

T. rutila, 803. *T. ? pnoe*, 819. *Anas mail*, 500. *A. boschas*, 653. *A. ? vitticeps*, 677. *Rhynchaspis clypeata*, 651, 652. *Dafla caudacuta*, 459, 454. *Mareca pœcilorhyncha*, 792. *Querquedula crecca*, 617, 618. *Q. vulgaris*, 767. *Fuligula vulgaris*, 373. *F. ? cheonea*, 458. *F. nyroca*, 648, 649. *F. leucophthalmos ?* 650. *F. caryophyllacea*, 664. *F. rufina*, 686, 822. *F. cristata*, 712. *Mergus serrator*, 626, 627. *Cygnus ferus*, the wild swan, whereof, strange to say, I procured a sample in the valley of Nepal during a most unusually inclement winter.

Podicipedæ. *Podiceps minor*, v. *pandubia*, 558. *P. cristatus*, 834.

Laridæ. *Xema ridibunda*, 566. *X. pallida*, 857. *Sterna roseata*, 565.

Pelecanidæ. *Pelecanus gangeticus*, 582. *P. calirhynchus*, 92. *Carbo pygmæus*, 552. *C. raptensis*, 555. *C. javanica ?* v. *raptensis*, 559. *C. leucocephala*, 596. *Plotus melanogaster*, 655.

The list consists of 652 species: 89 being Raptorial; 407 Paserine; 44 Gallinaceous; 77 Wading; and 35 Natatorial Birds.

Notes on Northern Cachar.—By Lieut. R. STEWART, 22nd Regt., B. N. I.

North Cachar, including that portion of the country called Toolaram Sonapaty's, is bounded on the north by the rivers Jumoonah and Hurriahjân, which separate it from the Assam district of Nowgong. On the east the river Dhunseeree, rising among the Burrail mountains and flowing northward, is our frontier with the independent tribes of Angami and Kutcha Nagas. A huge range of mountains called the Burrail, running directly east and west forms the line of demarkation on the south, with Cachar Proper. And on the west, the Cossilee, and one of its small tributaries called the Umpúng, rising in the Burrail range, and flowing northward, divide it from the Cossiah and Jynteah hill country.

The form enclosed by these boundaries is that of a rude square, of about 3000 square miles in area: all lying within the water-shed of the Birhampooter, and on its left bank, though removed from the stream toward the uplands. This tract is for the

most part mountainous, and covered with dense forest and bamboo jungle, intersected by numerous streams which find their rise in the Burreil and lower ranges, and flow towards the plains to the north.

The population, consisting in all of about 30,000 souls, is composed of no less than six different tribes, all having distinct languages, manners and customs. They are thinly scattered throughout the country in small village communities, the greater part being located towards the south, close to the high range; vast belts of forest in the north and the whole line of frontier to the east, being left unoccupied: the first on account of the intricacy and impracticability of the country, and the second from the dread of the ravages of the Kutcha and Angami Naga tribes.

North Cachar is most easily approached from the southern side, that is from Cachar Proper. There are no less than three distinct routes from Silchar to Apáloo, the sudder station of the district.

The shortest of these is that viâ Oodharbund, a village in the plains, about ten miles north of Cachar. On leaving this village, the road proceeds for some way up the bed of the Madoora river, and then, after surmounting the lower ranges of hills lying at the foot of the Burreil, boldly runs up the face of those mountains themselves, nor does it seek, by zigzaging or circumvention, any means of alleviating the toughness of the "pull" which in some places is tremendous.

Nothing can be less interesting than a journey by this route. The moment the traveller has left Oodharbund, he finds himself walking between two high walls of jungle, which it is impossible for the eye to pierce. This jungle in the lower ranges is composed of a small species of bamboo, the stalks growing exceedingly close to one another: higher up, the first striking change is that of a larger bamboo, which takes the place of the smaller kind, and grows in clumps instead of singly. Interspersed with these are gigantic bamboos growing to the height of sixty or seventy feet, and measuring eight or ten inches in diameter at their base. When half way up the Burreil range, bamboos of all kinds give place to a timber forest, where huge trees of various sorts abound. Here, indeed, some scenes of great beauty present themselves. The rich and varie-

gated foliage of the trees, the huge, gnarled and moss-grown trunks and branches, and the profusion of creepers, which, rope-like, bind all the trees into a most inextricable tangle over head, and hang in quaint festoons from the higher branches, might well form the subject of an exquisite painting. But a great amount of dampness prevails throughout, and the eye gets wearied with gazing on perpetual sylvan vistas without any thing of stirring life to relieve the tedium. So thick is the forest that at no place but one, on the whole line of road up the face of the hill, are the plains of Cachar visible. At this place the eye enjoys the freedom for a short time given to it, although the view itself presents nothing particularly interesting. Upon accomplishing the descent on the northern side of the range, which is marked by the same changes of vegetation as that on the south, North Cachar may fairly be said to have been reached. The road proceeds thence to the station of Apáloo, crossing the Jatinga river, which is here a small stream, then passing over and running along small ranges of hills covered with dense bamboo jungle, and crossing the rivers Dyung and Mahour. The journey to Apáloo by this route may be performed with care in five days, and on an emergency may be accomplished in three.

The next road is that up the bed of the Jatinga river, and is reached from Silchar viâ Burkholá, a village in the plains, about twelve miles north-west of the station. After leaving Burkholá, the road crosses a low range of hills, and descending on the river pursues its course along the banks or in the bed of the stream, and by an almost imperceptible ascent up the valley reaches that spot, where the road by Oodharbund crossed the river, from which point both routes unite.

Eight miles is added to the distance if this route be chosen in preference to that by Oodharbund, but the traveller is relieved from the equivalent of twice that distance in fatigue arising from the avoidance of abrupt ascents.

If a good road be ever constructed between Silchar and Apáloo, this is indisputably the route which should be adopted; although some obstructions which now exist, would have to be removed. Huge rocks block up the whole of the bed of the stream and the valley for about three miles, along the road. A few hundred pounds

of gun-powder would, however, soon clear a road through them, and a greater outlay might also, I think, serve to open out the navigation of the river itself to rafts, by means of which the fine timbers growing in the valley might be floated down to market during the rainy months. Two days' journey up the river, brings us to a wide portion of the valley covered with forest, and abounding in fine Jharul timber of great value. The valley in the neighbourhood of this spot, which is called the Megpur forest is thickly interspersed with Cacháree and Kookie villages, and it is pitiful to see the ruthless spoliation which the noble trees are undergoing at the hands of these people; the timber after being cut down, being left to rot or burned for the purpose of enriching the soil.

The scenery on this route is a great improvement on that viâ Oodharbund, the river forming an ever-varying and pleasant feature. The banks are, in some places, abrupt and rocky, rising to the height of many feet; in other places, such as the Megpur forest, the valley widens and forest scenery comes into play.

The third route from Cachar is one seldom or never used, although I have penetrated into the country by it myself. It is much longer than the other two, occupying, at the least, and under favourable circumstances, five days. It proceeds viâ Lukhipur, a village in the plains some sixteen miles east of Silchar, and on reaching a low range of hills called the Hoorung, skirts along them in a northerly direction, until it arrives at the banks of the river Chinám, along the bed of which it proceeds until it reaches the hill on which Baladhun (a large Naga village) is situated, when it branches off up the bed of one of its tributaries, and pursuing its course up to its very source on the summits of the Burrail, descends through a gorge, right down upon Apáloo itself.

Miles of this road, when traversing the low lands in the neighbourhood of the Hoorung range, lie across large morasses of thick alluvial mud: here footing is obtained by means of what are called paddy-bridges, which consist of a series of bamboos lashed two and two together, in the form of an X and planted firmly in the ground: these again are connected at their junctions by other bamboos laid across, and lashed thereto, along which the traveller must poise himself, as best he can. It is astonishing to see how

carelessly those who are accustomed to this system, trudge along this frail framework, where the footing, consisting as it frequently does of but one bamboo, is exceedingly precarious. Coolies laden with heavy burdens, pass as securely as if on terra firma.

The ascents on this route are also very considerable, especially the last one up the Burrail. The scenery is in many parts very interesting. The Chinám is a large mountain torrent, and both that river and its tributary abound in scenes highly picturesque.

The approach from Nowgong in Assam is, I am told, an excessively tedious one as well as uninteresting. It occupies between a week and ten days, lies for three days in the plains, after which it enters an extensive and unhealthy terai, crosses a number of low ranges of hills, and gradually encountering higher ones, reaches at length the more central portion of the district.

Ready access can, however, be had during the rains and, indeed through greater part of the year, to the more northern parts of the district, by means of the rivers Copilee, Dyung and Dhunseeree, which are navigable, to boats of small burden and rafts, a considerable way into the interior.

The approach from Cherrapunji lies viâ Kálápáni and through the independent territory of Rájá Sing Mánik, and part of Jynteah hill. The scenery on this route is described as very beautiful, and it passes through the most thickly populated part of the hills. Yet it is little frequented except by a few Cossiahs, who venture into North Cachar for the purpose of buying cotton from the Kookies. There appears to be a marked difference between the character of the Cossiah and Jynteah hills and those of Northern Cachar, the former being grass covered, with forest bottoms, and the latter overgrown with bamboo jungle, and having the forests chiefly on a high level instead of a low one. This change does not take place gradually along the route, but the moment the Copilee, (which would seem to be the natural boundary between the two countries,) is crossed, it is at once perceptible.

A route is said to exist from Munnipur to North Cachar, lying through part of the country of the Kutcha Nagas. It is described as being a week's march over very difficult country, but I have no further information regarding it.

It must be understood that all the roads mentioned by me, are mere foot-paths cleared through the jungle, and perfectly impassable to all but foot-passengers. It would be impossible for even a hill pony to go along many of them, and no one could venture to ride for more than a mile or two at a stretch on favorable ground, on any one of them. The best method of proceeding, therefore, is by those means with which nature has supplied us; and, difficult and irksome as walking in such country is, it will be found preferable to the only other means of locomotion that exists, and to which those incapable of being on their legs for six hours a day, are obliged to resort. Palanquins and tonjons are out of the question. Independently of their being no bearers to carry them, it would be impossible to convey them round the sharp corners of the paths as they pass between rocks and trees, and still more so, along the faces of precipices, where there is only footing for a single individual at a time. If it is necessary to be carried, a slight litter of bamboos is constructed, in which there is space for a person to sit tailor-fashion, and in this position and no other he is obliged to sit during a six hours' daily journey, while twelve or sixteen coolies support and carry him along, at the rate of about two miles an hour.

In marching in the hills, by such foot-paths, six hours a day including one hour's halt, must be devoted to the road, as the pace can never exceed three miles an hour, and seldom even come up to it. A start after breakfast, at about 8 or 9 o'clock, brings you up to your ground, removed about ten or fifteen miles from the last encamping place, at 3 or 4 in the afternoon. The coolies who accompany you on the march, are then set about to erect a temporary hut, which they do in an incredibly short time, and in the course of two hours you are lodged in a tenement impervious to sun and rain.

The general appearance of N. Cachar when looked down upon from one of the higher ranges, is that of a number of low worm-like hills most intricately intertwined, and covered with dense bamboo jungle which lies here and there felled in large and small patches, on which cultivation is carried on.

Viewed from a distance, the height of the bamboos being uniform,

the regularity and evenness of their tops has the appearance of lawn-like grass, and a huge tree (perhaps the remnant of some former forest) rising here and there, in the jungle, and towering high above the tops of the bamboos, adds much to the deception. This illusion is, however, completely destroyed when the descent has been made, and it is found that instead of traversing the smooth grass of a park, it is necessary to proceed along a road wedged in between two walls of bamboo, thirty feet high, stumbling at every step owing to the irregularity of the ground.

As we proceed north, bamboo jungle, though common, is not so frequent: its place is gradually taken by small trees with which it is often interspersed, and which cover the low hills from summit to base, and by the time we reach the plains we are in high tree forest, of which the terai is composed.

The whole of Toolaram's country may be characterised as 1800 square miles of tree jungle, 400 miles of which are in the plains, and form part of the terai, the remainder being heaved up into a series of low ridges and undulating hills, only fourteen square miles of the whole being under cultivation. Yet the country is extremely fertile, as all tracts must be, which lie at the foot of lofty ranges.

Villages of Cucharees, Kookies and Nagas are pretty plentifully scattered about the southern and central portions of the district, and sometimes, when perched in prominent places, as those of the Nagas invariably are, add much to the interest of the view, which has generally too much of sameness in it to be pleasing.

The Burrail range running along the entire southern boundary of the district, is the most stupendous and beautiful feature in it. These mountains are very irregular in their formation, and throw out peaks and spurs and ridges in all directions, their summits and sides for a considerable distance being crowned with glorious timber forests. Nothing can exceed the beauty of these hills, as viewed from certain positions and in certain lights: the effect of the dark-coloured foliage standing out in relief against a clear sky showing minutely the picturesque irregularity of their outline, is not equalled by any other hill-scenery I have ever met with.

The height of these mountains is, I should say, about 2500 feet

above the general level of the country which, again, may be about 1500 feet above the level of the sea, many of the peaks of the Burreil may rise, however, to 5000 feet above the sea or even more.

On clear days the snowy ranges of the Bhootan mountains, on the northern side of the Burhamputer, are distinctly visible, but at too great a distance to produce any marked effect, being generally much obscured by the low clouds which hang above the horizon.

The climate of North Cachar, is on the whole very agreeable, the temperature of those places in it which are at all raised, being, on an average, at least 8° Fahrenheit below that of the plains of Cachar, the maximum temperature, during the hottest months, never exceeding 85°, and the minimum during the same time 72°. The chief objection to the district as a residence, is the constant violent wind that blows upon it from the south, through the gorges of the Burreil range. This wind would appear to come directly from the plains of Cachar, and yet Cachar is far from being a windy district, and, with the exception of a few storms, at the end of the cold weather, enjoys almost a perpetual calm.

When I first visited these hills, the season being that in which the jungle (cleared for the purposes of cultivation) is burned, huge fires were prevalent throughout the country. The magnitude and fierceness of these fires are beyond anything I ever saw or heard of—not even the fire of London, or the blazing Prairies of America can be compared with them. Whole mountains are in flames, tongues of flame fifty or sixty feet in height leaping up all around them. I thought, possibly, these great conflagrations, by rarifying the air in their immediate neighbourhood to a considerable extent, might cause a rush of wind to supply the place of the atmosphere thus exhausted. But the violent winds continued for months after the cleared jungle was all burned down, and I was forced to give up my theory.

I begin to think that this constant wind must be an upper current of sea-breeze from the Bay of Bengal, which passes over the low hills of Tipperah, and the plains of Cachar, until it is broken by the high Burreil range, when it precipitates itself down the gorges and valleys of those mountains into the country beyond. But I have no argument to offer in support of this theory.

My observations of the climate have hitherto applied only to Apáloo, and those parts of the hills considerably above the general level of the country, though not on the greatest heights. Here the climate is healthy and with the exception of the wind, pleasant. It is far otherwise, however, in the valleys and dells between the hills, and generally in the whole tract to the north, including Toolaram's country. There the rankness of the vegetation and the malaria emitted from decaying vegetable matter, spreads disease and death, even among those who from long residence have become accustomed to such localities. A European or native of the plains has little chance of escaping with his life, should he be detained for any time in the low grounds.

Toolaram's country must, I fancy, be the most insalubrious place in the whole world. Independently of the effects of the malaria, all epidemics, such as cholera and small-pox are prevalent, and it is not astonishing, therefore, that we find a population of 6200 persons only, occupying such an extensive tract, although the paucity of people has been ascribed to the misgovernment of the late rulers.

North Cachar is not, apparently, visited with such floods of rain as the Cossiah hills, although of course a greater quantity must fall among mountains than on the plains. Yet I think there can be but a slight difference between the fall in the plains of Cachar, and that at Apáloo. Clouds hang pretty constantly on the peaks of the hills, and a considerable amount of rain may fall on the higher levels, but the torrents carry it all off, and no effect is produced by the fall on the lower ground.

Dense fogs and mists are very frequent, and the climate is every where a damp one. Books, furniture, dresses, &c. stand no chance with it, although it has been found to agree pretty well with both Europeans and natives of the plains; the latter, however, suffer greatly on first coming up, being subject to fevers, and a mild form of dysentery; this may, however, be induced more by a change in diet, the hill rice differing considerably from that of the plains, than by any baneful effect of the climate.

There are very few remarkable places in North Cachar, nothing interesting concerning the history of the country being known, all that *is* known being confined within the last half century.

The entire district, as it now stands, formed a portion of the dominions of the Rájáhs of Cachar, who were in the habit of exacting revenue, consisting of ivory, wax, rice, and other articles of produce, from all the mountaineers east of Jynteah to Manipur. On the death of Gobind Chunder the last Rájáh of Cachar, in default of successors, Cachar lapsed to the British Government, in the year 1830, and with it we also became possessed of the mountainous tract of country to the north. Circumstances, however, which had occurred during the latest years of the native sovereignty of the province, induced us to take but a small part of the hilly country immediately under our own government.

In the reign of Gobind Chunder, a menial in his service of the name of Kohee Dau pushed himself sufficiently forward to be appointed governor of the hill country attached to the kingdom. Once removed from his master he had influence sufficient to instigate a successful rebellion, and establish his own independence, which in due time was acknowledged by Gobind Chunder himself. But shortly afterwards, being decoyed down to the plains, he was treacherously assassinated, at the hands of his former master. His son Toolaram escaped, and for a long time led a roving life in the hills, maintaining his independence, notwithstanding the forces sent against him by the Rájáh of Cachar.

In 1824 Toolaram joined the Burmese in their invasion of Cachar, and drank his full meed of revenge in the fire and sword which they spread through the kingdom of his enemy. The alliance of a man like Toolaram must have been of great service to the Burmese in their enterprise. His local knowledge alone was worth half an army to an invading force such as they were, and indeed without his aid it would have been impossible for them to have made good their retreat before our army, which they did through the hills in the N. E. corner of Cachar, a place called "Báгна kóna" to this day in memory of the flight.

On the withdrawal of the Burmese, Toolaram was left in his old position as regards his territory, though better able to resist his old enemy, Gobind Chunder, who nevertheless made frequent attempts to expel him.

In 1828, Toolaram, though able to withstand all attacks from

without, was obliged to succumb to treachery from within, and a much trusted cousin of his seized his government, and compelled him to fly for refuge to Jynteah.

In 1829 Toolaram, having obtained the assistance of Gumbheer Singh, Rájáh of Munipur, retook his country, forcing his cousin to fly for protection to the Rájáh of Cachar.

After this an interference took place on the part of the British Government, which obliged Gobind Chunder to make over certain parts of the hills to Toolaram. Gobind Chunder was murdered in 1830, and Cachar lapsed to the English, Toolaram still holding his place, and being kept in possession by us against further attempts made by his cousin to dethrone him.

In 1833 Toolaram executed two British subjects, on a charge of having conspired against his life. For this act he was tried at Gowhatti in Assam, and acquitted, upon it being shown that, as an independent chief, he had power of life and death over malefactors in his own territory.

But care was taken to reduce this power, and by a treaty of 1834 his dominions were curtailed and his power limited to the trial of petty cases within them, all heinous offences being rendered subject to our officials alone. He was moreover called upon to pay an annual tribute of four pair of elephant tusks, and, to make him more dependent, became the recipient of a pension of Rs. 50 per month.

In 1844 Toolaram, having become infirm and old, prayed that Government would transfer the management of his country to his two sons; this was done, and until 1853 it remained in their hands.

But the young men did not appear to possess administrative abilities. They quarrelled among one another, and the business of the state was allowed to get into confusion. The inhabitants were oppressed and fled, and the country became a place of refuge for all the great criminals and defaulters of the neighbouring districts, who, once across the boundary, could never again be heard of. Every article of the treaty of 1834 having been frequently broken by these rulers, it was thought incumbent upon the death of Toolaram, and consequent on the event of one of his sons losing his life in waging a war, in direct contravention to the above treaty, to put a stop to the regular succession, and annex the country to our own dominions.

This measure was very skilfully carried out by Lieut. Bivar in the cold weather of 1853-54, and it is to him that I am indebted for my information regarding the country.

On the death of Gobind Chunder, therefore, it was only a small belt of the hill-country, about 1200 square miles, that came into our possession, and this tract was placed under the jurisdiction of the Superintendent of Cachar. In 1839 it was transferred to the Assam authorities, it being supposed, that they were better able to protect it from the ravages of the Angami Nagas, which had become frequent and bloody—and now an assistant to the Commissioner of Assam, administers to the whole tract, including Toolaram's territory. Although undoubtedly a portion of the valley of Assam, I doubt if the transfer from the jurisdiction of Cachar was attended with much benefit, access from the latter place being so much easier, and the distance shorter, than that from the nearest station in Assam.

The deputation of an European officer specially to these hills has however been of the greatest advantage, as it has put a stop to blood-feuds and internal dissensions among the tribes, which were frequent under the old regime, and continued to be so till very lately.

At first a small police thannah was located at a Naga village called Hussung Hajoo, presided over by a darogah, who, under the Assistant Commissioner of Nowgong, had the whole charge of the district. Great irregularities and some oppression arose from this system. Nor was the peace of the country properly maintained, and although European officers used to make periodical tours through the hills, yet murders and affrays among the Nagas continued to take place even during their presence in the country. Moreover it was necessary that a larger body of troops should be located in the country, and, as offensive measures had ceased to be our policy towards the Angami Nagas, it was determined to take up a line of defence along the frontier.

For this purpose Lt. Bivar arrived in N. Cachar in 1851-52, and took up a position at Goomai-Goojoo, a small Naga village, on an isolated hill about 3,000 feet above the level of the sea. This station, a very fine one in most respects, was afterwards abandoned, owing to a scarcity of water, and to the fact that after Toolaram's

country had been annexed, it became no longer a central spot, and Apáloo, another Naga village, situated on some table ground, on one of the ridges of the Burreil, about twelve miles east of Goomai-Goojoo, was chosen as the sudder station of the district.

Apáloo lies about 2000 feet above the level of the sea, and is situated on a fine grassy ridge, having abundance of water close at hand. A gorge in the Burreil range to the south, however, opens directly upon it, and accordingly it is subject to the most constant and violent winds. Apáloo is on the southern border of the late Toolaram's country, being situated within a mile of the sources of the Mahour on its right bank.

About five miles to the south of Apáloo, rises one of the highest peaks of the Burreil. There is something very grand about this mountain when contemplated from the ridge on which Apáloo is situated. Resting on a very broad base, it rises at a small angle, and terminates in a point at the top, the whole expanse from summit to base almost being covered with luxuriant and variegated forest. The ascent on the northern side is gradual, but on the southern the declivity is almost perpendicular. This mountain is called "Mahá Deo," from which it may be imagined that bráhmanical superstition had something to say to its christening. I believe the ruins of a temple are still to be seen near the top, clearly indicating that at one time it must have been a place of religious resort to Hindus, although not now held sacred by them.

About twelve or sixteen miles north-west of Apáloo the valley of the Mahour river widens, and forms a basin, surrounded by hills, and densely overgrown with jungle.

During the reign of Gobind Chunder, the late Rájáh of Cachar, Tumroo Dhur, an uncle of his, was sent to North Cachar, for the purpose of building a city for the occasional habitation of the king. This spot called Maibung was the site chosen for the intended city, the building of which was duly commenced, but owing to the death of Tumroo Dhur was eventually abandoned. The place must be very unhealthy, being a low dell redolent of the malaria generated from rank and decaying vegetation. The remains of the unfinished city can now only be traced from some brick foundations evidently intended for a walled fortification, and one solitary temple

hewn out of solid sandstone of diminutive and ill-formed proportions. A few *bél* fruit trees, providently planted by the would-be founders, flourish, which, as the fruit is considered an infallible remedy for many diseases, would have been very useful to the inhabitants in such an unhealthy situation.

North Cachar, considering that it is a vast tract of rough irregular and intricate mountains, is nevertheless a productive country, and crops are raised on the hill sides, with very little more labour than what is required in cutting down the jungles.

Rice of course is the staple produce—the method of cultivation, I shall afterwards describe. The rice varies in quality, and some sorts are very inferior, others again are much better than the generality of rice grown in the plains. Cotton of a very excellent quality is grown by most of the inhabitants, and is perhaps the only article exported in great quantities. Besides these, the jooms are planted with common sorts of vegetables, such as byguns, kud-does, cucumbers, &c.; tobacco, sugar-cane, Indian corn, and the castor-oil plant all grow well, and are cultivated, but to no great extent.

The chief natural productions of the country are bamboos and timber. Both of these are abundant, but can be turned to little or no use, owing to the difficulties of conveyance. Coal and limestone are known to exist in different parts of the district, but for the same reason are unavailable beyond their immediate neighbourhood. Salt wells are found in many places throughout North Cachar, but chiefly in the neighbourhood of a Cachari village called Semkur. Two gallons of the brine yield about a pound of salt, which is of tolerable quality, but prized only by the hill-people. Bees-wax is found in abundance among the rocky hills and in the forests, and is taken down for sale to the plains. Iron in small quantities is obtained from clay, and is manufactured by the inhabitants into spears and daos. Elephants abound in the jungles of Toolaram's country, and ivory might be procured in any quantity; but there are few hunters in those parts, consequently only a very little finds its way to the markets. Lac-dye of a good quality is found, and used by the inhabitants in dying, as is also wild indigo. A strong coarse silk cloth is made by

Cacharies from the silk of the eria-worm ; but the manufacture is not general among the tribes.

Edible fruits of different kinds are found in the jungles, but none are cultivated ; among them is the mango which grows to the size of a turkey's egg, possesses a fine flavour, and is free from the grubs, which make such attacks on that fruit in the plains. The peach also grows in a wild state, but never reaches maturity ; and wild plantains are common, but the inhabitants prefer eating the flower and the pith of the trunk to the mature fruit.

The Natural History of North Cachar is most diversified, and I am confident that the researches of any scientific zoologist would be attended with some important discoveries. I shall merely, without attention to classification, name some of the animals which are known to exist in the country.

I have seen the hoolook, or black ape, and their cry resounds through the forests ; there is another ape of a white colour, and two or three kinds of monkeys. I have also met with the "gher-minda billi," a sort of sloth.

The elephant, rhinoceros, and wild buffalo are common in the jungles and jheels to the north. The methin, or wild cow, is also indigenous and frequents the hilly jungles in the district, as do the sámbre, spotted-deer, hog-deer, ravine-deer, and barking-deer. The antelope even is sometimes seen. Wild hogs and porcupines are common. Tigers, bears, leopards, and jungle-cats prevail throughout the whole country, and it is considered unsafe to go out at night by reason of them. The hyæna, wolf, jackal, fox, and wild dog, are to be met with in different localities—the jackal is, however, seldom seen in the hills. Civets and many kinds of ferrets and weasles abound. Flying squirrels and squirrels of several sorts inhabit the forests ; of the latter I have seen four distinct kinds, black, gray, brown and green. Bamboo or lion-rats, moles, muskrats, common rats and mice, are pestilently numerous, especially the three latter.

Alligators frequent the rivers, where they are large enough, to the north, and fish of numerous kinds, from those 80 or 100lbs. in weight down to the smallest minnow, are caught in all the rivers. The rohoo and máháseer, are the only kinds that I can distin-

guish. Prawns and crabs, also exist, as well as turtles and tortoises. some of very large size, and otters. I have seen frogs of many kinds including the flying-frog and the tree-frog. The gósámp, the armadillo, the chamelion and lizards of great variety both in size and colour are to be found in most parts.

Snakes of an infinite number of kinds, from the huge boa to those not larger than a small earth-worm, are found in the jungles—some of these possess great beauty, and I am certain many are not classified. Scorpions exist, but are scarce; centipedes are plentiful. Earth-worms, leeches, snails, slugs of several varieties, and caterpillars of every size and colour, are common.

Of birds, the vulture and kite are but rarely seen, nor are ravens and crows common. But eagles build their nests on the crags, and there are many species of hawks. I have seen no less than three kinds of toucans, and they are numerous. Peacocks and wild cocks crow throughout the country, and there are several kinds of pheasants, and partridges, pigeons and doves. Wild fowl, geese and ducks, teal and snipe, water-hens, &c. frequent the jheels to the north in their season, but are not found on the higher levels at any time. Jays and king-crows, parrots, parroquets and lutkuns are common, and their feathers are much prized as ornaments by the rude inhabitants; mangoe-birds, and many other kinds which I cannot distinguish, are to be met with in the woods; yet this is the department in Natural History in which North Cachar is most deficient. A day's journey may be travelled in the forests, without once hearing a note or seeing a bird.

Butterflies and moths of every colour and size abound, likewise insects of all sorts. Wasps, bees, beetles, bugs, fleas and lice are more than common. The blue-beetle, whose wings are considered so ornamental, is very plentiful. Flies, from the large wood-fly that makes a noise like a frog, including the dragon-fly, and the elephant-fly which draws blood by a bite, to the smallest gnat, are inconveniently abundant, as are mosquitoes and sand-flies—also pipsás.

The animals domesticated by the inhabitants are methins, buffaloes, cows, goats, and pigs, together with the common domestic fowl. Other animals have been brought up from the plains how-

ever, and thrive; among these are ponies, sheep, rabbits, geese, ducks, pigeons, &c.

I must not omit to remark a notion which prevails among the inhabitants of the country and more generally among those who have, comparatively speaking, recently become settlers, and that is, that there is something detrimental either in the climate or the locality to the proper generation, both of the human species, and of animals. As proofs of this fact they bring forward numerous instances of barrenness in women, and in domesticated animals, as well as miscarriages and production of abortions. I cannot pretend to account for this phenomenon, otherwise than, as regards the human species, from the fact that the women of the tribes forming the population of the country have ascribed to them the most laborious occupations both at home, and in the field; their duties do not even cease at times of advanced pregnancy, and this may give cause to part of the accusation brought against the district, but that part of the charge relating to barrenness, and the whole as applied to animals, remains unanswered.

North Cachar is not a country that pays! Extensive as the tract is, and fruitful and fertile though it be in a certain measure and considering that it is a mountainous country—yet the inhabitants are rude and unlettered, have little knowledge of commerce, and no wish or care to raise more produce than that which is required for their own consumption. The few articles that are exported are bartered for salt, and iron, and a few paltry ornaments, Manchester goods, even, not having found their way to a place so remote.

With the exception of a little ground in the plains to the north, there is no land settlement whatever in the district, each village cutting down jungles in its own vicinity and cultivating thereon. The villages are situated too far from one another to give rise to many disputes regarding the right of soil, and moreover there is a tacit understanding among them as to the right of possession of certain grounds. The only tax levied by Government is a house-tax, at the rate of one rupee per annum per house. The district is divided into different mouzahs, for each of which a mouzahdar is appointed, who is responsible for the collection of the revenue, and

receives a commission of 2 annas on each rupee collected, or $12\frac{1}{2}$ per cent. The gross revenue of the district does not exceed Rs. 8,500, and from this the commission has to be deducted. The revenue of the late Toolarám's country, recently annexed and included in the above, is about Rs. 1,800, out of which the surviving members of his family, who still reside at Mohoodunga, are pensioned to the extent of Rs. 1,000. The expense of administration, including the pay of the troops, &c. must exceed the receipts by about twenty times.

Having described, in rather a cursory and unconnected manner it must be confessed, the general character and state of the country, I next proceed to notice the inhabitants. No where is there a more extended field for the researches of the ethnologist than in North Cachar and its immediate neighbourhood, and the field still remains open, for I am not aware of any published account, wherein an attempt has been made to establish the cause of the astounding fact that at the present moment in the small portion of the world comprised in the valleys of the Barhampooter and Soorma, together with a few adjacent hills, there exist upwards of twenty distinct tribes, each speaking a language unintelligible to the other, and distinguished by manners and customs in which there is little in common, and yet it is plainly perceptible, from the cast of the countenance alone, marked as it is by the prominence of certain features, that most of these tribes have, at some time or other, been members of one and the same family.

Some cause, within a much more recent date, as mighty as that of Babel, must surely have produced such a superfluity of tongues and races. It is not for me, however, to attempt to divine such cause. I will merely endeavour, by recounting the experience I have had of the people of the district, to place material in the hands of those who, from their knowledge of the science, are better able to undertake the task, and bring it to a satisfactory issue. I have mentioned that North Cachar contains about 30,000 souls, and is divided amongst six different tribes. These tribes I will reduce to four distinct *nations*, which, for the most part, are subdivided and sub-subdivided into numerous clans and families, which remain apart from one another.

My four divisions are 1st, Cachárees ; 2nd, Meekirs ; 3rd, Nagas ; 4th, Kookies.

1st, Cachárees. This nation is divided into two distinct clans, viz. the Hazai or plain Cacháree and the Purbuttia or hill Cacháree. The former of these, numbering in N. Cachar about 2,500 souls, forms the dominant class of the district, having formerly given Rájáhs to the whole of the country, having still a royal family of that line extant, being of the same clan as the late Toolarám, and being, by superior intelligence and education, raised above the other inhabitants. The Hazai Cachárees would appear to have been formerly possessed of the plains and kingdom of Cachar Proper ; but they have gradually been driven northward. Many are still to be found in Cachar Proper, residing at the foot of the hills, and cultivating small patches of plain ground among the Teelahs ; but by far the greater portion of them occupy the habitable portions of Toolarám's country and the lowlands on the river Dyung and Jamunah. They have a language of their own, quite distinct from Assamese or Bengali, and differing from that of the hill Cachárees. In religion they are Hindus, evidently not primitive but proselyte ones, their superstitions and customs tending to anything but what would be considered orthodox by a bráhman of Benares. They eat pigs and fowls freely, sacrificing them also to their deities, and are likewise much given to opium and spirituous liquors. They have no distinction of castes among themselves, and may eat all together. There is, however, a distinctive hereditary title among them which meets with great consideration. I am at a loss to determine whether this be a religious or a civil distinction. The title, being that of "Burmon" affixed to the name, would lead one to infer that they derived it from their adopted religion, and that those so titled were nothing less than Cacháree bráhmans. But again no caste exists, and the Burmons are undoubtedly the aristocracy of the Cachárees.

The Hazai Cachárees, living in the lowlands are the only people in the district who cultivate with the plough, and pay a land-tax. They are a hardy, quiet and industrious people, and cultivate rice and cotton, finding a market for the latter down the river Dyung. While engaged in the primitive occupation of agriculture, they appear to be worthy

and honest. Not so, however, when under the light of a little education, having learned to read and write, they merge more into the world, and become acquainted with the practice of our courts. Such knowledge appears to develop the worst portions of their character, and they emulate the Bengali in chicanery and rival him in intrigue. Persevering and industrious, they work themselves up into places of consequence under us, in connexion with these hills, and use their influence for the furtherance of anything but good. Corrupt practices and oppression are much spoken of with regard to their administration, and all the mischief that has been done in the country may, in a measure, be attributed to the under-current of power possessed and exercised by them. The presence of a European officer is a great check upon them, and most necessary, as from among them are composed the chief omlah and police officials of the district.

In dress and ornaments neither the hill Cacháree nor the Hazai have much to distinguish them from the Assamese or Bengalis, except in remote parts, where the coarseness and scantiness of apparel and the rudeness of the ornaments are conspicuous. Their cloth is for the most part home made, and is strong and coarse. The Hazai also manufacture a coarse kind of silk from the Eria-worm, which the higher classes wear.

The Purbuttia or hill Cacháree seems to be the same individual as the Hazai, but ruder and more unsophisticated. His residence among remote hills and forests must necessarily infuse habits and peculiarities into his nature, which will make him differ from his brother in the plains both morally and physically, and such is the case. The baneful effects of that "little learning" which is characterised as so dangerous, is not felt here. The Purbuttias have no means of being educated, and they live among their hills in pristine ignorance and simplicity, alike free from the advantages and disadvantages of the approaching civilization which has reached the Hazai. Unacquainted with the use of opium, drinking spirits, but in no immoderate degree, constantly employed in the hard labour of their cultivation, and breathing the fine bracing air of the hills, the Purbuttias are physically much superior to the Hazai Cachárees and are a stout, strong, hardy and courageous race, very industrious, though rather inclined to be quarrelsome and turbulent.

The Nagas and other neighboring tribes hold them in great respect, owing to trials of strength in former days, when the Cachárees revenged themselves on the Nagas and took fearful retribution for injury done. In no case moreover, except one, have the Angami Nagas, who make fearful ravages into North Cachar and deal wholesale slaughter among the Meekirs and Nagas of the country, attacked a Cacháree village. And it is odd to remark, that this village of Cachárees, Semkur, is generally considered as an out-caste community, and is more assimilated to the Naga, than the Cacháree, many of the customs of the Semkur Cachárees being the same as those of the Nagas, and unpractised by Cachárees in general. This difference is supposed to arise from certain privileges, enjoyed by the Semkur people, under their old rulers, in connexion with the salt wells in the neighbourhood of their village. Their revenue being paid in salt, and their time chiefly occupied in manufacturing it, a difference of pursuits left the Semkur Cachárees much to themselves, and enabled them to enjoy less community with the others; thus they became less influenced by the general voice of the people and by popular fashion, as to changes in manners and customs, and, I think, we see in the Semkur Cachárees of to-day what the whole clan must have been many years back, and the similarity of this one village to the Nagas in many respects leads us to believe that the whole clan of Cachárees must have come originally from the Naga stock. Indeed some people go as far as to say that the Purbuttia Cachárees were coerced by the old Rájáhs of Cachar, into their present state of civilization, having been formerly Nagas, and that they were forced to adopt "dhoties" and the Hindu religion. How far this may be true I have no warrant for saying.

In religion the hill Cachárees are Hindus, but even more unorthodox than the Hazai, and retaining many more superstitions of their old faith, many of their observances being similar to those of the Nagas. They have not any castes among them, neither have they the distinctive title common to the Hazais. They look down upon their brethren of the plains, as weak and effeminate; and these latter do not fail to grind them when placed in power, and able to do so with impunity. Each family lives in a separate house, communities being formed into villages of between twenty and one hundred houses. The

young men of the village after they have attained a certain age, and before their marriage, no longer continue to live with their parents, but club together in a large house, placed generally in the centre of the village and called the "dekha chung" or warrior's house. This practice they have in common with the Nagas. The Purbuttias in N. Cachar number about 6,500 souls. They cultivate rice, cotton, sugar cane and tobacco, not with the plough, but by means of the hoe, and as theirs is a peculiar mode of cultivation, apparently common only to the hill tribes on their frontier, and practised by the Kookies and Nagas also, I will enter into a detailed account of it. I have already stated that the prevailing jungle in N. Cachar consists of a small single bamboo, which grows uniformly and closely together, the stems not being more than ten inches or a foot apart at their base, and reaching a height of thirty feet. This jungle extends all over the lower hills and the spurs from the high ones, and is only absent on the tops of the mountains and in some low grounds to the north. This wilderness of bamboo is the great cultivating ground of the district, and the process is thus managed. Early in the cold season large parties of the cultivators proceed to the jungles in the vicinity of their villages, and having selected a good patch, with as much soil on it as possible, commence cutting down the bamboos and clearing the space. The bamboos are cut off about two feet from the ground, the roots and stumps being allowed to remain in the soil: when sufficient space has been cleared, the cut-bamboos are left to rot and dry on the ground, and the effect of one or two showers, at intervals, coupled with the continued dryness of the cold season, renders them by the months of March and April almost as inflammable as gun-powder. Towards the end of the cold season, these fields of cut-bamboos, sometimes embracing the whole of a hill, at other times stretching along the whole face of ridges and valleys, are set on fire in various places. Nothing can exceed the fierceness of the conflagration, or the glorious effect produced by such large masses of flame, roaring and lapping the hills on all sides, and the enormous volumes of smoke that are emitted and hover like clouds in the air. The conflagration is over in a few hours, and leaves on the ground a coating of ashes about an inch or two in thickness, and this is the only manure

necessary to make these sterile hills yield fertile crops of almost any kind. By means of the hoe (a rude and uncouth instrument, consisting merely of a wooden handle about two feet in length, with a piece of iron attached to the end of it, something in the manner of an adze, only not on such a large scale) the soil lying below the ashes is turned up and mixed with them in the places between the stumps of the burned bamboos, which are still left to cumber the ground. Nor is the immunity enjoyed by these stumps, the effect of indolence or a desire to save labour at the expense of the crop on the part of the cultivators, but, on the contrary, an established custom, which experience has forced them to adopt, for these roots and stumps serve in a great measure to prevent the loose soil being washed away from the faces of the hills, and furthermore facilitate the re-growth of the jungle, when cultivation on the spot is abandoned. The soil being thus prepared, the seeds are dropped in, nor is care taken to allot to different vegetables, different spaces, but paddy, sugar-cane, tobacco and cotton are all found growing in the same beds. The harvest is reaped in September or October, sometimes even as late as November and December, and the ground may be again made to yield for another year or two, according to the custom of the cultivators or the richness of the soil. The Purbuttia Cachárees plant the same ground for two years at a time. When the land is considered exhausted, jungle is allowed to re-cover it, the bamboo again springs up in its old locality, and in the course of between seven and ten years, the soil is once more fit to be brought under cultivation. This is the only kind of culture practised in N. Cachar, and is common to all the tribes with very trifling variations. The Meekirs and old Kookies, as well as some of the new Kookies, cut down the forest in the low lands as well as bamboo jungle, and put it through the same process, cultivating on the same spot for four or five years, but forest-cutting is more laborious than bamboo-cutting, and the trees take thirty or forty years to grow up again when the ground is abandoned.

2nd, Meekirs.—Of this tribe the tradition is as follows. They were originally settled in Toolarám's country, under chiefs of their own. Being conquered by the Rájáh of Cachar, they fled to Jynteah for protection, and meeting with great oppression from that state,

they emigrated to their present localities in Assam and N. Cachar, and placed themselves under the Rájáhs of Assam, who appointed a chief over the whole clan, granted them lands and exacted revenue. This tribe is, I believe, subdivided much in the same way as the Cachárees, and has two distinct sections, namely, the Hill Meekirs and the Plain Meekirs. The latter reside chiefly out of North Cachar, in the district of Nowgong, on some low lands which go by the name of Meekir Par. These people, though industrious and hard-working, never rise to office like the Hazai, and seem to be devoid of all ambition. The Hill Meekirs are to the Plain Meekirs, much as the Purbuttia is to the Hazai Cacháree. Although placed in exactly similar circumstances to the Hill Cacháree, they display none of his courage, and seem wholly wanting in martial spirit. In consequence of this, they are made the constant prey of the marauding Kutcha and Angami Nagas, who attack their villages, kill, spoil and carry into captivity, no resistance being offered. It is said, that long ago an attempt having been made by the Meekirs to throw off the yoke of Assam, and failing, they were made to foreswear the use of arms, which may be the cause of the cowardice of the present generation, who, although they do carry spear and dhao, never make use of them save for the purposes of cultivation and wood-cutting.

The Meekirs are in many respects very like the Cossiahs, which fact may arise from their having for some time sojourned in Jynteah, and perhaps received some admixture of Cossiah blood. They wear the same kind of dress, which is peculiar and not worn by any of the other tribes in N. Cachar. This consists of two pieces of cotton cloth, about eight feet by one and a half each, dyed with red stripes, and fringed at both ends, sewn together like a bag, apertures being left for the head and arms. and put on in the manner of a shirt.

A striking resemblance also exists in the cast of countenance, and the growth of hair upon it being confined to the upper lip. But the Meekirs are physically a much inferior race to the Cossiahs, possessing neither such large frames nor such development of muscle.

Their locality in N. Cachar, is to the west and north in Toolarám's country.

The Meekirs though cowardly are laborious and persevering, and are considered the best subjects in N. Cachar, keeping clear of

courts, paying revenue regularly, and working hard at their vocation as cultivators. They rear rice and cotton in abundance, disposing of the latter to Cossiahs and to merchants who come up the Dyung.

When not employed in agriculture they fell large trees, construct canoes, and float them down to market in Assam, realizing considerable profit by this manufacture. The labour of their cultivation is greater than that of the other tribes, as bamboo jungle is scarce in their locality, and they are necessitated to clear forest land.

The Meekirs build their homes on high muchans or platforms, supported on posts, several feet from the ground. One timber laid slanting against the platform, with notches cut upon it, serves as a ladder to enter the house; this may be withdrawn at pleasure, as a guard against wild beasts. The houses are generally very large, several families at times living in the same tenement in order to avoid payment of the house-tax. The house, however many may be living in it, is not divided into rooms, but men, women and children of different families to the number of thirty or forty sleep altogether in the same apartment, in a state of almost entire nudity.

The Meekirs have no regular religion, many of them, especially those in Assam, have been converted to Hinduism, but they are allowed by their priests to retain most of their former superstitions and customs, and are only enjoined to discard the use of spirits, in lieu of which they take to the much more demoralizing vice of eating opium. The unconverted Meekirs delight in grog, and take it to excess, most of their ceremonies being celebrated by drunken orgies. But they are peaceful in their cups, and disturbances seldom or never occur. The Meekirs eat pigs and goats as well as fowls, and in fact all animals, but they refrain from killing the cow, more from prudential than religious motives. They worship the sun and moon, and large rocks and trees in the forest, which they consider the abiding places of unknown and invisible deities, to whom they offer boiled rice, fowls, goats, and pigs as sacrifices. There is no religious ceremony connected with marriage among this tribe. A bargain is made and a contract entered into, and man and woman are husband and wife. Polygamy is discountenanced though practised. A feast is always given in commemoration of a marriage, and likewise on the birth of a child.

Feasts before and after the funeral are the only obsequies, the bodies of the dead being burned, and their ashes buried.

The number of Meekirs in N. Cachar is difficult to be ascertained, as it cannot be correctly calculated from the number of houses. It is supposed to be, however, about 4000 souls.

3rd, Nagas.—There are about a dozen different tribes, each possessing some marked peculiarity and speaking distinct languages, to whom this common appellation is given. Indeed, the natives of the plains apply it promiscuously to all the hill tribes on the frontier, and as the word is their own, and unused among the hill people themselves, they have every right to do so; Naga, it would appear, being a corruption of “Nunga,” naked, and very properly applied to those who go about with such scant clothing. Some say, however, that it is derived from the Sanskrit word “nag,” a snake, having reference to the subtle and treacherous character of the people. In N. Cachar, there is, however, only one tribe, who call themselves Aroong Nagas. These number throughout the district about 7500 souls, and build their villages, which consist generally of from between twenty to one hundred houses, on the tops of hills and on the crests of ridges running out from the Burraill on much higher levels than those occupied by any of the other inhabitants of the country. They seem also more attached to the sites of their habitations than the rest of the tribes in those parts. Cacháries and Meekirs flit to other locations on slight pretexts; the fear of an attack, or a quarrel with a neighbouring village will make them change their sites; and on the exhaustion of all the soil in their immediate vicinity, it is their custom to remove nearer to the new jungles which it is their intention to clear: the Kookie also is a migratory animal, and never remains more than three or four years at the same place. But nothing short of the direst necessity will force the Nagas of these hills to relinquish their native spot of ground. Sometimes indeed they are obliged to do so, when placed in exposed situations, and constantly subject to attacks from parties at enmity with them, whom they cannot resist; at the present moment I know of a village site, in the neighbourhood of the Angami frontier which has been abandoned owing to the repeated attacks which had been made on the villagers while there resident. The Nagas who occupied

that site have come into the more central parts of the district, and have allied themselves with other friendly villages; but on greater security being afforded them, they would to a man return and rebuild their old village. When the soil near their homes is exhausted, they proceed to great distances to cultivate, little heeding the labour of conveying back their harvests; and for a people who appear so lazy and idle as the Nagas (the casual visitor generally finding them sitting lolling at their doors, drinking grog) it is really wonderful to see the sacrifices they make to this love of certain localities. Their villages being placed on heights in most cases, water is not to be had any where near, yet they do not murmur at having to convey it on their backs from the very bottoms of the adjacent valleys, five or six hundred feet in perpendicular ascent, and perhaps as much as a mile in distance. At such villages, strings of women, laden with the necessary element contained in long bamboo choongas, are seen making the weary journey morning and evening. From this attachment to particular sites and to the country in general, I think it may be inferred that the Nagas are the earliest inhabitants of the soil. I leave it to others to find out where they came from. But if the question be to draw a line of distinction, between the aborigines of India, and those tribes who have emigrated into it from the east, I would draw that line here, and place the Nagas, although they may have some marks of a Tartar origin about them, as the rudest of the aborigines of Hindustan—whereas the Cossiahs, Meekirs, Kookies, Monipuries and Looshais, and many others are directly connected with the far east. The three latter, having approached their present localities from the south, may possibly have been crossed with the Malay: for the Cossiahs and Meekirs, who were undoubtedly earlier immigrants than either of these three, retain the peculiarities of the Tartar countenance far more distinctly than they do.

The Nagas have no kind of internal government: they acknowledge no king among themselves, and deride the idea of such a personage among others. When questioned, they proudly plant their spears in the ground, and pointing at them, declare they have no other Rájáh. They appoint as spokesman of the village some elder who has the reputation of superior wisdom, or perhaps more

frequently the influence of wealth, and his position as spokesman or "Gáon Búra" gives him a certain degree of authority; but this is very moderate indeed, and may at any time be resisted and defied with impunity, the tribe utterly abjuring the idea of subjection to any one from among themselves. The place of Gáon Búra is not hereditary, nor, in every case, is it held for life. Petty disputes and disagreements about property, are settled by a council of elders, the litigants voluntarily submitting to their arbitration. But correctly speaking, there is not the shadow of a constituted authority in the Naga community, and, wonderful as it may seem, this want of government does not lead to any marked degree of anarchy and confusion; on the contrary, in his village, the Naga is peaceful and hospitable, good-natured and honest; for months that I have lived with him, I never heard him use an angry word or inflict a blow, however slight, on any one. Such a state of things must most assuredly arise from some peculiar cause, which cannot elsewhere be adopted, otherwise what an advantage it would be to us to throw off the whole of that ponderous and expensive system which is concentrated in Westminster, and branches forth to every colony, country and village throughout our possessions, and, taking a lesson from the Nagas, learn to live peaceably and honestly without law. But our civilization and christianity deprives us of the mainspring which acts so apparently well on the savage of the hills, and God forbid, that it should not. The Naga's religion, the Naga's principle and sense of honor, is comprised in one word, and that word is revenge—deep deadly revenge, and the prosecution of it to the extremest lengths, for the most trifling offences. This feeling is not confined to individuals, but taken up between communities, and often by parties in one and the same community. Is there a quarrel between two Nagas of different villages, the dispute inevitably causes bloodshed, and a feud is established between the villages of the two disputants, which nothing will assuage, and which, in time as advantage offers, will find issue in some dreadful massacre. The Nagas are exceedingly treacherous in enmity, and brook no insult. An insult given, it is a point of honor to have blood—and blood shed by the one party calls for a like stream on the part of the other.

When any difference occurs between two men of the same village, which is rarely the case, each individual has his party who cling to him and take up his quarrel, not by any means from a sense of justice, but from relationship—and a civil war ensues which it is disgusting to contemplate. It is not to be wondered at, then, with such evils before them, evils which are brought home to every member of the society, that the Nagas are so careful to curb their passions on small matters, and to avoid entrance into a quarrel, when, being in, they carry it out to such exterminating lengths: and therefore, anomalous as it may seem, the most baneful passion that arises in the heart of man carried to extremity is the cause, in this instance, of the existence of a society without laws and constituted authority living in general peace and honesty. I do not think this state of things is without precedent, even in the history of our own country. If we take into consideration the state of the Highlands of Scotland some one hundred and fifty years ago, I think, we shall find many points in which great similarity exists. There, though subjected to chieftains, the clans were left with very little more law, than that which each man carried at his side in the shape of a broad sword. There again the spirit of revenge was paramount in every breast. The fiery Celt could brook no insult, and feuds between clans espousing the cause of individuals were frequent and bloody. Yet no circumstance of internal anarchy marked those lawless days. Society was not outraged, and the different communities were among themselves peaceful, hospitable and neighbourly, rigidly avoiding all cause of quarrel, being sufficiently urged to curb their temper, by dread of the consequences which would ensue, from no other agent, but unmitigated revenge.

Notwithstanding the staidness in the Naga character, arising from the circumstances mentioned, they do, at certain seasons, find vent for the indulgence of private grudges that they owe to individuals among themselves, in a way at once harmless and ludicrous. At certain stated times, once or twice in the course of a year, all the village adjourns to some convenient spot, and a general *melée* takes place, every one fighting for his own band, but using no weapons save those with which nature has provided him. These conflicts are very fierce, and the bruises and scratches given and received

most severe ; yet they are not taken into account and never give ground for a quarrel, whereas at other times the lifting of a hand would lead to a blood-feud.

Since the regular establishment of our government in these hills, many feuds have been patched up among the Nagas, and their recurrence is less frequent ; the presence of an European officer on the spot, who can expostulate with, and explain our policy to, the most influential people of the tribes, has also materially tended to check the effusion of blood. But still they do occur, now and then, and nothing will eradicate the evil spirit, until many years have passed away, and a brighter light shines among the rude inhabitants of N. Cachar.

The Nagas have a very vague idea of religion. They admit a plurality of deities having different attributes, but have none to whom they ascribe creation, the universe being pre-existent to their gods, and remaining unaccounted for. The first person in their mythology is "Semeo" the god of riches, to whom all those who seek wealth make sacrifices. He is also supposed to inflict punishment in the way of sudden reverses of fortune and sickness, on those who, having wealth, do not sacrifice to him. "Kuchimpai" is the god of the harvest, as well as one possessing general influence over the affairs of mortals. To him sacrifices are made of goats, fowls and eggs (the large animals such as buffaloes, methins and cows, being reserved for Semeo) and prayers offered up for the prosperity of the crop. Among the malignant deities "Rupiába" has the first place ; to his displeasure are ascribed all the misfortunes that fall to the lot of mortals, and offerings of dogs and pigs are made to appease him when angry. He is supposed to be of a very fierce and ungainly appearance, and has only one eye, and that in the middle of his forehead. As an assistant Rupiába has got a blind god of the name of "Kangniba," whose temper is fierce. He is worshipped at cross roads, where propitiatory offerings are piled up for his benefit by passers-by. The fact of his being blind is wickedly taken advantage of by the Nagas, and offerings made to him seldom consist of more than a few common leaves, he being supposed to be unable to distinguish between them and articles of greater value. When fowls are sacrificed to this god, a very *small* fowl indeed is

selected, and placed in a *large* basket at the appropriate place. The blind god *feeling* the size of the basket, takes it for granted that the contents are commensurately bulky, and deals his favours accordingly! Indeed, Naga worship is none of the most sincere, even as regards the animals that are sacrificed to the wide-awake deities; little more than the entrails and offal is apportioned to the god, the remainder going down the ungodly throats of the petitioners!

Omens are commonly consulted, and are supposed to indicate the particular deity that is to be worshipped in order to attain a desired end or avert evil. This being ascertained, the village is strictly closed for two days, the inhabitants abstaining from all labor, and neither going out themselves nor permitting any one to enter during that period. This custom is strictly kept, and called "Genna;" it is difficult to find out what is done during this interval of seclusion; but nothing further, I am inclined to think, than sacrificing, eating and drinking. Before burning newly felled patches of jungle for cultivation, it is the invariable custom to establish a Genna. On this occasion all the fires in the village are extinguished, and a cow or buffalo being slain, they roast it with fire freshly kindled by means of rubbing together two dry pieces of wood, make sacrifice and eat, after which they proceed in procession with torches lit from the fresh fire to ignite the felled jungle.

The Nagas cultivate rice, cotton, and tobacco as well as the more common Indian vegetables, such as yams, byguns, kuddoos, cucumbers, Indian-corn, &c. Their mode of cultivation is exactly similar to that described with reference to the Purbuttia Cacharies; but they take more crops off the ground than any of the other tribes who cut bamboo-jungle, owing to their distaste to remove to other sites, when the ground near at hand is exhausted. Perhaps it is on account of this, the soil being overtaxed, that both the rice and the cotton grown by the Nagas is inferior to those produced by the Kookies and Meekirs.

The Naga houses are built after a peculiar fashion, having the eaves down to the very ground. One gable end, the front entrance, is considerably elevated, while that to the rear slants down almost to the earth. The floors are not raised on platforms. The houses contain two rooms, the inner reserved as a sleeping apartment, while the outer serves for

the domestic business and the residence of the pigs and fowls belonging to the family. The village is generally built in one irregular street, the entrance with gables facing the road, but sometimes the houses are thrown together without reference to order at all. Each family lives in a separate house; and the young men or "Dekhas" inhabit a large hut appropriated to themselves, in which are hung up the spoils of the chase and the implements of war, and which forms at the same time the caravansarai or inn of the village.

The Nagas attach great value to iron, and use it only in the manufacture of weapons, their cooking utensils being invariably made of wood, bamboo or clay. They manufacture dhaos, spears, hatchets and hoes, there being generally in each village an individual who officiates as blacksmith.

Two or three kinds of cloth are manufactured by the Nagas, among which are the coarse khés which they use as a covering, and a small piece of cloth of different texture, dyed with indigo, which they tie round their waists. The cloth used in dancing is the same as the white khés, but has small triangles at regular intervals woven into it with red and blue thread, and also fringes at each end made of the same, which give it a gay appearance.

This tribe is passionately fond of ornaments, and both males and females may be said to load themselves with them; many of these are manufactured at home, but they consist for the most part of nothing but brass-wire, an article much prized by the Nagas, and shells, or cowries, which are imported. One of their ornaments, an armlet, is peculiar to themselves, although it has been adopted by the Kookies since their arrival in the country. It consists of a rod of brass, twisted some eight or ten times in the shape of a wire-spring, and slipped on the arm, fitting tightly to the flesh between the shoulder and the elbow, and being most inconvenient, I should say, for the exercise of the arm. There is only one stone to which the Nagas attach any value. I have never been able to find out its name; it is a dirty, yellowish, almost greenish looking opaque stone, and is cut by them into cylindrical beads, and worn, strung together, round the neck. Few among them are rich enough to have a complete necklace of such beads, but most of them will be seen to have as many as five or six of this kind strung on in company with others,

and some may have half a necklace of the precious stone. In dancing, both men and women wear heaps of ornaments chiefly composed of shells. With the exception of a little cloth, tied round the waist, the end of which hangs over in front and covers the private parts, the Nagas go quite naked, nor do they feel any shame at the exposure of members which civilization requires to be concealed. The women, wear a wrapper over their thighs which extends from below the navel to the knee. Married women leave their bosoms uncovered, but virgins have another cloth tightly tied round their breasts. Both sexes protect themselves from the cold by a loose cloth thrown over their bodies like a blanket. Neither the men nor women wear any sort of head dress. The women who are married wear long hair plaited, and knotted at the back, or sometimes flowing naturally over the shoulders. The unmarried women have their hair cut off their face in a square fashion, and brushed down upon the forehead, nearly to the eyebrows. The men cut their hair short (shaving a little at the forehead and sides) and train it to stand erect. As a general rule there is not the slightest appearance of hair, either on cheek, chin or upper lip, and a good long beard is always an object of curiosity to the Nagas, when met with in others. The Nagas, both men and women, bore their ears but not their noses, their earrings chiefly consist of brass-wire rings. But they are very fond of flowers and often place them in their ears, so also will they place any coloured piece of paper or cloth, and the blue beetle wing or even a blade or two of green grass or leaves.

Marriage among them is a simple contract entered into between the man and woman or their families; the family of the bride being presented with cows, pigs, fowls or drink according to the means of the other party. There is no ceremony performed except the giving of a grand feast to the whole village, who in return build a house for the newly married couple. In some cases a long betrothal precedes the marriage, but no positive necessity exists for this custom, and it can always be dispensed with. The Nagas are not permitted to marry, until they have attained a certain age, and are able to set up house on their own account.

In his choice of a helpmate neither the beauty of form nor face is much taken into consideration by the bridegroom, physical strength

and industry being the great desiderata in a wife, the former giving promise of numerous offspring, and both being indispensable to one who is, unassisted, to perform all the menial duties of a household, as well as give assistance in the field. The Nāga woman is quite a model of labour and industry. At all hours of the day she may be seen busily employed in domestic duties, weaving cloth, pounding rice, washing clothes, carrying water, making grog, or tending children, while her husband and the men generally lie idly basking in the sun, deeming it effeminate to put their hands to any work save the cultivation of their fields, or the repairing of their houses.

The Nagas bury their dead at the very doors of their houses, in a coffin formed of the hollow trunk of a tree: after filling in the earth, a large stone is rolled over the top of the grave to mark the spot, and the streets of most Naga villages are consequently choke full of these rough unhewn tombstones, marking the resting-places of their forefathers. Perhaps the idea of living thus in the neighbourhood of their ancestors may be one cause of their attachment to the sites of their villages. They display great affection in tending the graves of the recently departed; the spot is at first invariably fenced in, and flowers are often scattered over it, and the survivors love to sit upon the stone that covers those once so dear to them. When a warrior dies, his spear and dhao are buried with him, and it is the custom to bury with every one any article to which he or she may have been particularly attached during life. I have never heard of avarice invading the sanctity of the tomb in consequence of this custom, although dhaos and spears are greatly prized by the tribe.

The Nagas are extremely fond of dancing, more so than any of the other tribes, whom also they excel in the exercise. Men and women dance both together and separately. The men have a war-dance with spears and hatchets, in which all the circumstances of battle are acted, the advance, the retreat, the wielding of weapons, and defence with the shield, accompanied by terrific howls and war whoops, which has, when well enacted, a very imposing effect. The dance in which the men and women unite, seems to be purposeless and monotonous, displaying neither grace nor agility, and so are some of the dances danced by the women alone, one of

these is, however, a very lively one, and resembles in some degree the Highland Fling. It is easily seen that the women are the chief dancers, and those who take most interest in the exercise. A very poor idea of music exists among the Nagas, and it is never practised except in dancing, where it serves to mark the time; a rude monotonous song is chaunted by the whole company, and eked out with the clapping of hands both on the part of the dancers and the spectators. The performers, being laden with massive necklaces, armlets and bracelets, make these ornaments chink in time to the step, and a drum is also in some instances beaten in accompaniment.

The Naga cry or war-whoop is not a sound to be described in words, being something fearfully shrill and long continued, yelled with variations. But the custom among them called "hoo-hoo-ing" is easier of description; this is a common way among this tribe of paying honour to any individual, or to the inhabitants of any other village that they may happen to visit, and it is always supposed to call forth a donation from the party honoured. Parties of from ten to fifty take up the cry in chorus, which consists of nothing but the sounds of "hoi and hou" uttered alternately with the full force of the lungs, for about an hundred times, and finished off with a "howh" a harsher prolongation of the "hou." When one village compliments another in this way, they are very careful to exact a certain value for the compliment paid, and quarrels have been known to arise, when the compensation was not thought sufficient.

The Cachárees of Sunkur, alone, of all the other tribes in the country, have this custom in common with the Nagas.

In carrying burdens the Nagas in respiring utter a sound like "hu ho," and when a number are on the road together a chorus is maintained. This custom is practised by all the tribes with slight variations, but it must not be confounded with the "hoo-hoo-ing" described above, which is strictly peculiar to the Nagas. For an inhabitant of the hills the Naga is very cleanly in body, washing himself pretty freely whenever he can come across a sufficiency of water. But his clothes, except when new, are very filthy, and filled with vermin. As regards eating, he is the most indiscriminate animal in creation. His staple food is of coarse rice, but his luxury consists in flesh. I do not know a single living creature of any kind which he will not eat.

and that too whether it dies a natural or a legitimate death, and however far the body may have advanced towards decomposition. Insects, reptiles, carrion animals, as well as those in general use for food are eagerly sought after by him. He eats frogs, lizards, snakes, rats, dogs, monkeys, cats, &c. with relish, and will pick them up for that purpose though found dead and half rotten in the jungles. It is not to be wondered at, that there are no jackals or vultures to be found in the hills of North Cachar; what would they do if subjected to such competition?

The Nagas make a fermented liquor from pounded rice, which they drink in great quantities, especially in the morning, when it serves them as breakfast, being of tolerable consistency. It is not very intoxicating, and has an acrid disagreeable taste. The Nagas smoke very little, and when they do, it is more for the purpose of obtaining the tobacco oil in the bottoms of their pipes, than from the enjoyment of the vapour. This oil they mix with water and drink it, and they also drink water in which the tobacco leaf has been pressed. Tobacco is also chewed by them in great quantities.

4th, Kookies.—These, in North Cachar, are divided into two distinct sects, which sects are again divided into a number of clans; all these clans, though coming from the same stock and speaking dialects of the same language, are still entirely separated in interests, having frequently in bygone times waged war with one another, and having manners and customs widely different from each other. The sects are distinguished from one another by being termed old and new, there being no distinctive appellation among themselves except for the clans.

The old Kookies, with a population of not more than 3,500 individuals, are divided into three clans, called Rhángkól, Khélma, and Betéh, of which the most considerable is Rhángkól. These clans speak dialects differing very much from each other, and the whole differ so much from those spoken by the various tribes of new Kookies, that in most cases individuals of the two sects cannot make themselves understood by each other at all. On one occasion of some necessity I remarked a very intelligent new Kookie, endeavouring to explain himself to one of the Khélma clan, and failing entirely to do so by the simple power of words, being

obliged to eke out his communication by signs, by means of which his purpose might have been equally well made known, had he been an Englishman. Not only do the clans and, more widely, the sects differ in dialect, but their manners and customs, government and ceremonies, and with respect to the sects their religion also, is not the same. I can divine no cause for such a state of things; and the matter becomes still more inexplicable when it is known that these are not *all* the tribes of Kookies extant. The Looshais, a large tribe inhabiting the jungles south of Cachar, by whom the clans of new Kookies were driven northward, are themselves, undoubtedly, of the same family, and speak a language quite intelligible to the new Kookies. The Manipoories, a nation of proselyte Hindus, governing an immense tract of mountainous country to the east of Cachar, and inhabiting a large basin of plain ground among the hills, called the valley of Manipoor, can be traced by their own written history to a Kookie origin; and were this proof wanting it would be easy to supply one by pointing to the similarity of the Manipoorie and Kookie languages, or rather dialects, any new Kookie being able to understand Manipoorie without much difficulty, and indeed, the languages being almost identical.

The old Kookies emigrated from the jungles of Tipperah, the hilly country south of Cachar, some fifty or sixty years ago. Their first appearance in Cachar, in a state of almost perfect nudity, appears to have shocked the inhabitants very much, and they were compelled by the rulers to adopt clothing, which they did, and do to the present day. Some years after their arrival they were made available by the Rájáh of Cachár in prosecuting his wars with Toolarám, in which they distinguished themselves considerably, and gained a name for martial courage, which together with their good-natured dispositions, has established a general respect for them in the minds of their neighbours, the Nagas and Meekirs.

They are a hardy, stalwart and pains taking race, and together with the Meekirs are considered the best subjects in Northern Cachar, being peaceable, and regular in the payment of their rents. Their position in the district lies along the western boundary along the banks of the Copilee, where they cut down the timber forests, and raise crops of rice and cotton, disposing of the latter, which is of the best

quality grown in the country, to Cossiah traders who come among them to obtain it. The old Kookies are physically a more powerful people than any other in Cachar, and are second only to the Cossiah and Angami Nagas, of any tribes that I have seen, in weight and muscle. They are larger men than the new Kookies, both as to height and girth.

They make the best laborers or coolies, both for working and carrying, to be had in North Cachar, entering on their work more cheerfully, and performing more. In common with all other hill tribes they carry burdens in a large cylindrical basket, attached to the back by a strap of matted cane work which passes round the forehead, and is occasionally slipped down to the chest for change or relief. The regulation burden for coolies in North Cachar is twenty seers, the hire being two annas a day per man: but, when engaged in carrying on their own account, they do not hesitate to load themselves to the extent of a maund, and seem to be very little inconvenienced by the weight, even when travelling long journeys over the most irregular ground.

These remarks apply generally to all the tribes in the hills, who are all wonderfully long-winded, sure-footed, and strong-backed.

The old Kookies clothe themselves decently and affect a modesty unknown to the other rude tribes of these hills. They weave cloths of different kinds, all bearing great similarity to those manufactured by the new Kookies, especially a sort of cotton rug which they make as a covering in cold weather; this consists of uniformly sized lumps of raw cotton woven into a coarse-textured cloth, and knotted tightly between the woofs, forming an excellent soft and elastic mattress, as well as a good counterpane. They are also very skilful in mat and basket making, with bamboos, cane, and the bark of trees.

Like all other hill tribes the old Kookies are very fond of ornaments, and wear rings, bracelets, armlets, necklaces and earrings in great numbers. They have an extraordinary custom in common with two clans of the new Kookies, which being peculiar to these people is worthy of description: instead of merely boring the ear with a small hole, they cut a circular piece of flesh out of the lower lobe, and insert an elastic shaving of bamboo, rolled up in a ring, so as to form a powerful spring acting on all sides of the incision. By means of this spring, the hole is gradually enlarged,

until it is made to reach enormous dimensions, the outer flesh and skin of the lobe being sufficiently stretched out to admit of a brass or silver ring, four or five inches in circumference, being inserted within the hole. The ear is also turned round, so as to make the earring lie at right angles to the side of the head, and through the ear and ring are again attached other ornaments hanging down from it.

There is no regular system of government among the old Kookies, and they have no hereditary chiefs, as is the case with the new ones.

A head-man called the Ghalim is appointed by themselves over each village; but he is much more of a priest than a potentate, and his temporal power is much limited. Internal administration among them always takes a provisional form. When any party considers himself aggrieved, he makes an appeal to the elders, or the most powerful house-holders in the village, by inviting them to dinner, and plying them with victuals and wine. These personages having listened to the grievance form a council, and summon the defendant, who cannot resist their process, and attends. If found guilty he is fined according to the nature of his crime, one fourth of the sum being retained by the council as a personal remuneration, and the remainder being made over to the plaintiff as compensation. Of course this iniquitous system of redressing wrongs, would not stand good, if an appeal were made to our courts, but such is the attachment of the people to their own institutions that no such appeals are made. It is lucky that the establishment of our law, has left to this council little more than jurisdiction over domestic crimes and immoralities; thefts, assaults, and all the more heinous offences being tried before the magistrate. The council, however, is convened in cases of adultery, seduction, evil speaking, &c. and doubtless still makes good profits.

Very vague notions of religion indeed are prevalent among these people. All earthly evils are ascribed to the anger of gods, or the pleasure of demons, petitions being made and sacrifices offered up to both to propitiate them. They believe in a futurity of rewards and punishments in acknowledgment of the good or evil actions of this life, but cannot grasp the idea of eternity.

Marriage among them appears to be as much a religious as a civil ceremony, the Ghalim being the officiating priest. The young

couple place a foot each upon a large stone in the centre of the village, and the Ghalim sprinkles them with water, and pronounces an exhortation to general virtue and conjugal fidelity, together with a blessing, and the expression of hopes regarding numerous progeny. A grand feast concludes the ceremony. Notwithstanding the religious nature of the rite, however, a man cannot get his wife without paying for her, and the average price of a helpmate is Rs. 30, in kind, or coin paid into the hands of her parents.

Should the money or goods not be forthcoming, and the power of the little god very strong withal, the bride may still be won, the lover undertaking to enter into bondage in the house of her parents for a term not exceeding three years, after which the ceremony duly takes place. The business of courtship seems to be well understood and delicately managed among the old Kookies. As soon as a young man has made his attentions sufficiently marked, he sends a friend to the parents of the young lady of his choice, with a stoup of liquor to present to them: if the wine be quaffed the proposed alliance is accepted, and the lover summoned to enter into preliminaries. But if the offered cup be declined, the gentleman must go elsewhere in search of a bride.

Polygamy is interdicted and never practised.

Widows and widowers may marry a second time, after having remained in their bereaved state for a space of three years, and not then, unless with permission of the family of their late spouses. This permission is often withheld, and large bribes are frequently exacted before giving it.

The old Kookies burn their dead. The body is placed upon the pyre together with different kinds of eatables, and the whole is consumed, the ashes are then addressed by the friends of the deceased, and his good qualities recited. A feast with plenty of good liquor concludes the obsequies.

A married man is accompanied to the pyre by his widow, who has for the occasion donned her best clothes, and put on all her ornaments; she walks by the side of the bier with one hand on the person of her husband. When the body has been consumed, she bursts into loud lamentations, affectionately takes leave of the ashes, throws aside her ornaments and walks home with dishevelled hair.

In the Betéh clan on the day after cremation a pointed stick is stuck into the ground opposite the house of the dead man, and remains there until every one of the villagers has, in pursuit of his common avocations, passed by and spat upon it, after which it is removed.

A warrior in the Betéh clan is generally buried, and not burned; he is dressed in new clothes, and descends to the grave in company with his spear and hatchet, and a supply of eatables and grog, it being supposed that his enemies will not leave him alone, even in the world to come.

The original country of the new Kookies was the jungles to the south of Cachar Proper, and the ranges of hills lying between that province and Chittagong. Here they had lived time out of mind, waging war frequently among themselves, and being known as the terror of our Southern Frontier, having committed frequent depredations in our territories, evidently for no other purpose than that of securing human heads as trophies.

A war, however, sprang up between the whole of the clans, and another large tribe called the Looshais, who inhabited the same country though removed further south; this tribe having the advantage of propinquity to a coast-trade had supplied themselves plentifully with fire-arms and consequently the Kookies, who had heretofore considered themselves more powerful, were defeated, and in 1848-49 four large clans of them called the Thadon, Shingshón, Chúngsen and Lungúm, together with other petty though distinct families, poured themselves into Cachar, flying before their enemies the Looshais, who had driven them from their native hills into the plains. The Looshais having followed up the pursuit into our territories and ravaged some villages on our grounds, it was determined that an expedition should be made against them on the part of our Government. Col. Lister with three hundred men of the Sylhet Light Infantry Battalion, accompanied by a rabble of the Thadon and Shingsón clans, penetrated some seven days' march into their country in the cold weather of 1849-50, and succeeded in setting fire to a large village consisting of a thousand houses. The village was taken by surprise, and the warriors all escaped, most of them being absent at the time, but nothing could prevent our wild

allies glutting their revenge on those that were at home. Colonel Lister, finding the enemy in greater numbers than he expected, and the country most intricate, and one in which an enemy conversant with it might give great annoyance by laying ambuscades and making sudden attacks, resolved to prosecute the expedition no further, and returned forthwith to Cachar; not, however, without meeting some slight opposition from the Looshais, who in more than one place had commenced stockading positions on the line of march, so as to obstruct the passage of our troops. Nothing further was done with reference to the Looshais, they having declared that they had no intention to molest us, their quarrel being with the Kookie clans alone.

It remained then only to settle the Kookies, whom the force of circumstances, and the chances of war had driven to our territory for protection.

This appeared no difficult matter to do; most of them had already settled on the woody hillocks near the river Goghra, and on the hills to the north, while many had penetrated into North Cachar and Manipur. But there still remained a large number of the clans of Thadon and Shingshón, those most recently expelled by the Looshais, who hankered for revenge, and were unsettled and turbulent. These, if left alone not being in themselves strong enough to continue openly at war with the Looshais, would have occupied themselves in making secret excursions with a few men at a time, and cutting off strong parties of the enemy when at work in their fields or wood-cutting, who in their turn would have retaliated, thus plunging the whole of the frontier into an endless little war of the most pitiless kind.

To prevent this, at Colonel Lister's suggestion, a levy of two hundred men was organized, consisting chiefly of Thadons and Shingshóns, officered by their own Rájahs and Muntries, to which, having been regularly trained, disciplined, and placed under an European officer, was allotted the defence of the southern frontier of Cachar. This measure succeeded admirably. The Kookies, who, under the firm belief that the corps was raised for the purpose of taking back their own country, flocked to the standard in numbers, were rather staggered at first by the severity of our discipline, recovered however,

when they began to appreciate the value of money, and perceive the regularity with which they received their pay; and all classes have ever since evinced great desire to become soldiers. The Kookie levy now not only furnishes frontier posts to the south, but has three large detachments in the northern hills, protecting the country from the Angami Nagas as well as the Looshais.

To return to the Kookies at present inhabiting North Cachar: it has been mentioned that on being driven from the Tipperah hills, many of them found their way to the north, some without even making an intermediate halt in Cachar. These consisted of portions of only three of the four large clans, the entire clan of Lhungúms, settling either in Cachar, or going over to Manipur.

The fugitives appear to have been most hospitably entertained by the wild tribes into whose localities they thrust themselves, and settled down in unoccupied parts of the country, among the other villages of Nagas and Cacháries, and have ever since peaceably conducted their agricultural avocations, living in general on good terms with the rest of the people. Disturbances have occurred in which they bore a part, and it would be too much to expect their entire absence among a people so wild and warlike, coming for the first time into a settled country. One of the most serious of these occurred in 1850, of which the following are the circumstances: A hunting party of Kookies of the Changsén clan, returning from their sport, ignorantly attempted to enter a Naga village which was "Geuna;" unaware of the Naga custom, and unable to understand the language addressed to them, although entrance was refused, they attempted to force it. An affray took place in which the Kookie Rájáh was slain and the party forced to retire. The person of the Rájáh being held almost sacred, his subjects were eager for revenge, and collecting a body of three hundred men, attacked the Naga village, killing several of the inhabitants together with the headman or Gaon Boora. Serious as this affair was, and though the Kookies were undoubtedly at fault, yet it must be considered that they were savages among whom a certain degree of hospitality is considered more a common civility than a virtue, and being unacquainted with the Nagas, owing to their recent arrival in the country, it is not wonderful that they resented what must have appeared to them

so churlish an act, as refusal of admittance to a party returning fatigued from the chase. Several of the Kookies were transported for this offence, and it has on the whole had a beneficial effect upon them, showing the power and determination of our Government to punish all outrages. Notwithstanding this and several other petty disturbances and quarrels, the new Kookies cannot be characterised as a turbulent race, but on the contrary as one well under control, and easily managed.

For three years after their settlement in N. Cachar, they were exempted from paying any revenue to the state, after which time, they were regularly assessed at an uniform rate of one rupee per house per annum. No European officer being present in the hills on their first arrival, the hills being left very much to the management of Cachárees, the new comers fell into the hands of this class and were subjected to a great deal of petty oppression and extortion and the influence that these men obtained over them, as ministers under us, and on other pretexts, has not yet been entirely done away with.

As subjects, the Kookies must always be looked upon, under existing circumstances, as a poorer class than any of their neighbours, for not only have they to pay the revenue exacted from them by us, which is indeed equitable and light, but they support among themselves a form of government which must be both expensive and oppressive. Each of the four clans is divided into separate and independent Rájáhlies, of greater or less power and numbers, consisting of one or more villages, each of which is presided over by a hereditary chief or Rájáh, whose power is supreme, and who has a civil list as long, in proportion to the means of his subjects, as that possessed by any other despot in the world. All these Rájáhs are supposed to have sprung from the same stock, which it is believed originally had connexion with the gods themselves, their persons are therefore, looked upon with the greatest respect and almost superstitious veneration, and their commands are in every case law. The revenue exacted by these chieftains is paid in kind and labour. In the former each able-bodied man pays annually a basket of rice containing about two maunds: out of each brood of pigs or fowls reared in the village, one of the young becomes the property of the Rájáh, and

he is further entitled to one quarter of every animal killed in the chase, and, in addition, to one of the tusks of each elephant so slain. In labour his entire population are bound to devote four days in each year, in a body, for the purpose of cultivating his private fields. On the first day they cut down the jungle, on the second the fuel being dry, they fire it, and prepare the ground, on the third they sow and harrow, and on the fourth cut and bring in the harvest. Besides the labour of these four days in which the entire effective population, men, women and children work for him, small parties are told off during the whole season to assist his own domestic slaves in tending the crop, repairing his house (which edifice is always built afresh by the subjects when a new site is repaired to) and in supplying wood and water for the family. On the occasion of the days of general labour, a great feast is given by the Rájáh to all his people, so also, on the occasion of an elephant being killed, to the successful hunters, but this is the only remuneration ever received by them, and calls can be made on them for further supplies and labour, whenever it may be required. It says a great deal for the loyalty of the Kookies, that they still submit to these exactions without grumbling, paying at the same time the full amount of their house-tax to our Government.

The Rájáh is the sole and supreme authority in the village or villages under him, no one else being competent to give orders or inflict punishments except through him. His power is of course anomalous, and illegal with respect to our laws and institutions, he being a mere subject of the British Government alike with the meanest of his village, and in no way placed in authority, except as mouzadar, or collector; but still that power exists in nearly full force, and no appeal is made against it by those subject to it. Revenue is exacted, and offences punished by fine and bondage, no murmuring voice, not even that of the culprit, being raised against the decree. I see no method of preventing this self-devotion to loyalty on the part of the Kookies. Violent measures would estrange them from us, and therefore, it is better to let the system die a natural death, which it most assuredly will in time, as the Kookies proceed in the acquisition of worldly knowledge.

To assist him in carrying on the affairs of government, the Rájáh

has a minister and more frequently several, called *Thúshois* or *muntries* who have the privilege of being exempt from labour and taxation at his hands. This office is not, strictly speaking, hereditary, although in most cases, except when thoroughly incompetent, the son succeeds the father, but is given to those qualified for it, as being men of property and influence as well as of ability and good spokesmen. The *Rájáh* himself is on the contrary invariably succeeded by his eldest son, for whom, should he be a minor, the kingdom is managed by a council of *muntries*. In default of sons, the *Rájáh's* brother succeeds, and failing him the nearest male relative takes the *guddee*, the *salique* law being in full force.

Should the *Rájáh* die without any heir to the throne, the chief *muntri*, if he be an influential man, takes his place, or some neighbouring *Rájáh* of the same clan is called upon to take the government or usurps it. Each of the clans have one great *Rájáh*, supposed to be the main branch of the original stock, to whom, although those immediately beyond his own villages owe him no allegiance, great respect is shown by all, and acknowledgment of the superior title given, although in power and wealth he may be much poorer than others of the tribe.

No regular courts are held among the *Kookies*, but complaints are always heard before the *Rájáh* assisted by his *muntries* whenever they may be made. Heinous crimes are very infrequent among these people. Theft is almost unknown, and they chiefly offend in slight quarrels and disputes among themselves, which are settled by their *Rájáhs*, a fine being exacted from the guilty party, according to his means and the extent of his guilt, either in wine, fowls, pigs, goats, cows, or methins. When cases of theft, burglary or arson occur, the criminal loses his independence and becomes a bondsman to the *Rájáh* for the term of his life. Cases of murder and manslaughter are of course taken up by our authorities and punished by our laws. But the punishment awarded for murder among the *Kookies*, was confiscation of all goods and property and perpetual bondage for the murderer, his wife and family, who thenceforth became slaves of the *Rájáh* and did his work. The only crime punishable by death among the *Kookies* was high treason, or an attempt at violence on the person of the king, and treacherous

commerce with an enemy of the clan: the victim in these cases was cut to pieces with dhaos, but of course no such extreme measures can be resorted to by them in the present day. In cases of adultery and seduction the punishment is left in the hands of the aggrieved husband or father. In the former case, death might be inflicted on the adulterer by any means with impunity, but more generally it was, and now invariably is, the custom to compound with him for a large sum of money, something over and above the original price of the wife, the adulteress then becomes the property of her lover.

In cases of seduction every effort is made, and in most cases successfully, to have the guilty couple married forthwith, a penal price being put upon the bride. All the women in the village, married or single, are perfectly at the pleasure of the Rájáh, and no voice would be lifted against him for co-habiting with any of them, the only prevention being a sense of immorality, and an understanding among the royal families of the whole tribe generally that such conduct is *infra dig*: indeed there is little temptation, for the Rájáh may have as many wives as he likes or can keep, both polygamy and concubinage being in common practice, female slaves living generally in the latter condition with respect to their masters.

The new Kookies have a much more defined notion of religion than any of the other tribes in Cachar. They recognize one all-powerful god, whom they call "Puthéu," as the author of the universe, and although they consider him to be actuated by human passions, yet they look upon him as a benevolent deity who has at heart the welfare and enjoyment of his creatures. He is the judge likewise of all mortals, and awards punishments to the wicked both in this world and the next, by inflicting death or disease. In all circumstances of affliction his name is called upon and sacrifices of animals are made to him, imploring the cessation of his own anger, or the averted of the effects of that of other deities. Puthén has got a consort, a goddess of the name of "Nongjai" who has likewise power to inflict and remove diseases; her name is generally taken in conjunction with that of Puthén, and in cases of great urgency she is implored to influence Puthén in behalf of the petitioner. Puthén and Nongjai have a son called Thila, who acts under his

father, and has power to inflict diseases on those who displease him. He is considered a harsh and vindictive god, though not entirely malignant. His anger is averted by prayers and sacrifices made either directly to himself or to his father.

Thila has a termagant of a wife called "Ghumnoo," who is also possessed of power, and makes it felt in the shape of slight distempers such as headaches, toothaches, &c. She is described as being most jealous of her husband, and of her own position, resenting all omissions of her name in prayers offered up to her spouse. "Ghumoishe" is the deity or demon who exercises the most baneful effect upon mortals. Death is supposed to be induced by his apparition, and diseases of the worst description are caused by his anger, which is supposed to arise from natural bad temper, and cruel disposition and not to answer the ends of justice. By some he is said to be an illegitimate son of Puthén's, but others deny the relationship, and say, he has no connexion with the god whatever. The idea of making the origin of evil proceed, thus, from an illegitimate source is exceedingly clever. Ghumoishe is married to Khuchón, a malignant goddess who has special power over diseases of the stomach, and these two are the terror of the Kookies; prayers are never offered to them, but sacrifices are made to appease their wrath, and Puthén is likewise called upon to avert it. Hilo is the daughter of this couple and the goddess of poisons, having power to make all eatables disagree with those who have offended her; she is also appeased by sacrifices or her influence is counteracted by prayers to Puthén.

"Khómungñoó" is the household god, whose sphere of action lies within the domestic circle. "Thingbulgna" the forest god, having jurisdiction in the jungles, besides whom there are river gods, and gods of the mountains and rocks. Each metal has a god who presides over it, and exercises power over everything having relation to it. Thus the god of silver is the god of wealth; and the god of iron is held in reverence by blacksmiths, and warriors, and is the god of battle. The gods of rivers, mountains and metals have no distinctive name beyond that of the matter over which they preside, and are merely called "Tui Puthén" or water god, "Thí Puthén" or iron god, &c., which makes me think that they may not be distinct personages, but merely the separate attributes of Puthén itself.

Death and diseases of every kind are ascribed directly either to the anger of the gods, or the malignity of demons, and in every appearance of the latter it is believed that a deity is offended, who must be propitiated.

Some diseases in themselves indicate the power that has inflicted them, but these are few, and it becomes very perplexing among such an extended theocracy to find out the angry god. For the purpose of fixing this identity and conducting all religious ceremonies, there is a class of priests called "Thém-poo" or "Mithoi" who are supposed to have undergone an initiatory education, before admission into the order, which possesses them with much occult knowledge, and obtains for them the privilege of holding commerce with the gods, and divining the cause of wrath and the means of propitiation. This order is held in more dread than veneration by the people generally, and much mischief is often ascribed to them, from the abuse of the influence they possess with supernatural agents. The office is not hereditary, but the ranks of the priesthood are recruited by novices from among the people, who may wish to acquire such dangerous knowledge, and the number is not limited.

Such however, is the superstitious fear of the Kookies that they exhibit the greatest disinclination to be initiated, and to prevent the order dying out altogether, the Rájáhs have at times thought it necessary to coerce some of their subjects into becoming Thém-poos. This feeling of dread is further illustrated by a preliminary form of prayer uttered by the novice in which he beseeches Puthén that if there should be anything wrong in what he is going to learn, the fault may be visited not on him, but on his teachers. What the mysteries of this education may be, it is impossible to say, the Thém-poos themselves being very jealous of their secret, but it is undoubted that they have among themselves a language, most probably an entirely artificial one, quite different from that spoken by the people and perfectly unintelligible to them, which must be the first thing taught to the novice, the rest he most probably picks up from their practice which is as follows :

An individual of a village, being stricken with disease, goes to or calls for the Thém-poo, who *feels his pulse*, and questions him as to the spot on which he first felt himself affected, and on other matters

regarding the nature of his recent occupations. Having meditated for a short time on the replies, he at length names the god who has been offended, and mentions the kind of sacrifice which will appease him, particularising the colour of the animal that is required.

If the victim be a fowl the Thém-poo proceeds a short distance out of the village in the direction of the place where his patient was first affected, and lighting a fire, cuts the throat of the animal, pouring the blood forth as an offering on the ground, and muttering at the same time some praises in the unknown language. He then deliberately sits down, roasts and eats the fowl, throws the refuse into the jungle, and returns home! and this is the whole ceremony which is believed to be so efficacious. Should the sacrifice required be a pig, goat or dog, the Thém-poo invites some of his friends to assist him at the meal, and in the case of a cow, buffalo or methin he has a large dinner party at the expense of the invalid. In fact it is ruinous among the Kookies to fall sick, these spiritual doctors, making in the end quite as long bills as regularly graduated M. Ds. They have also a very knowing way of escaping the responsibility of the ultimate result of the sacrifices, and the possibility of the death of their patient. For instance, a poor man, [and most of the Kookies are poor,] calling in a Thém-poo, may be told that the only effectual and sure means of recovery is by the sacrifice of a grey methin. The miserable invalid expressing his thorough inability to make such a valuable offering, asks the Thém-poo to think again, and say if there are no other means. The Thém-poo declares that "he is very sorry, there cannot be the slightest doubt but that the grey methin was the precise animal indicated to him, success *might* however follow the sacrifice of a black and white goat." Should the goat even be beyond the sick man's means, the Thém-poo may mention a spotted fowl as the next most likely thing: and this will accordingly be given. Should success fail to attend the sacrifice the doctor is quite irresponsible, and only demands fresh sacrifices, generally getting them of different animals and colours, every two or three days, until the invalid recovers or dies. This is the only treatment of disease practised by the Kookies, and they have no knowledge of any kind of medicine. Those who have been admitted into our hospitals seem highly to appreciate our mode of

cure, and I do not think it would take much trouble to wean them from their present system both of pathology and religion.

The Kookies believe in a future state, the term of which they do not however fix, although they do not fancy another state beyond it. They have no actual idea of the soul, but believe that the departed assume their old forms again, and inhabit a world of shades, which they always describe as lying to the north. Their religion is intolerant, that is, they admit no one but themselves into their heaven, maintaining that for professors of other religions there must be other heavens somewhere else. Their idea of supreme felicity is the congregation of all the good of the tribe after death in a happy land, where rice grows almost without cultivation, and where the jungles abound in game. The ghost of every animal slain by a Kookie in the chase, or slaughtered at home for the purposes of hospitality, becomes in this state attached to him, and are his property, so likewise every enemy slain in the field by his own hands becomes his slave. The evil doers in this life form a separate community in the world of shades, and are made hewers of wood and drawers of water to the good. Peace is not a concomitant of this heaven, war and the chase being the leading occupation and amusement, which shows that this people cannot form a notion of happiness without the association of these fierce excitements, however, inconsistent their adoption may be, for in the next world, death is supposed to be unknown. This is an outline of their faith, but it has already begun to be shaken, and they themselves laugh at many parts of it.

They profess the greatest willingness to be taught the principles of the Christian religion, and openly say, "We will become Christians if you will teach us." Dr. Oliffe* spoke to several of them when he visited Cachar on the subject, and they professed a great wish to have a missionary sent among them.

Several isolated instances of conversion to Muhammadanism have already occurred among them, and all those who have been placed much in communication with Hindus, show a great tendency to adopt their customs, without even the inducement of invitation;

* Roman Catholic Bishop of Dacca.

indeed the Manipurees, who were but eighty or ninety years ago a tribe of Kookies, have thrown aside their old faith and embraced Hinduism; and therefore, there is every reason to believe that these superstitions are not deeply rooted in the minds of the tribe.

I feel confident that a zealous missionary with a good medicine chest, and some slight knowledge of the healing art, who would take the trouble to associate with the people, live among them, acquire their language and obtain a knowledge of the general character of the tribe, would in a short time make numbers of converts, and tend in a great measure to raise the remainder from the depths of ignorance and filth into which they are plunged.

The Kookies are naturally a migratory race, never occupying the same place for more than two or at the utmost three years at a time, but removing to new sites as soon as they have exhausted the land in the immediate vicinity of their villages which they appear to do in much less time than any of the other tribes.

The rice raised by the Kookies, and indeed the whole of their agricultural produce, is of a much superior quality to that of the Cachárees and Nagas, which may be owing to their not tasking the soil to the same extent, but abandoning it after the first or second crop. They are extensive growers of cotton of a very good quality, and carry on a large trade with merchants from Cachar, who come up to the hills to buy their crops, bartering the raw material for vessels and ornaments of iron and brass, and live poultry, the latter being considered equivalent to their weight in cotton, and the Bengáli bepáries frequently obtain some extra pounds by making the fowls swallow a few ounces of lead each before being weighed.

Migratory though the Kookies be, their villages have a much more permanent and finished appearance than those of their neighbours. They sometimes consist of as many as a thousand houses, but the difficulty of finding sufficient quantity of arable land, for the supply of such a large population in any one place, causes them to split into different communities and occupy sites considerably removed from each other, and thus in N. Cachar the largest villages do not exceed three hundred houses. When separated in this manner the Rájáh generally takes up his abode with the largest party, the others being placed under Thúshois, or members of his

own family, and all continuing to pay revenue to, and working for the Rájáh as before. But this splitting of communities generally leads to a division of interests, and should the Thúshoi be a popular and ambitious man he sometimes succeeds in throwing off the authority of the Rájáh, and establishing a dynasty of his own. This has been done more than once since the arrival of the Kookies in Cachar; and in their own country when thus separated, villages at a distance from head-quarters were often annexed by other Rájáhs of the same clan; the greatest trouble is, therefore, taken to keep the whole together as much as possible.

When it is found that the land in the neighbourhood of a village is exhausted, early in the cold season a party headed generally by the Rájáh himself, proceeds in search of another spot possessing the necessary capabilities for the support of the population. This being discovered, a road is cleared from the old site to the new one, and temporary huts erected at every five or six miles along it. About the beginning of January the whole population commence conveying their own household property and that of the Rájáh together with provisions, towards their new place of abode; each march occupies about three or four days, the villagers returning two or three times a day to bring on fresh loads to the first halting-place, and thus continuing the journey. When they reach the new site, all the property being deposited in temporary huts, the first thing done is to build a house for the Rájáh. In this occupation all the men of the village are engaged, and it is a matter of no small labour, the palace being sometimes as large as 120 feet by 50, and composed with the exception of the posts, which are of timber, entirely of bamboos and bamboo-matting, the roof being thatched with bamboo leaves. This huge barn-like edifice is raised upon a platform some six or seven feet above the ground, and is divided longitudinally into three halls, the centre of which is left open, the two others being partitioned off into separate chambers for the occupation of the Rájáh's wives, concubines, slaves, &c.

While the men are occupied in this erection, the women are engaged in collecting material for building their own houses, and upon the completion of the Rájáh's abode, the private dwellings are commenced upon, each man building his own. Sick or helpless

members of the society have houses built for them by the community, and the villagers will also build a house for a popular or influential Thúshoi, but no one except the Rájáh can claim their labour as a right.

The village is built without much attention to regularity, and generally takes the form of a rude street or square with several rows of houses on each side. The houses are all gable-ended, of equal height at both ends, constructed almost entirely with bamboos, and raised on platforms three or four feet above the ground: they are of various sizes, according to the wealth of the owner or the number of inmates. A house for five individuals is generally five "láms" by three, a lám being a man's length, and that and the cubit ("tong") are the only measurements used among the people. The houses often contain only one room, but are generally divided into two, and frequently into more; the number of apartments depends upon that of the wives and concubines possessed by the owner, it being thought indelicate to keep two wives in the same chamber. Upon completion of their own houses the inhabitants construct a strong stockade round the dwelling of the Rájáh, enclosing generally within it the houses of one or two of the chief Thúshois.

The village is next fortified, all roads leading to it being barricaded, admittance lying through a wicket, and the ground in the neighbourhood being thickly planted with "pánjies." Guard houses are also built at the barricades where the young men watch and sleep at nights. These measures of defence are, however, less frequently resorted to now, there being no enemies to fear, even the Angami Nagas abstaining from hostilities with people so well able to defend themselves. The village completed, cultivation is commenced, and the jungles resound with the clash of dhaos. The Rájáh apportions to each individual the land that he is to clear.

In their own country, the Kookies generally perched their villages on the tops of hills, not from any particular love for such elevation, but as offering greater advantages for defence. They also contrived by this means to have the villages under one Rájáh so placed, however distant they might be, as to be within sight of one another, and thus enabled themselves to give notice of an attack by means of bonfires. But in N. Cachar they prefer building on the low

grounds, these being closer to places where the best and largest patches of cultivation can be cleared, and nearer water, whilst danger no longer exists of attacks from without.

The Kookies are a short sturdy race of men with a goodly development of muscle. Their legs are, generally speaking, short in comparison to the length of their bodies, and their arms long. Their complexion differs little from that of the Bengali, and comprises various shades, but the features are most markedly dissimilar; the face is nearly as broad as long, and is generally round or square, the cheek bones high, broad and prominent, eyes small and almond-shaped, and the nose short and flat with wide nostrils. The women appear more squat than the men even, but are strong and lusty, and quite as industrious and indefatigable as the Naga women; working hard all day either at home or in the fields, and accustomed to carry heavy loads. The men, like the Nagas, are inclined to be lazy, though not to such an extent as that tribe. They love to sit on high platforms raised for the purpose in their villages, and pass the day in conversation and smoking. Men, women, and children all smoke to the greatest excess. A Kookie is hardly ever seen without his pipe in his mouth; whether labouring or travelling it is his constant companion, and one of his few means of calculating time and distance is by the number of pipes he smokes. The men smoke a pipe, the bowl of which is either made of brass, rudely ornamented, or of the end of a small bamboo tube, a reed being let in near the knot, as a mouth-piece. The women imbibe the vapour through water; an earthen bowl is introduced into a bamboo tube filled with water, from which issues the mouth-piece, and this water when well saturated with the oil of the tobacco is drunk by the men with great relish. They also chew tobacco in great quantities.

Rice is their staple food but they are very fond of flesh of all kinds, especially that of tigers and elephants, which they imagine imparts strength; they also eat dogs and cats, and nearly every animal in the jungle. But they are not quite so indiscriminate as the Nagas in their food, and do regard some living creatures as unclean, and avoid carrion, except when presented in the shape of a dead elephant, which they cannot resist. They manufacture several kinds of fermented liquors, from rice, and have a kind of rice which they grow for the especial pur-

pose ; these drinks are, at least some of them, not without an agreeable flavour, and are but slightly intoxicating. They also distil a spirit from rice, which is strong enough to ignite. The Kookies are however far from being intemperate, and are seldom or never seen intoxicated. Without exception the Kookies are the most filthy people on the face of the globe. Neither their bodies nor their clothes are ever washed, and in consequence they are eaten up with skin diseases, and their persons and garments swarm with lice, these latter they pick from one another's heads in numbers, and eat with the greatest gusto. This uncleanness subjects them not alone to cutaneous diseases, but to long and lasting visitations of epidemics which sweep a quarter of the population away at a time ; and the slightest flesh wound on their bodies or limbs festers and becomes a serious sore. The women appear somewhat cleaner than the men, and much less grave and sedate in their manner. The men are generally silent and serious in their demeanour, patient and slow to anger, bearing oppression for a long time without murmuring, but when roused at length they are uncontrollable in their passion, and deliberate in their prosecution of revenge. Feuds are kept up for ages between the clans, and although they may not be actually at war during the whole time, many petty injuries are inflicted, and insults bandied.

Notwithstanding the prevailing custom of exacting large presents for daughters given in marriage, the great desire among the people is for male offspring, and when signs of parturition become apparent the women pray and chant hymns to Puthén to favour their object. The delivery is effected by means of professional matrons of the village who are entitled to some small fee for their trouble. Should the child be male, the mother sings a song of joy and thanksgiving, giving expression to hopes of long life and honorable action on the part of her progeny. Three days after the birth of a female child, and five after that of a male, a feast is given to the immediate friends of the family, of which the child itself partakes ! The mother masticates a mouthful of rice until well salivated and then inserts it into the mouth of the infant, after the manner of birds feeding their young : and this mode of nourishment is ever after pursued, although the milk is not wholly discontinued for several months.

At between nine and fifteen months of age, the child can walk by itself and begins to speak. Both male and female children go stark naked, until they are five or six years of age. The first instruction that boys receive is to learn to throw stones with precision. Youngsters of eighteen and twenty months are pitted against each other at a few yards endeavouring with all their might to hit one another: as they grow older the relish for this amusement increases; particular stones—round and smooth—acquire value in their eyes, and these are lost and won among them according to their success as marksmen. From stones they take to throwing sticks in the manner of javelins, and then learn the use of the bow and arrow. Their games are all warlike. Parties of them under a leader take up a position on the play-ground, which they defend against the attacks of other bands, stones; sticks and headless arrows being used in this mimic warfare. Where tobacco is easily obtained Kookie children smoke almost as much as the men, both boys and girls commencing the practice at the early age of five or six years: nor does it appear to have any baneful effect upon them. At twelve or thirteen, the boy is compelled to put aside boyish things, and commences undertaking the labours of cultivation. He is also at this age no longer allowed to sleep in the house of his parents, but associates with the young men whose duty it is to guard the village. He is still, however, strictly under parental control, takes his meals at home, and assists his father in the field. Filial respect takes a curious form among the Kookies. The father's name is held sacred from utterance by the son, and in common intercourse is never used, the style of address both to him and of him to others being simply "my father" (Kapá). But when stung by insult, or rushing to the battle this rule is broken through, and a man will exclaim "How dare you say this to the son of so and so!" or in the latter case "Who dares to meet the son of &c." A Kookie boy of twelve is very different from most other children. He is sparely built, and has an unhealthy look; most probably some hereditary taint or cutaneous disease is even at this early age breaking out in sores and blotches on his face and limbs; but he is active beyond anything human. There is not a tree which he cannot climb, nor a position into which he will not throw himself. His endurance of fatigue is almost

miraculous. I have seen a boy of not more than ten years of age, carrying a burden weighing about 30lbs. for a long march of some fifteen or sixteen miles, on a foot-path rugged and difficult, over country where high mountains had to be ascended and descended, lifting his legs as lightly as a cat, never making a false step, and his skin being perfectly dry and free from perspiration. Nor was this done only for one day, but for ten, one after the other : and I believe any other Kookie boy could do the same.

At seventeen or between that and twenty the Kookie reaches his perfect physical state. He has now filled out, and looks strong and lusty. He has gained the strength of manhood without losing the agility of youth. He has learned the use of all the weapons of war, defensive and offensive, and is looked upon as a warrior and hunter as well as cultivator. It is about this age that he generally marries and sets up on his own account. But he has frequently, like Jacob of old to serve many years in bondage before he can claim his bride.

If his parents are rich, or he himself has thus early acquired wealth, this servitude is of course dispensed with, and suitable presents being made, he at once enters the married state. The circumstances attending the ceremony are as follows :—

The young man having fixed upon an object of his desire, sends a friend of his own to acquaint his chosen and her parents with the state of his heart. After the friend has accomplished two such visits, without any objection being offered, the young man's father makes a formal visit, and negotiates the marriage, the price of the wife being then determined on. This price depends upon the wealth of the contracting parties, and is seldom or never given in coin, but in cloths, ornaments and cattle. The poorest individual cannot get a wife without an expenditure of about thirty rupees, or personal bondage for two or three years. The preliminaries being settled, on the eve of the wedding-day the young men of the village congregate at the house of the bride's father, and feasting, dancing, music and athletic games are the order of the day and are carried on during the whole night. Next morning the young couple clothed in their best apparel, are led before the Thém-poo, who presents them with a stoup of liquor out of which they both drink, while he con-

tinues muttering some words in his unknown language: two small threads of cotton are then tied round the neck of the woman, and one round that of the man. These strings are never taken off afterwards, but allowed to fall away of themselves in the regular course of wear and tear, and are then not replaced. Lastly a small comb is presented to each by the Thém-poo, who again mutters something in his mysterious accents, and the bride is then taken away to her husband's house.

Great religious importance appears to be attached to the comb among the Kookies. The article itself consists merely of a number of thin slips of hard bamboo, pointed at both ends, placed in a row, and bound tightly and closely to one another at their centres, resembling when made, a coarse small tooth-comb. This is always worn entwined in the hair, which is long, and the Kookie never separates himself from it, it being considered a most unlucky omen to lose a comb. Each man has his own comb, and to use another's or to allow another to use his is considered equally improper and unclean, and subjects both parties to such withering contempt from others, that in many cases they do not survive it. Brothers even cannot use the same comb, man and wife being the only people allowed to do so. On the death of any individual his comb is buried with him, and his near relations break their combs, and remain for three or four days with dishevelled hair, after which new combs are again made.

The most strict rules exist forbidding too close intermarriage in families; cousins cannot be so allied. Widows are permitted to re-marry, but no woman can have two husbands. Legitimate children take precedence, in inheritance, of the elder illegitimate ones. But in default of legitimate issue a natural son succeeds to his father's property before all other male relations whatever. Daughters inherit no wealth, but live in their father or mother's house till married. It is not prohibited to intermarry with different clans, or even with Bengalis or Mussulmans. But even the former practice is much discouraged though sometimes practised, and the latter is never heard of. Kookie women, it is true, have been abducted, and become the concubines or slaves of some people in Cachar, but it is seldom the case. The Thadon and Shingshón clans are closely allied,

tradition declaring that the Thadon sprung from a father, and the Shingshón from his eldest son. Some intermarriages therefore, take place between these, and their royal families also occasionally give away daughters in marriage to each other. But there is greater objection and a good deal of ridicule attached to the marriage of a Thadon or Shingshón with a Chángsén or Lhungúm, although it is sometimes done, neither is it common for a Chángsén to marry a Lhungúm, and the same exclusive system prevails through the other petty clans of the Kookies, whose names even are too numerous to be mentioned.

It is at present perfectly impossible to estimate the entire Kookie population on this frontier, many tribes existing to the south and east with whom we have had as yet no connexion, and there being numbers in Manipore of whom little or nothing is known. In Cachar Proper about 1500 houses of all clans, but chiefly Lhungúms, pay Government rent, which would give a population of about 7500 for that part of the country. In N. Cachar, exclusive of old Kookies, there are 1200 rent-paying houses, giving a population of about 6000, supposing five to inhabit each house: of these the Chángsén clan are most numerous, the Thadon and Shingshón coming after, there being no Lhungúms in the country. In Manipore no correct computation can be made, but there may be as many in that country as in the whole of Cachar put together. But the greater part of the population, among whom are the Looshén, Télmok, Hankeep, Chom-foot, Solbee, Molbeem, and Thanguay Kookies, lie beyond our ken altogether in the vast unexplored territories to the south of Cachar and Manipore.

Oaths taken among the Kookies are held most sacred, and are never resorted to except on the most serious occasions, such as when a long feud is being healed up between two clans, or a treaty of alliance entered into. Both parties swear to maintain peace or good fellowship. A dhao is placed on the ground, and on it are arranged rice, salt, earth, fire and a tiger's tooth. The party swearing takes the dhao and puts the blade between his teeth, and biting it says: "May I be cut with the dhao, in war and in the field; may rice and salt fail me, my crops wither, and I die of hunger;

may fire burn all my worldly possessions, and the tiger devour me, if I am not faithful."

The solution of omens is left much to the priests, and their opinion is taken upon yolks of eggs and entrails of fowls, from which it is supposed the future is revealed. Teeth of tigers and other animals are carried about the person, suspended round the neck as talismans, and are supposed to preserve the individual wearing them from being devoured by wild animals. Hunters carry about a small round stone enclosed in a wicker-work basket, and believe that the presence of this in the jungles with them ensures good sport.

The Kookies are great hunters, and are passionately fond of the sport, looking upon it, next to war, as the noblest exercise for man. They kill tigers, deer and smaller game by means of poisoned arrows. The bow is a small one made of bamboo, and very slightly bent, the string being manufactured of bark. The arrow, the head of which has a barbed iron point, is about eighteen inches long, being drawn to the chest and not the ear, and therefore delivered with no great force, the destructive effect lying chiefly in the poison. With such an instrument the great art in hunting lies in stealthily approaching the animal near enough to deliver the arrow with effect, and in following it up after being wounded to the spot where it is found lying dead. In this the Kookies excel, being able to prowl about the jungle as noiselessly as tiger-cats, and being equal to North American Indians in distinguishing tracks. Tigers are also killed by spring bows with poisoned arrows set in the jungles, and by poisoned pánjies planted in their paths.

Elephants are slain in great numbers by the Kookies wherever they are to be had, not only the tusks but the flesh being highly prized. Parties of twenty and upwards go out in pursuit of them at a time. When some recent elephant track is discovered in the forest, two or three of the party ascend some convenient tree, whose branches overhang the track, the remainder follow it up, and having got on the other side of the herd, scare it towards the ambush by shouting, beating gongs, and discharging fire-arms. Here, while passing, the animals are assailed from above with long spears having huge iron barbs covered with deadly poison: every wound inflicted results

in the death of the animal at not more than half a mile from the spot on which he was hit. So wary are the elephants, however, that it is seldom that more than two out of a herd are killed. At the place where their game is found dead they commence cutting him up, and extract his tusks; laden with these and as much of the flesh as they can carry, they return home, and other parties go out and encamp in the neighbourhood of the carcase until they have entirely consumed it, or are driven away by the effluvia of decomposition. Portions of the flesh that they cannot immediately eat are dried and smoked to be kept for future consumption. The Kookies also hunt the methin or wild cow, which they have likewise succeeded in domesticating, having introduced the breed to Northern Cachar.

The deadly poison used by the Kookies is, they say, extracted from a tree which does not grow in these parts, but the article is brought to them for sale by tribes inhabiting the borders of Manipur. The substance is of a dark blue or black colour and of about the consistency of common resin. To make it serviceable it is ground down with capsicum seeds and tobacco juice, so as to form a pulp, with which the weapons are smeared, cotton soaked in the mixture being also tied to the iron under the barb. I had once the cruelty to try the effect of this poison on two domestic fowls, to one I administered internally a dose equal to about two common sized pills, and I punctured one of the legs of the other, so as merely to draw blood, with a pointed bamboo about the size of a toothpick which had been dipped into the mixture. The latter died in twenty minutes without much apparent pain, and in the former no effects whatever could be perceived, and it may be crowing to the present day. Another poison called deo-bi, is used by the Kookies to kill fish, and has an intoxicating effect upon them, forcing them to the surface, when it is thrown into the water. The Kookies also spear fish, but have not much idea of catching them by the hook or net.

The dress and ornaments of the Kookies are most diverse, and some not wanting in taste. These articles are chiefly of their own manufacture, and they indent but seldom on Manchester for their cottons. They weave several kinds of cloth, of a coarse but

strong texture, and dye them with wild indigo and the munjattie dye, making the colours fast. They also make the thick rug or counterpane in common with the old Kookies. Their dress consists commonly of coarse cloth tied round the waist, the end of which is allowed to hang down in front, like an apron, reaching as far as the knee; in cold weather a cloth is thrown over the shoulders. Those Kookies who have been much in the plains, have already taken to the dhotie and mirzai. All classes bind a cloth round their heads as a turban, and the more wealthy have it gaily ornamented with the red downy feather of the hullee pakee bird, and red ribbons of dyed goat's hair, fastening the whole down by a climstrap composed of a string of cowrie shells. The Rájábs also wear a plume, consisting of the long tail feathers of the king-crow, to the number of fifty or sixty, tied in a bunch to a pointed stick or piece of iron which is stuck into the large knot of hair on the back of the head; many other sorts of plume consisting of feathers and goat's hair are worn. The poorer classes have invariable a large iron skewer or porcupine's quill stuck into the back knot, answering the double purpose of a tobacco pricker and a hair pin. A knitted bag is worn by most Kookies attached to a shoulder-belt of deer skin, tanned with the hair on or ornamented with cowrie shells; the dhao, a short triangular piece of iron, is also worn in a broad sheath, suspended by a shoulder-belt ornamented in the same manner. The more wealthy having the belt four or five inches broad, with six or seven rows of shells, between which are inlaid blue-beetle's wings, and the poorer people contenting themselves with two rows of shells on a narrow strip of leather. The sheath is further ornamented with a goat's tail pendant as a tassel. The very poor dispense with the sheath altogether, and carry their dhaos stuck into the cloth round their waists. The dhao has a small handle of brass or wood, the latter generally bound in cane or covered with leather, to which is attached, a tassel of goat's hair dyed red. Garters of goat's skin are worn below the knee, the beard of the goat and part of the skin of the neck being chosen for this purpose. The Kookies make two or three kinds of spears, one a light javelin with a long lancet-like point, and a haft of about four feet in length, and another of the same kind but with a pear-shaped head. The most common, however,

is an ungainly large bladed head, shaped like a diamond, the haft, with the exception of about a foot, being of metal also. Although the spear is commonly carried by the Kookies, they do not trust to it to the same extent as the Nagas, but prefer their dhaos, with which they are most expert. Kookie women likewise carry an iron spear or walking stick when travelling: this is shaped exactly like a straight spit with a button at one end as a handle. In war, the defensive armour of the Kookies consists of a breast piece made of rhinoceros's hide, which girds the whole body; it is suspended by the shoulders and tied behind, and is quite impervious to either spear thrown or arrow shot, but would be of no avail against a bullet.

A small and very peculiar shield is also carried in battle, its shape is that of a trapezoid with a length of two feet, and a mean breadth of fifteen inches; it is made of buffalo hide, and the upper or broader half is covered over with small round conical brass plates, overlapping one another, from which are pendant long tassels of goat's hair dyed red, which hang down on the lower half. This is suspended round the neck by a thong of leather, and has a handle on the inner side. This also is far from being bullet-proof. By far the most formidable means of defence, and it may be said of offence also, used by the Kookies, are small bamboo spikes commonly called "panjies." These are carried to the number of about a hundred, by each man equipped for battle, in small wicker-work quiver-shaped baskets. They are made of the hardest and best seasoned bamboos, are seldom more than six inches long, and only thick enough to prevent any great pliancy. They are pointed at both ends, at one only sufficiently so to enable them to be easily stuck into the ground, at the other as sharply as any lancet, and so hard is the bamboo, that it is able to take a fine enough edge to make it available in most surgical operations short of amputation, and a bamboo-knife is the only one used by these wild people, either in operating upon themselves, or in castrating bulls, pigs, &c.

The panjie thus made, is used in the defence of villages when an attack is expected, the whole of the ground round the villages, except the roads leading to it, being thickly planted with them, the roads themselves being always barricaded. A party retreating before superior numbers also avails itself of this mode of defence,

and care is taken while planting the panjies, to conceal them as far as circumstances will admit, by covering them with loose grass, &c. They are stuck in at a slight angle in direction of the party supposed to be advancing, and any foot placed upon them, with the whole weight of the body on it, is pierced from the sole right through to the instep, the individual being perfectly disabled. The wound inflicted is most dangerous, many dying from it, and it is invariably long in being healed. Moreover in very fierce feuds between the tribes it was the custom to have the panjies poisoned. Shoes even are not a sufficient guard against these panjies, for although a stout sole is able to resist them yet they pierce the sides, where the foot overlaps. The only method to counteract their use is carefully to pluck them out of the ground, and this causes great delay, and cannot be done when the advancing party is under fire.

The women wear a small blue cloth wrapped tightly round their thighs, and reaching from below the navel to the knee; another cloth is thrown over the shoulders. They have no head dress but a luxuriant crop of not coarse hair, which is parted in the middle, and plaited at the sides, being tied up behind in a knot. Armllets, bracelets, necklaces and earrings are worn by both sexes, the two former being generally made of brass, and very massive. A common armllet worn by the men consists of two semi-circular boar's tusks tied together so as to form a ring. And among the bracelets, one is hollow, having a leaden bullet inside it, which causes a tinkling sound on every movement of the wearer, and another of ivory, into which the wrist is slipped, is worn on the left hand by archers as a guard to prevent the bowstring hurting that hand, when released by the fingers of the right. Necklaces are made of red cornelian beads, or of white beads manufactured from shells by rubbing them down into small cylinders, and women wear necklaces of beads of a blue stone, very common among the Kookies. The Chángsén and Lhumghúm tribes bore their ears in the same manner as the old Kookies, and insert into the holes rings of silver or copper four or five inches in circumference, through which they again hang blue and red stones, attached by cotton threads. Rings of brass wire are worn on the fingers by both sexes.

The Kookies are much attached to their weapons and ornaments,

most of them being heir-looms, and handed down from father to son for many generations. Thus, although their most valuable ornaments are mere cornelian beads, they will not accept those of European cutting, at any thing like the same value which they attach to those of their own, which are rude and badly polished. They attach to some of these and to a stone called "Toinoo," about the size of a pigeon's egg, which I have never seen, and which is very rare, a most exorbitant price, valuing the latter at hundred methins, or about three thousand rupees. Family ornaments are therefore seldom in the market, and only change hands on the occasion of marriages between wealthy people and royal families.

Dancing does not appear to be a favourite amusement among the Kookies, and their dances are by no means interesting; the women dance less than the men, and their performances consist of a number of awkward steps and hops made with the knee-joint very much bent. The men have also a war-dance in which they flourish their dhaos, &c. But the acting is by no means so real as that of the Nagas. They have, however, a far better notion of music than any of the other tribes, and there is something solemn and plaintive, though monotonous, in many of their tunes. One in particular which is sung by large parties, has all the solemnity of sacred music, and might easily be so adapted. Their songs are mostly in a language which the people themselves do not understand, although it is undoubtedly a dialect of their own. Most probably the old form of speech in which they were originally composed has become obsolete, and the words have been handed down merely to preserve the tune. The only fragment, to which, after some research, I have been able to attach any meaning, is the following, which is not entirely wanting in poetical merit:

"Jólkhénga" chéngying ding yong kadaime
 "Chaltuitánga" "Kimleném" tóngá gñáiyé,
 Cháh pang wíkaí chabunge kanéme.

which, being interpreted, is—

I also wish to go to Jólkheng—sighing
 On the mountain of "Chaltui" I hear Kimlenem,
 And I have become like a bent bamboo.

This when rendered into the modern dialect, without reference to the metre is as follows :—

Keiyong “ Jólkhenga” chénading kadoiye
 “ Chaltui” Chinga, “ Kimlenem” ahaina kagñaiye
 Chál akón to bunge ka oome.

Chaltui tang or ching means the mountain of “ chaltui,” chal and tui being two words signifying bamboos and water. The comparison of himself to a bent bamboo, by the poet, may therefore, have some punning reference to the name of the mountain, on which his mistress is sighing. These old songs are the only ones generally known, and common to all. There are also modern compositions among the people, but each man is generally his own poet, and musical composer, and his works die with him. The Kookies use a musical instrument called the “ ghoshem,” which consists of a hollowed pumpkin, into which are inserted seven bamboo pipes, which are regulated by stops, a mouth-piece is inserted at the stalk end of the pumpkin, and the different notes are produced both by inspiration and respiration. It is an instrument of no great power but has a soft and pleasing sound. Chimes are also beaten upon gongs of different sizes with good effect. The largest of these gongs are sometimes upwards of two feet in diameter, and have a fine deep sound; they are valued at about thirty or forty rupees each. A small gong about six inches or less in diameter is used as a war-gong, and is beaten during battle by an individual appointed for the purpose. The sound can be heard for four or five miles round. This gong is attached to the families of the Rájáhs, and is handed down as an heir-loom of great value, and is consequently never parted with.

The manufacture of gongs is not carried on among the Kookies: they were brought originally from their own country, and are doubtless of Burmese handiwork.

The Kookies bury their dead, and no religious rite appears to be attached to the ceremony. The bodies, even of the poor are kept above ground as long as possible, and during that time the house of the deceased is open to all comers, who walk in and look at the corpse, and are entertained at the expense of the estate of the deceased. Indeed to such an extent is this love for lying in state carried, that the bodies of wealthy men, or of Rájáhs, are dried

over a slow fire until the flesh gets smoked and hardened to the bone, they are then dressed and laid out, and kept in this way for a month or two before being finally deposited in the earth. During the whole of this time, the hospitality in the house of mourning is unbounded, methins, cows, buffaloes, horses, pigs, goats and dogs being slain in numbers to feast the guests, portions of the flesh being likewise sent to distant villages where any friends of the family may reside. It is believed that, while the body is above ground, all the animals slain on its account will be attached to it in the world of shades, and hence the great profusion. On the death of a Rájáh the entire population are supposed to go and see his corpse lying in state, and partake of the hospitality. When the time has expired, the body wrapped in clothes is placed upon a bier, having several kinds of eatables and wines placed near its head, and a dhao and spear by its side. The burying-ground lies only a short distance out of the village, and here, a grave being dug, the body is placed in a mat coffin together with eatables and drink (the weapons being taken away) and covered up with earth. The skulls of all the animals slaughtered during the lying-in-state are then planted on posts all round the grave. It is thought necessary when a Rájáh dies to have the fresh skull of one enemy at least stuck over his grave, that enemy also being supposed to become a slave of the deceased in the next world. For this purpose it used to be the custom for a party to undertake a war-expedition as soon as the death of the Rájáh was known, and return in time for the funeral with the required trophy; but at present the Kookies in North Cachar can no longer do their kings this honour, and therefore, they content themselves with getting an elephant's head if they can, and if not, satisfy themselves by slaying hecatombs of cattle and game.

An account of North Cachar would be incomplete without some reference to the wild and powerful tribes of Angamie and Kutcha Nagas, which occupy the tract of land lying immediately to the east of the province. These people are the terror and scourge of the inhabitants of N. Cachar, and are in the habit of making constant forays into the country, burning the villages of the peaceful Meckirs and Nagas, and sparing neither sex nor age.

The country inhabited by the Angamies is, I have been told, very different from North Cachar and resembles more the Cossiah and Jynteah territory, an absence of bamboo jungle and substitution of grass in its place being the chief peculiarities. This being the case the method of cultivation carried on by the Angamies is materially different from that in these hills. There being no jungle to cut down, the low lands are terraced into small fields which are regularly irrigated and permanently put under cultivation.

Living near the Angamies are the Kutcha Nagas, who are likewise independent and warlike. Little is known concerning this tribe, and I believe it has only recently been ascertained that they are distinct from their neighbours, than whom they are far less powerful.

The Angamie Nagas select for the sites of their villages the most inaccessible peaks of the highest hills, and generally fortify themselves in their position with stockades and ditches, as well as by planting panjies in the neighbourhood. Their houses and domestic arrangements resemble in a great measure those of the Aroong Nagas; and they have much the same idea of religion. The management of communities is also on precisely the same principles, although conducted on a much larger scale. The Angamies have no recognized head or chief, although they elect a spokesman, who, to all intents and purposes is powerless and irresponsible; hence the great difficulty we have had in dealing with this tribe, the arrangements made with the spokesmen being set at naught by the villagers.

The Angamie and Kutcha Naga tribes are computed at about 125,000 individuals, divided into about one hundred villages, of which four among the Angamies, viz. Mozumah, Jopshemah, Konamah and Koheemah are the most powerful, and exact tribute from the rest.

These villages are frequently at war and feud with one another. But they appear to conduct hostilities among themselves in a more civilized manner than when they attack the inhabitants of Cachar; for, however fiercely the feud may be raging between the men, the women of the contending parties visit one another at their different villages, without being subject to violation or detention. In warfare generally, however, the Angamies are ruthless savages, as subtle as

the serpent and fierce as the tiger. They conduct their approaches with every circumstance of stealth and wariness, prowling in the jungles for days in the vicinity of the village they intend to attack, if it is too strong to be carried by a coup-de-main, watching for an opportunity when the inhabitants may be completely off their guard. When resistance is expected, their general time for an onslaught is just before day-light. The village is fired and the savages rush through it massacring the inhabitants as they attempt to escape from the flames. When, however, plunder is the object of the foray (the more common reasons being long established feuds, and among young warriors generally only the ambition to distinguish themselves), and the attacked party are greatly the weaker, the village is boldly entered in broad day, every soul except those reserved for slaves being put to the sword, their heads together with the plunder being carried off as trophies, and the village fired on departure. In the retreat, laden as they are with plunder, they march with the greatest celerity, making it quite impossible for regular troops to follow them, did even the nature of the ground permit. Bad as the communication is among the hills, the Angamies do not trust to its channels, but plunging into the densest jungles, follow the tracks of wild beasts, and the courses of small streams, reaching their homes without fear of being overtaken.

The Angamies have not only displayed great enterprise in war, but they are also remarkable among the tribes for their love of commerce. Many of them find their way down to the marts in Cachar and Assam, some proceed as far as Gowhatti, Sylhet and Dacca, and some have even gone as far as Calcutta in pursuit of trade. They bring down from their hills, ivory, wax, and cloths manufactured from the nettle fibre, and take up in exchange salt, brass wire, shells, gunpowder, &c. &c. They fully appreciate the superiority of fire-arms over other weapons, and have succeeded in providing themselves with a considerable number of muskets, which they use with effect. Their other weapons are the spear and dhao, the former a most formidable instrument with a broad blade, and sometimes as many as three or four barbed prongs down the sides, the haft being ornamented with goat's hair, dyed red, bound round it. In defence

they use panjies, making them somewhat larger than the Kookies, and carry a huge shield some five or six feet in length by one and a half broad, made of mat-work with bear and tiger skins stretched over it and decorated at the sides and top with feathers and plumes of goat's hair. These shields are worn, attached by a thong, round the neck, in the centre of the inner side there is also a handle for the grasp, and the whole is supposed to cover the individual from the sole of the foot to the crown of the head, but it seems to be a very cumbrous and ineffectual defence, although most adroitly managed by those who carry it. The Angamie dress consists of a black cloth kilt, very tastefully ornamented with white cowrie shells rubbed to a fine polish, wrapped tightly round the thighs. A covering of coarse black or white cloth is thrown over the shoulders, and the leg just above the calf is girded with a number of thin cane strings. In travelling, the whole of the leg from the ankle to the knee is enveloped in gaiters made of mat-work and dyed red and yellow. In war a collar is worn ornamented with red dyed goat's hair and shells.

The Angamies are very fond of ornaments, and prize shells and brass-wire more even than the Aroong Nagas.

They are expert thieves and glory in the art, for among them, as with the Spartans of old, theft is only dishonourable and obnoxious to punishment when discovered in the act of being committed.

One custom practised among them may perhaps give a hint to some gourmands in civilized life, who consider that whipping a sucking pig to death, instead of legitimately sacrificing it, develops in a greater measure the delicacy of the flavor. The Angamies, when preparing a fowl for the table, pluck all the feathers off while the animal is still alive, and releasing it, stone it to death, maintaining that the flesh is highly improved by this process!

During the settlement of the frontier on the occasion of the lapse of Cachar to our Government in 1832, the Angamies were first brought to our notice, having endeavoured to intercept our officers when crossing the hills between Manipur and Assam. They were attacked and defeated with ease owing to their having at that time no knowledge of fire-arms. Nevertheless in the succeeding year, an expedition into their hills was met with the most determined resistance.

It appears to have been our object at first and for some time, under the supposition that the country lay within our territories, to exert a control over the tribe, and exact a certain tribute, however small, in token of our supremacy; and for this reason, as well as to punish and prevent the recurrence of the inroads and forays which the Angamies were in the habit of periodically making into North Cachar and the plains, no less than ten expeditions were sent against them. Some of these were directly hostile, others pacific and conciliatory, but none were attended with any permanently beneficial effects, it being impossible to negotiate with a people who have no recognized head, and exceedingly difficult to punish a tribe so subtle in effecting their escape. Villages were indeed burned, but the inhabitants always escaped, and little or no inconvenience was caused by the fire, as the houses being merely built of reeds and grass could be replaced at a day's notice when the troops had evacuated the site. As for the exaction of tribute, in most cases the Gaon Booras or spokesmen agreed most readily to the measure, but the majority of the villages failed to ratify the arrangement, and prepared to resist the exaction by force of arms.

In 1849, a darogah on duty in the hills, however, having mixed himself up in some private differences among the tribe, was murdered, together with several of the sepoy's of the guard which accompanied him, and to punish this outrage Lieut. Vincent was sent up to the hills with a small detachment of troops. He found the hostile party strongly entrenched in a hill fort in the neighbourhood of Konamah, and his force being too weak to dislodge them, he endeavoured during the entire season to prevent them from communicating with other villages, obtaining supplies, or cultivating their own fields. His detachment was even too small for this purpose, and his failure in effecting it so encouraged the evil-disposed of the tribe, that the garrison was much augmented, and many of the villages which had formerly remained neutral declared their hostility to us, although some still remained faithful. In 1850, therefore, it was found necessary to send up a force of five hundred men with two three-pounder guns to capture the fort, and bring the hostile clans to terms. The fort was evacuated after a siege of sixteen hours, and rased to the ground, but the garrison all escaped.

In subsequent operations against the disaffected villages, who displayed no fear of our power, but frequently challenged us to come on and fight disrespectfully calling our three-pounders "choongas" or bamboo tubes, one action took place which resulted in their gaining some experience of the object of their contempt. A large body of the village of Kekremah, being obliged to retreat before our troops and allies in a somewhat open piece of country, were subjected to the influence of grape, and some three hundred were placed hors-de-combat. But no advantage was taken of this victory, and all the troops were shortly afterwards withdrawn from the hills, Government having determined to abandon all control over the country, and to mix itself no further in its petty internal warfare. Our Angamie auxiliaries having raised for themselves a host of enemies in their own country were offered sites and protection in our territory, but preferred holding their own at home: and a European officer was deputed to North Cachar with a body of troops supposed to be sufficient to place the province in an effectual state of defence. A strictly defensive policy has been maintained ever since, and although several bloody forays have been lately made by the Angamies on some of our villages in the plains, no measures have been taken to retaliate.

At present the eastern frontier of N. Cachar is defended by a line of stockaded outposts, about fifteen or twenty miles apart, between which communication is kept up by means of patrols, the guards stop and disarm all foreigners approaching the frontier, and although, owing to the intricacy of the country, they might easily be evaded by a foe so subtle as the Angamie, yet the system has hitherto been effectual, none of the enemy having attempted to push through.

Another, and I should think a far more effectual way of quieting and civilizing this rude tribe, has lately been proposed by Lieut. Bivar, and has been partially adopted. The Angamies are soldiers both by nature and taste, and they evince the greatest eagerness to get employment under us. Sanction has been given to the entertainment of twenty recruits of the tribe in the Nowgong Militia as an experiment, and the measure has succeeded beyond expectation, the young men entertained having become good soldiers, and displaying

great pride in their arms and profession. Any number of the tribe could now be enlisted, so great is their desire for service, and this presents a most sure way of eventually quieting the people, those entertained acting in a measure as hostages for the good conduct of their village.

Left undisturbed from external aggression, the internal feuds among the tribes being put to an end, subject to the influence of a powerful and benign Government, opened out by lines of good permanent road which are every where in projection, and undergoing with all a very slight taxation, there is every chance of North Cachar eventually repaying the care and expense which is being lavished upon it. Plunged, as the inhabitants at present are, in the darkest ignorance, even when contrasted with the population of any other portion of our territories, trusting as they do solely to themselves for every article of consumption, and unacquainted as they are with every portion of the world beyond their own hills, it would be folly to look immediately for the production of such effects. But it only requires the diffusion of a little enlightenment, and a proper direction of the energies of the people, when that enlightenment has developed their enterprise, to make the inhabitants of these hills a flourishing and happy community. The partial civilization which has reached the Cachárees has been inculcated by those least qualified to administer it. They sought from the Bengali amlahs of our courts the arts by which to acquire preferment and use power. But this is no type of the effect that might be produced were the education of these wild and simple people placed in other hands, were only a little of that labour which is daily being expended, with so little success, in uprooting the prejudices of stiff-necked Hindus and Muhammedans, applied to the Kookies and Nagas.

Throughout India I know of no field for missionary labour which gives promise of such fertility as the hills of Northern Cachar, and yet no missionary has penetrated them. Here are no mighty rocks in the shape of bráhmancial philosophies to be blasted. No deep ravines like Muhammedan sensualism to be filled up, but the field lies open for cultivation, and merely requires the rank weeds of evil passions to be kept down, and the small stones of petty superstition to be lifted, to be ready for the fructification of the good seed.

APPENDIX.

I.

Comparative Vocabulary of the Manipoorie, Cacharee, Thadon, Aroong, Gnámie, Bétéh, and Meekir languages.

ORTHOGRAPHY.

The following rules are maintained throughout the vocabulary :—

Vowels.

á	pronounced like a in father.	a	pronounced like a in man.
é	e in there.	e	e in men.
í	i in police .	i	i in pin.
ó	o in note.	o	o in not.
ú	u in pull.	u	u in fun.
oo	oo in moon.		

Consonants

have the same sounds as in English with the following restrictions ;

g is always a hard sound.	h is always aspirated.
j is much softer than in Eng.	n is nasal when overlined.
s is never sounded like z.	w and v are never used as vowels.
ph is never pronounced like f.	gh and kh are like the Persian Ghain and Khe.
sh as in shine.	th always like those letters in <i>hothouse</i> .
ng pronounced like ng in singing.	gñ an indescribable nasal sound.
c is never used by itself, but in combination with h to express the sound of ch in " Church."	

Diphthongs.

æ pronounced like " Aye."	ai pronounced like ai in aisle.
ao has the full sound of both letters.	aú has the full sound of both letters.
ei pronounced like i in " mite."	ii pronounced like ei in " being."
oi ditto oi in " oil."	vi almost like " we."
eu as eau in beautiful.	ou as ou in bounty.

In other combinations of the vowels, they have each their full sound, the first being generally grave and the second short.

NOTE—The Manipoorie and Cacharee languages have a written character of their own, both derived from the Bengali. But none of the others have any written form whatever.

Comparative Vocabulary of some of the various languages

English.	Manipoorie.	Cacharee.	Kookie.	Arúng Naga.	Gnámi Naga.
Fire	Mei	Wai	Mei	Mí	Mí
Water	Ishing	Dí	Tui	Doi	Zú
Earth	Laipák	Há	Lai	Gudei	Kathi
Air	Núngsit	Bár	Hooi	Inkai	Thikha
Sky	Nidhoripak	Nakhásou	Vánpi	Tinkim	Keruké
Cloud	Laichil	Hádí	Mei	Tingroi	Kemhoo
Fog	Laichin thába	Goál	Mei	Komó	Bhooñcha
Smoke	Mei khoo	Wai khúdi	Meikhoo	Míká	Mikhoo
Sun	Númit	Saíng	Ni	Tingnaimek	Naki
Moon	Thá	Daíng	Lha	Hekéú	Thirr
Star	Thó mucha	Hátraí	Ashi	Higgí	Thémú
Lightning	Nóng tháng	Sarápthei	Kólaphe	Higgí geo	Khésija
Thunder	Nóng khóngé	Gúroomba	Vánaginge	Tinkim pokó	Tísé
Rain	Nóng	Hádí [der	Gó	Ting roi [neo	Terá
Rainbow	Chúm tháng	Jeng long má-	Toghui	Inkei va	Temú
Mountain	Ching	Hájoo	Ching	Rihí	Chikha
Plain	Tumpa	Hádí rají	Phai	Déje kui	Mejoo
River	Túrel	Díboo	Tui dúng	Gneo kí	Kerr
Jungle	Nárúk	Hágra	Humla	Nam kang	Nha
Stone	Núng	Lónthai	Shong	Jú kang	Keché
Wood	Sing	Bón	Thing	Shíng	Sí
Gold	Suna	Gujao	Lángkecha	Kuchák	..
Silver	Loopa	Goophoo	Danka	Gofoo	Raka hurr
Iron	Yót	Sér	Thik	Hegei	Théjirr
Brass	Pithrai	Fitlai	Shúmeng	Hutákei	Rení
Copper	Kóri	Támai	Shúmshun	Hutálo	..
Day	Númit	Saíng	Ni	Nai	Ja
Night	Ahing	Hór	Jing	Ting mooí	Ti
Year	Chabí	Meithei	Kúm	Kúm	Chi
Month	Thá	Daíng	Lha	Kéú	Kre
Light	Mañgál	Junábi	Ava	Léba	Krevi
Darkness	Amumba	Andár	Ajing	Múida	Kremhoo
God	Lai	Mudai	Puthén	Hurá	Durhoma
Demon	Shuroi	Hasong	Hilo	Ghumpeo	Medovi
Man	Mi-Nipa	Subung	Mi	Jai maná	Ma
Woman	Núpi	Masainjoo	Númei	Mi púi	Thenúma
Boy	Angángnipa	Ancha	Chapung	Hená mi	Nichúma
Girl	Angáng núpi	Masainjú an-	Chanoo	Hená púina	Thenúnuma
Animal	Shá	Mí [cha	Ghunhing	Mákou	Nhutshe
Bird	Uchék	Dau	Vacha	Hinrooi	Pura
Insect	Til	Yí oong	Ghunhingcha	Inkét	Khuno
Friend	Marúp	Káfiyúng	Ghól	Gnai	Kenuma
Enemy	Lál	Angko naislé-	Ghál	Gnougailuk	Nosó
Father	Ipá	Bába [ába	Pa	Apeo	Apú
Mother	Imá	Mámá	Noo	Apúi	Azó
Brother	Nao	Dáda	Náo	Así	Shajou
Sister	Ichém-Ichul	Bíbi	Naonoo	Así púi	Lúpú
Son	Ichá	Busa	Pashul	Aná	No
Daughter	Ichánúpi	Búsoo	Pashulnoo	Aná púi	Ponoiye
Elephant	Sámoo	Miyúng	Saipi	Supó	Choo
Rhinoceros	Gunda	Genda	Chulki khat	Kúnda	Kedéh
Buffalo	Iroi	Misip	Siloi	Gúbui	Rilí
Methin	Sundung	Míthung	Shél	Bui sáng	Húi
Cow	Sul	Músoo	Silát	Kútóm	Mithoo

spoken on the Eastern Frontier of Bengal.

<i>Old Kookie.</i>	<i>Meekir.</i>	<i>Remarks.</i>
Mei	Me	All similar.
Tui	Lang	Compare old and new K. and Aroong Naga.
Rungeng	Long le	Compare Man. new K. and Meekir.
Ikshi	Túmon	
Riván	Shineng	Old and new K.
Shoom	Arvé	
Ramikhoo	Míhí	
Meikhoo	Thón	Man. Cach. new K. Ar. Gna. and old K.
Iní	Arní	New K. old K. and Meekir.
Ithlá	Cheklo	Man. new K. and old K.
Arshi	Cheklo long-	Old and new K.
Kóláfe	Herai [sho	Ditto.
Khóri	Seneng kang-	
Arí el	Arvé [reng	Old K. and Meekir.
Nishumjél	Múkat	
Rum	Ilong	Man. new K. and Gnamie.
Arijól	Hidí hawár	Man. and new Kookie.
Tui dúng	Láng roi	Man. new and old K.
Rumilha	Inum	New and old Kookie.
Shíng	Arlong	Man. new K. old K. and Meekir.
Thing	Theng	Man. new K. Ar. old K. and Meekir.
Rángke chuk	Hon ér	New K. Ar. and old K.
Shúm chéng	Hon lok	Cach. and Ar. Man. and Hind.
Chéng chí	Inchin	Man. and Cach. and Mee. old and new K.
Shúm eng	Pitói	Man. Cach. and Meekir. Hind. old and new Kookie.
Shúmshén	Taman	Old and new Kookie. Cach. and Meekir. Hind.
Ni	Arni	New K. Ar. old K. and Meekir.
Jing	Ajo	Man. new K. and old K.
Kúmka	Ni kunshi	New K. and Ar. and old K. Man. and Gnamie.
Ithlha	Chi klou you	Man. new and old K.
Vár	Thiklóklár	New K. and old K.
Amók	Intingong	Cach. Hind.
Puthín	Arnam	New and old K.
Khori	Hí í	
Mí	Ar léng	Man. new K. Gna. and old K.
Núpung	Ar losó	Man. new K. and old K.
Naipung	Oso	Man. and Cach. new and old K.
Naité	Arlosó oso	
Mírbing	Thío	Cach. and old Kookie.
Ivá	Vo	Man. new K. and old K.
Thungthám	Inthán	
Ról	Korte	New and old K.
Rál	Lángseletong	Man. new and old K.
Pa	Pó	All.
Noo	Ipei	Man. and Cach. Ar. and Meekir old and new K.
Nai	Ik	Man. old and new K.
Oonai	Ingyirpi	
Rothur	Neso pó	
Dongma	Niso pi	
Sai pui	Iuur	Man. new K. Ar. and old K.
Gonda	Gendoo	All except new K. Hind.
Siloi	Chélong	Man. new and old K.
Shétuk	Chai	
Sirát	Cháinong	Man. new and old K.

<i>English.</i>	<i>Manipoorie.</i>	<i>Cacharee.</i>	<i>New Kookie.</i>	<i>Aroong Naga.</i>	<i>Gnámi Naga.</i>
Horse	Sagól	Górai	Sakol	Hokón	Kirr
Goat	Huméng	Búroon	Kél	Kim é í	Tunoo
Tiger	Kei	Misí	Hoompi	Rág di	Tukhoo
Bear	Sawom	Músú boorma	Voompi	Hoogoom	Thagha
Leopard	Kajéngla	Misi hátrai	Kám kei	Hurrea kou	Kékhi
Monkey	Yong	Maúksa	Jong	Sozó	Takui
Hog	Ok	Honó	Vo	Kubák	Thavó
Dog	Hwí	Sisa	Wicha	Settei	Thafú
Cat	Houlóng	Alú	Méngcha	Miyou na	Lenó
Rat	Oochí	Mojó	Jeu cha	Suzá	Thejeu
Porcupine	Subou dém	Midí	Sukoo	Ting oñ	Soké
Badger	Nó ok	....	Nulváng	....	....
Eagle	Khurung	Douling hákri	Moo	Killé	Kujoa
Peacock	Wahóng	Doudai	Vahóng	Wí éng	The vo
Crow	Kwák	Dou kha	Váa	Iúg kák	Jekho
Hen	Yél	Dou nó	A	In rúi	Thevú
Toncan	Láng mei	Dou yúng	Vapól	Keré	Tephoo
Fish	Gná	Ná	Gña	Suka	Kho
Alligator	Goriál	Gérai	Olé	Hutchá	Khoggra
Lizard	Choom	Shoréma	Tung	Tim póng	Kho ta vo
Crab	Wai khoo	Khang krai	Aé	Hugga	Khóhi
Snake	Lil	Juboo	Gool	Hin neo	Tin hí
Centipede	Náchul	Yung grema	Chin ling	Ting numba	Zurr
Earth-worm	Thintou	Háni júboo	Tungté	Dei neo	Phi kwe
Caterpillar	Kúmjéng	Yooma	Língmúl	Ting óm ba	Khúdo
Butterfly	Kúrák	Dáma	Péng pelep	Im péng ba	Sopvo
Fly	Hai yíng	Thámpi ma	Thou	Tamaina	Thevi
Mosquitoe	Káng	Thám pi	Thou shí	Tamai	Sheré
Beetle	Ching thao	Jugai	Téng te	Kuzui	Ti lí
Ant	Kukchéng	Khai sing ma	Shími	In tiá wa	Thobe
White ant	Lai shou	Thelem hoori	Lai kha	Kaching na	Mha che
Head	Mokó	Khoró [ma	Loo	Mi pei	Uchú
Body	Musa	Sáo	Apúm	Mi púm	Umo
Legs	Khóng	Ega	Kéng	Mí pí	U phi
Arms	Khút	Yao	Khút	Mí vá	U'boo
Face	Mai	Mú kháng	Mai	Mí joo	U ze
Neck	Gnuk shum	Godó	Kungón	Mi ghóng	U'vó
Back	Nungul	Síma	Tóng tun	Mi ching	Ucbé
Belly	Púk	Hó	Oí	Mi búng	U'va
Shoulder	Léngbál	Phao krúng	Lein kou	Mi kai	U'bukhe
Hips	Ning jón	Yáfóng	Kong goo	Mi kóa	Ute
Chest	Thapák	Khabou	Op	Miga	Umerr
Waist	Khowáng	Jéng khóng	Kóng	Mikia	Uchecha
Eyes	Mit	Moo	Mit	Mi mík	Umbí
Ears	Na	Kumáo	Bil	Mi kon	Uneu
Mouth	Chil	Khú	Kum	Mi moo i	Ume
Nose	Na tól	Goong	Ná	Mi néo	Unheu
Lips	Chimbál	Khújér	Né	Mi mui jo	Ussó
Cheeks	Khajai	Khou lai	Béng	Mi biya	U'je
Chin	Khadáng	Khoosga	Khá	Mi gudang	Umekheu
Teeth	Yá	Hátai	Há	Mi geo	Uhoo
Hair	Shum	Khanai	Shum	Mi tám	Uchitha
Beard	Koi	Kham phor	Khámúl	Mi mui mai	Umékhú ma
Moustache	Koi	Ditto	Múmúl	Mi mui ma	U'tuma
Navel	Khoe	Khot mai	Lai	Mi tula	U'ló
Elbow	Khút ning	Yá úskóng	Tong boo	Mi sao	Ubúthoo

<i>Beteli Old Kookie.</i>	<i>Meekir.</i>	<i>Remarks.</i>
Sakor	Lósai	Man. new and old K.
Kél	Bí	Old and new K.
Ikei	Teké	Man. old K. and Meekir.
Ivom	Thó wám	Man. new K. old K. and Meekir.
Ikei	Bong kroi	Old K. and new K. See tiger.
Ijong	Thé rou	Man. old and new K.
Vok	Phák	Man. new K. Gna. and old K.
Wíte	Mathán	Man. old and new K.
Iméng	Méng	New K. Ar. old K. and Meekir.
Jeute	Phiú	Man. new K. Gna. and old K.
Saphe vok	Yokhi bongom	New K. and Gna.
Sumai tha	....
Varháng	Ghomoo so	
Tokrai	Orám	Man. new K. and Ar.
Vá ák	Okák	Man. new K. Ar. old K. and Meekir.
Ár	Wo	New and old K.
Pool ráng	Wo trung	
Igñá	Wók	Man. Cach. new and old K.
Ové	Temong	Old and new K.
Surtung	....	Man. and Cach. Hind old and new K.
Iáe	Che he	Ditto.
Rool	Pheroi	Ditto.
Rití	You bohoo	
Sheníl	Roi chi he	
Lhóng múl	Inke	Old and new K.
Phelép	Inki ple ple	New K. Ar. old K. and Meekir.
Ithoi	Chi tím	Cach. and Ar. new K. Gna. and old K.
Phirse díp	Tim krang	
Tleng tlér	Inkét	Old and new K.
Thoi chíim	Misó	
Bung ba	Phelong	Man. and new K.
Loo	Iphoo	Old and new K.
Chúmpúm	I bang	New K. Ar. and old K.
Tiké	Kéng.	Man. new K. and Meekir.
Bán jung	Ri	Man. and new Kookie.
Mhai	Maháng	Man. new K. old K. and Meekir.
Or	Sithok	Man. new K. Ar.
Búk	Inoong	Man. and Meekir.
Phoom	Ipok	Ditto.
Dar búl	Ipháng	Man. and new K.
Khél	Kéng thám	
Táng	Ining	
Kong	Ivám	Man. Cach. new and old K.
Mit	Mék	Man. new K. Ar. old K. and Meekir.
Kúr	Inó	Man. Gna. and Meekir.
Bai	Ingho	
Nár	Ino kan	Man. new K. and old K.
Nir	Intoor	New and old K.
Ri kí	Ing óm	
Kha	Bíp	Man. new K. Gna. and old K.
Ha	Isso	Ditto.
Shum	Choo	Man. new and old K.
Kha múl	Imoom	

<i>English.</i>	<i>Manipoorie.</i>	<i>Cacharee.</i>	<i>New Kookie.</i>	<i>Aroong Naga.</i>	<i>Angami Naga.</i>
Wrist	Khút jéng	Yao khadú	Khút gnóng	Mi bángoá	U búche
Hand	Khút pák	Yao	Khut páng	Miba	U bijú
Thumb	Khút bi	Yao síma	Khút pi	Júng pui	U bi kirr
Finger	Khút ól	Yao sí	Khut júng	Mi bak rang	U bichena
Nail	Khút jin	Yao skoor	Tin	Mi chin	U bíche
Thigh	Phai gul	Ya khi tú	Phei pi	Mi ne	U dó
Knee	Khú oo	Yaskoo	Kúg boo	Mi kúkból	U kúja
Calf	Khú bom	Yaskoo ní bukhla	Tungai	Mi pi	U phicha
Ankle	Khú jéng	Ya gúng to	Akboomit	Mi hi mik	Uphi mi
Foot	Khúng pa	Ya pha	Kéng pang	Mi pi pa	Uphi jú
Toe	Khóng tol	Yá si	Keng	Mi pi karung	Uphi krú
Penis	Tí	Lí	Jung	Mi shung	Uthó
Testicles	Tárm	Li dou di	Nitil moo	Mi tinka	Utjú
Vulva	Thoo	Shifou	Shoo	He moo	Pomé
Anus	Thúl	Khi foo	Tó	Mi roong ki	Ponú
Paps	Khóm	Abó	Noi	Mi tám	Unoo
Skin	Ool	Bugoor	Vún	Begai	Ujen
Bone	Surroo	Bégréng	Goo	Pura	Uroo
Blood	I	Thí	Thí	He zai	Thuza
Horns	Sují	Bogróng	Kí	Buchoe	Póka
Wings	Musa	Bugráng	Alhá	Pukun	Poshen
Feathers	Mutoo	Gráng sí	Va mál	Pukun kut	Poma
Tail	Mumei	Bérmai	Amei	Pimí	Pomí
Trunk	Munától	Búsoodi	Amol	Mui jóa	Pon hicha
Claws	Khúngúl	Yauskoor	Kéng	Min chin	Popí chej
Hoof	Khú jin	Yauskoor	Kéng	Pánchin	Pomoo
Tusks	Mayá	Baha tai	Aha	Begim	Pohoo
Hind leg	Khúdung	Yahougni biá- ga [ga]	Anúng kéng	Bepí	Pophí
Fore leg	Khúmáng	Sagungni bia-	Ama kéng	Bebá	Pop boo
Tree	Upál	Bóng pháng	Thing le	Ching bang	Sibo
Root	Mará	Yálér	Thing júng	Pamá	Pómi
Branch	Masá	Bedép	Aká	Bekei	Poche
Leaf	Maná	Pulai	Ná	Puneo	Pon ñeu
Fruit	Mahí	Buthai	Thing gá	Vichí	Rossi
Flower	Lei	Bobár	Pa béng	Be pá	Na phoo
Bud	Lei apóm̄ba	Bothorai	A moom	Vichinoo	The bé
Creeper	Urí	Dúkha	Khao vui	Bung rui	Kerre
Mango	Hai nou	Thei joo	Hai	Ba chi	Merro
Plantain	Lapoi	Thei loo	Mót	Rangón ji	Nhási
Jack	Thei bóng	Thei fi oong	Lám khong	Tujóung ji	....
Bamboo	Wá	Wá	Gó	Inria	Kurra
Cane	Lí	Rái	Tai tíng	Rehát	Kurré
Cotton	La sing	Khoon	Put jám	Ka lung	Chochha
Paddy	Phou	Mái	Cháng	Cheo	Tulha
Rice	Cheng	Mai róng	Cháng cháng	Hebi	Sikko
Cucumber	Thubi	Thei smoo	Chung mai	Ga ina	Chottó
Pumpkin	Khúng dúm	Khao khúloo	Oom nou	Hemána	Cho pá
Bengan	Kha mēt	Phántheu	Dádil	Intookchi	Kíkheu
Indian corn	Chúg já	Mai mugh lai	Kól boo	Mitak	Jaro sí
Yam,	Há	Thafile	Há	Kebei	....
Potatoe	Aloo	Tha	Báha	Herou	Raphé
Dál	Hawai	Subai dail	Havai	Dail	Dáli
Capaicum	Morok	Múrsai	Mulcha	Ráchi	Chesi
Tobacco	Hi ták	Duma bulai	Dúmóm	Inkeo neo	Khopirt

<i>Old Kookie.</i>	<i>Meekir.</i>	<i>Remarks.</i>
Musoi	Ri kán	Man. and new K.
Khút ja	Ri pa	Man. new and old K.
Khútpui	Ri mún pi	Ditto.
Khútchul	Ri ki mún	
Khútteu	Ri chi mi	Man. new K. and Ar.
Il	Keng tham	Man. and new K.
Rakhúk	Keng koo	All.
Phei rai	Kengsár lí	
Ar tui	Keng ar kong	
Phei ja	Kéng pak	Man. and new K. and Meekir.
Pui	Kengchúmoon	New K. and Meekir.
Jung	Chelék	Man. and Cach.—new and old K.
Kétilroo	Búnutti	Old and new K.
Shoo	Mák	Man. new and old K.
Pinta bing	Hidum	
Arnoo	Mok	New K. Gna. and old K.
Vún	Aréng	New and old K.
Roo	Ripí	Man. new K. Gna. and old K.
Thí	Arí	All.
Rakí	Anoo	Old and new K.
Va pól	Arréng	
Tórai	Ipák	
Vajún	Armé	All, except old K.
Rha mú	Ináarakove	
Rhamú	Tekea chimi	
Phei tin	Abót	
Ha	Inerer sho	Man. new and old K.
Anung ke	Akéng ti	
Ama ke	Akengaphrang	
Thing lér	Théng pi	New K. old K. and Meekir.
Thing re júng	Angkoor	New and old K. Man, Ar. and Gna.
Thing et rung	Áró	
Ná	Arvó	Man. new K. Ar. Gna. and old K.
Thing rá	A thé	New and old K.
Pár	Ang phár	Cach. new K. Ar. old K. and Meekir
Rhemoom	Athé so	Old and new K.
Leishung	Ri káng	Man. new K. Ar. and Meekir.
Thai hai	Thár ve	Man. new K. old K. and Meekir.
Ri mót	Ping hoo	New and old K.
Lám khóng	Yang phong	All.
Ró mai	Chék	Man. and Cach.—Ar. and Gna. old and new K.
Tíng	Prí	Cach. new K. and old K.
Chon	Phé ló	Cach. and old K.
Fáng	Shók	New and old K.
Ifai	Sháng	Mun. new K. and Meekir.
Fung mát	Thoi té	
Tui oom	Bong hom	New and old K.
Munta	Hép pi	
Vai mím	Théng te	
Burha	Hén	Man. new and old K. also Cach. and Meekir.
Bál	Phiroi	Cach. new K. and old K. Man. Hind.
Fúvai	Chophe	Man. new K. and old K. Cach. Ar. and Gna. Hind.
Mircha	Bérik	
Dúma	Dúmár wo	Cach. new K. old K. and Meekir.

<i>English.</i>	<i>Manipúrie.</i>	<i>Cacharee.</i>	<i>New Kookie.</i>	<i>Aroong Naga.</i>	<i>Angami Naga.</i>
Pán	Pana	Mithi	Pán	Mithei	Mi thé ni
Betel-nut	Koá	Gó ai	Thing mulcha	Jekwaji	Ruhó si
Turmeric	Jéngung	Sú loodi	Ayéng	Roomnai	Vichoo
Onion	Tilou	Sá lung	Phúloon	Tingra	Shemeré
Reed	Shing út	Khukri	Phai	Umbou	Bhóti
Grass	Napi	Sám	Umpa	Reheo	Nha
Bark	U'koo	Búgoor	Thing hó	Ching gei	Sibó
Husk	Wai	Jí jai	Ho	Kapai	Pekhi
Juice	Mei hí	Bidí	Thei tui	Budooi	Kakhe
Gum	Lei nup	Áthá	Thing nai	Insongdui	Sicha
Cultivation	Lou	Phudaing	Lou	Loo	Lé
Flesh	Ma shá	Mógong	Shaphé	Himeí	Thémo
Fat	Ma báo	Buthao	Shathao	Pacha	Possé
Oil	Thao	Thao	Sathao	Pathao dui	Gákri
Salt	Thúm	Sém	Chí	Inchai	Mécha
Milk	Sung om	Musúng gidi	Noi tui	Katúmting dui	Mí túna jeu
"Shráb"	Yoo	Joo	Joo	Jáo	Juháro
Boiled meat	Sha thónge	Songba	Sha hón sa	Gi láng looba	Thémo gha
Roast meat	Sha yaire	Yao ba	Sha kasangta	Buzai	Thémo lí
Broth	Sha irí	Rúba	Sha tui	Kaláng ba	Ghá jú
Rice, cooked	Chák	Makhum	Boo-An.	Tuk	Té
Eating vessel	Púkhum	Jíbani bostú	Kong	Teorába	Mekhó
Drinking ves-	Khújai	Lúng báni bos-	Bél	Sagrába	Ketto
Ladle [sel	Khabei	Khao khú [tú	Khuk ke	Hettia	Lívú
Ivory	Sámu mayá	Míyoong hátaí	Sai ba	Hipo akim	Chooloo
Wax	Khoi roo	Brés lai	Khói loo	Taghá	Mekwi bó
Village	Khúl	Nó lai	Khó	Koló	Nirá
House	Yim	Nó	In	Kí	Kí
Door	Thóng jil	Dér gá	Kót kha	Kumúi	Ki khá
Window	Mi hút	Dérgá sa	Kót cha	Kumui poina	Kikbá kachú
Mat	Phuk	Yám	Jam phil	Ka síng	Chópra
Basket	Thúmo	Kháng kra	Bing	Pura	Khódi
Box	Úpoo	Sundúk	Tá khoop	Ching kók	Goozó
Bag	Kháo	Jóli	Dip-Khaodip	Cheka	Lókho
Cloth	Phí	Rí	Pon	Pai	Khwé
Spear	Tá	Jóng	Téngcha	Hengeo	Ruúgoo
"Dhao"	Tháng	Sísóng	Chem	Hekké	Zhé
Knife	Hij rang	Khutari	Chemcha	Kepoina	Júkhina
Bow	Lirúng	Jilí	Gophel	He boina	Jilí
Arrow	Tél	Bula	Thul	He boina too	Thil rá
Shield	Chúngoí	Phí	Lúm jém	Ing gei	Pezú
"Pánjies"	Shou	Makhou	Shou	Hettoo	Kethié
Musket	Núng mei	Hílai	Mei púm	Higí mi	Mi shí
Poison	Hoo	Bísh	Thulun	Inkai	Therri
Boat	Hi	Roong	Kóng	Nei kwo	Roo
Coffin	Koo	Mi roong	Lhan khoó	Kachin kwo	Mó koo
One	Amá	Mási	Khut	Kut	Po
Two	Ani	Máguni	Ni	Kaná	Kana
Three	Ahoom	Mág thám	Thúm	Kachúm	Se
Four	Mari	Mabrí	Lí	Madai	Da
Five	Maúnga	Maboúnga	Ńga	Miúng ou	Peúgoo
Six	Tarúk	Mado	Goop	Sherúk	Shúroo
Seven	Taret	Ma aní	Suggi	Siná	Thena
Eight	Nipát	Ma jai	Get	Tisat	Theta
Nine	Má pal	Ma skoo	Kó	Sikoo i	The koo
Ten	Tará	Mají	Sóm	Kerou	Kerr

<i>Old Kookie.</i>	<i>Meekir.</i>	<i>Remarks.</i>
Rum pán	Bíthi	Cach. Ar. Gna. and Meekir. Man. new and old K. Hind.
Tát pung	Kóve	Man. and Cach. Hind.
Ai shél	Thár mit	Man. and new K.
Korporoon	Arsún	
Phai vó	Inkor	New and old K.
Lhoi	Báp	
Thing hok	Ahoo	New and old K. and Meekir.
Hoo	Phéke	New and old K.
Thei toor	Alang	Ditto.
Thing tui	Aphík	
Loi	Rít	Man. new K. Ar. Gna. and old K.
Sa	Ok	Man. new and old K.
Sa thai	Athoo	Man. Cach. new K. and old K.
Sa thai	Yáng thoo	Man. Cach. new K. Ar. and old K.
Chi	Intí	New and old K.
Rumutoi	Moghláng	
Zukoo	Hor	All.
Ámhin sa	Og toon	
Sa kin it tak	Karmoo	
Sa tui	Ki oop	Old and new K.
Boo	Án	New and old K. and Meekir.
Mai ráng	Chó hurmoo	
Khéng bél	Jún hurmoo	
Hai ho	Lúm hor	
Sai ha	Inár aso	Man. Cach. new K. and old K.
Khoi loo	Jó ir	Man. new and old K.
Khó	Rong so	Man. new K. Ar. and old K.
In	Hém	Man. new and old K. Ar. and Gna.
In kot	Iháp	New K. Gna. and old K.
Nompai	Ihápso	New K. and Gna.
Jamphir	Tar	Cach. new K. and old K.
Rebing	Hák	New and old K.
Shúmdup	Píra	Cach. and old K. Hind.
Shúm kop	Jámli	Man. and new K.
Poon	Pé	All.
Ifei	Chirpla	
Chem	Nukpa	Old and new K.
Katouri	Tári	Cach. old K. Meekir. and Hind.
Thul pui	Thai	Man. Cach. and Gna.
Thul	Lip lha	Man. new K. Gna. and old K.
Ipho	Chóng	Man. and Meekir.
Pai súng	Káng hoo	Man. Cach. and new K.
Silai	Hílé	Cacharie and Meekir, and old K. Ar. and Gna.
Toor	Bí	Cach. and Meekir. Hind.
Ri koong	Télong [koop	All, except Meekir.
Túm	Telong puchi	All, except old K. and Meekir.
Khat	Hisí	Man. and Cach. new K. Ar. and old K., Meekir and Cach.
Nik	Hi ní	All.
Thúm	Ki thóm	All, except Gna.
Li	Phi lí	All, except Ar. and Gna. and those together.
Rańga	Phańga	All, every one nasal.
Irook	Therok	All, except Cach.
Surri	Theroksi	Cach. and Ar. old and new K.
Riét	Nór kóp	New and old K.
Ikók	Sir kóp	Cach. new K. Ar. Gna. and old K.
Sóm	Kép	Old and new K. Ar. Gna. and Meekir

<i>English.</i>	<i>Manipúrie.</i>	<i>Cacharee.</i>	<i>New Kookie.</i>	<i>Aroong Naga.</i>	<i>Angami Naga.</i>
Eleven	Tará ma thoi	Mají se	Sóm le khut	Kerou ka keo	Kero po
Twelve	Tará ni thoi	Maji ní	Sóm le ní	Keroushekena keo [chum	Keró kana
Thirteen	Taráhoom thoi	Majig thum	Sóm le thúm	Kerou she ke-	Kero se
Twenty	Kool	Ma khon	Sóm ni	Ńg kai	Mekoo
Thirty	Kúnthra	Ma túm ji	Sóm thúm	Hém rou	Serr
Forty	Niphoo	Biság ni	Sóm lí	Hed ai	Lhí da
Fifty	Yáng khai	Mádán	Sóm Ńga	Reng éo	Lhí peńgú
Sixty	Hoom phoo	Biság tám	Sóm goop	Deghro	Lhí shúroo
Seventy	Hoomphútará	Biság tám maji	Sóm suggi	Dek shi ná	Lhí thena
Eighty	Mari phoo	Bisábri	Sóm gét	Dek ti sat	Lhi theta
Ninety	Mari phútará	Bisábri ji	Sóm kó	Dek si kui	Lhi thekoo
A hundred	Chámá	Ruza si	Za khut	Hai	Kra
A thousand	Lisińg amá	Rizing si	Sháng khut	Chang	Kra kerr
A half	Makhai	Gujé shi	A kim	Pam pi	Téta
I	Ei	Ang	Kei	I	A
Thou	Nung	Noo	Nung	Nung	No
He, she, it	Ma	Bo	Hi-Khú	Wi	Loo
We	Ei khoi	Júng	Kei ho	Anui	U'ko
Ye	Nung khoi	Nurao	Nung ho	Nung nui	Neko
They	Ma khoi	Burao	Hi ho	Wi nui	Lúko
Mine	Ei gi	Ani	Kei ma	Agoo	Ave
Thine	Nunggi	Nooni	Nung ma	Nung goo	Nove
His	Magi	Bóni	Hima	Wi goo	Lúve
Ours	Ei khoi gi	Júng ni	Kei hó a	Anui goo	Ukove
Yours	Nung khoi gi	Nuraoni	Nung hó a	Nung mu goo	Nekove
Theirs	Ma khoi gi	Buraoni	Hi hó a	Wi niu goo	Lukove
Who	Kunáno	Séré	Koi	Chow lo	Sópo gha
Which	Kuri	Súmoo	Koi-Y	Indai	Kaji bo
What ?	Kuri	Súmoo	I	Indai	Kajibo
This	A shí	E'bo	Hi	Aida	Hou
That	A dú	Hou bo	Hú	Wida	Loo
The other	Ama sung ama	Hobogú bun	A dung	Chí je ma	Kagri
Any	Khura	Isaba	Thim khut	Dai ko	Kékri
All	Púmńa puk	Krúg bo	A bon	Chi je kum	Mha poi
North	Awáng	Ootur	Lum shoo	Dui mi	....
South	Mukha	Dukin	Lum tou	Dui ro	....
East	Nóng po	Sain ja	Sá lum	Kapé peo	....
West	Nóng chúp	Sain juróba	Lhung lum	Keowai peo	....
Right	Yét	Yáoda	Chang lum	Hezut	Uj á tha
Left	Oi	Yáo si	Vei lum	Ih	U ví cha
Far	Arápa	Jaing bí	Ghum chéng	Deoda	Cha cha
Near	Nugló	Chámpa bí	Nai cha	Ná da	Jeu
Long	Ashángba	Lou bí	Sao pi	Té da	Kacchha
Short	Téle	Soon thé bi	Chóm sa	Katé rúnda	Ka jeu
High	Wáńge	Joo bí	A sháńge	Hooda	Kurke
Low	Néme	Hí bí	Ném cha	Na bí da	Kur no
Much	Yáme	Báng bi	Tum pi	Kéda	Krápaze
Little	Yám de	Báng ya lai	Tóm sa	Chumda	Kadú cho
Great	Chou ba	Dé bí	Alín	Dí da	Kat hekiyé
Small	Apí sa	Khasóbí	Néo cha	Cheida	Ka chú
Good	Apha bá	Humbí	Apha é	Iáa	Kavi
Bad	Phutte	Hum ya	Agbilou é	Shiá da	Kasó
Broad	Marák	Wárbí	Avai	Bakundi da	Merró
Narrow	Marák nive.	Warva	Avai úmnoi	Bakun chei da	Ka ien cha

<i>Old Kookie.</i>	<i>Meekir.</i>	<i>Remarks.</i>
Sóm lei khut	Kresi	
Sóm lei nik	Kre ni	
Sóm lei thúm	Kréga thom	
Sóm nik	Ing koi	
Sóm thúm	Thóm kep	
Sóm lí	Phili kep	
Sóm Raṅgá	Phóngo kep	
Sóm irook	Therok kep	
Sóm surri	Therok si kep	
Sóm riét	Therok ner kep	
Sóm i kók	Therok sir kep	
Rizá	Pháró sí	Cach. new K. and old K.
Shanka	Soori si	Man. and Cach. new K. Ar. and old K.
Ari kip	Achitüm	
Kei	Nge	Man. new K. Ar. Gna. and old K. Cach. and Meekir.
Nung	Nung	All.
Khú	Náng	New and old K.
Kei ma ni	Nge túm	Man. new K. and Gna.
Nungmani	Nung túm	Ditto.
Khú mani	Náng túm	Ditto.
Keimarhung	Ngé li	
Nungmarhung	Nung li	
Khú marhung	Náng li	
Keimani	Nge túm li	
rhung [rhung		
Nungmani	Nung túm li	
Khúmani	Nang túm li	
Tú pei [rhung	Mád lo	
Tú	Po Pi lo	
Ým	Pí	Old and new K.
Kha kha	Láhe lo	
Khú a kha	Ha lá he lo	
Idung	Halá kaprét	
Achín tek	Athungathung	
Aréng kun	Habadoo	
Lum in thén	Ní rép	Cach. Hind.
Lum tou	Ne rép	New and old K. Cach. and Hind.
Ni sho ting	Ni hang	
Klai klák	Ni chi	
Chang lum	Aré	New and old K.
Voi lum	Arvi	Man. new and old K. and Meekir.
Rum mohl	Hi lo ving	
Kho nai	Ti bo kher	Man. new K. Ar. and old K.
Asai	Ding pi	New and old K.
Atoi	Thí het	
Ri sháng	Kung toi pi	Man. new and old K.
Ri ním	Thí ket	Ditto.
An tum	Ke óng pi	New and old K.
An rhoi	Angé	
Alien bák	Kithé pi	New and old K.
Achín	Bi hek	
Athut	Me ong	New and old K.
Thumake	Heñg ó	
Akhung	Thédoong	

<i>English.</i>	<i>Manipoorie.</i>	<i>Cacharee.</i>	<i>New Kookie.</i>	<i>Aroong Naga.</i>	<i>Angami Naga.</i>
Straight	Chúme	Beléng bí	Ajáng pét	Kanjeida	Me jú
Crooked	Khóye	Be léng ya	Akon	Injeimada	Ruhúí
Round	Akoeva	Giding loo loo	Aki kól	Bopúmدا	Merrú
Square	Chithek mari	Goróng birí	Aning li	Kakémdai da	Poke chú
Old	Hanooba	Gurasa	Tésé	Gachi pao da	Pichú
Young	Nahá	Nága	Tung wál	Rahungda	Ki sa
Old	Hanooba	Gujám	Alui	Peréda	Ka só
New	A nou ba	Gudain	Atha	Kachi ba da	Kasa
Ripe	A mún ba	Goo moon	Ata	Kamewa da	Ros sí me
Raw	A sung ba	Gu thung	Ashéle	Kán gei ba	Memo lo
Sweet	A thúm ba	Díbi	A too ye	Ka kúm ba	Moo
Sour	A sin ba	Khabi	A thoo	Ka ká ba	Khú
Bitter	A khá ba	Me jér bi	A kha	Teo shi a ba	Khwéh
Hot	A sá ba	Doong bi	Asa	Ka tom ba	Lé
Cold	A ying ba	Gusain bi	A dup	Kagei va	Mé koo
Handsome	A phu ja ba	Majang bi	Apha munge	Kíva	Bí showe
Ugly	Suk thi ba	Nérgoo	Aphamungpoi	Tunul eda	Mú showe
Fat	Ma hou	Dé bi	A thao e	Dída	Kajou
Lean	Mayáng kunge	Rám bi	Aghon ge	Ri da	Kache
Thick	....	Ru ja bi	Asáe	Sheo bi	Ka jú
Thin	....	Bábi	A páe	Hepeo le	Ka ché
Heavy	Arúmba	Ri sí bi	A gé	Reta da	Meshisha we
Light	Ayáng ba	Ri jeng bi	Ajáng vél	Chá da	Med ja
Light	Añgál ba	Juná bi	Aváe	Pulai da	Jábi
Dark	A mum ba	Juná ya	Ajínge	Lui shia da	Jáso
Hard	A kun ba	Rou bi	A tá é	Chida	Resú
Soft	A thot pa	Mi you bi	A néme	Noo da	Re mú
Sharp	Thouye	Boo bi	Ahéme	Lia da	Pol ri ví se
Blunt	Thoude	Boo ya	Amo le	Numbda	Polejé
Dear	Tán ge	Dorou bi	Aháe	Hilí chi da	Mháre bujé
Cheap	Honge	Lai bi	Abáye	Seo bi	Pomavishoe
Difficult	Chi le	Afut	Akhoe	Na tri da	....
Easy	Chinde	Humbilei dúde	Abáye	Ibida	....
Clean	Añgo ba	Gúfoo	Añgoué	Hapong da	Mesá
Dirty	A motpa	Nér goo	Anéne	Tunule da	Kesho
Rough	Nánde	Miliya	Abume	Rui mi ma	Mehé
Smooth	Nále	Milibi	Anáme	Nei da	Nejú se
Strong	Kule	Hum bi	Aháde	Ki wuroon da	Zába
Weak	Sole	Bolgori	A doi e	Paranchi da	Pojújú
Early	Thúna	Sagung	Majépmín	Hinchonai da	Zi warte
Late	Thengba	Yahoong	Agei ye.	Namai da	Menovur
Wise	Yám singe	Akhol humbi	Achinge	Mina kída	Porbi
Foolish	A punge	Akhol giri	Añgole	Bi sui gále	Kemhoué
Merry	Noye	Malouba	Atotne	Hupatoule da	Depo lí simo
Grave	A suk pa	Malouya	Atot loue	Pa tou me ne	Deposísa we
Blind	Mitángba	Gána	Amitcho	Mikchiti da	Pomítche
Lame	Kong tekpa	Khora	Akeng bai	Cha a di da	Runga
Deaf	Napung ba	Natong	Anuñg oñge	Kón pung	Ponyieravo
Dumb	Lei rom ba	Ábra	Apao moe	Pula shia da	De púllho
Black	Amoo ba	Goosoom	Avum	Tígring	Kitti
White	Añgou ba	Goophoo	Abung	Hapong	Kikra
Red	Añgáñg ba	Gujao	Ashun	Kuchák	Merí
Blue	Asung ba	Soom jli jli	Lí leng	Tígring ring	Losekwé
Green	Na pú	Ga khrung	Bongao eng	Gerou	Lomoo
Yellow	Yéng ung	Súloo delai	Ayéng	Injin	Thek koo
Be	....	Dong	Hín	....	....

<i>Old Kookie.</i>	<i>Meekir.</i>	<i>Remarks.</i>
Athloon thai	Kéng ong	
Koi	Keng ke	Man. new and old K.
Hulrboom	Ching bar sít	Man. and new K.
Arh ki	Krong phlí	
Tur	Chár búra	
Lhung vál	Ríso	Man. and Cach. new K. and old K.
Alhui	Abarím	New and old K.
Athur	Akami	New and old K.
Iroo	Kemén	Man. and Cach.
Thu make	Avei	Ditto.
Athai	Dokong	Man. new and old K.
Tai muk	Kho dát	
Num she	Thorong	Man. and new K. and Gna.
Alúm	Sodák	Man. and new K.
Adai	Kángsám	New and old K.
Athut rai	Doi vét tong	Man. and new K.
A shét ruk	Lángo	
In rai	The ong	Man. and new K.
Kong	Chúngkréng lo	Man. new and old K.
Alein ool	Arthát	
Achin ool	Arong	
Arik	Ardiyong	
Jáng bai	Arjáng tang	Man. new K. old K. and Meekir, also Cach.
Ávár	Lok lán	New and old K.
Jána jing	Lok lén	Cach. new and old K.
Akhir	Ang tang	
Ar ném	Káng dúk	New and old K.
Ańgai	Rhé ong	
Ańgai muk	Rhé rhé	
Ari chung	Ador so ong	
Aol	Ador me ong	
Antak	Púkahoi ma	
Aol	Nong a me lo	
Arthéng	Kilop	Man. and new K.
Anim	Hingo	New and old K.
Anthir	Ching bár be	
Anám	Ching bár lo	Man. new and old K.
Ar hut	Méchun	
Cho kino	Aboi avé	
Imhá kun	Aphrung	
Hong jám	Apbí	
Long thúloi	Aning a mé	Man. and new K. Cach. Hind.
An tlo	Aning lángo	New and old K. Cach. Hind.
Thú jerr	Chipinung	
Jer muk	Chipinung le	
Amitcho	Ameka silo	Man. new K. Ar. old K. and Meekir, also Gna.
Aoi	Kéng ko	Man. new K. and Meekir.
Ashét	Ano káng tong	Cach and Ar.
Bai bui	A lumave	
Avom	Aki í	New and old K.
Atik	A ki lo	
Ashin	Kér	New and old K.
Adúm	Aki loo	
Arhing	Aki et	
Ańgoi	Hou et	Man. and new K.
Níng	Dám not	

<i>English.</i>	<i>Manipoorie.</i>	<i>Cacharee.</i>	<i>New Kookie.</i>	<i>Aroong Naga.</i>	<i>Angami Naga.</i>
Remain	Lei o	Song	Ūmin	Mákre	Thello
Do	Tou o	Dáng	Bolin	Mateo lo	Síle
Live	Leikho	Tháng	Hing in	Ríng lao	Satahé
Die	Shíro	Thí	Thí in	Chei lao	Satalé
Eat	Cháo	Jí	Nén	Jeo lao	Chiche
Drink	Thou o	Loong	Donin	Sag lao	Kato
Sleep	Hibo	Thoo	Y moo in	Je lao	Zelé
Wake	Hougolo	Bájá	Kung in	Chú lao	Shé
Laugh	No o	Miní	Nooyin	Nui lao	Noo é
Weep	Kupbo	Gurá	Kupmin	Háb lao	Krá le
Speak	Haio	Jo	Shoiyin	Ráng lao	Poo le
Hear	Táo	Khoná	Gná jin	Sheo lao	Runí le
Know	Khungo	Booji	Hén	Chi lao	Sí we
Sing	Sao	Rija	Sán	Leo teo lao	Cháliche
Dance	Jagoi sao	Bai	Lám in	Lém lao	Kareli le
Walk	Chulo	Hím	Kul sonin	Tul lao	Tosú le
Run	Ché lo	Khai	Tájin	Págh lao	Ta lé
Fall	Túro	Gulai	Toon	Kou lao	Krichélé
Stand	Lébo	Song	Ding in	Sáb lao	Sé lé
Sit	Phumo	Khám	Touvin	Intao lao	Bá le
Want	Nio	Sain	Thoomin	Kerao	Ma chhále
Have	Tillo	Nai song	Moon	Peilao	Gnú le
Take	Lou o	Lá lá	Lán	Loo lao	Lé lé
Seek	Thio	Sumai	Holin	Peo lao	Phú le
Get	Khungo	Mei kháti	Moon	Dao dú mei	Gnú le
Give	Pi o	Rí	Pén	Pé lao	Chú le
Carry	Pú o	Láng hi tung	Chojin	Tei je ta lao	Pekho le
Bring	Púru o	Laboo	Hin chojin	Tei wung lao	Pephirí le
Take away	Púkho	Láng	Lanchojin	Tei lo	Petá lé
Lift up	Thánga lao	Súgoo	Domin	Pésé lé	Tei joo lao
Put down	Thumo	Deng	Koi yin	Pejé lé	Kai lao
Cut	Yalo	Dá in	Sádin	Dú le	Bí lao
Tear	Shé to	Síjí	Loi é in	Pho le	Páng lao
Bite	Chi o	Wai	Pedin	Mekíche	Inkí lao
Pull	Chingo	Súdúng	Lo jin	Mherású	Jupa lao
Push	Ilo	Hai gár	Shonin	Khúshú le	Hépa lao
Strike	Yai yo	Soo	Déng in	Vúchú le	Beo lao
Kill	Hato o	Dotai gár	Volí in	Vúra sátawe	Beo chán lao
Bury	Phum jilo	Phoob	Voo yin	Khrúawe	Bai lao
Burn	Phá o	Sao	Gou vin	Rewale	Roo lao
Love	Chá lo	Khusao	Doi yin	Ní shéwe	Pemi lao
Hate	Páng múnó	Naislé	Doi hi in	Animo yé	Gnou wai lao
Fear	Ki o	Khín	Kichán	Télé	Hing lao
Be angry	Sá o	Thám si baigo	Lúng sán	Poní mo le	Lúng púm lao
Quarrel	Khuno	Nám ji lai	Kiná vin	Kaghí le	Hegé lao
Steal	Húra lo	Khao	Goo in	Raghoo le	Huga lao
Buy	Lei o	Burai	Chon	Kri le	Lui lao
Sell	Yo lo	Phang	Jo in	Zole	Jo lao
Work	Sú o	Koosi dung	Tong in	Bhán chi che	Ma teo ra lao
Play	Suno	Mulao	Ki káp min	Thudo chi che	He pá teo lao
Depart	Chu lo	Thang	Chén	Tota che	Tacho lao
Come	Láo	Phai	Húng in	Phir che	Wáng lao
Arrive	Thungo	So tha	Túng in	Chole	Chang ne lao
Jump	Chongo [go	Khai lung	Chom in	Too le	Pakchú lao
Hop	Khoñgy chon-	Khere khre	Ki báj in	Reliye	Koihoine ta lao
Fly	Pai vo	Boor	Léng in	Parakhamú	Lém chu lao

<i>Old Kookie.</i>	<i>Meekir.</i>	<i>Remarks.</i>
Umrese	Kahóng ta	New and old K.
Thorese	Inhoinot	Man. and old K.
Hingro	Akireing do	New K. Ar. old K. and Meekir.
Thíro	Thi not	Cach. new K. old K. and Meekir.
Néng	Chólo	Man. Gna. and Meekir new and old K.
Ia	Júnón	
Rhumúng	Ynon	New and old K.
Thungron	Thúr non	Man. new and old K.
Inui	Káng nek	All except Cach. and Meekir.
Ishun	Cheroo	Man. and new K.
Hil ro	Tha not	Cach. and new K.
Ríngai	Areu lo	New and old K.
Nar hé	Jinsonot	New and old K. Cach. Hind.
Hui jám	Ló not	Man. and new K.
Ilám	Chi dán not	New K. Ar. and old K.
Anóm	Dám	Man. Hind.
Heraí	Kikát	New K. and Gna.
Kelir	Krep not	Man. and new K.
Iding	Kurjáp	New and old K.
I thúng rou	Kang ni	Ditto
Kur chok	Háng not	
Mútak	.....	New and old K.
Va lur	E' nóť	All except Meekir.
Tag hám	Nép not	
Mútak	Long lo	New and old K.
Péro	Pi not	Man. new K. Ar. old K. and Meekir.
Achoi	E'ndum not	New and old K.
Húng lur	Vá non	
Choitero	Pó non	New K. and Cacharee.
Domro	Rúng nóť	New and old K.
Atul	Bí not	New K. and Ar.
Aleng	Thú not	
Atette	Mi sek pet	
Kis he	Korak	
Hai kair	Boong not	
Hai tín ro	Doinot	
A khong	Chók not	
Ahém	Doi het	
Pém púm	Kipíp	
Ei hál	Thú vók	
I dit ro	A ning do	
I dit muk	Ani lungo	Man. Cach. new K. and old K.
Kitti bák	Hi jim	
Aning a thik	Aning kithi	Man. and new K.
Ras hól	A chí voi	
In roo	Khang hoo	New K. Gna. and old K.
Choi	Nám non	Man. and Ar. new and old K.
Joi	Jór non	All except Cach.
Tirro	Akám do	
Ridai	Jui du nang	
Ro ró	Dám	Man. and new K.
Húngro	Wáng	New and old K. Ar. and Meekir.
Túng ro	Lé lo	Man. new and old K.
Ri tóť	Katung lo	Man. and new K.
A oi	Kung jáť	
Vong ro	Puahi í	

English.	Manipoorie.	Cacharee.	New Kookie.	Angami Naga.	Aroong Naga.
Sneeze	A thika lo	Haisoo	Chín	Rathá le	Kátesei lao
Snore	Nakhó o	Goro	Na hámin	Zeme khró le	Panékwa lao
Fart	Moi thó o	Khiboo	Vei sun gin	Pavishú le	Imbíáo
Belch	Thug geo	Hunglúma	Sai i in	Merú le	Tisatao
Cough	Lo kho ó	Goosoo	Khoon	Rokhú le	Inkhoo lao
Whisper	Khoushélo	Musáb	Kihoo goo vin	Kanipú le	Bínbína lao
Bellow, Call	Kou ó	Roubijeroo	Kou vin	Kési lé	Koosa lao
See	Yén go	Nai	Vén	Píché	Gnó lao
Ask	Hungo	Shoong	Dongin	Kuche phí le	Gneoga lao
Answer	Khúmo	Thi dí	Dou bútnin	Dépoole	Rang pa lao
Bind	Púlo	Khádi	Kánin	Phále	Pi lao
Loosen	Thó o	Khooroo	Lhumín	Pishú le	He pheí lao
Smell	Namo	Mudoosnai	Ná in	Théng úle	Num ghái lao
I go	Ei chule	Ang thang nung	Ka ché	Ita rá ta	A phi jewe
Thou goest	Nung chule	Noo thang doo	Na ché	Nung ta ra ta	No phi jewe
He goes	Ma chule	Bo thang doo	A ché	Wi turata	Loo phi jewe
We go	Ei khoi chule	Júngthangdoo	Kei ho kache	Anui táratá	Uko phi jewe
Ye go	Meng khoi chule	Nurao thang doo [doo	Nung ho nache	Nung nui tu- rata	Neko phi jewe
They go	Ma khoi chule	Burao thang	Hi ho ache	Wi nui tarata	Lúko phi jéwe
I went	Ei chulú re	Ang thang ba	Kaché ta	Ita tita	A phi shéwe
I will go	Ei chukin í	Ang thang nung dou	Chéngé	I ta túta	A phi tówe
I go not	Ei chuloe	Ang thang ya	Kaché hi e	I tám rei	Aphi mo jewe
I did not go	Ei chut ri	Ang thang bágrí	Kache ta hie	I tám i lei	Aphi mo shewe
I will not go	Ei chuloe	Ang thang ya	Che hí inge	I ta tá ta	Aphi mo towe
I wish to go	Ei chutnin ge	Ang thang ma majúng doo	Kache nome	I ta nei ta	Akaphi chowe
I can go	Ei chut pag num guni	Ang thang phooore	Kache theie	I ta dui	Akaphi tomú
I may go	Eichulogaphei	Ang thangete humbi	Kache apbae	I ta chei í [loulo	Aphi le vi
Let us go	Ei chutba píó	Ango thang mari	Kei ei ché sain	Achupei ta [lao	A bo phi che
Go thou	Nung chukro	Noo thang	Chétán	Nung tachó	No phi che
Do not go	Chu kuno	Da thang	Che hi in	Thusho	Phi be
Give me	Ei gnóuda píó	Ané ri	Kei ei pén [in	Ahang pé lao	A chú
Come here	Arídu láo	Era phai	Hikoma hung-	Aiga péi lao	Haki phir
Be silent	Tum i leio	Prooproodong	Pao po hén	Re re bum lao	Depú he
Take this away	Asi púkho	Ebo kho lang	Hin lán chójin	Mateta lao	Pe voche
Bring that here	A'si purwo	Houbo kho	Hu hin chójin	Wiche tepa lao	Loo phi phirte
Yes	Hoi	Añ [lábo	Héngé	E'oo	U'we
No	Nate	Niañ	...	E'h	Mówe
Why	Karigi tumuk	Súmúni	Í dínge	Dai lou	Kéle
How	Kurum tauna	Bédehé	Í to bung	Dai dou sha	Kidísi lega
How much	Kayá [ge	Bisí lai	Iját	Daijou	Kajé ki ga
How large	Kayá choubá	Bisí dére	Í tó línúm	Dai gúm di lao	Kajá ki chúga
How high	Kayá wángé	Bisí júre	Ichun shán- gum	Dai gúm hoo lao [lao	Kirke ki chúga
How deep	Kaya loobage	Bisi thú bi	Ichunthoo um	Dai gum choog	Kasú ki chúga
How far	Kaya Lábe [bage	Bisi chaim ba	Ichun ghum [lum	Dai gum teo lao [lao	Kachakichuga [wa
How was it	Kurum don	Bide zákha	Ítí hum	Dai dou sha	Kaje bochi be

<i>Old Kookie.</i>	<i>Meekir.</i>	<i>Remarks.</i>
Ishem	Angár	New and old K.
Nar khook	... .	Man. new and old K.
Voi sun	Khipé	Cach and Meekir. New and old K.
Sé ek	Joi go bang	
Khoboor	Shoom jám	All except Cach. and Meekir.
Rong in rook	Doi oi	Man. and new K.
Hong koire	Jong héterám	Man. new and old K.
Enro	Láng not	Ditto.
Vadong ro	Arjú non	New and old K.
Tong bú	Thák not	Ditto.
Lhung rei	Rák nóu	Man. Gua. Ar.
Shúdro	Pri non	
Numro	Ing ním non	Mon. new and old K.
Kei kafe.	Nge dám lo	Ditto.
Nung Nafé	Nung	
Khú afe	Nang	
Keimani kafe	Ngetum	
Nunmani nafe	Nungtúm	
Khú mani afe	Nang túm	
Kei kafe ták	Nge tá túu lo	
Kei féne	Nge dam po	
Kei kafé mak	Nge dám te lo	
Kei kafe tamak	Nge dám de láng	
Kei fenóning	Nge dám te lo	
Kei kafe nóu	Nge dám toong ong	
Kei kafe thei	Nge dám oon	
Kei kafén tháng iti	Nged ám oonte mélo	
Kei lei fe sáro	Nge dám po ne pinot	
Nung fétero	Nung dám	
Nung féoro	Dám ri [not	
Kei ni pero	Nge phán pí-	
Hituk ahin	Dákle váug	
Húngro		
Tongno ro	Doyaira do	
Choin la féro	La po not	
Khóakha hung	Hála tava not	
Anit [laro	Hoi tema	Man. and Meekir Cach, and old K.
Ni muk	Kali	
Irhungimé	Kopi lo	
Inkunim	Kolo pú lung	
Ijáka	Ko láng do	
Itén kám alín	Kolo anthaima	
Iten kám uri- sáng [thook	Kolo angi ding	
Iten kám án-	Koló arnuk ma	
Iten kan alhut	Kolo ánhilo	
Imani é	Pite pláng lo	

<i>English.</i>	<i>Manipoorie.</i>	<i>Cacharee.</i>	<i>New Kookie.</i>	<i>Aroong Naga.</i>	<i>Angami Naga.</i>
How are you	Kurum pali	Noo bide hé	Iti nahím	Dai gúm bam-dí she	No kidi bága
Thus	Asundowna	Ebo lai	Hitín	Ai gúm	Hai kamá
Here	Asída	Erá há	Hia-Hikóma	Aliá	Hucha
There	Asómnda	Hou ra	Húa-Húkoma	Wímbé	Loocha
Where ?	Kei da	Buráha	Hoya	Dainga	Ki chagá
Now	Huchik	Dúha	Túa-Toon	Chúna	Tche
Then	Asai	Monung ha	Hú phat	Wi jé	Kunó
When	Horén	Duha	Ajou	Danaine	Kechi ki toga
When ?	Kadóng nai	Bakháli	Ití a	Dai doune	Vo to ga
To-day	Ashi	Dini	Too ni	Anaimai	Te jú
To-morrow	Aráng	Miáha	Jíng le	Jinai pache	U'n dú
Yesterday	Hai yeng	Dukuáha	Jíng	Jinai	So dú
To	Da	Kó	A	A	Nú
From	Di gi	Ní	A	Se	Nula
By	Na	Jáng	In	Ne	Pe
With	Loi nít na	Loogoo	Henga	Choo	Bo
In	Da	Ha	A	Ga	Nú
On	Thuk	Ha	A	Rei ga	Nú
Within	Yimúng	Bising ha	Shoong	Bolúnga	Ki nú
Without	Mapál	Baji ha	Po	Mákse	Ki ta
Between	Moyaida	Juj hera	A lai	Malúnga	Pomá chenú
Above	Mathuk	Busao	Chúng	Peréga	Keri kégi
Below	Makha	Bukh la	Tol-Noya	Kunáwa	Ker nó noo
And	Súng	Ar	Chile	Chaine	Di
Also	Ama súlei	Bo	Yong	De	Ri
Or	....	Tí	Never used	....	....
Although	....	Sakung ha	Ma	Kuréiba	Thuzúno
But	Adoga	Dabo	Chú in	Chaine	Sá
If	Baclí	Mánangha	Ma	Indamei	Nole
Unless	Badi [khai	....	Ahiváng in	Indamei	....
Until	Adoo gi ma-	Da Nunga	Hú ti phat	Námei	Kamusa
Before	Mangda	Sa kung ha	Amusa	Rel lou	Lookí
Behind	Tungda	Ya hoong ha	Núnga	Na lou	Ussa
Aside	Nakul	Sakoi si	Apunga	Tunsuni	Loocha
Among	Moyai da	Besing ha	Kiká a	Bukuka	Machono
NOTES.		Kh. and Gb. are not guttural in this language.	Kh. and Gh. invariably guttural. Their other sounds being unused.		The final U. has the sound of the French E. in this language.

Old Kookie.	Meekir.	Remarks.
Inkana úm- chem	Náng piti plang	
Hinkihin	Lapohi lo	New and old K.
Pe hin	Lagema	Ditto.
Hú a khoó	Hali	Cach. new and old K.
Ta kám	Koná holó	
Too	Non het lung	New and old K.
Atik	Chúnonda	
Anit le	Nonhe la	
Iti ghin im	Kumántoo	New and old K.
Atoo nim	Míni	Cach. new K. old K. and Meekir.
Took jing	Pa tini	New K. Ar. and old K.
Von jing	Minap	Man. new K. Ar. and old K.
A	a	New K. Ar. old K. and Meekir.
A	pén	New K. and old K.
In	pén	Man. and Ar. Gna. and Meekir new K. and old K.
Jénga	ri	New and old K.
A	e	Ditto.
A	a	Ditto and Meekir.
Shoong	Hémárló	Man. new K. and old K.
Apooa	Angtán	New and old K.
A lai tuk	Angbong	Man. new and old K.
Chúnga	Atháp	New and old K.
Atúl	Ahroom	Ditto.
Khun choo	Kúlapoo	
Khom	Yi	
....	
....	Aphrung	
....	Polo	
Ait nága	Mólo	
....	
Hi tik tukin	Mónonphi	
Amása	Ako	New and old K. and Man.
Núng ita	Aphi	Man. new and old K.
Ako la	Eplák	
Kinin kár	Arh lo	New and old K.
In the verbs, the addition of "Kitti" is required to each to form the imperative.		<p data-bbox="760 1487 783 1653" style="text-align: center;"><i>Abbreviations.</i></p> <p data-bbox="814 1328 954 1810">Man. Manipoorie. Gna. Angamie Naga. Cach. Cacháree. New K. Thudon Kookie. Mee. Meekir. Old K. Betch Kookie. Hind. Hindustani. Ar. Aroong Naga.</p>

II.

Abstract of Meteorological Observations taken at Apaloo in Northern Cachar, from the 18th June to October, 1855.

Maximum height of Thermometer from 18th to the end of June.

At 6 A. M.	..	..	..	78°
9 A. M.	..	..	..	81
Noon,	..	..	..	82
3 P. M.	..	..	..	82 $\frac{1}{4}$
6 P. M.	..	..	..	82
9 P. M.	..	..	..	80
Average maximum,..				80.875°

Average height of Thermometer from 18th to the end of June.

At 6 A. M.	..	..	..	74.61 ^o
9 A. M.	..	..	..	76.36
Noon,	..	..	..	77.69
3 P. M.	..	..	..	79.07
6 P. M.	..	..	..	77.52
9 P. M.	..	..	..	75.98
Total average,..				76.8716°

Minimum height of Thermometer from 18th to end of June.

At 6 A. M.	..	..	..	72°
9 A. M.	..	..	..	73 $\frac{1}{4}$
Noon,	..	..	..	74 $\frac{1}{2}$
3 P. M.	..	..	..	76
6 P. M.	..	..	..	74
9 P. M.	..	..	..	72 $\frac{3}{4}$
Average minimum,..				73.75°

Register of rain fall, from 18th to the end of June, 1855.

No. of rainy days,	11
No. of fair days,	2
Total amount of rain, in inches, ..	5.275
Average per 24 hours, ..	0.4057
Average during rainy days, ..	0.47954
Maximum fall in 24 hours, ..	1.675

Maximum height of Thermometer during July, 1855.

At 6 A. M. ..	..	..	..	78 $\frac{1}{2}$ °
9 A. M. ..	..	..	..	81
Noon, ..	..	..	..	84 $\frac{1}{2}$
3 P. M. ..	..	..	..	84 $\frac{3}{4}$
6 P. M. ..	..	..	..	83 $\frac{3}{4}$
9 P. M. ..	..	..	..	80
Average maximum,..				82.083°

Average height of Thermometer during July, 1855.

At 6 A. M. ..	..	..	..	76.129 ^o
9 A. M. ..	..	..	..	78.371
Noon, ..	..	..	..	80.202
3 P. M. ..	..	..	..	80.774
6 P. M. ..	..	..	..	79.411
9 P. M. ..	..	..	..	77.137
Total average,..				78.6706°

Minimum height of Thermometer during July, 1855.

At 6 A. M. ..	..	..	..	73°
9 A. M. ..	..	..	..	74
Noon, ..	..	..	..	75 $\frac{3}{4}$
3 P. M. ..	..	..	..	72
6 P. M. ..	..	..	..	75 $\frac{1}{2}$
9 P. M. ..	..	..	..	74
Average minimum,..				74.0416°

Register of rain fall during July, 1855.

No. of rainy days,	23
No. of fair days,	8
Total amount of rain, in inches, ..	7.150
Average per 24 hours, ..	0.23064
Average during rainy days, ..	0.31086
Maximum fall in 24 hours, ..	1.725

Maximum height of Thermometer during August.

At 6 A. M.	..	..	..	78°
9 A. M.	..	..	..	80
Noon,	..	..	..	84 $\frac{1}{4}$
3 P. M.	..	..	..	85
6 P. M.	..	..	..	82 $\frac{1}{2}$
9 P. M.	..	..	..	79 $\frac{3}{4}$
Average maximum,				81.583°

Average height of Thermometer during August.

At 6 A. M.	..	..	..	74.766'
9 A. M.	..	..	..	76.084
Noon,	..	..	..	78.298
3 P. M.	..	..	..	78.847
6 P. M.	..	..	..	77.411
9 P. M.	..	..	..	76
Total average,..				76.901°

Minimum height of Thermometer during August.

At 6 A. M.	..	..	..	72°
9 A. M.	..	..	..	73
Noon,	..	..	..	73 $\frac{1}{2}$
3 P. M.	..	..	..	73 $\frac{1}{2}$
6 P. M.	..	..	..	73 $\frac{1}{4}$
9 P. M.	..	..	..	72
Average minimum,..				72.875°

Register of rain fall during August, 1855.

No. of rainy days,	25
No. of fair days,	6
Total amount of rain, in inches,	14.050
Average per 24 hours,	0.453266
Average during rainy days, .. .. .	.56
Maximum fall in 24 hours,	2.5

Maximum height of Thermometer during September.

At 6 A. M. ..	..	..	..	77°
9 A. M. ..	..	..	..	78½
Noon, ..	..	..	..	81½
3 P. M. ..	..	..	..	82
6 P. M. ..	..	..	..	80¾
9 P. M. ..	..	..	..	78
Average maximum,..				79.625°

Average height of Thermometer during September.

At 6 A. M. ..	..	..	..	73.691°
9 A. M. ..	..	..	..	75.891
Noon, ..	..	..	..	78.033
3 P. M. ..	..	..	..	78.741
6 P. M. ..	..	..	..	77.258
9 P. M. ..	..	..	..	75.041
Total average,..				76.4425°

Minimum height of Thermometer during September.

At 6 A. M. ..	..	..	..	70¾°
9 A. M. ..	..	..	..	72
Noon, ..	..	..	..	72¼
3 P. M. ..	..	..	..	72
6 P. M. ..	..	..	..	72
9 P. M. ..	..	..	..	72½
Average minimum, .				72°

Register of rain fall during September, 1855.

No. of rainy days,...	.....	16
No. of fair days,.....	.....	14
Total amount of rain, in inches, ..	..	6.875
Average per 24 hours, ..	..	0.22916
Average during rainy days, ..	..	0.42968
Maximum in 24 hours, ..	..	0.975

Maximum height of Thermometer from 1st to 10th October.

At 6 A. M. ..	..	..	..	73 $\frac{1}{4}$ ^o
9 A. M. ..	..	..	..	74 $\frac{1}{2}$
Noon, ..	..	..	..	77 $\frac{3}{4}$
3 P. M. ..	..	..	..	78 $\frac{3}{4}$
6 P. M. ..	..	..	..	78
9 P. M. ..	..	..	..	76
Average maximum, ..				76.375 ^o

Average height of Thermometer from 1st to 10th October.

At 6 A. M. ..	..	..	..	71.425 ^o
9 A. M. ..	..	..	..	72.85
Noon, ..	..	..	..	74.85
3 P. M. ..	..	..	..	75.45
6 P. M. ..	..	..	..	75.
9 P. M. ..	..	..	..	72.8
Total average,..				74.7425 ^o

Minimum height of Thermometer from 1st to 10th October.

At 6 A. M. ..	..	..	..	68 $\frac{1}{4}$ ^o
9 A. M. ..	..	..	..	68 $\frac{3}{4}$
Noon, ..	..	..	..	69
3 P. M. ..	..	..	..	69 $\frac{1}{4}$
6 P. M. ..	..	..	..	71 $\frac{3}{4}$
9 P. M. ..	..	..	..	70 $\frac{1}{4}$
Average minimum,..				69.5416 ^o

Register of rain fall from 1st to 10th October, 1855.

No. of rainy days,	5
No. of fair days,	5
Total amount of rain, in inches,	4.9
Average per 24 hours,	0.49
Average during rainy days,	0.98
Maximum fall in 24 hours,	1.8

Maximum average of Thermometer from 18th June to 10th Oct.

1855.				
During June,..	..	..	..	80.875°
July,..	..	..	..	82.083
August,	..	..	..	81.583
September,	..	..	..	79.625
October,	..	..	..	76.375
Maximum average, .				80° 1082'

Total average of Thermometer from 18th June to 10th October,

1855.				
During June,..	..	..	..	76.8716°
July,..	..	..	..	78.6706
August,	..	..	..	76.901
September,	..	..	..	76.4425
October,	..	..	..	74.7425
Total average				76.72565°

Minimum average of Thermometer from 18th June to 10th Oct.

During June, .	..	..	..	73.75°
July,..	..	..	..	74.0416
August,	..	..	..	72.875
September,	..	..	..	72.
October,	..	..	..	69.5416
Minimum average,..				72.44165°

Register of rain fall from 18th June to 10th October.

No. of rainy days,	80
No. of fair days,	35
Total amount of rain, in inches,	38.25
Average per 24 hours,	0.315217
Average during rainy days,	0.478124
Maximum fall in 24 hours,	2.5
Average maximum fall in 24 hours,	1.735

Notes on the foregoing Observations.

The instruments, by means of which these observations were taken, being very imperfect ones, it is necessary to give some account of them, in order to show how far the Register may be relied upon.

The *Thermometer* used, was a small one made by R. Field and Son, rising to beyond boiling point of water and graduated to two degrees only. Experience in reading however, easily enabled any one to ascertain the height to a quarter of a degree.

The Thermometer was hung on the eastern wall of an eastern room, sixteen feet square, in a mat house. The wall consisted of a double set of coarse bamboo mats, six inches apart, the interstice being left vacant. The Thermometer did not touch the wall, but stood three inches out.

The room had two small windows facing the east, one of which was left open night and day; on the north and south were doors leading into verandahs, and on the west to other rooms. No fire was ever lighted in the room.

The *Pluviometer* consisted merely of a hollow tin cylinder, two and a half feet long, and four and a half inches in diameter.

This was placed in a wooden frame, on a level piece of ground, beyond the influence of houses or trees, at right angles to the earth. The contents were measured every morning at 9 A. M. by means of a foot rule graduated to twentieths of an inch, the depth of water being easily ascertainable to the fortieth of an inch. The mean of seven measurements was taken to establish each day's fall.

Once a week the Pluviometer was tested, to prove that it remained water-tight, this was done by filling it with water and enveloping it in a sheet of blotting paper—a slight saturation of the paper, after an hour's trial, on one occasion, showed that a leak existed, but it was immediately repaired.

No calculation has been made in this register for the evaporation of water from the instrument, and considerable quantities must have so disappeared, as rain has generally fallen in slight showers, succeeded by hot sunshine.

The present season is considered a remarkably dry one as far as it has gone, but the drought has not affected either the spontaneous

vegetation or the cultivation in the district, both of which are luxuriant; I cannot, therefore, think that there has been any great deficiency in moisture.

Apaloo is situated on the spur of a hill on the northern face of an extensive range of mountains, called the Burreil, running east and west between the rivers Brahmaputra and Soorma. Three attempts at approximating to the height, by ascertaining the boiling point of water, give the following results:—

1st Temp. of air	80°.	Boiling point	209°.	Height	1687 feet.
2nd ditto	84	ditto	208 $\frac{3}{4}$	ditto	1836 ditto.
3rd ditto	77	ditto	209 $\frac{1}{4}$	ditto	1537 ditto.

the mean of which is 1686 feet.

The spur, on which the station is built, runs down from a large hill towering some thousand feet immediately above the place to the S. E. On the S. W. rises a large mountain some 5000 feet in height, and distant only about three or four miles from Apaloo. Between these two mountains, and (to within a degree) directly south of the station lies a gorge, or valley, the crown or head of which is 2376 feet above the level of the sea, and through which, the prevailing wind precipitates itself on the station. The direction of the wind, however, from the local circumstance of the ridge above Apaloo presenting itself as a barrier, is not as might be supposed due south, but almost exactly S. E., the superior ridge having the effect of turning the current in an easterly direction.

Due east there is another gorge between the Apaloo mountain, and the one adjacent to it on the north; through this however, the winds are infrequent. The site of Apaloo overlooks the northern and western sides, the winds from those directions are therefore not acted upon by any local agency.

In this register, I have given *seven* places of force to the wind, and as I had no other means of determining these, otherwise than by the resistance of my own person, and neighbouring objects, I preferred naming them by terms significant in themselves, rather than by employing numbers, which would require experience to be properly appreciated.

- Calm.
- The seven places are as follows—
- | | |
|----|--------------|
| 1. | Very slight. |
| 2. | Slight. |
| 3. | Stiff. |
| 4. | Hard. |
| 5. | Very hard. |
| 6. | Stormy. |
| 7. | Hurricane. |

The first ranges from the slightest motion in the air, to about that degree of force required to raise a flag to about an angle of 45° with the staff.

The second continues from that, until the flag flies parallel to the earth.

The wind is “stiff,” when it offers material resistance to proceeding against it. “Hard” when the trees bend and groan under it. “Very hard” when green leaves are stripped off the trees, and all light articles on the ground are whirled up in the air. “Stormy” when branches are torn from the trees, and these themselves, when with no depth of root, prostrated. And a “hurricane” there can be no mistaking.

In observing the clouds, I have only written down the predominating form of cloud visible at the time.

When “nimbus” is recorded, it was positively raining at the time of observation.

R. STEWART.

Apaloo, N. Cachar, 11th October, 1855.

III.

Measurements of some of the tribes Inhabiting the hills on the Eastern frontier of Bengal.

NOTE.

The following measurements of the tribes were commenced with an idea, that they might be useful in determining the affinity of the various clans. Independently however of its being a laborious and unpleasant occupation, the work was arrested by an opinion having got abroad among the people that such close research was connected with an unholy purpose, and nothing could dissuade them from this absurd belief.—One or two of those last measured, being covered to undergo the operation, evinced the greatest trepidation during the process, and not even the bribe of 4 annas per man, offered to likely subjects, could induce them to come forward, they avering that they would be obliged to spend four times that sum, afterwards, in sacrifices, to avert the evil that might accrue to them—with the single exception of the old Kookie, however, in these measurements, the others are very fair average types of their respective tribes.—The former is a very small specimen, and but poorly represents his family.

R. STEWART.

Tables showing the measurements of the bodies, and limbs of average sized stating their supposed ages and noting any

Tribe and Residence.	Name and Sex.	Supposed Age.	Measurements of Length.						Measurements of							
			Entire Height.		Legs.			Arms.		Head.		Body.				
			Feet.	Inches.	Hip joint to knee.	Knee to sole.	Fork to sole.	Shoulder to elbow.	Elbow to tip of middle finger.	Horizontally round the forehead.	Round forehead and ears.	Necks.	Shoulders.	Chest	Waist.	Hips.
Shingshón. New Kookie village.	Kóbhé Tung male.	22	5	0	17½	17	28¾	13½	17	21¾	21½	12¼	38½	31½	26	34
Thadon. New Kookie village Jámipi.	Shóngut male.	38	5	4¾	16	19½	30	13½	18¼	22½	21¾	13	40	32½	28	32¼
Thadon. New Kookie village.	Shémhow male.	25	5	3¼	19½	18	29¼	14	17	21¼	21	12¼	37½	30½	24½	33

men of the different tribes inhabiting the Eastern Frontier of Bengal, marked peculiarity of person or features.

Girth.					Face.		Foot.		Remarks.
Legs.		Arms.			Length.	Breadth.	Length.	Breadth.	
Thigh.	Calf.	Upper arm.	Lower arm.	Wrist.					
18½	13½	9¼	9	5½	7¾	6	9½	3¾	Complexion fair. Hair black and long. Forehead high and broad, but retreating very much. Eyebrows scanty. Eyes dark, small, almond-shaped, and not sunk in sockets. Nose long and prominent, nostrils small. Cheek-bones high, broad and prominent. Mouth small. Lips large and protruding. Teeth complete, slightly irregular and covered with tartar. A few hairs on upper lip and chin. Chin round and retreating. Ears small—bored large enough to admit a pencil. Face egg-shaped.
18	13¾	9	8¼	6	8½	5¾	9¾	3¾	Complexion dark. Hair black, fine, long and scanty. Forehead round. Eyebrows well marked. Eyes dark, small, almond-shaped, and not sunk deep in sockets. Nose and nostrils large, but not flat. Cheek-bones not prominent. Mouth large, upper lip long and compressed, under lip large and protruding. Teeth complete, irregular and dirty. No hair on face. Chin round, ears large. with bore sufficient to admit a pencil. Face egg-shaped.
18½	13	8½	8½	5¾	8	5¼	9¾	4	Complexion fair. Hair dark and long. Forehead high and broad, but retreating. Eyebrows well marked. Eyes small, black, almond-shaped and not retreating. Nose large, flat and broad. Nostrils wide. Cheek-bones high, broad and prominent. Mouth large. Lips large, red, and protruding. Teeth regular, complete and covered with tartar. No hair on face. Chin large and square. Ears *and bored large enough to admit a pencil.

Tribe and Residence.	Name and Sex.	Supposed Age.	Measurements of Length.						Measurements of							
			Entire Height.		Legs.			Arms.		Head.		Body.				
			Feet.	Inches.	From hip to knee.	Knee to sole.	Fork to sole.	Shoulder to elbow.	Elbow to tip of middle finger.	Horizontally round forehead.	Round forehead and ears.	Neck.	Shoulders.	Chest.	Waist.	Hips.
ángsén. New Kookie village.	Loonjapou male.	35	5	3	16 $\frac{1}{2}$	17 $\frac{3}{4}$	28	13	18	21 $\frac{1}{2}$	20 $\frac{3}{4}$	13	40	33 $\frac{1}{2}$	28 $\frac{1}{2}$	33 $\frac{1}{2}$
Shingshón. New Kookie village Jampi.	Léo Thung male.	23	5	3	20	18	28 $\frac{3}{4}$	13 $\frac{1}{4}$	17 $\frac{1}{4}$	22 $\frac{1}{4}$	22	12 $\frac{1}{4}$	39 $\frac{1}{2}$	31 $\frac{1}{4}$	25 $\frac{3}{4}$	32
Shingshón. New Kookie village.	Kimja male.	30	5	1 $\frac{1}{2}$	19	17 $\frac{3}{4}$	28 $\frac{1}{2}$	13	18 $\frac{1}{4}$	21 $\frac{1}{4}$	21 $\frac{1}{4}$	12 $\frac{3}{4}$	40 $\frac{1}{2}$	32 $\frac{1}{4}$	26 $\frac{1}{2}$	33 $\frac{1}{4}$

Girth.					Face.		Foot.		Remarks.
Legs.		Arms.			Length.	Breadth.	Length.	Breadth.	
Thigh.	Calf.	Upper arm.	Lower arm.	Wrist.					
20	13 $\frac{3}{4}$	10 $\frac{1}{4}$	9	6	7 $\frac{3}{4}$	6	10	3 $\frac{1}{2}$	<p>Complexion dark. Hair black, long, and rather fine. Forehead straight, narrow and low. Eyebrows irregular and scanty. Eyes black and almond-shaped. Nose small, but broad and flat. Cheek-bones very prominent, broad and high. Mouth small, lips small, but protruding. Teeth complete, slightly irregular and very dirty. A few black bristles on upper lip and chin. Chin small, round and retreating. Ears small, bored with a hole large enough to admit forefinger. Face almost diamond-shaped.</p> <p>Complexion rather dark. Hair black, long and fine. Forehead high and round. Eyebrows well marked and shaggy. Eyes large, almond-shaped and dark. Nose small, but broad, and nostrils wide. Cheek-bones high, and very broad. The entire face, by reason of them, being nearly as broad as long. Mouth small, lips small and well shaped. Teeth complete and regular, slightly covered with tartar. No hair on face. Chin pointed. Ears small, and very slightly bored. Face almost round with the exception of the angular chin. Head altogether large for the body.</p> <p>Complexion fair. Hair black and long. Eyebrows scanty. Forehead high and broad, but retreating very much. Eyes small, almond-shaped, dark, and not sunken but almost on the surface of the face. Nose long and prominent. Nostrils small. Cheek-bones high, broad and prominent. Mouth small, lips large and protruding. Teeth complete slightly irregular and dirty. A few hairs on upper lip and chin. Chin round and retreating. Ears naturally large and made more so by being bored—hole 1 inch in diameter.</p>
18	12 $\frac{1}{4}$	8 $\frac{3}{4}$	8 $\frac{1}{4}$	5 $\frac{1}{4}$	7 $\frac{1}{2}$	6	9	3 $\frac{3}{4}$	
18 $\frac{3}{4}$	13 $\frac{1}{4}$	10	10	6	8 $\frac{1}{4}$	5 $\frac{1}{2}$	10	4 $\frac{1}{4}$	

Tribe and Residence.	Name and Sex.	Supposed Age.	Measurements of Length.						Measurements of							
			Entire Height.		Legs.			Arms.		Head.		Body.				
			Feet.	Inches.	From hip to knee.	Knee to sole.	Fork to sole.	Shoulder to elbow.	Elbow to tip of middle finger.	Horizontally round forehead.	Round forehead and ears.	Neck.	Shoulders.	Chest.	Waist.	Hips.
Lhungúm New Kookie, village Koongpi.	Khooplou male.	28	5	4	19	18 $\frac{3}{4}$	30	13	17 $\frac{1}{4}$	22 $\frac{1}{4}$	21 $\frac{1}{4}$	12 $\frac{1}{2}$	40	32 $\frac{1}{4}$	27 $\frac{1}{2}$	32 $\frac{1}{4}$
Meekirs, village Thaipundisa.	Jorbása male.	37	5	4 $\frac{3}{4}$	19	18 $\frac{1}{4}$	30 $\frac{1}{4}$	13	16 $\frac{3}{4}$	21 $\frac{1}{4}$	21 $\frac{1}{4}$	13	40 $\frac{1}{2}$	34	26	32 $\frac{1}{4}$
Meekir, village Langpher.	Jánbiso male.	38	5	5 $\frac{1}{4}$	21	18 $\frac{1}{2}$	32	12 $\frac{1}{2}$	19	21 $\frac{1}{2}$	20 $\frac{1}{2}$	12 $\frac{1}{2}$	38 $\frac{1}{4}$	31	24 $\frac{1}{4}$	32 $\frac{1}{2}$

Girth.					Face.		Foot.		Remarks.
Legs.		Arms.			Length.	Breadth.	Length.	Breadth.	
Thigh.	Calf.	Upper arm.	Lower arm.	Waist.					
18	13 $\frac{1}{4}$	8 $\frac{3}{4}$	8 $\frac{3}{4}$	5 $\frac{1}{4}$	8	5 $\frac{3}{4}$	9 $\frac{1}{2}$	3 $\frac{1}{2}$	Complexion dark. Hair black. Forehead retreating. Eyebrows scanty. Eye dark, being blind of the other from small-pox and not sunk far into the head. Nose large and broad. Nostrils wide. Cheek-bones high but narrow. Mouth large. Lips protruding but small. A few bristles on upper lip and chin. Chin retreating. Ears large and bored $\frac{1}{2}$ inch in diameter. Face pear-shaped.
18 $\frac{1}{4}$	13 $\frac{1}{2}$	9 $\frac{1}{2}$	9	5 $\frac{3}{4}$	7 $\frac{3}{4}$	5 $\frac{1}{2}$	10 $\frac{1}{4}$	4	Complexion dark. Hair shaved with the exception of a tuft on scalp, black and coarse. Forehead narrow and retreating. Eyebrows shaggy. Eyes large, almond-shaped, and dark. Nose snubbed, very large and broad. Nostrils very wide. Cheek-bones high. Mouth very large. Lips very broad. Teeth black, regular and complete. A black moustache with long hair, though scanty, no hair on cheek or chin. Chin large and retreating. A swelling on the left side of neck (cause unknown) about the size of a large marble. Ears small and slightly bored. Face square.
17	12 $\frac{3}{4}$	8 $\frac{3}{4}$	8 $\frac{3}{4}$	5 $\frac{1}{2}$	7 $\frac{1}{2}$	5	10 $\frac{3}{4}$	3 $\frac{1}{4}$	Complexion fair. Hair shaved, with the exception of a tuft on scalp, black and coarse. Forehead narrow, low and retreating. Eyebrows scanty. Eyes large, dark, almond-shaped. Nose long. Nostrils large. Cheek-bones high but not broad. Teeth black, irregular and incomplete. Moustache short black, hair very scanty. No whiskers or beard. Chin large and square. Ears large, and bored large enough to admit forefinger.

Tribe and Residence.	Name and Sex.	Supposed Age.	Measurements of Length.						Measurements of							
			Entire Height.		Legs.			Arms.		Head.		Body.				
			Feet.	Inches.	Hip to knee.	Knee to sole.	Fork to sole.	Shoulder to elbow.	Elbow to tip of middle finger.	Horizontally round forehead.	Round forehead and ears.	Neck.	Shoulders.	Chest.	Waist.	Hips.
Meekir, Thaipún disa village.	Sármoo male.	25	5	8½	21	19¼	32¾	13	17½	21¼	20½	11¾	36½	29½	23¾	31
Meekir, Thaipún disa.	Sarkro male.	27	5	4¼	19½	18½	29¾	14	18¼	20½	20	11¾	39	32½	25	33
Beten Old Kooie, village Hólmal.	Haichongnú male.	20	5	0¾	18	16	29	12	17	22	21¼	11½	43	33¼	26	33

Girth.					Face.	Foot.		Remarks.	
Legs.		Arms.				Length.	Breadth.		Length.	Breadth.
Thigh.	Calf.	Upper arm.	Lower arm.	Wrist.					
17	12½	8	8	5½	6½	5	10½	3¼	Complexion fair. Hair shaved in front and at sides, black, long and coarse in the centre of the head. Forehead very low indeed, narrow, and perpendicular. Eyebrows scanty. Eyes large, round, dark. Nose large. Nostrils small. Cheek-bones high and prominent. Mouth large, lips protruding. Teeth regular, complete and dirty. No hair on face. Chin round. Ear large, and bored large enough to admit little finger.
17	13	9¼	8¾	5½	7	5	10	3½	Complexion fair. Hair shaved all round the head, leaving a large tuft in centre—coarse and black. Forehead low, narrow, round. Eyebrows scanty and shaggy. Eyes dark, small, almond-shaped. Nose short and broad. Nostrils wide. Cheek-bones high and narrow. Mouth large, lips small. Teeth black, regular, complete. Chin long, square. A few hairs as moustache. Ears slightly bored, face square.
18	13	9¼	8½	5½	7½	5½	9	3½	Complexion dark. Hair black, coarse, cut short and erect in front. Eyes full-sized, dark, almond-shaped and not sunk much into the head. Eyebrows well marked. Forehead low and retreating. Nose small and flat. Cheek-bones very broad and prominent though not high. Mouth small, upper lip protruding, though small. Under lip broad. Teeth complete, regular and slightly covered with tartar. No hair on face. Chin small and square. Ears very large and bored with a hole an inch in diameter. Face rectangular.

Tribe and Residence,	Name and Sex.	Supposed Age.	Measurements of Length.						Measurements of							
			Entire Height.		Legs.			Arms.		Head.		Body.				
			Feet.	Inches.	Hip joint to knee.	Knee to sole.	Fork to sole.	Shoulder to elbow.	Elbow to tip of middle finger.	Horizontally round the forehead.	Round forehead and ears.	Necks.	Shoulders.	Chest	Waist.	Hips.
Angamie Naga, Jopshema.	Krebooniye male.	27	5	6½	18½	18	30¼	13	18¼	21	20	11¾	38	32¼	28	34
Angamie Naga, Konomah.	Chehwéle male.	25	5	6½	21	17¼	31	13	17½	21¾	20½	13¼	41	34	31	35½
Angami Naga, Mosamah.	Wijehoo male.	30	5	9	20	20½	31	14	18½	22¾	22	14½	43½	36½	30½	34¾

Girth.					Face.		Foot.		Remarks.
Legs.		Arms.			Length.	Breadth.	Length.	Breadth.	
Thigh.	Calf.	Upper arm.	Lower arm.	Wrist.					
18½	13¼	9¼	8¾	5½	7½	5¼	9	3¼	Complexion dark. Hair black, coarse, short. Forehead high, narrow, and retreating. Eyebrows faintly marked. Eyes almond-shaped, dark, and prominent. Nose well-shaped, Cheek bones high and broad, mouth large, lips prominent, teeth irregular, clear and complete. No hair on cheek, chin or lips. Chin round. Ears small, and bored with three small holes in each. Face triangular. A mole on right cheek.
19¾	14¾	10¼	9¼	5¾	7	5½	9¼	3½	Complexion fair. Hair black, long, and coarse. Forehead low, narrow, straight, and wrinkled. Eyebrows thick and shaggy, slanting upwards from the bridge. Eyes dark, round, and prominent, with the outward corners turned up. Nose broad and prominent, ending in a round nob. Cheek bones very broad. Mouth small, lips small, teeth white, complete and irregular. No hair on face. Chin round. Ears small, bored with 3 holes in each. Face square. Shoulders slanting.
20½	15¼	10¾	9¾	6¼	7¼	6	10½	3½	Complexion dark. Hair black, coarse, short. Forehead broad, low, straight. Eyebrows scanty. Eyes dark. Nose broad. Nostrils wide. Cheek bones very broad and prominent. Mouth large, lips large and broad. Chin large and round. A few hairs on lips and chin. Ears large, the lower lobe joined on to the cheek, and bored with three small holes. Face very broad and square.

Tribe and Residence.	Name and Sex.	Supposed Age.	Measurements of Length.						Measurements of							
			Entire Height.		Legs.			Arms.		Head.		Body.				
			Feet.	Inches.	Hip to knee.	Knee to sole.	Fork to sole.	Shoulder to elbow.	Elbow to tip of middle finger.	Horizontally round forehead.	Round forehead and ears.	Neck.	Shoulders.	Chest.	Wrist.	Hips.
Aroong Naga, village Gurrilo.	Toulé Kumba, male.	23	5	4	19	18½	28	13¼	18	21½	21	12	38	31	24¾	30½
Aroong Naga, village Apáloo.	Sontiyung, male.	19	5	2½	18½	18	29	12½	17	21½	20¾	12	38	31	24½	30
Aroong Naga, village Chenum.	Hénom, male.	24	5	2¾	19½	18¾	31	12	17	21	20	12	38	31½	23½	29½

Girth.					Face.		Foot.		Remarks.
Leg.		Arms.			Length.	Breadth.	Length.	Breadth.	
Thigh.	Calf.	Upper arm.	Lower arm.	Wrist.					
15½	12¼	8½	8¾	5¾	8	5	9¼	3½	Complexion fair. Hair black, cut short, and erect in front. Eyebrows well marked. Forehead narrow and low, but not retreating. Eyes small, dark, almond-shaped, and not sunk far into the head. Nose small and well-shaped. Check-bones narrow, high, but not prominent. Mouth small, upper lip long, both prominent but not large. Teeth regular, complete and clean. No hair on face. Chin round and retreating. Ears large and bored large enough to admit a pencil. Face oval, large protuberance at navel.
17½	12½	8	9	6	8	5	10¼	5½	Complexion fair. Hair black, coarse, short and erect in front. Forehead low, broad and round. Eyebrows well marked. Eyes large, almond-shaped and almost on the surface of the countenance. Nose flat. Check-bones narrow but high. Mouth small. Lips protruding. Teeth complete, irregular and dirty. No hair in the way of beard, whiskers, or moustaches. Chin round and retreating. Ears small, bored, large enough to admit a pencil. Face egg-shaped. Large hands and feet, and stooping shoulders.
17	11½	8¼	8¾	5¼	7	5½	9½	3½	Complexion fair. Hair black and short. Forehead high and perpendicular, but narrow. Eyebrows faintly marked. Eyes small, dark, almond-shaped, with the outward corners very much turned up and not sunk far into the head. Nose small, but broad and flat, nostrils wide. Check-bones high. Mouth large. Lips broad and protruding. Teeth complete, regular and of a yellow colour throughout. No hair on face. Chin square. Ears small and bored, large enough to admit a pencil. Face pear-shaped.

Tribe and Residence.	Name and Sex.	Supposed Age.	Measurements of Length.						Measurement, of							
			Entire Height.		Legs.			Arms.		Head.		Body.				
			Feet.	Inches.	Hip to knee.	Knee to sole.	Fork to sole.	Shoulder to elbow.	Elbow to tip of middle finger.	Horizontally round forehead.	Round forehead and ears.	Neck.	Shoulders.	Chest.	Waist.	Hips.
Aroong Naga, village Apáloo.	Housi Kunúoa, male.	20	5	3½	19¼	18¼	28¾	13½	17	21	20½	12¼	38½	31¼	24¼	31¼
Aroong Naga, village Apáloo.	Rungkou wai, male.	23	5	5	19¾	17½	30½	13½	17	21	20	12½	38¼	31½	25	31½
Manipoonic.	Putter Sung, male.	27	5	7¼	21	18	32½	13¼	19	22¼	21¼	12¾	41¼	34¾	26	34

Girth.					Face.		Foot.		Remarks.
Legs.		Arms.			Length.	Breadth.	Length.	Breadth.	
Thigh.	Calf.	Upper arm.	Lower arm.	Wrist.					
18	13 $\frac{1}{4}$	9 $\frac{1}{2}$	9 $\frac{1}{2}$	6	7 $\frac{1}{2}$	5 $\frac{1}{4}$	9 $\frac{1}{2}$	3 $\frac{1}{2}$	Complexion fair. Hair black, stiff, coarse, cut short and erect in front. Forehead high, broad, and perpendicular. Eyebrows scanty. Eyes black, almond-shaped and turned up at the outward corners. Nose small but flat. Cheek-bones high but not broad. Mouth large. Lips broad. Teeth clean, complete, but irregular. No beard or moustache. Chin large and square. Ears small and bored, large enough to admit a pencil. Face oval.
17	13 $\frac{1}{2}$	8 $\frac{1}{4}$	9 $\frac{1}{2}$	5 $\frac{3}{4}$	7	5 $\frac{1}{2}$	9 $\frac{1}{2}$	3 $\frac{3}{4}$	Complexion fair. Hair black, stiff, coarse, cut short and erect in front. Forehead low, narrow, but perpendicular. Eyebrows well marked. Eyes small, almond-shaped, and almost on the surface of the countenance. Nose large and broad, but not flat. Nostrils wide. Cheek-bones large and high. Mouth small, lips small but protruding. Teeth clean, complete, but slightly irregular. An incipient moustache, but no whiskers or beard. Chin square. Ears small and bored, large enough to admit a pencil. Face pear-shaped.
19 $\frac{3}{4}$	13 $\frac{1}{4}$	10 $\frac{1}{4}$	10	6 $\frac{1}{4}$	8	5	9 $\frac{1}{2}$	3 $\frac{3}{4}$	Complexion fair. Hair black, long, fine, and inclined to curl. Forehead high, narrow, and retreating. Eyebrows well marked, arched and sloping up outwards. Eyes large, dark and almond-shaped. Nose large, nostrils wide. Cheek-bones high and prominent. Mouth large, lips very broad and large. Teeth complete, regular and dirty. Long brown moustache, but no whiskers or beard. Chin round. Ear small and bored, with a small hole. Face very long, shaped oblong. Body covered with a few scanty hairs.

N. B.—Beyond the moustache the Manipoories have little or no hair on the face in 9 cases out of 10.

Cacháree, Semkur.	Tribe and Residence.		Measurements of Length.						Measurements of								
	Name and Sex.		Entire Height.		Legs.			Arms.		Head.		Body.					
	Supposed Age.		Feet.	Inches.	Hip to knee.	Knee to sole.	Fork to sole.	Shoulder to elbow.	Elbow to tip of middle finger.	Horizontally round forehead.	Round forehead and ears.	Neck.	Shoulders.	Chest.	Waist.	Hips.	
Raituween, male.			35	5	6 $\frac{1}{4}$	19 $\frac{1}{2}$	18	32	13	17 $\frac{1}{4}$	22 $\frac{1}{2}$	21 $\frac{1}{2}$	12 $\frac{1}{2}$	40 $\frac{1}{2}$	33	25 $\frac{3}{4}$	32

Girth.					Face.		Foot.		Remarks.
Legs.		Arms.			Length.	Breadth.	Length.	Breadth.	
Thigh.	Calf.	Upper arm.	Lower arm.	Wrist.					
19 $\frac{1}{2}$	13 $\frac{1}{4}$	9 $\frac{1}{4}$	9	5 $\frac{3}{4}$	7	5	9 $\frac{3}{4}$	3 $\frac{1}{2}$	<p>Complexion dark. Hair black, coarse, coming down to a peak on the forehead naturally, shaven in front, but long behind. Forehead narrow, low and retreating, slightly wrinkled. Eyebrows very prominent, abundant and shaggy, almost meeting over bridge. Eyes large and dark, the whiter being almost yellow. Nose large, nostrils wide. Cheeks sunken, bones being high and prominent. Mouth and lips large. Teeth irregular, complete and yellow. Thick hair about an inch in length, growing plentifully on cheek, chin and lips of black colour, but sprinkled with a few grey, as is also the hair of the head. Chin round. Ears large and bored, large enough to admit forefinger. Face long and oval.</p> <p>N. B.—The Cacharies generally are without hair on the face.</p>