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AN
OUTLINE GRAMMAR
OF THE
DAFLA LANGUAGE

AS SPOKEN BY
THE TRIBES IMMEDIATELY SOUTH OF THE
APA TANANG COUNTRY

BY
R. C. HAMILTON, Esq.
INDIAN CIVIL SERVICE.



Published by Authority.

SHILLONG :
PRINTED AT THE ASSAM SECRETARIAT PRINTING OFFICE.

1900.

[Price 1s., 6d.]

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PREFACE.

IN the structure of this Grammar I have followed the usual system adopted in similar Grammars, and divided it into five parts, *viz.*, Orthography, Accidence, Syntax, Miscellaneous Phrases, and Short Stories and Vocabulary. I have also added a short note about the language of the Western Daffas.

I have endeavoured to be brief, and to show chiefly the points of difference between the language I am dealing with and the Sadiya Shaiyang Miri language.

R. C. HAMILTON.

April 1899.

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AN OUTLINE GRAMMAR

OF THE

DAFLA LANGUAGE,

As spoken by the Tribes immediately South of the
Apa Tanang Country.

PART I—ORTHOGRAPHY.

As far as possible I follow the system of Messrs. Needham and Endle in their Miri and Cachari Grammars.

I.—VOWELS.

- (a) When not marked, always short, as in 'company.'
- (â) Long, as in 'father.'
- (ã) Like 'a' in ball.
- (e) When not marked, always short, as in then.
- (ê) Long, as in they.
- (i) Unmarked, short, as in pen.
- (î) Long, as in machine.
- (o) Unmarked, like the 'o' in not.
- (ô) Long, as in bone.
- (u) Unmarked, like 'u' in bull.
- (û) Short, like 'u' in much.
- (ù) Long, like 'o' in tomb.
- (ü) Like the French 'u' in lune.

B

- (ui) A sound fluctuating between the French sound 'eu' (meaning 'had') and 'i'.
 (au) Like 'ow' in *how*.
 (ai) Like the 'i' in *shine*.
 (oi) Like the 'oi' in *boil*.

II.—CONSONANTS.

Most consonants are used as in English and call for no particular description.

- (c) is only used in conjunction with 'h' as in *chair*.
 (d) is dental, so is (t).
 (g) is always hard.
 (kh) has rather the sound of a guttural aspirate, the 'k' sound not being strongly pronounced.
 (ng) at the beginning of a word is rare, but when it occurs (*e.g.*, *ngâ* = *I*), the 'g' is scarcely sounded; it only serves to give the 'n' a nasal sound.
 (y) is never used to form a separate syllable, *e.g.*, 'nely' (= the Assamese vegetable called 'lopa') is a monosyllable.

III.—ACCENT.

In the Dafla language accent does not apparently play so important a part as in Miri. The accent usually falls on the penultimate syllable of a word, but in delivering a sentence the position of a word in such sentence may cause it to change its accent or even to change its vowels from long to short or *vice versa*, in order to suit the cadence of the sentence, *e.g.*,

Ikî mûllûngâ chê-â-sû-dna. } The dogs are fighting.
 Dog (plural) biting together are.

but—

Lûpâ au-nâm ikî-a sî.* } This is the dog that was shot
 Neck (in) shot been dog this. } in the neck.

In the former sentence 'ikî' is rather slurred over, but in the latter it is the most important word, and a slight pause takes place before pronouncing it, which has the effect of lengthening the first vowel and shortening the second.

* Nominative 'a'.

PART II.—ACCIDENCE.

I.—NOUNS.

1.—*Gender.*

1. In the case of individuals of the human family, gender is denoted (*a*) by different words, (*b*) by adding the word 'nyegâ' = male, and 'nyemm' = female, to the noun, and generally after it.

(a) Examples.

<i>Masculine.</i>	<i>Feminine.</i>
Âbo = father..	Ânmâ = mother, sometimes âna or ân.
Abbû or Atch = elder brother.	Ammî = elder sister.
Bor = younger brother.	Buirma = younger sister.
Âtta = grandfather or father-in-law.	Ai = grandmother or mother-in-law.
Mâb = son-in-law.	Nyehyü = daughter-in-law.
Nyâla = husband.	Nyîhyü = wife.
Nyerrâ = slave.	Pân = female slave.
Tûmba = bachelor.	Hamî = spinster.
Yâpâng = young man.	Nyijir = young woman.
Nyekâm = old man.	Hûkh = old woman.

(b) Examples.

<i>Masculine.</i>	<i>Feminine.</i>
Nyî nyegâ = man.	Nyî nyemm = woman, or nyemm nyî, indifferently.
Kâ nyegâ or nyegâ kâ = son.	Kâ nyemm = daughter.
Tanu nyegâ = male Apa Tanang.	Tanu nyemm = female Apa Tanang.

2. In the case of the inferior animals, gender is often distinguished by certain suffixes with the reduplication of the last syllable of the noun ; the usual suffix is 'p' for the masculine and 'n' for the feminine, but these sometimes change, apparently for

euphony's sake, to, 'b', 'ba', 'pa', for the masculine, and to 'na' for the feminine.

Examples.

	<i>Masculine.</i>	<i>Feminine.</i>
Ikî = dog	... Ikî kib.	Ikî kîn.
Sarâm = otter	... Sarâm râmp.	Sarâm râmna.
Sata = elephant.	... Sata taba	Sata tenna.
Shûtûm = bear	... Shûtûm tûmp	Shûtûm tûmna.
Sibin = goat	... Sibin bîmpa.	Sibin bînna.
Shudum = deer	... Shudum dumba	Shudum dumna.
Tâkâr = leopard	... Tâkâr kârp	Tâkâr kârna.
Saba = mithon	... Saba sâb	Saba san.
Porâ = domestic fowl...	Porâ rop	Porâ ron.
Porsin = wild fowl	... Porsin semp	Porsin sen.
Pojâb = duck	... Pojâb jâppa	Pojâb jâbna.
Mindui = buffalo	... Mindui duib	Mindui duin.
Pûmchi = mouse	... Pûmchi chîp	Pûmchi chin.
Kûbbû = rat	... Kûbbû bûpa	Kûbbû bûna.
Perrû = dorick*	... Perrû rûpa	Perrû rûna.
Sebbî = monkey	... Sebbî begga	Sebbî ben.

The last example differs a good deal from the rule laid down, but possibly only for euphony's sake. But no rule can, I think, be laid down to include the following four words :

	<i>Masculine.</i>	<i>Feminine.</i>
Shemin=tiger	Shemin pâp.	Shemin pân.
Sar=wild pig.	Sar îrum.	Sar rân.
Illyi=domestic pig.	Illyi yîppa.	Illyi hûn.
Sa=bull or cow (Asse. Goru)	Sa hab.	Sa han.

But the usual way of distinguishing gender is, as in the case of human beings, by adding the words *nyegâ* or *nyemma*, even to the nouns mentioned above, *e.g.*, *shûtûm tûmb* and *shûtûm nyegâ*, as well as *shûtûm tûmna* and *shûtûm nyemma* seem to be used indifferently. Similarly *ikî nyegâ*, *ikî nyemma*=dog, male and female ; *sîss nyegâ*, *sîss nyemma*=porcupine, male and female.

* This is the bird whose scientific name is *Euplocamus Lorpheldi*, the black crested bulij.

The question "Is it a male or female?" with reference to the examples given above, would be asked, as the following examples will illustrate :

Sata	tenn	êyi? *	Tab	êyi? *
Elephant	female	is ?	Male	is ?

But where the animal referred to is actually present, its generic name is usually omitted in asking the question, *e.g.*, if a duck is offered for sale the would-be purchaser asks—

Jâbn	êyi? *	Jâp	êyi? *
(Duck) female	is ?	(Duck) male	is ?

or, pointing to a pup, a Dafla would ask—

Kîn	êyi? *	Kîb	êyi? *
(Dog) female	is ?	(Dog) male	is ?

Using *nyegâ* and *nyemm*, we should have *nyemm-alyê nyegnalyê* ? = Is it a male or female ? The 'n' is probably inserted for euphony in *nyeg-n-alyê*.

It is noticeable that, unlike the *Miris*, the *Daflas* place the feminine signification before the masculine in the above sentences,

2.—*Number.*

The plural is formed by the use of the suffixes *tûllûê*, *malûhêr-mullûer*, *ûtchûmma* and *edê*. But very often no suffix at all is added, though the plural is implied.

These suffixes appear to be used almost indifferently, *e.g.*,

Nyî tûllûê, *nyî malûhêr*, *nyî mullûer* = men. *San tûllûê* = trees.
Sîbin ûtchûmma or *sîbin edê* = goats.

But *tûllûê* seems capable of being used with every kind of noun to a greater degree than the other suffixes, while *edê* seems to be used more with reference to the lower animals than to inanimate objects.

Examples.

Tananga ûnma.	} The Apa Tanangs (<i>i.e.</i> , several of them) came.
Apa Tanangs came.	
Kâ edê shâ-min-dâ.	} The children are playing.
Children playing are.	
Sâ darâb pûtch mullûsâm bügnê	} Take these things away.
Here thing (plural) these take away	

* Interrogative alternative particle.

3.—*Case.*

1. The following are the simple case-endings of the oblique cases of nouns. Personal pronouns, as will be seen later, differ slightly from nouns in their case-endings, and so do proper nouns from common nouns :

Possessive : ' ka ' or (for proper nouns) ' ga.'

Dative : ' m ' (same as accusative), but for proper nouns ' ba.'

Accusative : ' m,' no termination at all for inanimate nouns ;
for proper nouns ' ne.'

Ablative : ' okka ' or ' hokka.'

Instrumental : ' hella ' or ' alla ' or ' lokka.'

Locative : ' sâ ' or ' hâ.'

2. Details and examples of each case are now given.

The nominative is generally, but not invariably, marked by the nominative ' a,' which sometimes causes a change in the pronunciation of the noun. Sometimes ' gâ ' is substituted for ' a.'

Examples.

Pât-a (pronounced pâ-ta)	sudumam	} Tigers eat deer.
Tigers	deer eat.	
Iki-a ngâm gâm pâ.		} A dog has bitten me.
Dog me bitten has.		
Tâ gâ ngâm dîg neb-ba.		} A thorn has pricked me.
Thorn me pricked has.		

3. As in Miri, there is a sense of possession underlying the suffix ' ka ' of the possessive case. Hence ' ka ' is used chiefly with the names of human beings, and is usually omitted where the genitive is descriptive or definitive.

Examples.

Sâ ngâ-ka âbo-ka nâm.		} Here is my father's house.
Here my father's house.		
Sâ nanga sî hîgûmna ? Poduga	} Whose village is this ? It is Podu's.	
Here village this whose ? Podu's.		

Ngâ Podu-ga kâ-a. I Podu's son.	} I am Podu's son.
Ammâ's ka ez kâtch dâ. Mother's cloth dirty is.	} Mother's cloth is dirty.
Sata ala ; <i>rarely</i> sata ka âla. Elephant leg. Elephant's leg.	} An elephant's leg.
Illyi âla ottû-dâ. Pig leg short are.	} Pigs' legs are short.

4. With common nouns the case-ending of the dative and accusative is the same, *viz.*, 'm.'

Examples.

Ma satam âm demged dâ. He elephant to dhân giving to eat is.	} He is giving the elephant dhân to eat.
Hûkh- hâm kâ-kin-tâ. Old woman that to show.	} Show it to the old woman.
Ngâ hûkh âk ba jît-nûmma.* I old woman one to give did.	} I gave it to an old woman.
Ngâ ammâm ez jinma.* I mother to cloth gave.	} I gave mother a cloth.
Ngâ nâ môbûngâm Sâgâba jît-nûm- ma.* I your gun Sâgâ to give did.	} I gave your gun to Sâgâ.
Ngâ Sagaba Toppûne nyerrâ-ba. I Saga to Toppu (acc.) slave as jît-nûmma. give did.	} I gave Toppu to Saga as a slave.

5. The accusative case-ending 'm' is not usually added to an inanimate noun. But it is often added to the dative to bring out the contrast between the dative and accusative in a sentence.

Examples.

Bûllam oppo jinma.* Them to liquor I gave.	} I gave them liquor.
Ûm pâr tâ. Fire light.	} Light a fire.

* 'Jinma,' a not finally completed act. Assamese 'di ehchilo' jît-numma, finally completed Assamese 'dilo.'

But where the demonstrative pronoun is used with the accusative the former takes the case-ending even when used with a noun that ordinarily would not.

Examples.

Ūm hām pār tâ. Fire the light.	} Light <i>the</i> fire, <i>i.e.</i> , in the fire-place.
Ngâm lâmpla-hâm kâ-kin-tâ. Me to road the show.	} Show me the road.

6. For the true ablative that merely denotes 'separation from' 'okka' is the simple case-ending.

Example.

Âlo nyî âl okka nâ-tâ. There man that from take.	} Take it from that man.
---	--------------------------

But particles varying according to the meaning are prefixed to above case-ending to denote 'from the locality of,' 'from the time of' etc.

From the top of	is 'au-okka.'
From a place down stream*	is 'bâl okka.'
From a place up stream*	is 'tâl-lokka.'
From a place inland*	is 'â-lokka.'
From a place (ordinarily)	is 'hokka' or 'olokka.'
From the time of	'gâl-okka.'
From <i>or</i> out of certain materials	is 'hok' or 'hokka.'
From the mouth of	is 'hokka.'

Examples.

Ma sat au-okka hol-ne-bâ. He elephant top from fall did.	} He fell off an elephant.
Mindui au-okka îpot-tâ. Buffalo above from descend.	} Get off the buffalo.

* The Daffas have no terms for the four cardinal points—'up the river,' 'down the river' and 'on either side of the river' is their method of expressing direction.

Lakhimpur bâlokka Târâg nangudeh. } It will take two days (to tra-
 Lakhimpur up from Tara's 'chang' } vel) from Lakhimpur up
 hob lâinyigâ lyil-nepü. } to Tara's 'chang.'
 there to days two do will.

NOTE.—This would be said by a man living up in the hills. In the plains a man would say—

Lakhimpur sok Târâg nangu } It will take two days to
 Lakhimpur here from Tara's village } travel from Lakhimpur
 tâl-ba lâ-inyigâ lyil-nepü. } up to Tara's chang.
 up to days two do will.

Bâzâr hokka or olokka embin bû-tâ. } Bring rice from the bazar.
 Bazar from from rice bring.

Ma moil gâl-okka kârdâ. } He has been ill since yester-
 He yesterday from ill is. } day.

Ngâlu embin hok oppo mûj }
 We rice from liquor preparing } We make liquor out of rice.
 madenna. }
 make.

Nanga nyî hokka tâdnûmma. } I heard it from the villagers.
 Village men from hear did.

7. The true instrumental, *e.g.*, he killed it with a gun, with an arrow, with a stick, is expressed by the particles 'hella' or 'alla' added to the simple form of the noun; the difference between 'hella' and 'alla' is not very clear, but 'hella' seems more graphic, that is, a Daffa excitedly describing what he had seen, would use 'hella,' but if stating loosely what he had been told would use 'alla.' The termination 'lokka' also sometimes forms the instrumental.

Examples.

Ha nyemmam dap hella manma. } He struck a woman with a
 He woman big stick with struck. } big stick.

Ha nyemmam benyâng alla manma. } He struck a woman with a
 He woman small stick with struck. } small stick. (The speaker
 did not himself see this.)

Ezz hella or ezz lokka ne-khrâ-tâ. } Wipe it with a cloth.
 Cloth with cloth with wipe.

Ma ngâ âlâ lablü yotchi hella pânma. } He cut my right hand with
 He my hand right knife with cut. } a knife.

To denote 'means by which locomotion is made,' 'ba' is added to the simple noun, with euphonic variations where necessary.

Ma sat-au-ba or sat au-wa.ûnma. }
He elephant above by elephant } He came by elephant.
above by came.

Nâ pobbû-ba ûnmâyê, lâmplâ-ba }
You river by came? Road by came? } Did you come by river or
ûnmâyê } road ?

Ha nâba ûnma ; ngâ tûmpa-ba }
He boat by came ; I walking by } He came by boat ; I walked.
ûnmê. }
came.

8. The locative (denoting 'at a place') is expressed by adding 'sâ' or 'hâ' to the simple noun.

'Sâ' and 'hâ' are really adverbs meaning 'here' and 'there', respectively.

Examples.

Ma zilla sâ dâ-il nye-pti. }
He station in stay will. } He will stay in the station.

Hâle ga nâm hâ dâdna. }
Hale's house in is. } He is in Hale's house.

9. Other miscellaneous examples are given below which cannot properly be said to come under any of the above seven cases. 'Direction through,' 'motion towards,' 'accompaniment,' 'in the presence of,' etc., are illustrated.

Examples.

Ha mnârâ lepâ-ba ûnna or ûn-bâ. }
He jungle middle by went went. } He went through the jungle.

Hotch hâ hog dâdna ? }
Basket in what is ? } What is in your basket ?

Nâm artihe dâdna. }
House within is. } (He) is inside the house.

Nâ grâyâ ngâ mnârâ dânma. }
You calling I jungle (in) was. } I was in the jungle when you
called.

Danyi âl âp-tâ. Sun in put.	} Put it in the sun.
Issh-ba nyi âk kâ hol ûnne-bâ. Water into man one falling gone has.	} A man has fallen into the water.
Ma nâm ba ûnna. He house towards went.	} He went home.
Ghât hâ or ba hûdlâ i-tlyinne. Ghat to to when go will.	} When will you go to the ghât.
Bâllû nangû-ba bol ûnma. Their village to taking went.	} They took him to their village.
Bâbû dâkh ba innî. Babu's side to go.	} Go to the Babu.
Ngâ lagaba ûnjû. Me with come.	} Come with me.
Sâ nyi tâllû lagba î-yâ. These men (plural) with go not.	} Do not go with these men.
Illyi kâ tâllû ha ân. Pig children (plural) mother. lagaba dâ-ki*-denna. with staying always are.	} Young pig always accompa- ny their mother.
Hâ dâkâ kâdba 'dhon' jitrñnum- ma. He remaining seeing money I gave.	} I paid the money in his pre- sence.

Some more examples similar to these will be found under the head 'Postpositions.'

II.—ADJECTIVES.

1. As in Miri, adjectives are usually placed before the noun they qualify, but can be put after, without any obvious difference in meaning. But a numeral always follows the noun.

Examples.

Ma dap âsson alla ji-p-nũmma. He big stick long with struck has.	} He struck him with a long stick.
Âm sũyîn nyĩngna mâ. 'Dhan' green ripe not.	} Green paddy is not ripe.

* 'ki,' a frequentative particle; see under 'Particles.'

(a) The comparative is formed by adding 'yâ' to the simple adjective, the object compared going into the accusative case, but unlike Miri, no separate word, such as 'pünüm,' is required for 'than.'

Examples.

Ngâ ezzi* nâ ezz-hâm	âl-yâ-dâ.	} My cloth is better than yours.
My cloth your cloth than	good more is.	
Ma ngâm âkhai yâ-dna†		} He is older than I.
He me than old more is		
Podu ngâm koi-yâ-dna.†		} Podu is bigger (i.e., taller and stronger) than I.
Podu me than big more is.		
Sâm ha ka yâ nna.†		} That is larger than this.
This than that big more is.		

If the adjective becomes adverbial, rendering necessary the addition to it of the particle 'ba', 'yâ' is inserted before 'bâ'.

Example.

Ngâm herin yâ-ba yâdna.	} He runs faster than I.
Me fast more (adv.) runs.	

(b) The superlative is formed by the insertion of 'mâllija ha,' or 'mâllû jâ-hâm' or 'mâllû ga' '..... hâm,' before the comparative. Though the distinction between the above three methods is not always kept up, it seems to be this :

- (1) 'Mâllija ha' (= than all) generally refers to inanimate objects not actually present but lazily thought of.
- (2) 'Mâllûja-hâm' refers to human beings or things the speaker takes more interest in, and is the most truly grammatical form of the three.
- (3) Where the object compared is repeated, e.g., 'our dogs are the biggest of all dogs,' it is inserted between 'mâllûga' and 'hâm'.

* Nominative 'î'.

† With the comparative and superlative 'â' frequently changes to 'dna,' 'a' or 'naa' for euphony's sake.

Examples.

Ha nâm-a mûllija ha âl yâ-nna. His house than all good more is.	} His house is the best of all.
Hâ nyî ha mûllû jâ-hâm There man that than all oppo mali yâ-gâ* tû-dâ. liquor most much drinks.	} That man drinks the most liquor of all.
Kampt olyokka mûllûgan Khampti dao all olyâ† hâm âl- yâ- dna. dao than good more are.‡	} Khampti daos are the best of all.

3.—NUMERALS.

1. The cardinals from 1 to 10 are —

Akin	...	1	|	Âkr	...	6
Anye	...	2	|	Kannî	...	7
Om	...	3	|	Plin	...	8
Apl	...	4	|	Kyâ	...	9
Âng	...	5	|	Illyi	...	10

In counting, Dafias do not go beyond 10, they begin again at 1.

2. The suffix 'gâ' is added to all the cardinals alike (differing in this respect from the Miri suffix 'kâ'). A prefix 'â' answering to the Miri 'â' is added to the numeral "three" but apparently to no other.

Examples.

Nyî anyi-gâ ûnma. Men two came	} Two men came.
Ngâ nyî kyâ-gâ-kâ-pâ-tenma. I men nine see happen did.	} I saw nine men.

3. 'Akin-gâ' (= one) is also used in a sense corresponding to the English indefinite article, and is sometimes shortened to 'âkko,' but there is also another word, 'nâ-gâ,' which corresponds to the indefinite article, and sometimes too 'gâ' alone.

* This is really 'yâ' the comparative suffix, and 'êgâ' (= much).

† Shortened form.

‡ With the comparative and superlative 'da' frequently changes to 'dna,' 'a' or 'nna' for euphony's sake.

Examples.

Ngâm beny akkin gâ bü-tâ. } Bring me a stick.
 To me small stick a bring. }

Nâ ássobâ ákko rep-nümma. } I bought a long boat.
 Boat long a buy did. }

4. The cardinals from 11 to 19, 21 to 29, 31 to 39 and onwards are formed by adding the word for 1, 2, 3, etc., to the word for 10, 20, 30, etc., inserting 'la' between each, and making any other advisable euphonic change, as :

Illyi lakkin 11, illyi lêne 12, illyi láûm 13, illyi leplîn 18, illyi lakyâ 19, nyikri lakkin 21.

5. The formations of the numerals 20, 30, 40, etc., is so irregular that no rule can be laid down for forming them. They are therefore given *in extenso*: nyikri 20, chomum 30, jempl 40, or chempl 40, châmûng 50, chankr 60, chankanni 70, chempküllümplîni 80, chunkêr 90, lüg 100.

6. The difference between the Daffa and Miri mode of counting is remarkable. In Miri 'êing â-ûm-kâ' (literally 10,3) = 30; in Daffa 'illyi om' (literally 10,3) = 13.

7. As in Miri, the cardinal is often preceded by an expletive or particle, so much so that the real number is almost lost sight of sometimes. The particle varies according to the class of objects designated. The classification, however, differs a good deal from the Miri classification, *e.g.*—

Bâr	} designates	{ rupees, four or two anna pieces, money generally, brass plates, flat dishes, moons.
Bar, or		
Bârû		
Dor	,,	... Animals.
Nâm	,,	... Houses.
Pom	,,	... Villages.
Dâg	,,	... Short pieces of wood.
Bû	,,	... Small bamboos.
Nû	,,	... Large live trees.
Rûng	,,	... Cloth.
Bor	,,	... Leaves of trees.
Pû	,,	... Eggs.
Yâr	,,	... Long pieces of timber, long bamboos.
Pu	,,	... Bottles, <i>kolsis</i> , or any vessel holding liquid.
Tâ	,,	... Glasses (exception to the above).
Lâ	,,	... Days.

8. On the other hand, several familiar nouns require no such particle, *e.g.*, *nyî anyigâ* = two men, *nyî âng gâ* = five men, *nyî âkrgâ* = six men ; *nâ aplagâ* = four boats, *nâ ângâ* = five boats.

9. But the manner in which the above particles blend with the cardinal is so irregular and confusing that it will be necessary to give several instances.

Examples.

Taka bâr-ûngâ = five rupees ; *hik bâr-ûngâ* = five 4 anna pieces ; *taka bâr-krâgâ* = six rupees ; *taka bar-lyi le plin gâ* = eighteen rupees.

Sat dorrgâ = one elephant ; *sat dorkrgâ* = six elephants ; *sîbin dornyigâ* = two goats.

Nâm nâng kingâ = one house ; *nâm nemnyigâ* = two houses ; *nâm nomûngâ* = three houses ; *nâm nâmngâ* = five houses.

Nangû pongkingâ = one village ; *nangû pomplagâ* = four villages ; *nangû pomûngâ* = five villages ; *nangû pongkrâgâ* = six villages.

Sûdâ dâg = one short piece of timber ; *sûdâ dain yâ dângâ* = five short pieces of timber.

A buinya bûplagâ = four small bamboos.

San nûngâ = five trees ; *san nûkrâgâ* = six trees.

Ezz rûnkingâ = one piece of cloth ; *ezzi rûmngâ* = five pieces of cloth ; *ezzi rûngkrâgâ* = six pieces of cloth.

Okr borkingâ, *okr borûngâ*, { Leaf (of tree) one, leaves five,
okr borkrgâ. { leaves six.

Pûp pûkin gâ, *pûp rûngâ*, { Egg one, eggs five, eggs six.
pûp pûkrâgâ. {

A yedplagâ, *a yârûngâ*, *a* { Bamboos four, bamboos five,
yârkrâgâ. { bamboos six.

'*Bottol pûngâ*' means 'one bottle.' Contrast '*pûp pûngâ*' which means 'five eggs.'

Gilâs tâkingâ, *gilâs tênyigâ*, *gilâs tâkrâgâ*, glass (or cup) one, glasses (or cups) two, glasses (or cups) six.

Unlike Miri, the above particles are kept up throughout, *viz.*, for 7, 8, 9, 10 and upwards (*e.g.* *barp-kâlâm-plingâ* = eight rupees) till 20 is reached, then we go back to the simple form, *e.g.*, *lâ-lyi-lê kyâgâ* = nineteen days, *âl nyikhrü gâ* = twenty days, *âl chemplgâ* = forty days.

Similarly *bâr-lyigâ* = ten rupees, *bârlyi-lê kyâgâ* = nineteen rupees*, "dhon" *nyikhrügâ* = twenty rupees, "dhon" *chemplgâ* = forty rupees.

Nineteen is often expressed as 'one less than twenty,' *e.g.*, *Bârg tâ nyilâ nyikhrü tânagâ* = rupee one, also if twenty about to be.

For convenience sake, adverbial numerals may be dealt with here. They are formed by prefixing 'le,' 'la' or 'lu' to the simple cardinal, the vowel coalescing as usual with the numeral's initial vowel.

The suffix 'gâ,' however, is not often added to the first four adverbial numerals, at any rate not so often as to the fifth and sixth.

Lekin = once.	Lûâm = three times.	Lûng-gâ, = five times.
Lînyi = twice.	Lûpl = four times.	Lükr-gâ, = six times.

There are no ordinals in Daffa. 'First' is expressed by the particle 'cho,' and 'hok-a' or 'hok okûba ha,' meaning 'after that,' is used in lieu of the remaining ordinals.

III.—PRONOUNS.

1.—PERSONAL PRONOUNS.

Singular.

<i>Nom.</i>	Ngâ = I	Nâ = You	Ma or Ha = He or She.
<i>Poss.</i>	Ngâ-ka	Nâ-ka	Mui-ga, Ho-ka or Gina-ga.
<i>Dat.</i>	Ngâp	Nâp	Ma-âw, hâm or mî am.

Singular.

<i>Acc.</i>	Ngâm	Nâm	Ma-âm, hâm.
<i>Abl.</i>	Ngâ-hok	Nâhok	Müghok.
<i>Intr.</i>	Ngâ-gâlok	Nâ-gâlok	Mui-gâlok.

* This is a borrowed Assamese word, used by the Daffas.

Plural.

<i>Nom.</i>	Ngâ-lu	Nâ-lu	Bâlla or mû-bâll.
<i>Poss.</i>	Ngâ-lu-ga	Nâ-lu-ga	Bâll-ga, or merely bâllû
<i>Dat.</i>	Ngâ-l-ba	Nâ-l-ba	Bâll-ba.
<i>Acc.</i>	Ngâ-l-âm	Nâ-l-âm	Bâll-âm.
<i>Abl.</i>	Ngâ-lu-hok	Nâ-lu-hok	Bâll-g-hok.
<i>Intr.</i>	Ngâ-l-gâlok	Nâ-l-gâlok	Bâll-gâlok.

NOTES.—There are no separate words answering to the Mir-pronominal adjectives ngâ-kem, nâ=kem, bui-ken (= mine, yours, his, etc.), ngâ-ka, nâ-ka, etc., serve both purposes. The Daflas, in their loose way of speaking, often substitute the accusative ngân, nâm, etc., for the real dative, while the proper dative of the third person singular 'mû-ba' or 'ho-ba' is hardly ever used. The ablative and instrumental are often interchanged in conversation. To render such phrases as: "this is *for* you," "it is too large *for* you," "too small *for* me," the proper dative is always used, *e.g.*, Sâm nâp-a = This is for you; nâp koi-i-dâ = It is too large for you.

'Mâllu,' the plural suffix, is usually joined with the plural form of personal pronouns; as:

Ngâ nâ-lâm mûllyâm taka bârkrâgâ	} I will give you six rupees.
I you to (plural) rupees six	
jin-pû. give will.	

Unlike the Miris, the Daflas do not emphasize the subject by the addition of the personal pronoun.

Example.

Saga benma nyi-a egâ ülyî.	} Saga said that many men
Saga said men many come have.		had come.

But neuter nouns are followed by 'ha' (= Miri 'da'); as—

Ngâ-ka ezz ha darû-mâ.	} My cloth is dirty.
My cloth it clean not.	

Ezz ham ngâp jibba.	} Give me the cloth.
Cloth it me to give.	

There is no declinable reflexive pronoun. 'Âtte,' meaning 'self,' does for the accusative, as:

Ma âtte ma-sû-ga-denna.	} He killed himself.
He self kill self cause did.	

My own, your own, their own, etc., is simply ngâ-ka, nâ-ka, etc.

The particle 'sû' or 'shû', which has a reflexive or reciprocal force, is dealt with under 'Particles.'

2.—RELATIVE PRONOUNS.

Properly, there are no relative pronouns, the manner in which English relative pronouns are rendered in Dafla will have to be illustrated somewhat fully by examples.

Examples.

Yoilyiga ngâ nyî kânâm* ha, † sî. Yesterday I man seen he this.	} This is the man I saw yesterday.
Ngâ taka bârgâ jinũm nyî hê sî. I rupee one given man he this.	} This is the man to whom I gave a rupee.
Sa sikok ‡ or sin-hok nyîe sî. Cow dead of him dead of him man this	} This is the man whose cow died.
Ngâ nâ krikânũmma sâ sî. I boat measured here this.	} This is the boat which I measured.
Hâ nyî-e§ sâ ezzsâm ngâp-a jipela|| sinna. That man here cloth this me to given having died.	} That man who gave me this cloth is dead.
Ngâ-ka môbû nânân nyî-ha, sî. My gun taken been man he this.	} This is the man from whom I took a gun.
Moilyiga sîbin ha âl-mâ-nma¶ sâl Yesterday goat it well not was to-day well is.	} The goat that was ill yesterday has recovered to-day.
Âl âl porolâ kâ-pâ-linpâ Good good fowls see happen will rel-bũttâ. buying bring.	} Buy what good fowls you see.
Nâ pasiga darâb dâdna hâm, ngâp Your basket things are them, me to jibbu. give.	} Give me what is in your basket.

* kânâm, past participle passive of root 'kâ'=see.

† 'ha' and 'sî' are demonstrative pronouns, and 'hê' the emphatic form of 'ha'.

‡ 'sikok' contracted form, I think, for 'sin-ka-hok'.

§ 'e' emphasizes the noun to which it is joined.

|| 'jipela' is the past participle active.

¶ 'âl-mâ-nma' is a contraction for 'âl-mâ-danma,' literally 'well not was'.

Above examples show that it is impossible to lay down any definite rule for rendering English relative pronouns into Dafla, but there is no difficulty if one enters into the spirit of the language.

3.—INTERROGATIVE PRONOUNS.

The pronoun for 'who' differs so much in its oblique cases from the nominative that it can hardly be called a declinable pronoun. The following examples illustrate each case :

Hĩũm jipna ? hĩũm jipna ? Who gave ? Who struck ?	}	Who gave it ? Who struck you ?
Sã nyĩ sĩ hĩa ? Here man this who ?		}
Hã sĩbin ha hĩgũm <i>or</i> hĩgã ? There goat that whose whose ?	}	
Sã nangu hĩa ? Nã hĩa Here village whose ? You whom to jinma ? gave ?		}
Nã hĩg-ãlokka nãnma. You whom from took.	}	
Nã hĩa lagba* dãdna. You whom with are.		}
Hĩa-khe ũnma ? Hã Who (plural) have come ? There nãn mũllũ ha hĩgũnna ? houses (plural) those whose ?	}	
Hĩa-khe jinma ? Hĩnne- Whom to (plural) gave ? Whom khe gãnma ? (plural) called ?		}
Hĩg-ãlokka-khe nãnma ? Whom from (plural) took ?	}	
Hĩa-khe lagba* dãnma ? Whom (plural) with stayed ?		}

'Hog,' meaning 'what' or 'which,' seems to be indeclinable, as the examples will show. 'Hogola' or 'hoglã,' meaning 'where,' is the locative case.

* Ordinarily 'with' is 'lagha,' but not here. The uses of 'lagba,' 'lagba,' etc., are discussed under 'Postpositions,' *q.v.*

Examples.

Nálu hog lyikamna ? You what doing are ?	}	What are you doing ?
Nál (for nálu) hog lyitnüm ? You you (plural) what done have ?		
Nâ (for nâka) anyiha hog lyinma ? Your your eyes what did ?	}	What is the matter with your eyes ?
Hoglá lâmplaba it lyyinne ? Which by road by go will ?		
} By which road shall I go ?		
Hogaba lyin-hâ, meaning 'what kind of' (for cloth, etc.).		
Hogoblyin-gâ, meaning 'what sort of' (for men, etc.).		
Hogadgâ, meaning 'how many?' 'how much?'		
are all indeclinable.		

4.—DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are—

Sî = *this* person or thing, *near*.

Ishi = *that* person or thing, *near*.

Âlâ = *that* person or thing, *in sight but not near*.

Ha = *that* person or thing, *not near*.

'*Sî*' is declinable, *viz.*, poss. *sâ-ka*; dat. and acc. *sâm*. abl. *sâ-gâlok*; while with postpositions the form '*sâ*' is used, as *sâ lagba* = with this. '*Ha*' is similarly declined; if '*ka*' is omitted, '*sâ*' and '*hâ*' are used for the genitive, not '*sî*' or '*ha*,' just as the genitive case of '*bâllu*' is '*bâllû*.'

Although all these demonstratives follow the noun, their correlative adverb precedes it; the correlative adverb is nearly always used if the noun is used, but if no noun is used, the demonstrative pronoun can stand alone.

Examples.

<i>Sâ nyem sî Podu-ga nyîhî-a.*</i> Here woman this Podu's wife.	}	This woman is Podu's wife.
<i>Sâ ezz sâm ngâ hog ma-tlyinne.</i> Here cloth this I what do shall ?		
	}	What shall I do with this cloth.
<i>Sâ mindui sî sâ nyî sâ-ka-lyê.†</i> Here buffalo this here man this of ?		
	}	Is this buffalo this man's ?

* Nominative 'a.'

† 'lyê,' is the interrogative particle.

Så nyí sá-katába* ma na-lû-pân- Here man his on the reprisal cut ma-lyê? did?	}	Did he to take reprisals cut this man?
Hå nyí ha rûgrâ denna There man that mad is		
Hå nyí mûllûhâm jibba There men (plural) those to give	}	Give it to those men.

5. —ADJECTIVAL PRONOUNS.

Under this head, I have included pronouns, such as 'each,' 'the same.' Though the classification is perhaps rather arbitrary, I think it is better to divide up the various pronouns than to mix several kinds together.

The following examples will show how the English adjectival pronouns 'each,' 'the same,' 'the one,' 'the other,' 'such,' 'another,' are turned.

Examples.

Så nyí mûllû sâm nyí chirâ Here men (plural) these men each toka bârg bârg-ba† jittâ rupee one one (adverb) give.)	}	Give each of these men a rupee.
Ngâ nyí chirâ lissâ-gâ mûbû I man each once gun âm-ne-pû.‡ fire let will.		
Ngâlu nangu pongkin lokka We village (village) one from uilne. come.	}	We come from the same village.
Ngâ nyíhyünga anyigâ dâdna : My wives two are : âkne hûkh-ha, âkne nyijîr denna one old, the other young is.		

* Usual meaning of 'katába' is 'on account of'.

† The uncontracted form would be 'bârg-ga bârg-ga ba;' 'ba' is the adverbial particle.

‡ 'ne' is a permissive particle.

Sá	oppo	saba	ná	} Can you make such liquor, or liquor like this?
Here	liquor	thus	you	
ma-	chin-	dann-	lyé	
make	knowing	are	?	
Há	daráb	hám	Podú-ba	} I did not give it to Podu, but to the other man.
There	thing	that	Podu t)	
ji-	má.			
gave	not.			
nyí	oksunna*	jít-númma		} I will not go by that road, but by another.
man	the other	give did.		
Ngá	sá	lâmplâba	ût-mâ,	
I	that	road	by go will not ;	
khrib*	lâmplâba	ûtlyinne.		} I will not go by that road, but by another.
another	road	by	go will.	

6.—INDEFINITE PRONOUNS.

Under this head I have included such pronouns as 'some ... others,' 'many,' 'few,' 'someone,' 'something.'

Examples.

Nyisu	tûgna	sa	edin	dadna,	} Some Daflas eat beef, but most do not.
Daflas	some	cow	flesh	eat,	
mali-yâ-	na	da-	mâ-	denna.	
most	eat	not	do.		
Tûgne	Joyhing	ba	ûde,	} Some have gone to Joyhing, some to the Apa-Tanang country.	
Some	Joyhing	to	gone are,		
tûgne	Tanû-ba		ûde.		
some	Apa Tanang	to	gone are.		
Moy	hiyâl	porongâm	ejâg	} A jackal took away several fowls last night.	
Last night	jackal	fowls	the many		
nû-g-	nenma.				
took.					
Nyisu	nangu	tâ	lokka	sab	} Of the mithan we brought down from the hills, few are left.
Dafla	village	up	from	mithon	
bâ-	khok	megnehê	dâdna		
brought	of few	(indeed)	remain.		

* 'oksunna' the other, *cf.*, Latin 'alter'; 'khrib,' another, *cf.*, Latin 'alius'.

Nyi gâ ngâ māj-hâm detchâ Man a my holy bells the stolen ganbâ. has.	} Some one has stolen my <i>deo gantas.</i>
Hâ nyemm hâm hoggâ There woman that something jignenma, hoga buddi, give did, what it might be, jinua, ngâ kâr dar-ta-mâ. he gave I see could not.	} He gave the woman some- thing, but I could not see what.
Mnârâ ngâl hogjâ Jungle (in) we anything da-pâ-mâ-pe-nũmma. eat find not did.	} In the jungle we found nothing to eat.

7.—CORRELATIVE.

The following examples will show how English pronominal correlative clauses are turned in Dafia. Adverbial correlative clauses will be found under 'Adverbs,' though it is sometimes difficult to draw a distinction between the two kinds.

Examples.

Nâ 'dhon' dâdna, badigâ Your money is so much, mũllyâm jibba. all give.	} Give me all the money you have.
Nyi mũllige lâmage ũg-tâ Men many few come cause.	} Bring as many men as you can.
Mâj mũllige lâmage bũ-tâ Holy bells many few bring.	} Bring as many holy bells as you can.
Nâ da târgolla da-tâ. You eat possible eat.	} Eat as much as you can.
Nâ âlâ-hâ nârâbla nâ-târgolla Your hand in holding take possible, nâgni.* take away.	} Take away as much as your hand will hold.

* 'nâgni' is, I believe, for 'nâ, ãnni' = 'take,' 'go,' the 'g' being inserted to avoid the hiatus.

Sälga dányi kádna	}	If the sun shines as much tomorrow as to-day, the paddy will ripen.
To-day sun shines (lit : 'sees')		
sadga, arlottá kábnyilá		
so much tomorrow also shines if		
ám nyin-nepü.	}	Do as much as I have done.
paddy ripen will.		
Ngá ma-nâm hadigá nâ-tâ matá.	}	
I done so much you also do.		

For contrast's sake an adverbial correlative sentence may be inserted here :

Ngá	lyinâm	haba,	}	Do as I have done.
I	done	in that manner,		
nâ-tâ	lyittá.			
you also	do.			

IV.—VERBS.

1.—THE SUBSTANTIVE VERB.

The third person of this verb's present tense admits of several forms. The distinction between the uses of the different forms is illustrated in Part III (Syntax) under IV—Verbs. The rules that seem to govern the use of the different forms are given here.

The first and second persons of the present and past tenses have only one form : Ngá dâ-dnê, nâ dâ-dâ = I am, thou art ; ngálu dâdnê, nâlu dâ-dâ = we are, you are. Ngá dâma, nâ dâma, ngálu dâma nâlu dâma = I was, thou wert, etc.

The forms for the third person are dâ-dâ, dâ, dâd-na, denna, both in the singular and plural, for the present tense, and dâma or nemma both in the singular and plural for the past tense.

The future tense is 'nenpü'.

The negative of this verb for all persons, numbers, or tenses is very often simply 'mâ' (= 'not').

Rules for the use of the different forms of the third person.

'Dâ-dâ' seems to be chiefly used with interrogative pronouns, *e.g.*,—

Hogad-gâ issh-a dâ-dâ?	}	How much water is there ?
How much water is ?		
Hâ nâ-a hogad-gâ dâ-dâ?	}	How many boats are there there ?
There boats how many are ?		

'Dâ' is the word used in the simplest sentences containing a predicative adjective, as —

Bâllû âm-a nyîn dâ. } Their dhan is ripe.
Their dhan ripe is. }

'Denna,' however, and not 'dâ,' is used with the predicative adjective 'âl' (= good), and similiary 'nemma' for the past tense both with 'âl' and other adjectives too.

'Denna' is also used when an interrogative particle accompanies the substantive verb, but does not stand first in the sentence.

Examples.

Hogolâ ha âl denna? } Which is the best? (This is
Where it good is? } idiomatic.)
Podu hogola denna? } Where is Podu?
Podu where is? }
Nâ hogola û-denna? } Where are you going to?
You where going are? }

Where a bare fact is stated without an adjectival predicate, 'dâdna' is the proper word.

Example.

Borâ sudum-a dâdna. } There are deer on the
Châpori (on) deer are. } châpori.

2.—CONJUGATIONAL EXAMPLES.

The Dafa verb is by far the most difficult part of the language to deal with, more so than the Cachari and Miri verb, because the structure and conjugation of several of the commonest verbs is far from regular, in addition to the fact that the usage and exact force of the different tenses is uncertain. For the present, future or past tense some verbs have three or four forms, apparently interchangeable in the first and third persons; some verbs have three forms, apparently interchangeable, for one tense, while most other verbs have only one. Moreover, several verbs, but not all verbs alike, admit of various affixes or insertions either between the root and inflections or in the body of the inflections, which modify their meaning, but to a different extent with different verbs.

It will, therefore, be necessary to conjugate at length more than one verb to show their different structure. To keep the chief

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tenses close together and to give a synoptical view of the various tense-endings, I have avoided interspersing examples after each tense.

The first verb conjugated, as being perhaps the most regular and the one most verbs are conjugated like, will be the verb 'kâ' = 'to see.'

Indicative Mood.

For each tense of the following four, the same word serves for all persons and both numbers :

<p><i>Present indefinite.</i> I, you, they, etc., see (habitually or momentarily). Kâd-na.</p> <p><i>Imperfect indefinite.</i> I, you, they, etc., saw (Assamese 'dekhichchilo'). Kâ-n-ma.</p> <p><i>Perfect.</i> I have seen. (Assamese, 'dekhilo'). Ngâ kâ-t-nümma.</p> <p>Nâ } Ma } There is no form for second or } } third persons similar to the first. }</p> <p>Ngâlu Kâ-t-nümma.</p> <p>Nâlu } Bâllü } No similar form.</p>	<p><i>Present definite.</i> I, you, they, etc., am or are seeing. Kâ-s-danna.</p> <p><i>Imperfect definite.</i> I, you, etc., was or were looking on, or used to see. Kâ-l-dânma.</p> <p><i>Future.</i> I, you, etc., will see. Ngâ Kâ-ilya-nepü, kâ-t-lyinne, kâ-n-pü. Nâ Kâ-pâ-lyinpü (meaning rather 'you will find out later').</p> <p>Nâ kâ-ilyâ-tâ-î. Ma kâ-n-nepü, kâ-il-nepü. Kâ-ilya-nepü, kâ-n-pü. Nâlu kâ-ilyâ-tâ-î. Bâllü kâ-il-nepü.</p>
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Note on the Perfect Tense.

'Bâ,' sometimes 'pâ,' is used with the first and third persons of a large number of verbs, like 'kâng' or 'kâ' in Miri, to form the perfect tense, generally to denote distant past time. Hence, we have kâ-t-bâ = I have seen ; kân-bâ = he has seen. One can under-

stand that in practice the second person, 'you have seen,' is never used except as a question; hence we have 'nâ kân-na' and 'nâlu' kân-nâ = have you not seen? or more properly = surely you have seen, and yet make out you have not.

Note on the Future Tense.

Except that the form 'kâ-tlyinne' may possibly be honorific, I cannot trace any different shade of meaning in the alternate forms. The form 'kâ-n-nepü' is not perhaps so frequently used as 'kâ-il-nepü,' but is the correct form in the expression danyi kâ-n-nepü = the sun will shine.

Imperative.

Kâ-tâ = look, see (once for all). Kâ-yâ-tâ = watch (continually); kâ-kî-tâ or kâ-ki-tâ = see, be on your guard (as a rule, but in no particular instance). Kâ-kâ-tâ = let us see. Kâ-m-tâ = let him see. Hâm kâ-kâ-ma-ttâ = make him see. Ngâm kâ-m-da = let me see.

Prohibitive form.

Kâ-yô = don't look! (to one already looking).
Kâ-mâ-ba = don't look! (contemplating a future contingency).

Infinitive.

Of purpose = kâ-tâ-ba. Explanatory = kâdba.

Participles.

Present: Kâ-l-doil-hyâ = while seeing.

Kâ-il-yâm or kâ-il-kâm = when seeing.

Kâ-t-kât-la (= Assamese 'dekhi dekhi') continuing to see.

Past active: Kâ-pela = having seen (cf. Assamese 'dekhi pelai').

Kân = he who saw, the see-er, e.g., ngâm kân nyi = the man who saw me.

Kâ-tlâ = though I, you, he, etc., saw (Assamese dekhile-o).

Past passive: Kâ-nâm = seen, e.g., ngâ kâ-nâm nyi = the man I saw.

Verbal Noun.

Kâ-nâm = seeing or sight.

Conditional Mood.

Kâ-b-nyilâ = If I, you, etc., see, saw or had seen (for all persons and tenses alike).

But it may be noted here that in the apodosis or principal sentence the pluperfect is kâ-t-neppagala = I should have seen.

The potential, desiderative, causative, and frequentative forms are dealt with under 'Particles.' There is no passive voice, the only approach to it that I have come across is nyîm-nepa = it is lost, as compared with ngâ nyîm-tenma = I have lost.

I will next take the verb 'ji' = to give.

*Indicative Mood.**Present indefinite.*

I, you, they, etc., give (habitually).

Ji-ki-gad-nümma.

Imperfect indefinite.

I gave (Assamese 'dichchilo').

Jin-ma.

Perfect.

I have given (Assamese 'dilo').

Ngâ ji-t-nümma.

Nâ ji-p-nümma?

Ma jip-nümma.

Ngâlu ji-t-nümma.

Nâlu ji-p-nümma.

Bullü ji-p-nümma.

Present definite.

I, you, they, etc., am or are (now) giving.

Jig-denna.

Imperfect definite.

I was giving or used to give.

Ji-ki-nümma.

Future.

I will give, etc.

Jitlyinne, jinpü.

Jinpü lyê (= will you give?)

Jil nepü.

Jitlyinne, jinpü.

Jinpü lyê (= will you give?)

Jil-ne-pü.

Note.—The verb 'to strike' whose root is 'ji', is similarly conjugated.

IMPERATIVE.

Jibba or jittâ = give (to another); kê = give (to me).

*Prohibitive form.**Infinitive*

Of purpose : Jitâba.

Explanatory : Jidba.

Participles.

These are regular, that is, similar to those of the verb 'kâ'. Hence we have :

Jil-doil-hyâ = (Assamese 'dî thâkôte') while giving.

Jil yâm or jil kâm = when giving.

Jit-jîtla = (Assamese 'dî dî'), continuing to give : and similarly for the rest.

I will next take the verb 'yûb,' to sleep, chiefly to illustrate the various shades of meaning the prohibitive forms can have.

*Indicative Mood.**Present indefinite.**Present definite.**Imperfect indefinite.**Imperfect definite.*

I, you, etc., sleep
(habitually).
Yûb-dna.

He, or they, is,
or are, asleep.
Yûb-dâ.

I slept, etc.,
(Assamese
huichchilo.)
Yub-n-ma.

I was sleeping
etc. (Assamese
huiâchilo).
Yubl-dânma.

NOTE.—Naturally the second person of the present definite is only used as a question, viz., 'yûb-dnê' = 'are you asleep'?

*Perfect.**Future.*

Ngâ yûb-t-bâ

Yûb-tlyinne

Na yubn-ma (imperfect) or yûbnebâ

(same throughout).

Ha yubnma ... or yûbnebâ.

Ngâlu yûb-t-bâ.

Nâlu yubn-ma or yûbnebâ.

Bâllü yubn-ma or yûbnebâ.

Imperative.

Yubtâ (to an adult) = go to sleep ; omûtâ (to an infant).

Prohibitive.

This admits of several inflections, each causing a slight change of meaning ; as—

(1) Speaking to a companion close at hand, Yuv-yâ ! = Be on the alert !

- (2) To a person sitting near who is beginning to nod : Yuv-tâbi-yâ ! = Don't go to sleep !
- (3) On leaving a person and warning him not to go to sleep during one's absence : Yuv-mâba ! = Mind you don't go to sleep !
- (4) To a person who has been asleep some time, on waking him : Yuv-kyâ ! = Don't sleep any more !

The remaining parts of the verb are regular.

3.—DEFECTIVE AND IRREGULAR VERBS.

The impersonal verb 'ho' to fall (of rain, snow, etc.) has the following tenses in the third person, singular.

Present definite = hod-dâ. *Imperfect definite* = honma. *Perfect*—honbâ (though the latter two tenses seem to be interchangeable). *Future*—hoilnepü, honnepa, hâ-wâlli, hotlyi (I cannot trace any difference of meaning between all these forms).

The impersonal verb 'lâk' = Assamese 'lâge,' is only conjugated in the present tense.

'I, you, he, we, you, they, want rice' in Assamese 'môk, tôk, tâk, âmâk, tahantak, sihantak, bhât lâge, is 'Ngâpa, nâpta, hobta, ngâlupa, nâ-lu-pa, bûllûpa, etchin lâk.'

'Do you want rice?' is 'Nâpta etchin lâ-ya?' With the first person 'lâba' is sometimes used instead of 'lâk,' e.g., Ngâpa etchin lâba.

The verb 'û'—'to come or go'—is irregular, and its tenses and persons are given below at length. The verb ma-lâ = 'to be able,' lit., 'to be able to do,' is also given, as some of its contractions are rather perplexing.

Indicative Mood.

<i>Present indefinite.</i>	<i>Present definite.</i>	<i>Imperfect indefinite.</i>
I come, etc. or go (habitually).	I am on my way	I, etc, came or went.
Ngâ ûl-nê	U-denna	(Assamese 'goichchilo')
Nâ ûinnêr	.....	Unmê and ûnma.
		Ûlnê and uinner.

<i>Present indefinite.</i>	<i>Present definite.</i>	<i>Imperfect indefinite.</i>
Ma { ũdne = comes or goes ũdna = comes	ũd-dê = is on his way alyĩ (pointing) (someone) is coming	{ ũnna. ũiyê. ũn-ma.
Ngálu ũl-nê	udenna	ũnma.
Nálu ũl-nê	.....	.....
Bállũ alyê	alyĩ	ũnma.

I have not come across instances of the imperfect definite of this verb.

*Perfect.**Future*

I have gone, or went, or have come.

Assamese 'golo, ahilo.'

Ngá { ũ-pe-nũmma ũ-yen = I went (finally) ũdna = I am now come.	Ngá { ũn-pũ = I will go. ũt-lyikne = I will come back. ũt-lyinne = I will come. it-lyinne = I will go. uil-na-pũ = you will go.
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*Perfect.**Future.*

Ná ũpenũmm jê

Ná ũn-pa-lyê = Will you come ?

Ma { ũdne = he has come or gone ũl-yĩ = he has come An-ne = he has come	Ma { ũ-tâ-lyi = he wishes to come. il-na-pũ = he will go.
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Ngálu { ũdna
ũpe-nũmma

Ngálu { ũt-lyinne = we will come.
it-lyinne = we will go.

Nálu ũpe-nũmmjê

Nálu uil-na-pũ = you will go.

Bállũ { anne = have come
ũn-bâ = have gone.

Bállũ il-na-pũ = They will go.

The distinction between 'ũn-pũ' and 'it lyinne' is this : Where several others have refused, and at last one volunteers to go a journey at another's wish, he says 'ũn-pũ.' 'It lyinne' is 'I am going because I want to'.

Imperative Mood.

Inni or ãnni = go ! Únjú = come ! Úttã = come or go ! Áttã (e.g., sã áttã = come here !) = come !

Prohibitive : iyã = Do not go.

Infinitive : ala or úba = to come or go.

Participles : *Past active* : ull-yã = having gone.

The verb 'to go' or 'come' is, however, liable to change of prefix according to the direction, or place to which, or place from which, a journey is contemplated, e.g., 'I will go to the hills (from the plains)' is 'chá-tlyinne'; 'a man will come close to us from near at hand' is 'a-il-nepu'; and there are other variations that cannot be brought under any rule.

Ma-lã, 'to be able.'

There is only one form for the present and one for the imperfect viz., ma-lã-dã and ma-lã-dãnma for all persons and both numbers, meaning respectively : 'I, you, he, etc., can,' and 'I, you, he, etc., could.'

The different persons of the perfect and future tenses, however, have separate forms :

<i>Perfect.</i>	<i>Future.</i>
Ngã or ngãlü mappã.	| Ma-napü or matnepü. Ma-lã-nã-pü. Ma-lã-nenpü.
Nã or nãlud ma-chin-nyãnma.	
Ma or búllü ma-chin-nyãnma.	

Note on the Perfect Tense.

The particle 'lã' is replaced by 'chin' in the second and third persons, which has the force of 'to know' rather than 'to be able,' the literal meaning of ma-chin-nyã-nma being 'to do able finish was,' 'nyã' being a verb, with the force of 'to finish.'

Note on the Future Tense.

First person.—The form 'mat-nepü' is merely the future of 'ma' The Daflas seem unable to distinguish between 'I will do, and 'I will be able to do.'

Second person.—This is hardly ever used, except to ask a question, in which case the particle lyê is added and the whole word is then contracted into ma-lã-nã-plê = Will you be able?

4.—THE FORMATION OF TENSES, ETC.

From the examples given, it is apparent that the only rules for the conjugation of verbs that can be laid down with any degree of accuracy as applying to most verbs, are as follow :

- (1) The present indefinite (I see, he eats, they drink, etc., habitually) is formed by adding 'dna' to the root.
- (2) The present definite (I am eating, I am seeing, he is eating, etc.) is formed by adding 'danna' to the root, and generally inserting a letter for the sake of euphony between the two.
- (3) The imperfect indefinite (I saw, you gave, he ate) is formed by adding 'nma' to the root.
- (4) The imperfect definite (I was walking, he was eating, etc.) is formed by adding 'dänma' to the root, and generally inserting 'l' or some more euphonic letter between the two.
- (5) The perfect (I have seen or saw long ago, he has eaten, etc.) is formed (a) by adding 'nümma' to the root and inserting 't' or some more euphonic letter between the two; if two long syllables precede, 'tnümma' for euphony's sake becomes 'tenma'; (b) by adding 'bâ' to the root and inserting 'n' or some other letter between the two.
- (6) The future is formed by adding 'tlyin-ne' or 'npü' to the root for the first person and 'nnepi' to the root for the third person.
- (7) The imperative present is formed by adding 'tä' to the root, and the imperative future by adding 'ba' to the root.
- (8) The prohibitive present is formed by adding 'yâ,' and the prohibitive future by adding 'mäba,' to the root.
- (9) The infinitive of purpose is formed by adding 'täba' to the root, and the simple infinitive by adding 'äba' to the root.
- (10) The three present participles are formed (a) by adding 'l-doil-hyâ' to the root, (b) by adding 'il-yâm' or 'il-kâm' to the root, (c) by adding 't' to the root, doubling the syllable thus formed and then adding 'la'.

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- (11) The conjunctival past active participle (*e.g.* 'having eaten he went away') is formed by adding 'pela' to the root. The substantival past active participle is formed by adding 'n' to the root. The substantival past passive participle (*e.g.*, he who was seen) is formed by adding 'nâm' to the root.
- (12) The verbal noun (sight, hearing, etc.) is also formed by adding 'nâm' to the root.
- (13) The conditional mood is formed by adding 'nyilâ' to the root and inserting 'b' or some other euphonic letter between the two. There is no distinction of tense in the conditional clause, but in the apodosis or principal sentence, the pluperfect sometimes appears, which is formed by adding 'neppagala' to the root and inserting a consonant, generally 't', sometimes 'p,' between the two.

As regards irregular forms, several, but not all, can be explained by the euphonic changes the Daflas introduce, *e.g.*, from the root 'lûm' we get 'lûng-ne-bâ' = it has sunk (in water), where 'm' is changed to 'ng', but some I am unable to explain at all.

5.—THE NEGATIVE FORM OF VERBS.

'Mâ' signifying 'not,' is either (1) added to the root of the verb, (2) placed after the tense-suffix, or (3) inserted between the root and the tense-suffix, as :

Nâ hog jâ lyi-mâ. You any thing do not.	}	You do not do anything.
Ik-ha chem-mâ-denna. Dog the bite not does.	}	The dog does not bite.
Ngâ ûm-mâ.* Ngâ ûn-ma. I went not. I went.	}	I did not go. I went.
Nâm ha dâd â-mâ denna. House the leak contain not does.	}	The house does not leak.
Ngâ hâm ma-mâ. I him strike not.	}	I did not strike him.
Ha nâm mad-mâ. He you strike will not.	}	He will not strike you.

* Contraction for 'ûm-ma mâ.'

The addition of 'mâ' very often obscures the tense of the verb, as in the last two examples, and again—

Ngâ nâ-hâ dât-mâ. Ngâ nâ-hâ dâ-mâ. } I was not in the boat.
I boat in was not. I boat in am not. } I am not in the boat.

As a general rule, the insertion of 't' before 'mâ' implies the past, and the insertion of 'd' the future.

If potential desiderative or other particles are used with the simple verb, 'mâ' comes invariably after such particles, as :

Ngâ da-lâ-mâ. Ngâ ben-tâ-mâ. } I cannot eat. I will not
I eat can not. I speak wish not. } speak.

Ngâ ûm-hâm pâr-lâ mâ. } I cannot light the fire.
I fire the light cannot. }

In the negative conditional mood, 'mâ' becomes 'mâ-bâ' or, for euphony's sake or to avoid the recurrence of three long syllables, 'mâ-îl,' and always immediately precedes 'nyilâ,' as :

Ha da-mâ-bâ-nyilâ. } If he does not eat.
He eat not if. }

Ngâ ûm-mâ-bâ nyilâ nâ ût-neppagala. } If I had not gone,
I gone not if you come would have. } you would have come.

Ngâ da lâ mâ il nyilâ, sit lynne. } I shall die if I am unable
I eat able not if die will. } to eat.

As in Miri, 'mâ' may be joined directly to adjectives, as :

Ma nîlû mâ. } His pupils are not swollen (a special
He eye enlarged not. } kind of blindness).

But in the following sentences the verb is put in, though contracted :

Ma nyîchemmâ.* Ma nyîchenna.† } He is not blind.
He blind is not. He blind is. } He is blind.

6.—THE INTERROGATIVE FORMS OF VERBS.

Unlike the Miri, the Daffa language does not as a rule add to the verb any interrogative particle when interrogative pronouns or adverbs are used to ask the question. But with 'hogba' (=why) sometimes 'yû' is added to the verb. In other interrogative sentences, not containing an interrogative pronoun or adverb 'lyê' is added to the verb.

* Contraction for 'nyîchla' (=blind), 'danna mâ' (=is not).

† Contraction for 'nyîchhá' (×blind), 'danna' (=is)=blind.

Examples.

Nálu hog kâdna ?	Nâm-a hogola dâdna ?	} What do you want ?
You what want ?	House where is ?	} Where is the house ?
Isshi û-râ-dan-lyê ?		} Is the water deep ?
Water deep is ?		
Ftchin da-t-nũmma-lyê ?		} Have you eaten your rice ?
Rice (cooked) eaten have ?		
Nâ ûn-ma-lyê ?		} Did you go ?
You went ?		
Nâ ngam mô pûb nepü lyê ?		} Will you kiss me ?
You me kiss will ?		
Nâ satam bâ-ne-pü lyê ?		} Will you bring an elephant ?
You elephant bring will ?		

There is no interrogative particle of vague probability answering to the Miri 'dî,' nor negative interrogative answering to the Miri 'lângâ.'

In negative interrogative sentences 'mâ' precedes 'lyê,' but is often for euphony's sake softened to 'mai,' as—

Nâ ûm mai-lyê ?		} Did you not go ? .
You went not ?		
Nâ beminda chem-mâ-dan-lyê		} Can you not sing ?
You song knowing not are ?		

'Na' with the second person of the perfect tense gives it an interrogative force (*see* note on Perfect Tense under Verb 'kâ' = to see).

Interrogative alternatives are formed as follows :

Examples.

Nâ sâm man-ma-lyê, ma-mâ nâm lyê ?		} Did you strike him or You him struck, strike not did ? } not ?
Nâ sâm matlyinnlyê, ma-ta-mâ-lyê		} Will you strike him or You him strike will, strike will not } not.
Ma sijâ yil*-dâdne, lyi-mâ-danlyê ?		} Is he now doing or not ?
He now doing is, doing not is ?		
Jin-pü-lyê, jid-mai-lyê ?		} Will you give it or not ?
Give will, give not ?		
Tün-pü-lyê, tüd-mai-lyê ?		} Will you drink it or not ?
Drink will, drink not ?		

* Euphonic for 'lyi.'

7. COMPOUND VERBS (PARTICLES).

Compound verbs chiefly come under two heads, namely (i) those compounded with other verbal roots, and (ii) those compounded with particles.

Examples of verbs compounded with other verbal roots.

Gâ-kâ-tâ = try on (a coat, etc.), literally 'wear, see.'

Tû-kâ-tâ = taste, literally 'drink, see.'

Ma-nyâ-tâ = finish doing, literally—'do, finish.'

Ben-nyâ-tâ = finish singing.

Kâ-chin-danlyê = do you recognise ? literally—'see, know.'

Particles.

Most compound verbs contain particles. These generally come immediately after the verb-root, the vowel of which they sometimes modify, but they are also found at the end of the tense-suffix or (even) between two syllables of a tense-suffix. Some, though found in the body of the verb, are really adverbs modifying it, and though mentioned here in the list will be dealt with under "adverbs," except the particles 'dân,' 'ki,' and 'yâk,' which from their corresponding to the Miri particles 'dân' and 'tî' denoting respectively immediate and continuous action, are better treated here than as adverbs. But adverbial particles that are joined to nouns or adjectives and not to verbs are not mentioned in the list.

I have considered it advisable to include among the rest the particle forming what is known sometimes as the potential mood, and also those particles forming desideratives, frequentatives, causatives, and permissives.

The most common particles are—

â, â-sû, bâ, bâ-sû, bûl, cho, dâ, dâ-tâ, dân, dûr, g, in, jî, kâ-mâ, khâm, ki, kin, kû, lá (1) lâ (2) lû, lyûm, m or ma, min, mui, mûr, ne, nu, pâ, rû, sûr, tâ, tor, tûm, tû, yâk.

The meaning and force of several of the above can only be shown by examples. Examples are accordingly given :

â—This has an intensive force ; dâ-tâ = stop, stay ; dâ-â-tâ = sit down ; dâ-â-ma-tâ = make sit down.

â-sû—'sû' is reflexive, and 'â' is generally joined with it, perhaps giving it an intensive force, meaning 'one another.' Ikî che-â-sû-denna = the dogs are fighting, literally—biting each other.

Kâ-a moi-â-sû denna = the boys are hitting each other. Nyemm bê-â-sû-denna = the women are quarrelling.

bâ—This is inserted without any special meaning in the negative conditional mood, and in other parts of verbs.

bâ-sû—'bâ' like 'â' is joined to sû, or, as it is sometimes pronounced, 'shû,' having rather the meaning of 'both together;' 'dâ-bâ-shû-tchû' = let us sit together, 'bem-bâ-shû-tchû' = let us sing together.

bûl—This is possibly a verbal root, as it is found at the beginning of the verb. It denotes a forcible taking away, as bûlûg = to cause to come away by force, *i.e.*, carry away captive.

cho—'Cho' is the particle denoting priority that has been mentioned under ordinals. It answers to the Miri 'pô.'

dâ and dâ-tâ—These are really adverbs meaning respectively 'yet' and 'nearly,' and are dealt with under 'Adverbs.'

dân—This is the same as the Miri 'dân' meaning 'at once,' as û-dân-nê = go at once; but an adverb is often added too, *e.g.*, sijâ (now) û-dân-nê; herinba (= quickly), ûdân-nê.

g—'g' rather resembles the German verbal prefix 'be.' It has two distinct uses; (1) it gives an intransitive verb a causative or transitive force; (11) it gives a transitive verb a different direction or different force.

Examples.

u = come; üg = cause to come, *i.e.*, bring.

dâ = stay; dâg = keep

kâ = put on (clothes); kâg = change (clothes).

nâ = take; nâg = take away.

jî—This seems to correspond with the Miri particle 'rû' meaning 'very,' but its combination is peculiar, *e.g.*, isshi-ka-yâl dâ = the water is high; but 'isshi kê jî-jâd-dâ' = the water is very high.

kâ-mâ—This answers to the Miri 'kû-mâ' meaning 'never,' *e.g.*, Nyîsî nangu ba ngâ lâkrâ û-kâ-mâ = I have never been to the hills (literally Daffa villages).

khâm—This, though it appears in the body of the verb, is really an adverb meaning 'about' and is dealt with under 'Adverbs.'

ki—This and 'yâk' form frequentatives, answering to the Miri 'tî' as pata gâ-kidanna = the bird is always flying,

kin—This is the ‘particle of vague probability,’ *e.g.*, *û-kin-dâ* = he is probably going ; *âl-kin-dâ* = he may have recovered.

This should be distinguished from the usage of another ‘kin,’ probably a verbal root, which has the idea of permitting or showing, *e.g.*, *kâ-kin-tâ* = show (let me look); *âb-kin-tâba* = show me how to fire.

kû—This, like the Miri ‘*kû*’ has the idea of ‘back again’ underlying it, *e.g.*, *âl-kû-npü* = he will get well (again) *nâ-leng-tâ-kû* = take it out again.

Ngâ lagba ma nâm ba
Me with she house to
û-kûr-kûnma.
come back again did.

} She came back home with
me.

Nâlu ‘pothâr’ hok hûd-lâ
You fields from when
ûtlyi-kû-nne ?
come will back ?

} When will you return from
the fields ?

lâ (i).—This particle forms the potential mood, and its use has several times been illustrated already.

lâ (ii).—This nearly answers to the Miri particle ‘*lâng*,’ and is frequently used with the imperative mood, the potential particle ‘*lâ*’ never being so used.

Examples.

Ngâ oppâ ‘bû-pnûmma,
I liquor brought have,
nâl tû-lâ
you drink away.

} I have brought liquor, drink
away.

‘*Nâ-lâ*’ means, go some distance off, and *take away* what you find there.

lû—This seems to answer to the Miri ‘*lik*,’ and, like it, can only have its force defined by examples.

Examples.

<i>Isshi pû-lû-tâ or Isshi tâ-lu-tâ</i>	...	Pour water out.
<i>Mû-lû-tâ or ba-lû-tâ</i>	...	Apply medicine outwardly.
<i>Rû-lû-tâ</i>	...	Burn down jungle, houses, etc.
<i>Ma-lû-tâ</i>	...	Send a letter.
<i>Ben-lû tâ</i>	...	Send a messenger or verbal message.

Ji-lû-tâ	...	...	Send a present or gift.
Kûm-lû-gan nûmma		...	(He) upset (a boat).
Ngâ hâm ka-lû-dâ	...	...	I am pleased with him.
Na-lû-tâ	...	...	Make reprisal or take vengeance.
Sa hâ-lû-tâ	...	...	Carry off cattle by way of reprisal.
Nyî le-lû-tâ	...	...	Carry off people by way of reprisal.
Û-lû-tâ	...	...	Escort a person.
Kû-lû-tâ	...	...	Throw away (into water).
Kû-lu-pa (adjective)		...	Upside down.

lyûm—This is an intensive particle answering to Miri 'âm' or 'in,' as, mindui sî-lyûm-nûmma = the buffaloes *all* died.

m—This inserted in a verb gives it a causative force.

mîn—This denotes accompaniment, *e.g.*,

Nâ lagva û-mîn-gamta = L t him come with you.

Ngâ lagha hâm dâ-mîn-gamba = Let him stay with me.

mui—This is one of the particles that form desideratives. For euphony's sake 'b' is often inserted before or after it

Nga ü-bmui-dna = I wish to go.

Nâ tü-bmuib-nyilâ, tû-tâ = Drink if you want to.

mûr = (Miri) mûr.—This denotes a mistake or 'by mistake,' *e.g.*, lâmplâ-ham û-mûr-mâ-ba = Don't mistake the road.

ne—This is permissive. Am-ne-pü = I will let you fire (the gun).

nu—This, like 'mui' and 'tâ' forms desideratives, *e.g.*,—

Ngâ hâm ka-nu-dâ = I wish to see him.

Ngá yuv-nudá = I wish to sleep.

It is noticeable that this particle shortens the long vowel of the verb to which it is joined.

pâ (i)—This seems to answer to the Assamese 'pai' in 'dekha pai,' etc., *e.g.*,—

Kâ-pâ-tenma = I caught sight of, or happened to see.

Yûmmâ kâ-pâ-tenma = I dreamt.

pâ (ii)—This answers to the Miri 'pâk,' and conveys an idea of 'leaving' or 'loosening,' *e.g.*, top-pâ-tâ = let go, yop-pâ-tâ = leave behind. Ha môbûngâm hûr-pâ-nûmma — He threw away his gun.

rû—This conveys the idea of 'meeting,' *e.g.*, arlâ a-rû-sû-npü = to-morrow we will meet each other.

Ngá nyî âkkâ a-rû-mâ = I did not meet a soul.

sûr—This conveys the idea of 'teaching'; ngá hâm tom-sûr-tenma = I taught him; 'tom' is the general term for 'to teach' ('to hunt,' 'to shoot,' 'to swim,' etc.,)

Ha ngâm ben-sûr-nûmma = he taught me, *i.e.*, by word of mouth (ben).

tâ—This is the most frequent particle for forming desideratives. It is sometimes distinct from 'mui' and 'nu,' the other desiderative particles, by having rather the force of 'intention to do,' a step beyond 'wishing to do'. Hence 'tâ' sometimes has the force of a future.

Ngá û-tâ-dna = I wish to go. Ngá hâm ma-ta-mâ = I will not beat him. Ngá ben-ta-ma = I do not intend to speak. Ngá nyîn û-la grâ-tâ-ilne = I will go out shooting; literally, I going out into camp (nyîn), will be wishing to shoot.

e

tâb—Conveys the idea of completing a fall, etc., *e.g.*, Ha nyî â-ûu-gâ tû-tâb-nûmma = He knocked three men *down*.

tor—This conveys the idea of preventing, stopping : ben-tôr-nûmma = he answered ; ma-tôr-daba = to prevent.

tûm=(Miri) kôm.—This denotes a ‘shutting,’ ‘covering,’ or ‘blocking,’ *e.g.*, Lâmplâ dûr-tûm-na sîn = The tree that fell (dûr), and blocked the road. Êyâpgî-tûm-tâ! = Shut the door! Hâ nyî a lâmplângâm sîn tû-tûm-pâ = That man cut down a tree and blocked the road. Tû=to cut down, or, more literally, to cause to fall.

yâk—This forms frequentatives and is indistinguishable in meaning from the particle ‘ki’, though less frequently used.

Aia	mai-â	} Abors are always fighting among themselves.
Abors	quarrelling together ;	
yâk	sû-dna.	
always together	are.	

8.—NOUN REPEATED IN VERB.

As in Miri, we have : Porâ pûp pûdna=fowls lay eggs ; dâ-gûm gûm-dâ = it thunders.

9.—RELATION OF CAUSE AND EFFECT.

The examples given below will illustrate this sufficiently :

Kâ khrâbd-khrâbd-lâ dâ-nam-hâ	} I beat the child because it cries.
Child continually crying remaining	
matna. I beat.	
Nyedâ hot-lâ nâ û-mâ-nam-lyê?	} Was it because it rained that you did not come ?
Rain falling you come not did ?	
Nâ hog da-mâ-nama,	} Not having eaten anything you are hungry.
You anything eat not did,	
kâna sûdna ham. hunger comes therefore.	

Effect is denoted by using the adverb 'hâ' = therefore, as—

Ma khrab-dânma, He crying was, hâ ma-t-nümma therefore strike did.	} He was crying, so I struck him.
Lâmplâ âlâb denna, hâ ngâ gi-enma. Road slippery is, so I fall did.	} The road is slippery, so I fell.

10. The following illustrations will show the construction after verbs of asking, entreating, hearing, etc.,—

Ngâ mü-gâlok toka bârgâ kon-ma. I him from rupee one asked.	} I asked him for a rupee.
Ma toka bâr-pî-gâ gab-ka hadna. He rupees four are required says.	} He asks for Rs. 4.
'Top-pâ-tûk-ba hag denma. Let go to (infinitive) beg did.	} I begged him to let me go.
Ma ngâm dâ-m-pâ-nma. He me sit let did.	} He bade me sit down.
Ngâ sâ nyî sâ benâm-ham I here man this saying ben-man tâ-t nümma. word hear did.	} I heard this man say it.
Ngâ yûbl dâdlâ hem-pâ-tenma I asleep remaining feel happen did Nyî gâ ngââ!âm ka-tî-nümma. man a my leg touch did.	} I felt some one touch my leg while I was asleep.

V.—ADVERBS.

The adverbial suffix by which adjectives become adverbs is 'ba,' e.g., âl-ba = well.

The following are a few of the most common adverbs :

1.—OF TIME.

Sâl or sâl-ga = to-day.	Lâtchilâ-tâ = daily.
Âglâ or arlâ = tomorrow.	Allâ chirâm = each day.
Moil or moilya = yesterday.	Mûllûâ (or particles ki and yâk) = always.
Ken = day before yesterday.	Kol-kolga = a great many years ago.

Erelâ = day after tomorrow.	Arlâ-relâ = lately, in the last few days.
Sijâ = now.	Minyi-kenni = some three or four years ago.
Kolga = before, formerly.	Kenlâ-moil = some three or four months ago.
Kokkû-hâ = afterwards.	Malyken <i>or</i> kormoi = in by-gone times.
Ânûba = soon, before long.	
Dâ (particle) = yet, still.	Hâ = then.
Mâ-dâ = not yet.	
Lok lokba = sometimes.	

2.—OF PLACE.

Sâ (<i>or</i> , more emphatic, sâ-sâ) = here.	Âdâ = afar.
Hâ, <i>or</i> hâ-hâ = there.	Âga-dalyâba = in front.
Urrûhâ = inside.	Nâmyûm-dalyâba = behind.
Âg-hâ = outside.	Oddûm-dalyâba = upstream.
Arrûba <i>or</i> nekûm = under, below.	Akkâ-dalyâba = downstream.
Au = above.	Tâ-lâ = there (upstream).
Kotch <i>or</i> âgûm = near.	Bâ-lâ = there (downstream).

3.—OF MANNER.

Herinba = quickly (not lazily).	Kâ-lâ-ka = carefully.
Haba = in this way.	Lekinba = together.
Hâ-haba = in that way.	Hâ sâ hâ sobbê = Slowly. <i>or</i> jochchibba.

4.—OF QUANTITY, ETC.

Had gâ = that much (a large quantity).	Angâ <i>or</i> ûmna gâ = perhaps.
Halyigâ = that much (a small quantity).	Khâm <i>or</i> gâb (particles, see examples below) = about.

Sadgâ = this much (a large quantity and close at hand).	Dâ-tâ (particles, see below) = almost.	examples
Salyigâ = this much (a small quantity, close at hand).	He (particle) = only.	
Êgâ = much.	Aia or âla = very.	
Mûllyâ gâ = more or most.		

5.—INTERROGATIVE.

Hûdilâ = when.	Hoglok = whence.
Hogalâ = where.	Hoga hab = how.
Hogba, or hogba .....yû, or	Hog katâba = why.

6.—CORRELATIVES.

Among the examples given below are some showing how adverbial correlative sentences are rendered into Dafia. But it is not easy to give here single Dafia words corresponding to single English words.

7.—EXAMPLES SHOWING HOW ADVERBS ARE USED.

Ngâ arrâchirâttâ ùm pârdna. I morning each fire light.	} I light the fire every morning early.
Loklokba ngâ ngoi mendna. Sometimes I fish kill.	
Loktâ or lûgtâ bentâ. Time also time also say.	} Say it once more.
Ngâp âk-tâb jibba. To me one also give.	
Nyîn nyikû ngâ Tezpur há dânma. Years two I Tezpur at was.	} Two years ago I was at Tezpur.
Loin- lâm- sâ og lâl Day two day three these hot very âl-dâ. well is.	
Maly ken Pâr pobbu â ngâlu Formerly Dikrang river on our nang-gna dânma. village was.	} Formerly our village was on the Dikrang river.

Tûrs-ja-dâ (if in sight) <i>or</i> Tûrl- dâs-da-dâ (if absent).	} It is still alive.
Living is yet living remaining is still.	
Hû-tol dâ-dâ. Daylight exists still.	} It is still light.
Ngâ yu-kûr-tailne. I sleep again is will.	} I am going to sleep again (<i>i.e.</i> , wish to).
Ngâ âk-tâ da-tlyinne. I one also eat will.	} I will still eat (<i>i.e.</i> , con- tinue eating).
Ngâ meg-tâ dâ-tlyinne. I little also stay will.	} I will stay a little longer.
Dânyi â-mâ-dâ. Sunset not yet.	} The sun has not yet set.

Another use of 'mâ-dâ' with 'yâm' corresponding to the English conjunction 'before' is found under 'Conjunctions.'

Ngâ gie-dâ-tâ-nma. I fall yet wish did.	} I nearly fell.
Ngâ yub-dâ-tâ-nma. I sleep yet wish did.	} I nearly fell asleep.
Sî-tâ-nma. Die wish did.	} I almost died.
Ezz-sî hûchchî omâ. Cloth this almost dry.	} This cloth is nearly dry.

But 'hûchchî' is never used with a verb.

The manner in which 'together' is rendered requires illustrating:

Ngâlu lokba (<i>or</i> lekinba) dâ-bâ-shû We together (together) sit together tchû. let us.	} Let us sit together.
Ngâlu bê-ingoba bem-bâ shû-tchû. We song together sing together let us.	
Nâlu anye sâ-ingoba sâ-yâ. You two dance together dance not.	} Don't you two dance together.

'About,' meaning 'approximately,' requires illustrating :

Ngâ sâ nyî-gba dâ-khâm lyinpü. * } I will stay here about
I here year one stay about will be. } a year.

Nâm kâ bûnma nyî ku }
You child born years how many }
denna? Nyî reli niyûm khâm } How old are you? About
are? Years ten years three about } 13 ('khâm' is here a verb
nepu } in the future tense).
will }

Ngâ nyî illyî-gâb kâtnûmma. }
I men ten about see did. } I saw about ten men.

'Illyî-mâssâ-gâb,' would also have done.

Further examples.

Ezz-sî âla tâchch dâ. }
Cloth this very torn is. } This cloth is much torn.

Ai-sî âla tî-dâ. }
Fruit this very sweet is. } This fruit is very sweet.

Kâl-û lâ-kâ. }
Seeing go on see. } (Assamese) Chai chai jâbi, de.
(English) Mind you go
carefully.

Sab lyîdba ; hab lyîdba : }
Thus do ; in that way do : } Do it in this way. Do it
in that way.

Ha hoga hab lyinma ? }
He what way did ? } How did he do it ?

Nâ hogba lyitnûmma ? }
You why did ? } Why did you do it ?

Ha hogahab lyinma, ngâ chenmâ. }
He what way did, I know not. } I don't know how he did it.

Ngâ hoglok ûin-nêr or ü-l-nê. }
You what from came came. } Where have you come from ?

Examples of correlative adverbs, or adverbial clauses of time and place.

There are no Dafia words answering to the Assamese correlative 'jetiya' (= when) and 'jôt' (= where).

* 'lyinpü' is here apparently used with its idiomatic meaning of 'will be' as illustrated in Syntax under 'Substantive Verbs'.

The following examples show how such correlatives are rendered :

Ngá há ùll-yá, há-há kâ-tñũmna. I there going then then see did.	}	When I went then I saw.
Ná nanũnga hogola dâdna, kâ-kin ba. Your village where is, show.		} Show me where your village is.
Sâ* kâ-pâ-dyâm ngâ ma-ki-denna. Game see happening I shoot always do.	}	Whenever I see game I shoot it.
Nyadâ holyâ, tâpek lendna. Rain falling, leeches come out.		} When it rains, leeches come out.
Ngâ ù-pe-kom mùllũha ked-a issh I going everywhere earth water arũ-hâ-dânma. under was.	}	Wherever I went the land was under water.

VL—POSTPOSITIONS AND CONJUNCTIONS.

1. In addition to those postpositions given under 'Nouns'—(Case), we have the following most in use :

Dâk or ágũm = near.	}	Lepâ-hâ = in the middle of,
Hâ = towards or on.		among.
Katâ-ba = on account of.		Lagha, lagba, or laghâ = with.

Several of the adverbs also, given above, can be used with nouns, thus becoming postpositions.

Different terminations are sometimes given to the same postposition according as it implies nearness or distance.

Examples.

Ngá dâk- sâ áttâ. Me near here come.	}	Come (here) near to me. The use of áttâ rather than ùttâ also implies 'coming close.'
Sat au-wâ† âp-tâ. Elephant above on put.		} Put it on the elephant.

* 'Sâ' almost answers to the Assamese 'Pohu.'

† This seems to be euphonic for the awkward hiatus 'au-ha.'

Ngâ mindû-ka* mind'ui khrib ga
 My buffalo buffaloes other
 lepâ hâ dâdna.
 among is. } My buffalo is among
 others.

The different words for 'with' require illustrating, though I find it difficult to lay down any fixed rules for their use.

'With me' is 'ngâ lagba' ;

'With you,' 'with him,' 'with the elephant,' are respectively 'nâ laghâ,' 'hâ laghâ,' 'sat laghâ.'

With whom ? is 'hîga (or plural 'hîga-khe') lagba' ?

He came with them is : 'Ma bûll lagha ûn-ma.'

He went with them is : 'Ma bûll laghâ un-ma.'

'For' meaning 'at the price of' is expressed by 'hok,' e.g.,

Dân-bar-lyî hok sibin dornyigâ
 rupees ten for goats two
 pwêpâ.
 I got. } I got two goats for ten
 rupees.

2. CONJUNCTIONS.

The simple conjunction 'and' is 'lâ,' or, less often, 'tâ,' and is used as follows :

Ngâlâ nâ-lâ. } You and I.
 I and you and. } (Less often, ngâ-tâ nâ-tâ.)
 Âna-lâ âba-lâ. } My parents.
 My mother and my father and
 Ha lâ ngâ-lâ ai â-sû-mâ denna. }
 He and I and good together not } He and I are enemies.
 are.)
 Ngâ-tâ itlyinne. } I also will go.
 I also go will. } ('tâ' is always the proper
 word for also.)

There is no word for 'or,' except as has been shown under Interrogative Alternative Verbs, viz., 'lyê'.

'Is this mine or yours ?' is turned 'ngâ ka-lyê nâ-ka-lyê ?'

Sometimes 'lyê' is not used, even with verbs, e.g., i-tlyinne dâ-tlyinne (without any particle) = shall I go or shall I stay ?

* This is apparently an idiomatic 'tmesis' for 'ngâ-ka mindui.' Accent has changed 'ini' into 'â.'

'Hablâklâ' is a conjunction, meaning 'for this reason,' 'therefore;' but the manner in which other English conjunctions are turned requires illustration; as

Hâm ngâ bentlâ, ûm-mâ. Him I told though, came not.	}	Though I told him he did
		not come.
Ma-tlâ khrâ-mâ. Beat though cried not.	}	Though I beat him he did not
		cry out.
Kân-mâ-dâ-yâm nâm hâ ûnnî. Darkness not yet being home to go.	}	Go home before it gets dark.
Kân dedba* ngâ nang-ga dânma. Darkness being I (in) village stay	}	I stayed in the village till it
		got dark. did.
Shâ-nvâ-mâ-dedba* ngâ dâ-tlyinne. Dance finish not being I stay will.	}	I will stay till the dancing is
		over.
Benjam ben nyâ mâ-dedba dâ- Song singing finished not being stay	}	I will stay till the singing is
tlyinne. will.		over.

Adverbial sentences beginning with 'as far as' are expressed in Dafla as follows:

gâ útâr hâ godba, pobbû kotch gone to us far as, river shallow nũmma or râb-dâ-tâ-nma. was or fordable almost was.	}	As far as I went the river
		was fordable.
Ngâ û-ttâr-hâ godba, lâmplâ âl- I gone to us far as, road good nũmma. was.	}	As far as I went the road
		was good.

VII.—GENERAL.

1.—SHORTENING OF WORDS

Like the Miris, the Daflas are addicted to shortening single words such as poronga to porâ (= foul), mâllûnga to mâllû (= 'all' or the plural number), mindüga to mindui (= buffalo), as well as to dropping syllables in forming compound words. Compound words cause some difficulty to a beginner, and though I have come across a few similar to Miri compound words, such

* The nearest equivalent to 'dedba' is the Assamese 'howâ-loikê'; 'mâ dedba' — 'no-howâ loike.'

as yubka = sleeping place, rûp-ka = ghât, literally—crossing place, I must at present admit my inability to formulate any principles applying to such.

2.—DAFLA MONTHS.

For want of a fitter opportunity, I may here give a list of the Dafla months. The year apparently begins with 'Pürâ,' which nearly answers to the Assamese 'Kartik,' or the beginning of the cold weather. A moon and a month are synonymous; there seem, however, to be two inter-calary periods, not full months, which perhaps are inserted casually when the months do not seem to correspond with their seasons. But on this point I am not very clear, nor are the Daflas themselves. 'Rel' seems to be the period inserted at the beginning of the cold weather to make the month correspond with the season, and for an apparently similar reason 'Limpi' is inserted at or towards the end of the cold weather. The names of the months with, as near as possible, their English corresponding months are as follow :

Pürâ	... October.	Lükü	... April.
Lübü	... November.	Lichû	... May.
Rata	... December.	Hilla	... June.
Rajo	... January.	Tella	... July.
Sükam	... February.	Su	... August.
Grai	... March.	Sâta	... September.

PART III.—SYNTAX.

With my limited knowledge of the language, I think I cannot do better than "give a number of typical and illustrative sentences arranged in groups," and following the order in which the parts of speech have been dealt with in the Accidence.

The sentences have been mostly taken, word for word from the Syntax part of Mr. Needham's Miri Grammar.

The following rules show the order of words in a sentence :

- (1) The genitive case precedes the nominative, dative, etc., case that it qualifies.
- (2) The dative usually precedes the accusative.
- (3) The accusative precedes the instrumental and ablative.
- (4) The adverb precedes the word it qualifies, but follows the other words in a sentence, but for emphasis' sake it may come first, or out of its usual place.
- (5) The verb comes last.
- (6) In an interrogative sentence the interrogative pronoun or adverb is nearly last, *i.e.*, just precedes the verb.

I.—NOUNS.

1.—GENDER.

Nyekâm ha kâ-dna* Húkh ha }	The old man is ill. The old woman is lame.
Old man he ill is ; old woman she letchchâ denna.* lame is.	
Ngâluga nyîjir mûllû-a nos† sâ }	All our young women can not dance.
Our young women all dance dance chin-mâ dna. knowing not are.	
Yâpânga tâ tûg tûgna sâ }	Some young men also can dance.
Young men also some some dance chin-denna.* knowing are.	

* 'dna' and 'denna' appear to be used according as the rythmical cadence of the sentence requires, *i.e.*, 'dna' with a monosyllabic adjective ending with a long vowel and 'denna' with a dissyllabic adjective especially if the second syllable of it is long.

† 'nos' is really an Assamese word, appears unnecessary, but is nevertheless thus used.

- Ngá-ka nyem ká-a òm-gá nyegá ká-a }
 My female child three, male child } I have three daughters and
 anyigá. } two sons.
 two.
- Sì sat taba-lyê ? Sà ká-a }
 This elephant male is ? Here child } Is this a male elephant.
 sí ál-mâ. } This is a bad boy.
 this good not.
- Hüna-tâ yipa-tâ dâ-dâ. }
 Female both male both are. } There are male and female
 domestic pigs.
- Náluga porá rápa aikánâm idna. }
 Your fowls male night the crow. } Your cocks crow in the
 night.
- Ngá ka püp püna poronga ángá dádna. }
 My egg laying fowls three are. } I have three laying hens.
- Sá sab múllyû so sába }
 Here 'mithon' (plural) these male } How many of these "mi-
 hogadgá sana hogadga } thon" are males, and how
 how many female how many } many females ?
 dádna ?
 are ?
- Hâ illyi hokka ká-a allyigá }
 There sow that of children ten } That sow has ten young
 dádna. } ones.
 are.
- Nálu illyi hün yip hám hogba }
 Your pigs female male them why } Why did you not keep your
 tûm-mâ-gad-nümma ? } pigs, male and female, shut
 shut up, not keep did ? } up ?

2.—NUMBER.

- Nyi túllûnga am petábûn-bâ. }
 Men (plural) dhan cut to gone have. } The men have gone to cut
 dhan.
- Nyi a sin-nepü. }
 Man die will. } The man is dying ('nepü'
 best translates the English
 idea).
- Nyem múllûnga rongô-madna }
 Women (plural) weeding doing are } The women are weeding.
 or û-madna.
 weeding doing are.

Pât-a* sudumum dadna. Tiger deer eat.	} Tigers eat deer.
Iki mûllûnga or ik tâllûnga chê Dogs (plural) dogs (plural) biting âsû-dna. together are.	} The dogs are fighting.
Ezz tûllû sî kâch dâ. Clothes (plural) these dirty are.	} These clothes are dirty.

3.—CASE.

Hâ nyikh ka† dol kâr-dâ. Him wife of fallen ill is.	} His wife has fallen ill.
Tûs daba, eble hâm gûg-tâ. Comb, 'mekela' the change.	} Comb your hair and put on a fresh petticoat.
Ngâ nâm âlba rû-tô pâuma. I boat well fasten did.	} I fastened the boat well.
Nâ etchin (less commonly 'etchinam') Your rice (cooked), rice da-tnûm-lyê ? eaten have ?	} Have you eaten your rice ?
Ngâ kâ dûba rep-nûmma. I daughter for buy did.	} I have bought it for my daughter.
Âlâ sün âlog okkar† There tree that of leaves rûbin- lod-dâ.‡ having died dropping are.	} The leaves of that tree have withered and fallen.
Sâ kâ sok yôchî-am na-kûr-gâ- Here child this knife the seize back laioka. take.	} Take back the knife from this child.
Nâlu ezz chûmbdba sechchâ-hâm You cloth weave to cotton the hog lokka kâ-pâ-denna ? wherefrom finding are ?	} Whence do you get the cot- ton to weave your cloths ?

* Pronounced 'pâ-ta'.

† Apparently a case of 'tnesis' for 'hokka nyikha.'

‡ Usually 'okr,' but euphony compels this change.

§ A nearer translation is the Assamese 'hori porichche,' for which there is no proper English equivalent.

Så sün sî iss au-wâ jâl Here tree this water top on floating ûdna. goes.	}	This tree is floating down the river.
Issi bâ-la kû-lû-tâ. Water down in throw.		
Lepâ-hâ âptâ. Middle in put.	}	Put it in the middle.
Hâ sün ha hâ nâm âgûm hâ There tree that his house near at dâdna. is.		

II.—ADJECTIVES.

1.—POSITION.

Hab nyilâ, ha nyî âl-mâ-na. So if, he man good not is.	}	If so, he is a bad man.
Sata âttor-denna; iss âttordenna. Elephant strong is; water strong is.		
Nâ âssobâ âkko rep-nûmma. Boat long I buy did.	}	I bought a long boat.
Benyâ ottû-nâgâ. Okkr bornyâ Stick short a. Leaf small nâgâ. a.		
Hâ nyî ha au denna. There man that tall is.	}	That man is tall.

2.—COMPARISON.

Si ngâm or ngâ âmi-yâ.* She me (than) I (than) old more.	}	She is older than I. He is older than I.
Si ngâm abbui-yâ-a. He me (than) old more.		
Si ngâm buirmi*-yâ-a. She me (than) young more.	}	She is younger than I. He is younger than I.
Si ngâm bori*-yâ-a. He me (than) young more.		

* Although these words are derived from the nouns meaning 'elder sister' 'elder brother,' etc., they apply to any persons outside the speaker's family.

Nyisû oyongâm	Kampti oyonga	} Are Khampti daos better than Dafia daos?
Dafia daos (than) âl-yâ-dna-lyê ? good, more are ?	Khampti daos	
Sî ngâ ânmye	or ammi.	} This is my elder sister.
This my elder sister, elder sister.		
Mûllûjâ hâm hiya sûkrû pâbôyâ-pâ.		} Who has cut the most rubber?
All than who rubber cut more has.		

The above sentence might also have been rendered—

Mûllûjâ hâm hiya sûkrû mull-yâ-pâ	} Who has cut the most rubber?
All than who rubber (plural) pâ-pnûmma. more much cut has.	

3.—NUMERALS.

Miri nyî illyî gâ ngoi mendâ.	} Ten Miris are catching fish.
Miri men ten (particle) fish killing are.	
Nyî chempla gâba* lâmplâ hâ	} Forty men are cutting jungle on the road.
Men forty (particle) road on "habi" pâ-dâ. jungle cutting are.	
Illyî âkhr gâ sî-dâ.	} Six pigs died.
Pigs six (particle) died.	
Sikri sün kê-â gâ sî-dâ.	} Nine rubber trees died.
Rubber trees nine (particle) died.	
Anyî nyî liyî yukû Nyisû	} Ten years ago I came from the Dafia country to the plains.
Years years ten ago Dafia country tâlok ûnma or ûnmê. down from came came.	
Lekin-gâ âb-lâ pô-â âkhr-gâ âp-pâ.	} I shot six crows at one shot.
Once firing crows six firing got.	

III.—PRONOUNS.

1.—PERSONAL.

Nâ âhâ danlyê? Nâ hâm manma lyê.	} Are you angry? Did you do it?
Your anger is? You it did?	

* 'ba' signifies 'about.'

Nâ jâ-lâ-danlyê? Nâ kril-lâ- You swim able are? You count able danlyê? are?	} Can you swim? Can you count?
Bûllam jit-tâ. Them to give.	} Give it to them.
Ngálu âm-a nyîn mâ. Our dhan ripe not.	} Our dhan is not ripe.

2.—RELATIVE PRONOUNS.

Lûpâ au-nâm ikia sî. Neck shot been dog this.	} This is the dog that was shot in the neck.
Am pê-nâm a dê jûjâ-dâ. Dhan cut been as much as wetted is.	} All the 'dhan' that was cut got wet.
Môbû âb-nâm nyî hê sî. Gun fired been man verily this.	} This is the man who fired the gun.
Ûm lyâ-nâm nâm ha sî. Fire burnt been house the this.	} This is the house that was burnt.
Nâm sorna nyî ha sî. You prosecutor man he this.	} This is the man who brought a case against you.
Na-lû-na yô-lû-mân Aia-a sî. Reprisal counter maker Abor this.	} This is the Abor who made the reprisal.
Balyâ ro-tûn-na nâ ha sî. (On) sand sticker boat it this.	} This is the boat that stuck on the sand.
Ullû-â ro-tûnna nâ ha sî. Rock on sticker boat it this.	} This is the boat that stuck on the rock.
Ngâ âlâ or dun-ha oml My foot 'panji' pierced poison dânma. was.	} This <i>panji</i> that pierced my foot was poisoned.
Tâchch-na ezz ha sî. Torn cloth it this.	} This is the cloth which was torn.

3.—INTERROGATIVE PRONOUNS.

- Ach hām hīya nāg nenna ? } Who took away the axe ?
Axe the who take away did ?
- Higā-logka ngā âm kâ-pâ-tail- }
Whom from I 'dhan' obtain will } From whom shall I get
nêyô ?* } 'dhan' ?
ever ?
- Hogola ha âl denna ? } Which is the better *or* best ?
Which the good is ?
- Sâ êin sâ† hīyê-a nām manma? } Which of these two struck
Here two these which you struck? } you ?
- Ha hogaba līn nyī-a ? } What kind of man is he ?
He what kind of man ?
- Hogadgā issh-a dādā ? Hā nā-a }
How much water is ? There boats } How much water is there?
hogadgā dādā ? } How many boats are there
how many are ? } there ?
- Ha hogā khrādna ? }
That what sounds ? } What noise is that ? How
Luk gā nā sâ ūlnê ? } many times did you
How many times you here came ? } come here ?
- Pol polā ngā hogadgā "dhon" }
Moon moon I how much money } How much a month must
jib-ka-hala ? } I pay ?
give must ?
- Hog katāba bê-â-sû-dna ? }
What on account of fighting together } What is the cause of the
are ? } quarrel ?
- Sâ lâmplā sī hogolā ba ūdnê ? }
Here road this where to goes ? } Where does this road lead to ?
- Nā hog megā danna ? }
You what seeking are ? } What are you looking for ?

* 'eyo' has the force of a 'universal indefinite.'

† In oblique cases 'sī' becomes 'sā.'

4.—DEMONSTRATIVE PRONOUNS.

Sâ tab sî chipâr* arûh ^a Here snake this dhan-pounder wi th- danma. in was.	}	This snake was in the dhan- pounder.
Pol bârgna âl sab kân Moon one (coming) that thus dark lûrûb† lyikam being when êba sukru ku-d-mâ. much cold again will be not.		
Sâ bloppâ sî sâ Aia sâ-ka-lyê Here hat this here Aia sâ-ka-lyê âlà Miri âlà-ka-lyê ? (distant) there river Miri that of ?	}	Does this hat belong to this Aia or that (some way off) Miri ?
Hâ yâ-hâm, hâm mâ, gâ-tâ. There more him, him not, call.		
Hâ arû hâm ngâ oil nâ- There horn that I yesterday take t-mâk hat numma. will not say did.	}	Call that (distant) man, not him (near). That horn I refused to take yesterday.

5.—ADJECTIVAL PRONOUNS.

6.—INDEFINITE PRONOUNS.

7.—CORRELATIVE PRONOUNS.

These have been sufficiently illustrated in "Accidence."

IV.—VERBS.

1.—THE SUBSTANTIVE VERB.

Sanyî sâl âma êgâ dâdna This year to day dhan much is dâdna. to eat.	}	Now-a-days we have plenty of <i>dhan</i> for our own con- sumption.
Nâm ha lyâl dâdna or gûl House the burning is on fire dâdna. is.		

* 'chipâr' is the hollow vessel, or mortar (Assamese), the stick or pestle is 'huni'.

† 'Kân lurub' is said of the dark phase of the moon; 'sab' denotes that at the time of speaking the moon was in its dark phase, or, as a Daffa would call it, it was the end of the month.

Bû-cho nâma kopâ, ha Brought first been plantains, they âl nemma. good were.	}	The plantains which you first brought were good.
Sâ sûlûp sî âl-mâ. Here oranges these good not.		
Sâ pobbû sâ ish-a âl Here river this (of) water good denna. is.	}	The water of this river is good.
Hâ nâm-a nangu lepâ hâ His house village middle in dâdna. is.		
Ngâ nyihinga kâ-dna. My wife ill is.	}	My wife is ill.
Ngâ âla achi dâ. My leg sore is.		
Sâl sûkrû dâ, moily og-nemma. To-day cold is, yesterday heat was.	}	To-day is cold, yesterday was hot.
Sinyî ngâlu âma âl khrâm- This year our dhan good about mâ, kor khrâm mâ. not, bad about not.		
Meg tainyilâ* kân-nenpu. Little about if dark will be.	}	It will be dark shortly.

Like the French verb 'faire', the verb 'lyi' (= 'to do,' or 'make') is often used idiomatically, where in English we should say 'is,' 'are,' etc.

Example.

Sâ gûdâ sî nyîsu nangu hab Here country this Daffa village like lyidâ. is.	}	This country is like (our) hills.

2.—ORDINARY VERBS.

Dânyi hûch-châ-dâ. Sun almost rising is.	}	The sun is going to rise (though not yet visible).

* 'ta' coalesces with 'nyilô,' though 'megta' is the real word, = Assamese 'olop mân'.

- Ma ngál nangu ba lok-lok-ba
He our village to time time (adv.)
ûdna.
comes. } He sometimes comes to our
village.
- Ngá pottá-hâm sârma sâr kâ
I paper the piece piece dividing
jít numma.
give did. } I tore the paper to pieces.
- Pottûnga dÛg-nebâ ; ngá hâ
Splinter prick did ; I him
âlma-p-numma.
well made have. } A splinter pricked him ; I
cured him.
- Ma pát dorog mem-pâ.
He tiger a killed has. } He has killed a tiger.
- Sün hokka ippâ na hol-nÛmma.
Tree from descending fallen has. } He has fallen from a tree.
- Bâllü sikhra pân-nepü.
They rubber cut will. } They will cut rubber.
- Lâkannigâ dâtlâ bâllü rongâ-
Days seven remaining they fields
hâm ûm-rûg-nenpü.
the fire put will. } In seven days' time they
will burn the fields.
- 'Mekuri' nâm hâ-il-nepü.
Cat you scratch will. } The cat will scratch you.
- Nâm ûm-a lyânpü.
You fire burn will. } The fire will burn you.
- No etchin danna.*
You rice eaten have. } You have already eaten your
rice, and yet ask for more!
- Ûnga mâ daba jemi ma-lâ-
Wound not being work do able
namma.
was. } Before I was wounded, I
could work.
- Ngá hûr-lyikâm, sadgâ oppo
I thirst being, so much liquor
tûd-nepü.
drink would. } When thirsty I would drink
so much (showing) liquor.

* See note on the perfect tense of 'kâ.'

Sâ kâ-pâ nyilâ âbt-bâ
Game see happen if fire (particle)
neppagala.
would have. } Had he seen game, he would
have fired.

Harinba ! } This is the idiomatic way of expressing 'Come
Quickly ! } here quickly!' *cf.* the Miri expression 'Mainâpü.'

Dânyim hâ âp-tâ
Shade in (there) put. } Put it in the shade there.

Pûdûm tükû
Hair tie up ! } Tie up your hair (said to a
man).

Dûmpl plâs tükû.
Hair knot tie up. } Tie up your hair (said to a
woman).

The above expressions refer to the period when one emerges from youth to manhood or womanhood, and means 'It is quite time you started tying up your hair,' and does not refer to an ordinary occurrence of a person's hair falling down.

Sâ darâb patch hâm ngâ
Here things things them I
dâ-mâ-lyia âlla kâtâ.
remaining not if well see. } Look after these things in
my absence.

Gom bê-yok.
Word say not. } Don't speak ! (said to one
who has not yet spoken).

Gom be-mâ dâ-tâ.
Word speaking not stay. } Silence, stop speaking (said
to one who is speaking).

Bâllü nyi hâm litâba ûn bâ.
They man the bury to gone have. } They have gone to bury the
man.

Môbû âb-nâm sudum-hâm
Gun fired at been deer the
me-tâba ûn bâ.
search for to gone have. } They have gone to look for
the deer I fired at.

Ma borâm a-rû-tâba ûdê.
She young brother meet to going is. } She is going to meet her
brother.

Ngâ âm pêly-hâ tab sâg
I dhan cutting while snake a
kâ-pâ-tenma.
see happen did. } I saw a snake while cutting
dhan.

Pobbû hâ râb-tâna iss hâ
River in cross water in
hollû-la sin-na.
fallen having died. } He was drowned while cross-
ing the river.

Pât hâm kê pâ-pela ngâ Tiger the see happen having I kenma. ran.	}	I caught sight of the tiger and ran away.
Yotchî pui-lyhâ letching Knife sharpening while finger hâm ma-pi-sû-pnũmma. the cut (reflexive) did.		}
Ngálu rongâ-hâm moi-nyâ- We fields the weeding finished tellâ ngâl* meg dâ-t-kû-npü.† having, we a little rest again will.	}	
Patâ gâ-n-rû-ba† ngâ âb-tenapü. Bird flying meeting I shoot will.		}
Anûba lyâl-nâ-tâ. Quickly running bring.	}	
Môbû-hâm bû-mâ-ga-ba sudum hâm Gun the carried not deer the â-lâ mâ-trũmma. fire at able not was.		}
Nyedâ ho-kin-bâ-nyilâ ngâ út-tâ-mâ. Rain fall perhaps if I go will not.	}	
Ngoi ya-n-bâ. Fish gone bad has.		}
Nâ arrûb an-bâ. Boat below gone has.	}	

The negative form of verb requires no further illustration.

3.—INTERROGATIVE FORM OF VERB.

Nâ bosh dan-lyê ? Your fear is f	}	Are you afraid ?
San mällû-hâm tû-tâb-nũmm- Tree (plural) the cause to fall down lyê. did ?		}	Did you cut down the trees.

* The repetition of the personal pronoun is idiomatic.

† The force of this particle is 'for a change' or 'back again'.

‡ Apparently 'n' is euphonic.

- Hâ tab hârn kâ-pâ-mâ
There snake that see happening not
dna-lyê.
are ? } Do you not see that snake.
- Nâlu (plural) nanga hâ nâ
Your village in your
(singular) sâl û-tch kû } Will you (singular) reach
to-day arrive back your (plural) village
-npü-lyê ? } to-day ?
will ? (Note the idiom.)
- Nâlu sâl ma-tlyinn lyê, ârlâ
You to-day do will, to-morrow
ma tlyinn ?* } Will you do it to-day or to-
do will ? } morrow ?
- Nâ dã gûm gûm nâm hârn tâ-pâ-
You thunder thundering that hear
mâ dna-lyê ? } Do you not hear that thun-
happening not are ? } der ?
- Nâ sâ-t-mâk ha-dna-lyê ?
You dance will not saying are ? } Do you not wish to dance ?
- Ûd mâ ma dnalyê, or û-tmâk
Go will not making are ? Go will
had na-lyê. } Do you not wish to go ?
not saying are ? }
- Nâ pât apîn âl-ba dî-lâ dann lyê ?
You tiger skin well take off able are ? } Can you skin a tiger well ?

4.—COMPOUND VERBS (PARTICLES).

- Issh arû bâlâ ûllû-âm ngâ
Water within below stone the I
kâ pâ-dâ. } I can see the stones at the
see happening am. } bottom of the water.
- Ngâ môbû dû nâm-ham ta-lâ-
I gun sounding the hear able
sû-dna. } I can hear the sound of a
together am. } gun.

* The second 'lyê' is often left out, as here.

Ná san há châ-lá dann lyê ? You tree on climb able are ? Châ-lá-mâ-dna. Climb able not am.	}	Can you climb a tree ? I cannot.
Ála da-rû-mâ nyilá, ù-lá tenpü. Leg broken not if, go able be should.		If my leg were not broken I could walk.
San hám hüd-in-tá. Tree the shake.	}	Shake the tree.
Ngám môbû áb-kin-taba. Me to gun fire show.		Show me how to fire a gun.
Nám nyí-lá ma-m-tail ne. You man by beat cause will.	}	I will get a man to beat you.
Hám mindui arûng gâlâ herâblâ Him buffalo horn on lifting kû-pâ-ga-nümma. tossed has.		A buffalo has tossed him.
Ngá sijâ 'sôlá' ga kâ tã-mâ I now coat wear see wish not rü. at all.	}	I cannot try the coat on now.
Lâmplá-hám ù-mûr-mâba. Road the go mistake not.		Do not lose your way.
Ngá oppo sâm mîchû tû kâ tá. My liquor this a little drink see.	}	Taste a little of my liquor.
Sâm kâ chin-mâ-dna-lyê. Him see knowing not are ?		Do you not recognise him ?
Ngá mnâdi tâl sâ-lâ-danna. I mountain up mount able am.	}	I can climb a mountain.

V.—ADVERBS.

Ngá kân-nâ hogab kâ-pâ-tailnê ? I darkness in how see happen will ?	}	How shall I see in the dark ?
Moiyûm nyadá egâ Yesterday evening rain much honma. fell.		It rained very heavily yes- terday evening.
Ngá hal hûdilâ benma ? I so when said ?	}	When did I say so ?

K

Iss pajab ha hûdilâ Water (<i>i.e.</i> , wild) duck they when û-tch-lî-û. arrive will.	} When will the wild duck come in ?
Sâ san dânyim sâ dâ-tâ. This tree shade in sit.	} Sit in the shade of this tree.
Hâ san dânyim hâ dâ-lâ. That tree shade in sit.	} Sit in the shade of that tree.
Okingâ û-dân-nê. Quickly go at once.	} Go at once.
Aia tâllûa mûllûa lekingâb Abors (plural) all together ûn ma. came.	} All the Abors came toge- ther.
Nyî âkkingân* û kûr kûnma. Man one go back again did.	} One man returned alone.
Ngâ suduma dor-kin-gâ he kâ pâ We deer one only see happen nûmma. did.	} We only saw one deer.
Nyî â kin-gâ he ûlyî. Man one only came.	} Only one man has come.
Mobû le-kingâ he âb tâ. Gun once only fire.	} Fire your gun once only.
Sadgâb jin pû lyê, hadgâb This much give will, that much jin pû lyê ? give will ?	} Will you give this much or that much ?
Ngâ lyî nyâ-mâ dâ. I doing finish not yet.	} I have not finished yet.
Hâ-sâ ha-sâba û-ttâ, ngâ-âla achi Slowly go, my foot sore dâ, û-bl-mâ. is, go cannot.	} Go slowly, my foot is sore, I cannot walk.
Ha lâgkra dâ-mâ. He day one stay not.	} He did not even stay a day.

* I think 'n' is euphonic.

- Â-lâ khrâ-mâ-ba ngâ ù tlyinnê. } I will come to-morrow for
 Tomorrow truly I come will. } sure.
- Dâ-il tâ ùlyâm san lü kâ }
 Thunderstorm coming tree under } Do not stay under a tree in
 dâ-mâ-ba. } a thunderstorm.
 stay not.
- Na âla ùd ben- chia-dan-lyê ? }
 You well song sing knowing are ? } Can you sing well ?

VI.—POSTPOSITIONS AND CONJUNCTIONS.

- Û-cho-lyâ-tâ. }
 Go first on. } Go on in front of me.
- Etchin da mâ-dâ ba*-û-yen. }
 Rice eat not yet, I went. } I went before I had eaten
 my rice.
- Pom madna, hã halyî denna. }
 Snow makes, therefore cold is. } It is snowing, therefore it is
 cold.

* 'ba' is the adverbial particle.

PART IV.—MISCELLANEOUS PHRASES AND SHORT STORIES.

Several of the following are given from the Dafla point of thinking, and must not be regarded as translations of English into Dafla. Hence the English rendering of them, unless given very freely, which, in an elementary work like this, is not always advisable, must be excused if in places it is very crude or scarcely grammatical.

A COMPLAINT.

Ngá Hâle-ne yôlú ma-tâba úd
I Hale accused make to am
na. Ken-lâ-moil

come. Three or four months ago
ngá abûnga, nyîhyî â-ûm-a
my elder brother wives three
âp-phela sî-lelene. Ngâlu Nyisü
left having died. Our Dafla
“nyiom” ba bûllü â-ûm-bôbûa ngá
custom by they three all my
nâm sâ dâ-m-tail-kûn-na.*
house at stay will again.

Mûllûa ngá nâm sâ âl dâ-kin-
All my house at well remaining
dâ, âkna hogba â-mâ-denna yû?
is, one why coming not is why?

Bûll âknê ngá nâm sâ â-mâ-ba†
Of them one my house to coming not
Hâlega nâm hâ dâ-dna.

Hale's house at staying is.
Ha hogba madnê yû? nâ dâ-khá
She why does why? you with
dâ-npü had-na-lyê mâ, Hâle-ga
stay will saying is not, Hale
dâ-khyâu† dâ-npü hadna-lyê?
with stay will saying is?

Ma Hâle-ga lag-yâ-hâ†
She Hale with rather
dânpü hadna.
stay says.

I am come to complain
against Hale. Three or
four months ago my elder
brother died, leaving three
wives. By our Dafla law
all three should live in my
house now. If all should
live in my house, why does
one refuse to?

Note.—This is a rhetorical and more forcible manner of expressing a fact.

One of them stays in Hale's
house instead of coming to
mine.

Q. Why does she? Does she
wish to live with Hale or
with you?

A. She wishes to live with
Hale.

* The 'kû' here has the force of 'change' of former position. † 'ba' adverbial force.

† 'ya' (the comparative particle) is inserted.

Nálu ga niyom hám
 Your customs them
 hogba yop-pâ-tailnyê? Nâ
 why leave will? Your
 nâm hâ âl-dâd koba ngâ
 house in well staying that I
 ben-t-nepü.
 tell will.

Why should I depart from
 your customs? I will order
 her to stay in your house.

HISTORICAL SENTENCE.

Pürâ pol hâ ârkom châ Hari
 October moon in beginning first Hari.
 nanga hok Tanu
 village from the Apa Tanangs
 Kodom bâggichcha âgûm â-lâ
 Kodom (tea) garden near
 dân hâm Chîmûr
 living the of-Tolbotia-Miri-tribe
 Podu-ne nyôb pâltâba ûnma.
 Podu war wage to came.
 Lâmplâ hâ ûy-hâ lâ um
 Koad on coming days three
 gâba ûnma. Orûm-ba
 about came. Friendly manner
 ûdna-k hala* amba
 we are come that saying falsely
 solbâ âlâ hâ illyi porâ
 pretending hand in pig fowl
 menj minslâ, etchin oppo
 dividing distributing, rice liquor
 müj-mins-lâ dabâ
 preparing distributing eating
 tûbâ sâlâ Podûne manm-êik-a.†
 drinking playing Podu killed.
 Ma-pekûlâ Poduga nyi âtch
 After that Podu's people (plural)
 âm gonnê bloaioklâ bûllû
 the (plural) forcibly taking their
 nangû ba bol ûgan kûnm-êika†
 village to forcibly caused to return

In the beginning of October
 the Apa Tanangs from Hari
 village came down to wage
 war on Podu of the Tolbotia
 Miri tribe, who lived near
 Koddom garden. They did
 the journey in three days.
 Treacherously pretending
 friendship, and presenting
 pork and fowls; while they
 were dividing these up, and
 preparing and distributing
 rice and liquor, and eating
 and drinking and enjoying
 themselves, they killed
 Podu, and carried off his
 family captives to their
 village.

* 'k hala' denotes reported speech.

† This termination is used in narrating events that the speaker himself did not see.

CONVERSATION.

Nâm kâ] bú-nma nyi!
To you child born been years
k denna.
how many are.

How old are you ?

Ngâ ben chem-mâ.
I say cannot.

I don't know.

Nâ nyi-k-gâ halyi
You years how many about plains
nanga sâ dâ ilne.
villages in lived have.

How many years have you
lived in the plains.

Nyi, rile nîyûm khâm-nepü.
Years ten years three about will be.

About thirteen years.

Nyisû tâ-lok uily-
Dafila country down from when
hâ, nâ hogadgâ koi dânma.
coming you how much big were.

How big were you when you
came down from the Dafila
country ?

The following example shows how no rule can be laid down for the various forms of the tenses of verbs met with in conversation, especially the verb 'û':

Ngâ chitti âkk jî-lû-sâ* mü dâ ; nyi
I letter a send wish ; man
ûlyi? ûlyi ? nâ ütlyinnlyê ?
go ? go ? you go will ?

I want to send a letter ; will
any one go ? will you go ?

A POLITICAL MATTER.

Ngâ-k henâm Nyisû tâllûa
My written Dafilas (plural)
moi-â-sû-nma hala beng
quarrel together did that saying
kor ma-lû-mâ.
worth much not.

The row among the Dafilas
about which I wrote is
not of much importance.

* 'sa', with no appreciable meaning, is frequently joined, as here, to the particle 'mui' or 'mû'.

Yólú yíblú eho-n nyí há
 Accused makers first men between
 lá Police há lá anyiga
 both Police between and the two
 pen ká há, hogabjá lyi-chír-^{*}
 dividing what happen
 nǔmma, áljáb ben yúb daba meg
 did exactly define to little
 essáhá kulindá, okka há berú
 difficult perhaps is, but there matter
 ha beng kor mulú-gá mú-má
 that saying worth much I think not.
 Assú tâl dân Getch
 Hills up in living Gâtchi Miris
 tâllúâ moi-â-sû-dna ;
 (plural) quarrelling together are;
 halyi nanga há dân Getch
 plains villages in living Gâtchi Miris
 tâllúâ búllú nyob pâdlâ
 (plural) they war wage may
 hala bosh danna. Búllú nyob pail-
 that fearing are. They war wage
 nepú mú-mâ. Okka Pothâlipâm
 will I think not. But Pothâlipâm
 há sîjâ dân Alexander Sahab-ba
 in now staying Alexander Sahib to
 ngâ chitti tâg heg-lyinma, há
 I letter a write did there
 berú beng danâm hâ
 matter said (participle) that
 tâdâr-tella ná â-hâ hogab
 heard having your heart in how
 múdâ chitti lá tâg magda la
 think letter a writing
 ngâ-pa jí-lú-ba.
 me to send.

What between the police
 account and that of the
 complainants, it is rather
 difficult to say exactly
 what did happen, but I do
 not think the matter of
 much moment. The Gât-
 chi Miris in the hills are
 fighting; those living in
 the plains are afraid that
 they will raid them; I do
 not think they will, but I
 have written to Mr. Alex-
 ander, who is now at Po-
 thâlipâm to let me know
 what he thinks. (Literally:
 having heard the said
 matter, write and send
 me word what you
 think in your mind,
 by letter.)

A TALE WITH A MORAL.

Sagâ lá Târâ lá mnârá lepâba
 Sagâ and Târâ and jungle through
 ú-lyit-gala. Târâ môbú búg
 going were. Târâ gun a

Sagâ and Târâ were journey-
 ing through the jungle.

* The distributive or distinguishing force of 'chír' (literally meaning 'each') cannot be translated.

bû-tlá. Sagá-ne Târá benma: 'Sanu carried. Saga to Târá said: 'Big semin* kâ-pâ-bainyilâ dâk wild animal see happen if place âkkin há dâdlâ môbû sí-l-same in standing gun this âb-tlyinne.' with fire will.'

Ka-tâ-chîba há hend-kâ há shutum Exactly that saying on bear dorrgâ kâ-pâ-tella. Târá a seen happen having. Târá û-kin gâba môbûng hâm hûr-immediately gun the thrown pâ-pela sün nügâ-l châ-tella. away having tree a in climbed. Sagâ châdaba sün dâ-mâ-tella; Sagâ climb to tree remained not; sutum-a âgûm-hâ û-n-tella, Sagâ bear near came, Sagâ nyî shinaba ked há gepla man dead like earth on falling kâtla danma. Sutum-a anûlla lying remained. The bear coming near Sagâ-ga nyûrrû dâ khâ Sagâ's ear near nângkâ-tella. smelt.

Sagâ ebl mâb dâ-tlá sutum-a Sagâ moving not remaining bear û-kûr-ne kûnna. went back again.

Hâ Târá sün hokkha î-pâ-kû-Then Târá tree from descending lâ, meg hûnyilâ nyîr-kâ-lâ again, little ashamed laughing tachnûmma: 'Sutum ha nâ asked: 'Bear the your nyûrrû há hogal possâ possâ ear in what secret secret hal benma?' Sagâ benma: manner said?' Sagâ said:

Târá had a gun. He said: 'If any wild animal were to appear, I should stand my ground and fire.'

Just at that moment a bear came in sight.

Târá, dropping his gun, immediately climbed a tree. There being no other tree, and the bear approaching, Sagâ threw himself at full length on the ground like a dead man. The bear came up to Sagâ's ear and smelt it.

As Sagâ did not move he went away.

Then Târá came down from the tree a little ashamed of himself and jokingly asked:

'What did the bear whisper in your ear?'

Sagâ said:

* This implies a big animal that would kill a man.

'Sutuma ngâm tom-sûr-nemma 'He told me never to trust
 'Bear me taught a boaster.'
 khrâyâ lyâyâ gâba ben nyi
 boasting manner speaking man
 lagba tejji mâ-ba.'
 with trust not.'

A DISASTROUS TOUR.

Nangu pong-gâ-l nimdâne*
 Village one in blind
 hü-etchna-lâ dânma. Âlâ-gâ
 hunchback and lived. Day one
 bállü be-min-sû-nma nangu
 they say together selves did village
 hâm yop-pâ-pela oddûm
 the leaving behind upstream
 dailyâba útârgol útba
 direction go as far as possible to go
 benma. Yúp kállâmplin-gâ da-
 said. Nights eight eat
 gâ-ba embin oppo illyi porâ
 last to rice liquor pig fowls
 bâl ûnna. Û-râb dâl útâr †
 carrying went. Going along going
 olyûm há chomûm-gâ dân-gâ
 evening at thirty inhabitants
 nanga pong û-ch-nemma.
 village a arrived.

Hâ nanga há nyi e dã-m-
 There village of that men stay allow
 demâ-k‡ hütlä, ai-hâ nangu
 not that forbade, night in village
 boilyâ-hâ dânma. Há lagna há
 outside stayed. Then day on
 úd-úddê, dányi og há issh
 going along, sun heat in water
 bân bân na hü-etchna kash
 carrier carrier hunchback secret
 kash la ish múllûng-âm tû-dâ.
 secretly water all the drinks.
 Kâ-kû há nîmdâne ha issh
 After that blind (man) the water

A blind man and a hunch-
 back lived in a village.
 One day they agreed to
 leave their village and tra-
 vel upstream (north?) as
 far as they could go. So
 they took rice, liquor, pork
 and fowls to last for eight
 days. The first day at
 evening they reached a
 village of thirty houses.

The villagers would not let
 them in, so they spent the
 night outside. The second
 day on the march, as it
 was very hot, the hunch-
 back, who carried the
 water on his back quietly
 drank it all. Then when
 the blind man asked for

* This word means, 'blind at night time,' the Assamese 'rátî-khonâ,' and does not imply that the man could not see by day.

† The idea underlying 'târ' is a day's journey.

‡ 'k' indicates reported speech.

kotlá hü-etchna ha benma
 demanding hunchback the said
 issh ûdûngâm há
 water vessel ('choonga') there
 nanga ba* yop-pâ-penma. Há
 village at left behind have. That
 âl olyûm há nanga† pong gâ-l
 day evening at village a at
 âgûm ha pobbû há-g kâ-pâ-gelly
 near at river at a met having
 hü-etchna nyî ha ûddû há issh
 hunchback man the vessel in water
 tû-râblâ tû-dâ. Úddû odnûm-
 dipping up drinks. Vessel sound
 ma tâ-pâ-tella nimdâne nyî
 hear happen having blind man
 ha benma: 'Habnyilâ nâ ûddûn-
 the said: 'Thus if you vessel
 gâm yop-pâ-mâ nâm-gâ :
 the left behind not it seems ;
 amba be nâm gâ, nâ
 falsely you spoke it seems, your
 benâm hâm teji tâ-k-†
 spoken (word) it trust any more
 mâ ; †
 not ;

nâ ngâm am-pâ§ ;
 you me deceived (now) have ;
 sâl gâ lokka ngâlu bânâm hog
 to-day from our carried what
 hog hâm derâb sâm ngâlu âtt
 what the things them we self
 âttê dâg sû tlyinne, sâ
 self keep selves will, to-day
 illokrâ ok ok-sû-ba dâ tlyinne.
 night separately stay will.
 Há-ka nangû-ba ûklâ nim-
 Then village at arrived blind
 dâne ha nangu-† nyî-âm
 (man) the village man to

water he said that the vessel
 must have been left behind.
 That evening when they
 arrived at a stream near a
 village, the hunchback dip-
 ped up water in the vessel
 to drink. The blind man,
 hearing the sound of the
 vessel said : 'Then you did
 not leave it behind after
 all; you told me a lie, and
 I distrust you; now we
 will each keep the things
 we have and stay apart
 this night.'

So when they came into the
 village the blind man told
 the villagers: 'He has
 cheated me and we are

* This is more idiomatic than 'ha,' but if they had been travelling southwards (down stream), 'ta' would have been the proper word, signifying 'I left it behind' 'up north.'

† The full word is 'nangûnga,' which is shortened to 'nangû,' 'nangu,' or 'nanga,' according as accent demands.

‡ Apparently shortened form, because less emphatic, of the particle 'kû-mâ,' meaning, 'never'.

§ 'am-lâ' would signify 'deceived me a long time ago.'

benma : " Ma ngâm am-pâ,
said : " He me deceived has,
ok ok-sû-ba dâ tlyinne.
apart apart remain will.

Hâ nangu hok nyî âkkâ
there village that of man one
nimdâne-bâ ha nâm bâ-
blind (man) the house hold hand
kin tab ka halla* benma ;
show to that said ;
hü-etchna nyî ha khrib nâm
hunchback man the another house
nângâl ânna. Ai hâ

a to went into. Night in
nimdâne-bâ ha hü-etch-bâ hâ nyî
blind (man) the hunchback man
hâ† nâ-nmâm tâ-pâ

the calling out hear happen
nûmma : ' Nyî-a ngâ dârâb patch-
did : ' Men my things things

hâm detch ollâ bui-nyâ tâgdé'
the stealing to take are about'

hanma. Nimdâne-ha benma : ' Sijâ
(he) said. Blind (man) said : ' Now
ngâ útlyinne nâ dâ khâ; † ha gorâ-
I come will to you ; he getting

blâ eblâ yâ po-nûmma, hü-etch-
up ladder run down did, hunch-
bâ hâ nâd kâ dailyâba

back's crying out direction
yâ-tûnna, chipâr âk dâ-tûm tella,
running, 'dheki' one lying blocking

hâ chipâr yâ-tûnna dû-
that 'dheki' running knocking
tûblâ âla dûr-dâ.

against leg breaks.

Hâ hab-lyî-hâ hab nyî gâ
There doing while thus man a
mô-blûm tâb ül-nâgâ halla
help to is coming probably that

going to separate.' So the
blind man got a villager to
lead him to one house,
while the hunchback went
into another.

But in the night the blind man
heard the hunchback calling
out: ' They are stealing all
the things.'

The blind man called out.
' I am coming.' He got
up and ran down the
house-ladder, but fell over
a 'dheki' (vessel for husk-
ing rice) as he ran towards
the sound of the hunch-
back's voice, and broke
his leg.

* ' ka halla ' indicates reported speech.

† ' hâ ' in oblique cases (accusative included), is ' t â ' (vide under ' Personal Pronouns.')

‡ ' nâ dâ khâ ' are emphatic, because of their unusual position in the sentence.

tâ-pela detchâna nyî keknümma.
 hearing thieves men ran away.
 Hü-etch bâ nyî-ê ha nyî khrâb-nmä
 Hunchback man the man groaning
 âdnüm-ma tâ-tlä nimdâne bâ ha
 sound hearing blind (man) the
 ümmâ nen-ga halla lenma.
 came not considering that went out.

Lenla nimdâne nyî hæ
 Having gone out blind man the
 âl dûrnna kâ-pâ-nümma. Hå
 leg broken see happen did. Then
 nimdâne bâ benma : " Nâ issh
 blind (man) said : " You water
 mûllîja hâm keshla tâ-mâ-nyilå
 all the secretly drink not if
 sijå sab lyid-må-g'la. "
 now this happen not would have."
 Hü-etch-bå* ha benma : " Hå-ka
 Hunchback the said : " In future
 hab lyi-n-kû-må. " Ål
 in that way do will never." Leg
 dûrnâm dâ-b-kûlå hål syinlå
 broken bandaged feeding giving to
 dåkû-nma.† Hå kå kuå
 drink stayed. After that
 nimdâne-bå hæ åla meg ål
 blind (man) his leg a little better
 tella meg ûdba lyit lå bûllü
 being a little to go being able their
 ått nâm-ba û-kûr-kû-nümma.
 own home to go return again did.

Meanwhile, hearing that some
 one was coming to the
 rescue, the thieves ran
 away. The hunchback
 presently heard groans,
 and, as the blind man did
 not come, went out and
 found him on the ground
 with a broken leg.

Then the blind man said : " If
 you had not drunk all the
 water on the sly, this would
 not have happened." The
 hunchback promised he
 would never cheat him
 again, bandaged up the
 broken leg, and tended
 and nursed the blind man
 till well enough to walk.

Then they returned home.

THE PARABLE OF THE PRODIGAL SON (St. LUKE XV, 11).

Lok nyî åk dâ-tlå, kå anyigå
 Once man a lived, sons two
 dâ-tlåya.‡ Ainyå yå -a åb-hâm
 lived. Young-er the father to
 benma : ' Abå ngålgå daråb hok
 said : ' Father, our things from

A certain man had two sons;
 and the younger of them
 said to his father— 'Father,

* 'ba' that occurs so frequently in this tale, answers to the Assamese particle 'tô,' whose nearest equivalent is the Hindustani word 'wallah,' as in 'punkha-wallah' 'chota-wallah,' 'åndha-wallah' (the blind one).

† 'kû' implies change from former condition.

‡ Apparently euphonic.

ngâp nemma sijâ jibba." Hâ
me to share now give." Then
âb ha anyi bobû hâba* derâb
father the two each things
hâm pen jitlâ. Hâ
the division giving made. After
kâ-kuâ, ainyâ-yâ-ha âpa gâ
that young-er the days few
dâtla mü-ga derâb mûllija hâm
staying his things all the
nû-lai-ella, âdâ gûdâ-
gathering taking distant country
ba ûnna.
to went.

Hâ gûdâ hâ nyedai-nyet-ma-
There country in feast merry
min lâ mü-ga derâb patch
making his property
mûllûngâm mâ-yûm-tella.
all wasted.

Hab mâ-yûm tella dâd-kâ-hâ
Thus wasted having remaining while
hâ gûdâ hâ demâ dûrrê ûtlâ,
there country in great famine arose,
müg ai hob da-pâ-mâtla. Hâ,
his belly for eat got not. Then,
hâ gûdâ-ga nyî âk ga dâk gâ-l
that country of man a inhabitant to
ât-lâ, hâ nyî hê mnârâ†
coming, there man that waste land
pûkh-rühâ illyi kâ-il-yâ-tâ-ka
short grass swine watch that
hal û-m tella. Illyi danâm
saying go made. Pigs (by) eaten
danâm aihi hok ai-hâb da-lû-daba
eaten seeds from belly for eat full
mûtlâ ; nyî âkk nekhrâm hâ
wished ; man a even one there
nyî hâm hogjâ jî-mâ
man that to anything give not
tella. Hen dâdlâha benma :
did. Senses recovering, he said :

give me the portion of
the substance that falleth
to me.' And he divided
unto them his living.

And not many days after,
the younger son gathered
all together and took his
journey into a far
country ;

and there he wasted his
substance with riotous
living. And when he had
spent all, there arose a
mighty famine in that
country ; and he began
to be in want.

And he went and joined
himself to one of the
citizens of that country ;
and he sent him into his
fields to feed swine. And
he would fain have been
filled with the husks that
the swine did eat, and no
man gave unto him.

But when he came to himself

* The adverbial force that this word gives to 'anyi bobû' cannot be translated.

† The Daffas have no 'fields' in which to herd swine.

‘Ngâ âbga nyerrâ atch hâh ha
 ‘My father’s servants (plural) they
 ûttû anyi-nâ dadba kâpâtella dellê
 bread enough to eat find excess
 dekhyaenga dâd ba kâ-pâ tella,
 superfluous remaining find,
 ngâ da-pâ-yâ-mâ-ba lâ-nâ ba
 I eat find not hunger by
 sî-lyâ-sû-tailyê. Ngâ sâ-kka
 die am about to. I here from
 âb-ga dâ-khâ-l û-g della
 father’s presence to going rising
 bentainne : ‘Âb, nâm lâ uison-
 say will : ‘Father, you both God
 hâh lâ nânyâm ngâ lyi-mûr-
 the and you both I done wrong
 tella ; nâ kâ hab lyiyâ-kû-mâ*;
 have ; your son as done have not ;
 ngâm nâ nyerrâ atch hâh
 me your servants (plural)
 lyid-na-ba lyi-m-taba.’ Hab
 work as work make.’ Thus
 mûlâ-ella hâk ka mûg âbga
 mused having then his father’s
 dâkh ba ût-lâ. Okka âd-
 presence to went. But distance
 hâ uilnâm âb ha kâ-tûl-kâ-
 in coming father the see
 pâ-tella aiâ mû-pâ-lâ
 happen having pity musing
 yâ-rû-lâ lûpâ gar-gâb-lâ
 run meet neck putting hand round
 mâpûb-tella. Kâ-a benma : ‘Âb,
 kissed. Son said : ‘Father,
 nâm-lâ ûi son hâh lâ nânyâm
 you both God the and you two
 ngâ lyi-mûr-tella ; nâ kâ
 I done wrong have ; your son
 hab lyi-yâ-kû-mâ,*’ Okka âb
 as done have not.’ But father
 ha nyerrâ atchâm hâh benma :
 the servants (plural) them to said :

he said: ‘How many hired
 servants of my father’s
 have bread enough and to
 spare, and I perish here
 with hunger !’

‘I will arise and go to my
 father, and will say unto
 him, ‘Father, I have sin-
 ned against heaven and in
 thy sight : I am no more
 worthy to be called thy
 son : make me as one of
 thy hired servants.’ And
 he arose and came to his
 father’s. But while he
 was yet afar off, his father
 saw him, and was moved
 with compassion, and ran
 and fell on his neck and
 kissed him.

And the son said unto him
 —‘Father, I have sinned
 against heaven, and in thy
 sight. I am no more
 worthy to be called thy
 son.’

But the father said
 to his servants: ‘Bring
 forth quickly the best

* ‘kû’ signifies ‘though I formerly behaved as your son should have.’ There is no word for ‘worthy.’

‘Ngâ müllija ezz hârn âl-yânn
 ‘My all garments than best
 ezz hârn anûba râ leng
 garments the quickly take out
 gadlâ sârn-kârn-tâ, âlâ hâ tâ
 bringing him clothe, hand on also
 letchlâ ga-m-tâ, âl hâ lukhlâ tâ
 ring put, feet on boots too
 ga-m-tâ, sa hab kâ jît-yân-
 put, cow female child fatter
 gonnê sâ bôâ gadala pakhr-tâ*
 than all here bring kill
 ngâl datlyinn’ âhâ khrûmdba ;
 we eat will to our hearts’ content
 hogbañ hab lyittlyinnê ? ngâ kâ
 why thus do shall ? our son
 sâ ûi mnâk lâk chá-lin
 Satan’s country from rising
 lyi-k-na haly-îba kâ-pâ
 come again like as I have seen
 gelkû, nyinâm kâ-pâ-gel-kû.
 again, the lost I have found again.
 Hokka bûllü sâ mîn-dab-lyi-
 Then they dance together to
 râb-nûmma.

began.

Okka kâ abû ha
 But son elder the
 rongâ hâ lyitla, rongâ hokka
 fields in working was, fields from
 û-k-na nâm â gûm hâ ü-ly-
 returning house near coming
 kû-lâ† dûm dûm tâl toppû
 home drums cymbals flute
 ma la sâ-mîn-lâ âdnûmmâm
 playing dancing and sound
 tâ-pâ-tella. Hâ nyerrâ âkk gâ la
 heard. Then servant a calling
 tachnûmma:
 asked :

‘Hâ âddan ha hog madna ?
 ‘Here noise this what is ?

* This signifies ‘kill for every one to eat’—‘pâ-tâ’ would merely mean ‘kill’.

† This is the only way of expressing ‘for’.

‡ ‘ü-ly-kû-lâ’ is a kind of imperfect past participle ; contrast it with ‘û-t-kû-la’ below, which may be described as the perfect past participle.

robe, and put it on
 him ; and put a ring

on his hand, and shoes on
 his feet, and bring the fatted
 calf and kill it, and let us eat
 and make merry : for this my
 son was dead and is alive
 again ; he was lost and is
 found.’

And they began to be
 merry.

Now, his elder son was in
 the field ; and as he came and
 drew nigh to the house he
 heard music and dancing.
 And he called to him one of
 the servants and enquired
 what these things might be.

Nyerrâ ha benma : 'Nâ borh
 Servant the said : 'Your young
 ha üt kûla, nâ âb
 brother having returned, your father
 nâ borh-ham âlla û-k-
 your young brother well returned
 nûmma kâ-pâ-kula hem poz-ûla
 has seeing again being pleased
 paia kutchû mûla sa kâ jîtna
 I am fortunate thinking calf fatted
 hâm pakh-lâ.
 the killed has.

Hâm tât-lâ, hâ-hâ âlla, nâm-hâ
 This hearing angry very, house into
 âk-mâ-tla. Hâ âb ha nâm
 enter not did. Then father the house
 arrü hok len ât kû*
 inside from coming out come inside
 hatla. Okk ha âb hâm ben-rû-nûmma:
 said. But he father to answered:
 'Taiâ! tâsinâ! hada nyî âllâ
 'Hear ! look ! so many years (and) days
 nâm mûllâ, nâ benâm hâm
 you on behalf of, your word it
 tellûtella-lâ lyitnûmma, okka
 heeding I have worked, but
 ngâ âzin-orûm hâm hâl sin-lâ
 my friends to giving to eat and
 sâ-mîn-daba nâ sîbin dorg-khrâm
 drink make merry to you goat one even
 jimâ; okka nâ kâ ha nâ
 gave not; but your son he your
 derâb patch nû-lâ ella nyemm
 goods goods taking away women
 lagba sâ lûpela†-ûd-kûn hâm sa kâ
 with play wasting returned him calf
 jîtnâm pakh jîâ-lyi-khrâm-nyâ.†
 fatted kill.'

And he said unto
 him: 'Thy brother is
 come, and thy father had
 killed the fatted calf, because
 he hath received him safe and
 sound.'

But he was angry, and
 would not go in; and
 his father came out and
 entreated him.

But he answered and said
 to his father—'Lo! these many
 years do I serve thee, and I
 never transgressed a com-
 mandment of thine, and yet
 thou never gavest me a kid,
 that I might make merry
 with my friends. But when
 this thy son came, which
 hath devoured thy living
 with harlots, thou killed'st
 for him the fatted calf.'

* 'kû' draws attention to the fact that he had already refused to come inside.

† The idea underlying 'lû' taken with 'sa' is 'he heading the merrymakers and paying for all himself; 'sâ-min lâ' would denote 'each merrymaker paying his share,' or a general feast.

‡ The meaning 'giving to him and not to me' cannot be expressed word.

Áb ha benma okka : ' Ká, ná ngá
 Father the said but : ' Son, you me
 lagba dá-ki sù-dna, ngá
 with remaining always are, my
 deráb pátch mûllûsi ná-ka mába
 goods goods all these yours not if
 higa ?* Okka hogba hab lyi-má-
 whose ? But why thus do not
 tailne ? ná borh ha ûi mnák-
 shall ? your brother Satan's coun-
 lokka chá-lin dû-k-na
 try from rising appeared again
 halyiba, kol nyîn-kûnna,† sija
 like as, formerly lost was, now
 kâ-pâ-gelkû.'
 is found.'

And he said unto him :
 ' Son, thou art ever with
 me, and all that is mine
 is thine. But it was meet
 to make merry and be
 glad, for this thy brother
 was dead and is alive
 again ; and was lost, and
 is found.'

I now think we have advanced far enough in the language to discontinue the practice of placing the English word under the Daffa word.

THE TALE OF THE BRAHMIN AND HIS SERVANT.

(From Mr. Anderson's " Cachari Folk Lore.")

Kol Bámom ákk gá lagba nyerrá
 ákk dánma. Ál golla Bámûm há
 ai nám há ú-tá-ilya há Bámûm há
 nyerrá-hám kopá pom-gá khrib
 daráb patch há lá bâm dabá jitla.
 Bámûm ha benma : " Sá kopá sám
 álba kâ-l-bâ-tá ná damába ; ngá
 hogba hab bendna‡ ngá hálo dáyâb
 kâdna hab lêngk dáyâba tá kâpâ-
 denna. Hal bem-pela ma ú-cho-
 nûmma. Meg kâkuá, kâná tella,
 nyerrá ha kopá á plom hok ákk
 plulá Bámûm á lêngk dáyâb
 nárâblá kâ-kin la dab nebâ. Hab
 kâ-kin kâ-kin lá ling-luûm-gá§
 kopá mûllûngâm da-nyá ganbâ.
 Meg kâkuá Bámûm-a tach-nûm-
 ma. Ná egin bâg danâm ha

There was once a Brahmin
 who had a servant. And
 one day, when they were
 going to the house of the
 Brahmin's mother-in-law,
 the Brahmin gave his ser-
 vant a bunch of plantains
 and other things to carry,
 and said to him : ' Now
 mind you don't eat those
 plantains, for I can see just
 as well behind as before.
 And so saying he marched
 ahead. Presently the
 servant, getting hungry,
 plucked one of the plantains
 from the bunch and, hold-
 ing it out to his master's

* A common method of emphasizing a positive statement.

† ' kû ' implies ' change of state,' as illustrated frequently already.

‡ The roundabout method of expressing ' because,' ' why do I say this ?'

§ Literally, ' three or four times ?'

hogab lyinma ? Hã nyerra ha benma : Káj nã ngãm benma hábla dá (il) yába ká-pá-denna haba lãngk dá (il) yába tá ká-pá-denka* hatla. Hã ngã kopá ákk akkba nám ká-kin ká-kin-lã ngã da-tñũmma, há nã hogjá be-mã. Nyerrã há hal benma tá-pela Bamúm ha hogjá be-mãba gom-be-mãba ùn-na. Meg kã kuã ára † há, etchin dũd nã, † etchin mal dadba§ danna. Khawai ngoi meg dá-tla, Bamúm a nyerrã-hãm chir-kin-gon|| jítla múllũngãm átta á¶ ganũmma-etchin da-taily lá : nyerrã Bãmúm-hãm tach-nũmma-Bãmúm, sã khawai ngoi sã okk okksũ-ba jãl lyidna-lyê, múllũnga lekinba jãl lyidna-lyê ? Bãmúm ha ben-rũ-nũmma : Múllũnga lekinba lyidna. Hã nyerrã benma : Habnyilã ngã ngoiyê nã ngoi lagha dá-kin-dã** Nyerrã ha hal benna Bãmúm há etchin ág há†† ngoiãm kúp-jila mobũr‡‡ jig-nũmma. Hab muijtella Bãmúm ha hogjá da-kmãba§§ nyerrã ha múll-ijahãm dag-nebã. || Meg kã-kuã lâmplã há úd kã há gia sũn êgã ká-pá-tella. Hã sũnãm ká-tlá nyerrã ha tach nũmma. Nã sã sũn sãm hogal amin danna ? Bãmúm ha benma :

back, ate it. And this he did again and again till all the plantains were gone. Presently, when the Brahmin asked what had become of the load, the servant said : ' You told me you could see behind as well as in front. So I showed you each plantain before I ate it, and you never said anything.' So the Brahmin went his ways speechless. (Literally : Hearing the servant talk thus, the Brahmin without saying anything went on in silence.) Presently they stopped and cooked their mid-day meal, and they had got with them a few *khawai* fish. But the Brahmin only gave one to his servant and kept the rest himself. And when he was about to eat, the servant asked—'Oh ! Brahmin, do *khawai* fish swim about singly or in shoals.' The Brahmin answered — ' In shoals.' So the servant said—'Then my fish had better go with yours ;' and, so saying, he threw his fish on the Brahmin's mess, defiling the whole thus.

* 'ka' for reported speech.

† Morning or mid-day. ‡ 'dud ha' at eating time. § 'mal dadba' = 'to prepare and eat

|| 'chir' is the particle used when a very small article is implied.

¶ Literally, 'holding took'. ** Literally, 'my fish remaining with yours well is'.

†† 'ág há' = on top of. ‡‡ 'mobũr' is the Assamese 'chũtã' = defiled.

§§ 'da-mãba' would mean 'eating nothing'; the insertion of 'k' implies 'getting nothing to eat, although he was hungry.'

|| Force of 'g' is 'he ate up another's food'.

Så sün sî “gêyâ” sün-a
 Nyerrâ ha benma, Mâ, så sün sî
 ‘ga’ sün-a; ngâ benam-iyâ benji
 bainyilâ nâm o-ûng-gâ jîtlyinna, nâ
 benamiyâ jît* bainyilâ, nâ ngâm
 o-ûng-gâ jilyaba. Sa sordne kâ
 ütchemâ† kâ-pâ-lâ nyerrâ ha
 tachnümma : Så sün sî hog sün-a ?
 Bâllü benma : ‘Ga’ sün-a ; hatlâ
 Bâmûm âm nyerrâ ha tokûr.‡
 kâkhrâ-mâba o-ûng-gâ jînma.‡

Hâ kâkuâ sibin ollûm-gâ kâ-pâ-
 gallyê. Nyerrâ ha tachnümma :
 Så sâ§ nûmû dadna|| sâm hogal
 amin danna ? Bâmûm ha benma :
 Bâllü amina ‘sibin.’ Nyerrâ ha
 benma : Mâ, sî ‘sibbin-a.’ Ben-
 cho-hâ lÿinâm haba Bâ-mûm hâ
 benma âlla bemâ-tala nyerrâ ha
 Bâmûm hâm o-ûng-gâ tâ jînma.

Hokka bâllü pakâm âtchâm kâ-pâ-
 gallye ; Bâmûm ha ‘pakâm’
 amin gallye, nyerrâ ha ‘pakâm’
 amin gallye Bâmûm hâ benma
 âlla bemâ-tûklyilla ¶ nyerrâ ha o-
 ûng-gâ jînma. Bâmûm ha â arrûhâ

So the Brahmin got no dinner, and the servant ate the whole.

A little later they came across a number of *simul* trees. Seeing them, the servant asked : ‘What do you call these trees ?’ The Brahmin said ‘gêya.’ But the servant said : ‘No, these are ‘ga’; if I am right, I will beat you five times, if you are right you will beat me five blows.’ And meeting some boys grazing cattle, the servant asked them : ‘What trees are these ?’ They said ‘ga,’ and directly they said it, the servant dealt the Brahmin five blows.

Next, they met a drove of goats. The servant asked : ‘What is the name of these animals that are grazing ?’ The Brahmin said : ‘Their name is ‘sibin.’’ The servant said : ‘No, these are sibbin.’ And in the manner described above, the Brahmin being proved wrong, the servant struck him five times.

Next, they came across a flock of paddy-birds, which the Brahmin called ‘pakâm’ but the servant ‘pakâm’ (strongly accenting the last syllable), and again the Brahmin was proved wrong and got five blows.

* ‘jît’ means ‘true’. † Plural termination, for human beings only.

‡ ‘tokûr’ means ‘in answer ;’ ‘jînma’ here means ‘hit’.

§ ‘sa’ (sounded slightly longer than the word for ‘here’) means ‘animals’.

|| ‘nûmû dadna’ literally means grass-eating’.

¶ This implies ‘for the third or fourth time.’

ma-s-nūmma : müchin henchin mân lagba be-min berâ minslâ benja minglâ hog bem-pâ-lyin-palâ ? * Hokka Bāmûm hâ ai nâm âgûm hâ ûntaillâ Bâinûm ha kânâ âl tella nyerrâ hâ m û-cho-nella das-tûs-lâ ma-lyâ† tek‡ hal ben tâ ka hal ûtcho-matlâ.§ Nyerrâ ha u-cho-lâ pajâb âkk meng dal, hâ lagba kopâ sün hâ choy|| pâ r nâm lâ hok, ejâg a-lû tella¶ â khrû yâ tek‡ hatâ. Bāmûm ha û-ch-tella ai-he hâ pajâb â hâ m jop jitla Bāmûm ha â-hâm dukâ-tella âl-mâ khrâm, kânâ hâ hog mai-â-nep mûlla** da-tnepu mûtlâ. Hab ben ben Bāmûm hâ m nyerrâ ha hünÿi†† bem-pâ-tella. Hâ hab lyihâ müg borhob hittî tâg hetla nyerrâ hâ âlâ hâ ji-lû-tella, müg borhob ji-tâ ka‡ hetla. Hokka nyerrâ ha hittî hâ m bûlaiella meg âdâ hâ ü-ginla he-chinna nyî âkk kâ-pela, ha nyî hâ m hittî hâ m hog berû malû-pâ kâ-kâ-tab ka‡ hatla. Nyî hakhritâm-tella‡‡ hittî ha he-lû nūmma müg borh hâ m benma nyerrâ sâ m ment kâ hâ la hêlû-tella ; hâ nyerrâ ha chittî hâ m sūr-mû-sūr kâ-la-kûp-â tella khribtâg§§ het ba ka hatla. Chittî hâ ma lûmanma : ‘ Borh, sâ chittî sâ m kâtla ngâlu kâ|| nyijir hâ m sâ nyerrâ sâ

The Brahmin repeated to himself the proverb : ‘ It is idle to argue with a fool.’ And when they were now come near the Brahmin’s mother-in-law’s house, the Brahmin, being very hungry, sent his servant on ahead to beg them to get supper ready. So the servant went on ahead and bade the Brahmin’s mother-in-law cook a duck and put lots of plantain ashes with it. And when the Brahmin arrived his mother-in-law set the duck before him, and though he did not like its taste he was so hungry that he had to eat it. By this means (literally : ‘ on various occasions when he spoke’) the servant put the Brahmin to shame. So he wrote a letter to his younger brother and sent it by the servant, telling his younger brother to kill him. The servant took the letter and after going a little way met a man who knew how to write, and told him to

* Literally, ‘ what can avail talking and arguing with a fool ’ ?

† ‘ lyâ ’ signifies ‘ before the Brahmin arrives.’ † *Oratio obliqua*.

§ The literal translation of the whole involved sentence is ‘ made the servant go ahead, that, arriving first, he might tell them that they were to get food and drink ready before the Brahmin’s arrival.’

|| ‘ choy ’ means ‘ ashes.’

¶ ‘ ejâg a-lu tella ’ means ‘ adding a great deal ’ ‘ jop ’ means ‘ lifting up’, or dishing up.

** Literally ‘ in hunger what can I do, thinking, decided I must eat.’

†† Or, more literally, caused shame to the Brahmin by what he said.

‡‡ ‘ khri ’, means to speak from writing or read out.

§§ ‘ khrib ’ = ‘ another’, ‘ tâg ’ = ‘ a’.

|| There is no separate word for ‘ niece’, loosely she is called ‘ daughter ’ or ‘ child.’

anûba nyemm jîtla ngâ hâ nyemm
jily ka tangam ûm lâ* de-mâ.
Hâ chittî hâ nyerrâ ha bû-lai ella
Bâmûm hâ borh âlâ hâ jîtla, borh

let him know what the letter contained. The man read it and told him that he had told his brother in the letter to kill the servant. Then the servant tore the letter to pieces and told him to write another, with the following words in it : 'Brother, on receipt of this letter marry my niece at once to this servant, I cannot come to the wedding. The servant took this letter and delivered it to the Brahmin's brother, who read it, and, though very angry at heart, but not daring to disobey his elder brother, gave the girl in marriage to the servant.

ha hâ chittî hâ kâtla hâ hâ hâ-
tûr† hârela, â arrühâ hâ hâ da-
khrâm‡ abû-ga§ beng da-nâm hâ
tellû mâ-ba hog lyin-pû nyerrâ
hob kâ hâ nyemm jîtla.

Soon after, the Brahmin came to see whether his servant had been killed. On arriving, and hearing what had happened, he determined to kill the servant, but his niece who had married the servant hearing he had determined to kill him informed her husband that the Brahmin wished to kill him. Hearing this, the servant seized and brought in a calf, and tying its four legs together, put it in bed with his wife.

Hâ kâ kuâ Bâmûm ha nyerrâ hâ
memap buddê|| memâ buddê hal
kâ tâb ûtlâ. Bâmûm ha û-chlâ bâ
berû hâ tâ-tlâ nyerrâ hâ ma-tâba
lyitlâ; okka ma kâ nyîjirha nyemm
jinâm ha ma-tâb lyinâm hâ tâ-
pela mü¶ nyol hâ bentûm tella :
nâm Bâmûm ha manpü kahadâ.

Hâ hab benâm hâ nyerrâ ha tâtlâ
sa hizzir dorrq** nâ-tû-lâ bolâell,
âl âlâ apl bubu hâ let-lâ, mü-
ga nyihî lagba yub-ka-hâ jâplâ
âb-telâ.

* 'I shall not (now) be able to come' would be 'um-lâ-mâ'.

† Here 'hatûr' means 'much' or 'greatly' and 'hâ hâ hârela' means 'being angry', the words following mean 'within his heart concealing his anger.'

‡ 'da-khrâm' = concealing.

§ This is the only method of expressing 'not daring' viz., by a rhetorical question.

|| In dependent clauses 'buddê' is used for 'lyê'.

¶ 'ga' is omitted, partly for euphony's sake, and also probably because 'possession' is not strongly implied.

** The Assamese 'goru cheori ejoni' exactly translates 'sa hizzir dorrq'.

Ai há Bámûm ha ál* mûg dûn†
há yub-ka há kâtlâ nyîhir nyol
nyu‡ yubsdan lâ hal sa kâ hâl
nyerrâ hal hab nâm mentlâ.

In the night the Brahmin
came and seeing his niece
in bed, thinking husband
and wife were asleep
together, killed the calf,
believing it to be his
servant.

Âr há kâtlâ sa am me-mûr-taba
âtte mûr dusuklâ nyerrâ hâm
benma sa hâm anûba lidkâ hatlâ.
Nyerrâ ha sa hâm selâ el,§ bollû||
há âme sâdlyin¶ lã dâdba litlâ.
Hab ma-tlâ Bámûm ha sa
men kâ 'jogor' há ûi pãdâr
daba lyitlâ, nangim nyî hâm
ben-tâm-mâba** etchin datkã††
hala grãtlâ. Mûllijã kãm dât-
kãl mat-lã, nyerrâ ha bollû há
lyã linla†† sa âme há nã-tû-tella
grã-tlã: Bámûm a sa me-mã;
hogba etchin jidna, sa men k-hob
mã.

On the morrow, seeing that
he had killed a sacred ani-
mal by mistake, he was
confounded, and told the
servant to bury it at once.
The servant took the calf
into the garden and buried
it with its tail sticking out
of the ground. After this,
the Brahmin set about
expiating his guilt for
having killed the sacred
animal, and ordered that
the villagers be summoned
to a feast. When all were
assembled the servant ran
into the garden and
dragged the calf by the
tail and shouted: 'The
Brahmin did not kill the
animal; Oh! no! It is
not because he killed the
animal that he is giving
the feast; Oh! no! Then
all the party dispersed and
went home.

Hâm tãt-lã nyî-a mûllûnga âtte
âtte nãm-ba û-kûr-ne-kunna.

* 'ál' = 'having come'.

† 'dûn' is the relationship a girl after marriage bears to her real family.

‡ 'nyu' here means 'and'.

§ 'Assamese' 'tãui nî' = 'dragging'.

|| 'bollû' means 'garden'.

¶ 'sâdlyin' means 'sticking out'.

** 'ben-tâm-mãba' means 'without giving them the chance of answering,' he insisted on their coming.

†† Generally 'ka,' denoting reported speech.

‡‡ The verb 'to run' is generally 'ya,' sometimes, as here, 'lyã,' 'linla' gives 'lyã' the meaning of running out (into the garden).

The following interesting narrative is not so easy for a beginner to follow and I have decided, to place the corresponding English words under the Dafla ones :

POISON.

Ngálu Nyisinga ôpû-hâ oml âp-denna.

We Daflas arrows on poison put.

Oml dâk tâlba halyi nanga sâ
Poison place up to plains villages here
ka la pol barg-ba ûdba lyidnepû
from moon one about to go will be
Ngálu Nyisinga hâ û-t-mâ

We Daflas there go not.

Aiânga oml nâl pâdna. Om-

Abors poison bring supply. Poi-

sûna châ sûna hab lyidna. Oml-

son tree tea tree like is. Poison

a sün mem hâ dâdna. Mem eyin

the tree root in is. Root potato

hab lyidna ; ked hokka dû-l nâdna

like is ; ground from digging take.

Sün ha jelyû hâ dâdna.

Tree the marshy ground on are

ûllû lün âgûm-hâ dâdna ; hâ

stony rock near is ; it

âgûmhâ dûr derâ tâppâm-a dâdne.

near summer winter snow remains.

Ûllû lün au wa tab mûlliga

Stony rock top on snakes many

dâdne. Tab sâtne nyi har-

are. Snakes girth man's leg (above

po dâdne, kâyâ bala chanyi haba

knee) are blackish yellow like

lyidna, ehi homgâ âssâ denna.

are, teeth (fingers) three long are.

Taba nyiam che-lyâm, sîdna. Nyie

Snake man a biting, dies. Men

oml nâ-tâba ü-lyâm,

poison bring in order to coming

ûllû au hokka taba pâ-lâ

rock above from snakes dropping

nyi-âm che-dna ; nyi nikhru hokka

men the bite ; men twenty out of

illyi ângâne taba che-dna.

ten five snakes bite (kill).

We Daflas tip our arrows

with poison. The place

where it is obtained is a

month's journey from the

plains. We Daflas do not

go there, the Abors bring it

down. The tree yielding

the poison is like a tea

tree ; the poison is in the

root, which is like a potato,

and is dug out of the earth.

The bushes grow on level

ground near a great rock,

round which snow lasts

all the year round. On

top of it are many snakes,

the largest being as big

round as a man's leg, they

are yellow and black, with

teeth three fingers' breadth

in length. If one bites a

man he dies. When men

come to dig for the poison,

the snakes drop down

from the top of the rock

and kill (bite) them, out

of twenty they kill five or

ten.

Oppo porá illyi sab sa lâ-lâ fowls
 Liquor pigs mithons cows offering
 ûi pátna, ûi pâ-mâ-lyâm,
 God appease, God not appeasing,
 nyadanga ho-dna, ishi tâ-lâ
 rain falls, flood down-coming
 oml kâ-pâ-mâ-dna; nyí
 poison sees happen not do; men
 múllinga sí-dna.
 many die.

Oml-a a há âb-na, anûba
 Poison the body in striking quickly
 sí-dna, âlâ-hâ âb-na, hâsobba
 dies, arm in striking, slowly
 sí-dna. Aiânga 'dorob' chendna,
 dies. Abors antidote know,
 ngálu chem-mâ.
 we know not.

Oml âbnâm nyí hâm kâ búna
 Poison struck man the child borne
 nyemm-a khrâ-tâ-lyâm âl dukna,
 woman stepping over well becomes
 hatna; nyí ûi âm issa
 they say; man's blood the water
 tâ- yâ tella, tú-lyâm,
 (with) mixed having, drinking,
 âl dukna hatna.
 well becomes they say.

The men offer up liquor,
 fowls, pigs, mithon, and
 cows; if they do not,
 rain falls and the floods
 cover the poison place, and
 many men are killed.

A man struck on the body
 with a poisoned arrow dies
 at once, but if struck on
 the arm he dies after a few
 hours. The Abors know
 of an antidote; we do not.

But they say that if a
 woman who has just borne
 a child steps over the
 wounded man he recovers,
 also if he drinks human
 blood mixed with water.

In Part II (Verbs) reference was made to the different changes in the form of verbs, for which no rule can be laid down.

The following sentences will illustrate this:

'Ngâ top-pâ tû-k-ba hag denma' means—

I begged him to release me (let me go).

'Ngâ top-pâ dâ ka-ba hag denma' means—

I begged him to release him (*i.e.*, another man).

If in my bungalow I tell a Dafia that I am going out shooting to-morrow, and that he is to come too and bring from his house, that is, from some distance, his double-barrelled gun, I say—'Arlâ ngâ nyîn ûla grâ-tailne; nâ-tâ, môbû bûplûm hâm bûg-lyâ, ûnjû.' But if the gun is already in the bungalow, so that he does not have to bring it from a distance, 'bûg-lyî' is the word. Similarly, if I say: 'You will have to bring three days' supply of rice' it is 'Yûp (= nights) âom gâ-b embin bâg lyî *or* bâg-lyâ,' according to whether he has a store of rice at the bungalow or at a distance ('bûg,' sometimes 'bû,' is to carry on the shoulder; 'bâg,' sometimes 'bâ,' to carry on the back as a load).

If I tell a Dafia he is to come with me on a three days' shoot, he will ask—

Nokâ-ba ngâl hûdilâ û-shî-tailne?

i.e., When shall we start off?

The nearest equivalent to 'nokâ ba' is the Assamese 'bahiraloi' translated by 'off;' 'shî' implies that we are not going in any particular direction, and can only be inserted when such is the meaning implied.

If a Dafia says to his wife: 'Nyî anyigâ a-il-nepû', she understands that two neighbours living in the same village will be 'calling' at the house. But if he says 'nyî anyigâ u-il-nepû', he means that the two will be men from another village, or a long way off, who will 'arrive' at his house, probably to stay.

If a Dafia meets me and introduces two chiefs with him he will say: 'Sâ nyî sî âlye,' *i.e.*, these men have come and are now present, but if he gives me information that some chiefs not present have come, he will say: 'Nyî anyigâ u-ilye,' *i.e.*, two men have come, but are not present now.

✱

In a march through the jungle with Daflas, if I wish to tell them that we will halt at the first river that we come to, I say : 'Ish kâ-pâ-kâ, yâp-tâ-jâ' if I mean 'for the night', 'yâp' implying that ; but if I mean 'for the midday rest' it is : 'Ish kâ-pâ-kâ, dâ-tâ-jâ.'

The following two sentences illustrate the difficulty one experiences with the tenses,

A Dafla boy is learning at a school away from his home. If I ask 'Who is paying for his education at present?' the answer will be—

'Müg dâd kâ nâm hâ nyî-e ji-khrâm-gad-nepü,' *viz.*, 'The man in whose house he is living is probably paying.' But 'ji-khrâm-bâ-npü' means 'has probably paid up to now.'

As already mentioned under Particles (Part II, Verbs) the force of 'g' is rather hard to define. Here is another illustration :

Looking up at the hills, I say to a Dafla : 'Nyîsu gûdâ tâ-lâ (=up in) râtche (landslips) chelongâm (literally, worn and cleared) kâ-pâ-ge-dâ' *i.e.*, 'I see landslips *have* occurred in the hills.' 'Kâ-pâ-ge-denna' would mean 'I see they are habitually occurring.'

The following illustrates the difficulty one sometimes experiences with the first and second persons of a verb : If a Dafla asks for a pass to go to the hills to take delivery of a mithon owing to him, and I object to grant it, and suggest his waiting till next cold weather, I say : 'Derâ-lâ sab pêlyinpü' = 'You will get the mithon next cold weather,' *i.e.*, 'You are not likely to lose the mithon altogether, by waiting till next year, are you?' He answers : 'Derâ-lâ pê-tenpü' = 'Yes, I shall get it next cold weather.'

The following sentence illustrates the Dafla method of expressing 'last month' and 'next month' :

Sâ pâl sâ âla nyikbrû la plîn gâ-k hadâ ;
Here month this (in) days twenty and eight that they say ;

kyânâm pol bârgna hâ âlâ-ba lyîl-nepü hadâ.
(twenty) nine month one from that to be will they say.

The meaning is (talking of the month of February): 'In this month they say there are twenty-eight days. They say there will be twenty-nine days from last month to next.'

Here 'bârgna,' a particle whose usage is explained in Part II, Numerals, meaning 'one' month, implies the previous month, while 'âlâ' whose usage has been explained in Part II, Demonstrative Pronouns, implies the coming month.

One may also notice in passing that having just mentioned *twenty-eight*, a Daffa does not consider it necessary to repeat the word *twenty* (nyikhrû) before *nine* (kyânâm) to express *twenty-nine*.

The Demonstrative Pronoun 'hâ' is also used in a somewhat similar way. Compare the following :

Ngâlu	Nyisunga,	nyob	pâtlyi-ka	halyâm,	hâ	pâl	hâ
We	Daffas	war	wage will that	say	if	there	month that (in)
	pâtlyi	hal	tâppâ-cho-dna.	Nyin	orûm-a	ben-tûm-	
	wage	will that	hear happen first do.	Friends	allies	inform	
	denna.						
	do.						

The translation is—

'We Daffas know in the *month before* they (the Abors) actually raid us, that they have decided to raid us. Our personal friends, and those people of other villages with whom we are on friendly terms give us information.'

I may explain in passing, that these hill people, having decided on a march or a raid, wait till the first appearance of the new moon, and then set out, travelling by night if secrecy is necessary.

PART V.—VOCABULARY.

1. DAFLA-ENGLISH VOCABULARY.

A few Dafla words are here given which have no proper English equivalents, or whose English equivalents are doubtful or could not very well be given according to their initial letter in the alphabetical order I have adopted :

Aiâ, the Abors—a loose term including all the tribes living in the neighbourhood of the Apa Tanang country which are not Dafla or Apa Tanang, but does not include what we know as Abors, *viz.*, the tribes living in the direction of Sadiya, a place unknown to the Daflas.

Blembü, an animal resembling from its description the chamois, but perhaps the 'tâkin' of the Mishmi Hills, found in the snows ; its hide is used for shields.

Bloppa, the small cane hat usually worn by Daflas.

Chimâr, the hill Miris.

Domchi, the band with pieces of bell-metal on it, worn round the forehead.

Dâmka, the long brass pin through the bunch of hair gathered over a man's forehead.

Dâmshâ, the bunch of hair itself.

Ebl, the lower garment worn by women, like the Assamese 'meckla.'

Hûhî, the bell-metal plates women wear round the waist.

Hûpla, the cane girdle on which the above are fastened.

Koyâ, a kind of Thibetan goat, very agile, found in the snowy precipitous ranges.

Krâppâ, the Assamese 'sorti,' the beam under the 'kenchi' in a house.

Lel oml, a certain poison ('oml'=poison) for tipping arrows, obtained, according to the Daflas, from the root of a tree growing high up in the hills.

Lel lün, the rock on which the tree just mentioned is said to grow.

Lûkrü, the cane plaited tight round a woman's leg above the ankle and below the calf.

- Lûrûm, the cane similarly plaited on a man's leg.
- Mâj, the tongueless bells used as money from Thibet, sometimes called in Assamese 'Deoganta.'
- Nyem tâb (literally female sugarcane), a crop grown in the hills, for food.
- Ô, the thin rings of cane, several of which are worn round the waist by Dafla men and women.
- Pî, a smelling mouse, but distinct from the musk rat, which is 'kirti.'
- Pûnyû, the stick for stirring rice while boiling.
- Rûben, the pieces of silver, sometimes of large size, worn in the ears.
- Satâm, a leather shield made of the hide of the 'blembü.'
- Târ, a crystal bead worn on necklaces.
- Tâyâ, the Assamese 'koni dhan,' a cereal.
- Têi, a kind of mole, the local Assamese name is 'shihil mia' or 'tetera koodoo.'
- Temmi, the Assamese 'bobosa,' a cereal used by the Daflas for making liquor.
- Tona, the red garment worn by women round the chest.
- Yâr, the Assamese 'moroli,' beam of a house.
- Yûk kû sûtâ, the Assamese 'kenchi,' the cross beam supporting the roof of a house.

2. ENGLISH-DAFLA VOCABULARY.

[NOTE—ORDINABLY ONLY THE ROOT OF A VERB IS GIVEN.]

A.

- Able (to be), *v.* chen, or ma-lâ ; see also 'lâ' under 'Particles.'
- About, *adv.* (meaning approximately), (particle) khâm.
- Above, *adv.* and *post pos.*, au.
- Abuse, *v.* âgâm ben, literally speak abuse.
- Acid, *adj.* of unripe fruit, that affects the teeth, etc., and of quinine, kâmbê (*cf.* Assamese 'keha') ; 'küssû' answers to the Assamese 'tenga' of lemons, etc.
- Accompany, *v.* û mîn ; see 'mîn' under 'Particles.'
- Accuse, *v.* nelin hempâ.

- Admit, *v.* (acknowledge) â.
 Advise, *v.* tom-sûr.
 Adze, *n.* Akh.
 After, *adv.* and *post pos.* kâkuhá.
 Again, *adv.* loktâ.
 Agree, *v.* *see* 'Assent.'
 Aim, *v.* yîr *or* khrû.
 Air, *n.* dolye.
 Alive, *adj.* tûrdntû.
 All, *adj.* mûllû.
 Alligator, *n.* bûr.
 Alone, *adj.* âkkin.
 Always, *adv.* Mûllû-â.
 Ambuscade, *n.* tolyâ; 'lying in ambush' (Assamese 'kâp loi') is 'tollyâ lâ.'
 Among, *post pos.* lepâ-hâ,
 Ancestors, âtt-âb sî châ há.
 And, *conj.* lâ.
 Anger, *n.* hâ hâ; 'Don't be angry!' is 'hechâ hâ hâ yo!'.
 Animal, *n.* sâ (this means 'game' in general); 'sanu samin' means a big animal that could kill a man.
 Answer, *v.* ben tâm.
 Ant, *n.* (general term) torûb; (white-ant) rûpchî; (small black ant) rûpchî kâyâ.
 Aqueduct, *n.* chonka.
 Arm, *n.* âlâ; (forearm) lâplâ; (upper arm) lâpâ.
 Arrive, *v.* û-ch.
 Arrow, *n.* ôpû.
 Ashes, *n.* mûi.
 Ask, *v.* tach (a question); (to do anything) hag.
 Ask for, *v.* (money, etc.) ko (shorter than 'kâ,' to wear).
 Assent, *v.* tellû.
 Aunt, *n.* (father's brother's wife) nau.
 Avalanche, *n.* râtchê; ('an avalanche is occurring' is 'râtchê chê-dna.'
 Awake, *v. trans.* mo; (*int.*) ho-râb.

B.

- Bachelor, *n.* tûmb.
 Back, *n.* lânk; (of a knife, etc.) yogga.
 Bad, *adj.* âl-mâ.
 Bag, *n.* (wallet) igin.
 Bake, *v.* (in oven) há.
 Bald, *adj.* dûmbin.
 Bamboo, *n.* a; (a bamboo 'choonga') ûddû.
 Bank, *n.* (of a river) soilyâ sugûr.

- Bark, *n.* (of trees) sùkkû ; okr.
 Bark, *v.* (of a dog) pû ; (of a deer) kâ.
 Barren, *adj.* (of land) chikhrû-dekhrâna; (of a woman) tûrûn gûmna.
 Basket, *n.* pasi (probably from the Assamese).
 Bat, *n.* (the ordinary kind) tâpin pench ; (flying fox) tâpin peng-ga.
 Bathe, *v. intrans.* hûs.
 Bead, *n.* tassî.
 Beak, *n.* hibû.
 Beam, *n.* (*see* 'Plank').
 Bear, *n.* shûtûm.
 Beard, *n.* âgâm.
 Beat, *v.* (with stick) jî ; (with hand) ma.
 Because, *conj.* sâ haba (literally, 'on account of this').
 Beckon, *v.* hoi-âb.
 Red, *n.* bîshing, mâyâb.
 Bee, *n.* (the large kind) tong ; (the ordinary kind) ngoinya ; (a very small kind) tar.
 Beef, *n.* sa edin [literally, cow (or bull) flesh].
 Before, *adv.* and *post pos.* (of time) kolga ; (of place) âgada-lyâba.
 Beg, *v.* (alms) kogâ *or* kogrâ.
 Begin, *v.* lyi (meaning generally 'to do').
 Behead, *v.* dûm-pâ hâm parilâ kûpâ (literally, 'cut right off and throw away the head').
 Behind, *adv.* (of place) nâmyûmdalyâba.
 Believe, *v.* tejjî.
 Belly, *n.* aiyê.
 Bend, *v. trans.* türkû ; (a bow) hen-gâ ; *intrans.* (of a river) pâ-kû-pâ-la.
 Bent, *past participle*, pûg-gür ; pâ-yâ.
 Betray, *v.* ben-tûm ; 'do not betray me' is 'ngâm ben-tûm mâba.'
 The real meaning seems to be 'to inform against'.
 Big, *adj.* ke *or* koi.
 Bind, *v.* (a prisoner) le.
 Bird, *n.* pattâ (general term).
 Birth, *n.* *see* 'Born'.
 Bite, *v.* che.
 Bitter, *adj.* kâmbê (*see* 'Acid').
 Black, *adj.* kâyâ.
 Blade, *n.* (of knife, etc.) yotchi.
 Blame, *v.* nelin hempâ.
 Blind, *adj.* (where eye is enlarged and pupil turned white) nyil ; (generally) nyichâ.
 Blood, *n.* ûi.

- Blow, *v. trans.* mí ; (*intrans.* 'of the wind') dâ lyí, literally, 'to make a gale'.
- Blue, *adj.* nej.
- Blunt, *adj.* (of a weapon) âre-mâ (literally 'edge is not').
- Boat, *n.* ná.
- Body, *n.* semmâ ; *also a.*
- Boil, *v.* (1) *trans.* (rice) ma, (etchin='boiled rice' Assamese 'bhât', hence 'etchin madba' is literally, 'to prepare boiled rice'); (meat, etc.) is 'iss ha khrü' (literally 'to stew in water'); (water) hû ; (potatoes, etc.) hûm (causative of 'hû'); (2) *intrans.* (water) chir or âg.
- Bone, *n.* alâ.
- Boot, *n.* lukh ; *sometimes* lukhlâ.
- Born, *v.* (to be) sû.
- Borrow, *v.* nâd che.
- Bow, *n.* illyi.
- Box, *n.* (Assamese word) perâ.
- Bracelet, *n.* koz.
- Brains, *n.* pûn.
- Branch, *n.* (of tree) hába.
- Brand, *v.* bletchî.
- Brass, *n.* pitor (apparently borrowed from Assamese 'pîtôla').
- Brave, *adj.* harna or haine.
- Bread, *n.* úttei.
- Break, *v.* (1) *trans.* (cup, or brittle small thing) modûb ; (a long article, leg, etc.) âlmü tar ; (2) *intrans.* (cup, or brittle small thing) dûb ; (a long article) dûr ; (to be found broken) dûs ; (to remain broken) dûbl-dâs.
- Breakfast, *n.* chinka.
- Breast, *n.* (man's) háblâ ; (woman's) otchâ.
- Breathe, *v.* sâ.
- Bridge, *n.* (the ordinary kind, Assamese 'dalong') dollam ; (the narrow kind, Assamese 'hâ-ko') sog ; (the kind made of wire or cane, on which people sit and pull themselves across) sella.
- Bright, *adj.* (of moon, etc.) hûj-hû-mâ.
- Bring, *v.* (an elephant, buffalo, etc.) bâ ; (a man) ûm (literally cause to come) ; *see also* 'Carry'.
- Broad, *adj.* tât.
- Bronze, *n.* (Assamese 'kâh') tâl.
- Broom, *n.* sempü.
- Brother, *n.* (elder) abû, atch ; (younger) bor.
- Brother-in-law, *n.* ('sâlâ') lyâh ; (sister's husband) mâb.
- Brown, *adj.* pí-lû-na ; (of dead leaves) nû-lû-na.
- Bubble, *n.* hoppî.
- Bud, *n.* oppo.

- Bug, *n.* tâb.
 Buffalo, *n.* mindui ; (wild) dilin.
 Build, *v.* ma.
 Bull, *n.* sa nyegâ.
 Bunch, *n.* (of plantains) (kopâ) plong.
 Bundle, *n.* pûchi pûg ('pûg' = one, see 'Numerals') or pûchi âkk.
 Burn, *v.* (1) *trans.* pâr ; (2) *intrans.* lyâl or gûl.
 Burst, *v.* (1) *trans.* bûtch-ma (literally, to make burst) or match ;
 (2) *intrans.* bûtch or tâtch.
 Bury, *v.* lidba.
 But, *conj.* okka.
 Butterfly, *n.* porbâsâlâ.
 Buttock, *n.* koio.
 Buy, *v.* rep.

C.

- Calf, *n.* (of leg) litti.
 Call, *v.* gâ (the 'â' is shorter than in 'gâ' = to fly) ; (by shouting) grâ.
 Canal, *n.* selam.
 Cane, *n.* (the tree, Assamese 'bet') âsâ.
 Capsize, *v. intrans.* kû-lû.
 Carcase, *n.* dûmpô.
 Careless, *adj.* hog hem-pa-mâ (literally, 'he does not mind anything').
 Carry, *v.* (in hand) bû, (on shoulder) bü ; (on back) bâ.
 Cat, *n.* âsî.
 Cataract, or cascade, *n.* bûtâm.
 Catch, *v.* (generally) nottû ; (fish, with a net) hûrtû ; (fish, with a 'polong') pûrtu.
 Cautious, *adj.* kâmin kâmin lâ.
 Cave, *n.* lûpû.
 Caw, *v.* (of crows) sâ-grâ.
 Chain, *n.* yâdar (of iron) ; âkhrânga.
 Change, *v. trans.* (clothes) kâ-g, or gûg.
 Channel, *n.* selam.
 Charcoal, *n.* mêt.
 Chase, *v.* âkô âkoba nemin ga ; (with dogs) rû-min-ga.
 Cheap, *adj.* dor ainyü dâ (literally 'price is small').
 Cheat, *v.* am.
 Cheek, *n.* choplâ, nabchî.
 Chest, *n.* (thorax) hâblo or sûssu.
 Chew, *v.* nyâm.
 Chicken, *n.* (young birds generally) pochû.

- Chief, *n.* gorâ âba (literally, 'subject's father').
 Child, *n.* kâ *or* kâ aji (without reference to sex).
 Chillies, *n.* yomtrû *or* têr.
 Chin, *n.* châprâ, nyûrrû.
 Chink, *n.* (small hole or crack) ôkâ perâm.
 Chip, *n.* patch. 'chipped' (of a cup, etc.) pâjâ.
 Cholera, *n.* dâlyî.
 Chopper, *n.* akh (a general term including axe, etc.).
 Choose, *v.* kâ-khrâm.
 Circle, *n.* dokâr; 'They sat round in a circle' would be 'dokâr dâ-âllâ dâ-nma.'
 Claw, *n.* lessin.
 Clay, *n.* dekin.
 Clean, *adj.* derrü; *v.* ma-khrâ.
 Cliff, *n.* bûdûnga.
 Climb, *v.* clâ.
 Cloth, *n.* ezz.
 Cloud, *n.* dânye.
 Coarse, *adj.* (general) kânte; (of cloth) tân sâtna (literally 'cloth of coarse thread').
 Coat, *n.* lâlû.
 Cobweb, *n.* abtâsin.
 Cock, *n.* porâ râp (literally 'fowl, male').
 Coil, *v.* (a rope round anything) hû.
 Cold, *n.* (opposite of heat) sikr; *adj.* halyî.
 Colour, *n.* pâripâgâ.
 Comb, *n.* tekhr; *v.* (hair) dumpâ tû (literally 'head comb'; the Daflas do not say 'dûm tû' though 'dûm' means 'hair').
 Not:—The 'û' is not quite so long as in 'tû' = 'drink.'
 Come, *v.* û; 'come out' is 'len'.
 Complain, *v.* (in court) yelû ma.
 Concave, *adj.* pâkâb.
 Convex, *adj.* gâbûr.
 Confusion, *n.* 'okom denna' *or* 'hukmai denna' means 'is' *or* 'are in confusion'.
 Cook, *v.* *see* 'Boil', 'Roast', 'Bake'.
 Copper, *n.* (Assamese 'tâm') torlû.
 Corner, *n.* chîrû *or* chûkî.
 Cotton, *n.* (the kind known in Assamese as 'himolu tola') grê oppû; (sown cotton) seclâ.
 Cough, *v.* assû *or* assûsâ.
 Count, *v.* krikâ. The word for 'to measure' is pronounced with a still longer 'â'.
 Cover, conceal, (*v.*) kâ-mûm.
 Cow, *n.* sa nyemma.

- Co-wife, *n.* (Assamese and Hindustani 'satni') barna.
 Crack, *v.* (1) *trans.* ble ; (2) *intrans.* tâ, or gâ.
 Cracked, *adj.* (of glass, brass, etc.), tângâm.
 Crawl, or creep, (*v.*) nga-lû.
 Crooked, *adj.* (of a stick, etc.) pagür ; (of a road) pâkâr.
 Cross, *v.* (a river) râb.
 Cross-road, *n.* (where three roads meet) tâblû ; (where four, five, or six roads meet) plâplûm.
 Crow, *n.* pôâ ; *v.* (of a cock) î.
 Cry, *v.* (like a child) khrâb ; (cry out) nâ or kin-nâ ; (of animals, generally, crows, jackals, doves, deer, etc.) grâ.
 Cubit, *n.* lâd.
 Cultivate, *v.* pa-bin, or tebin.
 Curds, *n.* kô-churna.
 Cure, *v.* âl.
 Curl, *v.* *intrans.* (of hair) grû.
 Current, *n.* (of a river) bûddâra.
 Curve, *v.* *intrans.* (once) pôkû or pakî ; (several times, backwards and forwards) pôkû pâllâ.
 Custom, *n.* lyâgâba.
 Cut, *v.* pâ ; (in pieces) pa-mû ; (open) pâch ; (down, of a tree, etc.) tû tâb (literally 'cause to fall down').
 Cymbal, *n.* hembin.

D.

- Daily, *adv.* lâchilâtâ.
 Dam, *n.* (river 'bund') sâg ; *v.* hen-tûm.
 Damp, *adj.* yûm ; *v.* tâbom.
 Dance, *v.* sâ.
 Dark, *adj.* kân.
 Daughter, *n.* kâ nyemm. Daughter-in-law, *n.* nyehyü.
 Dawn, *n.* ârkom chê.
 Day, *n.* âl.
 Dead, *adj.* sîdnü ; 'is dead' is expressed by 'sin-bâ' ('has died').
 Deaf, *adj.* rûtar. Deaf-mute, *n.* rûtar-pâchâ.
 Debt, *n.* jogor (Assamese word).
 Decay, *v.* yâ.
 Deceive, *v.* am.
 Decide, *v.* (settle temporarily) bempl or bempl bellâ ; (settle finally) benyûm ben-tûm.
 Deduct, *v.* ma-lin.
 Deep, *adj.* (of a river) arû.
 Deer, *n.* sudum ; (smaller kinds) siji ; (Assamese 'howa pohu') dûmpûpe.
 Defame, *v.* bə-mûr.

- Defend, *v.* (a place) müttür, (a man) nyem-nottû.
 Deity, *n.* ûi.
 Delirious, *adj.* (saying things under the influence of delirium) om-âlyâ; *v.* (to say things thus) bem ben-khrâ.
 Demand, *v.* kâkâ. Demand back, kâ-kâ-kû.
 Dense, *adj.* (of jungle) âtchê.
 Descend, *v.* ipâ.
 Dew, *n.* sûgûm or gûmshî.
 Die, *v.* sî.
 Differ, *v.* (to be different) ben-jûk sû-mâ; or okk okk sû.
 Difficult, *adj.* (of a road, path, or journey) ûsh-ûhâ; (of feats) müsh mahâ (literally 'difficult to do'); (difficult to say) besh behâ; (ordinarily) essâhâ.
 Dig, *v.* obodû, or dû.
 Dip, *v.* âbom.
 Diphtheria, *n.* (Assamese 'tipâ mora') nûmtidallê.
 Dirty, *adj.* kâch.
 Dishonest, *adj.* khraiyâna.
 Distance, *n.*, or distant, *adj.* âdâ.
 Distilled liquor, *n.* sharâb oppo.
 Distrust, *v.* tejji mâ (literally 'trust not').
 Divide (distribute), *v.* pen.
 Do, *v.* ma.
 Dog, *n.* (domestic) îki; (wild) sechcha.
 Door, *n.* êyâp.
 Dove, *n.* pûkkû.
 Downstream, *adv.* âkâ dailyâba.
 Drag, *v.* pû.
 Dream, *v.* yûmmâ kâ-pâ (literally 'see in sleep').
 Dress, *v. intrans.* kâ (from a naked state), *cf.* kâg, to change clothes.
 Drink, *v.* tû. The 'û' is very long.
 Drive, *v.* ropâ.
 Drop, *n.* (of fluids) dî.
 Drop, *v. trans.* hoppâ. 'I dropped' is 'ngâ hoppâ-ma-pen-nûmma'.
 Drum, *n.* dûm dûm.
 Drunk, *adj.* (through liquor) tûkhrûm; (through eating ganja or any solids) dûkhrûm. Note—The construction of these words is worth noticing: Tûkhrûm *tella* means 'drunk', *i.e.*, having become drunk; tûkhrûm *denna* is not the way of expressing the English 'he is drunk,' but tûkhrûm *pânma*; similarly 'dûkhrûm pânma'. The perfect tense is, after all, the proper tense for expressing such a condition.
 Dry, *v. trans.* (in the sun) lâppî or torpi; (by the fire) krompi.

- Duck, *n.* pajâb.
 Dumb, *adj.* pârchâ.
 Dust, *n.* demûr.
 Dwarf, *n.* ottû (really an adjective meaning 'short').
 Dye, *v.* (for all colours, generally) nyen lû; (to dye red, by boiling) khrû-lû; (to dye yellow, by boiling) khrû-nyin.

E.

- Each, *pron.* chirâ (*see* also under 'Pronouns' in Accidence).
 Ear, *n.* nom.
 Ear-ring, *n.* ('rûben' is the nearest word, *q.v.* in Dafla-English Vocabulary).
 Earth, *n.* ked.
 Earthquake, *n.* mnâbl.
 Easy, *adj.* π ôjûb.
 Eat, *v.* da.
 Eclipse, *n.* (the Daflas say: 'A fabulous animal is swallowing up the sun 'or moon') 'Tâ uma dânyam mnedna.' What kind of an animal the 'Tâm' or 'Tamma' is, they do not themselves know).
 Edge, *n.* (of a knife etc.) lyôâra.
 Egg, *v.* pûp.
 Eight, *adj.* plin.
 Elbow, *n.* lünyi-pabû.
 Elder brother, *n.* [*see* 'Brother'].
 Elephant, *n.* sata.
 Empty, *adj.* assâr, ârrâ.
 Endure, *v.* henglâ.
 Enjoy, *v.* henjûg.
 Enough! *adj.* hâmbâ! *or* âl rap bâ!
 Enter, *v.* û *or* â.
 Entice, *v.* sâ il pû.
 Epileptic, *adj.* seme.
 Equal, *adj.* lekkin.
 Erect, *v.* (a fence) nû.
 Escape, *v.* lenl ke (literally 'getting out,' 'run away').
 Even, *adj.* (of land) hâppâ.
 Evening, *v.* ollyûm.
 Evening-meal, *n.* allyûm dudâm.
 Exact, *adj.* (exactly fitting) kattâ.
 Exchange, *v.* (things) kilyi.
 Extinguish, *v.* ma-mî ('mî' answers to the Hindustani 'thanda').
 Eye, *n.* anyi.
 Eye-brow, *n.* nyisâmam.
 Eye-lash, *n.* nyupûm.

F.

Face, *n.* nyûtûnyâm.

Faint, *v. intrans.* shi-mî.

Fairly, *adv.* (middling), meg (Miri 'gâm').

Fall, *v.* (from a height) hol; (of rain, snow, etc.) ma or ho; (trip over) gi; (of a tree) dûr.

False, *adj.* am or amâkkâ.

Fan, *n.* moi-yâb, *v.* moi-yâb yâb.

Far, *adj.* and *adv.* âdâ.

Fast, *adj.* harin.

Fat, *adj.* (of a human being) pot.

Father, *n.* âbo.

Father-in-law, *n.* âtta.

Fear, *n.* bosh.

Fear, *v.* (I fear, he fears, etc., Assamese 'bhoy lâge' is 'bosha dâ' or 'boshdenna'). 'Don't fear' is 'bosh mâ-ba'.

Feast, *n.* (no word) etchin oppo (literally, 'rice and liquor') is the nearest equivalent.

Feather, *n.* am.

Feed, *v. trans.* (give to eat) demged.

Feel, *v.* hen chin (literally, 'recognise by touch').

Fence, *n.* sùllû; *v. trans.* sùllû nû.

Fermented liquor, *n.* oppo.

Fertile, *adj.* obûna.

Fight, *v.* moi-â-sû.

Fill, *v. trans.* yellû (of a sack, etc.); (generally) a-lû; (of water) kûmlû.

Find, *v. trans.* kâ-pâ.

Finger, *n.* letchî.

Finger-nail, *n.* lessin.

Finish, *v.* moi-nyâ.

Finished. There are some idiomatic expressions in this connection.

Ha-bâ! is a kind of *interjection*, meaning 'It is finished!' Ha-he-bâ or ha-hâ-bâ or ha-dâ-bâ = 'That is all,—there is no more to come'.

Ha-he-kâ is the term for saying that a supply of anything has come to an end, e.g., 'ngâl kûti ha-he-kâ' = 'our oil has come to an end'.

Dâ-k-mâ (literally, 'does not remain again') is the idiomatic manner of expressing 'it was finished' (i.e., completed) 'long ago.'

Fire, *n.* ûm or üm, *v.* (to set fire to) âm.

Fire-fly, *n.* ûbchi.

Fire-place, *n.* inmî.

- Fire-wood, *n.* ússii.
 Firm, *adj.* (of earth) áttor.
 First, (ordinal) cho. *See* under 'Particles' under IV—Verbs, in Accidence.
 Fish, *n.* ngoi. Different kinds: Assamese 'gorua' = Daffa 'ngore'; Assamese 'kuri' = Daffa 'terre'; Assamese 'senni' = Daffa 'ngog'.
 Fish, *v.* ngoi men (literally 'kill fish').
 Fit, *v.* (one thing to another) porsî *or* krichî.
 Flesh, *n.* edin.
 Flint and steel, *n.* (for striking a light) tengri úllû. Note—'tengri' means 'steel' and 'úllû' means 'flint'.
 Float, *v.* *intrans.* lúllûb.
 Floor (of a house), *n.* dopl.
 Flow, *v.* (of water) bi; (of blood) sâ.
 Flower, *n.* oppû.
 Fly, *n.* têi, *v.* gâ (the 'â' is longer than in 'gâ' = 'to call').
 Flying-fox, *n.* tâppin pengga (literally 'big bat').
 Foam, *n.* shuppû (on water).
 Fog, *n.* (generally) hâpum, *or* mâr-pâsa, *or* dúngâr; (the regular morning fog of the cold weather that lasts till 10 a.m.) kûâ; (the continual mist or clouds on the hill tops) dom.
 Fold, *v.* (clothes, etc.) chirkûr.
 Follow, *v.* *trans.* There is no single word. 'Follow me' (that is, without any idea of pursuing) is 'âko âko-ba-illyâ.'
 Foot, *n.* lupû.
 Forbid, *v.* ben-tûm; ben-tûm-beng gâ (literally, to call out, 'forbidding').
 Ford, *n.* süg *or* âkhrâ-kâ-hâ; 'âkhrâ' means 'shallow' or 'fordable'; adding 'kâ-hâ' almost makes the adjective a noun. 'Here is a ford' would be 'sâ âkhrâ denna (literally, 'it is shallow here').
 Ford, *v.* (to cross by ford on foot) süga sû-râb.
 Forehead, *n.* nyûm.
 Forest, *n.* mnârâ.
 Forget, *v.* mû-pâ-mâ (literally 'think keep not').
 Forgive, *v.* âp-pâ.
 Forty, *adj.* *cardinal*, chempl *or* jempl.
 Forward, *adv.* hâbla dailyâ-ba.
 Foster-mother, *n.* ânchê.
 Four, *adj.* *cardinal*, apl.
 Fourteen, *adj.* *cardinal*, illyi lapl.
 Fowl, *n.* (domestic) poronga; (wild) porsin.
 Friend, *n.* (one to whom a Daffa would give his daughter or sister in marriage) nyîn; orûm (a friendly trader, not an enemy).
 Frighten, *v.* ben lûm (by words); (by actions) lyi-lûm, *or* ma-lûm.

Frog, *n.* (in general) tatü ; (as distinguished from the toad) jûri.
 From, *post pos.* hok.
 Front (in front of), ü-châ.
 Froth, *n.* shuppû.
 Fruit, *n.* aihî.
 Fry, *v.* og or khrûg.
 Full, *adj.* blüsâr.
 Funeral, *n.* blûg.
 Fur, *n.* am.

G.

Gag, *v.* sûtûm.
 Gale, *n.* doiltâ.
 Game, *n.* ('quarry' Assamese 'pohu') sâ.
 Garland, *v.* (to make a garland of flowers) oppû rî (literally, thread flowers).
 Gate, *n.* sullû âgrâ (literally 'fence, door').
 Gather, *v.* okûm.
 Get, *v.* kâ-pâ-ga.
 Ghost, *n.* ûî.
 Ginger, *n.* tâkhî.
 Girl, *n.* ('young maiden,' Miri 'kânûnga') hîm-yemma ; (child as opposed to a boy) kâ nyemma.
 Give, *v.* jî.
 Go, *v.* û ; (go away) ûn-kû.
 Goat, *n.* sîbin ; (wild) shiblû.
 God, *n.* ûî.
 Goitre, *n.* gûp. This is an adjective. 'Hâ nyî ha gûp denna means 'That man is suffering from goitre'.
 Gold, *n.* êin.
 Good, *adj.* âl.
 Gore, *v.* (of a buffalo, elephant, etc.), nü.
 Granary, *n.* nâsû nâm (Assamese 'bhoral ghor').
 Grandfather, *n.* âtta.
 Grandmother, *n.* ai.
 Grass, *n.* (short) ü ; (long) namui.
 Grave, *n.* nyublû.
 Green, *adj.* sâyîn.
 Growl, *v.* 'horha dâ' means 'is growling' (of a dog) ; 'chen-pa-ka dâ' means 'is growling and threatening to bite' (of a dog).
 Gum, *n.* etti or âbbâ.
 Gun, *n.* möbû.

H.

Hail, *n.* nyedotâ.
 Hair, *n.* (of body) dâm ; (of head) lûpâ.

Half, *n.* tâchgon.

Half brother *or* half sister. No distinction is made.

Hand, *n.* âlâ *or* lâplû. 'Âlâ' would include 'arm', 'lâplû' only the 'hand'.

Handle, *n.* nâl.

Hang, *v.* (1) *trans.* (a man) pâsâr ; (any inanimate thing, by a string, etc.) pai-in ; (ditto on a peg) hai-in ; (2) *intrans.* pai-in lâ.

Hard, *adj.* (as opposed to 'gentle') âttar ; (of earth) dettor.

Hare, *n.* sîchî.

Hare-lip, *adj.* (Assamese 'khurua') nâbjâ.

Hat, *n.* *see* Dafla-English Vocabulary.

Hatch, *v.* *trans.* (of eggs) gâr. 'Pochû gârdna' means 'the eggs (literally 'chickens') are being hatched'.

Hate, *v.* henjuk mâ.

Hawk, *n.* (Assamese 'siloni') pun.

Head, *n.* eppin.

Heal, *v.* âl ma (literally 'make well').

Heap, *n.* pâkûm.

Hear, *v.* tâ.

Heart, *n.* â.

Heavy, *adj.* ê.

Hedge, *n.* dâkkâr.

Hedge-hog, *n.* sikki ; (another kind) bôkî.

Heel, *n.* lud.

Help, *v.* (by going with) â-blûm ; (by going to the rescue) bem. blûm.

Herd, *n.* (of goats, etc.) ollûm.

Here, *adj.* sâ.

Hesitate, *v.* kâ-min.

Hide, *v.* (1) *trans.* kasid ; (2) *intrans.* kessla dâ (literally, 'remains concealed').

High, *adj.* (of a hill, etc.) au-â ; (of land, Assamese 'bâm mâti') pûttû.

Hill, *n.* güddâ. 'The hills' as opposed to 'the plains' the Daflas call loosely 'Nyisi-nanga' (literally 'Dafla villages').

Hip, *n.* âhâr.

Hire, *v.* *trans.* (to let on hire) jâ ; (take on hire) âja-jâ.

Hoar-frost, *n.* tâppûm.

Hoe, *n.* kroil.

Hold, *v.* nâ-tûl âp (physically 'grasp') ; (of a vessel, to 'hold water', etc.) dâ-kin.

Hollow, *adj.* (empty) râhû.

Honey, *n.* tong.

Honeycomb, *n.* tong ailyup.

Hoof, *n.* letch.
 Hook, *n.* ekkâr.
 Horn, *n.* arû.
 Hot, *adj.* og. .
 House, *n.* nâm.
 How, *adv.* hogahab.
 Howl, *v.* nâ.
 Hunger, *n.* kâna.
 Hump-backed, *adj.* pokûna.
 Hunt, *v.* grâ.
 Husband, *n.* nyol.
 Husk, *v.* dûkh hû.
 Hut, *n.* tâblâ.

I.

Ice, *n.* (thick) pomtâ ; (thin flakes) ksimmi.
 Idle, *adj.* os.
 Ill, *adj.* 'dâlli kârdâ' means—I, he, they, we, etc., am, is, or are ill.
 Illegitimate, *adj.* (child) yagrâ ('kâ-a' = child).
 In, *post pos.* sâ or hâ. Inside, arû-hâ.
 Incubate, *v.* (of a hen) gûb.
 Indian corn, *n.* tûppa.
 Insects, *n.* (in general) toppum.
 Iron, *n.* (raw) yodar ; (manufactured into knives, etc.) tak.
 Itch, *v.* (pain slightly) etch âhâ.

J.

Jackal, *n.* [There is no word except the Assamese 'hiyâl,' as they are not found in the hills.]
 Jar, *n.* (vessel) ôpum.
 Javelin, *n.* (Assamese 'jânti') nôbû.
 Jaw, *n.* chûplâ.
 Join, *v.* (1) *trans.* (two bits of string, etc.) parsî sû ; (generally) ma-shî ; (2) *intrans.* (of one road or river meeting another) ûddûm sû.
 Joint, *n.* (of the body) pabû.
 Juice, *n.* (of fruit) âlâ.
 Jump, *v.* pâ ; or jû.
 Jungle, *n.* (weeds overgrowing a road, etc.) 'habî' (derived from Assamese 'hâbi') ; (permanent small jungle) mnârâ ; (big tree jungle) dâlô or sûlô ; 'pükhrû' means 'short scrub jungle.'

K.

- Keep, *v.* dâg.
 Kick, *v.* tû (slightly longer than in 'to drink').
 Kid, *n.* kâ.
 Kill, *v.* men ; *or stronger* okin-gâ-b men, 'to kill on the spot'.
 Kiss, *v.* mâ-pô *or* mô-pûb.
 Knee, *n.* lubbû.
 Kneel, *v.* lukkum.
 Knife, *n.* yôtchi.
 Knock, *v.* (at a door, etc.) ma-din.
 Knot, *n.* pabû.
 Know, *v.* chen.

L.

- Lac, *n.* etti.
 Lacerate, *v.* (as a bear) há. Note—The perfect tense is 'hâp-nümma.'
 Ladder, *n.* (the beam with steps cut in it for climbing up to the house) eblâ.
 Lake, *n.* sinyî.
 Lame, *adj.* lechchâ.
 Land, *n.* ked.
 Lap, *n.* (man's or woman's) harpâ.
 Last, *adj.* âkkâ kâtra hok ; *v.* pa.
 Late, *adj.* hâssâ.
 Laugh, *v.* nyîr.
 Lay, *v.* (eggs) pû.
 Lead, *n.* râj (the metal).
 Leaf, *n.* (generally) ennû ; (large) ok *or* okr ; (small) nantû.
 Leak. The force of the words 'dâdê' and 'âdâ' needs illustration.
 'Iss âdâ' means 'water is coming in' (the boat), *i.e.*, 'the boat leaks';
 'nyeddâ dâdê' means 'the rain is coming through' *i.e.*, 'the roof leaks.'
 'Dâdê âdâ' also means 'there is a leak overhead'.
 Lean, *v.* tab-grû.
 Learn, *v.* chen, besir-kâ, tom-sûr-kâ.
 Leave, *v.* (a man or a place) yop-pâ.
 Leech, *n.* (the small jungle leech) tâppê ; (the large one found in water) telli.
 Left, *adj.* (hand) âlâ (=hand) lâtch.
 Leg, *n.* (general) âla ; (below knee) lepla ; (above knee) harpo.
 Lend, *v.* nârt-lâ jî (literally, 'give on loan').
 Leopard, *n.* tâkkâr.
 Leprous, *adj.* têi. There is no noun for 'leprosy.' 'Hâ nyî ha têi denna' means 'That man has the leprosy.' 'Hâ nyî ha seme denna' means 'That man's flesh has gone,' but refers rather to an accident caused, *e.g.*, by fire, or to a shrunken limb, and not to the disease of leprosy.

- Less, *adj.* lâmâ.
 Let, *v.* ne (the 'permissive' particle, *see* under Accidence 'IV—Verbs, Particles.')
- Let go, *v.* top-pâ.
 Liar, *n.* krailyâ-na.
 Lick, *v.* yâ.
 Lie, *v.* (tell a falsehood) am.
 Lie, *v.* (rest) gepla kâ; (on one's back) dâ khrella kâr; (on one's stomach) bûm-jol-kâr; (Why do you lie thus on the ground?) is 'Nâ kâr-du-pâl?'
 Lie in wait, *v.* hazla kar.
 Lift, *v.* nârâb.
 Light, *n.* (fire) ùm.
 Light, *v. trans.* pâr.
 Light, *adj.* (not heavy) hojjub.
 Lightning, *n.* dolyâ.
 Like, *adj. or adv.* haba.
 Lime, *n.* (chalk). There is only the Assamese word 'chûn'.
 Lime, *n.* (the fruit) narû.
 Link, *n.* (of a chain) chir. 'One link of a chain' is 'hirû chir-gâ'.
 Lip, *n.* nabchi.
 Little, *adj.* (a small quantity, Assamese 'olopmân' megâ; (indefinitely, Bengali 'kichchu') mîchû.
 Live, *v.* tûr.
 Lizard, *n.* (the large black kind) sôjî; (the long-tailed kind with a comb down its back) sâpin; (the small wall-lizard) somrâb.
 Load, *n.* igin.
 Loin, *n.* ïgin.
 Long, *adj.* Assâ.
 Look, *v.* kâ.
 Loom, *n.* chûngrû.
 Loose, *adj.* (of a rope, etc.) pûssû.
 Loosen, *v.* plâ-pâ.
 Loot, *v.* lûbin.
 Lose, *v.* nyim. Note—The passive 'it is lost' is 'nyimnepa'.
 Loss, *n.* (the Assamese word is adapted and pronounced 'lukson').
 Love, *v.* âl.
 Low, *adj.* (not high) kotch.

M.

- Mad, *adj.* rûgrâ or rûgâ.
 Male, *adj.* nyegâ.

Man, *n.* nyî.

Mane, *n.* (of pigs) mādār am.

Mango, *n.* toggû.

Many, *adj.* egâ.

Mark, *n.* pai. *cf.* 'ûn-pai' wound mark, *i.e.*, 'scar'.

Marrv, *v.* nyeda ma (ceremoniously to perform the marriage ceremony); (of the man) nyêm nâ (literally) 'to take a woman'; (of the woman) nyol *or* nyegâ nâ (literally, 'to take a husband or man'). 'Are you married?' said to a woman, is 'Nyol nâp nûm lyê?'

Measure, *v.* kri-kâ.

Meat, *n.* edin.

Medicine, *n.* (No word. Assamese 'dorob' is used.)

Medicine-man, *n.* (a priest who professes to heal by incantations) nyûb.

Meet, *v.* û-rû-sû.

Melt, *v. intrans.* ji.

Merely, *adv.* hahê.

Midday, *adv.* (there is no noun). Midday to-day = sâl la-pâllâ; midday to-morrow = ârlâ âl la-pângâm.

Midday meal, *n.* de ja jâbba.

Middle, *adj.* lefâ.

Milk, *n.* otcha, *or* tenyî. *v.* hî.

Mist, *n.* hâpûm, *or* dom. See 'Fog'.

Mistake, *n.* mûr. See under 'Accidence—IV Verbs—Particles.'

Mithon, *n.* (cattle) sab.

Mix, *v.* nêya *or* moya.

Money, *n.* (no word except the Assamese 'dhon').

Monkey, *n.* sebbi.

Month, *or* moon, *n.* pol. When emphatically pronounced, this becomes 'pâl'.

Mosquito, *n.* toru.

Moth, *n.* porbâsâlâ.

Mother, *n.* âmmâ *or* ân; mother-in-law, *n.* ai.

Mountain, *n.* güddâ; (a single mountain) mnâdi.

Mouse, *n.* dâmplâ; (field mouse) pûmchî; (a smelling mouse, but much smaller than the musk rat) pî.

Mouth, *n.* a (sounded less sharply than 'a,' meaning 'bamboo').

Mouth, of a river, *n.* pâlîn.

Move, *v.* (1) *trans.* ebl. (2) *intrans.* (only used in the prohibitive form 'ebl âttâ biâ'! = 'Don't move!')

Much, *adj.* and *adv.* êgâ.

Mud, *n.* jelyû.

Musk rat, *n.* kirte.

Mutilate, *v.* pa-mû.

N.

Naked, *adj.* tâlá-konga.

Name, *n.* amina.

Narrow, *adj.* (of a road) clúbû ; (generally, as opposed to 'broad') tânya.

Near, *adj.* and *adv.* âgûm-â-lâ.

Neck, *n.* guigûr.

New, *adj.* nit.

Nickname, *n.* minjar amina.

Niece, *n.* (There is no distinction between a man's child and his brother's child, hence no separate word for 'niece' or 'nephew'. It is simply 'kâ'.)

Night, *n.* ai.

Nine, *adj. numeral,* kyâ.

Nineteen, *adj. numeral,* illyi-le-kyâ-gâ.

Ninety, *adj. numeral,* châng-kyâ-gâ.

Nipple, *n.* (woman's) chochir.

No, *adv.* mâ.

Nod, *v.* pak.

Noise, *n.* od.

Noon, *n.* âl-la-pâ.

North. (The four 'cardinal points are' not 'used. Direction is described as 'upstream, downstream,' and 'on either side of the stream'.)

Nose, *n.* tûrü.

Now, *adv.* sija.

Now-a-days, *adv.* sinyi sâl.

Numb, *adj.* (The words vary; 'his hands are numb' is 'âlá lâ-khrûm denna; 'his toes are numb' is 'litchi lâ-ye denna.' For a person, 'to be numb' is 'chikûm' a verb.)

Nurse, *n.* nûbû or kâ-a nûbû (child's nurse).

O.

Obey, *v.* te-lû.

Offer, *v.* jî-kâ. 'I offered' is 'ngâjî-pâ gala.'

Often, *adv.* lalyî nikhra-gâ.

Oil, *n.* (all kinds) kûti.

Old, *adj.* nyekâm (of living animals); kûchchû (of inanimate things).

On, *post pos.* au-hâ (literally, 'on top').

One, *numeral adj.* âkin.

Onion, *n.* tâlâb.

Only, *adv.* A particle 'gon' is used, e.g., 'âkingon,' 'only one'.

Open, *adj.* ma kopa.

- Open, *v.* mako.
 Opium, *n.* (in the seed) oppo aihî; (prepared) oppo kannî (derived from Assamese 'kâni').
 Opposite, *post pos.* kâ-grâ-hâ.
 Orange, *n.* sûlûp: orange tree, *n.* narû.
 Orchid, *n.* (the plant) tê hûch; (the flower) hûch oppû.
 Order, *n.* (command) barû. 'By his order' is 'Hâ-barû ba'.
 Ornament, *n.* gûmna.
 Orphan, *n.* hoplin.
 Other, *pron.* 'The other' is 'khrebî'.
 Otter, *n.* serâm.
 Out, outside, *adv.* and *post pos.* âghâ.
 Oval, *adj.* bûyâ.
 Over, *adv.* and *post pos.* au.
 Overflow, *v. intrans.* (of a river, etc.), henchâ.
 Overturn, *v. trans.* likûb.
 Owe, *v.* There is no proper word. For the expression, 'I owe money' the Assamese word 'jogor' (fault) is used, as 'Ngâ-ka jogor dâdna'.
 Own, *pronoun.* 'My own' is 'ngâ-ka sô'; similarly, for 'your own' and 'his own' we have 'nâ-ka sô, and 'hâ-ka sô'.
 Owner, *n.* âtt.

P.

- Pace, *n.* kollyi. 'One pace' (as a measurement) is 'korgâ dâg a.'
 Pack up, *v.* igin abâ-den or derâb pûtch (= things, property, Assamese 'mâl bostû') den-lû ra-lû.
 Pail, *n.* hâlchâ (this is formed out of a gourd), a larger kind is called 'ûpûm,' a smaller kind 'yâkrâ'.
 Pain, *n.* atch, *v.* impersonal; 'it pains' 'is atch denna' or 'atch dûdna.'
 Pair, *n.* 'anyi-gâ' is the nearest word, meaning simply 'two'.
 Palisade, *n.* gûrûm.
 Pant, *v.* sâ.
 Parrot, *n.* bet or puttâ (= bird) bet.
 Pass, *n.* (through hills) gekkâ. *v.* (to go beyond) ü-cho.
 Pasture, *v.* rû. This means to tie with a long rope and thus allow to graze.
 Pat, *v.* pikâ.
 Patch, *v.* hongtâ.
 Path, *n.* lâmplâ; (a narrow one) solâm.
 Paw, *n.* lâtch.
 Peacock, *n.* podpong.
 Peak, *n.* pottû.
 Peel, *n.* okr. *v.* krepâ.

- Pick up, *v.* (a small thing) nârâb ; (a large thing, to lift) jôrâb.
 Piece, *n.* 'A piece' or 'one piece' is 'etchir-gâ'.
- Pierce, *v.* nû.
 Pig, *n.* (domestic) illyi ; (wild) sa.
 Pigeon, *n.* pûkkûm.
 Pinch, *v.* ingâb.
 Pincers, *n.* (for holding red-hot iron) masâb, *or* (a larger kind) magâb.
 Pine, *n.* (the tall tree) passâ.
 Pipe, *n.* (for smoking) lâtsûlû.
 Pit, *n.* urû. The 'u' is pronounced as though proceeding from the chest.
 Pitfall, *n.* (large, for catching elephants, etc.) deb.
 Pith, *n.* râpû.
 Pity, *n.* There is no word corresponding exactly. 'He took pity (on)' is 'Arâ aiâ nûmma'.
- Place, *n.* gudâ.
 Plains, *n.* (as opposed to the hills) hâpâ.
 Plant, *v.* (transplant) di (of paddy, etc.)
 Plantain, *n.* (the wild tree) kûllû ; (the cultivated one) kopâ.
 Plate, *n.* (Assamese 'tô') pitchî ; plates (generally) hûkû pekâ.
 Plateau, *n.* lyipâ.
 Play, *v.* ('demâli kor' in Assamese) sâ-min.
 Pluck, *v. trans.* (a bird) bôbîn ; (fruit) pû.
 Point, *n.* (of a knife *or* top of a tree) nyitû.
 Point at, *v.* (with finger) shîkin ; (with anything else) ha kin.
 Poison, *n.* oml.
 Polish, *v.* ma-lâb (of things in general) ; (of brass, copper, etc.) rû-lâb.
 Poor, *adj.* (No word ; nearest expression is 'wealth is not,' *vis.*, 'arû yom-ma').
 Porcupine, *n.* sîss.
 Porpoise, *n.* bui.
 Posthumous, *adj.* (child) shîle nam (kâ-a).
 Potato, *n.* ked-blaïam (literally 'earth egg-plant'), *or* eyin.
 Pour, *v.* tâ.
 Prawn, *n.* (the Assamese 'mîsa mâs') nyi-pâtâ sûm.
 Precipitous, *adj.* bûdû.
 Press, *v. trans.* (sugar-cane, etc.) he ; (between the hands) num-jin ; (down, *e.g.*, the contents of a bag) na-tin.
 Pretend, *v.* am âkkâ, 'Amin ming-lâ am' (literally, 'name changing cheat,' is 'to pretend to be some one else').
 Prevent, *v.* (by action) ma-tôr, (by word) ben-tôr. Particle, 'tôr' denotes preventing.
 Price, *n.* dor.

Prick, *v.* nû.
 Priest, *n.* (who heals men by incantations, etc.) nyûb.
 Probably, *adv.* lokne *or* khrâm (a particle inserted in the body of the verb).
 Pull, *v.* pu ; (along the ground) se.
 Punish, *v.* le.
 Push, *v.* tû.
 Put, *v.* âp ; put on (clothes, etc.) kâ-g ; put straight (arrange) kattârâp.
 Python, *n.* tab buirâm.

Q.

Quarrel, *v.* (mildly) bê-â-su ; (coming to blows) moi-â-sû.
 Quickly, *adv.* (soon) annû-ba ; (fast) herin-ba.
 Quill, *n.* (of a porcupine) pobb.
 Quiver, *n.* êgê (for arrows).

R.

Rabbit, *n.* sîchî.
 Raft, *n.* sùppa. Its pole for steering and guiding is called 'pullâ.'
 Rain, *n.* pódóng *or* nyadang.
 Rainbow, *n.* argogo.
 Range, *n.* (of hills) doirugna.
 Ransom, *v.* ma-lin-nâ, *or* tûm-nâ, *or* tû-lin-nâ.
 Rapids (of a waterfall) bûddârû.
 Rat, *n.* kâbbû.
 Raw, *adj.* (of meat, etc.) dinle.
 Ready, *adj.* hamin (of men, etc.) ; mamlâ (conveying the idea of 'preparations made').
 Reap, *v.* pe *or* nâ.
 Recognise, *v.* kâ-chin.
 Recover, *v.* (from illness) âl duk.
 Red, *adj.* luichî.
 Refuse, *v.* nâ mâ (literally 'take not').
 Release, *v.* (a prisoner) top-pâ.
 Remember, *v.* mû-pâ.
 Repair, *v.* ma-tin.
 Rescue, *v.* mapl *or* ropl.
 Rest, *v.* dâ-n.
 Revive, *v.* *intrans.* puil *or* puil-yirâb.
 Reward, *n.* lâkhrâ.
 Rhinoceros, *n.* (the Assamese word) gâr.
 Ribs, *n.* (in front) ha ; (back ribs) gash.
 Rice, *n.* (dhân) âm ; (chaul) embin ; (bhât) etchin.
 Rich, *adj.* nyettû.

- Ridge, *n.* (raised) págâr.
 Right, *adj.* (the *right* road, meaning the *correct* one) ka-tâ-na (apparently a participle); 'rightly' meaning 'correctly,' is 'ka-tâ-ba'; 'right,' as opposed to 'left' is lablü, *e.g.*, âlâ lablü = right hand.
 Rind, *n.* okr or kokrû.
 Ring, *n.* letch.
 Ripe, *adj.* nyîngna.
 Rise, *v.* gorâb; (of sun or moon) hûтчâ.
 River, *n.* pobbûnga.
 Road, *n.* lâmplâ.
 Roar, *v.* yû.
 Roast meat, *n.* hânâm edin.
 Roast, *v.* plâ-m.
 Rock, *n.* lün.
 Roll, *v.* roll up, *trans.* (*e.g.*, cloth) tî.
 Roof, *n.* namû.
 Root, *n.* mem.
 Rope, *n.* âkhâ or sekha.
 Rotten, *adj.* yâna (apparently a participle).
 Rough, *adj.* (of water) hû.
 Round, *adj.* pâpârdâr.
 Row, *n.* (There is no corresponding noun, di-yûr or di-rug = to plant in a row, ui-rug = to advance in line (as soldiers).
 Rub, *v. trans.* ne-khrâ.
 Rubber, *n.* sûkrû; rubber tree = sikri san.
 Ruby, *n.* (the common kind found in Assam) tûch.
 Run, *v.* yâ, or hâr; run away, *v.* ke.
 Rust, *n.* ekhrâb. 'It is rusty' = ekhrâb nemma.

S.

- Sacrifice, *n.* (There is no proper word. 'Sacrificed on account of a sick person' is 'atch (= sick) pân-nâ na.' Generally, 'sacrificed' is 'ûi' (= God) pân-nâ na' or 'gû-nâna').
 Safe, *adj.* hendla. This word conveys the idea rather of 'feeling safe'.
 Salaam, *v.* khrûm.
 Salmon-coloured, *adj.* lû-mâ-lû-saden.
 Salt, *n.* âl.
 Salt-lick, *n.* (Assamese 'poong') shî.
 Sand, *n.* sûr; sandy, *adj.* sûr enyindana.
 Sap, *n.* attî.
 Sapphire, *n.* sûâ; cut sapphire = sûâ sùblû.
 Satchel, *n.* chuk.
 Save, *v.* (hoard) hendâr ma.

Saw, *v.* pech.

Say, *v.* ben.

Scald, *v.* tâ-lyî. 'Tâ-lyî-nemma' is 'he has been scalded.' 'Apin pui-lyî dâ' is 'his skin is peeling off as the result of having been scalded.'

Scar, *n.* ûnpai.

Scold, *v.* jâb.

Scorch, *v.* (to dry too much) krom-rûm.

Scratch, *v.* hâs (*intrans.*); *trans.* ho; (to scratch an animal's head as a mark of affection) moi-nya.

Scream, *v.* nâ.

Search for, *v. trans.* megrâ.

Season, *n.* (rainy) dûrpol; (cold) derâpol.

See, *v.* kâ.

Seed, *v.* aihî am.

Seem, *v.* (The particle nâ-ga added to a word qualifies it with the sense of 'it seems.')

Sell, *v.* prû.

Send, *v.* (a man with a message) ben-lû, (a man with goods, a letter, etc.) ji-lû.

Send for, *v.* gâ-m (literally 'call for').

Separate, *v. trans.* (two things) û-pîn-sûm; (three or more things) û-pîn-ûrâs-sû.

Set, *v. intrans.* (of sun, etc.) â.

Set free, *v. trans.* toppâ.

Settle, *v. see* "Decide."

Seven, *adj. num.* kanni. Seventeen, illyi kanni.

Seventy, chankanni.

Sever, *v. trans.* parî.

Sew, *v.* hamb.

Shade, *n.* dânyim.

Shadow, *n.* Yâlbôbô.

Shake, *v. trans.* hûdin; *intrans.* (to shiver) yâdin; (of a tree, etc., struck by the wind) yongkê yomye.

Shallow, *adj.* âkhrâ.

Shame, *n.* hanyî. The Assamese 'lâj lâge' = 'hanyî denna'; 'lâj bij-koy' = 'hanyî hârdâ.'

Sharp, *adj.* (keen edged) lâr.

Shave, *v. trans.* rebin.

Sheath, *n.* blûd.

Shell, *n.* tân pokhr.

Shield, *n.* (military) satam.

Shin, *n.* leplâ.

Shine, *v. intrans.* hû; (of the sun or moon) kâ.

Shingle, *n.* (of rivers) lichâ.

- Shiver, *v. intrans.* (with cold, ague, etc.) yâ-din.
 Shoe, *n.* lukh.
 Shoot, *v.* (fire an arrow or gun) âb, (to hit) â.
 Short, *adj.* ottû.
 Shoulder, *n.* lûtû.
 Shout, *v.* nâ.
 Show, *v.* kâ-kin or kâ-tûm.
 Shut, *adj.* mâ-tûm-pâ.
 Shut, *v. trans.* gî-tûm.
 Side, *n.* (ribs) ha.
 Signal, *n.* makho; *v. intrans.* makh.
 Silk, *n.* (Assamese 'eri') toppûm; (Assamese 'muga') sûrea top-
 pûm.
 Silk-cotton tree, *n.* gia sün
 Silver, *n.* rûp (the Assamese word).
 Sing, *v.* (ûd or ba = song) ben (literally 'say').
 Singe, *v.* blebin.
 Sink, *v. intrans.* (under water) lûm.
 Sister, *n.* (elder) âmmî, (younger) buirma.
 Sit, *v.* dâ.
 Six, *adj.* âkr; sixteen, illyi-âkr; sixty, chankr.
 Skin, *n.* (of all things generally) kokhrû; (of plantains) kopâ
 (= plantains) pokhrû; (of human beings) am; of animals,
 tigers, etc.) apîn.
 Skin, *v.* apîn dî.
 Sky, *n.* aidoin.
 Slack, *adj.* there is no corresponding adjective; *to be* slack (of a
 rope, etc.) is tunûr *daba*.
 Slap, *v.* pî.
 Slave, *n.* (male) nyerra; *v.* (female) pân.
 Sleep, *v.* yûb:
 Sling, *v. trans.* (a stone) hûr.
 Slip, *v.* 'geddana' (he slipped) does not seem to have any cognate
 parts.
 Slippery, *adj.* (of a road, ice, etc.) âlâb.
 Slit, *v. trans.* petch.
 Slope, *v. intrans.* (of a road, etc.) îbâb.
 Slowly, *adv.* hâsâ hâsobbe or jochchibba.
 Small, *adj.* (of size only) ainyü.
 Small-pox, *n.* tobûm. The Assamese 'ai ûlaichche' is translated
 by 'tobûm bûdna.'
 Smell, *v. trans.* nâng-kâ.
 Smoke, *n.* muk.
 Smooth, *adj.* hâp-pâ.
 Snail, *n.* tân pokhr.

- Snake, *n.* tab.
 Snatch, *v. trans.* tûre.
 Snipe, *n.* dorgi.
 Snore, *v.* 'yub (sleep) hârdenna' means 'he is snoring'.
 Snow, *n.* pom or tâpâm pom.
 Soak, *v. trans.* (rice, etc.) pôm; (a cloth or other article by keeping it under water) ish arrûhá[âbomla âp.
 Soft, *adj.* (opposed to hard) nyenyâ.
 Sole, *n.* (of foot) letch.
 Some, somebody, etc., *see* under 'Indefinite pronouns' in Part II.
 Son, *n.* kâ nyegâ; son-in-law, mâb.
 Song, *n.* ûd, ber or benjam. But the Daflas do not like the jingle 'benjam bendba' (to sing a song) but prefer to use 'ûd' or 'ber' with the verb 'ben'.
 Soon, *adv.* anûba.
 Sore, *n.* ûn.
 Sorrow, *n.* 'I am sorrowful' is 'hor hendna'.
 Sound, *n.* âdna. This word has a peculiar construction, *e.g.*, 'I heard the sound of a gun being fired' is 'môbû âb nâm âdna mâ tâ-pâ-tenma'; here 'âdna mâ' answers nearly to the Assamese 'saikora,' 'mâ' signifying 'making' (a noise).
 Sour, *adj.* khrûdkû or kûssû-dûkû.
 Source, *n.* (of a river) iss sûgrû.
 Sow, *v.* (broadcast) pâ.
 Speak, *v.* ben.
 Spear, *n.* nobû; (for catching turtles) mottâ.
 Spider, *n.* âb-gâ ko-gâla.
 Spike, *n.* ('panji' or pointed bamboo) or.
 Spill, *v. trans.* krâ-pâ-ma; *intrans.* krâ-pâ-jim.
 Spin, *v. trans.* (thread) sech, (= thread) chechâ.
 Spinster, *n.* nijir.
 Splash, *v. trans.* the verb seems defective, the only part I have come across is in 'ngâ hâm krâ-pûb-tenma' meaning 'I splashed him.'
 Spleen-disease, *n.* doil-tarp.
 Splinter, *n.* pottûnga.
 Split, *v. trans.* pât-si.
 Spoil, *v. trans.* (plunder) lûbin; (damage) mâ-yû ma-châ.
 Spoon, *n.* pokkû; (the bamboo stick for stirring boiling rice) punyû.
 Sprain, *v.* only the passive form is found. 'His hand is sprained' is 'Ha âlâ ladûr-denna,' but for the foot or leg, the word is 'ludûr-denna.'
 Spread, *v. trans.* (of a mat, etc.) tor.

- Spring, *n.* (of water) lol. But the word is rarely used; 'isshi gû-lin-denna' would be the ordinary method of expressing the words 'there is a spring there' literally 'water is gushing out; 'lol hû-lin-denna' has the same meaning.
- Spring-trap, *n.* komâ.
- Spy, *n.* mâ-sin-hârna.
- Square, *adj.* chukî ganna. But 'chukî denna' is the manner of expressing 'it is square'.
- Squeak, squeal, *v.* (of pigs) gâre gâre he *or* chinye chinye ha.
- Squeeze, *v.* (to death) nyunkhr.
- Squint, *v.* yumbû. 'He squints' is 'nyiyâ denna.'
- Squirrel, *n.* (general term) tâkr; (the Assamese 'kherketu') tâkr krem; (the red squirrel) takr elli.
- Stab, *v.* nû.
- Stain, *v. trans.* mô-ptûb.
- Stand, *v.* dâ.
- Star, *n.* tâkkâr; like the Assamese 'torâ'; 'tâkkâr' also means a crystal gem.'
- Start, *v. intrans.* (with fright, etc.) lon.
- Steal, *v.* detchchâ.
- Steam, *n.* hâpûm (same as 'mist').
- Steel and flint, *n.* tengri (steel) ûllû (= flint).
- Step on, *v.* 'I stepped on a snake' is 'taba hâ âla châtâm nûmma (literally 'snake on foot I put.')
- Stick, *n.* benyâng (*or* shortened) beny dap.
- Sticky, *adj.* (resinous) kâgâb.
- Still-born. 'I have given birth to a still-born child' is 'hokkî jâ-pâ-tenma; hokkî is a noun, and 'jâ-pâ' means apparently 'to miscarry.'
- Stir, *v. trans.* (a liquid in a vessel) hekûb hehe.
- Stockade, *n.* *see* 'Palisade.'
- Stone, *n.* (shingle) illû *or* ûllû; (jewel *or* gem) ûllû.
- Stop! *interjection*, doil yâ-tâ! *or* dâ-ilyâ-tâ! (said by a person in front); 'adârû!' meaning 'Wait for me!' is said by one behind wanting to catch up.
- Storm, *n.* (thunder storm) dâgûm dâ-lyidna (literally, 'thunder is thundering.')
- Straight, *adj.* kattâ (opposed to crooked).
- Strangle, *v. trans.* tûsâr *or* pû-sâr.
- Straw, *n.* pil.
- Stretch, *v. trans.* pûjin.
- Strip, *v. intrans.* ezz plâpâ (literally, 'take off one's clothes'); *v. trans.* plâ pâ-ma.
- Stroke, *v. trans.* (an animal) hûb-kâ.

- Strong, *adj.* áttor.
 Stubble, *n.* pfl.
 Stumble, *v. intrans.* (trip) pomáb.
 Stump, *n.* (of a tree) suttú.
 Stun, *v. trans.* shítáb-ma ('to be stunned' is 'shítáb-daba').
 Sty, *n.* (for pigs) gúmpá (a round wooden enclosure).
 Subject, *adj.* (of tribes) henjá dâtlá (literally, 'remaining subject').
 Submit, surrender, *v.* yopá pânba yopá.
 Such, *pron.* hablyinna.
 Suck, *v.* (a fruit, etc., but not the breast) blú.
 Sudden, *adj.* no word ; the nearest is mû-pâ-ta-mâ = 'I did not expect it'.
 Suffice, *v.* see 'Enough'.
 Sugar-cane, *n.* tâb ; (the black kind) tâb balú.
 Sun, *n.* dányi.
 Sunrise (at sunrise), *adv.* dân chailyá.
 Sunset (at sunset), *adv.* dân ailyá.
 Swallow, *v.* mne.
 Sweat, *n.* and *v.* ar-âbom.
 Sweep, *v.* sampú.
 Sweet, *adj.* tîssar.
 Sweet potato, *n.* dûkra-enyin.
 Swell, *v. intrans.* gâ.
 Swim, *v. intrans.* já.
 Swing, *v.* 'Bikebbi edana' means 'it is swinging' (to and fro), but there seems to be no regular verb.

T.

- Tail, *n.* âmi.
 Take away, *v.* (cause to come, without actually using any force) bûlûg ; (carry off) nâg.
 Take off, *v.* (clothes) plâpâ ; (bracelets) plûpâ.
 Take out, *v.* (from a basket, etc.) nâlin ; (earrings from ears) lipâtâ.
 Tall, *adj.* (of a human being) auâ.
 Tame, *adj.* nanginye.
 Tank, *n.* sinyí.
 Taste, *v. trans.* yâ-kâ.
 Tattoo, *v. trans.* chop pâ (literally 'cut tattoo marks').
 Teach, *v.* besrú or tomsúr.
 Tear, *v. trans.* (cause a rent, or tear in two) sûru ; (in pieces) surmú.
 Teil, *v.* ben.
 Temple, *n.* (of head) chomjú.
 Ten, *numeral adj.* illyi.

Thatch, *n.* (on a house) tâpô.

Thatching grass, *n.* posh.

Then, *adv.* hâ.

There, *adv.* hâ.

Thief, *n.* detchâna.

Thin, *adj.* (of a human being) poinya; (of an animal) hûl; (of cloth) bochor; (of thread) sânyâ. But 'he has become thin' (said of a human being) is 'krûdna.'

Think, *v.* mù.

Thirst, *n.* hûr. 'I am thirsty,' 'he is thirsty,' etc. = hûr dâ.

Thirteen, illyi lâ ûm.

Thirty, chomûm.

Thorn, *n.* tâ.

Thread, *n.* tân (general term for all kinds).

Thread, *v. trans.* (a needle, beads, etc.) rî-lû.

Threaten, *v.* ben-lûm

Throw, *v.* (a stone, etc.) kû-pâ *or* hur-pâ; (into water) kûlû.

Throw away, *v.* hur-pâ.

Thumb, *n.* lân.

Thunder, dâ-gûm, thunderstorm; *n.* doiltâ.

Tick, *n.* tekhrû; (the white kind) tâkhr.

Tie, *v. trans.* hî; (a boat) rû-tô-pâ.

Tiger, *n.* pât.

Tight, *adj.* 'to be tight' (of a rope, etc.) is 'puzzin-daba.'

Tighten, *v.* pozin.

Tin, *n.* upûm.

Tinder, *n.* (the dried pith of two plants called respectively 'tâmmâ' and 'pâblê') moppô.

Tired, *adj.* nyelin.

Toad, *n.* tûrpoçh.

Tobacco, *n.* mûrk.

To-day, *adv.* sâлга.

Toe, *n.* (big) lan; (the others) chûnyâ; (toes, generally) litçhî.

Toe-nail, *n.* lissin.

To-morrow, *adv.* arlâ.

Tongue, *n.* ailyi.

Too much, malû.

Tooth, *n.* ehi.

Topsy turvy, *adj.* and *adv.* (in confusion) âtçhâ aiâ gâba.

Torch, *n.* mâru.

Tortoise, *n.* (Assamese word is used) râkâb 'kâsor'.

Torture, *v.* (to death) mûsh mâ dâ *or* eshâdâ.

Toss, *v.* (of an animal, with its horns) hepâ, *or* kû-pâ-ga hel kûpâ.

Toucan, *n.* (the bird) pagrâ.

Touch, *v. trans.* katti.

Tough, *adj.* áttor.

Towards, *adv. post pos.* dailyá-ba.

Track, *n.* (footmarks) lelüm ; *v.* sūmin ga.

Traitor, *n.* kâmdana.

Transplant, *v.* (seedlings), (amdi) di.

Tree, *n.* san. Assamese names and their equivalents :

Bor gos = sūrê san.

Bolâ = sanyîn.

Gunkorai = tâjâ.

Jutuli = sūr san.

Nâhor = sūa nâhor.

Pipul }
 Âhânt } = sūda san.
 Jôri }

Pôma = bô.

Simal = gia.

Q gos = châmpâ.

Uriam = môb.

Tremble, *v.* yâ-din.

Trident, *n.* (for fishing) purh.

Trough, *n.* (for feeding pigs) dokâm.

Trunk, *n.* (of elephant) mem.

Trust, *v.* tejjî.

Try, *v.* lyit-tâ, (literally, 'wish to do').

Try on, *v.* (clothes), kâ-kâ.

Turn, *v. trans.* (one revolution) pur-kû ; (several revolutions) pur.

'To turn a turtle over on to its back' is 'kâs langk-ba li-kûb.'

'To turn a thing back to front' is 'tôkûb.'—'To turn a thing upside down' is 'kû-lûb ;' *v. intrans.* (slightly to one side, not back) û-kû-ullâ.

Turtle, *n.* râkob (the small kind) ; (Assamese) 'kâsor' (the large kind).

Tush, *v.* (of boar) ehi (same as tooth).

Tusk, *n.* (of elephant) errû.

Twig, *n.* hatchi.

Twin, *n.* plüm. 'She has given birth to twins' is 'bû-plüm-sûnma,' (literally, 'born twins together were')

Twist, *v. trans.* he.

U.

Udder, *n.* (animal's) otchá.

Ugly, *adj.* kâ-p-mâ.

Understand, *v.* chen.

Undo, untie, *v.* plâ.

Undress, *v. see* 'Strip.'

- Uneven, *adj.* (of ground) pākâb-pâlâb-ne.
 Unripe, *adj.* lellâ.
 Upset, *v. trans.* (a boat) kûmlû.
 Upside-down, *adj.* kû-lû-pa.
 Use, *v. trans.* 'I have never used this' is 'Ngâ sâm bû-kâ-ma-rû'
 where 'bû-ma' seems to mean 'used' and 'kâ-rû' to mean
 'never'.
 Uterine, *adj.* There is no distinguishing word.

V.

- Vegetable, *n.* â
 Vein, *n.* tâdor Chop.
 Vengeance, *n.* nalû.
 Vomit, *v.* blâ.
 Vulture, *n.* baggin.

W.

- Waist, *n.* hû.
 Walk, *v.* grâdam.
 Wall, *n.* (the outside walls of a house) chîch; (the inside walls)
 yabdûrra.
 Wallet, *n.* sepella; (the kind that a woman generally carries) igin.
 Wander, *v.* û-dâm.
 Want, *v.* (a) *see* Part II—Verbs, Particles, mui, nu, tâ; (b) lâk (an
 impersonal verb, *vide* Part II Verbs, 3 defective); (c) kâ (rarely
 used, except in the sentence 'nâ hog kâ-dna?' = 'What do you
 want?')
 War, *n.* nyemmâ; nyemmâ ma—to make war.
 Warm, *adj.* kromp.
 Wash, *v. trans.* (clothes, etc.) nûkhrâ; (face, etc.) mômi.
 Wasp, *n.* (the black-bodied Assamese 'kuddû') têi; (the striped
 yellow and black) têi buirri.
 Watch, *v.* dô or kâ-lya.
 Water, *n.* issh.
 Wave, *n.* hûdna.
 Wax, *n.* ngokin.
 Way, *n.* (road) lâmplâ.
 Weak, *adj.* tâmmâ (literally 'strength is not').
 Wear, *v. trans.* (clothes, etc.) kâ.
 Weave, *v.* chûn.
 Web, *n.* (spider's) âbdâsin.

- Weigh, *v. trans.* kri-kâ.
 Wet, *adj.* jujâ.
 What, *pron.* hog.
 Wheel, *n.* paâr.
 When, *adv.* hûdilâ.
 Whence, *adv.* hoglok.
 Where, *adv.* hoglâ.
 Which, *pron.* hog.
 Whirlpool, *n.* sely (a monosyllable).
 Whirlwind, *n.* There is no noun; the verb 'to whirl round' is 'milyâpur.'
 Whisper, *v.* chech-ba ben (literally, 'say softly').
 Whistle, *v.* kokhrâ.
 White, *n.* (of an egg) apin; *adj.* pûllû.
 White-ant, *n.* torûb. Queen white-ant is 'rûb ân' (literally 'ant's mother') or rûb dân pâb.
 Why, *adv.* hogba or hogba.....yû ('yû' coming last in the sentence).
 Wide, *adj.* (of a river) tât.
 Widow, *n.* hümi.
 Widower, *n.* (Assamese 'borola') tûmbo; the Shaiang Miris use the same word 'tûmbo'.
 Wife, *n.* nyihi. 'First wife' is 'nyihi hrûchâ'; 'second wife' is 'nyihi hûnyû.'
 Wild, *adj.* (not tame) mnâkonî.
 Wind, *n.* doily.
 Wind, *v. intrans.* (of a road, etc.) pakû pällâ.
 Wing, *n.* âlab.
 Wink, *v.* nyi âb (literally, 'eye close').
 Winnow, *v. trans.* krâb-krâ.
 Winter, *n.* (cold weather) derâ pol.
 Wipe, *v. trans.* (with a cloth, etc.) nyekhrâ; (with the hands only) mekhrâ.
 Wish, *v.* Desiderative particles 'mui,' 'nu,' 'tâ'.
 With, *post pos.* lagha, laghâ or lagba. *Vide* under 'Part II—Post-positions' for illustrations of the use of each word.
 Withered, *participle* (of crops, Assamese 'pothân howa') omsû.
 Woman, *n.* nyemm nyi or nyi nyemm.
 Wood, *n.* (timber) sûda.
 Word, *n.* berû.
 Work, *n.* Assamese 'kâm' is used.
 Work, *v.* üm or 'kâm' lyi.
 Worm, *n.* tâdor.
 Worn-out, *adj.* (old, of things) oiyû lakakô.
 Wound, *n.* ûn (howsoever obtained).

Wrestle, *v. intrans.* grû-bû-sû.

Wring, *v. trans.* (a wet cloth) hejin.

Wrist, *n.* nyilâ katchî.

Write, *v.* he.

Wrong, *adj.* (e.g., the *wrong* road), ka-tâ-mâ-na.

Yam, *n.* nyînt.

Yawn, *v.* gomsâ.

Year, *n.* anyî. Anyî nyî-gâ=one year.

Yellow, *adj.* nyenna *or* chanyi.

Yes ! a ! *or* m !

Yesterday, *adv.* moil.

Yet, *adv.* (*vide* Part II—Adverbs, for the use of the particle 'tâ').

Yolk, *n.* (of an egg) ram.

Young, *adj.* êyâppâ.

PART VI.

A SHORT NOTE ON THE LANGUAGE OF THE WESTERN DAFLAS.

In the Journal of the Asiatic Society of Bengal (Vol. XX) of 1851, on pages 130 to 137 are given a short grammar and a vocabulary of the Dafa language, by Mr. Robinson. The dialect there dealt with differs materially from that dealt with in these pages, and also differs materially from that spoken by those Dafflas residing, say, near the Bor Dikrai river, in Darrang district. Possibly, it is the dialect spoken midway between these two extremes, the Bor Dikrai on the west and the Ronga Nadi on the east, *viz.*, at Helem or Behali, in Darrang district, at which places several Dafflas have settled in the plains; their dialect I have not been able to study, but from the vocabulary as given I should say that the words were obtained from Dafflas who had lived in the plains some time, and had adopted into theirs a good deal of the language of the Assamese, and some of the river Miris, etc. with whom they come into contact in the plains. It is a pity that neither Mr. Robinson, nor Sir G. Campbell in his 'Specimens of the languages of India,' states what dialect of the Dophla language he is dealing with. The Dafa dialects vary more even than those of the river Miris. This outline grammar only professes to deal with the language spoken beyond British territory to the north of North Lakhimpur town, as the writer thinks that this is of the various Dafa dialects the one likely to prove most useful practically, chiefly because it is the most similar to the language spoken by the large tribe known as Anka Miris or Apa Tanangs, with whose wonderful country we are bound in the future to become better acquainted.

However, for comparison's sake, a short list in parallel columns of English, Eastern Dafa (*i.e.*, the language spoken by the Dafflas north of North Lakhimpur town) and Western Dafa (*i.e.*, the language spoken by the Dafflas near the Bor Dikrai river in Darrang) is here given, along with their corresponding words as given by Mr. Robinson:—

English.	Eastern Dafa.	Mr. Robinson's Dophla.	Western Dafa.
I.	Ngá.	Ngó.	Ngá.
Thou.	Ná.	Nó.	Ná.
He.	Ma.	Má.	Ai.

English.	Eastern Dafa.	Mr. Robinson's Dophla.	Western Dafa.
We.	Ngálu.	Ngólu.	Mollo.
Ye.	Nálu.	Nólu.	Nu.
They.	Bullü.	Málu.	Bândim.
One.	Akkin.	Áken.	Akkin.
Two.	Anyi.	Áni.	Anyi.
Three.	Om.	Á-ám.	Ám.
Four.	Apl.	Ápli.	Ápî.
Five.	Ang.	Ángo.	Ánnû.
Six.	Âkr.	Ákple.	Âkê.
Seven.	Kannî.	Kánag.	Kannî.
Eight.	Plin.	Plag-nag.	Poinî.
Nine.	Kyâ.	Kâyó.	Kyâ.
Ten.	Illyi.	Ráng.	Ârongson.
Elephant.	Sata.	Háti.	Inrê.
Buffalo.	Mindui.	Mendák.	Mindák.
Duck.	Pajab.	Háns.	Hâ.
Fish.	Ngoi.	Ngai.	Nê.
Dog.	Îki.	.....	Êki.
Boat.	Nâ.	Náu.	Holun.
Bamboo.	A.	Uwü.	Aüâ.
Bird.	Püttâ.	Páttâ.	Páttâ.
Fowl.	Porâ.	.....	Porák.
Man.	Nyi.	Bángni.	Benî.
This.	Sî.	Sá.	Sanâ.
That.	Ha.	Áóná.	Âná.

Imperative present.

Ask.	Takh-tâ.	Tá-uktó.	Tautû.
Call.	Gâ-tâ.	Gok-tó.	Sorbû.
Look.	Kâ-tâ.	Kó-tó.	Tauborna.
Eat.	Da-tâ.	.....	Datû.
Drink.	Tû-tâ.	.....	Tântû.
Strike.	Ma tâ.	.....	Goktû.
Kill.	Men-tâ.	Min-tó.	Jentitû.

English.	Eastern Dafla.	Mr. Robinson's Dophla.	Western Dafla.
Let go.	Top-pá-ta.	.....	Nêtop-tû.
Lift.	Nârâb-tâ.	.....	Lânjantû.
Give (to me).	Kê.	Kê-biktó.	Kêbî-túkê.
Give (to another).	Ji-tâ.	.....	Bitûâ.
Come here.	Sâ áttâ.	Angkubô.	Sobongtûka.
Go away.	Ûn-kû.	.....	Ûn-kû.
Run.	Yâ-tâ.	Fâr-to.	Phânê.

SHILLONG: Printed and published by CONYNGHAM FRANCIS, Press Superintendent, Assam, at the
Secretariat Printing Office : No. 600-300-14-5-1900.