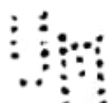


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PART I.—JANUARY TO JUNE, 1849.

"It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science, in different parts of Asia will commit their observations to writing, and send them to the Asiatic Society at Calcutta. It will languish if such communications shall be long intermitted; and it will die away if they shall entirely cease."—SIR WM. JONES.

CALCUTTA :

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1849.

THE NAGA.

That large extent of mountainous country, bounded on the west by the Kopili river, the great southern bend of the Barak, and the eastern frontier of Tipperah, in nearly east longitude 83° ; on the north by the valley of Asam; on the east and south-east by the hills dividing Asam from the Bor-Khamti country in longitude 97° , and the valley of the Kyendrens; and on the south by an imaginary line, nearly correspond-

ing with the 23rd degree of north latitude, is inhabited by numerous tribes of Highlanders, known to the Asamese by the general name of Nagas. Whatever may be the origin of the word, it appears that the appellation is entirely unknown to any of the hill tribes themselves. They are divided into numerous communities or races, and they know themselves by the designations of their respective tribes only, and not by any name common to all the races.

There appear however to be some marks by which these tribes are distinguished from their neighbours, and some common ties by which they are all bound together as one people, though at present divided into tribes by a diversity of dialects. These dialects are sometimes so different that two adjoining tribes cannot converse together, except through the medium of a third dialect common to both; yet they are said to intermarry and form connexions and alliances with each other, which they do not do with tribes not belonging to the Naga community.

The Nagas also appear in general to be distinguished from their neighbours by physical conformation; for though there is much difference in this respect amongst them, yet they are in common remarkable for extremely coarse, savage countenances, and dull, timid, heavy dispositions.

My investigations, for the present, have been confined to the dialect spoken by the Námsángiyás, a tribe occupying the hills near the sources of the Boori Dihing river. To the Rev. Mr. Bronson of Nowgong, I am indebted for the valuable aid he has afforded me in these enquiries.

OF NOUNS.

Comparatively copious as is the grammatical apparatus of this language, it possesses no affixes by which to designate the cases of its nouns.

The Genitive case is denoted merely by the juxta-position of the two substantives, the former being understood to be in the genitive.

Kien ngiupo phyet-ó, *Milk the goat, (or literally,) draw the goat's milk.*

In the other oblique cases, the noun is followed by the distinguishing adjunct, Nang; sometimes with, though more frequently without the addition of a post-positive particle.

Ham-nang vanró, *Bring a mat.*

Ira minyáng-nang láko-tak, *I gave it to that man.*

Sán-nang lam-ó, *Put it in the sun.*

Jó-nang Kien-ó, *Fill it with water.*

The particles Má and Pá are frequently used as affixes to nouns singular, but they seem to be merely euphonic, and have no definite signification attached to them.

The particle He, is employed in the same manner, but only in cases where plurality is implied. It is, however, often omitted; and then the plural number is distinguished by the collective or plural idea expressed by the noun, or by the addition of a numeral adjective.

The difference of gender in individuals of the human family is denoted by distinct terms; in the case of all other animals, the appellatives Póng, *male*, and Nyóng, *female*, are added to the noun.

Masculine.

Feminine.

Mi-nyán, *man.*

Dehiek, *woman.*

Delá, *husband.*

Tang-nyú, *wife.*

Vá, *father.*

Ing-yong, *mother.*

Íphó, *brother.*

Ing-yáh, *sister.*

Mán-pong, *a bull.*

Mán-nyóng, *a cow.*

Hú-pong, *a dog.*

Hú-nyóng, *a bitch.*

Kien-póng, *a he-goat.*

Kien-nyóng, *a she-goat.*

OF ADJECTIVES.

In composition, an adjective invariably follows the noun it serves to qualify.

¹Írá ²kien ³ngiu-po ⁴asan ⁵ko-á, *that goat gives good milk.*

Adjectives in this language admit of no variations expressive of number, case, or gender, or even of the degrees of comparison. But as the comparison of one person or thing with another so as to ascertain the relative quality possessed by each, must necessarily exist in every language, we find that the general mode of forming comparison among the Námsángiyás, is merely by placing the adjective after the noun with which the comparison is made, the noun being put in the oblique form. Ngámá íra mi-nyán-nang áló, *I am taller than that man*, or literally, *I that man tall.*

Ngámá íranangmá ajá ilamang, *I want more than that.*

Jó or Linjó is often added to an adjective to express a quality as existing in the highest degree.

Yra dehiék phangsan jó, *that woman is very handsome.*

Ará arimá asan linjó, *that fruit is exceedingly nice.*

NUMERALS.

The numeral system of the Námsángiyás is emphatically decimal—of the ten fingers. Thus they count.

1. Vánthe. 3. Vánram. 5. Bangá. 7. Ing-it. 9. Fkhu.

2. Ványi. 4. Belí. 6. Yrók. 8. Ysat. 10. Ichi.

and then throwing their fingers in an imaginary heap they exclaim, Ruak, *a decade.*

11. Ichi vanthe, 10+1.

20. Ruak nyi, *two decades.*

12. Ichi vanyi, 10+2.

30. Ruak ram, *three decades.*

13. Ichi vanram, 10+3, &c.

40. Ruak beli, *four decades.*

and so on till they come to Chá, *a hundred.*

100. Chá-the.

300. Chá ram, &c.

200. Chá-nyi.

Chá íchi, *ten hundred or 1000.*

OF PRONOUNS.

The *personal* pronouns are, Ngá, *I*; Nang, *thou*; and Ate, *he, she, or it.* As the pronoun, is next to the verb, the most important part of speech, and that from which the verb chiefly derives its precision, we find in this language the use of distinct terms to express the plural number. They are, Nimá, *we*; Nemá, *ye*; and Sening, *they.*

In, what we have termed, the oblique form, these pronouns take the particle Nang after them, as in the case of nouns.

Ngánang.

Nangnang.

Atieng.

Nimánang.

Nemánang.

Seningnang.

Atieng, appears to be merely a contracted form of Ate-nang, the one term is as commonly used as the other.

The *possessive* pronouns are Y, *my or our*; Má, *thy or your*; and A, *his, or their.* They are invariably used before the nouns with which they are connected.

Arápá í lách, *this (is) my kite*

Mámá vá ngyóng-nang veó, *honour thy father and mother.*

In this sentence the first syllable má, is the pronoun, the second euphonic particle.

Anáppá ajun jó, *his hair (is) very soft.*

The particle ráng, is often added to the above pronouns.

Yráng mók itongá, *the horse is mine.*

Aráng hum itongá, *the house is his.*

The *demonstrative* pronouns are, *Ará this*; and *Írá, that*, with their plurals *Aráhe, these*, and *Íráhe, those*. They precede the nouns they serve to point out.

Írá khat-pá ílamang, I want that cloth. Ará-pá jo-kó, drink this water.

The *interrogative* pronouns are *Haná or Hamná, who?* and *which?* and *Chenná, what?*

OF VERBS.

The *Námsángiyá* verb appears to be the most interesting part of its grammar. It has but one form of conjugation, and the various modifications of an action are expressed by the addition of terminations to the verb expressing the action. The terminations are the same in both the singular and the plural numbers.

Thien, TO PUT.

INDICATIVE MOOD. *Present tense.*

1. *Thien-ang, I put.* 2. *Thien-ó, thou puttest.* 3. *Thien-á, or é, he puts.*

Past tense. 1. *Thien-tak, I did put.* 2. *Thien-tó, thou didst put.* 3. *Thien-tá, he did put.*

Perfect tense. 1. *Lá-thien-tak, I have put.* 2. *Lá-thien-tó, thou hast put.* 3. *Lá-thien-tá, he has put.*

Future tense. 1. *I-thien-ang,* 2. *I-thien-ó,* 3. *I-thien-á, or é. Gerund.* *Thien-ráng. Participle continuative.* *Thien-limá, or lámá.*

The *Imperative* form is the same as that of the 2nd person *Present tense.*

When it is necessary to give a *conditional* or *subjunctive* force to the verb, the particle *O'kó* is affixed to the verb in its various forms.

Thienang ókó, if I put. Thienó ókó, if thou put. Thiená ókó, if he put, &c. &c.

The *potential* form, used to express power or ability, is denoted by the use of the verb *Tá, to be able,* as an auxiliary.

Tá thienang, I can put.

In conjunction with this form of the verb, we find a peculiar use made of the *possessive*, instead of the *personal* pronoun. Thus instead of saying *Ngá tá-thienang, I can put. Nang tá-thienó, thou canst put,* we find the conventional form to be,

1. Itá thienang, *I can put.* 2. Mátá thienó, *thou canst put.* 3. Átá thiená, *he can put.*

The negative form is denoted by the addition of the negative particle Mak, to the auxiliary verb.

1. Itá mak thienang, *I cannot put.* 2. Mátá mak thienó, *thou canst not put.* 3. Átá mak thiená, *he cannot put.*

When the *necessity* of an act is to be expressed, Thing is compounded with the verbal root.

Ngá thien thing, *I must put.* Nang thien thing, *thou must put.* Ate thien thing, *he must put.*

Prohibition is expressed by the use of the negative particle Mak, or Nak, immediately before the verbal root.

Má dak nak sakó, *do not lay your hand (on it).*

Inang mak kánó, *do not go there.*

To express simple *negation* the particle Mak, or Má is put after the root of the verb.

Ará hú-má kak má, *that dog does not bite.*

A ingyong-má kómá-tá, *his (or her) mother did not give (it).*

Minyán moót ahó dang-má-okó, *if the man has not any work.*

Interrogation is denoted by the particles ne, á, or le added to the end of the sentence.

Jó aló le? *is the water deep?*

Nang-má chenná lam-ó á? *what do you seek?*

Majā nang sójáng má luto ne? *did you not catch a pea-fowl yesterday?*

OF ADVERBS.

Adverbs are used to qualify verbs and adjectives; and in composition they usually precede the verb, and follow the adjective.

Achánmá, *fast.* Achánmá lu-ó, *hold fast.*

Jó, *very.* Yrá natá-ma alang jó, *that boy (is) very cross.*

Tajā, *to-day.*

Há ló, *afar.*

Ni-ñap, *to-morrow.*

Rangjánang, *in the evening.*

Majā, *yesterday.*

Rankhánang, *in the morning.*

Dokko, *now.*

Khorók, *quickly.*

Ángang, *here.*

Aré, *slowly.*

Inang, *there.*

The CONJUNCTIONS are

Iroková, *and*.Iróókomin, *but*.Min, ákomin, *also*.Cherángmá, *for, because, &c.*Okó, *if*.

POST-POSITIVE PARTICLES are used in this language in the same manner as the prepositions of occidental tongues.

Pungmá, *with*. Nyunang, *within*. Akhan, *under*. Vá, *from*.

Nyu, *in*. Khonang, *upon*. Dumnang, *by means of*.

SENTENCES.

Rang i-pathá, *It will rain*.

Khat-húp vanró, *Bring an umbrella*.

Sán-má lang-má sai hang, *The sun is very hot*.

Má dánang mak achang jo, *Your feet are very dirty*.

Jónang kál-o má suan-o, *Go to the river and wash them*.

Nangmá chen móot i-ta-móo? *What work can you do?*

Nangmá chen ngait-o? *What do you say?*

Ngámá ngin mathu mathóithak, iraphímá nang nak thó thóo, *Do not talk when I am speaking*.

Nangmá móot moot ráng nak lakó, *Do not forget to do your work*.

Ngá idak matúmá suantak, até lá-ká-tá, *He went when I was washing my hands*.

Má dak sútúnpá jó-nang lúmsú-ó, *Dip the end of your finger in water*.

Nangmá ma jet-kóko, até má chen i-khésaká, *If you do not know then he will show you*.

Katakhang ván the itóngá, *There is one God*.

Írá katakhang-pá rang tiek-tá, *This God built the heavens*.

Até-má há min tiek-tá, *He created the earth*.

Ngá, nang-nang, hueri minyán nang tiek-tá, *He made me and you and all men*.

Bang áhing há hó acúong, jó a dóng, sán, dáfe, mérik achúm, tiek-tá, *The green tree, the high hill, the great water, the sun, the moon, the shining stars, he made*.

Phang-tang lát-nang ekhe-á, *He sees in all places*.

Rangvonang maró ekhé-á, rang-nyak-nang min iro ekhé-á, *As he sees in light, so he sees in darkness*.

THE LORD'S PRAYER.

Íra ní rang nang tongte Vá, má ming pujá chen dágá, ma nok ngyarang chen sóngá; rang nang maróa, íróa há-nang madákú chen sóngá. Tejá ní aphak acháli nínang kóhi. I'roková ní thá-pétenang nímá marórang lietang, irarangrang ní thápé pá tinghi. Nínang tóam-nang nak kúthi, íková nínang cham chó túkó pamhi; chenmá róantang róanjang nok, ákomin chan, akomin móhimá, uráhé maráng, író chen dágá.

Comparative Vocabulary, Part II.

Námsángiyá Nágá.

Akhó nang
Póng
Phang tang
Rinkhá

Tsi tshák
Lát chán
Tuplá
Chye-no

Tam
Achí
Khat tóng
Vá
Kuon shí
Lik
Sap bá

Vá-to
Li-áng
Ngyá
Chuó
Vók
Kavé
Vó
Ku-ko
A-khó,
An-yak
Hé
Khu-on-khó
Sak

English.

Above
Air
All
Anger
Answer
Ant
Arrow
Ashes
Ask
Aunt
Back
Bad
Bag
Bamboo
Basket
Beads
Bear (n)
Beard
Beat
Bed
Bee
Beg
Belly
Betlenut
Bird
Bite
Bitter
Black
Blood
Boat
Body

Bone	Áráh
Bow (n)	Do-ak-báp
Boy	Natá
Brass	Pitol, (<i>Asam.</i>)
Break	Ngu-ak sye to
Bring	Vanró
Broad	Khá dòng
Brother	Yphó (<i>elder</i>), Ynáh (<i>younger</i>).
Buffalo	Lé
Burn	Thakó
Bury	Binó
Call	Ruó
Carry	Kapkató
Cat	Miang
Catch	Luó
Cheek	Than
Child	Natá
Chin	Ká
Cloth	Khat
Cloud	Phu am
Cold	Aki
Come	Káro
Cook (v)	Puonó
Copper	Tám (<i>Asam.</i>)
Cow	Mán
Crooked	Akuang
Crow (n)	Vakhá
Cry	Sapó
Cut (v)	Duako

Námsáungyá Nága.

Ru-ó
Rang-nyak
Deiek chá
Rang-nyi
Nába
Alú
Rí-ó
Thu-ó
Hú
Jókó
Chuoklam
Pák-mák
Ná
Hé
Sán-hóng
Chá-ó
Ati
Dak-kú
Puok
Mit
Than
Ijáó
Háíó
A tat
Vá
Chéó
Nap
Rán man nó
Dak sú
Van
Ngá
Chóng-pó
Dá
Ling

English.

Dance
Dark
Daughter
Day
Deaf
Deep
Die
Dig
Dog
Drink
Dry (<i>adj.</i>)
Duck
Ear
Earth
East
Eat
Egg
Elbow
Elephant
Eye
Face
Fall
Far
Fat
Father
Fear
Feather
Fight
Finger
Fire
Fish
Flower
Foot
Forest

Forget	llakó
Frog	Lák
Fruit	Arí
Get	lebú-o
Girl	Dehick chđ
Give	Kó-o
Go	Ká-ó
Goat	Kien
God	Kathak rang
Gold	Kam
Good	Asan
Goose	Hán
Grass	Hing
Great	Adóng
Hair	Kac/hó
Hand	Dak
Hard	Aché
Hate	Chinyá-ó
Have	Itóngá
He	Até
Head	Khó
Hear	Táto
Here	Anang
High	Achuong
Hill	Há chóng
Hog	Vak
Horn	Róng
Horse	Mók
Hot	Akhám
House	Hum
Husband	Delá
I	Ngá
Immediately	Dókko
In	Nyu
Iron	Ján

Námsángiyá Nágá.

Puok pá
 Rik váto
 Tumo
 Mit chá
 Dáku
 Ijeto
 Ngí-ó
 Achá
 Rangvó
 Kiepdá
 Syú-ó
 Áló
 Apá
 Mi-nyán
 Ajá
 Ham
 Pham
 Ngiupo
 Véh
 Dá
 Ing-yóng
 Tun
 Min
 Therkó
 Bó
 Arúp
 An-yan
 Rang-pan
 Máz
 Nátbá
 ..
 Khó
 Dok-ko
 Tán thí

English.

Ivory
 Kill
 Kiss
 Knife
 Knee
 Know
 Laugh
 Little
 Light (n)
 Lightning
 Look
 Long
 Mad
 Man
 Many
 Mat
 Medicine
 Milk
 Monkey
 Moon
 Mother
 Mouth
 Name
 Near
 Neck
 Nest
 New
 Night
 No
 Noise
 North
 Nose
 Now
 Oil

Old	Ató, Téka
Open	Jáno
Paddy	Chz
Place (v)	Thfeno
Plant (v)	Kheto
Plough (n)	Nángol
Pull	Syeta
Push	Thuamo
Quarrel	Manó
Quickly	Khorók
Quietly	..
Rain	Rang pát
Raise	Tuono
Rat	Jápu
Rattan	Rí
Rice	Vóng
Ripe	Áchám
Rise	Chapó
River	Jóan
Road	Lam
Run	Chuano
Salt	Súm
Sand	Sei
See	Khéo
Seek	Lámo
Sell	Sango
Short	Atóon
Shut	Sako
Silk	Ngún
Silver	Séséo
Sing	Iog yáh
Sister	Túngo
Sit	

Námasángiyá Négd.

Akhuon
Júpo
Aré
Aring
Vankhú
Pú
Chá
Dá phá
Así
Thó-o
Chapo
Mérik
Hú-o
Lóng
Bamó
Achan
Sán
Dangló
Kapo
Ráng mók
Sá
Vankhu
Ninap
Tháli
Pá
Bang
Há
Dídí
Namo
Rán
Jó

English.

Skin
Sleep
Slowly
Small
Smoke
Snake
Son
Soul
Sour
South
Speak
Stand
Star
Steal
Stone
Stop
Strong
Sun
Sword
Take
Thunder
Tiger
Tobacco
To-morrow
Tongue
Tooth
Tree
Village
Uncle
Want
War
Water

Sán yap
 Apó
 Tang-nyú
 Póng
 Déniek
 Fan
 Mo-ot
 Rangpá
 Idángá
 Ktien

West
 White
 Wife
 Wind (n)
 Woman
 Wood
 Work
 Year
 Yes
 Young

Vánthe
 Ványí
 Vánram
 Belí
 Bangá
 Yrók
 Yng-it
 Ysat
 Ykhú
 Ychi

One
 Two
 Three
 Four
 Five
 Six
 Seven
 Eight
 Nine
 Ten