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OUTLINE GRAMMAR

OF THE

ACHÁRI (BÁRÁ) LANGUAGE

AS SPOKEN IN

DISTRICT DARRANG, ASSAM;

With Illustrative Sentences, Notes, Reading Lessons, and a short Vocabulary.

By Rev. S. ENDLE,

S. P. G. ASSAM CHURCH MISSION, LATE STUDENT, ST. AUGUSTINE'S COLLEGE, CANTERBURY.

SHILLONG:

PRINTED AT THE ASSAM SECRETARIAT PRESS.

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OUTLINE GRAMMAR

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PREFACE.

THE following brief sketch of the Kachári language as spoken in this district (Darrang) has been put together under many difficulties and disadvantages, as the writer has been able to give to its compilation little more than mere scraps and fragments of his time. Much of the Accidence, in particular, was drawn up in MS. some two years since, and should have been re-written before publication, had the pressure of other duties given opportunity for so doing; for it was put together at various times and in different places, and the whole suffers from a want of re-arrangement and expansion. This is especially the case with the section which treats of Verbs, and the peculiar way in which they are compounded with other parts of speech; *i.e.*, with nouns, adjectives, and other verbal roots. There are many points of interest, too, in the language, *e.g.*, the exact use and force of the tenses, which must still be regarded as open questions, and with regard to which we shall not perhaps be in a position to speak with anything like authority until we know something of the Grammar of the many closely cognate languages. But as there seems little prospect of any great additions being made to our knowledge in this direction for some time to come, it seems best on the whole to allow the following pamphlet to appear at once, with all its obvious and manifold imperfections. As it stands it fairly represents the speech of the Kachári population of this district, as gathered from the lips of the *people themselves* during the last fifteen or twenty years;

and it may at least serve to assist and lighten the labours of other workers in the same field of research—a field which certainly cannot be said to be exhausted, or in any real sense to have been at all adequately cultivated as yet.

A further reason for at once publishing the following Outline Grammar, in spite of its many shortcomings, is supplied by the desire to have a Manual of this kind for the use of managers of tea-factories, &c. The Kacháris are essentially the navvies of Assam,—a nation of "hewers of wood and drawers of water," and much of the hard physical work (hoeing, jungle-clearing, &c.) on tea-factories is still carried on by them. The manager of any factory on which Kachári labourers are employed in large numbers, will certainly find it to his interest to learn something of their language; for they are an intensely *clannish* people, and are not a little gratified by seeing their employer show some interest in their customs, language, and manner of life. The writer well remembers a little "scene" in a factory in this district (Darrang), where a number of Kachári labourers, who had taken umbrage at some real or fancied grievance, suddenly came up to the manager's bungalow, threw down their hoes, &c., before him in a highly theatrical, demonstrative fashion, and with the great plainness of speech Kacháris are apt to use at such times, announced that they were going off to their own distant homes forthwith. A few simple, humourous words addressed to them, partly in their own tongue, soon made them see the absurdity of the position they were assuming; and after a short colloquy they took up their hoes and went back to their lines in

great good humour. Many managers complain of Kachári labourers as being difficult to get on with—and certainly they have no small share of doggedness; and when once their suspicions have been aroused, with or without reason, it is not at all easy to bring them to a happier state of mind. But if they are not to be easily *driven*, they can be very easily *led;* and undoubtedly one of the most powerful influences which their employer can bring to bear upon them, is to be found in a command of their national form of speech, to which (as to all else that is national or clannish) they are very strongly attached. Few things are more pleasing than to see the flush of real pleasure and intelligence which passes over the dull, heavy, expressionless features of the Kachári's countenance on being addressed in his own mother tongue. And if one of the highest forms of human pleasure consists in giving innocent pleasure to *others*, any European, whose life's work has to be done in Assam, and who will take the trouble to acquire some knowledge of this form of non-Áryan speech, will rarely be at a loss to make this pleasure his own.

Wide range of Kachári family of languages.

The limited extent to which this language and its cognate tongues have been hitherto studied, is the more to be regretted, as there is great reason to believe that it was at one time widely spoken over a great portion of the Brahmaputra Valley, as well as in the adjoining districts of north-east Bengal. Much light is thrown on this subject by the information given in the "Report on the Census of Assam for 1881," pages 67—82. We find it there stated that the race known to

us under various names (Boḍo, Gáro, &c.) constitutes at least one-third of the population of the Assam Valley; and this statement is probably well within the mark. The Deori Chutias, who are found so far east as Sadiya, are said to speak a language closely akin to Kachári, though no Outline Grammar of their speech has hitherto been published. Mr. Lyall (*see* "Census Report," pages 78—81) gives reason for suspecting that the Mikirs may be an outlying branch of the great Boḍo family, though this must perhaps be still regarded as an open question. And there is reason to think that the Kacháris were at one time the dominant race, or at least one of the dominant races, in the Brahmaputra Valley; and as such they seem to have left traces of their language in the names of some of the most prominent physical features of the country. Thus the names of many of the principal rivers of Assam begin with the syllable, "Dí," which is perhaps the Kachári word ("dŭí," "dí") for "water," *e.g.*, Dí-hong, Dí-bong, Dí-bru, Dí-hing, Dí-sáng, Dí-khu, Dí-soi, Dí-ju, Dí-mu, Dí-mangal, Dí-krang, Dí-kurai, Dí-putá, Dí-má gasum ("black water"), Dí-ang, &c., (*cf.* Dimápur— Dŭímápúr, *i.e.*, River-town, the old Kachári capital on the Dhansiri River). But however this may be, the evidence of language points clearly to the conclusion that the peoples known to us as Kacháris (Boro, Boḍo, Bárá), Mêch, Hojai, Hojang, Gáros, Dhímáls, &c., are one and the same race, and still speak what is essentially the same form of non-Áryan speech. To these must be added the Koch, Rájbansis, Mahalia, Phulgorias, Rábhás, and others, most of whom have lost the use of their old mother tongue, and have to a greater or less

degree fallen under the influence of Hinduism. A hurried examination of the "Specimens of the Languages of India" (published at the Bengal Secretariat Press, 1874), pages 186—217, has led me to the conclusion that even the language there described as "Hill Tipperá" has very much in common with the Kachári of Darrang, and may indeed be regarded as virtually the same form of speech. (Some evidence pointing in this direction is given in a short list of words and inflections on a later page). This, if it can be established, is interesting, as it would prove that the Kachári race extends so far to the south and west as to cross the Surmá Valley—so that this language would seem to be still a living tongue for people so widely scattered as the Deori Chutias near Sadiya and the dwellers on the Tipperá Hills of Eastern Bengal. In Western Darrang, North Kámrup, and Goálpára, and in the Duár country stretching away from near Tezpur towards Jalpaiguri and Dárjíling, the Kacháris under various names form the great bulk of the population; and it is possible that they may be akin to many of the races occupying the hills to the south of the Surmá Valley, though it is not easy to speak with any kind of authority on this part of the subject until we have Outline Grammars, or at least full Vocabularies and typical sentences illustrating the languages of these last-mentioned races, so as to furnish the means of making a comparison between these various forms of speech.

Various names.

This people, who once occupied so large a portion of North-East India, and who still constitute at least one-third of the population of

the Brahmaputra Valley, are known to us vaguely as Kacháris, but they rarely, if ever, use this name among themselves. In Western Darrang and North Kámrúp, they they very commonly speak of themselves as "Bâṛâ" (Bâḍâ, Boṛo, Boḍo) or "Bâṛâ fisá" (= "children of the Bâṛâ"), and this title seems to be largely used by them in North-East Bengal. In Goálpára they are commonly known as Mêch (Mês)—a designation I have never known applied to them in this district. In all likelihood this name was given to them in contempt by their Hindu neighbours—("Mlêch," "Mlêchchha"=outcast, barbarian, &c.) At the foot of the Gáro Hills they are known as Hojai and Hájong,—a name probably equivalent to "hillmen" ("Háju; házu"=hill, in Kachári; "áchu," in Gáro; "háchuk," in Hill Tipperá). In Naugáon, where also Hojai Kacháris are found, a local name, "Lálung," is commonly used—a term of wholly unknown etymology. From information obligingly placed at my disposal by the officer in charge of the North Kachár Hills (Mr. Soppitt), it would seem that the Kacháris of that part speak of themselves as "Dŭímá-sá," *i.e.*, "the people of the great river" (*cf.* the name of the old Kachári centre on the Dhansiri, Dŭímá-pur,—the town on the big river,—Riverton); and with this may be connected another local name for Kacháris, *i.e.*, "Dhímál" (Dŭímál?)—a name never applied to them in this district. On the whole, putting together two of the groups of names used by themselves;—(1) "Hojai" and "Hájong," *i.e.*, "hillmen," and (2) "Dŭímá-sá" and "Dhimál," *i.e.*, "men of the big river," they would seem to look upon them-

selves as "men of the mountain and the flood,"—as Highlanders, in contra-distinction to the people of the plains. This theory would seem to be borne out by what we see now; for they are still found in large numbers in the neighbourhood of *rivers*, *e.g.*, the Dhansiri, Kopili, &c., and the terai country lying at varying distances from the foot of the *hills* from near Tezpur towards Dárjiling, which tract of country is abundantly watered by a vast number of small *rivers* (dŭí-sá). They still show also a distinct preference for high land as a dwelling-place; some members of this widely-spread race, *e.g.*, Gáros, the people of Hill Tipperá, Mikirs (?), &c., actually live on the hills; whilst others, who have taken up their abode in the plains (Hojai, Hájong, the Kacháris of Darrang), live for the most part at no great distance from the hills; and I have observed that wherever high land is obtainable for building, the Kachári settler almost invariably fixes his dwelling there.

Suggestions.

The time has perhaps come when a definite attempt should be made to obtain more light than we now possess on the comparative ethnology and linguistic affinities of the numerous tribes on this North-Eastern Frontier. Something was done in this direction by the publication of the "Specimens of Languages of India," under the auspices of Sir G. Campbell some ten years since (1874). But the usefulness of this work for all the purposes of comparative philology, is very greatly marred by the numerous errors in spelling which disfigure its pages. It might be well perhaps to re-issue

this work after a thorough revision, the contributors all carefully using the same symbols on a system to be settled beforehand for representing the same, or similar, sounds; or, it should surely be possible, for a competent body of philologists to draw up a list of words and inflections and typical sentences, so contrived and arranged as to bring to the front in bold relief the more salient features of the different languages concerned. But, above all, the compilation of *Outline Grammars* of the different languages should be systematically encouraged. Such Grammars, however rudimentary and incomplete they might be, could hardly fail to throw much light on various difficult questions of comparative philology, if they included (as they should do) a careful treatment of words in every-day use, the inflections of nouns, the conjugation of verbs,—this latter part of speech (the verb) being treated with especial clearness and fulness in its different forms; *e.g.*, the Active, Passive, Negative, Causative, Inceptive, and Completive forms. Compound verbs especially should receive particular attention, as helping to throw light on the genius of each language and its system of word-building. No less an authority than Professor Max Müller has told us that it is to the *inflectional* part of a language (its declension of nouns, conjugation of verbs, &c., &c.), rather than to its *vocabulary*, that we should look, if we would get any true insight into its real character and its relation to other forms of speech; and therefore, while lists of words carefully written down on a pre-arranged system have an undoubted value of their own, it is still more important that the

Accidence and Syntactical conditions of a language should receive close attention and be prominently brought to the front if the Ethnology and Comparative Philology of this part of India are to have thrown upon them the light of which they stand so greatly in need. I speak of "this part of India" in particular, because Assam, with its immense variety of languages, offers an especially wide and rich field to the philological student—a field which has yielded some valuable results already, though it has never yet been at all adequately cultivated. A tea-planter of somewhat sarcastic temperament once remarked in the writer's presence that the "Tower of Babel must have been somewhere within the limits of Assam." This assertion is perhaps hardly to be defended on historical or geographical grounds; but whoever has listened—perhaps without being much edified thereby—to the medley of tongues spoken at an Assamese Mêlá, or even on a large tea-factory, will not be slow to admit that the planter's remark was not entirely without some show of justification. But this very medley of tongues, which puts great difficulties at once in the path of the Magistrate, the Missionary, the Administrator, and the Planter, offers a promising field of labour to the student of language, whose privilege it may be to evolve something like order and harmony out of what has hitherto been little better than a philological chaos. The demands made upon him by the duties of a busy life, involving frequent absence from head-quarters, as well as a regard for his Ordination Vows, not to mention other reasons, will prevent the present writer from giving much time and labour to researches of

this kind; but to those who have the leisure, the ability, and the will for the work, the field is one full of promise. For the better we understand the *languages* of these simple peoples, the better we shall understand the people themselves—their hopes, fears, wishes, aspirations, and all that helps to make up the sum of their simple lives from day to day; the better, too, we shall understand and value the many virtues (honesty, truthfulness, simplicity, straightforwardness, &c.), which, in spite of a rough, uninviting exterior, many of these tribes do undoubtedly possess; the greater, too, will be our power of *sympathizing* with them, and so of lifting them up to a sense of the higher and better things we ourselves enjoy, and ought to be anxious to see them share with us.

S. ENDLE.

CAMP BENGBÁRI, DARRANG, *24th May 1884.*

In the following pages the student is not to expect absolute uniformity in the use of accents and other diacritical marks, or even in the spelling of words. Many discrepancies and inconsistencies in this respect will doubtless be found; and of these some are, of course, due to carelessness or oversight on the writer's part; but there are others which are not unintentional. The fact is that, with our present knowledge of the language, the exact pronunciation, and even the correct spelling, of certain words, cannot be fixed with certainty. This is true even of words in common, every-day use, *e.g.*, the word for "good." The usual form of this word in Kachári is "găhàm;" but it sometimes appears as "gàhàm," "gahàm," "ghàm," or even as

"hàm" (the first syllable being elided.) There are also curious dialectic differences in localities within a few miles of each other; thus, the common words for "cow" and "tiger" here (Bengbári) are "mosaú" and "mosá:" whilst at Sámábárī and Mangalbásá, some fifteen or twenty miles to the south, these words appear as "mokhaú" and "mokhá," the medial sibilant letter being replaced by a guttural aspirate. These are but examples of variations and dialectic differences which undoubtedly exist on a large scale; and with our present limited knowledge of Kachári and its cognate languages, it is hardly possible to decide which form of any given word of this class should be adopted as the standard for future use. So long, therefore, as the true sound and correct spelling of words of this class remains uncertain and undefined, it seems only reasonable that the method of representing these words on paper should share in this uncertainty and indefiniteness, though it may be hoped that the time will come when a closer study and a more accurate knowledge of this and the cognate languages will enable us to get rid of much of this uncertainty. The inconsistencies in the use of accents, spelling, &c., will no doubt appear sufficiently unpleasing to the scientific eye and the critical mind; but they will nevertheless fulfil a not unimportant end of their own, *i.e.*, they will help to guard the learner against supposing that he is always to hear exactly the same sound for the same word from the lips of people with whom he may attempt to hold converse. There is, however, one class of words with regard to which the *writer has endeavoured* to be as accurate as possible—those

words where the misplacement of an accent would altogether alter the meaning; *e.g.*, "găthaú" is "deep," but "gătháu" is "sweet;" "gí-á" is the negative form of the verb "gí-nŭ," to fear (fears not), but "gŭí-á" is the negative substantive verb, is not (are not.) In dealing with words of this class some pains have been taken to secure accuracy in the use of the accents, &c.; and the writer ventures to hope that instances of their incorrect use in words of this character will be found to be but few and far between.—S. E.

The compiler very gladly takes this opportunity of expressing his deep sense of obligation to the officer in charge of the Secretariat Press for the neatness and accuracy with which the work of printing this pamphlet has been carried out. When it is remembered that the MS. was put together in a most hurried and imperfect way, and that much of the written matter deals with a language (Kachári) of which presumably those in charge of the Press knew little or nothing, it is a matter of surprise and thankfulness that the mistakes and misprints are so few and unimportant. That this result has been brought about so satisfactorily, in spite of difficulties arising from the free use of accents and various diacritical marks, reflects great credit on all concerned in the printing of the work, and to them the writer here thankfully records his obligations for their painstaking care and forethought.—S. E.

NOTE ON THE RELATION OF THE KACHÁRI (BÅRÅ) LANGUAGE TO THAT OF HILL TIPPERÁ.

In the foregoing Preface it is pointed out that the Kachári language has much in common with that of Hill Tipperá, so much so that the two forms of speech may perhaps be regarded as simply different dialects of what is essentially the same language. It is probable that much intercourse at one time took place between the Kacháris of the Upper Dhansiri Valley (Dŭímápur) and the people of Hill Tipperá, and we know that the ruling families of the two peoples were closely related in blood. Indeed, the use of the term "Kachári," as applied to the Bårå race by their Hindu neighbours, is commonly believed to have originated in the fact that the Rájá of Hill Tipperá, when giving his daughter in marriage to the Kachári Rájá of Dŭímápur, gave as her dowry what is now the district of Kachár, which had hitherto been a part of his dominions, the Bårå race thenceforth being known to their Hindu and Massalmán neighbours by the name of the Province (Kachár) over which their Rájá was known to rule. But however this may be, there can be little doubt that the two languages stand in very close relation to each other, and as this relationship seems not to have been prominently brought to the front hitherto, a short list of words in every-day use is here given in Kachári and Hill Tipperá, from which it will appear that many points of resemblance undoubtedly exist, which hardly admit of being explained away as merely accidental. In some cases the Gáro equivalent of a word or phrase is also given, as this is one of the most *important members* of the Kachári family of languages, and

the Gáro word sometimes apparently forms a link between the Kachári of this district (Darrang) and the language of Hill Tipperá.

English.	*Kachári.*	*Gáro.*	*Hill Tipperá.*
One	Sè* (sŭí)	Sá (shá*)	Kai-chhá.*
Two	Nè (nŭí)	Gni	Kú-núi.
Three	Thàm	Githàm	Kù-thàm.
Four	Brè (brŭí)	Bri	Búrúi.
Fire	Bá	Bangá	Bú.
Six	Ṛà (ḍà)	Dak	Dok.
Seven	Sni (sĭní*)	Sni*	Chhini.*
Eight	Zàt*	Chet*	Chát.*
Nine	Ṣkhô*	Skhu*	Chiku.*
Ten	Zi (zŭ*)	Chi (chikhung*)	Chi.*
Foot	Áphá	Jáfá	Yak-phá.
Eye	Megan	Mikran	Makoy.
Mouth	Khugá	Khusuk	Khúk.
Hair	Khenai	Khini (khni)	Khanai.
Head	Khâṛà	Skho	Khorok.
Tongue	Silai	Slai	Chhelai.
Back	Bikhung	.....	Phikhung.
Brother (elder)	Ádá	Ádá	Átá.
Child	Fĭsá	Bĭsá	Chhá.
Son	Fĭsá-zălá (child-male.)	.....	Chhá-jalá (child-male.)

* The resemblance in these and like words is much closer than appears at first sight; for the Kacháris of Darrang, whose vocabulary is here written out *phonetically*, find a difficulty in uttering the sounds "cha" (chha) and "ja" (jha), and substitute for them the sibilants "s" and "z." Hence Kachári words and syllables beginning with "s" and "z" would perhaps be more correctly spelt with "ch" (chha) and "ja" (jha)—a change which would make them much more closely resemble the corresponding words in Gáro and Hill Tipperá. The principle embodied in this remark holds good throughout the entire pamphlet, and should always be borne in mind whenever it may be consulted for the purposes of Comparative Philology and Ethnology.

English.	*Kachári.*	*Gáro.*	*Hill Tipperá.*
Daughter ...	Fisá-zŭ (child-female.)	Bisá-mechik (child-female.)	Chhá-juk (child-female.)
God, spirit (*bhút*).	Modai ...	Mite ...	Matái.
Sun ...	Sán ...	Sál ...	Sál.
Star ...	Háthorkhi ...	.....	Áthukuri.
Fire ...	Ạt ...	.....	Hor.
Water ...	Dŭí ...	Chi ...	Túi.
House ...	Nŭ ...	Nak ...	Nok.
Cow ...	Masaú ...	Máchu ...	Masu.
Dog ...	Sŭímá ...	.....	Suimá.
Bird ...	Dáu ...	Dau ...	Táo-sá.
Hill, mountain	Házu ...	Áchu ...	Háchuk.
Tree ...	Bangfàng ...	Balmá (ban) ...	Bufáng.
Go ...	Tháng ...	.....	Tháng-di.
Eat ...	Zá ...	Chá ...	Chá.
Come ...	Fai ...	Ibá ...	Fai.
Beat ...	Bu ...	Dak ...	Bu.
Die ...	Thoi ...	Tháng-zá ...	Thoi.
Behind ...	Unáu ...	.....	Ulo (uno.)
Why ...	Mánŭ ...	Mánŭ ...	To-mána.
I ...	Áng ...	Áng-á ...	Áng.
Of me, mine...	Áng-ni ...	Áng-ni ...	Á-ni.
To me ...	Áng-nŭ ...	Áng-ná ...	Á-na.
Me ...	Áng-khô ...	Áng-khô ...	(Ána ?)
We ...	Zang ...	Chingá ...	Chung.
Of us, our ...	Zang-ni ...	Ching-ni ...	Chi-ni.
You (thou) ...	Nang ...	Náá ...	Núng.
Of you (yours)	Nang-ni ...	Náng-ni ...	Ni-ni.
He ...	Bí ...	Uá ...	Bo.
Of him ...	Bí-ni ...	Uá-ni ...	Bi-ni.
A good man...	Mànsŭí gahàm	Mándá námá ...	Borok káhám.
Of, &c., &c. ...	——— ni	——— ni	——— ni.
To, &c., &c. ...	——— nŭ	——— ná	——— na.
A bad boy ...	Sásè fisá hàmá	Sháksá bisá námjá.	Batsa hàmyá.

English.	*Kachári.*	*Gáro.*	*Hill Tipperá.*
I am ...	Áng } dang-a.	.....	Áng } tong-o (ong).
Thou art ...	Nang	.....	Núng
He is ...	Bí	.....	Bo
We are ...	Zangfur	.....	Chung
You are ...	Nangsur	.....	Norok
They are ...	Bísur	.....	Borok
Beat ...	Bu ...	Dak ...	Bu.
To beat ...	Bu-nŭ ...	Dak-ná ...	Bu-nani.
Beating ...	Bu-ni (bu-ŭí)...	.....	Bu-oi.
Having beaten	Bu-ná-noi ...	.....	Bu-khá.
I, &c., beat ...	Áng, &c., bu-ĭŭ	.....	Áng, &c., bu-yo.
I am beaten...	Áng bu-záĭ-ŭ ...	.....	Áng bu ják-o.
I shall be beaten.	Áng bu-zá-gan	.....	Áng bu ják-an-o.
I, &c., go ...	Áng tháng-ŭ ...	.....	Áng, &c., tháng-yo.
Go ...	Tháng ...	.....	Tháng-o.
Going ...	Tháng-ni (tháng-ŭí.)	.....	Thángoi.
What is your name?	Nang-ni náöá má?	Nang-ni mang mai?	Ni-ni mung tomá?
Give this rupee to him.	Bê thàkhá bí-nŭ hŭ.	Uá thánghá-kho uá-na án-bo.	Obana ba ráng ha rudi.
Walk before me	Áng-ni sigángáu thà-bai-láng.	Áng-ni mokháng há amih.	Á-ni sákángo him-di.
Whose boy comes behind you?	Nang-ni unáu sur-ni fisá-zlá faidang?	Nang-ni jamáno sháo-ni bishá rebáengá?	Ni-ni uno sábá-ni batsa fai?
From whom did you buy (that)?	Nang sur-ni-frai (boi-khô) bainai?	Nang sá-onikho brebáhá?	Nang sábá-nitháni pai-kha?
From a shopkeeper of the village.	Gámi dukáni-ni-frai.	Cháng-ni dukáni-onikho.	Bári dukánitháni.
The boy (is) bad.	Fisá zŭlá hàm-á	Bishá nám-já...	Chhá jalá hàm-yá.
Literally ...	Child-male good-not (is).	Child good-not (is.)	Child-male good-not (is).

A close examination of some of the phrases and sentences above given will show that the process of word-building is exactly alike in Kachári and Hill Tipperá. Thus, in both languages, the word for "boy" is really a *compound* word, "fisá" (K.) and "chhá" (H. T.), meaning simply a "child," while the following word, "zalá" (K.) or "jalá" (H. T.) is a kind of adjective,=masculine, male; so that the whole compound denotes in both languages alike, a "male child," a "boy." So again the word for "bad" is in both languages a negative term="not-good." The radical part of the word in each language is "hàm;" this root, with certain prefixes, "ga" (K.) and "ká" (H. T.), means "good;" but by dropping these prefixes, and attaching certain affixes—"á" (K.) and "yá" (H. T.)—we get an exactly opposite meaning, "good-not"=bad,—the method of word-building, and of making the same root express these opposite meanings, being exactly the same in both languages. It is highly probable that a closer study of the languages in use among the tribes inhabiting the hills to the south of the Surmá Valley, would reveal many other points of resemblance with the Kachári of the Brahmaputra Valley; so that there seems reason to believe that this form of non-Áryan speech (Kachári) was at one time, under slightly different forms, very widely used over the valley of Assam and the adjacent districts of North-East Bengal.—S. E.

TEZPUR, *the 12th June 1884.*

HILLS KACHÁRI COMPARED WITH THAT SPOKEN IN THE PLAINS.

FROM what is at present known—and our knowledge is scanty enough—it would seem that the Kachári language as spoken in North-East Bengal and the Kachári Duárs of the Goálpára, Kámrúp, and Darrang Districts in the Valley of Assam, is substantially the same as that in use in the North Kachár Hills,—at Gonjong, Maibong, Asálu, &c.

There are indeed many striking points of *difference;* and in some cases words in common use in everyday life (*e.g.*, man, woman, boy, goat, &c.) seem to have little or no etymological relation to each other as used respectively in the Valley and in the Hills. But on the whole, so far as the materials at present available for comparing the two forms of speech enable us to come to any definite conclusion as to the relation between them, it certainly seems that the points in which they *agree* far exceed both in number and importance those in which they *differ;* so that we shall probably not be far wrong in coming to the conclusion that the Kachári of the Hills and that of the Assam Valley are but different forms of what is at bottom essentially the same national language. A short Vocabulary, with some illustrations of the *inflections* in use in these two forms of speech, is given below, with a few typical sentences and some brief notes, &c.; and by carefully observing and weighing this list of words, sentences, &c., the student will be able at once to *compare* and to *contrast* the Kachári of the *Plains with that* spoken in the Hills, and thus form his own *conclusion as to the* relation existing between them.

I.—VOCABULARY.

English.	*Plains Kachári (Darrang).*	*Hills Kachári.*
One	Sê	Shê (si).
Two	Nê (gnê)	Gini (gni).
Three	Thàm (gāthàm)	Gāthàm (thàm).
Four	Brāi	Biri.
Five	Bá	Bāngá.
Six	Ḍá (ṛá)	Dá.
Seven	Sui (sini)	Sini.
Eight	Zàt (jàt)	Jái
Nine	Skhó (sikhó)	Shugú.
Ten	Zi (ji)	Ji.
I	Áng	Áng.
We	Zang (jang)	Jang (jing).
Thou	Nang	Nu (nung).
You	Nang-sur	Nu-shi (ni-shi).
He	Bi	Bwa.
They	Bi-sur	Bwa-nishi.
This	Bê	Eb.
These	Bê-sur	Eb-nishi.
That	Boi	Bwa.
Those	Boi-sur	Bwa-nishi.
Who	Sur (sur)	Shôr.
Rice (dhán)	Mai	Mai.
—— (chául)	Mairang	Mairang.
—— (bhát)	Mikhàm	Mákham.
Man	Mànsāí	Shubung.
Woman	Hingzháu	Músháingjwu.
Child	Fisá	Ánchá.
House	Nū	Na.
Fire	Àt	Ôái.
Air	Bár	Bár.
Earth	Há	Há.
Water	Dāí	Dí.
Head	Khârá	Khra.
Hair	Khenai	Khánai.
Eye	Mēgan (migan)	Mu.

English.	*Plains Kachári.*	*Hills Kachári.*
Ear	... Khámá	... Kámáu.
Nose	... Gangthang	... Gung.
Mouth	... Khugá	... Mukháng.
Neck	... Gada	... Gada.
Hand	... Ákhai	... Iáu.
Body	... Mádam	... Cháu.
Blood	... Thoi	... Twí.
Fish	... Ná (gná)	... Nwá.
Cow	... Mosaú	... Musu.
Goat	... Burmá	... Brúna.
Snake	... Zibaú (jibaú)	... Jhubu.
Bird	... Dáu	... Dáu.
Cock	... Dáu-zlá	... Dáu-na.
Hen	... Dáu-zu	... Dáu-má.
Egg	... Dáu-dŭí ("fowl's water.")	Dáu-dí ("fowl's water")
Tiger	... Mosá	... Misi.
Sheep	... Mendá	... Mená.
Earthquake	... Bánggri	... Bángglá.
Rain	... Nakhá (akhá)	... Hádi.
Mádh (rice-beer)	... Zaú (jaú)	... Ju.
(To) eat	... Zá (já)	... Ji.
— drink	... Lang	... Lung.
— sleep	... Udu	... Thu.
— walk	... Thálai	... Dáubai.
— run	... Khát	... Khai.
— sit	... Zá (já)	... Kháu.
— laugh	... Míní (mní)	... Míní (mní).
— weep	... Gáb	... Grú.
— jump	... Bát	... Baitlum.
— come	... Fai	... Fai.
— go	... Tháng	... Tháng.
— cook	... Sang	... Sang.
— bring	... Lábo	... Lábu.
— take	... Láng	... Láng.
— *give*	... Hŭ	... Ri.
— *give back*	... Hŭ-fáfin	... Fini-ri.

II.—GRAMMAR (ACCIDENCE, INFLECTIONS, &c.)

1.—Nouns (declension).

Kachári.			English.
Plains.		*Hills.*	
		Singular.	
Nom.—Omá (omái-á)*	...	Hono	... a pig.
Obj.—Omá-khô	...	Hono-khô	... a pig.
Instr.—Omá-zang (jang)	...	Hono-jang	... by (with) a pig.
Dat.—Omá-nŭ	...	Hono-ne	... to "
Abl.—Omá-ni frai	...	Hono-ni-frang	... from "
Poss.—Omá-ni	...	Hono-ni	... of "
Loc.—Omái-áu	...	Hono-há	... in "
Voc.—Heloi omá!	...	Hoko-hono!	... O pig!
		Plural.	
Nom.—Omá-fŭr (far; frá)	...	Hono-ráu	... pigs.
Obj.—Omá-fŭr-khô	...	Hono-ráu-khô	... pigs.
&c. &c.		&c. &c.	

The remaining case-endings in both forms of the language (Hills and Plains) are exactly the same as those given above for the Singular number.

2.—Verbs (conjugation, &c.)

(*a*).—*Simple Verb Active.*

Verbal root, "Nu" (nai), to see.

English.		*Plains Kachári.*		*Hills Kachári.*
I see	...	Áng nuĭ-ŭ*	...	Áng nai-re.
I am seeing	...	Áng nu-dang	...	Áng nu-du.
I saw	...	Áng nu-bai	...	Áng nai-bá.
I did see	...	Áng { nu-nai / nu-dang-man }	...	Áng { nu-bá. / nu-khá. }
I shall see	...	Áng nu-gan	...	Áng nai-náng.
See thou (you)	...	Nu	...	Nai.
Let him see	...	Nu-thang	...	Ba-ne pu-nu.

* This second form of the word (omái-á), is the nominative *emphatic* or *definite*.—See Grammar, page 11. D. The letter "i" is *euphonically* affixed to the second syllable in the nominative definite and locative cases; as also to the verbal root in the present indefinite tense ("nu-i-ŭ," "*zúa-i-ŭ*," &c).

English.	*Plains Kachári.*	*Hills Kachári.*
I can see ...	Áng nu-nŭ há-gaú ...	Áng nai pure.
I could see ...	Áng nu-nŭ há-bai ...	Áng nai pure-mu.
If I see ...	Áng { nu-bá / nu-blá } ...	Jadi áng nu-re.
If I saw ...	Áng { nu-bá / nu-blá } ...	Jadi áng nu-káde.
Seeing ...	Nuĭ ...	Nuhi.
Having seen ...	Nu-nánoi ...	Nuhi-dádá.
To see ...	Nu-nŭ ...	Nuhi-má.

(*b*).—*Passive Voice* (*used sparingly in both forms of speech*).

I am seen ...	Áng nunai záaĭ-ŭ ...	Áng nu jáu-du.
I was seen ...	Áng nunai zána-bai ...	Áng nu jáu-khá.
I shall be seen ...	Áng nunai zána-gan ...	Áng nu jáu-náng.
I can be seen ...	———— zána-nŭ há-gaú.	Áng nu jáu pure.
I could be seen ...	Áng nunai zána-nŭ há-bai	Áng nu jáu pure-mu.
If I am seen ...	Áng nunai zána-bá ...	Jadi áng nu jáu-re.

(*c*)—*Negative Verb.*

I see not ...	Áng nu-á ...	Áng nai-á.
I saw not ...	Áng nu-á-khŭí ...	Áng nai-á-bá.
I shall not see ...	Áng nu-á ...	Áng nai-á-náng.
See not ...	Dá nu ...	Dá nai.
Let him not see ...	Dá nu-thang ...	Ba-khô dá pu-nu.

(*d*)—*Causative Verb.*

I show ...	Áng nu-hŭĭ-ŭ ...	Áng pu-nu.
I showed ...	Áng nu-hŭ-bai ...	Áng pu-nu- { bá. / khá.
I shall show ...	Áng nu-hŭ-gan ...	Áng pu-nu-náng.
Let him show ...	Bí nu-hŭ-thang ...	Ba-khô pu-numá-ri.
I can show ...	Áng nu-hŭ-nŭ há-gaú	Áng pu-nu pure.
I could show ...	Áng nu-hŭ-nŭ há-bai ...	Áng pu-nu pure-mu.
[illegible] *show* ...	Áng nu-hŭ-bá ...	Jadi áng pu-nu-re.

3.—Illustrative Sentences, with Literal Translation given underneath each Sentence.

English.	*Plains Kachâri.*	*Hills Kachâri.*
1.—I will give you six annas each.	Áng sá-fá sá-fá-nŭ áná-rá hŭ-gan ... I man by (to) man annas-six give-will ...	Áng sáu-si sáu-si-ne áná-ḍa ri-nâng. I man by (to) man annas-six give-will.
2.—I saw three men, four cows, and five tigers.	Áng mânsŭí sá-thâm, mosaú má-brŭí, áru mosá má-bá nu-bai. I men three, cows four, and tigers five see-did.	Áng shubung má-gâthâm, musu má-biri, dâba misi má-buñgá nu-bá. I men three, cows four, and tigers five see-did.
3.—The elephant is bigger than the tiger.	Mosá-nŭ-khri háthi-á gâdat'... Tiger-than elephant-the great (is) ...	Misi-thá mîing ded-áu. Tiger-than elephant great-is.
4.—Did you bring the cow yesterday?	Míá nang mosaú-khô lábo-bai ná? Yesterday you cow (*obj.*) bring-did? ...	Míáhá nung musu lábu-bá? Yesterday you cow bring-did? ...
5.—Kachâris drink mâdh ...	Bâṛâ-fisá zaú lang-ú... ... Kachâris mâdh drink-(habitually) ...	Dímáshá-ráu ju lung-re. Kachâris mâdh drink-(habitually). ...
6.—That man is (now) drinking mâdh.	Boi mânsŭí zaú lang-dang ... That man mâdh drinking-is ...	Hôëb shubung ju lung-du. That man mâdh drinking-is. ...
7.—I shot at the tiger and killed it.	Áng mosá-khô gáu-thât-bai ... I tiger (*obj.*) shoot-kill-did ...	Áng misi-khô gáu-thai-bá. I tiger (*obj.*) shoot-kill-did. ...
8.—He says he will not go to-day.	Bí khithâi-ŭ díni tháng-á ... He says, to-day (I) go-not ...	Bwa thi-re díni tháng-i-á. He says, to-day (I) go-not. ...
9.—I will come, if I can ...	Há-bá, áng fai-gan ... Can-if, I come-will ...	Blai-káde, áng fai-nâng. Can-if, I come-will. ...
I would have come, if I could.	Há-blá, áng fai-gaú-man ... Could-if, I come-would-have ...	Blai-káde, áng fai-khá-mu. Could if, I come-would-have. ...

I.—VOCABULARY.

A glance at the list of words given above will show that by far the greater part of them obviously stand in very close etymological relation to each other. There are indeed some remarkable exceptions to this rule; *e.g.*, the words for man, woman, child, goat, body, &c., seem to be quite distinct, and as these must be words in common, every-day use in village life, we might have expected beforehand to have found a greater likeness, if not identity, existing in the use of these terms. But however these differences may be accounted for, there can be no doubt that the words for the numerals up to ten, the personal pronouns, &c., are substantially the same; and this statement holds good of the great majority of the words given in the Vocabulary.

II.—GRAMMAR.

1.—Accidence.

Nouns.

The inflection, &c., of nouns has clearly very much in common in both forms of speech. Gender is usually denoted, not by entirely different words (*e.g.*, boy, girl, &c.), but by using an indeterminate word (child), and appending to it some qualifying term; *e.g.*,—

P. K.*—"Fĭsá" (fsá), child { "fĭsá zălá," child-male = boy. "fĭsá zu," child-female = girl.

H. K.*—"Ánchá," child { "ánchá bámá," child-male = boy. "ánchá bachhu," child-female = girl.

In expressing the *number* of nouns, there is a marked difference between the two forms of speech. The only plural

* P. K. attached to a word or phrase denotes the *Plains* Kachári *equivalent for that* word or phrase, whilst H. K. indicates the forms *used by the Hills* Kachári s.

termination in common use in the Plains, is "fŭr" (far, frá). This seems to be quite unknown in the Hills, where plurality is usually expressed by "ráu" (ráo), or "nishi,"—forms which are never heard among the Kacháris of Darrang. It is difficult to account for this marked difference in the plural termination of nouns: it is just possible that the Hill Kacháris may have borrowed the former (ráu) of the two plural terminations above-given from the Bengáli (erá, rá), while the latter may have been adopted from some neighbouring hill-tribe.

As regards the *case-endings*, a very striking resemblance does undoubtedly exist between the two forms of speech. Thus, the methods of denoting the Objective, Instrumental, and Possessive cases are absolutely identical, whilst the case-endings for the Dative, Ablative, and Locative inflections have obviously very much in common. In the mode of inflecting the noun then, it may fairly be assumed that the two forms of speech are substantially the same.

Verbs.

In the method of conjugating the verb, some striking points of resemblance present themselves, which hardly admit of being explained away as mere accidental coincidences. Thus in both modes of speech the present tense has two forms, a present indefinite and a present definite, *e.g.*,—

P. K.—"Áng mikhàm záī-ŭ,"* } I eat rice, *i.e.*, at *any* time,
H. K.—"Áng mákham ji-re," } habitually.
P. K.—"Áng mikhàm zá-dang," } I am eating rice, *i.e.*, now,
H. K.—"Áng mákham ji-du," } at this very moment.

The *Passive Voice* is expressed in the usual way in both forms of speech, *i.e.*, by combining the past participle of the principal verb with the various tenses of the verb "be, become." It will be observed that the verbal root to denote the substantive verb (be, become) is etymologically the same, *i.e.*, P. K.,

* "Záī-ŭ,"—"ī" inserted *euphonically* between root (zá) and temporal affix (ŭ.)

"záa," (jáa); H. K., "jáu." Among the Kacháris of the Hills and of the Plains alike the Passive Voice is used very sparingly and unfrequently, as indeed is the case in other Oriental languages (*e.g.*, Hindustáni, Assamese, &c.)

Negative Verb.

A negative force is given to the verb—*not* in the way common to many languages, *i.e.*, by *prefixing* some adverb of negation (non, ne, not, &c.), but by *affixing* a letter or syllable to the verbal stem. In both forms of speech the affix used for that purpose is "á" in the present tense [P. K.,, "Nu-á;" H. K., "Nai-á," (I) see not], while the past tenses are expressed by an additional affix in accordance with the same principle. But in the Imperative Mood this principle is departed from, both forms of speech agreeing in expressing the prohibitory negative, not by an *affix*, but by a *prefix*, "dá;" P. K., "Dá nu;" H. K., "Dá nai," = see not; look not. A strictly analogous mode of giving a negative force to the verbal root prevails in the Gáro and Mikir languages, as well as in that of Hill Tipperá (see Grammar, pp. 23-24).

Causative Verb.

In Hills Kachári a causal force is given to the verbal root by the prefix, "pu;" *e.g.*, "Nu-má," to see; "Pu-nu-má," to cause to see, to show. The Kacháris of the Plains usually express the same meaning in a somewhat different way, *i.e.*, by appending to the verbal root a second verb, "hŭ-nŭ," to give; thus (P. K.) "Nu-hŭ-nŭ," to give (*i.e.*, to cause) to see, to show. But some verbs acquire a causal force much in the same way with verbal roots among the Hills Kacháris, *i.e.*, by *prefixing* a syllable, *e.g.*, "fă" (fĭ). Thus (P. K.), "Ràn-nŭ," to be dry; "fă-ràn-nŭ," to cause to be dry, to dry (active); "sí-nŭ," to be wet; "fĭ-sí-nŭ," to cause to be wet, to steep, soak (see Grammar, page 25.B). With this may be compared the analogous usage prevailing in the Mikir language, where a causal sense is given to a word by the

prefix "pè," *e.g.*, "mésén," good (*adj.*), "pè-mésén," to cause to be good, to make good.

2.—Syntax (sentences.)

The conclusion, to which a cursory inspection of the Vocabulary and Accidence above given would apparently lead us (*i.e.*, that the two forms of speech are substantially the same language), is certainly borne out by what we know of the *Syntax* in each case. Ten typical sentences are given above, with a literal and verbal translation appended to each; and a glance at these will at once show how much the two forms of speech have in common as regards the syntactical relation of words. The *order* of the words is almost absolutely the same in either case, and much the same may be said of the process of word-building and the syntactical combination of words and phrases in sentences. Many of the characteristic features of the Kachári (Plains) language have their exact counterparts in the speech of the Kacháris of the Hills. Thus when more than one object is spoken of, the numeral almost invariably *follows* the noun it refers to, this numeral itself being preceded by a classifying particle, usually monosyllabic. (See Grammar, page 13). Exactly the same usage obtains in Hill Kachári, as well as in Gáro and other cognate languages. Thus in sentences 1 and 2, "áná-ṛá" (P. K.) and "áná-ḍa" (H. K.)=annas-six (six annas); "mànsŭí sá-thàm" (P. K.), "shubung má-gŏthàm" (H. K.)=men-three; "mosaú má-brŭí" (P. K.), "musu má-birí" (H. K.)=cows-four, &c. &c. In sentences 5 and 6, we have the two forms of the present tense, indefinite and definite, above referred to: "lang-ŭ" (drink) and "lang-dang" (is drinking) (P. K.) exactly corresponding to "lung-re" and "lung-du" (H. K.). (See Grammar, pages 17, 19). In sentence 7 another marked feature common to both forms of speech is brought out; *i.e.*, the way in which two verbal roots are combined into a compound verb, the *second*

root in such compounds indicating the *result* of the whole action denoted by the compound verb, whilst the former root shows the *manner* in which this result was attained. (See Grammar, page 27). Thus, "gáu-nŭ," to shoot, combined with "thàṭ-nŭ," to kill (P. K.),=to shoot to death. Exactly the same meaning is conveyed in almost exactly the same way in Hill Kachári, the second root undergoing a slight change; "thàṭ" (P. K.)="thai" (H. K.); "gáu-thai-bá" (H. K.)="gáu-tháṭ-bai" (P. K.), shot and killed. In sentence 8, we find in both forms of speech alike the *present* tense of the Negative Verb taking the same form as the future; "tháng-á" (P. K.) and "tháng-i-á" (H. K.), "go not," being used in the sense of "will not go." In sentences 9 and 10 the method of expressing contingency, &c. (subjunctive mood) is seen to be the same in both forms of speech in *principle*, *i.e.*, by an *affix*, not by a *prefixed* word; though the exact *form* taken by this affix differs largely, *e.g.*, "bá" (blá) (P. K.)="káde" (H. K.): "há-bá" (P. K.)="blai-káde" (H. K.), can-if, *i.e.*, if (I) can. Sometimes both forms of speech in expressing contingency fall back upon a *prefixed* word, "jadi" (if)—a term evidently borrowed from their Hindu (Bengáli or Assamese) surroundings; but the more common method, at least in the Plains, is that given above (by the affix "bá" or "blá"), equivalent to the H. K. "káde;" and here though the affixes differ in *form*, yet the *principle* which underlies and governs their application is obviously one and the same.

On the whole, then, a review of the Vocabulary, and certain leading features of the Accidence and Syntax of the Kachári language as spoken in the Hills and Plains respectively, leads naturally to the conclusion that the two forms of speech are at bottom substantially the same. As before pointed out, there are some difficulties attending this theory, *i.e.*, the entirely different words used to express certain familiar ideas that must be in every-day use, *e.g.*, the words for man, woman, [illegible], goat, &c.; but the points in which the two forms of

speech *agree* very much exceed, both in number and in importance, those in which they *differ*; and we may perhaps fairly infer that the Kacháris of the Hills and those of the Plains, though they use different national names (Bâṛá and Dímáshá), and can only partially understand each other's speech, are essentially one and the same people. What was the original home of this people, it is not at all easy to say. Their features are often of a distinctively Mongolian type, and with their almond-shaped eyes, projecting cheek-bones, and scanty beard, they sometimes show a certain approximation to the Chinese type of face,—a fact that would seem to point to the countries to the North-East of Assam as their original dwelling-place. As stated elsewhere, some of the various names by which they are known (Hojai, Hájong, Dímáshá) point to a land of mountains and rivers as their natural home; and perhaps we shall not be far wrong (though this is little better than guess-work) if we look upon the hills around the upper course of the Subansíri, Díhong, and Díbong rivers as the primal dwelling-place of the Kachári race. Descending from these hills, they may for a time have occupied the upper portion of the Assam Valley, where the names of the principal rivers (Dí-bru, Dí-hing, Dí-sáng, Dí-khu, Dí-hong, Dí-bong, Dí-krang) still begin with what is perhaps meant to be the Kachári word for water (dŭí, dí), and where a non-Áryan tribe (the Deori Chutiás) still speak a language said to be closely related to the Kachári tongue. Under pressure, perhaps, from invading tribes from the North-East (Áhoms, Mattacks, &c.), they gradually made their way westwards to the neighbourhood of the Dhansíri river, where they would appear to have separated into two distinct branches. One of these branches made its way up the Dhansíri Valley to Dŭímá-pur (*i.e.*, "Big-river-town"), where a powerful Kachári community existed for some years; and thence over the North Kachár Hills *viâ* Asálu, Maibong, &c., into the Surmá Valley, and even beyond it to some of

hills which form its southern boundary, *e.g.*, Hill Tipperá, the language of which has undoubtedly much in common with the Kachári of the Plains. The other branch would seem to have crossed the Brahmaputra, and gradually to have occupied the whole of the sub-montane tract bordering the southern frontier of Bhután, from the neighbourhood of Tezpur to that of Jalpaiguri and Dárjíling—a region varying from ten to thirty miles in breadth, where the bulk of the population is still Kachári (Bárá), and where, in spite of outside Hindu influence, they to a great extent still retain their national language, religion, and customs, &c., unchanged. Large numbers of them have indeed been Hinduized, and under various names (Kôch, Rájbansis, &c.,) are often loosely classified as Hindus, though their features, &c., speak unmistakeably of a non-Áryan origin; and as such they form numerically one of the most powerful constituent elements in the population of this province. No less an authority than Mr. Brian Hodgson has said that the great bulk of the population of the Assam Valley is of non-Áryan origin; and to this element in the population the people vaguely known to us as Kacháris have no doubt *very* largely contributed.

But whatever their origin, or their past history, may have been, there can be little doubt that they have a future before them of some promise. Intellectually inferior to their Hindu and Massalmán neighbours, they are physically and morally vastly their superiors. Their liberal diet—for they eat freely every kind of flesh, that of the cow alone excepted—tends to give them a sturdy physique,—a result to which their industrious habits also largely contribute; whilst in their simplicity, straightforwardness, and freedom from crooked, deceitful ways, they give proof of a type of character which one often looks for in vain among more "civilized" communities. Hitherto, they have been little more than "hewers of wood *and drawers of* water,"—essentially a people supporting themselves *by unskilled* manual labour. But now that education

is spreading among them, they are gradually forcing their way to higher things. Several old pupils of the Kachári Mission Schools in Darrang now fill positions of importance and responsibility as mouzádárs, mandals, &c., while others act as mohurirs in tea-factories, and have virtual charge of these factories during the absence of the European managers. There is reason, then, to hope that the Kachári element in the population of this province will come to the front more and more; and play an increasingly important part in raising themselves and their neighbours to higher and better things.

S. ENDLE.

SHILLONG, *the 18th July, 1884.*

The compiler gladly takes this opportunity of acknowledging his many and great obligations to the officer in charge of the North Kachár Hills, Mr. Soppitt, without whose co-operation, most freely and repeatedly given at the cost of much time and labour, the foregoing sketch comparing the Kachári of the Plains with that of the Hills, could not possibly have been drawn up at all. It may be hoped that this officer may see his way towards publishing an Outline Grammar of the language of the North Kachár Hills—a work the satisfactory carrying out of which is the more to be desired, as the Hill Kacháris have been less exposed to Hindu and other outside influences than their fellow-countrymen in the Plains have been, and among them, therefore, we may reasonably expect to find the national mother-tongue preserved in its purest form.—S. E.

OUTLINE KACHÁRI GRAMMAR.

ABBREVIATIONS.

Most of the abbreviations made use of will explain themselves, being merely shortened forms of the words they represent. The following may however be noted:—

Cf.—(confer) compare.

Lit.—Literally.

Adj.—Adjective.

Part.—Participle.

A., *H.* —These letters indicate respectively the Assamese and Hindustáni equivalents of certain Kachári words and phrases to which they are appended in brackets. These are given to assist the learner in passing "from the known to the unknown," it being taken for granted that Magistrates, Planters, and others, to whom a knowledge of Kachári is likely to be useful, are already familiar with the Assamese and Hindustáni languages.

OUTLINE KACHÁRI GRAMMAR.

THE following sketch of some of the leading features and principles of the Kachári language is comprised under three heads—I. Orthography, II. Accidence, and III. Syntax. This last-mentioned subject is perhaps, in a language of this character never yet reduced to writing, best taught by means of typical sentences, which serve at once to illustrate the accidence and the syntactical relation of words, explanatory remarks being inserted wherever called for.

PART I.—ORTHOGRAPHY.

In attempting to represent the sounds of this language by means of written symbols, it must be understood that nothing further than approximate correctness is aimed at. The consonants, indeed, present little difficulty, most of them being pronounced much as they are in English. But some of the vowel sounds are peculiar, and (as might be expected in an unwritten tongue) the pronunciation of these is not always uniform, though the divergence of sounds is less than might have been anticipated. The student cannot be too strongly urged to study the different sounds of the language as they fall from the lips of the people themselves. He should particularly endeavour to master the distinction between the various modifications of the different *vowel* sounds, as these sometimes indicate very important differences in meaning; *e.g.*—

"Bi sŭimá {ārŭ" / ārá"} This dog {bites. / does not bite.

Here the distinction between the two vowel sounds "ŭ" and "á" *indicates all* the wide difference between an affirmative and a *negative* proposition.

1.—VOWELS.

a—unaccented, always short, as in "company," "*America*"; *e.g.*, "Ban," firewood. This sound is somewhat more abrupt and explosive than in English, especially when *final*.

á—long, as in "*father*"; *e.g.*, "Tháng," go. This sound is sometimes drawn out and prolonged,—a modification which may be represented by "áa"; *e.g.*—

"Zá-nŭ," to eat.
"Záa-nŭ," to be, become.

à—sharp, short sound, as in "*pan*"; *e.g.*, "Gădàn," new.

â—broad sound, as in "*call*," or like "o" in "*order*," "*for*"; *e.g.*, "Gâthâ," a child.

e—unaccented, as in "*bed*," "*then*"; *e.g.*, "Gădet," great.

ê—as "*ey*" in "*they*"; *e.g.*, "Mêgan," eye.

è—an intermediate sound between the two former; *e.g.*, "Bèsè," how many? how much?

i—unmarked, short, as in "*pin*"; *e.g.*, "Ling," call.

í—long, as in "*marine*"; *e.g.*, "Bí," he.

o—unmarked, short, as in "*stop*"; *e.g.*, "Mosá," a tiger.

ô—long, as in "*bone*"; *e.g.*, "Khô" (sign of objective case).

This sound "ô" is occasionally thickened and strengthened so as to approximate to the sound of "aú" (see below), with which indeed it seems at times to be interchangeable. In such cases what seems to be the more correct sound is given first, the less usual sound being represented by appending "aú" in parentheses; *e.g.*, "Khô" (khaú).

u—short, as in "*pull*."

ú—*long, as in "pool"*; *e.g.*, "Búnŭ," to beat.

ŭ*—This is a sound difficult to describe. It bears some resemblance to the (â) given above, but is much more compressed. In uttering it the cheeks are drawn in close to the jaws, the lips but slightly apart, and the tongue placed near the outer edge of the hard palate, the breath being allowed to escape slowly between the two latter organs with a semi-nasal intonation. At the end of a word this sound has something in common with the *bisarga* in Bengáli; *e.g.*, "Bŭnŭ," to drag, pull.

au—as "*ow*" in "*how*"; *e.g.*, "Găłau," long.

aú—approximates to ô; *e.g.*, "Găthaú," deep. (See "ô" above).

áu—in uttering this diphthong the voice dwells on the "á" sound, the unaccented "u" serving merely to modify the whole sound in the direction of "ow"; *e.g.*, "Gakháu," bitter. The distinction between these two sounds, which it is not always easy for the ear to catch, is sometimes of practical importance; *e.g.*—

"Bê dŭí-á {găthaú / gătháu} ná?" } Is this water {deep ? / sweet ?}

ai, as "i" in "wine," "shine"; *e.g.*, "Mai," rice (paddy).

ŭí—this is a a peculiar sound, which seems to fluctuate between "oi" (pronounced *very short*) and "í." It is apparently made up of the "ŭ" sound above described and "í," the voice gliding rapidly over the former vowel and dwelling on the latter, the whole sound approximating to "í." Occasionally the sounds of both vowels are *separately* heard, though not perhaps with such distinctness as to call for the use of the diœresis; *e.g.*, "Dŭímá," a river; "Sŭímá," a dog.

oi, as "oi" in "boil"; *e.g.*, "Thoinŭ," to die.

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* *The sound* intended to be denoted by this symbol would be more *correctly* represented by *short o*, but this character was not available at *the Secretariat Press.*

2.—CONSONANTS.

Most of these, as before stated, are used as in English, and call for no particular description. But some are used to represent peculiar sounds or modifications of familiar sounds, and to designate these certain diacritical marks are necessary.

c—not used; its soft sound being represented by "s," its hard sound by "k." The combinations "ch" and "chh" seem to be unknown in Kachári.

d, dh } These letters are used much as in Assamese, the two
ḍ, ḍh } former letters being properly dental sounds, the two latter, cerebral. Cerebral sounds seem to predominate in the language, dental letters being used chiefly in words borrowed from the Sanscrit family; *e.g.*, "Dharam" (dharmma); and even in these cases the Kacháris generally substitute a cerebral sound for a dental one, the distinction between dental and cerebral letters being but rarely observed. The cerebral "ḍ" and "ṭ" sometimes pass into "ṛ"; thus, the name by which Kacháris speak of themselves may be written indifferently "Bāṛā" or "Bāḍā."

f—as in English, but strongly aspirated, especially at the beginning of a word.

g—always hard, as in "*g*un"; *e.g.*, "Gālau," long.

h—as in English (simple aspirate); *e.g.*, "Hūnŭ," to give. Sometimes this becomes a *guttural* aspirate, the two sounds being apparently interchangeable, and used without any obvious difference of meaning.

n̲—this is the nasal sound (rare in Kachári) found in the Hindustani "men̲," &c.; in French, "l'*en*fa*n*t," &c.

ng—this combination is very rarely found at the beginning of a word in Kachári, but is not uncommon at the end of a word or syllable, in which case it is pronounced

exactly like the "ng" in "*singing*": *e.g.*, "Áng," I; "Tháng," go. In these cases the "g" sound always combines with the preceding nasal, and is not carried on to the next syllable; *e.g.*, "Tháng-á," (I) will not go.

The nasal sounds (*anunásika*) so common in Assamese, represented by the *chandra-bindu* (˚), seem not to be found in Kachári.

p—as in English.

ph—an aspirated p, something like the English "ph" in "u*ph*old," the sounds of the two letters, however, being not heard separately as in the English word, but combining into a single sound.

r—with a broader, more rolling sound than in English.

ṛ—sometimes interchanges with "ṭ" and "ḍ"; *e.g.*—

"Bí kháṭdang," he is running.
"Bí kháṛá," he does not run.

s—as in "this"; *e.g.*, "Fisá," a son child: often with a sharp semi-aspirated sound, especially when *initial*.

t, th } pronounced much as in Assamese, dental and cerebral,
ṭ, ṭh } though this distinction often seems not to be strictly observed. The English sounds of "th" in "*th*is" and "*th*ing" are not found in Kachári.

v, w, y—as in English, the two latter always retaining their consonantal sound.

z—as in English; *e.g.*, "Zánŭ," to eat.

zh—like the French "j" in "*j*oli": *e.g.*, "Hing*zh*áusá," a woman.

In writing words borrowed from other languages (*e.g.*, Assamese) the Kacháris often change an unaspirated initial consonant into an aspirated one: thus, "Kál" (time) becomes "*khál*"; "*Kintu*" (but), "khintu," &c.

3.—ACCENTS: THE DIŒRESIS, &c.

In order to give some idea of the cadence of the language, two accents are made use of, the single and the double.

The single accent is used in short words, and is written in the form commonly called the acute accent (′); *e.g.*, "Tháng′nŭ," to go.

In longer words we sometimes have two accented syllables; *e.g.*, in the English word "in′deter″minate," the main accent (″) lies on the third syllable, while at the same time a certain stress is laid on the first syllable, the voice seeming to rest on it to gain strength for the utterance of a long word. In such cases the main, or principal, accent is represented by the double mark (″), the secondary one by the single sign (′). Thus the above word is written, "in′deter″minate." This system is used in representing the cadence of Kachári words of several syllables: *e.g.*, "Tháng′-ni-áu″-nŭ" (even while going), a participle from the root "Tháng" (go) above given. Here the last syllable, "nŭ," is a kind of enclitic; the main accent falling on the third syllable, and the secondary one on the first.

The diœresis is sometimes used over vowels to mark the beginning of a new syllable; *e.g.*—

"Guru′ï" (=gu-ru′-i), soft.

The hyphen is occasionally used in cases where confusion or doubt might arise from its absence; as, "Nŭ-áu," in a house.

As it is undesirable to multiply diacritical marks needlessly, such symbols as the diœresis, hyphen, &c., are used only very sparingly, and each diphthong and vowel must be supposed to have its full phonetic value, even when not separated by the hyphen, &c.: *e.g.*, "Oá" (bamboo) might be otherwise written "owá," "oyá," "o-á," &c.; so, "Faiá" (*comes not*) *might* be written "fai-á," &c. No consonant is ever

needlessly doubled, and every such letter must be allowed its full force; *e.g.*, "Thánggan" (will go)="tháng-gan," &c.

The symbol (˘) over a letter denotes that it is to be pronounced as *shortly* as possible. It is used especially in the case of adjectives, many of which begin with the syllable "Gă": *e.g.*, "Găzá′," red; "Găfút′," white, &c. Here the first syllable is *very* short, and the words might almost be written, "gzá," "gfút," &c., the vowel in the first syllable being omitted altogether.

General Rules relating to Accent, &c.

1.—The accented syllable is indicated by the acute (′).

2.—In words where no syllabic accent is used the stress of the voice always rests on the *first* syllable of a word; *e.g.*, "Faidang" = "fai′dang"; "Faidangman" = "fai′dangman," &c.

This rule holds good even in words where the second (or later) syllable of a word contains a long vowel whilst the first syllable has only a short one, accent being to some extent independent of the *quantity* of vowel sounds; *e.g.*, "Mosá" (tiger) = "mo′sá," &c.

Exception.—In adjectives beginning with "gă" the *second* syllable is almost always the accented one; *e.g.*, "Găzá" (red) = "găzá′."

3.—In words of more than two syllables the accent, as a general rule, rests on the last syllable but one (penultimate).

4.—Nouns in declension—

A noun which in its simplest form takes the accent on its *first* syllable sometimes transfers it to its *second* when the case endings are appended; *e.g.*, "Mo′sá," a tiger; "Mosá′ni," of a tiger, &c.

5.—Verbs for the most part retain their original accent (first syllable) throughout their conjugation; but in compound verbs, the *second* member of the compound usually takes the accent; *e.g.*—

"Gorai-á { khàṭ'-bai," / khàṭ-láng'-bai," } The horse { ran. / ran away.

In verbal roots of more than one syllable, the accent almost always falls on the *second* syllable: *e.g.*, "Ga-glai-nŭ" (to fall) = "ga-glai'-nŭ"; "ge-le-nŭ" (to play) = "ge-le'-nŭ," &c.

Enclitics—"nŭ," (no,) "sŭí," ("soí,")—cause the accent to rest on the syllable immediately preceding them; *e.g.*—

"Bí { ga-glai'-nai" / ga-glai-nai'-sŭí" } he fell.

N.B.—A certain licence seems to be allowed in the spelling and pronouncing of some words. Thus, the word for "great," in its usual form "Gadat'," may be written and pronounced, "Gădad'," "Găded'," "Gădet'," "Gădit'," "Gădid'," &c.; while in relation to other words, *e.g.*, when in the superlative degree or when combined with a verb, the first syllable may be suppressed altogether; as—

"Boinŭsári detsiná" (for "Gădet'siná"), the greatest of all.

PART II.—ACCIDENCE.

In dealing with the accidence of the Kachári language, it will be convenient to speak of it under six heads:—1, Nouns; 2, Adjectives; 3, Pronouns; 4, Verbs; 5, Adverbs; and 6, other indeclinable words,—Prepositions, Conjunctions, and Interjections.

I.—NOUNS.

1.—Gender.

A.—Nouns denoting inanimate objects have no formal distinction of *gender*, as, "Nŭ," a house; "Mai," rice (paddy).

B.—Nouns denoting animate objects have their gender distinguished by a qualifying word placed *after* the noun whose gender it indicates. These words vary as applied to distinct classes of objects. Some of those in common use are the following:—

(*a*) "Hòá," man (male); "Hingzháu," woman (female). These words are applied exclusively to human beings.

(*b*) Goats, deer, &c.—"Fànthá," "fànthí," are the terms used; *e.g.*, stag, "Máí fànthá"; hind, "Máí fànthí."

(*c*) Hogs, &c.—"Búndá," "búndí."
Boar, "Omá búndá"; sow, "Omá búndí."

(*d*) Birds, &c.—"Zălá," "zŭ."
Cock, "Dáu zălá"; hen, "Dáu zŭ."

(*e*) Elephants.—"Mákhúndá," "mákhúndi," &c.

Of these qualifying words indicating gender, it will be observed that—

(*a*) They generally, if not invariably, follow the word they qualify; and

(*b*) The final vowel is "á" when they denote the masculine gender, and "í" when they designate the feminine.

2.—Number.

Only two numbers are recognised, Singular and Plural.

The Singular is indicated simply by the name of the object; as, "Mànsŭí," a man. This is sometimes made more emphatic by the addition of a word meaning one; *e.g.*, "Mànsŭí sásè faibai," *one* man (and one only) came.

The Plural is denoted by the termination "fur," for which the syllables "frá" and "far" are sometimes substituted, especially in the oblique cases, without any obvious difference of meaning, *e.g.*:—

"*Mànsŭí*," a man. "Mànsŭí-fur," men.
"*Nŭ*," a house. "Nŭ-fur," houses.

The plural termination seems to be but rarely omitted, even in the case of nouns denoting inanimate objects.

3.—Case.

The following form gives the various case-endings, which are applicable alike to all nouns and pronouns. For the sake of convenience, the noun in Kachári is regarded as having eight cases, after the model of the noun in the Sanscrit family of languages; *i.e.*, Nominative, Objective, Instrumental, Dative, Ablative, Possessive, Locative, and Vocative :—

	Singular.			*Plural.*		
Nom.—	Mànsŭí	...	a	Mànsŭífur-(far)	...	
Obj.—	Mànsŭí-khô (khaú)	...	a	Mànsŭífur-khô (khaú)		
Instr.—	Mànsŭí-zang	...	by	Mànsŭífur-zang	...	by
Dat.—	Mànsŭí-nŭ	...	to	Mànsŭífur-nŭ	...	to
Abl.—	Mànsŭí-ni-frai	...	from	Mànsŭífur-ni-frai	...	from
Poss.—	Mànsŭí-ni	...	of	Mànsŭífur-ni	...	of
	Mànsŭí-há	...	of	Mànsŭífur-há	...	of
Loc.—	Mànsŭí-(ni)-áu	...	in	Mànsŭífur-ni-áu	...	in
Voc.—	Helŭí mànsŭí	...	O	Helŭí mànsŭífur	...	O

a man. men.

A.—The Possessive case has two signs, "ni" and "há." Of these the former is by far the more frequently used, the latter being restricted chiefly to nouns denoting animate life.

B.—The Ablative case takes before its own termination, "frai," that of the Possessive case, "ni"; "Ni-frai"=from (out) of, &c.

C.—This holds good in some instances, though not in all, of the Locative case, "ní-áu." Sometimes when the Nominative case ends in a vowel "a" or "á," the case-ending of the Locative is preceded by "i" forming a diphthong with the preceding vowel; *e.g.*, "Nŭ + í + áu," = "Nŭí-áu," in a house. Thus the Locative case of "Nŭ," a house, may be written in three ways,—1. "Nŭ-áu"; 2, "Nŭí-áu"; 3, "Nŭ-ni-áu." The choice in the use of one or other of these forms seems to be determined largely by considerations of euphony and facility of utterance.

D.—When the Nominative case ends in the vowel "a" or "á," an affix (á) is often appended to it in composition when it forms the subject of a sentence: the final vowel of the Nominative being then strengthened by the addition of the vowel "i," with which it forms the diphthong "ai" (see note C). In such cases the affix (á) seems to have something of the force of the definite article; *e.g.*, "Dáu zălá găsípdang," a cock is crowing; "Dáu zălái-á găsípdang," *the* cock (*i.e.*, the one I am now listening to) is crowing.

II.—ADJECTIVES.

4.—The adjective in Kachári is placed sometimes before, sometimes after, the noun it qualifies, without any very obvious difference of meaning, as—

"Găhàm mànsŭí-khô } nubai," I saw a good man.
"Mànsŭí găhàm-khô }

From the sentence above given it will be observed that when an adjective follows a noun in an oblique case, the case-ending is attached to the adjective.

Adjectives undergo no change of termination in order to agree in gender or number with the noun they qualify; *e.g.*—

"Găhàm hoásá," a good man.
"Găhàm hingzháusá," a good woman.

5.—Comparison.

The comparative degree of adjectives is denoted by (1) affixing the word "sári" (or "khri"), equivalent to our "than," to the word with which comparison is made; and (2) by appending the syllable "sin" to the adjective; as,—

"*Bí áng*-nŭ-khri găzaú sin," he is taller than I.

"*Bê nŭá* boi bangfáng-nŭ-sári găzaú sin," this house is *higher* than that tree.

It will be observed that—

(*a*)—The word "sári" or "khri" (=than) always takes the dative case before it; *e.g.*, "Boi" (or "boi-bŭ"), all; "Boi-nŭ-sári," than all.

(*b*)—The syllable of comparison "sin," attached to the adjective, is sometimes omitted.

(*c*)—The first syllable of the adjective is also occasionally omitted when comparison is made, *e.g.*—

"Áng-nŭ khri zaú-sin" (for "găzaú sin"), taller than I ("găzaú," tall).

The Superlative degree is expressed much in the same way, the noun (always in the dative case) being preceded by some word signifying *all:* "Boinŭ-sári bí găzaú' sin," he is taller than all, or the tallest of all. The same sense may be conveyed in a slightly different way, as, "Boi-ni gezráu bí gazaú siná," in the midst of (among) all he is the tallest; he is the tallest of all.

6.—Numeral Adjectives.

The numerals up to ten are as follows:—

One—Sè (sŭí).	Six—Ṛà (ḍà).
Two—Nè (nŭí).	Seven—Sni (sĭní).
Three—Thàm.	Eight—Skhô.
Four—Brè (brŭí).	Nine—Zàt.
Five—Bá.	Ten—Zŭ (zi).

No single words to express numbers above ten seem to be in common use; but the people sometimes avail themselves of the Assamese word for "score"—*kuri*, which in the mouth of a Kachári becomes "khuri." There is also a useful word to express a group of four, *i.e.*, "Za-khai" (= the Assamese গৰা). This word when followed by two numerals is to be *multiplied* by the former, whilst the number represented by the latter is *to be added* to the result so obtained. In this way the Kachári

can express in their own language numbers up to 40 or 43, *e.g.*—

"Zakhai' thàm (sá) thàm" = 4 × 3 + 3 = 15 (men).
"Zakhai' zŭ (sá) nè" = 4 × 10 + 2 = 42 (men).

In the above examples it will be observed that the latter numeral is preceded by the word, "sá." This indicates a peculiarity in the use of numerals in Kachári. When several objects are spoken of, the noun designating them is usually placed first, and the word denoting their number follows, this latter being preceded by a word, usually monosyllabic, which serves to qualify, or rather classify, the objects referred to. There are a number of such prefixes in common use, among the best known being the following. To designate—

(*a*)—Human beings, "sá" is used (as above).
Three men, "Mànsŭí sá-thàm." Two boys, "Gàthá sá-nè."

(*b*)—Irrational animals, "má."
Four goats, "Burmá má-brè." Five fowls, "Dáu mábá."

(*c*)—Fruits, rupees, and many *round* things, "thai."
"Thàkhá thai-bá," five rupees. "Thaizhu thai-brè," four mangoes.

(*d*)—Leaves (of trees or books), clothes, and various *flat* things, "gàng."
Three leaves, "Bilai gàng-thàm."

(*e*)—In some instances in words of two syllables, the latter part of the noun, or a word resembling it, is *repeated* before the numeral; *e.g.*—

"Bang-fàng fàng-thàm," three trees.
"Bidŭí dŭí-zŭ," ten eggs.

The above are some of the most frequently used of these particles, though there are others the usage of which cannot *apparently* be brought under any rule at present known. These *n be learnt* only by frequent practice in hearing and speaking.

III.—PRONOUNS.

Pronouns of five classes are found in Kachâri,—*i.e.*, Personal, Relative, Interrogative, Demonstrative, and Adjective.

7.—Personal Pronouns.

These are as follows—

Singular.		*Plural.*	
1—Áng ...	I.	Zang, or Zangfur (far)	we.
2—Nang ...	thou.	Nang-sur (nang-sar)...	you.
3—Bí ...	he, she, it.	Bí-sur (sar) (Bífar)...	they

These are declined in the same way as nouns; as—

Nom.—Áng (ángá)	... I.	Zang (zang-fur ; frá ; far)	we.
Obj.—Áng-khô	... me.	Zang-fur-khô	... us.
Instr.—Áng-zang	... by me.	Zang-fur-zang	... by us.
Dat.—Áng-nŭ	... to me.	Zang-fur-nŭ	... to us.
Abl.—Áng-ni-frai	... from me.	Zang-fur-ni-frai	... from us.
Poss.—Áng-ni / Áng-há	... of me.	Zang-fur-ni / Zang-fur-há	... of us.
Loc.—Áng-ni-áu	... in me.	Zang-fur-ni-áu	... in us.
Voc.—Helŭí áng	... O me!		

In the oblique cases of the plural number the syllable ("fur" or "frá") denoting number is sometimes omitted, and the case-sign affixed directly to the radical; *e.g.*, "Zang-ni," of us, instead of the full form, "Zang-fur-ni."

The declension of the pronouns of the second and third persons is perfectly regular. In their plural form, it will be observed that they often take the syllable "sur," instead of "fur," or "frá."

The pronoun of the third person knows no distinction of gender, he, she, it, being alike expressed by "bí."

Possession is denoted simply by using the personal pronoun in the possessive case, as—

"Bô *áng-ni* burmá," this is my goat.

8.—Relative Pronouns.

There seem to be no relative pronouns peculiar to the Kachári language, though "zi" and "zai," probably borrowed from their Hindú neighbours, are sometimes used; *e.g.*—

"Zi mànsŭí-khô áng míá nú-dang-man, bí khàṭ-láng-bai;"
The man I saw yesterday has run away.

This would be more idiomatically expressed by the use of the participle and omission of the relative pronoun; as—

"Míá (núnai) mànsŭí-á khàṭlàngbai;"
The man (seen) yesterday has run away.

9.—Interrogative Pronouns.

These are—

1.—Sur (sar).. who ?		*Plural.*
2.—Má	... what ?	Má-fur.
3.—Bábe	... which ? (of several).	

These are declined like personal pronouns, but the first does not usually take the syllable ("fur") indicative of the plural number, when used to denote more than one.

10.—Demonstrative Pronouns.

These are—

Bê	... this.	Bê-sur (bê-fur)	... these.
Boi Boi-há	} that.	Boi-sur (boi-fur)	... those.
Bí	... that (of *remote* distance).		

These may be declined in the usual way. Of the two forms of the plural given above, "sur" is used chiefly of human beings, and "fur" of all other objects—irrational animals, things, &c.

11.—Adjective Pronouns.

Some of the most common of these are—

Málai (of men) ... Gubún (of things)..	other.	As many	... Zêsênŭ.
Zábrá	... many.	So many	... Têsênŭ.
Gaigni (gágni)	... each, self.	How many (men)?	Sápsè (sábsè)?
Surbá	... some one.	How many (animals)	Mápsè.
Surbá surbá	... some (plural).	How many (rupees)	Thaipsè, *e.g.*—

How many rupees a month do you get?
"Dànfrimbo dànfrimbo thàkhá thaipsè manŭ?"

In the case of the last three words it will be observed that the interrogative pronoun, "how many," is expressed by the word "psè," the particles preceding it ("sá," "má," "thai," &c.) belonging to the order of classifying words always used in conjunction with numerals.—(*Vide* section on Numerals above).

IV.—VERBS.

12.—The verb is the most difficult part of the Kachári language to deal with, not so much from its structure or conjugation, which is perfectly regular, as from the fact that the usage and exact force of the different tenses is uncertain, some of these, especially those expressive of *past* time, being apparently sometimes used interchangeably. Again, the verb in Kachári admits of being compounded, not only with other verbal roots, but with adjectives, adverbs, and various affixes, which serve very materially to modify its meaning.

Every verb is conjugated from a verbal root or stem, which appears in its simplest form in the Imperative Mood, and which remains unchanged throughout all the different moods and tenses. This root or stem is in fact a verbal noun, and in composition sometimes takes the place of a noun, with the various case-endings, &c. The different relations of Tense, *Mood, &c., are* expressed by affixes attached directly to the *verbal stem,* an additional letter being occasionally insert

between the stem and the affix expressive of time, to prevent a disagreeable hiatus. Thus, the root "zá" (eat) when combined with "ŭ," the affix expressive of present (indefinite) time, becomes "záiŭ," he eats, the letter "i" being no doubt inserted for the sake of euphony.

In Kachári the temporal affix retains its form unchanged in all three persons of both numbers. Thus the affix "bai," denoting past time, appended to the root, "tháng" (go), "tháng-bai," may be translated, "I (you, he, they) went." In such instances the number and person of the verb can only be determined by reference to the Nominative case, without regard to the exact form of the word.

13.—The following paradigm will give some insight into the method of conjugating the verb in Kachári, with the various affixes expressive of mood, tense, &c.

Conjugation of the regular verb active, "Nu-nŭ," to see.

INDICATIVE MOOD.

Simple Present—(Indefinite).

Singular.	*Plural.*				
1.—Áng	Zangfur	nuiŭ	I	we	see, seest, sees, &c.
2.—Nang	Nangsur		thou	you	
3.—Bí	Bísur		he	they	

Present Definite—(Progressive).

Nu-dáng ... I, &c., am (art, is, are) seeing.

Simple Past.

Nu-bai ... I, &c., saw.

Past Progressive—(Imperfect).

Nu-dangman ... I, &c., was (wert, were) seeing, or, did see.

Past Remote—(Pluperfect).

Nu-nai
Nu-dangman } I, &c., had seen.

Simple Future.

-gan ... I, &c., shall, or will see.

Paulo-post Future.

Nu-si-gan } I, &c., shall or will see (*i.e.*, almost immediately).
Nu-nŭ-sŭí }

IMPERATIVE MOOD.

Nu ... See thou (you).
Nu-thang ... Let him (them) see.

SUBJUNCTIVE MOOD.

Past or Future.

Nu-bá } If I see, or had seen.
Nu-blá }

POTENTIAL MOOD.

Simple Present.

Nu-nú hágaú ... I can see.

Simple Past.

Nu-nŭ hábai ... I could, &c., see.

Compound (Perfect) Past.

Nu-nŭ hágaúman ... I (may) might have seen.

Simple Future.

Nu-nŭ hágan ... I shall be able to see, &c., &c.

INFINITIVE MOOD.

Nu-nŭ ... To see.

PARTICIPLES.

Present.

Nu-ni ... Seeing

Perfect.—(Conjunctive.)

Nu-ná-noi... Having seen.

Past.—(Generally with passive sense, but sometimes active.—*Cf.* A. "dekhá.")

Nu-nai ... Seen; a seer.

AGENT.

Nu-grá ... One who sees, a seer [*H.*—Dekhne-wálá.]

14.—REMARKS ON THE MOODS, TENSES, &c.

A.—Little need be said regarding the Indicative, Infinitive, or Imperative Moods, as these are used much as in English. The Imperative Mood, it will be seen, admits of a lengthened form in the third person, "Nu-thang," let him (them) see.

The Subjunctive Mood has but two affixes ("bá," or "blá") which seem to be used indiscriminately to express past, present, or future time; as, "Áng bíkhô nubá angan," if I see him, I shall love (him). "Áng bíkhô nubá (nublá) angaúman," if I had seen him I should have loved (him).

The Potential Mood is expressed by means of the auxiliary verb, "Hánŭ," to be able. By subjoining the different temporal affixes to this root, "há," all the various degrees of past, present, and future time given for the Indicative Mood in the foregoing paradigm may be expressed.

Present time.—Two affixes are used to express present time, "ŭ" and "dang." Of these, the former is used somewhat indefinitely, in general statements, &c. "Bárafrá zaú langŭ," the Kacháris drink *madh.* "Boi mansŭúá zaú langdang," that man is (now) drinking *madh;* the latter form indicating what is *definitely* going on at some point of present time. [*A.**—"Madh kháon": "Madh khaison."]

* In order to assist the learner, who may be assumed to know something of the Vernacular (Assamese) of the Upper Brahmaputra Valley, *the Assameso* equivalent of certain phrases, expressions, &c., is sometimes given in brackets, preceded by the letter A.

A third form of the present tense, only rarely met with, ends in "gô" (gaú.) This seems to be used frequently in answering questions affirmatively; *e.g.*, "Nang mithídang nú? Áng mithígô." Do you understand? (Yes), I understand.

Past time.—To express this, three affixes are used, "bai," "nai," and "dangman." Of these the first seems simply to express past time indefinitely; "Mikhàm zábai," I eat rice (*bhát*). The force of the affix, "dangman," is not quite clear, or definitely ascertained; it seems, indeed, to be used sometimes as an imperfect, sometimes as a pluperfect; as, "Bí fainaiáu, áng mikhàm zádangman," when he came I was eating (my) rice, (or, had eaten my rice?): this affix may, perhaps, be considered generally to express *remote past time.* The syllable, "nai," most commonly indicates the past participle ("Zánai," eaten), but is sometimes used in composition with the same force as "dangman," especially in interrogative sentences.

Future time.—This is expressed by the syllable "gan," affixed to the verbal root; as, "Bí faigan," he will come. The insertion of the syllable, "si," between the root and the affix serves to indicate a near future, or one about to become realised; "Bí fai-si-gan," he will come, *i.e.*, almost at once. [*A.*—"Áhibo lágise," he is about to come.] Much the same meaning seems to be given by the comparatively rare form, "nŭsŭí," or "nŭsè;" *e.g.*, "Áng fai-nŭ-sŭí," I am on the point of coming. This last form of the future tense is frequently used in asking questions, and may perhaps be looked upon as a kind of "interrogative future."

B.—Exceptional and irregular (abnormal) forms, &c.—

The Infinitive Mood is sometimes used with the force of *the Indicative*, especially in asking questions; e.g.—

"Khamsiáu mábrŭí thángnŭ," how can I go in the dark? "Mánŭ gínŭ," why should I be afraid?

These expressions are perhaps elliptical, the Infinitive verb being governed by some other verb understood; *e.g.*, the latter sentence might be fully expressed thus:—

"Mánŭ gínŭ, (nánggô)," why (is it necessary for me) to fear?

An exceptional form of the present tense is that ending in "ni;" this form is of comparatively rare occurrence, and is used only in the *first* person; *e.g.*—

"Áng { tháng-ŭ" / tháng-ni" } I go.

Past time is occasionally expressed by the affix "khŭ" (khu), the use of this form of the verb being confined chiefly to *interrogative* sentences; *e.g.*—

"Hingzháusá mobá { faibai" / faikhŭ" } When did the woman come?

C.—Use of the Participles, &c.—

The participle is frequently used as a verbal noun, and as such may take the usual case-endings, &c., in composition; *e.g.*—

"Bíni lítnai-á hàmá," his writing is bad.

"Nangni hábá máunaikhô áng hàmá manŭ," I do not like your work (*lit.*, I find your work bad. [A.—Tômár kám bêá páôn]. ("Lítnai-á," past participle of "lítnŭ," to write, with sign of nominative case "á" appended. "Máunai-khô," past participle of "máunŭ," to do, with sign of objective case "attached).

This past participle in "nai" is used very largely, and may bear either an active or passive sense; *e.g.*—

"Áng miá nunai gâthâá thángbai," the boy whom I saw (*lit.*, seen [by] me) yesterday went away. [*A.*—Moi káli dekhá lárá gol].

"Ángkhô miá nunai gâthâá thángbai," the boy who saw me yesterday went away. [*A.*—Môk káli dekhá lárá gol].

This participle is often used also to denote the agent or doer of the action expressed by the verb, as in the latter of the two preceding illustrations; *e.g.*—

"Mai hánaifur dá mikhàm zádang," the reapers (*lit.*, the paddy-cutters) are now eating their dinner.

The same meaning (agent) may be expressed in another way by appending the affix "grá" to the verbal root; *e.g.*—

"Manaiáu mai hágráfur miánggan," in the evening the reapers will be tired.

This participle is sometimes combined with a noun to form a compound adjective qualifying another noun; *e.g.*—

"Bê hábâ máu-sŭ-nai mànsŭí," this (is) a very hard-working (*lit.*, much-work-doing) man. ("Sŭ," intensive particle = very).

A kind of participial adverb is sometimes used, formed by attaching the affix "ŭí" to the verbal root; thus, the root, "miní" (laugh, smile) + ŭí, = smilingly; *e.g.*, "Miníŭí miníŭí khoráng khithábai," he spoke smilingly, *i.e.*, he continued to smile all the time he was speaking. (This seems to be the full force of the reduplicated participial adverb).

15.—Passive Voice.

A.—The Passive voice is formed simply by prefixing the past participle of the Regular verb to the different tenses of the *Substantive* verb, "Záanŭ," to be, become. A synopsis of

the conjugation of this verb, which is quite regular, is here given.

	Present.		Past.		Imperfect.	Future.
	Simple.	*Definite.*	*Simple.*	*Remote.*		
Ind.	Záaïŭ.	Záadang.	Záabai.	Záanai (záadangman).	Záadangman.	Záagan.
Imp.	Zán. Záathang.					
Subj.	Záabá. (Záablá).					
Pot.	Záanŭ-hágaú.	Záanŭ-hádang.	Záanŭ-hábai.	Záanŭ-hábai (hádangman).	Záanŭ-hádangman.	Záanŭ-hágan.
Infin.	Záanŭ.					
Part.	Záani.	.....	Záanánoi.	Záanai.		

In order to give the conjugation of the Passive voice of any verb, we have simply to prefix the past participle of that verb to the different tenses of the verb "Záanŭ" above given. Thus, "Nunŭ," to see: past participle, "nunai," seen; "Áng nunai záaïŭ," I am seen; "Áng nunai záabai," I was seen; "Áng nunai záagan," I shall be seen, &c.

B.—Cognate in meaning to the verb "Záanŭ" is the defective verb "Dang" (danga), am, art, is, are. Only two tenses of this verb are in use, the present, "Dang," is; and imperfect, "Dangman," was; and by the help of these, certain tenses (present definite and past remote) of the regular verb are formed. They are also used independently in narrative [*II.*—Hai, thá]; "Gámiáu bárá súsè dangman," there was an old man in the village. Sometimes the verbal root is omitted, and only the temporal affix retained; as, "Áng khansè gáthá man" (man = dangman), I was once a boy.

16.—Negative Verbs.

A.—The conjugation of the Negative verb is peculiar, and differs materially from that of the Regular verb. A negative

force is given to the verb, not in the way common to many languages, *i.e.*, by *prefixing* a negative adverb ("na," "ne," "non," &c.=not), but by *attaching* an affix directly to the verbal stem. Some of the forms assumed by the verb when conjugated in a negative sense, will appear from the following synopsis of the verb, "Nunŭ," to see, in its negative form :—

	Present.	Past.		Imperfect. / Pluperfect.	Future.
		Simple.	*Remote.*		
Ind.	Nuá.	Nuákhŭínŭ / nuáman.	Nuákhŭísè.	Nuákhŭíman.	Nuá.
Imp.	Dá nu. / Dá nuthang.				
Subj.	Nuábá.	(Nuáblá).			
Pot.	Nunŭ / haiá.	Nunŭ	haiákhŭísè. / haiákhŭínŭ.	..... /	Nunŭ / haiá.
Part.	Nuī.	Nuë.	(Nuálábá.)		

B.—It will be observed that a negative force is given to the root "Nu" (see) by attaching to it the affix "á" throughout the different moods and tenses. In certain cases this termination "á" becomes "ī" or "ë," especially in participial constructions ; *e.g.*, "Bíkhô nu-ī-khai, áng faifáfinbai," I came back because I did not see him. "Bíkhô nuálábá áng faifáfinbai," I came back without having seen him.

This latter form of the negative verb (combined with "lábá") is a kind of participial adverb, and is of frequent use in Kachári, as is the analogous expression in Assamese ; *e.g.*, "Nualábá"=A.—Ná dekhákoi ; "Gabáu khámálábá"=A.—Palam na karákoi ; "Aná lábá"=A.—Maram na karákoi, &c., &c.

17.—Causative Verbs.

A.—These are formed generally by appending the verb "Hŭnŭ," to give, to the infinitive mood of the principal verb, the *various relations* of mood and tense being indicated b

the usual temporal affixes attached to this root "Hŭ," give: the conjugation of this causative form of the verb is quite regular.

Synopsis of the verb, "Nunŭ hŭnŭ" [*A.*—Dekhibo diá, dekhúá], to cause to see, to show:—

	Present.		Past.		Future.
	Simple.	*Definite.*	*Simple.*	*Remote.*	
Ind.	Nunŭ hŭŭŭ.	Nunŭ hŭdang.	Nunŭ hŭbai.	Nunŭ hŭdangman.	Nunŭ hŭgan.
Imp.	Nunŭ hŭ. —— hŭthang.				
Subj.	Nunŭ hŭbá. hŭblá.	Nunŭ hŭdangbá.	Nunŭ hŭbaibá.	Nunŭ hŭdangman-bá.	Nunŭ hŭbá; nuhŭbá.
Pot.	Nuhŭnŭ hágaú.	... ...	Nu hŭnŭ hábai.	Nu hŭnŭ hádangman.	Nu hŭnŭ hágan.
Part.	Nunŭ hŭbá.	...	Nunŭ hŭnánoi.		

B.—In some instances a simple verb acquires a causative force by undergoing a slight change of FORM, in the way of *addition* or otherwise, usually in its *first* syllable; *e.g.*—

Salangnŭ, to learn.	Farangnŭ, to cause to learn, to teach.
Ránnŭ, to dry (neuter).	Frànnŭ, to cause to dry, to dry (active).
Dugúĭnŭ, to bathe (oneself).	Thukúĭnŭ, to bathe (others).
Sínŭ, to become wet (cloth, &c.)	Fsínŭ, to cause to be wet, soak, steep, &c.

C.—*Relation of Cause and Effect.*—This is expressed by means of the word "khai" [*A.*—Káran], which usually takes the possessive case before it, except when it is preceded by a verb or participle, when the sign of the possessive case is commonly omitted; *e.g.*—

"Bíni khai faibai," on that account, I came.

"Sándung gabráb khai áng thúngnŭ haiákhŭísè," because the sun was strong, I could not go.

18.—Compound Verbs.

These are very numerous, verbal roots being compounded with Adjectives, Adverbs, other verbal roots, and various particles expressive of number, completeness, &c., which often materially qualify the meaning of the original verbal root. Thus the verb "Záanŭ," to be, is often compounded with the qualifying word, "găhàm," which is either adjective or adverb (good, or well), the first syllable of the qualifying word being generally omitted, and the various modal and temporal affixes being then attached directly to the shortened form "hàm."

Conjugation of the compound verb, "Hàmnŭ" (for "găhàm záanŭ") [*A.*—Bhál hôá], to be good, to be well :—

	Present.		Past.		Future.
	Simple.	*Definite.*	*Simple.*	*Remote.*	
Ind.	Hàmŭ.	Hàmdang.	Hàmbai.	Hàmdang-man.	Hàmgan.
Imp.	Găhàm záa. ——— záathang.				
Subj.	Hàm bá.	Hàmdang-bá.	Hàmbai-bá.	Hàmdang-maubá.	Hàmgan-bá.
Pot.	Hàmnŭ	hágaú.	Hàmnŭ hábai.	Hàmnŭ hádangman.	Hàmnŭ hágan.
Part.	Hàmbá.	Hàmni.	Găhàm záanai / găhàmnai.		

It will be observed that, with the exception of the Imperative Mood, both members of the compound verb are used in an abbreviated form throughout, the root of the verb ("Záa") for the most part disappearing altogether, and the temporal affixes being attached directly to the last syllable of the adjective. Thus, "Hàmgan" [*A.*—Bhál holo] would in its full form be, "Găhàm záagan," it will (be) well. This rule apparently holds good in most, if not all, cases where adjectives are compounded with verbs; as, "Thaúgan," it will (be) deep, (for "Găthaú záagan"); "Horá thaúdang," (for "Găthaú záadang,") the night is deepening.

19.—Verbs are frequently compounded with other verbs, the two *roots* only in such cases being combined, and the modal and temporal affixes being attached directly to the latter root; thus the verb, "Fàfinnŭ," to turn, is very frequently attached to such roots, as, "Thàng," go; "Fai," come; "Lábo," bring; "Hŭ," give, &c.; and this combination gives us such useful words, as—

Áng	tháng fai lábo hŭ, &c.	fáfingan, I will	go come bring give, &c.	back.

In such compounds (verbal) the *second* root often indicates the *result* of the compound action indicated by the whole verb, while the *former* root shows the *manner* in which this result is brought about. Thus, the root "Thàt" (to kill), when preceded by another root, indicates not only "death by violence," but the *mode* of death; *e.g.*—

Bú (beat) Su (pierce) Saú (bruise) Dàn (cut) Gáu (shoot), &c., &c.	thàtnŭ	to beat —pierce —bruise — cut —shoot, &c.,	to death.

There are several other particles in the language attached to verbal roots to form compound verbs after the analogy of the above examples. Some of those most commonly used, with their significations, are given here—

(*a*)—"Láng" denotes completeness, or intensifies the sense of the simple verb; *e.g.*—

Goraiá	khàtdang khàt-láng-dang	the horse is	running. running away.

(*b*)—"Bai" expressed *continuous*, progressive action:—

Dáuá	bírdang *bír*-bai-dang	the bird is	flying. flying about continually.

(*c*)—"Zlai" is used of *reflexive*, *reciprocal* action :—

"Sŭímá ăṭgan," the dog will bite.

"Sŭímáfrá ăṭ-zlai-gan," the dogs will bite each other.

20A.—Verbs are occasionally combined even with nouns, though such combinations are comparatively rare. The verbal root "Záa" (be, become), is the one most commonly used in such compounds, the root itself often being elided, and the temporal affix being attached directly to the noun. The following illustrations will give some idea of the general principle on which such compounds are formed :—

"Maná," evening; "Manágan (=maná záagan)," it will (be) evening: *lit.*, "It will eve."

"Khamsi," darkness; "Khamsibái (=khamsi záabai)," it has (darkened) become dark.

"Khamsinŭ nàmaidang (=khamsi záanŭ nàmaidang" [*A.*—Endhár hobo khúzise], it is about to (become) dark.

In such instances it will be seen that the verbal root "Záa" (be) disappears altogether, the temporal affix only remaining, and combining with the substantive to form a kind of verbal noun. These verbal nouns may be conjugated throughout by attaching the modal and temporal affixes given in the foregoing paradigms.

20B.—Verbs are sometimes combined with other parts of speech; *e.g.*, Adverbs, as—

"Bebai'diblá áng thánggan," under the circumstances, I shall go. (*Lit.*—If it is so, I shall go.)

"Bebaidi núngábá, áng thángá," under other circumstances I shall not go. (*Lit.*—If it is not so, I shall not go).

In these sentences "Bebaidi" is the Adverb, "thus," [*A.*—Ene], with which "blá" (shortened form of "záablá," from "záanŭ," to be, is combined [*A.*—Ene hole]; while

"núngábá," is the Subjunctive Mood of the emphatic negative verb "núngá." (22). [*A.*—Ene na hole].

21.—Completive (intensive) Verbs.

A.—A common usage in Kachári is to strengthen and intensify the meaning of a verbal root by attaching a distinct syllable to it, this syllable being inserted *between* the verbal stem and the temporal affix throughout the conjugation. The particles most commonly employed for this purpose are, "khàng," "zap" ("zab"), "tra," "sŭ," &c. The following illustrations will give some indication of the general principle on which such compounds are used :—

"Mai hábai," (he) has cut his paddy.
"Mai há-*khàng*-bai," (he) has *finished* cutting his paddy [*A.*—Dhán dai êtálê].

"Boi gámini mànsŭífrá thoibai," the men of that village died.
"Boi gámini mànsŭífrá boibŭ thoi-*tra*-bai," the men of that village *all* died out : *i.e.*, to a man.

In such instances as the last given, not only is the "particle of completeness" attached to the verbal stem, but some adjective of the same purport is often used with the noun ("tra; boibŭ"=all.)

The particle (intensive) "sŭ" is often used in the same way, as—

"Bàr bàr-dang," the wind is blowing.
"Bàr bàr-*sŭ*-dang," the wind is blowing *strongly*.

In other combinations the same particle is used to express large *numbers* (=adverb, "many," &c.) ; *e.g.*—

"Bê nŭáu thàmfoi dang-a," there are mosquitoes in this house.
"————————dang-*sŭ*-ī-a," there are *many* mosquitoes in this house.

"Lámaiáu mànsŭifur fai-dang," men are coming along the road.
"——————— fai-*sŭ*-dang," *many* men, &c., &c.

B.—In some few instances the noun is repeated in the verb when this latter stands in a specially close—almost technical—relation to the noun; *e.g.*—

"Bê bangfángá (fi*thai thai*gan,") this tree (will bear fruit.) *Lit.*, will fruit fruit.

"Dáuá (bi*dŭi dŭi*dang,") the hen (is laying eggs).

"Sànfrimbo (*bàr bàrŭ*,") (the wind blows) every day. (*Cf.*—"The *rain it raineth* every day.")

22.—Defective Verbs, Auxiliary Verbs, &c.

A.—These are not numerous in Kachári. The most common is that already noticed, *viz.*:—

"Danga, dangman," is, was,—used apparently only in the present and imperfect tenses; and its negative "Gŭiá," is not, was not.

"Bê gámiáu mànsŭi danga ná? Gŭiá," are there men in this village? There are not.

A strongly *emphatic* form of the negative "gŭiá" is formed by inserting the particle "li" after the first syllable; *e.g.*—

"Bê gámiáu mànsŭi gŭi-*li*-á," there is not *even* a *single* man in this village.

This word "gŭiá" like its correlative "gnáng" (see below) is sometimes appended to nouns to form a compound adjective; *e.g.*—

"Bê thàkhá gŭiá," he is without money,—poor.

"Bê thàkhá gnáng," he is possessed of money,—rich.

When used in this way the termination of the word sometimes undergoes a slight change, and it may take the form "gŭië" or "gŭiĭ," &c.

Another form of the negative verb substantive is "núngá," which is perhaps somewhat more emphatic than "gŭíá."

"Bê gúmiáu *hoásá* danga ná ? Núngá ; *hingzháusá* danga."
Are there *men* in this village ? No, (but) there are *women*.

As a general rule { Gŭíá / Núngá } is equivalent to the Assamese { Nai. / Na hoi.

B.—Necessity, obligation, &c.—

Physical necessity is expressed by the word, "náng-gô" (nanggaú) ;—in its negative form, "náng-á" [*A.*—Láge ;—ná láge] ; as,—

"Nang bê hábá máuanŭ nánggô," you must do this work.
"Nang sànáu udúnŭ núngá," you must not sleep in the daytime.

Moral necessity (duty, right and wrong, &c.) is expressed either by (*a*) the adjectives, "gahàm," "hàmá," good, bad ; or (*b*) the verb, "mannŭ" [*A.*—Pábo], which in its negative form become "man-á"; as—

"Zangfur bizang bêzang hahai hŭnaiá gahàm," we ought to help each other.

"Mànsŭíá sikháu { khàmnŭ maná" / khámnaiá hàmá" } men must not steal.

Connected etymologically perhaps with the verb "Nánggô," is the useful particle "gnáng" [*A.*—Lagiá], which denotes (1) possession, &c., as, "Thàkhá gnáng," possessed of rupees, *i.e.*, wealthy ; and (2) necessity, moral obligation, &c. ; *e.g.*—

"Máunŭ gnáng hábá" [*A.*—Koribo lagia karam], duty—"what (we) ought to do."
"Mannŭ gnáng" [*A.*—Pábo lagia], rights—"what (we) ought to get."

Most of these verbs, though here called defective, admit of being conjugated to a certain extent with the usual modal *emporal* affixes ; *e.g.*—

"Ban gŭiábá mikhàm sŭngnŭ haiá;"

If there is no firewood, (I) cannot cook (my) rice.

"Gŭiábá" is here the subjunctive mood of "gŭiá."

23.—ADVERBS.

In the Kachári language are found adverbs of Manner, Time, and Place.

A.—Adverbs of Manner *(quality)*.

These in many cases are formed from the cognate adjective simply by adding "hŭí," or "ŭí;" as "gŭhàm," good; "gahàmhŭí," well; "hàmá," bad; "hàmèhŭí," badly. When the adjective ends in a vowel (as in the latter illustration), the termination often undergoes a slight change before the adverbial affix is attached.

Some of the Adverbs of Manner in most common use are the following:—

Múmàr / Gakhrŭí } ..... quickly.
Múbrŭí ..... how? in what way?
Bebaidi ..... in this way.
Boibaidi ..... in that way.
Zeroi hágaú ..... somehow.
Zúbrá ..... many.
Bángai ..... few.
Lásè lásè [*A.*—Láhe láhe].. slowly, gradually.
Mohábá ..... somewhere.
Balŭ; búá ..... only.
Bábŭ (affix) theobŭ ..... although.
Bifar màni ..... et cetera (&c.) [*A.*—Ádi kari.]
Gamáinŭ ..... certainly, surely.
Thápnŭ ..... suddenly.
Mábábrŭíbá ..... in some way or other.
Hàtsingŭí ..... alone.

B.—Adverbs of Time.

Díni ..... to-day.
Gábun ..... to-morrow.
Mîá..... yesterday.
Dákháli ..... day before yesterday.
Sŭpnehá ..... day after to-morrow.
Dá ..... now.
Dásŭ, dánŭ (emphatic) ..... even now, at once.
Mobá ..... when ?
Zeblá, ablá ..... when, then.
Azai ; azainŭ ..... always.
Unáu ..... afterwards.
Fúngáu ; fúngzáni ..... in the morning.
Ágla ..... before.
Zebláhálági—ablálhálági ... as long as—so long.
Khansè ..... once.
Khanlè khanlè..... often, frequently.
Teblá ..... } ..... then { of time.
Abá ; bibáidiblá .. } { of argument.
Hálági ; zebláhálági ..... until.
Amphá ; ampháre ..... then ; afterwards.

Many of these adverbs of time can be made emphatic by the addition of certain enclitic syllables ; *e.g.*—

"Dá," now ; "dásŭ," even now, at this very moment.

Some of them also admit of being declined as nouns, as, "*Dánifni áng* nangkhô angan," from this time I shall love you. *Here,* "dá" (= now) has the force of a noun (this in the ablative case.

C.—Adverbs of Place.

Beáunŭ ..... here ; *i.e.*, in this (place)
Boiáunŭ ..... there ; *i.e.*, in that (place).
Mohá (maúhá) ..... where ?
Gezráu ..... within.
Báizzháu ..... without.
Sīgáng (sŭgáng) ..... before.
Unáu ..... behind.
Khàthiáu ..... near.
Sááu (saiáu) ..... above.
Singáu ..... below.
Găzàn ..... afar.

Many of these, it will be seen, are simply nouns in the Locative case, and as such they admit of being declined ; as,—

"Bí Tezpur khàthinifrai faidang," he comes from near Tezpur.

Here, "khàthi" (=near) has the force of a noun (="neighbourhood," &c.,) in the ablative case.

24.—PREPOSITIONS (POSTPOSITIONS).

The words corresponding to what we call "prepositions" are in Kachári for the most part placed *after* the noun, and might, therefore, be more properly called "postpositions." Some of these have been already referred to as forming the case-endings in the declension of nouns. Others in common use are the following :—

Lagŭsè ..... together with.
Khai ..... on account of ; [*A.*—Káran.]
Gezráu ..... in the midst.
Há lági ..... up to, as far as.
Baidi ..... like.
Fàtbrŭíthing ..... All around ; [A.—Chário fále].

Most of these require the possessive case before them, as—

"Boi-ni khai áng thángnŭ haiá-khŭísè,"
On account of that I could not go.

The sign of the possessive case is sometimes omitted, as—

"Gazángnai khai áng thángnŭ haiá,"
On account of the cold I cannot go.

"Gazángnai" is here the past tense of neuter verb, "Gazángnŭ," to be cold, used as a verbal noun,—a construction in which the sign of the possessive case is usually omitted.

25.—CONJUNCTIONS.

Conjunctions are used but sparingly in Kachári, their place in this, as in other Oriental languages, being largely taken by participles, &c. This is especially the case with some of the conjunctions of most frequent occurrence, such as "and," "if," &c.; *e.g.*—

"Áng bíkhô nunánoi lingbai," I saw him and called him. (*Lit.*, I seeing him, called him).

"Áng bíkhô nubá linggan," if I see him, I will call him. (*Lit.*, I on seeing him, will call him).

Other conjunctions sometimes met with are given below, some of these (to which [*A.*] is prefixed) are obviously adopted from the Assamese :—

[*A.*]—Árŭ, o (affix) bŭ ..... and, also, too.
Mánathŭ; khai .... because; for, &c.
[*A.*]—Khintu; theobŭ ..... but, however, &c.
Núngábá; zaiábá ..... else, otherwise.
Anthaibá; bá..... or.
Bábŭ (affix); theobŭ ..... although.
Bíni khai ..... therefore.
Bá; blá (affixes) ..... if.

26.—INTERJECTIONS.

These are but little used; some of the most common are—

	Sri, sri	hush! be silent!
	Hâânoi; naisung	look! look!
[A.]—	Hai, hai	alas!
	Núnggô	yes, certainly (strong affirmative).
	Găhàm	well done!
	Helŭi	hallo! oh!

27.—WORDS BORROWED FROM OTHER LANGUAGES.

In Kachári, as in many other uncultivated languages, many of the words dealing with subjects rising above the sphere of daily wants and wishes, are adopted from the speech of their more civilised neighbours. Accordingly, words obviously taken from the Assamese, Bengáli, Hindustáni, and even English languages, are not unfrequently used, especially in written composition. Such foreign words almost always undergo certain changes in the mouth of a Kachári, and among the most obvious of such changes are the following:—

A.—A nasal sound is often inserted where the original Áryan word has none; *e.g.*, "Kathál" (jack-tree) becomes "Kanthál."

B.—An unaspirated initial consonant is very commonly, though not invariably, aspirated; *e.g.*, "Taká" (rupee) becomes "thàkhá" (or "thànkhá," a nasal being sometimes inserted); "pur" (whole, complete), "fur;" "prabháu" (glory, might), "frabháu."

Occasionally the reverse process takes place, an initial aspirated consonant giving place to an unaspirated one; *e.g.*, "Ghorá" (horse) becomes "gorai."

In other cases, usually in words of more than two syllables, an aspirated consonant at the beginning of a word is transferred to a similar position in the second syllable of the word; *e.g.*, "Bhitarat" (within, inside) becomes "bitharáu," &c.

C.—The dental sounds "d," "t," &c., are usually replaced by others of a *cerebral* character, closely approximating to the sounds of the corresponding English letters.

D.—The various sibilant letters, "s," "sh," &c., are commonly replaced by "kh," which often becomes a strong *guttural* aspirate; *e.g.*, "Ásá" (hope), "ákhá," &c.

PART III.—SYNTAX.

With the limited knowledge of the Kachári language at present available, it would be idle, and probably misleading, to attempt to lay down a complete sketch of the syntax of this form of non-Áryan speech. Indeed, much of what is known of this part of the subject has been already anticipated in the Accidence. Perhaps the best method of obtaining some insight into the syntax of the language is the careful study and analysis of a certain number of typical and illustrative sentences, which may serve to show the changes and modifications undergone by the different parts of speech when brought into syntactical relation with each other. In the following pages a number of such sentences are given, arranged in groups, following the order of the different parts of speech, and numbered with reference to the sections bearing the same numbers in the Accidence. In this way it is hoped that some of the leading syntactical principles of the language will be brought before the student, his attention being specially drawn to these principles by enclosing the typical and representative word or *phrase in* parentheses, in English and Kachári alike. Occasionally, explanatory notes are added, and sometimes attempts are

made to lay down formal rules, though these latter, with the limited knowledge of the language at present at the writer's command, cannot pretend to be more than *approximately* correct.

I.—NOUNS.

1.—Gender.

(The boys and girls) are coming.	(Gâthâ gâthaifrá) faidang.
(The cock) is crowing ...	(Dáu zlaiá) gŭsípdang.
(The hen) lays eggs ...	(Dáu zŭá) bidŭí dŭïŭ.
The (he-goat) eats grass ...	(Burmá fânthaiá) gángsŭ záïŭ.
The (she-goat) gives milk ...	(Burmá fânthiá) gákhir hŭïŭ.
The (boar) is very fierce ...	(Omá bundaiá) khepzràng.
This (sow) has four young ones.	Bê (omá bundihá) físá mábrŭí danga.

2.—Number.

The (man) is dying ...	(Mànsŭiá) thoidang.
All (men) will die ...	Boibŭ (mánsŭifur) thoigan.
The (boy) laughs ...	(Gâthâá) mĭnídang.
(Boys) like to play ...	(Gâthâfur) gelenŭ gŭhàm manŭ.
The (tiger) lives in jungle ...	Mosaiá hágraiáu tháïŭ.
(Tigers) eat goats ...	(Mosáfiŭí) burmáfurkhô záïŭ.
The (dog) is barking ...	(Sŭímaiá) sangdang.
The (dogs) are fighting together.	(Sŭímáfrá) bízang bêzang nángzláidang.

3.—Case.

The (men) have come ...	(Mànsŭífur) faibai.
The (boy) is sleeping ...	(Gâthâá) udúdang.
The (dog) will bite ...	(Sŭímaiá) atgan.
(Birds) fly ...	(Dáufur) bírbaiïŭ.
Light the (fire) ...	(Àt) sukhúng.

Cook the (rice) ...	(Mikhàm) sang.
Honour your (father and mother).	(Nammá namfákhô) mányŭ klàm.
I will shoot (a tiger) ...	Áng (mosákhô) gáuthátgan.
Cut down the tree (with an axe).	(Ruázang) bangfàngkhô dàn.
I catch fish (with a net) ...	Áng (zê zang) ná hamŭ.
He shot the bird (with a gun)	Bí dáukhô (sĭlai zang) gáuthàtbai.
Men cut paddy (with a sickle)	(Khási zang) mànsŭífur mai háĭŭ.
Give (me) some rice ...	Mikhàm bángai (ángnŭ) hŭ.
I will give (you) ten rupees a month.	Dànfrimbo dànfrimbo* (nangnŭ) thàkhá thaizŭ hŭgan.
Bring (him) some firewood...	(Bínŭ) bángai ban lábo.
I gave (them) some water ...	Áng (bisúrnŭ) bángai dŭíkhô hŭbai.
Take the knife (from him) ...	(Bínifrai) khàthrikhô sê'nánoi láng.
I am bringing rice (from the bazaar).	(Bazárnifrai) mairang lábodang.
I bought this cloth (from a shop-keeper).	(Dukháninifrai) bê híkhô bainánoi lábobai.
He comes (from Tezpur) ...	Bí (Tezpurnifrai) faidang.
I can do (my) work ...	(Ángni) hábákhô khàmnŭ hágaú.
Is the fruit (of that tree) good?	(Boi bangfàngni) fithai gŭhàm ná ?
The thatch (of the house) is rotten.	(Nŭni) thoriá sêaúbai.
(His) wife is ill ...	(Bíni) hingzháuá zobará zádang.

* This is a "reduplicative" and distributive form of speech, like "Rôz'rôz" (day by day) in Hindustáni.

The (tiger's) claws are sharp	(Mosáni) àsúgur gabaú.
(I have) [of me] ten rupees	(Ánghá) thàkhá thaizŭ danga.
Stay (in the house) ...	(Nŭáu) thá.
Fish live (in the water) ...	Naiá (dŭíáu) tháĭŭ.
Snakes are found (in the grass)	Zibaúfur (gáng'sŭĭáu) mannai záĭŭ.
There are three cows (in the field).	Mosaúfur máthàm (dubliáu) danga.
(O my friend), come quickly	(Helŭi khurmá), mámàr fai.
(O sir), give me a little rice...	(Hai sáhib), ángnŭ bángai mikhàm hŭ.

Order of Words in a Sentence.—This generally follows the rule common in many other languages; *i.e.*, 1, Subject; 2, Object; 3, Verb. Of the qualifying and subordinate words, the adjective may either follow or precede its noun, whilst the adverb is used before its verb or adjective, and what we call prepositions almost invariably follow the nouns they govern. Occasionally the verb is placed first and the subject at the end of the sentence; this being done when very great emphasis is given to the action of the verb; *e.g.*, "Sŭímá atgan," the dog will bite (non-emphatic). "Atganthŭ (atgandè) sŭímaiánŭ," *bite* the dog (most certainly) will—(strongly emphatic.)

In this last (emphatic) form of the sentence it will be observed that both subject and verb take certain affixes, "thŭ" and "dè" in the case of the verb, and "ánŭ" in the case of the noun, the latter being, in fact, a compound affix (á + nŭ), the former part (á) having to some extent the force of the definite article, and the latter (nŭ) being an "enclitic" particle. Other affixes of this character are "bŭ" (bo) and "sŭ" (so) "sŭí" (soí), the latter being used chiefly with verbs, whilst "bŭ" and "nŭ" are attached to adjectives (adverbs) and nouns (pronouns), &c. These affixes, which may perhaps be called "euphonic enclitics," seem to be

used for a double purpose,—partly for the sake of euphony and partly to strengthen and emphasise the meaning of the words to which they are attached. In some cases they seem to affect the meaning of a word or sentence very slightly if at all, and their use is then mainly euphonic: and it may be observed *generally* that *considerations of euphony have great weight in determining the exact form and structure of words and sentences in this language.*

4.—ADJECTIVES.

A (high) mountain	...	Házu (găzaú).
(Deep) water	...	Dŭí (găthaú).
The plantain is (sweet)	...	Thálidá {gătháu.* / gădoi.*
The bamboo is (long)	...	Oá (gălau).
The elephant is (strong)	...	Háthiá (balágrá).

5.—Comparison.

The elephant is (stronger than the horse).	(Goráinŭ khri) **háthiá** (balágrá).
Your dog is (better than mine)	Ángni (sŭímánŭkhri) **nangni** sŭímá (gălàm).
Man is (taller than) woman...	(Hingzháunŭkhri) **hoáiá** (găzaú).
You are (worse than) I am...	Nang (ángnŭkhri hàmá)..
The elephant is (the largest of all beasts).	(Boibo zanthu'nŭkhri) **háthiá** (gădet'siná).
He is the (best of the boys)...	(Boibo găthá'nŭsá"ri) **bí** (gă-hàmsiná).
He is the (worst of all) ...	Bí (boinŭsári hàmá'siná).
The Brahmaputra is a (*very* large) river.	Brahmaputra dŭimáiá† (gădet-sin).

* {"Găthau," [.1.—Huád], sweet to taste / "Gădoi," sweet in *broad, general* sense.

† {*Dŭí-má* = river (large) / *Dŭí-sá* = rivulet {"sá" "diminutive" affix, opposed to "má." (*Cf.* Mai-má, "bar dhán;" Mai-sá, "bar dhán," &c.)

6.—Numeral Adjectives (Classifying Numerals).

(Five men) are working ...	(Sábá mànsŭíá) hábá máudang.
Bring (seven fishes) ...	(Másĭní ná) lábo.
I killed three dogs ...	Sŭímá máthàm buthàṭbai.
Buy (ten eggs) for (five pice)	(Faisá gatbá) hŭnánoi (bidŭí dŭízŭ) bai.
I got (two goats) for (three rupees).	(Thaitham thàkhá) hŭnánoi áng (mánŭí burmá) manbai.
There are (fifteen trees) in this field.	Bê dubliáu (bangfang zŭbkai'kh thàm fangthàm) danga.
The cow has (two horns) ...	Mosaúhá (gang mannŭí) danga.

PRONOUNS.

7.—Personal Pronouns.

(I) can walk ...	(Áng) thábainŭ hágaú.
(He) struck (me) with a cane	Raigan zang (bí) (ángkhô) bubai.
Give (me) the rice [*sául*] ...	Mairangkhô (ángnŭ) hŭ.
Take (it from me) ...	(Ángnifrai bíkhô) láng.
(We) can see (you) ...	(Zangfur nangkhô) nainŭ hágaú.
(They) saw (us) ...	(Bísur zangfurkhô) nubai.
Go (to them) ...	(Bisur'niáu) tháng.
(I) came (from them) ...	(Áng) (bisur'nifrai) faibai.
Show (them to us) ...	(Bisurkhô zangfur'niáu) naihŭ.
Did (you) call (us)? ...	(Nang zangfurkhô) lingnai ná?
(My) son is coming ...	(Ángni) fĭsá faidang.
(His) house is large ...	(Bíni) nŭá gŭdít.

Reduplicative use of the Personal Pronoun.—When a personal pronoun is used in the possessive case, it is sometimes *repeated in a slightly* changed form before the noun it qualifies,

especially when this latter expresses intimate family relationship, *e.g.*, father, mother, brother, &c., thus—

My	father	Ángni á-fá.	My	mother	Ángni ái.
Your		Nangni nang-fá.	Your		Nangni nam-má.
His		Bíni bí-fá.	His		Bíni bí-má.

Here the words "father" and "mother" are represented by the monosyllables, "fá" and "má;" but when preceded by a pronoun in the possessive case, that pronoun is *repeated* before these nouns,—in the first person its form undergoing a certain change, "áfá" being substituted for "áng-fá" (my father), and "ái" for "áng-má" (my mother). This rule holds good of other nouns of the same class; *e.g.*, "dá," eldest son of a family [*A.*—Kakái], takes the forms "á-dá," "nang-dá," "bí-dá"; "bá," eldest daughter, becomes, "á-bá," "nang-bá," "bí-bá," &c., &c.

8, Relative; 9, Interrogative; 10, Demonstrative; and 11, Adjective Pronouns.

8.—The man (who) came brought rice.	(Zainŭ) faibai, bí mairang lábobai.
Send him (whom) you may meet.	(Zaikhô) lagŭ mangan, bíkhô thinhat.
Return the rupee to (him who lost) it.	Thàkhá (gamánaikhô) hŭfin.
The boy (who) worked yesterday is dead.	(Zai) gàthàá míá hábá máunai, bí thoibai.
The man (whom) I taught lives at Gáuháti.	(Zaikhô) áng farangnai, bí Gáuhátiáu tháiŭ.
I have forgotten the story (which) I heard yesterday.	(Zi) khoráng míá khnánai, bí-khô báugàrbai.

As before remarked, participles in Kachári often take the place of relative pronouns; thus the last sentence given above would be more idiomatically rendered, thus—"Míá (khnánai) khorángkhô báugàrbai," *i.e.*, the story (heard) [by me] yesterday, (I) have forgotten.

9.—(Who) is that man? ...	Bí (sur) mànsŭí?
(Whose) *dáu* is this? ...	Bí (surni) sekhá?
(Whom) did you see? ...	Nang (surkhô) nunaí?
(To whom) did you give it?...	Nang bíkhô surnŭ hŭnai ?
(From whom) did you get this?	Nang bíkhô (surnifrai) mannai ?
(Which way) are you going?	Nang (bâbething) thángnŭ ?
In (what) village do you live?	Nang (bâbe) gámiáu thádang ?
(What) do you say? ...	Nang (má) khithádang ?
(What) is the matter? ...	(Má) záadang ?
10.—(This) is my house ...	(Bê) ángni nŭ.
(That) water is cold ...	(Boi) dŭúá gassú'.
(These) cows are fat ...	(Bê) mosaúfrá gŭfúng.
(Those) goats are thin ...	(Boi) burmáfrá hàmnai.
(These) coolies have finished their work.	(Bê) khulifrá hábá máukhángbai.
(Those) men all went away...	(Boi) mànsŭífrá boibo tháng-(tra)bai.* (21 A).
11.—(Somebody) is coming...	(Surbá) faidang.
(Some) men are idle ...	(Khaisè) mànsŭúá alsíá.
(Each man) must do (his own) work.	Mànsŭífrá (gágai gágai) hábá máunŭ nánggô.
(Many) boys have gone away	Gâthâfur tháng(tra)bai.*
(As many as) work will receive wages.	(Zèsè) hábá máúŭ darmahá mangan.
(How much) rice is in the granary?	Bàndàráu (bèsè) mai danga ?
(How many) men worked in the tea-house to-day?	Díni sá-nŭáu (sápsè) mànsŭí hábá máunai ?
(How many) rupees a month do you want?	Nang dànfrimbo (bèsè) thàkhá mannŭ nàmáiŭ ?

* Intensive particle "tra," attached to verbal root, gives the sense of "many," or "all" ("tra," *intensive* particle. 21 A).

(Other) men will come tomorrow.	Gábun (gúbun) mansŭí faigan.
Bring (as much) rice (as) we want.	(Zèsè) mai nánggô (bisè) lúbo.
There is (nobody) in the house	Nŭáu (ráubo * gŭíá.)
He does (not) understand (anything). He understands (nothing)	Bí (múngbo * mithíá).

12, 13, 14.—VERBS—Active.

Men (eat) rice ...	Mànsŭífur mikhàm (záĭĭŭ).
Cows (give) milk ...	Mossaúfrá gúkhir (hŭĭĭŭ).
Bears (live) in the jungle ...	Mafúrfrá hágráiáu (tháĭĭŭ).
The (sun) rises every day ...	Sáná sánfrimbo (ankháṛŭ).
They (are cutting) the paddy.	Bísur mai (hádang).
The women (are sifting) rice..	Hinzháusáfur mai (záudang).
He (is building) a house	Bí nŭ (ludang).
The rain (is falling) heavily..	Akhá zábráhŭi (hádang).
I (was going) home when you met me.	Nang ángkhô lagŭ manbá áng nŭáu (thángdangman).
They (were eating) their rice when I came.	Áng faibá bísur mikhàm (zábai thádangman.)
He (was sleeping) when I went out.	Áng baizzháu tháng bá bí (udúbai thádangman).
He (has gone) to Gáuháti...	Bí Gáuhátiáu (thángbai).
The paddy (has ripened) ...	Mai (manbai).
The steamer (has reached) Dibrugarh.	Jáházá Dibrugarh (manbai).
They (have forgotten) what I told them.	Áng bisurnŭ khithánai khorángkhô bísur (báugàrbai).

{"Ráu-bo" / "Múng-bo"} combined with *negative* verb {nobody, no one. / nothing.}

He (went) to Mangaldai yesterday.	Bí míá Mangaldŭiáu (thángbai).
They (came) to Tezpur last week.	Bísur thángnai hapthásiáu Tezpuráu (faibai).
The wind (blew) strongly all night.	Horsè màni bàr (bàrsŭnai).*
You (cut down) the tree three days ago.	Nang bangfàng (dànnaiá) sán thàm thángbai.
He (had gone out) when I came in.	Áng faibá bí (thángdangman).
You (had written) the letter before I went away.	Áng thángnai áglánŭ nang sithi (lítdangman).
I (had cut) my paddy before you arrived.	Nang fainai áglánŭ áng mai (hádangman).
He (had ploughed) his field before he went home.	Bí nŭáu thángnai áglánŭ dubliáu (háloi oidangman).
I (will bring) thatch to-day...	Díni áng thorŭí (lábogan).
To-morrow I (will build) my granary.	Gábun áng bàndàr (lugan).
Next week I (shall cut) my paddy.	Fainai hapthásiáu áng mai (hágan).
Then I (shall give) my friends a feast.	Abá áng khurmáfurnŭ bhazŭ (hŭgan).
He (will come very soon) ...	Bí (mámàr faisigan).
The paddy (will ripen almost at once).	Maiá dá (mansigan.)
(Go) to school every day ...	Sànfrimbo iskuláu (tháng).
(Honour) your father and mother.	Nangni nammá namfákhô (mainya khlám).
(Love) your enemies ...	Hathrufurkhô (an).
(Let) all men (fear) God ...	Boibo mànsŭífrá Iswarkhô (gíthang).

* "Bàr-sŭ-nai :" "bàr-nŭ," to blow ; "sŭ," intensive affix to verbal root=strongly, heavily, &c. (21 A.)

(If you work) well, you will be rewarded.	Nang gahàm (hábá khàmbá) furuskar mangan.
(If you see) him, call him ...	Bíkhô (nubá) ling.
(Should I meet) him, I shall like him.	Bíkhô (lagŭ manbá), gahàm mangan.
(Had I met) him, I should have liked him.	Bíkhô (lagŭ manbá), gahàm mangaúman.
I (can write) a letter ...	Áng sithi (lítnŭ hágaú).
He was blind, but (can now see).	Bí khànáman* dá (nainŭ hágaú).
I (could do) my work ...	Áng hábá (khàmnŭ hábai).
I (might have loved) him once.	Áng bíkhô khansè (annŭ hábai).
I (shall be able) to do my work.	Áng hábá khàmnŭ (hágan).
They went (to plough) the field.	Dubliáu (háli oinŭ) thángbai.
He goes (to look for) the fowls.	Dáufurkhô (nàmainŭ) thángŭ.
She went (to meet) her brother.	Bí bifangkhô lagŭ lánŭ thángbai.
(Seeing) a tiger, I ran away	Mosákhô (nunánoi) áng kháṭ-lángnai"sŭí.
(Descending) from a tree, a bear seized him.	Bangfángnifrai (ankháṭbánŭ) mafurá bíkhô hambai.
(Having gone) to the house, I saw my friend.	Nŭáu (thángbánŭ) khurmá-khô núnaisŭí.
(Having planted) my rice, I can now rest a little.	Mai (gai'khàngnai"khai) áng dá báng ai ziránŭ hágaú.
The (reapers) are in the field	(Mái hánaifra†) dubliáu danga

* "Khàná-man," for "khàná [A.] dangman," was blind—verb root omitted and temporal affix only retained. (15 B).

† "*Há-nai*," past participle from "há-nŭ," to cut—used in active use; "*Mai há-nai*" [A.—Dhán dôá] = paddy cutter, reaper.

The (beggar) wants some food	(Bibai'gráiá*) báng̃ai zánai basthu námaidang.

15.—Passive Voice.

Mádh (is drunk) by Kacháris	Bärä'frá zaú (langŭ).
Fish (are caught) in nets ...	Zê zang ná (hamŭ).
The cow (was eaten) by a by a tiger.	Mosáiá mosaúkhô (zábai)
The boy (had been killed) by a bear.	Mafurá gäthäkhô {ârthàṭbai / khurthàṭbai}†
The paddy (will be cut) tomorrow.	Gábum mai (hágan).
(Let) the child (be brought) here.	Bêáu gâthâkhô (hábo).
If you steal, you (shall be beaten).	Nang sikháudangbá (buzáagan).
I may (be seen) here ...	Ángkhô bêáunŭ (nainŭ hágaú).
If I (had been beaten) I should have run away.	Áng (buzáabá) kháť'lánggaú"-man.
The man (killed) by the tiger (was buried) yesterday.	Mosáiá (âṭnai)‡ mànsŭíkhô miá (fôpbai).
(Having been taught) by him, I soon learnt to read.	Bízang (salang'nánoi), áng mámàr farhinŭ rangbai.
On account of the darkness I (was not seen).	Khamsi záanáikhai ángkhô (nuákhŭísè).

* "Bi-bai-grái-á," = "Bi," to ask + "bai," affix denoting *continuous, repeated* action, + "grá," agent (*II.*—Wálá) + "á," definite article (3 D.), "i" being inserted euphonically between the last two syllables, one who is always asking, begging, &c.,—a beggar. (19).

† "Âṛ-thâṭ-bai" ("âṛnŭ," to bite + "thâṭnŭ," to kill) ..... bit to death
"Khuṛ-thâṭ-bai" ("khuṛnŭ," to claw, tear, &c., + "thâṭnŭ") ..... clawed to death } (19)

‡ "Âṭnai," past participle in "nai" (used in passive sense), from "âṭnŭ" (*âṛnŭ*), *to bite*,—killed by biting.

It will be observed that in all the sentences above given, with one or two exceptions, the English passive verbs are rendered in Kachári by verbs active; *e.g.*, the Kachári equivalent for "the cow was eaten by a tiger," is, when translated *literally*, "the tiger eat the cow." In short, in this as in some other Oriental tongues, the Passive voice is used only very sparingly and infrequently.

16.—Negative Verbs.

He (does not live) in Tezpur	Bí Tezpuráu (tháiá).
I (am not going) home ...	Áng nŭáu (thángá).
You (were not working) when I came.	Áng faibá nang hábá (máuá khŭíman).
They (had not caught) any fish when I saw them.	Áng bifurkhô nubá másèbo ni (manákhŭíman).
The coolies (did not pluck) leaf to-day.	Khulifurá díni bilai (kháiá khŭínŭ).
They (cannot dry) the tea to-day.	Díni sá (frànnŭ) háiá).
They (could not do any hoeing) yesterday.	Míá bísur (khodál záunŭ háiá khŭísè).
If you are idle, I (shall not like) you.	Nang al'siá záabá áng (gahàn maná).
(Do not drink) much mádh...	Zábráhŭí zaú (dá langsŭ).*
If I am unwell, I (cannot work).	Áng zobrá záabá (hábá máuni háiá).
Because I was unwell, I (could not work).	Zobrá záanaikhai áng (hábá máunŭ háiákhŭísè).
I (shall not come) if it rains...	Akhá hábá áng (faiá).
Being very busy, (I cannot go) to see you.	Ánghá hábá thásŭnaikhai nangkhô nainŭ (thángni háiá).

* "Sŭ," *intensive* particle, strengthens sense of verbal root. (21).

(Not having finished the work) the sáhib blamed me.	(Hábá máukhàngikhai)† sáhibá ángkhô dai hŭbai.
(Not having) a gun, I could not shoot the tiger.	Ánghá silai (gŭíkhai)‡ mosákhô gáuthàṭnŭ háiákhŭísè.
(Unless it rains), we cannot do our ploughing.	(Akhá háiábá) zangfur háloi oinŭ háiá.
Come back (without delay) ...	(Gabáu khàmálábá)‖ faifáfin.
(Without diligence) it is impossible to get learning.	(Man hŭálábá)‖ gyán mannŭ háiá.

17.—Causative Verbs, &c.

I (feed) the boys with rice ...	Gâthâfurkhô mikhàm (záhŭdang).
He is (shaking) the tree ...	Bangfàngkhô (simáudang).
You (sent) the woman to Gáuháti.	Nang hingzháusákhô Gáuhátiáu (haṭbai).
I (was teaching) him to read when you came.	Nang faibá áng bíkhô (farang'dangman).
They (will dry) the tea in the sun.	Sándungáu sákhô (frángan).
(Bathe) the child in the river	Gâthâkhô dŭísáiáu (thukhúī).
If you are idle, I (shall have you beaten).	Nang alsiá záabá áng (nangkhô búhŭgan).
If he (had made me learn to read) it would have been well for me.	Bí (ángkhô farangbá) ángnŭ lági gahàm záagaúman.

† "Máu-khàng-i-khai" ("máu-nŭ," to work; "khàng," particle of *completion* (21); "i = á," *negative* particle (16 B.); "khai" [*A.*—Káran] (word denoting relation between cause and effect), "on account of not having finished the work."

‡ "Gŭí-ī-khai," substantive verb negative (22 A.) with particle of causation ("khai") attached ("gŭī" = "gŭiá").

‖ "Gabáu khàm-á-lábá" ("khàmnŭ," to do; "á," negative particle; "lábá," adverbial particle) [*A.*—Palam na karákoi] (16 B.); "Man hŭálábá" [*A.*—Man ni díákoi].

He cannot (show) me the horse	Bí ángnŭ goráikhô (naihŭnŭ) háiá.
I (caused) the coolies (to finish) the work yesterday.	Míá khulifurkhô (hábá máu-khàng hŭlai).
They could not come (because it rained).	(Akhá hánaikhai) bísur fainŭ háiákhŭísè.
They could come (because it did not rain).	(Akhá háŭkhai *) bísur fainŭ hábai.
(As I did not meet) him, I soon came back.	(Bíkhô lagŭ manikhai*) áng mámàr faifinbai.
I like him, and (therefore) I will live with him.	Áng bíkhô gahàm manŭ, (bíni khai) áng bízang thágan.
You must not (fire) the jungle near the house.	Nŭ khàthini hágráiáu nang (àt lagainŭ) maná.
(Show) me the way to Bengbári.	Bengbáriáu thángnai † námá ángnŭ (dithinánoi hŭ).
(Let me know) all that you saw yesterday.	Nang míá nunai boibo khorángkhô (ángnŭ khĭthá).

18, 19, 20, 21.—Compound Verbs, &c.

Is the water (deep)? No ...	Dŭí (gŭthaú‡) ná? Núngá.
While you (are young), I shall care for you.	Nang (zŭlaúbá§) áng ráhkigan.
When you (are older), you must help me.	Nang (áru boiáh manbá) áng khô hahai khàmnŭ nánggô
(If you work hard), it will be well for you; but if you are idle, it will not be well.	(Nang sram khàmsŭbá) nang há gahàm záagan; khintu alsiá záabá, hàmá záagan.

* "Há-ĭ-khai;" "há-nŭ," to rain } "ĭ," negative particle; "khai," causative particle.
"Man-ĭ-khai;" "man-nŭ," to get }

† "Thángnai," past participle from "thángnŭ," to go [*A.*—Zôá].

‡ "Gŭthaú," for "gŭthaú danga": substantive verb omitted. [*A.*—Páni dá no?]

§ "Zŭlaú-bá," for "zŭlaú záabá": adjective and verb combined; *verbal root* ("zá," be) omitted. (20).

We must make haste, or (it will be evening) before we reach home.	Zang mámàr thángnŭ nánggô, anthaibá zangfurni nŭ maná sáunŭ * (manágan †).
(It is getting dark) even now.	Dábo (búngai khamsi záanŭ nàmaidang.
The sun is rising, and it will soon (be light).	Sán ankhàtdang, áru mámàr (sránggan †).
We must reach Orang (before evening comes on).	(Manáiá sáunŭ *) zangfur Orang mannŭ nánggô.
(When I am rich), I will give you some books.	(Áng sohoki záabá) nangnŭ khitáp hŭgan.
He (was very strong), and therefore could do his work very easily.	Bí (balágrá khai ‡) gágaini hábá gŭthai gallŭíhènŭ khàmnŭ hábai.
It was (dark night) when he arrived.	Bí fainaiáu (hor khamsi §) man. ‖
I (have eaten) my rice ...	Áng mikhàm (zábai).

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* "Man-á sáunŭ" ("man," root of "mannŭ," to get, reach; "á," negative affix; "sáu," over, before; "nŭ," enclitic of emphasis)= before we reach; before reaching.

"Maná-i-á," for "maná zaaiá," verbal root omitted (20); "sáunŭ," over, before. "Maná," evening; "i," euphonic affix combining with preceding vowel to form diphthong "ái" (3 C. D.); "á" negative affix. Preposition, "sáu," over, preceded by a negative verb, gives the sense of "before," &c.

† "Manágan"; "maná," evening } +"gan"="záa-gan"(20) } will be { evening. light.
"Sránggan," "sráng," light }

‡ "Balágrá-khai," for "balágrá záanai khai" (20), through being strong.

§ "Hor khamsi," *lit.*, night dark ("pitch dark"); "hor" (night), used in adjectival sense (="hor-ni khamsi," darkness of night.)

‖ "Man," for "dangman" (was) (15 B.); substantive verb combined with noun. (20.)

I have (quite finished eating) my rice.	Áng mikhàm (zákhàngbai *).
This horse (can run) ...	Bê goráiá (khàtnŭ hágaú).
That horse (ran away altogether).	Boi goráiá (gŭthainŭ khàtlángbai *).
Birds (fly) in the air ...	Dáufrá bàráu (bírbáiĭ ‡).
My little bird (flew away) yesterday.	Ángni dáu udúiá miá (bírlángbai *).
The jungle (is burning) ...	Hágrá (khàmdang).
The jungle (has been quite burnt up).	Hágrá (khàmtrabai *).
The water is deep, and your *dhuti*—loincloth—(will be wetted).	Dŭí gŭthaú, nangni gàmsá (sígan).
The river was very deep, and my *dhuti* (was quite wet through).	Dŭísá gŭthaúsin áru ángni gàmsá (gŭthai sítrabai *).
Kacháris (like) mâdh ...	Bŭrâfrá zaú (gŭhàm manŭ).
That sot (will drink up) all the mâdh.	Boi fêgráiá zaú gasŭínŭkhôbo (langtragan *).
I (saw) a snake here last week	Thángnai haftaiáu áng beaúnŭ zibaú másè (nunai).
In this village there (are many snakes).	Bê gámiáu zibaú (dangsŭia †).
I (begged) him to help me ...	Ángkhô hohai khàmnŭ (bíbai).
This man is always (begging)	Bê mànsŭiá azainŭ (bí'baibá"iĭ ‡).

* "Khàng," "láng," "tra," &c., intensive particles giving the sense of *completeness* to the action denoted by preceding verbal root. (20 A).

† "Dang-sŭ-ĭ-a" ("dang," substantive verb, 15 B.; "sŭ," intensive particle = many; "ĭ," euphonic affix; "a," terminal affix) = "there are many."

‡ "Bír-bá-ĭ-ŭ" ("bírnŭ," to fly, + "bai," affix expressive of *continuous* progressive action) = "keep flying about." *Cf.* "Bínŭ," to beg; "bi-bai-grá," one who begs continuously,—a professional beggar. (19).

I (shall cut) my paddy next month.	Fainai dànsiáu ángni (maikhô hágan).
The people of that village (finished cutting) their paddy last week.	Boi gámini mànsŭifrá tháng-nai haftásiáu mai (hákhàng-bai *).
I (struck the dog and killed) it	Áng (sŭimákhô buthàrbai †).
Dogs (wander about) the town	Sŭimáfrá nagaráu (thàbai'bai-thá"iu ‡).

22.—Defective and Auxiliary Verbs.

Is this your goat? (No) ...	Bê nangni burmá ná?§ (Núngá §).
It (was) mine, but it is now his.	Áng ni (man ‖), dá bíni.
There (is not) one cow in the village.	Gámiáu másèbo mosaú (gŭiá).
(Is there) any rice in the house? No.	Nŭáu bángái mairang (danga ná)? Gŭiá.
(If there are no) fowls, I cannot get my dinner.	Dáu (gŭiábá ¶), áng mikhàm man-nŭ háiá.
You have brought the fire-wood, (have you not)?	Nang ban lábobai, (núngá ná §)?

* "Khàng," "lang," "tra," &c., intensive particles giving the sense of *completeness* to the action denoted by preceding verbal root. (20 A).

† "Bu-thàr-bai" ("'búnŭ," to strike, + "thàrnŭ," to kill), to kill by striking. (19).

‡ "Bír-bá-ï-ŭ" ("bírnŭ," to fly, + "bai," affix expressive of *continuous* progressive action)="keep flying about." *Cf.* "Bínŭ," to beg; "bi-bai-grá," one who begs continuously,—a professional beggar. (19).

§ "Ná," used of simple interrogation.

"Núngá ná," used where an *affirmative* answer is implied. [A.—Na hoi ne?]

‖ "Man=dangman," was. (15 B.)

¶ "Negative verb "gŭiá," in subjunctive mood. (22 A. B.)

You (must not drink) dirty water; if you do, you may get cholera.	Nang gázri dŭí (langnŭ maná); langbá, máür hamnŭ hágaú.
Men (must not quarrel): they (ought to love each other).	Mànsŭífrá (nángzlainŭ* maná): bísurá (anzlainaiá* gŭhàm).
All men (must do) their duty	Boibo mànsŭífrá máunŭ gnáng † hábákhô (máunŭ nánggô).
You (must go) to Orang to-day: come back without delay.	Díni nang Orangáu (thángnŭ nánggô): gŭbáu khàmá lábá faifin.
We (must) sometimes give up our rights, so that there may not be a quarrel among us.	Zangfur mobábá mobábá mannŭ gnángkhôbo † gàrnŭ (nánggô), mánathŭ zangfurni gezráu bibád záaiá zásè.
(Under the circumstances), I cannot give you anything.	(Erŭíbá ‡) áng nangnŭ múngbo hŭnŭ háiá.
There is (not even a single) pig in this village.	Bê gámiáunŭ omá másè gŭíliá §).

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* "Náng-zlai-nŭ:" "náng-nŭ," to fight } + "zlai," particle denoting
"An-zlai-nŭ:" "an-nŭ," to love } RECIPROCAL action.

"An-zlai-nai-á;" past part. used in *active* sense [A.—Íte líte prem kará], equivalent to a verbal noun; *lit.*, "(Their) loving each other is good." (19).

† Máu-nŭ gnáng hábá } "What (men) { do,"—duty } (22 B.)
Man-nŭ gnáng } ought to { get,"—rights }

Verbal nouns compounded with the particle of obligation, &c. "gnáng."

‡ "Erŭí-bá:" "erŭí," thus + "bá" (for "záabá"), if it be; *lit.*, if it be thus [A.—Ene hole; or, Ene hoi zadi]. Subjunctive mood of the substantive verb "záanŭ" compounded with the adverb "erŭi," thus (20 B.)

§ "Gŭí-li-á," strongly emphatic form of negative substantive verb "gŭíá." (22 B.)

23.—INDECLINABLE WORDS.—ADVERBS, &c.

(Where) are you going? ...	Nang (mohá) thángnŭ?*
(When) did the syce come?	Sois (mobá) { faibai? / faikhŭ?
(How) can I see in the night-time?	Horáu (mábrŭí) nunŭ?*
You must come back (quickly)	Nang (mámàr) faifinnŭ náng-gô.
(How very slowly and badly) the men are working (to-day).	(Díni) mànsŭífrá (mábrŭí lásè áru hàmè) hábá máudang.
Can the horse canter (well)?	Goráiá (gàhàmŭí) khàtnŭ hágaú ná?
Tell the coolies to hoe (deeply)	Khulifurkhô (gathaúhŭí) záu-nŭ khíthá.
The rain fell (heavily) last night.	Thángnai horáu akhá há(sŭ)-bai.†
The leaf is coming out (in great quantities).	Bilai (zábráhŭí) ankhàtdang
Dry the tea (slowly and carefully).	(Lásè áru háwadhánhŭí) sá bilai fràn.
My head pains me (greatly)	Khârá sá(sŭ)dang.†
Take some medicine (at once).	(Dánŭ) bángai mulikhô zá.
Try to sleep (soundly) ...	(Gàhàmhŭí) udúnŭ uphai klàm.
They came to Tezpur (altogether), but the boy went back (alone).	Bísur (lagŭsè) Tezpuráu failbai, khintu gàthàá (hátsinghŭí) thángfinbai.

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* "Tháng-nŭ" } Infinitives used elliptically with force of Indicative
"Nu-nŭ" ... } Mood in Interrogative sentences. (14 B).

† "Sá-sŭ-dang,"—"sá-nŭ," to be in pain } + "sŭ," intensive particle.
"Há-sŭ-bai,"—"há-nŭ," to rain ..... } (21 A).

There were (only) three men in the house (when) I came	Áng fai(bá), nŭáu sáthà sŭí (bálá) dangman.
The coolie was ill (yesterday), but is well again (to-day).	(Míá) khuliá lam záad khinthu (díni) gàhi dang.
I cannot come (to-morrow), though I may (on the day after).	(Gábun) fainŭ háiá, (sapnehá fainŭ) dáng.*
(Although) we break God's law, He loves us.	Iswarni bidhàn sefai (b Bí zangfurkhô anŭ.

24, 25, 26.—PREPOSITIONS, CONJUNCTIONS,

Come (into) the house (with) me.	Áng (zang) nŭ sing(ái
Are you going (as far as) Tezpur ?	Nang Tezpur (há lági) nŭ‡ ná?
Put the saddle (on) the horse.	Goráini (sáiáu) zim kl
Do not sit (under) a tree when it is lightening.	Akhá mablípbá ban (singáu) dá zŭ.
Walk on (before) me ...	Ángni (sĭgáng) thàbai
Go home (before) it gets dark	Khamsi záaiá (sáunŭ tháng.
He is ploughing (in the middle) of the field.	Dubli (gezráu) b oidang.

* "Dáng" [A.—Hobolá, perhaps, may be], adverb used dently at end of sentences.

† "Bá-bŭ" [A.—Zadio, although, even if], always used the verb.

‡ "Tháng-nŭ," Infinitive used interrogatively as an I (14 B).

Take two rupees (from) the man and give them (to) the boy.	Mànsŭí(nifrai) thàkhá thainŭí lánánoi * gâthâ(nŭ)hŭ.
Light the fire (and) prepare dinner.	Ât su(nánoi *) mikhàm sang.
It rained heavily; (therefore) I could not come.	Akhá hásŭnai * (khai) áng fainŭ háiákhŭísè.
This cloth is (neither) white (nor) black.	Bê hiá gŭfút(bo núngá), gŭsam(bo núngá).
If you work well, you shall be rewarded.	Nang gahàmhŭí hábá máu(bá), bakhshish mangan.
I shall praise you (if) you are good; (otherwise), I shall not like you.	Nang gahàm(bá) áng nang-khô prasansá khàmgan; (núngábá †), áng gahám maná.
I shot at the tiger (and killed it).	Áng mosákhô gáu(thàṭbai ‡).
(O) Sir, I am starving; give me a little food.	(Hai) sáhib, áng ukhú'ínánoi thoinŭ nàmaidang; ángnŭ bángai mikhàm hŭ.
(Look there!) the coolies are striking each other.	(Hâánoi!) khulifrá buzlai-dang.‖

* "Lá-ná-noi," "sunánoi," "Há-sŭ-nai-khai," } participles used instead of conjunctions (25).

† "Núng-á-bá," subjunctive mood of negative verb, "núngá" (22 A), If (you) are not (good), *i.e.*, otherwise.

‡ "Gáu-thàṭ-bai;" force of the *two* verbs "shot" and "killed" expressed by the compound verb, "gáu-thàṭ-bai" [*A.*—Gúliai márilôn], *i.e.*, "shot at with fatal effect." (19.)

‖ "Bu-zlai-dang:" "bu," beat, + "zlaí," particle denoting reflexive, reciprocal action. (19 C).

MISCELLANEOUS PHRASES.

I.—Travel.

How far is it from Tezpur to Orang?	Tezpurnifrai Oranghá lági bèsè gĭzàn?
It will be hard to get there in one day.	Sánsèáu bíkhô manhŭínŭ † thán * záagan.
You will want three or four horses to do it.	Bíkhô khàmnŭ máthàm má-brŭí gorai nánggan.
Is the road good? ...	Áli lámáiá gahàm ná?
Yes, but the bridges are bad...	Núnggô, khintu dalengfrá hàmá.
You will have to cross three or four (unbridged) rivers.	(Daleng gŭíë ‡) dŭísákhô manthàm manbrŭí bátnŭ nánggan.
Are there any rest-houses on the way?	Lámá khàthiáu dák nŭ dang ná gŭíá?
Yes, three or four ...	Núnggô, gangtham gangbrŭí danga.
Is there danger of seeing bears or tigers on the road?	Lámáiáu thángniáu § mafur bá mosákhô ankhàṭnai gínŭ nánggô ná nángá.
Not in the day-time, but they sometimes come out at night.	Sánáu gínŭ nángá, khintu horáu mobábá mobábá ankhárŭ.

* "Thán" [.l.—Ṭán]; "háthi" [.l.—Háti]. In words borrowed from other languages, the Kacháris often substitute an aspirated consonant for an unaspirated one at the beginning of a word or syllable; *e.g.*, "kintu," becomes "khintu," &c. (27 A).

† "Manhŭínŭ,"—"man-hŭí-nŭ" = [.l.—Pábogoi], to reach a place in travelling.

‡ "Daleng gŭíë,"—"daleng," bridge + "gŭíë," (for "gŭíá,") negative verbal particle (22 A), bridgeless [.l.—Daleng nai kiá].

§ "Tháng-ni-áu," present participle in locative case, "in going *along on* the road" [.l.—Bátut jáònte].

I shall want two elephants for my baggage.	Basthúnŭ lági háthi * mánŭí nánggan.
If there are no elephants, tell the mouzádár to send coolies.	Háthi * gŭíábá khulifurkhô haṭnŭ mouzáhdárnŭ khĭthá.
I can get you twenty coolies to-morrow; but you must pay them four annas a day.	Gábun nangnŭ lági ekhuri khulifrá hŭnŭ hágaú, khintu bisurnŭ nang sánfrimbo † hikifá † hikifá hŭnŭ nánggô.
Can I get supplies easily at Orang?	Orangáu áng gár'laihŭí rasad mannŭ hágaú ná?
Yes, but you must give notice of your coming beforehand.	Núnggô, khintu nang fainai ágláṇŭ bátrá hŭnŭ nánggô.
What is the price of ducks there?	Boiáu ‡ hángsŭni dorá bèsè?
How many fowls can be bought for a rupee? Five or six.	Thàkhá thaisèáu bèsè dáu bainŭ hágaú? Mábá bá márŭ.
Tell the mouzahdar to collect some firewood and *dhán* for the horses.	Mouzáhdárnŭ khĭthá bángai ban áru gorainŭ lági mai lábothang.
Dhán is very cheap,—only 10 annas a maund.	Maini dorá khâm §; monfáiáu áná zŭ bâlâ.

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* "Thán" [*A.*—Ṭán]; "háthi" [*A.*—Háti]. In words borrowed from other languages, the Kacháris often substitute an aspirated consonant for an unaspirated one at the beginning of a word or syllable: *e.g.*, "kintu," become "khintu," &c. (27 A).

† "Sán-frim-bo,"—"sán," (1) sun; (2) day + "frim" } *distributive* particles { *each* day. 4 annas *each*.
"Hikifá,"—"hiki" [*A.*—Siki] ¼ annas + "fá"

"Boiáu," "Biáu," } there; used of comparatively { *near* objects. *remote* distances.

§ "Khâm;" [*A.*—Kam]
"Khintu;" [*A.*—Kintu]
"Kháran;" [*A.*—Káran]
"Fungzáni;" [*A.*—Púá] } the unaspirated initial consonant being changed into an aspirated one.

Can good water be obtained near the bungalow ?	Bangláni khàthiáu dŭí găhám mangaú ná ?
Yes, there is a river close at hand.	Núnggô, gĭthai' khàthiáunŭ dŭísá danga.
Tell the mandals and gáon-burhás to meet me at the bungalow early in the morning.	Bangláiáu fungzáni* ángkhô lagŭ mannŭ mandal áru gàmbráfurnŭ khĭthá.
What kind of people live in this mouzah,—Kacháris or Hindus ?	Bê mouzáiáu má mànsŭíá tháĭŭ ; Bárá bá Hàrsá.†
Some are Kacháris, some Hindus.	Khaisè Bárá, khaisè Hàrsá.
Can I get any salt or sugar at the shop ?	Dakhánáu bángai sangkhrŭí bá gúrdŭí ‡ mannŭ hágaú ná ?
Yes, but there are no potatoes	Núnggô, khintu * thá gŭíá.
Call me early, for I must march to Událgúri to-morrow.	Fungzáni ángkhô ling ; kháran * gábun Událgúriáu thángnŭ nánggan.

II.—Conversation with a Mouzáhdár.

Are the rice-crops doing well in your mouzáh ?	Nangni mouzáiáu mai gahám-hŭí ankhàtdang ná ?
Yes, Sir, but we want more rain.	Núnggô, sáheb, khintu akhi zábráhŭí nánggô.
You should make water-channels, and bring water from the rivers.	Nang danggá záunánoi dŭís ánifrai dŭí lábonŭ nánggô.

* "Khâm ;" [*A.*—Kam] "Khintu ;" [*A.*—Kintu] "Kháran ;" [*A.*—Káran] "Fungzáni ;" [*A.*—Púá] } the unaspirated initial consonant being changed into an aspirated one.

† "Hàr-sá," the word used by Kacháris to designate *all* foreigners and outsiders ; a non-Kachári (="Gentile," "Barbarian, &c.")

‡ "Gúrdŭí ;" "gúr" [*A.*—Molasses] + "dŭí," water ; molasses-water. *Cf.* "Dáu dŭí" (*lit.*, "fowl's water"), egg.

We Kacháris of the Duárs always do that.	Zang Duáráu thánai Bûrûfrá azainŭ bibaidi khàmŭ.
Have you got in the revenue for this year?	Bê basarni kházana nang zâkhàmnai ná?
I have collected more than one-half, but not all.	Kháusènŭkhri zábrá zâkhámbai; khintu gasênŭkhôbŭ zâkhàm'ákhŭí.
Have you repaired all your roads and bridges?	Nangni boibo áli áru da'lengfur"khô thik khámbai ná?
The roads are in good order, but it is difficult to get timber for the bridges.	Álifrá gahámhŭí danga, khintu dalengfránŭ lági bangfàng mannŭ gŭíá.
You must always put your roads in order before December; then the ryots will have time to cut their rice.	Disimbar mángsŭni áglánŭ nangni álifurkhô gahàm khàmnŭ nánggô; bibai'diblá * raiatfrá mai hánŭ far † mangan.
I hope there is no cholera or small-pox in your mouzah.	Nangni mouzáiáu máŭr bá aibirám gŭíá hannŭnoi ákhá ‡ khàmdang.
There have been a few cases of cholera, but there are none now.	Máŭr surhábá ‖ surhábá záadangman, khintu dá gŭíá.

* "Bibaidi-blá:" "bibaidi," thus, so; "blá" (for "záablá"), subjunctive mood from "záanŭ," to be; "if it be so," *i.e.*, then.

† "Far" [A.—Pàr] = "samoi;" time, leisure, opportunity, &c.

‡ "Ákhá" [A.—Ásá, hope], the guttural aspirate "kh" taking the place of the sibilant "s," a rule to which there are few, if any, exceptions in words borrowed from other languages by Kacháris. (27 D.)

‖ "Sur-há-bá," possessive case of adjective pronoun, "surbá," compounded from "sur" [A.—Kôn] and "bá," *indefinite* particle [A.—Kônôbá.]

N.B.—The case-ending "há," is attached directly to the radical part of the word and placed *before* the *indefinite* qualifying particle "bá."

Tell your people not to eat unripe fruit.	Nangni mànsŭifurnŭ khĭthá, fithai gŭtháng dá záthang.
Be very careful not to let them drink dirty water.	Háwadhán khàmnánoi bisurkhô gázri dŭí langnŭ dá hŭ.
They must not take drinking-water from the tank in which they bathe.	Bisur dugú'ínai pukhrinifrai langnai dŭí lángnŭ maná.*
Make them keep their homesteads clean and free from jungle.	Bisurni nŭni khàthiáu thánai mozáng áru hágráí gŭiĕ † ráklinŭ hŭ.
Are there many opium-eaters in this mouzah ?	Bô mouzáiáu kháni zánai mànsŭí dangsŭía ‡ ná ?
Only a few ; the Kacháris do not eat much opium : they drink mâdh and *photiká.*	Bángai bâlâ danga ; Bârâfrá gŭbáng kháni záiá : bísur zaú fithikhásŭ ‖ langŭ.
A little mâdh is good sometimes ; but the Kacháris drink too much.	Mobábá mobábá bángai zaú langnai gahàm ; khintu Bârâfrá zábránŭ langŭ.
They do not drink much in their own villages ; they drink when they meet their friends at the market.	Gágaini gámiáu thábá gabáng zaú langá ; hátháu khúrmáfurkhô lagŭ manbá zábrâhŭí langŭ.
It would be a good thing, if there were no liquor-shops near the market-place.	Háthŭni kháthiáu zaú fànnai dakhán gŭíábá gahám.

* "Man-á," negative form of "mannŭ," with ethical sense [*A.*—Na pai], "ought not."

† "Hágrá gŭíĕ :" "hágrá," jungle + "gŭiá," negative verb, the final syllable of the latter word being slightly changed in composition. (22A.)

‡ "Dang-sŭ-í-a," root of the substantive verb, "dang" (is, are) followed by intensive particle, "sŭ," with the final letter of which the *euphonic* "*i*" is combined, forming the diphthong "ŭí."

‖ "Fithikhá-sŭ :" "sŭ," euphonic enclitic, here almost="and" [*A.*—*h photiká-o*, madh *and* photiká].

Then we should not find so much drunkenness as we now do.	Boibai'diblá, díni zèsè fèdang, abá bisè fènai mànsŭifurkhô manglágaúman.*
Is there any tea-factory in your mouzáh ?	Nangni mouzáiáu sá bári danga ná ?
Yes ; there is a large one about three miles to the north.	Núnggô; sáfàtsúi mail thàmáu† sá bári gangsè gŭdít dang.
Some of my ryots go there to work ; else they could not pay their rent.	Ángni raiatfrá khaisè boiáu hábá máunŭ thángŭ ; bibaidi núngábá, bísur kházana hŭnŭ háiá.

III.—Tea-factory Talk with Kachári Labourers, &c.

Why do you come to my garden ?	Nangsur ángni bághisáu mánŭ faidang ?
We come to look for work, sir.	Sáhib, zangfur hábá nàmainŭ faidang.
Are you willing to stay on my garden for the whole year ?	Basarsè ángni bághisáu nangsur thánŭ nàmaiŭ ná ?
Yes, sir, if you will let us do "doubles" sometimes.	Núnggô, sáheb, zangfurnŭ mobábá mobábá dabal khàmnŭ hŭbá.
How much do you want a month ?	Dànfrimbo bèsè mannŭ nàmaiŭ ?
Five rupees, with *bakhshish* now and then.	Thaibá, áru mobábá mobábá bakhshish hŭgan.
Will you give me an agreement if I give you an advance ?	Áng nangsurnŭ haulat hŭbá nangsur ángnŭ agrímint hŭgan ná ?
We will give an agreement for one year only.	Basarsèni bâlâ agrímint hŭgan.

* "Man-glá-gaú-man," past tense subjunctive in *negative* form of the verb, "mannŭ," to get, find, meet with.

† "Thàm-áu," numeral "thàm" (three), with case-ending (locative) *attached.*

What work have you done to-day?	Díni nangsur má hábá máukhŭ? *
Your hoeing is bad; you must clear the roots of the plants from jungle.	Nangsur kharāī záumaiá † hàmá; bangfàngfurni radánifrai hágrákhô gàrnŭ nánggô.
How many doubles at hoeing have you done this week?	Kharāī záuniáu bê hapthásiáu bèsè dabal khlàmnai?
You will have to roll leaf to-morrow.	Gábun nangsur bilaikhô nánŭ nánggan.
You must go to work earlier in the morning than you did yesterday.	Miánŭkhri fungzámiá'ninŭ hábá máunŭ thángnŭ nánggô.
If you roll leaf in the morning, I will allow you a double at the hoe in the afternoon.	Fungzáni bilai nánaibá, áng sánzufuáu ‡ kharāī záuniáu † dabal mansè hŭgan.
You must not merely scrape the ground; but strike the hoe well into the soil, and turn it over.	Nangsur há sannŭ bálá nángá; khintu gahámhŭí záunánoi hákhô fáfinnánoi hŭ.
Why has your wife not gone to pluck leaf to-day?	Nangni hingzháuá díni mánŭ bilai khánŭ thángákhŭí?
Is she not well? Come to the bungalow, and I will give you some medicine for her.	Bíni mádamá § gahàm núngá ná? Bangláiáu fai, áru bínŭ lági áng nangnŭ bángai múli hŭgan.

* "Máu-khŭ," abnormal form of past tense, used in asking questions. (14 B.)

† "Kharāī záu-nai-á," *past* participle used as a verbal noun in *nominative* case. [*A.*—Tomár kodál párá karam]. (14 C.)

"Kharāī záu-ni-áu," *present* participle used as verbal noun in *locative* case; "in hoeing," *i.e.*, at the hoe. (14 C.)

‡ "*Sán-zu-fu-áu*," locative case of "sánzufu" [*A.*—Dupar bélit], noon; mid-day.

§ "*Mádam-á*," body. *Lit.*, "Is her body not well?" [A.—Ti ál na hoi ne?]

Report to me to-morrow, if she is better.	Bíni mâdamá gahám bá hàmá, gábun ángnŭ khĭthá.
Some of your children might go out to pluck leaf; they will get two pice a seer.	Nangni gâthâfrá khaisè ankhàṭnánoi bilai khánŭ hágaú; sêrfáiáu* phoisá gatnè mangan.
If all your family pluck leaf, they will get 15 or 20 rupees a month in a good flush.	Nangni foriál boibo bilai khábá, bilai zábrá záablá dànfáiáu* pandra bá ekhuri thàkhá mangan.
Some of our children wish to go to school.	Zangfurni gâthâfrá khaisè iskuláu thángnŭ nàmaiŭ.
Very well; I will open a school for them in the cold weather.	Gahám; gazáng bathráu bisurni lági iskul fáthigan.
Is there a river near the factory? We Kacháris like to live where we can catch fish for ourselves.	Bághisáni khàthiáu dŭísá danga ná? Zêráu zangfur gágainŭ ná hamnŭ hágaú, zangfur Bârâfrá boiáunŭ thánŭ gahàm manŭ.
Yes; there is a river with plenty of fish.	Núnggô; ná thásŭnai† dŭísá danga.
Take care you do not drink too much mâdh when you go to the market.	Nangsur hátháu thángbá, man hŭnánoi zábrá zaú dálang.

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* { "Sêr-fái-áu:" "sêr" (sír) ... } + "fá," distributive particle; + { "Dàn-fái-áu:" "dàn," month } locative case-ending.

N.B.—In both these instances the vowel "i" is euphonically inserted between the distributive particle "fá" and the case-ending "áu," this vowel combining with the preceding "á" to form the diphthong "ái."

† "Ná thá-sŭ-nai" [*A.*—Bahut más thaká], a compound adjective qualifying the noun "dŭísá." "Thá-sŭ-nai," past participle from "thánŭ," to be, remain,—the intensive particle "sŭ" (=many, much) being *inserted* between the verbal root "thá" and the partici[illegible] *affix "nai."* (14 C).

READING LESSONS.

THE short series of Reading Lessons given in the following pages, will afford the student some insight into the more prominent characteristics of the language when thrown into the form of continuous narrative. They may be divided into three groups: Nos. 1--8 are translations from a school-book which is highly popular in the Kachári village schools of this district, the "Assamese Second Reader," published at the American Mission Press, Sibságar; Nos. 9—11 are translations of the Creed, the Lord's Prayer, and the Ten Commandments, the texts for translation being taken from the Assamese Version of the Book of Common Prayer; while the third group, which is perhaps the most important, consists of original compositions descriptive of some of the more prominent features of Kachári village life, religious, social, domestic, &c. These last chapters (Nos. 12—17) have for the most part been compiled by J. Dhan Singh, a Kachári native of Sílputá mouzáh, Chátgári Duár, in the Mangaldai sub-division of this (Darrang) district.

The learner should carefully endeavour from the first to distinguish between what is *radical* and *essential* in a word, and what is merely *inflectional* and *formative*. Under this latter head are, of course, comprised the case-endings of nouns, the modal and temporal affixes of verbs, enclitic particles, &c. Thus in the word, "Tháng-ni-áu-nŭ" ("even while going,") each syllable, as it were, makes a distinct contribution to the meaning of the whole word. We have first the radical (root) part of the word, "tháng," go; "ni" is the termination of the present participle, "tháng-ni," going; "áu" is the case-ending (locative) denoting the *time*, *place*, &c., of the act of going—"*tháng-ni-áu*," in (=when) going; while the last syllable, "*nŭ*," is a kind of euphonic enclitic, which perhaps serves [illegible]*tly* to strengthen the sense of the whole word, and may

conveniently be rendered by "even," or some equivalent term. The learner will find his progress in acquiring a knowledge of Kachári materially aided by constantly endeavouring to analyse all the longer words, and ascertaining how much each *part* of any word contributes towards the meaning of the *whole:* and the compiler has endeavoured to assist him in carrying out this plan in two ways; *viz.*, 1, by separating (by means of a hyphen) the radical from the inflectional part of a word, in the first three or four sections of the Reading Lessons; and 2, by analysing, or otherwise explaining, some of the more difficult words and unusual forms of expression, in foot-notes appended to each lesson. With this assistance and with that of a brief Vocabulary appended to the Lessons, a learner of average ability and fair powers of application ought not to find any insuperable difficulty in mastering the meaning of the Lessons, though the help of an intelligent Kachári (*e.g.*, a mandal or mouzáhdár) may at times be desirable, especially in reading the last six or eight sections.

N.B.—Words adopted from the Assamese, &c., when their form has undergone any material change, are indicated by an [A.] in brackets; but it has not been thought necessary to adopt this practice in all cases, *i.e.*, in words which have been so slightly (if at all) changed, that they can hardly fail to be recognised at once by every average Assamese scholar.

1.—THE SHEEP.

Mendà múngbo hábá máü-á, khintu [A.] bí-ñi khaman zang gŭhàm hí dá-ī-ŭ; bí-ni fisá-frá hatbai bai-ŭí bai-ŭí gelê-ŭ.

Mendà bá bí-ni fisá-khô dukhu [A.] dá hŭ, árŭ bifar-khô ár-nŭ lági sŭímá-khô dá thin; mánathŭ bí-sur hazá [A.] ráu-ni-bo múngbo háni khàm-á.

Mai, sabai, gàngsa zánŭ lági mendà gŭhàm mań-ŭ. Bí-khô sangkhrŭí hŭ-ná-noi gàngsa gahàm-ŭi zá-hŭ-bá, bí gagà-ni *gurúi khaman* dáng-nŭ lági hŭ-ī-ŭ.

2.—THE DOG.

Sŭímái-á hor-áu nŭ rákhi-ŭ; bí sikháu nu-blá sang-ŭ; dàn-sráng* záa-bá sang-sŭ-ī-ŭ.†

Sŭímái-á mendà bá masaú-far-khô ạr-ŭ, árŭ bábebá bábebá sŭímáiá mansŭí-khô-bo ạr-ŭ. Bí-khô ikhàm árŭ bidạt zá-hŭ-nŭ náng-gô; bí mudú-bai thá-ni-áu,‡ bí-ni átheng bá lànzái-áu dá gá.

Sŭímái-á máu-nŭ múngbo hábá gŭí-ë khai dukhiá mànsŭí-á zábrá sŭímá fisí'-ni-á gahàm núng-á.

3.—THE CAT.

Máuzi inzat bonggá inzat ham-nŭ lági gŭhàm. Zang-frá máuzi-khô miú miú hanná-noi ling-ŭ. Máuzi-khô bundŭí zá-nŭ hŭ.

Máuzi-á gúr-gúrai-dang, khná-sang nai. Zeblá bí-há zobrá záa-ī-ŭ, abá'niá gúr-gúrai-á.

Máuzi-ni hàthai ásúgur zábrá gŭfát. Bí-ni khaman árŭ lànzai bú-blá bí khuṛ-ŭ árŭ ạr-ŭ.

Máuzi-á khamsi-áu-bo nu-ī-ŭ. Hor-áu inzat dal haliá [A.] nàmai-bai-ŭ. Nai-hat nai, boi máuzi-á sŭímái-á ham-gan han-ná-noi gí-ná-noi anthai-ni gorŭ-ni sái-áu uthi-ná-noi thá-dang.

Máuzi-ni khaman gurúī árŭ gudúng náng-ŭ. Zeblá akhá bá gazáng-nai záa-ī-ŭ, abániá bí-khô baizzhá lági dá hŭ hat.

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* "Dàn-sráng" ("dàn," moon, month; "sráng," light), moonlight.

† "Sang-sŭ-ī-ŭ:" "sang-nŭ," to bark; "sŭ," intensive particle—*barks much.*

‡ "*Thá-ni-áu:*" pres. part. loc. case, from "thá-nŭ," to remain, ——; in his remaining, i.e., while he remains (asleep).

4.—THE TIGER.

Mosá-ni ubzi-nai [A.] tháuni Ásiá. Chin árŭ Tàtàr des-áu-bo mosá man-ŭ, khintu Hindusthàn, Banggàl, Mán árŭ Assàm des-áu zábrá dang-a. Zêr-áu háthi árŭ gàndà tháĩ-ŭ, boi-áu-nŭ mosáĩ-á-bo tháĩ-ŭ. Hingha-nŭ-khri mosá-ni bala [A.] bángai khâm, [A.] khintu gubun zanthu-nŭ-khri bí-há bràp-nai gassá; thêö-bo gubun átheng thang-brŭi * zanthu-nŭ-khri bí-khô nai-nŭ mozáng'. Bí-ni baramá fàkhrà sikhrà arthát [A.] fat-sè gŭzá, fat-sè gasam; bí-ni khai mànsŭi-á bí-khô dinkhiá fátiá han-ŭ. Bí-ni gada árŭ udŭí bángai gufút', bâbe-bá bâbe-bá mosáĩ-á hingha-ni hamán [A.] gŭzaú árŭ gŭlau, khaisè-á bí-ni-khri-bo bángai gĭdít dang-a. Iúrop, Amerikà bí-far màni zi zi des-áu mosá tháĩ-á, bí bí des-áu lági fĭsí-nai mosá láng-ná-noi thàkhá man-nŭ áhá-ŭí [A.] gámi gámi thí'thi-bai-bai"-ŭ. Mosáĩ-á sán-áu zábrá-hŭí thábai-á; zeblá ukhŭĩ-sŭĩ-ŭ náĩbá dŭi gáng-ŭ, abá hágrá-ni-frai ankhàr-ná-noi tháng-ná-noi bíla-ni khàthi khàthi mosaú, omá nàmai-báĩ-ŭ; árŭ mobá-bá mobá-bá mànsŭí-khô-bo sal-a [A.] nai-ná-noi ham-ná-noi záĩ-ŭ. Mosáĩ-á mábá-brŭí-bo khan-sè mànsŭí-ni thoi sab-nŭ man-bá, gubun omá-ni thoi bidaṭ-nŭ-khri mànsŭí-khô gŭtháu-sin man-ŭ, abániá zeblábá mànsŭí-khô-nŭ nàmai-báĩ-ŭ.

Mosá bimáĩ-á basar-fáĩ-áu má-thàm má-brŭí erŭíhai fĭsá din-hŭ-ĩ-ŭ. Árŭ báhá-sè buá fĭsá din'-hŭ-ná-noi-"nŭ mosá bimáĩ-á sàgremá záaĩ-ŭ han-ná-noi frai [A.] boi-bŭ mànsŭí-frá man fáthaĩ-ŭ árŭ khŭtháĩ-ŭ.

5.—THE RHINOCEROS.

Gàndà khulu [A.] nè danga; khulusèhá mansè gong, khulusèhá mannè gong, tháĩŭ: mansè gong thánai khuluni ubzinai [A.] tháuniá Ásiá, mannè gong thánai khuluákhô

* "Átheng *thang*-brŭí;" *lit.*, "four feet;" i.e., four-footed animal; *quadruped.*

Áfrikáu manŭ. Gàndà nainŭ làgi gŭthai gázri, árŭ baranábo háthini baidi bángai gasam. Bíni mạdamáu khaman gŭiá, khintu bigúrá thai* bar [A.] razá, árŭ ebrab ebrab khorbla khorbli záanánoi tháiĭŭ. Áthengfrá gusúng, árŭ lànzáiá mudoi, khintu lànzáini bizúá guár.

Lànzáini bizúni fàtnèthingbo gŭrá [A.] khaman tháiĭŭ. Sáiáuni gushṭhoiá goráini [A.] sáiáuni gushthoi baidi; khintu bíni khri gŭlau árŭ bar gŭrá. Mábá hamnŭ lági árŭ mobábá bangfàngni dàlaifar safainŭ làgi bí zangnŭ gubun zanthúnŭkhri bâr sala [A.] manŭ. Singáuni gunthutriá thai,* mosaúni gunthutri baidi. Khâmáiá gĭdit, gŭfát, árŭ thíá [A.] záanánoi tháiĭŭ. Bí sesá khâmá baidi khâmá gathang,† bíni khai zániáu náibá [A.] mudúlángniáu máibá'brŭibá"hŭí mábá hai [A.] khnábá, abániá gasangnánoi khârá dikháng nánoi bí haikhô khná'sangnánoi"nŭ‡ hăsú lángŭ.

Mêgan mudoi, ománi mêgan baidi nuĭŭ. Mêgan găbáng găzàn gathang† nuë-khai găbáng găzánhá lági nuá; bíni sĭgángáu gínai manbá, abá múngbo naiá lábá mámàr beg [A.] hŭnánoi hasú lángŭ. Gàndàhá ganthangni sáiáu zabamni singáu bar gŭrá gong tháiĭŭ: bâbebáhá bí gongá mu-sè'-nŭ-khri"-bo gŭlau, árŭ bâbebáhá gusúngbo tháiĭŭ. Gàndàiá bí gongáu bar bala manŭ.

Bâbebá hágráni zanthu [A.] gàndà zang zudha [A.] khàmbá, abá bí bíni gong zang gágaikhô rákhiŭ [A.] Mosáiá gàndàkhô bala khàmnŭ háiá, háthinŭkhri zábrá gĭŭ, mánathŭ gàndàni sĭgángáu thángbá, bí gong zang mosákhô suthárŭ.

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* "Thai," particle used absolutely [A.—Hole]. "Bigúrá thai," as to its skin: "gunthutriá thai," as regards its lips, &c.

† "Gathang," fully endowed with some physical faculty; *e.g.*—
"Khâmá gathang," quick and keen of hearing.
"Mêgan gathang," quick and keen-sighted.

‡ "*Khná'sangnánoi"nŭ*" ("khná," to hear; "sang," euphonic affix; "*nánoi*," conjunctive participle; "nŭ," enclitic), on hearing; it hears.

Mábá hăsúniáu hágráiáu khàṭlángbá mudoi bangfàngfar manbábo gong zang khundá [A.] márinánoi sefailángŭ. Bíni manàmsŭnai haktiá [A.] sár, bínikhai surbá sikhári [A.] mànsŭifrá bàrbaithing * thángbá bí mámàr manànmnai manŭ; bínikhai sikhárifrá sikhár khàmnŭ thángniáu bíni únfàtithing thángŭ; árŭ gàndàfrá mudúlángbá, abá sikhériá sri sri thángnánoi gáutháṛŭ.

Gàndàfrá háthini baidi thafá záanánoi tháĭŭ, mánè másè-hŭísŭ tháĭŭ. Árŭ khágrá bárŭí [A.] nalbárŭí [A.] ingkhar bárŭí [A.] bebaidi hágráu bísur tháĭŭ. Mäĭs baidihŭí hábruáu gádoi láĭŭ, árŭ omá baidi hakh-hakh-áĭŭ [A.] Gàndàhi bidaṛákhô Bámon [A.] árŭ Hindufrá gathár hannánoi záĭŭ; khintu gŭbáng gŭtháu núngá: bí gàngsa árŭ bangfàng dàlaifar záĭŭ.

6.—THE CUNNING FISHERMAN.

Sásè zálúáiá [A.] dŭísáiáu zê zang ná guḍbá erŭísŭ mozáng másè ná mannaisŭí† ze [A.] bíni baidi ná gubuná manthang sári [A.] ráubo nuákhŭínŭ. Nákhô mannánoi zálúáiá manáu [A.] guninaisŭí† ze [A.] bê nákhô hátháu [A.] fanbá bángai thàkhá mangan, khintu rázáni [A.] sĭgángáu lángbá bí nunánoi hanthoh [A.] záanánoi ángkhôbo hanthoh khàmgan. Bêkhônŭ bhábinánoi [A.] zálúáiá nákhô lánánoi rázáni sĭgángáu thángnaisŭí.† Nákhô nunánoi rázáiá zábránŭ rangga [A.] mannánoi zálúáinŭ abánŭ 100 thàkhá [A.] hŭnŭ ágyá [A.] khlàmnaisŭí.† Biáunŭ manthriá [A.] boi khoráng

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* "Bàr-bai-thing:" "bàr," wind; "bai," to move, travel; "thing," side, direction; side from which the wind is coming; to windward.

† "Mannai-sŭí," "thángnai-sŭí," &c. In these verbs the last syllable ("sŭí,") seems to affect the sense very slightly, if at all; it may, *perhaps, be regarded* as a euphonic enclitic, like the syllables "[illegible]" and "*nŭ*" *so frequently* used with nouns, pronouns, and adjecti

khnánánoi hàmá mannánoi rázániáu khi'thánai"sŭí,* balŭí,† Másè náiáunŭ 100 thàkhá hŭnaiá usit [A.] núngá. Rázáiá khithánaisŭí,* Áng khansè ágyá khlàmbai, hŭiábá lázi [A.] mangan. Manthriá rázánŭ budi [A.] hŭnaisŭí,* baluí,† Bê náiá zŭ ná zlá bíkhô nangtháng záluainiáu sangthang; zlá hanbá zŭkhô, zŭ hanbá, anthai zlákhô lábonŭ lági záluainŭ ágyá khlàm; árŭ lŭgŭni nákhô lábonánoi hŭnŭ láiábá thàkhá maná záagan, erŭi hannánoi† khithá. Abá rázáiá manthrini budi zangnŭ záluaikhô sangnaisŭí, balŭí.† Bê náiá zŭ ná zlá? Záluaiá khithánaisŭí,* Horgodêo, [A.] bê náiá zlábá núngá zŭbá núngá, bê khásiá [A.] Bê khoráng khnánánoi rázáiá mĭníŭí mĭníŭí bínŭ árŭ 100 thàkhá bathá [A.] hŭnaisŭí. Rázáiá áglaiáu 100 thàkhásŭ hŭdangman, khintu manthrini budizang budigrang‡ záluaiá árŭ 100 mannánoi 200 thàkhá kháná lánánoi rangga man zang nŭŭáu tháng naisŭí.

7.—THE SECRET OF NEVER-FAILING CHEERFULNESS.

(From the "Larár Mittra.")

Itháli desni [A.] sásè gasailá [A.] rangga [A.] arŭ hantholi [A.] záanai swabháo [A.] dangman. Bíni zá'ginai"-

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* "Mannai-sŭí," "tháng nai-sŭí," &c. In these verbs the last syllable ("sŭí,") seems to affect the sense very slightly, if at all; it may, perhaps, be regarded as a euphonic enclitic, like the syllables "bo" and "nŭ" so frequently used with nouns, pronouns, and adjectives.

† "Balŭí." This is the Kachári equivalent (probably the same word) for the Assamese, "buli," and serves to introduce direct narrative or the actual words of a speaker, and may be considered to take the place of inverted commas. Much the same meaning is conveyed by the word, "hannánoi," conjunctive participle of the verb, "hannŭ," to say ("saying.")

‡ "*Grang.*" This word is used much like "gnáng;" *i.e.*, it is *combined* with nouns to form adjectives; e.g., "Budigrang," possessed of *ledge*, shrewd, &c.

ninŭfrai zábránŭ dukhuáu gaglai'dangman, khintu bí moblá-bábo bezàr [A.] mannai záaiáman.*

Bíni bebaidi gŭhàm swabháo nunánoi, bíni khurmá sásèá bar ásarit [A.] záanánoi, sànsè bíniáu sangnaisŭí, Heloi, khurmá ! nang ángkhô azainŭ rangga záanaini hankhet [A.] farangnŭ hágaú ná ?

Boiáunŭ boi burai maházanŭ [A.] raifinnaisŭi,† balŭí, Áng gŭthai hastháhŭí [A.] ángni hankhet farangnŭ hágaú, mánathŭ ángni mêganni ásaran [A.] zang áng azainŭ rangga záabai tháiŭ. Khintu bíni khurmáiá bê khoráng buzi [A.] manikhai,‡ bí erŭí hannánoi sefainánoi khithánaisŭí. Áng zi [A.] awastháiáunŭ [A.] tháiŭ, áglaiá swarga [A.] thing mêgan dikhángnánoi náiŭ, árŭ bhábiŭ [A.] ze bíáu thángnaiásŭ ‖ ánghá bêáu gŭhai hábá, ampháre áng frithibíni [A.] singáu náiŭ, árŭ bhábiŭ ze áng thoibá bêáu ángnŭ bángai balŭ tháuni nánggan ; ampháre áng frithibíni fatbrŭíthingbo nainánoi bhábiŭ ze bêáu ángnŭkhribo dukhiá dangsŭía.§ Zeráu erŭíhai thik [A.] hukhu [A.] árŭ zeráu zangfarni boibo dukhu [A.] árŭ bhábaná [A.] zŭpgan, bíkhô mithigô. Bínikhai bezar [A.] khlàmnai gŭiá.

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* "Záaiáman," for "záaiá dangman" [A.—No pôá ásil].

† "Rai-fin-nai-sŭí :" rainŭ," to speak ; "fin" (faifin), reflexive,—to speak back, to answer.

‡ "Man-i-khai :" "mani," negative form of the verb "mannŭ," to get, obtain ; negative affix "á" giving place to "i." [A.—No pôár kárane.]

‖ "Thángnai-á-sŭ :" past part. of verb "thángnŭ," to go, with affix ("á") of nominative case, used as a noun ; "the going ;" "sŭ," enclitic.

§ "Dang-sŭí-a :" substantive verb, "danga," with intensive particle "sŭ" appended, here used *numerically* ; "there are *many* :" "í" affixed to "sŭ" euphonically.

8.—DUTY OF CHILDREN TO THEIR PARENTS.

(FROM THE "LARÁR MITTRA.")

Nangni namfá namákhô an, mánathŭ bísur nangkhô annánoi zá'ginai'nifrai nangkhô frathifálan [A.] khlàmdang. Zeblá nang gŭthai gŭlŭí man* árŭ rainŭ bá thábainŭ háiī† gábnánoi bisarkhô dikhàr hŭdangman, ablábo bísar nangkhô frathifál [A.] khlàmbai. Nangnŭ lági namfá namá zerŭí ansŭiŭ, bibaidi árŭ sŭr danga ? nangkhô farangnŭ lági bibaidi dukhu sŭr hahidang [A.] ? nang zikhini rangdang, bíkhô sŭr farangdang ? nangkhô zánŭ árŭ udúnŭ êm banánoi sŭr hŭnai ? nangni ranggnáu sŭr rangga manŭ ? árŭ nangni dukhuáu sŭr dukhu manŭ ? nang lamzáabá‡ sŭr anŭ árŭ frathifálan [A.] khlàmŭ ? sŭr nangni gŭhàm záanŭ Iswarkhô khulúmŭ ?

Nangni namfá namákhô maina [A.] khàm. Nangnŭ lági zi gŭhàm, bíkhô bísur nangnŭ sári zábránŭ mithigô, árŭ bísur nangkhô azainŭ gyáni [A.] árŭ hukhiá [A.] záanŭ lubúiŭ.

Nangni namfá namá lamzáabá‡ bá dukhuáu gaglaibá, bisurkhô hukhiá khlàmnŭ nang zathan [A.] khlàm, árŭ bísur dukhiá záablá frathifálan khlàm. Nangni khai bísur bèsè khlàmdang, árŭ zi dukhu hahidang, bíkhô moblábá dá báugàr.

9.—THE APOSTLES' CREED.

Akhrangsá árŭ frithibi srazigrá boinŭsári balagrásin‖ áfá faram [A.] Iswarákhô áng biswás [A.] khlàmŭ.

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* "Gŭlŭí man," for "galŭí dangman," were young, helpless.

† "Háí-ī;" unable, powerless; root, "há" (to be able), with negative affix "i" (for "á"), "i" being inserted euphonically,—a usage of frequent occurrence in Kachári composition.

‡ "Lam-zán-bá;" "lam," fever (ague), with verb "záanŭ," to be, in subjunctive mood, when you had fever ("Lam záanŭ," to have fever.)

‖ "Boinŭ-sári bala-grá-sin:" "boinŭ-sári," than all; "bala" [*A.—Bal*], *strength*; "grá," agent (possessed of), owner; "sin," sign of *superlative* degree;—mightier than all; i.e., Almighty.

Árŭ bíni sásè balŭ fisá zangfarni prabhu Yísu Khrishtakhô, zi fabitra átmánifrai [A.] garbhaiáu hamnai záanánoi, Máriám hingzáusánifrai zágibai, Fantia Filátni ákháiŭí dukhu bhúg khlàmnánoi, ferengniáu dikhángnánoi záanánoi thoidangman ; árŭ mángkharáu dinnai záadangman, gubun khál hálági thángdangman; sànthàmblá* thoinainifrai uthibai árŭ akhrangsáu lángnai záabai, árŭ boinŭsári balagrásin áfá Iswarni ágdá fátsi zŭbai thádang ; bínifrai bínŭ thángnai árŭ thoinaifarkhô sangnŭ lági faigan.

Fabitra átmá [A.] ; dharami hádhŭran mandali [A.]; hádhufarni samanda [A.] ; fáfuni khemá [A.] ; mádâmá fáfin uthinai ; árŭ zŭbi† ziwanákhô áng biswás khlàmŭ.

10.—THE LORD'S PRAYER.

Hê zangfarni akhrangsáiáu thánai áfá, nangtháng ni‡ náu khulúm záanai záathang ; nangtháng ni raiz [A.] záathang ; zêrehai akhrangsáiáu, êrehai frithibiáubo nangtháng ni man [A.] fur [A.] záathang ; díni sànáuni ádár zangfarnŭ hŭ ; árŭ zangfarni dhúruáfrákhô zangfar zêrehai ágárŭ, êrehai zangfarnibo dhár hágár ; zangfarkhô farikháiáu [A.] dáláng, khintu dakhnifrai rákhi ; mánathŭ raiz, mahímá [A.] prabháu [A.] bê boibo zeblábá nangtháng ni.

11.—THE TEN COMMANDMENTS.

1.—Ángni baizyáu nanghá gubun ráubo Iswar [A.] dá záathang.

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* "Sàn-thàm-blá," for "sànthàm záablá" ("záanŭ," to be, become), —it having become the third day ; "on the third day."

† "Zŭb-i :" "zŭb-nŭ," to complete, finish, end ; "i" (=á), particle of negation,--unending, eternal.

‡ "Nang-tháng-ni," for "nang-ni ;" "tháng," "honorific" affix,—apparently the only one in the language.

2.—Nang gàgainŭ házinai múngbo múrthi [A.], anthài zi zi basthu [A.] sáu thánai akhrangsáiáu, anthaiblá singáu thánai frithibíáu, anthaiblá frithibíni singáu thánai dŭíáu danga, bisurni ráunibo múrthi dá khlàm; nang bisurkhô dá khulúm, dá fusibo; mánathŭ nangni Iswar ángnŭ manni ad Iswar, manthám manbrŭí furuhá [A.] láginŭ fisáfarni sáiáu ángkhô mugúinai bifáfarni adharami fratifal [A.] hŭgrá, árŭ zainŭ ángniáu anŭ,* árŭ ángni aigyá [A.] fáliŭ, [A.] bisurni hàzàr hàzàr [A.] furuhá láginŭ angrá Iswar.

3.—Nangni Iswarni náu eroinŭ dá lá, mánathŭ zainu bíni náu eroinŭ láiŭ, Prabhuá bíkhô daigŭíī † hannánoi lídá.

4.—Zirainai sàn fabitra bíkhô hunggri. Sànrŭ hábá máunánoi bíni gezráu nanghá boibo hábá khlàm; khintu sànsĭniá‡ nangni Iswarni zirainai sàn; bíáu múngbo hábá dá khlàm, nang, anthaibá nangni fisá, nangni nangsázŭ, nangni bandi, nangni bándi, anthaibá nangni omá,‖ nangni dorni gezráu thánai gubun desni mànsŭí; bê boibo múngbo hábá dá máuthang; mánathŭ Prabhuá akhrangsá árŭ frithibí árŭ hágar, árŭ bíáu zi zifar danga, boikhôbo sànrŭiáu srazibai, árŭ sànsĭniáu ziraibai; bíáunŭ Prabhuá zirainai sànákhô bar [A.] hŭnánoi fabitra khlàmbai.

5.—Nang gàgaini namfá namákhô maina [A.] khlàm; bíáunŭ nangni Iswará nangnŭ zi des [A.] hŭiŭ, boi desŭíáu nanghá áiú [A.] gŭlau záagan.

6.—Nang dá buthàṭ.

7.—Nang malaini hingzháukhô gaman [A.] dá khlàm.

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* "Ángni-áu anŭ;" verb "an-nŭ," to love, governs locative case.

† "Dai-gŭíī:" "dai" [A.], blame; "gŭíī" (for "gŭíá"), negative substantive verb; "blame is not;" blameless. [A.—Dai nai kiá].

‡ "Sànsĭní-á:" *ordinal* number denoted by the affix "á" (definite article), "day the seven"—seventh day.

‖ "Omá," pig, hog; here used generically to denote *all* domestic animals, the pig holding so prominent a place in Kachári social and domestic life;—*the* animal, *par excellence*.

8.—Nang sĭkháu dá khlàm.

9.—Nangni gámini ahitŭí [A.] mísá hákhi dá záa.

10.—Nangni gámini nŭiáu dá lubúī, nangni gámini hingzháunīáu, bá bíni bandiáu, bíni bándiáu, bíni masaúáu, bíni goráiáu, bíni múngbo basthuáunŭ dá lubúī.

12.—THE SUN,—SUNRISE, SUNSET, &c.

Sàná modai* hannánoi khithaíīŭ. Bíhá goráí danga, boi goráiáu uthinánoi akhrangsá thing thángŭ. Akhrangsáiáu bí thángnai lámá dang, hannánoi khithaíīŭ. Bí fungzáni † goráiáu uthinánoi gàgaini lámá thing thángŭí thángŭí‡ sànzufuáu ‖ dŭsè § zirāīŭ [A.] Ampháre bínifrai thángnánoi fathál ¶ thing hábhŭīŭ. Abá fathálāu ¶ sàn záahŭīŭ hannánoi khithaíīŭ, árŭ bebaidi goráiáu uthinánoi gidingbaibai ** tháīŭ hannánoi bungŭ.

13.—PREPARATION OF MÅDH AND PHOTIKÁ.

Zaú sangbá múli hŭ nánggô ; múli hŭúbá †† zaú záaiá. Boi múliákhô thoiár [A.] khlàmnŭ lági mairang sŭmnánoi

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* "Modai," any supernatural being, god. [A.—Bhút, dêotá].

† "Fungzáni," in the early morning. [A.—Rátipúá.]

‡ "Thángŭí thángŭí ;" reduplicated particle denotes continuous repeated action. [A.—Goi goi].

‖ "Sànzufuáu," at mid-day.

§ "Dŭ-sè," a little while. [A.—Ek til]. "Dŭsè dá thá," do not stop a moment.

¶ "Fathál-áu," under the earth. [A.—Patál.]

** "Gíding-bai-bai :" "giding-nŭ," to go round ; "bainŭ," to continue (in any course of action) : this root being repeated gives the sense of "*continuing* to go round and round time after time."

†† "Hŭí-á-bá :" "hŭ-nŭ," to give ; "á," negative syllable, with "í" inserted euphonically and combining with preceding vowel into diphthong "ŭí ;" "bá," sign of subjunctive mood ; "if (we) do not give."

dinnŭ nánggô, unáu gurúī záabá makhná bilai árŭ khànthál [A.] bilai zang lŭgŭsè khlàmnánoi saúnŭ nánggô. Ampháre gundúī záabá, fithá [A.] baidi ladá khlàmnánoi sàndúngáu ránhŭ * nánggô. Ampháre mikhàm sangnánoi, boi emáukhôbo mikhàm gusúng záabá lagainánoi zaúdŭúáu sŭnánoi din nánggô. Amphá sànthàm záabá sítnánoi langŭ. Árŭ fithikhá sáunŭbá † dŭí sŭnánoi sànsè bá sànnè din nánggô. Unáu ât zang fudúngnánoi zaúdŭni sáu máthili hŭ nánggô, árŭ máthilini khúgáiáu ôá hàsôngkhô sŭnánoi unthing thingkhilīáu ôá hàsôngkhô sŭ nánggô. Árŭ ukhundŭi tháングnŭ háiá zásè ‡ lámáfarkhô lídnŭ nánggô. Árŭ thingkhiliá gudúng záabá sáu dŭí hŭnŭ nánggô. Abánŭ zaúni ukhundŭiá fithiklá záagan.

14.—RELIGION; KACHÁRI DEITIES, &c.

Bárá mànsŭíhá boihábo Bàtthaú modai, Maináu, Khuber, Hásung modai danga. Khaisèhá Hásung modai gŭiá, Bàtthaú bá Sízu modaiánŭ gŭhaí'. Sízu modaiá nŭiáu múngbo záaiá zásè rákhiŭ hannánoi khithúīŭ. Mainúuá zánŭ langnŭ thŭhŭīŭ § hanŭ. Khuberá thàkhá [A.] árŭ nánà rakam [A.] basthu záhŭīŭ hanŭ. Hásung modaiábo farbáháu ‖ tháングbá gahàmŭí

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* "Ràn-hŭ:" "ràn-nŭ," to dry; "hŭ-nŭ," to give; to give (*i.e.*, to cause) to dry; sign of infinitive ("nŭ") dropped with both verbs, because followed by another verb, "nánggô" (euphonic elision ?)

† "Sáu-nŭ-bá," for "sáu-nŭ záabá," if (we) have to prepare.

‡ "Zásè," conjunction used (always *after* its verb) to express intention *negatively*; "*in order that* it may *not* (be able).

§ "Thŭ-hŭ-ī-ŭ:" "thŭ-nŭ," to suffice; and "hŭ-nŭ," to give; "gives sufficient."

‖ "Farbáháu" [A.—Prabarti], in travelling. "Hásung," god of travellers.

rákhiŭ hanŭ. Bêfar modaini baizzháu hágráni modai zábránŭ danga hannánoi khithâiŭ ; bisurni gezráu gŭhai' Dal'ugăbáng". Dŭíni modai, Snàpmároi, Bu'rágăkhai", Bírá bífar máni modai danga. Bisurnŭ dáusá * bá fárco † [A.] árŭ halá ‡ lagainánoi gázi § zang fuzibásŭ, ‖ mánsŭíkhô hambá gárŭ, hannánoi khithâiŭ.

15.—KACHÁRI THEORY OF THUNDER AND LIGHTNING.

Ágláiáu sásè rázá dangman, árŭ bíhá hôásá sásè, hingzháusá sásè, dangman. Hôásáni náu Ráoná, hingzháusáni náu Ráoni dangman. Lásè lásè bísur gŭded' záabá Ráonáiá gágai binánáukhônŭ hábá khlàmnŭ ¶ nàmainai. Sànsè Ráonáiá rŭnŭŭáu ** tháhoinai. Ampháre bíni bifáiá ikhàm zánŭ nàmaibá manákhŭísè, mánathŭ bí rŭnŭŭáu thánákhô bifáiá mithiákhaúman ††. Amphá bíni sásè bándiá rŭnŭŭáu nunánoi rázáni sŭgángáu khithánaisŭí ; abánŭ rázáiá thángnánoi sanghoinaisŭí, balŭi,

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* "Dáu-sá :" "dáu, fowl ; sá" (opposed to "má") diminutive affix [A.—Poáli], a chick, chicken.

Cf. "Dŭí-má," a large river ; the Brahmaputra.

"Dŭí-sá," a small river, rivulet, streamlet.

"Mai-má," the {larger} kinds of rice [A.—Bor dhán].

"Mai-sá," " {smaller} " " [A.—Horu dhán].

† "Fárco" [A.—Párá], pigeons.

‡ "Halá," oil-lamp (chirágh), used in worship.

§ "Gázi," a mixture of rice (chául) and pulse (máh) steeped in water until it is soft, and then presented in worship to the deities.

‖ "Fuzibá-sŭ" [A.—Pujá kare zadi], if they worship ; "sŭ," euphonic.

¶ "Hábá khlàm-nŭ," to marry,—used of the bridegroom (*uxorem ducere*).

** "Rŭ-nŭ," out-house in which rice is pounded with the "dheki ;" guest-house.

†† "Mithi-á-khaúman," an unusual form of the negative verb, "mithinŭ," *to understand* ; probably pluperfect ;—"had not understood"

"Afā, nangnŭ má nánggô? Háthi nánggôbá, háthi hŭgan; gorai nánggôbá, gorai hŭgan; thêobo [A.] nang manáu dukhu dá khàm," hannánoi khithánaisŭí. Abá Ráonáiá hannaisŭí, "Ángnŭ múngbo nángá; nang sŭmai lábásŭ áng khithágan." Amphá bifáiá múngbo uphai [A.] manikhai sŭmai lánánoi khithánaisŭí, "Nangnŭ zikhônŭ nánggô, bíkhônŭ hŭgan." Hanbá Ráonáiá bungnaisŭí, "Ángnŭ Ráonikhô hábá khàmnánoi hŭ; abásŭ áng mikhàm dŭí langgan." Abá bifáiá bibaidi khoráng khnánánoi manáu zábrásin dukhu mannaisŭí. Ampháre bifáiá guninánoi sŭmai lánaikhai hábá khlàmnánoi hŭnŭ zathan [A.] khlàmnaisŭí; khintu bê khorángákhô Ráoninī sĭgángáu khithánŭ bádá [A.] hŭnai; bínikhai ráubo khithái'-ákhŭí"sè. Amphá Ráoniú mairang sunŭ thángbá dŭígáthánáu* sásè burú'ĭá Ráoniniáu sangnaisŭí, balŭí, "Nangsurhá má záadang?" Abá Ráoniá khithánaisŭí, "Zangfrá ádáhá hábá záagau." Árŭ burú'ĭá hannaisŭí, "Máunithŭ † hingzháusá zang hábá záanŭ?" Ráoniá bungnaisŭí, "Áng khithánŭ háiá." Abánŭ burú'ĭá hannaisŭí, balŭí, "Ai, nang zangsŭ hábá záanŭnŭ." Árŭ Ráoniá hannaisŭí, "Ai, bê khoráng thik ná?" hannanoi sangbá, burú'ĭá sŭmai lánaisŭí. Abá Ráoniá akhrangsáu bir'lángnai"sŭí,‡ árŭ Ráunikhô birlángnai nunánoi Ráonáiábo guzarinánoi hasŭ'lángnai"sŭí.‡ Bíkhônŭ mànsŭífrá akhà khrŭm'niákhô"nŭ ‖ "Ráoná guzaridang" hannánoi

* "Dŭí-gáthán-áu," Kachári word, "dŭí" (water), compounded with a Hindu word "ghát" (the initial aspirate being dropped in composition) in the locative case. [A.—Pánir ghátat.]

† "Maú-ni-thŭ:" "maŭ" = "maúhá," where? "ni," sign of possessive case; "thŭ," affix expressing astonishment and enquiry; "of what place then? whence?"

‡ "Bir'" / "Hasŭ'" } láng-nai"-sŭí," { flew away. / ran after, pursued. } Roots compounded with the intensive particle, "láng" (*continued* action).

‖ "Akhá khrŭm'-ni-á-khô"-nŭ," present participle of the verb "akhá khrŭm-nŭ," with noun-ending, "á," attached, used as a noun in *objective* case; "nŭ," euphonic affix. ("Akhá khrŭm-nŭ," to thunder; "Akhá mablíb-nŭ," to lighten.)

bungŭ ; árŭ Ráoni khàṭlángnánoi thàp naifinbá* bíni mŭkhángá ât baidi nuĭŭ, bíkhônŭ akhá mablíbnai hanŭ ; Bâṛâfrá eroi bhábiŭ.

16.—MARRIAGE CEREMONIES.

Zaihá fĭsá danga, bíni bimá bifáiá, bí gĭdít záabá, bínŭ hingzháu sangnŭ lági khoráng záaĭŭ ; árŭ zainiáu hingzháusá nuĭŭ, bíkhô nainŭ lági zaú sangŭ. Ampháre zaú záabá hingzháusáni nŭĭáu lángŭ. Árŭ zaú langbánŭ boi hingzháusáni bimá bifáiá sangŭ, balŭí, "Nangsur mánŭ zaú lábdang ?" Abá hôásáni bimá bifáiá bungŭ, balŭí, "Khorángáu danga, mànsŭíni nŭĭáu mànsŭí thángŭ, árŭ masaúni nŭĭáu masaú thángŭ ; dá nangsurhá hingzháusá hŭnŭ lagá [A.] dang hannánoi khnádang ; nangsur hŭnŭ khusi [A.] dangbá,† hŭnŭ hágaú," erŭí hanŭ. Bínifrá hingzháusáni bimá bifáiá bungŭ, "Zangfarni fĭsáiá nangsurnŭ má máunánoi záhŭgan ; ná gudnŭ rangá, ikhàm sangnŭ rangá : áluri hannánoi básiábá nangsurni khusi," erŭí hanbá, hôásáni bimá bifáiá goithâu kháunŭ ‡ khànthirá khàmnánoi fáĭŭ. Árŭ bínifrai goi fathoi zŭ khàmnánoi khànthirá khánai dináu goi, fathoi, ásán árŭ zaú bànnè lánánoi gámini hingzháu, hôá boibo thángŭ ; khintu abá baralá árŭ bándi mànsŭí thángnŭ maná ; mánathŭ boi sangnai garákhilo baralá bá bándi záanŭ hágaú ; bínikhai baralá árŭ bándi hingzháu thángnŭ maná. Bínifrá hingzháusáni nŭĭáu

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* "Nai-fin-bá :" "nainŭ," to look ; "fin," affix denoting *repeated* action (*Cf.* "Fá-fin-nŭ," to turn back), "when she keeps looking back repeatedly."

† "Dang-bá," an unusual form of the verb ; "bá" (sign of subjunctive mood) being attached to the substantive verb, "dang" (be). "Khusi dang-bá," if it be your pleasure.

‡ "Goithâu kháu-nŭ," to cut open the tamul-nut,—a formal act, indicating the acceptance by the bride's parents of the proposal of marriage made by those of the bridegroom expectant.

manhoïbá goi kháunánoi boibo záïŭ; árŭ zaúkhô sítnánoi langŭ. Unáu zaú langkhángbá hôáni fàtsi sásè nísilá árŭ khoráng gŭrang nainánoi, "Báru"* fathiŭ [A.]; árŭ hingzháufarni fàtsibo sásè nísilá árŭ khoráng gŭrang nainánoi, "Báru," fathiŭ [A.]; árŭ boi bárukhô goi bigur báhŭnánoi masáhŭïŭ;† abá bisurkhô mithihŭïŭ, balŭí, "Bê nŭnè mànsŭíá hingzháu sangnai khoráng nangsur mithi; mobábá gàrzlaibá‡ nangsur hákhi [A.] záanŭ nánggan" hannánoi khithâïŭ. Abánifrai bísur biái biáni‖ samanda [A.] láïŭ. Árŭ basaráu [A.] hôásáni bimá bifáiá háli hágàrbá, mai hákhángbá, árŭ Boiságŭbá, § bê manthàm thithiáu zaú bànsè bànsè lángnŭ nánggô; lángábá bárá àsár ulthá [A.] záaïŭ. Ampháre basarsè bá basarsè khaisè thánánoi hingzháusáni bifánŭ omá záhŭïŭ; abá boi báru árŭ gámini barai barai mànsŭí gâthá gathai lingnánoi hôásáni nŭáu thángŭ. Bínifrá bísur manhoibánŭ zaú sítnánoi hŭŭí tháïŭ. Unáu omá háthàtnŭ far [A.] záabá hingzháusáni bifáiá sásè khoráng gŭrang nainánoi boi báru zang omákhô nainŭ thinŭ. Abá bísur thairŭ thàkháni omábá§ thaibáiáu dànnánoi dinŭ. Bínifrá ikhàm zaú langnánoi akhá naisŭí násŭí¶ faráu bá fungzáni boi ománi findá mannè árŭ zaú bànsè harŭ. Amphá bísur boi ománi findákhô gadánánoi khurmáfarnŭ árŭ

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* "Báru," the official, chosen for the occasion, who acts both as witness and merry-maker during the ceremonies of betrothal.

† "Bá-hŭ-nŭ," to place on the back as a load or burden.
"Masá-hŭï-ŭ" ("masá-nŭ" + "hŭ-nŭ"), to make to dance.

‡ "Gàr-zlai-bá:" "gàr-nŭ," to leave; "zlai," word indicating reciprocal action; "bá," subjunctive mood;—"if they leave each other."

‖ "Biái biá," terms expressing the relationship between the parents of newly betrothed people.

§ "Boiságŭ-bá," "Omá-bá," } for { "Boiságŭ." "Omá." } +"Záabá;" subj. mood of "záanŭ," to be, become; when *Boisákh* has come; "when it is a pig (of the value of six rupees.")

¶ "*Akhá* naisŭí násŭí," in the early morning. [A.—Bátipnái.]

gámini mànsŭínŭ bángai bángai hŭiŭ. Árŭ bínifrá basarsèsŭ thánánoi bimánŭ omá záhŭiŭ ; abábo omá findá árŭ zaú bànsè láboïŭ. Unáu bor bhárni omá záhŭiŭ, abá nŭnènibo khurmá gâthâ gathai zŭ zánnŭ nánggô, árŭ zai sangdang, boi gâthâiábo thángnŭ nánggô ; bí thángábá omá záhŭnŭ háiá ; áglá omá záhŭnaiáu bí thángnŭ nángá ; khintu bor bhárni omá záhŭbá thángábá záiá.

Amphá bor bhárni omá záhŭkhángbá,* hábá khàmnŭ zathan [A.] khàmŭ, árŭ goi, fâthoi, omá, mairang, sangkhrè árŭ zaú bífar màni, hábáiáu zi zi nánggô, boikhôbo zŭ khàmŭ. Unáu bêfar zŭ záabá hingzháusáni bimá bifánŭ báthrá [A.] hŭṛŭ. Arŭ khoiná [A.] lainŭ lági bárŭ, arthát [A.] hôásáfrá sikhlá árŭ burúï hingzháu thángŭ. Árŭ hingzháusáni bimá bifáiábo gámini hingzháu lingnánoi fisázŭ zang hŭṛŭ : abá hingzháusáiá gànŭí † zumŭí † ankhàrnánoi bimá, bifá, bimáiang,‡ árŭ bimádoifarkhô ‡ khulúmŭ. Amphá hingzháufrá boi hingzháusákhô gezêr khàmnánoi láboïŭ ; árŭ bí gábbá bísur buzáïŭ [A.] balŭí, " Ai, dá gáb ; mánŭ gábdang ? mábá nang balŭ málaini nŭïáu thángnŭ gnáng záadang ná ? hingzháu zanam [A.] lábá boibo málaini nŭáu thángnŭ nánggô. Dá nang dá gáb ; mábrŭíhai gàhámŭí nŭ záagan, bíkhôsŭ sinthi [A.] Árŭ nangni hôáiá hábá máunánoi dukhunifrá ikhàm ukhúïnánoi faibá, árŭ dŭí gángnánoi faibá, nang ikhàm dŭí hŭnŭ lági gamfâthinánoi dá thá," erŭí hannánoi buzáïŭ [A.] Amphá daráni nŭ manhoibá, daráni fàtsi thánai

* " Zá-hŭ-kháng-bá :" " zá-nŭ," to eat ; " hŭ-nŭ," to give ; " kháng," word indicating completeness ; " bá," subjunctive affix ;—having finished feasting (on the pig.)

† " Gàn-ŭí," " Zum-ŭí," } to put on the { " dhuti " (loin-cloth.) " bor kápar " (upper garment) ; to clothe completely. (Participial adverbs from " gàn-nŭ," " zum-nŭ.")

‡ " Bimáiang" [A.—Zethá] " Bimádoi " [A.—Dodai] } father's { elder / younger } brother.

hingzháufrá lámá nángláiáu khoináni [A.] árŭ bíni lagŭni hingzháufarni átheng sunŭ nánggô; unáu átheng sukhángbá, khoinákhô árŭ bíni lagŭni hingzháufarkhô gubun nŭiáu dinhŭiŭ.* Ampháre boibo ikhàm zánánoi árŭ zaú langnánoi fungzáni thángŭ. Bínifrá fainai manáiáu áru gámini mànsŭí lingnánoi ikhàm zaú langhŭiŭ;* bíkhônŭ "háthá suni" hŭnai hanŭ; abánifrá boi gŭthâsá árŭ hingzháusá sánèbo lagŭsŭ tháiŭ. Bí horsè thánánoi fungáu daráni bimá bifáiá khoináni nŭiáu zaú lánánoi thángŭ; abá hingzháusánŭ khurmáfrá zi zi hŭiŭ, bíkhô láboiŭ. Árŭ bísur hôá hingzháu sánèbo Boiságbá † Boiságbá † zaú lángnŭ nánggô; abá bimá annánoi khurúi bá thorsi bá omá bá dáu harŭ.

17.—FUNERAL RITES.

Bárâfrá mànsŭí thoibá nŭni mànsŭífur dikhàr khàmnánoi gábŭ, árŭ khaisè mànsŭíá ban dànhŭiŭ; unáu bankhô rŭgánánoi ‡ dŭísá zingáu lángŭ. Ampháre ban rŭgákhángbá gŭthoikhô lángnŭ zathan [A.] khàmŭ. Árŭ gŭthoikhô setheláu dihannánoi thukhúiŭ.‖ Árŭ khárâáu mâdamáubo tháu hŭiŭ; árŭ hí gadàn gànhŭiŭ. Bínifrá nŭni mànsŭífrá árŭ gámini mànsŭífrábo zaihá zaihá khusi [A.] záaiŭ, bísur ikhàm bángai, zaú bángai, árŭ dŭí bángai daúöŭ.§ Unáu gŭthoikhô bànnánoi dŭísá zingáu lángŭ. Ampháre banfarkhô zábnánoi bíni sáu gŭthoikhô dinŭ, árŭ gŭthoini sáubo ban bángai zábŭ. Nŭni mànsŭíá hakti [A.] thábá darbi bángai

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* "Din / "Lang" { hŭiŭ } din-nŭ," / lang-nŭ," { + "hŭ-nŭ," / to give, } causative forms of the respective simple verbs.

† "Boiság-bá," "Boiság" + "záabá;" (subj. mood of "zá-nŭ," to be, become); "when *Boiság* has come," *i.e.*, in the month of *Boiákh*, year by year.

‡ "Rŭ-gá-nŭ," to lift and carry loads (of firewood, &c.)

‖ "Thukhúi-nŭ," / "Dugúi-nŭ," } to bathe { another. / one's self.

§ "Daú-nŭ," to feed others with one's own hand;
"Zá-hŭ-nŭ," give others food in a general sense.

hŭĭŭ, darbi hŭnŭ háiábá foisá [A.] gadbrŭí hŭĭŭ. Bínifrá hôábá khanbá, hingzháubá khansní gidingnánoi âd lagáĭŭ. Unáu gŭthoikhô sáukhángbá, sáunai tháuniáu besar fŭnánoi mànsŭífrá dugúĭnánoi fáĭŭ. Nŭĭáu safaibá gŭthá gathai boibo nárzè gŭkhá ná fĭsá zang bángai bángai záĭŭ. Árŭ dáu másè butháṭnánoi sangzáĭŭ; bíkhô "báli gŭtháng* hŭnai" hanŭ. Abá bíkhô zánánoi zaúfar langnánoi gámini mànsŭífrá nŭĭáu thángsŭí. Bínifrá hôábá sànbá, hingzháusábá sànsní thánánoi suá [A.] gàrnŭ zathan khàmŭ; árŭ goi, fathoi, zaú árŭ omá zi zi nánggô màni futhumnánoi, khurmá árŭ gámini mànsŭífrá faibá, manáiáu gŭthoini làgi fithá [A.] khàmnánoi boi horsè màni udúá lábá zaú langnánoi, gŭthoinŭ, hôábá thaibà, hingzháusábá thaisní, fithá khàmŭ. Unáu akhánaibá, boi fithá árŭ thorsi gángsè, khurŭĭ thaisè, dábar gángsè, árŭ foisá befarkhô lángnánoi dŭísá zingáu abuthá [A.] ôá hásung zang báŭĭŭ.† Bínifrá nŭĭáu fainánoi omá háthàrŭ, abá suá thángsŭí. Amphá boi omákhô mŭzángŭí sáunánoi bí ománi khámiháráikhô [A.] bigúr, mâdam, begeng zang biseng‡ háĭŭ, bíkhônŭ omá biseng‖ hanŭ. Bí bisengkhô hôábá sengbá khàmŭ, hingzháusábá sengsní khàmŭ. Bíni unáu tháu zang sèrŭ.§ Amphá bêlá láhaibá¶ tháuni lítnánoi átheng gnáng khàmflaiákhô mŭzángŭí sunánoi bŭnánoi** laizaú gángsè bíni sáunŭ bŭĭŭ. Bihánŭ

* "Báli gŭtháng;" a technical expression, indicating that the guests and other attendants at a funeral (cremation) are freed from ceremonial impurity, though the family of the deceased are *not* so.

† "Bá-nŭ" [A.—Ág bárhôá], to lay down (present) formally gifts as offerings at worship, funerals, &c.

‡ "Biseng" ("seng"), strips—not wholly dissevered—into which the sides of a pig are cut, to be presented as offerings.

‖ "Omá biseng" for "ománi biseng;" sign of possessive case ("ni") often omitted in composition.

§ "Sèr-nŭ," to cook in oil [A.—Bházibo].

¶ "Bêlá láhaibá" [A.—Gadhuli], the latter part of the day—just before sunset.

** "Bŭ-nŭ," to place, spread out (leaves, &c.) at meals, worship, &c.

hí gădàn, thàkhá, khuroi, thorsi, omá biseng,* zaú befarkhô thulusini dŭí lánánoi sàtnánoi † báŏŭ. Bínifrá báukhángbá omá bisengkhô, árŭ zaúkhô gárŭ. Amphá hí, thàkhá, khuroi, thorsi befarkhô, thulisini dŭí zang sàtnánoi láfá'finŭ. Ampháre sethlá [A.] sípnánoi ‡ ikhàm khutnŭ ‖ lai bŭnŭ thanŭ. Amphá lai bŭbá sethlá gezráunŭ zaú zorásè, amphá ikhàm háthánè, mêgang háthánè, amphá mairang donsè, árŭ bíohánŭ állisènibo hiki gatthàmni foisá dinnánoi ág'barai"nánoi [A.] bor bíŭ. Ampháre boibo bor hŭsŭí. Abániá bor hŭblá nŭni hôá sásè sánè mánsŭíá ánthu [A.] kháriná noi [A.] khulúmŭ; khu'lúmnai"nifrá uthinánoi donkhô ákháiiáu lánánoi nŭfàtsi makháng khàmnánoi bí donni mairang zang foisá zang muthá márinánoi lásŭí lásŭí unfàtsi sát-harŭ; amphá nŭiáu dinhoisŭí, amphá mànsŭífrá ikhàm zásŭí. Amphá ikhàm zákháng langkhángnánoi boi zaú zorásèkhô langnánoi boi foisákhô nŭni mànsŭínŭ hŭfáfinŭ; bêohánŭ nŭni mànsŭíá boi foisákhô khaifáhá láiŭ, khaifáhá láiá; láiábá gámini mànsŭífránŭ ràmnánoi láiŭ; amphá nŭ gai gai thángsŭí.

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* "Omá biseng" for "ománi biseng;" sign of possessive case ("ni") often omitted in composition.

† "Sàt-nŭ," to sprinkle.

‡ "Síp-nŭ," to sweep.

‖ "Khut-nŭ," to divide.

VOCABULARY.

THIS vocabulary will, it is believed, be found to contain most of the words used in the foregoing reading lessons, with two exceptions, *viz.*, (1), words obviously adopted from the Assamese, Hindustáni, &c., which the student will at once recognize; and (2), words in everyday use—*e.g.*, personal pronouns, numerals, &c., with which the learner's study of the Grammar will already have made him familiar.

The *order* followed is (1), that of the vowels as given in most English Grammars, *i.e.*, a, (á), e, i, o, u; and (2), that of the consonants as arranged in the English alphabet, certain unnecessary letters (c, j, &c.,) being omitted.

The words are for the most part given in their simplest and shortest form, with the exception of the verb, which invariably appears in the Infinitive mood, the characteristic "sign" "nŭ" (="to") of that mood being separated from the root by a hyphen.

In order to assist the learner, the meaning of the Kachári words is given both in Assamese and in English—the Assamese, as well as the Kachári, words being spelt *phonetically*, without reference to Etymology.

Kachári.		*Assamese.*		*English.*
Abá, Abánŭ	...	Têtiá, tente	...	Then.
Akhá (nakhá*)	...	Barakhún	...	Rain.
Akhrangsá	...	Ákáh	...	Sky, firmament.
Amphá, Ampháre	...	Pásê, písat	...	Then, afterwards.
An-nŭ	...	Prem kará	...	To love.
Anthai, Anthaiblá	...	Bá, náibá	...	Either, or.
Azainŭ	...	Hadai, horbadai	...	Always, ever.
Ádàr	...	Áhár, khôá bastu	..	Food, bread.

Kachári.		*Assamese.*		*English.*
Ágàr-nŭ (Hágàr-nŭ)	...	Êrá	...	Leave off, desi forgive.
Ágdá	...	Hôn	...	Right (hand).
Áglaiá	...	Ágê	...	Before.
Ásán	...	Kháru	...	Bangle; ornament on wrist by w
Ásu	...	Nakh	...	Claw, nail.
Átheng	...	Bhori	...	Foot.
Ekrab	...	Khahatá	...	Wrinkled.
Em	...	Dhári	...	Matting, bed.
Emáu	...	Darab	...	Yeast, condiment in preparing *má*
Erŭíhai	...	Ene	...	So, thus.
Ikhàm (mikhàm*)		Bhát	...	Rice (cooked).
Inzat	...	Nigoni	...	Mouse.
Inzat bonggá	...	Endur	...	Rat.
Omá	...	Gáhuri	...	Pig, hog.
Ôá	...	Báuh	...	Bamboo.
Udoi	...	Pêt	...	Abdomen.
Udú-nŭ	...	Húá	...	To sleep.
Ukhúĭ-nŭ	...	Bhôk lagá	...	To be hungry.
Ukhúndŭí	...	Dhúá	...	Smoke.
Unáu	...	Písê	...	After, afterwards.
Bá'behá	...	Kôt	...	Where ?
Baidi	...	Ene	...	Thus, so.
Balŭ	...	Kêwal, màthon	...	Only.
Ban	...	Khori	...	Firewood.
Bangfàng	...	Gás (gách)	...	Tree.
Baralá (dunggúá)..		Baralá	...	Widower.
Báhŭnŭ	...	Bôká lôá (?)	...	To carry on the b

* The semi-vowels "m" and "n" are sometimes omitted, son inserted, when used as initials, without any obvious difference of mean

Kachári.		*Assamese.*		*English.*
Bándi	...	Bêti	...	Maidservant; widow.
Básí-nŭ	...	Máná	...	Regard, consider.
Báugàr-nŭ	...	Páhará	...	Forget.
Bàn	...	Bhár	...	Load.
Bàn-nŭ	...	Dángá	...	To lift (as a load.)
Bángai	...	Alapmán	...	A little.
Bêgeng	...	Hár	...	Bone.
Besar	...	Horiâh	...	Mustard-seed.
Bèsè	...	Kêitá	...	How many?
Bèsèbáng	...	Kimán	...	How much?
Biáunŭ	...	Têtiá	...	Then, there (*lit.*, in that).
Bidaṭ	...	Mangah, mángsa	...	Flesh.
Bigúṛ	...	Sál	...	Skin, hide.
Bilai	...	Pát	...	Leaf (of trees, &c.)
Bímá	...	Maiki	...	Female (of animals).
Bizuá	...	Anta, heh	...	End, extremity.
Boi / Boibo	...	Átai, hokolô	...	All.
Buá	...	Kêwal, màthon	...	Only.
Bundŭí	...	Gákhír	...	Milk.
Bung-nŭ	...	Bulá	...	To say, speak.
Bu-thàṭ-nŭ	...	Márá (prán márá).		To kill (by beating).
Bhár (A.)	...	Bhár	...	Burden, load.
Bràp-nŭ	...	Khang kará	...	To be angry.
Dŭí	...	Zal, páni	...	Water.
Dŭí-má	...	Nadi	...	River (large).
Dŭí-sá	...	Nadi, noi	...	River (small), rivulet.
Darbi	...	Sôn (hôn)	...	Gold.
Dábar	...	Soriá	...	Water-vessel (wooden).
Dá / Dánŭ	...	Êtiá	...	Now.
Dáng-nŭ	...	Sôá	...	To touch.
Dàlai	...	Tháni, dál	...	Branch, bough (of tre

Kachári.		*Assamese.*		*English.*
Dàn-nŭ	...	Kátá	...	To cut.
Dihan-nŭ	...	Uliôá	...	To bring out.
Dikháng-nŭ	...	Tulá	...	To lift up.
Dikhàr	...	Dukh	...	Grief, sorrow.
Din-hŭnŭ	...	Thôá, thoi díá	...	To place, lay out, in order (causa
Din-nŭ	...	Thôá	...	To place.
Dor	...	Duár	...	Door, gate.
Fakhrá sikhrá	...	Dhekiá patiá	...	Striped (of tigers
Farang-nŭ	...	Hikhôá	...	To teach.
Fàn-nŭ	...	Besá	...	To sell.
Fàt (fàtsi)	...	Phál, pôn	...	Side, direction.
Fŭ-nŭ	...	Hisá (?)	...	To sow rice, veg &c.
Findá	...	Phêrá	...	Thigh.
Fĭsí-nŭ	...	Bhízôá	...	To steep.
Fĭsá (fsá)	...	Lorá, sôáli	...	Child, offspring cendants.
Fithikhá	...	Photiká	...	Spirit distilled *mâdh.*
Fudúng-nŭ	...	Phutôá, garm kará		To boil, cause to
Fungzáni	...	Rátipuá	...	In the morning,
Futhúm-nŭ	...	Gotôá; zama kará		To gather, collec
Gŭbáng	...	Harah, anek	...	Much, many.
Gad (gat)	...	... ...	...	(Classifying prefix).
Gada	...	Dingi	...	Neck.
Gŭdat (gŭdít, gŭdet, &c.)		Bor, dángar	...	Great, large.
Gŭdá-nŭ	...	Dukhor dukhore kátá.		To cut up (flesl into pieces,
Gŭfát	...	Zúngá	...	Sharp-pointed, a

Kachári.		*Assamese.*		*English.*
Găfút	...	Bôgá	...	White.
Găhai	...	Sápor, horu	...	Short (of height), small.
Găhàm	...	Bhál	...	Good.
Găkhá	...	Títá	...	Bitter.
Gălau	...	Dighal	...	Long.
Gamfàthi-nŭ	...	Gaf kará	...	To be proud.
Ganthang	...	Nák	...	Nose.
Gasam	...	Kálá	...	Black.
Găsang-nŭ	...	Thíá hoi thaká	...	To stand upright.
Găthai	...	Eke báre, humoli	...	At once; altogether.
Gătháu	...	Húád, mithai	...	Sweet
Găthaú	...	Dâ	...	Deep.
Găthár	...	Husi (suchi)	...	Pure (in Hindu ceremonial sense).
Găzaú	...	Dighal, sarah	...	Tall.
Găzá	...	Rangá, lál	...	Red.
Găzáng	...	Zár lagá	...	Cold.
Gá-nŭ	...	Gosakôá	...	To tread upon.
Gáuthàr-nŭ	...	Guliôá	...	To shoot to death.
Gáb-nŭ	...	Kándá, krandan kará.		To weep, cry.
Gádoi lá-nŭ	...	Lêti lôá	...	To wallow (of hogs, &c.)
Gámi	...	Gáon (grám)	...	Village.
Gáng-nŭ	...	Píá lagá	...	To be thirsty.
Gángsŭ	...	Gánh	...	Grass.
Gár-nŭ	...	Êrá	...	To leave, quit, give up.
Gázri	...	Moilá, kurup	...	Dirty, ugly.
Gàgai	...	Ápôn, etá etákoi	...	Each, every (distributive), own.
Ganda	...	Gâr	...	Rhinoceros.
Gàn-nŭ	...	Pindhá	...	To put on clothing (*dhuti*).
Gelê-nu	...	Dhemáli kará	...	To play.
Gezráu	...	Mázat	...	In the midst.

Kachári.		*Assamese.*		*English.*
Giding-nŭ	...	Ghuri ghuri zôá	...	To go round.
Gí-nŭ	...	Bhoi kará	...	To fear, be afraid
Gaglai-nŭ	...	Pará	...	To fall down.
Goi fàthoi	...	Tàmal pán	...	Betel-nut and *pá*
Gú-ár	...	Bahal'	...	Broad.
Gúbún	...	Anya, án	...	Other.
Guḍ-nŭ	...	Ásorá	...	To scratch, tear,
Gudúng	...	Garm	...	Warm, hot.
Guni-nŭ [A.]	..	Ganan kará	...	To count, reckon
Gundúī	...	Pitháguri	...	Pounded rice-flo
Gunthútri	...	Dhuthuri	...	Jaw, lips (of ani
Gurúī	...	Naram ; dhílá	...	Soft.
Gusúng	...	Suti, horu	...	Short, &c. (of st
Gushthoi	...	Ôth	...	Lips (of men).
Guzúri-nŭ	...	Siôrá, ringiôá	...	To roar, bellow.
Ham-nŭ	...	Dhará	...	To catch, seize, l
Han-nŭ	...	Bulá	...	To say, call, spe
Hasŭ-nŭ	...	Khedá	...	To chase, pursue
Hatbai	...	Dêo di	...	Jump, frisk (of l
Haṭ-nŭ	...	Pathîô'á	...	To send.
Hábá máu-nŭ	...	Kám kará	...	To work.
Hábá khàm-nŭ	...	Biá kará	...	To marry.
Hágrá	...	Hábi, jangal	...	Jungle, waste la
Háli oi-nŭ	...	Hál bôá	...	To plough.
Hásung	...	Sungá	...	Bamboo tube (*n*
Háthá	...	Biá kará bhôz	...	Feast given trothals, &c.
Háthai	...	Dánt	...	Tooth.
Háthàṭ-nŭ	...	Káti mará	...	To kill (by cutti
Hŭ-nŭ	...	Díá	...	To give.
Heloi!	...	Herá!	...	Oh! ho there! case.)
Hingzháusá	...	Tíri, tír'otá	...	Woman.

Kachári.		*Assamese.*		*English.*
Hí	...	Kápâr	...	Cloth, clothing.
Hor	...	Ráti	...	Night.
Hung-gri-nŭ	...	Hu'orá	...	To bear in mind, remember.
Khaisè	...	Kônô kônô	...	Some.
Khaifaihá	...	Kônô kônôr	...	Of some (possessive case of above).
Khaman	...	Núm, lúm	...	Wool, hair (of animals).
Khamsi	...	Endhár	...	Darkness.
Khaḥ	...	Bêlí, bár, hamoi	...	Occasion, time.
Khàthi	...	Ôsar	...	Near.
Khàmflai	...	Pírá	...	Bench, seat, stool.
Khànthirá	...	Níam	...	Agreement, covenant.
Khàṭ-nŭ	...	Lor márá	...	To run.
Khàṭ-láng-nŭ	...	Lor mári zôá	...	To run away.
Khâmá	...	Kán	...	Ear.
Khârâ	...	Múr	...	Head.
Khithá-nŭ	...	Kôá	...	To speak, say.
Khoráng	...	Kathá, bíbaran	...	Word, speech, proverb.
Khorblá khorblá	...	Dobalá dobal	...	Pitted, indented.
Khurúī	...	Báti	...	Brass drinking vessel.
Khurmá	...	Mittra, sináki	...	Friend, acquaintance.
Khulúm-nŭ	...	Hêwá (pujá) kará.		To worship, do reverence.
Khúgá	...	Mukh	...	Mouth.
Khlàm-nŭ	...	Kará	...	To do, to work, carry out.
Khná-nŭ	...	Huná	...	To hear.
Laizaú	...	Pát bisêsh	...	The leaf of a certain shrub.
Lai ba-nŭ	...	Pát párá	...	To lay out leaves in order (for a feast, &c.)

Kachári.		*Assamese.*		*English.*
Ladá-nŭ	...	Gotôá	...	To collect, gather.
Làmá	...	Bát, áli	...	Road, path, highw
Làmá nanglá	...	Bát ghar	....	Porch ; vestibule.
Lá-nŭ	...	Áná	...	To bring.
Láng-nŭ	...	Níá ; loi-zôá	...	To take away.
Lànzaí	...	Nigúr (nêgúr)	...	Tail.
Ling-nŭ	...	Mátá	...	To call.
Lít-nŭ (líd-nŭ)	...	Lekhá ; lípá	...	To write, plaster,
Lubúĭ-nŭ	...	Lôbh kará	...	To covet, desire.
Mai	...	Dhán	...	Rice, paddy.
Mairang	...	Súúl	...	Rice (husked).
Mablíp-nŭ	...	Bizuli díá	...	To lighten (light
Makháng	...	Mukh	...	Face, expression.
Makhná	...	Bhêtê	...	A plant the le which are used paring *mâdh.*
Manàm-nŭ	...	Gandhá	...	To smell.
Man-nŭ	...	Pôá	...	To find, experien
Má ?	...	Kí ?	...	What ?
Mábá	...	Kíbá	...	Something.
Máu-nŭ	...	Kám kará	...	To work.
Málai	...	Anya	...	Other.
Mámàr	...	Begai	...	Quickly.
Mángkhor	...	Kabar, moidám	...	Grave, tomb.
Mánathŭ	...	Tátê, káran	...	Wherefore, there
Máthili	...	Tekeli.	...	Round, shallow e ware vessel, preparing *mâd*
Mâdam	...	Gá, horil	...	Body.
Mêgan	...	Sôku	...	Eye.
Mendá	...	Mêrság	...	Sheep.
Mikhàm (ikhàm)	..	Bhát	...	Rice (cooked).
Mithi-nŭ	...	Buzá	...	To understand.

Kachári.		*Assamese.*		*English.*
á	...	Kêtiábá	...	Sometimes.
rŭíbá	...	Kônobá môtê	...	In some way or other, somehow.
	...	Bágh	...	Tiger.
'	...	Gôru	...	Cow.
g'	...	Hundor, sáfá	...	Beautiful, clean.
	...	Dêrh hát	...	An arm-length (used in measurement).
(udoi)	...	Horu, sôtá	...	Small, little.
-nŭ (udú-nŭ)		Húá	...	To sleep.
i-nŭ	...	Ghin kará	...	To hate.
	...	Darab, dáwai	...	Medicine.
bo	...	Kíbá	...	Something, anything.
i	...	Muthi	...	A handful of *dhán* with *straw* attached.
ŭ	...	Sôá, dekhá	...	To look, see.
ıt!	...	Soásôn !	...	Look! look!
i-nŭ	...	Khuzá	....	To wish, desire.
	...	Más (mách)	...	Fish.
	...	Nám	....	Name.
-gô	...	Láge, proiozan	....	It is necessary, must.
-á	...	Ná láge	....	Must not, needless.
	...	Mará pát	....	Hemp.
	...	Ghor	....	House.
	...	Niláz	...	Shameless, bold.
i	...	Dekhá	...	To see.
ĩ	...	Kôá	...	To speak, say.
nŭ	...	Zána	...	To know, perceive.
	...	Dáth	...	Thick, dense.
)	...	Kônô	...	Anyone.
ıŭ	...	Hukhá	...	To dry up (neuter).

Kachári.		*Assamese.*		*English.*
Saṅ-nŭ	...	(1) Dhán khundá, (2) kilôá.		To (1) husk rice, (2) pound, bruise (with the hand).
Sabai	...	Máh, mátikalai	...	Pulse, grain.
Sab-nŭ	...	Sákí sôà	...	Taste by sucking.
Safai-nŭ	...	Bhángá	...	To break.
Sangkhrŭí	...	Lún, nimak	...	Salt.
Sang-nŭ (1)	...	Hizôá	...	To cook.
——— (2)	...	Bhuká	...	— bark (of dogs, &c.)
——— (3)	...	Hudhá	...	— ask, question.
Sáu-nŭ	...	Purá, zúi lagôá	...	To set on fire, kindle.
Sár	...	Bolawanta, sôká	...	Strong, keen.
Sát-hŭ-nŭ	...	Hisôá	...	To cause to pour out (water, &c.)
Sàgremá	...	Bázi	...	Barren (of animals).
Sán	...	Bêli, hurjya, dín	...	The sun, day.
Sŭímá	...	Kukur	...	Dog.
Sŭmai	...	Hopot	...	Oath.
Sŭm-nŭ	...	Bhizôá	...	To soak, steep one's self
Sŭ-nŭ	...	Homôá	...	To fill vessels (*kalsi*, *sungá*, &c.) with water.
Sesá	...	Hohá pohú	...	Hare.
Sikháu	...	Sôr	...	Thief, robber.
Singáu	...	Tolot	...	Under.
Sigángáu	...	Ágê	...	Before, in front,
Sít-nŭ	...	Dhálá	...	To pour water, &c., from a *kalsi*, &c.
Suthàṛ-nŭ	...	Bindhai prán márá		To kill by stabbing.
Sri sri!	...	Mone mone thá!	...	Hush ! silence !
Thafá	...	Zák, mêr	....	Flock, herd.
Than-nŭ	...	Merôá	...	To roll up and enclose anything in cloth, &c.

rchâri.		*Assamese.*		*English.*
	...	Têl	...	Oil (vegetable).
	...	Thai	...	Place, site.
	...	Tháká	...	To stay, remain.
nŭ	...	Zôá	...	To go.
ai	...	Ziá	...	Living (adj.)
	...	Begai, ghane ghane		Quickly, repeatedly.
nŭ	...	Phurá	...	To walk, go forward.
	...	Átú, zúrá	...	To suffice, be sufficient.
ì	...	Usatôá, salôá	...	To urge on, incite.
	...	Phàl, pôn	...	Side, direction.
hili	...	Tekeli	...	Small earthenware vessel for holding *gúr*, &c.
ai-nŭ	...	Dekhúá	...	To point out, direct.
	...	Tez	...	Blood.
	...	Káhi	....	Brass plate from which rice is eaten at meals.
	...	Mâdh	...	*Mâdh*, rice-beer.
	...	Kalsi	....	Earthen water-vessel.
	...	Kopál	...	Forehead.
ŭ (A.)	...	Zanam pôá	...	To be born.
ì (zŭb-nŭ)	...	Heh pôá, dhukôá	..	To cease, end.
	...	Khôá	...	To eat.
nŭ	...	Khuôá	...	To cause to eat, feed.
ì	...	Hôá	....	To be, become.
ì-nŭ	...	Hobo diá	....	To cause to be, create.
ì (záp-nŭ)	...	Zápi thôá	...	To place (books, &c.) in order, one on the other.
	...	Horoh, anek	...	Much, many.
khàm-nŭ	...	Gotôá	...	To gather, collect.
zúa-nŭ	...	Gôt hôá	...	To be gathered, collected.
m	...	Têl	...	Oil (animal).

Kachári.		*Assamese.*		*English.*
Zê	...	Zál	...	Net.
Zeblá	...	Zêtiá	...	When.
Zeblábá	...	Hodai	...	Whenever, always.
Zeraú	...	Zôt, zôte	....	Where.
Zerehai	...	Zene	....	As (relative).
Zingáu	...	Kôkhe, kôkhorot	....	By the side of, alongside.
Zôbrá	...	Rúgiá, bimár	....	Sick, invalided.
Zôrá (A.), banzàr		Zor	....	Torch.
Zum-nŭ*	...	Urá	....	To put on clothing (*bor kápar*).
Zlá (zălá)	...	Môtá	....	Male (of birds, &c.)
* Gàn-nŭ	...	Pindhá	...	To put on the loin-cloth (*dhuti*).

68 114 AA A 30