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Notes on the Languages spoken by the various tribes inhabiting the valley of Asam and its mountain confines. By WILLIAM ROBINSON, Inspector of Government Schools in Asam.

The study of the affinities of languages has always been acknowledged to be one of importance. When properly applied, it cannot fail to afford an unerring test of the truth or falsehood of traditionary evidence: and without its aid, it would sometimes be impossible to unravel the mysteries of contradictory testimonies respecting the relations of the different races of mankind.

Yet no one branch of study, probably, is attended with greater difficulties in the prosecution, especially as regards the languages of unconnected and barbarous tribes, remote from all contact with literature or civilization. It is seldom to be expected that points of resemblance can be found sufficiently numerous to afford any thing like demonstrative evidence of the affinity of languages under these circumstances. And even where we do meet with identity in any given number of words in any two languages, nothing can be inferred from this coincidence, respecting the relation of those two languages. For, if the fancied resemblance or identity of a certain number of words,—unless, indeed, the proportion be very considerable—were to be esteemed a sufficient proof of their having been derived from a common stock, it would follow that more than half the languages of the universe would exhibit traces of such connection, in whatever order we might pursue

the comparison. For, in the migration and intercourse of nations and tribes, nothing is more common than the permutation of letters and the borrowing of words, causing an appearance of affinity where in reality none exists. It is, therefore, only to an essential affinity in the structure and genius of languages (coupled with verbal coincidences) that we can appeal for certain evidences of a common origin.

Setting out from the establishment of a certain number of separate languages as species, we may adopt the tests of affinity proposed in Adelung's *Mithridates*, and proceed to comprehend in the description of one *family* such as have more coincidences with each other than diversities; and refer to the same *class*, such families as exhibit any coincidences at all that are not fortuitous, imitative (that is, from onomatopoeia,) or adoptive. But, these tests depend so much on the progress of our knowledge in the study of each language, that the results must unavoidably be liable to great uncertainty and fluctuation where our acquaintance with the languages is superficial, so that we can reasonably expect nothing more than an approximation to an arrangement completely methodical.

The writer, therefore, whose attention has been but lately drawn to the languages of Asam, and whose opportunities for studying them, have been but few, begs here distinctly to disavow any intention of attempting to trace the languages he treats of to their sources, or to explain their affinities. So important an undertaking, may be much more rationally expected from the united labors of many than from the feeble efforts of a single individual. Yet it is obvious that the task never can be accomplished unless efforts are made by individuals for communicating such information as they may have opportunities of acquiring, and though the writer may have failed in laying open the real nature of each language, he would indulge the hope that there is yet such a foundation laid, as will eventually secure its being done.

Proceeding now to the examination of the languages spoken in Asam, and by the tribes bordering on the valley, the one that naturally claims precedence is the **ASAMESE**.

It is the language usually spoken by the entire population of the valley, and in most cases, is the only medium of intercourse used between them and the people of the hills.

With the exception of the Bengali, there is probably no derivative

of the Sanskrit, that bears a closer affinity to its parent, so that nearly four-fifths of the words in common use are pure derivations from that stock. Like its cognate the Bengali, it admits of the introductions of Sanskrit terms with such facility, and to so great an extent, as to be capable of conveying ideas with the greatest precision, thus adding considerably to its copiousness.

Whether it be a direct derivative of the Sanskrit, or only a corrupt dialect of the Bengali, has been questioned. It seems highly probable, however, that a careful investigation will conduce to the support of the latter supposition; for there does not seem to be a greater diversity between what are usually considered the *provincialisms*, spoken in the remoter parts of Bengal,—in Chittagong and Silhet for instance,—and the unadulterated Bengali of Nuddeah (where the language is said to be spoken in its purity), than between any of these and the dialect of Asam.

From the circumstance of the country having from time immemorial been governed by rulers of Shán origin, it is somewhat surprising that more traces of their language are not to be found in the present dialect of the Asamese. The very small proportion of words that may be traced to Tai origin, appear for the most part to be adventitious. This might serve to show that long previous to the invasion of the Shán conquerors or the inroads of the hill tribes, the valley was inhabited by a race intimately connected with Bengal or Berar, and this conjecture would seem to be confirmed by the traditions of the old kingdom of Kamroop, and several antique Hindu remains in the most remote parts of the valley, which have but recently been brought to notice by the archaic researches of Major Hannay.

After a careful comparison of the Bengali and Asamese dialects, we make no hesitation in asserting, that, except with slight variations of pronunciation, upwards of eight-tenths of the most common words are identical. So strong an affinity may not be perceptible on a cursory inspection of any given number of words taken from the two languages, in as much as the secondary forms in current use in Bengal would most likely be overlooked, and these, in many cases, come far nearer to the Asamese terms than those words commonly used in Bengali composition.

For the purpose of comparison, a list of words in both the Bengali and Asamese dialects is here subjoined. And, the more clearly to

exhibit the analogy between the two dialects, those secondary forms alluded to, and which have thrown considerable weight on the result of the comparison, have been introduced into the Bengali column.

It is necessary, however, to observe that in romanizing Asamese and other languages hereafter treated of, the vowels are used in accordance with their classical pronunciation on the continent of Europe; and where these are not sufficient to express the vowel sounds in use, diacritical marks have been introduced to supply the deficiency. The fundamental vowel sounds are as follows :

A	sounded as in agreeable, or u in but.
á	far.
e	men.
é	they.
i	pin.
í	pique.
o	not.
ó	note.
u	pull.
ú	rule.
ü	French u, or German ü

The consonants are used as in English. G is always hard. H, used after another consonant, shows that it is aspirated; thus, kh is sounded as in pack-horse; th, as in pot-house, &c.; ng, is sounded as in singing. N (with the dash under it) as in infant (French).

In the expression of diphthongs, it is necessary to combine the vowels in such a manner that they shall express the same sounds when united as they do when separate.

Comparative List of Words.

<i>English.</i>	<i>Bengali.</i>	<i>Asamese.</i>
Air.	Báyu, Bát, Bátásh.	Botah.
Ant.	Pipiliká, Pinpará.	Poruá.
Arrow.	Tir, Shár.	Kánr.
Bird.	Pakhi, Chiriyá.	Charái.
Blood.	Rakta, Tej.	Tej.
Boat.	Nouká, Ná.	Ná.
Bone.	Asti, Hár.	Hár.
Buffalo.	Mohish.	Moh.
Cat.	Birál, Myáo, <i>a cat's mewing</i> whence, myáokári, <i>the mew-</i> <i>er,</i> and thence.	Mekuri.

<i>English.</i>	<i>Bengali.</i>	<i>Asamese.</i>
Cow.	Goru.	Goru.
Crow.	Kák, Káuri.	Káuri.
Day.	Dín.	Dín.
Dog.	Kukur.	Kukur.
Ear.	Karna, Kán.	Kán.
Earth.	Mritiká, Máti.	Máti.
Egg.	Dimbha, Dim.	Koni, Dim.
Elephant.	Hasti, Háti.	Háti.
Eye.	Chókhyu, Chók.	Sók.
Father.	Pitá, Báp.	Bápu.
Fire.	Agni.	Jui.
Fish.	Matshya, Mách.	Más.
Flower.	Pushpa, Ful.	Ful.
Foot.	Charan, Pad.	Bhóri.
Goat.	Chágal.	Ságal.
Hair.	Kesh, Chul.	Sul.
Hand.	Hát.	Hát.
Head.	Mastak, Múr.	Mur.
Hog.	Shukar, Baráh.	Gáhori, Baráh.
Horn.	Shringa, Sing.	Hing.
Horse.	Ashwa, Ghorá.	Ghorá.
House.	Griha, Ghar.	Ghar.
Iron.	Lowha, Lohá.	Loh.
Leaf.	Patra, Pátá.	Pát.
Light.	Dipti, Pohor.	Pohor.
Man.	Purush, Mánush.	Mánuh.
Monkey.	Bánor, Bándor.	Bándor.
Moon.	Chundra.	Jun.
Mother.	Mátá.	Ki.
Mountain.	Parbbat.	Parbbat.
Mouth.	Mukh.	Mukh.
Musquito.	Moshá.	Moh.
Name.	Nám.	Nám.
Night.	Rátri, Ráti.	Ráti.
Oil.	Tóil, Tel.	Tel.
Plantain.	Kalá.	Kolá.

<i>English.</i>	<i>Bengali.</i>	<i>Asamese.</i>
River.	Nadi, Nai.	Nói.
Road.	Pat, Bât.	Bât.
Salt.	Laban, Lón.	Lón.
Skin.	Chamma, Chhál.	Sál.
Sky.	Akáh.	Akáh.
Snake.	Sarpa, Sáp.	Háp.
Star.	Tará.	Tará.
Stone.	Prastar, Shilá, Sil.	Hil.
Sun.	Súrjya, (Belá, <i>time.</i>)	Beli.
Tiger.	Bágh.	Bágh
Tooth.	Danta Dánt	Dánt.
Tree.	Brikhya, Gách.	Gach.
Village.	Grám, Gán.	Gán.
Water.	Jal, Páni.	Páni.
Yam.	Álu.	Álu.

The *written characters*, in use among the Asamese, are the same as those that obtain in Bengal, with one or two slight variation. The *powers* of the letters are also the same, except the substitution of S in Asamese for the Bengali Ch, and a guttural H for the Bengali S and Sh.

The *principles of Grammar*, are alike in both the languages. Both have the same rules for the inflections which words generally undergo in order to describe various actions and circumstances, though there exists some diversity in the inflections themselves.

The analogy by which nouns feminine are regularly formed from nouns masculine, is the same in both languages. Thus both have,

<i>Masc.</i>	Harin,	a deer.	<i>Fem.</i>	Harini.
<i>Masc.</i>	Kukur,	a dog.	<i>Fem.</i>	Kukuri.

As in Bengali, so also in Asamese, the names of some of the most common male and female objects in nature, are applied quite absolutely, and without any relation to one another. It must however be observed that the Asamese, far more often than the Bengalis, distinguish the sex of animals by prefixing the terms *Matá* and *Máiki*, *male* and *female*.

The seven *Cases* stated to belong to Bengali nouns, are the same in number and order with those of Asamese nouns, but the terminations by which they are discriminated are somewhat different, as shown in the following paradigms.

Kukur a Dog.

BENGALI.	SINGULAR.	ASAMESE
<i>Nominative.</i>	Kukur.	Kukur.
<i>Accusative.</i>	Kukurke.	Kukurak.
<i>Instrumental.</i>	Kukurte.	<i>By or with a dog.</i> Kukurere.
<i>Dative.</i>	Kukurere.	<i>To a dog.</i> Kukuralo.
<i>Ablative.</i>	{ Kukurete or Ku- kurhoite.	<i>From a dog.</i> Kukurarpara.
<i>Genitive.</i>	Kukur.	<i>A dog's.</i> Kukurar.
<i>Locative.</i>	{ Kukurere or Kuku- rete.	<i>In a dog.</i> Kukurat.
	<i>Plural.</i>	
<i>Nom.</i>	Kukurera.	Kukurhat or Kukurbilák.
<i>Acc.</i>	Kukurerdigake.	Kukurhatak or bilákak, &c.
<i>Inst.</i>	Kukurerdigete.	<i>By or with dogs.</i> Kukurhatere.
<i>Dat.</i>	Kukurerdigere.	<i>To dogs.</i> Kukurhataloi.
<i>Abl.</i>	Kukurerdighoite.	<i>From dogs.</i> Kukurhatarpará.
<i>Gen.</i>	Kukurerder.	<i>dog's.</i> Kukurhatar.
<i>Loc.</i>	Kukurerdigete.	<i>In dogs.</i> Kukurhatat.

The *Comparison of Adjectives* in Asamese is effected by a similar process to what may be termed the secondary form in current use in Bengal, that is, by prefixing *áru more*, to the Positive, to form the Comparative, and *ati, very*, to form the Superlative.

The Bengalis have two kinds of *Personal Pronouns*. The one used to express superiority or honor, the other inferiority or contempt. We find this degrading consequence of aristocracy in the Asamese pronouns also, but only in those of the 2nd and 3rd persons.

*Bengali.**Asamese.*

1st Person Honorific, Nom. <i>Ámi.</i>		Nom. <i>Moi.</i>
Acc. <i>Ámake, &c.</i>		Acc. <i>Mok, &c.</i>
Inferior, Nom. <i>Mui.</i>		
Acc. <i>Moike, &c.</i>		
2nd Person Honorific, Nom. <i>Tumi.</i>		Nom. <i>Tumi.</i>
Acc. <i>Tomáke, &c.</i>		Acc. <i>Tomák, &c.</i>
Inferior, Nom. <i>Tui.</i>		Nom. <i>Toi.</i>
Acc. <i>Toke, &c.</i>		Acc. <i>Tok, &c.</i>
3rd Person Honorific, Nom. <i>Tini.</i>		Nom. <i>Teño.</i>
Acc. <i>Táñháke, &c.</i>		Acc. <i>Teñok, &c.</i>
Inferior, Nom. <i>Tihá.</i>		Nom. <i>Hi.</i>
Acc. <i>Táháke, &c.</i>		Acc. <i>Ták, &c.</i>

The oblique cases of pronouns, in both languages, are formed exactly as those of nouns.

The inflections of Asamese *Verbs*, and the difference between them and those of Bengali verbs, will be best indicated by the following comparative scheme of their verbal terminations.

Kara, Do.

INDICATIVE MOOD.

Present Indefinite.

		<i>Bengali.</i>			<i>Asamese.</i>
		Honorific.	Inferior.	Honorific.	Inferior.
1. Kari.	<i>do.</i>	Kari.	Kari.	1. Karoṅ.	<i>do.</i>
2. Kara.		Karis.	Kare.	2. Kará.	<i>do.</i>
3. Karen.		Kare.		3. Kare.	<i>do.</i>

PRESENT DEFINITE.

1. Karitechhi.	<i>doing.</i>	Karitechhi.	|	1. Karisoṅ.	<i>doing.</i>
2. Karitechha.		Karitechhis.	|	2. Karisá.	<i>doing.</i>
3. Karitechhen.		Karitechhe.	|	3. Karise.	<i>doing.</i>

AORIST.

1. Karítám.	<i>did or would do.</i>	Karítám.	|	1. Kariloṅhenten.	<i>did or would do.</i>
2. Karítá.		Karítis.	|	2. Kariláhenten.	<i>did or would do.</i>
3. Kariten.		Karita.	|	3. Karilehenten.	<i>did or would do.</i>

IMPERFECT,

1. Karílám.	<i>did.</i>	Karílám.	|	1. Kariloṅ.	<i>did.</i>
2. Karílá.		Karili.	|	2. Karilá.	<i>did.</i>
3. Karilen.		Karila.	|	3. Karile, or karil.	<i>did.</i>

PRETER IMPERFECT.

1. Karitechilám.	<i>was doing.</i>	Karitechilám.	|	1. Karisiloṅ.	<i>was doing.</i>
2. Karitechilá.		Karitechili.	|	2. Karisilá.	<i>was doing.</i>
3. Karitechilen.		Karitechila.	|	3. Karisile.	<i>was doing.</i>

PERFECT TENSE.

1. Kariáchi.	<i>have done.</i>	Kariáchi.	|	1. Karisonṅ.	<i>have done.</i>
2. Kariácha.		Kariáchis.	|	2. Karisá.	<i>have done.</i>
3. Kariáchen.		Kariáche.	|	3. Karise.	<i>have done.</i>

PRETER PLUPERFECT.

1. Kariáchilám.	<i>had done.</i>	Kariáchilám.	|	1. Karisiloṅ.	<i>had done.</i>
2. Kariáchilá.		Kariáchili.	|	2. Karisilá.	<i>had done.</i>
3. Kariáchilen.		Kariáchila.	|	3. Karisile.	<i>had done.</i>

FUTURE.

1. Karibo, or karimu.	<i>will do.</i>	Karibo.	|	1. Karim.	<i>will do.</i>
2. Karibá.		Karibi.	|	2. Karibá.	<i>will do.</i>
3. Kariben.		Karibe.	|	3. Kariba.	<i>will do.</i>

IMPERATIVE MOOD.

1. Kari.	Kari.	|	1. Karon.	_____
2. Kara, or kario.	Kar, or karis.	|	2. Kará.	Kar.
3. Karun.	Karuk.	|	3. Karok.	_____

PARTICIPLES.

<i>Present.</i> Karite, <i>doing.</i>	|	Karibaloi, or kará, <i>doing.</i>
<i>Past.</i> Krita, <i>done.</i>	|	Krita, <i>done.</i>
<i>Continuative.</i> Karite Karite, <i>continuing to do.</i>	|	Karonte karonte, <i>continuing to do.</i>
<i>Adverbial,</i> Kariyá, kari, karile, <i>on doing or being done.</i>	|	Kari, karilat, karile, <i>on doing or being done.</i>

GERUNDS.

Karite, <i>for the purpose of doing.</i>	|	Karibaloi.
Karibá, <i>doing.</i>	|	Kariba.
Karibár, <i>of doing.</i>	|	Karibar.
Karibáre, <i>in doing.</i>	|	Karát.

The rules for syntactical construction are the same in both languages. In the ordinary colloquial use of the Asamese, deviations from the strict rules of syntax are very frequent, but not more so than in that form of Bengali prevalent among the lower classes in various parts of Bengal. I refer particularly to the vague and indiscriminate use of the two classes of idioms, termed by philologists, the *analagous*, and the *transpositive*.

The following specimeus of Bengali and Asamese composition, have been furnished to illustrate our remarks on the analogy between the two dialects :—

ENGLISH.—“*Influenced by no fear, he offered outrage on others, seized their property by force, gave false evidence to secure advantage and benefit to himself, and committed various other enormous crimes.*”

This sentence, in the more dignified Bengali style, would be rendered—

“*Se sarbbatóbhábe nirbhay haiyá parer daurátmyamátra kare, balete paradrabýápaharan kare, mithyásákhyá diyá swalábh swarakhyá kare ebang ár ár náná prakár mahápátak kare.*”

In common Bengali it would run thus :

“*Se kichhui bhay ná kariyá parer prati daurátmya kare, bal kariyá parer drabya káriyá lay, mithyá sákhyá diyá ápanár lábh o ápanár rakhyá kare, ebang ár ár náná prakár mahápáp kare.*”

In Asamese :

“ Hi eku bhair ne khái parar uporat dushtáli kare, balere parar bostu kárrí loy, misá hákhi diyá ápunár lábh áru ápunár rakhyá kare áru ár árharah páp kare.”

The Lord's Prayer in Bengali.

“ He ámarder swargastha pitah, tomár nám pújya hauk ; tomár rájatwa hauk ; ár tomar ichchhá swargete jeman, temani prithibíteo saphal hauk. Ámarder prayójaníya áhár adya deo. Ár ámrá jeman ápan aparádhidigake khyamá kari, tadrup tumio ámarder aparádh khyamá karo. Ebang ámaridigake parikhyáte ánió ná ; kintu manda haite rakhyá kara. Rájattwa o gaurab o parákram e sakali sadákále tomár. Amen.”

The Lord's Prayer in Asamese.

He ámar swargat thoká pitri, tomár nám pújya hauk ; tomár rájija hauk ; ár jene swargat tene kui prithibít o tomár isshá púr hauk. Áji ámar khábar beháni ámak díá. Áru jenekui ámar dhóruáhontok ámi hohun, tenekui ámar dhár erá. Áru ámak parikhyáloi ni nibá, kintu ápadar pará ámak rakhyá kará. Rájatto, áru mahimá, áru prabháo ei kakaló hadái tomár. Amen.

All the other languages that will now come under consideration, may be divided into TWO GREAT CLASSES ; those connected with the Tibetan, and those deriving their origin from the Tai or Shyan stock.

They all nevertheless approximate toward the Chinese colloquial system, and more or less possess the characteristics of being originally *monosyllabic*, and all *intonated*. Those arranged under the second class are also *destitute of inflections*.

The origin of the intonations common to these languages, may in all probability be found in the extremely limited nature of their colloquial medium, occasioned by their confining themselves wholly to a monosyllabic system. The number of their monosyllables must naturally be very limited. On a new object being presented to the mind, it becomes necessary to give it a name ;—the possibility of uniting two or more syllables to form a word never occurred to them, they must therefore have recourse to a monosyllable already in use, and their ingenuity exercised to invent a method of diversifying these monosyllables. This is done by adding to it, *force*, *length*, or *rapidity of pronunciation*.

These intonations, depending as they do only on a modified action of those parts of the larynx, which most immediately affect the voice,

are, in general, exceedingly difficult for a European practically to distinguish. On a careful examination, however it will be found that these tones do not in reality exceed *four*, and that they are the same as those described by Chinese philologists.

The *first* of these, may be said to be pronounced naturally, as a middle tone, even and moderate, neither raised nor deepened by any peculiar effort.

The *second*, is a strong, rough, and vehement sound, produced by strongly exciting the action of the glottis in emitting it.

The *third* tone, is formed by raising the action of the glottis as in forming the second tone, and then somewhat relaxing it, which, while it lengthens the sound makes it end rather feebly.

The *fourth* tone may be characterized as a short, thick, hasty sound, which seems to re-enter the throat, so as at length to be stopped in it. To distinguish this peculiarity, so very common to these languages, it is proposed to place a dot under the final letter.

The prevalence of these intonations, in all the languages spoken by the tribes bordering on the valley of Asam, leaves us at no loss to trace the source from which they have sprung. They evidently bear affinity to the Chinese, however much they may have subsequently been affected by any foreign mixture.

In languages, where those terminations and inflections which render so copious the grammars of the Greek and Sanskrit are almost unknown, there can be little room for grammatical disquisition. Of the two parts which form the basis of philology, it is evident that the inflections and terminations of any particular language furnish the materials for its *peculiar* grammar; hence, where these are wanting there can be left us little beside a few ideas that relate to *general* grammar.

Principles of grammar must necessarily be inherent in every language. But the various rules to which words are subject in order to describe various actions and circumstances, as they constitute the peculiar grammar of any language, can seldom be transferred from the grammar of one nation to that of another. Hence if a language have no inflection to express case, gender or number in its nouns, or mood, tense, and person in its verbs, the language would only be distorted by an attempt to throw its grammar precisely into the form of Latin or Greek grammars for instance, which have inflections for all the more important

parts of speech. The writer's object on the present occasion, has therefore been, to show how people, who make use of none, or but few of these inflections, make their language subserve the same purposes to them, which languages abounding with inflections accomplish for other nations, and this, if fully done, he trusts will lay open the peculiar grammar of each language sufficient for all purposes of investigation.

In attempting to do this, however, with the languages selected for examination, a difficulty meets us at the very onset.

In a cultivated language there generally exists a certain fixed mode of expression, used in standard works of literature, which may be considered as the standard of style,—deviations from which must be sensibly perceived, and regarded as uncouth and improper. Where such works exist, examples taken from them amply suffice for exemplifying the various peculiarities of grammar; but the following remarks can be deduced from no such solid principles. In languages so rude as to have never been reduced to writing, our examples of grammar must be drawn from conversation, often incorrect, and always fluctuating. Add to this, the speakers themselves are so ignorant of the theoretical construction of their own language that they are unable to give the enquirer the least information respecting its grammatical principles. The only plan left the writer therefore, was to collate a number of words and sentences arbitrarily, and then by patiently comparing these sentences together to deduce from them the system on which they are founded.

PART I.

Having offered these preliminary remarks, we proceed now to the consideration of the **BHOTIA LANGUAGE**, more commonly designated **THE THIBETAN**.

A copious and elaborate grammar of this language has been already laid before the public by M. Alexander Csoma De Kőrös, and to that work, the student must be referred for a clear exposition of all its peculiarities. Our remarks therefore will be very concise, touching only on those points on which information may be requisite to aid in instituting a comparison between this language and the dialects spoken by the adjoining tribes.

Facts seem to indicate, that there was a time when all the countries west and south of China, up to the very borders of Bengal, used the

Chinese colloquial medium. In after ages however, some great and important event—probably the introduction and spread of Buddhism, —seems to have carried the Sanskrit alphabetic system into these countries, and to have caused its adoption in those nearest to Bengal, with such alterations however, as were necessary to accommodate it to the colloquial medium already current in them. This we find to be the case with Bhotan, where the colloquial medium, which, for ought we know, may have been prevalent in the country from time immemorial, refuses to be identified with the Sanskrit alphabetic system, and has such firm hold on the country, as to induce the inhabitants while they receive the Sanskrit alphabet, to reject some of the letters wholly, and change the sound of others which they still retain.

The literature of Bhotan, having for a long period of time, been connected with that of India, if not entirely derived from it,* it cannot be expected that the language continues to be a purely monosyllabic one. It may perhaps be better represented as a connecting link between the polysyllabic and monosyllabic languages.

The alphabet is derived from the Nágri or Sanskrit system, and some of the letters resemble the corresponding ones in the Bengali alphabet. It contains eight series, the last of which has only two powers. The first four of these are the K, T, Ch, and P series, common to both the Sanskrit and Chinese system; but the alphabet is alike destitute of the F series of the Chinese system, and of the double modification of the T series, found in the Sanskrit system. The fifth series of this alphabet, Tz, Tzh, &c. is evidently the Ts, Ts'h series of the Chinese system; and amidst the sixth and seventh, vestiges of the other sibilant series may be traced.

But the most singular feature in this descendant of the Sanskrit system is, that the four first series, instead of possessing five letters, like the Nágri alphabet, have only *four*, the second aspirate in each series is wanting, as it is in the Chinese system too, the first and third letters of each series have pretty nearly the same sound affixed to them.

OF NOUNS.

Gender, in nouns, is usually expressed by the addition of the word *pó*, *male*, or *mó*, *female*, before or after the noun. Example :

* If coeval with the introduction of Buddhism, it must have been between the 7th and 8th centuries of the Christian era.

Khyi, a dog, masc. Pó-khyi. Fem. Mó-khyi.

Phág, a hog, masc. Phág-pó. Fem. Phág-mó.

These words are also frequently employed as emphatic particles denoting a person or thing especially, or in an eminent degree. E. g. Mí, a man, Mí-pó, the man. Má, a mother, Má-mó, the mother.

In the Declension of nouns, the same form is adopted as that in Sanskrit, and its derivatives, that is, the addition of certain post-positive particles.

The following is the general form of declension, according to which adjectives, pronouns, and participles, as well as nouns, may be declined.

Terminations.

Nominative, and Accusative,

Genitive,	kyí, gyí, gí, yí, or í.
Dative,	lá,
Ablative,	lá, or ná.
Instrumental,	kyí, gyí, gí, or í.
Locative,	lá, ná, hu, du, ru, or su.

The plural signs in general use are, nám, dág, chág, signifying all : to these the above particles are added as in the singular number.

N. B. If the word end in dh, b or s, the genitive must be formed by kyí ; e. g. Khyodh, you ; Khyood-kyí, your ; gyáb, side ; gyáb-kyí, of a side. Yás, the right ; yás-kyí, of the right.

If the word terminate in gh, or ng, the genitive must end in gí ; e. g. Káng, a foot, Káng-gí, of a foot.

If the word terminate in a vowel the genitive is to be expressed by í, or yí ; e. g. Má, a mother ; má-í, of a mother, chu, water ; chuyí, of water.

If the word terminate in n, m, r, l, the genitive case must be expressed by gyí ; e. g. Shár, the east, Shár-gyí, of the east, &c.

If the word terminate in gh, or p, the locative case must be expressed by tu.

If the word end in ng, d, n, m, r, l, the locative case must be expressed by du ; e. g. Mur-du, in haste. Sóng-du, in a vessel.

Chyim, a House, is thus declined.

Singular.

Plural.

Nom. Chyim, a house.

Chyim-nám, houses.

Gen. Chyim-gyi, of a house.

Chyim-nám-gyi, of houses.

Dat. Chyim-lá, to a house.

Chyim-nám-lá, to houses.

Abl. Chyim-lá, <i>from a house.</i>	Chyim-nám-lá, <i>from houses.</i>
Acc. Chyim, <i>house.</i>	Chyim-nám, <i>houses.</i>
Instr. Chyim-gyi, <i>with or by a house.</i>	Chyim-nám-gyi, <i>with or by houses.</i>
Loc. Chyim-du, or Chyim-lá, <i>in a house.</i>	Chyim-nám-due, or Chyim-nám-la, <i>in houses.</i>

OF ADJECTIVES.

Adjectives generally stand after the nouns they serve to qualify ; as in Mi ngám, *a bad man* ; Kháng záng, *a good house*. Lung nág, *a black valley*. They are sometimes used before the noun, but in the latter case have the definite particle in the genitive form annexed ; as in Záng mi, *a good man*, or Záng poi mi.

When an adjective is used substantively, so as to denote the abstract quality, it takes after it the particle, Nying. Thus, Nág, *black*, Nag-po, *the black* ; Nág-po-nying, *blackness*. Slá, *easy*, or Slá-po ; and Slá-pó-nying, *easiness*.

Adjectives are formed from substantives by the addition of the genitive sign. Shing, *wood* ; Shing-gi, *wooden*. Ser, *gold* ; Ser-gyi, *golden*. Mi, *man* ; Miyi, *human*.

Negative adjectives are formed by the addition of med, má, mi, midá, mi-máng, yá, &c. Thus, Nor, *wealth* ; Nor-med, *destitute of wealth*. Thá-yá, *without end*. Tshul-med, *irregular*. Mi-rung-po, *inconvenient*. Má-min-po, *unripe*.

Comparison is expressed by prefixing the words je, *more*, and ráb, *most*, to the adjective ; as tho, *high* ; je-tho, *higher* ; ráb-tho, *highest*. More commonly however, the terms lá, pá, or bá, signifying *than* or *more than*, are put after the name of the person or thing to which comparison is made ; Ngá-pá-khyód-che, *Those art greater than I*. Di-lá-de-zang, *That is better than this*. The superlative, or a comparison with totality, is expressed by thám-chád-lá, or kun-lá, *than all*. De kun-lá che-o, or thám chád-lá che-o ; *that is greater than all, or that is the greatest*.

The numeral system, of the Bhotias, consisting of decades, is exceedingly simple. The cardinal numbers are as follows :—

1. Chi.	4. Zi.
2. Nyi.	5. Ngá.
3. Sum.	6. Tu.

7. Dün.	32. So-nyi, &c.
8. Gyed.	40. Zi-chu.
9. Gu.	41. Ze-chi, &c.
10. Chu, or Chu-tám-pá.	50. Ngá-chu.
11. Chu-chi.	60. Tu-chu.
12. Chu-nyi, &c.	70. Dün-chu.
20. Nyi-chu, (<i>two tens.</i>)	80. Gye-chu.
21. Nyer-chi.	90. Gu-chu.
22. Nyer-nyi, &c.	100. Khyá.
30. Sum-chu.	1000. Tóng.
31. So-chi.	

The unit following the decade in regular order.

There are no ordinals.

The numerals, when put in conjunction with a noun, require that the noun, (which is always put before it) be in the singular number; as, *mi chu, ten men. Lo khyá, a hundred years.*

OF PRONOUNS.

The Bhotias, like the Chinese, have a variety of terms to express the **PERSONAL PRONOUNS.**

There are no less than six to represent the *first person.* These are:

Ngá, and Dág,	in common use.
Khópó,	masculine.
Khó-mó,	feminine.
Nged,	the honorific.
and Ráng,	used emphatically.

The terms used to denote the *second person,* are Khyod, which is commonly used, and Khyed, expressive of civility.

The pronouns of the *third person,* are Khó, most commonly used for both the masculine and feminine.

Kho-pá,	masculine.
Kho-má,	feminine.
Khong, used respectfully.	
Khong-pá, Ditto.	masculine.
Khong-má, Ditto.	feminine.

They are all declined according to the scheme given above for the declension of nouns.

The personal pronouns in the genitive case, are used as POSSESSIVE PRONOUNS.

The DEMONSTRATIVE PRONOUNS are, Di, the proximate, and De, the remote.

The INTERROGATIVES are, Su, *Who?* Gá, *which?* and Chi *what?*

OF VERBS.

A word, in Bhotia, expresses an idea, without reference originally to any part of speech; its grammatical structure being determined wholly by the connection in which it stands. With reference to the Verbs, it may also be remarked, that it is in general, the connection in which they stand which determines them as being active or passive, neuter or causal. There are, however, certain words, which are constantly used as auxiliaries, and which therefore assist in forming the various parts of the verb with which they are conjoined.

Verbs admit of no terminations expressive of persons or number, these points being generally denoted by the context.

Not unfrequently, what in English is termed the SUBSTANTIVE VERB, is expressed in Bhotia by the reduplication of the final letter of a word, with the addition of the vowel o. *Examples:* Sum, *three*; Sum-mó, *there are three.*

Shing, *wood*; Shing-gó, *it is wood.*

Nág, *black*; Nág-gó, *it is black.*

Mád, *true*; Mád-dó, *it is true.*

Verbs which denote an action affecting others, may from their signification be termed ACTIVE VERBS. And those that simply denote an action, without requiring an object, may be termed NEUTER.

The PASSIVE voice is formed by constructing the verb with another denoting *to do*, or *to make*. The phrase, "*thou art beaten by me*," would be thus expressed, Ngás khyód dung-pár chyed-do, literally, "*thou by me a beating done.*"

CAUSAL VERBS are formed by the addition of the verb Jug-pár (*to put, to cause, to make*). Thus; Bri, *write*; Bri-jug-pár, *cause to write.*

Bhotia verbs have nothing in them analogous to conjugation, as exemplified in Greek and Sanscrit verbs. Yet as the various modes of expressing the same action, and distinctions of time, are essential to language in general, we shall endeavor to show how they are denoted in this language.

The Indicative Mood requires no explanation. As it merely indicates or declares a thing, it is necessarily the verb in its simplest state.

The *Present Indefinite*. Gró, or Gró-wá, sometimes pronounced Dó, or Dó-wá, *I go, thou goest, &c.*

Jyed, or Jyed-wá, *I do, thou doest, &c.*

The particle wá, here used, is properly speaking an emphatic particle.

The *Present Definite*, is expressed by the reduplication of the final letter, as already noted.

Ngá dó-ó *I am going*. Khó dó-ó, *he is going*.

Ngá jyed-dó, *I am doing*. Khyod jyed-dó, *thou art doing*.

The *Imperfect* is formed by the addition of the verb Dug-pá, signifying *to sit, to exist*.

Ngá dó-dug-pá, *I was doing*.

Khó jyed-dug-pá, *He was doing*.

The *Perfect tense* is formed by the addition of the word Sóng, signifying *a departing or passing away*. Dó-sóng, *went*.—Nga jye-song, *I did or have done*.

With reference to the first example, it may be remarked that Sóng, by itself, is more frequently used instead of the form above given, as the perfect tense of the verb *to go*; dó-sóng, being now obsolete, but commonly used as a verbal noun, signifying *gait, or the manner of going*.

The *Pluperfect tense* is expressed in the following different forms. Ngá song-wá-yin, or, Ngá song-dug-pá, *I had gone*.

The auxiliary Yin, has the same signification as Dug, *to be, to exist*.

Ngá jye-dug-pá, or, Ngá jye-pá-yin-pa, *I had done*.

The *Future tense*. Ngá dó-pár-jyeur, *I shall go*.

Ngá jye-pár-jyeur, *I shall do*.

Here, dó-pár, and jye-pár, are the gerunds, signifying *to go, and to do*; and the auxiliary jyeur, signifies, *a growing, a becoming*.

PARTICIPLES.

Present. Dó, or Dópá, *going*. Jye, or Jye-pá, *doing*.

Past. Sóng-pa, *gone*. Jye-dug-pá, *done*,

GERUND.

Dó-pár, *to go, for the purpose of going*.

Jye-pár, *to do, for the purpose of doing*.

The Imperative Mood. As in English, the only instance in which this mood really exists is in the *second person*. In commanding and entreating it is obvious, that we address only the second person, the first, and the third persons of the verb in this mood, being formed by an address to the second; hence the simple verb is used in the second person, and another verb signifying *let, permit, &c.* is introduced in the first and third persons. This double mode of forming the imperative is found in the Bhotia also. *Exam.* Dó, *go, Jye, do. Ngáh, laugh, &c.*

In the first and third persons, the verb *Zi, to permit*, is introduced; thus, Dó-zi, *let me, or let him go. Jye-zi, let me, or let him do. Ngáh-zi, let him laugh.*

The Potential Mood, which both in English and Latin, includes a great variety of ideas, may in Bhotia be expressed by words signifying power or capacity, duty or obligation, doubt or uncertainty.

In the structure of sentences, nouns in general precede their attributes, and the verbs stand at the end of the sentence, having their qualifying adverbs placed immediately before them.

A few of the Bhotia *particles*, in common use, are here subjoined.

ADVERBS.

Nám. <i>When?</i>	Dáng. <i>Yesterday.</i>
Gáng-tshe and Gáng-du. <i>At what time.</i>	Sáng. <i>To-morrow.</i>
Di-du. <i>At this time.</i>	Náng-mo-lá. <i>In the morning.</i>
De-tshe. <i>At that time.</i>	Nu-mo-lá. <i>In the evening.</i>
Nám-yáng. <i>Never.</i>	Rim-gyi. <i>Gradually.</i>
Deng, or Ding, or Deng-tshe. <i>Now.</i>	Ring-pár. <i>Speedily.</i>
Dá-Dá-lá. <i>This instant.</i>	Gu-le. <i>Slowly.</i>
De-ring. <i>To-day.</i>	Khá-rog-de. <i>Silently.</i>

CONJUNCTIONS.

Dáng. <i>And.</i>
Chyáng, Yáng. <i>Also, although, notwithstanding.</i>
Yáng-ná. <i>Or, else.</i>
Uente. <i>If.</i>

Interrogative signs, expressive of doubt, may be formed of any word, by reduplicating its final letter and adding *m* to it; as in, Ngám Kho, *whether I or he.*

The **PREPOSITIONS** of occidental languages, are rendered in Bhotia

by post-positive particles. They generally follow the noun in the genitive case.

Ngi chir-du, *for me.*

Kháng-pi náng-du, *into the house.*

Sái hogtu, *under the earth.*

Ri-i gyib-ná, *behind the hill.*

SENTENCES.

The following sentences are given as specimens of composition, with the hope that they will afford some insight into the grammatical structure of the language, while they exemplify the rules and explanations above given.

Khyod thóm lá sóng. *Go to the market.*

Yángchar nget tshói chhír de khyer shóg.

Bring me some rice.

Ngá tógpá chhe war yodh. *I am very hungry.*

Dhetái ngochitá yodh? *What is the price of that?*

Chitá zhi khyod lóng wá yin? *How much do you want?*

Dóm kháchhe. *Open the trunk.*

Ngye tágzpá khye lá jyú chi yodh. *I will see what you have.*

Chí lábchhá yodh? *What do you say?*

Chí nye ki cháru tshó. *Come along with me.*

Chui phárol dhúdo. *Go across the river.*

Dewar ngá lá máthóbh. *I have not got it yet.*

Nám Khyodh leb yong tshe, dene ngá dowei dáng. *When you come back then I shall go.*

Zháre zháre tshóg. *Come daily.* Ngá kyede má thong. *I have not seen him.*

Chichir khyod ngye tsár yong? *Why have you come to me?*

Ngá jhítsám khyód thói nyámdú ne? *How long shall I stay with you?*

Zhág súm ngye dáng nyám zu shu. *Remain three days with me.*

THE CHÁNGLO.

The dialect of the Bhotia, distinguished by the above name, is generally spoken along that portion of the northern frontier of the valley, extending from the Binjee Duwár to the confines of the Kuriápári Duwár, or from about the 91° to the 92° of East Longitude. How far north its colloquial use may be extended we have not the means of

accurately ascertaining; nor are we capable of forming a correct estimate of the probable number of the people by whom it is used.

The inhabitants of this tract of country, occupying as they do the lesser elevations of the Cis-Himalayan range, are generally speaking, agricultural. Their physical appearance exhibits a few shades of distinction noticeable between them and the tribes of the Sub-Himalayas. They are smaller, less muscular, and the hue of their skin possesses a deeper isabelline tint, from which latter circumstance probably they derive their appellation, the term Chánglo, signifying *black*.

The alphabetic symbols used by the Chánglos are identically the same as those used by the Bhotias. There is also a very close similarity in the idiom and genius of the two languages.

OF NOUNS.

Nouns have two *numbers*. There is no distinct termination expressive of the Plural: this number is generally formed by the addition of the adjectives *nám*, and *thámche*, signifying *all*, to which the signs of the cases are added in declension as in the singular number.

Cases are formed by the following particles used as affixes.

Nominative.	} _____
Accusative.	
Genitive,	i, or yi, or gá.
Dative,	gá.
Ablative,	gái.
Instrumental,	gyi.
Locative,	náng.

According to the above scheme, the noun *Phái*, a house, may be thus declined:—

<i>Singular.</i>	<i>Plural.</i>
Nom. <i>Phái</i> , a house.	Nom. <i>Phái thamche</i> , houses.
Gen. <i>Pháiyi</i> , of a house.	Gen. <i>Phái thamche yi</i> , of houses.
Dat. <i>Pháigá</i> , to a house.	Dat. <i>Phái thamche gá</i> , to houses.
Abl. <i>Phái-gái</i> , from a house.	Abl. <i>Phái thamche gái</i> , from houses.
Acc. <i>Phái</i> , house.	Acc. <i>Phái thamche</i> , houses.
Instr. <i>Phái-gyi</i> , with or by a house.	Instr. <i>Phái thamche gyi</i> , with or by houses.
Loc. <i>Phái náng</i> , in a house.	Loc. <i>Phái thamche náng</i> , in houses.

The genitive sign is almost wholly excluded in common conversation.

This case is expressed merely by the juxtaposition of the two substantives; the former, according to general usage in most Indian languages, being understood to form the genitive case; as in Songo pháí, *a man's house*. Kurtá bí, *the horse's leg*.

To mark the distinction of *Gender* the terms phó and mó are generally affixed to the substantives. Thus :

Sáyung, *a deer*, *Masc.* Sáyungphó, *Fem.* Sáyungmó.

Láng-che, *an elephant*, *Masc.* Láng-che-phó, *Fem.* Láng-che-mó.

Kurtá, *a horse*, *Masc.* Kurtá-phó, *Fem.* Kurtá-mó.

To distinguish the male and female of certain animals, the terms lágó or thóngphó, *male*, and dámó, *female*, are sometimes used; as in Khú, *a dog*, *Masc.* Khú-lágó, *Fem.* Khú-dámó. Rábá, *a goat*, *Masc.* Rábá-thóngphó, *Fem.* Rábá-dámó.

When it is necessary to mark the distinction of gender emphatically, the adjectives Nyi-án-phó and Nyi-ánp-mó are usually placed after the generic noun.

OF ADJECTIVES.

The principle of placing the adjunct after the object to which it is attached causes the adjective generally to follow the substantive; as in Khá-móng bá-lungbó, *white cloth*. Ábá cháng-ló, *a black crow*.

Words originally expressing ideas in their nature substantives, are often used to express the quality they originally denote as existing in another substantive by the addition of the genitive sign. Shing, *wood*: Shing-gá langle, *a wooden plough*.

The general mode of forming *comparison* is that of describing a person or thing as possessing some quality *more than* or *beyond* others. This method requires that the substantive with which the comparison is made be put in the ablative case. *Examples* :—

Ri-gái chángpó, *colder than water*.

Mi-gái sópó, *hotter than fire*.

Jáng-gái iyet pó, *greater than I*.

Changing the noun for the word Thámche, *all*, we have the form of the superlative degree.

Thámche-gái iyetpó, *greater than all*.

Another mode of forming this degree of comparison is by such expressions as *great of the great*, the first word being put in the form of the genitive case. Ex : Iyet-po-gá iyetpo.

Ring-bu-gá ringbu, *long of the long, or the longest*.

NUMERALS.

The system on which the Chánglo numerals is founded will be best exemplified by the following list :—

- | | |
|---|--|
| 1. Thúr. | 31. Khái-thur dáng song-thur,
&c. |
| 2. Nyik-ching. | 40. Kháinyik-ching, (<i>two-score.</i>) |
| 3. Sám. | 41. Khái nyik-ching dáng thur,
&c. |
| 4. Phi. | 50. Khái nyik-ching dáng se. |
| 5. Ngá. | 51. Khái nyik-ching dáng song
thur, &c. |
| 6. Khung. | 60. Khái sám (<i>three-score.</i>) |
| 7. Zum. | 80. Khái phi, (<i>four-score.</i>) |
| 8. Yen. | 100. Khengá. |
| 9. Gú. | 200. Khái-se (<i>ten-score.</i>) |
| 10. Se, which in composition
becomes Song. | 300. Khái-songá. |
| 11. Song-thur. | 400. Nisu-thur. |
| 12. Song-nyik-ching. | 500. Nisthur dáng khengá. |
| 13. Song-sám, &c. | 600. Nisthur dáng kháise. |
| 20. Khái-thur (<i>one-score.</i>) | 700. Nisthur dáng kháisongá. |
| 21. Khái-thur dáng-thur, <i>one-
score and one.</i> | 800. Nisi nik ting. |
| 22. Khái-thur dang nyik-ching. | 900. Nisi nik ting dáng khengá. |
| 23. Khái-thur dáng sám, &c. | 1000. Nisi nik ting dáng kháise. |
| 30. Khái-thur dáng se. | |

OF PRONOUNS.

The PERSONAL PRONOUNS are Jáng, *I*. Nán, *Thou*, and Dán, *He*.

In declension they admit of the same terminations as the nouns.

*Singular.**Plural.*

Nom. Jáng, <i>I</i> .	Nom. Jáng thámche, <i>We</i> .
Gen. Jánggá, <i>mine</i> .	Gen. Jáng thámche gá, <i>ours</i> .
Dat. Jánggá, <i>to me</i> .	Dat. Jáng thámche gá, <i>to us</i> .
Abl. Jáng gáí, <i>from me</i> .	Abl. Jáng thámche gáí, <i>from us</i> .
Acc. Jáng or Jánge, <i>me</i> .	Acc. Jáng thámche, <i>us</i> .
Instr. Jáng gyi, <i>with or by me</i> .	Instr. Jáng thámche gyi, <i>with or by us</i> .
Loc. Jáng náng, <i>in me</i> .	Loc. Jáng thámche náng, <i>in us</i> .

The plurals of the second and third persons are Nán thámche, and Dán thámche.

The DEMONSTRATIVE PRONOUNS are *Thá, this*; *Nyá, that*; and *Lelá*, used to denote an object *more remote*.

The INTERROGATIVE PRONOUNS, are *Ebuyá, who?* *Obáchó, which?* and *Háng, what?*

OF VERBS.

Chánglo verbs admit of no inflections indicative of person or number. The following paradigm will serve to show the forms a verb assumes in its different tenses:—

De, the root of the verb to go.

INDICATIVE MOOD.

<i>Present Indefinite.</i>	Jáng Dele, <i>I go.</i> Nán dele, <i>thou goest, &c.</i>
<i>Present Definite,</i>	Jáng Denchá, <i>I am going</i>
<i>Imperfect,</i>	Jáng Denchobá, <i>I was going.</i>
<i>Perfect,</i>	Jáng Debá, <i>I went.</i>
<i>Future,</i>	Jáng Dedong <i>I will go.</i>

IMPERATIVE MOOD.

This mood exists only in the second person, and the simple verb is used to express it, as *Nán De, go thou.*

The POTENTIAL MOOD is formed by the addition of the word *róbe*, or any other term significant of power, ability, &c. *Jáng Dele ró-be, I can go.*

PARTICIPLES.

Dele, going.
Dewe, having gone.

GERUNDS.

Dewá, to go.
Dene-nádu, or Delenang ká, for the purpose of going.

Interrogation is expressed by the addition of the interrogative particle *mó*. Thus: *Nán Dele mó? Do you go?*

The negative particle *má* is usually placed before the verb when negation is implied. Thus: *Má delá, I go not.* It is also used in the prohibitive form, *Má de, Do not go.*

Some of the Adverbs in common use are—

<i>Omá, now.</i>	<i>Chápten, slowly.</i>
<i>Singye, afterwards.</i>	<i>Iti? when?</i>
<i>Dójb, quickly.</i>	<i>Khinang, to-day.</i>

Námnying, *to-morrow.*

Betpe, *in the morning.*

Ining, *yesterday.*

Nye-ri, *in the evening.*

SENTENCES.

Thóngsá de, *Go to the market.*

Jáng brángxhó khu pháí, *Bring me some rice.*

Jángá bináng khunchá, *I am very hungry.*

Khu góng háng yá? *What is the price of rice?*

Nán-shi hámtur cháspe yá? *How much do you want?*

Dóm phiekchó, *Open the trunk.*

Náhá háng chákábá janggye gódong, *I will see what you have.*

Ná shiye háng dák chá yá? *What are you saying?*

Jánggá Kábni ódó, *Come along with me.*

Ri lenggó lokko de, *Go across the river.*

Jáng ómábu má nyóng bá, *I have not got it yet.*

Nán omchá unye jáng bo dedong, *When you come again I shall go.*

Ngámre ngámre bódó, *Come every day (daily.)*

Jáng dánye máthong chá, *I have not seen him.*

Nánjá reptá hángá upháí yá? *Why have you come to me?*

Jáng ne kápni hámtur chole yá? *How long shall I remain with you?*

Jáng kápni bináng sám chye, *Continue with me three days.*

Nán omchá kornye óphá jinggye loyikpe, *When you return I shall converse with you.*

THE GÁ'RO.

The Gáros occupy that triangular extent of mountainous country between the left bank of the Brahmaputra and the Khassia Hills. From its apex to its base, this triangle lies between the 25° and the 26° of N. latitude, and the base itself extends from the 90° to the 91° of E. longitude.

The Gáros have no traditionary legends whatever that may serve to enlighten us on the subject of their origin. Their remote situation, and their physical appearance, together with their modes and customs, so diverse from those of the Bhotias, would at first militate against the supposition that they were in any way connected with the Cis-Himalayan tribes. This connection however is now made apparent from the strong affinity existing between the language of the Gáros and the several dialects spoken by those tribes. Though these present several modifications, they may nevertheless be traced to the same radi-

cals, so as to prove that an essential affinity existed in their primitive structure, thus affording historical evidence of such a nature as it is impossible for either accident or design to have falsified.

The Gáros make use of no written characters ; and if they at any prior period had adopted the alphabetic symbols of the Bhotias, it is highly probable that their subsequent removal from all contact with them, together with all the hardships to which an emigrating tribe must naturally be subjected, have obliterated all traces of it.

OF NOUNS.

Gáro nouns have two *numbers*. The Plural is formed by the addition of the word *ráng*, signifying *all*. To this form, in declension, the signs of the cases are affixed as in the singular number.

The following are the affixes used in the formation of *Cases* :—

Nominative, —————.

Genitive, *ní*.

Dative, *ná*.

Ablative, *nikhó*.

Accusative, *khó*.

Instrumental, *chí*.

Locative, *ó*.

According to the above scheme, the noun *Nók*, *a house*, may be thus declined :—

<i>Singular.</i>		<i>Plural.</i>	
Nom.	<i>Nók, a house.</i>	Nom.	<i>Nók-ráng, houses.</i>
Gen.	<i>Nókni, of a house.</i>	Gen.	<i>Nók-rángní, of houses.</i>
Dat.	<i>Nókná, to a house.</i>	Dat.	<i>Nók-rángná, to houses.</i>
Abl.	<i>Nókníkhó, from a house.</i>	Abl.	<i>Nók-ráng-níkhó, from houses.</i>
Acc.	<i>Nókkhó, house.</i>	Acc.	<i>Nók-ráng-khó, houses.</i>
Instr.	<i>Nók-chi, with or by a house.</i>	Instr.	<i>Nók-ráng-chi, with or by houses.</i>
Loc.	<i>Nókó, in a house.</i>	Loc.	<i>Nók-rángó, in houses.</i>

Gender. In this language, as in most others, the names of the most common male and female objects in nature, are applied absolutely and without any relation to one another.

Examples.

<i>Masculine.</i>	<i>Feminine.</i>
<i>Mánde, a man.</i>	<i>Mechik, a woman.</i>
<i>Ádá, elder brother.</i>	<i>Ábí, elder sister.</i>
<i>Nónó, younger brother.</i>	<i>Áno, younger sister.</i>
<i>Áphá, father.</i>	<i>Ámá, mother.</i>

The adjectives Biphá and Bímá, *male* and *female*, are commonly added to the nouns that stand for animals. Thus: Áchak, *a dog*. Masc. : Áchak biphá. Fem. : Áchak bímá. Máchak, *a deer*. Masc. : Máchak biphá. Fem. : Máchak bímá. Denbó, *a cat*. Masc. : Denbó biphá. Fem. : Denbó bímá.

OF ADJECTIVES.

Adjectives always follow the nouns they serve to qualify. As Bithe manná, *a ripe fruit*, Mándé námá, *a good man*.

When a substantive is used adjectively to express a quality as existing in another noun, it is put in the genitive case. Thus: Mándení ják, *the human hand*, or literally *the hand of man*. Ambal, *wood*, Ambalní ketháli, *a wooden knife*.

Adjectives do not admit of comparison by any regular inflections; the comparative degree is expressed by the dative case of the noun, and the addition of a word signifying *than, beyond, &c.* Thus, Rówá, *long*. Iná báte rówá, *longer than this*. Delá, *great*. Ángná báte delá, *greater than I*. In the superlative degree the comparison is made with the word Ráng or Dáráng, *all*, and the word báte, *than*, is placed after the adjective. Thus, Dáráng-ná del báte, *greater than all*, (greatest,) Dáráng-ná (rowá-báte) robáte, *longer than all*, (longest.)

When an adjective is used in composition with a noun the signs of the cases are usually affixed to the adjective. Thus :

Nom.	Mándé námjá, <i>a bad man</i> .
Gen.	Mándé námjá-ni, <i>of a bad man</i> .
Dat.	Mándé námjá-ná, <i>to a bad man, &c.</i>

NUMERALS.

The numeral system of the Gáros is emphatically decimal, and extends only so far as to admit of the enumeration of the fingers and toes.

1. Shá.	11. Chi-shá.
2. Gini.	12. Chi-gini.
3. Githam.	13. Chi-githam.
4. Bri.	14. Chi-bri.
5. Bongá.	15. Chi-bongá.
6. Dok.	16. Chi-dok.
7. Sni.	17. Chi-sni.
8. Chet.	18. Chi-chet.
9. Shkú.	19. Chi-shkú.
10. Skang.	20. Chi-skang.

A peculiarity in the use of the above numerals is here worthy of notice.

When applied to *men*, the particle *Shák*, is always prefixed; thus: *Mánde shák skang, ten men.* *Ángná nóno shák-bri dongá, I have five brothers.* And when the individuals of a group or company are reckoned up the computation proceeds thus: *Shák-shá, Shák-gini, Shák-githam, or Shák-tham, Shák-bri, &c.*

When the numerals are applied to individuals of the brute creation, they are preceded by the particle *Máng*; thus: *Máchu máng-dok, six cows.* *Dóo máng-githam chkángáhu, we carried off three fowls.*

When enumerating inanimate objects the particle *Ge* is always prefixed to the numerals, thus: *Ám ge-gini, two mats.* *Meng-go-ni jáá ge-bri, a cat has four legs.*

OF PRONOUNS.

The PERSONAL PRONOUNS are *Ángá, I*; *Ná-á, Thou*; and *Uá, he*; with their plurals *Chingá, we*; *Násimong, you*; and *Uá-mádáng, they.* No distinction is made on account of gender. They are declined like nouns.

1st Person.

<i>Singular.</i>	<i>Plural.</i>
Nom. <i>Ángá, I.</i>	Nom. <i>Chingá, we.</i>
Gen. <i>Ángni, mine.</i>	Gen. <i>Chingní, ours.</i>
Dat. <i>Ángná, to me.</i>	Dat. <i>Ching-ná, to us.</i>
Abl. <i>Ángnikho, from me.</i>	Abl. <i>Ching-níkho, from us.</i>
Acc. <i>Áng-kho, me.</i>	Acc. <i>Ching-kho, us.</i>
Instr. <i>Áng-chi, by me.</i>	Instr. <i>Ching-chí, by us.</i>
Loc. <i>Áng-o, in me.</i>	Loc. <i>Ching-o, in us.</i>

2nd Person.

<i>Singular.</i>	<i>Plural.</i>
Nom. <i>Náá, thou.</i>	<i>Násimong, you.</i>
Gen. <i>Nángni, thine.</i>	<i>Nángsimongni yours.</i>
Dat. <i>Náng-ná, to thee.</i>	<i>Násimongná, to you.</i>
Abl. <i>Náng-níkho, from thee.</i>	<i>Násimongnikho, from you.</i>
Acc. <i>Náng-kho, thee.</i>	<i>Násimongkho, you.</i>
Instr. <i>Náng-chi, by thee.</i>	<i>Násimongchi, by you.</i>
Loc. <i>Náng-o, in thee.</i>	<i>Násimongo, in you.</i>

3rd Person.

*Singular.**Plural.*

Nom. Uá, <i>he.</i>	Uámádáng, <i>they.</i>
Gen. Uáni, <i>his.</i>	Uámádángni, <i>theirs.</i>
Dat. Uána, or Uná, <i>to him.</i>	Uámádángná, <i>to them.</i>
Abl. Nánikho, <i>from him.</i>	Uámádángkho, <i>from them.</i>
Acc. Uá-kho, <i>him.</i>	Uámádáng-kho, <i>them.</i>
Instr. Uá-chi, <i>by him.</i>	Uámádang-chi, <i>by them.</i>
Loc. Uáo or Uáno, <i>in him.</i>	Uámádángo, <i>in them.</i>

The DEMONSTRATIVE PRONOUNS are, Iá, *this*, and O'á, *that*; with their plurals Yárang, *these*, and O'árang, *those*.

The INTERROGATIVE PRONOUNS are Shá, *who?* Bádiá, *which?* and Máí, *what?*

These are all declined like the Personal Pronouns.

OF VERBS.

The Substantive verb, *to be*, is, in Gáro, usually expressed by the reduplication of the final letter of a word. Thus: from námá, *good*, we have Námáá, *it is good*. Nok, *a house*, Nokká, *it is a house*. The verb Dong, *to be, to exist*, is often used with the same signification. Thus: Wál dongá, *it is fire*.

The verb **TO GO**, may be thus conjugated:—

INDICATIVE MOOD.

<i>Present Indefinite.</i>	Iáng-ná, <i>I go, thou goest, he goes, &c.</i> [This is also the form of the Gerund, signifying <i>to go, or for the purpose of going.</i>]
<i>Present Definite.</i>	Iáng-engá, <i>I am going, &c.</i>
<i>Imperfect.</i>	Iáng-engá-chím, <i>I was going, &c.</i>
<i>Perfect.</i>	Iáng-áá or Jáng-á, <i>I went, &c.</i>
<i>Perfect Definite.</i>	Iángá-chím, <i>I have gone, &c.</i>
<i>Future proximate.</i>	Inesá, <i>I will go, &c.</i>
<i>Future remote.</i>	Iángkhing, <i>I will go, &c.</i> [This form also denotes termination.]

PARTICIPLES.

<i>Present,</i>	Iángo, <i>going.</i>
<i>Continuative,</i>	Iángo iángo, <i>going or continuing to go.</i>
<i>Past,</i>	Iáng imong, <i>having gone.</i>

IMPERATIVE MOOD.

The only instance in which this mood really exists is in the 2nd person, *Iáng-bó, go thou.*

The Potential mood includes a variety of ideas which may be expressed by words signifying ability, duty, &c.

Iángná mánná or *Iángná mán khen ná, may or can go.*

Iángná mankhe chim, might have gone.

SUBJUNCTIVE MOOD.

Iángóde, If I go.

The verb in the Passive Voice is conjugated in the same manner as the preceding, with the addition of the word *mán*, introduced between the verb and its inflection.

INDICATIVE.

<i>Present Indefinite,</i>	<i>Iáng-mán-na, I am gone.</i>
<i>Present Definite,</i>	<i>Iáng-mán-engá, being gone.</i>
<i>Imperfect,</i>	<i>Iáng-mán-engáchim, was being gone.</i>
<i>Perfect,</i>	<i>Iáng-mán-áá, was gone.</i>
<i>Perfect Definite,</i>	<i>Iángá-man-chim, have been gone.</i>
<i>Future proximate,</i>	<i>I-mán esá, will be gone.</i>
<i>Future remote.</i>	<i>Iáng-man-kheng, will be gone.</i>

And so on through the other moods and tenses.

Negation is implied by the use of the word *já*, after the verb in its various tenses.

Kngá iáng, I do not go.

Uá thóle ágán-ja, he tells no lies.

The same word is added to adjectives to express a negative quality. Thus: *Námá, good; Námja, bad.*

The *prohibitory form* is expressed by prefixing the particle *dá*, to the verb with which it is used. Thus: *Dá láng, go not.*

Khimi-náni dá shál, do not pull her tail.

The *interrogative* particle *má* is usually placed after the verb or at the end of a sentence in which a question is asked. *Náá uná khenná má? Are you afraid of him? Ná dáálo nokná inesá má? Will you go home to day?*

The general mode of arranging words into sentences is the same as that which prevails in the Bhotia; nouns precede their attributes and

the verb stands at the end of the sentence, having its qualifying adverb placed immediately before it. This mode, however, is not always attended to in the Gáro and its cognate dialects, in which we often find sentences follow no other order in their construction than what the taste or fancy of the composer may suggest: sometimes making the object, sometimes the action, and sometimes the modification of the action to precede or follow the other parts. The confusion which this might be supposed to occasion is avoided by the manner of inflecting their words, by which they are made to refer to the others with which they ought to be connected, in whatever part of the sentence they occur, the mind being left at liberty to connect the several parts with one another after the whole sentence is concluded.

ADVERBS.

Báshko, *when?*

Báshikcháng, *how many times?*

Báchi, *where?*

Iáno, *here.*

Uáno, *there.*

Aphálo or Aphálchi, *outside.*

Ning-chi, *inside.*

Dáóng, *now.*

Báshko-báshkobá, *sometimes.*

Shálántini, or Sháldráng, *always.*

Pák-pák, *quickly.*

Kásn-kásn, *slowly.*

Wálo-sálo, *day and night.*

Pringó, *in the morning.*

Athámó, *in the evening.*

Máiná, *why.*

Námá, *well.*

Indin, *so.*

Tháljá, *truly.*

Báshik, *how many?*

Báshishák, *ditto, applied to men.*

Báshikmáng, *ditto, applied to inferior animals.*

Post-positive particles, in this language supply the place of the prepositions in occidental tongues. They generally follow the noun in the Genitive case, though the sign of the genitive is often omitted.

Makhá, *with, Angni makhá rebó, Come with me.*

Nung, *in, Uá nok nung dongá, He is in the house.*

Koshák, *upon, Ádung chángrowá koshák, upon the high hill.*

Sipáng, *near, Wál sipáng dá iáng, Go not near the fire.*

Skáng, *before*, Angni skáng-skáng iángbó, *Go before me.*

Jámáng, *after*, Uáni jámáng jámáng ibábo, *Come after him.*

SENTENCES.

Báoná inesá? *Where (are you going, or) will you go?*

Makhá wákheng, *It will rain.*

Ang makhá rebo, *Come with me.*

Mánde-bisá-ráng róá, *The boys play.*

Máchá mánde chká, *The tiger kills men.*

Náá uná khen jámá? *Are you not afraid of him?*

Menggó móshe chká, *The cat kills mice.*

Ualó nikhá, *She sees in the dark.*

Jákskhil máttá, *Her claws are sharp.*

Khimi dáshál, *do not pull her tail.*

Khimi shálode, khuákheng, *If you pull her tail, she will scratch you.*

Náthok námmákho nibo, *Look at this fine fish.*

Angá uá nathokho balsisi mánná, *I caught this fish with a hook.*

Chi dongjáde, shi kheng, *If it have not water, it will die.*

Khimi dókshá tengá, *It shakes its tail.*

Uá shi khu já, *It is not dead.*

Mánde chio thángjá, *Men do not live in the water.*

Matte mángshá sháán, *There is but one God.*

Uá thánga mámung óbá shijá, *He lives for ever.*

Ká shilgi dákká, *He made the earth and the heavens.*

Ang kho, náng kho, dáráng kho gámmá, *He made me and you and all things.*

Ból githing, áchu dállá, chi bimá, shál, já, doshák düpil jáshkhi, iárángkhobá mátte dákká, *The green tree, the high mountain, the great water, the sun, the moon, the twinkling stars, God made all these.*

Mánde sáksáni degapá sakni. Dephánte songópá uni phágápá kho
One man (had) two sons. The younger son to his father

ágána. E Áphá! ángná gám mattám ónbó. Unphágápá
said, O Father! to me a share of the wealth give. His father

gámkhó shuále onnáá. Uni já manó dephánte
the wealth dividing gave (it to him.) A few days after the

songópá átháng gámkhó áimang sangche láchi iángá ;
younger son his own wealth taking to a far country went ;

wó sangó átháng nám jáimang átháng gámkhó gomáitá.
in that country he in doing wickedly his wealth spent.

Nkhemó uni gám gammá thó kete uá sangó ákál ongáá,
Afterwards his wealth having spent in that country a dearth was,

uá bán bara dukh ongáá. Unkhoá unisangóni mánde sháksá
his great distress was. Then of that country one man

chánádongá unghemang uni nók shephángona iángá. Uá mánde
being rich there to his house he went. That man

uákhó wák nerikná anná, wákná cháná ónako uá
him pigs to keep gave, to the pigs the food (that was) given he

cháná dakká, uná dárángbá cháná ónjá. Nkhemung átháng
wished to eat, to him no one gave to eat. After shut his own

giahkho ráimang ágáná, háí! háí! áng phágopáni nokó
mind being distressed he said, alas! in my father's house

mákar mánde mánná dongá, unóde ángábá cháná mankhechim.
servants are many, there I also to eat might have.

Ángá ioní iángxheng ápháni nokoná.
I hence will go to my father's house.

THE KÁCHÁRI.

The Kácháris, or (as they term themselves) Bórrós, are a numerous race, found in almost all parts of the valley of Asam, but principally along its northern and southern boundaries. Chatgari, a frontier district, situated between Desh Durrung and the Bhotan hills, seems to be their principal *local*; and here their numbers are said to amount to about 30,000, which is about half the Káchári population in the valley.

Destitute of any written characters, they have no historical records of any kind from which to deduce proofs of their origin; and their traditionary legends throw but a faint light on the subject. An examination into their language however furnishes abundant proof of their intimate connection with the tribes of the Cis-Himalayas. A large proportion of their vocables are identical with those of the Gáros, and almost all the rest may be traced to some dialect of the Thibetan, while the idiom

of the language and the peculiarities of its grammar show abundant traces of descent from a common origin.

Closely connected with the Kácháris, among the inhabitants of the plains, are the Hojái Kácháris, the Kochis, (including the Modai Kochis, the Phulguriyas, and Hermias,) the Mechis, the Dhimals, and the Rabhas.

It is not our purpose at present to say anything of these dialects, between which and the Káchári the differences are rather nominal than real, but our remarks will have reference only to the peculiarities of the Káchári language.

OF NOUNS.

Nouns have two *numbers*. The plural is generally formed by the addition of the word phúr, to which, in declension, the signs of the cases are added as in the singular number.

Cases are formed by the use of the following post-positive particles, which except in the Dative case are added to nouns in the genitive form.

Nominative,	_____.
Genitive,	ni.
Dative,	no, há.
Ablative,	phrái.
Accusative,	khó.
Instrumental,	jang.
Locative,	śó-há.

In accordance with the above scheme, the noun *Mánse*, a man, may be thus declined :

Singular.

Nom.	Mánse, a man.
Gen.	Mánсени, of a man.
Dat.	Mánсенó, to a man.
Abl.	Mánсени phrái, from a man.
Acc.	Mánse khó, or Mánсени khó, man.
Instr.	Mánсениjang, by a man.
Loc.	Mánсени śó, or Mánсениhá, in a man.

Plural.

Nom.	Mánse-phur, men.
Gen.	Mánse-phurni, of men.
Dat.	Mánse-phur nó, to men.
Abl.	Mánse-phur ni phrái, from men.
Acc.	Mánse-phur khó, men.
Instr.	Mánse-phur ni jang, by men.
Loc.	Mánse-phurni śó, in men.

Gender. The most common nouns have distinct terms to denote the distinction of sex. Thus :

*Masculine.**Feminine.*

Mánse, <i>man.</i>	Hinjáb, <i>woman.</i>
Bisá, <i>husband.</i>	Bihí, <i>wife.</i>
Aphá, <i>father.</i>	Ki, <i>mother.</i>
Biphá, <i>father.</i>	Bimá, <i>mother.</i>
Adá, <i>elder brother.</i>	Bái, <i>elder sister.</i>
Phong bá, <i>younger brother.</i>	Binánáo, <i>younger sister.</i>
Mánse góthó, <i>man-child (boy.)</i>	Hinjáb góthó, <i>woman-child (girl.)</i>

The words, Jeu, and Jelá, which are equivalent to the terms *male* and *female*, are commonly added to the nouns that stand for animals. There are exceptions however to this rule, the terms Bóndá and Bóndi, Phántá and Phánti, Pherá and Pheri, are in certain cases substituted for the usual sexual postfixes.

*Masculine.**Feminine.*

<i>A Dog</i> , Cheimá-jelá.	Cheimá-jeu.
<i>A Tiger</i> , Mosá-jelá.	Mosá-jeu.
<i>A Cat</i> , Máuji-bóndá.	Máuji-bóndi.
<i>A Deer</i> , Khutiámoi-phántá.	Khutiámoi-phánti.
<i>A Goat</i> , Búrmá-phántá.	Búrmá-phánti.
<i>A Buffalo</i> , Moichü-pherá.	Moichü-pheri.

OF ADJECTIVES.

In Káchári, the qualifying adjuncts are placed as often before as after the substantives; thus: Mánse gáhám, *a good man.* Hámmá góthó, *a naughty boy.* Hinjásá laji ganang, *a modest maid.* Hángai guphut, *a white goose.*

Adjectives expressing an abstract quality are formed by the addition of the word Ganang, *having, possessing.* Thus: Khná, *hair*; Khná ganang, *hairy.*

Rang, *colour*; Rang ganang, *coloured.*

Hágrá, *a forest*; Hágrá ganang, *woody.*

Negative adjectives are formed by the addition of Geyá, *empty.* Thus :

Rang, *colour*; Rang-geyá, *colourless.*

Bide, *juice*; Bide-geyá, *juiceless.*

Tháká, *wealth, money*; Tháká-geyá, *poor, penniless.*

Hí, *cloth*; Hí-geyá, *naked.*

Comparison.—Adjectives admit of no inflections expressive of the degrees of comparison. A person or thing is therefore described as possessing some quality beyond another, or more than all; and for this purpose the word Chin, *than*, is added to the adjective, and the substantive with which the comparison is made is put in the genitive case. Instead of the sign of the genitive case, the euphonic particle Bó is sometimes used. Thus, Gedet, *great*. Bini gedet chin, or Binbó gedet chin, *greater than this*.

Bóinó, *all*. Bóini gedet chin, or Bóinóbó gedet chin, *greater than all*.

Grá, *hard*. Bini grá chin, *harder than this*. Sarni grá chin, *harder than iron*. Bóini, or Bóinóbo grá chin, *hardest of all*.

NUMERALS.

The following is the cardinal series of numbers extending only to 10. When it is necessary to reckon beyond this number, the Kácháris adopt the numeral system of the Bengalis.

1. Che.	6. Ró.
2. Nái, or Gni.	7. Sni.
3. Thám.	8. Ját.
4. Bre.	9. Chku.
5. Bá.	10. Jí.

When applied to *human beings*, the particle Sá, is prefixed to the numerals, when applied to *other animals*, Má; to *inanimate objects*, Thái; to trees, &c. Pháng: to *articles enumerated by pieces*, Gáng. With the addition of these prefixes, the numeral may either precede or follow the noun. Ex. Mánse sánái, *two men*. Burmá mábre, *four goats*. Phitái tháiró, *six fruits*, &c.

OF PRONOUNS.

The *Personal pronouns* are Áng, *I*; Nang, *thou*; and Bi, *he*; with their plurals Jang, or Jang-phur, *we*; Nangsur, *ye*; and Bisur, *they*. No distinction is made on account of gender. They are declined like the nouns.

	1st Person.	
	<i>Singular.</i>	<i>Plural.</i>
Nom.	Áng, <i>I</i> .	Nom. Jang, or Jangphur, <i>we</i> .
Gen.	Ángni, <i>mine</i> .	Gen. Jangni, <i>ours</i> .
Dat.	Ángnó, or Ángnihá, <i>to me</i> .	Dat. Jángnó, <i>to us</i> .
Abl.	Ángniphrái, <i>from me</i> .	Abl. Jangniphrái, <i>from us</i> .
Acc.	Ángkhó, <i>me</i> .	Acc. Jangkhó, <i>us</i> .

Inst.	Ang jang, <i>by me.</i>	Inst.	Jang jang, <i>by us.</i>
Loc.	Angniáó, <i>in me.</i>	Loc.	Jangniáó, <i>in us.</i>

2nd Person.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	Nang, <i>thou.</i>	Nom.	Nangsur, <i>ye.</i>
Gen.	Nangni, <i>thine.</i>	Gen.	Nangsurni, <i>yours.</i>
Dat.	Nangnó, <i>to thee.</i>	Dat.	Nangsurnó, <i>to you.</i>
Abl.	Nangniphrái, <i>from thee.</i>	Abl.	Nangsurniphrái, <i>from you.</i>
Acc.	Nang khó, <i>thee.</i>	Acc.	Nangsur khó, <i>you.</i>
Inst.	Nang jang, <i>by thee.</i>	Inst.	Nangsurnijang, <i>by you.</i>
Loc.	Nangniáó, <i>in thee.</i>	Loc.	Nangsur niáó, <i>in you.</i>

3rd Person.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	Bi, <i>he, she, it.</i>	Nom.	Bisur, <i>they.</i>
Gen.	Bini, <i>his.</i>	Gen.	Bisurni, <i>theirs.</i>
Dat.	Binó, <i>to him.</i>	Dat.	Bisurnó, <i>to them.</i>
Abl.	Biniphrái, <i>from him.</i>	Abl.	Bisurniphrái, <i>from them.</i>
Acc.	Bikhó, or Binikhó, <i>him.</i>	Acc.	Bisurkhó, or Bisurnikhó, <i>them.</i>
Inst.	Binijang, <i>by him.</i>	Inst.	Bisurnijang, <i>by them.</i>
Loc.	Biniáó, <i>in him.</i>	Loc.	Bisurniáó, <i>in them.</i>

The DEMONSTRATIVE PRONOUNS are Beye, *this*; and Bóyu, *that*; with these plurals, Beyphur, *these*; and Bóyphur, *those*.

The INTERROGATIVE PRONOUNS, are Shur, *who?* Bóbe, *which?* and Má, *what?*

They are all declined like the personal pronouns.

OF VERBS.

The Substantive verb, *To be*, appears to be wholly wanting in Ká-chári; its place is often supplied by the verb Dang, *exist*. Thus: Düi dang, *it is water*.

All verbs may be conjugated after the form of the following paradigm.

INDICATIVE MOOD.

Present. Já-dang, *am eating.* Tháng-dang, *am going.* Máu-dang, *am doing.*

Here the verb Dang, *exist*, is added to the root of the verb as an auxiliary.

Imperfect. Já-bái, or Já-nái, *ate.* Tháng-bái, or Tháng-nái, *went.*

Máu-bái, or Máu-nái, *did.*

Perfect. Já-dangman, *have eaten.* Tháng-dangman, *have gone.*

Máu-dangman, *have done.*

Future, (proximate.) Já-nise, *will eat.* Tháng-nise, *will go.* Máu-nise, *will do.*

Future, (remote.) Já-gan, *will eat.* Tháng-gan, *will go.* Máu-gan, *will do.*

PARTICIPLES.

Present. Já-dang, *eating.* Tháng-dang, *going.* Máu-dang, *doing.*

Past. Jánáne, *having eaten.* Tháng-náne, *having gone.* Máu-náne, *having done.*

Gerund. Jáná, *to eat, for the purpose of eating.*

Tháng-ná, *to go, for the purpose of going.*

Máu-ná, *to do, for the purpose of doing.*

The verb Láng, *take away*, is sometimes compounded with another verb, to convey the idea of an action having been done completely, or effectually. Thus. *Áng máu-láng-bái, I have done (it) effectually.* *Nang já-láng-bái, thou hast eaten (it) completely.* *Bi thánng-láng-bái, he has gone away effectually.*

IMPERATIVE MOOD.

The only instance in which this mood really exists is in the 2nd person. Here the root of the verb is used. As; *Nang já, eat thou.* *Nang thánng, go thou.* The English form, *let me eat, &c.* is expressed by the addition of the verb Hó, *give*, or Than, *permit*. Thus; *Ángno jáná hó, let me eat.* *Ángkho thánngná than, let me go.*

The Subjunctive Mood, is formed as in English, by prefixing the subjunctive particle *if*, *Jadi*. Thus; *Áng jadi jádang, If I eat.* *Jadi nang thánngan, If thou wilt go.*

POTENTIAL MOOD.

Power or *capacity* is usually expressed by Háá, *to be able*, added to the gerund.

Áng thánngná-háágan, I will be able to go, or I can go.

Bi mauná-háábái, He was able to do. And so through all the other tenses.

The use of the word *Gaman* as an auxiliary, appears to give us a form of a Preterpluperfect tense in this mood? Thus, *Áng já-gaman,*

I might, could or would have eaten. Nang thán-gaman, *Thou mightest have gone.*

Duty or obligation, is expressed by the word Náng-gan. Thus : Nang thán-gá-náng-gan, *You must go.*

The Optative Mood, or the form expressive of *desire*, is denoted by the word Námái used as an auxiliary after the gerund. Thus, Áng thán-gá-námái, *I wish to go.* Bi jáná-námáidang, *He is desiring to eat.*

The Prohibitive form is expressed by Dá, used as a prefix to the verb in the Imperative Mood. Dá thán-g, *Go not.* Dá já, *Eat not.* Dá máu, *Do not.*

Simple Negation is expressed by the particle A (changed into Yá after a vowel). Thus. Áng thányá, *I do not go.* Bi já-yá, *he does not eat.*

When a question is asked, the interrogative particle Ná is usually added to the verb. Thus : Nang thán-gna-háagan ná? *Wilt thou be able to go?* This particle is omitted when any other word in the sentence implies an interrogation. Thus : Bi má bidang, *What does he want?* Nang má ráidang, *What art thou saying?*

The Passive voice is usually formed by means of an auxiliary verb, signifying, *to be, to eat, to exist, &c.* added to the root of the primary verb. Thus from Bu, *strike*, and Já, *eat*, we have—

Present tense. Áng bu já dang, *I am struck.*

Imperfect. Áng bu jábái, *I was struck.*

Perfect. Áng bu já dangman, *I have been struck, or I have eaten a beating;* and so on through all the other tenses.

The general mode of arranging words into sentences is the same as that, that obtains in the Bhotia and Garo, and is common to all trans-positive languages.

A few of the Adverbs and other indeclinable particles in common use, are here subjoined.

Jitiá, *when.*

O'bólá, *then.*

Unáo, *afterwards.*

MDáne, *now.*

O bólá, *when?*

Fhungáo, *in the morning.*

Monáíáo, *in the evening.*

Gában, *to-morrow.*

Miyá, *yesterday.*

Dini, *to-day.*

Máoáh, *where?*

Behá, *here.*

Boihá, *there.*

Gejáná, *afar off.*

Mána, *why?*

Mábre, *how?*

Tháip-chyá, *how many?*

Besebáng, *how much?*

Jesebáng, *as much.*

Usibáng, *so much.*

Erehái, *so, like this.*

Hórehái, *like that.*

Góbáng, *much.*

Thisi, Bángái, *little.*

Thubái, *enough.*

Kintu, *but.*

Kró, *and, also.*

Láse-láse, *slowly.*

Már-már, *quickly.*

U, Nóngó, *yes.*

Geyá, Nóngá, *no.*

SENTENCES.

Nangni náwá má?

What is your name?

Angni náwá Pislá.

My name is Pislá.

Nang bajará thangnánanggan.

You must go to the Bazar.

Dini sánsemán má máu dangman?

What have you done all day long?

Nang jidi mithigo má ni ktá?

If you know why do you not speak?

Ang mungbó ktá ke.

I did not say any thing.

Nó luna uwá námái.

Look for bamboos to build a house.

Hánse jen duá jen gobone dang.

Keep the ducks and fowls apart.

Angni se-gáng-gáu gósóng náne dáthá.

Do not stand before me.

Wotni jeng angni jeng dá gósóng.

Do not stand between me and the fire.

Angni ádá khó lingdangman pháíá kshe.

I have called my brother but he would not come.

Bi ktádang gában pháíná námáidang.

He says he wishes to come to-morrow.

Gában phungáo pháí.

Come early to-morrow morning.

Thángná nábái dang thái, tháng.

If you wish to go now, go.

Ang má ktágan bikhuno gunidang.

I am thinking of what I am to say.

Sáche mánsehá psárlá sánái dangman. Psárla godái sthángni
To a certain man two sons there were. The younger son to his
 bipháhá ktábái, Hele Aphá! Thákná chijchára jidange ángbhágeche
father said, O father! the goods that will fall

mangan ángni hó, Sthángni bóstu bisurni ránnánnái hóbái.
to my lot give to me. His own goods to them having divided he gave.

Sánnaisur thanganánnái, psárlá godái dhón-bóstu lángnánái,
A few days having passed, the younger son his substance having taken,

gejánhá dekháo thángbái. Sthángni thákhá erine sephái thórobái. Boibó
to a far country went. His wealth uselessly he spent. All

sephái thóronánnái bi dekháo. Ángkál jábái, Ábólá
having squandered in that country a famine was (or ate up). Then

jánemane hámlángbái. Unáo bi thángnánái bi
not having to eat he dried up (starving). Then he having gone in that

dekháo giri nose náó thábái. Bi mánse omá gúmná
country in a householder's house remained. The man swine to feed

dubliáo thúnótbái. Obólá ómá jána gunde jang sthángni
in the field sent (him). Then for pigs to eat the husks with his own

ude bunghuná issá já bái, kintu bine ráóbó hóákse. Unáo
belly to fill he was desirous, but no one gave (him). Then

mónáo gugleinána, bi ktábái, Ángni áphásá bándi gólám jábránger-
in mind being pained, he said, My father's servants are

dang jána lángna máne dang, bini khiribo jábránger-
many, to eat enough (they) have, more than that they all have,

Ángá ikhámukhinána tháidang, áng biniphraí ápháhá
I for want of food am dying, I hence to (my) father

tháng-gan.

will go.

N. B. These notes had been written before I had had an opportuni-

ty of seeing Mr. Hodgson's "First Essay on the Aborigines of India." On a comparison of his remarks on the grammar of the "Bodo" (Kachari) language with those here submitted, a few discrepancies will be observable, particularly in the conjugation of verbs.

After a careful re-examination of my notes, however, I have seen no reason for introducing any amendments. The want of agreement between us may probably be attributable to local peculiarities.

THE MIRI.

The chief seat of the Miris appears to be the low hills north of Banskotta and Lukimpur, from whence the exactions and cruel ravages of their formidable neighbours the Abors, have compelled them to emigrate in large numbers, into the plains of Upper Asam.

The Abors, and Bor-Abors occupy an extensive range of mountainous country, along the southern exposure of the great Himalaya chain extending from the 94° to the 97° of east longitude and bordering, it is said, on Thibet and China.

A partial comparison of the dialects spoken by these tribes furnishes abundant evidence of their original consanguinity; while the coincidence between their vocables and the terms in common use by the Thibetan tribes is frequent and unequivocal.

The Miri, being the only one of these dialects we have had an opportunity of examining, our remarks relating to grammar, will have reference to that dialect only.

OF NOUNS.

The *Cases* of nouns, of which there are six, are expressed by the addition of post-positive particles, except in the instance of the accusative, and sometimes of the Genitive case. The noun which stands in this latter relation is often indicated merely by its being placed before the other.

The absence of a *plural* form is usually supplied by the introduction of the words *áráng* and *kiding*, signifying *all*, to which in declension the particles are applied as in the singular number.

The following is an example of the declension of a noun.

Elág, a hand.

Singular.

Nom.	<i>Elág, a hand.</i>
Gen.	<i>Elág, or Elágga, of a hand.</i>
Dat.	<i>Elág-nape, or Elág-kepe, to a hand.</i>

Acc.	Elág, <i>hand</i> .
Abl.	Elág-lókem, or Elág-kem, <i>from a hand</i> .
Instr.	Elág-kóki, <i>with a hand</i> .
Loc.	Elág-ló, <i>in a hand</i> .

Gender is sometimes denoted by distinct words, as :

Amie, <i>man</i> .	Mimmó, <i>woman</i> .
Kóúa, <i>boy</i> .	Mieng, <i>girl</i> .
Bábá, <i>father</i> .	Náná, <i>mother</i> .
Páá, <i>uncle</i> .	Niáyá, <i>aunt</i> .
Milló, <i>husband</i> .	Mieng, <i>wife</i> .

The male and female of inferior animals are indicated by the terms *baka* and *keka*, these terms, however, are added only to the last syllable of the nouns, thus :

Dum-sung, *a deer*. Masc. Sung-baka. Fem. Sung-neka. Menjeg, *a buffalo*. Masc. Jeg-baka. Fem. Jeg-neka. Sit-te, *an elephant*. Masc. Te-baka. Fem. Te-neka. Saben, *a goat*. Masc. Ben-baka. Fem. Ben-neka. Eki, *a dog*. Masc. Ki-baka. Fem. Ki-neka.

In asking a question to ascertain the gender of these animals, a still further abbreviation is employed. The last syllable of the noun, and the first of the adjective are the only ones used. Thus :

Tene teba? *Is it a male or a female elephant?*

Kine kiba? *Is it a male or a female dog?*

Benne ben ba? *Is it a male or a female goat?*

OF ADJECTIVES.

The position of an adjective in a sentence is immediately after the noun it serves to qualify, as: Rók-pi áimá, *a bad egg*. Amie áidá, *a good man*.

An adjective has no variation of case or number; but when used in composition with a noun, the variations of case are usually applied to the adjective instead of to the substantive.

Adjectives are compared by adding Ámedág, or Titidág, *very, exceeding*, for the comparative, and Átádág, for the superlative. Thus :— Átág, *broad*. Átág ámedág, *broader*. Átág átádág, *broadest*.

Kámpó, *beautiful*. Kámpó titidág, *more beautiful*, and Kámpó átádág, *most beautiful*.

To give greater force or expression to the comparison the words Ámedág and átádág are sounded with a lengthened utterance of the voice.

The most expressive superlative form is made by prefixing the word *ápuling*, *all*, to the ordinary superlative. *Ápuling kámpó átádág*, *the most beautiful of all*.

NUMERALS.

The Miri numerals, which apparently were meant only to suffice for the enumeration of the fingers and toes, are as follows:—

1. <i>Akó</i> .	11. <i>U-ying-kó-á-kó</i> .
2. <i>Án-i-kó</i> .	12. <i>U-ying-kó-án-i-kó</i> .
3. <i>Aum-kó</i> .	13. <i>U-ying-kó-áum-kó</i> .
4. <i>Á-pi-kó</i> .	14. <i>U-ying-kó-ápi-kó</i> .
5. <i>Ang-ó-kó</i> .	15. <i>U-ying-kó-ang-ó-kó</i> .
6. <i>Á-keng-kó</i> .	16. <i>U-ying-kó-á-king-kó</i> .
7. <i>Ki-nit-kó</i> .	17. <i>U-ying-kó-kinit-kó</i> .
8. <i>Pí-ni-kó</i> .	18. <i>U-ying-kó-pí-ni-kó</i> .
9. <i>Kó-náng-kó</i> .	19. <i>U-ying-kó-náng-kó</i> .
10. <i>U-ying-kó</i> .	20. <i>U-ying-án-i-kó</i> , or <i>I-ling-kó</i> .

OF PRONOUNS.

The *Personal Pronouns* are *Ngó*, *I*, *Nó*, *thou*, and *Bü*, *he*, with their plurals, *Ngólu*, *Nólu*, and *Bülu*. No distinction is made on account of gender.

They admit of the same variations of case as the nouns.

1st Person.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>Ngó</i> , <i>I</i> .	<i>Ngólu</i> , or <i>Ngó-lu-ke</i> , <i>We</i> .
Gen.	<i>Ngóg</i> , <i>mine</i> .	<i>Ngólug</i> , <i>ours</i> .
Dat.	<i>Ngóg-kepe</i> , <i>to me</i> .	<i>Ngó-lug-kepe</i> , <i>to us</i> .
Abl.	<i>Ngóg-lókem</i> or <i>Ngóg-kem</i> , <i>from me</i> .	<i>Ngó-lu-kem</i> , or <i>Ngó-lu-lokem</i> , <i>from us</i> .
Acc.	<i>Ngóm</i> , <i>me</i> .	<i>Ngó-lum</i> , <i>us</i> .
Instr.	<i>Ngóg-kóki</i> , <i>with me</i> .	<i>Ngó-lukoki</i> , <i>by or with us</i> .
Loc.	<i>Ngó-ló</i> , <i>in me</i> .	<i>Ngólu-ló</i> , <i>in us</i> .

2nd Person.

	<i>Singular.</i>	<i>Plural.</i>
Nom.	<i>Nó</i> , <i>thou</i> .	<i>Nó-lu</i> , <i>you</i> .
Gen.	<i>Nóg</i> , or <i>Nóg-ke</i> , <i>thine</i> .	<i>Nó-lug</i> , <i>yours</i> .
Dat.	<i>Nógke kepe</i> , <i>to thee</i> .	<i>Nó-lug-kepe</i> , <i>to you</i> .
Abl.	<i>Nóg-ke-ló-kem</i> , <i>from thee</i> .	<i>Nó-lug-lokem</i> , or <i>Nó-lukem</i> , <i>from you</i> .

Acc.	Nóm, <i>thee.</i>	Nó-lum, <i>you.</i>
Instr.	Nóg-ke-koki, <i>by thee.</i>	Nólug kóki, <i>by you.</i>
Loc.	Nóg-ló, or Nóló, <i>in thee.</i>	Nó-lu-ló, <i>in you.</i>

3rd Person.

*Singular.**Plural.*

Nom.	Bū, <i>he.</i>	Bū-lu, <i>they.</i>
Gen.	Būg or Būg-ke, <i>his.</i>	Bū-lug, or Bū lug, <i>theirs.</i>
Dat.	Būg-kepe, <i>to him.</i>	Bū-lug-kepe, <i>to them.</i>
Abl.	Būg-kem, or Būg-lo-kem, <i>from him.</i>	Bū-lu-kem, or Bū-lug-lo-kem, <i>from them.</i>
Acc.	Būm, <i>him.</i>	Bū-lum, <i>them.</i>
Instr.	Būg-kóki, <i>by them.</i>	Bū-lu-ko-ki, <i>by or with them.</i>
Loc.	Būló <i>in them.</i>	Bū-lu-ló, <i>in them.</i>

The Relative pronouns are Sekó, *who*, and Eng-kó-kó, *what*.

Demonstrative pronouns are Siná, *this*; Esiná, *that*; and Ele, the more remote. They are all declined like the Personal Pronouns.

OF VERBS.

Miri verbs admit of no terminations expressive of number and person.

The following scheme of verbal terminations will serve to show how verbs in general are conjugated.

It may here be remarked that the roots of Miri verbs are generally monosyllabic.

For the purpose of illustration we shall use the verbal roots, Da, *eat*.
Gi, *go*. Ká, *see*.

INDICATIVE MOOD.

Present Indefinite, dabang.

Ngó Da-dabang, *I eat*. Ngó Gi-dabang, *I go*.

Ngó Ká-dabang, *I see*.

Present definite, ládabang, or lábang.

Ngó Da-lábabang, *I am eating*. Ngó Gi-ládabang, *I am going*.

Ngó Káládabang, *I am seeing*.

Second Aorist, Káne.

Ngó Da-káne, *I did eat*. Ngó Gi-káne, *I did go*.

Ngó Ká-káne, *I did see*.

Imperfect, Ká-bang.

Ngó Da-kábang, *I ate*. Ngó Gi-kábang, *I went*.

Ngó Ká-kábang, *I saw*.

Perfect, tabang.

Ngó Da-tabang, *I have eaten.* Ngó Gi-tabang, *I have gone.* Ngó Ká-tabang, *I have seen.*

Future, Pabang.

Ngó Da-pabang, *I will eat.* Ngó Gi-pabang, *I will go.*

Ngó Ká-pabang, *I will see.*

IMPERATIVE MOOD.

The only instance in which this mood really exists is in the *Second Person.*

Ká, or Láng-ká.

Nó Da-ká, or Da-lánká, *eat thou.* Nó Gi-ká, or Gi-lángká, *go thou.*

Nó Ká-ká, or Kálángká, *See thou.*

The termination toká, is commonly used as a more expressive form. Thus: Da-toká, Gi-toká, Ká-toká.

Gerund, pū.

Da-pū, *to eat, for the purpose of eating.*

Gi-pū, *to go, for the purpose of going.*

Ká-pū, *to see, for the purpose of seeing.*

Participle, taláng.

Da-taláng, *eating.* Gi-taláng, *going.*

Ká-taláng, *seeing.*

Duty or obligation is implied by the termination Káng kapū.

Ngó Da-káng kapū, *I must eat.* Nó Gi-káng kapū, *you must go.*

Bū Ká-káng kapū, *he must see.*

Potential Mood, ládang.

Da-ládang, *can eat.* Gi-ládang, *can go.* Ká-ládang, *can see.*

Sometimes the verb Meká, *to be able*, is added to the gerund, to express the same signification; Da-pū meká, Gipū meká, Kápū meká.

Negation is expressed by the substitution of máng for the usual termination bang. Thus: Ngó Gi-máng, *I do not go.* Bū Ká-kámáng, *He saw not.* Ngó Dapa-máng, *I will not eat.* Nó Gilá-máng, *you can not go.*

Prohibition is denoted by the use of the word iyoká, after the verbal root. Thus: Gi-iyoká; *Do not go.* Da-iyoká; *Do not eat.* Lu-iyoká, *Do not speak.*

ADVERBS.

O', *yes.*

Má, *no.*

Egiddá, <i>truly.</i>	Inkóló, <i>where ?</i>
Supág, <i>now, immediately.</i>	Só, <i>here.</i>
Lekó, <i>again.</i>	Uná, <i>there.</i>
Ladipó, <i>always.</i>	Králó, <i>within.</i>
Siló, <i>to-day.</i>	Luló, <i>without.</i>
Iyámpó, <i>to-morrow.</i>	Ánindo, <i>near.</i>
Móiló, <i>yesterday.</i>	Mórdó, <i>far.</i>
Róló, <i>early.</i>	Menápe, <i>quickly.</i>
Róuáló, <i>in the morning.</i>	Dengúm, <i>slowly.</i>
Yummáló, <i>in the evening.</i>	

The idiom of the language is the same as that of the Bhotia, and the same latitude allowed in the structure of sentences as is common to all transpositive languages.

SHORT SENTENCES.

Nóg ámine akan? *What is your name ?*

Ngóg ámine Kúmólie, *My name is Kúmóli.*

Nóg bába inkóló? *Where is your father ?*

Ekum árangesi bábae dang. *Father is in the house.*

Ele ámie áidá. *That is a good man.*

Sek ene ioksik se? *Whose knife is this ?*

Bū gidinki ngo ekiem páke-tabang. *He has killed my dog with a spear.*

Achyálo kupák tóka. *Throw it into the water.*

Achyálo anga dang. *Fish live in the water.*

Ede idikó site dang ne? *How many elephants are there there ?*

Asáre árupe sárdág. *The wind blows very hard.*

Esi amie akólu dang ne? *What does this man say ?*

Ngómápin ádjyókó biláng ká. *Give me a little rice.*

Ngogke mángke. *It is not mine.*

Asópe dutoká. *Sit quietly.*

For the sake of comparison I have here annexed a brief vocabulary of each of the languages we have had under review. I could wish they had been made more copious, or that I had had some model to act upon whereby they might have been rendered more valuable for ready and effective comparison. Should leisure and opportunity, however, admit of my pursuing the line of research I have now taken up, I hope at some subsequent period to be able to furnish more copious, and I

trust more correlatively useful vocabularies, than those now submitted, including all the dialects spoken on the circuit of the Asam valley.

I take this opportunity of acknowledging my obligations to the Rev. N. Brown, for the list of Abor words here furnished, and to Captain J. T. Gordon, for the list of Kachári words kindly supplied by him.

<i>English.</i>	<i>Bhotiá.</i>	<i>Chánglo.</i>	<i>Gáro.</i>	<i>Kachári</i>	<i>A'bor</i>	<i>Miri</i>
Above	Teng	Gátán	Khoahák	Gajó	Tong	Tálang
Air	Lungmá	Ridi	Bál, Bálwá	Bár	Asár	Asár
All	Thámche	Thámche-ráng	Járáng, Dáiráng	Boibo	Kráng	Kráng
Anger	Chigpá	Chigpá. Ró	Khá uángá	Baráp	Már-dung	Márdung
Answer, (verb)			Ággán	Ráidou		Ták-ká
Ant	Jómó	Kháng-jilá	Chi-brim	Angkhá	Meráng	Meráng
Arrow	Dá	Mibrung	Brá	Balá	Epugh	Epugh
Ashes	Gothe. Theó	Thu lu	Áp-thá	Hátho-pholá	Med bú	Med bu
Ask	Ditáchi	Jimchó	Shung-bó	Sung	Tungki	Tátóká
Aunt	(Pat.) Kuni (mat.) Ámchum	(Pat.) Ánye, (Mat.) Azim	(Pat.) Ámbi, (Mat.) Áde	(Pat.) Ánei (Mat.) Ádei		Ánye
Back, (noun)	Gypá	Gypá	Jang-gal	Bikbung	Lámku	Lámku
Bad	Zokpó. Dukpó	Má likpó, (lit. <i>not good</i>)	Námjá	Hámmá	Mígáng	Ámáng
Bag	Phechi. Jonggá	Pháchá. Jolong	Jolongá (<i>Asamese</i>)	Jolongá	Egin	Sagan
Bamboo	Páksing	Só	Wá	Upwá	E	Dibáng
Basket	Lákchung	Kherkó	Kherá	Khádá	Gempá	Pási, (<i>Asam.</i>)
Beads	Jiru. Pchem	Juru	Repok	Lú	Lóng-gó	Dakstri
Bear, (n.)	Dom	Omhá	Mapol	Múphúr	Sitám	Sitám
Beard	Gieó	Mángrá. Jáó	Khusmang	Dári (<i>Asam.</i>)		
Beat	Dúng	Kungahu	Dagbo	Bu	Dídúng	Demtoká
Bed	Giáblá	Kángti	Ánbo	Tuli	Ketkó	Ketkó
Boe	Bjyáng	Wagum	Biá	Bere	Táng-úd	Táng-úde
Bag	Lháng	Phunme	Biámbo	Bí	Kordúng	Kotá-ká
Belly	Phóu	Pholáng	Okó	Udei	Áki	Áki
Betlnut	Gohe	Gohe (<i>Sansk.</i>)	Gue	Goí	Goíu	Goíe
Bird	Chyá. Pjhyá	Khá	Dáó	Dáó	Pettáng	Pettáng

Bite, (v.)	Ngám nu	Chikbo	At	Kás dung	Gám-motoká
Bitter	Khái	Khí	Gak-khá	Kásung	Kodég. Konám
Black	Chángio	Giáhm	Gasam	Yoráng	Yáká
Blood	Yi	Áchhi	Thoi	Yi	Yie [lung]
Boat	Dru	Ring	Náu	Étku	Ólung. (Asam Hú-)
Body	Lusná	Be-an	Madam	Amir	Amir
Bone	Jóg	Greng	Pegeng	Along	Along
Bow, (n.)	Kháng	Sri	Jilit	I'e	I'e
Boy	Lí	Mánde bisá	Gótho	Miloko (yosítá)	Kona
	Kotá	young man)			
	Jháng	Pital	Phit-lei	Pitol	Pitol
	Phoiicho	Phebo	Bái	Dirdu	Tireat toká
	Phái	Ábábo	Lábo	Láto	Láto ká
	Chila	Gepeng	Gehen	Étág	Átág
	(Elder)	Ádá. Angjong	Ádá. Phong-bái	Ani. Ábing	Ani. Payá
	(younger)Nóchung				
Buffalo	Brung	Mátmá	Moishü	Menjég	Menjég
Burn	Gokcho	Shobo	Sáu	Rálik gudung	Rálikgruká
Bury	Wáng-phió	Khope danbó	Phop	Yutoh	Yutoká
Call	Ráyó	Ákátbo	Ling	Tomdung	Goktoká
Carry	Bó-yó	Ráng-bó	Láng	Bomká	Bomká
Cat	Bjili	Mengó	Mánji	Kedári	Mendári
Catch	Jungchi	Rambó	Han	Gáktoh	Gáktó ká
Cheek	Námchóttáó	Nátheng	Kháóíá	Mingmo	Mingmo
Child	Waksá	Mande Bisá	Bihá	Ko	Ko
Chin	Rózó	Khud-bó	Khukháp	Ksook	Sokdur
Cloth	Zong. Góllág	Bárá	Hí	Gásur	Gásur
Cloud	Tin. Sámó	Mukhá-smá	Jomáí	Táling among	Damir
Cold	Gyáng. Khyem	Sná	Gujáng	Sikil	Sikir
Coma	Shyó	O'dó	Phái	Ápólá	Kápe
Cook, (v.)	Chó	Lámshó	Chong	Ápin motoká	Ápin motaká
				prepare rice)	
Copper	Jhang cháin	Támá (Asam)	Thámá	Tám	Tám
Cow	Wá. Jábá	Mácha	Musbo	Sou	Goru (Asam)
Cracked	Yochéda. Khórá	Gonggyá	Khen khvá (Asam)	Dirdu	Geng kuridág

English.	Bhotiá.	Chánglo.	Gáro.	Kachári.	A'bor.	Miri.
Crow	Ablák. Aólá	Ábá	Dakhá	Dáokhá	Piyág	Piyág
Cry	Gnu	Gye-phá	Grápó	Gáp	Kábdung	Kábdung
Cut	Tuptáng	Chorbó	Denbó	Dán	Tári	Pá toká
Dance	Chámkyáp	Chámjyongsó	Chrokbó	Masá	Mordung	Páksó-sotoká
Dark	Nádung	Mirsuphu	Ándalá (<i>Asam</i>)	Khmashi	Anún	Rurupdág
Daughter	Bámo	Jámin	Demchick	Phisá	Ome	Ome
Day	Nyinmo. Nimá	Ngám	Sál (<i>the sun</i>)	Sán	Longe	Longa
Deaf	Renthó	Nágá thál málá	Benggá	Benggá	Rube	Rube-dág
Deep	Tingpó. Dóngring	Ting	Tho-ówá	Gathó	Eri	Ori-dág
Die	Shí	Sí	Sibó	Thei	Sikkai	Si-káng
Dig	Kóó. Tókcchikó	Ung-bákchó	Chubó	Jáo	Dúdung	Dútoká
Dog	Khyi	Khu	Achák	Seimá	Ekki	Ekkye
Drink	Thung	Jámshó	Ringbó	Lung	Dape	Tipe
Dry	Kámpo	Sánz má	Ráná	Gorán	Sáng dung	Sáng dung
Duck	Dámjá	Gelendi	Dógep	Páti hángso (<i>Asam</i>)	Pezák	Pezáb
Ear	Námchó	Ná	Náchil	Khamá	Narung	Ierung
Earth	Sá	Sá	Áhá	Há	Ámong	Ámong [<i>rising</i>]
East	Shiár	Shiár	....	Sán-já	Sáng-gá	Dai sàng-gá (<i>sun</i>)
Eat	Zó. Já	Zó. Já	Chábó	Já	Dolá	Dolá
Egg	Gongná. Gongthó	Gotham	Bitchi	Dáo-dei	[(<i>Asam</i>) Rok pi (<i>bird's egg</i>)]	Rokpi
Elbow	Lábe-chito	Nying jim	Jáks-khu	Khilá	khunti	Lák bin
Elephant	Lángchen. Langp- che	Láng pehi	Mongmá	Háti (<i>Asam</i>)	Sitte	Sittá
Eye	Mig, Mittó	Ming	Mukran	Nigan	Áming	Ámidá
Face	Dong	Zhuk	Mukháng	Mukháng	Mingmo	Mingmo
Fall	Jásoye	Phutkin	Gá-appó	Gugulai	Atok dung	Atok-toká
Far	Nye. Tháring	Ringmá	Chelá	Gaján	Mordo	Mordo
Fat	Bóm	Yetpu. Chiló	Delá	Gupphung	Zinámá	Zinámá
Father	Phá. Ápá	Ápá	Áphá	Áphá	Bábá	Bábá
Fear	Dogme	Yong ken	Khenbo	Gi	Pesoe	Poisodá
Feather	Dhó	Khephu	Gráng	Gáng	Ámide	Ámide
Flight	Chetá	Chetá	Dá-grik-bó	Khumj-lái	Páminsudung	Pámin suká
Finger	Juchung	Brumu	Jákal	Ási	Lákke	Lákke
Fire	Me	Mí	Wál	Wát	Eme	Ummá

Fish	Gná	Gná	Ná-tok	Ná	Engo	Ngá
Flower	Mentok	Mumnáng	Bíbal	Bíbal	Apun	Apun
Foot	Kangpá	Bi	Jáá. Játheng	A-theng	Ale	Leppa
Forest	Chenáng	Boráng	Burung	Hágrá	Monám	Yumráng
Forget	Jishoi	Yikemewá	Guáibó	Báogár	Mitpan	Mitpan ká
Frog	Byep	Táktak pó	Bengbulu	Imbu	Tátik	Tátik
Fruit	Domamá	Shikosi	Bithe	Phitái	Kie	Kie
Get	Thópchi	Niongpá	Manbo	Man	Pádun	Pátoká
Girl	Bumchung	Osá	Mechik bisá (<i>wo-man child</i>)	Hinjáosá	Ome	Ammah
Give	Bu	Ge. Bi	Anbo	Ho	Bi	Bi-toká
Go	Gró. Song	De	Iángbo	Tháng	Gikángku	Gikánka. Gitoká
Goat	Rá	Rábá	Dabak	Burmá	Soben	Soben
God	Lámkhenchó. Khenchógi	Lámákhen	Cháijong. Matte	Ishwor (<i>Asam</i>)	....	Doini tálenge ?
Gold	Sí	Ser	Soná (<i>Bengali</i>)	Dorbi	Ángin	[kángdá Áiná
Good	Lezhum. Leppo	Líkpo	Námá	Gáhám	Kámpo.	Káng. Kángkángdá. Áido
Goose	Ángsi	Ángsi	Dogep-dalgábá (<i>great duck</i>)	(a Hángsi	Pezák	Payang
Grass	Chá	Chi	Shám	Gángso	Ing	Ing
Great	Bom	Iyetpo. Chilo	Dellá. Dalgábá	Gedet	Bote	Bote
Hair	Tá. Kyá	Chám	Khni	Khái	Dumid	Dumid
Hand	Lágpá	Gádáng	Ják	Nákhái	Elág	Elág
Hard	Sáddingbe	Káktár	Rakká	Grá	Tolnám	Tornám
Hate	Khámlokpe	Khámlokni	Machibo	Magai	Kángeru máng	Kángeru toká
Have	Ié	Chá	Chá. Man	Man	Kádung	Kátoká
He	Khó. Khú	Dán	Uá	Bi	Bü	Bü
Head	Gó. Gutho	Sháráng	Skho	Khoro	Dumpong. Tupko	Tupko. Mito-oko
Hear	Nyán	Niáncho	Khánábo	Kháná	Tát dung	Tát toká
Here	Thá. Ná	Thá	Iáno	Beohah	So	So
High	Ringbe	Ringbó	Chángrowá	Gajo	Kedon	Adág
Hill	Ri. Phu. Lákhá	Phu	Ádung. Abri	Há-jo	Ádi	Ádi
Hog	Phákpá	Phákpá	Wák	O'má	Eyeg	Eyeg
Horn	Rajó. Raó	Wárong	Grong	Gong	Areng	Areng (<i>Deer's</i>), Jég- reng (<i>Buffaloe's</i>)

English.	Bhotiá.	Chánglo.	Gáro.	Kachári.	A'bor.	Miri.
Horse	Tá	Kurtá	Gorei (<i>Asam</i>)	Gorái	Gure	Gore
Hot	Chátum	Chálo. Gumpujá	Ding-gá	Gadung	Igán	Gudorong
House	Chyim.Nang.kháng	Phái	Nak	Ná	Ekum	Ekum
Husband	Jáko	Phoibó	Jikse	Bishái	Milo	Milo
I	Ngá	Jáng	Ángá	Áng	Ngo	Ngo
Immediately	Dátarang	Omára	Bák-bák	Gakhrei	Supág	Supág
In	Lá. Nangná	Náog	Ning	Nising	Eráng	Aráng
Iron	Chyá	Per	Shil	Shur	Yogir	Yogir
Ivory	Lángchen cheo	Lánpche chewó (<i>elephant's tooth</i>)	Mongmáni wágám	Háti hátái	Táreng (<i>elephant's horn</i>)	Táreng
Kill	She	Shewá	Dake gálbo	Dángar	Didung	Ditoká
Kiss	Khákhende	Chubáwá	Khudum	Khudum	Mumpuk	Mumpuk
Knife	Kathálá	Kháchi	Ketháli	Kháthári (<i>Asam</i>)	Áiog	Áiog. Yoksi
Knee	Púmú	Gumjing	Jásah-khu	Ánthu (<i>Asam</i>)	Lebing	Lebing
Know	Syechi	Sewá	Uiá	Mithi	Kendung	Ken toká
Laugh	Gáume	Ngárbá	Khádengbo	Mini	Ngldung	Irda toká
Little	Nyungbe	Desur	Ánthiti. Chonná	Bángái	Ámyedá	Ámyedá
Light, (n.)	Dángsángsáng	Ngám	Cháráng	Chráng	Puángo	Puángo
Lightaing	Lányóme	Tánglephá	Ri-phrápá	Dumái	Yári	Yári
Look	Táchi	Gocho	Nibo	Nu	Kárdoh	Kár toká
Long	Ringbe	Ringbu	Rowá	Ga láo	Bordong	Áiárdong
Mad	Khyechu	Námátálá	Phágálá (<i>Beng.</i>)	Báolíá (<i>Asam</i>)	Ngúsdong	Ngúsdong
Man	Mi	Songó	Mánde	Mánse	Ámie	Ámie
Many	Lehá	Bothur	Bángá	Jábrá	Álummá	Álummá
Mat	Bálep	Kotholo. Chugir	Am	Em	Epho	Epho
Medicine	Men	Mán	Shám	Muli	Dhumá	Dhumá
Milk	Om	Nú	Shok	Gákhir (<i>Asam</i>)	Ánú	Ániúg
Monkey	Tyu. Pchyá	Jálá	Mákhre	Mokhorá	Sibie	Sibie
Moon	Dáwá	Láni	Já	Nákhábar	Polo	Polo
Mother	Amá. Ái	Amá	Amá. Ái	Ái. Bimá	Náne	Náná
Mouth	Khá	Noáng	Khushuk	Khugá	Nepáng	Náppáng
Name	Ming	Ming	Bimung	Náwá	Ámin	Ámin
Near	Boloká. Nidálu	Iálo. Jábráng	Sepháng	Kháchi	Mong-yo	Ániudág
Neck	Kyam	Tongtong	Gitok	Godó	Álting	Lámpang

Nest	Tháng	Shiám	Bl-thup	Dáo dánh	Asub	Asup
New	Serpá. Sáp	Singmá	Gotái	Gadán	Ani	Anidág
Night	Cheamó. Nummó	Bináng	Wálo	Hor	Kýmo	Kyem-mo
No	Má. Míngó	Má. Máyang	Já	Nángá	Má	Má
Noise	Kutsó. Kye	Shádere	Jik-jáká	Hái (<i>Assam</i>)	Agom	Agom
North	Jáng	Góh	....	Sáh	Linggi	Ket pong
Nose	Lhápa	Náwan	Gungthung	Gonthong	Nobung	Nye wang
Now	Dátaráng. Dengtao	O'márang	Dáno	Dáno	Sapág	Sapág
Oil	Nam. Márkhu	Si. Memai	Tho	Tháo	Tuláng	Tuláng
Old	Gyepó	Gátpu	[Leó Getcham	Borái (<i>Assam</i>)	Aku	Aku
Open	Shuptáng. Dejá	Phijó. Phiekhó.	O'bo	Kheng	Tá-dung	Tá toká
Paddy	Re	Bár	Mi gilgi náng (<i>rice with the husk</i>)	Mái	Ám	Ám
Place, (v.)	Zhá	Thei	Dan bo	Din	Medung	Me-toká
Plant, (v.)	Shingchu	Shingcheó	Gebo	Gái	Letto	Let-toká
Plough, (n.)	Khámi	Lángle	Náng-gri	Náng-gal	Arigmo	Arig mo
Pull	Then	Jángchó	Shálbo	Bo	Sodung	So-toká
Push	Phitáng	Brekjó	Shket bo	Nárhót	Medung	Me-toká
Quarrel	Thámongjiyapme	Kholong	Shái grikbo	Náng jolái	Lumindung	Lumintoká
Quickly	Bángjyáp	Dojonde	Bák búk	Gukhri	Menápe	Menápe
Quietly	Chánde	Supte	Kháshne	Shri shri	Aupe	Aupe
Rain	Chyáp	Námsu	Mokhá	Mokhá	Pedong	Pedong
Raise	Thu	Dungabo	Dethumbo	Dikháng	Zoto	Zoto ká
Rat	Bitthi	Pichrubá	Moshe	Injud	Kebung	Kebung
Ratan	Mu	Menji	Re	Ráidáng	Esong	Esong
Rice (<i>cooked</i>)	Tó	Tó	Mi	Mikhám	Apin	Apin
Rice (<i>uncooked</i>)	Chum	Khu	Merong	Mairong	Ambin	Ambin
Ripe	Chochome	Minpá	Manná	Gomon	Mindung	Mindung
Rise	Lóng	Thinsho	Chákhát bo	Sikhát	Dárepto	Dáreptoká
River	Chu	Rijukpó	Chi-ring	Daimá	Botte	Ábung
Road	Lám	Lám	Rámá	Námá	Lámbe	Lám
Run	Jyukte. Chong	Che-e	Khát bo	Khát	Dup to ká	Duptoká
Salt	Chá	Inchá	Khári (<i>Assam Pot-ash</i>)	Chang khári	Allo	Allo

<i>English.</i>	<i>Bhotiá.</i>	<i>Chánglo.</i>	<i>Gáro.</i>	<i>Kachári.</i>	<i>A'bor.</i>	<i>Miri.</i>
Sand	Bjim	Bechá	Kucheng	Báli (<i>Asam</i>)	Shie	Sullie
Sea	Táchi	Gocho	Ni-bo	Nái	Kúrdung	Kár toká
Seek	Swichi	Lamcho	Am-bo	Nábái	Mátár dung	Mátártoka
Sell	Chongtang	Chungsho	Phál bo	Phál	Kodung	Kotoká
Short	Thungko	Dájá. Thumo	Khándeká	Gáhái	Ándeng	Ádyá dág
Shut	Chechyi	Chumcho	Chbo	Pháng	Pokom	Pokom toká
Silver	Ngui	Tángká. Ngui	Rupá	Rup	Amel	Amel. Rup
Sing	Lucháp	Ngáng áio	Chering bo	Rujáp	Pak song	Paksong
Sister	Azhim (<i>elder</i>), Sing- mó (<i>younger</i>)	Ano (<i>eld.</i>) Nány- ing (<i>younger</i>)	Abi (<i>eld.</i>) (<i>younger</i>)	Ano Bái (<i>eld.</i>)	Binánáo	Búrns
Sit	Deh	Lángsho	Kchungbo	Jo	Dulá	Du toká
Skin	Págpá. Kóó	Mungná	Bigil	Bigur	Asig	Asig
Sleep	Nye	Ipácho	Thubo	Thentho	Immi	Immi. Iddo
Slowly	Golebyá	Chápte	Kháshim kháshim	Lásei lásei	Ásope	Ásope
Small	Chungkó	Dezá	Choná	Mudái	Amiyo	Ámyene
Smoke, (n.)	Dupá	Mugu	Wáikhu	Ukhundi	Miki	Miki
Snake	Bruí. Beu	Buchilá	Chip-o	Jibo	Tábi	Tábbe
Son	Buh	Zhá	De-phánthe	Bishá. Psájla	O'	Áue
Soul	Bung	Shiong	Jáng-gi	Jio	Aiid	Yáíue
Sour	Chup	Churpu	Moshenggá	Maikhí	Kune	Kunámá
South	Má	Dong	....	Khlá	Sokko	Soko
Speak	Lápche	Iekho	Ágánbo	Kuráng. Raino	Agomludung	Agamlu-toká
Stand	Longche	Thingsho	Chádenbo	Gasang	Dág	Dág toká
Star	Kármá. Kám	Murgeng	Jáshki	Hátolthi	Tekár	Tákár
Steal	Au	Gorbán	Cháubo	Sikhou	Dot pyong	Dotpi-toká
Stone	Do	Lung	Rong	Lanthái	Eling	Eling
Stop	Deh	Che. Nongsho	Ash-ku	Thá	Dúláh	Dúláh
Strong	Khekóye	Shiejáká	Búlrákhá	Balagrá	Ráínám	Ráínáme
Sun	Nyimá	Ngám	Sál	Imphe	Krung	Krung
Sword	Jiring	Choáng	Millám	Imphe	Yaká	Yoká
Take	Básho	Bui	Abo	Lá	Bom	Bomtóká
Thunder	Dhuke. Kyebme	Mungpholá	Makkhá khámá	Khurung	Domúr	Domir mirdá
Tiger	Ták	Kháilá	Máchá	Masá	Sumyo	Sumyo
Tobacco	Támáku	Támku	Támáku	Thámku	Dhuwá	Dummá

To-morrow	Nángpá	Námnying	Khinápo	Gábut	Iyámpo	Iyámpo
Tongue	Chye	Li	Shre	Cháíái	Aíyo	Ioper
Tooth	So	Shiá	Wágom	Háthái	Aye	Aye
Tree	Jonshing	Shing	Bol	Bong pháng	Shine	Ishing
Village	Thong. I	Dung	Shong	Gámi	Dolung	Dolung
Uncle	Akó. Áshong	Achung. Ájim	Áwang. Mámá	Áyong. Ámái	Páte. Pái	Páte. Pái
Want	Góbe	Sásphe	Náng bo	Mángo (<i>Asam</i>)	Ngombi	Ngom toká
War	Chetá	Chetá	Dákre ká	Ron (<i>Asam</i>)	Mímág	Mímág
Water	Chhu	Ri	Chi	Doi	Kái	Achye
West	Nug	Likhe. Nug	...	Chenáp	Wáng	Daiúáng (<i>Sun-set</i>)
White	Káp. Kárpo	Bálungbo	Gupok	Guphut	Yálung	Kámpo
Wife	Mobjye	Moibo	Michek	Bihl	Meng	Miyeng
Wind	Lung	Ridi	Bái	Bár	Ásár	Ásár
Woman	Amchó	Moibó	Michek	Hinjo	Menge	Mimmo
Wood	Shing	Shing	Ambal	Bon	Esing	Esing
Work	Láh	Leh	Gámbo	Hábámáo	Ageridung	Ager toká
Year	Ló	Ning. Ló	Bilsí	Basor (<i>Asam</i>)	Ditág	Ditág
Yes	Ing	Ong	O'e	O'i	Árwe	Hü. Awe. Eggidá
Young.	Zhem	Yonmo	Phánthe	Jala	Yámye	Yámye
One	Chi	Thur	Shá	Che	Áko	Áko
Two	Nyi	Nyik-ching	Gini	Nái, or Gni	Áni	Ániko
Three	Sum	Sám	Githom	Thám	Ángom	Ámko
Four	Zi	Phi	Bri	Bre	Ápi	Ápiko
Five	Ngá	Ngá	Bongá	Bá	Pilángo	Ángoko
Six	Tu	Khung	Dok	Ro	Ákye	Ákengko
Seven	Dün	Zum	Sni	Sni	Konange	Kinit ko
Eight	Gyed	Yen	Chet	Ját	Pini	Piniko
Nine	Gú	Gú	Shkú	Chku	Kinide	Konángk
Ten	Chú	Se. Shong.	Skong	Ji	Iinge	Uying ko

snow in this portion of the Himálaya, is at an elevation of 15,500 feet, while on the northern edge it reaches 18,500 ft. ; and that on the mountains to the north of the Sutlej, or still further, recedes even beyond 19,000 feet. The greater elevation which the snow-line attains on the northern edge of the belt of perpetual snow, is a phænomenon not confined to the Tibetan declivity alone, but extending far into the interior of the chain ; and it appears to be chiefly caused by the quantity of snow that falls on the northern portion of the mountains, being much less than that which falls further to the south, along the line where the peaks covered with perpetual snow first rise above the less elevated ranges of the Himálaya.

Notes on the Languages spoken by the various tribes inhabiting the valley of Asam and its mountain confines. By WILLIAM ROBINSON, Inspector of Government Schools in Asam.

(Concluded from page 237.)

PART II.

Our subsequent remarks, according to previous division, will have reference to the second great class or group of languages. These are spoken on the southern confines of the valley, and appear, more intimately than any of those already examined, to be connected with the great Chinese Stock.

A striking peculiarity in them all is, the absence of inflections, which to the classic reader appear almost essential to the existence of human speech. That this deficiency is opposed to the formation of long and sonorous words, is certain, for it is chiefly to the numerous and varied inflections employed by the Greeks, for instance, we are to attribute their ability to produce that full and majestic volume of sound which so peculiarly distinguishes their language. But among rude and semi-barbarous tribes remarkable for their comparative taciturnity and preference of plain sense over the flowers of oratory, such deficiencies it may be supposed are unimportant ; especially when we consider that among the languages of the Western nations our own comes nearest to the Chinese stock in this respect ; the utmost number of variations which an English verb undergoes never exceeding seven.

The deficiency referred to, however, is made up for by the use of small particles and appendages, though more frequently by the relative position of words in the formation of sentences, which is found amply sufficient to remove all ambiguity. Indeed, we find with respect to many English verbs (the verb to *cut* for instance) that of the two hundred and sixteen verbal variations which it undergoes, position alone is found equal to the task of forming two hundred and eleven, only five being formed by the addition of terminations to the original monosyllable; namely, *cuttest, cuts, cutteth, cuttedst, and cutting.*

What the English language then effects in so great a degree by position, these languages do almost wholly thereby.

The first of the group that demands our attention is

THE KHAMTI,*

which in common with the Siamese, Burmese, Laos, Shyan and Ahom, is only a dialect of the language usually known as the Tai; a language more or less prevalent through all that wide tract of country extending from Siam to the valley of the Brahmaputra.

In a language so extensive in its use, it might be conjectured that local peculiarities would have given rise to a great diversity of dialects, so that the Khamti and Siamese, spoken at the extremities, would have presented but few links of connection. On the contrary, however, we find that the discrepancies between the two are very trifling.

Mr. Brown's investigations lead him to the conclusion, that upwards of nine-tenths of the fundamental words are the same in these two dialects, with the exception of a few slight variations in pronunciation. These variations are mostly confined to a few letters, viz. *ch*, which the northern tribes change to *ts*; *d*, for which they use *l* or *n*; *r*, which becomes *h*; and *ua* which is changed for long *o*.

Different systems of writing have been introduced to express the sounds of the different dialects of the Tai. The Khamti and Shyan alphabets are evidently derived from the Burmese; the Laos is nearly related to the Burmese, but more complete and better adapted to the wants of the language than the Shyan; while the Siamese character bears only a remote resemblance to the Burmese.

* I am indebted to the kind assistance of the Rev. N. Brown for my notes on this language.

These alphabets are here presented in a tabular form for the sake of comparison. Both in their arrangement and in the power of the particular letters they seem to coincide with the Sanskrit Alphabetic System, from which they have evidently been borrowed. To provide for the expression of the varieties of accent and intonation common to the colloquial use of these tongues, double and triple combinations of letters occur (as in Bhotia) varying in extent according to the exigencies of each particular language. In Khamti, each of these letters is varied by sixteen simple accentuations, and by thirty-six complex ones. Hence it may be supposed that this dialect approximates very closely to the delicacy of the Chinese accentuation.

The Khamti is a purely monosyllabic language, and more powerfully accented than any of the Indo-Chinese languages spoken on the Asam frontier. In some degree, indeed, it seems connected with some of the Chinese dialects, especially the Mandarin or Court language, with which its numerals, as well as a few other terms, coincide, but these are not very numerous. By its finely modulated intonations, sounds organically the same are often made to express totally different ideas. Thus, má, for instance (with the rising tone) signifies a *dog*; mǎ, (the Italic m denoting the falling tone) signifies *to come*; while the same syllable, with an abrupt termination, or a sudden cessation of the voice at the end of it, mǎ, denotes a *horse*.

OF NOUNS.

As inflections are unknown to the language, the accidents of Case, Mood, and Tense are expressed by means of particles, generally following, but in some cases preceding the nouns or verbs they serve to modify.

The Nominative and Accusative cases do not need the aid of particles; they are merely the nouns in their natural state.

The expression of the Genitive case, depends solely on the juxtaposition of the two substantives in which, contrary to the idiom of the Chinese, the *latter* substantive is understood to be in the genitive case. Thus; mū, *hand*, and man, *he*, when placed in juxta-position, mū man, signify *his hand*. Háng, *a tail*, and pá, *a fish*. Háng pá, *a fish's tail*.

The Dative case is sometimes denoted by a prepositive particle to mark the person receiving, or, more frequently by the position of the noun before a donative verb,—a usage by no means foreign to the English language, in which such expressions as, I sent George a book, I gave

a ball to James, are extremely common. The preposition *Hang* is most commonly used as the particle to denote the dative case. Thus :

²Hang ³man ¹haü ¹da. ¹Give (it) ²to ³him. ²Hang ³man ¹maü ²po. ¹You ²beat ³him.

The other Cases, denoted in Sanskrit by the names of the Instrumental, the Ablative, and the Locative, are supplied by the use of prepositive particles.

The Khamti noun admits of no plural form. In those instances in which the noun does not express a collective or a plural idea, a numeral added to it renders the expression sufficiently intelligible.

To express the difference of gender in the inferior animals, the term *Thuk*, is used to denote the *male*; and *Me*, the *female*.

A horse, Masc. Mâ thuk; Fem. Mâ me.

A deer, Masc. Nyí thuk; Fem. Nyí me.

A goat, Masc. Pe thuk; Fem. Pe me.

A tiger, Masc. Sü thuk; Fem. Sü me.

A dog, Masc. Má thuk; Fem. Má me.

A cat, Masc. Miau thuk; Fem. Miau me.

For individuals of the human family the term *Sáu* is used to distinguish the *male*, and *Ying*, the *female*.

Masculine.

Feminine.

Kun sáu, man.

Kun ying, woman.

Luk sáu, son.

Luk ying, daughter.

Pi sáu, brother.

Pi ying, sister.

Kun sáu án, boy.

Kun ying án, girl.

In some cases however gender is indicated by the use of distinct words. Thus; *Po, father*; *Me, mother*. *Phó, husband*; *Mé, wife*.

OF ADJECTIVES.

An adjective generally follows a substantive; *examp. Kun ní, a good man.*

Má ma ní, a bad (not good) dog. Pú pi, a fat sheep.

In forming the *comparative degree* of the adjective, the word *Leu*, *beyond, than*, is added to it in its positive form. Thus; *yaü, great*; *yaü leu hün, greater than the house. Kat, cold. Kat leu nam, colder than water.*

The *superlative degree* is formed by the addition of the words *Leu*

peun. Thus, *Noí*, a mountain; *Sung*, high; *Noi sung leu peun*, a mountain higher than all, or the highest mountain.

NUMERALS.

The Khamti numerals are the same as those used by the Siamese.

- | | | | | |
|----------|---------|---------|----------|----------|
| 1. Nŭng. | 3. Sám. | 5. Hắ. | 7. Tset. | 9. Kau. |
| 2. Song. | 4. Sí. | 6. Hók. | 8. Pet. | 10. Sip. |

After which the ordinals are repeated and compounded.

- | | |
|---------------|------------------|
| 11. Sip-it. | 21. Sáu-it. |
| 12. Sip-song. | 22. Sáu-song. |
| 13. Sip-sám. | 23. Sáu-sám, &c. |
| 14. Sip-sí. | 30. Sám-sip. |
| 15. Sip-hắ. | 40. Sí-sip. |
| 16. Sip-hók. | 50. Hắ-sip. |
| 17. Sip-tset. | 100. Pák. |
| 18. Sip-pet. | 1000. Heng. |
| 19. Sip-kau. | 10,000. Mùn. |
| 20. Sáu. | 1,00,000. Lán. |

Numeral affixes, or as they have sometimes been called, generic particles, are in common use. These particles are affixed to numeral adjectives, and serve to point out the genus to which the preceding substantive belongs.

Tó, is the numeral affix applied to animals. When the number to be expressed is *one*, the generic particle precedes the numeral, as in *Tsàng tó nŭng*, *one elephant*; in every other case it follows the numeral.

¹Mũ ²kakhũn ³má ⁴nin ⁵Kai ⁶Sám ⁷tó ⁸au ⁹kwá ¹⁰yau.

¹Lást ²night ³jackal ⁴carried ⁵off ⁶three ⁷fowls.

¹Pe ²nán ³luk ⁴on ⁵yang ⁶song ⁷tó.

¹That ²goat ³has ⁴two ⁵kids.

Bai, is the numeral affix applied to such nouns as leaf, paper, umbrella, &c.

Nue, is applied to things round; *Thep*, and *Phen*, to flat substances; *Phũn*, to pieces of cloth; *Sen*, to things having length; *Ho*, to bundles, packets and the like; *Lem*, to sticks, posts, spears, &c. *Khót*, to ropes and such articles that can be coiled up; and *Bán*, to villages, hamlets, towns, &c.

OF PRONOUNS.

Gender has no place in the Khamti personal pronouns, nor do they undergo any variations indicative of *case*. As far as they are used as substantives, they form the various cases by receiving the prepositions already described as forming this branch of Khamti grammar; *number*, in nouns, as we have already remarked, is determined wholly by the context, or by certain circumstances attending the substantive. But as the pronouns, particularly in discourse, are frequently introduced without that connexion which could instantaneously enable the hearer to decide, whether one or many were intended, the Khamtis have adopted a mode to determine this independently of the connection; and in consequence make use of distinct pronominal terms to express the plural number.

The *personal* pronouns are

Kau, I.

Hau, We.

Maü, thou.

Maü sú, Ye or you.

Man, He.

Man khau, They.

The *reciprocal* pronouns are formed by adding the pronominal adjective *Eng*, to the personal pronouns, as *Kau eng, I myself. Hau eng, we ourselves. Maü eng, thou thyself, &c.*

The *relative* pronouns are *Yang*, and *Süng*, *who*; *Süngti*, *which*; and *Khru*, *that which*.

The *Interrogatives* are *Phaü, who? An näü, which? Sang, What?*

The *demonstrative* pronouns are *An nai, this*, and *An nan, that*.

The simple *indefinite* pronouns are, *Kan phong, some*; *Táng, other*; *nang nai, such*.

OF VERBS.

Verbs which have no inflection, can have nothing in them analogous to conjugation as in Greek, Latin and Sanskrit. The various kinds of verbs in Khamti must therefore be denominated wholly from their meaning and signification, as active, passive, neuter, causal, &c.

In the Indicative Mood the verb is in its simplest state, and unconnected with any other to modify its operation.

Only three tenses can be traced in this language, the Present, the Past, and the Future. In the Present, we have the verb in its simple state, in the Past, a particle is added, denoting completion or fulfil-

ment. And another particle, expressing will or determination, marks the Future.

The following will serve as a model for the variations a Khamti verb undergoes.

Kin, to eat.

INDICATIVE MOOD.—*Present tense.*

- | | |
|---------------------------------|-----------------------------------|
| 1. <i>Kau kin, I eat.</i> | 1. <i>Hau kin, We eat.</i> |
| 2. <i>Maü kin, Thou eatest.</i> | 2. <i>Maü sú kin Ye eat.</i> |
| 3. <i>Man kin, He eats.</i> | 3. <i>Man khau kin, They eat.</i> |

Past tense.

The particle *yau* is added to the verb.

1. *Kau kin yau, I did eat or have eaten.*
2. *Maü kin yau, Thou didst eat, &c.*
3. *Man kin yau, He did eat, &c.*

In the same manner through the plural number.

Future tense.

The particle *ta* is prefixed to the verb.

1. *Kau ta kin, I shall eat.*
2. *Maü ta kin, Thou shalt eat.*
3. *Man ta kin, He shall eat.*

And so on through the plural number.

The participial form is denoted by the particle *an*, put before the verb:—*An kin, eating.*

The *Imperative Mood*, which is used only in the 2nd person, is denoted by the particle *Dá* subjoined to the verb *Kindá, eat thou. Kwá dá, go thou.* This particle, however, is often omitted in common conversation. As in English, the Khamti admits of the introduction of another verb in the 3rd person. *Hü, give*, is used as the auxiliary verb *let. Hü kin, let him eat. Hü yú, let him stay.*

The *Potential Mood*, which includes the idea of *power* or *ability*, is commonly expressed by

Pe, can. Man kin pe, He can eat.

Káu khan-khan len pe, I can run fast.

Duty or *obligation* is expressed by prefixing the particle *Nai*.

Man nai kin, He must eat.

Kau hang maü ta nai pe I must beat you.

The *Subjunctive Mood*, which is used to give a conditional force to

the verb is expressed either by Sang, prefixed, or Zam, affixed to the verb; *Kau kin zam, If I eat.*

Sang tüt háng man, ta khán, *If (you) pull her tail (she) will scratch (you.)*

The *Prohibitive* form, is denoted by the particle Pai, or Yá, prefixed to the verb.

Pai kin, *eat not.* Máu pai lak, *thou shalt not steal.* Yá nye, *do it not.*

Simple *Negation* is implied by Ma, or Mo prefixed to the verb.

Kau ma kin, I do not eat.

Man mo pengasang, He does nothing.

When a question is asked the particles Gai and Kái, are usually added to denote *interrogation*.

Maü kwá thaü gai? Where have you been.

Hang man maü po, ma caü gai? You beat him, did you not?

Tán phú dĩ kiát kái? Is this man angry?

Kai kái, kaü kái? Is it far or near?

PARTICLES.

Adverbs. An adverb generally follows the word which it modifies, whether it be an adjective or a verb—

Maxai, to dry.

Mangá, yesterday.

Sün, the day before yesterday.

Maphok, to-morrow.

Tsaü, early.

Meu tsaü, early in the morning.

Nam, first.

Lán, last.

Kiá, ever.

Mai kiá, never.

Sakti, at once.

Pelá, when.

Ti lang, afterwards.

Phé, here.

Han, Pún, there.

Lang, immediately.

Köi, slowly.

Khín, quickly.

Meün meün, equally.

Perá het, wherefore.

Perá nan, therefore.

The *Prepositions* in common use are :

Tí, in, at, to.

Luk, from.

Kon, after.

Nai, in.

Him, near.

Bón, above.

Hang, Thung, to, unto.

Kap, with.

Neu, upon.

Lum, below.

Lang, behind.

Dang, according to.

Tóngná, in presence of.

Há mai, without, destitute of.

The Conjunctions are—

Tak, Le, and.	Ik, besides, moreover.
Khau, if.	Ik lau, yet again.
Unkan, unless.	Tewá, but, except.
Perá, because.	Hu, or.

The construction of the language is simple and inartificial, adhering to what philologists term the *analogous* idiom, that is, ideas are expressed in the natural order in which they occur to the mind. The nominative regularly precedes the verb, and most frequently the verb precedes the case which it governs.

SENTENCES.

The following sentences are introduced to exemplify the preceding remarks:—

Má hau, *The dog barks.*

Miau ta wám nú, *A cat will catch mice.*

Lapséng ko han pe, *She can see in the dark.*

Nók nai hong ma nai nyin gai? *Do you not hear that bird singing?*

Khai man maü pai lak, *Do not steal her eggs.*

Sang maü lak, tang wan man ta hai yau, *If you steal them, she will cry all day.*

Yong, luk on ní, *Yong is a good boy.*

Kau ma pin pe, man ma wá, *He does not say, "I cannot do" (it.)*

Kángháu lang nin nai phaü té má? *Who made the heavens and the earth?*

THE LORD'S PRAYER IN KHAMTI.

Po tá khá, an ú nũ káng háu nai, nang cū* máü cau, róse kóyam háü, yang nui né; háü má té mán, té mǔng maü cau, nui né; nang aló maü cau, khaü cāü nũ fā káng háu pyé zóng nang hũ ko, lang nin mǔng káng háü, pin nang nan ta khá tá. Hang hau manai cá kin háü nui ta khá tá. Kun phit hang hau nai hau poi nang hũ ko, apet tú khá khaü poi háü many nan ta khá tá—Apet kyám nai hang hau pai háü com; tí hái tí yák poi lot háü nui ta khá tá.

THE SINGPHO.†

The territories occupied by the Singphos extend from the Patkoi range to the Brahmaputra, or from the 27° to the 28° N. Lat. and from

* C is sounded as in Czar, or like Ts.

† My acknowledgments are due to the Rev. M. Bronson for the kind assistance received from him while drawing up the following remarks.

the frontier of Asam to the Langtang mountains on the east. Their language is common to numerous tribes occupying all the northern portions of the Burmese empire. About one fourth of its vocables are allied to the Burmese, and an equal proportion to the dialect of Manipur. Its intonations are similar to those of its cognate, the Burmese, and its grammatical construction precisely the same. It is peculiar for its combinations of consonants, many of which would at first sight appear quite unpronounceable to a European. It has properly no numbers, cases, nor flexions in its nouns; nor conjugations, moods, tenses, or persons in its verbs. Many words have a substantive, adjective, or verbal signification, according to their position in a sentence; but in general, the names of objects, qualities and actions are sufficiently distinct from each other. Hence, in its structure and expression, the language is exceedingly simple.

OF NOUNS.

Cases are usually denoted by post-positive particles. As in all languages, the Nominative is the noun in its simple state.

The Genitive is sometimes denoted by its position before another noun, but more frequently by the particle Ná, put after it. As in *Kansu-ná rung*, or *Kansu rung*, a cow's horn.

The Dative case is usually marked by the particle Fe; though it is not unfrequently omitted when the noun is used before a verb signifying to give, &c. in which instance the case of the noun is sufficiently intelligible. *Exam*: Singpho óráwá ngai ngú yáhá, *I gave that man rice.* Ngai-fe lik náng galóui nyádai, *You never gave me a book.*

The Accusative case is the same as the nominative, distinguished only by its position in a sentence. *Exam*: Náng mumúng mirhá í? *Did you buy the mangoes?* Ora kansú cu nyádai, *That cow does not give milk.*

Under the case generally termed the Ablative, is included a variety of ideas, distinguished in Sanskrit by the Instrumental, the Locative, and the Ablative. These may all be expressed in Singpho by the use of post-positive particles.

Mbá, a cloth. Mbái kacúlú, *Wipe it with a cloth.*

Sirá, place. Khiná sirá-i-dáu, *Put it in its place.*

Simí, a lamp. Simí-goí namán datu, *Put oil into the lamp.*

Sometimes the particles are omitted: as in *Ndí ncin datu*, *Fill the pitcher (with) water.*

A Singpho noun admits of no change to indicate the plural number. Except where the noun itself expresses a plural idea, a numeral adjective is usually added.

Nor are there any traces of a distinction of gender by the use of terminal affixes. Yet the language is not entirely destitute of substantives descriptive of the gender. In the case of human beings gender is usually distinguished by distinct terms: as in

Singpho, <i>man</i> .	Númsyá, <i>woman</i> .
Wá, <i>father</i> .	Nu, <i>mother</i> .
Máng, <i>boy</i> .	Síwí, <i>girl</i> .

In the case of the inferior animals, the words *Lasa, male*, and *Númsá, female*, are added to the specific terms.

OF ADJECTIVES.

The position of an adjective in a sentence is invariably after the noun it serves to qualify.

Ncin punglám khoy, *pour (in) hot water*.

Singpho kunkhán galóui-mung nsú-á.

An idle man never can be rich.

As the language rejects terminations of every kind, it of course has none to mark the degrees of comparison. Comparisons are therefore made by particles expressive of number or quantity.

Ngai sindi báhá, *I am very weary*.

Ndai latai gráudai, *This is the greatest of all*.

NUMERALS.

The Singpho numerals are—

- | | | | | |
|------------|-----------|-----------|-----------|-----------|
| 1. Aimá. | 3. Masúm. | 5. Mangá. | 7. Sinit. | 9. Cekhá. |
| 2. Nkhong. | 4. Melí. | 6. Krú. | 8. Macat. | 10. Sí. |

After which the ordinals are repeated and compounded.

11. Sí-ai.	100. Lat-cá.
12. Sí-nkhong.	200. Ní-cá.
13. Sí-masúm, &c.	300. Masúm-cá.
20. Khún.	400. Melí-cá.
21. Khun-ai.	500. Mangá-cá.
22. Khun-nkhong, &c.	600. Krú-cá.
30. Tumsí.	700. Sinit-cá.
40. Melí-sí.	800. Macat-cá.
50. Mangá-sí.	900. Cekhu-cá.
60. Krú-sí.	1000. Hing.
70. Sinit-sí.	10,000. Mun.
80. Macat-sí.	100,000. Sen.
90. Cekhú-sí.	

OF PRONOUNS.

The Personal pronouns are Ngái, *I*, Náng, *Thou*, and Khi, *He, She or It*; the specific signification being distinguished only by the connection in which it stands. Distinct terms are used to express the plural number. *I, we*; Nithen, *ye*; and Khini, *they*.

The variations of *cases* are indicated in the same manner as in the case of substantives.

The *Possessive* pronouns are the same as the personal, with the genitive particle affixed.

The *Relative* pronouns are, Gadaimá, *who*; and Gadémá, *which*; used also in an *interrogative* sense, with Phakaimá, *what*?

The *Demonstrative* pronouns are, Ndai, *this*; and O'rá, or O'ráwá, *that*.

OF VERBS.

The moods and tenses of verbs are expressed by means of particles, or significant words.

INDICATIVE MOOD.

Present tense. The verb in its simple state is often used as the form of the present tense, Ngái dúp, *I strike*. Khi sú, *He speaks*. The verb Dai, *to be*, is sometimes added as an auxiliary. Ngái dup-dai, *I strike or am striking*. Ngái sú-dai, *I speak or am speaking*.

Past tense. This tense is denoted by the particle há. Thus Khi dúp-há, *he did strike*. Náng sú-há, *thou didst speak*.

Perfect tense. Here the particle há, and the verb dai are conjoined. Thus, Ngái dúp-há-dai, *I have struck*. Náng sú-há-dai, *thou has spoken*.

Future tense. The particle á added to the verb denotes future time. Khi dúp-á, *he will strike*. Ngái sú-á, *I will speak*.

The Infinitive Mood, or more properly, the Gerund, is indicated by the addition of the particle Ijói, *for, for the purpose of*. Dúp-ijói, *to strike*. Sú-ijói, *to speak*.

Participles.

Present. Dúp-yang, *striking*. Sú-yang, *speaking*.

Past. Lángdi, *having taken*. Sú-ngdi, *having spoken*.

The Imperative Mood is formed by the addition of the particle U, to the root of the verb. As in commanding, it is obvious it is only the 2nd person that is addressed, this mood may be said to exist only in that person.

Dúp-ú, *strike thou*.

Sú-ú, *speak thou*.

Prohibition is implied by prefixing the word Phung, or Kúm to the form of the imperative.

Phung dúp ú, *do not strike.* Kúm lug-ú, *do not steal.*

Negation is expressed by the suppressed sound of the letter N ; put before the verb in its different tenses. Ngái ndúp-dai, *I do not strike.* Ngái ndúp-há, *I did not strike.* Ngái ndúp-á, *I will not strike.*

POTENTIAL MOOD.

When *power* or *capacity* is intended to be implied, the word Ngutá, *able*, is added to the root of the verb.

Ngái dúp ngutá, *I can strike.* Khi sú ngutá, *he can speak.*

In the negative form it becomes Ngái dúp n-ngutá, *I cannot strike.* Khi sú n-ngutá, *he cannot speak.*

Desire is expressed by the verb Rá, *to wish*, put between the root of the verb and the auxiliary.

Ngái dúp-rá-dai, *I wish to strike.* Khi sú-rá-dai, *he desires to speak.*

Interrogation is implied by the particle I, added to the verb, provided the verb ends the sentence.

O'rá wá ning chin-dai, Náng aká-í? *That bird sings, do you hear (it)?*

Náng-ne ngkhritá í? *Do you dread (it)?*

When there is no verb in the sentence the interrogative particle Má is commonly used.

Ndai lik gadémá má? *Whose book is this?*

These particles are omitted when any other word in the sentence implies interrogation.

Náng khi-fe pharai dup-há-dai? *Why have you struck him?*

Particles.

Adverbs in Singpho usually precede the verbs they serve to qualify.

Gáláu, *quickly.*

Gáláu di-ú, *do it quickly.*

Lúimá, *a little.*

Lúimá khring-ú, *wait a little.*

Aidi, *well.*

Aidi dúng-ú, *sit prettily.*

Nong-nong, *daily.*

Nong-nong ngái-fe tsu rá-dai, *I want milk daily.*

Leni khringi, *every other day.*

Leni khringi joi ngái fe wá rá-dai, *I want a pig every other day.*

O'rate, *yonder.*

O'rate phung sá-ú, *do not go yonder.*

Tukhui, *in.*

Tukhui lúng-ú, *come in.*

Singándi, *out.*

Singándi prú-ú, *go out.*

Gadé, *how much, or how many.*

Nána mumúng gadé ngá? *how many mangoes have you?*

The Prepositions of occidental languages are, in Singpho, rendered by *Post-positive particles*.

SENTENCES.

Maráng tú-á, *it will rain.*

Chong lá-ú, *bring an umbrella.*

Ján já pyou-dai, *the sun is very hot.*

Nána lágóng gágri cúdai, *your feet are very dirty.*

Khái sáu kicinu, *go to the river and wash them.*

Náng phakai mungli dí ngútá? *what work can you do?*

Náng phakaimá ngúdai? *what do you say?*

Ngaiea gá sú-yango, náng phung sú-ú, *when I am speaking, do you not talk.*

Nána munglí dí phung maláp-ú, *do not forget to do your work.*

Ngaina lettá ketsin yang, khi sá hádai, *he went when I was washing my hands.*

Nána liung ningdung khi midit-ú, *dip the end of your finger in water.*

Ngai sigá yángo gáláu sáu, *when I call come quickly.*

Nángi ntséng yángo, khi madún-á, *if you do not know he will show you.*

Phrá aimá ngá-dai, *there is one God.*

Phrá ndai mú sijo-há-dai, *this God built the heavens.*

Khi ngá sijo-hádai, *he created the earth.*

Ngai-fe, náng-fe, singpho yong-fe khi sijo-hádai, *he made me and you and all men.*

Phune ketsing, tso-de bum, khá-nu gubá, jan, *the green tree, the high hill, the great water, the sun.*

Sitá, sigan túdai, sijo-hádai, *the moon, the shining stars, he made.*

Yong sera-í mú-dai, *he sees in all places.*

Ningthó-i múdai sat, ningtsi-ni mang múdai, *as he sees in light, so he sees in darkness.*

Náng di-dai theng, khi yong chéng-dai, *whatever you do, he knows all.*

THE NAGA.

That large extent of mountainous country, bounded on the west by the Kopili river, the great southern bend of the Barak, and the eastern frontier of Tipperah, in nearly east longitude 83°; on the north by the valley of Asam; on the east and south-east by the hills dividing Asam from the Bor-Khamti country in longitude 97°, and the valley of the Kyendrens; and on the south by an imaginary line, nearly correspond-

ing with the 23rd degree of north latitude, is inhabited by numerous tribes of Highlanders, known to the Asamese by the general name of Nagas. Whatever may be the origin of the word, it appears that the appellation is entirely unknown to any of the hill tribes themselves. They are divided into numerous communities or races, and they know themselves by the designations of their respective tribes only, and not by any name common to all the races.

There appear however to be some marks by which these tribes are distinguished from their neighbours, and some common ties by which they are all bound together as one people, though at present divided into tribes by a diversity of dialects. These dialects are sometimes so different that two adjoining tribes cannot converse together, except through the medium of a third dialect common to both; yet they are said to intermarry and form connexions and alliances with each other, which they do not do with tribes not belonging to the Naga community.

The Nagas also appear in general to be distinguished from their neighbours by physical conformation; for though there is much difference in this respect amongst them, yet they are in common remarkable for extremely coarse, savage countenances, and dull, timid, heavy dispositions.

My investigations, for the present, have been confined to the dialect spoken by the Námsángiyás, a tribe occupying the hills near the sources of the Boori Dihing river. To the Rev. Mr. Bronson of Nowgong, I am indebted for the valuable aid he has afforded me in these enquiries.

OF NOUNS.

Comparatively copious as is the grammatical apparatus of this language, it possesses no affixes by which to designate the cases of its nouns.

The Genitive case is denoted merely by the juxta-position of the two substantives, the former being understood to be in the genitive.

Kien ngiupo phyet-ó, *Milk the goat, (or literally,) draw the goat's milk.*

In the other oblique cases, the noun is followed by the distinguishing adjunct, Nang; sometimes with, though more frequently without the addition of a post-positive particle.

Ham-nang vanró, *Bring a mat.*

Ira minyáng-nang láko-tak, *I gave it to that man.*

Sán-nang lam-ó, *Put it in the sun.*

Jó-nang Kien-ó, *Fill it with water.*

The particles Má and Pá are frequently used as affixes to nouns singular, but they seem to be merely euphonic, and have no definite signification attached to them.

The particle He, is employed in the same manner, but only in cases where plurality is implied. It is, however, often omitted; and then the plural number is distinguished by the collective or plural idea expressed by the noun, or by the addition of a numeral adjective.

The difference of gender in individuals of the human family is denoted by distinct terms; in the case of all other animals, the appellatives Póng, *male*, and Nyóng, *female*, are added to the noun.

Masculine.

Mi-nyán, *man.*

Delá, *husband.*

Vá, *father.*

Iphó, *brother.*

Mán-pong, *a bull.*

Hú-pong, *a dog.*

Kien-póng, *a he-goat.*

Feminine.

Dehiek, *woman.*

Tang-nyú, *wife.*

Ing-yong, *mother.*

Ing-yáh, *sister.*

Mán-nyóng, *a cow.*

Hú-nyóng, *a bitch.*

Kien-nyóng, *a she-goat.*

OF ADJECTIVES.

In composition, an adjective invariably follows the noun it serves to qualify.

¹Írá ²kien ³ngiu-po ⁴asan ⁵ko-á, ¹that ²goat ³gives ⁴good ⁵milk.

Adjectives in this language admit of no variations expressive of number, case, or gender, or even of the degrees of comparison. But as the comparison of one person or thing with another so as to ascertain the relative quality possessed by each, must necessarily exist in every language, we find that the general mode of forming comparison among the Námsángiyás, is merely by placing the adjective after the noun with which the comparison is made, the noun being put in the oblique form. Ngámá íra mi-nyán-nang áló, *I am taller than that man*, or literally, *I that man tall.*

Ngámá íranangmá ajá ilamang, *I want more than that.*

Jó or Linjó is often added to an adjective to express a quality as existing in the highest degree.

Ira dehiék phangsan jó, *that woman is very handsome.*

Ará arimá asan linjó, *that fruit is exceedingly nice.*

NUMERALS.

The numeral system of the Námsángiyás is emphatically decimal—of the ten fingers. Thus they count.

- | | | | | |
|------------|------------|-----------|------------|-----------|
| 1. Vánthe. | 3. Vánram. | 5. Bangá. | 7. Yng-it. | 9. Fkhu. |
| 2. Ványi. | 4. Bell. | 6. Irók. | 8. Isat. | 10. Ichi. |

and then throwing their fingers in an imaginary heap they exclaim, Ruak, *a decade.*

- | | |
|----------------------------|-------------------------------------|
| 11. Ichi vanthe, 10+1. | 20. Ruak nyi, <i>two decades.</i> |
| 12. Ichi vanyi, 10+2. | 30. Ruak ram, <i>three decades.</i> |
| 13. Ichi vanram, 10+3, &c. | 40. Ruak beli, <i>four decades.</i> |

and so on till they come to Chá, *a hundred.*

- | | |
|---------------|---------------------------------------|
| 100. Chá-the. | 300. Chá ram, &c. |
| 200. Chá-nyi. | Chá ichi, <i>ten hundred or 1000.</i> |

OF PRONOUNS.

The *personal* pronouns are, Ngá, *I*; Nang, *thou*; and Ate, *he, she, or it*. As the pronoun, is next to the verb, the most important part of speech, and that from which the verb chiefly derives its precision, we find in this language the use of distinct terms to express the plural number. They are, Nimá, *we*; Nemá, *ye*; and Sening, *they*.

In, what we have termed, the oblique form, these pronouns take the particle Nang after them, as in the case of nouns.

Ngánang.	Nangnang.	Atieng.
Nimánang.	Nemánang.	Seningnang.

Atieng, appears to be merely a contracted form of Ate-nang, the one term is as commonly used as the other.

The *possessive* pronouns are I, *my* or *our*; Má, *thy* or *your*; and Á, *his*, or *their*. They are invariably used before the nouns with which they are connected.

Arápá í lách, *this (is) my kite*

Mámá vá ngyóng-nang veó, *honour thy father and mother.*

In this sentence the first syllable má, is the pronoun, the second euphonic particle.

Anáppá ajun jó, *his hair (is) very soft.*

The particle ráng, is often added to the above pronouns.

Iráng mók itongá, *the horse is mine.*

Áráng hum itongá, *the house is his.*

The *demonstrative* pronouns are, *Krá this*; and *Írá, that*, with their plurals *Kráhe, these*, and *Íráhe, those*. They precede the nouns they serve to point out.

Írá khat-pá ílamang, I want that cloth. Krá-pá jo-kó, drink this water.

The *interrogative* pronouns are *Haná or Hanmá, who?* and *which?* and *Chenná, what?*

OF VERBS.

The *Námsángiyá* verb appears to be the most interesting part of its grammar. It has but one form of conjugation, and the various modifications of an action are expressed by the addition of terminations to the verb expressing the action. The terminations are the same in both the singular and the plural numbers.

Thien, TO PUT.

INDICATIVE MOOD. *Present tense.*

1. *Thien-ang, I put.* 2. *Thien-ó, thou puttest.* 3. *Thien-á, or é, he puts.*

Past tense. 1. *Thien-tak, I did put.* 2. *Thien-tó, thou didst put.* 3. *Thien-tá, he did put.*

Perfect tense. 1. *Lá-thien-tak, I have put.* 2. *Lá-thien-tó, thou hast put.* 3. *Lá-thien-tá, he has put.*

Future tense. 1. *I-thien-ang,* 2. *I-thien-ó,* 3. *I-thien-á, or é. Gerund.* *Thien-ráng. Participle continuative.* *Thien-limá, or lámá.*

The *Imperative* form is the same as that of the 2nd person *Present tense.*

When it is necessary to give a *conditional* or *subjunctive* force to the verb, the particle *O'kó* is affixed to the verb in its various forms.

Thienang ókó, if I put. Thienó ókó, if thou put. Thiená ókó, if he put, &c. &c.

The *potential* form, used to express power or ability, is denoted by the use of the verb *Tá, to be able*, as an auxiliary.

Tá thienang, I can put.

In conjunction with this form of the verb, we find a peculiar use made of the *possessive*, instead of the *personal* pronoun. Thus instead of saying *Ngá tá-thienang, I can put. Nang tá-thienó, thou canst put*, we find the conventional form to be,

1. Itá thienang, *I can put.* 2. Mátá thienó, *thou canst put.* 3. Átá thiená, *he can put.*

The negative form is denoted by the addition of the negative particle Mak, to the auxiliary verb.

1. Itá mak thienang, *I cannot put.* 2. Mátá mak thienó, *thou canst not put.* 3. Átá mak thiená, *he cannot put.*

When the necessity of an act is to be expressed, Thing is compounded with the verbal root.

Ngá thien thing, *I must put.* Nang thien thing, *thou must put.* Ate thien thing, *he must put.*

Prohibition is expressed by the use of the negative particle Mak, or Nak, immediately before the verbal root.

Má dak nak sakó, *do not lay your hand (on it).*

Inang mak kánó, *do not go there.*

To express simple negation the particle Mak, or Mâ is put after the root of the verb.

Árá hú-má kak mâ, *that dog does not bite.*

Á ingyong-má kómâ-tá, *his (or her) mother did not give (it).*

Minyán moót ahó dang-mâ-okó, *if the man has not any work.*

Interrogation is denoted by the particles ne, á, or le added to the end of the sentence.

Jó aló le? *is the water deep?*

Nang-má chenná lam-ó á? *what do you seek?*

Majá nang sóijáng mâ luto ne? *did you not catch a pea-fowl yesterday?*

OF ADVERBS.

Adverbs are used to qualify verbs and adjectives; and in composition they usually precede the verb, and follow the adjective.

Áchánmá, *fast.* Áchánmá lu-ó, *hold fast.*

Jó, *very.* Irá natá-ma alang jó, *that boy (is) very cross.*

Tajā, *to-day.*

Há ló, *afar.*

Ni-nap, *to-morrow.*

Rangjánang, *in the evening.*

Majá, *yesterday.*

Rankhánang, *in the morning.*

Dokko, *now.*

Khorók, *quickly.*

Ánang, *here.*

Aré, *slowly.*

Inang, *there.*

The CONJUNCTIONS are

Iroková, *and*.Iróokomin, *but*.Min, ákomin, *also*.Cherángmá, *for, because, &c.*Okó, *if*.

POST-POSITIVE PARTICLES are used in this language in the same manner as the prepositions of occidental tongues.

Pungmá, *with*. Nyunang, *within*. Akhan, *under*. Vá, *from*.

Nyu, *in*. Khonang, *upon*. Dumnang, *by means of*.

SENTENCES.

Rang i-pathá, *It will rain*.

Khat-húp vanró, *Bring an umbrella*.

Sán-má lang-má sai hang, *The sun is very hot*.

Má dánang mak ahang jo, *Your feet are very dirty*.

Jónang kál-o má suan-o, *Go to the river and wash them*.

Nangmá chen móot i-ta-móo? *What work can you do?*

Nangmá chen ngait-o? *What do you say?*

Ngámá ngin mathu mathóithak, iraphímá nang nak thó thóo, *Do not talk when I am speaking*.

Nangmá móot moot ráng nak lakó, *Do not forget to do your work*.

Ngá idak matúmá suantak, até lá-ká-tá, *He went when I was washing my hands*.

Má dak sútúnpá jó-nang lúmsú-ó, *Dip the end of your finger in water*.

Nangmá ma jet-kókó, até má chen i-khésaká, *If you do not know then he will show you*.

Katakrag ván the itóngá, *There is one God*.

Írá katakrang-pá rang tiek-tá, *This God built the heavens*.

Até-má há min tiek-tá, *He created the earth*.

Ngá, nang-nang, hueri minyán nang tiektá, *He made me and you and all men*.

Bang áhing há hó acúong, jó a dóng, sán, dáfe, mérik achúm, tiektá, *The green tree, the high hill, the great water, the sun, the moon, the shining stars, he made*.

Phang-tang lát-nang ekhe-á, *He sees in all places*.

Rangvonang maró ekhé-á, rang-nyak-nang min iro ekhé-á, *As he sees in light, so he sees in darkness*.

THE LORD'S PRAYER.

Ira ní rang nang tongte Vá, má ming pujá chen dǎngá, ma nok ngyárang chen sóngá ; rang nang maróá, íróa há-nang madákú chen sóngá. Tejá ní aphak acháli nínang kóhi. I'roková ní thá-pétenang ní má marórang lietang, irarangrang ní thápé pá tinghi. Nínang tóam-nang nak káthi, íková nínang cham chó túkó pamhi ; chenmá róantang róanjang nok, ákomin chan, akomin móhimá, uráhé maráng, író chen dǎngá.

THE MIKIR.

The Mikirs occupy a tract of hilly country situated within the boundaries of the District of Nowgong in Central Asam, which covers an area of about 1710 square miles. Besides the unmixed communities that occupy these hills, numerous families of Mikirs are scattered all over the south bank of Lower Asam. They are always changing their locations ; seldom continuing above three or four years in one place ; and are mostly employed in cultivating the land for rice and cotton.

At the lowest computation the entire population of the Mikirs may be estimated at about 26,000 souls.

Living as they do in a rude state of society, and possessing no written language, it is no easy matter to trace their origin. They have a tradition that their ancestors originally came from the Jaintia hills ; which might be assumed to be correct, from the circumstance of their having a few Jaintia words mixed up in their vocabulary. I have had no opportunities yet of making any comparison between the two languages. This task I reserve for a more convenient season.

The sounds of the Mikir language are pure and liquid, and in a great measure devoid of gutturals or strong aspirates. A slight nasal inflection and an abrupt cadence common to many of the vocables, are peculiarities this language possesses in common with all the Indo-Chinese monosyllabic dialects.

OF NOUNS.

Nouns admit of no variations expressive of *number* ; the plural state is generally defined by a numeral, or some other word expressive of quantity. Thus, *Arleng, a man. Apánang árleng, or Ákó-óng árleng, many men.*

Acharong, a cow ; Jónphungó áchorong, five cows.

Nor are the accidents of *case*, distinguished by any inflections or dif-

ferences of termination. The Genitive case is denoted merely by the juxta-position of the two substantives; the former being understood to be in the genitive case.

Oi áti, *a bird's nest.* Jálong ánuK, *a buffalo's horn.*

The Accusative is the same as the nominative, and is distinguished only by its position in the sentence.

The other relations of nouns are marked by the use of post-positive particles.

Yok, or Kyok is most commonly used to mark the person receiving, or as the Dative particle.

¹ Ne ² mú ³ áyok ³ tárámo, *I have called my brother.*

¹ Árweng ² ne ³ yok ³ pí, *Give me a feather.*

The Ablative is expressed by the particle Pára, or Rem-pára; and the other cases are denoted by corresponding significant particles as in English.

Gender, in individuals of the human family, is marked by the use of distinct terms.

Pensó, *man.* Ápinghán, *husband.* Apó, *father.* Áte, *brother.* Ymu, *ditto.*

Arlossó, *woman.* Apisó, *wife.* Kió, *mother.* Báí, *sister.* Ingjil, *ditto.*

In the case of the inferior animals, the appellatives Alo, *male,* and Ape, *female,* are added to the noun.

Ingnár, *an elephant, Masc.* Ingnárálo, *Fem.* Ingnárápe.

Musung, *a deer, Masc.* Musungálo, *Fem.* Musungápe.

Kipi, *a monkey, Masc.* Kipiálo, *Fem.* Kipiápe.

Nouns derived from verbs, usually have the particle, "po" affixed to the original form of the verb. Thus, from Kichiháng, *to beg,* we have Kichihángpo, *a beggar.*

OF ADJECTIVES.

Adjectives do not alter their terminations to express either number, case or gender. They always follow the nouns they qualify.

Aláng kángsám, *cold water.* Lek áklak, *white beads.* Aso kángtuk, *a fat boy.*

Grades of quality are denoted by the particles Si and Sat subjoined, or by such words as Arlo, and Játsi, put before the adjective. Comparison, whether expressed by distinct words, or incrementary particles, is unknown to the language.

Akleng, great. Akengsi, very great. Arlo ákleng, exceedingly great.

Akiding, long. Akidingsat, very long. Ngodáh, bad. Játsi ngodáh, thoroughly bad.

The mode of numeration that obtains among the Mikirs, presents us with a few interesting peculiarities.

THE NUMERALS are

Ichi,	1.
Hini,	2.
Katham, ..	3.
Phili,	4.
Phong,	5.
Thorok, ..	6.
Thorchi, ..	7. this is Thorok 6, and Ichi 1=7.
Nirkep, ..	8. literally 10—2=8.
Chirkep, ..	9. „ 10—1=9.
Kep,	10.
Then follow Kepáichi ..	11, or 10 + 1.
Kepáhini, ..	12, or 10 + 2, and so on till
we come to Kepákep, ..	20, or 10 +10, which is also
expressed by Ingkol, . . .	a score. Then follow
Ingkol-ichi, .	21.
Ingkol-hini, .	22.
Ingkol-katham, ..	23, &c., till we come to the third
decade, Katham-kep, ..	30, or 3x10.
Hini ing kol, .	40, or two score.
Hini ingkol lá kep, .	50, or two score plus ten.
Phár,	100.

The above numerals as far as *six*, that is all the simple ones, it will be observed, assimilate to those in use by the Gáros, and are most probably to be traced to the same origin. It is also worthy of remark, that the peculiarity noticed in the use of the Gáro numerals, as applied to men, to inferior animals, and to inanimate things, exists also in the specific application of the Mikir cardinals.

When enumerating individuals of the human family, the word *Báng* is prefixed to the numeral. *Áte báng hini, two brothers.*

When the numeral is applied to any inferior animal, the word *Jón* is used instead. *Jón phongo áchorong, five cows.*

And Hong, and Páp, are indiscriminately prefixed to numerals when applied to inanimate objects.

OF PRONOUNS.

There is no distinction of Gender in the pronouns of this language. In the case of the 1st and 2nd person, the sex is supposed to be known, and in the 3rd person it must be inferred by a reference to its antecedent.

The Personal pronouns are—

<i>Singular.</i>	<i>Plural.</i>
Ne, <i>I.</i>	Áli, <i>we.</i>
Náng, <i>thou.</i>	Náli, <i>you.</i>
Álang, <i>he, she, it.</i>	Ánáli, <i>they.</i>

The relations of *cases* are denoted in the same manner, as already exemplified with reference to nouns substantive.

Ne ne sál inghol, *I do my work.*

Ne yok sáng biso he, *give me a little rice.*

The Demonstrative pronouns are Lápen, the proximate, and Ilápen, the remote. These are reduplicated to denote the plural. Lápen lápen, *these.* Ilápen ilápen, *those.*

The Interrogative pronouns are Inghone, *who?* and *which?* and Mpópi, *what?*

Relative pronouns are very vague, indeed I am not aware of the existence of any; the sentence being generally so rendered as to obviate the necessity of them. Thus, instead of saying "the man who went," a Mikir would say, Árleng gidám, *the gone man.*

OF VERBS.

The various kinds of verbs in this language must be denominated wholly from their meaning and signification, as active, passive, neuter, causal, &c.

The Indicative Mood, is the verb in its simplest state, unconnected with any other to modify its operation.

The relations of time are expressed by affixes, except in the *present tense*, which may be taken as the root of the verb.

Verbs undergo no modification consequent on number or person.

Present tense. Ne doh, *I am;* Náng doh, *thou art;* Álang doh, *he is.*

Áli doh, *we are;* Náli doh, *ye are;* Ánáli doh, *they are.*

And so in the case of any other verb.

Ne Cho, *I eat.* Ne Inghol, *I do.* Ne Dá, *I go.*

Present definite. Ne Chodoḥ, *I am eating.* Ne Ingholdoḥ, *I am doing.* Ne Dámdoḥ, *I am going.*

Past tense. Ne Cho lóh, *I did eat.* Ne Inghol káh, *I did do.* Ne Dámoḥ, *I did go.*

Future tense. Ne Choye, *I shall eat.* Ne Ingholye, *I shall do.* Ne Dámye, *I shall go.*

Future, implying a determination, Ne Cho bó, *I will eat.* Ne Inghol bó, *I will do.* Ne Dá bó, *I will go.*

Future, a more expressive form. Ne Cho báng, Ne Inghol báng, Ne Dámláng.

The Gerund is denoted by prefixing *Ki*, and adding *Ayok* to the root of the verb.

Ki-cho-áyok, to eat, for the purpose of eating.

Ki-inghol-áyok, more frequently contracted into Nánghol-áyok, to do, for the purpose of doing.

Ki-dám-áyok, to go, for the purpose of going.

PARTICIPLES.

Present. Chosi, *eating.* Ingholsi, *doing.* Dámsi, *going.*

Past. Cho po, *having eaten.* Inghol-po, *having done.* Dám-po *having gone.*

Continuative. Chosido chosido, *continuing to eat.* Ingholsido, *continuing to do.* Dámsido dámsido, *continuing to go.*

The Imperative Mood, is used only in the 2nd person.

The simple verb in the present tense, 2nd person, is often used in an imperative form.

Náng Cho, *eat thou.* Náng Inghol, *do thou.* Náng Dám, *go thou.*

Sometimes the particle *Noḥ*, is added to give more force to the command.

Cho noḥ, Inghol noḥ, Dám noḥ.

Prohibition is denoted by the use of the particle *Ne* after a pronoun, or *Ye*, after a verb. Thus,

Cho náng ne, *eat thou not.* Cho ye, *eat not.*

Inghol náng ne or Inghol ye, *do it not.*

Dá náng ne, or Dá ye, *go not*

The Potential Mood, expressing ability, capacity, &c. is denoted by the use of the word *Un*, *can.* Thus,

Ne cho un, *I can eat.* Ne inghol un, *I can do.*

Ne dám un, *I can go.*

Ne cho un ye, *I cannot eat.* Ne inghol un ye, *I cannot do.* Ne dám un ye, *I cannot go.*

Interrogation is implied by the particle Má, placed after the verb.

Náng án chóló má? *Have you eaten rice?*

Ne inghoáyok piye má? *To whom shall I give it?*

When any other word is introduced into a sentence rendering the interrogation clear and explicit, the particle Má, is omitted as unnecessary.

Náng ánga kodák dolo? *Where were you before?*

Simple negation is expressed by the particle Iong, introduced at the end of the sentence. It is sometimes changed into He.

Lebángso olángpi ók iong, *there are no fish in this river.*

Aláng ikotáng inghol he, *he does not do any thing.*

PARTICLES.

The prepositions used in occidental languages are in Mikir rendered by post-positive particles.

¹ Náng ² dung ³ phurul ⁴ do, *there is a snake near you.*

¹ Ládág ² párá ³ me ⁴ wán, *bring the fire from that place.*

Adverbs appear to be used indiscriminately either before or after the verbs to which they are joined.

Mon, Monon, *now.*

Mináp, *to-morrow.*

Aphel, *afterwards.*

Timi, *yesterday.*

Adápráng, *early in the morning.*

Bibiso, *by degrees.*

Anuethu, *in the evening.*

Láhe láhe, *slowly.*

Árnithu, *always.*

Dámsrak, *quickly.*

Mini, *to-day.*

SENTENCES.

Náng men mpó? *what is your name?*

Ne men ge Dómái, *my name (is) Domai.*

Náng bozáriyok dám lági, *you must go to the bazar.*

Náng ásipini mpot kángholo? *what have you done all day?*

Náng gethek po mpiyok thánthe? *if you know why do you not speak?*

Ne ekotáh thánthe iong ngo, *I did not utter a single word.*

Hem kikemáyok kopho lángno, *look for bamboos to build a house.*

Náng tirklong, ne tirklong kiding, *my spear is longer than yours.*

Wó wókák prege bi, *put the fowls and ducks apart.*

Iáláng-so a-bí áló má ápe? *is this a male or a female goat?*

Ne ngo do náng ne, *do not stand before me.*

Ne mu-áyok tárámo wángye iongó, *I have called my brother, he will not come.*

Aláng thándoh mináp wángye, *he says he will come to-morrow.*

Mináp ádápráng wáng noh, *come early to-morrow morning.*

Iwot árleng ásopenso báng hini, *one man (had) two sons.*

Sopo ábibiso ábitháng á-náng ápó-ayok tháloh, *the younger said to his father.*

Lá á-náng ápó, *O! my father!*

Ne ápó á-dhon á-bhág netá hrong he, *give me the share of my father's wealth that falls to me.*

Aláng ápó lá á bolór ji dhon kádák kiding láprak-e thág loh, *his father then divided between them his wealth and substance.*

Timi timidi nigan hini nigan githom, *after a few days.*

Lá á párá ásopo ámuso jidhon kádák kiding ensi deh sári dámo, *the younger son taking his wealth and substance departed thence to a far country.*

THE KASSIA.

The tract of mountain territory inhabited by the Kassias borders on Kachar to the east; the district of Sylhet to the south; the Garo hills to the west; and the valley of Asam to the north. It forms an irregular parallelogram, the length of which, from north to south, may be assumed at about 70 miles, and its average breadth at 50, giving an area of about three thousand five hundred square miles.

The language spoken by the Kassias is very simple both in structure and expression; but it abounds with those intonations that form so striking a feature in the languages allied to the Chinese. The short, abrupt sound at the termination of a word or syllable, is especially frequent. The Kassias are also very lavish of words to express their most common ideas, and often make use of terms very specific in their application. For instance the verb to wash, has no less than six synonyms in this language. Tet, *to wash the hands*; Batá, *to wash the face*; Sleh, *to wash the head*; Sum, *to wash the body*; Kling, *to wash a vessel*; and Sait, *to wash clothes.*

OF NOUNS.

Nouns are of two genders, masculine and feminine, distinguished by their specific prefixes. U, denotes the masculine, and Ká, the feminine.

U tangá, <i>husband.</i>	Ká tangá, <i>wife.</i>
U hanmen, <i>elder brother.</i>	Ká hanmen, <i>elder sister.</i>
U párá, <i>younger brother.</i>	Ká párá, <i>younger sister.</i>
U skei, <i>buck.</i>	Ká skei, <i>doe.</i>
U klá, <i>tiger.</i>	Ká klá, <i>tigress.</i>
U Sier, <i>cock.</i>	Ká Sier, <i>hen.</i>

In a few instances, distinct terms are used to denote the male and female members of a family, as Kapá, *father*; Kami, *mother*. Yet the prefixes are seldom or never omitted.

U kapá, <i>father.</i>	Ká kami, <i>mother.</i>
U kapáná, <i>pat. uncle.</i>	Ká sangkenkha, <i>pat. aunt.</i>
U kaní, <i>mat. uncle.</i>	Ká kamíná, <i>mat. aunt.</i>

The feminine particle Ká, is prefixed to the names of most inanimate objects.

Nouns are the same in both numbers. The plural is distinguished by the use of the prefix Ki, in both masculine and feminine nouns.

U mon, <i>a man.</i>	Ki mon, <i>men.</i>
Ká sim, <i>a bird.</i>	Ki sim, <i>birds.</i>
Ká knám, <i>an arrow.</i>	Ki knám, <i>arrows.</i>

The various relations of nouns, usually termed cases, are represented in Kassia by prepositions.

The Genitive case is denoted by the particle Jong.

Ká karteng jong u mon. *The name of the man.*

Ki baniát jong u klá. *The tiger's teeth.*

When the particle is omitted, the case is indicated by the juxtaposition of the two substantives, the *latter* being understood to be in the genitive case.

Ká reng u bláng. *The goat's horn.*

The other cases of Sanskrit nouns are represented by such particles as, Iá, *to*; Ná, *from*; Bád, *with*; Há, or Shá, *in*; Hápoh, *into*, &c.

OF ADJECTIVES.

Adjectives are generally placed after the nouns they serve to qualify.

U kanná bábhá. *A good child.*

U lúm bájerong. *A high mountain.*

Gradation, without comparison, is usually expressed by the word Eh, *hard*, put after the adjective.

U lúm bájerong eh. *A very high mountain.*

The comparative degree is formed by the word Khám, put before the adjective. And as adjectives, especially if used without a substantive, have generally the particle Bá prefixed, the word khám is usually introduced between the prefix and the adjective.

Bá klain, *strong.*

Bá khám klain, *stronger.*

Bá bhá, *good.*

Bá khám bhá, *better.*

Bájerong, *high or long.*

Bá khám jerong, *longer or higher.*

Ká súm jong ngá ká khám jerong íá ká jong phi, *my spear is longer than yours.*

The language has no definite form for constructing a superlative degree of comparison. The usual mode of expressing it, is by the use of the word Tám, *much*, in conjunction with khám, and placed after the adjective.

Bá klain khám tám, *strongest.*

Bá bhá khám tám, *best.*

Bá jerong khám tám, *longest or highest.*

NUMERALS.

The following is the cardinal series of numbers adopted by the Kassias :—

1. Wei.	13. Kád-lai.
2. Ár.	14. Kád-sáu.
3. Lai.	15. Kád-sán, &c.
4. Sáu.	20. Ár-phon, <i>two decades.</i>
5. Sán.	21. Árphon-wei.
6. Hinriu.	22. Árphon-ár.
7. Hinian.	23. Árphon-lai, &c.
8. Práh.	30. Laipon.
9. Kandái.	40. Sáupon.
10. Shipón or kád, <i>a decade.</i>	50. Sánpon, &c.
11. Kád-wei.	100. Shi-spáh.
12. Kád-ár.	1000. Shi-hájár.

The numerals generally stand before the nouns to which they are joined. Lai ngi, *three days.* Ki kádár mon, *twelve men.*

OF PRONOUNS.

The personal pronouns are Ngá, *I*, Mé, or Phá, *thou*; U, *he*, and Ká, *she*; with their plurals, Ngi, *we*; Phi, *you*; Ki, *they*.

The accidents of *case* are marked by prepositive particles, as in the case of nouns.

The relative pronouns are Ei and Nah, signifying *who*, *which*, and *what*.

They are distinguished according to gender by the particle U, or Ká, prefixed. U ei, or U nah, *who*, masc. : Ká ei, or Ká nah, *who*, fem. The plural form is expressed by the plural prefix Ki, Ki ei, Ki nah.

The same terms are used as Interrogative Pronouns.

The demonstrative pronouns are Tá and Neh, which appear to be used indiscriminately for *this* and *that*. The particles U and Ká, are prefixed to indicate the masculine and feminine, and Ki, to denote the plural.

The indefinite pronouns are Unah unah, *whosoever*. Ká nah ká nah, *whatsoever*, or Kumnah kumnah.

OF VERBS.

There is apparently but one regimen for the conjugation of all *Kassia* verbs, accomplished by the use of pre-positive particles, and which may be exemplified in the following paradigm.

Rakhi, *laugh*.

INDICATIVE.

Present tense. Ngá rakhi, *I laugh*. N. B. Verbs admit of no variation on account of number or person.

Past tense. Ngá lá rakhi, *I did laugh*.

Perfect tense. Ngá lá lám rakhi, *I have laughed*. The verb *lah*, *have*, is sometimes compounded with the verbal root. Thus, Ngá lá iah rakhi, *I have laughed*.

Future tense. This tense is marked by the addition of the letter N to the preceding pronoun.

Ngá n rakhi, *I will laugh*.

A sort of Paulo-post-future, Ngán sá rakhi.

The absence of any definite form for the Imperative Mood is supplied by the use of the present or future tense of the Indicative. Thus; Leit shá ká shuang, *go into the village*.

Hángtá ruh phin iáishang, *and stay there*, or literally, *there and you will stay*.

The Subjunctive Mood is formed by prefixing Ládá to the usual form of the Indicative. Thus ;

Ládá ngá rakhi, *if I laugh*. Ládá me rakhi, *if thou laugh*. Ládá u rakhi, *if he laugh*, &c.

The Potential Mood is denoted by the use of the word Láh before the verb.

Ngá lám rakhi, *I can laugh*. Ká lám rakhi, *she can laugh*.

Gerund. Bán rakhi, *to laugh, for the purpose of laughing*.

Participle. Dá rakhi, *laughing*.

Prohibition is indicated by the word Wát, put before the verbal root.

Wát tuh, *do not steal*. Wát kháng iá ki, *forbid them not*.

The sound of the letter M, is often used in composition, to express negation.

Ngim lá wállám u kán, *we did not bring the rice*.

Kim tet iá ki kti jong, *they wash not their hands*.

Besides the use of interrogative particles, the only sign to denote interrogation, is the raising of the voice at the end of the question, and giving to the last syllable a lengthened articulation.

U ei u tá? *Who is this?*

Don ai uh pat? *What lack I yet.*

U neh um u kúm jong u? *Is not this his son?*

PARTICLES.

Hábá, *then, at which time*. Handá kumtá, *at that time, when*.
Man, Mannáh, *when, when?*

E/m, *no*.

Hadi in, *last*.

Shishá, *truly*.

Biáng biáng, *diligently*.

Shiwá, *first*.

Conjunctions. Ruh, *and*. Nábá, *for, because*.

Láne, or Ládá, *if*.

From the illustrations already furnished and those that follow, it will be observed that the Kassias make use of a large number of insignificant particles, most of which are merely euphonical. Such are Bá, Nab, Té, &c. : in addition to an apparently too prodigal repetition of the pronominal particles Ká and U.

SENTENCES.

- 1 2 3 4 5 6 7 1 2 3 4 5 6
Khat iá ngá, bá ngá ruh ngán leit, *call to me, I and (even) I shall*
7
go.
- 1 2 3 4 5 1 2 3 4 5
Tád-lánoh ngán shong bad phi? *How long shall I stay with you?*
- 1 2 2 3 2 1 3
Ká tári jong nah ká neh? *whose knife is this?*
- 1 2 3 4 5 1 4 5 3 2
Ká neh ká ùng u kapá jong ngá, *this is my (of me) father's house.*
- 1 2 3 4 1 3 2 4
Hangnoh me shong manhanin? *where were you yesterday?*
- 1 2 3 4 1 2 3 4
Ngá lá shong há ká klau, *I was in the jungle.*
- 1 2 3 1 2 3
Phá lá bám já? *have you eaten rice?*
- 1 2 3 4 5 6 7 6 7 8 9 10 1 2
U lá shim ká já ná ká kti jong ngá, u lá ai ruh ia u ksen, *he took the*
3 4 6 7 5 8 6 7 9 10
rice from my (of me) hand, and he gave it to the dog.
- 1 2 3 4 1 3 2 4
Ká m kám shu, *she does no work.*
- 1 2 3 4 5 2 1 3 4 5
M don dokhá há ká wáh, *there are no fish in the river.*
- 1 2 3 4 5 6 7 8 9 1 2 3
U lá phá nah iá ki shá ká klau bá, ki lá leit nah ruh, *he sent (to)*
4 5 6 9 7 8
them into the jungle, and they departed.

THE LORD'S PRAYER.

U kapá jong ngi u bá há baneng; long bakúid ká karteng jong mé.
Wán ká híma jong mé; long ká món jong mé há ká kandeu, kum bá há
baneng; ái iá ngi mantá ká jing bám jong ngi ká bá biáng. Máp ruh iá
ngi ká rang káng jong ngi kum bá ngi máp iá ki bá leh sniu iá ngi.
Wát iálám ruh iá ngi shá ká bá panshoi, hinrei súmár iá ngi ná ká bás-
niu. Nabá ká híma, ká bor ruh, ká búrom ruh ki jong mé, hálá kartá.
Amen.

The list of Khamti words given in the annexed vocabulary has been
very kindly furnished by the Rev. N. Brown of Sibsagor. For the
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Comparative Vocabulary, Part II.

English.	Khamti.	Singpho.	Námsángiyá Nágá.	Mikir.	Kassia.
Above	Kanlü	Ning tsáng	Akhó nang	Athák	Nájerong.
Air	Lóm	Mbúng	Póng	Tomon	
All	Tanglóng	Yong	Phang tang	Ason	Bároh
Anger	Tsü lüt	Me tsin	Rinkhá	Áleng kithi	Ká jing bittár.
Answer	Top khan, Tingkhan	Pai su		Arjulá	Táthu.
Ant	Mót	Gágin	Tai tshák	Miso	Ká dakin.
Arrow	Lim	Pelá	Lát chán	Thál	Ká kuám.
Ashes	Tau	Dap	Taplá	Thegho	Ki dapei
Ask	Thám	Sanu	Chye-no	Arju	Kalli
Aunt	Ok. Á. (Pat.) Ntsau (Mat.)			Ani (Pat.) Anu (Mat.)	(Pat.) Ká Sangkenká. (Mat.) Ká kaminá.
Back	Lang	Sing máng	Tam	Anung	Ká Ingdon.
Bad	Mani	Ngai-á	Achí	Ngodáh	Bammán.
Bag	Thóng	Mpheng	Khat tóng	Chul	Ká Barni.
Bamboo	Maimó	Kuá	Vá	Chek-kopho	(No generic term.)
Basket	Táng, Móng	Mung	Kuon shí	Pási (Asam)	Ká Tukri, Ká Sháng.
Beads	Poi	Kachi	Lik	Lek	Ki kapi ing.
Bear (n)	Mí	Tsáp	Sap bá	Thoám-Thogoyám	U, or Ká Dingim.
Beard	Nut	Ningpap			Niutamoh.
Beat	Po	Dúpu	Vá-to	Chakbo	Sanpát, Dát, Shak.
Bed	Kú	Laku	Li-áng	Tupchá, Tár	Ká Jingtiáh.
Bee	Phüng	Lagát	Ngýá	Piá-Piú	U or Ká Ngáp.
Beg	Fon	Phiú	Chuó	Kichiláng	Pán.
Belly	Tong	Kán	Vót	Ipok	Ká Kapoh.
Bettlenut	Mák mü	Támul	Kavé	Kone	U Kuái.
Bird	Nók	Wú	Vó	Wó, O'i	U or Ká Sim.
Bite	Káp	Wá-ü	Ka-ko	Kor	Dáit.
Bitter	Kbóm	Khá	A-kháp	Khodák	Bá Katáng.
Black	Nam	Cháng	An-yak	Akuk	Bá iong.
Blood	Lüt	Sai	Hé	Awí	Ká Snám.
Boat	Hü	Lí	Khu-on-khó	Tilong	Ká Lí ing.
Body	Tó	Kham	Sak	Ibáng	Ká Met.

Bone	Nuk	Nráng	Kráh	Krape	Ká Shíng
Bow (n)	Kóng	Ndán	Do-ak-háp	Bátulu	Ká Rantí
Boy	Lukon	Máng	Natá	Oso, Och	U Kanná
Brass	Tong lüing	Magri	Pitol, (<i>Asam.</i>)	Pitol	Ká Arnong
Break	Pho, Hák	Do-u	Ngu-ak sye to	Khánhok	Khein, Kadiáh, Pan-páit, (<i>used specifically.</i>)
Bring	Aumá	Láu	Vanró	Wán	Wállám
Broad	Kwáng	Pápá	Kháp dòng	Áráng the	Bá jilán
Brother	Pítsái (<i>elder</i>), Nongt-sái (<i>younger</i>).	Pú (<i>elder</i>), (<i>younger</i>).	Nau Iphó (<i>elder</i>), (<i>younger</i>).	Ináh Ate (<i>elder</i>), (<i>younger</i>).	Imú (<i>Elder</i>) U Hanmen, (<i>younger</i>) U Hanben, Pára
Buffalo	Khwái	Néá	Lé	Chelong, Jálang	U or Ká Shinreh
Burn	Tei fai	Khá-tu	Thakó	Phí	Ing, Tháng, Pluh, (<i>used specifically.</i>)
Bury	Phang	Lupu	Binó	Pep	Tep
Call	Hong	Sigáu	Ruó	Táram	Khot
Carry	Sóng	Láu-wáu	Kapkató	Pon	Kit, Báh, Ráh, &c.
Cat	Miau	Ning yáu	Miang	Meng	Miáu
Catch	Tseü	Grimu	Luó	Nep	Kem
Cheek	Kem	Sibi	Than	Ángom, Ikecheng	Ká Ngáp
Child	Luk	Máng	Natá	Och	Kunlung
Chin	Káng	Ning Khá	Ká	Abib	Ká Tamoh
Cloth	Phá	Mbá	Khať	Phe	Ká Jáin
Cloud	Kang phá, Mok	Mu	Phu am	Unghun	U Lohoh
Cold	Yen	Kataí	Aki	Kángsám	Kreat, Pidjá, Dáittáh
Come	Má	Sáu	Káro	Oáng	Allá, Wán
Cook (v)	Hung	Sidú-u	Puonó	Pámen	Shet (<i>properly to Boil</i>)
Copper	Tong seng	Tong seng	Tám (<i>Asam.</i>)	Tám	Ká Támara
Cow	Ngó	Kansú	Mán	Chorong	Ká Mássí
Crooked	Ngok	Mágo	Akuang	Kenkwan	Kanriáng, Wíát, Dor Kalláin
Crow (n)	Ká	Kokhá	Vakhá	Wák	U or Ká Tangáp
Cry	Hai	Khrápu	Sapó	Choru	Iám, Laníár
Cut (v)	Tet, Khat	Kathámu	Duako	Thu	Ot

<i>English.</i>	<i>Khamti</i>	<i>Singpho.</i>	<i>Námsángiyá Nágá.</i>	<i>Mikir.</i>	<i>Kassia.</i>
Dance	Ká	Manáu-u	Ru-ó	Ká	Shád
Dark	Napsing	Ning-tsing	Rang-nyak	Ingting kok	Dum
Daughter	Luk ying	Syá	Dehiek chá	Asope	Ká Kun
Day	Wan	Ningthói	Rang-nyí	Anerlo	Ká Sngí
Deaf	Hú nók	Ná-phang	Nábá	Káng thong	Kallut
Deep	Lūk	Sung	Alú	Árnúg	Jillin
Die	Tkí	Siu	Rí-ó	Thí	Iáp
Dig	Khut	Thú-u	Thu-ó	Thup	Tih
Dog	Má	Guí	Hú	Hi	U Ksen
Drink	Kin nam (eat water)	Lư-u	Jókó	Jun	Dih
Dry (adj.)	Heng	Tsi kro	Chuoklam	Kreng lám, Ápreng	Rakiáng
Duck	Pét	Kai pét	Pák-mák	Wo-Kák	Hán
Ear	Hú	Ná	Ná	Ino, An	Ká Skor
Earth	Nin	Nggá	Há	Lángle	Ká Kandeu
East	Wan ok	Ján-prú	Sán-hóng	Ni háng	Mih ngí
Eat	Kin	Sháu	Chá-ó	Cho	Bám
Egg	Khai	Udi	Ati	Oti	Ká Palleng
Elbow	Sok	Latsáng dum	Dak-kú	Eriásek	Ká Tang bait
Elephant	Tsáng	Magui	Puok	Ingnár	U or Ká Háti
Eye	Tá	Mí	Mit	Ámek	Ká Kamát
Face	Ná	Mán	Than	Imáháng	Ká Kamát
Fall	Tók	Gadángu	Ijáó	Kijáng, Kloh	Ur
Far	Kai	Tsán	Háló	Kahló	Jingái
Fat	Pí	Phúm	A tat	Pinot	Bá Sngáid
Father	Po	Wá	Vá	Ápo	U Kapá
Fear	Kó	Khritu	Chéó	Phere	Shepting, Khawéit
Feather	Khun	Mun	Nap	Árweng	Ká Sner
Fight	Hit sūk	Phen khátu	Rán man nó	Ranching	Iá sbat, Iádát, Iápam
Finger	Leü	Liung	Dak sú	Munso	Ká Shinriáti
Fire	Phai	Wan	Van	Me	Ká ding
Fish	Pá	Ngá	Ngá	Ok	Ká Dokkhá
Flower	Mok	Siban	Chóng-pó	Mir	Ká Sintin
Foot	Tin	Lagóng	Dá	Keng	Ká Kaját
Forest	Thán	Mí ting	Láng	Káng hám	Ká Klábáb

Forget	Lám	Malápu	Ilakó	Tetenge	Klet
Frog	Khyit	Sy	Lók	Sárkátí, Boklá	Ká Jákold
Fruit	Mak	Sí	Arí	Athe	Ká Soh
Get	Nai	Lu-u	Iohú-o	Lháng	Ioh
Girl	Kun ying án	Síwí	Dehíck ché	Osopo	Ká Kunná
Give	Hü	Yáu	Kó-o	Pi	Ái
Go	Kwá Pal	Wáu	Ká-ó	Dám	Leit
Goat	Pe	Bainam	Kien	Be, Bí	U or Ká Bláng
God	Phnrá	Phrá	Kathak rang	Arn-nám	U Blei
Gold	Aham	Já	Kam	Ser	Ká Kser
Good	Ní	Gajá	Asan	Me	Bá bhá
Goose	Pet han	Kai khán	Hán	Wokák tetungár	(No term)
Grass	Yá	Tsing	Hing	Non	Ká Phíang
Great	Yáu, Lung	Gubá	Adóng	Akethe, Tetungár	Bá kráu
Hair	Phum	Kará	Kachó	Chu	U Shnin
Hand	Mü	Letíá	Dak	Iri	Ká Kti
Hard	Khyeng	Já	Aché	Káng táng	Eh
Hate	Tuang	Matsátu	Chinyá-ó	Sim	Isi
Have	Mí, Yang	Ngá dai	Itóngá	Do	Ioh
He	Man	Khí	Até	Aláng	U
Head	Hú	Bóng	Khó	Phu	Ká Kíí
Hear	Ngyin	Nángu	Táto	Áju	Sngou
Here	Thai	Ná-de	Anang	Lándák, Lelang	Háng neh
High	Sung	Tso-de	Achuong	Kártul	Bá jerang
Hill	Noi	Kanphá bum	Hé chóng	Ing long	U Lum
Hog	Mú	Wá	Vak	Phák	U Sniáng
Horn	Khau	Rung	Róng	Anuk	Ká Reng
Horse	Má	Gumráng	Mók	Nochel	U Kaláí
Hot	Maj, Hon, Lüt	Káthet	Akhám	Kisoh, Chodák	Shit
House	Hün	Ntá	Hum	Hem	Ká Ting
Husband	Phó	Lá	Delá	Ápinghán	U Tangá
I	Kau	Ngai	Ngá	Ne	Ngá
Immediately	Tsang, Ngai	Yá	Serák rák	Serák rák	Kumneh Kumneh
In	Kan nau	Kátái	Nyu	Ári-lá	Há, Háphoh
Iron	Lék	Mpri	Ján	Ingchin	U Nár

<i>English.</i>	<i>Khamti.</i>	<i>Singpho.</i>	<i>Námsángiyá Nágá.</i>	<i>Mikir.</i>	<i>Kassia.</i>
Ivory	Ngá tsáng	Magui-kóng	Puok pá	Ingnár ángi	U Hátí ká banyíát
Kill	Khá, Au, íái	Sotu	Rik wáto	Pánk klák, Chakwó	Paniáp
Kiss	Tsup	Tsupu	Tumo	Mung	Iádoh
Knife	Mit	Ning syi	Mit chá	Nokso, Lokek	Tárl
Knee	Hó khau	Laphút	Dáku	Keng kung	Kosin
Know	Hú	Chéngú	Ijeto	Thek	Tip
Laugh	Khó	Manú	Ngí-ó	Káng nek	Rakhí
Little	On, Lek	Katsi	Achá	Bichne, Lángso	Bá rit
Light (n)	Leng	Ningthóí	Rangvó	Tháng	Ká Báshái
Lightning	Mep, Fá-wep	Mu práp	Kiepdá	Cheneng birláng	Ká Leili
Look	Lem	Yúu	Syú-ó	Láng	Kamih
Long	Yáu	Gálú	Aló	K-kiding	Bá jérong
Mad	Sop, Má	Maná	Apá	Ing chám	Lamir
Man	Kun	Singpho	Mi-nyán	Arleng, Pensó	U Man
Many	Nam	Ló	Ajá	Ako-ong	Bun
Mat	Sat, Phok	Penep	Ham	Tár	Ká Sbíliá
Medicine	Yá	Sí	Pham	Then kur	Ká Dáwái
Milk	Nam lum	Tsu	Ngjuo	Chiláng	Ká Dud
Monkey	Ling	Woé	Véh	Kipi	U or Ká Shri
Moon	Lüm	Sítá	Dá	Choklo	U Banái
Mother	Me	Ná	Ing-yóng	Aló, Jong	Ká Kami
Mouth	Sup	Ning-gup	Tun	Áng-gho	Ká Shintur
Name	Tsü	Ming	Mín	Men	Ká Karteng
Near	Tsikaü	Ni	Therkó	Ádung	Najan
Neck	Kho	Du	Bó	Áng phun	Ká Randáng
Nest	Hang	Ning tong	Árúp	Átor, Chek	Ká Skum
New	Mäü	Ning náa	Án-yán	Ákini	Bá tumái
Night	Khün	Siná	Rang-pan	Annue	Ká Miet
No	Ntsaü	Galai	Má	Iong, Ná	Em
Noise	Sing	Gási	Nátbá	Árki	..
North	Náhong	Páján	..	Árki ? Uttor	Shatei
Nose	Leng	Nádi	Khó	Nokán	Ká Kamut
Now	Tsang	Yá	Dok-ko	Mon	Montá
Oil	Nam man	Namán	Tán thí	Jáng thu	Ká Umpen! áng

Old	Kau, Thay	Ningsá, Dinglá	Ató, Téka	Akiesár	Tammen, Rim
Open	Pút	Yánu	Jáno	Ungpu	Panáng
Paddy	Khau pük	Mám	Chá	Sok	U Kabá
Place (v)	Wai	Dáu	Thíeno	Bí	Buh
Plant (v)	Puk	Khaiu	Kheto	Eá	Tung
Plough (n)	Thái	Thai	Nángol	Lángol	Ká, Lankor
Pull	Tút	Gángu	Syeta	Uwung	..
Push	Sai	Ganongu	Thuamo	Dol	Niát
Quarrel	Nan, Phit	Ning getu	Manó	Choprong	Iámái
Quickly	Hit kai	Gáláu	Khorók	Sárak	Kloi-kloi
Quietly	Ning	Tsam tsará	..	Pásese	Járjár
Rain	Phun	Maráng	Rang pát	Krwe	U Sláp
Raise	Yó	Pónu	Tuono	Rung	Kantin
Rat	Ná	Yú	Júpu	Phuyu, Phiyu	Ká Knái
Ratan	Wai	Rí	Rí	Pri	U Tri
Rice	Khaó sán	Ngú	Vóng	(Cooked) An, (Un- cooked) Cháng	U Kán
Ripe	Súk	Min	Achúm	Men	Láian, Láih
Rise	Luk	Rotu	Chapó	Thur	Ieng
River	Khye nam	Khá	Jóan	Lángpi	Ká Wáh
Road	Tàng	Lám	Lam	Toár	Ká Lanti
Run	Len	Gagátu	Chuano	Kát	Phet
Salt	Kü	Júm	Súm	Ingti	Ká Mlüh
Sand	Sái	Kumsái	Sei	Sángtel	U Shiáp
See	Han	Mu-u	Khéo	Láng	Ioh ih
Seek	Khá	Tám-u	Lámo	Láng tá	Wád
Sell	Khái	Dútu	Sango	Jor	Die.
Short	Lot	Ku tán	Atóon	Thimok, Thianet	Bá tabián
Shut	Tan, Háp	Láu	Sako	Ngháp	Kháng
Silk	Nái	Náiri	..	Pát	(No generic term)
Silver	Ngün	Kum phróng	Ngún	Rupá, Tángé	Ká Rupá
Sing	Mo	Ning tsínu	Séséo	Lún	Rináí
Sister	Pying, Nongsáu	Nábá	Ing yáh	Bái (elder), Ingil (younger).	Ká Hanmen, Ká Pára
Sit	Nang	Dúngu	Tóngo	Ní	Shong

English.	Klamti.	Singpho.	Námsángiyá Nágá.	Mikir.	Kassia.
Skin	Nang	Phi	Akhuon	Áreng	Ká Snep
Sleep	Non, Nap	Yúpu	Júpo	F	Ioh tiáh
Slowly	Loi loi	Chausu	Aré	Láhelá	Manmián
Small	On	Katsí	Áring	Kibi	Bá-rit
Smoke	Khon phai	Wankhut	Vankhá	Dhung há	Ká Tedem
Snake	Ngú	La pá	Pú	Phurul	Ká Baseir ?
Son	Luk sáu	Lásyá	Chá	Ásope	U Kun
Soul	Khon, Sai tsau	Manlá	Dá phá	Ining	Ká Mansiim
Sour	Sóm	Khrí	Ásí	Thor	Bá jen
South	Pái tsan	Ná hong	..	Dakhin (Asam.)	Sháti
Speak	Wá	Sú-u	Thó-o	Thán	Kren
Stand	Sau	Sapu	Chapo	Arjáp	Ieng
Star	Náu	Sigan	Mérik	Choklo lánguo (Lit- tle moons).	U Klur
Steal	Lák	Lugú-u	Hú-o	Hu hu	Tuh
Stone	Hin	Nlúng	Lóng	Krlong	Man
Stop	Phá	Khringu	Bamó	Dotáá	(No general term)
Strong	Heng khü	Ning-gún-já	Áchán	Apharán	Bá Kláin
Sun	Wan	Ján	Sán	Árni	Ká Sngi
Sword	Náp	Napseng	Dangló	Nok	Ká Wait
Take	Au	Láu	Kápo	En	Shim
Thunder	Nang, Phá nang	Musigá	Ráng mók	Sining kangreng	U Partát
Tiger	Sü	Siróng	Sá	Tike	U Klá
Tobacco	Yá	Yá múm	Vankhu	Dhumá	Ká Dumá
To-morrow	Maphók	Mphóni	Ninap	Mínáp	Láahái
Tongue	Lín	Sing let	Tháli	Áde	Ká Tallid
Tooth	Khiu	Wá	Pá	Ácho	Ká Baniát
Tree	Tun	Phun	Bang	Árong	Ká Diling
Village	Mán	Mereng	Há	Rong	Ká Shnong
Uncle	Pulung, Mepá	Wádui	Didí	..	(Pat.) U Kapáná, (Mat.) U Kani
Want	Khaü	Ráu	Flamo	Láge	Kwá
War	Sük	Phen	Rán	Ron	..
Water	Nam	Noin	Jó	Láng	Ká Um

West	Wan tók	Jásáng	Sán yap	Ngpot	Sep ngi
White	Kháu, Phük	Phróng	Apó	Akolák	Bá lth
Wife	Mé	Númsyá	Tang-nyá	Apiso	Ká Tangá
Wind (n)	Lóm	Mbung	Póng	Tomon	Ká Lher
Woman	Phú ying, Kun ying	Numsyá	Déhiék	Krlossó	Ká Kantei
Wood	Thün	Phun	Pan	Teng	Ká Dling
Work	Hit	Munglí	Mo-ot	Chái tiki	Trei, Kám
Year	Pí	Laning	Rangpá	Neng kan	Ká Saem
Yes	Tsü	Raiá	Idángá	Oi	Há hoi
Young	Num	Kunglúng	Átien	Riso, Ojáng	Lung, Kanrán

One	Nüing	Aimá	Vánthe	Ichi	Wei
Two	Song	Nkhong	Ványi	Hini	Ár
Three	Sám	Masúm	Vánram	Kathom	Lai
Four	Sí	Melí	Belí	Phili	Sáu
Five	Há	Mangá	Bangá	Phong	Sán
Six	Hók	Krú	Írók	Thorok	Hinriu
Seven	Tset	Sinit	Íng-it	Thork-chi	Hinian
Eight	Pet	Macat	Ísat	Ni-rkep	Práh
Nine	Kaü	Tsekhú	Íkhú	Chi-rkep	Kondái
Ten	Sip	Sí	Ichi	Kep	Shipón