

A SHORT ACCOUNT
OF THE
KUKI-LUSHAI TRIBES

ON THE
NORTH-EAST FRONTIER
(DISTRICTS CACHAR, SYLHET, NÁGA HILLS, ETC., AND THE
NORTH CACHAR HILLS),

WITH
AN OUTLINE GRAMMAR

OF THE
RANGKHOL-LUSHAI LANGUAGE

AND
A Comparison of Lushai with other Dialects.

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HILLS, ASSAM.



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PREFACE TO ACCOUNT OF THE TRIBES.

IN this short history of the people, commonly grouped under the head of "Kuki," the writer has classified the different sects under two main heads, though four tribes are named:—

- (a) Rângkhôl, co-tribe Bêtê, sub-tribes Sakajaib, Lang-rông, &c.
- (b) Jansen, co-tribe Tâdôi, sub-tribes Kôtâng, Slúk, &c.

The writer's authority for this grouping is briefly this:—The Rângkhôls and their co-tribe and sub-tribes have so much in common, both in language, manners, customs, and system of internal government, as to render it absolutely necessary to take them together. The Jansen's co-tribe and sub-tribes in the same manner are shown to be closely connected.

It then only remains to show cause for the separation of the two main tribes, and why they should not be grouped under one common name. The following conclusive reasons have been given in the "Account of the tribes." First, the Jansens are ruled over by hereditary Râjas, with well-defined rights, whose powers are despotic, and who cannot even intermarry with commoners, while the Rângkhôls have a self-government, the post of "headman," "galim," not being hereditary, and the said "headman" being merely the spokesman of the community. Secondly, distinction in language. Thirdly, distinct social laws and customs.

The official terms "old" and "new" Kuki should not be used. The term "Kuki" itself is too well established to be given up, but the writer considers that a far more appropriate title might be assigned the two tribes by designating the one "Rângkhôl (Kuki) Lushai," and the other "Jansen (Kuki) Lushai." The old term "Kuki" would be thus retained, and at the same time a large race of people properly classified for ethnological purposes.

Researches undertaken on the Burmese side of the great watershed would greatly facilitate the classifying and grouping of tribes of whose history (except within comparatively recent years) we are entirely ignorant.

An almost boundless field for ethnological research exists on both the Burma and Assam frontiers, and it is to be hoped that each Government officer or private individual, whose opportunities are such as to enable him to ascertain anything of the history, manners, or customs of any particular tribe, will endeavour to note at once the principal linguistic characteristics. By this means, in the course of a few years, tribes now more or less distinct will be traced back to the parent stock and satisfactorily classified.

The various Kuki laws treating 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 tribal customary procedure can be the only guide to a correct decision. In this short account, the writer has only attempted to note the *principal* manners and customs of the tribes. In the course of time, from contact with outsiders, old manners and customs, and even the language, will slowly but surely change, and means 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.

Subsequent to the writing of the above, the compiler joined the Burma Commission, and is at present posted on the frontier north of Bhamo (the Mogaong sub-division). Here he has been thrown in contact with Kachyens, Shans, and other tribes bordering the Irrawaddy Valley, but has not seen enough of them to speak with any great certainty on their manners and customs. A few remarks on the people themselves and their movements may, however, be of interest in connection with this work. On the North-East Frontier of India (Assam) it is difficult to trace any of the tribes back to remote date, the people having been much broken up, and, in addition, the country through which the exodus which brought them to the borders took place almost unknown.

The most that can be done is to note manners, customs, modes of internal village government, &c., and to draw up vocabularies and outline grammars while the dialects are still comparatively pure, trusting that further investigation and research on the Burmese borders will produce links enabling the

tribes to be traced back to the parent stock. While writing on the Lushais and Kukis, it has been pointed out that some tribes are gradually forcing others from beyond our north-east frontier (India) into Assam, and it is of great interest to note that in Burma the very same thing is taking place on our Yunan-Chinese Frontier.

Within the last year, for example, large numbers of Shans have retreated from Yunan-China territory and settled about Bhamo.

These people speak a different dialect and are more or less distinct from the Shans in the Shan States east of Mandalay. They are temporarily settled about Bhamo, where, under our rule, they are not harassed, and are in many ways useful to Government. They are a fine, manly-looking race. It is possible that these people will settle permanently in the plains; but had the exodus from Chinese territory taken place during the Burmese rule, it is highly probable that, in preference to placing themselves under that rule, they would have crossed the Irrawaddy, and settled in the hills to the west, the watershed of Burma and Assam.

To make room for them, some of the Kachyen and other tribes (Kukis, Lushais) would have had to move forward westward (that they could successfully have opposed the occupation is not at all likely) pressing forward in their turn others, until the north-east frontier was reached. In other words, on the Burma side of the watershed is to this day seen the commencement of movements which take effect on the Assam frontier years later.

The Burma frontier north of Bhamo, bordering China eastwards and the Patkoi range and Singpho country north, is a most interesting field for ethnological research. The Kachyens bordering the plains to the west of the Irrawaddy bear a great resemblance in many ways to the Nágas, Lushais (Kukis), &c. Their worship is much the same and general mode of life quite in keeping with what is seen on the Assam frontier.

They are not Buddhists like most of the Shans and some Singphos and Kamptis.

This term "Singpho," or "Singphaw," it is stated, is used by some of the Kachyens as their tribal designation, and it is therefore likely that the people commonly spoken of by that name should be mentioned by some other term.

Another tribe living in the plains north of Bhano may be said to have been more or less recently formed. These people, called "Shans," and so calling themselves, though they occasionally use the term "Phoong," have a different language from the Shans proper and the Burmese, though in manners, dress, and belief they are nearly allied to the latter. They might be described as Shan-Burmese. They occupy a number of the villages about the great plains, thirty miles north of Bhamo, near Magaong and the Endawgjee, or Big Lake.

All these tribes, in common with the Burmese themselves, are of Mongolian origin. The latter, when leaving the northern valleys and settling in the plains of Burma, had much the same species of worship as now prevails among Kachyens, Nágas, Lushais, &c. The date of the introduction of the Buddhist faith into China and Burma may aid considerably in fixing approximately the age *before* which the numerous Mongolian tribes now occupying the vast watershed of the Brahmaputra and the Irrawaddy, first crossed over from China.

From Burmese annals (Boodha Gautha) it would appear that the faith was introduced about the end of the fourth century of our era.

From Chinese annals it would seem that the doctrines were propagated in some parts of that empire in the middle of the first century of our era. At any rate, during the 11th and 12th centuries the religion as regards Burma had reached a great degree of splendour. It is, therefore, fair to presume that eight or ten centuries ago the doctrines of the faith were firmly rooted throughout Burma and China. Subsequent to the establishment of this faith in the two countries it is doubtful whether any tribe, living between the two, would remain long without embracing the new doctrine, in the same manner that the hill people, brought frequently and constantly into contact with the plains of India, invariably embrace some form of Hinduism. We have examples of this in the Shans and others lying between Burma and China, nearly all, if not all, being Buddhists. To the westward, however, between Burma and Assam, the tribes, with the exception of some Singphos (to the north-west) and the Kamtis, are not Buddhist.

From this it may, perhaps, be inferred that the tribes occupying the watershed crossed from China or east of the Irrawaddy previous to the introduction of the Buddhist doctrines, that is to say, more than eight or ten centuries ago. It will probably be argued that the mere fact of crossing from east

to west did not exempt a tribe from the influence of the faith, but this can be explained by the nature of the country. East of the Irrawaddy caravan routes have been established with China, &c., from time immemorial, and consequently influence through traders would constantly be brought to bear on tribes, submontane and others.

On the other hand, once settled in the hills to the west of the Irrawaddy, caravans would not visit them, and their intercourse with the plains would be limited to an occasional cold season trip. The Kachyens, for example, do not have much intercourse with the plains, though bordering Burma, and they are not Buddhists, yet some Singphos and the Kamptis living further north, and at present quite out of the influence of the Burmese, profess the faith. This would point to the fact that the Singphos crossed over at a more recent date and subsequent to the introduction of the Buddhist faith, there being no one tribe immediately about them now from whom they could have acquired the doctrines. Briefly, it appears probable that any tribe lying between Burma and China subsequent to the spread of the Buddhist faith would very soon adopt it, and that the fact of certain tribes not having adopted it would point to the exodus having taken place prior to eight or ten centuries back.

In matters of this kind, where there are little or no data to go on, any writer's opinion is open to argument, but still it is only by the writings of persons who have become acquainted with some of the tribes that any ethnological information can be collected. The writer of this has, in addition to the present work, brought out a Nága Grammar and an account of that people, and, in addition, an Historical Account of the Kacharis, a race formerly ruling Assam. In Burma, he trusts, to be able to gather valuable information regarding Shans and Kachyens.

C. A. SOPPITT.

BHAMO, BURMA:

The 17th April 1887.

THE KUKI-LUSHAI TRIBES.

CHAPTER I.—PHYSICAL CHARACTERISTICS.

It is very difficult to ascertain exactly the number of souls in the various tribes and sub-tribes commonly spoken of as "Kukis," the only statistical records available being revenue returns, in which the number of houses alone is entered, and no mention made of the inmates.

Population.

The last census tables, those of 1881, embrace Kukis and Nágas under the one head, and it is impossible, therefore, to get any exact information from them. In the North Cachar Hills the Kuki population has been found to be (taking a certain number of houses, and striking an average of the inmates) about 20,000 and in the plains of Cachar 6,000. The Nága Hills district on the same calculation contains about 15,000 of the tribe, Manipur about 30,000 or 40,000, Tipperah 6,000.

The total of 77,000 or 87,000 thus arrived at is probably a little short of the actual number, but is, for all practical purposes, sufficiently correct. The Lushai tribes are not calculated.

The designation "Kuki" is unknown to the tribes now so-called by the plains people. What the derivation of the term may be it is hard to say. "Kou" in the language of the people now called "Lushais," and in the dialects of the Kuki tribes, signifies "a village."

Tribal designations.

The term "Lushai" can, in the opinion of the writer, be traced as regards its derivation. In some accounts of Burma mention is made of traces having been found of a people ruled over by the Lua kings or king, in days gone by. Now, in both dialects (Râng-khól, &c.), the people ruled by the Lua king would be styled "Luahai," *i.e.*, "Lua people." This "Luahai" is almost identical with the term "Luashai," or "Lushai." This derivation, if the true one, is most important, and enables us to trace back the people for many ages, and into a country

removed from the north-east frontier of India. The term "Kuki" might be traced in much the same manner, though the derivation may be considered, perhaps, less satisfactory than in the former case.

The Lushai people have only been known to us within comparatively recent years, and from the time of our first making their acquaintance, the intercourse between them and the plains ruled over by us has steadily increased. Their tribal designation has, therefore, but little changed when used in the dialects of the plains people, "Luahai" and "Lushai" being practically the same.

With the people commonly called "Kuki" the case is not the same. They occupied the borders long previous to the establishment of our rule, and their visits to the plains were few and far between. The name they styled themselves by was probably given to the few traders they came across as "Luahai," but the general plains population never saw them, and could only ascertain their name from those few traders. It is but natural that these men should change the name in repeating it to their own people, and that "Luahai" would first become "Lukai," then "Kukai," and ultimately "Kuki." A mistake of this sort is soon perpetrated when the people styled are rarely met with, and an error in the pronunciation cannot be corrected by them.

In the "Life of the Lindsays" mention is made of a tribe, living in the depths of the jungle, called "Cookies." At that date they were evidently looked upon as wild men of the woods, reference being made to one who was captured but afterwards succeeded in escaping to the woods, much in the same manner as a strange species of wild animal would be spoken of.

The designation "Kuki" is never used by the tribes themselves, though many of them answer to it when addressed, from knowing it to be the Bengali or plains term for their people. Neither do the Kacharis or Kachacha Nágas use the word; in the former language "Dakinsarao" being the name, and in the latter "Langtamê."

Tribal sects and divisions.

The so-called Kukis may be divided into four tribes:—

- (1) Ràngkhol.
- (2) Bêtê.
- (3) Jansên.
- (4) Tadoï.

These terms are used by the villagers, and are their tribal designations in their own respective dialects. Each tribe, again, has another name for the other; thus, a Rângkhol speaking of No. (3) does not talk of a "Jansên," but calls him a "Kujon," and so on.

Some of these four sects or sub-tribes are sub-divided into minor divisions: thus, from the Rângkhol may be said to have sprung "Sakajaib" and "Kêlma" Kukis. These are, however, merely sub-divisions of the same, and it is simpler to speak of the four sects only.

It would perhaps be advisable to speak of these four as the four sub-tribes of a main race existing in former years in the country known to us as Lushai-land.

These four sub-tribes differ in customs, manners, and dialects to a certain extent, but have so much in common that there can be no doubt they originally belonged to one main tribe.

Among these four, again, some bear a closer affinity in speech and customs to one another than the others: thus, the Rângkol and Bêtê; the Jansen and Tadoï; and it might be almost justifiable to classify them in this manner:—

- | | |
|---|-----------------------|
| (1) Rângkol, co-tribe Bêtê—off-
shoots | } Sakajaib, Langrong. |
| (2) Jansen, co-tribe Tadoï—off-
shoots | |

The Langrongs are the Kukis inhabiting the Tipperah Hills, and are identical with the Rângkols. The Sakajaibs inhabit the North Cachar Hills. Among the Jansen offshoots are placed the Râltês. These people have only very lately come from Lushai-land, and there are no great number of them in British territory. In Cachar (in a village near Nemotha) they are commonly spoken of, and looked upon, as Lushais. They may, perhaps, be looked upon as being the link between the real Lushais and the people now called Kukis.

Of the three tribes of Kukis inhabiting Manipur (Gôm, Kolrew, Sêri), the first two might be classified under the Rângkol head, and the last (Sêri) with the Jansens. The writer unfortunately has not had the same personal acquaintance with these four tribes as he has had with the others, and has had, therefore, to trust a great deal to hearsay. It is most important to avoid treating families or clans of the same people as separate sects or sub-tribes, and yet it is a mistake very easily made by anyone treating of a people with whose

language he is not acquainted. An example will best illustrate the facility with which an error of the sort can be perpetrated. The hill Kacharis are all of one race, and call themselves "Dimâsârao," "the people of the great water:" yet in speaking among themselves, and in answering a question regarding the sub-divisions of the tribe, they are very apt to name several different kinds of Kacharis, as they put it: thus, "Saymsârao," "Asimsarao," "Sairsarao." These names signify "salt people," "Assam people," "iron people," and are not sub-tribes or even clans, but merely families of the "Dimâsârao," who in the old days (as regards 1 and 3) were told off by the Râja for certain duties, *i.e.*, salt and iron manufacture. A writer unacquainted with the language would be very apt, however, to classify the families as sub-tribes or clans.

In Hill Tipperah there are three tribes, named Paitu, Omroi, Korông, all nearly connected with the Lushais. They might, perhaps, be classified with the Lushai as sub-tribes, and with them, perhaps, might be placed the Râltês, though it remains an open question as to whether this latter tribe should not remain with the Jansens. The writer's knowledge of the principal Kuki language, has, he trusts, enabled him to name the tribes and sub-tribes of the people, and not to confuse them with mere clans of one and the same sect.

In remarks under "origin" further reasons will be assigned for this.

The Kukis generally are not as fine men as either the Angâmi Nâgas or the Kacharis, though many of them are sturdily built. They are short and squat as a rule, with high cheekbones and flat noses. Well-cut features are rarely met with, and their appearance, on the whole, is very effeminate. Little or no hair is grown on the face.

Physique and character.

In character they are not nearly as honest as the Kacha Nâgas, though more so than the hill Kacharis, among which latter people lying is looked upon as a science worthy of every man's study, and deceit and deception are instilled into the child at the mother's breast. The Kukis are not a cheerful race, and cleanliness is far from being looked upon as a virtue. In hue the people are a darker brown than their neighbours, the Nâgas; but their true colour is rarely seen, owing to the thick coating of dirt it is considered fashionable to wear. Among the four tribes, the Rangkols are by far the best specimens of mankind, being more cleanly and physically

better made. Neither the men nor the women are at all handsome as a rule, the latter, in fact, when past a certain age, becoming repulsively ugly.

There is no authenticated case on record of a hill Kuki having been seen of his own free will indulging in a bath.

In former years the Kukis are reported to have rendered good service to Government in levies raised among the tribes. Nothing definite, however, can be pointed out as having been done by them, beyond the capture of a few villages, small ones, in which the odds were fifteen to one in favour of the attacking party.

Well armed by Government, and backed up by sepoy, they may have been of use in fights when anything was in their favour, but the experience of the writer, who has lived among them for some years, and is acquainted with their language, would lead him to place them low down in the scale as regards courage.

A militia of 100 strong was raised in the North Cachar Hills in 1880 after the Naga expedition for patrol and other purposes. A portion of the force (entirely Kuki) was engaged in a fight at Maibong against some hill Kacharis who had risen; but, instead of exhibiting valour, bolted to a man, leaving the sepoy of the Frontier Police to do the fighting.

Because the Kukis, backed up and armed by Government, have proved themselves on one or two occasions stronger than a few small bodies of their neighbours unarmed, comparatively speaking, an idea seems to prevail that the race is a warlike one.

The morality of the Kukis, from a European point of view, is not by any means above being questioned. Among the Kachcha Nagas free intercourse is allowed between the youths and maidens in a village before marriage, though any breach of the marriage vows is severely dealt with. Among the Kukis more restrictions are placed on the actions of the young women of the community, a fine being inflicted on any man known to have formed a *liaison* with any one of the girls. At the same time, provided there be not too much publicity given to the love affairs, the maidens and youths are left a good deal to themselves. Further remarks on this subject will be found in the chapter on marriage.

5. The Jansen and Tadoi Kukis (males) wear a strip of cloth, tied round the waist and falling down in front to about a foot or more above the knee. Nothing is worn behind. Earrings are some-

Morality.

Dress.

times used, and a few beads round the neck. *Pagris* are often seen.

Each man, in addition, when in the village, carries a loose cloth, used as a shawl. Very often, especially in unfrequented villages off the beaten tracks, the Jansen and Tadoï males go about entirely naked, with the exception of the shawl thrown over the shoulders.

The Rangkol and Bêtê males wear a strip of cloth tied round the waist, hanging both in front and behind. Beads are worn round the neck and large round earrings in the ears. They never appear naked.

The women in all four tribes wear a kilt of blue cloth, extending from the waist to just above the knee, and another cloth from the breasts to the waist.

Bracelets and earrings are worn in great profusion.

The hair among male and female Rangkols is drawn back, and tied in a knot at the back of the head. Occasionally, long brass hair-pins are fastened in.

The Bêtê, Tadoï, and Jansen men wear their hair in the same way, but the women plait it before fastening it at the back of the head.

Many of the Kuki women, on marrying and taking to the serious business of life,—cutting fire-wood and slaving in the *jhúms* (paddy-fields),—give up their ornaments.

The original Kuki arms were bows and arrows and a long sword-like weapon made of iron; but for
Arms.
 very many years guns of some sort have been in use, and at the present day a bow is never seen. The ordinary every-day arm now is a spear and *dao*.

CHAPTER II.— HABITS AND RELIGION.

The actual origin of the four tribes, Rangkol, Bêtê, Jansen,
Origin.
 Tadoï, commonly spoken of as “the Kukis,” is very obscure.

That they formerly occupied the country we call Lushai-land is known, and their movements, since leaving those hills, can be traced; but previous to that nothing is certain. In common with all the hill tribes bordering Assam, the very early history of the Kukis will in all probability remain unwritten, though the different grammars and vocabularies being compiled of late years may possibly lead link by link to

the tracing of many, now, apparently totally distinct tribes, back to a common stock.

A great deal of the later history of these tribes can be made out, and, from what has already occurred, a fair opinion can be formed of the movements now going on, at a considerable distance inland from our frontier, it is true, but still important to us as pointing to a time when we shall be brought into contact with the promoters of these movements.

About the middle of the sixteenth century, as near as can be ascertained, the Rangkols (Kukis) inhabited the country now occupied by the Lushais, bordering Cachar, and their neighbours were the Bêtês (Kukis), with whom they were on friendly terms and whose language and their own was practically the same. In other words, the Bêtês were a co-tribe, though not one and the same.

The present Jansens (Kukis) lived in the hills immediately at the back of the Rangkols, and commenced to oppress them; by degrees succeeding in driving them nearer and nearer the plains, and then ultimately out of the country across Cachar into the North Cachar Hills and Manipur, a small body taking refuge in Tipperah territory. Scarcely had the Rangkols been driven out, when the Bêtês found themselves in much the same position as regards the oppression exercised by the Jansens, and, following in the footsteps of their friends (the Rangkols), crossed into Cachar.

We thus find the Rangkols and their co-tribe, the Bêtês, driven out of Lushai-land (now so-called), not by the people called Lushais, though they may or may not have indirectly aided the exodus, but by the Jansens (Kukis).

The Jansens, or, to make things plainer, the Jansen Kukis, now found themselves occupying the Cachar frontier with their neighbours, the Tadoïs (Kukis), with whom they were on friendly terms, and who bore the same relation to them as the Bêtês did to the Rangkols. These Tadoïs benefited by the conquest and expulsion of the Rangkols, and probably aided, to a small extent, their friends.

Immediately at the back of the Jansens and their co-tribe, the Tadoïs, were settled the Lushais (the people now so-called), who were gradually extending from further back towards Cachar (north).

These Lushais soon began to make their power felt, and, after struggling for many years in vain, the Jansens and Tadoïs were driven out, and found themselves following in the footsteps of their conquered foes, the Rangkols. This second

exodus (the Jansen-Tadoï) took place about the earlier part of the present century.

We thus see the Rangkol (Kukis), with a co-tribe, the Bêtê (Kukis), driven out by a tribe, named the Jansens (Kukis), and their co-tribe, the Tadoï (Kukis); the conquerors (the Jansens) being, with the co-tribe Tadoï, in their turn driven out by the people known to us as the Lushais.

The four tribes are commonly spoken of as "Kukis" and are regarded as being one and the same, the only distinction made, as a rule, being that one body is stated to have been forced across the plains a considerable time previous to the expulsion of the other. In official documents the distinction between the two bodies is made by calling one the "old Kukis" in counterdistinction to the others, the "new Kukis," but no mention is made of the fact that they are as distinct as the Lushais, and the people now at their back the Poeyes, though both these latter tribes must have a great deal in common.

We now see the Lushais slowly being pressed forward by the Poeyes, and there can be no reasonable doubt that in a few years Cachar will again become the refuge of the conquered (some Lushais have settled already in British territory), and while the Lushais settle about the North Cachar Hills, the Poeyes will remain in their place on our frontier supreme, until, in their turn, ousted by tribes of which we as yet know nothing.

The great stumbling-block has been the term "Kuki," applied indiscriminately to four sub-tribes who should have retained their regular appellations, Rangkol, Bêtê, Jansen, and Tadoï; or, at any rate, the two main tribes should have been kept distinct (Rangkols and Jansens), and the terms "old" and "new" Kukis not have been used.

In the grammar attached, it will be seen that the difference in language is as considerable between the Rangkols and Jansens as it is between the Rangkols and Lushais.

The whole six tribes or sub-tribes, Rangkols, Bêtê, Jansen, Tadoï, Lushai, Poey, or, not to sub-divide a race more than possible, the four tribes,—

- (1) Rangkols, co-tribe Bêtê,
- (2) Jansens, ditto Tadoï,
- (3) Lushais,
- (4) Poeyes,

came doubtless from one common stock, and might therefore be spoken of with a common tribal affix in addition to their ordinary designation, though it would be hard, indeed,

to settle on the affix. Failing this, they must bear their sub-tribal names, and cannot be subjected to an arbitrary grouping in the way the Rangkols and Jansens have been, with their co-tribes, under the head of "Kuki." This distinction has been maintained in the case of Nágas: thus, we have Kachcha Nágas, Angámi Nágas, Kowpoi Nágas, &c.

Many of the Kukis (so-called), after being driven from Lushai-land, settled not only in the North Cachar Hills, but extended on into the Nága Hills district and into Manipur territory, where they remain to the present day.

The first settlers in the North Cachar Hills, then under the Kachari "Raj," paid tribute regularly to the Rája at Maibong; but they do not appear to have been otherwise interfered with by the Kacharis, with whom they lived on the best of terms.

All the Kukis build the same kind of house as is constructed by the people we call the Lushais.

Mode of building.

A raised platform, about 3 or 4 feet from the ground, is first put up, and on this an ordinary hut erected, and the roof thatched with grass or cane leaves. In front of the main entrance, a space is left for a verandah. The interior of the house is partitioned off into two, three, and sometimes more rooms, according to the number of inmates.

The villages are situated on hill tops, or on ridges, the houses facing one another, with a broad path running down the centre.

The common drink is distilled from rice, and, when new, is very intoxicating, gradually becoming

Drink and food.

less and less powerful the longer it is kept. In colour it somewhat resembles dark brandy. On the occasion of funeral ceremonies and other events when feasts are held, large quantities of the liquor are consumed.

As regards food, very little comes amiss to a Kuki. Tigers and leopards are not eaten by any of the tribes, and dogs by the Bêtês only.

Monkeys are considered a great delicacy by all, except the Tadois and Rangkols, whose palates have not apparently been educated up to that point. With the exception of a Rangkol, any Kuki will rejoice greatly at the capture of a python, and a cheerful and animated appearance extends itself gradually over his face, as he measures off his captive, and calculates the number of his friends he can comfortably entertain on the flesh.

The Rangkhols, owing to a certain fastidiousness, is again out of it when a fat bamboo rat is the object of search. Though either a Bêtê, Jansen, or Tadoï will show unwonted energy at the mere sight of the animal, and will scramble hurriedly down the steepest of steep places in order to effect a capture, he will gaze unmoved at the hunt, and even when the prey is brought up and ocular demonstration (by sundry punches in the rat's ribs) given that it is fat, will still remain unconcerned. Let, however, a porcupine or ant-eater cross his path, and with one war-whoop he puts himself on the track, and the stoical reserve hitherto maintained is abandoned. Even the body of a deer or pig found in the jungles, alive with maggots, is not despised, maggots being considered rather a delicacy than otherwise by all the tribes.

As might be expected; where the Kukis have been brought into close relations with more civilised people, they have abandoned many of their former articles of food.

Many a semi-plains Kuki will scorn a monkey, though his mouth waters as he watches one of his hill brothers, as yet unsophisticated and natural, sitting down and making elaborate preparations for the cooking thereof.

There is no caste, strictly speaking, among any of the tribes. As already mentioned, some of the people give up eating certain things on living near plains people, but this is simply because they are laughed or sneered at by them, and for no other reason. Cows are not kept, nor is the flesh eaten, but the wild ox (*Bos frontalis*), termed "mithun" (some of which are kept in a domesticated state by all villages), is slaughtered for the purposes of food, and is greedily partaken of by all.

The Rangkols seldom smoke, but Jansens and Tadoïs are rarely seen without a pipe in their mouth. Rájás, and headman generally, keep a certain number of women employed every day and all day in smoking tobacco and collecting the juice. The pipe used for this purpose bears a resemblance to an ordinary clay pipe stuck on end into a small round bamboo box, to the middle of which box a mouthpiece is attached at an acute angle. The box is half filled with water, and the juice running down the stem of the clay falls into it. Each day this mixture is poured out into a small gourd the Raja carries about his person. A sip is occasionally taken. On the meeting of two Rájás their respective bottles are exchanged, a mouthful of the contents swallowed, and the bottles returned.

The staple food is rice, grown on the hill sides round about the villages. The land chosen is cleared, the jungle being cut and allowed to dry, preparatory to burning, in March and April or earlier. 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 hill sides are cut for *jhúming* purposes, the rainfall being sufficient to mature hill rice without artificial aid. The crop is cut about the end of October; but the time both for planting and gathering differs slightly at higher or lower elevations. Good land is planted two or even three years in succession. As a rule, however, new *jhúms* are cut each season.

Rice: method of planting.

The Rangkols believe in three principal gods,—Lambra, Golarai, and Dudukal.

Religious belief.

Lambra is the head god or creator, and, without his consent, nothing can be done by the others. Golarai is the god of death. Dudukal causes sickness occasionally, but more often works for the good of mankind. When this latter god has to cause death, he carries out the decree through his wife Fapitê.

In sacrificing to Lambra, a goat and four fowls should be used, but it is allowable to dispense with the goat. The fowls may be of any colour. Two fowls and a goat are offered to Golarai and Dudukal.

There is no one particular god devoted to war. Benaiki is a minor god who keeps guard over all property. One fowl only is used in offering to him. Pigs are never used for sacrificial purposes. There are numerous minor deities working for good and evil, all more or less under the command of the head god, but their designations vary considerably in each locality, and they are not worthy of note. Sacrifices to Lambra are offered towards the rising sun; to Golarai at midday (as a rule) to the north; and to Dudukal in the evening to the south.

Method of sacrifice.

The following is the procedure in vague at the larger sacrificial ceremonies :—

Two pieces of bamboo are stuck in the ground, and on to these a cross piece fastened. At the back of this erection, at the distance of a foot or more, are planted 10 smaller sticks in a line. The bird or animal to be killed is then brought to the rear of these sticks, and the throat cut or the head chopped off, the reason of the offering being at the same time stated. The heads of the animals used for sacrificial purposes are left on the spot, the bodies being taken away and cooked.

On the death of a man his spirit is believed to remain one full moon in the house he occupied when living, at the lapse of that time departing to a village termed "the village of the dead," where it stays until returned to earth (at the lapse of an uncertain number of years) in the body of a new-born child. Good and bad men go to the same village, but people carried off by tigers or killed by accident or in war, though still going there, live apart from the others. The gods do not inhabit the "village of the dead."

Ceremonies on death.

All "mithun," fowls, goats, &c., killed on the death of a man, accompany him in a future state.

On the decease of a man all the relatives and friends are assembled. The day after the death a large pile of crossed pieces of wood is raised in the jungle outside the village, and on this the body placed and more wood added. The nearest male bachelor relative of the deceased then stands on one side of the pyre, and sets light to it. As it burns he throws across small pieces of bamboo stem filled with water, calling out at the same time in the following terms—"Be as jungle: return to jungle." At the conclusion of the cremation, any bones left are collected, and, with the cooking utensils, &c., of the deceased, are placed in a miniature hut built on the spot. The friends and relatives then return to the village, and hold a feast. The morning following an offering is made to the gods.

The other Kuki tribes have much the same religious belief on the whole, though the head gods are differently named. In fact, in those of all the semi-savage tribes a great similarity is invariably found,—a head god, his assistants, other powerful deities, working for the good and evil of mankind, and their aids minor gods: means of propitiation, sacrifice. This similarity cannot be said to carry much weight in an argument in favour of the common origin, at no very remote date, of many of these tribes, for the reason that the beliefs and superstitions are those that would naturally be acquired by a people living in the same way more or less, in the same kind of country and subject to the same diseases, epidemical visitations, and calamities. It is far more probable that common origin is to be traced by the study of social manners, languages, traditionary legends, &c., than by religious belief. A tribe settling in a new country would soon change its belief, especially when that belief was a crude and more or less unformed one. Thus, removing to a part of a province where storms were unusually severe, as compared to what they were in the place from whence they came, a people

Other belief.

would naturally adopt a "god of storms," which "god of storms" most probably was acknowledged by the original inhabitants of that part. In this way, a similarity in the religion of the two would spring up at once.

As regards ceremonies on death, a considerable difference exists in the different tribes. The Rang-kols and a sect closely allied to them, in fact an offshoot, the Sakajaibs, burn their dead. The Bêtés, though of the same tribe, do not do so, but, in common with the Jansens and co-tribe Tadoïs, dispose of the dead by burial.

The grave is dug to a depth of four or five feet, and at the bottom on one side, in such a way that the body lies at right-angles to the main grave, is dug a hole sufficiently long to hold a coffin. In this niche the corpse, fastened down in the coffin, a rough box made of planks and sometimes of bamboos tied together, is placed, and the grave filled in with stones and earth. The head of the corpse faces west and the feet east. Over the grave poles are erected, and to them fastened the heads of the animals slaughtered for the funeral feast. As with the Rang-kols, all spirits, whether they have committed good or bad actions in this world, are received in the "village of the dead;" but this proviso is made: should a person during life have injured any one or committed murder, his or her victim will meet the spirit on the road, and stop the path. A fight will then ensue, by which the spirit is purified, and then permitted to pass. The person injured by the deceased may, of course, be still living, in which case a spirit is appointed by the gods as a substitute. It is owing to this that dead persons are buried with their weapons of war, to be ready for the fray. There are certain ways by which a spirit can avoid having to fight persons he has injured in this life; one being by peace-offerings of pigs, goats, birds, &c. For this reason it is customary to place the heads of animals over graves. On meeting the injured spirit, one of the goats or pigs, as the case may be, accompanying deceased in a ghostly form, is offered, and, if accepted, the fight does not take place.

A strange and more or less disgusting custom exists among the Jansens and their co-tribe, the Tadoïs, as regards the disposal of the corpse of a Rája or any relative of a Rája's.* Immediately on

Death of Jansen Rája.

* NOTE.—The Rang-kols and the co-tribe do not acknowledge Rájas.

the death becoming known, the whole community, and any relatives and friends living in other villages, are assembled, and mithun, goats, fowls, pigs, &c., slaughtered for a feast. Each funeral guest, if not a relative, is expected to give one cloth for the use of the corpse; if a relative, two, three, or more.

In these cloths the body is carefully wrapped, and at the end of a few days, sometimes at the lapse of a day, it is carried out and placed on a raised platform at a distance of 30 or 40 yards from the house. Here it is left to decompose. At the end of every three days the female relatives are obliged to visit the platform, or *machan*, and so fasten up the cloths (as decomposition sets in and is progressing) that none of the putrid matter falls to the ground. During the whole of this period general feasting is kept up at the expense of the deceased Rája, and only ceases when the supply of liquor runs short, or the corpse has thoroughly decomposed, and nothing is left but the skeleton. The bones and cloths are then carefully gathered, and buried in front of the house, but the skull is reserved for further ceremonies. It is first bleached in the sun, any loose teeth being re-fastened in with gum, and then, being thoroughly cleaned, it is placed in a woven cane basket. Another feast is now held, at the conclusion of which this basket is carefully hidden away by the relatives. During the earlier days, when decomposition has fairly set in, the stench in a village is fearful; but this is blunted somewhat to the anything but sensitive nostrils of the inhabitants by large fires kept burning day and night. It was formerly customary on the decease of a Rája to kill a certain number of persons, slaves or prisoners of war, and place their heads on the platform with the body. This custom exists still among the people we call "Lushais."

CHAPTER III.—MARRIAGE AND INHERITANCE.

In a manner, child marriage is allowed by the Rangkols though the custom is not very common
Rangkol laws. Thus, a man may bespeak the newly-born daughter of another for himself or his son; but, until the girl is full grown, the couple are not allowed to live together. The preliminaries to an ordinary marriage are as follows:—A man having taken a fancy to a girl offers a present of liquor to the parents and talks the matter over. Should they be willing to accept him as a son-in-law, he takes up his abode with them for three years, working in the *jhúms*, and practically be-

coming a bond servant. At the end of this period he is allowed to marry the girl, but even then is not free, as he has to remain on another two seasons, working in the same manner as he did before. At the completion of the five years he is free to build a separate house and start life on his own account. Two rupees is the sum ordinarily paid the parents of the girl, a sum paid evidently more for the purpose of proving a contract than for anything else, the long period of servitude being the real price paid. A Kuki wife is rarely known to prove false to her husband. As already mentioned, a great deal of freedom is allowed to the maids and youths in a village; but once a husband has been chosen, the matter assumes a different aspect, any breach of the marriage vows being visited by fines purposely made so heavy that no ordinary villager can pay them, and is bound in consequence to serve as a slave to any person from whom he can borrow the amount required to make good the sum. The Jansens buy their wives, and do not serve a probationary period.

It not uncommonly happens, as a result of the intercourse allowed between the maids and youths in a community, that some of the girls become mothers without going through the ceremony constituting marriage. When this occurs, the father is fined a small amount if he states his willingness to marry the girl, but a larger amount if he refuses to have anything to say to her. In the latter event, the child remains with the mother, but should she marry afterwards is made over to her relatives. No particular slur is cast upon a person born out of wedlock.

Once married, no divorce is allowed except for adultery, and even in these cases, if there be children, it is rarely resorted to. The adulterer is heavily fined, but does not otherwise suffer punishment.

A man is allowed one wife only. A Jansen is allowed three wives. The first wife (should a second one be brought to the house) is obliged by custom to rush at the bride and strip her naked. This is done to put the new comer to shame, and thus maintain the supremacy of the first wife, whose modesty has not been outraged.

A man, if not already married, is bound to marry the widow of a deceased elder brother. Even if he be a mere child, he will, on coming of age, marry the woman, however old she may be.

An elder brother may not marry the widow of the younger. A man may marry his wife's younger sister, but not the elder.

Only male children can inherit property. In the event of several, the eldest son gets all, and is at liberty to distribute or not to his younger brothers. Girls are sometimes allowed to retain a small portion of any jewellery belonging to the mother, but that is all.

Rights of succession.

In the event of a wife being divorced, leaving male children with the father, and the man re-marrying, and having other male progeny, the boys of both families inherit equally.

In the event of wife being divorced, &c.

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

Only girls.

On the death of a husband with no children, or with only girls and no sons, the property does not remain with the widow, but passes, as in the above case, to the nearest male relative of the deceased.

On the death of husband.

On the death of a wife the widower is not permitted to remarry within the period of three years, but, on the other hand, a widow is at liberty to remarry at once.

Widows and widowers.

On the birth of a child the name to be given is settled upon, not by the parents, but by the elders of the community. Subsequent to the birth, 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 issue, they are addressed as "the childless father," "the childless mother."

Naming of children.

The Jansens purchase their wives. The price to be paid for the girl having been settled by the bridegroom elect during the course of two visits, and the money made over, the following ceremony takes place. The bride and bridegroom sit on the ground, the hojai, or priest, standing over them, holding a fowl by the neck. From the contortions the bird's body goes through while being slowly strangled, the priest judges whether the marriage will be

Jansen and Tado's laws.

a happy one or not. Next, a glass of liquor is handed to the husband, who drinks half, and gives the rest to his wife. The priest then cuts off the wings of the fowl, placing the right one in the man's hair and the left in the woman's. The marriage is now complete.

A separate procedure is adopted on the marriage of the daughters of Rájás. A suitor having presented himself (preliminary arrangements being settled as regards the amount to be paid), his courage and perseverance are tested in the following manner:—
Royal marriages. A leg of pork is hung up inside a house, and all the female inhabitants of the village are assembled, each armed with a strip of cloth, to the end of which is fastened a bag of stones. These women, of all ages, from the girl of seven to the venerable hag of eighty summers, then place themselves round about the house in such a way that any one attempting to approach must pass by them. The would-be wooer is now told to try and take away the piece of meat hanging inside. On a given signal, he makes a rush, which the women endeavour to frustrate by striking him with the slings in their hands. Should he succeed in his object, he is again mercilessly treated on re-appearing from the house, and is chased through the village out into the jungle.

If the piece of meat is dropped, the beating ceases and the man is loudly laughed at, and told that he is not good enough for the girl, and had better return from whence he came.

Should he succeed in getting clear of the village, his companions, whom he has brought for the purpose, quietly take possession of the girl, and remove her unmolested.

An ordinary villager cannot aspire to the hand of a Rája's daughter, it being necessary that the suitor should be a blood relation to some other Rája.

CHAPTER IV.—GOVERNMENT OF VILLAGES.

In treating of the internal government of these tribes, the justice of classifying the people, now generally known as Kukis, under the two heads "Rangkol, co-tribe Bêtê," and Jansen, co-tribe "Tadoi" (the others falling under the one or the other head); will be at once seen.

The Rangkols and the sects allied to them recognize no Rájas, each village being ruled by a *Rangkol Government.* "galim" (headman), aided by a "gabur" (assistant headman), and two subordinates, a "chapiah galim" and "chapiah gabur"—Their titles are not hereditary.

On the death of a "galim," the "gabur" is raised to his place, and so on; thus a man, before he can become a "galim," has to work up through all the grades from "chapiah gabur."

Each community is separate, and stands by itself, having nothing to do with any other as regards internal management.

The different positions from galim down carry certain privileges, the holders having no coolie work to do, for example. It is customary to distribute all fines levied on private individuals among the fellow villagers, the "galims," &c., receiving large shares, and being in this way pecuniarily remunerated for their services.

The "galim" is president of all village councils, and has, with his subordinates, a great deal of the say in any matter affecting the community. All village disputes, quarrels, fights, &c., are brought up to him, and a decision arrived at by him with the help of as many as care to gather round and express their opinions. In the old days this decision was seldom questioned, but it is now frequently appealed to the nearest magistrate. Each village has one "galim" only, and not two or three.

There are several priests in each community who settle the time and duration of *pujas*, &c. These *Priests* men are chosen for some apparent fitness, such as their own statements that they are subject to visions and visitations from gods, and the appointments are not hereditary. The principal duty of the priest is in offering sacrifices to the deities, appeasing the evil-inclined ones on the occasions of sickness, and propitiating the well-disposed at the time of rice-planting, &c. The priests are remunerated by the present of one cloth per annum from each house and a little rice; but should they visit another village, they are allowed to charge one rupee and a cloth for each occasion of sacrifice.

The Jansens and sects allied to them are governed by *Jansen government.* Rájas. Sometimes a group of villages is ruled over by one, or, as is more frequently the case, each community has it own. Each Rája has a *mantri* (minister) to aid him.

The government was despotic,* and in the hands of the Rájá were the lives of the people. His decision was final in all matters, and was never questioned. At the present day (putting aside heinous crime, which is dealt with by Government), he has practically the whole say in anything affecting the welfare of the village or villages under his rule.

On each house is levied a tax of one basket (about 3md.) of rice per annum for the use of the royal household. In addition, of any litter of pigs one is given to the Rájá, and in the same way one leg of anything shot is presented. It will be seen that there is a considerable difference in the methods of internal government of these two tribes, Rangkols and Jansens, and their respective co-tribes and sects. The difference is so marked that there can be no hesitation in classifying the tribes, co-tribes, and sects accordingly. It is true, the Rangkols have an old legend among them that ages ago they were ruled over by a king, "arêng," but there is no trustworthy information on the subject. At any rate, the truth or otherwise of the legend does not to any appreciable extent affect the question, as the Jansen Rájás' positions, as at present found, are hereditary, with well-defined rights, powers, and duties, and are evidently not the creations of late years. It is true that, allowing the Rangkols and Jansens to have been one and the same race at *no remote date*, under one head or Rájá, on separation the two sects might have adopted different customs; but it would be difficult to account for the great dissimilarity, the despotic rule on the one hand, as viewed against the self government on the other.

This is pointed out merely to support the argument that the Rangkols and Jansens (commonly considered one tribe, and called Kukis) are as distinct, and should be kept as distinct, from one another as the people now called the Lushais are kept from either of them, and it is not contended that there was no *remote* common origin, for, as already mentioned, the common origin is placed almost beyond doubt by the similarity to be found in the dialects.

On the occasions of general *pujas* the entrances to all
Pujas and festivals. Kuki villages are closed, and no outsider
 allowed to enter. On ordinary festivals
 the village is open to all.

* In the old days, at present, of course, the Jansens and others are subject to British rule.

Before settling on an attack, the gods are consulted to ascertain whether the omens are propitious or not. One of the priests holds up a fowl, while another chops off the head. On the position in which the head falls depends the success or otherwise of the expedition. Should the beak face towards the village to be attacked, the omen is a good one; should it fall in the opposite direction a sign of the defeat of the party; while should it point to the priest, it foretells the total annihilation of any attacking force.

Method of waging war.

The omens being favourable, the attacking party start off, led by a warrior of some renown. The attack takes place either at night or at daybreak, and generally ceases when the sun is fairly up.

The heads of the foe slain are brought back by the victors, or, should these be too numerous, the ears alone are preserved. A war dance is held round the trophies, which are planted about the village on poles. Prisoners are never taken. A warrior getting a head is obliged to pay ten rupees to the elder brother of his mother as a sort of thanksgiving for his success. Women and children, as well as men, are killed in war.

Heads of foe.

Dancing is one of the principal amusements in a Kuki village. These dances are of many kinds, all of which, though more or less interesting, are not worthy of any special description. Music is supplied by a species of reed instrument, and time kept to the striking of bamboos on the ground. Among the dances for males alone the following are described as being typical.

Dancing.

The crossed bamboo dance.—In this two men, holding the ends of bamboos in each hand, sit facing one another. Two others then place themselves, so that the bamboos which they hold in the same way cross at right-angles those held by the others. The two sets of men then alternatively bring their bamboos sharply together, and as quickly back again to their original position on the either side of their body. By this means a number of squares are formed and reformed. A youth then advances, and is expected to spring in and out of the squares, without being struck by the bamboos, keeping time to the music, which gradually grows faster and faster. The bamboos are brought backwards and forwards to the same tune, and the dancer has to be very quick indeed to avoid being

caught in one or other of the squares, to say nothing of the unpleasantness of being struck with the bamboos on the shin.

The tiger dance is another popular one. A cloth done up to represent a pig or a goat is placed on the ground, and one of the youths of the village proceeds to imitate a tiger stalking it. The attitudes assumed are most amusing, and it is wonderful how some of the men, while on all fours, spring over the imaginary goat and alight on the other side.

Jumping is another source of amusement in a village; high jumping being that most generally indulged in. Two bamboos tied together are first held up, and then gradually drawn further and further apart, the object being to jump as wide, as well as high, as possible. An extraordinary custom exists among the Kachcha Nágas as regards winners: they having to give, in lieu of receiving, a prize. Thus, on the conclusion of a contest between two villages, the leaders of the losing side seize the winner, and either strip him, his clothes becoming their property, or make him give them a present. This custom does not exist among the Kukis, the winner receiving the prize, whatever it may be.

The Nága argument is that a man finding himself a winner, and therefore, in that particular line, superior to others, should be thankful and willing to pay for his good fortune.

CHAPTER V.—CRIMES AND OATHS.

All crimes, even the most serious, appear to have been punished by fine only, and are now (in independent territory) punished by fine only.

Crimes how punished.

On the occasion of any oath being taken, either on the restoration of peace between villages or between private individuals, the following

Form of oath.

is the procedure:—

A bear's or tiger's skull is placed upon the ground, a nettle-leaf, husk (paddy), and a sword blade. The persons (or person) to be sworn then step forward, and repeat the terms of the treaty or agreement, and, pointing to the skull, say—"If I break faith, may a bear or tiger, similar to the one this skull belonged to, devour me; may I be stung by the nettle now before me; may the seed I sow be as fruitless as this husk; and may I be struck by a sword. Heaven and earth now witness this oath."

There is one very strange custom in force among all the Kukis for testing the truth of a man's words. It being impossible to ascertain the respective veracity of two statements, the parties interested agree to appeal to the water-test. All the villagers are assembled, and proceed to some spot on a river where the water is deep. Here two bamboos are fixed firmly in the mud or gravel at the bottom. The priest of the village then cuts the throat of a white fowl on the brow of each disputant, allowing the blood to run down the face. Should the blood flow red in one case and blackish in the other, the matter is considered half proved, the red showing the man whose statement was true. To make matters certain the test has to be completed. At a given signal, both men plunge into the river, and, by the aid of the bamboos, attempt to get to the bottom, and bring up some mud or a stone. The one who fails is the guilty party. This test is considered infallible by the Kukis, who maintain that the very best swimmer, if in the wrong, can never reach the bottom, however desperately he may attempt to do so.

Test of veracity,

Occasionally, neither party succeeds in bringing up mud or stones, and in this case both are considered to have been in the wrong.

CHAPTER VI.—MISCELLANEOUS.

There are no cases on record of any of the various Kuki sects having raided on either Kachári or Nága villages, and their relations with these and neighbouring tribes appear to have been invariably of a friendly nature. The Rangkol settlers in the North Cachar Hills paid revenue to the Kachári Rája during the period of that dynasty in North Cachar, but were not otherwise troubled.

Relations with other tribes.

Land disputes are very rare, owing to the large area available for cultivation in the vicinity of most of the settlements, and the scant populations generally; one village having no reason to encroach on the grounds of another.

Land disputes.

In former years, when disputes did arise, might was right, and the stronger held the land.

Very little in the way of manufacturing articles is done by the Kukis. The women weave a few rough cotton cloths, which are afterwards dyed blue, the dye being obtained from a species of dwarf indigo

Trade and manufacture.

grown near the villages. Iron, in the shape of *dao* blades, is imported from the plains.

"Mithun," the wild ox (*bos frontalis*), are kept in a domesticated state in all the villages. They are kept for trading and festival purposes, and are never milked. The domesticated animal resembles the wild species in every respect, with the one exception of the horns, those of the former being straight and cowlike, while those of the latter are curved. Though allowed to wander free in the jungles, the herds are perfectly tame, and show no fear of a European. The price for a full-grown "mithun" varies from 40 to 80 rupees. Among the people the value of property is often spoken of as so many "mithun;" in this case a "mithun" being equivalent to 40 rupees. A Rája, for example, will say he gave so many "mithun" for his wife, meaning so many 40 rupees.

Very little is done in the way of trade. In common with most hill tribes, the Kuki has few wants. A small patch of forest, cleared and sown with paddy, keeps him in rice throughout the year; his wife weaves the few cloths he requires in the way of clothing, and the neighbouring jungles keep him supplied with innumerable wild yams and herbs generally, besides occasionally affording him a treat in the shape of venison or pork.

The only necessary he has to purchase is salt, and this he can get a sufficiency of by selling wax gathered in the jungle or a maund of cotton. Dhal and ghee have no charms for him, and so he does not care to purchase them. He thus has no need of money. As civilization advances trade increases, simply for the reason that expensive tastes are acquired, and the hitherto unsophisticated Kuki, content to wander about with little or no clothing, finds it suddenly necessary to array himself in cloths of many colours; perhaps even his skull, hitherto impregnable to the rays of the sun, appears to him to be more susceptible than formerly, necessitating, in consequence, the use of an umbrella to shade it. He gets a liking for ghee or oil, and begins to look upon dhal as a necessity, while the fatted pup or bamboo rat he once relished appears no longer to be the dainty fare it did. To gratify his tastes he must have money, and to get money he must trade.

The wife soon wakes to the change which has come over her lord and master, and finds she has more work than ever in the cotton fields; that she has to plant chillies and innumerable other marketable produce, in addition to what had been formerly grown. She finds, moreover, that the excess

loads necessitate her aiding to carry them to the plains, or the nearest bázár, and so she joins her husband, and is brought, as he was, to see and appreciate the advantages of civilization, as illustrated by ghee, sugar, and other luxuries. In exchange for the tastes they acquire, they lose all their simple and confident nature. The plausible trader from whom they buy has opened their eyes to the wiles and deceptions practised in civilized society; to hold their own they must deceive, and so they lose sight of that primitive but more or less honest way of dealing they have been brought up to, and become rather more thoroughpaced liars than their teacher.

Their old code of morality was strictly adhered to. The intercourse of youths and maidens before marriage was by it not much restricted, it is true, but such a thing as a man having taken unto himself a wife, then proving untrue, had been a crime scarcely conceivable to them, and so rarely heard of as almost to be said not to exist.

Now, the man sees men married like himself indulging in vice more or less openly, and it suddenly breaks upon him that a simple, honest, industrious life is not at all the thing, and he consequently plunges rather more wildly into dissipation than an ordinary plainsman would do.

It may be said that the first step towards civilization is a total demoralization of the hillman. He spurns his own code of morality and social laws generally, simply from seeing how these laws are despised by people far more numerous and powerful than his own, and is looked upon in consequence as more or less of an outcast by his own tribe and by all others. Further contact with the people of the plains results in the adoption of some form or other of Hinduism, and with it new manners and customs. He then commences to regain the self respect he has lost, and becomes in the course of time a respectable member of society. He cannot, however, avoid the period he has to remain an outcast. The customs of his own people he has broken through, and they will have nothing to say to him, while those of his own kind who have already embraced Hinduism look down upon him.

Cotton is grown in the hills to a small extent. The crop is planted in March and April, appears above ground in June, and is gathered in November and December. The price per maund (uncleaned cotton) varies from Rs. 4 to Rs. 5. Cotton from which the seeds have been extracted is far more expensive.

The silkworm is not kept by the Kukis.

CHAPTER VII.—TRAPS AND SNARES.

In late years the Kukis have obtained a comparatively large number of guns, and have in consequence lost a great deal of their skill in setting traps for game. Still, even now in favourite localities round about the villages traps of different kinds are set. The principal ones are the "gâslê" and "kûr."

The former is set in the following manner:—A deer or other run, passing down a steep bank, is chosen, and on the slope are placed small whole bamboos, side by side. These are covered with dry bamboo leaves. At the foot of the bamboo, sharpened sticks are placed in the ground, the points facing towards the slope.

An animal trying to get down the bank slips on the bamboos, and, before it can recover itself, is impaled on the spears at the bottom. When this trap is set, its whereabouts is made known to all the villagers, as it is most dangerous to human life. All kinds of animals, from tigers to small deer and porcupine, are destroyed by it.

The "kûr" is another trap dangerous to sportsmen and people wandering in the jungles unacquainted with the locality. A natural-looking fence is thrown up along a mile or two of country. This fence is made of dried sticks, and is so constructed that, though it offers considerable impediment to progress, it is so frail as to almost appear as though formed from branches blown down from the trees. Gaps are left here and there in this hedge; alongside each gap a spear being tied to a sapling in such a manner that on a catch, fastened to a creeper passing across the path, being released, the spear flies across. A sportsman, seeing this apparently natural fence, is very apt, in preference to alarming game by breaking through the dead branches, to walk down the side until he finds a gap.

The common pitfalls are too well known to need description; there is, however, one other snare worthy of notice.

A young tree is bent down to the side of a path, across which a big noose is laid. The end of the noose is fastened to the tree, and is so arranged that an animal passing releases the sapling, and is suspended by a fore or hind leg some 10 or 15 feet from the ground.

A story is told of two sepoy's of the Frontier Police who had been told off to take an important dâk during one of the many Nâga expeditions. One of the men had lingered behind his companion in some village, and on following him later

came upon his rifle lying on the path. He first thought of tigers, but one look at the ground showed there had been no struggle. He then hunted about some time, and at last was attracted by a moaning sound overhead. When, on looking up, he beheld to his astonishment his companion hanging by the leg to a tree. Luckily, the man had succeeded in slightly drawing himself up by holding on to his thigh, and so kept the blood from running to the head, but he was so exhausted from former shouting that he could only moan. He was soon cut down, but there is nothing on record to show that he was afterwards particularly anxious to march along jungle paths without a guide.

The heights of different animals are calculated in the following manner:—

An elephant, three times the diameter of the footprint, or, roughly, one circumference of the foot the heart, twice round the foot the height.

Deer, pig, mithun, and buffalo, twice the length of stride the height of the heart from the ground.

Tiger, twice the circumference of *pug* the heart.

CHAPTER VIII.—SUPERSTITIONS AND LEGENDS.

Originally, the face of the earth is stated to have been covered with one vast sea, inhabited by a gigantic worm. The Creator passed over this worm one day, and dropped a small piece of earth, saying "Of this I mean to make a land and people it." The worm replied—"What! you think to make a habitable land of a small piece like this: why, it's absurd: look here, I can swallow it!" Saying this, he swallowed the lump. To his astonishment, it immediately passed out of his body, and increased in size until it became the world we now see. Subsequently, men sprang out of the earth by the will of the gods.

The earth is popularly believed to be encircled by a huge serpent, whose head and tail nearly meet. For the greater portion of the year the reptile remains dormant, but occasionally wakes up suddenly, and sees close to him the tail of, what he takes to be, another serpent. He immediately springs at it, and so causes earthquakes.

Some classes of "Kukis" will never kill a snake. They declare snakes to be the writing of the gods, any harm done to them being visited on the inflictor by the gods.

OUTLINE 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 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 arrived 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 open to question whether the use of these, carrying the exact sound to the author, would be readily grasped by the student.

The compiler has made a brief comparison of the various dialects of the tribes comprised under the head of "Kuki" and the language known as Lushai in Cachar and on the Assam frontier generally. The grammar itself treats principally of Rangkhoh (Kuki), the dialect of that tribe being one the writer is well acquainted with, and being, moreover, one, in his opinion, fairly representative of the grammatical formation of the whole group,—Lushai Poey, Jansens, Tadois, &c. The words themselves, of course, differ to a great extent, but the syntactical relations are much the same in all.

The compiler has called this work a "Rangkhoh-Kuki-Lushai Grammar." It would not be correct to style it a Kuki Grammar, the dialects varying too much, and "Rangkhoh" alone would not be understood to refer to "Kukis" at all by the general run of readers. Again, the tribe is so clearly connected with the Lushais that we must include the latter in naming.

The 29th December 1885.

C. A. SOPPITT.

Abbreviations.

Chap.	....	....	Chapter.
Lit.	....	....	Literally.
Adj.	....	....	Adjective.
B.	....	....	Bengali.
E.	....	....	English.
R. K.	....	....	Rangkhoh-Kuki.
J. K.	....	....	Jansen-Kuki.
L.	....	....	Lushai.

AN OUTLINE GRAMMAR

OF THE

RANGKHOL-KUKI-LUSHAI LANGUAGE.

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

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

PART I.—ORTHOGRAPHY.

There are sounds in Kuki difficult to reproduce exactly by any combination of letters; these can only be learnt from personal conversation with the people.

The writer has adopted in part the alphabet drawn up as a model by Mr. C. J. Lyall, c.s.

This alphabet, expressing, as it does, the modification of sounds in both vowels and consonants, should be carefully studied. The symbols are not too numerous, and can readily be mastered.

(1) VOWELS.

- a*, when not marked, always short as in "company," never sharp as in "pan," viz., the "ga" in "gapâ," "my father."
- â* long as in "ah," "father," not as in "ball," viz., "gapâ" "my father."
- à* as in "pan."
- ã* the sound of "ã" in "ball."
- ø* unmarked as in "them" "met" "bed," viz., "enjong," "habit."
- ê* as in "they" or the "ai" in "aim," viz., "jêrbêl," "plates."
- ï*, unmarked, as the "i" in "in."
- î* "i" in "machine," viz., "gaki," "my elbow," or "ki," "elbow."

- o*, unmarked, as the "o" in "pot," "stop," viz., "omâk"
 "not," "nothing."
ô long, as in "bone" in "shôshôn," "there."
u as the "u" in "bull," "pull," not as in "hull" "skull."
û for the long sound of "oo" in English, viz., "toi-mûn,"
 "a chain."
ï having the sound of the French "u" in "lune," very
 rare.
au having the sound of "ow" in "how," viz., "daumâ,"
 "wife."
ai having the sound of "ai" in "aisle," viz., "haishâ,"
 "Râjâ."
oi, with the sound of "oi" in "boil," viz., "âjoitâ," "finished."

(2) CONSONANTS.

All consonants not treated below retain their English pronunciations:—

- c* is discarded, except in the combination "ch;" when hard,
 "k" is used; when soft "s."
d more dental than in English.
g always hard, as in "gun."
h, carrying the same sound as in English.
j as in "joy."
l, as in English.
n same as in English.
ñ with a strong nasal sound.
ng, a combination common at the end of a word, pro-
 nounced as the "ng" in "singing."
g substituted for the deep guttural *k*.
s always as in "this," never as in "these."
sh as in shall.

Some few combinations of letters have purposely been omitted; partly because the sounds they would convey are so exceedingly rare that practically they are not in use, and partly because the only combinations available would fail to give a sufficiently near approach to the correct pronunciation to render them of value to the student.

It should be borne in mind that every letter, when not accented, is to be pronounced as fully as possible.

(3) ACCENTS —GENERAL RULES.

(a) In pronouncing unaccented words of two or more syllables, more stress should be laid on the first than on any of the others, “hongro,”* “come.”

Exception.—In certain compound words the stress is placed on the last syllable, thus, “hong-noro,” “come again,” or “come back.”

The sense of the sentence in many cases influences the accentuation. In the above the stress is put on the “noro,” to impress on the hearer the fact that he must come back.

(b) In sentences and words where the accent rests unequally on two syllables at the expense of the rest, the principal stress is shown thus ("); the lesser thus (') “hong'nong-rângmôh",=will come back or not.”

(c) 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; “en-nongro,” “open.”

(d) The symbol (˘) over a letter denotes that it is to be pronounced as shortly as possible.

(e) Nouns in declension take the accent on the last syllable as a rule, viz., “vôklé',” “by a pig (inst).”

Exception.—In the ablative case the main accent often rests on the centre syllable, thus “râm'kôl'âtâ,” “from the jungle.”

(f) The interrogative sign “môh”† nearly always takes the accent.

PART II.—ACCIDENCE.

We may divide the Kuki language into eight classes of words, or parts of speech, namely:—

(1) Noun, (2) Adjective, (3) Pronoun, (4) Verb, (5) Adverb, (6) Preposition, (7) Conjunction, (8) Interjection.

The Article, it will be seen, is missing. It is represented by “enkât,” or “kât,” literally “one,” thus “a table” is expressed by “one table.”

1.—NOUNS.

The nouns are divided into three kinds—(1) common, (2) proper, (3) abstract, and possess gender, number, person, and case.

* This is also pronounced “hôngrô.”

† See Interrogative “môh,” page 52.

GENDER.

The gender of nouns is distinguished in the following ways—

Firstly (a)—The feminine from the masculine by different words, as—

- | | |
|--------------------------------------|-------------------------------------|
| (1) rûtârtê, a boy. | daumâtê, girl. |
| (2) bāsâl, male (ref. human beings). | nûpâng, female (ref. human beings). |
| (3) mîrim, man | nûreng, woman. |

Secondly (b)—By difference of terminations—

- | | |
|-------------------------|---------------------------------|
| (1) ârkông, cock | ârnûpâng, hen, also “ânnûpang.” |
| (2) vârpâ, old man | vârnû, old woman. |
| (3) âpâ, father | ânû, mother. |
| (4) âjâl, male (animal) | ânûpâng, female (animals). |

Thirdly (c)—By affixing another word—

- | | |
|----------------------|---------------------------------|
| vôk-âjâl, pig (boar) | vôk-ânûpâng, sow (pig, female). |
| sêrhât-âjâl, bull | sêrhât-ânûpâng, cow. |

Qualifying words indicating gender invariably follow the word they qualify, thus, “vôk-âjâl,” “boar,” and not “âjâl-vôk.”

“Nûpâng” may be considered the sign of the feminine when used in connection with human beings, “ânûpâng” is used in reference to animals.

NUMBER.

There are two numbers only, the singular and the plural. The singular, as in Kachari and Nâga, is indicated by the name of the object thus “woman,” but sometimes the affix “one,” “kât,” is used to express the number more clearly,

(1) The plural is formed in all cases by addition of “hai” to the singular, thus :—

<i>Singular.</i>	<i>Plural.</i>
Mirim, a man	Mirim hai, men.
Naitê, child	Naitê hai, children.
Rômai, pumpkin	Rômai hai, pumpkins.
Vôk, pig	Vôk hai, pigs.
Âpâ, father	Âpâ hai, fathers.
Sêrhât, cow	Sêrhât hai, cows.
Rûtârtê, boy.	Rûtârtê hai, boys.
Ting, tree	Ting hai, trees.
Râl, war	Râl hai, wars.
Rângkhôl, a Rângkhôl	Rângkhôl hai, Rângkhôls.

(2) In compounds, as a rule, the last word takes the plural termination.

It is not uncommon for the noun to be used in a singular form with a plural sense, thus "man" is substituted for "men," &c.

PERSON.

There are three persons, first, second, and third.

CASE.

The Kuki noun is taken as having eight cases.

The case-endings are as follows:—

<i>Singular.</i>	<i>Plural.</i>
<i>Nom.</i> Vôk, pig	Vôk hai, pigs.
<i>Obj.</i> Vôk, a pig.	
<i>Int.</i> Vôklê, by or with a pig.	The remaining case end-
<i>Dat.</i> Vôkkâ, to a pig.	ings in the plural are the
<i>Abl.</i> Vôk (kôl) âtâ, from a pig.	same as in the singular,
<i>Poss.</i> Vôkanî, of a pig.	the "hai" being in-
<i>Loc.</i> Vôkâh, in a pig.	serted.
<i>Voc.</i> Êkâ vôi, a pig.	

It will be seen that the nominative and objective have no case endings.

The noun in Kuki is not susceptible of a verbal termination, as is sometimes the case in Kácha Nága; thus, we cannot say "mîrimtâ," "is a man," for "mîrim âhômta;" that is to say, we cannot drop the root of the verb "âhôm," and add the tense terminations direct to the noun.

2.—ADJECTIVES.

(a) The adjective in Kuki invariably follows the noun it qualifies, thus—

"A good man," "mîrim âsâ," lit., "a man good."

(b) There is no change in terminations in adjectives when used in connection with nouns of different gender,—

"A good man," "mîrim âsâ," lit., "man good."

"A good woman," "nûreng âsâ," "woman good."

(c) The adjective in Kuki (as in Nága and Kachari) is susceptible of verbal terminations when used with the verb "to be;" thus "will be good" is expressed by the adjective "good," "âsâ," and the future termination of the verb, "âsâ-râng," lit., "will good," the verbal root being omitted.

Again, "it is good," appears as "âsâ," good, "vâ," perfect tense termination, *i.e.*, "âsâtâ," lit., "gooded."

In Nága and Kachari the root of the adjective only is retained when used as a verbal substantive; in Kuki the adjective appears in the full form.

The adjective may be used with the full verb, *i.e.*, without omitting the verbal root; but this form is not quite correct.

"Âsâ," good, "âhôngtâ," it is, should always appear as "âsâtâ," "gooded."

(*d*) Adjectives, as in Nága and Kachari, have a negative form. This negative is formed by affixing "mâk" to the word: thus "âsârâng," "will (be) good;" "âsârângmâk" "will not (be) good."

COMPARISON.

The comparative of adjectives is formed by the addition of "ôl" to the positive, thus—

Âsâ, good	Âsâôl, better.
Âlîn, big	Âlînôl, bigger.
Âjîn, small.	Âjînôl, smaller.

The superlative degree is formed by changing the "ôl" into "tâk;" thus —

âsâ, good	âsâôl, better	âsâtâk, best.
âlîn, big	âlînôl, bigger	âlîntâk, biggest.
âjîn, small	âjînôl, smaller	âjîntâk, smallest.

Exception.—One or two adjectives have an irregular superlative degree; thus, "shâmâk," "bad," comparative "sâhâôl-mâk," superlative "sâloîtâk," the "tâk" is preceded by "loî," and the "mâk" omitted. "Shâmâk," it will be seen, is merely the negative form of âsâ," "good," the first "â" being omitted and an "h" added. The comparative sign is inserted before the negative termination "mâk."

(*a*) NUMERAL ADJECTIVES.

The following are the numerals up to ten:—

One, enkât (kât).	Six, gârûk.
Two, en-nî.	Seven, sârî.
Three, entûm.	Eight, gârît.
Four, milî.	Nine, gûôk.
Five, ringâh.	Ten, shôm.

(1) There are no single words to express numbers between ten and nineteen, but ten-one, ten-two, &c., appear. Twenty

is expressed by "ten-two," "shôm-nî" (twice ten). Thirty, forty, by ten-by-three, ten by-four, &c.

"One hundred" is "rajâ-kât," "two hundred," "rajâ-nî," and so on.

"One thousand" is "shângkât;" "two thousand," "shâng-nî," &c.

(2) In expressing numerals having reference to money of to animals certain prefixes are used, thus:--

"Twenty rupees" (dâr) "shômni" (rupees ten-by-two).

"Thirty-five (rupees)" "dârshôm-tâm-lê ringâh."

"Dâr" is a sign that the amount refers to money, but "dâr" has no meaning of itself, when not affixed to numerals.

The "ringâh," "five," it will be seen, is preceded by "lê." This word has no separate meaning, but is used to denote where the broken numbers commenced; thus, in the sentence "dârshôm-tâm lê ringâh" we have rupees ten-by-thirty-and-five, the place of "and" being taken by "lê."

(3) In speaking of houses, the numeral is preceded by the prefix "dông;" thus, "forty houses" does not appear as "in shôm mili," *i.e.*, in (houses) shôm mili (forty), but as "dông-shôm mili."

(4) In all cases the nouns designating the numerals are placed first, the numbers following.

(5) There is no prefix used in reference to human beings.

3.--PRONOUNS.

Pronouns in Kuki are divided into four classes --

(1) Personal, (2) Relative and Interrogative, (3) Demonstrative, (4) Adjective.

(a) (1) PERSONAL.

(1) gê, I.

(1) gênî, we.

(2) nâng, you

(2) nângnî, you.

(3) {mî } he, she, it.

(3) {mîhai } they.

{âmâ }

{âmâhai }

(b) For the first person there are two forms in use besides "gê;" thus "gênî" (the real plural "we") is commonly used with the meaning of "I;" "gêmâ" is also used.

The plural "gênî" is nearly always substituted for "gêhai" or "gênîhai," which are the true plurals ("we"), though the forms are rarely used.

(c) The pronouns are declined in the same way as nouns. Their possessive case-ending can only be used with the first and second persons singular; thus, "gêmâ," "mine;" "nângmâ," "yours." We cannot say "mimâ," meaning "his," or "gênimâ," meaning "ours."

(d) In other words, where possession is shown, the personal pronoun appears in the first or second person singular, irrespective of whether the sense be singular or plural.

(e) It will be seen that a great deal of liberty is allowed in the use of the personal pronoun in its singular and plural forms.

Thus, we see the plural "gênî," "we," the possessive "gêmâ," "mine," and "gê," all used to represent the first person singular.

In the plural the termination "hai" (the plural sign) is used in the third person, "mî hai," but not in the second, or the first.

RELATIVE AND RELATIVE INTERROGATIVE.

These pronouns are—

- (1) tûmôh, who?
- (2) îmôh, which?
- (3) îmôh, what?—"itômoh" sometimes used, meaning more, "what's the matter?"

These are declined like substantives, there being no possessive case-ending.

The plural of "who," "tûmôh," is formed by adding the regular plural sign "hai," "tûhaimôh."

This sign "hai" is placed next to the root "tû" and before the "môh."

DEMONSTRATIVE PRONOUNS.

These are—

- | | |
|---------------------|---------------------------------|
| (1) âmâhai, this | (1) âmâ or shôhai, kûhai, that. |
| (2) âmâhaihi, these | (2) kûhaikû, those. |

(a) The plural is formed by inserting the plural sign in the middle of the word "âmâ-hai-hi."

(b) "Kûhi" is very rarely used for "that;" kûhaikû being made to do duty for singular and plural.

(c) Sometimes, but very rarely, "mi," "it, she, he" is put in the place of "kûhi," "that."

ADJECTIVE PRONOUNS.

These are—

- | | | |
|-----|----------------|----------------|
| (1) | Other | âdâng-râmdâng. |
| (2) | Another | mîdâng.* |
| (3) | Everyone | enkât-kât. |
| (4) | The same | mûnkât. |
| (5) | So many | îdor. |
| (6) | How many | îdôrmôh. |
| (7) | Such | shohai, îbai. |

4.—VERBS.

On a former page it has been shown that adjectives are susceptible of verbal terminations, and in many cases, when used with "to be," take the place of the verb in a sentence; thus, "it is a good jhúm," "loi âsâtâ," or "mi loi âsâtâ." In this sentence the verb "is" does not appear, the tense termination "tâ" being affixed to the adjective, "âsâ" "good."

Owing to the verb in Kuki being interchangeable and in some cases compoundable with adjectives, other verbs and even separate affixes, the sense and force is often greatly enhanced. Numerous examples will be given in order that the variations of the verb in this respect may be clearly demonstrated.

The root of the verb, it will be seen, remains perfectly regular throughout the conjugation.

As in Kachári, the verb is found in its simplest form in the Imperative, that mood not taking a separate termination as in Kacha Nága.

In common with Kachári and Nága, the temporal affix remains unchanged for all persons in both numbers; thus, "râng," the future termination, is the same for I, thou, he, we, you, and they, the nominative case termination in the sentence demonstrating the number and person of the verb. There is no irregular verb in Kuki in the sense of a verb whose tense terminations vary, but the great difficulty lies in assigning the proper force to verbs compounded with other roots and affixes.

The following is the conjugation of the verb "hôm rôshê," "to be."

* "Another," "mîdâng," is generally used in the sense of "another person" or "man." In speaking of animals and inanimate objects "âdâng" or "râmdâng" takes the place of "mîdâng;" "enkât-kât," "every one," also means "each one."

"*Âhômrôshê*," to be.

INDICATIVE MOOD.

1—PRESENT TENSE.

Singular.

Gê âhôm, I am
Nâng âhôm, thou art
Mi âhôm, he is

Plural.

Gêni âhôm, we are.
Nângni âhôm, you are.
Mihai âhôm, they are.

2—PAST.

Singular.

Gê âhôm-tâ, I was, &c.

Plural.

Gêni âhôm-tâ, we, &c.

3—FUTURE.

Singular.

Gê âhôm-râng, or hômrâng,
I shall be, &c.

Plural.

Gêni hômrâng or hômrâng,
we, &c.

4—PRESENT PERFECT.

Singular.

Gê tinâ âhôm-tâ, I have, &c.

Plural.

Gêni tinâ âhôm-tâ, we, &c.

PROGRESSIVE.—Tinâ âkhin kin hom, have been, &c.

5—PAST PERFECT.

Singular.

Gê âhôm jôitâ (jôitâ), I had, &c.

Plural.

Gêni âhôm jôitâ, we, &c.

6—FUTURE PERFECT.

Singular.

Gê âhôm jôirâng, I shall have,
&c.

Plural.

Gêni âhôm jôirâng, we, &c.

IMPERATIVE MOOD.

Singular.

Âhômrô (hômrô), be

Plural.

Âhômrôi, be you.

POTENTIAL MOOD.

PRESENT TENSE.

Singular.

(1) Gê âhôm tê, I may or can be

Plural.

Gêni âhôm tê, we, &c.

PAST.

Singular.

(2) Gê âhôm-têtâ, I might,
would be.

Plural.

Gêni âhôm-têtâ, we, &c.

PRESENT PERFECT.

Singular.

(3) Gê âhôm-têtâ, I, &c.

Plural.

Gêni âhôm-têtâ, we, &c.

SUBJUNCTIVE MOOD.

PRESENT TENSE.

- | | | |
|--------------------------|--|---------------------------|
| <i>Singular.</i> | | <i>Plural.</i> |
| (1) Gê âhômêntê, if I am | | Gêni âhômêntê, if we, &c. |

PAST TENSE.

- | | | |
|---------------------------|--|---------------------------|
| <i>Singular.</i> | | <i>Plural.</i> |
| (2) Gê âhômêntê, if I was | | Gêni âhômêntê, if we, &c. |
- Not used in other tenses.

INFINITIVE MOOD.

Present.—Ahôm rô shê, to be, or hôm rôshê.

PARTICIPLES.

Present.—Âhôm lê, being. *Perfect.*—Âhôm êntê (or âhôm ênjê), having been.

Remarks. - Indicative Mood.

(a) It has been mentioned that the verb appears in its simplest forms in the Imperative (singular), but it will be seen that in the Present Tense the root is still more curtailed. This “âhom” in the tense in question is, perhaps, more of a colloquial form than anything else, as the sense would be as correctly conveyed by “âhômro,” thus, “gê âhôm rô” I am.

(b) The Future is given as “âhôm rông,” or “hôm rông.” It is here necessary to point out when the “â” should be retained and when omitted.

(1) In the Indicative Present, when the form “âhôm” is used, the “â” must always appear; should “âhôm rô” be used, the “â” may be omitted: thus, “gê hôm rô,” I am.

Exception.—When the interrogative “môh” is affixed, the “â” must be retained; thus, “nâng âhôm,” or “âhôm rô môh,” “you are,” and not “nâng âhôm (rô) môh.”

(2) In answering a query the “â” is sometimes omitted, thus, “nâng âhôm rông môh?” “will you be?” “gê hôm rông” “I will be.” Here “hôm rông” conveys a more complete sense, the sentence meaning “I (certainly) will be,” “(without doubt) will be.” In such cases it will be seen the verb gains considerably in force by the omission of the “â.”

(3) In other cases the “â” is dropped for the sake of euphony: thus, in the Infinitive “âhôm rôshê” often appears as “hôm rôshê,” the sense conveyed being exactly the same in either case.

(c)(1) The Present Perfect is formed by placing "tînâ" before the verb; thus, "gê tînâ âhôm-tâ," "I have been," "tînâ" means literally "before" or "formerly;" thus, "gê (I) tînâ (before or formerly) âhôm-tâ (was)"—"I formerly was" or "I have been."

(2) The progressive form "tînâ âkhin-kin hôm(âhôm-tâ)," "have been," is rarely used: "âkhin-kin" points to a progressive action.

(d) *Past Perfect*.—This tense is formed in a peculiar way. The "âhôm," "be," is followed by "joï-tâ," literally meaning "finished," "completed." The "joï," it will be seen, takes the past termination; thus, "gê âhôm joï-tâ," "I finished or completed to be," *i.e.*, "I had been."

(e) *The Future Perfect*.—This tense is formed in the same way as the Past Perfect: "gê âhôm joï-râng," "I shall completed to be," *i.e.*, "I shall have been."

"Joï," it will be seen, takes the future termination, "âhôm" remaining unchanged.

Imperative Mood.

(a) In this mood a plural termination is formed by adding "i" to the singular, "âhôm-rôi" or "hôm-rôi," "be you." The plural form is not in common use.

Potential Mood.

(a) This mood is only used in the present and past tenses, "âhôm-tê," "âhôm-têtâ."

The sign of the mood "te" is placed between the verbal root and the tense termination in the past.

Subjunctive Mood.

(a) In this mood the tense termination "entê" does not vary. The "entê" also appears in the perfect participle, "âhôm-entê," "having been."

Agent.

The agent or person doing is expressed by affixing "pû" and sometimes "pa."

Thus, "âhôm-pû," "the stayer, the one staying."

"Âhôm-râng-pû," "the one of will stay."

"Âhôm-pû-hai," plural, "the ones who stay or staying."

"Âhôm-râng-pû-hai," plural, "the ones who will stay, &c."

"Pâ" may be substituted for "pû" in any of the above, without changing the sense.

Force given to Verbs.

In order to give extra force to the verb, the word "gănê" is frequently placed between the root and the tense termination. This "gănê" has no meaning of its own, but, when used with the verb, conveys a sense of completeness, and puts the question beyond doubt.

Thus, "gê âhôm-râng," "I will be or remain."

"Gê âhôm-gănê-râng," "I will (without the least doubt, for certain, remain)."

"Nâng ahôm-râng," "you will remain."

"Nâng âhôm-gănê-râng," "you (must; it is settled) will remain."

"Nâng ârôt-tâ," "you ran away."

"Nâng ârôt-gănê-tâ," "(it is beyond doubt: beyond question) you ran away."

"Mi âhông-rângmôh," "will he come."

"Mi âhông-râng, or hông-râng," "he will come."

"Mi âhông-gănê-râng," "(it is certain) he will come."

The participles are largely used in Kuki, as is the case in Kachári and Kacha Nága.

They are very often combined with the agent expressed by "pû" or "pâ" already alluded to.

Thus—(1) "The man I saw yesterday,"

"gê mijânâ âmûpû," *literally*, "the one (man) yesterday seen (by) me."

"âmûpûkâ" is sometimes used in the place of "âmûpû."

(2) "The deer when it saw the man ran away."

"Sâjûk mirim âmûênjû ârôt-tâ," *literally*, "the deer, seeing, or having seen, the man, ran away."

(3) "The dâk-runners have arrived."

"dâkjôngpû âtûngtâ," *literally*, "the dâk ones have arrived."

Passive Voice.

The passive voice, as in Kachari and Nága, is formed by prefixing the past participle of the verb to the different tenses of (â) "niroshê," "to be," "become."

The conjugation of (â) "niroshê," "to become," is quite regular.

Âgôiênjû ânitâ } Âgôiênjû âni }	"I am called: being called, &c."
"Âgôiênjû ânitâ"	"I was called, &c."

NEGATIVE VERBS.

The negative force is given to the verb not by prefixing a word or syllable, but by affixing "mâk," "nimâk," to the verb.

The conjugation of the verb "hôm rô," "to be," in its negative form is given below:—

(1) PRESENT TENSE.

<i>Singular.</i>		<i>Plural.</i>
Gê âhôm nôni,	I am not, be not	Gêni âhmôu ôni, we, &c.

(2) PAST.

<i>Singular.</i>		<i>Plural.</i>
Gê âhôm tâ nôni,	I was not, &c.	Gêni âhôm tâ nôni, we, &c.

(3) FUTURE.

Gê âhôm âng (ni) mâk	} I will not, &c.
<i>also</i> Âhôm tâ râng nimâk	

(4) PRESENT PERFECT.

<i>Singular.</i>		<i>Plural.</i>
Gê tinâ âhôm mâk,	I have not	Gêni tinâ âhôm mâk, we, &c.

(5) PAST PERFECT.

<i>Singular.</i>		<i>Plural.</i>
Gê âhôm jôm âiing,	I had not, &c.	Gêni âhôm jôm âi. iing, we had not, &c.

(6) FUTURE PERFECT.

<i>Singular.</i>		<i>Plural.</i>
Gê âhôm jôm nôni,	I shall not have, &c.	Gêni âhôm jôm nôni, we, &c.

IMPERATIVE MOOD.

<i>Singular.</i>		<i>Plural.</i>
Âhôm-nôrô, be not.	Âhôm nôrôi, be not (you).	

POTENTIAL MOOD.

(1) PRESENT TENSE.

<i>Singular.</i>		<i>Plural.</i>
Gê âhôm tâ nôni,	I may not, or can't	Gê âhôm tâ nôni, we, &c.

(2) PAST.

<i>Singular.</i>	<i>Plural.</i>
Gê âhômâtê tânċni, I might, or could not, &c.	Gêni âhômâtê tânôni, we, &c.

SUBJUNCTIVE MOOD.

(1) PRESENT.

<i>Singular.</i>	<i>Plural.</i>
Gê âhôm nôentê if I am not	Gêni âhôm nôentê, we, &c.

(2) Past and other tenses not used.

PARTICIPLES.

<i>Present.</i>	Âhôm (mâk) lê (very rare), not being.
<i>Perfect.</i>	Âhôm nôenjû, not been, having not been, &c.

INFINITIVE.

<i>Present.</i>	Âhôm nôrôshê, not to be.
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Remarks.

(a) "Mâk" and "mimâk" are the true negatives, though as seen in the verb above, a considerable variation in the negative sign takes place, "nô," "nôni" being substituted for "mâk."

(b) In the Present Tense we see "nôni" and not "mâk" as the negative sign: "gê âhômâmâk" could be understood, though not grammatically correct. It is probable, however, that it would be confounded with "gêômâk," meaning "not I," i.e., some one else.

(c) In the same manner in the Past Tense it would not do to substitute "mâk" for "nôni," as in the former case "gê âhômâtâmâk" might convey the sense "it was not I," and not "I was not."

(d) In the future two forms are in use (1) "ni mâk," and (2) âhôm têrang nimâk."

The latter, though used for "I will not," conveys the sense of "will not (be able)," and should in reality belong to the Potential Mood.

(e) In the Present Perfect "mâk" appears as the negative sign, and "nôni" does not appear.

(f) The Past Perfect is formed in a peculiar way: "gê âhôm jôitâ," "I had been," does not appear as "gê âhôm jôitâmâk," which would be the regular negative form, but as "gê âhôm jôimâung," "I had not been." The past termination "tâ" is dropped and the "k" in "mâk," while "üing" is added. Both are dropped for the sake of euphony; thus, "âhômjôitâmâkung."

The full form would be hard to pronounce as one word, and would sound anything but well.

(g) In the Future Perfect, the future sign "râng" is dropped, and "nôni" affixed. The context in both this case and the former is supposed to show in what tense the verb is.

Remarks on Imperative.

The singular (negative) is formed by prefixing "no" to the "ro;" thus, "âhôngrô," "âhôm (nô) rô." The plural in the same manner is formed by prefixing "nô" to "rôi;" thus, "âhômroi" be (you), "âhôm (nô) rôi" be not ("you.")

Potential Mood.

(a) The tenses of this mood, in the negative verb, are formed by affixing "nôni."

Subjunctive Mood.

(a) In this mood the negative sign is affixed to the root of the verb, and between it and its tense termination "nôni" appears as "nô."

Participles.

(a) The form "âhômâmâklê" is rare, âhômniênjû being in common use for both Present and l'perfect.

Infinitive Mood.

As in the Imperative, the "rô" is preceded by "nô," the sign of the Infinitive "shây" following.

There is so great a license allowed in the use of the negative signs that it is difficult in all cases to lay down hard-and-fast rules, but the above examples will have shown the sign as generally used.

CAUSATIVE VERBS.

(a) These are formed by the root of the verb (the principal verb) followed by "pêgrô" (pêrô) "to give" in its various tenses; thus, "en-pêrô," "show," "en-pêroshê," "to show," "to give to see," "en-pêrâng," or "pêrâng," "will show, will give to see."

(b) *Relation of cause and effect.*—The relation of cause and effect is expressed by the word "kânjû," thus,—

"Mîsâ ârhât kânjû âhômâmâk."

"On account of the sun's heat did not come."

"Rû arhât kânjû shâmâk."

"On account of the heavy rain is bad."

"Ânâ kânjû âhômniênjû."

"By reason of, or on account of, sickness cannot come."

COMPOUND VERBS.

(a) As already mentioned, verbs are compoundable with other verbs, and even separate affixes, the sense and force being greatly enhanced.

The following examples will illustrate the various changes undergone by the verb in these cases:—

(b) The sense of repetition is conveyed, not by affixing another word, but by inserting “nôg” between the root of the verb and the tense termination, in all moods, except the Imperative and Infinitive. In these latter “nôgrô,” the full form, sometimes appears:—

- (1) “Gê âhông (nôg) râng,” “I will return,” *lit.*, “I will (again) come.”
- (2) “Nâng âhông (nôg) tâ,” “you have returned” or “you returned,” *lit.*, “you have (again) come.”
- (3) “Gêni tô (nôg) râng,” “we will re-do,” *lit.*, “we will again do.”
- (4) “Nâng tô (nôg) tâ,” “you have re-done,” *lit.*, “you have done again” or “again done.”

In the Imperative and Infinitive Moods—

- (1) Âhông-nôgro, or âhôngrô-nôgrô, “come again.”

As a rule, the first “rô” is dropped, and it would be perhaps as well not to consider the Imperative and Infinitive as exceptions; but to look upon them as following the other moods, and inserting “nôg” between the root and tense termination: thus, in the Infinitive “âhôngnôgrôshê,” “to again come,” “to come again,” and not “âhôngro-nôgrôshê,” “to come again.”

(c) A sense of haste is conveyed by the insertion of “rât” between the verbal root and tense termination, thus--

- (1) “Mi âhôngtâ” “he is come: has come.”
- (2) “Mi âhông (rât) tâ.” “he is quickly come: come quick; or come in haste.”
- (3) “Nâng âhông (rât) rô.” “come you quick: in haste, at once come.”
- (4) “Gêni âhông (rât) tâ.” “we have come at once.”
- (5) “Nâng âhông (rât) nôrô,” “you come not quickly,” or “do not come quick.”
- (6) “Gê âhông (rât) mâk.” “I have not come in haste, or quickly.”

(d) By using the negative signs “mâk” and “nô” or “nôrô,” the sense of “not quick,” *i.e.*, “slowly,” is conveyed, but the more correct way of stating this is by replacing “rât” by “jâm,” thus—

- (1) “Gê âhông (jâm) tâ” “I have come slowly,”
i.e., “not fast.”
- (2) “Nâng âhông (jâm) râng môh?” “will you come slowly?” *i.e.*, not fast, “môh”=sign of interrogative.”
- (3) “Gêni âhông-jâm râng” “we have come slowly.”

(e) A very great emphasis is given to the verb by the use of the word “vâki” inserted between the root and termination, thus—

- (1) “Âhông (vâki) rô” “come (right) here,” “come close here,” “exactly here,” &c.
- (2) “Gê âhông (vâki) rând” “I will come exactly there or here.”
- (3) “Nâng âhông (vâki) tâ” “you have come right here or there,” or “exactly here or there.”

(f) The sense of “very,” “very much,” “exceedingly,” &c., is given to the verb by “bâk,” thus,—

- (1) “Ânâtâ” “is ill” (“anâ,” ill, “tâ,” verbal termination with root suppressed).
“Ônâ (bâk) tâ,” “is very or exceedingly ill.”
- (2) “Âl-lâhtâ,” “is far.”
“Âl-lâh (bâk) tâ,” “is very far.”
- (3) “Ânâi tâ,” “is near.”
“Ânâi (bâk) tâ,” “is very near,” “quite close.”

In the above examples “ill,” “far,” and “near” are compounded with the verb, and then again compounded with the word “bâk.”

(g) In certain cases “nê-ôk” is used to express the superlative “very” or “exceedingly,” “very much,” &c., thus—

- (1) “Gê nêôktâ” “is very sweet (to eat),” “exceedingly sweet.”
- (2) “Mi gênêôktâ” “it (the fruit or vegetable) is very sweet,” “exceedingly sweet.”

(h) The sense of completion is given to the verb by inserting "vâr":—

- (1) "Kam âjôi (vâr) tâmôh," "is the work entirely (quite) finished."
- (2) "Mirim âhông (vâr) tâmôh," "have the men (all) come."
- (3) "Âhông (vâr tâ)" " (all) have come," "everyone have come," *i.e.*, none remain to come.

(i) The sense of "must" is given to the verb in the following way:—

- (1) "Gê âhông râng," "I will come."
"Gê hongrâng-gênî," "I will come certainly," "I must come," "it is settled I will come," &c.

5.—ADVERBS.

The Adverbs are of the following kinds—

- (1) Manner.
- (2) Time.
- (3) Place.

(a) ADVERBS OF MANNER.

These are—

How	îtinmoh.
Quickly	enrângro.
Ably: well	âsâ (âsâtâ).
Thus (in this way)	nêâng hin.
In that way	hâmâhâ (nâmâhângshôn).
Many	âtâm.
Few	âtomtê.
Slowly	toî ajâm.
Alone	enkâtvai.
Badly	shâmâk jêah.

Adverbs in Kuki do not, as a rule, take tense terminations directly attached to their own root, the verbal root being omitted, in the way they do in Kachcha Nâga, thus, it is not correct to say "hêanghintâ" for "hêanghin âhomta," "it is in this way," "like this."

(b) ADVERBS OF TIME.

To-day	âvûn.
To-morrow	nângtûk.
Yesterday	mîjân.
The day after	nângtûkpên.

Now	âtûn.
Always	ânîtin-ânîtin.
Sometimes	aitîgâmoh: aitîgâmôh.*
Before	tinâ.
Afterwards	hinûngâ lâganâ.
Soon	enrângro.
Late	âshôtâ.
When	itîgmoh.
In the morning	jîngâh.

(c) ADVERBS OF PLACE.

Here	hitîngâh.
There	shôshôn, <i>also</i> shoting.
Where	kotîngmôh.
Within	âshûng (âh).
Behind	enöûng (âh'; enûngâh.
Above	âsâgâ.
Below	âtângâh.
Elsewhere	âdângâ.
Far	âlhâh.
Near	an-nâi.

Some of these adverbs take verbal terminations directly affixed to the root; thus, "an-nâi," "near;" "an-nâitâ," "is near."

6.—PREPOSITIONS.

The words corresponding to the English prepositions follow the noun as they do in Kachari and in Nága, and never precede it. They are :—

Among	ârilâh âstûng.
Around	"ervailtâ," sometimes pronounced "ervêltâ."
Behind	ennûng.
Between	âlai-âh.
Below	ânûiâ.
With	jânpûi.
Without	âbûitê (having or being nothing).
For	itô, as "for what," imâto or i-ito.
From	âtâ.
To	âh.

* Lit., "at times, at times."

In	rilá.*
Up to	gên shûök.†
Like (like this)	idorhî.
On account of, or for this reason.	âníáh.
After	en-nûng.

“Against” as in Nága, is denoted generally by the locative case as “tîng (âh) ârnêltâ, he leans (against the tree).”

7.—CCNJUNCTIONS.

The Conjunction is very rare, the participle taking its place; thus, “I went and returned,” “gênî fêtääh” or (gê gâfêäh) † “gâhôngnôgtâ,” literally “I having gone returned.” Because (for that) nêhângî.

“Until,” or “so long as,” is expressed in the following manner:—“Kâm nâtômâshing,” “work until you do.” Here the “nâ” preceding the “tô” is put in apparently merely for the sake of euphony; “mâ” is the negative “tomâ,” “not doing,” thus literally the sentence should be translated “work while you not doing,” equal to “work until you do.”

The disjunctives “neither” and “nor” are not expressed: “nâng (â) hôngmâk,” “gênî hôngmâk,” “you came not,” “I came not.”

8.—INTERJECTIONS.

The more common of these are—

Hush! jông-nôrò! *lit.*, “don’t speak.”
 Alas! hai!
 Bravo! âsâjik!
 Hallo! ôi!

PART III.—SYNTAX.

It is very difficult in a language so little known as Kuki to lay down a complete Syntax; and, though a few 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.

* “Rilâ” means “inside” in certain cases; also in “the middle,” “amidst,” “among.”

† “Gên shûök,” meaning literally “until reached,” “until got to.”

‡ This “gêgâfêäh” is idiomatic.

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) The adjective follows a noun.

(c) When two verbs come together, the former must be in the Infinitive Mood.

(d) As a general rule ideas in Kuki 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.

(e) The interrogative is shown, not by an inflection of the voice, but by affixing a word to the sentence. This word "môh," has no separate meaning of its own. This "môh," as a sign of interrogation, should never be omitted, as the sense of a sentence might be completely changed.

"Ásâ," for example, in spite of any inflection, would almost always be taken by a Kuki to mean "it is good," and that the fact of its being was beyond question: "ásâmôh" would show the interrogation.

Sentences illustrating the use of the Noun or Substantive.

1.—NOUNS.

(a) GENDER.

(The men and women) have come.	(mîrimhai, nûvenghai) âhông-tâ.
(The girls and boys) are playing.	(dôngmâ têhai), rûtârtêhai erdailê.
(The buffalo) is savage.	(shêloï) âhaitâ.
There are (bulls and cows).	(âjâl, sêrhât ânûpâng) âhôm-tâ.
(Men and women) are working.	(mîrimhai, nûvenghai) kâm-âtölê.
(The old man) has come.	(târpâ) âhôngtâ.
(The old woman) has come.	(târnû) âhôngtâ.
The married (men and women) do not dance.	(mîrimhai, nûvenghai) daumâ âmân-pâ,* rûtârâmân† lâm-mâk.

* Daumâ âmân-pâ, *lit.*, getter of a wife.

† Rûtârâmân, *lit.*, getter of husband.

(b) NUMBER.

(The children) are bathing	(naitêhai) ershil. *
(A man) has come	(mîrim) âhông-tâ.
(The men) have come	(mîrimhai) âhôngtâ.
Where is the (mithan)?	(shîl) kôtingmôh? †
The (mithans) are in the jun- gle.	(shîlhai) râmâh âhôm. ‡
(The villager) is coming	[kûhai (kûmîrim)] âhông- lê.
The villagers (have come)	[kûhai (kûmîrimhai)] âhôngtâ.
Where is (the woman)?	(nûveng) kôtingmôh (âhôm)?
Where are (the women)?	(nûvenghai) kôtingmôh (âhôm)?
I hear (a tiger)	gê (kâm-gêi) gânrit. §
I heard (the tigers)	gê (kâm-gêihai) gânrittâ.
Is (the dog) barking?	(ûi) enrâmôh.
(The dogs) are barking	[ûihai] enrâm [enrâmlê].

(c) CASE.

Where does he live (in the vil- lage)?	mi (kûah) (kôtingmôh âhôm) kôinmôh âhôm? ||
Is he coming (from his house)?	(inâtâ, âhông (lî) môh)?
Cut (with a knife)	(gâtâlrîâlâ) jêm-rô.
(Give me) a plantain	(gêah) nôt pêrô (pêrô).
The deer came (from the jun- gle)	(râmâtâ) sâjûkhai âhôngtâ.
I gave (them) money	gê { (mihaiâh) shûm âpêtâ { (âpêgtâ) âmâhaiâh.
The men (of that village are) strong	shôhaikûâtâ mîrimhai ernâk âhôm.

* "Ershil," the verb in this sentence, commonly appears in the past tense.

† In this sentence the verb is understood and expressed, *lit.*, "where mithan."

‡ "Âhôm,"—*see*.*

§ "Gânrit" is peculiarly idiomatic, "anrit" is "to hear," generally, with the "gân" it signifies that the person speaking hears. This "gân" appears before a great number of verbs, and invariably conveys the same sense.

|| "Kôinmôh," *lit.*, in what house?

Take wood (from the fire)	(mêâtâ) tîng lâ rô.
I will shoot (a pigeon)	gê (pêrbâli) kâprâng.
Bring (them) some water	dûi { mîbaiâh amâbaiâh* } hôngjôirô.
I come (from the plains)	gê (phaiâtâ) âhôngtâ.
(His child) is dead	mîmâ âmâ nâitê âritâ.
The man's head was broken	(mîrim) lû† âlu âkoitâ.
There are no fish (in the river)	(dûikôngâh) gănâ ômâk ‡
It is (his) cow	(âmâ) sêrhât âhôm.
It is (my) duty	(gêmâ) kâm âhôm.
The owner (of the house) has not come	(sâkor) § âjôngpû âhông- mâk.
Give (me) a little	âjîn (gêâh) pê rô (pê rô).
Strike (a match)	(mêji) entôrô.
Boil (the water)	(dûi) mêâh âlûmrô. ||
Give him (a gun)	âmâkâ (silai) pê rô.
Buy a spear (from the shop- keeper).	(gûlâ-âjôngpûâtâ âtâ ôfê erjarô).
There is nothing (in the house)	(inâh) nênum ômâk

ADJECTIVES.

A (good) jhúm	lô (âsâ).
A (deep) river	dûikông (ântûktâ).
A (bad) man	mîrim (shâmâk)
A (high) hill	lâm tung (âshê).
Is he (strong)	âmââh (ernâk) âhôm tâmôh ¶ or âmâ (ârhâtâ).
The liquor (is good)	jû (âsâtâ).
Bring a (long) cane	êting (âshê) ** hôngjôirô.

ADJECTIVES (COMPARISON OF).

Men are (taller) than women	mîrimhai, nûvêngbâi (âshêôl).
Boys are (stronger) than girls	naipânghai, dôngmâtêhai (â- hâtôl).

* Also "mîhaishô," "âmâhaishô."

† The sign of the possessive is omitted for the sake of euphony.

‡ The verb is here understood.

§ See †.

|| *Lit.*, make warm.

¶ *Lit.*, has he strength?

** The verbal term termination is added to the adjective "âsâ"
"good."

He is (the bigger) of the two	enniáh âmâ (âlinól).
This house (is larger than that)	âmâhai ín, shôhai ín (âlinól).
The elephant is (stronger) than the rhinoceros.	shaipûi gëndâ (ârhától)
This is (sweeter) than that	âmâhai, shôhai (âtfiól).
These hills are (higher) than those	âmâhaili lâmtúng, * kûhaiku lâmtúng (âshróól).
This is the (last) of all	âmâhai (âlinták).
Give me (the largest)	gêah (âlinták) pêrô.
Which is (the biggest)?	imôh (âlinták)?
This is the (largest) house	âmâ ín (âlinták).

ADJECTIVES, NUMERAL.

Bring (forty coolies)	(mîrim shômmîli) hôngjôirô.
Only (three men) have come	(mîrim entûm) vai âhôngtâ.
I shot (two deer)	gê (sâjûkenni) âkâptâ.
Buy (six fowls)	(âr gârûk) erjarô.

PRONOUNS.—PERSONAL.

(I) shall go	(gê) fêrang.
(We) are coming	(gêni) âhông (âhônglê).
(He) is alone	[âmâ (mî)] ênkât vai, âhôm.
Where are (you) going	(nâng) kôtingmôh nifê†?
Where are (they)	(âmâhai) kôtingmôh âhôm?‡
Will (you) come	(nâng) âhông râng môh?
Have you seen (my) dog	(gêmâ) ûi âmûtânôh?
Give (me) the gun	shêlai [gêah, (gêni)] pêrô.
Show me (his) house	(âmâ§) ín ermûrô.
(We) can see	(gêni) enrôtê.

* The noun very often remains in the singular with a plural significance.

† “Fêlê” would be the regular form of the verb: the “lê” is dropped, as is often the case when the present participle is used. The “nî” is purely idiomatic, and is used apparently for the sake of euphony.

‡ The sign of the interrogative might be attached to the verb, and the “môh” being dropped from the “kôting,” thus, “kôtingâhômôh” would be quite correct.

§ The sign of the possessive is rarely used with “he, she, it.”

OTHER PRONOUNS.

[The men (who) ran away have come.	(â rôtpûhai*) âhôngtâ.
Where is the man (whom) you saw?	nangkê mûloipâ kôting môh âhôm? †
The coolies (who) came, returned	mîrim (kûli) âhômhai fê- nôgtâ ‡
(Who) has come?	(tûmôh) âhôngtâ?
(Whose) cow?	(tûmôh) sêrhât, or tû sêrhât- môh?
(From whom) did he buy rice?	âmâ (tûkûngmôh§) bûfai âmântâ?
(What) is in the house?	înâh (îmôh) âhôm?
(What) is the matter?	(itômôh) âhôm or (itômôni)?
(These) trees are big	(âmâhaihi) tînghai âlin.
(Each one) will get four annas	(||enkât, kâti) sîki mânrâng.
(How many) men are there?	mîrim (îdôr môh) âhôm?
(Many) men have gone	mîrim (âtâm) âhôngtâ.
There is (nobody) in the village	kûâh (tûtê âhômâmâhai). ¶
(How many) have gone?	(îdôrmôh) âfêtâ?
(How many) tigers did you see?	kângêi (îdôrmôh) âmûtâ?*

VERBS.

ACTIVE.

The men (have cut) the paddy	mîrimhai bûhôm (âtâ).
Men and women (live) in the village	mîrimhai, nûvenghai kûâh [âhômên (âhômntê=living, or âhôm=live)].
He (goes) to-morrow	âmâ nâgtûk (fêrâng). †
Are you (eating)?	nâng bû (ânêgmôh)?
Do you (sleep) in the house?	înâh nâng (ne) (jâlênmôh)?
Do you (live) in the hills?	lâm tûngâh (or hâsôk) ‡ âhôm môm, or âhômên môh.

* "Â rôtpûhai" means literally the "runners away."

† "The man seen by you," *lit.*

‡ "The coming men" have returned, *lit.*

§ "Tûkûngmôh" takes the place of "tûmôh, âtâ," "from whom?"
it is idiomatic.

|| *Lit.* "one: one," = "each one."

¶ "Tûtê âhômâmâhai" is very idiomatic, it signifies "there is not
one who remains."

* The "you" is here understood.

† *Lit.*, "will go."

‡ "Hâsôk" means "in the hills" in contradistinction to "in the
plains."

I (had gone) away	gê (tinâ âfêtâ).
Are they (cutting) grass?	âmâhai (lhôi âjûnmôh) ?
He (went) to the plains yesterday	âmâ phaiâh (âfêtâ), miâhu.
They have all (come) to the village	âmâhai ârêngâh kûâh- (âhôngtâ).
Will you (cut) the <i>jhúms</i> ?	nâng lôî (jûnrângmôh)?*
I (will bring) the men in the evening.	gê kôlôiâh mirimhai (hông- jôirâng).
Next month I (will send) them	gê tâkâtâh âmâhai (thir- râng).
When are you (to give) the men?	nâng êtigmôh mirimhai (pê- râng) or (pêrôshê)?
They (will) all come	âmâhai ârêngâh (âhông- râng).
(Go) to the village now	âtûn kûâh (fêrô).
I (will go) there at once	gê âtûn shôshôn (fêrâng).
(If) you (go) you will be paid	nâng âfientê shûm (mân- râng)†.
(Had) I (gone) it would have been well.	gê tinâ (âfêintê âfêai) âsâ- tâ‡.
You (could) work.	nâng kâm (tôtêtâ).
He goes (to search) for deer	âmâ sâjûk (jôngrôshê âfê.
(Having arrived) I shall stop	(gêtûngâh) gêhômring§.
PASSIVE VOICE.	
Deer (are found) in the jungles	sâjûkhai râmâh (âhômmlê).
They (are caught) in traps	âmâhai pûngâh (âshûmlê).
It (had been) shot with a gun	âmâ shêlailê (âkâptâ).
(Having been caught) I was punished	(âjailenjû) sâjâr âmântâ||.
On account of the child I (was not sent)	naitê âniâh gê (mâ) (nâtir- mâk).¶

* "Jûnrôshê" takes the place of "jêmrôshê," "to cut" when referring to *jhúm* and jungle-cutting generally.

† "Shûm mân-râng," lit., "will get money."

‡ "Âfêai" is used for "had I gone; if I had gone;" "âsâtâ," "it was good," lit., and not "it would have been well."

§ This sentence is peculiarly idiomatic: "gê," "I," is attached to the verb "tûngrôshê," "to arrive," and the word for "to," in, "i.e., "âh," is affixed to the root of the verb; we thus have a compound of pronoun, verb, and loc: sign "âh;" the only translation this compound is susceptible of is "I arrive to," or "arriving to."

|| Lit., received punishment.

¶ "Âtîr" is the root of the verb; the "n" is added for euphony's sake.

NEGATIVE VERBS.

He (comes not) from the village	âmâ kûâtâ (âhôngmâk).
I (will not go)	gê (âfênônî).*
Are you (not going) out ?	nâng kôlaiâh [(â) fêmâkmôh]?
They (will not arrive)	âmâhai (âtôngmâk).
I (could not get) the coolies	mîrim (âmănnônî).
It (will not) rain.	rû (âtômâk or rû âtônônî).
Is it (not raining)?	rû (âtômâkmôh)?
I (cannot go) this morning	gê âvîm jingâh (âfênônî).
Can you (not go) now?	âtôn, nâng (âfênônômôh)?†
I (had not) a gun to shoot with	gêâh shêlai (âhômâmktâ).
(Had) they (not) guns ?	shêlai (ômâktâmôh)?‡
Why did they (not come) ?	itômôh (âhôngmâk)?

Very often tense terminations are omitted when a verb is used in its negative form ; the sense in which the verb is intended to be used being gathered from the context.

OTHER VERBS.

He has (done nothing whatsoever)	âmâ (kâmîtê tômâk).
It is of the (very best)	âsâtâk (âsâôltâk).
He (is very ill)	(ânâbâk).
You are exceedingly bad	nâng shâlôitâk.
It is exceedingly good	âsâtâk : âsâôltâk.
There is nothing to fear	êtêjimâk.
It (is very large)	âma (âlinbâk).§
This tree [is exceedingly tall (high)]	âmâtîng (ânshângbâk).
It (is quite close)	(ânaitêng).
It (is very far)	(âllâhbâk).
(Will you) (come back again)?	nâng [(â) hôngnôgrângmôh]?
I shall go again	gê âfênôgrâng.
(Have) they (gone back to the village)?	âmâhai (kûâh âfênôg tâmôh)?
You run back again	nâng ârônôgrô.
Shoot again : fire again	âkâpnôgrô.

* The negative is shown here by "I cannot go," instead of "will not."

† "Âfênônômôh" sometimes appears in a curtailed form, the final "î" being omitted, "âfênônômôh."

‡ "Were there no guns?" "they" understood.

§ The verb is all there is understood.

Will you fire again ?	nâng âkâpnôgrângmôh ?
(Is) the work (quite or en- tirely completed) ?	kâm (apûmpûinâjôitâmôh) ?
They must go	âmâhai (â) fêrângännî.

ADVERBS.

You must come quickly	nâng âhôngênrângrô*ännî.
How shall I go ?	gê itinmôh fêrâng ?
How will they come ?	âmâhai itinmoh âhôngrâng ?
There are only a few	âjintê, âjintê âhôm.
You walk slowly	nângmâ năfêâjâm. †
Do the work in this way	êhânghing kâm tôrô.
We will go to-day	gêni âvûn afêrâng.
He goes to-morrow	âmâ nâgtûk (â) fêrâng.
We will go in the morning	gêni jingâh âfêrâng.
It is below the hill	lâmtûng tângâh.
The village is above the river	kû dûikông âsâkâh.

PREPOSITIONS, CONJUNCTIONS, INTERJECTIONS.

I have come from the village	gê kûâtâ âhôngtâ.
Go to the village	kûâh fêrô.
I went up to the deer	gê sâjûkâh âfêtâ.
It is like a tiger	kâmgêi dôr.
On account of the rain I did not come	} rûatôâh âhôngmâk. †
Because you did not come, you are punished		} âhôngmâk jêâh (kânjû) sâjâr
He, therefore, left the village	âmâ ângkân kûâmâktâ.
Alas! he is dead	hê! (hai) âtitâ.
Hallo! come here	ôi! hôngrô.
Hush! he will hear	jông-nôrô enritrâng.
Well done! Bravo!	âsâ! âsâjik!

General conversation with a villager.

Where is your village ?	nângkû kôtingmôh ?
How many houses are there ?	in idôrmôh âhôm ?
There are forty	shôm milî âhôm.

* "enrâng" is equivalent to "rât," quickly; quick.

† The "nă" is inserted for the sake of euphony, the sentence reads "your walk is slow."

‡ "kânjû" show cause, thus, "rû âtô kânjû," "because it rained or on account of rain," "kânjû" may also be said to take the place of "and so," i.e., it rained "and so" I did not come (came not). "Kânjû" does not always appear, however, as in the sentence, which perhaps might be translated freely as "in the rain, I came not."

Of these how many pay revenue ?	idôrmôh kâjânâ âpêk?
Thirty-five	shôm-tûm ringâh.
What (how much) do you pay per house ?	inkât, kât idôrmôh âpê?
Two rupees each house	inkât dârnî.
Is the land about you good ?	ernêng âsâmôh?
Not very good : not very bad	shâbâkômmâk: âsâdê.
Last year we got plenty (much)	mîhikûm âtâm âmântâ.
Are there many tigers ?	kâmgêi âtâm âhôm-môh?
Yes ! we fear them greatly	âhôm gêni gejbâk.
Do they carry off (seize) men ?	mîrim kâmgêi âfâkmôh?
Yes ! six men have been taken this year	mîrim (kûmîn) gârûk âfâktâ.
Have you no guns in the village ?	kûâh shilai âhôm-môh?*
We have, but we cannot shoot the tiger. He is very cunning.	âhôm, kânjû âkâpnôni. Kâmgêi âfingbâktâ.
Your village must supply five maunds of rice	nângmâ kû bûfai maund ringâh pêrangennî.
Where shall we take the rice ?	bûfai kôtingmôh âtâkrâng?
Take it to Gonjong	Gonjongâh tâkrô.
Give the coolies to-morrow morning	nâgtûk jingâh mîrim pêrô.
How many coolies are required ?	mîrim idôrmôh nângrâng?
There is a puja in the village.	kûâh âsêrtâ.
How long will it last ?	shûn ijâmôh or idôrmôh tô- rang?
Five days	shûn ringâh.
What is your case	nângmâ jông imôh.
My rice has been stolen	gêmâ bûfai anrûktâ.
When ?	itigâhmôh.
Yesterday evening I caught the thief	mîjânâh enrû gäjêlta.
Your case will be taken up to-morrow	nâgtûk nângmâ jông shilrâng.
Bring all your people	ârêngah hôngjôirô.
Are the <i>jhûms</i> burned ?	lôi âhâltâmôh?
No ! there is still a month left	âhâlmâk, tâkât bâki âbôm.
Is your cotton good ?	pât âsâmôh?
Yes, very good	âsâbâk.
What is the price a maund ?	maund kât idôr môh?
Four rupees	dâr mili.

* *Lit.*, "are there any guns in the village?"

Is there any shikar here ?	hítêngêh shâ áhóm-môh?
Deer, tiger, and pig	sâjûk, kâmgêi, vók áhôm.
Come out with me to-morrow to shoot deer	nâgtûk gêjânpui hôngro: sâjûk* kâprâng.
Are there any fish in this river	{dûi kôngâh} {dûi dúngah} gănâ áhóm-môh.
Now there are a few	âtûn gijînâ áhôm.
In the rains there are many	fûrâh âtam áhôm.
Can you get them ?	âmântê; âmântêmôh?†
Will it rain to-day ?	ávûn rûtô rângmôh?
No ! not this month	âmâ tââh rû âtômák.
Send for your headman	gâlím gôirô (call).
There are two headmen	gâlím enni áhôm.
Send for both	enni gôirô.
Sir, one is ill	enkât ânâtâ.
Bring up the other	âdâng (mîdâng) hông jôirô.
He is in the <i>jhúm</i> , but will return in the evening	lôiah áhôm, kôlôiah áhông nôgrâng.
Tell me when he comes	âhônglê jôngrô.
Have you a wife ?	daumâ âmântâmôh?
Yes : I married last year	mînikûm daumâ âlâgtâ.
Where are your children ?	naitê hai kôting môh?
They are in the house	înâh áhôm?
Do they work ?	kâm âtô (âtômôh)?
Yes: a little (do a little)	âjin, âjin kâm âtô.
Do you eat opium ?	gânî âfâkmôh?
No: it is not our custom	âfâk (or âfâ) mâk: bâlâm nímák.
Are they Kacharis or Nágas ?	gâjârimôh mîrông môh?
They are Kukis	Rangkhohai áhôm.
From what village ?	tûmôh kû or tûkûmôh?‡
I do not know	gê têhai.
Come again in the evening	kôlôiah áhôngnôgrô.
Bring the headman with you	gâlím jân pûiah hông jôirô.
Is there any sickness in the village ?	kûâh ânâ áhôm môh ?
Three men have died this year.	kûmînş mîrim entûm âtítâ.

* "sâjûk" refers to big deer, sambar. "Sâkî" is a barking deer.

† "You" is understood.

‡ Either "tûmôhkû" or "tûkûmôh" is correct, but the latter is perhaps the more common.

§ "This year," "last year," are expressed by different words, "kûmîn," "mînikûm."

One died from cholera	enkât faibû âtâ* âtîtâ.
Were they young men?	âmâhai rûtârté âjângrâng môh ? †
Yes: they were unmarried.	daumâ âlâmâk. ‡
Did they die in the plains or in the hills?	phaiâh âtîtâmôh hâsôkâh âtîtâ?
They died in the village	kûâh âtîtâ.
When do you leave?	itîgmôh fêrâng?
Early to-morrow and return the next day.	nâgtûk jîngâh âfênogâh âhôngnôgrâng.
I have brought some plantains	gê môh âhông jôitâ.
I can show some shikar	gê shâ ermûrâng.
There are deer and bear	sâjûk shâbôm âhôm.
We will go to the place later	lâgân gênî shôshôn fêrâng.
What work is your village doing this year?	kûmîn nângmâ kû îmôh kâm entô?
We are working on the road	lâmpûi (âh) kâm âtô (gâtô).
On which road?	kôlâmmôh? §
On the old road	lâpui mîrûâh.
You must work for two months	tâni kâm tô-râng gâni. ||
What is your mauzadâr's name?	môzâri ermîng îmânî?
Have you seen the Sahibs?	sâbhai âmûtâ môh?
Cut the grass and posts now	naidî chôpûi âtîn âtrô.
Bring some fowls and eggs	âr ârdûi hôngjôirô.
There are none in my house	gêmâ înhâ ô-mâk.
Men are wanted for soldiers	sépâi kâm tôrôshê mîrim âjông.
How many gods are there?	pâtinhai îdôrmoh âhôm?
Three or four and many evil spirits.	entûm milî âhom, pâtin shâmâk âtâm.
On sickness do you sacrifice to the good or the bad spirits?	ânâlê (ânâ âhômle) âsâ pâtin âtô shâmâk pâtin âtômôh?
In sickness to the bad	ânâ âhômle ¶ shâmâk pâtin âtô.

* "faibû" means, *lit.*, "wind." Cholera is believed by the Kukis to be caused by a bad wind.

† The verb understood.

‡ *Lit.*, "they had not wives."

§ Idiomatic, the root of "kôtîngmôh," "where," is prefixed to the root of "lâmkûi," "road," thus "kôlâm" = "where road," "what road," or "which road."

|| *Lit.*, "it is necessary you will work."

¶ *Lit.*, "being ill."

We offer to the good gods on planting our paddy	fâji* âlinglê âsâ pâtin âtô.†
When a man dies, what is done with the body?	mîrim âti ârûôkâh itinmôh entô âtô?
It is always burned	ânîtin âhâl (gănhâl.)
Where do you burn it?	kôtîngmôh âhâl?
Near the villages	kôkôlâ.‡
Why not in the village?	itômôh kûâh âhâlmâk?
It is not customary	(â) bâlâm nîmâk (âmâk).
How many wives can a man have?	mîrim enkât daumâ idôrmôh âmâwai?
One only	enkât vai.
Can he leave his wife?	âmâ daumâ mâtên môh?
No: he cannot leave her	mâtên nonî (nonîng) §
Who inherits the property?	tûmôh nênmâm ânân?
The sons only will get	ânaiing vai mânrang.
Do the daughters receive no- thing?	ânainûpâng ânêmâkmôh ?
They only get the ornaments of the mother	ânû {kûrdôi } vai ânân. {tôiâhlê }
The eldest son, if there are several, gets the property	âtâm âhôm lê ûlinôlpâ|| nênmâm âmân.
The younger sons get a little	naipângtâk âjin ânân.
What property have Rangkols?	Rângkhôl haiâh imoh nênmâm âhôm?
They have mithan, pigs, goats, and fowls.	shîl shêloi, vòk, gôl, âr âhôm.
How many mithan does a man keep?	mîrim enkât shîl idôrmôh annê?
Five or six, sometimes ten or more.	ringâh, gărûk itig itig shôm- kât âhôm.
Are they killed for pujas ?	pâtin âtôâh ¶ antât môh ?
A few are killed	enkât, ennî (one, two=a few) ântât.
What animals are used for pujas ?	pâtin âtôâh imôh antât ?

* "fâji" is the name for seed-paddy; "bûhôm" is ordinary paddy.

† "pâtin âtô," *lit.*, "we do to god," "kill to god," &c.

‡ Idiomatic, "near the village."

§ "nônî" is sometimes pronounced "nôning."

|| "ûlinôl" is the comparative: this is the commoner form, but it is correct to say "ûlintâk," "eldest."

¶ The "n" is inserted after the "â" for the sake of euphony.

Pigs, goats, and fowls	vôk, gêl, âr.
Was your village formerly in the plains ?	tinâ (tinâh {nângnî } {nângmâ} kú phaiâh âhômâmôh (hôm- môh)?)
We have always been in the hills.	ânitin hâsôkâh âhôm.*
Are you afraid of the plains ?	phai gănjimôh (nâjimôh) ?
Down there we always get ill (are ill).	phaiâh ânitin gânnâ.†
Cholera or small-pox ?	faibû, zipôhmôh ?
Do you work on tea-gardens ?	bâgisâ âh kâm âtômôh ?
Never : not even when we go down in the cold weather.	âtômâk : kôsâlâh âfêlê kâm âtômâk.
Can you speak the plains language ?	phaijông nâng rít môh ?
A little	âjin.
I can speak Kachari well	gâjâri jông âsâtê {gânrit } {ârit }.
Which is the harder ?	tû jôngmôh‡ antâk ?
The plains language	phaijông antâk.
Is the Nága language difficult ?	mîrông jông antâk môh ?
It is not	antâk mâk (or âôl)§.
You can learn it in a year.	kûm enkâtâh enrihrâng.
Will you teach me ?	nâng erjûirâng môh ?
For six months I will	tâ gârûk erjûirang.
Afterwards I shall have <i>jhûm</i> work.	lâgânâh lôi kâm âhômring||
Good : come to me from to-morrow.	âsâ: nâgtûkâtâ hôngrô.
My complaint is against the headman of my village.	gêmâ dôrkâst, gêmâ kûâh gâlîm âerming¶ âhôm.
Three days ago he got an order to supply ten men for road work.	shûn tûm ânîtâ âmâ lâmpûi kâm âtôrôshê mîrim shômât âpêrôshê hûkûm âmântâ.

* *lit.*, "we are always in the hills."

† "gânnâ," idiomatic, meaning "we get ill;" "ânâ" is illness in a general sense.

‡ *lit.*, "which speech."

§ "âôl," "easy;" "ântâk," "hard;" "antâk mâk," "not hard."

|| *lit.*, "will be *jhûm* work."

¶ The "â" preceding, "erming" "name," is inserted for euphony.

This year I have done ten days' work, and other men should be taken.	kûmin gê shûn shôm kâm gê entôtâ (gê âtôtâ) : midâng âtôrôshê*.
I told him this, but he did not listen.	âmââh gê âtêtâ, kânjû gê jông lâmak†.
I wish for a paper (order) excusing me from work.	gê máp mânrâng lêkâ géjông.‡
You have done five days' work.	nâng shûn ringâh kâm âtôtâ.
On the ten being completed, you will be let off.	shûmshôm âjôilê máp mânrâng
Your name has been entered, and I will call in the head-man.	nângmâ ermíng âshûitâ gé gâlim gôirâng.
Go back now at once to the work.	âtûn kâmâh fênôgrô.
I have come to say our villages are cutting their paddy.	gê âhông kânjû gêní kûmíhai âtûn bú (an) ât.
They ask for eight days' leave.	shûn gărit máp {gêjông§.} {gênjông.}
Their work will be finished in eight days.	shûn gărit kâm âjôirâng.
Half the men will do road work and half will remain in the village.	mirim âjimrip lâmpûi kâm (â) tôrâng ; âjimrip kûâh (â) hômrâng.
The men in our village are having a dispute.	gêní kûmíhai enjông âtâmâtâ.
Six years ago there were only ten houses, and the waste land was sufficient.	kûm gă-rûk ânîtâ, in shôm âhôm, râm âtâm âhômta||.
Now we have twenty houses, and there is no spare land.	âtûn in shômenní âhôm kânjû râm ernêng¶|| ômâk.

* "midâng âtôrôshê" for others to do: "others should do."

† "gê jông lâ mak," *lit.*, "my speech (my words) did not accept."

‡ *lit.*, "to get pardon: (in order I will pardon) a paper (order) I ask for."

§ The "they" and "I" in these sentences is shown in a peculiar manner, the pronoun being prefixed to the verb; "gê," "I" "gêjông;" "I ask," "gên," short of "gêní," we, "gênjông," "we ask them," are colloquial forms, and the pronouns may be kept distinct without changing the sense.

|| "râm âtâm âhômâtâ," "there was much jungle" (waste land).

¶ "râm ernêng," "jungle land."

The village next to ours is small, and they have much land.

We want to *jhúm* on some of it.

We ask that some of the land be made over to us.

The quarrel has now been going on for four years.

I will call in both village "galims."

With them all the witnesses must come.

Five days from to-day the case will be settled.

Each will point out the boundaries.

What are your names ?

Name of the village ?

The "galim's" name ?

How many houses were there last year ?

This man married my daughter.

By our custom he should pay forty rupees.

After the marriage he gave me two goats and a pig.

He said in three days he would pay twenty rupees.

Every month he says he will pay, but he does not do so.

It is five months since the marriage took place

I cannot get the money

gênî dâikôlkû,* âjintâ kânjû
âmâhai ernêng âtâm.

gênî ârnî (âmâ) ernêngâh en-
rât-rôshê† gênîhî.

gênî gênîhî âmâ râm gênî
pêrang‡.

âni jông kûm milî ânitâ.

gê kûnî gâlîmhai gôirâng.

âmâhai (âni) jân pûiâh ârêng
âhôngrâng âni.

âvûmâtâ shûm ringâh [môkô-
dômâh (dévân)§ âtôrâng.]

enkât kât râmri ermûrâng.

nângnî ermîng îmôh ?

kû ermîng îmôh ?

gâlîmhai ermîng îmôh ?

minî kûm in îdôrmôh âhômâtâ ?

âmâ mirim gêmâ ânai âlâktâ.

gênî bâlâm âtâ gê dâr shômmîli
mânring|| [âmâ pîrâng âni].

daumâ âlâktâ gêmâ gêl enni
kânjû vôk enkât âpêtâ.

âmâ âtitâ shûn entûm im
shôm enni âpêrâng.

tâ kât, tâkât âmâ âti shân
pêrâng, kânju pêmâk.

daumâ âlâktâ ringâh âhôm.

gê shôm mântêmâ ũng.¶

* "dûi kôlkû," "neighbouring village."

† "envât-rôshê," "to *jhúm*."

‡ "*Lit.*, "we ask their land will be given to us."

§ "dévân" is the Kuki "case," "dispute," "dévân lôrô," "to settle cases;" "môkôdômâh," however, commonly used.

|| "He should pay" is changed to "I will get;" in this sentence "he should pay," "âmâ pêrangâni," is in brackets.

¶ "mântêmâ ũng" is idiomatic.

Have the galims decided on this matter?	gâlîmhai dêvân âtôtâmôh ?
Once they held council What did they say ?	voikât âtôtâ (dêvâm âtôtâ). îmôh âtitâ ?
They said the man must pay five rupees each month.	âmâhai âti, tâkât, tâkât shôm dâr ringâh pêrâng.*
How many months ago is this?	tâ idôrmôh âhôm ?
Two months Where is he now ?	tâ enni† (or tâni). âtûn âmâ kôtingmôh âhôm.
He is in the village ?	âmâ kûâh âhôm.
Call him in during the next three days.	shûn tûm shûngâh (âmâ) gôirô.
I have brought in four tiger's skins.	gê kâmgêi vûn mili âhông jôitâ.
I ask for a reward for each one.	enkât enkât âmân‡ ânjông.
In the village we have two leopards' skins.	kûâh kâmgêi vûm âjînjât enni âhôm.
I will bring them in after- wards.	lâgânâh gê âhôngjôirâng.
All the animals were caught in traps.	shâ ârêng (âh) fûngâh (gâr) âlût gênjêl§.
The big one had carried off man goats and pigs from the village.	âlîmpâ, gêl, vòk âtâm kûâlâ âjôitâ (âfâktâ)||.
He entered the village at night.	jânâh kûâh âlût (tâ).
I return to-day to the village. You will be paid twenty-five rupees for each tiger's skin.	gê âvûm kûâh âfênôgrâng. nâng kâmgêi vûn kât enkât shôm enni dâr ringâh (â) mân-râng.
For the leopards you will receive five rupees each.	kâmgêi âjînjât, dâr ringâh dâr ringâh mân-râng.
How many animals did the tiger kill ?	shâ idôrmôh kâmgêi âfâktâ ?

* "Pêrâng," *lit.*, "will pay," in this case means "must pay" as well.

† "Enni," "two," sometimes appears in a shorter form, "ni."

‡ "Amân," *lit.*, price.

§ "gâr âlût gênjêl," "entering (having entered) the traps we caught."

|| "âfâktâ," "devoured," used in reference to beasts of prey.

Many : ten pigs and five goats.	âtâm : vòk shôm kât, gêl ringah.
Did you ever shoot a tiger ?	nâng kângêi âtâtâ môh ?*
Once	Voikât.
You will go back this evening.	nâng âvùn kôlôih fênôgrâng.
Stay here now	âtûn hiting (â) hômrô.
I gave this man twenty rupees.	âmâ mîrimhî shômnî găpêgtâ.†
I gave the money to buy a "mithan" for me.	gê shil erjaâh‡ shôm găpê (g) tâ.
I gave it four months ago.	tâ mîlî gê âpêtâ (găpêtâ).
Seven days ago he returned to the village.	shûn sârî âmâ kûâh âhông-nôgtâ.
I said "where is my mithan?"	gê âtîtâ "gêmâ shil kôting-môh?"
He said "what mithan?"	âmâ âtîtâ "îmôhshil?"
The one you were to buy	âmâ nâng erjarôshê âfêtâ.§
I gave you twenty rupees	gê nângmâ shôm enni { âpêtâ } { găpêtâ. }
He said "I never got the rupees."	âmâ âtîtâ "gê shôm âmân-mâk."
I have several witnesses	gêmâ sâkîhai âtâmâhôm.
Are they of your village ?	nângmâ kûmôh ?
Of my village and of his	gêmâ mâ kû; âmâ kûhai.
His brother was with him	âmâ ûpâ jânpûi âhôm-tâ.
What time of the day did he receive the money ?	mîsâ îdôrmôh|| âmâ shôm âmân-tâ ?
At 12 o'clock.	mîsâ ending.¶
The Râja of our village has sent me.	gênî kû rêng gêtîrtâ.
He is ill and cannot come	âmâ ânâtâ: âhôngtêmâk.
I am his minister (montri)	gê âmâ "môntri" âhôm.

* "âtâtâ," "destroyed," used in the sense of firing and killing an animal.

† "găpêgtâ:" the "gă" is simply another form of "i," "gê;" "pêta" appears as pêgtâ: no rule can be quoted for this change; "pêta" is equally correct.

‡ "erjarôshê" is the infinitive of the verb; "erjaâh" is a verb with a substantive case-ending affixed: this form is rather rare.

§ *Lit.*, "the one to buy you went."

|| *Lit.*, "mîsâ îdôrmôh," "what amount of sun?" "how stood the sun?"

¶ "mîsâ ending" is the term used for "mid-day," "twelve o'clock."

My name is Nirâ	gêmâ ermîng Nirâ âti.*
The Râja married three years ago.	kûm entûmtâ† âmâ daumâ âmântâ.‡
He had two children	naipâng hai enni âmântâ.
Last year both these died	mîvikûm âtitâ§ (âmâ hai enni).
He has no other children	âdâng naipâng hai ômak.
A month ago, he married another wife.	tâkât ânîtâ, âmâ midâng (daumâ) âmântâ (âlâktâ).
The first wife and the present one are constantly fighting	mâtônâ daumâ, âtûnâh daumâ ânîtin ershûl.
The new wife is in the family way.	âtûnâh daumâ enraitâ.
The other is very angry	midâng âhâl-ôktâ.||
By our customs only one wife is allowed.	gênî bâlâm, daumâ enkât vai gênlâkai.¶
The Râja has two	rêngâh enni âhôm.
He wants a son	nai ângî.
The relations of the wives are very angry.	daumâ hai anpûng â(u) hâlôktâ.
The relations of the first wife want to take her away.	mâtônâ gadaumâ âpûng (âshûnghôk) âmâ nêirâng âti.*
The Râja wishes to keep both.	rêng enni shêrang a(n) ti.
He asks your orders.	âmâ kûkûm ângî.
Where do the relations of the wives live ?	daumâ hai anpûng kôtingmôh âhôm lê or (hôn môh âhom) ? †
In Taijôl village	Taijôl kûâh âhôm.
The others in Haitu village	midâng hai Haitû kûâh.
How far from here ?	hîtâkâh âtâi ‡ idôrmôh âllâh ?

* "Nirâ âti," *lit.*, is "said Nira," the whole sentence literally "my name is said Nira (is called Nira)".

† "entûmtâ," "is there."

‡ *Lit.*, "It is three years he got a wife, i.e., is married." *

§ "Last year died," the "âmâ hai enni" is generally understood.

|| "âhâl-ôktâ," "very angry;" "ôk" signifies in this case "exceedingly;" "very."

¶ "gên," short of "gênî," "we;" sentence "one alone we allowed (or can) marry."

* Here "want to take her away" appears literally as "say they will take away."

† "kôn môh," short of "kotingmôh," "where."

‡ The regular form of "hîtâkâh âtâi;" "from here," is "hiting âtâ."

Two days' journey	shûn ni lâm.*
Can they walk ?	âmâ âfêtîmôh ?
Yes: all are young (not old)	lâtârmak (âtârmâk).
Next month the Râja will come.	tâtârâh† rêng fêrâng.
He is old	âmâ târpâ.
His name is Paku	ermîng Pâkû âti.
One man of our village has killed another	gêmkûâh mîrim enkâtin enkât âtâtâ.
The day before yesterday (the) two men left the village.	mijân pê mîrim ennî kû âtâ afêtâ.
They went to the river Langting.	Lângtîng dûikôngâh âfêtâ.
They went in the early morning.	âmâ jîngâh âfêtâ.
They reached the river at 4 o'clock (afternoon).	âmâ bôsûrûpâh‡ âtungtâ.
They caught a great deal of fish.	gănâ âtâm, âtâm§ âmântâ.
At night they slept in an old hut.	jâwâh înmîrûâh âjâltâ.
One man had a gun	enkât shêlai âhômâtâ.
In the morning he heard some elephants.	âmâ jîngâh shaipui anrittâ.
There was one big male	âjâl âlînpâ enkât.||
This male he fired at and killed.	âjâlâh shêlai ankâplê âtâtâ.
The other man saw him.	mîdângîn âmû.¶
He said he would report the case to Gunjong.	âmâ Gônjônga jông entûnrâng* âtîtâ.
The owner of the gun said "if you do I will shoot you."	shêlai jôngkû âtîtâ nîng-tînjû nâng tâtrâng.†

* *Lit.*, "two days' road."

† Tâ târâh=tâ, "moon" ("month"); "târ" short of "âtâr," "new;" "âh," "in," or "at," literally "at the new moon or month."

‡ "bôsûrûp" is the term for the day between 3 and 5 p.m. (afternoon).

§ "âtâm, âtâm," *lit.*, "much : much" = "very much."

|| The verb "âhôm" understood.

¶ "âmûtâ" may be used.

* "jông entûnrâng," "will give the word."

† "tâtrâng," to shoot, kill, destroy, &c.

The other replied "I am not afraid."	midâng âtitâ "gê jîmâ (jîmâ-hông).	âkâpâh*
The owner of the gun then fired and killed the other.	shêlai (â) jôngkû	mîrim âtâtâ.
We have seized him	gênî âmâ anjêltâ.	
He says he killed the man	âmâ âtî mîrim âtâtâ.	
Where is the gun ?	shêlai kôtingmôh ?	
It will be brought in by this evening.	avúm kôlôîâh âhông jôîrâng.	
Is it a Government gun ?	Sôrkâr shêlai âhômôh.	
Yes: a Government	Sôrkâr shêlai âhóm	
Put it in the guard	gârdâh pêrô.	
Bring up the man to-morrow early in the morning.	nâgtúk mîrim hôngjôîró	(jingâh).
You must all come	nângnî ârêngâh fêrang.	

Every language may be said to have written and colloquial or conversational forms of speech.

In the foregoing sentences the writer has adopted the conversational form, partly to show how the words undergo various changes when brought into use in a sentence or sentences, and partly because this form would be the most useful to a student of the language, or to travellers passing through the hills inhabited by Kukis.

The purely grammatical forms can easily be made up, from the vocabulary and the rules, by any one. These latter forms, of course, are understood by the people, and are all that is needed; at the same it is desirable, the writer thinks, to show how various words are curtailed and added to in ordinary village talk, the meaning and force being much the same as that assigned to the full word.

The reader will see from the foregoing sentences that case-endings are as often as not omitted in talking, that the singular form answers for the plural, and that often, for the sake of euphony, syllables and letters are affixed.

The sentences have been in some cases translated into idiomatic Kuki, that is to say, the Kuki meaning for each English word has not been taken and a sentence formed, but the way the sentence would or should appear in the language is shown. The foot-notes give the *literal* meaning in English of the phrases.

* "âkâpâh," *lit.*, in shooting, or by shooting.

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.

A or an	enkát.	Alone	enkát.
Abode	hømmûn.	Angry (to be)	hâlroshê.
Absent	ômâk.	Antler	ârkî
Abuse (to)	jôngshâmâk.	Arm	kût.
Acid	âtûr.	Ashamed (is)	anjâktâ.
Afoot	nîkêâh.	Ashes	mêkû.
After	ennûng.	Assault (to)	ershûlshê.
Air	faïbû.	At	âmâhin.
Alike	îdôrkât, mûnkât.	Aunt	gapuînak.*
All	ârêngâh.	Axe	rhê.

B.

Babe	naitê	Begin (to)	tôroshê.
Bachelor	daumalâlâmâk.	Behind	ennûng.
Back	rûông	Believe (to)	shônroshê.
Bad	shâmâk.	Belly	ping.
Bag	mârsâ.	Betel	pânû.
Baggage	nênûn.	Big	âlin.
Bamboo	rômai.	Bird	âr.
Banana	môt.	Bite (to)	âshêroshê.
Bark (to)	enrâmroshê.	Bitter	ânrang.
Basket	rêl.	Black	âvûm.
Bat	bâk.	Blame (to)	tûtûmôh shâloi rôshê.†
Bathe (to)	ershîlrôshê.	Blind	mijô.
Bazar	bâjâr.	Blood	âtî.
Be (to)	hômroshê.	Boar	vôkjâl.
Bead	ertê.	Boat	êrgông.
Beam	miling.	Body	âtâk.
Bear	shâvom.	Bone	ârû.
Beard	nêrkâmûl.	Book	lâkâ.
Beast	shâ.	Born	âshûoktâ.
Beat (to)	jêmroshê.	Boy	naipâng.
Bed	jâlmûl.	Brave	âbai.
Bee	kûi.	Bridge	erkâl.
Before	înnân.		

* Mother's younger sister.

† This the query "who to blame?"

Bring (to)	hôngiôirôshê.	Bury (to)	pûmrôshê.
Brother	kâúpâ.	But	kânjû.
Bud	ârà.	Buy (to)	erjarôshê.
Buffalo	shêloi.	By	ânnâi.

C.

Calf	sêrhâtê.	Cloth	pûn.
Call (to)	gôirôshe.	Cock	ârkông.
Camp	erbûk.	Cold	âdai.
Cane	eting.	Collect (to)	pâl rôshê.
Cash	shûm.	Comb	sâm ti
Cat	mêng.	Come (to)	hông rôshê
Catch (to)	jêlrôshê.	Complete (to)	âjôirôshê..
Centre	âlaitâk.	Converse (to)	jông rôshê.
Cheap (is)	andoitâ.	Cord	mînâng.
Chest	milûng	Count (to)	têprôshê.
Child	naitê-naipâng.	Cow	serhât.
Cholera	faibû.	Customary	(â) bâlâm.
Climb (to)	lûirôshê.	Cut (to)	jêmrôshê.

D.

Dance (to)	lâm rôshê.	Die (to)	âtirôshê.
Dark	âjin.	Different	âdâng.
Daughter	nâinûpâng.	Dirt	sârok.
Day	shûn.	Dish	jairbêl.
Daybreak	jîngâh (mîsâ âshûok.)	Distant	âllâh.
Dead (is)	âtîtâ.	Distress	kôpûr.
Deaf	mîgûr âshêt.	Do há(to)tôrôshê.	
Dear	âholû.	Dog	ûi.
Deep	ântûk.	Drunk	jûenrûitâ.
Deer	sâjûk.	Duck	râtôk.
Desire (to)	ijông rô.	Dumb	jôngtêmâk.
Devil	pâtinshâmâk.	Dung	êk.
		Dwell (to)	âhôm rôshê.

E.

Each	enkât, enkât.	Egg	ârdûi.
Ear	mîgûr.	Eight	garit.
Earth	ernêng.	Elbow	kî.
Earthquake	ningnû.	Empty	âkôrông.
Ease	âtâkâhôi.	Enter (to)	âlû rôshê.
East	mîsâ âshûok.	Equal	mûnkât.
Eat (to)	âfâkrôshê.	Evening	kôlôiah.
		Ever	ânitin.

Every kât, enkât.
 Extraordinary gâmângtâ.
 (is)

Eye mîŋt.
 Eyebrow mîtmûl.
 Eyelid mîtkôî.

F.

Face mhai.
 Fall (to) âtûkrôshê.
 False mîlâk.
 Famine kôpûr.
 Far âllâh.
 Fast ârhât.
 Fat âmêlâsâ.
 Father (my) gapâ.
 Fear (to) nâjîroshê.
 Feed (to) rohairôshê.
 Fetch (to) hôngjôirôshê.
 Few âjin.
 Fire mê.
 Fish nâ.
 Flat phai: ânjôl.

Flee (to) ârôtrôshê.
 Flesh mhê.
 Fly (to) ârôtrôshê.
 Fog shûmbûl.
 Foot kê.
 Force ernâk.
 Forehead mîjâl.
 Forest tîngbil.
 Fowl âr.
 Fresh âtâr.
 Frog uichôk.
 From âtâ.
 Fuel tîng.
 Full (is) âshiptâ.
 Fur cômê.

G

Garden erhûn.
 Gate enkâr.
 Gave âpêgtâ.
 Get (to) âmânrôshê.
 Girl dôngmâtê.
 Give (to) pêrôshê.
 Go (to) fêrôshê.
 Goat gêl.

God pâtin.
 Gold rângmâjâk.
 Good âsâ.
 Got âmântâ.
 Grasp (to) jêlrôshê.
 Grass lhôi.
 Great âlin.
 Gun shêlai.
 Gunpowder bâkêr.

H.

Habit bâlâm.
 Hail rîl.
 Hair sâm.
 Half âjîmrîb.
 Halfway lâmjîmrîp.
 Hand kût.
 Hard ângâr.
 Hat shâlkû.
 Have (to) âmânrôshê.
 Hawk ermû.
 He mî.
 Head lû.

Hear (to) anrîtrôshê.
 Heart mîlûng.
 Heat âlûm.
 Heavy ârik.
 Heel gamîkông.
 Here hitingâh.
 Hew jêm rô.
 High âshê.
 Hill lâmtûng,
 Hit (to) âtôkrôshê.
 Horn erkî.
 Hot âlûm.

House	in.	How	itinmôh.
Household	inshûngkâtnû.	Hungry	pingâjâm.
	Husband	(â) rúatâr.	

I.

I	gê (ní).	Infant	naitê.
Idiot	entoh.	Insect	ergănê.
Ill	ânâ.	Inside	ârilâh.
In	ârilâh.	Iron	tîr.
	Ivory	shai-hâ.	

J.

Jhúm	loi.	Jhúm (to)	loitorôshê.
	Jungle	râm.	

K.

Keen	angai.	Kill (to)	tâtrôshê.
Kick (to)	ânârôshê.	Knee	erkû.

L.

Labour	kâm.	Left	vêtîng.
Lad	rûtârtê.	Leg	âkê.
Lamp	jâtîmê.	Lemon	mîshêr.
Land	ernêng.	Letter	lêkâ.
Language	jông.	Light (to)	mêtôrôshê.
Large	âlin.	Like	mûnkât.
Laugh (to)	âmîrôshê.	Lime	lôngjûn.
Leaf	nâ-tîng-nâ	Listen (to)	enrîrôshê.
Leave (to)	pairôshê.	Little	âjin.
Leech	ervôt.	Look (to)	enroshê.

M.

Mad	entohtâ, envêt.	Money	shûm.
Male	âzâl, basâl.	Monkey	jeông.
Man	mîrim.	Month (my)	tâ.
Many	âtâm.	Moon	tâ.
Market	bâjâr.	Morning	jîngâh.
Match	mêji.	Mosquito	toijûm.
Meat	mhê.	Mother	ânû.
Meet (to)	ârtongrôshê.	Mouse	mîjû.
Milk	ernûtûi.	Mouth	mûr.
Mine	gênî.	Much	âtâm.

N.

Naked	dirbûi.	Nephew	shûmshûök.
Name	er-mîng.	Nest	ârbû.
Needle	shimpui	Net	lên.

New	âtar.	Noon	mîsâ ending.
Night	jân.	Nose	nâr.
No	ômâk.	Nothing	entê-ômâk.

Now

âtûn.

O.

Oath	kômâ.	Orange	sômôtôrai.
Old	âmîrû.	Orphan	naifrâ.
One	enkât.	Owner	âjôngpû.
Opium	gânî.	Ox	sêrhât.

P.

Paddy	bûhôm.	Pig	vôk.
Paid (to be)	pêrâng.	Pigeon	pêrbâli.
Paid	pêtâ.	Plantain	môt.
Papa	âpâ.	Play (to)	erdai.
Paper	lêkâ.	Poor	enring.
Pardon (to)	mâp.	Potato	bâl.
Pay (to)	pêrôshê.	Pregnant	enrai.
Piece	kûtkâng hât.	Pull (to)	gairôshê.

Q.

Quarrel (to)	ângêrshûl.	Quick	râtrô.
Quiet	enrûkâtên.	Quickly	râtrô.

R.

Race	jâdî.	Rich	erjông.
Rage (to)	âhâl rôshê.	Right	jângtîng.
Rain	rû.	Ripe (is)	âmintâ.
Rája	rêng.	River	dúikûng.
Rat	mîjû.	Road	lâmpûi.
Recover (to)	dâm rôshê.	Rob (to)	enrû rôshê.
Red	âsên.	Rock	lûng.
Return (to)	âhôngnôgrôshê.	Rod	erköipêr.
Rhinoceros	gôndâ.	Root	erjûng.
Rib	gâng.	Rope	minâng.
Rice	bûfai.	Run (to)	ârôtrôshê.

S.

Sacrifice	pâtintô.	Say	âtêrô.
Said	âtîtâ.	Sealing-wax	sâhâ.
Sâlâm	jûbai.	Search (to)	jôngrôshê.
Salt	mîjî.	See (to)	enrôshê.
Same	dôr, dôr.	Seed	âr-rû.
Sap	annai.	Sense	bûdî.
Sat	tôirô, tôitâ.	Separate	âdâng.

Serpent	mîrûl.	So	îdôr.
Seven	sîrî.	Sow	entêkrô.
Shame	enjâk.	Speak (to)	jôngrôshê, âti- rôshê.
Sheep	bêlîâ.	Spear	ôfê.
Shoot (to)	kâprôshê.	Speech	jông.
Shot	kâptâ.	Spoke	jôngtâ.
Shut (to)	enkârôshê.	Stand	nîrô.
Silk	elüng.	Star	ârshî.
Silver	shûm.	Stone	lûng.
Sing (to)	lâjâk.	Strength	ernâk, ârhât.
Sister	sângnû.	Strike (to)	jêm rôshê.
Six	ga-rûk.	Sugar	chîni.
Skin	âvûn.	Sun	mîsâ.
Sky	ervân.	Sweet	ertân.
Slave	shûök.	Sweep	empîrô.
Sleep (to)	jâl rôshê.	Sweet	âtûi.
Slow	arhâtmâk.	Swim (to)	elhirôshê.
Small-pox	rhîpô.		

T.

Table	lûkâmtê.	Tie (to)	kitrôshê.
Tail	argâncê.	Tiger	kâm gêi.
Take (to)	lârôshê.	Tired	âshôltâ.
Talk (to)	jôngrôshê.	To	âh.
Tall	ârshâng, âshê.	Tobacco	dûmâ.
Tame (is)	âgânâmtâ.	Tobacco-pipe	dômbêl.
Tea	sâ.	To-day	âvûn.
Tell (to)	jongrôshê.	Together	jânpûi.
Tender	ârnoî.	Told	âjôngtâ.
There	shôshôn.	To-morrow	nâgtûk.
Thin	âkông.	Tongue	mêlê.
Thing	nênûn.	To-night	âvûnjân.
Thirsty	dûi enrâl.	Top	sâgtîng.
This	âmâhi.	Toucan	vâpûl.
Thorn	ellhing.	Track	ânung.
Thousand	rêjâkât.	Trap	fûng.
Throat	rîng.	Tree	tîng.
Throw (to)	pairôshê.	Tribe	jât.
Thumb	kûpûi.	True	âdik.
Thus	âidôr, hidôrhî.	Trust (to)	gâr nai.

U.

Uncle	gâpâtêr.	Understand	gân-rit, ânrit.
Under	tângtîng.		

V.

Vegetable	ân.	Village	kû.
Vein	ârtârûi.		

W.

Wait (to)	ning-nâgrôshê.	Where	kôtîngmôh.
Walk (to)	kâljöirôshê.	Who	tumôh.
Wander (to)	kûlâfêrôshê.	Whose	tûmôhni.
Want (to)	âhgânirôshê.	Why	îmâni.
War	râl.	Widow	mêtai
Warn	âlûm.	Widower	dângkông.
Water	dûi.	Wife	daumâ.
Wax	kôilû.	Wind	faibû.
Way (road)	lâmpûi.	Wish (to)	êmôh injông- rôshê.
Wed (to)	daumâ lârôshê.	Wonderful (is)	gâmângtâ.
Weed (to)	enjunrôshê.	Work	kâm.
Weigh (to)	vârâng.	Work (to)	kâm tôrôshê.
Wet (is)	âdûita	Write (to)	shûirôshê.
What	îmôh.	Writer	lêkâpû.
When	itîgmôh.		

Y.

Year	kûm.	You	nâng.
Yes	ôh.	Yours	nângmâ.
Yesterday	miâhn.		

NUMERALS.

One	enkât.	Eleven	shôm kât lêkât =10 and 1
Two	ennî.		&c., &c.
Three	entûm.	Thirty	s h ô m t û m (three tens).
Four	mîli.	Forty	shôm mîli.
Five	ringâh.	Fifty	shôm ringâh.
Six	gârûk.	Sixty	shôm gârûk.
Seven	sârî.	Seventy	shôm sârî.
Eight	gârit.	Eighty	shôm gârit.
Nine	gûôk.	Ninety	shôm gûôk.
Ten	shôm.	Hundred	rajâkât.
		One thousand	shângkât.

Comparison of the Various Kuki Dialects and Lushai.

COMPARISON OF THE DIALECTS OF THE KUKI LUSHAI TRIBES AND OF THE LANGUAGE KNOWN AS LUSHAI.

A vocabulary of 64 words in every-day use is given in each of the different dialects. From these vocabularies and the typical sentences a brief comparison can be made.

The vocabularies of the Rângkôls, Bêtês, and Sakâjaihs are given first, then those of the Jansens and Tadois, and lastly a Lushai vocabulary.

VOCABULARY.

<i>English.</i>	<i>Rangkôl.</i>	<i>Bété.</i>	<i>Sakâjaib.</i>
Air	faibu	faibu	faibu.
All	ârêngâh	ârêngkân	ârêngin.
Arm	kût	kut	kût.
Axe	rahî	rê	rê.
Bad	shâmâk	tâmâk	shâmâk.
Bamboo	rômai	rômai	rômai.
Bathe	ershîlrô (shê) (t)	ershîlrô	ershîlrô.
Bear	shâvom	îvom	âvom.
Big	âlin	âlin	âlin.
Bird	âr, âvâ	âr	âr.
Black	âvum	âvum	âvum.
Boat	ergông	răgông	răgông.
Body	âtâk	âtâk	antâk.
Boy	naipâng	naipâng	naipâng.
Buy	erjarô (shê)	erjarô	erjarô.
Cock	ârkông ârpâ	ârkông	ârkông.
Come	hôngrô (shê)	hôngrô (shê)	hôngrô.
Cut	jêm rô (shê)	hêm rô	jêm rô.
Day	shûn	shûn	shûn.
Dead	âtîtâ	atîtâ	âtîjôi.
Dog	ui	ui	uî.
Earth	ernêng lê	rănêng	phîl.
Egg	ârduî	ârduî	ârduî.
Eye	mît	mît	mît.
Father	gapâ âpâ	âpâ	gâpâ.
Fire	mê	mê	mê.
Fish	nâh	engâ	nâ.

<i>English.</i>	<i>Ràngkôl.</i>	<i>Bêté.</i>	<i>Sakôjaib.</i>
Get	âmân rô (shê)	âmân rô	âmân rô.
Goat	gêl	gêl	gêl.
God	pâtin	pâtin	pâtin.
Good	âsâ	âsâ	âsâ.
Gun	shêlai	shilai	shilai.
Hill	lâmtûng	lâmtûng	lâmtûng.
Husband	rûâtâr	klângrâl	rûtârtê.
Iron	tîr	tîr	tîr.
Jhúm	loi	loi	loi.
Kill	tâtrô (shê)	tâtrô	tâtrô.
Land	ernêng	ranêng	phîl.
Large	âlin	âlin	âlin.
Man	mîrim	mîrim	mîrim.
Moon	tâ	tâ	tâ.
Mother (my)	ânû	ânû	ânû.
Night	jân	jân	jân.
Now	âtûn	âtûn	âtûn.
Old	âmîrû	âlûi	âmîrû.
Paddy	bûhôm	bûhôm	bûhôm.
Pig	vôk	vôk	vôk.
Rain	rû	rû	rû.
Red	âsên	âsên	âsên.
Rice	bûfai	afai	shishai.
River	dûikûng	dûikûng	dûikûng.
Road	lâmpûi	lâmpûi	lâmpûi.
Run	ârôtrô (shê)	ârôtrô	êrôtrô.
Salt	mîjî	mîjî	mîjî.
Shoot	kâprô (shê)	kâprô	kâprô.
Speak	jôngrô (shê)	jôngrô	jôngrô.
Sun	mîsâ	mîsâ	mîsâ.
Tiger	kâm gêi	îkê	âkê.
Tobacco	dûmâ	dûmâ	dûmâ.
To-day	âvûn	âvûn	âvûn.
To-morrow	nâgtûk	nâgtûk	nângtûk.
Village	kû	kû	kû.
Water	dûi	dûi	dûi.
Work	kâm	kâm	kâm.
One	enkât	enkât	enkât.
Two	enni	enni	enni.
Three	entûm	entûm	entûm.
Four	mîlî	mîlî	mîlî.
Five	ringâh	ringâh	ringâh.
Six	gârûk	gêrûk	ârûk.

Seven	sâri	sâri	sâri.
Eight	gărit	gărit	ărit.
Nine	guôk	guôk	ăguôk.
Ten	shôm	shôm	shôm.
One hundred	rajâkât	rajâkât	rajâkât.
Two hundred	rajânî	rajani	rajani.
One thousand	shânkât	shângkât	shângkât.

SENTENCES.

- (1) *English.* Where is your village ?
Rangkhol. Nâng (mâ) kû kôtingmôh? *
Bêlê. Nâng mâ kû (kâ) tâkâm? *
Sakâjaib. Nângmâ kû kônômôh? *
- (2) *E.* Is the land good?
R. Ernêng âsâmômôh?
B. Ernêng âsâmômôh?
S. Phil âbhômômôh?
- (3) *E.* Your village must supply five maunds of rice.
R. Nângmâ kû bûfai maund ringâh pêrang ennî.
B. Nângmâ kû bûfai maund ringâh pêrang ennî.
S. Nângmâ shishai maund ringâh nipêrang ennî.
- (4) *E.* Where shall we take the rice ?
R. Bûfai kôtingmôh âtâkrâng ?
B. Bûfai tâkâm tâkrâng ?
S. Shishai kônômôh tâkrâng?
- (5) *E.* Your case will be taken up to-morrow.
R. Nâgtûk nângmâ jông shîlrâng.
B. Nâgtûk nângmâ jông shîlrâng.
S. Nâgtûk nângmâ jông shîlrâng.
- (6) *E.* Are there any fish in this river ?
R. Dûidûngâh gănâ âhômômôh?
B. Dûidûngâh gănâ âhômîn?
S. Dûidûngâh gănâ âhômîn?
- (7) *E.* In the rains there are many.
R. Fûrâh âtâm âhôm.
B. Fûrâh âtâm âhôm.
S. Sûrlai âtâm âhôm.
- (8) *E.* Is there any sickness among you (in the village)?
R. Kûâh ânâ âhômômôh?
B. Kûâh ânâ âhômômôh?
S. Kûâh ânâ âhômômôh?

* A difference will be noticed in the word "where" in the three dialects.

- (9) *E.* Bring some fowls and eggs.
R. Âr ârdûi hôngjôirô.
B. Âr ârdûi hôngjôirô.
S. Âr ârdûi hongjôirô.
- (10) *E.* These hills are higher than those.
R. Âmâhaihi lâmtûng kûhaiku lâmtûng âshêôl.
B. Âmâhi lâmtûng kûkû lâmtûng âshôtôl.
S. Âmâhi lâmtûng kûkû lâmtûng âshôtôl.
- (11) *E.* The deer came from the jungle.
R. Râmâtâ sâjûkhai âhôngtâ.
B. Râmâtâ sâjûkhai âhôngtâ.
S. Râmâta sâjûkhai âhôngtâ.
- (12) *E.* I shall go: you will go: they will go.
R. Gêfêrâng; nângfêrâng; âmâhai fêrâng.
B. Gêfêrâng; nângfêrâng; âmâhai fêrâng.
S. Gêsêrâng; nâng sêrâng; âmâhai sêrâng.
- (13) *E.* I will not come.
R. Gê âhông māk (*or* nîmāk).
B. Gê âhông māk.
S. Gê âhôngmāk.
- (14) *E.* Will he not come?
R. Âmâ âhôngmāk môh ?
B. Âmâ âhôngmāk môh ?
S. Âmâ âhôngmāk môh ?

REMARKS.

It will have been seen from the vocabulary of the three dialects, Rángkhôl, Bêtê, and Sakajaib, that there is but little difference. The Rángkhôl "s" sometimes in Bêtê appears as "t," thus "shâmāk," "tâmāk," and "er" is replaced occasionally by "ră," a slight difference in the three is to be noticed in "earth," "fish," "husband," and a few other words.

In the sentences the words for "these" differ, but the interrogative "môh" is used in the same way. The tense terminations of the verb will be seen to be the same, as also the case termination of nouns. The plurals of nouns and pronouns are formed in identically the same manner in all three dialects.

The verb in its negative form is also used in the same manner.

THE VOCABULARY OF JANSEN AND TADÖI
DIALECTS.

<i>English.</i>	<i>Jansen.</i>	<i>Tadöi.</i>
Air	faigû	faigû or bi.
All	âbonâ	âbonâ.
Arm	îbân, kût	îbân, kût.
Axe	haijâ	haj.
Bad	âpâpôi	âpâpôi.
Bamboo	rômâö	rômâö.
Bathe	dúi gêrshil.	dúi gêrshil.
Bear	vômpi	vômpi.
Big	âtinî	âtinî.
Bird	âh	âh.
Black	âvômi	âvômi.
Boat	gông	gông.
Body	îpûmpi	îpûmpi.
Boy	naopang	naopang, chapong.
Buy	jotân	jotân.
Cock	âhkông	âhkông.
Come	hôngtâng	hôngtâng.
Cut	sâtâng	sâtâng.
Day	shûnâh	shûnâh.
Dead	âtitâ	âtitâ.
Dog	ûi	ûi.
Earth	lênêng	lênêng.
Egg	âhdûi	âhdûi.
Eye	mît	mît.
Father	gapâ	gapâ.
Fire	mê	mê.
Fish	gănâ	gănâ.
Get	mân	mân.
Goat	gêt	gêt.
God	pâtin, mûnjai	pâtin.
Good	âpaiingî	âpaiingî.
Gun	mêpûm	mêpûm.
Hill	lâmtûng	lâmtûng.
Husband	rûâpâ	rûâpâ.
Iron	tî	tî.
Jhúm	lô	lô.
Kill	dêngin	dêngin.
Land	lêning	lêning.
Large	âlin	âlin.
Man	mihim	mihim.

<i>English.</i>	<i>Jansen.</i>	<i>Tadoi.</i>
Moon	mítâlâm	mítâlâm.
Mother	ganû	ganû.
Night	jân	jân.
Now	toutââh	toutââh.
Old	âlûi	âlûi.
Paddy	jângghôm	jangghôm.
Pig	vôk	vôk.
Rain	vû	vû.
Red	âsên	âsen.
Rice	jângshâng	jangshâng.
River	wâdûng	wâdûng.
Road	lâmpî	lâmpî.
Run	taitung	taitung.
Salt	jî	jî.
Shoot	kâprô	kâprô.
Speak	sôitung	sôitung.
Sum	tuiôh	tuiôh.
Tiger	hômpuî	hômpuî.
Tobacco	dûm	dûm.
To-day	tunî	tunî.
To-morrow	jinglê	tainî.
Village	kû	ku.
Water	dui	dui.
Work	boldingôme	boldingôme.
One	kât	kât.
Two	nî	nî.
Three	tûm	tûm.
Four	lî	lî.
Five	nâ	nâ.
Six	vûp	vûp.
Seven	sagî	sagî.
Eight	gît	gît.
Nine	gu	gu.
Ten	shôm	shôm.
One hundred	îâkât	îâkât.
One thousand	shângkât	shângkât.

ILLUSTRATIVE SENTENCES.

The two dialects, Jansen and Tadöi, are so alike that only one set of sentences need be given:--

- (1) *English.* Where is your village?
Jansen. Nâng kû kôikômhâm?

- (2) *E.* Is the land good ?
J. Lêshit âpâi ?
- (3) *E.* Your village must supply five maunds of rice.
J. Nângmâ kûâh maund nâ pêdingnâhi.
- (4) *E.* Where shall we take the rice ?
J. Jângchâng kêiâh najôidinghâm ?
- (5) *E.* Your case will be taken up to-morrow.
J. Nâng môkôdômâ jinglê hêdinghê.
- (6) *E.* Are there any fish in this river ?
J. Hê vôdûngâh gâhâ âtâm ingê ?
- (7) *E.* In the rains there are many.
J. Jûlê âtâm ingê.
- (8) *E.* Is there any sickness among you ?
J. Nânghôgê nâdâm hêhə ?
- (9) *E.* Bring some fowls and eggs.
J. Âhlê âhdûi hôngjôin.
- (10) *E.* These hills are higher than those.
J. Himôlhi himôl âsângi.
- (11) *E.* The deer came from the jungles.
J. Âgâmlââh sâjûk âhôngi.
- (12) *E.* I shall go: you will go: they will go.
J. Gê jêngê: nâng jêding: âmâhô jêding.
- (13) *E.* I will not come,
J. Gê âhông pông kêtê.
- (14) *E.* Will he not come ?
J. Âmâ hông lôding-hâm ?

REMARKS.

The Jansen and Tadöi dialects are practically identical, and do not call for remark. It is necessary, however, to point out the difference between Jansen, Tadöi, and the Rângkhôl.

Taking the vocabulary first, we see that a large number of words are very dissimilar, though a still larger number are the same, or nearly the same, in both dialects. Very common words in every-day use, such as "all," "good," "tiger," are very different, though it was to be expected that in dialects bearing a close relation the one to the other the change would be found in the rarer words and not in those commonly used.

Sentences.—By the first sentence "where is your village?" Rângkhôl "nâng (mâ) kû kôtingmôh," Jansen "nâng kû kôi kômhâm" we see that in both dialects the sign of the possessive case is omitted or may be omitted. The termination "hâm" in Jansen is exactly the same as the Rângkhôl interro-

gative "môh," and is used in the same way; but whereas in the latter it is rarely, if ever, omitted in a sentence, in the former it is very often optional.

The tense termination of the verb in Jansen differ, and agree with their persons in the singular number (*see* sentence 12).

LUSHAI VOCABULARY.

Air	klî.	Hill	klâng.
All	âzain.	Husband	pâsul.
Arm	ban.	Iron	thîr.
Axe	repôi.	Jhúm	so.
Bad	attâlô.	Kill	tâtrô.
Bamboo	mâo.	Land	lê.
Bathe	buâl.	Large	âllin.
Bear	sâvôm.	Man	mî.
Big	allîn.	Moon	klâ.
Bird	sâvâ.	Mother	nû.
Black	âdûm.	Night	jân.
Boat	lông.	Now	zûnâ.
Body	pûm.	Old	âllûkî.
Boy	naopong.	Paddy	bôhûm.
Buy	lêrô.	Pig	vôk.
Cock	ârpâ.	Rain	rûâ.
Come	sôhôrô.	Red	âhsên.
Cut	sâtrô.	Rice	bûfai.
Day	nî.	River	sôidông.
Dead	âthî.	Road	kâl kông.
Dog	ûi.	Rum	klânrô.
Earth	lê.	Salt	chî.
Egg	ârtûi.	Short	kâprô.
Eye	mît.	Speak	sôirô.
Father	âpâ.	Sum	nî.
Fire	mê.	Tiger	sâkêr.
Fish	sagănâ.	Tobacco	vailô.
Get	mô.	To-day	voïnâ.
Goat	kêl.	To-morrow	nûktûka.
God	pâthîn.	Village	khûâ.
Good	âttâ.	Water	tûi.
Gun	sêlai.	Work	nârtôkrô.

One	pêkât.	Seven	pásári.
Two	pânî.	Eight	pârit.
Three	pâtûm.	Nine	pâknâ.
Four	pâli.	Ten	sôm.
Five	pongâ.	One hundred	jâkât.
Six	pârûk.	One thousand	shângkât.

- (1) Where is your village?
Nungmâ khôkhiângâ?
- (2) Is the land about you good?
Lê âttâ-mô?
- (3) Your village must supply five maunds of rice.
Nangmâ khûâ-mihô búfai pôrgănâ ânpeâng.
- (4) Where shall we take the rice?
Kôilâmâ gănê búfai kâpôrdôn?
- (5) Your case will be taken up to-morrow.
In inhêk nûgtûkâ riâng.
- (6) Are there any fish in this river?
Hêmi lôidôngâ sângâ ômêm?
- (7) In the rains there are many.
Phôrhônâ âttûm ômâng.
- (8) Is there any sickness among you?
Nung, mânî jîngâ ênârmô?
- (9) Bring some fowls and eggs.
Ar ârtûi pôk rônpeîrô.
- (10) These hills are higher than those.
Sorklâng lê hemîklâng âsângî.
- (11) The deer come from the jungle.
Râmâ tûngin sâkî âlôhôngî.
- (12) I shall go, you will go, they will go.
Kâkalâng; ekâlâng; ânkalâng.
- (13) I will not come.
Kâ kâlônâng.
- (14) Will he not come?
Am-lô hôrlômô?

REMARKS.

Of the 64 words in the Lushai vocabulary 30 are identical, as regards force and meaning assigned, with those found in the Rângkhôl list. Of the remaining 34, 11 words vary but very slightly in the two dialects. There are only 23 words totally different. The Rângkhôl "s" in Lushai often appears as "t," viz., "âttâ" "good." As compared with the Jansen vocabulary, 17 words are practically the same, and 14 differ but

slightly. We thus see that more than half the words are totally distinct, and that as compared with Rângkhôl, the dialect (Jansen) does not bear nearly so close a resemblance. It will be noticed, however, that a few words alike in Rângkhôl and Lushai differ in Jansen, and *vice versa*. As a matter of fact, the difference is greater between the two dialects (Jansen and Rângkhôl) commonly called " Kuki " than between Rângkhôl and Lushai.

SENTENCES.

In comparing the Rângkhôl and Lushai sentences we find a great deal in common. The interrogative " mô," " môh," * is identical, and is used much in the same manner. The three dialects, Lushai, Rângkhôl, and Jansen, are so obviously from one common parent stock, that it is not necessary to point out in detail the identical way in which they agree and in which they differ. It will have been seen that on the whole there is a far greater connection between Rângkhôl and Lushai than between Lushai and Jansen.

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