AN OUTLINE GRAMMAR
OF THE
DAFLA LANGUAGE
AS SPoken BY
THE TRIBES IMMEDIATELY SOUTH OF THE
APA TANANG COUNTRY

BY
R. C. HAMILTON, Esq.
INDIAN CIVIL SERVICE.

Published by Authority.

SHILLONG:
PRINTED AT THE ASSAM SECRETARIAT PRINTING OFFICE,
1900.

[Price 15.06d.]

[Price 1 Rupee.]
AN OUTLINE GRAMMAR
OF THE
DAFLA LANGUAGE
AS SPOKEN BY
THE TRIBES IMMEDIATELY SOUTH OF THE
APA TANANG COUNTRY

BY
R. C. HAMILTON, Esq.
INDIAN CIVIL SERVICE.

Published by Authority.

SHILLONG:
PRINTED AT THE ASSAM SECRETARIAT PRINTING OFFICE.
1900.

[Price 1s. 6d.] [Price 1 Rupee.]
Agents for the sale of Books published by the Assam Administration.

Agents in India.

Agents in England.
1. Mr. E. A. Arnold, 37, Bedford Street, Strand, W. C., London.
6. Mr. B. Quaritch, 15, Piccadilly, W., London.

Agents on the Continent of Europe.
1. MM. Friedländer & Sohn, 11, Carlstrasse, Berlin.

SHILLONG:
PRINTED BY CONINGHAM FRANCIS, PRESS SUPERINTENDENT, ASSAM.
PREFACE.

In the structure of this Grammar I have followed the usual system adopted in similar Grammars, and divided it into five parts, viz., Orthography, Accidence, Syntax, Miscellaneous Phrases, and Short Stories and Vocabulary. I have also added a short note about the language of the Western Daflas.

I have endeavoured to be brief, and to show chiefly the points of difference between the language I am dealing with and the Sadiya Shaiyang Miri language.

R. C. HAMILTON.

April 1899.
# CONTENTS

## PART

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I.—ORTHOGRAPHY—(1) Vowels, (3) Consonants, (3) Accents.</td>
<td>1—2</td>
</tr>
<tr>
<td>II.—ACCIDENCE—(1) Nouns—(1) Gender, (2) Number, (3) Case.</td>
<td>3—11</td>
</tr>
<tr>
<td>II—Adjectives—(1) Position, (3) Comparison, (3) Numerals.</td>
<td>4—16</td>
</tr>
<tr>
<td>v—Adverbs—(1) Of time, (2) of place, (3) of manner, (4) of quantity, (5) Interrogative, (6) Correlative, (7) Examples.</td>
<td>43—43</td>
</tr>
<tr>
<td>vi—Postpositions and Conjunctions</td>
<td>48—50</td>
</tr>
<tr>
<td>vii—General—(1) Shortening of words, (2) Dafla months.</td>
<td>50—51</td>
</tr>
<tr>
<td>III.—SYNTAX—Parts of speech dealt with in same order as in Accidence.</td>
<td>51—67</td>
</tr>
<tr>
<td>IV.—MISCELLANEOUS Phrases and Short Stories</td>
<td>68—91</td>
</tr>
<tr>
<td>V.—VOCABULARY—(1) A short Dafla-English Vocabulary, (2) English-Dafla Vocabulary.</td>
<td>92—124</td>
</tr>
<tr>
<td>VI.—NOTE on the language of the Western Daflas</td>
<td>125—127</td>
</tr>
</tbody>
</table>
AN OUTLINE GRAMMAR
OF THE
DAFLA LANGUAGE,
As spoken by the Tribes immediately South of the
Apa Tanang Country.

PART I—ORTHOGRAPHY.
As far as possible I follow the system of Messrs. Needham and
Endle in their Miri and Cachari Grammars.

I.—VOWELS.
(a) When not marked, always short, as in 'company.'
(à) Long, as in 'father.'
(â) Like 'a' in ball.
(e) When not marked, always short, as in then.
(ê) Long, as in they.
(i) Unmarked, short, as in pin.
(ii) Long, as in machine.
(o) Unmarked, like the 'o' in not.
(ô) Long, as in bone.
(u) Unmarked, like 'u' in bull.
(û) Short, like 'u' in much.
(û) Long, like 'o' in tomb.
(ü) Like the French 'u' in lune.
(ui) A sound fluctuating between the French sound 'eu' (meaning 'had') and 'i.'

(au) Like 'ow' in how.

(ai) Like the 'i' in shine.

(oi) Like the 'oi' in boil.

II.—Consonants.

Most consonants are used as in English and call for no particular description.

(c) is only used in conjunction with 'h' as in chair.

(d) is dental, so is (t).

(g) is always hard.

(kh) has rather the sound of a guttural aspirate, the 'k' sound not being strongly pronounced.

(ng) at the beginning of a word is rare, but when it occurs (e.g., ngã = I), the 'g' is scarcely sounded; it only serves to give the 'n' a nasal sound.

(y) is never used to form a separate syllable, e.g., 'nelly' (= the Assamese vegetable called 'lopa') is a monosyllable.

III.—Accent.

In the Dafla language accent does not apparently play so important a part as in Miri. The accent usually falls on the penultimate syllable of a word, but in delivering a sentence the position of a word in such sentence may cause it to change its accent or even to change its vowels from long to short or vice versa, in order to suit the cadence of the sentence, e.g.,

Ikì mûllùngã chê-â-sû-dna. Dog (plural) biting together are. The dogs are fighting.

but—

Lûpâ au-nâm iki-a* si. Neck (in) shot been dog this. This is the dog that was shot in the neck.

In the former sentence 'ikì' is rather slurred over, but in the latter it is the most important word, and a slight pause takes place before pronouncing it, which has the effect of lengthening the first vowel and shortening the second.

* Nominative 'a'.
PART II.—ACCIDENCE.

I.—Nouns.

1. In the case of individuals of the human family, gender is denoted (a) by different words, (b) by adding the word 'nyegâ' = male, and 'nyemm' = female, to the noun, and generally after it.

(a) Examples.

**Masculine.**

Åbo = father.
Abbâ or Atch = elder brother.
Bor = younger brother.
Âtta = grandfather or father-in-law.
Mâb = son-in-law.
Nyâla = husband.
Nyerrâ = slave.
Tûmba = bachelor.
Yâpâng = young man.
Nyekâm = old man.

**Feminine.**

Âmmâ = mother, sometimes âna or ân.
Ammî = elder sister.
Buirmâ = younger sister.
Ai = grandmother or mother-in-law.
Nyehyû = daughter-in-law.
Pân = female slave.
Hamî = spinster.
Nyijîr = young woman.
Hûkh = old woman.

(b) Examples.

**Masculine.**

Nyî nyegâ = man.
Kâ nyegâ or nyegâ kâ = son.
Tanu nyegâ = male Apa Tannang.

**Feminine.**

Nyî nyemm = woman, or nyemm nyi, indifferently.
Kâ nyemm = daughter.
Tanu nyemm = female Apa Tannang.

2. In the case of the inferior animals, gender is often distinguished by certain suffixes with the reduplication of the last syllable of the noun; the usual suffix is 'p' for the masculine and 'n' for the feminine, but these sometimes change, apparently for
euphony's sake, to, 'b', 'ba', 'pa', for the masculine, and to 'na' for the feminine.

**Examples.**

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iki = dog</td>
<td>Iki kib.</td>
</tr>
<tr>
<td>Sarâm = otter</td>
<td>Sarâm râmp.</td>
</tr>
<tr>
<td>Sata = elephant</td>
<td>Sata taba</td>
</tr>
<tr>
<td>Shûtûm = bear</td>
<td>Shûtûm túmp</td>
</tr>
<tr>
<td>Sibin = goat</td>
<td>Sibin bimpa.</td>
</tr>
<tr>
<td>Shudum = deer</td>
<td>Shudum dumba</td>
</tr>
<tr>
<td>Tâkâr = leopard</td>
<td>Tâkâr kârp</td>
</tr>
<tr>
<td>Saba = mithon</td>
<td>Saba sâb</td>
</tr>
<tr>
<td>Porâ = domestic fowl</td>
<td>Porâ rop.</td>
</tr>
<tr>
<td>Porsin = wild fowl</td>
<td>Porsin semp</td>
</tr>
<tr>
<td>Pojáb = duck</td>
<td>Pojáb jâppa</td>
</tr>
<tr>
<td>Mindui = buffalo</td>
<td>Mindui duib</td>
</tr>
<tr>
<td>Pûmchi = mouse</td>
<td>Pûmchi chip</td>
</tr>
<tr>
<td>Kûbbû = rat</td>
<td>Kûbbû bûpa</td>
</tr>
<tr>
<td>Perrû = dörick*</td>
<td>Perrû rûpa</td>
</tr>
<tr>
<td>Sebbi = monkey</td>
<td>Sebbi begga</td>
</tr>
</tbody>
</table>

The last example differs a good deal from the rule laid down, but possibly only for euphony's sake. But no rule can, I think, be laid down to include the following four words:

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shemin = tiger</td>
<td>Shemin pâp.</td>
</tr>
<tr>
<td>Sar = wild pig</td>
<td>Sar ìrum.</td>
</tr>
<tr>
<td>Illyi = domestic pig</td>
<td>Illyi yippa.</td>
</tr>
<tr>
<td>Sa = bull or cow (Asse. Goru)</td>
<td>Sa hab.</td>
</tr>
</tbody>
</table>

But the usual way of distinguishing gender is, as in the case of human beings, by adding the words nyegâ or nyemma, even to the nouns mentioned above, e.g., shûtûm tûm and shûtûm nyegâ, as well as shûtûm tûmna and shûtûm nyemma seem to be used indifferently. Similarly iki nyegâ, iki nyemma = dog, male and female; siss nyegâ, siss nyemma = porcupine, male and female.

* This is the bird whose scientific name is *Euplocamus Loresfieldii*, the black crested *Kotîj*. 
The question “Is it a male or female?” with reference to the examples given above, would be asked, as the following examples will illustrate:

Sata tenn ĕyi?* Tab ĕyi ?*
Elephant female is ? Male is ?

But where the animal referred to is actually present, its generic name is usually omitted in asking the question, e.g., if a duck is offered for sale the would-be purchaser asks—

Jâbn ĕyi ?* Jâp ĕyi ?*
(Duck) female is ? (Duck) male is ?

or, pointing to a pup, a Dafla would ask—

Kin ĕyi ?* Kîb ĕyi ?*
(Dog) female is ? (Dog) male is ?

Using nyegâ and nyemm, we should have nyemm-alyê nyegnalyê ? =Is it a male or female? The ‘n’ is probably inserted for euphony in nyeg-n-alyê.

It is noticeable that, unlike the Miris, the Daflas place the feminine signification before the masculine in the above sentences.

2.—Number.

The plural is formed by the use of the suffixes tûllâê, malûhêr-mullûer, ütchûmma and edê. But very often no suffix at all is added, though the plural is implied.

These suffixes appear to be used almost indifferently, e.g.,

Nyi tûllâê, nyi malûhêr, nyi mullûer=men. San tûllâê=trees.
Sibin ütchûmma or sibin edê = goats.

But tûllâê seems capable of being used with every kind of noun to a greater degree than the other suffixes, while edê seems to be used more with reference to the lower animals than to inanimate objects.

Examples.

Tananga ânma. } The Apa Tanangs (i.e., several of them) came.
Apa Tanangs came.
Kâ edê shâ-min-dâ. } The children are playing.
Children playing are.
Sâ darâb pûtch mullûsâm bûgnê } Take these things away.
Here thing (plural) these take away

* Interrogative alternative particle.
3. — Case.

1. The following are the simple case-endings of the oblique cases of nouns. Personal pronouns, as will be seen later, differ slightly from nouns in their case-endings, and so do proper nouns from common nouns:

   **Possessive**: 'ka' or (for proper nouns) 'ga.'
   **Dative**: 'm' (same as accusative), but for proper nouns 'ba.'
   **Accusative**: 'm,' no termination at all for inanimate nouns; for proper nouns 'ne.'
   **Ablative**: 'okka' or 'hokka.'
   **Instrumental**: 'hella' or 'alla' or 'lokka.'
   **Locative**: 'sá' or 'há.'

2. Details and examples of each case are now given.

   The nominative is generally, but not invariably, marked by the nominative 'a,' which sometimes causes a change in the pronunciation of the noun. Sometimes 'gá' is substituted for 'a.'

   **Examples.**

   Pát-a (pronounced pá-ta) sudumam dadna
dear eat.)
Tigers eat deer.

Iki-a ngám gám pā.
Dog me bitten has.

Tá gá ngám dûg neb-ba.
Thorn me pricked has.

   A dog has bitten me.
   A thorn has pricked me.

3. As in Miri, there is a sense of possession underlying the suffix 'ka' of the possessive case. Hence 'ka' is used chiefly with the names of human beings, and is usually omitted where the genitive is descriptive or definitive.

   **Examples.**

   Sá ngá-ka ãbo-ka nâm.
Here my father's house.

Sá nanga si higûmna ? Poduga
Here village this whose ? It

Here is my father's house.
Whose village is this ? It
is Podu's.
11.1 ACCIDENCE.

Part II.

I am Podu's son.

I am Podu's son.

Mother's cloth is dirty.

Mother's cloth is dirty.

An elephant's leg.

An elephant's leg.

Pigs' legs are short.

Pigs' legs are short.

With common nouns the case-ending of the dative and accusative is the same, viz., 'm.'

Examples.

He is giving the elephant dhân to eat.

He is giving the elephant dhân to eat.

Show it to the old woman.

Show it to the old woman.

I gave it to an old woman.

I gave it to an old woman.

I gave mother a cloth.

I gave mother a cloth.

I gave your gun to Sàgà.

I gave your gun to Sàgà.

I gave Toppu to Saga as a slave.

I gave Toppu to Saga as a slave.

5. The accusative case-ending 'm' is not usually added to an inanimate noun. But it is often added to the dative to bring out the contrast between the dative and accusative in a sentence.

Examples.

I gave them liquor.

I gave them liquor.

Light a fire.

Light a fire.

* 'Jinma,' a not finally completed act. Assamese 'di olhilo' jît-nûmma, finally completed Assamese 'dilo.'
But where the demonstrative pronoun is used with the accusative the former takes the case-ending even when used with a noun that ordinarily would not.

**Examples.**

Um hăm păr tâ. Fire the light.

Ngâm làmpla-hâm kâ-kin-tâ. Me to road the show.

Show me the road.

6. For the true ablative that merely denotes ' separation from' 'okka' is the simple case-ending.

**Example.**

Âlo nyi âl okka nâ-tâ. There man that from take.

Take it from that man.

But particles varying according to the meaning are prefixed to above case-ending to denote 'from the locality of,' 'from the time of' etc.

From the top of is 'au-okka.'

From a place down stream* is 'bâl okka.'

From a place up stream* is 'tâl-lokka.'

From a place inland* is 'â-lokka.'

From a place (ordinarily) is 'hokka' or 'olokka.

From the time of 'gâl-okka.'

From or out of certain materials is 'hok' or 'hokka.'

From the mouth of is 'hokka.'

**Examples.**

Ma sat au-okka hol-ne-bâ. He elephant top from fall did.

He fell off an elephant.

Mindui au-okka ipot-tâ. Buffalo above from descend.

Get off the buffalo.

* The Daflias have no terms for the four cardinal points—'up the river,' 'down the river' and 'on either side of the river' is their method of expressing direction.
It will take two days (to travel) from Lakhimpur up to Tara's 'chang.'

Notes.—This would be said by a man living up in the hills. In the plains a man would say—

It will take two days to travel from Lakhimpur up to Tara's chang.

Bring rice from the bazar.

He has been ill since yesterday.

We make liquor out of rice.

I heard it from the villagers.

Examples.

He struck a woman with a big stick.

He struck a woman with a small stick. (The speaker did not himself see this.)

Wipe it with a cloth.

He cut my right hand with a knife.
To denote 'means by which locomotion is made,' 'ba' is added to the simple noun, with euphonic variations where necessary.

Ma sat-an-ba or sat an-wa.ânma.
He elephant above by elephant He came by elephant.

Nâ pobbu-ba ânmâyê, lâmplâ-ba ânmâyê
You river by came? Road by came?

Ha nâba ãnma; nga tûmpa-ba ânmê.
He boat by came; I walking by came.

8. The locative (denoting 'at a place') is expressed by adding 'sâ' or 'hâ' to the simple noun.

'Sâ' and 'hâ' are really adverbs meaning 'here' and 'there', respectively.

Examples.

Ma zilla să dâ-il nye-pûi.
He station in stay will.

Hâle ga nâm hâ dâdnâ.
Hale's house in is.

9. Other miscellaneous examples are given below which cannot properly be said to come under any of the above seven cases. 'Direction through,' 'motion towards,' 'accompaniment,' 'in the presence of,' etc., are illustrated.

Examples.

Ha mnârâ lepâ-ba ânna or ân-bâ.
He jungle middle by went went.

Hotch hâ hog dâdnâ?
Basket in what is?

Nâm arûhe dâdnâ.
House within is.

Nâ grâyâ ngâ mnârâ dânnâ.
You calling I jungle (in) was.

He will stay in the station.

He is in Hale's house.

He went through the jungle.

What is in your basket?

(He) is inside the house.

I was in the jungle when you called.
II.—ADJECTIVES.

1. As in Miri, adjectives are usually placed before the noun they qualify, but can be put after, without any obvious difference in meaning. But a numeral always follows the noun.

Examples.

Ma dap āssonn alla ji-p-nūmma. He struck him with a long
He big stick long with struck has. stick.

Ām sūyin nyingna mâ. ‘Dhan’ green ripe not.

Green paddy is not ripe.

* ‘ki,’ a frequentative particle; see under ‘Particles.’
(a) The comparative is formed by adding ‘yâ’ to the simple adjective, the object compared going into the accusative case, but unlike Miri, no separate word, such as ‘pìnum,’ is required for ‘than.’

**Examples.**

\[
\begin{align*}
\text{Ngâ ezz* ná ezz-hâm ál-yâ-dâ.} & \quad \{ \text{My cloth your cloth than good more is.} \\
\text{My cloth is better than yours.} \\
\text{Ma ngâm âkhai yâ-dna†} & \quad \{ \text{He me than old more is} \\
\text{He is older than I.} \\
\text{Podu ngâm koi-yâ-dna.†} & \quad \{ \text{Podu is bigger (i.e., taller and stronger) than I.} \\
\text{Podu me than big more is.} \\
\text{Sâm ha ka yâ-nna.†} & \quad \{ \text{This than that big more is.} \\
\text{That is larger than this.} \\
\end{align*}
\]

If the adjective becomes adverbial, rendering necessary the addition to it of the particle ‘ba’, ‘yâ’ is inserted before ‘bâ’.

**Example.**

\[
\begin{align*}
\text{Ngâm herin yâ-ba yâ-dna.} & \quad \{ \text{He runs faster than I.} \\
\text{Me fast more (adv.) runs.} \\
\end{align*}
\]

(b) The superlative is formed by the insertion of ‘müllîja ha,’ or ‘müllû jâ-hâm’ or ‘müllû ga’ ‘.... hâm,’ before the comparative. Though the distinction between the above three methods is not always kept up, it seems to be this:

1. ‘Müllîja ha’ (= than all) generally refers to inanimate objects not actually present but lazily thought of.
2. ‘Müllûja-hâm’ refers to human beings or things the speaker takes more interest in, and is the most truly grammatical form of the three.
3. Where the object compared is repeated, *e.g.,* ‘our dogs are the biggest of all dogs,’ it is inserted between ‘müllûga and ‘hâm.’

* Nominative ‘1’.
† With the comparative and superlative ‘â’ frequently changes to ‘dns,’ ‘a’ or ‘num’ for euphony’s sake.
Examples.

Ha nám-á múllija ha ál yá-ńna.  
His house than all good more is.  

Há nyí ha múllú já-hám  
That man than all  

oppo mali yá-gá* tů-dá.   
liquor most much drinks.  

Kampti olyokka múllúgan  
Khampti dao all  

olyā† hám ál- yá- dna.   
dao than good more are.†

3.—Numerals.

1. The cardinals from 1 to 10 are —

<table>
<thead>
<tr>
<th>Akkin</th>
<th>Anye</th>
<th>Om</th>
<th>Apl</th>
<th>Âng</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>

In counting, Daflas do not go beyond 10, they begin again at 1.

2. The suffix ‘gá’ is added to all the cardinals alike (differing in this respect from the Miri suffix ‘ká’). A prefix ‘á’ answering to the Miri ‘á’ is added to the numeral “three” but apparently to no other.

Examples.

N yi anyi-gá ūnma.  
Men two came  

Ngá nyí kyá-gá-ká-pa-tenma.   
I men nine see happen did.  

3. ‘Akkin-gá’ (= one) is also used in a sense corresponding to the English indefinite article, and is sometimes shortened to ‘ákko,’ but there is also another word, ‘ná-gá,’ which corresponds to the indefinite article, and sometimes too ‘gá’ alone.

* This is really ‘yá’ the comparative suffix, and ‘égá’ (= much).
† Shortened form.
‡ With the comparative and superlative ‘da’ frequently changes to ‘dna,’ ‘a’ or ‘ńna’ for euphony’s sake.
Examples.

Ngâm beny akkin gå bü-tâ. 
To me small stick a bring. 
Nà Assobâ ãkko rep-nümma. 
Boat long a buy did. 

1. Bring me a stick. 
2. I bought a long boat.

4. The cardinals from 11 to 19, 21 to 29, 31 to 39 and onwards are formed by adding the word for 1, 2, 3, etc., to the word for 10, 20, 30, etc., inserting ‘la’ between each, and making any other advisable euphonic change, as:

Illyi lakkin 11, illyi lène 12, illyi làûm 13, illyi leplin 18, illyi lakyâ 19, nyikri lakkin 21.

5. The formations of the numerals 20, 30, 40, etc., is so irregular that no rule can be laid down for forming them. They are therefore given in extenso: nyikri 20, chomûm 30, jempl 40, or chempl 40, châmûng 50, chankr 60, chankanni 70, chemp-küllümplini 80, chunkêr 90, lug 100.

6. The difference between the Dafìa and Miri mode of counting is remarkable. In Miri ‘éng à-ûm-kâ’ (literally 10,3) = 30; in Dafìa ‘illyi om’ (literally 10,3) = 13.

7. As in Miri, the cardinal is often preceded by an expletive or particle, so much so that the real number is almost lost sight of sometimes. The particle varies according to the class of objects designated. The classification, however, differs a good deal from the Miri classification, e.g.—

Bûr
Bar, or

Bûrû
Dor
Nâm
Pom
Dàg
Bû
Nû
Rûng
Bor
Pû
Yâr
Pu
Tà
Là

{rupees, four or two anna pieces,
money generally, brass plates, flat dishes,
moons.
Animals.
Houses.
Villages.
Short pieces of wood.
Small bamboos.
Large live trees.
Cloth.
Leaves of trees.
Eggs.
Long pieces of timber, long bamboos.
Bottles, kolsis, or any vessel holding liquid.
Glasses (exception to the above).
Days.
8. On the other hand, several familiar nouns require no such particle, e.g., nyi anyigà = two men, nyi ång gà = five men, nyi åkrígà = six men; nà aplat gà = four boats, nà ång gà = five boats.

9. But the manner in which the above particles blend with the cardinal is so irregular and confusing that it will be necessary to give several instances.

Examples.

Taka bâr-àng gà = five rupees; hîk bâr-àng gà = five 4 anna pieces; taka bâr-kría = six rupees; taka bâr-lyi le plín gà = eighteen rupees.

Sat dorrg gà = one elephant; sat dork gà = six elephants; sîbin dornyig gà = two goats.

Nâm náng king gà = one house; nâm nemnyig gà = two houses; nâm nom gà = three houses; nâm nám gà = five houses.

Nang gà pongking gà = one village; nang gà pôm plág gà = four villages; nang gà pôm gà = five villages; nang gà pongk gà = six villages.

Sûd gà âng gà = one short piece of timber; sûd gà dán yâ dâng gà = five short pieces of timber.

A buinya bûplág gà = four small bamboos.

San núng gà = five trees; san nük gà = six trees.

Ezz rûng king gà = one piece of cloth; ezzi rûmg gà = five pieces of cloth; ezzi rûngk gà = six pieces of cloth.

Okr bork gà, okr boràng gà, \{ Leaf (of tree) one, leaves five, okr bork gà. \} leaves six.

Pûp pûk gà, pûp rûng gà, \{ Egg one, eggs five, eggs six, pûp pûk gà. \}

A yedplág gà, a yârûng gà, a \{ Bamboos four, bamboos five, yârûng gà. \} bamboos six.

‘Bottol pûng gà’ means ‘one bottle.’ Contrast ‘pûp pûng gà’ which means ‘five eggs.’

Gilas tâking gà, gilas ténig gà, gilas tâkr gà, glass (or cup) one, glasses (or cups) two, glasses (or cups) six.
Unlike Miri, the above particles are kept up throughout, *viz.*, for 7, 8, 9, 10 and upwards (*e.g.* barp kūlām-plingā = eight rupees) till 20 is reached, then we go back to the simple form, *e.g.*, lā-lyi-lē kyāgā = nineteen days, āl nyikhrū gā = twenty days, āl chempīga = forty days.

Similarly bār-lyigā = ten rupees, bārlyi-lē kyāgā = nineteen rupees*, “dhon” nyikhrūgā = twenty rupees, “dhon” chempīga = forty rupees.

Nineteen is often expressed as ‘one less than twenty,’ *e.g.*, bārg tā nyīlā nyikhrū tānagā = rupee one, also if twenty about to be.

For convenience sake, adverbial numerals may be dealt with here. They are formed by prefixing ‘le,’ ‘la’ or ‘lā’ to the simple cardinal, the vowel coalescing as usual with the numeral’s initial vowel.

The suffix ‘gā,’ however, is not often added to the first four adverbial numerals, at any rate not so often as to the fifth and sixth.

Lekin = once. Lūūm = three times. Lūng-gā, = five times.
Linyi = twice. Lūpl = four times. Lūkr-gā, = six times.

There are no ordinals in Dafla. ‘First’ is expressed by the particle ‘cho,’ and ‘hok-a’ or ‘hok okūba ha,’ meaning ‘after that,’ is used in lieu of the remaining ordinals.

### III.—PRONOUNS.

#### 1.—PERSONAL PRONOUNS.

**Sin,ular.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Ngā = I</th>
<th>Nā = You</th>
<th>Ma or Ha = He or She.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Poss.</td>
<td>Ngā-ka</td>
<td>Nā-ka</td>
<td>Mui-ga, Ho-ka or Gina-ga.</td>
</tr>
<tr>
<td>Dat.</td>
<td>Ngāp</td>
<td>Nāp</td>
<td>Ma-âm, hâm or mi am.</td>
</tr>
<tr>
<td>Acc.</td>
<td>Ngām</td>
<td>Nām</td>
<td>Ma-âm, hâm.</td>
</tr>
<tr>
<td>Abl.</td>
<td>Ngā-hok</td>
<td>Nāhok</td>
<td>Müghok.</td>
</tr>
<tr>
<td>Intr.</td>
<td>Ngā-gālok</td>
<td>Nā-gālok</td>
<td>Mui-gālok.</td>
</tr>
</tbody>
</table>

* This is a borrowed Assamese word, used by the Dafas.
Plural.

Nom. Ngā-lu Nā-lu Bûlla or mû-bûll.
Poss. Ngā-lu-ga Nā-lu-ga Bûll-ga, or merely bûllâ
Dat. Ngā-l-ba Nā-l-ba Bûll-ba.
Abl. Ngā-l-hok Nā-l-hok Bûll-g-hok.

Notes.—There are no separate words answering to the Mir-pronominal adjectives ngā-kem, nâ=kem, bui-ken (= mine, yours, his, etc.), ngā-ka, nā-ka, etc., serve both purposes. The Daflas, in their loose way of speaking, often substitute the accusative ngâm, nâm, etc., for the real dative, while the proper dative of the third person singular ‘mû-ba’ or ‘ho-ba’ is hardly ever used. The ablative and instrumental are often interchanged in conversation. To render such phrases as: “this is for you,” “it is too large for you,” “too small for me,” the proper dative is always used, e.g., Sâm náp-a = This is for you; náp koi-i-dâ = It is too large for you.

‘Mûlu,’ the plural suffix, is usually joined with the plural form of personal pronouns; as:

Ngā nā-lâm múllyâm taka bârkrgâ
Jîn-pû. I will give you six rupees.
sî give will.

Unlike the Miris, the Daflas do not emphasize the subject by the addition of the personal pronoun.

Example.

Saga benma nyî-a egâ útilyî. Saga said that many men
Så-ga-said men many come have. had come.

But neuter nouns are followed by ‘ha’ (= Miri ‘da’); as—

Ngâ-ka ezz ha darû-mâ. My cloth is dirty.

Ezz ham ngâp jibba. Give me the cloth.

There is no declinable reflexive pronoun. ‘Ätte,’ meaning
‘self,’ does for the accusative, as:

Ma âtte ma-sâ-ga-denna. He killed himself.
He self kill self cause did.

My own, your own, their own, etc., is simply ngâ-ka, nâ-ka, etc.
The particle 'så' or 'shå', which has a reflexive or reciprocal force, is dealt with under "Particles."

2.—Relative Pronouns.

Properly, there are no relative pronouns, the manner in which English relative pronouns are rendered in Dafia will have to be illustrated somewhat fully by examples.

**Examples.**

Yoilyiga nå ngå nyi kån'am* ha,*† si. } This is the man I saw yesterday.
Må nga taka bårgå jinüm nyi hê si. } This is the man to whom I gave a rupee.
Sa sikoK‡ or sin-hok nyie si. } This is the man whose cow died.
Cow dead of him dead of him man this

Ngå nå krikånümma så si. } This is the boat which I measured.
Ha nyi-e§ sâ ezzsam ngâ-p-a That man here cloth this me to jipela|| sinna, given having died.
Ngâ-ka móbå nånåm nyi-ha, si. } This is the man from whom My gun taken been man he this.
Moilyiga sibin ha ál-må-nma¶ sål Yesterday goat it well not was to-day ál duk.
well is.

Ál ál porolå kå-på-linpå Good good fowls see happen will rel-bûtta. buying bring.

Nå pasiga daråb dádiyå hâm, ngåp Your basket things are them, me to jibba. give.

---

* kån'am, past participle passive of root 'kå'=see.
† 'ha' and 'si' are demonstrative pronouns, and 'hê' the emphatic form of 'ha'.
‡ 'sikoK' contracted form, I think, for 'sin-ka-hok'.
§ 'e' emphasizes the noun to which it is joined.
|| 'pipela' is the past participle active.
¶ 'Al-må-nma is a contraction for 'Ál-må-danma,' literally 'well not was'.
Above examples show that it is impossible to lay down any definite rule for rendering English relative pronouns into Dafla, but there is no difficulty if one enters into the spirit of the language.

3.—INTERROGATIVE PRONOUNS.

The pronoun for 'who' differs so much in its oblique cases from the nominative that it can hardly be called a declinable pronoun. The following examples illustrate each case:

<table>
<thead>
<tr>
<th>English</th>
<th>Dafla</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who gave? Who struck?</td>
<td>Him jipna? Him jipna?</td>
</tr>
<tr>
<td>Who is this man?</td>
<td>Nà nyì si hiya?</td>
</tr>
<tr>
<td>Whose goat is that?</td>
<td>Hà sibin ha higùm or higà?</td>
</tr>
<tr>
<td>Whose village is this? To whom did you give it?</td>
<td>Sà nangu higa? Nà hiba</td>
</tr>
<tr>
<td>From whom did you take it?</td>
<td>Nà higa lagba* dàdàna.</td>
</tr>
<tr>
<td>With whom are you staying?</td>
<td>You whom with are.</td>
</tr>
<tr>
<td>Who have come? Whose are those houses?</td>
<td>Hìya-khe únma? Hà</td>
</tr>
<tr>
<td>To whom did you give it? Whom did you call?</td>
<td>Hiba-khe jinma? Hinne-</td>
</tr>
<tr>
<td>From whom did you take it?</td>
<td>Hig-àlokka-khe nànma?</td>
</tr>
<tr>
<td>With whom (plural) did you stay?</td>
<td>Higa-khe lagba* dànma?</td>
</tr>
</tbody>
</table>

'Hog,' meaning 'what' or 'which,' seems to be indeclinable, as the examples will show. 'Hogola' or 'hoglà,' meaning 'where,' is the locative case.

* Ordinarily 'with' is 'lagba,' but not here. The uses of 'lagba,' lagbas, etc., are discussed under 'Postpositions,' q.v.
OUTLINE DAPLA GRAMMAR. [Part II.

Examples.

Nālu hog lyikamna?  
You what doing are?  
What are you doing?

Nāl (for nālu) hog lyitnūm?  
You you (plural) what done have?  
What have you done?

Nā (for nāku) anyiha hog lyinma?  
Your your eyes what did?  
What is the matter with your eyes?

Hogālā lāmplaba it lyinne?  
Which by road by go will?  
By which road shall I go?

Hogaba lyin-hā, meaning 'what kind of' (for cloth, etc.).

Hogoblyin-gā, meaning 'what sort of' (for men, etc.).

Hogadgā, meaning 'how many?' 'how much?'

are all indeclinable.

4.—Demonstrative Pronouns.

The demonstrative pronouns are—

Si = this person or thing, near.

Ishi = that person or thing, near.

Ālā = that person or thing, in sight but not near.

Ha = that person or thing, not near.

'Si' is declinable, viz., poss. sā-ka; dat. and acc. sām. abl. sā-gālok; while with postpositions the form 'sā' is used, as sā lagba—with this. 'Ha' is similarly declined; if 'ka' is omitted, 'sā' and 'hā' are used for the genitive, not 'si' or 'ha,' just as the genitive case of 'bāllu' is 'bāllā.'

Although all these demonstratives follow the noun, their correlative adverb precedes it; the correlative adverb is nearly always used if the noun is used, but if no noun is used, the demonstrative pronoun can stand alone.

Examples.

Sā nyem si Podu-gan yihi-a.*  
Here woman this Podu's wife.  
This woman is Podu's wife.

Sā ezz sām ngā hog ma-tlyinne.  
Here cloth this I what do shall?  
What shall I do with this cloth.

Sā mindui si sā nyi sā-ka-lyē.†  
Here buffalo this here man this of?  
Is this buffalo this man's?

* Nominative 'a.'
† 'lyē,' is the interrogative particle.
Sà nyì sà-kaṭāba* ma na-lù-pàn-  
Here man his on the reprisal cut  
ma-lyè?  
did?  
Did he to take reprisals cut  
this man?

Hā nyì ha ṭūgṛā denna  
There man that mad is  
That man is mad.

Hā nyì múllāḥām jibba  
There men (plural) those to give  
Give it to those men.

5.—ADJECTIVAL PRONOUNS.

Under this head, I have included pronouns, such as 'each,' 'the same.' Though the classification is perhaps rather arbitrary, I think it is better to divide up the various pronouns than to mix several kinds together.

The following examples will show how the English adjectival pronouns 'each,' 'the same,' 'the one,' 'the other,' 'such,' 'another,' are turned.

Examples.

Sà nyì múllā sām nyì chirā  
Here men (plural) these men each  
toka bārg bārg-ba† jittā  
rupee one one (adverb) give.  
Give each of these men a rupee.

Ngā nyì chirā lissā-gā mōbū  
I man each once gun  
ām-ne-pü.†  
fire let will.  
I will let each man fire one shot.

Ngālu nangu pongkin lokka  
We village (village) one from  
uilne.  
We come from the same village.

g. nyihyūnga anyigā dādna:  
My wives two are:  
ākne hûkh-ha, ākne nyijir denna  
one old, the other young.

* Usual meaning of 'kaṭāba' is 'on account of'.
† The uncontracted form would be 'bārg-ba bārg ba,' 'ba' is the adverbial particle.
‡ 'ne' is a permissive particle.
Să oppo saba nā
Here liquor thus you
Can you make such liquor,
ma-
chīn-
dann-lyē
make knowing are ?
Hā darāb hām Podū-ba
There thing that Podu t;
gave not.
ji-
mā.

Ngā sā lāmplāba ût-mā,
I that road by go will not;
khrib* lāmplāba ûtyinnne.
another road by go will.

I did not give it to Podu, but
to the other man.

6.—INDEFINITE PRONOUNS.

Under this head I have included such pronouns as ‘some
’some ... others,’ ‘many,’ ‘few,’ ‘someone,’ ‘something.’

Examples.

Nyisu tūgna sa edin dadna,
Daflas some cow flesh eat,
mali-yā na da-mā-denna.
most eat not do.

Tūgne Joyhing ba ūde,
Some Joyhing to gone are,
tūgne Tanū-ba ūde.
some Apa Tanang to gone are.

Moy hiyāl porongām ejâg
Last night jackal fowls the many
nū-g-nenma.
took.

Nyisu nangu tâ lokka sab
Dafla village up from mithon
bā-khok megnehē dādna
brought of few (indeed) remain.

* ‘okoṣunna’ the other, cf., Latin ‘alter’; ‘khrib,’ another, cf., Latin ‘alius’.
Part 11.]

ACCIDENCE.

Nyi gâ ngâ mâj-hân détchâ
Man a my holy bells the stolen
 some

Some one has stolen my deo gantas.

Hâ nyemm hâm hoggâ
There woman that something
 give did, what it might be,

He gave the woman something, but I could not see what.

Hâ nyemm hâm hoggâ
There woman that something
 give did, what it might be,

He gave I see could not.

Mnârâ ngâl hoggâ
Jungle (in) we anything

In the jungle we found nothing to eat.

dâ-pâ-nâ-pe-nûmma.
eat find not did.

7.—CORRELATIVE.

The following examples will show how English pronominal correlative clauses are turned in Dafira. Adverbial correlative clauses will be found under 'Adverbs,' though it is sometimes difficult to draw a distinction between the two kinds.

Examples.

Nâ 'dhon' dâdna, badigâ
Your money is so much,

Give me all the money you have.
mûlyâm jibba.
all give.

Nyi mûlîlige lâmâge ûg-tâ
Men many few come cause.

Bring as many men as you can.

Mâj mûlîlige lâmâge bû-tâ
Holy bells many few bring.

Bring as many holy bells as you can.

Nâ da târgolla da-tâ.
You eat possible eat.

Eat as much as you can.

Nâ âlâ-bâ nàrabla nâ-târgolla
Your hand in holding take possible, nâgnî.

Take away as much as your hand will hold.

take away.

* 'nâgîn' is, I believe, for 'nâ, ânnî' = 'take,' 'go,' the 'g' being inserted to avoid the hiatus.
IV.—VERBS.

1.—THE SUBSTANTIVE VERB.

The third person of this verb's present tense admits of several forms. The distinction between the uses of the different forms is illustrated in Part III (Syntax) under IV—Verbs. The rules that seem to govern the use of the different forms are given here.

The first and second persons of the present and past tenses have only one form: Ngā dā-dā, nā dā-dā = I am, thou art; ngālu dāndē, nālu dā-dā = we are, you are. Ngā dānma, nā dānma, ngālu dānma nālu dānma = I was, thou wast, etc.

The forms for the third person are dā-dā, dā, dād-na, denna, both in the singular and plural, for the present tense, and dānma or nemma both in the singular and plural for the past tense.

The future tense is 'nenpūi'.

The negative of this verb for all persons, numbers, or tenses is very often simply 'mā' (= 'not').

Rules for the use of the different forms of the third person.

'Dā-dā' seems to be chiefly used with interrogative pronouns, e.g.,—

Hogad-gā issb-ā dā-dā? How much water is there?
Hā nā-a hogad-gā dā-dā? How many boats are there?
'Dâ' is the word used in the simplest sentences containing a predicative adjective, as —

Bûllâ âm-â nyin dâ.  
Their dhan ripe is.  

'Denna,' however, and not 'dâ,' is used with the predicative adjective 'âl' (= good), and similarly 'nemma' for the past tense both with 'âl' and other adjectives too.

'Denna' is also used when an interrogative particle accompanies the substantive verb, but does not stand first in the sentence.

Examples.

Hogolâ ha âl denna?  { Which is the best? (This is idiomatic.)
Where it good is?

Podu hogola denna?  { Where is Podu?
Podu where is?

Nâ hogola ū-denna?  { Where are you going to?
You where going are?

Where a bare fact is stated without an adjectival predicate, 'dâdna' is the proper word.

Example.

Borâ sudum-a dâdna.  { There are deer on the Châpori (on) deer are.  

châpori.

2.——Conjunctional Examples.

The Dâsla verb is by far the most difficult part of the language to deal with, more so than the Cachari and Miri verb, because the structure and conjugation of several of the commonest verbs is far from regular, in addition to the fact that the usage and exact force of the different tenses is uncertain. For the present, future or past tense some verbs have three or four forms, apparently interchangeable in the first and third persons; some verbs have three forms, apparently interchangeable, for one tense, while most other verbs have only one. Moreover, several verbs, but not all verbs alike, admit of various affixes or insertions either between the root and inflections or in the body of the inflections, which modify their meaning, but to a different extent with different verbs.

It will, therefore, be necessary to conjugate at length more than one verb to show their different structure. To keep the chief
tenses close together and to give a synoptical view of the various tense-endings, I have avoided interspersing examples after each tense.

The first verb conjugated, as being perhaps the most regular and the one most verbs are conjugated like, will be the verb 'kā' = 'to see.'

**Indicative Mood.**

For each tense of the following four, the same word serves for all persons and both numbers:

- **Present indefinite.**
  - I, you, they, etc., see (habitually or momentarily).
  - Kād-na.

- **Imperfect indefinite.**
  - I, you, they, etc., saw (Assamese 'dekhichhilo').
  - Kā-n-na.

- **Perfect.**
  - I have seen.
  - (Assamese, 'dekhilō'.)
  - Ngā kā-t-nūmma.

- **Present definite.**
  - I, you, they, etc., am or are seeing.
  - Kā-s-danna.

- **Imperfect definite.**
  - I, you, etc., was or were looking on, or used to see.
  - Kā-l-dānma.

- **Future.**
  - I, you, etc., will see.

There is no form for second or third persons similar to the first. Ma kā-n-nēmpū, kā-ī-nilnēmpū.

There is no form for second or third persons similar to the first. Ma kā-n-nēmpū, kā-ī-nilnēmpū.

Note on the Perfect Tense.

'Ba,' sometimes 'pā,' is used with the first and third persons of a large number of verbs, like 'kāng' or 'kā' in Miri, to form the perfect tense, generally to denote distant past time. Hence, we have kāt-bā = I have seen; kān-bā = he has seen. One can un-
stand that in practice the second person, 'you have seen,' is never used except as a question; hence we have 'nā kān-na' and 'nālu' kān-nā = have you not seen? or more properly = surely you have seen, and yet make out you have not.

Note on the Future Tense.

Except that the form 'kā-tyinne' may possibly be honorific, I cannot trace any different shade of meaning in the alternate forms. The form 'kā-n-nepū' is not perhaps so frequently used as 'kā-il-nepū,' but is the correct form in the expression ānī yā kā-n-nepū = the sun will shine.

Imperative.

Kā-tā = look, see (once for all). Kā-yā-tā = watch (continually); kā-ki-tā or kā-ki-tā = see, be on your guard (as a rule, but in no particular instance). Kā-kā-tā = let us see. Kā-m-tā = let him see. Hām kā-kā-ma-tā = make him see. Ngām kā-m-da = let me see.

Prohibitive form.

Kā-yā = don't look! (to one already looking).
Kā-ma-ba = don't look! (contemplating a future contingency).

Infinitive.

Of purpose = kā-tā-ba. Explanatory = kādbā.

Participles.

Present: Kā-l-doil-hyā = while seeing.
Kā-il-yām or kā-il-kām = when seeing.
Kā-t-kat-la (= Assamese 'dekhi dekhi') continuing to see.

Past active: Kā-pela = having seen (cf. Assamese 'dekhi pelai').
Kān = he who saw, the see-er, e.g., ngām kān nyī = the man who saw me.
Kā-tlā = though I, you, he, etc., saw (Assamese dekhile-o).

Past passive: Kā-nām = seen, e.g., ngā kā-nām nyī = the man I saw.
Verbal Noun.

Kā-nām = seeing or sight.

Conditional Mood.

Kā-b-nyilā = If I, you, etc., see, saw or had seen (for all persons and tenses alike).

But it may be noted here that in the apodosis or principal sentence the pluperfect is kā-t-neppagala = I should have seen.

The potential, desiderative, causative, and frequentative forms are dealt with under 'Particles.' There is no passive voice, the only approach to it that I have come across is nyim-nepa = it is lost, as compared with ngā nyim-tenma = I have lost.

I will next take the verb 'ji' = to give.

Indicative Mood.

Present indefinite.

I, you, they, etc., give (habitually). I, you, they, etc., am or are (now) giving.

Ji-ki-gad-nūmma.

Imperfect indefinite.

I gave (Assamese 'dichchilo'). I was giving or used to give.

Jin-ma.

Perfect.

I have given (Assamese 'dilo'). I will give, etc.

Ngā jī- t-nūmma.

Nā ji-p-nūmma?

Ma jip-nūmma.

Ngālu jī-t-nūmma.

Nālu jī-p-nūmma.

Bullū jī-p-nūmma.

Present definite.

Jig-denna.

Imperfect definite.

Ji-ki-nūmma.

Future.

Jitlyinne, jinpū.

Jinpū lyē (= will you give?)

Jil nepū.

Jitlyinne, jinpū.

Jinpū lyē (= will you give?)

Jil-ne-pū.

Note.—The verb 'to strike' whose root is 'jī', is similarly conjugated.

Imperative.

Jibba or jittā = give (to another); kē = give (to me).
Prohibitive form.

Infinitive


Participles.

These are regular, that is, similar to those of the verb ‘kå’. Hence we have:

Jil-doil-hyå (Assamese ‘då thåkõte’) while giving.
Jil yåm or jil kån = when giving.
Jit-jitla (Assamese ‘då dì’), continuing to give: and similarly for the rest.

I will next take the verb ‘yåb’, to sleep, chiefly to illustrate the various shades of meaning the prohibitive forms can have.

Indicative Mood.


I, you, etc., sleep He, or they, is, I slept, etc., I was sleeping (habitually). or are, asleep. (Assamese etc. (Assamese huichchilo.) huichchilo). Yåb-då. Yåb-n-må. Yåbl-dånma.

Note.—Naturally the second person of the present definite is only used as a question, viz., ‘yåb-då’ = ‘are you asleep’?

Perfect.

Ngå yåb-t-bå
Na yubn-må (imperfect) or yåbnebå (same throughout).
Ha yubnma ... or yåbnebå.
Ngålu yåb-t-bå.
Nålu yubn-må or yåbnebå.
Büllü yubn-må or yåbnebå.

Future.

Yåb-tlyinne

Imperative.

Yubtå (to an adult) = go to sleep; omåtà (to an infant).

Prohibitive.

This admits of several inflections, each causing a slight change of meaning; as—

(1) Speaking to a companion close at hand, Yuv-yå! = Be on the alert!
(2) To a person sitting near who is beginning to nod: Yuv-täbi-yä! = Don't go to sleep!

(3) On leaving a person and warning him not to go to sleep during one's absence: Yuv-måba! = Mind you don't go to sleep!

(4) To a person who has been asleep some time, on waking him: Yuv-kyä! = Don't sleep any more!

The remaining parts of the verb are regular.

3.—Defective and Irregular Verbs.

The impersonal verb 'ho' to fall (of rain, snow, etc.) has the following tenses in the third person, singular.

*Present definite* = hod-dä. *Imperfect definite* = honma. *Perfect*—honbä (though the latter two tenses seem to be interchangeable). *Future*=hoiinepü, honnepa, häd-wälli, hotlyi (I cannot trace any difference of meaning between all these forms).

The impersonal verb 'låk' = Assamese 'låge,' is only conjugated in the present tense.

'I, you, he, we, you, they, want rice' in Assamese 'mök, tök, tåk, åmåk, tahantak, sihantak, bhåt låge,' is 'Ngåpa, nåpta, hóbta, ngålupa, nå-lu-pa, bulledåpa, etchin låk.'

'Do you want rice?' is 'Nåpta etchin lá-ya?'. With the first person 'làba' is sometimes used instead of 'låk,' e.g., Ngåpa etchin låba.

The verb 'û'—'to come or go'—is irregular, and its tenses and persons are given below at length. The verb ma-lå = 'to be able,' lit., 'to be able to do,' is also given, as some of its contractions are rather perplexing.

**Indicative Mood.**

<table>
<thead>
<tr>
<th>Present indefinite.</th>
<th>Present definite.</th>
<th>Imperfect indefinite.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I come, etc.</td>
<td>I am on my way</td>
<td>I, etc, came or went.</td>
</tr>
<tr>
<td>or go (habitually).</td>
<td></td>
<td>(Assamese 'goichchilo')</td>
</tr>
<tr>
<td>Ngå ül-në</td>
<td>U-denna</td>
<td>Unmë and ünma.</td>
</tr>
<tr>
<td>Nå ünnér</td>
<td>......</td>
<td>Ülnë and uinner.</td>
</tr>
</tbody>
</table>
Present indefinite. | Present definite. | Imperfect indefinite.
---|---|---
Ma 
\( \text{udn} = \text{comes or goes} \) | \( \text{ud-d} = \text{is on his way} \) | \( \text{unna} \)
| \( \text{udn} = \text{comes} \) | \( \text{ali} \) (pointing) (someone) | \( \text{uiy} \) (is coming) | \( \text{un-ma} \)
Ngålu ül-nê | udenna | \( \text{unma} \)
Nålu ül-nê | \( \ldots \ldots \) | \( \ldots \ldots \)
Bullu ali | \( \ldots \ldots \) | \( \ldots \ldots \)

I have not come across instances of the imperfect definite of this verb.

**Perfect.**

I have gone, or went, or have come.

Assamese 'golo, ahilo.'

**Future**

\( \text{Un-p} = \text{I will go.} \)
\( \text{Ut-lyikne} = \text{I will come back.} \)
\( \text{Ut-lyinne} = \text{I will come.} \)
\( \text{It-lyinne} = \text{I will go.} \)
\( \text{Uil-na-p} = \text{you will go.} \)

**Perfect.**

\( \text{Nâ \text{ân-p}} = \text{Will you come?} \)

\( \text{Nâ \text{ân-pa}} = \text{Will you come?} \)

Ma 
\( \text{Nâ \text{ân-p}} = \text{Will you come?} \)

\( \text{Nâ \text{ân-pa}} = \text{Will you come?} \)

\( \text{Uil-na-p} = \text{They will go.} \)

The distinction between '\( \text{Un-p} \)' and '\( \text{It lyinne} \)' is this: Where several others have refused, and at last one volunteers to go a journey at another's wish, he says '\( \text{Un-p} \).' 'It lyinne' is 'I am going because I want to.'
**Imperative Mood.**

Inni or ñnni = go! Únjú = come! Úttá = come or go! Êttá (e.g., sá ëttá = come here!) = come!

_Prohibitive:_ iyá = Do not go.

_Infinitive:_ ala or ñba = to come or go.

_Participles:_ Past active: ull-yá = having gone.

The verb 'to go' or 'come' is, however, liable to change of prefix according to the direction, or place to which, or place from which, a journey is contemplated, e.g., 'I will go to the hills (from the plains)' is 'chá-tlyinne'; 'a man will come close to us from near at hand' is 'a-il-nepu'; and there are other variations that cannot be brought under any rule.

Ma-lá, 'to be able.'

There is only one form for the present and one for the imperfect _viz., ma-lá-dá and ma-lá-dámma for all persons and both numbers, meaning respectively: 'I, you, he, etc., can,' and 'I, you, he, etc., could.'

The different persons of the perfect and future tenses, however, have separate forms:

<table>
<thead>
<tr>
<th>Perfect</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ngá or ngálú mappá.</td>
<td>Ma-napü or matnepü.</td>
</tr>
<tr>
<td>Ná or nálu ma-chin-nyánma.</td>
<td>Ma-lá-ná-pú.</td>
</tr>
<tr>
<td>Ma or bálú ma-chin-nyánma.</td>
<td>Ma-lá-nénpú.</td>
</tr>
</tbody>
</table>

**Note on the Perfect Tense.**

The particle 'lá' is replaced by 'chin' in the second and third persons, which has the force of 'to know' rather than 'to be able,' the literal meaning of ma-chin-nyá-nma being 'to do able finish was,' 'nyá' being a verb, with the force of 'to finish.'

**Note on the Future Tense.**

_**First person.**—The form 'mat-nepü' is merely the future of 'ma'

The Dafías seem unable to distinguish between 'I will do, and 'I will be able to do.'

_**Second person.**—This is hardly ever used, except to ask a question, in which case the particle lyê is added and the whole word is then contracted into ma-lá-ná-plé = Will you be able?
4.—The formation of Tenses, etc.

From the examples given, it is apparent that the only rules for the conjugation of verbs that can be laid down with any degree of accuracy as applying to most verbs, are as follow:

(1) The present indefinite (I see, he eats, they drink, etc., habitually) is formed by adding ‘danna’ to the root.

(2) The present definite (I am eating, I am seeing, he is eating, etc.) is formed by adding ‘danna’ to the root, and generally inserting a letter for the sake of euphony between the two.

(3) The imperfect indefinite (I saw, you gave, he ate) is formed by adding ‘nima’ to the root.

(4) The imperfect definite (I was walking, he was eating, etc.) is formed by adding ‘dânma’ to the root, and generally inserting ‘l’ or some more euphonic letter between the two.

(5) The perfect (I have seen or saw long ago, he has eaten, etc.) is formed (a) by adding ‘numma’ to the root and inserting ‘t’ or some more euphonic letter between the two; if two long syllables precede, ‘numma’ for euphony’s sake becomes ‘tenma’; (b) by adding ‘bâ’ to the root and inserting ‘n’ or some other letter between the two.

(6) The future is formed by adding ‘tlyin-ne’ or ‘npiil’ to the root for the first person and ‘nnepiil’ to the root for the third person.

(7) The imperative present is formed by adding ‘tâ’ to the root, and the imperative future by adding ‘ba’ to the root.

(8) The prohibitive present is formed by adding ‘yâ,’ and the prohibitive future by adding ‘mâba’ to the root.

(9) The infinitive of purpose is formed by adding ‘tâba’ to the root, and the simple infinitive by adding ‘dba’ to the root.

(10) The three present participles are formed (a) by adding ‘l-dallhyâ’ to the root, (b) by adding ‘il-yâm’ or ‘il-kâm’ to the root, (c) by adding ‘t’ to the root, doubling the syllable thus formed and then adding ‘la’.
(11) The conjunctival past active participle (e.g., 'having eaten he went away') is formed by adding 'pela' to the root. The substantival past active participle is formed by adding 'n' to the root. The substantival past passive participle (e.g., he who was seen) is formed by adding 'nâm' to the root.

(12) The verbal noun (sight, hearing, etc.) is also formed by adding 'nâm' to the root.

(13) The conditional mood is formed by adding 'nyilâ' to the root and inserting 'b' or some other euphonic letter between the two. There is no distinction of tense in the conditional clause, but in the apodosis or principal sentence, the pluperfect sometimes appears, which is formed by adding 'neppagala' to the root and inserting a consonant, generally 't', sometimes 'p', between the two.

As regards irregular forms, several, but not all, can be explained by the euphonic changes the Daflas introduce, e.g., from the root 'lâm' we get 'lung-ne-bâ' = it has sunk (in water), where 'm' is changed to 'ng', but some I am unable to explain at all.

5.—The Negative Form of Verbs.

'Mâ' signifying 'not,' is either (1) added to the root of the verb, (2) placed after the tense-suffix, or (3) inserted between the root and the tense-suffix, as:

Nâm ha dâd â-mâ denna.  
House the leak contain not does.  
I did not strike him.

Nâ hâm ma-mâ.  
I him strike not.  
He you strike will not.

You do not do anything.

The dog does not bite.

I did not go.

I went.

The house does not leak.

I will not strike you.

* Contraction for 'âm-ma mâ.'
The addition of 'má' very often obscures the tense of the verb, as in the last two examples, and again—

Ngâ nà-hâ dát-mâ. Ngâ nà-hâ dà-mâ. } I was not in the boat.
I boat in was not. I boat in am not. } I am not in the boat.

As a general rule, the insertion of 't' before 'má' implies the past, and the insertion of 'd' the future.

If potential desiderative or other particles are used with the simple verb, 'má' comes invariably after such particles, as:
Ngâ da-là-mâ. Ngâ ben-tà-mâ. } I cannot eat. I will not
I eat can not. I speak wish not. } speak.
Ngâ âm-hâm pâr-lâ mà. } I cannot light the fire.
I fire the light cannot. }

In the negative conditional mood, 'má' becomes 'mà-bâ' or, for euphony's sake or to avoid the recurrence of three long syllables, 'mà-îl', and always immediately precedes 'nyilâ,' as:
Ha da-mà-bà-nyilà. } If he does not eat.
He eat not if.
Ngâ âm-mà-bà nyilà nà ât-neppagala. } If I had not gone,
I gone not if you come would have. } you would have come.
Ngâ da là mà il nyilà, sit lyinne. } I shall die if I am unable
I eat able not if die will. } to eat.

As in Miri, 'má' may be joined directly to adjectives, as:
Ma nilâ mà. } His pupils are not swollen (a special
He eye enlarged not. } kind of blindness).

But in the following sentences the verb is put in, though contracted:
Ma nyichemmâ. Ma nyichenna. } He is not blind.
He blind is not. He blind is. } He is blind.

6. THE INTERROGATIVE FORMS OF VERBS.

Unlike the Miri, the Dafla language does not as a rule add to the verb any interrogative particle when interrogative pronouns or adverbs are used to ask the question. But with 'hogba' (why) sometimes 'yû' is added to the verb. In other interrogative sentences, not containing an interrogative pronoun or adverb 'lyû' is added to the verb.

* Contraction for 'nyichhâ' (=blind), 'danna mà' (=is not).
† Contraction for 'nyichhâ' (x blind), 'danna' (=is) blind.
Examples.

Nālu hog kädna? Nām-a hogola dādna? What do you want?  
You what want? House where is? Where is the house?  
Isshi ú-rā-dan-lyë?  
Water deep is?  
Etchin da-t-nūmma-lyë?  
Rice (cooked) eaten have?  
Nā un-ma-lyë?  
You went?  
Nā ngam mö pūb nepū lyë?  
You me kiss will?  
Nā satam bā-ne-pū lyë?  
You elephant bring will?  

There is no interrogative particle of vague probability answering to the Miri 'di,' nor negative interrogative answering to the Miri 'lāngā.'

In negative interrogative sentences 'mā' precedes 'lyë,' but is often for euphony's sake softened to 'mai,' as—

Nā um mai-lyë?  
You went not?  
Nā beminda chem-mā-dan-lyë  
You song knowing not are?  

'Na' with the second person of the perfect tense gives it an interrogative force (see note on Perfect Tense under Verb 'kā' = to see).

Interrogative alternatives are formed as follows:

Examples.

Nā sām man-ma-lyë, ma-mā nām lyë? Did you strike him or  
You him struck, strike not did? not?  
Nā sām matlyinnlyë, ma-ta-mā-lyë  
You him strike will, strike will not not.  
Ma sijā yil*-dādne, lyi-mā-danlyë?  
He now doing is, doing not is?  
Jin-pū-lyë, jid-mai-lyë?  
Give will, give not?  
Tiin-pū-lyë, tiid-mai-lyë?  
Drink will, drink not?

* Euphonic for 'lyi.'
Compound verbs chiefly come under two heads, namely (i) those compounded with other verbal roots, and (ii) those compounded with particles.

Examples of verbs compounded with other verbal roots.

Gâ-kå-tå = try on (a coat, etc.), literally 'wear, see.'
Tû-kå-tå = taste, literally 'drink, see.'
Ma-nyå-tå = finish doing, literally—'do, finish.'
Ben-nyå-tå = finish singing.
Kâ-chin-danlyê = do you recognise? literally—'see, know.'

Particles.

Most compound verbs contain particles. These generally come immediately after the verb-root, the vowel of which they sometimes modify, but they are also found at the end of the tense-suffix or (even) between two syllables of a tense-suffix. Some, though found in the body of the verb, are really adverbs modifying it, and though mentioned here in the list will be dealt with under "adverbs," except the particles 'dân,' 'ki,' and 'yåk,' which from their corresponding to the Miri particles 'dân' and 'tî' denoting respectively immediate and continuous action, are better treated here than as adverbs. But adverbial particles that are joined to nouns or adjectives and not to verbs are not mentioned in the list.

I have considered it advisable to include among the rest the particle forming what is known sometimes as the potential mood, and also those particles forming desideratives, frequentatives, causatives, and permissives.

The most common particles are—

A, å-sû, bâ, bâ-sû, bûl, cho, dá, dâ-tå, dân, dûr, g, in, jî, kâ-mâ, khâm, ki, kin, kû, lâ (1) là (2) là, lyûm, m or ma, min, mui, mûr, ne, nu, pâ, rû, sûr, tå, tor, tûm, tû, yåk.

The meaning and force of several of the above can only be shown by examples. Examples are accordingly given:

A—This has an intensive force; dâ-tå = stop, stay; dâ-å-tå = sit down; dâ-å-ma-tå = make sit down.

A-sû—'sû' is reflexive, and 'å' is generally joined with it, perhaps giving it an intensive force, meaning 'one another.' Ikî che-å-sû-denna = the dogs are fighting, literally—'biting each other.'
Ká-a moi-á-sú denna = the boys are hitting each other. Nyemm be-á-sú-denna = the women are quarrelling.

bâ—This is inserted without any special meaning in the negative conditional mood, and in other parts of verbs.

bâ-sú—'bâ' like 'â' is joined to sú, or, as it is sometimes pronounced, 'shú,' having rather the meaning of 'both together'; 'dâ-bâ-shú-tchû' = let us sit together, 'bem-bâ-shú-tchû' = let us sing together.

hûl—This is possibly a verbal root, as it is found at the beginning of the verb. It denotes a forcible taking away, as bûlûg = to cause to come away by force, i.e., carry away captive.

cho—'Cho' is the particle denoting priority that has been mentioned under ordinals. It answers to the Miri 'pô.'

dà and dà-ta—These are really adverbs meaning respectively 'yet' and 'nearly,' and are dealt with under 'Adverbs.'

dân—This is the same as the Miri 'dân' meaning 'at once,' as û-dân-nê = go at once; but an adverb is often added too, e.g., sijá (now) û-dân-nê; herinba (= quickly), û-dân-nê.

g—'g' rather resembles the German verbal prefix 'be.' It has two distinct uses; (1) it gives an intransitive verb a causative or transitive force; (1) it gives a transitive verb a different direction or different force.

Examples.

u = come; ûg = cause to come, i.e., bring.

dà = stay; dâg = keep

kà = put on (clothes); kâg = change (clothes).

nà = take; nág = take away.

ji—This seems to correspond with the Miri particle 'râ' meaning 'very,' but its combination is peculiar, e.g., isshi-ka-yâl dâ = the water is high; but 'isshi kë ji-jâd-dâ' = the water is very high.

kà-mâ—This answers to the Miri 'kû-mâ' meaning 'never,' e.g., Nyisi nangu ba ngâ lâkrâ û-kâ-mâ = I have never been to the hills (literally Dàfla villages).

khâm—This, though it appears in the body of the verb, is really an adverb meaning 'about' and is dealt with under 'Adverbs.'

ki—This and 'yâk' form frequentatives, answering to the Miri 'tî' as pata gâ-kidanna = the bird is always flying,
kin—This is the 'particle of vague probability,' e.g., û-kin-dâ = he is probably going; ál-kin-dâ = he may have recovered.

This should be distinguished from the usage of another 'kin,' probably a verbal root, which has the idea of permitting or showing, e.g., kâ-kin-tâ = show (let me look); ãb-kin-tába = show me how to fire.

kû—This, like the Miri 'kû' has the idea of 'back again' underlying it, e.g., ál-kû-npû = he will get well (again) nâ-leng-tâ-kû = take it out again.

Ngâ lagba ma nâm ba
Me with she house to
û-kûr-kûnma.
come back again did.
Nâlu ' pothâr ' hok hûd-lâ
You fields from when
ûtlyi-kû-nne ?
come will back?

lâ (i).—This particle forms the potential mood, and its use has several times been illustrated already.

lâ (ii).—This nearly answers to the Miri particle 'lûng,' and is frequently used with the imperative mood, the potential particle 'lâ' never being so used.

Examples.

Ngâ oppâ 'bû-pnûmma,
I liquor brought have,
nâl 'tû-lâ
you drink away.

'Nâ-lâ' means, go some distance off, and take away what you find there.

lû—This seems to answer to the Miri 'lik,' and, like it, can only have its force defined by examples.

Examples.

Isshi pû-lû-tâ or Isshi tâ-lu-tâ ... Pour water out.
Mû-lû-tâ or ba-lû-tâ ... Apply medicine outwardly.
Kû-lû-tâ ... ... Burn down jungle, houses, etc.
Ma-lû-tâ ... ... Send a letter.
Ben-lû tâ ... ... Send a messenger or verbal message.
Ji-lù-tâ ... ... Send a present or gift.
Kûm-lû-gan nûmma ... (He) upset (a boat).
Ngâ hâm ka-lû-dà ... I am pleased with him.
Na-lû-tâ ... Make reprisal or take vengeance.
Sa hâ-lû-tâ ... Carry off cattle by way of reprisal.
Nyi le-lû-tâ ... Carry off people by way of reprisal.
Ú-lû-tâ ... Escort a person.
Kû-lû-tâ ... Throw away (into water).
Kû-lu-pa (adjective) ... Upside down.

lyûm—This is an intensive particle answering to Miri 'âm' or 'in,' as, mindui sî-lyûm-nûmma = the buffaloes all died.

m—This inserted in a verb gives it a causative force.

mîn—This denotes accompaniment, e.g.,
Nâ lagva û-mîn-gamta = Let him come with you.
Ngâ lagha hâm dà-mîn-gamba = Let him stay with me.

mui—This is one of the particles that form desideratives. For euphony's sake 'b' is often inserted before or after it

Nga ü-bmui-dna = I wish to go.
Nâ tü-bmuib-nyilâ, tû-tâ = Drink if you want to.

mûr = (Miri) mûr.—This denotes a mistake or 'by mistake,' e.g., lâmplâ-ham û-mûr-mâ-ba = Don't mistake the road.

ne—This is permissive. Am-ne-pû = I will let you fire (the gun).

nu—This, like 'mui' and 'tâ' forms desideratives, e.g.,
Nga hâm ka-nu-dà = I wish to see him.
Ngà yuv-nudâ = I wish to sleep.

It is noticeable that this particle shortens the long vowel of the verb to which it is joined.

pà (i)—This seems to answer to the Assamese ‘pai’ in ‘dékha pai,’ etc., e.g., —

Kâ-pà-tenma = I caught sight of, or happened to see.

Yâmmâ kâ-pà-tenma = I dreamt.

pà (ii)—This answers to the Miri ‘pâk,’ and conveys an idea of ‘leaving’ or ‘loosening,’ e.g., top-pâ-tâ = let go, yop-pâ-tâ = leave behind. Ha mòbûngâm hûr-pâ-nûmâ = He threw away his gun.

rû—This conveys the idea of ‘meeting,’ e.g., arlâ a-rû-sû-npû = to-morrow we will meet each other.

Ngà nyî âkkâ a-rû-mâ = I did not meet a soul.

sûr—This conveys the idea of ‘teaching’: ngâ hâm tom-sûr-tenma = I taught him; ‘tom’ is the general term for ‘to teach (‘to hunt, ‘to shoot,’ ‘to swim,’ etc.,)

Ha ngâm ben-sûr-nûmâ = he taught me, i.e., by word of mouth (ben).

tâ—This is the most frequent particle for forming desideratives. It is sometimes distinct from ‘mui’ and ‘nu,’ the other desiderative particles, by having rather the force of ‘intention to do,’ a step beyond ‘wishing to do.’ Hence ‘tâ’ sometimes has the force of a future.

Ngà û-tâ-dna = I wish to go. Ngâ hâm ma-ta-mâ = I will not beat him. Ngâ ben-ta-ma = I do not intend to speak. Ngâ nyîn û-la grâ-tâ-ilne = I will go out shooting; literally, I going out into camp (nyîn), will be wishing to shoot.
tab—Conveys the idea of completing a fall, etc., e.g., Ha nyi a-üm-ga tū-tāb-nūmma = He knocked three men down.

tor—This conveys the idea of preventing, stopping: ben-tōr-nūmma = he answered; ma-tōr-daba = to prevent.

tūm=(Miri) kōm.—This denotes a 'shutting,' 'covering,' or 'blocking,' e.g., Lāmplā dūr-tūm-na sūn = The tree that fell (dūr), and blocked the road. Ḥyāp gi-tūm-rā!= Shut the door! Ha nyi a lāmplāngām sūn tū-tūm-pā = That man cut down a tree and blocked the road. Tū=to cut down, or, more literally, to cause to fall.

yāk—This forms frequentatives and is indistinguishable in meaning from the particle 'ki', though less frequently used.

Abors quarrelling together; Abors are always fighting among themselves.

always together are.

8.—NOUN REPEATED IN VERB.

As in Miri, we have: Porā pūp pūdna=fowls lay eggs; dā-gūm gūm-dā = it thunders.

9.—RELATION OF CAUSE AND EFFECT.

The examples given below will illustrate this sufficiently:

Kā khrābd-khrābd-lā dá-nam-hā Ich child continually crying remaining matna.

I beat. I beat the child because it cries.

Nypedā hot-lā nā ū-mā-nam-lyē? Rain falling you come not did?

Was it because it rained that you did not come?

Nā hog da-mā-nama, You anything eat not did, kāna sūdna ham.

Not having eaten anything you are hungry. hunger comes therefore.
Effect is denoted by using the adverb ‘hâ’—therefore, as—

Ma kháb-dânma,  
He crying was,  

hâ ma-t-nümma  
therefore strike did.

Lámplâ álâb denna, hângâ gi-enma.  
The road is slippery, so I
Road slippery is, so I fall did.

10. The following illustrations will show the construction after verbs of asking, entreating, hearing, etc.,—

Ngâ mû-gâlok toka bârgâ kon-ma.  
I him from rupee one asked.  

I asked him for a rupee.

Ma toka bâr-pli-gâ gab-ka hadna.  
He rupees four are required says.  

He asks for Rs. 4.

'Ôp-pâ-tûk-ba hâg denma.  
Let go to (infinitive) beg did.  

I begged him to let me go.

He ngâm dâ-m-pâ-ñma.  
He me sit let did.  

He bade me sit down.

Ngâ så nîi så benâm-ham  
I here man this saying  

ben-man tâ-t nümma.  
word hear did.  

I heard this man say it.

Ngâ yûbl dâdlâ hêm-pâ-tenma  
I asleep remaining feel happen did  

I felt some one touch my leg

Nyi gâ ngâââm ka-ti-nümma.  
man a my leg touch did.  

V.—Adverbs.

The adverbial suffix by which adjectives become adverbs is ‘ba,’ e.g., ál-ba = well.

The following are a few of the most common adverbs:

1.—Of time.

Sâl or sâl-ga = to-day.  
Lâchilâ-tâ = daily.

Âglâ or arlâ = tomorrow.  
Allâ chirâm = each day.

Moil or moilya = yesterday.  
Mûllââ (or particles ki and yâk)  
= always.

Ken = day before yesterday.  
Kol-kolga = a great many years ago.
44 OUTLINE DAPLA GRAMMAR. [Part II.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hrelâ</td>
<td>day after tomorrow.</td>
</tr>
<tr>
<td>Arlâ-relâ</td>
<td>lately, in the last few days.</td>
</tr>
<tr>
<td>Sijâ</td>
<td>now</td>
</tr>
<tr>
<td>Minyi-kenni</td>
<td>some three or four years ago.</td>
</tr>
<tr>
<td>Kolga</td>
<td>before, formerly.</td>
</tr>
<tr>
<td>Kenlâ-moil</td>
<td>some three or four months ago.</td>
</tr>
<tr>
<td>Kokkâ-hâ</td>
<td>afterwards.</td>
</tr>
<tr>
<td>Malyken or</td>
<td>kormoi = in by-gone times.</td>
</tr>
<tr>
<td>Ânûba</td>
<td>soon, before long.</td>
</tr>
<tr>
<td>Há</td>
<td>then</td>
</tr>
<tr>
<td>Dâ (particle)</td>
<td>yet, still.</td>
</tr>
<tr>
<td>Mâ-dâ</td>
<td>not yet</td>
</tr>
<tr>
<td>Lok lokba</td>
<td>sometimes</td>
</tr>
</tbody>
</table>

2. — OF PLACE.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sâ (or, more emphatic, sâ-sâ)</td>
<td>here.</td>
</tr>
<tr>
<td>Âdá</td>
<td>afar.</td>
</tr>
<tr>
<td>Há, or hâ-hâ</td>
<td>there.</td>
</tr>
<tr>
<td>Âga-dalyâba</td>
<td>in front.</td>
</tr>
<tr>
<td>Urrûhâ</td>
<td>inside.</td>
</tr>
<tr>
<td>Nâmyûm-dalyâba</td>
<td>behind.</td>
</tr>
<tr>
<td>Âg-hâ</td>
<td>outside.</td>
</tr>
<tr>
<td>Oddûm-dalyâba</td>
<td>upstream.</td>
</tr>
<tr>
<td>Arrûba or nekûm = under, below.</td>
<td>Akkâ-dalyâba = downstream.</td>
</tr>
<tr>
<td>Au</td>
<td>above.</td>
</tr>
<tr>
<td>Tâ-lâ</td>
<td>there (upstream).</td>
</tr>
<tr>
<td>Kotch or âgûm = near.</td>
<td>Bâ-lâ = there (downstream).</td>
</tr>
</tbody>
</table>

3. — OF MANNER.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Herûnba</td>
<td>quickly (not lazily).</td>
</tr>
<tr>
<td>Kâ-lâ-ka</td>
<td>carefully.</td>
</tr>
<tr>
<td>Lekinba</td>
<td>together.</td>
</tr>
<tr>
<td>Haba</td>
<td>in this way.</td>
</tr>
<tr>
<td>Há-sâ hâ sobbê</td>
<td>Slowly.</td>
</tr>
<tr>
<td>Há-haba</td>
<td>in that way.</td>
</tr>
<tr>
<td>or jochchibba.</td>
<td></td>
</tr>
</tbody>
</table>

4. — OF QUANTITY, ETC.

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Had gâ</td>
<td>that much (a Angâ or ûmna gâ = perhaps. large quantity).</td>
</tr>
<tr>
<td>Halyigâ</td>
<td>that much (a Khâm or gâb (particles, see examples below) = about.</td>
</tr>
</tbody>
</table>
Sadgâ = this much (a large quantity and close at hand).
Dâ-tâ (particles, see examples below) = almost.
Salyigâ = this much (a He (particle) = only.
small quantity, close at hand).
Êgâ = much.
Aia or âla = very.
Mûllyâ gâ = more or most.

5.—INTERROGATIVE.
Hûdilâ = when.
Hoglok = whence.
Hogalâ = where.
Hoga hab = how.
Hogba, or hogba ......yû, or Hog katâba = why.

6.—CORRELATIVES.
Among the examples given below are some showing how adverbial correlative sentences are rendered into Dafla. But it is not easy to give here single Dafla words corresponding to single English words.

7.—EXAMPLES SHOWING HOW ADVERBS ARE USED.
Ngâ Arrâchirattâ um pârdna. I light the fire every morning.
Sometimes I catch fish.
Loklokba ngâ ngoi mendna.
Lektâ or lûtâ bentâ. Say it once more.
Time also time also say.
Ngâp âk-tâb jibba.
To me one also give.
Nyin nyikû ngâ Tezpur hâ dânma. Two years ago I was at Tezpur.
Loin- lâm- så og lâl Day two day three these hot very well.
Or three days.
Mâly ken Pâr pobbu ã ngâlu Formerly Dikrang river on our nang-gna dânna.
Formerly our village was village was.
}
Türs-la-dā (if in sight) or Türl-
dās-da-dā (if absent).
Living is yet living remaining is still.

Hà-tol dá-dā.
Daylight exists still.

Ngā yu-kūr-saline.
I sleep again is will.

Ngā âk-tā da-tlyinne.
I one also eat will.

Ngā meg-tā da-tlyinne.
I little also stay will.

Dànyi â-mā-dā.
Sunset not yet.

It is still alive.

It is still light.

I am going to sleep again
(i.e., wish to).

I will still eat (i.e., con-
tinue eating).

I will stay a little longer.

The sun has not yet set.

Another use of 'mā-dā' with 'yām' corresponding to the English conjunction 'before' is found under 'Conjunctions'.

Ngā gie-dā-tā-nma.
I nearly fell.

Ngā yub-dā-tā-nma.
I nearly fell asleep.

St-tā-nma.
Die wish did.

Ezz-sì hūchchī omā.
Cloth this almost dry.

This cloth is nearly dry.

But 'hūchchī' is never used with a verb.

The manner in which 'together' is rendered requires illustra-
ting:

Ngālu lokba (or lekinba) dā-bā-shū
We together (together) sit together
let us.

Ngālu bē-ingoba bem-bā shū-tchū.
We song together sing together let
us.

Nālu anye sā-ingoba sā-yā.
Don't you two dance
You two dance together dance not.

Don't you two dance
together.
Part II.] ACCIDENCE. 47

'About,' meaning 'approximately,' requires illustrating:

\[
\begin{align*}
\text{Ngå sà nyì-gba dà-khām lyinpū.} & \quad \text{I will stay here about a year.} \\
\text{Nam kā bûnma nyì ku} & \quad \text{How old are you? About 13 ('khām' is here a verb in the future tense).} \\
\text{You child born years how many denna? Nyì reli niyüm khām are? Years ten years three about} & \quad \\
\text{I men ten years about see did.} & \quad \text{I saw about ten men.}
\end{align*}
\]

'Illyi-màssā-gāb,' would also have done.

\begin{center}
Further examples.
\end{center}

\[
\begin{align*}
\text{Ezz-sì ála tachch dā.} & \quad \text{This cloth is much torn.} \\
\text{Cloth this very torn is.} & \quad \text{This fruit is very sweet.} \\
\text{Ai-sì ála ti-dā.} & \quad (\text{Assamese}) \text{ Chai chai jābi, de.} \\
\text{Fruit this very sweet is.} & \quad (\text{English}) \text{ Mind you go carefully.} \\
\text{Kāl-ū lā-kā.} & \quad \text{Do it in this way. Do it in that way.} \\
\text{Seeing go on see.} & \quad \text{How did he do it?} \\
\text{Sab lyidba ; hab lyidba :} & \quad \text{Why did you do it?} \\
\text{Thus do ; in that way do :} & \quad \text{I don't know how he did it.} \\
\text{Ha hoga hab lyinma ?} & \quad \text{Where have you come from?} \\
\text{He what way did?} & \quad \text{I know not.} \\
\text{Nà hogba lyinnumma ?} & \quad \text{You what from came came.} \\
\text{You why did?} & \quad \\
\text{Ha hogahab lyinma, ngā chenmā.} & \\
\text{He what way did, I know not.} & \\
\text{Ngā hoglok úín-nēr or ú-l-nē.} & \\
\text{I don't know how he did it.} & \\
\end{align*}
\]

Examples of correlative adverbs, or adverbial clauses of time and place.

There are no Dafsa words answering to the Assamese correlative 'jetiya' (= when) and 'jôt' (= where).

\* 'lyinpū' is here apparently used with its idiomatic meaning of 'will be' as illustrated in Syntax under 'Substantive Verbs.'
The following examples show how such correlative are rendered:

\[
\begin{align*}
\text{Ngå há úll-å, hå-hå kå-tñumms.} & \quad \text{When I went then I saw.} \\
\text{I there going then then see did.} & \\
\text{Nå nanñanga hogola dàdna, kå-ktin ba.} & \quad \text{Show me where your village is.} \\
\text{Your village where is, show.} & \\
\text{Så* kå-på-dyâm ngå ma-ki-denna.} & \quad \text{Whenever I see game I shoot always do.} \\
\text{Game see happening I shoot always} & \\
\text{I going there then the 4 we did.} & \\
\text{Wbn I: went the} & \\
\text{I Baw.} & \\
\text{Nyadå holyå, tåpek lendna.} & \quad \text{When it rains, leeches come out.} \\
\text{Rain falling, leeches come out.} & \\
\text{Ngå ñ-pe-kom mållìha ked-a issh} & \quad \text{Wherever I went the land was under water.} \\
\text{I going everywhere earth water} & \\
\text{arù-hå-dànnma.} & \\
\text{under was.} & \\
\end{align*}
\]

VI.—Postpositions and Conjunctions.

1. In addition to those postpositions given under 'Nouns'(Case), we have the following most in use:

\[
\begin{align*}
\text{Dåk or ågûm= near.} & \quad \text{Lepå-hå= in the middle of,} \\
\text{Hå=towards or on.} & \quad \text{among.} \\
\text{Katå-ba= on account of.} & \quad \text{Lagha, lagba, or lag hå= with.} \\
\text{Several of the adverbs also, given above, can be used with nouns, thus becoming postpositions.} \\
\text{Different terminations are sometimes given to the same post-position according as it implies nearness or distance.} \\
\end{align*}
\]

Examples.

\[
\begin{align*}
\text{Ngå dák- så åttå.} & \quad \text{Come (here) near to me.} \\
\text{Me near here come.} & \quad \text{The use of åttå rather than åttå also implies 'coming close.'} \\
\text{Sat au-wà† åp-tå.} & \quad \text{Put it on the elephant.} \\
\text{Elephant above on put.} & \\
\end{align*}
\]

* 'Så' almost answers to the Assamese 'Pohu,'
† This seems to be euphonic for the awkward hiatus 'au-ha.'
Ngā mindū-ka* mindui khrib ga
My buffalo buffaloes other
lepā há dādna.
among is.

My buffalo is among others.

The different words for 'with' require illustrating, though I find it difficult to lay down any fixed rules for their use.

'With me' is 'ngā lagba';
'With you,' 'with him,' 'with the elephant,' are respectively 'nā laghā,' 'hā laghā,' 'sat laghā.'

With whom? is 'higa (or plural 'higa-khe') lagba'?
He came with them is: 'Ma būll lagha ūn-ma.'
He went with them is: 'Ma būll laghā ūn-ma.'

'For' meaning 'at the price of' is expressed by 'hok,' e.g.,

Dān-bar-lyl hok sibin dorniyagā rupees ten for goats two
I got two goats for ten rupees.
I got.

2. Conjunctions.

The simple conjunction 'and' is 'lā,' or, less often, 'tā,' and is used as follows:
Ngālā nā-lā.
I and you and.
(Less often, ngā-tā nā-tā.)

Āna-lā āba-ālā.
My mother and my father and

Ha lā ngā-lā ai ā-sū-mā denna.
He and I and good together not are.

Ngā-tā itlyinne.
I also will go.

I also go will.
('tā' is always the proper word for also.)

There is no word for 'or,' except as has been shown under Interrogative Alternative Verbs,' viz., 'lyē'.

'Is this mine or yours?' is turned 'ngā ka-lyē nā-ka-lyē?'

Sometimes 'lyē' is not used, even with verbs, e.g., i-lyinne dā-lyinne (without any particle) = shall I go or shall I stay?

* This is apparently an idiomatic 'tmesis' for 'ngē-ka mindui.' Accent has changed 'ini' into 'ā.'
'Hablåklå' is a conjunction, meaning 'for this reason,' 'therefore;' but the manner in which other English conjunctions are turned requires illustration; as

Hàm ngå bentlà, ãm-mà. } Though I told him he did
Him I told though, came not. } not come.
Ma-tlå khrá-mà. } Though I beat him he did not
Beat though cried not. } cry out.
Kàn-mà-dà-yàm nàn há ânnì. } Go home before it gets dark.
Darkness not yet being home to go.
Kàn dedba* ngå nang-ga dànma. } I stayed in the village till it
Darkness being I (in) village stay did.
got dark.
Shà-nvå-mà-dedba* ngå dà-tlyinne. } I will stay till the dancing is
Dance finish not being I stay will. } over.
Benjam ben ñà má-dedba dà-
Song singing finished not being stay	} I will stay till the singing is
 tlyinne.
will.

Adverbial sentences beginning with 'as far as' are expressed in Dafla as follows:

gà ãttår há godba, pobbû kotch } As far as I went the river
gone to as far as, river shallow } was fordable.
nümma or râb-dà-tà-nña. } was or fordable almost was.

Ngå ã-ttår-há godba, lâmplå ál-
I gone to as far as, road good } As far as I went the road
nümma. } was good.

VII.—GENERAL.

1.—SHORTENING OF WORDS

Like the Miris, the Daflas are addicted to shortening single words such as poronga to porâ (= foul), mûllûnga to mûllà (= 'all' or the plural number), mindûga to mindui (= buffalo), as well as to dropping syllables in forming compound words. Compound words cause some difficulty to a beginner, and though I have come across a few similar to Miri compound words, such

* The nearest equivalent to 'dedba' is the Assamese 'howâ-loikê'; 'mà dèdbà —
'no howâ-loike.'
as yubka = sleeping place, rûp-ka = ghât, literally—crossing place, I must at present admit my inability to formulate any principles applying to such.

2.—Dafla months.

For want of a fitter opportunity, I may here give a list of the Dafla months. The year apparently begins with 'Pûrâ,' which nearly answers to the Assamese 'Kartik,' or the beginning of the cold weather. A moon and a month are synonymous; there seem, however, to be two inter-calary periods, not full months, which perhaps are inserted casually when the months do not seem to correspond with their seasons. But on this point I am not very clear, nor are the Daflas themselves. 'Rel' seems to be the period inserted at the beginning of the cold weather to make the month correspond with the season, and for an apparently similar reason 'Limpi' is inserted at or towards the end of the cold weather. The names of the months with, as near as possible, their English corresponding months are as follow:

<table>
<thead>
<tr>
<th>Dafla</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pûrâ</td>
<td>October</td>
</tr>
<tr>
<td>Lubû</td>
<td>November</td>
</tr>
<tr>
<td>Rata</td>
<td>December</td>
</tr>
<tr>
<td>Rajo</td>
<td>January</td>
</tr>
<tr>
<td>Sûkam</td>
<td>February</td>
</tr>
<tr>
<td>Grai</td>
<td>March</td>
</tr>
<tr>
<td>Lûkû</td>
<td>April</td>
</tr>
<tr>
<td>Lichû</td>
<td>May</td>
</tr>
<tr>
<td>Hilla</td>
<td>June</td>
</tr>
<tr>
<td>Tella</td>
<td>July</td>
</tr>
<tr>
<td>Su</td>
<td>August</td>
</tr>
<tr>
<td>Sûta</td>
<td>September</td>
</tr>
</tbody>
</table>
PART III.—SYNTAX.

With my limited knowledge of the language, I think I cannot do better than "give a number of typical and illustrative sentences arranged in groups," and following the order in which the parts of speech have been dealt with in the Accidence.

The sentences have been mostly taken, word for word from the Syntax part of Mr. Needham's Miri Grammar.

The following rules show the order of words in a sentence:

1. The genitive case precedes the nominative, dative, etc., case that it qualifies.
2. The dative usually precedes the accusative.
3. The accusative precedes the instrumental and ablative.
4. The adverb precedes the word it qualifies, but follows the other words in a sentence, but for emphasis' sake it may come first, or out of its usual place.
5. The verb comes last.
6. In an interrogative sentence the interrogative pronoun or adverb is nearly last, i.e., just precedes the verb.

I.—Nouns.

1.—Gender.

Nyekâm ha kâ-dna* Hákh ha
Old man he ill is; old woman she
lechchâ denna.*

The old man is ill.

Our young women all dance dance
All our young women can
chin-mâ dna.

knowing not are.

Yâpânga tâ tûg tûgna sâ
Some young men also some some dance
Some young men also can
chin-denna.*

knowing are.

* 'dna' and 'denna' appear to be used according as the rhythmical cadence of the sentence requires, i.e., 'dna' with a monosyllabic adjective ending with a long vowel and 'denna' with a disyllabic adjective especially if the second syllable of it is long.

† 'nos' is really an Assamese word, appears unnecessary, but is nevertheless thus used.
Ngá-ka nyem ká-a öm-gá nyegá ká-a
My female child three, male child
anyigá.
two.

I have three daughters and
two sons.

Sí sat taba-lyá ? Sá ká-a
This elephant male is ? Here child
sí ál-má.
this good not.

Is this a male elephant.

Hüna-tá yipa-tá dá-dá.
Female both male both are.

There are male and female
domestic pigs.

Náluga porá rápa sikanám idna.
Your fowls male night the crow.

Your cocks crow in the
night.

Ngá ka püp püna poronga ángá dàdına.
My egg laying fowls three are.

I have three laying hens.

Sá sab målyú so såba
Here ‘mithon’ (plural) these male
hogradgá sana hogradgá
how many female how many
dàdına ?
are ?

How many of these “mithon” are males, and how
many females ?

Há illyi hokka ká-a allyigá
There sow that of children ten
dàdına.
are.

That sow has ten young
ones.

Nálu illyi hún yip hám hógba
Your pigs female male them why
tún-má-gad-nümma ?
shut up, not keep did ?

Why did you not keep your
pigs, male and female, shut
up ?

2.—NUMBER.

Nyi tüllúnga · ám petábűn-bá.
The men have gone to cut
dhan.

Mcn (plural) dhan cut to gone have.

The man is dying (‘nepú’
best translates the English
idea).

Nyi · a sin-neptú.
Má die will.

Nyem müllúnga rongó-madña
Women (plural) weeding doing are
or ú-madña.
weeding doing are.

The women are weeding.
Pāt-a* sudumum dadna.  
Tiger    deer    eat.  
{ T  
G  
T  
I  
Ezz    tūlū    sā kātch    dā.  
Clothes (plural) these dirty are.  
}  

3.—Case.

Hā nyikh    ka† dol    kār-dā.  
Him    wife of    fallen    ill is.  
{ His    wife has    fallen ill.  
Tūs    dāba,    eble    hām    gūg-tā.   
Comb, 'mekela' the change.  
\{ Comb your hair and put on a fresh petticoat.  
Ngā nām    ālba    rū-tō    pānma.   
I    boat    well    fasten    did.  
I fastened the boat well.  
Nā    etchin    (less    commonly 'etchinam')  
Your    rice    (cooked),    rice  
da-tūm-lyē    ?  
Have    you    eaten    your    rice?  
\{ 
Ngā    kā    dūba    rep-nůmma.  
I    daughter    for    buy    did.  
I have    bought    it    for    my    daughter.  
Âlā    sūn    âlog    okkar‡.   
There    tree    that    of    leaves  
rubeb- lod-dā.§   
having    died    dropping    are.  
\{ The    leaves    of    that    tree    have    withered    and    fallen.  
Sā    kā    sok    yōtchi-am    na-kūr-gā-  
Here    child    this    knife    the    seize    back    laioka.    take.  
\{ Take    back    the    knife    from    this    child.  
Nālu    ezz    chūmbdba    sechchā-hām  
You    cloth    weave    to    cotton    the  
hog    lokka    kā-pā-denna    ?  
Whence    do    you    get    the    cotton    to    weave    your    cloths    ?    
wherefrom    finding    are?  

* Pronounced 'pā—ta'.
† Apparently a case of 'tmesis' for 'hokka    nyikha.'
‡ Usually 'okr,' but euphony compels this change.
§ A nearer translation is the Assamese 'hori porichche,' for which there is no proper English equivalent.
II.—ADJECTIVES.

1.—Position.

Hab nyilâ, ha nyâl ál-nâ-na.  
So if, he man good not is.  
{ If so, he is a bad man.

Sata áttor-denna; iss áttordenna.  
Elephant strong is; water strong is.  
{ The elephant is strong. The current is swift.

Nâ ássobâ âkko rep-nûmma.  
Boat long I buy did.  
{ I bought a long boat.

Benyâ otrú-nâgâ. Okkr bornyâ  
Stick short a. Leaf small  
nâgâ.  
a.  
{ A short stick. A small leaf.

Hâ nyi ha au denna.  
There man that tall is.  
{ That man is tall.

2.—Comparison.

Si ngâm or ngâ âmi-yâ.*  
She me (than) I (than) old more.  
Si ngâm abbuï-yâ-a.  
He me (than) old more.  
{ She is older than I. He is older than I.

Si ngâm buirmi*-yâ-a.  
She me (than) young more.  
Si ngâm borî*-yâ-a.  
He me (than) young more.  
{ She is younger than I. He is younger than I.

* Although these words are derived from the nouns meaning ‘elder sister,’ ‘elder brother,’ etc., they apply to any persons outside the speaker’s family.
OUTLINE DAFLA GRAMMAR.

Nyisù oyongām Kampti oyonga
Dafla daos (than) Kampti daos
āl-yā-dnu-lyē?
good more are?

Si ngā āmmye or ammì.
This my elder sister, elder sister.

Mūllūjā hām hiya sūkrū pābōyā-pā.
All than who rubber cut more has.

The above sentence might also have been rendered—
Mūllūjā hām hiya sūkrū mull-yā-pā?
All than who rubber (plural) pā-pnūmma.
more much cut has.

3.—NUMERALS.

Miri nyi illyī gā ngoi menda.
Miri men ten (particle) fish killing are.

Nyi chempla gābā* lāmplā hā
Men forty (particle) road on
"habi" pā-dā.
jungle cutting are.
Illyī ākhr gā sī-dā.
Pigs six (particle) died.

Sikri sūn kē-ā gā sī-dā.
Rubber trees nine (particle) died.
Anyī nyī liyī yukū Nyisū
Years years ten ago Dafla country
tālok ūnma or ūnmē.
down from came came.
Lekin-gā āb-lā pō-ā ākhrā āp-pā.
Once firing crows six firing got.

III.—PRONOUNS.

1.—PERSONAL.

Nā āhā danlyē? Nā hām manma lyē?
Are you angry? Did you do
Your anger is? You it did?

* 'ba' signifies 'about.'
**Part III.**

**SYNTAX.**

Nā jā-lā-danlyē? Nā kril-lā-
You swim able are? You count able
danlyē?
are?

Can you swim? Can you count?

Bôllam jit-tā.
Them to give.

Give it to them.

Ngâlu âm-a nyin mà.
Our dhan ripe not.

Our dhan is not ripe.

---

**2.—RELATIVE PRONOUNS.**

Lûpâ au-nâm ikia si.
Neck shot been dog this.

This is the dog that was shot in the neck.

Am pê-nâm a dê jûjâ-dâ.
Dhan cut been as much as wetted is.

All the 'dhan' that was cut got wet.

Môbû âb-nâm nyî hé si.
Gun fired been man verily this.

This is the man who fired the gun.

Um lyâ-nâm 'nâm ha si.
Fire burnt been house the this.

This is the house that was burnt.

Nâm sor na nyî ha si.
You prosecutor man he this.

This is the man who brought a case against you.

Na-lû-na yô-lû-mân Aia-a si.
Reprisal counter maker Abor this.

This is the Abor who made the reprisal.

Balyâ ro-tûn-na nâ ha si.
(On) sand sticker boat it this.

This is the boat that stuck on the sand.

Ullû-â ro-tûnna nâ ha si.
Rock on sticker boat it this.

This is the boat that stuck on the rock.

Ngâ èlå or dun-ha om!
My foot 'panji' pierced poison
dânma.
was.

This *panji* that pierced my foot was poisoned.

Tâchch-na ezz ha si.
Torn cloth it this.

This is the cloth which was torn.
3.—INTERROGATIVE PRONOUNS.

Ach hâm hiya nág nenna?
Axe the who take away did?

Higál-lgæka ngá âm kâ-pâ-tail-
Whom from I ‘dhan’ obtain will nêyô?

Hogo lá ha ál denna?
Which the good is?

Sâ èin sâ† hiyê-a nâm manna?
Here two these which you struck?

Ha hógaba lyin nyí-a?
He what kind of man?

Hogdagá issa dâdá? Há nà-a
How much water is? There boats how many are?

Ha hogâ khrâdâ?
What kind of man is he?

Luk gâ nà sâ ülnê?
How many times you here came?

Pol polâ ngâ hogadâgâ “dhon”
Moon moon I how much money give must?

Hog katâba bê-â-sû-dna?
What on account of fighting together are?

Sâ lâmplâ sî hogolâ ba ûdnê?
Here road this where to goes?

Nâ hâg megâ danna?
You what seeking are?

Who took away the axe?
From whom shall I get ‘dhan’?

Which is the better or best?

Which of these two struck you?

What kind of man is he?

How much water is there?
How many boats are there?

What noise is that? How many times did you come here?

How much a month must I pay?

What is the cause of the quarrel?

Where does this road lead to?

What are you looking for?

* ‘eyo’ has the force of a ‘universal indefinite.’
† In oblique cases ‘sâ’ becomes ‘sá.’
4. — Demonstrative Pronouns.

Sā tab si chipāř* arūʰə
Here snake this dhan-pounder wi th-
danma.
in was.

Pol bārgna āl sab kān
Moon one (coming) that thus dark
lārūbf lyikam
being when
ēba sukru ku-d-mā.
much cold again will be not.

Sā bloppā si sā Aia să-ka-lyē
Here hat this here Abor this of ?
(дistant) there river Miri that of ?

Hā yā-hām, hām mā, gā-tā.
There more him, him not, call.

Hā arū hām ngā moil nā-
The horn that I yesterday take
T-māk hat numma.
will not say did.

5. — Adjectival Pronouns.

6. — Indefinite Pronouns.

7. — Correlative Pronouns.

These have been sufficiently illustrated in "Accidence."

IV. — Verbs.

1. — The Substantive Verb.

Sanyī sāl āma ēgā dādna
This year to day dhan much is
dadba.
to eat.

Nām ha lyāl dādna or gāl
House the burning is on fire
dādna.
is.

Now-a-days we have plenty
of dhan for our own con-
sumption.

The house is on fire.

* 'chipāř' is the hollow vessel, or mortar (Assamese), the stick or pestle is 'huni'.
† 'Kān lurab' is said of the dark phase of the moon; 'sab' denotes that at the time
of speaking the moon was in its dark phase, or, as a Dafna would call it, it was the end
of the month.
Bû-cho nâmâ kôpâ, ha
Brought first been plantains, they
The plantains which you
al nemma.
good were.

Sà sílûp si al-mâ.
Here oranges these good not.
These oranges are bad.

Sà pobbû sâ ish-a al
Here river this (of) water good
denna.
The water of this river is
good.

Hà nâm-a nangu lepâ hâ
His house village middle in
dâdâna.
His house is in the middle
of the village.

Ngâ nyîthinga kâ-dna.
My wife ill is.
My wife is ill.

Ngâ âla achi dâ.
My leg sore is.
My leg is sore.

Sál síkrâ dâ, moily og-nemma.
To-day is cold, yesterday
To-day cold is, yesterday heat was.
was hot.

Sînyî ngâlu âma al khrâm-
This year our dhan good about
This year our crops are
mâ, kor khrâm mâ.
middling.

not, bad about not.

Meg tainyîlâ* kân-nenpu.
Little about if dark will be.
It will be dark shortly.

Like the French verb 'faire', the verb 'îly' (= 'to do,' or 'make') is often used idiomatically, where in English we should say 'is,' 'are,' etc.

Example.

Sà gûdâ sî nyîsu nangu hab
Here country this Dafla village like
This country is like (our)
lyîdâ.
hills.
is.

2.—ORDINARY VERBS.

Dànyî hûch-châ-dâ.
The sun is going to rise
Sun almost rising is.
(though not yet visible).

* 'ta' coalesces with 'nyîlô,' though 'megta' is the real word.—Assamese 'olop mân'
Part III.

SYNTAX. 61

Ma ngál nangu ba lok-lók-ba
He our village to time time (adv.)
údna.
comes.

Ngá pottá-hám sûrna sûr ká
I paper the piece piece dividing
jít numma.
give did.

Pottânga dâg-nebâ; ngá hám
Splinter prick did; I him
álima-p-numma.
well made have.

Ma pât dorog mem-pâ.
He tiger a killed has.

Sün hekka ippâ na hol-nûmma.
Tree from descending fallen has.

Bûlli sikhra pân-nepû.
They rubber cut will.

Lâkannigá dâtlâ bûlli rongá-
Days seven remaining they fields
hám úm-rûg-nenpû.
the fire put will.

'Mekuri' nám hâ-il-nepû.
Cat you scratch will.

Nâm úm-a lyânpu.
You fire burn will.

No etchin danna.*
You rice eaten have.

Únga mâ daba jemi ma-lâ-
Wound not being work do able
nammā.
was.

Ngá hûr-Iyikâm, sadgâ oppo
I thirst being, so much liquor
tûd-nepû.
drink would.

He sometimes comes to our village.

I tore the paper to pieces.

A splinter pricked him; I cured him.

He has killed a tiger.

He has fallen from a tree.

They will cut rubber.

In seven days' time they will burn the fields.

The cat will scratch you.

The fire will burn you.

You have already eaten your rice, and yet ask for more!

Before I was wounded, I could work.

When thirsty I would drink so much (showing) liquor.

* See note on the perfect tense of 'kâ.'
Sā kā-pā nyilā àbt-bā
Game see happen if fire(particle) neppagala.
would have.

Harinba! This is the idiomatic way of expressing "Come quickly!
I here quickly!" cf. the Miri expression "Maināpū."

Dānyim hā áp-tā
Shade in(there) put.

Pādūn tūkū
Hair tie up!

Dāmpl plās tūkū.
Hair knot tie up.

The above expressions refer to the period when one emerges from youth to manhood or womanhood, and means 'It is quite time you started tying up your hair,' and does not refer to an ordinary occurrence of a person's hair falling down.

Sā darāb patch hām ngā
Here things things them I dā-mā-lyía àlla kātā.
remaining not if well see.

Gom bē-yok.
Word say not.

Gom be-mā dā-tā.
Word speaking not stay.

Bāllū nyi hām litāba ūn bā.
They man the bury to gone have.

Mōbū āb-nām sudum-hām
Gun fired at been deer the me-tāba ūn bā.
search for to gone have.

Ma borām a-ru-tāba ūdē.
She young brother meet to going is.

Ngā ām pēly-hā tab såg I dhan cutting while snake a kā-pā- tenma.
see happen did.

Pobbū hā rāb-tānna iss hā
River in cross water in hollū-la sin-na.
fallen having died.

Had he seen game, he would have fired.

Put it in the shade there.

Tie up your hair (said to a man).

Tie up your hair (said to a woman).

Look after these things in my absence.

Don’t speak! (said to one who has not yet spoken).

Silence, stop speaking (said to one who is speaking).

They have gone to bury the man.

They have gone to look for the deer I fired at.

She is going to meet her brother.

I saw a snake while cutting dhan.

He was drowned while crossing the river.
Part 111.

**Syntax.**

| Pât hâm kâ pà-pela ngâ     | I caught sight of the tiger and ran away. |
| Tiger the see happen having I kenma.               |
| run.                                        |
| Yotchí pui-lyhâ letching          | I cut my finger while sharpening a knife. |
| Knife sharpening while finger hâm ma-pli-ë-u-pnûmma. the cut (reflexive) did. |
| Ngâlu rongâ-hâm moi-nyâ- We fields the weeding finished tellâ ngâl* meg dâ-t-kû-npu.† having, we a little rest again will. |
| When we have finished weeding, we will rest a little. |
| Patâ gâ-n-rû-ba† ngâ ñb-tenapû. Bird flying meeting I shoot will. |
| I can shoot a bird on the wing. |
| Anûba lyâl-nâ-tâ. Quickly running bring. |
| Run quickly and fetch it. |
| Môbû-hâm bû-mâ-ga-ba sudum hâm Gun the carried not deer the ñ-lâ mâ-trûmma. fire at able not was. |
| Not having brought the gun, I could not fire at the deer. |
| Nyédâ ho-kin-bâ-nyïlâ ngâ út-tâ-mâ. Rain fall perhaps if I go will not. |
| I will not go if it rains. |
| Ngor ya-n-bâ. Fish gone bad has. |
| The fish has gone bad. |
| Nâ arrûb an-bâ. Boat below gone has. |
| The boat has sunk. |

The negative form of verb requires no further illustration.

3.—**Interrogative form of verb.**

| Nâ bosh dan-lyê ? Your fear is ?  | Are you afraid ? |
| San müllû-hâm tâ-tâb-nûmm- | Did you cut down the trees. |
| Tree (plural) the cause to fall down lyê. did ? |

* The repetition of the personal pronoun is idiomatic.
† The force of this particle is 'for a change' or 'back again'.
‡ Apparently 'n' is euphonic.
Hā tab hâm kā-pâ-mâ
There snake that see happening not dna-lyê.
are?

Nâlu (plural) nanga hâ nâ
Your village in your
(singular) sâl ū-tch kâ
to-day arrive back
-npū-lyê?
will?

Nâlu sâl . ma-tlyinn lyê, ârlâ
You to-day do will, to-morrow
ma tlyinn?•
do will?

Nâ dá gûm gûm nâm hâm tâ-pâ-
You thunder thundering that hear
mâ dna-lyê?
happening not are?

Nâ sâ-t-mâk ha-dna-lyê?
You dance will not saying are?

Úd mâ ma dânyê, or ū-tmâk
Go will not making are? Go will
had na-lyê.
not saying are?

Nâ pât spin âl-ba di-lâ dann lyê?
You tiger skin well take off able are?

4.—COMPOUND VERBS (PARTICLES).

Isah arû bâlâ ûlû-âm ngâ
Water within below stone the I
kâ pâ-dâ.
see happening am.

Ngâ mûbû dû nâm-ham ta-lâ-
I gun sounding the hear able
sû-dua.
together am.

{I can see the stones at the
bottom of the water.

* The second ‘lyê’ is often left out, as here.
Part III.]  

SYNTAX.  

Nà san hà châ-lâ dann lyê?  
You tree on climb able are?  
{ Can you climb a tree? I 
Châ-lâ-mâ-dna. 
Climb able not am.  
{ I cannot.
Àla da-rû-mâ nyilâ, û-lâ tenpû. Leg broken not if, go able ba 
{ If my leg were not broken I 
should.
San hàm hûd-in-tâ.  
Tree the shake.  
{ Shake the tree.
Ngâm mòbû âb-kin-taba.  
Me to gun fire show.  
{ Show me how to fire a gun.
Nâm nyî-lâ ma-m-tail ne. You man by beat cause will.
{ I will get a man to beat you.
Hâm mindui arûng gallâ herâblâ Him buffalo horn on lifting 
{ A buffalo has tossed him.
kû-pâ-ga-nûmma. 
tossed has.
Ngâ sîjá ‘sôlâ’ ga kâ tâ-mâ I now coat wear see wish not 
{ I cannot try the coat on now. 
rû.  
at all.
Làmplâ-hâm û-mûr-màba.  
Road the go mistake not.  
{ Do not lose your way.
Ngâ oppo såm michû tû kà tâ. My liquor this a little drink see.
{ Taste a little of my liquor.
Sâm kâ chin-mâ-dna-lyê. Him see knowing not are?
{ Do you not recognise him?
Ngâ mnâdî tâl sà-là-danna.  
I mountain up mount able am.  
{ I can climb a mountain.

V.—ADVERBS.

Ngâ kân-nâ hogab kà-pà-tailnê?  
I darkness in how see happen will?  
{ How shall I see in the dark?
Moiyûm nyadâ egâ.  
Yesterday evening rain much 
fell.  
{ It rained very heavily yester-
Ngâ hal hûdïlâ benma?  
I so when said?  
{ When did I say so?
Isa pajab ha hūdilā Water (i.e., wild) duck they when ā-tch-li-ū, arrive will.}

Sā san dānyim sā dá-tā. This tree shade in sit.
Hā san dānyim hā dá-lā. That tree shade in sit.
Okungā ā-dān-nē. Quickly go at once.
Aia tūllūa mūllūa lekingā All the Abors (plural) all together ān ma. came.
Nyi ākkingān* ā kūr kūnma. One man go back again did.
Ngā suduma dor-kin-gā he kā pā We deer one only see happen nūmma. did.
Nyi ākin-gā he łyi. One man only came.
Mobū le-kingā he āb tā. Fire your gun once only.
Sadgāb jin pū lyē, hadgāb This much give will, that much jin pū lyē? give will?
Ngā lyi nyā-mā dā. I doing finish not yet.
Ha-sā ha-sāba uvwxyz, ngā-ālā achi Slowl[y go, my foot sore dā, ā-bl-mā. is, go cannot.
Ha lagkra dā-mā. He day one stay not.

When will the wild duck come in?
Sit in the shade of this tree.
Sit in the shade of that tree.
Go at once.
All the Abors came together.
One man returned alone.
We only saw one deer.
Only one man has come.
Fire your gun once only.
Will you give this much or that much?
I have not finished yet.
Go slowly, my foot is sore, I cannot walk.
He did not even stay a day.

* I think 'n' is euphonic.
A-la khrâ-mâ-ba ngâ ú tlyinne. I will come to-morrow for
Tomorrow truly I come will.

Dâ-il tâ úlyâm san lû kâ
Thunderstorm coming tree under
dâ-mâ-ba.
stay not.

Na âla üd ben-chia-dan-lyê? You well song sing knowing are?
Can you sing well?

VI.—Postpositions and Conjunctions.

Ú-cho-lyâ-tâ. Go first on.
Go on in front of me.

Etchin da mâ-dâ ba*-â-yen. I went before I had eaten
Rice eat not yet, I went.

Pom madna, hâ halyi denna. It is snowing, therefore it is
Snow makes, therefore cold is.
cold.

* 'ba' is the adverbial particle.
PART IV.—MISCELLANEOUS PHRASES AND SHORT STORIES.

Several of the following are given from the Dafla point of thinking, and must not be regarded as translations of English into Dafla. Hence the English rendering of them, unless given very freely, which, in an elementary work like this, is not always advisable, must be excused if in places it is very crude or scarcely grammatical.

A COMPLAINT.

Ngâ Hále-ne yôlâ ma-tâba ūd
I Hale accused make to am
na. Ken-lâ-moil
come. Three or four months ago
ngâ abûngâ, nyihyî á-ûm-a
my elder brother wives three
âp-phemâ si-lelene. Ngâlu Nyisî
left having died. Our Dafla
“niyom” ba bâllü á-ûm-bôbûâ ngâ
custom by they three all my
nâm sâ dá-m-tail-kûn-na.*
house at stay will again.
Mûllüa ngâ nâm sâ ál dá-kin-
All my house at well remaining
dâ, âkna hogba â-mâ-denna yû?
is, one why coming not is why?
Fûll âkne ngâ nâm sâ â-mâ-bâ†
Of them one my house to coming not
Hâlega nâm hâ dá-dna.
Hale's house at staying is.
Ha hogba madnê yû ? ná dá-khâ
She why does why ? you with
da-npu had-na-lyê mâ, Hále-ga
stay will saying is not, Hale
dâ-khâyã† da-npu hadna-lyê ?
with stay will saying is ?
Ma Hále-ga lag-yâ-bâ†
She Hale with rather
da-npu hadna.
stay says.

* The 'kâ' here has the force of 'change' of former position. † 'ba' adverbial force.
†† 'ya' (the comparative particle) is inserted.
Nalu ga niyom hâm
Your customs them
lugba yop-pâ-tailnyê? Nâ
why leave will? Your
nâm hâm ál-dâm koba ngâ
house in well staying that I
ben-t-nepi.
tell will.

Why should I depart from
your customs? I will order
her to stay in your house.

HISTORICAL SENTENCE.

Pûrâ pol hâm árkom chá Hari
October moon in beginning first Hari.
nânga hok Tanu
village from the Apa Tanangs
Kodom bâggichcha âgûm álâ
Kodom (tea) garden near
dâm hâm Chimûr
living the of-Tolbotia-Miri-tribe
Podu-ne nyôb pâltâba ûnma.
Podu war wage to come.
Lâmplâ hâm ûy-hâm lâ um
Koad on coming days three
gâba ûnma. Orûm-ba
about came. Friendly manner
ûdna-k hala* amba
we are come that saying falsely
solbâ álâ hâm illyi porâ
pretending hand in pig fowl
menj minsâ, etchin oppo
dividing distributing, rice liquor
mûj-mins-lâ dabâ
preparing distributing eating
tûbâ sâlâ Podûne manm-êk-a.†
drinking playing Podu killed.
Ma-pekulâ Poduga nyi åtch
After that Podu’s people (plural)
âm gonnê bloaloklâ bûllû
the (plural) forcibly taking their
nangû ba bol úgan kêm-êika†
village to forcibly caused to return

In the beginning of October
the Apa Tanangs from Hari
village came down to wage
war on Podu of the Tolbotia
Miri tribe, who lived near
Koddom garden. They did
the journey in three days.
Treacherously pretending
friendship, and presenting
pork and fowls; while they
were dividing these up, and
preparing and distributing
rice and liquor, and eating
and drinking and enjoying
themselves, they killed
Podu, and carried off his
family captives to their
village.

* ‘k hala’ denotes reported speech.
† This termination is used in narrating events that the speaker himself did not see.
CONVERSATION.

Nām kā] 'bū-nma nyi! How old are you?
To you child born been years
how many are.

Ngā ben chem-mā. I don't know.
I say cannot.

Nā nyi-k-gā halyi How many years have you
You years how many about plains
lived in the plains.

Yi, rile niyām khām-nepū. How many years have you
Years ten years three about will be.

Nyīsū tá-lok uły- About thirteen years.
Dafla country down from when
coming you how much big were.

The following example shows how no rule can be laid down for
the various forms of the tenses of verbs met with in conversation,
especially the verb 'ā':

Ngā chitti åkk ji-lū-sā* mü dá ; nyi I want to send a letter; will
I letter a send wish; man any one go? will you go?
ůłyi?ůłyi? nā ütyyinnyyē? go? go? you go will?

A POLITICAL MATTER.

Ngā-k henām Nyīsū tállūa The row among the Daflas
My written Daflas (plural) about which I wrote is
moi-ā-sā-nma hala beng not of much importance.
quarrel together did that saying
kor ma-lū-mā.
worth much not.

* 'sa', with no appreciable meaning, is frequently joined, as here, 'to the particle
'mui' or 'mü'.
Yöl̀a yiblà sho-n nyt ĥa
Accused makers first men between
là Police hà lâ anyiga
both Police between and the two
pen kâ hà, hogabjâ lyi-chir- *
dividing what happen
nimma, āljâb ben yûb daba meg
did exactly define to little
essâhâ kulindâ, okka hà berû
difficult perhaps is, but there matter
ha beng kor mulû-gâ mú-mâ
that saying worth much I think not.
Assû tál dàn Getch
Hills up in living Gâțchi Miris
tâllûa moî-â-sû-dña;
(plural) quarrelling together are;
ahalyi nanga hâ dàn Getch
plains villages in living Gâțchi Miris
tâllûa bûllû nyob pâdlâ
(plural) they war wage may
hala bosh danna. Bûllû nyob pail-
that fearing are. They war wage
nepti mú-mâ. Okka Pothâlipâm
will I think not. But Pothâlipâm
hâ sjîjâ dàn Alexander Sahab-ba
in now staying Alexander Sahib to
ngā chitti tâg heg-lyinma, hà
I letter a write did there
berû beng dânam hâm
matter said (participle) that
tâdår-tella nâ ā-hâ hogab
heard having your heart in how
mûdâ chitti lâ tâg magda la
think letter a writing
ngâ-pa ji-lû-ba.
me to send.

What between the police
account and that of the
complainants, it is rather
difficult to say exactly
what did happen, but I do
not think the matter of
much moment. The Gâț-
chi Miris in the hills are
fighting; those living in
the plains are afraid that
they will raid them; I do
not think they will, but I
have written to Mr. Alex-
ander, who is now at Po-
thâlipâm to let me know
what he thinks. (Literally:
having heard the said
matter, write and send
me word what you
think in your mind,
by letter.)

A TALE WITH A MORAL.

Sagâ là Târâ là mnârâ lepâba
Sagâ and Târâ and jungle through
â-lyit-gala. Târâ mûbâ bûg
going were. Târâ gun a Sagâ and Târâ were journey-
ing through the jungle.

* The distributive or distinguishing force of ‘chir’ (literally meaning ‘each’) cannot be
translated.
Târâ had a gun. He said: 'If any wild animal were to appear, I should stand my ground and fire.'

Just at that moment a bear came in sight.

Târâ, dropping his gun, immediately climbed a tree. There being no other tree, and the bear approaching, Sâgâ threw himself at full length on the ground like a dead man. The bear came up to Sâgâ's ear and smelt it.

As Sâgâ did not move he went away.

Then Târâ came down from the tree a little ashamed of himself and jokingly asked: 'What did the bear whisper in your ear?'

Sâgâ said: *This implies a big animal that would kill a man.*
A DISASTROUS TOUR.

Nangu pong-gâ-l nimdâne*
Village one in blind hü-etchna-lâ dânma. Álá-gâ hunchback and lived. Day one bûlû be-min-sû-nma nangu they say together selves did village hâm yop-pâ-pela oddâm the leaving behind upstream dailyâba åttârgol ådba direction go as far as possible to go benma. Yûp kâllâmplîn-gâ da- said. Nights eight eat gâ-ba embin oppo il yi porá last to rice liquor pig fowls bâl ânna. Û-râb dâl åttår † carrying went. Going along going olyûm hâ chômûm-gâ dân-gâ evening at thirty inhabitants nanga pong ú-ch-nemma village a arrived. Hâ nanga hâ nyîe dâ-m-
There village of that men stay allow demâ-k‡ hûtîlà, ai-hâ nangu not that forbade, night in village boîlyâ-hâ dânma. Hâ láguna hâ outside stayed. Then day on åd-åddê, dânyi og hâ issh going along, sun heat in water bân bân na hü-etchna kash carrier carrier hunchback secret kash la ish mûllûng-âm tâ-dâ. secretly water all the drinks. Kâ-kû hâ nimdâne ha issh After that blind (man) the water

A blind man and a hunch- back lived in a village. One day they agreed to leave their village and travel upstream (north?) as far as they could go. So they took rice, liquor, pork and fowls to last for eight days. The first day at evening they reached a village of thirty houses.

The villagers would not let them in, so they spent the night outside. The second day on the march, as it was very hot, the hunch- back, who carried the water on his back quietly drank it all. Then when the blind man asked for

* This word means, 'blind at night time,' the Assamese 'ràti-khonâ,' and does not imply that the man could not see by day.
† The idea underlying 'târ' is a day's journey.
‡ 'k' indicates reported speech.
kotlà hü-etchna ha benma demanding hunchback the said issh údʊŋgəm hə water vessel (‘choonga’) there nanga ba* yop-pa-penma. Hə village at left behind have. That əl olyum hə nanga† pong gə-l day evening at village a at ågum ha pobbə hə-g kə-pə-gelly near at river at a met having hü-etchna nyi ha úddə hə issh hunchback man the vessel in water tə-rəblə tə-də. Úddə odntim-dipping up drinks. Vessel sound ma tə-pə-tella nimdəne nyi hear happen having blind man ha benma: ‘Habnyilə nə úddün-the said: ‘Thus if you vessel gəm yop-pə-mə nəm-gə: the left behind not it seems; amba be nəm gə, nə falsely you spoke it seems, your benəm həm tejji tə-k-‡ spoken (word) it trust any more mâ;‡ not;

nə ngəm am-pə§; you me deceived (now) have; sələ gə lokka ngəlu bənəm həg to-day from our carried what həm derəb səm ngəlu ātt what the things them we self āttə dəg sə tlyinne, sə self keep selves will, to-day illokərə ok ok-sə-bə də tlyinne.’ night separately stay will.’ Hə-kə nangʊ-bə ñklə nɪm-Then village at arrived blind village the blind man told dənə hə nangʊ-† nyi-əm the villagers: ‘He has (man) the village man to cheated me and we are

* This is more idiomatic than ‘ba,’ but if they had been travelling southwards (down stream), ‘ta’ would have been the proper word, signifying ‘I left it behind’ ‘up north.’
† The full word is ‘nangûngə,’ which is shortened to ‘nangʊ,’ ‘nangu,’ or ‘nangə,’ according as accent demands.
‡ Apparently shortened form, because less emphatic, of the particle ‘kə-mə, meaning, ‘never’.
§ ‘am-lə’ would signify ‘deceived me a long time ago.’
going to separate.' So the blind man got a villager to lead him to one house, while the hunchback went into another.

But in the night the blind man heard the hunchback calling out: 'They are stealing all the things.'

The blind man called out. 'I am coming.' He got up and ran down the house-ladder, but fell over a 'dheki' (vessel for husking rice) as he ran towards the sound of the hunchback's voice, and broke his leg.

---

'ka halla' indicates reported speech.

† 'hā' in oblique cases (accusative included), is 'tā' (ride under 'Personal Pronoun'.

‡ 'nā dā khā' are emphatic, because of their unusual position in the sentence.
Meanwhile, hearing that some one was coming to the rescue, the thieves ran away. The hunchback presently heard groans, and, as the blind man did not come, went out and found him on the ground with a broken leg.

Then the blind man said: "If you had not drunk all the water on the sly, this would not have happened." The hunchback promised he would never cheat him again, bandaged up the broken leg, and tended and nursed the blind man till well enough to walk. Then they returned home.


Lok nyî åk dâ-tlâ, kâ anyigâ
Once man a lived, sons two
dâ-tlêya.† Ainyâ yâ -a åb-hâm
lived. Young-er the father to
benma: 'Abâ ngâlga darâb hok
said: 'Father, our things from

* 'ba' that occurs so frequently in this tale, answers to the Assamese particle ' tô,' whose nearest equivalent is the Hindustani word 'wallah,' as in 'punkha-wallah' 'chota-wallah,' 'ândha-wallah' (the blind one).
† 'kâ' implies change from former condition.
‡ Apparently euphonic.
ngâp nemma sîjâ jibba.” Hâ me to share now give.” Then āb ha anyi bobû hàba* derâb father the two each things hâm pen jîtlâ. Hâ the division giving made. After kâ-kuâ, ainyâ-yâ-hâ âpa gâ that young-er the days few dâtlâ mú-ga derâb múllija hâm staying his things all the nû-lai-ella, ādâ gûdâ-gathering taking distant country ba ûnna. to went. Hâ gûdâ hâ nyedai-nyet-ma- There country in feast merry min lâ mú-ga derâb patch making his property múllîngâm mû-yûm-tella. all wasted. Hab mû-yûm tella dâd-kâ-hâ Thus wasted having remaining while hâ gûdâ hâ demâ dûrrê útlâ, there country in great famine arose, mûg ai hob da-pâ-matlâ. Hâ, his belly for eat got not. Then, hâ gûdâ-ga nyî âk ga dâk gâ-l that country of man a inhabitant to ât-lâ, hâ nyî hê mnârâ† coming, there man that waste land pûkh-rîbâ illyî kâ-il-yâ-tâ-ka short grass swine watch that hal û-m tella. Illyî danâm saying go made. Pigs (by) eaten danâm aîhi hok ai-hâb da-lû-daba eaten seeds from belly for eat full mûtlâ; nyî âkk nekhrâm hâ wished; man a even one there nyî hâm hoggâ jî-mâ man that to anything give not tella. Hen dâtlâhà benma: did. Senses recovering, he said:

* The adverbial force that this word gives to ‘anyi bobû’ cannot be translated.
† The Daffas have no ‘fields’ in which to herd swine.
"Ngá ábga nyerrá atch hám ha my father's servants (plural) they
uttu anyi-ná dadda kāpātella dēlē
bread enough to eat find excess
dekhyenga dād ba kā-pā tella, 
superfluous remaining find, 
gā da-pā-yā-mā-ba lā-nā ba 
eat find not hunger by 
sī-lyā-sū-tailyē. Ngā sā-kka 
die am about to. I here from 
āb-ga dā-khā-l ú-g della 
father's presence to going rising 
bentainle: 'Āb, nām là uison-
say will: 'Father, you both God 
hám là nānyām ngā līyā-mūr-
the and you both I done wrong 
tella; nā kā hab līyā-kū-mā*; 
have; your son as done have not; 
gām nā nyerrā atch hám 
me your servants (plural) 
līyd-na-ba līyā-m-ta." Hab 
work as work make.' Thus 
mūlā-ella hāk ka mūg ábga 
mused having then his father's 
dākh ba út-lā. Okka ād-
presence to went. But distance 
ḥā üīnlām āb ha kā-tūl-kā-
in coming father the 
see 
pā-tella aiā mū-pā-lā 
happen having pity musing 
lā-tū-lā lāpā gar-gāb-lā 
run meet neck putting hand round 
māpūb-tella. Kā-a benma: 'Āb, 
kissed. 
Son said: 'Father, 
nām-lā āi son hám là nānyām 
you both God the and you two 
ngā līyā-mūr-tella; nā kā 
I done wrong have; your son 
hab līyā-yā-kū-mā*;" Okka āb 
as done have not.' But father 
ha nyerrā atchām hám benma: 
the servants (plural) them to said:

he said: 'How many hired 
servants of my father's 
have bread enough and to 
spare, and I perish here 
with hunger!'

'I will arise and go to my 
father, and will say unto 
him, 'Father, I have sin-
ned against heaven and in 
thy sight: I am no more 
worthy to be called thy 
son: make me as one of 
thy hired servants.' And 
he arose and came to his 
father's. But while he 
was yet afar off, his father 
saw him, and was moved 
with compassion, and ran 
and fell on his neck and 
kissed him.

And the son said unto him 
—'Father, I have sinned 
against heaven, and in thy 
sight, I am no more 
worthy to be called thy 
son.'

But the father said 
to his servants: 'Bring 
forth quickly the best

* 'kū' signifies 'though I formerly behaved as your son should have.' There is no word for 'worthy.'
"Ngā müllija ezz hâm ál-yânn
'My all garments than best
ezz hâm anûba nā leng
garments the quickly take out
gadlâ sâm-kâm-tâ, âlâ hâ tâ
bringing him clothe, hand on also
lechlâ ga-m-tâ, âl hâ lukhlâ tâ
ring put, feet on boots too
ga-m-tâ, sa hab kâ jît-yân-
put, cow female child fatter
gonné sâ bôa gadala pakhr-tâ*
than all here bring kill
ngâl datlyinn' âlâ khûrmdba;
we eat will to our hearts'content
hobâj hab lyittlyinnê ? ngâ kâ
why thus ' do shall? our son
sâ ûi mnâk lâk chá-lin
Satan's country from rising
lyi-k-na haly-iba kâ-pâ
come again like as I have seen
gelkû, nyinâm kâ-pâ-gel-kû,
again, the lost I have found again.
Hokka bûllû sâ min-dab-lyi-
Then they dance together to
râb-nûmûma.
began.
Okka kâ abû ha
But son elder the
rongâ hâ lyîtla, rongâ hokka
fields in working was, fields from
ûk-na nâm â glâm hâ û-ly-
returning house near coming
kû-lâtâ ûmûm tâl toppû
home drums cymbals flute
ma la sâ-min-lâ âdnûmmâm
playing dancing and sound
tâ-pâ-tella. Hâ nyerrâ âkk gâ la
heard. Then servant a calling
tachûnûmûma:
asked:
'Hâ âddan ha hog madna?
'Here noise this what is?'
Nyerrâ ha benma: 'Nâ borh
Servant the said: 'Your young
ha üt kûla, nâ åb
brother having returned, your father
nâ borh-hâm âlla ü-k-
your young brother well returned
nûmma kà-pâ-kula hem poz-ûla
has seeing again being pleased
pâsâ kutchû múla sa kâ jîtna
I am fortunate thinking calf fatted
hâm pakh-lâ.
the killed has.
Hâm tât-lâ, hâ-hâ âlla, nâm-hâ
This hearing angry very, house into
âk-mâ-tla. Hâ åb ha nâm
enter not did. Then father the house
arrâ hok len ât kû*
inside from coming out come inside
hatla. Okk ha åb hâm ben-rû-nûmma:
said. But he father to answered:
'Taîâ! tâsinâ! hada nyî állâ
'Hear! look! so many years (and) days
nâm mûllâ, nâ benâm hâm
you on behalf of, your word it
tellâtella-lâ lyîtnûmma, okka
heeding I have worked, but
ngâ âzin-orrûm hâm hál sin-lâ
my friends to giving to eat and
sà-min-daba nà âribin dorg-khrâm
drink make merry to you goat one even
jînâ; okka nà kà hâ nà
gave not; but your son he your
derâb patch nû-lâ ella nyem
goods goods taking away women
lagba sà lûpelâ-ûd-kûn hâm sa kà
with play wasting returned him calf
jîtnâm pakh jîâ-lyi-khrâm-nyà.'†
fatted
kill.'

And he said unto
him: 'Thy brother is
come, and thy father had
killed the fatted calf, because
he hath received him safe and
sound.'

But he was angry, and
would not go in; and
his father came out and
entreated him.

But he answered and said
to his father—'Lo! these many
years do I serve thee, and I
never transgressed a com-
mandment of thine, and yet
thou never gavest me a kid,
that I might make merry
with my friends. But when
this thy son came, which
hath devoured thy living
with harlots, thou killed'st
for him the fatted calf.'

* 'kû' draws attention to the fact that he had already refused to come inside.
† The idea underlying 'lâ' taken with 'sa' is 'he heading the merrymakers and
paying for all himself; 'sà-min lâ' would denote 'each merrymaker paying his share,' or
a general feast.
‡ The meaning 'giving to him and not to me' cannot be expressed word.
Part IV. MISCELLANEOUS PHRASES AND SHORT STORIES. 81

And he said unto him: 'Son, thou art ever with me and all that is mine is thine. But it was meet to make merry and be glad for this thy brother was dead and is alive again; and was lost, and is found.'

I now think we have advanced far enough in the language to discontinue the practice of placing the English word under the Dafila word.

THE TALE OF THE BRAHMIN AND HIS SERVANT.
(From Mr. Anderson's "Cachari Folk Lore."


* A common method of emphasizing a positive statement.
† 'kâ' implies 'change of state,' as illustrated frequently already.
‡ The roundabout method of expressing 'because,' 'why do I say this?'
§ Literally, 'three or four times?'
back, ate it. And this he did again and again till all the plantains were gone. Presently, when the Brahmin asked what had become of the load, the servant said: 'You told me you could see behind as well as in front. So I showed you each plantain before I ate it, and you never said anything.' So the Brahmin went his ways speechless. (Literally: Hearing the servant talk thus, the Brahmin without saying anything went on in silence.) Presently they stopped and cooked their mid-day meal, and they had got with them a few khawai fish. But the Brahmin only gave one to his servant and kept the rest himself. And when he was about to eat, the servant asked—'Oh! Brahmin, do khawai fish swim about singly or in shoals.' The Brahmin answered—'In shoals.' So the servant said—'Then my fish had better go with yours;' and, so saying, he threw his fish on the Brahmin's mess, defiling the whole thus.
Sa sun si "geya" sun-a
Nyerr a ha benma, Ma, sa sun si 'ga' sun-a; ngu benam-iyya benji
bainyil a nam o-ung-ga jittlyinna, na benamiyya jir* bainyil a, na ngam
o-ung-ga jilyaba. Sa sordne ka
utchem† k a-pa-lay nyerr a ha
tachnumma: Sa sun si hog sun-a?
Bullu benma: 'Ga' sun-a; hatla
Bammum am nyerr a ha
tokur.‡
kakhra-maba o-ung-ga jinna.‡

Ha kaku sibin ollum-ga kapa-
gallye. Nyerr a ha
tachnumma:
Sa sas numu danna] sam hogal
amin danna? Bammum ha benma:
Bullu amina 'sibin.' Nyerr a ha
benma: Ma, si 'sibbin-a.' Ben-
cho-ha lynam haba Bammum ha
benma alla bemata-tala nyerr a ha
Bammum hamb o-ung-ga ta jinma.

Hokka bullu pakam aitcham kapa-
gallye; Bammum ha 'pakam',
amin gallye, nyerr a ha 'pakam',
amin gallye Bammum ha benma
alla bemata-tuklyilla nyerr a ha o-
ung-ga jinma. Bammum ha arruhah

So the Brahmin got no
dinner, and the servant ate
the whole.

A little later they came across a number of simul
trees. Seeing them, the
servant asked: 'What do
you call these trees?' The
Brahmin said 'geya.' But
the servant said: 'No,
these are 'ga'; if I am
right, I will beat you five
times, if you are right
you will beat me five blows.'
And meeting some boys
grazing cattle, the servant
asked them: 'What trees
are these?' They said 'ga,'
and directly they said it,
the servant dealt the Brah-
min five blows.

Next, they met a drove of
goats. The servant asked:
'What is the name of these
animals that are grazing?'
The Brahmin said: 'Their
name is sibin.' The ser-
vant said: 'No, these are
sibbin.' And in the man-
ner described above, the
Brahmin being proved
wrong, the servant struck
him five times.

Next, they came across a
flock of paddy-birds, which
the Brahmin called 'pakam',
but the servant 'pakam'
(strongly accenting the
last syllable), and again
the Brahmin was proved
wrong and got five blows.

* 'jir' means 'true'. † Plural termination, for human beings only.
‡ 'tokur' means 'in answer'; 'jinma' here means 'hit'.
§ 'sa' (sounded slightly longer than the word for 'here') means 'animals'.
¶ 'namu danna' literally means 'grass-eating'.
‖ This implies 'for the third or fourth time.'
The Brahmin repeated to himself the proverb: ‘It is idle to argue with a fool.’ And when they were now come near the Brahmin’s mother-in-law’s house, the Brahmin, being very hungry, sent his servant on ahead to beg them to get supper ready. So the servant went on ahead and bade the Brahmin’s mother-in-law cook a duck and put lots of plantain ashes with it. And when the Brahmin arrived his mother-in-law set the duck before him, and though he did not like its taste he was so hungry that he had to eat it. By this means (literally: ‘on various occasions when he spoke’) the servant put the Brahmin to shame. So he wrote a letter to his younger brother and sent it by the servant, telling his younger brother to kill him. The servant took the letter and after going a little way met a man who knew how to write, and told him to write, and told him to

* Literally, ‘what can avail talking and arguing with a fool?’
† ‘lyâ’ signifies ‘before the Brahmin arrives.’
‡ Oratio obliqua.
§ The literal translation of the whole involved sentence is ‘made the servant go ahead, that, arriving first, he might tell them that they were to get food and drink ready before the Brahmin’s arrival.’
¶ ‘choy’ means ‘ashes.’
‖ ‘ejâg a-lu tella’ means ‘adding a great deal’ ‘jop’ means ‘lifting up’, or dishing up.
∗∗ Literally ‘in hunger what can I do, thinking, decided I must eat.’
†† ‘khri’, means to speak from writing or read out.
§§ ‘khrib’ = ‘another’, ‘tâg’ = ‘a’.
|| There is no separate word for ‘niece’, loosely she is called ‘daughter’ or ‘child.’
anūba nyemm jïlā ngã ha nyemm jïly ka tangam ūm lā* de-mā. Há chittï hâm nyerrâ ha bû-lai ella Bâmûm hâ borh ālã hâ jïlā, borh let him know what the letter contained. The man read it and told him that he had told his brother in the letter to kill the servant. Then the servant tore the letter to pieces and told him to write another, with the following words in it: 'Brother, on receipt of this letter marry my niece at once to this servant, I cannot come to the wedding. The servant took this letter and delivered it to the Brahmin's brother, who read it, and, though very angry at heart, but not daring to disobey his elder brother, gave the girl in marriage to the servant.

Hã kâ kuá Bâmûm ha nyerrâ hâm memp buddê memá buddê hal kâ tâb ùlã. Bâmûm ha ú-chîhá hâ berû hâ tâ-tlã nyerrâ hâm ma-tâba lyîlã; okka ma kâ nyîjîhã nyemm jinâm ha ma-tâba lyînâm hâ tâ-pela müû nyol hâm bentûm tella : nâm Bâmûm ha manpû kahâdã. Soon after, the Brahmin came to see whether his servant had been killed. On arriving, and hearing what had happened, he determined to kill the servant, but his niece who had married the servant hearing he had determined to kill him informed her husband that the Brahmin wished to kill him. Hearing this, the servant seized and brought in a calf, and tying its four legs together, put it in bed with his wife.

Hã hab benâm hâm nyerrâ ha tâtlã sa hizzîr dorrg* nâ-tû-lã bolãlîl, āl ālã apl bubu hâm let-lã, mü-ga nyîhî lagba yub-ka-hã jâplã āb-telã.

* 'I shall not (now) be able to come' would be 'ûm-lâ-mâ'.
† Here 'hatû' means 'much' or 'greatly' and 'hâ hâ hârela' means 'being angry', the words following mean 'within his heart concealing his anger.'
‡ 'da-khrâm' = concealing.
§ This is the only method of expressing 'not daring' viz., by a rhetorical question.
¶ In dependent clauses 'buddê' is used for 'lyîš'.
¶¶ 'ga' is omitted, partly for euphony's sake, and also probably because 'possession' is not strongly implied.
** 'gorn cheori ejoni' exactly translates 'sa hizzîr dorrg'.
Ai hā Bāmūm ba āl* mug dūn† ĕ, hā yub-ka hā kātlā nyihir nyol nyu‡ yubsdan lā hal sa kā bāl nyerrā hal hab nām mentlā.

In the night the Brahmin came and seeing his niece in bed, thinking husband and wife were asleep together, killed the calf, believing it to be his servant.

Az hā kātlā sa am me-mūr-taba ātte mūr dusuklā nyerrā hām benema sa hām anūba ēdkā hatlā. Nyerrā ha sa kām selā eļ,§ bollā∥ hā āme sādlyin¶ lā dādha lītā. Hab ma-tlā Bāmūm ha sa men kā 'jogor' hā ūi pādār daba lītālā, nangim nyī hām ben-tām-māba** etchin datkā†† hala grātlā. Müllijā kām dātkel mat-lā, nyerrā ha bollā hā lyā linla†† sa āme hā nā-tā-tella grā-tlā: Bāmūm a sa me-mā; hogba etchin jidna, sa men k-hob mā.

On the morrow, seeing that he had killed a sacred animal by mistake, he was confounded, and told the servant to bury it at once. The servant took the calf into the garden and buried it with its tail sticking out of the ground. After this, the Brahmin set about expiating his guilt for having killed the sacred animal, and ordered that the villagers be summoned to a feast. When all were assembled the servant ran into the garden and dragged the calf by the tail and shouted: 'The Brahmin did not kill the animal; Oh! no! It is not because he killed the animal that he is giving the feast; Oh! no! Then all the party dispersed and went home.

Hām tāt-lā nyī-a mūlāngā ātte ātte nām-ba ā-kūr-ne-kuṇna.

* 'Āl' = 'having come'.
† 'dūn' is the relationship a girl after marriage bears to her real family.
‡ 'nyu' here means 'and'.
§ 'Assamese' tāui nī='dragging'.
∥ 'bollā' means 'garden'.
¶ 'sādlyin' means 'sticking out'.
** 'ben-tām-māba' means 'without giving them the chance of answering,' he insisted on their coming.
†† Generally 'kā,' denoting reported speech.
††† The verb 'to run' is generally 'ya,' sometimes, as here, 'ľya,' 'linla' gives 'ľya,' the meaning of running out (into the garden).
The following interesting narrative is not so easy for a beginner to follow and I have decided, to place the corresponding English words under the Dafla ones:

**POISON.**

Ngâlu Nyisinga òpù-hâ omâ ³p-denna. We Daflas arrows on poison put. Oml dâk tâlba halyî nanga sâ Poison place up to plains villages here ka la pol barg-ba ûdba lyîndepû from moon one about to go will be Ngâlu Nyisinga hâ ù-t-mâ We Daflas there go not. Aiânga oml nâl pâdnâ. Om-Abors poison bring supply. Poi-son, up to plains villages there go not. Aiânga oml nâl pâdnâ. Om-Abors poison bring supply. Poi-son tree like is. Poison a sîn mem hâ dâdnâ. Mem eîn the tree root in is. Root potato hab lyîdnâ; ked hokka dâl nâdnâ like is; ground from digging talse. Sîn ha jelyû hâ dâdnâ. Tree the marshy ground on are ûllû lûn âgûm-hâ dâdnâ; hâ stony rock near is; it âgûm-hâ dûr derâ tâpî-m-a dâdnâ. near summer winter snow remains. ûllû lûn au wa tab mûllîga Stony rock top on snakes many dâdnâ. Tab sâtnî nyi har-are. Snakes girth man's leg (above po dâdnâ, kâyâ bala chanyî haba knee) are blackish yellow like lyîdnâ, eî hongû Assâ denna. are, teeth (fingers) three long are. Taba nyiam che-lyâm, sîdnâ. Nyîe Snake man a biting, dies. Men oml nå-tâbâ u-lyâm, poison bring in order to coming ûllû au hokka taba pâl-lâ rock above from snakes dropping nyî-âm che-dna; nyî nikhru hokka men the bite; men twenty out of illyi ângâne taba che-dna. ten five snakes bite (kill). We Daflas tip our arrows with poison. The place where it is obtained is a month's journey from the plains. We Daflas do not go there, the Abors bring it down. The tree yielding the poison is like a tea tree; the poison is in the root, which is like a potato, and is dug out of the earth. The bushes grow on level ground near a great rock, round which snow lasts all the year round. On top of it are many snakes, the largest being as big round as a man's leg, they are yellow and black, with teeth three fingers' breadth in length. If one bites a man he dies. When men come to dig for the poison, the snakes drop down from the top of the rock and kill (bite) them, out of twenty they kill five or ten.
Oppo porà illyi sab sa là-là fowl; liquor pigs mithons cows offering ùí pàtña, ùí pà-mà-lyàm; God appease, God not appeasing, nyadanga ho-dña, ishi tà-là rain falls, flood down-coming oml kà-pà-mà-dña; nyl poison see happen not do; men mûllinga sì-dña. many die. Oml-a a hà ìb-na, anûba Poison the body in striking quickly sì-dña, àlá-hà àb-na, hàsobba dies, arm in striking, slowly sì-dña. Àiànà ‘dorob’ chendña, dies. Abors antidote know, ngâlu chem-mà. we know not. Oml àbnàm nyl hàm kà bûna Poison struck man the child borne nyemm-a khrà-tà-lyàm ál dukna, woman stepping over well becomes hatna; nyl ùí èm issha they say; man’s blood the water tà- yà tella, tû-lyàm, (with) mixed having, drinking, ál dukna hatna. well becomes they say. The men offer up liquor, fowls, pigs, mithon, and cows; if they do not, rain falls and the floods cover the poison place, and many men are killed. A man struck on the body with a poisoned arrow dies at once, but if struck on the arm he dies after a few hours. The Abors know of an antidote; we do not. But they say that if a woman who has just borne a child steps over the wounded man he recovers, also if he drinks human blood mixed with water.
In Part II (Verbs) reference was made to the different changes in the form of verbs, for which no rule can be laid down.

The following sentences will illustrate this:

'Ngà top-pâ tâ-k-ba hag denma' means—I begged him to release me (let me go).

'Ngà top-pâ dâ ka-ba hag denma' means—I begged him to release him (i.e., another man).

If in my bungalow I tell a Dafa that I am going out shooting to-morrow, and that he is to come too and bring from his house, that is, from some distance, his double-barrelled gun, I say—'Arllâ ngâ nyin ūla grâ-tailne; nā-tā, mōbâ būplūm hām būg-lyâ, ānjā.' But if the gun is already in the bungalow, so that he does not have to bring it from a distance, 'būg-lyâ' is the word. Similarly, if I say: 'You will have to bring three days' supply of rice' it is 'Yûp (= nights) ūm gâ-b embin bâg lyî or bâg-lyâ,' according to whether he has a store of rice at the bungalow or at a distance ('būg,' sometimes 'bî,' is to carry on the shoulder; 'bâg,' sometimes 'bâ,' to carry on the back as a load).

If I tell a Dafa he is to come with me on a three days' shoot, he will ask—

Nokâ-ba ngâl hûdilâ ū-shi-tailne?

i.e., When shall we start off?

The nearest equivalent to 'nokâ ba' is the Assamese 'bahiraloi' translated by 'off;' 'shi' implies that we are not going in any particular direction, and can only be inserted when such is the meaning implied.

If a Dafa says to his wife: 'Nyi anyigâ a-il-nepû,' she understands that two neighbours living in the same village will be 'calling' at the house. But if he says 'nyi anyigâ u-il-nepû,' he means that the two will be men from another village, or a long way off, who will 'arrive' at his house, probably to stay.

If a Dafa meets me and introduces two chiefs with him he will say: 'Sâ nyî sî ālye,' i.e., these men have come and are now present, but if he gives me information that some chiefs not present have come, he will say: 'Nyi anyigâ u-ilye,' i.e., two men have come, but are not present now.
In a march through the jungle with Daflas, if I wish to tell them that we will halt at the first river that we come to, I say: 'Ish kâ-pâ-kâ, yûp-tâ-jâ' if I mean 'for the night,' 'yûp' implying that; but if I mean 'for the midday rest' it is: 'Ish kâ-pâ-kâ, dâ-tâ-jâ.

The following two sentences illustrate the difficulty one experiences with the tenses,

A Dafla boy is learning at a school away from his home. If I ask 'Who is paying for his education at present?' the answer will be—

'Mûg dâd kâ nâm hâ nyî-e ji-khrâm-gad-neyâ,' viz., 'The man in whose house he is living is probably paying.' But 'ji-khrâm-bâ-neyâ' means 'has probably paid up to now.'

As already mentioned under Particles (Part II, Verbs) the force of 'g' is rather hard to define. Here is another illustration:

Looking up at the hills, I say to a Dafla: 'Nyisu gûdâ tâ-lâ (=up in) râtche (landslips) chelôngâm (literally, worn and cleared) kâ-pâ-ge-dâ,' i.e., 'I see landslips have occurred in the hills.' 'Kâ-pâ-ge-denna' would mean 'I see they are habitually occurring.'

The following illustrates the difficulty one sometimes experiences with the first and second persons of a verb: If a Dafla asks for a pass to go to the hills to take delivery of a mithon owing to him, and I object to grant it, and suggest his waiting till next cold weather, I say: 'Derâ-lâ sab pêlyinpî = 'You will get the mithon next cold weather,' i.e., 'You are not likely to lose the mithon altogether, by waiting till next year, are you?' He answers: 'Derâ-lâ pê-tempî = 'Yes, I shall get it next cold weather.'

The following sentence illustrates the Dafla method of expressing 'last month' and 'next month':

Sâ pâl sâ âlà nyikhrâ la plin gâ-k hadâ;
Here month this (in) days twenty and eight that they say;

kyânâm pol bârgna hâ âlà-ba lyîl-neyâ hadâ:
(twenty) nine month one from that to be will they say.

The meaning is (talking of the month of February): 'In this month they say there are twenty-eight days. They say there will be twenty-nine days from last month to next.'

Here 'bârgna,' a particle whose usage is explained in Part II, Numerals, meaning 'one' month, implies the previous month, while 'âlà' whose usage has been explained in Part II, Demonstrative Pronouns, implies the coming month.
One may also notice in passing that having just mentioned twenty-eight, a Dafla does not consider it necessary to repeat the word twenty (nyikhru) before nine (kyânâm) to express twenty-nine.

The Demonstrative Pronoun 'hâ' is also used in a somewhat similar way. Compare the following:

Ngâlu Nyisunga, nyob pâtlyi-ka halyâm, hâ pál hâ
We Daflas war wage will that say if there month that (in)
pâtlyi hal tâppâ-cho-dna. Nyîn orùm-a ben-tûm-
wage will that hear happen first do. Friends allies inform denna.
do.

The translation is—

'We Daflas know in the month before they (the Abors) actually raid us, that they have decided to raid us. Our personal friends, and those people of other villages with whom we are on friendly terms give us information.'

I may explain in passing, that these hill people, having decided on a march or a raid, wait till the first appearance of the new moon, and then set out, travelling by night if secrecy is necessary.
PART V.—VOCABULARY.

1. DAFLA-ENGLISH VOCABULARY.

A few Dafla words are here given which have no proper English equivalents, or whose English equivalents are doubtful or could not very well be given according to their initial letter in the alphabetical order I have adopted:

Aiå, the Abors—a loose term including all the tribes living in the neighbourhood of the Apa Tanang country which are not Dafla or Apa Tanang, but does not include what we know as Abors, viz., the tribes living in the direction of Sadiya, a place unknown to the Daflas.

Blembû, an animal resembling from its description the chamois, but perhaps the 'tâkin' of the Mishmi Hills, found in the snows; its hide is used for shields.

Boppa, the small cane hat usually worn by Daflas.

Chimûr, the hill Miris.

Domchi, the band with pieces of bell-metal on it, worn round the forehead.

Dûmkà, the long brass pin through the bunch of hair gathered over a man's forehead.

Dûmshà, the bunch of hair itself.

Ebl, the lower garment worn by women, like the Assamese 'meckla.'

Hûhì, the bell-metal plates women wear round the waist.

Hûpla, the cane girdle on which the above are fastened.

Koyâ, a kind of Thibetan goat, very agile, found in the snowy precipitous ranges.

Krâppà, the Assamese 'sorti,' the beam under the 'kenchi' in a house.

Lel oml, a certain poison ('oml' = poison) for tipping arrows, obtained, according to the Daflas, from the root of a tree growing high up in the hills.

Lel lûn, the rock on which the tree just mentioned is said to grow.

Lûkri, the cane plaited tight round a woman's leg above the ankle and below the calf.
Lūrūm, the cane similarly plaited on a man’s leg.

Māj, the tongueless bells used as money from Thibet, sometimes called in Assamese ‘Deoganta.’

Nyem tāb (literally female sugarcane), a crop grown in the hills, for food.

Ō, the thin rings of cane, several of which are worn round the waist by Dafla men and women.

Pī, a smelling mouse, but distinct from the musk rat, which is ‘kirti.’

Pûnyū, the stick for stirring rice while boiling.

Rūben, the pieces of silver, sometimes of large size, worn in the ears.

Satām, a leather shield made of the hide of the ‘blembū.’

Tār, a crystal bead worn on necklaces.

Tāyā, the Assamese ‘koni dhan,’ a cereal.

Tēti, a kind of mole, the local Assamese name is ‘shihil mia’ or ‘tetera koodoo.’

Temmi, the Assamese ‘bobosa,’ a cereal used by the Daflas for making liquor.

Tona, the red garment worn by women round the chest.

Yār, the Assamese ‘moroli,’ beam of a house.

Yûk kû sūdā, the Assamese ‘kenchi,’ the cross beam supporting the roof of a house.

2. **ENGLISH-DAFLA VOCABULARY.**

[Note—Ordinarily only the root of a verb is given.]

A.

Able (to be), v. chen, or ma-lā; see also ‘lā’ under ‘Particles.’

About, adv. (meaning approximately), (particle) khām.

Above, adv. and post pos., au.

Abuse, v. āgām ben, literally speak abuse.

Acid, adj. of unripe fruit, that affects the teeth, etc., and of quinine, kāmbē (cf. Assamese ‘keha’); ‘küsa’ answers to the Assamese ‘tenga’ of lemons, etc.

Accompany, v. ā min; see ‘min’ under ‘Particles.’

Accuse, v. nelin hempā.
Admit, v. (acknowledge) Ad.
Advise, v. tom-súr.
Adze, n. Akh.
After, adv. and post pos. kâkuhá.
Again, adv. loktâ.
Agree, v. see 'Assent.'
Aim, v. yir or khrû.
Air, n. dolye.
Alive, adj. târdntû.
All, adj. müllâ.
Alligator, n. bûr.
Alone, adj. akkin.
Always, adv. Müllü-á.
Ambuscade, n. tolyâ; 'lying in ambush' (Assamese 'kâp loi') is 'tollyâ lá.'
Among, post pos. lepâ-hâ,
Ancestors, âtt-âb si châ hâ.
And, conj. lá.
Anger, n. hâ hâ; 'Don't be angry!' is 'hechâ hâ hâ yo!'.
Animal, n. sâ (this means 'game' in general); 'sanu samin' means a big animal that could kill a man.
Answer, v. ben tám.
Ant, n. (general term) torûb; (white-ant) rûpchî; (small black ant) rûpchî kâyâ.
Aqueduct, n. chonka.
Arm, n. álâ; (forearm) làplâ; (upper arm) làpâ.
Arrive, v. à-ch.
Arrow, n. òpâ.
Ashes, n. múti.
Ask, v. tach (a question); (to do anything) hâg.
Ask for, v. (money, etc.) ko (shorter than 'kâ; to wear).
Assent, v. tellû.
Aunt, n. (father's brother's wife) nau.
Avalanche, n. râchê; ('an avalanche is occurring' is 'râchê chê-dnà.'
Awake, v. trans. mo; (int.) ho-râb.

B.

Bachelor, n. tûmb.
Back, n. lànk; (of a knife, etc.) yogga.
Bad, adj. ál-mâ.
Bag, n. (wallet) igin.
Bake, v. (in oven) hâ.
Bald, adj. dûmbin.
Ramboo, n. a; (a bamboo 'choonga') ùdû.
Bank, n. (of a river) soilyâ sugâr.
Bark, n. (of trees) sůkků; okr.
Bark, v. (of a dog) pů; (of a deer) kā.
Barren, adj. (of land) chikhrů-dekhrāna; (of a woman) tūrūn gūmna.
Basket, n. pasi (probably from the Assamese).
Bat, n. (the ordinary kind) tāpin pench; (flying fox) tāpin peng-ga.
Bathe, v. intr. hūs.
Beak, n. tassi.
Beak, n. hibū.
Beam, n. (see ‘Plank’).
Bear, n. shūtūm.
Beard, n. āgām.
Beat, v. (with stick) ji; (with hand) ma.
Because, conj. sā haba (literally, ‘on account of this’).
Beckon, v. hoi-āb.
Red, n. bishing, māyāb.
Bee, n. (the large kind) tong; (the ordinary kind) ngoinya; (a very small kind) tar.
Beef, n. sa edin [literally, cow (or bull) flesh].
Before, adv. and post pos. (of time) kolga; (of place) āgadā-lyāba.
Beg, v. (alms) kogā or kogrā.
Begin, v. liyi (meaning generally ‘to do’).
Behead, v. dūm-pā hām parilā kūpā (literally, ‘cut right off and throw away the head’).
Behind, adv. (of place) nāmyāmdalyāba.
Believe, v. tejji.
Belly, n. aiye.
Bind, v. (a prisoner) le.
Bird, n. patth (general term).
Birth, n. see ‘Born’.
Bite, v. che.
Bitter, adj. kāmbā (see ‘Acid’).
Black, adj. kāyā.
Blade, n. (of knife, etc.) yotchi.
Blame, v. nelin hempā.
Blind, adj. (where eye is enlarged and pupil turned white) nyīl; (generally) nyichā.
Blood, n. āi.
Blue, adj. nej.
Blunt, adj. (of a weapon) âre-mâ (literally ‘edge is not’).
Boat, n. nâ.
Body, n. semmâ; *also* a.
Boil, v. (1) *trans.* (rice) ma, (*etchin—boiled rice* Assamese ‘bhât’; hence ‘etchin madba’ is literally, ‘to prepare boiled rice’); (meat, etc.) is ‘iss ha khrû’ (literally ‘to stew in water’); (water) hû; (potatoes, etc.) hûm (causative of ‘hû’); (2) *intrans.* (water) chir or âg.
Bone, n. alâ.
Boot, n. lukh; *sometimes* lukhâlâ.
Born, v. (to be) sût.
Borrow, v. nâd che.
Bow, n. illyâ.
Box, n. (Assamese word) perâ.
Bracelet, n. koz.
Brains, n. pûn.
Branch, n. (of tree) hàba.
Brand, v. blettî.
Brass, n. pitor (apparently borrowed from Assamese ‘pitôla’).
Brave, adj. harna or haine.
Bread, n. uttei.
Break, v. (1) *trans.* (cup, or brittle small thing) modûb; (a long article, leg, etc.) âlmû tar; (2) *intrans.* (cup, or brittle small thing) dûb; (a long article) dûr; (to be found broken) dûs; (to remain broken) dûbl-dûs.
Breakfast, n. chinka.
Breast, n. (man’s) hàblâ; (woman’s) otchâ.
Breathe, v. sût.
Bridge, n. (the ordinary kind, Assamese ‘dalong’) dollam; (the narrow kind, Assamese ‘hâ-ko’) sog; (the kind made of wire or cane, on which people sit and pull themselves across) sellâ.
Bright, adj. (of moon, etc.) hûj-hû-mâ.
Bring, v. (an elephant, buffalo, etc.) bâ; (a man) ûm (literally cause to come); *see also* ‘Carry’.
Broad, adj. tât.
Bronze, n. (Assamese ‘kâh’) tâl.
Broom, n. sempû.
Brother, n. (elder) abû, atch; (younger) bor.
Brother-in-law, n. (‘sâlâ’) lyâh; (sister’s husband) màb.
Brown, adj. pî-lût-na; (of dead leaves) nû-lût-na.
Bubble, n. hoppi.
Bud, n. oppo.
Bug, n. tâb.
Buffalo, n. mindui; (wild) dilin.
Build, v. ma.
Bull, n. sa nyegâ.
Bunch, n. (of plantains) (kopâ) plong.
Bundle, n. pûchi pûg (‘pûg’ = one, see ‘Numerals’) or pûchi âkk.
Burn, v. (1) trans. pâr; (2) intrans. lyál or gul.
Burst, v. (1) trans. bûch-ma (literally, to make burst) or match; (2) intrans. bûch or tîch.
Bury, v. lîdâb.
But, conj. okka.
Butterfly, n. porbasâlâ.
Buttock, n. koio.
Buy, v. rep.

C.

Calf, n. (of leg) litti.
Call, v. gâ (the ‘â’ is shorter than in ‘gâ’ = to fly); (by shouting) grâ.
Canal, n. selam.
Cane, n. (the tree, Assamese ‘bet’) âsû.
Capsize, v. intrans. kû-lû.
Carcase, n. dûmpô.
Careless, adj. hog hem-pa-mâ (literally, ‘he does not mind anything’).
Carry, v. (in hand) bû, (on shoulder) bît; (on back) bû.
Cat, n. âsî.
Cataract, or cascade, n. bûtâm.
Catch, v. (generally) nottû; (fish, with a net) hûrtû; (fish, with a ‘polong’) pûrtû.
Cautions, adj. kâmîn kâmîn lâ.
Cave, n. lûpâ.
Caw, v. (of crows) sâ-grâ.
Chain, n. yâdar (of iron); âkhrånga.
Change, v. trans. (clothes) kâ-g, or gûg.
Channel, n. selam.
Charcoal, n. mêr.
Chase, v. âkô âkobâ nemin gâ; (with dogs) rû-min-ga.
Cheap, adj. dor ainyû dâ (literally ‘price is small’).
Cheat, v. am.
Cheek, n. chôplâ, nabchi.
Chest, n. (thorax) hàblo or sùssu.
Chew, v. nyâm.
Chicken, n. (young birds generally) pochû.
Chief, n. gorâ âba (literally, ‘subject’s father’).
Child, n. kâ or kâ ajî (without reference to sex).
Chillies, n. yomtrû or tûr.
Chin, n. châpîrâ, nyûrrâ.
Chink, n. (small hole or crack) òkâ perâm.
Chip, n. patch. ‘chipped’ (of a cup, etc.) pâjâ.
Cholera, n. dâlyî.
Chopper, n. akh (a general term including axe, etc.).
Choose, v. kâ-khûrm.
Circle, n. dokâr; ‘They sat round in a circle’ would be ‘dokâr dâ àllâ dâ-numa.’
Claw, n. lessin.
Clay, n. dekin.
Clean, adj. derrû; v. ma-khrâ.
Cliff, n. bûdûnga.
Climb, v. châ.
Cloth, n. ezz.
Cloud, n. dânye.
Coarse, adj. (general) kânte; (of cloth) tân sâtna (literally ‘cloth of coarse thread’).
Coat, n. lalu.
Cobweb, n. abtâsin.
Cock, n. porâ râp (literally ‘fowl, male’).
Coil, v. (a rope round anything) hû.
Cold, n. (opposite of heat) sikr; adj. halyî.
Colour, n. pâripîgû.
Comb, n. tekhî; v. (hair) dumpê tû (literally ‘head comb’; the Dâflas do not say ‘dûm tû’ though ‘dûm’ means ‘hair’).

Note—The ‘û’ is not quite so long as in ‘tû’ = ‘drink.’

Come, v. û; ‘come out’ is ‘len’.
Complain, v. (in court) yolû ma.
Concave, adj. pàkâb.
Convex, adj. gûbûr.
Confusion, n. ‘okom denna’ or ‘hukmai denna’ means ‘is’ or ‘are in confusion’.
Copper, n. (Assamese ‘tâm’) torlû.
Corner, n. chîrû or chûkî.
Cotton, n. (the kind known in Assamese as ‘himolu tola’) grê oppû; (sown cotton) sechû.
Cough, v. assû or assûsî.
Count, v. krikâ. The word for ‘to measure’ is pronounced with a still longer ‘À’.
Cover, conceal, (v.) kâ-mûm.
Cow, n. sa nyëmma.
Co-wife, n. (Assamese and Hindustani 'satni') barna.

Crack, v. (1) trans. ble; (2) intrans. tå, or gâ.

Cracked, adj. (of glass, brass, etc.), tângâm.

Crawl, or creep, (v.) nga-lâ.

Crooked, adj. (of a stick, etc.) pagûr; (of a road) pâkât.

Cross, v. (a river) râb.

Cross-road, n. (where three roads meet) tâblâ; (where four, five, or six roads meet) plâplûm.

Crow, n. pôâ; v. (of a cock) i.

Cry, v. (like a child) kûrab; (cry out) nâ or kin-nâ; (of animals, generally, crows, jackals, doves, deer, etc.) grâ.

Cubit, n. làd.

Cultivate, v. pa-bin, or tebin.

Cards, n. kô-churûna.

Cure, v. ál.

Curl, v. intrans. (of hair) grûn.

Current, n. (of a river) bûddûrûn.

Curve, v. intrans. (once) pôkû or pâki; (several times, backwards and forwards) pôkû pâllâ.

Custom, n. lyâgâbûba.

Cut, v. pâ; (in pieces) pa-mû; (open) pâch; (down, of a tree, etc.) tû tâb (literally 'cause to fall down').

Cymbal, n. hembin.
Defend, v. (a place) mūttūr, (a man) nyem-nottu.
Deity, n. ūi.
Delirious, adj. (saying things under the influence of delirium) om-ālyā; v. (to say things thus) bem ben-khrā.
Demand, v. kākā. Demand back, kā-kā-kā.
Dense, adj. (of jungle) ātchē.
Descend, v. īpā.
Dew, n. sūgūm or gūmshī.
Die, v. si.
Differ, v. (to be different) ben-jūk sū-mā; or okk okk sū.
Difficult, adj. (of a road, path, or journey) ūsh-ūshā; (of feats) müśh mālā (literally ‘difficult to do’); (difficult to say) besh behā; (ordinarily) essāḥā.
Dig, v. obodū, or dāa.
Dip, v. ābom.
Diphtheria, n. (Assamese ‘tipā mora’) nūmtīdāllē.
Dirty, adj. kātch.
Dishonest, adj. khrāilyāna.
Distance, n., or distant, adj. ādā.
Distilled liquor, n. sharāb oppo.
Distrust, v. tejji mā (literally ‘trust not’).
Divide (distribute), v. pen.
Do, v. ma.
Dog, n. (domestic) iki; (wild) sechchā.
Door, n. ēyāp.
Dove, n. pūkkī.
Downstream, adv. ākā dailyāba.
Drag, v. pū.
Dream, v. yūmmā kā-pā (literally ‘see in sleep’).
Dress, v. intrans. kā (from a naked state), cf. kāg, to change clothes.
Drink, v. tū. The ‘ā’ is very long.
Drive, v. ropā.
Drop, n. (of fluids) di.
Drop, v. trans. hoppā. ‘I dropped’ is ‘ngū hoppā-ma-pen-nūmma’.
Drum, n. dūm dūm.
Drunk, adj. (through liquor) tūkhrūm; (through eating ganja or any solids) dūkhrūm. Note—The construction of these words is worth noticing: Tūkhrūm tella means ‘drunk’, i.e., having become drunk; tūkhrūm denna is not the way of expressing the English ‘he is drunk,’ but tūkhrūm pānma; similarly ‘dūkhrūm pānma’. The perfect tense is, after all, the proper tense for expressing such a condition.
Dry, v. trans. (in the sun) láppī or torpi; (by the fire) krompi.
**Vocabulary.**

Duck, *n.* päjāb.
Dumb, *adj.* pāṭchā.
Dust, *n.* demūr.
Dwarf, *n.* ottū (really an adjective meaning 'short').
Dye, *v.* (for all colours, generally) nyen lā; (to dye red, by boiling) khrū-lā; (to dye yellow, by boiling) khrū-nyin.

**E.**

Each, *pron.* chirā (see also under 'Pronouns' in Accidence).
Ear, *n.* nom.
Earr-ing, *n.* (*rūben* is the nearest word, *q.v.* in Dafla-English Vocabulary).
Earth, *n.* ked.
Earthquake, *n.* mnābl.
Easy, *adj.* nōjūb.
Eat, *v.* da.
Eclipse, *n.* (the Daflas say: 'A fabulous animal is swallowing up the sun 'or moon') 'Tā'uma dānyaam mnedna.' What kind of an animal the 'Tām' or 'Tāmma' is, they do not themselves know).
Edge, *n.* (of a knife etc.) līūāra.
Egg, *v.* pūp.
Eight, *adj.* plīn.
Elbow, *n.* lūnyi-pabū.
Elder brother, *n.* [see 'Brother'].
Elephant, *n.* sata.
Empty, *adj.* assār, ārrā.
Endure, *v.* henglā.
Enjoy, *v.* henjūg.
Enough! *adj.* hām bā! or āl rap bā!
Enter, *v.* ú or ā.
Entice, *v.* sā il pū.
Epileptic, *adj.* seme.
Equal, *adj.* lekkin.
 Erect, *v.* (a fence) nū.
Escape, *v.* lenl ke (literally 'getting out', 'run away').
Even, *adj.* (of land) hāppā.
Evening, *v.* ollyūm.
Evening-meal, *n.* allyūm dudām.
Exact, *adj.* (exactly fitting) kattā.
Exchange, *v.* (things) kīly.
Extinguish, *v.* ma-mī ('mī' answers to the Hindustani 'thanda').
Eye, *n.* anyi.
Eye-brow, *n.* nyisāmam.
Eye-lash, *n.* nyupūm.
F.

Face, n., nyūtūnyūm.
Fairly, adv. (middling), meg (Miri 'gām').
Fall, v. (from a height) hol; (of rain, snow, etc.) ma or ho; (trip over) gi; (of a tree) dūr.
False, adj. am or amākkā.
Fan, n. moiyāb, v. moiyāb yāb.
Far, adj. and adv. ādā.
Fast, adj. harin.
Fat, adj. (of a human being) pot.
Father, n. ābo.
Father-in-law, n. ātta.
Fear, n. bosh.
Feer, v. (I fear, he fears, etc., Assamese 'bhoy lāge' is 'bosha dā' or 'boshdenna'). 'Don't fear' is 'bosh mā-ba'.
Feast, n. (no word) etchin oppo (literally, 'rice and liquor') is the nearest equivalent.
Feather, n. am.
Feed, v. *trans.* (give to eat) demged.
Feel, v. hen chin (literally, 'recognise by touch').
Fence, n. sūllā; v. *trans.* sūllā nū.
Fermented liquor, n. oppo.
Fertile, adj. obūna.
Fight, v. moi-ā-sū.
Fill, v. *trans.* yellū (of a sack, etc.); (generally) a-lā; (of water) kūmlū.
Finger, n. letchī.
Finger-nail, n. lessin.
Finish, v. moi-nyā.
Finished. There are some idiomatic expressions in this connection.
Ha-bā! is a kind of *interjection*, meaning 'It is finished!' Ha-he-bā or ha-hā-bā or ha-dā-bā—'That is all,—there is no more to come'.
Ha-he-kā is the term for saying that a supply of anything has come to an end, e.g., 'ngāl kāti ha-he-kā'—'our oil has come to an end'.
Dā-k-mā (literally, 'does not remain again') is the idiomatic manner of expressing 'it was finished' (i.e., completed) 'long ago'.
Fire, n. ām or īm, v. (to set fire to) ām.
Fire-fly, n. ībchī.
Fire-place, n. immi.
VOCABULARY.

Part V.1

Fire-wood, n. ûssii.
Firm, adj. (of earth) ûttor.
First, (ordinal) cho. See under 'Particles' under IV—Verbs, in
Accidence.
Fish, n. ngoi. Different kinds: Assamese 'gorua' = Dafla 'ngore';
Assamese 'kuri' = Dafla 'terre'; Assamese 'senni' = Dafla 'ngog'.
Fish, v. ngoi men (literally 'kill fish').
Fit, v. (one thing to another) porsi or krichi.
Flesh, n. edin.
Flint and steel, n. (for striking a light) tengri ûllû. Note—'tengri'
means 'steel' and 'ûllû' means 'flint'.
Float, n. intrans. ûllûb.
Floor (of a house), n. dopl.
Flow, v. (of water) bi; (of blood) sâ.
Flower, n. oppû.
Fly, n. têi, v. gâ (the 'â' is longer than in 'gâ' = 'to call').
Flying-fox, n. tàppin penggra (literally 'big bat').
Foam, n. shuppfû (on water).
Fog, n. (generally) hàpum, or már-pása, or dûngår; (the regular
morning fog of the cold weather that lasts till 10 a.m.) kââ;
(the continual mist or clouds on the hill tops) dom.
Fold, v. (clothes, etc.) chirkû.
Follow, v. trans. There is no single word. 'Follow me' (that is,
without any idea of pursuing) is 'Ako âko-ba-illyâ.'
Foot, n. luplû.
Forbid, v. ben-tûm; ben-tûm-beng gâ (literally, to call out, 'forbid-
ing').
For', n. siûg or ãkhrâ-kâ-hâ; 'ãkhrâ' means 'shallow' or 'ford-
able'; adding 'kâ-hâ' almost makes the adjective a noun. 'Here
is a ford' would be 'sâ ãkhrâ denna (literally, 'it is shallow
here').
Ford, v. (to cross by ford on foot) süga sû-râb.
Forehead, n. nyûm.
Forest, n. mnârâ.
Forget, v. mû-pà-mâ (literally 'think keep not').
Forgive, v. áp-pâ.
Forty, adj. cardinal, chempl or jempl.
Forward, adv. hábla dailyâ-ba.
Foster-mother, n. ânché.
Four, adj. cardinal, apl.
Fourteen, adj. cardinal, illyi japl.
Fowl, n. (domestic) poronga; (wild) porsin.
Friend, n. (one to whom a Dafla would give his daughter or sister
in marriage) nyin; orûm (a friendly trader, not an enemy).
Frighten, v. ben lûm (by words); (by actions) lyî-lûm, or ma-lûm.
Frog, n. (in general) tatü; (as distinguished from the toad) jūri.
From, post post. hok.
Front (in front of), ü-chā.
Froth, n. shuppû.
Fruit, n. aihī.
Fry, v. og or khrûg.
Full, adj. blûsār.
Funeral, n. blûg.
Fur, n. am.

G.
Gag, v. sûtām.
Gale, n. doiltā.
Game, n. (‘quarry’ Assamese ‘pohu’) sâ.
Garland, v. (to make a garland of flowers) oppû ri (literally, thread flowers).
Gate, n. sullā āgrā (literally ‘fence, door’).
Gather, v. okûm.
Get, v. kā-pâ-ga.
Ghost, n. ūī.
Ginger, n. tâkhî.
Girl, n. (‘young maiden,’ Miri ‘kânânga’) him-yemma; (child as opposed to a boy) kā nyemma.
Give, v. jî.
Go, v. ū; (go away) ân-kû.
Goat, n. sibin; (wild) shiblû.
God, n. ūī.
Goitre, n. gûp. This is an adjective. ‘Hā nyî ha gûp denna means ‘That man is suffering from goitre’.
Gold, n. ēîn.
Good, adj. āl.
Gore, v. (of a buffalo, elephant, etc.), nû.
Granary, n. násû nâm (Assamese ‘bhoral ghor’).
Grandfather, n. âttā.
Grandmother, n. ai.
Grass, n. (short) ū; (long) namûi.
Grave, n. nyublû.
Green, adj. sûyîn.
Growl, v. ‘horhā dâ’ means ‘is growling’ (of a dog); ‘chen-pa-ka dâ’ means ‘is growling and threatening to bite’ (of a dog).
Gum, n. etti or ābbā.
Gun, n. mûbû.

H.
Hail, n. nyedotâ.
Hair, n. (of body) dâm; (of head) lûpâ.
Part V.

VOCABULARY.

105

Half, n. tâchgon.
Half brother or half sister. No distinction is made.
Hand, n. âlá or láplå. 'Âlá' would include 'arm', 'låplå' only the
'hand'.
Handle, n. nál.
Hang, v. (1) trans. (a man) pâsâr; (any inanimate thing, by a
string, etc.) pai-in; (ditto on a peg) hai-in; (2) intrans. pai-in
lâ.
Hard, adj. (as opposed to 'gentle') âttôr; (of earth) dettor.
Hare, n. sîchî.
Hare-lip, adj. (Assamese 'khurus') nâbâ.
Hat, n. see Dafla-English Vocabulary.
Hatch, v. trans. (of eggs) gâr. 'Pochû gârdnâ' means 'the eggs
(literally 'chickens') are being hatched'.
Hate, v. hênjuk mâ.
Hawk, n. (Assamese 'siloni') pûm.
Head, n. eppin.
Heal, v. âl ma (literally 'make well').
Heap, n. pâkûm.
Hear, v. tâ.
Heart, n. â.
Heavy, adj. ê.
Hedge, n. dâkkâr.
Hedge-hog, n. sikki; (another kind) bôkt.
Heel, n. lud.
Help, v. (by going with) â-blûm; (by going to the rescue) bem.
blûm.
Herd, n. (of goats, etc.) ollûm.
Here, adj. sâ.
Hesitate, v. kâ-min.
Hide, v. (1) trans. kassid; (2) intrans. kessla dâ (literally, 'remains
concealed').
High, adj. (of a hill, etc.) au-â; (of land, Assamese 'bâm mâti')
pûtâ.
Hill, n. güttå. 'The hills' as opposed to 'the plains' the Daflas
call loosely 'Nyisi-nanga' (literally 'Dafla villages').
Hip, n. âhâr.
Hire, v. trans (to let on hire) jâ; (take on hire) âja-jâ.
Hoar-frost, n. tâppûm.
Hoe, n. kroil.
Hold, v. nâ-tûl âp (physically 'grasp'); (of a vessel, to 'hold
water', etc.) dâ-kin.
Hollow, adj. (empty) râhû.
Honey, n. tong.
Honeycomb, n. tong ailyup.
Hoof, n. letch.
Hook, n. ekkår.
Horn, n. arû.
Hot, adj. og.
House, n. nâm.
How, adv. hogahab.
Howl, v. nå.
Hunger, n. kâna.
Hump-backed, adj. pokûna.
Hunt, v. grâ.
Husband, n. nyol.
Husk, v. dûkh hû.
Hut, n. tábâ.

I.

Ice, n. (thick) pomtâ ; (thin flakes) ksimmi.
Iidle, adj. os.
Ill, adj. 'dâlli kârdâ' means—I, he, they, we, etc., am, is, or are ill.
Illegitimate, adj. (child) yagâ (‘kâ-a’=child).
In, post pos. să or hâ. Inside, arû-hâ.
Incubate, v. (of a hen) gûb.
Indian corn, n. tûppa.
Insects, n. (in general) toppum.
Iron, n. (raw) yodar ; (manufactured into knives, etc.) tak.
Itch, v. (pain slightly) etch âhâ.

J.

Jackal, n. [There is no word except the Assamese ‘hiyâ’, as they are not found in the hills.]
Jar, n. (vessel) òpum.
Javelin, n. (Assamese ‘jânti’) nôbâ.
Jaw, n. chôplâ.
Join, v. (1) trans. (two bits of string, etc.) parsi sû ; (generally) ma-shî ; (2) intrans. (of one road or river meeting another) âddûm sû.
Joint, n. (of the body) pabû.
Juice, n. (of fruit) âlâ.
Jump, v. pâ ; or jû.
Jungle, n. (weeds overgrowing a road, etc.) ‘habi’ (derived from Assamese ‘hâbî’) ; (permanent small jungle) mnârâ ; (big tree jungle) dâlô or sûlô ; ‘pûkhrû’ means ‘short scrub jungle.’
K.
Keep, v. dág.
Kick, v. tå (slightly longer than in 'to drink').
Kid, n. kâ.
Kill, v. men; or stronger okin-gâ-b men, 'to kill on the spot'.
Kiss, v. mâ-pô or mô-pûb.
Knee, n. lubbû.
Kneel, v. lakkum.
Knife, n. yôtchi.
Knock, v. (at a door, etc.) ma-din.
Knot, n. pabû.
Know, v. chen.

L.
Lac, n. etti.
Lacerate, v. (as a bear) há. Note—The perfect tense is 'hâp-nûmma.'
Ladder, n. (the beam with steps cut in it for climbing up to the house) ebâñ.
Lake, n. sinyî.
Lame, adj. lechâ.
Land, n. ked.
Lap, n. (man's or woman's) harps.
Last, adj. âkkâ kâtra hok; v. pa.
Late, adj. hâssâ.
Laugh, v. nyîr.
Lay, v. (eggs) pî.
Lead, n. râj (the metal).
Leaf, n. (generally) ennû; (large) ok or okr; (small) nantû.
Leak. The force of the words 'dâdé' and 'âdà' needs illustration.
'Isse âdà' means 'water is coming in' (the boat), i.e., 'the boat leaks';
'nyeddâ dâdé' means 'the rain is coming through' i.e., 'the roof leaks.'
'Dâdë âdâ' also means 'there is a leak overhead'.
Lean, v. tab-grû.
Leave, v. (a man or a place) yop-pâ.
Leech, n. (the small jungle leech) tâppê; (the large one found in water) tellî.
Left, adj. (hand) âlA (=hand) lâtch.
Leg, n. (general) âla; (below knee) leplâ; (above knee) harpo.
Lend, v. närt-lâ ji (literally, 'give on loan').
Leopard, n. tâkkâr.
Leprous, adj. têi. There is no noun for 'leprosy.' ‘Hâ nyî ha têi denna' means 'That man has the leprosy.'
‘Hâ nyî ha seme denna' means 'That man's flesh has gone,' but refers rather to an accident caused, e.g., by fire, or to a shrunken limb, and not to the disease of leprosy.
Less, adj. lāmā.
Let, v. ne (the ‘permissive’ particle, see under Accidence ‘IV—Verbs, Particles.’)
Let go, v. top-pā.
Liar, n. krālyā-na.
Lick, v. yā.
Lie, v. (tell a falsehood) am.
Lie, v. (rest) gepla kā; (on one’s back) dā khrella kār; (on one’s stomach) būm-jol-kār; (Why do you lie thus on the ground?)
is ‘Nā kār-du-pā?’
Lie in wait, v. hazla kar.
Lift, v. nārāb.
Light, n. (fire)īm.
Light, v. trans. pār.
Light, adj. (not heavy) hojjub.
Lightning, n. dolyā.
Like, adj. or adv. haba.
Lime, n. (chalk). There is only the Assamese word ‘chūn’.
Lime, n. (the fruit) narā.
Link, n. (of a chain) chir. ‘One link of a chain’ is ‘hirā chir-gā’.
Lip, n. nabchi.
Little, adj. (a small quantity, Assamese ‘olopmān’ megā; (indefinitely, Bengali ‘kichchu’) mīchā.
Live, v. tūr.
Lizard, n. (the large black kind) sōjī; (the long-tailed kind with a comb down its back) sāpin; (the small wall-lizard) somrāb.
Load, n. igin.
Loin, n. igin.
Long, adj. āsā.
Look, v. kā.
Loom, n. chūngrū.
Loose, adj. (of a rope, etc.) pūssā.
Loosen, v. plā-pā.
Loot, v. lūbin.
Lose, v. nyim. Note—The passive ‘it is lost’ is ‘nyimnepā.’
Loss, n. (the Assamese word is adapted and pronounced ‘luksōn’).
Love, v. āl.
Low, adj. (not high) kotch.

M.

Mad, adj. rāgrā or rāgā.
Male, adj. nyegā.
Man, n. nyi.
Mane, n. (of pigs) mādār am.
Mango, n. tōggā.
Many, adj. egā.
Mark, n. pai. cf. 'ān-pai' wound mark, i.e., 'scar'.
Marry, v. nyeda ma (ceremoniously to perform the marriage cerem-
ony); (of the man) nyēm nā (literally 'to take a woman');
(of the woman) nyol or nyegā nā (literally, 'to take a husband
or man'). 'Are you married?' said to a woman, is 'Nyol nāp
nûm lyē?'
Measure, v. kri-kā.
Meat, n. edin.
Medicine, n. (No word. Assamese 'dorob' is used.)
Medicine-man, n. (a priest who professes to heal by incantations)
nyāb.
Meet, v. ā-rū-sā.
Melt, v. intrans. jī.
Merely, adv. háhē.
Midday, adv. (there is no noun). Midday to-day = sāl la-pāllā;
midday to-morrow = ārlā āl la-pāngām.
Midday meal, n. deja jābba.
Middle, adj. lefā.
Milk, n. otcha, or tenyā. v. ht.
Mist, n. hápūm, or dom. See 'Fog'.
Mistake, n. mūr. See under 'Accidence—IV Verbs—Particles.'
Mithon, n. (cattle) sab.
Mix, v. nēya or moyā.
Money, n. (no word except the Assamese 'dhon').
Monkey, n. sebbi.
Month, or moon, n. pol. When emphatically pronounced, this
becomes 'pāl'.
Mosquito, n. torū.
Moth, n. porbāsālā.
Mother, n. āmmā or ān; mother-in-law, n. ai.
Mountain, n. guddā; (a single mountain) mnādī.
Mouse, n. dāmplā; (field mouse) pūmchī; (a smelling mouse,
but much smaller than the musk rat) pt.
Mouth, n. a (sounded less sharply than 'a,' meaning 'bamboo').
Mouth, of a river, n. pālin.
Move, v. (1) trans. ebil. (2) intrans. (only used in the prohibitive
form 'ebl āttā biā' ! = 'Don't move!'
Much, adj. and adv. ēgā.
Mud, n. jelyū.
Musk rat, n. kirte.
Mutilate, v. pa-mā.
N.

Naked, adj. tâlâ-konga.
Name, n. amina.
Narrow, adj. (of a road) chîbû; (generally, as opposed to 'broad') tûnya.
Near, adj. and adv. âgûm-â-là.
Neck, n. guigûr.
New, adj. nit.
Nickname, n. minjar amina.
Niece, n. (There is no distinction between a man's child and his brother's child, hence no separate word for 'niece' or 'nephew'. It is simply 'kà.')
Night, n. ai.
Nine, adj. numeral, kyà.
Nineteen, adj. numeral, illyi-le-kyà-gà.
Ninety, adj. numeral, châng-kyà-gà.
Nipple, n. (woman's) chochir.
No, adv. mà.
Nod, v. pak.
Noise, n. od.
Noon, n. âl-la-pà.
North. (The four cardinal points are not used. Direction is described as 'upstream, downstream,' and 'on either side of the stream.')
Nose, n. tûrû.
Now, adv. sija.
Now-a-days, adv. sinyi sàl.
Numb, adj. (The words vary; 'his hands are numb' is 'âlà lâ-khrûm denna'; 'his toes are numb' is 'lichî là-ye denna.' For a person, 'to be numb' is 'chikûm' a verb.)
Nurse, n. nûbû or kà-a-nûbû (child's nurse).

O.

Obey, v. te-lû.
Offer, v. ji-kà. 'I offered' is 'ngâjî-ña gala.'
Often, adv. lâiyi nikhra-gà.
Oil, n. (all kinds) kùti.
Old, adj. nyekàm (of living animals); kûchchû (of inanimate things).
On, post pos. au-hâ (literally, 'on top').
One, numeral adj. âkin.
Union, n. tâlàb.
Only, adv. A particle 'gon' is used, e.g., 'âkirgon,' 'only one'.
Open, adj. ma kopa.
Open, v. mako.
Opium, n. (in the seed) oppo aihi; (prepared) oppo kanna (derived
from Assamese 'kãni').
Opposite, post pos. kã-grã-hã.
Orange, n. sãlûp; orange tree, n. narû.
Orchid, n. (the plant) tê hûch; (the flower) hûch oppû.
Order, n. (command) barû. 'By his order' is 'Hâ-barû ba'.
Ornament, n. gûmna.
Orphan, n. hoplin.
Other, pron. 'The other' is 'khrebî'.
Otter, n. serbû.
Out, outside, adv. and post pos. ãghã.
Oval, adj. bûyã.
Over, adv. and post pos. au.
Overflow, v. intrans. (of a river, etc.), henchã.
Overturâ, v. trans. likûb.
Owe, v. There is no proper word. For the expression, 'I owe
money' the Assamese word 'jogor' (fault) is used, as 'Ngâ-ka
jogor dãdna'.
Own, pronoun. 'My own' is 'ngâ-kã sô'; similarly, for 'your
own' and 'his own' we have 'nâ-kã sô, and 'hâ-kã sô'.
Owner, n. ãtt.

P.

Pace, n. kollyi. 'One pace' (as a measurement) is 'korgã dãg a.'
Pack up, v. igin abâ-den or derã bûtch (= things, property,
Assamese 'mû bostû') den-lû ra-lû.
Pail, n. hûchã (this is formed out of a gourd), a larger kind is
called 'ûpûm', a smaller kind 'yãkrã'.
Pain, n. atch, v. impersonal; 'it pains' 'is atch denna' or 'atch
dûdna'.
Pair, n. 'anyi-gã' is the nearest word, meaning simply 'two'.
Palisade, n. gûrûm.
Pant, v. sâ.
Parrot, n. bet or puttã (= bird) bet.
Pass, n. (through hills) gekkã. v. (to go beyond) ã-cho.
Pasture, v. rã. This means to tie with a long rope and thus allow
to graze.
Pat, v. pikã.
Patch, v. hongtã.
Path, n. lâmptã; (a narrow one) sôlâm.
Paw, n. lâtch.
Peacock, n. podpong.
Peak, n. pottã.
Peel, n. okr. v. krepã.
Pick up, v. (a small thing) nārāb; (a large thing, to lift) jōrāb.
Piece, n. 'A piece' or 'one piece' is 'etchir-gā'.
Pierce, v. nū.
Pig, n. (domestic) illyi; (wild) sa.
Pigeon, n. pūkkūm.
Pinch, v. ingāb.
Pincers, n. (for holding red-hot iron) masāb, or (a larger kind) magāb.
Pine, n. (the tall tree) passā.
Pipe, n. (for smoking) lātsūlā.
Pit, n. urū. The 'u' is pronounced as though proceeding from the chest.
Pitfall, n. (large, for catching elephants, etc.) deb.
Pith, n. rāpū.
Pity, n. There is no word corresponding exactly. 'He took pity (on)’ is ‘ārā aiā nūmma’.
Place, n. gudā.
Plains, n. (as opposed to the hills) bāpā.
Plant, v. (transplant) dīl (of pāddī, etc.)
Plantain, n. (the wild tree) kāllā; (the cultivated one) kōpā.
Plate, n. (Assamese 'tō') pitchi; plates (generally) hākū pēkā.
Plateau, n. lēyāpā.
Play, v. ('demālī kor' in Assamese) sā-min.
Pluck, v. trans. (a bird) bōbīn; (fruit) pū.
Point, n. (of a knife or top of a tree) nyīūtā.
Point at, v. (with finger) shīkin; (with anything else) ba kin.
Poison, n. oml.
Polish, v. ma-lāb (of things in general); (of brass, copper, etc.) rū-lāb.
Poor, adj. (No word; nearest expression is 'wealth is not,' vis., 'ārā yom-ma').
Porcupine, n. sīls.
Porpoise, n. būi.
Posthumous, adj. (child) sīne nam (kā-a).
Potato, n. kēd-blaiām (literally 'earth egg-plant'), or eyin.
Pour, v. tā.
Prawn, n. (the Assamese 'misā mās') nyī-pāttā sūm.
Precipitous, adj. būdū.
Press, v. trans. (sugar-cane, etc.) he; (between the hands) num-jin; (down, e.g., the contents of a bag) na-tin.
Pretend, v. am ākkā, 'Amin ming-lā am' (literally, 'name changing cheat,' is 'to pretend to be some one else').
Prevent, v. (by action) ma-tōr, (by word) ben-tōr. Particle, 'tōr' denotes preventing.
Price, n. dor.
Prick, v. nû.
Priest, n. (who heals men by incantations, etc.) nyûb.
Probably, adv. lokne or khrâm (a particle inserted in the body of the verb).
Pull, v. pu; (along the ground) se.
Punish, v. le.
Push, v. tû.
Put, v. âp; put on (clothes, etc.) kâ-g; put straight (arrange) kattârãp.
Python, n. tab buirãm.

Q.
Quarrel, v. (mildly) bê-å-su; (coming to blows) moi-å-stû.
Quickly, adv. (soon) annû-ba; (fast) herin-ba.
Quill, n. (of a porcupine) pobb.
Quiver, n. êgê (for arrows).

R.
Rabbit, n. sîchû.
Raft, n. stppa. Its pole for steering and guiding is called 'pullâ.'
Rain, n. pôdông or nyadang.
Rainbow, n. argogo.
Range, n. (of hills) doirugna.
Ransom, v. ma-lin-nà, or tân-nà, or tû-lin-nà.
Rapids (of a waterfall) bûddârû.
Rat, n. kîbbû.
Raw, adj. (of meat, etc.) dinle.
Ready, adj. hamûn (of men, etc.); mamûa (conveying the idea of 'preparations made').
Reap, v. pe or nà.
Recognise, v. kà-chîn.
Recover, v. (from illness) ãl duk.
Red, adj. luicht.
Refuse, v. nà mâ (literally 'take not').
Release, v. (a prisoner) top-pâ.
Remember, v. mû-pà.
Repair, v. ma-tin.
Rescue, v. mapl or ropl.
Rest, v. dà-n.
Revive, v. intrans. pull or puil-yirûb.
Reward, n. lûkrâ.
Rhinoceros, n. (the Assamese word) gâr.
Ribs, n. (in front) ha; (back ribs) gash.
Rice, n. (dhânh) âm; (chaul) embin; (bhât) etchin.
Rich, adj. nyettû.
Ridge, n. (raised) pāgār.
Right, adj. (the right road, meaning the correct one) ka-tā-na (apparently a participle); ‘rightly’ meaning ‘correctly,’ is ‘ka-tā-ba;’ ‘right,’ as opposed to ‘left’ is lablū, e.g., ḡā lablū = right hand.
Rind, n. okr or kokrū.
Ring, n. lech.
Ripe, adj. nyingna.
Rise, v. gorāb; (of sun or moon) ḥāṭchā.
River, n. pobbūnga.
Road, n. lāmplā.
Roar, v. yū.
Roast meat, n. hānām edin.
Roast, v. plā-m.
Rock, n. lūn.
Roll, v. roll up, trans. (e.g., cloth) ti.
Roof, n. namū.
Hoot, n. mem.
Rope, n. kēhā or sekha.
Rotten, adj. yānnā (apparently a participle).
Rough, adj. (of water) hū.
Round, adj. pāpārdār.
Row, n. (There is no corresponding noun, di-yūr or di-rūg = to plant in a row, ui-rūg = to advance in line (as soldiers).
Rub, v. trans, ne-khrā.
Rubber, n. sūkrū; rubber tree = sikri san.
Ruby, n. (the common kind found in Assam) tūch.
Run, v. yā, or hār; run away, v. ke.
Rust, n. ekhrāb. ‘It is rusty’ = ekhrāb nemma.
S.
Sacrifice, n. (There is no proper word. ‘Sacrificed on account of a sick person’ is ‘atch (= sick) pān-nā na.’ Generally, ‘sacrificed’ is ‘ūi’ (= God) pān-nā na or ‘gū-nāna’).
Safe, adj. hendla. This word conveys the idea rather of ‘feeling safe’.
Salaam, v. khrūm.
Salmon-coloured, adj. lū-mā-lū-saden.
Salt, n. ġāl.
Salt-lick, n. (Assamese ‘poong’) shī.
Sand, n. sūr; sandy, adj. sūr enyindana.
Sap, n. attī.
Sapphire, n. sūā; cut sapphire = sūā sūblū.
Satchel, n. chuk.
Save, v. (hoard) hendār ma.
Saw, v. pech.
Say, v. ben.
Scald, v. tā-lyi. ‘Tā-lyi-nemma’ is ‘he has been scalded.’ ‘Apin pui-lyi dā’ is ‘his skin is peeling off as the result of having been scalded.’
Scar, n. ̀unpai.
Scold, v. jāb.
Scorch, v. (to dry too much) krom-rùm.
Scratch, v. hás (intrans.); trans. ho; (to scratch an animal’s head as a mark of affection) moi-nya.
Scream, v. ná.
Search for, v. trans. megrā.
Season, n. (rainy) dārpol; (cold) derāpol.
See, v. kā.
Seed, v. aihí am.
Seem, v. (The particle nà-ga added to a word qualifies it with the sense of ‘it seems.’)
Sell, v. prû.
Send, v. (a man with a message) ben-lâ, (a man with goods, a letter, etc.) ji-lâ.
Send for, v. gā-m (literally ‘call for’).
Separate, v. trans. (two things) ū-pin-sum; (three or more things) ū-pin-ùrás-sù.
Set, v. intrans. (of sun, etc.) â.
Set free, v. trans. toppâ.
Settle, v. see “Decide.”
Seven, adj. num. kanni. Seventeen, illyi kanni.
Seventy, chankanni.
Sever, v. trans. pari.
Sew, v. homb.
Shade, n. dānyim.
Shadow, n. Yàlbóbô.
Shake, v. trans. hûdîn; intrans. (to shiver) yàdin; (of a tree, etc., struck by the wind) yongkê yomye.
Shallow, adj. ákhârâ.
Shame, n. hanyi. The Assamese ‘lāj lāge’=‘hanyi denna’; ‘lāj bij-koy’=‘hanyi hârdâ.’
Sharp, adj. (keen edged) lâr.
Shave, v. trans. rebin.
Sheath, n. blûd.
Shell, n. tân pokhr.
Shield, n. (military) satam.
Shin, n. leplâ.
Shine, v. intrans. hû; (of the sun or moon) kâ.
Shingle, n. (of rivers) lîchâ.
Shiver, v. *intrans.* (with cold, ague, etc.) yā-dīn.
Shoe, n. lukh.
Shoot, v. (fire an arrow or gun) åb, (to hit) å.
Shoulder, n. lātā.
Shout, v. nā.
Show, v. kā-kin or kā-tūm.
Shut, adj. mā-tūm-pā.
Side, n. (ribs) ha.
Signal, n. makho; v. *intrans.* makh.
Silk, n. (Assamese ‘eri’) toppūm; (Assamese ‘muga’) sûrea top-

Silk-cotton tree, n. gia sīn
Silver, n. rūp (the Assamese word).
Sing, v. (ād or ba = song) ben (literally ‘say’).
Singe, v. blebin.
Sink, v. *intrans.* (under water) lūm.
Sister, n. (elder) āmmi, (younger) buirma.
Sit, v. dā.
Six, adj. ākr; sixteen, illyi-ākr; sixty, chankr.
Skin, n. (of all things generally) kokhrā; (of plantains) pokā

(= plantains) pokhrā; (of human beings) am; of animals,
tigers, etc.) apīn.
Skin, v. apīn dī.
Sky, n. aīdoin.

Slack, adj. there is no corresponding adjective; to be slack (of a

rope, etc.) is tunūr daba.
Slap, v. pi.
Slave, n. (male) nyerra; v. (female) pān.
Sleep, v. yūb:
Sling, v. *trans.* (a stone) hūr.
Slip, v. ‘geddana’ (he slipped) does not seem to have any cognate

parts.
Slippery, adj. (of a road, ice, etc.) ālāb.
Slope, v. *intrans.* (of a road, etc.) ibāb.
Slowly, adv. āsā āsōbbe or jochchibba.
Small, adj. (of size only) ainyū.
Small-pox, n. tobūm. The Assamese ‘ai āulaichche’ is translated

by ‘tobūm būdna’.
Smoke, n. muk.
Smooth, adj. hāp-pā.
Snail, n. tān pokhr.
Snake, n. tab.
Snatch, v. trans. tûre.
Snipe, n. dorgi.
Snore, v. 'yub (sleep) hårdenna' means 'he is snoring'.
Snow, n. pom or tûpâm pom.
Soak, v. trans. (rice, etc.) pôm; (a cloth or other article by keeping it under water) ish arrâhâ [âbomla âp.]
Soft, adj. (opposed to hard) nyenya.
Sole, n. (of foot) letch.
Some, somebody, etc., see under 'Indefinite pronouns' in Part II.
Son, n. kâ nyegâ; son-in-law, mâb.
Song, n. ûd, ber or benjam. But the Dals do not like the jingle 'benjam bendba' (to sing a song) but prefer to use 'ûd' or 'ber' with the verb 'ben'.
Soon, adv. anâba.
Sore, n. âm.
Sorrow, n. 'I am sorrowful' is 'hor hendna'.
Sound, n. âdna. This word has a peculiar construction, e.g., 'I heard the sound of a gun being fired' is 'môbû âb nâm âdna mâ tâ-pâ-tenma'; here 'âdna mâ' answers nearly to the Assamese 'saikora', 'mâ' signifying 'making' (a noise).
Sour, adj. khrûcûtû or kûssû-dûkû.
Source, n. (of a river) iss sûgrû.
Sow, v. (broadcast) pâ.
Speak, v. ben.
Spear, n. nobû; (for catching turtles) mottà.
Spider, n. âb-gâ ko-gâla.
Spike, n. ('panji' or pointed bamboo) or.
Spin, v. trans. (thread) sech, (= thread) chechâ.
Spinster, n. nijîr.
Splash, v. trans. the verb seems defective, the only part I have come across is in 'ngâ hâm krâ-pûb-tenma' meaning 'I splashed him'.
Spleen-disease, n. doîl-tarp.
Splinter, n. pottûnga.
Split, v. pât-sî.
Spoil, v. trans. (plunder) lûbin; (damage) mâ-yû ma-châ.
Spoon, n. pokkû; (the bamboo stick for stirring boiling rice) punyû.
Sprain, v. only the passive form is found. 'His hand is sprained' is 'Ha âlà ladûr-denna', but for the foot or leg, the word is 'lûdûr-denna'.
Spread, v. trans. (of a mat, etc.) tor.
Spring, n. (of water) lol. But the word is rarely used; 'isshi gû-lin-denna' would be the ordinary method of expressing the words 'there is a spring there' literally 'water is gushing out'; 'lol hû-lin-denna' has the same meaning.

Spring-trap, n. komâ.

Spy, n. mâ-sin-härna.

Square, adj. chuki ganna. But 'chuki denna' is the manner of expressing 'it is square'.

Squeak, squeal, v. (of pigs) gâre gâre he or chînîe chînîe ha.

Squeeze, v. (to death) nyunkhr.

Squint, v. yumbû. 'He squints' is 'nyaîyâ denna.'

Squirrel, n. (general term) takr; (the Assamese 'kherketu') takr krem; (the red squirrel) takr elli.

Stab, v. nû.

Stain, v. trans. mô-pîb.

Stand, v. dâ.

Star, n. tâkkâr; like the Assamese 'torâ'; 'tâkkâr' also means a crystal gem.'

Start, v. intrans. (with fright, etc.) lon.

Steal, v. détchchâ.

Steam, n. hâpûm (same as 'mist').

Steel and flint, n. tengri (steel) âllû (= flint).

Step on, v. 'I stepped on a snake' is 'taba hâ âla châm nûmma (literally 'snake on foot I put. ')

Stick, n. benỳâng (or shortened) beny dap.

Sticky, adj. (resinous) kâgâb.

Still-born. 'I have given birth to a still-born child' is 'hokkî já-pa-tenma'; hokkî is a noun, and 'jâ-pâ' means apparently 'to miscarry.'

Stir, v. trans. (a liquid in a vessel) hekûb hehe.

Stockade, n. see 'Palisade.'

Stone, n. (shingle) illû or âllû; (jewel or gem) âllû.

Stop! interjection, doîl yâ-tâl or dâ-ilyâ-tâl! (said by a person in front); 'adârôû!' meaning 'Wait for me!' is said by one behind wanting to catch up.

Storm, n. (thunder storm) dâgûm dâ-lyidna (literally, 'thunder is thundering.')

Straight, adj. kattâ (opposed to crooked).

Strangle, v. trans. tûsâr or pû-sâr.

Straw, n. pil.

Stretch, v. trans. pûjin.

Strip, v. intrans. ezz plâpâ (literally, 'take off one's clothes'); v. trans. plâ plâ-ma.

Stroke, v. trans. (an animal) hûb-kâ.
Strong, adj. åttor.
Stubble, n. pl.
Stump, n. (of a tree) suttå.
Stun, v. *trans.* shitåb-ma ('to be stunned' is 'shitåb-dåba').
Sty, n. (for pigs) grumpå (a round wooden enclosure).
Subject, adj. (of tribes) henå dåtlå (literally, 'remaining subject').
Submit, surrender, v. yopå pånba yopå.
Such, *pron.* hablyinna.
Suck, v. (a fruit, etc., but not the breast) blå.
Sudden, adj. no word; the nearest is må-på-ta-må = 'I did not expect it'.
Suffice, v. *see* 'Enough'.
Sugar-cane, n. tåb; (the black kind) tåb balå.
Sun, n. dånyi.
Sunrise (at sunrise), *adv.* dån chaîlyå.
Sunset (at sunset), *adv.* dån aïlyå.
Swallow, v. mne.
Sweat, n. and v. ar-åbom.
Sweep, v. sampå.
Sweet, adj. tissan.
Sweet potato, n. dukra-enin.
Swing, v. 'Bikebi edana' means 'it is swinging' (to and fro), but there seems to be no regular verb.

T.

Tail, n. Âmt.
Take away, v. (cause to come, without actually using any force) bulîg; (carry off) någ.
Take off, v. (clothes) plåpå; (bracelets) plåpå.
Take out, v. (from a basket, etc.) nålîn; (earrings from ears) lipåtå.
Tall, adj. (of a human being) auå.
Tame, adj. nangînye.
Tank, n. sinyî.
Tattoo, v. *trans.* chop på (literally 'cut tattoo marks').
Teach, v. besrû or tomsûr.
Tear, v. *trans.* (cause a rent, or tear in two) sûru; (in pieces) surmû.
Tell, v. ben.
Temple, n. (of head) chomjû.
Ten, *numeral* adj. illyî.
Thatch, n. (on a house) tāpā.
Thatching grass, n. posh.
Then, adv. há.
There, adv. há.
Thief, n. detcha.
Thin, adj. (of a human being) poinya; (of an animal) hūl; (of cloth) bochor; (of thread) sānyā. But ‘he has become thin’ (said of a human being) is ‘krūdna.’
Think, v. mā.
Thirst, n. hūr. ‘I am thirsty,’ ‘he is thirsty,’ etc. = hūr dá.
Thirteen, trill. lā ṭām.
Thirty, chomūm.
Thor, n. tā.
Thread, n. tān (general term for all kinds).
Thread, v. trans. (a needle, beads, etc.) ri-lā.
Threaten, v. ben-lūm
Throw, v. (a stone, etc.) hū-hūpā or hur-pā; (into water) kālū.
Throw away, v. hur-pā.
Thumb, n. ḥām.
Thunder, dā-gūm, thunderstorm; n. doiltā.
Tick, n. tekhrū; (the white kind) tākhīr.
Tie, v. trans. ḥī; (a boat) rū-tū-pā.
Tiger, n. pāt.
Tight, adj. ‘to be tight’ (of a rope, etc.) is ‘puzzin-daba.’
Tighten, v. pozin.
Tin, n. upūm.
Tinder, n. (the dried pith of two plants called respectively ‘tāmmā’ and ‘pāblē’) moppō.
Tired, adj. nyelin.
Toad, n. tūrpoch.
Tobacco, n. mūrk.
To-day, adv. sālga.
Toe, n. (big) lan; (the others) chūnā; (toes, generally) litchī.
Toe-nail, n. lissin.
To-morrow, adv. arlā.
Tongue, n. aiyī.
Too much, mālā.
Tooth, n. ehi.
Topsey turvy, adj. and adv. (in confusion) ātchā aiā gāba.
Torch, n. māru.
Tortoise, n. (Assamese word is used) rākāb ‘kāsor’.
Torture, v. (to death) mūsh mā dá or eshādā.
Toss, v. (of an animal, with its horns) hepā, or hū-pā-ga hel kūpā.
Toucan, n. (the bird) pagrā.
Touch, v. trans. katti.
Part V.]

**VOCABULARY.**

Tough, *adj.* āttor.
Towards, *adv.* post pos. dailyā-ba.
Track, *n.* (footmarks) lelūm; *v.* sāmin ga.
Traitor, *n.* kāmdana.
Transplant, *v.* (seedlings), (amdi) di.
Tree, *n.* san. Assamese names and their equivalents:
  - Bor gos = sūrē san.
  - Bolā = sanyin.
  - Gunkorai = tājā.
  - Jutuli = sūr san.
  - Nāhor = sāa nāhor.
  - Pipul
    - Āhānt = sūda san.
    - Jōri
  - Pōma = bō.
  - Simal = gia.
  - Q gos = chāmpā.
  - Uriam = mōb.
Tremble, *v.* yā-din.
Trident, *n.* (for fishing) purh.
Trough, *n.* (for feeding pigs) dokām.
Trunk, *n.* (of elephant) mem.
Trust, *v.* tejji.
Try, *v.* lyit-tā, (literally, 'wish to do').
Try on, *v.* (clothes), kā-kā.
Turn, *v.* trans. (one revolution) pur-kū; (several revolutions) pur.
  - 'To turn a turtle over on to its back’ is ‘kās langk-ba li-kūb.’
  - 'To turn a thing back to front’ is ‘tōkūb.’—‘To turn a thing upside down’ is ‘kū-lūb;’ *v.* intrans. (slightly to one side, not back) ā-kū-āllā.
Turtle, *n.* rā kob (the small kind); (Assamese) ‘kāsor’ (the large kind).
Tush, *v.* (of boar) ehi (same as tooth).
Tusk, *n.* (of elephant) errā.
Twig, *n.* hatchi.
Twin, *n.* plūm. ‘She has given birth to twins’ is ‘bā-plūm- sūnma,’ (literally, ‘born twins together were’)
Twist, *v.* trans. he.

**U.**

Udder, *n.* (animal’s) otchā.
Ugly, *adj.* kā-p-mā.
Understand, *v.* chen.
Undo, untie, *v.* plā.
Undress, *v.* see ‘Strip.’
Uneven, adj. (of ground) pákâb-pálâb-ne.
Unripe, adj. lellâ.
Upset, v. trans. (a boat) kûmlû.
Upside-down, adj. kû-lû-pa.
Use, v. trans. 'I have never used this' is 'Ngâ sâm bú-kâ-ma-rû' where 'bû-ma' seems to mean 'used' and 'kâ-rû' to mean 'never'.
Uterine, adj. There is no distinguishing word.

Vegetable, n. â
Vein, n. tâdorchop.
Vengeance, n. nalu.
Vomit, v. blâ.
Vulture, n. baggin.

Waist, n., hû.
Walk, v. grâdam.
Wall, n. (the outside walls of a house) chîch; (the inside walls) yabdûra.
Wallet, n. sepella; (the kind that a woman generally carries) igin.
Wander, v. ú-dâm.
Want, v. (a) see Part II—Verbs, Particles, mui, nu, tå; (b) lâk (an impersonal verb, vide Part II Verbs, 3 defective); (c) kâ (rarely used, except in the sentence 'nâ hog kâ-dna? 'What do you want?')
War, n. nyemmâ; nyemmâ ma=to make war.
Warm, adj. kromp.
Wash, v. trans. (clothes, etc.) nûkhrâ; (face, etc.) mômî.
Wasp, n. (the black-bodied Assamese 'kuddû') têî; (the striped yellow and black) têî buirri.
Watch, v. dô or kâ-lya.
Water, n. issh.
Wave, n. hûdna.
Wax, n. ngokin.
Way, n. (road) lâmplâ.
Weak, adj. tâmâ (literally 'strength is not').
Wear, v. trans. (clothes, etc.) kâ.
Weave, v. chûn.
Web, n. (spider's) âbdâsin.
Wet, adj. jujā.
What, pron. hog.
Wheel, n. paār.
When, adv. hūdīlā.
Whence, adv. hoglok.
Where, adv. hogālā.
Which, pron. hog.
Whirlpool, n. sely (a monosyllable).
Whirlwind, n. There is no noun; the verb 'to whirl round' is 'milyāpur.'
Whisper, v. chech-ba ben (literally, 'say softly').
Whistle, v. kokhrii.
White, n. (of an egg) apin; adj. pulū.
White-ant, n. torīb. Queen white-ant is 'rūb ān' (literally 'ant's mother') or rūb dān pāb.
Why, adv. hogba or hogba........yū ('yū' coming last in the sentence).
Wide, adj. (of a river) tāt.
Widow, n. hūmī.
Widower, n. (Assamese 'borola') tūmbo; the Shaiang Miris use the same word 'tūmbo'.
Wife, n. nyīhi. 'First wife' is 'nyīhi hruchā'; 'second wife' is 'nyīhi hūnyū.'
Wild, adj. (not tame) mnākōni.
Wind, n. doily.
Wind, v. intrans. (of a road, etc.) pakū pāllā.
Wing, n. ālab.
Wink, v. nyi āb (literally, 'eye clcse').
Winter, n. (cold weather) derā pol.
Wipe, v. trans. (with a cloth, etc.) nyekhrā; (with the hands only) mekhrā.
Wish, v. Desiderative particles 'mui,' 'nu,' 'tā.'
With, post pos. lagha, laghā or lagba. Vide under 'Part II—Post-positions' for illustrations of the use of each word.
Withered, participle (of crops, Assamese 'poṭān howa') omsū.
Woman, n. nyemm nyī or nyī nyemm.
Wood, n. (timber) sūda.
Word, n. berū.
Work, n. Assamese 'kām' is used.
Work, v. ūm or 'kām' lyī.
Worm, n. tādor.
Worn-out, adj. (old, of things) oiyā lakākā.
Wound, n. ūn (howsoever obtained).

Wring, *v. trans.* (a wet cloth) hejin.

Wrist, *n.* nyìllà katchì.

Write, *v.* he.

Wrong, *adj.* (e.g., the *wrong* road), ka-tà-mà-na.

Yam, *n.* nyìnt.

Yawn, *v.* gomsà.

Year, *n.* anyì. Anyì nyì-gà=one year.

Yellow, *adj.* nyenna or chanyì.

Yes! a! or m!

Yesterday, *adv.* moil.

Yet, *adv.* (*vide* Part II—Adverbs, for the use of the particle 'tà').

Yolk, *n.* (of an egg) ram.

Young, *adj.* éyàppà.
PART VI.
A SHORT NOTE ON THE LANGUAGE OF THE WESTERN DAFLAS.

In the Journal of the Asiatic Society of Bengal (Vol. XX) of 1851, on pages 130 to 137 are given a short grammar and a vocabulary of the Dafla language, by Mr. Robinson. The dialect there dealt with differs materially from that dealt with in these pages, and also differs materially from that spoken by those Daflas residing, say, near the Bor Dikrai river, in Darrang district. Possibly, it is the dialect spoken midway between these two extremes, the Bor Dikrai on the west and the Ronga Nadi on the east, viz., at Helem or Behali, in Darrang district, at which places several Daflas have settled in the plains; their dialect I have not been able to study, but from the vocabulary as given I should say that the words were obtained from Daflas who had lived in the plains some time, and had adopted into theirs a good deal of the language of the Assamese, and some of the river Miris, etc., with whom they come into contact in the plains. It is a pity that neither Mr. Robinson, nor Sir G. Campbell in his 'Specimens of the languages of India,' states what dialect of the Dophla language he is dealing with. The Dafla dialects vary more even than those of the river Miris. This outline grammar only professes to deal with the language spoken beyond British territory to the north of North Lakhimpur town, as the writer thinks that this is of the various Dafla dialects the one likely to prove most useful practically, chiefly because it is the most similar to the language spoken by the large tribe known as Anka Miris or Apa Tanangs, with whose wonderful country we are bound in the future to become better acquainted.

However, for comparison's sake, a short list in parallel columns of English, Eastern Dafla (i.e., the language spoken by the Daflas north of North Lakhimpur town) and Western Dafla (i.e., the language spoken by the Daflas near the Bor Dikrai river in Darrang) is here given, along with their corresponding words as given by Mr. Robinson:-

<table>
<thead>
<tr>
<th>English</th>
<th>Eastern Dafla</th>
<th>Mr. Robinson's Dophla</th>
<th>Western Dafla</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Eastern Dafla</td>
<td>Mr. Robinson's Dophla</td>
<td>Western Dafla</td>
</tr>
<tr>
<td>---------</td>
<td>--------------</td>
<td>----------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Two.</td>
<td>Anyi.</td>
<td>Áni.</td>
<td>Anyi.</td>
</tr>
<tr>
<td>Three.</td>
<td>Om.</td>
<td>Á-ám.</td>
<td>Ám.</td>
</tr>
<tr>
<td>Four.</td>
<td>Ápl.</td>
<td>Ápli.</td>
<td>Ápi.</td>
</tr>
<tr>
<td>Five.</td>
<td>Ang.</td>
<td>Ángo.</td>
<td>Ànnû.</td>
</tr>
<tr>
<td>Six.</td>
<td>Åkr.</td>
<td>Ákple.</td>
<td>Ákê.</td>
</tr>
<tr>
<td>Dog.</td>
<td>Íki.</td>
<td>........................</td>
<td>Êkt.</td>
</tr>
<tr>
<td>Bamboo.</td>
<td>A.</td>
<td>Uwü.</td>
<td>Àiûa.</td>
</tr>
<tr>
<td>Fowl.</td>
<td>Porâ.</td>
<td>........................</td>
<td>Porâk.</td>
</tr>
<tr>
<td>This.</td>
<td>Si.</td>
<td>Sá.</td>
<td>Sanâ.</td>
</tr>
<tr>
<td>That.</td>
<td>Ha.</td>
<td>Áóná.</td>
<td>Áná.</td>
</tr>
</tbody>
</table>

**Imperative present.**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Eat.</td>
<td>Da-tå.</td>
<td>........................</td>
<td>Datû.</td>
</tr>
<tr>
<td>Drink.</td>
<td>Tû-tå.</td>
<td>........................</td>
<td>Tántâ.</td>
</tr>
<tr>
<td>Strike.</td>
<td>Ma tå.</td>
<td>........................</td>
<td>Goktû.</td>
</tr>
<tr>
<td>English</td>
<td>Eastern Dafla</td>
<td>Mr. Robinson's Dophla</td>
<td>Western Dafla</td>
</tr>
<tr>
<td>--------------</td>
<td>---------------</td>
<td>----------------------</td>
<td>---------------</td>
</tr>
<tr>
<td>Lift</td>
<td>Nåråb-tå.</td>
<td></td>
<td>Lånjantå.</td>
</tr>
<tr>
<td>Give (to ano-</td>
<td></td>
<td></td>
<td>Bitûå.</td>
</tr>
<tr>
<td>ther)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Go away</td>
<td>Ùn-kû.</td>
<td></td>
<td>Ùn-kû.</td>
</tr>
</tbody>
</table>
SHILLONG: Printed and published by CONYNHAM FRANCIS, Press Superintendent, Assam, at the Secretariat Printing Office: No. 600—300—14-5-1900.