

A
GRAMMAR OF THE LÚSHÁI LANGUAGE,

TO WHICH ARE APPENDED

A FEW ILLUSTRATIONS OF THE ZAU

OR

LÚSHÁI POPULAR SONGS

AND

TRANSLATIONS FROM ÆSOP'S FABLES.

BY

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PREFACE.

CAPTAIN LEWIN, in laying the foundation for enquiry into the Lúshái language by his "Exercises in the Lushai Dialect," expressed a hope that other enquirers might add to the work at some future date. My knowledge of some of the European and Indian languages has emboldened me to follow in his steps and make further researches in the language by publishing this Grammar of the Lúshái language. Close and frequent communication with the Zaú people, coupled with a patient enquiry as to the roots, orthography, derivation, and pronunciation of words, the comparative and differential construction of sentences, and lastly the analogy of the language and its construction with respect to certain other languages, led me eventually to shape the work as it stands.

2. The Lúshái language, especially with respect to its verbs, presents a strong contrast to the nation itself in its present barbarous condition; and whatever its origin, there can be no doubt that the people that originally constructed or used it must have reached a higher mental condition than the semi-savage tribe among whom it is now commonly spoken.

3. In preference to Sir William Jones's system of transliteration, as followed by Captain Lewin in his "Exercises," I have—and I believe with advantage—followed Dr. Wilson's, with few exceptions, throughout the work.

4. The Lúshái music and songs are, I believe, quite unique. The former is often wild and plaintive, while in the latter the modulations of the voice are extremely varied—

sometimes low and deep, and almost funereal, while at others rising to a lively pitch, but always musical. At the same time, owing to the numerous rythmical technicalities and the introduction of foreign words not entirely understood by the singer himself, I have found it quite beyond me to illustrate either their music or mode of singing, and so have not attempted the task. What I have written, therefore, has been simply by way of introduction to the subject.

5. The chapter on "Vái Than Thú," or foreign fables, is introduced as a help to those who may hereafter take the trouble to compile easy lessons that would suit the primary education of Lúshái youths. In these fables certain objects and ideas not familiar to the Lúsháis have been replaced by others with which they are familiar.

6. While admitting that much remains to be done, I trust that this unpretending work—which, I freely admit, has cost me a considerable amount of labour—may prove of some little assistance to those enquirers after the language who may come after me; and that in commenting on any errors (and there are probably many) they will deal tenderly with them, remembering the difficulties that must invariably attend an attempt to construct a Grammar of an unwritten language.

THE AUTHOR.

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PART I.—ORTHOGRAPHY.

LETTERS OR SOUNDS.

The Lúshí or Zai dialect, from what I have been able to gather from the conversation of the people, consists of forty-nine simple and compound sounds, systematised below into their equivalent Roman letters:—

Lúshí sounds.		Corresponding Bengali sounds.	Corresponding English sounds.	
<i>Vowels.</i>				
1. a	}	.....	as a in 'all,' 'talk.'
2. d		.....	as a in 'arm,' 'far,' 'farther.'
3. e		.....	as e in 'ch!' 'prey.'
4. i, í		.....	as i in 'ill,' 'machine,' 'caprice.'
5. u, ú		.....	as u in 'bull,' 'put,' 'rude,' 'rural.'
6. vi, ví		.....	as v in 'wrist' and vā in 'rhythm.'
7. o		.....	as o in 'only,' 'most,' 'old.'
8. ae or ey		}	as oy in 'royal,' 'coy.'
9. ai			as in the quick utterance as one word of 'O! ye in 'O! ye mortals!'
10. au			as in the quick utterance as one word of 'O! wo' in 'O! wolf!'
11. ei		(Peculiar to Lúshí)	as ei in 'eight.'
<i>Consonants.</i>				
12. k	}	.....	as k in 'king' or c in 'cut.'
13. k̄		.....	.....
14. g		.....	as g in 'gun.'
15. ḡ		.....	.....
16. c̄		}	as c̄ in 'church.'
17. c̄h̄		
18. j			as j in 'judge.'
19. f			as f in 'to.'
.....		
.....		
.....		

Lúshái sounds.	Corresponding Bengali sounds.	Corresponding English sounds.
Consonants—conoid.		
20. <i>śh</i>	শ	.....
21. <i>đ</i> (foreign)	ষ	as <i>đ</i> in 'do.'
22. <i>n</i>	ন	as <i>n</i> in 'no.'
23. <i>ñ</i> or <i>ng</i>	ঞ	as <i>ng</i> in 'king.'
24. <i>t</i>	ত	.....
25. <i>tśh</i>	ত্শ	as <i>tśh</i> in 'thou' or 'there.'
26. <i>d</i>	দ	as <i>tśh</i> in 'than.'
27. <i>p</i>	প	as <i>p</i> in 'pass.'
28. <i>pśh</i>	প্শ	.....
29. <i>ś</i>	স	as <i>ś</i> in 'boy.'
30. <i>śś</i>	স্শ	.....
Simple—conoid.		
31. <i>m</i>	ম	as <i>m</i> in 'man.'
32. <i>r</i>	র	as <i>r</i> in 'run.'
33. <i>rśh</i>	র্শ	.....
34. <i>l</i>	ল	as <i>l</i> in 'let.'
35. <i>s</i>	স	as <i>s</i> in 'sun.'
36. <i>śś</i>	স্শ	as <i>śś</i> in 'shut.'
37. <i>ś</i>	স	as <i>ś</i> in 'hat.'
38. <i>f</i>	ফ	as <i>f</i> in 'father.'
39. <i>s</i>	স	as <i>s</i> in 'zeal.'
40. <i>v</i>	ব	as <i>v</i> 'voice.'
41. <i>hm</i> or <i>sm</i>	ম্, ষ্	.....
42. <i>hn</i> or <i>sn</i>	ন্, ণ্	.....
43. <i>śl</i>	শ্	.....
44. <i>śr</i>	র্শ	.....
Compound.		
45. <i>tśś</i>	ত্শ্	.....
46. <i>ng</i>	ঞ্জ	as <i>ng</i> in 'king.'
47. <i>śś</i> (foreign)	স্শ	as <i>śś</i> in 'thank.'

The letters *n*, *t*, *s*, *l*, *m*, *v*, *śh*, *gh*, *u*, and *k*, are euphonic in Lúshái. They approximate letters that result from "Sandhis" in Sanakrit, or seem to be like the French *t*, which is added euphonicly to the interrogative present indicative of verbs (*a-t-il ? va-t-il ?* &c).

Compound consonants are generally initial in words or syllables: as—*Hmu* or *amu*, *ngái*, *hrái*, *lu-thluák*, *hmaná*, *pá-hnit* or *pá-nnit* (the *t's* in the last two words are silent).

The pronunciation of the aspirated double consonants *ম্ হম* and *ন্ হন* will be better understood if they are reckoned as *ম্ হম্*, *ন্ হন্*.

Of foreign sounds there are two in Lúshái, namely *đ* and *śś*.

PART II.—ETYMOLOGY.

CHAPTER I.

NOUNS.

The following are examples of nouns:—

Proper Nouns.

1. Names of Persons.

Roh-lu-má.	Chong-po-tiá.
Lien-pui-chungá.	Dársopi.
Pá-kung-á.	Chhuni.
Lá-l-ruh-má.	Lá-l-rengí.
Ván-ruh-má.	Luhti.
Sái-siá.	Pilioni.
Sáñ-vungá.	Láli.
Kánglo-vá.	Tháng-pui-ri.
Daw-poángá.	

2. Names of Places.

Thá-bungá = 'Demagri.'	Sámátá = 'Kassalong.'
Sirte = 'Sirtey.'	Ui-phúm = 'Ohipoong.'
Rái-so = 'Soobolong.'	

3. Tribal Names.

Tui-kuk = 'Tipperah.'	Miriáh = 'Mooroong.'
Kar = 'Hindu or Mahomedan.'	Kuñ-vái = 'Northern Tipperah.'
Miráng = 'Mugh.'	Vai-lái-chi = 'Europeans.'
Tá-kán = 'Chukma.'	

Collective Nouns.

Metals.

Dár = 'brass or copper.'	Shoná = 'gold.'
Tínká = 'silver.'	Hár = 'lead.'
Thir = 'iron.'	Thir-tek = 'steel.'

Common Nouns.

Zuñ-bun = 'ring.'	Sám-khui = 'comb.'
Beñ-be = 'earring.'	Milem = 'idol.'
Thi = 'necklace of beads.'	Athlár = 'honey-comb.'

Tui-ehhuan = 'pond.'
 Chingú = 'frog.'
 Lei-á-pat-fái = 'grass-plot.'
 Lá-zái = 'thread.'
 Ahruí = 'shrub.'
 Hlim = 'shadow.'
 Dac-thiem = 'sorcerer.'
 Thlám-tái = 'joom-house.'
 Purúú = 'onions.'
 Fá-ip = 'gunny-bags.'
 Sává-bu = 'birds' nest.'

Thou-ehi = 'gnat.'
 Kái-bu = 'top.'
 Lo-lan-kán dá = 'bridge.'
 Thán-thieñ = 'bird-trap.'
 Tui-bur-dan = 'pipe of a hooka of a female Kuki.'
 Thlá-ráo = 'ghost of a man after death.'
 Ápak = 'debt.' (Also abstract = 'indebtedness.')

Abstract Nouns.

Chhier = 'account.'
 Mi-thi-khuá = 'hell.'
 Piel-rál = 'heaven.'
 Arui = 'drunkenness.' (Also common = 'a drunkard.')
 Avir = 'gluttony.' (Also common = 'a glutton.')
 Ápak = 'charity.' (Also common = 'a charitable person.')
 Azá = 'respect.'
 Huphur = 'envy.'
 Fubálám = 'revenge.'
 Ahrál = 'expenditure.'
 Áhuái = 'courage.'
 Áír = 'parsimony.'

Nui = 'laugh.'
 Áthen = 'smile.'
 Lei-chay = 'fine,' 'penalty.'
 Thu-pay = 'complaint.'
 Á-fin = 'wisdom.'
 Á-bhin = 'sin.'
 Áfák = 'flattery.'
 Dat = 'untruth.'
 Ik-shik = 'ingratitude.'
 Huá = 'threat.'
 Ávár = 'light.'
 Áthim = 'darkness.'
 Ámák = 'wonder.'
 Kái-já-veáú = 'servility.'

Number.

There are two numbers,—singular and plural.

Certain nouns are alike in singular and plural, as *mi* = man; *shu* = word; *sa* = meat; *thing* = tree; *thin* = heart.

The plural terminations of nouns are—

1st, *te* : as—

Mi-bring = 'man.'
 Mi = 'man' or 'woman.'
 Naopáng = 'boy.'
 Fá = 'child.'

Mi-bring te = 'men.'
 Mi-te = 'men' or 'women.'
 Naopáng te = 'boys.'
 Fá-te = 'children.'

2nd, *ho* or *hok* (*the k is not pronounced*) : as—

Sává = 'bird.'
 Mi = 'man' or 'woman.'
 Láí = 'chief.'

Sává-ho = 'birds.'
 Mi-ho = 'men' or 'women.'
 Láí-ho = 'chiefs.'

3rd, *te-ho* : as—

Ká-u = 'brother.'
 Láí = 'chief.'
 Ká-pá = 'father.'
 Mi-bring = 'man.'

Ká-u-te-ho = 'brothers.'
 Láí-te-ho = 'chiefs.'
 Ká-pá-te-ho = 'fathers' (*i.e. fathers and superiors*).
 Mi-bring-te-ho = 'men.'

GENDER.

4th, *zai* : as—

Lái = 'chief.'
Máo = 'bamboo.'
Sá-ngá = 'fish.'
Rol-thár = 'youth.'

Lái-zai = 'chiefs.'
Máo-zai = 'bamboos in cluster.'
Sá-nga-zai = 'fishes.'
Rol-thár-zai = 'youths.'

5th, *te-zai* : as—

Mi-te-zai = 'a crowd.'

Sávi-te-zai = 'flock of birds.'

6th, *ánzá-in* or *ánzá-in* : as—

Mi-ánzá-in = 'all men.'
Tánká ást-in = 'all money.'

Pu-an-ánzá-in = 'all clothes.'
Sebang ánzá-in = 'all cows.'

Ást-in is used for nouns in the neuter gender, *ánzá-in* for masculine and feminine.

Of the plural terminations, *te-zai* alone is used in connection with pronouns: as *kei-ni-te-zai* = 'we all.'

Gender.

The genders are masculine, feminine, and neuter; but the latter is very rarely used.

1. Certain words are only found in the masculine gender: as—

Pá-tuá = 'married man'; upá-zet = 'bachelor.'

2. Certain words are used both for males and females: as—

Ri = 'brother or sister'; unáo = 'male or female relative'; náo = 'younger brother or sister'; leng-tul = 'bachelor or maid who never intends to marry.'

3. Masculines and feminines are denoted by different words: as—

Masc.

Pá = 'father.'
Pú = 'grandfather.'
Rol-thár = 'young man.'
Nao-páng = 'boy.'
Ká-mák-pá = 'son-in-law.'
Pá-hral = 'widower of long standing.'
Pásái = 'husband.'
Mi-pá = 'man.'
Ká-pú = 'father-in-law or grandfather.'

Fem.

Nú = 'mother.'
Pi = 'grandmother.'
Nulá = 'young woman.'
Unáo = 'girl.'
Mou = 'daughter-in-law.'
Hmai-thái = 'widow of long standing.'
Nopui¹ = 'wife.'
Hmai-chiá² = 'woman.'
Ká-pi = 'mother-in-law or grandmother.'

¹ *No-pui* = 'wife' (no = 'cup,' *pui* = 'great,'—probably from her being at the head of the table and distributing the food).

² *Hmai-chi-d* = 'woman' (*hmai* = 'face,' *chi* = 'salt' (i.e. sweet) countenanced)

4. They are also denoted by the prefixes *pd* and *nú* respectively: as—

Masc.	Fem.
Pá-thlay = 'widower of short stand- ing.'	Ná-thlay = 'widow of short standing.'

5. Also by the affixes *pd* and *nú*: as—

Masc.	Fem.
Pá-pá = 'son.'	Fá-nú = 'daughter.'
Thien-pá = 'male friend.'	Thien-nú = 'female friend.'
Tár-pá = 'old man.'	Tár-nú = 'old woman.'
Mit-del-pá = 'man blind of both eyes.'	Mit-del-nú = 'woman blind of both eyes.'
Ár-pá = 'cock.'	Ár-nú = 'hen.'
Bay-pá = 'slave boy.'	Bay-nú = 'slave girl.'
Mit-khiñ-del-pá = 'man blind of one eye.'	Mit-khiñ-del-nú = 'woman blind of one eye.'
Mit-pá-al-pá = 'male albino.'	Mit-pu-al-nú = 'female albino.'
Ká-pá = 'uncle.'	Ká-nú = 'aunt.'
Ká-fá-pá = 'son.'	Ká-fá-nú = 'daughter.'
Tu-pá = 'son of the daughter or nephew.'	Tú-nú = 'daughter of the daughter or niece.'

6. Certain words take the affix *no-pui* in the feminine: as—

Masc.	Fem.
Lál = 'king.'	Lál-no-pui = 'queen.'
	('Lál-nú' = 'queen dowager.')

7. Masculine proper nouns end in *d*, and feminine proper nouns in *s*: as—

Names of Men.	Names of Women.
Siak-bongá.	Rou-li-áni.
Hái-chang-thángá.	Tuá-láli.
Chháng-thángá.	Lál-khup-mohri.
Buángá.	Thúái.

Person.

Nothing peculiar.

Case.

There are eight cases—the nominative, objective, possessive, dative, ablative, locative, causative, and vocative.

1. The nominative and objective have no inflexions. The nominative is known by its position as the first word in a sentence, and by a corresponding nominative particle prefixed to the verb : as—

1. *Ká bay - ná' chi khiá-khát* 1. My slave-girl has brought a seer
My slave female salt seer one
dará-tá d-ran-han-
market from (or of) brought
tá.¹
has.
2. *Nángmá*n* í-ti-chu-an ká¹.* 2. If you say, I can die.
You (sing.) say if I
thi thei e.
to die able am.

¹ *Á* in *d-ran-han-tá* is the nominative particle of the third person singular, and *í* in *í-ti-chu-an* of the second person singular. *Tá* is the sign of the past indicative.

2. The objective is placed immediately before the active verb or preposition : as—

1. *Siakbongá sildá*i* pákhát* 1. Siakbongá wanted to buy a gun.
gun one
á lei du e.
to buy wished.
2. *Thluái tán Buángá sám-khui* 2. Buángá will get a comb for Thluái.
for hair-comb
*á-nei-á*ng*e.¹*
get will.
3. *Mi-ráng lo Tui-kuk* 3. A Mugh and a Tipperah man
Man Mugh and Tipperah man
thloñ - khát-in cha án-ei²
plate one out of rice eat
shú.
never.

¹ *Á*ng*e* is the sign of the future indicative.

² *Á*n*e* of *án-ei* is the verbal nominative particle of the third person plural.

3. The possessive is known by the affix *tá* or *dtá* : as—

1. *He nao-ál-hi¹ tú.* 1. Whose match is this? It is that
This lucifer match whom
*tá-*ng*e² áni? Khá mi tá*
of is? That person of
khá¹ áni.
is.
2. *Sa zúf-bun sa nángmá-tá* 2. That ring may be yours.
That ring you of
*á-ni á*ng*-chu.*
be may.

¹ *H*a*-h*i*, s*a*-s*a*, k*h*á-k*h*á*, are reduplicated forms.

² *N*g*e* lit. = 'is it.'

3. *Sámáá - mi* *vayná* 3. The Kassalong man will arrive
Kassalong - of - men *to - day* *to-day.*
á-lo-thleng *ángo.*
arrive *will.*

The *t* in *tá* and *dá* is euphonic.

This case sometimes is recognised by *d* prefixed to the possessed noun following it, and is the result rather of slowness in pronunciation: as—

1. *Sa sa* *sebang áfá* *áni.* 1. That is a calf.
That (thing) cow its young is.
2. *Má. tá* *d-pu-an á-dum e.* 2. Mama's cloth is dirty.
his cloth dirty is.
3. *Dári* *d-in* *áni.* 3. It is Dari's house.
his house (it) is.

Here '*sebang áfá*,' '*Mámá d-pu-an*,' and '*Dári d-in*,' are more properly '*sebang-á-fá*,' '*Mámá-d pu-an*,' and '*Dári-d in*.' The prefix *d* in '*áfá*,' '*d-in*,' '*d-puan*,' lit. = 'his,' 'her,' 'its.'

4. The dative has no inflexion, but the direct object follows the indirect object or dative case (except when the indirect object is a pronoun. See Syntax Rule XV): as—

1. *Keimá* *Mámá pu-an ká-pe-e.*¹ 1. I gave a cloth to Mámá.
I to Mámá cloth gave.
2. *Keimá* *Siakbongá sillai-* 2. I gave Siakbongá the cost of
I to Siakbongá gun repairing his gun.
shiem-thát-ámán ká-pe-tá.
to repair cost gave.

¹ *Ká* in '*ká-pe-e*,' '*ká-pe-d*,' is the verbal nominative particle of the first person singular.

This order is reversed in the interrogative form of sentences: as—

1. *He pu-an tungo i-pek?* 1. Whom did you give this cloth to?
This cloth to whom you gave?
2. *Mámá pu-an ká-pe-e.* 2. I gave the cloth to Mámá.
To Mámá cloth I

5. The ablative is formed by certain prepositions, as *ánend*, placed after the word, and by the affix *d* or *tá* (*t* euphonic): as—

1. *Káud-ráng* *ánend áthá* *min* 1. Good will come to me from
God from good to me *God.*
han-ángo.
come will.
2. *Káud-ráng-áthá áthá* *min han-ángo.* 2. Good will come to me from
God from *God.*

3. *Náo-páng-tá-tá sú há in*
Childhood from beer I drink
shu,
never.
3. I never drank beer from childhood.

6. The locative is formed by the affixes *d* and *in* : as—

1. *Á pum-d náo-to á-am.*
Her womb in child is.
1. A child is in her womb.
2. *Thim-álim-d rol-thár*
Dark shadow at young men
zál-buk¹ - in án-puñ-tá.
guest-house to repaired.
2. At sunset the youths repaired to the guest-house.
3. *Ni-náo-ril-d-tám²-in*
Time child's stomach gnaws at
fá-záñ³ cha án-oi.
children rice eat.
3. The children eat their rice at 9 a.m.
4. *Náo-páng-lái - in há*
Childhood time during my
nú min cham - á;
mother me taken care of has;
tuná tártá-in
now, having reached old age
ámá ká-cham - ángo.
her I take care of shall.
4. My mother took care of me when a child, I will now take care of her now that she is old.

¹ *Zál-buk* = guest-house or general parlour of a Kuki village.

² *Ni-náo-ril-átám* = the time when children are hungry (9 a.m.). (*Ni* = 'day,' *náo* = 'child,' *ril* = 'intestines or stomach,' *átám* = 'to gnaw'—*ril átám* = 'hunger'.)

³ *Záñ* in *fá-záñ* = plural termination.

7. The causative is formed by certain prepositions, as *dráng-in*, *tán*, placed after the word, and by the affix *d* or its euphonic form *tá* : as—

1. *Sáng¹ dráng-in kál tí-rok.*
Fishes for to go cause.
1. Send for fishes.
2. *Nángmá tán áthá-loh-vángo.²*
You for good not will be.
2. It will be bad for you.
3. *Kei chu thiente-tá³ ká-ngái á-ni e.*
I even friends by loved am.
3. I am loved by friends.

¹ *Lit. Sá* = 'fish,' *ngá* = 'meat.'

² *Vángo* = *ángo*.

³ *Té* in 'thiente' is the plural suffix.

8. The vocative is known by its position at the beginning of a sentence, whether preceded by an interjection or not. In the case of masculine proper nouns the affix *n* is used, or the terminal *d* (see under Gender, section 7) is dropped. In feminine proper nouns the terminal *i* is dropped : as—

Mámá	becomes	Mámán	or Mám.	} Masculine proper nouns.
Pákungá	"	Pákungán	" Pákung.	
Rou-li-áni	"	Rou-li-án.		} Feminine proper nouns.
Tuá-lá-li	"	Tuá-lál.		

CHAPTER II.

ADJECTIVES.

Adjectives have three degrees of comparison—the positive, comparative, and superlative. The comparative and superlative in Lúshái are alike, and there are no irregular degrees of comparison.

Positive.	Comparative.	Superlative.
K'íhá = 'good.'	K'íhá zak = 'better.'	K'íhá zak, -ber, -te, or -em = 'best.'
Álien = 'big,' 'great.'	Álien zak = 'bigger,' 'greater.'	Álien zak, -ber, -te, or -em = 'biggest,' 'greatest.'
Ákhá = 'bitter.'	Ákhá zak = 'more bitter.'	Ákhá zak, -ber, -te, or -em = 'most bitter.'
Ásháng = 'high.'	Ásháng zak = 'higher.'	Ásháng zak, -ber, -te, or -em = 'highest.'
Á-bál } = 'unclean.'	Ábál zak } = 'more unclean.'	Ábál zak, -ber, -te, or -em = 'most unclean.'
Ábál-hlo }	Ábál-hlo zak }	
Áfái = 'clean.'	Áfái zak = 'cleaner.'	Áfái zak, -ber, -te, or -em = 'cleanest.'

The comparative degree is used when the qualified noun is compared with another noun singly with regard to the same quality. It is formed by adding *zak* to the positive and inserting the conjunction *d-in* or its other form *d-hi-an* : as—

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------|
| 1. Sebang ui <i>d-in</i> ásháng-zak.
<i>Cow dog than high more.</i> | 1. A cow is taller than a dog. |
| 2. Zate ui <i>d-in</i> áto-zak.
<i>Cat dog than small more.</i> | 2. A cat is smaller than a dog. |
| 3. Ká-thieng i-thieng <i>d-hi-an</i>
<i>My stick your stick than shum-khát á-shei-zak e.</i>
<i>stick's breadth long more is.</i> | 3. My stick is a fist's breadth longer than yours. |

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 adding the conjunction *zak* to the positive and inserting the compound conjunction *ázá-á-in* or *ánzá-á-in*. *Ber*, *te*, or *em* can be used instead of *zak* with the superlative adjectives, when *ázá-á-in* or *ánzá-á-in* may be dropped or retained. *Zak*, *ber*, *te*, and *em*, are properly adverbs having the force of superlative terminations.

Examples.

- | | |
|-------------------------------------------------------------------------------------------------------------------------|---------------------------------------|
| 1. Nángmán-in shoná' súf-bún
<i>Your gold ring</i>
<i>ánzá-á-in' áthá zak e.</i>
<i>all than good more is.</i> | 1. Your gold ring is the best of all. |
|-------------------------------------------------------------------------------------------------------------------------|---------------------------------------|

¹ A Bengali word.

² *Ánzá-in* and *dáin* (= 'all') are to be distinguished carefully from *dázd-d-in* and *dá-d-in* (= 'than all').

2. Sa pu-an-feu¹ á-nem 2. That cloth is the finest.
That cloth waist fine in texture
sah áni.
very (or more) is.
3. Keimá thi ámán átám ber 3. The price of my necklace is very
My necklace price much very
e.
is.
4. Dártei beibe á-may te² áni. 4. Dartei's earring is the prettiest.
earring pretty very is.
5. Thir-tek³ ámán á-hár em e. 5. The price of steel is very dear.
Steel price dear very is.

¹ *Pu-an-feu* = 'cloth worn round the waist of a Kuki female.'

² *Te* has three significations. When affixed to a noun, it has the plural signification; when following an adjective, it is a sign of the superlative; when simply an adjective, it means 'small.'

³ *Thir* = 'iron,' *tek* = 'thunderbolt,' steel being supposed to be the thunderbolt iron.

CHAPTER III.

NUMERALS.

The numerals are as follow :—

Pá-khát	= 1.	Pá-ruk	= 6.
Pá-hnit (t silent)	= 2.	Pá-sári	= 7.
Pá-thúm	= 3.	Pá-riek	= 8.
Pá-li	= 4.	Pá-kuá	= 9.
Pá-ngá	= 5.	Shom	= 10.

Pá is the common numeral prefix from one to nine.

2. When a numeral from one to nine qualifies a noun, it either retains or drops its *pá*. In the latter case it no longer remains as a separate word, but is added as a terminal syllable to the noun : as—

Ui-pákhát	= a dog.	Ni-sári	= seven days or a week.
Tánká pá-kuá	= nine rupees.	Hmun-khát	= one sort, the same.
Khleng páli	= four plates.	Vay-thum	= three times, thrice.
Sákar pá-hnit	= two horses.	Kum-ngá	= five years.
Thing pá-riek	= eight trees.	Thlá-ruk	= six months (or moons).

3. The cardinal numerals from eleven to nineteen are formed by adding *pákhát*, *páhnit*, &c., to *shom* and inserting *le* = 'and : ' as—

Sebang shom le páhnit	= twelve cows.
Krté shom le pá-ngá	= fifteen fowls.
Zuñ shom le pá-sári	= seventeen fingers.
Zuñ-bun shom le páthum	= thirteen rings.

4. The numerals twenty, thirty, forty, &c., to ninety, are formed by adding the numerals *huit*, *thum*, *li*, &c., to *shom* without the prefix *pá*, and without inserting *le* : as—

Shom-huit = 20.

Shom-ngá = 50.

Shom-kuá = 90.

5. The numerals 21, 22, &c., 29, 31, 32, &c., 39, &c., are formed by adding *pákhát*, *pahnít*, with *le* (= 'and') to *shom-huit*, *shom-thum*, &c. : as—

Shom-huit le pangá = 25.

Shom-sári le pásári = 77.

Shom-thum le pákhát = 31.

6. When a noun is qualified by any numeral above ten, the noun is placed before the numeral and is repeated after *le* : as—

Kum-shom le *kum*-li = 14 years. (*Kum* = 'year.')

Ni-shom-thum le *ni*-khát = 31 days. (*Ni* = 'day.')

Mi-shom-li e *mi*-kuá = 49 men. (*Mi* = 'man.')

7.

Já = 100.

Sháng = 1,000.

Shing = 10,000.

Nuá = 100,000.

8. As *le* is repeated between tons and units, so also is it repeated between hundreds and tons, thousands and hundreds, &c. : as—

Já-thum le-shom-huit le pákhát = 321 : lit. three hundred and twenty and one.

CHAPTER IV.

PRONOUNS.

Personal Pronouns.

Personal pronouns have only three distinct cases, each case having several forms.

First Person.

	Singular.	Plural.
<i>Nom.</i>	Kei, keimá, keimán, kei-in, kei-zaf, kei-ohu, (ká) = 'I.'	Kei-ni, kei-máni, (kán) = 'we.'
<i>Poss.</i>	Kei-á, keima, kei-átá, kei-má-tá, ká = 'mine.'	Keimáni, keimánitá, keini-tá, kán = 'our.'
<i>Obj.</i>	Keimá min, min = 'me.'	Keimáni min, min = 'us.'

Second Person.

Singular.	Plural.
<i>Nom.</i> Nángmá, náng, náng-mán, (i) = 'you' or 'thou.'	Nángmáni, nángni, (in) = 'you.'
<i>Poss.</i> Nángmátá, nángmá = 'yours' or 'thine.'	Nángmánítá, nángmáni = 'yours.'
<i>Obj.</i> Nángmá, náng = 'you' or 'thee.'	Nángmáni, nángni = 'you.'

Third Person.

Singular.	Plural.
<i>Nom.</i> Ámá (á) = 'he,' 'she,' 'it.'	Ánmáni, (án) = 'they.'
<i>Poss.</i> Ámátá, ámá = 'his,' 'her,' 'its.'	Ánmánítá = 'theirs.'
<i>Obj.</i> Ámá = 'him,' 'her,' 'it.'	Ánmáni = 'them.'

Ni is the plural affix of pronouns.

The pronouns placed within parentheses, viz. *ká, í, á, kán, in, dn*, are used as nominative particles to verbs.

Má, sán, chu, and *in*, are all used as nominative affixes to the singulars *kei* and *náng*, and the last three to their plurals.

The objective of the first person, *keimá-min* (sing.) and *keimání-min* (pl.) may be separated by tmesis into *keimá . . . min* and *keimání . . . min*.

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------------|---------------------------------------|
| 1. Nángmá chemtá ¹ keimá-min
Your knife (to) me
perók. ²
give. | 1. Give me your knife. |
| 2. Keimá vai-hló ³ tlem-tó ⁴
(To) me tobacco little very
nángmá min pe-áng om?
you give will? | 2. Will you give me a little tobacco? |
| 3. Kán lál keimáni-min ngái e.
Our chief us loves. | 3. Our chief loves us. |

¹ *Chemtá* = 'knife.' (*Chem* = 'dao' and *tá* = 'small,' lit. 'small dao.')

² *Perók* imperative of the verb *pe* = 'give.' (The *k* is the sign of the imperative, and is not pronounced.)

³ *Vai-hló* = 'tobacco.' (*Vái* = 'foreign,' *hlo* = 'drug.')

⁴ *Tlem-tó* = 'very small quantity,' 'a little.' (*Tlem* = 'small,' *tó* = 'very.')

Kei and *náng* are more colloquial than *keimá* and *nángmá*.

2. The third person neuter singular pronoun 'it' is also expressed by *he-mi-hi* and *he-hi*, the subject of present observation. These words may also express the pronoun 'he' or 'they.' *Khú-mi-khá*, *khú-mi-khú*, *khi-mi-khi*, may be used instead of *he-hi*, all being applicable to animated beings or inanimate things alike.

Examples.

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------|
| <p>1. Hsu-loh-shu-an <i>le-mi-ki</i>
 <i>See not if this thing</i>
 sebang-áni, áni-loh, ká
 cow is (or) is not, I
 hre thei loh.
 to know am able not.</p> | <p>1. I cannot know without seeing
 whether it be a cow or not
 (lit. 'if I do not see').</p> |
| <p>2. <i>He-mi-ki</i> áthin' áthá
 <i>Of this person heart good</i>
 sak
 very.</p> | <p>2. This man's heart is very good.</p> |
| <p>3. <i>Khu - mi-khu</i>² mihring
 <i>That thing down there man</i>
 omni, pu-an omni, ká hre
 is (or) cloth is, I know
 chau loh-ve.
 certainly not.</p> | <p>3. I know not for certain whether
 that thing down there is a
 man or a piece of cloth.</p> |
| <p>4. <i>Khd - mi-khd</i>³ riol-hai áni.
 <i>That thing in front glass is.</i></p> | <p>4. That is a glass.</p> |
| <p>5. <i>Khi - mi-khi</i>⁴ sává omni,
 <i>That thing up there bird is,</i>
 thing-rá omni?
 (or) fruit is?</p> | <p>5. Is that thing up there a bird
 or a fruit?</p> |

¹ The *d* of *dikin* shows that the preceding word *le-mi-ki* is in the possessive. See Chap. I, Sec. 3.

² *Khu-mi-khu* = 'that thing or person down below.'

³ *Khd-mi-khd* = 'that thing or person in front and on the same level.'

⁴ *Khi-mi-khi* = 'that thing or person high up there.' The conjunction 'or' is not expressed, but understood, in Lúshái. See Chap VIII.

⁵ *Em* = the interrogative particle; *áni* = 'is' (*d* is the verbal nominative particle singular, third person, and *ni* = 'to be.')

Relative Pronouns.

The relative pronouns are *tu* ('who,' 'whose,' or 'whom'), *khd* ('that or 'which'), *já* ('as much,' 'how much'), *ápiang* ('what'), *ápiang khd* ('what,' 'that which,' 'thing which'), and *já-khá* ('that which,' 'what,' 'as much as'). Except *tu*, they are always used alike of persons or things.

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------|
| <p>1. <i>Dard tá á-r-to áthá ápiang</i>
 <i>Bazar from fowls good what</i>
 ran-han-drok.¹
 bring.</p> | <p>1. Bring from the bazaar what good
 fowls (there be).</p> |
| <p>2. <i>Sillái chu' áthá am-khd</i>
 <i>Gun even good is which</i>
 lei-tirok.
 to purchase cause (or make.)</p> | <p>2. Buy for me the gun that is good.</p> |

¹ *K* in *drok*, *pok*, &c., is the sign of the imperative, and is silent.

² "*Chu*" is emphatic: 'that gun and no other.'

3. Nulá khd áhmel áthá set
Girl whose countenance good very
 tlánváł pot-in tám-ták án
youths also very much
 ngái e.
love.
4. Mihring khd thu ták-ták
Man which word right
 á-ti-ángo (or á-shay-ángo)
speak will
 ánzáin án-ay-ángo.
all believe will.
5. Niminán cha-chhum-já
Yesterday rice cooked as much
 khd ánmáni án-ei zau
as they eat completely
 tá.
did.
6. Sa mi sa i-hmu-tu¹
Those men you see whom
 keimá thiente án-ni.
my friends are.
7. Vánpuia-khuá rál - tu - mi¹
village fight who men
 enjänge² am-em³
how many are?
8. Zu átlum á-piáng⁴ khd min
Beer sweet thing which to me
 perók.
give.
3. Youths love the girls exceedingly
 whose countenances are very
 handsome.
4. Every one will believe the man
 that speaks the truth.
5. They finished what rice was
 cooked yesterday.
6. Those men are my friends whom
 you see.
7. In Vanpuia's village, how many
 men are there that fight?
8. Give me what beer is sweet or
 excellent.

¹ The relative *tu*, when not interrogative, is in the nominative or objective case, and follows the verb of which it is the nominative or objective. The verb and the relative together may be looked upon as the adjective portion of a compound noun, as *rál-tu-mi* = 'fighting men,' lit. 'men-who fight'; *i-hmu-tu* = 'whom you see'; *ánu-tu* = 'who sees.' But the addition of the nominative particle *i* = 'you,' changes the nominative *tu* = 'who,' into the objective *tu* = 'whom.'

² *Eng-jänge* = 'how many is it?' (*Já* refers to number.)

³ *Em* = interrogative particle.

⁴ *Ápiáng, ápiáng-khd, já-khd*, are thus compound relatives = 'that which,' 'thing which,' 'what,' 'as much as.'

The relative *tu*, when used as the terminal affix of a compound word, like the English *er*, signifies the agent: as—

Hmu-tu	= 'witness.'	Zir-tu	= 'learner.'
Hlá-sá-tu	= 'songster.'	Vái-tu	= 'rower.'
Shiem-tu	= 'maker.'	Rem-tu-(ák)	= 'mediator.'
Azá-shiem-tu	= 'Creator,' 'God.'	Rál-tu	= 'soldier.'
Mei-á-tu	= 'fuel.'	Ngái-tu	= 'lover.'
Hril-tu	= 'teacher.'	Dil-tu	= 'petitioner,' 'beggar.'

Literally one who witnesses, one who sings, that which burns, one who begs, &c.

2. The interrogative relatives are *tünge*, *enge*, and *dsenge*, corresponding to 'who,' 'what,' and 'which' or 'that,' respectively. *Tünge* (compounded of *tu* = 'who,' and *nge* = 'is it') is indeclinable. When nominative, it is placed immediately before its verb; when objective, the verb takes a nominative particle of its own, and is then preceded by *tünge*; when possessive, it is split into *tu . . . eng*, between which the possessed noun is placed. (Example 3.)

Examples.

- | | |
|---------------------------------------------------------------------------------------|--------------------------|
| 1. Nángmá <i>tünge</i> vel?
You who beat? | 1. Who beat you? |
| 2. <i>Tünge</i> i pek?
(To) whom you gave? | 2. To whom did you give? |
| 3. Sa mi sa tu mihring 'ge?
That man whose man is he? | 3. Whose man is that? |
| 4. <i>Enge</i> i shay shay - le-rok. ¹
What you say say and (or again). | 4. Repeat what you say. |
| 5. <i>Asenge</i> shay-le-rok.
That | 5. Repeat that. |

¹ *Shay-le*, lit. 'say and,' i.e. 'say over again.' *Rok*, euphonic for *ok*, is the imperative particle.

Enge and *zenge* are synonyms. They are of the neuter gender, and are used of inferior animals. *Tünge* is masculine or feminine, and is used of human beings.

The interrogative *tünge* can also be split up by an infinitive or a preposition: as—

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------|
| 1. Tu - tán 'ge ¹ sává i. mán
Whom for is it bird you catch?
em-ni ² | 1. For whom do you catch birds? |
| 2. Tu hril átánge ³ án-vá?
Whom to tell for is it they go? | 2. Whom do they go to tell? |
| 3. He sám-khui tu tán'ge i
lei du, i fínu
to buy wish, your daughter
tán'ge i fá-pá
for is it (or) your son
tán'ge?
for is it? | 3. For whom do you want to buy this comb? Is it for your daughter or your son? |
| 4. Tu sháyá tán'ge ¹ i
Whom to speak for is it you
du?
wish? | 4. Whom do you want to speak to? |

¹ The *n* of *nge* is not to be pronounced, and the apostrophe marks its omission. This rule regarding the omission of *n* is general.

² *Em-ni* = interrogative particle.

³ *A'tán* and *tán* here govern the gerundial infinitives *Aril* and *sháyá*, denoting purpose: *sháyá tán* = 'for speaking'; *Aril átán* = 'for telling.'

When split up by a noun, *tunge* becomes the possessive 'whose:' as—

- | | |
|-------------------------------|--------------------------|
| 1. Sa fâ tu' fâ nge? | 1. Whose child is that? |
| That child whose child is it? | |
| 2. Tu mihring 'ge? | 2. Whose men (are they)? |
| Whose men is it? | |

¹ Tu is personal, i.e. is used of men; kâk of inanimate things as well as of men.

3. The interrogative adjectives 'which' and 'what' are expressed by *eng . . . nge*, *khay . . . nge*, and *eng . . . hi-nge*. The last is a more emphatic form of the first.

Examples.

- | | |
|-------------------------------------|----------------------------------|
| 1. Eng-thu-nge' i-shay? | 1. What word do you speak? |
| What word is it you speak? | |
| 2. Eng-hlâ-nge ân-sâk? ² | 2. What song do they sing? |
| What song is it they sing? | |
| 3. Khay-lâmâ nge kâ-tlân? | 3. Which way do I run? |
| Which way is it I run? | |
| 4. Eng-pu-an-hi-nge min pek. | 4. Which cloth will you give me? |
| Which cloth is it to me give | |
| âng? | |
| will? | |

¹ The *n* of the interrogative *nge*, when following a vowel, is always joined to it in pronunciation, and is never pronounced as a separate syllable.

² The *k* in *sâk* is euphonic.

4. 'Whatever' is expressed by *eng-lo* or *eng-pok*.

Examples.

- | | |
|-----------------------------------|-------------------------------------|
| 1. Eng-lo i du, lâ-lâng'in | 1. Whatever you wish, take and eat. |
| Whatever you wish taking by | (Lit. 'eat by taking.') |
| ei-rok, | |
| eat. | |
| 2. Eng-pok i dil-zaf ² | 3. Ask whatever you want. |
| Whatever you ask for searchingly | |
| chu shay-rok. | |
| even ask. | |

¹ Lâ = 'to take'; lâ-lâng'in = 'by taking.' (This participle is of the second person.)

² Dil = 'to ask for'; 'beg'; sañ = 'to search'; hence, as adverb, 'searchingly,' 'completely.'

Adjective Pronouns.

There are three sorts of adjective pronouns,—the possessive, the demonstrative, and the indefinite. They all precede nouns. The distributive does not exist in the Lúshái language, its place being supplied by indefinite pronouns.

I.—Possessive.

Singular.	Plural.
Kei, keí, kei-má, ká = 'my.'	Keini, keimáni, kán = 'our.'
Náng, nángá, nángmá, í = 'your' or 'thy.'	Nángmáni, nángni, ín = 'your.'
Kmá, á = 'his,' 'her,' 'its,' 'one's.'	Anmáni, án = 'their.'
Keimá . . . ámán = 'my own.'	Máni = 'their own.'
Ámá . . . ámán = 'his or her own.'	

The last three require illustrations:—

- | | |
|----------------------------------------------------------------------------------------------|--------------------------------------|
| 1. Sa-pu-an keimá pu-an-ámán áni
<i>That cloth my cloth own is.</i> | 1. That cloth is my own. |
| 2. Buángá thi ánd thi
<i>necklace his necklace</i>
ámán áni loh.
<i>own is not.</i> | 2. Buángá's necklace is not his own. |
| 3. An thi ándá thi áni.
<i>Their necklace own.</i> | 3. The necklace is their own. |

'Mán' is more colloquial than 'mání.'

II.—Demonstrative.

He = 'this.'	Khu = 'that down below.'
He-hi = 'this' (<i>emphatic</i>).	Khi = 'that high up.'
Hi = 'that.'	Khu-khu = 'that down below.'
Sa = 'that.'	Khi-khi = 'that high up.'
Sa-sa = 'that.'	Heti, hotiáng = 'this,' 'this like.'
Khá = 'that.'	Chiti, chitiáng = 'this,' 'thislike.'
Khá-khá = 'that.'	

The *ch* in the last two words may be *chh* at option.

He-hi, *khu-khu*, *sa-sa*, denote different degrees of distance from the speaker. The first is used of something near, the second of an object somewhat distant, and the third of an object more distant than the second. They are all used of objects on the same level as the speaker. *Khu-khu* and *khi-khi* point to objects respectively *below* and *above* the level of the speaker.

III.—Indefinite.

Ánzá, ánzín = 'all,' 'whole.' (<i>Neuter, and used of inferior animals.</i>)	Pá-hníf-in = 'both.'
Ánzá, ánzá-in = 'all.' (<i>Masculine and feminine, and used of human beings.</i>)	Khuá-in = 'whole.'
Hetiáng = 'such.'	Ádáng = 'other.'
	Ádáng-pákhát = 'another.'
	Tu-má . . . loh = 'none.'
	Tu-tin = 'any.'

1. Nángmáni Zau singán tu-má 1. None of your Lásáhás can walk in
Your Lásáhás among any one the plains.
 ásal - in ánkál - thei-
 plain on to go are able
 loh-vo.
 not.

IV.—Distributive.

No distributives exist, but their place is supplied by the indefinite 'all': thus—

1. Ni - tin' átui kán ei thin e. 1. Every day we take eggs.
Days in egg we eat always.
 2. Mi ánzáin án-thi chau 2. All men (every man) must die.
Men all die certainly
 vángo.
 will.

¹ The *t* in 'á-tin,' lit. = 'in (all) days,' is euphonic (á-tin = 'in days' or 'in day').

CHAPTER V.

VERBS.

A.—Verbs are of three kinds,—(1) root-verbs, (2) auxiliaries or affixes (in contradistinction to prefixes, which are mere particles), and (3) compound verbs.

Root-Verbs.

1. *Root-verbs* are the true verbs to which auxiliaries can be affixed and particles prefixed, without any change in the root-verbs themselves, for the formation of their moods and tenses as well as for certain changes in their meanings: thus in 'lo-kál-ángo,' *lo* is the particle prefix, *kál* is the root-verb, and *ángo* is the future indicative auxiliary. If the particle prefix *lo* be dropped from 'lo-kál-ángo,' its signification will change from 'will come' to 'will go.'

The prefixes of root-verbs are few, as *lo*, *ran*, *in*, *zu*, *hán*, and *vá*, and they are not always present in all root-verbs.

(a) Like the German particle 'her,' *lo* generally signifies motion towards or near to the person of the speaker: as—

- Lo-kál = 'to go towards or near:' hence, 'to come.'
 Lo-thleng = 'to arrive' (from some distant place to where the speaker is).
 Lo-kir = 'to return.'
 Lo-han = 'to come.'
 Lo-ril-ru = 'to escape from.'
 Lo-lá = 'to take away' (the direction of motion here seems reversed).

Examples.

1. Hāulang khú - tá há lo-ril-ru e. 1. I escaped from the Howlongs.
village from I escape.
2. Mái lang á-lo-kir em-ni? 2. Has the steamer returned?
Fire boat returned is? (interrog. part).

Lo is sometimes pronounced *low*.

(b) *Ran*, like the German 'hin,' denotes generally a direction of motion *from* the person of the speaker; but on completion of the action, it has the sense of coming, going, bringing, and returning, in addition: as—

- Ran-lei = 'going purchase.' (*Here the direction of motion is at first away from the speaker, though subsequently it is towards him.*)
- Ran-pe = 'bringing give.'
- Ran-lá = 'coming take.' (*The direction of motion here seems reversed.*)

Examples.

1. Nángmá lei-shay tuná-hi-an 1. Will you just now go and pay your
 You tribute just now tribute?
 i - ran-pe-áng-am?
bringing give will?
2. Siakbongá darátá thing-pui- 2. Siakbonga went and purchased back
 bazar from tree great coconut-oil from the bazar.
 rá - sárik á-ran-lei-tá.
 fruit oil going taken has.
 'Thing-pui-rá = 'coconut.' Lit. 'fruit of the great tree.'

Lo and *ran* therefore indicate two opposite directions.

(c) *In* is the sign of reciprocity, and always takes the nominative particle *da* before it: as—

- In-thien = 'to be friends with each other.'
 In-thleng = 'to exchange.'
 In-shiem = 'to apportion,' 'to divide.'
 In-háo = 'to quarrel with each other.'

Examples.

1. Mámá le Buángá án-in- 1. Mámá and Buángá made friends
 and with each other with each other.
 thien e.
friend are.
2. Nángni - singá he thing-rá hi 2. Divide this fruit amongst you.
 You among this tree fruit
 in-shiem-rok.
divide.

(d) *Zu* has the sense of going down or doing something from a higher to a lower level or country:—

- Zu-kál = 'to go down.'
 Zu-in-bu-al = 'to go down to bathe.'
 Zuk-tirok = 'make to go down.'
 Zuk-shay-rok = 'speak down' (i.e. to some one below).
 Zuk lá-rok = 'take down.'
 Zuk-kou-rok = 'call down.'

¹ The *k* of 'suk' is euphonic.

Examples.

- | | |
|---------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| 1. Kán su-in-bu-al - ánge.
<i>We down go to bathe shall.</i> | 1. We shall go down to bathe. |
| 2. Khá mihring khá suk kou
<i>That man down call.</i>
rok-á. ¹ | 2. Call that man down. (<i>The speaker here is on a lower level.</i>) |

¹ Rok-á is a form of rok, the imperative particle.

(e) *Hán* has the sense of going up from a lower to a higher level or country:—

- Hán-kál = 'to go up.'
 Hán-en = 'to look going up.'
 Hán-chho = 'to go up' (chho = kál).

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. I mi-to i náote
<i>Your mothers (or) your children</i>
án-dám em-a, ¹ hán-kál-á,
<i>ill are going up</i>
háñ ² en-drok.
<i>see.</i> | 1. In case your mothers (<i>senior relatives</i>) or your younger brothers or sisters (<i>junior relatives</i>) be ill, go up and see them. |
| 2. Keimá in - á hán-kál á
<i>My house to going up he</i>
lo-hañ ³ thoái áni-ángé.
<i>come quickly will.</i> | 2. Going up to my house, he will be coming soon. |

¹ Em-a is an interrogative particle: the sentence literally is, "Are your mothers, &c. ill?"—(in that case) go up and see them."
² *Hán* becomes *háñ* euphonicly.

Zu and *hán* are therefore particles having opposite meanings.

(f) *Vá* has the sense of movement on level ground or on a range of hills of equal height: as—

- Vá tel = 'to go and live with another.'
 Vá-kál } = 'to go on level ground.'
 Vá-phai }
 Vá-lá = 'to go and take.'
 Vá-chay = 'to go and lift.'
 Vá-tái = 'to go and kill.'

Examples.

1. Pákung khua̍ 4-pái-in 1. Leaving Pakung's village, he went
village leaving on and lived at Vannua's.
Vannua khua̍-in 4 ed-tol.
in he gone and lived
6.
has.
2. Kar' tám-ták-in Zou, 2. The Bengalees can walk very much
Bengalees all (i.e., very much) Lúshái better on level ground than the
hin án-ed-pei Lúsháis.
than on level ground to walk
thei sak e.
able more are.
3. Sa-vak-sa ed-tái-rok. 3. Go and kill that pig.
That pig go and kill.

¹ From *kar* = 'coat,' Lit. 'a coat-wearer.'

Vá and *ras* both indicate movements on level ground.

Of the six verbal prefix particles, *su* (*suk*), *hán* (*hán*), and *ed*, are also principal verbs having the sense of going down, going up, and moving along a level, respectively. The true particle prefixes are therefore *lo*, *ran*, and *in*.

Root-verbs are mostly monosyllabic: as—

Am = 'to be.'	Shay = 'to speak.'
Ay = 'to believe.'	Hrl = 'to tell.'
In = 'to drink.'	Hmu = 'to see.'
Rik = 'to borrow.'	Lá = 'to take.'
Nui = 'to laugh.'	Pe = 'to give.'
Kál = 'to go.'	Thá = 'to fall.'
Than = 'to send.'	Shiem = 'to make.'
Su = 'to wash.'	Tá = 'to weave.'
Zái = 'to cut' (<i>with scissors</i>).	Dil = 'to ask.'
Sha = 'to cut' (<i>with a knife</i>).	Zat = 'to question.'
Ni = 'to be.'	Káp = 'to fire.'
Vái = 'to fit.'	Ko = 'to call.'
Khui = 'to comb.'	Tám = 'to add.'
Thleng (or tieng) = 'to arrive.'	Phap = 'to kiss.'
Ngái = 'to love.'	Kap = 'to embrace,' 'to copulate.'
Ten = 'to dislike.'	Cháng = 'to change.'
Ui = 'to dislike,' 'to forbid.'	Thep = 'to contract.'
Bu = 'to steal.'	Fuar = 'to swell.'
Tap = 'to cry.'	Hám } = 'to blow with the mouth.'
Tap = 'to end.'	Chhem }
Chhin = 'to cover.'	Li-lu = 'to plunge.'
Ei = 'to eat.'	Vái = 'to row.'
Nei = 'to get.'	Dán = 'to oppose.'
Lei = 'to purchase.'	Chay = 'to lift.'
Um = 'to protrude,' 'to pursue.'	Hro = 'to know' (<i>theoretical</i>),
Kám = 'to abate,' 'to lessen.'	'to be able to think of.'
Thák = 'to scratch.'	

Thiem = 'to know' (<i>practically</i>), 'to be able to do.'	Du = 'to wish.'
Kir = 'to return.'	Hláo = 'to fear.'
Thu = 'to sit.'	Lu-ák = 'to vomit.'
Vát = 'to cut' (<i>loom</i>).	Hrál = 'to sell.'
Sá = 'to sing.'	Then = 'to smile.'
Kái = 'to draw.'	Tou = 'to be fixed as a hair.'
Mán = 'to catch.'	Hmet = 'to press.'
Khur = 'to shiver.'	Chu-áng = 'to go on board a vessel.'
Hlen = 'to swim.'	Chu = 'to scratch with the bill.'
Kul = 'to bend.'	Zui = 'to pursue.'
Tliek = 'to break.'	Fák = 'to praise.'
Tui = 'to melt.'	Rel = 'to disapprove.'
Hrám = 'to cry like a cat.'	U-áng = 'to boast.'
Pái = 'to throw away,' 'to leave behind.'	Khu = 'to hide.'
Phou = 'to expose to the sun.'	Cham = 'to bring up.'
Thel = 'to hinder.'	Vil = 'to beat.'
Hné = 'to win.'	Láng = 'to be afloat.'
Mel = 'to look with scorn.'	Pui = 'to help.'
	Aráp = 'to declare a raid.'

Auxiliaries.

2. *Auxiliaries* are terminal affixes to the root-verbs to form the different moods and tenses. They are as follow:—

I.—Indicative Mood.

Tenses.	Auxiliaries.
Present	Nil.
Past, perfect, pluperfect	<i>e, tá, táé.</i>
Future interrogative	<i>áng, dan.</i>
Do. affirmative	<i>ángé, dan e.</i>

II.—Potential Mood.

Present.—*Thei* (corresponding to the French *pouvoir*).

Past, perfect, and pluperfect.—*Tur* and *du* (the latter, corresponding to the French *vouloir*, may be a sign of the present tense also.)

As in French, *thei* and *du* are the principals in the compound verbs, as explained afterwards, and the potential mood is nothing more than the indicative present of these verbs preceded by the infinitive of the governed verb, whose infinitive sign is dropped.

III.—Subjunctive Mood.

Chu-an is used, like the conjunction 'if,' to denote this mood, and is always thrown at the end of a clause: as—

- | | |
|------------------------------------------------------------|-----------------|
| 1. Nángmá du <i>chu-an</i> .
<i>You wish if.</i> | 1. If you wish. |
| 2. Kei-chu ká hmu <i>chu-an</i> .
<i>I even see if.</i> | 2. If I see. |

IV.—Imperative Mood.

Present Affirmative.—*Rok, drok, rok-u, drok-u, rok-se* = 'let.' The *k* in all these affixes is silent.

Present Negative.—*Shu*.

V.—Infinitive Mood.

Present.—*Tur, in, tur-in, d, nán, and tán*. The last two are rarely used.

- | | |
|----------------------------------------------------------------------------------------------------|---------------------------------|
| 1. Kál-nán mai-lang á-hmán.
<i>Go to hire boat to service</i>
<i>tlágh.</i>
<i>falls.</i> | 1. A steamer is required to go. |
| 2. Buángá shay-á-tán ká du.
<i>speak to I wish.</i> | 2. I want to speak to Buángá. |
- 'Hmán = 'service,' *tlá* = 'to fall,' *hmán-tlágh* = 'is required.'

Tur, the sign of the infinitive, also conveys the sense of the potential past tense when the verb to which it is added is independent :—

Examples.

- | | |
|------------------------|------------------|
| 1. Keimá ká-oi-tur. | 1. I would eat. |
| 2. Keimán ká-lágh-tur. | 2. I would take. |

VI.—Future Tense.

Dan-tá signifies a very near future action, and *dan* a somewhat remote future action :—

- | | |
|-----------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| 1. Ruá á-shur-dan-tá.
<i>Rain (subst.) rain (verb) will.</i> | 1. It will rain. (<i>Here seeing it actually rain at a distance, we expect rain very shortly over ourselves.</i>) |
| 2. Ruá á-shur-dan. | 2. It will rain. (<i>Here merely seeing clouds, we expect rain.</i>) |

Compound Verbs.

3. A compound verb consists of two verbs, of which the first is in the infinitive mood and the second is the principal verb :—

Examples.

- Zir-tir = 'teach.' (Zir = 'learn,' tir = 'make'; hence, lit. 'make to learn.')
 Hre-tir = 'to inform.' (Hre = 'to know,' tir = 'to make.')
 Kál-tir = 'to send.' (Lit. 'to make to go.')
 Kál-pui = 'to assist to go.' (Pui = 'to help.')

- In-du = 'to wish to drink.' Used as the past potential 'would drink'
 (du = 'to wish').
 Ngái-du = 'to wish to love.' Used as the past potential 'would love.'
 Shay-thei = 'to be able to speak.' Used as the present potential 'can
 speak.'
 Leng-kái = 'to go to walk.' (Leng = 'to walk'.)
 Kái-kir = 'to return.'

Here the second or principal verbs of the compound verbs, viz. *tir*, *puí*, *kál*, *du*, *kir*, *thai*, are conjugated with the assistance of the auxiliary verb, and the first verbs—*zir*, *hrc*, *kál*, *in*, *ngái*, *leng*, and *shay*—are the infinitives, and are not capable of conjugation.

B.—Nominative Particles of Verbs.

Besides the verbal particle prefixes *to*, *ran*, *in*, *zu*, &c., noted above, there are other constant prefixes, which indicate the number and person of the verb with regard to its nominative. Hence they may be called the nominative prefixes or nominative particles of verbs. They begin the verb, and are placed before the verbal prefix particles when these are present.

Table of Nominative Prefixes of Verbs indicating Number and Person.

Singular.	Plural.
1. Ká—('I.')	1. Kán—('we.')
2. I —('you' or 'thou.')	2. In —('you.')
3. A —('he,' 'she,' 'it.')	3. An —('they.')

The dashes (—) represent the position of the verbs.

The plurals are formed by the addition of the letter *n* to the singular prefixes or particles.

Owing to these particles, the pronomial or substantive nominatives may sometimes be dropped without injuring the meaning of the sentences. The omission of the pronomial nominatives is sometimes necessary to prevent confusion from the presence of many pronouns in a sentence.

C.—Regular, Irregular, and Defective Verbs.

The division of verbs into regular and irregular is not observable in the Lúshái language, except that certain verbs admit of different expressions: as—

Hai-rok }
 Lo-ha-rok } all signify 'come.'
 Ha-rok }

As the conjugation of other moods and tenses are made, according to option, with *hañ*, *lo-hañ*, *lo-ha*, and *ha*, I believe these verbs to be synonyms.

E }
Ni } all signify 'to be.'
Am }

Of the three forms of the verb 'to be,' *e* is the only irregular and defective form, having only the present and past indicatives. The past tense is *tá*. Both *e* and *tá* are used as auxiliaries to *ni* and *om* as well as to other verbs.

Examples of "E" as a Principal Verb.

- | | |
|------------------------------------------------------------------------------------|-----------------------------------------------------------------|
| 1. He - sillai - hi ã-hlui <i>e</i> .
This gun old is. | 1. This gun is old. |
| 2. Koimá ká-sák <i>e</i> .
I ashamed am. | 2. I am ashamed. |
| 3. Márchá' ã-thák <i>e</i> .
Chili pungent is. | 3. Capsicum is pungent. |
| 4. Nángmán i-tar <i>e</i> .
You old are. | 4. You are old. |
| 5. Khá pu-an ávár <i>e</i> .
That cloth white is. | 5. That cloth is white. |
| 6. Chi-thúm ã-thúm <i>e</i> .
Sugar sweet is. | 6. Sugar is sweet. |
| 7. Chhinkárlék áthár om <i>e</i> .
Tamarind sour very is. | 7. Tamarind is very sour. |
| 8. Lengmá-shear ã-hier <i>e</i> .
Tooley odorous is. | 8. Tooley is odorous. |
| 9. Kuvá ã-phák <i>e</i> .
Betel-nut astringent is. | 9. Betel-nut is astringent. |
| 10. Vak-thál-sárick ã-hmui <i>e</i> .
Pig fat oil sweet-smelling is. | 10. Lard is pleasant to the smell.
(So it is to the Lúshái.) |

¹ A Bengali word.

As a principal verb, *e* serves as a connective between the nominative and its qualifying adjective, when the nominative particle is prefixed to the adjective. *E* is found in short sentences, in which it corresponds to the Urdu *hâe* (hâe.)

Examples.

- | | |
|------------------------------------------------------------------------|------------------------|
| 1. He - mi - hi ã-chák <i>e</i> .
This man strong is. | 1. That man is strong. |
| 2. Ká-ibte ã-hrol <i>e</i> .
My bag big is. | 2. My bag is big. |

Den and *dag* (without final *e*) are interrogatives. *Ango* becomes *ang-che* in the second and third persons singular.

Potential Mood.

PRESENT TENSE.

Singular.	Plural.
1. Keimá ká-ni-thei e = 'I can be' (lit. 'I am able to be.')	1. Keimáni kán-ni-thei e.
2. Nángmá i-ni-thei e.	2. Nángmáni in-ni-thei e.
3. Ámá á-ni-thei e.	3. Ámáni án-ni-thei e.

PAST TENSE.

Singular.	Plural.
1. Keimá ká-ni-tur or Keimá ká-ni-du e = 'I would be' (lit. 'I wish to be.')	1. Keimáni kán-ni-tur or Keimáni kán-ni-du e.
2. Nángmá i-ni-tur or Nángmá i-ni-du e.	2. Nángmáni in-ni-tur or Nángmáni in-ni-du e.
3. Ámá á-ni-tur or Ámá á-ni-du e.	3. Ámáni án-ni-tur or Ámáni án-ni-du e.

Subjunctive Mood.

PRESENT TENSE.

Singular.	Plural.
1. Keimá ká-ni-chu-an = 'If I be.'	1. Keimáni kán-ni-chu-an.
2. Nángmá i-ni-chu-an.	2. Nángmáni in-ni-chu-an.
3. Ámá á-ni-chu-an.	3. Ámáni án-ni-chu-an.

PAST TENSE.

Singular.	Plural.
1. Keimá ká-ni-tá-chuan or Keimá ká-ni-e-chuan.	1. Keimáni kán-ni-tá chuan or Keimáni kán-ni-e chuan.
2. Nángmá i-ni-tá (or -e) -chuan.	2. Nángmáni in-ni-tá (or -e) chuan.
3. Ámá á-ni-tá (or -e) -chuan.	3. Ámáni án-ni-tá (or -e) chuan.

FUTURE TENSE.

Singular.	Plural.
1. Keimá ká-ni-ángo-chuan or Keimá ka-ni-dan-e-chuan.	1. Keimáni kán-ni-ángo chuan or Keimáni kán-ni-dan-e-chuan.
2. Nángmá i-ni-ángo (or dan-e) chuan.	2. Nángmáni in-ni-ángo (or dan-e) chuan.
3. Ámá á-ni-ángo (or dan-e) chuan.	3. Ámáni án-ni-ángo (or dan-e) chuan.

Imperative Mood.

PRESENT TENSE.

Affirmative Singular and
Plural.Negative Singular and
Plural.

- | | |
|-----------------------------------------------------|--------------------------------------------------|
| 2. Ni-rok, ni-rok-u, ni-rok se =
'Be,' 'let be.' | 2. Ni-shu = 'Be not,' 'never be,
'do not be.' |
|-----------------------------------------------------|--------------------------------------------------|

Infinitive Mood.

PRESENT TENSE.

Ni-tur, ni-ni, niá, ni-tur-in, ni-nán, or ni-átán = 'To be.'

2. AM = "TO BE," "TO HAVE," "TO EXIST," "TO REMAIN."

Indicative Mood.

PRESENT TENSE.

Singular.

Plural.

- | | |
|-------------------------------|---------------------------------|
| 1. Keimá ká-am = 'I have.' | 1. Keimáni kán-am = 'We have.' |
| 2. Nángmá i-am = 'Thou hast.' | 2. Nángmáni in-am = 'You have.' |
| 3. Ámá á-am = 'He has.' | 3. Ámáni án-am = 'They have.' |

PAST AND PLUPERFECT TENSES.

Singular.

Plural.

- | | |
|-------------------------------------------|-----------------------|
| 1. Keimá ká-am-tá (or am-e) = 'I
had.' | 1. Keimáni kán-am-tá. |
| 2. Nángmá i-am-tá. | 2. Nángmáni in-am-tá. |
| 3. Ámá á-am-tá. | 3. Ámáni án-am-tá. |

¹ Instead of *am-tá*, *am-e* may be used through all the persons.

FUTURE TENSE.

Singular.

Plural.

- | | |
|----------------------------------------------------------|-------------------------|
| 1. Keimá ká-am-ángo (or dan e) = 'I shall or will have.' | 1. Keimáni kán-am-ángo. |
| 2. Nángmá i-am-ángo. | 2. Nángmáni in-am-ángo. |
| 3. Ámá á-am-ángo. | 3. Ámáni án-am-ángo. |

¹ Instead of *am-ángo*, *am-dan e* may be used through all the persons.

Dan and *ang* (without final *e*) are interrogatives. *Ang* becomes *ang-che* in the second and third persons singular.

Potential Mood.

PRESENT TENSE.

Singular.	Plural.
1. Keimá ká-ni-thei e = 'I can be' (lit. 'I am able to be.')	1. Keimáni kán-ni-thei e.
2. Nángmá i-ni-thei e.	2. Nángmáni in-ni-thei e.
3. Ámá á-ni-thei e.	3. Ánmáni án-ni-thei e.

PAST TENSE.

Singular.	Plural.
1. Keimá ká-ni-tur or Keimá ká-ni-du e = 'I would be' (lit. 'I wish to be.')	1. Keimáni kán-ni-tur or Keimáni kán-ni-du e.
2. Nángmá i-ni-tur or Nángmá i-ni-du e.	2. Nángmáni in-ni-tur or Nángmáni in-ni-du e.
3. Ámá á-ni-tur or Ámá á-ni-du e.	3. Ánmáni án-ni-tur or Ánmáni án-ni-du e.

Subjunctive Mood.

PRESENT TENSE.

Singular.	Plural.
1. Keimá ká-ni-chu-an = 'If I be.'	1. Keimáni kán-ni-chu-an.
2. Nángmá i-ni-chu-an.	2. Nángmáni in-ni-chu-an.
3. Ámá á-ni-chu-an.	3. Ánmáni án-ni-chu-an.

PAST TENSE.

Singular.	Plural.
1. Keimá ká-ni-tá-chuan or Keimá ká-ni-e-chuan.	1. Keimáni kán-ni-tá chuan or Keimáni kán-ni-e chuan.
2. Nángmá i-ni-tá (or -e) -chuan.	2. Nángmáni in-ni-tá (or -e) chuan.
3. Ámá á-ni-tá (or -e) -chuan.	3. Ánmáni án-ni-tá (or -e) chuan.

FUTURE TENSE.

Singular.	Plural.
1. Keimá ká-ni-ángo-chuan or Keimá ka-ni-dan-e-chuan.	1. Keimáni kán-ni-ángo chuan or Keimáni kán-ni-dan-e-chuan.
2. Nángmá i-ni-ángo (or dan-e) chuan.	2. Nángmáni in-ni-ángo (or dan-e) chuan.
3. Ámá á-ni-ángo (or dan-e) chuan.	3. Ánmáni án-ni-ángo (or dan-e) chuan.

3. KAL = "TO GO."

Indicative Mood.

PRESENT TENSE.

Singular.	Plural.
1. Keimá ká-kál = 'I go.'	1. Keimáni kán-kál = 'We go.'
2. Nángmá i-kál = 'Thou goest.'	2. Nángmáni in-kál = 'You go.'
3. Amá á-kál = 'He goes.'	3. Ánmáni án-kál = 'They go.'

PAST TENSE.

Singular.	Plural.
1. Keimá ká-kál e (or kál-tá) = 'I went.'	1. Keimáni kán-kál-e.
2. Nángmá i-kál e.	2. Nángmáni in-kál-e.
3. Amá á-kál e.	3. Ánmáni án-kál e.

¹ Instead of *kál-e*, *kál-tá* may be used through all the persons.

FUTURE TENSE.

Singular.	Plural.
1. Keimá ká-kál-ángo (or kál-dan-e) ¹ = 'I shall or will go.'	1. Keimáni kán-kál-ángo.
2. Nángmá i-kál-ángo.	2. Nángmáni in-kál-ángo.
3. Amá á-kál-ángo.	3. Ánmáni án-kál-ángo.

¹ Instead of *kál-ángo*, *kál-dán-e* may be used through all the persons.

Potential Mood.

PRESENT TENSE.

Singular.	Plural.
1. Keimá ká-kál-thei e (or kál-du-e) ¹ = 'I can go.'	1. Keimáni kán-kál thei e.
2. Nángmá i-kál-thei e.	2. Nángmáni in-kál-thei e.
3. Amá á-kál-thei e.	3. Ánmáni án-kál-thei e.

¹ Instead of *kál-thei e*, *kál-du e* may be used through all the persons.

PAST TENSE.

Singular.	Plural.
1. Keimá ká-kál-tur (or kál du) ¹ = 'I would go.'	1. Keimáni kán kál-tur.
2. Nángmá i-kál-tur.	2. Nángmáni in-kál-tur.
3. Amá á-kál-tur.	3. Ánmáni án-kál-tur.

¹ Instead of *kál-tur*, *kál du* may be used through all the persons.

Subjunctive Mood.

PRESENT TENSE.

Singular.	Plural.
1. Keimá ká-kál-chu-an = 'If I go.'	1. Keimáni kán-kál-chu-an.
2. Nángmá i-kál-chu-an.	2. Nángmáni in-kál-chu-an.
3. Amá á-kál-chu-an.	3. Ánmáni án-kál-chu-an.

Potential Mood.

PRESENT TENSE.

Singular.	Plural.
1. Keimá ká-am-thei e = 'I can remain.'	1. Keimáni kán-am-thei e.
2. Nángmá i-am-thei e.	2. Nángmáni in-am-thei e.
3. Ámá á-am-thei e.	3. Ánmáni án-am-thei e.

PAST TENSE.

Singular.	Plural.
1. Keimá ká-am-tur (or am-du) ¹ = 'I would exist.'	1. Keimáni kán-am-tur.
2. Nángmá i-am-tur.	2. Nángmáni in-am-tur.
3. Ámá á-am-tur.	3. Ánmáni án-am-tur.

¹ Instead of *am-tur*, *am-du* may be used through all the persons.

Subjunctive Mood.

PRESENT TENSE.

Singular.	Plural.
1. Keimá ká-am-chuan = 'If I have.'	1. Keimáni kán-am-chu-an.
2. Nángmá i-am-chu-an.	2. Nángmáni in-am-chu-an.
3. Ámá á-am-chu-an.	3. Ánmáni án-am-chu-an.

PAST TENSE

Keimá ká-am-tá (or -e) chuan and so on, by adding *chuan* to the past indicative.

FUTURE TENSE.

Keimá ká-am-ángo (or dan -e) chu-an and so on, by adding *chu-an* to the future indicative.

Imperative Mood.

PRESENT TENSE.

Affirmative Singular or Plural.	Negative Singular or Plural.
2. Am-rok, am-rok-u, am-rok-se = 'Have,' 'let have.'	2. Am-shu = 'Never have,' 'have not,' 'do not have.'

Infinitive Mood.

PRESENT TENSE:

Am-tur, am-in, am-á, am-tur-in, am-nán, am-ítán = 'To have.'

- | | |
|-----------------------------------------------------------------|----------------------------------------------|
| 5. Cha keimá-tá á-á-khūm dui e.
<i>Rice me by cooked is.</i> | 5. Rice is cooked by me. (<i>Passive.</i>) |
| 6. Keima cha á-d-á-khūm e.
<i>I rice cooked.</i> | 6. I cooked rice. (<i>Active.</i>) |

F.—Interrogative Form of Verbs.

Em is the interrogative particle, and is thrown with the verb at the end of a sentence: as—

- | | |
|------------------------------------------------------------------------------------------------|--------------------------------------------|
| 1. I dām em?
<i>You well?</i> | 1. Are you well? |
| 2. An kál du em?
<i>They to go wish?</i> | 2. Do they wish to go? |
| 3. Kumina lo i vát thei
<i>This year joom you to cut be able</i>
áng em?
<i>will?</i> | 3. Will you be able to cut joom this year? |

As a general rule *em* follows the verb, but it may precede it as well:—

Examples.

- | | |
|--------------------------------------------------------|-----------------------------|
| 1. Buángá ehū á-pak em-ni?
<i>even prodigal is?</i> | 1. Is Buángá prodigal? |
| 2. Dársopi á-sir em-ni?
<i>parsimonious is?</i> | 2. Is Dársopi parsimonious? |

Em following the past indicative *tá* becomes *tem*; and this *tem* is to be distinguished from the other *tem* (as in Example 3 below), in which *t* is merely euphonic:—

Examples.

- | | |
|---------------------------------------------------------------------------------------|-------------------------------------------|
| 1. Keimá ui há-ten-tem? ¹
<i>I dog dislike did?</i> | 1. Did I dislike my dog? |
| 2. Sáisia min fák-tem? ²
<i>me flatter did?</i> | 2. Did Saisia flatter me? |
| 3. Ui zate áin ták-ták áni-tem? ³
<i>Dog eat than faithful is more?</i> | 3. Is the dog more faithful than the cat? |

¹ *Ti-em = tem.*

² *Ani-em = anitem, with the euphonic t.*

Em-ni, the negative interrogative, for the sake of euphony becomes *em-ni*, and *loh-em-ni*, another form of the negative interrogative, is contracted into *lam-ni*.

PAST TENSE.

Formed by adding *ek-s* to the past indicative.

FUTURE TENSE.

Formed by adding *ek-s* to the future indicative.

Imperative Mood.

PRESENT TENSE.

Affirmative Singular and Plural.

Negative Singular and Plural.

- | | |
|--------------------------------------------------------------------------|--------------------------------------------------------|
| <p>2. Kál-rok, kál-drok, kál-rok-u,
kál-rok-se = 'Go,' 'let go.'</p> | <p>2. Kál-shu = 'Go not,' 'never go,' 'do not go.'</p> |
|--------------------------------------------------------------------------|--------------------------------------------------------|

Infinitive Mood.

PRESENT TENSE.

Kál-tur, kál-in, kál-tur-in, kál-á, kál-nán, kál-á-tan = 'to go.'

E.—Voices of Verbs.

All the three voices—active, neuter, and passive—exist in Lúaháí. The passive voice is, however, somewhat rarely used, and may be illustrated by the following examples. The root-verbs in passive forms may be considered as past participles, the nominative of the sentence being the impersonal pronoun "it," or they may be viewed as infinitives nominative to the verb *si*.

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Pek' áni ánge.
<i>To give be will.</i></p> <p>2. Shay áni tá.
<i>To speak been has.</i></p> <p>3. Ei áni ánge.
<i>To eat be will.</i></p> <p>4. Ngái áni-e.
<i>To love is.</i></p> <p>5. Ia áni.
<i>To drink is.</i></p> | <p>1. It will be given.</p> <p>2. It was spoken.</p> <p>3. It shall be eaten.</p> <p>4. It is loved.</p> <p>5. It is drunk.</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------|

¹ The *k* here is euphonic.

Both the active and passive expressions are illustrated below:—

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Nulá-in tlánvála d-ngái áni e.
<i>Girls youths by loved are.</i></p> <p>2. Tlán-vál-in nulá d-ngái.
<i>Youths girls love.</i></p> <p>3. Keimán nángmá ká-ngái áni e.
<i>I by you loved am.</i></p> <p>4. Nángmá keimá-min ngái e.
<i>You me myself love.</i></p> | <p>1. Young girls are loved by youths. (Passive.)</p> <p>2. Youths love young girls. (Active.)</p> <p>3. I am loved by you. (Passive.)</p> <p>4. You love me. (Active.)</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

G.—Negative Form of Verbs.

Loh, the negative particle signifying 'not,' immediately follows the root-verb, or is placed between the root-verb and the auxiliary: as—

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|
| <p>1. Dam-dá-um - in sa dan
<i>Hookah to this pipe</i>
á-vuk loh.
<i>Its not.</i></p> <p>2. Keima nopui - tán¹ ká-phám-
<i>My wife regarding jealous</i>
loh ve.
<i>not am.</i></p> | <p>1. This tube does not fit the hooka.</p> <p>2. I am not jealous of my wife.</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------|

¹ *Nopui-tán* = *is* in the causative case.

In interrogative sentences the negative and interrogative particles *loh* and *em* come together; the negative preceding the interrogative and the euphonic *v* intervening, they become *loh-veem*. This may again be contracted into *lam*. Both *loh-veem* and *lam* are followed by *ni*, 'to be.' Hence the order of the words is—first the negative particle, next the interrogative particle, and lastly the auxiliary verb.

Examples.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Nángmá kát - fá - in á-pán
<i>You hand palm in wound</i>
á-am-á¹ nángmá pu-an i-shar-
<i>being your clothes squeeze</i>
loh - veem-ni ?
<i>not ?</i></p> <p>2. Ká-fá i-chay
<i>My child you to take in the lap</i>
du lam-ni, á-pom
<i>wish not, to take on the chest</i>
du, a-puk du,
<i>wish, to take on the back wish,</i>
a-phurk du lam-ni ?
<i>to take on the head wish not ?</i></p> | <p>1. Is it because you have got a wound in the palm that you do not squeeze out (the water) from your clothes ?</p> <p>2. Do you not like to take my child on your lap, chest, back, or head ?</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

¹ *á* is a participle affix.

H.—Euphonic Particles of Letters in Verbs.

In the negative, interrogative, imperative, and infinitive forms of verbs, certain letters, as *ch, m, l, t, s, v, gh, u, k, n, &c.*, are introduced for the sake of euphony, which may often perplex the learner. These

letters are mostly initial, and rarely final in the case of auxiliaries, but are final in that of root-verbs.

Examples.

Euphonic letters
in each.

- | | | | |
|---------------------------------------------------------|----|---------------------------|------------------------------|
| 1. I nei em? becomes i-nei-tem?
You get? | .. | em? becomes i-nei-tem? | = 'Do you get?' (f) |
| 2. Ká phál loh ánge
I permit not shall. | .. | ká-phál-loh-vánge | = 'I will not permit.' (v) |
| 3. Ká lá tá
I taken have. | .. | ká-lágh-tágh | = 'I took.' (gh) |
| 4. Hmán tlá loh
Use falls not. | .. | hmán tlágh-loh | = 'It is of no use.' (gh) |
| 5. Am rok
Be. | .. | am-rok-u | = 'Be thou.' (u) |
| 6. Pe loh
Give not. | .. | pek-loh | = 'Give not.' (k) |
| 7. Áthá loh ánge
Good not will be. | .. | áthá-loh-mánge | = 'It will not be good.' (m) |
| 8. Tí ánge
Say shall. | .. | ti-áng-che | = 'Shall say.' (ch) |
| 9. Zu shay rok
Down speak. | .. | zuk-shay-rok | = 'Speak down.' (k) |
| 10. Am rok e
Be. | .. | am-rok se | = 'Be.' (e) |
| 11. Láí-shuí siek-á bam
Litter to write pot. | .. | láí-shuí-siek-ná-bam | = 'Ink-pot.' (n) |
| 12. Cha-hmet chhum-á
Curry to cook
sariek
oil. | .. | cha-hmet chhum-ná sárieck | = 'Culinary oil.' (n) |

Euphonic *t* is found in certain inflexions of nouns: as—

Nao-páng te-á becomes nao-páng-te-tá = 'From infancy or boyhood.'
Boy.

Ni-in becomes ni-t-in = 'All days,' 'daily,' 'every day.'

I.—Participles.

There are two participles—present and past. The present participle is formed by the affix *láng*, to which are prefixed the particles *s*, *w*, or *se*, according to the person of the speaker,—*s* in the first person, *w* or *se* in the third person. These prefixes follow the root-verb. In the second person these prefixes are absent, but the suffix *in* is added to *láng*.

Examples.

1st PRS. Am-i-láng = 'I being,' 'remaining,' kál-i-láng = 'I going.'
 2ND PRS. Am-láng-in = 'you being,' 'existing,' kál-láng-in = 'you going.'
 3RD PRS. Am-se-láng = 'he being' = 'letting him be,' kál-se-láng = 'he going' = 'letting him go,' am-u-láng = 'he being,' kál-u-láng = 'he going.'

Lá may be often used instead of *láng*, and *is*, I think, *d* with euphonic *l* preceding.

Examples.

- | | |
|---------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|
| 1. Koimá hetá am-i-láng
I here being
cha ká-chhum ángo.
rice cook shall. | 1. Being here, I shall cook my rice. |
| 2. Nángmá sa-tá am-láng-in
You there being
i-mu ángo.
sleep will. | 2. You will sleep on being there. |
| 3. Vayná Dársopi ká iná
To-day my house is
am-se-láng áthá áni ángo.
being good be will. | 3. It would be well letting Dársopi
be in my house to-day. |
| 4. Lálsiká ngdi-u-láng, Dársopi
loving (her),
hnená thu - á-shay - ángo.
with word speak will. | 4. Lálsiká loving Dársopi, will
converse with her. |

The present participle may likewise be expressed by the particles *d* and *in* as affixes to the root-verbs.

Examples.

- | | |
|-------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------|
| 1. Ráhmátá d-thleng-d sáp-hnená
reaching sahib with
thu - á-shay du o.
word to speak wished. | 1. Reaching Rungamatee he wished
to speak to the sahib. |
| 2. Káng zái pákhát d-sá-in
More song one singing
koima ká-mu ángo.
I sleep shall. | 2. Singing another (lit. 'one more')
song, I shall go to sleep. |

The root-verbs, with or without any nominative prefix particle, are used as past participles when followed by the verb *ni* to form the passive voice.

Examples.

- | | |
|----------------------------------------------------------|----------------------------------|
| 1. Mi ánzá-in ká-ay-áni o.
Man all by I believed was. | 1. I was believed by every body. |
| 2. Zu kál-á ká dil áni-tá.
Down to go I asked was. | 2. I was asked to go down. |

CHAPTER VI.

ADVERBS.

Adverbs may be classified as follow:—

I.—Of Time.

Ani-tá = 'ago.'
 Ni-tin = 'daily.'
 Zingá = 'early morning.'
 Tuná = 'now.'
 Tun-chen-in = 'till now.'
 Tuná-hi-an = 'even at the present time.'
 Nákiná = 'just now.'
 Engtik-á-ma = 'never.'
 Hotichen = 'henceforth.'
 Eng-tik-hun-ángo = 'in what time.'
 Niminá = 'yesterday.'
 Vayná = 'to-day.'
 Náktuká = 'to-morrow.'
 Niminá-khán-in = 'that yesterday.'
 Ná-k-típá = 'day after to-morrow.'
 Nimin-piá = 'day before yesterday.'
 Khá-lái-in = 'then.'

Tun-tleng-in = 'yet.'
 Nichiná = 'presently.'
 Nákin-hnuá = 'by and by.'
 Hmána } = 'before.'
 Hmá-in }
 Hmán-lái-en = 'in bygone times.'
 Záu-in = 'after.'
 'Thin } = 'always.'
 'Fo }
 Kuminá = 'this year.'
 Nikumá = 'last year.'
 Na-kumá = 'next or the coming year.'
 Eng-tik-ángo } = 'when.'
 Engtiká }
 Kán }
 Eng-chen = 'since when.'
 Kháti-chen = 'since then.'

II.—Of Place.

Paná = 'out.'
 Tlángá = 'underneath.'
 Hetá = 'here.'
 Kháti } = 'there.'
 Sa-tá }
 Khay-ángo = 'where.'
 Khay-lámá-ngo = 'which way.'
 Khayátango = 'from where.'
 Hmár-lámá = 'northward.'
 Chhim-lámá = 'southward.'
 Tláng-lámá = 'westward.'
 Sák-lámá = 'eastward.'

Hnár-lámá = 'up stream.'
 Mang-lámá = 'down stream.'
 Hmái-á } = 'in front,' 'before.'
 Hmái-shá }
 Hnungá = 'behind.'
 Khu-lámá = 'below.'
 Khi-lámá = 'above.'
 Sa-lámá } = 'that way.'
 Hí-lámá }
 He-lámá } = 'this way.'
 He-lámá-hi }
 Hllá-ták-in = 'distantly.'

III.—Of Number.

Vay-khat = 'once.'
 Vay-hnit = 'twice.'
 Vay-thum = 'thrice.'
 Le = 'again.'

Adáng-lam = 'once more.'
 Vay-engjángo = 'how often.'
 Hmá-shá = 'first.'

IV.—Of Quantity.

Zak = 'more.'
 Zit }
 Te } = 'very.'
 Ver or ber }
 Em }

Tam } = 'much.'
 Mang }
 Tám-ták = 'very much.'
 Zau = 'completely.'

Ve, vek, or hek = 'entirely.'
 A-ru-oal-in = 'together.'
 Po } = 'also.'
 Pok }
 Eng-pok = 'whatever.'

Chiti-já = 'so many or much.'
 Eng-já = 'how many?'
 Engchen 'ge = 'how much?'
 Bak = 'indeed.'

V.—Of Quality.

Engtinge = 'how.'
 Hotiá = 'thus.'
 Áthá-ták-in = 'carefully.'
 Hetiáng = 'this like.'
 Chu-an-in = 'hence' or 'thus.'
 Átha-loh-vin = 'badly.'

Ták-ták-in = 'exactly.'
 Thoái-thoái = 'quickly.'
 Zoái-zoái = 'slowly.'
 Amál or ámál-in } = 'alone.'
 A-khát }

VI.—Of Affirmation, Negation, and Doubt.

Aw-le } = 'yes.'
 Ni-e }
 Loh = 'not.'
 Shu = 'never.'

Kni-íng = 'perhaps.'
 Chou } = 'certainly.'
 Má-thoái-loh-vin }

The following adverbs are generally used between the root-verb and the auxiliaries ;—

Thin = 'always.'
 Fo = 'often.'
 Hri = 'little.'
 Nghil = 'straight.'
 Ta = 'about,' 'merely.'
 Pa = 'moreover.'
 Chen = 'since.'
 Kán = 'when.'
 Le = 'again.'
 Loh = 'not.'
 Chap = 'accidentally.'

Mái-mái = 'in vain.'
 Ve, vek, or hek = 'entirely.'
 Bak = 'indeed.'
 Zau = 'completely.'
 Hmá-shá = 'before,' 'in front.'
 To } = 'very.'
 Ver }
 Ber }
 Zoái-zoái = 'slowly.'
 Thoái-thoái = 'quickly.'

The English adverbial affix 'ly' corresponds to the particle *in* or *d* in Lúshái. Adverbs so formed may be considered, however, as adverbial phrases, each of which is made up of a preposition, a noun, and an adjective if any.

Examples.

Am-lái-in = 'at the time of remaining or existing.'
 Ring-ták in = 'loudly' (lit. 'in the right (i.e. distinct) voice.'
 Zay-ták-in = 'very slowly.'
 Ká-lam-in = 'in my joy.'
 A-zawn-ták-in = 'straightway.'
 Dám-loh-va = 'in illness.'
 Thá-táká = 'carefully.'
 Lam-sit-in = 'in great joy.'
 Lung-ni-loh-vin = 'unwillingly' (lit. 'in not having the heart').

Hmán-lái-in = 'in former times.'
 Am-loh-vin = 'during absence.'
 Khá-lai-in = 'at that time.'
 Hmán-lai-áng-in = 'as of old.'
 Tun-chen-in = 'till now.'
 Khátá = 'there,' 'at that place.'
 Zau-in = 'after completion; 'after.'
 Hmái-in = 'before the face; 'before.'
 Ni-leng-in = 'in the day's run,' 'throughout the day.'

CHAPTER VII.

PREPOSITIONS.

The prepositions are as follow :—

Nen = 'with.'		A and in ¹ = 'in,' 'at,' 'by.'
Hnená or hnenán = 'with,' 'from.'		Zingá } = 'among.'
Tán } = 'for.'		Zingán } = 'among.'
Kvángin } = 'within,' 'inside.'		Hmái-in = 'before.'
Shan } = 'within,' 'inside.'		Hnungá = 'after,' 'behind.'
Chhungá } = 'within,' 'inside.'		Hnáyá = 'down,' 'beneath.'
A-lái-á = 'in the middle,' 'between.'		Tlángá = 'underneath.'
Chungá = 'at the top' (of a house);		Hnái-á } = 'near.'
'above.'		Kiengá } = 'near.'
Lengin = 'throughout.'		Loh-chu-an = 'if not,' 'except,'
Kng } = 'like.'		'without.'
Ang-in } = 'like.'		

¹ A and in are strictly *terminals* or *postpositions*.

CHAPTER VIII.

CONJUNCTIONS.

The conjunctions are as follow :—

Ki-shan } = 'than.'		Chiti-váng-in } = 'therefore.'
Ki-in } = 'than.'		Chu-váng-in } = 'therefore.'
Ki-hi-an } = 'than.'		Nen } = 'and.'
Hnáiik-in } = 'than.'		Lo } = 'and.'
Ki-chu-an } = 'if,' 'when.'		Adáng = 'and,' 'moreover.'
Chu-an = 'if,' 'when.'		Pok = 'also.'
Chiti-chu-an = 'but,' 'therefore.'		Ti-in, ti-chuan = 'because.'
Chiti-loh-chu-an = 'if not.'		Chen (<i>placed like an adverb</i>) =
Ni-loh-chu-an = 'except.'		'since.'
Tun-lai-chu-an = 'yet.'		Khá-ti-chen = 'since that.'

There is no Lúshái equivalent for the English conjunction 'or.' Interrogative alternatives, or alternatives expressive of doubt, there being no certainty of either, are placed together without any disjunctive conjunction.

Examples.

- | | |
|--------------------------|--------------------------------|
| 1. Keimá cha ádáng ká-si | 1. Can I eat more rice or not? |
| I rice more to eat | |
| thei-em-ni, ká-si thei | |
| ábis am (or) to eat able | |
| loh vem-ni? | |
| not am? | |

2. Khá - ni - khá nángmá áthák,
That dog you scratched
áthák loh vem-ni?
(or) scratch-d not has?
2. Did that dog scratch you or not?
2. Náktuká kán thi áng
To-morrow we die shall
kán am áng, ká hre
(or) we live shall, we know
chou loh ve.
certainly not.
3. We know not for certain whether we die or live to-morrow.

2. The conjunction *le* (corresponding partly to 'and') is omitted between two similarly constructed co-ordinate principal clauses coming one after the other, or such a sentence may be translated into English by two clauses, one of which is made up of a participial sentence and the other of a principal one.

Examples.

1. Thál - lái - in tui
Summer time in water
á-kam, ruá-shur lái in tui
abating, rain time in water
a-pun tá.
increased has.
1. In summer the water abates,
(and) in the rains it increases,
or in summer time water abating,
in rain time water has
increased.
2. Mai-lang - in á-chuángt,
Fire boat on going on board
sillái-hlo á-zuk thá.
gunpowder he throws down.
2. He went on board the steamer
(and) unloaded the powder.

3. The conjunction *le* connects only words, and not, like the English 'and,' sentences also. *Nen* and *ádung* (lit. 'more,' 'moreover') may be translated by 'and.' *Nen* is strictly a preposition, meaning 'with,' and *ádung* is used at the beginning of a clause with the nominative.

Examples.

1. Nu-nen-lá child
Mother and
náo-áchhiet. lái-in
to bring forth child time in
á-thi-chu-an 'hrái-cho'
die if
kán-ti.
we call.
1. We call it 'hrái-cho' when both
mother and child die during
delivery.
2. Apuk-tú nen ápuk-tir.
One who borrows and one who causes
tú á-zay-in án-in-run-
to borrow slowly agree
loh.
not.
2. The debtor and the creditor
gradually disagree to the last.

3. Nángmá ká-sádan-che-loh, 3. I forgive you not, and I will beat
You I forgive not you again.
 áddng ká vel ángo.
more I beat shall.

4. The conjunctions 'neither . . . nor' are expressed by two negative clauses following one another, or by one negative sentence containing two nominatives coupled by *le*.

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. I sillái - san - in ká
 <i>Your gun aim within I</i>
 am-loh, nángmá min
 <i>am not you me</i>
 báu-phá-si loh.
 <i>reach not.</i></p> <p>2. Kei-chu áláí áni loh,
 <i>I even favourite am not</i>
 átlam áni loh,
 <i>object of hatred am not</i>
 áru-al-pal áni.
 <i>(but) indifferent person am.</i></p> <p>3. Nángmáni <i>le</i> keimáni kán
 <i>You and we</i>
 'in-palrual loh.
 <i>with each other drink - not.</i></p> | <p>1. Neither am I within range of your
 gun, nor can you reach me.</p> <p>2. I am neither a favourite nor an
 object of hatred, but an indif-
 ferent one.</p> <p>3. Neither do you drink with us, nor
 we with you.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

¹ *Is reciprocal prefix.*

CHAPTER IX.

INTERJECTIONS.

They are very few, and are placed either at the beginning or at the end of a sentence. They may be classified as below:—

1. Of address: as 'A!' 'Ká!'
2. Of expression of pain uttered during illness: as 'Oi-ká-roi!'
3. Of warning of some approaching action: as 'Khái!'
4. Of drawing attention by way of contradiction: as 'Che!'
5. Of admiration: as 'Amák em-er!' 'Amák ber e!' 'Amák-te-e!' 'Amák te-ták e!' 'Árámák ve!' 'Amák-ták áni!' 'Amák zit ani!' 'Amák ngiel áni!'
6. Of fear: as 'Ahláo-am-áni!' 'Ahláo am e!' 'Ahláo thlák e!' 'Ká hláo em e!'

Examples.

- | | |
|--------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|
| <p>1. A? kápá! lo-vá kálrok
 <i>My father 'jooms to go</i>
 min to!
 <i>me tell.</i></p> | <p>1. O father! tell me to go to the jooms.
 [Lit. "tell me 'go to the
 jooms.'" (Direct narration).]</p> |
|--------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------|

- | | |
|-------------------------------------------------------------------------------------------------------------|--------------------------------------------------------|
| 2. Oi-ká-rei! Ká lu áná
My head very much
em e!
pains. | 2. My head aches awfully! |
| 3. Dumá i ru' ang? Kádi!
Tobacco you smoke will? | 3. Will you smoke? |
| 4. Cha i-ei-áng? Kádi!
Rice you eat will? | 4. Will you take rice? |
| 5. Haw-rok cha ei-taw-áng!
Come, rice eat just now will.
Khai! | 5. Come, we are about to eat rice. |
| 6. Ahrit em-khá ká-zou-loh.
Heavy basket that I move not
vángo. Che!
shall. | 6. That heavy basket I shall not (be
able to) move. |
| 7. Ti-zíá áni-loh-chu. Che!
Custom is not even. | 7. It is not the custom. |
| 8. Sákei áni-loh khu. Che!
Tiger is not there. | 8. It is no tiger there. |
| 9. Kanyár áni-khá. Che!
Lamp is that. | 9. That is a lamp-light. |
| 10. Amák be ² e! Tui ákáng.
Wonder very much is. Water fire
in áni!
on is. | 10. O most wonderful! the water is
on fire. |
| 11. Ahldo em e! Ká tlán-te áng!
Fear much is! I run shall. | 11. O fearful! I must run. |
| 12. Ká-ldo em ² e! Ká-nopui
My fear very much is. My wife
á-thi-áng chu.
die will even. | 12. O frightful! my wife is going to
die. |

¹ Za means both 'to smoke' and 'to drink.'
² Superlative particles.

CHAPTER X.

PREFIXES AND AFFIXES.

A' as a Prefix.

A' is prefixed—

1. To a possessed noun to make it agree with the possessive in number and person: as—

- | | |
|---------------------------------------------------------------------------------------------------------|------------------------------------------------|
| 1. Kungori dfa pá lo á-
's child male and his
fá nu án-thleng - tá.
child female arrived have. | 1. Kungori's son and daughter have
arrived. |
|---------------------------------------------------------------------------------------------------------|------------------------------------------------|

3. Láli sa mi sa dthien áni. 2. Láli is that man's (*female*) friend.
that man 's friend is.

The *d* of 'á*dá pá*' and 'á*dá nu*' indicates that these words are governed by the possessive 'Kungori.'

2. To an adjective to make its derivative noun : as—

Thim = 'dark;' dthim = 'darkness.'
 Vár = 'white;' dvár = 'whiteness;' 'light.'

But adjectives beginning with *d* are used as substantives without any change.

3. To a verb as nominative particle in the third person singular : as—

1. Ni-tin milem hnoná d*biá* e. 1. He prayed every day before the
Daily image before (he) prayed. image.
 2. Tuk khát chu d*thin*-ur e. 2. One day he became angry.
Day one even (he) angry was.

The *d* of 'á-*biá*' and of 'á-*thinur*' shows that the nominative of these verbs is 'he,' which is not expressed.

4. To a verb to form its participial noun or infinitive : as—

1. Ruá-shur-lái-in Sámát 1. It is not good in this rainy sea-
Rainy season time in Kassalong son to go to Kassalong Bazar,
*dará d*kál* á*thá*-loh-vo,* for you will fall ill by going.
bazar to go good not is
*á*kál*-in' nángmáni indám-loh*
to go by (to) you well not
vángo.
will be.

¹ *d*kál** is = 'by going.' (Lit. 'by to go,' the infinitive being equivalent to a substantive.)

Here '*d*kál**' is a participial noun or infinitive, and is nominative to the verb '*á*thá loh ve**.'

5. To a noun in the third person singular to form the possessive pronouns 'his,' 'her,' 'one's,' 'its,' whether preceded or not by the possessed noun : as—

1. Thing d*bul* lei-á-phum-á 1. The root of a tree remains under
Trees 's root (in) ground covered ground.
á-reng.
remains.

¹ Lit. 'tree, its root.'

2. Zang chu ták-ták áng-in
Monkey even exactly semblance
 á-shiem,¹ dmei am - in,
makes his tail being in,
 á-thu-shay á-shay² thei
his speech to speak able
 loh vin,³ tám-tak-in
not being, a good deal
 mihring áng áni.
man like is.

2. A monkey can imitate very closely. Except in possessing a tail and in its inability to speak, it resembles man in all respects. (Lit. 'A monkey makes semblance exactly, his tail being, (and) he being unable to speak his speech, he is a good deal like man.')

¹ To make semblance, i.e. to imitate.

² 'á' = 'his,' ths = 'word,' shay = 'to speak,' ths shay á-shay is a "cognate accusative."

³ Vin euphonic for in: sign of present participle.

The *d* in '*ábul*' refers to '*thing*,' which is in the third person singular, and which now becomes the possessive case. So *d* in '*á-mei*' and '*á-thu-shay*' refers to '*zung*.'

6. To an adjective, when the adjective has the force of a verb being followed by the verb 'to be' in the form of *e* or *ni*: as—

1. He - ru - hi dáhk e.
This bone hard is.
 2. Arák dhnip e.
Fowl flesh soft is.

1. This bone is hard.
 2. The flesh of the fowl is soft.

The adjectives '*shák*' and '*hnip*' simulate their corresponding verbs.

A' as an Affix.

A' is affixed -

1. To a noun in the possessive, locative, causative, or ablative cases: as—

1. Bur-sáp in Ráhmátid á-am e.
at lives (or is).
 2. Thingá hná an-tlágh.
Tree from leaves fall.
 3. Ruá á-shur lai-in tui
Ruin season time in water-
 puid¹ tui á-nu o.
great of water turbid is.
 4. Nao-páng to! Oi-pi-d i-
Boy, cradle in you
 then du?
to be rocked wish?
 5. Rul-puid chingu á-n-ei
Snake's big by frogs eaten
 áni e.
are.

1. Burrah sahib is at Rangamatee.
 2. Leaves fall from the tree.
 3. During the rains river water gets turbid.
 4. Boy, do you wish to be rocked in the cradle?
 5. Frogs are eaten by snakes.

¹ Tui-pui = 'great water,' i.e. 'river.'

The *d* of 'Ráhmátiá' and 'oi-pi *d*' is a sign of the locative case; that of 'tui-pui-*d*' of the possessive; that of 'rui-pui-*d*' of the causative; that of 'thingá' of the ablative.

2. To a verb as sign of the infinitive (both substantive and gerundive): as—

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Vaynt ei-<i>d</i> tám-ták
To-day to dine very much
i-rci-tá e.
(or long) you remained.</p> <p>2. Tlánd kó á-chúk
To run leg strong
á lág.
(it) takes (or requires).</p> <p>3. Kut-khát-in sung 'gá
Hand one in fingers five
ámá á-kim e.
to have sufficient is.</p> <p>4. Pakungá Vánhuiyá khuá
thát-tumá á-rió-a-rum e
to raid upon threatened has.</p> | <p>1. To-day you have remained to dine very long.</p> <p>2. One must have a good leg to run.</p> <p>3. To have five fingers on a hand is sufficient.</p> <p>4. Pakungá threatened to raid upon Vánhuiyá's village.</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Here 'ciá,' 'lánda,' 'amá,' and 'thát-tum-*d*' are the infinitives.

This *d* becomes sometimes euphonically *ná*: as—

- | | |
|-------------------------------------------------------------------|------------------------------|
| <p>1. Cha-hmet chhumá tel.¹
Curry to cook oil.</p> | <p>1. Oil to cook curry.</p> |
|-------------------------------------------------------------------|------------------------------|

¹ A Bengali word: the pure Lúshái word is 'sárik.'

Here 'chhum-*d*' has become 'chhum-*ná*.'

3. To a verb at the end of a sentence which is complete in construction but dependent on a subsequent clause to complete the meaning of the speaker. Such a verb then becomes the present participle.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. An-máni thien-te án-lo-hand,
Their friends come (and)
an-kál e.
go.</p> <p>2. He - zu - no - vá¹ pásál
This beer-cup from husband
le nopui án-zuká, ánthi
and wife imbibed (and) died
tá.
have.</p> | <p>1. Their friends have come and gone away (or, their friends coming, have gone away).</p> <p>2. Both husband and wife drank from this beer-cup and died (or, having drunk died).</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

¹ Euphonic

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>3. Táná - hi min vel ká
 <i>Now me beat I</i>
 thin-á-vimá ni dǎngá
 <i>exceedingly angry day other on</i>
 ká vel-ángg.
 <i>I beat shall.</i></p> | <p>3. I am exceedingly angry: now
 you beat me, some other day
 I will beat (you), (or, I being
 exceedingly angry, &c.)</p> |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|

Here 'án-lo-han-á,' 'án-suk-á,' and 'ká-thin-á-rim-á' complete the construction of the sentence in each case, but not the meaning of the speaker.

4. To a verb as present participle or participial noun: as—

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Tánká pá-hníá - in tánká thum
 <i>Rupees two to three</i>
 á-támá tánká pángá áni ángg.
 <i>adding five be will.</i></p> | <p>1. Adding three rupees to two
 rupees, will make five rupees.</p> |
| <p>2. Tánká pángá á-níá, pákhát
 <i>Rupees five being, one,</i>
 kán-pái-á
 <i>we throwing (it) away,</i>
 áttlem-tá páli
 <i>has been subtracted (and) four</i>
 áni-tá.
 <i>have remained.</i></p> | <p>2. There being five rupees, if one
 be subtracted (lit., one has
 been subtracted), four will
 remain.</p> |

Here 'átám á,' 'á-ni-á,' and 'kán-pái-á' are present participles.

5. To form certain prepositions and adverbs: as—

Kiangá = 'in nearness,' 'near'	Zingá = 'early morning.'
(kiang = 'nearness').	Nak-tuk-á = 'to-morrow.'
Hnend = 'With,' 'from.'	Ni-kúm-á = 'last year.'
A-hnái-á = 'close by.'	

¹ From nak = 'beat,' tuk = 'day,' á = 'at' or 'on.'

In as a Prefix.

In is prefixed—

1. To a noun as a sign of the plural possessive pronoun 'your':—

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| <p>1. Ia-khuá mihring chu
 <i>Your village men even</i>
 kum-iná bu le lá
 <i>this year paddy and cotton</i>
 tám-ták an-nei.
 <i>very much get.</i></p> | <p>1. This year your village men have
 got much paddy and cotton.</p> |
| <p>2. Ia-mihring chu táimá
 <i>Your men even industrious</i>
 zak án-ni.
 <i>very are.</i></p> | <p>2. Your men are very industrious.</p> |

2. To a verb to signify reciprocity:—

- | | |
|-------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------|
| 1. Dohlutá le Sáwungá <i>án-in-</i>
<i>and with each other</i>
<i>thien e.</i>
<i>friends are.</i> | 1. Dohlutá and Sáwungá have
become friends with each
other. |
| 2. Anmáni-in tánká ázáin
<i>They money all</i>
<i>án-in-ahiem.</i>
<i>with each other divide.</i> | 2. They divided the whole money
amongst themselves. |

The particle *in* in '*in-thien*' and '*in-ahiem*,' placed immediately after the verbal nominative particles, expresses reciprocity.

3. To a verb as nominative particle of the second person plural:—

- | | |
|---------------------------------------------------------------------------------------------------------|----------------------------------|
| 1. Nángmáni vayná sciel-to-
<i>You to-day gyals</i>
<i>in-tál e.</i>
<i>killed have.</i> | 1. To-day you have killed gyals. |
| 2. Nángmáni kán-khuá <i>in-kál áng</i>
<i>You our village go will</i>
<i>chu.</i>
<i>even.</i> | 2. You will go to our village. |

In as an Affix.

In is affixed—

1. To a noun to form its locative, causative, and possessive cases:—

- | | |
|------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------|
| 1. Sám-khui áthá-ber síi-há-
<i>Comb good very ivory</i>
<i>in án-ahiem.</i>
<i>from are made.</i> | 1. Excellent combs are made out of
ivory. |
| 2. Tlá kuá-in náoto pumá
<i>Month nine-in child belly from</i>
<i>áchhuáktá.</i>
<i>has come out.</i> | 2. Delivery takes place in the ninth
month. |
| 3. Khá-lo-khá-in thlám ká
<i>That joom 's joom-house I</i>
<i>hmu.</i>
<i>see.</i> | 3. I see the joom-house of that
joom. |
| 4. Hmun-khát-in lái-hrui
<i>Sort in one umbilical cord</i>
<i>hrui-in kán-tan.</i>
<i>string with we tie.</i> | 4. We ligature the umbilical cord
in one place. |

2. To a noun or pronoun in the nominative for the sake of emphasis and recognition :—

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------|
| 1. Lál-in keimá sillai-khát hmán
<i>Chief my gun one (for) service</i>
tlágh - zot-á' á-nei.
<i>(that) falls (or happens) very takes.</i> | 1. The chief took my gun for urgent use. |
| 2. Vayná kanbal-in Tlábungá
<i>To-day agent Demagree</i>
á-lo-han ángo kei-in ká-hro.
<i>come. will I know.</i> | 2. I know the agent will come to Demagree to-day. |
| 3. Zang-in tám-ták áng-in
<i>Monkeys very much semblance</i>
án-shiom thei.
<i>to make are able.</i> | 3. Monkeys can imitate a good deal. |

¹ Tlágh-zot-á = 'happens very,' i.e. is urgent.

Here 'lál-in,' 'kanbal-in,' and 'sang-in,' are nominative nouns; 'kei-ni,' a nominative pronoun.

3. To form an adverbial phrase, or rather as a sign of the adverbs corresponding to the English 'ly':—

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------|
| 1. Zay-ták-in shay-rok.
<i>Slowly speak.</i> | 1. Speak slowly. |
| 2. Khá chháng khá in-chen-
<i>That loaf in two equal</i>
chou-vin bung-rok, bung-
<i>parts being divide - divided</i>
khing ká lá ángo.
<i>part I take shall.</i> | 2. Divide that loaf equally into two; I shall take one half. |

Here 'zay-ták-in' and 'in-chen-chou-vin' are adverbial phrases.

4. To a verb to form its participle or infinitive :—

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------|
| 1. Hná-thak am-loh-vin i-noám.
<i>Work having not you delicate</i>
tá i-pum álien-
<i>have become, your belly big</i>
tá.
<i>has become.</i> | 1. Having no work to do, you have grown delicate and pot-bellied. |
| 2. Mi-áthá á-thi-in Piel-rál
<i>People good dying</i>
án-kál, mi-áchíá á-thi-in
<i>go people bad dying</i>
Mi-thi-khuá án-kál
<i>men dead village go</i>
kha-khá páng án-kál loh,
<i>those bodies go not</i>
thíá-ráo án-kál-tá.
<i>shadows have gone.</i> | 2. Good people dying go to Piel-rál, bad people dying go to Mi-thi-khuá,—their shadows, not their bodies, go there. |

3. Tui-pai-ról kán-ká-in 3. Crossing the river banks, we are
Water great bank we crossing
 Vánhuayá khuá á kál kán-
village to go we
 ni.
 are.

Here 'am-loh-vin,' 'a-thi-in,' and 'kán ká-in' are participles.

The Affix mā'.

Mā is joined to adjectives, nouns, and relative pronouns to form a compound word in negative sentences. The verb that follows such a compound has loh or shu* added to it to express the negation.

Illustration of Compound Words.

Illustration of Compound Words.				Signification.
Engmá . . . loh	...	...	...	'Nothing.'
Tu-má . . . loh	...	...	...	'No one.'
Pákhát-má . . . loh	...	...	...	'Not once.'
Kay-khát-má . . . loh	...	...	...	'Not once.'
Engtik-má . . . loh	...	...	...	'Never.'
Tlomto-má . . loh	...	...	...	'Not a little.'

* Negative imperative particle.

Examples.

- Engmá ká ti - thoi - loh. 1. I can do nothing.
Anything I to do am able not.
- I-shay i shay loh tumá-in 2. No one will beat you, whether
You speak (or) speak not, one you speak or not.
 nángmá án-vel-loh vang cho.
you beat not will.
- Khuáváng á-am, á-ám-tá- 3. Whether God exists or not I do
God exists (or) has existed
 loh ká-hre-loh; mi-á-fing-
not I know not; people wise
 chu am á-ti e, chitichuan
even "he is" say, but
 pákhátmá ták-ták-in
one certainly (or truly)
 án-hre-loh vo ká-ti.
knows not I say.
- Ká pá á-thi - ta - in 4. My father on his death-bed did
My father to die about in
 átang pákhátmá min hrii loh.
word one to me told not.
- Vánhuayá khuá á-pái-á 5. Leaving Vanhuaya's village I
village leaving
 Pákung khuá vay khat-má
even once
 ká vá-tel loh.
I go and live not.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|
| <p>6. Nángmá - thu engtiká-má ká
Your words ever I
ay thei loh ve.
to believe am able not.</p> | <p>6. I can never believe your words.</p> |
| <p>7. Tlemts-má sárik min
A little oil (fat) to me
pe shu.
give not.</p> | <p>7. Do not give me (only) a little of the lard.</p> |
| <p>8. Engmá hná-thak-loh-vin,
Anything work not being,
ká thak e, á-tiá á-
"I work" e, saying he
uángo.
boasts.</p> | <p>8. Having no work to do he said he did work, and boasted. (Lit. he said "I work." Direct narration.)</p> |

Má is also affixed to personal pronouns.

The Affixes *chu-an* and *chu*.

Chu-an and *chu* are added—

1. After prepositions to form adverbs:—

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| <p>1. Tuná nángmá tánká ká-
Now to you money I
pe-thei-loh-cho, huangá-<i>chu-an</i>
to give am able not afterwards
ká-po-thei áng.
shall.</p> | <p>1. I cannot give you money now: I will be able to pay you afterwards.</p> |
| <p>2. A-kieng-á am loh vin
(On) border not being
á-lái-á-<i>chu-an</i> thurok.
midway sit.</p> | <p>2. Instead of being at the edge, sit in the middle.</p> |

2. After adjective pronouns to form conjunctions:—

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------|
| <p>1. Keimá páchiá - má - i - láng'
I poor (in) expenditure being,
chiti-<i>chu-an</i> ká-zák loh ve
this if ashamed not
áni.
am.</p> | <p>1. I am poor indeed, but (<i>chíi chuan</i>) feel ashamed of it.</p> |
| <p>2. Páng-cháng á-huá tur'
Pride avoided should
áni ádáng-<i>chu-an</i> átlái
be more if, humility
áechám-tur áni e.
pursued should be.</p> | <p>2. Pride is to be avoided; moreover, humility is to be pursued.</p> |

¹ *Má* = expenditure, *láng* = present participle particle. To be distinguished from *má-láng* = 'fire-boat,' i.e. steamer.

² *Tur* = potential past particle 'would' or 'should.'

Here 'ddang-chu-an' and 'chiti-chu-an' are conjunctions.

3. After the negative adverb 'loh':—

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------|
| <p>1. Lál ká . ni . thei . loh.
Chief I to become am able not
chu-an ká-thi-ángo.
if, I die shall.</p> | <p>1. If I cannot be the chief, I would
(rather) die.</p> |
| <p>2. Nulá ká-nei-loh-chu-an ká.
Girl I obtain not if, I
thin-ur-ángo.
be angry shall.</p> | <p>2. I shall be angry if I do not get
the girl.</p> |
| <p>3. Bu-fái¹ min pek-loh
Paddy clean to me give not
chu-an nángmá ká-vél ángo.
if, you I strike shall.</p> | <p>3. If I do not get rice I shall beat
you.</p> |
| <p>4. Shum átam-loh.
Goods and chattels much is not
chu-an ká fá . nu . chu-
if, my child female even
i . nei . loh-vángo.
you marry not will.</p> | <p>4. You will not marry my daughter
if you have not enough of
goods and chattels.</p> |

¹ Bu-fái = 'husked paddy,' i.e. rice.

² Lit. 'to get.'

4. After a combination of the adjective pronoun followed by the negative adverb 'loh':—

- | | |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Lu-fák tirok chiti . loh.
To vomit cause, this not
chu-an¹ á . dám . thei.
if, he to be well be able
loh-vángo.
not will.</p> | <p>1. Make him vomit or else he will
not be able to get well.</p> |
| <p>2. Keimá cha-fák hun² in
I rice-eating time at
khátá ká-lo-thleng-ángo chiti-
there arrive shall this
loh-chu-an nángmá i-am-rong-
not if, you to remain
du-loh-vángo.
wish not will.</p> | <p>2. I shall arrive there at midday,
otherwise you need not
remain. (Lit. 'I shall arrive,
&c.; if this is not the case,
you need not remain.')</p> |

¹ Chiti-loh-chu-an = 'if not this,' i.e., 'or else.'

² The time of eating rice, i.e., 'midday.'

5. After verbs :—

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| <p>1. Kdang thlá . hnit
More moons (i.e. months) two
hotá am-chu-an Kar
here be if, Bengali
tang tám-ták ká-zir-
language very much I to speak
thai-ángo.
be able shall.</p> | <p>1. If I stay here another couple of
months, I shall learn a good
deal of Bengali.</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|

6. Between the verb and its auxiliary:—

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------|
| <p>1. Kán-khuá kárá, á-kái.
Our village boundary going
chu-an-in, nángmáni sávam
if, you bear
le sákei ázá-in in-hmu-ángo.
and tiger all find will.</p> | <p>1. Going to our village boundary.
you will find bears and tigers.</p> |
| <p>2. Ni áshá chu-an-in, tui
Day hot if, water
ábul-in i-hmu-ángo.
evaporating you see will.</p> | <p>2. If the day be hot, you will see
vapours rise.</p> |

Chu and *chu-an* differ somewhat in their uses. The former is often joined to nouns and pronouns in their nominative cases, but rarely verbs; while the latter is joined to other parts of speech, as shown above. *Chu* has the signification of 'even,' and is merely emphatic.

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------|
| <p>1. Thim-hlim-á¹ rol-thar-chu
Sun set at youth even
zábuk in án-va-kal.
guest-house to repair.</p> | <p>1. At sunset youths repair to the
zábuk.</p> |
| <p>2. Tuná-hi-an kei-chu ká-in-bual
Now I even bathe
ángo.
shall.</p> | <p>2. I shall bathe just now.</p> |

¹ (1) *Tám-hlim* = 'the time when the sun has set and when the young men go to the zábuk.' Other indications of time are (2) *rol-thár-leng-ánu* = 'the time when they go out from the zábuk'; (3) *leng-han* = 'when the young men are in the zábuk, asleep or awake, and the núlá are at their fathers, asleep or not'; (4) *mut-dro* = 'when the rol-thár are asleep in the zábuk and the núlá asleep at their fathers'; (5) *thang-ril* = 'the nadir point (midnight), when the male youths go to the females' house to sleep or cohabit'; (6) *áhu-dá-tir* = 'when male youths return to the zábuk'; (7) *Ekuda-lái* = 'when the rol-thár sleep in the zábuk and the núlá at their own houses'; (8) *tha-ánu* = 'when people awake from sleep and prepare rice'; (9) *isá-áhu-dá-si-ánu* or *kánu-drar* = 'sunrise or the morning dusk.' These are the nine divisions of the night from sunset to morning.

The Affix *ta'*.

This affix signifies *one individual* out of many when referring to men, and *few* when referring to things. It follows adjectives and nouns, or is placed between the two portions of an adjective pronoun.

Examples.

- | | |
|--------------------------------------------------------------------------------------------------|----------------------------------------------|
| <p>1. Tlemte-fá-in cha i-si-vo
A little rice you eat
dan-lam-ni²
not?</p> | <p>1. Will you not eat a little of rice?</p> |
|--------------------------------------------------------------------------------------------------|----------------------------------------------|

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>2. Tlem-tól ká-iná lo-
 <i>A little my house in come</i>
 lengrok.
 <i>(and) walk.</i></p> <p>3. I-pu-an tól-khá min perok.
 <i>Your clothes those to me give.</i></p> <p>4. Nulá-tól-khá nopui tán
 <i>Girl whom. wife for</i>
 ká-nei áng en-drok.
 <i>I take shall look at.</i></p> <p>5. In-tól i-shá'-áng? Lo-va
 <i>House you build will? joom</i>
 tól i-fe-áng?
 <i>you go will?</i></p> <p>6. Khá-tól-khá. Sá
 <i>Those (things) few there. That</i>
 mi tól-na.
 <i>person one.</i></p> | <p>2. Come, walk a little in my house.</p> <p>3. Give me those clothes of yours.</p> <p>4. Look at that girl, whom I will take for my wife.</p> <p>5. Will you build (any) houses
 Will you go to the² jooms?</p> <p>6. Those few things. That man.</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

¹ Das = future particle. Lam = loh-em. Vide Chap. V, Sec. G.

² Some particular jooms.

³ Sá = 'to build.' (Lit. 'to cut,' for the house is made up entirely of cut bamboos.)

The Affixes pok and pok-an.

These are mostly affixed to nouns and pronouns, but may also be affixed to some other parts of speech. They signify 'also' or 'even.'

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Lái pok án-thi-áng-chu
 <i>Chief even die will even.</i></p> <p>2. Nángmáni pu-an ni-tin
 <i>Your clothes day every</i>
 á-phon-thin-tá,¹
 <i>basked in the sun always have</i>
 kei pok vayna ká-pu-an
 <i>I also to-day my clothes</i>
 ká-phon-ángé.
 <i>wash shall.</i></p> <p>3. Tám-ták hlou á-háng.
 <i>Very much (all) vegetables culinary</i>
 ani loh-vin, kei-pok-an asá-in
 <i>not being, I even all</i>
 thlái - ká-nei-e.
 <i>selected.</i></p> | <p>1. Even chiefs will die.</p> <p>2. Your clothes are washed daily; I shall also wash my clothes to-day.</p> <p>3. All vegetables not being culinary, I selected even these.</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

¹ Phon-thin = 'to bask in the sun,' i.e. to dry (after washing).

The Affix *sañ*.*Sañ* is affixed—

1. To singular and plural pronouns in their nominative cases :—

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Kei-sañ tántá tui-
 <i>I silver (or money) water</i>
 chu-an-in ká-hmu-e.
 <i>even to become saw.</i></p> <p>2. Náng-ni-sañ in-hláo-loh-ve.
 <i>You fear not.</i></p> <p>2. To nouns as sign of the plural :—</p> <p>1. Khuá-shik lái - in lái-sañ chu
 <i>Village time at chief's even</i>
 an khar tá
 <i>shivered.</i></p> <p>2. Zato sañ cha-fák-hun-in
 <i>Cats rice to eat time at</i>
 an-hrám-to-ve.
 <i>mew often.</i></p> | <p>1. I saw the silver even to melt.</p> <p>2. You do not fear.</p> <p>1. In the cold season even chiefs get shivering.</p> <p>2. During dinner time the cats constantly mew.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
-

PART III.—SYNTAX.

Rule 1. The order of words in a sentence is as follows:—(1) nominative particles, (2) prefix particles, (3) root-verbs, (4) adverbs, and (5) auxiliaries. The prefix particle and auxiliary may, however, be absent, but the nominative particle and root-verb are always present.

Examples.

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Ni - tin ni - her - lái - in'
 <i>Day every day slant time at</i>
 keimáni lo - vá thlámá
 <i>we joom in joom-house</i>
 kán-lo-thleng - thin e.
 <i>arrive at always.</i></p> | <p>1. We always reach our joom-house
 daily from 12 a.m. to 4 p.m.</p> |
| <p>2. Fá - pá, fá - nu le
 <i>Child maid child female and</i>
 hmai-chiá² ni - loh - chu-an,
 <i>women not if,</i>
 keimáni Zau mihring ánzá-in
 <i>our Kuki people all</i>
 án-rál - thei- áng-che.
 <i>to fight be able will.</i></p> | <p>2. Except women and children, all
 our Kukies can fight.</p> |
| <p>3. Lál á-thi-chu-an khá - átay.
 <i>Chief dies if, that corpse</i>
 khá pu-an shom nen
 <i>cloths ten with</i>
 án-phum kán - dân-e.
 <i>to bury our custom is.</i></p> | <p>3. When our chief dies, it is our
 custom to bury his body along
 with ten pieces of cloth.</p> |
| <p>4. Khuang - hri lo phong-láng.
 <i>Drum sound and flute</i>
 hri i - hriet em?
 <i>sound you hear (interrog. part.)</i>
 kar-shen anvá³ tuná-hi
 <i>coat red walk now</i>
 sillai-hri kán 'hriet áng.
 <i>gun sound we hear shall.</i></p> | <p>4. Do you hear the sounds of drum
 and flute? The soldiers are
 coming. We will soon hear
 the sound of musketry.</p> |

¹ *Ni-her-lái-in* = 'the time when the sun slants down from the zenith' (from *ni* = 'day,' *her* = 'slant,' *lái* = 'time,' *is* = 'at'). The day is measured among the Lúsháis by the different positions of the sun in the sky, and named after certain actions performed during them. *Ni-ákhudk-tir* = 'the time when the sun appears on the horizon and the people go to the jooms;' *ni-sáo-ril-tám* = 'when the sun rises up to 30° and the children take their food;' *ni-dís* = 'when the sun rises up to 60° and the work at the joom goes on;' *ni-chu-fúk* = 'when the sun is at the zenith and the people take their chief meal' (rice); *ni-áthlány-ber* = 'the time when the sun slants down 30° from the zenith and the joom work continues;' *ni-bellíáng ámun-áun* = 'when the sun is at 150° and joom work still continues;' *ni-sán-hriá-chán-ámun* = 'the time when the sun comes down to the horizon and people return from the jooms.'

² *Hmai* = 'face,' *chi* = 'salt,' i.e., beautiful.

³ Properly, 'walk on level ground.'

5. Cha - fák - hun - tá su
Rice to eat time at beer
 lei - nán táká pe-tur¹
to buy for money to give
 á-pám - mái - o
useless expenditure is
 zánin - á perok.
night at give.
6. Tang-var nulá le
Pythias girl and
 tlánvái - á dám - loh
young men of health not
 áni.
is.
7. Vái - hren - hri²
Foreign dhooty eruption
 kar³ - ádlám-loh áni, khá khá
Hindoo health not is, that
 hren á-kái - in
(thing) dhoty to wear from
 á-am.
is.
8. Khuá ádáng
Village more (or another)
 run-tur⁴ - in án-rám-hmu.
raiding for they attack.
5. To give money for the purchase of spirits at midday is throwing it away. Give it at night.
6. Pythias is a disease (lit. unhealth) of the youths of both sexes.
7. Ringworm is a disease of the people of the plain (i.e. of the Hindoos) which arises from the wearing of a dhoty.

8. They attacked another village for raiding.

¹ *Tur* makes *pe* a substantive infinitive = 'to give,' or 'the giving.'

² *I.e.*, ringworm.

³ *Lit.* coat-wearer.

In 'kún (1) lo (2) thleng (3) thin (4) e (5)' all the five elements are present including the adverb. In 'án rái-thei áng che' all are present except the adverb; but the root-verb here is compounded of the two roots 'rái' and 'thei.' In 'kún hriet áng' the first is a nominative particle, the second a root-verb, and the third an auxiliary. In 'ápám-mái e' the nominative particle, the root-verb, an adverb, and an auxiliary, are seen in succession. In 'án phum,' 'i-hriet,' 'á-ni,' and 'á-am,' only the nominative particles and root-verbs are present: in 'án-rám-hmu' a nominative particle and a double root-verb.

Rule II (a). A verb in its nominative particle alone agrees with its nominative in number and person, and is always placed at the end of a sentence.

Examples.

1. LáI - chu áthá amá, 1. If the chief be good, it is good
Chief coon good is,
 míhring tám áthá áni ángo.
(then) people for good be will.
1. If the chief be good, it is good for the subjects.

2. Thángxpauri fá - nu páthum 2. Thangpauri has three daughters.
child female three
 á-am.
has.
3. Thing - chungá pákhát sává 3. Do you see a bird on the tree-top?
Tree top one bird
 á-am, pángmá i-hmu
is, (this) you see?
 tem?
 (interrog. particle.)

The third person singular nominative particle *d* in '*d-ni-dngá*' agrees with its nominative '*díha*.' The *d* of '*d am*' agrees with '*Thángxpauri*.' The second person singular *i* in '*i-hmu*' agrees with '*nángmá*.'

(b) Nominative particles are dropped from verbs—

1. When they are active and govern '*min*' or '*keimá-min*' as their object:—

Examples.

1. Nángmá min vel hmái-in, 1. Before you strikes, hear me.
You me strike before,
 min hriet.
me hear.
2. 'In - á kál-rok' ká'pá 2. My father said to me, 'Go home.'
 'House to go' my father
 min ti.
to me said.
3. Súngvungá sa - thu - sa 3. Súngvunga promised to tell me.
that word
 min hril - thiem - tá.
to me to tell promised.
4. Ní - tin keimá sebang nu-te 4. My cow gives me one seer of milk
Day every my cow breast-
 tai¹ khin - khát min pe.
water seer one to me gives.

¹ The *ká* of '*ká-pá*,' '*ká-nu*,' '*ká-pu*,' &c., are added out of fondness or affection; the two words are closely joined, so as to be pronounced as one word.

² *Lo.*, milk.

'*Vel*,' '*hriet*,' '*ti*,' '*hril-thiem-tá*,' and '*pe*,' are all used without the nominative particles.

2. When their nominatives are the interrogative relative '*tunge*':—

Examples.

1. Nángmá tunge vel? 1. Who beat you?
You who beat?

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------|
| 2. He - in - hi tunge shá?
<i>This house who built?</i> | 2. Who built this house? |
| 3. Náng khuá - in sá-su bu
<i>our village in rat paddy</i>
tám-ták án-ci-á, sa - sá-su-
<i>very much eaten has, this rat-(adj.)</i>
chi - sa tunge ran-han - tá.
<i>news who brought?</i> | 3. Who brought the news that the
rats destroyed much paddy in
your village? |

'Vel,' 'shá,' and 'ran-han-tá,' are here without their nominative particles.

3. When their nominatives are infinitive verbs generally:—

Examples.

- | | |
|-----------------------------------------------------------------|-----------------------------|
| 1. Ei - tur am - loh.
<i>Eating for is not.</i> | 1. There is nothing to eat. |
| 2. Nei - tur - in lách - tágh.
<i>Getting for (it) took.</i> | 2. It took to get. |

'Am' and 'lách-tágh,' having for their nominatives the infinitives *ei-tur* and *nei-tur-in*, are without their nominative particles. *Lách* is euphonic for *lá* = 'to take;' *tágh* euphonic for *tá*, the suffix of the past tense.

4. When they are in the imperative mood:—

Examples.

- | | |
|----------------------------------------------------------------------------------------------------|---------------------------------------|
| 1. Cha - fák - hun - tá Vánpuá
<i>Rice eating time at</i>
khuá káirok.
<i>village go.</i> | 1. Go to Vanpuia's village at midday. |
| 2. Táp shu; mu-rok - u.
<i>Cry not; sleep.</i> | 2. Don't cry; sleep on. |

5. When they form participles:—

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------|
| 1. Buángá thu - shay-u-láng
<i>word speaking</i>
Sámátá lang - in
<i>Kassalong to boat is</i>
á-kál ánge.
<i>go will.</i> | 1. Buángá will go in a boat to
Kassalong after conversing. |
| 2. Sa - hná - sa thak á-ni e.
<i>That work worked is.</i> | 2. That work is done. |

'Shay-u-láng' is the present, and 'thak' the past, participle.

Rule III (a). When two verbs come together to form a compound verb, the first is in the infinitive mood and is governed by the second.

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------|
| <p>1. Keimá no-pui dará - tá ká - kál.
I wife bazar to to go
pui e.
made (or caused).</p> | <p>1. I have made my wife go to the bazar.</p> |
| <p>2. Nángmá fá - nu min
Your child female to me
hmu - tirok,¹ tánká pá-hnit
to appear cause, rupees two
ká-puk-tá ká-po-kir che.²
borrowed I return.</p> | <p>2. Show (lit. 'cause to appear') me your daughter; I want to return her the two rupees I borrowed.</p> |

¹ *Hmu-tir* = 'to make (*tir*) to appear,' (*hmu*) = 'to show' (like the French verb *faire voir* with the position of the verbs reversed).

² 'Che' is e with euphonic cá.

In '*kál-pui*,' *kál* is the infinitive verb and *pui* the principal verb governing *kál*.

In '*hmu tirok*,' *hmu* is the infinitive and *tirok* the principal verb in the imperative mood.

(b) Nominative particles in compound verbs may be prefixed to the compound or be placed between the component verbs. In the former case the meaning of the second or principal verb is emphasized, in the latter that of the first or dependent verb.

Examples.

- | | |
|-------------------------------------------------------------------|---------------------------------|
| <p>1. Zu ká-zuk¹ - du e.
Beer to drink I wish.</p> | <p>1. I wish to drink beer.</p> |
| <p>2. Zu suk-ká-du e.</p> | <p>2. I wish to drink beer.</p> |

¹ *Zuk*—the Lusháis suck their beer through a bamboo tube attached to the pot, or through the elongated neck of a '*tui-bur*,' which is made from the fruit of a wild species of cucurbitaceae; thus *suk* is also used for smoking tobacco.

In the first sentence the emphasis is on '*du*,' in the second the emphasis is on '*suk*.'

Rule IV (a). When two singular nominatives are joined by *nen*, the verb takes the plural nominative particle. In these cases *nen* is to be considered as a conjunction, and may be translated by 'and.' Sometimes it is placed after the second of the two words it connects, like the Latin *que*.

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Sa . mi . sa no-pui nen
That person wife and
lo-vá án - kál - tá
loom to gone have.</p> <p>2. Ar nen ár - fá án - thi - tá.
Hen and hen - child died have.</p> <p>3. Mihring nen ui tui-
Man and dog water
pui - á án - pil - tá.
great in drowned have been.</p> | <p>1. That man and his wife are gone to the looms.</p> <p>2. The hen and its chickens are dead.</p> <p>3. Both man and the dog are drowned in the river.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|

Because 'mi' and 'no-pui' are connected by *nen*, the verb 'kál' takes the plural nominative particle *án*; so 'thi' and 'pil-tá' take *án*.

(b) Singular nouns like 'pákhát-má' (see p. 51) allow plural nominative particles to the verb when their idea extends to any one of many similar things.

Examples.

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Nángmá mihring zingán
Your men among
pákhát-má hetíáng sillái án-
one such gun
shiom - thei - loh - ve.
to make able not is.</p> <p>2. Keimáni khuá thir-ding
Our village ironsmith
án - am - loh - chu-an'
be not if
pákhát-má he sillái án-
one this gun
shiom-thá - loh-vángo.
to make good not will.</p> | <p>1. None of your men can make such a gun as that.</p> <p>2. Except our village blacksmiths, no one will be able to repair this gun.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------|

¹ *Is.*, except.

The verbs 'shiom' and 'shiomthá' take *án* after 'pákhát-má'.

Rule V (a). As in English, the infinitive mood or part of a sentence may be nominative to a verb.

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|
| <p>1. Mit-del . nu á-hmu-á nui-tur'
Blind woman seeing to laugh
á - dik - loh.
is proper not.</p> <p>2. Ei-rok in-rok lám-rok
eat drink dance
thu - ru-al - thu án-ni e.
advice words are.</p> | <p>1. To laugh on seeing a blind woman is not proper.</p> <p>2. Eat, drink, and be merry, are words of advice.</p> |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|

¹ *Tur*, vide p. 53.

The infinitive 'nui-tur' is nominative to 'dik-loh' (sing.); the sentence 'ei-rok in-rok lám-rok' is nominative to 'án-ni-e' (pl.).

(b) The infinitive of an active verb, followed by the verb 'ni' (to be), is to be translated as the passive of that infinitive.

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. RÁHMÁTIÁ á-þlengá cha
 arriving at rice
ei-tur áni ángo.
 to eat be will.</p> <p>2. Tun - lái - in sa - tui - chhun.
Now time at that water
 & tám-ták súngá' ámán-tur
in very much fish to catch
 án-ni-e.
are.</p> | <p>1. Rice shall be eaten on reaching Rangamati.¹</p> <p>2. Nowadays Large quantities of fish are caught² in that pond.</p> |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------|

¹ Lit., 'rice to eat will be.'

² Applied to fish that can be used for food.

³ Lit., 'fish to catch are.'

The infinitives 'ei-tur' and 'ámán-tur' are rendered passive by the 'ni' following.

Rule VI. *Tur* or any other equivalent sign for the infinitive is not used in verbs preceding 'tir,' 'pui,' 'du,' 'thai,' 'kir,' and the like in the formation of compound verbs.

Examples.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. Háolang kawn-bal-in hré.
 agent to know
tirok zániná lál á-lo-þheng.
make to-night chief arrive
loh - chu-an, keimáni kán.
not if, we our
khuá kán-kál-kir áng - che.
village return shall.</p> <p>2. Nángmáni in - in¹ du-á-in.
You to drink wishing,
in¹ thai e.
to drink able are.</p> <p>3. Yáyná Sookbongá rúmá kál.
To-day jungle send
pui-rok nák-tuk-á zingá
to-morrow early morning
kal-kir rok - se.
(him) to return cause.</p> | <p>1. Let the Howlong agent know, if his chief does not arrive to-night, we shall return to our village.</p> <p>2. If you want to drink, you can.</p> <p>3. To-day send Soekbonga to the jungle. Let him return to-morrow morning.</p> |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

¹ In 'in-in-de' and in 'in-in-thai' the first in's are nominative particles, the second are verbs signifying 'to drink.'

'*Hrē-tir*' is '*Hrē-tur-tir*,' '*kāl-kir*' is '*kāl-tur-kir*,' '*in-du*' is '*in-tur-du*,' '*in-thai*' is '*in-tur-thai*,' '*kāl-pui*' is '*kāl-tur-pui*.' In all of them *tur* is omitted though its signification is retained.

Rule VII. Affirmative auxiliaries coming together sometimes change their positions in the interrogative form of sentences.

Examples.

- | | |
|-----------------------------------------------------------|-----------------------------------------------|
| 1. Rohlumá Sámátá á-kál-tá-dan.
lam-ni' | 1. Has not Rohlumá just gone to
Kassalong? |
| 2. Tui - pok am - tá - loh - váng?
Water also was not? | 2. Was not there to be water also? |
- 'Lam-ni = 'loh-see-ni.'

'*Kāl-dan-tá*' has here become '*kāl-ta-dan*,' '*am-loh-cáng-tá*' become '*am-tá-loh-cáng*.'

Rule VIII. The affirmative auxiliaries *enge* and *dan* *e* become *ang* and *dan* in their interrogative forms.

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------|
| 1. Enge i - suk' - áng?
What you smokes will? | 1. What will you drink (or smoke)? |
| 2. Eng-tik-ángo thin-áchhia.
When will it be (that) heart bad
mi áh-háo-sák'.
people in good circumstances
áng?
will be? | 2. When will villains be in good
circumstances? |
| 3. Vayná ránc - chhuák' ká-
To-day jungle to be out in. I
kál - dan?
go out? | 3. Do I go out to hunt to-day? |

¹ *Enk* is used both for drinking and smoking.

² The *k* of '*ádokk*' is euphonic. '*Háo-sák*' may also become '*ádokk*.'

³ '*Rám-chhuák*' = 'to hunt'; '*rám*' = 'jungle,' '*chhuák*' = 'to be out in.'

Rule IX. A verb affixed to a noun has the force of a participial adjective.

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------|
| 1. Lo - vá bu - fái - á-nei
Joom from paddy clean obtained
khay ingo i - dá?
where will it be (that) you put? | 1. Where have you put the rice
obtained from the joom? |
| 2. Thing-á-kit áthá á-kit - loh - ve.
Trees felled well felled not is. | 2. The felled tree is not properly
felled. |

- | | |
|-------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------|
| <p>3. Cha - chium eng - chahmet
Rice cooked what curry
nen an - oi - tá?
with they eat did?</p> | <p>3. With what curry did they take
their cooked rice?</p> |
| <p>4. I - dior - toh-nu ngágrá
Your turban torn orphan
pákhát - in porok.
one to give.</p> | <p>4. Give your torn turban to an
orphan.</p> |

Here 'á-nei,' 'á-kít,' 'chhum,' and 'tòhnu,' being verbs affixed to nouns, have the force of participial adjectives.

Rule X (a). The interrogative *em* is dropped at the end of a sentence when interrogative adverbs and interrogative pronouns occur in the sentence.

Examples.

- | | |
|----------------------------------------------------------------------------------------------|------------------------------------|
| <p>1. Khayángo
Where will it be (that)
kál - áan?
you are about to go?</p> | <p>1. Where do you go.</p> |
| <p>2. Nángmá ho - pu-an - hi tunge
You this cloth who
pe?
gives?</p> | <p>2. Who gave you this cloth.</p> |
| <p>3. Enge i - dil?
What you want?</p> | <p>3. What do you want.</p> |
| <p>4. Khayát - ángo¹ i
Whence will it be (that) you
lo-han?
come?</p> | <p>4. Whence do you come?</p> |
| <p>5. Khá khá nángmá tunge
That (emphatic) you who
hril?
tells?</p> | <p>5. Who told you that?</p> |
| <p>6. Sa nao-páng tu - fá-
That boy whose child
nge?
may it be?</p> | <p>6. Whose child is that boy?</p> |

¹ Kháy - 'where,' áng - 'from,' ángo - 'is it,' or 'will it be.'

(b) The interrogative *ang*, however, does not necessarily require the interrogative adverbs or pronouns, nor the particle *em*; the interrogation being simply implied by the tone of the speaker.

Examples.

- | | |
|---------------------------------------------------------------------------------------------------------------|---------------------------------------------|
| <p>1. Zu i - zuk - áng?
Beer you drink will (or)
Rak-zu i - zuk - áng?
arrack you drink will?</p> | <p>1. Will you drink beer (or) spirits?</p> |
|---------------------------------------------------------------------------------------------------------------|---------------------------------------------|

2. I - kái - áng? I - am - áng? 2. Will you go (or) will you stop?
You go will (or) remain will?
3. Cha i - ehhum - áng? 3. Will you cook rice?
Rice you cook will?

These are interrogative sentences having no interrogative adverbs or pronouns, nor the particle *em*.

Rule XI. Verb-roots come after adjective pronouns, with which they are incorporated. These adjective pronouns may sometimes be preceded by their corresponding personal pronouns. Such verb-roots may be considered as verbal nouns or substantive infinitives.

Examples.

1. Keimá ká - kái ká - pá 1. My father (or uncle) did not
my going my father
 á-phái loh.
permitted not.
2. Engtikámá i-lo - han- 2. Never will the time of your
Never your coming
 áhan áni - loh-vángo.
time approach not will.

'*Keimá ká-kái*' and '*i-lo-han*' are verbal nouns, in which *ká* and *i* are adjective pronouns and '*keimá*' the personal pronoun corresponding to *ká*.

Rule XII (a). The initial euphonic letters *t, v, l, m*, intervene between two vowels or between a silent *h* and a vowel.

Examples.

1. Hlá - sá - in á-ru-al loh - ve. 1. There is discord in the songs
Song sung in harmony not is.
 sung.
2. A-kou-táng a-chuángá a-kuá- 2. Ascending up to the precipice
Precipice ascending plateau
 in á - tlá - ve.
in he fallen is.
 he fell into the plain.
3. Ni - tin sa-lái-a-san 3. Every day deer come down to
Day every in the middle of that
 sákhí tui in-tur
deer water to drink
 án-ru-kál-tá.
came (or went) down.
 drink there.
4. Keimá hmu-i-lá ká-kál-ángo. 4. I will go after seeing.
I seeing go will.
5. Ruá - a-shur - loh - vángo. 5. It will not rain soon.
Rain rain (verb) not will.
6. Ruá á-shur-loh-mángo. 6. It will not rain just now.

The *v* in 'loh-*ve*,' 'dítá-*ve*,' and 'loh-*vángo*,' the *t* in 'mítur,' the *l* in 'hmu-i-lá,' and the *m* in 'loh-mángo,' are the initial euphonic letters.

'Loh-*vángo*' is the distant future, 'loh-*mángo*' is the proximate future.

(b) '*Ange*' is used for the first person only. *Ch* inserted in '*dunge*' makes '*ángche*,' which form is used in the second and third persons.

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------|
| 1. Keimá he - thu - ázák - hi
<i>I this word (of) shame</i>
ádáng mihring hcná ká-
<i>more min before</i>
shay - ángo.
<i>speak shall.</i> | 1. I will speak this shameful word to others. |
| 2. Nángmá he - hná - thak' - hi
<i>You this work</i>
i-thak ángche.
<i>work will.</i> | 2. You will do this work. |
| 3. Nákiná Lálrhumá - chu khuá-
<i>Presently even village</i>
in á-lo-kir - ángche.
<i>is return will.</i> | 3. Lálrhumá will presently return to the village. |

! Cognate accusative.

(c) The terminal euphonic letters are *t*, *gh*, *n*, and *w*. They are final to root-verbs, imperatives, and adjective pronouns.

Examples.

- | | |
|----------------------------------------------------------------------------------------------------------|-----------------------------------------|
| 1. Adáng ká suk-thei - loh- <i>ve</i> .
<i>More I to drink am able not.</i> | 1. I cannot drink any more. |
| 2. Nángmá bu-á-chip-in min
<i>You rice powdered me</i>
pek - tá.
<i>given have.</i> | 2. You gave me powdered rice. |
| 3. Bu am - loh - chu-an, oháng
<i>Rice is not if, bread</i>
lá-rok u.
<i>take.</i> | 3. If there be no rice, take bread. |
| 4. Khá-láá-khán chem á-am,
<i>In the middle of that dao is,</i>
nángmá i - lá.
<i>you take.</i> | 4. There within is the dao : take it. |
| 5. Keimá khu-lái-ákhun that-fák
<i>I from down below chair</i>
ká-lágh.
<i>take.</i> | 5. I take the chair that is down below. |

The *k* in 'suk' and 'pet,' the *w* in 'lá-rok-w,' the *gh* in 'lágA,' and the *v* in 'khá-lai-dkhán' and 'khu-láid-khun,' are terminal euphonic letters.

Lá = 'take' in second and third persons; lágA = 'take' in the first person.

Rule XIII (a). Active verbs and prepositions follow the nouns and pronouns they govern.

Examples.

- | | |
|--------------------------------------------------------------------------------|----------------------------------|
| 1. Keimá tuná sau tang ká.
<i>I now Lushai language
sir.
learn.</i> | 1. I learn Lúshai now. |
| 2. Náng - nen sillai am-em?
<i>You with gun is?</i> | 2. Is there a gun with you? |
| 3. Fá - shu nu áhnená á-nu-ám.
<i>Child even mother after follows.</i> | 3. The child follows the mother. |

The objective case *sau-tang* of the active verb 'sir.' precedes it, and the objectives *náng* and *nu* precede the prepositions *nen* and *áhnená*.

(b) An active verb may govern both the noun and its pronoun in the objective case :—

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------|--------------------------------------------|
| 1. Sávráte khá ran-háá - drok.
<i>Birds them bring.</i> | 1. Birds, bring them. |
| 2. Thiente-hok khá hmu-tur-in
<i>Friends them to see
tuná-hi-an ká-kál-ángo.
just now I go shall.</i> | 2. Friends whom I will just now go to see. |

Khá may be translated also as adjective pronouns in these sentences : thus, *sávrá-te khá* = 'those birds,' *thiente-hok khá* = 'those friends.' The *khá*'s in '*sávrá-te khá*' and in '*thiente-hok-khá*' are the corresponding pronouns of '*sávráte*' and '*thiente-hok*.'

(c) An active verb may govern a sentence :—

Examples.

- | | |
|----------------------------------------------------------------|---------------------------------------------------------------------------|
| 1. Hná-thak áni ká - du.
<i>Work is I wish.</i> | 1. I wish there were work. |
| 2. Cha ká' - ei - loh á-ti.
<i>Rice I take not he said.</i> | 2. He said he does not take rice.
(Lit. he said 'I do not take rice.') |

¹ In Lushai in the indirect narration the person is unchanged.

'*Hnd-thak dni*' is the objective of *du*, and '*cha ka ei loh*' is the objective of *á-ti*.

Rule XIV (a). When two nouns not in apposition come together, the first is in the possessive case without any inflexion, but the second or possessed noun may sometimes take the prefix *d*.

Examples.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| <p>1. <i>Zau - lo á-n-vá-te, Tákám-
Lúshái joom are cut, Chuckma
in tun-chen-in á-n-vát-loh.
as yet.</i></p> | <p>1. The Lúshái jooms are cut, but the Chuckmas have not yet cut (their jooms).</p> |
| <p>2. <i>Fu-ke-li á-fá-te á-piáng-
Quadrupeds young ones are born
chu-an, á-n-kál-thei,
if (or when), to move are able,
an-thou-thei, mihring chu
to rise are able, man even
á-piáng-tir-in á-n-kál-thei-loh,
an-thou-thei-loh.</i></p> | <p>2. The young of quadrupeds can rise and move about when brought forth, but man when born can neither rise nor walk about.</p> |

'*Zau*' is possessive to '*lo*,' which remains unchanged. '*Fu-ke-li*' is possessive to '*fá-te*,' which takes the prefix *d*.

(b) Three nouns may come together, so that the first is a possessive to the second and the second to the third.

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------|
| <p>1. <i>Mihring - fá - lu pum-
Man child head womb
á-chhuák-lái-in á-hrol-á,
delivery of time at big is,
á-thang - in zay-zay-in
growth with slowly
á-to-tá.
decreased has.</i></p> | <p>1. The head of a human offspring is proportionately big during delivery, but it decreases with its growth.</p> |
| <p>2. <i>Sákei hmá - lám ke - tin
Tiger front side foot claws
hungá - lám ke-tin áin
hind side than
á-shei-o.
longer.</i></p> | <p>2. The tiger's front claws are longer than the hind ones.</p> |

'*Mihring*' is possessive to '*fá*,' and '*fá*' is again possessive to '*lu*,' '*sákei*' is possessive to '*ke*,' and '*ke*' to '*tin*.'

Rule XV (a). The direct object precedes the indirect object when the latter is a pronoun.

Examples.

- | | |
|----------------------------------------------------------------------------------------------|----------------------------------------------|
| <p>1. He - chom - hi nángmá ká-pe
This dao you I to give
du.
wish.</p> | <p>1. I wish to give you this dao.</p> |
| <p>2. Ván-huayá sái - há pákhát
elephant tusk one
keimá-min pek.
to me gave.</p> | <p>2. Vánhuayá gave me an elephant tusk.</p> |

'Chem' and 'sai-há' precede the pronomial objects 'nángmá' and 'keimá-min.'

(b) The above order is reversed in the interrogative and imperative forms of sentences.

Examples.

- | | |
|-------------------------------------------------------------------------------------------------|------------------------------------------|
| <p>1. Keimá-min pu-an áthá
To me cloth good
i - pe - du - em?
you to give wish?</p> | <p>1. Will you give me a good cloth?</p> |
| <p>2. Keimá hriem-rei min peroh.
arms to me give.</p> | <p>2. Give me arms.</p> |

The direct object 'pu-an' follows the pronomial 'keimá-min.' 'Hriem-rei' is placed between the two parts of 'keimá-min.'

Rule XVI (a). As in French, adjectives generally follow the nouns they qualify, but numerals and monosyllabic adjectives may precede.

Examples.

- | | |
|-------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------|
| <p>1. Dársopi pákhát zung á-fr
one finger abnormal
á-noi.
possesses.</p> | <p>1. Dársopi has got an abnormal finger.</p> |
| <p>2. Keimá no-pui táimá ká-am
I wife industrious have
ká - fú-nu ádangdá ani.
my child female lazy is.</p> | <p>2. I have an industrious wife, (but) my daughter is lazy.</p> |

The noun 'zung' is preceded by the numeral adjective 'pákhát,' and followed by another adjective, 'á-fr.' 'No-pui' is followed by the adjective 'táimá,' and 'ká fú-nu' by 'ádang-dá.'

(b) Certain possessive nouns drop their inflexions *tá* and *á*, and are joined to the nouns they possess. They are then treated as adjectives:—

Examples.

- | | |
|-------------------------------------------------------------|----------------------|
| 1. 'Dará-tá-mi' becomes 'dar-mi'
or 'dara-mi.' | 1. The bazar people. |
| 2. 'Sebang-tá áki' becomes 'sebang-
ki' or 'sebang áki.' | 2. The cow horn. |
| 3. 'Sái-há-tá sám-khui' becomes
'sái-há sám-khui.' | 3. The ivory comb. |

(c) A verbal phrase, with or without a qualifying adverb, is used as an adjective to a noun which it precedes and with which it is incorporated:—

Examples.

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------|
| 1. He-mi . hi in-
<i>These men with each other</i>
háo . fo - mi án-nio.
<i>quarrelling often men are.</i> | 1. These are very quarrelsome men. |
| 2. Ká - nu rol - thín-
<i>My mother often whispering</i>
mi á-ni loh.
<i>person is not.</i> | 2. My mother is not a whisperer. |
| 3. Láí-shui - ziek ¹ - mi ká ni loh,
<i>Letter writing person I am not,</i>
dám-loh ² - thay - mi ká
<i>health-not curing person I</i>
ni o.
<i>am.</i> | 3. I am not a clerk, but a com-
pounder. |
| 4. Kán - nei - tur - tánká tunge
<i>Our to get money to whom</i>
i - pok P
<i>you gave?</i> | 4. Whom did you give the money
which we were to get? |

¹ Ziek = 'to write' or 'to ornament.'

² Tur = sign of the infinitive.

³ Dám-loh = 'unhealth' = 'disease.'

'In-háo-fo,' 'rel-thín,' 'lai-shui-ziek,' and 'kán-nei-tur' are verbal phrases.

(d) A relative clause may likewise be used as an adjective:—

Examples.

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------|
| 1. Vayná nángmá khuá á-lo ha
<i>To-day (to) your village came,</i>
khá mi á-lo-kir lo-em?
<i>that man returned has again?</i> | 1. Has the man that came to your
village returned to-day? |
|----------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------|

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|
| <p>2. Mái - lang in á-kál khá-míhring
 <i>Fire boat in that went man</i>
 tuná Tlábungá á-tlengtá
 <i>now Demagree reached has</i>
 i-ring em-ni?
 <i>you think (or suppose) ?</i></p> | <p>2. Do you think the man that went
 by steamer has now reached
 Demagree?</p> |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------|

'*A-lo-ha-khá*' and '*d-kál-khá*' are relative clauses.

(e) Predicative adjectives, when added to *s*, expressed or understood, take the proper nominative verbal particles:—

Examples.

- | | |
|---------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------|
| <p>1. Bu tám-ták-in á-hul-loh loh ve,
 <i>Paddy quite wet-not not is</i>
 phou - rok¹ u.
 <i>to back in the sun cause.</i></p> | <p>1. The paddy is not quite dry: put
 it in the sun.</p> |
| <p>2. Ká kofá á-hu e.
 <i>My foot wet is.</i></p> | <p>2. My foot is wet.</p> |

¹ Rok (imperative suffix) = 'let.'

Hul-loh and *hu* are adjectives, while *ve* and *e* are the principal verbs. These adjectives, however, having taken *d*, the nominative third person singular particle, may be reckoned as verbs with *ve* and *e* joined to them as auxiliaries.

(f) Adjectives may, by tmesis, be inserted within a compound noun. When this is not the case, the adjective, as usual, follows the noun:—

Examples.

- | | |
|----------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------|
| <p>1. Mi - sual - pá¹ ká-hmu-du loh
 <i>Man offensive I to see wish not.</i></p> | <p>1. I do not like to see an offensive
 fellow.</p> |
| <p>2. He - mi-pá - rol-thár² - hi á-pá
 <i>This person young father</i>
 pui - thiem³ áni e.
 <i>great to know is.</i></p> | <p>2. This youth's father is an exorcist.</p> |

¹ *Mi-pá* = 'man,' 'person.'

² *Rol* = 'fat,' 'big'; *thár* = 'new.'

³ *Pui-thiem* = 'great to know,' 'great in knowledge,' i.e. 'exorcist.'

The adjective *sudl* is placed between the two parts of the compound noun '*mi-pá*,' while *rol-thár* follows it.

(g) When both an adjective and an adjective pronoun qualify a noun, the latter precedes the former and the noun is placed between the two:—

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------|----------------------------------------------------|
| <p>1. Kán - thleng - chháng
Our plates bread (adj.)
án-kim - loh-vángo.
sufficient not will be.</p> | <p>1. Our bread plates will not be sufficient.</p> |
| <p>2. Ká - ui - hrol sávam-in á-hám
My dog big bear by torn
o.
is.</p> | <p>2. The bear tore my big dog.</p> |

'Thleng' and 'ui' are qualified nouns preceded by the adjective pronouns *kán* and *ká*, and followed by the adjectives *chháng* and *hrol*.

Rule XVII. When a numeral or an adjective is added to a noun to form one word, the inflective particles of the noun are put after the numeral or adjective.

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|
| <p>1. Sa - nulá - páhnit - in tungo
Those girls two out of which
áthá zak i-ti?
good (or pretty) more you say?
Ril-roe tungo i - du.
Think which you wish
sak.
rather (or more.)</p> | <p>1. Say which of the two girls is the the prettier. Think which do you want in preference.</p> |
| <p>2. Ni - thum-á khátá i - thleng.
Days three in there you to arrive
thoi - vángo.
be able will.</p> | <p>2. You will be able to reach there in three days.</p> |
| <p>3. Pu-an á-dum - á lál
Clothes dark (or dirty) with chief
hmái - in á-kál áthá loh.
face before to go good not.</p> | <p>3. It is not proper to go before the chief in dirty clothes.</p> |

The inflections *in* of 'nulá,' *á* of 'ni,' and *d* of 'pu-an,' have all gone after the numeral adjectives *pá-hnit* and *thum*, and after the adjective *á-dum*, respectively.

Rule XVIII. A possessive pronoun or noun may have its corresponding possessive pronomial adjective repeated before the noun it possesses.

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------|
| 1. Nángmá i-u' khay ángé?
Your where will be? | 1. Where is your brother (or sister)? |
| 2. Pui-thiem á-fá-pá-to án - thi
Exorcist's children male died
tá.
have. | 2. The exorcist's sons are dead. |
| 3. Keimáni kán-phíár á thá
Our plans good (or mature)
loh - vin, á - lu kán - tán-
not being, his head we to cut off
théi loh (or kán ngám loh)
are able not (or we dare not). | 3. If our plans be not mature, we cannot succeed in beheading him (or we dare not). |
| 4. Keimá ká - fá ádám loh.
My child well not. | 4. My child is ill. |

¹ U is of the common gender = brother or sister.

Nángmá-i-u, pui-thiem á-fá-pá-to, keimáni kán phíár, and keimá ká fá, would literally be 'you, your brother (or sister),' 'exorcist, his sons,' 'we, our plans,' and 'I, my child,' respectively.

Rule XIX. Certain words, especially some of the adjective pronouns, are repeated for the sake of emphasis: thus—

He	requires	hi.	Khi	requires	kí á chin.
Sa	"	sa or san.	Khu	"	khu or chun.
Khá	"	khá or khán.	Chu	"	chu.

Examples.

- | | |
|----------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------|
| 1. He-sillái-cheng-hi shiem-thá-rol.
This gun lock repair. | 1. Repair that lock of the gun. |
| 2. Sa - rul-to-sa tám-ták-in á-tur
These snakes very much poison
á-am o.
have. | 2. These snakes are very poisonous. |
| 3. Sa - thing-rá-sa ká-du-ber' ká
This fruit to choose I
noi.
get. | 3. This my choice fruit I take. |
| 4. Khá - ui - khá bi-ru-á
That dog being sheltered
sákei-in, á-hmu théi loh.
tiger from, (he) to see is able not. | 4. That dog being in hiding, the tiger cannot see it. |
| 5. Khi - mi hnená - khin thu
That man there above word
kú-shuy ay - shu.
I spoke believe not. | 5. Don't believe what I said to the man there above. |

¹ Du = 'to wish,' ser = 'very.'

² Sáu = negative imperative particle.

6. Khu - tá - thing . khu 6. That tree down there I shall
That tree down there
 take.
 ká-lá-dan.
 I take shall.
7. Than-thu ká - shay - á, chu-mi- 7. That is the story I told.
Story I tell, that
 chu - áni.
 is.

Rule XX. Adverbs are for the most part placed after adjectives, before verbs, or between the verb and the auxiliary. They also can begin a sentence.

Examples.

1. Dári áhmol áthá zet 1. Dári's face is very pretty.
face good (or pretty) very
 e.
 is.
2. Thu - khá i - shay ringták-in¹ 2. Speak loud what you say.
Word that you say loudly
 shay - rok.
 speak.
3. Nángmá sa-hmai-chiá am - in 3. You always see that female
You that female sighs in
 i-hmu thin e.
 see always.
4. Rohlumá vay - hnit min thlak e, 4. Rohluma kicked me twice, and
times two me kicked,
 koi-chu ká - kir le thei e.
 I even return again can.
5. Nángmá tám-ták i-thlán 5. You always perspire profusely ;
You very much perspire
 thin e, i - pu-an tui-
 always, your clothes water
 áhmay áng á-am
 dipped as if (or like)
 sák e.
 seemingly are.
6. Sa - rol-thár - sa nulá nen 6. That youngster always prattles
That youth girls with
 á-el fo - vo.
 prattles always.
7. Náng-mán-in tám-ták i-há-e, 7. You are very much tired ; re-
You very much tired are,
 há - dám² hri - rok.
 refresh yourself a little.
8. Hmán - lái - in min 8. You opposed me formerly, (but)
Former times in me
 thcl-á, tuná-hi min pui-rok.
 you opposed, now me help.

¹ Ring = 'voice,' ták = 'right,' in = 'in.' Ring-ták-in = 'in the proper voice,' i.e. 'loudly.'

² Há-dám from há = 'weariness' and dám = 'to heal.'

The adverb *set* is placed after the adjective *díhá*; the adverbs *ring-ták-in*, *vayhnit*, and *tám-ták*, are placed before the verbs 'shay-rok,' 'thlak,' 'thlín,' and 'há'; while the adverbs *shin*, *le*, *sák*, *fo*, and *ari*, are placed between the verb and its auxiliary.

Rule XXI. Repetition of adverbs or adjectives is often allowed for the sake of emphasis.

Examples.

- | | |
|-------------------------------------------------------|--------------------------------|
| 1. KÁI - thoái-thoái rok.
<i>Go quick.</i> | 1. Go quick. |
| 2. LÁI thu ták-ták áni.
<i>Chief word true is.</i> | 2. The chief's words are true. |

Rule XXII (a). Adjectives and verbs are often formed by the addition of the negative affix *loh* = 'not' (analogous to the prefix 'dis,' 'un,' or 'im' in English).

Examples.

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------|
| 1. Keimá fá-to án-dám-loh.
<i>My children well-not.</i> | 1. My children are ill. |
| 2. Ho - sá-kahr - hi á-chák loh
<i>This horse strong - not</i>
<i>is.</i> | 2. This horse is weak. |
| 3. Chung vungi ámá thu áíhá!
<i>his word good</i>
bur-sáb hnená á cháng loh
<i>before gain - not</i>
vángo.
<i>will.</i> | 3. Chungvungi will lose his case
before the burra sahib. |

¹ *Thu-áíhá* = 'good word,' i.e. 'a case in court.'

(b) Such verbs must retain their *loh* in the negative imperative forms, thus producing a double negation.

Examples.

- | | |
|--------------------------------------------------------------|----------------------------|
| 1. Hne ¹ - loh shu.
<i>Gain - not do not.</i> | 1. Do not lose. |
| 2. Mìn ring - loh shu.
<i>Me believe - not do not.</i> | 2. Don't disbelieve me. |
| 3. Anmáni ring - loh shu.
<i>Them believe-not do not.</i> | 3. Do not disbelieve them. |

¹ *Hne* = 'to win a game,' *cháng* = 'gain or win generally.'

The following is a short list of certain words having contrary significations, but not formed from each other by the suffix *loh* :—

<i>Ashák</i>	= 'hard.'	<i>Ahnip</i>	= 'soft.'
<i>A-nem</i>	= 'fine in texture.'	<i>Akhao</i>	= 'coarse.'
<i>A dik</i>	= 'truth.'	<i>Adat</i>	= 'untruth,' 'lie.'
<i>A-hriem</i>	= 'sharp.'	<i>Abil</i>	= 'blunt.'
<i>A-ding</i>	= 'straight.'	<i>Akay</i>	= 'oblique.'
<i>A-pán</i>	= 'thin.'	<i>Achhá</i>	= 'thick.'
<i>Ávár</i>	= 'light.'	<i>Áthim</i>	= 'darkness.'
<i>A-huái</i>	= 'courage.'	<i>A-hláo</i>	= 'fear.'
<i>A-flr</i>	= 'parsimony.'	<i>A-pák</i>	= 'prodigality.'
<i>Lei</i>	= 'to buy.'	<i>Hrál</i>	= 'to sell.'
<i>Piel-rál</i>	= 'heaven.'	<i>Mi-thi-khuá</i>	= 'hell.'
<i>Ahrui</i>	= 'drunkenness.'	<i>Ahár</i>	= 'sobriety.'
<i>A-vir</i>	= 'glutton.'	<i>Ashéar</i>	= 'fasting man.'
<i>A-tap</i>	= 'top.'	<i>Abul</i>	= 'root.'
<i>A-nál</i>	= 'smooth.'	<i>Atháp</i>	= 'rough.'
<i>A-ding</i>	= 'right.'	<i>A-vái</i>	= 'left.'
<i>Vánoi</i>	= 'fortunate.'	<i>Ávánuái</i>	= 'unfortunate.'
<i>A-váng</i>	= 'breadth.'	<i>Ashéi</i>	= 'length.'
<i>A-thuk</i>	= 'deep.'	<i>A-pan</i>	= 'shallow.'
<i>A-méai</i>	= 'base.'	<i>A-chung</i>	= 'summit.'
<i>A-zán</i>	= 'horizontal.'	<i>Átung</i>	= 'perpendicular.'
<i>A-thíp</i>	= 'to shrink.'	<i>A-puái</i>	= 'to swell.'
<i>A-hrit</i>	= 'heavy.'	<i>Ázang</i>	= 'light.'
<i>A-dang-dá</i>	= 'transparent.'	<i>A-fu-i</i>	= 'opaque.'
<i>A-hu</i>	= 'wet.'	<i>A-hul</i>	= 'dry.'
<i>A-sing</i>	= 'wise.'	<i>A-áh</i>	= 'foolish.'
<i>Thu</i>	= 'prose.'	<i>Illá</i>	= 'poetry.'
<i>A-bál</i>	= 'unclean.'	<i>A-fái</i>	= 'clean.'
<i>A-lál</i>	= 'favourite.'	<i>A-tham</i>	= 'disliked.'
<i>Páng-cháng</i>	= 'pride.'	<i>Átlái</i>	= 'humility.'
<i>Táimá</i>	= 'diligent.'	<i>Dang-du</i>	= 'lazy.'
<i>Tay-to</i>	= 'haste.'	<i>Rei-ták</i>	= 'delay.'
<i>Acháuk</i>	= 'cunning.'	<i>Achháo</i>	= 'artless.'
<i>A-hár</i>	= 'difficult.'	<i>A-ol</i>	= 'easy.'
<i>A-puk-tu</i>	= 'creditor.'	<i>A-puk</i>	= 'debtor.'
<i>A-páchiá</i>	= 'poverty.'	<i>A-háo (k) sá</i>	= 'wealth.'

Rule XXIII (a). The conjunction *chu-an* ('if') is often placed at the end of a clause after the verb to which it is joined as a terminal syllable.

Examples.

1. Sáisiá tánkáng¹ áni-chu-an 1. If Saisia be rich, he will be
rich " if. happy.
á-nwám ángo.
happy will be.
2. I - pu-an - feu ábál - á- 2. If your waist cloth be dirty,
Your cloth waist dirty is clean it with soap.
chu-an, pu-an-hlo lá-láng
if, cloth washer² taking
in shu-fai-rok.
by wash.

¹ *Tánká* = 'money,' *ngá* = 'possessed of.'
² *I.e.*, 'soap.'

The *chu-an*'s in '*áni-chu-an*' and '*ábái-á-chu-an*' are placed at the end of clauses after the verbs '*áni*' and '*ábái*' as terminal syllables.

(b) *Ti-in* and *ti-chu-an* ('because,' 'if,' 'for') are terminal conjunctions like *chu-an*.

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------|
| <p>1. <i>Thu-ruál áthá - ti-chu-an.</i>
 <i>Advice good if,</i>
 <i>á-zui-rok, áthá - loh - vin,¹</i>
 <i>follow, good not being,</i>
 <i>á huá rok.</i>
 <i>avoid.</i></p> | <p>1. Follow the advice if good, shun it if bad.</p> |
| <p>2. <i>Ui ták-ták - ti-in, áru englo</i>
 <i>Dog faithful if, thief something</i>
 <i>ru - tur-in in-á</i>
 <i>to steal house in</i>
 <i>á-lut thei - loh.</i>
 <i>to enter is able not.</i></p> | <p>2. If a dog be faithful, a thief cannot enter a house to steal.</p> |
| <p>3. <i>Nulá áhmol áthá - ti-in, ánzáin</i>
 <i>Girl face good if, all</i>
 <i>án-ngái.</i>
 <i>love.</i></p> | <p>3. All will love a girl for her good countenance.</p> |

¹ *Tis* = euphonic for *is*.

(c) *Hiti-chu-an*, *chiti-chu-an*, *chitiváng-in*, *chú-ráng-in*, *ni-loh-chu-an*, and *chiti-loh-chu-an*, are initial conjunctions, i.e. they begin a sentence or a clause:—

Examples.

- | | |
|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. <i>Seokbongá dákter hnená</i>
 <i>from (or to)</i>
 <i>tlemto á-noi - in,</i>
 <i>very little receiving on</i>
 <i>tám-ták á-noi, á-ti-o,</i>
 <i>very much he receives, said,</i>
 <i>chiti-chu-an Seokbongá dákter</i>
 <i>therefore</i>
 <i>á-chay - may e.</i>
 <i>extolled.</i></p> | <p>1. Seokbongá receiving very little from the doctor, said he received a good deal: therefore he extolled (the charity of) the doctor.</p> |
| <p>2. <i>Ká - tá nao-náng to - tá</i>
 <i>My child childhood from</i>
 <i>beng-á-clhot áni o, chu-vang-in</i>
 <i>deaf is, therefore</i>
 <i>rol-thúr-á á-tang - thei-loh-</i>
 <i>youth in to speak able not</i>
 <i>áni e.</i>
 <i>is.</i></p> | <p>2. My child is deaf from infancy, therefore he is dumb in youth.</p> |

3. Sa - mi - sa 'áthá-loh' á-ti 3. That man said 'áthá-loh,' but I
That man says
 chu-váng-in ádang thu-in
but other word in
 'ádang-dá' ká - ti - áng.
I say shall.

(d) The conjunction *chu-an* may sometimes be translated by 'when,' though in such cases its signification, 'if,' can also be retained. *Kan* is always to be translated by 'when':—

Examples.

1. Nángmáni in - kál chu-an min 1. You will call me when (if) you go.
You you go when me
 ko - váng.
call will.
2. Arsi á-thá - kán, ká. 2. I did not see when the meteor fell.
Meteor (or star) fell when, I
 hmu - loh.
see not.
3. Sillái i - káp - kán, nángmá ká. 3. I saw you when you fired the gun.
Gun you fired when, you I
 hmu-che.
saw.

(e) The conjunctions *le* and *nen* connect words:—

Examples.

1. Nu le pá sual - 1. Both the mother and the father
Mother and father quarrelsome
 mi án-ni-o.
persons are.
2. Chung-hnungá nen Buángá hnár- 2. Chunglungá and Buángá snored
and nose
 hri - in an-mu-tá.
sound with slept.

(f) The conjunctions *pok* and *á-in*, with its other representatives, follow nouns and pronouns:—

Examples.

1. Keimáni hnená cha ei-tur' áni 1. With us there is no rice to eat.
Us to rice to eat is
 loh, nángma háosá i-ni, assist us, we might get paddy
not, you rich are, as also money.
 nángmá-pok i-pui - du-chu-an,
you also to help wish if,
 bu kán - nei - ángo tánká
paddy we get shall money
 pok kán - nei - ángo.
also we get shall.

¹ *Ei-tur* = gerundive infn. 'rice for eating.'

2. Bak-bán támbál á-in 2. Brinjal is a better culinary vegetable than the radish. I like this better than you do.
Brinjal radish than
 á-háng áthá - zak,
culinary vegetable good more,
 keimá nángmá á-in ho-
I you than this
 mi - hi ká-ei-dar-bor.
thing select (or prefer).

Rule XXIV. The relative pronouns *khá* and *já* are often joined to a verb at its end. This is very peculiar in this language. *Khá* and *já* become adjective pronouns when they follow a noun immediately.

Examples.

1. Cha - chhum - já, sa 1. Is the rice that is cooked sufficient or not for these men?
Rice cooked which, these
 mihring tán ápaar
men for fills the stomach
 á-puar-loh vomni?
 (or) not?
2. I kel zang - khá, sákei 2. The tiger ate the goat you search for.
You goat search which, tiger
 in á-ci o.
 by eaten is.
3. Unáo - já - vin,¹ nu lo 3. Of all relatives, mother and father are the highest.
Relatives of, mother and
 pá án-hrol o.
father big are.
4. Thing - já tui-pui-á á-láng- 4. I have caught for fuel the tree which floated down the river.
Trees which water big float-
 a-len-tá mei-á-tu átán ká
ed down fuel for I
 mán o.
 catch.
5. Sává-to - khá rei - ták - in 5. Those birds that remained so long plunged. I do not know the names of.
Birds which time long for
 án-li-lu-ro, sa - hning ká
plunged, their name I
 hro loh.
 know not.

¹ V of 'vin' is euphonic.

Já and *khá* of 'chhum-já' and 'zang-khá' are relative pronouns. The *já* of 'unáo-já' and 'thing-já,' and *khá* of 'sávate-khá,' are adjective pronouns, and they immediately follow nouns.

Rule XXV. When *tunge* is nominative to a verb, it does not allow the nominative particles to be added to the verb. When nominative particles are present, *tunge* should then be considered objective to the verb or to a proposition understood.

Examples.

1. *Tuná - hi sillái tunge káp?* 1. Who fired the gun just now?
Just now gun who fired?
2. *He thu tunge i - hril,* 2. Tell me whom did you speak these
These words (to) whom you speak, words to.
shay - rok.
tell.
3. *Kuminá lál - hok - vin, tunge* 3. Which of the chiefs will you call
This year chiefs from among, which this year?
i - ko - vág?
you call will?
4. *He pu-an tang' khat hi* 4. To whom do they wish to sell this
This cloth cubit one cubit of cloth?
tunge án - hrál - du?
(to) whom they to sell wish?

¹ Measured from elbow to tip of middle finger. The following are the different standard linear measures.

<i>Tang</i>	= a cubit.
<i>Bel</i>	= a finger's breadth.
<i>Shum</i>	= a fist's breadth.
<i>Bán</i>	= the length of the arm and forearm from the centre of the axilla to the tip of the middle finger.
<i>Táng-fel</i>	= the measure from the midsternum to the tip of the middle finger in a line.
<i>Ták-lá</i>	= the length from one shoulder across the other to the tip of the middle finger in a line.
<i>Ngáng</i>	= the length from one elbow point across the body horizontally to the tip of the middle finger of the opposite hand.
<i>Illán</i>	= the measure from the tip of the middle finger of the one hand to the tip of the middle finger of the other across the body.
<i>Hriek</i>	= the length of a foot.

In (1) *tunge* being nominative to '*káp*,' the nominative particle is not required before the verb. In (2) *hril* having *i* for its nominative particle, *tunge* is in the objective case and is governed by the verb '*hril*.' Similarly in (3) and (4) the verbs *ko* and *hril* having *i* and *án* respectively for their nominative particles, *tunge* is in the first instance objective to *ko*, and in the second objective to a preposition understood.

Rule XXVI. The speaker, in relating the statement of another person in indirect narration, often retains the verb and its nominative in the first person (instead of using the third person with '*that*,' as in English), and ends the sentence with *áti* or *án-ti* (= '*he or they said*').

Examples.

1. *Rohlumá 'keimá dará ká- I bazaar* 1. Rohlumá said that he does not go
to the bazar.
kál - loh' áti.
go not' said.

2. Siakbongá 'sillái cheng ká 2. Siakbongá said that he had bought
'gun lock I a gun lock.
lei' áti.
buy.'
3. Buángá le Siakbongá 'thu 3. Buángá and Siakbongá said that
and 'word they prattled together.
mái-mái kán-
frivolous (or useless) we
shay' áti-ti.
speak' said.

The quotations are all the utterances of the different individuals named above. These expressions are in the first person though translated in the third, and connected on each occasion by the conjunction 'that.'

APPENDIX I.

ZÁI OR LUSHÁI POPULAR SONGS.

The Lúshái *Zái* or Songs are named after certain tribes, individuals, objects, and outlying countries, or after the merry and festive occasions they celebrate. There are a few songs in which the modulations of the voice are extremely varied.

I.—Songs that bear Tribal Names.

Examples.

Sei-pui-zái.
Rái-te-zái.

Ngente-zái.
Ngente zái-pei.

II.—Songs that bear the Names of Individuals.

Examples.

Dou-rumá-pá-zái.
Buáng-ko-li-zái.
Thliábuk-zái.
Thou-vái-zái.
Sedái-zái.

Cháng-dumá-zái.
Dárkal-chhuu-zái.
Khual-reng-zái.
Tháng-lien-zai.

III.—Songs that bear the Names of Objects.

Examples.

Dárthlá-láng-zai = 'The
Song.'

Mirror |

Lung-pui-bil-zái = 'The Big
Stone Song.'

IV.—Songs that bear the Names of Outlying Countries.

Examples.

Hímár-zái = 'The Northern Song.'
Zái-pei = 'The Plain Song.'
Thláng-zái = 'The Western Song.'

Dám-pur-zái = 'The Song of
the village Dám-pur.'

V.—Songs named after Merry and Festive Occasions.

Examples.

Nem-juí-zái = 'The Happy or Chaste Song.'	Khieng-ay-zái = 'The Unmarried Girl's Song.'
Cháng-cheng-zái = 'The Youth's (of both sexes) Drinking Song.'	Bu-zái-zái = 'The Harvest Song.'
Ni-leng-zái = 'The Day Song.'	Sá-lín-lám-zái = 'The Feast Song.'
Len láí-zái = 'The Bachelor's Song.'	Cháiná-zái = 'The Hand to Shoulder Dance Song.'
Pá-thín-y-zái = 'The Widower's Song.'	Fá-ngái-zái = 'The Filial Love Song.'

VI.—SOL₂, named after the Modulations of the Voice.

Example.

Karnu-zái = 'The Prolonged Modulation of the Voice Song.'

Examples of Songs.

1.—Ni-leng-zái. (Class V.)

Ni - long ká - tum loh ve.
Day's run I wish eagerly not.

Tli - vár¹ ká-tum loh ve.
Evening dusk I wish eagerly not.

Athá nim ún - ká ká bí-á.
Good (i.e. beautiful) girls their speech I solicit.

Ni len ká tum lo e.
Day then I wish eagerly again.

¹ Tli = 'evening,' var = 'light;' thvar, i.e. 'twilight.'

I do not aspire for the day,
Evening dusk I want not;
Sweet girls! their speech I solicit,
(And) then I wish for the day again.

In 'ká-bí-á,' á added to bí makes the sentence incomplete, either giving it the participial construction, or requiring the subsequent sentence to be connected with it by 'and.'

2.—Buing-ke-li-zái. (Class II.)

Leng-rok <i>Walk</i>	long-rok, Thluk pui ¹ lien, <i>big walking</i>	leng-láng
Yán <i>Sky over (or on top of)</i>	dur zal-á <i>dark plain on</i>	Dit-tháng ² v ³ chhirok. <i>go embrace.</i>

¹ Name of some gallant.

² Name of some beauty.

³ V³ is used of motion over a plane surface.

Walk on, walk on, O big Thluk-pui, walking
On the cloudy plain over the vault of the sky, go embrace Dit-tháng.

3.—Zai-Phei. (Class I.)

Vayn | chu-an rám | tu-an ká | suám loh | ve | = 5.
To-day even jungle in to work I wish to work not,

Kán ki- | pte | né | nei chong | -pár tlá | -ni | = 6.
We all together having got beer drink,

Chhung in | -záo hmay | -á | = 3.
Within house whole beneath.

To-day in the jungle I wish not to work
 We all together, profusely with beer provided, drink
 Within the whole house beneath (the roof).

The perpendicular lines show the divisions of the verse according to time, and the number after each line is the number of measures in it. Each division occupies the same duration of time in singing, and corresponds to a bar in music.

4.—Hmár-Zú. (Class IV.)

Bel lien á zu, | ká dan-ni lung | láí ká - mal
Pot (or cup) big beer, I drinking in heart's core get drunk
 loh | ve = 4.
not.

Da-tuáng chungá | on- chim loh leng- | to - nu = 3.
Platform upon to see am tired not young girls

In tan-án shui-lung | ká mal- ts, | o | = 3.
You near in heart I get drunk.

Drinking a big cup of beer my heart does not get drunk.
 Upon the platform I am not tired to see young girls.
 In your presence only my heart gets intoxicated.

5.—Thlii-buk zá. (Class II.)

Tay¹ - khuá Zau pui ni-hliep-á tuál long-nu.
Dead body village Lúshá's powerful umbrella soil at the base is.

Lál-dáng thlá-fám khuá á-may loh ve.
dead child pretty (or lucky) not is.

Lál-dáng thlá-fám náo - áng kán - túlá-in.
child like we weep.

Kán Shiollám² dár mual áliem-tá-o.
Our gong (or bell) kill gone is.

¹ Name of a hill.

² Name of the maker.

[the ground beneath.

The "Tay-khuá-zau-pui," hill umbrella'd (by the sky) and standing firm on
 (The chief) Lál-dáng being dead, the hill is unlucky (to dwell on).
 Lál-dáng being dead we cry like a child.
 Our Shiollám gong is gone from the hill.

6.—Zai-Phai.

Ká váo vá lí-te kú . vin i . moi-hrít?
I joom go insect shrill noise with you what say?

I hrít-loh táng an thingá náo-ván ká-ta.
(To) you I say not anything inclined trunk of tree on child like I cry.

Mau-fá bei-tin híáo-loh-lá zuáng-tum-rok i-lá.
If you caught are fear not come down.

Puál-leng lung-sur á-than-o, di-hrít du-ni.
Youth love to girls with me is, to say together will sing together.

I go to the joun. Thou tiny shrill insect, what do you say to me with thy shrill voice?

I tell you nothing. Seated on the inclined trunk of a tree I cry like a child.

If I catch you, do not fear: come down.

Youth's love to young girls is with me. To say together (that) we love girls we will sing together.

The above is in the form of a dialogue.

APPENDIX II.

VÁI THAN THU, OR FOREIGN FABLES.

Fable I.

Mihring le Khuaváng Milem.

The Man and the God's Idol.

Pákhát mihring chu¹ khuaváng² milem thing - in á-shiem.
A man a god's idol stood from prepared.
 Ni tin³ milem hnená á - bi - á⁴ 'tánká tám-ták min
Day every idol near he prayed and 'money much me
 porok⁵ á-thu-shay-tá. Tuk khát chu á - thin-ur-á
gave,' he word said. Day one even he became angry (and)
 milem á - thát-tá. Milem pum ohlungá tánká am-á
idol broke. Idol's belly within money being,
 á-thát - á⁶ á - kái - ohhuák-tá⁷. Chu-an-in á - noi-tá. 'Nángmá
breaking on, it poured out. Thus he obtained. 'You
 hnená thu áthá ká shay - in tánká min po
near words good my telling on money me to give (you)
 du loh,⁸ á-ti. 'Tuná-hi ká thát - chay⁹ - á min
wished not,' he said. 'Now my breaking down on me
 po-tá.¹⁰ A-tap-tá.¹¹
(you) gave.' It has ended.

¹ *Chu* in '*mihring chu*' is the nominative emphatic affix, and can scarcely be translated. (See last remark on affixes *chu-an* and *chu*, page 64.)

² An *á* may or may not terminate '*khuaváng*' in the possessive case. (See Syntax, Rule XVI (s).)

³ For *si-t-in*. (See the Distributive Pronouns, page 19, and see also remarks on euphonic *t* on euphonic particles or letters in verbs, page 37.)

⁴ *á-bi-á* may be translated either as a participle, or as a principal verb followed by 'and.' (See *á* as affix, 3, page 47, and conjunctions, 2, page 42.)

⁵ The nominative particle is dropped from '*pe-rol*' for two reasons. (See 1 and 4, Rule II of Syntax.)

⁶ '*á-thát-á*' is translated 'in the breaking,' for '*thát*' being a verb, '*á-thát*' is the participial noun, and the terminal *á* is translated as 'on.' (See *á* as a prefix, 4, page 46, and *á* as affix, 1, page 46.)

⁷ *Chhuák* is an adverb forming part of the verb.

⁸ *Chay* = 'to lift.'

⁹ *Tap* = 'to end.' The *á* of '*á-tap*' is translated as 'it.'

Fable II.

Naopáng le Áru.
The Boy and the Thief.

Pákhát naopáng tui-ohhun kiengá' á-am-á á-táp-tá. Englo
A boy well near staying was crying. A certain
 áru á-chap-in' á-lo-thleng-tá.' 'Naopáng! engetán'go' i - táp?'
thief by chance arrived. 'Boy! what for is it you cry?'
 á - zat. 'Ká shruí á-chát-tá ká tánká bel á-tlá-tá,'
he asked. 'My string has broken (and) my silver pot has dropped,'
 á - shay - kir e. Áruk' á-má pu-an ánzáin t-phel á-dá,
he said in reply. Thief his clothes all loosening put by,
 tui ohhun-a á-tum tá. Bel khát á-zang-in' á - nei - thei-
 (and) well into dived. Pot one by searching he get could
 oh. Tui ohhun-á' á-láng-chho. Á-láng-chho-vin' á-má pu-an
 not. Well from he got out. On getting out his clothes
 le naopáng á-hmu-loh. Naopáng-chu pu-an á-lá
 and boy he saw not. Boy clothes had taken
 átlán-tá. Átup-tá.
 (and) run away. It has ended.

Fable III.

Chouák le Kar-bel.
The Crow and the Pot.

Pákhát ohouák tui-hál-in á-thi-ta-e. Hlá-ták-á Kar
A crow of thirst was about to die. At a distance Bengalce
 bel khát á-hmu-á á-tlán-e á-lam-e. Bel ohhungá tui am-in'
pot one on seeing he ran (and) was glad. Pot within water to remain
 á-lmu, chiti-chu-an á-mur-in tui á - nei - thei - loh. vo. Kar-bel
he saw, but by bill water he get could not. Pot.

¹ *Kieng-d* is a preposition, but it may be explained in another way: thus, *Kieng* = 'proximate,' and the final *d* = 'at the,' 'in the:' hence 'at the proximate' or 'near.'

² In 'á-chap-in' the final *in* corresponds to 'ly,' the adverbial suffix.

³ The *lo* of 'lo-thleng' indicates motion from a distant place towards the speaker.

⁴ 'Engetán'go' is 'engetánngo' with the apostrophe marking the omission of an *n*.

⁵ The *k* in 'druk' is euphonic.

⁶ 'á-zang-in' = 'in searching'

⁷ 'Á-láng-chho-vin' = *d* 'on getting out.'

⁸ 'Tui-chhú-d' = 'from the well.' (See Case in Nouns, 5, page 8.)

⁹ 'Am in' = 'to remain.' (See *in* as infinitive affix, page 50.)

} See *in* as affix to verbs, page 50.

elui á-nuám-á, á ti-thei-loh. Tui mál chu ámá
to capsize he wished eagerly (but) he could not. Water drop even his
 lei-in a-lágh-thei-loh. Chouák ázáo-in á-ril-ru á áhnaí-á lungtá
bill reach could not. Crow greatly pondered (and) close by pebbles
 á-hmu. Sa lung to-sa pákhát-in-pákhát bel ohungá á-thlák-o.
he saw. These pebbles one by one put within he dropped.
 Tui tlem tlem-á¹ bel-chungá á-perá, lam-zot-in²
Water gradually at the put-top rose, (and) with great joy
 á-in-thei-o. K-tap-tá.
he drink could. It has ended.

Fable IV.

Nulá le Sákei.

The Girl and the Tiger.

Nulá khá áthá³ lová á-kal-in sákei-chu á-hmu-á
Girl that good into zoom going tiger saw (and)
 á-khángá-i-o. Nulá loh-vin ane-thei-hek-loh.⁴ Nulá
fell in love with. Girl without he remain could at all not. Girl's
 pá-hnená á-kál, 'nopui⁵ ká nei áng,' á-ti. Kpá-chuan á-nulá
father to going, 'wife I get will,' he said. Father his girl
 dil khá á-dik-loh-vin á-ril-ruk⁶ o: Phál loh chu-an
asked for which improper bring pondered: Permitted not if
 á-dik-loh, sákei thin-á ur-áng-chu, sákei-chu
(it is) right not, tiger in heart. would be angry even, tiger
 máo-pá áni-in áthá loh vänge. 'A! sákei nángmá i-há-za'
son-in-law to be good not will be. 'O tiger your teeth
 phal-i-láng i - tin - zái - thlá - láng ká fa-nu
extracted being your claws cut being my daughter
 nopui tán i nei ángé,⁷ á ti; 'chiti-loh-chu-an koimá
wife for you get will,' he said; 'otherwise my
 ká-fá-nu a-hláo - thin⁸ - ángá nángmá - neu á-mu - thoi-
daughter fear always would (and) you with to sleep be able

¹ Tlem-tlem-d = 'gradually.' (See Adverbs, last paragraph, page 40).² Lam-zot-in = 'with great joy.' (See Adverbs, last paragraph.)³ Nulá khá áthá is literally 'that good girl' or 'the girl that is good.' In the latter case the verb áni is understood. Nulá is objective to the verb ámh.⁴ The adverb hec is placed after the verb thei, but it may be considered as placed between this verb and the auxiliary ve, which is understood. Uck. = lit. 'entirely,' i.e. 'at all' (with a negative).⁵ Nopui nei 'to get a wife,' 'to marry.'⁶ The k of 'ril-ruk' is euphonic.⁷ The use of nángmá and i at the same time in 'nángmá-i-há zán' is according to Rule XVIII of Syntax. The zán in 'házán' is the plural affix.⁸ Thin is placed between the verb and the auxiliary.

loh-vángo. Sákei-in nulá ngái - ták-ták' . á 'a-le' á-
 not will. Tiger (for) girl love excessive in 'ye'
 ti. Há le tin áu-kál-pui-á.¹ Ká-pá-chu táI-tum áhrol
 sui'. Teeth and claws were removed. Father stick big
 lá-se-láng-in² sakei chu á-vuá lum tur. K-tap-tá.
 taking (of) tiger even beat the brains out. It has ended.

Fable V.

Tár Pá le mi sual Fá-te.

The Old Man and his Disagreeing Children.

Tár pákhát mi-sual-fá-to-á-am.⁴ Fá-te án-rem-reng-á
 Old man one disagreeing children had. Children agreeing to remain
 tám-ták á-ti-o ohiti-chu-an á rem-tir-thei-loh-vo. Inungá-chu-an
 much he did but he make (them) agree could not. Afterwards
 á-fúto á-phun-tir-á 'ngái-di-to-zang lo-haí-rok,' á-ti.
 children he assembled (and) 'straw bundle bring,' he said.
 Ngái-di-to án-ran-han-tá chu-an, fáté-hnená 'sa-ngái-di-to-sa
 Straw bundle they had brought when, children to 'this bundle of straw
 tliok-rok,' á ti. Fá-to-zang án-tliok thei loh vo. Tár pá heti-chu-an
 break,' he said. Children break could not. Old father hence
 'ngái-di pákhát-in-pákhát tliok-rok,' á-ti. Fáto-chu sa lái-in
 'straw one by one break,' said. Children this time at
 tliok-thei-o. 'Aw! fá-to-zaug tuná-hi-an ngái-di-á-ru-al-in
 break could. 'O children just now even straw together
 am-á nángmáni in-tliok-thei-loh-vá in-hmu e,' á ti.
 being you break could not you saw,' he said.
 'Chiti-chu-an ngái-di pákhát-in-pákhát in-tliok-thei-o,' á-ti.
 'But straw sing'y you break could,' he said.
 'Hetíang nángmáni in-re:u-á in thá zet e. Adáng
 'Thus you remain in union (and) do (your) best. Other
 míhring nángmáni ongma á-ti-thei-loh-vo.⁵ In-rom-loh-vin
 people (to) you nothing do can. To be in disagreement
 ngái-di - áng ádáng míhring-chu nángmáni án-tliok-thei-
 straw like other men you to break able
 áng-cho-u.⁶ K-tap tá.
 would be even.' It has ended.

¹ Nulá-ngái-ták-ták-á = 'in excessive love for the girl.'² Kál-pui = 'to help to go,' 'to remove.'³ Lá-se-láng = lit. 'letting take,' strictly a causative.⁴ The adjective *sual* is placed between the two portions of the compound noun *mi-fí*.⁵ Between 'ongmá' and 'loh' are placed the nominative particle *á* and the compound verb *ti-thei*.⁶ *Cho-u*, I believe, stands here for *chu* = 'even.'

Fable VI.

Mihring le Nopui Páhnit.

The Man and his two Wives.

Pákhát¹ mihring-ohu nopui páhnit á-noi-tá. Nopui páhnit
A man wives two took. Wives two
 á pákhát¹ á-tár taw o, ádáng kuru átlem á-am.
of one old nearly was, the other years less had.
 Kum shom le kum sári á-ni tá. Nopui tár pu-an-á,
Years ten and years seven passed. Wife elder in dress,
 sámá-khui-á, páng-áthím thám-á pásál thin á-huc-o. Nopui
in hair-combing, in body rubbing husband's heart had gained. Wife
 á-kum - átlem nulá - áng am-in pásál lam-zot-in á ti-thei-o.
young less girl like being husband in great joy could put.
 Chiti-chu-an amá amán á-thin-lung-in á - ay - loh ve.
But in her own heart she contented was not.
 Pásál sám ákhui-in sám ávár tám-ták á - phay thin
Husband's hair in combing hair grey much to pluck out always
 o. Pásál útár ta-o á-hmu-du-loh-ve. Adáng-lámá,
used. Husband old become she wished not to see. On the other hand
 nopui. útár sám ádum pásál lu - tá á-phay-thin-o.
wife elder hair black husband's head from to pluck out used.
 Nopui nulá-chu-an-in pásál tlánvál amá á-du-o. Nopui
Wife young husband young to remain wished. Wife
 átár-chu pásál útár hmu-tir-á á-du-o. Mihring-ohu
old husband old to seem wished. The man
 nopui-páhnit-in pásál am-á sám-te-zang ábou-tá. A-tap-tá.
of two wives' husband remaining all hairs lost. It has ended.

Fable VII.

Zang le Fú-pá-te.

The Monkey and its Young Ones.

Zang-in² fá-páhnit á-noi khá pákhát-ohu á-khangái áni
A monkey two young ones had (of) which one loved was.
 Adáng-in á-kha-ngái-loh-vo. Ni-khát-á³ ráh chhuák mi⁴ sa zang-te
The other he loved not. One day hunters these monkeys

¹ The numeral adjective *pákhát* has preceded 'mihring' in the one case and followed 'nopui' in the other.

² The *in* of 'zang-in' is a nominative particle.

³ The *á* in 'ni khát-á' is the sign of the locative case.

⁴ *Rám-chhuák-mi* = lit. 'jungle-ranging people.'

áu-káp - du e. Zang-ohu thing-thing-á, tláng-tláng-á, su-an-tlág-á'
 to shoot wished. The monkey from tree to tree, hill to hill, jumpingly
 hlá-ták-in á-kál thei-e. Khangái-fá á-pom-á thongil
 to a great distance go could. Loved young ones of the breast forgot
 loh-vá pomá á-lá-tá. Kdáng fa-chu zu-án-tlág-h-in
 not (and) in the breast took. The other young one jumpingly
 pá-hnungá á-ler á-lan-tá. Zang-in á-hláo-vá thoái-thoái
 at the father's back climbed up. The monkey in fear in haste
 á-kál-kán khangái-fú-lu lung á-hrol - in á-vuá. Khangái-fá
 going when loved one's head stone big on struck. The loved one
 áthi-tá. Khangái-loh-fá á-thi-loh. K-tap-tá.
 died. The unbeloved one did not die. It has ended.

Fable VIII.

Sebang lo Kel.

The Cow and the Goat.

Sá-kei-in sebang pákhát á-um-tá. Sebang-ohu luná-tur
 A tiger cow one pursued. Cow to shelter (itself)
 á-kuá ázang. Á-kuá kangá kel pákhát lu
 a cave searched. Cave entrance at goat one to enter
 áphál-loh. Kel khá sa kuá hmáshá á-nei ohu-an, sebang
 permitted not. Goat that that cave before¹ he had got because, cow
 á-ki-in á-shi - du. Sebang-in sa-rál-sa ádik-loh á-ril-ru-á
 by the horn to gore wished. Cow this fight unequal thought
 ádáng-lámá á-kál-lái-in 'kelá! koimá nángmá
 (and) on the contrary at the time of going 'goat! I your
 rál-du ká-hláo-loh vo. Sákei áhnáia am-loh-ohu - an
 fighting intention fear not. Tiger in proximity be not if,
 koimá sebang nen kel engtingo ádáng kán ni-hi nángmá
 I cow and goat how different we are you
 ká-hmu tir-thei, lam ni?' á - ti. K-tap-tá.
 show could, is not it?' she said. It has ended.

¹ Zu-an = 'down' and tldg = 'to fall,' hence 'su-an-tldg' = 'jump.' The terminal á of 'su-an-tldg-á' is translated as the adverbial sign. (See Adverb, last remark.)

² Adverb.

APPENDIX III.

THU SHAY—A DIALOGUE.

Thiente páhnit khá kum tám-ták á hmu-reng-in am loh
Friends two who years many for in interview were not
 á-chap-in án-in-tak. Pákhát ádangá 'engtinge áti' á-sat.
accidentally met each other. One the other 'how do you do' asked.
 'Keimá hlá-ták á am-tá loh,' á-shay kir-lo. 'Chiti-ohu-an keimá
 'I very far was not,' he replied. 'But I
 nopui ká-nei e,' á-ti.
a wife have taken,' he said.

THIEN PA'KHA'T: Sa-ohiá-sa áthá-ber bak e.
 FIRST FRIEND: *This news cheerful indeed is.*

THIEN PA'HNIT: Áthá-ber-bak áni-loh. Keimá nopui - nen
 FRIEND SECOND: *Cheerful indeed not. I wife with*
án-rem-in am-tá loh, á-ti.
in peacefulness was not, he said.

THIEN PA'KHA'T: Khá-pok-khá áthá-loh.
 FIRST FRIEND: *That is bad.*

THIEN PA'HNIT: Áthá - loh veo áni-loh. Chu-váng in
 SECOND FRIEND: *Bad entirely is not. Because*
nopui-nei-lái-in' tánká já hnit
wife taking time at rupees two hundred
ká-pá - hnená ká-nei-e, á - ti.
father-in-law from I received, he said.

THIEN PA'KHA'T: Kmák ber e.
 FIRST FRIEND: *Most wonderful.*

THIEN PA'HNIT: Kmák-ber-áni-loh. Keimá sa tánká ja
 SECOND FRIEND: *It is not wonderful. I those rupees two*
hnit - in kel-zang ká-lei khá-khá
hundred with goats purchased which
án-dam-loh-vá án-thi-zo-ve, á - ti.
got ill (and) all died, he said.

THIEN PA'KHA'T: Kvándue áni.
 FIRST FRIEND: *Misfortune (it) is.*

¹ I.e., at the time of marriage.