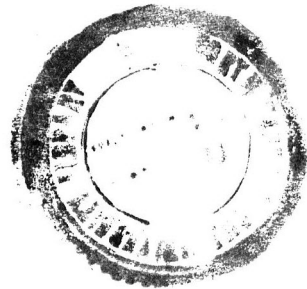


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Languages of North-Eastern India

George A. Grierson



Vol. II



GYAN PUBLISHING HOUSE

New Delhi 110 002

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Reprinted 1995.

Languages of North-Eastern India : A Survey
(Tribal Studies, Languages)

ISBN : 81-212-0071-7

Published 1995 in India by
Gyan Publishing House
5, Ansari Road
New Delhi 110002

Printed at Goyal Offset Works, New Delhi-110035.

Editor's Note

India is rightly called the epitome of the world — which statement, apart from other consideration, is true, both anthropologically and linguistically. As far as the languages are concerned, India is represented almost all the families of the world—India-European, Mongolian, Dravidian, Austric, etc. This position is as well true even about North Eastern India. This region, a small part of the country as it is, abounds in languages belonging to quite a few families and groups.

As for example, one may find in this region Assamese of the Indo-European family, Khasi of Mon-Khmer family, Ahom of the Chinese-Siamese family, Miri of the Tibeto-Burman family, etc. etc.

All these languages of the North East, along with their various dialects have been surveyed by the consultants and associates of the illustrious linguist Dr. George Abraham Grierson and the results of the surveys were systematically and scientifically recorded in his monumental work *Linguistic Survey of India*. The said work includes all known languages and dialects of India and is, therefore, too vast for a researcher interested in a particular region to handle and too expensive for any individual to acquire. Nevertheless, the culture, sociology and languages of the North East are gaining growing interest in India and abroad. Keeping these facts in view, these selections from Dr. Grierson's *magnum opus* have been compiled with a view to presenting a complete linguistic picture of the region. Care has been taken so that all predominant families and groups are well represented.

It is fervently hoped that the scholars interested in the languages and culture of the North East India will find this volume useful.

SATKARI MUKHOPADHYAYA

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It is questionable whether Sopvoma, which is here classed as belonging to the Naga-
Kuki sub-group, should not be put amongst the Western Naga languages. It possesses
features of close connexion with Keshama, Kachou and K. boma, which I have classed as
Naga-Bodo languages, and above points of contact with Kuki.

GENERAL INTRODUCTION.

The languages composing this group are spoken by tribes inhabiting the districts of
Lakhimpur, Sibsagar, the Naga Hills, Cachar, and Nowgong, the State of Manipur, and
the wild country to the east of the frontier of British India. I have divided them into
five sub-groups as follows:—

Western Sub-group.

Angami, spoken by	35,410
Semā " "	26,400
Rengmā " "	5,500
Kezhāmā " "	1,620
	<hr/>
	68,930

Central Sub-group.

Āo, spoken by	15,500
Lhōtā " "	22,000
Tengsa " "	?
Thukumi, " "	?
Yachumi " "	?
	<hr/>
	At least 38,000

Eastern Sub-group.

Angwānku or Tableng, } spoken by	5,000
Ohingmōgnu or Tamlu } " "	
Banparā } " "	1,600
Mutonā } " "	
Mohongā } " "	1,870
Namsangā " "	?
Ohāng or Mojung " "	?
Assiringā " "	?
Moshang " "	?
Shānggē " "	?
	<hr/>
	At least 10,000

Naga-Bodo Sub-group.

Mikir, spoken by	89,516
Kachā Nāgā " "	10,280
Kabui " "	11,078
Khoirāo " "	15,000
	<hr/>
	125,869

Nāgā-Kuki Sub-group.

Sopvoma or Māo Nāgā, spoken by	10,000
Mārām " "	2,500
Miyāngkhāng " "	5,000
Kwoireng or Liyāng " "	5,500
Luhūpā or Luppā " "	25,800
Maring " "	1,500
	<hr/>
	At least 50,000

GRAND TOTAL . . . At least 292,799

It is questionable whether Sopvomā, which is here classed as belonging to the Nāgā-Kuki sub-group, should not be put amongst the Western Nāgā languages. It possesses points of close connexion with Kezhāmā. Kabui and Khoirāo, which I have classed as Nāgā-Bodo languages, also show points of contact with Kuki.

Nearly all these figures are the roughest of estimates, as no census figures are available for most of these wild tribes. We are, however, safe in saying that at least 300,000 people speak languages belonging to the Nāgā Group.

Regarding the origin of the word 'Nāgā' Mr. A. W. Davis, I.C.S., has been kind enough to give me the following note:—

I think that there can be little doubt that the word 'Nāgā' is our corruption of the Assamese term নগাঁ *nagā*, pronounced *noḡā*. The Assamese apply this term roughly to denote all the tribes inhabiting the hills south of the Brahmaputra River, between Makum in the north-east, and the sources of the Dhansiri River in the west, i.e., the hinterland of the Lakhimpur and Sibsagar Districts. Different tribes or portions of tribes were distinguished by terms like *Hatigoriā*, the people using the Hatigor path, *Assiringiā*, those using the Assiringiā path, *Dupdwāriā*, those using the Dup-dwār or Dup-pass, in their visits to the plains of Assam. The old derivations of the word from *nāg* or *nangtā* are consequent on the mispronunciation of the word 'nagā.' I can suggest no derivation for 'nagā,' but writing from memory, I think that Mr. S. E. Peal suggested that the word had probably some connection with the word *nok* or *nokā*, people, terms used by the people of Banfera, who belong to the Survey Eastern Sub-group. This word *nok* or *loh*, meaning 'an assemblage of people,' occurs also in the Āo language.

Up to the census of 1891 the only account of the Nāgā languages, as a whole, was the article by the late Mr. Damant, entitled *Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and the Ningthi Rivers*, which appeared in the Journal of the Royal Asiatic Society for 1880, and which is frequently referred to in these pages. I have, in the main, followed his system of grouping of the various dialects, only departing from it when the additional information gained within the past twenty years has compelled me to do so. The last two groups, the Nāgā-Kuki and the Nāgā-Bodo, have been added by me.

The information regarding the languages mentioned above, which I have been able to gather for the Survey, varies in value and amount. For some languages, such as Angāmi and Āo, thanks to the kindness of Mr. Davis and the Reverend E. W. Clark, the information now given is accurate and full. On the other hand, for the languages of the Eastern Sub-group, I have been able to do little beyond collating previously existing material, much of which was far from accurate. For other languages the information is fuller, if not absolutely satisfactory.

Under these circumstances, I have the less hesitation in reprinting the following valuable note on the Nāgā languages, which was written by Mr. A. W. Davis, I.C.S., for the Assam Census Report of 1891:—

All the tribes in the Nāgā Hills District which we lump together under the general term Nāgā, speak languages which are at the present day, whatever they may have been in the remote past, so different that a member of one tribe speaking his own language is quite unintelligible to a member of the next tribe. That these languages were derived from the same stock is, I think, best shown by a comparison of word lists from the various languages. I have therefore given below lists of words from the following Nāgā dialects and Manipuri, i.e., Angāmi, Lhōtā, Semā, and Āo (Chungli and Mongsan).

From these lists, and from the more detailed comparison between Angāmi on the one hand and Kachāri and Mikir on the other, which will be found below, I think that there is good evidence to show that not only Manipuri, but also Bodo and Mikir, are derived from the same stock as the languages spoken by the various Nāgā tribes. Further, in order to show more clearly the common origin of the various Nāgā dialects, I have made a special comparison between the Angāmi and Āo Nāgā languages. I have taken these languages for special comparison for the reason that the tribes in question are separated from each other by the Lhōtā, Rengmā, and Semā tribes, and have from time immemorial never had any connection with each other.

English.	Angami.	Semā.	Lhotā.	Mongsen.	Changli.	Kachohā Nāgā.	Manipuri.	Kachāri.	Tamla.	Mikir.
One	^{ko} po	lāhā	ekhā	akhe	akha	kat	amā	se	huk	is.
Two	ke-nā	ki-ni	eni	anā	anā	ganā	ani	ne	ngi or ni	hūni.
Three	sē	ke-tū	etham	asam	asam	gūjām	aḥum	tham	cham	ke-tham.
Four	dā	bidā	māsū	peli	pesū	mādas	māri	bre	peli	phūi.
Five	pongu	pongu	mungo	pangā	pangu	mungo	mangā	bā (bongā)	ngā	phongo.
Six	suru	saghā	tirok	tirok	tirok	sūrāk	taruk	āo, ro	wok	therok.
Seven	te-nā or tenā	enini	ti-ing, soang	teni	tenet	senā	taret	sni	nyet	therok-si.
Eight	tettā	tāchā	tūā	taset	thi	dasāt	nipal	sat	tset	nerkep.
Nine	telwao or tepfū	teku	teku	tekhū	teku	shugui	māpal	siko	chhā	serkep.
Ten	kerr	chāghā	tāro	tarā	terr	gārō	tarā	sa, si	an	kep.

The resemblance all through is very great, it being borne in mind that in making comparisons of words between the different hill languages, the first syllable of any word should always be left out, being merely a prefix denoting either a noun or an adjective. The resemblances which strike one most at first sight are those between the words, for 'two,' 'five,' 'six,' and 'nine.' The words for 'three' are identical in the Lhotā, Kachāri and Mikir languages, and also in the Ao, Manipuri and Tamla.

The words for 'four' are identical in the Ao (Mongsen), Manipuri, Kachāri, Tamla, and Mikir, if it is remembered that the syllables *me, ma, pe, pa, be, ba* are interchangeable in the Nāgā dialects. Again we have the great resemblances in the Angami, Semā, Ao (Mongsen), and Kachāri words for 'seven.'

The words for 'eight' in Angami, Semā, and Lhotā are almost the same. The same thing happens with this same number in the Ao (Mongsen), Kachohā Nāgā, Kachāri, and Tamla dialects. It will be observed that in forming the words for 'eight' and 'nine' Manipuri and Mikir use the same methods, viz.,—

Mikir, 8 = *nerkep* = 10-2. Manipuri, 8 = *nipal* or *nipan* = 10-2, and *pan* = 10 in the Tablung Nāgā dialect, not given in the lists.

Mikir, 9 = *serkep* = 10-1. Manipuri, 9 = *mopal* or *mopan* = 10-1.

The words for 'ten' used in all languages except Kachāri, Tamla, and Mikir are practically identical.

English.	Angāmī.	Semā.	Lhōtā.	Mongsen.	Chungli.	Manipuri.
Water	dzū	āzu	otsū	ātsū	tsū	ishing.
Fire	mi	āmi	omi	āmū	mi	mai.
Fish	ko	ākā	ongo	āngo	ngo	ngā.
Flesh	themo, chō	āshī	oso	āsā	shī	sā.
Sticks	si, sā	āsū	otsang	āsūng	sūng	sing.
Pig	the-vo	āgvo	wokoro	āok	āk	ok.
Paddy	telhā	āghu	otsok	ātsak	tsak	phāu.
Rice	{ shoko telhāko }	{ ātkishi }	otsang	āchang	chang	cheng.
Bice (cooked)	tiā	ākenā	otsi	āchā	chi	chāk.
Mat	sopra	āyupu	ophak	āpak	pāk-ti	phak.
Cloth	kwē, pfē	āphi	oscū	āsū	ssū	phi.
Smoke	mikhu	āmikhu	omiekhū	mūkholi	mūkhoshū	maikhū.
Thatoh	soghā	āghi	tesū	ā-i	āzzū	i.
Cultivation	le	ālu	oli	ālu	lu	lāu.
Tiger	tekhu	āmisiyu	mhārr	ākhu	keyi	kei.
Spear	rongu	āni, āngu	otso	āni	ni	ta.
Liquor	zu	āzi	soko	āzi	yi, vū	yu.
House	ki	āki	oki	āki	ki	yim, sang.
Load	kā	ākwo	āhā	āku	ku	pōt.
Sun	tināki	atsunkyithe	engi	tsungi	ānū	numit.
Road	chā	ālā	olam	yemang	lemang	lambi.
Cow	mīthu	āmishi	mangsū	māssū	nāshi	sal.
Fowl	thevū	āgvu	hono	ān	ān	yel.
Child	nā, nu	nu	ongo	ningcharā	{ chīr tanur }	{ machā. }
Father	pu, pfō	āpu	opu	ābā	obā	ipā.
Mother	zo, pfū	āzā	opvū	āvū	ochā	imā.
Husband	nupfō	kimi	orapvū	nebāyā	tekinungpo	māwā.
Wife	kimā	nīpfū	okikhāmm	nenū	tekinungtsū	muttu.
Red	{ kemerri kehā }	{ ākuhū }	rakhīā	temaram	temaram	āngāngbā.
Black	keti	āketsu	nyikā	tanāk	tanāk	āmudā.
White	kekra, kechā	.....	emhuā	tenen	temessung	āngoubā.
Good	kevi	ākivi	mhonā	{ tāru tepfung }	{ tāchung }	aphabā.
Bad	heshā	ākesā	'mmho	tāmāru	tamāchung	phatabā.
True	ketā	ākuiso	otsco-tsco	tātsā	atangchī	āchumdā.
False	ketidji	āmiki	'ntsā	temārāk	tiāzū	mināmbā.
Hot	kelē	ākelu	tsco-ā	telem	telem	asābā.
Cold	{ kemekhū si }	{ mekhū si }	{ myimā }	{ temekhūng āsuk }	{ āsok }	aingbā.
Die	sā	īi	tchhi	āsū	āsū	si.
Do	chi	si	lyu	tā	si	tāu.
Eat	chi	che	tso	chi	chiung	chā.
See	ngu	zūti	mhu	ngu	ngu	yeng.
Arrive	tso	to	chānā	tung	tung	ihung.
Buy	kri	khi	shī	li	li	lei.
Sell	sē	sē	yē	yuk	yuk	yon.
Cry	krā	khā	khīā	chep	chep	kap.
Laugh	nu	nū	emāthā	manī	manū	nok.
Give	tsū, pi	tsū	pi	ki	āketsū	pi.
Take	le	lu	pen	tsā	āgi	lāu.
Carry	pfū	kapfū	pu	āpen	āpen	pu.
Run	ihā	pove	yung	ohen	chin	chen.
Call	ke	ku	tsā	ohā	chā	kāu.

These lists, together with those given of the numerals above show, I think, pretty clearly that the Nāga languages and Manipuri are all very closely connected. The resemblances between the Āo Nāgā dialects and Manipuri are especially striking. Thus we find:—

Āo.	Manipuri.	English.
<i>Ngo</i>	<i>ngā</i>	fish.
<i>Āsā</i>	<i>sā</i>	flesh.
<i>Sūng</i>	<i>sing</i>	sticks.
<i>Āok</i>	<i>ok</i>	pig.
<i>Chang</i>	<i>cheng</i>	rice.
<i>Āchā</i>	<i>chāc</i>	rice (cooked).
<i>Ā-i</i>	<i>i</i>	thatch.
<i>Lu</i>	<i>lāu</i>	cultivation.
<i>Keyi</i>	<i>kei</i>	tiger.
<i>Yi</i>	<i>yu</i>	liquor.
<i>Ta</i>	<i>tāu</i>	do.
<i>Tung</i>	<i>thung</i>	arrive.
<i>Li</i>	<i>lei</i>	buy.
<i>Chen</i>	<i>chen</i>	run.
<i>Chep</i>	<i>kap</i>	cry.

In making comparison between the various hill languages the following common vowel and consonantal changes must be borne in mind. These changes occur not only between different languages, but in the same language in different dialects of it. They are for vowels:—

Examples.

ā to i	<i>mā, mī</i>	= man (Ang.),
i „ ē	<i>mī, mē</i>	= fire (Ang.),
e „ u	(Ang.) <i>le = lu</i> (S.)	= fields,
ā „ u	<i>nā, nu</i>	= child (Ang.),
o „ u	<i>thenumā, thenomi</i>	= woman (Ang.),

and for consonants,

f = sh	{ <i>tefū, teshu</i> <i>fū, shi</i>	= dog (Ang.), = say (Āo),
kw = pf, ph	<i>kwō, pfē = p̄hi</i> (S.)	= cloth (Ang.),
t = ch	<i>tino, chino</i>	= khel (Ang.),
k = ch	<i>ki, chi</i>	= house (Ang.),
ts = t	<i>kemetsu</i> (S.) = <i>kemete</i> (Ang.)	= all,
ts = ch	<i>tsedā, chedā</i>	= now-a-days (Ang.),
kr = ch	<i>krā, chā</i>	= white (Ang.),
y = l	<i>yung, āling</i>	= bamboo tie (Āo),
j = d	<i>ji, di</i>	= is not (Ang.),
y = v	<i>yi, vū</i>	= liquor (Āo),
z = y	<i>sok, yū</i>	= send (Āo),
zh = y	<i>sha, ya</i>	= help (Ang.),
m = p	<i>pete, mete</i>	= all (Ang.),
p = b	<i>pa, ba</i>	= he (Āo),
kr = kh	<i>kri</i> (Ang.) = <i>khi</i> (S.)	= buy,
r = gh	<i>soru</i> (Ang.) = <i>soghā</i> (S.)	= six.

The negative particles are *mo, ma, te, de, hē, ā, e, sho, sā, tivi, na, 'm, dā, ri, kanu*. These negatives are distributed over the following languages:—

	Ordinary.	Negative Imperative.
Angāmi	<i>mo, lho</i>	<i>hē, sho</i>
Semā	<i>mo, lho</i>	<i>tivi, sē</i>
Lhōtā	<i>'m, 'n</i>	<i>tī</i>
Āo	<i>ma</i>	<i>te</i>
Tamlu	<i>nu</i>	<i>te</i>
Kachchā Nāgā	<i>ma</i>	<i>sho</i>
Manipuri	<i>de, te, tre, loi</i>	<i>kanu</i>
Kachāri	<i>ā</i>	<i>dā</i>
Mikir	<i>e</i>	<i>ri</i>

These languages may be divided into two classes—

(1) Those in which the negative follows the root of the word it qualifies.

(2) Those in which it precedes the root.

To class (1) belong Angāmi, Semā, Kachchā Naga, Kachāri, Manipuri, and Mikir, i.e.,

Angāmi	. . . . .	<i>vor</i>	= come.
		<i>vormo</i>	= not come.
Semā	. . . . .	<i>gwāgi</i>	= come.
		<i>gwāgimo</i>	= not come.
Kachāri	. . . . .	<i>nu</i>	= see.
		<i>nuā</i>	= not see.
Manipuri	. . . . .	<i>lāk</i>	= come.
		<i>lākde</i>	= not come.
Mikir	. . . . .	<i>vang</i>	= come.
		<i>vangve</i>	= not come.

To the second class belong the Āo, Lhōtā, and Tamlu languages, i.e.,

Āo	. . . . .	<i>alli</i>	= is; <i>malli</i> = is not.
Lhōtā	. . . . .	<i>li</i>	= is; <i>ni</i> = is not.
Tamlu	. . . . .	<i>ang</i>	= is <i>na-ang</i> = is not.

In Kachāri though the ordinary negative follows the root of the verb it qualifies, the imperative negative precedes that root, thus:—

Kachāri *nu* = see; *dā-nu* = see not.

While—

Angāmi *ngu* = see; *ngu-hē* = see not.

In Angāmi also there is a trace of the negative particle preceding the verbal root in the phrase *'m-bā-wē* = it is not, where *'m* = *mo* = not, *-bā* is the substantive verb, and *-wē* the verbal termination.

These constructions must be relics of the time when in the Nāgā languages the negative particles were indifferently either before or after the word they qualified.

There is one point with reference to the use of the negative particles in which all the languages mentioned above agree, i.e., they all of them use a form for the imperative negative different to that used in the ordinary conjugation of the negative verb, thus—

Angāmi	. . . . .	{ <i>po vormo</i> = he has not come.
		{ <i>vorhē</i> = don't come.
Āo	. . . . .	{ <i>pā maro</i> = he has not come.
		{ <i>taro</i> = don't come.
Manipuri	. . . . .	{ <i>mā lākde</i> = he has not come.
		{ <i>lākkanu</i> = don't come.
Semā	. . . . .	{ <i>pā gwāgimo</i> = he has not come.
		{ <i>gwāgitivi</i> = don't come.

And so on for all the other languages.

In nearly all these languages the word for 'bad' is merely the word for 'good' used with the negative particle. Thus—

Manipuri *apha ba* = good, *phata ba* = bad, i.e., not good. Here *pha* = good, while *ta* = not, the initial *a* and final *ba* are merely adjectival formative particles.

Kachāri *g^hām* = good, *hām-ā* = not good = bad, here *ā* = not; the *g^h* in *g^hām* is the adjectival prefix.

Āo *ta-chung* = good, *ta-mā-chung* = not good = bad, *ta* = adjectival prefix; *mā* = not.

Lhōtā *mho* = good, *'mmho* = not good = bad, here *'m* = not.

Tamlu *mayang* = good, *na mayang* = not good = bad.

Angāmi and Semā have separate words for 'bad,' i.e., *kesā* and *ākesā*, but the word for 'good' with the negative particle *mo* is as frequently used to express 'bad' as the special words, thus—

Angāmi *ke-vi* = good, *vi-mo* = not good = bad,

Semā *āke-vi* = good, *vi-mo* = not good = bad,

ke and *āke* are adjectival prefixes.

At the time of the Census 1881, the Mikir language was classed by Sir C. Lyall as an outlier of the Bodo group. That the two languages are derived from the same stock and do not at present differ much more from each other than the various Nāgā languages do from each other is, I think, pretty evident from an examination of the lists of words and sentences given by him. I shall now try and demonstrate the fact that

the Bodo and Mikir languages are pretty closely connected with the Nāgā group of languages. In order to show this connection, I shall take sentences from the Angāmi Nāgā languages. In the word lists given at the end I have made comparison with other languages, specially Āo.

Numerals.

As far as numerals are concerned, the resemblance that exists between Bodo and the Nāgā dialects has been referred to in the short notes appended to the lists of words given to show the general connection of all the Nāgā dialects known to us at present. To this it is not necessary to refer again. I shall now take the resemblances that exist in Bodo, Mikir, and Angāmi in the method of forming words and sentences.

Formation of Adjectives.

These are formed from substantives by the following prefixes :—

G ^a	. . .	Kachāri.
K ^a , ke	. . .	Mikir.
K ^a , ke	. . .	Angāmi.

Examples—

Kachāri	. . . .	det	=	greatness,
		g ^a det	=	great.
Mikir	. . . .	the	=	greatness,
		kethe	=	great.
Angāmi	. . . .	d _i	=	greatness,
		kedi	=	great.

The resemblance here is not only in the method of formation, but also in the word; *det*, *the*, *d_i* are all the same word. The change from final *et* to *ā* or *i* is not an uncommon one in the Nāgā languages :—

Cf. Āo	. . . .	tenet or teni	=	seven,
		akhā or akhet	=	one,
		takā or taket	=	hand,

iet and *d_i* are therefore the same word.

Again cf.				
(Mikir)	. . . .	phere	=	fear = pri (Angāmi),
		k ^a -phere	=	afraid = ke-pri.
(Mikir)	. . . .	do	=	abide = to (Angāmi);
		ke-do	=	abiding = ke-to.
(Mikir)	. . . .	chok	=	beat = vū (Angāmi),
		ke-chok	=	assault = ke-vū.

Method of forming Causatives.

This is done in a similar way in all three languages. In Bodo by the prefix *f^a*, *fⁱ*, (*pu*, Dimāsā), in Mikir and Angāmi by the prefix *pe*; thus—

Numā (Dimāsā)	=	ngu (Angāmi)	=	to see.
Pu-numā (Dimāsā)	=	pe-ngu (Angāmi)	=	to cause to see.

Cf. also,—

Si (Angāmi),	know; pe-si,	inform.
Thi (Mikir),	die; pe-thi,	kill.
Ran-nū (Kachāri),	to be dry; f ^a -ran-nū,	to cause to be dry.
Sā-le (Angāmi),	to be dry; pe-sā-le,	to cause to dry.
Si-nū (Kachāri),	to be wet; f ⁱ -si-nū,	to wet (act).
Che-le, tse-le (Angāmi),	to be wet; pe-tse-le,	to wet (act).
Me-sen (Mikir),	good; pe-me-sen,	cause to be good.
Ke-vi (Angāmi),	good; pe-vi,	improve.

These examples are, I think, sufficient to show that the method of forming causatives in the three languages is identical. The formation in Kachāri and Angāmi of compound verbs from two verbs, the first giving the method and the second the result, is similar in both languages. The compounds from the word to 'kill'—(Kachāri) *that*, (Angāmi) *kri*—show this resemblance very clearly, thus :—

Kachāri	. . . .	gau	} shoot; { gau-that-nū	} to shoot and kill.
Angāmi	. . . .	jē		
Kachāri	. . . .	bu	} strike; { bu-that-nū	} to beat to death.
Angāmi	. . . .	vū		

Kachāri, which have almost exact equivalents in some of the Nāgā languages. The following abbreviations are used in these lists to indicate the particular Nāgā language from which the specimen is taken :—

Ang. = Angāmi. S. = Semā.
Lh. = Lhōtā. M. = Manipurī.
D. = Dimāsā. K. Nāgā = Kachchā Nāgā.

Pronunciation—

ā = a in 'ball'; ē = a in 'pray';
ā = a in 'master'; ü = German ü;
u = u in bull.

List of words in Mikir that are similar to words in the Nāgā dialects.

English.	Mikir.	Nāgā.
Abide	do	to (Ang.).
Abode	ke-do-ahem	ke-to-ki (Ang.).
Ache	keso	-chī (Ang.), sü (S.).
Afraid	kaphere	kepri (Ang.).
Ascend	thur	ā-to (Āo).
Assault, to	chok	ā-sok (Āo).
Cast away	vār	vā (Ang.).
Cup	bong	bung (Āo), bu (Ang.) = receptacle.
Cut	thu	du (Ang.).
Dead	kethi	keti (S.).
Descendants	asoasu	aso (Āo) = born.
Ear	no	nie (Ang.).
Eat	cho	chī (Ang.), chā (M.).
Egg	voti	vü-dzi (Ang.), a-ti (Tamlu).
Fall	klo	krü (Ang.).
Father	po	po (Ang.).
Female	pi	nupi (M.), pfü (Ang.).
Fire	me	mi, mo (Ang.).
Give	pi	pi (Ang., Lh., M.).
Pig	phāk	āk (Āo).
Paddy	sok	tsak (Āo).
Rice	sāng	chang (Āo), cheng (M.).
Yawn	ko-hē	kehē (Ang.).
Fowl	vo	vü (Ang.).
Great	kethe	kedī (Ang.).
Village	rong	renā (Ang.).
Day	ni	ni (Āo, M.).
How many	koān	keyā (Āo), keiā (M.).
Speak	pu	pu (Ang.).
Sun	ārni	anü (Āo).
Carry	pon	pu (M.), pfü (Ang.).
Ignorant	kelu	keloho (Ang.).
Name	men	nung (Āo), ming (M.).
Ripe	kemen	kemē (Ang.).
Rope	ā-rī	ke-rē (Ang.).
Shield	chong	tsung (Āo).
Snake	phīruī	perr (Āo).
Stomach	pok	ta-bok (Āo).
Stone	ār-long	lung (Āo).
Sword	nok	nok = dao (Āo).
Tail	arme	mi (Ang.).
Cloth	pē	pfē (Ang.), phī (S.).
Tiger	te-kē	tekhu (Ang.).
Tooth	so	hu (Ang.).
Youth	riso	krisā (Ang.).
You	nāng	nang (Āo, M.).
Write	tok	tu (Ang.).
I	ne	ni (Āo, S.).

Similar words in Kachāri and Nāgā dialects.

English.	Kachāri.	Nāgā.
I	ang	ā (Ang.).
Thou	nāng	nang (Āo, M.).
Fire	at	ā (Tamlu).
Water	āui	āui (K. Nāgā), dsū (Ang.), tēü. (Āo).
Hand	a-khai	te-kā (Āo).
Fish	nga	nga (M.), ngo (Āo), ongo (Lh.).
Cow	mosau	ā-mishi (S.), massū (Āo), nushi (Āo), māngsū (Lh.).
Bird	āu	pe-ra (Ang.).
Egg	dau-dūi	vū-dsū (Ang.), a-ti (Tamlu).
Tiger	mosā, misi (D.)	āmisipu (S.).
Madh	zau, ju (D.)	su (Ang.), yi (Āo).
Eat	sā, ji (D.)	chā (M.), chi (Ang., S., Āo).
Walk	thā	tā = run (Ang.).
Sit	sā	zhū = lie down (Ang.).
Laugh	m'n'	m'ni (Āo), nū (Ang.).
Go	thāng	to (Ang.).
Cook	sang	chā (Ang.), su (Āo).
See	nu	ngu (Ang.), ngu (Āo).
Bamboo	ō-ā	wa (M.), ā-u (Āo).
Say	bung	pu (Ang.).
Now	dā da'nu	thā (Ang.), thanū (Āo) = to-day.
Cut	dān	dā (Ang.).
Wet	si	tse, chē (Ang.).
Great	g'det	kedī (Ang.).
Bitter	g'khā	ta-kā (Āo), kekfü (Ang.).
Long	g'lāu	tulu (Āo).
Deep	g'thān	ke-su (Ang.).
Tall	g'zāu	kechā (Ang.).
Cry, to	gab	krā (Ang.).
Village	gāmi	ghā (S.), ghina (S.).
Fear	gi	ki (M.).
Say	han	hāi (M.).
Chase	hā-su	hā (S.), ho (Ang.).
Cloth	hi	phī (S.), ssū (Āo).
Head	khoro	to-kolāk (Āo).
Quickly	māmār	mhāi (Ang.).
Grave	mangkhor	mokru (Ang.).
Body	mādam	themo (Ang.).
Eye	megan	mhi (Ang.), mek (Mikir).
Husk rice, to	sāu	tu (Ang.).
Stay	thā	thā (Ang.) = stand.

With a fuller vocabulary of the Kachāri language and with a more extended knowledge of the other Nāgā dialects except Angāmi than I have at present, it would doubtless be possible to make great additions to these word lists. Enough, though, I think have been given to show the resemblance that exists between Kachāri and Mikir on the one hand and the Nāgā dialects on the other.

The Kachāri words and sentences used in this note have been taken from the Rev. S. Endle's 'Outline Grammar of the Kachāri Language.' The Mikir words used have been taken from the Rev. R. E. Neighbor's 'English and Mikir Vocabulary.'

India is rightly called the epitome of the world -which statement is true, apart from other consideration, both anthropologically and linguistically, As far as the languages are concerned, India is represented almost all the families of the world—Indo-European, Mongolian, Dravidian, Austric, etc. etc. This position is as well true even about North Eastern India. This region, a small part of the country as it is, abounds in languages belonging to quite a few families and groups. As for example, one may find in this region Assamese of the Indo-European family, Khasi of MonKhmer family, Ahom of the Chinese-Siamese family, Miri of the Tibeto-Burman family, etc.

All these languages of the North East, along with their various dialects had been surveyed by the consultants and associates of the illustrious linguist Dr. George Abraham Grierson and the results of the surveys were systematically and scientifically recorded in his monumental work *Linguistic Survey of India*. The said work includes all known languages and dialects of India and is, therefore, too vast for a researcher interested in a particular region to handle and too expensive for any individual to acquire. Nevertheless, the culture, sociology and languages of the North East are gaining growing interest in India and abroad. Keeping these facts in view: these selections from Dr. Grierson's *magnum opus* have been compiled with a view to presenting a complete linguistic picture of the region. Care has been taken so that all predominant families and groups are well represented.

It is fervently hoped that the scholars interested in the languages and culture of the North East India will find this volume useful.

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(369; 316p),

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Set 2 Vols. Rs. 1800



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