

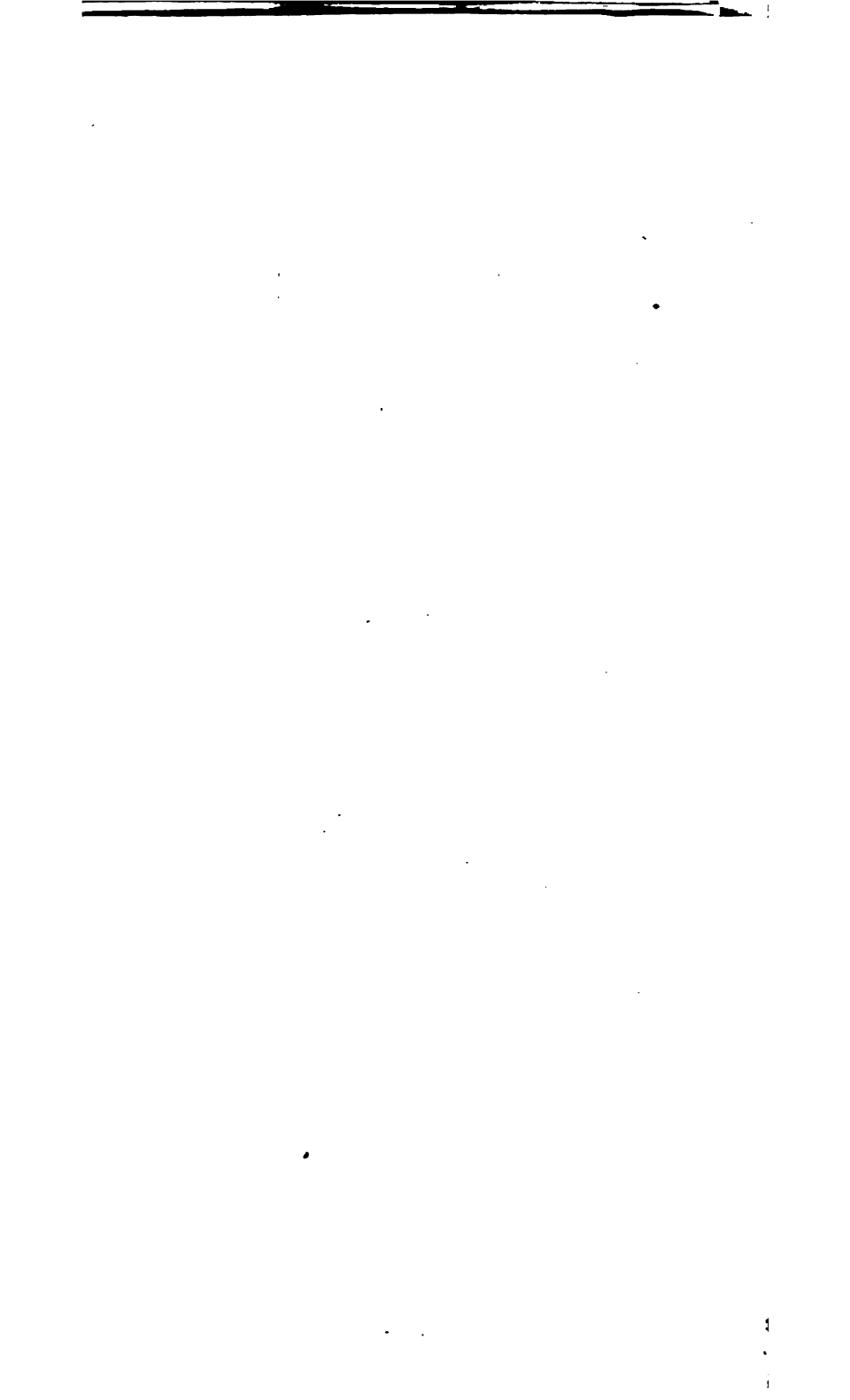
I add a synoptical table of the tri-consonantal roots of the Arab language which will be found convenient for comparing them among themselves and with those of other idioms. The first horizontal column contains the first consonant of a root and the first vertical column to the left the second, and where the fingers meet if you carry one finger down from the first horizontal column and the other to the right from the first vertical you find the third consonant of the root.

Notes on the Dophlās and the peculiarities of their Language. By
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That portion of the southern face of the sub-Himalayas, which extending from 92° 50' to about 94° north latitude,—and forming the northern boundary of the valley of Assam, from the Kuriápára Duwā to where the Subonshiri debouches into the plains,—is occupied by a tribe of mountaineers, usually known to the people of the valley, under the appellation of the DOPHLA'S. This term, whatever may be its origin, is not recognized by the people to whom it is applied, except in their intercourse with the inhabitants of the plains. BA'NGNI, the term in their language to signify a man, is the only designation they give themselves.

During the latter days of the Ahom Suzerainty, when internal dissensions, and the growing imbecility of the government furnished opportunities for the bordering tribes to indulge in acts of rapine and lawless aggression on their low-land neighbours, the Dophlās were not slow in exacting their share of the general spoil. Several attempts were made to check their atrocities; and on one occasion, Rájá Gourinath Sing, is said to have marched an army into their hills for the express purpose of chastising them; when, as native historians tell us, several thousand Dophlās were taken prisoners and brought down to the plains. The Rájá, unwilling that they should pine in indolence, obliged them to dig a canal with the view of draining off the large and unwholesome morasses that still exist in Muhal Kollongpur. But, owing to the bad treatment to which the prisoners were subjected, and the unhealthiness of the season, the greater portion of them are

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said to have perished, and the task assigned them remained unaccomplished.

Others of their tribe, however, nothing daunted, continued their periodical predations, and annually kidnapped large numbers of men and women, whom they consigned to perpetual slavery. The government, unable to put a stop to these atrocities, was at length compelled tacitly to submit to them, and yield to these marauders the right of imposing a black mail on all the frontier Muhals. But the exactions of the Dophlás, fell so heavily on the inhabitants of these Muhals, especially, during the period that Rájá Purander Sing held the upper portion of the valley, as to lead to the entire desertion of almost all the villages on the frontier.

On the resumption of the Rájá's territories by the British Government, active measures were taken for checking the predatory habits of the Dophlás. It was then ascertained that the chiefs inhabiting the higher ranges, had alone the prescriptive right to the black mail. Their intercourse with the plains however, had long been obstructed by their hostile neighbours of the lower ranges. But the able conduct and perseverance of the British authorities, in re-opening communications with them, and engaging them in active co-operation, compelled the allegiant clans of the petty chiefs on the frontier hills to pay due submission to the paramount authority, and to desist from all further acts of violence on the people of the plains; while the chiefs who held the prescriptive right to the tribute were glad to enter into an agreement to receive an annual sum from the British Government in lieu of all their demands. The sum so paid since 1836-37, amounts to Co.'s Rs. 2543, which is divided among no less than two hundred and thirty-eight different chiefs.

Of the mountains, inhabited by the Dophlás, we possess no topographical information of any value. The few Asamese slaves, who from time to time contrive to effect their escape from servitude, affirm that the Dophlá villages are large and numerous, that the inhabitants keep large flocks of cattle, and are well supplied with grain. The country is thickly covered with forests, and during the winter months, the fall of snow is said to be very heavy.

The climate, generally speaking is highly healthful. The temperature, is as various as the several elevations of the ever-varied

surface; which, though nowhere troubled with excessive heat, is so by excessive moisture, generating a rank vegetation, considerably aided by a deep stratum of luxuriant soil.

The Dophlās are divided into innumerable petty clans, who maintain among themselves an oligarchical form of government, and acknowledge the authority of from two or three, to as many as thirty or forty chiefs in each clan. The influence exerted by these chiefs, seems to be mild in the extreme. The people appear to have no legal provisions whatever for the well-being and conservation of society—the enlightened end of civilized legislation—and yet exhibit among themselves in an eminent degree, that social order which is the greatest blessing and highest pride of the social state. A sort of tacit common-sense law governs them, which notwithstanding all that has been written on the inborn lawlessness of the human race, has its precepts graven on every breast. The grand principles of virtue and honour, however they may be distorted by arbitrary codes, are the same all the world over; and where these principles are concerned, the right or wrong of any action appears the same to the uncultivated as to the enlightened mind. And it is to this indwelling, this universally diffused perception of what is *just* or otherwise, that the integrity of these mountaineers in their intercourse with each other is to be attributed.

Their ideas of religion are exceedingly crude. They acknowledge the existence of one Supreme Creator and Ruler of the world, but Him they never worship, and their religious rites consist almost exclusively in the propitiation, by offerings and sacrifices, of the spirits or Genii, whom they believe to inhabit their hills. Their worship consists of invocations of protection for the people, and their crops and domestic animals,—and of thanksgivings when recent troubles are passed. Sacrifices are considered more worthy than offerings, and hogs and fowls are the animals most frequently sacrificed. Libations of fermented liquor always accompany their sacrifices, and as every sacrifice gives occasion for a feast, the people on these occasions indulge pretty freely in copious potations. The office of the priesthood, is not an indefeasible right vested in any family, nor is the profession at all exclusive. Whoever chooses to qualify himself, may become a priest, and may give up the profession whenever he sees fit. Diseases are supposed to arise entirely from preternatural agency, hence the priests are also

exorcists. They pretend also to a knowledge of divination, and when called in cases of sickness, or in times of temporal distress, consult auspices of many different kinds, but especially by the breaking of eggs, and the examination of the entrails of young chickens.

Marriages are never entered into, before the parties have attained the age of maturity, and the ceremonies performed on such occasions are but little perplexed with forms.

The dead are always buried, and that very soon after decease. The body is borne by friends and relatives in silence to the grave, and with it are deposited the war implements and cooking utensils used by the deceased, after which preparations are made for a funeral banquet.

The physiognomy of the people, exhibits generally and normally, what is commonly known as the Scythic, or what Blumenbach terms the Mongolian, type of the human family. This type, however, is in many cases much softened and modified; and where there has been any intermixture with the Arian inhabitants of the plains, it frequently passes into a near approach to the Caucasian. The usual complexion is that of a pale brown or isabelline hue, though in many cases it approaches to a much darker tint.

The ordinary dress of the Dophlás, consists of a short sleeveless shirt of thick cotton cloth, sometimes of the natural colour, but more frequently striped gaily with blue and red, and always excessively dirty. Over this is thrown a mantle of cotton or woollen cloth fastened about the throat and shoulders by means of pins, made of bamboo. The ears are always ornamented with great knobs generally made of some shell, but sometimes of horn and amber. The hair is always worn long, very neatly plaited and turned into a knot just above the forehead. The women are generally wrapt in a shapeless mantle of striped or plain cotton cloth, with its upper part tucked in tightly over the breast, and enveloping the body from the armpits to the centre of the calves. Another cloth is also thrown over the shoulders, answering the purpose of a cloak, the upper corners of which are tied into a knot sufficiently low to expose the throat which is invariably cased in a profusion of bead necklaces of all varieties of colour. The ears are loaded with huge brass or silver rings and the ear-lobes, so stretched with the weight of great metal knobs that they not unusually reach down to the shoulders. Heavy bracelets of mixed metal

are also worn on the wrists. The hair, which among the women is generally very long and black, is gathered into a knot tied just above the nape.

The arms used by the people, consist of a long sword slung by means of a piece of cane across the shoulders, a dagger worn in the girdle, and a bow and arrows.

The arts practised by the Dophlás are few and simple. Agriculture is almost the sole business of the men, and to it is added the construction and furnishing of the dwelling house; the boys look after the domestic animals, and the women, aided by the girls, are employed in all the indoor occupations, of cooking, brewing, spinning and weaving. The agricultural implements are an axe, a *Dáo* or bill-hook, and a spade. The agricultural products are rice, (the "summer rice" of the plains) wheat and barley, with a few cucurbitaceous plants, greens, edible roots, red pepper, ginger and cotton. Very little is grown beyond what is necessary for household consumption, and the surplus is bartered either with the people of the plains for agricultural implements, culinary utensils, beads, and ornaments, and cotton-cloths, or with their neighbours on the hills, for swords and woollen cloths of Thibetan manufacture. The men haft all the iron implements they purchase abroad.

Manjit forms a considerable article of the trade of the Dophlás; it grows wild in great abundance on their hills and is said to be of very superior quality.

Of learning and letters, the Dophlás are totally devoid. Their language, as well as physical attributes, give strong evidence of their connection with the affiliated sub-Himalayan races of Thibetan origin, and a comparison of the vocabulary herewith submitted, with those I had the pleasure to furnish last year, will show a very close alliance with the dialects of the Miris and Abors.

We proceed now to a brief notice of their lingual peculiarities.

OF NOUNS.

Gender.—This language possesses a variety of substantive terms, sufficient to denote all that is needful in the distinction of sex among human beings. Thus,

Abó, father.
Tette, elder brother.

Kne, mother.
Amá, elder sister.

Boro, *younger brother.*
Niólóbó, *boy.*

Bürmá, *younger sister.*
Niáme, *girl.*

Sex in the inferior animals is expressed by the post-fixes Bó or Pó *male* and Ne *female*. These terms are applied only to the last syllable of the noun if it happens to be a word of more than one syllable.

		<i>Male.</i>	<i>Female.</i>
<i>Bos,</i>	Sū ;	Sū-bó,	Sū-ne.
<i>Dog,</i>	Ek-ki ;	Ki-bó,	Ki-ne.
<i>Deer,</i>	Chá-chor ;	Chor-bó,	Chor-ne.
<i>Tiger,</i>	Som-nyó ;	Nyó-bó,	Nyó-ne.

There are a few exceptions to the above rule ; as in

Chibi, <i>monkey.</i>	Chibi-bepo,	Chibi-bene.
Saben, <i>goat.</i>	Boblá,	Bene.

Number.—There is no grammatical form to express a plural number ; the idea of plurality is generally conveyed by such terms as Páng *all*, Árok *many*, &c., added as post-fixes to the noun. When a numeral adjective is employed, the noun undergoes no variation ; *e. g.* Ekki kánag, *seven dogs*, Sū ák-ple, *six cows*.

Case.—Cases are formed entirely by post-positions, and, as may be supposed, their number may be very readily increased.

There is but one regimen or mode of declension for all nouns, nor is this in any way perplexed by refinements expressive of either gender or number.

Ou, *a house.*

Nom.	Ou, <i>a house.</i>
Gen.	Oug, <i>of a house.</i>
Dat.	Oug-bó, <i>to a house.</i>
Abl.	Oug-gám, <i>from a house.</i>
Acc.	Oum, <i>a house.</i>
Instr.	Oug-moná, <i>with or by a house.</i>
Loc.	Oug-áló, <i>in a house.</i>

OF ADJECTIVES.

From the principle that seems to prevail in the language, of placing the adjuncts after the objects to which they are attached, the adjective generally follows the noun it serves to qualify ; thus,

Esi hárák, *cold water.*
Bángni níá, *a young man.*
Ságná átepá, *a great tree.*
Tákar kánag, *seven stars.*

Comparison is expressed by the incrementory particle Yá or Eyá. The former is annexed to adjectives ending in a vowel, but where the final letter is a consonant, the latter is invariably employed. *Example,*

Káruk, *bad.* Káruk-eyá, *worse.*

N. B.—Adjectives when taken singly almost always end in Pá, but in composition this final syllable is omitted.

Netik-pá, <i>new.</i>	Netik-eyá, <i>newer.</i>
Krok-pá, <i>many.</i>	Krok-eyá, <i>more.</i>
Alepá, <i>good.</i>	Aleyá, <i>better.</i>
Akso-pá, <i>tall.</i>	Akso-yá, <i>taller.</i>
Ko-pá, <i>high.</i>	Ko-yá, <i>higher.</i>

To express the *superlative* form, the word Páng *all*, is prefixed to the adjective in the comparative state. Thus :

Páng áo-yá, <i>highest, or higher than all.</i>
Páng ákso-yá, <i>tallest, or taller than all.</i>
Páng áleyá, <i>best, or better than all.</i>

NUMERALS.

The numerical system is emphatically decimal, and extends no further than will suffice for the enumeration of the fingers and toes.

1. Aken.	11. Ráng-lá-ákin.
2. Áni.	12. Ráng-lá-áni.
3. Á-ám.	13. Ráng-lá-áám.
4. Á-pli.	14. Ráng-lá-ápli.
5. Áng-ó.	15. Ráng-lá-ángó.
6. Ák-ple.	16. Ráng-lá-ák-ple,
7. Kánag.	17. Ráng-lá-kánag.
8. Plag-nag.	18. Ráng-lá-plag-nag.
9. Káyó.	19. Ráng-lá-káyó.
10. Ráng.	20. Ráng-cháng.

OF PRONOUNS.

The Personal Pronouns are,

Ngó, <i>I.</i>	Ngó-lu, <i>we.</i>
Nó, <i>thou.</i>	Nó-lu, <i>you.</i>
Má, <i>he or she.</i>	Má-lu, <i>they.</i>

In declension, they follow the same regimen as that given above for nouns substantive.

1st Person.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	Nó, <i>I.</i>	Nom.	Ngó-lu, <i>we.</i>
Gen.	Ngóg, <i>of me.</i>	Gen.	Ngó-lug, <i>ours.</i>
Dat.	Ngóg-bó, <i>to me.</i>	Dat.	Ngó-lug-bó, <i>to us.</i>
Abl.	Ngóg-gám, <i>from me.</i>	Abl.	Ngó-lug-gám, <i>from us.</i>
Acc.	Ngóm, <i>me.</i>	Acc.	Ngó-lum, <i>us.</i>
Instr.	Ngóg-moná, <i>by me.</i>	Instr.	Ngó-lug-moná, <i>by us.</i>
Loc.	Ngóg-álo, <i>in me.</i>	Loc.	Ngó-lug-álo, <i>in us.</i>

The pronouns of the 2nd and 3rd Person are declined in the same manner.

The Demonstrative Pronouns are, Sá, and Chó, *this*, and Kóó, *that*; and the interrogative,

He, *who?* and Hogo, *what?*

They may be declined in the same way as the Personal Pronouns.

OF VERBS.

Verbs expressive of *being* and *possession* are very rare. Of the former class we have Dóng-pá, in the *present*, and Dóng-poná in the *past* tense. Verbs of the latter class appear to be wholly wanting.

The regimen for the conjugation of verbs exhibits great simplicity. There are but three recognized relations of time, the absolute present, the absolute past, and the simple future; but should occasion require that the time of an action be expressed with greater precision than these tenses admit of, corresponding adverbs of time are employed and usually placed before the verb.

The variations that verbs undergo, whether in mood or tense appear to be effected by the aid of auxiliaries, which may properly be termed immutable verbal fragments. Verbs undergo no change expressive of either number or person.

INDICATIVE MOOD.

The adjuncts Dó, Paná, and Bó, form the distinctive signs of the present, past, and future tenses. Dó, is in all probability a contracted form of the substantive verb Dóng, *to be*.

Paná, is often used by itself to signify, *did*; for example,

Lák moná paná, *I did it with my hand.*

PRESENT TENSE.

Singular.

1. Ngô do-dó, *I am eating.*
2. Nó do-dó, *thou art eating.*
3. Má do-dó, *he is eating.*

Plural.

1. Ngô-lu do-dó, *we are eating.*
2. Nó-lu do-dó, *you are eating.*
3. Má-lu do-dó, *they are eating.*

Thus also;—Báng-dó, *I am carrying.* Angne-dó, *I am going.*
Táng-dó, *I am drinking.* Me-dó, *I am seeking.*

PAST TENSE.

Singular.

1. Ngô do-paná, *I did eat.*
2. Nó do-paná, *thou didst eat.*
3. Má do-paná, *he did eat.*

Plural.

1. Ngô-lu do-paná, *we did eat.*
2. Nó-lu do-paná, *you did eat.*
3. Má-lu do-paná, *they did eat.*

Báng-paná, *I did carry.*

Angne-paná, *I did go.*

Táng-paná, *I did drink.*

Me-paná, *I did seek.*

FUTURE TENSE.

Singular.

1. Ngô do-bó, *I will eat.*
2. Nó do-bó, *thou wilt eat.*
3. Má do-bó, *he will eat.*

Plural.

1. Ngô-lu do-bó, *we will eat.*
2. Nó-lu do-bó, *you will eat.*
3. Má-lu do-bó, *they will eat.*

Báng-bó, *I will carry.*

Angne-bó, *I will go.*

Táng-bó, *I will drink.*

Me-bó, *I will seek.*

The contrasted negatives to the above are formed by the addition of the particle *Má*. Thus :

<i>Present.</i>	Ngó do-do-má, <i>I am not eating.</i>
<i>Past.</i>	Ngó do-paná-má, <i>I did not eat.</i>
<i>Future.</i>	Ngó do-bó-má, <i>I will not eat.</i>

IMPERATIVE MOOD.

The only instance in which this mood exists is in the 2nd person. It is formed by the addition of *Tó*, to the verb. Thus : Do-tó, *eat*. Gok-tó, *call*. No-tó, *bring*. Numerous other examples of which will be found in the annexed vocabulary.

The contrasted negative is formed by the substitution of *Yó*, for *Tó*. Thus : Do-yó, *eat not*. Gok-yó, *call not*. No-yó, *bring not*. Angne-yó, *go not*.

The INFINITIVE, or perhaps more correctly the GERUND, is formed by the addition of the word *Tebó*. Thus : Do-tebó, *to eat*, or *for the purpose of eating*. Táng-tebó, *to drink*. Báng-tebó, *to carry*. Be-tebó, *to build*.

PARTICIPLES.

The participial terminations are, [seeking.]
Present, Neyá.—Do-neyá, *eating*. Táng-neyá, *drinking*. Me-neyá,
Past, Peló.—Do-peló, *having eaten*. Táng-peló, *having drunk*.
 Me-peló, *having sought*.

POTENTIAL MOOD.

When *power* or *capacity*, is intended to be implied, the word *Párepá*, is added to the verb in the future tense.

Ngó Angne-bó párepá, <i>I can go.</i>
Nó Do-bó párepá, <i>thou canst eat.</i>
Má Tárbo párepá, <i>he can run.</i>

Desire is expressed by the word *máng-dó*, which takes the same relative position when put in conjunction with another verb.

Ngó Angne-bó máng-dó, <i>I wish to go.</i>
Má Do-bó, máng-dó, <i>he wishes to eat.</i>
Má-lu Tárbo máng-dó, <i>they wish to run.</i>

INDECLINABLE PARTICLES, so necessary in most cultivated languages for connecting sentences together and giving precision to other parts of speech, are almost unknown in the language of the Dophlís.

Where the want of a conjunction can be evaded by the use of a participle, the latter is usually introduced, otherwise the parts of a sentence hang very loosely together.

Post-positive particles, such as those given in the declensions of nouns, take the place of prepositions.

Adverbs precede the verbs they serve to qualify, and in general are placed in close juxta-position to them.

<i>Now</i> , Kájá.	<i>Then</i> , Kájóme.
<i>To-day</i> , Sóló.	<i>To-morrow</i> , Arle.
<i>Yesterday</i> , Muro.	<i>In the evening</i> , Sorom.
<i>Here</i> , Sig.	<i>In the morning</i> , Sorokámbó.
<i>Afterwards</i> , Koyong.	<i>Where?</i> Hógólá.
<i>What?</i> Hógó.	<i>Why!</i> Hógó-árang.
<i>When?</i> Hüdglám.	<i>How?</i> Hógó-árangná.

SHORT SENTENCES.

Nó máng-men hógó?	<i>My basket is in the house.</i>
<i>What is your name?</i>	Nóm ngó áksoyá.
Ngó máng-men Pürmái,	<i>I am taller than you,</i>
<i>My name is Pürmái.</i>	Nó muro hógólá dóng-poná,
Ngó hát-bó ángne-dó,	<i>Where were you yesterday?</i>
<i>I am going to the market.</i>	Ámá-be-yó,
Ngóg-bó poisá bárgo biktó,	<i>Do not tell an untruth.</i>
<i>Give me a few pice.</i>	No arle ángbó párepá? [row ?
Ngó páchi oug-áló dapá,	<i>Will you be able to come to-mor-</i>

Names of Males.

Niárák.—Tápü.—Phángche.—Tákou.—Báaná.—Táyu.—Náchebá.

Names of Females.

Niyái.—Riglem.—Hárang.—Cháng-ráng.

VOCABULARY.*

<i>English.</i>	<i>Dophlá.</i>	Black,	Káyá.
Air,	Dori.	Blood,	Ui.
All,	Páng.	Boat,	Náu.
Anger,	Fák.	Body,	Gá.
Ant,	Tárok.	Bone,	Sólo.
Arrow,	Opok.	Bow, (n.)	Ori.
Ashes,	Táchó.	Brass,	Pitol.
Ask,	Tá-uktó.	Break,	Fediptó.
Aunt, <i>Pat.</i>	Ábó-ámá.	Broad,	Ták-tepá.
Aunt, <i>Mat.</i>	Áne-ámá.	Brother, <i>elder</i>	Tette.
Back,	Gárpó.	Brother, <i>younger</i>	Boro.
Bad,	Káruk.	Buffalo,	Mendák.
Bag,	Sáprá.	Burn,	Báát-tó.
Bamboo,	Uwü.	Bury,	Rik-tó.
Basket,	Páchi.	Call,	Gok-tó.
Beads,	Táphlong.	Cat,	Áche
Bear, (n.)	Sutum.	Catch,	Notung-tó.
Beard,	Gámíik.	Cheek,	Niogmó.
Beat,	Mó-tó.	Child,	Ángá.
Bed,	Yó-plug.	Chin,	Chokták.
Bee,	Tá-ungk.	Cloth,	Eje.
Beg,	Khóto.	Cloud,	Domüg.
Belly,	Kópó.	Cold, (adj.)	Hárákpá.
Betlnut,	Góe.	Come,	Ángkubó.
Bird,	Páttá.	Cook, (v.)	Niángtó.
Bite, (v.)	Chegop-tó.	Copper,	Támá.
Bitter,	Ká pá.	Crooked,	Bákung-bálung.

* This list of English words, corresponds with that appended to my "Notes on the Languages spoken by the tribes inhabiting the mountain confines of Asam," and published in the Journal of the Asiatic Society, 1849.

Crow, (n.)	Pák.	I,	Ngá.
Cry,	Kábtó.	Immediately,	Kájá.
Cut,	Pá-tó.	In,	Aráng.
Dance,	So-tó	Iron,	Rokdor.
Dark,	Kánepá.	Ivory,	Figbó.
Daughter,	Niomeká.	Kill,	Min-tó.
Day,	Sóló.	Kiss,	Mó-póp-tó.
Deaf,	Rongbepá.	Knife,	Kotári, Kámrig.
Deep,	Arángpá.	Knee,	Lebáng.
Die,	Sig-tó.	Know,	Chinpá.
Dig,	Pá-tó.	Laugh,	Nier-tó.
Dry, (adj.)	Hugpá.	Little,	Inchángpá.
Duck,	Háns.	Lightning,	Dóórák.
Ear,	Nióróng.	Look,	Kó-tó.
Earth,	Ked-e.	Long,	Aksopá.
East,	Lengó.	Mad,	Rugdo.
Egg,	Püpü.	Man,	Bángui.
Elbow,	Lágdu.	Mat,	Uplet.
Elephant,	Háti.	Medicine,	Dáráb.
Eye,	Nyúk.	Milk,	Acha.
Face,	Nyogmó.	Moon,	Póló.
Fall,	Hó-tó	Mother,	Ane.
Far,	Kópá.	Mouth,	Gám.
Fat,	Atepá.	Name,	Máng-men.
Father,	Abó.	Near,	Berá.
Fear,	Busópá.	Neck,	Láng-gúm.
Feather,	Mümük.	Nest,	Pátítá-sop.
Fight,	Goblong-tó.	Night,	Sóyó.
Finger,	Lákcheng.	No,	Má.
Fire,	Ame.	Noise,	Dugdo.
Fish,	Ngai.	North,	Sáádi.
Flower,	Pung.	Nose,	Nyopom.
Foot,	Lágá.	Oil,	Tel.
Forest,	Molotum.	Old,	{ Niakom.
Forget,	Máng-to.	Open,	{ Kochokpá, (actsew.)
Frog,	Tátok.	Paddy,	Kwoktó.
Fruit,	Fe.	Place, (v.)	Om.
Get,	Paikpá.	Plant,	Pátó.
Give,	Ko-Biktó.	Plough,	Letá.
Go,	Angne.	Push,	Hál.
God,	O'yuk.	Quarrel,	Se-tó.
Gold,	Aen.	Quickly,	Nángtó.
Goose,	Háns.	Quietly,	Hüg-tó.
Grass,	Sángná.	Rain,	Mákcháng.
Great,	Atepá.	Raise,	Chókáb.
Hair,	Dümük.	Rat,	Niódo.
Hand,	Lák.	Ratan,	Há-tó.
Hard,	Larpá.	Rice, (cooked)	Kóbóng.
Hate,	Aiam.	Rice, (uncooked)	O'só.
Have,	Dong.	Rise,	Ápin.
He,	Má.	River,	Om-ben.
Head,	Dómpó.	Road,	Mená.
Hear,	Tá-tó.	Run,	Gorop-tó.
Hill,	Miodi.	Salt,	Kümen.
Hog,	Arák.	Sand,	Lámbü.
Horn,	Ráng.	See,	Fár-to.
Horse,	Górá.		Aló.
Hot,	Aúpá.		Báli.
Husband,	Nióló.		Ko-tó.

Seek,	Me-tó.	Sun,	Dani.
Sell,	Plok-tó.	Sword,	Sálá.
Short,	Tong-dáng-pá.	Take,	No-tó.
Sheet,	Niáptámtó, Chokto.	Thunder,	Dóó-gom.
Silver,	Tángki.	Tobacco,	Duá.
Sing,	Ruktó.	Tomorrow,	Krle.
Sister, elder	Kmá.	Tongue,	Ró.
Sister, younger	Bürmá.	Tooth,	Fig.
Sit,	Dong-tó.	Tree,	Sángná
Skin,	Chou-pen.	Village,	Go.
Sleep,	Yop-tó.	Uncle, <i>Pat.</i>	Pái.
Slowly,	Hote-hote.	Uncle, <i>Mat.</i>	Netta
Small,	Ingehangpá.	Want,	Mang-to.
Smoke, (n.)	Müküg.	War,	Góbláng.
Snake,	Tá-büg.	Water,	Est.
Son,	Káo.	West,	Wágo.
Soul,	Jáló.	White,	Punglugpá.
Sour,	Kungná.	Wife, (one's own)	Mige.
South,	Ságádi.	(another's)	Nlofáng.
Speak,	Ben-tó.	Wind,	Dorik.
Stand,	Dok-tó.	Woman,	Niemá.
Star,	Tákar.	Wood,	Usüing.
Steal,	Do-cho-tó.	Work,	Ragretá.
Stone,	Klong.	Year,	Niáng-gó.
Stop,	Dó-tó.	Yes,	U.
Strong,	Bárápá.	Young,	Niá.

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*Translation of some uncertain Greek legends on coins of the Indo-Scythian princes of Cabul. By H. TORRENS, Esq. B. A., V. P., and late Secretary, Asiatic Society of Bengal.*

The ardour with which the study of the numismatic treasures of Afghanistan was pursued a few years back by no few members of our Society, was easily accounted for by the extreme historical interest attaching to them. The number of the Greek Bactrian Kings, the evidence of whose existence and regal power was attested by any thing beyond the meagre mention of history, was up to 1824, *eight*; Bayer having first published two coins of Eucratides and Theodotus in 1738, with his *Historia Regni Græcorum Bactriani* at St. Petersburg, and Colonel Tod, having added but twenty-six years ago with his paper in the 1st Vol. Trans. Royal Asiatic Society, the coins of Apollodotus and Menander to those of Euthydemus, Heliocles, Antimachus Theos, and Demetrius, which were all that had been discovered in Bactrian numismatology during the course of near a century. The progress into Afghanistan of the late Sir Alexander Burnes, the discoveries of Messrs. Court, Ventura, and other French Officers in Runjeet Singh's Service, and the investigations carried on near Cabul by Mr. Masson, and reported in this journal, opened a wide new field, and by successive rapidly attained discoveries we became acquainted, not only with all the Greek Bactrian Kings, but with the names and nations of their