

ART. VIII.—*Notes on the Locality and Population of the Tribes dwelling between the Brahmaputra and Ningthi Rivers.*

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MY object in the following paper is to give a brief account of the wild tribes dwelling in the tract of country lying between the Brahmaputra and the Kaiendwen, Namtonai, or Ningthi, as it is indifferently called, the great western branch of the Irrawaddy.

I shall not attempt to give any description of the manners and customs of these tribes, but shall confine myself to indicating the localities which they inhabit, their probable numbers, their principal villages, and the names by which they are known among themselves and to the people of the plains; this last is very important, as many instances have occurred where inquirers working in different parts of the same country have described what is essentially one and the same tribe under different names, and the result has been that people residing at a distance have in more than one instance supposed them to be distinct tribes.

It is important, as a preliminary to deeper inquiries, that these points should be finally settled; until that is done, we must to a great measure be working in the dark, and considerable confusion must arise.

Lastly, I shall attempt to classify the different dialects philologically, as far as is at present possible from our limited knowledge of the subject, noting and giving specimens of the different characters where they exist. I have also given, for the sake of reference, short vocabularies of thirty test words in most of the languages referred to; they have been

collected by myself, except where it is specially mentioned to the contrary.

Within the boundaries indicated above, we find members of the Tibeto-Burman, Tai, and Khási families, the former greatly predominating. The distribution of these numerous tribes into their various sub-families is a matter of great difficulty. Of the Nága alone, there are not less, and probably more, than thirty different tribes, all speaking different languages, and mutually unintelligible one to another. In some instances, perhaps, a few may be reduced to the rank of dialects, but in the majority of cases they are essentially distinct languages, and often no connexion or similarity is to be found between them, as, for instance, Angámi and Lhota are so entirely different, that it is difficult to believe they belong to the same family, while some dialects of Nága, such as Kabui and Maring, I unhesitatingly class with the Kuki languages.

The Nága dialects I have classed under three heads: the western, central, and eastern sub-families. Most of the tribes attached to the western family are fairly well known, with the exception of the Luhupas and cognate tribes, amongst whom some new tribes and languages will doubtless be discovered, when their country has been explored. Of this group, the Angámi is the most important tribe, as they are not only the most numerous, but the most warlike and enterprising of any of the Nága tribes.

The next family, the Central Nága, contains only three tribes of importance: the Lhota, Sema, and Hatigorria.

The Lhota we are fairly well acquainted with, and their country has been thoroughly well explored; but of the Sema and Hatigorria our knowledge is very limited; only a part of their country has been visited by European officers, and of their language we know almost nothing. It is, however, amongst the Eastern Nága, that the greatest confusion exists; there is such a multiplicity of tribes, each speaking a different dialect, and they are so small in numbers, sometimes consisting of only one small village, that, without visiting each village personally, it is almost impossible to

define the limits of each tribe with any approach to accuracy, or even to say precisely how many tribes there are. This immense number of dialects has undoubtedly arisen from the isolation, in which each community is forced to dwell. Every tribe, almost every village, is at war with its neighbour, and no Nága of these parts dare leave the territory of his tribe without the probability, that his life will be the penalty, while the inner tribes look down longingly on the plains of Assam, where they would fain go to trade, but are kept back by a narrow line of villages hostile to them, and which they dare not cross. When, however, these feuds and murders have been effectually stopped by the interference of the British Government, a work which is now in progress, these insignificant dialects must disappear and be replaced either by Assamese or the language of one of the stronger tribes. My classification of the Nága dialects must, therefore, be accepted merely as provisional; there are many tribes of which we really know nothing, and into whose country travellers cannot venture without a strong force, while there is a considerable tract of country lying north of the Sarameti range which is entirely unexplored, and there is not one dialect of which we have any grammar or sufficient vocabulary. Under such circumstances, any classification must be open to modification hereafter, and, as far as this family is concerned, considerable corrections will doubtless be required.

The classification of the Kuki family is probably more correct; their habitat is better known, except the country of the Poi and Sokte, which is still unexplored, and we have grammatical notes and vocabularies of several of the languages. It will be observed that I have included in this division the Manipúri language and several dialects which are generally known as Nága, and I think the classification will be borne out by a careful comparison of the languages.

The oldest form of any of these languages which we possess is to be found in the Manipúri MSS., called the Takhelgnamba and Samjokgnamba, containing accounts of the wars between Manipúr and Burma and Tipperah, and the Langlol, or "Snare of Sin," and other religious treatises.

In these writings we find that the language approaches very closely to the modern Kuki, both in grammar and vocabulary. There is, however, as a rule, a marked distinction in dress and manners between the Kuki and Nága, even in cases where their dialects closely resemble each other, and there is only one tribe with which I am acquainted, the Cheróo, dwellers in the hills of Manipúr, which in any way unite the characteristic features of the two; at the same time, the very close resemblance which exists between the Kuki Proper, the Manipúri, and the Kabui, and other tribes of Nága, clearly shows that they must be sprung from the same stock.

The Mikir is a language which is not easy to class; I doubt whether it belongs to the Tibeto-Burman family at all, and should be inclined to class it as a separate family, as it has scarcely any resemblance to any other language with which I am acquainted; for the present, however, I class it as a sub-family of the Tibeto-Burman. The Mikir resemble no other tribe in appearance or customs, and it is extremely doubtful whether they are allied to any of their neighbours.

The group classed under the Kachári sub-family may be accepted as correct. The tribes coming under this head are all well known, and inhabit explored country, while of most of them we have fairly full vocabularies.

The Tai family is but sparsely represented, and needs no further notice here.

About the Khási family, I have no further information to give in addition to what has been printed before. I therefore omit it altogether, merely mentioning it in the list of languages.

THE KACHÁRI-KOCH SUB-FAMILY.

The first family we come to is the Kachári, or Boro, in which I include, besides the Kachári Proper, the Mech, Koch, Gáro, Rabha, and Chutia sub-divisions. Most authorities also include the Tipperah, but, as they are a tribe with which I have no personal acquaintance, and I can find no vocabulary on which reliance can be placed, I hesitate to

include them without further inquiry. From their position, we should expect them to belong to the Kuki family, and not to the Kachári family, from the nearest members of which they are separated by a wide tract of country. There is, however, some connexion between them, and for the present they may be attached to the Kachári-Koch family; they are found in the districts of Sylhet, Hill Tipperah, and Chittagong Hill Tracts, and number about 30,000 souls. This family has been very much Hinduized, so much so, that of some of its sub-divisions, such as the Rabha and Koch, only small remnants are left who have clung to the faith of their fathers, and cultivate after their fashion. The Gáro, on the contrary, are still in their primitive state, and few, if any, traces of Hinduism are to be found among them. It is a peculiarity of nearly the whole of this family, that they are essentially dwellers in the Terai, living, as a rule, neither in the hills nor the plains, but occupying the debatable ground between the two; a tract of country, in which no race but themselves could exist and flourish, so deadly is the malaria which arises from it. All the members of this family burn their dead, and all, with the exception of the Gáro, refuse to eat beef.

The purest type of the family is probably the Hojai Kachári, who live in the hills of North Kachar and Nowgong, along both banks of the Diyung river. These people are only to a very slight extent Hinduized, and they have preserved the ancient customs of their race almost intact. They belong to the ancient Kachári kingdoms, whose greatness is attested by the ruins still to be seen at Dimapur, at Maibong, and at Khaspur, the former capitals.

HOJAI, OR PURBUTTIA KACHÁRI.

These people, who are called in their own dialect "Dimasa" or sons of the water, inhabit the country lying both sides of the Langting and Diyung rivers, extending as far as Mohungdijua. In the plains they extend to the district of Nowgong on the west, and on the east to Semkhor, which is

their farthest village in that direction. Their country is called in old maps Tularam Senapati's country. Tularam himself, a Hojai, is the last of the Kachári race who had exercised *jura regalia*, except the present Raja of Kuch Behar. The number of Hojai who have fully retained their old customs I estimate at 21,000; besides these, there is a population of over 200,000 Kacháris in the Assam Valley, of whom about one-quarter have adopted the Hindu religion, the remainder preserving their old customs more or less unadulterated.

The Mech dialect is probably derived from the Hojai, which may be accepted as the standard for the Kachári language, properly so-called.

Closely connected with the Hojai Kachári are the Lalong, a tribe which is found in the district of Nowgong, in the lowlands at the foot of the hills, inhabited by the Hojai. They extend in small numbers to Kámrup, their total population numbers about 35,000 souls. They are partially Hinduized, but retain many of their ancient customs. They have a language of their own, but I have not succeeded in obtaining a specimen of it. Most of them can understand Assamese.

MECH.

This tribe is found in the sâl forests in Goálpára, lying along the foot of the Gáro Hills, in the Bhutan Duars and the Darjeeling Terai. In their own dialect they call themselves Boro, and by the Hojai Kachári they are called Rangsa, or Ramsa. They number about 31,000 souls, nearly all in the Goálpára district; they never settle in the hills, but confine themselves to the forests at the foot. A few only use the plough, and a great proportion of them work as wood-cutters.

It will be noticed as a peculiarity in their dialect, that it contains no higher numeral than six.

RABHA.

The Rabha are found in the districts of Goálpára, Kám-

rúp, and Darrang; they number about 60,000 souls. They are divided into four sub-divisions, called Pati, Rangdoniya, Matrai, and Songga. Of these, the Pati Rabha have become to a great extent Hinduized, and have abandoned their own language for Assamese; the remainder still preserve their own customs and language to a greater or less extent. The Matrai Rabha are probably the purest specimens of the race; they bear a close resemblance both to the Gáro and the Bania Koch both in their dialect and their manners and customs. They are a scattered and broken race, having few, if any, villages of their own, but living in small hamlets along with the Mech and Koch.

GÁRO.

The Gáro, Mande as they are called in their own tongue, are the most primitive of all the Kachári family; they cling fondly to their old customs, and have been very little, if at all, infected by Hinduism. The total number of Gáro may be estimated at about 107,000, of whom about 80,000 dwell in the Gáro Hills, and the remainder in the districts of Goálpára, Kámrúp, and Mymensingh. The language is a strong one, and not in the least likely to disappear in favour of Assamese or Bengali, as will doubtless be the fate before long of the other languages belonging to this family.

The Gáro who inhabit the tract of country known as the Gáro Hills are divided into three tribes: the Atong, inhabiting the south-east, the Abengya the south-west, and the remainder are called Achik. The language of all three is essentially the same, but there are slight differences in dialect. The language of the Achik may be looked upon as the standard.

The Gáro differ from the other members of the family inasmuch as they will eat beef, but, like the rest, they burn their dead. The Gáro preserved their independence in a great measure up to 1872, when they were finally subdued, and they are now fairly quiet.

KOCH.

The next member of the family, and the only one which has preserved its independence, is the Koch race. This tribe was formerly most numerous and powerful, and even now we can recognize over a million and a half of people who are descended from it. In describing them, a broad distinction must be drawn between the Koch, who have adopted Hindu customs, and the Bengali or Assamese language, and those who have retained their own customs and language intact. Of the latter, a mere remnant, numbering approximately about 10,000 souls, is still to be found in the valleys along the skirts of the Gáro Hills. They are divided into two principal tribes, known as the Bania or Pani Koch and the Tintikya Koch; the first mentioned is considered superior, but neither of them recognize caste in any way. There are also minor sub-divisions known as Dasgaoniya and Harigao-niya. The specimen of words given was taken from a Dasgaoniya Koch. Hinduized members of this tribe are found in every district of Assam, in Kuch Behar, Dinage-pore, Purneah, Rangpur, Jalpaiguri, Bogra, and Mymen-singh; they are known as Koch, Rajbanshi, Pali, and Hajong. The Hinduized Koch, so many as have retained their ancient name, are not fully Hinduized, that is to say, they eat pig and drink spirits, and do not pretend to be much bound by caste prejudices. Next come the Pali, part of whom, the Desi Pali, will eat almost any kind of food except beef; while the remainder, known as Sadhu Pali, are strict Hindus, and resemble the Rajbanshi, who have fully adopted Hindu customs. The Rajbanshi, however, are largely recruited from other tribes. Conversions occur every day, and any Mech, Koch, Kachári, or Rabha can become a Rajbanshi on payment of a small sum to the priest, and promising to conform to the rules of the caste.

The Hajong have been classed as Kachári by some writers, but I see no reason for this, and prefer to class them with the Koch, to whom they seem closely allied; they are only found in the districts of Goálpára and Mymensingh.

They number about 30,000 souls; in addition to them the Koch number 405,000, the Pali 378,000, and the Rajbanshi 778,000, making the total numbers of this tribe 1,591,000 souls. The Raja of Kuch Behar and the zemindars of Jalpaiguri and of Panga, in Rangpur, are Koch by race.

CHUTIA.

This tribe has been attached to the Kachári family by most authorities, and I therefore give it a place here. But there is no doubt that the Chutia came into the Assam Valley from the north-east, and the Kachári from the south, while of the language we hardly know enough to form an opinion. It is not improbable that they will eventually be found to be closely allied to the Miri: indeed, there is a tribe of Miri living near the Subansiri river, who call themselves Chutia Miri, and claim to be descended from the Chutia kings, in proof of which they wear their hair long, contrary to the usual custom of their tribe; this they say was the privilege of the royal family. The Chutia are found throughout Upper Assam, where they number about 50,000. They have abandoned their own language and customs, and become Hinduized. A small colony, however, in the Lakhimpur district, called Deori Chutia, have preserved the old language to a certain extent, but whether it is used in conversation, or only as a sacred language, is doubtful; it is also uncertain whether this is the true language of the tribe. This colony is said to be the descendants of the priests of the copper temple near Sadiya known as Tamasuri Mai, at which human sacrifices were offered.

THE MIKIR SUB-FAMILY.

The Mikir, or Arleng as they call themselves, are found in the districts of Nowgong, North Kachár, Jaintiá, Nága Hills, and Kámráp; they number in all about 62,000 souls, of which more than half inhabit the tract of country known as the Mikir Hills, in the district of Nowgong. The lan-

guage of this tribe, as well as their manners and customs, are so different from those of their neighbours, that it is not easy to class them with any other tribe. They inhabit the low hills adjoining the plains, and live entirely by jhúm cultivation. They are pagan, but refuse to eat beef and bury their dead. They have no knowledge of writing in any form. They are a very unwarlike inoffensive race, and in former years suffered severely from the incursions of their turbulent neighbours, the Angámi.

THE KUKI SUB-FAMILY.

The tribes, which I include under this head, are found throughout the hill tracts extending from the plains of Assam on the north, to Burma on the south, and from the Khási Hills on the west, to the country of the Luhupa and Angámi Nága on the east. They are almost entirely independent, and, with the exception of the Manipúri, are in a state of barbarism. Amongst them are some of the fiercest and most warlike tribes with which we come in contact on the north-east frontier, such as the Shindu, Sokte, and Lushai, tribes which are well armed with muskets obtained from Burma, and who know how to use them. Of the arts of reading and writing they are entirely ignorant, except, indeed, the Manipúri, who have a character of their own, derived from the Nágari, of which a specimen is given. They are a migratory race, living by jhúm cultivation, and preferring the densest forests. War and the chase they look upon as the noblest pursuits of man. They bury their dead, and are pagan, except the Manipúri, who are Hinduized. They are closely allied to the Khyeng of Burma.

THE OLD KUKI.

The old Kuki are found in North Kachár and in Manipúr; in the former district there are four tribes, all closely resembling one another, called Bete, Khelma, Rangkhól, and Ranglong. They inhabit about twenty-five villages, with a

population of about five thousand. These tribes are now peaceful, and pay a house-tax to the British Government. Contrary to the custom of the majority of the family, they burn their dead. The principal tribes found in Manipúr are Kom, Koireng, Cheru, Chohte, Pooroom, Muntuk, Karum, and Aimole; of these, the Kom are the most numerous, and, indeed, were until lately a rather powerful tribe, their principal village containing some six hundred houses. They have for a long time been at war with the new Kuki, at whose hands they have suffered great loss from time to time. No accurate estimate of their population can be given, but they probably do not exceed six or seven thousand. The Koireng are a small and insignificant tribe, dwelling in eight small villages situate on the hills north of the Valley of Manipúr. They inhabit 120 houses and number about 600.

The Cheru live in the same part of the country as the Koireng, inhabiting adjacent villages; their villages are thirteen in number, with 260 houses and a population of about 1,300. In appearance and dress they somewhat resemble the Kabui Nága, but their language and customs show them to be closely allied to the Kuki; they serve to connect the two.

Of the Chohte, Pooroom, Muntuk, and Aimole tribes, there are mere remnants only existing, and their aggregate population would probably not exceed fifteen hundred; they are found in the hills in and around the valley of Manipúr.

THE NEW KUKI.

The new Kuki are found in the districts of Kachár, Nága Hills, and Manipúr. It is difficult to say with accuracy what their population is, but it may be put down at about ten thousand or a little more. They are divided into four principal clans: Thado, Shingsol, Changsen, and Khlângam, and these again are sub-divided into numerous minor septs or families. The Thado and Shingsol are descended from the same stock, while the Changsen and Khlângam are of a different race. All alike speak the same language, which

they call the "Thadopao," the differences in dialect are very slight. The chief of the Thado is Khutingmang, who traces his descent back some thirty generations to Thado, the progenitor of the tribe. In all questions of genealogy, the Kuki are very particular, and the hereditary succession of their chiefs is strictly preserved. They have preserved their old dialects in the songs called Hlapi, to which they dance; they originally inhabited the tract of country south of Kachár, but have been driven north by their inveterate foes, the Lushai, Sokte, and Poi.

THE SOKTE, LUMYANG, AND ANAL NAMFAU KUKI.

These tribes are probably closely allied to one another; but of the two first mentioned we know very little indeed, and of their language we have no vocabularies at all. They all inhabit the unexplored tract of hill country lying immediately south of Manipúr and east of the Lushai country. The nearest tribe to Manipúr is the Anal Namfau, so called from the names of their two principal villages; they are partially civilized, but pagan, and number only a few hundred. South of them again are the Lumyang Kuki, a powerful and warlike tribe, who are gradually being driven northwards by the constant attacks of their deadly enemies, the Sokte. This tribe claims to be the eldest branch of the whole Kuki family. Of the number of their villages and population we have no accurate information. South of them again are the Sokte, the most powerful of all the Kuki race. They all acknowledge one chief, Yatol, and I was informed by one of their slaves who escaped to Manipúr that they can bring 8,000 fighting men into the field, which would imply a population of not less than 50,000. They are constantly at war with the Poi and Lushai, and are feared by all their neighbours. They keep up a communication with the plains of Burma, whence they obtain a plentiful supply of arms and ammunition.

THE LUSHAI, OR DZO.

The Lushai, or "head-takers" (*lu*, a head, and *sha*, to cut), inhabit the whole tract of country bounded by Kachár on the north, Hill Tipperah on the west, the Chittagong Hill Tracts on the south, and the country of the Sokte and Poi on the east. They are divided into a number of subdivisions, each under a hereditary chief, the principal of whom are Sukpilal, Lalbora, and Lalhi. Their dialects vary only slightly, and are mutually intelligible, so that for practical purposes they may be considered as one tribe. Of their population, it is difficult to give any exact estimate, but they may be put down roughly at between 60,000 and 80,000. Their own name for the whole family is Dzo, Lushai being only the name of a particular clan.

THE SPINDU OR POI.

Of this tribe we know very little indeed. They inhabit the country lying south-east of the Lushai, but we are ignorant how far they extend; they are, however, known to be a numerous and powerful tribe, and are gradually driving the Lushai farther to the north. They are distinguished from their neighbours by their fashion of dressing their hair, which they bind in a knot over the forehead, like a horn. The Kumi and Bunjógi of the Chittagong Hill Tracts are closely allied to them, if not actually of the same tribe.

THE MANIPÚRI.

This tribe is found in the independent State of Manipúr and the districts of Kachár and Sylhet; the total population is probably about 70,000, of which about forty thousand are to be found in Manipúr Proper. They are the most civilized of all the tribes in that part of the country, and have succeeded in subjugating a considerable tract of country inhabited by hill tribes. They use the plough in their cultivation, which is permanent, and fairly skilled artizans are to be found among them. They profess to be strict

Hindus, but at the same time worship many deities and perform many ceremonies which are purely pagan, and snake-worship in a prominent form exists among them. They of course claim to be descendants of Arjun and Chitrangada, the daughter of the Raja of Manipúr, as the story is told in the Mahabharat; but, in truth, there is no trace of Aryan blood to be found in them. They are probably descendants of old tribes called Koomal, Luang, Moirang, and Maithai, which are known to have inhabited the valley of Manipúr at no very distant period. The Manipúri still call themselves Maithai, which tribe appears to have absorbed the rest; they have, however, since their conversion to Hinduism, which took place, as we know from their own records, about 1720 A.D., been largely recruited by converts from the neighbouring Nága and Kuki tribes, any of whom is eligible to put on the sacred thread, and assume with it the rank of a Khetriya, to which caste the Manipúri have attached themselves. Everything goes to show that they are very closely allied both to the Kuki and the Kabui Nága, and I have no hesitation in classifying them accordingly. Their language too, both in grammar and vocabulary, assimilates to the dialects of these tribes. The Manipúri are divided into four families, called Kumal, Luang, Mythauja, and Angong, and persons of the same clan do not marry; the same distinction exists among the Kabui and Maring Nága.

THE LOOE.

This term, which means "slave or dependent," is applied by the Manipúri to three small tribes which inhabit the valley of Manipúr; they are called Sengmai, Undro, and Chairel; all of them speak different dialects, but with a considerable mixture of Manipúri words. Their religion is pagan, tinged by Hinduism. In dress and appearance they are hardly to be distinguished from Manipúri. The Sengmai have three villages, with 120 houses and a population of about 600; the Undro one village only, with 45 houses and a population of about 225. Of the Chairel, I

have no exact statistics, but they have only two or three small villages. They are employed in making pottery and salt, and in distilling, occupations which the Manipúri despise.

THE KABUI NÁGA.

The Kabui are divided into two classes: the Songbu and Poeron; the former inhabit the range of hills which separate Kachár from Manipúr, a tract of country about sixty miles from east to west, and thirty from north to south; their villages are found on both sides of the road, but there are now few to the south of it, as they have lately been driven northwards by the constant attacks of the Lushai. A few villages are also to be found in the valley of Manipúr and plains of Kachár; their principal villages are Nongba, Kalanága, Lilanang, and Lualang Khulel.

The Poeron are not a numerous tribe, and inhabit a few villages to the north-east of the Songbu. The population of the two clans is probably about six or seven thousand.

THE MARING NÁGA.

This tribe, which is generally called Nága, inhabit a few small villages on the Heerok range of hills, which separates Manipúr from Burma. They have 300 houses and a population of about 1,500. They are divided into two branches, known as Saibu and Maring. They are said to have been formerly much more numerous than at present. They have hereditary chiefs, and tie their hair in the same way as the Spindu.

THE WESTERN NÁGA SUB-FAMILY.

In this family, excluding those of the Kuki family, which are found in the same area, I class all the Nága tribes which dwell in the great tract of hill country which lies between Kachár on the west, and the country of the Sema and naked Nága on the east, and the valley of Assam and Manipúr on

the north and south. Among the tribes included in this tract, the Arung, Kutcha, and Quoireng Nága are very closely allied both in customs and language; in fact, I doubt whether their dialects will be found eventually to differ to such an extent, as to entitle them to rank as separate languages. From their appearance, manners, and customs, the Rengma would at first sight appear to be more closely allied to the Lhota and Sema than the tribes with which they had been classed; but their language shows that there is a close affinity; they are the connecting link between the Western and Central Nága. About the classification of the Angámi, there is doubtless considerable difficulty; in manners and customs they do not differ materially from other members of this family, but in their language there is so great a divergence that it is doubtful, whether they should not be classed as a distinct family of themselves. For the present, however, until our knowledge of their and the neighbouring languages has extended sufficiently to admit of a proper analysis being made, it is thought better to group them with the tribes to which they appear most nearly allied both by locality and custom.

THE ARUNG, KUTCHA, AND QUOIRENG, OR LIYANG, NÁGA.

These tribes are very closely allied to each other, both in language and customs; in appearance they can hardly be distinguished. All three tribes call themselves Jemi, or Yemi. There can be no doubt that they are all three members of one and the same stock, the differences in dialect which exist being only such as might be expected to arise among a people like this. They are not very warlike, and, although often fighting among themselves, they are almost entirely subject to the Angámi, to whom they pay tribute or black-mail. A single Angámi will go into their villages and help himself to whatever he pleases.

The Arung Nága, Sengima, as they are called by the Angámi, inhabit the eastern part of North Kachár, where they extend over a tract of country about forty miles from

north to south, and twenty from east to west. They have 56 villages and 1,156 houses, with a population of about 6,000. Their principal villages are Hangrum, Nenglo, and Assaloo. This tribe have, under British influence, given up their raiding propensities, and murders are rare among them; they, however, preserve their manners and customs in their integrity. They pay a house-tax to Government.

The Kutcha Nága are found in the south-west of the Nága Hills district, extending from the country of the Angámi on the east to the boundary of Kachár on the west. Their villages are situate on the slopes of the Burrail range of mountains, and are twenty-three in number, with a population of about 6,500. Their largest villages are Kenoma and Berrima. The Quoireng or Liyang tribe inhabit the country north of Manipúr, lying between the Kutcha and Kabui Nága. I have no accurate information as to their population, but it may probably be about five or six thousand.

THE MAO, MARAM, AND MIYANGKHANG NÁGA.

These tribes are very similar in dress and customs, and inhabit the same tract of country; they have therefore been classed together, although it is true the dialects they speak differ considerably. They inhabit the country lying south of the Angámi, and between that tribe and the valley of Manipúr. The Mao tribe have six large villages, the principal of which is called Sopvomah; their houses number about 2,000, and the population probably reaches 10,000. They are a fierce and warlike people, hardly, if at all, inferior to the Angámi in this respect. South of them again are the Maram, who have only one large village, of perhaps 500 houses, with a population of some 2,500. The Miyangkhang tribe lie again south of these, and inhabit nine small villages; they may number about 5,000, or rather more.

THE RENGMA NÁGA.

The original site of the Rengma or Injang tribe, as they

are called in their own tongue, is a tract of country lying between the Rengmapani and the Doyang rivers, where seven villages inhabited by this tribe are still to be found; they are surrounded by the Angámi, Sema, and Lhota tribes, with whom they are constantly at war. The estimated population of these villages is about 12,500. The largest villages are Themokedima and Teseprima, both of which contain more than 500 houses. Some years ago a number of them were driven out by the constant attacks of the neighbouring tribes, and settled on a range of hills lying between the Mikir Hills in the Nowgong district and the forests of the Dhansiri. They now inhabit thirty small villages or hamlets, and their population numbers about 2,000; this portion of the tribe is fast losing its savage customs, and taking to the habits of the people of the plains to some extent, while the others still retain their primitive simplicity.

THE ANGÁMI NÁGA.

This tribe, the most warlike, and probably the most numerous, of all the Nága tribes with which we are acquainted, occupies the centre of the great range of hills which divides Assam from Manipúr. Their country is about 50 miles long from north to south, and about 80 or 100 from east to west. They are bounded on the west by the Kutcha Nága, on the north by the great uninhabited forest which covers the valleys of the Dhansiri and Doyang rivers, and by the Rengma and Lhota Nága, on the east by the Sema and naked Nága, and on the south by the Mao, Tankhol, and Luhupa Nága. They are generally separated into two divisions, known as Eastern and Western Angámi, the boundary between the two being the Sijju river; they are essentially the same tribe, but there are slight differences in dialect and dress. The Western Angámi hold forty-six villages, containing about 6,400 houses, with a population of about 32,000. Their principal villages are Jotsoma, Kohima, Khonoma, and Mezoma. Of the Eastern Nága we have no accurate statistics, but they have probably not less than

80 villages, with a population of about 70,000. Among themselves, the people who inhabit the central part of their country are known as "Tengima," the remainder being called "Chakroma." They are a fine set of men, very warlike and enterprising, taking freely to trade, and possessing in themselves the material for forming a fine nation; but they are bloodthirsty to a degree, village fighting against village, and clan against clan, and in their fiercer quarrels sparing neither age nor sex.

THE LUHUPA.

This very important and large tribe is found to the north-east of Manipúr. Their country is unexplored, and it is quite uncertain how far they extend to the east. Native report says eight days' journey. They are distinguished from the other tribes by the helmet of cane which they wear in battle, with a brass cymbal in front, whence their name is derived (Manipuri *luhup*, helmet), as well as by their custom of wearing a ring of ivory or ebony over the foreskin, and by their curious way of wearing the hair, which is cut into the shape of a cockscomb, the sides of the head being shaved.

The Tangkhol, Phudang, and Khongoe are merely subdivisions of this tribe. Of the Luhupa and Tangkhol, I have no accurate statistics, but they must number at least 30,000 souls.

The Phudang have only one village of 100 houses, with a population of about 500; and the Khongoe one village of 60 houses, with a population of 300.

The number of dialects among the Luhupa and Tangkhol is said to be very great, almost every village in the interior speaking a distinct dialect.

THE CENTRAL NÁGA FAMILY.

In this family only three tribes are included,—the Lhota, Sema, and Hatigorría Nága, but they are all large and powerful.

This classification is merely tentative, and it is possible

that hereafter one or more of these tribes may be found to be closely connected with some of the Eastern Nága. The language of the Lhota differs very materially from that of its neighbours, but in dress and customs they resemble each other closely. I find in Campbell's specimens of the languages of India a vocabulary of Hatigorría, but I cannot identify it with that of any of the tribes on the Eastern Frontier. In the same work there is a vocabulary of Miklai, which is intended for Lhota, but is full of errors. In Dalton's "Ethnology of Bengal" is a vocabulary of so-called Khari which I cannot identify. There is a village of this name, but it is inhabited by people of the Hatigorría tribe.

THE LHOTA NÁGA.

This tribe, which is also called "Miklai" by the Assamese and "Tiontz" in their own language, occupy the tract of country lying south of the Sema and Rengma, and north of the Jorhát sub-division of Sibságar. On the west they are bounded by the Angámi, and on the east by the Hatigorría. They have about 40 or 50 villages, the chief of which are Wokha, Sanigaon, and Yekom. Their population may be estimated at from 40,000 to 50,000. This tribe, as well as others of this family, is very low in the scale of civilization. They are dirty, badly clothed, small men, a great contrast to the clean, decently-clad Angámi. They are bloodthirsty in the extreme, and constantly at war amongst themselves and with their neighbours; every village contains a sacred tree, to which are nailed the skulls of their victims.

THE SEMA NÁGA.

Immediately south of the Lhota, along both banks of the Doyang river, are the Sema, a very extensive tribe. On the south and west they are bounded by the Rengma and Angámi, but it is impossible to say, how far they extend to the east, as the country in that direction is entirely unexplored. In their manners and customs they closely

resemble the Lhota, and they are equally dirty and blood-thirsty. They are a numerous tribe, but it is impossible to give anything like an accurate estimate of their population; it may, however, be safely asserted that they are at least 50,000 in number. Their principal villages are Lozma, Teruphima, and Ungoma. In dress they resemble the Lhota, but their men wear tails about eighteen inches long, made of wood, to which bunches of goats' hair are attached. The existence of this tribe was only discovered about six years ago, and it is, so far as I know, not mentioned in any work concerning these tribes.

THE HATIGORRIA.

This large and warlike tribe is found to the east of the Lhota and Sema, but how far they extend it is impossible to say. In their own language they are called Samaina or Nissomeh. Of the number of their villages and population it is difficult to give anything like an exact estimate, but their numbers in all probability do not fall far short of 100,000.

The tribes known as Assiringia, Dupdoria, Dekha Haimong, and Khari, are really part of the Hatigoria tribe, and included with them; Dekha Haimong and Khari being merely the names of villages.

MISCELLANEOUS TRIBES.

Under this family it is probable, that some other tribes will be classed hereafter; but as their existence was only discovered in 1874, we have no knowledge of their language, and therefore are in the dark about them at present. The first tribe consists of the inhabitants of two villages lying north-east of Manipúr, called Mellomi and Sohemi; the men of this tribe go entirely naked. Other villages may hereafter be found further east. In the neighbourhood of this tribe is another, which inhabits Primi and three adjacent villages; we know nothing of them, but they are said to dress like the Lhota. The last tribe is the Mezami, who inhabit ten

villages near Primi; they are all under one chief, and in appearance resemble the Rengma and Sema.

THE EASTERN NÁGA SUB-FAMILY.

In this family are included all the tribes found in the tract lying east of the Hatigorria country extending to the Singpho country on the east and bounded on the south by the Patkoi range of hills. Within these limits there are many different tribes, some of them consisting only of a few villages, and all, or nearly all, speaking languages unintelligible the one to the other. Within twenty miles of country five or six different dialects are often to be found. We do not yet possess vocabularies of many of the languages spoken in this area, but, so far as our knowledge extends at present, a considerable affinity appears to exist among them. There is also a great resemblance in the manners and customs of the Nága of this tract; they nearly all expose their dead upon bamboo platforms, leaving the body to rot there, the skull being preserved in the bone-house, which is to be found in nearly every village. Most of the tribes tattoo; the tattoo, *ak*, as it is called, not being given except to men who have killed an enemy. In several of the tribes the women are perfectly naked, in others the men.

Proceeding in an easterly direction from the Hatigorria country, the first tribe we meet are the Tablung Nága, so called from their principal village; they are a tribe of naked Nága inhabiting about thirty villages, with a population of about 25,000. Very little is known of these people.

Next to them come a tribe called Sangloi, the name of their principal village; nothing is known of them, but they are believed to be as numerous as the Tablung Nága.

The next tribe to the east are the Banfera, Joboka, or Abhaypurya tribe; they have about twelve villages, with a population of some 20,000. Joboka and Banfera are names of two of their principal villages. Abhaypurya is a name given them by the people of the plains.

The Mutonia, so called from Muton, their largest village,

are a small tribe with only four villages, and a population of about 4,000.

The Mohongia, who are also called Borduaria and Paniduaria, have a population of about 10,000. I have no information as to the exact number of their villages, but it may be eight or ten.

The Namsangia, or Jaipuria, as they are also called, have probably about thirty villages, with a population of 25,000 or 30,000. They are the last Nāga tribe of importance to the east, though there are a few broken tribes still further to the east of them; these are of little note, and are in subjection to the Singpho.

THE TAI FAMILY.

This family is but sparsely represented in the tract of country under discussion, and the only living members of it are the Khampti, Aiton or Shan, and Man, and of these there are very few. These people keep up their own customs and religion, and are visited from time to time by Buddhist priests from Burma. The Ahom also, who are now extinct as a race, belonged to this family, as their language shows. They and the Khampti have each a character of their own.

KHAMPTI.

This tribe is found between Dibrugarh and Sadiya, in the Lakhimpur district; they immigrated about a hundred years ago from the Bor Khampti country lying north of Burma on the sources of the Irrawaddy. They number probably less than 2,000 souls.

Closely connected with them are the Phakial, a small tribe settled on the Dehing river near Jaipur; they seem to have acted as envoys between the Ahom of Assam and the Shan of Burma.

AITON SHANS.

These people are found in the districts of Lakhimpur

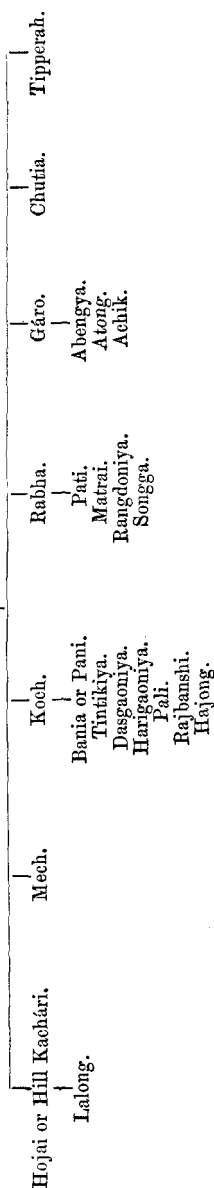
Sibságar, and the Nága hills in small detached villages, generally situated in forest. Their numbers are probably not more than 3,000; they are Buddhists, and have preserved their own language and customs. Intimately related to them are the Man, a small tribe, numbering, perhaps, 2,000, who are found in eight or ten small villages at the foot of the Gáro Hills. They have forgotten their own language, but have preserved their religion. They are said to be descendants of Shan soldiers who accompanied the Burmese when they invaded Assam in 1825; they are great hunters of elephants and rhinoceros, and used formerly to live in a great measure by their skill in the chase; they were also employed to check the incursions of the Gáro.

АНОМ.

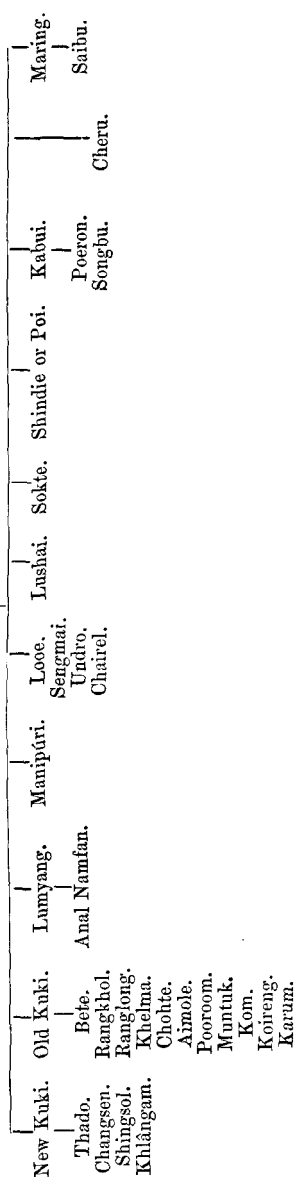
The Ahom are now extinct as a race, having abandoned their language, religion, and customs, and become merged in the Assamese Hindu. I only introduce their name here to complete the list of the Tai family, found within the tract I am describing.

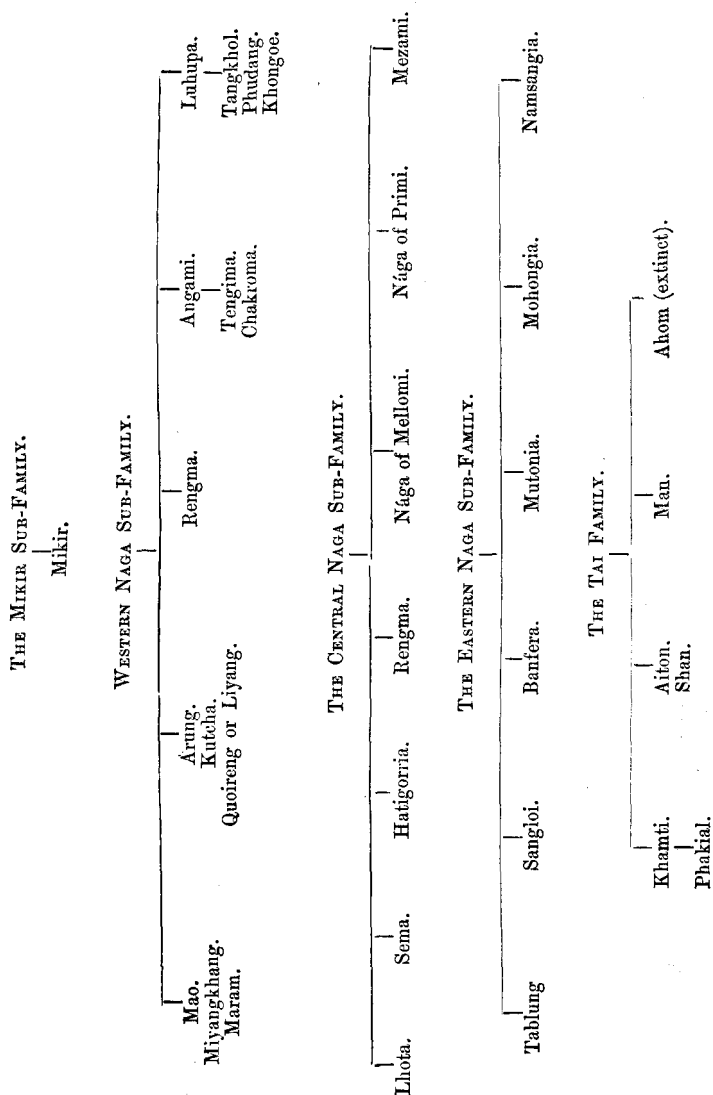
TIBETO-BURMAN FAMILY.

THE KACHÁRI-KOCH SUB-FAMILY.



THE KUKI SUB-FAMILY.





THE KACHARI-KOCH SUB-FAMILY.					THE MIKIR SUB-FAMILY.	
Hill Kachari.	Mech.	Koch.	Gáro.	Maitrai Rabha.	Mikir.	
One	Shi	Gasak	Sa	Assamese	Isi	
Two	Ni		Gini		Hini	
Three	Gatham		Githam		Khetom	
Four	Bri		Bri		Phili	
Five	Bwa		Banga		Phungo	
Six	Do		Dok		Trap	
Seven	Shini		Sini or shini		Throksi	
Eight	Jai		Chet		Nerkep	
Nine	Sku		Shku		Serkep	
Ten	Ji		Chiking		Kep	
Father	Bâbâ	Awâ	Apha	Bâba	Po	
Mother	Mâma	Amma	Ama	Aya	Pe	
Elder brother ..	Dâdâ	Dâda	Ada	Dâda	Ahemari	
Younger brother	Ajang	Nunu	Angjong	Momo	Agabi	
Elder sister	Bibi	Aza	Abi	Bibi	Injirpi	
Younger sister ..	Ahanau	Jano	Anu	Momo	—	
Earth	Hâ	Ahâ	Wâl	Hâ	Pirte	
Fire	Wai	Wâl	Wâl	Bâr	Me	
Water	Di	Tiker	Tchi	Tchika	Lâng	
Sun	Shainroubi	Rasan	Sâl	Rângshang	Arni	
Moon	Nokabirig	Narek	Jâjang	Lângre	Chiklu	
Head	Koro	Dakam	Sku	Tekom	Phu	
Eye	Mû	Mukûn	Mikran	Muken	Mek	
Hand	Yau	Chak	Jâk	Tâshi	Rhi	
Foot	Nâpha	Hating	Jâa	Tâteng	Keng	
Fish	Nâ	Nâ	Natok	Na	Ok	
Bird	Dao	Tok	Do	To	Vhu	
Dao	Sisang	Bâtara	Ate	Pântam	Nopák	
Come	Phalde	Phai	Ribabo	Riba	Wángta	
Go	Tháng	Lai	Riangbo	Reng	Da	
Eat	Ji	Sâ	Châbo	Sha	Chota	
Drink	Lang	Lang	Ringbo	Ring	Sokta	

THE KUKI SUB-FAMILY.

	New Kuki, or Thado.	Old Kuki (Kheima).	Lushai (Lewin).	Anal Namfan (McCulloch).	Manipuri.	Undro (McCulloch).	Kebui (McCulloch).	Maring (McCulloch).
One	Khat	Ankhát	Pakat	Ato	Ana	Hata	Khat	Kat
Two	Ni	Nik	Pahnit	Au	Ani	Keengha	Kani	Kani
Three	Tum	Inthum	Patum	Athum	Ahum	Shomha	Thum	Kwiyum
Four	Li	Minli	Pali	Pali	Mari	Peeha	Mali	Phil
Five	Gna	Ranga	Panga	Panga	Manga	Ngaha	Pang	Phanga
Six	Gúp	Urók	Paruk	Tharuk	Taruk	Kokha	Keruk	Tharuk
Seven	Sagi	Sari	Pasari	Takse	Taret	Seenecha	Suri	Ani
Eight	Gyed	Riet	Pariek	Tri	Nipál	Chatha	Karet	Tuchot
Nine	Ko	Ikok	Pakoa	Taku	Mápal	Toohooa	Kakwa	Táko
Ten	Som	Som	Tschom	Som	Tára	Shét	Som	Chip
Father	Pa	Pa	Pa	Pa	Pa	Apa	Pa	Pawa
Mother	Nu	Nu	Nu	Nu	Ma	Amé	Nu	Wa
Elder brother	Upa	Upa	Nau	O	Yáma	Pahoonasee	Wu	Momo
Younger brother	Na-upa	Naipa	Nau	Ne	Nau	Nasee	Nau	Nau
Elder sister	Umu	Chanu	Farnu	Ome	Chem	Ana	Wa	Chur
Younger sister	Na-unu	Chanu	U	Chal	Chal	Loochul	Sanu	Thiaie
Earth	Tol	Phíl	Lei	Durthi	Laipák	Ka	Talai	Mei
Fire	Mei	Mei	Mei	Mhi	Mei	Wal	Mei	Yui
Water	Tui	Tui	Tui	Du	Ising	Me	Dui	Nuit
Sun	Nisha	Nisha	Ni	Ani	Nuit	Chameet	Rimik	Nuit
Moon	Thla	Tha	Tia	Tha	Tha	Satha	Tha	Tangla
Head	Lu	Lû	Lu	Luche	Kok or lu	Koorung	Tamtong	Lu
Eye	Mit	Mit	Mit	Kamhi	Mit	Meet	Mik	Mit
Hand	Khut	Khut	Kût	Kumating	Khut	Takhoo	Khut	Khut
Foot	Kheng	Phai	Kepa	Kubeya	Kong	Taka	Kibaja	Homai
Fish	Gna	Gna	Nghah	Nga	Nga	Tanga	Nga	Tanga
Bird	Va or vâcha	Vâte	Sáva	Puha	Uchek	Ojeeksa	Busa	Wâ
Dao	Hongin	Chem	Tchem	Káng	Thang	Leeyek	Chem	Sân
Come	Chetan	Hongrok	Lokul	Anáwa	Laku	Shai	Hongo	Hunglakallo
Go	Netan	Sherek	Kul	Wawa	Chatlu	Shai	Siro	Wawa
Eat	Chetan	Neckrang	Ei	Avongo	Chau	Shai	Sauo	Chalokallo
Drink	Domin	Neckrang	In	Aneco	Taku	Ootai	Ino	Manglaklo

THE WESTERN NÁGA SUB-FAMILY.						
	Maram (McCulloch).	Arung.	Kutcha.	Quoteng (McCulloch).	Rengma.	Angámi. Phudang (McCulloch).
One	Hanglini	Kat	Kai	Khat	Kamme	Kaseu khet
Two	Hangna	Kana	Kenna	Niya	Kenhiun	Kanu
Three	Hangnum	Kachom	Kechum	Sûn	Keshán	Kathoom
Four	Madai	Mangau	Medai	Madai	Kejhe	Matheu
Five	Mingui	Shuro	Mengai	Mangya	Pung	Phungeu
Six	Saruk	Sanna	Herro	Charuk	Serro	Thurook
Seven	Sinna	Desát	Hena	Chinya	Seni	Seennee
Eight	Sachat	Sukoi	Hessa	Tachat	Tasse	Chisat
Nine	Soki	Karau	Hekowi	Chakyu	Takka	Chikoo
Ten	Kero	Peo	Kerre	Karyu	Serrah	Thuna
Father	Phu	Pui	Pui	Pui	Pe	Eewau
Mother	Pui	Pui	Pui	Pui	Zo	Eewee
Elder brother ..	Songkatingpo	Si	Ashi	Chi	ágah	Eemee
Younger brother	Teigaropo	Kina	Akina	Sakariba	Sezhing, Ahor or Sezginge	Eetan
Elder sister	Tipoi	Tipui	Kachipui	Chi	Aleki	Eechon
Younger sister	—	—	Achakiripui	Tanpui	—	Eechon
Earth	Rangro	Hedi	Kadoi	Kadi	Kázi	Mlee
Fire	Ami	Mi	Mi	Chámi	Ma	Mee
Water	Adu	Dui	Dui	Tádwí	Dí	Toondooee
Sun	Laimik	Tingaimi	Tingnaimi	Nimit	Heka	Deemit
Moon	Siko	Hekeo	Hekeo	Chápyu	Chákagong	Kajew
Head	Pi	Pe	Po	Chápi	Pi	Kyew
Eye	Mek	Mimet	Mih	Mit	Nge	Meek
Hand	Va	Miba	Bai	Chaben	Ben	Pan
Foot	Pepogo	Mipi	Pi	Phidi	Pha	Phokoom
Fish	Aka	Haka	Hekai	Chákha	Dinutsaha	Khale
Bird	Sáramrui	Nurui	Rhina	Thikna	Tega	Wanau
Dao	Káng	Hekai	Heke	Cháheng	Jhen	Weelép
Come	Pálo	Pálo	Akaunlu	Pálo	Rotah, Kulokotta	Wálo
Go	Chauwa	Da	Tátilo	Táso	Gokhegota	Retlo
Eat	Tulo	Teolo	Teolo	Teolo	Tulogotta	Seelo
Drunk	Saklo	—	Salo	Sáko	Chilogotta	Suklo

THE CENTRAL NAGA SUB-FAMILY.				THE EASTERN NAGA SUB-FAMILY.			
	Lhota.	Soma.	Hatigoria.	Tabung (Dalton).	Namsang (Butler).	Banfera (Peal).	Muthun (Dalton).
One	Etá	Letchi	Khéh	Cha	Vánthe	Éta	Attá
Two	Ení	Kenie	Kiní	Ih	Váni	Ani	Anyí
Three	Etham	Katha	Kathé	Lem	Váram	Ajam	Azam
Four	Méz	Pedi	Péthí	Pili	Beli	Ali	Ali
Five	Mongoh	Púngú	Pong	Nga	Banga	Agá	Agá
Six	Türok	Tzogo	Tzákoh	Vok	Irok	Arok	Arok
Seven	Ting	Tzanie	Tzini	Nith	Ingít	Anat	Anath
Eight	Tzázá	Teche	Tachéh	Thath	Isat	Achut	Achet
Nine	Tokhá	Takhu	Tóká	Thu	Ikhu	Aku	Aku
Ten	Thároh	Tjage	Tzakeh	Pan	Ichi	Ban	Ban
Father	Aph	Pu	Épú	Opah	Va Pa	Apá	Apá
Mother	Aiyó	Zau	Izao	Onu	—	Anu	Annu
Elder brother	Athá	Zuchungo	Émú	—	Ipho	Atai	—
Younger brother ..	Angh	Tidzu	Apú	—	Iha	Ana	—
Elder sister	Angh	Chepyo	Époh	—	Ingia	—	—
Younger sister	Angh	Chepyo iu	Anghá	—	Ha	—	—
Earth	Lók6	Achagorr	Aiyaga	—	Van	—	—
Fire	Omi	Atetzu	Ami	Ah	Jo	Van	Van
Water	Ot-tz	Azu	Azz	Riang	San	Ti	Ti
Sun	En	—	Attála	Wanghi	Da	—	Rang hán
Moon	Teoroh	—	Akhe	Le	Lenu	Letnu	Letnu
Head	Korr	Ninkabzu	Akatz	Sang	Khùng	Khàng	Khàng
Eye	Omyek	Ami	Ani thí	Mik	Mi	Mik	Mik
Hand	Oké	Neku	A-ú	Yak	Dák	Chak	Chak
Foot	Otho	Nyekopu	Apokphú	Yahlan	Dá	Chia	Tchya
Fish	Ongoh	Aka	Akha	—	Vo	Nya	—
Bird	Worroh	Aghau	Agha-ú	—	A	—	O
Dao	Lebúk	Azda	Aztha	Ouha	—	—	—
Come	Rowá, vá	Heugwágilo	Kilaghé	—	Káro	Pauhi	Ráhái
Go	Yá	Pove	Mtáwó	Ongkoi	Kao or Kálo	Paula	Tong
Eat	Tsowá	Temechehe	Mtáchú	Hánoi	Chao	Sale	Sáha
Drink	Yü-á	Saluhe	Aziyeló	—	Joko	Ling	—

THE TAI FAMILY.			
	Shan Aiton.	Khampti (Dalton).	Abom (Dalton).
One	Lân	Nung	Ling
Two	Shong	Song	Sang
Three	Sâm	Sâm	Sam
Four	Sei	Si	Si
Five	Ha	Ha	Há
Six	Ho	Hok	Ruk
Seven	Chit	Tset	Chit
Eight	Pet	Pet	Pet
Nine	Kau	Kau	Kau
Ten	Sipling	Sip	Sip
Father	Po	Po	Po
Mother	Me	Me	Me
Elder brother	Chai	_____	_____
Younger brother	Nong	_____	_____
Elder sister	Pi	_____	_____
Younger sister	Nong	_____	_____
Earth	Din	_____	_____
Fire	Phai	Fai	Fai
Water	Nam	Nam	Nam
Sun	Phadek	Wan	Bán
Moon	Van	Lun	Den
Head	Hu	Ho	Ru
Eye	Hwita	Ta	Tá
Hand	Ming	Mu	Khá
Foot	Tin	Tin	Tin
Fish	Pra (high tone)	_____	_____
Bird	Nok	Nok	Nuktû
Dao	Pra (low tone)	_____	Mâ
Come	Ma	Ma	Mâ
Go	Pai	Ka	Ká
Eat	Chin	Kin	Kin
Drink	Chin	_____	