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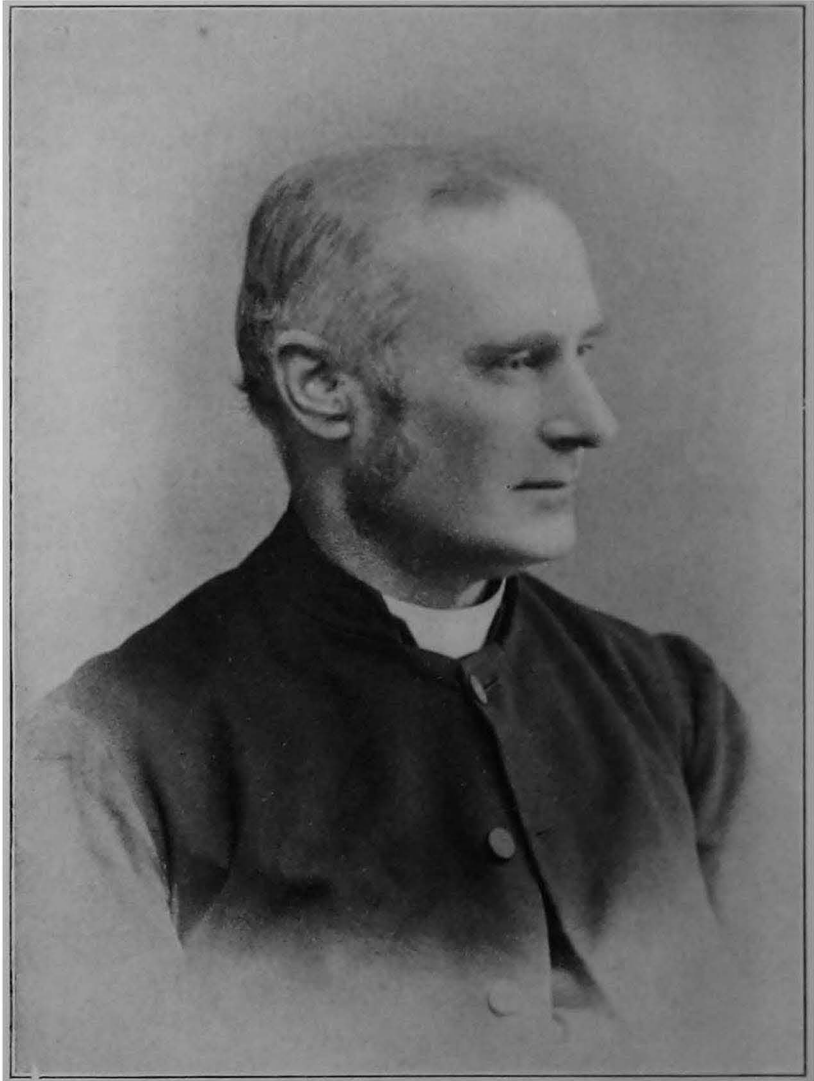
THE KACHÁRIS



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TORONTO



S. ENDLE.

From a Photograph by Messrs. Bourne & Shepherd.

THE KACHÁRIS

BY THE LATE

REV. SIDNEY ENDLE

*For many years Chaplain of Tezpur and in charge of
the Kachári Mission of the Society for the
Propagation of the Gospel at that place.*

WITH AN INTRODUCTION BY

J. D. ANDERSON, I.C.S. (RETIRED)

*Published under the orders of the Government of Eastern
Bengal and Assam*

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N.B.—The Editorial Notes in this volume are from the pen of Colonel P. R. T. Gurdon, I.A., Director of Ethnology to the Government of Eastern Bengal and Assam.

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MAP SHOWING AREA OCCUPIED BY THE BODO RACES *At end of Volume*

INTRODUCTION

It is with some diffidence that I comply with Colonel Gurdon's request that I should add a few words of preface and explanation to the last literary work of an old friend and pastor, whose loss will long be lamented in the Assam Valley, where he laboured as a missionary and planter's chaplain for upwards of forty years. Mr. Endle's interest in his Kachári flock was that of an evangelist rather than that of a linguist or ethnologist, and this preoccupation has coloured his style and affected the matter of his book in a way that, however pleasant and natural it may seem to those who had the privilege of his acquaintance, may perhaps require a few words of explanation for the benefit of those who look for anthropology only, or linguistics, in his pages.

My first duty, then, is to say a few words about the author's life and character. Sidney Endle was born about 1840 at Totnes in Devon, of sturdy yeoman parentage. His grandfather was, it seems, proud of being an armiger, and it is a family tradition that many Endles figured in the ranks of the Catholic clergy of the West country. Mr. Endle was educated at Totnes Grammar School, under the Rev. James Powney, and early conceived a wish to enter the ministry of the Church of England, and serve abroad as a missionary. With this view he entered St. Augustine's College at Canterbury. Unfortunately the College seems to have kept no written record of the dates at which one of the most distinguished and devoted of its pupils entered and left its roof. It was in February, 1864, however, that he was sent by the Society for the Propagation of the Gospel to Tezpur, in Assam, to be the assistant of Mr. Hesselmyer, then in charge of the Kachári mission at that place. In 1865 he was ordained deacon by the Bishop of

Calcutta, and in the following year he was admitted to priest's orders. Soon after he was transferred to the independent charge of the S.P.G. mission among the tea-garden coolies at Dibrugarh in Upper Assam. In 1869, on Mr. Hesselmyer's death, Mr. Endle was made chaplain of the important tea-planting district of Darrang, with the charge of the Kachári mission in that district, having his head-quarters at Tezpur. His pastoral duties were thus two-fold. On the one hand, he became the pastor of an European community scattered over an area some 100 miles in length by 30 or 40 in breadth. It was his duty to gather his flock round him at some convenient tea-garden, or at the pretty little rustic church at Tezpur itself, where his congregation included the small band of officials. He was everywhere welcome, and it was not long before he was as popular as he was respected. One of the most unworldly and simple of men, almost an ascetic in his personal tastes and habits, he could sympathise with and understand men whose training and ideas were different from his. He had a native shrewdness and quiet sense of humour which stood him in good stead in his dealings with men probably as varied in their origins and temperament as are to be found in any collection of Englishmen beyond the seas. His sermons—and he could preach with equal ease and eloquence in English, Assamese, and Kachári—were ever those of a man who to shrewd observation of the various life about him, native and European, added an unwavering devotion to the responsibilities of his calling. Authoritative, and even stern, he could be when he thought it needful to assert his responsibility as a priest. But, somehow, the occasion rarely occurred, since his was not the disposition that demands impossible perfection of ordinary human nature. There was no touch of intolerance in his gentle and (there is no other word to describe him) saintly nature. I think he would have liked to have it said of him that, like Chaucer's Parson,

He was a shepherd and no mercenerie,
And though he holy were and vertuous,
He was to simple men not dispitous,
Ne of his speech dangerous ne digne,
But in his teaching discrete and benigne.

Innumerable were the marriages and christenings he celebrated in all parts of Assam, and it was characteristic of the man that he regarded it as a duty to keep himself informed of the welfare, spiritual and physical, of the children he held at the font. During his rare visits to England he endeavoured when he was not busy preaching for his mission, to visit those whom in their infancy he had admitted to his Church. Few chaplains in India can have been so universally popular and respected as he was, and this without in any way relaxing from the dignity which, in his case, belonged rather to his sacred office than to any consideration for his own person.

But he made no secret of the fact that his heart was chiefly in his missionary work among his beloved Kacháris. The Bodos of the Kachári *dwards* (the *dwards* or "doors" of the Kachári plains are the passes that lead into the rough mountains of independent Bhutan) are, like most of the aboriginal races of Assam, cheery, good-natured, semi-savage folk; candid, simple, trustful, but incorrigibly disrespectful according to Indian notions of good manners. To a casual observer, they may well have seemed incapable of comprehending the gentle reserve and unaffected unselfishness of their pastor's nature. Among them, however, it was his delight to unbend, and give way to the almost boyish simplicity and sense of fun which to the last were among his most engaging traits. When Mr. Endle approached a Kachári village during one of the prolonged preaching tours which were to him at once a duty and the keenest of pleasures, he was always greeted with a joyous and often noisy welcome. He travelled on foot, and the villagers would turn out to see the *gāmi-nī-brai*, the "old man of the village," as they affectionately called him. He was often cordially invited to share in the village festivities, and it was an interesting sight to watch him seated in the midst of rough semi-savage folk, listening to the tale of their simple joys and sorrows, enjoying their primitive jokes, and, when occasion served, talking to them, as probably no one else will ever be able to talk to them again, of the matters nearest to the missionary's heart.

In all parts of the Kachári country, Mr. Endle established many village schools, served by trusty converts. But his chief

pride was in the church he built at Bengbari, which, to his great joy, was consecrated by Bishop Milman in person. Under its thatched roof has now been placed a tablet to the memory of its founder.

No account of Mr. Endle's life, however brief, would be complete without a mention of the fact that in 1875 he married Miss Sarah Ewbank Chambers, who for twenty years shared his pastoral anxieties. Mrs. Endle was much respected by the European community throughout Assam, and her sudden death in Calcutta in 1895 was universally regretted. How sorely her husband felt her loss, not even those who knew him best were allowed to guess, but it was plain that, from this time onwards, much of his old elasticity of mind and body deserted him, and though he continued his work with unabated industry the effects of age began for the first time to be apparent to his friends. In 1884 Mr. Endle compiled his well-known manual of the Kacháris language, published by the Assam Secretariat Press. From time to time he contributed papers on the subject of the Bodo people to the *Transactions* of the Asiatic Society of Bengal. In 1891 he was elected an Honorary Fellow of St. Augustine's College, in recognition of his linguistic studies and of his eminence as a worker in the mission field. In 1906 he was offered a canonry by the Bishop of Calcutta, but characteristically refused a dignity which might have involved absences from his missionary duties.

Such, briefly told, are the few outstanding events in a life wholly devoted to pastoral work, of which little was known outside his native flock. It was Mr. Endle's repeatedly expressed wish that he might end his life and be laid to rest among his Kacháris. This wish was not fulfilled. Towards the end of 1905 it was evident that his persistent disregard of his personal comfort in an enervating climate had taxed a naturally robust constitution. He was induced with some difficulty to pay a brief visit to England for rest and change. He spent this holiday chiefly in preaching for his mission and visiting old friends. He was soon, perhaps too soon, back at his work. It could no longer be hidden from himself or others that he had overtaxed his strength. This, however, caused him no disquietude. He had done his day's work, and was

cheerfully ready to take his departure. In July 1907, he could struggle no longer against growing weakness, and was placed on one of the little mail steamers that ply up and down the Brahmaputra, in the hope that river breezes, rest, and change of scene might bring about some restoration to health. He himself, however, knew that his end was near, and he passed away, painlessly and peacefully, on the river bank at Dibrugarh, close to the scene of his first independent missionary charge, entrusted to him more than forty years before.

So much by way of biographical introduction seemed necessary, not only as an inadequate and too brief memorial of a singularly unselfish and blameless career, but also as an explanation of some features in Mr. Endle's book not usually found in anthropological manuals. Of the subject of the book itself I may now be allowed to say a few words, if only to show that it has an interest and importance, from an ethnological point of view, which are perhaps disguised by the author's characteristically modest estimate of his task and of his power of dealing with it. The book is, primarily, a monograph treating of that branch of the Kachári race which lives in scattered hamlets along the foot-hills of the Himalayas in Northern Bengal and Assam, intermixed now with Hindu people who have intruded into what was once their undisputed home. In Assam proper the Hindus call them Kacháris; in Bengal they are known as Meches.¹ Their own name for their race is Boro or Boḍo (the o has the sound of the English o in "hot"). Among this northern branch of the race is embedded the tribe of the Koch, whose name is pronounced locally as if it were Koss, (to rhyme with our English "boss"). (Kachári, I may mention in passing, is also pronounced as Koss-ári.) The Koch have gradually become a semi-Hindu caste, most of whose members now talk the Indian Bengali or Assamese. It also contains the surviving remnants of the royal family of the great and powerful Koch empire, which, roughly, covered the same area as the present province of Eastern Bengal and Assam. It can be proved that the aboriginal members of the Koch caste within quite recent times spoke the Boro language.

¹ Mech, sc. Mleccha, barbarian, one who is ignorant of civilised speech.

In the East of the Assam Valley was another powerful kingdom, that of the Chutiyas, whose language was another branch of the speech described in this book. The river names of the whole Brahmaputra Valley are Bodo names, and it is demonstrable that the Bodos were the aborigines of the Valley. In the great mass of hills, an outlying spur of the mountains of Upper Burma, which divide the Brahmaputra Valley from that of the river Surma which runs parallel to it from east to west are two more Bodo groups. The most eastern of these comprises the Di-mā-sā, Great-River-Folk (di- means "river" or "water,") people who were driven out of the valley of the great river Brahmaputra in historical times, and finally became the rulers of what is now the great tea-planting district of Cachar or Kāchār. They either gave its name to or perhaps derived their Hindu soubriquet of Kachāri from this district. Of this branch of the race an interesting description will be found in the supplement to this book. At the western extremity of the range of hills is another group, the Garos, of whom an excellent account has lately been published by Major A. Playfair, I.A. (London, David Nutt, 1909). The Garos are of peculiar interest as members of the Bodo family, because they were head-hunters within the memory of men still living.

Finally in the range of hills in the south of the Surma Valley, there are the Tipperahs whose language is obviously a branch of the ancient Bodo speech; quiet inoffensive people, ruled over by a semi-independent Raja who is also a great land-owner in the British districts of Tipperah and Sylhet.

Now, the anthropologists rightly caution us against rashly concluding that a common speech, where races are in contact, implies a common origin, since everywhere, and especially among people who use an unwritten language, nothing is more common than the borrowing of a neighbouring tongue. But where, as here, we have five absolutely separate communities of semi-savage people, who nowadays are not so much as aware of one another's existence, and yet speak what is to all purposes the same language, it is plain that they must have been united at no very distant date by some common social bond. The date cannot have been very distant, because in the unwritten speech of semi-savage people phonetic decay acts very rapidly, and a

very few years may serve to disguise the relationships of adjacent and cognate tongues. No one who has heard members of the five branches of the Boḍo race speak their respective languages can fail to recognise that they belong to the same linguistic group. Moreover, this common Boḍo speech was, till within a few years ago, the language of the Koches, the dominant and ruling tribe in the great Koch kingdom, which survived, with something of its ancient prestige and power, long enough to be visited by an Englishman, Ralph Fitch, in Queen Elizabeth's time. It would seem, then, that the language spoken in the ancient Koch kingdom, which extended from the Himalayas to the Bay of Bengal, was the Koch or Boḍo language, and the mass of the people must have been of Boḍo origin. In the Brahmaputra valley these Boḍos have survived in the midst of Hindu and Shan invaders and settlers, of whom those who are interested in the subject may read in Mr. E. A. Gait's admirable *History of Assam*, (Calcutta, Thacker, Spink and Co., 1906). Here the anthropologist may come to the rescue of the historian. The Boḍo type of face and physical construction is, as Mr. Endle says, of an Indo-Chinese kind, easily distinguishable from the Arya-Dravidian type common in adjacent Bengal, and careful measurements in the Brahmaputra and Surma Valleys ought to show how far the old Koch element still persists, how far it has been obliterated by inter-marriage with Indian immigrants.

It may, however, be assumed that the population of the Koch kingdom, and therefore of its predecessor, the famous classical empire of Kāma-rūpa, of which Sanskrit scholars may read in the *Mahābhārata* (perhaps in a late interpolation in the epic) was chiefly Boḍo, of the same type as the humble folk who are the subject of Mr. Endle's book. Kāma-rūpa was visited in the first half of the seventh century of our era by the famous Chinese traveller Hiuen Tsiang, whose interesting account of the land and people may be found at page 22 of Mr. Gait's *History*. "They adore and sacrifice," says the Chinese explorer, "to the Devas and have no faith in Buddha."

It was apparently in the kingdom of Kāma-rūpa that there came into being that form of Hinduism whose scriptures are the later Purāṇas and the Tantras, the worship of Śiva and his

Sakti, that form of the Hindu cult which, to this day and even in the temple of Kāli-ghāṭ in Calcutta itself, is distinguished by sacrifice by decapitation. In the earlier times of British rule, as readers of Mr. Gait's book may find for themselves, the Hindus of Assam were much addicted to human sacrifice by beheading, and, to this day, the appropriate method of propitiating the terrible goddess Kāli, the "dark one" (who is also Dur-gā, "hard of approach"), is by bloody sacrifices. The Saiva or Śāktā form of Hinduism would therefore seem to be due to an engrafting of Koch superstitions on the purer and humaner religious ideas imported into India by the Aryan settlers to whom we owe the Vedas and the religious literature based on those early pastoral hymns. From this point of view, it is important to bear in mind that the Garos were till lately headhunters, and that the Chutiyas were conspicuous, even in North-Eastern India, for their addiction to human sacrifices.

How does it happen then, it may be asked, that the Boḍos described in this book are among the most innocent and kindly of semi-savage people? The answer seems to be that the bulk of the inhabitants of North-Eastern India were always simple inoffensive folk, and that it was only the ruling tribes and families that were addicted to war, rapine, torture, cruelty, and the religious developments that go with these. If Assam is undoubtedly still the home of the Tantrik beliefs which have their centre at the famous shrine of Kāmākṣā at the old capital of the Koch monarchs (now known as Guā-hāṭi or Gauhati), Assam is also the home of the Viṣṇu-ite reform, an attractive and learned account of which will be found in a paper by Sir Charles N. E. Eliot, published in the "Journal of the Royal Asiatic Society" for October, 1910. The common people in Assam, the rustic Hindus of the Brahmaputra Valley, are in temperament and habits very like the cheerful and smiling Boḍo folk among whom Mr. Endle laboured, and of whom he writes with such frank regard and appreciation. The climate of the valley is enervating and soft, and any traveller in Assam can see for himself how the once fierce and warlike Ahom invaders, who gave its name to the country of Assam, have become as soft and kindly in disposition as the Kachāris themselves. No more remarkable instance of the effect of environment on national

temperament could be found anywhere, and the anthropological theories of Dr. Ridgeway could hardly have a more remarkable support than he might find by contrasting the semi-savage inhabitants of the Brahmaputra Valley with the bloodthirsty and warlike tribes in the surrounding mountains, their neighbours and relatives.

I have only to say, finally, that I have added, as an Appendix to my old friend's book, a literal interlinear translation of three stories from my little Collection of Kachári Folk-tales. In adding these I have followed the example set by Sir Charles Lyall in his monograph on the Mikirs. By means of this interlinear and word-for-word translation, the comparative linguist may see for himself how far Kachári is still a monosyllabic agglutinative language, and how far it has borrowed the inflectional mechanism of Assamese and Bengali. There has, of course, been mutual borrowing, and I, for one, do not doubt that the syntactical peculiarities of Assamese are largely due to the fact that it is a speech with an Aryan vocabulary spoken by a people who are largely non-Aryan. Any careful reader of the stories in this book can see for himself that the Boḍo spoken in the Kachári *dwards* is the language of a biglot people. Their picturesque agglutinative verb is plainly a survival of days when the language was as monosyllabic as Chinese. But the general structure of the language is now governed by inflections obviously borrowed from Bengali and Assamese.

J. D. ANDERSON.

CAMBRIDGE,
December, 1910.

APPENDIX I

I.—TRIBES CLOSELY ALLIED TO KACHÁRIS.

IN a former section, something has been said in favour of the idea that the Kachári race is a much more widely distributed one than was supposed to be the case some years ago; and members of this race under different names still occupy large areas in north-eastern India. It may be useful to add a few brief notes on some of the principal of these closely cognate tribes, confining our notice mainly to those points and details wherein they differ more or less from the Kacháris of Darrang, whose language, habits, religion, etc., as described above, may perhaps be provisionally taken as a standard.

1. *Garos*.—One of the most important of these allied races is undoubtedly that known to us as the Garos, dwelling in what is called the Garo Hills District. This tribe, like the people of the North Cachar Hills, has until recent years been largely confined to the part of Assam which bears its name, and has not come into contact with Hinduism to any great extent, and hence it has in all likelihood preserved its aboriginal manners and customs almost intact. But it is not necessary here to do more than merely mention the name of this interesting people, as their whole manner of life has been sufficiently dealt with elsewhere by a highly competent hand.¹

2. *Mech (Mes)*. 70,000.—Nor is it necessary to do much more for the people known as Mech (*Mes*) who are undoubtedly merely a branch (the western one) of the Bârás of Darrang. The name is almost certainly a corruption of the Sanskrit word *mleccha*, *i.e.*, an outcast from the Brahmin point of view, a non-observer of caste regulations; such persons being in the light of modern Hinduism very much what the barbarian was to the Greek, or the "Gentile" to the Jew, some twenty

¹ See *The Garos*, by Major A. Playfair, David Nutt. 1909.—Ed.

centuries ago. This term *mlech* (*mech*) is not in use here (Darrang) or in Kamrup.

The uncomplimentary epithet "*mlech padre*" has sometimes been hurled at the writer when preaching to Brahmins or other high caste Hindus, though it would seem to be the recognised name for the Bârâ race from the Manás river westwards to the neighbourhood of Jalpaiguri. They would seem to be especially numerous in Goalpara district, where one of the principal landholders is known as the "*Mech-pará zamindár.*" Some sixteen exogamous septs are recognised among the Meches, of which the most important would seem to be the following:—

Sub-
division.

1. Meshá-áröi—the tiger folk
2. Bánsbár-áröi—bamboo folk
3. Döim-áröi—water folk
4. Goibár-áröi—betelnut folk
5. Swarg-áröi—heaven folk.

Of these the last-mentioned, which is obviously of Hindu origin, is looked upon as the highest, whilst the names of the remaining four are apparently of totemistic origin. The first on the list, *Mashá-aröi* (tiger folk; *Mashá*, tiger), still retains a certain hold on the regard of the members of its sept, all of whom go into a kind of mourning (see above) when a tiger is found lying dead near one of their villages.

Origin.

Nothing definite is known as to the origin of the Meches; by some they are said to be descended from Bhim and Hidamba, whilst others maintain that they are the descendants of Turbasu, son of Raja Jajáti, who fell under his father's curse, his children thus becoming outcasts (*Mlechhas*).

Religion.

Their religion is distinctly of the Animistic type with a tendency towards Hinduism, Batháú being replaced by Síva in some cases. The *síju* tree is regarded with much reverence, and is to be seen in the courtyard of most Mech houses, much more frequently than among the Kacháris of this district. This sacred tree is sometimes used as a means of divination or detecting crime or other misdoings in domestic life.

Marriage
and
funeral
cere-
monies.

In all ceremonies relating to marriage and funerals, what has been already said of the Kacháris holds good almost word for word of the Meches. But speaking generally it may be said that the marriage rites among the Meches are more simple than among the Kacháris, the essential features being the exchange of betel-leaves and areca-nuts between bride and bridegroom followed by the offering of a cock and hen in sacrifice to Batháú or Síva. The funeral ceremonies, on the



MECH GIRL

other hand, among the Meches are perhaps somewhat more elaborate than is the case with the Kacháris (Bárâ), as an informal Shrádh has to be performed by them, by the son or daughter of the deceased Mech, seven or nine or eleven days after death, and sometimes on the day of the funeral itself, an indication that Hindu customs are creeping in among this portion of the Bárâ race.

The name of this tribe (Rábhás) is of uncertain derivation. 3. Rábhás and in this district (Darrang) the people themselves are some- (70,000). times called Totlás, which may perhaps be a nickname. Another term used in designating them is *Dátiyál Kachári*, i.e. Borderer Kacháris (*dáti*—border, edge, boundary); and it is held by some that their original home and habitat was the region *bordering* on the northern slopes of the Garo Hills. This supposition is partly confirmed by the fact that the only words in their language to express (1) north and (2) south, respectively, are (1) *Bhotá hi-chu*, Bhotan Hills,¹ and (2) *Tura*; their physical horizon being apparently absolutely limited by the two localities thus designated; moreover, Rábhás in somewhat large numbers are still to be found at the base of the northern slope of the Garo Hills. Some 30,000 have their home in Goalpara district, whilst others are located in Kamrup, north-west Darrang, and among the Garos in their hills. Their origin is but imperfectly known, but they are said to be descended from a Hindu father who lost caste by marrying a Kachári woman. Their language, which would seem to be rapidly dying out, forms a very interesting link between Garo and Kachári, having much in common with both, but with some special features peculiar to itself. Like the tongue of other branches of the Bárâ race, the Rábhá language, at one time undoubtedly agglutinative, seems to be in process of becoming inflexional, through contact and intercourse with the speakers of more or less broken-down Sanskritic languages, e.g., Bengali, Assamese, etc. Some seven sub-tribes are said to be still recognised among the Rábhás, i.e., Rangdaniya, Maitariyá, Páti-Koch, Bitliyá, Dáhuriyá, and Sanghá. The members of the three sub-tribes first in this list occupy a position of some eminence above the others, and are at liberty to intermarry among themselves. They are, however, so far “hypergamous” that if any one of their members should marry into any of the last four sub-tribes, the person so marrying would have to pay a fine of Rs. 100, or upwards, to the members of the lower sub-tribe concerned. As regards caste-position and status, the Rábhás hold themselves to be slightly higher than the pure

¹ *Hi-chu*, i.e., *hi* earth, *chi* high : cf. Kachári *há-jo*, i.e., *há* earth, *gajo*, high.

Kacháris, *e.g.*, the Rábhá will not eat rice cooked by a Kachári, though the latter freely partakes of food prepared by a Rábhá. On the other hand, the Rábhá eats and drinks quite as freely as does the Kachári, and intermarriage between the two branches of the race is not very uncommon, a young Kachári bridegroom selecting a Rábhá bride having to make his peace with her people by giving them a feast and paying a bride-price (*gá-dhan*) on a somewhat enhanced scale. The children born of such a "mixed marriage" belong to the father's tribe. Kacháris sometimes formally enter the Rábhá community, though it is not necessary for them to do so, on their way to Hinduism. A Kachári wishing to be received into the Rábhá sub-tribe has to pass through a somewhat elaborate initiation, which may be briefly summarised as follows:—

Admission of a Kachári convert into the Rábhá community.

"A *deori* (Priest) divides a pig into seven pieces in front of the convert's door, and disposes of them by throwing away one such piece towards each of the four cardinal points; while of the remaining three pieces one is thrown skywards, a second earthwards, and the last Pátálwards.¹ At the same place he then proceeds to cook a fowl and prepares therefrom a curry, which he divides into seven equal parts; and arranging these portions on the ground he leaves them there, after sprinkling them with *pad-jal*.² This part of the ceremonial is known as *chiláddhar*, or *báodhar katá*, *i.e.*, forms of making *práyas-chitta* (reconciliation). The *deori* then lays down a plantain-leaf on the courtyard and places on it a lighted lamp, a handful of rice, a betel-leaf, and an areca-nut, together with some *tulasi* leaves and a few copper coins. The convert is then made to drink *pad-jal* in public, and after this he must pay at least one rupee to the assembled people, and treat them to two vessels full of rice-beer (*mádh*). He is further required to entertain liberally the members of his newly-acquired brotherhood for three successive evenings, pork and *mádh* forming the principal materials of the feast."

Religion.

Very little need be said under the head of religion; for in this respect they are but little separated from the closely-cognated Kachári (Bără) race. The general type of the Rábhá religion is distinctly animistic; but one or two of the higher subdivisions, especially the Pátis, are said to show a leaning

¹ "Pátál," one of the seven regions which Hindus believe to exist under the earth.

² *Pad-jal*, *i.e.*, *pad* a foot, and *jal* water, "foot-water"; water in which a Gosain has dipped his foot, or (at least) his great toe, and which is therefore looked upon as sacred. It is otherwise known as *charandámrita*, *i.e.*, *charan* foot, and *ámrita*, *umtal* ambrosia.

towards Hinduism of the Śákta form, the deity chiefly worshipped being known as Bhali (? Bhareli), to whom *puja* is done in Kártik, Māgh and Baisákh. There are no temples or fixed places of worship, nor are Brahmins employed; the *deori* (*deosi*) doing all that is deemed necessary in public religious ceremonies.

Marriage is almost invariably adult, and is usually entered into by payment to the bride's parents, or by servitude as among the Kacháris. Cases of ante-nuptial unchastity would seem to be rare; but when an unmarried girl does become pregnant, she is compelled to disclose the name of her lover, often through the *ju*-ordeal process (see above), and public opinion forces the seducer to marry his victim, paying a somewhat higher bride-price (*gá-dhan*) than he would otherwise have done. Monogamy is the rule in marriage, but public opinion permits the taking of a second wife when the first proves childless. Divorce is permitted for adultery, but would seem to be comparatively rare: widows are at liberty to marry whomsoever they will, except the deceased husband's elder brother, a second bride-price being sometimes paid to the bride's parents. The marriage ceremony itself is very simple, the essential features being (1) the exchange of betel-leaves and areca-nuts by bride and bridegroom, and (2) the formal sacrifice of a cock and hen, the latter being made into a curry of which bride and bridegroom partake together. The dead are disposed of generally by cremation, though in cases of destructive epidemics, *e.g.*, cholera, *kálá-azár*, etc., known as "*sirkári rog*," the bodies of deceased people are either hastily buried, or simply thrown into the neighbouring jungle.¹

About the small tribe (8,000 souls) known as Hajongs or 4. Hajongs—
Hajongs—
(8,000).
Hajongs only very little definite information can at present be obtained; but it seems probable on the whole that they are a branch of the widely spread Bârâ race. The tribal name is of uncertain derivation, but it is not unlikely that it is connected with the Kachári word for mountain or hill (*ha-jo*); and this supposition receives, perhaps, some little confirmation from their present known habitat, *i.e.*, the southern slope of the Garo Hills, and the sub-montane tract immediately adjoining it. It is possible that these people may be the modern representatives of the inhabitants of the old kingdom of Koch Hajo, which corresponds roughly with the present district of Goalpara. It is known that during the period 1600–1700 this part of the country was overrun by Musalmán invaders, when many of the inhabitants probably took refuge in the Garo Hills,

¹ For other information about Garos, see *Garo Monograph*, pp. 17, 19, 21. —Ed.

returning therefrom, and settling in the adjoining plains at the foot of these hills, when the *pax Britannica* gave them a certain amount of security for life and property. In appearance and dress the people are said to have a close resemblance to the well-known Kachári type, but this resemblance hardly holds good of their language as now spoken, for this is little more than a medley of Assamese and Bengali.

Religion. There are said to be two recognised subdivisions among them, *i.e.*, (1) Byabcháris and (2) Paramárthis. The latter are largely Hinduized (Vaishnabs) and abstain from pork and liquor, etc.; whilst the former, who are Sáktas to a large extent, follow the practice of their Garo neighbours in matters of diet, etc. In spite, however, of this distinction of meats, it is said that members of the two sections of the tribe freely intermarry with each other. No Brahmins seem to be employed among them, any leading member (*adhikári*) of the village *panchayat* doing what is customary at all marriages, etc. It may be added that the siju tree (*euphorbia splendens*) which occupies so important a place in the social and religious life of the Bára, Mechas, etc., on the north of the Brahmaputra does not seem to enjoy any special regard or respect among the cognate tribes (Haijangs, Dimásá etc.) who have their homes on the south and east of that great river.

Relations of the sexes, marriage, &c. As among other members of the Bára race, the relations of the sexes are on the whole sound and wholesome; ante-nuptial unchastity is but of rare occurrence, but when it does take place and pregnancy follows, the seducer is compelled to marry the girl, and to pay a certain fine of no great amount to the village elders. This form of union is known as a *dái-mará* marriage. But generally, as among the Kacháris of Darrang, the parents of bride and bridegroom arrange for the marriage of the young people, which always includes the payment of a bride-price (*pán*) of from 20 to 100 rupees to the bride's parents, or the equivalent in personal service. It is said that among the "Paramárthi" subdivision, who are largely Hinduized, the betrothal of children is coming into vogue, but as a rule marriage is still adult, and for the most part monogamous. A second wife is allowed when the first proves to be childless, but polyandry is quite unknown. Divorce is permitted for adultery but is very rare, and under no circumstances can a woman be divorced when in a state of pregnancy. The divorce itself is effected in the usual way by the husband and wife tearing a betel-leaf in the presence of the village elders, and formally addressing each other as father and mother, showing that the relation of husband and wife has ceased. Widows can marry

again, and do so freely, the one restriction being that no widow can marry her deceased husband's brother, whether older or younger than her first partner. Here again, too, it would seem that Hindu influence is making itself felt, for it is said that the remarriage of widows is looked upon with growing disfavour. Property, both movable and immovable, is usually divided equally among the sons of a family (*cf.* the old Saxon law of "gavelkind"), anything like primogeniture being unknown. In a formal marriage among well-to-do people a certain ceremonial is observed. A square enclosure is formed by planting a plantain-tree at each corner, and within this enclosure are placed sixteen lighted lamps, and sixteen earthenware pots full of water, the bridegroom taking his stand in their midst. The bride then formally walks around him seven times, and then finally takes a seat at his left side, her face being turned towards the east. No *mantras*, etc., are recited, nor is any Brahmin present; but some village elder (*adhikári*) sprinkles water over the couple from one of the water pots, and the ceremony is held to be complete.

The bodies of the dead are occasionally buried or committed to the jungle, but this is done but rarely, probably only under the pressure of panic during an epidemic of cholera, etc. Cremation is almost universal, the head of the deceased being placed towards the north, the face looking upwards in the case of a man, and downwards in that of a woman. A *Srâddha* usually follows either on the tenth, or the thirtieth, day after the cremation.

Not much is definitely known about this small tribe, whose numbers do not exceed 6,000 in all; but although they are said to repudiate all connection with the Bârâ race, it may be safely inferred that they do in reality belong to it; for on this point the evidence of language is fairly conclusive.¹ They are sometimes known as (1) Morán Kacháris and (2) Kapáhiyás (*kapáh*—cotton), the latter name being due to the fact that in early days one of their chief duties was to grow cotton for the use of Áhom princesses, at Kákatal, Moriáni, Jhánzi, Hologápár, etc. Their present habitat may be roughly described as the country lying between the Buri Dihing and the Brahmaputra in the north-eastern part of the Province at least one-half of their number being located in the district of Lakhimpur, and the remainder in the adjoining portions of the Sibsagar district. Their chief centre is said to be a place known as Kákatal, the residence of the Tiphuk Gosain, the head of the Matak clan,

Disposal
of dead.

5. Moráns
(5,800);
Animis-
tic, 100;
Hindu-
ized,
5,700.
Names.

Habitat.

¹ See paper by Major P. R. T. Gurdon, in *Journal of A. S. B.*, Vol. LXXIII., Part I, No. 1, 1904.

with the members of which the Moráns are said to fraternize and even to intermarry freely.

Origin
(tra-
ditional).

The original home of the Moráns is said to have been at Mongkong (Maingkhwang) in the Hukong Valley at the upper reaches of the Chindwin river, where some centuries ago resided three brothers Moylang, Morán, and Moyrán. Of these, Moylang, the eldest, remained in the Hukong Valley, whilst the youngest, Moyrán, migrated into Nipál, and was there lost sight of; and Morán, the second brother, passed the Patkoi range into Assam and, settling on the Tiphuk river, became the ancestor of or at least gave its present name to the Morán tribe. But however this may be, it is fairly certain that, when the Ahoms passed into Assam about the middle of the thirteenth century, they at once came into conflict with the Moráns, whom they seem to have subdued with but little difficulty. By their Ahom conquerors the Moráns were employed in various menial capacities, as hewers of wood and drawers of water, and were sometimes known as Hábungiyás,¹ earth-folk, or true autochthones, "sons of the soil," though they seem to have intermarried freely with their Ahom rulers. But in spite of their subordinate position in political life the Moráns, like other branches of the Bără race, have sturdily maintained some of their national characteristics to this day, *e.g.*, their language, though apparently doomed to early extinction, is still to some extent retained by members of the clan.

Religion.

Vaishnab.

In the census of 1891 only 100 Moráns are returned as animistic, the great bulk of them being described as Hindus of the Vaishnab type. Their Hinduism, however, would seem to be of a somewhat lax character; for though they do not eat beef, pork, or monkeys, or drink madh and photiká, yet they freely partake of all kinds of poultry and fish, with the tortoise, grasshopper, etc. No social stigma, too, attaches to the catching and selling of fish to others. No idols are to be seen in their villages, nor are Brahmins ever employed in religious ceremonies, certain officials known as Medhis and Bhakats doing all that is deemed necessary on these occasions. On certain great social gatherings known as Sabhá (Samáj), which are apparently not held at any fixed periods, there is much singing, beating of drums (Mridang) and cymbals (tál) in honour of Krishna, to whom offerings of rice, salt, plantains, betel-nuts, are freely made. In earlier times it is said that there were three chief centres (satras) of the religious life of the Moráns; each

¹ *Hábung-iyá*, perhaps from *há* earth, *bung* for *su-bung* men; hence *há-bung-iyá*, autochthones, *adscripti glebae*, something like the serfs of the old feudal system in Europe.

presided over by an elder known as the burá or dǎngariyá. These were the (1) Dinja (Kachari burá), (2) Garpará (Áhom burá), and (3) Puranimáti (Khátwál burá). These dǎngariyás are said still to retain a position of some spiritual influence among the Moráns, all religious teaching being in their hands. Each family may freely choose its own dǎngariyás, but followers of one dǎngariyá will not eat food cooked by those of another, even when the worshippers are closely connected with each other by family ties, as father, son, brother, etc.

Infant betrothals would seem to be absolutely unknown, all marriages being restricted to adults, as a rule monogamous, though a second wife may be taken when the first proves childless. Occasionally the bridegroom carries off his bride by force, especially during the April Bihu, the union formed in this way being afterwards recognised by the girl's parents. Sometimes the bride goes to her lover's house of her own free will, without payment of the usual bride-price (pǎn). But as a rule as among other portions of the Bǎrá race, matrimonial engagements are entered into after negotiations between the parents of the persons concerned. The essential elements of a marriage in this case are (1) the payment of a bride-price (pǎn) of some Rs20-100 to the girl's parents, and (2) the giving of a feast at the bridegroom's expense to the parents, relatives, and friends of the bride. The marriage ceremony is always non-Shástric, nor are Brahmins present, a Bhakat or dǎngariyá doing all that is deemed necessary. The ceremony itself may perhaps be described as "semi-chacklang," some, though not all, of the rites practised among the Áhoms at what is called a *chacklang* marriage being frequently carried out.

Divorce is permitted occasionally, but only when the wife is guilty of adultery with a man of lower caste-standing than her own. In these cases the husband brings back the erring wife to her father's house with some betel-nuts and one rupee in an earthenware *sarái*; the father receives her and gives back a portion of the betel-nuts to the husband, and the woman is at once free to marry again. Widows are at liberty to remarry, but not with the deceased husband's brother; but little or no ceremonial is observed at such a remarriage, a widow taking a substantially lower position than a virgin bride.

The dead are usually disposed of by burial, but the bodies of old Bhakats are sometimes cremated, the ashes being afterwards buried under a high earth mound known as a "moidám." On the third day after death takes place the ceremony known as *telani*, when the near relatives are anointed with mustard seed

oil (tel). This is followed ten days later by the *dahá*,¹ when offerings of rice, salt, betel-nuts, etc., are offered by the relatives, and finally, after an interval of twenty days, the *dahá káj* is celebrated, when a general feast takes place both day and night. These observances have perhaps more in common with funeral wakes than with what is known among Hindus as a shráddha; no Brahmins are present.

6. Chutiyas (87,691). Deori Chutiyas, 4,000. Habitat. This once very powerful race, which still numbers almost 90,000 souls, has its chief home and habitat in the districts of Lakhimpur and Sibsagar, though a not inconsiderable number are found in the Darrang district (Mangaldai subdivision). Their general appearance and physical and mental characteristics prove clearly that they belong to the widely spread Bára race, and this view is borne out by the language still spoken to some extent by one of the subdivisions of the race (the Deoris), which has very much in common with the Kachári of Darrang, and still more with the speech of the people (Dimásá) of the north Kachar Hills.

Traditional origin and history. Their origin is far from being clearly known. According to one tradition—probably the outcome of Hindu imaginativeness—they claim to be descendants of Khetrias who fled into Assam for refuge from the destroying arm of Paraśu-Ram (battle-axe Ram). But according to a tradition embodied in an old Assamese chronicle of uncertain date, the founder of the Chutiya kingdom, for some 200 years a very powerful one, was one Bihar (? Virapála), who is said to have had his home on “Golden Hill” (Suvarṇa-giri) in the mountains to the north of the modern Sadiya, which place was for a lengthened period the centre of Chutiya power, before the advent of the Ahoms in the 15th century. It is said that Kuvera (the Hindu Pluto) appeared to this Bihar, who was simply an ordinary peasant, and urged him to be reconciled to his wife (Rupavati), with whom he had quarrelled, as she was about to present him with a son who should make a name in history. Moreover, he was directed to make search under a certain tree where he would find a shield, a sword, and a spear; and underneath the shield a golden cat, which latter he was to preserve with the utmost care, as it was to be the talisman of his family's fortunes. Kuvera's instructions were duly carried out by Bihar, to whom a son was born, named Ratnadhvaj, who through force of character established his influence in the mountains; and then descending to the plains established a powerful kingdom at Sadiya which maintained itself there for over two centuries, when it fell before the rapidly growing influence of the warlike Ahoms. In

¹ I.e., *dashā*, the tenth.—Ed.

order finally to break up the power of the Chutiya their Áhom conquerors are said to have distributed the subjugated race over Assam and north-east Bengal. One not inconsiderable portion of the Mangaldai subdivision is still known as Chutiya deś; otherwise Kaupáti. To this Machiavellian policy of the Áhom rulers is perhaps due the present widely scattered condition of the once powerful Kachári race.

There are four subdivisions of the Chutiya race still recognised, viz :

1. Hindu Chutiya.
2. Áhom Chutiya.
3. Deori Chutiya—the Levite or priestly clan.
4. Baráhi Chutiya—the pig-eating clan.

Sub-
divisions
(modern).

Each of these subdivisions is said to have been in early days endogamous, though this is hardly so now, for members of the two upper clans can intermarry, and the same statement holds good of the two lower (Deori and Baráhi); but outside these limits marriage is said to be prohibited. The Hindu and Áhom Chutiyas have very largely adopted Hinduism of the Vaishnava type; but it is said that occasionally they indulge in secluded midnight revels known as "ráti soá khoá," at which almost all kinds of food (beef alone excepted) are very freely consumed. The Deoris and Baráhis, however, still follow largely certain animistic rites; so far as they have adopted Hinduism at all, it would seem to be of a depraved type, Tantric rather than Vedic.

By far the most interesting, because the most primitive, characteristic of the four subdivisions of the Chutiya race mentioned above, is that which holds the third place in the list; i.e., the Deoris. It has been stated before more than once that this term Deoris is thus used to designate the recognised ministers of religion throughout the Bārā race; and this points to the fact that they are essentially what indeed their tribal name implies, a Levite or priestly body, and one in earlier days possessed of large influence which even yet has not been wholly lost. In point of mere numbers they are certainly not a powerful body, somewhat less than 4,000 all told. Their chief habitat is on and near the Dikrang river some thirty miles west of the subdivisional station of North Lakhimpur, while other villages may be found in the Májuli, the "Holy Land" of the modern (Hindu) Assamese, where they would seem to lead a very simple primitive life. A Deori Chutiya village has been well described as follows.

The
Deoris.

"It consists of some thirty houses built on bamboo platforms

raised about five feet from the ground. A single house will often contain a family of forty persons, living in one great room without any compartments, though with separate fireplaces with a verandah in front where visitors are entertained. The villagers are a tall, large, well-nourished folk, with features bearing a strong resemblance to that of the Kacháris. They drink strong liquor (home-made) and eat all kinds of flesh except beef."

Lan-
guage.

There are two things which give a certain interest and importance to the Deoris in spite of the paucity of their numbers, *i.e.*, (1) their language and (2) their religion. Like other members of the widely spread Bârâ race, the Deoris are bilingual, speaking both Assamese and their own tongue, but giving a distinct preference to the latter, of which they are said to be not a little proud.¹ The language itself is obviously very closely allied to that of the Kacháris of Darrang and still more so to the speech of the people of the North Kachár Hills (Dimásá), who, being more isolated from the plains than are the Kacháris, have no doubt preserved their mother tongue very largely in its primitive form. In all likelihood the language of the Deori Chutiya's gives us the purest and most archaic form of the Bârâ speech, and there can be little doubt that in earlier times it was the dominant language of Eastern Assam.

The religion of the Deori Chutiya's is still largely animistic. There are a number of domestic gods, who hold a prominent place in family worship, and puja is often performed under big trees and by the side of rivers, as among the Darrang Kacháris. The Brahmaputra is held in special reverence and is spoken of as the mother of water (*ji chimá*, or *chimá jimá*) much as the Darrang Kacháris regard this huge volume of water as "Mater magna" (Hodgson).

Unlike the western Kacháris, however, the Deori Chutiya's pay no special regard to the 'siju' tree (*Euphorbia splendens*), a peculiarity which they share with the Dimásá, Lálungs, Gáros,² and other members of the Bârâ family who have their home mostly on the south of the great river. They have four great annual festivals, two of which correspond in some respects to the Assamese Mág and Baisák Bihu, though not held exactly on the same dates. They have a great reputation

¹ See *Outline Grammar of the Deori Chutiya Language*, by W. B. Brown, B.A., I.C.S., Shillong, Assam Secretariat Press, a scholarly work to which the writer gladly takes this opportunity of acknowledging his manifold obligations.

² But the Gáros plant either a *mandal* tree or a *Euphorbia* cactus near their *Koi* or sacrificial stones, hence recognising the sacred character of the *siju* tree (see *Gáro Monograph*, p. 97).—Ed.

as wizards, etc., and are supposed to have the power of causing their enemies to die mysteriously of slow occult wasting diseases, and in this way they are often consulted by their neighbours in cases of loss of cattle or undetected robberies. There would seem to be three principal gods:—

(1) Girasi-girá (Burá-buri), *i.e.*, “the old ones,” always spoken of as a wedded pair (*cf.* the “Bathau and the Mainau” of the Darrang Kacháris and the “Warang-Berang,” ‘the old one’ of Hodgson’s Dhimals); they are specially worshipped by the Dibongjá khel, and their original temple was on the Kundil river, a little east of Sadiya.

(2) Pisha-dema (Bohza-hemata), “the elder son” worshipped by the Tengá pániya khel. His temple stood on Tengápáni river.

(3) Pisha-si, “the daughter,” known as (1) Támeshwari mái, the “mother of the copper temple,” and (2) Kechá-khāti, the “raw-flesh eater,” to whom human sacrifices were offered. She was worshipped by the Bargaya (Borgoniya) khel and her temple stood somewhere near “Chunpura” (‘lime-kiln’) on the Brahmaputra a few miles east of Sadiya.

In addition to these a fourth khel, Pátorgiya, is said to have once existed, but its status was inferior to those of the other three, and it has consequently become extinct. To each of these khels and temples four priests (pujáris) were attached, *i.e.*, (1) a Bor Deori (Deori Dima) and (2) a Saru Deori (Deori Sarbá); and (3) a Bor Bharáli, and (4) a Saru Bharáli.¹ It is the former two (the Deoris), who alone perform the sacrifice, enter the temple and sing hymns, etc., which are hardly now understood by the laity. The office of the Bharális was an inferior one; it was their duty to collect all temple-offerings and to provide animals for sacrifice. They are also privileged to hold the head of the victim, which is nowadays usually a goat. As a rule no images, etc., are to be seen in the temples, though such images would seem to be provided from time to time as needed for purposes of public worship.

Of the Deori temples mentioned above the oldest and most noteworthy is undoubtedly that known as the “Támar ghar” or copper temple, at Chunpura, the ruins of which are, it is said, still to be seen some miles east of Sadiya. It is described as a small stone building nearly square, built without cement, the stones joined by iron pins, not clamped. The roof, now fallen in, was of copper; hence the temple’s name. The interior is eight feet square; and the whole is enclosed by a brick wall 130 feet by 200. Near the grand entrance in the western wall is a

¹ Bar=big, saru=small.—Ed.

small stone tripod. Here from a period unknown down to a comparatively recent date human sacrifices were offered year by year. It is said that latterly the Ahom kings gave up for this purpose malefactors who had been sentenced to capital punishment; but as suitable victims of this type were not always forthcoming, a certain special tribe (khel) of the king's subjects were held bound to provide one and in return the members of this tribe were entitled to certain privileges, *e.g.*, exemption from payment of ferry dues and market tolls, etc. It was necessary in all cases that the victims should be of high caste and "without blemish,"¹ the slightest mutilation, even the boring of an ear, rendering them unfit to be offered.

All Brahmins and members of the royal family were exempted as a privilege; whilst Domes, Haris, Musalmáns and women were excluded as unfit. For some time preceding the sacrifice the victim to be immolated was detained at the temple and sumptuously fed there, until he attained a sufficiently plump condition to suit the assumed taste of the flesh-eating goddess. On the appointed day he was led forth, magnificently attired and decorated with gold and silver ornaments, to be shown to the crowds assembled for the occasion. He was then led away and taken, by a private path trodden only by the officiating priests and their victims, to the brink of a deep pit, where he was divested of his gay attire and decapitated so that the body fell into the pit. The head was added to a heap of ghastly skulls that were piled up before the shrine. The exact date when these fearful sacrifices ceased does not seem to be definitely known. Lieutenant (afterwards Colonel) Dalton, from whose highly interesting paper most of the above details are taken, states that they were in vogue down to the time when the Ahom Government was superseded by that of the Burmese, when the Deoris finally withdrew from the neighbourhood of the "copper temple." Mr. Brown, on the other hand, tells us that these human sacrifices were abolished at a somewhat earlier date by Raja Gaurinath, who, also being unable to protect the Deoris from the Mishmis and other tribes, removed them to the Májuli,² where some of their villages are still to be found.

Marriage, etc. As among other branches of the Bārâ race, infant betrothal is unknown, no marriage being permitted until puberty is attained. Monogamy is the rule among Deoris and Barâhis; but a second wife is allowed where the first proves childless.

¹ *Cf.* the old Jewish law regarding animals for sacrifice being "without blemish," Exodus, xii., 5; Leviticus, xxii. 19-21.

² A long island in the Brahmaputra.—Ed.

Polygamy is common among Hindu and Áhom Chutiyas, but polyandry is quite unknown. Marriages are generally planned and arranged by the parents of the young people concerned, a bride-price varying from Rs. 10 to Rs. 100 being paid to the bride's parents by those of the bridegroom, or an equivalent given in service in the bride's household (*cf.* Genesis, xxix. 15-20 : Jacob serving Laban seven years for Rachel).

The actual marriage ceremony seems to vary considerably in the four different clans (*khels*) which compose the Chutiya community. With the two lower sections, *i.e.*, the Deoris and Baráhis, it consists in a feast given by the bridegroom's people to the friends and fellow-villagers of the bride, accompanied by much singing of songs, etc., in honour of the clan gods and goddesses, whilst with not a few even this simple ceremonial is dispensed with, and the young man claims his bride by merely placing bracelets on her wrists and a string of beads, etc., on her neck (*Kháru* and *mani pindhoá*).¹ But among the Áhom and Deori Chutiyas, who claim a somewhat higher position than the other two sections, a more elaborate ceremonial is observed. The Áhom Chutiyas to some extent still observe the form of marriage characteristic of their race, *i.e.*, that known as the *Chaklang*. There is an exchange of *temi* and *kattari* between bride and bridegroom, who are made formally to inhale the smell of turmeric together, and this is followed by the tying of the nuptial knot (*lagun gáthi*), and the distribution of simple refreshments (*jal-pán*) among the assembled friends and relatives; and finally the bridegroom is said to carry off his bride through a hole cut in the corner of the house, this last proceeding being perhaps a survival of the time when marriage by capture or stealth was not unknown. With the Hindu Chutiyas there is a still more elaborate ceremonial in vogue, one which approximates somewhat closely to the orthodox Hindu ideal. The *chaklang* form is superseded by that of the 'hom,' *i.e.*, libations of clarified butter (*ghi*) are formally poured in sacrifice on the sacred fire, and certain special mantras are recited by the officiating priest in the presence of the bride and bridegroom, who are formally seated by his side, and formally united by the tying of the nuptial knot (*lagun-gáthi*). It is said, further, that matrimonial etiquette requires postponement of consummation of the marriage for a week or so after the completion of the wedding ceremonial.

Divorce, which would seem to be not very common, may and usually does follow adultery on the part of the wife, the adulterer paying a fine of Rs. 500 to the injured husband, and

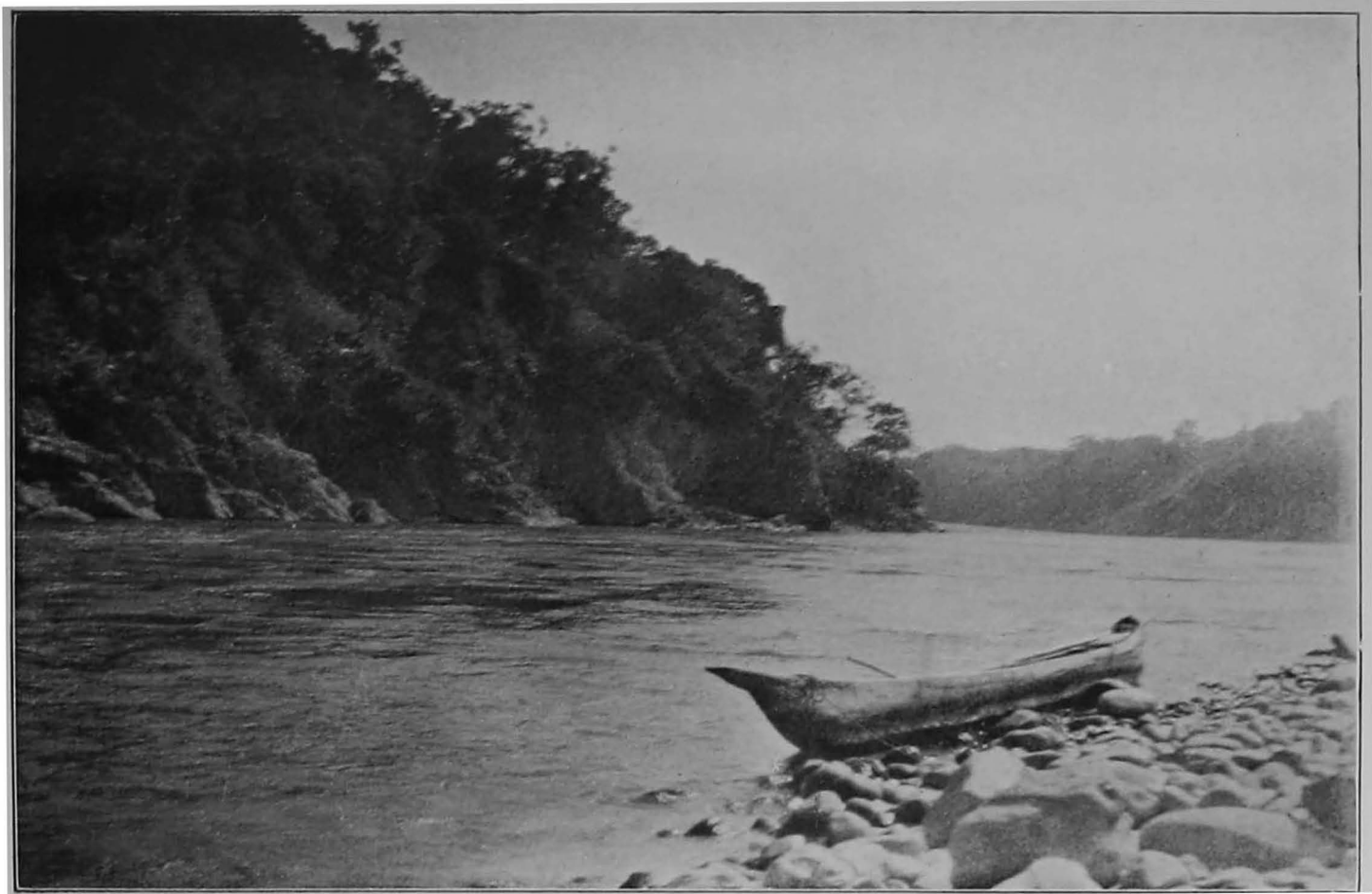
Divorce,
widow,
remar-
riage, etc.

¹ *I.e.*, the putting on of *kháru* (bracelets) and *mani* (necklace).—Ed.

further being compelled to provide a home for the erring woman, whom no respectable man of the tribe would consent to marry. The form used in cases of divorce is the usual one of tearing a betel-leaf (pán-chirá) together by the husband and the wife. The remarriage of widows is permitted with few, if any, restrictions; but as a rule the full marriage ceremonial whether 'hom' or 'chaklang,' is not observed in such widow remarriages.

Disposal
of the
dead.

The bodies of the dead are usually disposed of by burning except in cases of epidemics, when, through panic or like cause they are thrown into the jungle, or left to perish where they fall. The cremation is generally followed by a funeral feast lasting for a period of from five to nine days, either at the deceased's house or at the river-side where the body was burnt. A shrádh with feasting of the dead man's relatives takes place usually at the end of a month after the cremation. This shrádh marks the closing of the period of mourning, which in the case of an adult extends over about thirty days, during which period no flesh or fish may be eaten, though rice, ghi and potatoes are allowed. In the case of those who die in childhood no shrádh is observed, though the bereaved family usually go into mourning for some three days.



GORGE OF THE RIVER MANAS.

From a Photograph by Mrs. H. A. Colquhoun

APPENDIX II ¹

To the stories taken by Mr. Endle from my little collection of Kachári folk-tales, I have ventured to add the following three tales, with an interlinear literal translation and some brief linguistic notes. This I have done in order to follow the example set in Sir C. J. Lyall's edition of Mr. Edward Stack's work on the Mikirs. A transcription followed by a loose translation is not of much use to linguistic students unless they have already some knowledge of the language. I ought to explain that I have not followed Mr. Endle's system of transliteration. In a language which has no written character, it is best to trust to one's own ear. In such languages dialect springs up quickly and local differences of pronunciation abound. I have merely tried, therefore, to record what I have myself heard. With the aid of the literal versions I now give, and by carefully reading Mr. Endle's Grammar, anyone who wishes to compare Kachári with other Bodo languages, such as Garo and Tippera, ought to be able to make out the remainder of the stories in my little collection without much difficulty.

The vowels are recorded as follows:—

a	is pronounced like u in English	<i>hut</i>
ā	” ” ” a ” ”	<i>father</i>
e	” ” ” a ” ”	<i>mason</i>
i	” ” ” i ” ”	<i>fit</i>
ī	” ” ” ee ” ”	<i>green</i>
o	” ” ” o ” ”	<i>hot</i>
ō	” ” ” o ” ”	<i>lo! alone</i>
u	” ” ” u ” ”	<i>pull</i>
ū	” ” ” oo ” ”	<i>school</i>
ai	” ” ” i ” ”	<i>bite</i>
au	” ” ” ow ” ”	<i>how.</i>

¹ This Appendix is written by Mr. J. D. Anderson, the compiler of the little work on Kachári folk-tales mentioned on p. 54.—Ed.

The sound represented by *ũ* is rather difficult to describe to Europeans. To my ear, it seems rather guttural, something like the *u* in "ugh!" or the vulgar pronunciation of *girl* as "gurl." Or, again, it may be said to be like the French *eu* in *peu*, as pronounced by English people. Or perhaps a still nearer approximation is the Englishman's "er" when he pauses in making an after-dinner speech. The sound is of some importance as *-ũ* is the suffix by which the adverb in modern Kachari is formed from the adjective. Thus *ga-hām*, good; *gahām-tũ* well. Also the continuative participle, as, *thāng-tũ*, *thāng-tũ* going, going—as he went.

When *ā* is added to a noun, it is, as in Assamese, the sign of the nominative. If the word ends in a vowel, and especially in the vowel *ā*, an euphonic *i* is inserted between the two vowels. Thus *hingzau-sā* is "woman." *Hingzau-sā-i-ā* is "the woman," in a narrative. Similarly *-au* is the inflexion marking the locative case. If the word ends in *ā*, this letter is divided from *au* by an euphonic *i*.

Words borrowed from Assamese or other Indian languages are printed in Roman letters. Some such may have escaped me. If so, they have probably been so transmuted by Bodo habits of pronunciation as to have become completely naturalised.

Ā inserted or "infix" in the middle of a verb (between stem and inflexion) is the sign of the negative. Sometimes the euphonic *i* precedes it. Sometimes, especially before a guttural sound, it is converted into *e*.

No other supplementary explanations beyond those given in Mr. Endle's note on grammar seem required here.

(I) ĀBRĀ-NĪ KHORĀNG.

Simpleton-of Story.

Sā-se brai burui dangman. *Bi-sūr-hā sā-se gothō*
 One old man old woman were. Them-to one boy
dangman. Bī sām¹-se brai - burui - *nī - au* *mosō bai-nū*
 was. He day-one old-man old-woman-to bullock buy-to
lāgi thākā bī-naise. Khintu brai burui *gothō-khō*
 for money beg-ged. But old man old woman boy-to;
āzlā nu-nānūi thākā hū-ā-man. Gothō-ā em-brā-brā
 silly see-ing money give-not-did. Boy again and again

¹ *Sām* = literally, the sun.

bi-nai-khai thākā zakhai-brūi¹ hū-naise. Phāre
 begging-because-of money four-fours give-did. Then
gothō-ā mosō bai-nū lāgi thāng-ūi thāng-ūi man-thām
 boy bullock buy-to for go-ing go-ing three
āli-nī khāthi-au ga-hām mosō mā-se nu-nānūi, be āli-au
 roads-of near-at good bullock one see-ing, that road-on
thākā din-nānūi, mosō-khō khā-nānūi lābo-naise. Thāng-ūi
 money plac-ing, bullock-to bind-ing take-did. Going
thāng-ūi bi-hā khā-nū on-khāt-nānūi mosō-khō hā-grā²
 going he to ease himself depart-ing bullock forest
dai-se-au khā-nānūi din-nānūi khī-hūi-bā³
 branch-one-to bind-ing plac-ing to ease himself go-ing
mosō-ā be-thing khāt-lāng-naise. Phāre be khī-nai-nī-frai
 bullock that-way run-away-did. Then he easing-from
fai-nānūi, mosō-khō nu-e-khai hā-grā hā-grā nāmai-
 com-ing, bullock see not-because forest
bai-naise.⁴ Arū bi mūi zonthrā nu-nānūi, bi-khō-nū bi-nī
 wander-did. And he deer male see-ing, it-indeed him-of
mosō han-nānūi, hūsū-baie hūsū-baie un-au hā-grā zethāp-
 bullock say-ing, hunt-ing hunt-ing after forest thicket-
au gongā nāng-nānūi⁵ thāp-thā-nānūi thā-naise. Obāsū bi
 in horns stick-ing caught-stay-ing stay-ed. Then he
mūi-khō godo-i-au didung-zang khā-nānūi no-hā-lāgī didung
 deer-to neck-on cord-with bind-ing house-up-to string
zorai zorai no man-fai-naise. Beau-nū bimā bifā-i-ā
 ty-ing ty-ing house reach-come-did. Then mother father
sūng-naise, "nang mosō bai-nū thāng-nai-ā, hūrū?"⁶
 ask-ed, you bullock buy-to go-did-not, eh?
Obāsū bi būng-naise, "be didung-khō bū-bā-nū, zang-fūr
 Then he say-did, this string-to tug-see, you
mosō man-gan." Erūi han-nānūi, sā-thām zang
 bullock get-will. Thus say-ing, they-three together
didung-au hom-nānūi bū-bā-naise. Bū-ī bū-ī mūi-ā no
 string-on seiz-ing haul-ed. Hauling hauling deer house
man-fai-bā; boibū gī-khronng-naise. Phāre bimā bifā-i-ā
 reach-come-did; they all fear-much-did. Then mother-father

¹ Zakhai = a group of four, like the Hindi ganda.

² Hā-grā; hā = earth, cf. hā-zō, high earth, mountain; hā-brū, dirty earth, mud. So also dūi-brū, dirty water, whence we get *Dibrugarh*.

³ The infix *hūi* conveys a sense of "at" or "from a distance." v. Mr. Anderson's account of the 'agglutinative' verb; vol. III, part II, pp. 7-15 of the *Linguistic Survey of India*.—Ed.

⁴ The infix *bai* signifies continuance.

⁵ Nāng, gnāng are very like the Assamese *lag* and the Bengali *lāg* in the double sense of "sticking" and necessity.

⁶ *Hūrū*. Kachāris, like Assamese, are very fond of such expletives, which though they have little, if any, meaning, add to the liveliness of narration. Many others will be found later on.

mūi-khō bū-thāt-nānūi s'lai-nū¹ lägi gāmi-nī mānsūi-nū
 deer-to beat-slay-ing exchange-to for village-of men-to
bāngan hū-naise,
 loads send-did.

Be-au-nū gothō ābrā-i-ā "ai āfā-i-ā mosō bu-thāt-nānūi
 Then boy-foolish mother father bullock beat-killed-did
zābai" han-nānūi mālai-nī gāme gāme khithā-bai-naise.
 ate say-ing strangers-of village village say-continue-did.
Khintu bī-khō ābrā nu-nānūi mānsūi-frā li-nī khorāng-khō
 But him foolish see-ing men his word
fahī-ā-khūise.² Bī-nī unau, āji-bū thā-i-ū kāli-bū
 believe-not-did. There-of after, to-day staying to-morrow
thā-i-ū, ābrā-i-ā bāngai det-bū-nānūi³ gāgai-nī hingrau
 staying, fool somewhat big-grow-ing himself-of wife
namai-nū lägi ārū brai-burui-nī-au thākā bī-naise.
 seek-to for more old-man old-woman from money ask-did.
Be-au-bū hū-ā gār-ā, thākā zohai-brūi brai-nī-frāi
 Thereupon give-not escape-not, money four-fours old-man-from
lā-nānūi hingrau nāmai-nānūi thāng-naise. Thāng-ūi thāng-ūi
 tak-ing wife seek-ing go-did. Going going
gāmi mānsūi-nī dūi gathān-au zombai thā-naise. Phāre
 village man's water ghaut-at hiding stay-ed. Then
unau sāse mazāng hingrausā dūi lāng-nū fai-nai nu-nānūi,
 after one pretty girl water draw-to com-ing see-ing,
dūi gathān-au bī dūi-lāng-nai hingrausā-khō hom-nānūi
 water ghaut-at he water-draw-ing girl-to seiz-ing
lābō-naise. Phāre fai-ūi fai-ūi nāmā-i-au meng-nānūi
 take-did. Then coming coming road-on tired-being
bong-fāng-fāng-se-nī⁴ sing-au zīrai-naise, ārū mosō-halwā
 tree-one-of under rest-ed, and bullock plough(er)
mā-se lā-nānūi, mānsūi sā-se bū be-au-nū zīrai-dangman.
 one taking, man one also there resting-was.
Bī-baidi bī-sūr zīrai-bā thā-bā, hom-nai lāng-zā-nai⁵
 This-way they resting-staying, seiz-ed abducted

¹ S'lai, or z'lai, implies mutual action, exchange.

² A good instance of the characteristic double negative of Kachāri, or, rather, of the fact that the inflexion khūise is only used with the negative verb.

³ Det, which by a common idiom can be made adjectival by adding the usual prefix, thus, ge-det = big.

⁴ Bongfāng = tree, fāng-se = one, nī = sign of the genitive. As to fāng-se, see many other instances of the Kachāri generic way of counting; e.g., mānsūi sā-se, one man; mosā mā-se, one tiger; etc. There are several instances in these stories.

⁵ Lāng-zā-nai, the curious "passive" or "middle" participle. Perhaps the most characteristic instance of its use I have come across is in another story not given here, where a giant insults the Kachāri Jack-the-giant-killer by calling him a "godo-i-au set-bā gākhir on-khāt-nai gothō," literally a

hingzau-i-ā zingāsi-nānūi gāb-ūi gāb-ūi megong-dūi-i-ā hā-hā-
 girl lamenting cry-ing cry-ing eye-water earth-to-
lāgi¹ būhi-lāng-naise. Bī-khō nu-nānūi mosō lā-nai
 as far as flow-down-did. This see-ing bullock leading
mausūi-ā ābrā-nū khithā-naise, "nang be hingzau-sā-khō mau²
 man fool-to say-did, you that girl-to where
man-nai? Ārū nang bī-khō nai-nanūi lābo-dang, na nai-i-ā-
 get-did? And you her observ-ing take-did, or see-not-
lā-bā lābo-dang?" Obā ābrā-i-ā būng-naise "āng bī-khō
 doing took? Then fool say-did I her
mazāng nu-nānūi bī-sūr-nī dūi-gathān-nī-frai thākā zokhai-
 pretty see-ing them-of water-ghaut-from rupees four-
brūi din-nānūi lābo-dang." Obā-nū bī buddi-grāng-ā³
 fours plac-ing take-did. Then that wisdom-possessing-one
būng-naise, "nang khānā dang. Be hingzau-sā mazāng-bā-
 say-did, you blind were. That girl pretty-being-
bū,⁴ bī-nī megong thai-ne-ā bet-nai. Nang nu-ā-khūi-nū?
 though, her-of eyes two burst-are. You see-not-did?
Ho, nūi, dūi-ā sō-sō būhi-lāng-dang. Bī-baidī hingzau-sā-
 Nay, see, water rushing flow-down-is. This-kind woman-
khō nang mā khām-nū?"⁵
 to you what do-will?

Be khorāng khnā-nānūi ābrā-i-ā bī-nī mosō zang
 That word hear-ing fool his bullock with
s'lai-nū namai-naise. Khintu bī mānsūi-ā misai-nū hū-nū
 change-to wish-ed. But that man false-ly give-to
namai-i-ā. Theo-bū embrā-brā bī-nai-khai,
 wish-ed-not. Yet again and again begging-because of,
"lā, le, lā," han-nānūi, mosō-zang mānsūi-zang
 "take, then, take," saying, bullock-with mortal-with
s'lai-nānūi, gāgai gāgai mon-au ga-hām⁶ man-nānūi, azang⁷
 exchange-ing, own own mind-in well find-ing, one-person

"on-throat-squeezing-milk-exuding-boy," i.e., a babe in whose mouth is still his mother's milk.

¹ Hā-hā-lāgi. The first hā is the word for "earth," the second is the same word used as a dative affix = "up to," while lāgi is the common Assamese word repeating the idea of the second hā.

² Mau of course = mā-au, the locative of mā = what.

³ Grāng = an affix commonly used to indicate the possessor of a quality. ā = sign of nominative.

⁴ Bā is the sign of the conditional tense, and the adjective mazāng is turned into a verb by its use.

⁵ Mā khām-nū (in the infinitive) is curiously like the French use of "que faire?"

⁶ Ga-hām = good; hām-ā = not good, bad; hām-dang = is good; hām-ā-bai = was not good, etc.

⁷ Azang is simply the Assamese e jan, used distributively by repetition and heightened by the indigenous sū-se, which means the same as Assamese e.

sā-se azang sā-se māmār thāng-lai-naise. Be-baidi-nū
 one one person one quickly went-away. This-inanner-in
thāng-ūi thāng-ūi¹ ābrā-i-ā dong-fāng fāng-se sing-au burmā
 going going fool tree one under goat
lā-nai mānsūi sā-se zo-bai thā-nai² nu-nānti, bi-bū
 lead-ing man one sitting stay-ing seeing, he-too
be-au-nū zo-naise. Be-baidi zo-bai thā-bā, moso-ā
 there-indeed sit-did. This-way sit-ting stay-ing, bullock
hā-su-dangman. Phāre bi burmā lānai mānsūi-a
 defecated. Then that goat leading man
bung-naise, "be mosō-nī udu-i-ā gob-long-bai, arū sān sā-se³
 said that bullock's belly is burst, more day one
thābā be thoi-si-gan." Be-au-bū bi ābrā-i-ā gomā nung-
 staying it die-perish-will. Then that fool true think-
nānūi, moso-khō bi-nī burmā-zang's-lai-naise. Be-baidi thāng-ūi,
 ing, bullock his goat-with exchanged. This-way going,
arū sā-se thālit lā-nai mānsūi lūgū man-nānūi,
 also one banana bearing man meeting getting,
ābrā-i-ā bū zo-dangman. Khintu burmā-i-ā gāngsū⁴ ukhui-
 fool also sit-did. But goat grass hunger-
nānūi ba-brāp bai-nai-au⁵ bi zo-nū sukhu
 ing restless wandering-on he sit-to pleasure
man-s-khai, burmā-khō bubā, burmā lā bā han-naise.
 get-not-because of, goat beat-ing, goat ba-baa say-did.
Obānū, "ese mengnāi-i-au āng nang-khō mā-brūi bā-gan?"
 Then thus tired-being I you what-way carry-shall?
han-nānūi, brāp-nānūi, gār-nū⁶ lubui-bā, be thālit
 saying, angered-being to get rid wishing, that banana
lā-nai mānsūi-ā, thālit-khō ābrā-nū hū-nānūi, bi burmā-khō
 carry-ing man bananas fool-to giv-ing, he goat
lāng-naise. Bi-baidi-nū bi-sūr bi-ni-frai thāng-lai-naise.⁷
 take-did. This-way-indeed they there-from go-away-did.
Ēre-au-nū sā-se mānsūi bi-nī sigāng-thing āst khrrp-
 There-upon one man his front-direction finger snap-

¹ Thāng-ūi is the adverbial participle, something like "going-ly." Gāhām-ūi = well.

² Zo-bai-thā-nai = sit-continue-stay-ing.

³ Sān sā-se = lit. "sun one." Sā is usually the distributive word used in counting humans. I imagine its use here is not to indicate personification, but for euphony, as a jingle to sān. Mas-se would be the normal construction.

⁴ I have not marked gāngsū as an Assamese word, but it is probably a Kachāri version of ghās.

⁵ Ba-brāp-bai-nai-au; this is the locative case of the "passive" participle in *mai* of the "agglutinative" verb, ba-brāp-bai. The infix *brāp* signifies anger, restlessness, and bai means wandering about. ⁶ Gār = to loose.

⁷ Thāng = go; lai = severally, the same root as occurs in *s'lai* = exchange.

khrep dām-nānūi fai-dang. Obā-sū khāthi-au lūgū man-bā,
 snap sound-ing come-did. Then near meeting getting
ābrā-i-ā bung-naise, "āng burmā mā-se mānī hū-nānūi, be
 fool said I goat one up-to giv-ing, those
thālit-khō lābōdang. Theo-bū āng-nī-au thālit
 bananas carried-away. Yet from-me banana (you)
bi-ū!" Erūi han-nānūi, "nang thālit zā-nū lubui-dang-bā,¹
 beg! So say-ing, you banana eat-to wish-do-if
nang-nī bidyā-khō āng-nū hū," han-nānūi, bi bi-au-nū hurā-se
 your skill me-to give, say-ing, he there hour-one
māni sūlung-nānūi, zenthen-ūi hā-nānūi, thālit-khō bi-nū
 till teaching, as best able-being bananas him-to
hū-nānūi, āsi khrep-khrep dām-nānūi thāng-naise. Thāng-ūi
 giving finger snap-snap sound-ing depart-ed. Going
thāng-ūi, mai gezer dāp-se-āu khī-nū onkhāt-nānūi
 going rice tall field-one-in defecate-to going-out
khī-nai-au bi-nī bidyā-khō bau-gār-naise. Arū be
 (in the process) his leaving forgot. And that
mai-gezer-au-nū gamā-bai² han-nānūi, mai-khō themā
 rice-tall-in lost-is saying, rice lice
nai-nai-baidi³ nai-naise. Be-au-nū mai-nī girimā-i-a⁴ mai
 seeking-like searched. Then rice-of owner rice
hā-bai-thā-dangman⁵ nu-nānūi, bi-khō sūng-naise, "nang-hā
 was broken down seeing him asked you
be-au mā gamā-dang? Āng-nī mai-fūr-hā hām-ā
 there what have lost? My rice plants ruined
zo-thro-bai."⁶ Abrā bung-naise, "āng-hā thākā
 flattened-utterly-are. Fool say-did, I rupees
zokhai-brūi-nī bidyā man-se be-au-nū gamā-bai. Nang-bū
 sixteen of skill one there lost. You-too
āng-zang namai-phā-bā, āng nang-khō ga-hām man-gan,⁷
 me-with seek-come-ing I you-to well meet-will,
han-nai-khai, bi-bū namai-ūi namai-ūi man-e-khai⁸
 saying-because-of he-too seeking seeking get-not-because of

¹ *Lubui-dang-bā*, a rather rare case of a double inflection. *Lubui-bā* would have sufficed. Much the same difference as between "if you wish" and "if you are wishing."

² *Ga-mā*, adjectival form conjugated with the verbal inflexion *-bai*. Cf. *Lakh-mā* = hide.

³ *Nai-nai*, root repeated to signify continuous action.

⁴ *Girimā* is plainly from Sanscrit *grihastā*.

⁵ *Hā-bai-thā-dangman* = fall-continue-stay-was.

⁶ *Thro* = a common infix commonly used to express completeness of action. E.g., *Thoi-thro-bai* = was utterly slain.

⁷ *Ga-hām man-gan* = will get advantage, good.

⁸ *Man* = get; *e* (euphonic for *ā*) = not; *khai* = by reason of.

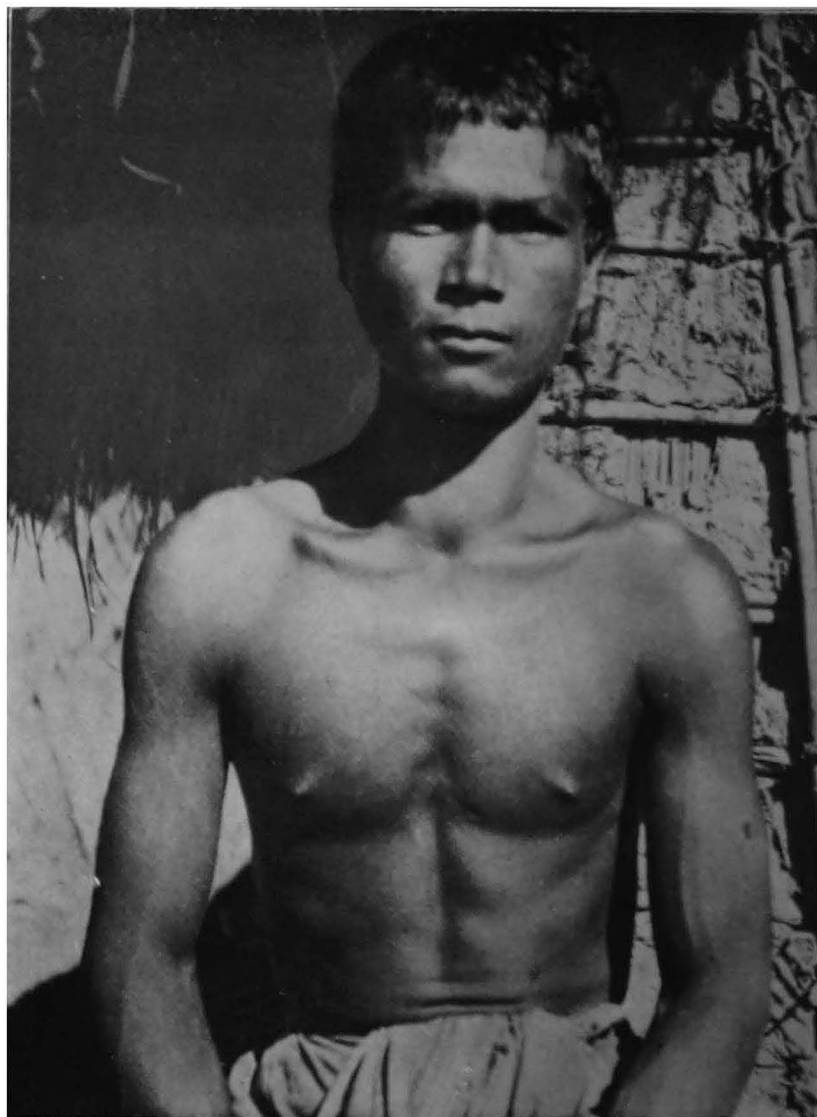
brāp-nānūi, "nang-nī khorāng-ā misā," han-nānūi, āsi
 angry-being your tale false, saying, fingers
dām-bā, "āfā, dā āng man-bai!" han-nānūi ālā-i-ā
 sounding, father, now I get-have! saying fool
khāt-lāng-naise. Arū be-baidi-nū thāng-ūi thāng-ūi fukuri
 ran-away. And that-way-exactly going going pond
man-se man-hūi-bā¹ be-au-bū bi khī-nānūi, bi-nī bidyā-khō
 one meet-ing there-too he defecating, his art
laugār-naise. Phāre bi nāmai-e² nāmai-e man-ā-khūi.
 forgot. Then he seeking seeking get-not-did.
Ere-au-nū sā-se mansūi lūgū man-nānūi sūng-naise, "nang-hā
 There-on one man meeting getting ask-ed you
be-au ma gamā-dang!" hanbā, "āfā, āng-hā be-au
 there what lost-have, saying, father, I there
ga-hām basthu man-se gamā-bai; nang-bū namai-bā, āng
 good thing one lost; you too seeking, I
gahām man-gō," bung-nai-au³ bi-bū bi-zang nāmai-fai-
 well meet-will, saying he-too him-with search-come-
naise, arū un-au nāmai-ūi nāmai-ūi hā-bru zang
 did, and then seeking seeking earth-mud with
musunlā-musunlī zā-nānūi, theo-bū man-e-khai, bi
 hugger-mugger becoming yet get-not-because of that
mānsūi-ā brāp-nānūi āsi dām-naise. Obā bi, "O āfā,
 man angry-being fingers sounded. Then he, O father,
dā-sū āng be-khō man-bai," han-nānūi, rong zā-nānūi,
 now-indeed I it got-have, saying, happy becoming,
no-hā-lāgi khrep-khrep dām-nānūi, no man-hūi-naise.
 house-up-to snap-snap sounding house went and reached.
Bi-khō nu-nānūi brai burui-ā mini-sū-naise. Aglā bi-khō
 Him seeing old man old woman laugh-much-did. First him
sinai⁴ man-ā-khūi-man, unau sūng-nānūi mithi-naise.
 recognition get-not-did after ask-ing knew.
Arū thākā-fūr mā khām-khūi?" "han-bā, bung-naise, "āng
 And rupees what did? saying (he) said, I
hingzau sā-se lābō-dangman. Be-hā megon thāi-ne bū bet-nai.
 girl one take-did. Her eyes two also were burst.
Bi-nī-khai arū mosō s'lai-naise. Bi-bū āng-khō bā-nū
 Therefore also bullock exchanged. It-too me to carry

¹ *Hūi* is an interesting infix, and implies "went and did," or "did from a distance." *Man-hūi-bā* = although he went and got; *man* = get.

² *Namai-e* = euphonic for *namai-ūi*.

³ *Bung-nai-au*, an interesting idiom; *bungnānūi*, the present participle, apparently imitated from the Assamese, when the agglutinative verb began to decay, would have done as well; *bung-nai-au* is the locative of the "middle" participle; *bung-nai* = "on saying."

⁴ *Sinai* is evidently *chini* (Assamese).



KACHÁRI MAN (Kamrup District).

From a Photograph by Mrs. H. A. Colquhoun.

thi-nai-khai brāp-nānūi, ikhūi s'lai-nais. Thāit-khū
 ordering being angry bananas exchanged. Bananas
su-nānūi, sū-se mānsūi-ā bī-nai-khai, be mānsūi-nī-frai
 seeing one man begging-because of that man from
is bidvā-khō sūāng-nānūi thāit khū-nānūi lābo-dāng. Arū
 this skill learning bananas giving took. And
āng mā khām-nū nāng-oo?" Zap-bai!
 I what to do was obliged? Ended!

FREE TRANSLATION.

The story of the simpdon.

There was once an old man and an old woman, and they had an only son. One day he begged rupees of the old people to buy a bullock, but they, seeing the lad was an innocent, refused his request. However, on his importuning them, they gave him sixteen rupees. On which he marched off to purchase his bullock, and finding a fine one where three roads met, he put down his money on the road and led the beast away, but as he was going, he tied his new acquisition to a branch, and, as he was looking another way, it escaped. On which he started in search of it, and seeing a stag, hunted that, until by chance its horns stuck in a thicket. Thereon he tied a cord round its neck, and joining other cords to the first, finally reached his home. On which his father and mother asked, "Did not you set out to buy a bullock?" "To be sure I did," he replied, "and if you help me to pull this cord, you will see the bullock I have bought." So they all three tugged, and presently the stag appeared, kicking and struggling, to the great fear of the old people. They killed it, nevertheless, and sent its flesh round to the adjacent villages for sale. After which the boy went about saying that the villagers had eaten cow's flesh. But seeing him to be a fool, no one paid much attention to what he said.

Another day, some time after, when the silly boy was rather bigger, he asked for money again to buy a wife with. And again, overcome by his obstinacy, they gave him sixteen rupees, taking which he set out in search of a maiden, and, after going some distance, took up his station at a place where the villagers draw water from the river. Presently a pretty girl came tripping down to get water, on which, as before, he put down his money and seized and carried off the girl. And since she was plump, he soon grew tired and rested under a tree. Presently a

man leading a plough ox came that way, and he too joined the party and sat down. But the girl sat weeping and lamenting and crying her eyes out. Seeing which, the man said to the simpleton, "Where did you get that girl? And did you have a good look at her before you took her?" "Yes, I did," said the lad, "I saw that she was a pretty girl, so I put down sixteen rupees at the village watering place and carried her off." On which the cunning fellow said, "You must be blind, my friend; she may be a pretty girl, but both her eyes are burst. Did you not see that? Why, look at them now. The water is running from them in streams. What are you going to do with a girl like that?"

On hearing that, the lad wanted to exchange the girl for the plough ox, and the man cunningly pretended to be unwilling, but was finally persuaded by the simpleton's importunacy, and said, "There, take it, and begone." So the exchange was effected, and each quickly went his own way, mightily pleased with his bargain.

After going some way, the boy met a man with a goat. This man too sat down. After a while the ox eased itself, and the man with the goat said, "That beast's belly is burst, and in a day or two it will die." The simpleton, believing every word he said, exchanged his ox for the goat, and went his way. Presently he met a man carrying a bunch of bananas, and sat down beside him. But the goat was hungry for grass and kept wandering about and crying "Ba! ba!" so that his master got no peace. Now the word "bā" in Kachāri means "Carry me on your back." So the boy was vexed, and crying "How shall I carry you on my back when I am so tired?" exchanged the goat for the bunch of bananas. And again each went his way.

By chance there came a man that way snapping his fingers. And he asked for the bananas. But the simpleton said, "I got those bananas in exchange for a goat, and you ask me for them! However, if you really want to eat the fruit, teach me the art of snapping the fingers, and you shall have them." After an hour's teaching, he had learned the difficult art, more or less, and, giving up the bananas, departed snapping his fingers.

Presently he came to a fine field of rice, and there forgot his new art. Fancying he had lost it in the rice, he began searching for it in the crop as women search for lice in one another's hair, and the rice-field was all trodden down. And then the owner of the field came up and asked, "What are you looking for there?" The simpleton said, "I have lost something for which I gave sixteen rupees. If you will join me in my search, I shall be greatly obliged." So the man searched

too, and the crop suffered greatly. But finding nothing, the man, in pure vexation, snapped his fingers. On which the lad, crying, "That is just what I lost!" danced away gaily.

Soon after he paused on the bank of a pond, and again forgot his art, and began wading about in the mud looking for it. And a man asked him, as before, what he had lost. So he replied, "Something for which I gave sixteen rupees." And the man joined him in the search, and both became covered with mud from head to foot. And, since they found nothing, the man grew angry, and snapped his fingers. On which the boy cried in joy, "Good sir, that is what I lost!" and danced away to his home. And when his old parents saw him covered with mud, they burst out laughing, and, until they heard his voice, did not know who he was. And when they asked what he had done with his money, he explained that he had bought a girl, whom he had exchanged for an ox, which he gave in exchange for a goat, which angered him by ordering him to carry it on his back, so that he exchanged it for a bunch of bananas, which he gave in exchange for the art of snapping his fingers. "And what else did you expect me to do?" said the simpleton! And that's all!

II. MŪKHRĀ ĀRŪ SESSĀ-NĪ KHORĀNG.

The tale of the monkey and the hare.

Mā-se sessā ārū mūkhrā zang fīskhī¹ man. Bī-sūr
 One hare and monkey together friendship was. They
sā-nūi zang ozai-nū² lūgū se thā-i-ū, lūgū se zā-i-ū, ārū
 two together ever together stayed, together ate, and
lūgū se³ thā-bā-bai-i-ū. Obāsū sān-se sā-se Darrang-ārūi
 together wandered about. Then day-one one Darrang-ite
mānsūi goe thālīt lā-nānūi, ālāsī zā-nū thāng-nai nām-au
 man betel banana bringing, feast to eat going on road
lūgū man-nānūi, bī-sūr rai-lai-naise,⁴ "be mānsūi-nī
 meeting obtaining, they speaking-exchanged, this man's
gōe thālīt-fūr-khō zā-nū lāgi zang-fūr buddi man-se khām-nū
 betel bananas to eat for we scheme one to make

¹ *Fī-sikhī*; *sikhī* = friend; *fī* is the causal prefix which also occurs in the word *fī-sā*, a son; i.e. a made person, "the being you cause to exist."

² *Ozai* = the Assamese *hadāi*, with the intensive *nū* added.

³ *Lūguse* = evidently, the Assamese *lagat*.

⁴ *Rai* = converse; *lai* = mutually; *naise* is the inflection.

nāng-go," han-nānūi, sessā-khō nāmau thā-nū thin-nānūi, must, saying, hare on road to stay sending, mūkhṛā-i-ā hā-grā-i-au hākhmānai thā-naise. Phāre mansūi-a monkey forest in hidden stay-ed. Then man man-fai-bā, sessā-khō nu-nānūi, bi-bān din-nānūi, hū-sū-naise. reaching, hare-to seeing, load placing, hunted. Hū-sū-bā, mūkhṛā-i-ā hāgrā-nī-frai māmār on-khāt-nānūi, Hunting, monkey forest-from quickly emerging, thālīt-fūr-khō lā-nānūi, bong-fāng-au gā-khū-hūi-naise.¹ Ārū bananas taking, in tree clambered. And "sessā fai-gan" han-nānūi, thālīt goe-fūr-khō māmār zā-hare will come" saying, bananas betel-nuts quickly eat-grū-naise. Ārū thālīt bigur būā sessā-nū din-naise. gobbled. And banana skins only for hare placed.

Emphāre unau sessā-khō mānsūi-ā hom-nū hā-i-ā-khūise

Then after hare-to the man to seize was-not-able ārū un-au no-i-au² thāng-phā-phin-naise.³ Obāsū sessā-i-ā and after to house go-away-back-did. Then hare gābzri-ūi gābzri-ūi thāng-nānūi, sikhī-khō lūgū man-hūi-nānūi, shouting shouting going, friend meeting obtaining, gur thālīt bi-bā, thālīt bigur būā hū-naise. molasses bananas on begging, banana skins only gave. Bi-nī-khai sessā-i-ā brāp-nānūi, "be-khō bāngai dukhu hūgan," Therefore hare being angry, to him some trouble will give mon-au nung-nānūi, thāso-bāre⁴ sing-au thā-hūi-naise. in mind thinking, Kachhu plants under went and stayed. Un-au mūkhṛā-i-ā bong-fāng-nī-frai on-khāt-nānūi, "sikhī-lūi, After monkey from tree descending, oh, friend, sikhī-lūi!" han-ūi han-ūi, gābzri gābzri thāng-bā, sessā-i-ā oh friend, saying saying, shouting shouting going, hare brāp-nā-nūi bung-naise, "mā-thū⁵ sikhī sikhī lūi!"⁶ Ang being angry said, what's this "friend friend," eh? I be-au-nū rāzā-nī khuser⁶ ne-fai-dang. Nang-nū here king's sugar-cane am come to watch. You āng-khō mā-nū nāng-go!" Obā-sū mūkhṛā-i-ā nu-zā-hūi-of me what want? Then monkey going and nānūi⁷ bung-naise, "hā sikhī, khuser-khō āng-nū tho-se hū, looking said, oh, friend, sugar-cane to me one bit give,

¹ Gākhū = climb; gākhū-āi = went and climbed.

² No = house; au = dative inflection; the i is inserted for euphony.

³ Phā-phin; an infix implying "returning."

⁴ Thāso may perhaps be a corruption of Assamese *kasā*.

⁵ Thū and lūi are examples of idiomatic expletives which are practically untranslatable. So also *herā*.

⁶ Khuser is of course Assamese *khuseiyār*.

⁷ Nu = see; zā = be, become; āi = going.

hera! *Bese gathāu āng zā-nai nī,* *han-bā, sessā bung-naise,*
 do! How sweet I eating see, saying, hare said,
“Āng nang-nū hū-nū hā-i-ā. Rāzā khnā-bā āng-khō
 I to you to give am not able. King on hearing me
bu-gan.” Theo-bū bī embrā-brā bi-nai-khai,
 will beat. However he again and again because of begging,
“zā, lūi, zā,¹ āng nang-zang hā-liā,” han-nānūi, zā-nū
 eat, there, eat, I with you am not able, saying, to eat
hū-naise. Phāre bī zā-nānūi, sālā-i-au man-bā, “sikhī, āng
 gave. Then he eating, on tongue catching, friend, I
thoi-naise,” han-nānūi, babrāp-bai-bā, sessā bung-naise,
 am killed, saying, wandering distractedly, hare said,
“nang gagai-nū dukhu man-dang. Āng dā nang-khō mā
 you your own trouble procured. I now to you what
khām-gan?” han-nānūi, bere-jothā-nī bāhā sing-au thū-hūi-
 shall do? saying, horns of nest under went and
naise. Mūkhṛā-bū un un gabṛi-nānūi thāng-nānūi,
 stayed. Monkey-too behind behind shouting going,
ārū nu-zā-hūi-nai-sūi-lā-i-ū.² “Sikhī, nang mā
 also went and watched him with care. Friend, you what
khām-dang?” bung-bā, sessā khithā-naise, “āng rāzā-nī zothā
 are doing? on saying, hare said, I king's drum
ne-dang,” han-bā, “Sikhī, āng-nū bāngai dām-nū hū, herā!”
 am guarding saying, friend, to me a little to play give, do!
Sessā-i-ā bung-naise, “ūh! āng hā-i-ā, herā; rāzā khnā-bā
 Hare said, oh! I cannot, truly, king on hearing
āng-khō bu-thāt-gan,” bung-bā bū, embrā-brā “āng
 me beating will kill, saying even, again and again I
lāsui-sū dām-gan, herā,” han-nānūi, bere bāhā-khō ākhai-
 very lightly will play, really, saying, horns' nest hand-
phāt-ne zang bu-zāp-naise. Obānū bere-frā mukhang,³
 palms-two with beat and broke. Then horns face,
megon, modom,³ gāsenū ot-phop-bā mūkhṛā-i-ā gāp-khrau
 eyes, body, all stinging-hurting monkey howling

¹ *Zā* = eat (the imperative is always the bare root, as in so many other languages). The word reminds me of a little story which shows the perplexities of bilingual people. A Kachāri went to see his Assamese mother-in-law, who provided food and hospitably said (in Assamese) “*Khā, khā.*” On which her son-in-law, obeying her injunction in Kachāri, bound her hand and foot. Seeing his mistake, she laughed and said, in Kachāri, “*Zā, zā.*” On which he, much puzzled, went away!

² A good example of the agglutinative verb, for which in Hinduised Kachāri would be substituted a long succession of participles, such as *nu-nānūi, zā-nānūi, thāng-nānūi*, etc. It is impossible, of course, to translate all the infixes severally.

³ Perhaps *mukhang* is Assamese, as well as *ātheng* which occurs elsewhere, and *modom* may be *badan*.

*gāp-si ba-brāp-bai-naise.*¹ *Obānia sessā-i-ā bung-naise*, "āng yelling wandered about. Then monkey said, I *dū-hūi-nū nang-nū khūthā-dangman, theobū nang khorāng* repeatedly to you said, yet you word *lā-i-ā. Āng mā khām-gan?*" *han-nānti, ārū dāp-se-au* accepted-not. I what shall do? say-ing, and field-one-in *zībo-gowāl-nī khathi-au thā-hūi-naise. Azang-hā mūkhṛā* a kind of snake near went and stayed. Accordingly monkey *bū khī-thu khī-thu thāng-nānūi bung-naise*, "ārū be-au lai too behind behind going said, and there eh? *nang mā khām-dang, hera!*" *Sessā bung-naise*, "āng rāzā-you what are doing, say? Hare said, I king-*lūng-hā-nī*² *sāmā-lauthi ne-dang, herā!*" *bung-bā*, "Sikhī, people-of sceptre am watching, sir! saying, friend, *āng-nū-bū hū, herā! āng bāngai dāng-nai-nī.*" *Bī "hū-ā"* to me too give, do! I a little wield and see. He "not give" *han-bā-bū embrā-brū dāng-nai-nānūi be-au-bū bī zībo* saying-even again and again wielding then-also he snake-*zang ot-zā-naise.*³ *Bi-nī-frai sessā thāng-nānūi photo-bāre-au* by bitten be-came. There-from hare go-ing marsh-in *thā-hūi-naise. Mūkhṛā bū gābrī gābrī thāng-nānūi*, went and stayed. Monkey also shouting shouting go-ing, *ārū lūgū lā-hūi-nānūi sessā-khō sūng-bā, bī bung-naise*, and meeting going and getting hare-to asking, he said, "be-khō-nū rāzā-nī dolā *han-nānti bung-ā.*" *Mūkhṛā* This king's palanquin saying call. Monkey *bung-naise*, "Sikhī, āng bāngai *uthī-nai nī, herā!*" *bung-bā*, said, friend, I a little ascending see, please! saying, "ūh! āng *hū-nū hā-i-ā. Rāzā khnā-bā āng-khō mā* oh! I to give am not able. King hearing to me what *bung-gan? Nang mā-bā ābrā mānsūi, hera! Khorāng* will say? You what sort fool man, eh! Word *khūthā-bā-bū khnā-song-ā,*" *bung-bā-bū, mūkhṛā-i-ā, "nong-ā,* saying-even not heed, saying-even, monkey, no, no, *herā sikhī, do-se būā uthī-gan,*" *han-nānti, photo-bāre-au* oh friend, one bit only will ascend, saying, on marsh *bāt-drum-bā, godo-hā-lāgi thrup thāng-naise. Obāsū sessā* jumping, neck-up too flop stuck. Then hare *khūthā-naise*, "dhuī thālit *zā-nānūi bigur hū-nai-ā,* said, "now bananas eating skin giving-(person),

¹ *Ba-brāp-bai-naise* = wandered distractedly about. The infix *bai* signifies wandering, and *ba-brāp* being in pain or wrath.

² *Rāzā-lūng-hā-nī* = a literal translation of Assamese *rājā-hātar*.

³ An instance of the rare passive, a manifest imitation of the Assamese idiom *ot-zā-nū*, "bit-become-to," to be bitten.

be-nū, herā sikhī, nang be-au-nū thā-dū! *Āng nang-khō*
 here, oh friend, you, there-even stop! I you
khulum-bai! *Āng thāng-naise,* *han-nānūi, bī*
 pay you my reverence! I am going, saying, he
mūkhṛā-khō be-au-nū gār-lai-naise.
 the monkey there left behind.

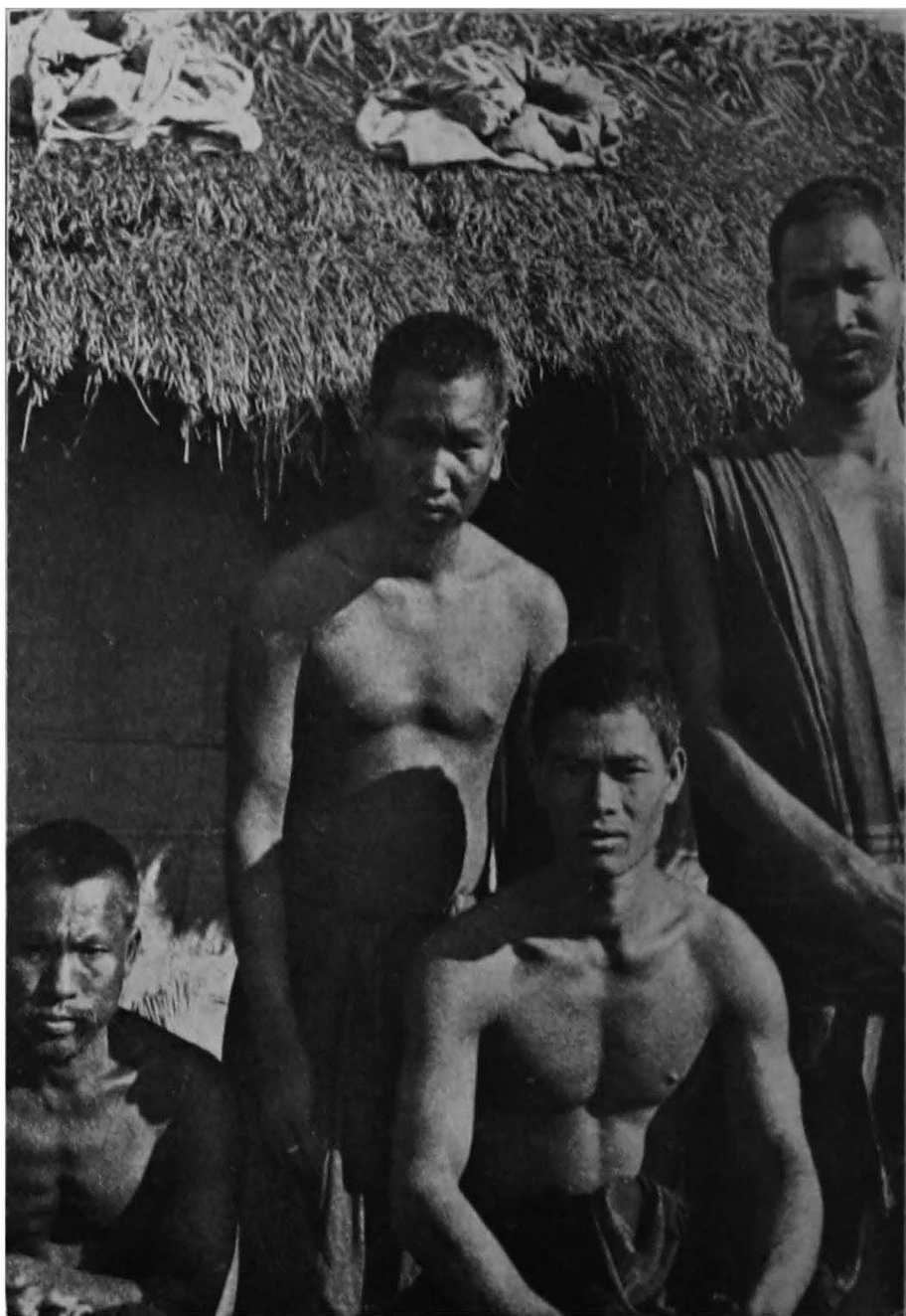
Obasā unau bī-thing gāndā mā-se fai-nai nu-bā,
 Then after that-direction rhinoceros one coming seeing,
bī-khō mukhrā-i-ā dikhāng-nū thing-dangman. Gāndā-i-ā
 to him monkey to extricate was ordering. Rhinoceros
bung-naise, "āng-hā ukhui-sūi-dang ārū dūi-gāng-sūi-dang;
 said, I hungry-very-am and water-thirsty-very-am;
āng nang-khō dikhāng-nū hā-i-ā, *han-nānūi, bī thāng-*
 I you to extricate am not able, saying, he went
naise.
 away.

Bī-nī un-au ārū moesū mā-se fai-nai-au, bī-khō-bū
 There after also buffalo one on coming, to him also
khithā-dangman. Bī-bū khnā-song-ā-lā-bā blot thāng-naise.
 said. He also not attending pop! went away.
Boi-nū-khri khī-zap-au¹ mosā mā-se ukhui-sū-nānūi bī-
 Than him tail-end-at tiger one hungry-very-being that-
thing thāng-dangman. Mūkhṛā nu-nānūi bung-naise, "he
 direction was going. Monkey seeing said, Oh
āfā, nang āng-khō be dukhu-nī-frai dikhāng-ā-bā arū
 father, you to me this trouble-from if (you) extricate other
raubo dikhāng-līa, "han-nānūi, gahām-ūi khulum-nū
 anyone extricate will not, saying, well to worship
hom-naise. Theo-bū bī, "āng nang-khō dikhāng-nānūi mā
 began. Still he, I you extricating what
man-gan?" han-nānūi, khozo-ne-sū thāng-bā, mukhrā-i-ā
 shall get? saying, paces-two-about going monkey
bung-naise, "āfā, nang āng-khō be photo-bāre-nī-frai
 said, father, you me this marsh-from
dikhāng-nānūi hā-bru-fūr-khō su-srā-nānūi, āng-khō
 extricating muddiness (lit. "muds") cleansing me
nang zā, *han-bā, bī, ukhui-sū-nai-khai be khorāng-au*
 you eat, saying he hungeriness-because-of that word
khnā-song-nānūi, bī-khō bung-naise, "āng nang-khō zā-nū mon
 hearkening to him said I you to eat mind
gūi-ā, manāthū, be-baidi dukhu-au gaglai-nai-khō
 have not, however, that sort trouble-in fallen (person) to
dikhāng-ā-bā, āng-hā gahām zā-gan. Theo-bū gai-gai-nū
 extricate-not-if, I good will-be. However yourself

¹ An expressive phrase for "last of all."

zāsī-nānūi kūnai-i-au, āng zā-nū hāgo, han-nānūi, *bī-nī*
 beseeching on giving I to eat am able, saying, his
*lānzai-khō phol-au hot-bā,*¹ *mūkhrā-i-ā bī-nī lānzai-au hom-ba,*
 tail- in marsh sending, monkey his tail seizing
dikhāng-bū-naise. Mūkhrā khūhā-naise, "āfā, nang āng-khō
 dragged him out. Monkey said Father, you me
dā-nūa modom-fūr-khō gahām-ūi su-srā, emphare rān-bā zā,"
 now body (plural) well dry, after drying eat,
han-nānūi sān-dung-au do-se zo-bai thā-dangman. Ēre-au-nū
 saying sun-shine-in one bit sitting remained. Then
mosā-i-ā phāt-se-thing nai-ne-au, bī bong-fāng-au fāt-
 tiger one other direction on looking he in tree helter-
drāp gā-khū-naise. Mosā be-khō nu-nānūi, brāp-nānūi,
 skelter clambered. Tiger him seeing, angry-being,
bongfāng guri-au-nū sān-ne sān-thām ne-bai thā-naise.
 tree root at days-two days-three watch-ing stay-ed.
Be-baidi thā-nānūi, khugā sī-nānūi, hāthai hāzīzī
 This-way stay-ing, jaws gap-ing teeth display
khām-nānūi, thoi-thī-nānūi thā-naise, ārū thām-fai-frā
 making dead-pretend-ing stay-ed, and flies
khugā-i-au brūng-brūng han-lai-nū hom-naise. Be-au-nū
 mouth in buzz buzz to continue to stay began. Thereon
mūkhrā-i-ā ose ose thoi-māt-bai nung-nānūi, bongfāng
 monkey by degrees dead-verily-is thinking, tree
bīzō-nī-frai lāse lāse onkhāt-bū-nānūi, āglā lāse-i-hai
 top-from slowly slowly descending, first carefully
lānzai khugau su-nai-grū-bā-bū mosā mung-bo
 tail in jaw insert-examine-feel-ing-even tiger anything
khām-ā-khūise. Ārū un-au āheng thāng-se sū-nānūi hū-nai.
 did not do. And after leg one inserting gave.
Be-au-bū mungbō khām-ā-khūise. Obāsū mūkhrā bung-naise,
 Thereon anything did not do. Then monkey said,
"nang āng-nī āheng-fūr-khō khrem-khrem ot-nānūi
 you my legs— crunch-crunch biting
zā-gauman, lānzai-khō khrem-khrem ot-nānūi
 would have eaten, tail crunch-crunch biting
zā-gauman," han-nānūi, rong zā-nānūi, "dā-nūa āng-nī
 would have eaten, saying, happy becoming, Now my
khoro-khō-nū zā," han-nānūi, khug-au sū-nānūi hū-bā, obānū
 head-also eat, saying, in mouth inserting giving, then
mosā-i-ā khrem ot-khrep-naise. Thoi-bai. Zap-bai!
 tiger scrunch bite-crunch-did. Died! Finished!

¹ Lit. "throwing."



GROUP OF KACHARI MEN (Kamrup District).
From a photograph by Mrs. H. A. Colquhoun.

FREE TRANSLATION.

The Monkey and the Hare.

A monkey and a hare were great friends. They ever lived together, ate together, and went about together. One day meeting a man from Darrang going to a feast with a load of bananas and other delicacies, they said to one another, "We must get what that man is carrying by some trick or other." Whereupon the monkey bade the hare stay on the road, while he himself hid in the forest. Presently the man, seeing the hare, put down his load and ran after it. On which the monkey, coming out from the jungle, carried off the bananas and other things. And for fear the hare should come and ask his share, the monkey hastily gobbled up the bananas and betel-nuts and kept the skins only for his friend.

The man, not being able to catch the hare, went home, and then the hare, shouting aloud, searched for the monkey, and, when he found him, demanded his share of the spoil, and only got the skins. So, being vexed, he determined to have his revenge. And first he went and hid under some acrid *kachu* plants. And when the monkey came and asked what he was doing, he replied, "My friend, I have the honour to be in charge of the king's sugar-canes." So the monkey said, "Ah, give me just a bit, do." But the hare replied, "And what do you suppose the king will say?" But the monkey was importunate. So the hare gave him a stalk of *kachu* to chew, and when the acrid juice stung his tongue, the monkey began dancing about howling. But the hare coolly said, "It's all your own fault! You *would* have a stick of the king's sugar-cane, and what could I do?"

Then the hare went and took up his post under a hornet's nest, and the monkey came along, shouting for his friend, and, finding him asked, "What may you be doing *there*?" And the hare replied, "I am guarding the king's drum, so there!" "Ah," said the monkey, "do let me beat the king's drum!" "Oh, but I cannot," said the hare, "the king will be angry." But the monkey insisted, and said, "I will play on the drum *very* gently; you see!" So the hare consenting, the monkey clapped his two palms on the hornet's nest and broke it, so that the hornets emerged, and stung him sore, so that he screamed with pain. But the hare only said, "You would have your way, and what was I to do?"

Next the hare went and sat down near a *gawal* snake. And the monkey came shouting, and asked, "What are you about now, my friend?" The hare replied, "I am now in charge of the king's sceptre!" On which the monkey said, "Ah, let me just wield the king's sceptre for a moment!" But the hare answered, "I cannot do that, for the king will be angry." But the monkey being importunate, he consented. Whereupon, of course, the snake bit him, and he howled with pain.

Then the hare went and sat in a marshy place, and the monkey came shouting in search of him, and asked what he was doing. And the hare told him he was sitting on the king's litter. "Ah," prayed the monkey, "let me too sit on the king's litter." But the hare said angrily, "And what do you suppose the king will say? It strikes me you are a fool, my friend, and listen to no warning!" But the monkey, insisting, leaped into the marsh, sank up to his neck, and stuck there miserably. On which the hare leaped out and cried, "Now, my kind friend, you who eat bananas and give me the skins, you can just stay where you are! My compliments! I am off!" So saying, he left him to his fate.

Presently a rhinoceros came that way, and the monkey begged him to extricate him. But the rhinoceros remarked that he was hungry and thirsty and on his way home to dinner, and went his way. And a buffalo also passed by and refused to help. Finally a tiger came, extremely ravenous. And the monkey entreated him respectfully to pull him out; but the tiger said he did not see how it would profit him to come to his rescue. But when he had gone some two paces, the monkey called after him, "Look here, if you will drag me out of the marsh, you can clean me of the mud, and eat me!" And since the tiger was extremely hungry, he consented and said, "It is not that I have any particular desire to eat you, but if I do a good deed, I shall get virtue. However, as you are good enough to insist, I am willing to make a meal of you." So saying, he put his tail into the marsh, and the monkey, catching hold of it was slowly dragged forth. On which the monkey said, "Now let me dry myself in the sun, and when the mud is dry you can scrape it off and eat me." So he sat in the sun, and the tiger waited hungrily. But the monkey seized the opportunity when the tiger chanced to look another way, and clambered up a tree. At that the tiger was very angry, and waited two or three days at the foot of the tree. Finally he pretended to die of starvation and lay there with his mouth open and his great teeth showing. So the monkey climbed down, slowly and cautiously. And the tiger lay quite still, so that the flies came and buzzed in hi

mouth. And first the monkey carefully put his tail in the tiger's mouth. But he never stirred. Then the monkey thrust his leg in the tiger's mouth, and still he did not move. "Ah," said the monkey, in great glee, "you would have gobbled up my tail, and scrunched up my limbs, would you?" And so saying, the silly creature thrust his head in the tiger's mouth. And the jaws closed with a scrunch, and the monkey died, and that's all!

III.—SĀ-SE PHĀLĀNGĪ GOTHO-NĪ KHORĀNG.

The story of the merchant lad.

Sā-se udu-i-ai-nū bīfā thoi-zā-nai gotho dangman.
 One womb-in-even father dead-becoming boy was.
 Phāre āzi āzi khāli khāli bī ge-det zā-bā
 Then to-day to-day to-morrow to-morrow he big becoming
 sān-se bīmā-nī-ai sūng-naise, "ai, āglā zang-fūr-hā
 day-one mother's to ask-ed, mother, before us people-'s
 āfā-i-ā, lai, mā mau-nānūi zā-dangman?" han-bā, bīmā-i-ā
 father, now, what labouring eat-did saying mother
 hāmā su-nānūi khīthā-naise, "nam-fā-i-ā desū desū
 breath sighing said, your father country country
 fālāngī khām-nānūi zā-dangman. Bī thā-blā, dā
 hawking doing used to eat. He remained-if now
 zang-frā ese-bū dukhu zā-i-ā-man," han-bā, bī bung-naise, "ūh,
 we thus trouble should not eat, saying he said, Eh,
 obā āng bī hābā-khō hā-i-ā nā? bese thākā dang,
 then I that work for able-am-not eh? as many rupees are,
 āng-nū dihon-nānūi hū," han-bā, bīmā-i-ā bung-naise, "āfā,¹
 to me producing give, saying, mother said, father
 nang bī-baidi khām-nū nāng-ā, āng bī-ūi gāp-ūi
 you this-way to do must-not, I beg-ging weeping
 nang-nū zā-hū-gan. Nang malai-nī dekhū-ai
 you to eat-give-will. You foreign land-in
 thāng-nānūi mā-brūi-bā thoi-bā bet-bā āng mā-brūi
 going what way-ever dying perishing I what way
 thā-gan?" Theobū gotho-ā khnā-song-ā-lābā, embrā-brā
 stay-will? Still boy not hearing again and again
 bīmā-nī-ai thākā bī-nānūi lā-nānūi bastu bai-naise,
 mother-from rupees begging taking merchandise bought

¹ "Father" used affectionately for "child."

ārū nau gong-se namai-nānūi, lā-naise, ārū gāsēnū
 and boat one seeking took and all
 zo sã-bã, mãsũi sã-nũi-sũ hom-nānũi bimã
 fit becoming, men about two seizing mother
 burui-khõ khulum-nānũi mālai-nĩ dekhū-au nau sang
 old woman-to worshipping foreign country boat with
 thang-naise. *Be-baidĩ-nũ thāng-ũi thāng-ũi gãmĩ dot-se*
 went. This-manner-in going going village one
 dũi-gathān-au nau-khõ khã-nānũi, gãmĩ gãmĩ basthu
 water-ghaut-at boat binding, village village merchandise
 phān-hũ-naise, *Bi gāgai nau ne-ũ. Be-baidĩ-nũ*
 hawking-send-did He himself boat watched. This-way-in
 thã-ũi thã-ũi be-au-nũ sũr-bã brai burui
 stay-ing stay-ing there certain old man old woman
 sã-nũi-hã hangsũ gafut mã-se dangman. *Bi-nũ bi-sũr-nũ*
 two-people-of swan white one was. It they
 dũi lã-ũi mikhãm song-ũi hũ-grã-man. *Bi-khõ-nũ*
 water-giving rice cooking gave and cherished. It-itself
 sãn-se bĩ gotho-ã dũi-gathān-au gagai-nĩ hangsu-bigur-khõ
 one day that boy water-ghaut-at its own swan-skin
 khũ-nānũi dãn-nānũi ārũ mazāng sikhilã-sã zã-nānũi dugui-nai
 shedding placing and lovely girl becoming bathing
 nu-naise. *Bi-nĩ-frai-nũ boi hāngsũ-nĩ girimã*
 saw. From-that (time) even that swan's owners
 brai-burui-khõ on-su-nānũi thau ārũ bi-nĩ nau-au zĩ
 old man old woman loving oil and his ship-in what
 zĩ basthu dang, ozai-nũ bāngai bāngai hũ-nũ
 what merchandise was, always some some to give
 hom-naise. *Bi-baidĩ-nũ basthu-fũr-khõ fān-ũi fān-ũi*
 began. This-way-in merchandises vending vending
 fān-zap-bã nõ-i-au fai-nai so-nai-khai bĩ
 sale-finished-being to house come concluding-because of that
 brai burui-nĩ nõ-i-au thāng-nānũi, thākã zãbrã
 old man old woman's house-to going money much
 hũnānũi, hāngsũ-khõ bi-bã, brai burui "ere-nũ
 giving swan begging old man old woman, "as it is
 lāng," *han-nānũi bung-dangman, khintu bĩ fāfu-nāng*
 take" saying, said but he sin-smitten
 zã-nũ gĩ-nānũi, brai-nĩ gnāng basthu-khai
 to become fearing old man's belonging property because of
 embrã-brã thaka hũ-nānũi, hāngsũ-khõ lãbõ-naise.
 importunately rupees giving swan took away.
Bi-nĩ-frai nau lã-nānũi, fai-ũi fai-ũi, no man-fai-
 There after boat taking, coming coming, house reach-com-

nānūi, āzi-bū thā-i-ū khāli-bū thā-i-ū bī hāngsū
 ing, to-day-too staying to-morrow-too staying he swan
 mānsūi zā-i-e nu-nānūi, sān-frim-bū hām-lāng-naise.
 man becomes-not seeing, day-each-on sick became.
 Bī-khō-nū nu-nānūi bīmā burui-ā malai-nī-au sūng-bā
 To him seeing mother old woman strangers-from on asking
 bai-bā rau-bū mung-bū khithā-nū hā-i-ā. Khintu
 frequenting anyone anything to say was unable. But
 bi-au-nū burui sā-se dangman. Bī-nī-au sūng-bā, bī
 there old woman one was. Her on asking, she
 bung-naise, "āgūi, nang bī-khō-nū mīthi-ā-khūi nā? Bī
 said, sister, you that understood-not eh? That
 fālāngī khām-nai thāng-nai-au mā-bā man-se zā-dang.
 hawking doing going-in something one thing happened.
 Nang bī-khō buddi khām-ba, mīthi-nū hā-gan," han-bā,
 You to him trick doing, to understand will be able, saying,
 bīmā burui-ā bung-naise, "khitha-hor¹-hai, ai
 mother old woman said, speak-out-do, mother
 burui, dhorom man-gan," han-bā bī khithā-naise, "nang
 old woman, virtue get will, saying, she said, you
 sān-se sā-se sikhā-sā labo-nānūi nang-nī gotho-nī thema
 one day one girl taking your boy's lice
 nai-nū thīn. Ārū thema naibai thā-nai-au-nū gāp-
 to search order. And lice searching in staying weep-
 thī-nānai sūng-thāng, "nang mā-nū sān-frim-bū
 pretend-ing let her ask, you why day by day
 hām-lāng-dang?" Obānū bī bī-khō on-khāng-nānūi bī-nī
 waste away? Then he to her feeling affection his
 mon-au zi khorāng dang, bī khithā-gan," han-bā, bīmā
 mind-in what word is, he say-will, saying, mother
 bī-baidi-nū khām-naise. Hīngzausā-i-ā themā nai-nai-au-nū
 that-way-in did. Girl lice while searching
 gāp-thī-nānūi gongrai surukhū surukhū sūng-naise, "ādā-
 weep-pretend-ing snottle snuffle snuffle ask-ed, brother-
 lūi, nang-hā-lai mā zādang? Nang be-khō khithā-i-ā-
 mine, to you what has happened? You that if do not
 bā, āng bū khām dūi zā-i-ā," han-nai-khai gotho-ā,
 say, I too rice water will not eat, because of saying boy,
 hāmā su-nānūi, bī-nū lāse lāse khithā-naise, "āng
 breath sighing, to her slowly slowly said, I
 fālāngī khām-nū thāng-nai-i-au dā āng-nī nau-i-au zī
 trading to do on going indeed my boat in which

¹ Hor = hot = "throw."

hāngsū gafut mā-se dang, bikhō mānsūi zā-nai nu-dangman.
 swan white one is, it man becoming saw.
Khintu bi dā baidi-sūi-ūi-nū thā-bai. Bi-nī-khai āng
 But it now manner-same-in stays. Because of that I
ere-baidi zā-dang." Themā nai-khāng-bā be
 this manner am become. Lice seeking-finished-being those
gāsēnū khorāng hīngzausā-i-ā bi-nī bimā-nū khīhā-naise.
 all girl his mother-to said
Be-khō bimā-i-ā khnā-nānūi boi burui-nū khīhā-hūi-naise
 To her mother listening that old woman-to sent and said
lā-i-ū. Burui-ā bi-khō khnā-nānūi buddi hū-naise lā-i-ū,
 exactly. Old woman to her listening wisdom gave verily,
"nang dinī boi hīngzausā-khō lābo-nānūi khīhā-nānūi hū,
 you to-day that girl bringing saying give
bi dinī hor-au udu-lāng-thī-nānūi thā-thāng. Hor
 he to-day night-in sleep-deep-pretend-ing remain-let. Night
gezer-bā hāngsū-ā mānsūi zā-nānūi gagai-nī
 much-being swan man becoming own
modai-fūr-khō khulum-bai-thā-i-ū. Be-au-nū bi hāngsū
 gods is wont to worship. Thereon that swan
bigur-khō zuzai-mū-au sū-nānūi hū-bā, obānīā
 skin hearth-on thrusting placing, thereon
mānsūi-nū thā-si-gan." Be buddi hū-nai-baidi-nū
 man-indeed stay-altogether-will. That wisdom giving-like-even
bimā-i-ā hīngzausā-nū khīhā-naise, ārū hīngzausā-i-ā bū
 mother girl-to said and girl also
gotho-nū khīhā-nānūi hū-nai-khai, sān-se gotho-ā khurui
 boy-to saying because of giving, one day boy vessel
gong-se-au khāre-zang thau-zang golai-nānūi din-nai, ārū
 one in ashes-with oil-with mixing placed and
songor man-se din-naise. Hor zā-bā bi
 yak's tail one placed. Night becoming he
udui-thī-lāng-nānūi thā-bā, hāngsū-ā si-khāng-nānūi
 sleep-pretend-slumber-ing staying, swan emerging
ākhā-i-au ātheng-au modom-au-tū khepthu-bai-dang. Theobū li
 on hand, on leg on body also felt (with beak) Still he
khet-khut khāmā-khūise. Bi-nī-khai li udu-lāng-māt-bai
 stirring made not. Therefore he asleep-deep-truly-is
nung-nānūi, gagai-nī hāngsū bigur-khō lāse-hai khu-nānūi
 thinking, her own swan skin slowly unfastening
din-nānūi gagai-nī modai-fūr-khō mon hū-nānūi,
 placing her own gods-to mind giving,
khulum-bai-thā-dangman. Ere-au-nū sri-sri lāse-hai
 worshipping-staying-was. So still-still slowly

si-khāng-nā-nūi *boi* *hāngsū* *bigur-khō* *thāpne-hai*
 emerging that swan skin suddenly
zuzai-mu-au *e-fop-nānūi* *din-naise.* *Unau* *bigur-ā*
 in hearth thrusting placed. Then skin
khām-nānūi. *manām-khāng-bā,* *bī-khō* *manām-nānūi*
 scorching, smell-emerging, that smelling
man-nānūi, “*āng-khō mā khām-khū, mā khām-khū!*”
 obtaining, To me what have done, what have done?
han-nānūi, *fāt-drāp-dō* *gaglai-nānūi,* *khāng-grāng-nānūi,*
 saying, hither-thither falling about, rolling about,
thoi-hāp-nānūi *thā-naise.* *Obāsū gotho-ā māmar fai-nānūi*
 half dead becoming stayed. Then boy quickly coming
khurui-nī *thau-khō* *khoro-modom-āiheng-ākhai-au* *hū-nānūi,*
 vessel-of oil head - body - leg - arm - on giving,
 songor *zang sip-bai-thā-naise,* *ārū bī-baidī-nū* *sip-ūi*
 yak's tail with continued to fan, and that-way-in fanning
sip-ūi *thā-blā,* *gabau-zang hāmā sukhāng-naise,* *ārū*
 fanning on staying, with delay breath sighed-forth and
thāng-khāng-naise. *Bī-baidī-nū* *mānsūi* *zā-nānūi,*
 alive-became. That-way-in man becoming,
sā-nūi-zang *hābā* *khām-lai-nānūi zābrā* *din-hā-lāgi*
 they-two-together marriage do-exchang-ing many days-up-to
fi-sā jisū zang rozo-rū-man-zā-lai-bai-thā-naise! *Zapbai!*
 boys girls with “lived happily ever after.” Finished!

FREE TRANSLATION.

The story of the merchant lad.

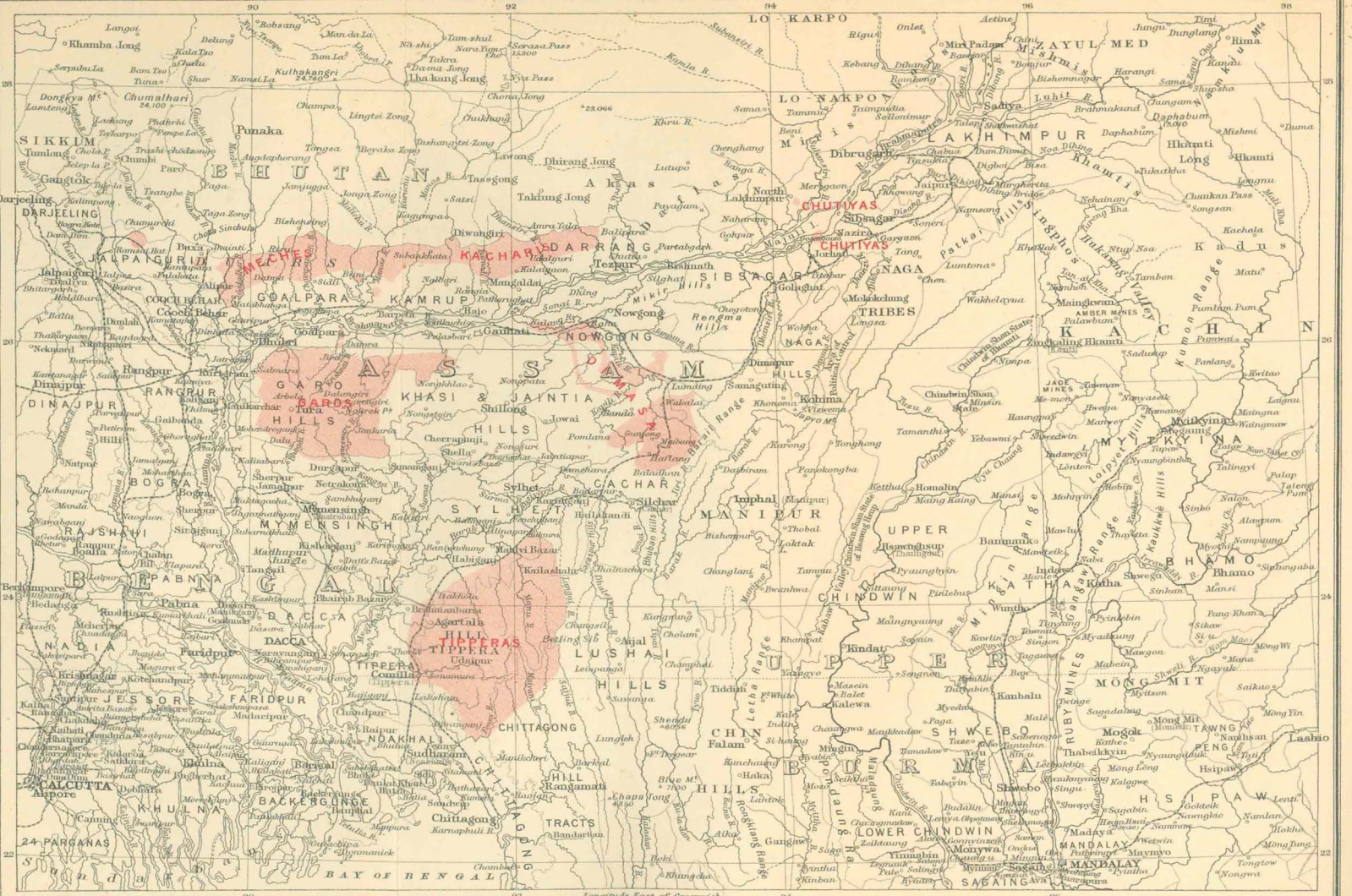
There was a certain lad whose father died before he was born. And, one day, when he had grown a big boy, he asked his mother, “What did my father do for his living?” And his mother, drawing a long breath, said, “Your father used to travel about selling things. Ah, if he were alive we should have no trouble to endure!” But the boy replied, “Do not you think that I too could earn money in that way? Bring out what money there is, and let me see what I can do.” But his mother said, “Ah, my son, you must not talk like that! If you go away into foreign lands and die there, what will become of me?” But her son would not listen to her, and by importunity induced her to give him money, with which he bought goods, and procured a boat, and hiring two or three men, took leave of

his mother, and went into a far country to trade. Finally he came to a certain place where he moored his boat, at the place where men draw water, and sent his men to hawk his wares from village to village while he himself stayed in the boat. It happened that there lived hard by an old couple who possessed a white swan, which they fed and tended as though it were their own child. One day, the lad saw this swan strip itself of its swan plumage and become a beautiful maiden, and bathe. From that time forth he paid great attention to the owners of the swan, and gave them presents of the oil and other things he had in his boat. And when the merchandise had been sold and the time was come to go home, he went to the old people's house and offering much money begged them to sell him their swan. But they were for giving him their swan for nothing. He, however, feared to commit a sin if he took it as a gift, and, because it was the old man's property, compelled him to take much money in exchange for it, and went away.

But when he came home with his boat, behold, the swan remained a swan, and, for disappointment, the lad pined and wasted away. Seeing which, his old mother consulted various people, but got no help. Finally, she went to a certain wise woman, who said, "Sister, do not you understand? Something has happened to him while he was away trading. You must use a device to find out what it is." To which the mother replied, "Tell me plainly what it is, and you will do a good deed." So the wise woman gave this advice. "Some day do you direct a maiden to search for lice in his hair. And while she is doing this, let her pretend to be mightily grieved, and let her ask him what is the matter. And he will feel flattered and will open out his heart to her." And the mother did as the wise woman directed her. The girl she sent wept and snuffed as she tended the lad and said, "Tell me why you pine and grow thin; else I too will give up food and drink." And so he, heaving a sigh, explained thus: "While I was away trading, I saw the white swan which is in my boat turn into a maiden. But now she remains a swan, and for her love I am pining."

When her task was done, she told the lad's mother, who sent word to the wise woman. The wise woman said, "Let the girl tell him that the swan maiden worships her own gods in the dead of night. Let him pretend to lie asleep, and when she divests herself of her swan plumage, let him seize it and thrust it into the hearth, and then she will always remain a girl." The old mother directed the girl accordingly, and the girl told the lad. One day he mixed ashes and oil in a vessel, and procured

a yak's tail, and, when night was come, he lay down and pretended to be fast asleep. Presently the swan crept out, and feeling his hands, feet, and body with her beak, was satisfied that he slept. Then slowly taking off her swan skin, she became absorbed in the worship of her country's gods. And the lad seeing his opportunity, grasped the swan plumage and thrust it into the hearth, so that it was singed, and the smell of the feathers filled the place. And the maiden, smelling the burning feathers, cried, "What have you done to me? What have you done to me?" So saying, she fell down in a faint and seemed as one dead. But the lad, taking his vessel of oil, anointed her with it, and fanned her gently with the yak's tail, till she came to. And so they married, and begat many sons and daughters, and lived happily ever after. And that's all!



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