . .	Neko vü-wē . . .	.....	Neko vö-wē . . .	
184. They beat . . .	Uko vü-wē . . .	.....	Poko vö-wē . . .	
185. I beat (*Past Tense*) .	Ā vü-lē	.....	I vö-lü	
186. Thou beatest (*Past Tense*).	No vü-le . . .	.....	No vö-lü . . .	

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Nā-ko ā-ngi . . .	.....	.....	Neoko bā . . .	160. You are.
Pā-ko ā-ngi . . .	.....	.....	Pumiko bā . . .	161. They are.
Ngi ā-ngi, ā-ni . .	.....	.....	Yē bā	162. I was.
Nā-ngi	.....	.....	No bā	163. Thou wast.
Pā ā-ngi	.....	.....	Pui bā	164. He was.
Ngi-ko ā-ngi . . .	.....	.....	Neoko bā . . .	165. We were.
Nā-ko ā-ngi . . .	.....	.....	Neoko bā . . .	166. You were.
Pā-ko ā-ngi . . .	.....	.....	Huko bā . . .	167. They were.
Ā-ngi	Bi-nē	.....	Bālo	168. Be.
.....	.....	.....	Dànyi	169. To be.
.....	.....	.....	Chünàdàl . . .	170. Being.
Tila, tivē . . .	.....	.....	Chünàtà . . .	171. Having been.
Ngi silunchī . . .	Tēlāsâ	.....	Yē chülo dàlu . . .	172. I may be.
Ngi shilunu . . .	Ālē tēlo-ti-lē . . .	.....	Yē chü dà . . .	173. I shall be.
.....	Ālē katheko . . .	.....	Yē chü vedà . . .	174. I should be.
Busü	Nüpsü	Vūchē, vūtā	Dāchi	175. Beat.
.....	Vü-tiaiyi . . .	.....	Dadā chini . . .	176. To beat.
.....	Vü	.....	Dā	177. Beating.
Busu	Vü-laso	.....	Dānā	178. Having beaten.
Ngi buē	Ālē vü-lē . . .	.....	Ye ni dā . . .	179. I beat.
Nā buē	Nē vü-lē . . .	.....	No ni dā . . .	180. Thou beatest.
Pā buē	Ālē vü-lē . . .	.....	Pna dā	181. He beats.
Ngi-ko buē . . .	Aghu-nē vü-lē . .	.....	Āukwo dānā . . .	182. We beat.
Nā-ko buē . . .	Haghu-nē vü-lē . .	.....	Nēkwo dā . . .	183. You beat.
Pā-ko buē . . .	Haghu-nē vü-lē . .	.....	Pumikwoa dā . . .	184. They beat.
Ngi bu-velā . . .	Ālē-vü-lē . . .	.....	.....	185. I beat (*Past Tense*).
bu-velā . . .	Nē vü-lē . . .	.....	.....	186. Thou beatest (*Past Tense*).

English.	Angāmi (Tengimā).	Angāmi (Dzunâ, when different from Tengimā).	Angāmi (Kehenâ, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
187. He beat (*Past Tense*) .	Po vü-lē . . .	.....	Po vö-lü	*As in Angāmi, changing the pronouns.*
188. We beat (*Past Tense*)	Heko vü-lē . . .	.....	Hāko vö-lü . . .	
189. You beat (*Past Tense*)	Neko vü-lē . . .	.....	Neko vö-lü . . .	
190. They beat (*Past Tense*)	Uko vü-lē . . .	.....	Poko vó-lü . . .	
191. I am beating . .	Ā vü-bā-wē . . .	.....	I vö-wā-zo-wē . . .	
192. I was beating . .	Ā vü-bā-wē . . .	Ā vü bā-zo-wē . .	I vö-wā-zo-lē . . .	Ā vü-bā-yā . . . .
193. I had beaten . .	Ā vü-shü-wē, ā vü-wē .	.....	I vö-shi-wē . . .	.....
194. I may beat . .	Ā vü-lē-to-wē . . .	Ā vü-lē-tâ-tā . . .	I vö-to-thâ . . .	Ā vü-li-to-tā . . .
195. I shall beat . .	Ā vü-to-wē . . .	.....	I vö-to-wē . . .	*As in Angāmi, changing the pronouns.*
196. Thou wilt beat . .	No vü-to-wē . . .	.....	No vö-to-wē . . .	
197. He will beat . .	Po vü-to-wē . . .	.....	Po vö-to-wē . . .	
198. We shall beat . .	Heko vü-to-wē . .	.....	Hāko vö-to-wē . .	
199. You will beat . .	Neko vü-to-wē . .	.....	Neko vö-to-wē . .	
200. They will beat . .	Uko-vü-to-wē . . .	.....	Poko vö-to-wē . . .	
201. I should beat . .	Ā vü-vi-wē (*I ought to beat*)	Ā vü-lē-vi-wē . . Ā vü-tā-to-kē . .	I vö-lē-vi-wē . . . I vö-to-wē.	Ā vü-li-to-yē . . .
202. I am beaten . .	Ā vü-wē . . .	Ā vü-ā-wē . . .	Ā vö-ā-wē . . .	Ā vü-ā-wē . . .
203. I was beaten . .	Ā vü-wē, ā vü-ru . .	Ā vü-wā-tē . . .	Ā vö-we-lü . . .	Ā vü-ā-tē-lē . . .
204. I shall be beaten .	Ā vü-to-wē . . .	Ā vü-to	Ā vö-wā-to-wē . .	Ā vü-ā-ti-yē . . .
205. I go	Ā to-to-wē . . .	.....	I tā-tā-to-wē . . .	*As in Angāmi, changing the pronouns.*
206. Thou goest . .	No to-to-wē . . .	.....	No tā-tā-to-wē . . .	
207. He goes . . .	Po to-to-wē . . .	.....	Po tā-tā-to-wē . . .	
208. We go . . .	Heko to-to-wē . .	.....	Hāko tā-tā-to-wē . .	
209. You go . . .	Neko to-to-wē . .	.....	Neko tā-tā-to-wē . .	
210. They go . . .	Uko to-to-wē . . .	.....	Poko tā-tā-to-wē . .	
211. I went . . .	Ā vo-wē . . .	.....	I vo-wē	
212. Thou wentest . .	No vo-wē . . .	.....	No vo-wē . . .	
213. He went . . .	Po vo-wē . . .	.....	Po vo-wē . . .	

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Pā bu-velā . . .	Ālē vü-lē . . .	.....	.....	187. He beat (*Past Tense*).
Ngi-ko bu-velā . .	Agun vü-lē . . .	.....	.....	188. We beat (*Past Tense*).
Nā-ko bu-velā . . .	Lidan vü-lē . . .	.....	.....	189. You beat (*Past Tense*).
Pā-ko bu-velā . . .	Tsünyu vü-lē . . .		.....	190. They beat (*Past Tense*).
Ngi bu ā-ngi . . .	Ālē vü bi-ŋyong . .	.....	Yē nyi dāwā dā . .	191. I am beating.
Ngi bu agha alā . .	Ālē vü bi-nā . . .	.....	Avādā dā na leo . .	192. I was beating.
Ngi bu ā-ngi . . .	Ālē vü-shi-lē . . .	.....	Yē nyi dā nàtà . .	193. I had beaten.
Ngi bu-sü ā-ngi . .	Ālē vü-sin-ti . . .	.....	Yē nyi dāwā dàlu . .	194. I may beat.
Ngi bu-nchē, bu-sinchē-ni .	Ālē vü-ti . . .	.....	Yē nyi dā dā . . .	195. I shall beat.
Nā bu-nchē . . .	Nē vü-ti	.....	.....	196. Thou wilt beat.
Pā bu-nchē . . .	Ālē vü-ti . . .	.....	.....	197. He will beat.
Ngi-ko bu-nchē . .	.....	.....	.....	198. We shall beat.
Nā-ko bu-nchē . .	.....	.....	.....	199. You will beat.
Pā-ko bu-nchē . .	.....	.....	.....	200. They will beat.
Ngi bu-chēni . . .	Ā ka-vü-ko-lē . . .	.....	Yē nyi kedā pā . .	201. I should beat.
I buyē	Ā vü-lē	.....	Ā vē dānā . . .	202. I am beaten.
I bu alā	Ā vü lē	.....	A vē dānā . . .	203. I was beaten.
I bu inchē . . .	Ā vü-sa-ti-lē . . .	.....	A vē dā dāwā . . .	204. I shall be beaten.
Ngi gwālā . . .	Ālē untsokā gü-zhi-lē .	.....	Yē gwotāda . . .	205. I go.
Nā gwovē . . .	Nē untsokā gü-zhi-lē .	.....	No gwodē . . .	206. Thou goest.
Pā gwovē . . .	Ālē untsokā gü-zhi-lē .	.....	Po tàtà	207. He goes.
Ngi-ko gwovē . .	Gü-ti (*sic*) . . .	.....	.....	208. We go.
Nā-ko gwovē . . .	.....	.....	.....	209. You go.
Pā-ke gwovē . . .	.....	.....	.....	210. They go.
Ngi gwo	Ālē gü-lē . . .	.....	Yē gwà	211. I went.
gwo	Nē gü-lē . . .	.....	No gwà	212. Thou wentest.
. . . .	.....	.....	Punyi gwà . . .	213. He went.

English.	Angāmi (Tengimā).	Angāmi (Dzunâ, when different from Tengimā).	Angāmi (Kehenâ, when different from Tengimā).	Angāmi (Nāli or Mimā, when different from Tengimā).
214. We went . . .	Heko vo-wē . . .	.....	Hāko vo-wē . . .	
215. You went . . .	Neko vo-wē . . .	.....	Neko vo-wē . . .	*As in Angāmi changing the pronouns.*
216. They went . .	Uko vo-wē . . .	.....	Poko vo-wē . . .	
217. Go	To-lē-chē . . .	.....	Tā-shē	To-te-chē .
218. Going . . .	Vo-di, to-shi-di, to-tā-di .	Ke-vo-ki . . .	Ke-vo-ki . . .	Vo-zhü-gē .
219. Gone . . .	To-te, vo-te . . .	To-lē	Tā-tē	To-tē . .
220. What is your name ? .	Un zā sopo-gā ? . .	Un-zā sopo-kē ? . .	Un zā so-ā ? . . .	Un zā sopo-gā ? . .
221. How old is this horse ?	Kirr hāu kepenâsā chi kichute-gā ?	Kwirr hā-u po kelhu tsi kejitsu-tēshē ?	Gwirl hēâ po menâ kechi chē ditsutēyâ ?	Kwirru hā-u menâ kechi tsēi kichutē-ghē ?
222. How far is it from here to Kashmir ?	Hānu-nu Kashmir-nu châ ke-ji ti-gā ? Hānu-nu Kashmir ki kiti-gā ?	Hā-lā nē Kāshmīr chā kejitipotogē ?	Helâ nâ Kāshmīrā châ ditipo-ghe ?	Hābānē Kāshmīr vo kechi ti ke-dji-tē bā-wē ?
223. How many sons are there in your father's house ?	Ū'ponâ kichu-bā ? . .	Unpo ki-lü thepfönomā jitsubā ?	Un po ki-lâ thepunomi ditsubā-ghē ?	Un po ke-lā po nono jitsu bāghâ ?
224. I have walked a long way to-day.	Ā tha thathâ vor-wē, ā thacha chadi to-vor-wē.	Ā thā chā-chā-lünü vo-wē .	I thā châ-châ-nâ vo-wē .	Ā thā tiketilunu vor-wē .
225. The son of my uncle is married to his sister.	Āpo sāzēu no po lü pfü lē-bā-wē.	Ā po sāzā-u no po lipfü lē bā-wē.	A po sāzā-u no po lēpu livāv-wē.	Ā po sāzā-u no po lipfü li-bā-wē.
226. In the house is the saddle of the white horse.	Kirr kekrā-u (jīn) kinu bā-wē.	Kwirr ke-krā-u jin ki-lü bā-wē.	Gwirl ke-krâ-u zīn ki-lâ bā-wē.	Kwirrü ke-kri-u zīn ke-lā bā-wē.
227. Put the saddle upon his back.	Po nākhu gi jin khāsi-chē .	Pochē ghi shi-chē . .	Po chē-lâ zīn khā-shi-tē .	Zīn pē kwirrü chē shi-shi-chē.
228. I have beaten his son with many stripes.	Ā po nâ vü-se-wā-wē .	Ā po no vü-shē-sē-wē .	I po no vö-shē-shi-wē .	Ā po no vü-sē-sē-wē . .
229. He is grazing cattle on the top of the hill.	Po mithu kwē chazu-gi to-wē.	Po mi-thu hovo chāzugi to-wē.	Po thâ kwē-nâ chāzu-lâ tā-wē.	Po thāo kwepā tizughē bā-wē.
230. He is sitting on a horse under that tree.	Po si lua kronu kirr gi-bā-wē.	Po su lu-ā kro kwirr gi bā-wē.	Po so lu-ā krâ gwirl chē-lâ bā-wē.	Po sü-u lu krâ-kâ kwirrü ghē bā-lē.
231. His brother is taller than his sister.	Po pru-u po lü-pfü kirekrē wē.	Po pi-u po likfü ki rekrē-wē.	Po prü-â po lēpu kinâ rekri-wē.	Po sāzā-u po lipfü kēi rekri-wē. .
232. The price of that is two rupees and a half.	Lu-a ma raka kenna mu duli.	Lu-ā mā rākā kennā ne duli	Lu-ā mā rākā kennā nâ dâli	Lu mā rākā kennā mu dalēi
233. My father lives in that small house.	Ki kechi lu-nu ā po bā-yā-lē	Ki kechē lu-lü ā po bā-chā-wē.	Ā po ki kechi lu-ā bā-wē .	Kēi ke-chi-lü ā po bā-wē .
234. Give this rupee to him	Raka hā-u pē po tsü-chē .	Rākā hā-u po pi-chē .	Rākā hēo po pi-shi-tē .	Rākā hā-u pē po pi-chē .
235. Take those rupees from him.	Raka lu-ko po-ki le-lē-chē .	Rākā lu-ko po ki lē-lē-chē .	Rākā lu-ā po ki te-lē-tē .	Rākā lu-ko po kēi lē-lē-chē
236. Beat him well and bind him with ropes.	Po vü-se-si-di kero pē phā-sē-lē-chē.	Po vü-shē-si-nē kero lēsē po phā-lē-chē.	Po vö-vi-shē-shi-nâ olyâpo phā-si-li-tā.	Po vü-shē-shi-nē orâ lē po phā-li-chē.
237. Draw water from the well.	Dzü-ku nu nu dzü u-pē-vor-chē.	Dzü-ku le-nē dzü pe-vor-chē	Dji-kâ lâ-nâ dji pe-vor-lē-tē	Dzü-khu lānu dzü pe-vor-chē.
238. Walk before me .	Un mhodzü ki rā-lē-chē .	Ā mhodzü rā-lē-chē . .	Ā dji kinâ rā-lē-tē . .	Ā dzu rā-li-chē . .
239. Whose boy comes behind you.	A satsā sopo no no to-gā ? .	Un sāpetā sopo-no no ne-to-kē ?	Un sāpyo sopo no-nō tā-ghē ?	Unsā vor-zē-chu sopo noghyē.
240. From whom did you buy that ?	Chu-u sopoki-nu kri-lē-gā ?	Chu-u no sopo-kinu kri-le-kē ?	Chu-ā so kinâ kri-le-ghē ? .	Chu-u sopo kēinyē krü-ghē.
241. From a shopkeeper of the village.	Renā-nu kanya kinu kri-lē-wē.	Renā lu kanyā-mā kile-nā kri-lē-wē.	Renā nâ kanyâ ki-lâ-nâ kri-le-wē.	Renā lâ kāni-mā kelâ lē-wē.

Semā.	Rengmā.	Rengmā (Butler).	Kezhāmā.	English.
Ngi-ko gwo . . .	Gü-lā-so (*sic*) . . .	.....	.....	214. We went.
Nā-ko gwo . . .	.....	.....	.....	215. You went.
Pā-ko gwo . . .	.....	.....	.....	216. They went.
Gwovē	Tinā-lo	Gokhē, gotā . . .	Tàtà	217. Go.
Gwochēlā . . .	Gü-nā-ti-so . . .	.....	Gwonyi	218. Going.
Gwo-velā . . .	Gü-nti	.....	Tàtà	219. Gone.
Un-zhe kui-i' . . .	Un-zene seghe-ho ? .	.....	Izē tuo	220. What is your name ?
Sturu pitisu āmpfē kizhēlē ?	Karu-lē chē dejesa-ho ?	.....	Pferi hinohi menokete ma pfo dizhē tâ.	221. How old is this horse ?
Hingohē Kasmir kitohē ai	Hikā-biho Kashmir kālhânē kezu-ho ?	.....	Ha hilo Kashmir kē ledē dotà bā lâ.	222. How far is it from here to Kashmir ?
U'-pu ki-lā ānu kizha ai ?	U-pfü nu-lē dije-ho ?	.....	Ipfü no dizhē bā . .	223. How many sons are there in your father's house ?
Ngi isuzo ālāghi kasu gwāgī.	Intu chong-kā-thong chong-chi gü-ri-lē.	.....	Ye ledē tangni gwŏ . .	224. I have walked a long way to-day.
I-pu tikuzunu pā-chepfu sā ā-ngi.	Ā-pfü sī-kāzanga milē ālēgi lobi-nyong.	.....	Āpfü tsi kezü'no piyē lâ .	225. The son of my uncle is married to his sister.
Sturu ākimiye jīn ki la ā-ngi.	Karu kachong ābi kā-nyü bi-nyong.	.....	Pferi kekro zīn pà bā .	226. In the house is the saddle of the white horse.
Sturu jīn kāsü . .	Ābi pempeh āhizūng kā-shi-lo.	.....	Pferi kechē pā zīn kechi .	227. Put the saddle upon his back.
Ngi pā-nu bu-she-lāung .	Ālē ā-nyu vü-sā-lā-sâ .	.....	Yēnyi punoa dā she-sā .	228. I have beaten his son with many stripes.
Pā amishiha ātong atsu puku ā-ngi.	Ālē metu-kwe soki pesonki .	.....	Po echi pfē kadzümato tā .	229. He is grazing cattle on the top of the hill.
Pā āsü kuchukala tsurung ku ā-ngi.	Ālē henē sambi highü khangē nyu karu āhizūng bi-no-tà.	.....	Pu gni echi huno kirr pā ekekro bā.	230. He is sitting on a horse under that tree.
Pā pā pu pā-chepfü sou soko ā-ngi.	Ā-tsü-gē ā-lēgi nyaki kathânē.	.....	Epro ny tēpi jü tekrâ .	231. His brother is taller than his sister.
Hipā me likā kini muduli .	Lige minē lākā kohung o dulē.	.....	Huno mā rākā kenhiduli .	232. The price of that is two rupees and a half.
Āki kithum lahē i-pu ā-ngi	Kā kasheukā ā-pfü-lē bi-nyong.	.....	Ekē ketsi nowahi apfü ni bā	233. My father lives in that small house.
Likā hipāhi pā tsü . .	Rākā pē ā-psü-tà . .	.....	Rākā hinohi puep lsü .	234. Give this rupee to him.
Likā pā-ngu ikilu . .	Rākā ā-ki ki-lo-tà . .	.....	Rākā alsu po nhēlo lo .	235. Take those rupees from him.
Shü shēshi pābusü nā āki ghi kipfe pā pesü.	Ā vü sā-shi-lo, râmpē pin-sā-lo-tà.	.	Pu dā chini arshâlo phà lo .	236. Beat him well and bind him with ropes.
Āzukilā āzu pfēghē . .	Dzü-lo ki dzü pe-re-tà .	..	Jü kowlo pfwâ pfodi .	237. Draw water from the well.
I zu gwovē . . .	Ā mho dē-ki rhi-tà . .	.....	A jü rhilo . . .	238. Walk before me.
Itiyu kiu-nu gwochēni .	Ā-siki sage nyu-lē henye-ho ?	.....	A tsi pa tu-nyi nodo .	239. Whose boy comes behind you ?
Tipāhi kiuki-la kalui .	Nē sage-ho-n' hilo-ho ? .	.....	Tu-nhēlo krilâ . .	240. From whom did you buy that ?
inā dukankilā kalo .	Reniji gaki kanyā nyuki hilo	.....	Ena mi kyelo kanyā mhi nhēlo krilâ.	241. From a shopkeeper of the village.

NĀGĀ GROUP.

CENTRAL SUB-GROUP.

This sub-group includes the Āo and Lhōtā languages, and occupies the centre and north-east of the Nága Hills District. Mr. Damant included in it the language of the Semās, but this clearly belongs to the western sub-group.

The speakers of this sub-group are estimated to number as follows :—

Āo	16,500
Lhōtā	22,000
Tengsa	?
Thukumi and Yachumi	?
Total at least .	38,500

The first two tribes have only lately been described under these names. They have frequently been referred to by earlier writers, but under various appellations. Different forms of Āo have been described under the names of Chungli, Mongsen (these are two well defined dialects), Assiringia, Deka Haimong, Dupdoria, Hatigorria, Khari, Nowgong Nāgā, and Tengsa Nāgā[1]; while instead of Lhōtā we also meet the names Tsontsü and Miklai. The Lhōtās call themselves Kyõ. Thukumi and Yachumi are now dealt with for the first time.

The great distinction between the Western and the Central sub-group of Nāgā languages, is that, in a negative proposition, the latter prefixes, while the former suffixes, the negative particle to the word which is negatived.

Taking Angāmi as the typical western, and Āo as the typical central language, we are at first sight impressed at the great difference which apparently exists between these two languages, which are so little distant from each other. Mr. Davis has, however, clearly shown in his note printed in the Assam Census Report for 1891 that the difference is more apparent than real, and is principally a matter of prefixes and suffixes.

What follows is based on Mr. Davis's note, and on some remarks thereon which were made by Mr. Clark, and which were published at the same time :—

At first sight there would seem to be scarcely anything in common between these two languages. In sound they are very different. The Āo shows a preference for the nasal *ng*-sound as a termination, as in the words *āsüng*, to-morrow, *tāzung*, good, etc. This sound does not occur at all in the Angāmi language.

Again the negative particle in Āo precedes the root which it qualifies; in Angāmi, follows it. *E.g.*, Āo, *āru*, come; *māru*, not come; Angāmi, *vor*, come; *vormo*, not come.

The only trace that Mr. Davis can find in Angāmi of the negative preceding a verbal root is in the phrase *'mbā*, equivalent to Āo *māsa*, there is not. Here the *'m* is the negative.

But now to trace the resemblances between the two languages. To do this, let us first compare the numerals from one up to twenty,—

English.	Angāmi.	Āo.
One	*po*	*kā, ākā.*
Two	*kennā*	*ānā.*
Three	*sē*	*āsam.*
Four	*dā*	*peza.*
Five	*pangu*	*pungu.*
Six	*suru*	*trok, terok.*
Seven	*thenā*	*tenet*; Mongsen, *teni.*
Eight	*thethā*	*ti*; Mongsen, *tasei.*

[1] Regarding these names, see the section on Āo.

English.	Angāmi.	Āo.
Nine	*tekwü*	*tako.*
Ten	*kerr*	*ter.*
Eleven	*kerr o pokrü* or *kerr dipo*	*teri ākā.*
Twelve	*kerr o kennā*	*teri ānā.*
Thirteen	*kerr o sē*	*teri āsam.*
Fourteen	*kerr o dā*	*teri peza.*
Fifteen	*kerr o pangu*	*teri pungu.*
Sixteen	*kerr o suru*	*metsa mā-ben terok.*
Seventeen	*mekwü pe-mo thenā*	*metsa mā-ben tenet.*
Eighteen	*mekwü pe-mo thethā*	*metsa mā-ben ti.*
Nineteen	*mekwü pe-mo tekwü*	*metsa mā-ben tako.*
Twenty	*mekwü, mepfü, or mechi.*	*metsa*; Mongsen, *mekhi.*

The resemblances in this list between the words for 2, 5, 6, 9, and 10 are very striking. Above ten we find the same method used in the formation of the numerals. In forming 17, 18, and 19 both languages employ the same methods, these numbers being denoted by the expressions '20 not-brought 7,' '20 not-brought 8,' '20 not-brought 9,' respectively. *Pē-mo* and *mā-ben* are identical words. In Āo, however, this method of notation begins at 16, or one place further back than in Angāmi.

PERSONAL PRONOUNS.

These present considerable points of resemblance. They are—

English.	Angāmi.	Āo.
	Singular.	
I	*ā, i, ene*	*nī, ngī.*
Thou	*no*	*nā.*
He	*po*	*pā.*
	Dual.	
We two, including person addressed	*ā-vo*	*o-nā* (Mongsen), *tenā* (Chungli).
We two, excluding the same	*he-nā*	...
You two	*ne-nā*	*ne-nā.*
They two	*lu-nā, u-nā*	*pā-nā* (Mongsen).
	Plural.	
We (inclusive)	*u-ko*	*āsenok.*
We (exclusive)	*he-ko*	*o-nok.*
Ye	*ne-ko*	*ne-nok.*
They	*hā-ko, lu-ko, u-ko*	*pā-re, pāre-nok.*

The forms *i, ene,* given for 'I' in Angāmi are Eastern Angāmi variations. They are not unlike the Āo *nī.* The words for 'thou' in both languages are practically the same, as also are the words for 'he.' Both languages form the dual and plural in a very similar manner.

VOCABULARY.

The following list gives a few words in the two languages, which are very similar or identical :—

English.	Angāmi.	Āo.
House	*ki*	*kī.*
Fire	*mi*	*mī.*
Smoke	*mikku*	*mukhozü.*
Man	*mā, mi*	*āmi* (Mongsen).
To-day	*thā*	*tānü.*
Call, to	*ke, che*	*āzā, zā, ājā, jā.*
Eat, to	*chi*	*āchi, chi.*
Salt	*metsa*	*metsü.*
Water	*dzü*	*tsa, tzü.*
Liquor	*zu*	*yi.*
Blood	*te-za*	*ā-za.*
Laugh, to	*-nü*	*menü.*
Red	*kemeri*	*temerem.*
Tell, to	*pu, si, -she*	*shi, ffü* (Lungkam).
One day	*konha*	*kā-nü*
Cooked rice	*tie*	*chi, zi.*
See, to	*ngu*	*ā-ngu.*

Again, let us take an example of a word which is apparently very different in the two languages. Such a word is Angāmi *zoghā*, Mongsen *ā-i*, thatching-grass. In Chungli, *ā-i* is a general term for weeds growing in cultivated land. In *zoghā*, *zo* is a generic and *ghā* a specific term specifying the kind of grass. *Ghā* is therefore 'thatch.' Now in the Semā language, the language most closely connected with Angāmi, 'thatch' is *ā-ghi*, *ā* being the prefix placed before all substantives in the Semā language. Cutting off this prefix we have—

Semā.	English.	Angāmi.
ghi	thatch	*ghā*.

These words are identical, for *i* and *ā* are commonly interchanged in the two languages. Now between—

Semā.	English.	Āo.
ā-ghi	thatch	*ā-i*

there is scarcely any difference in pronunciation, and the words may be fairly said to be identical. We have thus found *zoghā* to be the same as *ā-i*. This method could be easily applied to other words.

From a comparison of the words in the subjoined list, it will be seen that the Āo termination *er* performs the same function as the Angāmi *mā* or *mi*, man. Mr. Clark, however, maintains that *er* does not mean 'man,' but that it is really a relic of an old present tense of the verb 'to be,' and means 'he who is.' Thus *tam* means 'old,' *bu* means 'man,' and *tam-bu-r*, means 'he who is an old man,' 'an old man.' So *nung* means 'in,' and *nung-er* means 'he who is in,' hence 'an inhabitant.' It should be remembered that when, by inflection or composition, in Āo two vowels come together, one disappears, or the two coalesce and form a new vowel. Hence, when *er* is suffixed to a word ending with a vowel, the *e* is usually dropped. On the other hand, Mr. Davis considers that this *r* is the exact equivalent of the Angāmi *mā*. He says, 'In the Thukumi language we find this too. The Thukumi people use *-rē* in exactly the same way as the Angāmis use *-mā*. It seems going out of one's way to say that the *-r* in these words is the verbal termination *er* which is equivalent to the Angāmi *-wē*. Again take the term "Áo," by which we know these people. The word is never used with a final *-r* by the people themselves. They call themselves *Āor'*, *i.e.*, the Áo people, never plain *Āo*, and their language is *Āor' u*, Áo-men's tongue, not *Āo u*. The exact rendering of *Āor'* in Angāmi would be *Āo-mā*. They call the Lhōtās *Shener'*, the Semās *Moyār'*, the trans-Dikhu tribes *Mirir'*, and the Assamese *Tsumār'*.'

Āo.	English.	Angāmi.
Tāmbu-r	old man	*ketsa-mā*.
Tāntza-r	old woman	*ketsa pfü-ma*.
Tānu-r	child	*nichu-mā*.
Tębu-r	male	*tepfo-mā*.
Āyi-r	maid	*reli-mā* or *āli-mā*.
Āsāngu-r	young man	*krisā-mā*.
Tātā-r	village elder	*peyu-mā*.
Tetsa-r	woman	*thenu-mā*.
Tākā-r	a rich man	*keni-mā*.
Temet-er	one who knows	*kesi-mā*.
Tāru-r	a comer	*kevor-mā*.

Again, take the phrase—

Āo	*Nā*	*ko*	*im-er* ?
English	You	what	village-er (are) ?
Angāmi	*Nō*	*ki*	*ra-mā*
English	You	what	village-man (are) ?

and the answer to the question—

Āo	*Nī*	*Lungkām*	*nung-er*.
English	I	Lungkām	in-er, i.e., inhabitant (am).
Angāmi	*Ā*	*Lungkām*	*no-mā-wē*.
English	I	Lungkām	of-man-am.

It being established that the function of the Āo *er* is the same as that of the Angāmi *mā*, we have the following identical words in the two languages:—

Āo	*te-bu-r*,	male.
Angāmi	*te-pfo-mā*,	male.

Here *te* is a mere prefix. The essential part of the word is, in Āo, *bu*, and, in Angāmi, *pfo*, which may be taken as identical words, *-pfo* in Angāmi being a common male termination for animals as well as men.

Again—

Āo	*ā-yi-r*,	a girl.
Angāmi	*re-li-mā* or *ā-li-mā*	a maiden.

Here the essential part of the word in both languages is Āo *yi*, Angāmi *li*, and, as *y* and *l* are commonly interchangeable (*cf.* Mongsen *āling*, Chungli *yung*, a bamboo tie), the identity of *āyir* and *relimā* is established.

Again—

Āo	*tā-nu-r*,	a child.
Cf. Angāmi	*nâ*,	a child.

Assuming that the function of the Āo *er* is the same as that of the Angāmi *mā*, we find that the formation of nouns of agency is the same in the two languages. Thus, in Angāmi they are formed by prefixing *ke* and suffixing *mā*, to the verbal root. Thus, *vor*, come; *ke-vor-mā*, a comer. In Āo, these nouns are formed by prefixing *te* and suffixing *er*. Thus, *āru*, come; *t-āru-r* for *te-āru-er*, a comer. In both cases the prefixed particle is the common adjectival prefix.

Other examples are—

Angāmi.	*ni*, possess;	*ke-ni-mā*, a rich man.
Āo	*ākā*, possess;	*t-ākā-r*, a rich man.
Angāmi	*si*, know;	*ke-si-mā*, the knower.
Āo	*met*, know:	*te-met-er*, the knower.

SIMILARITY IN THE CONSTRUCTION OF SENTENCES.

Angāmi	*tie*	*chile-ro*	*ā*	*ki*	*nu*	*vorchē.*
Āo	*chiu*	*chiunger-āng*	*ozo*	*ki*	*dānge*	*ārungmā.*
English	rice	eaten-having	my	house	to	come.
Angāmi	*ā*	*sāha*	*zē*	*kerr*	*chi-to (idi)*	*vorrāwē.*
English	I	sāhib	with	conversation	to-make	have-come.
Āo	*nī*	*sāhab*	*den*	*o*	*zambi-tsa*	*āru.*
English	I	sāhib	with	word	to-speak	have-come.
Angāmi	*po*	*ngu*	*-ro*	*ā*	*ki*	*pushichē.*
Āo	*pā*	*ngu*	*-rā*	*ke*	*dāng*	*shiokāng.*
English	him	seen	having	me	to	tell.
Angāmi	*Silēchē*	*nichu-u*	*mu*	*po-zo*		*u-nā.*
Āo	*Shīshīāng*	*tānur*	*-o*	*ṭetza*		*nā.*
English	Arise	the-child	and	its-mother		the-two.
Angāmi	*zē*	*Israel*	*kiju*	*nu*		*votāchē.*
Āo	*ānir*	*Israel*	*lim*	*āe*		*wāng.*
English	taking	Israel	land	to		go.
Angāmi	*heko*	*lē*	*lē*	- *prē*	-	*lētē.*
Āo	*onoke*	*ālu*	*ru*	- *mā*	-	*ogwo.*
English	we	fields	cut	- entirely	-	have.

In this sentence the similarity of the construction for 'entirely' is very marked. It being represented in both languages by an infix following the verbal root.

ĀO OR HATIGORRIA.

Āo is spoken in the extreme north-east of the Nága Hills District. Beyond the tribe, in the unsettled territory are the naked Nāgās, and more to their north and west in the district of Sibsagar, we meet the Banparā and other unidentified Nāgā tribes, Dīmā-sā, Assamese and some Shān languages. To the south they are bounded by the Lhōtā and Semā Nāgās, by whom they are separated from the Rengmā, Angāmī, and Kezhāmā tribes. Regarding this tribe, Mr. Davis gives the following particulars in the Census Report of Assam for 1891, pp. 241 and ff.

The Āos occupy the country which is drained by the Jhanzi, the Desoi, and by the streams which flow into the Dikhu on its left bank. The only Āo village on the right bank of the Dikhu is Longsa. The Āos profess to have their origin from a stone, which is situated between Longsa and the Sangtam village of Luban. From this place they gradually migrated across the Dikhu and occupied the country in which they now dwell. They are divided into two tribes, Chungli or Zungi and Mongsen, speaking dialects which are so dissimilar as to be practically different languages. These two tribes, though they in many instances live side by side in the same villages, have each preserved their own dialect.

The Āos occupy, excluding Longsa, which was not censused, 46 villages. Of these 21 are Chungli entirely, 19 are Mongsen entirely, while six are mixed villages, inhabited both by Chungli and Mongsen. Roughly speaking, the Āo country is composed of three parallel ridges, called Lampungkung, Changkikung, and Japukung, respectively. The Chungli tribe inhabits all the villages on the Lampungkung (the range immediately overlooking the Dikhu), with the exception of the villages of Mokokchang and Nunkam, which are partially Mongsen. The valley of the Melak or Jhanzi, *i.e.*, the valley enclosed between the Lampungkung and Changkikung, contains the mixed villages, while on the Changkikung and Japukung the villages are, with the exception of Deka Haimong, Molungting, and Assiringia (a non-Āo village), entirely Mongsen.

Assiringia, called by the Āos Mirinokpo, is a village which really belongs to the 'naked' tribe of Nāgās. The inhabitants came many years ago from the village of Wankhong or Orangkang, a village belonging to that tribe, and situated a day's march east of the Dikhu from Susu village. Now-a-days, in all but language, the Assiringia people have become Āos. The problem is, how did they get on to their present site, which is on the range immediately over the plains, through the intervening Āo villages? Where they are at present they are at least three days' journey from the nearest villages of the tribe to which they really belong.

The two dialects of Āo are, as stated above, Chungli or Zungi and Mongsen. The Deputy Commissioner of the Nága Hills gives 15,500 as the total population speaking the language, and adds that the Zungi are the larger section, being about three-fifths of the whole tribe. This would give the following approximate figures for the speakers of each dialect:—

Chungli or Zungi	9,300
Mongsen	6,200
Total .	15,500

The only one of which we have a grammar is Chungli, and the version of the Parable of the Prodigal Son, which follows, and for which I am indebted to the kindness of the Reverend E. W. Clark, is couched in that dialect. There is a list of Chungli and Mongsen words and sentences in Appendix G of the Census Report already quoted from, which I take the liberty of reprinting, after the Chungli specimen.

The use of the word Āo in connection with this language is modern. The earliest instance of its occurrence with which I am acquainted is in Mr. Clark's *Specimen*, written in 1879. The name was unknown to Mr. Damant, whose essay was published in 1880. He called the tribe Hatigorria, and wrote as follows about it:—

This large and warlike tribe is found to the east of the Lhota and Sema, but how far they extend it is impossible to say. In their own language they are called Ṣamaina or Nissomeh.[1] . . . .

[1] Mr. Davis writes, 'I have never even heard these terms, but 'Nissomeh' looks like an incorrect rendering of a Sémā or Angāmi term.'

The tribes known as Assiringia, Dupdoria, Dekha Haimong, and Khari, are really part of the Hatigorria tribe, and included with them; Dekha Haimong and Khari being merely the names of villages.

In addition to the above, I find on examination that what is called Nowgong Nāgā is closely connected with Āo.

Mr. Davis informs me that the true language of Assiringia is not Āo at all. The inhabitants of this village come from Orangkang, which lies just across the Dikhu, and belong to a 'Naked Nāgā' tribe. Āos come down to the plains through that village and hence the Assamese sometimes call them by its name. Dopdoria is the Assamese name for Āos who come down to the plains through the Dop Duār, and Hatīgorria for those who do so through the Hatigor Duār. The names Dopdoria and Hatigorria include both Chungli and Mongsen. Khari is a large Mongsen village, and Nowgong the Assamese name of the Chungli village Merangkung.

The following are the authorities which I have met which deal with Āo under each of its many names:—

I.—ĀO GENERALLY.—

DAVIS, A. W., I.C.S.,—*Report on the Census of Assam for 1891*, by E. A. Gait, I.C.S. On pp. 163 and ff. there is a note on the relation which the principal languages of the Nāgā group (including both the Chungli and Mongsen dialects of Āo) bear to each other. It contains lists of words in both dialects. On pp. 172 and ff. there is a *Comparison showing points of resemblance in words and structure of the language between the Angāmi and Āo Nāgā (Chungli) languages*, with notes by the Reverend E. W. Clark; pp. 242 and ff., an account of the Āo tribe. Appendix G., pp. cxxiv and cxxv, is a list of words and sentences showing the differences between the Chungli and Mongsen Dialects of the Āo Nāgā language. All these are by A. W. D. Shillong, 1898.

II.—CHUNGLI OR ZUNGI.—

CLARK, THE REV. E. W.,—*A Specimen of the Zoongee or Zurngee Dialect of a Tribe of Nagas bordering on the Valley of Assam, between the Dikho and Desai Rivers, embracing over forty villages. Journal* of the Royal Asiatic Society, Vol. xi, 1879, pp. 278 and ff.

AVERY, J.,—*The Āo-Naga Language of Southern Assam. Proceedings* of the American Oriental Society for May, 1886, pp. cix and ff., published with Vol. xiii of the *Journal* of the Society for 1889. See also *American Journal of Philology*, vii, pp. 344—360.

DAVIS, A. W., I.C.S.,—See No. I, above.

CLARK, MRS. E. W.,—*Āo Naga Grammar with illustrative Phrases and Vocabulary.* Shillong, 1893.

III.—MONGSEN.—

DAVIS, A. W., I.C.S.,—See No. I, above.

IV.—ASSIRINGIA.—

BROWN, THE REV. N.—See No. VI, Dupdoria, below. The words given are more or less incorrect Chungli. They are not Assiringia, which is a different language. See above.

V.—DEKA HAIMONG.—

CAMPBELL, SIR G.,—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. Vocabulary of Deka Haimong Naga on pp. 267 and ff. This is Chungli. Mr. Clark started missionary work in Deka Haimong village.

BROWN, THE REV. N.,—See No. VI, Dupdoria, below. The words given are more or less incorrect Chungli.

VI.—DUPDORIA.—

BROWN, THE REV. N.,—*Specimens of the Naga Language of Asam. Journal* of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains vocabularies of a number of Naga languages, including 'Tengsa and Dopdor,' printed as one and the same language. The words given are not in any dialect of Āo at all. They are Tengsa. Other languages with which he groups it are,—2, 'Nogaung, Hatigor, Haimong and Asuring,' and 3, 'Khari.'

CAMPBELL, SIR G.,—See No. V., Deka Haimong, above. On pp. 254 and ff. there is a Dop-darya Naga Vocabulary. The words given are very incorrect Chungli.

VII.—HATIGORRIA.—

BROWN, THE REV. N.,—See No. VI., Dupdoria, above. The words given are more or less incorrect Chungli.

CAMPBELL, SIR G.,—See No. V., Deka Haimong, above. On pp. 254 and ff. there is a Hati Garya Naga Vocabulary. The words given are incorrect Mongsen.

DAMANT, G. H., I.C.S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On page 248 there is the account of the Hatigorria language already quoted, and on p. 257 a vocabulary.

VIII.—KHARI.—

HODGSON, B. H.,—*Aborigines of the North-East Frontier. Journal* of the Asiatic Society of Bengal, Vol. xix, 1850, pp. 309 and ff. Contains a Khari Naga Vocabulary by N. Brown. Reprinted in *Miscellaneous Essays relating to Indian Subjects.* London, 1880. Vol. ii, pp. 11 and ff.

BROWN, THE REV. N.,—See No. VI., Dupdoria, above. The words given are not very accurately written Mongsen.

HUNTER, SIR W. W.,—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1868. Contains Vocabulary of Khāri Nāgā based on Hodgson.

DALTON, E. T., C.S.I.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Reprint of Hodgson's Vocabulary on p. 71.

IX.—NOWGONG NAGA.—

HODGSON, B. H.,—*On the Aborigines of the Eastern Frontier. Journal* of the Asiatic Society of Bengal, Vol. xviii, Pt. II, 1849, pp. 967 and ff. Vocabulary by N. Brown. Reprinted in *Miscellaneous Essays relating to Indian Subjects.* London, 1880. Vol. ii, pp. 19 and ff.

BROWN, THE REV. N.,—See No. VI., Dupdoria, above. The words given are more or less incorrect Chungli.

HUNTER, SIR W. W.,—See No. VIII., Khari, above. Also contains Vocabulary of Nowgong Nāgā.

The following account of the main features of the Chungli dialect of Āo is based on Mrs. Clark's grammar. The student is referred to that work for full particulars. What follows does not pretend to be more than the merest sketch.

Pronunciation.—Āo rejects not only the sonant but also the surd aspirates. here does not appear to be any restriction as to initial letters, and most occur as final, ough the most usual termination is either a vowel, a nasal, or *r*. The sound *ng*, which ry frequent as a final, seldom occurs as an initial. The letter *h* occurs very rarely. e does not appear to be any system of tones in the language.

The pronunciation of the vowels fluctuates. Thus, the root *nūk* becomes *nōk-shi*, vet, and *ā-nak*, watching. When two vowels come together, they coalesce. Examples are,—

a+*āng*=*sāng*, be.
a+*āng*=*kwāng*, give.
āru+*āng*=*ārung*, come.
ālu+*āng*=*ālung* or *luāng*, come down.
ātu+*āng*=*ātung* or *tuāng*, come up.
shī+*āng*=*shīāng*, say.
ājī+*āng*=*ājīāng*, see.
ā+*āng*=*wāng*, go; *ong*, go on.
pā-*e*=*pai*, he.
shī+*gō*=*shīgō*, said.

When a verbal root ends in a vowel the *e* of the termination *er* is elided. Thus,—

er, brings.
ike-lu *dār*, brings.
āke-tso r, speaks.
āke-tsu

Consonants frequently interchange. Especially, *b* and *p*; *d* and *t*; *g* and *k*; and sometimes *b* and *m* and *n*, respectively. When *tsa* at the end of a verbal root is followed by *ā*, the whole becomes *zā*, thus *āgatsa*+*āng*=*āgazāng*, give thou.

The letters are pronounced as indicated in the system adopted for this Survey. The vowel *a* is pronounced as the *u* in 'nut.' In Mrs. Clark's Grammar this sound is represented by *ẏ*. The same lady represents the sound of a prolonged *s* by *sc*. I have thought it best to follow her in this latter point.

Articles.—The force of the indefinite article is given by suffixing the word *kā* or *kātī*, one. Thus, *nīsung kā*, a man. To give the force of the definite article, the suffixes *zī* and *tū* or *tō*, which are properly demonstrative pronouns, are often used. Thus, *nīsung-zī*, the man. The prefix *te* or *t* to be mentioned below seems to be often used in the same sense. Thus, *bū*, father, but *te-bu-e āgātsa*, the father gave.

Prefixes and suffixes.—In addition to the prefixes and suffixes used to make forms corresponding to declension and conjugation, the following should be noted.

The prefix *te*, or, before vowels, *t*, may be added to a verb without making any essential change in meaning, except in the Imperative mood, which it negatives. All that it does is to impart some emphasis. Thus, from the root *āo*, go, we have *pārenōk t-āo-r*, they are just going, or are indeed going. Similarly, prefixed to adjectives, it gives emphasis, and forms a kind of superlative, as from *āzung*, good, *t-āzung-bā*, the good one, the best. Prefixed to verbal roots, it is also used to form abstract nouns. Thus, *sāngwā*, to illumine, *te-sāngwā*, light.

The suffix *tsa*, with or without the prefix *te*, is also used to form abstract nouns. It is properly the suffix of the future tense. Thus, *pelā*, rejoice; *pelā-tsa*, will rejoice *pelā-tsa*, or *te-pelā-tsa*, joy.

The suffix *er*, or, after vowels, *r*, is properly the termination of the present and of th continuative past. Thus, *ādōk-er*, he is just come. It is also very commonly used as th termination of a noun of agency. Thus, *ādōk-er*, a comer; *shīshī-r*, a trader; *āshī-r* speaker. In this way, like the Angāmi *u*, it is often substituted for the relative pron *i.e.*, it forms what in Dravidian languages would be called a Relative Participle. T *ādōk-er*, may be used to signify he, or they, who come, or came. So, also, wit antecedent expressed. Thus,—

tāng ādōk-er āzī ōdā āshī.

just come-who-are they thus said, *i.e.*, they who have just now come said so. Again *nung* means 'in' and *nung-er*, he who is in, an inhabitant.

This suffix is also used to indicate the act done. Thus, from *shīshī*, to traffic, *shīshī-r* not only 'a trader,' but also 'trading.' Thus, *pā shīshī-r āge tākār ākam*, he became rich by trading.

The suffix *bā* is used exactly like *er*. Thus, *shīshī-bā*, he who trades, or trading; *pelā-bā*, he who rejoices, or joy.

The suffix *dāk* indicates place. Thus, *ālī*, to be, *ālī-dāk*, a place of abode, a residence; *ī*, this, *ī-dāk*, here.

SUBSTANTIVES.

Gender.—For human relations different words are used to indicate gender. Thus *bu*, father; *tza*, mother. *Tebur*, male, and *tetza*, fene verb d for the same purpose. For animals we have *tebōng*, male, and *tetywā-vē*, go suffixes *bā* for male, and *lā* for female are also commonly used ng to the A these is general

Number.—Number is only indicated when the non-indication would cause confusion. In such cases the singular is indicated by suffixing *kā, kātī*, one, and the plural by *tam*. Thus, *āyānger-tam*, workers for hire. A dual is indicated by suffixing *nā*. Thus,—

tąnur-ō tetza-nā.

Son-and mother-two, both the mother and child.

Case.—Case is indicated by postpositions. They are as follows:—

Nominative.—This case takes the suffix *e*, which may be omitted when no ambiguity would ensue.—Example, *tānubu-e āshī*, the younger said.

Accusative.—The suffix is *dāk*, which may be omitted under similar circumstances. Some verbs always require it. *Dāng*, the dative suffix, is sometimes used for the accusative. Examples, *pā-dāk*, him; *nī nā-dāng tenzaker*, I am serving thee.

Instrumental.—The suffix is *āge*, as in *pā shīshīr āge tākār ākam*, he became rich by trading; *ā* is also used, as in *teket-ā*, by hand.

Dative.—The suffixes are *nam, nung*, or *dāng*, as in *ka-nung kwā*, give to me; *tebu-dāng āshī*, he said to the father. Motion towards is indicated by *dānge* or *e*, as in *Nī ō-bālā-dānge ō-lī*, I will go to our father; *pā-e ārem-e āo*, he went to the jungle.

Ablative.—The suffix is *nunge*, as in *pā-nunge*, from him.

Genitive.—No suffix is used. The possessor simply precedes the possessed, as in *tetī-zī āīn*, the elder brother's anger.

Locative.—*Nung*, already given for the dative, also means 'in' or 'on.' Thus, *tetsung-nung*, on the legs.

Concomitant.—The suffix *den* means 'with.' Thus, *pā-den*, with him; *nā tetī kaden līr*, thou art ever with me.

ADJECTIVES.

Adjectives usually follow the substantives they qualify, as in *nīsung tāzung*, a good man, or the man is good.

The suffix *lā* forms verbal adjectives. Thus *chī*, eat; *tā-chī-lā*, edible. The suffixes *tsa, bā*, and *er*, already described, are also used for the same purpose. *Tā-chī-tsa*, edible; *tāru-tsa nīsung*, the man who will come, the coming man; *pāe āshī-bā ō, pāe āshīr ō*, the word said by him.

Adjectives are freely treated as verbs. *Āzung*, good; *āzungtsa*, will be good; *zunger*, is good.

Comparison is indicated by the dative with *dāng*, as in *āzī-dāng ībāzī tāzung*, than that this is good, this is better than that. As explained above, the *t* in *tāzung* emphasizes the adjective, and gives it the force of a superlative, as in *āzāk-dāng ībāzī tāzung-bā*, this is better than all, *i.e.*, the best.

The numerals are —

1. *kā.*
2. *ānā.*
3. *āsam.*
4. *peza.*
5. *pungū.*
6. *trok.*
7. *tenet.*
8. *tī.*
9. *takō.*
10. *ter.*
11. *terī kā*, and so on to
16. *metsa māben trōk, i.e.*, 20 not brought 6.
17. *metsa māben tenet*, and so on to
20. *metsa.*

21. *metsarī kā.*
26. *semar māben trok.*
30. *semar.*
40. *līr.*
50. *tenem.*
60. *rōkar.*
70. *tenem ser metsa*, 50 and 20.
80. *līr ānāsa*, twice 40.
90. *telāng takō.*
100. *telāng* or *nōklāng.*
1000. *meyirizāng* or *meirzāng* or *meirāng.*

As regards ordinals 'first' is *mazang*, *kesa*, or *kesakā*. Others are formed by adding *sa* or *bubā* to the ordinals. Thus, *ānā-sa* or *ānā-bubā*, second.

PRONOUNS.

The personal pronouns have two forms each, a direct and an oblique. The direct forms are as follows :—

nī, I.	*ka-nā* or *ke-nā*, you and I.	*ozo, ozonok, onok, āsen, āsenok*, we.
nā, thou.	*ne-nā*, you two.	*nenok*, you.
pā, he, she, it.	*te-nā, pā-nā*, they two.	*pāre, pārenok, pā-tam*, they.

Except *nī* and *pāre*, all the above can take the termination *e* in the nominative. Thus *pā-e* or contracted *pai*, he. The plural forms *āsen*, *āsenok*, include the person addressed. The other three plurals of the first person do not.

The oblique forms are employed in the sense of the genitive, and also usually, but not always, with postpositions.

ka, ke, or *k*, my.	*ō*, our.
ne, thy.	*nenok*, your.
pā, his, etc.	*pārenok*, their.

Examples are *ka-dāng*, to me; *ke-den*, with me; *ō-bā*, our father; *ne-tenu*, thy younger brother; *pā-nung*, to him.

The reflexive pronoun for all persons is *peī*, own, as in *pai peī tebu-dānge āo*, he went to his father.

The demonstrative pronouns are *ī-bā*, *ā-bā*, and *yā* or *ā*, this, and *ā*, that. They are declined like substantives. To all of them the suffixes *zī* and *tū* or *tō* may be added, which come after the suffix denoting case, and, when the pronoun is an adjective, after the noun with which it is in agreement. Thus, *ībā līmā-nung-zī*, in this country; *ī-dāng-zī*, on this, *i.e.*, then.

The interrogative pronouns are *shīr*, *shībā*, who? *kechī*, what? and others.

The relative is usually supplied by the suffixes *er* and *bā*, as already explained. Sometimes the interrogative pronoun is used as a relative. Thus,—

shībāe tāng āru pai, āzī-ōdā āshī.
who just-now came he, so said, *i.e.*, the man who has just come said so.

The indefinite pronouns are *kā* or *kātī*, one; *kāre*, some; *lāngkā*, something. They follow the nouns they qualify. Thus, *nīsung kāre*, some man, or some men.

VERBS.

The ideas of time and mood are conveyed by prefixes and suffixes, added in the root. The verb does not change for number or person. The use of the prefix *tĕ* or

t with verbs has already been described. Another very common prefix is the letter *ā*, which is used only with past tenses, but not with all. If, however, a verbal root commences with *ā*, the prefix is merged in the first syllable, and does not appear. Thus the past of the verb *āo* is *āo*, not *ā-āo*. With this exception, nearly all simple verbs, and some of the compound verbs to be described later on, take this prefix. On the other hand, most compound verbs, and a few primary ones, *e.g.*, *zambī*, speak, do not take it.

The following are the principal tenses of the verb *ben*, bring :—

Present.	*nī ben-er*, I bring.
Present Definite.	*nī ben-dā-ge*, *ben-dā-r*, or *ben-dā-kā*, I am bringing.
Past.	*nī ā-ben*, *ā-ben-kā*, *ben-kā*, I brought.
Continuative Past.	*nī ā-ben-er*, I have been bringing, and do so still.
Completed Past.	*nī ben-ōgō*, I have brought and finished bringing. Some verbs take *kū* or *kūr*, as *nī āretsa-kū* or *āretsa-kūr*, I have admonished and finished admonishing.
Immediate Future.	*nī ben-dī*, I shall bring soon.
Distant Future.	*nī ben-tsa*, I shall bring.
Imperative.	*ben-āng*, bring.
Negative Imperative.	*tā-ben*, or *te ben*, do not bring.

Participles.—*Present.*—*ben-er*, *ben-ā*, bringing, as in *pūi scong bener āru*, he came bringing wood. The negative is *mā-ben-e*, not bringing.

Past.—*ben-er-āng* or *ā-ben-er-āng*, having brought, as in *scong ābenerāng pā āru*, having brought the wood he came, he came after he had brought the wood.

Gerunds.—*Present.*—*ben-dāng* or *ben-dākā*, in bringing, while bringing, as in *pai āru-dāng tsunglū āru*, as he was coming the rain came.

Past.—*ā-ben āge*, by having brought ; *ā-ben nung* or *ā-ben yong*, in having brought, on account of having brought, as in *pā temūlung tāngā āru-nung*, *pai yā ōdā bilimtet*, on his mind again returning, he remembered in this manner.

Infinitive.—There are several forms, all meaning the same thing, usually an infinitive of purpose, *ben-tsa*, *te-ben-tsa*, *tā-ben-tsa*, *ā-ben-tsa*, *ben-e*, *te-ben-e*, *tā-ben-e*, *ā-ben-e*. Example, *pārēnoke scong bene āo*, they have gone to bring firewood. The infinitive is often governed by the postposition *āsōshī* or *yong*, both meaning ' for.'

Conditional Sentences.—The usual words for ' if ' are *āsa-bō*, *āsāng*, *shī-bō*, *bō*, and *kā*. *Kā* and *bō* must be attached to the verb, the others are treated as independent words. If *bō* is attached to a noun or pronoun, it indicates an apodosis or contradiction. Thus, *nā āo-kā*, *nī-bō māotsa*, if you go, I will not go ; *sakā nī-bō lūmīsetā ālīr*, (my father's servants have more than enough to eat) yet as-for-me I am famishing.

Future Conditional.—The suffix is *dī-r*, or *er-ā*. Thus, *kō-dāng nī tū-dī-r*, *nā aō tsa*, when I go, you will go ; *pai yāmae shī-r-ā*, *nī ō-dī*, if he say so, I will go. The suffix *shīā* means ' even if,' as in *tsungsāng māzung-shīā*, even if the weather is bad.

Past Conditional.—In the protasis, *āsa-bō*, is used with the past indicative, or *āsāng*, or *shī-bō* may be used, but in the last two cases the verb loses the prefixed *ā*. In the apodosis, the suffix is *lā*. In the following example the verbs are *zam*, drink, and *masa*, not die, from *sa*, die.

Pai mōza ā-zam āsa-bō, masa-lā.

He medicine drank if, would-not-have-died, *i.e.*, if he had taken medicine, he would not have died. Instead of *ā-zam āsa-bō*, we might have used *zam āsāng*, or *zam shī-bō*.

Compound Verbs.—Āo uses a large number of infixes which can be added to a verbal root in order to modify its meaning. Such modified verbs I call compound, and it should be noted that, as a rule, they do not take the prefix *ā* in the past tenses. The following are a few of these infixes, which occur in the Parable of the Prodigal Son :—

Infix,	Meaning.	Example,
dāktsa or *tsa*	cause	*ben-dāktsa*, to cause to bring; *kam-zāng* (for *kam-tsa-āng*), cause to become; *sepōk-zāng*, cause to slip on.
mā	completion	*ne-chīr-zī shībā ne sen chī-mā*, this thy son who has eaten up thy property.
na	desire	*pā peī pōk sung-na-ā*, wishing to fill his own belly; *tetī-zī kī-dānge mā-tū-na-ā ā-lī*, the elder brother was not wishing to enter into the house.
sā	fine division	*lem-sā*, to divide thoroughly.
shī	hardly any definite modification of meaning. Sometimes repetition.	*āngā* sometimes means 'to hear,' but *āngā-shī* always does so, as in *pai yārerbā ōlā āngā-shī*, he heard the sound of dancing. *te-bāng mesep*, to kiss; *te-bu-e te-bāng mesep-shī*, the father kissed repeatedly.
tep	reciprocity	*onoke pelā-tep-dī*, we will rejoice together.
tet	potentiality	*bilim*, to think, *bilim-tet*, to be able to think, to remember, as in *pai yā ōdā bilim-tet*, he remembered in this way.
tsa	action on a third person	*pai kākat-zī ka-nung āga-tsa*, he will give the paper to me; *pai kākat-zī pī-nung āga-tsa-tsa*, he will give the paper to another person.
zen or *jen*	frequentative, continuous action.	*te-bu-e āsam-jen-ā*, the father, running continuously.

shīā, used as a prefix, means 'back again,' as in *shīā-āru*, returned.

Verbs Substantive.—The two most common are *kā* and *lī*. The first refers to things, and the latter usually, but not invariably, to persons. When used in questions they take the prefix *ā* even in the present. Thus,—

pāktī ā-tāk-tsa yong ā-kā āsa mākā ? kār.

mat to-weave splints are or not-are ? are; *i.e.*, are there materials for weaving a mat or not ? there are.

pā kī-dānge ā-lī āsa mālī ? lī.

he house-in is or not-is ? is, *i.e.*, is he in the house or not ? he is.

The present tense of *kā*, viz., *kār*, also means 'to have,' as in *ōza-e tesep kār*, birds have nests.

The past tense of *lī*, is sometimes *lī-āsa*, instead of *ā-lī*, as in *nīsung kā chīr ānā lī-āsa*, of one man two sons were. This verb is often used to form periphrastic tenses with the participles of other verbs. Thus, *pā men-ā līr*, he is sitting; *paī mā-tū-na-ā ā-lī*, he was not wishing to enter. *lī* is sometimes spelt *le*.

Other verbs substantive are *ār* and *er*, which are only used in the present, as in *pai āeī ār*, he is mistaken. These are not often used.

The verb substantive *āsa*, *sa*, is, has many uses. It is used to form the past tense of *lī*, as shown above. It is often used in questions, as in *te-zang-zī tāmen āsa ?* is the fruit ripe ?

It is frequently to be translated by 'or' in an alternative question, as in the examples given above. With *bō*, it means 'if.'

Passive Voice.—This is rare. Nearly all roots are capable of being used as passives without change of form. Thus, *mādōkbā nāshī pāe ā-ngū*, he found the lost cow, and *mādōkbā nāshī pā āge ā-ngū*, the lost cow was found by him. The verb substantive *kā* is often used to show clearly that the sentence is passive. Thus, *mādōkbā nāshī pā āge ā-ngu ā-kā*.

Negative Verbs.—The usual negative is *mă*, which precedes the verb. If the verb commences with a vowel, the two coalesce, which gives rise to some irregularities. An example of the regular use is *nāe mā-gatsa*, thou gavest not. Examples of irregular formations are *sa*, die, *ma-sa*, not to die; *zambī*, say, *me-zambī*, not to say. Some compound verbs insert the negative particle between the two members. Thus, *sensāk-āsem*, to converse, negative *sensāk-māsem*. The negative imperative is not formed with *mā*, but with *tā* or *te*.

Order of Words.—The verb usually comes last in the sentence. The subject may be first in the sentence, or in any other place where it may best serve the full expression of the main and subordinate thoughts. Adjectives follow the words they qualify, and genitives precede the words on which they depend.

[No. 8.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

CENTRAL SUB-GROUP.

ÂO.

ZUNGI OR CHUNGLI DIALECT.

(*The Rev. E. W. Clark, 1899.*) (DISTRICT, NÁGA HILLS.)

Note.—Pronounce the letters *sc* like a slightly modified and prolonged *s*.

Nīsuṇg kā chīr ānā līāsa. Ăzī tānubu-e te-bu-dāng āshī,
Man one sons two were. These the-younger the-father-to said,

'ō-ba, ne ōset rong-nung kechī shilem nī āmāngtsa tim
'*our-father, thy goods among what portion I inherit-to is-proper*

āzī ka-nung kaā (kwā).' Anungzī tebue peī rongsen
this me-to give.' Therefore the-father his accumulated-property

pārenok-nung lemsā āgatsa. Pīgā līr kelen techīr tānubue peī
them-to dividing-much gave. Awhile was after the-child the-younger his

sen bendiner ālīmā tālāng kāte āene (aíné) āo. Ângzī pā peī
property collecting country far is abroad went. There he his

zīungtza tālūpūsa benshī. Pā ōset āzāk sāmār katsa,
food-drink-to wastefully used. His goods all exhausted after,

ībā līmā-nung zī kāngā wārā ādōk. Ânungzī pā sensāk āten.
this country-in-the severe famine arose. Therefore his poor-state began.

Îdāngzī pāe (pai) āzī līmā pūr ka-den semlōkā ālī, āseīr pāe (pai)
Then he that country people one-with allied was, and he

jungkā-nung āk pōgīmtsa yōk. Āngzī āk āchībā scong zāng
field-in swine feed-to sent. There (or *then*) *swine eating tree fruit*

āge pā peī pōk sungnaā, ākā shīngāeā pā-nung mā-gatsa. Sākā pā
by he his-own stomach fill-wishing, yet anyone him-to not-gave. But his

temūlung tāngā ārunung pāe yā ōdā bilimtet, 'ō-bālā-den geīkā
mind again returning he this way remembered 'our-father-with how-many

āyānger-tam tāchītsa tāyongtsa tāli lī-ākā sakā nī-bō lūmīsetā ālīr.
workers-for-hire to-eat to-drink in-excess have (*be-is*) *yet I-as-to famishing am.*

Nī āpūsōā ō-bālā-dānge ō-dī pā-dāng shī-dī, "O ō-bā, Ānūdīg Tsungrem ō
I arising our-father-to go-will him-to say-will, "O our-father, Heaven Deity word

ālamā āseīr nā mādāng nī tāeī (taiī) menā līr; zōkō nī ne chīr tā
transgressing and thou before my guilt adhering is; more I thy child that

āzātsa me-temtsa; nī ne āyānger āmāzī kamzāng.' Yāseir pāe (pai)
called-to not-worthy to; me thy hired-laborer like-the become-cause.' Afterwards he

āpūsǫā peī tebu-dānge āo; zōkō pā vāge(wage) ąlī-nung tebue pā
arising his-own the-father-toward went; but he far-distant being the-father him
āngū-nung ţemūlung āriā ąsam-jenąą oāge pā takong-nung āzaā, tebāng
seeing the-mind pitying ran-continuously yonder his neck-in hugging, the-mouth
mesepshī. Īdāngzi techīre pādāng āshī, 'O ō-bā, Ānung Tsungrem
kissed-repeatedly. Then the-son him-to said, 'O our-father, Heaven Deity
ō ālamā, āseīr nā mādāng nī tāeī menā līr; ānungzī tāng-nunge
word transgressing, and thou before my guilt adhering is; therefore now-from
nī ne chīr tā āzātsa metemtsa.' Zōkō tebue peī lār-dāng āshī,
I thy child that called-to unworthy-to.' But the-father his slaves-to said,
'sca tāzung-bā yākte benā, āruā pā-nung sōbūzāng; pā tekā-nung
garments the-best quickly bringing, coming him-on attire; his hands-on
kerī, āseir tetsung-nung tsungsem sepōkzāng; onoke zīungā
rings, and legs (or *feet*)*-on stockings* (or *shoes*) *slip-on-cause; we food-eating*
pelā-tep-dī. Kechīsanung ka chīr saā ākā, tānāben tākam
rejoice-together-will. What-do-in (*Because*) *my son dead was-though, again alive*
līr; mādōk ākā, shīā-āru.'
is; lost though, back-came.'

Āngzī pārenoke pelātsa tenzak-dāng pā tetī ālū-nung ālī.
Then they rejoice-to began-when his elder-brother cultivation-in was.
Yāseir pāe (pai) ādōkā kī ānāsāe āru-nung kentenā yārerbā ōlā āngāshī-
This-after he appearing house near come-in singing dancing sound heard-
nung, pāe kīlīr kā zā āruā āsongdāng, 'yā kechī sar?'
in, he house-resident one called having-come having-asked-on, 'this what is?'
kīlīr-zāge pā-dāng āshī, 'ne tenu ādōk, āseir ne bue pā ānemā
servant-that him-to said, 'thy younger-brother appeared, and thy father him well
āngū-nung pā āsōshī benzong yānglū.' Āngzī tetī-zī āīn-ādōkā
found-because him for large-feast made.' Then the-elder-brother angry-being
kīdānge mā-tūnaā ālī. Ānungzī tebue kīmāe lūā pā
house-to not-enter-wishing was. Therefore the-father house-court-to descending him
mepīa āshī. Pāe (pai) lāngzaā tebu-dāng āshī, 'tezaāngzō, kam pā
entreating spoke. He answering the-father-to said, 'consider-please, years so
pīketī nī nā-dāng tenzaker āseir ne zambībā ō kōdāngā mesensa. Āzī
many I thee-to serving-am and thy spoken word never disregarded. This
sākā ka tembār-tam-den pelāteptsa āsōshī ka-nung nāe nābōng
notwithstanding my friends-with rejoice-together-to for me-to thou goat
chānū kātāngā mā-gatsa. Sākā ne chīr-zī shībā jabǫ-jari-den senza-nung ne
kid one-even not-gavest. But thy son-this who licentious-with going-by thy
sen chīmą pā āru-nung pā āsōshī nāe benzong yānglū.' Āngzī
property eaten-all he arrive-on him for thou feast made.' Thereupon
tebue pā-dāng āshī, 'te-chīr nā tetī ka-den līr, āseir ni kechī kā
the-father him-to said, 'the-son thou ever me-with art, and I what have

azak-zī na meyong: Zoko ne nū-zī saā ākā, tākam līr; mādōk
all-this thee for. But thy brother-this dead though, alive is; lost
ākā, shīā-āru; ānungzī onoke temūlung chīā pelātsa tim.'
though, returned-has; therefore we mind pleasing rejoice-to ought.'

In the following comparative vocabulary of Chungli and Mongsen, from the pen of Mr. Davis, it should be noted that the sound which Mrs. Clark represents by *ṳ*, and which is represented in this survey by *a*, is here written *ü* or *i*. In other respects also, the spelling differs slightly from that followed in the preceding pages.

English.	Chungli.	Mongsen.
Man	nisung	āmi.
Male	tebur	abā-changr.
Woman	tetsir	aniti.
Child	tanur	noyāti.
Young man	asongr	chongādi.
Old man	tāmbur	tsünbār.
Old woman	tantsir	tsenur.
Unmarried girl	āyir	lāyāti.
Child (son or daughter)	chir	ningchārā.
Wife	tekinungtsü	neneü.
Husband	tekinungpo	nebayā.
Widow	mitzir	milēr.
Father	obā	ābā.
Mother	ochā	āvü.
Elder brother	oti	āti.
Younger brother	tebu	thü.
Sister	tenü	teti.
Water	tsü	ātsü.
Fire	mi	āmü.
Fish	ngo	āngo.
Flesh	shi	āsā.
Sticks	süng	āsüng.
Pig	āk	ā-ok.
Rice	chang	āchang.
Paddy	tsak	ātsak.
Cooked rice	chi	āchā.

English.	Chungli.	Mongsen.
Mat	pākti	āpāk.
Bamboo tie	yung	āling.
House	ki	ki.
Door	kishi	kichi.
Bamboo	sungkam	ā-u.
Cow	nashi	massü.
Tiger	keyi	ākhu.
Bear	shiam	iram.
Monkey	shitzü	sangā.
Barking deer	messü	metsü.
Sambar	shidzü	shü-ü.
Clean	temārok	temārok.
Dirty	anak	arü.
White	temessung	tenen.
Black	tanāk	tanāk.
Hot	lemyi	talem.
Cold	temekhung sok	temekhung sok.
Small	telekā	tasuā.
Long	telang	telang.
Short	tatsu	tetsü.
Round	telung	telung.
Light	tepung	tepi.
Good	tāchung	tepung, tāru.
Bad	tamāchung	temepung, temaru.
Bitter	tāku	takā.
Sweet	tanang	temeyang.
Sour	tasen	tesen.
Ripe	tamen	tening.
Good-looking	teriprang zungr	teringā pungr.
True	atangchi	tatsā.
False	tiazü	temarak.
Speak	shi-ang	sang.
Call	cha-ang	chang.

English.	Chungli.	Mongsen.
Send	yokong	zükong.
Strike	āsukong	yākong.
Cut	lepong	lepong.
Throw	entokong	enchukong.
Give	āketsüang	kiang.
Take	agiang	tsang.
Eat	chiungong	chāng.
Drink	chimang	yüngong.
See	ngu	ongja.
Look at	riprangang, asitangang	ringang, āchang.
Arrive	ātung	ātung.
Where have you been?	Nā kuleni āur	Nang chebā nā wāri?
I have been for wood	Ni süng penē āur	Ni āsüng ēnwār.
Why did you steal from his house?	Nā kịchi tsü pēki tang ā-uyā?	Nang chebā tav pē ki ko fü tsungi?
Have you eaten rice or not?	Nā chi chuing assü mā chuing?	Nang āchā chāng opā?
What are you doing?	Nā kechi sir?	Nang cheba tari?
I am cooking rice	Ni chi surotar	Ni āchā suroteli.
What vegetables are you cooking?	Nā kechi ān āsur?	Nang chebā enso suri?
Come back when you have had your food.	Chi chungri arungmā	Āchā chungri rangma.
Where have you come from?	Nā kulen nungi āro?	Nang ko tangi phening rā-i?
I have come from my fields	Ni ālu nungi ātokr'	Ni ālu phening tsukār.
Are your people in the village or have they gone to the fields?	Nā yimr' imtāk lir assü ālu-e āu?	Nangila yimr' aki ko li sü ālu nā wā?
They are in the village	Kitang lir	A ki ko lanu.
Make liquor	Yi sā-āng ma no	Azü sepang ma no.
I am going to pound paddy	Ni tang tsak sen tsü	Ni tago ātsak siātili.
This man is very ill	Nisung pae kangā shirang tsü	Āmi pi iyātang telangā mepungr'.
Wash this cloth	Ssü yā shito-ongmā	Assü pi shi chu kong.
What are you looking at?	Nā kechi riprangr, *or* asitangr?	Nang chebā ringari?

[Note how in Mongsen, as in Semā, nearly every noun has the prefix *ā*, corresponding to the Lhōtā *ō*.]

LHŌTĀ.

I regret that up to the time of writing I have not succeeded in obtaining any specimens of this language. What follows is based upon Mr. Davis's note in the Census Report of Assam for 1891 and on Mr. Witter's grammar.

Twenty-two thousand Lhōtās were counted at the Census just referred to. The tribe is called Lhōtā or Tsōntsü, but its members call themselves Kyõ, which means both a Lhōtā man and a man generally. It is not known which meaning is the original. 'Tsontsü' is merely another spelling of 'Kyõ' or 'Kyontsü.' The Assamese call them Miklai after the name of a village in the Lhōtā country which lies near the plains. The term Lhōtā is also an Assamese one, and is unknown to the people themselves.

They live in 73 villages of which 69 lie in the Wokha, and four in the Mokokchang Subdivision of the Nága Hills district. Their language differs from village to village, but this is principally a matter of intonation and pronunciation. As a whole the language has no marked dialects, though it might be equally true to say that every village has its own dialect. Its speakers dwell about the centre of the Nága Hills district, which is at the same time close to the southern edge of that of Sibsagar. Their location may be described as the hills on both sides of the Doyang river from the point where the Chebi river falls into it. Their linguistic boundaries are Āo to the north, Semā to the east, Mikir to the west, and Angāmi and Rengmā to the south. Lhōtā is a distinct language from Āo, but is at the same time closely connected with it. A perusal of the following grammatical sketch and of the list of words appended will show that the two have certainly a common origin, while, at the same time, they are both widely different from Angāmi, Rengmā, Kezhāmā, and Semā. Mr. Davis has shown that, ultimately, both Āo and Angāmi can be referred to a common ancestor. We may therefore class these Nāgā languages as a great tree with at least two boughs, one represented by Āo and Lhōtā, and the other by Angāmi, Rengmā, Kezhāmā, and Semā.

The following are the authorities which I have seen in regard to Lhōtā :—

CAMPBELL, SIR G.,—*Specimens of the languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. On pp. 254 and ff. there is a Miklai Naga Vocabulary.

BUTLER, CAPTAIN J.,—*A rough Comparative Vocabulary of two more of the Dialects spoken in the "Nágá Hills."* *Journal* of the Asiatic Society of Bengal, Vol. xliv, Pt. I, 1875, pp. 216 and ff. Contains a 'Lhotá Nágá' Vocabulary.

DAMANT, G. H., I.C.S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers.* *Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 247 there is an account of the tribe, and on p. 257 a short vocabulary.

WITTER, THE REV. W. E.,—*Outline Grammar of the Lhōtā Nāgā Language; with a Vocabulary and Illustrative Sentences.* Calcutta, 1888.

DAVIS, A. W., I.C.S.,—*Report on the Census of Assam for 1891.* By E. A. Gait, I.C.S. Shillong, 1892. On pp. 163 and ff. there is a note on the relations which the principal languages of the Nāgā group bear to one another. This includes several Lhōtā vocabularies. On p. 248 there is an account of the tribe. Both are by A. W. D.

The following brief account of the main features of the language is based on Mr. Witter's Grammar, to which the student is referred for further particulars. The list of words for Lhōtā has been filled up, so far as was possible, from the same source, and has been supplemented by another list received from the Deputy Commissioner of the Nága Hills district.

Pronunciation.—Lhōtā Nāgā, unlike Āo, abounds in aspirated consonants. There is even an *fh*, and a *phh*. As in Āo there is the double sibilant, written *sc*. The letters *b*, *k*, and *v*, are often silent, as also *g* following *n*. Sounds are frequently interchanged,—thus, *a* and *ā*; *ā* and *e*; *ā* and *o*; *á* and *ó*; *e* and *i*; *e* and *ī*; *e* and *ai*; *ī* and *ü*; *ō* and *ü*; *ö* and *yü*; *üe* and *wī*; *b* and *p*; *b* and *v*; *ch* and *kh*; *dl* and *dr*; *h* and *p*; *kh* and *th*; *l* and *n*; *m* and *p*; *m* and *n*; *m* and *v*; *m* and *w*; *n* and *y*; *n* and ~; *ṅ* and *ng*; *p* and *s*; *tsü* and *tzü*.

Tones play an important part in Lhōtā. At present there is no information available concerning them except that the syllable of negation is always pronounced on a much higher key than the rest of the word to which it is prefixed. This is indicated by an apostrophe. Thus *m'mā*, is not, but *mmā*, belly. In the latter the two *m*'s are pronounced on nearly the same key. The voice always falls at the end of a sentence, and in double interrogatives, in which the verbal root is reduplicated, the first syllable of the interrogative verb is spoken on a much higher key than the rest of the sentence.

Prefixes and Suffixes.—In addition to prefixes used to make forms corresponding to declension and conjugation, the following should be noted.

Nearly every noun takes the prefix *ō*, which is again dropped when a possessive or other modifying word unites with it to form a word of two or more syllables. Thus, *ō-kī*, house; *ā-kī*, my house; *ō-tchhü*, water, *e-lamō*, hot, *tchhülam*, hot water; *ō-tōng*, tree, *etsī*, Sāhib, *etsī-tōng*, Sāhib's tree.

This prefix corresponds to the prefix *ā* which is met in Semā, Rengmā, and Mongsen Āo, and to the Kezhāmā *e*.

The prefix *e*, corresponding to the *te* or *t* of Āo, is used before nouns, adjectives, and gerunds, has no formative significance, and may be assumed or thrown off at pleasure. It is perhaps slightly intensive in character, and is possibly assumed for the sake of euphony and to avoid the recurrence of monosyllabic words.

Examples of this prefix will be found below.

Nouns of agency are formed by the suffix *ẽ*, with or without the prefix *e*. Thus, *shisho*, to trade, *shishoẽ*, a trader; *vü*, to sew, *e-vü-ẽ*, a tailor.

Another suffix having a similar force is *wōchī* or *mōchī*. Thus, *tsō*, to eat, *e-tsō-wōchī*, an eater; *vān*, to stay, *e-vã̄-mōchī*, the one who stays. This corresponds to the Āo suffix *er*, and the Angāmi suffix *u*. Instead of *chī* we often find *chü*. This suffix, which corresponds to the relative particle of Dravidian languages, is of frequent occurrence. It means 'he who is.'

Mr. Witter gives the following excellent example of the way in which nouns, adjectives, and verbs are in their root forms indistinguishable from one another. The base throughout is the stem *tsō*, eat:—

e-tsō-wō, eatable.
e-tsō-yū, or *tsō-pẽ e-pẽ*, food.
n' tsō-wō, not eatable.
e-tsō mhōnā, good to eat.
e-tsō-ẽ, *tsō-ẽ*, an eater.
e-tsō-wōchī, *e-tsō-wōchü*, he who is the eater, he who eats.
tsō-ā-lā, *tsō-ā*, *tsō*, eats.
tsō, *e-tsō-lo*, *tsō-lo*, to eat.

Articles.—The force of the indefinite article is conveyed by suffixing the indefinite pronouns *maṭsangā* or *ntsangā*, a certain. In the case of human beings, *nchyūą*, which has the same meaning, may be substituted. Thus, *kyõ nchyūā* or *kyõ matsangā*, a certain man. The numeral *e-khā*, one, is only used in counting, and not as an article.

The force of the definite articles is given by suffixing the demonstrative pronouns *shī*, this, or *chī*, that. Thus, *kāko shī*, this book, the book. More often, however, the relative particle *wōchī*, or *wōchü* is suffixed. Thus *e-tsō-wōchī*, he who eats, the eater.

These articles are only used when ambiguity would result from their absence.

Substantives.—Gender.—For human relations, different words are used to indicate gender. Thus, *ō-pō*, father; *ō-yō*, mother. For human beings, *e-püē*, male, and *e-lüē*, female, are also used, as *nūngōr*, a young person ; *nūngōr e-püē*, a boy ; *nūngōr e-lüē*, a girl. For the lower animals the words are *ō-pōng* and *ō-khö*. Thus, *phurro*, a dog ; *phurro ō-pōng*, *phurro pōng*, *phu-pōng*, a male dog ; *phurro ō-khö*, a bitch. Irregular is *hōnō*, a fowl; *hāmpōng*, a cock ; *hānkhö*, a hen.

Number.—Number is only indicated when this is rendered necessary by the context. In this case, the indefinite article is used to indicate the singular, and, usually, the plurals of the demonstrative pronouns, *shī-āng*, *chī-āng*, etc., to denote the plural. There is no plural suffix corresponding to the Āo *tam*. Thus, *kyõ shīāng*, the men. Nouns of multitude are also added to form the plural. Also the suffix *dī*, as in *korr-dī*, horses.

There is a rudimentary dual, as in Āo and Angāmi. The sign is *ōnī*. Thus *Andrīā Filip ōnī*, Andrew Philip two, Andrew and Philip.

The syllable *tō* is frequently suffixed when two or more objects are spoken of in succession. Thus,—

Ā-tā . nā shī ō-tā tō wō-cho.

My-brother and his brother both went.

With more than two individuals *tō* might be translated ‘ all.’

Case.—Case is indicated by postpositions. They are as follows :—

Nominative.—The sign of the nominative, when it is the subject of a transitive verb, is *nā*. When there are two or more nominatives to the same verb, the *nā* is only suffixed to the last. It should be distinguished from the conjunction *nā*, meaning ‘and.’ Example—

nī-tā nā ā-tā-tō-nā mharr lang-tāt-ā.

your-brother and my-brother-both-(case-sign) tiger killed-mueh, *i.e.*, your brother and mine slew a tiger.

This *nā* is evidently the sign of the case of the Agent, and the literal translation of the foregoing sentence is ‘ by your brother and my brother a tiger was slain.’ Compare the Instrumental. The suffix corresponds to the Kezhāmā *nyi*.

When the nominative is the subject of an intransitive verb it either takes the suffix, *cho*, or has no suffix at all. Sometimes, however, *nā* is used. Thus,—*hī-cho mhōnā, ōsī ō-chī-cho m'mhō*, this is good, but that is bad; *māngsü wōntōn-tāt-ā*, the cow is very hungry.

Accusative.—The accusative case takes no suffix. When a verb has also an indirect object, it stands between the direct object and the verb. Thus,—*shī-nā ō-mā ā pī-cho*, he gave me salt.

Instrumental.—This case is formed by the suffix *nă*, as in *ă-nă ō-nung-nă shī e-phīă-tsang-cho*, I slew him with a stone.

Dative.—The suffixes are *ī, thenī* and *thingī*, to, and *o, etchī, etchü* and *etsconă*, for. Thus, *ă-nă nī yān-ī wō*, I will go to your village; *Etsī-thenī wō-ă*, go to the Sāhib; *shī-nă ō-tsang-o īyă*, he has gone for wood; *ă-tă-etchü ō-scü shī-ă*, buy a cloth for my brother.

Ablative.—The suffix is *nă*, as in *ă kī-nă rō-chō*, I came from my house.

Locative.—The suffixes are *ī*, in; *o* or *lo*, on; and *we* or *wī*, in the direction of, on, upon; or other postpositions may be used. Examples are *shī-cho ō-ha-ī*, or *ō-hă nūngī, thet-ă*, place this in the basket; *ō-tōng-o, ō-tōng-we*, on the tree.

When a noun is followed by an adjective in agreement with it, the postposition is added to the latter. Thus,—

ă-ḳorr emmhü-wōchī-nă kōngke tsō-ă-lă:
my-horse white-he-who-is-(sign of nom. case) oranges eats.

Adjectives.—Adjectives usually, but not always, follow the nouns they qualify The suffix *wōchī*, or one of its varieties, is very commonly used with adjectives, as in the example just given.

Comparison is indicated by suffixing *wō*, gone, to the adjective. The suffix is liable to be euphonically changed to *mō* or *ō*. Examples are, *ăiyō nī sapō-wō*, I you tall gone, you are taller than I; *shī-cho chī mhō-mō*, this is better than that; *langă nūngōr shī tsa-pō-wō*, all boys this large gone, this is the largest boy.

The numerals will be found in the list of words. Sixteen, etc., is, something like Āo, *mezü-nă mekwü m'pẽ*, by four twenty incomplete, but also, and more commonly, *taro sütirok*, ten plus six.

The following ordinals are given by Mr. Witter:—

ovūngōchü, the one in front, first.
ovūngōchü sīlāmo, the one in front behind, second.
ovūngōchü-chī-tō ōnī sīlāmo, the one in front that one two behind, third.
or *ennōāchü silāmo*, the again behind.
And so on.

Pronouns.—The Personal pronouns are—

ă, ai, aiyo, ākhă, I	*enī*, we, you and I	*e, etẽ*, we.
	shī ennī, we, he and I	
nă, nnă, nō, nnō, nīnă, yī, thou	*nī-nī*, you two	*nī, nīno, ntẽ, yī*, you.

Nom. *ă-nă*, etc., and so on for the other cases.

The Demonstrative pronouns are used for the third person. The Possessive pronouns are as illustrated below:—

ă-kī, my house.
nī-kī, thy house.
shī kī, ōmō kī, his house.
e-ḳī, en-kī, eten-kī, our house.
nīn-kī, ntẽ-kī, your house.
ōtẽ kī, ōnte kī, chüăng kī, shīăng kī, their house.

The Demonstrative pronouns, both of which are used as pronouns of the third person, are,—

1. *shī, hī,* this, he; *shī tō ōnī,* these two; *shīāng, shiã̃, shīānō, hīang,* these, they.

2. *chī, chü,* that, he; *ōchī tō ōnī,* they two; *chīāng, chüāng, chyūã̃, chīāno, ōtĕ, ōnte ōteno,* those, they.

The Interrogative pronouns are —

ō-chī, ō-chō, who?

ō-chō, kūwe, kō, which?

ō-chō, ō-chī, what person?

ntīō, nyū, nyūwo, what thing?

The force of the Relative pronoun is usually given by the relative suffix *wōchī,* etc., he who is. Thus, *nchö kyõ̃ e-rō-wōchü,* yesterday man he who is come, the man who came yesterday. Sometimes the interrogative pronoun is used as a relative, and is then followed by a demonstrative. Thus,—

kūwe nī khī hngā-nā chī khī-ā.

What you take desiring that take, (which is the one you wish to take? Take it) *i.e.,* take the one which you like.

The Reflexive pronoun is *mōchī* or *mōmō,* self.

ā mōmō tāp-cho, I struck myself.

ā mōchī kī, my own house.

Verbs.—The ideas of time and mood are conveyed by prefixes and suffixes added to the root. The verb does not change for number or person. The use of the prefix *e* has already been referred to.

The following are the principal tenses of the verb *tsō,* eat:—

Present. *ā-nā tsō, ā-nā tsō-ā-lā,* I eat, I am eating.

Present definite. *ā-nā tsō-ā kam-ā, ā-nā tsō-ā vān-ā-lā,* I am eating.

Imperfect. Same as second form of present, *ā-nā tsō-ā-lā,* I was eating.

Past. *ā-nā tsō-ā, ā-nā tsō-cho,* I ate.

Perfect. *ā-nā tsō-ā, ā-nā tsō-chākā,* I have eaten.

Pluperfect. *ā-nā tsō-chākā, ā-nā tsō-chākā-chākā,* I had eaten.

Future. *ā-nā tsō, ā-nā tsō-v, ā-nā tsō-kā,* I shall eat.

Imperative. *tsō-ā,* eat.

Negative Imperative. *tī tsō-ā,* do not eat.

Participles and Gerunds. It is difficult to distinguish these two. The same form sometimes has the power of an adjective, *i.e.,* participle, and sometimes that of a verbal noun, *i.e.,* gerund. Classifying them according to time referred to, we have the following suffixes and prefixes:—

Present. *tsō-ā-thang,* while eating.
tsō-ā-le, tsō-ā-vān-le, while eating.
tsō-le-hā, although I eat.

Past. *tsō-sā, tsō-sī,* having eaten.
tsō-chāk-nā, after having eaten.
tsō-chō-le-hā, although (I) ate.
tsō-chāk-lā, since (I) have eaten.

Indefinite.—*tsō-nā*, on eating, if (I) eat, from eating.
tsō-ī, on eating, immediately on eating.

Infinitive.—There are two forms of the Infinitive of purpose.

1. *tsō kàttō, tsō kīàttō*, to eat; *ā-nā tsō-kīàttō tscō-ā-lā*, I wish to eat.
2. *ā-nā tsō-lō rō-cho,*
   ā-nā e-tsō-lō rō-cho,
   ā-nā e-tsō rō-cho,
   } I came to eat.

Conditional sentences.—These are generally expressed by the aid of participles. Thus, *nnā tsō-le-hā, ā-nā n'tsō*, though you eat, I will not eat.

nnā shī tsō-nā, pō, if you eat this, well, *i.e.*, if you eat this you will be well.

The past conditional is formed with *wō* in the protasis, and *kàtōlā* in the apodosis. Thus, *nnā shī tsō-wō mhōm m'mhōm ntsyü-kàtōlā*, if you had eaten this, you would have known whether it was good or bad.

Compound verbs.—As in Āo, a large number of particles can be added to a root in order to modify its meaning.

Examples are,—

Potentials.—Infix *kōk* or *che*, as	in *ā-nā tsō-kōk-ā*, I can eat.
Causals.— ,, *tōk*	*ā-nā hī tsō-tōk-ā-lā*, I cause him to eat.
Desideratives.—*hng* or *tāne*	*ā-tsō-hng-ā*, I wish to eat.
Intensives.—*tāt, tsang* or *khang*	*ai yip-tsang-ā* or *ai yip-tāt-ā*, I am very sleepy.

And many others. There are also prefixes used with a similar result.

Passive voice.—As in Āo, roots may be used either in an active or in a passive signification. Thus, *tsō-chākā* means either 'has eaten' or 'has been eaten.' The meaning has to be judged from the construction of the sentence.

Negative verbs.—Negative forms are indicated by the prefix *n* or *m*, except in the imperative mood, where it is *tī*. The negative prefixes are pronounced as separate syllables, and always in a higher key than the rest of the word. Thus, *ā-nā n'tsō*, I do not eat. In such cases *n'vān* becomes *m'mã̄*. Thus, *ā-nā tsō-ā m'mã̄*, I am not eating.

Interrogative sentences.—The Interrogative particles are *ke* and *nung*, which are attached to the verb. *nnō tsō-ā-ke* or *nnō tsō-ā-nung*, do you eat? Double interrogatives double the verbal root, and, in the past tense, take the termination *ēlā*. Thus, *nnō tsō tsō-ā-lā*, do you eat or not? *nnō tsō tsō-ēlā*, did you eat or not? or we may have forms like *nnō tsō tsō-ālō, n'tsō-chō-lā*, did you eat or not?

Order of words.—Adjectives and articles usually follow the nouns they qualify. The thing possessed follows the possessor. The subject usually commences the sentence, and the verb usually ends it.

TENGSA NĀGĀ.

Tengsa is a trans-Dikhu village, between the Naked Tribes and the Āos. The inhabitants wear a little loincloth. We know very little else about them, as they have generally absconded when visits have been paid to them. All that we know of their language is based on vocabularies made by Brown in the middle of the last century. Brown wrongly considered that it was the same as Dupdoria, one of the forms of Āo. He must have got his specimens from some stray members of the village who visited the plains in company with some party of Āos from Nowgong or of naked men from Tamlu. I have failed to obtain any specimens of their language for this Survey, but have filled up the standard list of words, so far as was possible, from Brown. From this it will be seen that the language belongs to the Central Group. The following are the earlier authorities on this form of speech :—

HODGSON, B. H.,—*On the Aborigines of the Eastern Frontier. Journal* of the Asiatic Society of Bengal, Vol. xviii, Pt. II, 1849, pp. 967 and ff. Vocabulary by Rev. N. Brown. Reprinted in *Miscellaneous Essays relating to Indian Subjects.* London, 1880, Vol. II, pp. 19 and ff.

BROWN, THE REV. N.,—*Specimens of the Naga Language of Assam. Journal* of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains a vocabulary of Tengsa and Dopdor (*sic*).

HUNTER, SIR W. W.,—*A comparative Dictionary of the Languages of India and High Asia.* London, 1868. Contains a vocabulary of Tengsa Nāgā based on Hodgson.

THUKUMI AND YACHUMI.

I am indebted to Captain A. E. Woods, I.S.C., Deputy Commissioner of the Nága Hills District, for the lists of words in these languages. They were taken down by him in the cold weather of 1899-1900. Regarding them he says,—

Both the tribes inhabit country right outside British Territory in the Tita Valley. The Tita is a river which flows west of the Saramethi Hill and falls into the Lanier which again falls into the Chindwin.[1] The country has never been surveyed and of course little or nothing is known of the inhabitants.

The Thukumi language seems to be very similar to a language spoken by a tribe called *Sangtam* who are trans-Dikhu or Miri Nāgās also living outside British Territory.

The Yachumi (Yemshong or Tozhumu) tribe also inhabit the Tita Valley. I could not find out the tribal name, so I have called it Yachumi, from one of their big villages. I was sorry I could not get more information about the languages, etc., but as Yachumi was unfriendly and had to be punished it was impossible.

The lists of words are not complete, and do not pretend to be accurate. They, however, give sufficient information to show us that these two languages certainly belong to the Central Group of Nāgā languages. I may add that Mr. Davis informs me that Thukumi has a noun-suffix *-rē*, corresponding to the Āo *-r*, and the Angāmi *mā* or *mi*. He adds,—

'The Thukumi call themselves *Isāchānu-rē*. "Thukumi" is a Semā term. They inhabit the upper portion of the Tita valley, the whole of the valley of the Nāzārr' stream and extend across the Tita-Dikhu watershed to just opposite the Āo village of Mokokchang. Their villages are small. The Āos call the tribe Sangtamra. As amongst the Āos, the women are tattooed on the legs and arms, but not the men. Their loincloth resembles that of the Āos and Lhōtās. Their language is closely allied to both Lhōtā and Āo and in sound has a very strong resemblance to Lhōtā. I have visited most of the villages of this tribe.

[1] The Tita and Lanier are marked, but not named, in Constable's *Hand-Atlas of India.* Both will be found in sheet 130 of the *Indian Atlas.*

The following list of standard words and sentences in the dialects of the Central sub-group of the Nāgā languages is far from complete. I have not been able to obtain lists specially prepared for the Survey and what I give are compilations, in some cases incomplete, from materials already available. The columns for Ao (Chungli) and Lhōtā are probably accurate enough, being compiled, respectively, from the grammars of Mrs. Clark and Mr. Witter. The sentences at the end have been supplied by the Rev. E. W. Clark and the Deputy Commissioner of the Nága Hills, respectively. The few Āo (Mongsen) words are taken from Mr. Davis's list in the Assam Census Report for 1891, which I have reproduced in full a few pages back. Two columns are from vocabularies published in 1851 by the Rev. N. Brown. They are No. 3, Khari (regarding which he says, 'a large and interesting tribe, whose dress and general appearance are more respectable than I have elsewhere seen among the Nagas.' Mr. Davis has kindly made some corrections in this column. Khari is a large Mongsen village, and the words given are in the Mongsen language); and No. 8 Tengsa (which he seems to class wrongly as a form of Āo, under the name 'Tengsa and Dopdor.' It is in no way a form of Āo, although belonging to the same sub-group).

Two columns have been taken from Sir George Campbell's *Specimens of the Languages of India*. They are given for what they are worth. Unfortunately the originals have many misprints, and, while these columns are more complete than the others, I cannot vouch for their accuracy.

The columns are—

4. Hati Garya Nāgā. (This is more or less inaccurate Mongsen.)
7. Miklai Nāgā. (Miklai is the Assamese name for Lhōtā.)

In all these lists, I have not ventured to alter the spelling, except to correct what are evident misprints which are capable of being put right.

Finally, there are two incomplete lists of Thukumi and Yachumi, which I owe to the kindness of Captain Woods.

STANDARD LIST OF WORDS AND SENTENCES IN THE

English.	Ao (Chungli) (Clark).[1]	Khari (Brown).	Hati Garya Nāgā (Campbell).
1. One	Kā, ākā	Akhet	Ākhāt
2. Two	Ānā	Anne	Ānek
3. Three	Āsam	Asam	Āchām
4. Four	Peza	Phalī	Fli
5. Five	Pungu	Phangā	Fāṇgā
6. Six	Trok, terok	Tarōk	Thorok
7. Seven	Tenet	Tani	Theni
8. Eight	Tī	Taset	Chet
9. Nine	Tako	Takü	Thuku
10. Ten	Ter	Tarah	Therā
11. Twenty	Metsa	Makhi	Mekī
12. Fifty	Tenem	Tanam	Chāmrā
13. Hundred	Nōklāng, tālāng	Telang	Telengā
14. I	Nī	Nī	Ni
15. Of me	Ka, ke, k	Ka	Ilābā
16. Mine	Ka, ke, k	Ka	Kābā
17. We	Ozo, ozonok, onok, āsen, āsenok.	Akau, nigila	Ilānching
18. Of us	O	.....	Ārogā
19. Our	O	.....	Ilātelāng
20. Thou	Nā	Nang	Nāng
21. Of thee	Ne	Ne	Bā (*sic*)
22. Thine	Ne	Ne	Nebā
23. You	Nenok	Nangla	Ninglā
24. Of you	Nenok	.....	Ninglābā

[1] The spelling of Mrs. Clark's Grammar is followed, except that *a* is substituted for *o*, and *ā* for *a*. The quantities of the other vowels are marked.

Āo (Mongsen) (Davis).[1]	Lhōtā (Witter).
Akhe	Ekhā . . .
Anā	Enni . . .
Asam	Etham . . .
Peli	Mezü . . .
Pangā	Mūngo . . .
Tirok	Tīrōk . . .
Teni	Tī-ing, tscang . .
Tāset	Tizā . . .
Tekhü	Tōkū . . .
Tarā	Taro, tarā, tero .
.....	Mekwi, mekwü .
.....	Tiingyā . . .
.....	Nzo, nzü . .
Ni	Ā, ai, aiyo, ākhā .
.....	Ā . . . .
.....	Ā . . . .
O, (*we two*) o-nā . .	E, etè . . .
O	E, en, eten . .
O	.....
Nang	Nā, nnā, nō, nnō, nīnā, yī
Ne	Nī . . .
Ne	Nī . . .
.....	Nī, nino, ntẽ, yī .
.....	Nīn, ntẽ . . .

[1] Mr. Davis's spelling.

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
Machunga . . .	Khatu . . . .
Ini	Ānnat . . . .
Etham	Āsām . . . .
Mejo	Phāle . . . .
Manga . . .	Phungu . . . .
Torok	Thelok . . . .
Kiń	Thanyet . . . .
Tejā	Thesep . . . .
Toko	Thaku . . . .
Tāro	Thelu . . . .
Muki	Machi . . . .
Najoā	.....
Thengā	Mēsungphungu . . .
Ākha	Ngai . . . .
Āche	.....
Āche	Ngaichi . . . .
Hetku	Akhala . . . .
Āche	.....
Āche	.....
Ālālā	Nang . . . .
Inte . . .	.....
Inte	Mechi . . . .
Andalla	Nakhala . . . .
Indese . . .	.....

LANGUAGES OF THE CENTRAL NĀGĀ GROUP.

Thukumi.	Yachumi.	English.
Kathu	Kalāng	1. One.
Ānyi kathi . . .	Anyi	2. Two.
Asāng	Asang	3. Three.
Mezhe	Phi	4. Four.
Manga	Panghi	5. Five.
Thuro	Thuro	6. Six.
Tenyē	Tenyē	7. Seven.
Keh	Tizhā	8. Eight.
Takhu	Tugu	9. Nine.
Terrē	Tūrr	10. Ten.
Mikē	Muku	11. Twenty.
Tenyāng . . .	Tenyīm	12. Fifty.
Si	Chi	13. Hundred.
Iyēshu	Iyā	14. I.
.....	.. ...	15. Of me.
.....	.....	16. Mine.
Isākunhor . . .	Isābudzürr . . .	17. We.
.....	.....	18. Of us.
.. ...	.....	19. Our.
Nànà	Nunu	20. Thou.
.....	.....	21. Of thee.
.....	.....	22. Thine.
.....	.....	23. You.
.....	.....	24. Of you.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
25. Your	Nenok	.....	Ninglābā
26. He	Pā, pāe, pai	Pā	Chyurāj(?)
27. Of him	Pā	Pā	Bābā
28. His	Pā	Pā	Bābā
29. They	Pāre, pārenok, pā-tam	Pāgila	Tohlā
30. Of them	Pāre, pārenok	.....	Bibā
31. Their	Pāre, pārenok	.....	Tohlābā
32. Hand	Tekā, ket	Takhet	Dekhat
33. Foot	Temopo, (*foot or leg*) tetsnng	Tachang	Tejāng
34. Nose	Teni	Tenāh	Tenā
35. Eye	Tenak	Tenik	Tinak
36. Mouth	Tebāng	Tabaũ	Tebang
37. Tooth	Tepo	Taphā	Tefā
38. Ear	Tenārong	Tenarong	Tenaro
39. Hair	Ku (*human*), tezang (*hair of the body, or of animals*)	Kwa	Koā
40. Head	Tokolāk	Telim	Tekālok
41. Tongue	Temeli	.....	Temili
42. Belly	Tepok	Tupuk	Tepok
43. Back	Terongtong, (*small of back*) teperem.	Trũ	Tenam
44. Iron	Merāng, īn	Ayin	Jāien
45. Gold	Hon (*Assamese*)	Tarü	Tāro
46. Silver	Tārībi	Atsũn	Rop
47. Father	Tebu, obā (*our father*)	Tabā	Ābā
48. Mother	Tetza, ōchā (*our mother*)	Vü	Āiā
49. Brother	Ādi, teti (*elder*), ānu, tenu (*younger*).	Ati, kenu	Tongdati
50. Sister	Teyi (*elder*), tenutza (*younger*).	Ati	Tanu
51. Man	Nisung (*a person*), tebur (*a human male*).	Ami	Ābāo chàore, āmi

Ao (Mongsen) (Davis).	Lhōtā (Witter).
.....	Nīn, ntẽ . . .
Pā	Hī, shī, chĭ, chü .
Pē	Shī, ōmō̃ . .
Pē	Shī, ōmō . .
.....	Hiāng, shiāng, shiānc chiāng, chiāno, chüāng ōtẽ, ōnte.
.....	Ōtẽ, ōnte, chüāng, shiāng
.....	*Ditto.*
.....	Ōkhe . . .
.....	Mpo . . .
.....	Kenno . . .
.....	Ōmhyek . . .
.....	Ōpang . . .
.....	Ōho . . .
.....	Ennō . . .
.....	Ōtsã . . .
.....	Kurr . . .
.....	Nlī, nnī . . .
.....	Ōpōk . . .
.....	Mānkū, sīlāmwe .
.....	Yōnchāk . . .
.....	.....
.....	Ōrāng . . .
Ābā	Ōpō . . .
Āvü	Ōpvü, aiyō, ō-yō .
Āti (*elder*), thü (*younger*) .	Ōtā (*elder*), ōnyūī (*younger*
Teti	Ōyūlōe . . .
Āmi	Kyõ (*a Lhōtā*) .

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
ndesa	.....
cha chalā . . .	Pā . . . . .
Achiche	Pāchi . . . .
Achiche	.....
Chiyāng . . .	Tebepā . . . .
Achāngiche . . .	.....
Achāngiche . . .	.....
Ākhe	Takhāt . . . .
Ācha	Taching . . . .
Khen	Tanako . . . .
Āhminik . . .	Tenyik . . . .
Āpang	Tabāng . . . .
Āha	Taphu . . . .
En	Telānnu . . . .
Āchān	Kō . . . .
Kuri	Tako . . . .
Nih	.....
Āpak	Tabuk . . . .
Māngku	Talam . . . .
Unchak	Yin . . . .
Tramnuk	Hun . . . .
Ichrang	Lup . . . .
Āpā	Apu . . . .
Āio	Āpü . . . .
Ānga	Ōti, teno . . . .
Aila	Ōti . . . .
Āchām	Mēsung . . . .

Thukumi.	Yachumi.	English.
.....	.....	25. Your.
Napnnu	A-ngibenā . . .	26. He.
.....	.....	27. Of him.
.....	.....	28. His.
.....	.....	29. They.
.....	.....	30. Of them.
.....	.....	31. Their.
Ikā	Kā	32. Hand.
Ichung	Ching	33. Foot.
Naniki	Nubong	34. Nose.
.....	Makchi	35. Eye.
Pē	Màn	36. Mouth.
Hā	Hŭ	37. Tooth.
Nongku	Nughu	38. Ear.
Kuvā	Kuü	39. Hair.
Tā	Ku	40. Head.
Malē	Mulo	41. Tongue.
Mipo	Pok	42. Belly.
Rong	Rūng	43. Back.
Isē	Inchi	44. Iron.
.....	.....	45. Gold.
.....	.....	46. Silver.
Uvowā	Āpu	47. Father.
Ityā	Āpā	48. Mother.
Inyirē	Inyiru	49. Brother.
Irichanu lāru . . .	Inyiru	50. Sister.
Ngitsārā . . .	Midzūrā . . .	51. Man.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
52. Woman . . .	Tetzar, lār . . .	Anudi	Ānudi . . . .
53. Wife . . .	Kīnungtza, kībutza . .	.....	Kahin . . . .
54. Child . . .	Chīr, tānur . . .	Anōsā	Techāre . . . .
55. Son	Jābāso	Tasā	Kechāpā . . .
56. Daughter . . .	Jālā	Andisā	Kechālā, kechelā . .
57. Slave . . .	Ālār	.....	Elāre . . . .
58. Cultivator . . .	Ālu-imer . . .	.....	Ājām . . . .
59. Shepherd . . .	Sān nakbā . . .	.....	Māchni nakre . . .
60. God . . .	Tsungrem . . .	Suhum	Sing hram . . .
61. Devil . . .	Ārem tsungrem . .	.....	Nah chir . . .
62. Sun . . .	Āna, ānŭ . . .	Suhih	Singhi . . . .
63. Moon . . .	Ītā, ī	Letā	Lātā . . . .
64. Star	Petinu	Peti	Chuin . . . .
65. Fire	Mī	Matsŭ	Meju . . . .
66. Water . . .	Tza	Atsŭ	Āchi . . . .
67. House . . .	Kī	Aki	Āki . . . .
68. Horse . . .	Kor	Kungri	Kuri . . . .
69. Cow . . .	Nāshi tzalā, (*cattle*) nāshi .	Māsŭ	Chilā . . . .
70. Dog . . .	Āza	Ai	Āhi . . . .
71. Cat	Tāna	Mōchi	Machi . . . .
72. Cock . . .	Āen-bong, (*fowl*) āen, ān, en	Ahŭn (*hen*) . . .	Toro . . . .
73. Duck . . .	Pādāk	.....	Tichi . . . .
74. Ass	.....	.....	.....
75. Camel . . .	.....	.....	.....
76. Bird . . .	Oza	Ozah	Oājē . . . .
77. Go	Āo (*root*), wāng (*imperat.*)	Wang	Oāu . . . .
78. Eat	Chi (*root*) (*used only of eating rice*).	Tsaung	Chāo . . . .

Āo (Mongsen) (Davis).	Lhōtā (Witter).
Āniti.	Elūē . . . .
Neneü	Eng . . . .
Ningchara, noyāti . .	Ōtsōe . . . .
.....	Ōngo . . . .
.....	Ōkā . . . .
.....	Ndri . . . .
.....	.....
.....	.....
.....	Potsōwō (*spirit, good or evil*
.....	Potsōwō . . . .
Tsungi	Eng . . . . .
.....	Chōro . . . .
.....	Shāntiwō . . .
Āmü	Ōmi . . . . .
Ātsü	Ōtchhū . . . .
Āki	Ōki . . . . .
.....	Korr . . . .
Māssü	Māngsü ōkhyū . . . .
.....	Fhūrrō . . . .
.....	Ōlyūro . . . .
Ān (*fowl*) . . .	Hāmpōng (*cock*), hānkhō (*hen*).
.....	Pōtāk . . . . .
.....	.....
.....	.....
.....	Wōro . . . .
.....	Wōā, yīā . . . .
Chi (*root*), chāng (*imperat.*)	Tsōā . . . . .

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
Elai	Anakti . . . .
Enga	.....
Ngara	Tachu . . . .
Nchai	Tachu . . . .
Āchalla	Nachitachu . . .
Nri	.....
Āliloai	.....
Mangchārākhi . . .	.....
Pocha	.....
Chengkhram . . .	.....
Eng	Tinglü . . . .
Chara	Lutā . . . .
Chandeo	Lutingting . . .
Āmni	Masi . . . .
Āchin	Tü . . . .
Āki	Ki . . . . .
Ur	Kurí . . . .
Ākin	Māsi . . . .
Fra āpung . . .	Arh . . . .
Āliara	Meyau . . . .
Hāmpun	Ān (*hen*) . . .
Pata hāngki . . .	.....
.....	.....
.....	.....
Uro	Usō . . . .
Iyā	Asambat (*walk*) . .
Chowā	Tyu . . . .

Thukumi.	Yachumi.	English.
Kyunkorrē . . .	Ālürr	52. Woman.
Inuthō	Imibē	53. Wife.
Āzārr	Āzürr	54. Child.
Āzārr	Āzürr	55. Son.
Echichelanyē . . .	Egetherrenyē . .	56. Daughter.
.....	.....	57. Slave.
Ilutasho	Tulu	58. Cultivator.
Kunyāru . . .	Aihangmarr . . .	59. Shepherd.
Tsurārē	Ārimiri	60. God.
Asusitsarāmatsa . .	Ārimamitsü . . .	61. Devil.
Ngē	Ā-ngi	62. Sun.
Shanu	Kinu	63. Moon.
Shuighi	Tsinghi	64. Star.
Michē	Mo	65. Fire.
Kih	Kyē	66. Water.
Ku	Tiyang	67. House.
.....	.....	68. Horse.
Misü	Moshi	69. Cow.
Pfzā	Chēnu	70. Dog.
Hanyu (*wild cat*) . .	Gwi	71. Cat.
Hanapo	Tunubu	72. Cock.
.....	.....	73. Duck.
.....	.....	74. Ass.
.....	.....	75. Camel.
Uzā	Unu	76. Bird.
Tsiku	Tsuā	77. Go.
Tsukonshu . . .	Sunalē	78. Eat.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
79. Sit	Men (*root*)	Man	Milyang
80. Come	Āru (*root*)	Ra	Roh
81. Beat	Zak, ku (*root*)	Yak	Sikra
82. Stand	Noktak (*root*)	Hūligili	Hulyang
83. Die	Sa (*root*)	Siō	Chio
84. Give	Āgatsa, kwā (*root*), kwāng (*imperat.*)	Ki	Khāngā
85. Run	Sam (*root*)	Chen	Chāmū
86. Up	Āzak, āzaklen, tāmālen	.....	Aning
87. Near	Ānā-bā, ānā-sā	Unhagu	Ānānā
88. Down	Imlānglen, tālulen, kaboke	.....	Deching
89. Far	Tālāngkā	Uragu	Telengā
90. Before	Tāmā, tāmāsā, zākdāng, mādāng, mātsungdāng.	.....	Minang
91. Behind	Tesalen, salen, tesa	.....	Techi
92. Who	Shīr, shībā, shī	Su	Chyā
93. What	Kechi, kechibā	Chebā	Chyāha
94. Why	Kechibā, kechiyong, kechishī, kechisanung.	Chiba-tsawi	Chubā
95. And	Āseir, seir, ānu	.....	Chātā
96. But	Sākā	.....	.....
97. If	Āsabō	.....	Chepā
98. Yes	Āu, tō	Hau	Ām
99. No	Nung, mā	Nongō, mā	Nanga
100. Alas	Ayātai	.....	Ākā ākā
101. A father	Tebu kā, tebue	.....	Ābā ātā
102. Of a father	Tebu kā	.....	Ābā pā
103. To a father	Tebu kā dāng	.....	Āba likhu
104. From a father	Tebu kā nunge	.....	Ābānu khānu
105. Two fathers	Tebu ānā	.....	Ābā āhnutu

Āo (Mongsen) (Davis).	Lhōtā (Witter).
.....	Khōkthetā . . .
Ātung (*imperat.*) (*come up*)	Yīā, rōā . . . .
Yākong (*imperat.*) . .	Tāpā . . . .
.....	Pānthīā . . . .
Āsü (*root*) . . .	Tchhīā . . . .
Kiāng (*imperat.*) . .	Pīā . . . .
Chen (*root*) . . .	Escānā, yūngā . .
.....	Chūng (*prefix*) . .
.....	Enghyānō, nathangō .
.....	Okapī . . . .
.....	Lānkōnā, ekōni . .
.....	Ōvangī . . . .
.....	Sīlāmwē . . .
.....	Ōchi, ōchō . . .
Chebā	Ntiō, ntyū . . .
Cheb'ā tav . . .	Ntsōle . . . .
.....	Nā, sühā . . .
.....	Tōsü, ōsü . . .
.....	Nā (*suffix*) . . .
.....	Ho . . . .
.....	Me, mek . . .
.....	Hai-ye-o . . .
.....	Ōpō-nā, ōpō . . .
.....	Ōpō . . . .
.....	Ōpō-ī . . . .
.....	Ōpō-nā . . . .
.....	Ōpō enni . . .

Miklai Naga (Champbell).	Tengsa and Dopder (Brown).
Khop khethā . . .	Mau . . . .
Roā	.....
Tāwā	Taphet . . . .
Panthia . . .	Septak . . . .
Chethākā . . .	Si . . . . .
Piyā	Kalang . . . .
I-ungā	Āasambat . . .
Aiāki	.....
Ngatanga . . .	Aunang . . . .
Ākapi	.....
Ekani	Lāng . . . .
Ābangi	.....
Chelani	.....
Chachālā . . .	Sinē . . . .
Untallā	Chaba . . . .
Unto āda . . .	Kadō . . . .
Enungahā . . .	.....
.....	.....
.....	.....
Atata	Ho . . . .
Mek	Nongo . . . .
Ahāhā	.....
Machunga āpa . . .	.....
Āpā machunga . . .	.....
Āpā machunga . . .	.....
Āpā nā machunga . .	.....
Āpā ini	.....

Thukumi.	Yachum.	English.
Palongshu . . .	Isā	79. Sit.
Rungshu . .	Aram	80. Come.
Shikong	Shigong	81. Beat.
Yalekong . . .	Alangā	82. Stand.
Marr-sukoshi . . .	Shelā	83. Die.
Chikongsho . . .	Ikelojang . . .	84. Give.
Shampatangsho . .	Tungtungzōa . . .	85. Run.
Akelongrar . . .	Tugulim . . .	86. Up.
Kurerr	Āpi-ngi	87. Near.
Achēlong . . .	Ābolim	88. Down.
Longshula . . .	Linishu	89. Far.
Ipētē	Mungō	90. Before.
Ikangla	Idunglim . . .	91. Behind.
Saota	Sebālē	92. Who.
Tusētā	Tumbālē . . .	93. What.
Tusāuonasho . . .	Tumusiwālē . . .	94. Why.
Apunu	A-ngibēyā . . .	95. And.
Hatsitano . . .	Judubālē . . .	96. But.
Hatsitano . . .	Judubālē . . .	97. If.
Iyē	Umbālē	98. Yes.
Imotālē	Mo	99. No.
Ahtsutachisho . . .	Ahchudātsibadi . .	100. Alas.
Uvōa . . .	Āpo	101. A father.
.....	.....	102. Of a father.
.....	.....	103. To a father.
.....	.....	104. From a father.
Uvō-ānyi . . .	Āpo ānyi . . .	105. Two fathers.

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English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
106. Fathers	Tebu	.....	Ābā kohālangā
107. Of fathers	Te	.....	Ābā riboā
108. To fathers	Tebu tam dāng	.....	Ābārili khorāk
109. From fathers	Tebu tam nunge	.....	Ābā riboā
110. A daughter	Jālā kā	.....	Tānu ādāo kechelā ādāo
111. Of a daughter	Jālā kā	.....	Kechelā ājāo
112. To a daughter	Jālā kā dāng	.....	Kechelā kho
113. From a daughter	Jālā kā nunge	.....	Kechelā fenu
114. Two daughters	Jālā ānā	.....	Kechelā āhnat
115. Daughters	Jālā tam	.....	Kechelā ārogā
116. Of daughters	Jālā tam	.....	Kechelā ārogā ājāo
117. To daughters	Jālā tam dāng	.....	Kechelā ārogā kho
118. From daughters	Jālā tam nunge	.....	Kechelā ārogā fenu
119. A good man	Nīsung tāzung	.....	Ātā puyānu (*sic*)
120. Of a good man	Nīsung tāzung	.....	Āmi tipāngbā
121. To a good man	Nīsung tāzung dāng	.....	Āmi tipānga likhu
122. From a good man	Nīsung tāzung nunge	.....	Āmi tipāng mātāng oāire bārio.
123. Two good men	Nīsung tāzung ānā	.....	Āmi āhnat tipānga
124. Good men	Nīsung tāzung tam	.....	Ārogā āmi tipānga
125. Of good men	Nīsung tāzung tam	.....	Āmi tipānga ārogā
126. To good men	Nīsung tāzung tam dāng	.....	Āmi tipāng khong
127. From good men	Nisung tāzung tam nunge	.....	Āmi tipāng ārogā nijkāno
128. A good woman	Tetzar tāzung	.....	Āmi tipāng kechelā nājāti
129. A bad boy	Tebur jānn māzung	Marō (*bad*)	Mibong khâ (*sic*)
130. Good women	Tetzar tāzung tam	.....	Āmi tipāng kechelâ rogā
131. A bad girl	Tetzar jānu māzung	.....	Bārichāri mibong khā
132. Good	Tāzung	Arō	Tipānga

Ao (Mongsen) (Davis).	Lhōtā (Witter).
.....	Ōpō elam (*many fathers*) .
.....	Ōpō elam . . .
.....	Ōpō elam-i . . .
.....	Ōpō elam-nā . .
.....	Ōkā . . . .
.....	Ōkā . . . .
.....	Ōkā-i . . . .
.....	Ōkā-nā . . . .
.....	Ōkā enni . . .
.....	Ōkā elam .
.....	Ōkā elam . . .
.....	Ōkā elam-i . . .
.....	Ōkā elam-nā . . .
.....	Kyõ mhōm-nā . .
.....	Kyõ mhōm . . .
.....	Kyõ mhōm-i . . .
.....	Kyõ mhōm-nā . .
.....	Kyõ mhōm enni . .
.....	Kyõ mhōm . . .
.....	Kyõ mhōm . . .
.....	Kyõ mhōm-i . . .
.....	Kyõ mhōm-nā . .
.....	Elūē mhōm . . .
Temāru (*bad*), temepung (*bad*).	Nūngōrr m'mhō . .
.....	Elūē mhōnā . . .
.....	Elūē roro m'mhō . .
Tāru, tepung . . .	Mhōnā, mhōm . . .

Miklai Nāgā (Campbell).	Tengsa and Dopdor (Brown).
Āpā initham . . .	.....
Āpācha machunga (*sic*) .	.....
Āpā initham . . .	.....
Āpā-nā initham . .	.....
Ucham machunga . .	.....
Uchamcha machunga .	.....
Ucham machunga . .	.....
Āchala-nā machunga, ucham-nā machunga.	.....
Ucham ini . .	.....
Ucham initham . .	.....
Uchamcha initham . .	.....
Ucham initham . .	.....
Achala-nā initham, ucham-nā initham.	.....
Bhunā āchām machunga .	.....
Bhunā āchāmcha machunga.	.....
Bhunā āchām machungà .	.....
Bhunā āchām-nā machunga.	.....
Bhunā āchām ini . .	.....
Bhunā āchām . . .	.....
Bhunā āchāmcha initham .	.....
Bhunā āchām initham .	.....
Bhunā āchām-nā initham .	.....
Bhunā elai machunga .	.....
Omha	Machōng (*bad*) . .
Bhunā elai . . .	.....
Icḥamha . . .	.....
Bhunā	Chōng . . . .

Tīukumi.	Yachumi.	English.
Uvōā kuhongurr . .	Ibudzürr . . .	106. Fathers.
.....	.....	107. Of fathers.
.....	.....	108. To fathers.
.....	.....	109. From fathers.
Lazārr	Anunürr . . .	110. A daughter.
.....	.....	111. Of a daughter.
.....	.....	112. To a daughter.
.....	.....	113. From daughter.
Lazārr ānyi . . .	Anürr ānyi . . .	114. Two daughters.
.....	.....	115. Daughters.
.....	.....	116. Of daughters.
.....	.....	117. To daughters.
.....	.....	118. From daughters.
Ngitsārā ātsāshu . .	Midzürā ātsülā . .	119. A good man.
.....	.....	120. Of a good man.
.....	.....	121. To a good man.
.....	.....	122. From a good man.
Ngitsārā ātsākethē . .	Midzürā ātsü anyilā . .	123. Two good men.
Ngitsārā ātsāto . .	Midzürā ātsü duikh . .	124. Good men.
.....	.....	125. Of good men.
.....	.....	126. To good men.
.....	.....	127. From good men.
Ātsāto	Ālürr ātsülā . . .	128. A good woman.
Āmetsà	Ārürr metsi . . .	129. A bad boy.
.....	.....	130. Good women.
.....	.....	131. A bad girl.
Tsālē	Tsülā	132. Good.

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
133. Better	Tāzung	.....	Bongānu
134. Best	Tāzungbā	.....	Tāsung bongānu
135. High	Tālāng, toji	Ōrēgu	Telengā
136. Higher	Toji	.....	Chākā lengānu
137. Highest	Tojibā	.....	Chākā chākā telengā
138. A horse	Kor tebong	.....	Ātā kuri
139. A mare	Kor tetza	.....	Kuri techi
140. Horses	Kor tebong tam	.....	Kuri ārogā
141. Mares	Kor tetza tam	.....	Kuri techi ārogā
142. A bull	Nāshi pongji	.....	Ātā māchu
143. A cow	Nāshi tzalā	.....	Chilā
144. Bulls	Nāshi pong	.....	Māchu ārogā
145. Cows	Nāshi tzalā tam	.....	Chilā ārogā
146. A dog	Āza tebong	.....	Āhi ārā
147. A bitch	Āza tetza	.....	Āhi techi ārā
148. Dogs	Āza tebong tam	.....	Āhi ārogā
149. Bitches	Āza tetza tam	.....	Āhi techi ārogā
150. A he goat	Nābong tebong	Nabōng (*goat*)	Nāpung tāpung ārā
151. A female goat	Nābong tetza	.....	Nāpung techi ārā
152. Goats	Nābong tam	.....	Nāpung ārogā
153. A male deer	Mesca tebong	.....	Harinā tāpung
154. A female deer	Mesca tetza	.....	Harinā techi
155. Deer	Mesca tam	.....	Āchā harin
156. I am	Ni lir	.....	Ni lyāhu
157. Thou art	Nāe lir	.....	Nāng lyāche
158. He is	Pāe lir, kār	.....	Chu baju (? chyurāj) lyāche.
159. We are	Onoke lir	.....	Ilānching lyāche

Āo (Mongsen) (Davis).	Lhōtā (Witter).
.....	Mhō-mō . . .
.....	Lāngā mhō-mō .
.....	Ntsōnā . . . .
.....	Ntsō-mō . .
.....	Lāngā ntsō-mō .
.....	Korr . . . .
.....	Korrōkhö . . .
.....	Korr-dī . . . .
.....	Korr ōkhö-dī . . .
.....	Māngsü ōpōng . .
.....	Māngsü ōkhyü . .
.....	Māngsü ōpōng-dī . .
.....	Māngsü ōkhyü-dī . .
.....	Fhūpōng, fhūrrō ōpōng .
.....	Fhūrrō ōkhö . . .
.....	Fhūpōng-dī . . .
.....	Fhūrrō-ōkhö-dī . .
.....	Nyānyā ōpōng . .
.....	Nyānyā ōkhö . . . .
.....	Nyānyā-dī . . .
Metsü (*a deer*) . .	Sepvū ōpōng . . .
.....	Sepvū ōkhö . . .
.....	Sepvü-dī . . . .
.....	Ā līā, ā vānālā . . .
.....	Nā līā . . . .
.....	Shī līā . . . .
.....	E līā . . . .

Meklai Naga (Campbell).	Tengsa and Dopdor (Brown).
Pantam bhunā . .	.....
Pantam bhunilā . .	.....
Lāntu	Lāng . . . .
Pamtam chanā . .	.....
Chongān chongān chanā .	.....
Ur machunga . .	.....
Urraki machunga . .	.....
Urriā	.....
Ur khachā . . .	.....
Mang chapu machunga .	.....
Mang chaki machunga .	
Mang chiā . . .	.....
Mang chaki khachā . .	.....
Āpung machunga . .	.....
Fra āping machunga .	.....
Khachā āpung .	.....
Fra āping khachā . .	.....
Ngyā machunga . .	Nabung (*goat*) . .
Ngyā ngyā-aki machunga .	.....
Ngyā ngyā khachā . .	.....
Chepu machunga . .	.....
Uku machunga . .	.....
Chepu khachā . .	.....
Ānā awanā [1] . . .	.....
Nao ān chuke . . .	.....
Chilt owānā	.....
Ete ene thamānā . .	.....

[1] This and the following forms are given for what they are worth. I can make nothing of them.

Thukumi.	Yachumi.	English.
.....	.....	133. Better.
.....	.....	134. Best.
Āshing	Āshang	135. High.
.....	.....	136. Higher.
.....	.....	137. Highest.
.....	.....	138. A horse.
.....	.....	139. A mare.
.....	.....	140. Horses.
.....	.....	141. Mares.
Misupong . . .	Moshibung . . .	142. A bull.
Achaṭi	Moshidēdo . . .	143. A cow.
.....	.....	144. Bulls.
.....	.....	145. Cows.
.....	.....	146. A dog.
.....	.....	147. A bitch.
.....	.....	148. Dogs.
.....	.....	149. Bitches.
Mizāpo	Minuba	150. A he goat.
Mizāchali . . .	Menyidēdo . . .	151. A female goat.
.....	.....	152. Goats.
.....	.....	153. A male deer.
.....	.....	154. A female deer.
Roupfü	Rimishi	155. Deer.
Muṅu (*sic*) . . .	Ā mungbā . . .	156. I am.
Na pēlong . . .	Na biladē . . .	157. Thou art.
Na pēlong . . .	Mung laba . . .	158. He is.
Isākunhor pēlong . .	Isātamungbā . . .	159. We are.

English.	Ao (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
160. You are . . .	Nenoke lĭr . . .	.....	Ninglā lyāche . . .
161. They are . . .	Pārenoke lĭr, kār . .	.....	Tohlā lyāche . . .
162. I was . . .	Nī ālī, lĭ-āsa . . .	.....	Ni ligechānu . .
163. Thou wast . .	Nāe ālī, lĭ-āsa . . .	.....	Nāng ligechānu . .
164. He was . . .	Pāe ālī, lĭ-āsa, ākā . .	.....	Chureya (? chyurāj) ligechānu.
165. We were . . .	Onoke ālī, lĭ-āsa . .	.....	Ilānching ligechānu . .
166. You were . . .	Nenoke ālī, lĭ-āsa . .	.....	Ninglā ligechānu . .
167. They were . .	Pārenoke ālī, lĭ-āsa, ākā .	.....	Tohlā ligechānu . .
168. Be	Lĭ-āng	Li	Liyā . . . .
169. To be . . .	Lĭ-tsa	.....	Li . . . .
170. Being . . .	Lĭ-ā	.....	Lyā . . . .
171. Having been . .	Lĭerāng	.....	Lyāole . . . .
172. I may be . . .	.....	.....	Ni chāmā . . .
173. I shall be . . .	Nī lĭ-dī	.....	Ni cho . . . .
174. I should be . .	.....	.....	Ni ali . . . .
175. Beat	Āzak-āng . . .	.....	Sikra . . . .
176. To beat . . .	Āzak-tsa . . .	.....	Sikra . . . .
177. Beating . . .	Zak-ā	.....	Sikra āli . . .
178. Having beaten . .	Zakerāng . . .	.....	Sikra āole . . .
179. I beat . . .	Nī āzak-er . . .	.....	Nini sikra . . .
180. Thou beatest . .	Nāe āzak-er . . .	.....	Nāngni sikra . . .
181. He beats . . .	Pāe āzak-er . . .	.....	Churāju sikra . . .
182. We beat . . .	Onoke āzak-er . .	.....	Ilānching sikra . .
183. You beat . . .	Nenoke āzak-er . .	.....	Ninglā sikra . . .
184. They beat . . .	Pārenoke āzak-er . .	.....	Tohlā sikra . . .
185. I beat (*Past Tense*) .	Ni ā-zak-ā . . .	.....	.....
186. Thou beatest (*Past Tense*).	Nāe ā-zak-ā . . .	.....	.....

Āo (Mongsen) (Davis).	Lhōtā (Witter).
.....	Nī līā . . . .
.....	Shīāng līā . . .
.....	Ā līcho . . . .
.....	Nā līcho . . .
.....	Shī lī-cho . . .
.....	E lī-cho . . .
.....	Nī lī-cho . . .
.....	Shīāng lī-cho . . .
.....	Līā . . . .
.....	Līlō . . . .
.....	Līāle . . . .
.....	Līī . . . .
.....	.....
.....	Ā līkā . . . .
.....	.....
.....	Tāp-ā . . . .
.....	Tāplō . . . .
.....	Tāpāle . . . .
.....	Tāpī . . . .
.....	Ānā tāpālā . . .
.....	Nānā tāpālā . . .
.....	Shīnā tāpālā . . .
.....	Enā tāpālā . . .
.....	Nīnā tāpālā . . .
.....	Shīāngnā tāpālā . .
.....	Ānā tāpcho (*or* tācho) .
.....	Nānā tāpcho . . .

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
Ete owān chuke . .	.....
Chāng hafenā . . .	.....
Ānā owānle . . .	.....
Na owāneke . . .	.....
Chihā owānā . . .	.....
Owānā owān chukhā .	.....
Inten owān chuke . .	.....
Chāng habānā . .	.....
Mohanā . . .	Aile, myi . . . .
Mohanā	.....
Mohanā wānā . . .	.....
Mohanā gā . . .	.....
Mohanā chuku ku . .	.....
Mohanā chukā . .	.....
Mohanā hom chukā . .	.....
Tābā	.....
Talai jyālā . . .	.....
Tāwānā	.....
Tā thākā . . .	.....
Ānā tāui . . .	.....
Nā tāwā . . .	.....
Chinā tāthākā . . .	.....
Etapu hemāi tābā . .	.....
Inte nātābā . . .	.....
Unte nātā thokā . .	.....
.....	.....
.....	.....

Thukumi.	Yachumi.	English.
.....	.....	160. You are.
.....	.....	161. They are.
.....	.....	162. I was.
.....	.....	163. Thou wast.
.....	.....	164. He was.
.....	.....	165. We were.
.....	.....	166. You were.
.....	.....	167. They were.
.....	.....	168. Be.
.....	.....	169. To be.
.....	.....	170. Being.
.....	.....	171. Having been.
Shenyelong koko . .	Ā gobā	172. I may be.
Ināpo	Ilangzela . . .	173. I shall be.
.....	.....	174. I should be.
Hasarekong . . .	Shigonghong . . .	175. Beat.
.....	.....	176. To beat.
.....	.....	177. Beating.
.....	.....	178. Having beaten.
Ina lako	Ina shikya . . .	179. I beat.
.....	.....	180. Thou beatest.
.....	.....	181. He beats.
.....	.....	182. We beat.
.....	.....	183. You beat.
.....	.....	184. They beat.
.....	.....	185. I beat (*Past Tense*).
.....	.....	186. Thou beatest (*Past Tense*).

English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
187. He beat (*Past Tense*) .	Pāe ā-zak-ā . . .	.....	.....
188. We beat (*Past Tense*) .	Onoke ā-zak-ā . .	.....	.....
189. You beat (*Past Tense*)	Nenoke ā-zak-ā . .	.....	.....
190. They beat (*Past Tense*)	Pārenoke ā-zak-ā . .	.....	.....
191. I am beating . .	Nī zak-dār . . .	.....	Sikran sikra . . .
192. I was beating . .	Nī zak-ā lī-āsa . .	.....	Ni sikra āllie . . .
193. I had beaten . .	Nī zak-ogo . . .	.....	Ni sikra āole . . .
194. I may beat . .	.....	.....	Nini in sikra . . .
195. I shall beat . .	Nī zak-dī, āzak-tsa . .	.....	Ninu sikra . . .
196. Thou wilt beat . .	Nāe zak-dī, āzak-tsa . .	.....	.....
197. He will beat . .	Pāe zak-dī, āzak-tsa . .	.....	.....
198. We shall beat . .	Onoke zak-dī, āzak-tsa .	.....	.....
199. You will beat . .	Nenoke zak-dī, āzak-tsa .	.....	.....
200. They will beat . .	Pārenoke zak-dī, āzak-tsa .	.....	.....
201. I should beat . .	.....	.....	Ninu sikra nāli . .
202. I am beaten . .	*As in the active* . .	.....	Niga sikraoa . . .
203. I was beaten . .		.....	Niga sikraoale . .
204. I shall be beaten .		.....	Ni sikraocho . . .
205. I go . . .	Nī or	Ni wāro . .	Ni oāo . . . .
206. Thou goest . .	Nā or	Nang wāgo . . .	Nāngni, oāo . . .
207. He goes . . .	Pā or	Pa wāgo . . .	Churāju oāo . . .
208. We go . . .	Onok or	.....	.....
209. You go . . .	Nenok or . . .	.....	.....
210. They go . . .	Pārenok or . . .	.....	.....
211. I went . . .	Nī āo	Ni wājau . . .	Ni oāok . . . .
212. Thou wentest . .	Nāe āo	.....	Nāngni oāok . . .
213. He went . . .	Pāe āo	.....	Churāju oāok . . .

Ao (Mongsen) (Davis).	Lhōtā (Witter).
.....	Shīnā tāpcho . .
.....	Enā tāpcho . .
.....	Nīnā tāpcho . .
.....	Shīāngnā tāpcho .
.....	Āna tāpākamā .
.....	Ānā tāpālā . .
.....	Ānā tāpchākā .
.....	.....
.....	Ānā tāp . . .
.....	Nānā tāp . .
.....	Shīnā tāp . .
.....	Enā tāp . .
.....	Nīnā tāp . . .
.....	Shīāngnā tāp .
.....	.....
.....	Ā tāpālā . .
.....	.....
.....	.....
.....	Ā wōālā (*or* yīālā) .
.....	Nā wōālā . .
.....	Shī wōālā . .
.....	E wōālā . . .
.....	Nī wōālā . .
.....	Shīāng wōālā . .
.....	Ā wōcho (*or* yīcho) .
.....	Nā wōcho . .
.....	Shī wōcho . .

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
.....	.....
.....	.....
.....	.....
.....	.....
Ānā tāo	.....
Ānā tāchu . . .	.....
Nātā thāka . . .	.....
Ānā tākuku . . .	.....
Ānā tāo	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
Ānā tāū	.....
Ni tā thākā . . .	.....
Acha chinā tā thākā .	.....
Ātā komāmu . . .	.....
Āi hiya	Ngai chenbu . . .
Nāo ā	Nang cheula . . .
Achu thakā . . .	Pa chenbo . . .
.....	.....
.....	.....
.....	.....
Ānāo thakā . . .	Nganaisobo ? . . .
Nā othā chuke . .	.....
Ithākā amba . . .	.....

Thukumi.	Yachumi.	English.
.....	.....	187. He beat (*Past Tense*).
.....	.....	188. We beat (*Past Tense*).
.....	.....	189. You beat (*Past Tense*).
.....	.....	190. They beat (*Past Tense*).
Ina sako . . .	Ina a-ngi shikdo . .	191. I am beating.
Ina saku . . .	Ina shikitsu . . .	192. I was beating.
.....	.....	193. I had beaten.
.....	.....	194. I may beat.
.....	.....	195. I shall beat.
.....	.....	196. Thou wilt beat.
.....	.....	197. He will beat.
.....	.....	198. We shall beat.
.....	.....	199. You will beat.
.....	.....	200. They will beat.
.....	.....	201. I should beat.
.....	.....	202. I am beaten.
.....	.....	203. I was beaten.
.....	.....	204. I shall be beaten.
.....	.....	205. I go.
.....	.....	206. Thou goest.
.....	.....	207. He goes.
.....	.....	208. We go.
.....	.....	209. You go.
.....	.....	210. They go.
.....	.....	211. I went.
.....	.....	212. Thou wentest.
.....	.....	213. He went.

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English.	Āo (Chungli) (Clark).	Khari (Brown).	Hati Garya Naga (Campbell).
214. We went . . .	Onok āo	.....	.....
215. You went . .	Nenok āo . . .	.....	.....
216. They went . .	Pārenok āo . . .	.....	.....
217. Go	Oāng, wāng . . .	Wang . . .	Oa . . . . .
218. Going . . .	Oā	.....	Aiā ālile . . . .
219. Gone . . .	Ogo	.....	Oāok . . . .
220. What is your name ? .	Ne nang kechi ? . .	.....	Nining chyāha ? . .
221. How old is this horse ?	Kor-zī mopor kam ketī ? .	.....	Kurito kata ājānti ? . .
222. How far is it from here to Kashmir ?	Yāng-nunge Kashmir limā dongā ko pīgā ?	.....	Bibhinu Kashmir ka fiā ? .
223. How many sons are there in your father's house ?	Ne bu kī-bong-nung jābāso keī ālī ?	.....	Nabā kiko techaku hāilyā ?
224. I have walked a long way to-day.	Tāna nī tālāngkā oā ālī .	.....	Thāni anti telenga . .
225. The son of my uncle is married to his sister.	O-golā jābāso pā tenu kei āo.	.....	Ābā nujābā tanyu kibā chub āoā.
226. In the house is the saddle of the white horse.	Kor temesong menden-zī kī-dāng līr.	.....	Āki chinga kuri chābāk khānu.
227. Put the saddle upon his back.	Pā rongtong-nung menden yuzāng.	.....	Tenam kuri chābak hang-chābā.
228. I have beaten his son with many stripes.	Pa jābāso-dāk nī āeiben āzak.	.....	Bāchāriga ārogā chikā .
229. He is grazing cattle on top of the hill.	Tenem mā-nung pāe nāshi chim-dāk-tsar.	.....	Āhan jāng muchu han chāise.
230. He is sitting on a horse under that tree.	Āzī scong kabok kor mā-nung menā līr.	.....	Koriga nāk tong chā mung chāngu nyānu.
231. His brother is taller than his sister.	Odīlā-dāng tenulā tālāng-bā.	.....	Tenu to tenu telāngbā .
232. The price of that is two rupees and a half.	Ībāzī tātsak ānā seir terā-dāng jenjāng.	.....	Higo dobā āhnat āthliā .
233. My father lives in that small house.	Yā tīlā kī-nung ka bu ālīr .	.....	Ābā nujābā kikāliri . .
234. Give this rupee to him.	Tātsak azī pā-nung āgazāng.	.....	Tebāk bāliko . . .
235. Take those rupees from him.	Pā-nunge tātsak-zī bener wāng.	.....	Baibhinu baithung haneo .
236. Beat him well and bind him with ropes.	Pā-dāk zung-zungā zaker līsa āge ālināng.	.....	Ārogā chikā āling rikāo .
237. Draw water from the well.	Tzabu-nunge tza tāāng .	.....	Khālat āchi hiniro . .
238. Walk before me .	Ka mūdāng jājāāng . .	.....	Kitāng menāng chāo .
239. Whose boy comes behind you ?	Ne salen tānur shībā ārur ?	.....	Michingā chu chāre iā toko ?
240. From whom did you buy that ?	Nāe shībā nunge zā ālīr ? .	.....	Nāng kutāng lia ? . .
241. From a shopkeeper of the village.	Im shīshī ki-nunge . .	.....	Ai amga tokāni hiano .

Āo (Mongsen) (Davis).	Lhōtā (Witter).
..,, ..	E wōcho . . .
.....	Nī wōcho . . .
.....	Shīāng wōcho . . .
.....	Wōā . . . . .
.....	Wōāle . . . . .
.....	Wōī . . . . .
.....	Nīmyang ōchōlā ? . .
.....	Korr hicho nzü kōtąwōlā ?
.....	Hello-nā Kashmir chö kōtą kōn-chellā ?
.....	Nī-pōā kī-chö ōtsōe kōtą lī-chellā ?
.....	Aiyo nchingō ekōnī rō-chākā.
.....	Ā-pōro tsōe ōyūlōe sōā-vānālā.
.....	Korr emhū zīn okī līā .
.....	Shī mānkū-lō zīn epī-ā .
.....	Āpā shī tsōe elam tā-chāką
.....	Shī māngsü-nā yōngtōng-ī sampī-ālā.
.....	Ōtōng chī ōkapi shī korr pōī vān-ālā.
.....	Shī nyūī shī yūlōe sāphōwō.
.....	Shī mãchō ōrāng enni sū-ātolī.
.....	Ā-po-chö ōkī etchakāro-lo vān-ālā.
.....	Ōrāng-chī shī pī-ā . .
.....	Ōrāng-chī shī kulâ khī-ą .
.....	Ochī-chü mhōnā tāsü ōzü-kī chang-ā.
.....	Tchhü-kau ōtchhü hąnąi yī-ā.
.....	Ā-vāngwē nāv-ā .
.....	Nī-sīlāmwē chō vēhō nūngōrr yī-lā ?
.....	Ochō thingī shī-chorlā ? .
.....	Ōyã shīshōe thingī shīchō .

Miklai Naga (Campbell).	Tengsa and Dopdor (Brown).
.....	.....
.....	.....
.....	.....
Iyā	Nang lüchenlo . .
Iwānā	.....
Ithakā	.....
Nana ta minglā ? . .	.....
Ur chang chang thakā ? .	.....
Hinachā Kashmirala kuteng hārālā ?	.....
Nipacha ochai kotālā ? .	.....
Inching iya kon rāuā .	.....
Āparu ātāl chowāi thakā .	.....
Ure hum chāki yānā jim .	.....
Mang kui nā chāngā jim .	.....
At chungā ichung initham echa kā.	.....
Fungă ni māngche ek mālā.	.....
Atang chi anatang māngkui owānā.	.....
Api āocha ailā chi chipao chipaoe.	.....
Hile echerāng che inichi athli.	.....
Āpa kitu kārachila ānā .	.....
Echerāng chi piyā . .	.....
Ārāngchi chiklulaniā hānchiyā.	.....
Mohanā tāche chingi atā .	.....
Āku chi frā achuā . .	.....
Ābhangi nābhā . .	.....
Nichalā nicha ācha chailā ?	.....
Na āchathinge shi chatā ? .	.....
Āia aiyānshi cha . .	.....

Thukumi.	Yachumi.	English.
.....	.....	214. We went.
.....	.....	215. You went.
.....	.....	216. They went.
.....	.....	217. Go.
.....	.....	218. Going.
.....	.....	219. Gone.
Na-nung sāo? . . .	Numugsiailē (*sic*) ? . .	220. What is your name ?
.....	.....	221. How old is this horse ?
.....	.....	222. How far is it from here to Kashmir ?
.....	.....	223. How many sons are there in your father's house ?
.....	.....	224. I have walked a long way to-day.
.....	.....	225. The son of my uncle is married to his sister.
.....	.....	226. In the house is the saddle of the white horse.
.....	.....	227. Put the saddle upon his back.
.....	.....	228. I have beaten his son with many stripes.
.....	.....	229. He is grazing cattle on top of the hill.
.....	.....	230. He is sitting on a horse under that tree.
.....	.....	231. His brother is taller than his sister.
.....	.....	232. The price of that is two rupees and a half.
.....	.....	233. My father lives in that small house.
.....	.....	234. Give this rupee to him.
.....	.....	235. Take those rupees from him.
.....	.....	236. Beat him well and bind him with ropes.
.....	.....	237. Draw water from the well.
I-mang itsiku . . .	Imungizodo . . .	238. Walk before me.
.....	.....	239. Whose boy comes behind you ?
So telē shu ? . . .	Shegi tulu kēli ? . .	240. From whom did you buy that ?
.....	.....	241. From a shopkeeper of the village.

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NĀGĀ GROUP.

THE EASTERN SUB-GROUP.

This includes the following languages :—

Name of District.	Name of language.	Estimated Number of speakers.
Nága Hills	Angwānku or Tableng	5,000
	Chingmēgnu or Tamlu	
Sibsāgar	Banparā	? 1,600
	Mutoniā	
	Mohongiā	
Lakhimpur	Namsangiā	? 1,870
Extra British Territory	Chāng or Mojung	6,500
	Assiringiā	?
	Mōshāng	?
	Shānggē	?

The figures for the Nága Hills are only a rough estimate. Those for Sibsagár and Lakhimpur are what are given by the local authorities for 'Nāgā' without specifying any language for their respective districts. They certainly by no means represent all the speakers of the various languages mentioned, of whom there must be many thousands more beyond our frontier.

Mr. Damant has given the following account of the Eastern Nāgā Group:—

In this family are included all the tribes found in the tract lying east of the Hatigorria country extending to the Singpho country on the east and bounded on the south by the Patkoi range of hills. Within these limits there are many different tribes, some of them consisting only of a few villages, and all, or nearly all, speaking languages unintelligible the one to the other. Within twenty miles of country five or six different dialects are often to be found. We do not yet possess vocabularies of many of the languages spoken in this area, but, so far as our knowledge extends at present, a considerable affinity appears to exist among them. There is also a great resemblance in the manners and customs of the Nāgās of this tract; they nearly all expose their dead upon bamboo platforms, leaving the body to rot there, the skull being preserved in the bone-house, which is to be found in nearly every village. Most of the tribes tattoo; the tattoo, *ak*, as it is called, not being given except to men who have killed an enemy. In several of the tribes the women are perfectly naked, in others the men.

Proceeding in an easterly direction from the Hatigorria country, the first tribe we meet are the Tablung Nāgā, so called from their principal village; they are a tribe of naked Nāgā inhabiting about thirty villages, with a population of about 25,000. Very little is known of these people.

Next to them come a tribe called Sangloi, the name of their principal village; nothing is known of them, but they are believed to be as numerous as the Tablung Nāgā.

The next tribe to the east are the Banfera, Joboka, or Abhaypurya tribe; they have about twelve villages, with a population of some 20,000. Joboka and Banfera are names of two of their principal villages. Abhaypurya is a name given them by the people of the plains.

The Mutonia, so called from Muton, their largest village, are a small tribe with only four villages, and a population of about 4,000.

The Mohongia, who are also called Borduaria and Paniduaria, have a population of about 10,000. I have no information as to the exact number of their villages, but it may be eight or ten.

The Namsangia, or Jaipuria, as they are also called, have probably about thirty villages, with a population of 25,000, or 30,000. They are the last Nāgā tribe of importance to the east, though there are a few broken tribes still further to the east of them; these are of little note, and are in subjection to the Singpho.

I regret that, for the purposes of this Survey, I have only been able to obtain a few new lists of words in these languages. In order to make the information regarding the Nāgā speeches as complete as under the circumstances I could, I have endeavoured to collate what has hitherto been known regarding each, and to throw it into the form of the Standard List of Words and Sentences. Much that is there given must be taken with reserve, for, even where a list is apparently nearly complete, it has all the defects

of its sources, which were seldom as accurate as could be desired. In order to prevent the reader being misled by wrong information, I have, whenever two independent authorities were available, given the words recorded by each in two parallel columns. It is probable that, when both agree, what they say may be taken as accurate.

The most fruitful cause of mistakes in the original sources from which the lists have been compiled is printer's errors. It is quite clear that in many cases, for instance, an 'n' has been printed 'u' and *vice versâ*. When there was no uncertainty about this, I have silently corrected the mistake, but doubtful cases (and there are many) I have not ventured to touch.

An examination of this list shows two important peculiarities of the Eastern Nāgā Sub-Group.

The first is that it is a group of transition languages, bridging over the gulf between the other Nāgā languages and Singpho, the great language which lies to their east and south-east. A large portion of the vocabulary agrees with that language, as is shown by Mr. Needham's notes to the words taken from Mōshāng.

The other peculiarity which deserves notice is that, at least, four languages of the group, Tableng, Tamlu, Mojung, and Namsangiā, have an organic conjugation of the verb. That is, that each tense changes according to the person of the subject, a state of affairs quite foreign to the other Nāgā languages, and almost foreign to the Bodo ones. The Namsangiā verb (while not changing for number) has its three persons for each tense, just like Assamese or Bengali. This is also unknown to Singpho.

ANGWĀNKU OR TABLENG AND TAMLU OR CHINGMĒGNU.

Immediately to the east of the Āos, in the extreme north-east of the district of the Nága Hills, where it meets the Sibsagar District we come upon two tribes living together, the Tamlu or Chingmēgnu and the Tableng or Angwānku. Both these languages belong to the Eastern Sub-Group. The Deputy Commissioner estimates the number of people speaking these languages as follows:—

Tamlu	2,500 (?)
Tableng	2,500 (?)

He says—

These tribes are naked and reside in the hills on each side of the Dikhu River, before it enters the valley of the Brahmaputra. In the village of Tamlu, in British Territory, both languages or dialects are spoken. I am inclined to believe that they are separate languages, but the customs of the people, with some slight exceptions, are the same, and also the tattooing on their bodies; but the Tableng people wear black cane coiled round their waists, while the Tamlu people wear the piece of the bark of a tree like a belt, with an attachment behind resembling a tail.

I compared a certain amount of common words in the languages, and they seem very different, and they say a Tamlu man cannot understand a Tableng man unless he has learned the language.

Both tribes call themselves 'Kātā.'[1] Those speaking Tableng call themselves 'Wānching Wākching Kātā,' Wānching and Wākching being their two principal villages. Those speaking Chingmēgnu are called 'Dikpā Ḳātā.'

The names Tableng and Tamlu are those given to the tribes by the English. Angwānku and Chingmēgnu are, respectively, what they themselves call their respective languages.

Brown in his *Specimens* quoted below, says that the following languages are identical with Tableng, or, as he calls the language, Tablung,—Jaktung, Kongon, Geleki-Duor and Southern Namsang. He also gives another language which he calls Mulung and Sima, which is evidently closely related to his Tablung.

Mr. Noel Williamson, the Subdivisional Officer of Mokokchāng, in the Nága Hills District, has supplied me with lists of words in both Tableng and Tamlu. They will be found printed on pp. 342 and ff. There are not sufficient materials available to form a grammatical sketch of either of them, but the principal forms will be found in the lists. It will be seen that the two, though closely related, are distinct languages. It should be noted, that both have an organic conjugation of the verb, there being different forms for each person of the present and future tenses, while (as in Namsangiā), there is no distinction between the singular and the plural. Moreover, there are instances of euphonic change; for instance in Tableng 'he will beat' is *shellǫk*, contracted from *shet-lok* and in Tamlu the suffix *dhu* of the imperative becomes *thu* after a hard consonant. Thus *thai-dhu*, go, but *up-thu*, beat. In other words, these languages are ceasing to be agglutinative, and are becoming synthetic.

The following are the authorities which I have noted as dealing with Tableng:—

HODGSON, B. H.,—*Aborigines of the North-East Frontier. Journal* of the Asiatic Society of Bengal, Vol. xix, 1850, pp. 309 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, pp. 11 and ff. London, 1880. Contains a Tablung Nāgā Vocabulary.

BROWN, REV. N.,—*Specimens of the Nāgā Languages of Asam. Journal* of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains Vocabularies of 'Tablung and Jaktung,' and of 'Mulung and Sima.'

HUNTER, SIR W. W.,—*A comparative Dictionary of the Languages of India and High Asia, with a Dissertation.* London, 1868. Contains a Vocabulary of Tablung Nāgā taken from Hodgson.

[1] The word *kātā* means 'man' in Tableng.

DALTON, COLONEL E. T., C.S.I.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. On p. 71 a Tablung Nāgā Vocabulary based on Hodgson.

CAMPBELL, SIR G.,—*Specimens of the languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. On pp. 254 and ff. a Vocabulary of 'the Tablungia Nāgā Dialect.'

DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 249 a note on the Tablung Nāgā tribe. On p. 257 a brief Tablung Vocabulary taken from Dalton.

BANPARĀ.

This tribe (which Brown and Damant call Banfera) inhabits the District of Sibsāgar, to the East of the Tablung, and separated from them by a small tribe called Sangloi or Changnoi about whom nothing but the name is known. According to Brown the latter speak Banparā, as also do the Joboka, another tribe close to, and (according to Peal who wrote in 1872) constantly at war with, the latter. Both Joboka and Banparā are villages from which the tribes take their respective names. The Banparā are also called Abhaypurya (from one of their villages called Abhaypur) by the people of the plains.

No specimens of this dialect have been received by me, and all that I have been able to do has been to reproduce Sir George Campbell's list of words and sentences. This is fairly complete, but is unfortunately full of misprints. To enable the reader to correct as far as possible any mistakes arising from this source, I have given the words corresponding to those in Sir George Campbell's list which I have been able to find in Mr. Peal's vocabulary mentioned below.

The following is a list of the authorities on Banparā which I have come across:—

BROWN, REV. N.,—*Specimens of the Naga Languages of Asam. Journal* of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains a Vocabulary, 'Joboka and Banfera,' which, according to the introduction, includes 'Changnoi.'

PEAL, S. E.,—*Notes on a visit to the tribes inhabiting the hills south of Sibságar, Asám. Journal* of the Asiatic Society of Bengal, Vol. xli, 1872, Part I, pp. 9 and ff. Reprinted in *Selection of papers regarding the hill tracts between Assam and Burma and on the Upper Brahmaputra.* No. 10. Calcutta, 1873. Contains an account of the tribe. Banparā numerals and 'Nāgā' vocabulary (the words of which are Banparā) on p. 29.

PEAL, S. E.,—*Vocabulary of the Banpará Nágás. Journal* of the Asiatic Society of Bengal, Vol. xlii, 1873, Part I, appendix, pp. xxx and ff. This is said to be 'Mainly Banpará Nāgā.'

CAMPBELL, SIR G.,—*Specimens of the Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. On pp. 220 and ff. a Vocabulary of 'Nāgā of Seebsaugor,' which is Banparā. On pp. 254 and ff. a vocabulary of 'Abhay Purya Nāgā Dialect,' which is also Banparā.

DAMANT, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 249 an account of the tribe. On p. 257, a short vocabulary taken from Peal.

Peal (p. xxxv) says of this language:—

'The letter *r* at the end of a word seems rare. So far I have not met a single case, and I am inclined to think it is never used, inasmuch as all Assamese words used by them that so end, have the final *r* turned into *t* as *khār* (gunpowder) to *khāt*, *kāpor* (cloth) into *kāput*, etc.'

CHĀNG OR MOJUNG.

The speakers of this language live beyond the Dikhu river, outside British territory. On the west face of the Patkoi range there is only one very small village in British Territory. The Āos call all trans-Dikhu tribes, generally, 'Miri,' hence this language is also known by this name. The Āos call it 'Mojung,' but its speakers call it 'Chāng.' Their principal village is called by the Āos 'Mojunjāmi,' and by themselves 'Chong-Sāng.' The number of speakers of Chāng is estimated at about 6,500.

I am indebted to Mr. Noel Williamson, the Subdivisional Officer of Mòkokchang, in the Nága Hills, for a list of words in this language, which appears most closely connected with Banparā and Mutoniā.

ASSIRINGIĀ.

The name Assiringiā, also spelt Asuring, denotes a village, called by the Āos Mirinokpo, situated in the Āo country on the Japukung range overlooking the plains of Sibsāgar. The people have adopted the customs and dress of the Āos, but not their language. They really belong to a tribe of naked Nāgās, and came many years ago to their present site from the village of Wankhong or Orangkang, which is situated a day's march east of the Dikhu from Susu village. As has been explained under the head of Āo, Āos come d— to the plains through Assiringiā, and hence the Assamese call them by that— We thus often find the Āo language wrongly called Assiringiā. It is to be regretted —thing is known about the true Assiringiā language. As its speakers belong to a 'naked' tribe, I have provisionally classed it as belonging to the Eastern sub-group of the Nāgā languages.

MUTONIĀ.

Immediately to the East of the Banparās, in the District of Sibsāgar, are the Mutoniā, a small tribe with only some four villages, of which Muton is the principal. Their language is merely a dialect of Banparā. I have not obtained any specimens of it. All that I can do is to partially fill up the list of standard words from the materials provided by Brown.

Brown mentions three groups of people speaking this language, *viz.*, Bor-Muthun, Horu-Muthun and Khulung Muthun, and Hodgson calls it 'Mithan Nágá.'

The authorities on Mutoniā which I have seen are as follows :—

Hodgson, B. H.,—*Aborigines of the North-East Frontier. Journal* of the Bengal Asiatic Society, Vol. xix, 1850, pp. 309 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. ii, pp. 11 and ff. Contains a 'Mithān Nāgā' Vocabulary.

Brown, Rev. N.,—*Specimens of the Nāgā languages of Asam. Journal* of the American Oriental Society, Vol. ii, 1851, pp. 153 and ff. Contains a 'Muthun and Khulung-Muthun' Vocabulary.

Hunter, Sir W. W.,—*A comparative Dictionary of the Languages of India and High Asia with a dissertation.* London, 1868. Contains a Vocabulary of 'Mithān Nāgā.' Taken from Hodgson.

Dalton, Colonel E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Mithān Nāgā Vocabulary on pp. 71 and ff. Taken from Hodgson.

MOHONGIĀ.

About eight miles to the east of the Banparās, and the same distance to the west of the Namsangiās lie the Mohongiās, who are also called Borduariā and Pāniduariā.

Brown in his *Specimens*[1] classes the 'Bor-Duor' and the 'Pani-Duor' as speaking the same language as the Namsangiās. The only other information which we possess about Mohongiā is a list of the numerals given by Peal in Appendix I to his *Visit* to *Nāgā* Hills,[1] which I reproduce here. With them, for the sake of comparison, are also given the corresponding words in Banparā and Namsangiā.

Banparā.	Mohongiā.[2]		Namsangiā.
1. *ē-tā*	*tumchee*		*vānthē*
2. *ā-ni*	*kinee*		*vānyi*
3. *ā-jam*	*kahom*		*vānram*
4. *ā-lī*	*mellee*		*belī*
5. *ā-gā*	*manga*		*bangā*
6. *a-rok*	*torrong*	(*k ?*)	*īrōk*
7. *ā-nat*	*tenjee*		*īngit*
8. *ā-chat*	*ashut*		*īsat*
9. *ā-kū*	*akoo*		*īkhū*
10. *ā-bn*	*abau*		*īchi*

[1] Quoted under Banparā.
[2] Peal's spelling.

NAMSANGIĀ.

The Namsangiās live across the eastern border of the Sibsāgar District. Their head-quarters are the village of Jaipur, and the banks of the Namsang River in its neighbourhood, at the south-west corner of Lakhimpur, where it abuts on Sibsāgar. They are also known by the name of Jaipuriā Nāgās after their principal village. Brown classes their language as identical with Borduariā and Pāniduariā, but these are the names of two septs of the Mohongiā tribe, some eight miles to their west. Mohongiā is, so far as I can tell from the scanty materials available, not the same as Namsangiā.[1]

The Namsangiās are the last Nāgā tribe of importance to the east. We know more about their language than we do about the other members of the Eastern Nāgā group, for Robinson wrote a short grammar of it so long ago as 1849. As this grammar is not readily available it is reproduced below. Sir George Campbell has given us a list of words in the 'Naga of Luckimpur' by which he means Namsangiā. This I also reproduce. It would be very valuable were it not disfigured by numerous misprints. As a check on these I also give the corresponding words, so far as I could gather them from Brown, Hodgson and Butler. These must be taken for what they are worth.[2]

The following are the authorities which deal with Namsangiā:—

Owen, J.,[3]—*The Naga Tribes in Communication with Assam.* Calcutta, Carey & Co., 1844. Contains Vocabulary and Notes on Eastern Nagas (Namsangiā and others).

Robinson, W.,—*Notes on the Languages spoken by the various Tribes inhabiting the Valley of Asam and its Mountain Confines. Journal* of the Asiatic Society of Bengal, Vol. xviii, 1849, Part I, pp. 184 and ff., and pp. 310 and ff. On pp. 324 and ff. a Nāmsāngiyā grammar. On pp. 342 and ff. a Nāmsāngiyā Vocabulary.

Hodgson, B. H.,—*On the Aborigines of the Eastern Frontier. Journal* of the Asiatic Society of Bengal, Vol. xviii, Part II, 1849, pp. 967 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects,* Vol. ii, pp. 19 and ff. London, 1880. Contains Vocabulary of Namsang Nāgā by the Rev. M. Bronson.

Brown, The Rev. N.,—*Specimens of the Nāgā Languages of Asam. Journal* of the American Oriental Society, Vol. ii, 1851, pp. 155 and ff. Contains a 'Namsang and Bor-Duor' Vocabulary by the Rev. M. Bronson.

Peal, S. E.,—*Notes on a Visit to the Tribes inhabiting the Hills South of Síbságar, Asám. Journal* of the Asiatic Society of Bengal. Reprinted in *Selections of Papers regarding the Hill Tracts between Assam and Burma and on the Upper Brahmaputra,* No. 10. Calcutta, 1873. On p. 29, the Namsangiā numerals.

Campbell, Sir G.,—*Specimens of the Languages of India including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. On pp. 221 and ff. a Vocabulary of 'Naga of Luckimpore:'

Butler, Captain J.,—*A Rough Comparative Vocabulary of two more of the Dialects spoken in the 'Nágá Hills.' Journal* of the Asiatic Society of Bengal, Vol. xliv, 1875, Part I, pp. 216 and ff. Contains a Vocabulary of 'Jaipuriā Nāgā.'

Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 250 a Note on the tribe. On p. 257, a short Vocabulary taken from Butler.

I here reproduce the Namsangiā grammar written in 1849 by Robinson and quoted above.

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[1] See preceding page.

[2] See list of words on pp. 345 and ff.

[3] I am indebted to Major Waddell, C.I.E., I.M.S., for this reference.

OF NOUNS.

Comparatively copious as is the grammatical apparatus of this language, it possesses no affixes by which to designate the cases of its nouns.

The Genitive case is denoted merely by the juxta-position of the two substantives, the former being understood to be in the genitive. *Kien ngiupo phyet-ō*, milk the goat (or literally), draw the goat's milk. In the other oblique cases, the noun is followed by the distinguishing adjunct, *nang*, sometimes with, though more frequently without, the addition of a post-positive particle.

Ham-nang vanrō, bring a mat.
Īrā minyāng-nang lāko-tak, I gave it to that man.
Sān-nang lam-ō, put it in the sun.
Jō-nang kien-ō, fill it with water.

The particles *mā* and *pā* are frequently used as affixes to nouns singular, but they seem to be merely euphonic, and have no definite signification attached to them.

The particle *he* is employed in the same manner, but only in cases where plurality is implied. It is, however, often omitted, and then the plural number is distinguished by the collective or plural idea expressed by the noun, or by the addition of a numeral adjective.

The difference of gender in individuals of the human family is denoted by distinct terms ; in the case of all other animals, the appellatives *pōng*, male, and *nyōng*, female, are added to the noun.

Masculine.	*Feminine.*
Mi-nyān, man.	*Dehiek*, woman.
Delā, husband.	*Tang-ngyū*, wife.
Vā, father.	*Īng-yōng*, mother.
Īphō, brother.	*Īng-yāh*, sister.
Mān-pōng, a bull.	*Mān-nyōr*, a cow.
Hū-pōng, a dog.	*Hū-nyō* bitch.
Kien-pōng, a he-goat.	*Kien* a she-goat.

OF ADJECTIVES.

In composition, an adjective invariably follows the noun it serves to qualify.

Īrā	*kien*	*ngiu-po*	*asan*	*ko-ā.*
That	goat	milk	good	gives.

Adjectives in this language admit of no variations expressive of number, case, or gender, or even of the degrees of comparison. But as the comparison of one person or thing with another, so as to ascertain the relative quality possessed by each, must necessarily exist in every language, we find that the general mode of forming comparison among the Nāmsāngiyās, is merely by placing the adjective after the noun with which the comparison is made, the noun being put in the oblique form. *Ngāmā īrā mi-nyān-nang ālō*, I am taller than that man, or literally I that man tall. *Ngāmā*

ĭrānangmā ajā ilamang, I want more than that. *Jō* or *linjō* is often added to an adjective to express a quality as existing in the highest degree.

Ĭrā dehiek phangsan jō, that woman is very handsome.

Ārā arīmā asan linjō, that fruit is exceedingly nice.

NUMERALS.

The numeral system of the *Nāmsāngiyās* is emphatically decimal—of the ten fingers. Thus they count—

1. *Vānthe.*	3. *Vānram.*	5. *Bangā.*	7. *Ĭng-it.*	9. *Ĭkhu.*
2. *Vānyi.*	4. *Belī.*	6. *Ĭrōk.*	8. *Ĭsat.*	10. *Ĭchi.*

And then throwing their fingers in an imaginary heap they explain, *ruak*, a decade.

11. *Ĭchi vānthe*, 10+1	20. *Ruak nyi*, two decades.
12. *Ĭchi vānyi*, 10+2	30. *Ruak ram*, three decades.
13. *Ĭchi vānram*, 10+3, etc.	40. *Ruak belī*, four decades.

And so on till they come to *chā*, a hundred.

100. *Chā-the.*	300. *Cha ram*, etc.
200. *Chā-nyi.*	*Chā ĭchi*, ten hundred or 1,000.

OF PRONOUNS.

The *Personal pronouns* are, *Ngā*, I; *Nang*, thou; and *Atē*, he, she, or it. As the pronoun is, next to the verb, the most important part of speech, and that from which the verb chiefly derives its precision, we find in this language the use of distinct terms to express the plural number. They are, *Nimā*, we; *Nemā*, ye; and *Sening*, they.

In, what we have termed, the oblique form, these pronouns take the particle *nang* after them, as in the case of nouns.

Ngānang	*Nangnang*	*Atieng.*
Nimānang	*Nemānang*	*Seningnang.*

Atieng appears to be merely a contracted form of *atē-nang;* the one term is as commonly used as the other.

The *Possessive pronouns* are *Ĭ*, my or our; *Mă*, thy, or your; and *Ă*, his or their. They are invariably used before the nouns with which they are connected.

Ărāpā ī lāh, this (is) my kite.

Māmā vā ngyōng-nang veō, honour thy father and mother.

In this sentence the first syllable *mā* is the pronoun, the second a euphonic particle.

Ănāppā ajun jō, his hair (is) very soft.

The particle *rāng* is often added to the above pronouns.

Ĭrāng mōk itōngā, the horse is mine.

Ārāng hum itōngā, the house is his.

The *Demonstrative pronouns* are, *Ārā*, this; and *Ĭrā*, that; with their plurals *Ārāhe*, these; and *Ĭrāhe*, those.

They precede the nouns they serve to point out.

Ĭrā khat-pā ĭlamang, I want that cloth.

Ārā-pā jo-kō, drink this water.

The *Interrogative pronouns* are *Hanā* or *Hanmā*, who? and which? and *Chennā*, what?

OF VERBS.

The Nāmsāngiyā verb appears to be the most interesting part of its grammar. It has but one form of conjugation and the various modifications of an action are expressed by the addition of terminations to the verb expressing the action. The terminations are the same in both the singular and the plural numbers.

Thien, to put.

Indicative Mood—

Present tense,—1. *Thien-ang*, I put; 2. *Thien-ō*, thou puttest; 3. *Thien-ā*, or *-ē*, he puts.

Past tense,—1. *Thien-tak*, I did put; 2. *Thien-tō*, thou didst put; 3. *Thien-tā*, he did put.

Perfect tense,—1. *Lā-thien-tak*, I have put; 2. *Lā-thien-tō*, thou hast put; 3. *Lā-thien-tā*, he has put.

Future tense,—1. *I-thien-ang*; 2. *I-thien-ō*; 3. *I-thien-ā*, or *-ē*.

Gerund,—*Thien-rāng*.

Participle continuative,—*Thien-limā*, or *lāmā*.

The *Imperative* form is the same as that of the 2nd person Present tense.

When it is necessary to give a *Conditional* or *Subjunctive* force to the verb, the particle *ōkō* is affixed to the verb in its various forms.

Thienang ōkō, if I put; *Thienō ōkō*, if thou put; *Thienā ōkō*, if he put, etc., etc.

The *Potential* form, used to express power or ability, is denoted by the use of the verb *Tā*, to be able, as an auxiliary.

Tā thienang, I can put.

In conjunction with this form of the verb, we find a peculiar use made of the possessive, instead of the personal, pronoun. Thus instead of saying *Ngā tā-thienang*, I can put; *Nang tā-thienō*, thou canst put, we find the conventional form to be—

1. *Ītā thienang*, I can put.
2. *Mātā thienō*, thou canst put.
3. *Ātā thienā*, he can put.

The *negative form* is denoted by the addition of the negative particle *Mak* to the auxiliary verb.

1. *Ītā mak thienang*, I cannot put.
2. *Mātā mak thienō*, thou canst not put.
3. *Ātā mak thienā*, he cannot put.

When the *necessity* of an act is to be expressed, *thing* is compounded with the verbal root.

Ngā thien thing, I must put.

Nang thien thing, thou must put.

Atē thien thing, he must put.

Prohibition is expressed by the use of the negative particle *mak* or *nak*, immediately before the verbal root.

Mā dak nak sakō, do not lay your hand (on it).

Inang mak kānō, do not go there.

To express *Simple negation* the particle *mak*, or *mạ̄*[1] is put after the root of the verb.

Ārā hū-mā kak mạ̄, that dog does not bite.
Ā ingyōng-mā kōmạ̄-tā, his (or her) mother did not give (it).
Minyān moōt ahō dang-mạ̄-ōkō, if the man has not any work.

Interrogation is denoted by the particles *ṅe*, *ā* or *le* added to the end of the sentence.

Jō alō le, is the water deep?
Nang-mā chennā lam-ō ā, what do you seek?
Majā ṅang sōijāng mạ̄ lutō ne, did you not catch a pea-fowl yesterday?

OF ADVERBS.

Adverbs are used to qualify verbs and adjectives; and in composition they usually precede the verb, and follow the adjective.

Āchānmā, fast; *Āchānmā lu-ō*, hold fast.
Jō, very; *Īrā natā-mā along jō*, that boy (is) very cross.

Tajā, to-day.
Ni-nap, to-morrow.
Majā, yesterday.
Ḍokko, now.
Ānang, here.
Īnang, there.
Hạ̄lō, afar.
Ranǧjānang, in the evening.
Rankhānang, in the morning.
Khorōk, quickly.
Arē, slowly.

The CONJUNCTIONS are

Īrokovā, and.
Min, ākomin, also.
Ōkō, if.
Irōōkomiṇ, but.
Cherāngmā, for, because, etc.

Post-positive Particles are used in this language in the same manner as the prepositions of occidental tongues.

Pungmā, with.
Nyu, in.
Akhan, under.
Dumnang, by means of.
Nyunang, within.
Khonang, upon.
Vā, from.

SENTENCES.

Rang i-pathā, it will rain.
Khat-hūp vanrō, bring an umbrella.
Sān-mā lang-mā sai hang, the sun is very hot.
Mā dānang mak achang jō, your feet are very dirty.
Jōnang kāl-ō mā suan-ō, go to the river and wash them.
Nangmā chen mōot ī-ta-mōō, what work can you do?
Nangmā chen ngait-ō, what do you say?
Ngāmā ngin mathu mathōithak, iraphīmā nang nak thō thōō, do not talk when I am speaking.

[1] The dot under the *ā* indicates an abrupt cessation of the voice in pronouncing the vowel.

Nangmā mōot mōot rāng nak lakō, do not forget to do your work.
Ngā īdak matūmā suantak, atē la-kā-tā, he went when I was washing my hands.
Mā dak sūtūnpā jō-nang lūmsū-ō, dip the end of your finger in water.
Nangmā mạ̄ jet-kōkō, atēmā chen i-khēsakā, if you do not know then he will show you.
Katakrang vānthe itōngā, there is one God.
Īrā katakrang-pā rang tiek-tā, this God built the heavens.
Atē-mā hạ̄ min tiek-tā, He created the earth.
Ngā, nang-nang, hueri minyān nang tiektā, He made me and you and all men.
Bang āhing, hạ̄-ho achūong, jō adōng, sān, dāfe, mērik achūm, tiektā, the green tree, the high hill, the great water, the sun, the moon, the shining stars, He made.
Phang-tang lāt-nang ekhē-ā, He sees in all places.
Rangvo-nang marō ekhē-ā rang-ngyak-nang min iro ẹkhē-ā, as He sees in light, so He sees in darkness.

THE LORD'S PRAYER.

Īrā nī rang nang tongte Vā, mā ming pujā chen dāngā; mā nok ngyārang chen sōngā; rang nang marōā, īrōā hạ̄-nang madākū chen sōngā; tejā nī aphak achạ̄lī ninang kōhi; īrokovā nī thā-pētenang nīmā marōrang līetang, īrārangrang nī thāpē pā tinghi; nīnang ṭōam-nang nak kāthi, īkovā nīnang cham chō tūkō pamhi; chenmā rōantang rōanjang nok, ākomin chan, ākomin mōhima, urāhē marāng, īrō chen dāngā.

MŌSHĀNG AND SHĀNGGĒ.

These tribes are in the independent country south of the Patkoi. Nothing is known about them, except a short vocabulary entitled '*A Collection of a few Mōshāng Nāgā Words*,' by Mr. F. J. Needham (Shillong, 1897).

From this I have extracted all those which I could insert into the List of Standard Words and Sentences. Both languages evidently belong to the Eastern Nāgā sub-group.

English.	Tableng.[1]	Tamlu.[1]	Mulung and Sima (Brown).[2]
1. One	Chā	Hak	Chā
2. Two	I	Ni	Ih
3. Three	Lum	Chum	Lem
4. Four	Peli	Āli	Pili
5. Five	Ngā	Ngā	Ngā
6. Six	Wok	Uyok	Vok
7. Seven	Ni-yet	Ni-yet	Niath, (nith)
8. Eight	Tāt	Set	Thuth
9. Nine	Tu	Si-yu	Thu
10. Ten	Pàn	Ān	Pan
11. Twenty	Tā	Hā	Thā
12. Fifty	Tī-chā-pàn	Pi-ni-bā ān	.....
13. Hundred	Te-ngā-chā	Pungā	Thinga cha
14. I	Tāo	Ngai	Helam, (tau)
15. Of me	Te-lâ	Nge-le	Tewai (*me*), (towe) (*me*)
16. Mine	Ti	Hām-ai	Tisei
17. We	Tu-mai	Hām-phung	Helan, (ticheha)
18. Of us	Tu-mai	Nge-le	.....
19. Our	Tu-mai	Hām-phung-ai	.....
20. Thou	Nàng	Na-yung, na-ung	Nang
21. Of thee	Nàng	Na-yung-ai, nàngai	.....
22. Thine	Nàng	Na-yung-ai	.....
23. You	Nu-mai	Àm-phung	.....
24. Of you	Nu-mai	Àm-phung-ai	.....

[1] In the Tableng and Tamlu columns, the letter à represents the sound of *a* in 'hat.'
[2] In brackets are given Brown's 'Tablung and Joktung' words when they differ from his 'Mulung and Sima'.

Banpará (Campbell).[1]	Banpará (Peal and Brown).[2]
Ettā	Ē-tā, tā . . .
Āni	A-ni, nī . . .
Ājām	Ā-jam, jam . .
Ālli	Ā-lī, lī . . .
Āgā	Ā-gā, gā . . .
Arāk	Ā-rōk, rōk (*Brown*, azok)
Ānāt	Ā-nat, nat . .
Āset	Ā-chat, chat . .
Āku	Ā-kū, kū . .
Vān	Ā-bn, bn (*Brown*, ban)
Cha	Tsā (*Brown*) . .
Punihunāi ṣhānvān . .	Punyiban (*Brown*) .
Poga	Puga (*Brown*) .
Kuoi	Ku (*Brown*) . .
Kuku	.....
Kuku	Kuku (*Brown*) . .
Kukhī	Kem (*Brown*) . .
Kemku	.....
Kemku	.....
Nānge	Nang (*Brown*) .
Nāngpu . . .	.....
Nāngpu . . .	Nanghi (*Brown*) .
Hāzām	Hanzam (*Brown*) .
Hāzāmku . . .	.....

[1] This list is compiled from Campbell's 'Naga of Seebsaugo and from his 'Abhay Purya Naga.'

[2] Peal unless otherwise stated.

Chăng or Mojung.	Mutonia (Muthun and Khulung-Muthun of Brown).
Chi	Attā . . . .
Ni	Anyī . . . .
Sem	Azam . . . .
Lai	Ali . . . .
Ung-ā-o	Agā . . . .
Luk	Ārok . . . .
Ngi-ek	Ânath . . . .
Sut	Ācheth . . . .
Ka	Â ku . . . .
Ān	Ban . . . .
Sā-o-chi	Chā . . . .
Ān-chi ni sem . .	.....
Sā-o ung-ā-o . . .	Pugā . . . .
Ung-i, ngo . . .	Ku . . . .
Ngai-bi, (*my father*) ka-bu	Ku (*me*) . . .
Ngai-bi	Kukuhe . . .
Kan-chung . . .	Taile . . . .
Sen-bi, sen-bendo-bi (bendo = *all*).	.....
Sen-bendo-bi . . .	.....
Nu	Nāng . . . .
Kai-bi (*thy father*), kā-bu	.....
Kai-bi	.....
Kān, kā-ān-chung . .	.....
Kān-bi, kān-bendo-bi .	.....

LANGUAGES OF THE EASTERN NĀGĀ SUB-GROUP.

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).[1]	Mōshāng Nāgā.[2]	English.
Wān-thek . . .	Vānthē	Ā′shī, (*the same*) . .	1. One.
Wāni	Vāni	Ā′nī, (ā′nai) . . .	2. Two.
Wān-ram . . .	Vānram	Ā′tūm, (ā′tam) .	3. Three.
Belli	(Belī)	Bā′lī, (málai) . .	4. Four.
Bangā	Bāngā	Bang′ā, (bang′ī) . .	5. Five.
Irak	Irok	Tā′rūk, (tárok) . .	6. Six.
Ingit	Ingit	Ma′shī, (*the same*) . .	7. Seven.
Ichhat	Isat	Táchat (*the same*) . .	8. Eight.
Ikhu	Ikhū	Tákrū, (tā′kau) . .	9. Nine.
Ichhi	Ichi	Rok′shī (rō′shī) . .	10. Ten.
Rangi	Rūāk-ni	Rok *or* rog′ni . . .	11. Twenty
Rak-bangā . . .	Rūāk-bāngā . . .	Rok′bang′ā . . .	12. Fifty.
the	(Chā the) . . .	Rok′shā′shi . . .	13. Hundred.
. . . .	(Ngā)	Ngā	14. I.
. .	(Ī)	N/ . .	15. Of me.
. .	(Īrāng)	.....	16. Mine.
. .	(Nimā)	Nī′-shi . . .	17. We.
.	(Ī)	.....	18. Of us.
.	(Īrāng)	.....	19. Our.
Lāngā . .	(Nang)	M′nang	20. Thou.
Irepā .	(Mā)	.....	21. Of thee.
Irepā .	(Mārāng) . . .	.....	22. Thine.
Lāngā .	(Nemā)	Nūm	23. You.
. . .	(Ma)	.....	24. Of you.

[1] Words in parentheses are taken from Robinson.
[2] Shāng′gé equivalents, when known, are given in brackets.

LANGUAGES OF THE EASTERN NĀGĀ SUB-GROUP.

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).[1]	Mōshāng Nāgā.[2]	English.
Wān-thek . . .	Vānthē	Ā'shī, (*the same*) . .	1. One.
Wāni	Vāni	Ā'nī, (ā'nai) . . .	2. Two.
Wān-ram . . .	Vānram	Ā'tūm, (ā'tam)	3. Three.
Belli	(Belī)	Bā'lī, (málai) . .	4. Four.
Bangā	Bāngā	Bang'ā, (bang'ī) . .	5. Five.
Irak	Irok	Tā'rūk, (tárok) . .	6. Six.
Ingit	Ingit	Ma'shī, (*the same*) . .	7. Seven.
Ichhat	Isat	Táchat (*the same*) . .	8. Eight.
Ikhu	Ikhū	Tákrū, (tā'kau) . .	9. Nine.
Ichhi	Ichi	Rok'shī (rō'shī) . .	10. Ten.
Rangi	Rūāk-ni	Rok *or* rog'nī . . .	11. Twenty
Rak-bangā . . .	Rūāk-bāngā . . .	Rok'bang'ā . . .	12. Fifty.
Sā the	(Chā the) . . .	Rok'shā'shi . . .	13. Hundred.
Mi	(Ngā)	Ngā	14. I.
Niya . .	(Ī)	Nī	15. Of me.
Niya . .	(Īrāng)	.....	16. Mine.
La .	(Nimā)	Nī'-shi . . .	17. We.
Hāi-hāi .	(Ī)	.....	18. Of us.
Hāi-hāi .	(Īrāng)	.....	19. Our.
Lāngā .	(Nang)	M'nang . . .	20. Thou.
Irepā .	(Mā)	.....	21. Of thee.
Irepā . . .	(Mārāng) . . .	.....	22. Thine.
Lāngā . . .	(Nemā)	Nūm	23. You.
. . .	(Ma)	.....	24. Of you.

[1] Words in parentheses are taken from Robinson.

[2] Shāng'gé equivalents, when known, are given in brackets.

Banparā (Campbell).	Banparā (Peal and Brown).
Hāzāmku . . .	.....
Si	Chuā (*Brown*) .
Chiku	.....
Chiku	Haiyan (*Brown*) .
Hukhi	Hōm (*Brown*) . .
Hamku	.....
Ham-ku	.....
Chāk	Chak, chāk . .
Chia	Çhia . . .
Nāko	Nākūng . . .
Mik	Mī . . .
Bikha	Tūn . . .
Bā	Vā . . .
Nā	Nā . . .
Khā	Khō (*Brown*) . .
Khāng	Khūng . . .
Le	Lē . . .
Wok	Vâk . . .
Tak	Tâkī . . .
Jān	Ja̤n . . .
Sen	Sien . . .
Ngun	Ngūng . . .
Hopā	Ā-pā . . .
Hunu	Ā-nū . . .
Honāo	Ā-tai . . .
Sikau honāo . . .	Ā-nā . . .
Mi	Mī . . . .

Chāng or Mojung.	Mutonia (Muthun and Khulung-Muthun of Brown).
Kān-bendo-bi . . .	.....
Hāo	Mih . . . .
Hāo-wē-bi, (*his son*) hāo sho	.....
Hāo-wē-bi . . .	.....
Hāo-wen-bi, hāo-en-chung, hā-on-chung.	.....
Hāo-wen-bi (*or* bendo *may be inserted, as in No. 18*).	.....
Hāo-wen-bi . .	.....
Yik	Chāk . . . .
Yo	Tchya . . . .
Kung	Nakōa . . . .
Ni-yuk	Mik . . . .
Sām-bung . . .	Tun . . . .
Hāo	Vā . . . .
No	Nā . . . .
Kulo (*of head*), ui (*of body*)	Khō . . . .
Khu	Khāng . . . .
Lishāng	.....
Shimung . . .	Vok . . . .
Pāk	Thok . . . .
Nāmu	Jiān . . . .
.....	Sien . . . .
.....	Ngwun . . . .
Ā-bu	Apā . . . .
Ā-nu	Ānnu . . . .
Ke-nā	Tāichōngpā (*elder*); nau-chōngpā (*younger*).
Ke-nā yāk-sā . . .	Aphe . . . .
Mi-yet, pou-so . . .	Mi . . . .

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
Lāngā	(Mārāng)	.....	25. Your.
Nāngā	(Atē)	Ā'-pī	26. He.
Irep, ire	(Ā)	Ā'-pī (*him*)	27. Of him.
Irep, ire	(Ārāng)	.....	28. His.
Chenin	(Sening)	Thing'-shī	29. They.
Chenin	(Ā)	.....	30. Of them.
Chenin	(Ārāng)	.....	31. Their.
Dāk	Dāk	Yok'phā, (yā'phī)	32. Hand.
Dā	Dā	Yā'phā, (yī'phī)	33. Foot.
Khan	Kho	.....	34. Nose.
Mit	Mit	Mak, (*the same*)	35. Eye.
Thun	Tun	Nürr, (nü)	36. Mouth.
Pā	Pā	Vā, (vī)	37. Tooth.
Nā	Nā	Nā, (*same in Singpho and Shāng'gē*).	38. Ear.
Khich-chhu	Kacho	Kū'mūl, (khū)	39. Hair.
Khau	Khō	Khū, (*the same*)	40. Head.
Thelli	Thāli	Lálī, (tī'lī)	41. Tongue.
Wak	Vok	Vak	42. Belly.
Tām	Tām	.....	43. Back.
Jān	Jān, zān	Yān	44. Iron.
Kām	(Kam)	.....	45. Gold.
Ngun	Ngūn	.....	46. Silver.
Ibbā	Vā, ivā, apā	Vā, (*same in Singpho and Shāng'gē*), wā.	47. Father.
.....	(Ing yōng)	N'yū	48. Mother.
.....	Ipho (*elder*), inā (*younger*)	Ī'phū (*elder*) (*the same in Shāng'gē*), ī'nō (*younger*). (*The Singpho words are*, phū, nau.)	49. Brother.
.....	Ingiā	.....	50. Sister.
Mi, (miyān)	Minian, (minyāng)	Vā, mī, mī'-vā	51. Man.

English.	Tableng.	Tamlù.	Mulung and Sima (Brown).
52. Woman	Shikāw	Ngu-hā	Chikō, (chīkkhō)
53. Wife	Shikāw	Ngu-hā	.....
54. Child	Nāhā	Hā-shi	.....
55. Son	Yi-tān nābā	Pā-hā-hā	Halom, (taha)
56. Daughter	Shi-ko nāhā	Ngu-hā-hā	Halon, (aha)
57. Slave	Ā	Ā	.....
58. Cultivator	Kāhām-khai	Kā-ling-bai	.....
59. Shepherd	.....	.....	.....
60. God	Kā-wāng	Kā-gàng	Kahsi, (kahwang)
61. Devil	Mā	Mā-ba	.....
62. Sun	Wàng-he	Gàng-hi	Wānghe, (wānghi)
63. Moon	Le	Lin-ya	Le
64. Star	Shā-thā	Li-thā	Chaha
65. Fire	Ā	Au	Ah
66. Water	Ye-àng	Yong	Si, (riang)
67. House	Nok	Cham	Nok
68. Horse	Kau-we	Kau-ye	Kowai
69. Cow	Màhu	Mo-hu	Māhunyu, (māhu)
70. Dog	Kui-hā	Shi	Kui
71. Cat	Āmi	Mā-shi	Ami
72. Cock	Āw-pong	Uh-bong	.....
73. Duck	Āw-nim	Pā-tāk	.....
74. Ass	.....	.....	.....
75. Camel	.....	.....	.....
76 Bird	Āw-hā	Uh-hā	Auhā, (owhā)
77. Go	Thai-dhei	Thai-dhu	Angsi (*Hodgson*)
78. Eat	Hā-yā	Hā-dhu	Hā

Banparā (Campbell).	Banparā (Peal and Brown).
Sikau	Shī-kū . . . .
Husenu	.....
Sisi	.....
Hosā	Kō-sā . . . .
Sikau hosā . . .	Ā-phē . . . .
Dā	.....
Majrimi, mānrāimi . .	.....
.....	.....
Rāngbāo	Hā-rāng . . . .
Bau-rāng . . .	Lūn-pū . . . .
Ranghān . . .	Ranghān (*Brown*) . .
Letnu	Lenū . . . .
Letsī	Lītzū . . . .
Vān	Van . . . .
Ti	Tī . . . .
Hām	Ham . . . .
Mān	Mān . . . .
Māi-hu	Mai-hū . . . .
Hi	Hī . . . .
Mesā	Mīā . . . .
Upang	Â-pâng . . . .
Upāk	Â-pāk-nū . . .
.....	.....
.....	.....
Fāuo	Â . . . .
Pāulā	Pau-lā, pau-hā . .
Lesā	Sa-le, (*Brown*, sāng)

Chāng or Mojung.	Mutonia (Muthun and Khulung-Muthun of Brown).
Yāk-sā	Chikō
Yāk	.....
Sho-zi	.....
Pou-so-sho	Kosā
Yāk-sā-sho	Kosenu
Āo	.....
Shi-ek māo-wā-kē	.....
Mā-su dom-bu (māsu-*cow*)	.....
Mehr-kher	Rāng-ding
Mehr-chu bi-lā	.....
Chā-na	Rāng-han
Lit-na	Letlu
Chān-cha lit-cho	Let-hi
Wān	Van
Te	Ti
Cham	Ham
Koli	Man
Māsu	Māhu
Kei	Hi
Tā-ni-lā	Miah
Au-nok au-bong	Ō-nu (*hen*)
.....	.....
.....	.....
.....	.....
Ou	Ō
Kho	.....
Shāw-ā-shi	Sā

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng, Nāgā.	English.
.....	Dēbiek	Yā'shik *or* yāl'shik . .	52. Woman.
.....	Jānngiŭ	.....	53. Wife.
.....	.....	Nō'yã̃ (*able to walk*). Nō'shã̃ (*baby*).	54. Child.
.....	(Chā)	Mī'vā-shã̃ *or* shã̃ . .	55. Son.
Itchhā	(Dēhiek-chā) . . .	Yā'shik-shã̃ . . .	56. Daughter.
.....	.....	Dā	57. Slave.
.....	.....	.....	58. Cultivator.
.....	.....	.....	59. Shepherd.
.....	(Kathakrang) . . .	.....	60. God.
.....	.....	.....	61. Devil.
.....	Sān	Rong shārr, (rā'shī) . .	62. Sun.
.....	Dā	Yā'pī, (yī'pī) . . .	63. Moon.
.....	Merik	Rī'sī	64. Star.
.....	Vān	Varr	65. Fire.
.....	Jo	.....	66. Water.
.....	Hūm	Yim, yüm . . .	67. House.
Mak	Mok	.....	68. Horse.
Māniyāng . . .	Mān	Mān'sū	69. Cow.
Huh	Hū	Gui'hẽ̃, (kū'kū) . .	70. Dog.
.....	Miã̃	.....	71. Cat.
.....	.....	.....	72. Cock.
.....	.....	.....	73. Duck.
.....	.....	.....	74. Ass.
.....	.....	.....	75. Camel.
.....	Vo	Vū	76. Bird.
Kāu	Kāō, kālāō . . .	Ka'thot (*go away*)[1] . .	77. Go.
Chāon	Chāō	Sā	78. Eat.

[1] Root, and so elsewhere. The Imperative ends in *shū* or *krū*.

English.	Tableng.	Tamlu.	Mulung and Sima (Brown).
79. Sit	Im-thei	U-dhu	Im, (um)
80. Come	Vi-ying-kai	Hai-gi-dhu	.....
81. Beat	Shàt-tho	Up-thu	.....
82. Stand	Yong-thei	Yong-dhu	Yong
83. Die	Li-thei	Ti-dhu	Li
84. Give	Yā-kai	Ā-gai	Yakai, (yakhu)
85. Run	Pàt-thei	Mok-thu	Phat
86. Up	Ātàng	Shàng	.. ...
87. Near	Āw-āw-mā	Yobai-i	Osinohei, (oh)
88. Down	Ā-mai-tho	Làm-pàng-ai	.....
89. Far	À-chai-mā	Tai-hi-i	Kah
90. Before	Ā-shong-mā	Shong-shi	.....
91. Behind	Phai-le	Phai-le	.....
92. Who	Au-shi	Hri-yà	Owai
93. What	Hàng-shi	Mhi-àng	Hangsi, (toinan)
94. Why	Hàng-i	Mhi-kai	.....
95. And	.....	Ma	.....
96. But	Mong-jong	Mong-nongàng	.....
97. If	Weishā	Shilāngi	.....
98. Yes	E-e	Hi-hi	Aiya
99. No	Ye-nung	Ning-yu	Yã̃, (inangcha)
100. Alas	Àh-àh	Āh-àh	.....
101. A father	Pā-chā	Pā hak	.....
102. Of a father	Pā	Pā-lai	.....
103. To a father	Pā-tho	Pā-ge	.....
104. From a father	Pā-mābu	Pā-le	.....
105. Two fathers	Pāi	Pā-ni	.....

Banparā (Campbell).	Banparā (Peal and Brown).
Nāhai, (? nābai) . .	Ngō (*Brown*) . . .
Homān . . .	Pau-hi, pau-he . .
Māithān . . .	Pīt, (*Brown*, mai-pō) .
Ājanghāi . . .	Ajong (*Brown*) . .
Jile	Zī-lē . . . .
Lākā	Phā (*Brown*) . . .
Reklā	Rik (*Brown*) . . .
Dingtā	.....
Sonlē	.....
Fang	.....
Ātai-lē	Ātai . . . .
Thamā	Tât-le . . . .
Fāimā	.....
Abe	Ove (*Brown*) . . .
Tem	Tem . . . .
Bole-thaipu, bole nyākpu .	Tem-mok-pū . . .
Āthāsu	.....
Hefimā	.....
Hebamā	.....
Chāngle	Tai-le . . . .
Mānchāng . . .	Man tai-le . . .
Nabāng	.....
Tā hopā	Ā-pā . . . .
Hopā-ku	.....
Hopā-ku	.....
Hopām	.....
Āni hopā . . .	.....

Chāng or Mojung.	Mutonia (Muthun and Khulung-Muthun of Brown).
Sād-ā-shi . . .	Ngō . . . . .
Kā-yā	.....
Ngām-ā-shi . . .	.....
Lun-ā-shi, lu-ā-shi . .	Ajong . . . . .
Hiy-ā-shi . . .	Ri . . . . .
Lā-bu	.....
Lāng-ā-shi . . .	Rik, pau . . . .
Thi-gei	.....
Nām-bi-sho . . .	Ho, toi . . . . .
Fāngei	.....
Ulān-lān-ji . . .	Atai . . . . .
Shāng-ā	.....
Fā-yā	.....
O	Ove . . . . .
Ai	Tīam . . . . .
Ai-lā	.....
Gei	.....
Hi-pu	.....
He-bu-bu . . .	.....
Hā	Vai, ohangpu . . .
Chi	Mantai . . . . .
E-ki-ti	.....
Ābu	Apā . . . .
Ābu-bi	.....
Abu-wē	.....
Ābu-gā	.....
Ābu ni	.....

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
Tāng	Tāngō	Nong (*sit down*) . .	79. Sit.
.....	Kārō	Kā'lō	80. Come.
.....	Vātō	.....	81. Beat.
.....	(Chapō)	Chāp	82. Stand.
.....	(Rīō)	.....	83. Die.
.....	Lāhē	Kū	84. Give.
.....	(Chuanō) . . .	Yū	85. Run.
Rankha	.....	.....	86. Up.
On-thek	Thēkro, (therkō) . .	Ān'yek . . .	87. Near.
.....	.....	.....	88. Down.
.....	(Hālō)	Ā'jāl	89. Far.
.....	.....	.....	90. Before.
.....	.....	.....	91. Behind.
Hānnā	Hānā	U'lā, (yū'vā) . . .	92. Who.
.....	(Chennā) . . .	Yam'lū, (yā'vā) . .	93. What.
.....	Vētō (*Brown*) . . .	Kham'la . . .	94. Why.
Dākka	.....	.....	95. And.
.....	.....	.....	96. But.
.....	.....	.....	97. If.
Idangele . . .	(Idāngā) . . .	.....	98. Yes.
.....	Mā	.....	99. No.
.....	.....	.....	100. Alas.
Wānthe ibbā . .	Vā	Vā (*same in Singpho and Shāng'gē*).	101. A father.
Wānthe ibban . .	(Vā)	.....	102. Of a father.
Wānthe ibbā karāng . .	(Vā-nāng lāko-tak) . .	.....	103. To a father.
Wānthe ibbā iyākbā .	(Vā-nāng vā) . . .	.....	104. From a father.
Ibbā wāni . . .	.....	.....	105. Two fathers

English.	Tableng.	Tamlu.	Mulung and Sima (Brown).
106. Fathers . . .	Pā-yi-mai . . .	Pā-àm	.....
107. Of fathers . .	Pā-yi-mai . . .	Pā-àm-ai . . .	.....
108. To fathers . .	Pā-yi-mai-tho . . .	Pā-àm-ge . . .	.....
109. From fathers . .	Pā-yi-mai-mābu . .	Pā-àm-le . . .	.....
110. A daughter . .	Shiko nāhā chā . .	Ngu hā-hā hak .	.....
111. Of a daughter . .	Shiko nāhā . . .	Ngu hā-hā-lai . . .	.....
112. To a daughter . .	Shiko nāhā-tho . .	Ngu hā-hā-ge . . .	.....
113. From a daughter .	Shiko nāhā-mābu . .	Ngu hā-hā-le . . .	.....
114. Two daughters . .	Shiko nāhā i . . .	Ngu hā-hā ni . . .	.....
115. Daughters . .	Shiko nāhā-lān . .	Ngu hā-hā-phung . .	.....
116. Of daughters . .	Shiko nāhā-lān . .	Ngu hā-hā-phung-ai . .	.....
117. To daughters . .	Shiko nāhā-yimai-tho .	Ngu hā-hā-phung-ge .	.....
18. From daughters . .	Shiko nāhā-yimai-mābu .	Ngu hā-hā-phung-e . .	.....
119. A good man . .	Chā kātā āmai . .	Hak shin-yàk mai . .	.....
120. Of a good man . .	Kātā āmai . . .	Shin-yàk mai-lai . .	.....
121. To a good man . .	Kātā āmai-tho . .	Shin-yàk mai-ge . .	.....
122. From a good man .	Kātā āmai-mābu . .	Shin-yàk mai-le . .	.....
123. Two good men . .	Kātā pai āmai . . .	Pāni shin-yàk mai . .	.....
124. Good men . . .	Kātā āmai-lān . . .	Shin-yàk maibu-phung .	.....
125. Of good men . .	Kātā āmai-lān . . .	Shin-yàk maibu-phung-ai .	.....
126. To good men . .	Kātā āmai-yimai-tho .	Shin-yàk maibu-phung-ge .	.....
127. From good men . .	Kātā āmai-yimai-mābu .	Shin-yàk maibu-phung-e .	.....
128. A good woman . .	Shikāw āmai . . .	Ngu-hā mai . . .	.....
129. A bad boy . .	Nāhā yimai . . .	Pā hā nemai . . .	Yemei (*bad*) . . .
130. Good women . .	Shikāw āmai-lān . .	Ngu-hā maibu-phung .	.....
131. A bad girl . .	Shikāw chā yimai . .	Hak ngu-hā nemai . .	.....
132. Good . . .	Âmai-pā	Maibu-pā . . .	Mailan . . . .

Banparā (Campbell).	Banparā (Peal and Brown).
Hopā-lāi . . .	.....
Hopā-hām-ku . . .	.....
Hopā-kulāi . . .	.....
Hopā ānpā . . .	.....
Sikau	Ā phe . . . .
Sikau-ku . . .	.....
Sikau	.....
Sikau hosā . . .	.....
Āni sikau . . .	.....
Sikau-hām . . .	.....
Sikau-homenpā . .	.....
Sikau-hāmku . . .	.....
Sikau-homenpāni . .	.....
Ettā mi mai . . .	.....
Ettā mi mai-ku . .	.....
Ettā mi mai hāmku . .	.....
Ettā mi mai ānpā . .	.....
Mi mai ni . . .	.....
Mi mai-hām . . .	.....
Mi mai hāmenpā . .	.....
Mi mai hāmenpā-ku .	.....
Mi mai hāmenpā . .	.....
Ettā chyā mai . .	.....
Ettā misi neusa . .	Manme (*bad*) . . .
Chyā mai . . .	.....
Etta misi fabāi . .	.....
Mai	Maimai-lō . . .

Chăng or Mojung.	Mutonia (Muthun and Khulung-Muthun of Brown).
Ābu-shong	.....
Ābu-shong-bi	.....
Ābu-shong-wē	.....
Ābu-shong-gā	.....
Yāksā sho	Kosenu
Yāksā sho-bi	.....
Yāksā sho-wē	.....
Yāksā sho-gā	.....
Yāksā sho ni	.....
Yāksā sho-shong	.....
Yāksā sho-shong-bi	.....
Yāksā sho-shong-wē	.....
Yāksā sho-shong-gā	.....
Miyet chi maibu-tām	.....
Miyet chi maibu-bi	.....
Miyet chi maibu-wē	.....
Miyet chi maibu-gā	.....
Miyet ni maibu	.....
Miyet maibu-shong	.....
Miyet maibu-shong-bi	.....
Miyet maibu-shong-wē	.....
Miyet maibu-shong-gā	.....
Yāksā chi maibu-tām	.....
Sho chi ā-maibu	Manmai (*bad*)
Yāksā maibu-shong	.....
Yāksā sho chi ā-maibu	.....
Mai-bu-tām	Mai

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
Ibbā-he	(Vā-he)	.....	106. Fathers.
Ibbā-he-nāng . . .	(Vā-he)	.....	107. Of fathers.
Ibbā-he-nāng-kak . .	(Vā-he-nāng lāko-tak) .	.....	108. To fathers.
Ibbā-he-ngerā . . .	(Vā-he-nāng vā) . .	.....	109. From fathers.
Itchhā wānthe . .	(Dēhiek-chā) . . .	Yā'shik shā *or* shā̃ . .	110. A daughter.
Itchhā wānthe thimākbā .	.....	.....	111. Of a daughter.
Itchhā wānthe therākbā .	.....	.....	112. To a daughter.
Wānthe itchhā iyākbā .	.....	.....	113. From a daughter.
Itchhā wāni . . .	.....	.....	114. Two daughters.
Chennā kāmin . . .	.....	.....	115. Daughters.
Chhi-nāngā . . .	.....	.....	116. Of daughters.
.....	.....	.....	117. To daughters.
Itchhi ngābā . . .	.....	.....	118. From daughters.
Wānthe mi chhen . .	.....	Āhal vā	119. A good man.
Wānthe miān chhen .	.....	.....	120. Of a good man.
Miwān chhen wānthe-rāk .	.....	.....	121. To a good man.
Itchhi mi chhen . .	.....	.....	122. From a good man.
Wāni āchhen . . .	.....	.....	123. Two good men.
Mi-iyān chhen . .	.....	.....	124. Good men.
Mi-iyāṇ chhen . . .	.....	.....	125. Of good men.
Mi-ān chhenhi nāngā .	.....	.....	126. To good men.
Mi-ān chhen hi ngeo yābā .	.....	.....	127. From good men.
Bāniā	.....	.....	128. A good woman.
Bāng chhi . . .	Achi (*bad*) . . .	Ā'bā (*bad*) . . .	129. A bad boy.
Dihiāk chhen . . .	.....	.....	130. Good women.
Dihiāk chhā phāng chhi .	.....	.....	131. A bad girl.
Āchhen	Asan	Ā'hal	132. Good.

English.	Tableng.	Tamlu.	Mulung and Sima (Brown).
133. Better	Hāpā shamai	Hāpā mai-àng	.....
134. Best	Naushi maipā	Paishi mai-àng	.....
135. High	Fenā	Shau	.....
136. Higher	Taunā	Mā-ni shau	.....
137. Highest	Ātaupā	Pau-mā shau	.....
138. A horse	Kauwe āpong	Kauyē chipong	Kowai
139. A mare	Kauwe āpi	Kauye chipi	.....
140. Horses	Kauwe-lān	Kauye àm kauye-pōa	.....
141. Mares	Kauwe āpi-lān	Kauye chipi-àm	.....
142. A bull	Māhu āpong	Mohu pong	.....
143. A cow	Māhu āyā	Mohu chipi	Māhunyu, (māhu)
144. Bulls	Māhu āpong-lān	Mohu chipong-àm	.....
145. Cows	Māhu āyā-lān	Mohu chipi-àm	.....
146. A dog	Kui-lā	Shi lā	Kui
147. A bitch	Kui-yā	Shi chipi, shi khu	.....
148. Dogs	Kui-lā-lān	Shi lā-àm, shi lā-tha	.....
149. Bitches	Kui-yā-lān	Shi chipi-àm, shi chipi-tha	.....
150. A he-goat	Yuen pong	Yum pong	Yōn (*goat*), [ynn (*goat*)]
151. A female goat	Yuen pi	Yum lā (*young*), yumpi (*old*).	.....
152. Goats	Yuen-lān	Yum-àm	.....
153. A male deer	Tok pong	Shok chipong	.....
154. A female deer	Tok āpi	Shok chipi	.....
155. Deer	Tok-lān	Shok-àm	.....
156. I am	Tāo we	Ngai hi	.....
157. Thou art	Nàng yāng	Na-ung ki	.....
158. He is	Mingonàngkei	Mi kei	.....
159. We are	Tumai ye	Hām-phung hi	.....

Banparā (Campbell).	Banparā (Peal and Brown).
Āmai	.....
Āmaipā	Hānkū . . . .
Hāha	Tang-lī . . . .
Hāho	.....
Hāfā	.....
Ettā mān . . .	Mān . . . .
Ettā mān hunu . .	.....
Inu-mān . . .	.....
Inu-mān hunu . .	.....
Horān-pang . . .	Mai-hū, hapang . .
Māihu-hunu . . .	Mai-hū . . . .
Inu horān-pang . .	.....
Inu māihu-hunu . .	.....
Hi-lā	Hī . . . .
Hi-nu	.....
Hi-rem	.....
Hinu-rem . . .	.....
Ran-pang . . .	Roan (*a goat*) . . .
Ran-nu	.....
Ran-hu-rem . . .	.....
Māikhi paṇg . . .	Mai (*literally, flesh*) . .
Māikhi hunu . . .	.....
Chenu māikhi . . .	.....
Ku tai lē . . .	.....
Nāng lē . . .	.....
Si lē	.....
Kem lē	.....

Chāng or Mojung.	Mutonia (Muthun and Khulung-Muthun of Brown).
Ho mai ke . . .	.....
Pen-dau-dau ho mai ke .	.....
Lau bunu . . .	.....
Lau-li-ke . . .	.....
Pen-dau-dau lang-e, pen-dau-dau laubunu.	.....
Koli chi	Man . . . .
Koli pize (*or* yāksā) chi .	.....
Koli shong . . .	.....
Koli pi shong . . .	.....
Māsu bongsu chi . .	.....
Māsu pi chi . . .	Māhu . . . .
Māsu bongsu shong . .	.....
Māsu pi shong . .	.....
Kei chi	Hi . . . .
Kei yāksā chi . . .	.....
Kei shong . . .	.....
Kei yāksā shong . .	.....
Lu-em-bong chi . .	Rōn (*goat*) . . .
Lu-en-na chi . . .	.....
Lu-en shong . . .	.....
Me-shi-bong chi . .	.....
Me-shi-pi chi . . .	.....
Me-shi shong . . .	.....
Ngo eyā	.....
Nu au	.....
Hāo shi eyi . .	.....
Kan-chung kiyā . .	.....

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipnriā of Butler).	Mōshāng Nāgā.	English.
Dakma chhen . .	.....	.....	133. Better.
Achhen chhennā . .	.....	.....	134. Best.
Achho yāng . . .	(Achuong) . . .	.....	135. High.
Dāk āchhoeng . .	.....	.....	136. Higher.
Achang lekechang . .	.....	.....	137. Highest.
Mak wānthe . . .	Mok	.....	138. A horse.
Wānthe mak ngiyāng .	.....	.....	139. A mare.
Makkhi	.....	.....	140. Horses.
Mak ngiyānghi . .	.....	.....	141. Mares.
Wānthe mān chhām rekā .	.....	.....	142. A bull.
Māniyāng wānthe . .	Mān	Mān'sŭ	143. A cow.
Lāng chān bak mān .	.....	.....	144. Bulls.
Māniyāng lang . .	.....	.....	145. Cows.
Wānthe hulā . . .	Hū	Gui-hẽ̃, (kū'kū) (*a dog*), gui-hẽ̃ lā (*a male dog*).	146. A dog.
Wānthe huyāng . .	.....	Gui-hẽ̃ krū . . .	147. A bitch.
Huh-he	.....	.....	148. Dogs.
Huh-niyāng-he . .	.....	.....	149. Bitches.
Wānthe keyen . .	Kiēn (*a goat*) . . .	Kir'kī *or* kē'ki (*goat*), kē'pūng (*a male goat*).	150. A he goat.
Wānthe kenang . .	.....	Ke'shārr . . .	151. A female goat.
Ken-he	.....	.....	152. Goats.
Wānthe ngām pang .	Kēhē (*deer*) . . .	Ngam, (ngām) (*deer*) .	153. A male deer.
Wānthe khehinang . .	.....	.....	154. A female deer.
Ngām-he . . .	.....	.....	155. Deer.
Mi tangian . . .	(Ngā dōng-ang) . .	.....	156. I am.
Nang ne . . .	(Nang dōng-o) . .	.....	157. Thou art.
Phang tang mātangā .	(Atē dōng-ā) . . .	Ta *or* tū (*is*), mū (*is not*) .	158. He is.
Lahu thang . . .	(Nimā dōng-ang) . .	.....	159. We are.

English.	Tableng.	Tamlu.	Mulung and Sima (Brown).
160. You are	Numai yāng	Àm-phung ki	.....
161. They are	Mi-yi-mai ngonàngkei	Mi-phung kei	.....
162. I was	Tāo ngonàngkei	Ngai nibai	.....
163. Thou wast	Nàng ngonàngkei	Na-ung annikei	.....
164. He was	Mi ngokzā	Mi nikei	.....
165. We were	Tumai ngokei	Ham-phung nibai	.....
166. You were	Numai ngokei	Àm-phung nikei	.....
167. They were	Mi-yimai ngopu	Mi-phung nikei	.....
168. Be	Miyāngyā	Gái-dhu	.....
169. To be	Pā	Bu	.....
170. Being	Miyāng	Nikei	.....
171. Having been	Nàngke	Nikei	.....
172. I may be	Tāo miyāng ningyā	Ngai lā	.....
173. I shall be	Tāo miyāng lākei	Ngai hāni	.....
174. I should be	Tāo mei-ei	Ngai mei-ei	.....
175. Beat	Shet-tho	Up-thu	.....
176. To beat	Shet-chi	Up-tukei	.....
177. Beating	Shet-yāng	Up-telei	.....
178. Having beaten	Shet-ke	Up-hā	.....
179. I beat	Tāo shet-nàng	Ngai up-hān	.....
180. Thou beatest	Nàng shet-chi	Na-ung up-tu	.....
181. He beats	Mi shet-kei	Mi up-tu	.....
182. We beat	Tumai shet-nàng	Hām-phung up-hāni	.....
183. You beat	Numai shet-chi	Àm-phung up-tu	.....
184. They beat	Mi-yimai shet-kei	Mi-phung up-tu	.....
185. I beat (*Past Tense*)	Tāo shet-kei	Ngai up-chubai	.....
186. Thou beatest (*Past Tense*).	Nàng shet-kei	Na-yung up-chubai	.....

Banparā (Campbell).	Banparā (Peal and Brown).
Hāzām lē . . .	.....
Hām tāi lē . . .	.....
Ku nā lē	.....
Nāng nā lē . . .	.....
Si nā lē	.....
Kem nā lē . . .	.....
Hāzām nā lē . . .	.....
Hām nā lē . . .	.....
Nā hay	Tai (*Brown*) . . .
Āchāng	.....
Usuā	.....
.....	.....
Ku ā chānge . .	.....
Ku ā chāngai . . .	.....
Ku ā chāng tāibu . .	.....
Māithān	Pit (*Brown* mai-pō) . .
Māiā	.....
Māilē	.....
Māi usualē . . .	.....
Ku māi	.....
Nānge māilē . . .	.....
Siā māilē . . .	.....
Keme māiā . . .	.....
Hāzām māiā . . .	.....
Hām māiā . . .	.....
.....	.....
.....	.....

Chāng or Mojung.	Mutonia (Muthun and Khulung-Muthun of Brown).
Kā-ān-chung kiyā . .	.....
Hāo-n-chung kiyā . .	.....
Ngo kiyānu . . .	.....
Nu kiyānu . . .	.....
Hāo-go kiyānu . .	.....
Kan-chung kiyānu . .	.....
Kā-ān-chung kiyānu .	.....
Hāo-en-chung kiyānu .	.....
Kā	.....
Kiyā	.....
Eyā	.....
Kiyānu	.....
Ngo kāe-lu . . .	.....
Ngo goe	.....
Ngo kilābo . . .	.....
Ngāmbei . . .	.....
Ngām-se-ong, ngām-deo .	.....
Ngām-se-ong . . .	.....
Ngāmei ābā . . .	.....
Ngā-i ngām-lābo . .	.....
Nu ngām-āsi . . .	.....
Hāo-i ngām-bāi . .	.....
Kan-ni ngām-lābo . .	.....
Nu ngām-āsi nāo . .	.....
Hāo-en-chunge-i ngām-lābo	.....
Ngā-i ngām-bei . .	.....
Nu ngām-bei-lu . .	.....

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
Nāng-mahu thāne . .	(Nemā dōng-o) . .	.....	160. You are.
Chenin thān . . .	(Sening dōng-ā) . .	.....	161. They are.
Mi mātang taya . .	(Ngā dōng-tak) . .	.....	162. I was.
Lāngā neah . . .	(Nang dōng-tō) . .	.....	163. Thou wast.
Ire mātang taya . .	(Atē dōng-tā) . . .	.....	164. He was.
La huthang . . .	(Nimā dōng-tak) . .	.....	165. We were.
Nang mahu thane . .	(Nemā dōng-tō) . .	.....	166. You were.
Jeheme thangta . .	(Sening dōng-tā) . .	.....	167. They were.
Madaṅga . . .	Dōng (*Brown*) . .	.....	168. Be.
Madanga-leh . . .	.....	.....	169. To be.
Madanga-tā . . .	.....	.....	170. Being.
.....	.....	.....	171. Having been.
Ngāi tā dāng . . .	.....	.....	172. I may be.
Ngāi dāng and . .	(Ngā i-dōng-ang) . .	.....	173. I shall be.
.....	.....	.....	174. I should be.
Anang	Vātō	Dat'shū	175. Beat.
Mābāt ikā . . .	.....	.....	176. To beat.
Wat ikang . . .	.....	.....	177. Beating.
.....	.....	.....	178. Having beaten.
Inga me batah . .	(Ngā vāt-ang) . . .	.....	179. I beat.
Langa watikang . .	(Nang vāt-o) . . .	.....	180. Thou beatest.
Atana watika . . .	(Atē vāt-ā) . . .	.....	181. He beats.
Inga me bat-ikong . .	(Nimā vāt-ang) . .	.....	182. We beat.
Langa maba-ika . .	(Nemā vāt-ō) . . .	.....	183. You beat.
Chenin maba-ika . .	(Sening vāt-ā) . .	.....	184. They beat.
.....	(Ngā vāt-tak) . . .	.....	185. I beat (*Past Tense*).
.....	(Nang vāt-tō) . . .	.....	186. Thou beatest (*Past Tense*).

English.	Tableng.	Tamlu.	Mulung and Sima (Brown).
187. He beat (*Past Tense*) .	Mi shet-kei . . .	Mi up-chubai . . .	.....
188. We beat (*Past Tense*) .	Tumai shet-kei . .	Hām-phung up-chubai .	.....
189. You beat (*Past Tense*)	Numai shet-kei . .	Àm-phung up-chubai .	.....
190. They beat (*Past Tense*)	Mi-yimai shet-kei . .	Mi-phung up-chubai .	.....
191. I am beating . .	Tāo shet-eiāng ngàngkei .	Ngai up-pai àngbai . .	.....
192. I was beating . .	Tāo shet-teignokei . .	Ngai up-pai nibai . .	.....
193. I had beaten . .	Tāo shākàngkei . .	Ngai up-tuppi . . .	.....
194. I may beat . .	.....	.....	.....
195. I shall beat . .	Tāo shenang . . .	Ngai up-hān . . .	.....
196. Thou wilt beat . .	Nàng shet-chi . . .	Na-yung up-tu . .	.....
197. He will beat . .	Mi shellok . . .	Mi up-hān . . .	.....
198. We shall beat . .	Tumai shellok . . .	Hām-phung up-hān . .	.....
199. You will beat . .	Numai shetchi . . .	Àm-phung up-tu . .	.....
200. They will beat . .	Mi-yimai shellok . .	Mi-phung up-hān . .	.....
201. I should beat . .	Tāo shellokei . . .	Ngai up-hāni . . .	.....
202. I am beaten . .	Tātāo shet-kei . . .	Ngai-ko up-tukei . .	.....
203. I was beaten . .	Tātāo shet-hizā . .	Ngai-ko up-pai nibai .	.....
204. I shall be beaten .	Tātāo shellok . . .	Ngai-ko up-hàng-khi .	.....
205. I go . . .	Tāo thai	Ngai thai . . .	.....
206. Thou goest . .	Nàng thai . . .	Na-ung thai . . .	.....
207. He goes . .	Mi thai	Mi thai	.....
208. We go . . .	Tumai thai . . .	Hām-phung thai . .	.....
209. You go . . .	Numai thai . . .	Àm-phung thai . .	.....
210. They go . . .	Mi-yimai thai . . .	Mi-phung thai . . .	.....
211. I went . . .	Tāo tāi nāngki . .	Ngae thai-bai . . .	.....
212. Thou wentest . .	Nàng tāi nāngki . .	Na-ung thai-bai . .	.....
213. He went . . .	Iheh tāi nāngki . .	Mi thai-bai . . .	.....

Banparā (Campbell).	Banparā (Peal and Brown).
.....	.....
.....	.....
.....	.....
.....	.....
Ku ā māilē . . .	.....
Ku ā fitlē . . .	.....
Ku ā fitlē . . .	.. . .
Ku māitauke . . .	. ....
Ku ā maiā . . .	.....
....	.....
.....	.....
.....	.....
.. ...	.....
.....	.....
.....	.....
Ku māinpā . . .	.....
Kutu āthā māilē . .	.....
Kutu fitlē . . .	. ...
Kutu māiā . . .	. ...
Ku paue . . .	Ngoile kungupue[1] . .
Nāng pāulā . . .	Nang paule . . .
Si pāula	Uchu paule . . .
.....	.....
.....	.....
.....	.....
Ku jālē	Ku ngoile . . .
Nāng jālē . . .	.....
Si jālē	.....

[1] Everything after this in this column is from Brown.

Chāng or Mojung.	Mutonia (Muthun and Khulung-Muthun of Brown).
Hāo-ei ngām-bei . .	.....
Kan-chung ngām-bei .	.....
Kān-chung ngām-bā .	.....
Hāo-en-chung ngām-bei .	.....
Ngā-i ngām-tānau . .	.....
Ngā-i ngām-ifukai . .	.....
Ngā-i ngām-bei . .	.....
Ngā-i gālāo ngām-lāsom .	.....
Ngā-i gālāo ngām-lāmsom .	.....
Nu ngām-lābu . . .	.....
Hāo-ei ngām-lābu . .	.....
Kan-chung ngām-lābu .	.....
Kān-chung ngām-lābu .	.....
Hāo-chung ngām-lābu .	.....
Ngā-i ngām-bo tilābo .	.....
Ka-ta ngām-bei . .	.....
Ka-ta ngām-mā . .	.....
Ka-ta ngām-lābo . .	.....
Ngo hāo-lābo . . .	.....
Nu hāo-āshi . . .	.....
Hāo wā-shi . . .	.....
Kan-chung hāo-lābo . .	.....
Kān-chung hāo-āshi . .	.....
Hāo-en-chung hāo-tā .	.....
Ngo go hāo-lābo . .	.....
Nu go hāo-āni . . .	.....
Hāo go hāo-āshi . .	.....

Namsangiā (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
.....	(Atē vāt-tā) . . .	.....	187. He beat (*Past Tense*).
.....	(Nimā vāt-tak) . .	.....	188. We beat (*Past Tense*).
.....	(Nemā vāt-tō) . . .	.....	189. You beat (*Past Tense*).
.....	(Sening vāt-tā) . .	.....	190. They beat (*Past Tense*).
Inga nang batah . .	.....	.....	191. I am beating.
Inga wa thenga . .	.....	.....	192. I was beating.
Inga la wat thang . .	.....	.....	193. I had beaten.
Inga ma ita bibatang .	.....	.....	194. I may beat.
Inga thenga ah . .	(Ngā i-vāt-ang) . .	Khāung (*suffix of future. The suffix of the negative future is* mak).	195. I shall beat.
.....	(Nang i-vāt-ō) . .		196. Thou wilt beat.
.....	(Atē i-vāt-ā) . . .		197. He will beat.
.....	(Nimā i-vāt-ang) . .		198. We shall beat.
.....	(Nemā i-vāt-ō) . .		199. You will beat.
.....	(Sening i-vāt-ā) . .		200. They will beat.
.....	.....	.....	201. I should beat.
Ingala wat thang . .	.....	.....	202. I am beaten.
Ingala wat thang . .	.....	.....	203. I was beaten.
.....	.....	.....	204. I shall be beaten.
Ki-kang	Ngā-lā kēkang (*Brown*) .	.....	205. I go.
Lang-tha . . .	.....	.....	206. Thou goest.
Ire-tha	Ātē-lā kēkā (*Brown*) .	.....	207. He goes.
.....	.....	.....	208. We go.
.....	.....	.....	209. You go.
.....	.....	.....	210. They go.
Wang thang . . .	Ngā-lā kātak (*Brown*) .	.....	211. I went.
Lang thangta . . .	.....	.....	212. Thou wentest.
Atela thangta . . .	.....	.....	213. He went.

English.	Tableng.	Tamlu.	Mulung and Sima (Brown).
214. We went . . .	Tumai thai-kei . .	Hām-phung thai-bai . .	.....
215. You went . .	Numai thai-kei . .	Àm-phung thai-bai . .	.....
216. They went . .	Mi-yimai thai-kei . .	Mi-phung thai-bai . .	.....
217. Go	Thai-thei . . .	Thai-dhu . . .	Angsi (*Hodgson*) . .
218. Going . . .	Thai-bu	Thai	.....
219. Gone . . .	Thai-ti-kei . . .	Thai-tikei . . .	.....
220. What is your name? .	Nàng min ā hàngke min-nàngkei?	Nàngai mān mākai mānpā?	.....
221. How old is this horse?	Kauwe hàngshin wu lākei?	Kauye māshik wu tākei? .	.....
222. How far is it from here to Kashmir?	Hāmābu Kashmir hàng-shin chai nàngkei?	Hā laipā Kashmīr māshik tai àngkei?	.....
223. How many sons are there in your father's house?	Nāng pā nok-mā nāhā hàngshi ngonàngkei?	Àm-pā chamai pā-hā māshik nayàpā?	.....
224. I have walked a long way to-day.	.....	.....	.....
225. The son of my uncle is married to his sister.	Tepā yāng nāhā mi teli nāwā pui nàngkei.	Hāmaipālei hā-kā mi-heli yek chingubai.	.....
226. In the house is the saddle of the white horse.	Kauwe ehàng umching nok-mā nàngkei.	Kauye shatokpā ushing chamai àngpai.	.....
227. Put the saddle upon his back.	Kauwe tok tong-mā um-ching hitho.	Kauye tok sàngai hāgeshu .	.....
228. I have beaten his son with many stripes.	Tāwe mi hātāo mi yāngei shetyāngkei.	Ngai-i mi hā-ka longbai up-tukei.	.....
229. He is grazing cattle on the top of the hill.	Mi phāotāngmā māhutāo hei a nàngkei.	Mi ànte sàngai mohu-phung hat anikei.	.....
230. He is sitting on a horse under that tree.	Āto uto pi shimā kauwe tok-mā umewā-nàngkei.	Hā-ànte-le pa yàngtum kauye tok sàngai ushing nikei.	.....
231. His brother is taller than his sister.	E-nau phai e-niye shātāo-kei.	Heli-vi mi lei-niyā shau àngkei.	.....
232. The price of that is two rupees and a half.	Tāo yimā nginkoi àdhuli ching.	Hā-bi le lup ni ma àdhuli shing àngkei.	.....
233. My father lives in that small house.	Utāo nok hā-mā te-pā owe-nàngkei.	Hāmai pā àntile cham mān bele nayupai.	.....
234. Give this rupee to him.	Tāo ngin ye-tho phāshi .	Hā lup hā-ge gāshu . .	.....
235. Take those rupees from him.	Ātāo-mābu ngin yuyā .	Ànte-le ànte lup yā-dhu *Him-from those rupees take.*	.....
236. Beat him well and bind him with ropes.	Mitāo miyāngei shet-chi mitāo woei shāshi.	Mi-ka long-bā up-thu, ànte-lei hru-i shā-dhu.	.....
237. Draw water from the well.	Yeàng-nung-mābu yeàng shukei.	Yong-kok aiba young shukā-dhu.	.....
238. Walk before me .	Te sho-mā shong-kei . .	Ngai shikā thai-dhu.	.....
239. Whose boy comes behind you?	Nàng phaimā au-nok nau-shi kiki?	Na-ung phai-lai u-ā-mai nār-àng?	.....
240. From whom did you buy that?	Hātāo-ā au-mābu shāk-kei-àngei?	Mingi melei bu tāo shāk-pā?	.....
241. From a shopkeeper of the village.	Tāàm ching pohā-mābu shak-kei.	Hāmching pohà laiba shāk-pā.	.....

Banparā (Campbell).	Banparā (Peal and Brown).
.....	.....
.....	.....
.....	.....
Pāulā	Nang pau-lā . . .
Jālē	.....
Pāuenā	.....
Nāng bule mānpu ? . .	.....
Obirāng he mān pu ? .	.....
Ete khonge obe nilām Kasmiri kāpang ?	.....
Nāng hānpāmā hāmmā ābi tāibu sisi neusā ?	.....
Ku āni āsule hām dawā .	.....
Ku āpāli hosa usuā hunāu toi zingle.	.....
Mān tha zin hāmmā tāile .	.....
Siku tokmā zin khālē .	.....
Ku-e fid deua āsule usuā hosān.	.....
Sie mihu niele hā hutu .	.....
Sie mān tākmā nālo pana taugmā rāng khunmā jakle.	.....
Chiku honāo fāi chiku sikau hanāo lale.	.....
Usuā nun khāoni āthali .	.....
Ku-āpā usuā hām sā-mā ānokle.	.....
Eā nun khāu usuā āng lākā	.....
Usuā ānpā nun pai jānhāi	.....
Usuā māile māithen āthāsu usuā lunge khādu.	.....
Takai anpa tikha hai .	.....
Ku pām thomā ahām hāi .	.....
Nāng fāimā oham pu ? .	.....
Omā sāpu ? . . .	.....
Tinkha unpā hāt . .	.....

Chāng or Mojung.	Mutonia (Muthun and Kulung-Muthun of Brown).
Kan-chung hāo-āni . .	.....
Kān-chung hāo-āni . .	.....
Hāo-en-chung hāo-āni .	.....
Kho	.....
Hāo-ā	.....
O-hāo-ā	.....
Nu-nin au nyeng-kei ? .	.....
Koli ho polā ting-ing kei ? .	.....
Hā-gā hāo-pu Kashmīr segolā lālok ki-ing kei ?	.....
Kheno kābu-bi cham-ā pouso sho lāteng ki ?	.....
Ngo lāt-chi sābu to-hāo-ke .	.....
Ka-bāo nā sho-bāo sho-nā ngā-kei.	.....
Koli thubai-bi figung chamā kelāo.	.....
Figung tāk-ā ching-ku āshi.	.....
Ngo hāo sho kha-ā-tāo ngām-bei fan-kei.	.....
Māsu-tāo shimbuk tāo tāo kuen nāng-kei.	.....
Pu chi ku pāngā koli tāk-ā sāt-ā-gei.	.....
Chei togi yāksā nulo-kei .	.....
Shāmbāk ni ādhuli chi mukei.	.....
Ka-bu cham hāmbāo khene ki-kei.	.....
Shāmbāk khuyā lāng-ā-shi	.....
Shāmbāk khu hāo-gā hishi.	.....
Hāo-tāo mai-gu ngām-ā-shi lāoei fān-ā-shi.	.....
Te khu-gā khubā . .	.....
Nuzi kechitāngā pāi-ā-shi .	.....
Kā-fai to au sho lānge ? .	.....
Na-i lā-gā chepu-kei ? .	.....
Shāng jākā dokāni khā chepukei.	.....

Namsangia (Nāgā of Luckimpore) (Campbell).	Namsang (Jaipuriā of Butler).	Mōshāng Nāgā.	English.
.....	.....	.....	214. We went.
.....	.....	.....	215. You went.
.....	Kāno (*Brown*) . . .	.....	216. They went.
Kāu	.....	Káthot-krū . . .	217. Go.
Chhebka . . .	.....	.....	218. Going.
Thangta	.....	.....	219. Gone.
Ma-min marva? . .	.....	.....	220. What is your name?
Emak iyepa chhenta rang pa madanga?	.....	.....	221. How old is this horse?
EKasmira la pa chhet janga?	.....	.....	222. How far is it from here to Kashmir?
Ma-ba hu-ma nanga neta chhenta?	.....	.....	223. How many sons are there in your father's house?
Nga theiya bala nang phang tak.	.....	.....	224. I have walked a long way to-day.
Iremi an ire iyāng teying didi chama kapıka.	.....	.....	225. The son of my uncle is married to his sister.
Humiyo khanwa jin mak papanang ma danga.	.....	.....	226. In the house is the saddle of the white horse.
At manang khakka . .	.....	.....	227. Put the saddle upon his back.
Achanang iya ranga watak.	.....	.....	228. I have beaten his son with many stripes.
Haha nang mau bamika .	.....	.....	229. He is grazing cattle on the top of the hill.
Iman khanang maktam nang changika.	.....	.....	230. He is sitting on a horse under that tree.
Anang tei yāng nama anang te achho yāng.	.....	.....	231. His brother is taller than his sister.
Phani khath heh athapa .	.....	.....	232. The price of that is two rupees and a half.
Iba pahuma chane rang tanga.	.....	.....	233. My father lives in that small house.
Un phathepa kak . .	.....	.....	234. Give this rupee to him.
Angeya ngun hi ngaba kar	.....	.....	235. Take those rupees from him.
Jarang obad ate ruma khāk chhen.	.....	.....	236. Beat him well and bind him with ropes.
Ja nad khan ma jakhan .	.....	.....	237. Draw water from the well.
Ima karang phang khama	.....	.....	238. Walk before me.
Madinang hanchao yāng ira	.....	.....	239. Whose boy comes behind you?
Hange warita wa irepa .	.....	.....	240. From whom did you buy that?
Hawatha chang te newa .	.....	.....	241. From a shopkeeper of the village.

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NĀGĀ GROUP.

THE NĀGĀ-BODO SUB-GROUP.

The Western Nāgā Group of languages is bounded on the south by the Kuki, and on the west and north (so far as concerns Tibeto-Burman languages) by the Bodo Group. In each direction there is a transitional linguistic area. That is to say, between Angāmi Nāgā and the Bodo languages there is a group, which I call the Nāgā-Bodo Group, bridging over the difference between the characteristic features of the two forms of speech, and similarly between Angāmi Nāgā and the Kuki languages there is another group which I call the Nāgā-Kuki. At present we have to deal with the former,—the Nāgā-Bodo Group. This consists of two main languages, *viz.*, Mikir, whose head-quarters is in the Mikir Hills in the east of the Nowgong District, and Kachchā Nāgā or Ēmpēo, which is spoken in North Cachar and in the adjoining tracts of the Nága Hills. Subordinate languages, closely akin to, but not dialects of, Kachchā Nāgā, are Kabui Nāgā and Khoirāo Nāgā. These last two are mostly spoken in the western hill country of the State of Manipur. As might be expected, the Bodo language, with which they show the most important points of kinship, is the eastern one,—Chutiyā,—while Angāmi and Lhōtā are the two Nāgā tongues to which they are most closely allied.

The following is the estimated number of people who speak the various languages of this group,—

Mikir	89,516
Kachchā Nāgā	10,280
Kabui	11,073
Khoirāo	15,000
	125,869

The close connexion which mutually exists between these four languages will be evident from a perusal of the list of words and sentences on pp. 432 and ff. It must, however, be confessed that in regard to Kabui and Khoirāo the classification is somewhat arbitrary, for, though they have undoubted connexion with the Bodo languages, they also show many points of contact with the Kuki ones.

MIKIR.

Mikirs call themselves 'Arleng,' a word which also means 'man' generally, although more strictly applied to a Mikir mán. They have also borrowed from Assamese the word *monit* or *munit* for 'a male human being' when a precise term is required. The following account of their habitat is from the pen of Sir Charles Lyall (1882) :—

The country which, from its geographical nomenclature, we should look upon as the home of the Mikir race is tolerably extensive, and includes a large area of hills in which there are now few or no Mikirs. The characteristic elements of Mikir topographical nomenclature are *Lāng*, river, water; *Lāngso*, small stream; *Inglong*, mountain; *Long*, stone; *Rong*, village; *Sār*, chief. In the isolated mountainous block which fills the triangle between the Brahmaputra on the north, the Dhansiri Valley on the east, and the Kopili and Kalang Valleys on the west, these names are found everywhere, as well in the southern part now inhabited by the Rengmā Nāgās from the hills across the Dhansiri as in the northern portion included in the Nowgong district, and known more particularly as the Mikir Hills. They are also found in considerable numbers to the south of the Lāngkher Valley, in the mountains now inhabited by Kukis, Kachchā Nāgās, and Kachāris (e.g., *Lāngreng* = 'water of life,' *Lāngting*, *Long-lai*, etc.) as far south as the courses of the Jhiri and Jhinam. In the centre of North Cachar they are rarer; but there is a considerable group of Mikir names again to the west of this tract, about the head waters of the Kopili, and on the southern face of the hills north of Badarpur. Mikirs also abound, mixed with Lālungs, on the northern face of the Khási and Jaintia Hills, and along the courses of the Kopili and Umkhen rivers.

Across the Brahmaputra the topographical nomenclature shows no trace of them, though there are a few recent colonies of the race in Darrang.

They are thus essentially a people of the lower hills and adjoining lowlands of the central portion of the range stretching from the Garo Hills to the Pátkoi. Their neighbours are (1) The Syntengs of Jaintia on the west; (2) Bodos or Kachāris on the south; (3) Assamese on the north and east, where the country is inhabited at all; and intermixed with them are recent colonies of Kukis and Rengmā Nāgās and older ones of Lālungs and Hill Kāchāris.

Mikir is believed to have but slight dialectic variations, although the following dialect names have been reported for this Survey :—

Name of Dialect.	District where spoken.	Number of speakers.	
Standard	Cachar	536	
	Kamrup	12,200	
	Darrang	2,400	
	Nowgong	44,859	
	Sibsagar	1,000	
	Nága Hills	17,000	
	Total .		77,986
Bhoi Mikir . . .	Khási and Jaintia Hills		10,080
Amri	North Cachar		725
Rengkhang . . .	North Cachar		725
	TOTAL .		89,516

The last three are said to be, strictly speaking, not dialects but mixtures of pure Mikir with the languages of neighbouring tribes. This is borne out by the only sample of them (that of Bhoi Mikir) which I have succeeded in obtaining. It has been found impossible to get specimens of Amri and Rengkhang. Through the kindness of Sir Charles Lyall, K.C.S.I., I am able to print the following first three specimens of standard Mikir, together with the very full grammatical sketch which precedes them. The first specimen of the Parable of the Prodigal Son has been translated by Sardoka Perrin Kay, who is by birth a Mikir, and is at present employed in Government service in Shillong.

The two pieces of folklore have been also prepared by him, under the supervision of Mr. H. Corkery, LL.D. I must also express my indebtedness to the Rev. P. E. Moore, who has worked as a missionary for many years among the Mikirs, for the second version of the parable which follows the three specimens referred to above.

Mikir clearly belongs to the same group as Kachchā Nāgā, Kabui, and Khoirāo. Like them it is an intermediate stage between the true Nāgā languages and the various speeches belonging to the Bodo group. Sir Charles Lyall (writing at the time when no materials were available for comparison with Nāgā) has clearly shown, in the note quoted in the list of authorities, the close connexion which exists between Mikir and the latter, and Mr. Davis has also shown the remarkable points of agreement which exist between it and the former.

The following are the authorities on Mikir with which I am acquainted:—

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DAVIS, A. W., I.C.S.,—Note by A. W. D. on the Relations of the principal Languages of the Nāgā Group on pp. 163 and ff. of the *Census Report of Assam for 1891,* by E. A. Gait, I.C.S. Shillong, 1892. Compares Mikir with the languages of the Nāgā and Bodo Groups.

BAKER, E. C. S.,—Account of the Mikirs on p. 254 of the same Report.

I take this opportunity of expressing my thanks to Sir Charles Lyall, K.C.S.I., for the following sketch of the principal features of Mikir Grammar. It is based on the very instructive specimens which follow, and on materials, not yet published, gathered by the late Mr. E. Stack in the years 1885-86.

PRONUNCIATION.—Mikir possesses the following **Consonants,**—*b, ch, d, h, j, k, l, m, n, ng, p, r, s, t, v,* and the aspirates *kh, ph, th. Bh, dh,* and *g* occur only in a few borrowed words, and *bh* and *dh* are commonly resolved, as *bahār,* a load; *dohòn,* money. *F, sh, w, y* (consonantal) and *z* are unknown. *Ng* is never initial, and the *g*-sound in it is never separately audible.

In **Vowels** Mr. Stack recognised the following,—*ā, à* (the latter in closed syllables, abruptly pronounced, as in German *Mann*); *ē, è* (the latter in closed syllables, as in *pet*), *e; ī, i; ō, ò* (in closed syllables, abrupt, as in *pot*), *o* (this apparently represents a shortened long *ō*, as Mr. Stack notes that the sound *å* or *aw,* represented in this survey

by *á*, does not occur); *ū*, *u*. The differences in length of vowels seem often to be (as in Assamese) rather indeterminate. There is a tendency for the long *ā* to be thinned down to *ē*, as in the loan-words *rēcho*=*rājā* and *bērī*=*bāṛī*; *ē*- frequently occurs as a variant of initial *ā*-, *vide post*.

The **Diphthongs** occurring are *ai*, *ei*, *oi*, *ui*, in all of which the first element represents the long vowel, and the combinations might be written *āi*, *ēi*, *ōi*, *ūi*.

ROOT-WORDS.—The root-words, whether nouns, adjectives, pronouns, adverbs or verbs, are generally monosyllabic. Roots longer than one syllable are apparently formed by adding **prefixes**, originally having separate significance, now often lost, to monosyllabic roots, or by compounding one or more roots. Prefixes of which the significance is not now traceable are *ār*- (as in *ārlèng*, man; *ārlòng*, stone; *ārni*, sun, day); *ing*-[1] (*inglòng*, mountain; *inghòn*, pity, *etc.*); *ning*-[2] (in *ningvē*, night; *ningkàn*, year, *etc.*); and *te*-, *ti*-, *to*- (as in *teràm*, call; *tekàng*, abandon; *tikup*, an enclosure; *tovār*, a road). Prefixes which are still significant will be noted below. Instances of compound roots are, in nouns, *kèng-òp*, shoe (foot-covering); *ni-òp*, cloud (sun-cover); *rèng-mē*, being happy (life-good), *etc.*; in verbs numerous examples will be found in the specimens.

INFLECTION.—Words (whether nouns or verbs) are not inflected, but are located in sense by their position in the sentence or by the addition of particles. These particles may often be omitted where ambiguity is not likely.

Gender.—Gender is not distinguished except for animate beings, and in them either (1) by difference of termination, or (2) by added words indicating sex, or (3) by different terms. Thus,—

(1) *pō*, father	*pē*, mother.
phu, grandfather	*phi*, grandmother.
(*pu*)*nu*, paternal uncle	*ni*, paternal aunt.
(2) *sō-pō*, boy	*sō-pī*, girl.
su-pō, grandson	*su-pī*, granddaughter.
āsō-pinsō, male child	*āsō-pī*, daughter.
chainòng-ālō, bull	*chaiṇòng-āpī*, cow.
(3) *ārlèng*, man	*ārlosō*, woman.
īk, elder brother	*ingjīr* or *tē*, elder sister.

Number.—The ordinary suffix for the plural is *ātum*, but other words are occasionally suffixed to indicate plurality, as *mār*, a mass, quantity, or company; *òng*, many; *lī* (a respectful form used chiefly in addressing a number of persons). With pronouns the suffix is *tum*, not *ātum*; *nē*, I; *nē-tum*, we; *ī-tum*, we, including the person addressed: *nàng*, thou; *nàng-tum*, ye: *lā*, he, she, it; *lā-tum*, they: respectful forms *nē-lī*, *ī-lī*, *ṅàng-lī*, *ālàng-lī*; also *nē-lī-tum*, *nàng-lī-tum*.

Case.—Case is indicated by position, or by postpositions. The *Nominative* and, generally speaking, the *Accusative* have no postpositions, but are ascertained by their position in the sentence—the nominative at the beginning, the accusative following it

[1] When a prefix comes before *ing*-, it coalesces with it into one syllable; thus, *ā*+*ing*=*àng*; *kā*+*ing*=*kàng*; *che*+*ing*=*chàng* (*ching*); *pā*+*ing*=*pàng*. Apparently the form *kā* (not *ke*) is always chosen for the adjectival prefix, and *pā* (not *pe* or *pi*) for the causal prefix, before *ing*-.

[2] *Ning* means breast, mind, and in that sense numerous easily intelligible compounds of it occur; but in the words mentioned it seems to be of different origin.

before the verb : but both where necessary can be emphasised by the particles *-kē* and *-sī*, which in some sort play the part of our definite article. Thus :—

-kē,—nē-kē lādàk àn-kàngchir-sī thī-pō, I (distinguished from my father's servants) here from hunger am dying.

nàng-kē nē-lòngsī kaitā do, thou (distinguished from the prodigal son) with me ever art.

lā nàng-mu-kē thīlòt-tā, rèng-thu-èt-lō, this thy younger brother was dead, and is alive again.

nē-mèn-kē Òng, my name is Ong.

-sī,—konāt āchainòng-ā-òk-sī dàklē kedo-jī, where should cow's flesh be here ?

konāt ādohòn-sī nànglī kelòng-dàm, where did you get *so much* money from ?

It is to be carefully remembered that these emphatic particles are *not* case postpositions, but may be followed by the latter : *e.g.*, *jàngrēsō-kē-āphàn pulō*, he said to the orphan ; and *-sī* is to be distinguished from *-sī*, suffix of the locative and (probably the same) of the conjunctive participle. Another emphatic particle is *-tā*, which may often be translated 'also' or 'even' : *vide* specimens.

The construction of the Genitive is one of the most characteristic features of the language. The genitive always precedes the noun on which it depends. When it is a pronoun of the first or second person, nothing intervenes between the two : thus, *nē-hèm*, my house ; *nàng-pē*, thy clothes. But when the pronoun is of the third person, or when the first noun takes the place of a pronoun of the third person, the following noun has *ā-* inserted before it. Thus *lā-āpō*, his father ; *Ārnàm āhèm*, God's house, *lā hijai-ātum ākàm*, this is the jackals' work ; *ārni-kàngsàm āpòr*, day-becoming-cool time. This prefixed *ā-* is really the possessive of the third personal pronoun, as is proved by the equivalence of the pronouns in the following passage from a folk-tale :—

Ànsī'	jàngrēsō	rēchō-āsōpō-āphàn	pulō,	'lā	nàng-pē	nàng-rī-pèn	
Then	*the-orphan*	*the-king's-son-to*	*said,*	*'these*	*your-clothes*	*your-dhoti-with*	
mamàtlē	nàng	ru-ārlo	nàng-lutlō-tē,	nàng	chinidètpō ;		
yourself-bedecked	*you*	*cage-into*	*enter-if,*	*you*	*(they)-will-recognise :*		
nē-pē	nē-rī	nàng	pīpō,	ànkē	ru-ārlo	lut-nòn.'	Ànsī
my-clothes	*my-dhoti*	*you*	*(I)-will-give,*	*then*	*cage-into*	*enter.'*	*Then*
rēchō-āsōpō	ru	ingpu-sī	jàngrēsō	nàngbārlō,	ànsī	jàngrēsō	
the-king's-son	*the-cage*	*opened-having*	*the-orphan*	*let-out,*	*and*	*the-orphan*	
ā-pē	ā-rī	rēchō-āsōpō	pīlō,	lā	rēchō-āsōpō	ā-pē,	ā-rī,
his-clothes	*his-dhoti*	*the-king's-son*	*gave,*	*that*	*king's-son*	*his-clothes,*	*his-dhoti,*
ā-lèk,	ā-roi,	jàngrēsō	pī-thu-lō.				
his-necklace,	*his-bangles,*	*the-orphan (-to)*	*gave-in-return.*				

'The orphan said to the king's son, "if you go into the cage wearing your own clothes, they will recognise you at once (*dèt*) ; I will give you my clothes, and then you can enter the cage." So the king's son opened the cage and let out the orphan, and the orphan gave the king's son his clothes, and the king's son gave the orphan in exchange his clothes, necklace, and bangles.'

Here *nē-pē, nē-rī, nàng-pē, nàng-rī*, are followed by *ā-pē, ā-rī*. This use of *ā-* before every noun which has a genitive depending on it has led to that syllable becoming the common prefix of most nouns in the language, and being prefixed not only to governing word, but also to the word governed. It is, in fact, the ordinary particl indicating relation, and thus comes to be prefixed to adjectives, e.g., *Ārnàm ākethē*, God the Almighty; *lā ākībī ābàng*, that younger one; and not only to adjectives, but to postpositions: *āphàn*, to, has *ā-* when used with the third person: *lā-āphàn*, to him; *jàngrēsō āphàn*, to the orphan; but *nē-phàn*, to me; *nàng-phàn*, to thee. The only postpositions used without this prefixed *ā-* are *pèn* (*pèn-sī*), with; *lē*, at, in; and *sī*, in: *āpèn* and *ēpèn* are sometimes found. As already observed, this *ā-* frequently takes the form *ē-;* e.g., *hijai-ēhur*, a pack of jackals; *hèm-ēpō*, widower; *hèm-ēpī*, widow (literally, the male or female owner of a house).[1]

The other cases are formed by postpositions, which, however, are often omitted when the sense is clear without them:—

The *Instrumental* is generally indicated by *-pèn* (*āpèn, ēpèn*) or *-pènsī*, as *āphèk-ēpèn*, with husks; *Tèntòn-ingchin-āni-pèn kekòk*, tied by Tenton with an iron chain.

The *Dative* takes *āphàn*, to or for (frequent after verbs of saying and asking), which is also occasionally used for the accusative. The sign of the Dative of Purpose is *āpòt*, for, for the sake of: *pī-āpòt*, what for, why? *kopī-āpòtsī*, id.; *āphàn* is also used in this sense in the phrase *jirpō-ātum-pèn ning-āròng chipījī-āphàn*, with my friends in order to make merry.

The *Ablative* is formed with *-pèn* (*āpèn*) or *-pènsī: hēlōving-do-àk-pèn*, from afar off; *nòn-pèn*, from now; *dàk-pèn*, from here. *Āperā* (Assamese *parā*) is also used.

The *Locative* is formed with *-sī: hèm-sī*, in the house; *ādèt-sī*, in the country. We also have *ārlō*, in, inside, under. *Lē* (properly the conjunctive participle of *lē*, to arrive) is often used as a locative postposition, for 'at, in.'

Other common postpositions are,—

āthàk, upon, on.
àngsòng, above, upon, over.
ārum, below.
ābēr, below.
ālòng, together with (*lòng* = place).
ādung, ādun, beside, close to.
ādàk, between.
àng-bòng, in the middle of.
āphi, after.

ADJECTIVES are regularly formed by prefixing *ke-*, *kā-*, or *ki-* to the root, and do not change for gender, number, or case. Thus, *mē*, being good; *kemē*, good: *hēlō*, distance; *kāhēlō*, far off: *dòk*, savour; *kedòk*, savoury: *hō*, bitterness; *kehō*, bitter: *lòk*, whiteness; *kelòk*, white: *ri*, wealth; *kiri*, rich. The form of the adjective is precisely the same as that of (1) the present participle of the verbal root used to form the present

[1] It may be noted that *ī-*, the pronoun of the first person plural is sometimes used in the same way as this prefixed *ā-*. Thus, *ī-mu*, a younger brother or our younger brother. The pronoun of the first person is used similarly in other Nāgā languages. Hence, in some cases, *ē-*, also, probably, originally represents the first person, and not like *ā-*, the third.—G. A. G.

tense, and (2) the abstract or infinitive of that root, and the collocation of the sentence alone determines the meaning of the word used. When particles of comparison or other modifying elements are added to the adjective, the prefix (*ke*, etc.) is often omitted as unnecessary. Thus,—

kèlòk, white; *lòk-hik*, whitish.
kemē, good; *mē-mū*, better; *mē-nē*, best.
keding, tall; *ding-mū*, taller.
but *kàngtui*, high; *kàngtui-mu*, higher; *kàngtui-nē*, highest.

The emphatic suffix *sī* sometimes gives the force of the superlative, as in *Ārnàm ākethē-sī*, God the Most High; *kemē-sī āpē*, the best garment.

Adjectives sometimes precede, but more commonly follow, the noun qualified (see below as to the relative clause): as already observed, they are usually constructed with the relative prefix *ā-* when joined to a noun.

Numerals.—The Cardinals are given in the list of words. The numeral follows the noun. In composition *hinī* (except with *bāng*, person) is reduced to *-nī*, and *kethòm* to *-thòm*, as *jō-nī jō-thòm*, two or three nights. *Philī* and *theròk* are often contracted to *phlī* and *thròk*.

Generic Prefixes are commonly used with numbers, as in many other Tibeto-Burman languages:—

with persons, *bàng*, as *ā-òng-mār kòrtē bàng-theròk-kē*, his uncles, the six brothers.
with animals, *jòn* (Assamese loan-word), as *nē kethèk-lòng chelòng jòn-philī*, I saw (got to see) four buffaloes;
with trees and things standing up, *ròng*, as *thèngpi ròng-theròk*, six trees.
with houses, *hum*, as *hèm hum-phòngō*, five houses.
with flat things, as a book, a leaf, a hoe, a knife, *pàk*, as *nokē pàk phlī*, four knives; *lō pàk-phòngō*, five leaves.
with globular things, as an egg, a gourd, a vessel, *pum*, as *vō-ti pum-nī*, two eggs.
with parts of the body, and also with rings, bangles and other ornaments, *hòng*, as *kèng ēhòng*, one leg; *roi hòng-nī*, two bangles.

Note that *one* of anything is not formed with *īsī*, but, if of persons, with *īnut*, if of other things, with *ē-* prefixed to the generic determinative; one cow=*chainòng ējòn*; one tree=*thèngpi ēròng*: one book=*puthi ēpàk*; one egg=*vō-ti ēpum*, etc. This *ē-* appears to be borrowed from Assamese, in which it is shortened from *ek*.

Ordinals appear to be formed by prefixing *bātāi* to the cardinal, as *bātāi kethòm*, third; [illegible] *philī*, fourth.[1] Distributive numeral adverbs are formed by prefixing *pur* or *phòng* to the cardinal, as *purthòm* or *phòngthòm*, thrice.

PRONOUNS.—The **Personal Pronouns** are,—

1st Person,—*nē*, I; *nē-tum*, *nē-lī*, *nē-lī-tum*, we, excluding the person addressed.
ī-tum, *ī-lī*, we, including the person addressed.

[1] The only examples of ordinals so formed are fonnd in the Mikir catechism (1875). In the folk-tales clumsy periphrases are used which indicate that ordinals are not generally known. Thus, in mentioning five brothers one after another, we have *āklèng*, the eldest; *ādàkvàm*, the junior (between-coming); *ādàkvàm-ādun*, the next to the junior; *ādàkvàm-ādun-lēthòt*, the next to the next to the junior; and *ākībī*, the youngest.

2nd Person,—*nàng*, thou; *nàng-tum*, *nàng-lī*, *nàng-lī-tum*, ye.

3rd Person,—{*lā*, he, shė, it; *lā-tum*, they.
{*ālàng*, he, she; *ālàng-lī*, respectful; *ālàng-ātum*, *ālàng-lī-tum*, they.

These take the postpositions like nouns. The possessive prefixes have been already mentioned: they are *nē-*, my, our; *nāng-*, thy, your; *lā-*, *ā-*, his, her, its, their. The possessive prefix for the first person plural, *including the person addressed*, is *ē-* or *ī-*, as—

ē-chainòng ē-haidi ē-pāchithukoilàng, āphu-thàk-tā ē-rèng
our-cows *our-cattle* *us-he-has-caused-to-kill*, *over-and-above-that* *our-skin*

ē-hu ē-kāpesō.
our-hide *us-he-has-caused-to-smart.*

The **Demonstrative Pronouns** are *lābàngsō*, *bàngsō*, this, pl. *lābàngsō-ātum*, these; *hālā*, *hālābàngsō*, that, pl. *hālā-tum*, *hālābàngsō-ātum*, those. The syllable *hā* connotes distance, as *dàk-sī*, *lādàk*, here; *hādàk*, there; *hā āhèm chevoilō*, he returned home from a distance.

Relative Pronouns, properly speaking, do not exist. Their place is taken by descriptive adjectival phrases. Thus, 'those six brothers who had gone to sell cow's flesh' is—

lā chainòng-ā-òk kejòr-dàm-ātum kòrtē bàng-theròk.
those *cow's-flesh* *to-sell-going-(pl.)* *brothers* *persons-six.*

and 'those persons who had carried cow's flesh (to market) returned home,' is—

lā chainòng-ā-òk kevàn-ātum hèm chevoilō.
those *cow's-flesh* *carriers* *home* *returned.*

It is to be noticed that in these sentences the adjectival descriptive clause precedes the noun. So also in *Tèntòn ingchin-āni-pèn kekòk ārlèng*, the man whom Tenton had tied with an iron chain.

There is a word, *āling*, which is sometimes called a relative pronoun; it seems, however, to be rather a distributive. 'I don't believe what he says' = *lā keningjē āling-tā nē kroi-krē*, literally, he speaking whatever, I believe not; compare *mār āling-tā ādim-tòt-tòt-lē bī-nòn*, the goods, each thing in its place setting down, put, *i.e.*, put everything in its own place; *nàng kedo-āling*, *nē-tā dojī*, you staying wherever, I also will stay.

The interrogative syllable used to form **Interrogative Pronouns** is *ko*: *komàt*, *komàt-sī*, who? *kopi*, what? *kopu*, *kopu-sī*, *kolopu*, *kolopu-sòn*, how? *ko-àn*, *ko-ànsī*, *kolo-àn*, how many? *konàt*, where? *konàmthu*, when?

The **Reflexive Pronoun** is *āmethàng*, self, own; but a more usual cating that the action affects oneself is to prefix the particle *che* (*chi*, *chiny*, *chèng*, and rarely *cho*) to the verbal root. Thus, *lā hèm che-voi-lō*, he returned home (*i.e.*, to his *own* house); *ā-òngmār-ātum che-pu-lō*, his uncles said *to one another*; *che-hàng-jō*, they asked for themselves. Examples will be found in abundance in the specimens.

VERBS.—The Mikir verb indicates time, present, past, and future, by means of particles prefixed or suffixed to the root. The verb does not vary for gender, number[1] or person. There is no separate verb substantive, though there are several ways of

[1] There are particles which indicate plurality where necessary, of which *jō* is that most often used.

indicating existence, as *do*, stay, abide; *plàng*, become; *làng*, exist, continue; *lē*, arrive, happen, etc. Great use is made of adjectival or participial forms, and, in narration, of the conjunctive participle. Compound roots are very extensively used, the principal verb being put first, then the modifying supplements, and then the time-index.

The **Simple,** or **Indeterminate, Present** is expressed by the participle with *ke-* (*kă-*) without any suffix, as *konàtsī nàng kedo*, where do you live? *vō kàngjăr*, the bird flies; *sărbūrā thī-lòt-sī nē kāchiru*, the old man having died, I am weeping; *nē-phu kesō-kòn*, my head is aching badly. This tense is, as in other languages, often used historically for the past.

The **Definite,** or **Determinate, Present** is expressed by the same participle with *-lō* added: *lā kopi kànghoi-lō*, what is he doing (now)?

The **Habitual Present,** including the Past, is expressed by the verbal root with *-lō*, as *vō-ātum-kē nē-phu-ātàk ingjăr-lō*, the (*kē*) birds fly above our heads.

The **Simple,** or **Narrative, Past** is formed by the verbal root with *-lō* or *-dèt*, as *lā pu-lō* or *pu-dèt*, he said; *nē-phu sō-dèt*, my head was aching; *lā ke-ri āphi-sī lòng-lō*, he, after searching, found it. Sometimes *-dèt* and *-lō* are used together: *lā nē ingtòn-dèt-lō*, he abused me. *Dèt* appears to be a particle (perhaps once a verb, but not now used separately) indicating completeness, whether continuing in the present or not, and so may be used for the present when the state indicated by the verb is one that began in the past and still endures, e.g., 'why are you afraid?' may be expressed by *kopi āpòtsī nàng kāphērē*, or *kopi āpòtsī nàng phērē-dèt*?

The **Complete Past** is indicated by the root with *-tàng-lō* (*tàng* is a verb meaning to finish), as *lā-āpòtsī nē dàm-tàng-lō*, I went, or *had gone*, on his account; *tēlòng lònglē phō-tàng-lō*, the boat *has* touched ground.

There are besides a great number of other particles indicating past time, used with particular verbs. Thus with the various words meaning 'to fall' the following are used: *hā-lā che-koi-bup*, he fell down; *hèm ru-bup*, the house collapsed (=*ru-tàng-lō*); *lòng-chòng klī-bup*, the upright memorial stone fell down; *lòng-pàk klō-buk* (or *klō-tàng-lō*), the flat memorial stone fell down; *thèngpi-àngsòng-pèn nàng-klō-buk*, he fell down from the top of the tree. All these particles denote abruptness.

A **Periphrastic Past,** with the root followed by *inghoi-lō* (did), must be noticed. This is probably borrowed from Assamese; e.g., *hijai-ēhur ējai āhèn chō-klip-inghoi-lō*, the jackal-pack the whole of the arums ate up completely (*klip*); *sārpī inghàp ingkīr-dun-hèt-inghoi-lō*, the old woman having shut the door made it fast.

Here should be noticed the prefix *nàng*, used (as the specimens show) with great frequency in narrative. It has the effect of *fixing the occurrence to a known place.* Thus, *phàk lādàksī nàng-thī-lòt: methàn nàng-chō-dèt*, the pig died here: the dog has eaten it up,—in a known place;—but *methàn pòn-dèt* or *pòn-tàng-lō*, the dog has taken it away,—from a known place to a place unknown. It seems very probable that the word is originally the pronoun of the second person, and that it refers to the knowledge of the person to whom the tale is related='as you know' or 'as you see.'

The **Future** is represented in two ways only: (1) by *-pō* added to the root, to indicate an action beginning now and continued in the future, as *nē-tum nònkē lābàngsō ākàm āpòtsī pu-pō*, we will talk about this affair *now* (*nònkē*); (2) by *-jī* added to the

root, for an action which commences later on, e.g., *bādu ārlèng-tā thī-jī*, all men will die (i.e., at some future time).

As *-pō* includes the present in the case of continuing action, it may also be (and often is) used in a present sense: *-jī* is restricted to future time.

A compound future may be formed by adding to the root with *-jī* the termination *dòkdòk-lō; lā thī-jī dòkdòk-lō*, he is just about to die; *àn īk-jī dòkdòk-lō*, the rice is nearly all done; *àn-chō-jī dòkdòk-lō*, it is near breakfast time (i.e., rice-eating); *lē-jī dòkdòk-lō*, we have almost arrived; *dàm-jī dòkdòk-lō*, he is about to go. A doubtful future may be expressed by *-jī* added to the present participle, as *konàt chainòng-ā-òk-sī dàksī kedo-jī*, where should cow's flesh be here; *chainòng kenàm-jī*, I want to buy a bullock.

From the above it will be seen that there is much indefiniteness in the indications of time afforded by the Mikir verb: except *-tàng* for the past complete, and *-jī* for the future, the other suffixes may, according to circumstances, be rendered by the past, present, or future; but the context generally removes all ambiguity.

Conditional phrases are formed by putting *-tē*, if, at the end of the first member, and the second generally in the future with *-jī*.

Conditional Future,—*nàng dàm-tē, nàng lā thèk-dàm-jī*, if you go I will see him; *nàng nē pu-tē, nē klèm-jī*, if you tell me, I will do it.

The **Conditional Past** inserts *āsòn* (like, supposing that) before *-tē*; *dohòn do-āsòn-tē, nē lā nàm-jī*, if I had money, I would buy it.

The **Conditional Pluperfect** modifies the second member thus,—*nàng dàm-āsòn-tē, nàng lā lònglòk-jī āpòtlō*, had you gone, you would have got it; *nàng nē thàn āsòn-tē, nē lā klèm-tàng-lō*, if you had explained to me, I would have done it.

Other Conditional phrases:—

nàng dàm bòm-tē, làk mu-chòt-jī làng, the farther you go, the more you will be tired, (*bòm*, to continue; *làk*, to be weary; *mu-*, elative particle; *chòt*, constant affix to *mu-*; *làng*, verb, meaning 'to continue' or 'exist').

nàng chòk-pèt-àn mu-chòt-tē, chiru-pèt-àn mu-chòt-pō, the more you beat him, the more he will cry.

Tē may be omitted where the sense is otherwise fixed:—

nàng dàm pàngthui òng, chung òng jī.

you go high more, cold more will-be, the higher you go, the colder it will grow.

nàng pu òng, nàng kroi-krē òng pō.

you speak more, you disobey more will, the more you tell him, the more he will disobey.

nàng dohòn pī-òng pī, pekòn òng pō.

you money giving-more give, waste more will, the more money you give him, the more he will throw away.

The **Imperative** is, for the second person, the bare root, or more usually the root strengthened by the addition of *noi, thā*, or *nòn*. Thus, *pī-noi*, give; *làng-thā*, see; *pī-nòn*, give. The form with *nòn* (meaning 'now') is the strongest form. The other two are of about equal value. The other persons are formed by the addition of *nàng*

(a verb meaning 'to be necessary') to the future in *-pō* or present in *-lō*. 'Let us go'= *ītum dàm-pō-nàng*; 'let us go to the field and plough=*rit hai-bai dàm-lō-nàng*; or, by using the causative form of the verb, 'let him go'=*lā-kē pedàm-nòn*.

Participles.—The **Present Participle** has the form of the adjective, with the prefixed *ke-* (*ki-*) or *kā*, as *kedàm*, going; *kāchiru*, weeping.

The **Past Participle** is the root compounded with *tàng*: *dàm-tàng*, gone; *thèk-tàng*, having seen; *kāpàngtu-tàng*, fattened.

Perhaps the most used form of the verb, especially in narrative, is the **Conjunctive Participle**, either the bare root, or the root with *-sī*, as *hèm chevoi-sī thèk-lō*, having returned home, he saw. When the past is indicated, *dèt* is used, either with or without *-sī*, as *chō-dèt jun-dèt sārbūrā tòn-ārlo kaibòng pātu-joi-sī ī-lō*, having *finished* eating and drinking, the old man, having quietly hidden his club under a basket, lay down; *Tèntòn dohòn-ālàng-pòng lòng-sī, rīt dàmdē-dètsī, kàt-jui-lō*, Tenton, having got the bamboo-joint with the money, without returning to the field, ran away.

When the phrase in which the Conjunctive Participle occurs is terminated by an imperative, the suffix is not *-sī* but *-rā*. Thus, 'having eaten your rice, go' or 'eat your rice and go' is *àn chō-rā, dàm-nòn*; but 'having eaten his rice, he went' is *àn chō-dèt-sī, dàm-lō*. While *-sī* links together parts of a narrative, *-rā* links together a string of imperatives.

The **Infinitive** or **Verbal Noun** is identical in form with the Present Participle: *kum-kiròt tàngtē kekàn ārki nàng-ārju-lòng-lō*, he heard there (*nàng*) the sound of fiddle scraping (*kiròt*) and dancing (*kekàn*). All words beginning with *ke-* (*ki-*, *kā-*) may therefore be regarded as (1) Adjectives; (2) Participles forming tenses of the verb; or (3) Verbal nouns; and it will be seen from the analysis of the specimens how clearly this at first sight strange allocation of forms can be made to express the required sense.

A Future Verbal Noun, or **Gerund** can be formed by adding *-jī* to the verbal noun with *ke-*: *keklèm-jī*, to make (rejoicing is proper): this form generally occurs with a postposition; *ning aròng chipī-jī āphàn*, in order to make merry together.

The **Passive**, as in other languages of the same family, is unknown as a separate form. It may sometimes be expressed by a periphrasis, as in the word-list 'I was beaten' = *nē kechòk èn-tàng*, lit., 'I received a beating;' but it is most frequently found in a participial form, *which is identical with the active participle*, and is in fact the same thing regarded from the other side. Thus 'bring the fatted calf and kill it here,' is *kāpàngtu-tàng āchainòng-āsō lādàk vàn-rā thu-nòn*: *kāpàngtu-tàng* is made up of the root *ingtu*, to be fat; *pā*, the causal prefix; *kā*, the participial prefix; and *tàng*, the suffix of completion: the word might mean 'having fattened,' and since in a transitive verb, which alone can form a passive, there are always a subject and an object, it is evident that the verb may be regarded as active from the point of view of the subject, and passive from that of the object. In such a phrase, moreover, the participle (as, in relative phrases, the adjectival clause) *comes first*, and thus calls attention to the action upon the following patient; while in an active phrase the agent comes first and the participle or noun of action after it. In the same way, the phrase 'he was lost, and is found again' is rendered *ingbō-dèt-tā, lòng-thu-làk-lō*: this might equally well (since

no pronoun is expressed) be rendered actively 'I had lost him, now I have found him again.' Thus the absence of a formal passive, in a language required to express so simple a stage of thought, is not found to be an inconvenience.

The **Negative Verb** is a very interesting and remarkable feature of the language. A separate negative root, formed by prefixing or suffixing a negative particle and conjugated in the same way as the positive, is indeed a common property of Tibeto-Burman speech; but in Mikir this secondary root is formed in an exceptional manner. The syllable *-ē* is added to the primitive, as *un*, can; *un-ē*, cannot, is unable. But when the root begins with a consonant or a nexus of consonants, these are repeated before the added syllable: *thèk*, see; *thèk-thē*, see not: *dàm*, go; *dàm-dē*, go not: *kroi*, believe; *kroi-krē*, disbelieve, disobey: *mèk-pràng*, awake (eye-open); *mèk-pràng-prē*, not awake. When the verb is of two or more syllables, the last is chosen for reduplication: as *inghoi*, do; *inghoi-hē*, not do: *ingjinsō*, show mercy; *ingjinsō-sē*, not show mercy: *chini* (Assamese loan-word), recognise; *chini-nē*, not recognise.

The secondary root thus obtained is conjugated just like the positive root, except that the time-index is more often dropped as unnecessary, owing to the context showing what the time relation is.

In the Imperative, the reduplication is not used: the particle *-ri* is added to the positive root: *thèk-nòn*, see; *thèk-ri* or *thèk-ri-nòn*, see not.

It may be added that this method of forming the negative by reduplication is not peculiar to verbal forms; adjectives are also negatived in the same way: *kesō*, in pain, sick; *sō-sē*, not sick, well: *kàngjinsō*, merciful; *kàngjinsō-sē*, merciless: but, as there is no distinction between an adjective and a verbal or participial form, this is not remarkable.[1]

Besides this organic negative, there is a periphrastic negative formed by adding the word *āvē*, is not: *Ārnàm ābàng āvē, kechèng āvē, kāpetàng āvē*, God has no body, no beginning, no end (*lit.*, God his-body is not, beginning is not, end is not). The *ā-* in *āvē* is the usual *ā-* of relation, and may be dropped; *ālàm-āvē*, without a word; *làm-vē*, wordless, dumb. *Ke-* may be prefixed, yielding *kāvē*, used as an adjectival negative: *kedo-kāvē*, literally 'being-not-being' is a common expression for 'all';—Italian *tutti quanti*.

Interrogative sentences are formed (when not containing an interrogative word formed with *ko-*) by adding *mā* at the end: 'are you planting the arums uncooked?' = *nàngtum hèn ākevēi ke-ē mā;* 'is it true?'= *sākhit-mā;* 'having a bullock already, why should I buy one?' *chainòng do-kòk-lē, kenàm-jī mā.*

Causal Verb.—This is formed by prefixing the syllable *pe-* (*pī-*, *pā-*), which is probably the root *pī*, meaning 'give.' Thus, *chō*, eat; *pechō*, cause to eat, feed: *tàng*, finish; *petàng*, cause to finish, end: *ingrum*, be gathered together; *pàngrum*, collect: *vèr-dèt*, be lost; *pī-vèr-dèt*, destroy. This syllable takes precedence of *che* in reflexive verbs: e.g., *ē-chainòng ē-pā-chi-thu-koi-làng*, our cows he has caused us to slaughter all. Here *ē-* is the first person plural pronoun including the addressee; *pā-*, the causal prefix;

[1] In the Kuki-Chin language called Kolrēn, there seems to be optionally a somewhat similar reduplication of the verb before the negative particle. Thus, we find *na-pē-pēk-mao-yai*, did not give. Here *na*, perhaps, corresponds to the Mikir defining prefix *nāng*; *pē* or *pēk* means 'to give;' *mao* is the negative particle; and *yai* is the tense-suffix. So also, in Khami we have an Imperative *pepe-nōk*, do not give. In Khami the root is also *pe* or *pek*. In several Tibeto-Burman languages tense suffixes are freely dispensed with in the negative form. Good examples are Khyang and Burmese.—G. A. G.

chi, the reflexive particle, indicating that the cows slaughtered were their own; *thu*, the verb 'to cut,' 'kill'; *koi*, a particle indicating completeness, all (*chō-koi*, to eat up); *làng*, the tense-suffix.

Inceptives are formed with the verb *chèng*, to begin, used with the infinitive: *ārò̤ng kā-chi-pī chèng-lō*, they began to make merry; or with the future participle or gerund in *-jī*, with the locative particle *-sī* added, as *keduk-jī-sī chèng-lō*, he began to be in want.

Compound Verbs meet us at every step in Mikir. Roots are heaped together, and the compound is closed by the tense-suffix. Ordinarily the *first* root determines the meaning of the compound, the rest being adverbial supplements of modifying force; *chiru-pī-lèm-lō*, pretended to weep (*chiru*, weep; *lèm*, seem, appear; *pī-lèm*, cause to seem, pretend); *ke-phlòng-dàm ābàng*, a person who will go and set fire (to the funeral pile) (*phlòng*, kindle; *dàm*, go); *kroi-dun-lō*, she consented (*kroi*, agree, obey; *dun*, go with another); *nē do-dun-jī mā*, will you be a companion to us? (*do*, remain; *dun*, be a companion to, go with); *hèm lē-dàm-rā jun-dàm-nòn*, go to the house and drink your fill (*lē*, arrive; *dàm*, go; *jun*, drink); *thàng-tā pu-hai-hè-dèt-sī ī-joi-lō*, not daring to say anything, he lay down quietly (*pu*, say; *hai*, dare; *hai-hē*, negative verb; *ī*, lie down; *joi*, adv., quietly); *nàng dàm-lòng-lē*, you cannot go (*dàm*, go; *lòng*, get, obtain; *lòng-lē*, negative verb); *ārju-lòng-lō*, he chanced to hear (*ārju*, hear; *lòng*, get); *dàm-jui-lō*, he went away (*dàm*, go; *jui*, run away). Some verbs take the suffix *-lòt* before the suffix of past time, amongst which may be mentioned *thī*, die; *ī*, lie down; and *jàng*, close (the eyes). As an example we may quote *thī-tàng-lòt-lē*, died.

ADVERBS.—These are extremely numerous, and are, like subsidiary verbal roots, inserted between the principal verb and the tense-suffix; e.g., *thu*, again; *rèng-thu-èt-lō*, is alive again (*rèng*, live, takes *èt* before verbal suffixes); *lòng-thu-lòk-lō*, is found again (*lòng*, find, takes *lòk* before verbal suffixes): *pèt*, completely; *ē-pèt-lō*, he planted completely (*ē*, plant); *nàng-lut-pèt-lō*, all are entered in, they have gone in completely (*nàng*, defining prefix,—see above; *lut*, enter); *klip* and *koi*, also meaning 'completely,' used with *chō*, eat, as in *chō-klip-lō*, *chō-koi-lō*, he ate up; *seràk*, quickly; *vàn-seràk-lō*, he brought quickly.

Here may be mentioned the way of forming **Diminutives** and **Augmentatives**. For the former, add *sō*, small, to the noun; *làng*, water; *làng-roi*, river; *làng-roi-sō*, a brook: *hèm*, a house; *hèm-sō*, a hut: (*ār*)*lòng*, stone; *lòng-sō*, a small stone, a whetstone: *ālòm*, time, interval; *ālòm-sō*, a short time. On the other hand, the syllable *pī* added to a noun magnifies it: *thèng*, wood, firewood; *thèng-pī*, a tree: *làng*, water; *làng-pī*, the great water, the sea: *tovār*, a path; *tovār-pī*, a highway, a broad road; *tovār-sō*, a foot-path.

[No. 9.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

SPECIMEN I.

(Sardoka Perrin Kay, 1901.)

Īnut āmunit āsō-pinsō bàng-hinī do-lō. Ànsī lā ākībī-ābàng
One person child-male persons-two were. And the younger-person

ā-pō-āphàn pu-lō, 'O pō, **mār** nē kelòng-jī-àn āphārmàn
his-father-lo said, 'O father, property me come-to-will-whatever share

nē pī-nòn.' Ànsī lā ā-mār lātum-bàng-nī **thàk**-dàk-lō. Lābàngsō
me give.' And he his-property (to)-them-persons-two divided. This

pālòmsō āphi lā ākībī ābàng-**kē** ā-mār kedo-àn pàngrum-
a-little-while after that younger person-the his-property all collected-

pèt-sī ākāhēlō ādèt dàm-jui-lō, ànsī hādàk lā ākhàt-kāvē
having distant country went-away, and there he wicked (lit. shameless)

ākàm klèm-sī ā-mār kedo-àn pī-vèr-dèt-lō. Ànsī lā
deeds doing his-property all caused-to-be-destroyed. And (when) he

ā-mār kedo-àn pī-īk-dèt-lō lābàngsō ādèt àn-kàngchir ākhin-pī
his-property all had-spent that country rice-hunger famine-great

thur-làm-lō, ànsī lā-tā keduk-pàng-chèng-lō. Ànsī lābàngsō ādèt āsànghō
arose, and he-also in-want-to-be-began. And that country citizen

īnut ālòng do chi-kidun-lō. Lā phàk pī-bī-jī-sī
one with staying himself-(he)-joined. He pigs cause-to-put-to (to-tend)

ā-rit toi-jui-lō, ànsī lā phàk kechō āphèk-ē-pèn ā-pòk chi-pàngkràng
his-field(-to) sent-away, and he pigs food husks-from his-belly for-himself-(to)-fill

ingtung-lō; bòntā pàk-tā pī-vàng-vē-dèt-lō. Ànsī lā āmethàng āning
desired; but anybody to-give-came-not. And he his-own mind (-in)

che-māthā-sī pu-lō, 'nē-pō ābàn-ātum tā ko-àn do, lātum
reflected-having said, 'my-father's servants even how-many are, they

chō-dòr-āpār āhim tā, bòntā nē-kē lādàk àn-kàngchir-sī thī-pō.
eat-sufficient-very bread also, but I here rice-hunger-by dying-am.

Nē thur-sī nē-pō-ālòng dàm-jī, ànsī lā-āphàn pu-dàm-jī, "O pō, nē
I arisen-having my-father-to will-go and him-to say-will, "O father, I

Arnàm àngnō tàngtē nàng kethèk tā pàp klèm-dèt-lō. Nē-kē nàng sō-pō
God before then thy sight (-in) also sin have-done. I thy son
pu kāteràm-jī ā-òt āvē-lō; nàng bàn īnut āsònlē nē bī-nòn.'' ' Ànkē
saying be-called-to fit am-not; thy slave one like me place.'' ' And
lā thur-sī ā-pō ālòng che-vàng-lō. Bòntā lā hēlōving do àk
he arisen-having his-father near came. But he far-off being even
pèn, ā-pō thèk-dàm-sī ingjinsō-lō, kàt-vir-lō, ànkē āchethòk-
from, his-father seen-having compassion-had, ran-hastily, and his-neck
ārbàk-chèt-sī ār-u-lèm-dèt-lō. Ànsī lā āphàn āsō-pō pu-lō, 'pō,
embraced-having kissed-repeatedly. And him to son-his said, 'father,
nē Ārnàm àngnō tàngtē nàng kethèk tā pàp klèm-dèt-lō; āpòtkē
I God before then thy sight also sin have-done; therefore
nàng-sō-pō pu kipu ā-òt āvē-lō.' Bòntā lā ā-pō bàn-ātum
thy-son saying to-say worthy am-not.' But his father slaves
āphàn pu-lō, 'kemēsī āpē vàn-rā nàng pindèng-nòn; tàngtē āri ārnàn
to said, 'best garment bringing here put-on (-him); then hand ring
thòn-nòn, ākèng-tā kèng-up thòn-nòn; ànkē kāpàngtu-tàng āchainòng āsō
put-on, his-foot-also shoe put-on; and fatted cow child
lādàk vàn-nòn ànkē lā thu-nòn; ànkē chō-rā āròng chi-pī-lō-nàng;
here bring and it slaughter; and eating merriment mutually-make-let-us;
thàngbàk-mā lā nē sōpō thī-tàng-lòt tā, rèng-thu-èt-lō; ingbō-tàng-dèt;
because this my son died-completely even, alive-again-is; lost-completely-was;
tā, lòng-thu-lòk-lō.' Ànkē lātum āròng kāchipī chèng-lō.
also, found-again-is.' And they merriment to-mutually-make began.

Lābàngsō āhut āsōpō āklèng-ābàng-kē rit-sī do-lō. Ànkē lā rit-pèn
That time son elder-person-the field-in was. And he field-from
vàng-sī hèm-ādung nàng-lē-lō, kum-kiròt tàngtē kekàn ārkī
come-having house-near arrived, fiddle-scraping and dancing noise
nàng-ārju-lòng-lō. Ànsī bàn-ātum īnut hàng-sī ārju-lō, 'ko-pi āpòtsī
there-to-hear-got. And slaves one called-having asked, 'what for
kum-kiròt tàngtē kekàn-lō?' Ànsī lā thàk-lō, 'nàng-lī
fiddle-scraping and dancing-is?' And he answered, 'your-Honour's
mu vàng-lō. Lā-sī nàng-lī pō kāpàngtu-tàng
younger-brother came. Therefore your-Honour's father fatted
āchainòng āsō thu-pèt-lō, thàngbàk-mā lā sō-sē un-ē-sī
cow child slaughtered-completely, because he sick-not (?) well
lòng-lòk-lō.' Ànkē lā āning-thī-sī hèm lut-dàm ingtung-tē-dèt-lō. Ànkē
got-again.' And he angry-being house (to-) enter wished-not. And
lā āpō ingtàn vàng-sī lā pe-dòk-lō. Ànkē lā thàk-sī
his father out come-having him soothed. And he answering
ā-pō āphàn pu-lō, 'làng-thā, lā-àn āningkàn nē kàm nàng-
his-father to said, 'see, so-many years I work here

klèm-pī-bòm-lō, bòntā nàng hukum kroi-krē-dèt āvèng-làng; tēbòntā
doing-continued, but thy commands obey-not (disobey) never-did; nevertheless
nē jirpō-ātum pèn ning āròng chi-pī-jī-āphàn bī-sō
my friends with mind 'merriment mutually-make-in-order-to goat-child
ējòn nàt tā nē pī-pē-làng. Bòntā lābàngsō nàng-sōpō ākhàt-kāvē
one single even me (-to) gavest-not. But this thy-son shame-without
ārlosō-ātum pèn nàng-mār chō-pī-īk-dèt ābàng vàng-phli, ànkē'
women with thy-property ate (-and)-wasted person came-suddenly, and
kāpàngtu-tàng āchainòng āsō tā lā-āphàn nàng thu-pèt-lō.'
fatted cow child also him-for thou slaughter-completely-didst.'
Ānsī lā ā-sōpō āphàn pu-lō, 'pō, nàng-kē nē-lòng-sī kaitā do; tàngtē.
And he his-son to said, 'son, thou me-with always art; therefore
nē-mār nē-tār kedo-àn tā nàng-mār; bòntā lā nàng-mu-kē
my-property my-goods whatever even thy-property; but this thy-younger-brother
thī-lòt tā, rèng-thu-èt-lō; ingbō-dèt tā, lòng-thu-lòk-lō; āpòtkē
died completely also, alive-again-is; lost-was also, found-again-is; therefore
ī-lī āròng kāchipī tàngtē āròng che-pe-do ā-òt.'
we merriment mutually making and merriment mutually-making is-fit.'

[No. 10.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

SPECIMEN II.

(Sardoka Perrin Kay and H. Corkery, Esq., LL.D., 1901.)

Sārpī sārbūrā pèn hijai ātomō.
Old-woman old-man and jackal's story.

Ārnisī sārpī pèn sārbūrā rit hèn ē-lō. Hèn
One-day old-woman and old-man field(-in) arums were-planting. Arums

ke-ē āhut hijai ēhur vàng-sī sārpī pèn sārbūrā āphàn nàng-
planting time jackals a-pack come-having old-woman and old-man to there-

ārju-lō, 'O phī pèn phu, nàng-tum hèn ākevēi tòng
asked, 'O grandmother and grandfather, you arums raw(and) hastily

ke-ē mā?' Lā-tum thàk-dèt, 'ākevēi.' Ànsī hijai-ātum pu-lō,
planting (interrogative)?' They answered, 'raw.' Then the-jackals said,

'ke-up-sī hèn ke-ē āpòt.' Sārbūrā hijai āphàn ārju-lō, 'sākhit-mā?'
'boiled-having arums planting is-fitting.' Old-man jackals to asked, 'true-is-it?'

Hijai pu-dèt, 'sākhit.' Ànsī sārbūrā sārpī hèn pī-up-lō;
Jackals said, 'it-is-true.' Then the-old-man the-old-woman arums caused-to-boil;

ālàng-kē ē-lō; lōsi-ni ki-up-tàng āhèn rit ējai
he planted (-them); all-day boil-having-finished arums field(-in) whole

ē-pèt-lō. Ànsī ārni-kàngsàm-āpòr sārpī pèn
(he)-planted-completely. Then day-cool-time (i.e., at evening) the-old-woman and

sārbūrā hèm che-voi-lō. Ànkē ārjō hijai ēhur
the-old-man home their-own-(to-)returned. And (at)-night the-jackal pack

vàng-pàk-sī rit ējai āhèn chō-klip-inghoi-lō. Ànkē ādàp lā
come-together-having field whole(-of) arums eating-up-did. Then (at-)morning that

sārbūrā-pèngànsō rit nàng-che-làng-lō. Hèn chō-koi nàng-che-thèk-lō.
old-people-couple field there-their-own-saw. Arums eaten-up there-their-own-saw.

Ànsī lā-tum pu-lō, 'lā hijai-ātum ākàm; ālār hoi nàng-jī,' pu-sī
Then they said, 'this jackals' work(-is); revenge (to-)do necessary-will-be,' saying

hèm che-voi-lō. Ànkē hèm lē-sī, sārbūrā sārpī-āphàn
home(-to) their-own-returned. Then house arrived-having, old-man old-woman-to

pu-lō, 'nē kithī chi-plàng-pō hèm ārlo; nō chi-um-sī

ī-joi-pō; nàng-kē ingtàn lē jāsemèt chiru-nòn; ànkē hijai vàng-rā,
lie-down-will; you outside going grievously weep; and jackals come-having,
"pi-āpòt nàng kā-chiru mā?" pu, nàng ārju-lō-tē, "sārbūrā thī-lòt-sī nē
"*what-for thou weepest?*" *saying, thee ask-if,* "*old-man died-having I*
kā-chiru; āphu-thàk-tā phlòng-dàm ābàng āvē; putòng
am-weeping; head-upon-also (*i.e.*, *moreover*), *burning-coming person there-is-not; how*
inghoi āpòt-lō-nē?" pu-rā pu-nòn. Ànkē hijai "nē-tum chō-dèt-pō,"
doing is-it-possible[1]*?*" *saying say. Then the-jackals "we eat-*(*him*)*-will,"*
pu nàng pu-lō-tē, "thō," pu-rā pu-nòn. Ànkē lā-tum nē kechō-jī hèm
saying thee(*-to*) *say-if, "yes," saying say. Then they me eat-to house*
ārlo nàng-lut-lō-tē, nàng chiru-pèt-àn-mu-chòt-rā pu-nòn, "ējòn nàng-lut-lō,
within there-enter-if, thou weeping-excessively say, "one there-entered,
sārbūrā; jònī(*for* jòn-nī) nàng-lut-lō, sārbūrā; jòn-thòm nàng-lut-lō, sārbūrā;
old-man; two there-entered, old-man; three there-entered, old-man;
nàng-lut-pèt-lō; kaibòng pārting-nòn."'
there-entered-all-are; club whirl."'

Ànsī chō-dèt jun-dèt sārbūrā, tòn ārlo
Then having-finished-eating having-finished-drinking old-man, basket within
kaibòng pātu-joi-sī, ī-lō. Sārpī-kē ingtàn vàng-sī chiru-pī-
club hidden-quietly-having lay-down. Old-woman outside come-having to-weep-
lèm-lō. Ànkē hijai-āhur vàng-sī nàng-ārju-lō, 'pi-āpòt-sī nàng
pretended. Then the-jackal-pack come-having there-asked, 'what-for thou
kāchiru-lō, phī?' Sārpī thàk-dèt, 'sārbūrā thī-lòt-lō. Nē ri
weep-didst-thou, grandmother?' Old-woman answered, 'old-man died. I companions
āvē, ṇē lòk āvē-sī nē kāchiru. Āphu-thàk-tā ke-phlòng-
none (*-having*), *I friend none-having I weep. Moreover setting-fire-to-funeral-*
dàm ābàng tā āvē.' Ànsī hijai pu-lō, 'nē-tum chō-dèt-pō.'
pile-coming person even is-not.' Then the-jackals said, 'we eat-(*him*)*-will.'*
Sārpī tā kroi-dun-lō. Hijai-ātum ējòn-ējòn hèm lut-lō, ànkē sārpī
Old-woman also consented. The-jackals one-by-one house entered, and old-woman
chiru-pī-lèm-sī pu-lō, 'ējòn nàng-lut-lō, sārbūrā; jònī, jòn-thòm nàng-lut-lō;
to-weep-pretending said, 'one there-entered, old-man; two, three there-entered;
kēdō-kāvē nàng-lut-pèt-lō; kaibòng pārting-nòn,' pu, sārpī inghàp
all there-entered-completely; club whirl,' saying, old-woman door
ingkir-dun-hèt-inghoi-lō; ànkē sārbūrā thur-sī kaibòng-pèn hijai-ātum chòk-
having-shut-tight-made; and old-man arisen-having club-with the-jackals beat-
ārbu-lō. Ànkē hijai ābāhàk thī-lō, ābāhàk-kē ārpòng tèt-rai-rai-sī
severely. Then the-jackals some died, some the-wall pushed(*-and*)*broken-having*
kàt-lō.
ran-away.

[1] *Nē* is here an interrogative particle, prob[illegible]ssamese *nā*, with the often observe change of *ā* to *ē*

THE OLD WOMAN, THE OLD MAN AND THE JACKALS.

One day an old man and an old woman were planting arums (*kachu, colocasia*) in a field. While they were so engaged, a pack of jackals came up, and said to them,—'Oh, granny and gaffer, are the arums you are planting raw or cooked?'

'Raw,' they answered. Then the jackals said, 'Arums ought to be boiled before being planted.'

'Is that true?' asked the old man.

'Quite true,' said the jackals. Then the old man made his old woman boil the arums, while he himself planted them. All day long this went on till all the arums had been boiled, and the planting of the whole field finished. Then in the evening the old pair went home. Then during the night the jackals gathered together, and ate up the whole of the arums in the field. Next morning the old couple came to look at their (*che*) field and found that all the arums in it (*nàng*) had been eaten up. They said, 'This is the work of the jackals: we must be revenged upon them.' So they returned to their house. When they got there, the old man said to his wife,—'I will feign to be dead inside the house. I will wrap myself (*chi*) up in a cloth and lie quite still. Do you go outside and weep bitterly. The jackals will come and ask why you are weeping. If they do so, say, "I am crying because my old man is dead—besides, there is no one to set a light to the funeral pile, what am I to do?" Then if the jackals say, "we will eat him up," agree to this. Then if the jackals come into the house to eat me, do you weep as hard as you can, and say, "One has gone in, old man! two have entered, old man! three have entered, old man! all have gone in! fall upon them with your club."'

Then after having eaten and drunk the old man hid his club in a bamboo basket and lay down quite quiet, and the old woman went outside and pretended to cry. Then the pack of jackals came and asked her, 'Why are you crying, granny?' The old woman answered, 'My old man is dead. I have no companion, no friend; that is why I am crying; besides there is no one even to set a light to the funeral pile.' Then the jackals said, 'We will eat him up for you.' The old woman agreed, and the jackals one by one entered the house. Then the old woman, pretending to weep, cried, 'one has gone in, old man! two, three have gone in! all of them have gone in! Whirl your club!' Then she shut the door tight and made it fast. So the old man rose up and belaboured the jackals with his club. And of the jackals some died, and others thrust themselves through the wall of the hut and ran away.

[No. II.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

SPECIMEN III.

(Sardoka Perrin Kay and H. Corkery, Esq., LL.D., 1901.)

Tèntòn ātomō.
Tenton story.

Ārni-sī bāmòn-pō pèngànsō do. Āsō āvē, āsu āvē.
Once Brahmans a-couple were. Son was-not, grandson was-not.

Ánkē ārni-sī Tèntòn nàng-chòngvir-sī bāmòn-pō āhèm
Then day-one Tenton to-there-wandered-about-having the-Brahman's house

vàng-lō. Ànkē bāmòn-pō Tèntòn āphàn ārju-lō, 'nàng ko-pi kevàng?'
'came. And the-Brahman Tenton to asked, 'you why come?'

Tèntòn thàk-dèt, 'nē nàng-kechòngvir.' 'Tàngtē nàng nētum-ālòng
Tenton answered, 'I to-here-wanderer(-am).' 'Then you us-with

nē-do-dun-jī mā?' pu. bāmòn-pō pu-lō. Tèntòn thàk-dèt,
to-us-companion-will-be ?' saying Brahman said. Tenton replied,

'nàng-tum-lē nē ingjinsō-tē, nàng-do-dun-jī. Kedo-ādim
'you-if me have-compassion-on-if, to-you-companion-will-be. Abiding-place

kāvē-sī nē nàng-kechòngvir.' 'Mē-òngchòt-lō; nē-tum nē-sō
not-having I to-here(-am-)a-wanderer.' 'Very-well-indeed; we our-son

nē-su āvē, āpòt-kē rit hai kebai ālòng-tā
our-grandson not-is, therefore field(-in) plough driving place-also

mèk-bèr 'nē làng-ābàng āvē: nàng nē do-dun-tē
eye-rubbish (i.e., mote) me looking-after-person is-not: you our companion-if

rit-jai kedàm nē-ri-do-pō,' pu bāmòn-pō pu-lō. Tèntòn
field-to going I-shall-have-company,' saying Brahman said. Tenton

thàk-dèt, 'mē-òngchòt-lō, nàng do-dun-pō,' pu-sī do-dun-lō.
answered, 'very-good-indeed, you(-with) (I)-stay-will,' saying stayed.

Jō-nī jō-thòm ingthàng-lō, ànkē bāmòn-pō pu-lō, 'rit hai-bai
Nights-two nights-three passed, then Brahman said, 'field (for-)plough-driving

dàm-lō-nàng.' Ānsī Tèntòn-tā dun-lō, ànkē hai-bai-mā-bai-sī,
let-us-go.' Then Tenton-also accompanied, and plough-driven-a-certain-time-having,

hai-kebai-i āchainòng āmoi inghàn vit-lō, àukē 'nē làng
plough-driving-for bullock's back(-on) mud rubbed, and 'I water
īt-dèt-lō, phu,' pu Tèntòn bāmòn-pō-āphàn pu-lō. Bāmòn-pō
thirst-after, grandfather,' saying Tenton Brahman-to said. Brahman
pu-dèt, 'hèm lē-dàm-rā jun-dàm-nòn.' 'Tàngtē nē-phī nē
said, 'house(-to) going drink-your-fill.' 'Then my-granny me
pī-pē-dèt-tē, ko-pu-lō?' pu Tèntòn pu-lō. 'Nàng pī-pē-tē, nē bàng-nòn,'
give-not-if, how?' saying Tenton said. 'You give-not-if, me call,'
pu bāmòn-pō, pu-lō. Ānkē Tèntòn hèm dàm-sī sārpī-āphàn
saying Brahman said. Then Tenton house gone-having old-woman-to
pu-dàm-lō, 'O phī phī, nē phu kipu, dohòn ālàng-pòng
said, 'O Granny, Granny, my grandfather says, money chunga
tàng-hō: chainòng kenàm-jī.' Sārpī pu-dèt, 'nē nàng pī-pē:
(I-) want: bullock (I-) buy-will.' Old-woman said, 'I you give-not:
chainòng dokòk-lē, ke-nàm-jī mā?' Tèntòn pu-dèt, 'hā-lā hai-kebai-ālòng
bullock already-being, buy-will why?' Tenton said, 'that plough-driving-place
chainòng kelòk làng-thā.' Sārpī pu-dèt, 'nàng pī-thèk-thē.' Ānkē
bullock white look-at.' Old-woman said, 'you give(-I-)cannot.' Then
Tèntòn, 'làng-pòng nē pī-pē,' pu bāmòn-pō-āphàn hàng-lō.
Tenton, 'the-chunga me (she-)gives-not,' saying Brahman-to called-out.
Bāmòn-pō sārpī-āphàn, 'pī-nòn,' pu nàng-hàng-lō. Ānkē sārpī
Brahman old-woman-to, 'give,' saying there-called-out. And old-woman
dohòn-ālàng-pòng vàn-sī Tèntòn nàng-pī-lō. Ānkē Tèntòn dohòn-ālàng-pòng
the-money-chunga brought-having Tenton there-gave. Then Tenton the-money-chunga
lòng-sī rit dàm-dē-dèt-sī kàt-jui-lō. Ānkē nērlō-chitīm àn-tā,
got-having field gone-not-having ran-away. Then day-half (i.e. noon) about,
Tèntòn rit vàng-vē-dèt-sī, bāmòn-pō hèm vàng-sī sārpī-
Tenton field(-to) come-not-having, Brahman house come-having old-woman-
āphàn nàng-ārju-lō, 'Tèntòn ko-nàt-lō?' Sārpī thàk-dèt, '"nàng
to there-asked, 'Tenton where-is?' Old-woman answered, '"you
dohòn-ālàng-pòng pī-nòn," pu nàng kehàng-sī, nē dohòn-ālàng-pòng
money-chunga give," saying you called-out-having, I money-chunga
nàng-lō-lō: mō-pèn-lō nē nàng-ke-lō.' Ànsī bāmòn-pō pu-lō, 'tàng-tē
there-sent: long-ago I there-sent (-it).' Then Brahman said, 'so-then
lā kàt-tàng-lō: hung-dun nàng-pō.' Ānkē chō-dèt-
he ran-away(-with-it): to-follow-after (-him) necessary-will-be.' Then eaten-
jun-dèt-sī hung-dun-lō.
drunk-having (he-) followed-after (-him).

Tèntòn-kē bāmòn-pō ādohòn-pèn rēchō-āròng dàm-sī,
Tenton the-Brahman's money-with king's-town gone-having

rēchō-āsōmār-pèn khādòt-pāthu-lō. Ànkē rēchō-āsōmār Tèntòn āmèn
king's-children-with cowries-gambled. Then king's-children Tenton's name
ārju-lō, 'nàng-mèn ko-pi?' Tèntòn thàk-dèt, 'nē-mèn-kē Òng.'
asked, 'your-name what?' Tenton answered, 'my-name Ong (maternal-uncle).'
Ànsī rēchō-āsōmār Tèntòn-āphàn 'Òng' pu teràm-jō-lō. Ànkē
Then the-king's-children Tenton-(accusative) 'Ong' saying called. Then
lā bāmòn-pō-tā Tèntòn nàng-kiri-dun āpòt khādòt kāpāthu
that Brahman-also Tenton seeking-after by-reason-of cowrie gambling
ālòng nàng-lē-dun-lō. Tèntòn-kē bāmòn-pō-āphàn chini-nē-ābàng
place there-arrived-at. Tenton the-Brahman-(accusative) recognising-not-person
āsòn-tòt rēchō-āsōmār-ālòng khādòt pāthu-mā-pāthu-lō. Ànkē rēchō-
like king's-children-with cowries went-on-gambling. Then king's-
āsōmār Tèntòn-āphàn, 'Òng āpai lē-lō,' pu-jō-lō. Ànsī
children Tenton-to, 'Ong's turn-(to-play) has-come,' said. Then
bāmòn-pō rēchō-āsōmār 'Òng' pu-jō ārju-lō; lā-tum ā-òng
the-Brahman king's-children 'Ong' saying heard; their maternal-uncle(ong)
chenānàm-bòn pu-sī thàng-tā pu-hai-hē-dèt-sī
really saying (i.e. thinking) anything to-say-dared-not-having
ī-joi-lō, khādòt kāpāthu-ālòng ā-mèk jàng-lòt. Ànkē
lay-down-quietly cowries gambling-place(-in) eyes closed. Then
Tèntòn-ātum khādòt-pāthu tàng-lō. Tèntòn rēchō-āsōmār-āphàn
Tenton-and-his-companions cowry-playing finished. Tenton king's-children-to
pu-lō, 'phārō īsī ādohòn nē pī-nòn; lā nē-bàn nàng
said, 'hundred one rupees me give; this my-slave here
pī-tekàng-pō.' Ànkē rēchō-āsōmār bāmòn-pō-ānàm phārō
(I-)will-leave-for-you.' Then the-king's-children the-Brahman's-price hundred
īsī ādohòn Tèntòn pī-lō, ànkē Tèntòn dohòn phārō īsī lòng-sī
one rupees Tenton gave, and Tenton rupees hundred one got-having
kàt-juị-lē-lō. Ànkē bāmòn-pō ā-mèk pràng-sī rēchō-āsōmār-āphàn
ran-away-again. Then the-Brahman his-eyes opened-having king's-children-to
nàng-ārju-lō, 'nànglī-tum-ālòng khādòt-nàng-kāpāthu-dun ā-osō ko-nàtlō?'
there-asked, 'Your-Honours-with cowries-here-playing-companion boy where?'
Rēchō-āsōmār pu-dèt, 'nàng lābàngsō ā-osō ā-bàn pu-tē, nē-tum phārō
King's-children said, 'you that boy his-slave called-since, we hundred
īsī ādohòn pī-sī nàng nàm-dun-tàng-lō: āpòt-kē nàng dàm-lòng-
one rupees given-having you bought-have: therefore you to-go-get-
lē; nē-tum ā-hèm nàng bàn do-nàng-pō.'
not; our house-(in) you slave remain-will-have-to (nàng, *verb of necessity*).'
Bāmòn-pō pu-dèt, 'ai pōmār-lī, ko-pu-sī nē kārju-jē-dèt-lē dohòn
The-Brahman said, 'O fathers, how me asked-not-having money
kipī-dun-pē-joi-dèt mā? Nē dohòn-tā lā phārō īsī
(you-)give-for-nothing-at-all ? . My money-also he hundred one

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vàn-dèt-lō ; lāsī nē-tā nàng-kāchi-hung-dun ; bòntā
carried-off-has ; therefore I-also here-am-pursuing(-him) ; but
nànglī-tum-ālòng khādòt nàng-kāpāthu-dun làng-sī, nē nàng-kàng-hòng-dun-chòt.
you-with cowries here-playing seeing, I waited-a-little.

Lā pu-pē-tē, mo-pèn nē lā nèp-pòn-tàng-lō.' Ānsī
This so-were-not-if, long-ago I him would-have-seized.' Then
rēchō-āsōmār pu-lō, 'mai, lā pu-bòn-hē ?' Lā-àn ālàng ē-ke-
the-king's-children said, 'oho, this is-it-really-so ?' So-much he us-both-
chōbēi āpòt, ingchin āni òt-krēi-rā ri-dun-pō-nàng :
cheated because, iron chains taken-having (us-)to-seek-go-let :
lālē-phō-lòk-tē, ā-ri ā-kèng ingchin āni pī-pō-nàng.' Ānsī
(we-) lay-hands-on-him-if, his-hand his-foot iron chain (us-) give-let.' Then
rēchō-ādèt-īsī āsàng-hō ābàng-phu ingchin āni
the-king's-country-whole people person-head (i.e. everyone) iron chains
òt-krēi-sī Tèntòn ri-dun-lō: Ānkē Tèntòn ingchin-āni-kedo-ārlèng-īnut
taken-having Tenton sought. Then Tenton iron-chain-having-man-a
che-tòng-sī ārju-lō, 'jir-pō, ko-pi kànghoi-jī-sī nàng ingchin āni
met-having asked 'friend, what to-do-for-the-purpose-of you iron chain
keòt-dòng-lō ?' Lābàng-sō ārlèng thàk-dèt, 'Tèntòn phō-lòk-tē ā-ri ā-kèng
holding-are ?' That man answered, 'Tenton meet-if his-hand his-foot
kipī-jī āni lō-hē, jir-pō.' 'Oi-hē ? Ko-pu-sī ā-ri ā-kèng bàngsō
giving-for chain this-is-for, friend.' 'Is-it-so ? How his-hand his-foot this
āni kipī-āpòt-lō ? Nē thàn-thā, jir-pō. Tèntòn phō-lòk-tē, nē-tā
chain is-to-be-put-on ? Me explain-to, friend. Tenton (I-)meet-if, I-also
ingnàng-jī.' Ānsī bàngsō àngchin āni lā ā-methàng āri ākèng
bind-(him-) will.' Then that iron chain he his-own hand feet
chi-pī-lō ; bàngsō ārlèng che-phlòk thèk-thē-dèt-lō. Ānkē lā,
himself-put-on ; that man himself-release could-not. Then he,
'Tèntòn lòng-lō, vàng-nòn,' pu Tèntòn binòng ādung-kedo-āsànghō-āphàn
'Tenton is-caught, come,' saying Tenton the-real near-being-people-to
hàng-ī, kàt-jui-lō. Ānkē kedo-àn ārlèng vàng-pèt-sī,
called-having, ran away. Then all the-men come-together-having,
Tèntòn-ingchin-āni-pèn-kekòk ārlèng jāsemèt chòk-lō. Ānkē lā 'nē Tèntòn
Tenton-iron-chain-with-tied man severely beat. Then he 'I Tenton
kālī' pu-lō. 'Nàng Tèntòn kālī ?' rā pu chòk-pèt-àn-muchòt
am-not' said. 'You Tenton not ?' thus saying beat-more-and-more
inghoi-lō. Ānkē bàngsō ārlèng kechòk-òng thī-lòt-lō.
(they-) did. Then that man being-very-much-beaten died

STORY OF TENTON.

Once upon a time there was a Brahman and his wife, who had neither son nor Grandson. Tenton, wandering about, came to the Brahman's house. The Brahman said to him,—'Why have you come?'

He answered,—'I am a wanderer.'

The Brahman said, 'Then will you stay with us and be our companion?'

Tenton answered, 'If you will treat me kindly, I will stay with you: I have no place to live in, and am a wanderer.'

'Very well; we have neither son nor grandson, so that when I go to the field to plough there is no one to pick a mote out of my eye; if you stay with us, I shall have company when I go to the field,' the Brahman said.

'Very good, I will stay with you,' Tenton replied; and he took up his abode with them.

Two or three nights passed, when the Brahman said, 'Let us go and plough in the field,' and Tenton went with him. After ploughing for a certain time, Tenton rubbed some mud on the back of the bullock with which he was ploughing, and said to the Brahman, 'I am very thirsty, Grandfather.'

The Brahman said, 'Go to the house and get a drink.'

'But what if Granny does not give me to drink?' said Tenton.

'If she does not, then call out to me,' said the Brahman. Then Tenton went to the house and said to the old woman, 'O Granny, Granny, my grandfather says, "bring out the bamboo-joint with the rupees in it, I want to buy a bullock."' The old woman said, 'I won't give it you; we have a bullock already, why should we buy another?'

Tenton answered, 'Look there in the ploughing place, do you see the white bullock?'

The old woman said, 'I cannot give it you.'

Then Tenton called out to the Brahman, 'She won't give me the bamboo-joint.'

The Brahman called to the old woman, bidding her give it. Then the old woman brought the bamboo-joint with the money in it and gave it to Tenton, who, when he had got hold of it, did not go back to the field, but ran away.

Then, about noon, when Tenton did not return to the field, the Brahman came home and asked his old woman where Tenton was. She answered—

'You told me to give him the bamboo-joint with the rupees in it, and I sent it by him; long ago I sent it.'

Then the Brahman said, 'So then he has run away with it; I must follow after him.' After taking his food he accordingly pursued Tenton.

Now Tenton, after getting hold of the Brahman's money, went to the King's town, and began to gamble with the King's sons. The King's sons asked him his name. Tenton said that his name was *Ong* ('maternal uncle') and the King's sons called him by that name. Then the Brahman, in the course of his search after Tenton, arrived at the place where they were gambling. Tenton, as though he did not know the Brahman, went on gambling. The King's sons said to Tenton, 'It is Ong's turn to play.'

The Brahman, hearing the King's sons call him 'Ong,' thought that he was perhaps really their maternal uncle, and not daring to say anything, lay down quietly and went to sleep in the place where they were gambling.

When Tenton and his companions had finished their play, Tenton said to the King's sons—'Just give me a hundred rupees, and I will leave with you this slave of mine.'

Then the King's sons paid over to Tenton a hundred rupees as the price of the Brahman, and Tenton, when he had got the money, ran away again. Then the Brahman, awaking from his sleep, asked the King's sons, 'Where is that lad who was gambling with you with cowries?'

The King's sons answered, 'Why, that young man said you were his slave, and we have bought you from him for a hundred rupees; you cannot therefore go away. You will have to stay in our house as our slave.'

The Brahman said, 'O my fathers! Why did you pay away money for nothing at all without making any enquiry from me? This fellow has robbed me of a hundred rupees, and I am pursuing him; but seeing him gambling in your worshipful company I waited a little while, otherwise I would long ago have seized and carried him away.'

The King's sons said, 'Oho! is this really so? Since he has cheated both of us so much, let us go and seek for him, taking iron chains with us; if we lay hands on him, we will bind him hand and foot.'

Then all the people of the King's whole country took iron chains and went in search of Tenton. Now Tenton, meeting a man who had an iron chain with him, said to him, 'Friend, what is the reason why you are carrying about an iron chain?'

The man answered, 'If I meet Tenton, this chain is to bind him with, hand and foot, friend.'

'Is it so?' said Tenton, 'how is this chain to be put upon his hands and feet? please explain to me, friend; if I come across Tenton, I also would like to bind him.'

Then that man, to show Tenton, put the chains on his own hands and feet, so that he could not release himself. Then the real Tenton called out to all the people round about, 'Tenton is caught, come here!' and himself ran away. Then all the men came up together and beat severely the man whom Tenton had tied up with chains. He cried, 'I am not Tenton!'

'You are not Tenton?' said they, and beat him more and more, till in the end that man died from the blows he received.

Sir Charles Lyall makes the following remarks on the above story:—

Notice the Assamese words,—*hai* (in *hai-bai*), from Ass. *hāl*, plough (final *l* in Mikir becomes *i* or *y*); *dohòn*, for *dhan*, money, rupees (*dh* is an unknown sound in Mikir except in loan-words, and is therefore resolved into *d* and *h*'; *chini*, to recognise. *Pō* in *bāmòn-pō* is a syllable indicating respect = father. *Pèngànsō* or *pèngnànsō*, a wedded pair (*pèngàn* = husband).

Notice also the idioms *hai-bai-mā-bai-sī* and *pāthu-mā-pāthú-lō*, where the interrogative particle *mā* is used to indicate an indefinite continuance of the action.

The syllable *-i* in *hai kebai-i āchainòng*, bullock used *for* ploughing, indicates purpose, and frequently occurs in such adjectives.

Notice also the honorific forms used of the king's sons:—*jō* in *teràm-jō-lō*, called, *pu-jō-lō*, *pu-jō*, said, which is a plural of honour, and the *lī* in *nàng-lī-tum ālòng*, *pō-mār-lī*, also indicating respect.

The *ē-* in *ē-kechōbēi*, has cheated us both, is the plural of the pronoun of the first person, *including* the person addressed, while *nē excludes* the addressee.

In *ādèt-īsī* notice the idiomatic use of *īsī*, one, to signify *the whole* country.

Lāng-pòng, the bamboo-joint (commonly called *chungā*) used in Assam to hold water (*lāng*), is used also as a receptacle for other things, as here for money. The back of the bullock was rubbed with mud apparently that it might become invisible to the old woman, and lead her to think that it had run away or died, and that it was necessary to buy another. *Khādòt*, cowrie, *pāthu* (or *pātu*) to hide; the two together signify to gamble with cowries. *Ni* (*āni*) is apparently self-locking handcuffs or fetters, which once locked cannot be opened without a key.

I am indebted to the kindness of the Rev. P. E. Moore, who has for years worked as a missionary among the Mikirs, for the following additional version of the parable of the Prodigal Son. The words and sentences in the list following headed 'Mikir (Nowgong)' are also furnished by that gentleman. The Mikir words are spelt according to the general system of transcription used in this Survey, which differs slightly from that used by Sir Charles Lyall in the preceding grammar and specimens. It will be observed that, instead of his *à* and *ā*, we have only *ā*, and that instead of *è*, *e* and *ē*, we have only *e*. Instead of *ò* and *o*, we find *á*, representing the sound of *a* in 'all,' which, according to Mr. Stack, does not occur in Mikir. The letter *ū* is invariably marked long; short *u* does not appear. The use of *á* and *ū* probably represents local varieties of pronunciation. The other discrepancies are matters of detail, and are of little importance. We may also note that the prefix *chī-* seems to be used even when a reflexive sense is not required. Thus, we have *chī-tán-nán*, clothe (not oneself, but some one else).

āvē-lâ: nāng sākâr īnūt āsâu-sī ne chī-bī-pânkâk-noi."
nothing-am: your hired-servant one like me make."'

Lāpen thūr-sī ā-pō ānāt vāng-lâ. Bântā ā-pō-ke helōving pen-sī
And arising his-father to came. But his-father far-away from

tek-dām-lâ, lāpen kāngjīnsō-sī kānghân-lâ, lāpen kāt-sī ā-chītâk
saw, and compassionately loved, and running his-neck

ārbāk dāmchek-sī lā phān ārū lem-det-lâ. Ān-ke ā-sōpō ālāng-lī
clasping embracing him to kiss gave. And the-son him

āphān pū-lâ, 'pō, sīning āngnō nāng-lī-tā āngnō ne pāp
to said, 'father, heaven before you-also before I sin

klem-tāng-lâ: nân pen nānglī sōpō ke-pū ne-ke āât āvē-lâ.'
did-completely: now from your son to-be-called I worthy nothing-am.'

Bântā ā-pō-ke bān-ātūm āphān pū-lâ, 'ā-ke-me-nē āpē vān-serāk-rā
But the-father bond-servants to said, 'the-best robe bring-quickly-ing

lā āphān chī-pīndeng-noi; ā-rī-tā ārnān chī-tân-nân, ā-keng-tā
him to put; his-hand-also ring put-on, his-feel-also

kengâp chī-tân-nân; lāpen kā-pāng-tū ā-chainâng-āsō vān-rā
shoes put-on; and the-caused-fat(fatted) cow-child(calf) bringing

thū-noi, lāpen ī-tūm chō-rā ī-ning ārâng-bōhâng lâ-nāng; tāngbākmā
kill, and we eating our-minds merriment make-must; for

lā ne sō thī-tāng-lâ, ākō reng-et-sī-dō; īngbō-tāng-det-tā,
this my son died-completely-was and alive-again-is; lost-completely-was-also,

lâng-tūlâk-lâ.' Lā-sī hālā-tūm ā-ning ā-râng-bōhâng-jīsī
found-again-is.' And they their-minds merry-to-be

pāng-cheng-dūnlâk-lâ.
began.

Lā ā-sōpō ā-kleng ā-bāng-ke ā-rīt-sī dō-lâ. Lāpen ālāng-lī vāng-sī
The son elder person the-field-in was. And he coming

hem ādūng nāng-lē-rā mūrī ke-būt ke-kān ārkī-tā ārjū-lâng-lâ.
house near arriving clarionet blowing dancing sound-also (to-)hear-find-did.

Ansī ālāng-lī bān īnūt hāng-sī ārjū-lâ, 'ke-būt ke-kān
And he bond-servant one calling asked, 'blowing(i.e., music) dancing

pī-āpât?' Ānsī lā ā-lāng-lī āphān pū-lâ, 'nāng mū
what-for?' And he him to said, 'your younger-brother

vāng-lâ; lā-sī nāng-lī pō-ke lā ā-prān ke-mesen mesen kā-pāng-reng-sī
come-is; and your father his life well well alive

ke-lâng-tāng āpât, kā-pāng-tū ā-chainâng-āsō chō-thū-lâ.' Bântā lā
received-did for, the-caused-fat cow-child (a)-eat-cut-did.' But he

ā-ning thī-sī lūt ingtung-tē-det-lâ; lā-sī ā-pō āngtān vāng-rā
his-mind angering enter wish-not-did; and his-father out coming

lā āphān ching-dūk-lâ. Bântā lā ā-pō āphān thāk-sī pū-lâ,
him (accusative) entreated. But he his-father to answering said,

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

MIKIR.

STANDARD.

STANDARD TRANSLITERATION. (DISTRICT NOWGONG.)

(The Reverend P. E. Moore, 1899.)

Īnūt ā-mōnīt-ke āsō-mār bāng-hīnī lâ. Ākībī ā-bāng-ke
A-certain man's sons persons-two were. The-younger person

ā-pō āphān pū-lâ, 'pō, nāng mār-ke ne phārmān ne pī-nân.'
his-father to said, 'father, your substance my portion me give.'

Lā-sī āpō-ke ā-methāng ā-mār ān lā-tūm āphān chī-thāk-pet-lâ.
There-on the-father his-own property all them to divided.

Mō ālam-sō āhūt ākībī ā-bāng-ke kādōkāvē ā-mār pāng-rūm-sī
After a-little time the-younger person being-not-being(all) his-substance gathering

ā-kāhelō ādet dām-jūī-lâ; lāpen hā-nātū kām hīngnō klem-rā
a-distant country journeyed-away; and there work bad doing

ā-mār ākejoije pī-vīr-det-lâ. Ān-sī lā kādōkāvē
his-substance uselessly caused-to-perish. And-when he all

īk-tāng-lâ, hā-lābāngsō ā-det-sī ānkāngchīr ā-khīm thūr-hạm-lâ;
had-spent-entirely, that country-in hunger famine arose;

lā-sī lā-tā ke-dūk-jīsī cheng-cheng-lâ. Ān-sī hā-lābāngsō ā-det
there-on he-also want-to began. And that country

āsānghō īnūt ālâng chīkī-dūn-lâ; lāpen ā-lāng-lī phāk pe-chō-jīsī
citizen one with (in) refuge-abode; and he swine cause-to-eat-to

lā ā-rīt ānāt toi-jūī-lâ. Lāpen ā-phāk ke-chō ā-hū-sī ā-methāng
him his-field into sent-away. And the-swine food husks-with himself

chīpāng-krāng-jīsī ā-ning hāng-lâ; lāpen lā-āphān āpāk-tā pi-pē-det-lâ.
filled-to-be his-mind called; and him-to everybody give-not-did.

Bântā ā-methāng ā-ning chemātā-tū-sī pū-lâ, 'ne pō ā-sākâr
But his-own mind thinking-again-in said, 'my father's hired-servants

bāng-kōān ā-hīm ke-chō dâr-lâ, ā-hīn-tā dō-lāng, lāpen ne-ke
persons-how-many their-bread food suffices, a-surplus-also remains, and I

ān-kāngchīr pen dāk-sī vīr-det-pō. Thūr-sī ne pō ānāt che-dām-jī,
hunger from here perish. Arising my father to I-go-will,

ālāng-lī āphān pū-jī, "pō, sīning āngnō nāng-lī-tā āngnō ne
him to will-say, "father, heaven before you-also before I

pāp klem-tāng-lâ. Nân pen nāng-lī sōpō ke-pū ne-ke āât
sin did-completely. Now from your son to-be-called I worthy

'lāngtā-tī, ne-ke ningkān lāān nāng-lī ā-kām klem-hâm-lâ, nāng-lī
'see, I years so-many your work do-constantly, your
ā-hūkūm-tā kroi-bâm-lâ; te-bântā ne jīrpō-ātūm ā-lâng ā-ning ā-râng
command-also obey-constantly; and-yet my friends with mind merry
kā-chī-bī-jī āpât nāng-lī bī-so ejân-pet ne pī-pē-det: bântā
making for you goat-child(kid) one-only me give-not-did: but
lābāngsō nāng sōpō, ā-mek-kāngtāng-ātūm ā-lâng, nāng mār
this your son, harlots with, your substance
pī-vīr-det ā-bāng, lā vāng-tūphlī-rā lā āphān kā-pāng-tū-tāng
caused-to-perish the-person, he com-again-ing him for the-caused-fatted
ā-chainâng-āsō nāng chō-thū-lâ.' Lāpen ālāng lā phān pū-lâ, 'āsō
cow-child you (to) eat-cut-did.' And he him to said, 'son
nāng-ke kai-tā ne lâng-sī dō-dūn-lâ, lāpen ne mār ke-dō-ān
you always me with abide, and my property as-much-as-is
nāng mār lâ. Bântā ī-ning ārâng-bōhâng ke-klem-jī ā-rân dō-lâ;
your property is. But our-minds merry to-make fitting was;
tāng-bāk-mā lābāngsō nāng mū thī-tāng-lât-le, ke-reng-tū-ēt-lâ;
for this your younger-brother dead-entirely-was, alive-again-is;
īnghō-tāng-det-tā, lâng-tūlâk-lâ.'
lost-entirely-was-also, found-again-is.'

BHOI MIKIR DIALECT.

This dialect is spoken in the north-east of the Khási and Jaintia Hills District, bordering on Nowgong. 'Bhoi' is a Khassi word meaning non-Khassi subjects of the Khassi chiefs in the low hills north of the high plateaux of Khassi-land, and includes Lālungs and Gārōs as well as Mikirs. The Assam Census Report of 1891 doubtfully classes Bhoi as belonging to the Khassi family, but an examination of the specimens shows that the dialect is certainly Mikir. The specimen is, however, written according to the system of sound rendering used in Khassi, and is particularly valuable as giving independent testimony as to the correct pronunciation of Mikir words.

It is to be regretted that the specimens which I have obtained through the kindness of the Deputy Commissioner of the Khási and Jaintia Hills are not as accurate as could be wished. No attempt has been made to mark the length of the vowels,[1] and the interlinear translation is certainly wrong in parts. The latter, when my knowledge extended to the task, I have corrected in a few places, but most of the passages have been left untouched. Such as it is it shows that the dialect is certainly Mikir.

The speakers dwell in the vicinity of the Syntengs, and hence they have adopted some Khassi expressions. The principal of these are, (1) the use of *ha* for the accusative or dative, *prefixed*, as in Khassi, instead of the Mikir *āphān postfixed*; (2) the use of *to* in the imperative in lines 4 and 5 of the second page of the specimen; and (3) some cases (chiefly in Nos. 220—241 of the list of words and sentences) of the use of the Khassi instead of the Mikir (Tibeto-Burman) order of words. One striking Khassi feature in the parable is the almost complete absence of the Conjunctive Participle, and the use in its stead of the perfect *-lo*, or the present-future *-po*.

The main body of the specimen is in Mikir. The spelling is not consistent, and I do not venture to compile a grammar from the imperfect materials available. It must suffice to note that the principal difference between this language and standard Mikir is (if the spelling is to be trusted) one of pronunciation. Thus the standard *ō* regularly appears as *uh*, as in *duh*, was, for standard *dō*; *a-suh* for *ā-sō*, a son. Standard *ch* appears as *sh* (the former letter not existing in Khassi). Thus we have *shi-pleng* for standard *chī-plēng*, be filled: *ankangshir* for *ānkāngchīr*, hunger. It sometimes appears as *j*, as in *ki-jing* for *ke-chēng*, began; *jainong* for *chainâng*, a cow. We may also note a plural formed by suffixing *ki-ong* or *ke-ong* (the Mikir for 'many,' 'much,') and an Imperative by suffixing *noij* (*pi-noij*, give) or *nonj* (*shi-kam-ri-nonj*, call not) instead of *noi* or *nân*. The verbal adjective with the prefix *ki* is used throughout to represent the present tense, as in *ki-long-thu*, he is found again.

The speakers of the Bhoi dialect are confined to the Khási and Jaintia Hills and number 10,080 souls.

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[1] This remark applies also to the list of words.

[No. 13.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGA-BODO SUB-GROUP.

MIKIR.

BHOI DIALECT. (DISTRICT, KHÁSI AND JAINTIA HILLS.)

Ingut arleng duh a-suh pinsuh bang hini. Akbih
One man(-of) was his-child male persons two. The-youngest
kipu ha a-poh. 'O poh, ne phan ne-pinoij jian apot ajat-ajat-tah.'
says to his-father. 'O father, me to to-me-give whatever due every-kind.'
Ansi alang a-mar kaduh-kaweh thaklo. Aphi arni ding-de labangsuh a-suh
Then he his-property all-things divided. After days long-not this his-child
akbih-abang, anke kaduh-kaweh shi-thir-neilo, anke damlo
the-youngest, then what-is-what-is-not (everything) gathered-together and went
hawar aka-hiluh. Pen ha-dak-thah ka-pi-ik dam abaha alang ka-padai
country far. And there-also spent went share he (in)-pride
pang-e dam, lapu mat-mat pine-pine shi-pi-ik damlo. Anke ningkan
boast (?) went, therefore suddenly all-things spent went. And year
aka-hinguh akithe-pih nang-keklang ha-labangso a-hawar, anke ki-jing
bad great-ly came-out in-that country, and began
ki-duk ki-shi-thik-lo. Anke bangso arong arleng-pén jalanglo, alang
distress feeling. And that village man-with becomes-companion he
toilo ha a-pam phak ki-wi dam. Anke a-pok kar-i-ka-shi-pi-pleng-ji,
sent (him) to his-field pigs to-keep went. And his-belly wished fill-itself-to,
phak ki-shu ason phek-eh: alang phan pi abang aweh. Anke
pigs eaten like husk: him to giving person was-not. Then
pranglo mathalo alange pu, 'Bang koan ma
he-became-roused he-considered he said, 'Persons how-many (interrogative particle)
ne poh aban ki-shu ason ki-ong-pih ne-keh dak ankangshir ki-thi-po.
my father's servants who-eat even many I here hungry dying-am.
Ne thur-phlut-po ne poh along dam-po, anke ne alang phan
I will-arise-straightway my father to will-go, and I him to
pu-po, "O poh, ne pap shi-planglo ha sneng nang-mik
will-say, "O father, I sin have-done against heaven (and) thine-eyes
angden; ne nang-suh pura ne shi-kam-rih-nonj. Ne pashiplang-nonj
before; me thy-son saying me call-not. Me make
nang ban ingut ason."' Anke thur-phlut-lo a-poh
thy servant one as."' And started-at-once-he his-father
along damlo. Ha-ashar-si duh, lang (? la) a-poh shi-thiklo, anke shing-jin-
to went. Far-off being, his father saw and had-

suhlo anke kat-lo a-shithok ki-domlo, anke ar-ulo. Anke bangsuh
compassion and ran his-neck embraced, and kissed (him). And that
asuh alang phan pulo, 'O poh, ne pap shi-plang-lo, sneng aphan
son him to said, 'O father, I sin have-done, heaven against
nang mik angden; ne nang-suh pura ne shi-kam-rih-nonj.'
thine eyes before; me thy-son saying me call-not.'
Anke a-poh banatum aphan kipu, 'wan-noij pe akimesi to-pa-um
And the-father the-servants to says, 'bring cloth best put-on
alang-phan; arnan a-ri bi-non, an a-king op bi-non, anke to
him-to; ring his-hand put-on, and his-foot shoes put-on, and let (-us)
sho lo-nang; labangso ne suh akithi-tanglo, ki-ring-thu-et; an
feast make-must; this my son dead-was, is-alive-again; and
kiwir-tang, ki-long-thu.' Anke shi-hok-shinglo.
lost, is-found-again.' And they-began-to-be-merry.

Anke asuh akling ha-rit-si duh. Labangso a-hem adung anwanglo,
And son eldest in-a-field was. He his-house near came,
lun-ki-lun ki-kan ason arjuh-longlo. Anke a-ban ingut aphan arne
singing dancing like heard. And servant one to called
pu-si 'la kanghoi-ma? punoij.' 'Nang korte kewang-si nang-poh
saying 'this business-what? say.' 'Your brother having-come, your-father
arong ki-pilo, ki-longlo soseh in eh lasi nang-kila-lo.'
feast gave, received (?) ill-not health (?) good (?) therefore it-is-necessary-to-rejoice.'
Aneng-kathih anha ha hem arluh-dam-eh, labangso apoh ha
(In)-anger declined to house within-to-go, his father to
alang-long damlo, ansi shu-hang damlo. Ansi alang a-poh aphan pulo,
him-near went, and entreated went. And he his-father to said,
'mathanon, la-an aningkan ne nang ban ka-shiplang; namthu-si
'consider, so-many years I thy servant have-made-myself; when (?)
ne nang hukum ki-kroi-kreh ma (?) anta bih asuh ijot anta nang ne
I your order obeyed-not not (?) yet a-goat child one only you to-me
pipeh, ne jirpuh-atum-pen ne shi-hok longleh; anke la-nang suh kewang
gave-not, my friend-all-with I merriment obtained-not; and this-thy son came
anke nang pran nang-ki-jor-det lake kasbi nang khawai-lo ki-pih.' Anke
and thy livelihood sold (?) to (?) harlots thou feast given.' And
alang pulo, 'O suh, nang pen ne duh-rap-rap, ajat-ajat-tah nang kineh-lo,
he said, 'O son, thee with I am-ever, all-things thy property-is,
anke ka-shi-hok nang-apot-lo anke rong-doh-lo, nang muh
and rejoicing it-was-necessary-that-we-make and be-glad-living, thy younger-brother
ki-thi-tang-lot apotleh, nang-kiring-thuh-eh; wir-tang-det-lo, ki-long-thu-woi-
was-quite-dead because-that, here-living-again-is; lost-was-he, found-again-
phak-eh.'
again-is.'

ĒMPĒO or KACHCHĀ NĀGĀ.

The tribe speaking this language inhabits the eastern part of North Cachar, and the adjoining portion of the Nága Hills. The Ēmpēos of North Cachar are also called Arung, and, by the Angāmi, Sengimā. Stewart and, following him, Damant seem to have considered Arung and Kachchā Nāgā to be different languages, but a perusal of the list of words will show that this is not the case.

According to Mr. Soppitt, the term Nāgā is unknown to the people; their designation in their own dialect being Ēmbo or Ēmpēo. This name is stated by them to be derived from the abode of the god who created the tribe,—a land somewhere in the far east, called Ēm .... This may possibly point to an exodus from other parts to North Cachar and the Nága Hills; but, if this be the case, it took place at so remote an age as to be untraceable at the present day. The fact of their not being a wandering race, like the Kachārīs and Kukis, and rarely, except for some very pressing reason, changing the site of the village, and, even on these occasions, never moving more than a mile or so from the old location, would lead one to conjecture that they are descended from the earliest inhabitants of the parts they now occupy.

Many of the people from intercourse with the plains begin to acknowledge the term Nāgā and to answer to it, but in the remoter villages, removed from outside influences, the term is unknown; nor is it any way recognised by the surrounding tribes, Kukis and Kachārīs.

In the Nága Hills there are said to be three dialects of Kachchā Nāgā; *viz.*, Inzēmi, Sengimā, and Yēmā. The last name is also pronounced Jēmā, and becomes Jēmē in North Cachar, where it is used as a general term for the whole tribe. In the present state of our knowledge it is impossible to say how many people speak each dialect. The figures estimated for the entire language are—

Nága Hills	5,230
North Cachar	5,050
TOTAL .	10,280

The language cannot be said to be closely connected with any of the Western Nāgā tribes. On the contrary, it has some features which are Nāgā, others which are like those which we meet in the Bodo group, and others like those of Kuki. There are a Bodo (Dīmāsā), and a Kuki (Rāngkhol), language spoken in North Cachar, and I am inclined to look upon Ēmpēo as a connecting link between the three groups of Tibeto-Burman languages, Nāgā, Kuki, and Bodo. On this point, I cannot do better than quote the remarks made by Mr. Gait on p. 176 of the Assam Census Report for 1891.

Empeo or Kacha Naga is spoken by the tribe of that name which inhabits the north-western portion of the Naga Hills district and the east part of the North Cachar Subdivision. From Mr. Soppitt's grammar of the language, it seems that the rules regarding the gender, number, and case of nouns are precisely the same as in Kachārī.[1] The adjective invariably follows the noun. It is not inflected for the different genders and numbers. Comparison is effected by affixes to the nouns compared, the adjective remaining unchanged. Thus 'boys are stronger than girls' is rendered 'girls than boys strong.' There are separate words for the numerals from one to ten, and for twenty, a hundred, and a thousand, intervening numbers being expressed by multiples of the[illegible] Different prefixes are used according to the class of objects referred to, *hāng* for human

[1] The exact particles used differ as much as other vocables.

beings, *gāng* for money, *bāng* for trees. The prefix is attached to the last numeral. Thus sixty-nine men would be 'men sixty and (prefix) nine.' The description of Kachārī pronouns applies also to Kacha Naga. It may be noted, however, that the personal pronoun may be combined with the substantive verb and that although the participle is used in preference, there is also a relative pronoun. The verb is conjugated as in Kachārī, except that the imperative mood has a distinctive affix. Like Kachārī, adjectives and nouns may be conjugated as verbs.

The passive is formed by the use of the perfect participle with the different tenses of the verb 'to be.' A few intensitive particles are in use, and are inserted between the stem and the termination. Causative verbs are formed by appending the verb meaning 'to give' to the infinitive of the main verb. The negative force is given by adding *māk* to the stem. In the imperative the negative follows the stem, as in other tenses, but greater force is given by inserting it once before and again after the stem. Adverbs may be declined like nouns. Words corresponding to the English prepositions follow, instead of preceding, the noun. There are a few conjunctions, but they are very rarely used.

I regret that I have not been able to obtain specimens of this language for the Survey. I here give a brief account of its main rules of construction, compiled from Mr. Soppitt's Grammar, and in the List of words on pages 432 and ff. will be found a vocabulary derived from the same source, and another of Arung, taken from Lieutenant Stewart's article.

The following are the authorities dealing with Ēmpēo which I have consulted:—

AUTHORITIES—

STEWART, LIEUT. R.,—*Notes on Northern Cachar.* *Journal* of the Asiatic Society of Bengal, Vol. xxiv, 1855, pp. 582 and ff. On pp. 607 and ff. an account of the 'Aroong' Nāgās. On pp. 649 and ff. an account of the 'Kutcha' Nagas, whom the writer seems to consider as nearly the same as the Angāmis. On pp. 656 and ff. an Aroong, also spelt 'Arúng,' Vocabulary.

BUT[illegible]PT. J.,—*A rough Comparative Vocabulary of some of the Dialects spoken in the "Nágá Hills" District.* *Journal* of the Asiatic Society of Bengal, Vol. xlii, Pt. I, 1873, Appendix. The 'Kutchá Nágá' Vocabulary is very scanty.

DAMANT, G. H., I.C.S.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers.* *Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 243, an account of the Arung, Kutcha, and Quoireng, or Liyang Nága. The Quoireng are wrongly classed as the same as the Kutcha Nágá. The language of the Quoireng is certainly a form of Kuki. On p. 256 short Vocabularies of Arung and Kutcha.

SOPPITT, C. A.,—*A short Account of the Kachcha Nâga (Empêo) Tribe in the North Cachar Hills, with an Outline Grammar, Vocabulary and illustrative Sentences.* Shillong, 1885.

GAIT, E. A., I.C.S.,—*Report on the Census of Assam for 1891.* On p. 176 an account of the language. Shillong, 1892.

Pronunciation.—The nasal *ng* is of frequent occurrence but never commences a word.

The accent is usually on the penultimate syllable, but in the case of conjugation is usually on the conjugational suffix. In interrogative sentences, it is on the interrogative suffix *mē*. There are numerous exceptions, which must be learned from Mr. Soppitt's Grammar.

Nouns.—Note the extreme frequency with which the prefix *mi* is used in the case of nouns relating to parts of the human body. Thus *mi-pā*, hand. This prefix is very loosely joined to the main noun, and is liable to be dropped when a prohominal prefix precedes. Thus *ā-pā*, my hand. Another prefix used without changing the meaning of a word is *b^a*, as in *b^a-gī* or *gī* a house.

Article.—There are no Articles. Sometimes *kāt*, one, is used as an article.

Gender.—Gender is only indicated in the case of living beings. Sometimes different words are used, as *āsi*, brother; *ākinā*, sister. Sometimes there are different terminations, as *em-bo*, a Nāgā man; *em-būi*, a Nāgā woman. Frequently it is indicated by suffixes. Thus *enrūi-rē*, a male bird, a cock; *enrūi-pūi*, a female bird, a hen.

Number.—The plural is indicated by the following suffixes :—

(*1*) Human beings take *mī* : as *minā*, man; *minā-mī*, men.

(*2*) Animals, birds, insects, etc., take *dūng* : as *godōm*, cow; *godōm-dūng*, cows.

(*3*) Plants, trees, etc., take *jēō* : as *jingbāng*, tree; *jingbāng-jēō*, trees.

(*4*) Inanimate things take *kēdā* : as *mi*, fire; *mi-kēdā*, fires. Compare Lālung *khēdā*, and the Assaṃese *keṭā*, some.

There is a plural suffix *nung*, used like the Hindūstāni *wālā*, and the Āo *er*. Thus *gādabā-nung*, other ones; *rāme-nung*, the villagers, (*gãw-wālē*). This last exactly corresponds to the Āo *im-nunger*, the men of in the village, the villagers.

The singular is often used for the plural, when no ambiguity will result.

Case.—This is indicated by suffixes, as follows :—

Sing.	Nom.	*Godōm*, a cow.
	Acc.	*Godōm-kī, godōm-ju*, a cow.
	Instr.	*Godōm-nē, godōm-gēnē*, by a cow.
	Dat.	*Godōm-dūi, godōm-hāng*, to a cow.
	Abl.	*Godōm-gēnē*, from a cow.
	Gen.	*Godōm-gū*, of a cow.
	Loc.	*Godōm-gēnē*, in a cow, *godōm-gā*, in *or* into a cow.
Plural	Nom.	*Godōm-dūng*, cows.
	Acc.	*Godōm-dūng-kī*,

and so on.

The suffixes for case are often omitted. This is specially common with the accusative.

Adjectives.—The Adjective does not change for gender. It follows the noun it qualifies.

As in Ao Nāgā, adjectives frequently take the termination of the present tense. Thus in *ī-dā*, good, the termination *dā* is really verbal, and the compound means, literally, 'he who is good,' like the Āo *zung-er*. *Minā īdā* means both 'good man,' and 'the man is good.'

Comparison—is formed with the particles *hā̃* (for comparative) and *dē* (for superlative).

Thus,—*aī jingbāng-hā īdā*, this tree-than is good, this tree is better than that tree; *aī-jingbāng bālānā-dē īdā*, this tree-many-than is-good, or *aī jingbāng-dē īdā*, this tree-than is-good, this tree is best of all. *Sāng* is used to form an absolute superlative, as in *ī-sāng-ī*, very good.

Numerals.—Cardinals take prefixes of classification according to the objects enumerated. With human beings *hāng* is used. Thus *minā hāng kāt*, one man. With money, the prefix is *gāng*, and with trees *bāng*.

Pronouns.—The **Personal Pronouns** are—

Ànūī, I.	*Anūī-mī*, we.
Nāng, thou.	*Nāngnūī-mī*, you.
Jī, he, she, it.	*Jī-mī*, they.

These are declined regularly.

The first and second persons may, however, become *ā* and *nā* respectively before postpositions.

Thus *ānūī-hāng*, or *ā-hāng*, to me; *nāng-gū*, or *nā-gū*, thy. When postpositions are dropped, this *ā* and *nā* simply become pronominal prefixes. Thus, *ā-pā*, my hand, and so on. There are no special possessive pronouns.

The **Demonstrative Pronouns** are—

aī, this.	*aī-kēdā*, these.
ūī, that.	*ūī-kēdā*, those.

They are declined regularly, except that, before terminations, the *dā* of *kēdā* is dropped. Thus, *aī-kē-gū*, of these.

The **Relative Pronoun** is *gī*, as in *gī-ī-bāpēo*, he who is good. It is rarely used, participial constructions being preferred.

The **Interrogative Pronouns** are—

chāō-lo, who?

endai, which? what? The *lo* of *chāō-lo* is liable to be transferred to other words in the sentence, as in *chāō līmrā lo*, who is to dance?

Verbs.—There is no distinction between verbs and other parts of speech; nouns, adjectives, and pronouns freely taking verbal terminations. Thus *minā-dā*, it is a man; *minā-gū*, it will be a man: *ī-dā*, is good: *ī-gū*, will be good: *ānūī-dā*, it is mine; *nāng-dā*, it is yours.

The ideas of tense and mood are conveyed by suffixes. There are two main tenses, a Future, and a Non-future (including both simple Present and simple Past). There are other derived tenses. The tenses do not change for number or person. The following table shows how the tenses, etc., are formed for the root *lū*, get:—

Non-Future.—*Ānūī lū-dā*, I get, I got.
Future.—*Ànūī lū-gū*, I shall get.
Perfect.—*Ānūī chūnā lū-dā*, literally, I got, or get, now, hence, I have got.
Definite Present.—*Ānūī chūnā lū-gū*, literally, I shall get now, hence, I am getting.
Pluperfect.—*Ānūī lū-dā-lē*, I had got.
Future Perfect.—*Ānūī lū-gū-dā-lē*, I shall have got.
Imperative.—*Lū-jō*, *lū-chō*, get thou; *lū-lā*, let him or them get.
Conditional.—*Ānūī lū-lā-jai*, if I get, or had got.
Infinitives, Present. Lū-rā, to get. As in *nāng lū-rā-mē*, are you to get; *ānūī lū-rā-dā*, I have got (not, 'I have to get'); *lū-rā ba-shi māk dā*, he is not to get; *lū-rā īdā*, it is good to get; *lū-rā pāg-jo*, run to get.
Past.—*Lū-rā-dā-lē*, to have got.

Participles, Present.—*Lū-laijainē, lū-laijai, lū-lai, lū-jai, lū-jainē, lū-jaihā,* getting.

Past.—*Lū-shē,* having got, got.

Noun of Agency.—*Lū-lū-pēo* or *lū-bā-pēo,* he who gets (*pānē-wālā*). In the first form the root is reduplicated.

The **Passive** Voice is formed by the past participle of the verb, followed by the different tenses of *lā-rā,* to be. Thus *ānūī lū-shē lū-dā,* I was, or am, gotten. *Ānūī lū-shē lā-gū,* I shall be gotten.

The **Causative** verb is formed by appending the verb *pē-rā,* to give, to the infinitive of the principal verb. Thus, *ānūī lū-rā pē-gū,* I shall cause to get.

The **Potential** verb is formed by compounding the suffix *dūi* with the root of the main verb. Thus, *ānūī lū-dūi-dā,* I could get. The negative potential is formed by suffixing *lāg,* as in *ānūī minā-mī jui-lāg-dā,* I could not get the men.

The **Frequentative** verb is formed by suffixing *dai* (which bears the accent) to the root. Thus *tā-daí-jō,* come again.

The **Completive** verb is formed by suffixing *tā.* Thus *pāg-dā,* ran; *pāg-tā-dā,* ran away. Another similar suffix is *kām.* Thus *tā tēo-kām-dā mē* is the work completed?

The **Negative** verb is formed by suffixing *mā* or *māk* to the verb after conjugation. Thus, *ānūī lūgū-mā* (or *māk*), I shall not get.

The mere root of a verb is often used in a negative sentence,—all tense suffixes being dropped. Thus, *tā tēo-māk,* he (does) not do work; *tingrui rui-māk,* it (will) not rain. If the negative particle precedes as well as follows the verb, additional emphasis is gained. Thus, *mā-tēo-mā,* nothing whatever has been done.

The Negative Imperative is formed by adding *sho* to the root. Thus, *lū-sho,* or, more emphatically, *sho lū-sho,* do not get.

There is a negative form of the verb substantive, *viz., galē,* is not; *gadā, godālā,* was not; and (negative interrogative) *ga-mē,* is not? are not?

The **Interrogative** verb is formed by suffixing *mē,* which comes last in the sentence. Thus, *jingbāng lā-dā-mē,* is it a tree? In these cases, the bare root is often used, as in the case of negative expressions. Thus *nāng tēo-mē,* are you eating?

When there is an interrogative pronoun in the sentence, this *mē* is not necessary, as in *chāōlo wāngdā,* who came? So *chāō līmrā-lo,* who is to dance? And even *endai līmrā-lo,* which is to dance?

Order of words.—This is usually Subject, Object, Verb. The adjective follows the word it qualifies, and the interrogative particle *mē* comes at the end of a sentence.

KABUI OR KAPWÍ.

This languaga, which is called 'Koupooee' by McCulloch, is spoken by the tribe bearing the same name. Damant, writing in 1879, gives the following account of the people, who are one of the so-called 'Nāgā' tribes of the State of Manipur :—

The Kabui are divided into two classes : the Songbu and the Poeron ; the former inhabit the range of hills which separate Cachar from Manipur, a tract of about sixty miles from east to west, and thirty from north to south. Their villages are found on both sides of the road [*i.e.*, the main Manipur Road from British India], but there are now few to the south of it, as they have lately been driven northwards by the constant attacks of the Lushai. A few villages are also to be found in the valley of Manipur and plains of Cachar. Their principal villages are Nongba, Kalanāga, Lilanang, and Lualang Khulel.

The Poeron are not a numerous tribe, and inhabit a few villages to the north-east of the Songbu.

At present the Kabuis of the valley centre round Lamthabal, a village some eight miles south of the town of Manipur. It is estimated that altogether there are about 8,000 of them. To these may be added 3,073 speakers of 'Nāgā' (probably Kabui) reported from Cachar Plains, making a total of 11,073. Damant classed their language as belonging to the Kuki family. In this he is clearly wrong. It belongs to the Nāgā group, and, like Kachchā Nāgā is a transition language between Angāmi and the languages of the Bodo group. The connexion will be evident from a perusal of the list of words. At the same time, it also shows points of contact with Kuki languages.

The following are the authorities on the Kabui language :—

AUTHORITIES—

Brown, Rev. N.,—*Comparison of Indo-Chinese Languages. Journal* of the Asiatic Society of Bengal, Vol. vi, 1837, pp. 1023 and ff. On p. 1034 a short 'Kapwí' Vocabulary.

McCulloch, Major W.,—*Account of the Valley of Munnipore and of the Hill Tribes; with a comparative Vocabulary of the Munnipore and other Languages.* Selections from the Records of the Government of India, Foreign Department, No. XXVII, Calcutta, 1859. On pp. 42 and ff. there is an account of the Koupooee Tribe. On pp. v and ff. of the Appendix there are vocabularies of Koupooee Pooeeron and Koupooee Songboo. The following specimens and list of words agree with the latter.

Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 242 there is an account of the Tribe above quoted. On p. 255 there is a short Kabui Vocabulary taken from McCulloch.

The following very imperfect account of Kabui grammar is based on the specimens and list of words collected for this Survey ; and its correctness, so far as it goes, depends entirely upon the accuracy with which these have been prepared. The grammatical account is far from being complete, and cannot pretend to do more than illustrate the more prominent features of the language.

Pronunciation.—The letters *r* and *l* are interchangeable. Thus, *Lā* or *Rā*, God ; *lan* or *ran*, wealth. When a termination commences with one of these letters, it always becomes *l* after a consonant, but *r* after a vowel. Thus, *pahut-lanā*, having run ; *bāi-ranā*, having beaten : *lan*, wealth ; *ka-ran*, his wealth. This is also the case in Meithei.

Prefixes and Suffixes.—The prefix *ka*, which in some cases properly means 'his,' is often used without any special signification, beyond perhaps giving an idea of definiteness. Thus, while we have *ka-nā*, his son, we have also *ka-chanā-nhāi*, the (not his) two brothers. The prefix is freely dropped in favour of other prefixes as in *nāi-nhāi*, two days. In some cases this prefix corresponds to the Western Nāgā prefix *ke* used to form adjectives. Thus, *ka-nhāi*, two = Angāmi *ke-nā ; ka-thom*, three =

Semā *ke-thu*. *Ā*, meaning 'my,' is used in the same way, as *ā-po*, my father, or a father.

The use of the suffix *mai* or *māi* (both spellings occur) should be noted. It is employed much like the Āo *er*, he who is, or the Angāmi *mā*, person. Thus *gā-mai*, he who is a man, a man; *gāi-māi*, he who is good, good; *gāi-mak-māi*, he who is not good, bad, a bad action; *bam-ai*, for *bam-mai*, he who remains, a dweller (compare Angāmi *ke-bā-mā*); *sumhān-mai*, he who wastes, a waster; *tāipāng-mai*, a human being; *naū-naū-mai*, bosom-who-drinks, a suckling.

Nouns.—Gender.—The following are examples of the modes in which gender is indicated:—

Ā-po, my father.	*ā-poi*, my mother.
Ā-kāinā, my brother.	*ā-tānpoi*, my sister.
Gā-mai, a man.	*to-mai*, a woman.
Nā-gāmai, man-child, son.	*nā-tomai*, woman-child, daughter.
Takon gāmai, a horse.	*takon koi*, a mare.
Goitom gāmai, a bull.	*goitom koi*, a cow.
Si-rū gāmai, a dog.	*sï-koi*, bitch.
Jū-chi, a he-goat.	*jū-koi*, a nanny-goat.
Changāi kachi, a male deer.	*changāi koi*, a female deer.

Number.—The plural of human beings is formed by suffixing *nhun* (sometimes *hnū*). *Goi* is also used as a plural suffix both for human beings and things. Thus *ā-po*, father, *ā-po-nhun*, fathers. *Ka-bang-nhun* is 'his servants,' but *ā-pū bang-goi-roi tū-bamē* is translated, 'my father's servants eating live.' So *ka-ran-goi-so*, his-properties-those, that his wealth. The plural of animals seems to be formed by adding *gāimai*, as in *takon gāmai gāimai*, horses.

Goi, with or without *hnū*, is used to form the plurals of pronouns.

Case.—Cases are formed by suffixes.

The *Nominative* takes no suffix, except when it is the subject of a transitive verb, when it takes *roi* (or *loi* after consonants). Thus, *āi tadē*, I go, but *āi-roi bāiyē*, I strike; *ka-nā khūmai-roi lapāwē*, his younger son said; *ka-pū-roi jalaūthē*, his father divided; *ka-bang-loi dāwē*, his servant answered. Sometimes the suffix is used before intransitive verbs, as in *ka-nā khūmai-roi ka-ran-goi-so fangnā lam-dū-tho takaūthē*, his younger son carrying all his wealth departed to a distant place.

The suffix of the *Accusative* is *tā*, as in *āi-roi māi-nā-tā bāi-thē*, I have beaten his son.

There appears to be no example of the suffix of the *Instrumental*.

The suffix of the *Dative* is usually *kho*, as in *gāng khat kho taranā*, going to a man; *ka-pū kho lapāwē*, he said to his father. Sometimes the accusative suffix *tā* is used as in *gak-tā titūni*, what is given to the swine to eat. 'For' is *khang* as in *kachanā-nhāi khang*, for the two brothers. In the list of words the dative suffix is *tho*, but in the specimens it has not always this meaning. In *lam-dū-tho*, to a distant place, it is a dative. On the other hand, we have *nang-nā gang-kho-tho nang-loi nap ti-tū-bamthē*, you are giving rice to your son to eat on (his) coming. Perhaps *tho* may mean 'to' if we treat *nang-nā-gang-kho* as one word, your-son-who-has-just-come. In *nang-tho* you (live continually with me) I am unable to explain the *tho*. *Tho* in *kāi-tho*, and

elsewhere is the sign of the Locative. In the first sentence of the parable *loi* appears as the suffix of a dative of possession.

The suffix of the *Ablative* is *tho-roi* as in *āpo khat-tho-roi*, from a father.

The *Genitive* as a rule takes no suffix. It is simply prefixed to the governing noun as in *ā-pū baṅggoiroi*, my father's servants. Sometimes the suffix *khang* is used, as in *ā-po khang*, of a father. The only instance which occurs in the specimens is *na-khang*, yours, where it is a genitive absolute. As shown above, *khang* is also used for the dative, meaning 'for.'

The suffix of the *Locative* is *kho*, which is also used for the Dative. Examples are *kāi-kho*, in the house; *ka-nhām-kho*, on his back. *Tho* is also used, as *kāi-tho*, in the house.

Adjectives.—Adjectives, including numerals, follow the nouns they qualify, as in *takon bāngmai*, the white horse. In the list of words, however, 'a good man' is rendered *gāimāi gāmai khat*, in which the adjective precedes, and the numeral follows. When an adjective follows a noun, case suffixes etc., are suffixed to the adjective. This *gāng khat kho taranā*, going to one (*i.e.*, a) man.

In the Bodo languages, and in Kachchā Nāgā, numerals take generic prefixes which vary according to the articles enumerated, thus (Kachchā Nāgā) *minā hāng-kāt*, one man; but *jingbāng bāng-kāt*, one tree. In Angāmi Nāgā, on the contrary, these generic prefixes are not used. In this respect, Kabui Nāgā appears to occupy an intermediate position. These prefixes are used, but not compulsorily. Moreover, the prefixes are not *generic*, *i.e.*, there is not one special prefix used for any one class of objects. Judging from the specimens available, the prefix is, in Kabui Nāgā, in every case, a repetition of the essential part of the word which represents the thing enumerated. This is parallel to the Kachchā Nāgā repetition of *bāng* in *jingbāng bāng-kāt*. Thus the essential part of *gā-mai*, a man, is *gā*, and 'one man' or 'a man' is *gā-mai gā-khat*. So *nāimhek jang nāi-nhāi nāi-thom bamlanā*, after two or three days had passed. On the other hand the prefixes are omitted in *gāng khat kho*, to one man; *nāi-khat nāi-nhāi bamlanā* (second specimen), after one or two days have passed.

The following are examples of comparison;—

Gāi-māi, good.

Kanhāi kako gāi-māi, better.

Gāi-chūi-māi, best.

Ka-chāi-tā ka-kāinā-roi kā-wē.

His-sister-than his-brother tall-is, *i.e.*, his brother is taller than his sister.

Pronouns.—As in Kachchā Nāgā, pronouns have an oblique form which is used before suffixes and as a genitive. Thus—

Nom.	*āi*, *āi-roi*, I.	*hāi-goi*, we.
Obl.	*ā*, me, my.	*hāi*, us, our.
Nom.	*nang*, *nang-loi*, thou.	*nang-hnū-goi.*
Obl.	*nang*, *na*, thee, thy.	*nang-hnū.*
Nom.	*kamāi*, *kamāi-roi*, he, she, it.	*māi-kai*, *ka-nhū.*
Obl.	*kamāi*, *ka*, or *māi*, him, etc.	*māi-kāi.*

EXAMPLES—

First Person,—*ai tathē*, I went; *āiroi sānithē*, I will say; *ā-po*, my father; *ā-tā bāiyē*, beats me, I am beaten; *ā-khang titho*, give to me.

Second Person,—*nang māi-tāi thaū-kho lhūtong*, from whom did you buy that? *nang jān kumcho*, what is your name? *nang nā*, your son; *na-bang*, your servant; *na-kāinā*, your brother; *na-ran*, your wealth; *nang-tā makot-bamhāi*, serving you; *na-khang*, yours.

Third Person, (and demonstrative pronoun)—*kamāi tajāūthē*, he went; *kamāi-roi ti-tū-we*, he is giving to eat (fodder); *kamāi-roi sādapūilat*, he said; *ka-nhū gāi-thaū-thē*, they began to rejoice; *kamāi-tā haūranā*, having seen him; *ka-tā thiyēmē*, entreated him; *māi-tā-tāi bāinā*, beat him well (*tāi* adds definiteness). *Māi-kho-tāi* (from him) *lūpā māi-tāi* (those) *lāo*, take those rupees from him; *ka-kho titiyo*, give to him; *ka-pū*, his father; *ka-nhām*, his back; *āiroi māi-nā-tā bāithē*, I have beaten his son; *māi-man*, the price of that. Note *fāi gāithē-tū-māi lāganglanā*, bringing that which is the best cloth. Here we see the force of *māi* (often spelt *mai*) as a demonstrative pronoun, which has resulted in the word developing into a suffix of agency as already explained. *Ka*, on the other hand, has become sometimes a mere definite article, as in *ka-chanā-phāi*, the two brothers.

We have seen how *tāi* added gives a definite power to the pronoun. It gives the force of a demonstrative pronoun. A common phrase is *kho-tāi*, thereon, in which what is usually a suffix precedes. Another suffix which gives definiteness is *so*, as in *ka-rangoi-so*, his wealth, literally, his-wealths-those; *pāinu māiso zin-mhāng-kam-thē*, he wasted all that; *pūi nap-so*, that rice (*nap*). *Goi* is 'that,' and *hai*, 'this,' as in *ā-nā-hai*, this my son.

Interrogative pronouns are—

Who? *thaū-cho*

What? *tabui-cho, kum-cho.*

Examples are *nang jān kum-cho*, what is your name? *thaū-nā*, whose son? *thaū-kho*, from whom? *kum-bam-hai tabui-yam-cho*, what are these things?

Cho at the end of a sentence gives an interrogative force, as in *ā-pūi thāiti-cho*, is my mother dead?

Verbs.—As usual in this group and in Angāmi the boundary line between verbs and other parts of speech is ill-defined. Adjectives freely take verbal terminations, first divesting themselves of adjectival accretions. Thus, *kā-ū-mai*, tall; *kā-wē*, is tall.

As in Kachchā Nāgā, the only time which is clearly defined is the future, which is indicated by the suffix *ni* as in *āi tū-ni*, I shall be; *āi-roi bāi-ni*, I will strike; *āi-roi sā-ni-thē*, I will say.

The auxiliary verbs are *tū*, to be, and *bam*, to remain. They frequently appear in conjugation. Note that *tū* also means 'to eat.'

The following are the principal tense-forms (excluding the future) which I have noted. It will be remarked how interchangeable the suffixes are.

Present,—*bāi-yē*, strikes (the *y* is evidently euphonic; compare Angāmi *vu-wē*, Semā *bu-ē*); so *bam-ē*, remains.

tū-thē, is; *thāi-pini-thē*, am dying; *atik-nam-thē*, equivalent to 'am not worthy'; *ta-dē*, goes.

Present Definite,—*bāi-bamboi*, is striking; *tū-bamē* (they) are eating; *ti-tū-thē*, is giving to eat; *ti-tū-bam-thē*, (you) are giving to eat.

Imperfect,—The one example is *bāi-bamē*, was striking.

Past (*including Perfect*),—*bāi-tinā*, struck.

bāi-thē, has struck; *ta-thē*, *ta-jāū-thē*, *ta-kaū-thē*, went; *jalaū-thē*, divided; *tāng-thē*, became dear; *sā-thē*, said; *gang-da-thē*, has come again; and many others.

poklā-wē, were born; *lapā-wē*, said: *karhurā-wē*, joined; *dā-wē*, answered.

sā-da-pūi-lat, *sā-pūi-lat-sā*, he said (?)[1]; *sāi*, said.

Pluperfect,—*bāi-laū-dū-wē*, had struck.

Imperative,—The most common suffix is *tho*, as in *ti-tho*, give; *tisū-tho*, make. We have also *ti-ti-yo* (of Hindī *dē-dēnā*), give; *lā-o*, take; *ti-so-yo*, cause to wear; *lhū-raū-ti-yo*, put on (shoes); *ta-ro*, walk.

Infinitive,—This ends in *nā*, as in *bāi-nā*, to strike.

Participles—

Present,—*bāi-nā*, striking; *ṭū-nā*, eating.

Past,—*bāi-ranā*, having beaten; *ta-ranā*, having gone; *haū-ranā*, having seen; *thāi-ranā*, having died; *pakhut-lanā*, having run; *pam-lanā*, having embraced; *lāgang-lanā*, having brought.

Noun of Agency,—As already stated, this is formed by suffixing the pronoun *māi* or *mai*. Thus *sumhān-mai*, a waster.

Compound Verbs,—As in the cognate languages, compound verbs are common. Thus,

Causal or *Permissive*,—*ti-naū-thē*, gave the breast. Here the verb *ti*, to give, is prefixed. So *ti-so-yo*, cause to wear; *ti-tū-thē*, gives to eat. *Ti-nū-mak-thē*, (he) refused, is also probably a causal verb with a negative.

Desiderative,—*āi-tū-ni-thē*, wished to eat.

Inceptive,—*gāi-thaū-thē*, began to rejoice.

Repetition is indicated by suffixing *da* to the root, as in *lhing-da-thē*, is alive *again*; *gang-da-pūi-kho*, as he was coming *back*.

The Negative Particle,—This is *mak* (*māk*) or *makh*, which is used as follows:—

gāi-māi, good; *gāi-mak-mai*, bad, a bad action; *ti-makh-ē*, did not give; *gāt-mak-nā*, without trouble; *lamso-mak-nā*, without illness; *tinū-mak-thē*, refused; *tū-makh-ē*, (I) did not do (wrong); *laūhaū-mak-mai*, one who did not commit a lie; *thāi-mak-sān*, as long as (she) is not dead, until she dies.

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[1] The word *pūi* occurs also in *pūise-lan*, wealth; *kachangtaimākpūitong*, wickedly; *pūi nap-so*, that rice; *pūigan khotāi*, at that time; *gang-da-pūi-kho*, as he was coming back; *lambam-pūi-khon*, the sound of dancing. It also means 'mother.' In Khoirāo and Maring it is a suffix of the feminine.

[No. 14.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

KABUI.

SPECIMEN I.

(STATE MANIPUR.)

(Babu Bisharup Singh, 1899.)

Gāmai gākhat-loi ka-nā-gāmai kanhāi poklāwē. Ka-nā khūmairoi
Man one his-sons-male two were-born. His-son younger
ka-pū-kho lapāwē, 'Ā-po, āiroi fang pūise-lan asarūkhang ākhang
his-father-to said, 'My-father, I receive wealth share me-to
titho.' Kapūroi kachanā-nhāi khang lan-goi-so jalaūthē. Nāimhek
give.' His-father brothers-two for wealth-that divided. Days
jang-nāi-nhāi nāi-thom bamlanā ka-nā khūmairoi ka-ran-goi-so fangnā
two three after-remaining his-son younger his-wealth-that carrying
lam-dū-tho takaūthē, paibam khotāi kachangtaimakpūitong ka-lan
place-distant-to went; place in-that wickedly his-wealth
pāina māiso zin-mhāng-kam-thē. Lan haiyū-mai mhāng-kamankho kandi
all that wasted. Wealth all-that when-wasted country
khotāi nap tāngthē. Naptāngkhotāi kamāi lelā nangthē.
in-that rice became-dear. Rice-dear-on-being he hardship suffered.
Kamāiroi kandi khotāi bamai gāng khat kho taranā karhurāwē.
He country in-that who-lived man one to having-gone joined.
Maipū tairoi gak seno tūnā laūpuk-kho dūraūkathē. Gaktā
Man that swine tend saying field-to sent. Swine-to
titūni pui nap-so āiṭūnithē maigāng-khat-sini timakhē.
which-is-given-to-eat that. rice wished-to-eat man-one-even did-not-give.
Chamsidarana kamāiroi sādapūi-laṭ, 'Ā-pū banggoiroi gātmaknā
Sense-having-returned he said, 'My-father's servants without-trouble
tū-remlem-jangʃem-nā tū-bamē, āi-mū nap-dāpnā thāi-pinithē. Āiroi
eating-plentifully eating-live, I-but rice-being-hungry am-dying. I
ā-pū-kho tanā sānithē, "ā-po, āiroi Lā-hūkho pāp sūthē
my-father-to going will-say, "my-father, I God-before sin committed
na-hūkho-ni pāp sūthē; nangnā āi-kaokhang atik-namthē. Ātā
you-before-too sin committed; your-son I-to-be-called worthy-am-not. Me
na-bang khat tisūtho."' Kamāiroi thāūdingnā ka-pū-kho gangthē.
your-servant one make."' He arising his-father-to came.
Kamāiroi dūnābamkho kā-pūroi kamāi-tā haūranā jiyēnthē,
He when-was-yet-at-distance his-father him having-seen loved,

[No. 15.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

KABUI.

SPECIMEN II.

(STATE MANIPUR.)

(Babu Bisharup Singh, 1899.)

Tāipāngmai thāithai, gāina sūraūdū-māi-mo, kāi-haū laū-haū-
Human-being when-dead, good who-did-the-one-who-that, theft lie-
makmai, thāithinaū Rāgāng kāi kūwē. Gāimakmai sūmaitho
who-did-not-commit, when-dead God house reach. Bad-action who-did-man
thondiyāng thāin-ganthē. Ngānā thāithai kapūi naū-naū-mai
hell-to dies-and-is-hurled. Child when-dead its-mother's bosom-which-drinks
Rāgāng kāi kāinā-kho kapūi thāimaksān naū-tā hoinā kap
God house by-the-side-of its-mother is-not-dead-until bosom-for being-thirsty crying
bamē, kapūi dang-kho, 'Lāgānglē, āpūi thāiti-cho?
remains, its-mother on-being-there, 'O God, my-mother (is-)being-dead (?)
naū-naū-pūmathē, āpūi-tā titho,' ngānā kuroi kap bamthē.
bosom-(milk)-will-drink, my-mother give,' child that crying remained.
Rāgāngloi sāpūilatsā, 'napūitā tāipāngmai kho kāihaūtinā tāo
God said, 'your-mother-to world in stealing now
tān-kang lāū-bamthē.' Nāi-khat nāi-nhāi bamlanā kalāū taroinā
fetters wearing-remained.' Day-one days-two after-remaining her-child that
kap-lang-tithinā Rāgāngloi jīyēnā kapūitā tān-kang dapdoknā
on-crying-very-much God loving (i.e., pitying) its-mother-for fetters taking-off
kanātā ti-naū-thē.
her-child gave-the-bosom.

FREE TRANSLATION OF THE FOREGOING.

We, human beings, can after death reach the holy feet of God in Heaven, if we do not commit any sin and pass our lives honestly in this world; but those who commit theft and do many other sinful actions such as telling lies, cheating others, etc., are all sent to hell.

When a child drinking milk of its mother is dead it remains crying near God, because it is hungry and wants to drink its mother's milk; and when its mother is dead it says to God, 'O God, is my mother dead? let me see her and satisfy my thirst by drinking her milk.' And God answers, 'O child, your mother cannot come here now, because she is in hell bound with fetters for committing theft in her lifetime in the world.' Nevertheless the child continues crying bitterly and makes repeated prayers for the release of its mother. At last God, being compassionate, releases the mother from her confinement in hell and brings her to her hungry child. The child now drinks her milk to its heart's content.

KHOIRĀO.

The Khoirāo Nāgās inhabit the northern hills of the Manipur State. They are flanked by the Kukis on the west, and the Tangkhuls on the east. Their language is called Kolya in some books dealing with Manipur. In the Valley of Manipur they are found at Thangal, a village about 25 miles north of the capital. The language is closely connected with Kabui and Kachchā Nāgā. Like Kabui, it shows points of contact not only with the Bodo languages, but also with the Kuki ones. I have met no account of its peculiarities or of the tribe which speaks it. The latter is not mentioned by McCulloch in his account of Manipur quoted under Kabui, but, in the Appendix, there is a list of 'Tukai mee' words, many of which agree with what is here called Khoirāo. The number of speakers of the language in the Manipur State is estimated at 15,000.

The following very imperfect account of Khoirāo Grammar is based on the specimens and list of words collected for this Survey, and its correctness, so far as it goes, is entirely dependent on the accuracy with which these have been recorded. It does not pretend to do more than illustrate the more prominent features of the language. There is much in the specimens that I have not been able to analyze.

The Khoirāo grammar closely follows that of Kabui. The spelling of much of what follows is doubtful. I am pretty sure that *u* should be substituted for *ū* in many places. The word *thō* is also spelt *thaū* and *thau* and this gives a clue which should not be neglected in considering other words.

Prefixes and Suffixes.—The prefix *ka* has altogether lost its proper meaning of 'his.' It seems to be used, as in Kabui, as little more than a definite article. Thus, *ka-nāū, the* son, not necessarily *his* son. Exactly corresponding to the Kabui suffix *mai*, we have *bā* (also found in Āo, Chutiyā and Meithei) and, more rarely, *tang*. Thus, take the word *woi*, corresponding to the Angāmi *vi*, meaning 'good.' 'A good man,' *chapāmi ka-woi-bā*, literally, 'the man who is good.' So, *sanāūbā*, he who is a brother, a brother. Again, nouns of agency, *ka-bam-bā*, he who resides; *ka-gāi-bā*, he who has killed, a killer; *si-bā*, he who is dead, the deceased; *ka-gāi-tang*, the man who has killed, a killer.

Nouns.—Gender.—The following are examples of the modes in which gender is indicated:—

Takōn pābā, a horse,	*takōn pūi*, a mare.
Tōm pābā, a bull,	*tōm pūi*, a cow.
Thi tapābā, a dog,	*thi pūi*, a bitch.

And so on. *Pūi* is possibly a contraction of *pā-woi*, see adjectives, below.

Number.—For nouns, the plural suffix is *kahak*, as *pā-kahak*, fathers. It is only used when necessary for the sense. Pronouns take *rami*, see below.

Case.—Cases are formed as usual by suffixes.

The *Nominative*, either takes no suffix, or else takes the suffix *ni* (compare Chutiyā *nā*), which apparently means 'by,' and converts the whole sentence into a passive one. At least, *ni* is also used as the suffix of the case of the agent. In Kabui, the nominative takes the suffix *roi* before transitive verbs only, and the Khoirāo *ni* seems to be bound by the same restrictions, though, like *roi*, it occasionally appears before intransitive verbs also. Thus, *pāi-pā-ni yēn-pi-ngē*, the father divided and gave; *hai-ni gāng-lē*, I will say;

but *pāi pā chāng rā-ē*, he came to his father. An instance of the use before an intransitive verb is No. 211 in the list of words, *viz.*, *hai-ni thau-nuē*, I went.

The *Accusative* usually takes no suffix, as in *pāi wān ang mahūnaū hū-pi-lā*, put a ring on his hand; *tūngkhōn chā-ngē*, he heard a sound. Sometimes the suffix *yō* of the dative is also used for this case, as in *pāi-yō laū-ā thaūntani-ngē*, sent him to the field.

The suffix of the *Agent* seems to be *ni*, as in *wōk-ni katā-gataū-chi*, that which was eaten by the swine.

I have not noted any instance of the use of the *Instrumental* case in the specimens or list of words.

The usual suffix of the *Dative* is *yō*, as in *nāū kati-yō yēn-pi-ngē*, he divided and gave to the two sons. The list of words translates 'to a father' by *pā khat thanāū*. Other forms of the dative are *hai-ni hai-pā chā-kāni gāng-lē*, I will go to my father; *pā chāng rā-ē*, he came to the father; *nāū chi-ni pāi-pā chāng-ang kēnē*, that son answered to his father.

As regards the *Ablative*, the list of words gives *pā khat thanāū-i* for 'from a father.' In No. 235 we have *pāi-chā-thō*, from him. So (240) *sū-chā-thō*, from whom?

The suffix of the Genitive is *hūi*, or *goi* as in *pā khat hūi*, of a father. We have also *chapā-mi ka-woi-bā khagoi*, of a good man, in which *khat* and *goi* have apparently coalesced. Usually, however, there is no suffix as in *hai-pā rāwā*, my father's servants.

The usual suffix of the *Locative* is *thaū* or *thō*, as in *kai-thō*, in the house. The correct spelling is probably *thō*. Sometimes we have *ā*, as in *laū-ā* meaning both 'into the field,' and 'in the field.' With verbal roots the suffix *chū* is very common, as in *thau-ngē-chū*, on having gone: *si-chū*, when dead; *pa-chū*, at the time of coming.

In all cases, the suffixes are liable to be omitted, as in *pāi-pā wā-ngē*, said to his father.

Adjectives.—Adjectives, including numerals, follow the nouns they qualify. They do not themselves change for gender, but the feminine of the common suffix *bā* seems to be *woi*. Thus, *chapā-mi ka-woi-bā khat*, a good man; *sanūi-mi ka-woi-woi khat*, a good woman. Other examples are *takōn ka-ngoū-bā*, the white horse; *chapā-mi nāū-mi kasi khat*, a bad boy; *sanūi-mi nāū-mi kasi khat*, a bad girl; *sanūi-mi ka-woi kahak*, good women. As usual when an adjective qualifies a noun, the case suffixes, etc., are appended to the adjective only.

The only good example of comparison which I can give is *pāi tambūi-yō*, than his sister.

The numerals will be found in the list of words. *Khat*, one, coalesces with a following word, as in *khagoi* already quoted, and in *khalli*, even one.

Pronouns.—The **Personal Pronouns** are—

Hai, hai-ni, I.
Nang, nang-ni, thou.
Pāi, pāi-ni, he.

The plural of each is formed by suffixing *rami*. Thus, *hai-rami, hai-rami-ni*, we.

They are all declined regularly. The genitive suffixes are given as *cham* or *hūi*. Thus, *hai cham*, of me; *hai hūi*, mine; but as a rule the suffix is not used. Thus, *hai*

pā, my father; *nang pā*, thy father; *pāi pā*, his father; *ngai nang ūiyē*, all is yours. The genitive of *nang* is given as *nang goi*, instead of *nang hūi*. *Goi* has been quoted above as a substantival suffix also. Amongst other forms we may note *nangō*, contracted from *nang-yō*, the accusative of *nang*, in *nangō hai-ni ngam-ē*, I defeated thee. In No. 235 of the List of Words, we have *pāi chāthō*, from him. *Pāi* sometimes takes the demonstrative *chi* without changing its meaning. Thus, *pāi-chi nanga-ngē*, he became miserable.

The **Demonstrative** pronouns are *hi*, this, and *chi*, that, as in Tāngkhul. Thus, *hai nāū hi si-yaū-ni*, this my son having died; *lam chi thaū*, in that place; *mi chi-ni pāi-yō thaūntani-ngē*, that man sent him?

The **Relative** pronouns are supplied, as in Āo, by the use of the verbal participles in *bā*.

The **Interrogative** pronouns are *sū*, (compare Angāmi *so-po*, Āo Mongsen, *su-bā*) who? as in *sū kanāū chapā-mi*, whose boy? *sū-chāthō*, from whom? *Kadi* (compare Angāmi *kedi* or *keji*) is 'what'? *Sū* is used in this sense in *nang jan sū-bō*, what is your name?

Verbs.—The following forms of the *verb substantive* occur. The commonest root is *ūi*, as in *ūi-yē* or *ūi-ē*, is, was; *ng-ūi-lē*, will be; *ūi-bā*, in *nang nāū ūi-bā haī matik tāngē*, I am not worthy to be thy son, means literally, 'he who is', ... one who is thy son.

Another root is *bam*, to remain (also in Kabui and Mikir; compare Meithei *pham*, Angāmi *bā*). It occurs in phrases such as the following—*nang hi hai-lōngasūini bamē*, you are with me; *hai-pā rāwā bam-ō-ē*, my father's servants are living; *pāi-rami nūngāini bam-amē*, they remained rejoicing; *laū-ā bam-daiyē*, he was in the field; *lam chi thaū ka-bam-bā mi khat*, a man who resided in that place.

nai-ē or *naiyē* means is, was, were. Its interrogative form, *vide post*, is *nai-bō*.

tā-ngē means 'is not.'

As in Kabui and Empēo, the system of tense suffixes is very loosely applied. The one tense about which there is any certainty is the Future, of which the sign is *lē*, corresponding to the Kabui *ni*. The suffix *ē* (compare Angāmi *wē*) used both for present and past time, as in Kabui, but the past often takes in addition the sound *ng*, making *ngē*, which does not appear to be used for the present. Also as in Kabui, when a root ends in a vowel, a euphonic *y* is optionally inserted before the suffix *ē*, as in *ūi-yē* or *ūi-ē*, is. The following are the principal tense forms which I have noted, and have been able to analyze:—

Present,—*haini wū-ē* (Angāmi *vu-wē*; Semā *bu-ē*), I strike; *hai thau-ē* (Angāmi *to-wē*), I go.

Present Definite,—*haini wū-mē*, I am striking; *ngāk-amē*, he is grazing.

Past (including *Perfect* and *Pluperfect*),—*rā-ē* (Āo Mongsen *ra-i*), came; *kanāi-ē*, asked: *hēm-ē* (? *hē-mē*), entreated; *kēnē*, answered; *ngam-ē* (*? nga-mē*), defeated.

haini wū-ngē, I struck; *thau-ngē*, went; *wā-ngē*, said; *yēn-pi-ngē*, divided and gave; *pak-thō-ngē*, departed; and many others.

In *āpā cham gā-nghai*, ancestors said (these) words, the form *gānghai* seems to be a remote past.

Imperfect.—The only example is *haini wū-ni nai-ē*, I was striking.

Future,—*wū-lē*, will strike; *gāng-lē*, will say; note *ng-ūi-lē*, will be.

Imperative.—The suffix is *lā*, as in *pi-lā*, give; *ngāk-lā*, pasture; *yāū-lā*, see; and others. *Pi-ngā*, also means 'give.' In Nos. 77—85 of the list of words there are a number of forms ending in the future suffix *lē*, but it is doubtful if they are really imperatives.

Infinitive.—The only examples are *ūi-lēni* and *wū-lēni*, which are given in the list of words as translations of 'to be,' and 'to beat,' respectively.

PARTICIPLES.—

Present.—The suffix is *ni*, and is very common, both as a true adjective and as an adverbial participle. Thus *wū-ni*, striking; *pāi wōng-thaū-ni pā chāng rā-ĕ*, he getting up, came to his father. In the parable, *gāng-ō-ni* is translated 'it was said (my father's servants, etc.)'. I am not certain that it is not really a present participle as it is translated in the last line of the first paragraph.

Past.—The form of the past participle is the same as that of the present. Thus *wu-ni*, having struck. Other forms are *kamāo-nani*, having wasted, and (?) *pa-tani*, having come.

Noun of Agency.—This, as already shown, is formed by the suffix *bā*, with or without the prefix *ka*. Thus, *ka-bam-bā* (Angāmi *ke-bā-mā*), one who resides; *si-bā* (Angāmi *ke-sā-mā*; Āo *tā-sa-bā*), the deceased. *Tang* is also used, as in *ka-gāi-tang*, a slayer.

Gerund.—This ends in *chū*, and is common. Thus, *si-chū*, on being dead, when he is dead; *pa-chū*, at the time of coming; *wōng-chū*, at the time of coming; *yāū-chū*, on seeing.

Passive Voice.—This is the same as the active. The subject is put into the accusative. Thus, *hai-yō wū-ē*, I am beaten, literally, beats me. Some forms in the specimens which are translated as passives are not clear to me. Such are *pāi-ni lōnga sūini*, he went and was joined; *gāng-ōni*, it was said.

Negative verb.—The negative particle is *mak*, as in Kabui, but there seem to be other forms which I cannot analyze. The examples in the specimens are *tāngē*, is not; *pi-tāng-ē*, did not give; *sūigama khali kamē*, did not disobey; *pi-mak-chū*, you did not give; *fūng-lā-ki*, will not carry; *nga-mak-ē*, did not defeat. *Tāng* is probably borrowed from the Meithei *tā* or *dā*. Compare the Mikir negative suffix *ē*. *Chū* in *pi-mak-chū* is probably an intensive particle like the Angāmi *bi*, as in *tsü-mo-bi*, *certainly* did not give.

Interrogative verb.—The suffix *bō* is added to the verb in interrogative sentences. Thus, *nāū-chapā-mi kadiyā nai-bō*, how many sons are there? *sū kanāū chapā-mi rā-bō*, whose son comes? and many others.

Compound verbs.—As in cognate languages, these are of frequent occurrence. Thus *yēn-pi-ngē*, dividing he gave, he divided and gave. The materials available are not sufficient to enable us to analyze all, or even nearly all, the compound verbs which occur in the specimens. The following must suffice. The root *tā* means 'to eat,' and *tā-ga-ni-chi* means 'though he wished to eat.' The root *ni* or *nyi* means 'to desire' in several cognate languages. In Kabui and Semā it is used as a suffix for the future. The root *pi* means 'to give,' *tā* means 'to eat,' *tāk* means 'a feast,' and *pi-ntāk-amē* means 'is giving a feast.' In other words the causal verb is, as in cognate languages, formed by compounding the root meaning 'to give,' with the main verb.

[No. 16.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

KHOIRĀO NĀGĀ:

SPECIMEN I.

(Babu Bisharup Singh, 1899.) (STATE MANIPUR.)

Mi khat nāū kati naiē. Nāū katābā, 'nang-ni chang khāi
Man a-certain(of) sons two were. Son younger, 'by-you to-be(?) given(?)
hūigatāi-garāi hai-yō pilā,' pāi-pā wāngē. Pāi-pāni hūigatāigarāi
property me-to give,' his-father (to) said. His-father property
kanai-chē nāū kati-yō yēnpingē. Tūmik tūnāū-kha naichū pāi-nāū
whatever-is sons two-to divided. Days some after-remaining his-son
katābā lan khang fūngani lam gadā khatā pakthōngē. Pāini
younger wealth all carrying place distant one-to went. He
ngamthakmakū pāi-lan khang kamāngē. Lan khang kamāonani
wickedly his-wealth all wasted.. Wealth all having-been-wasted
lam chi thaū tāk manga tingni pāi chi nangangē. Lam chi
place that in rice very being-dear he that became-miserable. Place that
thaū kabambā mi khat thaū pāini lōnga sūini. Mi chini, 'wōk
in residing man one to he went was-joined. Man that, 'swine
ngāklā,' tani pāiyō laū-ā thaūntaningē. Mfi chi wōkni
pasture,' saying him field-to sent. Husks that swine-by
katā-gataū-chi tāngbū tāgani-chi pāiyō mi gali piṭāngē.
which-was-eaten-that even wished-to-eat-though him-to man any did-not-give.
Pāi laūsing patani pāi-thana gāngōni, 'haipā rāwā katangbā
His sense having-come to-himself it-was-said, 'my-father's servants many
lēmōthoibō tāni bamō-ē haiba pongdrāni silēnēyē. Haini
in-abundance eating are-living I-whereas being-hungry am-about-to-die. I
haipā chākāni gāng-lē, "pā, hai hi Sarāibā chādō
my-father to will(-go-and)-say, "father, I this God to
mānangē nang chādalē mānangē; nang nāū ūibā hai matik
have-done-wrong you to-also have-done-wrong; your son to-be my worthiness
tāngē; nang rāwā khat gointilā." Pāi wōngthaūni pā chāng
there-is-not; your servant a make." ' He getting-up father to
rā-ē. Kadādo naimang pāni ngūni, sinaūni, pāklani,
came. At-distance when-he-was-yet father seeing, being-compassionate, running,
kawōng pamani, chūpētē. Chi-thaū nāūni gāngē, 'pā, hai bi
neck embracing, kissed. Thereupon son said, 'father, I this

Sarāibā chādō mānangē nang chādalē mānangē, nang nāū
God to have-done-wrong you to-also have-done-wrong, your son
ūibā hai matik tāngē.' Chi-thaū pāi-pāni pāi rāwā tāng gāngē,
to-be my fitness there-is-not.' Thereupon his-father his servants to said,
'fi kaūi pompani hai nāū wāndilā; pāi wān ang mahūnaū khat
'garment best bringing my son put-on; his hand on ring a
hūpilā, fāi ang fāitho hūntilā; hai nāū hi siyaūni, ringalaūngē;
put, feet on shoes put; my son this having-died, has-become-alive;
kamāūni, naigalaūngē; hiyāng hibū hairami nūngāini tāni
having-been-wasted, is-found; this-reason for we merrily eating
bamang-hai,' gāngōni pāirami nūngāini bamamē.
let-us-remain,' saying they merrily remained.

Si kān chidō pāi nāū katambā laū-ā bamdaiyē. Pāini kai
That time at his son elder field-in was. He house
thaū pa-chū tūng kawūbā chakoithābā tūngkhōn chāngē. Pāini
towards in-coming drum beating dancing sound heard. He
rāwā khat-thō lamōni 'kathāwā chi kadi gūibō?' kanāi-ē.
servant one calling 'which-is-being-done that what is?' asked.
Rāwā chini gāngē, 'nang sanāūbā kalanwongangē. Pāini thāmakō
Servant that said, 'your brother' has-returned. He without-illness
wōngani. nang-pāni tāk pintākamē.' Cham chi chāūni pāini
having-come your-father rice (feast) is-feeding.' Word this hearing he
longtūni kai lōng-lūle bongē. Chithaū pāi-pāni patni pāiyō
getting-angry house to-enter refused. Thereupon his-father coming-out him
hēmē. Nāū chini pāi-pā chāngang kēnē 'yāūlā, tōngkūm hi
entreated. Son that his-father to answered, 'look, years these
thānkahi nang gaiganābā-hi haini nang cham ni khalli sūigama
so-long your service-in-doing I your word day even-one disobey
khali kamē; hithaū-rāū nangni hai kalōn-tang kasūini nūngāini tārangbā
did not; nevertheless you my friends-men with merrily to-eat
kami nāū khalli pimakchū. Nang lan khang sakhāi-khāibūi
goat young one-even have-not-given. Your wealth all prostitute
chādo pinangāni kamāongatho nang nāū hi wōng-chū nangni tāk
to by-giving who-had-wasted your son this on-coming you rice (feast)
pintākamē.' Pāi-pāni gāngē, 'hai nāū, nang-hi tākmōkū
are-feeding (giving).' His-father said, 'my son, you-this ceaselessly
hai-lōngasūini bamē, hai kanai ngai nang ūiyē, nang sanāūbā
me-together-with are, I whatever-have all yours is, your brother
hi siyaūni, ringalaūnge; kamāūni, naigalaūngē; hiyāng hibū
this having-died, is-alive; having-been-lost, is-found; this-reason for
hairami nūngāini harāū-harāūni bamamē jiyē.'
we merrily in-gladness to-live it-is-proper.'

[No. 17.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-BODO SUB-GROUP.

KHOIRĀO NĀGĀ.

(STATE MANIPUR.)

SPECIMEN II.

FOLKLORE TAKEN FROM THE LIPS OF A KHOIRĀO NĀGĀ.

(Babu Bisharup Singh, 1899.)

Kata-mi āpūi āpā cham gānghai. Sari kagāibā mini
Aged-men forefathers fathers words said. Enemy killing man
sarinā sari-fi fūngē; sari kagāi-kamak tang fūngnāi.
enemy-by enemy-dress is-carried; enemy killing-not man should-not-carry.
Sari kagāi tang sichū pāini talā ringamang thatpā
Enemy killing man when-dead him-by in his-life-time who-was-killed
pūā wōngni pāi khāo fūnglā gāngē, 'fūng-lā-ki,' tani
owner (enemy) coming his basket carry said, 'will-not-carry,' saying
sarōnē, 'nangō haini ngamē' 'ngamakē,' tani bākathaūchē.
quarrelled, 'you I defeated' 'defeated-not,' saying refused.
Chithaū sibā chini 'nangni bāitōmani nang jāū chi kamēt
There-upon deceased that 'you refuse-if your face that rubbing
yāūlā,' tani sari chini yāūchū hāng jam naini, 'jingē,'
see,' saying enemy that on-seeing dao marks being-found, 'it-is-true,'
tani, 'hai-lōbāni ngamangdaiyē, fūnglē,' tani fūngūngē. Sari
saying, 'my-friend (you)-defeated-(me), will-carry,' saying carried. Enemy
kagāi-tang sichū hāng ngāi kahūchi, 'kasi bampūi kafēnga
killing-man on-being-dead dao spears are-given, 'death way-in will-fight
laŭlō,' tani chiyāngbohūē ngāi jahūie, laū wālō kafā andri
again,' saying is-reason-for spear is-given, land to-cultivate spade axe
jahūiē.
are-given.

FREE TRANSLATION OF THE FOREGOING.

A piece of Khoirāo Nāgā folklore.

Our forefathers have told us that when a man dies in fight, he is clad in his war-dress. If he does not die in fight, he is not so clad.

When he who killed him dies, the man who was killed comes to him and tells him to carry his basket. 'I will not carry it,' says the conqueror, 'for I defeated you in our life-time.' They fight about this. 'You did not defeat me,' denies the other. Says

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empeo (Kachchā
1. One	Īsī	Isih	Kāt
2. Two	Hīnī	Hini	Ganā
3. Three	Kethâm	Kithom	Gūjūm
4. Four	Phlī	Phili	Mādai
5. Five	Phâng-ō	Phangoh	Mingēo
6. Six	Thrâk	Throk	Sūrūk
7. Seven	Thrâksī	Throksi	Senā
8. Eight	Nerkep	Narkep	Dasāt
9. Nine	Serkep	Sarkep	Sūgūi
10. Ten	Kep (11 =krē-isi, 12=krē-hīnī, *and so on*).	Kep	Gārēo
11. Twenty	Ing-koi	Ingkoi	Ẽkai
12. Fifty	Phângō kep	Phangoh kep	Ring jēo
13. Hundred	Phārō īsī	Pharo-'sih	Hai
14. I	Ne	Ne	Ānūī
15. Of me	Ne	Ne bha	Ānūī-gū, ā-gū
16. Mine	Ne	Ne kineh (*my property*)	Ānūī
17. We	Netūm	Ne-tum	Ānūī-mī
18. Of us	Netūm	Ne-tum abha	Ānūī-mī-gū
19. Our	Netūm	I-tum[1] akineh	Ānūī-mī
20. Thou	Nāng	Nang	Nāng
21. Of thee	Nāng	Nang abha	Nāng-gū, nā-gū
22. Thine	Nāng	Nang kineh	Nāng
23. You	Nāngtūm	Nang-tum	Nāng-nūī-mī
24. Of you	Nāngtūm	Nang-tum abha	Nāng-nūī-mī-gū
25. Your	Nāngtūm	Nang-tum akineh	Nang-nūī-mī

[1] This is evidently the first person plural pronoun including the person addressed, while *netūm* excludes him.

ıeror, 'If you deńy, rub your face and see.' T'ıen the other rubs his face, and
ıs of a *dao* on it. 'It is true,' he says, 'my friend, you defeated me. I
ırry the basket,' so he does so.

When a man who has killed an enemy dies, he is given spears and a *dao*, because he will have to fight again in the path of death. They also give him a spade and an axe to cultivate land in the nether-world.

LANGUAGES OF THE NĀGĀ-BODO SUB-GROUP.

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
Kat	Khat	Khat	1. One.
Kànā	Kanhāi	Kati	2. Two.
Kàchum . . .	Kathom	Kathūm	3. Three.
Màdai	Padāi	Malhi	4. Four.
Mingou	Pangū	Mangā	5. Five.
Sheruk	Charūk	Sarūk	6. Six.
Sinā	Chanāi	Sini	7. Seven.
Tisàt	Tachat	Kachat	8. Eight.
Sikūi	Chakū	Chakū	9. Nine.
Keron	Lū	Sarā	10. Ten.
Ngkai	Choi	Machi	11. Twenty.
Rengēo	Lengū	Rēngā	12. Fifty.
Hai	Fāi	Ki	13. Hundred.
Ī	Āi	Hai	14. I.
A-gū	Ā-lat	Hai-cham . . .	15. Of me.
.....	Ā-khang . . .	Hai-hūi	16. Mine.
Anui	Hāi-goi	Hai-rami	17. We.
Anui-gū	Hāi-lat	Hai-rami-cham . .	18. Of us.
.....	Hāi-khang . . .	Hai-rami-hūi . . .	19. Our.
Nang	Nang	Nang	20. Thou.
Nung-gū . . .	Nang-lat . . .	Nang-cham . . .	21. Of thee.
.....	Nang-khang . . .	Nang-goi . . .	22. Thine.
Nang-nui . . .	Nang-hnū-goi . . .	Nang-rami . . .	23. You.
Nung-nui-gū . . .	Nang-hnū-goi-lat . .	Nang-rami-cham . .	24. Of you.
.....	Nang-hnū-khang . .	Nang-rami-hūi . . .	25. Your.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Ēmpēo (Kachchā Nāgā) (Soppitt).
26. He	Lā, ālāng	Alang, la	Jī
27. Of him	Lā	Alang bha	Jī-gū
28. His	Lā	Alang kineh	Jī
29. They	Lātūm	Alang-tum	Jī-mī
30. Of them	Lātūm	Alang-tum abha	Jī-mī-gū
31. Their	Lātūm	Alang-tum akineh	Jī-mī
32. Hand	Ā-rī	A-ri	Mipā
33. Foot	A-kéng	A-keng	Mipi
34. Nose	Ā-nōkān	A-nokan	Bānēyō (*his nose*)
35. Eye	Ā-mek	A-mik	Mimik
36. Mouth	Ing-hō	Angtur	Mimūi
37. Tooth	Ā-sō	A-so	.....
38. Ear	Ā-nō	A-no	B^{a}kon
39. Hair	Ā-chū	I-shuh	Pātam
40. Head	Ā-phū	A-phu	Mipēi
41. Tongue	Ā-dē	A-de	Balē
42. Belly	Ā-pâk	A-pok	Migu
43. Back	Ā-nung (*of men*), ā-moi (*of men and animals*).	I-nung, a-moi	Mīsīng
44. Iron	Ingchīn	Ingshin	Hēgē
45. Gold	A-ser	A-ser	Gāchāk
46. Silver	Ā-rūp	A-rup	Rāng-kāng
47. Father	Ā-pō	A-poh	Āpēo
48. Mother	Ā-pē, ā-pei	A-peih	Āpūi
49. Brother	Īk (*elder*), ā-mū (*younger*)	A-korte-te, a-shikle poh	Āsi
50. Sister	Ingjīr, *or* ā-tē (*elder*), mū (*younger*).	A-jir-shikle, a-kle, ang-jir-pih.	Ākinā
51. Man	Ārleng (*a Mikir*), ā-mōnīt (*any other man*).	Arling	Minā
52. Woman	Ārlōsō	Arlutsuh	Mipūi

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English
Wi	Kamāi	Pāi	26. He.
Wi-gū	Kamāi-lat	Pāi-cham	27. Of him.
.....	Māi-nāi	Pāi-hūi	28. His.
Wī-nui	Māi-kāi	Pāi-rami	29. They.
Wī-nui-gū	Māi-kāi-lat	Pāi-rami-cham	30. Of them.
.....	Māi-kāi-jam	Pāi-rami-hūi	31. Their.
Mi-bā	Bān	Wān	32. Hand.
Mi-pipā	Phai-pā; (tan, *leg*)	Fai	33. Foot.
Mi-nēo	Nukwang	Nā	34. Nose.
Mi-mīk	Mhek	Mik	35. Eye.
Mi-mūi	Mhong	Mathū	36. Mouth.
Mi-geo	Ho	Agā	37. Tooth.
Mi-kon	Nukoan	Kōn	38. Ear.
Mi-tām	Sam	Tham	39. Hair.
Mi-pei	Pi	Pi	40. Head.
.....	Bārei	Li	41. Tongue.
Mi-bung	Bung	Pūk	42. Belly.
Mi-ching	Theng	Asēn	43. Back.
Hegei	Tan	Sangri	44. Iron.
Kuchāk	Kachā	Sanā	45. Gold.
Gofū	Lūpā	Lūpā	46. Silver.
Āpeo	Āpo, āpū	Āpā	47. Father.
Āpui	Āpoi, āpūi	Pūi	48. Mother.
Āsi	Āchai (*elder*), ākainā (*younger*).	Hainā̄ū (*my brother*)	49. Brother.
Āsipui	Āchaipī (*elder*), ātānpoi (*younger*).	Haitambūi (*my sister*)	50. Sister.
Jai manā	Gāmai	Chapā-mi, mi	51. Man.
Mipui	Tomai	Sanūi-mi	52. Woman.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empeo (Kachchā Nāgā) (Soppitt).
53. Wife	Ā-pisō, ē-pisō	Pisuh	Bānāo
54. Child	Ā-sō, ē-sō	Isuh	Ānā
55. Son	Ā-sōpō, ē sōpō	Suh-pinsuh	.....
56. Daughter	Ā-sōpī, ē sōpi	Suh-arluh, suh-arlo	Hēlēōmi
57. Slave	Ā-bān	A-ban	Gā-bāng
58. Cultivator	Sai-te-kī ābāng	Sait ke-bang	.....
59. Shepherd	Bī-kevī ābāng (*of goats*)	Bih kevei-abang	.....
60. God	Ārnām	Arnam	Hārā
61. Devil	Ā-hēī	A-hiih	Hārāshiā
62. Sun	Ārnī	Arni	Tingnai
63. Moon	Ā-chīklō	A-shiklo	Hēkēō
64. Star	Ā-chīklō-lângsō	A-shiklo longsuh	Hēgi
65. Fire	Ā-mē	A-seh	Mi
66. Water	Ā-lāng	A-lang	Douī
67. House	Ā-hem	A-hem	Gi
68. Horse	Ā-lōsē, ā-lōsēi	A-loseih	.....
69. Cow	Ā-chai-nâng-ā-pī	A-jainong-pih	Godōmpui
70. Dog	Ā-methān	A-methan	Hētē
71. Cat	Ā-meng	A-meng	Miāōnā
72. Cock	Ā-vō-ālō	A-vo-puh	Enrūirē
73. Duck	Ā-vō-kāk	A-vo-kap	Dāfām
74. Ass	.....	A-kadda	.....
75. Camel	.....	Ut	.....
76. Bird	Ā-vō	A-vo	Enrūi
77. Go	Dām-pō (*present*)	Dam	Tā-jō
78. Eat	Chō-nân (*imperative*)	Shuh	Tēo-jō
79. Sit	Ingnī-pō (*present*)	Kangni	.....

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Naū	Hainū	53. Wife.
.....	Gallāū	Nāū-mi	54. Child.
Ānā	Ānā-gāmai . . .	Hai-nāū-chapā-mi . .	55. Son.
Ānā pui	Ānā-tomai . . .	Hai-nāū-sanūi-mi . .	56. Daughter.
.....	Bāng	Hairāo	57. Slave.
.....	Lāū lhoimai . . .	Laū-kathā-tang . .	58. Cultivator.
.....	Lāūjū semmai . .	Yāo-khongāk-tang . .	59. Shepherd.
Harā	Lā	Sarāibā	60. God.
Ghampeo . . .	Sagamai	Sarāibā-kasi . . .	61. Devil.
Tingnaimek . . .	Nāi-mhek (*eye of day*) .	Tamik	62. Sun.
Hekēu	Bū	Hā	63. Moon.
Higgī	Ganchonna . . .	Saganthai . . .	64. Star.
Mī	Māi	Mai	65. Fire.
Doi	Dūi	Dūi	66. Water.
Kī	Kāi	Kai	67. House.
Hokōn	Takon gāmai . . .	Takon	68. Horse.
Kutōm	Goitom koi . . .	Tōm	69. Cow.
Settei	Sirū	Thi	70. Dog.
Miyouna . . .	Miūnā	Tōkpā	71. Cat.
.....	Loidoi (*an egg, lit. fowl water*).	Roitibā	72. Cock.
.....	Fom	Thanū	73. Duck.
.....	Gādhā	Gādhā	74. Ass.
.....	Ūt	Ūt	75. Camel.
Hinrūi	Loi	Ramrōi	76. Bird.
.....	Ta nā (*infinitive*) . .	Thaulē	77. Go.
Jeolao	Tūnā	Tāthōlē	78. Eat.
Intaolao	Bamnā	Wāmē	79. Sit.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Ēmpēo (Kachchā Nāgā) (Soppitt).
80. Come . . .	Vāng-pō (*present*) . .	Wang	Wāng-jō . . .
81. Beat . . .	Châk-nân (*imperative*) (*of men*); teng-nân (*of animals*).	Ki-chok	Bēō-jō . . . .
82. Stand . . .	Arjāp-thā (*imperative*) .	Kar-jap	Sāp-jō . . . .
83. Die	Thī-nân (*imperative*) .	Thi	Jai-jō . . . .
84. Give	Pī-pō (*present*) . .	Pih	Pē-jo . . . .
85. Run . . .	Kāt-pō (*present*) . .	Kat	Pag-jo . . . .
86. Up	Āthāk (*to upon*) (*No preposition for 'Up'*).	Angsong . . .	.....
87. Near . . .	Tebâk	A-dum	.....
88. Down . . .	Āklâng	A-bert	.....
89. Far	Helōving, kahelo . .	Ka-hiluh . . .	Dēodā . . . .
90. Before . . .	Āphrāng. . . .	A-phrang . . .	Rai . . . .
91. Behind . . .	Aphī	A-pheij	Nā . . . .
92. Who . . .	Kōmāt?	Mat-lo (*who is it?*) . .	Chāōlo . . . .
93. What . . .	Kōpī	Pi-lo	Endai (lo) . . .
94. Why . . .	Pī-āpât (*what for*) . .	Pi-apot	Endailoshi . . .
95. And . . .	Ānsi, pen, lāpen, ākō .	An-ke	.....
96. But . . .	Bântā, bân-setā, setā . .	Antang-ke . . .	Jidēgē . . . .
97. If	Lāle; le *and* te *used as suffixes.*	Ansi	.....
98. Yes	Thā	Oid (*Khassi* hoid) . .	Ē-ō . . . .
99. No	Kālī	Jok sheh . . .	Gā . . . .
100. Alas . . .	Hī	.....	.....
101. A father . . .	Āpō	A-poh	Āpēo . . . .
102. Of a father . .	Āpō	A-poh amar (*father's property*).	Āpēo-gū . . . .
103. To a father . .	Āpō ānāt (*towards*), āphān (*to, also Accusative*).	Ha (*Khassi*) a-poh . .	Āpēo-dūī . . .
104. From a father . .	Āpō pen . . .	Hane (*Khassi* ha-na) poh .	Āpēo-gēnē . . .
105. Two fathers . .	Āpō bāng-hīnī . . .	Poh bang-hini . .	Āpēo hāng-ganā . .
106. Fathers . . .	Āpō-ātūm . . .	Poh ki-ong . . .	Āpēo-mī . . .

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
Phirche	Gāngnā	Rālē	80. Come.
Vuchule . . .	Bāinā	Wūlē	81. Beat.
Sāblao	Dēngnā	Chaplē	82. Stand.
Cheilao	Thāithnā . . .	Silē	83. Die.
Pelao	Tinā	Pilē	84. Give.
Pāghlao	Pāknā	Paklē	85. Run.
.....	Karhū	Haipirā	86. Up.
Nāda	Nākho	Karāithaū . . .	87. Near.
.....	Kabhāng . . .	Hangpāng . . .	88. Down.
Deoda	Dūtbē	Kadāthaū . . .	89. Far.
Reilou	Hokho	Haidonpāng . . .	90. Before.
Nàlou	Thāitho	Haisipāng . . .	91. Behind.
Chāolo	Thaūcho . . .	Sūo	92. Who.
Indai	Tabuicho . . .	Kadi	93. What.
Dailou	Tabuikāngcho . . .	Kadigūibo . . .	94. Why.
.....	Ākumnā . . .	*Not used* . . .	95. And.
Chaine	Mū (*it is always suffixed to the root of verb*).	*Not used* . . .	96. But.
Indaine	Thāi (*ditto*) . .	Minā (*termination*) . .	97. If.
Ēú	Āi	Mē	98. Yes.
Ēh	Kohamē . . .	Makē	99. No.
.....	Āpoi	Railapūi . . .	100. Alas.
.....	Āpo khat . . .	Pā khat	101. A father.
.....	Āpo khat-khang . .	Pā khat-hūi . . .	102. Of a father.
.....	Āpo khat-tho . . .	Pā khat-thanāū . .	103. To a father.
.....	Āpo khat-thoroi . .	Pā khat-thanāūi . .	104. From a father.
.....	Āpo kanhāi . . .	Pā katū	105. Two fathers.
.....	Āpo-nhun . . .	Pā kahak . . .	106. Fathers.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Ēmpēo (Kachchā Nāgā) (Soppitt).
107. Of fathers	Āpō-ātūm	A-poh	Āpēo-mī-gū
108. To fathers	Āpō-ātūm āphān	Ha a-poh ki-ong	Āpēō-midū
109. From fathers	Āpō-ātūm pen	Ha-nang poh	Āpēo-mī-gēnē
110. A daughter	Āsōpī	Suh-arlo	Hēlēōmi
111. Of a daughter	Āsōpī	Suh-arlo	Hēlēōmi-gū
112. To a daughter	Āsōpī āphān	Ha a-suh-arlo	Hēlēōmi-dūī
113. From a daughter	Āsōpī pen	Ha-nang suh-arlo	Hēlēōmi-gēnē
114. Two daughters	Āsōpī bāng hīnī	Suh-arlo bang-hini	Hēlēōmi hāng-ganā
115. Daughters	Āsōpī-ātūm	Suh-arlo ki-ong	Hēlēōmi-mī
116. Of daughters	Āsōpī-ātūm	Suh-arlo	Hēlēōmi-mī-gū
117. To daughters	Āsōpī-ātūm āphān	Ha asuh-arlo	Hēlēōmi-mī-dūī
118. From daughter	Āsōpī-ātūm pen	Ha-nang suh-arlo	Hēleōmi-mī-gēnē
119. A good man	Kemesen ārleng	Arleng ake-meh	Minā īdā
120. Of a good man	Kemesen ārleng	Arleng ake-meh	Minā īdā-gū
121. To a good man	Kemesen ārleng āphān	Ha arleng ake-meh	Minā īdā-dūī
122. From a good man	Kemesen ārleng pen	Ha-nang arleng ake-meh	Minā īdā-gēnē
123. Two good men	Kemesen ārleng bāng-hīnī	Arleng ake-meh bang-hini	Minā īdā hāng-ganā
124. Good men	Kemesen ārleng ātūm	Arleng ake-meh ki-ong	Minā īdā-mī
125. Of good men	Kemesen ārleng ātūm	Arleng ake-meh ki-ong	Minā īdā-mī-gū
126. To good men	Kemesen ārleng-ātūm āphān	Ha arleng ake-meh ki-ong	Minā īdā-mī-dūī
127. From good men	Kemesen ārleng ātūm pen	Ha-nang arleng ake-meh ki-ong.	Minā īdā-mī-gēnē
128. A good woman	Kemesen ārlōsō	Arlut-suh ake-meh	Mipūi īdā
129. A bad boy	Āsō kāhing-nō	U-suh aka-hinguh	Hānāmē shiādā
130. Good women	Kemesen ārlōsō-ātūm	Arlut-suh a-ki-ong ki-meh	Mipūi īdā-mī
131. A bad girl	*Āsōpī kāhing-nō*	*U suh arlut suh aka-hinguh.*	Hēlēōmi shiādā
132. Good	Mesen, me	Ake-meh	Īdā
133. Better	Memū	Ake-meh mujot	(Ai jingbang)-hā īdā, (*this tree is*) *better than* (*that tree*).

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Āpo-nhun-khang . .	Pā kahak-hūi . . .	107. Of fathers.
.....	Āpo-nhun-tho . .	Pā kahak-thanaū . .	108. To fathers.
.....	Āpo-nhun-tho-roi . .	Pā kahak thanaūi . .	109. From fathers.
.....	Ānātomai khat . .	Sanūimi khat . . .	110. A daughter.
.....	Ānātomai khat-khang .	Sanūimi khat-hūi . .	111. Of a daughter.
.....	Ānātomai khat-tho . .	Sanūimi khat-thanaū .	112. To a daughter.
.....	Ānātomai khat-tho-roi .	Sanūimi khat-thanaui .	113. From a daughter.
.....	Ānātomai kanhāi . .	Sanūimi kati . . .	114. Two daughters.
.....	Ānātomai-nhun . .	Sanūimi kahak . .	115. Daughters.
.....	Ānātomai-nhun-khang .	Sanūimi kahak-hūi . .	116. Of daughters.
.....	Ānātomai-nhun-tho . .	Sanūimi kahak-thanaū .	117. To daughters.
.....	Ānātomai-nhun-tho-roi .	Sanūimi kahak-thanaūi .	118. From daughters.
.....	Gāimāi gāmai khat . .	Chapāmi kawoibā khat .	119. A good man.
.....	Gāimāi gāmai khat-khang .	Chapāmi kawoibā kha-goi .	120. Of a good man.
.....	Gāimāi gāmai khat-tho .	Chapāmi kawoibā khat-thanaū.	121. To a good man.
.....	Gāimāi gāmai khat-tho-roi	Chapāmi kawoibā khat-thanaūi.	122. From a good man.
.....	Gāimāi gāmai kanhāi .	Chapāmi kawoibā kati .	123. Two good men.
.....	Gāimāi gāmai-nhun . .	Chapāmi kawoibā kahak .	124. Good men.
.....	Gāimāi gāmai-nhun-khang	Chapāmi kawoibā kahak-hūi	125. Of good men.
.....	Gāimāi gāmai-nhun-tho .	Chapāmi kawoibā kahak-thanaū.	126. To good men.
.....	Gāimāi gāmai-nhun-tho-roi	Chapāmi kawoibā kahak-thanaūi.	127. From good men.
.....	Tomai gāimāi khat . .	Sanūimi kawoiwoi khat .	128. A good woman.
Henāmi shiāda . .	Gāminā gāimakmāi khat .	Chapāmi nāūmi kasi khat .	129. A bad boy.
.....	Gāimāi tomai-nhun . .	Sanūimi kawoi kahak .	130. Good women.
.....	Tominā gāimakmāi khat .	Sanūimi nāūmi kasi khat .	131. A bad girl.
Īdā	Gāimāi . , . .	Kawoi . . .	132. Good.
.....	Kanhāi kako gāimāi .	Hiwiwiyē . . .	133. Better.

English.	Mikir (Nowgŏng).	Mikir (Bhoi).	Empēo (Kachchā Nāgā) (Soppitt).
134. Best	Menē	Ake-meh musih	(Ai jingbang)-dē īdā, (*this tree is*) *the best.*
135. High	Kāngtūī, kiding	Ake-ding	Hūdā
136. Higher	Kāngtūīmū	Ake-ding mujot	.....
137. Highest	Kāngtūīnē	Ake-ding musih	.....
138. A horse	Lōsēi	Loseih	.....
139. A mare	Lōsēi āpī	Loseih a-pih	.....
140. Horses	Lōsēi-ātūm	Loseih ki-ŏng	.....
141. Mares	Lōsēi āpī-ātūm	Loseih a-pih ki-ong	.....
142. A bull	Chainâng ālō	Jainong allu	Godōm bashēi
143. A cow	Chainâng āpī	Jainong a-pih	Godōm-pūi
144. Bulls	Chainâng ālō-ātūm	Jainong allu ki-ong	Godōm-bashēi-dūng
145. Cows	Chainâng āpī-ātūm	Jainŏng a-pih ki-ong	Godōm-pūi-dūng
146. A dog	Methān	Methan allu	Hētē
147. A bitch	Methān āpī	Methan a-pih	.....
148. Dogs	Methān-ātūm	Methan allu ki-ong	Hētē-dūng
149. Bitches	Methān āpī-ātūm	Methan a-pih ki-ong	.....
150. A he goat	Bī ālō	Bih allu	Gēmē
151. A female goat	Bī āpī	Bih a-pih	.....
152. Goats	Bī-ātūm	Bih ki-ong	Gēmē-dūng
153. A male deer	Thījâk ālō	Okhi allu	Rēhē
154. A female deer	Thījâk āpī	Okhi a-pih	.....
155. Deer	Thijâk-ātūm	Okhi	Rēhē-dūng
156. I am	Ne dō	Ne shi-plang (*I becomes*)	Ānūī lā, lādā, lālē
157. Thou art	Nāng dō	Nang shi-plang	Nāng lā, lādā, lālē
158. He is	Lā dō	Alang shi-plang	Jī lā, lādā, lālē
159. We are	Ne-tūm dō	Ne-tum shi-plang	Ānūīmī lā, lādā, lālē
160. You are	Nāng-tūm dō	Nang-tūm shi-plang	Nāngnūīmī lā, lādā, lālē

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Gāichūimāi . . .	Kahak mangdā kawoiwoi .	134. Best.
Hūdā	Kāūmai	Kakhāngbā . . .	135. High.
.....	Kanhāi kako kāūmai .	Hiwāihi kakhāngbā . .	136. Higher.
.....	Kāūchūimai . . .	Kahak mangdā kakhāngbā .	137. Highest.
.....	Takon gāmai khat. . .	Takōn-pābā khat . .	138. A horse.
.....	Takon koi khat . .	Takōn-pūi khat . .	139. A mare.
.....	Takon gāmai gāimai .	Takōn-pābā kahak . .	140. Horses.
.....	Takon koi gāimai . .	Takōn-pūi kahak . .	141. Mares.
.....	Goitom gāmai khat . .	Tōm-pābā khat . .	142. A bull.
.....	Goitom koi khat . .	Tōm-pūi khat . .	143. A cow.
.....	Goitom gāmai gāimai .	Tōm-pābā kahak . .	144. Bulls.
.....	Goitom koi gāimai . .	Tōm-pūi kahak . .	145. Cows.
Settei	Si-rū gāmai khat . .	Thi-tapābā khat . .	146. A dog.
.....	Si-koi khat . . .	Thi-pūi khat . . .	147. A bitch.
.....	Si-rū gāmai gāimai . .	Thi-tapābā kahak . .	148. Dogs.
.....	Si-koi gāimai . . .	Thi-pūi kahak . .	149. Bitches.
Kimēi	Jū-chi khat	Kami-pābā khat . .	150. A he goat.
.....	Jū-koi khat . . .	Kami-pūi khat . .	151. A female goat.
.....	Jū-chi gāimai . . .	Kami-kahak . . .	152. Goats.
.....	Changāi kachi khat . .	Khangāithā-pābā khat .	153. A male deer.
.....	Changāi koi khat . .	Khangāithā-pūi khat .	154. A female deer.
.....	Changāi	Khangāithā . . .	155. Deer.
.....	Āi tūthē . . .	Haini ūi-ē . . .	156. I am.
.....	Nang tūthē . . .	Nangni ūi-ē . . .	157. Thou art.
.....	Kamāi tūthē . . .	Pāini ūi-ē . . .	158. He is.
.....	Hāigoi tūthē . . .	Hairamini ūi-ē . .	159. We are.
.....	Nānghnūgoi tūthē . .	Nangramini ūi-ē . .	160. You are.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empeo (Kachchā Nāgā) (Soppitt).
161. They are . . .	Lā-tūm dō . . .	Ki-ong pih shi-plang .	Jīmī lā, lādā, lālē . .
162. I was . . .	Ne dō-lâ	Ne shi-plang lo . .	Ānūī lādā, lādālē . .
163. Thou wast . .	Nāng dō-lâ . . .	Nang shi-plang lo . .	Nāng lādā, lādālē . .
164. He was . . .	Lā dō-lâ	Alang shi-plang lo . .	Jī lādā, lādālē . . .
165. We were . . .	Ne-tūm dō-lâ . . .	Ne-tum shi-plang lo . .	Ānūimī lādā, lādālē . .
166. You were . . .	Nāng-tūm dō-lâ . .	Nang-tum shi-plang lo .	Nāngnūimī lādā, lādālē .
167. They were . .	Lā-tūm dō-lâ . . .	Ki-ong-pih shi-plang lo .	Jīmī lādā, lādālē . .
168. Be	Dō nāng (*must be*) . .	Shi-plang . . .	Lājō . . . .
169. To be . . .	Dō-jī	Shi-plang-ji . . .	Lārā . . . .
170. Being . . .	Dō-rā	Shi-plang raprak (*continuing to be*).	Lālaijainē . . .
171. Having been . .	Dō-tāng-rā . . .	Shi-plang lo . . .	Lāshē . . . .
172. I may be . . .	Ne do āvē . . .	Ne shi-plang-ji . .	.....
173. I shall be . . .	Ne dō-jī	Ne shi-plang e-ji . .	Ānūī lāgū . . .
174. I should be . .	Ne dō-nāng-jī . . .	Ne shi-plang e-ji lo . .	.....
175. Beat . . .	Châk-nân	Ki-chok(?) . . .	Bēō-jō . . . .
176. To beat . . .	Ke-châk	Ha ki-chok(?) . .	Bēō-rā . . . .
177. Beating . . .	Châk-rā	Chok un-lang . . .	Bēō-laijainē . . .
178. Having beaten . .	Châk-tāng-rā . . .	Chok lo	Bēō-shē . . . .
179. I beat . . .	Ne châk-pō . . .	Ne chok	Ānūī bēō-dā, -lē, -dālē .
180. Thou beatest . .	Nāng châk-pō . . .	Nang chok . . .	Nāng bēō-ā . . .
181. He beats . . .	Lā châk-pō . . .	Alang chok . . .	Jī bēō-dā . . .
182. We beat . . .	Ne-tūm châk-pō . .	Ne-tum chok . . .	Ānūimī bēō-dā . . .
183. You beat . . .	Nāng-tūm chak-pō . .	Nang-tum chok . .	Nāngnūimī bēō-dā . .
184. They beat .	Lā-tūm châk-pō . .	Ki-ong-ki chok . .	Jīmī bēō-dā . . .
185. I beat (*Past Tense*) .	Ne châk-tāng-lâ . .	Ne chok tanglo . .	Ānūī bēō-dā, -lē, -dālē .
186. Thou beatest (*Past Tense*).	Nāng châk-tāng-lâ . .	Nang chok tanglo . .	Nāng bēō-dā . . .
187. He beat (*Past Tense*) .	Lā châk-tāng-lâ . .	Alang chok tanglo . .	Jī bēō-dā . . .

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Māikāi tūthē . . .	Pāiramini ūi-ē . .	161. They are.
.....	Āi tūlawē . . .	Haini ūi-ē . . .	162. I was.
.....	Nang tūlawē . . .	Nangni ūi-ē . . .	163. Thou wast.
.....	Kamāi tūlawē . . .	Pāini ūi-ē . . .	164. He was.
.....	Hāigoi tūlawē . . .	Hairamini ūi-ē . .	165. We were.
.....	Nanghnūgoi tūlawē . .	Nangramini ūi-ē . .	166. You were.
.....	Māikāi tūlawē . .	Pāiramini ūi-ē . .	167. They were.
.....	Tūnā	Ūi	168. Be.
.....	Tūninā	Ūilēni	169. To be.
.....	Tūnā	Ūini	170. Being.
.....	Tūranā	Ūini	171. Having been.
.....	Āi tūnūdē . . .	Haini ūibā yāi . .	172. I may be.
.....	Ai tūni	Haini ngūilē . . .	173. I shall be.
.....	Āi tūni	Haini ngūilē . . .	174. I should be.
.....	Bāina	Wūlē	175. Beat.
.....	Bāininā	Wūlēni	176. To beat.
.....	Bāinā	Wūni	177. Beating.
.....	Bāiranā	Wūni	178. Having beaten.
.....	Āiroi bāiyē . . .	Haini wū-ē . . .	179. I beat.
.....	Nangloi bāiyē . . .	Nangni wū-ē . . .	180. Thou beatest.
.....	Kamāiroi bāiyē . .	Pāini wū-ē . . .	181. He beats.
.....	Hāigoiroi bāiyē . .	Hairamini wū-ē . .	182. We beat.
.....	Nanghnūgoiroi bāiyē .	Nangramini wū-ē . .	183. You beat.
.....	Māikāiroi bāiyē . .	Pāiramini wū-ē . .	184. They beat.
.....	Āiroi bāitinā . . .	Haini wū-ngē . .	185. I beat (*Past Tense*).
.....	Nangloi bāitinā . .	Nangni wū-ngē . .	186. Thou beatest (*Past Tense*).
.....	Kamāiroi bāitinā . .	Pāini wū-ngē . . .	187. He beat (*Past Tense*).

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empeo (Kachhā Nāgā) (Soppitt).
188. We beat (*Past Tense*)	Ne-tūm châk-tāng-lā .	Ne-tum chok tanglo	Ānūimī bēō-dą . . .
189. You beat (*Past Tense*)	Nāng-tūm châk-tāng-lâ .	Nang-tum ọhok tanglo .	Nāngnūimī bēō-dā . .
190. They beat (*Past Tense*)	Lā-tūm châk-tāng-lâ .	Ki-ong chok tanglo .	Jimī bēō-dą . . .
191. I am beating . .	Ne châk-lâ . . .	Ne chok un lang (?) .	Ānūī chūnā bẹō-gū . .
192. I was beating . .	Ne châk-rā . .	Ne chok lang ne phat (?) .	Ānūī bēō-dā . . .
193. I had beaten . .	Ne châk-tāng-lâ . .	Ne nang ọhok tanglo (?) .	Ānūī endā bāō-dālē . .
194. I may beat . .	Ne châk-pō āvē . .	Ne nang chok und (?) .	.....
195. I shall beat . .	Ne châk-jī . . .	Ne ki-chok (?) . .	Ānūī bēō-gū . . .
196. Thou wilt beat . .	Nāng châk-jī . . .	Nang ki-chọk (?) . .	Nāng bēō-gū . . .
197. He will beat . .	Lā châk-jī . . .	Alang ki-chọk (?) . .	Jī bēō-gū . . .
198. We shall beat . .	Ne-tūm châk-jī . .	Ne-tum ki-chok (?) . .	Ānūimī bēō-gū . .
199. You will beat . .	Nāng-tūm châk-jī . .	Nang-tum ki-chok (?) .	Nāngnūimī bēō-gu . .
200. They will beat . .	Lā-tūm châk-jī . .	A-ki-ong ki ọhok (?) .	Jimī bēō-gu . . .
201. I should beat . .	Ne châk-nāng-jī .	Ne matha ki-chok-ji (?) .	.....
202. I am beaten . .	Ne ke-châk en-tāng (*I receive a beating*).	Ne chọk lo (?) . . .	Ānūī bēō-shē lā-dā . .
203. I was beaten . .	Ne ke-châk en-tāng-lâ .	Ne chọk tanglo (?) . .	Ānūī bēō-shẹ lā-dā . .
204. I shall be beaten .	Ne ke-châk en-jī . .	Ne phan chọk ji lang (?) .	Ānūī bēō-shẹ lā-gū . .
205. I go . . .	Ne dām-pō . . .	Ne dampo . . .	Ānūī tā-dā . . .
206. Thou goest . .	Nāng dām-pō . . .	Nang dampo . . .	Nāng tā-dā . . .
207. He goes . . .	Lā dām-pō . . .	Alang dampo . . .	Jī tā-dā . . . .
208. We go . . .	Ne-tūm dām-pō . .	Ne-tum dampo . .	Ānūimī tā-dą . . .
209. You go . . .	Nāng-tūm dām-pō . .	Nang-tum dampo . .	Nāngnūimī tā-dā . .
210. They go . . .	Lā-tūm dāṃ-pō . .	Ki-ong-ki dampo . .	Jimī tā-dā . . .
211. I went . . .	Ne dām-lâ . . .	Ne dam tanglo . .	Ānūī tā-dā . . .
212. Thou wentest . .	Nāng dām-lâ . . .	Nang dam tanglo . .	Nāng tā-dā . . .
213. He went . . .	Lā dām-lâ . . .	Alang dam tanglo . .	Jī tā-dā . . . .
214. We went . . .	Ne-tūm dām-lâ . .	Ne-tum dam tanglo .	Anūimī tā-dā . . .

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
.....	Hāigoiroi bāitinā . .	Hairamini wū-ngē . .	188. We beat (*Past Tense*).
.....	Nanghnūgoiroi bāitinā .	Nangramini wū-ngē . .	189. You beat (*Past Tense*).
.....	Māikāiroi bāitinā . .	Pāiramini wū-ngē . .	190. They beat (*Past Tense*).
.....	Āiroi bāibamboi . .	Haini wū-mē . . .	191. I am beating.
.....	Āiroi bāibamē . . .	Haini wū-ni nai-ē . .	192. I was beating.
.....	Āiroi bāilaūdūwē . .	Haini wū-ngē . . .	193. I had beaten.
.....	Āiroi bāinūwē . . .	Haini wū-ā yāi .	194. I may beat.
.....	Āiroi bāini . . .	Haini wū-lē . . .	195. I shall beat.
.....	Nangloi bāini . . .	Nangni wû-lē . .	196. Thou wilt beat.
.....	Kamāiroi bāini . .	Pāini wū-lē . . .	197. He will beat.
.....	Hāigoiroi bāini . .	Hairamini wū-lē . .	198. We shall beat.
.....	Nanghnugoiroi bāini . .	Nangramini wū-lē . .	199. You will beat.
.....	Māikāiroi bāini . .	Pāiramini wû-lê . .	200. They will beat.
.....	Āiroi bāini . . .	Haini wū-lē . . .	201. I should beat.
.....	Ātā bāiyē . . .	Haiyō wū-ē . . .	202. I am beaten.
.....	Ātā bāilaūdūwē . .	Haiyō wū-ngē . .	203. I was beaten.
.....	Ātā bāibāni . . .	Haiyō wū-lēnēngē . .	204. I shall be beaten.
I tārāta	Āi tadē	Hai thau-ē . . .	205. I go.
Nang tārāta . . .	Nang tadē . . .	Nang thau-ē . . .	206. Thou goest.
Wi tārāta . . .	Kamāi tadē . . .	Pāi thau-ē . .	207. He goes.
Anui tārāta . . .	Hāigoi tadē . . .	Hairami thau-ē . .	208. We go.
Nang-nui tārāta . .	Nanghnūgoi tadē . .	Nangrami thau-ē . .	209. You go.
Wi-nui tārāta . . .	Māikāi tadē . . .	Pāirami thau-ē . .	210. They go.
I tatita	Āi tajāūthē . . .	Haini thau-ngē . .	211. I went.
.....	Nang tajāūthē . . .	Nangni thau-ngē . .	212. Thou wentest.
.....	Kamāi tajāūthē . .	Pāini thau-ngē . .	213. He went.
.....	Hāigoi tajāūthē . .	Hairamini thau-ngē .	214. We went.

English.	Mikir (Nowgong).	Mikir (Bhoi).	Empeo (Kachchā Nāgā) (Soppitt).
215. You went . . .	Nāng-tūm dām-lâ . .	Nang-tum dam tanglo .	Nāngnūimī tā-dā . .
216. They went . .	Lā-tūm dām-lâ . .	Ki-ong dam tanglo . .	Jimī tā-dā . . .
217. Go	Dām-nân . . .	Dam	Tā-jō . . . .
218. Going . . .	Dām-rā	Dam nang . . .	Tā-laijainē . . .
219. Gone . . .	Dām-tāng-lâ . . .	Dam lo	Tā-shē . . . .
220. What is your name? .	Nāng men kōpī . . *Your name what (is)?*	Nang tum amen kolapu .	.....
221. How old is this horse?	Lābāngsō lōsē ningkān kōān-mā? *This horse year how-many?*	Labangso a loseih arta ko-an lo.	.....
222. How far is it from here to Kashmir?	Dāk-pen Kāshmīr kōān kā-helō? *Here-from Kashmir how-much distant?*	Ko-an kahiluh dakpen ha Kashmir.	.....
223. How many sons are there in your father's house?	Nāng pō āhem āsōmār-bāng kōān dō? *Your father's house son-persons how-many are?*	Ko-an a-suh pinsuh ha nangpuh ha hem.	.....
224. I have walked a long way to-day.	Pīnī ne mēnāng keding ātōvār vāng-lâ.	Ne ki dam kahiluh kon (?)	.....
225. The son of my uncle is married to his sister.	Ne pūnū āsōpō lā āmū chīpāngrī-lâ. *My uncle's son his sister married.*	A ong asuh pinsuh jir shikle kle ka shi-en.	.....
226. In the house is the saddle of the white horse.	Lōsē kelâk ā-thāk kār-dân-ī āpât hem-sī dō.	Ha hem arluh loseih a-kelok a-jin ke-doh.	.....
227. Put the saddle upon his back.	Ā-moi āthāk kārdânī āpât ārvung thā.	A jin binoij inung athak .	.....
228. I have beaten his son with many stripes.	Lā āsōpō āphān ne châk-pār-lâ.	Ne alang suh ki-chok thir lim ke-ong-kon.	.....
229. He is grazing cattle on the top of the hill.	Lā ānglâng ālūm-sī āchai-nâng pe-chōpān-lâ.	Alang ki-pang reng amar ki-vei dam ha alum.	.....
230. He is sitting on a horse under that tree.	Hā-lābāngsō ā-tengpī ārūm lōsē āthāk ālāng-lī ingnīsūsī dō.	Alang loseih thakardon ha thengpe bin.	.....
231. His brother is taller than his sister.	Lā tē āpār ā-kâr dingmū .	A-shi kle-poh aphan ang-jirpih dingmuh (?)	.....
232. The price of that is two rupees and a half.	Lābāngsō ānām sīkā hīnīrā ādulī.	Labangso a-dor ska hini ra arduli.	.....
233. My father lives in that small house.	Hā-lābāngsō āhēm-sō ne pō kedō dūn āhem-lâ.	Ne puh ki duh halabangso a-hem suh (?)	.....
234. Give this rupee to him	Lā āphān lābāngsō ātāngkā pī-noi.	Pinon bangsuh a-tangka alang phan.	.....
235. Take those rupees from him.	Lā pen hālā tāngkā en-nân.	Alang tangka en-noij .	.....
236. Beat him well and bind him with ropes.	Lā phān châk-ō-rā, ārī pen kâk-nân.	Kichok alang phan amei pyin hak, ar-iih-pen rak nonj (?)	.....
237. Draw water from the well.	Lābāngsō lāngtūk ālāng sâknân.	Lang soh dam nonj ha arlok (?)	.....
238. Walk before me .	Ne phrāng dām-nân . .	Ne phrang dam-noij (?) .	.....
239. Whose boy comes behind you?	Nāng phī nāng kedūn ābāng kōmāt āāsō?	Mad asuh si ne phei nang ke-dun (?)	.....
240. From whom did you buy that?	Lā-ke kō-māt-pen-sī nāng kenām?	Kodak si nang ki-nam dam labangso apot (?)	.....
241. From a shopkeeper of the village.	Ārâng ādōkānī pen . .	Ha rong ha mohajon .	.....

Arung (Stewart).	Kabui Nāgā.	Khoirāo Nāgā.	English.
	Nanghnugoi tajāūthē .	Nangramini thau-ngē .	215. You went.
	Māikāi tajāūthē . .	Pāiramini thau-ngē . .	216. They went.
Nang ta	= (*Infinitive*) . .	Thaulē	217. Go.
	. . . .	Thauni	218. Going.
	na . . .	Thaungē chū . . .	219. Gone.
	jan kumcho ? . .	Nang jan sūbo ? . .	220. What is your name ?
	Takon tikom ajūthā ? .	Takōnni tōngkūm kadiyāng-bō ?	221. How old is this horse ?
.....	Hāikhaūroi Kashmir tāng-khāng asānāihāi ?	Hi-thaū Kashmir tāng lērang ithāng gabō ?	222. How far is it from here to Kashmir ?
.....	Nang-pū kāi-kho nang-nāgāmai gānjū nāibo ?	Nang-pā kai thaū nāū chapāmi kadiyā naibō ?	223. How many sons are there in your father's house ?
.....	Āi sāidūnā tathē . .	Hai sani kadā tātangē .	224. I have walked a long way to-day.
.....	Āpūrāū nāroi katānpoi kāwē	Hai patā kanāūni pāi tambūi laūē.	225. The son of my uncle is married to his sister.
.....	Takon bāngmai sāpan kāitho nāi.	Takōn kangoūbā sāpan kai lūng thō naiē.	226. In the house is the saddle of the white horse.
.....	Kanhām-kho sāpan lāūtho	Potūngā sāpan kasē ngām-ang.	227. Put the saddle upon his back.
.....	Āiroi māināta thingūroi pāina bāithē.	Haini pāināū tangkēng ūsōt wūngē.	228. I have beaten his son with many stripes.
.....	Kamāiroi chenghlū khaūi goi thingnowāng titūwē.	Pāini kalōngthō tōm ngā-kamē.	229. He is grazing cattle on the top of the hill.
.....	Kamāiroi thing bāng bāng kho takon nhāmkho tongbamboi.	Pāi koi singhāngtho takōn tōngbamē.	230. He is sitting on a horse under that tree.
.....	Kachāitā kakāināroi kāwē.	Pāi tambūiyō nāū katā wani kaūē.	231. His brother is taller than his sister.
.....	Māiman lūpā kanhāi makhāi.	Chiwi manchi pūm kati fan.	232. The price of that is two rupees and a half.
.....	Āpū kāi lāūnakho bambūtoi.	Kai katinōthō haipā naiē .	233. My father lives in that small house.
.....	Kakho lūpā māitāi titiyo .	Lūpā chi pāiyō pingā .	234. Give this rupee to him.
.....	Māikhotāi lūpā māitāi lāo	Pāichāthō lūpā chi laūlā .	235. Take those rupees from him.
.....	Māitātāi hūitūna bāinā oirongloi karāklāo.	Pāiyō madaibū wūni arēng hūnfalā.	236. Beat him well and bind him with ropes.
.....	Kohakhātē dūi jūthāo .	Kūhā dūithō thōkanpalō .	237. Draw water from the well.
.....	Āhokho taro . . .	Hai dōnthō talā . .	238. Walk before me.
.....	Nang-thāitho gāmina thaūnā gāngbo ?	Nang sithō sū kanāū chapāmi rābō ?	239. Whose boy comes behind you ?
.....	Nang māitāi thaūkho lhūtong ?	Nang sini sūchāthō lūbō ?	240. From whom did you buy that ?
.....	Kāirongmai dukān kho gāinkhat kho.	Chiwā rami tūkām khat thō laūē.	241. From a shopkeeper of the village.

NĀGĀ GROUP.

THE NĀGĀ-KUKI SUB-GROUP.

Just as the Nāgā-Bodo language bridges over the gulf between Angāmi Nāgā and Kachārī, so the Nāgā-Kuki group bridges over that between Angāmi and the Kuki languages of Manipur. It probably contains a number of dialects, concerning some of which we know nothing, concerning others of which we know a little, and concerning the three principal of which, Sopvomā, Tāngkhul, and Maring, we have now fairly complete information. These three languages exhibit a regular gradation in the change of speech. Sopvomā is most nearly connected with the Western Nāgā languages, and Maring with the Kuki ones, while Tāngkhul occupies an intermediate position.

All the languages of this group have their homes in the north of the Manipur State and for the information now presented regarding the three main ones, I have to thank Colonel H. Maxwell, C.S.I., the Political Agent in that State. Two of the specimens have been prepared by Babu Bisharup Singh, of Uribok in Manipur, and the third by the Reverend W. Pettigrew.

The following is a complete list of all the languages which I have brought together under this group:—

Name of Language.	Estimated number of speakers.
Sopvomā or Māo Nāgā	10,000
Marām	2,500
Miyāngkhāng	5,000
Kwoireng or Līyāng	5,500
Luhūpā or Luppā language *viz.*:—	
Tāngkhul	25,000
Maring	1,500
TOTAL	49,500, say 50,000

The number of speakers given is a mere estimate, as no census materials are available for Manipur.

SOPVOMĀ or MĀO NĀGĀ.

The Māos inhabit the country south of the Angāmi. Their villages lie in a compact group on the Manipur Nága Hills frontier, 20 miles south of Kohima, the head-quarters of the Nága Hills district. Sopvomā is the tribal name used by the people themselves. The Manipurīs consider them as one and the same with the Angāmis. Māo is the Manipurī name of their chief village.

Their language is the one of the Nāgā-Kuki group which most nearly approaches the true Nāgā languages. Of these it possesses the closest resemblance to Kezhāmā, as will be seen from an examination of the lists of standard words of the two forms of speech. Indeed Sopvomā is so closely connected with all the languages of the Western subgroup, that it might with equal propriety be classed as belonging to it as to the Nāgā-Kuki one.

The number of speakers of Sopvomā is estimated at 10,000. Immediately to their east lies the important tribe of Luhūpās. To their south lie the Marām,

The following are the authorities on Sopvomā which I have come across:—

McCulloch, Major W.,—*Account of the Valley of Munnipore and of the Hill Tribes, with a comparative Vocabulary of the Munnipore and other Languages.* Selections from the Records of the Government of India, Foreign Department, No. 27. Calcutta, 1859. Short account of the tribe on p. 69.

Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers.* *Journal* of the Royal Asiatic Society, Vol. xii, 1880, p. 228. On p. 244 an account of the tribe.

In order to show the close connexion which exists between Sopvomā and the Western Nāgā languages, I here give a comparative list of words which has been kindly prepared for me by Mr. Davis.

Sopvomā.	Angāmi.	English.
u-bā	*u-bi*	hand.
u-pfi	*u-phi*	foot.
u-me	*u-mē*	mouth.
u-hū	*u-hu*	tooth.
u-pi	*u-pi*	head.
māli	*melü*	tongue.
ma	*mā*	man.
u-khro	*u-krö*	moon.
u-mi	*u-mi*	fire.
u-za	*u-dzü*	water.
u-to	*mi-thu* or *u-thu*	cow.
u-si	*te-shu, te-füh, te-hi*	dog.
tāo	*to* or *tā.*	go.
thi	*sā, ti* (Semā)	die.
pi	*pi, tsü*	give.
tū	*tā*	run.
āja	*-dzü, āzu* (Semā)	before.
o-ē	*u-wē*	yes.
mo	*mo*	no.
iyā	*ayā*	alas.
ā-pū	*ā-pu*	father.
kā-yi	*ke-vi*	good.
kā-si	*ke-shâ*	bad.
a-tu-kru	*ke-rekrē*	high.
uto fodo	*pedâ*	bull.
ka-krā	*ke-krā*	white.

There are also many resemblances in the grammatical forms, which will be found noted in the proper places.

The following incomplete account of the Sopvomā language is based on the forms found in the specimens and list of words:—

Prefixes and Suffixes.—The otiose prefix *u* is very common. It corresponds to the prefix *u* of Angāmi, and to the *ā*, *ē* or *ō*, which we find in Mikir and in many of the Nāgā languages, including Semā and Lhōtā. As elsewhere, it is dropped when the noun to which it is prefixed is preceded by a possessive case. Thus *unnā*, son, but *ni-nā*, your son. It should be noted that, as in this instance, the first consonant of a noun is often doubled after the *u*. Thus *unnā* is equivalent to *u-nā*; *ubbā*, a hand, for *u-bā*. This prefix, as in the other languages, originally meant 'his,' and still often does so. Thus *u-chi* means both 'house' and 'his house.'

In the case of nouns of relationship *a* is often used instead of *n*, *a* properly means 'my.' Thus *a-pū*, my father, or, simply, 'father.' We have both *a-pū* and *u-pū* meaning 'father;' *a-pū*, my father; *u-pū*, his father; and (with the prefix dropped) *ni-pū*, your father. A good example of the use of these prefixes and of the way in which they are dropped is in *ni-pū chi-lē*, in your father's house. Here 'house' is *u-chi*. The prefix is dropped because the word is preceded by the genitive *ni-pū*. In *ni-pū*, the prefix *a* or *u* of *a-pū* or *u-pū*, has been dropped for similar reasons.

Just as adjectives in Angāmi Nāgā take the prefix *ke*, so in Māo they take *ka* or *kā*. Thus *kāyi*, good; *kasi*, bad; *kakrā*, white.

Note the use of the word *mai* meaning 'person' which is frequently employed like the Hindūstānī *wālā*. Thus *chi-lē-mai* (? the man in the house), a slave; *ułākata-mai*, a cultivator. It is the same as the Angāmi *mā*.

NOUNS.

Gender.—Nouns of relationship, as usual, have special words to indicate gender. Thus,—

a-pū, father.	*a-pē*, mother.
pū-to-mai, man.	*ni-to-mai*, woman.
nā-pū-to-mai, son.	*unāmoni-to-mai*, daughter.

In other cases *fodo* usually means male, and *kru* (Angāmi *krü*), female. Thus *kuri fodo*, a horse; *kuri kru*, a mare. Variations of this are :—

u-si silo, a dog.	*u-si sikru*, a bitch.
u-khro fodo, a male deer.	*u-khro tu-kru*, a female deer.

Number.—The usual plural suffix is *inūi*, all, as in *apū-inūi*, fathers. Pronouns take *kru*, and, connected with this appears to be *pū-tomai kāyi krohĩ*, good men, the plural of *pū-tomai kāyi*. In *unnā-hã̄-hi*, to his two sons, we have a rudimentary dual.

Case.—As in Lhōtā Nāgā, the *Nominative* takes *nā* (corresponding to the Kezhāmā *nyi*) when it is the subject of a transitive verb. This *nā* is also occasionally used with the verb substantive, and with intransitive verbs, but not as a rule. Thus always *yi-nā dāi*, I strike; but *yi-nā soē*, I am; *yi nolē*, I shall be; *ikru-nā tāwē*, we went; *nilēkru tāwē*, you went. Other examples are,—

nonau-nā pē-ē, the younger said.

u-pu-nā kojū-piē, his father divided.

ni-thēhū (not *thēhū-nā*) *khēwē*,—*ni-pū-na* (not *ni-pū*) *koto koso piwē*, your brother has returned,—your father has given eating and drinking (*i.e.*, a feast).

This *nā* is, properly speaking, the suffix of the Instrumental case, so that sentences in which they are used are really passive constructions.[1] *Nonau-nā pē-ē* is literally 'by the son it was said.' In the pronouns, *no* is sometimes used instead of *nā*.

The *Accusative* takes no suffix, as in *u-nā kojū-piē*, he divided his wealth. Here *nā* means 'wealth' and is not the nominative suffix.

The suffix of the *Instrumental* is *nā*, as in *ubbā-nā poē*, (we) hold (two spears) by means of our hands.

[1] This is the normal construction in Tibetan. A Tibetan does not say 'I beat you,' but 'a beating happens, regarding you, by me.'

The usual suffix of the *Dative* is *hĩ̃*, as in *apū-hĩ̃ pēē*, (he) said to his father; *unnā-hã̃-hĩ̃ kojū-piē*, he divided to his two sons. Sometimes we find the instrumental suffix *nā* or *no* used for this case. Thus, *mai kali-nā*, to one man (there were two sons); *ma kali-no* (he went) to a man.

Motion towards is usually indicated by *lē-ḳhē*, as in *ido lē-khē*, (sent him) to the field; *u-chi lē-khē* (as he came) to the house. Sometimes the locative suffix *lē* is used, as in *iniū kali-lē*, he went to (*literally*, in) a country.

The suffix of the *Ablative* is *hĩ̃-ā*, as in *a-pū-hĩ̃-ā*, from the father. Note, however, *po-hino* (take) from him; *ubbalētino*, (draw water) from the well.

The *Genitive* takes no suffix. It is simply prefixed to the noun signifying the thing possessed. Thus *a-pū chilā-mai-nā*, my father's servants. In the pronouns *chu* is sometimes used as a genitive suffix.

The sign of the *Locative* is *lē*, as in *u-chi-lē*, in the house; *ido-lē*, in the field. 'On' is *khē*, as in *ubbā-khē*, on his hand; *upfiwā-khē*, on his feet. *Cha-hẽ̃ lodē* is translated 'to enter in the house.'

ADJECTIVES.

These usually, but not always, follow the nouns they qualify. They do not change for gender or number. When a case suffix is added to the noun, it comes after the adjective. The Adjective prefix is *ka* (compare Angāmi and Mikir *ke*).

kuri kakrā, the white horse.
pūtomai kāyi kali, a good man, lit., man good one.
nitomai kāyi kali, a good woman.
pūtomai kāyi kali-hĩ̃, to a good man.
pūtomai kāyi krohĩ̃-hĩ̃, to good men.

The following are examples of comparison:—
kāyi, good.
kāhẽ̃ kono ka-li-yi, better (*kāhẽ̃* means 'two').
mainiū kono kaliyi, best.
ūsā pāji kāyi, very excellent coat.
atukru, high.
kāhẽ̃ kono kali atukru, (two than one high), higher.
mainiū kono kali atukru, (all than one high), highest.

PRONOUNS.

The **Personal** Pronouns are *yi*, I; *ni*, thou; and *hana* or *po* (as in Angāmi) he, she, it.

First Person.—The nominative is *yi* before intransitive verbs. Thus, *yi māē* or *yi-ū māutē*, I sinned. Before Transitive verbs, the form is *yi-nā*. This pronoun has a form *āi*, which is used as an oblique form. Thus, *āi dāi*, beats me, I am beaten. *Āi pikorosa*, to be received by me. *Ãhã̃ kūā*, is translated 'with me.' The genitive is *a*, which is used as a prefix. Thus *a-pū*, my father; *a-nā*, my wealth; *annā*, my son. In the last example (as in *unnā* referred to under the head of prefixes) the initial *n* of *nā* is doubled after the prefix.

The pl...*ru* (*-nā*). 'We Mão people' is *im-mēmē*. In the list of words are the following:—

ā-chu p...ā, my.
yi, min...
ikro-chu...f us.
inilē-kru...*r*.

I have not co... across examples of their us...

Second Person,—The nominative is *ni* or *nē* before intransitive verbs, as *ni-ū ãhã̃ kūā chithiūchikro-bē*, thou dwellest ever with me. Before transitive verbs we have *nā*, as *na...nōto koso piwē*, thou gavest a feast. Sometimes we find *nē-no* instead of , as in Nos. 186 and 196 in the list of words. In *ni pimoē*, thou didst not give, *nā* is not used, though a transitive verb follows.

e have in an interrogative sentence *nē ti thē-hino hrali-nā*, from whom did you buy that? The oblique form of this pronoun, which is also used as a genitive prefix, is *ni*. Thus we have—

ni-jū, your name.
ni-pū, your father.
ninnā (with the *n* of *nā* doubled), your son.
ni-nā, your wealth.
ni-thēhū, your brother.
ni-wā, your service.
ni-chū, your word.
ni-hã̃, (I have sinned) to you.
ni-hīā, (I have sinned) before you.

A genitive absolute is *nilo*, yours, in *a-nā inūi kabbūsa nilo pitē*, whatever is mine is thine. With this are connected most of the following forms taken from the list of words:—

ni-et (nom.), thou.
ni-chu, thy.
ni-yē, thine (? it is thine).
ailē-kru, you, your.
nilē-kru-chu, of you.

The suffix *ū* added to these pronouns gives definiteness, as in *yi-ū moza thinobūdē*, whereas I die of hunger; *ni-ū ãhã̃ kūā chithiūchikro-bōē*, you on the one hand dwell with me (while your brother, etc.).

Third Person,—This is *hana* or *po*. The nominative is *hana*(*-nā*), as in *hana-nā annoē*, he asked. The accusative is *hana*, as in *hana matāa*, sent him. So we have for the genitive *hana thihū*, his sister; *hana kēnā*, his wife; but the most usual word for 'his' is the prefix *u*, as in *u-pū-nā u-nā*, his father (divided) his wealth. So (with doubled *n* as usual) *unnā*, his son. This *u* has in many cases become quite otiose. See the remarks on prefixes. *Hana-chu* is 'of him.'

From the base *po*, we have *po-hino polo*, take from him; *poē fulo*, bind him; *po-hã̃ kāhã̃*, from among those two; *poilē-kru*, they; *poilē-kru*..., their; *poilē-kru-chu*, of them.

The following are examples of **Demonstrative** pronouns:—

This,—*kuri-hē*, this horse; *annā hava-hē*, this my son; *kasha-hē*, this rupee.

Ha-dono, sa-dono, for this reason; *sa-chū* (hearing) this word, , therefore.

That,—kasha ti, those rupees; *nē ti thē-hino hrali-nā,* from id you buy that? *iniū lē ti,* in that country (note the position of the demonstrative after the case suffix).

Mai chi-nā, that man (sent him); *sato ka-chi-thē,* at that time; *ni cha-nā chowāsoā būli sē,* that man can live happily.

Interrogatives are,—*nēthiyē,* who? *thē-hino,* from whom (did you buy that)? *adē,* what? *ni-jū thētē,* what is your name? *ada-soē,* what is (this)? *ada* , why? *chiwē,* how many (years) are there? *chia boē,* how many (sons) are there (in your father's house)?

The only instance of a **Reflexive** pronoun is *hana-nā alliā pēē,* he said to him

VERBS.

The verb substantive is *so,* be.

The following forms have been noted:—

yi soē, I am.
yi soē, I was.
yi nolē, I shall be.
yi solisē, I may be.

ni-nā so, (fit) to be your son; *ido-lē cho-ē* (alternate spelling for *so-ē*), he was in the field. We have also, *nilo pitē,* is thine, and (a compound with *bū* or *bō,* to remain) *so-bū-lē,* let us remain.

An example of the negative Verb Substantive is *mai-mo-ē,* (I) am not (fit).

As in other cognate languages, the sense of time in the Finite Verb is very loosely felt. Once a tense base is formed, it does not seem to change for number or person. In the list of words the second person singular is shown as regularly ending in *wā,* but this is misleading. An examination of the specimens shows that *wā* is not always used with this person, and can be added to other persons without changing the meaning.

Thus, while we have *nē-nā dā-wā,* thou strikest, we have also *niū ãhã̃ kūā chithiū-chikro-bōē,* thou dwellest with me; *hana tālē-wā,* he goes.

In order to show how loosely the temporal suffixes are used, I here give (*a*) the future of the verb *dā,* strike, and (*b*) the present of the verb *tā,* go. It will be seen that, as given in the list of words, the conjugations are practically identical.

(*a*) I shall strike, etc.

Sing.	Plur.
dā-lē	*dā-lē.*
dā-lēwā	*dā-lē.*
dā-lē	*dā-lē.*

(*b*) I go, etc.

Sing.	Plur.
tā-lē	*tā-lē.*
tā-lēwā	*tā-lē.*
tā-lēwā	*tā-lē.*

The following is the way in which the various tenses are formed:—

Present.—The suffix is *ē* (Angāmi *wē*), sometimes written *i.* Thus, *bōē,* (he) lives; *khoē,* (he) is pasturing; *toē,* (they) eat; *poē,* (we) hold (spears in our hands); *dāi,* (he) strikes; after vowels, a euphonic *w* is sometimes inserted, as *dā-w-ē,* (I) am striking. Sometimes the suffix *dē* of the past is used, as in *bū-dē* (he) remains (serving the God); *khai-dē,* (he) is kept (like a slave). So *thi-no bū-dē,* am about to die, literally, am in a condition to die.

We also find the future form used, as in *tā-lē*, (I) go; *ni-lē* (he) is found.

Imperfect,—The only example is *dā-khē*, (I) was striking.

Past,—The usual suffix is *ē* (Angāmi *wē*),—the same as in the present; thus following cognate languages. Examples are *pē-ē*, or (with euphonic *w*) *pē-w-ē*, (he) said; *pi-ē*, *pi-w-ē*, (he) gave (compare *kojū-piē*, (he) divided); *mohoē*, (he) wasted; *mami-y-ē* (euphonic *y*), (he) became wretched; *koazil-ē*, (he) went and joined; *wēl-ē*, (he) came; *mā-ē*, (I) have sinned; *chol-ē*, (he) heard; *annoē*, he asked; *khē-w-ē*, (he) has returned; *lobbo-ē*, he refused; *za-w-ē*, (he) entreated; *tā-w-ē*, (we) went; *hral-ē*, (I) bought. The forms of the past of *tā*, go, are very instructive:—we have, *tā-w-ē*, (we, they) went; *tāwē-wā*, (you) went; *ti-tāwē* (I) went; *tā-lēwā*, (and *tā-dē*), (he) went; *ti-tālēwā*, thou wentest. The verb *dā*, strike, inserts *bb*. Thus *dā-bb-ē*, (I) struck; *dā-bb-ēwe*, (thou) struckest; but *dāi*, (he, we, you, they) struck.

The syllable *dē* (Angāmi *te*) is also used to form the past, as in *tā-dē*, (he) went (to a far country); *dā-u-dē* (with inserted *u*) (I) have struck (his son). With the last compare *mā-u-tē* or *mā-ē* (I) have sinned.

Other forms of the Past are *mono*, (two sons) were born; *matā-a*, he caused to go, sent; *maki*, he kissed.

Perfect,—The only true perfect which I have met is formed by compounding the verb with the auxiliary, as in *tā-so-e*, (I) have walked (a long way to-day).

Pluperfect,—This is the same as the Past.

Future,—The suffix is *lē*, as in *dā-lē*, (I) shall strike; *no-lē*, (I) shall be; *pē-lē*, (I) shall say; *so-bū-lē*, let (us) remain.

Present Subjunctive,—*Yi so-li-sē*, is translated 'I may be,' and *yi-nā dā-sē*, I may strike.

Imperative,—The following forms occur,—*pi-yo*, *pi-yū*, give; *tho-piyū*, place; *pol-o*, take; *ful-o*, bind; *sithēpal-ō*, draw water; *dāo*, strike; *tāo*, go; *kot-o*, eat; *hebb-ū*, sit; *hēk-o*, come; *ālāch-o*, stand; *mos-o*, take (me for a servant). Other forms are *thiyē*, die; *tū*, run; *ponobā*, cause to wear.

Verbal Nouns, etc.,—Suffix *ā*,—*ho-ā*, (rice) being dear (he became wretched); *bū-ā* (a man) who lived (in that country); *ichū tā-ā*, arising (up going) (he went to his father); *pū-w-ā*, bringing (the best garment clothe him); *to-ā so-lā*, eating drinking (let us remain) (compare *koto koso* below); *thi-ā* having died (is alive again); *kulē-ā*, calling (a servant); *sa-chol-ā*, hearing (this); *pi-ā*, giving (to harlots has wasted).

Suffix *li-ā*,—*ni-li-ā*, having found (him, they rejoiced); (*thē-li-ū*) (*ʔthi-li-ā*), when-dead (we hold two spears).

Suffix *li-ē*,—*dā-li-ē*, striking, having struck; *ka-li-ē*, after (some days) remaining.

Suffix *o*,—*pō-tā-di-y-o*, having gone (he wasted his substance); *ichapē-li-y-o*, becoming sensible (he said to himself); *khol-o*, embracing (he kissed him).

Suffix *lē*,—*poi-lē*, carrying (his wealth to a far country).

Suffix *thē*,—*woi-thē*, at the time of coming; *ho-ka-ti-thē*, when (all) had been wasted; *tā-kochi-thē*, gone.

Other forms,—*tū-ko*, running (he kissed him); *kho-to*, (he sent him) to pasture (swine); *tā-no*, going; *thi-no bū-dē*, I am about to die; *ko-to*, food, rice; *ko-to ko-so* (compare *to-ā so-lā* above) *pi-w-ē*, gave food and drink.

Passive Voice,—This does not occur. The force of the passive is thus expressed,—*āi dāi*, beats me, *i.e.*, I am beaten.

Causal Verbs,—The following are probably causals:—*mo-ho-ē*, he caused to waste, he wasted; *ma-tā-a*, he caused (him) to go, he sent (him to the field); *mo-so*, cause to be, make.

Interrogative Sentences,—The interrogative particle is *nā*, corresponding to the Kachchā Nāgā *mē*, and the Angāmi *gā*, *ro*, or *mā*. Thus, *hral-i-nā* (from whom) did you buy (that)?

Negative Sentences,—The negative particle is *mo*, as in Angāmi. Examples are *pi-mo-ē*, (anyone), gave not; *ni* (not *nē-nā*) *pi-mo-ē*, thou gavest not, *pēthōki-mo* (I) did not disobey; *fa-pi-mo*, he is not released. Note that the negative *follows* the word qualified.

[No. 18.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

SOPVOMĀ OR MĀO NĀGĀ.

(STATE, MANIPUR.)

SPECIMEN I.

(Babu Bisharup Singh, 1899.)

Mai kalinā unāpūto kāhẽ̃ mono. Pohē kāhẽ̃
Man one-by (to) sons two were-born. Them two (from-amongst)
nonaunā apū hĩ̃ pē-ē, 'apū, āi pikorosa chahannāsa
younger-by father to it-was-said, 'father, by-me to-be-received property
allo piyū.' Echaliē upūnā unā unnā hã̃ hĩ̃ kojūpiē.
share give.' Thereupon his-father his-wealth his-son two to divided.
Chiḥẽ̃ kojū kaliē unnā nonaunā unā niūsa poilē
Days some after-remaining his-son younger wealth all carrying
kodopo iniū kali lē tādē potādiyo ichapēmo unā inūisa mohoē.
distant country a to went having-gone wickedly his-wealth all wasted.
Unā inūisa hokatithē iniū lē ti koto ho-ā
His-wealth all having-been-wasted country in that rice being-dear
hana māyē mamiyē. Hana iniū lē ti ma kali no
he very became-wretched. He country in that man a to
bū-ā koazilē. Sathēcha mai chinā uvo khoto ido
who-lived went-and-was-joined. Thereupon man that swine to-pasture field
lē-khē hana matā-a. Uvo to upfai titēa tonniwē maiko
towards him sent. Swine's food husks that-even although-wished-to-eat any-one
pimoē. Sathēcha ichapēliyo hananā alliā pē-ē, 'apū
gave-not. Afterwards becoming-sensible he to-himself said, 'my-father's
chilāmainā udolisoā to-ē. Yiū moza thinobūdē.
servants in-abundance are-eating. I-where-as of-hunger am-about-to-die.
"Apū yi Orāmē hĩ̃ māē apū ni hĩ̃ māē,
"Father, I God to have-done-wrong father you to have-done-wrong,
ninā so kochū maimoē, ni chikālaimai kali moso," litā apū
your-son to-be fit am-not, your servant one make," saying father
hĩ̃ pēlē.' Ichū tā-ā apū hĩ̃ wēlē. Kodopo kālēlēno
to will-say.' Arising going father to came. Afar-off when-he-was-yet
apūnā nēlēnā ūllasiā tūko kongū kholo baitū maki.
his-father seeing being-compassionate running neck embracing cheek kissed.

Unnānā upū hĩ pēwē, 'apū, yiū Orāmē hĩ māutē
The-son father to said, 'father, I God to have-done-wrong
ni hĩã māutē ni nā so kochū maimoē.' Sathēcha
you before have-done-wrong your son to-be worthy am-not.' Thereupon
apūnā chilāmai nūi hĩ chūpē-ē, 'ūsā pāji kāyi pūwā annā
father servants all to ordered, 'garment very good bringing my-son
ponobā, ubbā khē kakha kali thopiyū upfiwā khẹ̄ firra thopiyū,
let-to-wear, hand on ring a put feet on shoes put,
toā solā chavo sobūlē, cẖõhõ-kono hēpohēhoji annā
eating drinking merrily let-us-remain, (?) the-reason (?) being my-son
hanahē thiā, chõhõ hrilē; hokotūi, nilẹ̄.' Nẹ̄liā
this having-died, (?) again is-alive; having-been-lost, is-found.' Having-found (him)
poilēkru asāboē.
they merrily-remained.

Sato kachi thẹ̄ unnā kochū ido lẹ̄ choē. Hananā uchi
Time that at his-son elder field in was. He his-house
lē-khē woithē kokhru baḍḍā ullokoso ukho cholē. Hananā
towards when-coming drum beating dancing sound heard. He
chilāmai kali kulēā, 'aḍasoē?' to annoē. Cẖilāmainā pē-ē,
servant a calling, 'what-is (this)?' saying asked. Servant said,
'ni thēhū khẹ̄wē. Hana lisi mowē khẹ̄wẹ̄ saḍono
'your brother has-returned. He illness without has-returned for-this-reason
nipūnā asāboē koṭo koso piwē.' Sachū sacholā
your-father being-glad to-eat to-drink has-given.' This-word hearing
hana ullokhoa cha hẽ lodē 'lobboē. Sadono upūnā
he getting-angry house in to-enter refused. Therefore his-father
tāpā hana zawē. Unnānā upū hĩ pē-ē, 'kūllā-ā,
coming-out him entreated. The-son his-father to said, 'behold,
mapū hralasa ni wā sobbẹ̄ yonni cẖithā-ā yi ni chū
years so-long your service in-doing even once I your words
pēthōkimo. Yitiḳruā akasamai kokrolētā tolẹ̄dā ũhĩ ūto
disobey-did-not. Never-the-less friends together-with to-eat goat young
ḳali koā ni pimoē. Ni nā inūi khokhromai hĩ piā
one even you have-not-given. Your wealth all harlots to by-giving
sūmohoā ni nnā hana tāwokochūchi nẹ̄nā hana hadono koṭo
having-wasted your son this on-coming you him for to-eat
koso piwē.' Sathēcha upūnā pē-ē, 'annā, ni-ū ãhã̃
to-drink have-given.' Thereupon his-father said, 'my-son, you-indeed me
kūā chithiūchiḳrobōē, anā inūi kabbūsa nilo pitē; ni thēhū
with together-live, my-wealth all whatever-is yours is; your brother
hana thiā, chõhõ-kono hrilē; hotiā nilē hadono
this having-died, (?) again is-alive; having-been-lost is-found for-this-reason
ikru asābū kochoē.'
we to-be-merry it-is-proper.'

[No. 19.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

SOPVOMĀ OR MĀO NĀGĀ.

(STATE, MANIPUR.)

SPECIMEN II.

(Babu Bisharup Singh, 1899.)

A PIECE OF FOLKLORE TAKEN FROM THE LIPS OF A MĀO NĀGĀ.

Im	mēmē	thēli-ā	ẽhũ̃	kāhẽ̃	ubbānā	poē.	Ẽhũ̃	Orāmē	
We	*Māo-people*	*when-dead*	*spears*	*two*	*hands-by*	*hold.*	*Spears*	*the-God*	
Pēkujikhē	fēlē.	Fēliliā	mai	chanā	Orāmē	iniū	lē		
Pēkujikhē	*is-for-piercing.*	*If-able-to-pierce*	*man*	*that*	*God's*	*country*	*in*		
chowāsoā	būli	sē.	Fēli	kokromainā	Orāmē	Pēkujikhē	ukrūso		
happily	*to-live*	*can.*	*To-pierce*	*who-cannot-man*	*God*	*Pēkujikhē*	*serving*		
būdē,	chilāmai	soā	khaidē,	tinā	fapimo.	Orāmai	hana	pi	
remains,	*slave*	*like*	*is-kept,*	*ever*	*is-not-released.*	*God's*	*that*	*head*	
jisūē,	kota	maicha.	Hana	kēnā,	'ochū	mai	nolo	mai	hai
is-very-big,	*beard*	*grows.*	*His*	*wife,*	*'aged*	*man*	*young*	*man*	*as-well-as*
adasono	mathiwē,'	annoē.	'Maina	kososi	miya	to	mima	to.	
why	*are-killed,'*	*asked.*	*'Men*	*chillies*	*old*	*eat*	*unripe-also*	*eat.*	
Mai	thēfrā	yiā	ochū	mai	nolo	mai	hai	fūē,'	sata
Man	*following*	*I-also*	*old*	*man*	*young*	*man*	*also*	*catch,'*	*saying*
Orāmē	hananā	pē-ē.							
God	*that*	*said.*							

FREE TRANSLATION OF THE FOREGOING.

When any one of us Māo people dies, two spears are put into his hand. These are for piercing the God Pēkujikhē. If the dead man can pierce him, he is allowed to live happily in the God's country. If he cannot pierce him, he has to become a servant to Pēkujikhē. He is kept like a slave, and is never released.

This God's head is very big, and he has a beard. His wife once asked him why he killed young people as well as old. He replied, 'men cut chillies both unripe and ripe, and after their example I catch both young men and old men.'

MARĀM.

To the south of the Māos lie the Marāms, inhabiting one large village, with a population of perhaps 2,500. The two tribes claim to have a common origin, but are perpetually at feud with each other. They are nevertheless closely allied by intermarriage.

I have not obtained any specimen of their language, but have inserted as many words as I could in the list of standard words and sentences. The source of these words is partly McCulloch's and partly Brown's vocabulary.

The following are the authorities which I have noted as dealing with Marām:—

BROWN, THE REV. N.,—*Comparison of Indo-Chinese Languages. Journal* of the Asiatic Society of Bengal, Vol. vi, 1837, pp. 1023 and ff. On 1034 and ff. a 'Marám' Vocabulary.

MCCULLOCH, MAJOR W.,—As quoted under Sopvomā. On p. 69 an account of the tribe. In App. I. pp. vi and ff. a 'Muram' Vocabulary.

DAMANT, G. H.,—As quoted under ditto: on p. 224 an account of the tribe. On p. 256 a brief vocabulary taken from McCulloch.

No materials are available for making even an imperfect sketch of the grammar of this language.

MIYĀNGKHĀNG.

I only mention this tribe here, because Damant classes them with Māo and Marām. Nothing is known about their language. They live in the State of Manipur south of the Marāms, and are said to occupy nine small villages and to have a language of their own. Damant estimates their number at 5,000 or rather more. They are mentioned on p. 70 of McCulloch's Munnipore already quoted under Māo, and by Damant on p. 244 of his article quoted in the same place.

KWOIRENG OR LĪYĀNG.

The Kwoireng or Līyāng inhabit the country north of Manipur lying between the Kachchā and the Kabui Nāgā, as far as the Angāmis, from whom they have suffered much. They are a considerable tribe, possessed of much energy, which developes itself in trade with the Angāmis and our frontier districts. Damant estimates their number at five or six thousand.

Their language appears to be an intermediate one between the Nāgā-Bodo and the Nāgā-Kuki Group. The pronouns agree best with the latter, and so I class it here, though its geographical position would incline one to put it with the former set of languages. Very little is known about their language. The only trustworthy source of information is a vocabulary by McCulloch, from which I have inserted as many vocables as possible in the list of standard words and sentences. The language is to be distinguished from Koireng, which belongs to the Kuki Group, and of which specimens will be found later on. It is an altogether different language.

AUTHORITIES—

BROWN, REV. N.,—*Comparison of Indo-Chinese Languages. Journal* of the Asiatic Society of Bengal, Vol. vi, 1837, pp. 1023 and ff. On p. 1034 a short 'Koreng' vocabulary, which comparison shows to be Kwoireng.

MCCULLOCH, MAJOR W.,—*Account of the Valley of Munnipore,* etc., as quoted under Sopvomā. On p. 54 an account of the tribe. Appendix I., pp. v and ff., a Quoireng or Leeyang Vocabulary.

DAMANT, G. H.,—*Notes on the Locality,* etc., as quoted under Sopvomā. A reference to the tribe on p. 244. Short Vocabulary on p. 256.

LUHŪPĀ OR LUPPĀ.

Several Manipur tribes are included under this head. The only one of them with whose language we are acquainted is the Tāngkhul Nāgā. The number of dialects spoken by these tribes is very great, almost every village being said to have a distinct one. Three,—Tāngkhul, Phadāng, and Khangoi have been recorded.

A general account of the Luhūpā will be found on p. 66 of McCulloch's *Munnipore*, and on p. 246 of Damant's *Note*, both of which are quoted in full under the authorities on Sopvomā.

The tribe is a large and important one.

TĀNGKHUL.

This is the best known of the Luhūpā tribes. They were described by Brown in 1837 and subsequently by McCulloch and Damant. They inhabit the hills to the north-east of the Manipur valley, and have their head-quarters at Ukhrul about 40 miles in that direction from the Manipur town, and the same distance to the south-east of the Māo tract. They are estimated to number 25,000. Brown has given three short vocabularies of what he calls 'North Tángkhul,' 'Central Tángkhul,' and 'South Tángkhul.' None of them agrees with the specimens here given, which is unfortunate, as there is no other vocabulary of the language in existence. Brown's vocabularies are so short, and the words common to them and the list of words here given are so few, that it is not worth while publishing them.

AUTHORITIES—

BROWN, THE REV. N.,—*Comparison of Indo-Chinese Languages. Journal* of the Asiatic Society of Bengal, Vol. vi, 1837, pp. 1023 and ff. Three Tángkhul vocabularies on p. 1035.

MCCULLOCH, MAJOR W.,—*Account of the Valley of Munnipore*, etc., as quoted under Sopvomā. On p. 66 an account of the Tangkool Tribe. (1859.)

DAMANT, G. H.,—*Note* etc., as quoted under Sopvomā. On p. 246 a brief account of the Tankhuls. (1880.)

The following incomplete account of Tāngkhul Grammar is based on the specimens annexed, which I owe to the kindness of the Rev. W. Pettigrew, and on further notes which the same gentleman has been good enough to supply :—

Prefixes.—The otiose prefix *ka* (also pronounced *kha*) is used before adjectives, as in Sopvomā and other cognate languages. It is also used to form verbal nouns, like the Mikir *ke*. The prefix *ā* or *ū* does not seem to be so common as in Sopvomā. *Á* frequently does occur, but generally in the meaning of 'his,' or as a prefix to the verb when the pronoun in the objective case comes before it, as in *ā-pharuwa*, threw at him.

Articles.—The indefinite article is *āka* which follows the noun it qualifies as in *mi āka-na*, a certain man (had two sons). Strictly speaking there is no definite article. Its place is supplied by the demonstrative pronoun *chi*, that, as in *āgato chi-na*, the younger brother (said).

Nouns.—*Gender.*—The usual rule is followed for human relations. Thus,—

ā-vā, father (*or* his father).	*ā-va*, mother (*or* his mother).
ā-gato, brother (*or* his brother).	*ā-gatuiva*, sister (*or* his sister).
mayārno, man.	*shano*, woman.
noshino, child.	
noshino mayārno, son.	*noshino ngalāva*, daughter.

Male and female animals are indicated as follows :—

sigui, horse.	*sigui ālā*, mare.
simuk āvā, bull.	*simuk ālā*, cow.
fạ, dog.	*fạ ālā*, a bitch.[1]
me-vā, he-goat.	*me ālā*, nanny-goat.
sāngāi āvā, male deer.	*sāngāi ālā*, female deer.
har-vā, cock.	*har-va*, hen.

Number—is only indicated when the context renders it necessary. I find in that case *bing* used with human beings. Thus, *āvā-bing*, fathers. *Tārāka*, many, and *sāikora*, all, are used to indicate plurality of the lower animals and of inanimate things. Thus, *sigui ālā tārāka*, mares ; *silui sāikora homlu*, look after (all) the buffaloes.

Case.—As usual, the *Nominative* can optionally take the suffix *na*. It always does so before transitive verbs. Thus, *mi āka-na*, a certain man (had two sons) ; *āno mayāra kharara chi-na lui-li laisāi*, the elder son was in the field.

The *Accusative* usually has no termination, but sometimes takes the Dative termination *li*, as in *ā-wui no-mayāra-li* (I have beaten) his son.

The *Instrumental* has the usual suffix *na*, as in *kithāi-na thi-kijur-a* (I) am nearly dying by hunger.

The *Dative* takes *li*, as in *āvā-li* (said) to his father; *lui-li*, (sent him) to the field.

The *Ablative* appends *aina* to the genitive, as in *rakhong-wui-aina*, (draw water) from the well.

The *Genitive* takes *wui*, as in—

nashā-vā-wui ·	shim-li,
your-father-of	*house-in, i.e., in your-father's house.*

The *Locative*, like the *Dative*, has *li*, as in *shim-li*, in the house.

Adjectives.—These usually follow the noun they qualify, and do not change for gender. The adjectival prefix is *ka* or *kha*. Examples,—

mi ka-phā āka-na, a good man.
mi ka-phā-bing-wui, of good men.
shano ka-phā-bing, good women.
noshino mayārno ma-kaphā āka-na, a bad (not good) son.
sigui ka-chara chi-wui, of the white horse.
shim ka-teo chi-li, in that small house.
kha-nang, wretched.

[1]The pronunciation of the letter *ạ* is explained in the note preceding the first specimen.

When an adjective is inflected for comparison, or is treated as a verb, verbal noun, or adjective, the prefix *ka* is dropped. The following are examples of *Comparison*:—

ka-phā, good.
phā-ka-mai, better.
phā-mai-kapa, best.
sāikora-wui phā-ka-matāiya, the best (garment) of all.
ka-chui, high.
chui-ka-mai, higher.
chui-mai-kapa, highest.
āgato-na āgatuiva-li āsān sāngmai, his brother is taller than his sister.

When making a simple statement, the adjective may precede the noun, as in *ā-na kathema mi-na*, he wise man-is, he is a wise man. When used as a predicate the adjective may be conjugated as if it were a verb, as in *mi hi kathema-na*, man this wise-is, this man is wise.

Pronouns.—The *Personal* Pronouns are,—

i, I	*i-thum*, we.
na, thou	*na*, *na-thum*, ye.
ā, he	*ā-thum*, them.

With *thum*, the sign of the plural, compare the Āo Nāgā *tam* and the Mikir *tum*. These are all declined regularly. Thus Nom. *i* or *i-na*; and Acc. *i-li*, and so on.

The only irregularity is that, besides the regular genitives *i-wui*, *na-wui*, *ā-wui*, etc., the termination *wui* may be dropped, as in *na-ming*, your name; *ā-vā*, his father. So also for other cases as in *ā-pharuwā*, struck at him, where *ā* is for *ā-li*. The first and second persons sometimes insert *shā* or *shi*, as in *i-shā-vā-wui*, my father's servants); *na-shā-vā-wui*, your father's (house). We even have *ishi-wui*, my, in *ishi-wui āwo-wui* (the son) of my uncle. The insertion of *shā* or *shi* in this connexion refers to direct relationship, and is used, Mr. Pettigrew supposes, to distinguish between real relations, and those who are not, but who are called by the same name without the use of *shā* or *shi*. Another form to note is *ā-vāva*, his father, beside *ā-vā*.

The *Demonstrative* pronouns are *hi*, this, as in *sigui hi*, this horse; and *chi*, that, as in *lupā chi*, those rupees. The same forms are in Khairāo.

The *Interrogative* pronouns are *kapākala* or *khipākala*, who? *khi*, what? *khi-sāta* or *khi-sākala*, why?

As usual, participles supply the place of the *Relative*,—as in *morai kaphunga mi chi-na thi-ra*, sin committer man he will die, the man who hath committed sin will die.

Verbs.—When a verbal root ends in a vowel, it often inserts a euphonic *w* or *y* before the termination. Thus, *sho-w-a*, strikes or struck; *tho-ngāi-y-a*, craved.

For the *Verb Substantive*, the root is *lai*, be or possess; but, for the present, it is usual to simply add the suffix *na* to the object or subject. Thus *sāikora na-wui-na*, all is yours; *i-na*, I am. The past is *lai-sāi*, which is translated both 'possessed' and 'was.' Thus *mi āka-na laisāi*, a certain man possessed (two sons) (*i.e.*, to a certain man there were two sons): *ā-no-mayāra kharara chi-na lui-li lai-sāi*, the elder son was in the field. The root *sā*, which properly means 'do,' is also used as a verb substantive.

It is impossible to give a complete conspectus of the conjugation of the *Finite Verb.* There are in the specimens a number of forms the exact meaning of which I am not certain about. It will be sufficient to note the following, bearing in mind the loose way in which tense suffixes are used in all these languages. As usual there is no distinction between Present and Past time, the sense being left to be discovered from the context. The only real distinetion is between future and non-future time.

Present,—Suffix *a*, as in *sho-w-a*, beats; *thi-kijur-a*, am nearly dying; *pam-a*, dwells; *chat-a*, goes. When the root ends in the vowel *ā* or *ạ*, *i* is substituted for *a* as in *sā-i*, did.

The present participle is sometimes used for this tense, as in *hāng-da*, (they) say (what they have heard from their forefathers).

Present Definite,—The suffix *li* is added to the root, or the suffix *lai-li* (the present definite tense of the verb substantive) is added to the present participle. Thus, *sho-li* or *sho-da lai-li*, is striking; *khāng-mi-zā-da lai-li*, is giving to eat; *chat-li* or *chat-ta lai-li*, is going; *sā-li* or *sā-da lai-li*, is doing.

Imperfect,—The suffix *sāi* is added to the root or *lai-sāi* (the imperfect tense of the verb substantive) is added to the present participle. Thus *sho-sāi* or *sho-da lai-sāi*, was striking; *chat-sāi* or *chat-ta lai-sāi*, was going; *sā-sāi* or *sā-da lai-sāi*, was doing. *Sāi* itself is the present or past of the root *sā*, do.

Past,—As in the present, the suffix is *a* after consonants, and *i* after the vowels *ā* or *ạ*. Thus *sho-w-a*, struck; *chat-a*, went; *hāng-a*, said; *tho-ngāi-y-a*, craved; *mashi-tu-w-a*, joined; *chat-tu-w-a*, went; *phaning-uṇg-a*, remembered. For roots in *ā* or *ạ*, we have *sāi*, did; *ngahān-kā-i*, replied; *lumashen-vā-i*, had compassion; *mayạ-i*, kissed.

Perfect,—The suffixes are *hāi*, *hāira*, *howa*, or *hora*. Thus, *chat-hāi*, *chat-hāira*, *chat-howa*, or *chat-hora*, has gone; *sā-hāi*, *sā-hāira*, *sā-howa*, *sā-hora*, has done. Similarly, *chi-ho-hāi*, sent (him to the field); *kānsar-howa*, spent; *saklāk-howa*, became dear; *khanang-howa*, became wretched; *ngaphit-howa*, have beaten. It will be observed that in many cases these forms have the power of the simple past.

Pluperfect,—The suffix is *hāira-sāi*. Thus, *sho-hāira-sāi*, had struck; *chat-hāira-sāi*, had gone; *sā-hāira-sāi*, had done.

Future,—As in Mikir, this tense takes two suffixes. It takes *ra* to form a distant future, and *ga* to form an immediate future. After a hard consonant, *ga* becomes *ka*. Thus, *sho-ra* or *sho-ga*, will strike; *sā-ra* or *sā-ga*, will do or will be; *chat-ra* or *chat-ka*, will go; *ung-hāng-ga* returning (I) shall say; *sho-that-ka*, (I) shall kill.

Continuative Future,—This is formed by suffixing the future of the verb *sā* to root, as in *chat sā-ra*, shall be going; *sā sā-ra*, shall be doing.

Future Perfect,—This is formed by suffixing *sā-ra* to the perfect, as in *chat-hāira sā-ra*, shall have gone; *sā-hāira sā-ra*, shall have done.

Present Subjunctive,—The forms given are *sā-pāi*, may be or do; *sho-pāi*, may strike.

Imperative,—The suffix is *lu*, as in *sho-lu*, strike; *chat-lu*, go; *mi-ho-lu*, give (this rupee); *sā-ngasak-mi-lu*, cause me to be (thy servant); *kui-tu-lu*, take (those

rupees); *sok-kui-lu*, draw (water). The syllable *ka* or *kha* prefixed makes a polite imperative. Thus, *ka-mi-lu*, please to give; *kha-la-phā-lu*, please to bind. In *ithum ngarum-zā-sa*, we have a kind of permissive compound, equivalent to a first person plural imperative 'let us eat.' Similarly in *ma-rālākaranu*, we have a negative permissive compound, 'let him not come here,' the root *rā* meaning to come, and a permissive form in *unguranu*, let him return. In forms like *ung-u-lu*, return, a euphonic *u* seems to have been inserted before the termination.

Verbal Noun or *Infinitive*,—Formed by the prefix *ka* or *kha*, as in *ka-sho*, to strike; *ka-chat*, to go; *ka-sā*, to do or to be; *ka-shak ka-zā*, food; *ka-maya*, kissing; *kha-rā*, to come.

Present Participle,—The suffix is *da* or, after a hard consonant, *ta*. Thus, *sho-da*, striking; *zā-ngāi-da*, wishing to eat; *angkar-thui-da*, rising; *thai-da*, seeing; *chat-ta*, going, and many others.

Past Participle,—The suffix is *hāi-ra-da*, as in *sā-hāirada*, having been or done; *sho-hāirada*, having struck.

Adverbial Participle,—The following are examples:—*Kān-kahāi aina*, on being spent; *khanang-kahāi aina*, on becoming wretched.

Other Participal forms are *chat-laga*, going; *chat-mamān-laga*, continuing to go; *ung-mamān-laga*, as he was returning.

Causal Verbs are formed by suffixing *ngasak*, as in *sā-ngasak-a*, caused to do. The verb *mi*, give, is also used in this connexion, as in *sā-ngasak-mi-lu*, cause to be.

As in other cognate languages, there is no *Passive*. 'I am struck' is rendered 'struck me,' *i-li sho-sāi*.

Negative Verb,—The Negative particle is *ma* as in *ma-ka-phā*, not good, bad. Other examples are *kikha-na ma-mi-zā-ma-na*, anyone did not give to eat; *ma-mi*, not giving; *ma-kā-ma-na*, (I) have not risen; *ma-lai-la-da*, not finding (illness); *ma-kā-ngāi*, did not wish to go; *ma-thi-mana*, (I) am not dead; and others. Note that the negative *precedes* the word qualified.

The only example of a negative imperative is *ma-rālākaranu*, let him not come here, mentioned above.

Interrogative,—The Interrogative particle *kala* is placed at the end of the sentence, as in *chi ka-li lola-kala*, from whom did you buy that?

Compound Verbs,—There are numerous compound verbs, most of which I am unable to analyze. The following are *Desideratives*, *zā-ngāi-da*, wishing to eat; *tho-ngāi-y-a*, craved; *ma-kā-ngāi*, did not wish to go. Other examples, *sho-that-la-da*, (he) kills (from *sho*, strike); *thi-kijur-a*, (I) am nearly dying (*thi*, die); *ung-hāng-ga*, returning (*ung*) will say (*hāng-ga*). Compare *ma-thi-mana*, I am not dead, and *ma-thi-lāk-mana*, I have not died.

[No. 20.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

TĀNGKHUL.

SPECIMEN I.

(Rev. W. Pettigrew, 1898.)

(STATE, MANIPUR.)

In the following two specimens pronounce—

a as the *u* in *but.*	*i* as the *i* in *pin.*
ā as the *a* in *father.*	*o* as the *ow* in *low.*
ạ as the *u* in *fur.*	*u* as the *oo* in *fool.*
e as the *e* in *met.*	

Mi ākana ā-no-mayār khani laisāi. Āni-khaniwuiḷi āgato
Man a-certain son two had. Them-to-of-in younger-brother
china āvāli hānga, 'Āvā, ina samphangki kaja lan chi ili
the his-father-to said, 'Father, I shall-receive that-which property that to-me
kamilu.' Kahāng chi-aina āvāna āniwui vāng-aina lan ngayer-mi. Chimik sho
please-to-give.' Saying that-on his-father the-two for property divided. Days after
khalailaga āgatona lan chi sāikora kuiphunglaga katāvali thuwa.
some younger-brother property that all taking-carrying afar-off went.
Sākangāi-ngāi sāphā-phāda awūi lan sāikora chi kānsarhowa. Āwui lan
A-reckless-life leading his substance all that spent. His substance
chi kānkahāi aina ngalai chili kashak-kazā saklākhowa; kasak
that spent on-being country in-that food dear-became; dear
chiaina āna khananghowa. Khanang-kahāi-aina ngalai chiwui mi
through-being he wretched-became. Wretched-on-becoming country of-that man
ākali mashituwa. Āna hok tārākali homluda āwui luili
a-with joined. He swine many to-pasture his fields-to
chihohāi. Āna hokwui zāt chi zāngāida āwuk
sent. He swine-of food that wishing-to-eat his-belly
thongāiya; chithālala kikhana mamizāmana. Mami kazā chiaina āwukli
craved; but any-one gave-not-to-eat. Not-giving to-eat that-on his-mind-in
phaningunga, 'ishāvāwui rona kazāla-zāi katāila-tāi, ka ina hili
remembered, 'my-father's servants eat-in-plenty and-much-over, but I here
kithāina thikijura. Ina angkar-thuida ishāvāwui ngalemli ina
with-hunger am-nearly-dying. I arising my-father's presence-to I
ung-hāng-ga, "Āvā, kachingramli imāi ngarai-thuida morai sāhowa,
returning-will-say, "Father, to-heaven my-face turning-away sin have-done,

nawui mangālila morai sāhowa, nanona kachi matik makāmana; ili
your in-presence-also sin have-done, your-child saying worthy have-not-risen; me
naro thāta āka sāngasakmilu." ' Chiaina angkar-thuida āvāwui chata. Chat-
your-servant like a cause-to-be." ' Accordingly arising to-his-father went. As-he-
mamānlaga āvāvana āli thaida lumashenvāi; āna ngasamungda āgahungli
to-go-continued his-father him seeing had-compassion; he running-up on-his-neck
vamkuida mayai. Kamaya chiaina āno mayāra āvāvali hānga, 'Āvā, kachingramli
embracing kissed. Kissing after his son to-his-father said, 'Father, to-heaven
imāi ngarai-thuida morai sāhowa, nawui mangālila morai sāhowa; nanona
my-face turning-away sin have-done, your in-presence-also sin have-done; your-child
kachi matik makāmana; nawui shimwui ro-thāta ili āka sāngasakmilu.' Ka āvāvana
saying worthy have-not-risen; your house servant-like me a make.' But his-father
āwui roli kasoya, 'sāikorawui kachonli phākamatāiya kuirālaga ngavāimilu;
his servants-to ordered, 'of-all garments the-very-best bringing put-on;
āwui pānglila khutop āka sangmilu, āwui phailila phaihop sangmilu; kala ithum
his hands-also ring one put-on, his feet-also sandals put-on; and we
shohā aina zāt ngarumzāsa; kikhala-chila ino hi thikahāi thāta
gladness with feast together-let-eat; because my-son this dead as
ringungluiya; shimānhāilaga samphangluiya.' Chiaina āthumna
again-living-has-become; after-being-lost again-has-been-found.' Therefore they
shohā aina manaya.
gladness with were-merry.

Āthumna shohā aina phāshak-kaza chi-thārāu-li āno-mayāra kharara chi-na
They gladness with eating that-time-at his-son elder the
luili laisāi. Thāta ungmamānlaga shimli ka-ung-aina la-kasāla
in-the-field was. So returning to-house at-coming songs-also
phaichak kasāla shāda, āro ākali holaga ngahāna, 'khi khonkala?'
dancing also hearing, his-servant a-to calling asked, 'what noise?'
Ārona āli ngahānkāi, 'nagato unga, kala nawui
His-servant to-him replied, 'your-young-brother has-returned, and your
āvāva āli kazā malailada chāt khāngmi'-da hānga. Tui hi shāda āmana
father him illness not-finding feast is-giving'-saying said. Word this hearing his-brother
malung-kangda, 'shimlung makāngāi,' jiya. Chiaina āvāvana shoklaga
becoming-angry, 'inside-house do-not-wish-to-go,' said. Thereupon his-father coming-out
āli sihāsāi. Āna āvāvali ngahānkāi, 'kum hiyāka naro ina nawui
him-to entreated. He his-father-to replied, 'years so-many your-servant I your
tui kikha mangachailākmana; chithālala iwui ngahān-kangāibingwui vāng thangka-
word ever not-been-disobedient; nevertheless my friends for one-day-
nida meno ākala ili mathāithat milākmana: ka nano-mayāra hi
even kid-young a to-me killing have-not-given: but your-son this
hāikayorali ngasoda nawui lan horsarhāida āna ka-unglāk-aina āwui
harlots together-with your property flinging-away he as-soon-as-he-returns him

vāng aina zāt khāngmizālamā.' Chiaina āvāvana hānga, 'Ino, na ini
for gladness feast do-give-to-eat.' Thereupon his-father said, 'My-child, you with-me
ngaso pamchinga; iwui khalai sāikora nawuina; ka ithumna mana kavāi
together always-live; mine whatever-is all yours-is; but we to-be-glad for
lai: kikhala-chila nagato hi thikahāi thāta ringungluiya;
is-reason: because your-young-brother this dead as again-living-has-become;
shimānhāilaga samphangluiya.'
after-being-lost again-has-been-found.'

[No. 21.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

TĀNGKHUL.

SPECIMEN II.

(Rev. W. Pettigrew, 1898.)

(STATE, MANIPUR.)

Khanongvana kahāng ji, Ārarnoṅa nganā kuimaronda hāngdạ:—
Medicine-men-by said it-is, Forefathers-by heard transmitting say:—
'Ithum mikumo hi kathi maningmana,' ji, 'āphasā ngalaili phumhāi-chingda
'We mankind this die do-not,' say, 'his-body in-earth burying-always
manglā Koktoli lai-a,' ji. Kapā china nganālaga, 'ino ngarā!
spirit Death-king-with remains,' say. Madman that hearing-said, 'my friends!
ithumli āna shothatlada. I thihāiaka i Koktoli shothatka.' Kumka shānglaga
us he does-kill. I when-dead I Death-king will-kill.' One-year afterwards
thihowa. Koktoli vāuwa. Koktoli kapāa china kazai aina
he-died. Death-king-to ascended. Death-king-at madman that spear with
āpharuwa. Koktoli mazạtumana. Koktina, 'mikumo hi
at-him-threw. Death-king (acc.) *did-not-touch(him). Death-king(said), 'mankind this*
makaphāna; āli unguranu; āli marālākaranu; āli khi aina thirani-kala?' Ā
is-bad; him let-return; him let-never-come-here; him what for died?' He
sāraka masina panthuranu. Ā ungrāsāi. Āli chisanugida laisāi.
after-doing by-wind blow-away. He returned-(to earth). His grave-at (men) were.
'Nathum khi sānikala?' 'Na thihoda chisanuki kajina.' 'I mathimana;
'You what are-doing?' 'You dying grave will-make'(said). 'I am-not-dead;
ringli. Ina Koktoli vāi; Koktoli ina kazai aina pharuwa;
am-alive. I Death-king-to went; Death-king-at I spear with threw;
mazạtumana. Koktona ili, "ungulu," ji, "mikumo hi makaphāna
did-not-touch-(him). Death-king me-to, "return," said, "mankind this is-bad
marālākaranu," ji. I mathilākmana, ili masina panthura.'
let-him-not-come-here," said. I have-not-died, me the-wind blew-away.'

FREE TRANSLATION OF THE FOREGOING.

A piece of Folklore taken from the lips of a Tāngkhul Nāgā, dealing with their belief in the immortality of the soul.

Medicine men tell us by tradition from their forefathers that we men do not die, and that, when our bodies are buried in the earth, our spirits remain with the

Death-king. My friends, a madman once heard this and said, 'He kills us, so when I am dead I will kill the Death-king.' A year afterwards he died, and he ascended to the Death-king. The madman threw a spear at the Death-king, but it did not touch him. Then said the Death-king, 'This is a bad man. Send him back, and never let him come here. Why did he die?' Then the Death-king blew him back to earth in a puff of wind. Men were standing round his grave. He said to them, 'what are you doing?' 'You are dead,' said they, 'and we are making your grave.' 'I am not dead. I am alive. I went to the Death-king, and threw a spear at him, but it did not touch him. "Return," said he. "This is a bad man. Do not let him come here." I have not died. The wind blew me back here.'

PHADĀNG.

This dialect of Tāngkhul closely agrees with that spoken at Ukhrul, from which the village of Phadāng is only a few hours to the west. We have a vocabulary by McCulloch. Damant estimates the number of speakers at about 500. I have inserted in the list of standard words and sentences all the vocables which I could find therein.

The authorities on Phadāng are McCulloch and Damant, as quoted under Sopvomā. McCulloch (1859) gives a "Phudang" vocabulary on pp. vi and ff. of App. I. Damant gives a short account of the tribe on p. 246, and a short vocabulary taken from McCulloch on p. 256 of his *Note*.

KHANGOI.

This is the third village of the Tāngkhul Nāgās regarding whose language we have any information. It is a few hours' journey to the east of Ukhrul. Damant estimates the number of speakers at 300. McCulloch has given us a vocabulary of it, which partly agrees with Brown's Northern Tángkhul.

So far as can be judged from this vocabulary, this language has much more of a Kuki complexion than the Tāngkhul of Ukhrul. It and Maring occupy the Kuki end of the chain connecting the Kuki with the Nāgā Languages. I have inserted in the list of standard words and sentences all the vocables which I could collect from McCulloch's vocabulary.

The following are the authorities dealing with Khangoi:—

BROWN, REV. N.,—*Comparison of Indo-Chinese languages*, as quoted under Tāngkhul. Northern Tángkhul Vocabulary on p. 1035, (1837).

MCCULLOCH, MAJOR W.,—*Account of the Valley of Munnipore*, as quoted under Sopvomā. App. I, pp. v. and ff., a Khoongoee Vocabulary, (1859).

DAMANT, G. H.,—*Note*, etc., as quoted under Sopvomā. On p. 246 a brief account of the tribe. (1880.)

As already stated, Phadāng and Khangoi are only two of many dialects of Tāngkhul. Almost every village of the tribe has its own form of speech.

MARING.

Regarding this tribe Mr. Damant says:—

This tribe, which is generally called Nāgā, inhabit a few small villages on the Hīrok range of hills which separates Manipur from Burma. They have 300 houses and a population of about 1,500. They are divided into two branches known as Khoibū[1] and Maring. They are said to have been formerly much more numerous than at present.

There is also a Maring colony at Lai Ching, in the Manipur valley, about 25 miles south of Manipur town.

[1] The original has *Saibu*, which is a misprint.

Brown gives vocabularies of both Khoibū and Maring, from which it is evident that they are closely related dialects.

Maring is the one of the Nāgā-Kuki languages, which most nearly approaches the languages of the Kuki-Chin group. The pronoun of the first person is the same as in Kuki.

The following are the authorities on the language of this tribe:—

Brown, the Rev. N.,—*Comparison of Indo-Chinese Languages. Journal* of the Asiatic Society of Bengal, Vol. vi, 1837, pp. 1023 and ff. On p. 1035 a Khoibū and a Maring Vocabulary.

McCulloch, Major W.,—*Account of the Valley of Munnipore and of the Hill Tribes, with a Comparative Vocabulary of the Munnipore and other Languages.* Selections from the Records of the Government of India (Foreign Department), No. 27. Calcutta, 1859. Account of the Tribe on p. 65. 'Murring' vocabulary on pp. vii and ff. of Appendix I.

Damant, G. H.,—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers. Journal* of the Royal Asiatic Society, Vol. xii, 1880, pp. 228 and ff. On p. 242 an account of the tribe. On p. 255 a vocabulary taken from McCulloch. Damant classes Maring as a Kuki language.

The following sketch of Maring grammar is based on the specimens and list of words and sentences:—

Pronunciation,—The letters *r* and *l* are freely interchanged, the former being used after a vowel, as in Kabui. Thus *lal*, wealth, but *nai-ral*, your wealth. The vowels *o* and *aū* are interchangeable. Thus *ro* or *raū*, the suffix of the Locative case.

Prefixes and Suffixes,—As elsewhere the otiose prefix *ā*, properly meaning 'his,' but often with no meaning, is common. Thus *ā-chā*, a son; or *kai-chā*, my son, *nai-chā*, thy son, *ā-chā*, his son. Indeed *kai* and *nai* also appear to frequently lose their meanings, as *nai-pā*, your father or a father; *kai-nāū*, my brother or a brother.

The suffix *bā*, meaning 'he who is,' which also occurs in Meithei, Chutiyā, Kwoireng and Khoirāo, and which corresponds in force to the Angāmi *u* and the Āo *er* is very common, especially at the end of adjectives. It is freely dropped. It is sometimes pronounced *wā*. Thus we have *ādong-bā*, (the son) who was the younger; *napāwa thangāi-bā*, the man who is good; but *nai-machal thangāi*, your conduct (was) good; *nai-pā*, *pā-bā* or *pā-wā*, all meaning 'father.' It occurs in Tibetan under the form *pa*.

There is a suffix *ri* added to the nominative and accusative of nouns and pronouns, which does not appear to affect the sense. Perhaps it gives a definitive force. Thus *kai-pā-ri*, my father (lives); *ānāi-ri* (my father's) servants (are eating); *lūpā hai-ri*, (give) this rupee. *Hai-ri*, this (my son has become alive); *sapūk ā-ri*, (how old is) this horse? In No. 96 of the List of the Standard Words *ri* is given as meaning 'but'.

In one instance *di* seems to be used in much the same way, viz. *nang-di*, you, on the one hand, (are always with me, while your brother, etc.)

Nouns.—*Gender,*—There is the usual rule about human beings. Thus,—

nai-pā, father.	*nai-pūi*, mother.
kai-nāū, brother.	*kai-chal*, sister.
na-pāwā or *thami*, man.	*na-pūiyā*, woman.
kai-chā, child.	
kai-chā na-pāwā, son.	*kai-chā na-pūiyā*, daughter.

For other animals the suffixes are (*ā*-)*pā*, male, and (*ā*-) *pūi*, female, as in Khoirāo. Thus,—

sapūk ā-pā, horse.	*sapūk ā-pūi*, mare.
ūi pā, dog.	*ūi pūi*, bitch.

Number,—The Plural, as usual, is only indicated when this is rendered necessary by the context. The suffix for the plural of human beings is *ānām* (meaning 'all') and of other animals (*ka-*)*chūng*. Thus,—

nai-pā, father.	*nai-pā ānām*, fathers.
sapūk, horse.	*sapūk ka-chūng*, horses.
ūi, dog.	*ūi chūng*, dogs.

The pronouns form their plurals differently.

Case,—The *Nominative* takes the suffix *na* or *ni* before transitive verbs. Thus *kai-na ūm-lē*, I strike; *nang-ni chāk khāng-lā*, thou gavest a feast; *a-chā-ni sūn-lā*, his son said; but *kai chā-wā*, I go; *ā nang-orā*, he was distressed. *Ni* is, however, sometimes used before intransitive verbs also, as in *ā-ni tong-bai lai-lē*, he is sitting (on a horse).

The termination of the *Accusative* is *yā*, as in *chā-yā ūm-lā*, (I) have beaten the son.

I have not come across any occurrence of the *Instrumental* case.

The suffix of the *Dative* is *nūng*, as in *pābā-nūng*, (he said) to the father. Motion towards is indicated by *rā*, as in *laū-rā*, (he sent him) to the field. There is also *tānā laipāk khat dā chā-orā*, went to a far country.

The suffix of the *Ablative* is *ro-wē* or *nūngai*. Thus, *naipā khat-ro-wē*, from a father; *napā-wā thangāi-bā khat-nūngai*, from a good man; *ā-nūngai*, from him.

The *Genitive* takes the suffix *dai*, as in *thami khat-dai*, of a man (there were two sons). This *dai* sometimes combines with the noun to which it is attached, with elision of the *d*. Thus *nai-pā anām-ai*, of fathers; *nai-pā-i* (in the house) of your father. More usually, however, the genitive has no termination, but is simply prefixed to the noun indicating the thing possessed. Thus *kai-pā ānāi-ri*, my father's servants.

The suffix of the Locative is *ro*, sometimes pronounced *raū* or *laū*. Thus, *chim-laū*, in the house; *hai-raū*, thereupon; *hai-ro*, in that (country); *tāng-nā-ro*, on becoming dear; *ngak-sam-ro*, on (his) neck. Another suffix is *lā* or *rā*, as in *chim-lā* (would not go) into the house; *laū-rā*, (was) in the field; also, (sent) him to the field. In No. 226 of the list of words and sentences, *chim-airā*, is 'in the house.'

Adjectives.—These usually, but not always, follow the noun they qualify. We have *tānā laipāk*, a far country, in which *tānā* is the adjective. They do not change for gender, number or case, but freely drop the suffix *bā* mentioned under prefixes and suffixes.

Examples of *Comparison* are,—

thangāi-bā, good.
ānē thangāi, better.
nāmē-raū ānē thangāi, better than all, best.
kachaū-wā, high.
ānē kachaū-wā, higher.
nāmē-raū ānē kachaū-wā, highest.
ā-char yā-ri ā-naū-ni ānē kachaū, his brother is taller than his sister.

Pronouns.—The following are the *Personal* Pronouns,—

kai, I.	*kai-yē*, we.
nang, thou.	*nā-ri-yo*, you.
ā, he.	*ā-ri-yo*, they.

These as a rule are declined regularly, but there are some abnormal forms.

A genitive is formed by suffixing *klaū*, as in,—

kai-yē klaū, of me, of us.
nai klaū, of thee.
nā klaū, of you.
ā klaū, of him, of them.

More usually, however, the simple pronoun is prefixed, as in *kai-pā*, my father; *nai-min*, your name; *ā-chā*, his son.

A genitive is also formed by suffixing *yē*, as in *kai-yē klaimakhai nai-yē*, whatever (is) mine (is) yours. In the third person we have *ā-yē* or *āi-yē*.

The *Demonstrative Pronoun* is *hai*, this or that. It takes the suffix *bā*, and has a genitive in *yē*. Examples are,—

laipāk hai-ro, in that country.
napāwā hai-bā-ni, that man (sent him).
hai-yē āmandi, the price of that.
lūpā hai-ri, this rupee.

The pronoun of the third person is also used as a demonstrative, as in *sapūk ā-ri*, this horse. In one case we have *yā-ri* meaning 'the,' *viz.*, in *ā-char yā-ri*, his sister, literally, 'the his sister.' In the parable, *yā-rau* is translated 'among them'.

Interrogative Pronouns are,—*Hū*(*-wē*), who? as in *hū-yē chā napāwā*, whose son? *kaū*(*-wē*), what, as *nai-min kaū-si taū*, what is your name? *taū-hori kaū-taū-wo*, what is the matter? *kaū-ngat*, is 'how many?' Compare *ā-ngat*, so many.

Verbs.—The conjugation of the Maring verb is on the whole more definite than that in the other members of the group. Each tense has its own suffix, and the general scheme of conjugation is adhered to very fairly.

The *Verb Substantive* has two forms *oi* and *lai*, both of which are conjugated quite regularly.

The following is the conjugation of the *Finite Verb*:—

Present,—Suffix *lē*, as *ūm-lē*, strikes; *chā-lē*, eats; *chā-lē*, goes.

The suffix *wā* is also used as in *kai chā-wā*, I go. The suffix *lē* sometimes takes a final *i*, and the verb the prefix *ki*, as in *nang ki-chā-lēi*, thou goest.

Present Definite,—I have found one instance of a periphrastic present with the verb substantive *lai*, viz., *khāng-lai*, is giving (a feast).

Future,—The suffix is *ro*, as *ūm-ro*, will strike; *sūn-ro*, will say. Compare Tāngkhul *ra*.

N.B.—*ro*, also written *raū*, is also the suffix of the locative case.

Imperfect, *Past*, *Perfect*, *Pluperfect*,—Suffix *lā*,—*ūm-lā*, struck; *yel-pi-lā*, divided and gave; *ma chūp-lā*, kissed; *mi-yēk-lā*, heard.

Suffix *khaū*,—*oi-khaū*, was; *lai-khaū*, were.

Suffix *khaū-lā*,—*chā-khaū-lā*, went.

Suffix *orā*,—*chā-orā*, went; *chā-orā*, sent (see causal verbs); *nang-orā*, was distressed; *māng-orā*, wasted.

Other forms,—*hūng-til-nā-wā*, joined; *nūng-āiyā-wā*, rejoiced; *hūng-ā*, came back; *kangāi*, asked.

Imperative,—Suffix *lak*,—*ūm-lak*, strike; *khlāk-lak*, put; *pi-lak*, give; *fan-lak*, bind; *yūsūk-lak*, draw (water); *ūp-yē-lak*, cause to wear; *na-yē-lak*, put on; *tūng-yē-lak*, cause to ride; *thi-lak*, look. So (with final *ā*) *pi-lak-ā*, give (my share).

Suffix *wā*,—*chā-wā*, go; *laŭ-chā-wā*, walk; *oi-ra-wā*, make (me one of your servants).

Suffix *yā-si*,—*lai-yā-si*, let us remain.

Verbal Nouns, etc.,—Suffix *nā*; Dative, *um-nā-nūng*, to beat; *oi-nā-nūng*, to be. Locative, *tāng-nā-ro*, on becoming dear.

Suffix *bi*,—*ūm-bi*, striking; *oi-bi*, being; *chā-bi*, going, and many others.

Suffix *bai*,—*chā-bai*, having gone or having eaten; *kan-thaŭ-bai*, having arisen; *mū-bai*, having seen, and many others.

Prefix *ka*,—*ka-lai*, one who exists or remains, a resident.

Passive Voice,—As usual does not exist. 'I was struck' is rendered 'struck me,' *kai-yā ūm-lā*.

Negative Verb,—The negative particle is *mak*, as *thangāi*, good; *thangāi-mak*, bad. So *pi-mak-ā*, gave not; *ni-mak-ā*, am not (compare Tāngkhul verb substantive); *yā-mak*, refused; *khā-thŭt-mak*, did not disobey. Note that the negative *follows* the word negatived.

Causal Verb,—The use of the suffix *ni*, added to the nominative, seems to change an intransitive verb to a transitive one. Thus *chā-orā*, (he) went; but *napāwa hai-bā-ni chā-orā*, that man sent (him). Causal verbs are also formed by adding *yē* to the root. Thus, *ūp-yē-lak*, cause to wear; *na-yē-lak*, put on; *tūng-yē-lak*, cause to ride.

Interrogative Verb,—I have not traced any interrogative particle which is suffixed to verbs.

[No. 22.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

MARING.

SPECIMEN I.

(STATE, MANIPUR.)

(Babu Bisharup Singh, 1899.)

Thami khatdai āchā khani laikhaū. Yāraū khani ākhlyākraū
Man one-of his-son two were. Them-in two from-amongst
ādongbā, 'kai-nūng piraū lal sarūk hai pilakā,' pābā-nūng sūn.
the-younger, 'me-to to-be-given wealth share that give,' father-to said.
Āpāni āchā khani nūng lal yēlpilā. Bāi laikhaūbai lal hai
His-father his-son two to wealth divided. Sometime remaining wealth that
ūlaū-haibai tānā laipāk khat dā chāorā. Laipāk hairo okmaknāro lal
carrying far country one to went. Country that-in wickedly wealth
pūmnāmak māngorā. Lal pūmnāmak māngor-chaiyā chāk tāngnāro
all was-wasted. Wealth all having-been-wasted rice being-dear
ā nangorā. Laipāk hairo kalai napāwā khat-ko hūngtilnāwā.
he was-distressed. Country that-in residing man one-with joined.
Napāwā haibāni hok silo taūbi laū-rā chāorā. Hokai-chāk haiyē
Man that-by swine pasture saying field-to was-sent. Swine's-food that-even
chāisē taūhaū hūni pimakā. Laūsing hūngdāwābi āni sūnlā,
to-eat wished-although anyone gave-not. Sense having-returned he said,
'kaipā ānāiri lemthokpāthoknē chālē, kairi masūllā
'my-father's servants abundantly are-eating, I-whereas hungry-being
hilayā. Kai pāwā-nūng chābai sūnro, "Pāwā, kai Tharāi-nūng
am-about-to-die. I father-to having-gone will-say, "Father, I God-to
lālā, pāwā, nai-nūng-khi lālā. Kai naichā koi kamatik
did-wrong, father, you-to-also did-wrong. I your-son to-be-called worthy
nimakā; kaiyā naināi khat oirawā."' Āni kanthaūbai pāwā-nūng hūngā.
am-not; me your-servant one make."' He getting-up father-to went-back.
Āyē klai lainang āpāni mūbai malūngsibai, chanfābai,
His afar-off being-on his-father having-seen being-compassionate, running,
ngaksamro rakolbai, machūplā. Āchāni āpā-nūng sūnlā, 'pāwā, kai
neck-on embracing, kissed. His son his-father-to said, 'father, I

Tharāi-nūng lālā, pāwā, nai-nūng-khi lālā, kai naichā koi
God-to did-wrong, father, you-to-also did-wrong, I your-son to-be-called
kamatik nimakā.' Hairaū āpāni anāiyā-nūng sūnlā, 'kaichā-nūng
worthy am-not.' Thereupon his-father his-servants-to said, 'my-son-to
fi thangāi pibai ūpyēlak; kaichāyā akhūtro khūsi khat nayēlak,
cloth good bringing cause-to-wear; my-son's hand-on ring one put-on,
āhoro khonghūp tūngyēlak; chāmāibai nūngkwāinē laiyāsi;
his-feet-on shoes let-ride; eating merrily let-us-remain;
kaūsiyābi kaichā hairi hiworāhaū, ringbāi-hūngthūkā; māngorāhaū,
the-reason-being my-son this having-died, has-again-become-alive; having-been-lost,
hanūi fālā.' Āsi sūnbai yāri nūngāiyāwā.
again has-been-found.' This saying they rejoiced.

Hai tamro āchā ūpā laūrā laūklē. Āni achim-ro
That time-at his-son elder field-to-(in) was. He his-house-to
kalēngā fūng ngūm ānūi miyēklā. Āni anāi-khat ūngbai,
in-returning drum sound dancing heard. He his-servant-one calling,
'taūhori kaūtaūwo?' sūnbai kangāi. Ānāi haini sūn, 'naināū
'the-matter what-is?' saying asked. His-servant that said, 'your-brother
hūngā, nāmak sāmaknē hūngbai naipāni harāubai chāk khānglai.'
has-come, illness without on-coming your-father being-glad feast is-giving.'
Hairaū āchā ūpāni matūngkhābai chim-lā changlotaū yāmak.
Thereupon his-son elder getting-angry house-into to-go-in refused.
Hairaū āpāni wāthūkbai āyā wāmaninlā. Āchāni āpānūng sūnlā,
Thereupon his-father having-come-out him entreated. His-son father-to said,
'pāwā, thilak, chahi āngatro naisēpā taūho nai khaūsūn hanūirakhi
'father, look, years so-many-in your-service in-doing your commandment even-once
khathūtmak; haihakro kaiplūi-ko nūngkwāinē chānūngē tāngchā
did-not-disobey; yet my-friends-with merrily to-eat goat-young
khat-khē pimak; nai-ral hai ngakfā napūiyā-nūng piworbai
one-even was-not-given; your-wealth that all woman-to by-giving
māngorā, naichā hai hūngnāro nangni chāk khānglā.' Hairaū
who-wasted, your-son that on-coming you feast gave.' Thereupon
āpāni sūn, 'nangdi kai-ko tatmakai klai, kaiyē klaimakhai naiyē.
his-father said, 'you me-with always are, mine whatever-is yours-is.
Nainão haini hibai, yēngkalēngā; māngonāi, fālā;
Your-brother this having-died, is-alive; having-been-lost, has-been-found;
āmaramē hākrāwāni chimā.'
therefore to-be-glad it-is-proper'

[No. 23.]

TIBETO-BURMAN FAMILY. NĀGĀ GROUP.

NĀGĀ-KUKI SUB-GROUP.

MARING.

SPECIMEN II.

(STATE, MANIPUR.)

(Babu Bisharup Singh, 1899.)

A song sung at the death of aged or respectable men, and also the lamentation of friends and relatives of the deceased.

Kūlkūngā ūmlē piyo. Kandrāngrai ? Thihandrāngrē ?
What-was-created is-dead give. What-is-the-cause ? Is-it-caused-by-devil ?

Pasāngo, samlē nungsam, hē, ponroikhā. Rūngtimā roikhlā.
Creator, death has-occurred, O, clothe-the-deceased (body). O-friend gone-to-nether-land.

Kaiplūi, nang lainang nai machat thangāi taūbai kā nūngkwāi.
My-friend, you when-living your conduct good being we were-happy.

Āsinang, kaiplūi, nang hiworābai kā nūngāimakā. Plūiyo, Tharāi-nangni chānpiyānang, hanūi mūrilānang kā nūngāiraūho, Nang khāinānāraū kā lāwā. Kā āpangnakāni. Kaiplūi, nang hiyā, nang nūngai hall khlāklē, fi khē khlāklē, chāk khē khlāklē, wā khē khlāklē, tūl khē khlāklē. Ā ānām chābai nūngkwāinē nang laūlailo.
Now, my-friend, you on-being-dead we are-not-happy. O-friend, God-by being-kind, once-more if-allowed-to-see we would-be-happy. You-(from) separation-on we are-grieved. We are-like-one-senseless. My-friend, you are-dead, you for cow is-given, cloths also are-given, rice also is-given, fowl also is-given, wine also is-given. These all eating happily (may)-you live.

The translation of the above is as given to me. It is not always easy to follow.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
1. One	Kali	Hang-lī-nē	Khat	Khatka
2. Two	Kāhẽ	Hang-na	Nīyā	Khani
3. Three	Kosa	Hang-tūm	Sūm	Khathum
4. Four	Pādai	Mu-dai	Madai	Mati
5. Five	Pongo	Mingū	Mang-yū	Pangā
6. Six	Choro	Sarrūk	Charūk	Tharuk
7. Seven	Chānē	Sin-nā	Chinyā	Shini
8. Eight	Chāchā	Sā-chat	Tā-chāt	Chishat
9. Nine	Choko	So-kī	Chāk-yū	Chiko
10. Ten	Chiro	Ke-rō	Kar-yū	Tharā
11. Twenty	Makē	Mā-kēi	Mā-kai	Maga
12. Fifty	Rē pongo	Rengō	Ring-yū	Hang pangā
13. Hundred	Krē	Hai	Kai	Shāka
14. I	Yi	Ē-lē	Ī	I
15. Of me	Āchu pēwā	.....	.....	Iwni
16. Mine	Yi	.....	Āeyū-gō	Iwuina (*is mine*)
17. We	Ikru	.....	Ālyū	Ithum
18. Of us	Ikrochu	.....	.....	Ithumwui
19. Our	Inilēkru	.....	Ālyū-gō	Ithumwui
20. Thou	Niēt	Nang-lē	Nang	Na
21. Of thee	Nichu	.....	.....	Nawui
22. Thine	Niyē	.....	Nang-gō	Nawuina (*is thine*)
23. You	Nilēkru	.....	Nyū	Na, nathum
24. Of you	Nilēkruchu	.....	.....	Nawui
25. Your	Nilēkru	.....	Nyū-gō	Nawui, nathumwui

LANGUAGES OF THE NĀGĀ-KUKI SUB-GROUP.

Phadāng (McCulloch).	Khangoi (Khoongoee of McCulloch).	Maring Nāgā.	English.
Kāseu-khet . . .	Āmākak, ka-tāng . .	Khat	1. One.
Kāneu	Kannī, kalī . . .	Khani	2. Two.
Kā-thūm . . .	Kāthūm, kathūng . .	Khiyūm . . .	3. Three.
Mā-theu	Mālī, matlī . . .	Fili	4. Four.
Phangeu . . .	Phangā	Fangā	5. Five.
Tharūk	Tharūk, tārūk . .	Tharūk	6. Six.
Sīn-nī	Sannī, chīnī . . .	Āni	7. Seven.
Chī-sāt	Chāchēt, chīsāt . .	Chot	8. Eight.
Chikū	Chāko, ...	Tako	9. Nine.
Tharrā	Tharrā	Chip	10. Ten.
Mākūī	Mākū het . . .	Somni	11. Twenty.
Heng phangeu . .	Tāng phangā . . .	Somngā	12. Fifty.
Shā-khet . . .	Sēgē	Machā	13. Hundred.
Ī	Ī	Kai	14. I.
.....	.....	Kaiyē klaū, kai- . .	15. Of me.
Ī-yōe	Ī-vē	Kaiyē	16. Mine.
Ī-thūmā . . .	Ī-rō	Kaiyē	17. We.
.....	.....	Kaiyē klaū . . .	18. Of us.
.....	Ī-tō-rē-vē . . .	Kaiyē	19. Our.
Ngē	Nang	Nang	20. Thou.
.....	.....	Nai klaū, nai- . .	21. Of thee.
Ngē-yōe	Nā-tang-ve . . .	Naiyē	22. Thine.
Ngā-thūmā . . .	Nā-ro	Nāriyo	23. You.
.....	.....	Nā klaū	24. Of you.
.....	Nā-tō-rē-vē . . .	Naiyē	25. Your.

English.	Sopvomā.	Mərām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
26. He	Hana	Ā dō	Sī	Ā
27. Of him	Hanachu	.....	.....	Āwui
28. His	Hana	.....	Sī-gō.	Awuina (*is his*)
29. They	Poilēkru	.....	Sī-yū	Āthum
30. Of them	Poilēkruchu	.....	.....	Āthumwui
31. Their	Poilēkru	.....	Pālyū-gō	Āthumwui
32. Hand	Ubbā	Ā-vā (*McCulloch*), vān (*Brown*).	Chā-ben	Pāng
33. Foot	Upfi	Pē-pē-gō (*McCulloch*), phai (*Brown*).	Phē-dī	Phai
34. Nose	Unghūng	Nā-kāng	Tānyū	Nātāng
35. Eye	Unghē	Ā-mek (*McCulloch*), mik (*Brown*).	Mīt	Mik
36. Mouth	Ummē	Ā-mū-ī (*McCulloch*), māthū (*Brown*).	Chā-mūn	Khamor
37. Tooth	Uhū	Ā-ghū (*McCulloch*), āghā (*Brown*).	Chā-hū	Hā
38. Ear	Nūbbi	Ā-ko-sī (*McCulloch*), inkon (*Brown*).	Pā-ḳong	Khanā
39. Hair	Pisū	Tam (*McCulloch*), thām (*Brown*).	Tā-tham	Āsam
40. Head	Uppi	Ā-pi	Chā-pī	Kui
41. Tongue	Māli	.....	.....	Male
42. Belly	Uppū	Ā-moi	Chā-wōn	Wuk
43. Back	Upfē	Ā-pau	Chāngūm, tāting	Khumkor
44. Iron	Unghūng	Ke-phū (*McCulloch*), kaphā (*Brown*).	Chagī	Mari
45. Gold	Sanā (*Manipurī*)	Sannā leppō	Kachyāk	Sinā
46. Silver	Kasha	Sannā	Lāng-kāng	Lupā
47. Father	Apū (*It is pronounced by placing the upper teeth on the under lip*)	Ā-phū (*McCulloch*), ā-pā (*Brown*).	Āpyū	Āvā
48. Mother	Apē (*Do.*)	Ā-pūī	Ā-pūī	Āva
49. Brother	Athēhū	Ā-song-kating-po (*elder*), tēigāro-po (*younger*).	Ā-chī (*elder*), āsā-karūbā (*younger*).	Āma (*elder*), āgato (*younger*)
50. Sister	Atūi (*elder*), thihū, thēhu (*younger*).	Ā-ti-pūī	Āchī (*elder*), ātan-pūī (*younger*).	Āchai (*elder*), āgatuiva (*younger*).
51. Man	Pūtomai, mai, ma	Sa-phū-na-mai (*McCulloch*), mī (*Brown*)	Mpyū-mai	Mayārno
52. Woman	Nētomai, nitomai	Sa-pūī-nē-mei	Mpūī-mai	Shano

Phadāng (McCulloch).	Khangoi (Khoongoee of McCulloch).	Maring Nāgā.	English.
Ai	Prō	Ā	26. He.
.....	.....	Ā-klaū, ā- . . .	27. Of him.
Ai-yōe	Kā-tā-sī	Āyē	28. His.
Āi-thūma . . .	Pō-ro	Āriyo	29. They.
.....	.....	Ā-klaū	30. Of them.
.....	Kā-tā-sī-vē . . .	Āyē	31. Their.
Pān	Ā-khūt	Khūt	32. Hand.
Phē-kūm . . .	Ā-kong	Āho	33. Foot.
Nē-ghār	Kā-rū	Nāthūng . . .	34. Nose.
Mīk	Ā-mīt	Mit	35. Eye.
Mār-sū	Kā-mō	Mūr	36. Mouth.
Hā	Ā-hā	Āhā	37. Tooth.
Kā-nēu	Ka-nā	Khanābil	38. Ear.
Sam	Ā-kō-sā	Sam	39. Hair.
Kyēw	Ā-kaū	Ālū	40. Head.
.....	.....	Malai . . .	41. Tongue.
Ūk	Ā-pūk	Ūk	42. Belly.
Dūk-dēu . . .	Ā-nā	Namkal	43. Back.
Ma-rī	Mārū	Thar	44. Iron.
Sin-nā	Sannī	Sañā	45. Gold.
Rū-pā	Lūphā	Lūpā	46. Silver.
Ī wau	Ā-vī	Naipā	47. Father.
Ī-wī	Ā-wū	Naipūi	48. Mother.
Ī-mī (*elder*), ī-tau (*younger*).	Amā (*elder*), ikā-dō (*younger*).	Kaināū (*younger*) (*my brother*).	49. Brother.
Ī-chōn (*elder and younger*)	Ījoi (*elder*), ichā-dō (*younger*).	Kaichal (*do.*) (*my sister*).	50. Sister.
Mē, yā-nau . . .	Kā-hai-rē . . .	Napāwā, thami . .	51. Man.
Ā-lā-nau . . .	Ā-phāe-nau . . .	Napūiyā	52. Woman.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
53. Wife	Akē	.....	.....	Prai
54. Child	Nātomai	.....	Mā-nā	Noshino
55. Son	Nā-pū-tomai, unāpūto	Ā-nā-sa-phū-nē	Ānā-mpyū-mai	Noshino mayārno
56. Daughter	Unā-moni-tomai	Ā-nā-sa-pūī-nē	Ānā-pūī-mai	Noshino ngalāva
57. Slave	Chilēmai	.....	.....	Ro
58. Cultivator	Utākatamai	.....	.....	Lui kavā mi
59. Shepherd	Kolātūkāyē kokhomai	.....	.....	Yāo kahoma
60. God	Orāmē	Surā	Chā-rā	Varivarā
61. Devil	Khēchirā	.....	.....	Chipī
62. Sun	Chēnghēng	Lai-mīk (*McCulloch*), tāmik (*Brown*).	Nī-mit	Chimik
63. Moon	Ūkhro	Si-kō (*McCulloch*), thā (*Brown*).	Chā-hyū	Kachāng
64. Star	Ovū	Sag-ai (*McCulloch*), chā-ghānthai (*Brown*).	Chā-ghān	Sirā
65. Fire	Ummi	Ā-mī (*McCulloch*), mai (*Brown*).	Chā-mī	Mai
66. Water	Uza	Ā-dū (*McCulloch*), athui (*Brown*).	Tā-dwī	Tara
67. House	Uchi	Ā-kē (*McCulloch*), kai (*Brown*),	Chā-kī	Shim
68. Horse	Kuri	Tā-kōī (*McCulloch*), chā-kon (*Brown*).	Chā-gon	Sigui
69. Cow	Uto	Ā-tom	Mā-tom	Simuk
70. Dog	Usi	Ā-chī (*McCulloch*), ā-thī (*Brown*).	Tā-kī	Fa
71. Cat	Kosā	Chong-na (*McCulloch*), tokpā (*Brown*).	Mī-nā	Lāmi
72. Cock	Uhū	Ā-rūī (*hen*)	Mārūī (*hen*)	Harvā
73. Duck	Kupi	.....	.....	Vāno
74. Ass	Gādhā	.....	.....	Siguino
75. Camel	Ūt	.....	.....	Ut
76. Bird	Rēhūt	Āroi (*Brown*)	Thīknā	Vāno
77. Go	Tāo	Tallō	Tā-sō	Kavā, kachat (*to go*)
78. Eat	Koto	Tū-lō	Tyū-lō	Kashāi, phākazā (*to eat*)
79. Sit	Hebbū	Bam-lō	M-tau-lō	Kapam (*to sit*)

Phadāng (McCulloch).	Khangoi (Khoongoee of McCulloch).	Maring Nāgā.	English.
.....	.....	Kainū	53. Wife.
.....	.....	Kaichā	54. Child.
Chā-ni-pā . . .	Īni-au-pā . . .	Kaichā napāwā . .	55. Son.
Chā-nū-pī . . .	Ī-ni-au-nū . . .	Kaichā napūiyā . .	56. Daughter.
.....	.....	Kaināi	57. Slave.
.....	.....	Kailaū tūn . . .	58. Cultivator.
.....	.....	Yāo sil thimi . . .	59. Shepherd.
.....	.....	Tharāi . . .	60. God.
Kīm-yau . . .	Kūng-yō	Tharāi	61. Devil.
Dī-mit . . .	Kā-jing . . .	Nūmit	62. Sun.
Kā-jēw . . .	Kāng	Tānglā	63. Moon.
Sār-hā	Marīk	Sorawā . . .	64. Star.
Mī	Mei	Mai . . .	65. Fire.
Tūndūi	Dērū	Yūi	66. Water.
Sim	Sing	Chim	67. House.
Sā-koi	Si-gōl	Sapūk	68. Horse.
S-mūk	Si-mūk	Hall	69. Cow.
Hwī	Hū	Ūī	70. Dog.
Lāng-yau . . .	Lā-mī	Ātūng	71. Cat.
Herr (*hen*) . . .	Hā (*hen*) . . .	Wā	72. Cock.
.....	.....	Ngānū	73. Duck.
.....	.....	Gādhā	74. Ass.
.....	.....	Ūt	75. Camel.
Wā-nau . . .	Ā-tā	Wā	76. Bird.
Ret-lō	Nā-rē-to-mā . . .	Chāwā	77. Go.
Sai-lō	Sī lō	Chālaga . . .	78. Eat.
Pem-lō	Pāng-lō	Omlaga	79. Sit.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
80. Come	Hēko	Pā-lō	Pā-lō	Kharā (*to come*)
81. Beat	Dāo	Lāk-lō	Lē-ā-kō	Kasho (*to beat*)
82. Stand	Ālācho	Sā-lō	Chāp-ō	Kanganing (*to stand*)
83. Die	Thiyē	Tēi-lō	Sai-lō	Kathi (*to die*)
84. Give	Pīyo	Pī-lō	Pī-lō	Kami (*to give*)
85. Run	Tū	Pāk-lō	Pakō	Kangasam (*to run*)
86. Up	Āri	.....	.....	Ātungshong
87. Near	Mollo	Kanārlē	Kānā-ghā	Kangalem
88. Down	Ākhropo	.....	.....	Āchingshong
89. Far	Kodopo	Kādū-lam	Kādyū-lam	Katāva
90. Before	Āja	.....	.....	Rida
91. Behind	Āthēpo	.....	.....	Ākharang, akhanūk
92. Who	Nēthiyē	.....	.....	Kapākala
93. What	Adē	.....	.....	Khi
94. Why	Adalē	Kau-yai-yū	N-dē-gō-lō	Khisāta
95. And	Ongē	.....	.....	Angka, la
96. But	Wā (*termination suffixed to the roots of verbs*).	.....	.....	Ka
97. If	Lali (*termination suffixed to the roots of verbs*).	.....	.....	—aka
98. Yes	O-ē	Āmoi	Yū	Ma
99. No	Mo	Hā	Māyē	Angga, maning mana
100. Alas	Iyā	.....	.....	Iyāvo
101. A father	Apū kali	.....	.....	Āvā āka
102. Of a father	Apū kali	.....	.....	Āvā ākawui
103. To a father	Apū kali hĩ̃	.....	.....	Āvā ākali
104. From a father	Apū kali hĩ̃-ā	.....	.....	Āvā ākawui aina
105. Two fathers	Apū kāhẽ̃	.....	.....	Āvā khani
106. Fathers	Apū inūi	.....	.....	Āvābing

Phadāng (McCulloch).	Khangoi (Khoongoee of McCulloch).	Maring Nāgā.	English.
Trā-lō	Wā-lō	Ārwā	80. Come.
Mphīt-lō	Kādāng-lō . . .	Ūmlak	81. Beat.
Ling-lō	Māling-lō . . .	Miyūngā . . .	82. Stand.
Tsē-lō	Thī-lō	Hiworā	83. Die.
Mēw-lō	Pi-lō	Pilak	84. Give.
Sem-lō	Preng-lō . . .	Chanlaka . . .	85. Run.
. .....	.....	Kaithak	86. Up.
Naiē	Ā-sō-yeng . . .	Kaipang . . .	87. Near.
.....	.....	Kaidāk	88. Down.
A-rāp	Ā-rē-sō	Klāūrā	89. Far.
.....	.....	Kaimāimang . . .	90. Before.
.....	.....	Kaihinlā . . .	91. Behind.
.....	.....	Hūwē	92. Who.
.....	.....	Kaūwē	93. What.
Kī-gā	Kī-kallō	Kaūwoiyābaiyo . .	94. Why.
.....	.....	Nūng (*It is a termination always suffixed to the root of the noun*).	95. And.
.....	.....	Ri (*It is a termination suffixed to a noun or verbal noun*).	96. But.
.....	.....	Nangdi	97. If.
Eh	Nō	Āmoi	98. Yes.
Māyē	Makē	Ningmakpi . . .	99. No.
.....	.....	Lāwā khiyā . . .	100. Alas.
.....	.....	Pāwā khat . . .	101. A father.
.....	.....	Naipā khat dai . .	102. Of a father.
.....	.....	Naipā khat-ro . . .	103. To a father.
.....	.....	Naipā khat-rowē . .	104. From a father.
.....	.....	Naipā khanī . . .	105. Two fathers.
.....	.....	Naipā ānām . . .	106. Fathers.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
107. Of fathers	Apū inūi	.....	.....	Āvābingwui
108. To fathers	Apū inūi hĩ	.....	.....	Āvābingli
109. From fathers	Apū inūi hĩā	.....	.....	Āvābingwui aĭna
110. A daughter	Unāmonitomai kali	.....	.....	Āno ngalāva āka
111. Of a daughter	Unāmonitomai kali	.....	.....	Āno ngalāva ākawui
112. To a daughter	Unāmonitomai kali hĩ	.....	.....	Āno ngalāva ākali
113. From a daughter	Unāmonitomai kali hĩ-ā	.....	.....	Āno ngalāva ākawui aina
114. Two daughters	Unāmonitomai kāhẽ	.....	.....	Āno ngalāva khani
115. Daughters	Unāmonitomai inūi	.....	.....	Āno ngalāvabing
116. Of daughters	Unāmonitomai inūi	.....	.....	Āno ngalāvabingwui
117. To daughters	Unāmonitomai inūi hĩ	.....	.....	Āno ngalāvabingli
118. From daughters	Unāmonitomai inūi hĩ-ā	.....	.....	Āno ngalāvabingwui aina
119. A good man	Pūtomai kāyi kali	.....	.....	Mi kaphā ākana
120. Of a good man	Pūtomai kāyi kali	.....	.....	Mi kaphā ākawui
121. To a good man	Pūtomai kāyi kali hĩ	.....	.....	Mi kaphā ākali
122. From a good man	Pūtomai kāyi kali hĩ-ā	.....	.....	Mi kaphā ākawui aina
123. Two good men	Pūtomai kāyi kāhẽ	.....	.....	Mi kaphā khani
124. Good men	Pūtomai kāyi krohĩ	.....	.....	Mi kaphābing
125. Of good men	Pūtomai kāyi krohĩ	.....	.....	Mi kaphābingwui
126. To good men	Pūtomai kāyi krohĩ hĩ	.....	.....	Mi kaphābinglī
127. From good men	Pūtomai kāyi krohĩ hĩ-ā	.....	.....	Mi kaphābingwui aina
128. A good woman	Nitomai kāyi kali	.....	.....	Shano kaphā ākana
129. A bad boy	Unātomaipūto kasi kali	Sī-lē (*bad*)	Kā-sā-bā (*bad*)	Noshino mayārno makaphā ākana.
130. Good women	Nitomai kāyi kru	.....	.....	Shano kaphābing
131. A bad girl	Unātomaīnito kasi kali	.....	.....	Noshino ngalāno makaphā ākana.
132. Good	Kāyi	Bī-lē	Kau-wē-bā	Kaphā
133. Better	Kāhẽ kono kaliyi	.....	.....	Phākamai

Phadāng (McCulloch).	Khangoi (Khoongoee of McCulloch).	Maring Nāgā.	English.
.....	.....	Naipā ānāmai . . .	107. Of fathers.
.....	.....	Naipā ānām nūng . .	108. To fathers.
.....	.....	Naipā ānām nūngai . .	109. From fathers.
.....	.....	Naichā napūiyā khat .	110. A daughter.
.....	.....	Naichā napūiyā khat dai .	111. Of a daughter.
.....	.....	Naichā napūiyā khat ro .	112. To a daughter.
.....	.....	Naichā napūiyā khat rowē .	113. From a daughter.
.....	.....	Naichā napūiyā khani .	114. Two daughters.
.....	.....	Naichā napūiyā ānām .	115. Daughters.
.....	.....	Naichā napūiyā ānāmai .	116. Of daughters.
.....	.....	Naichā napūiyā ānām nūng	117. To daughters.
.....	.....	Naichā napūiyā ānām nūngai.	118. From daughters.
.....	.....	Napāwā thangāibā khat .	119. A good man.
.....	.....	Napāwā thangāibā khat dai	120. Of a good man.
.....	.....	Napāwā thangāibā khat nūng.	121. To a good man.
.....	.....	Napāwā thangāibā khat nūngai.	122. From a good man.
.....	.....	Napāwā thangāibā khani tam.	123. Two good men.
.....	.....	Napāwā thangāibā ānām .	124. Good men.
.....	.....	Napāwā thangāibā ānāmai .	125. Of good men.
.....	.....	Napāwā thangāibā ānām-nūng.	126. To good men.
.....	.....	Napāwā thangāibā ānām nūngai.	127. From good men.
.....	.....	Napūiyā thangāibā khat .	128. A good woman.
Ma-twī-nē (*bad*) . .	Ma-phem-ne (*bad*) . .	Hodwāchā thangāimak khat	129. A bad boy.
.....	.....	Napūiyā thangāibā ānām .	130. Good women.
.....	.....	Pūiyāchā thangāimak khat	131. A bad girl.
Twī-lē	Tu-kā-phē-nē . . .	Thangāibā . . .	132. Good.
.....	.....	Ānē thangāi	133. Better.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
134. Best . . .	Mainiū kono kaliyi . .	.....	.....	Phāmaikapa . . .
135. High . . .	Atukru	... .	Kā-ko-bā . . .	Kachui . . . .
136. Higher . . .	Kāhē̃ kono kali atukru .	.....	.....	Chuikamai . . .
137. Highest . . .	Mainiū kono kali atukru .	.....	.....	Chuimaikapa . . .
138. A horse . . .	Kuri fodo kali . . .	.....	.....	Sigui . . . .
139. A mare . . .	Kuri kru kali . . .	.....	.....	Sigui ālā . . .
140. Horses . . .	Kuri fodo inūi . . .	.....	.....	Sigui tārāka . . .
141. Mares . . .	Kuri kru inūi . . .	.....	.....	Sigui ālā tārāka . . .
142. A bull . . .	Uto fodo kali . . .	.....	.....	Simuk āvā āka . .
143. A cow . . .	Uto kru kali . . .	.....	.....	Simuk ālā āka . . .
144. Bulls . . .	Uto fodo inūi . . .	.....	.....	Simuk āvā tārāka . .
145. Cows . . .	Uto kru inūi . . .	.....	.....	Simuk ālā tārāka . .
146. A dog . . .	Usi silo kali . . .	.....	.....	Fạ āka . . . .
147. A bitch . . .	Usi sikru kali . . .	.....	.....	Fạ ālā āka . . .
148. Dogs . . .	Usi silo inūi . . .	.....	.....	Fạ tārāka . . .
149. Bitches . . .	Usi sikru inūi . . .	.....	.....	Fạ ālā tārāka . . .
150. A he goat . . .	Uhi fodo kali . . .	Ā-mī (*goat*) . . .	Kā-mī (*goat*) . . .	Me vā āka . . .
151. A female goat . .	Uhi kru kali . . .	.....	.....	Me ālā āka . . .
152. Goats . . .	Uhi inūi	.....	.....	Me tārāka . . .
153. A male deer . .	Ukhro fodo kali . .	.....	.....	Sāngāi āvā . . .
154. A female deer . .	Ukhro tukru kali . .	.....	.....	Sāngāi ālā . . .
155. Deer . .	Ukhro	.....	.....	Sāngāi . . . .
156. I am . . .	Yinā soē	.....	.....	I-na . . . .
157. Thou art . . .	Nēnā soē	.....	.....	Na-na . . . .
158. He is . . .	Hananā soē . . .	.....	.....	Ā-na . . . .
159. We are . . .	Ikrunā soē . . .	.....	.....	Ithum-na . . .
160. You are . . .	Nilēkrunā soē . . .	.....	.....	Na-na, nathum-na . .

Phadāng (McCulloch).	Khangoi (Khoongoee of McCulloch).	Maring Nāgā.	English.
.....	.....	Nāmēraū ānē thangāi .	134. Best.
Kā-chūē	Hū-lai	Kachūwā . . .	135. High.
.....	.....	Ānē kachaūwā . ..	136. Higher.
.....	.....	Nāmēraū ānē kachaūwā .	137. Highest.
.....	.....	Sapūk āpā khat . .	138. A horse.
.....	.....	Sapūk āpūi khat . .	139. A mare.
.....	.....	Sapūk āpā kachūng .	140. Horses.
.....	.....	Sapūk āpūi kachūng .	141. Mares.
.....	.....	Hall pā khat . . .	142. A bull.
.....	.....	Hall pūi khat . . .	143. A cow.
.....	.....	Hall pā chūng . .	144. Bulls.
.....	.....	Hall pūi chūng . .	145. Cows.
.....	.....	Ūi pā khat . . .	146. A dog.
.....	.....	Ūi pūi khat . . .	147. A bitch.
.....	.....	Ūi pā chūng . . .	148. Dogs.
.....	.....	Ūi pūi chūng . . .	149. Bitches.
Hā-meng (*a goat, a Manipurī word*).	Mē-krēk (*a goat*) . .	Klāng pā khat . .	150. A he goat.
.....	.....	Klāng pūi khat . .	151. A female goat.
.....	.....	Klāng chūng . . .	152. Goats.
.....	.....	Sangāi āpā khat . .	153. A male deer.
.....	.....	Sangāi āpūi khat . .	154. A female deer.
.....	.....	Sangāi	155. Deer.
.....	.....	Kai oilē	156. I am.
.....	.....	Nang oilē . . .	157. Thou art.
.....	.....	Ā oilē	158. He is.
.....	.....	Kana oilē . . .	159. We are.
.....	.....	Nāna oilē . . .	160. You are.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
161. They are	Poilēkrunā soē	.....	.....	Āthum-na
162. I was	Yinā soē	.....	.....	Ina sāsāi
163. Thou wast	Nilēnā soē	.....	.....	Nana sāsāi
164. He was	Hananā soē	.....	.....	Āna sāsāi
165. We were	Ikrunā soē	.....	.....	Ithumna sāsāi
166. You were	Nilēkrunā soē	.....	.....	Nathumna sāsāi
167. They were	Poilēkrunā soē	.....	.....	Āthumna sāsāi
168. Be	Sokaūtē	Mē-lo	Nāng-tē	(*Become*) kangasā, kasā
169. To be	Solikosa	.....	.....	Kangasā
170. Being	Soliliē	.....	.....	Sāda
171. Having been	Soliliē	.....	.....	Sāhāirada
172. I may be	Yi solisē	.....	.....	Ina sāpāi
173. I shall be	Yi nolē	.....	.....	Ina sāra
174. I should be	Yi nolē	.....	.....	Ina sārali
175. Beat	Dāo	.....	.....	Kasho
176. To beat	Dālētichū	.....	.....	Sholu
177. Beating	Dāliē	.....	.....	Shoda
178. Having beaten	Dāliē	.....	.....	Shohāirada
179. I beat	Yinā dāî	.....	.....	Ina showa
180. Thou beatest	Nēnā dāwā	.....	.....	Nana showa
181. He beats	Hananā dāi	.....	.....	Āna showa
182. We beat	Ikrunā dāi	.....	.....	Ithumna showa
183. You beat	Nilēkrunā dāi	.....	.....	Nathumna showa
184. They beat	Poilēkrunā dāi	.....	.....	Āthumna showa
185. I beat (*Past Tense*)	Yinā dābbē	.....	.....	Ina showa
186. Thou beatest (*Past Tense*).	Nēno dābbēwā	.....	.....	Nana showa
187. He beat (*Past Tense*).	Hanana dāi	.....	.....	Āna showa

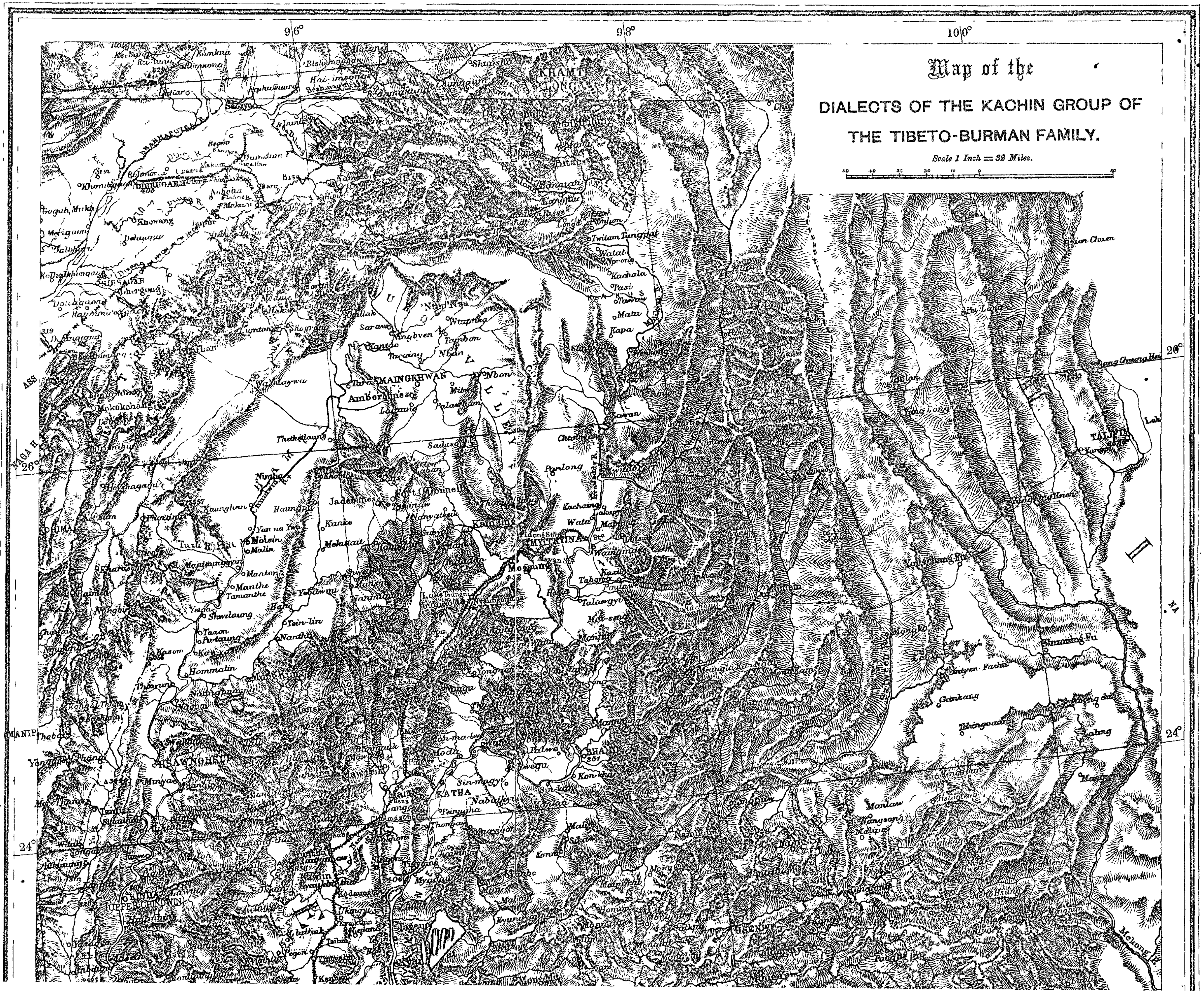
Phadāng (McCulloch).	Khangoi (Khoongoee of McCulloch).	Maring Nāgā.	English.
.....	.....	Āna oilē . . .	161. They are.
.....	.....	Kaina oikaū . . .	162. I was.
.....	.....	Nangna oikhaū . .	163. Thou wast.
.....	.....	Āna oikaū . . .	164. He was.
.....	.....	Kāna oikhaū . . .	165. We were.
.....	.....	Nāna oikhaū . . .	166. You were.
.....	.....	Āna oikhaū . . .	167. They were.
Sā-lō	Wāng-lō	Oiyā	168. Be.
	.....	Oinānūng . . .	169. To be.
	.....	Oibi	170. Being.
.....	.....	Oibi	171. Having been.
.....	.....	Kai koikiyā . . .	172. I may be.
.....	.....	Kai oiro . . .	173. I shall be.
.....	.....	Kai oiro	174. I should be.
.....	.....	Ūmlak	175. Beat.
.....	.....	Ūmnānūng . . .	176. To beat.
.....	.....	Ūmbi	177. Beating.
.....	.....	Ūmbi	178. Having beaten.
.....	.....	Kaina ūmlē . . .	179. I beat.
.....	.....	Nangna ūmlē . . .	180. Thou beatest.
.....	.....	Āna ūmlē . . .	181. He beats.
.....	.....	Kāna ūmlē . . .	182. We beat.
.....	.....	Nāna ūmlē . . .	183. You beat.
.....	.....	Āna ūmlē . . .	184. They beat.
.....	.....	Kaina ūmlā . . .	185. I beat (*Past Tense*).
.....	.....	Nangna ūmlā . . .	186. Thou beatest (*Past Tense*).
.....	.....	Āna ūmlā . . .	187. He beat (*Past Tense*).

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
188. We beat (*Past Tense*) .	Ikrunā dāi . . .	.....	.....	Ithumna showa . .
189. You beat (*Past Tense*).	Nilēkrunā dāi . . .	.....	.....	Nathumna showa . .
190. They beat (*Past Tense*).	Poilēkrunā dāi . .	.....	.....	Āthumna showa . .
191. I am beating . .	Yinā dāwē . . .	.....	.....	Ina shoda laili . .
192. I was beating . .	Yinā dākhē . . .	.....	.....	Ina shosāi .
193. I had beaten . .	Yinā dābbē . .	.....	.....	Ina shohāirasāi
194. I may beat . .	Yinā dāsē . . .	.....	.....	Ina shopāi . .
195. I shall beat . .	Yinā dālē . . .	Yē tāting-lē (*I shall go*) .	Ī tā-nē (*I shall go*) . .	Ina shora, shoga .. .
196. Thou wilt beat . .	Nēno dālēwā . . .	.....	.....	Nana shora . . .
197. He will beat . .	Hananā dālē . . .	.....	.....	Āna shora . . .
198. We shall beat . .	Ikrunā dālē . . .	.....	.....	Ithumna shora . .
199. You will beat . .	Nilēkrunā dālē . .	.....	.....	Nathumna shora . .
200. They will beat . .	Poilēkrunā dālē . .	.....	.....	Āthumna shora . .
201. I should beat . .	Yinā dālē . . .	.....	.....	Ina shorali . . .
202. I am beaten . .	Āi dāi	.....	.....	Ili showa . . .
203. I was beaten . .	Āi dābbē . . .	.....	.....	Ili shosāi . . .
204. I shall be beaten .	Āi dālēsa . . .	.....	.....	Ili shorasāra . . .
205. I go	Yi tālē	Yē tātō-lē . . .	Ī tā mengē . . .	I chata . . . .
206. Thou goest . .	Nē tālēwā . . .	.....	Nang tā mengē . .	Na chata . . .
207. He goes . . .	Hana tālēwā . . .	.....	Sī tā mengē . . .	Ā.chata . . .
208. We go . . .	Ikru tālē . . .	.....	Ālyū tā mengē . .	Ithum chata . . .
209. You go . . .	Nilēkru tālē . . .	.....	Nyū tā mengē . .	Nathum chata . .
210. They go	Poilēkru tālē . . .	.....	Sīyū ta mengē . .	Āthum chata . . .
211. I went . . .	Yi titāwē . . .	Yē rō-ī-māng-lē . .	Ītā meng mātai . .	I chattuwa . . .
212. Thou wentest . .	Nē titālēwā . . .	.....	.....	Na chattuwa . . .
213. He went . . .	Hana tālēwā	.....	.....	Ā chattuwa . .
214. We went . . .	Ikrunā tāwē . . .	.....	.....	Ithum chattuwa .

Phadāng (McCulloch).	Khangoi (Khoongoee of McCulloch).	Maring Nāgā.	English.
.....	.....	Kāna ūmlā . . .	188. We beat (*Past Tense*).
.....	.....	Nāna ūmlā . . .	189. You beat (*Past Tense*).
.....	.....	Āna ūmlā . . .	190. They beat (*Past Tense*).
.....	.....	Kaina ūmlēhūi . .	191. I am beating.
.....	.....	Kaina ūmkhaūlā . .	192. I was beating.
.....	.....	Kaina ūmkhaūlā . .	193. I had beaten.
.....	.. ...	Kaina ūmkhi kiyā . .	194. I may beat.
Ī wā-chē (*I shall go*) .	Ī rē-gē-bā (*I shall go*) .	Kaina ūmro . . .	195. I shall beat.
.....	.....	Nangna ūmro . . .	196. Thou wilt beat.
.....	.....	Āna ūmro . . .	197. He will beat.
.....	.....	Kāna ūmro . . .	198. We shall beat.
.....	.....	Nāna ūmro . . .	199. You will beat.
.....	.....	Āna ūmro . . .	200. They will beat.
.....	.....	Āna ūmro . . .	201. I should beat.
.....	.....	Āna ūmro . . .	202. I am beaten.
.....	.....	Kaiyā ūmlā . . .	203. I was beaten.
.....	.....	Kaiyā ūmliyāni . .	204. I shall be beaten.
Ī rēt-ū-kū . . .	Ī chalē	Kai chāwā . . .	205. I go.
Ngē rēt-lē . . .	.....	Nang ki-chālēi . .	206. Thou goest.
Ai rēt-lē	.....	Ā chālē	207. He goes.
.....	.....	Ka chālē . . .	208. We go.
.....	.....	Nā chālē . . .	209. You go.
.....	.....	Ā chālē	210. They go.
Ī-wā-ē	Ī rē-rū-ē . . .	Kai chākhaūlā . .	211. I went.
.....	.....	Nang chākhaūlā . .	212. Thou wentest.
.....	.....	Ā chākhaūlā . . .	213. He went.
.....	....	Kā chākhaūlā . .	214. We went.

English.	Sopvomā.	Marām (McCulloch).	Kwoireng or Līyāng (McCulloch).	Tāngkhul Nāgā.
215. You went	Nilēkru tāwēwā	.....	.....	Nathum chattuwa
216. They went	Poilēkru tāwē	.....	.....	Āthum chattuwa
217. Go	Tāo	Tallō	Tā sō	Chatlu
218. Going	Tāno	.....	.....	Chatta
219. Gone	Tākochithē	.....	.....	Chat-howa
220. What is your name?	Ni jū thētē?	.....	.....	Naming khi hokala?
221. How old is this horse?	Kuri hē mapo chiwē?	.....	.....	Sigui hi kum kayāka rarakala?
222. How far is it from here to Kashmir?	Hēno Kashmir lochi chisāwē?	.....	.....	Hiwui totaina Kashmirli karankakala?
223. How many sons are there in your father's house?	Ni pū chilē ūnāmaipūto chiaboē?	.....	.....	Nashāvāwui shimli no mayarā kayāka laikala?
224. I have walked a long way to-day.	Iyo yi tā sōē	.....	.....	Āja katāvali yamthuihowa.
225. The son of my uncle is married to his sister.	Apū-jaro nāno hana thihū manawē.	.....	.....	Ishiwui āwowui no mayārana āwui āgatuili ngakumhowa.
226. In the house is the saddle of the white horse.	Kuri kakrā sabam chãhã̃boē.	.....	....	Shimlungli sigui kachara chiwui sāpal lai.
227. Put the saddle upon his back.	Kafēkhē sabam khēlū	.....	.....	Āwui khumkorli sāpal chi sanghāilu.
228. I have beaten his son with many stripes.	Po-nā yinā ūkhrābino pāji dąudē.	.....	.....	Āwui no mayārali ina shājai aina tārāka ngaphithowa.
229. He is grazing cattle on the top of the hill.	Hana pukimatē ūto khoē	.....	.....	Kaphungwui ātungshongli āna sai homda laili.
230. He is sitting on a horse under that tree.	Hana usafinu kuri napēwē	.....	.....	Āna thing kharinga chiwui achingli sigui tongda laili.
231. His brother is taller than his sister.	Hana athēhū atūinā soē	.....	.....	Āgatona āgatuivali āsān sāngmai.
232. The price of that is two rupees and a half.	Hēmūhē kashā kāhẽ ūpo	.....	.....	Chiwui āman lupa khani aina makhāina.
233. My father lives in that small house.	Uchi katē nēhē apūnā bōē	.....	.....	Ishāvāna shim kateo chili pama.
234. Give this rupee to him	Kasha hē lēnāhē piyo	.....	.....	Lupā hi āli miholu
235. Take those rupees from him.	Pohino kasha ti polo	.....	.....	Lupā chi āwui aina kuitulu
236. Beat him well and bind him with ropes.	Poē dādāpiyo urēnā fulo	.....	.....	Āli tārāka sholaga khara aina khalaphālu.
237. Draw water from the well.	Ubbālētino ūza sithēpalo	.....	.....	Rakhongwui aina tara sokkuilu.
238. Walk before me	Ājino tāo	.....	.....	Ili rida chatlu
239. Whose boy comes behind you?	Nithē thēnāno lēnā?	.....	.....	Nakharangli kharā noshino mayār chili kachipāwuikala?
240. From whom did you buy that?	Nẽ ti thēhino hralina?	.....	.....	Chi kali lolakala?
241. From a shopkeeper of the village.	Porumai chino trekālē kājiū hino hralē.	.....	.....	Khawui dukān ākali loi

Phadāng (McCulloch).	Khangoi (Khoongoee of McCulloch).	Maring Nāgā.	English.
.....	.....	Nā chākhaūlā . .	215. You went.
.....	.....	Ā chākhaūlā . . .	216. They went.
Ngē rēt-lō . . .	Nā rē-tō-mā . . .	Chāwā	217. Go.
.....	.....	Chābi	218. Going.
.....	.....	Chāorā	219. Gone.
.....	.....	Naimin kaū si taū? . . .	220. What is your name?
.....	.....	Sapūk āri chahi kaū ngat dā?	221. How old is this horse?
.....	.....	Āraūwē Kāshmir fāi kaū ngat lā?	222. How far is it from here to Kashmir?
.....	.....	Naipāi chimlaū naichā napāwā kaūngat lai?	223. How many sons are there in your father's house?
.....	.....	Kai angtū kat lāni chā khaūlā.	224. I have walked a long way to-day.
.....	.....	Pātūlai āchāni āchar wālaūlā.	225. The son of my uncle is married to his sister.
.....	.....	Sapūk khangaū sāpal chimāirā lailē.	226. In the house is the saddle of the white horse.
.....	.....	Namkal lā sāpal khlāklak .	227. Put the saddle upon his back.
.....	.....	Āiyē chāyā kaina chaini chūngnē ūmlā.	228. I have beaten his son with many stripes.
.....	.....	Āni chinglā halchāk pisailē	229. He is grazing cattle on the top of the hill.
.....	.....	Āni hing haidāk lao sapūk tongbai lailē.	230. He is sitting on a horse under that tree.
.....	.....	Āchar yāri ānāūni ānē kachaū.	231. His brother is taller than his sister.
.....	.....	Haiyē āmandi lūpā khani makhāi.	232. The price of that is two rupees and a half.
.....	.....	Kaipāri chim chāchārao lailē.	233. My father lives in that small house.
.....	.....	Lūpā hairi ānūng pilak	234. Give this rupee to him.
.....	.....	Ānūngai lūpā kachūng wālaū haiyā.	235. Take those rupees from him.
.....	.....	Āyā kannā ūmbi rūini fanlak.	236. Beat him well and bind him with ropes.
.....	.....	Kūhārē yūi yūsūklak .	237. Draw water from the well.
.....	.....	Kaimāibanglā laūchāwā .	238. Walk before me.
.....	.....	Nahinlā hūyē chā napāwā hinglai?	239. Whose boy comes behind you?
.....	.....	Hū nang laiklo? . .	240. From whom did you buy that?
.....	.....	Kūyūl tūkālē klo . .	241. From a shopkeeper of the village.



Map of the

DIALECTS OF THE KACHIN GROUP OF THE TIBETO-BURMAN FAMILY.

Scale 1 Inch = 32 Miles.

THE KACHIN GROUP.

The Singphōs or Kachins are a numerous race, covering a large area, from Upper Assam across Northern Burma beyond the Chinese boundary into Yünnan. In Burma they presently extend as far south as 22° 30′ N. L. Their villages are scattered throughout the hills and mountains, and they have, to quote Mr. George, 'a horror for the plains, and but rarely come down to settle.' Only a small portion of them live within the territory included in the Linguistic Survey, in the Lakhimpur district of Assam, chiefly on the Buri Dihing, Noa Dihing, and Tengapani. A few Singphōs are also returned from Sibsagar. They are here called Doāniyās, from the Assamese *doān*, language, foreign language. The Doāniyās are said to be half-breeds begotten by Singphōs on Assamese slaves.

The numbers of Singphō speakers returned from Assam are:—

Lakhimpur	1,890
Sibsagar	30
TOTAL	1,920

The number of Singphōs outside Assam cannot be estimated. At the Census of 1891 2,684 were numbered in Burma, but their chief places of residence lay outside of the territory included in the census operations. The following account of their gradual spread is taken from the Rev. J. N. Cushing's Grammatical Sketch of the Kakhyen Language:—

'The time of the appearance of the Kakhyen in the mountainous region of the extreme north of Burma, is uncertain. Their advent in Assam, and their advance southward and south-eastward in Burma, are comparatively recent. Dalton, evidently depending on Hannay, fixes the date of their appearance in Assam about 1793. A linguistic fact shows that they entered Assam after a long contact with the Burman. The Assamese Kakhyen have in common with those of Burma certain words of Burman origin which must have been the result of considerable intercourse with the Burman. Thus, in Bronson's Singpho Spelling Book, we find *sanat*, 'a gun', *apet*, 'sin', *ngrai*, 'hell', *hprah*, 'god', which were manifestly obtained from the Burman.

The Kakhyen made their first advances among the mountains between Bhamo and China, and began to displace the Shan population about two centuries ago. A Chinese Shan prince told me, that less than two hundred years ago there was not a Kakhyen village between Bhamo and Sanda. Now, the mountains are occupied by a large Kakhyen population . . . The Kakhyen are still pressing slowly southward and eastward, and displacing the Shan and Burman. In 1868 the writer was prevented from reaching the town of Theinni because the mountains were held by a strong force of Kakhyen at war with the Shan prince. Anxious reference was made to the fact, that they were increasing in number in the district. In such thinly-peopled regions, where the indigenous population is constantly diminishing, the Burman and Shan still cling to the banks of the rivers, while the Kakhyen cease to confine themselves altogether to the mountains.'

Though several writers had formerly mentioned this tribe, it was not till the annexation of Upper Burma that we became closely acquainted with them. In Burma they are called Kachins. The Burmese word *chin* is applicable to any hill tribe of barbarous habits. Thus, the Chins are called so by the Burmans, but they have nothing to do with the Kachins. The spelling Kakhyen represents the older form, which still lives in the mouth of the people in Lower Burma. In Upper Burma *khy* and *ky* are pronounced *ch*, though the older form is written. The Kachins call themselves Ching-pâ or, dialectically, Sing-phō. In the western dialect this word is said to mean 'man,' but not so, according to Dr. Cushing, on the Burman side, where it only means a Singpho.

The Tai call the Kachins Kang; the Chinese call them Yĕ-jên, wild men, or when they choose to be polite, Shan-teo, heads of the hills.

According to Mr. George, 'the Kachin, taken generally, is a small man, averaging 5 feet 4, while the woman averages 3 or 4 inches less . . . The number of types met with is bewildering. The prevailing feature among all Kachins is the oblique eye and a tendency to high cheek-bones.' Logan describes the Assam Singphōs as 'indolent, fickle, and so improvident that, although possessed of a fertile portion of the province and in the vicinity of markets, they do not produce enough of the materials of food to place themselves above want. Nationally they are rapacious, cruel, revengeful, crafty and treacherous.' The following extracts are taken from Mr. George's interesting account in the Burma Census Report:—

'As a rule the Kachin cannot be said to be courageous. He generally resorts to ambuscade, and will not attack unless in what he considers overwhelming force and by surprise . . . Slavery is prevalent . . . Cannibalism is unknown among the true Chinpaws, though Captain Fenton, speaking of the Kalangs, Kanōns, or Kamans, says their chief peculiarity seems to be that they eat their elderly relations when they (not the elderly relations) think they have lived long enough . . . The most common and universal form of agriculture is *taungya* or hill-clearing . . . The method employed is to select a virgin site on a hillside and fell the jungle about March, and let it lie on the ground till thoroughly dry. This is set fire to in June and July, and the surface of the earth broken up by hand with a rude hoe, the ashes being thus mixed therewith. The sowing is of the roughest description. As the worker dibbles away with the hoe in his right hand, he throws in a grain or two with his left . . . They possess no knowledge of writing, the legend being that the *Nats* gave all nations writing, but unfortunately that given to the Kachins was written on hide, which, they being hungry and ignorant of the value of what they were destroying, cooked and ate . . . The Kachins worship "*Nats* or spirits", of whom the numbers are endless, for any one may become a *Nat* after his death . . .

The Kachins divide themselves into two great divisions, the Kakhus, *i.e.*, Kachins of the river sources [of the Chindwin and the Irrawaddy], and the Zinpyaw (or Jān-praw) or eastern Kachins, including generally all Kachins to the south of the confluence, and who are found of course in the greatest numbers to the east of the Irrawaddy, distinguished from each other by dress and dialectic differences.

There is a constant tendency, as Lieutenant Elliott has observed, on the part of the Kachins, to disintegrate and reform themselves into minor clans, which, after a short time, become independent of the parent stock.'

The division into Kakhus and Zinpyâ is only a geographical one and does not imply difference in race or language.

The Kachins are also divided into Kamsa Kachins and Kumlao Kachins. The Kamsa Kachins are those who have a *Duwa*, or ruler. The word *kumlao* is said to mean 'rebel.' The Kumlaos are said to consist of rebels from the various Kachin tribes. They did not elect a Duwa because the members of one tribe would not have recognised a ruler belonging to another.

The traditions of the race point to the head-waters of the Irrawaddy as their original home. Their first ancestor lived on the hill Majaw-shingrā-pum, from which they think that the Irrawaddy rises. The Singphōs or Kachins proper are derived from his eldest son, while his younger sons became the progenitors of several tribes which are now practically assimilated to the Kachins.

The Kachins themselves are divided into five tribes, which all claim to be descended from the grandson of the first ancestor. These tribes are the Marips, Lathawngs, Lepais, 'Nkhums, and Marams.

The **Marips** are found west of the Mali Kha in the Hukawng valley, and north of this up to the Kakhu country; round the jade and amber mines; and also to the west of lake Indawgyi. East of the Irrawaddy there are only a few scattered villages belonging to the tribe.

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There are numerous sub-tribes:—

1. Singdonkha.
2. Om.
3. Ningrong.
4. Lema.
5. N'kang.
6. Demao.
7. Gawlu.
8. Lakang.
9. Tingrum.
10. Singlwi.
11. N'ding.
12. Lasum.
13. P'howlu.
14. Waja.
15. Maraw.

The **Lathawngs** are supposed to have come from the country between Mali Kha and N'mai Kha. They have spread southwards over all the country north of the upper defile of the Irrawaddy; from the Mali Kha west to the Kuman range; along both banks of the N'mai Kha for some distance above the confluence; along the right bank of the Irrawaddy nearly as far south as Myitkyina; west of this to the Shwedaunggyi range of hills; on the Chinese frontier just below the head-waters of the Molè and into North Hsenwi and Möng Mīt.

The following sub-tribes are said to exist:—

1. Tabor.
2. Salor.
3. Sana.
4. Tingra.
5. Malu.
6. Lawkhum.
7. Kashu.
8. Paochan.
9. Nawkhum.
10. Kaddaw.
11. Tingut.
12. Waga.
13. Ninglaw.
14. Selawng Ngawn.
15. Thinmut Selawng.
16. Lamun Selawng.
17. Tingsa Selawng.
18. Phaoyan Selawng.

The **Lepais** are said to be the largest and most powerful of the Kachin tribes. They are found in the Shwedaunggyi hills to the north and north-east of Mogaung; in the tract of country between the two arms of the Irrawaddy; along the right bank of that river about Myitkyina; and in the Pönkan Hills south-east of Bhamo. But they are also found scattered about all over the Kachin country and in north Hsenwi and Möng Mīt.

The following sub-tribes are known:—

1. Thama.
2. Kaori.
3. Sampawng.
4. Szi or Asi or Ithi.
5. Samkha.
6. Lassa.
7. Wawang.
8. Phunkan.
9. Sadan.
10. Singma.
11. Lakhum.
12. Paran.
13. Khunru.
14. Krawn.
15. Kara.
16. Tingsa.
17. Möngsi.

Of these the Kaoris and Szis are said to have distinct dialects of their own.

The Kaori Lepais live in the hills to the east and south-east of Bhamo. Their dialect has been described by the Rev. J. N. Cushing; see Authorities.

The Szi Lepais are found all along the frontier from a point east and south-east of the head-waters of the Nantabet and south of Sadōn. They also hold the hills west of the Namyin, south of Mogaung as far as lake Indawgyi. A few seem also to be found in Möng Mīt and Tawng Peng. They are said to have lived originally near Myitkyina. A vocabulary by Captain H. R. Davies has been published in the Upper Burma Gazetteer. The dialect differs from other Kachin languages, and the Szis must no doubt be considered as half-breeds.

The **'Nkhums** seem to have come from the country south of Khāmtī Lōng and west of the Mali Kha. They are found on the east bank of the Irrawaddy, north of Maingna, and also on both banks of the N'mai Kha some way from the confluence and near the head-waters of the Natmyin stream, which enters the Irrawaddy from the east near the village of Ywapaw (situated in latitude 25° 17′). There are a few scattered villages of the tribe along the frontier, and south of the Taping river the 'Nkhums inhabit the tract of country on the borders of the Shān-Chinese States of Ho-Hsa and La-Hsa. The principal sub-tribes are :—

1. Mashan.
2. Chikyet.
3. Shirè.
4. Watao.
5. Panma.
6. Nawgo.
7. Wurung.
8. Kalangcha.

The **Marans** are found all along the frontier in scattered villages, though north of the sources of the Molè river they seem to extend further into British territory. They are also found west of Sinbo, and in the Kauk-kwe valley; and to the west of the Mali Kha north of the Shwedaunggyi range and about the Amber mines. They have also spread southwards as far as Möng Mīt on the east of the Irrawaddy and Mohnyin in the Katha district on the west, and also south-east into Tawng Peng and North Hsen Wi.

The principal sub-tribes are :—

1. Lana.
2. Laika.
3. N'ting or Ningting.
4. Makan Ningting.

Several other tribes are regarded by the Kachins as probably descended from the same ancestor. The chief of these are the Sassans, the Marus, the Lashis, and the Yawyins or Lihsaws. Their dialects differ, so far as we know, widely from Kachin, and their alleged connection with them does not seem to have any foundation. Some of them, such as the Marus and Lashis, are apparently half-breeds, and they seem to have intermarried with the Kachins.

Besides these tribes the Kachins regard several others as connected with them. They are found between 25° and 28° north latitude. They are the Khangs, the Kaphawks, the Kaluns, the Tarens or Tarengs, also called Maingthas, the Khenungs, the Khunnongs, the Murus, the Sōns and Bilus. All these tribes seem, however, to be quite distinct from the Kachins.*

The Rev. O. Hanson divides the Kachin dialects into three classes, the Northern, Kaori, and the Southern Kachin. They differ, to some extent, in vocabulary. But

* The preceding notes on the Kachin tribes have been taken from the Upper Burma Gazetteer, quoted under authorities.

most points of disagreement are due to different pronunciation and the use of different prefixes. The whole structure of the language is, on the other hand, the same in all these dialects.

The Southern Kachin, spoken in the Bhamo district, has been described by Messrs. Hertz and Hanson; the Kaori dialect is the foundation of the grammatical sketch by the Bev. J. N. Cushing; and the Assamese Singphō is known through the grammars of Messrs. Logan, Macgregor, and Needham. The last named dialect is the only one which falls within the limits of this Linguistic Survey.

The Kachin dialects have many points of resemblance with the Kuki-Chin languages, especially Meithei, and with the Nāgā and Bodo languages. Thus, the numerals and personal pronouns correspond to forms found in those dialects. A few instances will show this :—

	Kachin.	*Other languages.*
One	*ai, ngai*	Meithei *à-mā*
Two	*n'khong, ni*	„ *a-ni*
Three	*ma-sūm*	Kwoireng *sum*, Kuki-Chin *thum.*
Four	*ma-li*	Meithei *ma-ri*
Five	*ma-ngā*	„ *ma-ngā.*
Six	*khrū*	Gārō *krok*, Rāngkhōl *ga-rūk.*
Seven	*sinit*	Bâṛâ *sni*
Eight	*ma-sat*	Empēo *da-sāt*
Nine	*cha-khū*	Kabui, Khoirāō *cha-kū*
Ten	*sī*	Namsangiā *ichhi*
Hundred	*la-chā*	Meithei *chā-mā*
I.	*ngai*	Tamlu *ngai*
Thou	*nāng*	Kuki-Chin, Bodo, Nāgā-Bodo, and Eastern Nāgā groups *nang*
He	*khī, shī*	Banparā, Kwoireng *si*; Lai *khī*, this; Meithei *a-si*, this.

Similar forms occur in many other languages of the groups in question. With regard to the vocabulary there are many points of correspondence. Mr. Gait, in the Assam Census report, compared 22 common Singphō words with the corresponding words in other Tibeto-Assamese languages, and found that half of them were identical with the forms occurring in some of the dialects compared. A greater number of words have been compared in the introduction to the Kuki-Chin group, with the same result. There are, however, so many points of difference that the Kachin dialects must be considered as quite independent forms of speech.

A comparison of the grammatical features of Kachin and other Tibeto-Burman languages shows the same relation. The general tendencies and the whole structure is identical in all. We even find the same prefixes and suffixes used in Kachin and in other Tibeto-Burman dialects. Thus, the prefix *ga* or *ka*, which is used in the formation of nouns and adjectives in Kachin, has the same function in Bodo and Nāgā languages. The Kachin plural suffix *ni* is used to form the plural of personal pronouns in the Central Chin and the old Kuki dialects; and the plural suffix *thē* in Southern Kachin apparently corresponds to the suffix *tē* in Lushēi and connected languages.

But there are also many points of difference. More especially, Kachin has developed a copious system of verbal suffixes, which is more akin to Burmese than to the dialects mentioned above. It also agrees with Burmese in the use of the prefix *a* to form nouns and adjectives, though the same prefix is perhaps also used in the Nāgā and Kuki languages. It is of importance that Kachin uses a prefixed negative in the Burmese way. Āo, Lhōtā, and Tamlu, however, have the same principle for the formation of the negative verb.

In one essential point, Kachin differs from Burmese and from the neighbouring dialects in the west. The Kachin system of tones is quite peculiar to itself. The best description of the Kachin tones is given by the Rev. O. Hanson. He mentions five, while the Rev. J. N. Cushing knows of six. He describes them as follows:—

'The first tone is the natural pitch of the voice, with a slight rising inflection at the end. It may be called the *natural* tone.

The second is a bass tone; it may be called the *grave* tone.

The third is a slightly higher tone than the second, being pronounced with an even prolonged sound: it may be called the *rising* tone.

The fourth tone is very short and abrupt; it may be called the *abrupt* tone.

The fifth tone is somewhat higher than the third and is uttered with more emphasis; it may be called the *emphatic* tone.'

This richness in tones shows that Kachin is more closely connected with Tibetan, and that it must be classed as a link between that language in the north, the Nāgā and Kuki-Chin languages in the west, and Burmese in the south.

The following is a list of the authorities dealing with Singphōs which I have come across:—

Brown, N.,—*Comparison of Indo-Chinese languages. Journal* of the Asiatic Society of Bengal, Vol. VI, 1837, pp. 1023 and ff. Contains a Singpho Vocabulary on p. 1033.

Pemberton, Captain R. Boileau,—*Abstract of the Journal of a Route travelled by Captain S. F. Hannay . . . from the Capital of Ava to the Amber Mines of the Húkong Valley on the south-east frontier of Assam. Journal* of the Asiatic Society of Bengal, Vol. VI, 1837, pp. 245 and ff.

Hannay, Major S. F.,—*Sketch of the Singphos, or the Kakhyens of Burma: the position of this tribe as regards Baumo, and the inland trade of the valley of the Irrawaddy with Yuman, and their connection with the North-Eastern Frontier of Assam.* Calcutta, 1847.

Robinson, William,—*Notes on the Languages spoken by the various tribes inhabiting the Valley of Assam and its mountain confines. Journal* of the Asiatic Society of Bengal, Vol. XVIII, p. i, 1849, pp. 183 and ff., and 310 and ff. Contains a grammatical sketch on pp. 318 and ff., and a comparative vocabulary of Singpho, etc., on pp. 342 and ff.

Hodgson, B. H.,—*On the Aborigines of the Eastern Frontier. Journal* of the Asiatic Society of Bengal, Vol. XVIII, 1849, pp. 967 and ff. Reprinted in *Miscellaneous Essays relating to Indian subjects*, Vol. II, pp. 19 and ff. London, 1880. Contains a Singpho Vocabulary by Bronson.

Hodgson, B. H.,—*On the Mongolian Affinities of the Caucasians. Journal* of the Asiatic Society of Bengal, Vol. XXII, 1853, pp. 26 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects*, Vol. II, pp. 51 and ff. London, 1880. Contains vocabularies of Singpho, etc.

Bigandet, Right Rev. Paul,—*A Comparative Vocabulary of Shan, Ka-kying and Pa Laong. Journal* of the Indian Archipelago and Eastern Asia. New Series, Vol. II, 1858, pp. 221 and ff.

Logan, J. R.,—*The West Himalaic or Tibetan Tribes of Asam, Burma and Pegu. Journal* of the Indian Archipelago and Eastern Asia. New Series, Vol. II, 1858, pp. 687 and ff. Contains account of the Singpho, grammatical sketch, and vocabulary.

Yule, H.,—*A Narrative of the Mission to the Court of Ava in 1855, with notices of the country, government and people.* London, 1858. Contains in Appendix M. Bronson's Singpho Vocabulary.

Beames, J.,—*Outlines of Indian philology, with a map showing the distribution of Indian languages.* Calcutta, 1867. Appendix A contains numerals in Kakhyen, etc.

HUNTER, W. W.,—*A Comparative Dictionary of the Languages of India and High Asia.* London, 1868.

ANDERSON, J.,—*A Report on the Expedition to Western Yunan viâ Bhamô.* Calcutta, 1871. Contains vocabularies, Kakhyin, etc. The vocabulary is reprinted, and a sketch of the people is given in Anderson's *Mandalay to Momien. A Narrative of the two Expeditions to Western China of 1868 and 1876 under Colonel E. B. Sladen and Colonel Horace Browne.* London, 1876.

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CAMPBELL, SIR G.,—*Specimens of Languages of India, including those of the aboriginal Tribes of Bengal, the Central Provinces, and the Eastern Frontier.* Calcutta, 1874. Singpho Vocabulary, pp. 221 and ff.

STRETTELL, G. W.,—*The ficus elastica in Burma proper or a narrative of my journey in search of it.* Rangoon, 1876. Contains account of the Kakhyens pp. 67 and ff., pp. 89 and ff., pp. 107 and ff.

FORBES, C. J. F. S.,—*On Tibeto Burman Languages. Journal* of the Royal Asiatic Society, Vol. X, 1878, pp. 210 and ff. Contains Singpho, etc., vocabularies, pp. 226 and ff.

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CUSHING, REV. J. N.,—*Grammatical Sketch of the Kakhyen Language. Journal* of the Royal Asiatic Society, New Series, Vol. XII, 1880, pp. 359 and ff.

NEEDHAM, J. F.,—*Outline Grammar of the Singpho Language as spoken by the Singphos, Dowanniyas, and others residing in the neighbourhood of Sadiya, with illustrative sentences, phrase-book, and vocabulary.* Shillong, 1889.

GAIT, E. A.,—*Report on the Census of Assam for 1891.* Shillong, 1892. Contains abstract of Singpho Grammar, p. 185; Note on the Doāniās, p. 287.

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The following sketch of the Assamese Singphō is based on Mr. Needham's grammar, to which the student is referred for further details :—

Pronunciation.—The system of transliteration adopted for the survey suits the phonetical system of Singphō fairly well. *á* is the sound of *a* in 'all', and *ui* the French *ui* in 'huit.' The vowels *a* and *e* are often interchangeable, thus *kashā* and *keshā*, young; *ai* sometimes becomes *a*, thus *rai*, thing, matter, *makhai-mā ra-dai*, what is the matter. The consonants *d* and *t* are often interchangeable, thus *deng* and *teng*, then. In the same way we find eastern *k* corresponding to western *g* in *k'wah=ga-wā*, father, etc. The sounds *ch*, *ts*, and *s*, seem to be confounded, thus *ka-chī*, *ka-tsī*, and *ka-sī*, cold; *Sing-phō*, *Tsin-pō*, and *Ching-pá*, man; *ning-sāng-ī* and *ning-tsāng-ī*, upon, etc. The accent generally rests on the penultimate, but on the last syllable in adjectives beginning with *ga*; thus, *ga-jā́*, good; *ga-bā́*, great. Compound verbs carry the accent on the last root, thus *bai-lū*, find again. Many words have the suppressed sound of *m* or *n*

before them; thus, *m'phŭ*, approximately; *n'tă*, a house; *n'khong*, two. Only the smallest stress is required on such initial consonants, but they can be distinctly heard while the word is being uttered. Singphō is rich in tones. Cushing mentions six in Eastern Singphō. Needham seems not to know more than four, and no attempt has been made to note these tones in writing.

Prefixes and suffixes.—There are in Singphō, as in other cognate languages, many prefixes and suffixes used to express the various meanings which a root can assume. The most important of them will be explained in the following pages. But there are also several prefixes which seem to have no longer any special meaning of their own, and are frequently dropped. Such prefixes are:—

chi, ga, gi, gŭ, ka, ke, la, li, m', ma, mo, n', ning, si, sī, etc.

Thus, *chi-krong*, mosquito; *ga-jă*, good; *gi-gin* or *gŭ-gin*, ant; *ka-tŭn*, short; *ke-shă*, son; *la-gōng*, foot; *li-ning*, year; *m'bă*, cloth; *ma-nau*, dance; *mo-gui*, elephant; *n'tă*, house; *ning-să*, old; *si-ban*, flower; *sī-rōng*, tiger, etc.

The prefix *ga*, especially, besides being used in the formation of adjectives, must be added to nouns expressing relationship, when no pronoun is prefixed, thus *ga-wă*, father.

Articles.—The numeral *ai-mă*, one, is used as an indefinite article; thus, *sing-phō ai-mă*, one man. Sometimes *mă* is used alone; thus, *li-ning mă*, one year. But often no article is used. There is no definite article. Definiteness is indicated by demonstrative pronouns and relative participles.

Nouns.

Gender.—This is only apparent in the case of animate nouns. In the case of nouns of relationship it is indicated (*a*) by the use of different words; (*b*) by prefixing *lă-shă*, male, and *nŭm-shă*, female; (*c*) by suffixing *wă*, male, and *jan*, female. Thus *wă*, father; *nŭ*, mother: *sa-brăng*, young man; *mă-khon*, young woman: *lă-shă măng*, son; *nŭm-shă măng*, daughter: *nŭm-dŭ wă*, master; *nŭm-dŭ jan*, mistress. Where no ambiguity arises the same word may be used for both genders; thus, *nau*, brother and sister, in the specimens.

In the case of inferior animals the suffixes are *lă*, male, and *vī* or *wī*, female. Sometimes the noun or, if it is dissyllabic, its last syllable, is reduplicated. Thus *gui-lă* (or *gui-gui-lă*), dog; *gui-vī*, bitch. In the case of birds *răng* may be substituted for *lă*, thus *wŭ-răng* or *wŭ-lă*, a cock.

Number.—Number is only marked when it is not evident from the context. The plural is indicated by adding some word meaning heap, crowd, etc., such as *nī*, *bok*, *theng*, *yōng*. Thus *m'bă-nī*, clothes; *rai-bok*, goods; *n'dai sing-phō-theng*, these men; *rai-yōng*, all goods, etc.

Case.—Cases are formed by suffixes.

The genitive always precedes the noun on which it is dependent. The nominative generally, and the accusative often takes no suffix. The suffix *ĭ*, denoting the agent, is usually added to the subject of a transitive verb. The vocative is expressed by the simple stem, or by adding the particle *ē*. The suffix of the genitive is often dropped. The usual suffixes are:—

fē, dative or accusative;
nan, goi-nan, ablative;
nă, genitive;
goi, ĭ, locative.

Examples of the various cases are the following:—

Nominative,— mīyam wā-dai.
the-servant says.

ke-shā-ī ga-wāfē ngū-dai . . . ga-wā-ī mīyam-bok-fē
the-son his-father-to says the-father the-servants-to
ngū-dai.
says.

Accusative,— lākchop jō-ū.
a-ring give.

ngai khī-nā n'tā n'sā.
I his house-to not-went.

khī mīyam ai-mā-fē shī-gā-dai.
he slave one calls.

Dative,— sī-dai-fē nāng peyen jō.
him-to you feast give.

Ablative,— ngai nam-(goi-)nan lū-hā.
I jungle-from got.

Genitive,— ga-nau-nā gīyā.
his-sister's shame.

sī-rōng li-min ma-dai.
tiger's claws sharp-are.

Locative,— n'tā-goi makhai-mā ra-dai.
house-in what matter-is.

ma-nāp-ī wū goi-dai.
dawn-at cocks crow.

Vocative,— wā-ē, *O father.*

Other suffixes are: *dē*, in the direction of; *sī-rá* (or *tsī-rá*) and *da-pham-ī*, with, by neans of; *tha-rá*, *tha-rá-ī*, together with; *tagui*, into; *tagai-ī*, inside; *mason*, near, etc.

Often more than one suffix is added. Thus in the ablative the locative suffix *goi* generally precedes the ablative suffix *nan*. Further we find combinations like *mūng sī-lai-goi-nā*, of (the men) in that country, and so forth. When an adjective, pronoun or numeral follows a noun, the suffixes are added to the former, thus *sing-phō ai-mā-nā*, nan one-of.

Adjectives.—Comparison is expressed by putting the noun in the ablative case, or by adding *n'lō*, than. The adjective may be repeated with *mang*, and, also, and *grau*, very, exceedingly, may be added. Thus—

gūm-rāng nan (*or* n'lō) ga-bā.
a-horse than large.

ōrā m'bā n'lo n'dai m'bā ning-nān mang ning-nān.
that cloth than this cloth new and new.

The superlative degree is expressed in the same way, with *yōng-a*, all, thus,—

yōng-a n'lō m'bā ga-jā.
all *than* *cloth* *good.*

The comparative is expressed by the use of different words in *ka-shā*, young; *yut*, younger: *dinglā* old; *lāt*, older.

Numerals.—The numerals are given in the list of words. Singphōs can count up to 10,000; above that they use terms such as 'very many.' There are no ordinals. The suffix *mā*, which is always added to *ai*, one, is often used to denote an approximate number, thus *khrū-mā*, about six. *M'phū* is also used in the same way.

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

Singular,—*ngai*, I; *nāng*, thou; *khī*, he, she, it; *ngai-nā*, *nyē-nā*, *nyē*, my; *nā-nā*, *nā*, thy; *khī-nā*, his, her.

Plural,—*ī*, we; *nī*, you; *khī-nī*, they.

Pronouns are inflected in the same way as substantives. The suffix of the agent is *gá*. It is sometimes added to the nominative. Thus *ngai-gá kásī-dī sī-dai*, I starving, am dying. When a word denoting relationship governs the genitive of the second person, it is preceded by *n'* or *ning*, thus *nā ning-shā*, your son; *nā n'nau*, your brother.

The *reflexive pronoun* is *tingnāng*; thus, *ngai tingnāng dī-gá*, I myself will do it.

The *demonstrative pronouns* are *n'dai*, this; *sī-dai*, that; *ōrā-wā*, that, yonder. The plural is formed by adding *nī*. Instead of *sī-dai* we also find *dai*, thus *Sing-phō dai*, that man.

There is no *relative pronoun*. The participle ending in *dai* is used as a relative participle. Thus *Dhonirām-goi marī-dai kinsū*, the cow which was bought from Dhanirām. Sometimes also the interrogative pronoun is used as a relative. Thus,—

ga-dai nāng-ī ma-sū-dī mang sī-dai-fē dūp rā
what *boy* *lying* *even* *that* *beat* *necessary,*

the boy that has told a lie, must be beaten.

The *interrogative pronouns* are *da-mā*, who? *makhai*, what? *ga-dē-na-wā*, which? *ga-ḍē-mā*, how much? how many? The interrogative particle *mā* is also often added to *makhai*. Thus *n'tā-goi makhai-mā ra-dai*, what is the matter in the house?

Verbs.—The roots *ngā* and *rai* are used to perform the office of a verb substantive; *tai* is 'to become', and the particle *rē* is used in the meaning 'is indeed.'

Verbs do not change for gender, number, or person. The mere root is freely used to denote the different tenses. Thus *nāng phā-mang n'dī*, you anything not-do, you do nothing; *khī makhai-mā sū*, what did he say; *ḍainī ngai n'sā*, to-day I will not go. But the different tenses are also formed by suffixes, as follows:—

The suffix of the *present* tense is *dai*, in form identical with the demonstrative pronoun, thus *dī-dai*, does; *ngā-dai*, is. This form is also commonly used as a historical present, thus *kinsū māt-dai*, the cow was lost.

The suffix of the *past* tenses is *hā*, to which *dai* may be added. Thus *bai-lā-hā*, brought back; *sū-hā-dai*, told. The past tenses of *ngā* and *rai*, to be, are also formed irregularly *ngāng-dai*, *rēng-dai*.

The suffix of the *future* tense is *ā*, in the first person also *gá*; thus, *khī sā-ā*, he will go; *ngai wā-ā* (or *wā-gá*), I will say.

The suffix of the *imperative* is *ū*, thus *jō-ū*, give. *Gá* may be added as in *sā-ū-gá*, let him go. When a pronoun of the first person is dependent on the imperative, the suffix *ī* may be used, thus *ngai-fē yā-ī*, give me. The prohibitive form is made by placing *khūm* or *phūng* before the imperative. See below, Negative particle.

The suffix of the *conditional* is *yāng*; thus, *māng dūp-yāng-gá*, if I beat the child. This tense is really an adverbial participle. A past conditional may be formed from the participle in *dī*, with *gá* added. Thus *ngai khī-fē mū-dī-gá*, if I had seen him.

The *infinitive* is formed without a suffix; thus, *ngai ngā mit-dai*, I wish to remain. The suffix of the infinitive of purpose is *a-joi*, thus *magap-a-joi*, in order to conceal.

The suffix *yāng* is also used in the sense of an *Adverbial participle*, thus *Dihong khā rap-yāng*, on crossing the river Dihong. The *Conjunctive participle* ends in *dī*; thus, *ngai sā-dī wā-gá*, I having gone will say. To denote continuance of an action this participle is repeated, and *krai* is then sometimes substituted for the first *dī*; thus, *tam-dī* (or *tam-krai*) *tam-dī*, having continually searched. The participle in *dī*, or the root of the verb, is very frequently used in the formation of compound tenses, thus *khī yūp-dī* (or *yūp*) *ngā-dai*, he is sleeping.

The suffix of the *Relative participle* is *dai*. See above Relative pronouns.

Potentiality is indicated by the word *ngūt*, thus *ngai pōn ngūt-ā*, I will be able to lift.

Causatives are formed by adding the verb *sī-nūn* (*tsī-nūn*) to the root, thus *Sing-phō dai khī-fē wā yā-sī-nūn-dai*, that man causes him to tend pigs. Transitives are formed by prefixing *sī* (*tsī*) to a root, thus *sī-krá*, to dry; *sī-krit*, to frighten.

Compound verbs are very extensively used. Compounds with *ngūt*, *sī-nūn*, and others have already been mentioned. Other instances are *bai-lū*, to get again; *yū-sā-dai*, he comes to see (*yū*), etc.

The *Negative particle* is a suppressed *n'* prefixed to the word, or, in compound verbs, to the second part of the compound; thus, *n'lū-dai*, does not get; *shā-n'sī-nūn-dai*, to eat not cause. For *n'ngā-dai*, is not, *ka-tā*, without, destitute, may be substituted. Thus, *nyē-nā yām ka-tā*, to me powder is not. With imperatives the particles *khūm* and *phūng* are used; thus, *khūm dūp-ū*, don't beat; *phūng sā-ū*, don't go.

The *Interrogative particles* are *ī*, *mā*, and *khā*; thus, *nāng kā-sī-dai-ī*, are you hungry? *Sāheb-fē mū-hā-khā*, did you see the Sahib? In alternative questions the particle *kūn* is used; thus, *nāng khī-fē dūp kūn n'dūp*, did you strike him or not? *khī nāng-goi dū kūn-ī*, did he arrive here?

Any word may be treated as a verbal root and conjugated throughout; thus, *rai*, thing, matter, *rai-dai*, is; *māsū-dai*, is false; *ka-chī-hā*, it was cold. A noun, or, if dissyllabic, its last syllable, is occasionally repeated in the verb; thus, *manau-nau-dī*, dancing.

Order of Words.—The usual order of words is subject, direct object, indirect object, verb. In interrogative sentences the indirect object usually precedes the direct. Adjectives and numerals generally follow, but occasionally precede the noun. Adverbs generally precede adjectives and verbs.

The particles *nā* and *lō* are often added at the end of a sentence.

Nā is apparently a sort of persuasive particle, though often a mere expletive, and *lō* is apparently an emphatic, pure and simple.

Concerning other Singphō dialects we are acquainted with Southern Kachin and Kaori.[1] The differences to be found in the latter dialect are of relatively small importance. We have seen that even within the Assamese Singphō, soft and hard consonants are, to some extent, interchangeable. This fact accounts for a good deal of the dialectic differences between Eastern and Western Singphō. Thus Eastern *tūng*, Western *dūng*, to sit; Eastern *n'tai*, Western *n'dai*, that; Eastern *k'wā*, Western *ga-wā*, father. Or we find different prefixes used, thus Eastern *tūm-sū*, Western *kin-sū*, cow.

In the declension of nouns we find the following suffixes peculiar to Eastern Singphō:—

jan, nominative, Western *ī*;
phai, *jai*, dative, Western *yē*;
nai, *dē-nai*, ablative, Western *nau*, *goi-nan*;
eh, genitive, Western *nā*;
ū-ai, vocative, Western *ē*.

The comparative particle is *thā-krau*, compare Western *grau*. The noun seems not to be inflected.

The Eastern numerals are the following:—

1, *l'ngai*; 2, *l'k̲haung*; 3, *m'hsūm*; 4, *m'li*; 5, *m'ngā*; 6, *krū*; 7, *hsa-nit*; 8, *m'sat*; 9, *ja-k̲hū*; 10, *shi*; 11, *shi l'ngai*; 20, *k̲hūm*; 30, *hsūm-shi*; 40, *m'li shi*; 100, *lā-sā*; 200, *mi-sā*; 300, *m'hsūm sā*; 1000, *khing-mi*. The only difference from Western Singphō is *l'ngai*, one, Western *ai*.

In the conjugation of verbs we may note the following suffixes:—

present tenses *ai*, Western *dai*;
past tenses *hsa*, Western *hā*;
„ „ *ngūt-hsa*, Western *hā-dai*;
future *nā*, Western *ā*;
imperative *mū*, Western *ū*.

All these points are relatively unimportant, and Cushing is quite right when he says: 'Considering the extent of the region occupied by this people, and the fact that they have been without books, the dialectic differences are less than might be expected. Many words are identical in all the dialects, while some words are peculiar to a single dialect. A large class of words exists, which have been subject to more or less dialectic change of form, but show clearly their original identity.'

The Kaori dialect forms a link between Northern Singphō and the Southern Dialect of Burma. The latter has been described by Messrs. Hertz and Hanson, and the student is referred to these handbooks for further information. I have added a translation of the Parable of the Prodigal Son in the Southern Dialect. It has been taken from the Rev. O. Hanson's translation of the Gospel according to St. Luke, and an interlinear translation has been added.

[1] In the following I have altered Cushing's transliteration so as to accord with the system used in the Survey. I have retained *hs* for aspirated *s*; *k̲h̲* German *ch*.

[No. I.]

TIBETO-BURMAN FAMILY. KACHIN GROUP.

SINGPHŌ OR KACHIN.

SPECIMEN I.

NOTE.—The apostrophe in words like *n'khong* indicates a very slight pause after the *n*, and before the rest of the word is spoken.

(F. J. Needham, Esq., 1896.) (DISTRICT, LAKHIMPUR.)

Singphō aimā-nā keshā n'khong ngā-dai. Keshā kaohī ga-wā
Man a-of sons two were.[1] *Son (the)-younger (his)-father*
fē ngā-dai, 'nyē-nā man gadē-mā-ngā-dī-mang[2] jō-ū.' Deng ga-wā gam-dī
to says, 'my share whatever give.' Then father dividing
jō-dai. Ga-wā rai gam-jō-dī[3] n'thomī keshā kachī sībā
gives. Father property having-divided after son the-younger many
yā n'kring-dī num chān goi dām[4] sā-hā-dai. Khī mūng sīdai goi
days not-staying country a-far in to-visit has-gone. He country that in
khī-nā rai-bok[5] kām-mō-kām-rūm-shā-thūm-hā-dai. Rai-bok[5] yōng rūm-shā-thūm
his goods has-wasted. Goods all wasting
n'thomī mūng sīdai goi khū gabā rai-hā-dai. Khī shā-phā n'ngā-
after country that in famine a-great has-occurred. He food not-been-
hā-dai khī mūng-sīdai-goi-nā singphō aimā goi mūnglī-dī sā-dai. Singphō
has he country-that-on-of man a with work-to-do goes. Man
dai khī-fē nā goi wā yā-sīnūn-dai. Khī wā-nā 'ngām mang
that him the-fields in swine to-tend-orders. He pigs' husks even
lū-dī-mang shā-phā dai-dī shā n'lū-dai. Khī mit
getting-even (would-have)-eaten-(them) but food (he)-not-gets. He coming-to-himself
n'thomī wā-dai, 'nyē wā-nā mīyam lō-lō shā lū-dī chandi ngai-gâ
after says, 'my father's slaves heaps to-eat getting to-spare I
kâsī-dī[6] sī-dai. Ngai wā goi sā-dī wā-gâ, "wāē, ngai niyon
hungering dying-am. I father to going will-say, "father, I against
Phrā-goi dai-n'thomī nāng-goi phit-hā; nā-nā ningshā dai-n'thēkā;
God-to also you-to sinned; your son am-not-fit(to-be);
ngai-fē mīyam sitai lau-ū."' Deng khī wā-fē-goi sā-dai. Ga-wā-wā
me a-slave as take."' Then he father-in-to goes. His-father

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[1] Here, as elsewhere, the present tense is used instead of the past. Singphōs are very careless in their use of these tenses, especially when the past meaning can be gathered from the context.

[2] *Gadē-mā* = as many as, *ngā-dī* = being (*ngā* substantive verb, to be, with past participial suffix *dī* added), so that *gadē-mā-ngā-dī-mang* means 'as many as being even' (*mang* = even, and).

[3] *Gam-jō-dī* is a compound verb: *gam*, to divide; *jō*, to give.

[4] *Dām* means to stroll, visit, etc.

[5] *Bok* is the plural suffix.

[6] *Kâsī* = hunger; *dī* = past participial suffix; *sī* = die, with present tense suffix, *dai*, attached; so that *kâsī-dī sī-dai* means 'hungering am dying.'

khī-fē chān-da-goi mū-dī n'gâ-hā lagat-sā-dī dū jūm-dī pūp-dai.
him a-distance-at seeing pitied-(him)-(and) run-going (his)-neck falling kisses.
Keshā-ī[1] ga-wā-fē ngū-dai, 'Wāē, ngai niyon Phrā-fē mang nāng-fē
The-son his-father-to says, 'Father, I against God-to also yourself-to
mang phit-hā, ngai nā-nā ningshā n'thēkā.' Deng-ī khī-nā ga-wā-ī
also sinned, I your son am-not-fit-(to-be).' Then his his-father
mīyam-bok-fē ngū-dai, 'yōnga n'lō m'bā gajā lau-dī, khī-fē
slave-company-to says, 'all than cloth good having-brought him-to
cha-fūn-ū;[2] latā goi lākchop jō-ū, lagōng goi lēvē
put-(it)-(upon); (his)-finger upon a-ring give, (his)-feet upon shoes
degrâ-jō-ū; Ī-bok lū-shā sīpīō-gâ, n'dai-ning-khānī nyē shā
put; We drink-eat (and)-be-merry-will, for my son
sī-dai, yā krūng-dī-ngā-dai; khī māt-dī, bai-prū-lū-dai.' Deng-ī
dead-that-was, now alive-is; he lost-being, again-found-is.' Then
khī-nī pīō-dī-ngā-hā.
they merry-made.

Deng keshā gabā nā goi ngā-dai. Khī wā-dī[3]
At-that-time son the-elder the-fields in is. He on-returning
n'tā mason dū-dai ning-chin-dai manau-nau-dī nang-dai. Khī
(the)-house near on-arriving singing (and)-dancing hears. He
mīyam aimā-fē[4] shīgā-dī san-dai, 'n'tā goi makhai-mā-ra-dai?' Mīyam
slave a-to calling asks (him), '(our) house in what-is-the-matter?' The-slave
wā-dai, 'nā ning-nau-fē gajā-dī bai-lū; sīdai-ning-khānī nā ning-wā
says, 'your your-brother well-being recovered; this-reason-for your your-father
lū-shā jō-dai.' Deng-ī khī pot-dī n'tā tagui n'shāng-dai.
drinking-eating giving-is.' Then he angering (the)-house inside not-enter-does.
Deng-ī ga-wā sing-ganī dū-dī keshā-fē pom-dī shīgā-dī. Keshā gabā
Then his-father outside coming the-son-to entreating called. Son the-elder
nyē wā-fē wā-dai, 'wāē, ngai n'theng-ning nā mūnglī dī-dai, galoī-yang
my father-to says, 'father, I many-years your work doing-am, ever
mang nā gā n'makau-dai.[5] Dai-dī-mang, nāng ngai-fē bainam-keshā[6]
and your commands not-transgressed. Notwithstanding, you me-to kid
aimā mang nūmnang tharâ-ī shā-n'sīnūn-dai.[7] Nā ning-shā kachī
one even my-friends with to-eat-do-not-order. Your son younger

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[1] The *ī* in *keshā-ī* is merely the nominatival particle.
[2] *Cha-fūn* means 'to put on' clothes.
[3] *Wā-dī dū-dai* is a compound verb. *Wā* = return, *dū* = arrive.
[4] *Fē* = dative case suffix.
[5] *Makau* means to throw away, abandon, etc.
[6] *Bainam* = goat, *keshā* = young, *bainam-keshā* = kid.
[7] *Sīnūn* is a causal imperative verb. The literal rendering of the passage being, *dai-dī-mang* = nevertheless, *nang* = you, *ngai-fē* = me-to, *bainam-keshā* = a kid, *mang* = even, *nūmnang tharâ-ī* = with friends, *shā-n'sīnūn-dai* = to eat do not order.

rai yōng shā-sīmā-dī mang sīdai-fē nāng peyen jō.' Deng-ī khī khi-nā
(his)-goods all having-wasted although to-him you a-feast give.' Then he his
ke-shā-fē ngū-dai, 'ke-shāē, nāng-gâ[1] nong ngai-tharâ ngā-dai; nyē-nā rai yōng
son-to says, 'son, you always me-with are; my property all
nā-nā rē. Ī ong-phā, dai-ning-khānī nā ning-nau sī-dī,
yours is-indeed. We should-be-merry for your your-brother being-dead,
yā krūng-dī ngā-dai; khī māt-dī, bai-lū-hā-dai.'
now living is; he lost-being, found-has-been.'

[1] *Gá* is here an emphatic personal pronoun suffix.

[No. 2.]

TIBETO-BURMAN FAMILY. KACHIN GROUP.

SINGPHŌ OR KACHIN.

SPECIMEN II.

(F. J. Needham, Esq., 1899.) (DISTRICT LAKHIMPUR.)

N'dai trā māsū-dai. Ngai khī-nā n'tā phāmang lagū n'sā.[1]
This case false-is. I his house anything to-steal not-went.

Gā-gā n'dai rē.[2] Lining-mā nyē-nā Dhonirām goi marī-dai kinsū
Facts these are-indeed. Last-year my Dhanirām from purchased cow

māt-dai. Kinsū n'dai ngai sīron-dī rem-dī mang, moi-nā numdū-nā
lost-is. Cow this I carefully having-kept though, former owner's

n'tā goi yā-yā phrong-dī-ngā-dai.[3] Sīdai-ning-khānī ngai nong-nong
house to often fled. On-that-account I always

sā-dī bai-lā-hā. Dhonirām-nā sū-dai sinī goi nyē-nā kinsū
going brought-back. Dhanirām's saying day on my cow

sā-dī-kūn ngā-dī[4] ngai khī-nā n'tā goi sā-hā-dai. Sīdai-yang jān-khab
gone-or-not saying I his house to have-gone. At-that-time sunset

ningdimī. Nyē-nā kinsū khī-nā shōnī ngā-dai-kūn ngā-dī ngai khī-nā
after. My cow his compound is-or-not saying I his

shōnī goi dām-hā-dai. Tengī (*or* dengī) khī-nā ga-nau sī-masat-ning
compound in have-strolled. Then his his-sister 18-years-(old)

makhon Malotī khī-nā latā goi n'chin eng lāng-dī shōnī
young-woman Mālatī her hand in water jug carrying the-compound

goi prū-dai. Tengī aidī n'chin-hā. Ngai khī-fē n'mit-hā.
to arrives. Then (it-was)-still dark. I her not-noticed.

Dai-dī-mang khī-gâ[5] ngai-fē khī magā-goi sā mū-dai. Khī ngai-fē
Even-so she me her direction-to go sees. She me

lasop sē-dū-dī krit-dī sabam-hā-dai. N'tā-nā singphō-bok
a-ghost imagining been-frightened has-screamed. The-house-of people company

Dhonirām tharâ sā-dī ngai-fē garūn-dī wā, 'nāng Malotī yū sā-dai.'
Dhanirām with coming me seizing said, 'you Mālatī to-see come.'

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[1] *Lagū* is root of the verb 'to steal.' *Sā* is root of verb 'to go.' The infinitive suffix of the former, and the past tense suffix of the latter, are omitted, as is common in Singphō.

[2] *Rē* is a verb of emphatic assertion equivalent to the Bengali বটে.

[3] *Phrong-dī-ngā-dai* is a compound verb meaning, literally, 'having fled is.'

[4] *Kūn* is a particle denoting uncertainty. *Sādī-kūn* is 'gone whether,' *ngā-di*, saying; like the Assamese *gāise buliyā*.

[5] *Gâ* is used here as an emphatic personal pronoun suffix.

Gā-sīdai	Dhonirām	polīs	goi	sū-hā-dai,	sū-dī-mang[1]	ning-dimī	rung			
Story-this	*Dhanirām*	*the-police*	*to*	*has-told,*	*though*	*afterwards*	*court*			
goi	Dhonirām	khī-nā	ga-nau-nā	gīyā	magap	ajoi	wā-dai	ngai	khī-nā	
in	*Dhanirām*	*his*	*his-sister's*	*shame*	*hide*	*to*	*says*	*I*	*his*	
mamung	lagŭ	sā-dai,	Malotī	ngai-fē	phūn	goi	singoi	mū-hā-dai.		
mangoes	*(to)-steal*	*come,*	*Mālatī*	*me*	*tree*	*up*	*first*	*has-seen.*		

[1] Literally, 'saying (this) although.'

[No. 3.]

TIBETO-BURMAN FAMILY. KACHIN GROUP.

KACHIN.

SOUTHERN DIALECT.

(Rev. O. Hanson, 1896.)

Ma-shā la-ngai-mi sha-dang shā la-khâng lu-ai. Shan tha ka-shā
Man one male child two had. Them among son
ka-ji ma-thang ka-wā-phe tsun-wu-ai-gâ, 'Ngai la-ang-ai a-rai dâ
small which father-to said, 'I getting property share
gâ ngai-phe ka-ran-yā-e,' ngu-wu-ai. Sha-loi shan-phe dai a-rai
that me-to divide-give,' said. Then them-to that property
ka-ran-yā-mu-ai. Dai phang nthoi ga-de-n-nā-yang ka-shā ka-ji-gâ
divided-gave. That after days how-many-after-when son small
a-rai ma-khra ka-khyin-gum-din-lā-nnā tsan-tsan mung de sa-nthâm
property all collected-gathered-taken-having far-far country to gone-having
dai sha-rā ē ngang-ngā-ai-rai-nnā shi a-rai ginlut mat-lu-ai.
that place in riotously-lived-having his property all(?) lost-was.
Lu-ma-lu sha-mat-kau-ai-sha-loi, dai mung ē khu
Substance wasted-thrown-away-when, that country in famine
ka-bā-wā-ai-rai-nnā shi-gâ ma-tsan mat-wā-ai. Sha-loi shi sā-nnā dai
great-become-having he helpless exhausted-became. Then he going that
mung nā ma-shā la-ngai-mi kâ sha-myet-sha-nat-ngā-ai. Dai wā-chyâm-gâ,
country of man one with took-shelter. That man,
'wā rem-u-gā,' shi-a prang de shi-phe sha-ngun-dat-wu-ai. Sha-loi wā-ni
'pigs tend,' his fields to him sent-let-go. Then pigs
shā-ai sha-pre-phe shi shā-ma-yū-khrā-khrā-rai-ngā-ti-mung ga-de-ai-muk shi-phe
eaten plants he to-eat-wished-although anyone him-to
n-jâ-mu-ai. Dai sha-loi shi myit-dum-myit-phrang-nnā tsun-ai-gâ, 'Nyē wā-ā
not-gave. That time he mind-conscious-mind-awakened said, My father
sha-brai shā-ai-ni ga-de-wā-rai-ti-mung khru-khru kat-kat shā-lu-mā-ai,
wages eating how-many-being-even satisfied-satisfied enough-enough eat-can,
ngai-chyâm-gâ nang-ē khu-khu-ai-the then-byak-ai khrum-ngā-nngai.
I-on-the-other-hand here hungering-with ruined-spoiled-being suffering-am.
Ngai rât-nnā nyē wā phang-de wā-nthâm shi-phe ning ngai ngu-nā-we-ai,
I arising my father to returning him-to thus I say-will,
"Wā-ē, la-mu gā-phe mung, nā-ā man ē mung ngai shut-ni-ai,
"Father-O, heaven's word-against also, thy face in also I sinned,

nā n-shā ngu-nā ngai phā n-ging-n-dan-nngai; nā-ā sha-brai shā-ai
thy thy-son say-to I any-how not-worthy-not-fit-am; thy wages eating
ma-shā la-ngai-mi-phe zân ngai-phe tân-dā-e-lâ,"' ngā-ai. Sha-loi shi rât-nnā
man one as me appoint-me,"' said. Then he arising
shi-ā ka-wā kâ du-wā-ai. Shi tsan-tsan nâ rai-ngā-yang, shi-ā ka-wā
his father to came. He far-far yet was-when, his father
shi-phe khap-mu-nnā, ma-tsan-dum-ai myit the gat-sā-wā-nthâm shi-ā du
him getting-sight-of, helpless-feeling mind with running-going his neck
thā noi-gin-shum-let shi-phe pup-wu-ai. Dai ka-shā chyâm shi-phe
on hanging-grasping him kissed. That son in-his-turn him-to
tsun-wu-ai-gâ, 'Wā-ē, la-mu gā-phe mung, nā-ā man-ē mung ngai
said, 'Father-O, heaven's word-to also, thy sight-in also I
shut-ni-ai; nā n-shā ngu-nā ngai phā n-ging n-dan-nngai, nā-ā sha-brai
sinned; thy son say-to I any-how not-worthy not-fit-am, thy wages
shā-ai ma-shā la-ngai-mi-phe zân ngai-phe tân-dā-e-lâ,' ngu-wu-ai. Dai
eating man one as me make-me,' said. That
ka-wā shi-ā ma-yām-ni-phe tsun-mu-ai-chyâm-gâ, 'Reng-thum-ai nbā
father his servants-to said-in-his-turn, 'Good-perfectly-being cloth
ā-la-wan lā-wā-nnā shi-phe ja-phun-ma-ru, shi-ā la-tā thā mung la-chyâp
quickly taking-coming him cause-to-wear; his hand on also ring
chyâp-yā-ma-ru, la-gâ thā mung kyep-din din-yā-ma-ru, kân-da-ai dum-su
to-wear-give, foot on also shoes to-put-on-give, fatted-being cow
ka-shā mung la-sat-nthâm, an-thē shā-let ka-bu-ga-rā-ngā-gā, ka-ning-rai-nme-lâ,
young also taking-killing, we eating happy-glad-be-will, because (lit. how?),
ndai ngai shā-gâ si-mat-ai, yā-bai khrung-sa-li-ai, mat-mat-ai mung
this my son dead-lost-was, now-again alive-came, lost-was also
yā-bai mu-lu-se-ai,' ngu-mu-ai. Sha-loi shan-thē ka-bu-ga-rā
now-again to-see-able-I-was,' he-said. Then they happy-glad
rai-ngā-mā-ai.
being-were.

Shi-ā ka-shā ka-bā-chyâm-gâ yi-de ngā-ngā-ai. Shi wā-nnā
His son big-on-the-other-hand paddy-land-in was. He returning
ntā-ē du-ma-gang-ai sha-loi dum-ai the ka-ai mung shi nā-wu-ai.
house-to coming-approaching when playing and dancing also he heard.
Dai-ma-jâ mā la-ngai-mi-phe shi sha-gā-lā-nnā 'Dai phā rai-ngā-ai-kun?'
Therefore servant one he calling 'That what is?'
shi-phe sau-wu-ai. Shi-chyâm shi-phe tsun-wu-ai-gâ, 'Nā n-nau
him asked. He-again him-to said, 'Thy thy-younger-brother
du-wā-rā-ai-rai-nnā, nā n-wā mung shi-kham ka-jā-ngā-ai-phe khap-mu-
come-arrived-having, thy thy-father also him well-being received-saw-

lā-wu-ai-ma-jâ dai kân-da-ai dumsu ka-shā-phe sat-nu-ai,' ngu-wu-ai.
again-because that fatted cow young killing-was,' said.

Shi-chyân-gâ ma-sin-pât-nnā nkhu-de n-shang-wā-khrâ-ai. Shi-ā ka-wā
He-again mind-angry-getting inside not-to-enter-agreed. His father

ma-thang pru-sā-nnā shi-phe nem-lā-wu-ai. Than-let shi-ā ka-wā-phe
therefore(?) out-coming him entreated. Answering his father-to

shi tsun-wu-ai-gâ, 'Yu-u, nde-nlâ ning tup nā-ā nchyang amu ngai
he said, 'Behold, these years all thy service work I

ga-lâ-ni-ai, nang tân-dā-ai khu ga-loi-mung ngai n-lai-nngai, rai-ti-mung
did, thy established path any-time I not-transgressed, nevertheless

nyē jingkhu-ni the rau ngai-phe pyâ-pyâ-rai-ngā-u-gā bainam ka-shā
my friends with together me-for rejoicing-for goat young

'-ngai-mi lang-mi-muk nang ngai-phe n-jâ-ndai; sha-wā-num-ni the ka-nân-nnā
one once-even thou me-to not-gavest; public-women with associating

nā-ā a-rai ginlut kau-ai, ndai nshā wā-du-jang-chyâm-gâ shi ma-tu
thy property all(?) threw-away, this thy-son returned-came-when-but him for

dai kân-dā-ai dumsu ka-shā nang sat-ndai,' ngu-wu-ai. Shi-phe shi
that fatted cow young thou killed-hast,' said. Him-to he

tsun-wu-ai-gâ, 'Ngai shā ē, nang-gâ tut-tut ngai the rau ā-ngā-ngā-dai,
answered, 'My son O, thou always me with together continually-art,

myē-ā a-rai ngā-ma-ngā nā-ā a-rai rai-ngā-ai; rai-ti-mung pyâ-ai-the
my property all-that-is thy property is; how-ever happy-being

ka-bu-ga-rā rai mai-ngā-ai; ka-ning-rai-nme-lâ ndai nā n'nau-gâ si-mat-ai
happy-glad to-be proper-is; because this thy brother dead-was

yā-bai khrung-sa-lit-dai, mat-mat-ai-mung yā-bai mu-lā-nu-ai,' ngū-wu-ai
now-again alive-came, lost-was-also now-again saw-again,' told

ngā-ai.
said.

English.	Singphō (Lakhimpur).
1. One	Ai.
2. Two	N'khong.
3. Three . . .	Masūm.
4. Four	Malī.
5. Five	Mangā.
6. Six	Khrū.
7. Seven . . .	Sinit.
8. Eight . . .	Masat.
9. Nine	Cha'kū.
10. Ten	Sī *or* tsī.
11. Twenty . . .	Khūn.
12. Fifty	Mangā sī.
13. Hundred . . .	La'chā.
14. I	Ngai.
15. Of me . . .	Ngai-nā *or* Nyē-nā.
16. Mine	
17. We	Ī.
18. Of us . . .	Ī-nā.
19. Our	
20. Thou . . .	Nāng.
21. Of thee . . .	Nā-nā *or* nā.
22. Thine . . .	
23. You	Nī.
24. Of you . . .	Nī-nā.
25. Your . . .	Nī-nā.

English.	Singphō.
26. He	Khī.
27. Of him . . .	Khī-nā.
28. His	
29. They	Khī-nī.
30. Of them . . .	Khī-nī-nā.
31. Their . . .	
32. Hand . . .	Latā.
33. Foot	Lagōng.
34. Nose	Nādī.
35. Eye	Mīt.
36. Mouth . . .	Ning gūp.
37. Tooth . . .	Wā.
38. Ear	Nā.
39. Hair	Karā.
40. Head . . .	Bōng.
41. Tongue . . .	Singlet.
42. Belly . . .	Kan.
43. Back	Singmāng.
44. Iron	M'phrī.
45. Gold	Jā.
46. Silver . . .	Kūmphrōng.
47. Father . . .	Wā.
48. Mother . . .	Nū.
49. Brother . . .	Nau.
50. Sister . . .	Nau.
51. Man	Singphō *or* tsinphō.
52. Woman . . .	Nūmshā.

English.	Singphō.
53. Wife . . .	Nūmshā.
54. Child . . .	Māng.
55. Son . . .	Lā-shā māng (*male child*).
56. Daughter . . .	Nūmshā māng (*female child*).
57. Slave . . .	Mīyam.
58. Cultivator . .	*No word.*
59. Shepherd . . .	*No word.*
60. God . . .	Phrā (*Khāmṭi word*).
61. Devil . . .	Naṭ (*evil spirit*).
62. Sun . . .	Jān.
63. Moon . . .	Sītâ.
64. Star . . .	Tsīgan.
65. Fire . . .	Wan.
66. Water . . .	N'chin.
67. House . . .	N'tā.
68. Horse . . .	Gūmrāng.
69. Cow . . .	Kinsū.
70. Dog . . .	Gui.
71. Cat	Ningyau.
72. Cock . . .	Wū.
73. Duck . . .	Kaipet.
74. Ass	*No word.*
75. Camel . . .	*No word.*
76. Bird . . .	Wū.
77. Go	Sā = *to pass from one place to another.*
78. Eat	Shā.
79. Sit	Dūng.

English.	Singphō.
80. Come . . .	Sā.
81. Boat . . .	Dūp.
82. Stand . . .	Chāp = *stand up* (Miri).
83. Die	Sī. (*Same as Miri.*)
84. Give . . .	Yā, *also* jō.
85. Run . . .	Lagat.
86. Up	Ning-sāng.
87. Near . . .	Nī *or* masōn.
88. Down . . .	Katā.
89. Far . . .	Chān.
90. Before . . .	Singoiī.
91. Behind . . .	Ningdimī.
92. Who . . .	Damā.
93. What . . .	Makhai.
94. Why . . .	Makhai dī.
95. And . . .	Mang.
96. But . . .	*Made by using participle.*
97. If	*Ditto.*
98. Yes . . .	Rai-dai *or* rē (*substantive verbs*).
99. No	N'rē.
100. Alas . . .	*No word.*
101. A father . . .	Wā.
102. Of a father . .	Wā-nā.
103. To a father . .	Wā-goi.
104. From a father . .	Wā-nan.
105. Two fathers . .	Wā n'khong.
106. Fathers . . .	Wā bok.

English.	Singphō.
107. Of fathers . .	Wā bok-nā.
108. To fathers . .	*Wā bok-goi.*
109. From fathers . .	Wā bok-nan.
110. A daughter . .	Nūmshā māng.
111. Of a daughter . .	Nūmshā māng-nā.
112. To a daughter . .	Nūmshā māng-goi.
113. From a daughter .	Nūmshā māng-nan.
114. Two daughters . .	Nūmshā māng n'khong.
115. Daughters . .	Nūmshā māng bok.
116. Of daughters . .	Nūmshā māng bok-nā.
117. To daughters . .	Nūmshā māng bok-goi.
118. From daughters. .	Nūmshā māng bok-nan.
119. A good man . .	Singphō gajā.
120. Of a good man . .	Singphō gajā-nā.
121. To a good man . .	Singphō gajā-goi.
122. From a good man .	Singphō gajā-nan.
123. Two good men . .	Singphō gajā n'khong.
124. Good men . .	Singphō gajā bok.
125. Of good men . .	Singphō gajā bok-nā.
126. To good men . .	Singphō gajā bok-goi.
127. From good men .	Singphō gajā bok-nan.
128. A good woman .	Nūmshā gajā.
129. A bad boy . .	Māng n'gajā.
130. Good women . .	Nūmshā gajā bok.
131. A bad girl . .	Nūmshā māng n'gajā = *female child not good.*
132. Good . . .	Gajā.
133. Better . . .	Gajā gran.

English.	Singphō.
134. Best . . .	Yōnga n'lō gajā (*all than good*).
135. High . . .	Chā.
136. Higher . . .	Chā grau.
137. Highest . . .	Yōnga n'lō chā.
138. A horse . . .	Gūmrāng.
139. A mare . . .	Gūmrāng nūmshā.
140. Horses . . .	Gūmrāng bok.
141. Mares . . .	Gūmrāng nūmshā bok.
142. A bull . . .	Ken-sū lā.
143. A cow . . .	Ken-sū vī.
144. Bulls . . .	Ken-sū lā bok.
145. Cows . . .	Ken-sū vī bok.
146. A dog . . .	Gui lā.
147. A bitch . . .	Gui vī.
148. Dogs . . .	Gui lā bok.
149. Bitches . . .	Gui vī bok.
150. A he goat . .	Bainam lā.
151. A female goat . .	Bainam vī.
152. Goats . . .	Bainam bok.
153. A male deer . .	*No general name.*
154. A female deer . .	.....
155. Deer . . .	.....
156. I am . . .	Ngai ngā.
157. Thou art . . .	Nāng ngā.
158. He is . . .	Khī ngā.
159. We are . . .	Ī ngā.
160. You are . . .	Nī ngā.

English.	Singphō.
161. They are . . .	Khī-nī ngā.
162. I was . . .	Ngai ngā hā.
163. Thou wast . .	Nāng ngā hā.
164. He was . . .	Khī ngā hā.
165. We were . . .	Ī ngā hā.
166. You were . .	Nī ngā hā.
167. They were . .	Khī-nī ngā hā.
168. Be	Ngā-ū.
169. To be . . .	Ngā.
170. Being . . .	Ngā-yāng.
171. Having been . .	Ngā-dī.
172. I may be . . .	.....
173. I shall be . . .	Ngai ngā-ā.
174. I should be . .	.....
175. Beat . . .	Dūp.
176. To beat . . .	*Same.*
177. Beating . . .	Dūp'dai.
178. Having beaten . .	Dūp dī.
179. I beat . . .	Ngai dūp.
180. Thou beatest . .	Nāng dūp.
181. He beats . . .	Khī dūp.
182. We beat . . .	Ī dūp.
183. You beat . . .	Nī dūp.
184. They beat . . .	Khī-nī dūp.
185. I beat (*Past Tense*) .	Ngai dūp-hā.
186. Thou beatest (*Past Tense*).	Nāng dūp-hā.
187. He beat (*Past Tense*) .	Khī dūp-hā.

English.	Singphō.
188. We beat (*Past Tense*) .	Ī dūp-hā.
189. You beat (*Past Tense*)	Nī dūp-hā.
190. They beat (*Past Tense*)	Khī-nī dūp-hā.
191. I am beating . .	Ngai dūp-dī ngā-dai.
192. I was beating . .	Ngai dūp-dī ngā-hā.
193. I had beaten . .	Ngai dūp-hā-dai (*I beat, or had beaten*).
194. I may beat . .	.....
195. I shall beat . .	Ngai dūp-ā.
196. Thou wilt beat . .	Nāng dūp-ā.
197. He will beat . . .	Khī dūp-ā.
198. We shall beat . .	Ī dūp-ā.
199. You will beat . .	Nī dūp-ā.
200. They will beat . .	Khī-nī dūp-ā.
201 I should beat . .	.....
202. I am beaten . .	.....
203. I was beaten . .	.....
204. I shall be beaten .	.....
205. I go . . .	Ngai sā-dai *or* ngai sā.
206. Thou goest . .	Nāng sā-dai.
207. He goes . . .	Khī sā-dai.
208. We go . . .	Ī sā-dai.
209. You go . . .	Nī sā-dai.
210. They go . . .	Khī-nī sā-dai.
211. I went . .	Ngai sā-hā *or* sā-hā-dai.
212. Thou wentest . . .	Nāng sā-hā.
213. He went . . .	Khī sā-hā.
214. We went . . .	Ī sā-hā.

English.	Singphō.
215. You went . . .	Nī sā-hā.
216. They went . .	Khī-nī sā-hā.
217. Go	Sā.
218. Going . . .	Sā-dai.
219. Gone . . .	Sā-hā.
220. What is your name?	Nā-nā miṅg makhai-mā? *Your name what-is?*
221. How old is this horse?	Gūmrāng n'dai gadē *Horse this how-many* ning? *years?*
222. How far is it from here to Kashmir?	Nāng-goi nan Kashmīr *Here from Kashmīr* gadē chān? *how far?*
223. How many sons are there in your father's house?	Nā-nā gawā-nā n'tā-goi *Your father's house-in* lāshā-māng gadē ngā? *male-children how-many are?*
224. I have walked a long way to-day.	Ngai dainī lō-lō dām-dai. *I to-day much walk.*
225. The son of my uncle is married to his sister.	Nyē-nā wādoi-nā māng *My uncle's son* khī-nā ga-nau. *his his-sister.*
226. In the house is the saddle of the white horse.	N'tā-goi gūmrāng phrōng-nā *House-in horse white-of* jin ngā-dai. *saddle is.*
227. Put the saddle upon his back.	Gūmrāng ning-tsāngī *Horse back-or-top-on* jin dā-ū. *saddle place.*
228. I have beaten his son with many stripes.	Ngai khī-nā lāshā māng *I his male child* lō-lō dūp-dai. *much beaten.*
He is grazing cattle on the top of the hill.	Khī būm ning-sāngī kensū *He hill top-on cattle* yā-dai. *tending.*
He is sitting on a horse under that tree.	Khī gūmrāng ning-tsāngī *He horse upon* sīdai phūn ka-tāī jau-dai. *that tree below riding-is.*
His brother is taller than his sister.	Khī-nā phū khī-nā ga-nau *His brother his his-sister* nan châhā. *than tall-is.*
The price of that is two rupees and a half.	Sīdai-nā manū kūmphrōng *That of price silver* dālā n'khong mang thūlīmā. *rupees two and half.*
My father lives in that small house.	Nyē-nā gawā sīdai n'tā-goi *My father that house-in* ngā-ū. *dwells.*

English.	Singphō.
234. Give this rupee to him.	Kūmphrōng n'dai khī-fē *Rupee this him-to* jō-ū. *give.*
235. Take those rupees from him.	Khī-goi-nan kūmphrōng *Him-from rupees* sīdai bai lā-ū. *those back take.*
236. Beat him well and bind him with ropes.	Khī-fē aidī dūp-dī siṅgrī *Him well beating rope* tsīrâ tsī-jūp-ū. *with fasten.*
237. Draw water from the well.	Khābong-goi-nan n'chin jā. *Well-from water draw.*
238. Walk before me.	Ngai sīngoi-ī sā-ū. *I in-front-of go.*
239. Whose boy comes behind you?	Damā-nā lāshā māng nā-nā *Whose male child your* ningdimī sā-dai? *behind coming?*
240. From whom did you buy that?	Nāng damā-goi-nan marī-hā? *You who-from bought?*
241. From a shopkeeper of the village.	Marēng-nā jēnūmdū-goi-nan. *Village-of shop-owner-from.*

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