

JOURNAL

OF THE

ASIATIC SOCIETY.



Part I.—HISTORY, LITERATURE, &c.

No. IV.—1875.

Rough Notes on the Angámi Nágás and their Language.—By Captain
JOHN BUTLER, B. S. C., *Political Agent, Nágá Hills, Asám.*

(With seven plates.)

Introduction.

Of all the numerous tribes—Gáros, Khásias, Sintengs, Mikirs, Kacháris, Kúkís, Nágás, Singphús, and Khámtis—inhabiting that vast tract of mountainous country which hems in Asám on the south, the largest numerically, as it is territorially, is the “Nágá”. Under this comprehensive term is included the whole group of cognate races, dwelling along that broad stretch of hill and upland, which, roughly speaking, is comprised between the Kopili River, on the west, and the Bori Dihing, on the east, and which lies between the parallels of 93° and 96° East Longitude. This tract extends northwards to the low hills bordering the alluvial plains of the Districts of Lakhimpúr, Síbságor, and Náogáon, and overlooks the broad waters of that noblest of all Indian Rivers, the sacred Brahmaputra. In a southerly direction, we are at present unable to state exactly to what limit it may extend. We may, however, safely say that it lies between the meridians of 25° and 27° North Latitude. Our late explorations have clearly ascertained, that the great Nágá race does undoubtedly cross over the main watershed dividing the waters which flow north into the Brahmaputra, from those flowing south into the Iráwadí; and they have also furnished very strong grounds for believing that in all probability it extends as far as the banks of the Kaiendwen (Námtonái or Ningthi) River, the great western tributary of the Iráwadí. Indeed there is room even to believe, that further explorations may, ere long, lead us to discover, that

the Kakhyaen and Khyen (often pronounced Kachin and Chin) tribes, spoken of by former writers (Pemberton, Yule, Hannay, Bayfield, Griffiths, and others) are but offshoots of this one great race. Yule tells us that “the hills west of Kalé are occupied by the Khyens, a race extending southward throughout the long range of the Yúmá-doung to the latitude of Prome”, and that “Colonel Hannay identifies the Khyens with the Nágás of the Asám mountains.” Again Dalton in his work on the Ethnology of Bengal tells us that “Karens are sometimes called Kakhyaens”, and that “Latham thinks that word for word Khyen is Karen”, whilst Dr. Mason tells us “that it is a Burmese word signifying aboriginal”. Finally we have Major Fryer informing us in his late interesting paper “On the Khyen people of the Sandoway District”*, that the Khyengs have a tradition that they came down many years ago from the sources of the Kaiendwen River. It will thus be seen that the question regarding the identity of these tribes is at present a difficult one to decide, and I consider that its final solution can be satisfactorily undertaken only when we have completed the explorations upon which we have been so busily engaged for the last six years. We have already succeeded in completing the survey of about 8000 square miles of a country, about which we previously knew scarcely anything at all, a *terra incognita* in fact, the greater portion of which had been unseen by European eyes until visited by those enterprising pioneers, our survey officers, who armed with the Theodolite and Plane-table very soon cleared away the huge blots which had for so long been permitted to disfigure our N. E. Frontier Maps. Thus it is obvious that any theory propounded at the present stage of our knowledge must be more or less based upon conjecture, a dangerous field of controversy which I wish to avoid, especially as a few more seasons of such work as we have done of late, must clear up the mystery in which this question has so long been shrouded.

CHAPTER I.

Geography and History.

Of all the tribes—and they are almost as numerous as the hills they inhabit—into which the Nágá group is divided, the most powerful and warlike, as it is also the most enterprising, intelligent, and civilized, so to say, is the “turbulent Angámi”. This great division of the Nágá race occupies for the most part a charming country of fine, open, rolling hill and valley, bounded by lofty mountains, some of whose summits tower up to nine, ten, and even twelve thousand feet above the sea level. Their villages are generally placed on the more tabular hills of about 5000 feet elevation, and enjoy

* Journal, As. Socy. Bengal, for 1876, Pt. I, p. 39.

a healthy, bracing climate, subject to neither extreme heat, nor cold. This noble tract of country is blessed with a most fertile soil, well cultivated, drained and manured, and the hill sides are often covered, I might almost say for miles, with a succession of fine terraces of rich rice; and the hill tops are dotted over, as far as the eye can reach, with numerous large villages, whose comparatively enormous population might even claim for them the right of being called towns. Thus Kohima for instance contains no less than 865 houses, or say a population of over 4000 souls.

The Angámis proper, or "Western Angámis", as they have also been aptly termed, in order to distinguish them from the Eastern clans, to whom they are closely allied, hold 46 villages, all lying to the west of the Sijjo or Doiáng River. Towards the north they extend up to the range of hills on which the Nidzúkhrú mountain forms a prominent landmark, and on the west to the low range of hills on which Samagúting, Sitekema, and Nidzúmá stand, whilst towards the south they are cut off from Manipur by the lofty Barráil, whose forest-clad heights make a splendid background to the lovely panorama in front. The 46 villages above-mentioned, contain a total of 6,367 houses, and cover a tract of about 30 miles in length, by about 20 in breadth, and are thus spread over an area of about 600 square miles. Now if we allow an average of 5 souls to each house, we here obtain a population of 31,835 souls, or roughly, in round numbers, say about 30,000 souls—figures which I believe a regular census would prove to be very near the mark indeed. And from these figures we may assume that we have here got a population of at least 50 to the square mile, which for a hill country, I need hardly add, is a very large average. This can be easily seen by a reference to the last Census Report of Bengal (1872), in which we find that even the Khásia Hills have only 23 souls to the square mile, the Chittagong Hill Tracts only 10, whilst Hill Tiparah comes last of all with only 9.

I may here explain that the total area of all "Nágá Land" *theoretically* under the political control of our Government is about 8,500 square miles, and I have roughly estimated the population in that area to be at least 300,000 souls.

It has been generally believed that the term "Nágá" is derived from the Bengali word "nángtá", or the Hindustani word "nangá", meaning "naked", and the specific name "Angámi" has also been credited with the same source. Another theory suggests the Kachári word "Nágá", a "young man" and hence a "warrior", whilst a third theory would derive it from "nág" a snake. However, be this as it may, the term is quite foreign to the people themselves: they have no generic term applicable to the whole race, but use specific names for each particular group of villages; thus the men of Mezoma, Khonomá, Kohima, Jotsoma, and their

allies call themselves *Tengimás*, whilst others if asked who they are would reply simply that they were men of such a village, and seem to be quite ignorant of any distinctive tribal name connecting them to any particular group of villages,—a strange fact, which I think is in a great measure accounted for by the state of constant war, and consequent isolation, in which they live. The *Kacháris*, I may add, speak of the *Nágás* generally as the *Magamsá*, and of the *Angámi Nágás* in particular as the *Dawánsá*.

I have long endeavoured to gain some satisfactory information regarding the origin of these interesting tribes, but I regret to say that this is a question upon which I have hitherto failed to throw much light. In my wanderings to and fro, I have observed that there seem to be two very distinct types running through these hills; the one a fine, stalwart, cheerful, bright, light coloured race, cultivating their, generally terraced, lands, with much skill, among whom I place the *Angámi* as *facile princeps*; the other a darker, dirtier, and more squat race, among whom the sulky *Lhotá* may be pointed to as a good representative; and I have not failed to notice signs that the latter are giving way to the former, wherever they happen to come in contact. A careful comparison of the several dialects which I have long been busy collecting, will, I fancy, be one of the best guides we can obtain for the proper classification of all these tribes, but that is a matter of time, and the compilation of a vocabulary with any pretension to correctness is far from being the easy task some imagine it to be.

The *Angámis* have a tradition that they originally came from the south-east, and a fabulous legend goes on to relate how “a long time ago” when the world was young, and gods, men, and beasts dwelt in peace, a god, a man, a woman, and a tiger lived together; how the woman died, and the tiger attempted to make a meal of her; how this led to the breaking up of this happy family, and the separation of these incongruous creatures. Afterwards a quarrel arose between two brothers, the sons of their great Chief, and they then both left the cradle of their race, each taking a different path, the one “blazed” his path by cutting marks on all the “*Chomhú*” trees, the other on all the “*Chémú*” trees. Now the former always remaining white and fresh for many days, and the latter turning black almost immediately, the greater following took the former path, which led them out into the plains of *Asám*, the latter and lesser number settled in the hills, and hence the numerical superiority of the “*Tephimás*” or “*Tephrimás*” (men of *Asám*). This is the outline of a very long disconnected narrative of their exodus, and it is not very flattering to be told that another equally wild legend ascribes the genesis of the “white faces” to a white dog and a woman, extraordinarily fair, who were floated off, amid

broad waters on a raft, well provisioned for a long voyage. These creatures are believed to have landed on some distant shore, and the result was a race of white men, who bred and multiplied until they overran the land, conquering all black races that attempted to oppose their onward progress. This tale does not at first sight appear to credit us with a very noble origin, but the fact is I believe that the "white dog" has been merely introduced as a sort of *Deus ex machina*, in order to account in some way for some of our, to them, most extraordinary powers.

I find it recorded in an old letter dated thirteen years ago, that "about 300 years since, the younger brother of the then reigning Rájá of Jaintiá, became enamoured of his niece (the Rájá's daughter) and forcibly seizing her fled with some followers from Jaintiá to Dímpur, then the residence of the Kachár Rájás. Here he remained for some time protected by the Kachár Rájá; but his brother having sent out a large force to capture him, he fled to the hills in the vicinity of Dímpur, now known to us as the Angámi Hills, and being accompanied by several Kacháris, as well as his own followers, permanently established himself there, and from this colony arose the now powerful tribe of the Angámi Nágás." This account is reported to have been received "from an intelligent hill Kachári", who is said to have further stated that full confirmation of these facts might be gleaned from some of the old Jaintiá records; and as a further argument to support his story, he is also said to have pointed to the fact that the Angámi women to this day adhere to the peculiar manner of wearing the cloth tied above each shoulder, adopted by the Jaintiá women alone of all the other tribes on this frontier. For my own part I have never succeeded in obtaining any confirmation of this strange story, and am hence sceptical of its truth. However, I have deemed it right to give it *quan. val.*, in the hope that some future investigator may possibly be able to pick up a clue to the story in fields where I have not had the opportunity of searching, namely amid the archives of Jaintiápur.

Our first actual acquaintance with the Angámis appears to have commenced as early as 1831-32, when Captains Jenkins, Pemberton, and Gordon were deputed to explore a route through their country, with a view to opening out direct communication between Asám and Manipur. On this occasion, although they were accompanied by a comparatively large force, amounting to no less than 700 muskets, they were opposed with a most determined resistance at every village they passed through, and so bitter was the opposition made, that in many instances the villagers set fire to their own villages, so as to destroy such provisions as they were unable to remove rather than allow them to fall into the hands of the enemy. From the date of that eventful journey until 1867, that is to say, for a period of over forty years, the political history of our relations with this

tribe has been one long, sickening story of open insults and defiance, bold outrages, and cold-blooded murders on the one side, and long-suffering forbearance, forgiveness, concession, and unlooked-for favours on the other, varied now and again with tours innumerable, deputations and expeditions, the interesting details of which go far to make up one of the most important chapters of the yet unwritten history of a province, rich in such stores, but which it would be out of place, if not impossible, to allude to within the limits of this paper.

With regard, however, to the effect of punitive military expeditions when unaccompanied with, or followed by, other measures of a more lasting nature, such as the actual occupation of the country, whether it be to exercise absolute authority or mere political control, I may here briefly draw attention to the Nágá expedition of 1850, when a force of over 500 men, with 2 three-pounder guns and 2 mortars, and European Officers in proportion, was thrown into the Nágá Hills, to avenge a long series of raids, which had finally culminated in the murder of Bhog Chand, the native officer in command of our outpost at Samagúting. This Force entered the hills in November 1850, and although they very soon drove the Nágás out of their stockades, a portion of the Force remained in the hills until March 1851, when our Government, loath to increase its responsibilities, determined to abstain, entirely and unreservedly, from all further interference, with the affairs of the Nágás, and withdrew our troops. In the remaining nine months of that year no fewer than 22 raids were made on our frontier, in which 55 persons were killed, 10 wounded, and 113 were carried off into a captivity from which very few indeed ever returned. In 1853, the Government consented to the appointment of a European Officer to the charge of North Kachár. A station was taken up at Asálú, which was then formed into a separate subdivision, subordinate to Náogáon, and stringent orders were issued, forbidding any interference with the Hill Tribes: the Dhansirí was accepted as the extreme limit of our jurisdiction, and the Angámis were henceforth to be treated as altogether beyond our pale. These measures had the effect, as might easily have been anticipated, of simply temporising with the evils which they were meant to eradicate, and hence we can scarcely be surprised to find that raid followed raid, with a monotonous regularity, which all our frontier posts were completely helpless to prevent. Thus between the years 1852 and 1862 we hear of twenty-four such atrocities being committed within the vaunted line of our outposts, and some of them were accompanied with a tigerish brutality, so intensely fiendish, that it is almost incredible that such acts could have been perpetrated by human beings, savages though they were. In 1862, three distinct attacks were made upon our subjects within the short space of twenty-four days. In the first of these, at Borpothar, a Sepoy

was cut down in broad daylight, within a few paces of a Masonry Guard House, filled with an armed detachment of his companions. In the second, six out of seven elephant-hunters were cruelly massacred; and in the third, a village almost within hail, and certainly within sight, of the Guard House above-mentioned, was attacked and plundered at about 9 A. M., eight persons being killed on the spot, and two children carried off, one of whom the Nágás subsequently cut to pieces on their retreat, on finding themselves pursued. At this juncture, we find our local officers frankly declaring that our relations with the Nágás could not possibly be on a worse footing than they were then, and that the non-interference policy, which sounds so excellent in theory, had utterly failed in practice, and urging therefore that it was necessary to adopt more vigorous measures. Yet notwithstanding much correspondence that passed upon the subject, when all kinds of schemes, possible and impossible, were discussed and re-discussed, nothing more appears to have been done until 1865. In this year, a recurrence of fresh forays led the officer in charge of North Kachár to represent that the safety of his sub-division was in jeopardy, and it was then that the Government were at last moved into giving their consent to the deputation of an European officer who was to effect a permanent lodgment in the country; and Samagúting (or more properly Chimukedimá) was again occupied by us in December 1867. Since the date of this measure being carried into effect, our chief object here, namely, the protection of our lowland subjects, has been most completely attained, and I think I may safely say, that the prestige of our Government was never held in higher esteem by our turbulent highlanders than it is at the present moment. This result is due, in a great measure, to the invariable success, attending our numerous exploration expeditions during the last six years, and the complete collapse of every attempt that has been made to prevent our progress, or subvert our authority, during that time. Still, notwithstanding these very satisfactory results, I grieve to say that intestine feuds with all the horrors that accompany their progress are as rife now as ever they were, and it requires no great foresight to predict the possibility—I may even say the *probability*—of our sooner or later being compelled to take another stride in that inevitable march of progress, in that noble mission of peace, which seems to be our predestined lot wherever the Anglo-Saxon sets foot. Much, very much has already been done by our most just and patient Government, to induce these savages to amend their ways, to convert their “spears into ploughshares”, and to live in peace and harmony with all men. But it cannot of course be expected that the predatory habits, and head-taking customs of long generations of anarchy and bloodshed will be abandoned in a day, and we have hence got much earnest work before us, ere we can look forward to the completion of our task. The snake has been

scotched, not killed. And the further measures which it may yet be found necessary to take with regard to the management of the tribes inhabiting this frontier, form an anxious problem of the future into which it is needless my attempting to pry. We must simply watch the "signs of the times" and move with them, being content to know that a powerful Government is in the meanwhile ready to act as circumstances arise, and as the dictates of a true policy direct, confident that the wisdom with which so vast and heterogeneous a mass of nations has been governed elsewhere throughout the length and breadth of India, will also guide us safely through the shoals with which our administration is beset here, finally landing us in that safe haven, a well-governed peaceful country, to which we have every reason to look forward most hopefully.

CHAPTER II.

Government, Religion, and Manners.

From what I have stated, it will doubtless have already been gathered that the Angámis have no regular settled form of government. With them might is right, and this is the only form of law—or rather the absence of all law—heretofore recognised among them. Every man follows the dictates of his own will, a form of the purest democracy which it is very difficult indeed to conceive as existing even for a single day; and yet that it does exist here, is an undeniable fact. In every village we find a number of headmen or chiefs, termed *Peúmás*, who generally manage to arbitrate between litigants. The Nágás being a simple race, their quarrels are generally of a description easily settled, especially as owing to the fearful effects following a feud once started, they are chary of drawing first blood, and yet at times the most petty quarrel develops into a most serious feud. The actual authority exercised by these *Peúmás*, who are men noted for their personal prowess in war, skill in diplomacy, powers of oratory, or wealth in cattle and land, is, however, all but nominal, and thus their orders are obeyed so far only, as they may happen to be in accord with the wishes of the community at large, and even then, the minority will not hold themselves bound in any way by the wishes or acts of the majority. The Nágá *Peúmá* is, in fact, simply *primus inter pares*, and often that only *pro tem*. The title, if such it may be called, is indeed really one of pure courtesy, and depends entirely upon the wealth, standing, and personal qualities of the individual himself. Theoretically, with the Angámi, every man is his own master, and avenges his own quarrel. Blood once shed can never be expiated, except by the death of the murderer, or some of his near relatives, and although years may pass away, vengeance will assuredly be taken some

day. One marked peculiarity in their intestine feuds is, that we very seldom find the whole of one village at war with the whole of another village, but almost invariably clan is pitted against clan. Thus I have often seen a village split up into two hostile camps, one clan at deadly feud with another, whilst a third lives between them in a state of neutrality, and at perfect peace with both.

On the subject of religion and a future state, the Angámi appears to have no definite ideas. Some have told me that they believe that if they have (according to *their* lights be it remembered) led good and worthy lives upon this earth, and abstained from all coarse food, and especially have abstained from eating flesh, after death their spirits would fly away into the realms above, and there become stars, but that otherwise their bodies would have to pass through seven stages of spirit-life, and eventually become transformed into bees; others again, on my questioning them, have replied with a puzzled and surprised air, as if they had never given the matter a thought before, that "after death we are buried in the earth and our bodies rot there, and there is an end; who knows more?" Still from the fact that they invariably bury the deceased's best clothes, his spear and *dáo*, together with much grain, liquor, and a fowl, with the body, I think we may safely infer, that they certainly have some vague idea of a life hereafter, the thought of which, however, does not trouble them much. It is at quitting the actual pleasure of living, which he has experienced, that a Nágá shudders, and not the problematical torments to be met in a hell hereafter, of which he knows nothing. And as to religion, such as it is, it may be put down as simply the result of that great characteristic, common to all savages, "fear". All his religious rites and ceremonies, his prayers, incantations, and sacrifices, are due to a trembling belief that he can thus avert some impending evil. But he is utterly unable to appreciate our feeling of awe, reverence, and affection towards an Omnipotent God. I have known a Chief, on the occasion of the death of his favourite son from an attack of fever contracted whilst out shooting *Gúral** in the neighbourhood of his village, don his full war-costume, rush out to the spot, and there commence yelling out his war-cry, hurling defiance at the deity who he supposed had struck down his son, bidding him come out and show himself, impiously cursing him for his cowardice in not disclosing himself. Intense superstition is of course only the natural corollary to this kind of belief in a god in every hill and valley, a devil in every grove and stream. Undertakings of any importance, such as the starting of a war-party, the commencing of a journey, the first sowing out, or gathering in, of the crops, &c., are never begun without the previous consultation of certain omens, by which they pretend to be able to foretell, whether a successful termination

* A species of wild goat.

may be anticipated or not. Among the most common forms of consulting the oracle, one is that of cutting slices off a piece of stick and watching which side of these bits turn uppermost as they fall to the ground; another is, to lay hold of a fowl by the neck and throttle it, and if it dies with its right leg slightly crossed over its left, it is pronounced favourable to the accomplishment of the undertaking whatever it may happen to be. I have known of a large war-party turning back immediately, because a deer crossed their path,—a most unlucky omen. A tiger calling out in the jungles in front is a very lucky sign, whilst if heard in rear, it is just the contrary. In like manner there are several birds whose song if issuing from the left hand side is lucky, but if from the right the reverse.

They have several very curious ways of taking an oath. One of the commonest, as it is one of the most sacred, is for the two parties to lay hold of a dog or fowl, one by its head, the other by its tail, or feet, whilst the poor beast or bird is severed in two with one stroke of a *dáo*, emblematic of the perjurer's fate. Another is to lay hold of the barrel of a gun, or spear-head, or tooth of a tiger and solemnly declare, "If I do not faithfully perform this my promise, may I fall by this weapon" or animal, as the case may be; whilst a third, and one generally voluntarily offered after defeat, is to snatch up a handful of grass and earth, and after placing it on the head, to shove it into the mouth, chewing it and pretending to eat it, one of the most disagreeable and literal renderings of the metaphorical term "eating dirt" I have ever witnessed. A fourth is, to stand in the centre of a circle of rope, or cane, and there repeat a certain formula, to the effect that, if they break their vow, which they then repeat, they pray the gods may cause them to rot away as the rope rots, &c.

One among their many strange customs is that of "*kénnié*", corrupted by the Asamese into "*génná*," a description of *tabú* singularly similar to that in vogue among the savages inhabiting the Pacific Islands. This *tabú* is declared upon every conceivable occasion, thus at the birth of a child, or on the death of any individual, the house is *tabúed*, generally for the space of five days, and no one is allowed to go in or out except the people of the house. Again, any accidental death, or fire in the village, puts the whole village under the ban. In like manner before commencing either to sow or to reap, an universal *tabú* has to be undergone, and is accompanied by propitiatory offerings to their several deities, and no man dare commence work before. If their crops have been suffering from the attacks of wild animals, a "*kénnié*" is the remedy,—in fact there is no end to the reasons on which a "*kénnié*" must or may be declared, and as it consists of a general holiday when no work is done, this Angámi sabbath appears to be rather a popular institution.

If a man has the misfortune to kill another by accident, he is com-

pelled to abandon home and retire into voluntary banishment to some neighbouring village for the space of three years.

They have a singularly expressive manner of emphasising messages. For instance, I remember a challenge being conveyed by means of a piece of charred wood, a chilli, and a bullet, tied together. This declaration of war was handed on from village to village until it reached the village for which it was intended, where it was no sooner read, than it was at once despatched to me by a special messenger, who in turn brought with him a spear, a cloth, a fowl, and some eggs, the latter articles signifying their subordination and friendship to me at whose hands they now begged for protection. It is perhaps scarcely necessary for me to explain that the piece of burnt wood signified the nature of the punishment threatened (*i. e.* the village consigned to flames), the bullet descriptive of the kind of weapon with which the foe was coming armed, and the chilli the smarting, stinging, and generally painful nature of the punishment about to be inflicted. And only the other day a piece of wood, with a twisted bark collar at one end and a rope at the other, used for tying up dogs with on the line of march, was brought in to me with another prayer for protection. The explanation in this case is of course obvious, namely, that a dog's treatment was in store for the unfortunate recipients of this truculent message. Two sticks cross-wise, or a fresh cut bough, or a handful of grass across a path, declares it to be closed. But of such signs and emblems the number is legion, and I therefore need only remark that it is curious to observe how the "green bough" is here, too, as almost every where, an emblem of peace.

The Angamis invariably build their villages on the very summits of high tabular hills, or saddle-back spurs, running off from the main ranges, and owing to the almost constant state of war existing, most of them are very strongly fortified. Stiff stockades, deep ditches bristling with panjies, and massive stone walls, often loop-holed for musketry, are their usual defences. In war-time, the hill sides and approaches are escarped and thickly studded over with panjies. These panjies, I may here explain, are sharp-pointed bamboo skewers or stakes, varying from six inches to three and four feet in length, some of them as thin as a pencil, others as thick round as a good-sized cane, and although very insignificant things to look at, they give a nasty and most painful wound, often causing complete lameness in a few hours. Deep pit-falls and small holes covered over with a light layer of earth and leaves, concealing the panjies within, are also skilfully placed along the paths by which an enemy is expected to approach, and a tumble into one of the former is not a thing to be despised, as I have had good reason to know. The approaches to the villages are often up through tortuous, narrow, covered ways, or lanes, with high banks on either side,

lined with an overhanging tangled mass of prickly creepers and brushwood, sometimes through a steep ravine and along the bed of an old torrent, in either case admitting of the passage of only one man at a time. These paths lead up to gates, or rather door-ways, closed by strong, thick and heavy wooden doors, hewn out of one piece of solid wood. The doors are fastened from the inside and admit of being easily barricaded, and thus rendered impregnable against all attack. These doors again are often overlooked and protected by raised look-outs, on which, whenever the clan is at feud, a careful watch is kept up night and day; not unfrequently the only approach to one of these outer gates is up a notched pole from fifteen to twenty feet high. The several clans, of which there are from two to eight in every village, are frequently divided off by deep lanes and stone walls, and whenever an attack is imminent, the several roads leading up to the village are studded over with stout pegs, driven deep into the ground, which very effectually prevents anything like a rush. On the higher ranges, the roads connecting the several villages, as well as the paths leading down to their cultivation are made with considerable skill, the more precipitous hills being turned with easy gradients, instead of the road being taken up one side of the hill and down the other as is usually the case among hill-men.

Their houses are built with a ground-floor, the slopes of the hills being dug down to a rough level, no mat covers the bare ground. They are generally placed in irregular lines, facing inwards, and are constructed after a pattern I have never seen anywhere except in these hills. These houses have high gable ends whose eaves almost touch the ground on either side, this I believe to be a precaution against high winds. The gable in front, which, in the case of men of wealth or position, is often decorated with broad, handsome weather boards, is from 15 to 30 feet high, and the roof slopes off in rear, as well as towards the sides, the gable at the back being only about from 10 to 15 feet in height. In width the houses vary from about 20 to 40 feet, and in length from about 30 to 60 feet. In many of the villages each house is surrounded by a stone wall, marking off the "compound" so to say, wherein the cattle are tethered for the night. Half the space under the front gable, is often walled in with boards as a loose stall, and bamboo baskets are tied up under the eaves of the house to give shelter to their poultry. Pig-styes also, in the corner of a compound, are not uncommon. The house itself is divided off into from two to three compartments according to the wealth or taste of its owner. In the front room, the grain is stored away in huge baskets made of bamboo from 5 to 10 feet high and about 5 feet in diameter. In the inner room, there is a large open fire-place, and around it are placed thick, broad planks, for sitting and sleeping upon, and the back room of all generally

contains the liquor tub, the most important piece of furniture in the house in the Nágá's estimation. In this they brew their "dzú", a kind of fermented beer, made of rice and other ingredients, composed of herbs found wild in the jungle. This liquor is the Angámi Nágá's greatest solace, for strange to say never indulging in either opium, or tobacco (as many of his neighbours do), he may be seen sipping this "dzú", either through a reed (after the manner of a sherry cobbler), or with a wooden or bamboo spoon out of bamboo or mithan horn drinking cups, from morn to night.

Close to their villages, on either side of the road, as well as within, sometimes not a couple of yards from their houses, they bury their dead, raising over them large mounds, square, round, and oblong in shape, the sides being built up with large stones; sometimes an upright stone, or an effigy cleverly carved in wood, is added. In the latter case this grotesque caricature of the "human form divine" lying below, is decked out in a complete suit of all the clothes and ornaments worn by the deceased including a set of imitation weapons, the originals being always deposited in the grave with the body. In one instance I remember coming across a grave by the road side several miles away from any village, and on enquiry, learning, that it had been purposely placed there, exactly half way between the village in which the deceased had been born, and that in which he had died, and had passed the latter portion of his life. This was done, I was told, so as to enable his spirit to revisit either.

Huge monoliths, or large upright stones, which have been the subject of so much remark elsewhere, and which are to be met with all over the world, exist here too, and are not only to be found as remains of the past, but their erection may be witnessed almost any day at the present time. These monuments are erected, either singly, or in rows, and are meant to perpetuate the memory, sometimes of the dead, when they are in fact nothing more nor less than simply tombstones, sometimes of the living, in which case we may look upon them much in the light of statues. Thus I remember being considerably astonished some three years ago when the villagers of Sákhaboma were pleased to raise such a monument to my humble self, a great compliment which was repeated last year by another village east of the Sijjo. These stones, which are often very large, and have sometimes to be brought from long distances, are dragged up in a kind of sledge, formed out of a forked tree on which the stone is levered, and then carefully lashed with canes and creepers, and to this the men, sometimes to the number of several hundreds, attach themselves in a long line and by means of putting rollers underneath they pull it along, until it has been brought up to the spot where it has been previously decided finally to erect it. Here a small hole is then dug to receive the lower end of the stone, and the sledge being tilted up on end, the lashings are cut adrift, and the

stone slides into position ; some leaves are then placed on the top and some liquor poured over it. This done, a general feast follows, and the ceremony is complete.

The average Angámi is a fine, hardy, athletic fellow, brave and warlike, and, among themselves, as a rule, most truthful and honest. On the other hand, he is blood-thirsty, treacherous, and revengeful to an almost incredible degree. This, however, can scarcely be wondered at when we recall what I have already related regarding revenge being considered a most holy act, which they have been taught from childhood ever to revere as one of their most sacred duties. The "blood-feud" of the Nágá is what the "vendetta" of the Corsican was, a thing to be handed down from generation to generation, an everlasting and most baneful heir-loom, involving in its relentless course the brutal murders of helpless old men and women, innocent young girls and children, until, as often happens, mere petty family quarrels, generally about land or water, being taken up by their respective clansmen, break out into bitter civil wars which devastate whole villages. This is no "word-painting" on my part, for I am here speaking of actual facts and a most deplorable state of affairs which seems to have existed from time immemorial, and is to be seen in full force up to the present day, a terrible check not only to the increase of population, but also a fatal barrier to all moral progress. I must confess it is not a little disheartening to think how long and how arduously we have striven, and yet how little we have done towards improving, civilizing, and weaning from their accursed thirst for blood, this otherwise noble race. But it is simply the old, old story, precept and example, the only means we have heretofore employed, worthy tools though they be, are perfectly powerless before the traditions of untold ages of anarchy and warfare. Thus we even find Nágás, who have acted for years as Doháshas (Interpreters) at Samagúting, others as Policemen in Naugáon, some as Sepoys in Dibrúgarh, and not a few who have been educated under the parental care of kind missionaries, and have spent several years in the plains, where they have been taught to read and write, and have doubtless had very carefully inculcated into them the lessons of virtue and peace taught by our Christian religion, returning to their native hills not, as we should at first suppose, to render us any assistance in our good work here of endeavouring to secure peace, but rather on the contrary to indulge again and take part in all the scenes of rapine and cruelty going on around them, until at last it is difficult to say whether their evidently superficial, skin-deep education has not rather tended to enable them to out-Herod Herod in their wily plots of deep-laid treachery, or as they would call it "skilful strategy"; scratch the Dohásha and you will find the Nágá.

In height, the Angámi as a rule is somewhat taller than the average

of hill races, and is generally well proportioned, especially as regards his legs, the large muscles of the thigh and calf being remarkably well developed. His complexion is comparatively fair, though among them, as among almost all the Indo-Chinese races, we meet with various shades of brown, from the almost ruddy and light olive to the red-Indian and dark brown types. I do not, however, ever remember seeing a black Nágá, I mean a black such as is common in Bengal, except in one instance, and then further enquiry elicited the fact that he was not a pure Nágá at all, but the son of an Asamese captive who became naturalized, and was afterwards allowed to take unto himself a daughter of the land (of his involuntary adoption). In feature also there is great variety, but high cheek bones predominate. The men of the upper ranges are really often almost handsome, and some of the women might almost be called pretty. But as regards the latter, hard work and exposure, coupled with the trials of early maternity, soon tell a tale, and I have been quite surprised and grieved to see how soon they age. In little more than six years I have seen mere children develope into comely lasses, and these latter again into sturdy matrons, whilst I have watched wives and mothers, whose youthful looks at first surprised me, change suddenly into wrinkled old women with scarcely a trace of their former good looks about them. I confess, however, that beauty of form is not the rule in these hills. Whether it is that the more or less lavish display of such charms as they possess, enables us the better to exercise a discriminating judgment upon the beauty, or want of beauty, their forms display, I cannot pretend to say, but this much I do know, that here we may seek, and seek in vain, for any of the soft contours and lovely outlines which give shape to the persons of the women of other races. At the same time I must add that I have not failed to notice that *hill women* all over India, from the fair dwellers in Kashnir to their dark sisters inhabiting the uplands of Bengal, all fall off in this particular, and are very rarely indeed, if ever, able to boast of a good figure.

As with the men, so with the women, I think they are certainly taller than the average of other hill-women, and their features more regular. They are chaste, faithful, merry, and—unlike their brothers—never to be seen idle. Their duty it is to fetch the wood, draw the water, cook the food, and brew the liquor, besides working in the fields and weaving cloths at home. It will be observed that among the characteristics of the women I have placed chastity, and it may be as well perhaps for me to explain that by this term I do not for a moment mean to say that they are exactly chaste according to our ideas, but simply that they are true to and act up to, their own principles with regard to that virtue. The relationship between the sexes, and the exact footing on which it should stand, is, and ever has been, one of the world's most difficult problems, and the most

civilized and advanced among nations (whether ancient or modern, Christian or heathen) have found how difficult is the task of sailing between the Scylla of a Puritanical strictness which would keep the sexes almost wholly apart, and the Charybdis of a laxity to which it is difficult to put bounds. Here we have got a primitive state of society which, although it would not for a moment recognize, or even allow to exist, that plague euphemistically termed a "social evil", and although it punishes any serious breach of the marriage contract with death itself, yet never dreams of conceiving it possible that perfect continence on the part of the unmarried (or free portion of society) is to be either demanded or even desired. It may be asked, What are the consequences? I reply—Prostitution is a thing unknown here, and all the foul diseases that follow in its train, are evils to which Nágá flesh has not been born an heir. Here no Nágá Lais plies her shameful trade. A Nágá woman would scorn to barter for her person. And woe betide the mercenary lover who seeks to gain his end by other ways than those of love. Young men and maidens mix together with almost all the freedom allowed by nature's law. Incontinence on the part of the married however is rare, and an unfaithful wife is a thing almost unheard of, but then the penalty is *death*. Marriage and divorce are among the simplest of their rites, and sad to say, often follow each other within the year without comment or surprise. "Incompatibility of temper" is here quite sufficient for either the man or woman to demand a divorce, and to take it. Although strictly monogamous, both sexes can marry and remarry as often as they please. Such offspring as require the maternal aid follow the mother, and are tended and cared for by her until able to look after themselves, when they return to the father. Men may not only marry their deceased wives' sisters, but they may likewise marry their brothers' widows. On the other hand, it is altogether forbidden for cousins to intermarry. Parents may advise, but never attempt positively to control, the choice of their sons and daughters. Marriage is usually solemnized by a large feast, and the bridegroom, when he can afford it, makes a present to the bride's parents. Divorce necessitates a division of all property held in common, such as grain, household furniture, &c., and all property derived since the two became man and wife. In any division thus made, the late wife or divorcée gets one-third, whilst the man takes the remainder, and the woman then either returns to her own parents, or lives apart in a separate house until she marries again.

On the death of the father all property, excepting the house, is divided equally among all the sons alone, the youngest always receiving the house in addition to his share of the whole. Neither the widow nor daughters have any claim to aught except their clothes and ornaments, but they are generally supported by the sons until death or marriage.

The only national, offensive weapons, used by the Angámi, are the spear

and *dáo*, but of late years they have managed to become the proud possessors of a considerable quantity of fire-arms, to obtain which is just now one of the keenest desires they have; in fact, an Angámi will give almost anything he has for a gun, and if he cannot get it by fair means, will run almost any risk to get it by foul. In several cases of gun thefts, some of which have been accompanied by murder, they have certainly proved themselves wonderfully bold and dexterous. The spear is generally a very handsome one, and at close quarters, or when thrown from an ambuscade, is a formidable weapon, well calculated to inflict a most dangerous wound. At anything over thirty yards, however, it is but of little use, and is not very difficult to dodge even at two-thirds of that distance. The spear-head is of iron, varying from 18 inches to 2 feet in length, and from 2 to 3 inches in breadth. Its shaft is generally from 4 to 5 feet in length, and is usually very picturesquely ornamented with scarlet goat's hair, here and there intermingled with a peculiar pattern of black and white hair; sometimes, though rarely, the whole shaft is beautifully worked over with scarlet and yellow cane, and it is always tipped at the bottom with an iron spike of from three inches to over a foot in length, used for sticking it into the ground. A Nágá would never dream of leaving his spear against a wall. It must be always kept in a perpendicular position, either by being stuck upright into the ground or by being suspended against one of the walls of the house, so as to keep it perfectly straight. On the war-path every Angámi carries two of these spears. The *dáo* is a broad-headed kind of hand-bill, with a heavy blade about 18 inches in length and only edged on one side. This *dáo* is invariably worn at the back of the waist in a rough sort of half scabbard made of wood. The only article of defence they possess is a large shield from 5 to 6 feet high, 2 feet broad at the top and tapering down to about a foot in breadth at the bottom. This shield is made of bamboo-matting, and is covered with either the skin of some wild animal (elephant, tiger, leopard, and bear being among the most common), or a piece of cloth, generally scarlet. In the latter case, or even without the cloth, it is decorated with pieces of skin cut so as to represent human heads, and tufts of scarlet goat's hair, whilst on the inside is attached a board, so as to make it spear-proof. From each corner of the upper end of the shield spring two cane horns from $2\frac{1}{2}$ to 3 feet in length, decorated with the long flowing tresses of human hair taken in war—probably the locks of some unfortunate woman butchered at the water hole—intermingled with goat's hair dyed scarlet; and from the centre rises a plume about 3 feet long of scarlet goat's hair, tipped at the top for about 4 inches in depth with white goat's hair, and along the top edge runs a fringe of white, downy feathers. Along the inner edge, a string of lappets, made of feathers of various

hues, white, black, blue, and scarlet, wave to and fro most gracefully, at every motion of the shield. Besides the spear, *dáo*, and shield, I must not omit to mention that, when proceeding out on a forray, they invariably take with them several bundles of "panjies", with which they rapidly cover the path on retreat, so as to disable and retard any party that may start in pursuit.

The only implements of husbandry they use, are the *dáo* described above; an axe common to almost all the tribes on this frontier, notable for its small size; and a light hoe, especially remarkable for its extraordinarily crooked handle, which necessitates a very bent position, in order to use it. The handle of this hoe is only about from 18 inches to 2 feet in length, and the iron tip from 6 inches to a foot in length. With these very simple articles they do all their tillage, both in their terrace cultivation and in their 'jhúms'. The soil of the terraced lands is extremely good; and from being kept well manured and irrigated, by means of artificial channels, along which the water is often brought from very long distances by means of aqueducts, ingeniously constructed of hollowed out trees, and sometimes bridging deep ravines, it yields a very large return. The rice for the terrace cultivation is generally sown in March, transplanted in June, and reaped in October. The rice in the *jhúms*—a system which, it is perhaps needless for me to explain, entails fresh land being taken up every three or four years—is generally sown broad cast in April and harvested in August. Besides rice, of which there are several sorts, the *Nágás* grow a kind of coarse *dál* or field-pea, Indian-corn, and several varieties of small grains, such as that which the Asamese call "koni-dhán", not to mention various kinds of yams, chillies, ginger, garlic, pumpkins, and other vegetables, as well as cotton, which latter, however, is restricted to the lower ranges and low valleys.

With regard to domestic animals, the *Angámi* breeds cows (of a far superior kind to those met with in *Asám*), pigs, goats, dogs, and fowls, both for the purpose of food as well as for sale and barter. Roast dog is considered a great delicacy, and is supposed to be a particularly good diet for certain diseases. As may be easily understood, they are not nice feeders, and I believe there is really scarcely any single thing that walks, crawls, flies, or swims, that comes amiss to their voracious stomachs, and I have often been astounded to see the filthy carrion they can devour, not only with impunity, but with evident relish. And yet strange to say, good fresh milk is entirely repugnant to them, and they pretend that its very smell is enough to make them sick.

Finally, as regards the dress of the *Angámi*, I do not think that we can easily find a more picturesque costume anywhere than that of the men, but it requires to be seen to be understood, and I am afraid no amount of description can adequately represent the vivid colours, and general get-

up of a well-dressed Angámi warrior, flashing about in all his gala war-paint, as he goes bounding along, making the hills re-echo again and again with his peculiar cry, which when taken up by several hundred voices has a most extraordinarily thrilling effect, sometimes going off into deep bass-tones that would do credit to any organ accompaniment, at others running into strangely fiendish, jackal-like yells.

The Angámi's chief article of attire, and one which distinguishes him from most other Nágás, is a kilt of dark blue or black cotton cloth of home manufacture, varying from $3\frac{1}{2}$ to $4\frac{1}{2}$ feet in length, according to the size of the man, and about 18 inches in width, decorated with three, and sometimes, though very rarely, with four, horizontal rows of small white cowrie-shells. This kilt passes round the hips and overlaps in front, the edge of the upper flap is ornamented with a narrow fringe, whilst the under-flap having a string attached to its lower corner is pulled up tightly between the legs, and the string, which generally has a small cowrie attached to the end of it, is then either allowed to hang loosely a few inches below the waist belt, or is tucked in at the side, and thus the most perfect decency is maintained, forming a pleasing contrast to some of their neighbours "who walk the tangled jungle in mankind's primeval pride". I do not think that any dress that I have ever seen, tends so much to show off to the very best advantage all the points of a really fine man, or so ruthlessly to expose all the weak points of a more weedy specimen as this simple cowrie-begirt kilt. Thrown over the shoulders are generally, loosely worn, from two to three cotton or bark, home-spun cloths, according to the state of the weather. Some of these cloths are of an extremely pretty pattern, as for instance the very common one of a dark blue ground, with a double border of broad scarlet and yellow stripes on two sides, and fringed at both ends. When out on the war-trail, or got up for a dance, these cloths are worn crossed over the breast and back, and tied in a knot at the shoulder.

I may here note that, like our own Scotch Highlanders, every Nágá tribe uses a peculiar pattern of cloth, and thus any individual can at once be easily identified by his tartan.

The Angámis cut their hair short in front, and either brush it off the forehead, leaving it parted in the middle, or let it hang down straight, coming to about an inch above the eyebrow, after the manner of Cromwell's Round Heads. The hair on the top and back of the head is left long, and is tied into a peculiar knot, very like the chignons worn by our ladies in England a few years ago. Round this knot rolls of snow white cotton are bound, and on high-days and holidays into the base of this top knot they insert plumes of feathers according to the taste of the wearer. The favourite feather assumed by the warrior is the tail feather—white with a

single broad bar of black at the top—of one of the numerous kinds of Toucans, or Horn Bills, that inhabit the dense forests of the Barráil mountains. So much are these tail feathers sought after on this account, that a single feather will fetch as much as from 4 to 8 annas. Some again wear a wreath or coronet of bear's hair round the head, whilst others frizzle out their own natural hair à *l'Impératrice*. In their ears they wear several kinds of ornaments, but among the handsomest is the one formed of a boar's tusk behind the lobe of the ear fixing on, and forming the sheath to, the stem of a peculiar button-like rosette worn in front of the ear. This rosette is about an inch and a half in diameter; in the centre are two emerald green beetle's wings (from the *Buprestis sternicornis*), round which are a circle of long shiny, white seeds, and on the outside of this again an encircling fringe of scarlet hair, whilst from the lower portion flows down a long scarlet streamer of goat's hair. The tusk is generally ornamented round the base with very pretty red and yellow cane-work. Another extremely becoming ear ornament is made from the blue feathers of the jay. Brass earrings are also very common; but the most curious ear ornaments of all perhaps are the huge bunches of white cotton, sometimes as big as a man's fist, which some of the Nágás wear, giving a most queer monkey-like look to an otherwise not bad looking countenance. Strings of various coloured beads made of stone, shell, and glass, decorate their throats, the blood-red cornelian of a long hexagonal shape, and a peculiar yellow stone being among the most valued. Behind and on the nape of the neck is invariably worn the white conch shell, cut and shaped so as to fit properly, and suspended by a thick collar of dark blue cotton threads. A few also wear a queer barbaric-looking collar or scarf—for I have seen it worn both ways,—made of long locks of human hair intermingled with tufts of scarlet goat's hair and dotted all round with cowrie shells, from the bottom of which is suspended an oblong piece of wood, about 6 inches in length and about 4 inches in breadth, covered with alternate rows either of cowries, or the long, shiny, white seeds already referred to as used in the ear ornament, and black and red hair, and having a broad fringe of scarlet hair all round it.

Each arm is decorated either with a broad ring of ivory, being simply a slice about 2 inches wide cut off an elephant's tusk, or with very pretty looking bracelets about 3 inches wide, made of yellow and red cane, which are sometimes embellished with cowries and hair. All these armlets are invariably worn above the elbow.

On the legs just below the knee, they wear a number of bands of very finely cut cane dyed black, whilst a few wear leggings made of very fine red and yellow cane-work, extending from below the knee to above the ankle. These are usually worked on to the leg, and are left there until they wear out, which happens I am told in about three months.

It is strange to note how fond all nations, whether civilized or savage, are of bestowing some outward sign whereby all men may at once distinguish the man of deeds from the common herd, and thus we here find that the Angámi equivalent for a V. C., or "reward of valour", is a Toucan's tail feather and hair collar, whilst the substitute for a medal, showing that the wearer has been in action, or at all events that he has formed part of an expedition, is cowrie shells on his kilt.

The dress of the women, though neat, decent, and picturesque in its way, is not nearly so showy as that of the men, and forms another noticeable instance of the female withdrawing from the contest wherever she finds the male a rival in the same field of indulgence in, and love of, personal decoration. The most important perhaps, though least seen, portion of a woman's dress is of course the petticoat, which is usually a piece of dark blue home-spun cotton cloth, about 2 feet in breadth, which passing round the hips overlaps about 6 inches. This is partially, if not entirely, covered by the folds of the next most important article of clothing, a broad cotton cloth, whose opposite corners are taken up and made to cross over the back and chest, thus covering the bosoms, and are tied in a knot over the shoulders. Finally, a second cloth is worn, either thrown loosely over the shoulders, or wrapped round the hips and tucked in at the waist. In the cold weather, they generally add an extra cloth, whilst in the warm weather, or when employed in any kind of hard work, such as tilling their fields, &c., they generally dispense with both these, and drop the corners of the other, or in other words simply strip to the waist.

Round their throats they love to load themselves with a mass of necklaces of all kinds, glass, cornelian, shell, seeds, and stone. In their ears the young girls wear a peculiar pendant formed of a circular bit of white shell, whilst the matrons generally dispense with earrings altogether. On their wrists above their elbows they wear thick heavy bracelets, or armlets, of brass, and a metal that looks like pewter. The young girls until they marry shave their heads completely, a very queer, ugly custom for which I have never succeeded in getting any adequate reason, nor can I suggest one. The married women braid or loop up their hair very much after the manner of the Irish peasantry, often adding a few foreign locks to make up for any deficiency. Brides are generally to be recognized at a glance, from their hair being allowed to fall in waving masses round the head, not being long enough to be tied up.

The accompanying admirable illustrations by Lieut. R. G. Woodthorpe, R. E., my able colleague and invaluable companion in the two last exploration expeditions into the Nágá Hills, will I trust enable my readers fully

to appreciate the leading features of some of the most interesting races that inhabit this frontier.

Plate XIX represents an Angámi Nágá of Chédémá in his war-dress, with loins girt up, and carrying two spears, ready for action.

Plate XX is an Angámi woman from Khonomá.

Plate XXI, Fig. 1 is a young unmarried lass from Jotsomá, weaving in front of her father's house.

Fig. 2 is the sledge used by the Angámis for dragging up heavy monumental stones.

Fig. 3 is the sketch of a well-to-do Angámi Nágá's house in Rezámi.

Fig. 4 are two heads (man and woman) of individuals from Themijúmá (Eastern Angámis).

Fig. 5 is the sketch of an effigy over an Angámi warrior's grave at Kohima.

Fig. 6 represents the Eastern Angámi *dáo*.

Fig. 7 is the white shell ornament for the nape of the neck.

Fig. 8 is the Angámi ear ornament, mentioned above.

Plate XXII is the likeness of Soibang, the Chief of Bormúton (or Chopnú).

Plate XXIII is the likeness of Phemi, the wife of the Chief shown in the previous illustration.

Plate XXIV is a Hattigoriá Nágá, and

Plate XXV is Assiringia, a woman of the same race.

I may here observe that several figures have been here introduced merely for purposes of comparison and illustrate Tribes to which my notes here do not refer to at all; I hope, however, should this paper prove of any interest, that hereafter I may be enabled gradually to furnish notes on these races also.





Photoincographed at the Surveyor General's Office Calcutta.

ANGAMI NAGA of CHEDEMA.



Photozincographed at the Surveyor General's Office Calcutta.

ANGAMI WOMAN of KHONOMA.

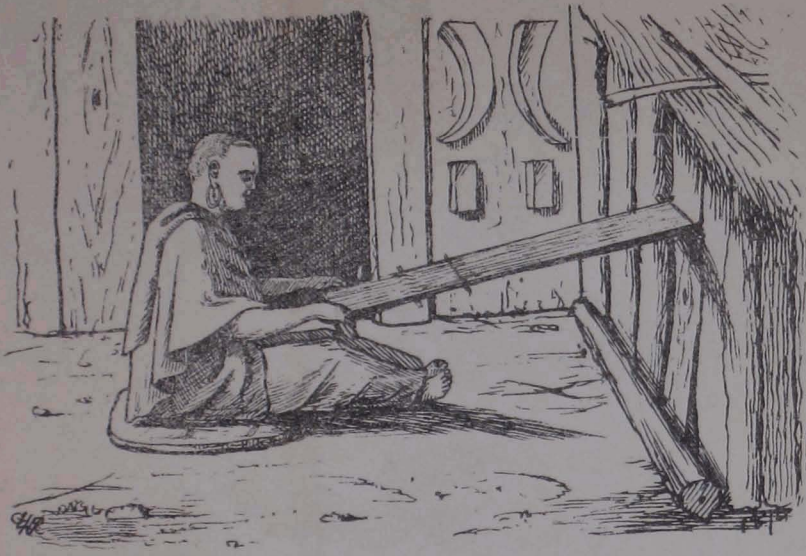


Fig. 1. UNMARRIED GIRL of JOTSAMA, WEAVING.

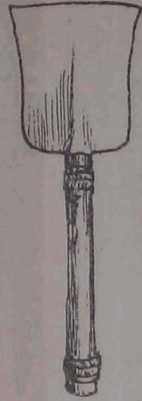


Fig. 6. EASTERN ANGAMI DAO.



Fig. 4. EASTERN ANGAMIS of THEMIJUMA.



Fig 7. WHITE SHELL FOR NAPE OF NECK.
(one-fourth full size)



Fig. 8. ANGAMI EAR ORNAMENT.



Fig. 5. EFFIGY ON NAGA GRAVE.



Fig. 3. ANGAMI HOUSE in REZAMI.



Fig. 2. SLEDGE FOR DRAGGING STONES UPHILL.

Photographed at the Surveyor General's Office Calcutta.

3280



Photoincographed at the Surveyor General's Office Calcutta.

SOIBANG VANGAM of CHOPNU, BORMUTAN.



Photoincographed at the Surveyor General's Office Calcutta.

PHEMI, WIFE of SOIBANG.



Photozincographed at the Surveyor General's Office Calcutta.

HATIGORIA NAGA, MAN.



Photozincographed at the Surveyor General's Office Calcutta.

CHAPTER III.

Geology and Natural History.

As regards the geology and physical aspect of the country occupied by the Angámis and their neighbours, I cannot do better than quote from a report from the talented pen of my friend Major Godwin-Austen who states as follows :

“ The dead level portion of the Dhansiri valley comes to an end a few miles to the west of Dimápúr, and at a very short distance towards Samagúting. The surface gradually rises over the broad conglomerate deposits, swept down out of the gorges of mountain streams like the Diphú-pání. The first line of hills rise abruptly to 2000 feet with a strike with the strata north-east and south-west, dipping south-east towards the main range at about 30° on the crest, the dip increasing rapidly northwards until nearly perpendicular at the very base, probably marking a great uninclinal bend in the rocks. These consist of sandstones, very thickly bedded in the upper portion, of red and ochre colour, interstratified with thinner beds of an indurated light coloured clay, nodules of which are very numerous and conspicuous in some of the soft sandstones. In exposed sections, such as that near the new tank at Samagúting, the strata are seen to be closely faulted in direction of the strike, the up-throw never exceeding a few feet. These beds I should refer to the Siwálík series. No mammalian remains have as yet been found in the neighbourhood. Nowhere is a better and more comprehensive view obtained of the broad alluvial valley of the Dhansiri and its great forest than from Samagúting. Mile beyond mile of this dark forest stretches away and is lost in the distant haze. During the cold weather this is, usually in the early morning, covered with a dense woolly fog, which about 10 o'clock begins to roll up from the Brahmaputra against the northern slope of the Barráil, and often hangs over Samagúting and all the outer belt of hills late into the afternoon, when the increasing cold dissipates it. The sandstone ridge, on which Samagúting is situated, runs parallel with the Barráil at a distance of 15 to 16 miles, measured from crest to crest. The Barráil rises very suddenly on its northern face, and the intervening country for a breadth of 8 miles is very low, forming a miniature *dhun*. This intermediate depression continues westward for many miles : the outer range marked by the hills of Phegi and Laikek. It terminates to the eastward on the Kadiúbá spur, thrown off from the high north-east extremity of the Barráil, and this spur coincides with the great east up-throw of the Sub-Himálayan rocks composing the highest part of that range, and this I believe is a great north-north-west—south-south-east dislocation in the mountain mass, marked by the course and gorge of the Zúbjá. This dislocation is, I think, also intimately connected with the change in direc-

tion of the main axis of elevation, which has thrown the line of main watershed away to the south-east from its normal south-west—north-east direction, which it assumes at Asálú. The dip of these tertiary rocks of the Barráil is steadily to the south-eastward throughout the whole distance, but it gradually changes round to due west, the beds on the highest part, Japvo, turning up at an angle of 35° west. These higher beds are fine slightly micaceous, ochre grey sandstones, very massive and weathering pinkish grey. From this the elevated out-crop of these sandstones tends to south, and is continuous south of the Barak in that direction right away into Manipur, conforming with the change in the strike of all the ridges, the parallelism of which is such a conspicuous feature of the physical geography. To the north-north-west the great change in this mountain system is marked by the broad re-entering arm of the Dhansiri, and the sudden appearance of the granitic series in force in the Mikir and Rengmá Nágá Hills, seen in the bed of the Nambor, and which becomes the principal feature eastward as far as the Gáro Hills. Extensive and thick-bedded deposits of clay and conglomerate are seen in the Samagúting *dhun*, forming broad plateau-capped spurs. I had no time to examine these closely. They appeared to be nearly horizontal, and may belong to the highest beds of the Siwálik formation or the remains of deposits formed prior to the cutting through of the Diphú-páni gorge. Analogous deposits to the last occur in the North-West and Panjáb Himálaya. At the base of the Barráil, proceeding to the depression at the sources of the Zullo and Sijjo, the Sub-Himálayan rocks pass downwards into thin-bedded sandy shales, with a steady westerly underlie. Whether the lowest beds represent nummulitic or even cretaceous rocks, it is impossible to say. The thickness is very great, at least 3000 feet; they rest on an older series of rocks with a totally different lithological aspect. There is unconformability not always apparent, for they partake of a general westerly dip. The strong bedded younger rocks are but little disturbed, and on the east of the Sijjo come in again at Telligo, nearly horizontal, with a slight dip to east on the main ridge towards Kopamedza, marking an anticlinal axis; their horizon is however lower. The older beds on the contrary are much crushed, and change their dip and strike very frequently, the result of prior disturbance. They are composed of clay slates and very dark blue, friable shales, alternating with others of pale ochrey tint. They are saliferous, and veins of milky quartz are occasionally seen. Several salt springs occur near the bottom of the Zullo valley, under Viswemah, where the Nágás evaporate the water to obtain it. A warm mineral spring also occurs here. Evidence of past glacial action is very marked on the north-east side of the Barráil, where its elevation is close under 10,000 feet. Small moraines project beyond the gorges of the lateral valley. These moraines originally consisted

of much earthy matter due to the soft sandstones out of which they are derived. This and long surface weathering has led to their being well cultivated and terraced, but the original lines of larger angular blocks are still apparent. Through these moraines the present streams have cut their channels down to the solid rock, leaving the slopes at an angle of 45° , out of which project great masses of the subangular sandstones. The thickness of the moraine at Kigwémá is quite 300 feet at the terminal slope, and the length of the former glacier would have been four miles to the crest of range at Japvo. At the head of the Zullo, traces of this former state of things are shown by the even height at which large transported blocks of the tertiary sandstones lie up against the sides of the ravine, resting on patches of rubble. No part of the Barráil is more beautiful than that between Kigwémá and Sopvoma, looking up the lateral glacial gorges, with their frowning steep sides running up to the crest of the Barráil, which is for the greater part a wall of grey rock and precipice. Dense forest covers the slopes, but from their steepness many parts are bare, breaking the monotony of this dark coloured mountain scenery. Where the steep rise in the slope commences, the spurs are at once more level and are terraced for rice cultivation. Not a square yard of available land has been left, and the system of irrigation canals is well laid out. I have never, even in the better cultivated parts of the Himálayas, seen terrace cultivation carried to such perfection, and it gives a peculiarly civilized appearance to the country."

The Botany of the Nágá Hills has still to be described, but this is a speciality only to be undertaken by an expert, to which title, I regret, I am unable to lay any claim whatever. I must therefore content myself with observing that oak, fir, birch, larch, apple, and apricot, are all to be found here, besides numerous other trees common to Asám. Of orchids there is a very great variety indeed. Indigenous tea is found growing all along the low northern slopes at the foot of the Barráil. Among the jungle products I may mention bees-wax, India-rubber, tea seed, and several fibres, besides red, yellow, blue, and black dyes.

As with the Botany, so with the Natural History, we require men who have devoted their lives to its study, to do the subject justice. I will therefore not attempt to do more than furnish the following list of some of the chief among the wild animals that I am personally aware are all to be found in the tract in question.

1. Elephant—*Elephas Indicus*. These animals swarm throughout the Dhansiri valley, and are found all along the low ranges of the Barráil, but are rare in the high Angámi country.
2. Rhinoceros—*Rhinocerus Indicus*. } These two animals are rare,
3. Wild Buffalo—*Bubalus Arni*. } and are only to be met with in the Dhansiri valley.

4. Mithan—*Gavæus frontalis*. These affect the forest-clad shades of the lower hills.
 5. Tiger—*Felis Tigris*.
 6. Leopard—*Pardus*. The black and clouded species of Leopard are also occasionally met with.
 7. Hill Black Bear—*Ursus tibetanus*.
 8. Indian Black Bear—*Ursus labiatus*.
 9. Badger—*Arctonyx collaris*.
 10. Wild Boar—*Sus Indicus*.
 11. Sambar Deer—*Rusa Aristotelis*.
 12. Barking Deer—*Cervulus Aureus*.
 13. Goral—*Nemorhædus goral*.
 14. Civet Cat—*Viverra Zibetha*.
 15. Tiger Cat—*Felis Marmorata*.
 16. Common Wild Cat—*Felis Chaus*.
 17. Pangolin—*Manis pentadactyla*.
 18. Porcupine—*Hystrix leucura*.
 19. Hoolook—*Hyllobates Hoolook*.
 20. Langur or Hanuman—*Presbytis Schistaceus*.
 21. Common Monkey—*Inuus Rhesus*.
 22. Otter—*Lutra vulgaris*.
 23. Bamboo Rat—*Rhizomys badius*.
 24. Common Brown Rat—*Mus decumanus*.
 25. Black Rat—*Mus Rattus*.
 26. Black Hill Squirrel—*Sciurus macruroides*.
 27. Common Striped Squirrel—*Sciurus palmarum*.
 28. Gray Flying Squirrel—*Sciuropterus fimbriatus*.
 29. Brown Flying Squirrel—*Pteromys petaurista*.
- Among Game Birds I would mention the following :—
1. Peacock—*Pavo assanicus* (very rare and only in the plains).
 2. Deo Derrick Pheasant—*Polyplectron tibetanum*. Very numerous in the plains, valleys, and low hills, but only where there is dense forest.
 3. Derrick Pheasant—*Gallophasis Horsfieldii*.
 4. Argus Pheasant—*Cerionis Blythii* (very rare and only on the Bar-ráil Mountains at high elevations).
 5. Jungle Fowl—*Gallus Bankiva* (?)
 6. Hill Partridge—*Arboricola rufogularis*.
-

CHAPTER IV.

Language and Grammar.

It is perhaps needless for me to state that the Angámis have no written language whatever. I have hence adopted the Roman character, and the plan I have followed for designating the long sound of all vowels has been by placing an accent immediately over the vowel; thus *á* is to be invariably pronounced like the English long a, as pronounced in such words as "mast", "father", "ask", &c.; *é* like the English a in "fate", or e in "prey", "convey", &c.; *í* in like manner as the French i, or English ee, as in "peep", or i as it is pronounced in such words as "fatigue", "marine", &c.; *ó* as the o in notice; and finally *ú* similarly to the English long o in "move", "prove", &c., or oo as in "school", "tool", "fool", &c. This system, I may also add, is the one I have followed in the spelling of all proper names.

I may here premise that laying no claims to philological lore of any kind, but on the contrary aspiring only to the humble position of a worker in the field, whose duty it is to collect and construct the bricks alone, so to say, of that science, I shall not even hazard a guess as to what great family of languages the Angámi belongs, but prefer to leave that question for abler pens to decide. I may, however, say that in common with the tongues spoken by most, if not all, other nations in a similar state of civilization, or rather barbarism, the Angámi is slightly, though not altogether, monosyllabic and most simple in its structure, its root words undergoing very little change except for the purpose of symphony.

The gender of nouns is denoted by different words for the different sexes, as:

"Thépvomá" (often contracted into "themma" and "ma"), a man.

"Thenúma", a woman.

"Apó", father; "A'zo", mother.

"Nopvo", husband; "Kimá", wife.

Also by a change of termination, when the first syllable of the word is dropped; thus "mithú", a cow generally, whether male or female, "thúdo" a bull, "thúkr", a cow (female); "tékhú," a tiger generally, whether male or female, "khúpvo" a tiger (male), "khúkr" a tigress; and often by the addition of the abbreviated forms of the terms "poshi", male, or "pokr", female; thus "chúshi" a male elephant, "chú-kr" a female elephant. And sometimes by the addition of the terms "thépvomá", man, and "thenúma", woman; thus, "núno" a cat, whether male or female, becomes "núno thépvomá" a male cat, and "núno thenúma" a female cat.

The plural is obtained by simply adding the termination "ko" to the

singular; as “thépvomá” a man; “thépvomáko” men; “kéthé” a stick, “kéthéko” sticks. But when a numeral is used, the noun remains in the singular, as “thépvomá péngú” five men, “kéthé súrú” six sticks.

They have got a queer way of dropping the first syllable, or prefix, of certain substantives, apparently for sake of euphony, when employed in the body of a sentence; thus, for instance, a dog is “tefoh”, but Whose dog is that? is “Háo sópo *fóh* gá”; and again, a spear is “réngú”, but my spear is “ángú”, where it will be observed that the “té” in the former, and the “ré” in the latter example, are entirely dispensed with.

Cases are not marked by inflection, nor by the addition of any affix, except in the ablative when the particle “ki”, from, is affixed.

Adjectives appear to be invariably placed after the nouns they qualify, and have no change of termination for number, case, or gender; as “thépvomá kévi” a good man; “téfoh késho kénná” two bad dogs; “chú kézá” a great elephant.

The comparative degree is formed by the positive adjective being preceded by “ki”, as “kezá” great, “ki kézá” greater; and the superlative by adding “shwé”, “thó”, or “péré”, to the positive; as “kézá shwé”, “kézá thó”, or “kézá péré”, extremely great or greatest.

The pronouns are as follows:

I	A.	This	Háú.
Thou	No.	These	Háúko.
He	Po.	That	Lu, <i>or</i> Chú.
We	Heko.	Those	Lúko.
Ye	Neko.	Who?	Sopo?
They	Luko.	Which?	Kiú?
		What?	Kézipo?

The adverbs are “ki?” where?, and “chénú” now.

The cardinal numbers are:

1	Po.	11	Kérr-o-pokr.	21	Mékú-pokr.
2	Kenná.	12	Kérr-o-kenná.	30	Ser.
3	Sé.	13	Kérr-o-sé.	40	Lhi-dá.
4	Dá.	14	Kérr-o-dá.	50	Lhi-péngú.
5	Péngú.	15	Kérr-o-péngú.	60	Lhi-súrú.
6	Súrú.	16	Kérr-o-súrú.	70	Lhi-thenna.
7	Thénná.	17	Mékú-pemo-thenna.	80	Lhi-thethá.
8	Théthá.	18	Mékú-pemo-thetha.	90	Lhi-thekú.
9	Thékú.	19	Mékú-pemo-thékú.	100	Kra.
10	Kérr.	20	Mékú.	1000	Nie.

The only ordinals in use are “kerao” first, “kenó” second, and “sesao’” third.

The Verbs are simple, and appear to have but three tenses, the Past, Present, and Future, thus :

Chú—To give.

Present Tense.

I give	A' chúéwé.	We give	Heko chúéwe.
You give	No chúéwé.	Ye give	Neko chúéwe.
He gives	Po chúewe.	They give	Luko chúéwe.

Past Tense.

I gave	A chúé.	We gave	Heko chúé.
You gave	No chúé.	Ye gave	Neko chúé.
He gave	Po chúé.	They gave	Luko chúé.

Future Tense.

I will give	A chuto.	We will give	Heko chuto.
You will give	No chuto.	Ye will give	Neko chuto.
He will give	Po chuto.	They will give	Luko chuto.

Imperative.

Give—Chúché.

They have no names for the days of the week, and their year commences in March. The names of the several months are as follows :

January	Képhá.	July	Chá-chi.
February	Khrénié.	August	Chádi.
March	Kérrá.	September	Chéré.
April	Kéno.	October	Réiéh.
May	Kézi.	November	Théné.
June	Képsú.	December	Vi-phe.

The following phrases will perhaps best illustrate the structure of the language.

Phrases—English and Angami.

1. Open the door. Kikhá khrehé.
2. Shut the door. Khikhá phá lé ché.
3. Don't forget. Si motáhéché.
4. Be silent. Kémé kri bá che.
5. Don't make a noise. Méléhe.
6. Make haste. Chimhá shé, *or* chi mhái lé.
7. Come quickly. Mhái vorché.
8. Go quickly. To mhái shi ché.
9. Come here. Háki phir, *or* Háki vor.
10. Sit there. Chiki bálé, *or* Lúki bálé.
11. Who is he? Lú sopó?

12. What is this? Háú kéjipo?
13. They are liars. Luko ketichema áwé.
14. Who lives there? Sopo chinú báia?
15. It is raining. Tir rié.
16. It will rain soon. Péchámo tir vor táté.
17. What do you want? No kéjipo cháiaágá?
18. What do you say? No kéjipo púágá?
19. Is that true? Sú ketho mé?
20. Who says so? Sopo sidi púágá?
21. Don't you know? No simo mé?
22. What shall I eat? Á kéjipo chito?
23. Why do you laugh? No kidi núbágá?
24. Don't cry. Krá hé.
25. Don't strike him. Po vā hé.
26. Call some coolies. Kúli máko kéléché.
27. It is very hot to-day. Thá ti lé shwé.
28. There is no wind. Tirékhra moté.
29. Open your mouth. No méko shi.
30. Have you eaten your dinner? No mháché mé?
31. Ask him. Po ketso shi ché.
32. Tell him. Po ki pú shi ché.
33. What advantage is there in that? Lú nú kepo vi to-gá?
34. There is no use in that? Lu nú mhápori jilé injito.
35. What animal is this? Khúno háú kejpogá?
36. Whose house is that? Lú sopo kiro?
37. You can go now. No ché voléto.
38. My head aches. A tsú chi bá.
39. My stomach aches. A vá chi bá.
40. Where did you learn Assamese? No Téphi khwé kéji poki nú silégá?
41. Does your tooth ache? No hú chi bá mé?
42. What is the price of this? Háú po má kéji ki ro?
43. Where are you going? No kéjiki votogá?
44. Where shall you stay to-night? Chéji kéjiki po bátogá?
45. Which is the best of these three? Sé ko kejiú vigá?
46. Is anything eatable to be got there? Chi nú mlhá kéchihó bá nhá?
47. Do you know where he is gone? No simé mogá po keji ki votégá?
48. Clean those things well. Lú koha shwé kémésává.
49. Is to-day a holiday with you? Thá kénie bá mé?
50. What is the name of this village? Háú rénná zá keji po ga?
51. Of what clan are you? No sopo thinorr?

52. Do you know him? No po si mé?
53. How is he to-day? Po thá kejimhá bágá?
54. He is better than he was yesterday. Ndú ki tha viwé.
55. Why does he not come? Po kidi vor mogá?
56. That is the same thing. So kémhá zo.
57. I cannot go to-morrow. Á sodú tolélho.
58. Very well, go the day after to-morrow. Viwé, kénonhá volé.
59. He is a very bad man. Po thémná kesho shwé.
60. He can speak Manipuri. Po Mákri má khwe si bawe.
61. He tells me one thing and you another. Po áki dé po pú, unki dé kékri pú.
62. Bring me some water. Dza hocho pévor ché.
63. Where is my coat? Á búlá kéjé ki ji ro?
64. Bring my hat. Á tsú re pe vorché.
65. Hold my horse. Á kwir té chilé.
66. Clean my shoes. A phikwé sipevichiché.
67. Warm some water. Dza hocho péléshíché.
68. Don't make it very hot. Pélé bá váhé.
69. Give me some salt. Métsá hocho áтчú ché.
70. This egg is rotten. Háú po dzá showe.
71. What milk is that? Háú kézipo dzú gá?
72. Have you caught any fish to-day? Tha kho té mé?
73. Yes, I have caught one large "Máhsir". Úwé, á Tháchá kézá po télé.
74. Have you got it with you there? Kio? unzé má bá mé?
75. Yes, I have it with me. Úwé a zé ma ba we.
76. Very well, cook it and I will eat it. Oh viwé, shalé á chito.
77. Get me some fruit, I am hungry. Rosi hocho pé vor, a mér báwe.
78. What fruit would you like to eat? Rosi ki kijipo chiniébágá?
79. Blow the fire. Mi mhé shé.
80. The fire is out. Mi mhé té.
81. It is time to go. To vo vi té.
82. Don't turn to the right. Úzátchá vo tá hé.
83. No, I will turn to the left. Mo, á úvi chá voto.
84. Stop here. Háki bálé.
85. Who is there? Chiki sopo thágá?
86. Buy me ten fowls. A thévã kerr khrléto.
87. They won't sell any fowls now. Úko chenú thévá mápori zwé moché.
88. Why won't they sell? Kidi zwé mo gá?
89. If you will give a rupee apiece, they will sell. No ráká po-po chusiche zwéto we.

90. Who is the Chief of your village? Nérámá somá Péúgá.
 91. Viponiú is our Chief. Viponiú Péúmá zo.
 92. Is that bill-hook sharp? Lú zé pollă vi mé mo?
 93. It is getting dark, light the candles. Tizitáiyé mi pétú shi.
 94. Give him some liquor. Zúháro hochó pótchú che.
 95. Awake me to-morrow at cock-crow. Sodú thévá kékhú ki á késú si ché.
 96. Tell me what things I am to bring. Á ki pú si che kezi má ma se vorto.
 97. You must bring rice, wood, and salt. Chiko, si, métsá, sé vorché.
 98. All men must die. Pete thémhá satá che.
 99. He lives alone. Po thé porebi ba.
 100. I also have ten horses. A ri kwior kérr bá.
 101. You are always coming late. No tisonha vor menoba.
 102. Go and see. Vo di philé.
 103. I did not say anything. Á mhá pori pú mo.
 104. Where have you been? No kezi ki vogá?
 105. Take this away. Háó sé tá.
 106. That boat belongs to me. Lú á rú wé.
 107. Blow the fire. Mi mhén shi-che.
 108. The wind blows now. Tirekhra ié.
 109. Shall he go by land or by boat? Késó nú chúto me rú nú chúto?
 110. Can you swim? No dză nú tolé si mé moro.
 111. He can not come to-day. Lú thá vor lel ho.
 112. Take this to your Chief. Háú se vo Péúmá tsúché.

CHAPTER V.

Vocabulary.

<i>English.</i>	<i>Angámi.</i>	<i>English.</i>	<i>Angámi.</i>
A, an, or one, <i>a.</i>	Po	Acquaintance, <i>n.</i>	Késjma, Urchima
Abandon, <i>v.</i>	Kháshiché	Advance, <i>v.</i>	Ralé
(let go)		Advantage, <i>n.</i>	Mévi
Abdomen, <i>n.</i>	Váká, Vádi	Adversary, <i>n.</i>	Ngúmémá
Above, <i>prep.</i>	Mho	Adult, <i>n.</i>	Khisámá
Absent, <i>a.</i>	Tomo	Adze, <i>n.</i>	Kethi
Abundance, <i>n.</i>	Kia-pézé	Afar, <i>ad.</i>	Shachá
Accept, <i>v.</i>	Lélé	Affection, <i>n.</i>	Khré
Accompany, <i>v.</i>	Kézétollé	Affray, <i>n.</i>	Kevá
Accurate, <i>a.</i>	Potú	After, <i>prep.</i>	Sá
Ache, <i>n.</i>	Chi, Shi	Afternoon, <i>n.</i>	Thékhévá
Acid, <i>a.</i>	Kroh, Khíé	Again, <i>ad.</i>	Lá

<i>English.</i>	<i>Angámi.</i>	<i>English.</i>	<i>Angámi.</i>
Aged, <i>a.</i>	Kétchá	Badger, <i>n.</i>	Chomhúvho
Ague, <i>n.</i>	Kipé	Bag, <i>n.</i>	Lokho
Air, <i>n.</i>	Timelhú	Bald, <i>a.</i>	Súpá
Alike, <i>ad.</i>	Kémhá	Ball, <i>n.</i>	Kémérr
Alive, <i>a.</i>	Rhi	Bamboo, <i>n.</i>	Kérrá
All, <i>a.</i>	Pété	Bank <i>n.</i>	
Alligator, <i>n.</i>	Rá, Khokérrá	(of a river),	Khé
Almighty, <i>a.</i>	Pétékiké-méchiá- shwé	Banquet, <i>n.</i>	Lhé
Alone, <i>a.</i>	Thé, Rébi	Bare, <i>a.</i>	Mésá
Aloud, <i>ad.</i>	Rékré	Bark <i>n.</i>	
Also, <i>ad.</i>	Ri	(of a tree),	Pokú, Sikú
Altogether, <i>ad.</i>	Pété kézé	Bark, <i>v.</i>	Ré
Always, <i>ad.</i>	Ti-sonhá	Barn, <i>n.</i>	Télha-ki
Amid, <i>prep.</i>	Métcho-má	Barrel, <i>n.</i> (gun),	Pú, Missipú
An, <i>a, one.</i>	Pó	Barter, <i>v.</i>	Kéllí
And, <i>conj.</i>	Rí	Basin, <i>n.</i>	Mékhú
Anger, <i>n.</i>	Nímo	Bastard, <i>n.</i>	Tékhrono
Ankle, <i>n.</i>	Phímhí	Bat, <i>n.</i>	Sep-chá
Annually, <i>ad.</i>	Tichi-keprá	Bathe, <i>v.</i>	Zúrélúhé
Ant, <i>n.</i>	Mháché	Battle, <i>n.</i>	Térrh
Ant-hill, <i>n.</i>	Repá	Beak, <i>n.</i>	Tá
Apiece, <i>ad.</i>	Po-po	Beam, <i>n.</i>	Kipér, Kiprr
Armadillo, <i>n.</i>	Tépphé	Bear, <i>n.</i>	Thégá
Armlet, <i>n.</i>	Kétho	Beard, <i>n.</i>	Támá
Armpit, <i>n.</i>	Sochă	Beat, <i>v.</i>	Vúché
Around, <i>prep.</i>	Pété-ki	Beautiful, <i>a.</i>	Ngú-kévi
Arrow, <i>n.</i>	Thillsi	Bedstead, <i>n.</i>	Thézi
Ascend, <i>v.</i>	Kulé, kholé	Bedding, <i>n.</i>	Zikhrá
Ash, <i>n.</i>	Migé	Bee, <i>n.</i>	Mékhwi
Ask, <i>v.</i>	Kétcholé	Beef, <i>n.</i>	Mithúchi
Asleep, <i>ad.</i>	Zhitéwé	Before, <i>prep.</i>	Mohtzú
Aunt, <i>n.</i>	Áná	Beg, <i>v.</i>	Krohchiléché
Awake, <i>v.</i>	Chésélé	Beggar, <i>n.</i>	Kroh-kechimá
Axe, <i>n.</i>	Mérr, Sídúrr	Behind, <i>prep.</i>	Sátchá
Babe, Baby, <i>n.</i>	Nitchúnomá	Behold, <i>v.</i>	Pilé
Bachelor, <i>n.</i>	Khisamá.	Belch, <i>v.</i>	Pékhé
Back, <i>n.</i>	Nakú	Bellow, <i>v.</i>	Moié
Backdoor, <i>n.</i>	Kithokikhá	Belly, <i>n.</i>	Vádí, Váká
Bacon, <i>n.</i>	Thévochih	Belly-ache, <i>n.</i>	Vadiché
Bad, <i>a.</i>	Késho	Below, <i>ad.</i>	Kho, Khro
		Belt, <i>n.</i>	Séshá

<i>English.</i>	<i>Angami.</i>	<i>English.</i>	<i>Angami.</i>
Bend, <i>v.</i>	Kéréguilé	Breadth, <i>n.</i>	Zá, Poza
Best, <i>a.</i>	Kévithou	Break, <i>v.</i>	Bétswélé
Better, <i>a.</i>	Sésá kévi	Breast, <i>n.</i>	Mérr
Between, <i>prep.</i>	Donú, Metchonú	Breath, <i>n.</i>	Há
Beware, <i>v.</i>	Chiswéléché	Breathe, <i>v.</i>	Ha shiché
Big, <i>a.</i>	Kézá	Bridge, <i>n.</i>	Peh
Bill-hook, <i>n.</i>	Jé	Bring, <i>v.</i>	Séphir, Pékhor
Bind, <i>v.</i>	Phálé	Broad, <i>a.</i>	Méjá
Bird, <i>n.</i>	Pérá	Broad-cloth, <i>n.</i>	Búlá, Khwé [wá
Birth, <i>n.</i>	Péno, Kepéno	Broken, <i>part.</i>	Váphroá, Bétswé-
Birth-place, <i>n.</i>	Képénophé	Broom, <i>n.</i>	Nizwéro
Bitch (female of dog), <i>n.</i>	Phúkr	Brother (elder), <i>n.</i>	Zoráo
Bite, <i>v.</i>	Méki	„ (younger), <i>n.</i>	Sázéo
Bitter, <i>a.</i>	Kékhú	Brother-in-law, <i>n.</i>	Ami
Black, <i>a.</i>	Kéti	Brow, <i>n.</i>	Tikhá
Blind, <i>a.</i>	Mhichié	Buck (deer), <i>n.</i>	Tékhíá
Blood, <i>n.</i>	Thézá	Buffalo, <i>n.</i>	Rélli
Blossom, <i>n.</i>	Nipú	Build, <i>v.</i>	Siléché
Blow, <i>v.</i>	Mhélé	Bull, <i>n.</i>	Thúdo
Blue, <i>a.</i>	Loshi	Bullet, <i>n.</i>	Missi-shi
Board, <i>n.</i>	Mélá, Sobjá	Bundle, <i>n.</i>	Kérri
Boat, <i>n.</i>	Rú	Burden, <i>n.</i>	Pé, Pwé
Boatman, <i>n.</i>	Rú kéthumá	Burn, <i>v.</i>	Réwá, Pétúá
Body, <i>n.</i>	Moh	Burst, <i>v.</i>	Báphroá, Pro
Boil, <i>v.</i>	Kérédálé	Bury, <i>v.</i>	Khrúálé
Bold, <i>a.</i>	Kérézá	Butterfly, <i>n.</i>	Sopro
Bone, <i>n.</i>	Ru	Button, <i>n.</i>	Búllá-kékú
Book, <i>n.</i>	Léshi	Buy, <i>v.</i>	Khri-léche
Boot, <i>n.</i>	Phikú	By and by, <i>ad.</i>	Kéná
Borrow, <i>v.</i>	Thépulé	Bird cage, <i>n.</i>	Pérá khoro
Bottom, <i>n.</i>	Khro	Calf, <i>n.</i>	Mithúnó
Bough, <i>n.</i>	Si chíé, sicho	Calf (of leg), <i>n.</i>	Phitsá
Boundary, <i>n.</i>	Thérrá	Call, <i>v.</i>	Késhi-ché
Bow, <i>n.</i>	Thilla	Cane, <i>n.</i>	Thérr
Bowels, <i>n.</i>	Porá	Canon, <i>n.</i>	Sidi (Misi kedi, i. e., great gun)
Box, <i>n.</i>	Kúzo	Cap, <i>n.</i>	Tsuré
Boy, <i>n.</i>	• Nichumá	Carry, <i>v.</i>	Phléché
Bracelet, <i>n.</i>	Jiétsi	Cat, <i>n.</i>	Núnno
Brains, <i>n.</i>	Khrú	Catch, <i>v.</i>	Télé
Brass, <i>n.</i>	Méréni	Caterpillar, <i>n.</i>	Chopé

<i>English.</i>	<i>Angami.</i>	<i>English.</i>	<i>Angami.</i>
Centipede, <i>n.</i>	Zárr	Cubit, <i>n.</i>	Thú
Chaff, <i>n.</i>	Phá	Cup, <i>n.</i>	Téhi
Chain, <i>n.</i>	Théja, Kídú	Custom, <i>n.</i>	Uzié
Change, <i>v.</i>	Kélilé	Cut, <i>v.</i>	Dú siché
Charcoal, <i>n.</i>	Mijje	Daily, <i>ad.</i>	Tisonhá
Chase, <i>v.</i>	Hová	Dance, <i>v.</i>	Kéhúché
Cheap, <i>a.</i>	Méli	Dark, <i>a.</i>	Zi
Cheek, <i>n.</i>	Jwé, Jo	Daughter, <i>n.</i>	Nopvú
Chicken, <i>n.</i>	Thévno	Day, <i>n.</i>	Khinhí
Child, <i>n.</i>	Nichúmá	Dead, <i>a.</i>	Sátalé, Késsá
Chin, <i>n.</i>	Mékho	Deaf, <i>a.</i>	Poniorogúwé
Civet cat, <i>n.</i>	Thékrr	Dear (costly), <i>a.</i>	Répézé
Clap, <i>v.</i>	Bídá	Deer, <i>n.</i>	Tékhíá
Claw, <i>n.</i>	Phitché	Descend, <i>v.</i>	Lákerlé
Clean, <i>a.</i>	Mésá	Devil, <i>n.</i>	Terho-kesho
Cleave, <i>v.</i>	Phrolé	Dialect, <i>n.</i>	Nekhwé
Cloth, <i>n.</i>	Khwé	Difficult, <i>a.</i>	Ré
Cloud, <i>n.</i>	Kémhú	Dig, <i>v.</i>	Théléché
Cobweb, <i>n.</i>	Séréchá	Dirty, <i>a.</i>	Kérhú
Cock, <i>n.</i>	Votzú	Disease, <i>n.</i>	Mháché
Cold, <i>n.</i>	Mékú, Sí	Distant, <i>a.</i>	Shá-chá
Cold season, <i>n.</i>	Tisi	Ditch, <i>n.</i>	Zúrharr
Come, <i>v.</i>	Phirché, Vorehó	Divide, <i>v.</i>	Kezáchashiché
Comprehend, <i>v.</i>	Siléché	Dog, <i>n.</i>	Téfoh
Conceal, <i>v.</i>	Kéváléché	Door, <i>n.</i>	Ki-khá
Cook, <i>v.</i>	Shaléché	Dove, <i>n.</i>	Mokhrú
Copper, <i>n.</i>	Paisáji	Drag, <i>v.</i>	Kivorché
Cord, <i>n.</i>	Kérré, Kéié	Drink, <i>v.</i>	Kraléché
Cost, <i>n.</i>	Pomá	Drum, <i>n.</i>	Kébbá
Cotton, <i>n.</i>	Chopsa, Chotsa	Drunk, <i>a.</i>	Kémézó
Cover, <i>v.</i>	Whéshiché	Dry, <i>a.</i>	Késsá
Count, <i>v.</i>	Phréléché	Dry, <i>v.</i>	Phésiché
Cow, <i>n.</i>	Thúkr	Dung, <i>n.</i>	Bo
Cow-dung, <i>n.</i>	Mithúbó	Dysentery, <i>n.</i>	Thézábo
Coward, <i>n.</i>	Kémithímá	Ear, <i>n.</i>	Nié
Cowree, <i>n.</i>	Késhă	Earring, <i>n.</i>	Rénni (for males) ; Niso (for fe- males)
Crab, <i>n.</i>	Ségo	Earth, <i>n.</i>	Kizi
Crazy, <i>a.</i>	Kéloho, Kéniámá	Earthquake, <i>n.</i>	Kiéki [Náthúchá
Crooked, <i>a.</i>	Kérégwi	East, <i>v.</i>	Náki-kéthúchá or
Crow, <i>n.</i>	Shijja		
Cry, <i>v.</i>	Kralé, Roiyé		

<i>English.</i>	<i>Angami.</i>	<i>English.</i>	<i>Angami.</i>
Eat, <i>v.</i>	Chi	Five,	Péngú
Egg, <i>n.</i>	Dzo, Podzo	Flat, <i>a.</i>	Mézi
Eight,	Théthá	Flint, <i>a.</i>	Jipvorú, Kétsé- thégá
Eighteen,	Mékú-pomo-thé- thá	Flower, <i>n.</i>	Ménipú <i>or</i> Nhápú
Eighty,	Lhí-théthá	Fly, <i>v.</i>	Proché
Elbow, <i>n.</i>	Búthú	Fog, <i>n.</i>	Kémhú
Elephant, <i>n.</i>	Chú, Tsú	Foot, <i>n.</i>	Phi
Eleven,	Kerr-o-pokr	Forehead, <i>n.</i>	Tikhá
Evening, <i>n.</i>	Théva	Forest, <i>n.</i>	Nhá, Ketsá
Eye, <i>n.</i>	Mhi	Forgive, <i>v.</i>	Khásiché
Eyebrow, <i>n.</i>	Uké	Forget, <i>v.</i>	Rékra, Motáché
Eyelash, <i>n.</i>	Mhimá	Formerly, <i>ad.</i>	Kéráki
Eyelid, <i>n.</i>	Mhi-né	Fort, <i>n.</i>	Kúdá
Fall, <i>v.</i>	Krr	Fortify, <i>v.</i>	Kúdáhúléché
False, <i>a.</i>	Kétichi, Kéchirr	Forty,	Lhidá
Far, <i>a.</i>	Shá-chá	Four,	Dá
Fat, <i>a.</i>	Lo	Fourteen,	Kérr-o-dá
Father, <i>n.</i>	Pú, <i>or</i> Apú	Fowl, <i>n.</i>	Théva
Fault, <i>n.</i>	Gwákemo	Friend, <i>n.</i>	Aso
Feather, <i>n.</i>	Má, Thévmá	Frog, <i>n.</i>	Gwirrno
Feeble, <i>a.</i>	Kéméné	Front door, <i>n.</i>	Ki-khá
Feed, <i>v.</i>	Váchi	Fruit, <i>n.</i> ,	Shi, si, rosí
Female, <i>a.</i>	Pokrr	Gall-bladder, <i>n.</i>	Thésíéh
Fetch, <i>a.</i>	Péphirché	Ginger, <i>n.</i>	Kévú
Fever, <i>a.</i>	Rokí	Girl, <i>n.</i>	Reliénúmá
Few, <i>a.</i>	Petsa, Hotcho	Give, <i>v.</i>	Chúché
Fifteen,	Kérr-o-péngú	Go, <i>v.</i>	Totáché, Toshi
Fifty,	Lhí-péngú	Goat, <i>n.</i>	Ténio
Fight, <i>v.</i>	Kénné-ché, Térrh- siché	God, <i>n.</i>	Terrho-diú
Fill, <i>v.</i>	Sú-shiché	Gold, <i>n.</i>	Soná
Fin, <i>n.</i>	Khoshitsi	Good, <i>a.</i>	Kéví
Find, <i>v.</i>	Ngú-shiché	Goose, <i>n.</i>	Tophá-kedi
Finger, <i>n.</i>	Bichino	Grandfather, <i>n.</i>	Apúcháó
Fire, <i>n.</i>	Mí	Grandmother, <i>n.</i>	Achapfú, <i>or</i> Azáp- vú
First, <i>a.</i>	Kéráo	Grandson, <i>n.</i>	Nono
Fish, <i>v.</i>	Khoté	Granddaughter, <i>n.</i>	Nokimá
Fish, <i>n.</i>	Kho	Grass, <i>n.</i>	Nhá
Fish-hook, <i>n.</i>	Khoshégwí	Grasshopper, <i>n.</i>	Tékú
Fishing-rod, <i>n.</i>	Khosési	Gravo, <i>n.</i>	Mokhrú

<i>English.</i>	<i>Angámi.</i>	<i>English.</i>	<i>Angámi.</i>
Great, <i>a.</i>	Kédi, Kézá	Hundred, <i>a.</i>	Krá
Green (color), <i>a.</i>	Pézié or Képézié	Hunger, <i>a.</i>	Mérr
Green (raw), <i>a.</i>	Kérhé	I, <i>pro.</i>	A
Ground, <i>n.</i>	Kézi	Idiot, <i>n.</i>	Kélého
Gullet, <i>n.</i>	Mezáro	Idle, <i>a.</i>	Kétsomá
Gun, <i>n.</i>	Missi	Iron, <i>n.</i>	Théjã
Gunpowder, <i>n.</i>	Bákhár	Ivory, <i>n.</i>	Chúhú
Guts, <i>n.</i>	Rá	Jaw, <i>n.</i>	Méchie
Hail, <i>n.</i>	Prr	Join, <i>v.</i>	Méthúshi
Hair (of man), <i>n.</i>	Tsú-thá, Thá	Jump, <i>v.</i>	Prúsiché
Hair (of animal), <i>n.</i>	Má	Jungle-fowl, <i>n.</i>	Voprr
Half, <i>a.</i>	Téchá	Jungle, <i>n.</i>	Nhá
Halfway, <i>n.</i>	Chákhwipo	Keep, <i>v.</i>	Pévéléché
Hammer, <i>n.</i>	Jivátché	Kick, <i>v.</i>	Phitchá-potché
Hand, <i>n.</i>	Bi, or Bhi	Kid, <i>n.</i>	Téniono
Handsome, <i>n.</i>	Ngú-vi	Kidney, <i>n.</i>	Mécha
Hawk, <i>n.</i>	Múvino	Kill, <i>v.</i>	Dákhrléché
He, <i>pro.</i>	Po	Kilt, <i>n.</i>	Ni, Méni
Head, <i>n.</i>	Tsú	Kind, <i>a.</i>	Mézié
Hear, <i>v.</i>	Réniélé	King, <i>n.</i>	Kédimá
Heart, <i>n.</i>	Mélú	Knee, <i>n.</i>	Khútzá
Heavy, <i>a.</i>	Meswi	Knot, <i>n.</i>	Pélé
Heel, <i>n.</i>	Phitso	Knuckle, <i>n.</i>	Bikhrr
Hen, <i>n.</i>	Vokrr	Ladder, <i>n.</i>	Khéá
Here, <i>ad.</i>	Háki	Lame, <i>a.</i>	Réhié
Hide, <i>v.</i>	Kéválé	Language, <i>n.</i>	Khwé, Dé
Hill, <i>n.</i>	Kizikhru	Leaf, <i>n.</i>	Nié
Hip, <i>n.</i>	Ligé	Leather, <i>n.</i>	Chizá
Hoe, <i>n.</i>	Kéjã	Leg, <i>n.</i>	Phi
Hog, <i>n.</i>	Vokrr	Lemon, <i>n.</i>	Shohosi
Hold, <i>v.</i>	Téléché	Length, <i>n.</i>	Kéchá
Honey, <i>n.</i>	Mékhwitza	Leopard, <i>n.</i>	Tékhúkhúiha
Hoof, <i>n.</i>	Mú, Pomú	Lick, <i>v.</i>	Méiéché
Horn, <i>n.</i>	Ká, Poká	Lightning, <i>n.</i>	Timepri or Timellá
Horse, <i>n.</i>	Kwirr	Lip, <i>n.</i>	Sho
Hot, <i>a.</i>	Lé	Listen, <i>v.</i>	Réniéléché
House, <i>n.</i>	Ki	Little, <i>a.</i>	Kéchi, Chi
How? <i>ad.</i>	Kidi?	Little finger, <i>n.</i>	Bichouo-re-khró- cho
How much? <i>ad.</i>	Kéziki?	Liver, <i>n.</i>	Séh
How many? <i>ad.</i>	Kichúró?	Long, <i>a.</i>	Kechá

<i>English.</i>	<i>Angami.</i>	<i>English.</i>	<i>Angami.</i>
Lungs, <i>n.</i>	Phiéh	Now, <i>ad.</i>	Ché
Man, <i>n.</i>	Thépvomá, <i>or</i> Má Thémmá	Oil, <i>n.</i>	Gákrizú
Mangoe, <i>n.</i> (fruit)	Merrosi	Old, <i>a.</i>	Kétsá
Meat, <i>n.</i>	Themo	Once, <i>ad.</i>	Zopo
Medicine, <i>n.</i>	Dárú	One,	Po
Mend, <i>v.</i>	Threléché	Onion, <i>n.</i>	Khorá
Middle, <i>n.</i>	Métso	Orange, <i>n.</i>	Chiffo
Midnight, <i>n.</i>	Tilloki	Orphan, <i>n.</i>	Méronomá
Milk, <i>n.</i>	Núdzú	Owl, <i>n.</i>	Bokhro
Monkey, <i>n.</i>	Tékwi	Pain, <i>n.</i>	Chi
Month, <i>n.</i>	Khrr	Peacock, <i>n.</i>	Rádi
Moon, <i>n.</i>	Krr, <i>or</i> Khrr	Pig, <i>n.</i>	Thevo (wild pig, Mengi)
Mosquitoe, <i>n.</i>	Virú	Pigeon, <i>n.</i>	Topér
Mother, <i>n.</i>	Ázo	Plantain, <i>n.</i> (tree.)	Tékwhési
Mountain, <i>n.</i>	Kiji-khrú, <i>or</i> Sájé- khrú	Poison, <i>n.</i>	Théri
Mound, <i>n.</i>	Répú	Poor, <i>n.</i>	Mháji
Mouse, <i>n.</i>	Zúcheno	Porcupine, <i>n.</i>	Sékrú
Moustaches, <i>n.</i>	Támá	Potato, <i>n.</i>	Réphé
Mouth, <i>n.</i>	Tá	Pull, <i>v.</i>	Teshilé
Mud, <i>n.</i>	Niébá	Push, <i>v.</i>	Neshi
Musket, <i>n.</i>	Missi	Raft, <i>n.</i>	Gwéiá
Nail (finger), <i>n.</i>	Bitsé	Rafter, <i>n.</i>	Terhú
Naked, <i>a.</i>	Métho	Rain, <i>n.</i>	Tir
Navel, <i>n.</i>	Loh	Rat, <i>n.</i>	Thézú
Near, <i>prep.</i>	Képénoki	Raw, <i>a.</i>	Kérhi
Neck, <i>n.</i>	Vo	Red, <i>a.</i>	Kéméri, Loiá
Needle, <i>n.</i>	Thépré	Rest, <i>v.</i>	Rélité
Nephew, <i>n.</i>	No, <i>or</i> Sázéono	Return, <i>v.</i>	Lákérlé
Nest (bird), <i>n.</i>	Pérrá-krú	Rhinoceros, <i>n.</i>	Kwédá
Net, <i>n.</i>	Zú	Rib, <i>n.</i>	Tié
New, <i>a.</i>	Késsá	Rice (unhusk- ed), <i>n.</i>	Lhámá
Niece, <i>n.</i>	No	Rice (husked and cooked), <i>n.</i>	Té
Night, <i>n.</i>	Tizi	Rice (uncook- ed), <i>n.</i>	Chiko
Nine,	Thékú	Rich, <i>n.</i>	Máhni
Nineteen,	Mékú-pemo-thékú	Ring, <i>n.</i>	Bikhá
Ninety,	Lhi-thékú	Ripe, <i>a.</i>	Mé
No, <i>ad.</i>	Mo		
Nose, <i>n.</i>	Nhitchá		

<i>English.</i>	<i>Angami.</i>	<i>English.</i>	<i>Angami.</i>
River, <i>n.</i>	Kerr	Sly, <i>a.</i>	Méié
Road, <i>n.</i>	Cha, Shá	Small, <i>a.</i>	Chi, Kéchi
Root, <i>n.</i>	Mi, Pomi	Smell, <i>v.</i>	Thengúsiché
Rope, <i>n.</i>	Kérré, Kéié	Snake, <i>n.</i>	Tinhi
Rotten, <i>a.</i>	Titá	So, <i>ad.</i>	Hidi.
Rupee, <i>n.</i>	Ráká	Son, <i>n.</i>	No, Ano
Salt, <i>n.</i>	Métsá	Sour, <i>a.</i>	Khié
Same, <i>a.</i>	Kémhá	Sow, <i>v.</i>	Vokrr
Sand, <i>n.</i>	Hochá	Span, <i>n.</i>	Kúpo
Sap, <i>n.</i>	Sidzú	Spear, <i>n.</i>	Réngú
Save, <i>v.</i>	Pévélé	Spider, <i>n.</i>	Siré
Say, <i>v.</i>	Púlé	Spit, <i>v.</i>	Métsáchiché
Scratch, <i>v.</i>	Pekhwásiché	Spleen, <i>n.</i>	Nútu
See, <i>v.</i>	Pwhisiché	Square, <i>a.</i>	Pokádá
Seize, <i>v.</i>	Téléché	Stab, <i>v.</i>	Phiésiché
Seven,	Théná	Star, <i>n.</i>	Thémú
Seventy,	Lhi-théna	Steal, <i>v.</i>	Régúléché
Seventeen,	Mékú-pémo-théná	Stick, <i>n.</i>	Kéthé
Shade, <i>n.</i>	Tisú	Stone, <i>n.</i>	Kétché
Shallow, <i>a.</i>	Kélloki	Stomach, <i>n.</i>	Vádi, Váká
Shame, <i>a.</i>	Méngá	Straight, <i>a.</i>	Mézi
Share, <i>v.</i>	Kézáléché	Stream, <i>n.</i>	Kérr
Sharpen, <i>v.</i>	Kérsiché	Strength, <i>n.</i>	Kéméti
Shave, <i>v.</i>	Thásiché	Strike, <i>v.</i>	Vúsiché
Shield, <i>n.</i>	Pézhi	Suck, <i>v.</i>	Kéllhéléché
Short, <i>a.</i>	Kétzá, Kéchi	Sun, <i>n.</i>	Náki
Shoulder, <i>n.</i>	Búkhé	Swear, <i>v.</i>	Réswéléché
Shut, <i>v.</i>	Kévásiché	Sweep, <i>v.</i>	Tswéáché
Sick, <i>a.</i>	Mháchi	Sweet, <i>a.</i>	Kémú
Silver, <i>n.</i>	Rákájé	Tail, <i>n.</i>	Mi
Sing, <i>v.</i>	Kéllisichiché	Take, <i>v.</i>	Léléché
Sister, <i>n.</i>	Alápvo	Tall, <i>a.</i>	Rékré
Sister-in-law, <i>n.</i>	Mé, Amé	Tear, <i>v.</i>	Kihásiché
Sit, <i>v.</i>	Bálé	Ten, <i>a.</i>	Kérr
Six,	Súrú	Testicle, <i>n.</i>	Dza
Sixteen,	Kérr-o-súrú	They, <i>pro.</i>	Lúko
Sixty,	Lhi-súrú	That, <i>a.</i>	Lú
Skin, <i>n.</i>	Jih	Then, <i>ad.</i>	Nhi
Sky, <i>n.</i>	Ti	There, <i>ad.</i>	Chinú, Lúki
Sleep, <i>v.</i>	Jiléché	Thick, <i>a.</i>	Mélloh, Shi
Slowly, <i>ad.</i>	Rekrihé-rekrihé	Thief, <i>n.</i>	Kéregúamá

<i>English.</i>	<i>Angámi.</i>	<i>English.</i>	<i>Angámi.</i>
Thin, <i>a.</i>	Repvo	Warm, <i>v.</i>	Péléléché
This, <i>pro.</i>	Háo, chú	Wash, <i>v.</i>	Ménisiché
Thirty,	Sérr	Water, <i>n.</i>	Dza
Thirst, <i>n.</i>	Térrh	Wax, <i>n.</i>	Mekhwibo
Thorn, <i>n.</i>	Chohú	We, <i>pro.</i>	Héko
Thou, <i>pro.</i>	No	West, <i>n.</i>	Náki-keleta, Náki- átchá
Thousand,	Nié	Wet, <i>v.</i>	Pétséléché
Three,	Sé	What, <i>pro.</i>	Kézi
Throw, <i>v.</i>	Péiésiché	When, <i>ad.</i>	Kéziki
Thunder, <i>n.</i>	Prthé	Where, <i>ad.</i>	Kinú, Kirá
Thus, <i>ad.</i>	Hidi	Which, <i>pro.</i>	Kiú, Kéziú
Tie, <i>v.</i>	Pháléché	White, <i>a.</i>	Kekiá, Kepe <i>or</i> Kéchá
Tiger, <i>n.</i>	Tékhú-khúdi	White-ant, <i>n.</i>	Mékhrr
To-day, <i>ad.</i>	Thá	Who, <i>pro.</i>	Sorú, Soporú
Toe, <i>n.</i>	Bhichino	Why, <i>ad.</i>	Kéziú
To-morrow, <i>ad.</i>	Sodú	Wide, <i>a.</i>	Zá, Méiá
Tongue, <i>n.</i>	Méllá	Widow, <i>n.</i>	Sáthémipvomá
Tooth, <i>n.</i>	Hú	Widower, <i>n.</i>	Thémi, Sámimá
Torch, <i>n.</i>	Mitú	Wife, <i>n.</i>	Kimá
Touch, <i>v.</i>	Bésiché	Wind, <i>n.</i>	Tikhrá
Tree, <i>n.</i>	Si	Wind-pipe, <i>n.</i>	Mézaro
Tribe, <i>n.</i>	Thino	With, <i>prep.</i>	Zé
Truth, <i>n.</i>	Kétho	Within, <i>prep.</i>	Nú
Twelve,	Kérr-o-kéná	Woman, <i>n.</i>	Thénúma
Twenty,	Mékú	Wood, <i>n.</i>	Si
Two,	Kéná	Wrist, <i>n.</i>	Búché
Unbind, <i>v.</i>	Phíshiché	Write, <i>v.</i>	Léshi-ruléché
Uncle (father's side), <i>n.</i>	Ne, Ané	Yam, <i>n.</i>	Pdzá
Uncle (mother's side), <i>n.</i>	Amúi	Ye, <i>pro.</i>	Néko
Unite, <i>v.</i>	Kéméthúsiché	Year, <i>n.</i>	Chi, Titchi
Unripe, <i>a.</i>	Mémo	Yellow, <i>a.</i>	Loihé
Vegetable, <i>n.</i>	Gá	Yes, <i>ad.</i>	U, Uwé
Village, <i>n.</i>	Rénná	Yesterday, <i>n.</i>	Ndú
Warm, <i>a.</i>	Lé	You, <i>pro.</i>	No