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OUTLINE GRAMMAR

OF THE

SHAI'YANG MIRI LANGUAGE

AS SPOKEN BY THE

Miris of that Clan residing in the Neighbourhood of Sadiya.

WITH ILLUSTRATIVE SENTENCES. PHRASE-BOOK,
AND VOCABULARY.

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PREFACE.

THE Miris who reside on the banks of the Brahmaputra, Dihong, and Dibong rivers, in the neighbourhood of Sadiya, call themselves *Mi'shing* (I have not yet been able to find out the derivation of the word), and are of the *Shai'yâng*,* *Oi'yân*,* *Chû-ti'yâ*,† *Dâm'bûk*,* and *Shôm'wâng* clans, each of which is divided into numerous sub-divisions.

They are not of themselves a numerous body, inasmuch as their whole community is under 1,500 souls, but there can be no doubt that they are closely allied to the Miris residing lower down the Brahmaputra, as also to the numerous tribe of hill Miris in North Lakhimpur, and I know that their language is in most respects similar to that spoken by those Miris, for in December 1883 some Sadiya Miris (who were accompanying me to the Calcutta Exhibition) landed at Nigrating, and in conversation with the Miris residing there, appeared to be as thoroughly at home as they would have been amongst their own people at Sadiya, while that of the first four clans mentioned is almost word for word the same as that spoken by the Bor Abors, a numerous (we know of some 20,000 people of this tribe, and we are aware that there are undoubtedly very many more to the north again of those we know of) and powerful tribe inhabiting the hills immediately to the north of Sadiya, between the Dihong and Dibong rivers, as also very closely, if not quite, similar to that spoken by the *Pá'si'* and the *Mi'nyôngs*, two other numerous cognate tribes inhabiting the hills to the west (right bank) of the Dihong, and, such being the case, there can be no doubt that the compilation of a Grammar, however rudimentary and incomplete it may be, coupled with a

* The Assamese call these clans *Shai-âng'yâ*, *Oi-âu'yâ*, and *Dâm-bûk'yâ*, respectively.

† This is an Assamese word, including several clans [the chief of which are known (to the Miris) as *Págrá* and *De'lû*] who have been settled in the plains of Assam for generations.

Vocabulary and a Phrase-book, appertaining to a language so widely spoken, is likely to prove useful, as also interesting and instructive, philologically. For these reasons, therefore, I have been tempted to record what little I have already learnt of the Miri-Abor language during my two and a half years' residence at Sadiya, lest in this uncertain world of ours something should transpire to prevent my doing so later on, for, having transcribed what I have already learnt, I may, if necessary hereafter, be able to revise, or add to, the work.

The work, unpretending though it be, has not been accomplished without difficulties, the chief being (a) my own, and, for that matter, most Miris also, imperfect knowledge of Assamese, which rendered it a difficult matter for me to explain thoroughly the points upon which I most wished for information; (b) the nearest Miri village being some five miles or so distant from Sadiya, I was prevented from mixing as freely, or as frequently, with the people as I should have wished. while for three or four months during the rains communications with them were virtually closed; (c), the fact that, although each clan possesses many different words to express the same meaning. they are so accustomed to mix one up with the other that it is a real difficulty to ascertain for certain what word should be used for a particular thing by a particular clan.

In this work, I have attempted to give an outline of the Shai'yâng Miri dialect, inasmuch as it is, if anything, more closely allied to Abor than the others, but I have no doubt that I have unavoidably, for the reasons given above, here and there used words which are not exclusively Shai'yâng.

In conclusion, I beg gratefully to acknowledge having received valuable assistance, in the shape of copious notes and suggestions, from E. Stack, Esq., c.s., without which this little work would have been far less full and complete than it now is.

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OUTLINE MIRI GRAMMAR.

PART I.—ORTHOGRAPHY.

As far as practicable I have followed the system of transliteration advocated by C. J. Lyall, Esq., C.S., C.I.E., in his admirable Note on "Language" drawn up in September 1881.

1. VOWELS.

- (a) when not marked always short, as in *company*, &c.
- (â) long, as in *ah*, *father*, &c.

N.B.—There are a few words in which this letter occurs, which it will be as well to notice here, viz., in "pâ'to-kâ" = *strike* (in a horizontal manner) or *cut*, and in "pâ'to" = *received* (this last word sounds very Assamese, but it is regularly used by both Miris and Abors). The "â" in both words is identically the same, and the first syllable in both is accented, though a little less stress is required on the one in the first word. For instance, the "pâ" in "pâ-to-kâ" = *strike* is pronounced like the *pa* in the French word *patois*, while that in "pâ'to" = *received* is pronounced like *par* in such words as *pardon*, *partake*.

Again the "â" in the "kâ" in "kâ mâ," "kâ mâng," = *not any*, *none*, is the same as that in "kâ" = *see* (root of verb), but the "â" in the two first mentioned kâ' requires less stress laid upon them than the one in "kâ" = *see*.

- (â) like the sound of *a* in *ball*, &c.
- (e) unmarked, like the *e* in *then*, *met*, *bed*, &c.
- (ê) like *ey* in *they*, or the *ai* in *aim*.
- (i) unmarked, like the *i* in *pîn*, *in*, &c.
- (i) like *i* in *machine*, *marine*, &c.
- (o) unmarked, like the *o* in *bond*, *not*, &c.
- (ô) like long *o* in *bone*, *doe*, *roe*, *yeoman*, &c.
- (u) unmarked, like *u* in *bull*, &c.
- (û) like the long sound of *oo* in *pröve*, *dö*, *tömb*, &c.
- (ü) like the French *u* in *l'une*.
- (ya) like the *u* in *fume*, *exhume*, or *ou* in *you*, &c.

Diphthongs.

- (au) like *ow* in *how*, &c.
- (ai) like the *i* in *shine*, &c.
- (oi) like the *oi* in *boil*, *oil*, &c.
- (ua) This sound is a peculiar one. It, however, only occurs in one word, *viz.*, "in'qua?" = *what*, the "qua" in which is pronounced more like the *qui* in "quirk" = *retort*, &c., than anything else I can think of.
- (ui) like the *ui* in the French word *ap'pui* (*point d'appui*). When not a proper diphthong, the vowel to be sounded is marked.

N.B.—*ui* is often pronounced differently by different Miris. For instance "mui" = *desire*, *wish*, is sometimes pronounced "mui," at others "mu'i," and I have even heard it pronounced very like the *mur* in *murder*: "bui" = *he* is similarly pronounced "bui," "bui," or "bur'i."

- (ia) this is an improper diphthong, and the vowel (or vowels) to be sounded is marked.

2. CONSONANTS.

- (b) as in English.
- (c) only used in conjunction with *h* when the *ch* should be pronounced like the *ch* in *chair*.
- (d) like the Sanskrit ढ.
- (g) hard, as in *gun*.
- (h) as in English.
- (j) as in *joy*.
- (k) as in English.

N.B.—In a few words in which *k* occurs some letter is often colloquially omitted; as "ngäk bui'ra" = *my brother*, for "ngä'ka bui'ra." Again "ngôm ä'kä bi'kä" is *give me one*, but the "kä" in "bi'kä" is generally *omitted*, thus "ngôm ä'kä bi."

- (l) } as in English.
- (m) }
- (n) }

- (ng) the nasal *n* in conjunction with *g* is *initial* in a few words; as, "ngä" = *I* (the Khásias have, I believe, the same word for *I*), "ngôm-ná'mü" = *noise*, &c. The *ga* in "ngä" is pronounced like the *ga* in *gall*, and to this sound must be added that of the nasal *n*.

When at the end of a word *ng* is pronounced like the *ng* in *king, sing, &c.*

N.B.—Words ending in *ng* often drop these two letters in conversation. For instance, the word for *village* is “dǎ'lŭng,” but, “whose village is this?” would be—

si dǎ'lŭ si se'ka dǎ-lŭng'a?°
this village this whose village?

Again, the stern of a boat is “kŭng'kŭng,” but “Put it in the stern” would be—

é'lŭng kŭng-kŭ 'lǎ ma'to-kǎ.
boat stern in put.

so “long”=*a day*, but when used in conjunction with a numeral the *ng* is often dropped, as “lŭ-nyí'ká”=*two days, &c.*

(p) as in English.

(q) ditto.

(r) like the cerebral Hindustani *r*.

N.B.—There is often a perceptible roll to this letter when final, as in “tǎ'kǎr”=*leopard*, “dŏ'muir”=*thunder*, “ǎ'muir”=*body (human), &c.*

(s) as in this.

(sh) as in *shall*.

(t) like the Bengali *ত*.

(r)
(y) } as in English.

3. ACCENT.

I do not think I can do better than follow the plan adopted by the Revd. Mr. Endle in his *Kachari Grammar* for marking the accented syllable, or syllables, of words.

The accented syllable in short words, therefore, I have marked with the acute (') accent, while in words having two accented syllables I have used the double mark (") for the *main*, and the single (') for the *secondary* accent.

As the Miri language is, however, essentially a syllabic one, and abounds in intonations, I have also placed a hyphen between such syllables as have not been marked as above, and it must be understood that a slight modulation of the voice is required while each syllable so separated is being uttered.

General Rules relating to Accent.

The stress of the voice nearly always rests on the penultimate syllable of a word, as will be seen from what follows.

* Nominative *a*.

1. *Nouns*.—The majority of these are dissyllabic; as, “mi'ma' ”=woman, “lé'pô ”=foot, “â'lê ”=leg, “po'rok ”=fowl, “pô'lô ”=moon, &c., and the accent is always on the first syllable, even though some of them may have a short vowel in the first, and a long vowel in the second syllable, but when their case endings are added, the accent is shifted to the second syllable; as—

mi-ma'ma=to a woman.
mi-ma'em=a woman (acct. case).

If the case ending is a double one, as in the ablative “ka'lok ”=from, the accent is again shifted so as to fall on the penultimate syllable; as--

mi-ma-ka'lok=from a woman.

If the noun is a trissyllabic one the accent falls on the second (*penultimate*) syllable when the noun is in its simplest form; as, “men-dâ'ri ”=a cat, “kô-pi'âng ”=buttock, and when the case endings are added, it is again shifted on to the penultimate syllable; as--

men-dâ-ri'em=a cat (acct. case).
kô-pi-âng'la=on the buttock.

2. *Verbs*.—Root verbs of one syllable retain the accent on that syllable throughout the present and perfect definite tenses of the indicative mood, and the simple future (*i.e.*, so long as the tense suffixes are words of one syllable), but throughout the remaining tenses the accent is transferred to the first syllable of the tense suffixes; as—

ngâ kâ-tú'ai=I saw.
— kâ-dûng'ai=I was seeing.
— kâ-veg'dâ=I can see.
&c. &c.

Verbs with dissyllabic roots have the accent on the second syllable; as—

shâ-mân'to-kâ=play.
dur-ji'to kâ=dive.

and in compound verbs the second member of the compound takes the accent; as—

lû-bi'to-kâ=explain (lû=speak, bi=give).
gê-ki'to-kâ=try on clothes (gê=wear, ki=measure.)

Exception 1.—Root verbs of one syllable when in the imperative mood ending in “to-kâ ” (pronounced exactly like the Assamese word টকা=rupee) as also when they have the prohibitive negative particle “yô-kâ ”=don't, attached to them take the accent on the root. If the verbal root is a dissyllabic

one, or the verb is a compound one, it rests on the second syllable or on the second member of the compound, as the case may be; as—

gi'to-kâ=go.
 gi'yô-kâ=don't go.
 shâ-mân'to-kâ=play.
 shâ-mân'yô-kâ=don't play.
 lû-lî'to-kâ=explain.
 lû-lî'yô'-kâ=don't explain.

2. Adjectives in the comparative degree take the accent on the last syllable; as—

ai-yâ'=better.
 bâ-dâ-yâ'=longer.
 &c., &c.

When the imperative ends in "lâng'kâ"=go (later on, Assamese "jâ'bi") the accent again falls on the penultimate syllable; as—

gi-lang'ka=go.
 shâ-mân-lâng'kâ=play.
 lû-bi-lâng'kâ=explain.
 &c., &c.

PART II.—ACCIDENCE.

I. NOUNS.

1. Gender.

1. Nouns denoting inanimate objects have no formal distinction of gender.

2. Gender in the case of individuals of the human family is (with one or two exceptions to be noted hereafter) denoted (*a*) by different words, (*b*) by adding the word "mi'lông" (often abbreviated to "mi'lô")=male (human being) for the masculine, and "mi'ma=female (human being) for the feminine, to the noun; as—

(a) EXAMPLES.

Masculine.

Â'hû=father (when spoken of).

Bâ'bû= „ (when called).

Tâ'tô=grandfather, or great-grandfather.

Au=son.

Ô'ma mâk'wô=son-in-law.

Feminine.

Â'na=mother (when spoken of).

Nâ'na= „ (when called).

Yai'ô=grandmother or great-grandmother.

Ô'ma=daughter.

Yâ-mung'ü=daughter in-law.

<i>Masculine.</i>	<i>Feminine.</i>
Mák'bô = brother in-law.*	Ma'mô = sister in-law.*
Yi'gâ = ditto.	Ying'na = ditto.
Buir'rá = brother.	Buir'ma = sister.
cousin.	cousin.
Mi'lông = man, male (human being, also husband).	Mi'ma = female (human being) woman.
Yá'mê = young man.	Me'ang = wife.
Á'kü = maternal uncle (also father- in-law).	Mi'tum = young woman. (Same as mother) = maternal uncle.
Bá'bû or Pai = paternal ditto.	Nyá'nyi = paternal, aunt (also mother-in-law).
Mú'jing = old man.	Ur'já = old woman.

(b) EXAMPLES.

<i>Masculine.</i>	<i>Feminine.</i>
Kô mi-lông'ká† or = child, male. mi-ló'ká	Kô mi-ma'ká† = child, female.
Rú'tum mi-lông'ká = master.	Rú'tum mi-ma'ká = mistress.
Tum'bô mi-lông'ká = widower.	Tum'bô mi-ma'ká = widow.

N.B.—Tum'bô is equivalent to the Assamese word "bá'ri," which is used, I believe, for widower and widow.

3. In the case of the inferior animals, gender is distinguished (a) by certain suffixes, with the reduplication of the last syllable of the noun (there are no monosyllabic words for animals), *viz.*, "bâ" for the masculine (which is occasionally changed without any apparent reason, unless for the sake of euphony, for "pâ," "rá," "vâ," and "túm") and "na" for the feminine; (b) by adding "â-bâ'ká†" = a male (animal) for the masculine, and "â-na'ká" = a female (animal) for the feminine to the common noun; as—

(a) EXAMPLES.

	<i>Masculine.</i>	<i>Feminine.</i>
É'ki = dog.	É'ki kí'bâ.	É'ki kí'na.
Si'bê „ monkey.	Si'bê bê'rá.	Si'bê bê'na.
Si'rá† „ pig, wild.	Si'rá rá'bâ.	Si'rá rá'na.
Si'râm „ otter.	Si'râm râm'bâ.	Si'râm râm'na.
Si'tâ „ elephant.	Si'tâ tá'bâ.	Si'tâ tá'na.
Si'tum „ bear.	Si'tum túm'rá.	Si'tum túm'na.

* A woman's husband calls all brothers older than his wife "mák'bô," and they call him "yi'gâ." If the wife has no brothers older than herself, her brothers call her husband "mák'bô," and he calls them "yi'gâ."

† kâ = indefinite article *a* in English.

‡ Often pronounced "shí'rá."

	<i>Masculine.</i>	<i>Feminine.</i>
Shá'ben = goat.	Shá'ben ben'ba.	Shá'ben hen'na.
Tá'dé „ peacock.	Tá'dé dé'ba.	Tá'dé dé'na.
Tá'kár „ leopard.	Tá'kár kár'ba.	Tá'kár kár'na.
Ur'sá „ mithon.	Ur'sá sá'ba.	Ur'sá sá'na.
Po'ròk „ fowl, domestic.	Po'ròk ròk'pa.	Po'ròk ròng'na.
Pa'shin „ „ wild.	Pa'shin shin'pa.	Pa'shin shin'na.

In some instances some letter in the last syllable of the common noun is changed (probably for the sake of euphony) ere the suffix is appended; as—

(a) EXAMPLES.

	<i>Masculine.</i>	<i>Feminine.</i>
É'ck = pig, tame.	É'ck er'ba.	É'ek er'na.
Pa'jáp „ duck.	Pa'jáp jáp'ba.	Pa'jáp jám'na.
Men'ják „ buffalo.	Men'ják ják-túm.	Men'ják jáng'na.
Sá'ròk „ rhinoceros.	Sá'ròk ròk'túm.	Sá'ròk ròng'na.
Sim'yá „ tiger.	Sim'yá nyá'ba.	Sim'yá nyá'na.
Ké'búng „ mouse, or rat.	Ké'búng bá'ba.	Ké'bung á'na.

The instances in which these suffixes are used to distinguish the sex of a human being occur in the following words:—

	<i>Masculine.</i>	<i>Feminine.</i>
Pák'ba = slave.	Pàng'na.	= slave.
Túm'ba mi-long'ká * „ widower.	Túm'ba ni-ma'ká.	„ widow.

(b) EXAMPLES.

	<i>Masculine.</i>	<i>Feminine.</i>
Si'mon = deer (generally)	Simon á-bá'ká †	Si'mon á-na'ká †.
Ming-shá'ron „ jackal.	Ming-shá'ron „	Mingshá ron „
Tá'bui „ snake.	Tábui „	Tá'buí „
Gô'ru † „ cow.	Gô'ru „	Gô'ru „

and similarly all other animals, birds, &c., not enumerated above under (a) or (b) examples.

If the question, “Is it a male or female?” had to be asked with reference to any of the animals mentioned under (a) examples, it would, with reference to a dog, for instance, be—

Ki-bá'yü § ki-na'yü ? §
 dog male dog female ?

and if with reference to any of those under (b) examples—

á-bá-ká'yü ? § á-na-ká'yü ? §
 male ? female ?

* *ká* equivalent to English indefinite article *a*.
 † Miris have no word for cow.
 ‡ This “*ká*” is equivalent to the indefinite article *a*.
 § Interrogative alternative particle.

2. Number.

The plural of nouns may be formed by the use of the suffix "ki'ding" often abbreviated to "ki'di," but it is, as a rule, only used to denote a large number. It is used with all nouns.

EXAMPLES.

Kô ki-ding'a * shâ-mân'dung.	} The children are playing.
Children playing are	
Sim † át'târ ki'di sim † bôm-kâ-lâng kâ.	} Take these things away.
These things these take away.	

3. Case.

1. The nominative, possessive, dative, and accusative cases appear to have genuine case-endings, though they are occasionally omitted, probably owing to carelessness of speech, while the ablative (which includes the instrumental) and loc. cases are formed by post positions.

2. The nominative is known by the affix "a" as also by its position as the first word in a sentence. When the noun is qualified, the "a" is omitted; as—

EXAMPLES.

Ê-ki'a ngôm rek'tô.	} A dog has bitten me.
Dog me bitten has	
Mi'âm ki-ding'a mâk'shâ shâ'dung	} The young women are dancing.
Young women dancing are	
A-mi'kâ â-si'la' ô-lek'kâng	} A man has fallen into the water.
A man water in fallen	
Du'mai bui ngôm gâ-sor'em bi'tô	} Dumai gave me a cloth.
Dumai he me cloth given has	

3. The possessive is known by the affix "ka." It is, however, used peculiarly as the *possessive genitive*, and hence chiefly with the names of human beings.

Where the genitive is as much a genitive of *quality* as of *possession* "ka" may be, and usually is, omitted; and where a shade of either sense is discernible (and there are, of course, plenty of such cases) "ka" can be used, or omitted, according to taste.

EXAMPLES.

Si ngâ'kâ bâ-lû'ka ê-kûn'a. *	} This is my father's house.
This my father's house.	
Si dâ'lû si sê-ka dâ-lung'a? *	} Whose house is this? It is Dumai's.
This village this whose village?	
Dâ-mai'ka. Dumai's.	

* Nominative a.

† Demonstrative pronoun, accusative case.

Ngá Du-mai'ka au'a *	}	I am Dumai's son.	
I Dumai's son.			
Á-nú'ka gá-sór'a* koi-á'dák.		}	Mother's cloth is dirty.
Mother's cloth dirty is.			
Du-mai'ka káng-ká'la bí'to-ká.		}	Give it in the presence of Dumai.
Dumai sight in give.			
Min-dá'ri ám-wit'a. *		}	Cat hair (sense of quality).
Cat hair.			
Min-dá-ri'ka ám-wit'a. *		}	Cat's hair (sense of possession).
Cat hair.			
É'ek á'lé án-d. dák.	}	Pig's legs are short.	
Pig leg shor are.			

4. The dative is marked by the affix "ma"; as—

EXAMPLES.

Du-mai'ma bí'to-ká.	}	Give it to Dumai.	
Dumai to give.			
Ur-já' ma len-kán'to'-ká.		}	Show it to the old woman.
Old woman to show.			
Ngá ná-nú' ma gá-sór'ká. bí'tô		}	I gave mother a cloth.
I mother to cloth given have.			
Dú-mai' ma sá, gi-á'láng" ká em'to-ká.		}	Tell Dumai to come here.
Dumai to here come say.			

"em," the accusative case affix, is also used to mark this (dative) case, but only with the verb to give. This verb, in fact, governs a double accusative; as—

EXAMPLES.

Po'rók au'em ám'buin bí-láng' ká.	}	Give the chickens some rice.	
Fowl youug to rice give.			
Ngá ngá' ka bui-rá' em bí' tó.		}	I gave it to my brother.
I my brother to given have.			
Dong'kál sim† pá'jáp kidi' dem		}	Throw this worm to the ducks.
Worm this ducks to yop-bí' to-ka. throw.			
Á'mi kí' di dem† bí' tó.		}	I gave it to the men.
Men to given have.			

5. The accusative is marked by the affix "em," and is generally placed immediately before the active verb; as—

EXAMPLES.

Dú'inai bui mí-ma'em pá'tó.	}	Dumai struck a woman.
Dumai he woman struck.		
Dú'mai bui áb-búk'em re'pii mui-dáng' ai.	}	Dumai wanted to buy a gun.
Dumai he gun buy will wishing was.		

* Nominative a.

† Demonstrative pronoun, accusative case.

Em-pú'em bôm-á'lang'ká.	}	Bring a mat.
Mat bring.		
Bui Pá'dám dá-lú'la ám-buin'em	}	He has gone to an Abor village to buy rice.
He Abor village to rice		
rê-kâ pü gi'kâng.		
Kt-chûng'em tú' yô-kâ.	}	Do not kick the pup.
Pup kick not.		

6. The ablative in its sense of *from the possession of, from the time of, from the locality of,* is formed by the genitival "ka," and the postposition "lok" (= from) = "ka'lok," to which a second "ka" * is often added, apparently for no other reason than the sake of euphony; as—

EXAMPLES.

Ngá Dú-mai-ka' lok' ka pá' tó.	}	I got it from Dumai.
I Dumai from received.		
Bui ma-lô-ka' lok' ka kí'kâng or kí'dung.	}	He has been ill since yesterday.
He yesterday from ill became.		
Bui Dí'brú ba-lok'† ka bôm'tung.	}	He brought it from Dibrugarh.
He Dibru there from brought.		
Bui a-lok'‡ ka ká'pü bôm-á-dú'na? §	}	What is he bringing from yonder.
He there from what bringing is?		
Ngá Dú-mai-ka' lok' ka lá' pü.	}	I will take it from Dumai.
I Dumai' from take will.		
Sák'ka gi-gê-kâng'ká.	}	Go hence.
This place from go.		

In interrogative sentences the euphonic "ka" is omitted, and it is likewise omitted in sentences which contain a verb of command; as—

EXAMPLES.

Sim gá'sôr sim ná'ka ná-na-ka' lok	}	Did you get this cloth from your mother?
This cloth this your mother from		
pá-tó'na? §	}	Bring four rupees from Dumai, and give me.
received have?		
Dú-mai-ka'lok mûr'kông bâr||-pi kâ	}	
Dumai from rupee four		
lá-bi¶ tô-i' kâ.		
bring (and) give.		

* It may be merely "a," but it is oftener pronounced as an extra "ka."

† Ba' la = a place down stream.

‡ A' la = there in sight.

§ Interrogative of verb.

|| Bâr = numerical particle.

¶ Lá-bi 'to-i' kâ = Assamese á-ni 'á di'bi (lá = take, bi = give).

When persons are not concerned, the genitival "ka" is omitted; as—

EXAMPLES.

Bâ-zâr'lok	bôm-â'lang'kâ.	}	Bring it from the bazar.
Bâzar	from bring.		
Nâ bâ'zâr' lok	pâ-tô' yü?*	}	Did you get it from the bazar?
You bazar	from get have?		
È-kum' lok	oi' to-ka.	}	Come down from the house.
House	from down come.		
Ngâ-lû' ka	â-pông'at	}	Our liquor is made from rice.
Our	liquor		
	âm-buin'lok	}	
	rice from		
	mô' dâk.	}	
	made is.		
Ngâ ô-ying'em	yûm-râ lok tâ' dâ.	}	I get vegetables from the jungle.
I	vegetables jungle from bring.		
Ngâ sim	â'gôm sim dâ' lûng â-mi' lok	}	I heard this story from the villagers.
I	these words these village people from		
	tât' tô.	}	
	heard have.		

7. The ablative postposition "lok," is also used to denote the *instrumental* case; as—

EXAMPLES.

Dû'mai	bui mi-na'em	û-kâ' lok	pâ' tô	}	Dumai struck a woman with a stick.
Dumai	he woman	stick with strike has			
Nâ	bui	û-kâ'lok	pâ-tô-na'yü?† â-lâk'	}	Did you strike him with a stick or with (your) hand?
You	him	stick with strike have? hand			
		lok	pâ-tô-na'yü?†	}	
		with strike have?			
Gâ-sôr'lok	tid'-bui	'to-kâ.		}	Wipe it with a cloth.
Cloth	with	wipe.			
Si	mou	â'sik	dem yök-shik'lok di' to-kâ.‡	}	Skin the deer with a knife.
Deer	skin it	knife with skin.			

N.B.—As there is no passive voice in Miri, the case of the agent cannot be formed.

"Lok" is also used, in the sense of *by, through*, to denote direction; as—

EXAMPLES.

Bui	yûm-râ'lok	gi'kâng.	}	He has gone through the jungle.
He	jungle through	gone.		

* Interrogative of verb.
 † Nominative "a."
 ‡ Interrogative of verb.
 § Â'sik di 'tokâ=skin an animal.

Men'jak ki'di da * ê-tôr'lok dük'kâng.	} The buffaloes ran off through the fence.
Buffaloes they fence through ran away.	
Â-si'em pü'nem tem-pü'lok ân-já'ká	} It is a little farther by road than by water.
Water than road from little	
mô-tê-yá' † dák farther is	
Dú'mai'ka dá-lúng'a ‡ yôd'dúng,	} Dumai village is tabooing, no one can pass through it.
Dumai village tabooing,	
Sê-kô' tê da-lú' lok gi-pá' má.§ anyone at all village through go must not.	

and lastly "lok" is used to denote the *means by which* locomotion is made; as—

EXAMPLES.

Bui si-tá'lok gi'âng-ká.	} He came by elephant.
He elephant by came	
Ná ê-lú lok gi-dáng-na'yü ? á-lé'lok	} Did you come by boat, or did you walk?
You boat by came? feet by	
gi-dáng-na'yü? came?	
Â'si ai'rup tôr-gá'lok bui ê-lú'lok	} He cannot come by boat because the water is very strong.
Water very strong consequently he boat by	
shá|| la'má come upstream able not	

8. The Loc. is formed by the postposition "lá" ¶; as—

EXAMPLES.

Â-mí'ká á-si'lá ô-lek'kâng	} A man has fallen into the water.
Man a water in fallen has	
Ná'ka ê-gin'lá in'qua dú'na? **	} What is in your basket?
Your basket in what is?	
Dá-nyi'lá ma'to-ká	} Put it in the sun.
Sun in put	
Bui ê-kum'lá dúng	} He is in the house.
He house in is	
M mak lá buim pátô	} ... He was killed in battle.
Ná'ka góg-dá'dem ngá yüm-rá'lá dúng'ai	
Your calling whilst I jungle in was	} I was in the jungle when you called.
Bui ê-lú'lá gi'kâng	
He boat in went	} He went in a boat.

* da=demonstrative pronoun.

† yá=sign of comparative degree.

‡ Nominative a.

§ gi-pá'má=wrong to go: Assamese "já'bo" ná pái'.

|| shá'to-ká=go upstream.

¶ The postposition "lá" means at, in, or into, to or unto, on or upon, by or near to.

** Interrogative of verb.

“lá” is also used to denote motion towards a place; as—

EXAMPLES.

Bui ê-kum'la gi'káng	}	He has gone to the house.
He house to gone has		
Ná a-di'log pui'-gá'la gi'pui'á ?†	}	When will you go to the ghát.
You when “ghát” to go will?		

“lá” is also used, in conjunction with the genitival “ka” to denote (a) *motion towards persons*, (b) *accompaniment when persons are concerned*; as—

(a) EXAMPLES.

Bui-ka'la gi-ká'lang"ka	}	Go to him (i.e., to the side of).
His side to go		
Ná Dú-pú-ri-ka'la gi-pui'á?	}	Will you (child addressed) go to Dupuri?
You Dupuri side to go will?		

(b) EXAMPLES.

Kám'ti á-pi'ka ngá-ka'la Cál-ká-tá'la	}	Four Khamptis accompanied me to Calcutta.
Khamptis four me with Calcutta		
Ná bui-ka'la gi-muin ‡ pui'á ?§	}	Will you accompany him?
You his (person) with accompany will?		

If the plural termination be used, the genitival “ká” is omitted; as—

EXAMPLE.

Á'mi ki-di'la gi'yo-ka	}	Do not go with the men.
Men with go not		

The genitival “ka” is likewise omitted when persons are not concerned; as—

EXAMPLES.

Bui ê-lú'la gi'káng	}	He has gone with the boat.
He boat with gone		
Sí'rá au kí'di da‡ á-na'la	}	Young pig always accompany their mother.
Pig (wild) young they mother with		
á-gin'pü gi-muin' ‡ dá	}	Wild buffaloes do not resort with tame ones.
always accompany		
Yúm'rá men-ják'a ¶ tá'ni men-ják'la	}	
Jungle buffaloes tame buffaloes with		
yé'§ muin má	}	
remain not		

* “pui” = fill water, “gá” = place.

† the i in “pui” is euphonic.

‡ “muin” = comitative particle.

§ Interrogative of verb.

¶ “da” = demonstrative pronoun.

¶ Nominative a.

§ yé'to-ká = reside, or live, somewhere

And, lastly, "lá" is used, in conjunction with the genitival "ka" (which is, however, then pronounced "ká," apparently for the sake of euphony) to denote in the presence, sight, or hearing of, a person; as—

EXAMPLES.

Ngá	mûr-kông'em	bui'ka	kâng-ká'la	bí'tô	} I gave the rupee in his presence.
I	rupee	his	presence in	gave	
Bú'lá	bui'ka	tât-ká'la	lú'tô	} They said it in his hearing.	
They	his	hearing in	said		
Ngá	á'mi	kí'ding	tât-ká'la	lú to	} I said it in the hearing of the men.
I	men	hearing of	said		
Koi-áng-ká'na*	gâ-sôr'em	gê'la	} Do not go in the saheb's presence wearing dirty clothes.		
Dirty	clothes	wearing			
Sâ-heb'ka	kâng-ká'la	gí'yô-ká	} Do not go in the saheb's presence wearing dirty clothes.		
Saheb's	presence in	go not			

The above might be equally correctly rendered by using "ká dôm" and "tât'dôm" for "kâng-ká'la" and "tât-ká'la;" as—

Ngá	mûr-kông'em	bui'ka	ká'dôm	bí'tô
I	rupee	his	sight	given have
	&c.		&c.	

Abstract nouns cannot be formed in Miri.

4. II.—ADJECTIVES.

1. Adjectives have three degrees of comparison, *viz.*, positive, comparative, and superlative; as—

EXAMPLES.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
Ai ... good	Ai-yá' ... better	Â-pui'lok ai-yá' best (lit. all from best).
Ai'má ... good not (bad)	Ai-yá'má ... good, more not (worse).	Â-pui'lok ai-yá' good, all mâ from not good.
Kân'kân. pretty.	Kân-kân-yá' prettier.	Â-pui'lok kân-kân-yâ. prettiest.
Bat'tê ... large.	Bat-tê-yá' ... larger.	Â-pui'lok bat-tê-yâ. largest.
Bâ'dá ... long.	Bâ-dá-yá' ... longer.	Â-pui'lok bâ-dâ-yâ. longest.

* "Koi-áng'ká'na" means "possessed of dirty!" The "na" is the adjectival "na" noticed at page 16 *post.*

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
Mô'tê ... far.	Mô-ti-yá' ... farther.	Á-pui'lok mô-tê- farthest. yá'.
Á'mê ... young.	Á-mê-yá' ... younger.	Á-pui'lok á- youngest. mê-yá'.
Mâji ... old.	Mâ-ji-yá' ... older.	Á-pui'lok mâ- eldest. ji-yá'.

N.B.—"Gâm," an intensive particle signifying *middling, somewhat, little*, is generally tacked on to the positive form in order to temper or attenuate its force; as—

EXAMPLES.

Gâ-sôr'a	ân-já'ká	ai-gâm' dák	} The cloth is a somewhat good one.
Cloth	somewhat (middling)	good is	

2. The comparative degree is generally used when the qualified noun is compared with another noun singly with regard to the same quality.

It is formed by putting the noun compared in the accusative case and inserting the conjunction "pü'num" = *than* after it, and adding the comparative adjectival sign "yá" to the positive degree of the adjective; as—

EXAMPLES.

Ngá'ka	gâ'sôr	nak	gâ-sôr' em	} My cloth is <i>better</i> than yours.
My	cloth	your	cloth	
	pü'num	ai-yá'	dák	} This house is <i>longer</i> than that.
	than	better	is	
Si ê'kum	si	a'la† êkum	a'lem	} This house is <i>longer</i> than that.
This house	this	that house	that	
	pü'num	bâ-dâ-yá'	dák	} Are you <i>younger</i> than he?
	than	longer	is	
Nâ buin	pü'num	â-mê-yâng' yü?*		} Are you <i>younger</i> than he?
You him	than	younger?		
Men-ják' em	pü num	si tâ bat-tê-ya' dák		} An elephant is <i>larger</i> than a buffalo.
Buffalo	than	elephant larger	is	

3. Simple *diversity* is expressed by merely adding the comparative adjectival sign "yá" to the positive degree of the adjective; as—

EXAMPLES.

Si	á'si	si	á-ri-yá'	dák	} This water is <i>deeper</i> .
This	water	this	deeper	is	
A'la†	kô	a'la†	â-bui-yá'	dák	} That child is <i>older</i> .
That	child	that	older	is	

* Interrogative of verb.

† "a'la" means *that there* person or thing in sight.

4. The superlative degree is used when the qualified noun is compared with the rest of its kind with regard to the same quality. It is formed by the insertion of "â-pui-lok'em" (the accusative of "â-pui'lok) "pü'num" = than everything, before the comparative degree; as—

EXAMPLES.

Ná'ka Your	gá'sór cloth pü'num than	â-püi-lok'em all from ai-yá' better	dák is	} Your cloth is the <i>best of all.</i>	
A'la° That	gá'sór cloth pü'num than	a'la° that há-sór-yá' finer	a-püi-lok'em all from dák is		} That cloth is the <i>finest.</i>
Dû-pû-rí'ka Dupuri		ken'tû earrings kân-kân-yá' prettier	â-pui-lok'em all from dák are	} Dupuri's earrings are the <i>prettiest.</i>	
St êlu This boat	si this	â-pui-lok'em all from pü num than	bâ-dá-yá' longer mâ not		} If this boat is not the <i>longest,</i> that one is.
mui-lô If	a-la° that	êlung boat	ala° that	bâ-dá-yá' longer		dû pü is possibly

5. The adjective is, as a rule, placed before the noun it qualifies, but it may be, and often is, placed after it without any obvious difference of meaning; as—

EXAMPLES.

Ai'na mi'ma	...	good woman.
Ai-má'na mi'lông	..	bad man (<i>lit.</i> not good man).
Bî-sâm'na gá'sór	...	thick cloth.
Ú'ká bâ-dá'na	...	stick, long.
Ūmii bat-tí'na	...	fire, large.
Kô kân-kân'na	...	child, pretty.

6. The affix "na" is only required when the adjective is combined directly with the noun it qualifies. It is then used with it in both the comparative and the superlative degrees; as—

EXAMPLES.

Bui	â-bui-yá'na	au'a†	} He is the <i>elder son.</i>
He	elder	son	

* "a la" = demonstrative pronoun meaning *that there person or thing (in sight).*

† Nominative "a."

Bui'ka	gá'sór	dem*	pü'num	}	Give me a <i>better</i> cloth than his.
His	cloth	it	than		
	ngóm	ai-yá'na	ká†	}	
	me to	better	give.		
Ná	â-pui-lok'em	pü'num	ai-vá'na	}	Did you see the <i>best</i> boat?
You	all from	than	better		
	â-lúng'em	ká-tó'yü?		}	
	boat	seen have?			
Ngóm	â-pui-lok'em	pü'num	ai-yá'na	}	Give me the <i>best</i> boat of all.
Me to	all from	than	better		
	gá-sór'ká	†	bi'ká.	}	
	cloth		give.		

When predicated of the noun, or used absolutely, adjectives do not need the "na," as—

EXAMPLES.

Tá-pám'a†	yê-si'	dák	}	Snow is white.		
Snow	white	is				
Si	á'din	si	yá'dák	}	This meat is rotten.	
This	meat	this	rotten is			
Si	gá'sór	si	bá-sór-yá' dák	}	This cloth is thinner.	
This	cloth	this	thinner is			
Gá'lúk	â-kon'a†	yê-si'	dák	â-kon'a†	}	One jacket is white, the other black.
Jacket	one	white	is	one		
		yá-ká' dák		black is		

6.—NUMERAL ADJECTIVES.

1. The numerals from 1 to 10 are—

têr ...	1.	keng ...	6 (often abbreviated to
nyi ...	2.	ki'nit ...	7. "ki").
úm ...	3.	pi'nyi ...	8 (4 x 2).
pi ...	4.	ká'náng...	9.
ngá ...	5.	é'ing ...	10 (often abbreviated to "é'").

(Miris, when counting, do not go beyond 10. After 10, they begin again at 1.)

2. To the whole of the above the suffix "ká" (equivalent, I think, to the Assamese "tâ" in "ê'tâ" = 1, "dû-i'tâ" = 2, &c.)

* "dem" = demonstrative pronoun, accusative case.
 † "ká" = equivalent of English indefinite article *a*.
 ‡ Nominative "a."

is added, as also a prefix "â" to the numbers from 1 to 6 inclusive; as—

EXAMPLES.

A'mi â-ûm'ká gi-â'dák	}	Three men have (just) come.
Man three come are		
Ngâ â'-mi kâ-nâng'ká kâ'tô	}	I saw nine men.
I man nine seen have		

3. The numeral "one" seems to be denoted by "â'têr" (to which the suffix "ká" is regularly added), when it means *one*; but where in English the indefinite article would serve as well, the suffix "ká," with or without the prefix "â," simply is used after the noun, as—

EXAMPLES.

A'mi â-têr'ká gi-â' dák	}	One man has (just) come.
Man one come is		
A'mi â' kâ (or â-mi' kâ) gi-â' dák	}	A man has come.
Man a come is		
Ngôm ú'ká â-têr'ká bi'ká	}	Give me one stick.
Me stick one give		
Ngôm û-ká'ká bi'ká	}	Give me a stick.
Me stick a give		

4. The cardinal numerals from 11 to 19 and the numerals 21 to 29, 31 to 39, &c., are formed by adding the conjunction "lâng" = *and* to the numeral "ê'ing" = 10, as—

ê'ing 'ká lâng â-têr 'ká	=11.
ditto ditto â-nyi'ká	=12.
&c. &c.	
ê'ing â-nyi'ká lâng â-têr'ká	=21. (lit. two tens and one.)
ditto ditto ditto â-nyi'ká	=22.
&c. &c.	
ê'ing â-ûm'ká lâng â-têr'ká	=31.
ditto ditto ditto â-nyi'ká	=32.
&c. &c.	

and so on.

5. The numerals 20, 30, 40, 50, &c., to 90 are formed by adding "â-nyi'ká," "â-ûm'ká," "â-pi'ká" &c., to "ê'ing;" as—

ê'ing	â-nyi'ká=20.
do.	â-ûm'ká=30.
do.	â-pi'ká=40.
	&c. &c.

6. The word for 100 is "ling," to which the suffix "ká" (alluded to in paragraph 1) is invariably added.

7. Subtraction is effected by placing the particle "ná'pu" between the numerhend and the subtrahend, and

Bui ur'sing* á'muing	muing-úm'ká	tê'tô.	} He cut down three trees.
He tree	three	cut has.	
Kó'pák é'kâm†	bór ê-ing'ká	nát-	} Cut and bring ten plantain-leaves.
Plantain leaf	ten	cut	
	bôn'kú'ká.	bring.	
Ngóm á'pui	pui-ngá'ká	bí'ká.	} Give me five eggs.
Me egg	five	give.	

9. Certain words—though not very many, for I can only remember those given—in combination with numerals lose their first syllables; as—

EXAMPLES.

Dù'ták = a year.	}	tâng-nyi'ká = 2 years.
		tâng-úm'ká = 3 "
		ták-pí'ká = 4 "
		tâ-ngá'ká = 5 "
		tâ-keng'ká = 6 "
		dù'ták kí-nít'ká = 7 "
		&c., &c.
Bóm'yám = fathom.	}	yám'ká = 1 fathom.
		yám-ngá'ká = 5 "
		bóm'yám ê-ing'ká = 10 "
		&c., &c.
Lág'dú = cubit.	}	dú'ká = 1 cubit.
		dú-nyi'ká = 2 "
		dú-ngá'ká = 5 "
		&c., &c.
Pín'gop = span.	}	gop'ká = 1 span.
		gop-nyi'ká = 2 "
		gop-úm'ká = 3 "
		&c., &c.
Á'pui = egg.	}	á-pui'ká = 1 egg.
		pui'nyi = 2 "
		pui'ngá = 3 "
		&c., &c.
Ur'sing á'muing = tree.	}	ur'sing á-maing'ká = 1 tree.
		mui-nyi'ká = 2 "
		mui-úm'ká = 3 "
		muing-keng'ká = 6 "
		&c., &c.

* "ur'sing" = wood generally, "ur'sing á'muing" = a (live) tree.
 † "é'kâm" = any large leaf which could be used for eating rice off: other leaves are called "ur'sing á'na."

certain numerals, it may be as well to exemplify these particles in their abbreviated form:—

È'kum'kông'ká=1house	È'lông sông'ká=1boat	Ur'sing à-muing'ká
kô'nyi =2 "	sô'nyi =2 "	=1tree.
kông'âm =3 "	sông'um =3 "	mui nyi=2 "
kô'pi =4 "	sô'pi =4 "	muing'âm=3 "
kô'ngá =5 "	sô'ngá =5 "	mui'pi =4 "
kông'keng=6 "	sông'keng=6 "	mui'ngá =5 "
ki'nit =7 "	ki'nit =7 "	muing'keng=6 "
pi'nyi =8 "	pi'nyi =8 "	ditto =7 "
ká'náng =9 "	ká'náng =9 "	ditto =8 "
kô'é'ing=10 "	sô'é'ing =10 "	ditto =9 "
		mui'é'ing=10 "

FURTHER EXAMPLES.

(Illustrating manner of using numerical particles in conversation.)

Ngôm mư'kông bư-pi'ká bi'ká Me rupee four give	}	Give me Rs. 4.
Ngá buim mư'kông bư-ngá'ká bi'tô I him rupee five given have		I gave him Rs. 5.
Ngôm pơ'rok pư-pi'ká bi'ká Me. fowl four give	}	Give me four fowls.
Bui pơ'rok pư-keng'ká mô-kê'tô He fowls six killed has		He killed six fowls.
Ngá shi'rá dờ-nyi'ká áp'tô I pig (wild) two shot have	}	I shot two wild pigs.
Bui si'mon dờ-âm'ká ká'tô He deer three seen has		He saw three deer.
Ngá'ká ur' sá dờ-nyi'ká é'ek ki-nit'ká dưng My "mithon" two pig seven are	}	I have two "mithon" and seven pigs.
Si dá'lú si kô-ngá'ká dưng This village this house five are		This village has five houses.
Ná'ká dá'lúng kô'é-ing-á" ká dưng Your village house ten only are.	}	Your village has only ten houses.
Si ó'pê si pôm pi'ká dưng This tribe this village four are		This tribe has four villages.
Á'mi á'lák sô-nyi'ká á'mik á-nyi'ká dưng Man arm two eyes two are	}	A man has two arms and two eyes.
Bui sin'ying é'lúng sô-ngá'ká pá'tô He this year boat five cut has		He cut five boats this year.
Ngá'ká á'búk sông-keng'ká dưng My gun six are	}	I have six guns.
Gá'rú á'lê sô-pi'ká dưng Buim gá'sôr bô-âm'ká bi'to-ká Him cloth three give		... The cow has four legs. Give him three cloths.

* "á"=particle, meaning *only*.

Ma'lô ngâ si-mon'em lem * -ngâ'ka
 Yesterday I deer five times
 âp'tô si-mon'a † mô-ti'la dâg'ai
 shoot have deer far (place) in stood, or was
 Ngâ'ka âp-pô-dâ' dem ai-tô'mâ
 My shooting first whilst good has not
 (been)
 mê-lâm'pû âb-dâ' dem ai-gâm'kâng
 afterwards shooting whilst good little became
 da-lok'ka râ-dâng'ka âb'nâm dâ†
 that from (after that) middle of shot it
 bek'tô bek-dâk'kôm ai'pû bek'mâng.
 hit has hitting well hit not.
 Da lô si-mon a † ân-jâ ka dük-dung'ai
 Then deer little running was
 dük-dâ'dem ê'gü lê-nyi'ka âp-tem-tô'kü §
 running whilst again twice fire have
 bek'mâng
 hit not

Yesterday I had five shots
 at a deer which was a
 long way off.
 My first shot was not a
 good one, but the second
 was better, and at the
 third shot I hit it, but
 not hard.
 The deer then moved off,
 and I had a fourth and
 fifth shot at it, but
 missed.

Ngâ'ka gi-dâ-lông-a' † dem ‡ Nâp'shû
 My going day Nap shu
 dâ-lú' là pui' tô da † ka mê'lâm
 village to arrived have that of next
 lông-a'lä pô'dông ó'ka da-lok'ka lô-nyi' là }
 day on rain fell that from days two on
 tê pô'dông ó'ka
 also rain fell

On the first day I reached
 Napshú village, and on
 the second day it rained,
 on the third and fourth
 days it also rained.

III.—PRONOUNS.

1. Miri pronouns are of four kinds, *viz.*, personal, relative, interrogative, and adjective.

7.—PERSONAL PRONOUNS.

Singular.

Nom.	Ngâ ... I.	Nâ..... thou.	Bui he, or she.
Acc. & Dat. }	Ngôm...me, to me.	Nom .....you, to you.	Buim ... his or her to ditto.
Poss.	Ngâ'ka, of me.	Nâ'ka .....of you.	Bui' ka...of his, her.
	Ngâ'kem mine.	Nâ' kem ... yours.	Bui'ken... his, hers.
Abl.	Ngâ-ka' from lok. me.	Nâ-ka'lok... from you.	Bui-ka'lok, from his, hers.

* Adverbial numeral prefix, with "m" attached for sake of euphony.

† Nominative "a."

‡ Demonstrative pronoun.

§ "Kü" = affirmative participle.

|| Pronominal adjectives equivalent to "môr" in Assamese.

Plural.

Nom.	Ngá' lú... we.	Ná'lú..... you.	Bá'lú they.
Act. & Dat.	} Ngá' lúm, us, to us.	Ná'lúm you, to you.	Bá'lúm ... them, to them.
Poss.		Ngá-lú'ka, of us.	Ná-lú'ka ... of you.	Bá-lú'ka. of them.
	* Ngá-lú'kem, ours.	* Ná-lú'kem... yours.	* Bá-lú'kem theirs.
Abl.	Ngá-lú-ka'lok. from us.	Ná-lú-ka'lok from you.	Bá-lu-ka'lok from them.

N.B.—There being no passive voice in Miri, the case of the agent cannot be expressed.

2. For the plural of these (personal) pronouns *â-puing* = *all* is used ; as—

EXAMPLES.

Â-pông' em ná' lúm â-puing' em. Liquor you to all	}	I gave the liquor to you all.
kê' bâng'† em ngá bi' tó council I given have.		
Â-ló' em ná or-bi‡ yô-ka bú' lú Salt you distribute not they	}	Don't you distribute the salt; they will themselves distribute it.
â-puing' a§ or-shú-ye pü all distribute will		

N.B.—The *repetition* of the third person singular personal pronoun after the noun is a notable feature of the Miri language ; as—

EXAMPLES.

Dú'mai bui da'pü lú'tó Dumai he thus spoken has.	}	Dumai said so (<i>i.e.</i> , thus spoke).
Dú-pú'ri bui ai'rúp lă-bâg dâk Dupuri she very lazy is		
Dú'mai bui mû'ji má Dumai he old not	}	Dumai is not old.

3. The reflective pronoun is “*ai'yü*,” and is thus declined ; as—

SINGULAR AND PLURAL.

Nom.	Ai'yü	self, selves.
Acct. & Dat.	Ai'yüm	self, selves, to ditto.
Poss.	Ai'ka	of self, own.
Abl.	Ai-ka'lok.....	from self, selves.

* Pronominal adjectives equivalent to “*mor*” in Assamese.
 † *kê' bâng* (village) assembly; here, however, *kê bâng* means “collectively,” *ná' lúm â-puing'em*=you all, *kê bâng em*=collectively.
 ‡ “*or-bi*” two root verbs (“*or*”=distribute, “*bi*”=give) compounded together.
 § Nominative “*a*.”

EXAMPLES.

Bui	ai'yũ	mô-kê-shũ*	to	}	He killed himself.	
He	self	kill	has			
Ngôm	ai'yũm	bi'ká	}	}	Give it to me myself.	
Me	to	self				give
Si	bũ-lũ'ka	ai'ka	}	}	This is their own.	
This	their	own				
Si	gá'sôr	si	ná'ka	ai-ka'yũ?†	}	Is this cloth your own?
This	cloth	this	your	own?		

4. There is no *neuter* pronoun, answering to the English third person neuter pronoun *it*, in Miri. It is, however, a common practice to use the demonstrative pronoun "da" after the noun for emphasis; as—

EXAMPLES.

Ná'ka	gá'sôr	da	koi-á' dák	}	Your cloth is dirty.
Your	cloth	it	dirty is		
Gá'sôr	dem	ngôm	bi'ká	}	Give me the cloth.
Cloth	it	me	to give		

8.—RELATIVE PRONOUNS.

1. There are no relative pronouns in Miri equivalent to the English *who*, *what*, *which*, or the Bengali *কি* (*who*) *কি* (*what, which*).

Their place is generally supplied by a *participle*. As, however, the construction of relative clauses is a highly idiomatic business, it will be as well to exemplify it somewhat fully by illustrations:—

EXAMPLES.

Ngá'ka	ma-ló'ka	ká'nám†	}	}	This is the man <i>whom</i> I saw yesterday (<i>i.e.</i> , this is the man seen of me).	
My	yesterday	seen				
	á'mi	da§	si	da	kũ	
	man	he	this (man)	verily		
Ngá'ka	mũr'kông	á-bár'ka	bi'nám||	}	}	The man <i>to whom</i> I gave a rupee.
My	rupee	one	given			
		á'mi	da			
		man	he			

* "shũ" is a reflexive verbal particle.

† Interrogative of verb.

‡ "ká'nám" = participle past passive of root verb "ká" = see.

§ "da" and "si da" = demonstrative pronouns.

|| "bi'nám" = past participle passive of root verb "bi" = give.

Ngá'ka á'buk lá'nám* á'mi da My gun taken man he	}	The man <i>from whom</i> I took a gun.
Me lam ka gia na ami da a pui lok em pu nam ai ya dak		
Ma-yum'ka ũ'mü úg'nám* Yesterday evening fire caught	}	The house <i>that</i> was burnt last evening fell in the night.
é'kum da yá'lá ô-lek'káng house it night in fell		
Ngá'ka bôm yâm yâm-ki'nám* My fathom measured	}	The boat <i>which</i> I measured.
é'lú da boat it		
Gô rú† si na‡ da-lok'ka Cow dead that from of	}	The man <i>whose</i> cow died.
rú tún'a owner.		
Ngôm sim gá'sôr sim bí'na‡ á'mi Me to this cloth this giver man	}	The man <i>who</i> gave this cloth is dead.
da si káng he dead		
Ma-lo'ka shá'ben kí'na‡ da Yesterday goat sick it	}	The goat <i>that</i> was ill yester- day has recovered to-day.
si'lô ai-káng'kú this day well became		

2. In the last two illustrations given above the relative clause is turned, by the help of the participle, into an *adjectival clause*, which qualifies the noun that in a proper relative clause would be the *subject* of the relative. This noun thus qualified being reinforced by the addition of the redundant "da," which recalls attention to the true subject of the sentence. This is a very common mode of turning a relative clause in Miri.

3. Sometimes two simple predications are made to turn a relative clause; as—

EXAMPLES.

Á-mi'ká§ kâ-tú'ai si da kú|| Man a saw this he verily	}	This is the man <i>whom</i> I saw (I saw a man. This is he verily).
Bui si-mon'ká§ áp-tú'ai si da|| He deer a shot this it		
kú verily	}	This is the deer <i>which</i> he shot. (He shot a deer. This is it.)

* "lá'nám" = past participle passive of "lá" = take; "úg'nám" = ditto of "úk" = burn; "yâm-ki'nám" = ditto of "yâm'ki" = fathom, measure.

† "Gô'rú" = Assam. Miris have no word.

‡ Adjectival "na".

§ "ká" is equivalent to our English indefinite article *a*.

|| "si da" = demonstrative pronoun.

4. Relative clauses may likewise be turned by using the demonstrative pronoun "da" *doubled* in conjunction with "dák'kôm," the present participle of the verb *to be*, and when so used "da da dák'kôm" (lit. *that, that, being*) appears to have the force and meaning of the relative pronoun *whatever*; as—

EXAMPLES.

Da da dák'kôm	bázará ni' na*	} Bring from the bázár what good fowls there may be.
That that being	bázár in good	
pó'rók dú di †	lá-tô-i'ká. †	} I will reward the man who teaches me Miri.
fowls be may	bring.	
Da da á mi dák kôm ngóm	Mi shing	} I will reward the man who teaches me Miri.
That that man being	me Miri	
á-góm em lú-yír-yé'mui'lô buim múr'kông	bi'pü.	} I will reward the man who teaches me Miri.
language teach will if him to rupee	give will.	

5. "In'qua in'qua dú'di" = lit. *what, what, be will*, is also used to turn a relative clause ; as—

EXAMPLES.

Ná ka ê-gin'lá in'qua in'qua dú'di†	} Give me what you have in your basket.
Your basket in what what be may	
ngóm bi'ká	} Show me what dancing girls you have in your village.
me to give	
Ná ka dá-lú'lá in'qua in'qua mi'úm mák'shá	} Show me what dancing girls you have in your village.
Your village in what what girls	
shá'na dú'di† ngóm len-kán-lángká.	} Show me what dancing girls you have in your village.
be may me to show.	

RELATIVE CLAUSES OF *time, place, AND manner.*

6. The following examples will illustrate how these are turned in Miri:—

EXAMPLES.

Ná ta'lá§ gi-yê-mui'lô buim gi-lâng'ká	} When you go there, tell him to come.
You there go will if him to go	
em'to-ká.	} When you go there, tell him to come.
say	

* Adjectival "na."

† "di" = particle of vague probability.

‡ "lá-tô-i'ka" = Assamese "á-ni'á di'bi" = fetch!

§ "ta'lá" = a place up stream, "ba'lá" = a place down stream.

Ná'ka dá-lông'a * in-ká'lá	dú'na ?†	} Show me <i>where</i> your village is.
Your village (lit.) what in i.e., where	is ?	
	ngòm len-kán-yí'ká.	} Whenever I see a deer I shoot it.
A-dí-ló'dí † ngá sí-mon'em ká-yé-'nui'ló	me to show.	
Whenever I	deer see will if	} Whenever I see a deer I shoot it.
	áp'dá.	
	I shoot.	} When it rains, the leeches come out.
Pó'dông ô-vé-'nui'ló tá-pát'a*	len'dá	
Rain fall will if leeches	come out	} (You) will find water wherever (you go).
Da'lá da'lá dákkóm á'sí pá-yé'pü.		
There there going water find will		} However you do it, it will not be good.
Da'pü da'pü í-dák'kóm ai pü-láng'á.‡		
That wise that wise doing will not.		

9.—INTERROGATIVE PRONOUNS.

“Sé'kô” = *who*? It is thus declined:—

Singular and Plural.

Nom.	Sé'kô	.....	who?
Acct. }	Sé'kóm	...	whom?
Dat. }			to whom?
Poss.	Se'ka	.....	of whom?
Abl.	Se-ka'lok	...	from whom?

EXAMPLES.

Illustrating how used.

Nóm sé'kô pá-tó'na ?†	} Who struck you?
You who struck ?	
Ná sé'kóm ká-tó'na ?†	} Whom did you see ?
You whom seen have ?	
Ná se'ka á-góm'em lú-dú'na ?†	} Of whom are you speaking ?
You whose word speaking are ?	
Bui se-ka'lok pá-tó'na ?	} From whom did he get it ?
He who from received have ?	

“In'ká?” or “in qua?” = *what? which?* thus declined:—

Singular and Plural.

Nom.	In'ká or in'qua ?.....	what? which?
Acct. }	In'kóm or in'quóm ?.	what?
Dat. }			which?
Poss.	In-ká'ká?	of what? which?
Abl.	In-ká'lok?	from what? which?
Loc.	In-ká'lá?.....	in what, which? (where?)

* Nominative “a.”

† Interrogative of verb.

‡ “dí” = particle of vague probability.

§ Negative interrogative.

EXAMPLES.

Illustrating how used.

Si in'qua na?*	}	What is this?
This what?		
Ná in'kôm i-dú'na?*	}	What are you doing?
You what doing?		
Bui ná'ka (or ná-ka'pü) in-qua'na?*	}	What (relation) is he to you?
He your what?		
Ná in'kôm em-dú'na?*	}	What are you saying?
You what saying?		
Bui in-ká'ká lú-dú'na?*	}	What is he saying? (of what is he speaking?)
He what of saying?		
Sim in-ká'lok mô-dú'na?*	}	What is this made of?
This what from made is?		
Ná in-ká'lá ma-tó'na?*	}	Where (in what) have you put it?
You what in put have?		
Ngá in'ka lám-bü'lok gí-yé'na?*	}	Which road shall I go by?
I which road by go shall?		
Ná in-ka'lóm lá-yé'na?*	}	Which will you take?
You which take will?		

“Ka'pi” (which is *indeclinable*) is used apparently as an adjective pronoun in the sense of *what sort, what kind, what matter, in what manner, &c.*, as—

EXAMPLES.

Ngá ká-pi'na† gá'sór rê-yé'na?*	}	What sort of cloth shall I buy?
I what sort cloth buy shall?		
Bui ká-pi'na a mi a?	}	...What kind of person is he?
My cloth torn have.		
Ngá'ka gá-sór'em pet-shú'tó.	}	I have torn my cloth. What matter?
Ká-pi'kân?*		
What matter?	}	What is the matter with your eyes?
Ná'ka á'mik da† ká-pi-ká'na?*		
Your eyes they what matter?		

“A-dit'ká” = *how much? how many?* not declined :—

EXAMPLES.

Illustrating how used.

Sák'ka§ ná'ka dá-lung'a || a-dit'ká	}	How much farther is your village from this?
This from your village how much farther is?		

- * Interrogative of verb.
- † Adjectival “na.”
- ‡ Demonstrative pronoun.
- § “sák” = *this* from “ka” ouphonic.
- || Nominative “a.”
- ¶ Comparative adjectival sign.

Ná pō-ló'lá a-dit'ká ám-buin'-em	}	How much rice can you eat in a month?
You month in how much rice dā-lá-pui'á?*		
Ná si-mon'em a-dit'ká ká-to'na?*	}	How many deer did you see?
You deer how many seen have? Ná'ka dā-lú'lá mi-long'á† a-dit'ká		
Your village in men how many dú'na?*	}	How many men are there in your village?
are?		

“A-di'ló?” = *when?* “A-di-lok'ka?” = *when, from* (from what time?)

EXAMPLES.

Illustrating how used.

Ngá a-di'ló nóm káng-ká'pū	}	When shall I come to see you?
I when you see purpose of gi-á-yé'na?		
Ná'lú a-di'ló gi-lá†-yé-kú'na?	}	When will you return (home)?
You when return will?		
Sim gá'sór sim a-di-lok'ka	}	Since when are you wearing this cloth?
This cloth this when from shúm-dú'na?		
wearing are?		

ADJECTIVE PRONOUNS.

Adjective pronouns are of three kinds, *viz.*, possessive, demonstrative, and indefinite.

POSSESSIVE.

The place of a regular possessive pronoun is supplied by the *possessive case* of the *personal* pronouns; as—

EXAMPLES.

Si gá'sor si ngá'ka.	}	This cloth is mine.
This cloth this mine.		
Si é'gin si ngá-lú-ka'yū?*	}	Is this basket ours?
This basket this ours?		

My father, mother, sister, &c., &c., are formed by simply placing the word father, or mother, &c., after the genitive case

* Interrogative of verb.

† Nominative “a.”

‡ This “lú” is short for “lát”—“gi-lát'to-ká” = *return*; “kú” is the affirmative particle.

of the pronoun, and adding the third person singular personal pronoun "bui," as—

EXAMPLES.

Ngá'ka bá'bú bui.	}	My father.
My father he.		
Ngá'ka bá-bú bui mû-jing-ká'vong.*	}	My father is old.
My father he old is.		
Bui'ka pái bui sí'káng.	}	His uncle is dead.
His uncle he dead.		

If the plural termination of the noun be used, the personal pronoun after it is not required; as—

EXAMPLE.

Bui'ka buir'ma ki-ding'a† kân-kan'-	}	His sisters are pretty.
His sisters		
pretty		
dák. are.)		

10.—DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are—

Si = *this* person, or thing, *near*. | Da = *that* person, or thing, *near*.
 Si da = ditto (more emphatic). | A da = ditto (more emphatic).
 A la = *that* person or thing *there*, in sight, but a little way off.

"Si" is thus declined:—

Singular and Plural.

Nom.	Si	this person, or thing.
Acct. &	}	Sim
Dat.			this person, or thing, to ditto.
Poss.	Sá'ka ...	of this person, or thing.
Abl.	Sák	from this person, or thing.

"Da" is similarly declined, but it has also the loc. case [da'lâ (in that there)]. "It is in this" would be—

Si á'râ sí dúng
 This inside this is.

"Si da," and "a da," appear to have the nominative, accusative, and dative cases only. For the latter two "em" is tacked on to the "d" instead of "a," making "sí dem," "a dem," respectively.

"A la" is declined like "sí."

* "ká'vô"—"ká" is the tense suffix, with "vô," the intensive completive particle, attached to it.

† Nominative "a."

N.B.—“Si da” and “a da” when standing alone as a predicate require to be strengthened by the affirmative particle “kû;” as—

EXAMPLES.

Ngá á-mí'ká* ká-tú'ai sí da kû.	} This is the <i>very</i> man I saw (I saw a man, this is he <i>verily</i>).
I man saw, this he verily.	
Bui ê-lûng'ká* pá-tú'ai a da kû.	} That is the <i>very</i> boat he cut.
He boat cut, this it verily.	

The *repetition* of the demonstrative pronouns after the noun is a noticeable feature of the language.

EXAMPLES.

Illustrating how demonstrative pronouns are used.

Si mí'na sí Dû-mai'ka	} This woman is Dumai's wife.
This woman this Dumai' me-ang'a†.	
	wife.
Sim gá'sôr sim ngá ká'pü i-yé'na?†	} What shall I do with this cloth?
This cloth this I what do shall?	
Si men'jàk sí sá ka á'mi	} Is this buffalo this man's?
This buffalo this this of man sá-ka'yü?†	
	this of?
Ná sák á'mi sák pá-tó'-	} Did you get it from this man?
You this from man this from got yü?†	
	have?
Sák gá'sôr ki'di sák á-si'a†	} Water is dripping from these cloths.
This from cloths these from water len'dák.	
	coming out is.
Da á'mi da rû-bé'dák.	} That man is deaf.
That man that deaf is	
Dem á'mi ki'di dem gi-gê-mô'toká.‡	} Send those men away.
Those men those send away.	
Dak á'mi dak gá-sôr'em	} Why didn't you say you got the cloth from that man.
That from man that from cloth pá'tô ná ká-pi'lá lû-má'-	
received have you why say na?†	
	not?

* “ká” equivalent to English indefinite article “a.”

† Nominative “a.”

‡ Interrogative of verb.

§ Compound verb “gi”=go, “gê”=scold, with causal “mô” added.

Dak'ka	mé'lâm da	}	Who is the next man?
That from of (man)	next he sê-kô'na?*		
	who?	}	Is that cloth that man's?
Da gâ'sôr da da'ka á'mi da-ka-	that yü?*		
That cloth that that of man that	of?	}	What is in that?
Da'lá in'qua du'na?*			
That in what is?		}	This very man struck me.
Si da á'mi si da ngôm pá'tô.			
This very man this ino struck.		}	I never saw these men.
Si dem á'mi kí'di si dem ngá	these I kâng-kü'má.		
These very men these I	saw never.	}	That very man kicked me.
A da á'mi a da ngôm tú'tô.			
That very man that me kicked.		}	I did not give to those men.
Adem á'mi kí'di dem ngá	those I bí-to'má.		
Those very men those I	gave not.	}	That (there) jacket is small.
A la gâ'lúk a la ân-já'dák.			
That there jacket that small is.		}	That man there is a new comer.
A la á'mi a la á-nú'pü	that newly gi-á'na.†		
That there man that newly	comer.	}	That tree there will bear fruit next year.
A la ur'sing á-muing'at a la	tree that lün'ying ai-ê-yé'pü.		
That there tree that	next year fruit will.‡		

11.—INDEFINITE PRONOUNS.

Those most commonly used are—

Sê-kô'di‡ = somebody (lit., whoever, i.e., sê'kô = who? di, particle of vague probability).

Mùm'ká = somebody (lit., strange one).

Sê-kô'tê (or sin) kâ mâ = nobody (lit., who even exists not).

Â-ti-kô'tê (sin) kâ mâ = nothing.

Á'kon = some.

Á'ká‡ = ditto.

Ân-já-ká‡tê = some more (lit., little also).

Lê-kô'tê = some more (lit., again also).

Bâ-jê'ká§ = many, much.

* Interrogative of verb.

† Adjectival "na."

‡ Nominative "a."

§ The same "ká" as is found attached to numerals.

No word for examples showing how }
 English sentences containing } =as many as.
 same are turned. }
 Ditto ditto vide page 70=all.
 Ditto ditto ditto =each.

EXAMPLES.

Illustrating how indefinite pronouns are used.

Sê-kô'di ni-tôm'a mô'dung. Some one singing is.	}	Someone is singing.
Sê-kô'di gi-âng-ká'yü? Some one come has?		Has anyone come?
Sim gá'sôr sim sê-kô'di mô-pet'tô. This cloth this some one torn has.	}	Someone has torn this cloth.
Sê-kô'di gi-â-dák. Some one come has.		Someone has (just) come.

The use of "sê-kô'di" appears to be restricted to cases such as those given above, while the particle "mûm," to which the numeral suffix "ká" is attached, appears to be very generally used, either for *persons* or *things*, as—

EXAMPLES.

Á'mi mûm'ká gi-â-dák. A person come has.	}	Someone has come.
Á'mi mûm'ká gôk-tô-ká'ká. A person call.		Call someone.
Ngá in'kôm á-mi'eun gôg'yen?*	}	Whom shall I call?
I whom man call shall? Da da dák'kom á'mi mûm'ká That that being a person gôk'to-ká. call.		Anyone, call someone.
Bâ-zâr'lok gá'sôr mûm'ká Bazar from cloth any one	}	Bring some cloth from the bazar.
bôm-â-lâng'ká bring.		
Ê-kum'lâ sê'kô dú'na?† House in who is?	}	Who is in the house?
Sê-kô-tê ká má (or á'mi) Any one at all exists not man exists ká má) not.		Nobody.
Ngá sê-kôm-a'tê bi-gé'mâ. I anyone at all give will not.	}	I will give it to nobody.
Ngá'lú sê-kôm-a'tê ken'máng. We any one at all know not.		None of us can toll.

* This is a mere abbreviation of the future tense suffix "yê" and the interrogative "na."

† Interrogative of verb.

Nga	â-ti-kô'sin	lù'mâ.	} I did not say <i>anything</i> .
I	anything at all	say not.	
Nga	â-ti-kô'tè	kô'mâ.	} I wish for <i>nothing</i> .
I	anything at all	seek not.	
Ī-pô'num*	â-ti-kô'sin	kâ-mâ'-vông.	} There is <i>nothing</i> more to be done.
Do first	anything at all	exists no more.	
Ē-ek'at†	â'kon	â'kon jū'dâ	} Some pigs are fat, some lean.
Pigs	some	fat	
	â'kon	â'kon shâ'dâ.	} Some children are always crying.
Ā'kâ†	â'kâ	kô'at â-gin'pū	
Some	children	always	} Some children are always crying.
	kâp-ti'dâ.	crying continuously are.	
Ān-jâ-kâ'tè	ngôm	bi'kâ.	} Give me some <i>more</i> .
Little also	me to	give.	
Ngôm	bâ-jé'kâ	bi'kâ.	} Give me <i>much</i> , or <i>many</i> .
Me to much (or many)	give.		

The following examples will illustrate how English sentences containing, "as much as," "as many as," are turned in Miri:—

EXAMPLES.

Nâ	a-dit'kâ	dâ'pū	dâ-lâ-dâ'na	} Eat <i>as much as</i> you can.
You	how much	eat to	eat able are	
			dâ-lâng'kâ.	} If (we have) <i>as much</i> sunshine to-morrow <i>as</i> (we had) to-day the "dhan" will ripen.
			eat.	
Si'lô	ké'sha	yâm-pô	tè dâ-ré'-	} If (we have) <i>as much</i> sunshine to-morrow <i>as</i> (we had) to-day the "dhan" will ripen.
This day	like	morrow	also sun-	
	mui'lô	âm'at	min-yé'pū.	} Give me <i>as many</i> rupees <i>as</i> you have.
	shine if	"dhan"	ripen will.	
Nâ'ka	mûr'kông	a-dit'kâ	dû'na§	} Give me <i>as many</i> rupees <i>as</i> you have.
Your	rupees	how many	are	
		ngôm	â-pui'dem	} Take <i>as many</i> rupees <i>as</i> your hand (will) hold.
		me to	whole	
			give.	} Take <i>as many</i> rupees <i>as</i> your hand (will) hold.
Nâ	mûr'kông	a-dit'kâ	lâ-lâ-dâ'-	
You	rupees	how many	take able	
na	nâ'ka	â-lâk'lâ	pui-nâm'kô	} Take <i>as many</i> rupees <i>as</i> your hand (will) hold.
are	your	hand in	filled	
			lâ-tô-lâng'kâ.	} Take <i>as many</i> rupees <i>as</i> your hand (will) hold.
			take (away).	

* "pô" particle of priority.

† Nominative "a."

‡ "Ā'kon" or "Ā'kâ" may be placed either before, or after the noun.

§ Interrogative of verb.

Nā a-dit'kā ā-mi'em pā-dā'na }
 You how many men get } Bring as many men as you (can)
 yām'pō gi-vô†-lāng'kā. } get to-morrow.
 morrow bring with (you).

All is expressed by the particle "in," or "ām," which are placed *between* the root and the tense suffix ; as—

EXAMPLES.

Men-jāk'a† { si-in'kāng. }
 Buffaloes { all died } All the buffaloes died.
 or si-ām'kāng. }
 È-ek'tē si-in-vē'pū. }
 Pigs also die all will. } (The) pigs also will all die.

The following illustrations will show how English sentences containing *each* are turned in Miri:—

EXAMPLES.

Ā'mi ā-mi ā ām-bui'em pā-tō'- }
 Man man to rice received }
 mui'lō da-lok'ka‡ bú'lú in'kôm } If each man has received rice,
 if that from they what } what more do they want?
 kō-dū'na? }
 require? }
 Ā'mi ā'mi ā'gēr gēr-nām||'em āng'ū }
 Man man working separate } Show me each man's work sepa-
 āng-ū'pū ngôm len-kân -yi'kā. } rately.
 separately me to show. }
 Nā'lūm lē'tēr lē-tēr'kā āb-mō'pū. }
 You once once fire permit } I will let you each fire a shot.
 will. }
 Sim ā'mi ki'di sim ā'-mi ā'-mi'kā }
 These men these mah man } Give each of these men one rupee.
 ā'bār¶ ā-bār'kā bi'tō-kā. }
 one rupee one rupee give. }

12.—IV.—VERBS.

The Miri verb, like the Kachari one, "is," to quote from the Revd. Mr. Endle's Kachari Grammar, page 16, the most "difficult part of the language to deal with," and for the same reasons too, *viz.*, "not so much from its structure, or conjugation, which is perfectly regular, as from the fact that the usage

* Interrogative of verb.

† "vô," permissive particle signifies here "a bringing *with*."

‡ Nominative "a."

§ Demonstrative pronoun, abl. case.

|| "Gēr'nām"=past participle of root verb "ā'gēr,"=work, with accusative case suffix, used here as a verbal noun.

¶ "bār" is a numeral particle used to designate rupees, *vide* page 40 *ante*.

and exact force of the different tenses is uncertain, some of these, especially those expressive of *past* time, being apparently sometimes used interchangeably." Again the Miri verb also "admits of being compounded, not only with other verbal roots, but with adjectives, adverbs, and various affixes which serve materially to modify its meaning."

As in Kachari every Miri verb is conjugated from a verbal root, or stem (the roots only of verbs have been given in the vocabulary at the end of this work) and the different relations of tense, mood, &c., are expressed by suffixes attached directly to the verbal root, an additional letter being occasionally inserted between the root and the suffix expressive of time (or a letter is occasionally changed) to prevent a disagreeable hiatus.

SUBSTANTIVE VERB.

There are *two* forms of this verb, *viz.*, "dùng," and "dak," but they have only the present, and past tenses; as—

PRESENT TENSE.

<i>Singular.</i>	<i>Plural.</i>
Ngà dùng or dâk... I am.	Ngà'lù dùng or dâk ... we are.
Nâ dùng ,, dâk ... thou art.	Nâlù dùng ,, dâk ... you are.
Bui dùng ,, dâk ... he, or she, is.	Bù'lù dùng ,, dâk ... they are..

PAST TENSE.

<i>Singular.</i>	<i>Plural.</i>
Ngà dùng'ai or dâg'ai ... I was.	Ngà'lù dùng'ai or dâg'ai. we were.
Nâ dùng'ai ,, dâg'ai ... t h o u wert.	Nâlù dùng'ai ,, dâg'ai. you were..
Bui dùng'ai ,, dâg'ai ... h e , o r she, was. |	Bù'lù dùng'ai ,, dâg'ai. they were..

Negation with these verbs is formed by substituting "kâ mâ," or "kâ mâng," = *exists not*, for "dùng," "dâk," and "kâ mâng'ai" for "dùng'ai," "dâg'ai"; as—

EXAMPLES.

Bui sâ dùng.	} He is here.
He here is.	
Bui sâ kê mâ.	} He is not here.
He here not.	
Â'si* â-bù'lâ ê'ngâ dùng.	} There are fish in the river..
River in fish are.	
Â'si â-bù'lâ ê'ngâ kê mâng.	} There are no fish in the river..
River in fish none.	
Bui sâ dùng'ai.	} He was here.
He here was.	

* â'si â'bûng=abounding with water, â'bû=whole, entire.

Bui sá ká máng'ai.	}	He was not here.
He here not was.		
Á'si á-bù'lá é'ngá dúng'ai.	}	There were fish in the river.
River in fish were.		
Á'si á-bù'lá é'ngá ká máng'ai.	}	There were no fish in the river.
River in fish not were.		
Ngá'ka á-lák'lá á-ti-kó'té	}	There is nothing in my hand.
My hand in anything at all ká má. exists not.		
Ngá'ka á-lák'lá á-ti-kó'sin.	}	There was nothing in my hand.
My hand in any thing at all ká máng'ai. existed not.		
Sí dá lú sí kí'na* dù'yüt?	}	Are there any sick (people) in this village?
This village this sick are?		
Kí'na* ká má.	}	There are none.
Sick none.		
Ká má mui'ló rê-tò-ká'ká. †	}	If there is none go buy (and bring).
Exists not if buy go (bring).		

"Dúng" is apparently used to indicate what is *definitely* going on at some point of *present* time; as—

EXAMPLES.

Bui sá dúng.	}	He is (<i>now</i>) here.
He here is.		
Ngá kí dúng.	}	I am (<i>just now</i>) ill.
I ill is.		
Ngá ai'dúng.	}	I am (<i>at present</i>) well.
I well is.		
Bui á-pin'em dá'dúng.	}	He is (<i>now</i>) eating rice.
He rice eating is.		
È-kí'a§ rá'dúng.	}	The dog is (<i>now</i>) barking.
Dog barking is.		
Sim-yá'a§ túr'dúng.	}	The tiger is (<i>at present</i>) alive.
Tiger alive is.		
Bú'lú á'pô mô'dúng.	}	They are (<i>now</i>) making liquor.
They liquor making is.		
Bui ám|| yik'dúng.	}	She is (<i>now</i>) treading out the dhan.
She dhan treading is.		
Ala á'mí a la á'si †	}	That man (there) is (<i>at present</i>) drink- ing water.
That (there) man that water tü'-dúng. drinking is.		

* kí'na—adjective (sick people).

† Interrogative of verb.

‡ A sort of causal verb.

§ Nominative "a."

|| Here the accusative case suffix "em" is omitted for no apparent reason.

“Dâk” generally signifies *to be, to become, to have, &c.*, and appears to differ somewhat in *force* from “dûng”; as—

EXAMPLES.

Â-si'a* tê'dâng	The water is rising.
Â-si'a* â'dâk	The water is falling.
Â-si'a* gû'dâk	The water is hot.
Gâ-sôr'a* bi-sâm'dâk.....	The cloth is coarse.
Gâ-sôr'a* bâ-sôr'dâk	The cloth is fine.
Ngá'ka yô-gôn'a* bâ-tê'dâk	My bag is large.
Dâ'muir muir'dâk	It is thundering.
Si ú'ká si gur'dâk	This stick is crooked.
Si á'mi si tôr'dâk	This man is strong.
Bui rû-bê'dâk.....	He is deaf.
Bui mú'ji dâk	He is old.
Bui yâ-mê'dâk	} He is young.
He young is	
Bui kân-kân'dâk	} She is pretty.
She pretty is	

“Dûng” and “dâk,” however, appear to be *interchangeable*, and this renders it difficult to determine with *certainty* how each should be used. For instance, the whole of the above examples might be equally correctly rendered with “dûng” (though it is *more usual* to use “dâk”) and here follow some more examples where *either* could be used; as :—

EXAMPLES.

Mó'tê dâk or dûng.	} It is far.
Far is.	
Pô'dông ô'dâk or dûng.	} It is raining.
Rain falling is.	
Dâ'mûm dâk or dûng.	} It is cloudy.
Cloudy is.	
Bue jir'dâk or dûng.	} He is angry.
He angry is.	
Bui kâ-lik-shú'†dâk or dûng.	} He is pleased.
He pleased is.	

“Dâk” and “dûng” are sometimes used in the *past* sense to denote something which has recently happened; as—

EXAMPLES.

Â-mi'a* gi-â'dâk.	} A man has just come.
Man come has.	

* Nominative “a.”
 † Reflective particle.

Another noticeable feature about these auxiliary verbs is that "dũng" and "dāk" often change into "dãng" when *interrogatively* used; as—

EXAMPLES.

Ê-lũng'a* pui-dãng-na'yũ? †	}	Has the boat arrived (or not)?
Boat arrived has?		
Ê-lũng'a* adit'kã bã-dã-dãng'na?	}	What length is the boat?
Boat how much long is?		
Nã in kom mui-dãng'na?	}	What do you want?
You what requiring are?		
Nã in'kom bom-dãng'na?	}	What have you brought?
You what brought?		
Bui in'kom lũ-dãng'na?	}	What did he say?
He what said has?		

As the first of the examples given *overleaf* might be equally correctly rendered as follows:—

Ê-lũng'a pui-dāk-vô'yũ?	}	lit., Is the arrival of the boat an affair of the past?
Ê-lũng'a pui-dũ-vô'yũ?		

I am led to believe that "dãng" is used to denote *past time* generally just as "kãng" (*vide* page 83 *post*) is with root verbs. The correct rendering of "Ê-lũng'a pui-dãng-na'yũ?" being "the boat has arrived" (has it not?) for "yũ" is decidedly an interrogative *alternative* particle. So the correct rendering of "Ê-lũng'a a-dit'kã bã-dã-dãng'na?" is most likely "how long did the boat turn out?" and this supposition is strengthened by the Miri rendering of "what have you brought?" *viz.*, "na in'kom bom-dãng'na?" It is further strengthened too by the fact that examples Nos. 3 and 5 above are often rendered with "in-kã'kã" instead of "in-kom," the correct English interpretation of the two sentences in question *then* being "of what have you desired?" (No. 3), and "of what has he spoken?" (No. 5).

"Dũng" (and "dāk") may be and often is abbreviated to "dũ," and "dã," the first being used, in conjunction with "di," a particle denoting *vague probability*, when *asking questions*, and the latter "dã" † to express *indefinite* present time, or to express *habit, custom, &c.*, as—

EXAMPLES.

Bui	teng'ur	shũ§-dũ'di?	}	Can he be drunk? (i.e., is it possible that he is?)
He	drunk	is?		

* Nominative "a."

† "yũ" interrogative alternative particle.

‡ *Vide* the miscellaneous for examples showing how repeatedly "dã" is used in conversation.

§ "shũ" is a reflective particle only.

Am-buin'la ké'bùng	dú'di?	} Is it possible there are mice in the rice?
Rice in mice	are?	
Pó'dông ô-dú'dt	ô-má'di?	} Can it be raining, or not?
Rain falling is	falling not?	
Ná'lú Mi-shing'a*	á-póng'em	} Do you Miris drink liquor?
You Miris	liquor	
	tü-dá'yü	
	drink?	
A	ngá'lú tü'dá	} Yes, we drink (it).
Yes,	we drink (it).	
Tá-bui'a*	pá'dá	} Snakes sting.
Snakes	strike	
Pret-tang'a*	bêr'dá	} Birds fly.
Birds	fly	
Ná fát-ken-dá'yü?		} Do you understand.
You understand		
A tát-ken'dá		} Yes, I understand.
Yes, understand		

"dú" and "dá" are also used with the comparative particle "vô," as—

EXAMPLES.

È-lùng'at pui-dú-vo'yü? Has the boat arrived?
 E-lung'at pui-dá'vong The boat has arrived.

N.B.—The "da" noticed above is equivalent to the Kachari present tense affix "ũ."

CONJUGATIONAL EXAMPLES.

Verb "to see" (ka" = see, "look," root).

INDICATIVE MOOD.

PRESENT TENSE.

The present tense is formed by adding "dùng" or "dák," the present of the substantive verbs, to the root, as—

<i>Singular.</i>	<i>Plural.</i>
Ngá ká'dùng or dák. I see.	Ngá'lú ká'dùng or dák. we see.
Ná ká'dùng or dák. thou seest.	Ná'lú ká'dùng or dák.. you see.
Búi ká'dùng or dák. he or she sees.	Bú'lú ká'dùng or dák.. they see.

The present definite is formed by adding "lá" (the participial suffix) to the root, followed by "dùng" or "dák"—

PRESENT DEFINITE.

<i>Singular.</i>	<i>Plural.</i>
Ngá ká-lá'dùng or dák.. I am seeing.	Ngá'lú ká-lá'dùng or dák.. we are seeing.
Ná ká-lá'dùng or dák.. thou art seeing.	Ná'lú ká-lá'dùng or dák.. you are seeing.
Búi ká-lá'dùng or dák.. he or she is seeing.	Bú'lú ká-lá'dùng or dák.. they are seeing.

* Nominative "a."

EXAMPLES.

Kô bui yûv-lâ dúng.	} The child is sleeping.
Child he sleeping is.	
Ná'ka gi-â-dá'dem ngá yûv-lâ-dúng'ai	} I was sleeping when you came.
Your coming time of I sleeping was	
Bú'lú mák'shá kâ-lá'dúng.	} They are looking at the dancing.
They dancing looking are.	
Bú'lú é'ek bá-lá'dúng.	} They are singing the pig.
They pig singing are.	

N.B.—From the examples given above it will be observed that this tense is used to express a *present* act or event which is not yet *completed*.

The imperfect tense is formed by adding "tú'ai" to the root, as—

IMPERFECT TENSE.

<i>Singular.</i>		<i>Plural.</i>
Ngá kâ-tú'ai..... I saw.	|	Ngá'lú kâ-tú'ai... we saw.
Ná kâ-tú'ai..... thou sawest.	|	Ná'lú kâ-tú'ai... you saw.
Bui kâ-tú'ai ... he or she saw.	|	Bú'lú kâ-tú'ai... they saw.

EXAMPLES.

Á-mi'ka kâ-tú'ai, sí da kú.	} I saw a man, this is he (i.e., this is the man whom I saw).
Man a saw, this he verily.	
Kô'la ngá dá-tú'ai.	} I ate it in childhood.
Childhood I ate	

The imperfect definite represents the action or event as remaining *unfinished* at a certain *past* time. It is compounded of the *root* and the *past tense* of the *substantive verb*; as—

IMPERFECT DEFINITE.

<i>Singular.</i>		<i>Plural.</i>
Ngá kâ-dúng'ai, or dâg'ai* I was seeing	|	Ngá lú kâ-dúng'ai or dâg'ai. we were seeing.
Ná kâ-dúng'ai or dâg'ai. thou wert seeing.	|	Ná'lú kâ-dúng'ai or dâg'ai. you were seeing.
Bui kâ-dúng'ai or dâg'ai. he or she was seeing.	|	Bú'lú kâ-dúng'ai or dâg'ai. they were seeing.

EXAMPLES.

Ná'ka gi-â-dá'dem bui ngóm	} He was striking me when you came.
Your coming time of he me	
pâ-dúng'ai.	} There were ten men in the boat when it upset.
striking was	
E'lúng pur-lik'dá'dem á'mí	} There were ten men in the boat when it upset.
Boat upset time of men	
Ê-ing'ká á-rá'lá dúng'ai	
ten inside were	

* "g" is substituted for "k" merely for the sake of euphony.

The perfect tense is formed by adding "tô" to the root; as—

PERFECT TENSE.

<i>Singular.</i>		<i>Plural.</i>
Ngà ká'tô ... I have seen.	}	Ngá'lú ká'tô... We have seen.
Ná ká'tô ... You have seen.		Ná'lú ká'tô ... You have seen.
Bui ká'tô ... He or she has seen.		Bú'lú ká'tô ... They have seen.

With certain verbs the third person singular and plural of this tense is formed by an *alternative* suffix, "kâng" generally, to denote *distant* past time, as--

EXAMPLES.

Ê-ngá'a * yá'kâng. Fish rotten.	}	The fish is (has become) rotten.
Pret-táng'a * bêr'kâng. Bird flown.		The bird has flown.
Bui gi-kâng'kú. He departed.		He has departed.
Bui sí'kâng. He dead.		He has breathed his last.
Bui ai-rú pú shông'kâng. He very thin.		He has become very thin.
Bet'kâng. Broken.		(It is) broken.
U-mú'a * mit'kâng. Fire gone out.		The fire has gone out.
Yók'kâng. Lost.		(It is) lost.
E-lông'a * á-sí'lá jin-âng'kâng. Boat water in sunk.		The boat has sunk (in the water).
Sí ú'ká sí bet'kâng. This stick this broken.		This stick is broken.
A-sí'lá ô-lek'kâng. Water in fallen.		(It) has fallen into the water.

As I have said above, "kâng" is used *generally* to denote *distant past* time. It is not, however, *invariably* so used; as—

EXAMPLES.

Bui sú'pák gi'kâng. He now gone.	}	He has just gone.
		(Assam—hi ê-ti'á gól).

"Kâng" may be, and often is, *abbreviated* to "ká," and in its *abbreviated* form it appears to be used with all verbs, and with

* Nominative "a."

the first, second, or third persons. It is, in fact, in its *abbreviated* form, a sort of pluperfect tense suffix, as—

EXAMPLES.

Ná'ka	gi-ro'sim	bá'jê	pô'dông	}	Much rain fell after your departure.	
Your	departure	after	much rain ô'ká. fell.			
Bui	ma'yüm	sá	špin	dá'ká.	}	He ate rice here last evening.
He	last evening	here	rice	eaten			had.
Lông'a	ko-náng'ká	idá	vôdê?*	}	Can nine days have expired?	
Days	nine	expired?				
Ná	dá-lú'lá	gi-ká'yü?		}	Had you gone to the village?	
You	village	to	gone			had?
Ná'ká	gi-á'dá'dem †	ngá	gi'ká.	}	I had gone when you came.	
Your	coming	time	of			I	had
Bui	si-ká'di?			}	Can he have died?	
He	die	had?				
Bá'lú	nôm	má-tá-ká'pü ‡		}	They had come to search for you.	
They	you	searching	purpose			of
		gi-áng'ká.	came			had.

The future (implying a *determination*) tense is formed by adding "yê" to the root as—

FUTURE TENSE.

Singular.

Ngá	ká'yê ...	I shall see.
Ná	ká'yê ...	Thou shalt see.
Bui	ká'yê ...	He, or she, shall see.

Plural.

Ngá'lú	ká'yê..	We shall see.
Ná'lú	ká'yê..	You shall see.
Bui'lú	ká'yê..	They shall see.

EXAMPLES.

Pô'dông	ô'yê	}	It will rain (at once or very shortly).			
Rain	fall			will		
Ngá	gi'yê.	}	I shall go (at once).			
I	go			will.		
Ngá	yü'yê.	}	I shall sleep (ditto).			
I	sleep			will.		
Ná	a-di'lô	gi'yê'na?	}	When shall you go.		
You	when	go			will?	
Ná	ngóm	a-di'lô	bi	yê'na?	}	When will you give it to me?
You	me	to	when	give			will?
Dá'rê-yê				}	The sun will shine (at once or very shortly).	
Sun	shine	will				

* "vô" completive particle, "dê" particle of vague probability.

† "gê-á-dá'dem" = adverbial participle of root verb "gi-á" = come.

‡ "má-tá-ká'pü" = infinitive of purpose of root verb "má'ta" = search for.

When it is, intended to express a *doubtful future contingency*, the particle "di" (signifying *vague probability*) is affixed to the future tense suffix "yê." When so affixed "yê'di" is *interrogative*, or well as *indefinitely affirmative*, as—

EXAMPLES.

Pô'dông ô-yê'di.	}	It will probably rain.	
		Will it be likely to rain ?	
Bui gi-â-yê'di.	}	He will probably come.	
		Will he be likely to come ?	
Au ô-yê'di ô-mâ-yê'di ngâ	}	How shall I tell whether a son	
Son born will born not will I			will be born or not ?
kâ'pû* ken-yê'na?			
how know shall ?			

The future tense may also be made by adding the particle "pû" (denoting *probability*.) to the root, as—

EXAMPLES.

Ngâ gi'pû.	}	I will go.
I go will.		
Ngâ nôm pâ'pû.	}	I will beat you.
I you beat will.		
Nâ a-di'lô gi-pui'â ?†	}	When will you go ?
You when go will ?		
Ngâ nôm dôk-shi-rî'kâ bi pû.	}	I will give you a necklace.
I you necklace give will.		

This particle "pû" is also very largely used (in the above sense) in conjunction with the *true* tense suffix "yê," as—

EXAMPLES.

Pô'dông ô-yê'pû.	}	It will (possibly) rain.
Rain fall will.		
Dâ-ré'mui'lô ai'rûp âng-kir-yê'pû.	}	If the sun shines it will (probably) be very warm.
Sunshine if very warm will (be).		
Bû'lû mâk'shâ shâ-mân-yê'pû.	}	They will (likely) dance.
They dance will.		
Nâ buim yâm'pô kâ-veg-yê'pû.	}	You will (likely) see him tomorrow.
You him tomorrow see able will (be).		
Nâ'ka tâ ra ai-yê'pû.	}	Your sore will get well.
Your sore well will (get).		
Sâk ka polo me lam sâ Kam-ti'â	}	The Khânpis will bring in rice next month.
a'm-buin'em bom yê pû.		
Bû'lû lô ê-i'lâ âm'em gâ-yê'pû.	}	They will cut their "dhan" in ten days' time.
Their days ten in "dhan" cut will.		

* Kâ'pû=adverb, in what manner, or way ?

† This "i" is merely added for the sake of euphony.

"Pü" is also used in conjunction with another particle, "kü" (which is I believe the *affirmative* particle "kū," *softened* to "kü" for the *sake of euphony*), but only in the third person singular and plural, as—

EXAMPLES.

Tāng'a* nā'ka gā-sōr'em	shā-pet-†	} The thorns will tear your clothes.
Thorns your cloth	tear	
	pü'kü.	} The dog will bite you.
	will.	
È-ki'a* nôm rek-pü'kü.		} They will beat you.
Dog you bite will.		
Bû'lû nôm pā-pükü.		} It will fall.
They you beat will.		
Ô-lek-pükü.		} It will break.
Fall will.		
Bet-pü'kü.		} If (you) do not watch the "dhan" well the buffaloes will eat it.
Break will.		
Ām'em ai-ô'pü kâ-má'mui'lô men-		} If (you) do not watch the "dhan" well the buffaloes will eat it.
Dhan well see not if	jâk'a dâ-pü'kü.	
	buffaloes eat will.	

The imperfect (future) tense is formed by adding the particle "pü," in conjunction with "ai," the sign of the past tense of the substantive verb, to the root, as—

IMPERFECT TENSE.

Singular.

Plural.

Ngá kâ-pui'†ai ... I would see.	Ngá'lû kâ-pui'ai ... we would see.
Nâ kâ-pui'ai ... thou would'st see.	Nâ'lû kâ-pui'ai .. you would see
Bui kâ-pui'ai ... he, or she, would see.	Bû'lû kâ-pui'ai ... they would see.

EXAMPLE.

Pô'dông ô-má'mui'lô ngá gi-gâ-†	} If it did not rain, I would go for a stroll.
Rain fall not if I stroll would.	

POTENTIAL MOOD.

The present tense is formed by adding "lâ" (the present participial suffix) and "pü" (the particle denoting *probability*)

* Nominative "a."
 † Shā-pet = compound verb, "shā" = pull, "pet" = tear (i.e., to tear by a pulling process).
 ‡ This "i" is merely euphonic.

noticed *ante*) to the root, as—

PRESENT TENSE.	
<i>Singular.</i>	<i>Plural.</i>
Ngá ká-lá'pü ... I am able to see.	Ngá'lú ká-lá'pü ... we are able to see.
Ná ká-lá'pü ... you are able to see.	Ná'lú ká-lá'pü ... you are able to see.
Bui ká-lá'pü ... he, or she, is able to see.	Bá'lú ká-lá'pü ... they are able to see.

Miris have a particle, "veg," which is apparently equivalent to the English auxiliary verb *can*, though it is much more *restricted* in its use, for it is only heard with the verbs to *see*, *hear*, and *smell*, but with these verbs it is used in *lieu* of "lá'pü" in the *present*, *past*, and *future* tenses of the *potential* and *subjunctive* moods, as—

EXAMPLE.

Ná ká-veg-dá'yü?	} Can you see (it)?
You see can?	
A! ká-veg'dúng (or "dák," or "dá".)	} Yes! I can see.
Yes! see can.	
Ngá'ka á'góm lú-nám'em* tát-beg-	} Did you hear me speaking?
My speaking hear able	
tó'yü? have?	
A! tát-beg'tó.	} Yes! I heard (you).
Yes! heard have.	
Yá'na é'ngá á-rü'em nám-veg-	} Can you smell the rotten fish.
Rotten fish smell smell able	
dú'yü? are?	
Má! ngá nám-veg'má.	} No! I cannot smell.
No! I smell can not.	

ILLUSTRATIVE SENTENCES WITH "lá'pu."

Ná á-té'rê sim di'bá sim jô-sá-	} Are you able to lift this bamboo
You alone this bamboo this lift	
lá-pui'á?	} alone.
able are?	
Ngá jô-sá-lá'má.	} I am not able to lift (it).
I lift able not.	

* Past participle of verb "lú" = speak, with accusative case suffix "em" attached, here used as a verbal noun.

Yâm'pô	nâ-ka'lâ	buim	} If you will be able to bring him with you to-morrow, do so.
Morrow	you along with	him	
	gi-vô [*] -lâ-pü'mui'lô	accompany able will if	} I am not able to write.
	gi-vô-lâng'ká.	accompany permit.	
Â-lâ'mâng.			} Fish cannot live out of water (<i>lit.</i> , in a waterless place).
Write able not.			
Â'si	kâ-mâng†-kô'lâ	ê'ngâ tûr-	} Fish cannot live out of water (<i>lit.</i> , in a waterless place).
Waterless	place in	fish live	
		lâ'ina.	} able not.
		able not.	

Desire is generally expressed by the use of the verb "mui" = *desire, wish*; but there are likewise two *desiderative* particles which are largely used (*vide* page 101, *post*), as—

EXAMPLES.

Ngâ	gi'pü	mui'dûng.	} I wish to go.
	go to	wish.	
Bui	nâ-ka'lâ	â-gôm'em	} He wishes to speak with you.
He	your with	words say to	
		mui'dûng.	} wishes.
		wishes.	
Ni'tôm	mô-nâm'em‡	tât'pü	} I wish to hear the singing.
Singing	hear to		
		mui'dûng.	} wish.
		wish.	
Nâ	kâ-pi'lâ	bâzâr'lâ	} Why do you wish to go into the bazar?
You	why	bazar in go to	
		mui-dû'na?	} wish?
		wish?	

The past (imperfect) tense is formed by adding "lâ-pui'ai" to the root, as—

PAST TENSE.

<i>Singular.</i>		<i>Plural.</i>	
Ngâ	kâ-lâ-pui'şai... I could see.	Ngâ'lu	kâ-lâ-pui'ai ... we could see.
Nâ	kâ-lâ-pui'ai... thou could'st see.	Nâ'lû	kâ-lâ-pui'ai ... you could see.
Bui	kâ-lâ-pui'ai ... he, or she, could see.	Bû' la	kâ-lâ-pui'ai ... they could see.

* "vô" particle denoting accompaniment, "gi-vô'to-kâ" = *escort, take with, &c.*

† "kâ mâng" = *exists not*, "kô" = *place*.

‡ Past participle passive of root verb "mô" = *make*, with accusative case suffix "em" attached, making "mô-nam'em" a verbal noun.

§ This extra "i" is merely euphonic.

Ná an-já'ká teng-á'mui'ló buim You little hurry had if him rik-shú-pui'ai.* met would.	} Had you hurried a little, you would have met him.
Sì ú'ká sì an-dá-yáng-á'mui'ló† This stick this shorter had if ngá-ka'pü ai-pui'ai. me for good would.	

The future tense is formed by adding "mui'ló" to the future tense suffix "yé," as —

FUTURE TENSE.

<i>Singular.</i>	<i>Plural.</i>
Ngá ká-yé'mui'ló... if I shall see.	Ngá'lú ká-yé'mui'ló... if we shall see.
Na ká-yé'mui'ló ... if you shall see.	Ná'lú ká-yé'mui'ló ... if you will see.
Bui ká-yé'mui'ló ... if he, or she, will see.	Bú'lú ká-yé'mui'ló ... if they will see.

EXAMPLES.

Ngá sá táng-nyí'ká dù-yé'mui'ló I here years two stay shall if Mí'shing á-gôm'em ken-yé'pü. Miri language understand shall.	} If I shall stay here two years, I shall know Miri.
--	--

MORE EXAMPLES OF HYPOTHETICAL SENTENCES, AFFIRMATIVE AND NEGATIVE.

Ngá sì-mon'em ká-mui'ló† áp'dá. I deer see if shoot.	} If I see a deer, I shoot it.
Ngá buim ká-mui'ló† lú'pü. I him see if say will.	
Kôn'nô§ ma'ló ugá Sá-heb'em ká- Formerly I Sahab see yé'mui'ló dũg-gôr-dũng'ai. shall if running fast was.	} Formerly, if I saw a Sahab, I ran away.
Ngá buim ká-tó'mui'ló lú-pui'ai. I him see have if say would.	
Ngá buim kâng-á'mui'ló lú-pui'ai. I him seen had if say would.	} If I had seen him, I would have told you.
Ngá dù-rep-lá'mui'ló nôm ká'pü. I get up able if you see will.	

* "shú" = reflexive pronoun.

† "yâng" is the comparative adjectival sign "yá" with "ng" added.

‡ Miris, as a rule, prefer using "ká-yé'mui'ló."

§ "kôn'nô" = (lit.) day before yesterday, "ma'ló" = yesterday, but "kôn'nô ma'ló" is used as above to denote recently. If it is intended to refer to a greater lapse of time, greater stress is laid on the final syllables of the two words, *viz.*, on "nô" and "ló," especially upon the latter.

(N.B.—This tense may likewise be formed by a particle, “em,” attached to root.)

EXAMPLES.

È-kum'a°	dá'di	di-dá'mui'lô	} If the house leaks, put on a little thatch.
House	leak	is if	
tá'sê	án-já'ká	káp-tem-tô-kú'ká.†	} If you do so, you cannot obtain it.
thatching-grass	little	put on.	
Ná	da'pü	i-mui'lô pá-pü-láng'á.	} If he wishes to go, let him go.
You	thus	do if get will not.	
Bui	gi'pü	mui-dú'mui'lô gi-mô'toká	} If I have told a lie, you will know.
He	go to	wish is if go permit.	
Ngá	mai-nám'pü	lú-tô mui'lô ná	} I will tell him, if I see him.
I	falsely	spoken have if you know will.	
Buim	ká-mui'lô	lú'pü.	} I will tell him, if I see him.
Him	see	if say will.	

The past tense is formed by adding “á-mui'lô” (the “á” is I believe an abbreviation of the “ká” alluded to *ante*) to the root, to which with *some* verbs “ng” must be *first* added for the sake of euphony, as—

PAST TENSE.

<i>Singular.</i>		<i>Plural.</i>
Ngá káng-á'mui'lô... if I had seen.	|	Ngá'lú káng-á'mui'lô... if we had seen.
Ná káng-á'mui'lô ... if thou hadst seen.		Ná'lú káng-á'mui'lô ... if you had seen.
Bui káng-á'mui'lô ... if he, or she, had seen.		Bú'lú káng-á'mui'lô ... if t h e y had seen.

That the “ng” is used merely to prevent the hiatus is, I think, manifest from the fact that many verbs do not require it. For instance, “If I had *gone*” would be “Ngá gi-á'mui'lô” while “if I had *heard*” would be “Ngá tát-á'mui'lô” the “d” (*hear* is “tát'to-ká”) being substituted for “t” also to prevent the hiatus.

EXAMPLES.

Sim yóng'mô	sim dá-á'mui'lô	ngá	} Had I eaten this poison, I would have died.
This	poison	this eat had if I die would.	
Lám-bū'lá	yúm'rá	máng-á'mui'lô	} Had there been no jungle on the road I would have gone.
Road on	jungle	not been had if I go would.	

* Nominative “a.”

† Affirmative particle.

ki-tô'shâ," or "tü-tô'shâ"=Assamese "sâ-bô-li dî'bi, kô-ri'â sâm," and "kâ-i'â sâm," respectively.

Yök'shik dem kâng-ki-tô'shâ
 (or kâ-to'shâ.) } Let (me) see (i.e., look at) the
 Knife it look at. } knife.

The sentence could also be rendered thus:—

Yök'shik dem kâ-mo-i-kâ. } Show (me) the knife.
 Knife it see cause (to). }
 Bui in'quom kâng-ken-ma'nâ? } What does he not know?
 He what know not? }
 Â-puing'em kâng-ken'dâ. } He knows everything.
 Everything knows. }

Miris (and Abors likewise) have no way of expressing the *necessity* of an act except by using the Assamese word "lâ'gê." They are probably too democratic to own such a word of their own, but whatever the reason be, "lâ'gê" is the *only* word used; as—

Nâ gi'püi lâ-gi'dâ. } You must go.
 You go to necessary is. }

Perhaps the nearest approach to anything of the kind is the Miri particle "kân"=*fit, proper*, which is *only* used in conjunction with the abbreviated form "dü" (*vide ante*) of the substantive verb, and "ai," the sign of the past tense, making "kân-dü'ai"=*lit., fit, or proper was* :—

EXAMPLES.

Bui mai-nâ'pü gi-âng-kân-dü'ai. } He ought to have come earlier.
 He quickly come proper was. }
 Ngâ'lû sâ-heb'em kâng-kâ'püi } We ought (it behoveth us) to go
 We saheb see purpose of } and see the saheb.
 gi-kân-dü'ai. }
 go fit was. }

They have another particle, *viz.*, "pâ," signifying *right*, which used in conjunction with the negative particle "mâ" becomes "pâ mâ"=*lit., right not, i.e., wrong*; and is then equivalent to the Assamese "nâ pai" ("sûr kô-ri'bô nâ pai"=*it is wrong to steal*); but this is as far off the English word *must* as ever; as—

EXAMPLES.

Nâ mai'nâm â-gôm'em lû-pâ'mâ. } You must not tell a lie.
 You false words speak right not. } (Assamese "toi mi'sâ kô'thâ kô'bô
 nâ pai.")

The *prohibitive* form is made by adding "yô-kâ" (in lieu of "to-kâ") to the root, as—

EXAMPLES.

Ká'yô-kâ ...	...	...	look not.
Yüv'yô-kâ...	...	...	sleep not.
Dá'yô-kâ ...	...	...	eat not.
Gi'yô'ká ...	...	...	go not.
&c.			&c.

"Yô-kâ" may be *intensified* by placing the particle "vong" between the two syllables; as—

EXAMPLES.

Yüv-yô'vong'ká	...	...	sleep no more.
Bi-yô'vong'ká	...	...	give no more.
Tü-yô'vong'ká	...	...	drink no more.
Ni'tom mô'yô-vong'ká...	...	...	sing no more.
&c.			&c.

INFINITIVE MOOD.

The infinitive *of purpose* is "ká'pü," added to the root, as—

EXAMPLES.

Bui ê-lung'em	káng-kâpü	} He has gone (for) to see the boat.
He boat	see purpose gi'káng. gone.	
Bui á'si tô-ká'pü	gi'káng.	} He has gone (for) to fetch water.
He water bring purpose of	gone.	
Bui ê-ngá'em rê-ká'pü	gi'dung.	} She is going (for) to buy fish.
She fish buy purpose of	gone.	
Mák'shá shá-nám'em	káng-ká'pü	} Do not go (for) to see the dancing.
Dancing	see purpose of gi'yô-kâ. go not.	
Nga'lú pui-gá'lá	ür-shú-ká'	} Let us go to the "ghat" (for) to bathe.
We "ghat" to bathe purpose of	pü gi-lá'jê. of go let.	

The infinitive is also made by using the particle "pü" (alluded to *ante*), as—

EXAMPLES.

Nga gi'pü	mui'dang.	} I wish to go.
I go will wishing am.		
Ná tü'pü	mui-mui'lô	} If you wish to drink, do so.
You drink will	wish if tü-láng'ká. drink.	

Bá-zár'lá é'ngá dū'dí dū-má'dí Bázár in fish be be not á-mí'ká ká-yé'pū lú-lik'to-ká. man see will send.	} Send a man to see if there are fowls in the bázár or not.
Ngóm bí'pū em'ná* bóm-á-tó' Me to give will saying brought yü? have?	

also by adding the *desiderative* adjectival particle "linga," = *desirous*, to the root, as—

EXAMPLES.

Ngá buim ká-ling'a. I him see desirous.	} I wish to see him.
Ngá mák'shá shá-nám'em ká-ling'a. I dancing see desirous.	
Ná á'pó tü-li-dü'yü? You liquor drink desirous are?	} Do you desire to drink liquor?
Ngá yüv-ling'a. I sleep desirous.	

PARTICIPLES.

Ká-dú'em or Ká-dá'dem	(Whilst) seeing.
Káng'kôm	Seeing (notwithstanding I see).
Ká'lá	Having seen (conjunctive).
Ká'nám	Seen (past passive).
Ká'na	One who sees, scor.
Ká'tí'lá, ká-tí'lá	Continuing to see.

The adverbial participle in "dá'dem" is largely used, as—

EXAMPLES.

Ná'ka yüp-dá'dem bá'jé pó'dông Your sleeping whilst much rain óká. fell.	} Much rain fell while you were sleeping.
Á'pin mó-dá'dem é-kum'lá Rice cooking whilst house to üümü üükäng. fire burnt.	

The present participle in "kôm" is also largely used, as—

EXAMPLES.

Sú'pák bí'kôm á'dá. Now giving good is.	} Now giving good, i.e., I should like it now.

* Past participle, with "na" substituted for "l" for sake of euphony.

Pá-muin* -shù-dák'kôm	} Striking and fighting (one with another) is the same (thing).
Striking	
gê-muin* -shù-dák-kôm á-kâm'a.	} Being here I will cook.
quarrelling same.	
Sá dák'kôm á'pin mó'pü	} It would be well to see the dancing now.
Here being food cook will.	
Sú'pák mák'shá káng'kôm ai dák.	} Whether inclined to eat or not, you ought to eat.
Now dance seeing well is.	
Dá-gád† -dák'kôm	}
Eat disinclined being	
Dá-gád† -máng'kôm ná	
eat disinclined not being you	
dá-kán-dú'ai.	
eat ought.	

The present participle in "lá" is *indefinite*; as—

EXAMPLES.

Bui gi'lá kátó.	} He went and saw.
He gone having saw.	
Ngá dá'lá gi-áng-kú†'pü.	} I will eat and come again.
I eat having come again will.	
Bui lô-nyí'ká dúng-gé'lá gi-kú pü.	} Having stayed two days he will return.
He days two stay having return will.	
Dá-pi-ó'nem át-tár'em á-puing'em	} Having hid what (he) had stolen (he) ran off.
Stolen goods all	
lur-shú'lá dük-káng'kú§.	
hide having ran off.	} Having thus spoken he departed.
Bui dá'pü lá'lá gi-káng'kú§.	
He thus speak having departed.	

The past (passive) participle in "nám" is largely used but *never* in an active sense, as:—

EXAMPLES.

Ngá'ka ká'nám ámi'a.‡	} The man I saw, i.e., seen of me.
My seen man.	

Vide ante for more examples.

EXAMPLES.

"Ká'na" is often used to denote the *agent*, or *doer*, of the action expressed by the verb, it answers, in fact, to the Kachari past participle in "nai;" as—

* "muin" = is a reciprocative particle, and when used with "shù," the "muin'shù" is used to denote reflectivo reciprocal action.

† "gá" is a particle used to denote disinclination, with "d" added for sake of euphony.

‡ This "kú" is a sort of transitive particle, denoting a returning anything, or return to or from a place.

§ This is the affirmative particle.

¶ Nominative a.

EXAMPLES.

Am pá'na ki-ding'a * sú pák á-pin'em	} The paddy-cutters are now eating their rice.
"Dhan" cutters now rice	
dá'dung. eating are.	

VERBAL NOUN.

The past participle in "nám" is often used as a *verbal noun*, as—

EXAMPLES.

Ná'ka áb-nám'a* ai'má.	} Your shooting is bad.
Your shooting good not.	
Dú'mai bui ná'ka áb-nám†em ai'dák	} Dumai said your shooting is good.
Dumai he your shooting good is	
em'tó. said.	
Náka ôm-náma‡ ai-yádák.	} Your sowing is better.
Your sowing better is	
Ná'ka sháben má||-lá-námem	} The tiger has eaten the goat which you are searching for.
Your goat searching	
sim-yáa dálo.	
tiger eaten has.	
Náka nitôm mó¶-námem	} I am tired of hearing your singing.
Your singing	
lát-gáda. hear disinclined am.	

EXPRESSION OF CAUSE AND EFFECT.

Cause is denoted by affixing the present participial suffix "lá" to the root verb; as—

EXAMPLES.

Kó'a* káb'lá pá tó.	} I beat the child <i>because</i> it was crying.
Child cry having beaten have.	
Pó'dông ô'lá ná gi-má-na'yü?	} Was it <i>because</i> it rained that you did not come?
Rain fallen having you came not?	

Cause may also be denoted by affixing "gá'lok" to the root; as—

Kó'a* káb-gá'lok pá'to.	} I beat the child <i>because</i> it was crying.
Child crying from beaten have.	

* Nominative "a."

† Past participle of root verb "áp" (*p* changed to *b* for sake of euphony)=shoot, with accusative case added.

‡ Ditto with accusative case suffix "em" added.

§ Ditto of root verb "ôm"=sow, with nominative "a" added.

|| Ditto root verb "máta"=search for, with accusative case suffix "em".

¶ Ditto root verb "nitôm-mó"=sing, with accusative case suffix added.

Miris have no word for *dare*, "*Dare* you do so and so" would be rendered "are you afraid or not."

13.—PASSIVE VOICE.

There is no passive voice in Miri.

14.—CAUSATIVE VERBS.

Miris have a separate verb for *show*, viz., "len-kân'to-kâ" [len=out (here signifying bringing to open view) "kâ"=see], but all other causal verbs are formed by attaching the root verb "mô,"* =make, to the simple root verbs; as—

EXAMPLES.

Kâ-mô'to-kâ	Cause to see	(kâ=see, mô=make, same as len-kânto-kâ.)
Jü-mô'to-kâ	"	wet (jü=wet).
Gâg-mô'to-kâ.....	"	catch (gâk=catch, k changed to g for euphony).
Ur-mô'to-kâ	"	bathe. (ür=bathe).
Jir-mô'to-kâ	"	to be angry (jir=anger).
Lâ-mô'to-kâ	"	bring (lâ=bring).
	&c.	&c.

If necessary, the several tense suffixes may be added to "mô," and the causative verb declined as a simple one; as—

EXAMPLES.

Mi'üm ki'di dem sâ mâk'shâ } Girls them here dance shâ-mô'pü. make will.	} I will make the girls dance here.
Kô dem jir-mô'muilo kâ†- } Child it cross make if cry yo'pü. will.	
Nâ buim ma'lô shâ-ben'em } You him yesterday goat rin-mô-â muilo â'lê dir tie up made had leg break mâng'ai. would not.	} Had you made him tie up the goat yesterday, it would not have broken its leg.
Bui bui'ka dôk-shi'ri dem nôm } She her necklace it you to kâ-mô-dâk'kôm lâ yô-kâ. showing take not.	
Nâ buim kâ-pi'lâ kâp-mô-tô'yü? } You her why cry make have?	} Why have you made her cry?

* There is also a permissive particle "mô."
† † merely euphonic.

Causative verbs may likewise be formed by adding the particle "yir," = teach, to the root verb; as—

EXAMPLES.

Lû-yir' to-kâ	teach to speak.	(lû=speak).
Om-yir' to-kâ	"	sow (ôm=sow).
I-yir' tō-kâ	"	work (generally) (t=work).
Mâkshâ shâ-yir' to-kâ ...	"	dance (mâkshâ shâ=dance).
Nitôm mô-yir' to-kâ ...	"	sing (nitôm mô=sing).
&c.,		&c.,

The tense suffixes may likewise be attached to the above if necessary; as—

EXAMPLES.

Nâ ngôm Mi'shing â-gôm'em	} Will you teach me Miri?
You me Miri language	
lû-yir-pui'â ? speak teach will ?	
Nâ â'pin mô-yir-kô-shû'pû	} You must learn (teach self) to cook.
You food make teach self to	
lâ-gi'dâ must.	
Ngâ nôm ôm-yir-lâ'pû.	} I can teach you to sew.
I you sew teach can.	
Nâ ngôm mâk'shâ shâ-yir-lâ-	} If you can teach me to dance do so.
You me dancing teach able	
pû'mui' lo shâ-yir-i'kâ* if dance teach.	

And lastly a sort of causative is formed by adding a second "kâ" to the imperative suffix "to-kâ"; as—

EXAMPLES.

Ur'sing nâ-tô-kâ'kâ †	} Go and cut some wood (Assam. khori kât gûl jâ).
Wood cut go.	
Pô'rôk'ââ'pui pui-to'di'pui-mâ'di	} See if the fowl has laid or not.
Fowl egg lay has lay not	
kâ-tô-kâ'kâ † see go.	
Buim gôk-tô-kâ'kâ † em'to-kâ	} Bid (one) call him.
Him call bid (one)	
Tu-tô-lâng-kâ'kâ.	} Go and drink.
Drink go.	
Ngâ â-pin'em dâ-kâ-kû'pu †	} I will go and eat (ing) rice.
I rice eat go will.	
Châ ! dâ-tô-lâng-kâ-kû'kâ.	} All right ! go and eat.
Right ! eat go.	

* This "i" is a connective particle.

† "kâ" ditto.

‡ "dâ-kâ-pu" = infinitive of purpose of root verb "dâ" = eat, with "kû," the particle denoting a returning, added.

The "ká" can only be used with the *Imperative*, "I will send to fetch water" would be—

Ngá ást to-mó'pu..... fetch water=toto-ká.

15.—COMPOUND VERBS.

The *analogous* construction of the Miri and the Kachari language is very marked here, inasmuch as in Miri verbal roots may be compounded (a) with other verbal roots; as—

EXAMPLES.

Gi-gê-mô'to-ká=send away (gê=go, gi=scold, with causal "mô").

Lû-hi'to-ká=explain (lû=speak, bi=give).

Lâ-len'to-ká=take out of (lâ=take, len=out).

Gê-ki'to-ká=try on clothes (gê=wear, ki=measure).

Lâ-hi'to-ká=bring and give (lâ=bring, bi=give).

Yir-ká'to-ká=poke fun at (yir=laugh, ká=see).

Dâ-ki'to-ká=taste food (dâ=eat, ki=measure).

Tüng-ki'to-ká=taste liquids (tü=drink, ki=measure).

&c.,

&c.

In such compounds, too, the *second* root, to quote the Revd. Mr. Endle (page 27 of his Kachari Grammar) often indicates the result of the compound action indicated by the whole verb, while the former root shows the manner in which this result is brought about," thus:—

Mô-kê'to-ká=kill (generally, *i.e.*, by any means).

Din-kê'to-ká=beat, with stick or wood

Nik-kê'to-ká=pierce, with some piercing weapon

Pâ-kê'to-ká=cut, with any weapon

Âp-kê'to-ká=shoot, with gun, or bow and arrow

} to death.

(b) With various particles, the most *common* of which are—

mûr=mistake, oversight (generally used in conjunction with reflective particle "shû.")

mân=fun, play.

rik=meet, *i.e.*, come together.

âm=every one, whole number of, &c.

vô=completion, sometimes preparedness, &c.

pô=priority.

pui=sufficiency, also arrival at destination, &c.

lât=a returning of things, also to, or from, a place &c. (generally used in conjunction with particle "ká").

kû=returning from a journey, also returning of things (this particle must not be confounded with the affirmative particle "kû.")

pâk=throwing away of thing, abandonment, &c.

mûin=means *with* when used *alone* (when used in conjunction with "shû" it denotes reflexive reciprocal action).

kū=ever, at one time or other, now and again, &c.

kūmā=never.

tī=continuous action, generally.

gā=used with root verb "gī"=go, to denote "gadding."

mô and vō=permissive ("mô" denotes a soliciting for permission to do anything, and "vô" a solicitation to take with, go with, eat with, &c., &c.)

gad=disinclination, generally.

bai=mix together.

lū=desiderative.

ling'a=ditto (seems to be an adjective used with root verbs).

kôm=covering up.

in=also a completive particle.

kû=affirmative particle.

gôr=celerity.

dân=ditto (this particle so far differs from the one immediately preceding it that while the first, "gôr," means *celerity*, "dân" means *at once, immediately*).

rû= } very, exceedingly.

lik= }

dik=particle of vague probability.

buin=clearing.

tên=repair things, &c., &c.

A few examples showing how above are used—

Particle "mûr."

This particle is used chiefly with the *Perfect Tense* in "tô;" as—

bī-mûr-shû'tô... I have given by mistake.

lū-mûr-shû'tô... ——— spoken ———

ī-mûr shû'tô ... ——— done it ———

pā-mûr-shû'tô... ——— struck ———

&c.

&c.

Nā lā-mûr-shû-ā'mui'lô bilât*

You take mistake had if return

-kû-pui'a.

again would.

} If you had taken (it) by mistake you would have returned (it).

ī-mûr-shû-gē-ma'vô†

Do mistake will no more.

} I will not do it wrong again.

Particle "mân."

Also used *chiefly* with *Perfect Tense*, *with* or *without* shû; as—

bī-mân'tô. I gave for fun.

lū-mân'tô. I spoke.

ī-mân'tô. I did it.

&c.,

&c.

* Note use of "lât" and "kû" particle here.

† Ditto "vô."

Bi-mân°-dâk'kôm	bi-mân° mâng'kôm	} Whether given in fun or not, I will not return it.
Fun giving	not giving	
	ngâ bi-lât'-gê-kû-mâ'vô.	} Do not play with your work.
	I return again not.	
Na'ka â'gêr lâ†	f'mân yô'ka.	
You work with	do play not.	

Particle "rik."

Ngâ buim da-lû'la	rik-shû'tô.	} I met him in the village.
I him village in	met not.	
Dû-mai'ma lâm-bû'la	gi-rik-shû-yê'mui'lô	} If you meet Dumai on the road give him this.
Dumai to road on	meet will if	
	sim bi-lâng'kâ. this give.	

Particle "âm vô."

"âm" may be, and often is, used *alone*, or in *conjunction* with "vô." If used in *conjunction* with "vô," the sense of completion is *intensified to its fullest*; as—

Nâ a-di'lo	ni-âm-yê'na?	} When will you <i>finish</i> washing (clothes)?
You when washing will?		
Â-gêr'em	i-âm-tô'vô.	} I have <i>entirely</i> finished the work.
Work finished have.		
Ngâ â-pông'em	tü-âm-tô'vô.	} I have drunk <i>all</i> the liquor.
I liquor drink all have.		

The completive particle "vô" (in its *stronger* form "vông") is, with the exceptions noticed later on, always tacked on to the *end* of the tense suffixes, *not*, as is the case with *nearly* all the other particles, placed *between* them and the root of the verb. "Vô" may be, and constantly is, used *alone*, as well as *with* other particles. It is the most *useful* and at the same time the most *plastic* particle the Miri language possesses, so much so that it is almost impossible to say *when*, or *where* it *cannot* be used I give below a few examples:—

Long-ûm'kâ	dû-vông.	} It is three days ago.
Days three	is past.	
Lâng-nyi'kâ	kâ'vông.	} It is two years ago.
Year two	gone by.	
Ngâ	oli-yâ'vông.	} I nearly fell.
I	fell nearly.	
Ngâ	dâ-to'vô.	} I eat have finished. (Hind, "khâ chuka.")
I	eat have finished.	
Ngâ	gi-yê-pü'vô.	} I will go, and on the point of moving. Do. do. move out or set out.
Gi-yê'vô.		
Gi-pü'vô.		
Gi-len-pü'vô.		

* "bi-dâkkôm" = giving "bi-mâng'kôm" = not giving.
† to work, lit., do work, is "âgr ito-kâ."

Nà é'gū	bi-lá-má'vo-na'-yū?	} Can you give (me) no more.
You again	give able not more?	
I-pū'num	á-tí-kó'sin ká'má	} There is nothing more to be done.
Do to	anything at all exists	
	vông.	} There is nothing more to be done.
	not (now).	
Bui'ka	si*-nám'a póló pui†-keng'ká	} It is six months since he died.
His	dying moons six expired	
	vông.	} It is six months since he died.
	(have).	
Ngá	in-ká'ká lú-yé'na†	} I am thinking what to say.
I	what of speak shall I	
	mui-dú'vông.	} I am thinking what to say.
	thinking.	
(i.e., I have commenced thinking!)		} He has turned back.
Bui	gi-lát-dák-kú'vông.	
He	return again has.	} He has become (through sickness as thin as) a finger.
Bui lá'keng	ki'shà ká'vô	
He	finger like become.	} We have finished housing our dhan.
Ngá-lú'ka	am'em kúm-shú'lá	
We	"dhan" granary in	} We have finished housing our dhan.
	ma-tôvô.	
	put have.	

The cases where "vô" does *not* appear at the *end* of the tense suffixes are, (a) when it is used in conjunction with "di," the particle of *vague probability*, (b) when used with the tenses of the *Subjunctive Mood*, (c) when used *interrogatively*; as—

Sé'kô	dá-ám'pô-yé'di?§	} Who will finish eating first.
Who	eat finish first will?	
Long kêng	ká-vô'di.	} Nine days may have transpired.
Days	nine transpired probably.	
Silô	sim i-rô'mui'lô gi'pū.	} If I finish this to-day, I will go.
This day this	finish if go will.	
Ná	dá-tô-vô'yü?	} Have you finished eating?
You	eat have finished?	

Particle "po."

Ná	gi-pô'tô-ká?	} You go in front.
You	go first?	
Ngá	i-pô'lá gi'pū.	} I having done it will go.
I do	first having go will.	
Ngá	i-pông-gé'lá gi'pū.	} I will do it ere I go.
I do	first having go will.	
Ná	dá-pô-pui'á gi-pô-pui'á?	} Will you eat first or go first.
You	eat first go first?	

* Past participle of root verb "si," with nominative "a," showing that it is here used as a verbal noun.

† Numerical affix (*vide* page 40, *ante*.)

‡ Interrogative of verb.

§ Here we have no less than three distinct particles use together, *viz.*, "ám," "pô," and "di."

Particle, "pui."

Si pui-yé'di	pui-má-yé'di?	} Will this suffice or not?
This suffice will	suffice not will?	
A!	pui-yé'pū.	} Yes! it will suffice.
Yes!	suffice will.	
Nôm ai-mô'pū	em'nâ bi'tô.	} I gave (it) to do you good.
You good (make) saying given to.		
Bui'ka pui-nâm'ká*	ân-buin'em	} Give him a sufficiency of rice.
His	full rice	
	bi'to-kâ.	
	give.	
Ngá'lô dá-lô'lá	a-di'lô pui-yé'na †?	} When shall we reach the village?
We village to when reach shall?		
È-lung'a ‡	a-di'lô puing-ká'na ‡?	} When did the boat arrive?
Boat when arrive has?		
Pôlô	bû§-pui'dâk.	} It is full moon.
Moon	full is,	
Si lâm'bü	si in-ká'lâ pui-dú'na?	} Where does this road lead?
This road this where reaches?		
Lông'a	a-dit-kâ-vô'di ngâ	} I do not know how many days have elapsed,
Days	how many elapsed I	
	kon'mâ mui-pui-mâ'vô. ¶	
	know not mind fill not.	
È-lung'a	sâk'ka mô'teng a-dit'ká	} How far can the boat go (up the river) from this?
Boat this from far	how	
	pui-dú'na?	
	reaches?	

Particle "lât."

This particle is used much in the same way as the Kachari verb "Fâfinnü" = to turn, *vide* page 27 of Revd. Mr. Endle's Kachari Grammar; "lât" used in conjunction with the root verbs, "gi" = go, "bôm" = bring or carry, "bê" = give, give us, to quote the Revd. Mr. Endle, such useful words as—

(Ngâ) gi-lât-kû'pū	...	(I) will come back,
— bôm-lât-kû'pū	...	(I) will bring back.
— bi-lât-kû'pū	...	(I) will give back.
&c.	&c.	

Particle "pâk."

yôp-pâk'to-kâ	...	throw away things generally.
pui-pâk'to-kâ	...	water.
ma-pâk'to-kâ	...	abandon anything (mê=put or place).
(urling) gê-pâk'to-kâ	...	throw stone.
stone		
men-pâk'to-kâ	...	drive out, or away.

* Numeral "ká."
 † Interrogative of verb.
 ‡ Nominative "a."
 § "âbû" = whole, here "bûpui" = complete.
 ¶ "mui-pui-mâ'vô" = cannot.

Ná am-buin'em ká-p'ilá yóp-pák- You rice why thrown to'yü? away have?	}	Why have you thrown away the rice?
Á-sí'a* pui†-pák'yó-ká. Water throw away don't,		
Sim kó sim yüm-rá'lá ma-pák- This child this jungle in abandon yé'mui'lo sí-yé pü. will if die will.	}	Do not throw away the water, If you abandon this child in the jungle, it will die.
Nóm ur-ling'em gè-pák'-mò- You stones throw permit gè'má. will not.		
	}	I will not permit you to throw stones.

Particles "muin," "muin'shú."

"muin" used *alone* merely means *with*, and is used in *conjunction* with the particle "lá," when however "muin" is used in *conjunction* with "shú" (sort of reflective particle), it denotes *reflexive, reciprocal* action, and is equivalent to the Kachari "zlai;" as—

Bui ê-lú'lá gí-muin'ká, He boat with went.	}	He went <i>with</i> the boat. I did (it) <i>with</i> him (i.e., with his assistance).
Ngá bui-ka'lá í-muin'tò. I his (assistance with) did (it).		
Ê-kí'a* gám-pü'kü.† Dog bite will.	}	The dog will bite, The dogs will bite <i>one another</i> ,
Ê'ki kí-ding'a* gám-muin'shú'- The dogs bite one another pü'kü.† will.		
Ná'lú ká-pí'lá gè-muin-shú- You why quarrelling with one another are? dú'na?	}	Why are you quarrelling with <i>one another</i> .

Particle "kú."

Ngá bê-láng'em dá-kú'tò. I jack eaten have.	}	I have (at one time or other) eaten jack-fruit.
Ngá bê-láng'em dá-kú'má. I jack eat never.		
Ná sí't'em káng-kú-tò'yü§? You elephant seen ever have?	}	Have you ever seen an elephant?

* Nominative "a."

† "pui" means a pouring out.

‡ This is the affirmative particle "kú," softened to "kü" for the sake of euphony.

§ Interrogative of verb.

Gì-ká-lâng-kú'ká. Go away home.	}	Go away home.
Bi-láttô-ká'kú'ká. Give back again.		Give (it) back again.
Lá-len-tô-kú'ká. Take out again.	}	Take it out again.
Ná'lú a-di'lô á'reg lok'ká You when fields from gi-dá-kú'na? return?		When do you return from (your work in the) fields?

Particle "ti."

This particle is equivalent to the Kachari "bai;" as—

Pret-táng'a* bér'dúng. Bird flying is.	}	The bird is flying.
Pret-táng'a* bér-tí'dúng. Bird flying always is.		The bird is always flying about.
Bui á-póng'em tü-tí'dá. He liquor drinking always.	}	He is always drinking liquor.
Ná ká-pi'lá á-póng'em tü-tí- You why liquor drinking dú'na † always?		Why are you always drinking liquor?

This particle "ti" may be, and often is, used in conjunction with the intensive particle "á;" as—

Bui á-pong'em tü-tí'á'dá He liquor drinking everlast- ingly are.	}	He is everlastingly drinking liquor.
Ná pân†em dá-tí'á'dá. You "pan" eating everlastingly are.		You are everlastingly eating "pan."

It is also often combined with the particles "muin" and "shú"; as—

Bú'lú §gê-ti-muin'-shú'-á'dá. They quarrelling everlastingly are with one another.	}	They are everlastingly quarrelling with one another.
--	---	---

N.B.—The particle "á" is never used *alone*.

* Nominative "a."
 † Interrogative of verb.
 ‡ Assamese words.
 § Here we have no less than four particles (ti, muin, shú and á) clumped together, and this is not at all an uncommon practice.

Particle "gá."

This particle is not much used, and only in conjunction with the root verb "gi" = go; as—

Ngá ân-já'ká gi-gá'pü. } I will take a little stroll.
I little stroll will.

Particles "vô, mô."

Ná buim sà dû-mô-pui'á*? } Will you let him stay here?
You him here stay permit will?
Ná buim ngá-ka'lá. dû-vô-pui'á*? } Will you let him stay with
You him my side to stay permit will. } me.
Buim ná-ka'lá gi-vô-lâng'ká. } Bring him with you.
Him your with go permit.
Bui'ka rôl'lá gi'vô-kû-nâm'em â-mí'a } Did any one see him seize and
His seizing carrying off persons } carry her off?
kû-tô'yü? }
see have. }

Particle "gad."

This is a very useful particle, and is constantly used. It is the *opposite* of the desiderative particle "lü"; as—

Ngá mák'shâ† shâ-nâm'em kâng-gad'dung. } I am disinclined to see
I dancing see disinclined am. } the dancing.
Dã-gad-dák'kôm dã-gad-mâng'kôm } Whether inclined to eat
Eat disinclined being eat disinclined not being } or not, you must eat.
dã'pü lâ-gi'dá. }
eat to must. }

Particle "bui."

Yon-bui-shû'to-kâ = mix things.

Pui-bui-shû'to-kâ = mix liquids (pui = pour out).

Ma-bui-shû'to-kâ = place things together (ma = place a thing).

EXAMPLES.

Sim lêng dem lêng }
This and that and } Do not mix this and that (together).
ma-bui-shû'yo-kâ. }
mix up do not. }

Sim ân'yî sim lê-kô'pü }
These two these together } Do not place these two things
ma-bui-shû'yô-kâ. } together.
mix up do not. }

* Interrogative of verb.

† Mâkshâ shânâm = past participle of verb "mâkshâ shâ," with accusative case suffix "em."

Particle "gôr."

This particle is in constant use. It appears to be equivalent to the Kachari particle "lâng"; as—

Dûk'to-kâ=run.

Dûg^{*}-gôr'to-kâ=run quickly.

Gi-âng-gôr-lâng'ká. Come quickly.	}	Come quickly.
Gi-lát-gôr'lâng-kû'ká. Return quickly again.		
È-lûng'em shân-gôr'to-kâ. Boat pole quickly.	}	Return (again) quickly.
È-lûng'em dû-bôr'to-kâ. Boat paddle quickly.		
Â-mi'em gôk-gôr'to-kâ. Man call quickly.	}	Pole the boat quickly.
Da'lá si-mon'a dúng, There deer is,		
	}	Paddle the boat quickly.
	}	Call the man quickly.
	}	There is a deer, fire quickly.

Particle "dân."

Ân-já-ká'tê Little at all	dú'yô-ká, stay not, gi-dân'to-kâ. go at once.	}	Do not stay at all, (but) go at once.
Ngá a-pin'em I rice	dá-pô-dân'pū eat first will immediately.		
È-lûng'em Boat	bôm-dân-lâng'ká. bring at once.	}	I will eat first, immediately.
Gi-gôr-dân'to-kâ. Go quickly at once.			
		}	Bring the boat at once.
		}	Go quickly, at once.

Particle "rû."

Ngôm bá-tê-na† ká bí'ká. Me to large one give.	}	Give me a large one.
Ngôm bá-tê-rû-naká bí'ká. Me to large very one give.		
Â-si'a bá-tê-rûng'káng. Water large very become has.	}	Give me a very large one.
Ai'dák. Good is.		
Ai-rû'dák. Good very is.	}	The river is (has become) very high.
Â-mi'a bà-jé-rûng'ká gi-á'dák. People many very come are.		
	}	Good is.
	}	Good very is.
	}	Very many people have come.

* This "g" is merely euphonic.

† Adjectival "na."

Particle "lik."

It is difficult to say what this particle means *exactly*. It enters into the composition of a number of different words; as—

Lik-shú'to-ká	Change a thing (clothes, or what not).
Pui-lik'to-ká	Pour out water.
Pò-lik'to-ká	Cover a human being.
Í-lik'to-ká	Smear with oil, apply medicines outwardly.
Ri-lik'to-ká	Destroy jungle, houses, &c., by fire.
Bi-lik'to ká	Send a messenger.
Lû-lik'to-ká	Send a letter or message.
Pur'lik	Upset a boat.
Ká'lik	Pleased with.
Á'lik	Substitute.
Lá'lik*	Reprisal.
Lik'to-ká	Sow broadcast.
Gi-lik'to-ká	Escort a person.

Particle "di."

This particle, expressing vague probability, has often been illustrated in the Accidence.

Particle "buin."

Ur-buin'to-ká	= Wash (clean) rice, vegetables, plates, &c.
Tid-buin'to-ká	= Clean a thing by wiping.
Bur-buin'to-ká	= Clean pots and pans, &c., by scrubbing with sand, &c.
Pret-buin'to-ká	= Sweep clean (pret to-ká=sweep).
Élúng ási kár-buin'to-ká	= Throw water out of a boat.
Dá-buin'to-ká	= } Clean by eating (dá=eat).
Yák-buin'to-ká	= } Lick clean (yák=lick).

These two last are used more as abuse than anything else. If A be the means of dirtying B's clothes or person, the latter may, in a rage, tell A to eat or lick it clean!

(c) Verbal tense suffixes may be put, generally, directly to (a) nouns, (b) adjectives; as—

(a) EXAMPLES.

	Yúm	Evening.
Yū'ma dūng	...	It is evening.
Yū'ma dūn gai	...	It was evening.
Yū-ma'yê	...	It will eve.
Yū-ma'mui'lô	...	If it eves.
Yū-ma-mâng-a'-mui'lô	...	If it had not eved.
	&c.,	&c.

*"lá"=take, "lik"=change.

Ngá-lú'ka é'kum pui-dá'dem Our house arriving whilst yü'ma dön'gai. evening was.	} It was evening when we reached home.
Mai-ná'pü gi-ká-láng-kú'ká yü- Quickly return ma'yé. evening will.	

Kê-mô=Dark.

Kê-mô'dung	... It is dark.
Kê-mô dön'gai	... It was dark.
Kê-mô'yé	... It will (be) dark.
Kê-mô'mui'lô	... If it is dark.
Kê-mô'kâng, Kê-mô-ká'vô	... It has become dark.

&c., &c.

Ai é= Fruit.

A'la ur'sing a'la ai-é-yé'pü. That (there) tree there fruit will.	} That tree (there) will (bear) fruit.
Bá-jé'pü ai-é-yé'mui'lô ág-ling'a Much fruit will if boughs dir-yé'pü. break will.	

} If it bears much fruit, the boughs will break.

(b) EXAMPLES.

Aia=Good, also well.

Ai'dák	... It is good.
Ai-dün'gai	} It was good.
Ai-dág'ai	
Ai-yé'pü	... It, will be good.
Ai-mui'lô	... If (it) is good.

&c., &c.

É-ngá'a* ai-dung'ai ai-mâng- Fish good was good not á'mui'lô ngá dá-mâng'ai had been if I eat would not	} The fish was good had it not been (so) I would not have eaten (it).
É-ngá'a* ai-mui'lô ré'pü Fish good if buy will	

} If the fish is good, I will buy (it).

Sí á'din sí ai'dák yá mâng This meat this good is rotten not yám'pô tê ai-yé 'pü. morrow also good will be.	} This meat is good. It is not rotten. It will be good to-morrow also.

The same with "rú-bé'a" = deaf, "lê-vé'a" = lame, "mig-lú'a" = blind, "bá-dá'a" = long, tall, "tôr-nâm'a" = strong, &c., &c. In the last case, the tense suffixes would be attached to "tôr," the "ná" being omitted.

16.—INTENSIVE PARTICLES.

The intensive particles appear to be "ám," "in," "ti," "á," "gôr," and "rú" (already noticed), inasmuch as they are used

* Nominative "a".

in *addition* to the adjective, or adverb, whose sense they convey merely as a mode of *intensifying* the meaning required to be expressed, as—

EXAMPLES.

Âm â-puing'a* sân'kâng } The "dhan" has *all* withered.
 "Dhan" all withered

Here the adjective "â-puing'a" of *itself* sufficiently conveys the meaning *whole*, but the same may be intensified by adding "âm" to the root verb "sân"=*dry, wither*, in *addition* to "â-puing'a," as—

Âm â-puing'a* sân-âm'kâng } The *whole* (every bit) of the "dhan"
 "Dhan" all withered en- } withered.
 tirely.)

Again—

(1) Pô-dông'a* â-gin'pū o-ti-â' } It is *everlastingly* raining.
 Rain always falling }
 dâ. }
 continuously.)

(2) Nâ â-gin'pū nî'tôm mô-ti-â' } You are *everlastingly* singing.
 You always. dâ. }

(3) Ê'ek â-puing'a* si-in'kâng. } The pigs *all* died.
 Pig all died (to }
 an animal.) }

(4) Si'tâ da ai-rû'pū bā-tê } (The) elephant is *exceedingly* large.
 Elephant it very large }
 rû'dâk }
 indeed is. }

(5) Ê-lung'a mai-nâ'pū dû-gôr' } Paddle the boat *quickly*.
 Boat quickly paddle }
 tokâ. }
 very. }

The last five examples might also be rendered by using the adjective or adverb *singly*.

As in Kachari, too, to again quote the Revd. Mr. Endle (*vide* page 30 of his Kachari Grammar), "in some few instances the noun is *repeated* in the verb when this latter stands in a specially close, almost technical, relation to the noun" as—

EXAMPLES.

Appui=egg.

Pô-rók'a âp'pui pui'dung. } The fowl is laying (eggs).
 Fowl laying is. }

Dâmuir=a cloud.

Dâ'muir muir'dâk. } It is thundering.
 Thundering is. }

* Adjectival *a*. Tacking the nominative *a* unto the adjective "âpuing" is very common. I believe it is merely done for the sake of euphony.

There are a few more words which may be similarly treated.

17. INTERROGATIVE FORM OF VERB.

The interrogative particles are, (a) "na," borrowed, one would think, from the Assamese,—with tenses other than the future in "pü;" (b) "â;" with the future in "pü;" (c) "yü;" as a connective, to mark, but often merely to imply, an alternative (it is equivalent, in fact, to the English conjunction *or*) with *all* tenses *save* the future in "pü" (probably on account of the hiatus which would occur); and (d), lastly, "lângâ," which is the *negative* interrogative; as—

(a) EXAMPLES.

Ná in-ká'ká kô-dú'na ?	}	What do you want ?
You what seeking ?		
È-kúm'a in-ká'lá dú'na ?	}	Where is the house ?
House where is ?		
Ná in'kôm 1 dú'na ?	}	What are you doing ?
You what doing are ?		
Sim in'qua em-dú'na ?	}	What (do you) call this ?
This what call ?		
A'la in'qua ngôm-dú'na	}	What noise is that ?
That (there) what noise is ?		

(b) EXAMPLES.

Ná ngôm bí-pui'á ?	}	Will you give (it) to me ?
You me to give will ?		
Ná ngôm dá-shúk-pui'á ?	}	Will you kiss me ?
You me kiss will ?		
Ná ür-shú-ká-pui'á ?	}	Will you go to bathe ?
You bathe purpose of (go) will ?		
Ná s'tem bôm-pui'á ?	}	Will you bring the elephant ?
You elephant bring will ?		

(c) EXAMPLES.

Á-sí'a á-ri-dú'yü ?	}	Is the water deep ? (or not understood).
Water deep is ?		
Mô'tê dú'yü á'nin dú'yü ?	}	Is (it) far or near ? (or not understood).
Far is near is ?		
Ná té'lá dúng-ai'yü ?	}	Were you there ? (or not).
You there was ?		
Ná á-pin'em dá-tô'yü ?	}	Have you eaten ?
You food eaten have ?		
È'lú da á-kú-á'yü á-nú-á'yü ?	}	Is the boat old or new ?
Boat it old new ?		

(d) EXAMPLES.

Ná gi-má-lâng'á ?	}	Did you not go ?
You go not ?		
Bni sí-pü-má-lâng'á ?	}	Will he not die ?
He die will not ?		

Bù'lù	gi-gè-má-làng'á ?	}	Will they not go ?
They	go will not ?		
Ná	ní'tòm mō-lá-má-làng'á ?	}	Can you not sing ?
You	sing able not ? *		

Interrogative alternatives are formed by using the interrogative particle "na," in conjunction with the connective particle yü; as—

EXAMPLES.

Ná	buim pá-tō-na'yü pá-má-na'vü ?	}	Did you strike him or not ?
You	him beat have beat not ?		
Ná	tü-tō-na'yü tü-má-na'yü ?	}	Have you drank (it) or you ?
You	drink have drink not ?		
Ná	bi-tō-na'yü bi-má-na'yü ?	}	Have you given (it) or not ?
You	given have given not ?		
Ná	buim pá-yê-na'yü pá-má-na'yü ?	}	Will you strike him or not ?
You	him strike will strike not ?		
Ná	bi-yê-na'yü bi-má-yê-na'yü ?	}	Will you give (it) or not ?
You	give will give not ?		
Ná	gi-ká-na'yü gi-má-na'yü ?	}	Have you been or not ?
You	go have go not ?		
Bui	i-dú-na'yü i-má-nay'ü ?	}	Is he doing (it) or not ?
He	do is do not ?		
Bù'lù	ní'tòm mō-dū-na'yü mō-má-na'yü ?	}	Are they singing or not ?
They	singing are singing not ?		
Bui	ám'em yik-dū-na'yü yik-má-na'yü ?	}	Is she (?)
She ?			
Ná	é'gü bi-lá-má-vó-na'yü ?	}	Can you give me no more ?
You	again give able not still ?		

Interrogative alternatives are made with the future tense in "pü" as follows:—

EXAMPLES.

Ná	bi-pui'á bi-pü-máng'á ?*	}	Will you give (it) or not ?
You	give will give will not ?		
Ná	i-pui'á i-pü-máng'á ?*	}	Will you do (it) or not ?
You	do will do will not ?		
Ná	tü-pui'á tü-pü-máng'á ?	}	Will you drink (it) or not ?
You	drink will drink will not ?		

"Di," the particle of *vague probability*, is also used sometimes as an *interrogative* particle, but *only* with "dú," (the *abbreviated* form of the substantive verb) and the future tense suffix "yê"; as—

EXAMPLES.

Á-rù'lá	ké-bung'á dú'di ?	}	Is there a mouse in the hole (I wonder)?
Hole in	mouse is ?		
Pó'dông	ô-yê'di ?	}	Will it rain (I wonder)?
Rain	fall will ?		

* "má" plus "á" with "ng" added to prevent hiatus.

18. NEGATIVE FORM OF VERBS.

"má", and with some past tenses the *stronger* form "mâng" the negative particle signifying *not* either (a) immediately follows the root verb, (b) or it follows the tense suffix, (c) or it is placed *between* the root verb and the tense suffix; as—

(a) EXAMPLES.

Ná á-ti'kò tè í'má. You anything at all do not.	} You do not do anything.
É-ki'a rek'má. Dog bite not.	} The dog does not bite.
Ngá ám-buin'em bôm'má? I rice bring not.	} I did not bring rice.
Ngá gi'má. I go not.	} I did not go.
É-kum'a dá'di ó'má. House leak not.	} The house does not leak.
Ngá bnim pá'má. I him strike not.	} I did not strike him.

(b) EXAMPLES.

Ngá buim ká-tò'má. I him seen have not.	} I have not seen him.
Ngá bi-tò'má. I given have not.	} I have not given (it).
Ngá á-góm'em lú-gé'*má. I words speak will not.	} I will not speak.
Bui nôm pá-gé'*má. He you strike will not.	} He will not strike you.
Ngá dá-lá'má. I eat able not.	} I cannot eat.
Ngá ü-mü'em pá-r-lá'má. I fire light able not.	} I cannot light the fire.

(c) EXAMPLES.

Ngá ní'tôm mô-mâng'ai. I singing not was.	} I was not singing.
Ngá é-lú'lá dù-mâng'ai. I boat in not was.	} I was not in the boat.
Bui dá-má'mui'ló. He eat not if.	} If he does not eat.
Ngá gi-mâng'ai'mui'ló. I go not had if.	} If I had not gone.
Bui bi-má yé'mui'ló. He give not will if.	} If he will not give.
Ngá dá-lá-má-yé'mui'ló. I eat able not will if.	} If I shall be unable to eat.

* g is, I believe, substituted for y, merely for the sake of euphony.

As already noticed, verbal tense suffixes may be attached *directly* to *adjectives, nouns, &c.*, and so in a similar manner may the negative particle "mâ"; as—

EXAMPLES.

Ngá ki'mâ.	}	I (am) not ill.
I ill not.		
Bui lê-vê'mâ.	}	He (is) not lame.
He lame not.		
Ngá ki-mang'ai.	}	I was not ill.
I ill not was.		
Sû-pák kê-mô'mâ.	}	It (is) not dark now.
Now dark not.		

&c., &c.

The *prohibitive* negative has already been noticed.

19.—ADVERBS.

The Adverbial suffix is "pü." The Adverb *proper* precedes the verb it qualifies, but if the adverbial sense is expressed, as it sometimes is, by a *particle only*, the latter is tacked on to the root verb, or to the tense suffix.

Adverbs may be classified as follows—

I.—OF TIME.

Si'lô==this day.	}	=whilst.
Yâm'pô==morrow.		
Rô'ê==day after tomorrow.		
Ròk'kê==day after that.		
Ma'lô==yesterday.		
Kôn'nô==day before yesterday.		
Kông'kê==day before that.		
Lô-di'pü==daily.		
Yüm-di'pü==every evening.		
Lê'kô lê'kô==sometimes.		
A-di-lô'di==whenever.		
Lê-kô'tê==once more.		
Yá'lâ==at night.		
A-dak'ka==since when.		
Da-lok'ka==since then.		
Made by participle	}	=ago, past.
dá'dem		
Made by using com-	}	=ago, past.
pletive particle "vô"		
or its stronger	}	=ago, past.
form "vông."		
Sû-pák pü==now.		

Made by the particle	}	=before, in
of priority "pô" and		
sometimes by para-	}	point of
phrasing sentence.		
Made by parti-	}	=after, subse-
cle "vô."		
A-gin'pü==always.		quently in time.
Rô-kôm'pü==early morning.		
Rô-di'pü==every morning.		
Ngák==late.		
Si'lô mâ'lô==lately (lit.,		to-day,
yesterday).		
Sin'ying==this year.		
Môn'ying==last year.		
Lün'ying==next year.		
Kôn'nô	}	=in bygone times (lit.,
ma'lô.		
	}	day before yesterday
	}	and yesterday).
E'gü or lê-kô'tê==again.		
Made by a particle	}	=still, yet
"dá" tacked on to		
present tense suffix	}	=still, yet
of substantive verb.		

A-dí'ló sin má=never (lit., when even not).	Made by particle "ki'rám."	} =almost.
Da-ló'pü=then.	Made by particle "yá" in combination with "vò."	

II.—OF PLACE.

Sá'pü=here.	A-nin'pü=near.
Á-pui'lá=everywhere.	Lé-kó'pü=together.
A'lá=there, near and in sight.	Lin'gin=upstream.
Té'lá=there, upstream.	Sok'ko=downstream.
Ba'lá=there, downstream.	Tá-la'lá=above.
A-lok'ka=thence.	Ké-ég'lá=below.

III.—OF QUANTITY.

Si-dí'ká=this much.	Lé-kó'té=more.
A-dí'ká=that	Ai-rú'pü=very, exceedingly.
Made by particles "pü" and "di" } =about.	Sin, té=also.
	Made by a particle "á" } =only.

IV.—OF QUALITY.

Ká-shú'lá= { carefully (lit., seeing self).	É'song=perhaps.
Ai-má'pü=badly.	Bé-rók'pü=certainly.
Deng-um'pü=slowly.	Dé-pí'lá=therefore.
Ai'pü=well.	Mai-ná'pü=quickly.
Made by particle "yá." } =almost.	Sim'pü=in this way.
	Da'pü=in that way.

V.—INTERROGATIVE.

Ká-pí'lá=why?	In-ka-lok'ka=whence.
In-ka'lá=where?	Ká'pü= { how (in what manner, by what means).
A-dí'ló=when?	A-dit'ká= { how many, how much, how often.

It may be as well to illustrate a few of the above, especially the manner in which the *interrogative* and *relative* adverbs are used:—

Examples illustrating the manner in which some of the adverbs given above are used.

Ngá lô-dí'pü ür-shú'dá. I daily bathe.	} I bathe daily.
Ngá lô-dí'pü rô-kôm'pü ü-mü'em pâr'dá. I daily early morning fire light.	
or	} I light the fire every morning early.
Ngá rô-dí'pü ü-mü'em pâr'dá. I early morning every fire light.	
Lé'kó lé'kó ngá é-ngá'em gág'dá. Sometimes I fish catch.	} Sometimes I catch fish.
Lé'kó'té ní'tóm mó'toká. Once (or again) also sing.	

Ngôm lê-kô'tê'bi'ka.

Me to more give.

Tâng-nyi'ka vông, or tâng-nyi-a'vông.

Two years ago, years two ago.

Silô lô-nyi'-avông buim kê-nâm'a.

This day days two ago him seen.

Ngá'ka gi-rô'sim bui gi-âng-ká'yü?

My going after he came has?

Ngá'ka gi-rô'sim nâ in'kôm i-tô'na?

My departure you what do have?

Bui'ka gi-â-mâng-â'dâ pü ngá gi'pü.

His coming not still to I go will.

Pô'dông ô-mâng-â-dâ'pü bui gi'ka.

Rain fallen not yet to he gone had.

Silô* ma'lô ai-rú'pü âng-kí'rê.

Lately very warm.

Kôn'nôt ma'lô ngá-lú'ka dâ-lúng'a Pá'dâm

In bygone times our village Abor

â'di â-nin'lâ dún'gai.

hills near to was.

Túr-dùng-â'dâ.

Alive is yet.

Pui-â dùng-â'dâ.

Light is still.

Túr-dùng-â-dâ'yü?

Alive is still?

Ngá yüp-pü'dâ.

I sleep will still.

Ngá dâ-pü'dâ.

I eat will still.

Ngá ân-jákâ dâ-pü'dâ.

I little stay will still.

Simple *negation* with this adverb (*still*) is formed by substituting the negative particle "má" or "mâng," for "dùng;" as—

EXAMPLES.

Bui gi-má'dâ or gi-mâng-â'dâ.

He come not yet.

Ngá'lô ân'ém gât-mâng-â'dâ.

We dhan cut not yet.

Dá'nyi wâng-má'dâ.

Sunset not yet.

The particles "yâ" and "kirâm" appear to be interchangeable—

Ngá ô-lê-yâ'vô.

I fell nearly.

} Give me *some* more.

} Two years ago.

} I saw him two days ago.

} Did he come *after* my departure.

} What did you do *after* my departure.

} I will go *before* he comes. (His coming not to I go will.)

} He went *before* the rain came.

} It (has been) *very* warm lately.

} In *bygone* times our village was close to the Abor hills.

} (It) *yet* lives.

} (It) is *still* (day) light.

} Is (it) *still* alive?

} I will *still* sleep (*i.e.*, I will sleep more).

} I will *still* eat (*i.e.*, I will continue eating).

} I will stay a *little longer*, *i.e.*, I will *yet* remain.

} He has *not yet* come.

} We have *not yet* cut our dhan.

} It is *not yet* sunset.

} I *nearly* fell.

* "Silô malô" = lit., this day, yesterday.

† "Kônno malô" = lit., day before yesterday, yesterday.

Ngá yũ-yá'vông.	I slept nearly.	} I nearly slept.
Bui si-ki'râm tũr-ki'râm dũng.	He dead almost alive almost is.	
(Freely translated, I fancy it means between the two.)		
Á'gér i-ám-ki'râm-dũvông.	Work finished almost is.	} The work is nearly all finished.
Á'gér i-ám-ki'râm'tô.	Work finished almost have.	
Gá-sôr'a pũ-tir-ki'râm-dũ'vô.	Cloth dry almost is.	} The cloth is almost dry.
Á-lák'em ũ'mũ úg-ki-râm'tô	Hand fire burnt almost.	
		} I (have) almost burnt my hand.

"Lê-kôpũ," = *together*, requires illustrating, inasmuch as it is usually used with a verbal particle, "bá'shũ," *peculiarly its own*; as—

EXAMPLES.

Ngá'lũ lê-kô'pũ dũ-bá-shũ'tô.	We together sat.	} We sat together.
Ngá'lũ lê-kô'pũ ê-lũng'em pá-bá-shũ'tô.	We together boat cut.	
Ngá'lũ lê-kô'pũ nitôm mô-bá-shũ'lá'jê.	We together sing let's.	} Let us sing together.
Ná'lũ lê-kô'pũ mák'shá shá-bá-shũ'yô-ká.	You together dance not.	
		} Do not dance together.

"Lê-kôpũ" is often *dispensed* with, and the sense of *together* rendered by "bá'shũ" *alone*; as—

Bũn'yi ê-lũng'em pá-bá-shũ'tô.	Those two boat cut together.	} These two cut the boat together.

or

Ná'lũ lãng ngá'lũ ká-rãm-bá-shũ'pũ.	You and we enemies together will (be).	} We shall be at enmity (together).

"Kõnnô malô" may be used to express *any* length of *expired* time (from a month to ten years) according to the emphasis put upon the "lô" in "malô," and the length of the *pause* made before it is pronounced

Sũ pák á'mô á-pui'lá á-si'a,	Now earth everywhere water,	} There is water everywhere now, (but) in the cold weather you will find water nowhere.
dũng di-gin'lá in-ká-lá'tê á-si'a	is cold weather in anywhere at all water	
	ká máng.	
	exists not.	
A'la á-di'a ai-rũ'pũ ô-it'dák.	That there mountain very high is	} That (there) mountain is a very high one.
Si ai-rũ'pũ tí'dák	This very sweet is	
Si gá'sôr si ai-rũ'pũ bet'káng.	This cloth this very torn.	} This cloth is much torn.

E-lung'a	bá-dá'dák	sin	bôr-tê'dák	sin	} The boat is long (and) also wide.
Boat	long	is	also	wide is also.	
Ngóm	lê kô'tê	or	án-já-ká'tê	bi'ká.	} Give me some more.
Me to	again	also	little	also give.	

More is sometimes made as follows :—

Dem	pü'num	bá-jê-âng'ká	mui'dung.	} I want <i>more</i> than that.
That	than	much	desire.	
Ná	é'gú	bi-lá-má'vóna'yú?		} Can you give me no <i>more</i> ?
You	again	give able/not	more?	
Ngá	dú-ták'ká	pü'di	sá yê'pü	} I shall reside here <i>about</i> a year.
I	year one	about	have reside will	
Ngá	á'mi	ê-ing'ká	pü'di ká'tô.	} I saw <i>about</i> ten men.
I	men	ten	about saw.	
Ká-shú'lá	gi-láng'ká	láu'bü	bê-láb'a.	} Go <i>carefully</i> , the road is slippery.
Seeing	go	road	slippery.	
Sim'pü	i'to-ká.			} Do it <i>this wise</i> .
This wise	do (it).			
Da'pü	i'to-ká.			} Do it <i>thus</i> .
That wise	do (it).			
Bui	ká'pü	i'tôn?		} <i>How</i> did he do it?
He	how	do has.		
Ná	ká-pi'lá	i-tô'na?		} Why did you do (it).
You	why	do have?		
Bú'lu	a-di'lô	i-tô'na?		} When did they do (it)?
They	when	do have?		
Bui	a-di'lô	i-tô'di	ngá ken'má	} I don't know when he did (it).
He	when	do have	I know not	
Bui	ká-pi'lá	i-tô-na'di	ngá ken'má.	} I don't know why he did (it).
He	why	do have	I know not.	
Bui	ká'pü	i-tô'di	ngá ken má.	} I don't know how he did (it).
He	how	do have	I know not.	
Ná	in ká'lá	i-tô'na?		} Where did you do (it)?
You	where	do have?		
Ná	in-ká'lá	i-yê'na?		} Where will you do (it).
You	where	do will?		
Bui	in-ká'lá	i tôná'di	ngá ken má.	} I don't know where he did (it).
He	where	do have	I know not.	
Bui	in-ká'lá	i-yê-na'di	ngá ken má.	} I don't know where he will do (it).
He	where	do shall	I know not.	
Ná	in-ka-lok'ka	gi-á-dáng'na?		} Whence did you come?
You	where from	come have?		

20.—PREPOSITIONS,—IN MIRI POSTPOSITIONS.

Á'nin=near.
In-gem'lá=without.
Tá-lé'lá=upon.

Rá-dá'lá=among.
Á-rá'lá=within.
Kê-ég'lá=in the middle, between.

The (English) prepositions *with, from, in or into, to or unto, for, before, &c.*, are made by using *particles*; as—

EXAMPLES.

Ngá'ka	á-nin'lá	gi-á-láng'ká	} Come <i>near</i> (to) me.
My (side)	near to	come.	
In-gem'lá	ma'to-ká.		} Put (it) <i>outside</i> .
Outside	put.		
Si'tá	tá-lé'lá	ma'tó-ká.	} Put (it) <i>upon</i> the elephant.
Elephant	upon	put.	
Ngá'ka	men-ják'a	áng-ü'na	} My buffalo is <i>among</i> the others.
My	buffalo	others	
	men'ják	rá-dá'lá dúng.	
	buffaloes	among	is.
Kê-búng'a	á'rúng	á-rá'lá	} The mouse is <i>inside</i> the hole.
Mouse	hole	inside	
		dúng.	
		is.	
Kô-pák'a	tá'sé	kê-ég'lá	} Put the plantains <i>between</i> straw.
Plantains	straw	between	
		ma'to-ká.	
		put.	

The mode of rendering sentences in Miri in which in English the prepositions *with, from, in, and to* have been already frequently illustrated:—

Si	ná'ka	pü.	} This is <i>for</i> you.	
This	you of	to.		
Nák'em	pü'nám	bat-té-yá'dá.	} It is too large <i>for</i> you.	
Yours	than	larger.		
Ngá'ka	kê-rá'sá	} <i>dák'to-ká.</i>	} Stand <i>before</i> (in front of) me.	
My	front here			} stand.
	or kê-rá'lá				front in
Ngá bui'ka	káng-ká'lá	bui'm pá'tó.	} I struck him in his <i>presence</i> .	
I	his	sight in		
		hi'm struck.		

21.—CONJUNCTIONS.

Dê-pí'lá=therefore.	} Sin, tê=neither, nor, also, too
Láng=and.		Mui'lô=if (when).

The following examples will illustrate how the above are used, as also the manner in which the remaining conjunctions are formed in Miri:—

Bá'jé	pó'dông	ó'ká	dê-pí'lá	} Much rain fell, <i>therefore</i> the road is slippery.
Much	rain	fell	therefore	
	lám-bü'a*	bê-láb'dák.	road	
	slippery	is.		

Ná'ka	á-jon'a	láng	án'gü	} Give your companion <i>and</i> the other girl some.
Your	companion	and	other	
mi'-úm'ma	án-já'ká	biláng'ká.		} You <i>and</i> I will go down the river to-morrow.
girl to	little	give.		
Ná	láng	ngá'a*	yám'pó	} (The) mother <i>and</i> father quarrel with one another.
You	and	I	morrow	
té'la	tók-kú†'pü			} He <i>and</i> I are enemies.
there	go down stream	will.		
Ná'ná	bui	láng	bá'bú	} It is <i>neither</i> hot not cold.
Mother	she	and	father	
lú-muin-shú'dá.				} That man (there) can <i>neither</i> speak nor hear.
quarrel with one another.				
Bui	láng	ngá	ká-rám-bá†-shú-	} I <i>also</i> will go.
He	and	I	enemies	
dúng.				} I <i>also</i> can dance.
are.				
Áng'kir	sin	má	án'chi	} If the liquor is sour, I will not drink (it).
Hot	also	not	cold	
Da	á'mi	da	ágom'em	} If I have said (it), he will know.
That	man	that	words	
té	lú-lá'má	yê-rúng'a		} Either he <i>or</i> you have spoken a falsehood.
even	speak	able	not	
té	tál-lá'má.			} You have <i>either</i> lost <i>or</i> possibly hidden it.
also	hear	able	not.	
Ngá	sin	gi'pü.		
I	also	go	will.	
Ngá	té	mák'shá	shá-lá' pü.	
I	also	dance	able	am.
A-pông'a	kú-mui'ló	ngá		
Liquor	sour	if	I	
tüng-gé'má.				
drink	will	not.		
Ngá	lú-to'mui'ló	bui		
I	say	have	if	
ken-yé'pü.				
know	will.			

The conjunction *either* is made by the use of "mui'ló," which includes the correlative, *or*; as —

Bui	má	mui'ló	ná	mai'nám	} <i>Either</i> he <i>or</i> you have spoken a falsehood.
He	not	if	you	false	
á-góm'em		lü'tó.			} You have <i>either</i> lost <i>or</i> possibly hidden it.
words	spoken	have.			
Ná	yôg-mô-má'	mui'ló			
You	lose	make	not	if	
lur-shú-tó-na'pü?					
hide	have	pos-	sibly?		

* Nominative "a."

† Tók to-ká=go downstream by boat; gi-tók to-ká=ditto by land.

‡ Vide ante, where use of this particle is explained.

The (English) conjunction *or* is generally made by the interrogative particle "yü," which is then tacked on to the interrogative particle "na". In some cases, however, such as when the future tense in "pü" is used, or when "di," the particle of vague probability, is used in conjunction with the future tense suffix "yé," interrogative alternatives, or alternatives expressive of *doubt* are placed together *without* any disjunctive conjunction as--

Ná gi-pni'á	gi-pü-máng'á?	} Will you go <i>or</i> not?
You go will	go will not?	
Ná buim pá-tó-na'yü	pá-má-na'yü	} Did you strike him <i>or</i> not?
You him strike have	strike not	
Tem-pü-log'yü	gi-yé'na ê-lú-log'yü	} Shall we go by land <i>or</i> by boat?
Land by	go shall boat by	
	gi-yé'na? go shall?	
Sim á'pông	sim tū-lá-yé'di	} Shall I be able to drink this liquor <i>or</i> not?
This liquor	this drinkable will	
	tū-lá-má-yé'di? drinkable not will?	

The (English) conjunction *although* is made by using the present participles; as--

Gi-á-láng'ká	em-tó' góm	bui	} <i>Although</i> I told him to come, he came not.
Come	saying have	he	
		gi-á'má.	} <i>Although</i> I am grey, I am not old.
		come not.	
Dúm'pú	dák'kóm	ngá mǔ'jt	} <i>Although</i> I am grey, I am not old.
Grey notwithstanding	I old (man)	má.	
(lit being,)		not.	
Buim	pá-dák'kóm	káb'má.	} <i>Although</i> I beat him, he did not cry.
Him	striking	cry not.	
Ngá'ka	á-ki'a	ki-dák'kóm	} <i>Although</i> my stomach aches, I can eat.
My stomach	aching	food	
		dá-lá'pü. eat able am.	

Illustrations of the Miri equivalent for *than* have already been given.

Ditto ditto *because*.

Until is made as follows--

Mák'shá	sháng-ám'má	tá-kám'em	} I will remain <i>until</i> the dancing is over.
Dancing	finished not	whole (time)	
		dú'pü. stay will.	

Ni'tòm mō-âm'mâ tâ-kâm'em Singing finished not whole (time)	}	I will stay <i>until</i> the singing is finished.
dú'pū. stay will.		
Ná'ka gi-âng-kú'mâ tâ-kâm'em Your arrival not whole (time)	}	I will remain <i>until</i> you arrive.
dú'pū. stay will.		
Pô lôk'a sí'mâ tâ-kâm'em Moon die not whole (time)	}	I will remain <i>until</i> this moon expires.
dú'pū. stay will.		
Kê-mô'mâ tâ-kâm'em ngâ Dark not whole (time) I	}	I stayed in the village <i>until</i> it was dark.
dâ-lú'lâ dú'tô. village in stayed.		

As far as is made as follows—

EXAMPLES.

Ngá'ka á'si sí'nâm tâ'kâm My water gone whole (distance)	}	As far as I went the river was fordable.
da á-tê-dung'ai. it shallow was.		
Ngá'ka gi'nâm tâ'kâm da My gone whole (distance) it	}	As far as I went the road was good.
lâm'bū ai-dung'ai. road good was.		

Compound words.

The Miri language abounds in compound words, but I do not pretend to be able to systematically *classify* them. The following are a *few* of those in *general* use—

- Á'jon=companion (â=come, enter, &c.)
- Gi'jon*=road companion (gi=a moving, going).
- Yúp'jon=sleeping companion (yúp=sleep).
- Ki'jon=sick companion (ki=sick).
- { Am lik-di'ü=dhan sowing time (âm=paddy, lik=sow broadcast).
- † { Shum-di'ü=weaving time (shúm=weave).
- { Yúp-di'ü=sleeping time (yúp=sleep).
- { Gi-di'ü=going time (gi=go).
- &c. &c.
- Dá'mui... { accompaniment to rice, such as salt, vegetables, meat,
- { &c., &c., dá=eat, mui=probably desire).
- Dá'kô=eating place (dá=eat).
- Yúp'kô=sleeping place (yúp=sleep).

* *Vide post*, where there is a sentence illustrating use of this word.

† These are all used as adjectives.

Gi'kô* = going place (gi=go).

Shûm'kô = weaving = (shûm = weave).

Ūm'ü pâr'kô = fire (ümü pâr = light fire).

Ma'kô = place to put things (ma = put, or place, a thing).

Ā'si pui-pâk'kô = place to throw away water (Āsi = water, pui-pâk throw away water).

Tâ'kir shûk'kô = place to spit (tâkir shûko = spit).

&c., &c.

Bâk'pem = double-barrel'gun (âbâk = gun).

ô'pem = twins (ô = birth).

Rôl'bâk = rubber-tree juice (rônna = rubber-tree).

A'bâk = tree juice generally.

Pui môr = yoke of egg (âpui = egg. No word for white of egg except â'sik = skin).

Tân-yi'ra = laughable to hear (tâ = hear, yir = laugh).

Kâng-yi'ra = laughable to see, kâ = see, yir = laugh).

Nâm-ké'a = smell of urine (nâm = smell).

Nâm-shûn'ga = smell of excrement, rotten fish, &c.

Nâm-di'ga = anything stinging nose, as chillies, &c. (nâm = smell, dig = sting, smart).

Nâm-mun'ga = burnt smell.

Nâm-kô-sân'ga = bitter smell (nâm = smell, kô-sângü = bitter).

Nâm-yin'ga = smell of herbs, &c.

Nâm-kû'a = sour smell (nâm = smell, kû = sour).

Mûr'kông kân'nâ = wealthy (lit., murkông = rupees kân'nâ = possessed of).

Mûr'kông kâ-mâ'nâ = poor.

Ngâ sâ = dried fish (ê ngâ = fish.)

Din san = dried meat (âdin = meat.)

Compound verbs have already been noticed.

Shortening of words.

Perhaps the most curious, as also most noticeable feature of the language is the facility with which syllables of a word are *rejected*, either because the true root of the word is independent of them, or simply because the genius of the language tends to *abbreviation*, for instance:—

“Shû” is the root of the verb to *wash*; compound this with “lâk'po” = *hand*, and the latter drops its *last* syllable and appears as “lâ'shûk;” as—

Ngâ lâ-shûk†-shû'pü.

I hands wash will.

} I will wash my hands.

* This word is often heard; as ngâka gikô kâ mâ = I have no place (in particular, to visit).

† This *k* is merely euphonic, and the second “shû” is the reflexive particle.

Again, "á'muir"=*body*, when combined with "shú" appears as "ür'shú;" as—

Ngá ür-shú-ká'pü. } I will go and bathe.
I bathe purpose of will (go).

Take again "ki"=*count, measure*: "bôm'yâm"=*fathom*, in composition with it becomes "yâm;" "lâg'du"=*cubit*, becomes "dûk;" "pin gôp"=*span*, becomes "gôp;" as—

E-lüngem yâm-ki'tokâ } Fathom the boat.
Boat fathom.

Di-bängem dûk-ki'tokâ } Cubit the bamboo.
Bamboo cubit.

U-ká'om gôp-ki'tokâ. } Span the stick.
Stick span.

Similarly, *certain* words in *combination* with *numerals* lose their *first* syllable, as already noticed.

A few more words are given in their *shortened* state elsewhere, but it may be as well to reproduce them here. They are—

Búk'pem=double-barrel gun ("á'búk"=gun).

O'pem=twins.

Ról'bák=rubber ("ronnü ursing"=rubber-tree; in this instance it is the last syllable dispensed with).

Pui'môr=yellow of egg ("á'pui"=egg).

Ngá sán=dry fish ("ên'gá"=fish).

Din sán=dry meat (á'din=meat).

Mig'yáp=a wink (of the eye) ("á'mik"=eye, "yáp"=flap or move about).

Og'yáp=beckon a person.

A'káp káp'to-kâ=roof a house ("ákáp"=roof).

A'min min'to-kâ=to name ("ámin"=name).

A'si sito-kâ=wade ("ási"=water).

Si'pút=froth from water ("á'si"=water.)

*A'pút= ditto liquor ("á'pong"=liquor).

Pin'pút= ditto rice while being cooked ("á'pin"=cooked rice).

Then we have "ányúk"=breast, "nyúkpi"=nipple of breast.

PART III.—SYNTAX.

Having enumerated a few of the most common rules applicable to the syntactical part of the Miri language, I shall follow the plan adopted by the Revd. Mr. Endle in his Kachari grammar, *viz.*, instead of attempting, with my present limited knowledge of the language, to lay down a complete sketch of

* One would think this ought to be "pongpút."

the Syntax of the Miri language, I shall, in addition to those already given in the Accidence, "give a number of typical and illustrative sentences arranged in groups, following the order of the different parts of speech, and numbered with reference to the sections bearing the same numbers in the Accidence, which will, it is hoped, serve to show the changes and modifications undergone by the different parts of speech when brought into syntactical relation with each other."

1. The order of words in a predicative sentence are, (1) subject, (2) direct object, (3) indirect object, (4) verb.
2. In an interrogative sentence the order is (1) subject, (2) indirect object, (3) direct object, (4) verb.
3. The adjective can either precede or follow its noun.
4. The adverb precedes the verb, or adjective that it qualifies.

I.—NOUNS.

1. Gender.

Mú'jì da kí'dák. Old man he ill is.	}	<i>The old man is ill.</i>
Ur'já da lè-vé'dák. Old woman she lame is.		<i>The old woman is lame.</i>
Ngá-lú'ka miúm á-puing'a mák'shá Our young women all dan- sháng ken'má. cing know not.	}	<i>All our young women (girls) cannot dance.</i>
Yá'mé kí'dí tē á'kô á'kô mák'shá sháng Young men too some dancing ken'dá. know.		<i>Some young men can also dance.</i>
Ngá'ka ó'ma á-úm'ká au'a á-nyí'ká My daughters three sons two dúng. are.	}	<i>I have three daughters and two sons.</i>
Sí kô mil'vô sí ai'má This boy this good not.		<i>This is a bad boy.</i>
Sí-ta'a* ta-bá-ká'dí?† Elephant male one is?	}	<i>Is it a male elephant?</i>
Er-bá'a* láng *er-na'a dúng. Pigs male and pigs female are.		<i>There are swine, male and female.</i>
Ná-lú'ka pò'rók rók'pò *kí-ding'a yá'lá Your fowls male night in kók dúng. crow.	}	<i>Your (village) cocks crow in the night.</i>

* Nominative *a*.

† Particle of vague probability.

Ná'ka êg'em lik-shú'to-ká. Your petticoat change.	Change your <i>petticoat</i> (Assam. meklá).
Ná á-pin'em dá-tó'yü? You rice eaten have?	Have you eaten (your) <i>rice</i> .
U-mü'em pár'to-ká. Fire light.	Light the <i>fire</i> .
Ngá'ka ô'ma ka'pü rê'tô. My daughter for bought.	(I) bought (it) for my daughter.
Bú'lúm á pông'em bí'tô. Them to liquor given have.	I gave them <i>liquor</i> .
Ngôm lám-bü'em len-kán-láng'ká. Me to road show.	Show me the <i>road</i> .
Sim ná'ka buir-ma'em bí'to-ká. This your brother to give.	Give this to your <i>brother</i> .
Ná'ka á-búk'em Dú-mai ma bí'tô Your gun Dumai to given have.	I have given your gun to <i>Dumai</i> .
A-lok'ka ur'sing á'muing a-lok'ka That there from tree that there from	All the leaves have fallen from that tree there.
án'na á-puing'a ô-lek-ám'káng. leaves all fallen.	
Sák kô sák yók-shi'kem This from child this from knife	Take back the knife from this child.
lá-tô-kú'ká. take back.	
Men-ják'lok oi'to-ká. Buffalo from descend.	Got off the buffalo.
Ná'lú ê-ngá'em ur-sáp'lok gâg-dú'yü? You fish net with catch do?	Do you catch fish with a net?
Pret'táng bér-dá'dem (or bér-dú'om) ngá Birds flying whilst	I can shoot birds flying with a gun.
á-búk'lok áb-lá'pü. gun with shoot able.	
Ná'lú gá'sór shúm'nân shü-pák'em You cloths woven cotton	Where do you get the cotton for weaving your cloths from?
in-ká'lok pá-dú'na? where from get?	
Á'si tá-léla pú-lem'lá gi'dá. Water surface on floating goes.	(It) floats upon the water.
Á-si'lá yóp-pák'to-ká. Water into throw.	Throw it into the water.
Rá-dá'lá ma'to-ká. Centre in place.	Place it in the middle.
Bui'ka ê-kum'a á-nin'lá dúng. His house near to is.	His house is near.
Sá ur'sing ôg'yüm sá dú'to-ká. Here tree shade here sit.	Sit here (in the) shade (of the) tree.

4.—ADJECTIVES.

Da-mui'ló bui ai-má'na á-mi'a. That if he good not man.	} If so, he is a bad man.
--	---------------------------

Bui bār-pi'ká om'dung.	}	He asks rupees four.
He rupees four saying.		
Bui gi-lat-dák-kú'vong.	}	He has turned back.
He turn back has.		
Ná láng ken-pui'á?	}	Can you swim?
You swim know to?		
Ná ki-lá-pui'á?	}	Can you count?
You count able are?		
Bú'lum bi-láng'ká.	}	Give it to them.
Them to give.		
Ngá bú'lum lú'tó.	}	I told them.
I them to say have.		
Bú'lú mák'shá shá'dung.	}	They are dancing.
They dancing are.		
Bú-lú'ka ám'a min-ká'vô.	}	Their "dhan" is ripe.
Their "dhan" ripened has.		
Ngá-lú'ka ám'a min'má.	}	Our "dhan" is not ripe.
Our "dhan" ripe not.		
Bui'ka ê-k'ia lê-vê'dák.	}	His dog is lame.
His dog lame is.		
Ngá'lú Mi-shing'áá'si á-nin'la yé'dá.	}	We Miris live near the water.
We Miris water near to live.		
Ná'lú kô ki-din'ga á-gin'pü shá-mân- dùng.	}	You children are always playing; are.)
You children always playing		

8.--RELATIVE PRONOUNS.

Á-lú'lá gú'li áb'nám êk'i da.	}	The dog <i>which</i> was shot in the neck.
Neck in bullet shot dog it.		
Ám gán'nám da jü'káng.	}	The dhan <i>which</i> was cut got wet.
"Dhan" cut it wet became.		
Á'búk áb'nám á'mi da.	}	The man <i>that</i> fired the gun.
Gun fired man he.		
U'mü úg'nám * êk'um da	}	The house <i>that</i> was burnt.
Fire burnt house it.		
Lám-bü'lá † dir-kôm'na ur'si da.	}	The tree <i>which</i> broke on the road.
Road on broken tree it.		
Nák tá-lé'lá gú'sór § mó'na á'mi da.	}	The man <i>who</i> brought a case against you.
Your upon complaint maker man he.		
Lá'lik í'na Pá'dám da.	}	The Abor <i>who</i> made the reprisal.
Reprisal maker Abor he.		
Gán'na ‡ é'lú da.	}	The boat <i>which</i> ran aground.
Sticker boat it.		

* "g" substituted for "k" for sake of euphony.

† "kám" is a particle denoting a covering up (*vide ante*).

‡ "dirkôm" means that the broken tree fell on or covered the road.

§ "n" substituted for "t."

Ngôm gá'li * bí'na á'mi da Me to abuse giver man he.	}	The man <i>that</i> abused me.
Á-lé'lá ngôm nig'na or da Leg in me pricker "panji" it yông-mô-dúng'ai. poisoned was.		The "panji" <i>which</i> pierced my foot was poisoned.
Ben'na gá'sôr da. Torn cloth it.	}	The cloth <i>which</i> was torn.

9.—INTERROGATIVE PRONOUNS.

A-gin'em sê'kô bôm-ká'na? Axe who taken?	}	Who has taken (away) the axe?
Si á'mi si sê-kô'na? This man this who?		Who is this man?
Ná sêk'ôm bi-tô'na? You who to given have?	}	To <i>whom</i> did you give it?
Ngá sê-ka'lok âm-buin'em lá yé'na? I whose from rice take shall? (possession)		From <i>whom</i> shall I get the rice?
In-ká'lá ai-yá dá'na? Which better is?	}	Which is the best?
Sák mi'dúm † ân'yí sák These from men two these from sê'kô nôm pá-tô'na? who you strike has?		Which of these two men struck you?
Bui ká-pí'na á-mi'a? He what kind of man?	}	What kind of a man is he?
Bui nôm ká'pü pá-tô'na? He you what manner strike has?		How did he strike you?
Ná á'lô a-dit'ká lá'pü You salt how much take to mui-dú'na? wishing are?	}	How much salt do you want?
Da lá'ê-lún'ga a-dit'ká dú'na? There boats how many are?		How many boats are there there?
Ná sá a-dit'ká gi-âng-ká'na? You here how many came?	}	How many times have you been here?
Pô-lô'lá nôm a-dit'ká Month in you to how-many mur-kông'em bi-yé'na? rupees give shall?		How much shall I pay you a month?
Ná'ka á'min in-qua'na? Your name what?	}	What is your name?
A'la in'qua ngôm-dú'na? There what noise is?		What noise is that?
In'ká lê-gáng'a gê-muin-shú-dú'na? What cause quarrelling are?	}	What is the cause of this quarrel?

* Assamese words.

† This word is often used in lieu of "ami," when two or three men are being spoken of.

The indefinite pronouns do not require any further illustrating.

12.—VERBS.

Dá'nyi kē-shá'pū ūn'dák. Sun similarly shining is.	}	It shines like the sun.
Bôg-rá'lá si-mo'na dúng. "Chupri" on deer are.		There are deer on the "Chupri."
Sim sí'râ âm'a bá-jé'ká dúng Nowadays "dhan" much is	}	Nowadays there is lots of rice to eat.
dá-pó'num. eat to.		
Pô-lô'a shá'dak. Moon rising is.	}	The moon is rising.
É-kum'em ū'mū úk'dúng. House fire burning is.		The house is on fire.
Nâ in'kôm nâm-ki*-dú'na? You what smelling are?	}	What are you smelling?
Â-sí'a ai-rú'pū ân-chi-dúng'ai. Water very cold was.		The water was very cold.
Bôm-pô'nâm† kô'pák da First brought plantains they	}	The first plantains brought were good.
ai-dúng'ai. good were.		
Nâ pa-shâ-dá'yü? You afraid are?	}	Are you afraid?
Bui lê'kô‡ lê'kô pông‡-kok'lá gi'dá. He at intervals comes.		He comes sometimes.
Ngá pet-pák'tô? I torn have?	}	I have torn (it).
Tâng'a ngôm nik'tô. Thorn me pricked has.		A thorn has pricked me.
Ngá buim ai'pū i'tô. I him cured have.	}	I have cured him.
Nâ mai-nâm'pū lú'tô. You falsely spoken have.		You have spoken falsely.
Bui, sim-yá'kô áp'tô. He tiger shot has.	}	He has shot a tiger.
Bú'lá sí mon â-sik'em di'tô. They deer skin taken off have.		They have skinned the deer.
Nâ â-pin'em mô-tó'yü? You rice cooked have?	}	Have you cooked the rice?

* Compound word "nâm"=smell, "ki"=measure.

† "bômnâm"=past participle passive of root verb "bôm"=bring, with the particle of priority, "pô," added.

‡ "lêkô"=once, "pông-koklá"=lit., midway.

- Ngá ka á-lák á gát-shú-má-dá'dem
My hand cut not while
á'gèr 1-lá dùng'ai.
work do able was. } Before I cut my hand I was able
to work.
- Ngá tú-ling-á' muilô sí-dá'na
I thirsty was if this much
á-pông'em tú-pui'ai.
liquor drink would. } If I was thirsty, I would drink
this much liquor.
- Ngá ka á-lé á dir-mâng-á'mui'lô
My leg break not had if
ngá gi-gôr-lá-pui'ai.
I walk able would be. } If I had not broken my leg, I
would have been able to walk.
- Ngá yám'pô gi-lá yé'pü.
I morrow go able will be. } I shall be able to go to-morrow.
- Sí-môn'em ká-veg-á'mui'lô bui
Deer seen had if he
áp-pui'ai.
shoot would. } Had he seen the deer, he would
have shot it.
- Mai-ná'pü gi-á-láng ká.
Quickly come. } Come quickly.
- Óg-yüm'lá ma'to-ká.
Shade in put. } Put it in the shade.
- U-mü'em mô-mít'to-ká.
Fire put out. } Put out the fire.
- Ná ká düm wit dem shúm'to-ká.
Your hair it fasten up. } Tie up your hair.
- Sim át'tár sim ká-tô-i'ká.
These things these look after. } Look after these things.
- Sê-kóm-at'ê lüyô-ká.
Any one at all say not. } Do not tell any one.
- Á-gôm'a lú'yô-ká.
Words speak not. } Do not speak.
- Bú'lú á-mi'em yü-ká'pü gi káng. } They have gone (for) to bury the
They man bury purpose of gone. } man.
- Gú'li áh'nám sí'mon dem bui má-tá-
Bullet shot deer it he search
ká'pü.
for gone. } He has gone to look for the
wounded deer.
- Bui bui'ka bui-rá'em gi-rik-ká'pü
She her brother meet purpose of
gi-dák.
going is. } She is going to meet her brother
- Ám gát-dá'dem ngá tá-bui'em ká'tô. } I saw a snake while cutting the
Dhan cutting while I snake saw. } paddy.
- Á'sí kô-dá'dem bui á-sí'lá
Water crossing whilst he water in
sí káng.
died. } He was drowned while crossing
the river.

Yók'shik pui-dá'dem	ngá'ka	} I cut my finger while sharpening the knife.
Knife sharpening whilst my	á-lák'em gát-shú'tó.	
	finger cut have.	
Sim'yá ká'lá ngá dúk'tó.		} Seeing the tiger I ran away.
Tiger seeing I run have.		
Ngá-lú'ka á'reg ri-gú-mô-ám'lá		} Having finished weeding our fields, we may rest a little.
Our fields weeding finish having	sim sí'rá án-já'ká dú-pá'dúng.	
at present little sit may.		
Nê'yung kí'di da bú'lá yóp-pák'to-ká.		} Pull up the weeds and throw them away.
Weeds them plucking throw away.		
Mai-ná'pü düg'lá lá'tó-káká.		} Run quickly and fetch it.
Quickly running fetch.		

14. CAUSATIVE VERBS.

Ur'sing yün'to-ká.		} Shake the tree.
Tree shake.		
Ngóm á'búk áv-yír-yi'ká.		} Teach me how to fire a gun.
Me gun shoot teach.		
Sim ámb'uín sin póm'to-ká		} Soak this rice.
This rice this soak.		
Nóm á-mí'em pá-mó'pü		} I will have you beaten.
You person beat make will.		

15.—COMPOUND VERBS.

Ná é-lung'em yám-ki-tó'yü?		} Have you fathomed the boat?
You boat fathomed have?		
Men-já'ka buim á-ré'lok át-pák'tó.		} The buffalo tossed him.
Buffalo him horns with tossed has.		
Ná'lú Pá-dána ká-pi'lá á-ginpü		} Why are you Abors always making reprisals.
You Abors why always	lá'lik i-dú'na?	
reprisals doing are?		
Sú'pák ngá gá-lúk'em gê-ki-lá'má.		} I cannot try on the jacket now.
Now I jacket try on able not.		
Lám-bü'em gi-múr-shú'yó-ká.*		} Do not lose your way.
Road mistake not.		
Ngá'ka á-pông'em tung-ki'to-ká.		} Taste my liquor.
My liquor taste.		

18.—ADVERBS.

Ná	dá'muir	muir-nám'em	} Do you not hear the thunder?
You	thundering	tát-veg-má-lán'gá?	
		hear can not?	

* "gi"=go, "múr"=mistake; "gimúr" would be equivalent to the English word *lose*, as here used.

A'lem	tá'bui	a'lem	ná	}	Do you not see that snake ?
That (there)	snake	that	you		
		ká-veg-má-lán'gá?	see can not ?	}	Do you not recognise him ?
Ná buim	káng-ken-má-lán'gá?	know not ?			
You him				}	Do you not wish to dance ?
Ná mák'shá	shá'pü	mui-má-lán'gá?	wish not ?		
You	dance to			}	Do you not wish to go ?
Ná gí'pu		mui-má-lán'gá?	wish not ?		
You	go to			}	Not having finished our weeding, I cannot go.
Rí'gü	mô-in-má'lá	ngá	gi-lá'má.		
Weeding	finished not	I	go able not.	}	Not having carried a gun, I could not shoot the deer.
Á'búk	bóm-má'lá	si-mon'em			
Gun	carry not having	deer		}	Not having carried a gun, I could not shoot the deer.
	áb-lá-tó'máng.	shoot able have not been.			
Pô'dông	ô-yé-mui'lo	ngá		}	If it rains, I will not come.
Rain	fall will if	I			
		gi-áng-gé'má.	come will not.	}	If he does not come, I will go (for) to call him.
Bui	gi-á-má'mui'lô	ngá	gók-ká'pü		
He	come not if	I	call purpose of	}	I have not yet finished.
		gí'pu.	go will.		
Ngá	i-ám-máng'adá.			}	He did not stay even one day.
I	do completed not yet.				
Bui	lóng-ká'tè	dú'má.		}	
He	day one even stay not.				

19.—ADVERBS.

Ná in-ká'lá	gi-yé'na ?	}	Where are you going to ?		
You	where go will ?				
Yá'lá	ngá ká'pü ká-yé'na ?	}	How shall I see in the night.		
Night in I	how see shall ?				
Mô'yám	bá-jé-rùng'ká	pô'dông	}	Last evening very much rain fell.	
Last evening	much very	rain			
		ó'ka.	}	Go at once.	
		fell.			
Sú'pák	gi-dán*.ká-láng'ká.		}	The Abors came altogether.	
Now	go at once.				
Pá-dám'a	lê-kó'pü	gi-áng'ká.	}	One man returned alone.	
Abors	together	came.			
Á-mi'ká	á-tè ré	gi-lát-káng'kú.	}	We saw one deer only.	
Man one alone	returned.				
Ngá'lù	si'mon	á-tèr-á'ká	ká'tô.	}	One man only has come.
We	deer one only	saw.			
A-m'ia	á-tèr-á'ká	gi-áng'ká.		}	
Man	one only	come	has.		

* "dán" a particle denoting celerity.

- Ná'ka á'búk lê-têr-á'ká áp-ki'to-ká. } Fire your gun once *only*.
Your gun once only fire.
- Ngôm sí-dí'ká bí-pu'á dá-dí'ká } Will you give me *this much* or
Me to this much give will that much } *that much?*
bí-pu'á ?
give will ?
- Deng-um'pü gí'to-ká ngá'ka á'lê } Go *slowly*, my foot is sore.
Slowly go my foot }
ki'dúng.
sore is.
- Ngá á-rô'pü yám'pô gí-á'pu. } I will really come to-morrow.
I truly morrow come will.
- Yá'ri gâr-dá'dem ur'sing } Do not sit under a tree when it is
Lightning flashing (?) whilst tree } lightning.
kê-êg'lá dú'yô-ká.
beneath sit not.
- Ngá'ka kê-rá'pü gí'to-ká. } Walk on before me.
My front go.
- Kê'mô mâng-á-dá'pü ê-kúm'lá } Go home before it is dark.
Dark not still house to }
gí-ká-láng-kú'ká.
go.
- Á'pui dá-mâng-á-dá'pü ngá gí'ká. } I went before I had eaten.
Rice eat not yet I went.
- Bui'ka ê-kum'a dá-lúng rá-dá'lá } His house is in the middle of the
His house village centre in } village.
dúng.
is.
- Sin'ying ngá-lú'ka âm'a ai'má sin } Our dhan is neither good nor bad
This year our dhan good not also } this year.
má ai'dák sin má.
not good is also not.
- Ngá'ka ma-ang'a kí'dúng dê-pi'lá } My wife is ill, therefore I cannot
My wife will is therefore } go.
ngá gí-lá'má.
I go able not.
- Tá-pám'a ô'káng, dê-pi'lá ân-chin'ga. } Snow has fallen, therefore it is
Snow fallen, therefore cold. } cold.
- Ná ai'pü ní'tôm mô* ken-dá'yü? } Can you sing well?
You well sing make know ?

* "nitôm mô" = sing, lit., make sing.

MISCELLANEOUS PHRASES.

TRAVEL.

Ngá á-nin'na Pá'dám dá-lú'lá I near Abor villages káng-ká'pü gí'pü yámpô see purpose of go will morrow Sá-di á sák'ka rô-kóm'pü é-lú'lá Sadiya from early morning boat in gí'pü. go will.	I am going to visit some of the near Abor villages. I shall leave Sadiya by boat very early tomorrow.
Ná-ka'lá si'pái gí-vô-pui'á, You with sepoy accompany will, é'lú mó'pü Mí-shing'em boat work to Miris gí-vô-yé-na'yü Dú-mí'em gí-vô-yé- go will Dumes go with ná'yü? will?	Will you take any sepoy with you, (and) will you take Miris or Dumes to work the boat?
Ngá si'pái án'yi á-úm'ká gí-vô'pü I sepoy two three go with will é'lú mó'na Mí-shing gí-vô'pü. boat workers Miris go with will. Mai-ná'pü át'tár á-puing'em é-lú'lá Quickly things all boat in reb-lik-ám'to-ká ngá'ka á-búk'em fill completely my guns ai-ô'pü ká-láng'ka. carefully took to.	I shall only take two or three sepoy, (and) I shall have Miris to work the boat. Be quick. Put everything in the boat, and take special care of my guns.
Ngá-lú'ka é-lúng'a mai-ná'pü Our boat quickly tok-pô'dá. downstream goes.	We are going downstream very fast.
A! sí'rá á-sí'a ai-rú'pü Yes! this morning water very bid'dák á-di'lá bá'jê pó'dóng swift hills in much rain ô'ká tá-pám'a té jit'dúng fallen, snows also melting are. Á'sí bôg'gá dem tú-shá'lá ngá'lú River mouth it turning we shá-yé-na'yü? upstream (go) shall?	Yes! the current is very strong this morning. Much rain has fallen in the hills, and the snows are melting. After passing the mouth of the river, shall we go upstream?
A! shá'yé á-sí'lá Yes! up stream shall water in shü-túng-á'pü. snags only.	Yes! (and) the water is all snags.
Sí'lo ngá'lú M'é'bó pui-gá'lá This day we Membo "ghat" to pui-yé'di? arrive shall?	Shall we reach the Membo ghat to-day?

- Al dá'nyi lô-ing-mui lô pui-yê'di } Yes ! at midday.
 Yes ! sun full when arrive shall ?
- Kô-tô'kiâ-nyi'ká dá-lú'lá ma-lik'to- }
 Kotokis two village to send }
 kâ bá-ta'na gám ki-ding'em lú'to-kâ } Send two kotokis to Membo, and
 big "gams" inform } inform the head "gams" of
 Sâ-he'ba gi dá em'to-kâ. } my arrival.
 Saheb comes say.
- Ngá lú dá-lú'lá gi lá gám'em }
 We village to going gams } We have been to the village, and
 lú-bi'tô Sâ-heb'a gi'da em'tô } informed the gams of your
 told have Saheb comes said have. } arrival.
- Bú lú ai-rú'pü á-sa-dung'ai bú'lú }
 They very pleased were, they } They were very pleased (and)
 Pá-dám'em é'ing á-nyi'ká Sâ'heb } have sent twenty Abors to
 Abors twenty saheb } carry your things.
 át-tár'em já-yé'pü em'ná ma-lik'tô. }
 things carry will saying sent have }
- Lám bú yüm'rá dú'di pá'ji dú'di ? } Is there any jungle or sting-net-
 Road jungle is sting nettles is? } tles on the road ?
- Ma ! Lám-bú'em pá'tung pá'ji }
 No ! road cut has been sting nettle } No ! The road has been cleared
 sin kâ máng tá'pát sin kâ máng. } and there are noither sting
 even exists not leeches even exist } nettles or leeches.
 not. }
- Ná-lú'ka dá lúng lú-pú'na }
 Your village goitre people } You have a deal of goitre in your
 á-ráng'a. } village.
 full of. }
- A ! ná lú pü kú-shé'ri bóm-tú }
 Yes ! you goitre medicine brought } Yes? Have you brought any
 yü ? lú-pú'na tá-kám'a } goitre ointment ? All the
 have ? goitre people every one } people with goitre will be
 ná-ka'lá kú-hé'ri kô-ká'pü } asking for it (soon).
 you to medicine asking for }
 gi-á-yé'pü. }
 come will. }
- Ná-lúk'a bô'rê mûr-kông'em }
 Your "posa" rupees } Have you distributed your village
 or-shú-tô-vô'yü? } "posa" ?
 distribute have ? }
- A ! or-shú-tô'vông }
 Yes ! distributed has been }
 pui'má Lúng'a }
 (but is) insufficient, five hundred } Yes ! (but) it is insufficient. Will
 mûr kô da si-dan'a á'mi } Rs. 500 suffice for this number
 rupees they this many people } people ?
 sim pui-yé-láu'gá ? }
 this suffice will ? }

Ná-lú'ka	á-rэг	é-tór'a	ai-rú'pū	} What good fences you make to your fields.
Your	field	fences	very ai dák good are.	
Ngá-lú	ai-rú'pū	mô-má-mni'lo	} If we did not make them good, the "mithon" and deer would eat our "dhan."	
We	well	make not if		
ur-sá'a	sin	si-mon'a	sin am'em	} Why are you Abors always making reprisals.
"mithon"	also	deer also	dhan dá-pū'kü. eat will.	
Ná-lú	Pá'dám	si ká-pi'la	á-gin'pū	} Why are you Abors always making reprisals.
You	Abors	why	always	
	lá'lik	i-kú-i-yü-dá'na?		} It is our custom.
	reprisals	making.		
Ngá-lú'ka			i-kám'a.	} Have you many slaves?
Our			practice.	
Ná-lú'ka	pák'bô	páng'na		} Have you many slaves?
Your	slaves male	slaves female		
	bá-jé'ká	dú-na'yü?		} Yes! The wealthy have them.
	many	are?		
A!	múr'kông	kán'na	dúng.	} Do they live together with their masters?
Yes!	(lit.) rupee	possessors	are.	
Bú-lú	ai'ka	rú-túm'la	lô-kô'pū	} Where do you get your touchwood from?
They	their	masters	with together. dú-dá'yü? stay?	
Ná-lú'ka	mur-muin'em	in-ká'lok		} We get it from the Shewa tree.
Your	touchwood	where from	pá-dá'na? get?	
Tá'mák	ur-sí'lok	pá'dá.		} Do the Membo Abors catch fish, (and if so) do they catch them in boats or from the bank?
Shewa	tree	from	get.	
Mê-bô	Pá-dám'a	én'gá	mô-dá'yü?	} Yes! We catch fish from the bank. We do not know how to work a boat.
Membo	Abors	fish	catch?	
tem'pū	log'yü	é'lú	log'yü	} The Dihong has some nasty rapids.
land	from	boat	from	
A!	ngá'lú	é-ngá'em	tem-pū'lok	} Just below the Aiyeng Padoo "ghat" there is a very bad one, called the Pak-puit.
Yes!	we	fish	land from	
mô'dá.	Ngá'lú	é'lú	mô-ken'má.	
catch.	We	boat	work	
Sí'áng	á-sí'lá	á'kô	á'kô	
Dihong	water	in	some rapids	
A'iyeng	Pá'dú	pui'gá	sók'ká	
Aiyeng	Padoo	ghat	below	
			(lit., downstream).	
da	bú'teng	ai-rú'pū	ai-má-na'ká	
it	rapid	very	bad one	
			(lit., not good).	
dúng	dá'ka	bú'té	dá'ka	
is	its	rapid	its name	
			Pak-puit.	

Ná-lú'ka Pá'dám si'na á-mi'em ká'pü Your Abors dead people how yü-dá'na? bury do?	} How do you Abors bury your dead?
Ngá'lú si'na á-mi'em tet-tú-mô-tú'lá We dead people sitting position yü dá. bury do. (in) putting	} We bury them in a sitting position.
Ná-lú'ka yông-mô'em in-ká'lok Your poison where from pá-dá'na? get do?	} Where do you get your poi- son from?
Ê-púk'lá yông'mô tí-lik-ré'mui'ló Arrow on poison apply will if a-dit'ká ai'pü dâg-yé'na? how long good remain will?	} How long will it last good when applied to an arrow.
Ki'rúp dá'dem ná'lú ê-ki'em gi-vô-dá'yü Hunting whilst you dogs accompany permit do.	} Do you take dogs with you while hunting.
Bê'lâng á-pui'ká* pui'to-ká. Jack one pick.	} Pick me a jack.
Ná'lú a-dí'ló ké'bâ† bá-dá'na? You when council hold?	} When do you hold council.
A'jeng ká'em‡ bá'dá dá-pi-ô'em Cases occurring if assemble theft occur- kê'bá bá'dá á'reg ring if assemble; lit., field ám ám-sâm-i'em ô'yü "dhan" withering if spirits †-lá-jê § em'ná kê'bá consult lets saying council bá'dá. assemble.	} When there is any case. If a theft occurs we sit; if our dhan withers we sit in order to consult and propi- tiate the spirits.
Ná-lú'ka Pá-dám'a á'kô á'kô túb- Your Abors some bald lók-dá'yü? are?	} Do some Abors get bald?
Ngá-lú'ka á'mô sák ná'lú in'quá in'quá Our territory from you what what át-tár'em ré-dá'na? articles purchase do?	} What goods do you purchase from us?

* "ápuí" = numeral affix, with "ká" affixed.

† "kêbá báto-ká" = assemble council.

‡ "ájeng kâem" = lit., if a case happens.

§ "ôyü †-lá-jê" = lit., let us do spirits.

Ngá'lú á-ló'em sin rê'dá
 We salt also purchase
 yók-din'em sin rê'dá
 iron also purchase
 tá-dòk'em tê rê'dá kú-yáp'em
 beads also purchase, now
 tê rê'dá tá'pûm gà-sòr'-
 also purchase silkworm cloth
 em tê rê'dá tô'em tê
 also purchase "tows" also
 rê'dá á'ti tá-kâm'em
 purchase articles all
 rê'dá.
 purchase.

We purchase salt, also iron, also beads, also silkworm cloth, also "tows" (in fact) we buy everything.

Ná-lú'ka á-di'lá tá-pám'em ô-dá'yü?

Does it snow in your hills?

Your hill in snow falls?

Sim ur'si sim ná'lú ká-pi'la

Why have you rung these trees?

These trees these you why

pá-rek-tò'na?

rung have?

Lám-bu'a ai-rú'pü per-múk'dak

The road is very dusty.

Road very dust is.

Bá'jé náng'ár ó'dúng.

Much dew is falling.

Much dew falling is.

Mán mi'mák pá-muin-shú'nám

Do you remember the Burmese war?

Burmah battle fought

ná ken-dá'yü?

you know?

A'da ê'kum dem á-di'ló át-tò'na?

When did you pull down that house?

That house that when pull

down have?

Ngá'ka gi-yé'kú lóng'em ná-lú'ka

On the day of my departure I will give the children a small present.

My returning, day your

kô ki-ding'em á-mán'em bí-

children present give

pü.

will.

Ngá'ka gi-dá-long-a'dem nôm

On the day I start I will call you.

My going day it you

gók'pü.

call will.

Sí'ló ngá'ka gi-dá-kú'dem

To-day while going (along), I saw a dead deer on the road.

This day my going back whilst

si'na si-mon'em lám-bü'lá

dead deer road on

ká'tó.

seen have.

Sí'da á'mi sí'da ngá-lú'ka yóng'mó.

This man is our blacksmith.

This man this our blacksmith.

Bui mât-shik'em sin yók-túm'em* sin
 He "daos" also yoke tooms, also
 ken-tú'em sin pág-ráng'em†
 earrings, also leaden earrings,
 sin yók-shik'em sin shâ-mák'em
 also knives also flintstrickers
 sin ân'gũ ân'gũ â-târ'em sin
 also other things also
 mô'dâ.
 makes. }

He makes "daos," also "yoke-
 tooms," also earrings, also "pag-
 rangs,"† also knives, also flint
 strickers (and) other things.

Sí'da bui'ka mât-dún'ga.
 These his bellows.

} These are his bellows.

Ná'lú Pá-dám'a ká'pü pè-shú-dá'na?
 You Abors how oath administer?

} How do you Abors administer an
 oath?

Á-kon'em da'pü dán'yí pólô ngóm
 One (way) that wise sun moon me
 dá-yê'pü ngá mai-nám'pü lúmem-
 eat will I falsely speaking
 dù'mui'lô.
 am if. }

} One way is this, the sun (and)
 moon will eat me if I am
 speaking falsely.

Pá-dám'a bá-jé'ká bán ken-dá'yü?
 Abors many swin know?

} Can many Abors swim?

Má! a'nyi á-úm-á'ká bán ken-dá.
 No! two three only swim know.

} No! only two or three.

Bú'lú á-sí'em tê dùr ken-dá'yü?
 They water also dive know?

} Can they dive also?

Ngá á'sí dùr ken'dá. Sú'pák ngá
 I water dive know. Now I
 dùr'lá a'la ur'ling a'lem lá-sá-la'
 diving that stone that lift able
 pü.
 will.

} I can dive. I will do so now, and
 will be able to pick up that
 stone.

Ngá'ka lú'nám ur'li dem
 My spoken stone it

ká-veg-dá'yü?
 see can?

} Do you see the one I mean?

* "Yóktúm" is a sort of "dao" made by the Abors.

† NOTE.—"Págráng" is a kind of earring worn (in the lobe of the ear) by Abor women from Damroh Padam, and villages to the north of it. (Abor women from villages nearer than Damroh Padam do not wear them.) It is made (of stuff resembling lead) in one continuous coil, something after the fashion of a snake bracelet, and they are often of great weight. I once weighed one, and found it over †lb avoirdupois.) Women wearing them walk with a distinctly visible bend of the head forward, which looks strained and unnatural. I am told that the stuff is valuable, and that none but the relations of wealthy people can afford them.

<p>A'la mi'ma a'lem pū nā-lú'ka That woman that like your mi'ma ā-puing'a tā'li* women all "tali" ga-dá'yü? wear?</p>	<p>} Do all your woman carry like that one, viz., on the head.</p>
<p>Nā-lú'ka é'kum ā-kāp'em in-ká'lok Your houses roofs what with kāp-dá'na? roofed?</p>	<p>} What are your houses roofed with?</p>
<p>Di-gin'lā é'sār bā-tē'em Cold weather in wind strong when nā-lú'ka é-kum'a ān-chi-mā-lān'gá? your houses cold not?</p>	<p>} Are not your houses cold in the cold weather when it is windy?</p>
<p>Mi-ki'a nā-lú'ka ā-mik'lā dig-mā- Smoke your eyes in smart lān'gá? not?</p>	<p>} Does not the smoke hurt your eyes? I see many people with bad eyes.</p>
<p>Ā'mik ki'na ā-mi'em bā-jé'ká ká'dá. eyes sore people many see. A! da'pī dāk'kōm Yes! that so (i.e., even so) being kū-pi'yen? what shall we do?</p>	<p>} Yes! what can we do?</p>
<p>Ma'yā ngá'ka é-lūng'em ā-si'a Last night my boat water yū-bōm'kāng. carried away.</p>	<p>} Last night my boat was carried away by the current.</p>
<p>Nā pā-tō-kū-mā-lān'gá? You recover have not?</p>	<p>} Did you not recover it?</p>
<p>A! pā-tō'kū Dū-mi'a é-lūng'em ā'si Yes! recovered Dumes boat water yū-bim-nām'em 'ken'lā ān-jā'na carried away knowing small é-lú'lok men-muin-gé'lā boat with follow after having mō-té'lok pā-tō'kū. far from recovered.</p>	<p>} Yes! I recovered it. The Dumes hearing of its having been carried off, went after it in a small boat, and recovered it a long way off.</p>

COMPLAINT.

<p>Dū-mai'ka tā-la'lā gū'sōr Dumai against complaint mō-kā'pū ó'yū-ka'lā* ngá make purpose of honour to I gi-ā'dūng. come am.</p>	<p>} I am come to your honour to complain against Dumai.</p>
---	--

* "tali" is the name of the piece of bark used for carrying a basket.
† "óyū" means a spirit. It is here used in much the same way
as the Assamese use "dê-ôitā."

<p>Ná inka gú-só'rem lú-ká'pū You what complaint speak purpose of gi-dú na? come are?</p>	<p>} What complaint are you come to make ?</p>
<p>Bui ngá'ka buir-ma'em rôl'la lá'tó. He my sister seizing taken has. Bui in'ká lè-gá'lok da'pū He what account of that wise i-tó'na? done has?</p>	<p>} He has forcibly seized and carried off my sister. } What is the reason of his having so acted ?</p>
<p>Ngá bui'ka buir-ma'em lá'tó* I his sister married lá-dá dem ngá-lú'ka i-kám pū marrying time of our custom to ngá'ka buir-ma'em á-lik'pū my sister in exchange bi'pū em-dún'gai dèlo ánjá- give will agreed was then small gá'lok á-lik'pū bi'má because in exchange give not mé-lám'pū. afterwards.</p>	<p>} I married his sister, and at that time it was agreed that in accordance with our custom he was to have mine in exchange; but she was then young, and hence she was not then given in exchange (and) afterwards.</p>
<p>Dú-mai'ka án'gū ma-ang'a dūng Dumai other wife is em'ná buir-ma'em, bi-gé'má á'nū saying sister, give will not mother á-bú'a em'tó. father said.</p>	<p>} Having ascertained that Dumai possessed another wife, my mo- ther and father refused to give him my sister.</p>
<p>Bíu'ka rôl'la gi-vó-kú-nám'em. Her seizing taking off á-mi'a ká-tó'yū? person see have?</p>	<p>} Did any one see him seize and carry off (the girl)?</p>
<p>A! án-já'ká kè-mò-gám-dá'dem Yes! little dark somewhat whilst bui ngá-lú'ka é'kum á-ninlá. he our house near to gi-á'lá ngá'ka buin-ma'ka á-min'em coming my sister's name min'tó da'lo ngá'ka vai'ò bui called then my grandmother she buim ká'tó. him seen has.</p>	<p>} Yes! my grandmother saw him do so. A little before dark coming close up to our house, he called my sister by name.</p>
<p>Ná'ka buir-ma'em ám'in min- Your sister name calling dá dem. bui ká'pū itó'na? whilst she what did? you naken-dá'yū? know?</p>	<p>} What did your sister do when she heard her name called ?</p>

* "yámné látó" = to take in marriage.

- Ngá'ka buir'ma gók-dú'di em'ná
 My brother call is saying
 ngá'ka buir'ma in-gem'lá
 my sister outside
 gi-len'káng tát'dá.
 went (I) hear.
- Da'ló Dú'mai bui ná'ka buir-ma'ém
 Then Dumai he your sister
 gák-tó'yü?
 seize has?
- A! Dú-mai'ka bui'ra á-nyí'ká
 Yes! Dúmai brothers two
 té bui-ka'lá dúng'ai bú'ló sin
 also his with was they also
 buir-ma'ém rôd-dúm-shú'tó.
 sister seize helped.
- Bú'ló bu'im ká'pü lá-bôm-ká'na?
 They her from carry off did?
 E-lú'lok Bú-lú'ka i-lúng'a dá'lúng
 Boat by their boat village
 á'niu pui-gá'lá dúng'ai
 near ghat at was
- Ná gám ki-ding'em lú-tó'yü?
 You "gam" told?
 A! dá lúng á-puing'a sim á'gôm
 Yes? village all this affair
 sim tát'pü em'ná ma'ló
 this enquire will saying yesterday
 kê'bá bá-dúng'ai.
 council assembled was
- Bú'ló nóm ká'pü í'to-ka em-tó'na?
 They you what do tell have?
- Ô-yü-ka lá gú'sôr mô-lang'ká em'tó.
 (Your) honour to complaint make
 say have.
- Dú'mai bui ná'ka buir-ma'ém
 Dumai he your sister
 in-ká'lá bôm'lá lú-ká'na?
 where carrying hidden has?
- Náp-shur'ka ê-kúm'lá buir-ma'ém
 Napshur house in sister
 lur-shú'tó tát'tó.
 hidden has (I) heard.
- Chá! sú'pák bú'lúm sá'pü gág'lá
 Very well now them here catching
 gi-vô-láng'ká em'ná ngá lú-lik'pü.
 bring with saying I send will.
- Ná'ka gú'sôr á-gôm'emân-mô-tó'yü?
 Your complaint written had have?
- She went outside, thinking her brother had called her.
- Was it then that Dumoi seized her?
- Yes! Dumai's two brothers were also with him, (and) they also helped to seize my sister.
- How did they take her away?
- By boat. They had it at the "ghat," close to the village.
- Have you spoken to the gams (about the matter)?
- Yes! yesterday the whole village talked the matter over in council.
- What did they advise you to do.
- They advised me to complain to to your honour.
- Where has Dumai hidden your sister?
- He has, I hear, hidden her in Napshur village.
- All right (very well)! I will send and have them brought here.
- Have you had your complaint written out?

Ma!	ân-mâng-â'dâ	sû'pâk	}	No! not yet; I will now do so.
No !	written not yet	now		
	ân-mô'pû.	written have will.	}	Be quick (and) have it written; having made you take (an) oath; I will examine you.
Mai-nâ'pû	ân-mô-lang'kâ	nôm		
Quickly	written have (it)	you	}	
pê-shû-mô-gê'lâ	nâ'ka	â-gôm'em		
oath administering your	words	tât'pû.	}	
	ask will.			

VOCABULARY.

VOCABULARY.

English.	Shai'ng Miri.	Abor.	Remarks.
Accompany, <i>v.</i>	Gi-muin.	Gi-muin.	<p>"Gi"—go, "muin"—particle denoting with.</p> <p><i>N.B.</i>—The roots only of the verbs appear in this vocabulary.</p>
Adze (wood), <i>a.</i>	Láp.	.....
Afterwards, <i>adv.</i>	Shù'gám.	Shù'gám.	
Again, <i>adv.</i>	È'gi or è'gü.	È'gi or è'gü.	
Against, <i>prep.</i>	Made by locative case post position "la."		
Air, <i>n.</i>	È'sár.	È'sár.	
Alligator, <i>n.</i>	Shár'mon.	Shár'mon.	
Alike, <i>a.</i>	À-kám'a.	À-kám'a.	
Alive, <i>a.</i>	Tùr'na.	Tùr'na.	
All, <i>a.</i>	Tà-kám'a.	Tà-kám'a.	
All right, very well	Chà.	Chà.	
Alone, <i>a.</i>	À-tér'a.	À-tér'a.	
Also, <i>adv.</i>	Sin or tù.	Sin or tù.	
Always, <i>adv.</i>	À-gin'pü.	À-gin'pü.	
Among, <i>prep.</i>	Rà'dàng.	Rà'dàng.	
And, <i>conj.</i>	Láng.	Láng.	
Anger, <i>v. &</i>	Jir.	Jir.	
Anus, <i>n.</i>	Í'nàng or tà'pông.	Í'nàng or tà'pông.	
Ant, <i>n.</i>	Mè'ràng.	Mè'ràng or tà'rúk.	
Aunt, <i>n.</i>	Nyá'ni.	Nyá'ni.	
Arm, <i>n.</i>	À'lák.	À'lák.	
Armpit, <i>n.</i>	Kí'rùng.	Kí'rùng.	

Arrived (at destination) *v.*
 Arrow, *n.*
 Ask, *v.*
 Ashes, *n.*
 Astonishing, to hear, *a.*

Astonishing, to see *a.*
 Astringent, *a.*
 At, *prep.*
 Axe, *n.*
 Awake, *v. t.*
 Awako, *v. i.*

Bad, *a.*
 Bachelor, *n.*
 Back, *n.*
 Bag, *n.*
 Bald, *a.*
 Bank of river, *n.*

Bamboo, *n.*

Bamboo *chungá*, *n.*
 Bark, *n.*
 Basket, *n.*

Pui-dá'vô.
 È'púk.
 Tan.
 Mad'bú.
 Tùn-yi'ra.

Käng-yir'a.
 Kè-nám'a.
 Made by a postposition "lá."
 È'ging.
 Út.
 Dâr.

Ai'má.
 Bâ-rô'lâng.
 Lâm'kú.
 Yó'gon.
 Túb-lók'a.
 Râ'gô.

Di'bâng.

Di'bâng é'tâng.
 È'ki rá'nám.
 È'gin.

Pui-dá'vô.
 È'púk.
 Tan.
 Mad'bú.
 Tùn-yi'ra.

Käng-yir'a.
 Kè-nám'a.
 È'ging.
 Út.
 Dâr.

Ai'má.
 Bâ-rô'lâng.
 Lâm'kú.
 Yó'gon.
 Túb-lók'a.
 Râ'gô.

Di'bâng.

Di'bâng é'tâng.
 È'ki rá'nám.
 È'gin.

"Pui"=arrive, "dá"=abbreviated form of substantive verb, and "vô"=complete particle.

"Tâ"=root of verb to hear, "yir"=root of verb to laugh.

"Kâ"=root of verb to see.

lit., "ai"=good, "má"=not.
 Really Assamese word.

Names of different kinds of bamboos.

Assamese.	Miri.
jâti	bâ'rô.
kâkô	é'ôm.
tâpú*	é'pô.
bhâlú-kâ	bû-lú'ká.

* Very large kind.

English.	Shai-yang Miri.	Abor.	Remarks.
Bat, <i>n.</i>	Tàk'pôn.	Tàk'pôn.	
Beard, <i>n.</i>	Nâm'múr.	Nâm'múr.	
Bear, <i>n.</i>	Si'tâm.	Si'tâm.	
Beat, <i>v.</i>	Pà.	Pà.	
Because, <i>conj.</i>	Made by using participial	suffix "lá" (<i>vide</i> Grammar).	
Beckon, <i>v.</i>	Óg-yáp.	Óg-yáp.	
Bee, <i>n.</i>	Tân gút.	Tân gút.	
Before (in front of), <i>adv.</i>	Kê-rá'pü.	Kê-rá'pü.	<i>In time previous, is "kôjô."</i>
Behind, last, <i>adv.</i>	Mê-lâm'pü.	Mê-lâm'pü.	
Belch, <i>v.</i>	Rê-vât.	Rê-vât.	
Belly, <i>n.</i>	Á'ki.	Á'ki.	
Bend, <i>v.</i>	Tùm-pír.	Tùm-pír.	
Be quiet.	Á'sô or Tai-em'a.	Á'sô or Tai-em'a.	
Bheel, <i>n.</i>	Pá'tàng.	Pá'tàng.	
Bind (a man), <i>v.</i>	Yò.	Yò.	
Bind, or 'fasten animal, boat, &c., <i>v.</i>	Rin.	Rin.	
Bird, <i>n.</i>	Prot'tàng.	Prot'tàng.	
Birth, <i>n.</i>	Áu ó'nâm.	Áu ó'nâm.	
Bite, <i>v.</i>	Rêk or Gâm.	Rêk or Gâm.	
Bitter, <i>a.</i>	Kô-sâng'a or Kô-nâm'a.	Kô-sâng'a or Kô-nâm'a.	
Black, <i>a.</i>	Yá'ká.	Yá'ká.	
Bladder, <i>n.</i>	Pùm'shûr.	Pùm'shûr.	
Blind (wholly), <i>a.</i>	Mig-lá'a.	Mig lá'a.	
Blind (partially), <i>a.</i>	Mi-ké'a.	Mi-ké'a.	

Blood, *n.*
 Blow, *v.*
 Board, *n.*
 Boat, *n.*
 Bow of ditto, *n.*
 Stern of ditto, *n.*
 Bail water out of ditto, *v.*
 Paddle ditto, *v.*
 Pole ditto, *a.*
 Bamboo boiler for ditto, *n.*
 Body, *n.*
 Roil water, *v. i.*
 Warm ditto, *v.*

Í or í'yê.
 Mút.
 Sì'pàng.
 Ê'lùng.
 Kú'dùm.
 Kùn'kông.
 Á'si ká'buin.
 Dù.
 Sãn.
 Pè'júk.
 Á'muir.
 Ú'sá mò.
 Á'si sì'gù kir.

Bone, *n.*

Á'lông.

Borrow, *v.*
 Both of us, *a. a. pro.*
 Both of you, *a. a. pro.*
 Both of them, *a. pro.*
 Bough, *n.*
 Bow, *n.*

Nàr.
 Ngá'nyi.
 Nà'nyi.
 Bú'nyi.
 Á'gleng.
 Í.

Boy, *n.*
 Bracelet (silver), *n.*
 (brass), *n.*

Kô mí'lông.
 Kôn'gê.
 Ká'púng.

Í or í'yê.
 Mút.
 Sì'pàng,
 Et kùng or Ê'lùng.
 Kú'dùm.
 Kùn'kông.
 Á'si ká'buin.
 Dù.
 Sãn.
 Pè'júk.
 Á'muir.
 Ú'sá mò.
 Á'si sì'gù kir.

Á'lông.

Nàr.
 Ngá'nyi.
 Nà'nyi.
 Bú'nyi.
 Á'gleng.
 Í.

Kô mí'lông.
 Kôn'gê.
 Ká'púng.

Shin-bone=lé'lông (á'lê=leg.)
 Backbone=gir'ji à'lông.
 Forearm-bone=lâk'lông (á'lâk=arn.)
 Breast-bone=kur'lông.
 Rib=dôr'lông.
 Jaw-bone=sog'lông.

(Lit., ngá=I, nyi=two.)
 (Lit., nà=you, nyi=two.)
 (Lit., bú=first syllable of búlú=they,
 and nyi=two.)
 I can detect no difference between this
 word and the one for *blood*.
 (Lit., kô=child, mílông=male.)
 Those made by our Mooryas of silver.
 Those made by Abor braziers.

English.	Shai-yáng Miri.	Abor.	Remarks.
Catch fish, <i>v.</i> , with a bamboo thing called "pólông" by Assamese.	Jú'rkí ník.	Jú'rkí ník.	(Ník=prod, prick, &c.)
Catch fish, <i>v.</i> , with hands in mud.	Èn'gá ùm.	Èn'gá ùm. .	
Catch fish, <i>v.</i> , with rod and line.	Ba-rò'kí kù.	Ba-rò'kí kù.	
Caterpillar, <i>n.</i>	Tai'óp.	Tai'óp.	
Certainly, chaff, <i>adv.</i>	Be-rok'pü.	Be-rok'pu.	
Change, <i>v.</i>	Lik-shù.	Lik-shù.	
Chest, <i>n.</i>	Àng'keng.	Àng'keng.	
Child, <i>n.</i>	Kò.	Kò.	
Chillies, <i>n.</i>	Mur'chi.	Mur'chi.	
Chin, <i>n.</i>	Sok'kòr.	Sok'kòr.	
Cholera, <i>n.</i>	Kí'li.	Kí'li.	
"Chudder," worn by women, <i>n.</i>	Gá'sòr.	Gá'sòr.	
Cinder, <i>n.</i> (wood)	Mè'kol.	Mè'kol.	
Clean, <i>a.</i>	Nà-reng'a.	Nà-reng'a.	(Lit., clear. Clean would be more correctly rendered by "koiàng kâ má" = dirt exists not).
Climb hill, get up into house or tree, <i>v.</i>	Rè-shà.	Rè-shà.	
Cloud, <i>n.</i>	Dà'muir.	Dà'muir.	
Clap hands, <i>v.</i>	Yá'pá pi.	Yá'pá pi.	

Cloudy, *a.*
Cold (not hot), *a.*
Cold season, *n.*
Coarse, *a.*

Fine, *a.*
Cockroach, *n.*
Cobweb, *n.*
Collect, *v.*
Come, *v.*

Come back, *v.*
Comb, *n.*
Comb hair, *v.*

Commence.

Common ("chupri"), *n.*

Companion, *n.*

Compensation, *n.*
Condiment, *n.*

Consult oracle, *v.*
Cool, *a.*
Cook rice, *v.*
Cook vegetables, *v.*

Dá-mûm'a.
Si-kir'a.
Dig'in.
Bi-sâm'a.

Bâsôr'a.
Tâk'shî.
Rûm'shôr.
Lâng-kûm.
Gi'â.

Gi'lât.
Tâ'bâp.
Tûp-shû.

Bôg'râng.

Â'jon.

Â'ra.
Dâ'mui.

Tâ'gir kâ.
An-ching'a.
Â'pin mô.
Ô'ying kur.

Dá-mûm'a.
Si-kir'a.
Dig'in.
Bi-sâm'a.

Bâ-sôr'a.
Tâk'shî.
Rûm'shôr.
Lâng-kûm.
Gi'â.

Gi'lât.
Tâ'bâp.
Tûp-shû.

Bôg'râng.

Â'jon.

Â'ra.
Dâ'mui.

Tâ'gir kâ.
An-ching'a.
Â'pin mô.
Ô'ying kur.

Also means close together, thick as the dhan has been sown very thickly.

Root of verb (a compound one,) "gi"—
go, "â"—enter.
"lât" is a particle denoting return.

{ No word. Generally made by using the particle "vô," as—
I will commence (doing it)—"Ngâ t-pû'vô".
When will you commence work?—"Nâ a-di' lô â'gir t-yê-vô'na?"

{ Yûp'jon=sleeping companion.
Gi'jon=journey ditto.
Ki'jon=sick ditto.

Accompaniment to rice. Abors call salt
"lô'mui" (â lô meaning salt).

English.	Shai-yáng Miri.	Abor.	Remarks.
Catch fish, <i>v.</i> , with a bamboo thing called "pólóng" by Assamese.	Jú'rki nik.	Jú'rki nik.	(Nik=prod, prick, &c.)
Catch fish, <i>v.</i> , with hands in mud.	Ēn'gā ùm.	Ēn'gā ùm.	
Catch fish, <i>v.</i> , with rod and line.	Ba-rô'ki kü.	Ba-rô'ki kü.	
Caterpillar, <i>n.</i>	Tai'óp.	Tai'óp.	
Certainly, <i>chaff</i> , <i>adv.</i>	Be-rok'pü.	Be-rok'pu.	
Chango, <i>v.</i>	Lak-shü.	Lak-shü.	
Chest, <i>n.</i>	Āng'keng.	Āng'kong.	
Child, <i>n.</i>	Kò.	Kò.	
Chillies, <i>n.</i>	Mur'chi.	Mur'chi.	
Chin, <i>n.</i>	Sok'kór.	Sok'kór.	
Cholera, <i>n.</i>	Kí'li.	Kí'li.	
"Chudder," worn by women, <i>n.</i>	Gú'sòr.	Gú'sòr.	
Cinder, <i>n.</i> (wood)	Mè'kol.	Mè'kol.	
Clean, <i>a.</i>	Ná-reng'a.	Ná-reng'a.	(Lit., clear. Clean would be more correctly rendered by "koiäng ká má" = dirt exists not).
Climb hill, get up into house or tree, <i>v.</i>	Rè-shá.	Rè-shá.	
Cloud, <i>n.</i>	Dá'muir.	Dá'muir.	
Clap hands, <i>v.</i>	Yá'pá pi.	Yá'pá pi.	

Cloudy, *a.*
Cold (not hot), *a.*
Cold season, *n.*
Coarse, *a.*

Fine, *a.*
Cockroach, *n.*
Cobweb, *n.*
Collect, *v.*
Come, *v.*

Come back, *v.*
Comb, *n.*
Comb hair, *v.*

Commence.

Common ("chupri"), *n.*

Companion, *n.*

Compensation, *n.*
Condiment, *n.*

Consult oracle, *v.*
Cool, *a.*
Cook rice, *v.*
Cook vegetables, *v.*

Dā-mūm'a.
Si-kir'a.
Dig'in.
Bi-sām'a.

Bāsōr'a.
Tāk'shī.
Rūm'shōr.
Lūng-kūm.
Gī'a.

Gī'lāt.
Tū'bāp.
Tūp-shū.

{ No word. Generally made by using the particle "vō," as—
I will commence (doing it)—"Ngā t-pū'vō".
When will you commence work?—"Nā a-di'lo ā'gir t-yē-vō'na?"

Bōg'rāng.

Ā'jon.

Ā'ra.
Dā'mui.

Tā'gir kâ.
Ān-ching'a.
Ā'pin mô.
Ō'ying kur.

Dā-mūm'a.
Si-kir'a.
Dig'in.
Bi-sām'a.

Bā-sōr'a.
Tāk'shī.
Rūm'shōr.
Lūng-kūm.
Gī'a.

Gī'lāt.
Tū'bāp.
Tūp-shū.

Bōg'rāng.

Ā'jon.

Ā'ra.
Dā'mui.

Tā'gir kâ.
Ān-ching'a.
Ā'pin mô.
Ō'ying kur.

Also means close together, thick as the dhan has been sown very thickly.

Root of verb (a compound one,) "gī"—
go, "ā"—enter.
"lāt" is a particle denoting return.

{ Yūp'jon = sleeping companion.
Gī'jon = journey ditto.
Kī'jon = sick ditto.

Accompaniment to rice. Abors call salt
"lō'mui" (ā lō meaning salt).

English.	Shai'yâng Miri.	Abor.	Remarks.
Cooked (not raw).	Nú'na.	Nú'na.	The "na" is merely an adjectival affix, used, as a rule, when the adjective is combined directly with the noun it qualifies.
Copulate, <i>v.</i> Corner, <i>n.</i> Correct, <i>a.</i>	Yo. Ken'yâng. Bê-rok'a.	Yo. Ken'yâng. Bê-rok'a.	Generally used with substantive verb "dâk," or abbreviated form "dâ."
Cotton (from sown plant), <i>n.</i>	Shi'pâk.	Shi'pâk.	
Cotton (from cotton tree), <i>n.</i>	Gi'mûr.	Gi'mûr.	The cotton tree is called "sing'gi." Miris and Abors use this cotton largely for making pillows.
Cousin, <i>n.</i> Count, <i>v.</i>	Bui'rá kûm'shû. Ki-ki or Sâu-ki.	Bui'rá kûm'shû. Ki-ki, or Sâu-ki.	
Cover (any article), <i>v.</i> Cover (human being), <i>v.</i> Cricket, <i>n.</i>	Tâk-kôm. l'ô-lik. Kôm'shêr.	Tâk-kôm. l'ik. Kôm'shêr.	
Crow, <i>n.</i>	Pui'âk.	Pui'âk.	{ Âg'di=crow. { Â'grî=raven. { Pui'âk=common name for both.
Cockerow, <i>v.</i>	Pa'rôk kôg-nâm'a.	Parôk kôg-nâm'a.	The root of the verb to crow is "kôk." <i>g</i> is substituted for <i>k</i> for sake of euphony.
Crooked, <i>a.</i> Cross, rivoir, <i>v.</i> Cry, <i>v.</i>	Gur-nâm'a. Â'îi kâ. Kâp.	Gur-nâm'a. Âsi kâ. Kâp.	

Cubit, *n.*
Cucumber, *n.*
Custom, *n.*

Lâg'dô
Mû kâng.
î-kâm'a.

Lâg'dô.
Mû'kâng.
î-kâm'a.

Cut wood, *v.*
Cut rice *v.*

Tà.
Gât.

Tà.
Gât.

{ Spilt wood=tâk'to-kâ.
Fell a tree=tê'to-kâ.
Gâtto-kâ means to cut with a drawing motion, and pâto-kâ to ditto with a striking ditto.

Cut jungle, *v.*
Cymbal, *n.*

Pâ.
Lû'pi.

Pâ.
Lû'pi.

Dance, *v.*
Dark (not light), *a.*
Daughter, *n.*
Daughter-in-law, *n.*

Mâk'shâ shâ.
Kê-mô'a.
Ô'ma.
Yâ'mang.

Mâk'shâ shâ.
Kê-mô'a.
Ô'ma.
Yâ'mang.

Dawn, *a.*
Day, *n.*
To-day, *n.*
Yesterday, *n.*
Day before ditto *n.*
Day before that again, *n.*

Rô-kôm'a.
Lông.
Si lô.
Ma lô.
Kon'no.
Kon kê.

Rô-kôm'a.
Lông.
Si lô.
Ma lô.
Kon'no.
Kon kê.

Lit., "si" = this, "lô" = day.

Daylight, *a.*
Dead, *a.*
Death, *n.*
Deaf, *a.*
Deal, *v.*
Dear.
Debt, *n.*
Deceive, *v.*
Deep (water) *a.*

Pui-âng'a.
Si-ká'vô.
Si'nâm.
Rû-bé'a.
Ka rêt mô.
No word.
Â'jeng.
Yât.
A-ring'a or A-ring'a.

Pui-âng'a.
Si-ká'vô.
Si'nâm.
Rû-bé'a.
Karêt mô two words viz.,
ka'ret and mô.
Â'jeng.
Yât.
A-ring'a or Â-ring'a.

Instead of saying "rice is dear," Miris would say "I am not able to buy."
(Assam. "fûslau").

English.	Shai'yâng.	Abor.	Remarks.
Shallow (water), <i>a.</i>	A-ted'a or A-ted'a.	A-ted'a or A-ted'a.	
Deer, <i>n.</i>	Si'mon.	Si'mon.	<i>Assamese.</i> <i>Miri.</i> hôr-pô .....shí'shúk. ho-rinâ.....dûm'shûng. u-gôri.....sí'dûm (barking-deer).
Desire (wish), <i>a.</i>	Mui.	Mui.	
Dew, <i>n.</i>	Nâng'âr.	Nâng'âr.	
Different, <i>a.</i>	Âng-û'a.	Âng-û'a.	
Same (alike), <i>a.</i>	Â-kâm'a.	Â-kâm'a.	
Die, <i>v.</i>	Sit.	Sit.	
Dig (a field) <i>v.</i>	Lik.	Lik.	
Digest food, <i>v.</i>	Jen-mô.	Jen-mô.	
Dirty, <i>a.</i>	Koi-âng'a.	Ko-âng'a.	Miris do not really dig, merely scrape the earth about.
Dismiss (or leave a thing anywhere), <i>v.</i>	Mê-pâk.	Mê-pâk.	
Distribute, <i>v.</i>	Â-shú.	Â-shú.	
Dive, <i>v.</i>	Lùm or Dûr-ji.	Lùm or Dûr-ji.	
Dog, <i>n.</i>	Ê'ki.	Ê'ki.	
Do, <i>v.</i>	î.	î.	
Door, <i>n.</i>	E'âp or yâb'gô.	E'âp or yâb'gô	
Down stream.	Sok'kô or sok'kwa.	Sok'kô or sok'kwa	
Up ditto.	Lin'gin.	Lin'gin.	
Dream, <i>v.</i>	Mân'ying mâ.	Mân'ying mâ.	

Drink, *v.*
Drive (cattle), *v.*

Drum, *n.*
Dry (mop up), *v.*
Dry clothes, &c., in sun, *v.*
Dry " by fire, *v.*
Dry fish or meat, *v.*
Dried fish.
Dried meat.
Dry wood.

Wet "

Duck, *n.*
Dumb, *a.*
Dung, *n.*
Dust, *n.*
Dwarf, *n.*

Ear, *n.*
Earring, *n.*
Earth, *n.*
Earthquake, *n.*
Earthen vessel, *n.*
Eat, *v.*
Egg, *n.*
Eight, *a.*
Elbow, *n.*

Tu.
Gũ-len.

Dùm'dùm.
Pũ-tir.
Lo or Lã.
Âm-pui.
Â-sân.
Ngã sãn.
Din'sãn.
Ur'ing sãn'na or Â'na.

Ur'ing t-tê'na or Â'mã.

Pã'jãp.
Mi-dê'a.
Tai.
Pêr'múk.
Mi'pet.

Yê'rung.
Ken'tũ.
Â'mông or kê'dê.
Tũ-rô-mô'ton.
Kĩ'ling*
Dã.
Â'pui
Pui'nyl.
Lãg-gũ'lãng.

Tu.
Gũ-len.

Dùm'dùm.
Pũ-tir.
Lo or Lã.
Âm-pui.
Â-sân.
Ngã sãn.
Din'sãn.
Ur'ing sãn'na or Â'na.

Ur'ing t-tê'na or Â'mã.

Pã'jãp.
Mi-dê'a.
Tai.
Pêr'múk.
Mi'pet.

Yê'rung.
Ken'tũ or ê'tung.
Â'mông or kê'dê.
Kĩ'ling* Dũ'pũ.
Dã.
Â'pui.
Pui'nyl.
Lãg-gũ'lãng.

Drive cattle about slowly, as a herdsman does.
Used when dancing.

(Over a fire).
(Engã=fish).
(Âdin=meat).
The "na" is the same as the "na" noticed opposite "núna."
Âmã=dry not, "mã" being negative particle.

"Kentũ" is the silver one made by the Assamese; êtung is a hollowed bamboo.
(Kôlsi)* "dũpũ" is made locally of bamboo.
Yolk of egg—"pũimôr," white of egg—"ask" (lit., skin).

English.	Shai'yâng Miri.	Abor.	Remarks.
Eldest, <i>a.</i> Elephant, <i>n.</i> Emergo, <i>v.</i> Empty, <i>a.</i> Empty house. Enough. Enter, <i>v.</i> Every day, <i>adv.</i> Everywhere, <i>adv.</i> Evening, <i>n.</i> Excrement, <i>n.</i> Expel (drive out), <i>v.</i> Expiate, <i>v.</i> Explain, <i>v.</i> Extinguish fire, <i>v.</i> Eye, <i>n.</i> Eyelash, <i>n.</i> Eyebrow, <i>n.</i>	Â-bui-âng'a. Si'tê, si'tâ. Len. Âng-â-râng'a. Mè-pâk'nâm ê'kôm. Puing-kâ'vô. Â. Lâ-di'pü. Â-pui'lâ. Yü'ma. Tai. Men or men-pâk. Ú-dâr. Lû-bi. Mò-mit. Â'mik. Mik'shâp. Ming'wit.	Â-bui-âng'a. Si'tâ. Len. Âng-â-râng'a. Mè-pâk'nâm ê'kôm. Puing-kâ'vô. Â. Lâ-di'pü. Â-pui'lâ. Yü'ma. Tai. Men or men-pâk. Ú-dâr. Pô-bi. Mò-mit. Â'mik. Mik'shâp. Ming'wit.	(Lit., deserted).
Face, <i>n.</i> Fair, <i>a.</i> Fall, <i>v.</i> False, <i>a.</i>	Ming'mô. Yê-sing'a. O-let. Mai-nâm'a.	Ming'mô. Yê-sing'a. O-let. Mai-nâm'a.	

Father, <i>n.</i>	Dâ'bû.	Bâ'bû.	When an outsider asks a question about anyone's father, he alludes to him as "âbû."
Father-in-law, <i>n.</i>	Kâ'ki.	Kâ'ki.	
Far, <i>a.</i>	Mô-teng'a.	Mô-teng'a.	
Fast (quickly), <i>adv.</i>	Mai-nâ'pü.	Mai-nâ'pü.	
Fathom, <i>n.</i>	Bôm'yâm.	Bôm'yâm.	
Fat (person).	Ânuir bâ-tê-rû'dâk.	Ânuir bâ-tê-rû'dâk	Lit. "body large very is." It is against custom to talk of a <i>fat</i> person or child.
Fat (animal), <i>a.</i>	Ji-nâm'a.	Ji-nâm'a.	
Fear, <i>a.</i>	Pé'sbâ.	Pé'shâ.	
Feather, <i>n.</i>	Âm'wit.	Âm'wit.	Same word as for Hair ?
Female, <i>n.</i>	Mi'ma.	Mi'ma.	
Female organ, <i>n.</i>	Î'tü.	Î'tü.	
Fence, <i>n.</i>	È'tôr.	È'tôr.	A very substantial one, made with logs of wood.
Fetch, <i>v.</i>	Made by root of verb "lâ"=take, bring, and the causal "kâ" inserted between the imperative to'kâ, as "lâ-tô-kâ'kâ."		
Few, <i>a.</i>	Â'kâ á'nyi.	Â'kâ á'nyi.	Lit., one, two (Assam. "dûi ôtâ").
Fie ! <i>ex.</i>	Tât'kyê.	Tât'kyê.	(tât'kyi"=fie ! to anything said. "tât"=hear, "kângkyê" fie ! to anything seen; kâ=root of verb to see).
Field, <i>n.</i>	Kâng'kyê.	Kâng'kyê.	
Field, <i>n.</i>	Â'rig.	Â'rig.	
Fight, <i>v.</i>	Pâ-muin-shû.	Pâ-muin-shû.	
Fill (a boat, basket, &c.), <i>v.</i>	Reb-lik.	Reb-lik.	
Finger, <i>n.</i>	Lâk'keng.	Lâk'keng.	
Finish, <i>v.</i>	No word. Made by using completive particles "in" and "vô," as—I will finish weaving tomorrow—"yâmpô shûm-in-yô'pü." I have finished doing it—"ngâ l-in-tô'vô."		
Fire, <i>n.</i>	U'mü.	U'mü.	
Fire-place, <i>n.</i>	Mô'rôm.	Mô'rôm.	
Fire gun (or bow) <i>v.</i>	Âp.	Âp.	

English.	Shai'yang Miri.	Abor.	Remarks.
<p>Fish, <i>n.</i></p>	<p>Èng'á.</p>	<p>Èng'á.</p>	<p><i>Names of a few fish.</i> English. Assamese. Miri. Mahseer... Jûngá pò-tiá.. ngá kú. Go-fiá..... tin'gir. Ári si'á ná' reng. Gô-rúá ngá'na. Bûká tú'gá. Nô-púrá ngá'pi. Bhàngon..... ngá'ri. Son-dári or'pò. Al ta'li. Shrimps ... Hing-ôrá mäs. ná' reng. Prawns ... Misá mäs ... ta'shûn. Shark ... Gô-rúá ngá'na.*</p>
<p>Fist, <i>n.</i> Five, <i>a.</i> Flame, <i>n.</i> Flat, <i>a.</i> Flea, <i>n.</i> Flesh, <i>n.</i> Flint, striker, <i>n.</i> Float, <i>v.</i> Fly, <i>n.</i> Gadfly, <i>n.</i> Firefly, <i>n.</i> Fly, <i>v.</i></p>	<p>Lák'túm. Àng'á. Umú mayô. À-jep'a. Í'pò. Á'din. Shá'mák. Pû-lem. Tai'ing. Tai'úp. Uk'shi mân'ying. Yop.</p>	<p>Lák'túm. Pil'ngá, or Àng'á. Umú mayô. À-jep'a. Í'pò. Á'din. Si á'mák. Pû-lem. Tai'ing. Tai'úp. Uk'shi mân'ying. Yop.</p>	

Flower, <i>n.</i>	Á'pùn.	Á'pùn.
Fog, <i>n.</i>	Mùk'shúp.	Mùk'shúp.
Foot, <i>n.</i>	Lé'pò.	Lé'pò.
Fool, <i>n.</i>	Sim'át.	Si'mát.
For, <i>prep.</i>	Mado by particle "pü."	.....
Forget <i>v.</i>	Mit-pán.	Mitpán.
Forehead, <i>n.</i>	Tùpt'á.	Tùp'tà.
Four, <i>a.</i>	Á'pi.	Á'pi.
Fowl, <i>n.</i> (tame).	Pa'ròk.	Pa'ròk.
Cock, <i>n.</i>	Ròk'pò.	Ròk'pò.
Hon, <i>n.</i>	Ròng'na.	Ròng'na.
Fowl (wild), <i>n.</i>	Pa'shin.	Pa'shin.
Cock, <i>n.</i>	Shin'pá or pò.	Shin'pá or pò.
Hen, <i>n.</i>	Shin'na.	Shin'na.
Frighten (by words), <i>v.</i>	Lù-ri.	Lù-ri.
Frighten (by starting out from hiding-place on any one), <i>v.</i>	Mò-rit.	Mò-rit.
Frog, <i>n.</i>	Tà'tuk.	Tà'tuk.
From	Mado by the postposition "lok" (<i>vide</i> Grammar).	
Froth (of liquor), <i>n.</i>	Á'pút.	Á'pút.
Fruit, <i>n.</i>	Á'yê.	Á'yê.
Got up (from lying or sitting posture) <i>n.</i>	Dá-ráp.	Dá-ráp.
Got up (ladder or hill, &c.) <i>v.</i>	Shá.	Shá.
(Get down ditto, <i>v.</i>	Oi.	Oi.
Ghat, <i>n.</i>	Pui'gá.	Pui'gá.

For what? "In-ká'pu?"

"Si'pút"=froth (foam) from water, "Á'si"
=water, "pin'pút"=froth from rice
("Á'pui"=cooked rice).

* *N.B.*—Miris have no separate names for the fish called sí'tol, bó-rá'li, f'ling, rô, mí-ri'ká, já'râ máa, kun-sí'yá (eel), &c., by the Assamese.

English.	Shai'yang Miri.	Abor.	Remarks.
Ginger, <i>n.</i>	Tà'kò.	Tà'kò.	
Girl, <i>n.</i>	Kò mí'ma.	Kò mí'ma.	Lit., child, female.
Give, <i>v.</i>	Bi.	Bi.	
Give back (return), <i>v.</i>	Bi-lát.	Bi-lát.	
Go, <i>v.</i>	Gi.	Gi.	
Gont, <i>n.</i>	Shá'bon.	Shá'ben.	
Goitre, <i>n.</i>	Lü'pù or gú'pù.	Lü'pù or gú'pù.	
Grandfather, <i>n.</i>	Tà'tò.	Tà'tò.	
Grandmother, <i>n.</i>	Yai'ò or yai'yò.	Yai'ò or yai'yò.	
Grandson, <i>n.</i>	Ná'ti.*	.....	} * Assam. Miris have no word.
Granddaughter, <i>n.</i>	Ná'ti.*	.....
Granary, <i>n.</i>	Kem'shúng.	Kem'shúng.	
Grasshopper	Tà'kóm.	lá'kóm.	
Grave, <i>n.</i>	Á'gò.	Á'gò.	
Green, <i>a.</i>	Yá-gé'a.	Yá-gé'a.	
Grey hair.	Dùm'pá.	Dùm'pá.	
Groin, <i>n.</i>	Ár'kep.	Ár'kep.	
Gum, <i>n.</i>	Í'lè.	Í'lè.	
Gun, <i>n.</i>	Áb'búk.	Áb'búk.	Itch, <i>n.</i> —Á'búk.
Hair (of head), <i>n.</i>	Dùm'wit.	Dùm'wit.	
Hair (of arms), <i>n.</i>	Làng'wit.	Làng'wit.	
Hair (of legs), <i>n.</i>	Lem'wit.	Lem'wit.	
Hair (of chest), <i>n.</i>	Kurin'wit.	Kurm'wit.	
Half, <i>n.</i>	Ké'kon.	Ké'kon.	
Half way, <i>a.</i> (midway).	Rú-dá'lá or Pong kok.	Rú-dá'lá or Pong'kok.	(Rá'dúng—middle, lá—in.)
Hand, <i>n.</i>	Lák'pó.	Lak'pó.	

Hang up, *v.*
 Happy, *a.*
 Hard, *a.*
 Hat, *n.*
 Hatchet, *n.*
 Hawk, *n.*
 He, *pron.*
 Head, *n.*
 Headache, *n.*
 Heart, *n.*
 Help, *v.*
 Hero, *adv.*
 Hiccup, *n.*
 Hide, *v.*
 High, *a.*
 Hill, *n.*
 Him, *pron.*
 Hip, *n.*
 Hoe, *n.*
 Hole, *n.*
 Honey, *n.*
 Honeycomb, *n.*
 Horn, *n.*
 Hot (from sun), *a.*
 Hot (from fire), *a.*
 Hot, rice, water, *&c., &c., a.*
 Hot season, *a.*
 House, *n.*
 Wall of ditto, *n.*
 Front of ditto, *n.*

Tû-shâ.
 Ú'gu.
 Tol'dô.
 Dùm'láp.
 É'gin.
 É'na.
 Bui.
 Tùk'kú or Dùm'pông.
 Dùm'pò mù-nâm'a.
 Áng.
 No word. Made by use of particle "dùm," as—Help me to do it, "Ngôm t-dùm-shû-ikâ."
 Sâ'pü.
 Ja'kuk.
 Lur-shû.
 Bâ-dông'a or ô-id'a.
 Á'di.
 Buim.
 Ú'ging.
 Kú'yáp.
 Á'rùng.
 Tàng'út á'lông.
 Tàng'út á'káng.
 Á'reng.
 In-nâm'a.
 Pâm'kyê.
 Gû-nâm'a.
 Dì'yü.
 É'kúm.
 Bâ'rê.
 Gô'dang,

Tû-shâ.
 Ú'gu.
 Tol'dô.
 Dùm'láp.
 É'gin.
 É'na.
 Bui.
 Tùk'kú or Dùm'pông.
 Dùm'pò mù-nâm'a.
 Áng.
 Sâ'pü.
 Ja'kuk.
 Lur-shû.
 Bâ-dông'a or ô-id'a.
 Á'di.
 Buim.
 Ú'ging.
 Kú'yáp.
 Á'rùng.
 Tàng'út á'lông.
 Tàng'út á'káng.
 Á'reng.
 In-nâm'a.
 Pâm'kyê.
 Gû-nâm'a.
 Dì'yü.
 É'kúm.
 Bâ'rê.
 Gô'dang,

Suspend a thing is "pák-puit'to-kâ."
 Assamese word, but Miris use no other.

Assamese word.

English.	Shai'yâng Miri.	Abor.	Remarks.
Roof of house, <i>n.</i> Back of ditto <i>n.</i> How many Hump-backed, <i>a.</i> Hundred, <i>a.</i> Hungry, <i>a.</i> Husk rice, <i>v.</i> Husband, <i>n.</i> Hypocrite, <i>n.</i>	Â'káp. Yáp'kúr. A-dit'ká. Pú-gít'a or Túng-gír'a. Ling'ká. Kê-nóng'a. Dá'nám i. Mí'lô.	Â'káp. Yáp'kúr. A-dit'ká. Pú-gít'a or Túng-gír'a. Ling'ká. Kê-nóng'a. Dá'nám i. Mí'lô.	
I, <i>pron.</i> Ill, <i>a.</i> In, <i>prep.</i> Incubate, <i>v.</i> Indian-corn, <i>n.</i> Inside, <i>n.</i> Instantly, <i>adv.</i> Iron, <i>n.</i> Itch, <i>n.</i> Ivory, <i>n.</i>	Ngá. Kí-nám'a. Gúm-mô. Sê'pá. Â'rúng. Lê-têr-ká-pü. Yók'din. Tai'ót. Sítê ta'rong	Ngá. Kí-nám'a. Made by a post position "lá". Sê'pá. Â'rúng. Lê-têr-ká-pü. Yók'din Sítê ta'rong.	
Jack-fruit, <i>n.</i> Jack-tree, <i>n.</i> Jacket, <i>n.</i> Jackal, <i>n.</i> Juice (of fruit), <i>v.</i>	Bwel'láng. Bwel'láng ur'sing. Men-sá'ron. Gà'lúk. Â'láng.	Bwel'láng. Bwel'láng ur'sing. Men-sá'ron. Gà'lúk. Â'láng.	Assamese "shó'lá." Sap (from trees)—â'bág.

Jump, *v.*
 Jungle, *n.*

Keep, *v.*
 Kick, *v.*
 Kill, *v.*
 King, *n.*
 Kiss, *v.*
 Knee, *n.*
 Kneel, *v.*
 Knife, *n.*
 Handle of do., *n.*
 Blade of do., *n.*
 Sharpen do., *v.*
 Dao, *n.*
 Knot, *n.*
 Know (understand), *v.*

Labour (work), *n.*
 Labour, *v.*
 Ladder, *n.*
 Lame, *a.*
 Language, *n.*
 Large, *a.*
 Last, *a.*
 Last year, *a.*
 Last moon (or month), *a.*
 Late.

Shùm or shùm-ki.
 Yùm'ràng.

Ma-shi.
 Tù.
 Mò-kê.
 Mì'gôm.
 Dà-shùk.
 Lê'buìng.
 Lê'buìng kò-ni.
 Yòk'shik.
 Yôg'lê.
 Àr.
 Pui-rát or pui.
 Mát'shik.
 Rì'èk.
 Kon.

À'gêr.
 À'gêr i.
 Kò bâng.
 Lê-vê'a.
 À'gôm.
 Bà-tê'a.
 Mè-lam'a.
 Mon'ying.
 Sì'na pò'lô.
 Ngák.

Shùm or shùmki.
 Yùm'ràng.

Ma-shi.
 Tù.
 Mò-kê.
 Mì'gôm.
 Dà-shùk.
 Lê'buìng.
 Lê'buìng kò-ni.
 Yòk'shik.
 Yôg'lê.
 Àr.
 Pui-rát or pui.
 Mát'shik.
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 Kò bâng.
 Lê-vê'a.
 À'gôm.
 Bà-tê'a.
 Mè-lam'a.
 Mon'ying.
 Sì'na pò'lô.
 Ngák.

This verb is usually used in conjunction with the root verb "kà"—cross over anything, as "jump that"—"dem shùm-káto-ká."

Really a large heavy knife.
 Tied in string, cane, bark of tree, &c. To tie up a thing in the corner of one's cloth is "pai-ékto-ká."

Really a notched piece of wood used to ascend and descend a house.

Lit., dead moon.

English.	Shai'yáng	Abor.	Remarks.
Laugh, <i>v.</i> Laughable, <i>a.</i> Lay egg, <i>v.</i> Lazy, <i>a.</i> Leach, <i>n.</i> Leaf, <i>n.</i> Leaf (large, used to eat off), <i>n.</i> Leak, <i>v.</i>	Yir or nyil. Yir-ling'a. Ápui pui. Bòm-rám'a, or lá-bág'a. Tà'pát. Ur sing á'nna. Ek'kám. Dá'di ó.	Yir or nyil. Yir-ling'a, or nyil-ling'a. Ápui pui. Bòm-rám'a, or lá-bág'a. Tà'pát. Ur sing á'nna. Ek'kám. Dá'di ó.	Only applicable to a leak from above. "The boat is leaking" would be— é-lú'lá á'si á'dúng. boat in water entering is.
Leisure, <i>n.</i> Leg, <i>n.</i> Leopard, <i>n.</i> Let go, <i>v.</i> Lick, <i>v.</i> Lie down, <i>v.</i> Lift, <i>v.</i> Light (in weight), <i>a.</i> Light fire, <i>v.</i> Lightning, <i>n.</i> Liko, <i>a.</i> (noting resem- blance).	Má. Á'lé. Tà'kár. Méc-lek. Yák. Ket. Já-shá. È-chàng'a. U'mü pâr. Yá'ri. Ké'shá.	Má. Á'lé. Tà'kár. Méc-lek. Yák. Ket. Já-shá. È-chàng'a. U'mü pâr. Yá'ri. Ké'shá.	Nâ simât keshá } —you are like a fool. You fool liko. } But "you look like an old woman," is— Nom ur-já'pü ká'dá.

Liquor, *n.*

Listen, *v.*

Little (small), *a.*

Little (quantity), *n.*

Liver, *n.*

Load, *n.*

Loin, *n.*

Lonesome, *a.*

Long (in length), *a.*

Look, *v.*

Loom, *n.*

Loose (not tight), *a.*

Loosen, *v.*

Louse, *n.*

Low ground.

Mad, *n.*

Maggot, *n.*

Make, *v.*

Male organ, *n.*

Man, *n.*

Many, *a.*

Marry, *v.*

Ā'pông.

"pô' rô." They are both made from rice, though the latter ("pô' rô") is often made of Indian-corn, "ân'yât," a sort of Job's-tears, and various other grains, and the process of manufacturing them is slightly different. After the rice has been boiled, it is well mixed with a quantity of charred *dhan* husk, after which some carefully and wondrously prepared yeast is added, and the whole is then tied up in large leaves and kept so for ten days, or even as long as a month.

Tât.

Ā-mê'n.

Ān-ju'n.

Ān-já'ká.

Āin.

Ju'rik.

Ū'ging.

Rông-âm'n.

Bá-dông'a.

Ká.

Gê'gâr.

Ē-rók'a.

Ē'rók mô.

Tüg.

Ji'kông.

Si'mát.

Tá'pâm.

No general word like in English, or Assamese.

Ē'mák.

Mi'lông.

Bá'jê.

{ Yám'na mô, or lító-ká—take in marriage.

{ Yám'na tát—ask in marriage.

Ā'pông.

Two kinds are made, called "na'gin" and "pô' rô." They are both made from rice, though the latter ("pô' rô") is often made of Indian-corn, "ân'yât," a sort of Job's-tears, and various other grains, and the process of manufacturing them is slightly different. After the rice has been boiled, it is well mixed with a quantity of charred *dhan* husk, after which some carefully and wondrously prepared yeast is added, and the whole is then tied up in large leaves and kept so for ten days, or even as long as a month.

Tât.

Ā-mê'n.

Ān-ju'n.

Ān-já'ká.

Āin.

Ju'rik.

Ū'ging.

Rông-âm'n.

Bá-dông'a.

Ká.

Gê'gâr.

Ē-rók'a.

Ē'rók mô.

Tüg.

Ji'kông.

Si'mát.

Tá'pâm.

Ē'mák.

Mi'lông.

Bá'jê.

(Includes waist too).

Most Miris say "taik."

(Lit. fool).

English.	Shai'yáng Miri.	Abor.	Remarks.
Master (owner), <i>n.</i> Mat, <i>n.</i> Matikalai, <i>n.</i> Matter (pus), <i>n.</i> Measure, <i>v.</i>	Rú'túm. Em'pú. Rêr'rá. Tà'shút. Miris have no general word. They measure by— fathoms, | cubits, | spans, | and fingers. bôm'yám. | lâg'dú. | pin'gôp. | lâk'kê pá'tán. so, if anything has to be measured they would say— fathom (it)=bôm'yám yám-ki'to-kâ ("ki"—count), or cubit (it)=lâg'dú dû-ki'to-kâ. or span (it)=pin'gôp gôp-ki'to-kâ.	Rú'túm. Em'pú. Rêr'rá. Tà'shút.	
Medicine, <i>n.</i> Melt, <i>v.</i> Micturato, <i>v.</i> Midday, <i>n.</i> Midnight, <i>n.</i> Mine, <i>pron.</i> Miscarriage, <i>n.</i>	Sin'na. Jin-mô. Asi sí. Lô-in-ká'vô. Yô'râng ki-shú-pá'gê. Ngá'ka. Ô'ri.	Sin'na. Jin-mô. Asi sí. Lô-in-ká'vô. Yô'râng ki-shú-pá'gê. Ngá'ka. Ô'ri.	Jungly herbs, &c. Poss. case of personal pronoun "Ngá"—I. { She has had a miscarriage is "Bui { au ô-ri'tô."
Mist. Mistake, <i>v.</i>	<p style="text-align: center;">See "Fog."</p> This word is made by using a particle "mûr," signifying mistake, as— Ngá i-mûr-shú'tô } I did (it) by mistake. I did mistake have }		

Mithon, *n.*
 Mix (rice, "dhan", &c.), *v.*
 Money, *n.*
 Monkey, *n.*
 Month, or moon, *n.*
 Moon, full, *n.*
 Moon, new, *n.*
 Moon light, *n.*
 More.
 Morning, *n.*
 Morrow, *n.*
 Day after ditto, *n.*
 Day after that, *n.*
 Mosquito, *n.*
 Mother, *n.*

Moth, *n.*
 Mouse, *n.*
 Mouth, *n.*
 Mouth of river, *n.*
 Much, *a.*
 Mud, *n.*
 Muscle, *n.*
 Mustard-plant, *n.*
 My, *pron.*
 Nail (finger), *n.*
 Nail (toe), *n.*
 Naked, *a.*
 Name, *n.*

Ur'sá.
 Yón-bui-shú.
 Mâr'kóng.
 Si'bê.
 Pô'lô.
 Pô'lô bú'pui.
 Pô'lô á'nũ.
 Lô-lát'a.
 Ân-já-ká'tê.
 Rô.
 Yám'pô.
 Rô'é.
 Rô'kê.
 Tá'mít.
 Ná'na.

Pa'puir.
 Kê'búng.
 Náp'páng.
 Bóg'gá.
 Bâ-jê'ká.
 Bú'kát.
 Ai shá'pon.
 Pre'tú.
 Ngá'ka.
 Lák'shin.
 Lê'in or lê'shin.
 Áng-á-ráng'a.
 Á'muin.

Ur'sá.
 Yón-bui-shú.
 Mâr'kóng.
 Si'bê.
 Pô'lô.
 Pô'lô bú'pui.
 Pô'lô á'nũ.
 Lô-lát'a.
 Ân-já-ká'tê.
 Rô.
 Yám'pô.
 Rô'é.
 Rô'kê.
 Tá'mít.
 Ná'na.

Pa'puir.
 Kê'búng.
 Náp'páng.
 Bóg'gá.
 Bâ-jê'ká.
 Ai shá'pon.
 Pre'tú.
 Ngá'ka.
 Lák'shin.
 Lê'in or lê'shin.
 Áng-á-ráng'a.
 Á'muin.

Lit., little also.

If a third person talks of her, he or she would say "ána."

Assam. word, Miris have no other.

Poss. case of personal pronoun I—"Ngá."

Also means "empty."

English.	Shai'yang Miri.	Abor.	Remarks.
Narrow, <i>a.</i> Nasty, <i>a.</i> Navel, <i>n.</i> Near, <i>a.</i> Neck, <i>n.</i> Necklace, <i>n.</i>	Tâ-pet'a. Bê-lûm'a. Kin'yôn. Â-nin'a. Ling'gûng. Tâ dôk.	Tâ-pet'a. Bê-lûm'a. Kin'yôn. Â-nin'a. Ling'gûng. Tâ dôk.	Made of Abor beads. If made of small imported beads it is called "dôk-shiri."
Needle, <i>n.</i> Neither, <i>comp. pron.</i> Nest, <i>n.</i>	Pa'shi. Sin or tê. Â'shûp. Â'sûp.	Pa'shi. Sin or tê. Â'shûp. Â'sûp.	
Net, <i>n.</i> Never, <i>adv.</i> New, <i>a.</i> Nice sound, <i>a.</i> Night, <i>n.</i> To-night, <i>n.</i> Morrow night, <i>n.</i> Night after that, <i>n.</i> Last night, <i>n.</i> Night before ditto, <i>n.</i> Night before that, <i>n.</i> Nine, <i>a.</i> Noise, <i>a.</i> None, <i>a.</i> Nose, <i>n.</i>	Ur'shâp or Ur'sâp. A-di'lô sin mâ. Â'nû. Tât-pô'a. Yâ. Si'yâ. Yâm'pô yûm. Rô'yâ. Moi'yâ. Kôn'yâ. Kôn-kê'yâ. Kâ'nâng. Ngôm-nâm'a. Kâ'mâng. Yê'bûng.	Ur'shâp or Ur'sâp. A-di'lô sin mâ. Â'nû. Tât-pô'a. Yâ. Si'yâ. Yâm'pô yûm. Rô'yâ. Moi'yâ. Kôn'yâ. Kôn-kê'yâ. Kâ'nâng. Ngôm-nâm'a. Kâ'mâng. Yê'bûng.	Lit., "when even not."

Nothing, *n.*
Now, *adv.*
Nowadays, *adv.*

Ā-ti'kâ sin ka mâ.
Shû'pâk.
Si'lô ma'lô.

Ā-ti'kâ sin kâ mâ.
Shû'pâk.
Si'lô ma'lô.

Lit., *anything at all exists not.*

Lit., *this day yesterday* (Assam. "ajé kâli.")

Oath.
Oil, *n.*
Old (not new), *a.*
Old man, *n.*
Old woman, *n.*
Once.
One, *a.*

Pê-shû-nâm'a.
Tûlâng.
Ā-kû'a.
Mû'jing.
Ur'já.
Lê-têr'ká.
Têr.

Pê-shû-nâm'a.
Tû'lâng.
Ā-kû'a.
Mû'jing.
Ur'já.
Lê-têr'ká.
Têr.

Only, *adv.*

No word, made by particle "á," as, "I only saw one deer." { Ngá si-monem á-têr-áká kâtô.
I deer one only saw.

Open (or unfasten) a
thing, *v.*

Tà.

Tà

Open door, *v.*
Open mouth, *v.*
Or, *conj.*

Yâb'gô si-gê.
Nâp'pâ da kô-kâ.

Yâb'gô si-gê.
Nâp'pâ da kô-kâ.

No word. Made by particle "yü" tacked on to end of interrogative particle "na;" as, "Will you give (it) or not?" "Nâ bi-yê-nayü bi-mâ-nayü"? Sometimes the "yu" is omitted altogether, as, "Will you go or not?" Nâ gi-puiâ gi-pu-mââ? (*vide Grammar.*)

(The "da" is a demonstrative pronoun).

Orange, *n.*
Orphan, *n.*
Otter, *n.*

Ôm-ti râng.
Ô'pân.
Si râm.

Ôm-ti râng.
Ô'pân.
Si râm.

Same word as for *poor*. I suppose an orphan is synonymous with poor among Miris.

Ought, *v.*

No word. Made by a particle "kân" attached to root of verb, as, "Nâ da-kân-dûai," You ought to eat.
you eat ought.

Ours (*poss. of we*).
Outside, *a.*

Ngá-lû'ka.
Lû-yü'a.

Ngá-lû'ka.
Lû-yü'a.

English.	Shai'yáng Miri.	Abor.	Remarks.
Own, <i>a.</i>	Á-i'ka.	Á-i'ka.	
Paddle, <i>n.</i>	Rê bát.	Rê bát.	
Paddle boat, <i>v.</i>	Du.	Du.	
Painful, <i>a.</i>	Ding-nám'a.	Ding-nám'a.	
Panji, <i>n.</i>	Ôr.	Ôr.	
Parrot, <i>n.</i>	Pa'bê.	Pa'bê.	
Peacock, <i>n.</i>	Tá'dê.	Tá'dê.	
Perspiration,	Í-lám'a.	Í-lám'a.	
Perhaps, <i>adv.</i>	É'sông.	É'sông.	
Person, <i>n.</i>	Tá'ni.	Tá'ni.	
Petticoat, <i>n.</i>	É'gê.	É'gê.	
Pick nose, <i>v.</i>	Yé'búng á-shú.	Yé'búng áshú.	
Pick leaves, <i>v.</i>	Pak.	Pak.	
Pick fruit, <i>v.</i>	Puil <i>or</i> Pú.	Puil <i>or</i> pú.	
Pierce (with spear, bullet, arrow, &c.) <i>v.</i>	Tô-pát.	Tô-pát.	
Pig (tame) <i>n.</i>	É'ek.	É'ek.	
Pig (wild), <i>n.</i>	Sì'râ <i>or</i> shí'râ.	Sì'râ <i>or</i> shí'râ.	Name of tree also from which pith is got.
Pinch, <i>v.</i>	In.	In.	
Pith, <i>n.</i>	Ták'pôr.	Ták'pôr.	
Plantain, <i>n.</i>	Kó'pák.	Kó'pák.	Lit., <i>do</i> , in fun, "i"— <i>do</i> , mân—particle denoting fun, play, &c.
Plate, <i>n.</i>	Á'rem.	Á'rem.	
Play, <i>v.</i>	Í-mân.	Í-mân.	
Pleased, <i>a.</i>	Á'-seng'a.	.....
Poison, <i>n.</i>	Yông'ínô.	Yông'mô.	
Point (<i>i.e.</i> , apex, tip) <i>n.</i>	Jám'já <i>or</i> yám'já.	Jám'já <i>or</i> yám'já.	

Point (at anything with finger), <i>v.</i>	Shút-kàn.	Shút-kàn.
Pointed, <i>a.</i>	Jàm-jong'a.	Jàm-jong'a.
Poor, <i>a.</i>	Ô-pàn'a.	Ô-pàn'a.
Porcupine, <i>n.</i>	Bà'buì.	Bà'buì.
Porpoise, <i>n.</i>	Pwet-tù-ká'ri.	Pwet-tù-ká'ri.
Positively, <i>adv.</i>	À-rò'pü.	À-rò'pü.
Pot, for cooking rice in, <i>n.</i>	Pa ki.	Pa'ki.
Pour out, <i>v.</i>	Pui-lik.	Pui-lik.
Pout (look sullen), <i>v.</i>	Bù.	Bù.
Pretty, <i>a.</i>	Kàn-kàn'a.	Kàn-kàn'a.
Prophet, <i>n.</i>	Mi'ru.	Mi'ru.
Pull, <i>v.</i>	Shà.	Shà.
Pumpkin, <i>n.</i>	Mi'gòm tá'pá and tá'pá pá'rò.	Mi'gòm tá'pá and tá'pá pá'rò.
Punkah, <i>n.</i>	Moi'áp.	Moi'áp.
Punkah, <i>v.</i>	Moi'áp yáp.	Moi'áp yáp.
Put down (or place) anything, <i>v.</i>	Ma.	Ma.
Quarrel, <i>v.</i>	Lù-muin-shù.	Lù-muin-shù.
Quick, <i>adv.</i>	Mai-ná'pü.	Mai-ná'pü.
Quilt, <i>n.</i>	Gá'dù.	Gá'dù.
Quiver, <i>n.</i>	Gád'bung.	Gád'bung.
Raft, <i>n.</i>	Bâr.	Bâr.
Rain, <i>n.</i>	Po'dông.	Po'dông.

Lit., truly.

Assam, "dondai.

Two kinds "mi'gòm"—Rája, called "mi-gòm tá'pá" because eaten by *Sahcho*. It is the common red-looking pumpkin.

These quilts are peculiar to this part of the country. They are made by Abors as well as Miris, though the latter make the best.

English.	Shai'yang Miri.	Abor.	Remarks.
Rainbow, <i>n.</i> Rat, <i>n.</i> Rapid, <i>n.</i> Raw, <i>a.</i> Ready, <i>v.</i>	Lê'bâng or Mû'rô. Bû'beng. Bû'teng. Í-têng'a.	Lê'bâng. Bû'beng. Bû'teng. Í-têng'a.	<p>No word. Miris have a particle "shi," which, used in conjunction with the root verb "mô," means "make ready," as, "make ready the boat" = "ô-lûng'oin mô-shi'to-kâ." The word <i>ready</i>, however, is not used as frequently as it is in English. You would not, for instance, say in Miri "got ready to go" (anywhere), "Are you ready?" &c., &c.</p>
Reap, <i>v.</i> Rear, child, animal, <i>v.</i> Received, <i>v.</i> Recognise, <i>v.</i> Red, <i>a.</i> Remainder. Remain, <i>v.</i> Remind, <i>v.</i> Reprisal, <i>n.</i> Reside, <i>v.</i> Return, <i>v.</i>	Gât. Ū. Pû-tô'vô. Kâng-ken. Lû-nâm'a. Ngân. Dù-lâng'kâ. Lû-pâ-lâng'kâ. Lû'lik. Yê.	Gât. *Yit. Ū. Pû-tô'vô. Kâng-ken. Lû-nâm'a. Ngân. Dù-lâng'kâ. Lû-pâ-lâng'kâ. Lû'lik. Yê.	<p>Cut with a drawing motion. *Really pick, Abors pick the ears.</p> <p>("Lû"—take, "lik"—change).</p>
Rhinoceros, <i>n.</i> Rhinoceros beetle, <i>n.</i> Rib, <i>n.</i>	Sâ'rok, or Shâ'rok. Yapnit. Dôr'lông.	Sâ'rok, or Shâ'rok. Dôr'lông.	

No word. Made by particle "lât," sometimes used in conjunction with a second particle "kû" (*vide Grammar*).

Rice (unhusked), *n.*

Âm.

Âm.

Rice (husked), *n.*

Âm'buin.

Âm'buin.

Rice (cooked), *n.*

Â'pin.

Â'pin.

Rich, *a.*

Mi-rem'a.

Mi-rem'a.

Ring-worm, *n.*

Tà'rúk.

Tà'rúk.

Rings of thin strips of bamboo worn by Abors below knee, *n.*

Lé'rùm.

Lé'rùm.

Ripe, *a.*

Min'na.

Min'na.

River, *n.*

Â'si á'búng.

Â'si á'búng.

Different kinds of dhan.

Assamese.

Kônt dhân=

Dûmrâ=

Au=

Nâli=

Miri.

aiúk.

dÂnggâm.

Âmrâ.

Âmdâng.

Lit., abounding ("â'bû"—whole) with water.

NAMES OF RIVERS IN VICINITY OF SADIYA.

English.

Brahmaputra.

Dihong.

Dibang.

Sisseri.

Miri and Abor.

Dé'lo.

Si'ang.

Si'kang.

Si'sâr.

"Â'si" is "water" in Miri, but there are many names for rivers which do not commence with "si."

Road, *n.*

Bô'dâng, or Lâm'bü.

Bô'dâng, or Lâm'bü.

Roll up anything, *v.*

Tít.

Tít.

Root of tree, *n.*

Lô'puir.

Lô'puir.

English.	Shai'yang Miri.	Abor.	Remarks.
Rope, <i>n.</i>	Shâr'gòk or Shâ'ri.	Shâr'gòk or Shâ'ri.	"Shârgòk" is the outer bark of the tree called "shârgòk" by Miris, and "shâri" is a creeper.
Rotten (fish, meat, &c.), <i>a.</i>	Yâ'na.	Yâ'na.	
Rotten cloth, <i>a.</i>	Râm'na.	Râm'na.	{ "Sulli" is the word in general. "Sitông" means a large expanse of sand (sandbank).
Round, <i>a.</i>	Â-pui'a.	Â-pui'a.	
Rub, <i>v.</i>	Not or Mur-i.	Not or Mur-i.	
Rubber, <i>n.</i>	Rôd'bâk.	Rôd bâk.	
Rubber tree.	Ron'na ur'sing.	Ron'na ur'sing.	
Ran, <i>v.</i>	Dûk.	Dûk.	
Salt, <i>n.</i>	Â'lô.	Â'lô.	
Same, <i>a.</i>	Âkâm'a	Â-kâm'a.	
Sand, <i>n.</i>	Sî'tông. Sul'li.	Sî'tông. Sul'li.	
Say, <i>v.</i>	Em.	Em.	
Scar, <i>n.</i>	Rê'gông.	Rê'gông.	
Scold, <i>v.</i>	Gê.	Gê.	
Scorpion, <i>n.</i>	Sê'rá.	Gâ.	
Scratch (as a tiger or	Gâ.	Gâ.	
cat, &c.) <i>v.</i>	Ôk	Ôk.	
Scratch (as a human being	Ôk	Ôk.	
for itch, &c.) <i>v.</i>	Gid-buin.	Gid-buin	
Scrape, <i>v.</i>	Gid-buin.	Gid-buin	

Search for, *v.*
 Seat, *n.*
 See (look), *v.*
 Seize, *v.*
 Sell, *v.*
 Semen, *n.*
 Send (a message), *v.*
 Send (a messenger), *v.*
 Send articles of any sort, *v.*

Má-tá.
 Kùng'kê.
 Kâ.
 Rôt.
 Kô.
 Máng'ni.
 Lû-lik.
 Ma-lik.
 Bi-lik.

Seven, *a.*
 Shade of tree, &c., *n.*
 Shadow, *n.*
 Shake (with fear or rage) *v.*

Ki'nit.
 Ôg'yüm or Mòg'yüm.
 Yá'lô.
 Jin.

Shake a tree, cloth, &c. *v.*
 Shallow (water) *a.*
 Shame, *a.*
 Shameless, *a.*
 Sharp, *a.*
 Share, *n.*
 Shave, *v.*
 Shell, *n.*
 Shield, *n.*
 Shoot (with gun or bow) *v.*

Tig-buin.
 Á-ted'a.
 Ân-ying'a.
 Ân-g-yir-mâng'a.
 Rân-nâm'a.
 Kô'ság.
 Nâm'mûr l.
 Na'ták.
 Tâmtê.
 Áp.

Short (in stature), *a.*
 Show, *v.*
 Shut door, *v.*

Ân-deng'a.
 Len-kân.
 Sik-kâp.

Má-tá.
 Kùng'kê.
 Kâ.
 Rôt.
 Kô.
 Máng'ni.
 Lû-lik.
 Ma-lik.
 Bi-lik.

Ki'nit.
 Ôg'yüm or Mòg'yüm.
 Yá'lô.
 Jin.

Tig-buin.
 Á-ted'a.
 Ân-ying'a.
 Ân-g-yir-mâng'a.
 Rân-nâm'a.
 Kô'ság.
 Nâm'mûr l.

Tâmtê.
 Áp.

Len-kân.
 Sik-kâp.

Assam. "pirá."

Shadow of human being.

English.	Shai'yáng Miri.	Abor.	Remarks.
Sick, <i>a.</i>	Ki-nám'a.	Ki-nám'a.	
Sickness, <i>n.</i>	Ki.	Ki.	
Sigh, <i>v.</i>	Sü-gi.	Sü-gi.	
Silently, <i>adv.</i>	Á-sò'pü.	Á-sò'pü.	
Similar, <i>a.</i>	Á-kám'n.	Á-kám'a.	
Similarly, <i>adv.</i>	Á-kám'pü.	Á-kám'pü.	
Since, <i>adv. or prep.</i>	No word. Made by particle "rò'sim," as "I have been ill since our dhan was cut." "Ngá lú'ka ám gád-ròsim kí tò.		
Sing, <i>v.</i>	Ni'tóm mó.	Ni'tóm mó.	
Singo hair off (pig, &c.) <i>v.</i>	Bü.	Bü.	
Sister, eldest, <i>n.</i>	Buir'ma yai.*	Buir'ma.	
Sister-in-law, <i>n.</i>	Má'mò or ying'na.	MÁ'mò or ying'na.	* Same as elder brother. If sister is older than wife "má'mò," if younger "yingna;" similarly wife's sisters would call husband's sisters older than themselves "má'mò," and if younger "ying'na."
Sit, <i>v.</i>	Dü.	Dü.	
Six, <i>a.</i>	Kèng.	Kèng.	
Skin, <i>n.</i>	Á'sik.	Á'sik.	
Skin (an animal), <i>v.</i>	Á'sik di.	Á'sik di.	
Skin (a plantain), <i>v.</i>	Kár.	Kár.	
Sky, <i>n.</i>	Tá'leng.	Tá'leng.	
Slave (male), <i>n.</i>	Pák'bá or bó.	Pák'bá or bó.	
Slave (female), <i>n.</i>	l'áng'na.	Páng'na.	
Sleep, <i>v.</i>	Íp, or yüp.	Íp.	

Sleepy, *a.*
 Slippery, *a.*
 Slowly, *adv.*
 Small (in size), *a.*
 Smell (odour), *n.*
 Smell, *v.*
 Smoke, *n.*
 Snag, *n.*
 Snake, *n.*
 Sneeze, *v.*
 Snore, *v.*
 Snot, *n.*
 Snow, *n.*
 Soak, *v.*
 Soft (not hard), *a.*
 Solicit (ask for), *v.*
 Someone, *n.*
 Sometimes, *adv.*
 Son, *n.*
 Sore, *n.*
 Sorrel (wild), *n.*
 Sour, *a.*
 Sow (broadcast), *v.*
 Sow (with needle), *v.*
 Span, *n.*
 Span, *v.*
 Spark, *n.*

{ Im-mi'a.
 Yü-mi'a.
 Bè-láb'a.
 Deng-um'pü.
 Ân-já'na.
 Á'rü.
 Nám-ki.
 Ma'ki.
 Shü'tung and shü'pông.
 Tà'bui.
 Ák-shi.
 Ím-ngár, or yüm-ngár.
 Yop'shi.
 Tà'pám.
 Pòm.
 Rè-mák'a.
 Kò.
 Sè-kò'di.
 Le'kò, le'kò.
 Au mi lóng.
 Tà'ra.
 Ôg'yüp.
 Kù-nám'a.
 Kù.
 Ôm.
 Pin'góp.
 Pin'góp góp-ki.
 Ma'jér.

Im-mi'a.
 Bè-láb'a.
 Deng-um'pü.
 Ân-já'na.
 Á'rü.
 Nám-ki.
 Ma'ki.
 Shü'tung and shü'pông.
 Tà'bui.
 Ák-shi.
 Ím-ngár.
 Yop'shi.
 Tà'pám.
 Pòm.
 Rè-mák'a.
 Kò.
 Si-kò'di.
 Le'ko, le'kò.
 Au or ô mi'lóng.
 Tà'ra.

 Kù-nám'a.
 Kù.
 Ôm.
 Pin'góp.
 Pin'góp góp-ki.
 Ma'jér.

Same "na" as that alluded to at page 13.

Trunk of tree, body of ditto.

("Sè'kò"—who, "di"—particle of vague probability.)
 Lít., child, male.

English.	Shai'yàng Miri.	Abor.	Remarks.
Sparrow, <i>n.</i>	Pâk-shù'rông. Kûn-jüjü'ri.	Pâk-shù'rông. Kûn-jüjü'ri.	
Spear, <i>n.</i>	Gi'ding.	Gi'ding.	
Spear, <i>v.</i>	Gi'ding nik.	Gi'ding nik.	
Spear-grass, <i>n.</i>	Tàng'gòm.	Tàng'gòm.	
Speak, <i>v.</i>	Lû.	Pô.	
Spider, <i>n.</i>	Tâ-râm-bû'ti.	Tâ-râm-bû'ti.	
Spirit, <i>n.</i>	Ó'yü.	Ó'yü.	
Spleen, <i>n.</i>	Tür'pui.	Tür'pui.	
Spoon (wooden), <i>n.</i>	Ko'tüp.	Ko'tüp.	
Spittle, <i>n.</i>	Tü'kir.	Tü'kir.	
Spit, <i>v.</i>	Tü'kir shûk-pâk	Tü'kir shûk-pâk.	
Split small wood, <i>v.</i>	Tâk-kê.	Tâk-kê.	Holding in one hand and splitting with the other.
Split large do., <i>v.</i>	Pûk-kê.	Pûk-kê.	
Spread (as a nut, &c.), <i>v.</i>	Pû.	Pû.	Spread out <i>dhan</i> to dry in the sun is—"mur-lâtô-kâ."
Spunk (touchwood), <i>n.</i>	Mur'muin.	Mur'muin.	
Squint, <i>a.</i>	Tü-lem'a.	Tü-lem'a.	
Stand, <i>v.</i>	Dâk.	Dâk.	
Stand up things together, <i>v.</i>	Dû-rûm.	Dû-rûm.	Chiefly wood, but the word is also applicable to the standing up of other things if they rest one against another.
Stalk (<i>i.e.</i> , stem of plant), <i>n.</i>	Ât'kông.	Ât'kông.	
Star, <i>n.</i>	Tâ'kâr.	Tâ'kâr.	
Start (<i>i.e.</i> , to be disturbed suddenly), <i>v.</i>	Lôm'gô shû.	Lôm'gô shû.	
Step upon, <i>v.</i>	Sâ-tân.	Sâ-tân.	

Sting nettle, *n.* { Pa'ji ji'ták.
 Pa'ji ji'máng.
 Pen'yò.
 Stick for stirring up rice
 while being cooked, *n.*
 Sticky, *a.* Tâ-gâb'a.
 Stir food while in act of
 cooking, *v.* Yü-lik.
 Stone, *n.* Ur'ling.
 Stool, *v.* Tai ê.
 Stoop, *v.* Tûng-kú.
 Stranger, *a.* Á'mi má-mom'a.
 Strangle by hand, *v.* Yüm-shûr.
 Strangle by rope, *v.* Ôk-shûr.
 Straw, *n.* Âm'rông.
 Stretch (as a human
 being), *v.* Gur-jün.
 Strike (with hand), *v.* Pi.
 Strike (with wood, dao,
 &c.), *v.* Pâ.
 Strong, *a.* Tôr-nâm'a.
 Stumble, *v.* Lê-shut.
 Substitute, *n.* Á'lik.
 Suck, *v.* Mâ.
 Sugarcane, *n.* Tâ'bât.
 Sun, *n.* Dâ'nyi.
 Sunshine, *n.* Dâ'reng.
 Sunshine, *a.* Dâ'reng'a.
 Sunrise, *n.* Dâ'nyi úk'shâ.
 Sunset, *n.* Dâ'nyi wáng.

Pa'ji ji'ták.
 Pa'ji ji'máng.
 Pen'yò.

Tâ-gâb'a.
 Yü-lik.

Ur'ling.
 Tai ê.
 Tûng-kú.
 Á'mi má-mem'a.
 Yüm-shûr.
 Ôk-shûr.
 Âm'rông.
 Gur-jün.

Pi.
 Pâ.

Tôr-nâm'a.
 Lê-shut.
 Á'lik.
 Mâ.
 Tâ'bât.
 Dâ'nyi.
 Dâ'reng.
 Dâ'reng'a.
 Dâ'nyi úk'shâ.
 Dâ'nyi wáng.

{ Two kinds, one which stings and the
 other which does not.

Might be equally correctly written "aling."
 Abors send messages to the Miris by
 means of stones tied up in a little basket
 of bamboo. A stone thus tied up is
 called "lüpûr."

English.	Shai'yáng Miri.	Abor.	Remarks.
Sweet, <i>a</i> . Sweet melon, <i>n</i> . Sweet potato, <i>n</i> . Swollen, <i>a</i> . Sweep, <i>v</i> . Swift (as water), <i>a</i> . Swim, <i>v</i> .	Ti-nám'a. Ma'bâ. Pâg'li. Bui-nâm'a. Pret or pret-buin. Bin-nâm'a. Á'si bâ.	Ti-nám'a. { Abors have none of this sort. Bui-nâm'a. Pret or pret-buin. Bin-nâm'a. Ási bâ.	
Taboo, <i>n</i> . Tail, <i>n</i> . Take, <i>v</i> . Take oath, <i>v</i> . Take away, <i>v</i> . Take out (of basket, cage, &c.), <i>v</i> .	Yôd'nâm. Tâm'yô. Lâ. Pê-shû. Bân-ki'to-kâ. Bôm-kû-lâng'ká. Lâ-len.	Yôd'nâm. Tâm'yô. Lâ. { Pê-shû. Bôm-kû-lâng'ká. Lâ-len.	
Take off clothes, <i>v</i> . Take off armlets, <i>v</i> . Take out earrings, <i>v</i> . Tall, <i>a</i> . Tarry (delay), <i>v</i> . Tasto (solids), <i>v</i> . Taste (liquids), <i>v</i> .	Pui-chû. Kók. Shûg-len. Bâ-dong'a. Toi-â-lâng'ká. Dákâng-ki. Tung-ki.	Pui-chû. Kók. Shûg-len. Bâ-dong'a. Toi-â-lâng'ká. Dá kûng-ki. Tung-ki.	
Teach, <i>v</i> .	No word. A particle "yir" is used, and is attached to the root verbs; as— Ngóm lû-yir'to-kâ—teach me to speak (lû=speak).		

Tiger, *n.*
Tired, *a.*
Tobacco, *n.*
Toe, large, *n.*
Toe, others, *n.*
Together, *adv.*
Tongue, *n.*
Tooth, *n.*

Sim'yá.
Bá-gòr'a.*
Dá'má.
Lé'na
Lé'ké.
Lé-kó'pü.
Ai'yò.
Í'páng.

Sim'yá.
Á-pé'a.
Dá'má.
Lé'na.
Lé'ké.
Lé-kó'pü.
Ai'yò.
Í'páng.

Toothache, *n.*
Top, *n.*
Topsyturvy, *adv.*
Torn, *v.*
Touch, *v.*
Touchwood, *n.*

Í'páng ki-nám'a.
Tà'lèng.
Á'kin chû-mon'pü.
Bet'kàng.
Ning-ki.
Mur'muin.

Í'páng ki-nám'a.
Tà'lèng.
Á'kin chû-mon'pü.
Bet'kàng.
Ning-ki.
Mur'muin.

Trade, *v.*
Transplant *v.*

Ka'rét mó.
Lá.

Ka'rét mó.
Lá.

Tree, *n.*

Ur'sing á'muing.

Ur'sing á'muing.

*Assam. word, Miris use no other.

My teeth are on edge (from eating any-thing tart)—"Ngáka í-páng'a í-kám'ü".

Got from a tree called "támák" (Assam. "sêwá"). The stuff is merely taken out and dried. It resembles cotton, and makes capital touchwood.

Names of trees.

Assamese. Miri.
{ Gunkorai=á'g' rún.
Pômá=bán'ji.
(*Cedrela toona*).
Ooriam=ták'kir.
Bó'lá=un'yüm.
Ó'lok=sí'lok.
Ó'kon=ka bá.
Mi'kai=tá'píl.

English.	Shai'yáng Miri.	Abor.	Rem aks.
Thorn, <i>n.</i> Thresh grain, <i>v.</i>	Tàng. Âm yik.	Tàng.	Âm=paddy. Paddy is trodden out. Abors pull off the ears only when plucking.
Thread, <i>n.</i> Thread (needle, beads, &c.) <i>v.</i>	Ôn'nô. Ri-lik.	Ôn'nô.	
Throat, <i>n.</i> Threaten, <i>v.</i> Throw away things, <i>v.</i> Throw away or empty out water, <i>v.</i>	Gürhi. Mô-rid. Yop-pák. Pui-pák.	Gürhi. Mô-rid. Yop-pák. Pui-pák.	
Throw stone, <i>v.</i> Thumb, <i>n.</i> Thunder, <i>n.</i> Thunderbolt, <i>n.</i>	Ur'ling gê. Lâng'na. Dá'muir muir'nâm. Tàng.	Ur'ling gê. Lâng'na. Dá'muir muir'nâm. Tàng or Tâpui.	I can distinguish no difference between this word and the one for <i>thorn</i> .
Tickle, <i>v.</i> Ticklish, <i>a.</i> Tick, <i>n.</i> Tie string, cane, &c., <i>v.</i> Tie up animal, <i>v.</i> Tie up hair, <i>v.</i> Tie (or bind) a man, <i>v.</i>	Bá'kir kir. Âng-tr'a. Tâpi. Ngot. Rin. Shúm. Yur.	Bá'kir kir. Âng-tr'a. Tâpi. Ngot. Rin. Shúm. Yur.	Tie hands (and) feet, and place him (there) "Á'lák a'lé yurlá ma'to-ká."
Tighten, <i>v.</i>	So-git.	So-git.	

Tiger, *n.*
Tired, *a.*
Tobacco, *n.*
Toe, large, *n.*
Toe, others, *n.*
Together, *adv.*
Tongue, *n.*
Tooth, *n.*

Sim'yá.
Bá-gôr'a.
Dú'má.
Lê'na.
Lê'kê.
Lê-kô'pü.
Ai'yô.
Í'páng.

Toothache, *n.*
Top, *n.*
Topsyturvy, *adv.*
Torn, *v.*
Touch, *v.*
Touchwood, *n.*

Í'páng ki-nâm'a.
Tà'lêng.
Á'kin chû-mon'pü.
Bet'kâng.
Ning-ki.
Mur'muin.

Trade, *v.*
Transplant *v.*

Ka'rét mó.
Lá.

Tree, *n.*

Ur'sing á'muing.

Sim'yá.
Á-pé'a.
Dú'má.
Lê'na.
Lê'kê.
Lê-kô'pü.
Ai'yô.
Í'páng.

Í'páng ki-nâm'a.
Tà'lêng.
Á'kin chû-mon'pü.
Bet'kâng.
Ning-ki.
Mur'muin.

Ka'rét mó.
Lá.

Ur'sing á'muing.

* Assam. word, Miris use no other.

My teeth are on edge (from eating any-thing tart)—“Ngáka í-páng'a í-kúm'ü”.

Got from a tree called “támák” (Assam. “sêwá”). The stuff is merely taken out and dried. It resembles cotton, and makes capital touchwood.

Names of trees.
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(*Cedrela toona*).
Ooriam=ták'kir.
Bô'lá=un'yüm.
Ó'lok=si'lok.
Ó'kon=ka bá.
Mi'kai=tá'pil.

English.	Shai'yáng Miri.	Abor.	Remarks.
Trunk of tree, <i>n.</i> True, <i>a.</i> Truly, <i>adv.</i> Try on clothes, <i>v.</i> Tumble, Turn over anything, <i>v.</i>	Nur'ring, or Lar'ring. Á'rü. Á-rò'pü. Ge-ki. <i>See "Fall."</i> Tâm-lât or tâ-lât.	Lur'ring. Árü. Á-rò'pü. Ge-ki. Tâm-lât or tâ-lât.	("Ge"—wear, "ki"—try, lit., count.)
Twice, <i>adv.</i> Twins, <i>n.</i> Twist ears, <i>v.</i> Two, <i>a.</i>	Iá'nyi. Ó-poin-shú'nám. Yé'rúng ó. Nyi.	Iá'nyi. Ó-pem-shú'nám. Yé'rúng ó. Nyi.	
Ugly, <i>a.</i> Unable, <i>a.</i>	Kán'kán mâng. Í-lá'má.	Kán'kán mâng. Í-lá'má.	Lit., pretty <i>not</i> . Lit., "í"—do, "lá"—able, "ma"—negative particle <i>not</i> .
Uncle, paternal, <i>n.</i>	Yai, or Pai.	Yai, or Pai.	Father's eldest brother is called "yai," youngest "pai."
Uncle, maternal, <i>n.</i> Under (below), <i>adv.</i> Under, <i>a.</i> Understand, <i>v.</i> Unfinished, <i>v.</i> Unripe, <i>a.</i> Upside down, <i>a.</i>	Ná'na. Râm-ki'pü. Râm-king'a. Tât-ken. Pui-mâng-á'dá. Min má, or í-tong'a. Kú-láp'a.	Râm-ki'pü. Râm-king'a. Tât-ken. Pui-mâng-á'dá. Min má, or í-tong'a. Kú-láp'a.	("Tât"—hear, "ken"—know.) (Lit., finished <i>not</i> still.) ("Min"—ripe, "má"— <i>not</i> .) There are a lot of different words for different things.

Upstream.	Ling'in.	Ling'in.	Roll to r in "pur" more like double r. 'Water is "ásl").
Upset (as a boat).	Pur-lik.	Pur-lik.	
Urine, n.	Yé'si.	Yé'si.	
Vegetable, n.	Ó'ying.	Ó ying	Miris also have a particle "rú" or "rúng," which is often used in lieu and sometimes as an intensive particle with "ai-rú'pü", as "It is very warm to day"—"Si'ló áng-kir-rú'dák." "I saw very many deer"—"Si mon'em bá-jé-rúng'ká ká'tó.
Very, adv.	Ai-rú'pü.	Ai-rú'pü.	
Very well (all right), adv.	Chá.	Chá.	
Village, n.	Dá'lúng or Dó'lúng.	Dá'lúng or Dó'lúng.	
Vomit, v.	Bát.	Bát.	
Vulture, n.	Shá'góm.	Shá'góm.	
Waist.	Su loin.		
Wake, v. i.	Dár.	Dár.	
Wall (of house or side of boat), n.	Bá'rê.	Bá'rê.	
Wall lizard, n.	Pá'tót.	Pá'tót.	
Want, v.	Kô.	Kô.	
War, n.	Mí'mák.	Mí'mák.	
Warm (from sun), a.	Gú-nám'a.	Gú-nám'a.	
Warm (from fire), a.	Pám'kyê.	Pám'kyê.	
Wasp, n.	Tá'gàng.	Tá'gàng.	
Wash clothes, v.	Gúsór ní.	Gúsór ní.	
Wash face, v.	Má-múk-shú.	Má-múk-shú.	
Wash hands, v.	Lá-shúk-shú.		
Wash body (bathe), v.	Ur-shú.	Ur-shú.	
Water, n.	Á'sl.	Á'sl.	

English.	Shai-yâng Miri.	Abor.	Remarks.
Water-melon, <i>n.</i>	Kû-mû'rûng.		
Wax, <i>n.</i>	Mât'kôn.	Mât'kon.	
Wear, <i>v.</i>	Ga.	Ga.	
Weed "dhan," <i>v.</i>	Ri'gû mô.	Ri'gû mô.	
Well (not ill), <i>a.</i>	Ai Ki mâ.	Ai Ki mâ.	
Wet, <i>a.</i>	Jii-jâng'a.	Jii-jâng'a, Yâ-pôm'a.	
What, <i>pron. rel. and interrog.</i>	In'qua.	In'qua.	
When? <i>adv.</i>	A-di'lô.	A-di'lô.	
Where? <i>adv.</i>	In-kâ'lâ.	In-kâ'lâ.	
Whence? <i>adv.</i>	In-kâ'lok.	In-kâ'lok.	
Which? <i>pron. rel.</i>	In'ká.	In'ká.	
Whistle, <i>v.</i>	Kô'yi i.	Kô'yi i.	
White, <i>a.</i>	Yâ-sing'a.	Yê-sing'a.	
White-ant, <i>n.</i>	Tâ'buin.	Tâ'buin.	
Who? <i>inter. and rel. pron.</i>	Sê'kô.	Sê'kô.	
Whose?	Sek'ka.	Sek'ka.	
Why? <i>adv.</i>	Kâ-pi'lâ.	Kâ-pi'lâ.	
Widower (also widow), <i>n.</i>	Tûm'bô.	Tûm'bô.	
Wide, <i>a.</i>	Bôrtê.		
Wife, <i>n.</i>	Mi'ang or Ma'ang.	Mi'ang.	{ A first wife is called "ê'pông," second ditto "ê'mê." If a man takes any more, there is no name for them!
Wind, <i>n.</i>	Ê'sâr.	Ê'sâr.	
Windy, <i>a.</i>	Ê-sâr'a.	Ê-sâr'a.	

Wink, eye, <i>v.</i>	Mig-jin.	Am ká-buin.	Withered paddy is "Am sán" (ám = paddy.)
Winnow, rice <i>v.</i>	Am ká-buin.	Á'lap.	
Wing, <i>n.</i>	Á'lap.	Tid-buin.	
Wipe, <i>v.</i>	Mui.	Mui.	
Wish.	Lá-mó'a.	Lá-mó'a.	
Withered, <i>a.</i>	Mi'ma.	Mi'ma.	
Woman, <i>n.</i>	Nyo'gon.	Nyo'gon.	
Womb, <i>n.</i>	Ki'par.	Ki'par.	
Wooden mortar (for husking rice), <i>n.</i>	E'gi.	E'gi.	
Pestle for do, <i>n.</i>	Á'góm.	Á'góm.	
Word, <i>n.</i>	Á'gér.	Á'gér.	
Work, <i>n.</i>	Don'kál.	Don'kál.	
Works, <i>n.</i>	Yé-mún-shú.	Yé-mún-shú.	
Wrestle, <i>v.</i>	Lak'mit.	Lak'mit.	
Wrist, <i>n.</i>	At.	At.	
Write, <i>v.</i>	Eng'é.	Eng'é.	
Yam, <i>n.</i>	Kot'ká.	Kot'ká.	
Yawn, <i>n.</i>	Dú'tak.	Dú'tak.	
Year, <i>n.</i>	A.	A.	
Yes, <i>adv.</i>	Ma'lo.	Ma'lo.	
Yesterday, <i>n.</i>	Kón'no.	Kón'no.	
Day before do, <i>n.</i>	Kóng'ké.	Kóng'ké.	
Day before that, <i>n.</i>	Yá'mé.	Yá'mé.	
Young man, <i>n.</i>	Mi'mum.	Mi'mum.	
Young woman, <i>n.</i>	Á-mé-yáng'a.	Á-mé-yáng'a.	
Youngest, <i>a.</i>	Ná'ka.	Ná'ka.	Possessive of "Yon."
Your, <i>pron. a.</i>			

