

A SHORT ACCOUNT  
OF THE  
KACHCHA NĀGA (EMPĒO) TRIBE  
IN THE  
NORTH CACHAR HILLS,  
WITH  
AN OUTLINE GRAMMAR,  
VOCABULARY, & ILLUSTRATIVE SENTENCES.

BY  
C. A. SOPPITT,  
SUB-DIVISIONAL OFFICER, NORTH CACHAR HILLS.



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## PREFACE.

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It is trusted that the following brief sketch of the Empêo or Kachcha Nâga tribe describes the principal characteristics, manners, and customs of the race. The Nâga law on marriage, rights of succession, &c., will, the writer trusts, prove of value to officials in frontier districts, who are often called upon to decide cases in which the customary procedure can be the only guide to a correct decision.

As civilisation advances, old manners and customs will slowly, but surely, be put aside, and the legends and superstitions, by which a people can be traced, or, at any rate, by which connecting links between tribes can be established, will be lost for ever. It is while the customs, handed down from father to son are still intact, that a history, however brief, is of value. The delineation of a tribe hitherto but little known cannot fail to be of interest.

In this sketch the Nâga description of the creation is in many regards worthy of attention. It will be noticed that the earth is stated to have been covered with one vast sea. The tribe, so far as can be ascertained, has always been a hill one, having until very lately had little or no intercourse with the plains. Lakes, or even big rivers, are not found anywhere in the vicinity of the villages, and it is therefore all the more curious to find a legend treating of a great sea. The superstition regarding earthquakes is also worthy of note, pointing as it does to a God who set himself up as co-equal with the Creator, and was subsequently overthrown and turned out of paradise.

The manners and customs treated of are more particularly those appertaining to the Kachcha Nâgas in the North Cachar Hills. It is possible that a few of the villages of the tribes in the Nâga Hills district, from being in close contact with the Angâmis, have changed slightly.

The writer trusts not only that the sketch will prove of value to those interested in ethnological research, but that as a reference in cases in which the people of the tribe are interested, it will be of use to frontier officials.

C. A. SOPPITT.

GUNJONG, NORTH CACHAR HILLS.

*The 26th January 1885.*



A SHORT ACCOUNT OF THE KACHCHA NĀGA  
(EMPEŌ) TRIBE.



# THE KACHCHA NÂGAS.

## CHAPTER I.—PHYSICAL CHARACTERISTICS.

It is difficult to ascertain exactly the number of souls comprising this tribe, the revenue papers of the different districts merely giving the number of revenue-paying males, and the last census tables, those of 1881, embracing the Kukis and Nâgas in Cachar under one head.

Population.

In the North Cachar Hills, however, there are 7,500. In addition to this there are about 600 of the tribe living on the borders of the plains, while in the Nâga Hills district there are in round numbers 30,000 souls.

The total of 38,100 thus arrived at is, in all probability, rather short of the actual population, but it may be taken as approximately correct.

The term "Nâga" is of doubtful origin. In the statistical account of the Nâga Hills compiled for Dr. Hunter's Gazetteer it is stated that the word is derived from the Bengali *nânga*, naked, or from the Sanskrit word *nâga*, a snake. The term is unknown to the people; their designation in their own dialect being Embo or Empêo. This name is stated by them to be derived from the abode of the god who created the tribe,—a land somewhere in the far east, called Em.

Tribal designation.

Many of the people from intercourse with the plains begin to acknowledge the term Nâga, and to answer to it, but in the remoter villages, removed from outside influences, the term is unknown; nor is it in any way recognised by surrounding tribes, Kukis or Kachâris.

The tribal designation of this people in the statistical account of Cachar in Dr. Hunter's Gazetteer is given as Kwaphi. This term is quite unknown to the Kachcha Nâgas. It is possible that it may be the designation of the Manipuri Nâgas, the statistical account referred to having, apparently, as regards Cachar at any rate, embraced all Nâgas under one head. The Kowpoi are a well-known tribe of Manipur Nâgas, through whose territories the high road passes from Cachar to Manipur.

**The Kachcha Nâgas** do not compare favourably in physique with the Angâmis, being, as a rule, of a much less muscular build, though well made and active. They are simple and honest in character, with a ready appreciation of humour. In appearance they compare favourably with Kachâris and Kukis, having often well-cut features, and bright, intelligent faces, though flat noses and high cheekbones are not uncommon. The tribe is not very warlike. Cleanliness is not considered a virtue among them, and though a Nâga rarely looks as dirty as some Kukis, it is probably owing to the fact that his scant clothing offers no protection in a shower of rain, and so, *volens volens*, nature occasionally gives him a showerbath. Nâga women are seen washing their hands and feet, and men on visiting the plains or the lower valleys bathe in the rivers. Under these circumstances, however, they appear rather shamefaced, evidently fearing their fellow villagers should consider them as indulging in some trivial and vain conceit unworthy of a man of mature age.

From a western point of view, this tribe cannot be looked upon as strictly fulfilling all the requisites to morality. Thus, there is no restriction whatsoever placed on the youths and maidens of a village before marriage. The same girl may associate with as many men as she chooses, and may be, and is, visited nightly in her parent's house with their knowledge. Further remarks on this subject will be found in the Chapter on Marriage.

The ordinary male dress is a short kilt of blue cotton cloth, reaching from the waist to halfway down the thigh. Below the knee a number of finely cut pieces of cane, dyed black, are worn occasionally. The upper part of the body is bare, though a large cloth is generally carried for use as a shawl in cold or rainy weather. The ears are ornamented with rings, bright feathers, or flowers, and conch shells are worn round the neck. The women wear a cloth reaching from the waist to the knee, blue or white, and on occasions of dances or festivals a white cloth with coloured borders and triangular patterns of various colours worked in the centre. A second cloth is worn tight over the breast and extends down to the waist. The hair, in the case of unmarried girls, is often kept cut quite close to the head, but on marriage it is allowed to grow to its natural length. Maidens wear necklaces of beads, shells, and bracelets of brass, lead, or even silver, but on marriage these are almost invariably put aside, or made over to unmarried relatives, the fashions



of the day having no further charms to a Nâga lady once she becomes a wife. All frivolities in the way of dances, ornaments, &c., are at the same time put aside, and the serious business of life undertaken. This serious business consists in gathering wood, spinning cloth, and generally slaving for the husband from morning to night. The hair on marriage is worn tied in a knot at the back of the head. The men sometimes draw back their hair, and fasten it in the same manner, though very often it is kept at a sufficient length to give a mop-like appearance to the head.

In late years many of the Kachcha Nâgas have come to possess guns brought up from the plains; in the days gone by, when the tribe was comparatively warlike, spears and *daos* were the only weapons used.

## CHAPTER II.—HABITS AND RELIGION.

The origin of this tribe, in common with that of most of the hill tribes of Assam, is wrapped in the utmost obscurity. The legend current among them of their creation in the land of Em, somewhere to the east, may possibly point to an exodus from some other part to North Cachar and the Nâga Hills; but, if this be the case, it took place at so remote an age as to be untraceable at the present day.

The fact of their not being a wandering race, like the Kachâris and Kukis, and rarely, except for some very pressing reason, changing the site of the village, and, even on these occasions, never moving more than a mile or so from the old location, would lead one to conjecture that they are descended from the earliest inhabitants of the parts they now occupy.

The typical Kachcha Nâga house differs from that of any other tribe. The front bears the appearance of a high arch pointed at the top. In the centre of this is the doorway. From the apex of the arch (which is sometimes as high as 20 feet) the roof slopes down and back, until it touches, or nearly touches, the ground. In the same manner the thatch on either side is brought down with a steep slope either actually on to the ground or, as is more commonly the case, to within a foot or a foot-and-a-half. The spaces on the sides and in front are planked in. The inside contains two rooms, a sitting and eating, and a cooking and store-room.

Besides the separate dwelling houses, each village is provided with a *hângsèoki*, or club-house, in which the bache-

lors live or meet to interchange views regarding things in general. In addition, some villages have a *hêtêoki*, or women's house, in which the unmarried girls meet. This latter is ruled over by a matron of uncompromising disposition, generally a venerable widow who has great authority. The villages are situated on hill-tops, or on a ridge, the houses facing one another, with a broad path between.

The common drink is a kind of rice-beer, tasting somewhat like acid cider. It is manufactured by the women in the village, and on festivals and feasts consumed in large quantities: a considerable amount is required to intoxicate a man, but the stomach of a Nâga being apparently of a far distending kind, a fair percentage of the males succeed in imbibing a sufficiency to make them, on festive occasions, very fairly exhilarated, to say the least.

Drink and food.

As regards food, nothing comes amiss to a Nâga. Tigers and leopards are not eaten, but those are about the only two animals missing from their dietary. A monkey is a source of joy, while the successful capture of a python brings a man many friends, and renders him for the time being a popular member of the village. A small present of frogs makes a man your friend for life; while the offering of a fat bamboo rat will assure your welcome at any time in the bosom of his family.

The capture of a wild cat or a squirrel causes jealousy among the less fortunate fellow-villagers of a man, unless they be all invited to share the feast; while an invitation to a *recherche* dinner, at which a dog roasted whole forms the *pièce de résistance*, maketh the heart of a Nâga exceedingly rejoice.

The body of a deer found in the jungle, sometimes absolutely rotten, is not despised. The lucky finder gives the news, and the village swarms out. If very far gone, pieces of the flesh are put into bamboos and then dried in the sun. A little of this is afterwards used to mix with rice.

The staple food is rice, grown on the hill sides round about the village. The land chosen is cleared, the jungle being cut and allowed to dry preparatory to burning in March and April. At the end of April and the commencement of May it is burned clear. With a hoe the surface is then slightly scraped and the rice sown. Even the very steepest of hills are cut for *jhûming* purposes, the

Method of planting rice.

rainfall being sufficient to mature hill rice without artificial aid. The crop is cut about the end of October. The time of planting and gathering differs slightly in different villages.

**Religion.** The Nâgas believe in four principal gods, who work for the good of mankind, these are:—

Sibrai, the head god.

Moushîni, Songhu, and Gâjâ.

Moushîni looks after the crops generally. In sacrificing to him a pure white fowl must be used.

Songhu keeps about the villages, and hinders fights and quarrels. For sacrificial purposes, young full-grown fowls, which have not yet laid eggs, must only be used.

Gâjâ is the god of war. In offering to him a red cock must be used.

The four above gods are aided by a messenger, named Gûbûm, who carries out their behests. The evil spirits are numerous, and are presided over by Songkâm, the god of death. Songkâm is appeased, in common with the others under him, by offerings of goats, pigs, &c.

**Method of sacrifice.** The following is the procedure in vogue at the larger sacrificial ceremonies:—

A long low mound of earth is thrown up, 8 or 10 feet long, facing east and west. Along this mound, at intervals, are placed small woven baskets lined with leaves. Each basket bears the name of a god. The village priest then takes the fowls and cuts their throats, allowing the blood to drop into the baskets. The bodies of the fowls are placed alongside. At the lapse of half-an-hour or more, these bodies are cooked and eaten on the spot by the elders of the village; the young men and women being allowed no share in the feast.

On the death of a man his spirit is supposed to remain in the house for a full year, sitting alongside his former companions at meals and on other occasions. When eating, it is customary for the relatives of the deceased to take a portion of their food and place it on a leaf by their side for the use of the spirit. At the end of a year, however, the spirit leaves the house, and takes up a residence in a region, called Hârnimârâm, and is for ever at rest.

No distinction is made between good and bad, all claiming an equal share of Hârnimârâm, or heaven.

But a woman dying in child-birth, persons killed on the war-path, or carried off by tigers, do not go to Hârnimârâm, but proceed direct to Sibrai. Spirits in Hârnimârâm remain there always, and do not ultimately reach Sibrai; neither do they return to earth.

A great deal of harm is supposed to be worked by the evil spirits through the agency of witches. Many years ago a celebrated witch is supposed to have taken up her abode in North Cachar, and occasionally to this day a venerable and much unwashed patriarch will relate to a circle of credulous youths, open-mouthed and awe-struck, how the ancient dame of evil repute on her death used up maunds upon maunds of the driest wood, owing to the difficulty in burning her body. From the fact of the body being cremated, the dame in question must have been a Kachâri, the Nâgas burying their dead. Many Nâgas profess not to believe in witches, but they are in all probability exceptions to the rule.

On the death of a person information is at once sent out to all friends and relatives, who, if it be possible, make a point of going to the village of the deceased. Each funeral guest brings salt, rice, or cloth as an offering to the dead. A tree being hollowed out as a coffin, the body is placed in it on its back, all the cloths, offerings, spears, *daos*, &c., being placed alongside, and the lid then fastened down. About eight or ten hours after death the coffin is carried to a grave dug in front of the house, a few feet from the door, and lowered down into it. The whole village then throw in earth and stones. The time between death and burial is occupied in feasting and drinking, the horns and heads of animals killed for this purpose being, on the completion of the funeral ceremonies, placed on poles over the grave. All animals belonging to the deceased accompany him to Hârnimârâm.

The grave is dug to a depth of five feet, and at the bottom on the right side is cut out a niche just big enough to hold the coffin. This niche is shut off with sticks or stones.

Persons dying in war or from sickness, outside the village, are buried away from the houses at some distance; it being supposed that, should they be buried in the ordinary manner inside, their fate will overtake others. But men wounded outside, and dying inside, are treated in the ordinary way.

## CHAPTER III.—MARRIAGE AND INHERITANCE.

Child marriage is utterly unknown. A man may marry a girl with the consent of her parents, in which case they receive a considerable sum of money, or with the consent of the girl alone, in which case the parents receive nothing or perhaps a nominal sum merely. The former marriage is considered correct, the latter being irregular and somewhat uncommon. On taking a fancy to a girl, and knowing she is willing, he goes to the parents, and settles the price to be paid. A meeting of both families is then held, on which occasions the sum agreed to is paid over, and the marriage considered complete; a feast generally being held to celebrate the event. The sum paid for a wife varies from Rs. 20 or even Rs. 10 to Rs. 200 or more.

A Nâga wife is very rarely known to prove false to her husband. As already mentioned, entire freedom is allowed to maidens and youths, but once the husband has been chosen, the matter assumes a different aspect, any breach of the marriage vows meaning death. In latter days the adulterer and adulteress, in lieu of being put to death, are turned out of the village.

As a natural consequence of the free intercourse allowed, many of the girls become mothers without going through the slight ceremony constituting the Nâga marriage. Some of the girls marry before the birth of the children, but in many cases this is not so. The mother occasionally has doubts regarding the paternity of her offspring, and does not find it easy, among her many admirers, to obtain a man willing to burden himself with what may be the love gift of a friend, and not his own.

In former years the following plan was adopted:—The mother, if unwilling to support the child, called up the old women of the village, and informed them that she wished to have it destroyed. These women then assembled in the house, placed the child on the ground, and choosing a heavy piece of wood placed it across the throat, pressing it steadily down with the hands until life was extinct. The body was either buried in the house or thrown into the jungle. All this was carried out more or less openly, though the old women alone took an active part in destroying the child.

In the event of the father being known, but no marriage having taken place, the same plan was adopted, provided

neither one or other of the parents cared to bring up the child.

Husband and wife may divorce themselves by mutual consent. No money is paid on one side or the other, and both parties are free to

Divorce by mutual consent.

remarry at once.

In the event of a husband disapproving of his wife for any cause, he may divorce her, but the money he paid on marriage is not

Divorce by husband.

returned to him.

In the case of a wife divorcing herself from her husband of her own free will, she must return one-half of the money paid by her husband

Divorce by wife.

to her parents on the marriage.

A man is allowed two wives, though it is rare to find a man with more than one. More than two are not recognised. The first wife

Number of wives.

is always the head of the house, and is invested with all the authority.

The younger brother may marry the deceased elder brother's wife, but not the widow of a younger brother. A man may marry his

Deceased brother's wife.

wife's younger sister, but not the elder.

Only male children can inherit property. In the case of several, the eldest obtains the largest share, and the others in equal portions.

Rights of succession.

The girls can only inherit the mother's ornaments, but no real property.

No child can inherit property if the mother be divorced.

In the case of mother being divorced.

Thus, a man putting aside his wife by whom he has three sons, none of these sons can inherit. Should he remarry and have sons, these latter get the property. Should he fail to remarry, the property passes to brothers or to the nearest male relative.

Should a man have daughters only and no sons, the property passes to the nearest male relative, the daughters receiving nothing.

In the event of girls.

On the death of a husband the wife inherits the property on the condition that she does not remarry. Should she take another husband, the succession passes to her sons, if she have any; or,

On death of husband.

failing sons, to the nearest male relative of the husband.

On the death of the husband, the wife is compelled at once to state whether she wishes to remain single and retain the property or to remarry. Should she retain the property, and afterwards marry, she may by the old law be put to death by the relatives of the deceased husband.\* On the divorce of a wife all the children remain with the father, but they can inherit no property.

Custody of children.

On the birth of a child, the name to be given is settled upon, not by the parents, but by the old men and women of the village, a big feast being held on the occasion.

Names.

Subsequent to the birth of a child the father and mother drop their own names, and are addressed by that borne by their offspring, the terms for father and mother being affixed, thus "So-and-so's father," "So-and-so's mother."

Should a couple grow old and have no children, they are addressed as "the father of no child" and the "mother of no child" respectively.

#### CHAPTER IV.—GOVERNMENT AND AMUSEMENTS.

The Nâgas recognize no one head or Râja of the tribe, each village being ruled by one or more Matais, or headmen. The title is hereditary, descending from father to son. Should the son be too young to exercise authority, a relation is appointed to help him until he is considered of a sufficient age. Failing issue, on the death of the Matai, the whole village assemble, and a new man, or sometimes a relative of the deceased, is appointed. The position carries a number of privileges with it, the holder having no coolie work to do and receiving yearly one basket (about  $\frac{3}{4}$  maund) of paddy from each new *jhûm*.

Government of villages.

The Matai is president of all village councils, and, with the Haratêopêo, or priest, has practically the whole say in any matter affecting the community. All village disputes, quarrels, fights, &c., are brought up before him, and a decision arrived at by him, with the help of as many as care to gather round and give their opinions. In the old days this decision was never questioned by either party, but now it is frequently appealed to the nearest Magistrate. The village is occasionally

\* Under British rule, a case is lodged by the relatives, and the woman not put to death.

broken up into clans, each such clan having its own Matai, who alone is obeyed. The Matai, aided by the old men of the village, settles the time and duration of all *hânârâ* or religious observances. On the war-path, one Matai is expected to lead, and another, if there be two or more, to bring up the rear and act as whipper-in to the force.

Priests. The priest takes no active part in the actual government of the village, nor has he any authority in the settling of disputes, though by reason of age and position he invariably forms one of any council assembled. His title is not hereditary, and on the death of the incumbent any other old man who appears duly qualified is appointed. The principal duty of the priest is in offering sacrifices to the deities, appeasing the evil-inclined ones on the occasion of sickness, and propitiating the well-disposed at the time of rice-planting, &c.

The priest is common to all the clans of a village as a rule. In large communities, however, there are as many as three and four Haratêopêo, all considered equally efficient.

Pujas, festivals, &c. On the occasions of *hânârâ* the doors or entrances to the village at either end are closed, a sentry being placed over each. No outsider is allowed to enter the village, nor is any member of it allowed to proceed outside. Either of the above occurring, the charm of the *hânârâ* is broken, and it must be started afresh on some more favourable occasion. During the *hânârâ* great feasting takes place, and a big drink is kept up from start to finish. On more ordinary festivals the village is opened to all.

The closing of villages for high festivals has occasionally been the cause of deadly feuds among the Nâgas.

Some years ago a party of Angâmis returning from the plains arrived at the village of Gamaigaju, in the North Cachar Hill sub-division. The village at the time was closed for a festival, and the Angâmis were refused admittance by the sentries. In spite of this, however, they forced their way in, and a free fight ensued, in the course of which some of the party were killed. The Angâmis left, vowing vengeance, and some months after, true to their word, returned in force and cut up the village.

There will generally be found some cause of the above kind for the greater part of the apparently reasonless raids that



have taken place at different times in the hills. Nâgas in former days had their hands fairly full in working off long-standing feuds with neighbouring villages, and could not afford to waste their energy in attacking villages at a distance; which villages, moreover, though weak in comparison, could by allying themselves with one of their old enemies, become a thorn in their side. It is very doubtful whether a big raid, except on the plains, where loot was an inducement, ever took place without any cause whatsoever, though a very slight affront was sufficient to necessitate the taking of a number of heads.

The very early morning was invariably the time fixed for attack, the march to the hostile village being undertaken during the night.

Method of waging war.

They usually advanced with a rush and destroyed men, women, and children; occasionally prisoners were taken and kept as slaves to be afterwards redeemed by their relatives.

Any heads taken were kept in the village and afterwards exchanged for those of relatives, or redeemed by the payment of money or mithan. It was of common occurrence for two villages at deadly feud to agree to keep from the war-path for a period of two, three, or four months. During the truce the heads taken on either side were often exchanged, the two villages meeting and holding a big feast. At the conclusion of the specified time, the contest was renewed with fresh vigour.

Disposal of heads.

In common with the Angamis, in old days the Kachcha Nâgas looked upon no male as worthy of the name of man, unless he had taken at least one head. Any head was sufficient to stamp a warrior,—an old woman's or a child's. In all probability the proud owner waited at the drinking-place, or on one of the many paths to the village *jhûms*, and smote some venerable dame toiling home with her basket of sticks. It mattered not, the head was just as valuable in the eyes of the people, and brought him as much in favour with the village belles.

Dancing is one of the principal amusements in a Kachcha Nâga village. There are two kinds.

Dancing. The first is a war-dance with spear and shield, in which the men alone take part; and the second a general dance, in which the women share. The latter has many figures, and is danced in pairs, the men and women facing one another. Music is supplied by the non-dancers, who stand in

two rows and keep up a chant which varies with the nature of the dance. A portion of one of the songs danced to, showing as it does that blarney is not quite foreign to the Nága character, is, freely translated, as follows:—

“ We come together to the Rája’s house, and will see what he intends to give us;  
 We fear not a hundred, but him alone we tremble at;  
 We salaam not to others, but to him we pay homage, &c.”

At the conclusion of a dance given in honour of a visitor, the performers remove to the house of the Matai, and give him a similar treat. The dance takes place at night by the light of fires and torches. The women (all unmarried) display their finery and best cloths, and appear most thoroughly to enjoy themselves. Some of the girls in the high-lying villages (4,000 and 5,000 feet or more) are fair and sometimes pretty, with cheeks that are almost rosy from the cold.

In addition to dancing, the young men and boys may frequently be seen jumping. A stone is put up at an acute angle from which to take off, the object being to jump as far as possible. High jumping is not indulged in.

Amusement.

One kind of long jump is rather out of the common. A man jumps from the top of the stone, with a run, and falls on his back, endeavouring at the moment he touches the ground, which is dug up for the purpose, to stretch out a foot and make a mark across with his toes. The man who reaches the furthest wins.

A very extraordinary custom exists as regards winners. They have to give in lieu of receiving a prize. Thus in a match between two villages, the old men of either side act as umpires. On the conclusion of the contest those of the *losing* side seize the winner, and strip him promptly, in spite of violent struggles, his clothes becoming their property, while he remains in a state of nature before the festive crowd, composed of men and women, until he succeeds in borrowing a cloth from a friend. The Nâga argument is that a man finding himself a winner, and therefore, in that particular line, a better man than others, should be thankful and willing to pay for his good fortune.

#### CHAPTER V.—CRIMES AND OATHS.

A man killing another for the purpose of robbery, or in any way except in fair fight, may, by the old Nâga law, be put to death by the relatives of the deceased, but by no other person.

Punishment for murder.

Any person is at liberty to take the life of a man who has stolen, or is stealing, his property. The thief may be killed in the act or at any subsequent time.

Theft.

In former years all persons captured in war were looked upon as slaves of the captor. They could, as a rule, however, be redeemed by the relatives, on payment of a certain sum.

Treatment of prisoners of war.

The ordinary procedure in the case of disputes and quarrels is for both parties to be brought up before the Matai and the villagers, and a decision given. A cup of liquor is then produced by the Matai, and each of the disputants drinks one-half. This is supposed to re-establish peace, and the quarrel is at an end.

Village quarrels, fights, &c.

It sometimes happens that two villages at war with one another agree to cease hostilities, and maintain a permanent peace. On this occurring, an oath is taken—in the following form—to maintain friendly relations with one another:—A leaf is placed on the ground in the centre of one or other of the villages interested, and on it are put an egg, a tiger's tooth, a lump of earth, a red thread and red dye, a black thread, spear and *dao*, or bill-hook, and the leaf of a very sharp stinging-nettle common in the hills. The Matais of both villages then take their place on either side of the leaf, their respective villagers being collected behind them. Each Matai in rotation now calls upon one of his men to step forward and take the oath, until all have been sworn.

Form of oath.

The villager, on approaching the leaf on the ground, looks up to the sky and states his willingness to be struck by lightning, if he speak falsely. He then repeats the terms of the treaty regarding the cessation of hostilities, and, pointing to the leaf, says "May I, if I speak false, and break faith, be as this egg, having neither hands nor feet, ears or head, without sense and lacking all power; may a tiger, similar to the one this tooth belonged to, devour me; may I become as the piece of earth to be washed away by the rain; may my blood pour out in war as red as the thread before me; may my sight fail and the world be as dark to me as the black thread on this leaf; may I be wounded with spear and *dao*; and may my body be continually subjected to the tortures this nettle is capable of inflicting."

After the administration of the oath, it is customary to bathe the hands and face. A big feast is then held, and

friendly endeavours made to outdo one another in the consumption of liquor.

## CHAPTER VI.—LEGENDS AND SUPERSTITIONS.

Lightning is accounted for by the following legend:—

Legendary origin of lightning. Formerly there were two gods on earth, who were brothers. One day a serious quarrel arose, and the elder, turning the younger into a black squirrel, left the earth and went up to heaven.

The younger brother, in the form of the squirrel, is continually making a squeaking noise, which is interpreted by the Nāgas as being a challenge to the brother above to strike him if he can. Occasionally, the god-brother loses his temper and hurls down lightning.

The gods are believed to travel on heavy blasts of wind.  
Wind. During storms Nāgas keep within their houses, and wonder what particular god is passing over, and where he is going.

Some time shortly after the creation of the earth the white-ants and the gods had a meeting. The white-ants said that, should the blasts of wind the gods travelled on not blow down a sufficient number of trees for their consumption, they would throw up a huge mound of earth and block the way for ever. The gods then took council together, and agreed that, as they travelled, the wind should break off a certain number of branches and trees to keep the white-ants in food.

The following is the Nāga account of the creation:—

The creation. In the beginning the earth was covered with one vast sheet of water, overlooked by an elevated hill inhabited by the god Sibrai.

One night a huge bat came flying over the surface of this vast sea, searching for a place on which to rest. For many hours he could find none, but at last saw the leaves of a *jām*-tree floating on the waters, the roots being attached to the earth beneath. To these leaves he clung and rested for a day. He then continued his flight and ultimately came to the hill occupied by Sibrai. Approaching the god, he informed him that he had come from a far-off land in another world, where there were many men and animals, with but scant room for them. He had, therefore, he said, started to find a new earth, but could see nothing but water. Sibrai, upon this, agreed to make more land, and for the purpose created earth, and threw it into the sea. In the course of time, land appeared over the

water, but much of the earth created by Sibraï still remained unexpended. Seeing this, and in order to get rid of it, the god took handfuls and threw it carelessly here and there. These handfuls are the present mountains and hills. The Creator now looked round, and seeing that the waters had been soaked up by the land, and that there were no rivers, ordered the crows, brought in by the god who had assumed the form of a bat, to scrape waterways. These waterways are the rivers of to-day. Trees and grass were then created; and the god, seeing they were without movement, made the winds to blow. Animals were now placed in the new land, and ultimately man. The birds and beasts each had a ruler of their own kind over them. Birds were deputed to do different duties,—thus, the duty of the wag-tail was to guard the rivers. In choosing the king of birds a large assembly of all species was held. On the way to the meeting-place the toucan (hornbill) met an owl, who said—“I am old-looking and very ugly, and will find no favour with the assemblage; hide me, therefore, under your wing.” The toucan agreed to this, and flew on to the meeting, where he perched on a tree. Seeing him, the birds assembled shouted out “He is fit to be king; see his mighty beak!” Delighted at this welcome, the toucan, the better to show himself off, flew off the perch, and in doing so let go his protégé, the owl, who fell to the ground. On the sight of the repulsive bird the toucan had protected, the feeling of the meeting changed, and ultimately the *blîmrâj* was appointed king.

All animals, with the exception of the flying-squirrel, paid tribute to their king. The flying-squirrel by adopting the following plan avoided doing so:—When the *blîmrâj* asked for payment saying “You are a bird; can you not fly from tree to tree?” he replied, “Not at all, I always walk: look at my paws,” and, saying this, he walked along the ground. The king of beasts then came, and asked for payment. “Why should I pay?” retorted the squirrel, “see, I am a bird,” and he flew from tree to tree. In this manner he avoided paying tribute to either one or the other.

At the creation all men were of one race, but they were shortly destined to be broken up into species.

The king of the men then on earth had a daughter by name Sitoylê. This daughter was wondrous fleet of foot, and wandered all day in the jungle a great distance from her home, causing much anxiety to her parents, who feared she

would be killed by wild beasts. One day an idea struck the father, and sending for a basket of linseed he upset it on the ground, and then ordered the daughter to put it back seed by seed, counting them carefully. Thinking that this task would occupy her for the whole day, he went away. At sunset, having hurriedly completed her work, Sitoylê started for the jungles, and on the return of the parents no sign on her could be found.

After searching for days and days, however, they at last came across a monster python lying gorged in the shade of some trees.

All the men being assembled, the beast was attacked with axe and *dao*. As the men struck the snake their appearance changed, and they found themselves speaking various dialects. The men of the same speech now formed different bands and drew apart from one another. These various bands were the ancestors of the different nationalities now existing on earth.

It is believed that many years ago a Râja who had great authority on earth died and went to the abode of the gods. He there married the daughter of Sibrai. At the lapse of some time he set himself up as his co-equal, and great disturbances took place. To put an end to this state of things it was at length decided that a wrestling contest should settle who was to be the head god; the agreement being that the loser of the match should be confined for ever in the centre of the earth.

Earthquakes.

A long struggle ensued, and the result appeared doubtful, until the wife of the Bângla Raja, Sibrai's daughter, tied her husband's feet together with her hair, which was twenty feet long. Sibrai then succeeded in throwing his adversary to the ground, and, in accordance with the previous arrangement, confined him in the centre of the earth. His occasional struggles to free himself are still felt in the form of earthquakes.

An earthquake taking place in the early morning, or late in the evening, is the forerunner of want and sickness; occurring late in the morning, it is a lucky sign.

The Nâgas have no theory regarding the origin of the sun.

The sun.

It is believed to rise out of the earth and set in the earth, passing during the night through the centre, so as to appear in the same place the following morning. A large tree with matted leaves is supposed to grow directly in its path as it comes out of the earth.

The noise made in passing through these leaves is heard by the cocks in the different villages before the sun itself is actually seen, and they start crowing.

The moon when not visible is supposed to be resting in the home of her parents. The Nâgas have no particular theory regarding the stars.

The moon and stars.

The meeting of a tiger is the forerunner of misfortune, and sacrifices must be offered to the deities at once to arrest the impending evil.

Tigers.

A deer while in the act of barking, or calling is never shot by a Nâga. It is believed that the animal is calling from some fear or trouble, and that the destroyer of its life will inherit its griefs.

Barking-deer.

On the capture of a python it is brought by the Nâgas alive into the centre of the village, and there let loose. The house it first approaches is considered to be very fortunate, and the owner is expected to kill a pig or two for the entertainment of the village. As soon as the python has pointed out a house, it is promptly decapitated, the body, cut into small pieces, being distributed.

Snakes.

The Nâgas hold the toucan, or hornbill, in great reverence, as being the favourite of the gods. They do not, at the same time, hesitate to shoot it, and they look upon the flesh as a great delicacy. Many of the village songs treat of this bird. The following few lines are given as an illustration:—

The toucan, or hornbill.

“ See the toucans gathered in the house of the Râja.

We live together in our village now as they do;

Soon we will join them in the abode of the gods.”

When a nest, generally in the hollow of a tree, is found, and the entrance to it is facing the setting sun, it is never robbed. That particular pair of birds is considered especially under the protection of the gods, and any interference with them will be followed by evil consequences and bad fortune. Should the entrance to the nest face east, or in any other direction except west, the nest may be taken without fear of incurring the anger of the gods.

## CHAPTER VII.—TRAPS AND SNARES.

There are several different kinds of traps in common use among the Nâgas. The first is the ordinary pitfall, which is too common to need description here. A second and more uncommon one is the *tâpising*. This is constructed in the following manner:—A deer-run is found leading over some steep bank to a ravine or river. This bank is then strewn with dead bamboo leaves, which offer no foothold, and are very slippery. At the foot of the slope are placed a large number of long *pânjis* (sharpened bamboo splints) at an angle of 45° with the ground. A deer, or other wild animal, coming along the run, slips at the bank, and before he can pull up he is impaled on the *panjis*. This trap is only set in unfrequented places, being most dangerous to human life if placed in the vicinity of villages. Another trap of the above description is constructed by running a rough high fence across the path leading to a salt-lick, and planting sharpened bamboos on the near side. The deer bound over, and are impaled.

The fourth kind is constructed in the following way:—A strong young tree is bent to the ground, and a noose and catch attached. The catch is set free by the feet of any animal passing, and the sapling springs back, suspending the animal by the fore or hind leg some 12 or 15 feet in the air.

The last trap is the most common in some parts of the country, and is also the most dangerous to shikaris or to people wandering in the jungle.

A rude fence, bearing somewhat the appearance of having been caused naturally by the dropping of dead branches from the trees, is put up across a length of country varying from two to three miles. In this are made openings at intervals for animals to pass through: at each such opening is planted a bamboo, to which is attached an iron spear, a foot or a foot-and-a-half long. The bamboo is then bent back in such a way that, a catch being touched, it is released, and the spear flies across the path. While shooting in the jungle it is not uncommon to come across this natural-looking fence, and, to avoid the cracking of the branches, the shikari adopts the same course as would a sambar or any other deer, that is to say, he walks down the side of the fence until an opening is met with.

The author on one occasion had a very near escape of being killed in this way; and for many a long day after never sighted any kind of fence without a natural inclination to shy off.



## CHAPTER VIII.—MISCELLANEOUS.

All old people in a village, incapable of work, are carefully looked after by the community at large. Treatment of aged people. Those having sons and daughters take up their abode with the sons; those with daughters only reside in the house of the son-in-law.

Fools, and all persons of unsound mind, are well treated, but if at all violent are securely fastened. Fools and simpletons. A common method of doing this is to pass the feet of the person so afflicted through two holes cut in a heavy log.

Madmen are believed to be made so by visitation of the gods.

There is no case on record of the Kachcha Nâgas having Relations with surrounding tribes. raided on surrounding Kachâri or Kuki villages, though they fought freely with one another. Their relations with the two tribes are, and, as far as can be ascertained, always have been, friendly, though this friendship never assumes a demonstrative form, there being nothing in common between them. They do not intermarry, and the language, manners, and customs of each are distinct.

During the period the Kachâri rāj was established at Maibong, in the North Cachar Hills, the surrounding Kachcha Nâgas paid revenue. They were, however, very little interfered with by the Râja, retaining all their own customs, and settling their disputes in accordance with Nâga, and not Kachâri, law.

Land disputes are very rare, owing greatly to the scant Land disputes. population as compared to the area available for cultivation; one village having no reason to encroach on the grounds of another.

In old days, when a quarrel did arise, might was right, and the stronger held the land.

Very little in the way of manufactures is carried on Manufactures and Trade. among the Nâgas. Iron in the shape of *dao* blades is imported from the plains, and after being beaten out is shaped into spear-heads. Cloth is manufactured by the women from cotton grown in the *jhûms*. The crop is planted in March and April, appears above the ground in June, and is gathered in November and December. The price per maund of uncleaned cotton varies from Rs. 4 to Rs. 5. Cotton from which the seeds have

been extracted is far more expensive, the price being from Rs. 10 to Rs. 12 a maund.

Various dyes are used to colour threads. The red is obtained by soaking the root of a tree in water for five or six hours, and then steeping the thread in the mixture. Blue is obtained from a species of indigo. This latter dye is, however, generally purchased from one or other of the neighbouring tribes. A Nâga cloth with dyed borders, six feet by four, is priced from Rs. 3 to Rs. 5.

The *eri* silkworm (*attacus ricini*), so commonly reared by Mikirs in the lower hills, and by Kachâris in the plains, is not kept in Kachcha Nâga villages, and all the Nâga cloths are woven of cotton thread.

A certain amount of the cotton grown is taken down in the cold weather, with wax and chillies, and sold in the bazars, or, as is often the case, bartered for dried fish and salt.

Nâgas, when going down to the plains for trading purposes, carry very heavy loads, often a maund and more, and travel great distances.

The odour emitted from the baskets, half filled with semi-dried fish, of a party of ten or twelve returning to their homes, is sometimes almost unbearable to any less sensitive nostril than the Nâga's. The odour appears to precede and follow the party for some distance. Doubtless, however, it cheers the possessors on their weary march, and, as visions of roast dog well browned, with an entrée of dried fish, float before their eyes, their spirits rise and the day's journey appears less than it otherwise would.

OUTLINE KACHCHA NĀGA GRAMMAR.



## PREFACE TO OUTLINE GRAMMAR.



IN writing this Grammar the compiler has endeavoured as much as possible to avoid the use of arbitrary symbols and accented letters. It is of course in many cases absolutely necessary to inform the reader in what manner certain English letters carrying various sounds in different words are to be pronounced in Nâga sentences ; and in such cases accents have been used. It is difficult in any language to catch the exact pronunciation in any way but from hearing the words spoken, and all that can be aimed at is to convey an approximately correct pronunciation.

A few sounds may have to be omitted by a compiler owing to the absence of certain symbols, but it is very doubtful whether the use of these, carrying the exact sound to the author, would be readily grasped by the student. It should also be borne in mind that a certain license is allowed in the pronunciation of many words ; and provided, therefore, those in a sentence are sounded at all correctly, the intended sense is conveyed to a Nâga.

GUNJONG, NORTH CACHAR HILLS :

*The 27th January 1885.*

C. A. SOPP ITT.

## ABBREVIATIONS.

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Chap. ....	Chapter.
Lit. ....	Literally.
Adj. ....	Adjective.
Part. ....	Participle.
B. ....	Bengali.
E. ....	English.
N. ....	Nága.

# OUTLINE KACHCHA NĀGA GRAMMAR.



THE following sketch of the Kachcha Nāga language is comprised under three heads:—

- (1) Orthography.
- (2) Etymology.
- (3) Syntax.



## PART I.—ORTHOGRAPHY.

There are many sounds in the language it is impossible to reproduce exactly by any combination of English letters; but it sometimes happens that the Bengali character gives a more correct idea of what the pronunciation should be. There are still, of course, a large number of sounds remaining that can only be learned from conversation with the people. On the whole, however, it is trusted the symbols used may approximately give the reader a correct idea of the language.

The modification of sounds in both vowels and consonants should be carefully studied, as without knowing those assigned to the different accented letters it would be hard indeed to read correctly any of the sentences given in the Syntax, or even to form an idea of the pronunciation of single words. As the introduction of numerous symbols and signs renders the pronunciation difficult to master, and is liable to confuse the student, care has been taken to simplify the system of accented letters as much as possible. Many accented letters found in various grammars and vocabularies would hardly ever be pronounced the same by any two persons, though the author's pronunciation is illustrated by some English letter in a well-known word. It is practically useless to tell a reader that by certain formations of the mouth or lips the intended sound will be obtained, unless at the same time the sound in question is demonstrated by the teacher.

It is far better, by the utilization or combination of ordinary letters, to convey as nearly as possible the intended sound.

An elaborate system of intricate accented letters and syllables tends rather to hinder than aid the student.

### 1.—VOWELS.

a—short, as in “company.”

â—long, as in “father,” N. “âpêo” (father), “kât,” “one.”

â—very broad sound as the “a” in ball.

e—short, as in “egg;” N. “enrûi,” “fowl.”

ê—the continental é, as in French *détour*.

i—short as in “fin.”

î—the long *i* of continental languages, as in French *lit* or English *précis*.

o—short as in “hop.”

ô—long as in “hope,” “pope,” “rope.”

u—sounded as in “full.”

û—broad sound, as in “pool.”

au—pronounced as the “ow” in “cow,” “how.”

âu—approaching “âo” in sound.

ai—as in “aisle.” Before a vowel, this becomes “ay.”

oi—as in “boil,” “oil.”

### 2.—CONSONANTS.

All consonants not treated below, retain their ordinary English pronunciation and sound:—

ch—as in “church”—N. “tâcho,” “go.”

d } used as in Bengali. The dental “dh” is compara-  
dh } tively rare.

g—the “g” in the English word “gore” is the nearest approach to the sound of this letter in Nâga.

j—sounded much broader than in English, more like *jh*.

n—very rare. Is sounded in the same way as the Bengali ঞ with the chandrabindo “ঞ,” e.g. N.—“ইঁদানাঁই,” “endânâi,” “beast.”

ng—this combination is common, as in Kachari, at the end of a word or syllable, but never found at the commencement. N. “nâng-gili,” “half-way,” “in the middle.”

r—much more rolling than in English.

t } these are used as in Bengali—the dental “th” is rare.  
th }

z—very soft and long, e.g., N. “sâg-jo,” pronounced sometimes “zâg-jo.”



Some few combinations of consonants have purposely been omitted, partly owing to the forms being so rarely met with as to be practically of little use, and partly because the combinations available would give only a remote idea of the sound, and would not approach near enough to be of value to the student.

### 3.—ACCENTS.

1. In words containing two or more accented syllables, the accents are shown thus—the greater (ˊ) and the lesser (ˋ), *e.g.*, tâ'gû mĉ" will you go ?

2. The symbol ( ˘ ) over a letter denotes that it should be pronounced very short.

#### *General Rules.*

1. When a word is unaccented, and contains more than one syllable, greater stress should be put on the first than on any of the others,—thus, "chûnâ," "now."

#### *Exceptions—*

(a)—Verbs in conjugation have, as a rule, the stress placed on the last syllable, *e.g.*, "tâ'gû," "will go."

(b)—Adjectives when used with verbal terminations • follow the above rule, and take the accent on the last syllable, thus "idâ," "is good."

2. In compound words of three or more syllables, the lesser accent rests on the first and the greater on the middle, *e.g.*, "Hai'gâm"bau" (Nága proper name).

#### *Exceptions—*

(a)—When the particle "mĉ," a particle taking the place of the English note of interrogation is affixed to a word, it almost invariably takes the greater accent, *e.g.*, "tâ'gû mĉ," "will you go?"

(b)—When the word "dai" is placed between the root of a verb and its termination, *e.g.*, tâ-(dai)-gû, it conveys the sense that the action has been, will be, or is going to be, repeated,—"tâ'dai'gû," "will go again." In this case the stress is placed on the "dai."

(c)—When in addition to the "dai" the interrogative "mai" is affixed, the accents are placed as below:—  
"tâ-dai'-gû-mĉ," "will you go again?"

---

• *N.B.—See under Adjectives .*

3. Each vowel must be allowed its full value, and, if a long vowel, it must be pronounced long, even when the accent does not fall upon it.

4. In cases where the same letter is repeated, as at the conclusion and commencement of two syllables in a word, a hyphen is inserted. By being omitted one of the letters might be left out in the pronunciation, thus, "nâng'-gi'li," "in the middle," "half way."

5. Dissyllabic nouns in declension, when the accent in their simple form is on the first syllable, transfer it to the second when the case-endings are affixed, *e.g.*, "mi'nâ," "a man," "minâ'-kî."

But trisyllabic nouns do not transfer the accent, *e.g.*, "hâ'râg'di," "a tiger," "hâ'râg'di-kî."

## PART II.—ETYMOLOGY.

The Kachcha Nâga language possesses eight parts of speech, *viz.*, Noun, Adjective, Pronoun, Verb, Adverb, Preposition, Conjunction, and Interjection.

It will be seen that the Article, definite and indefinite, is missing. It is, however, occasionally represented by the first numeral, "kât," "one."

### I.—NOUNS.

#### 1.—GENDER.

1. The gender of nouns is distinguished in three different ways—

*First (a)* The feminine is distinguished, from the masculine by different words, *e.g.*,—

(1) "bashêi," male; "bûbûi," female.

(2) "âsi," brother; âkinâ, sister.

*Second (b)* By difference of terminations—

(1) "âpêo," father; "âpûi," mother.

(2) "embo," Nâga man; "embûi," Nâga woman.

(3) "minâ," man; "mipûi," woman.

(4) "bânâ pêo," husband; "bânâo," wife.

*Third (c)* By affixing another word—

(1) "enrûi-rê," cock, "enrûi-pûi," hen.

(2) "godôm-bashêi," bull; "godôm-pûi," cow.

2. No formal gender is assigned to nouns denoting inanimate objects.

3. Words indicating gender invariably follow the noun they qualify.

4. It may be taken as a general rule that the feminine is distinguished from the masculine by the termination "pûi." This termination in certain cases is added to a shortened form of the original masculine root, and in others appears as a distinct affix to the full masculine word.

## 2.—NUMBER.

There are two numbers, the singular and the plural.

1. The singular, as in Kachari and other dialects, is indicated by the name of the object, *e.g.*, *gûbâk*, pig; the term *kât* (one) being often used to make the sense more complete.

2. The plural is formed in four distinct and well-defined ways. In this respect the language differs greatly from both hill and plains Kachari, in both of which there is merely one plural termination for objects animate and inanimate.

The following are the four forms of plural :—

*First (a)* In nouns referring to human beings only, the plural is formed by the addition of *mî* to the singular, *e.g.*,—

- (1) Mî'nâ, man; minâ-mî, men.
- (2) Bânâ, child; bânâmî, children.
- (3) Embô, Nâga; embômî, Nâgas.

*Second (b)* In reference to animals, birds, insects, &c., by adding *dûng* to the singular, *e.g.*,—

<i>Singular.</i>	<i>Plural.</i>
(1) Godôm, a cow	godôm dûng, cows.
(2) Gabâk, pig	gabâk dûng, pigs.
(3) Enrûi, fowl	enrûi dûng, fowls.
(4) Giliâ, bee	giliâ dûng, bees.

*Third (c)* In the case of plants, trees, &c., by the addition of *jêô* to the singular, *e.g.*,—

<i>Singular.</i>	<i>Plural.</i>
(1) Hâmânâ, pumpkin	hâmânâ jêô, pumpkins.
(2) Jing-bâng, tree	jing-bâng-jêô, trees.

*Fourth (d)* In reference to things without life, by the addition *kêdâ* to the singular, *e.g.*,—

<i>Singular.</i>	<i>Plural:</i>
(1) Harêi, war	harêi kêdâ, wars.
(2) Kâhâ, bridge	kâhâ kêdâ, bridges.
(3) Mi, fire	mi kêdâ, fires.

3. In compounds the last words take the plural termination, *e.g.*, *bânâ-pêo*, lit., child-owner; plural *bânâ—pêo-mi*, and not *bânâmi-pêo*.

4. A plural form in *nung* is used in the same way as the Hindustani *wâle*; thus, *gâdabâ-nung*, other ones (*dusre-wâle*); *râme-nung*, the villagers (*gaon-wâle*).

*N.B.*—In conversing, the plural forms of nouns are nearly always suppressed, the singular form alone being made use of with a plural significance.

5. For the purpose of conveying greater emphasis, the substantive in *Nâga* is often used with a verbal termination, the root of the verb being dropped, *e.g.*, it is a man, *minâ dâ*. Here the verbal termination *dâ* is added to the noun, and the root of the verb, *lâ*, is dropped. In the same manner the noun may appear in the future tense,—*minâ gu*, will be a man.

This form is usually used when the object spoken of is actually before, or within sight of the speaker. The full form, with the verb intact, would be equally correct, *e.g.*, *minâ (man) lâgû (will be)*, or *minâ (man) lâdâ (is)*.

### 3.—CASE.

The noun may be taken as having seven cases. The case-endings in nouns and pronouns are given below:—

*Declension of the noun godôm, a cow.*

	<i>Singular.</i>	<i>Plural.</i>
Nominative	Godôm	godôm-dûng.
Accusative	Godôm-ki	godôm-dûng-kî.
Instrumental (by or with)	Godôm-nê	&c., &c.
Dative (to)	Godôm-dûi	
Ablative (from)	Godôm-gênê	
Possessive	Godôm-gû	
Locative (in)	Godôm-gâ, or gênê	

1. The locative case-ending is *gâ*, and this is the *only* case-ending where motion towards an object is expressed, as *gologâ wângdâlê*, has come to the village; but where motion is not intended, the case-ending of the ablative, *gênê*, may be used also to denote the locative: thus, *gîgênê* may mean either *from* a house or *in* a house, according to the context, but *gîga* can mean only *in* a house.

2. Instead of *ki*, the accusative-affix is sometimes *ju*.

3. The instrumental affix *ne* is really an abbreviation of the ablative affix *gene*, which is occasionally used in its complete form to denote the instrument.

4. The ablative is used of time as well as place; as, *lang gujum gene*, *after* three days: *iäopo-gene*, since the wedding.

5. The plural case-endings are the same as the singular, the affix *dông* being added to the noun, or the plural terminations *jêô*, *mî*, *keda*, already mentioned.

## II.—ADJECTIVES.

1. The adjective in Nâga invariably follows the noun it qualifies, *e.g.*,—

*Minâ idâ*, man good, and not *idâ minâ*, good man.

2. There is no change in termination in adjectives used in connection with nouns of different genders, *e.g.*,—

*Minâ idâ*, good man.

*Mipûi idâ*, good woman.

3. The Nâga adjective, in common with the Nâga noun, is susceptible of certain verbal terminations when used with the verb "to be," thus "will be good" is expressed by the root of the adjective good, "i," and the future sign of the verb *gû*, *e.g.*, "igû," "will be good." The root of the verb is suppressed.

4. In the noun this form is optional, and is only used for the sake of emphasis; but with the adjective this is not so. The future and perfect signs must be added direct to the root of the word without the intervention of the verbal root, *e.g.* *igû* cannot appear as *idâga* or *idâ-lâgû*, but in the verbal root, must be dropped.

## ADJECTIVES—COMPARISON.

5. The comparative and superlative degrees are not expressed by any change in the adjective, but by postfixes placed after the noun expressing the thing with which comparison is made. The affix is *hâ* for the comparative, *dê* for the superlative degree. Thus—*ái jingbang hâ îda*, this tree is better than that tree; *ái jingbang dê îda*, or *ái jingbang bâlânâdê îda*, this tree is best of all.

6. In the first and second sentences it will be observed that the phrase of comparison is very much shortened. They are literally—this tree-than is good; the word *jingbang* used once serves to convey the sense that the comparison is between one tree and another in the first case, and between one tree and all other trees in the second case. A fuller form of the superlative phrase is that given in the third sentence, where *bâlânâ*, meaning “much,” “many,” is thrown in to strengthen the comparison. But the *plural* of the noun is never used in this construction; one cannot say *ái jingbang jêo de îda*, this (tree) is better than *trees*.

For further examples, see page 25.

The Kachcha Nâga possesses also a superlative particle, *sâng*, which is thrown in to express a high degree of the quality signified. Thus, *î*, good, *î-sâng-î*, very good: *dîmî*, comfortable, *dîmî-sâng-dîmî*, in a high state of comfort: *dî*, big, *dî-sâng-dî-gu*, will be very big. With a negative, the form *gasâng* is used; *shia gasâng ma*, not very bad.

## ADJECTIVES—NUMERAL.

9. The following are the numerals up to ten :—

One	<i>kât.</i>	Six	<i>sûrûk.</i>
Two	<i>ganâ.</i>	Seven	<i>senâ.</i>
Three	<i>gûjûm.</i>	Eight	<i>dasât.</i>
Four	<i>mâdai.</i>	Nine	<i>sûgûi.</i>
Five	<i>mingêo.</i>	Ten	<i>gârêo.</i>

- (a) There are no single words to express numbers between ten and twenty.
- (b) Twenty is expressed by the word *eñkai*; thirty by the word *shinrêo*; forty, *radai*; fifty, *ring jêo*.
- (c) Sixty, seventy, eighty, &c., are expressed by compounds: *e.g.*, *riâg\* sûrûk* 10 × 6, &c., &c.
- (d) One hundred is *hai*; one thousand, *shâng*; from 100 to 1,000 compound words are used, expressing 100 × 1, 100 × 2, &c.

\* *N.B.*—“*riâg*” here takes the place of *gârêo*, ten

(e) The following are given as examples of the way numerals are used to express numbers up to any amount:—

(1) Eñkai-sâi kât-kêô, twenty and one.

It will be seen that *eñkai*, twenty, is followed by the word *sâi*. This word has no separate meaning of its own, but is used with numerals to convey a sense of completeness. *Eñkai-sâi* conveys the sense of a full twenty. It will also be noticed that *kât* is followed by *kêô*. This latter word expresses a single; thus *kât-kêô* = a single one, and the whole phrase *eñkai-sâi kât-kêô* = a (full) twenty and (single) one.

(2) Riâg-sûrûk hâng-sûgûi = sixty-nine ( $10 \times 6 + 9$ ): *hâng* is a prefix always used with numerals referring to human beings, and is never used otherwise. Thus, *hâng* above conveys the sense that the 69 are 69 men. In full numbers, e.g., 60, the prefix would be differently placed, *hâng-riâg-sûrûk* = men (understood by *hâng*) sixty. In broken numbers it is placed to show where the multiplication ceases and the addition begins, thus *riâg-sûrûk* (ten by six) (*hâng*) *sûgûi* + (men) nine. Apart from numerals, *hâng* has no meaning.

(3) Numerals relating to money, in the place of the *hâng* used with human beings, substitute *gâng*, e.g., *gâng-kât* = one rupee, *riâg-sûrûk gâng-kât* =  $10 \times 6 + 1$  = sixty-one (rupees).

(4) Numerals relating to trees take the prefix *bâng*, e.g., *jing bâng bâng-gârêo*, ten (trees).

(5) The *hâng*, *gâng*, and *bâng* may all three be used with *sâi*, full, and *kêô*, single [see (e)].

The *sâi* and *kêô* are intended merely to convey a completed sense, and are to a great extent optional.

*N.B.*—Though *hâng*, *gâng*, *bâng*, classify the objects referred to, they must not be substituted for nouns in a sentence. Thus, we have to say—

Minâ hâng kât pâtdâ = one man has come.

Here both "minâ," man, and "hâng," the numeral prefix for human beings, are used. It would be wrong, though the sense would be correctly conveyed, to say hâng-kât pâtdâ = one (*man* understood) has come.

In replying to a question, however, this latter form is correct, and is commonly used, *e.g.*,—

"Minâ pâtdâ maî ?" = have men come ?

Answer—"Hângsenâ pâtdâ," seven (*men* understood by hâng) have come.

There are no ordinal numerals in Kachcha Nâga. A few fractional numerals are used with reference to weights (gajêt one-half, badâng one-quarter, badâng gujum three-quarters); and with reference to money (bipi 8 annas, hâgi 4 annas, hâgi gujum 12 annas).

### III.—PRONOUNS.

Five classes of pronouns are found in Kachcha Nâga:—Personal, Relative, Interrogative, Compound Relative, and Adjective.

#### PERSONAL PRONOUNS.

(1) The personal pronouns are the following:—

<i>Singular.</i>	<i>Plural.</i>
ânûi ..... I	ânûi mî..... we
nâng .....thou	nâng nûi mî...you
jî ..... he, she, it	jî mî .....they

(2) The pronouns are declined in the same manner as nouns, taking the same case-endings.

<i>Singular.</i>	<i>Plural.</i>
Nom.—ânûi .....	ânûimî.....we
Acc.—ânûi-ki.....	ânûimî-ki.....us
Inst.—ânûi-nêi.....	ânûimî-nêi .....by us
Dat.—ânûi-dûi .....	ânûimî-dûi .....to us
Abl.—ânûi-gênê .....	ânûimî-gênê.....from us
Poss.—ânûi-gâ .....	ânûimî-gâ .....
Loc.—ânûi gênê ...in	ânûimî-gênê.....in us



- (3) The possessive case often assumes a shorter form; thus, ânûi-gû becomes â-gû; all but the root *â* being dropped: so also nâng-gû becomes nâ-gû.
- (4) The personal pronoun when used with the substantive verb takes the verbal tense-terminations affixed to its own root, the verbal root being suppressed, *e.g.*,— ânûi-dâ, it is mine, nâng-dâ, it is yours. It will be observed that in these combinations the possessive suffix is dispensed with.

In connection with verbal terminations the full pronoun is used, *e.g.*, ânûi-dâ and not â-dâ, nâng-dâ and not nâ-dâ.

- (5) The declension is regular in all three persons. The third person *jî* and plural *jîmî* expresses indifferently he, she, it, and has no distinction of gender.
- (6) There are no possessive pronouns; the possessive case of the personal pronouns is used instead.

#### RELATIVE: INTERROGATIVE: COMPOUND RELATIVE.

- (1) *gî* = who, is the only relative in use; thus, he who is good = *gî i bapêô*; lit., who good person man is: the substantive verb being understood. This relative is not common, the participle being often used in its place.
- (2) The interrogatives are—

Singular	{	who ? .....châôlo
		which ? .....endai
		what ? .....endai

These interrogatives have no plural form. They are declined like personal pronouns.

For the construction of *chaolo* with a verb, see page 16.

- (3) The compound relative *what* = that which, *e.g.*, give me *what* I want = that which I want, is expressed by *jî*, *e.g.*, *jî jûilajai* = what, or that which, they get.

#### ADJECTIVE PRONOUNS.

- (1) Adjectives demonstrative are —

this.....ai	these.....ai-kêda
that .....ûi	those.....ûi-kêda

The plural is formed by the affix *kêda*, signifying many.

(2) These are declined in the regular way, with the exception that in the plural the *dâ* is not affixed to the *kê*, except in the nominative case.

(3) Indefinites are—

The whole...entêona or bâlânâ, *e.g.*, did you eat the whole?  
bâlânâ têodâ mê?

The whole way...entêona (or bâlânâ) umpui.

Whichever...nai, *e.g.*, têta nai baje têtôjo, take away that which (= whichever) pleases you to take away.

such .....âzâng another .....gâdâbâ

everyone .....hâng-kât same .....enjôhok

such a village.....âzâng gôlô

another man .....minâ gâdâbâ

somebody .....hângkât, or hângkât minâ

All.....bâlânâ, entêona (these also may mean several, many)

nothing .....mâdâ

#### IV.—VERBS.

It has already been shown that substantives, adjectives, and other parts of speech when used in connection with the substantive verb take the verbal tense-terminations directly affixed, the verbal root being entirely suppressed; sentences fully illustrating this formation will be found in the Syntax.

Owing to the Kachcha Nâga verb being interchangeable, in some cases, with adjectives and even separate affixes, the sense and force is often greatly enhanced.

As many examples as possible have been given to illustrate more clearly the variations of the verb in this respect.

It will be noticed that the root of the verb remains perfectly regular throughout the conjugation.

In many respects the Kachari and Kachcha Nâga verb have much in common, but on the whole the latter has a more simple formation.

The Kachari verb is found in its simplest form in the imperative mood, but this is not the case in Kachcha Nâga, the imperative having a distinguishing affix of its own attached to the root in common with the other tenses.

As in Kachari, the temporal affix remains unchanged for all persons in both numbers. Thus *gâ*, the future termination, is the same for I, thou, he, we, you, and they. The nominative in the sentence demonstrates the number and person of the verb.

The substantive verb in its simplest form is *lâ*; but *lâda* and *lâlê* have the same meaning as *lâ* alone.

*zâdai lâ* or *zâdai lâda*...there are forty.

*gologa hârâteo lâlê*.....there is a puja in the village.

The past tense is *lâda* or *lâdâlê*, and the future *lâgu* :—

*enjimai hârâteo ladale*.....there was a puja yesterday.

*enjomai hârâteo lâgu*.....there will be a puja tomorrow.

(2) The following is the conjugation of the verb *lâ-râ*, to get.

INDICATIVE MOOD.

*Present (1).\**

<i>Singular.</i>			<i>Plural.</i>	
<i>ânûi</i>	<i>chûnâ</i>	<i>lûgû</i> .....	<i>ânûimi</i>	<i>chûnâ</i>
	<i>nâng</i>	<i>ditto</i> .....		<i>lûgû</i> ...we get
	<i>jî</i>	<i>ditto</i> .....		&c.

*Past (2).*

<i>Singular.</i>		<i>Plural.</i>	
<i>ânûi</i>	<i>lûdâ</i> .....	<i>ânûimi</i>	<i>lûdâ</i> .....
	<i>I got</i>		<i>we got</i>
	<i>Future (3).</i>		<i>Present Perfect (4).</i>
<i>lû-gû</i> .....	<i>will get</i>	<i>chûnâ</i>	<i>lûdâ</i> .....
			<i>have got</i>
	<i>Past Perfect (5).</i>		<i>Future Perfect (6).</i>
<i>ânûi</i>	<i>endâ-lûdâlê</i> ...had got	<i>lûgû</i>	<i>dâlê</i> ..... shall have got

IMPERATIVE MOOD.

*lû-jô* .....get thou (you) *lû-lâ*...let them (him) get

POTENTIAL MOOD.

*Present (1).*

*chûnâ lû-dûigû* ..... can get

*Past (2).*

*lû-dûidâ* ..... could get

*Past Perfect (3).*

*lû-dûidâlê* ..... could have got

SUBJUNCTIVE MOOD.

*Past and Future.*

*lû-lâ-jai* .....If I, &c., get

## INFINITIVE.

<i>Present.</i>	<i>Perfect.</i>
lû-râ .....to get	lû-râ-dâlê ...to have got

## PARTICIPLES.

<i>Present.</i>	<i>Perfect.</i>
lû-laijainê, lu-laijai, lu-jaine, lu-jaihâ...getting	lû-shê...having got, gotten
Agent—one who gets, a getter, lû-lû pêo (pâne-wâlâ, H.)	

## REMARKS.

(A)—*Indicative Mood*—

- (1) The form here given for the present tense distinctively refers to present time. It is a *peri phrasis* which may be used to obviate ambiguity, *anui chuna lugu* = I shall now get, *i.e.*, I am actually getting. But the common usage makes little distinction between the present and the past tense; in other words, the form in *da*, here shown as a past tense, can be used also in the sense of present time; as, *jî gologa bâmdâ*, he *lives* in the village; *jî bening-ga tûdâ*, he *is going* to the plains; *jî enjimai bening-ga tûdâ*, he *went* to the plains yesterday: the time signified being determined by the context, or by the circumstances of the speaker. So, again, *jî pâtdâ*, *jî pâtlê*, and *jî pâtdâlê*, can all mean he is coming, or he came, or he has come; but *chuna pâtdâ* means distinctly he is coming, and *chuna pâtdâlê*, he has come.
- (2) Again, the mere root of the verb, without any tense-suffixes, can be used to denote present, past, and future time, in interrogative and negative sentences; as, *naug teo me*, are you eating? *endai rang mê*, or *endai rang lo*, what is he saying? *endai t'ô mê*, what are you doing? *náng hing me*, are you afraid? Similar examples of negative sentences are, *tâ t'ô mâk*, he does not work; *hankát bam mâk*, nobody lives; *tingrui rui mâk*, it will not rain.
- (3) In the present perfect *chûnâ* is again brought into use. *ânai chûna hi-dâ*; lit., I now get. at once get = I have got.

- (4) In the past perfect, the *endâ* is often dropped, the *lûdâlê* alone being retained: thus, ânûi lûdâlê, I had got. The *endâ* conveys the sense of the action being completely past. For example, nâng minâ lûdâlê mê, had you got the man? Answer, ê-ô minâ endâ lûdâlê, yes, I had (certainly, formerly, or without doubt) got the man. *Endâ* is occasionally used with future perfect in a similar sense.

(B)—*Imperative Mood*—

The verb in Kachcha Nâga is not, as in Kachari, found in its simplest form in the imperative mood; but this mood takes an affix to the root in common with the other moods and tenses. The affix is generally *jo*, sometimes *cho*. It cannot be dispensed with.

(C)—*Potential Mood*—*Dûi* is the sign of this mood.

In the present tense, *chûnâ* is again brought into use, the verb taking the future termination.

In place of the form ânûi chûnâ lû-dûigû, I, &c., can get, ânûi lû-dûilê is sometimes used.

In asking a question, another form is also met with; this latter is rather common, e.g., can I get? ânûi lû-dûi-mê? The full form ânûi lûdûilê-mê is very rare, but ânûi chûnâ lû-dûi-mê is met with oftener. The *lê* is omitted, the interrogative sign, *mê*, taking its place.

In asking questions, the potential mood appears also under a transposed form, as nâng dui châpjî mê, can you swim? nâng dui pê mê (or simply nâng pê mê), can you read? nâng dui wang mê, can you go?

The negative form of the potential mood is often expressed without the use of *dui*, by employing the peculiar negative *lâg*; for example, anûi minâmi juilâgda, I could not get the men; aitingiôshûn tâkai lâg da, I cannot go this morning; nâng tâkailê mê? can you not go? In the last example, *lê* is shortened from *lâglê*, and tâkai = tâ + kai, meaning to go about.

(D)—*Subjunctive Mood*—

There is but one affix, *lâ-jai*, to express present, past, and future in this mood.

**(E)—Infinitive Mood—**

This mood is used in a most irregular and somewhat puzzling manner. In addition to the affixes *râ*, *râdâ*, or *dâlê*, it takes other verbal tense terminations; but with them its force is so greatly enhanced that too much attention cannot be paid to its various forms.

(1) Thus, used in its simple form, *râ*, with the interrogative *mê*, it has the sense of duty or obligation, *e.g.*, *târâ*, to go; *târâ-mê*, or *nâng târâ mê*, are you to go? Again when followed by *me* preceded by *da* or by the future affix, it conveys the sense of necessity; as, *târâ*, to go; *târâ dâ mê*, have you to go? *nâng târâ gû mê* = you must go? *i.e.*, must you go?

(2) The above examples show the infinitive mood combined with the interrogative sign or word *mê*. When this *mê* is omitted, the sense is changed. The following examples will illustrate this change:—*târâ*, to go; *ânûi târâ dâ*, I am off, and not, I am to go; *nâng târâ dâ*, you are off, and not, you are to go. In the same way *nâng târâgû* = you shall off, or, begone; and not, you must go.

On the other hand, the infinitive can be used in combination with the particle *shi*, to express obligation or necessity; as, *nâng minamî pera shi*, you are to give coolies; *lura ba-shi mâk da*, he is not to get. In the latter example, the *ba* before *shi* is a euphonic particle.

(3) The infinitive is also used as a verbal noun, *e.g.*, *limra idâ*, it is good to dance.

(4) Used with interrogative pronouns, the infinitive mood assumes another form, the affix *lô* being added, or the affix *sê*. In the case of the interrogative pronoun *châôlo*, who, the termination *lô* is transferred and affixed to the infinitive termination, thus, *châô limrâ-lô*, who is to dance? and not, *châôlô limrâ*.

With the interrogative pronoun *endai*, "which," "what," the same thing occurs, *e.g.*, *endai limrâ-lô*? The affix *sê* conveys the same meaning, and may be used in the place of *lô*.

(5) The infinitive of purpose is commonly used in Kachcha Nága, *e.g.*, *lura págjo*, run to get; *rangra pátâ*, he comes to say.

(F)--Participles--

The participle is greatly used in Kacheha Nâga, and the force and meaning to be assigned to it in its various forms are considerable.

- (1) The full affix of the participle is *laijainê* (see verb in conjugation) but with the exception of *lai* or *jai*, the rest of this affix is dropped in certain cases, e.g., *tâ-têo-jai bápêo*, a man who works, i.e., a worker, or literally, a work-doing man. In this particular construction, however, the whole of the participial termination may be dropped, and the mere root of the verb used with *bápêo*, as *tâ-têo bápêo*, a worker.
- (2) The participle, as in Kachari, is also used to convey an hypothesis. Thus, *tâ laijai tâcho* (here *nâng*, you, is understood), if (you)are going, go. It will be seen that the *nê* is dropped from the *lai-jai*.
- (3) It may be used as a participle absolute. For example, *î-sâng-î laijai*, being very good.
- (4) The participle of the agent consists of the reduplicated root of the verb, ending in *pêo*. This *peo* is the male termination corresponding to the Hindustani *wâlâ*, and may be added to nouns, as *bânâpêo*, husband; *hâômpêo*, shopman; *bâmpanpêo*, owner (male). In the participle of the agent, the form *bâpeo* may also be used, and in that case the root of the verb is not reduplicated, as *lubâpêo*, one who gets, not *lu-lu-bâpeo*.

(G)—Passive Voice--

The passive voice is formed by the past participle of the verb followed by the different tenses of the verb to be, e.g.—

*ânûi nâô-shê lâ dâ...* "I was seen," also, "I am seen."  
*ânûi nâô-shê lâ-gû...* "I shall be seen."

(H)—Negative Verbs—

The negative force is given to the verb by affixing *mâ* or *mâk* to the verbal stem, e.g., *lû gû will get; lû gû mâ (mâk), will not get.* The imperative only takes the

affix *sho*, thus, *lu-sho*, do not get, or more emphatically *sho-lu-sho*. For the peculiar negative used in the potential mood, see page 15 *ante*. There is also a negative form peculiar to the substantive verb, namely, *gale*, is not; *gada*, *gadala*, was not; *game?* is not, are not?

(J)—*Causative Verbs*—

These, as in Kachari, are formed by appending the verb to give (*pera*), in its proper moods and tenses, to the infinitive of the principal verb. Thus, the following are the principal tenses of the indicative mood of the verb to shew, to cause to see.

Present or Past.	Future.	Imperative.	Infinitive.
nâorâ pêdâ.	nâorâ pêgû.	nâorâ pêjo.	nâo-ra pêra.

Frequently, the root of the main verb only is retained, the infinitive termination *râ* being dispensed with, *e.g.*, nâo pêjo.

(K)—*Compound Verbs*—

- (1) It has already been pointed out that adjectives can take tense-terminations directly affixed to their own roots. When used in this form, they are regularly conjugated.
- (2) The adjective thus used may be compounded with the superlative particle *sâng* (see page 8), *e.g.*, didâ = is big; di-sâng didâ = is huge, gigantic, very big; idâ = is good; î (sâng) idâ = is extra good, very good.
- (3) Verbs may be, and frequently are, compounded with one another.
- (4) The sense of repetition is conveyed, not, as in Kachari, by compounding the verb, but by the insertion of *dai* between the root and the tense termination, *e.g.*, pât-dai-jo = come again; tâ-dai-jo = go again. This particle, *dai*, has no meaning apart from verbs.
- (5) The word *tâ* inserted between the root and tense termination conveys a sense of completeness, *e.g.*, pâng dâ, ran; pâng-tâ dâ, ran away.



- (6) The verb is intensified in another way by the insertion of *kâm* between the root and tense-termination. This *kâm* conveys the sense of the action being completed or finished, thus, *tâ téo kâm-dâ mê*, is the work completed? *têo kâmdâ*, the work is completed.
- (7) As in *Kachari*, the latter part of the noun is occasionally repeated in the verb expressing the kindred action, thus *biji enjigû*, (the tree) seed will seed. This form is very rare.
- (8) In negative verbs, the force is greatly intensified by prefixing as well as affixing *mâ* or *mâk* to the verb, thus, *mâ-têo-mâ*, in addition to the meaning assigned to *têo mâ*, *i.e.*, "not done," conveys besides the idea that nothing *whatsoever* has been done.
- (9) Necessity is expressed by the word *rênarê*; thus, you must go = *nâng târâ rênarê*.
- N.B.*—It will be seen that *rênarê* is preceded by the infinitive mood.

## V.—ADVERBS.

### 1.—ADVERBS OF MANNER.

The following are the adverbs of manner in common use:—

Gûlûnglâ	quickly.
Endaigûm	how ?
Bâlânâ	many.
Gijinâ	few.
Kôi-kôi	slowly.
Ai gûm	in this way.
Ô-e-gûm	in that way.
Íbi	better.
Shiâbí	worse.
I-sâng-í	well, very well.
Shiâgum	badly.
Ai, oi	so.
Êo	yes.
Gă	no.

*Ai* and *oi* are demonstrative pronouns used like the colloquial English *that for so*; as in the sentence—It was so dark (*that* dark) that I could not see.

Adverbs can take tense-terminations directly attached to their own root, the verbal stem being omitted; *e.g.*, *aigûm*, in

this way; aigûmdâ, it is in this way; endaigûm, how ?  
endaigûmdâ, how is it ?

## 2.—ADVERBS OF TIME.

to-day .....nâmai.  
to-morrow .....enjonai.  
yesterday .....enjimai.  
the day after .....endâmai.  
now .....chûnâ.  
always .....nainshâng.

Never is expressed by a double negative, as, *mâ tâ têo mâ*, he *never* works.

sometimes.....endâ-endâ dû, mâdeoga.  
whenever .....gâdâdan tingga (what time).  
before .....endâgâ,  
afterwards .....nâgâ, nânai, î.  
then .....jipân, jipân tingga.  
soon .....gûlûn.  
late .....biting têdâ (the time is long).  
when.....endaïdau (interrogative and relative).  
in the morning.....tingjoshûn.

Some of these adverbs admit of being declined as nouns.

## 3.—ADVERBS OF PLACE.

here .....	âliâ	above .....	engâng
there .....	ûliâ	below .....	bâgâng
where .....	endaigâ	elsewhere ...	gâdabâ bângga
bisingâ .....	within	far.....	dêoda (is far)
behind .....	nâjo	near .....	nâda (is near)

## VI.—PREPOSITIONS.

The words corresponding to the English prepositions follow the noun as they do in Kachari, and do not precede it. They are—

among ...	bisinga	behind .....	nâ
around ...	enjêtun, or lung lung shu	between.....	nanggili
		below .....	enkangbê

The preposition *on* is denoted by the locative case, as *gâdiga*, on the ground.

Until, *mâktâ*, as *wângmâktâ*, until he comes. It is really a participial form, = he not having come.

With (in the sense of company), *kangme*, *bakângmê*.

Without, *galajjai* (being nothing).

For, *shi*; as, for what? *endai shi*?

from .....	<i>gênê</i>	up to.....	<i>bêpêgâ</i>
to .....	<i>gâ</i>	like .....	<i>gûmdâ</i>
in .....	<i>gênê</i>	on account of.....	<i>jidêgê</i>
with.....	<i>naiê</i>	<i>bârêga</i> .....	above
by .....	<i>naii</i>	<i>kêm</i> .....	across
	after .....		<i>nâ</i>

*Against* is denoted by the locative case, as, *jingbang ga gomdida*, he leaned *against* the tree.

## VII.—CONJUNCTIONS

Conjunctions are very rare in *Nâga*; in fact, those of most frequent occurrence in other languages, as *and* and *if*, are unknown in this language. The conjunction is replaced by the participle as a general rule, *e.g.*—

“I went and returned,” *ânûi tâ-shê wâng-dai-da* (lit., I, having gone, returned).

“If it is hot, do not go,” *gulumlajjai tâ-sho* (lit., it being hot, do not go).

but, nevertheless.....*sârainde*

because .....

therefore .....

else, or else.....

if .....

Until, or so long as, is expressed by the verb with a negative, as, *nâng jai mâkta*, so long as you live, or, until you die, literally, you not having died.

The disjunctives *neither* and *nor* are not expressed: *nâng wângmâk, ânûi wângmâk*, neither you nor I came.

## VIII.—INTERJECTIONS.

The more common of these are—

hush!.....*nao-sho*!

alas! .....

bravo! well done!...*î-î*!

hallo! .....

## PART III.—SYNTAX.

It is impossible in a language so little known as Kachcha Nâga to lay down a complete Syntax; and though a few leading rules are given below as a guide, the student will, in most cases, be able to form a more correct idea of the formation of the language, and the variations the parts of speech undergo when brought into syntactical relation with one another, from the illustrative sentences attached.

## GENERAL RULES.

- (a) The verb does not agree in person and number with its subject, but remains unchanged, the plural or singular significance being conveyed by the subject.
- (b) A noun and its pronouns *may* be the nominative to the *same* verb: thus, though incorrect in English to say, "the boy he is good," it is allowable in Nâga. This form, however, is rather rare.
- (c) The adjective follows the noun.
- (d) When two verbs come together, the *former* must be in the infinitive mood, *e.g.*, "lurâ pâgjo," "run to get," lit., to get, run.
- (e) The negation in Nâga admits *two* negative words thus:—He has done nothing = mâ tâ tômâ, lit., he has *not* done *nothing*.
- (f) As a general rule ideas in Nâga are conveyed in as few words as possible, but an ellipsis is not allowable when the employment of it would occasion obscurity, or weaken the force of the sentence.
- (g) The interrogative in Nâga is shown, not by an inflection of the voice, but by affixing a word to the sentence. This word, *mê*, has no separate meaning of its own.

It is of the utmost importance in all sentences where the sense of interrogation is intended to be conveyed that this symbol should not be omitted.

Its omission, in spite of any inflection, would in Nāga very often completely change the sense of a statement or sentence, thus—

“Jingbāng lâdâ,”...it is a tree.

Here, whether the voice be inflected or not, the sense conveyed in Nāga is that the object referred to is a tree and that the fact admits of no question.

“Jingbāng lâdâ mê”...is it a tree? or, a tree is it? would show the interrogation.

## SENTENCES ILLUSTRATING THE USE OF THE NOUN OR SUBSTANTIVE.

### 1.—NOUNS.

#### (a).—Gender.

(The men and women) have come.	(minâ'mî, mipûi'mî) pâtdâ (or wāngdâ)*.
(The girls and boys) are playing.	(hânâ'mî, hêlêô'mî) chû'nâ entâdâ'.
(The buffalo [male]) is savage.	(gû'bûi'shêi) balai'kû-dâ.
These are (bulls and cows)	(bâshêi', bûbûi) lâlé'.
(Men and women) are working.	(minâ'mî, mipûi'nri) chû'nâ tâ têodâ'.
(The old man) has come	(gi'ji'pô) pâtdâ'.
(The old woman) has come	(gi'ji'pai) pâtdâ'.
The married (men and women) do not dance.	(minâ'mî, mipûi'mî) bâ'nâ'-pêo lujainê limmâk.

#### (b).—Number.

(The children) are bathing.	(bânâ'mî) dui piâdâ'.
(A man) has come ...	(minâ' kât) pâtdâ'.
(The men) have come ...	(minâmi) pâtdâ.
Where is the (mithan)? ...	(bui'sāng) endai'gâ mê'?
(The mithans) are in the jungle.	(buisāng'dûng') hen'nâm'gâ lâdâ'.
(The villager) is coming...	(gô'lô'mê) chû'nâ wāngdâ'.
(The villagers) have come	(gô'lô'mî) chû'nâ wāngdâ'.
Where is (the woman)? ...	(mipûi'ki) endai'gâ mê'†?

\* NOTE.—Pâtdâ and wāngdâ have the same significance.

† It will be noticed that the substantive verb is omitted.

Where are (the women)? ...	(mí'pû"mî)endai'gâ mê'?
I hear (a tiger) ...	(há'râg"dikî) chú'nâ shêodâ'.
I heard (the tigers) ...	(há'râg"didûngkî) shêodâ'*
Is (the dog) barking? ...	(hê'tê) chú'nâ tâng'dâ mê'?
(The dogs) are barking ...	(hêtê'dûngkî) chú'nâ tâng- dâ'?

(c).— *Case.*

Where does he live (in the village)?	jî [gólô (gâ)] endai'gâ bâm'- dâ mê'?
Is he coming (from his house)?	jî (gígênê') chú'nâ pâtdâ'- mê'?
Cut (with a knife) ...	(kêkănê) bijo†.
(Give me) a plantain ...	há'râng"ôji (â-hâng pêjo)‡.
The deer (came from the jungle).	rêhê (hennâm-gênê') pâtdâ.
I gave them money ...	ânûi jîmihâng râng-gâng pêdâ.
The men (of that village) are strong.	tî râmâ-gû' (or gólô-gû). mí'nâ"mî prânji-dâ.
Take wood (from the fire)...	(mî-gênê) jîng têtâcho.
I will shoot (a pigeon) ...	ânûi (tê'pênâkî") kâpgû.
Bring (them) some water ...	(jîmî hâng') duí têtâcho.
I come (from the plains) ...	ânûi (bening'-gênê") pâtdâ.
(His child) is dead ...	(jîgû) bâná jaidâ.
(The man's) head was broken	(mí'nâgû") mipêi pângdâ (or pângdi-dâ).
There are no fish (in the river).	(engêyokigâ) hâkâ gâlê.
It is (his) cow ...	(jîgû) godômdâ lâdâ.
It is (my) duty (work). ...	(âgû) tâ da.
The owner (of the) horse has not come.	hokôn (gû) bâm'pan"pêo wâng-mâk.
Give (me) a little ...	(â-hâng) (or, ânûi hâng) gijiná pêjô'.

\* The acc. sign is sometimes omitted.

† *hàng* is substituted for *dúi*; either form may be used.

Strike (a match)	...	(mi-rêpki) téojo.
Boil the water	...	dûi lûmgaijo.
Give (him) a gun	...	(jihâng) hêgimi pèjo.
Buy a spear (from the shop-keeper).		(hâôm pèogênê) hengáo lûjo.
There is nothing (in the house).		[gigâ (or gîgene)] mâ-dâ-mâk.

## ADJECTIVES.

A (good) jhúm	...	lû (idâ).
A (deep) river	...	engêoki (jûkdâ).
A (bad) man	...	minâ (shiâ dâ)
A (high) hill	...	rêhi (hûdâ).
A (long) shot	...	kâprâ (têdâ)*.
Is he (strong)?	...	jî (jidâ)mâ?
The liquor (is good)	...	iao [sâg(zâg)idâ]†.
Bring a (long) cane	...	rêhêt (têdâ) têtácho.

*Adjectives (comparison of)*

Men are (taller than) women		(mipûimi-hâ) minâmi hûdâ.
Boys are (stronger than girls).		(hêlêômî-hâ) râhângmî jidâ.
He is the bigger (of the two)		(hâng ganâ-ha) jî didâ.
This house is larger (than that)		ai-gî (ûi gî-hâ) didâ.
The elephant is (stronger than the rhinoceros)		(gôndâ-hâ) hapûâ jidâ.
This is sweeter than that...		(ûi bôshô-hâ) ai gumdâ.
These hills are higher than those		(ûi rêhi-hâ) ai hûdâ.
This is the (best of all) ...		êntêônâ-dê ai idâ.
Give me (the largest) ...		ânûiki (bâlânâ-dê di) pèjo‡.
Which is the biggest? ...		bâlânâ-dê endai didâ?
This is (the largest house)		ai gî (bâlânâ-dê didâ)

\* lit., it is far to shoot.

† lit., is good to drink.

‡ *bâlâmidî*, of all, among all: *di*, short of *dâdi*, big, large.

*Adjective numeral.*

Bring (forty coolies) ...	(minâmî râldai) têpâcho.
Only (three men) have come	[minâ ( <i>mi</i> optional) gûjùm] pâtdâ.
I shot (two deer) ...	anûî (rêhê gânâ) kâpdâ.
Buy (six fowls) ...	(enrûî sûrûk) lûjo.

## PRONOUNS.

*Personal.*

(I) shall go ...	(ânûî) tâgû
(We) are coming ...	(ânûîmî) pâtdâ (chûnâ).
(He) is alone ...	(jî) mîkân lâdâ.
Where are (you) going? ...	(nâng) endaigâ tâgû?
Where are (they)? ...	(jîmî) endaigâ?
Will (you) come? ...	(nâng) pâtgû mê?
Have you seen (my) dog? ...	(âgû) hêtê nâodâ mê?
Give (me) the gun ...	ânûîkî* hêgimi pêjo.
Show me (his) house ...	(jî) băgî ânûîkî nâopêjo.†
(We) can see ...	(ânûîmî) nâoduidâ ( <i>or</i> dâlê).

*Other Pronouns.*

The men (who) ran away have come.	minâmî (châôlo) pâgdâ chûnâ pât-dai-dâ.
Where is the man (whom) you saw?	nâng minâ (châôloki <i>or</i> châôlohâng) nâodâ chûnâ endaigâ mê?‡
The coolies (who) came returned.	minâmî (châôlo) pâtdâ tâdaidâ.
(Who) has come? .....	(châôlo) wângdâ?
(Whose) cow? .....	(châô-gû) godôm.
(From whom) did he buy rice?	(châô-gênê) shibi lûdâlê?
(What) is in the house? .....	gîgâ ( <i>or</i> gî-gênê) (endai) lâ?
(What) is the matter? .....	(endai) têodâ?

\* ânûî-*hông* equally correct; âhâng may also be used.

† The pronoun jî has not taken the sign of the possessive case. Either jî or jîgû is correct. Again, gî, house, is preceded by bâ. This bâ has no meaning, but is inserted for the sake of euphony.

‡ *Châôloki* or *châôlokihâng* very often appears *châôlo* simply, *i.e.*, who you saw, instead of whom you saw.



(These) trees are big .....  
 (Each one) will get  
 four annas.

(How many) men are  
 there?

(Many) men have gone ...

There is (nobody) in the  
 village.

(How many) have gone?...

(How many) tigers did  
 you see?

(ai) jingbangjêo didâ.\*

(hâng-kât hângkât) siki-  
 siki lûgû.†

minâ (mî) endaigûm lâdâ  
 (or chûnâ lâdâ).

minâmi (bâlânâ) pâtdâ (or  
 chûnâ pâtdâ).

gôlôgâ hângkât bammâk.‡

endaigûm tâdâ?

nâng hârâgdi, or hârâg  
 dikî (endaigûm) uâodâ?

### VERBS.

#### Active.

The men (have cut) the  
 paddy.

Men and women (live) in  
 the village.

He (goes) to-morrow .....

Are you (eating)? .....

Do you sleep in the house?

Do you (live) in the hills?

I (had gone) away .....

Are they (cutting) grass?

He went to the plains yes-  
 terday.

They have all (come) to  
 the village.

Will you (cut) the jhúms?

minâmi jêo (chûnâ  
 gâtdâ).§

minâmi mipûimî gôlôgâ  
 (bâmdâ) or (chûnâ  
 bâmdâ).

jî enjomai (tâgû) (lit.,  
 will go).

nâng (têo mê)?||

nâng gîgâ (iâidâ mê).¶

nang rêhigâ (chûnâ lâ-  
 dâ mê)?

ânûi (tâdâlê).

jimî rêhêo gât mê?||

jî enjimai beningdâ tâdâ.

jimî êntêorâ gôlôgâ  
 wângdâlê.

nâng lûga (gâtgû mê)?

\* ai may be used in the plural form, ai-kêdâ. In this sentence, the trees, jingbangjêo, show that ai is used with a plural sense.

† The distributive sense is conveyed by repeating the numeral.

‡ Nobody is expressed by the word for one person, hângkât, and the negative form of the verb bâmra, to live, stay.

§ Gâtrâ takes the place of birâ, to cut, when referring to rice or any crops. It is used in no other sense.

|| These are instances of the use of the bare root of the verb.

¶ The sense is made more complete by putting chûnâ before the verb—chûnâ iâidâ mê.

I (will bring) the men in the evening.	ânûi hêgigâ minâmi* (têpâgû).
Next moon (month) I will send them	ânûi kêôkâtgâ jîmî (pê- tâgû).†
When are you to (give) the men?	nâng endaidau minâmî (pêrá shi?)
They (will) all come .....	jîmî êntêonâ (pâtgû).
(Go) to the village now...	chûnâ gôlôgâ (tâcho).
I (will go) there at once...	ânûi chûnâ ûliâ (tâgû).
(If you go) you will be paid (get money)	(nâng tâlaijai) râng gâng lûgû.
(Had I gone) it would have been well (good).	ânûi tâlaijai idâlê.
You (could) work.....	nâng tâ têu-duidâ.
He goes (to search for) the deer.	jî rêhê (pêorâ) tâdâ (or chuna tâdâ).
(Having) arrived I shall stop.	(chângshê) bângû (ânûi understood).

It will be noticed that case-terminations in nouns are very often omitted. The *singular* form with the *plural* significance is also not uncommon.

### Passive Voice.

Deer (are found) in the jungles.	hennâmgâ rêhê (juishê lâdâ).
They (are caught) in traps.	jîmî têpîung (tokshê lâdâ).
It (had been) shot with a gun.	jî hêgimi gênê (kâpshê) jaidâlê.‡
You (may be hurt)..	hâzâm (duilê).§
(Having been caught) I was punished.	ânûi (nimshê lâdâ) sâzâ lûdâ (or hêrêô-dâ).
On account of the child I (was not sent).	hânâmê lâdêgê ânûi, or anui- kî, (empât kai mak).¶

\* Or the in singular *minâ* could be used.

† Next month is translated by kêôkâtgâ, *lit.*, in one month.

‡ Kâpshê jaidâlê = had died shot.

§ You may be hurt is translated by You (understood) *hâzâm duilê*, may get a wound.

|| *Sâza* is a corruption of a borrowed word; the latter term, *hêrêô-dâ*, *lit.*, got trouble, is more correct.

¶ *Empât kai mak*:—the *dâ* is replaced by *kai*, apparently only for the sake of euphony. With the negative, the participial *shê* falls out.

*Negative Verbs.*

He (does not come) from the village	jì gôlôgênê (pât mâ).
I (will not go) ...	ânúi (tâ mâ <i>or</i> tâ mâk).
Are you (not going) out ?	nâng jîjêsho-gâ (tâ mâk mê)?
They (will not arrive) ...	jîmî (chângmâlê).
I (could not get) the coolies	ânúi minâmi, <i>or</i> minamiki, (juilâgdâ).
It will (not rain). ...	tingrúi (rúi mâk).
Is it (not raining)? ...	chúnâ rúi (rúi mâk mê)?
I cannot go this morning ..	ai tingjoshûn (tâkailâgtâ).
Can you (not go) now ? ..	nâng chúnâ (tâkailê mê)?
I (had not) a gun to shoot with	ânúi kâprâ hêgimi (gâdâ) ( <i>or</i> gâdâlâ mak).
Had they (not) guns ? ...	jîmî hêgimi (gâdâ mê)?
Why did they not come ...	jîmî endaishi (pâtmâ mê)?

It will be seen that the tense-terminations are omitted when the verb is used in its negative form, thus, "does not come" appears as *patmî* "not come," the tense-termination, *dâ*, being dropped. These omissions very often obscure the sense of a sentence, though, as a rule, the past or present sense can be gathered from the context.

*Other Verbs.—(See pages 18-19).*

He (has done nothing whatsoever)	jî (mâ-têo-mâ).
It (is of the very best) ...	jî (î-sâng-idâ).
He (is very very ill) (very seriously ill)	jî (enrâ-sâng-enrâdâlê).
You (are exceedingly bad).	nâng (sbiâ-sâng-shiâdâlê).
It is exceedingly good ...	jî (î-sâng-idâ <i>or</i> idâlê).
There (is nothing at all) to fear	hingrá (mâ-dâ-mâ).
(No anxiety whatsoever) (is)	(mâ nâng-mâ).
There is great (exceed- ing great) anxiety	(nâng-sâng-nângdâlê).

It is [huge (very large)]	jì (di-sâng didâ, <i>or</i> didalê)*
This tree (is exceedingly tall)	ai jingbâng (h u - s â n g hudâ).
Is the tree (so very very tall)?	jingbâng (hu-sâng hudâ mē)?
It is (quite close) ...	jì (nâ-sâng nâdâ).
It (is exceedingly far) ...	jì (dêô-sâng dêôdâ)
(Will) you (come back again)?	nâng (pât-dai-gû mē)?
I (shall go again) ...	ânûi (tâ-dai-gû).
(Have) they (gone back to the village)?	jîmî gôlôgâ (tâ-dai-dâ mē)?
(You) (run back again) ..	nâng (pâgdai-jo).
[Fire again (shoot again)]	(kâp-dai-jo).†
(Will) you (fire again.)?	nâng (kâpdai-gû mē)?
(Is) the work [entirely (quite) complete]?	tâkâm-dâ mē? <i>or</i> tâ têu-kâm-dâ mē?
It is (necessary) for them (to go)	jîmî (târâ rênarê <i>or</i> rênadârê).

## ADVERBS.

You must come quickly ...	nâng (gûlûngla) wângrâ rênalê.
(How) shall I go? ...	ânûi (endaigûm) tâgû?
How will they come? ...	jîmî (endaigûm) pâtgû?
There are only a (few) ...	(gijinâ) lâ <i>or</i> lâlê.
You walk (slowly) ...	nâng (kôê-kôê) tâdâ.
Do the work in this way...	aigûm tâ têujo.
We will go to-day ...	ânûimî nâmai tâgû.
He goes to-morrow ...	jì enjomai tâgû.
We will go in the morning.	ânûimî tingjoshûn tâgû.
It is below the hill ...	rêhi kângâ lâdâ.
The village is above the river	gôlô engêoki bǎrogâ.

## PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS.

I have come from the village.	ânûi gôlôgênê pâtdâ.
Go to the village ...	gôlôgâ tâcho.

\* *didâ* or *didalê* are both correct.† you (*nâng*) understood.

I went up to the deer ...	rêhê bépégâ tâdá.
It is like a tiger ...	jí hârâgdi gûm-dâ.
On account of the rain, I did not come.	tingrûi dègê ânúi pátinâ.
Because you did not come you are punished.	nâng wâng mâ dègê nâng bânglâ-dâ.
He therefore left the village.	jídègê gólógênê tâdá.
Alas! he is dead ...	Haihâ! jí jaidâ.
Hallo! come here ...	Hó-ai! áliá wángjo.
Hush! he will hear what you say.	nao-sho! jí sâm shéogú.
Well done! bravo! ...	í-í!

## GENERAL CONVERSATION WITH A VILLAGER.

Where is your village? ...	nâng-gû góló endaigâ mê?
How many houses are there?	gî endaigûm lâlo?
There are forty ...	râdai lâ (or lâdâ).
Of these how many pay revenue?	endaigûm lâlo râng gâng pêrâ mê?
Thirty-five ...	shimrêô.
What (how much) do you pay per household?	gâlâg kâtgâ endaigûm pêlo mê?
Two rupees each household...	galâg kât râng-gâng ganâ.
Is the land about you good?	nâng engêokûngâ gèdê ídâ mê?
Not very good: not very bad	í gâsâng mâ, shiâ gâsâng mâ.
Last year we got plenty	enjikûm bâlânâ lûdâ.
Are there many tigers? ...	hârâgdi bâlânâ lâ mê?
Yes, we fear them greatly ...	lâ, hing sâng hingdâlê
Do they carry off (seize) men?	mînâmiki engê dâ mê?
Yes, six men have been taken this year.	minâ sûrûk ânai kûm engêdâ.
Have you no guns in the village?	gólógâ hégimi gâ mê?
Yes, but we cannot shoot the tiger. He is very cunning.	lâ, sâraindê hârâgdiki kâplaglê: jí enchingdâ (or enching-sâng-en- chingdâ).

Your village must supply five maunds of rice.	nâng gôlô shibi mingêo pêrâ lâmui ( <i>or</i> pêra rênarê).
Where shall we take the rice?	endaigâ shibi têtâgû?
Take it to Gunjong ... Give the coolies to-morrow morning.	Gûnjûnggâ têtâcho. tingjoshûn minâmî pêlo.
How many coolies are requir- ed?	minâ endaigûm lâlo mê?
There is a puja in the village. How long will it last?	gôlôgâ hârâtêo lâlê. lâng endaijo têogû mê?
Five days	lâng mingêo.
What is your case? ...	sâm endai mê ( <i>or</i> endai sâmlo.)
My rice has been stolen. When?	âgû shibi hăgâdâ. daidaulo mê?
Yesterday evening, I have caught the thief.	enjimai hêgigâ, hăgâgâpêo nimdâ.
Your case will be taken up to-morrow.	enjomaini nâng-gû sâm shê- ogû.
Bring all your people ... Are the jhûms burned? ...	êntêonâ bâkâng têtâcho. lûgâ mi gaidâ mê?
No, there is still a (one) month left.	chûnâ kêokât lâge rê*.
Is your cotton good? ...	nânggû galâng idâ mê?
Yes, exceedingly good ...	i, sâng-idâlê.
What is the price per maund?	mâond (H.) kât permi en- daigûm mê?
Four or five rupees ...	kâng mâdai, mingao.
Is there any shikar here?	âliâ hêtêo lâ mê ?
Yes, deer, tiger, and pig.	rêhê, hârâgdi, gabâk lâdâ.
Come out with me to-morrow to shoot deer.	enjomaini â-kângmê têtêo kâprâ wângjo.
Are there any fish in this river?	engêokigâ hâkâ lâ mê?
Now there are a few ...	chûnâ gijinâ lâlê.
In the rains there are many	gobokdaugâ bâlânâ lâ.
Can you catch them with a rod?	kâkwê jû jainê lûgû mê?

\* *Lâge* (is required) is Assamese: *re* is an Assamese emphatic particle.

Yes, but a net is better ...	jaikgênc igúlê.
Will it rain to-day? ...	nâmai tingrûi rûigû mê?
No, not this month ...	gâ, âliâ kêogâ gâlê.
Send for your headman ...	mâtaimî gûlo.
There are two headmen ...	mâtaimî ganâ lâdâ.
Send for both ...	hâng-ganâ gûlo.
Sir, one is ill ...	Sâhib, hâng kât enrâ-da.
Bring up the other ...	gâdâbâ têpâcho.
He is in the <i>jhûm</i> , but will return in the evening	lûgâ lâdâ, hêgigâ pât-dai-gû.
Tell me when he comes	pâtjainê rângjo.
Have you a wife? ...	bânâo lûdâ mê?
Yes, I married last year ...	ê-ô, enjikûm ânûi kûdâ.
Where are your children? ...	bânâ endaigâ mê?
They are in the house ...	gigâ lâlê.
Do they work? ...	tâ têodâ mê?
Yes, a little (do a little) ...	gijinâ têodâ.
Do you eat opium? ...	gâni têo mê?
No, it is not our custom ...	gă, bâshê mâk.
Are they Kacharis or Nâgas?	hârâmi êmpêomi lâ mê?
No, they are Kukis ...	gâ, lântamî lâdâ.
From what village? ...	chaô râmê?
I do not know ...	ânûi jimâk.
Come again in the evening...	hêgigâ pâtdaijo.
Bring the headman with you	mâtaimî bâkang têpâcho.
Is there any sickness in the village?	gôlôgâ enrâdâ mê?
Three men have died this year.	anaikûm minâ gûjûm jaidâ.
One died from cholera ...	hâng-kât hârâshiâ-gênê jaidâ.
Were they young men? ...	râ hângmî ladâ mê?
Yes, they were unmarried ...	ê-ô, bânâo kûmârê.
Did they die in the plains or in the hills?	tajêning, enjêbâk jaidâ mê?
They died in the village ...	gôlôgâ jaidâ.
Sâhib, when do you leave?... Early to-morrow, and return the next day.	Sâhib, endaïdau târâlâ? enjomai tingjoshûn, nâna pâtdaigû.
I have brought you some plantains.	hârângôji tapâtdâ.
I can show you some shikar	ânûi hêtêo naoluiâ-dûi.
There are deer and bear	rêhê hogôm lâdâ (or lâlê).
We will go to the place later	ânûimi nânaigâ ûliâ tâgû.

What work is your village  
doing this year?

We are working on the road  
On which road ...

On the old road ...

You must work for two  
months.

What is your mauzadar's  
name?

Have you seen the Sahibs?...

Cut the thatching-grass and  
posts now.

Bring some fowls and eggs...  
There are none in my house .

Men are wanted to make  
soldiers:

How many gods are there?  
There are three or four, and  
many evil spirits.

On sickness, do you sacrifice  
to the good or the bad  
spirits?

In sickness, to the bad ...

We offer to the good gods  
on the planting of our  
paddy, and such occasions

When a man dies, what is  
done with the body?

It is always buried in the  
ground.

Where do you bury it? ...

If he dies inside the village,  
in front of his house.

Should he die outside, the  
body is buried in the  
jungle.

nânggû râmê (or nâng râmê)  
endai tâ têodâ anaikûm?

ûmpuigâ tâ têodâlê.

endai ûmpui mê?

ûmpui barêgâ.

kéo ganâ tâ têorâ rênarê.

mâtaigû enji châolo mê?

Sahib (or Sahibmi) naodâ  
mê?

chûnâ ensûm engai bijo.

enrûi enrûibûm têpâcho.

âgû gîgâ gâlê (or â-gîgâ  
gâlê).

sipaimi pêrâ minâ nângdâ.

hârâ endaigûm lâlo?

gûjûm mâdai lâlê, hârâ shiâ  
bâlânâ lâ.

enrâ-laijai hârâ têo mê, hârâ  
shiâ têo mê?

enrâ-laijai hârâshiâ-gâ têolê.

hêlê nârâ\* hârâ teodâlê; ji-  
pan tinggâ† (or batingâ)  
têodâlê.

minâ jailaijai gajai bājê‡ en-  
daigûm têolo?

nainshâng nainshâng gêdêgâ  
baidâ (or baidâlê).

endaigâ bailo mê?

gôlôgâ jailaijai, gîjêsho§ bai-  
dâlê.

hennânkanggâ jailaijai hen-  
nângâ baidâlê.

\* The name "hêlê nârâ" is used in reference to a particular "puja" kept just before the "dhan" is planted.

† *jîpan-tingga*, planting-time.

‡ *Lit*: the dead body or corpse: the deceased.

§ *gîjêsho*, the place cleared immediately in front of a house, the *Kachari kâkli*.



Why not in the village?...	endai têoshê gólôgâ bai-mâ shi?*
It is our custom; it can't change.	âgû (or ânûimî) bãshê-dâ; chângmâ (or chângmâk).
How many wives can a man have?	bânáo endaigûm lâlô minâ-kât lûduidâ mê?
He may have two, but two are rare.	hâng ganâ lûdui; † hâng-kât, hângganâ lûdui.
Can he leave his wife? ...	bânáo (gâ) tôdui mê?
Yes, if he so wish it ...	ê-ô, bashui-laijai tôdui ‡
Under what conditions (how)?	endaigûm bãsêgênê ?
He pays nothing, but he cannot recover the marriage-price (hêmipê).	Râng gâng pêmâ (or má pêmâ), hêmipê lûrâ bãshi mak dâ.
Can the wife leave the husband?	bânáo bânápêoki (or pêu-ju) to duidâlê mê?
Yes, in which case she does not keep the entire marriage-price.	ê-ô, tô-jai lai (or to-jai-ne) gâsang hêmî lû mâ.
Who inherits the property?	châô né gorôa lûrâ-lo? §
The sons of a man only....	empêomi rûnâ.
Do the daughters receive nothing?	empuimi mādâlû mâ mê?
They only get the ornaments of the mother.	âpuigû (or bãpuigû) bápûa lûgû-dâlê.
The elder son, if there are several, gets the property.	gijing-pêu   bâlânâ lai-jai ¶ gorôa lûgû.

\* *shi* attached apparently for the sake of euphony.

† The portion in parentheses, lit., "one man or two men get two."

‡ *Lit.*, "If he has the heart (*shui*); the *ba* is euphonic, see note † to page 26.

§ See page 16. The *né* after *châô* is probably is an interrogative particle borrowed from the Assamese.

¶ *gijing pêu* = elder son.

¶ The full form would be *lâ-laijai*. Either form can be used.

The younger sons get a little.

What property have Nâ-gas?

They have mithan, pigs, goats, and fowls.

How many mithan does a man keep?

Five, six, and sometimes ten or more.

Are they often killed for pujas?

No, very seldom ...

On a man's death one or two are killed.

What animals are used for pujas?

Pigs, cows, goats, and many fowls.

Formerly did your village dwell in the plains?

No, we have always been in the hills.

Are you afraid of the plains?

Yes, down there (there) we always get ill.

Cholera or small-pox?...

Do you ever work on tea-gardens?

No, not even in the cold weather when we go down

Can you speak the plains language?

A little

I can speak Kachari fluently.

bajai garéo-bápéo gijinâ lûgû.

êmpêo-gâ (or hâng) endai-gâ goroa lâ mê?

buishâng, gabâk, gamê, enrûi lâ.

hângkât buishâng endai-gûmlâlo gailo mê?

mingêo, sùrûk, mâdêogâ garéo lâ-lê.

hârâtêogâ êngi-dâ mê? (or bidâ mê).

gâ, mâ-têo-mâ (lit : no : nothing done to them).

minâ jai-jai-gâ (or jai-laijai) kât ganâ bigû.

endai-endai hârâ têorâ lo.†

gabâk, godôm, gamê; enrûi-o-dê‡ bâlânâ têodâlê.

endâ nanggû (or nâgû) gôlô beninggâ bamdâ mê?

gâ, nainshâng nainshâng enjebâk bamdâlê.

beninggâ hing mê?

ê-ô, ûliâ nainshâng nainshâng enrâ dâlê.

hârâshiâ, empê mê?

bâgishâ-gâ endâga tâ têo-dâlê?

gâ (or mâ) § hagârâ ûliâ tâ jainê tâ-têo mâ rê. ¶

bening kwâ rângdui mê?

gijinâ.

hârâm kwâ bâlânâ râng-duilê.

\* For the sake of euphony, each word should be followed by *dé*: thus—*buishang(dé)*, *gabâkdé*, &c., &c. This *de* appears to be Assamese.

† *Lit.*, What—what is (there) to do puja (with)?

‡ This *o* and this *dê* are both Assamese particles of emphasis.

§ For *gâ*, no, not, *mâ* is sometimes substituted.

¶ The *re* is an emphatic particle.

Which is the harder? ...	châô jilá (or jidâ)?
The plains language ...	bening kwâ jidâ.
Is the Nâga language hard?	em kwa jidâ mé?
No, it is not ...	mâ, ji mâ.
You will be able to learn (it) in three months.	nâng kêo gújùmga jigû.
Will you teach me? ...	nâng âjû gédêgû mé?
Yes, for three months ...	ê-ô, kêogújùm-gênê.
Good, come from to-mor- row to my house.	idâ, enjomai-gênê âgu gigâ wângjo.

### EXERCISES.

I.—My complaint is against the headman of my village. Three days ago he got an order to supply ten men to work on the roads. This year I have done ten days' work, and other men should be taken. I told the headman this, but he did not listen to me. I wish for a paper excusing me from work.

\* Âgû sâmsârâ mâtainê sâ pêrâ dâ. Lâng gújùm dâ, umpui têorâ hûkûm lûdâlê minâ hâng gârêo pêra. Dûkûm anûi lêng gârêo tâ têoda; gâdâbâ nûng têtârâ rëndâlê. Ânui matai jî sâmjê rângdâ, jî shêô mâ. Chuna ânui mâf lûrâ laishi kédâ.

II.—I have come up to say that our villagers are now cutting their paddy. They ask for eight days' leave before giving coolies for Government work.

Ânui chunâ ai sâmjê rângrâ pâtdâ: chûnâ â râme lû gât-dêgê. Lâng dasât chûti pêlo, chûti châng-laijainê tâ têogû.

III.—The men in our village are having a great dispute. Some years ago there were only ten households and the waste land was sufficient. Now we have twenty households and there is no waste. The village next to ours is small, and they have much waste land, but will not let us jhûm on it. We ask that some of their land may be made over to us, and the quarrel settled. The quarrel has now been going on for four or five years.

Anui râmê-nûng hêgê-sang-hêgê dâ. Endâgâ gâlâg gârêo bâmddâ, hâram kê-sang-kê dâle; chûnâ gâlâg êngaidâ, hâram gâdâ. Nâmdâgâ† gôlô gajêi brâmi,‡ hâram kédâ,

\* *Lit:* I have to state (give) a grievance (of) against (with) the headman, &c.

† Neighbouring village.

‡ Idiomatic, meaning "the lesser one."

â-râmehângâ birâ pêmêogô.\* Ânúi chûnâ êmpau-dêgê† gâsâ pêdâ, pêlaijai sârn chákûdâ.‡ Hêgê kûm mâdai mingao dâ.

IV.—This man married my daughter, and by our custom should have paid me the sum we had agreed to, Rs. 40. On the marriage, he gave me two goats and a pig; and he said that in two or three days he would pay Rs. 25. Every month he says he will pay; but he does not do so. I ask that the man be called in and made to pay. It is now five months since the marriage took place, and I can get no money.

Ai minâ âgû bânâ-jê bânâo kûdâ; ânûi bâshê-gênê râng gâng rãdai pêrãdâ; iãopo gênê§ gêmê ganâ, gabák kêokât pêdâ; jî rângdâ lãng ganâ lãng gûjûm-gênê râng gâng ênkai nimgao pêrâ. Kêo-kâtgâ jî rangdâ pégãdaigu; chûnâ pêmak (or pêmãrê); ânûi gênê rângdâ chûnâ gûpãrã jî (i) hukum pégû. Chûnâ iãopo-bã kêo mingaodâ, râng gâng jui lãgdãmê.

V.—I have brought in four tiger skins. All are big tigers. I petition that a reward may be given to me for each one. In the village we have two leopard skins, which I will afterwards bring in. All the animals were caught in traps. One, the big one, had for three years carried off goats, pigs, even mithan, from the village. He was very cunning, we could not catch him. I wish, after getting the money, to return quick to the village.

Ânúi hãrãgdi bêgêi mâdai tãpãdã: entêonã gadi-bã dã: ânûi nêodã kãt kãt shê permi pégû: ânûi gôlôgã hãrãgdi ga dê or di biriah ganã lâ (bêgê); nãnã tãpãgû (or ì tãpãgû). Entêonã tãpũng-gênê tãodigô: kãt gadi-bã lâ, kûm gûjûm-gênê â-rãngã (gôlôgã) bãm bãm shê|| gabák-dung, gãmê-dung, gûbũi-dung engi-dãle: enching-sang-enching dãlê (or dêgê), lû-mã-ko; ânûi âsuiã râng gâng lûrãpshê tãrã nêdã.¶

\* Pêmêogô, idiomatic, "will not let or allow."

† "After conversing."

‡ Chákûdã, conveys the sence of "finished, settled," thus, "sãrn chákûdã," the quarrel ended or punished.

§ iãopo-gênê, since the marriage-feast.

|| bãm bãm shê, lit., remain, remain; the word is repeated to give force.

¶ "Nêdã" points to a desire or inclination, thus, "tãrã nêdã," wish to return, to go, &c.

## SONGS. †

## I.

Hêgwâng pêu ki (gî): shêgwang ilê, âtain.  
 Maiju buisê hânglem lairuilê;  
 Hêgwângpêu kî bâmen daïdai rengbong  
 Kêliâng kimtan lairuilê.

*Translation of above.*

See the house of the Râja; the Râja is good.  
 The girls and youths come to dance;  
 See the fine toucan beaks in his housé;  
 See (and he as finely dressed as) the tail and beak of the  
 toucan sitting with him.

## II.

\* Shûshâ batâ réjûlê, bêpi rit-lâng sêjêlê;  
 Hêgwâng-pêu ki gédiloâng rengbong bêsâ  
 embin sêjêlê.

*Translation.*

Girls (young women) move your feet with energy;  
 In the house of the great Râja, none but a good dance is  
 allowed.

---

\* "Shûshâ," also "sâpjô," stand up.

† Literal translation, taking the words as they come in Nâga:—

## I.

The Râja house his: he (that Râja) good is, all together (boys and girls) ornaments (bracelets, armlets) putting on dance the best (as well as possible) the Râja his house in, in front of, like the beautiful hornbills (dressed as well as them), there stand ("dance" understood).

## II.

Stand up, together (all at once), properly move feet: feet properly dance (move from side to side).

In the Râja house (Râja his house) like the toucans (the sound of the wings when flying) let your dance (the dance) be good (or must be so good) not good is not allowed.

## III.\*

Hêgwângjê hingsâng bádarejû hingmâ.  
Hegwangju ênjê bâkgai mihai jô-jô, hingjû, kelum sêlâlê.

*Translation.*

We fear the Râja: the headman we do not fear so much.  
A hundred and more persons are continually paying him  
homage.

## IV.

Enki mâpui jian tâbin kêjui.  
Bing-bing ensim rinnê sêjêlê;  
Hêgwângba† pèo pát nâolô relêô kinrâ,  
Aikum gnaomârêlê.†

*Translation.*

The cloths of Manipuris are of very many kinds.  
The young women work the same kinds:  
Father of Râjas come and see quickly:  
You have never before seen anything like them.

† *Hêgwângpéo* is often pronounced as *sêgwâng péo*.

‡ *Gnaomârele*, also *naomârêlê*.

\* Literal translations:—

## III.

Râja (all) fear others (Mantris: Ministers) not fear (we do not  
(fear) much (many) Râja (to the) one-hundred more (and more) throw  
salaam (pay respect) continually.

## IV.

Manipuris cloths (may also be read as ornaments: bracelets) rattle  
(rustle) in many ways (make rustling noise of many kinds).

Râja (the father of) come see, like these girls (you) have seen  
nothing like.

*Note.*—These songs are so idiomatic and words are used with such  
variations in the significance usually accorded to them that it is very  
difficult to give a literal translation.

## VOCABULARY.

IN the Vocabulary most of the words in every-day use will be found, and also the greater number of those used in the foregoing sentences and reading lessons.

	A.	Basket	Barák.
		Bat	Helem.
A or an	Kát.	Bathe (to)	Duiîpiará.
Abode	Haki.	Bázár	Jaiki.
Absent	Gâlê (is not).	Be (to)	Lârá.
Abuse (to)	Sám-shiâ rân-grâ.	Bead	Hêtêo.
Acid	Hiâ.	Beam	Harâ.
Afoot	Mîpiâ.	Bear	Hogôm.
After	Nâ.	Beard	MimuiMai.
Air	Ting-kai.	Beast	Hatêo.
Alike	Gûmdâ.	Beat (to)	Bêorâ. <i>76.</i>
All	Êntêonâ.	Bed	Gâiaibâm.
Alone	Mikân.	Bee	Giliâ.
Angry (to be)	Balûngpûmrâ.	Before	Rai.
Antler	Bâkê.	Begin (to)	Têorâ.
Arm	Mêpâ.	Behind	Nâ.
Ashamed (is)	Nâmdâ.	Believe (to)	Lonrâ
Ashes	Mimai.	Belly	Migu.
Assault (to)	Matêrâ.	Betel	Matê.
At	Jigâ.	Big	Didâ.
Aunt	bui.	Bird	Enrûi.
Axe	Enrê.	Bite (to)	Engirâ.
		Bitter	Kâdâ. <i>K. a. d. h.</i>
	B.	Black	Tikdâ.
Babe	Bânâ.	Blame (to)	Enguirâ.
Bachelor	Bânâokûmâ.	Blind	Mimik-jidâ.
Back	Mising.	Blood	Hâjai.
Bad	Shiâdâ.	Boar	Gâbâkgêo.
Bag	Hârâo.	Boat.	Hênêki.
Baggage	Gôrôa.	Body	Mipûm.
Bamboo	Enriâ.	Bone	Bârâ.
Banana	Hârângôji.	Book	Laishi.
Bark (to)	Tângrà.	Born	Nâkêo-dâ.
		Boy	Hânâmê.

Brave	Balai-kûdâ.	Dead	Jaidâ.
Bridge	Kâhâ.	Deaf	Gonpâng.
Bring (to)	Têpârâ.	Dear	Hungdâ.
Brother	Âsi.	Deep	Jûkdâ.
Bud	Mâji.	Deer	Rêhê.
Buffalo	Gûbûi.	Desire (to)	Kerâ.
Bury (to)	Bairâ. <i>h. w. u.</i>	Devil	Hârâshiâ.
But	Jidêgê.	Die (to)	Jairâ.
Buy (to)	Lûrâ.	Different	Gâdâbâ.
By	Nâdâ.	Dirt	Hâbâ.
	C.	Dish	Hêgêli.
Calf	Godôm poinâ.	Distant	Dêôdâ.
Call (to)	Gûrâ.	Distress	Hêrêôdâ.
Camp	Ârdâ.	Do (to)	Têorâ.
Cane	Rêhêt.	Dog	Hêtê.
Cash	Râng-kâng.	Drunk	Menaôdâ.
Cat	Miâônâ.	Duck	Dâfâm.
Catch (to)	Nimrâ.	Dumb	Shâpâlâgdâ.
Centre	Nâng-gili.	Dung	Bapâ.
Cheap (is)	Shêodâ.	Dwell (to)	Bâmâ. <i>ch</i>
Chest	Milâng.		
Child	Ânâ.		
Cholera	Hârâshiâ.		
Climb (to)	Gêôrâ.		
Cloth	<i>Phé</i> Pai.	Each	Kât-kât.
Cock	Enrûirê.	Ear	Bâkon.
Cold	Hêgêda.	Earth	Gêdê.
Collect (to)	Ênduirâ.	Earthquake	Gêdêpâtdâ.
Comb	Timrâo.	Ease	Ishê.
Come (to)	Wângrâ.	East	Gâpâpâ.
Complete (to)	Kâmra.	Eat (to)	Têorâ.
Converse (to)	Empâurâ.	Egg.	Bûm.
Cord	Hariâ.	Eight	Dêsât.
Count (to)	Shêrâ.	Elbow	Mipâkû.
Cow	Godômpui.	Empty	Gâdâ.
Customary	Bâshê.	Enter (to)	Hûrâ.
Cut (to)	Birâ.	Equal	Enjôhoc.
	D.	Evening	Hêgigâ.
Dance (to)	Limrâ.	Ever	Nainsbâng.
† Dark	Mûidâ.	Every	Kât-kât.
Daughter	Hêlêômi.	Extraordinary	Mishonggâdâ.
Day	Ting.	Eye	Mimik.
Daybreak	Tingjoshûn.	Eyebrow	Mimik-kêo.
		Eyolid	Mimik-gêi.

## E.



	<b>F.</b>		<b>Gold</b>	<b>Gáchák.</b>
Face	Mimûi.		Good	Ídá.
Fall (to)	Kêorâ.		Got	Lûdá.
False	Gârâsâ.		Grasp (to)	Nimrá.
Famine	Hârákûm.		Grass	Rêhêo.
Far	Dêodâ.		Great	Didâ.
Fast	Tâjidâ.		Gun	Hêgimi.
Fat	Baláo-ídâ.		Gunpowder	Gûndâlai.
Father	Âpêo.			<b>H.</b>
Fear (to)	Hingrá.			Benem.
Feed „	Têorâ.	Habit		Gasák.
Fetch „	Têpârâ.	Hail		Pâtam.
Few	Gijiná.	Hair		Nâng-gili.
Fire	Mi.	Half		Nâng-gili.
Fish	Hâká.	Halfway		Mipâ.
Flat	Bining.	Hand		Jidâ.
Flee (to)	Pâgrâ.	Hard		Mipêchop.
Flesh	Hêmêi.	Hat		Lârâ.
Fly (to)	Laimrâ.	Have (to)		Gâlê.
Fog	Gamô.	Hawk		Ji.
Foot	Mipi.	He		Mipêi.
Force	Jidâ.	Head		Shêôrâ.
Forehead	Bishiglê.	Hear (to)		Shúi.
Forest	Jing-jêo.	Heart		Shêrêodâ.
Fowl	Enrûi.	Heat		Shêô.
Fresh	Kâchibâ.	Heavy		Mipidê.
Frog	Hágâo.	Heel		Âliâ.
From	Gênê.	Here		Bijorâ.
Fuel	Jing.	Hew		Hûdá.
Full	Puidâ.	High		Rêhi.
Fur	Bêgêo.	Hill		Mirâ.
		Hit (to)		Þákê.
	<b>G.</b>	Horn		Lûmdâ.
Garden	Jâjijêo.	Hot		Gi.
Gate	ngkâm.	House		Gâlâg.
Gave	Pêdá.	Household		Endaigûm.
Get (to)	Lûrâ.	How		Enjêdá.
Girl	Hêlêômî.	Hungry		Bânâpêo.
Give (to)	Pêrâ.	Husband		
Go „	Târâ.			<b>I.</b>
Goat „	Gêmê.	I		Ânúi.
God	Hârâ.	Idiot		Gêmêpêo.

Ill	Enrâdâ (is ill).	Male	Băshêi.
In	Bisingâ.	Man	Minâ.
Infant	Hênâmi.	Many	Bâlânâ.
Inquire (to)	Sâprâ.	Market	Hêjaiki.
Insect	Enji.	Match	Mirêp.
Inside	Bisingâ.	Meat	Hêmê.
Iron	Hê-gê.	Meet (to)	Daurâ.
Ivory	Hêpouâkim.	Milk	Dûngdûi.
	J.	Mine	ngû.
Jhúm	Lû.	Money	Rângkâng.
Jhúm (to)	Bîra.	Monkey	Hôjo.
Jungle	Hen-nâm.	Month	Kêô.
	K.	Moon	Hêkêô.
Keen	Enchingdâ.	Morning	Tingjoshûn.
Kick (to)	Jairâ.	Mosquito	Tâmainâ.
Kill (to)	Birâ.	Mother	npûi.
Kill (cattle)	Engirâ	Mouse	Hâjâ.
Knee	Mipikûp.	Mouth	Mimui.
	L.	Much	Kêdâ.
Labour	Tâ.	Naked	N.
Lad	Rângpôinâ.	Name	Bini-Nayômâ.
Lamp	Bêlâ.	Needle	Biji.
Land	Gêdê.	Nephew	Nini.
Language	Kwa.	Nest	nâ.
Large	Didâ.	Net	Enrûi-chip.
Laugh (to)	Mômdâ-râ.	New	Jaik.
Leaf	Bênêô.	Night	Kâchiba.
Leave (to)	To-ra.	No	Tingmui.
Leech	Âzâng.	Noon	Gâ.
Left	Hăku.	Nose	Tingnâ.
Leg	Mipi.	Nothing	Bânâyô (his
Lemon	Garoji.	Now	nose).
Letter	Laishi.		Mâdâgâ.
Light	Mi.		Chûnâ.
Like	Gûmdâ.		O.
Lime	Hênêi.	Oath	Dêsêôrâ.
Listen (to)	Shêorâ.	Old	Barê.
Little	Gijina.	One	Kât.
Look (to)	Nâopêrâ.	Opium	Gâni.
	M.	Orange	Mundrâji.
Mad	Mêdâ.	Orphan	Engiânâ.
		Owner	Bâmpaupêo.

Ox	Godôm.	Rock	Enjúkâng.
	P.	Rod	Kák wai.
		Root	Bamá.
Paddy	Jeó.	Rope	Haría.
Paid (to be)	Râng-gâng-lura.	Run (to)	Pagrâ.
Paid	Pêdá.		
Papa.	Âpêó.		S.
Paper	Laishi.	Sacrifice	Hárátêó.
Pardon (to)	Lâgrâ.	Said	Rângdá.
Pay (to)	Râng-gâng-pera	Salâm	Kulúm.
Piece	Piâglâm.	Salt	Enjai.
Pig	Gabák.	Same	Enjô-hoc.
Pigeon	Têpênâ.	Sap	Duí.
Plantain	Hârângôji.	Sat	Bâmdâ.
Play (to)	Entârá.	Say	Rângjo.
Poor	Gálâgsiâ.	Sealing-wax	Enkuk.
Potato	Saibârêó.	See (to)	Nâórâ.
Pregnant	Empûngdá.	Seed	Bâjêó.
Pull (to)	Jârá.	Sense	Bajem.
	Q.	Separate	Gádâbâ.
Quarrel (to)	Hêgêrá.	Serpent	Henêó.
Quiet	Rêrênê.	Seven	Senâ.
Quick	Gúlûngio.	Shame	Nâmdâ.
Quickly	Gúlûnglá.	Sheep	Gâmê.
	R.	Shoot (to)	Kâprâ.
		Shot	Kâpdâ.
Race	Biriâ.	Shut (to)	Enkâm gairâ.
Rage (to)	Balûngpûmrâ.	Silk	Engûnbalâng.
Rain	Tingruí.	Silver	Râng-kâng.
Rája	Hogông'pêó.	Sing (to)	Lêôtêórá.
Rat	Hâza.	Sister	Akinâ.
Recover (to)	Juidirá.	Six	Sûrúk.
Red	Gêbâ.	Skin	Begêi.
Return (to)	Pâtdairâ.	Sky	Ting-gim.
Rhinoceros	Gôndâ.	Slave	Gâ-bâng.
Rib	Barâjê.	Sleep (to)	Iairâ.
Rice	Shibi.	Slow	Kôi-kôi.
Rich	Gálâgidâ.	Small-pox	Empê.
Right	Hâjât.	So	Aigûm.
Ripe	Mêdá.	Sow	Enrûngrâ.
River	Engêoki.	Speak (to)	Rângrâ.
Road	Lâmpui.	Spear	Hengâó.
Rob (to)	Râkâtrâ.	Speech	Pân.

Spoke	Râng-dâ.	To-morrow	Enjomai.
Stand	Sâpjo.	Tongue	Balê.
Star	Hêgi.	To-night	Namai-mui. X
Stone	Enjûkâng.	Top	Pêgâ.
Strength	Jidâ.	Toucan	Hêrê.
Strike (to)	Bêorâ.	Track (to)	Shuirâ.
Sugar	Chini (H).	Trap	Gêpiung.
Sun	Tingnai.	Tree	Jingbang.
Sweat	Nub-dui.	Tribes	Biriâ,
Sweep	Piâgrâ.	True	Gas-âng. <i>Hand</i>
Sweet	Sûmdâ.	Trust (to)	Lonrâ.
Swim (to)	Dui jâbrâ.		

## T.

Table	Tâktâo bâm.	Uncle
Tail	Bimî.	Under
Take (to)	Têtârâ.	Understand (to)
Talk (to)	Sâm empaurâ.	
Tall	Hûdâ.	
Tame	Ho-guidâ.	Vegetable
Tea	Châchi.	Vein
Tell (to)	Rânggrâ.	Village
Tender	Enjaibdâ.	
There	Ôliâ.	
Thick	Shêodâ.	Wait (to)
Thin	Reidâ.	Walk (to)
Thing	Goroâ.	Wander (to)
Thirsty	Sêrêdâ.	Want (to)
This	Ai.	War
Thorn	Batû.	Warm
Thousand	Shâng.	Water
Throat	Bagông.	Wax
Throw (to)	Tôrâ.	Way (road)
Thumb	Mipâjing.	Wed (to)
Thus	Aigûmdâ.	Weed (to)
Tie (to)	Pirâ.	Weigh (to)
Tiger	Hârâgdi.	Wet
Tire (to)	Kâprâ.	What
To	Hâng.	When
Tobacco	Enkêô.	Where
Tobacco-pipe	Enkêô-kiâ.	Who
To-day	Nâmai.	Whose
Together	Bakâng.	Why
Told	Rângdâ.	Widow

## U.

Bâpêo.
Bakângâ.
Jirâ.

## V.

Enjêki.
Bamâ.
Gôlô.

## W.

Gôrâ.
Bârâ.
Dikirâ.
Kêrâ.
Hêrêi.
Nubdâ.
Doui.
Takâh.
(Umpûi.
Bânâokûrâ.
Lûmarâ.
Entârâ.
Chimdâ.
Endaï (lo).
Endaidau.
Endaigâ.
Châôlo.
Châôgû.
Endailoshi.
Gimipûi.

Widower	Gimipêo.	Writer	Ràobápêo.
Wife	Bânáo.		Y.
Wind	Ting kai.		
Wish (to)	Kera.	Year	Kúm. ↗
Wonderful	Misonggâdâ.	Yes	Ê-ó.
Work (noun)	Tâ.	Yesterday	Enjimai.
Work (to)	Tâ teo-ra.	You	Nâng.
Write (to)	Râorâ.	Yours	Nâgû.

## NUMERALS.

One	Kât.	Thirty	Shimrêo.
Two	Ganá	Forty	Râdai.
Three	Gâjûm.	Fifty	Ringao.
Four	Mâdai.	Sixty	Riâg sârûk.
Five	Mingao.	Seventy	Riâg senâ.
Six	Sârûk.	Eighty	Riâg dasât.
Seven	Senâ.	Ninety	Riâg shûgûi.
Eight	Dasât.	Hundred	Hai.
Nine	Shûgui.	One thousand	Haikât.
Ten	Gârêo.	Two thousand,	Hai ganâ, &c.,
Eleven, &c.	Gârêo kât, &c., = ten and one, &c.	&c.	&c.