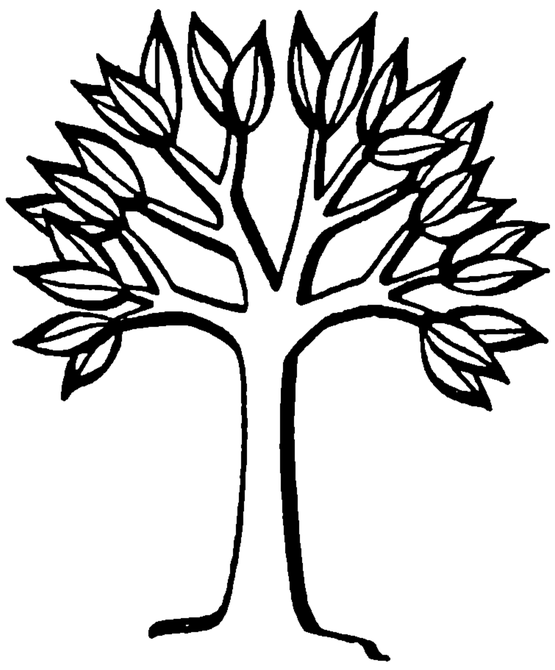
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MANUAL

OF

THE SIYIN DIALECT

SPOKEN IN THE

NORTHERN CHIN HILLS.

BY

CAPTAIN F. M. RUNDALL,

First Battalion, 4th Gurkha Rifles.

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PREFACE.

In publishing this Manual I do not pretend to lay claim to its being more than an aid to those who may have to learn the Siyin dialect. The Manual is not supposed to contain *all* the words in the language; it is only intended to help others to compile a better and a fuller work, for, as far as I am aware, none of the dialects spoken by the tribes inhabiting the Chin Hills have as yet been reduced to writing, and consequently there are no books whatever to guide those who may wish to learn the language. The time at my disposal has been extremely limited, and my Manual is therefore perforce limited. I only venture to publish what I have learnt to save others from having this much preliminary up-hill work to do, and to enable them to start where I leave off.

Those whose duties take them to the Chin Hills will find fresh dialects cropping up everywhere. For instance the Haka, Tashon, Nwengal, and Kanhaw dialects differ from the Siyin. The Haka and Tashon dialects in particular differ so materially from the Siyin as to be quite different languages.

Exception may be taken to some of the words incorporated in the vocabulary as being such as are not used in refined society, but I have purposely inserted them as I wish the Manual to be useful to Medical Officers whose efforts in treating the sick amongst savage races assist political work so largely. In fact I have en-

deavoured to collect words and sentences which will be useful to all denominations of officers serving in the Siyin Hills.

F. M. RUNDALL, CAPT.,
1st Battalion, 4th Gurkha Rifles,
late *Political Officer, Northern Chin Hills.*

CAMP MASTÁN, SAMÁNÁ RANGE,
viâ KOHAT :
The 10th August 1891.

P.S.—Since writing the above, a manual of the Baungshè dialect, spoken in the Southern Chin Hills, has been published by Lieutenant Macnabb, and will be found to be a different language.

CAMP MASTÁN, SAMÁNÁ RANGE,
The 20th November 1891.

F. M. R.

MANUAL

OF

THE SIYIN DIALECT

SPOKEN IN THE

NORTHERN CHIN HILLS.

SECTION I.

THE Chin language has no written character. The Chins say that Buddha taught some of them his laws down in Burma and wrote them on leather. These leather books (parchment?) were brought up to the Chin Hills, but were unfortunately eaten up by rats while the party who brought them were sitting drinking. They then tried to write what they could remember on wooden slates, but these were also destroyed by fire presumably. The result is there is no written language. The following, however, is an alphabet of the sounds which obtain amongst the Siyins.

ALPHABET.

a—pronounced very short as we do the first 'a' in 'America,' or like 'u' in the English word 'pun.'

á—long, as in the word 'father.'

ā—very long and rather broad, as in the word 'harm.'

á—A sound between the 'a' in 'lamb' and 'father.' The Parisian pronunciation of the 'a' in the French word 'la dame' is more like the sound than anything I know.

a', *á'*, *ā'*—have all the sounds described opposite the first three 'a's,' only the sound is clipped short and sharp.

b—like the English 'b.'

ch—like the 'ch' in 'which.'

d—soft.

d—as in English, 'hard.'

e—like the 'e' in 'hen.'

é—like the 'a' in 'fame,' only shorter in sound.

ē—like the 'a' in 'fame,' made long.

e', *é'*—pronounced as above, only the sound is clipped short and sharp.

f—This sound is rare in the Siyin dialect. It is found in the word 'Falám,' the village we know as Tashon Ywáma.

g—as in English.

h—aspirate as in English.

i—short, as in our word 'sit.'

í—long, as the two 'e's' in 'feet.'

i', *í'*—The above sounds clipped short and sharp.

j—This sound does not appear to exist in the Siyin dialect in more than one or two words.

k—as in English.

(*k*)—An almost imperceptible 'k' sound.

kh—An ordinary 'k' followed by an aspirated 'h' as in the English compound word 'ink-horn.'

l—as in English.

m—as in English.

n—as in English.

ng—commencing a word has an almost imperceptible 'a' before it, which enables you to sound the 'n' and the 'g' together.

For instance take the name Angus: make the 'a' almost imperceptible and you get the Chin sound of 'ng' when it commences a word.

ng—occurring in the middle or end of a word is pronounced as in the English word 'hang.'

o—short as in the English name 'Tom.'

ó—long as in the word 'don't.'

ō—very long as in the word 'Rome.'

ó—A most difficult sound to explain. It is as though you tried to produce the sounds of the 'ó' in 'tome' and German 'ö' in 'löwe' together making the long 'ó' predominate. It is a sound that no one without a very correct musical ear can catch and very few would distinguish. It occurs, for instance, in the Chin word 'lô,' a field.

o', *ó'*—short and clipped suddenly.

p—as in English.

p̂ *ph*—The sound of 'p' followed by an aspirated 'h' as in the English word 'up-hill.' This 'ph' is *under no circumstances whatever* pronounced as an 'f.'

q—This sound is always represented by 'kw.'

r—Some Siyins use this letter occasionally, but it may be said to be practically non-existent. I heard one Chin call a 'primula,' 'zóngbár,' rolling the 'r,' while another called it 'zóngbā.'

s—as in English.

š *sh*—as in the English word 'shut.'

t—soft like the Italian 't.'

ṭ—hard, as in the word 'hart.'

(*t*)—An almost imperceptible sound of 't.'

t͡c *th*—A soft 't' followed by an aspirated 'h'; on no account to be pronounced like our 'th' in 'the.'

ṭh—A hard 'ṭ' followed by an aspirated 'h,' as in 'ant-hill.'

u—short like the 'u' in 'full.'

û *ú*—long as in 'pool.'

u', *ú'*—short and clipped sharp.

v—as in English.

w—as in English.

y—as in English; frequently interchangeable with 'z.'

z—rather soft and often softened into 'y.'

o̲ *au*—pronounced as in 'haul.'

au *ou*—pronounced as in 'clout.'

oe, *óe*, *oé*
ia, *iá*, *ie*, *ié*
ae, *áe*, *aé*
ai, *ái*, *aí*
oi, *ói*, *oí*
&c., *&c.*, *&c.*
} Each letter pronounced according to its individual sound as shown above.

mm, *nn*, *ll*, *tt*, *&c.*—All doubled letters are intended to show that the emphasis comes on the vowel preceding them. It often happens that a vowel pronounced long when

the word stands alone is shortened when joined to another word, and this is one of the difficulties one experiences in understanding a Chin. For instance: 'tá' a child, and 'pa' male, have both long vowels; but when you want to say son (male child) you say 'tapá,' shortening the 'á' in 'tá.' Nothing but constant practice will enable one to overcome this difficulty and recognize a word in its shortened sound. The difficulty is all the greater because this language, which is so poor in its capacities, has a great variety of sounds which are apparently the same, but mean totally different things.

I.—Article.

The indefinite article is expressed by 'khat,' which means 'a' *or* 'one.' 'A man' is 'mihín khat.' There is no definite article; 'this' or 'that' are often used instead.

II.—Substantives.

There is no inflexion to express gender. Masculines and feminines are expressed by the suffixes 'pá' = 'male,' 'nú' = 'female;' as 'tapá' = 'a male child,' *i.e.*, 'a son;' 'tanú' = 'a female child,' *i.e.*, 'a daughter;' or, in the case of animals by the suffixes, 'tal' = 'male,' and 'pui' = 'female' as—

kiel tal = a he goat;
kiel pui = a she goat;
shiel tal = a bull mythun;
shiel pui = a cow mythun.

There is no inflexion in declining a noun, and the cases are sometimes denoted by prepositions. There does not appear to be any genitive case; possession is denoted by the possessive pronoun sometimes, and often not; as—

She is my father's wife = amá ka pá jí hi.
The chief of the village = khwó pá.
My daughter's basket = ka tanú bing.

The dative case is also not always distinguished, but the word 'hóm' which means 'here' is frequently used for the dative case, as—

Give that book to me = miashié lái hóm pé tó.
Come here = hóm pai tó.

Note.—Sometimes the word mun or munna is used to denote 'to;' as—
I told you = kéma nang mun sun shié.

The objective case is sometimes marked by the letter 'a;' as—

I went to his village = amá kwóá kémá kapai hi.

The vocative case is expressed by 'ó,' preceding the word.

'By,' *vide* the list of prepositions: I was hit by a stone, would be expressed by, 'a stone hit me.'

'With' 'by means of,' &c., are expressed by various words which will be found under the heading of prepositions.

The substantive therefore is indeclinable.

The plural is expressed by the suffix 'ṭé;' as—

A man = mihín khaṭ.
Men = mihínṭé;

but the suffix 'ṭé' is frequently omitted.

In many cases too the substantive and the verb are expressed by one and the same word; as—

An attack = shim;
To attack = shim;
An assembly = kíkom;
To assemble = kíkom.

NOTE.—The letter 'a' is prefixed to many substantives or left out apparently for no reason; thus a Chin will sometimes say 'akhwó' 'for a village,' *or* 'khwó;' 'awí' 'for a dog' *or* 'wí.'

III.—ADJECTIVES.

Adjectives follow the substantives they qualify and are not inflected and have but one form: that is, they do not change for masculine, feminine or plural substantives; as—

A white cock=álui kân; kân=white.
A white hen =ápí kân.

Degrees of comparison are expressed by 'sáng...zau' (*or* yau, zó *or* yó) for the comparative degree and 'bil' for the superlative; as—

Near=anai; nearer=sáng anai zau; nearest=anaibil;

as in the following examples:—

This girl is prettier than her elder sister=númé nó mishié amá únú sáng amiâl phá zauhi.

Here, númenó =girl;
mishié =this;
amá =her;
ú nú =elder sister;

sáng...zau=than;
amiâl =face, figure;
phá =good, pretty;
hi =is (sometimes changed euphonically into é, as will be seen in some of the sentences given further on in this book).

That is the biggest man I ever saw=kémá mú mihín ṭiam póṭing mihín miashié alienbil hi.

Here, kéma =I;
mú =see *or* seen;
mihín =man;
ṭiampóṭing=all;
mihín =man *or* men;
miashié =that;
alienbil =biggest; lien=big;
hi =is.

IV. Pronouns.

The personal pronouns are indeclinable and are—

kémá =I;
nómá, nangmá, nang, námá =Thou, you, ye;
amá =he, she;
kómá =we;
amáṭé =they.

'It' is expressed when necessary by mí, mishié=this; *or* mia, miashié, miasón=that.

'Kémá' is often contracted into ka *or* kí, nómá, nangmá into na *or* ní and kómá into ka *or* ku.

The personal pronouns are always added to the verb in their shortened form as well as being used separately in the same sentence, thus:

I will go to Pimpi=kémá Pimpi kapai tú hi.
You will go to Pimpi=nómá Pimpi napai tú hi.
We will go to Pimpi=kómá Pimpi kapai tú hi.
He is ill=amá achínáhi; chíná=ill.

There are no cases expressed in the personal pronouns, but the words hóng *or* hóm are used to express 'to me;' as—

Give me the book=lai hóm pétó; 'lai' being book and 'pétó' the imperative of 'pé'=to give.

Call that boy to me, or call that boy here=paṭangnó miashié hóng sâm tó. Paṭangnó=boy, sâm=to call.

Possessive pronouns are the same as the personal pronouns.

Demonstrative pronouns are—

mí misyé mishié hilai misón	=this or it, hilaishié.	míṭé mishié ṭaṭé	=these.
mia miashé miashié miasón tóshié milai yelaishié	=that or it.	miaṭé miashié	=those.

Note.—The word 'shié' appears to have the same meaning as the words 'here,' 'there,' used by English country people when they say 'this here,' or 'that there thing.'

'This' and 'that,' &c., follow the word they emphasise; they can also precede the word, but then are usually followed by shié; thus you can either say for 'that man' 'mihín miasón' *or* 'miásón mihín shié.'

Reflective pronouns are expressed by adding the words 'má, mámá,' 'papé';' as—

himself = amá papé', also amámá;
themselves = amáṭémá or amaṭé papé'.

The interrogative pronouns are—

akwó=who? akwi, kwéi=which; plural akwéṭé *or* kwéṭé; akwóṭé.

The relative pronouns are the same as the interrogative.

'Some one' is expressed by khaṭ papó *or* khappapó *and* akwé miâl.

Some people=ahiap.
Something =boungmá, kassasáng.

V.—Verb.

The infinitive is the only form of the verb; by adding to it certain words the tenses are formed. Infinitives end in no particular letter nor are they of any regular form. The

construction of sentences therefore, as far as the verb is concerned, is very simple.

(*a*) The present tense is formed by adding 'hi' *or* 'hí' to the infinitive form.

(*b*) The past tense by adding 'yó hí,' 'tá hí.'

(*c*) The continuative past (by which I mean 'used to') is formed by adding 'té hi.'

(*d*) To express an action completely finished, or, as the Madrassies say, 'done finish,' the words 'phayó hi' *or* 'khoung' are added to the infinitive.

(*e*) The future is expressed by adding 'tú hi' *or* 'tú wé' to the infinitive.

(*f*) The imperative by adding 'ó' for the singular, and 'wó' *or* 'ṭe'o' *or* 'ṭéun' for the plural.

(*g*) The word 'don't,' by adding 'hiyáo' *or* 'yáo'' to the infinitive form.

(*h*) The conditional future by adding 'yó tú hi.'

The verb 'to be' is practically the only one which has different forms in its tenses, and these forms are what are used to express the various tenses; thus: óm=to be; hi=is, or am or are; yó hi=was or has been; té hi=used to be; tú hi=will be; ó=be; yó tú hi=would or should have been.

I am a man =Kémá mihín kahi;
mihín=man.

Thou art a fool =nangmá amamó na'hi;
amamó=fool.

He is a wise man=amá achiem hi;
achiem *or* achimm=wise.

We are soldiers =kómá ngálkapṭé kahi *or* kahí hi;
ngálkapṭé=soldiers.

Note.—'Kómá ngálkapṭé hi' might mean 'our soldiers are.'

You are strangers=nóma ngóldáng nahi *or* nahíhi;
ngóldáng=strangers, lit=others.

They are enemies=amáṭé kangál kasáṭé hi *or* ngál sáṭé ahi;
ngálsá and kangál kasá=enemy *or* enemies.

The past tense is often translated in Chin by the present; as, 'it is raining' and, 'it rained yesterday,' would both be translated by the present tense, because the Chins say, 'yesterday it is raining.'

But the following are examples of the past tense translated as a past tense :—

I have been sick=kémá kachíná yó hi.
They have been sick=amáṭé achíná yó hi.

The following is an example of the continuative or habitual past :—

I used to go to Kalémyo=kémá Kaulpí kapai té hi ; Kaulpí=Kalémyo.

The following is an example of how the Chins express the idea of a completely finished action :—

My son was born ten years ago=kémá tá kum sóm aswó' phayó hi ; kum *or* kóm=year, sóm=ten, aswó'=to be born.

I am twenty years old=kémá kum kul phayó, *or* phayó hi, *i.e.*, my twenty years are finished ; kul=twenty.

The following is an example of the future :—
I shall get sick=kémá kachíná tú hi ; chíná=sick.

The following is an example of the imperative :—

Go to that village=miásón khwó napaió ; *plu.* napaiṭéó, khwó=village, pai=to go ; paitó is also used for the imperative, the ṭ being inserted for the sake of euphony in verbs ending in vowels.

Don't talk nonsense=ahíngól sun yaó *or* híyaó ; ahíngól=nonsense ; sun=to talk.

The following is an instance of the conditional future, and also of a conditional sentence :—

If the Tashon people had not made peace we would have burned their villages=Falám houng lim bó lé akhwóṭé méto' kahál yó túhi ; Falám=Tashon ; houng lim=to make friends with us (lim = to make friends) ; bó=not ; lé=if ; akhwóṭé=villages ; méto'=with fire (to'=with) ; ka=we ; hál = to burn ; yó tú hi=would have. In speaking, the long accent on 'tú' is frequently shortened.

The examples I gave of the present tense were merely those of the verb 'to be.' I will now give a few instances of how the tenses of other verbs are formed by the addition of the tenses of the auxiliary verb 'óm.'

The boy is throwing a stone=paṭang nó suóng khaṭ sep (*or* asep) hi ; suóng=stone ; khaṭ=a ; sep=to throw.

The man struck the girl = mihín núménó àvât yó hi; nú mé=woman; nó=small; avât=to strike.

The dog will bark=wí ná' túhi; wi=dog; ná'=to bark.

The dog has done barking=wí ná' phayó hi.

In interrogative sentences the words yim, mó, ngé, and né are used thus:

Where is the village?=akhkwó akhólá yim? Akhólá= where.

Are you able to read? = nang lai nashimm ṭhé mó? Lai=book; shimm=to read; ṭhé=able.

Are you sick? = nang nachíná mó *or* yim?

Have you been sick? = nang nachíná ngé mó *or* né mó?

Shall we go to Pimpi? = kómá Pimpí kapai tú mó?

How do you do? *or* are you well? = nachí dâm yim? chí=body, dâm=well, healthy.

How many men are there in your village? = na khwó sóng mihín abángzá óm yim? sóng=in; abángzá= how many?

What is your name? = namín akwó yim?

To express the word 'may' as in the sentence, I may go to Pimpi, *i.e.*, perhaps I shall go; the word paphweṭ=perhaps, is used thus: kémá Pimpí kapai paphweṭ túhi. But to express 'may I go,' the word sá' = to allow, is used thus:

May I go to Shwimpi = kémá Shuongpí kapai sá' mó?

The potential mood is expressed by ṭhé = can *or* able; as,

I cannot see the path = kémá lâm kamú ṭhé bó; lâm = path, mú = to see, ṭhé = can, bó = not.

The agent is expressed by the suffixes 'ná' and 'pá,' but these are frequently left out. These suffixes are also used much in the same way as in the Hindustani wála; thus:

A wire-cutter=khí kháú asappá; khí=iron, kháú=rope, string, saṭ=to cut.

NOTE.—The ṭ merges into *p*; the Hindustani would be tár káṭnéwála. Again, from an=food, and hwin=to cook, we get=anhwinná=a cooking-pot.

Passive Voice.—There is no passive voice properly so-called in the Siyin language. Sometimes the words nga(t), dô, and khám, all of which mean to bear, suffer, endure, are used to express a passive meaning; thus:

I was struck by that boy=paṭang nó miashié hong vâ(t) kémá kanga(t) hi; paṭang=a boy, nó=little, hong=to me, vâ(t)=a blow, kanga(t) hi=I endured.

The woman will be beaten by her husband=númé miashié apasall inná vâ(t) dô (or khám) tú hi; apasall = husband, inná=by, dô *or* khám tú hi=will suffer.

The ordinary way of expressing a passive meaning is to turn the sentence, thus:

He will be killed, becomes, others will kill him; the sign of the agent, in 'lin,' 'ná,' following the word 'others;' thus: amá ngól lin aṭhat tú hi.

Five of our men were shot by the enemy=kómá mihín ngá ngálṭé ná ṭháu to' hóng kápá hóng ṭhat hi; ngá=five, ngálṭé=enemies, ṭhau=gun, to'=with. Hóng expresses action towards, at us, kápá=having fired, ṭhat=to kill.

Again: The man was killed by a tree falling on him = mihín miashié atungá ṭhing kung púá ṭhí hí, *i.e.*, a tree having fallen on that man, he died.

The verb 'to have' is expressed in various ways; thus:

I have a gun=kémá ṭháu khaṭ óm hí, which is literally there is a gun to me.

There are two words 'né' and 'phá' both meaning 'to have' which are apparently used in very restricted senses. Thus you can say:

I have four brothers=kémá ú náúl í phá or né hi; but you cannot use the word 'phá' if you substitute the word 'wife' for 'four brothers.' You can then only use the word 'né,' and the sentence would run, kéma jí khaṭ né hí; also if you want to say I have five children, you use the word 'né.' It is not usual to use 'óm' for expressing the possession of relations, wife or children, nor are 'phá' and 'né' commonly used to express the possession of things or animals.

To have a disease or ailment is expressed by the word 'vé;' thus:

I have smallpox = kémá sún phúp ka vé hi; sún phúp being smallpox.

The verb 'to be able' is expressed by 'yó' *or* 'zó,' or more frequently by ṭhé; thus:

I cannot go to Pimpi yet = kémá Pímpí pai yó ba lai; balai=not yet.

I cannot see the sun = kémá ní kamú ṭhé bó; ní=sun, bó=not.

You will be able to see the stars=nómá ashíṭé na mú ṭhé túwé; ashíṭé = stars, wé the same as hi, but more euphonic here.

The idiomatic uses of tenses, verbs, auxiliary endings, &c., will be best learnt by a careful study of the sentences given further on. Many idioms and euphonic uses of auxiliary endings, such as 'hi,' 'ngé,' 'né,' 'é,' 'wé,' cannot be explained, and must be learnt by conversing with the Chins themselves.

Participles.—The present participle, when it is translated at all, is formed by the reduplication of the first part, so to speak, of the infinitive; thus: kap=to cry; kakap=crying; pai=to go; papai=going; tó=to sit; tató=sitting.

The past participle is formed by the addition of the sound 'á' to the infinitive; thus: káp=to shoot; kápá=having shot; as the enemy having shot, killed him; or the enemy fired and killed him=amá ngálṭé ṭháu to' hóng kápá hong ṭhat hi.

In some sentences the word 'toung' will be found used instead of 'tú' to express the future; 'toung' is emphatic and means 'I *will* give,' &c.; as 'If you don't get well I *will* give you some medicine=nang na chí dâm bó lé kémá yá kapé toung hi; na=your; chí=body; dâm=healthy; bó = not; lé = if; yá = medicine; pé=give. Toung also means 'let us.'

Conditional Mood.—The example given above shows how the conditional mood is formed in Chin.

VI.—Adverbs.

The adverbs will all be found in the vocabulary, but I give a few here with some examples showing how they are used.

Also =young, yong.
Always =ma's a (t) ngólbúl.
Abundantly =ṭâmpí.
Formerly =achillná, masang lai.
Attentively =aphaṭhappí, phaṭhappí.
Almost =dékta'.
Continually =hai man ngól bul.
Completely =phá.
Even =young, yong.
Entirely =khoung.

Only =bé'.
Perhaps =paphuaṭ.
Otherwise =tóhí balai.
Presently =dâm minná.
Sufficiently =akhámm.
Thoroughly =aphá ṭak, aphaṭhappí.
Tomorrow =yinching.
Today =túní.
Very =papé, ngangó.
Unwillingly=kaṭing chiem bó.
Yesterday =yéní.

Examples.—The English Government is also willing to make peace with you=mikân íṭóṭé young nómá to' ú báng náú báng kílimnómhi; mikân íṭóṭé=the white masters; to' = with; ú = elder brother; báng = like; náú = younger brother; kílim=to make friends; nóm hi=are willing.

He is always talking = amá ma' sa (t) ngólbul sun té hi.

Formerly there was a certain king=achillná masang lai pí máng khaṭ óm ngé hi. Here both 'achillná' and 'masang lai' are used together with the addition of 'pí'=great, to denote a very long time ago; máng= chief; ngé, a euphonic sound with apparently a past signification.

I was almost drowned=kémá ṭui thá dékta'.

You are continually and repeatedly cutting the telegraph wire = nómá tasa' ngól bul khí kháu hai man ngól bul na sa (t) hi; tasa' ngól bul = continually; khí = iron; kháu = string, rope; hai man ngól bul= repeatedly; sa (t) = to cut.

I am the only man who knows the way to Manipur = Méité lâm kémá bé' kahé hi; Méité = Manipur, lâm = road; bé' = only; hé = to know.

I travelled there all alone=miasón kémá bé' kapai hi; Miasón=there, pai=to go, travel.

The other adverbs are employed in much the same way and instances of them will be found in the sentences, and I think the student will learn them and the way of using them better by studying the sentences by himself. Adverbs are often formed from adjectives by prefixing 'a' thus:

Shing=clear, ashing=clearly.

VII.—Prepositions.

I give a few of the prepositions with one or two examples of their use, but my own experience in languages teaches me that one learns far more by working out, from sentences and conversation, the uses of prepositions, &c., than one does from bare lists.

Account of, on=man ninná, kummá.

Across=laitá, atóngna, kântáng.

After=zóching, yauching, nungsâng. But not used to express 'come after me.' These words mean more, 'after that.'

At (of time)=nin.

At (place)=hun, but not expressed at all in such sentences as 'I arrived at Pimpi,' which would be simply translated 'as kémá Pimpí ka ṭénghi;' ṭéng=to arrive.

Behind=anung lâm.

By (of time)=nin.

By, with=yin.

By (agent)=ná', lin, lina, in, inná.

For the purpose of=to'.

For (as in what for)=kummá; what for=abáng kummá.

From=pan, pân.

Front, in=amai lâm, maiyá, mai, sáng.

In, into=sóng, sungá, atuinṭóng.

Near (in the sense of the Hindustani 'ke pás')=kóngá.

On=tungá, ton, má.

On the point of=hiang, tongchi.

Out of=pan, pân.

Than=sáng...yó, sángná.

To=shón, ṭhing, mun, tu', to'.

Upon=tungá, min.

Up=tungá.

Up to=kungá, kóngá.

With=minna, tó, to', sóng.

Without=néngól, ngólbul, ngólbwé, ngaulbul.

Examples.—They were walking behind me=amáṭé kémá anung lâm hómpai hi.

By night=yán nin ; yân=night.

Others will kill him, or, he will be killed by others = amá ngól lin aṭhat tú hi.

Five of our men were shot by the enemy = kómá mihín ngá ngálṭé ná ṭháú to' hóng káp hi ; ngá=five ; ngálṭé =enemies ; ṭháú=gun ; to' = with ; káp = to shoot ; hóng expresses ; action towards.

Across the road=lâm laitá.

Across the hills=mwel kântáng.

In the house=ín sungá.

He is standing near me=amá kémá kungá aḍing hi, *i.e.*, by me.

I was on the point of saving her when I was myself almost drowned=amá kémá man tongchi kémá ṭui thá dékta' ; man=to catch hold of ; ṭui thá=to drown ; dékta'=almost.

VIII.—Conjunctions.

'And' is expressed by 'tó...tó';' thus: the father and his two sons=apátó atá nító, ; apá or pá=father, atá *or* tá= son, ní=two ; also by le, la, and yinná.

'If' is expressed by 'lé,' as: if you go there you will die =nangmá yelai napai lé naṭhí tu hi.

'Although' is expressed by 'ahíyoung' or 'youngná.'

Otherwise=tóhí balai ; not otherwise=shim ngól.

If not=balai ; as, if you don't give me some water I shall die=nangmá ṭui houng pé balai kémá ṭhí tú hi.

Moreover=young ; but = tóhíyoung ; also, even=young ; therefore=tóna', tuhángna, hángná, hánginná ; thus, as follows=tú nung sâng ; either...or=lé...lé and ki....ki, ní...ní, as: would you like a flower or a knife ? = pá(k) ḍé ní yim nâm ḍé ní yim ; pá(k)=a flower ; ḍé=to like, wish, desire ; ní= either, or nâm = a knife.

Other conjunctions will be found in the vocabulary.

IX.—Interjections.

'Oh' is expressed by 'ó' placed after the noun ; as, Oh ! mother = núó.

Kala kala kala ! is used to express astonishment.

X.—Numerals.

These will all be found in the vocabulary, but I will here discuss their formation.

1=khaṭ.
2=ní.
3=tóm, ṭhum.
4=lí.
5=ngá.
6=lók *or* luk.
7=salí.
8=lie(t).
9=kwó.
10=sóm *or* khan khaṭ.
11=sóm la khaṭṭ, *i.e.*, 10 + 1
12=sóm la ní „ 10 + 2
13=sóm la tóm „ 10 + 3
14=som la lí „ 10 + 4
15=sóm la ngá „ 10 + 5
16=sóm la lók „ 10 + 6
17=sóm la salí „ 10 + 7
18=sóm la lie(t) „ 10 + 8
19=sóm la kwó „ 10 + 9
20=khan ni, sóm ní *or* kul.

After this you can work on with either the word 'kul' *or* 'somní;' but 'kul' is the ordinary word used thus:

21=kul la khaṭṭ *or* sóm ní lakhaṭṭ.
22=kul laní and so on up to thirty.
30=sóm tóm, *i.e.*, ten threes.
31=sóm tóm la khaṭṭ.
40=sóm lí, *i.e.*, ten fours.
41=sóm lí la khaṭṭ.
50=sóm ngá.
60=sóm lók.
70=sóm salí.
80=sóm lie(t).
90=sóm kwó.
100=ya khaṭṭ.
101=yakhaṭṭ lakhaṭ.
200=yaní.
300=yatóm.
400=yalí.
500=yangá.
600=yalók.
700=ya salí.
800=ya lie(t).
900=ya kwó.
999=ya kwó sóm kwó la kwó.
1,000=túl khaṭṭ.
2,000=ní khaṭṭ.

and so on. The high numbers are rarely used, and a Chin has the vaguest idea of what even a hundred is, for he possesses nothing in any quantities. He has no money to speak of, indeed, most Chins had none at all till we came into their country, and they could not understand what a rupee was. For a long time he would only take brass buttons and empty jam tins for the fowls and eggs he had to sell. He has no cattle beyond a goat or two, and if you tell him to bring you 100 eggs he is as likely to bring you either 50 or 300 as 100; in fact he has no idea of numbers, and will tell you there are 300 houses in a village when perhaps there are 70 at the outside. If you gave a Chin Rs. 50 he would count them out in tens, and tell you there are so many tens; hence the word 'sóm ngá,' five tens for 'fifty.'

They used to chop silver into small lumps and the weight of a hundred of these they call 'twai,' and it is equal to about ten Burmese viss in weight.

'Half' is expressed by 'kyim.'

'Quarter' is expressed by 'sé lí só sé khaṭ.'

There are no other fractional parts.

'Firstly' or 'first' is expressed by 'achilldná.'

'Secondly,' 'thirdly,' &c., are all expressed by 'tó-yauching,' which means 'then another thing' or 'next.'

There are no names for the days of the week in Chin, or any reckoning of years by name. The names of the months are known to some Chins but by no means to all. A month consists apparently of 28 days, but I have not been able to ascertain that the Chins know exactly when a month begins or when it ends. 'Tá' is the word for a month and they are named as follows :—

Tángtá	Corresponding approximately to our	January.
Phaltá		February.
Bípi'tá		March.
Nótá		April.
Wulchiótá		May.
Wulpítá		June.
Káutá		July.
Tuntá		August.
Pultá		September.
Kwéitá		October.
Yingtá		November.
Ngânitá		December.

SECTION II.

Syntax or Composition of Sentences.

To give rules as to where adjectives, &c., usually come in a sentence is easy enough; but to learn the idioms is a task only to be accomplished by a careful study of the sentences given further on, and by constant intercourse with the people themselves. But I will give a few simple rules.

1. Adjectives usually follow the substantives they qualify.

2. There is no distinguishing sign of the genitive case; the word which in English is in the genitive case generally

precedes the object possessed; thus: the Chief's daughter = mángpá tanú; mángpá = chief; and tanú = daughter.

3. The dative case is not distinguished by any preposition as a rule, except that 'hong' or 'hóm' is used to express 'to me': as, he gave us a gun = Ama ná kómá ṭháulong khaṭṭ hóm pié(t) hi.

Examples.—Give Yawún that gun = Yeláshié ṭháulong Yawún napié(t)ó *or* napétó.'

Give me that gun = miashié ṭháulong hóm pé tó.
Miashié=that; ṭháulong=gun; pé=to give; 'tó,' sign of imperative.

The word 'for' is expressed by 'tu';' as, they cut wood for us. Amáṭé kómátu' ṭhing ṭom hi. Amáṭé=they; ṭhing = wood; ṭom=to cut.

4. The personal pronoun which governs the verb usually comes first in the sentence: as, I wish to see you = Kémá nómá to' kakishi nóm hi; to' = with. The sentence is literally 'I wish to meet with you.' Ká, the pronominal prefix, showing the verb in the first person, kishi = to see, to meet; nóm =wish.

5. The agent or speaker is sometimes distinguished by the use of the suffix 'ná' to the nominative.

6. The verb and its auxiliary usually comes last in a sentence, unless the word 'not' occurs when it almost invariably comes just before the auxiliaries 'hi,' 'é,' &c.: as, I cannot catch him = Kémá amá kaman yó bó hi; man = to catch; yó=can; bó=not. But 'bó' and 'bong'=not, will also as often as not be found ending a sentence, and the áuxiliary will be left out: as, I cannot see the path=Kémá lâm ka mú ṭhé bó. I do not like the scent of that flower=Pá(k) miashié anâmm kémá ḍé bong; pá(k) = flower; anâmm= scent.

7. Pronouns sometimes follow and sometimes precede the nouns they qualify.

8. Interrogative sentences end in 'yim' *or* 'mó' usually.

9. Conditional sentences are distinguished by the word 'lé'='if' occurring at the end of that portion of the sentence which expresses the condition. This portion of the sentence comes first: as, I shall die of thirst if you don't give me some water=Nangmá ṭui houng pé bolai (*or* bolé) kéma ṭui dú yinná ṭhí túhi. Nangmá = you; ṭui=water; houng=to me; pé=to give; bó=not; lai *or* lé=if; dú=to want (used

only for wanting food or drink); 'yinná' a particle expressing continuance; ṭhí=to die; túhi=will. Particles, such as 'yinná,' which are difficult to translate into English, will be met with in the sentences given further on and I shall endeavour to explain them then.

I will now commence a series of sentences, the translations and explanations of which will be found at the end of each lesson. I would strongly recommend the student to endeavour to translate them by the help of what I have already written, and by referring to the vocabulary for words he does not know and then, glancing at the translation below, see what his mistakes may be. At the same time I would caution him that though his rendering may differ from mine still it does not follow he is wrong, for of course there are many ways in which difficult sentences may be turned. The translations, however, given in this book are the best, I believe, and such as a Chin most readily understands.

LESSON I.

(1) I am that man's elder brother. (2) He is my younger brother. (3) This woman is my wife. (4) She is my elder sister. (5) She is her younger sister. (6) That woman is my elder brother's daughter. (7) These boys are my sons. (8) That man is this boy's father. (9) That woman is my mother. (10) That girl's mother is very pretty. (11) The Chins are very ugly. (12) She is a bad wife. (13) My husband's gun is a very good one. (14) This boy is very lazy. (15) These children are very naughty. (16) That is a pretty woman. (17) My goat is very small. (18) His cow is very big. (19) I am very cold indeed. (20) This hill is very steep. (21) His maternal uncle is an old man. (22) Her aunt is a young woman. (23) I am very sick. (24) I am quite well.

(1) Mihín miashié (*or* yeshié) úpá kémá ka hi; úpá=elder brother. 'Kémá' can begin the sentence, but it is better where it is. To emphasise 'I am,' and to imply 'I *am*' that man's brother and you are wrong in saying I am not, the 'hi' is doubled and the sentence would end 'ka hí hi.' (2) Amá ka náú pá hi; náú pá = younger brother. (3) Númé mishié kají hi; jí=wife. (4) Amá kémá únú hi; únú=sister (elder). Observe that the difference between 'elder brother' and 'elder sister' consists in the masculine termination 'pá' for the one and in the feminine termination 'nú' for the

other. (5) Amá anáú nú hi *or* amá amá náú nú hi: náú nú= younger sister. The 'a' before 'nau' is the possessive pronoun 'her' *or* 'his;' as also is the second 'amá' in the alternative rendering. (6) Númé yeshié kémá úpá tanú hi: tanú =daughter; tá=child; nú=female. (7) Paṭangnóṭé míṭé kéma ṭaṭè hi: paṭang=boy; but almost invariably coupled with 'nó'=small. *Note.*—The accent in 'paṭang' is on the 'ṭang;' the 'pa' being as short as one can make it. The 'ṭé' after 'nó' is the plural termination: míṭé=these; ṭaṭé=children, sons; tá=child; 'ṭé,' plural termination. The long accent of 'tá' is dropped for euphony. 'Tapá' is really a son, but as it is obvious that you cannot say 'these boys are my daughters,' the 'pá' is dropped. (8) Mihín yeshié paṭang nó mishié pá hi. There is nothing to explain here. I would only remind the student how to pronounce 'paṭang.' (9) Númé miashié kémá nú hi; nú = mother. (10) Númé nó miashié nú amiâl phá papé hi, *or* ngangó hi; númé nó=little woman, girl. 'Ngágnú' is the word for a virgin or unmarried girl. Amiâl=face; also figure, form; phá=good; amiâl phá = pretty; papé *or* ngangó=very. (11) Zóṭé amiâl shié papé hi; Zóṭé=Chins. I do not know the origin of the name Chin; it is Burmese I fancy; anyhow the Chins do not know the word and call themselves 'Zó,' 'Zóṭé' being the plural. The Kanhaws call themselves Só(k)té, plural Só(k)ṭaṭé; shié=bad; amiâl shié = ugly. (12) Amá jí shié hi. (13) Kémá pasall ṭháu (*or* ṭháulong) phá papé hi; pasall=husband. *Observe*:—The doubled 'l' denotes that the accent comes on the last syllable; ṭháu *or* ṭháulong=gun; phá=good. (14) Paṭangnó mishié dāthâm ngangó hi; dāthâm = lazy, idle. (15) Nousing nóṭé míṭé khânshié ngangó hi; nousing nó= a little child; khân shié=naughty, wicked. (16) Númé miashié amiâl phá hi. *Observe.*—You can only translate this into Chin by saying 'that woman is pretty.' (17) Kémá kiel nó papé hi; kiel=goat. If you wish to say he *or* she-goat, *vide* vocabulary. (18) Amá kwí (*or* khuí) lien papé hi; 'lien' and not 'pí' is used for 'big,' 'great;' when you want to express the words 'to be big,' 'is big,' it is then in fact a sort of verb expressing 'to be big.' If you want to say 'a big cow,' then 'pi' would be used as 'kwí pí'; 'lien' is also used in forming superlatives. I saw a big tree=Kémá ṭhing pí khaṭ ka mú hi; but 'the tree is big'=ṭhing lien hi; ṭhing=tree; mú=to see; khaṭ=a. (19) Kémá aṭha(k) pí (*or* aṭhappí) kwóshí papé hi aṭha(k) *or* ṭha(k) = true, truly; accent on last syllable; pí=big here gives a superlative sense, the (k)

is often dropped and merged into the 'p' of 'pí;' kwóshi= cold; 'phal' also means 'cold,' but is apparently only used with reference to 'the cold weather.' (20) Mwel (*or* mól) mishié liéng (*or* kén) papé hi; mwel (*or* mól)=hill, mountain; liéng=steep; 'kén' is not so good here as 'liéng,' but can be used. 'Kén' has apparently more the force of precipitous. (21) Amá púnó wé papé yó hi; púnó=maternal uncle; wé=aged. *Observe*:—The idiomatic use of 'yó' here to express 'has become.' (22) Amá ní móí lai hi; ní=aunt; mói=young, tender. This word is also used to express 'tender' meat and 'soft' fruit; lai = yet. (23) Kémá kachiná papé hi; chíná=to be sick; compounded of chí=body; and ná = to hurt, pain. (24) Kémá kachídâm papé hi; dâm = healthy, well.

LESSON II.

(1) This girl is prettier than her sister. (2) The Siyins are braver than the Tashons. (3) He is the strongest man in the village. (4) He is the biggest man I have ever seen. (5) Limkai is near Fort White. (6) Kosat is nearer than Limkai, but Shiak is nearest. (7) He is my youngest son. (8) She is my eldest daughter. (9) Pimpi is far from Kosat, but Shwimpi is further. (10) Tiddim is very far off. (11) That girl is much prettier than her mother. (12) I can run faster than you can. (13) He walks very slowly. (14) I like this fowl better than that one. (15) I like this cock best of all. (16) It is hotter today than it was yesterday. (17) It is very dark tonight. (18) It rained heavily yesterday. (19) It rained more heavily today than it did yesterday. (20) I am excessively hungry. (21) I am very tired. (22) I am not in the least tired. (23) I am stronger than you are. (24) this dog is bigger than that cat.

(1) Númé nó mishié únú sáng amiâl phá zau hi, sáng...zau (*or* yau) are used to express 'than.' (2) Shízángṭé Falámṭó sáng aháng zau hi; Shízáng *or* Síyáng=a Siyin; 'ṭé' sign of plural; Falám=Táshón; aháng *or* háng=brave. (3) Amá khwó sungá ngal bil hi; khwó=a village; ngal=strong; 'bil' superlative termination. (4) Kémá mú mihín ṭiampóṭing mihín miashié alienbil hi, *or* more simply ka mú ngé ṭing amá alienbil hi; mú=to see; ṭiampóṭing=all; alienbil=biggest. 'Múngé' is the past indefinite. (5) Limkai khwó Tóklaing kúl anai hi. 'Tóklaing kúl' is the name by which the Chins call Fort White. 'Kúl' is a stockade, and Fort

White is built just above the site of the old village of Tóklaing; nai=near. The 'a' before 'nai' means 'it,' just as 'kanai hi' would mean 'I am near.' (6) Kósa(t) Limkai sáng anai zau hi tóhíyoung Shiak khwó anaibil hi; tóhíyoung=but. (7) Amá kémá tapánóbil hi; tapá=son; nó=little; bil=sign of the superlative. Note that these words are all sounded as one word. (8) Amá kémá tanú alienbil hi; tanú=daughter; alienbil=biggest; hence, eldest. (9) Pimpí khwó Kósa(t) khwó to' (*or* pan) khulá hi tóhíyoung Suongpí khwó khulá yau (*or* zau) hi; khwó=village; to' (*or* pan)=from, khulá (also khólá)=far; tóhíyoung=but; Suongpí the village we miscall Shwimpi *or* Shrimpi, as I have heard some Englishmen say. 'Suong' *or* 'shuong' means a rock, a stone, and 'pí' means 'big.' Yau (*or* zau)=to exceed; here we have the real meaning of the 'zau' used with 'sáng' in forming comparatives. (10) Tiḍḍim khwó khulá ngangó hi; ngangó=very. (11) Númé nó miashié anú sángná phaṭhappí amiâl phá zau hi; nú=mother. The 'a' preceding 'nú' means 'her;' sángná = than; phaṭhappí = exceedingly, thoroughly, and in fact any word that expresses 'very much;' 'phaṭhappí' (the emphasis comes on the 'a' before the doubled 'p') is compounded of phá=good; ṭha(k) =strong; pí=great; and in forming this compound word the 'á' of 'phá' is shortened and the '(k)' in 'ṭha(k)' is merged into the 'p' of 'pí.' (12) Nang sáng kémá kaṭai kangáng yau (*or* zau) hi; nang=you; ṭai=to run; ngáng=fast. The 'ka' is simply the personal pronoun 'I.' (13) Amá ḍâmtá' nóa pai hi; ḍâmtá' = slow, slowly; nó = little. The 'a' is a superlative termination; one can also say 'ḍâmtá' nó papé pai hi, papé=very, pai=to go. (14) Ā mishié miásón ā sáng ka ḍé zau hi; ā=a fowl; miasón=that; ḍé=to like, prefer. (15) Ā mishié abiak pí sáng kaḍé bil hi (*or* kaḍé zau hi); abiak pí=all. (16) Yéní sáng túní ní sā zau hi; yéní=yesterday; túní=today; ní=sun; sā=hot. (17) Túyân kwóying papé hi; túyân = tonight; yân = night; kwóying = dark; papé=very. (18) Yéní ngó yú papé hi; yéní=yesterday; ngó yú=to rain. (19) Yéní sáng túní ngó yú yau hi; yau *or* zau = to exceed. (20) Kangilchiel papé hi; ngilchiel = to be hungry; ngil=stomach. (21) Kémá tué papé hi; tué = to be tired. (22) Kémá tanóbil tué bong; tanóbil=the least; bong=not. *Observe*:—The 'hi' is omitted as it frequently is in conversation. (23) Nang sáng kémá ka ṭhaṭa(k) zau hi; ṭhaṭa(k)=strong (emphasis is on last syllable); ṭhá=strength. (24) Ngiou miashié sáng wí mishié lien yau hi; ngiou=a cat (from its mew or miaou); wí=dog.

LESSON III.

(1) Who is that man? (2) Who is this woman? (3) Who are these boys? (4) Whose house is this? (5) Whose children are these? (6) Whose daughter is she? (7) Whose son are you? (8) Where is my father? (9) Is this your house? (10) Was your son killed at Tartan? (11) How many fowls have you? (12) How many houses are there in Tanwé? (13) How much do you want for two fowls? (14) What is the price of this goat? (15) Where did you go yesterday? (16) Are you going to Pimpi? (17) Have you ever been to Kalemyo? (18) Are you willing to go with me? (19) Were you at Limkadi yesterday? (20) Where are you going tomorrow? (21) Where are your four sons? (22) Will the Tashons attack Haka? (23) What is that thing? (24) Is your son married?

(1) Miashié akwó yim? Akwó=who. (2) Númé mishié akwó yim? (3) Paṭang nó míṭé akwó yim? Remember that the accent in paṭang comes on the last syllable. (4) Ín mishié akwó ín yim? Ín=house. (5) Nousing nó míṭé akwó tá yim? Nousing nó=a little child. (6) Amá akwó tanú mó (*or* yim)? (7) Nang akwó tá mó? (8) Kémá pá akhólá óm yim? Akhólá=where; 'óm' is sometimes left out in ordinary conversation. (9) Mishié nangmá ín mó? (10) Natá Taitáná ṭhí mó? It is not idiomatic to use the past tense here. The 'á' after Taitán = at. (11) Nang minná ā abángzá phá (*or* óm) yim? Here either 'phá' *or* 'óm' must be used to denote 'have;' 'phá' and 'óm' mean the same; 'minná' is often left out; ā= fowl; abángzá=how many. (12) Ṭhángnueyá ín abángzá phá yim? Here again 'phá' *or* 'óm' must be used; but in this particular sentence you rarely hear a Chin use óm. Ṭhángnué is a village so called, because it is under the Létha range; so are many other villages, and I do not know why this one should be specially called so. Ṭháng is the Chin name for the Létha range; nué=below, under; á=in. The 'y' between 'e' and 'á' is simply euphonic. Tánwé is the ordinary English and Burmese name for this village. (13) Ā ní amann abángzá naḍé mó? Ní=two; amann=price; ḍé=to want. (14) Kiel mí amann abángzá yim? Kiel=a goat. (15) Yéní nang kwéi sung (*or* són) pai mó? Yéní=yesterday; kwéi=which; sung (*or* són)=direction. It is not idiomatic to use the past tense here. (16) Pimpí napai tú yim? The future 'tú' is invariably used in sentences like this when 'are you going' to such and such a place occurs. (17) Nang kaulpí naṭéng ngémó?

Kaulpí=Kalemyo; literally 'big Burman' because it is the biggest Burman village near the Siyin country. Téng=to arrive; 'ngé' the past indefinite. (18) Nang kémá to' napai kom nuóm mó? To'=with. (19) Nang yéní Limkaiá na óm mó? Past tense not used as the Chins always say, 'Are you at Limkai (or any other village) yesterday.' (20) Yinching nangmá akwé sung pai tú mó? 'Or' instead of 'akwé sung;' 'akhólá' can be used. Yinching=tomorrow. 'Tú' sign of future tense. (21) Natá lí akwé song (*or* akhólá) óm yim? Lí=four. (22) Falámyin Khalká shim tú mó? Yin (*or* ná') are signs of the agent and are frequently dropped; Khalká is the Chin pronunciation of Háká; shim=to attack. (23) Miashié abáng yim? (24) Natá jí né yó mó? Jí=wife; né=to have, to marry; but in the sense of 'to have' it is rarely used except to express the possession of near relations such as children, wife. 'Yó' is the past tense.

LESSON IV.

(1) I live in Shiak village. (2) My father lives in that house. (3) We came from Pimpi yesterday. (4) The bird was sitting on the tree. (5) Sit down. (6) Get up. (7) Where are you going? (8) Where does this road lead to? (9) Are there any fish in that stream? (10) Who are those men sitting under that tree? (11) The road towards Mobingyi is very bad. (12) There are many large trees in the jungle. (13) Twenty men died yesterday in Nashwiem village. (14) That man stayed nine days in my house. (15) Where do these people come from? (16) What is your name? (17) What is the name of that village? (18) How far is Montók from here? (19) When will you return to your village? (20) What do you call this in Chin? (21) I do not understand the Siyin language. (22) Do you understand? (23) Listen to what I say. (24) I hear what you say.

(1) Kémá Shiak khwó sungá ṭiang hi (*or* more colloquially Kémá Shiak khwoá ṭiang hi); ṭiang=to dwell. (2) Kémá pá ín miashié sungá ṭiang hi. (3) Yéní kómá Pimpí pan hóm pai kú hi; pan=from; hóm pai=to come; kú=we, the pronominal affix. The past tense is not idiomatic here. (4) Wuchiem ṭhing tungá tó hi; wuchiem=a bird; ṭhing=tree; tungá=on; tó *or* tú=to perch. (5) Tóó; tó=to sit; tóó is the second person singular of the imperative mood; tówó is the second person plural. (6) Thóó; thó = to get up. Second

person plural is ' ṭhówó.' (7) Nangmá kwéi sung pai tú mó? Kwéi=which; sung (*or* són)=direction. *Observe* the future tense is used. The 'mó' can be dropped as 'kwéi' is sufficient to show a question is being asked. (8) Lâm mishié kwéi lai sóng swó' mó? Lâm=a road; lai=side; sóng=direction; swó'=lit, to come forth. Here it means, lead. (9) Miasón lui (*or* lwóm) sungá ngásā óm mó? Lui (*or* lwóm)=stream; ngásā=fish. (10) Miasón ṭhing kung nuéyá tó mihínṭé akwóṭé mó? Ṭhingkung=a tree; nuéyá=underneath; tó=to sit. It does not appear to be idiomatic to use the *present participle* here. Akwó=who; plural akwóṭé. (11) Mólbiam pai nalâm lâm shié papé hi; 'mól' *or* 'mwel' is a hill; biam=round, circular; hence Mólbiam=the (village on the) circular hill. I have never been there though I have seen the village every day for months past in the distance and it does not appear to be on a rounded hill! The Burman name for it is 'Mobingyi;' lâm=road; the 'na' before it is really 'ná' the sign of the agent, but the particle for the sake of euphony is run into the 'lâm' in speaking so as to point or emphasise the 'lâm,' the object to which you are drawing attention. It means 'the road which goes to Mólbiam.' Lâm is idiomatically repeated; shié=bad; papé=very. (12) Ngâm mishié sungá ṭhingkung pí aṭâm óm hi; ngâm=forest, jungle; pí=big, large; ṭâm=many; 'a' the pronominal affix. (13) Ngashuong khwóá yéní mihín kul ṭhí hi; kul=twenty; ṭhí=to die. Past tense not idiomatic here. (14) Mihín mishié kémá íná ní kwó ṭiang hi; kémá=my; ín=house; á=in; ní=day; kwó=nine; ṭiang=to live, dwell. (15) Mihín míṭé kwéi sun pan hóng (*or* hóm) pai mó? Sun=direction; pan = from; hóng pai=to come. (16) Namín báng yim? Mín=name; báng=what. (17) Miasón khwó mín báng yim. (18) Muntu(k) khwó hípan abángtan khulá mó? Muntu(k) is also called 'Moklin;' hípan=from here; abángtankhulá=how far? (19) Nangmá khwó nangmá abánghunchieng chié' tú mó? The first 'nangmá'=your; abánghunchieng=when; chié'=to return. (20) Miashié zó kâm to' abáng nachí (*or* naná) yim? Zó=Chin; kâm=language; to'=in; chí *or* ná=call. These two words are not often used except in this sentence to express 'to say' 'to call.' (21) Shízáng kâm kémá ṭél bongé; Shízáng=Siyin; ṭél=understand. 'Hé' can be used instead of 'ṭél;' 'hé bong' answers to 'mathíbu' in Burmese, and 'ṭél bong' to 'námlébu;' the 'é' after bong = not, is the same as 'hi;' but nothing but constant practice in actual talking can teach one when to use it instead of 'hi.' (22)

Na ṭél yim *or* na hé yim? (23) Kémá sun nangaió; sun= to say. Here the word is used as a noun. Ngai = to listen. The second person plural of the imperative is 'ngaiṭé wó.' (24) Nang sun kémá ka yá hi; yá=to hear.

LESSON V.

(1) He is bringing a goat. (2) We drink milk. (3) They drink Chin liquor. (4) Bring me a sword and a spear. (5) Give me a light for my pipe. (6) Take this gun away. (7) When will you bring some fowls? (8) What would you like to eat? (9) We eat our food early in the morning. (10) Give me some plantains to eat. (11) Put that powder horn on the ground. (12) Get some food ready. (13) They are cooking rice. (14) Boil some water. (15) Give me some water to drink. (16) Do you like sugar. (17) This man wants a bag of salt. (18) This boy has brought some limes to sell. (19) Put these matches in your havresack (satchel, such as all Chins carry). (20) Show me your nicotine flask. (21) I want to buy some yams. (22) Here are some onions for you. (23) I will send you some medicine tomorrow. (24) We are poor people, give us some food.

N.B.—The student must bear in mind that many common household words are wholly unknown to these wild Chins. I may mention amongst others, bread, table, chair, stool, spoon, fork, glass, wine, cup, saucer. If the student (or critic) is inclined to growl because he cannot find some simple word in my vocabulary, let him first look for its equivalent, and then if he finds neither let him make sure that the Chins have a word to express it. If he finds they have, let him make a note of it and learn it.

(1) Amá kiel khaṭ hóm pai pui lalá hi; hóm pai pui=to bring; 'lalá' is the present participle. The sentence would also be right if the present participle of the verb 'pui' were used, *i.e.*, 'papui' instead of 'pui.' (2) Kómá noai ṭui kané hi; noai ṭui=milk; cow's milk is 'khui noai;' 'né' is often 'zù' used to express 'eat' as well as 'drink.' (3) Amáṭé zú né hi; *or* 'yú' is distilled from millet. (4) Kémá tu' téi khaṭ to' nâm khaṭ to' hóm pai pí (*or* pui) ṭó; téi=spear; to'...to'= and; only one 'to' can also be used; nâm=sword. (5) Kémá zabiâl (*or* yabiál) hál natu' né kám khaṭ hóng péṭó; zá *or* yá=tobacco; biâl=a bowl. *Observe*:—The 'á' in 'zá' is shortened in the compound word 'zabiál;' hál=to burn, set fire to; natu', tu'=for the purpose of. 'Na' is a particle which is generally used to express the agent. It really belongs to the word 'hál;' but in speaking it runs into the word it preceeds. Mé

=fire; kám=a little bit; khaṭ=a, one; hóng=to me. (6) Ṭháulong mishié lá pai pí (*or* pui) ṭó; ṭháulong = a gun; lá pai pui = to take away. (7) Nang abánghunchieng ā hóm pai pí tú mó? Abánghunchieng=when; ā=fowl. (8) Nang báng nané nóm yim? Báng = what; né=to eat; also used to express 'drink;' much in the same way as a Gurkha uses 'kháná'=to eat, when he says 'pání kháya'=have you drunk (literally eaten) water; nóm = to like, wish for. (9) Kómá jing (*or* ying) tatung nó an kané hi; jing *or* ying=morning; tatung (accent on tung)=early, and nó=little, express 'very early;' an=food, (Cf. Hindustani andáta, food-giver). (10) Kémá nia(k) tu' banlá aheap hóng pétó; nia(k) = to eat; banlá = plantain, banana; aheap (*or* ahiap) = some. (11) Nangmá miashié tungchí léi tungá kwéió; tungchí, tung *or* rather tungshiel=a wild bull; chí=horn. Chin powder-horns are usually made from the wild bull's horns, or from the záng, bison, or wild buffalo's horns, in which latter case they are called zángchí; léi=ground; tungá =on; kwéi=put. (12) An naméó; an=food; mé = to prepare food, to get it ready. The sentence can also be translated: 'an nia(k) tu' kiṭwauió;' nia(k)=to eat; kiṭoi *or* kiṭwaui=to get ready. (13) Amáṭé ân hwin hi; ân=rice; hwin=to cook. (14) Ṭui lum aumo; lum=warm; aum=to put on the fire. (15) Ṭui né tu' hóm pé ṭó. (16) Chíṭhóm na ḍé yim? Chíṭhóm=sugar; chí =salt; ṭhóm=sweet. (17) Mihín mishié chí ip khaṭ aḍé hi; ip=a bag; khaṭ=a, one; 'a' before 'ḍé' is the pronominal affix. (18) Paṭangnó mishié shiak yuak tu' hóm pai pí hi; shiak=a lime; yuak=to sell; tu'=for the purpose of; hóm pai pí = to bring. (19) Mésá míṭé naip sungá hiangó, hiang =to put into. (20) Naṭuibú úm houng lá' ṭó; ṭuibú=nicotine. Every Chin uses nicotine, taking constant sips from his flask and keeping the liquid in his mouth for some minutes, ejects it without swallowing it. This liquid is made by the women who smoke large pipes and collect the nicotine in a bowl at the bottom, and often add saliva to it before pouring it into their husbands' flasks. Úm = a flask, made of a wild gourd; houng=to me; lá'=to show. (21) Hakai aheap kalé nóm hi; hakai=a yam; aheap=some; lé=to buy; nóm = wish. 22) Mísungá nangmá tu' kaisuon aheap óm hi; kaisuon=onion. (23) Yingching nangmátu' yā aheap houng ṭhá toungé (*or* tú hi); yingching = tomorrow; yā = medicine; ṭhá = send. (24) Kómá kayong papé hi an nia(k) tu' hong pétó; yong *or* zong = poor; papé = very; nia(k) = to eat; hong = to us.

LESSON VI.

(1) He can speak Burmese. (2) I have done eating. (3) When you have finished your food, come to my house. (4) He has been very ill and is better now, but he is not yet able to walk. (5) When he had done speaking he went away. (6) The night was so dark that I could not see any thing. (7) I cannot understand you. (8) Speak loud, I cannot hear you. (9) They have finished building their village. (10) They are beginning to build their village. (11) They began to build their village a year ago, but have not finished it yet. (12) The husband beat his wife and she began to cry. (13) The dog has eaten his food. (14) Can you read and write? (15) I cannot cut down this tree without a hatchet. (16) I shall not be able to go to Kholai tomorrow. (17) The enemy have done firing. (18) I shall remain at Dákbón two days. (19) When shall you have finished your food? (20) I cannot swim at all, but my brother can. (21) I hope I shall be able to talk Chin in six months. (22) You cannot do as you like. (23) I cannot tell who fired that gun. (24) When I reached the village the fight was over.

(1) Amá Kaul kâmpáu ṭhé hi; Kaul=Burmese; kâm=speech, dialect, language; páu=to talk; ṭhé=can. (2) Kémá né yó ying *or* kémá né khoung yó; yó ying *or* khoung yó=done, finished. (3) Nang an nania(k) yó chieng kémá ínná hóm paitó; an=food; nia(k)=to eat; chieng=when; kémá=my; ín=house. (4) Amá achillná phaṭhappí achíná hi tú'-yinná tomnó phá yó hi (*or* dâm yó hi) tóhíyoung lâm tón ṭhé balai hi; achillin *or* achillná=first, *i.e.*, formerly. The Chin idiom does not admit of 'was ill' being translated by the past tense, and the word 'achillin' has to be introduced to give the past signification, otherwise the verb does not show whether the man 'is' *or* 'was' ill. Phaṭhappí=thoroughly, here, very much; chíná=to be ill; the 'a' before 'chíná' is the pronominal prefix; tú'=now; 'yinná' is a colloquial particle which carries on the sense; here it answers to our 'and;' tom=little; nó=little; tomnó=slightly; phá=good; dâm=healthy; tóhíyoung=but; lâm tón=to walk; balai=not yet. (5) Amá ṭhú sun khoung zauchieng yinná apai táhi; ṭhúsun=to speak; khoung=finished; zauchieng *or* yauching=then; 'yinná' a continuative particle; pai=to go. The 'a' before 'pai' is the pronominal prefix. Tá* is a particle, the meaning of which I do not know. It is apparently a verbal affix of some sort. (6) Yânnin kwóying papé hi tuhángná

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* *Note.*—For use of 't'a.'

boummá kamú ṭhé bó hi; yânnin = by night; yân=night; kwóying=dark; tuhángná=therefore; boummá...bó=not at all; mú=to see; ṭhé=can. (7) Nang ṭhúsun kémá ṭél bong; thú=words; sun=to speak; ṭhú sun=the words you speak, *i.e.*, what you say; ṭél=to understand; bong=not. (8) Phaṭhappí páuó kémá yaṭhé bong hi; phaṭhappi=thoroughly, clearly; páu=to talk; yá=to hear. I have run this into the 'ṭhé' making one word of it because the Chins do so in this and many other instances, shortening the 'á' into 'a,' and putting the emphasis on ṭhé=can; bong=not. (9) Amáṭé khwó amáṭé awa(t) yó hi. The first amáṭé=their, the second is 'they;' wa(t)=to build. The 'a' is the pronominal prefix. Yó=past tense. One can also say: 'awa(t) khoung yó hi.' (10) Amáṭé khwó amáṭé awa(t) pan yó hi; pan = to begin. (11) Ningkómmá amáṭé khwó amáṭé apaṭṭ tu' young wa(t) yó balai hi; ningkóm = last year; kóm = year; paṭṭ=to begin, the same as 'pan.' *Observe*:—The 'ṭ' is doubled to show that the emphasis comes on the 'paṭ' and not on the pronominal prefix 'a;' tú'=now; tu' young=up to the present. The 'má' after ningkóm=from, used just in the way the Hindustani 'sé' would be used in the same sentence; balai=not yet. (12) Pasall lin ají (*or* ayí) vâ(t) hi ají kab hi; pasall=husband. *Observe* the doubled 'l.' 'Lin' is the sign of the agent. A=his; jí *or* yí=wife; vâ(t)=to beat; kab=to cry. It is not idiomatic to say 'began' to cry. (13) Wí mishié aan né yó hi; wí = dog; a = his; an=food; né=to eat; 'yó' sign of past tense. (14) Nang lai nashim ṭhé mó naâṭ ṭhé mó? Lai= letter, book; shim = to read; âṭ = to write. (15) Héi óm ngól ṭhingkong mishié kémá tan ṭhé bong; héi=hatchet, axe; óm=to be; ngól=not *or* without; ṭhingkong=tree; tan=to cut down. (16) Yingching Khólai khwóá kémá pai yó bong; yingching=tomorrow. The 'á' after 'khwó' denotes 'to;' yó=to be able; and you can say tú=will, for 'I will not go.' (17) Ngálṭé aṭháu kā tuop yó hi; ngál=an enemy; ṭé=sign of plural; a = their; ṭháu = gun; 'kā' the act of firing; tuop=to stop, cease; 'yó' past tense. (18) Dákbón khwóá niní kaóm túhi; ní=day; ní=two. The accent on the first 'ni' is dropped here. Ka=pronominal prefix; óm=to stay. (19) Nang abánghunchieng an né yó tú mó? Abánghunchieng=when; an=food; né=to eat; yó tú=shall have. (20) Kémá tanó khaṭ young ṭui op ṭhébó tóhíyoung kanáúpá yam ṭhé hi; tanó = little; khaṭ = a; young=even; tanó khaṭ young=even a little; ṭui op=to swim; tóhíyoung=but; ka=my; náúpá=younger brother;

'pá' denotes the sex, 'náúnú' being younger sister; yam *or* tui yam=to swim. You can say 'op' again, but I have used 'yam' just to give the student another word. (21) Kémá thalukk sung ṭengá zó kâm kasunn ṭhé nóm hi; tá=month. The accent is dropped in running the word into 'luk'=six. *Observe*:—The 'k' is doubled to denote the emphasis is on 'luk' and not on 'ta;' sung=in. 'Ṭengá' is a plural termination sometimes used. Zó=Chin; kâm=language; 'ka' pronominal prefix; sun = to speak. The 'n' is doubled to show where the emphasis comes; ṭhé = to be able; nóm=to hope. (22) Nangmá tup báng nangmá wa(t) ṭhé ngól tuhi; tup = will; báng=like; as 'nangmá tóp báng' = as 'you like *or* will;' wa(t)=to do; ngól=not. (23) Ṭháu akwóyinná káp hi chí yinná kémá hé bong; akwó=who. 'Yinná' is a most difficult particle to explain and to know when to use. It generally expresses a continuation of the sense; here it is apparently a sign of the agent; káp=to fire a gun; chí *or* thí =that; hé=to know; bong=not. (24) Miasón khwó kémá kaṭhetṭ chieng akishimm man zó hi; 'ka'=pronominal prefix; ṭhatṭ=to arrive; chieng=when; akishimm=the fight. The 'a' makes this verb 'kishimm' *or* 'kashimm' into a noun. Man=to finish; 'zó' *or* 'yó' is the past tense.

LESSON VII.

(1) He is in the habit of drinking too much. (2) It is the custom of the Chins to sip nicotine. (3) I wish to learn to read. (4) The Chins are accustomed to eat early in the morning. (5) It is necessary to talk much with the Chins in order to learn their language. (6) It is not customary to ask a Chin his name. (7) It is necessary to make a sacrifice to the nats. (8) You must taste this Chin liquor. (9) Kuphou said 'bring me that gun.' (10) Kuphou told Yawoon to bring him that gun. (11) I told Kuphou to come in. (12) Kuphou says he is afraid to come to Fort White. (13) Mánlóng informs me that the Kanhaws intend to fight. (14) Yatwél says he has no more slaves. (15) I told Yatwél that we would burn his village. (16) I said to the woman 'why are you crying?' (17) Tell that boy to bring me some limes. (18) He says he has got no limes. (19) Tell him I want five fowls. (20) The Siyins say the Ngwengáls have many slaves. (21) I will tell them to come to see you tomorrow. (22) I told him to drink the medicine, but he said 'I am afraid to, perhaps it is poison.' (23) They say there are many bears in the jungle. (24) This man says he has shot three khákar.

(1) Amá zú ṭâmpí né ṭé hi; zú = Chin liquor; ṭâmpí = much; né=to drink; ṭé=to be in the habit of. (2) Yóṭé ṭuibú muóm angéná hi; yóṭé plural of yó=a Chin; ṭuibú= nicotine; muóm=to sip and keep in the mouth: only used for sipping nicotine or Chin liquor through a syphon: angená *or* ngéná=customary. (3) Lai shim ṭhé tu' kahill nóm hi; lai=book; shim, or rather lai shim=to read; ṭhé=to be able; tu'= to; hil = to learn. The 'l' is doubled to show where the emphasis comes in kahil. Nóm = wish. (4) Yóṭé ying tatung an nia(k) angéná hi; ying=morning; tatung= early. The accent is on 'tung;' an = food; nia(k)=to eat; angéná = customary. (5) Zó kàm héá natu' zóṭé to' ṭhú aṭâmpí sun tuhí; Zó = Chin; kàm=language, speech; héa from hé = to understand; héá = understanding; na = you; tu'= for the purpose of, to; to' = with; ṭhú sun = to speak; aṭâmpí=much; tú=must. *Observe*:—The 'u' is shortened sometimes in speaking. (6) Zóṭé amáṭé mín aḍóng tu' angézá hí bó; mín = name; ḍóng=to ask; tu'=to; angézá *or* angéná *or* angéyá=customary; bó=not. (7) Dwai pái tú hi; dwai = nats, wood spirits, spirits; pái = to worship; shiâm=to work; can also be used here, working and praying being apparently much the same thing with the Chins, on the principle, perhaps, of *laborare est orare* (8) Zú mishié nané tuhí; zú=Chin liquor; 'na' pronominal prefix; né= to drink. (9) Kuphou yiná ṭháu miashié hóm pai pí ṭân chí; 'yiná' sign of agent, as in Hindustani 'usne kahá,' only the use of 'yiná' is not confined to the past tense. Hóm pai pí *or* hóm pai pui=to bring; 'ṭân,' the imperative 'ṭó' becomes changed to 'ṭân' before 'chi;' chi=says *or* said. (10) Kuphou ná Yawún yiná ṭháu hóm lá ṭàn chí; 'ná' sign of agent. The use of 'yiná' here points to Yawún as the agent who is to bring the gun; hóm lá=to bring; 'láó' *or* 'láṭó' is the imperative, but the 'ṭó,' as noted above, becomes changed to 'ṭân' before 'chí.' (11) Kuphou hóm pai ṭân kachí hi; hóm pai = to come; 'ka' pronominal prefix=I. (12) Kuphou yiná Tóklaing kúl sungá katumm tu' kaláo hi chi. Here is an instance where 'yiná' is used with the present tense; kúl=stockade; sungá=in, into; 'ka' pronominal prefix=I; tum=to enter; the 'm' is doubled to show where the accent comes in pronounciation; tu'=to; láo=to be timid, afraid. (13) Mánglón yiná Sóktaṭé kómá kanang tú hi achí hóng sun hí; Sóktaṭé = Kanhaws; ka = we, because Mánglón states the words of the Kanhaws, who said to him: 'we will resist;' nang=to resist; 'tú' sign of future tense;

'a' before 'chi' is pronominal prefix 'they said;' hóng sun hi=(Mánglón) tells me; hóng=me. (14) Yaṭwel inná kéminná sal óm nuân bó chí hi; 'inná' the same as 'yiná,' but used for the sake of the euphony after the 'l' in yaṭwel; kéminná=to me; sal=slave; óm=to be. 'Nuân' is a word I cannot explain. I know it is the idiom to insert it here. Bó=not. (15) Yaṭwel minná nakhwó mé kahál tuhí kémá kasunn hi *or* kachí hi; minná = to; na=your; khwó=village; mé=fire; you might also say, mé to'=with fire; hál=to burn; kasunn; ka=I; sun hi=said. The 'n' of 'sun' is doubled, observe, to bring the accent on 'sun' and not on 'ka.' In the same way the 'i' of 'chi' is lengthened. (16) Númé mishié minná abánghú nakabb mó kémá kaḍóng hi; abánghú=why; na=you; kab=to cry; 'mó' sign of the interrogative; ḍóng=to ask. (17) Miasón paṭangnó minná nasunnó kéminná shiak ahéap hóm pai pí ṭáó; paṭangnó=small boy; 'na' pronominal prefix=you; 'sunnó,' imperative of sun = to tell; kéminná = to me; shiak = limes; ahéap *or* ahiap = some; 'ṭáó' the imperative termination. A commoner way of translating this sentence would be, miasón paṭangnó minná kéminná shiak ahéap hóm pai pí ṭân chi nasunnó. (18) Amá yinná shiak óm nuân bó achí hi; 'yinná' sign of agent. *Nuan*: again this word occurs, expressing non-existence. A similar word is used by the Burmans in the Kalè valley at the foot of the Siyin hills which is, I believe, a purely local Burmese word; 'a' before 'chí' is the pronominal prefix=he. (19) Kémá ā ngá kaḍé hi chi naammá minná nasunnó; ā = fowl; ngá = five; ḍé=want; 'naammá' compounded of na = you; and amá = he, him; minná=to; sign of objective case. (20) Shízángṭéná Ngúnngál sangá sal aṭâmpí óm hi chíhi; Shízáng=Siyin; 'ṭé' sign of plural; 'ná' sign of agent *or* speaker; sangá=with, has exactly the same meaning as the Hindustani 'ke pás,' sal=slave; aṭâmpí=many; óm hí=are. (21) Yingchieng nang kéminná hóm pai tu' amáminná ṭhú kasunn tuhí; yingchieng=tomorrow morning; nang=you; hom pai tu'=to come; amá minná=to them; ṭhú sun = to tell *or* say. (22) Amá minná kémá nazá néan kachí hi amáná kaláo hi chi ngú híná hé bong kachí hi; na=you; zá *or* yá=medicine; 'néan,' purely euphonic rendering of 'néó,' imperative of né=to drink; amá ná, amá=he, 'ná' sign of speaker; 'ka' pronominal prefix=I; láo=to fear; chi=said; ngú=poison; híná=being; hé bong=I don't know; *i.e.*, I don't know whether it is poison or not; 'hé bong' answers for 'perhaps.' (23) Amáṭé ná

ngâm sungá wumpí aṭâm papé óm hi achí hi; 'ná' sign of speaker; ngâm=jungle; sungá=in; wumpí *or* wumpui= a bear; aṭâm=many; papé=very. (24) Mihín mishié ná sakkhí thum kakáp ngé hi achí hi; sakkhí *or* sachchí=a khakar *or* barking deer; thum=three; káp=to shoot; ngé =sign of past indefinite.

LESSON VIII.

(1) Don't go there. (2) Don't do that. (3) Don't kill that man. (4) Don't drink that water, it is muddy. (5) Don't tell lies. (6) Don't let that boy fiddle with that gun. (7) Don't let those budmashes cut the wire. (8) Don't let that man go away without being paid. (9) Don't let that dog come near me. (10) Housún wanted to shoot Tumsun, but I would not let him. (11) I will not allow you to trade with Burma. (12) The Montók people are allowed to re-build their village. (13) Yatwel allowed his daughter to marry Kuphou. (14) Yatwel cannot prevent his people from raiding Wituk. (15) You must do all you can to prevent the wire being cut. (16) Eat as much as you can. (17) The sentry prevented the Chins from entering the post. (18) He met some Chins on the road going to Kalemyo. (19) He stopped them and turned them back. (20) Can't you stop coughing? (21) Can't you stop your wound from bleeding? (22) The woman would not stop scolding. (23) That child could not stop crying. (24) I could not help laughing.

(1) Miasóng napai hiyáó *or* yáó; miasóng=there; hiyáó *or* yáó=do not. (2) Mia báng wa(t) yáo; báng=like; mia= that; wa(t)=to do. (3) Mihín miashié ṭhat yáó; ṭhat = to kill. (4) Miasón ṭui né yáó nú yé *or* hí; nú=muddy. (5) Tiâm yáó; tiâm=to lie, cheat. (6) Paṭang nó miashié ṭháu miashié to' kimmai sá' yáó; to'=with, kimmai=to play; sá' =to let, allow. This word exactly takes the same place in Chin as the word 'dó' in Hindustani in such sentences as 'karné dó,' 'jáné dó;' 'sá' always follows the principal verb. (7) Aphangól mihínṭeng inná chíkháu saṭ sá' yáó; aphangól = troublesome scoundrel, good for nothing. This word is compounded of phá = good; ngól = without. Another and perhaps commoner word is 'khânshié.' The 'ṭeng' after 'mihín' is another form of the plural 'ṭé;' inná is the sign of the agent; chíkháu = wire; saṭ = to cut. (8) Ngún ngá ngólbul mihín miashié pai sá' yá laió; ngún=money; ngá= to get, receive; ngólbul=without; lai=yet. It is idiomatic

to introduce this word here. Observe that the 'ó' of 'yáó' is severed from 'yá' and added at the end of 'lai.' (9) Wí miashié ké kungá hóm pai sá' yáó; wí = dog; ké = me; kungá=near. (10) Housún yinná Tumsún ṭháu to' káp núm hi tóhíyoung kémáná awai bong; káp=to shoot; núm=to wish; tóhíyoung = but. The 'ná' after 'kémá' is the sign of the agent; awai=to permit. This word differs from 'sá'' in this respect that it can stand alone, whereas 'sá',' as explained above, has to follow the principal verb 'bong'=not. (11) Kaul khwóá nang sum nalé ṭhé nayuak ṭhé natu' kémá awai ngól khi; kaul = Burma; khwó = village; the 'á' signifies 'in'; nang=you; sum=merchandise; 'na,' pronominal prefix for second person plural; lé=to buy; ṭhé=to be able; yuak=to sell; natú'=for the purpose of; awai = to permit; ngól=not. 'Khi' is sometimes used for 'hi,' but only for the first person singular. The first person plural is often expressed by 'khú hi.' (12) Muntukṭé amáṭé khwó amáṭé aṭiang chi' natu' awai hi. The repetition of 'amáṭé' appears to express 'own,' their own village; 'ṭiang' means literally 'to dwell;' but is also used to express 'building,' to make habitable; chi'=again; natu'=for the purpose of. (13) Yatúl inná atanú to' Kúphou ṭiang tu' awai hi; 'inná' is the sign of the agent; a=his; tanú=daughter; to' = with; ṭiang =to live with; hence to marry; 'tu'' for the purpose of. (14) Yatúl inná Wítuk khwó ashimm ngól natu' amihínṭé khâm yó ngaul hi; shim=to attack; 'm' doubled for emphasis; 'a' before shim forms a verbal noun. The 'a' before mihínṭe is the possessive pronoun 'his,' 'his people or men;' khâm=to prevent; yó = to be able; ngaul = not. (15) Chíkháu asá ngaul natu' akhâm zó lai póṭing phaṭhappí nakhâm tuhí; chíkháu = wire; asá=being cut; from saṭ=to cut; the 'ṭ' is dropped for apparently no reason; ngaul=not; natu'=for the purpose of; 'akhám,' compounded of khâm=to stop, and 'a,' which makes a verbal noun 'the stopping,' 'the prevention;' zó *or* yó = to be able; pó ṭing=all; zó lai pó ṭing= all you can. I do not know the precise meaning of 'lai' here: usually it means 'yet;' phaṭhappí = thoroughly. A glance at this sentence will probably convince the student that the Chin language is inclined to be idiomatic. The repetition of khâm is curious. (16) Nané yó lai pó ṭing néó. Perhaps this sentence will help to explain the idiom of the one above. It means literally 'all you can eat, eat.' So above, 'all you can prevent, prevent.' 'Na' is the pronominal prefix, second person singular or plural. Né = to eat; yó = to be able.

(17) Ngálvilná zóṭé kúl sungá atumm tu' awai ngaul hi. Ngálvil=a sentry ; vil=to watch ; 'ná,' sign of agent ; Zóṭé =the Chins ; kúl=fort, stockade ; sungá=into, inside ; tum= to enter. Observe the doubled 'm' for pronunciation ; 'a' makes the verbal noun ; awai=to allow ; ngaul=not. (18) Kaulpíá pai Zóṭé amáto' lâmmá kishí hi. Kaulpí=Kalémyo ; á = to ; to' = with. *Observe* :—'The Chins met with him,' not 'he met the Chins.' Lâmmá=on the road ; kishí = to meet. The final 'i' is lengthened here, just as we in English conversation sometimes lay a stress on a vowel or word For instance, take the word 'times' in the two following sentences and note how we lengthen the pronunciation of it in the one sentence and not in the other : 'Times without number I have heard it ;' 'I have heard it sometimes said ;' and as with words so with vowels, in both English and Chin. (19) Amá napai ṭhé bwé tú chi chie' chi' sá' hi ; ṭhé=can ; bwé =not ; tú=for the purpose of. Here it would be better perhaps to translate 'tú,' by 'because,' chi=he said ; chie'= to go back, return ; chi'=again (our 're' in return) ; sá'=to allow. The 'sá',' it will be observed, follows the verb chie'chi' =to turn back again. (20) Nang bu' ku' tuop ṭhé ngaul yim ? Nang=you ; bu' ku'=a cough, to cough ; tuop=to stop, cease ; ṭhé=can. 'Yim,' it will be remembered, is the interrogative. (21) Nangmá méimá shí swó' ngaul natu' khâm yó ngaul nayimm ? Nangmá=you ; méima=wound, sore ; shí =blood ; swó'=to come out ; shí swó'=to bleed ; natú' = for the purpose of ; khâm = to stop, prevent ; yó = able, ngaul=not ; 'na' pronominal prefix. Observe the doubled 'm' of yim. (22) Númé mishié aphaphum tuop núm ngaul hi ; númé = woman ; phaphum = to find fault, grumble, scold ; tuop = to stop, cease ; núm = to wish, to will ; núm ngaul= will not, won't. (23) Paṭangnó miashié akaká tuop ṭhé ngaul hi ; akaká ; kab *or* kap=to cry ; kakap, present participle ; by prefixing the 'a' you get 'his,' 'his crying.' The 'p' of 'kap' is dropped for some reason, I do not know why. Ṭhé ngaul=cannot. (24) Kéi anui ngaul óm ṭhé bong ; kéi=I, nui=to laugh ; anui, verbal noun ; óm=to be ; ṭhé bong = cannot ; literally 'I cannot be not laughing.'

LESSON IX.

(1) I shall see him myself. (2) Will Kúphou himself come? (3) You will hurt yourself. (4) They hid themselves in the jungle. (5) They themselves burnt their own village

(6) He stabbed himself with a knife. (7) What you say is quite true. (8) Speak plainly whatever comes into your mind. (9) The man whom you saw at Pimpi died yesterday. (10) The letter which I sent to Kalemyo has been lost. (11) As you act so will you experience. (12) Where thou goest I will go. (13) The woman who came to sell firewood yesterday came from Pumbá. (14) The man you shot was my father. (15) The village which you see is Taitán. (16) Why have you not done what I told you to do? (17) Have you brought the gun which I told you to bring? (18) The men who fired at you were Shwimpi men. (19) The people who live on the other side of those hills are called Lúshais. (20) Wherever there is a village there is sure to be water. (21) Where there is smoke there must be fire. (22) Take whichever of these two swords you like. (23) I shall do whatever I choose. (24) You must do as you are ordered.

(1) Amá kémá ṭhappí (*or* kémámá) paiyá ka in tuhí; 'Ṭhappí' means literally 'very right,' from ṭhá(k)=right, true; and pí=very; it is idomatically used to express 'myself;' kémámá=I myself; mámá *or* mamá *or* má=self; paiyá=having gone. The 'á' expresses the past participle and the 'y' is merely euphonic; in=to see. (2) Kúphou amá ṭhappí (*or* kúphou má) hóng pai tú mó? (3) Nang naná tuhí. I have introduced this sentence because it is not idiomatic to say in Chin as we do in English, 'you will hurt yourself;' the Chins say 'you will get hurt,' putting the verb into the second person plural by prefixing 'na;' 'ná'= hurt, to be hurt. (4) Amáṭé ngâm sungá bu' hí. Here again we cannot translate the English word 'themselves' into Chin so as to make an idiomatic sentence. The Chins say 'they hid in the jungle;' ngam or ngâm=jungle; sungá =in; bu'=to hide. (5) Amáṭé khwó amáṭé mí hálhí. Here again the Chin idiom is 'they burnt their village.' They do not here use any word to express 'themselves;' mí = fire. (6) Amá amá pumpí amá nâm to' suṇ hí. The first 'amá' is 'he;' the second 'amá' is 'his,' the third 'amá' signifies 'own;' pum=body; pi=big. It is curious how the Chins use this word 'pí' in conjunction with 'pum;' they will not content themselves with simply using 'pum;' nâm=sword, knife; to'=with; suṇ (hard 'n')=to stab. (7) Nang sun ṭhú aṭha(k) hí; sun=to speak; ṭhú=words; ṭha(k)=true. (8) Nangmá ṭhin sungá nahéá póṭing ashing kilkiel hóng suntó, or more commonly 'naṭhing sungá óm póṭing aphathappí ṭhú houng sun ṭó;' ṭhin *or* ṭhing=mind; héá=

having understood; shing=clean *or* clear (Cf. make a clean breast of it); kilkiel=clear, clearly; hóng *or* houng sun ṭó=tell me, say to me; óm póṭing=all that is; apha-ṭhappí=thoroughly; ṭhú sun = to say, tell; 'ṭó' sign of the imperative. (9) Nang Pímpíá nakishipí mihín shié yéní ṭhí yóhi; Pimpíá = in Pimpi; kishi = to meet; 'pí' I cannot explain what this particle means. Yéní=yesterday; ṭhí=to die. (10) Ké kaulpíá kaṭhá lai shié abó tá hi; ké=I; ṭhá=to send; lai=letter; shié=that; bó=to lose; 'tá' sign of the passive voice. This word answers exactly to the Hindustani word 'gaya' in intensive verbs such as khógaya = lost; margaya=died, dead. (11) Nangmá wat zá (*or* yá) nahé tuhi; wa(t)=to do, act. The 't' is occasionally pronounced audibly as in this case; zá (*or* yá)=as much; hé=to know. (12) Nang khólá napapai young kémá kapai tuhí; khólá=where. 'Papai' is the present participle of 'pai,' to go; young=also. This word answers to the Hindustani 'bhí;' 'main bhí jáungá.' (13) Yéníá ṭhing yua(k) hóng paí númé shié Pumbá khwó pan hóm pai hi; yéní=yesterday. The 'á' is a preposition of time. Ṭhing=wood, firewood; yua(k)=to sell; hóngpai=to come; pan=from; hóm-pai=to come. (14) Nang ṭháu to' nakā mihín shié kémá pá hi; kā=the act of shooting. (15) Nangmá mú khwó shié Tai-tán khwó hi; mú=to see, behold; khwó=village; shié=that. (16) Nangmá kémá sun abángkummá wa(t) ngól ní yim? Sun=to tell; abángkummá=why; wa(t)=to do; ngól=not. 'Ní' is a colloquial particle with apparently no definite meaning. It answers to the Burmese 'dóm.' (17) Kémá houng lá ṭân kachi ṭháu shié nangmá hóm paipí naníyim? Houng lá=to bring here; ṭân=the 'ṭó' of the imperative changed into 'ṭân' before 'chi;' chi=to say, tell; hóm paipí *or* hóm-paipui=to bring. 'Ní,' the same 'ní' as occurs in the preceding sentence. (18) Nang ṭháu to' hóng káp mihín shié shuongpíṭé hi; hóng káp=to fire at. The 'ṭé' after shuongpí expresses 'men,' 'people.' (19) Mwel miasóng ṭiang ṭeng pó mihín shié Lúshaiṭé achí hi; mwel = hill, mountain; miasóng = that direction; ṭiang = to dwell; ṭeng is the sign of plural; pó=all. Therefore tiang ṭeng pó' may be translated as, 'all the dwellers or inhabitants;' chí=to call; achí =they call. (20) Khwó ómná munná aṭhappí ṭui óm tuhí; óm=to be. 'Ná' is generally the sign of the agent. Here it expresses more a state of being. Munná=in the place where; aṭhappí = for sure, for certain; ṭui = water. (21) Mékú ómná munná né óm tuhi; mékú=smoke; mé=fire. (22)

Nâm míṭé ní nadé bil láó; nâm=sword; míṭé=these; ní=two; ḍé=to like, prefer; bil=best. This is generally a superlative suffix, added to adjectives. Lá=to take. (23) Kémá ḍé kémá kawa(t) tuhi. (24) Nang kahoung sun póṭing báng nawa(t) tuhi; ka=my; houng sun=saying to (you); póṭing=all; báng=like, as.

LESSON X.

(1) Go and consult amongst yourselves. (2) We will go and consult amongst ourselves. (3) Divide this amongst yourselves. (4) I divided the money amongst them equally. (5) This man has more than his share. (6) This woman has too little. (7) Though this man has plenty of blankets he wants more. (8) Although he says he is poor, I know he is rich. (9) He eats his food while walking along the road. (10) Although Shiak is quite close to Fort White, I have never been there. (11) While he was walking along the path some one shot him. (12) Don't laugh while you are eating or else you will choke. (13) Amongst the Chins there are many curious customs. (14) He was standing amongst some trees. (15) He shot himself. (16) While he was sleeping an enemy came and stole his goods. (17) It is very warm today. (18) Yesterday was very cold. (19) In the hot weather there is not much grass in the jungle. (20) In the rains the jungle is very thick. (21) In the cold weather water freezes. (22) Light a good fire, it is cold. (23) I am shivering with the cold. (24) It is so hot that I am perspiring freely.

(1) Nómá ṭaṭé' paiyá waihom ṭévó; ṭáṭé'=amongst; paiyá'=having gone; waihom=to consult; ṭévó *or* ṭéó is the sign of thə second person plural of the imperative. (2) Kómá ṭaṭé' paiyá waihom ṭongé. 'Tongé,' one of the forms of the future. (3) Mishié nómá ṭaṭé' hómá láó; hom=to divide; the 'o' is lengthened into 'ó' in this the past participle, and also in the imperative; láó, imperative of lá=to take. Lávó *or* láṭéó would be more correct for the second person plural of the imperative, but the Chins are not particular. (4) Amáṭé sungá ngún mishié akakyim (*or* akachimm) téná' kemáná kahopp sá' hí; ngún=money; akakyim téná=equally; akakyim téná' *or* akachimm téná' = equally; 'hop,' the same as hom=to divide; 'sá' is the same as the Hindustani 'diya' in bánṭdiya =divided; called an intensive verb in Hindustani Grammars. (5) Amá til sáng aṭâmm zó angá hi; til = share; sáng... zó=than; aṭâmm=much, more; ngá=to get, receive;

the 'a' being the pronominal prefix. (6) Númé mishié angá tom lélâm hi; ngá=to get, receive; tom = little; lélâm = too. (7) Mihín mishié puin ṭâm angá ṭhappí aḍé kalalai hi; puin=cloth, blanket; ṭâm=plenty; ṭhappí=although; ḍé=to want; kalalai=yet more. (8) Amá kazonghi (*or* kayonghi) achí young amá sum né kémá kahé hi; zong *or* yong =poor; achí=he says: "he says 'I am poor;'" young= although; sum *or* sóm = property, goods; né = to have; hence 'sumné'=having property, *i.e.*, rich; hé=to know. (9) Amá lâm tuân kuom an ané hi; lâm tuân=to walk; kuom =whilst; an = food; né = to eat. (10) Shiak khwó shié Tóklaing kúl pan anaibil ahíẏoung kémá khavvé young pai bong; shié=that there; 'that there village of Shiak;' kúl= fort; pan = to, from; anaibil = very near; ahíẏoung = although; khavvé....bong=never. Khavvé is compounded of khaṭ=one and vé=time. (11) Amá lâm tuân ná apai laiá mihín khaṭpapó in ṭháu to' káp tá hí; lâm tuân=to walk along the road; 'ná,' an adverb of place; laitá = whilst; khaṭpapó *or* khappapó = some one; 'in,' sign of the agent; to'=with; káp=to shoot; 'tá,' sign of the past tense. (12) Nang naniak laitá nui yáó nahá tú yé; niak=to eat; 'na' pronominal prefix; laitâ=whilst; nui=to laugh; yáó=don't; há=to choke; 'yé' the same as 'hi.' (13) Zóṭé sungá angézá atumdáng ṭâmpí óm hi; Zó=a Chin; sungá=amongst; angézá = custom; atumdáng = curious, strange; ṭâmpí=very many. (14) Amá ṭhing khaul sungá aḍingá óm hi; ṭhing *or* ching = tree; khaul = a grove, herd; ḍing = to stand; ḍingá = past participle. (15) Amá mámá ṭháu to' khí káp hi; mámá = self; khí *or* chí = body. (16) Amá lup laitá angál khaṭ hóng paiyá amá né angú sá' tá hi; 'lup,' the same as 'lum' = to sleep; angál = enemy; khaṭ = a, one; hóng paiyá=having come; 'né' literally means 'to have.' Here it implies 'possessions;' ngú=to steal; ngú sá' is the intensive form of the verb; 'tá,' sign of the past tense. (17) Túní sā papé hi; túní=today; sā=hot. (18) Yéní kwóshí papé hi; yéní = yesterday. (19) Khalai ná ngâm sungá lôpá ṭâmpí óm ngól hi; khalai = hot weather; 'ná' adverb of time; ngâm=jungle; lôpá = grass; ngól = not. (20) Ṭó-(k)lai ḍui thú' papé' hi; ṭo(k)lai = the rains; ḍui = bushes, undergrowth; thú' = thick. (21) Phalbilai ṭui wu'ké hi; phalbilai = the cold season, winter; wu'ké = to freeze. (22) Mé aphanó tóó kwóshí papé hi; mé = fire; aphanó = nicely; compounded of phá = good, and nó = small; tó =to blow up a fire. (23) Kémá kwóshí kalaling kaóm tá hi;

ling=to shiver; laling=shivering; 'ka' pronominal prefix; óm=to be; 'tá' is here a particle intensifying verb, 'óm.' (24) Asā papé hāngná kémá kwóúl sā swó' papé hí; asā=heat; hángná=on account of; kwóúl=perspiration; kwóúl swó'=to perspire; 'sā' literally means 'hot.' It here gives the meaning of our 'freely.'

LESSON XI.

(1) If you do that I will beat you. (2) If you go there you will be shot. (3) If you don't take care you will fall. (4) If you drink that water you will die. (5) If I give you Rs. 5 will you be content? (6) If I say I will do a thing you may be quite sure I will do it. (7) If they like to work for 8 annas a day they can, if not they may leave it alone. (8) If I can help you, I will. (9) See if you can find my gun. (10) If the enemy shoot at us we will return the fire. (11) You can go if you like. (12) If you don't give up that scoundrel I will fire the whole village. (13) If what you say is true Kámsut must be a bad man. (14) If the telegraph wire is cut again I will burn a village. (15) I do not know if he will come or not. (16) I doubt if I can finish this house in a month. (17) If you can get me three good goats I will pay you Rs. 7 each for them. (18) If you bring good thatching grass I will pay you Re. 1 per bundle. (19) If you light a fire inside your hut you will set the whole place a-light. (20) They said they would work if I paid them a rupee a day. (21) See if you can lift that box. (22) If you go into the Kanhaw country we will go with you. (23) If you want any money, tell me. (24) The children asked if they might pick up the empty tins outside the kitchen.

(1) Nang mishié nawa(t) lé kémá kavât tú hi; lé=if; vât=to beat. (2) Nangmá miasóng napai lé ṭháu to' hóng káp tú hi; miasóng=there. (3) Nang nakingai sun bolé napú tú hi; kingai sun=to be careful; bolé=if not. (4) Miá tui shié nangmá nané lé naṭhí tú hi; 'shié' part of 'miáshie,' literally 'that there;' né=to drink; ṭhí=to die. (5) Nangmá kémáná ngún kiap ngá hóm pé liang naṭhin nalung dâm tú mó? 'Ná' sign of agent; ngún kiap=rupee; ngá=five; hómpé=to give; liang=if. 'Liang' is only used with the first person as a rule. Thin=mind; lung dâm *or* lóng dâm=thankful, content. (6) Kémá wa(t) ṭoung kachi chieng aṭhappí kawa(t) tú hi; wa(t)=to do; ṭoung=will;

chi=to say; ching=when; aṭhappí=certainly, for sure. (7) Amáṭé ní kha'in há mú to' ná ashiâm num lé shiâm hén ashiâm num bolé óm hén; ní kha'in *or* ní khaṭ in=per diem; ní=day; há mú=eight anna bit; to'=for; ná=work, task; shiâm=to work; num=to be willing; lé=if; shiâm hén=let them work; bolé=if not; óm hén=let them be. (8) Nangmá nashiâm kémáná koung híl zó lé koung híl ṭoung; ná=sign of agent; koung=I will; híl=to help; zó *or* yó=able, can; lé=if; 'ṭoung' emphatic future. (9) Kémá ṭháu nashí tú yim houng yongṭó; shí=to find; houng=here. It is difficult to express the actual meaning of 'houng' in this sentence. It seems to imply 'here and there.' Yong=to look for. The sentence literally translated is 'can you find my gun? Look for it.' (10) Ngálténá kómá ṭháu to' hóng káp lé kómá young kakáp tú hi; ngálṭé=enemies, plural of 'ngál;' 'ná,' sign of agent; kómá=us; to'=with; hóng=at; káp=to shoot; young=also. (11) Napai num paiṭó; num=wish. *Observe*,—The 'if' is not translated at all. (12) Aphangól mihín shié na hong pé bolé nakhwó mé kahál tú hi; aphangól=scoundrel; literally without good. Shié=that; hong pé=to give up; bolé=if not; khwó=village; mé=fire; hál=to burn. (13) Nang sun shié hi bolé kámsú akhânshié papé hi; sun=to say, speak; shié=bad. (If what you say is not bad, untrue.) Khânshié=a bad man, scoundrel; papé=very. (14) Tú nung sâng khíkháu khavvé nasa(t) lé khwó khaṭ mé kahál tú hi; tú=now; nung sâng=after; tú nung sâng.....lé=if after this; khíkháu=telegraph wire; khavvé=ever, literally one time, khaṭ vé; sa(t)=to cut; khaṭ=a, one; hál=to burn. (15) Amá hóm pai tú mó pai ngól tú mó kémá hé bong; hé=to know; bong=not. (16) Ín mishié thakhaṭṭ sóng ṭéngá sá yó tú úm bong; ín=house; thá=month. In speaking the 'á' is shortened and the emphasis comes on the khaṭ=a, in this sentence; sóng=in; sóng ṭénga=within, preposition of time; sá=to build; yó=can, able; úm=to think, believe. (17) Nang kiel tóm aphaṭhá' houng yun sá' yó lé ngún pia(k) salí ṭé' amann koung pé tú hi; kiel=a goat; tóm=three; aphaṭhá'=really good; yun=to procure, get; houng=here; 'sá',' the intensive; yó=can; lé=if; ngún pia(k)=rupee; salí=seven; ṭé'=each; amann=price; koung=I; pé=to give. (18) Nangmá bí aphaṭhá' hóm pai pui lé apó khaṭ ṭé' ngún pia(k) khaṭ ṭé' amann koung pé tú hi; bí=thatch; aphaṭhá'=really good; hom pai pui=to bring; apó=bundle; té'=each, per; ngún pia(k)=rupee; khaṭ=one. (19)

Nangmá bú nó sungá mé navá lé nabú nó akángtum pai tú hi; bú=hut; nó=little; sungá=in; mé=fire; vá=to light a fire; na=your; bú=hut; kángtum=to be burnt; pai=to go, used in exactly the same way as the Hindustani 'jal jaégá.' (20) Amáṭéná ní khaṭ ngún pia(k) khaṭ hóm pé lé ná kashiâm nóm hí achi hi; ná=agent; ní=day; hóm pé=to give; ná=work; shiâm=to work; ka=pronominal prefix, 'we,' 'we will work;' nóm=to be willing; chi=said; a=pronominal prefix, third person plural. (21) Ṭhing kuóng miashié naṭwai yó tú yim ṭwai chinó; ṭhing=wooden; kuóng=box; ṭwai=to lift; yó=to be able; 'yim,' asks the question 'can you lift that box;' chinó=try; imperative of chin=to try. (22) Nangmá sóktaṭé khwóá napai lé kómá young kapai kom tú hi; Sókté=Kanhaw; khwó=a village; very frequently used to express 'country;' á=to; 'na,' pronominal prefix, second person plural; young=also; kom=with, in company with; pai kom=to accompany. (23) Ngún naḍé lé kéminná hong sunṭó; dé=to want; ngún=money; kéminná=to me; hong sun=to tell. (24) Paṭang-nóṭéná anhwinná bú púá óm khí kuóng nóṭé houng tung sá' ṭân chi yinná houng ngien hí; paṭangnó=little boy; 'ṭé,' sign of plural; 'ná' sign of speaker; anhwinná=cooking-place; bú=hut; púá=outside; óm=are; khí kuóng=iron (or tin) box; nó=little; 'ṭé,' sign of plural; houng tung=to pick up; tung=to pick up; sá'=allow; 'ṭân' the imperative 'ṭó' which, as has been before mentioned, is always changed to 'ṭân' before 'chi;' chi=to say; 'yinná,' a continuative particle, carrying on the sense; ngien=to ask, request; houng=us. The sentence runs 'they asked us, saying' (chi yinná).

LESSON XII.

I will now cease explaining each sentence, in the hopes that the student will now be able to push along by himself with the aid of the vocabulary and of the knowledge he should have gained by this time. I will only explain where I consider it is absolutely necessary to do so.

(1) The man has gone to his village. (2) The woman went into her house. (3) A boy threw a stone. (4) A girl was standing in the field. (5) My daughter is a virgin (*or* unmarried girl). (6) Is your son sick? (7) How many men are there in your village? (8) I gave the man a gun.

(9) Your son tells many lies. (10) How many daughters have you? (11) The father and his two sons were killed in the fight at Taitan. (12) I am hungry. (13) Are you thirsty? (14) He is tall. (15) She is with child. (16) His granddaughter is sick. (17) His grandson is dead. (18) My mother has got a baby. (19) Your elder brother has two guns. (20) My youngest sister married Kúphou's nephew. (21) Is your daughter married or single? (22) My wife died a year ago, and I am now going to marry another. (23) I shall marry the head chief's daughter. (24) When the husband beats his wife she cries.

(1) Mihín tóshié akhwó chié' (returned) yó hi. (2) Númé tóshié aín sungá tum yú wé (*or* hi). (3) Paṭangnó khaṭ suóng diangé. (4) Lô sungá núménó khaṭ aḍing óm mé (*or* hi). (5) Kémá tanú ngágnú hi. (6) Natá achíná yim? (7) Nakhwó són mihín abángzá óm yim? (8) Kémá mihín misyé ṭháulong khaṭ kapé yó hi. (9) Natá tiâm ṭé hi. (10) Nangminná tanú abángzá óm yim? (11) Apáto' atá níto' Taitán kashimm ní ṭhí yó hi. (12) Kangil chielé. (13) Ṭui naḍú yim? (14) Amá sáng hi. (15) Amá ngai yó hi. (16) Amá tánú achíná hi. (17) Amá tú ṭhi yó hi (18) Kémá nú minná atánó khaṭ óm mé (*or* hi). (19) Na ú minná ṭháulong ní óm mé. (20) Kémá náú nú nóbil Kúphou túpá to' ṭiang hi. (21) Natanú pasall né ómmó né balai mó? (22) Kají ṭhí kóm khaṭ phayó hi tóna' jí khaṭ kané katú yé (*or* hi). (23) Tópá tanú kémá jí to' kané tú hi. (24) Pasall ná ('ná,' sign of agent) ají avât ching ají kab yé (*or* hi).

LESSON XIII.

(1) My grandfather is an old man. (2) What is your name? (3) How old are you? (4) How many children has Kúphou? (5) Are the Tashons your friends or enemies? (6) My aunt has got fever. (7) My uncle is a brave man. (8) My cousin is going to Kalémyo. (9) To what tribe do you belong? (10) How many houses are there in Shwimpi? (11) How many people live in that hut? (12) My wife had twins. (13) It rained yesterday. (14) It will rain tonight. (15) It is raining so we shall not go to Pimpi. (16) While it was raining the house fell down. (17) There is a cloud on that hill. (18) The sky is full of clouds so you cannot see the sun. (19) The sky will soon clear, and then you will be able to see the moon and the stars. (20) I cannot walk any

further, I am tired. (21) It is a dark night, I cannot see the path. (22) The sun is very hot and I am thirsty. (23) We ran very fast, but we could not catch the enemy. (24) Go to that village and ask which is the way to Yawlú.

(1) Kómá pú wé papé yó hi. (2) Namín akwó yim? (3) Na swó (born, birth) kum abángzá phayó yim? (4) Kúphou tanú tapá abángzá ómmo? ('minná' can be inserted also after 'Kúphou'). (5) Falámto' nómáto' nikilimmó nikilimbómó? to'...to' = and; ni = your; kilim=friends; bó=not. (6) Kémá ní achíná hi. (7) Kémá panó aháng ngangó hi. (8) Kémá túpá Kaulpí apai tú hi. (9) Nang abáng nâmmó? (10) Shuongpí khwó són ín abángzá phá mó? (11) Miasón búá mihín abángzá ṭiang hi? (12) Kémá jí tá ní akop swó' hi. (13) Yéní ngó yú hi. (14) Tú yân ngó yú tú hi. (15) Tú ngó yú hi tuháng ná kómá Pímpí pai yó tú bó. (16) Ngó yú laitá ín púhi. (17) Miasón mwel shié mélum yin (by) lié (is covered). (18) Wántung ngá (on *or* in) mélum ṭâmpí lié tuháng ná ní kamú ṭhé bó. (19) Wántung ngá mélum shieng lé tháto' áshíto' aphanó namú ṭhé túwé; shieng = clear; lé = if. (20) Kémá tué papé yó tuháng ná lâm pai yó num bó. (21) Túyân kóyin ngangóhi lâm kamú ṭhé bó. (22) Ní sá ngangóhi tuháng ná ṭui kadú hi. (23) Kómá phaṭhappí kadadilná hi tóhíyoung kangál kasá man yó bó hi; dadil = running; 'ná,' the sign of the agent. Observe the idiomatic insertion of 'ka' (first person plural, pronominal prefix) between the syllables of 'ngálsá,' enemy. (24) Miasón khwó napaió yaulú pai nalâm akwé són mó naḍóngó. Note how the *oratio directa* is employed making the sentence run, 'ask' which direction (són) is Yaulu'.

LESSON XIV.

(1) Go away, I am very angry with you. (2) Come here and give me some wafer to drink. (3) When will you come and see me? (4) I want to see you. (5) Day after tomorrow I will see you. (6) Look at that hen, she has six chickens. (7) See that white cock is fighting with the red cock. (8) How much do you want for twelve eggs? (9) If you want any cloth I will sell you some. (10) That sepoy wants to buy some fowls, go sell him yours. (11) Be seated. (12) Get up. (13) How do you do? (14) I hope you are quite well. (15) When does your daughter's marriage take place? (16) I am sorry to hear your wife is dead. (17) When

will your wife's funeral take place? (18) That man is drunk. (19) Those men are all drunk. (20) Bring me a pipe and some tobacco. (21) Give me a light to light my pipe. (22) I found two spears in a hollow tree. (23) I also found a bow and an arrow. (24) Down in a hollow (nullah) near the stream you will find a house full of rice.

(1) Nang ka ṭhing ú ngangó hi ómyáo paió; ṭhing=mind; omyáo=remain not! Don't stay! (2) Mísún hómpaiṭó kaṭui né tu' hómpéṭó. (3) Abánghónchien kéminná nangmá hóm pai tú mó? (4) Nómáto' kakishi nóm hi. (5) Taichieng nómáto' kakishi ṭoung. (6) Enchinó! Ápí miashié atá lók bé phá hi; bé = even as many as. (7) Enchinó! Álui kán tóshié álui san to' kiṭu hi; kiṭu=to scramble. (8) Áṭui sómlaní amann abángzá naḍé mó? (9) Nangmá puin naḍé lé kémá kayuak ṭoung. (10) Miasón ngálkappáná á kaḍé chi hi (Literally says, 'I want some fowls') paió naá nayuakó. The 'pá' after 'ngálkap' is the masculine termination, 'ná' the sign of the agent or speaker. (11) Tóó. (12) Thóó. (13) Nachí dâm yim? (14) Nachí nalú dâm hén kakachiena hi; lú = head; hén = that; ka = I; ka = my; chien = mind, heart; a = in. (15) Natanú abánghunní pasall ne mó? (16) Nómá nají ṭhí kémá yá kachien tué ngangó hí; yá=to hear. (17) Nají abánghunchieng nawí tú mó? Literally: 'When will you perform your wife's funeral obsequies?' (18) Mihín miashié yúháng kháммé; kháм = satiated. (19) Amáṭé ṭing yúháng kháм hi. (20) Kéminná yabiâl khaṭ to' yá to' hómpaipuiṭó'. (21) Mé tanó hóm péṭó kémá yabiâl hál nummé; Literally: 'Bring me a little fire, I wish to burn a pipe.' (22) Ching hong sungá téi ní kamú hi. (23) Ngóphel khaṭ to' ṭhal khaṭ to' young kamú hi. (24) Mwel kíkom sungá ṭui chik kóngá ín khaṭ sungá ánṭang ṭâmpí namú tú hi.

LESSON XV.

(1) Sing me a love song. (2) Do the Chins shave their heads when any of their relations die? No. They do not. (3) Tashon-Ywáma is four days' journey from here. (4) How far is it to Haka? (5) Do you know the Haka Chief? (6) Is Kuphou a man of influence? (7) When I give you an order you must obey me. (8) The millet crops are ripe. It it is time to reap them. (9) When will the Indian-corn crops be ripe? (10) What do you sow in the cold weather? (11) Have you a good plough. (12) Where do the mythun graze?

(13) When I was coming down to the village I saw a cow mythun and a bull mythun grazing on the hill-side. (14) A boy ran up and pulled the bull's tail. (15) Open your arms wide and show me how broad your chest is. (16) Kuphou told me to tell you that if you don't come to him he will cut off your head. (17) He replied: 'Let me go, I am frightened.' (18) He cut off the woman's head, and stuck it on a pole. (19) He poked a sharp pointed stick into the dog's stomach and all its blood gushed out. (20) Hush, don't make a noise. (21) We will march silently by night and surround the village. (22) Then in the early morning we will surprise it. (23) We will kill all the villagers and stick their heads on poles. (24) We took all the women and children prisoners.

(1) Lómlá khaṭ sáó. (2) Zóṭéná asuón aṭhí ching alú mé' mó? Híbó. (3) Falám mísónpan ní lí pai lé ṭéng piang; Literally: 'If going four days from here, Falam arrives.' (4) Khalká mísónpan abángzá khulá mó? (5) Khalká mángpá na hé mó? (6) Kúphou akhwó aṭui ayóná mó. 'Ayóná' is exactly what Carlyle terms 'the able man,' 'the canning man,' 'koenig;' and the Chin idiom means 'has he power over the village and water.' (7) Kémá ṭhú sun ṭing nómá apháṭhak ngaió; ṭhú=words; sun=speaking, and so 'ṭhúsun' =order, command; ṭing=all. (8) Nazóṭáng ṭing min yó átu' phazó (*or* phayó) hi; min yó=done get ripe; phazó=it is necessary. (9) Waimiem abánghónchien hám tú mó? (10) Phalbilai nómá an nia(k) ṭhé tu' abáng naswien ṭhé mó? Literally: 'What are you accustomed to sow that you are able to eat?' (11) Nóminná tóman phá mó? (12) Shielhángṭé akwé són an némó? (13) Kémá khwó kapai ching mwel páng ngá shielpui khaṭ to'. shieltal khaṭ to' an nia(k) shié kémá kamú hi. (14) Paṭangnó khaṭ ataiyá shieltal méi alén akai hi; taiyá= having run; lén=to take hold of. (15) Nakhuṭṭ yā ashinin naóm abángzá azai yim houng lák toung; yā=to stretch out; ashinin=to try; lák=to show. (16) Kúphou kéminná sun nang amáminná hómpai bolé nalúṭang tan tú hi chi. Here the *oratio obliqua* is used and yet, curiously enough, the word 'chi,' meaning 'says' and which generally introduces the *oratio directa* is employed, as well as the word 'sun' which means 'tells.' (17) Amáná kakítá hi houng tátán achí hi; ná sign of spokesman; tátán=let go. (18) Amá númé lúṭang tan hi ṭhing tungá tá hi. (19) Amá ngwó phiak azumm khaṭ to' awí ngilpí sun ashí hómpú swó'á; ngwó phiak=a split bamboo; ngilpí=great stomach,

(idiom); ashí = its blood. (20) Dâmnó óm áu hiyáó. (21) Kómá yânnin dâmnó kapai ṭoung tóyauching akhwó kaúmchi tú hi. (22) Tóyauching ying tatungnó kakishim tú hi; tatung=early; tatungnó=very early. (23) Akhwóṭé sóng-khappí (each and all) ka ṭhat tú hi tóyauching lúṭang katan tú hi ṭhing tón katá tú hi. (24) Núméto' paṭangnóṭé to' sónkhappí kaman hí.

LESSON XVI.

(1) Our slaves cut wood for us and draw water. (2) Sometimes they cook our food and till our fields. (3) When we have satisfied our hunger and thirst, we smoke or sip nicotine. (4) After that we sometimes take pity on our poor slaves and give them what is left of our food. (5) If a slave runs away we catch him and torture him till he dies. (6) Once when we had attacked a village and were returning home we came across a strong stockade. (7) The stockade was built right across the path and was made of wood. (8) We hoped to have a good fight, but were disappointed as the enemy ran away without firing a shot. (9) On the right-hand side of the stockade was a wall built of stones and sods. (10) On the left-hand side of the stockade was a deep ditch covered over with logs of wood. (11) In front of this ditch were a great number of bamboo spikes stuck in the ground. (12) We held a council and decided to make war against the Tashons. (13) In the first fight we were defeated. (14) We will collect more men and then we shall defeat the Tashons. (15) We marched three days and on the third day we gained a victory. (16) I am very weak from loss of blood, and the wound in my leg hurts me. (17) How did you get the bullet out of your leg? (18) I pulled it out with my finger. (19) I pricked my finger with a thorn and it is bleeding. (20) Take care! that dog is mad and it will bite you. (21) This bitch has seven puppies. (22) Sweep the floor with this broom. (23) Put the nicotine flask on the floor. (24) The baby rolled out of the door of the house, down the khud, and was killed.

(1) Kómá ín ṭiang kasalṭé kómátu' ṭhing tom ṭé hi ṭui ṭwai ṭé hi; ín ṭiang=dwelling in the house; kómátu'=for us; ṭé=are in the habit of. (2) Kavé kavé pó amáṭé kómátu' an hwin ṭé lô ṭhó ṭé hi. (3) Kaṭui ḍú lé kaandú kaṭhai chingná zamé katuop tú hi tóyauching ṭuibú kamuom tú hi;

kaṭuidú=our desire for water, our thirst; lé=and, Cf. sómlaní=twelve; ten, and two; the 'lé' and 'la' are the same, both meaning 'and;' ṭhai=relieved; zamé=cheroot; tuop =to smoke; muom=to sip nicotine. (4) Tóyauching kavé kavé pó kómá an niak aválṭeng shié kahésú' amanninná ahésu'hói sal ṭingshié kómáná an kapé hi. *Observe*,—The 'k' in 'nia(k)' is pronounced before the vowel which follows it, and is not so soft as it usually is. 'Aválṭeng' is compounded of avál=excess, and ṭeng=all, and I fancy means 'sated;' hésú' =pity; amanninná=because of, on account of; 'because we pity;' ahésu'hói= worthy of being pitied; poor; ṭingshié= all these. (5) Sal atai lé kómá kamann hi tóyauching aṭhí young kahil hi; aṭhí young=till he dies. (6) Khavilai akhwó khaṭ kómá kishimm yauching kachié' chingná lâmmá kúl ṭhá khaṭ kashí hi. (7) Akúl shié ṭhing ngó tanghi awa(t) hi lâm laitá awa(t) hi; shié=that. (8) Kómá aphanó kashimm tu' kachí hi tóhíyoung ngálṭé ṭháulong khaṭ young hónkáp bó atai hi tuhángná kómá úm ṭing tung kangól hi; 'aphanó' means 'fairly good,' 'pretty good;' chí=to hope; young= even; hónkáp=to shoot at; úm=to believe; ṭing=all; tung =to arrive; ngól=not, *i.e.*, literally, 'all our belief did not arrive,' 'our hopes were not fulfilled.' (9) Akúl ayé lâmmá páng ó(k) suong to' léito' sá hi; ó(k)=brick; suong=stone. (10) Akúl avé lâmmá dum ṭhu' pí óm hi atóngná ṭhing lwón ṭâm shin hí; lwón=rough hewn; ṭâm=many; ṭâmpí=very many; shin=to cover. (11) Dum pí máyá ngóyum ṭâmpí phu(t) hi; yum=to point, sharpen to a point; ngóyum= pointed bamboos; phu(t) = to stick in the ground. (12) Falám kashimm tu' kómá waihom khoung yó hi. 'Khoung' implies the idea of an action finished and done. (13) Achill kishimm kómá kalill hi. (14) Kómá mihín ṭâmpí kíkom yauching Falám ayótu' kishimm tú hi. (15) Kómá ní tum kapai kashimm hi ananung ní chieng kayó hi; kapai kashimm hi=we marched, we fought; ananung=last (day); chieng= on, preposition of time; on the last day. (16) Kashí káng hi tuhángná kaṭhá nip hi tóyauching kapiang méimá ná hi; káng=dry; ṭhá=strength; nip=soft. Another way of translating this sentence is: 'Kaméimá pân shí swó' tuhángná kachí nip hi,' *i.e.*, 'from my wound blood flows (swó');' therefore my body (chí) is soft. (17) Nómá na piang sóngá ṭháu ṭang kwéibáng wa (t) lá mó? Wa(t)=to do; lá=to take. (18) Kakhuṭmé to' kalá hi. (19) Kémá khuṭmé kémá lingto' kasun hi shí swó' hi. (20) Aphanó naómó! (or ngai súnó) wí miashié mamó hi nang apet tú hi; mamó=mad. (21)

Wípui mishié atá salí óm hi. (22) Múnpie(t) to' ṭhingpiá pie(t)ó. (23) Ṭuibú úm ṭhingpiá tungá kwéó. (24) Paṭangnó mishié ín kómpí pàn líá lúm hóngpí sóngá tá hi ṭhí hi; líá=rolled; sóngá=down into; tá=to fall; ṭhí=to die, to be killed.

LESSON XVII.

(1) The gun fell down and was broken. (2) The woman was so glad to see her son that she threw her arms round him and cried for joy. (3) It is the custom of the Chins to work in the fields naked in the hot weather. (4) In the rains they wear big hats. (5) The Chins are very dirty and never wash. (6) They anoint their hair with pig's fat. (7) Some wear their hair in a knot behind their heads. (8) Some wear their hair on the top of their heads. (9) Some have iron rings in their hair. (10) Lie down on the ground. (11) The baby lay on its stomach and then turned round and lay on its back. (12) Did you speak to the man who brought you the letter? (13) He told me the woman was dead. (14) What does he say? (15) What do you say? Speak slowly and distinctly. (16) I cannot understand what you are saying if you speak so fast. (17) Whisper in my ear or that man will hear what you say. (18) Do the Tashons speak the same dialect as the Siyins. (19) That man is abusing me. (20) This Tashon man does not understand me. Interpret for me. (21) Explain to him what I mean. (22) I made a joke and he laughed heartily. (23) The women used to fight amongst themselves. (24) I hit him in the eye with my fist.

(1) Ṭháu shié táá tal hi. (2) Númé mishié atá kishi tu' anumm papé hi kishi chingná akhuṭ ní to' akwoiyá alóngdàm man kab hi; kishi tu'= on meeting with; kishi chingná = when she met *or* saw (him); akhuṭ ní to'= with her two arms; man=on account of; alóngdâm=her joy. (3) Khalai Zóṭé puin né ngól húsón lô ṭhó angéná hi; húsún = a small patch of cultivation; lô = a field. (4) Ṭhó(k)lai lúkhú khú hi. (5) Zóṭé kíhwé ngangó hi ṭui abánghunyoung bwel bó. (6) Sammá wó' táu shí hi; sammá = on the hair. (7) Ahiapná asamm anung lâm tum hi; anung làm = behind. (8) Ahiapna asamm azang (*or* ayang) lai tum hi. (9) Ahiapna asammá chí kol abún sá' hi. (10) Léi tungá lómó. (11) Paṭangnó achillná akúp lâm lóm hi tóyaucling aṭall lam lóm hi; achillná=first; kúp=chest; akúp lâm=upside down; aṭall lâm=right side up. (12) Lai lá hompai milín ṭhú sun

yim ? Lai lá hómpai mihín = the letter-bringing-here-man. (13) Amáná númé tóshié ṭhí yó chi kémun sun hi ; ṭhí yó= dead, past tense ; kémun=to me ; ' chi,' the sign of the *oratio directa*. (14) Amá báng sun mó ? (15) Nang báng sun mó ? Dâmnó aṭelṭú suno. (16) Naugmá híbáng naṭhú sun nangáng sá' lé kémá ṭél yó bong ; híbáng = so ; ngáng=quick ; sá'= let. If you let your words (come) so quickly. (17) Kémun damta' ṭhú sunó tóhíbolé ngóldáng yá tú hi ; tóhíbolé=or if not, otherwise ; ngóldáng=others ; ' mihín miasón ' would also be right. (18) Shézáng kâm to' Falám kâm kachimm yim ? (19) Mihín miashié kémá hong ngésan hi. (20) Falám mishié kémá páu ṭél ṭhé bó sun chi'ó. (21) Kémá ṭhú phaṭhappí sun chi'ó. (22) Kémá kachiemmui hi tóyaucching amá anui papé hi. (23) Númé ṭing amáṭé ṭaṭé' kihou ṭé ngangó hi ; ṭing = all. (24) Amá míṭáng kémá kakhuṭ tum to' katum hi.

LESSON XVIII.

(1) She took up a handful of dust and threw it at me. (2) I tore my clothes whilst running through the jungle. (3) What is in that bottle ? I don't know. (4) Put your finger into the bottle and then smell it. (5) You have disgraced the name of the Siyins. (6) I am very much ashamed of my fault. (7) He is a proud man. (8) We are humble. (9) I don't like the smell of that flower. (10) I hate that man. (11) He loves that woman. (12) I abhor the taste of rum. (13) This medicine tastes very nice. (14) Are you able to read ? (15) Why do you not wash your body ? (16) Why do you not wash your clothes ? (17) The soldiers stood around me. (18) Below the village is a sheer precipice. (19) There is an abundance of water in that stream. (20) Do you agree to the terms of this treaty ? (21) There was a ladder leaning against the side of the house. (22) He did not say straight out ; ' I want some money,' but he hinted he should like me to give him some. (23) Can you speak the Siyin dialect ? (24) No, not yet, but I am learning it.

(1) Amá khuṭ to' léwí ló kémá hun sep hi. (2) Ngâm sungá katai ching kémá puin i(t) khong tá hi ; ' khongtá ' intensifies ' i(t).' (3) Paláng miashié sungá abáng yim ? Kahé bó. (4) Paláng sungá nakhuṭmé sunó tóyaucching khuṭmé nanâmó ; sun = to poke. (5) Nang shézángṭé amín yásā hi. (6) Kémá ta(t)nā to' kémá kamaiyum hi. (7) Amá kadí'sá hi. (8) Kómá kaṭháyong hi. (9) Pā(k)miashié anamm kémá

ḍé bong. (10) Mihín miashié kémá kaínsan hi. (11) Amá númé miashié aí hi. (12) Míkán yúháng anamm kakí hi. (13) Zá mishié alimm hi. (14) Nang lai nashimm ṭhé mó? (15) Nang nachí abángkum ṭui bwel bó mó? (16) Nang abángkummá napuin súyé bó mó? (17) Ngálkapṭé kémá úm ḍinghi úm ḍinghi; úm ḍing=to surround, stand around. (18) Khwó nuéyá hongkén hi. (19) Miasún lwóm sungá ṭui ṭâmpí óm hi. (20) Ṭhú kachiem nangmá na ṭhinchim mó? Ṭhú=words. (21) Ín pángá kiálé dau hi. (22) Amá ngún kaḍé hi chi atáng sun bó tóhíyoung kéminná ngún ḍé kâm hiam páu hi; atáng=straight out; tóhíyoung, &c.,=but he hinted 'to me money is wanting.' (23) Shézáng kâm napáu ṭhé yim? (24) Híbó, kapáu ṭhé bolé, tóhíyoung kahil hi.

LESSON XIX.

(1) I saw a rhinoceros, but I had no gun. (2) If you had seen a tiger would you have shot it? (3) Long ago there was a certain king. (4) In former days the Burmans used to raid the Chins. (5) Can you break this stick? (6) I can shoot very straight. (7) Keep this money for me. (8) They are so ashamed they cannot speak. (9) How do you pronounce that word? (10) His pronunciation is good. (11) I heard the sound of a gun. (12) I have heard that once upon a time there was a king called Thebaw. (13) If we go to Pimpi we will burn it. (14) If the man had not beaten the woman she would not have abused him. (15) If any man fires a shot at us we will burn the nearest village. (16) If you cut the wire again I will burn your village? (17) Where are you going? (18) When the gong strikes 6 I will come. (19) Are you beginning to build your village? (20) We will begin tomorrow (21) The gong has struck 5. (22) I am 20 years of age, and my youngest sister was born 10 years ago. (23) How many houses are there in Mobingyi? (24) Has that man many children? No, he has only one.

(1) Chingpí khaṭ kémá to' kashí hi tóhíyoung kémá ṭháu ṭwai ngól hi (*or* hi bó); kashí=met; kémá to'=with me; ṭwai=to carry. (2) Sáháng khaṭ nangmá namú lé ṭháu to' nakáp tú yim? (3) Achillná masanglaipí máng khaṭ óm ngé hi; achillná=formerly; masanglaipí=long ago. (4) Masanglainá Kaulṭéná Zóṭé shim ṭé hi. The 'ná' after 'kaulṭé' is the sign of the agent; without this particle it would not be easy to tell whether the sentence means the Burmans used to

raid the Chins or *vice versâ*. (5) Nang chingkáng mishié nashié' ṭhé yim? (*or* nashié' yó nayim?) (6) Kémá ṭháu táng kakáp ṭhé hi. Note the difference between ṭháu táng= literally 'straight gun,' and 'ṭháu ṭang'=a bullet. (7) Ngún mishié kémá tu' nakiamó. (8) Amáṭé híbáng maiyum hi athú sun yó bó. (9) Ṭhú tóshié kwébáng napáu mó? (10) Amá kâmpáu aó phá hi; aó=sound, voice. (11) Ṭháu nging kayá hi. (12) Achillná Thíbau mángpá óm hi kayá hi. (13) Kómá Piempí kapai lé mé to' kahál tú hi. (14) Mihínná númé avâ(t) bó lé amá ngésan yó tú bó. (15) Khaṭ papó yin ṭháu to' hong káp lé kómá anaibil khwó mé to' kahál tú hi. (16) Nómá khí kháu na saṭ chi' lé kémá nakhwó mé to' kahál tú hi; mé=fire. (17) Nang kwé pai tú mó? (18) Yâm luk vé tum ching kémá hómpai ṭoung. (19) Nómá, khwó nómá ín wa(t) napan yó mó? Literally: 'have you begun,' 'yó' being past tense. (20) Yinching kómá kapan tú hi. (21) Yâm ngá vé tum yó. (22) Kémá kum kul phayó hi tóyauching kanáúnú aswó' kum sóm phayó hi. (23) Mwélbiam khwó són ín abángzá phayó? (24) Mihín miashié tá ṭâm né yim? Hí bó. Khaṭ bé' ané hi.

LESSON XX.

(1) Do many people live in that hut? (2) My wife gave birth to a daughter last month. (3) We certainly will *not* go to Pimpi (emphatic). (4) He fell into the water and was almost drowned. (5) He is at the point of death. (6) He died of thirst. (7) If you don't give me some water I shall die of thirst. (8) Take care! That tree is going to fall. (9) Run quickly and tell that man to come here. (10) Why are you running? I am running away from a bear. (11) Why do you go so slowly? I told you to run. (12) Sometimes we ran, sometimes we walked. (13) Can you run all the way from here to Kalemyo without stopping? (14) Don't be frightened, that man will not shoot you. (15) He runs like a deer. (16) What is that bird? It looks like a partridge. (17) Is Manipur like the Chin country? (18) That woman is like my sister. (19) These two girls are very much alike. (20) I shall do what I like. (21) I like that man's gun. (22) I like that man's face. (23) I don't like nicotine. (24) He is very fond of Chin liquor.

(1) Miasón bú sungá mihín ṭám ṭiang mó? (2) Tháluilag kémá jí tanú khaṭ swó' hi. (3) Kómá Piempí pai baṭouni

(*or* pai boung). (4) Amá ṭui sóng tá déktá' ṭui thá óm hi. (5) Amá ṭhí tu' hianghi. (6) Amá ṭuidú yiuná ṭhí hi *or* ṭuidú hángná ṭhí hi. Yinná, a particle, which here means 'continuing to be thirsty he died.' Hángná=on account of. (7) Nangmá ṭui houng pé bolé kémá ṭuidú yinná ṭhi tú hi. (8) Aphanó naómó. Ṭhing kón miashié pú tu' hiang hi. (9) Angáng nataió mihín miashié nasunó hompaiṭó. (10) Abángkum natai lalai mó? Wumpí ka kítá katai hi; lalai=to continue; why do you keep running? (11) Abánghú dâmnó napai mó? Kémá ṭhú sun ngangángó nataió. (12) Khaṭvavépó kómá katai hi khavavépó kómá kawā hi. (13) Nangmá mísúnpan Kaulpí ṭeng tólngá ngólbul yinná natai yó tú mó? Ṭeng = as far as; tólngá=to rest; ngólbul=without; yó=can. (14) Láó hiyáó mihín tóshié nóminná ṭháu to' akáp tú bó; ṭháu=gun. (15) Sakkhí báng atai hi; sakkhí =a barking deer. (16) Wuchiem miashié abáng mó? Bó'-tó' to' kachimm hi. (17) Méiṭé khwó nómá Zóṭé khwó to' kachimm yim? (18) Miasón númé shié kémá náúnú to' kachimm hi. (19) Núménó míṭé ní kachimm papé hi. (20) Kémá ṭhing nupnapó kémá kawa(t) tú hi; ṭhing=mind; nupnapó, *i.e.*, num ná pó; num=to wish; ná, agent; pó=all. (21) Mihín miashié ṭháu kémá kaḍé hi. (22) Mihín miashié mai phá papé hi. (23) Ṭuibú muom kanum bó. (24) Amá zú aḍú papé hi.

LESSON XXI.

(1) That soldier is very smart. (2) The mother is very fond of her baby. (3) This sword is rusty. (4) Her eyes shine like stars. (5) Very likely he is telling a lie. (6) His story is not at all a likely one. (7) My six daughters are all pretty, but this one is the prettiest of them all. (8) This finger is longer than that one, but this is the longest of all the fingers. (9) It is hotter today than it was yesterday. (10) This is the hottest day we have had. (11) That hill is very steep. (12) This hill is steeper than that one. (13) Don't talk nonsense. (14) Run as fast as you possibly can. (15) Climb up that tree as high as possible. (16) Don't go away. I am not going. I shall remain five days in the village. (17) Is it true that Kuphou is dead? (18) How long did you remain in Kalemyo? (19) We remained there three weeks. (20) They left Kosat a year ago and went to Pimpi. (21) They remained at Pimpi one month, and then went to

live in Shwimpi. (22) Do you want to see me? (23) He wants to look at that gun. (24) They will see you tomorrow. (25) Do you see any one on the top of the hill?

(1) Miashié ngálkáp achimm papé hi. (2) Nú atá í papé hi. (3) Nâm mishié chí' éya' kai hi. (4) Amá míṭang ashí bángmá táng hi. (5) Amá kâm tiâm páu to' kachimm papé hi. (6) Amá sun úmhói bó. (7) Kémá tanú luk amiâl phá hi, tóhíyoung katanú mishié ngóldáng sángná amiâl phábil hi; ngóldáng = the others. (8) Khuṭmé mishié khuṭmé miashié sángná sáo zó hi tóhíyoungná khuṭmé mishié asáobil hi. (9) Yéní sángná túní sā zó hi. (10) Túní ní sābil hi. (11) Mwel miashié kén papé hi. (12) Mia mwel miashié mwel sángná kén zó hi. (13) Ahíngól sun yáó. (14) Nang natai zó laipó. (15) Chingkóng miashié tungá naká zó laipó; tungá = up into. (16) Pai yáó laió; kapai tú bó, khwóá kémá níngá ka óm tú hi; 'laió' implies 'yet.' (17) Kúphou ṭhí hi ka yá hi ahí batú mó? Ka yá hi = I hear; ahí batú mó=Is it true? (18) Kaulpíá nangmá abángtánvé naóm yim? (19) Kómá miasóngá ní kul ní khaṭ kaóm hi; ní kul, &c. = twenty days and one day. (20) Amáṭé kósat khwó pan apú swó' kum khaṭ phayó hi tóyauching Piempí khwó apai hi; pú swó'=to leave; pan=from. (21) Piempí khwóá thakhaṭṭ óm yauching Shuongpí khwóa pai hi; thakhaṭṭ = thá khaṭ, one month; but pronounced as I have written it. (22) Nang kéto' kishi tu' nanóm mó? Ké=me. (23) Amá ṭháulong miashié en nóm hi. (24) Amáṭé yinching nangminná kishi tu' hóm pai tú hi. (25) Miasun mwel tungá mihín namú mó?

LESSON XXII.

(1) Go and see who is in that hut. (2) We will sit down when we get to the top of the hill. (3) The men got up and went away. (4) They will get up by-and-bye. (5) The Tanwé people are sorry they cut the wire. (6) He hid his money in the ground, but I found it. (7) Is there a village near here? (8) Which village is the nearest to Fort White, Shwimpi, Pimpi or Dimpi? (9) Do you know who I am? (10) I give you two rupees because I pity you. (11) A number of men assembled on the plain. (12) Meet me at sunset. (13) He will return after two days. (14) He and I travelled together. (15) He threw a plank across the stream. (16) There was a bridge over the river. (17) Throw a rope across

the stream. (18) The water was so deep they were obliged to swim. (19) He plunged into the water and dived to the bottom. (20) The girl fell into the water and was drowned. (21) I tried to save her and was myself almost drowned. (22) The current is very strong. (23) There is a large waterfall some way down the stream. (24) Thieves have no horns (a Chin proverb, implying that thieves are difficult to discover if they choose to lie low).

(1) Miasun ín sungá akwó yim paió enó; ín = a house. (2) Kómá mwel tung kaṭe(t) chieng kómá kató tú hi. (3) Mihínṭé ṭhóá pai hi. (4) Amáṭé dâmminná ṭhó tú hi. (5) Tanvéṭé khí kháu saṭ hi tuhángná aching tué hi. (6) Amá ngún léi sungá phaul hi tóhíyoung kémá kamú hi. (7) Mísun anai kóngá khwó óm mó? Kóngá=near, in the sense of the Hindustani 'ke pás.' (8) Tóklaing kúl to' akwó khwó anaibil mó Shuongpí mó Piempí mó Dimpí mó? Tóklaing kúl=Toklaing stockade, *i.e.*, Fort White; akwó=which; anaibil = nearest. (9) Ké akwó mó nahé yim? (10) Nangmá kémáná kahésú háng ngún kiap ní kapé hi; 'ná,' sign of agent; háng = on account of. (11) Léi tungá mihín ṭâmpí kíkom hi. (12) Ní tum zóching kéminná hóm pai ṭó; zó *or* yó is the past tense, 'when the sun has set.' (13) Amá niní óp (*or* óm) zó ching houng chié' tú hi, niní, *i.e.*, ní ní = two days; the first 'ní' is shortened in speaking when the second 'ní' follows it. (14) Amá to' kémá to' khōl kapai kom hi. (15) Lui kàṇṭáng ninná chingpia dô hi. (16) Ngúnná lé dô hi. (17) Ngún kâṇṭángninná kháu khaṭ naseppó. (18) Ṭui ṭhu'a tuhángná amáṭé ṭuitan hi; ṭhu'a =being deep. (19) Amá ṭui sóng pia hi tóyauching ṭui sóng tum hi. (20) Núménó mishié ṭui sóng tá ṭuithá hi. (21) Amá kémá kamann tongchi kémá ṭuithá dékta' hi. (22) Ṭuikhá papé hi. (23) Ngún sóng mísun pan khulá ṭuikhá pí óm hi. (24) Ngútá mihinṭé aki óm bó hi.

LESSON XXIII.

(1) A thief stole my cooking-pots. (2) He came into the fort quietly to steal. (3) The cows' udders are full of milk. (4) Cut down this tree. (5) In which direction will this tree fall. (6) The Taitan people are making offerings to the náts (spirits). (7) They are afraid of spirits. (8) The mosquitoes are biting me. (9) There is a bee's nest; let us get the honey. (10) Here is a piece of honeycomb. (11) Give me some millet-cake to eat. (12) That old woman is muttering

charms. (13) He is cursing his enemies. (14) I have lost a rupee, perhaps I shall find it under the bed. (15) There is no work for you today. (16) They want one rupee each. (17) They refuse to work for less than one rupee each per diem. (18) Fine him ten rupees. (19) Have you any copper coins? (20) The telegraph wire-cutters were fined one mythun. (21) The Chins have no books. (22) The Chins copied the teacher's (Buddha's) instructions on leather. (23) I patted the little boy on the head. (24) Unmarried girls wear curls.

(1) Ngútá khaṭ kémá bial (*or* anhwinná) ngú sa' hi; 'sa'' intensifies 'ngú.' (2) Amá kúl sungá ngútá tu' dâmnó hómpai hi. (3) Khui noai adimm óm hi. (4) Ṭhingkóng mishié sa'ó. (5) Ṭhingkóng mí kwé sán pú tú mó? (6) Taitánṭé dwai bí hi. (7) Amáṭé dwai kítá hi. (8) Kémá ṭhókâng hómpé(t) hi; 'ṭhókâng,' literally white fly. (9) Miasún khóikai khaṭ óm hi kómá khóiṭui kalé ṭong. (10) Mísun khóikai alâng óm hi. (11) Kania(k) tu' ṭânghú tanó hong péṭó; kania(k) tu'=for my eating; tanó=a little; hong=to me. (12) Miashié númé wé mu' hi. (13) Amá ngál amáná tómló hi. (14) Ka ngún pia khaṭ bó hi lópná nuéyá óm paphuaṭ tú hi. (15) Nang nashiep tu' boummá óm bó; boummá bó=none at all. (16) Amáṭé ngún kiap khaṭ ṭé' ḍé hi. (17) Amáṭé ní khaṭ kiap khaṭ ṭé' shim ngól wa(t) núm bong chi hi; shim ngól=not otherwise; núm=willing. (18) Amáminná ngún khankhaṭ lúsum ngénó. (19) Nangmá ḍanká óm mó? (20) Khíkáu asappíṭé minná shiel khaṭ lúsum ngén hi. (21) Zóṭé lai né bó. (22) Zoṭéná laihilpá ṭhú sáwun tungá lai â(t) hi; ṭhú=words. (23) Kémá paṭangnó lúṭang kabiang hi. (24) Ngágnúnóṭé sambé' wa(t) hi.

LESSON XXIV.

(1) Try and jump that stream. (2) He tried to climb the tree. (3) The Kanhaws will try to bribe the Siyins. (4) Blow the fire, it is going out. (5) He gave me a blow on the head. (6) The wind blows hard. (7) Have you found the money you lost? (8) He is an habitual liar. (9) This telegraph wire-cutting is very serious. (10) The consequences of this will be serious. (11) I hear the thunder growling in the distance. (12) We shall soon have a storm. (13) He is accused of robbing his master. (14) Allow me to go with you. (15) He believes whatever people tell him. (16) Bind

his hands and his feet. (17) He gave me his best wishes for my future. (18) I have run so fast I am out of breath. (19) Choose which of these two guns you like best. (20) This is no business of yours. (21) What is that I see? I can't make it out. (22) I must be off. Let me go close to it. (23) I see something in the distance. Is it a man or a mythun? (24) It is neither a man nor a mythun.

(1) Miasón luishié chiemté kàn chinó; 'chinó' is an emphatic particle and found in the word enchinó=look! look! (2) Amá ching tungá chiemté ká hi. (3) Sóktaṭéná Shízangṭé chiemté sómngú hi. (4) Mé ṭhí tú yó hí mitó; literally 'The fire will have died out.' (5) Amá kémá talkí akhuṭtum to' khaṭ vá(t) hong ṭong hí; talkí=forehead; khuṭtum=fist; vá(t) =a blow with the fist; ṭong=to strike. (6) Wí vā papé hí. (7) Nang ngún abóshié mú ki' yó mó? Bó=to lose; shié =that there; ki'=again; 'yó' sign of past tense. (8) Amá ṭhú tiàmsun ṭé hi; ṭhú = words; tiàm = to deceive; ṭé=to be in the habit of. (9) Khí kháu asá shié ṭhú lien papé hi. (10) Mishié hánginná ṭhú lien papé hi; literally 'On account of this there will be very big words.' (11) Kémá kiatang sep khólapípan kayá hi; 'sep,' means literally 'to throw;' the idiom is 'I hear the thunder throwing about.' (12) Angáng huiwā tú hi. (13) Amá ṭópá né ngú hi chi na mópúsa(t) ṭó hi. (14) Nang to' kéi to' pai kom sá' ṭó. (15) Mihín sun tiampóṭing amá úm hi. (16) Apiang to' akhuṭ to' kháu to' chió. (17) Amai lâm phá hén chi amá puisâm hi. (18) Angáng pí katai hángná kahaihó hi. (19) Ṭháulongṭé ní shié naḍé bil khaṭ ṭengó. (20) Nang nasepp hi bó. (21) Miashié kamú abáng yim? Ṭél bong. (22) Pai kaṭoung; amá kungá kémá pai sá' ṭó. (23) Yelá boungmá ṭí ṭhé ngól hi kémá mú hi mihín yim shiel yim? yelá=there; boungmá=something; ṭí ṭhé ngól hi=I cannot give it a name; ṭi=to give a name. (24) Mihín lé hi bó shiel lé hi bó.

LESSON XXV.

(1) Let us go close to it. (2) Where is the gun which I gave you? (3) Which is the man who sold me the gun? (4) Which of all these men is the Taitán Chief? (5) This is the man who, I told you, killed ten men. (6) Did he kill them with his own hand? (7) Which of these two knives is yours? (8) Give me something by which to remember you. (9) What would you like, a flower or a knife? (10) Give me both. (11) I do not want either. (12) The

men are coming one behind the other. (13) The women are coming two and two. (14) The man and the woman were walking side by side. (15) He put his arm round her waist. (16) He tripped and fell. (17) What is your brother like? (18) He looks like a large monkey. (19) I think I hear some one coming. (20) This gun is useless and is broken. (21) Send it to the blacksmith, he will mend it. (22) What is the use of firing when you cannot see anything. (23) I can help you to mend that gun. (24) Why do you put this stone in the ground. What is it for?

(1) Amá kungá pai ṭong hi. (2) Nang kémá pie' ṭháulong kwélá yim? (3) Kémá ṭháulong houng yuak shié akwó yim? (4) Hilai mihín sóngṭing Taitán khwópá akwó yim; Hilai=here. (5) Mihín sóm ṭhat chi nangmun kasun shié amá yé; nangmun=to you; yé=is. (6) Amáṭé amá takmá ṭhat yim? (7) Nâm míṭé ní nang nâm akwéshié yim? (8) Nangmá koung chiemṭé ṭhé tu' kémá khasasáng hóm pé ṭó; chiemṭé ṭhé tu'=so as to enable me to remember; ṭhé=can, able. (9) Nang abáng ḍé ní yim pā(k) ḍé ní yim nâm ḍé ní yim? 'Ní' is a verbal interrogative answering, I believe, to the Burmese word 'dóm.' (10) Aníní hóm péṭó. (11) Khaṭ young ḍé bó; young=also, and is used here in the same way as the Hindustani 'bhi,' which would be employed in translating this sentence: 'Ék bhi nahin mángta.' (12) Amáṭé khaṭ nungá khaṭ hóm pai hi. (13) Númé míṭé níṭé' hóm pai hi. (14) Númé mishié mihín mishié hóng pai kom hi. (15) Amá akhuṭ láng khaṭ to' kong kóai hi; láng=side. (16) Amá kashui pú hi. (17) Na náúpá abáng to' kibáng yim? (18) Amá zongpui to' kibáng hi. (19) Akwé miâl ṭel bong kayá hi báng kahéyang hi; ṭel bong=I don't know, *i.e.*, I don't know who it is I hear; báng kahéyang hi=I wonder what it is. (20) Ṭháu mishié ni(t)nung nuâm bó tal yó hi. (21) Chísiakṭé minná paipuiṭó amáná mé tú hi. 'Chísiakṭé,' the use of the plural here is idiomatic. (22) Nang bangmá mú ṭhé ngólbul ṭháu to' nakáp nangmá abáng nuoptuom óm tú yim? ngólbul=without. (23) Ṭháu miashié wa(t)chi' tu' koung hú tú hi. (24) Suóng mishié léi sung abángkummá naphuṭ ní yim? 'Ní,' verbal idiom as before mentioned.

LESSON XXVI.

(1) There has been a large landslip I see. (2) Yes, I heard a loud noise whilst I was sitting in my house. (3) At

first I could not make out what it was, but my wife came running in and said: 'Quick! quick! run for your life, there is a landslip coming down the hill.' (4) I ran out of the house, down the hill, across the valley, and up the other side. (5) I saw great rocks and trees rolling over and over each other, and heard a fearful and horrible noise. (6) My village was destroyed by the landslip, and two of my children were buried under the earth and stones and trees. (7) What is the good of crying? (8) How do you set this rat-trap? (9) It is a long time since I saw you. (10) I was struck by that boy. (11) When he returns to the village he will be killed. (12) The woman will be beaten by her husband. (13) Five of our men were shot by the enemy. (14) The dog was eaten by a tiger. (15) The man was killed by a tree falling on him. (16) The man shot himself by accident. (17) His gun went off accidentally. (18) I am the only man who knows the way to Manipur. (19) I travelled there all alone. (20) It is early in the day yet. (21) It is getting late, let us hurry on. (22) We cannot possibly reach Haka in two days. (23) I am the only one of my family who knows Burmese. (24) My father had four sons; three were killed by the Tashons and I only am left.

(1) Léi chim ṭâmpí hi kémá kamú hi. (2) Ahí, kémá íná kató hiná anying pí kaya hi. The 'ná' after 'hi' is the same as 'yinná,' the continuative particle. (3) Achillná kémá bongmá hé bong tóhíyoung kajíná atai yin hong sun hi hong ngáng kazó léi achim hi aloai'ó yinná hóng taiṭó; bongmá hé bong=did not at all understand it. Kājíná, 'ná' is the sign of the agent; yin=and; 'kazó' is an intensive word; aloai'ó =save yourself; hóng taiṭó=run away. (4) Ín sung pan kapúswó' atai hi mól nuéyá katuó' hi lwóm kakân hi tózauching miá sangá kaṭéng hi. Ín sung pan=from inside the house; púswó'=to come out; atai=running; tuó'=to descend; kân=to cross; miá sangá kaṭéng hi=I arrived on the other side. (5) Ṭhingkung pui to' suóngtum pui to' khaṭ lí yauching khaṭ lí hi lí kom hi kamú hi kítáhói phá anying pí kayá hi; pui=big; tum=a block; to'.....to'= and; lí=to roll; lí kom=to roll together. (6) Kémá khwó léi ṭang pí atá hánginná kakhwó yā yó hi kémá tanó ní suóng ṭhingkung léi anuéyá aḍil phá chip hi; léi ṭangpí atá =a great lump (or mound) of earth having fallen; hánginná =therefore; ḍilchip=to press down; phá=completely. (7) Na kakab hángá boungmá man óm bó; kakab=crying, present participle of kap. (8) Yúnâm shiéná shié kwéibáng

wa(t)á nashíé yim? kwéibáng wa(t)á=how having done. (9) Nangmá kémá kamú ngól ngé yó hi; nangmá kémá kamú ngól=without my seeing you. (10) Paṭangnó miashié hóng vâ(t) kémá kanga(t) hi; kémá kanga(t) hi=I suffered, endured it. (11) Amá khwó má achié' ching ngól lin aṭhat tú hi; ngól lin, &c.,=by others he will be killed. (12) Númé mishié apasall liná vâ(t) dô tú hi; apasall liná=by her husband, at the hands of her husband; vâ(t) dô tú hi= will suffer a beating. (13) Kómá mihín ngá ngálṭéná ṭháu to' hong kápá hong ṭha(t) hi; hong kápá=having shot at. (14) Wí sáháng in pé' hi; 'in' sign of the agent. (15) Mihín mishié atungá ṭhingkung púá ṭhi hi. (16) Mihín mishié aluilâmná amámá ṭháu in kā ṭhí hi; in=with; kā=the act of shooting or of being shot. (17) Amá ṭháu shié aluilâmná púswó' hi. (18) Méṭé lâm kémá bé' kahé hi. (19) Miasón kémá bé' kapai hi. (20) Ní niem balai, *i.e.*, the Sun is not yet low. (21) Ananung óm yó hi pai ngáng kaṭong hi. (22) Kómá Khalká niní to' ṭéng zó tú hi úm bongé; zó *or* yó tú hi=we shall have (reached); úm bongé=I don't think or believe. (23) Kómá suón sungá kémá bé' kaul kâm kahé hi; kómá suón sungá=in our family. (24) Kémá ú náú lí phá hi; Falámṭé in ṭhat thum ṭhí yó hi kémá bé' kaóm hi; literally I, my elder brothers, and younger brothers were four. Phá=were; Cf. phayó used in past tenses; Falámṭé, &c.; by the Tashons killing, three died, I only remain.

LESSON XXVII.

(1) Why do you want to know the road to Shwimpi? (2) Only because I want to know. I shall not tell you. (3) That is all I have to say. (4) Send as many men as there are in the village. (5) I have done this much of the work, you must do the rest. (6) I have walked so far that I am tired. (7) I have spent all my money so that I cannot give you any more. (8) How far can I ride a mule on the Shwimpi road? (9) I rode half way; when I got thus far, I was obliged to walk because the road was so bad. (10) Go as far as you can. (11) I had not finished speaking when Kuphou interrupted me. (11) Will your gun carry about that distance? (13) For pity's sake do not kill the child. (14) I spared the child for its mother's sake. (15) I went with that man to his village. (16) I am shivering by reason of the cold. (17) That man is as tall as his brother. (18) He

was sitting outside his house. (19) Kuphou was standing in the midst of a lot of men. (20) The Ngwengáls live across the Nankathé. (21) The Mobingyis live on this side of the Nankathé. (22) I stood on the bank of the river and threw a stone into the water. (23) Before you go tell me your name. (24) After I have eaten I shall go to sleep.

(1) Nangmá Shuongpí lâm abángkóm nahé nóm yim? (2) Kémá kahíya nup háng hi. Kasun num bong; híya=to know; nup=to wish; háng=because. It would not be idiomatic to translate 'only.' (3) Kasun tu' míṭeng abúbámpí hi; míṭeng=this, these. (4) Nakhwó sungá mihín óm póṭing mísungá hómpai sá'ṭó; póṭing=all. (5) Kamiyá wa(t) yó ying abáng ṭengshié nangmá wayó; miyá=so much; ying=verbal suffix, denoting past time; ṭengshié=remaining; 'nangmá' more emphatic than 'na;' 'wayó' *or* 'wa(t)ó,' imperative of 'wa(t),' to do. (6) Kémá khõl kholápí kapai. hángná katué hi; khõl=to travel; hángná = therefore. (7) Kémá kangún ṭeng kazáng khongtá hi túhángná nangmá ngún kahóm pé yó bong; khongtá=finished. (8) Shuongpí lâmmá shíphú tungá abángtáng khulá kató yó yim? (9) Lâm kyim ṭéng kató hi ṭaṭann kaṭheṭ chieng lâm shié papé hángná kató'á lâm katón hi; ṭéng=as far as; ṭatann=about; ṭheṭ=to arrive; tó'=to dismount; hángná=because of. (10) Nang akhólá napai yó lai ṭéng pó paió; pó=all. (11) Kémá kaṭhú sun kayó má Kúphou ṭhú hóng sunná kémá ṭhú ayā hi; sun yó má=before I had done speaking; sunná =having spoken; kémá ṭhú ayā hi=he spoiled my speech. (12) Naṭháuṭang ṭaṭann aṭéng yó natú yim? Naṭháuṭang= your bullet; ṭaṭann=about; ṭéng yó=able to reach. (13) Hésúhói hi paṭangnó naṭhaṭ yáin; hésúhói hi=it is pitiable; yáin=don't. (14) Anú húná paṭangnó mishié kaṭhā aul hi; ṭhā=to kill; aul=not. (15) Michín miashié to' amá khwóá kémá kapai hi. (16) Kwóshí hángná kaliling hi; ling=to shiver; liling=shivering. (17) Miasón mihín anáúpá ṭan aság hi; ṭan=about. (18) Amá ín púá atotó hi; tó=to sit; totó = sitting. (19) Kúphou mihín hónpí sóng azanglaiá aḍing hi. (20) Ngúnngálṭé Méṭé ngún miasóng ngál láng kha(t)á ṭiang hi. Méṭé ngún=the Manipur river; the Nankathé; ngál=side of a river, not exactly bank; more the country on each side of a river; láng=side; kha(t)á=on one. Observe how the 'ṭ' of 'khaṭ' is softened away into almost no sound at all. (21) Mwelbiàmṭé Méṭé ngún ngál hísáng (*or* mísáng) ṭiang hi. (22) Ngún kíl tungá kémá

kaḍingá suóng khaṭ ngún sóng kasep hi. (23) Nang napai má namín hóng sunṭó. (24) Kémá kania(k) yó ching kalum tú hi; ching=when.

LESSON XXVIII.

(1) We will kill every one except the women and children. (2) There is thick jungle all round the village. (3) You must act in conformity with my orders. (4) You cross the river by means of a bridge. (5) The Kanhaws keep spies on the road to Tiddim. (6) By means of spies they find out all we do. (7) They made a path by cutting down the jungle. (8) Tell me about the fight at Taitan. (9) He knows nothing about the wire-cutters. (10) I will not go unless Kuphou promises to go with me. (11) You cannot go to that village without the consent of the headman. (12) Each man will get a rupee. (13) Although there is a fire still I am very cold indeed. (14) These men will not work even if I give them ten rupees each. (15) The rats run about in my house all night long. (16) I will not only not give you ten rupees, but I will also beat you if you do not work. (17) Tell me whether the men agree to work for a rupee a day or not. (18) Give me that gun otherwise I will shoot you. (19) Although the Siyins are strong men they are very lazy. (20) That man talks so foolishly, one would think he was drunk. (21) Whether Kuphou comes or not, I shall burn his village. (22) Give me either a fowl or ten eggs. (23) I do not care whether he comes or not. (24) He refuses to come, but has sent his son instead. (25) Take hold of the end of this rope. (26) Enough! Don't tell any one. (27) I *did* do it.

(1) Kómá númé paṭangnó hón shimngól abúpí kaṭhat tú yé; 'hón' really means 'a crowd,' but is used here as a sort of plural termination; shimngól = except; literally, 'not counting.' (2) Khwó kyimku(t) a ḍui thú pí óm hi. (3) Kémá sun bongṭing wayó. (4) Lédô pan tuâná ngún nakânṭáng yó hi; pan=from; tuâná=having walked; yó=can, able. (5) Tiddim painá lâmmá Soktaṭéná ngálvilté kwé hi. (6) Ngálvilté hánginná kómá kiṭaui kawa(t) póṭing amáṭé ahé hi; kiṭaui = plan, design, intention. (7) Amáṭé ḍui wa(t)á lâm wa(t) hi. (8) Ṭaitáná kishim hóng sunó. (9) Amá khíkháu sa' mihín shié ṭhu bángmá hé bó. (10) Kúphou kémá to' pai kom ṭong thú chiemná óm bólé kémá pai bong; ṭong=will. (11) Akhwópá ṭhinkim ngól miasón khwó napai yó bó. (12) Mihín khaṭpan ngún khiap khaṭ ṭé'

ngá tú hi; ṭé'= each. (13) Mé óóm young kémá aṭhappí khwóshí papé hi; 'óóm,' present participle; young=although. (14) Mihín míṭé ngún khankhaṭ ṭé' kapie(t) youngná amáṭé wa(t) nóm ngól hi. (15) Kémá ín sungá yúnâm hónpi zân kuchiá' atatai hi. (16) Nangmá nā nashiâm nóm bolé ngún khan khaṭ pie(t) tu' sun ngólbulná nangmá kavât lai tú hi. Literally: 'If you do not work your work, without speaking of paying you, I will even beat you.' (17) Mihín míṭé ní khaṭ khiap khaṭ ṭé' nā ashiâm nóm yim ashiâm nóm bó yim aṭhin akyimná yim kéminná hóng sunṭó; ní khaṭ = daily; ṭé'=each; nā=work; nóm=willing; ṭhin kyim=to agree. (18) Tháulong miashié hómpéṭó nang hómpé bolé ṭháu tó' kémá kakáp tú yé; Nang hómpé bolé=If you do not give it me. (19) Shízángṭé aṭhaṭa(k) youngná dāthâm papé hi. (20) Mihín miashié mamóat ṭhú asun hánginná ngól khaṭpapó zú khâm hiang tú hí; hánginná=therefore; ngól khaṭpapó=other people, one. (21) Kúphou hómpai yong hómpai bó yong amá khwó kémáná mé to' kahál tú hi. (22) Ápui khaṭ ahíyoung átuiṭang sóm ahíyoung hómpéṭó. (23) Amá hómpai young hómpai bóyoung kémun pan boungmá sum shí bó; sum shí=business. Cf. Hindustani, 'Hamára kya kám hai?' Kémunpan = to me; boungmá...bó = nothing whatever. (24) Amá hómpai baṭong chi ngiel hi tóhíyoung amá luónginná atá hómpai sá' hi. Literally he refuses, saying: 'I will not come.' Hhómpai sá' hi=he has allowed (his son) to come. (25) Kháu móng mí nalénó; lén =to catch hold of. (26) Phayó! kwómá munná sun yáó; yáó=don't. (27) Kémá kawa(t)ná hi. Literally: 'I was the doer.'

The following lesson is inserted for the use of Medical Officers.

LESSON XXIX.

(1) What is the matter? Are you ill? (2) Sir! I am very ill. (3) I am suffering from diarrhœa. (4) Take this medicine and drink it. (5) I am suffering from constipation. (6) I have sores on my body, and a boil on my head. (7) Have you a head-ache? (8) Yes, and a tooth-ache. (9) He has a stomach-ache. (10) I vomited badly after my food, and I think some one has poisoned me. (11) I have pains in my back. (12) I used to get rheumatism. (13) I have got fever. (14) My child had smallpox a year ago. (15) You will die of cholera. (16) That man is spitting blood. (17)

When you cough do you bring up phlegm? (18) I have got a cold. (19) I get ill every other day. (20) Do you get ill every fourth day? (21) His face is pitted with smallpox. (23) I will cure your wound. (23) This medicine tastes very nice. (24) His nose is swelled. (25) Have you been ill? (26) I shall get ill. (27) If you don't get well I shall give you some medicine. (28) My wife is in the family way. (29) You have broken your leg. (30) You have got itch. (31) My child squints, and my brother is blind in one eye. (32) This man is deaf and dumb. (33) His body is rotting away. (34) I am quite well today.

(1) Abáng yim? Nachíná yim? (2) Tópí! kémá kachíná papé hi. (3) Kémá kangil ṭhau hi; ngil=stomach; ṭhau=to drop like water. (4) Yá mishié láó néó. (5) Kémá kaéya' há hi *or* éya' pai ṭé bó; éya'=fœces; há=stiff; ṭé bó=cannot. (6) Kémá chí minná méimá péi kalúṭangá sā kaswóng hi. (7) Nangmá nalúṭangá ná yim? (8) Ahi, kahá young ná hi; young=also. (9) Amá aum ná hi. (10) Kaan nia(k) yó ching kaló papé hi, khaṭpapóná ngú paui tu' kaúm hi. Literally: 'When I had eaten food.' (11) Kémá kanúng záng ná hi; núng záng = broad of the back. (12) Kémá kachí póṭing ná ṭé hi. Literally: 'All my body used to pain.' The Chins have no particular word for rheumatism. (13) Kémá kachíná hi. Here again there is no one word for fever. They simply say 'my body pains me,' as they do not seem to discriminate between fever and various other complaints. (14) Kapaṭangnó nín kum súmphúp avé hi; vé=to have a disease. (15) Nangmá púl to' naṭhí tú hi. (16) Amá achilté shí pai hi. (17) Nangmá nabu'ku' ching nakhásól pai yim? (18) Kémá kaná bieng hi. Literally: 'My nose is stopped up.' (19) Ní ḍáng ní ṭeng kachíná hi. (20) Nangmá ní lí sungá khavvé nachí dâm bó yim? Khavvé=once. (21) Amá mai ṭang tungá súmphúp má óm hi; má=a scar. (22) Nangmá méimá dâmná tu' kémáná ṭá to' kawa(t) sá' hi. Literally: 'I will work with medicine to heal your wound.' The 'sá' has no translateable meaning here. (23) Yá mishié alimm papé hi. (24) Amá ná túm hi. (25) Nang nachíná ngé mo? (26) Kémá kachíná tú hi. (27) Nang nachí dâm bó lé kémá yá kapé tú hi. (28) Kémá jí angai yó hi. (29) Napiang atal yó hi. (30) Nangmá chítá' navé hi. (31) Kémá paṭangnó zóal mit hi, tóyauching kaú mit láng khaṭ ṭó hi; láng=side. (32) Mihín mishié anangó hi kâm sun ṭhé bó; kâm sun, &c.,=he cannot utter speech. (33) Amá pumpí uí yó hi. (34) Túní kémá kachí dâm papé hi.

Poetry.

The Chins have many songs, both for grown-up people and for children ; and they are great hands at making impromptu songs. In fact at a wake, marriage, or any festival the headman is expected to make impromptu verses in honour of the occasion, and the individual who makes the most of these couplets or distiches, &c., is considered the wit of the party. I give two songs as examples. The first is a child's song and means—

Shine ! shine ! oh Sun !
Shine ! shine ! oh Moon !
Shine not on others' houses or fields,
On my house only,
On my field only,
Shine ! oh Sun !

Nío ! táng, táng !
Tháó ! táng, táng !
Ngól ín ngól lô táng híyáó,
Émá ín te'té',
Émá lô te'te',
Tángó nío.

The second one I give is a common song amongst them, and is in praise of the Kalè Sawbwa, and means roughly translated: 'The biggest (swell) who is the biggest (swell) ?' The Sawbwa (záng) prince (máng) is great (because) he has wealth (sóm), cattle (shiel), and ploughs (kaul tú = Burmese spades) and rides along the road on an elephant (sái), resplendent as the Sun.

Aliennbil báng aliennbil yim móé ?
Sóm shiel kaul tú yinniyé
Záng máng lien.
Sóm shiel kaul tú yinniyé
Záng máng lien
Hwí sái tong lâm yinniyé
Ní báng lun.

There is such a thing as high-flown Chin, and I give an example of it in the following portion of a speech. I will give the Chin first, so that the student may try to puzzle out the meaning and whilst giving the free English translation, I will endeavour to explain the difficulties which are not few. A vocabulary will follow.

Shézáng kâmpáu tiampóṭing nangaiṭéó! Hilai léi ṭongṭing mihín nâm óm tiampóṭing sángná hiemṭwai lienbil míkàn íṭóṭéná nómá to' úlnáú báng kilim nómyé tóhíyoung nómá kaṭhú nangaiṭéó. Míkân íṭóṭéná nó mwel ṭengpó kânṭáng yinná míwum khwè téimpó lâm wa(t) tu' waihom khoung yó hi. Kómá táná khâm yó ngaul tú hi lâm ṭengpó atuintóng yinná ngálkáp achieng kwé tú hi. Nómunpâná nâng ṭong nachi yong nabaṭong nakí yong kishimm ngólbul úlnáú báng óm yong, míkân íṭóṭé minpân boummá nuam mól ngól hi. Míkân íṭóṭé tóp ṭengpó nómá khâm yó ngaul tú yé. Nómá tuá naténá mwel tón wán nuéyá mékai nakhâm yó ngól, báng hióyé: naṭhappí nómá wán nuéyá mékai nakhâm yó lé míkân íṭóṭé tóp ṭengpó nakhâm yó tú hí, sá' balai. Nómá Zó ṭengpó sángná aphón lienbil aṭâmbil aṭwailienbilṭé young míkân íṭóṭéná yó shia(t) shiēkai khoung yó hi. Nómá zómín piengṭé nakhuṭ yá ṭháu naṭwai sángná aṭâmbil alienbil ṭháunú ṭháupá chiengpí myoukpí bómpí ṭâm néṭé young mihín nâm ṭâm ṭaṭé' young míkân íṭó ngálkápṭé young zó shia(t) shiēkai khoung yó hi dabáng azósá' mihín abúbámpíṭe young míkân íṭóṭéná anómtá óm sá' hi míkân íṭóṭé atú atá né nungsâng mihín abúbámpiṭé young amá ṭhúṭé anuppnapó angat óm ngólbwé yim inuppnaṭé inuppṭé pai ṭhé, sóm yuak ṭhé sómlé ṭhé anumtá ómṭé ṭhé hi. Tóhíyoungná ngóldáng mihínṭé young kishimm pioung ngólbulléná ki ṭhat ki man óm ngól tú hi. Míkân íṭoṭéná ṭhó hi khâm hi míkân íṭóṭé tú atá né nungsâng abúbámpí ngóldáng mihínṭéná azó tu' tú shié míkân íṭóṭéná khâm hi awai ngól hi. Míkân íṭóṭé young nómáto' ú báng náú báng tú báng tá báng atak kílim nóm hi; nómá khwó ṭeng nómá tóptek ín to' lô to' aphá óm sá' nóm hi; tóhíyoungná nómáná míkân íṭóṭé munná nanann nashimm kummá tasa'ngólbul khí kháú haimanngólbul nasa(t) hángná míkân íṭó ngálkápṭé anyim akhâm kóminná máng ṭhú hil tú hí. Nómáná míkân íṭóṭé to' kílim naóm num lé ṭuishiē nané tatú yé túnungsâng ṭhú kahil ṭing nachiemṭé tú hi ámbul híyá óm phaṭhappí nangaiṭéun, chiemṭéun. Chilná: nómá khwó ṭâm ómṭé kóminná khwó lien khwó nó ngai sunṭé yinná akílompóná kómshim shiēngún ṭwai ní míkân íṭóṭé luṭṭé napie(t)ṭé tú hi. Shiē ngún ṭwai ní shié nómá Shízáng luisók sóngkhappí naluṭṭé napie(t)ṭé tú hi. Khwó shim mángpá pasallṭéná amá khwóṭé pâná shiēngún abángzá napéóṭé tú hi nómá ṭaṭé' nawaihom tú hi; dabáng nawaihom yó ngól bó lé nómá tu' kómá waihop sá' ṭoungé. Tóyauching, nómá sung óm kaul sal abiakpí napie(t)ṭé tú hi. Tóyauching, nómá abánghunyoung khí kháu

saṭ baṭoung chi ṭuishiē nanieṭé tú hi. Tóyauching, nómáná míkân íṭóṭé kúl to' ngálkápṭé akwéiboummá kishim kinasá' ngaulbul túna' ṭuishié nanéṭé tú hi. Tóyauching nómá khwó sóng ahíyoung nómá ngâm nómá léi ahíyoung avā aṭéng tiampó míkân máng póṭing ahíyoung atúatá ahíyoung nómáná úl náú báng apá yinná namwe(t)ṭé tú hi. Nómápapé' ahíyoung nómá néisá sóm ahíyoung míkân íṭó atúatáṭéná akwéíboummá yā sá' tú lé nómá to' anaibil míkân mángṭé munná nasunṭé tú hi, tóyauching yinná azāsá' azóthó mihín shié phaṭhappí ṭlú hil tú hi.

Listen! All ye who speak the Siyin tongue! The British who are more powerful and greater than all the peoples and races of all this country, are willing to make friends with you; but (first) hear what I have to say. The British have determined (literally done consulting about making) to make a road across all your hills to India. You (your sons) will not be able to prevent this; and we intend to put posts to guard this road (Literally: We will keep soldiers watching continuously all along the road). Whether you on your part declare resistance, or whether you do not, or whether (you decide) not to fight and are like brothers, matters not at all to the British. You will not be able to prevent the intentions of the British (from being carried out). You cannot prevent the clouds under the sky (from coming) on your hills, and (now) this is how you stand. If you are able to stop the clouds then you will be able to prevent the British (from carrying out their) intentions; but this is not to be done. The British have conquered and made tributary tribes far bigger, more numerous, and powerful than all your Chin tribes. The British army have also conquered and exacted tribute from many peoples and races possessing a great many more and much bigger guns than you Chins carry in your hands, (people who have) even large cannon, jingals, swivel-guns, mortars, and big shells; but to all these conquered races the British Government has also granted peace (Literally: Have allowed them to live as they like). Every one who becomes subject to the British Government is a free man, not a slave; he is free to go wherever he likes; he can go and buy and sell, and live happily. (Literally: After becoming British subjects all men live without restriction, saying their say as they like, going whither they list, and selling and buying merchandise as they like). But he is not free to go and rob other people. (Literally: But he must not, unless there is a war going on, kill or take captive other people). The British

Government stop and prevent this. The British Government will also prevent others from oppressing you after you have become our subjects ; we are not willing (that you should be oppressed). The British Government are willing to make friends with you like elder and younger brothers, like sons and daughters, and let you build your villages and live happily. (Literally : They are willing to let your houses and fields be good (prosperous) and all your villages according to your desire) ; but as you have fought against us and resisted us, and continually cut our telegraph wire and given much trouble, you must obey our orders (namely). If you desire to be friends with the British you must take oath and remember our terms and not forget them ; so listen attentively and remember. Firstly you must submit to the Government and pay a yearly tribute of two hundred rupees. (Literally : You must consider as many villages as you have as ours, (both) big and small villages, and you must give and present to the British a suitable yearly tribute of two 10-viss weight. This 20-viss tribute all you Siyin clan must present and pay). The headmen of each village must consult together how much tribute must be paid by (each) village. If you do not agree amongst yourselves (regarding this), we will settle it for you. Secondly you must give up all the Burmese slaves you have. Thirdly you must swear (Literally : Drink the oath water), saying : We will never cut the (telegraph) wire.' Fourthly you must swear never to attack our posts or harm our soldiers. Fifthly you must meet in a friendly manner (Literally : As brother and father) all British officers or subjects who visit your villages or pass through your country (Literally, Walk through your jungles and your country). If British subjects in any way injure you (Literally : You yourselves or your property or goods) then you must report (the matter) to the nearest British officer, and then he will punish those who oppress and harm you.

VOCABULARY FOR THE ABOVE.

Kâmpáu=dialect speaking.
Tiampó̱ing=all.
Na=pronominal prefix, second person plural ; ngai̱téó, second person plural, imperative tense of ngai=to listen.
Hilai=this
Léi=country.

Tongṭing=all.
Mihín=men.
Nâm=race, clan.
Óm=to be, being.
Sángná=than.
Hiemṭwai=bearing arms.
Lienbil=greatest.
Míkân íṭóṭé, plural of míkân íṭó=white master. This word is used by the Chins to express the British *or* the British Government.
Ná=sign of the agent.
Nómá=you.
To'=with.
Úl=elder brother
Náú=younger brother.
Báng=like.
Kilim *or* kílim=to make friends with.
Nóm=to be willing.
Yé, the same as 'hi,' auxiliary verb 'to be.'
Tóhíyoung=but.
Ka=our, my.
Ṭhú=words.
Nó=your.
Mwel=mountain, hill.
Ṭengpó=all.
Kântáng=across.
Yinná=and, a particle used often to express 'continuing.'
Míwum=black people; from mí = people, wum = black; 'mí' is never used in this sense alone; 'míwum léi' *or* 'míwum khwé' *or* khwóṭé is the Chin word to express 'India.'
Khwé=irregular plural of khwó=a village.
Teimpó=as far as.
Lâm=road.
Wa(t)=to make.
Tu'=for the purpose of; to.
Waihom=to consult.
Khoung yó, expresses an action completed and done with.
Kómá=our, us.
Tá=sons.
Na=your.
Khâm=to prevent.
Yó=able, can.
Ngaul=not.

Tú=will.
Atuintong=all along.
Ngálkáp=soldier, literally an enemy shooter.
Chieng=to watch.
Kwé=to keep.
Nómunpâná=on your part.
Nâng=resistance.
Tong=will, let us.
Chi=say (whether you say 'lest us resist').
Yong=whether, or.
Batong=let us not.
Kí *or* chi=say, declare.
Kishimm=to fight.
Ngólbul=without.
Minpân=on the part of.
Boummá....ngól=not at all.
Nuammól=matter.
Tóp=design, intention.
Tuá=now.
Téná=native place.
Tón=on.
Wán=sky.
Nuéyá=under.
Mékai=clouds.
Báng hióyé=such is your case. A difficult idiom to translate literally.
Nathappí=supposing you.
Lé=if.
Sá' balai=this is not to be done yet.
Zó=Chin people.
Aphón=races.
Atâmbil=very or most numerous.
Atwailienbilté=very powerful. Atwai=carrying; lien=big; 'té' sign of the plural.
Shia(t)=to subject.
Shiēkai=to exact tribute.
Zó mín piengté=bearing the Chin name.
Khut=hand.
Tháu=gun.
Twai=carrying.
Tháunú=large canon.
Tháupá=jingals.
Chiengpí=swivel-guns.
Myoukpí=mortars.

Bómpí=big shells, bombs.
Ṭâm=many.
Ṅéṭé=possessing ; ‘ ṭé ’ is the plural.
Nâm=races.
Ṭaṭé’=all these.
Ż́ó=to win.
Dabáng=like this.
Azósá’=conquered.
Abúbámpíṭé=all ; ‘ ṭé ’ is the sign of the plural.
Anómtá=as they like.
Atú atá=subjects.
Nungsâng=after.
Ṭhúṭé=words ; plural of ‘ ṭhú ’=a word.
Ȧnuppnapó=as they like.
Angat=restriction.
Ngólbwé=without.
Yim ; the introduction of this interrogative is an idiom.
Inuppnaṭé inuppṭé=when they like, what they like.
Ṭhé=can.
Ṡóm=goods, merchandise.
Yuak=to sell.
Lé=to buy.
Anumtá=as they like, as they will.
Ómṭé=being ; ‘ ṭé ’ sign of the plural.
Tóhíyoungná=but.
Kishimm=war, fight.
Pioung *or* pieng=existing.
Ngólbulléná=unless.
Kí=or, either.
Ṭhat=to kill.
Ṁan=to capture, take captive.
Ṭhó=to prevent.
Ṅgóldáng=others.
Mihínṭéná ; mihínṭé=men. Ná=sign of the agent.
Azó=to oppress.
Awai=to allow.
Tú báng=like a son.
Tá=daughter.
Atak=truly.
Nómá tóptek=as you like.
Ín=house.
Lô=field.
Aphá=well, happily.
Nanann=You oppose.

Nashimm=you attack.
Kummá=because of.
Tasa'ngólbul=continually.
Khí kháu=wire.
Haimanngólbul=repeatedly.
Nasa(t)=you cut.
Hángá=because of, in consequence of.
Anyim=trouble.
Kóminná=to us.
Máng ṭhú=orders, terms. Literally: chief's words.
Tú, almost all the way through is to be translated 'must.'
Hil=learn, obey.
Nómáná=you.
Naóm; na=you; óm=to be.
Num=wish.
Ṭuishiē=oath; ṭuishiē né=to take oath. Literally: 'To drink the water of oath,' because the Chins, when taking an oath, always drink liquor as a pledge.
Ta túyé=you must.
Túnungsâng=as follows.
Kahil=I instruct, *i.e.*, all the terms I shall enumerate to you.
Ṭing=all.
Chiem=to remember.
Tú=must.
Ámbul=forget.
Híyáó=don't.
Phaṭhappí=thoroughly, attentively.
Ngaiṭéun, a form of the second person plural, imperative mood of ngai=to hearken.
Chiemṭéun, a form of the second person plural of the imperative mood of 'chiem'=to remember.
Chilná=firstly.
Ómṭé=being (plural form).
Ngai sunṭé=consider (second person plural).
Yinná=and.
Akílimpóná=suitable.
Kómshim=yearly.
Shiēngún=tribute.
Ṭwai=a weight of 10-viss.
Ní=two.
Luisók=tribe, clan.
Sóngkhappí=collectively.
Naluṭṭe, second person plural of 'luṭ'=to present to a superior.

Pie't=to give, pay.
Khwó shim=each village.
Mángpá=chief.
Pasall ṭéná=personages.
Khwóṭé=villages
Páná=from.
Abángzá=how much.
Napéóṭé, second person plural, imperative of pé=to give.
Nómá ṭaṭé'=amongst yourselves.
Wailiom=to consult.
Dabáng=like this, or like that.
Yó ngól bó le=if you cannot.
Waihop=to consult, to settle.
Toungé=we will (intensive).
Tóyauching=secondly, thirdly, fourthly, &c.
Nómá sung=amongst you, with you.
Kaul=Burmese.
Sal=slave.
Abiakpí=all.
Abánghunyoung....ba=never.
Saṭ=to cut.
Toung=let us.
Chi=say.
Kúl=fort, post, stockade.
Akwéiboummá=never.
Kinasá'=or injure.
Túna', the same sort of particle as 'yinná.'
Ahíyoung=either, or.
Ngâm=jungle.
Léi=country.
Vā=to walk.
Téng=to arrive.
Máng=officer.
Poṭing=all.
Atúatá=subjects.
Pá=father.
Mwe(t)=to meet.
Nómápapé=yourselves.
Néisá=property.
Sóm=property, goods.
Yāsá'=to injure, harm.
Anaibil=nearest.
Mángṭé=officers.
Munná=to.

Nasunté, second person plural of 'sun'=to tell, inform.
Azásá'=causing hurt. The 'a' means 'he who,' &c.
Azóthó=he who oppresses.
Mihín shié=that individual who.
Thú hil=to punish.

Finis.

VOCABULARY.

A=khaṭ.
Abhor, to=kí.
Abhorrent=kí.
Able (adjectival suffix)=hói.
Able (in the sense of 'an able man')=lól.
Able, to be; can=zó, yó; ṭhé, ṭé.
About=hiäng; shié'; ṭan; ṭaṭann. These last two words are used to express 'approximately' as, about half-way = lâm, kyim ṭaṭann
Abundance=ṭâmpí.
Abuse=ngésan.
Abuse, to=té.
Abyss=hóngkén.
Accident=aluilâm.
Accidentally=aluilâmná.
Accompany, to=pai kom yui.
According to=té'.
Accordance with, in=bongṭing.
Account, on account of=man ninná; man; kummá; hángná; háng.
Accusation=ṭhú, mópúsa(t).
Accuse, to=ṭhú sun; mópúsa(t).
Accustomed; to be in the habit of=ṭhé, ṭé.
Ache=ná.
Ache, to=ná.
Acquiesce, to=tinchim, ṭhingchin. *See* agree.
Across=laitá; across the road = lâm laitá, kântáng; across (through) your country=nó léi kânṭáng; atóngna, kânṭángninná, ná, ninná.
Adze=tóman anó.
Affirmed=ahí.
Afraid, to be = kitá, *i.e.*, to the extent of being cowardly. Láó expresses a milder fear.
After=nung sâng, zóching, yauching, chieng; after that =toyauching; one after the other=khaṭ nungá khaṭ.
Afterwards=nung sâng.
Again = thók. Chi' or ki' used in such sentences as, 'Shall I get well again?' = Ka dâmchi' ṭhé tú mo? Chi' has somewhat the same meaning as our 're' in 'recover.' It is also used in this sentence: 'tell him again'=amá min nasun chi' ó.

Against=tung; against one's will=ṭing chiem bó.
Agent=ná, pá. These are suffixes and are often used in much the same way as the Hindustani 'wala' as, 'a cutter,' Hindustani 'kátnéwála;' Chin, 'asappá,' from saṭ=to cut; the 'ṭ' being euphonically blended into the 'p' of 'pá;' so from hwin=to cook, we get anhwinná=a cooking-pot, 'an' meaning 'food.'
Ago=phayó; a year ago=kum khaṭ phayó; long ago=masanglaipí, achillná.
Agree, to=chim, ṭhú chiem, kim, ṭhinkim, ṭhinchim.
Aid, assistance=hú, híl.
Air=huí.
Alas!=núongó paongó!
Alike=kachinm.
All=ṭing, abúbámpí, sóngkhaṭpí, sónkhappí, pó, póṭing, tiampóṭing, ṭeng, ṭengpó, abiakpí, tiampó, kuchiá'; this last is only used in such sentences as, 'all night long'=zân kuchiá'; all these, ṭengshié, ṭaṭingshié.
Allow, to=sá'; always follows some other verb; awai, awaui.
Almost=dékta'.
Alone=bé'.
Along=atuintóng, atóntung; along the road=lâm atuintóng.
Also=young.
Although=young, ṭhappí, ahíyoung, youngná.
Altogether, *i.e.*, each and all=sóngkhappí.
Always=ma'sa(t) ngólbul.
Ambush=kápkú.
Amongst=taṭé'; used only with 'selves,' 'amongst yourselves =nómá ṭaṭé'. For 'amongst the trees,' 'sungá' is used
And=to', lé, la, tóyaucling, yinná, yin.
Angry, to be=ngé, ṭhing ú óm.
Anna, one=paisá pia lí; eight anna bit=há mú; four anna bit=mút khaṭ; two anna bit=mú khat. I believe these are Burmese words, picked up and adopted by the Chins.
Anoint, to (hair with oil)=shí.
Answer=kûm zó
Ant=miṭsú; white ant=léikhá.
Anvil=chikdó.
Anyone=khatpapó yin, kōmá, kwōmá; any one else=ngól khatpapó.
Anything=khappapó, bángmá.
Apiece=ṭé'.
Appear, to; to come out=pó, pú swó'.

Apron (made of strings and worn by small girls)=mó'tá.
Arm=bán, khuṭ; to throw one's arms round a person, to embrace=akhuṭ níto' akwoiyá.
Arms (weapons)=hiem; armed=hiem ṭwai.
Armadillo=sapúluk.
Around=úm; to stand around=úm ḍing.
Arrive, to=ṭéng, tung, awā, aṭing, ṭe(t), ṭheṭ.
Arrow=ṭhal.
Ascertain, to=ḍóng.
As far as=ṭéng; as far as you can=akhólá napai yó lai ṭéngpó; as much as=zá, yá.
Ashamed, to be=maiyum.
Ask, to=ḍóng; to request=ngien.
Assemble, to=kíkom.
Assembly=kíkom.
Assist, to=hú, híl.
At=hun; at me=kémá hun; at (of time)=nin; at night=yân nin.
At present=tú.
Attack (*v.* and *subst.*)=shim, kishimm.
Attentively=aphaṭhappí.
Aunt=ní.
Axe=héi.
Ayár tree = bá'ṭhing.

B.

Baby, masculine=tapá, paṭangnó ; feminine = tanú.
Bachelor=ṭangvál.
Bachelor's button (the flower so called)=taitum.
Back = núng; broad of the back=núngyáng, núngzáng.
Backwards=núngsáng.
Bad=ú, shié.
Bag=ip.
Ball=ṭang.
Bamboo=ngó, ngwó; split bamboo=ngwó phiak; bamboo spikes *or* pánjies=ngóyum.
Bank, of a stream=kíl.
Bark, to (like a dog)=ná'.
Bark, of a tree=hó.
Barking deer=sachchí, sakkhí.
Barren (woman)=aching.
Bask in the sun, to = nílum aui.
Basket (open work, used for carrying fowls)=hénbóm, sóm; the close woven basket carried by women=bing.

Bathe, to=bwel, bwél, ṭui bwel.
Battle=akishimm.
Be, to=óm.
Bead=khí; large Carnelian beads = khípui; the small ones are called = khíbá.
Bean (a kind of French bean)=belwai.
Bear (animal)=wumpui.
Bear, to; to give birth to=swó'.
Bear, to; to endure=nga(t), dô, khám.
Bear, to; to carry=ṭwai.
Beard=kanué mul.
Beat, to=vâ(t); to beat with the fist = tum; with a stick = saṭ.
Because=hángná, háng, kummá.
Beckon, to=khuṭ phiṭ sâm.
Bed=lópná.
Bee=khói.
Beeswax=khói pháng.
Beetle=kháupel.
Before (of place)=maiyá; amai lâm; (of time)=man, má.
Begin, to=pan, paṭ.
Beginning, in the=achillná, masanglaipí.
Behind=anunglâm, nón sâng, nungsâng; one behind the other=khaṭ nungá khaṭ.
Being, to come into, to exist=pieng.
Belch, to=sa'í.
Believe, to=úm.
Bellows=pum.
Belly=ngil, ngilpí, aum.
Below=nué, nuéyá.
Beneath=nué, nuéyá.
Benefit=nuoptuom.
Bend, to=kói.
Big=pí, lien, pui.
Bind, to=chí.
Bird=wuchiem.
Bison (or wild buffalo ?)=záng.
Bit, a; small piece=kám.
Bitch=wípui.
Bite, to=pé(t).
Bitter=khã.
Black=wum.
Blacksmith=chísiak, pumsú.
Blade=amai.

Blanket=puin.
Blame=móshiet.
Bleed, to (as a wound)=shí swó'.
Bless, to=phá hén chi.
Blessing, to invoke a=puisâm.
Blind, to be=tó óm.
Blink, to=mitṭpheṭ.
Block, lump=tum.
Blood=ashí, shí, tshí.
Blow, to (as wind)=wā, vā.
Blow the nose, to=anáp nie(t).
Blow the fire, to=mit, tó; to blow with bellows=pum záp.
Blow, a (of the fist)=ṭong, vâ(t).
Blue=eng.
Blunt=maul.
Board, a=chingpia.
Boat=kuang.
Body=chí, khí, pumpí. 'Káng' means the whole of you, *in front*, from your face downwards.
Boil, a=sà swóng.
Boil, to=hwin; boil the water=ṭui lum aumó; the water is boiling=ṭui swó' hi.
Bolt, a=kal.
Bolt, to (a door)=kal.
Bombshell=bóm.
Bone=angú, ngú.
Book=lai.
Boots=piangdap.
Born=só'; swó'.
Borrow, to=pú.
Both=aníní.
Bottle=paláng.
Bow (for arrows)=ngóphel.
Bowels=ngilyam, ngilzam.
Bowl, a cup=biâl.
Box=bóm; kuóng.
Boy=paṭang.
Bracken (fern)=taḳóḳ.
Branch=ṭhingbá(k).
Brass=há ín.
Brave=aháng, háng.
Bravo!=pháhí pháhí!
Brazen=há ín awa(t) hi.
Break, to=tal, shie'.

Breast=aum; a woman's breast=noai.
Breath=ahúsan; to be out of breath=haihó óm.
Breathe, to=húsan.
Bribe, a=sómngú.
Bribe, to take a=sómngú né.
Brick=ó(k).
Bridge=lé.
Bridge, to=lé dô.
Bring, to=hóm pai pui, lá hóm pai.
British (*adj.*)=Míkân íṭó; the British=míkân íṭóṭé; also used for the British Government.
Broad=azai, ayai.
Broken, to be=tal yó óm.
Broom=múnpie(t).
Brother (elder)=ú, úl.
Brother (younger)=náú.
Buffalo=loai.
Bug=nâmshié.
Build, to=sá, wa(t), ṭiang; construct=tang.
Bull=khui ṭal.
Bull, wild=ṭung.
Bullet=ṭháu ṭang.
Bundle=apó.
Burmese=kaul.
Burn, to=hál, méi káng; to be burnt=kángtum óm.
Bury, to (*i.e.*, to perform funeral obsequies)=wí, léi sung phum.
Bush=ḍui.
Business=sumshí nuam mól; it is no business of yours=nang nasepp hi bó.
But=tóhíyoung.
Butt (of a gun)=shielpé.
Butterfly=pimpiliá'.
Buttocks=ngaui.
Button=lakṭangbó.
Buy, to=lé.
By, with=yin; by (of time)=nin; by night=yân nin.
By (agent)=ná, lin, linná, in, pá.
By-and-bye=dâm minná.

C.

Calf=khuinó.
Call, to; to tell to come=sâm.
Call, to; to name=ṭí, chí.

Can, to be able=yó, zó, ṭhé, ṭé.
Cannon, large=tháunú; small, like a jingál=ṭháupá; other kinds are called 'chiengpí,' 'myoukpí.'
Cannot=ṭhé bó.
Capture, to=man.
Carcase=pum.
Care, to; to take care=ngai sun, kingai sun; to care about any thing, I will make that my care=miá kémunpan sumshí tú hí; *i.e.*, it will be my business. I don't care at all=kémunpan boungmá sumshí bó.
Care, take!=aphanó naómmó, ngai sunó, kingai sunó.
Careless, to be=ngai sun, ngè ngól.
Carnelian=khípui; this means 'big beads,' which are always made of carnelian.
Carry, to=ṭwai; to carry, in the sense of 'take,'=lá; to carry a gun=ṭháu ṭwai; to carry on the back=pó.
Cart=léang, probably a Kalè word.
Case, accusation=ṭhú; to get up a case=kalio sa'; ṭhú sun.
Cat=ngiáú; wild cat=sangá.
Catamenia=aninn.
Catch hold of, to=man, lén.
Catch, to, by running after=man.
Catch, to, a disease=vé.
Cause, to=sá'.
Cease, to=tuop.
Cemetery=ṭhán.
Certain, a=khaṭ; for certain, certainly=aṭhappí.
Charcoal=míhól.
Charm, a=khâm, piel; against a gun-shot wound=ṭháu khâm *or* piel; against snake-bite=ngúl khâm; to mutter charms=mu'.
Cheat, to=tiâm.
Check to, to withstand=khâm.
Cheroot, cigar=yamé, zamé.
Cherry tree=kuiṭong ṭhing.
Chest, breast=ōm, aum, kúp.
Chicken=ānú, atá.
Chief=tópá; of a tribe=mángpá; of a village=khwópá.
Child (male)=tapá, nousingnó.
Child (female)=tanú.
Children=paṭangnóṭé, nousingnóṭé.
Chin, a; an inhabitant of the Siyin country=Yó, Zó.
Chin, part of the face=ká.
Chisel, a=chi'kú.

Choke, to=há
Cholera=púl.
Choose, to=ṭeng ; I shall do what I chose=kémá ṭeng nup-napó kémá kawa(t) tuhí.
Cicatrix=má.
Circle, a ; circular=biam.
Clan=nám, aphón, luisók.
Claws=kuching.
Clean=shieng, shing.
Clear=shieng, kilkiel, shing ; clearly=ashing, ashieng.
Clever=achimm.
Climb, to=ká.
Close, near=kungá.
Closed=bieng.
Cloth=puin.
Clothes=puin, puinṭé.
Cloud=mélum (Kalè word), mékai.
Coax, to=tiam, ṭíâm.
Cobweb=mom.
Cock (fowl)=ālui.
Cock, of a gun=móng ; half cock=móng khaṭ ; full cock=móng ní ; to cock a gun=kiyau.
Cocoanut=makhó ngá ; cocoanut tree=makhó kung.
Coin, a=ḍanká ; ṭanká.
Cold=kóshí, kwóshí ; of weather only=phalbí ; the cold=kóshí, kwóshí ; a cold in the head=nábieng.
Cold season, the=phalbí, phalbilai.
Collect, to=kíkom ; to pick up=houng tung.
Collectively=sóngkhappí.
Come, to=hómpai ; imperative=hómpaìṭó ; come back!=houng chié' kió ; to come across, to find, *q. v.*=shí.
Come out ; to=hómpú swó', púswó.
Come out, to ; as blood=swó' ; as a rainbow=pó.
Comfort, to=tiam.
Coming out, as a boil or sores=swóng.
Command, a=máng ṭhú.
Command, to=máng ṭhú hil.
Commence, to=pan, paṭ.
Complete, to=zózó.
Completely=phá.
Comprehend, to ; understand=ṭél, hé, ṭel.
Conceal, to=bu', phaul.
Conceited ; he is a conceited man=amá kadí sá' hí.
Concerning=shie'.

Conformity with, in=bongṭing.
Connection, to have sexual=asúyol, asúzol.
Conquer, to=ayó, shia(t).
Conquered people=ayósá.
Consent, to=ṭhin kim.
Consequence; it is not of the slightest consequence=boumá nuam mól ngól hí.
Consider, to; meditate=ngaisun.
Constipation=óya'há, óya' ngaṭ.
Construct, to=tang, ṭiang, wa(t), sá.
Consult, to=waihom, waihop.
Consultation=waihom.
Content, contented, to be=ṭhin lung dâm óm.
Contented (*adj.*)=lung dâm, lóng dâm.
Continually, always=masa(t)ngólbul, tasa' ngólbul, haiman ngólbul.
Continuation=yoná, yinná, yiná; a word expressing continuity.
Continue, to=lalai.
Cook, to=hun, hwin.
Cooking-pot, a=anhwinná, tháu biâl.
Cool=wu (t).
Copper=hásan; made of copper=hásan awa(t) hí.
Copy, to; to write=lai â(t), laiâṭ.
Corpse=aluón.
Cotton=kháu.
Cough, a=bu'ku'.
Count, to=shim.
Country=léi, khwó, téná, ómná.
Course, of=aṭhappí.
Cousin (masculine)=túpá.
Cousin (feminine)=túnú.
Cover, to=lié, shin.
Cover, to (as a stallion or bull)=asúyol; asúzol.
Cover, to, as with a hat or clothes=khú.
Cover, a; lid=ashinná.
Cow=khui, khuipui.
Coward=kítá.
Credible=úmhól.
Crime=ta(t)nū.
Crooked=kauyí.
Cross, to; to cross over=kân, kânṭáng.
Crow, a, (bird)=wa'ā.
Crowd=hónpí.

Cry, to=kab, kap.
Crying=kakapp.
Cultivate, to=ṭhô.
Cultivation, fields=lô, húsún.
Cup, a=bial, biâl.
Curds=noai ṭhú.
Cure, to=adâm, dâm.
Cured, to be=dâm óm.
Curious, strange=atumm ḍáng.
Curl, a ; of hair=sambé'.
Current, water=khá, ṭuikhá.
Curse=tóm ló.
Custom, customary=angéná, angéza, angéyá.
Cut, to (with a sickle)=ā.
Cut, to=saṭ, tan, ṭom, sa(t).
Cut down, to (jungle)=ḍui wa(t).
Cut off, to=tan.
Cutter, one who cuts=asappá.

D.

Da (a short kind of sword)=nâm ; the short kind used for agricultural purposes is called=nâmtom ; the longer kind=nâm sáo.
Daily=ní kha'in, ní khaṭin.
Damage=yā.
Damsel=ngágnú.
Dark=kwóying, kóyin.
Dare, to=ngâm ; they dare not go=amáṭé pai ngâm bó.
Daughter=tánú, tanú.
Daughter, eldest=tanúlienbil.
Daughter, youngest=tanúnóbil.
Day=ní ; every other day=ní ḍáng ní ṭeng ; every fourth day=ní lí sungá khavvé. There is also a word 'sun' for 'day,' but it is apparently only used in the following sense : 'all day long'=sun kuchia'.
Day after tomorrow=taiching.
Deaf=anangó.
Death=thí, shí.
Deceive, to=tiâm.
Decide, to (a case)=waihom.
Declare, to (mean)=chi, ki.
Deep=thu'.
Deer. There is no one word to express 'deer' collectively. Each kind has a separate name ; barking deer, or khákar

is, 'sachchí' *or* 'sakkhí,' Swamp deer; 'sanang;' but I am not sure whether this is the real swamp deer or not.

Defeat, to=yó, ayó, zó, azó.
Defeated, to be=lil.
Delicious (food or scent)=alimm.
Demand, to=ngien, ngén.
Descend, to=tuó', tó'.
Design (intention)=top, tóp; to design (intend) = tum, kiṭaui.
Desire=ḍú, ḍé, nóm, tóp.
Destroy, to=yā.
Destruction=maupú.
Determination=ṭong.
Detest, to=kí.
Devour, to (as a tiger would a cow)=pé'; as man does food =né, nia(k).
Dew=mo', wu'.
Dialect=kâm.
Diarrhœa=ngil ṭhau.
Did=ná. This is merely an emphatic particle used in such sentences as 'I *did* not do it'=kémá kawa(t) ná hí bó.
Die, to=ṭhí, shí.
Died, has=ṭhí yu, shí phayó *or* ṭhí phayó.
Difficult=hátsá.
Dig, to=ṭô, ṭhô.
Direct (straight out)=atáng.
Direction=són, sóng, sán.
Dirt=léi; filth=aninn.
Dirty, to be=kí hwé.
Disappoint. There is no one word to express this. 'We were disappointed' is expressed by=kómá úm ṭing tung kangólhi.
Disgrace, to=yásā.
Dislike, to (smell or taste, &c.)=ḍé bong.
Dislike, to (a person)=ínsan.
Dismount, to=tó', tuó'.
Distance, at a=khólá; at a great distance=khólápí, khulápí; from a distance=khulá pí pan.
Distinctly=aṭellṭú.
Ditch=dum.
Dive, to=tum.
Divide, to=hom.
Do, to=wa(t).

Dog=wi.
Doll=yo'.
Done=phayó, yó; done finished=khoung, khongtá.
Done=khongtá.
Don't=hiyáó, yáó, yáin, auló.
Door=kómpí, kóng.
Doubt, to=úm bong. No substantive.
Down=nué, nuéyá.
Draw, to (water, &c.)=ṭwai.
Dreadful=kítáhói, kítáhói phá.
Dream, a=mang; I am dreaming=kémá mang kamann hí.
Dried up, as grass=wul.
Drink, to=né, nié.
Drive, to=beng.
Drop, to=ṭhau.
Drop (of water)=mâl.
Drove, a=khaul, hónpí.
Drown, to; to be drowned=ṭui thá óm.
Drum, a=kuang.
Drunk, tipsy=yúháng, zúháng.
Dry=káng.
Duck=ngúnpai.
Dumb, to be=kâm sun ṭhé bó.
Dung=aya'; human fœces=éya'.
Dust=wí, léwí.
Dwell, to=ṭiang.
Dwellers=ṭiang ṭeng.

E.

Each=shim, ṭé', khaṭ pan.
Ear=bil.
Early=tatung; it is early in the day=ní niem balai, *i.e.*, the sun is not yet low.
Earth, dirt=léi.
East=ní swó' nasang, ní swó' nalám, sa(k).
Easy=bai.
Eat, to=né, nia(k); to devour as beasts=pé.'
Edge, of a sword=núng.
Egg=āṭui, āṭui ṭang.
Eight=lieṭ.
Eighteen=sóm lalieṭ.
Eight hundred=yalieṭ.
Eight thousand=túl lieṭ.
Eighty=sóm lieṭ.

Eighty-one=sóm lieṭ lakhaṭṭ.
Either...or = lé....lé; frequently omitted; ahíyoung....ahíyoung.
Elephant=sái.
Eleven=sóm lakhaṭṭ.
Else, more=young; otherwise=tohíbolai.
Embrace, to=kwauiyá; imperative=hóng kwauiṭó, kóai.
Emerge, to=hómpúswó', púswó'.
End, the (of a rope, stick, &c.)=móng; to come to an end =khoung; To cease, stop=tuop; To finish=man.
Endure, to; to suffer=nga(ṭ), dô, khám.
Enemy=ngálsá, ngál, ngálkáp.
English, the=míkân íṭóṭé.
Enough=phayó. To express 'enough to frighten one,' the word 'phá' is used, thus: 'kítáhói phá.'
Enter, to=tum, tóm.
Entirely=khoung.
Entrails=ngilzam, ngilyam.
Equals=kachimm, akachimm.
Equally=kachimténá', akachimténá', akakyimténá'.
Err, to=maupú.
Escape, to=tai.
Even, in the sense of the Hindustani 'bhi'=young lai; even if=young ná.
Ever=abánghunyoung.
Every single one=sóngkhappí.
Every=shim; every day=ní shim.
Exact tribute, to=shiẽ' kai.
Exceed, to=zau, yau.
Exceedingly=phaṭhappí.
Except=shim ngól.
Excess, surplus=avál.
Excessive, excessively=phaṭhappí.
Exhaust, to=bó; I have exhausted my stock of money=kémá ngún abó dékta' hí.
Exhausted=yong, not in the sense of tired.
Exist, to; to come into being=pieng, pioung.
Expanded=ṭâm.
Expanse, a plain=léi ṭàm.
Explain, to=ṭhú sun, sun chi.
Explode, to=pú swó'.
Extract, to=lá.
Exude, to=swó'.

Eye=míṭáng, miṭ, mi(t).
Eyebrow=mí'mul.

F.

Face=mai, amai, mai ṭang.
Faded=wul.
Fall, to=pú, tá, chim.
Family=suón.
Fancy, to; to imagine=héyang.
Far=khulá, khólá; as far as, up to=ṭhing, ṭéng, téngá; very far off=khulápí.
Fast=angáng.
Fasten, to=khí.
Fat, grease=táu.
Fat (*adj.*)=táu.
Father=pá.
Fault=ta(t)nā; to find fault=phaphum.
Fear, to=kítá, láó; 'kítá' expresses great fear, amounting to cowardice; 'láó' expresses fear in a milder degree.
Fear=kítá, láó.
Fearful, dreadful=kítáhói phá.
Feather=amul, mul.
Fern=támló. This is a large kind of fern, but not bracken, which see.
Fever=achíná.
Field=lô; a small patch of cultivation=hú sún.
Fifthly=toyauching (literally another thing), and so for sixthly, seventhly, &c., &c.
Fifteen=sómla ngá.
Fifty=sóm ngá.
Fifty-one=sóm ngá lakhaṭṭ.
Fight, to=shim, shiem; a fight=ashimm, kashimm, aka-shimm.
Fight, to (as cocks)=ki(t)tu, pia'.
Figure=ṿó'; shape=amiâl.
Fill, to=ḍim.
Filth=aninn.
Filthy=kí hwé.
Find, to, *i.e.*, to find something which you had in your possession, but have lost=múchie'.
Find, to=mú, shí, kashi, kishi; to find out, ascertain=ḍóng.
Fine, a=lúsum; to fine=lúsum ngén.

Finger=khuṭ, khuṭmé; little finger=khuṭmenú; fingers (all except the thumb)=khuṭmakwá.
Finish, to=zózó (*i.e.*, work or food), man; to come to an end=khoung, khongtá.
Finished=khoung yó hi; used exactly as Hindustani 'hogaya.'
Finished=bó: as in such sentences as, 'I have almost finished my stock of money'=kémá ngún abó dékta' hi.
Fir cone=tá(k) ngá.
Fire=mé, mí; to fire a gun=káp, kap; to fire at=ṭháu to' hóng káp; to fire a village=khwó mé to' hál; to put out a fire=that; the act of firing a gun=kā; to light a fire=mé vá.
Firefly=túmṭháng.
Firewood=thing.
First=achill; firstly=achillná, chillná.
Fir tree=tá(k) ching; tá(k) kung; fir bark=tá(k) hó.
Fish=ngásā,
Fist=khut tum.
Fit, suitable=akílompóná.
Fit, to be=kílom.
Fit, ready=hám.
Five=ngá.
Five hundred=yangá.
Five thousand=túl ngá.
Flag, a=diel.
Flat, level=phan, phiak.
Flatulent=vé.
Flea=wílí.
Flesh=sā.
Flint (of a gun)=suóng, shuóng.
Floor=ṭhing pia'.
Flow, to=khá
Flower=pā(k).
Fly, a=ṭhó.
Fog=mó'kai.
Folded=ṭhep.
Follow, to=yui.
Follows, as=tú nung sàng.
Fond of, to be=ḍú papé (only used of liquor or food). To be fond of a person is 'ĩ.'
Food=an; any food that is carried with one on a journey to be eaten at leisure, a snack=khómún.

Fool=amamó.
Foolish=amamó, mamó, mamóat.
Foot=piang, piangpá.
Foot-marks=kuni.
For the purpose of=tu'.
For=kummá; as in 'what for'=abángkummá.
Ford, to=tui tan.
Forehead=talki.
Forge=chikdó.
Forget, to=ámbul, ám; don't forget=ámbul hiyáó.
Form, figure=amiâl, miâl.
Formerly, in the beginning=achillná, longago=masang lai pí.
Fort=kúl.
Forty=sóm lí.
Forty-one=sóm lí lakhatt.
Four=lí.
Four hundred=yalí.
Fourteen=sóm lalí.
Fourthly=toyauching (literally another thing), and the same for fifthly, &c.
Four thousand=túl lí.
Fowl, a=ā, āk.
Fox=nié.
Fœces=éya'.
Free, gratis=thong.
Free, liberate, to=poai.
Freeze, to=wu'ké.
Friend=jóltá, zóltá; to make friends=houng lim; the usual expression for a friend is=úl náú báng.
Friendly, to be=kilim, kílim.
Frighten, to=vágná.
Frightened, to be=kítá, láó.
Frog=ullol.
From=pan, pân, to', má.
Front, in=amai lâm, maiyá, mai sáng.
Fruit=ngá.
Full, satiated=khâm.
Full, *i.e.*, filled=tâmpí, adimm.
Full grown=háng.
Funeral. There are various ceremonies: lying in State or taking the body outside the house for the general public to come and view it and offer food to the corpse, is called 'thí mai.' Keeping the body in the house re-

lations then come and offer it food; the public are not restricted from coming however; this is called 'thí phe'.' Placing the body in a coffin and removing it to the cemetery is called 'thí wí.' It is not usual amongst Chins to actually bury the body in the ground. Corpses are dried by smoke for a long time previous to their being taken to the cemetery, and there the bones and skull are put into a coffin or earthen pot, in a hole in the ground.

Future=amai lâm.

G.

Gale, a=hui wā.
Gamble, to=chimmai, kyimmai.
Game (shikar)=sá.
Garden=lô, húsún.
Gather together, to=kíkom.
Get, to; to take=lé, lá; to get a disease=vé; to receive=ngá, ṭun.
Get, procure to=yun, houng yun.
Get up, to=ṭhó.
Get well, to=chí dâm; to get well again=dâm chi'.
Ghost, a=dwai.
Girl=númé nó.
Give, to=pé, piek, pie', hóm pé; to give to a superior, to present=luṭ; imperative=péṭó, hóm péṭó.
Glad, gladness=anumm, lóng dâm.
Go, to=pai; to go back, return=chie'; to go into, enter=tóm, tum; to go back again=chie' chi'.
Go off, to (as a gun)=pú swó'.
Go out, to; to be extinguished, as a fire=ṭhí (literally to die).
Goat=kiel; he goat=kiel tal; she goat=kiel pui; wild goat=satta'.
Gold=kham.
Golden=kham awa(t) hí.
Golgotha, the place where human skulls are kept as trophies=ngál lú táná.
Gong=yâm; to strike a gong=yâm tum.
Gonorrhœa=zángná.
Good=phá; pretty good=aphanó; good for nothing=aphangól, khânshié.
Good, really=aphaṭhá'.
Good, in such a sentence as 'what is the good'=nuop tuom, man.

Goods, merchandise=sóm, sum, né.
Got, has=pá; but examine sentences.
Gourd, used as a flask=úm.
Govern, to=óp.
Grain=ân.
Granddaughter=túnú.
Grandfather=pú.
Grandmother=pí.
Grandson=tú.
Grass=lôpá; thatching grass=bí.
Grasshopper=kháúmó.
Gratis=thong.
Graveyard=ṭhán.
Graze, to (of cattle)=né, niak.
Grease=táu.
Great=pí, pui, lien.
Green=eng.
Green pigeon=húhé.
Grind, to=ngói.
Groan, to=táo.
Ground=lé, léi.
Group, a=khaul, hónpí.
Grove, a=khaul.
Grumble, to=phaphumm.
Guard, to=ching; to keep guard over=chingkwéí; to watch=vil.
Guava=má(k)tó.
Gullet=lungtól.
Gun=ṭháu, ṭháulong; different kinds of cannon (*see* cannon) ṭháu nú, ṭháu pá, chiengpí, myoukpí.
Gunpowder=ṭháu wí.
Gush out, to=hóm pú swó'.

H.

Habit, of, to be in the=ṭé; custom=angézá, angéná.
Hail, hailstone=ngieltá.
Hair (of the head)=sâm, sam, asamm; on chin, &c.=mul.
Haka (name of a place)=Khalká.
Half=akimm, kyim; half-way=lâm kyim.
Hammer=chi'bul, khi'bul, shiak.
Hammer, to=sú.
Hand=khuṭ; with his own hand=amá takmá.
Handful, to take up a handful of dust=khuṭ to' lé wí ló.

Handle, hilt (of a sword)=nâm kung.
Handsome=amiâl phá.
Hang, to=tá; to hang the head for shame=mai yum.
Hard=ṭa(k).
Hare, a=bilpí.
Harm, to=yā; to cause hurt=nasá'.
Has got (in his possession)=óm mé, óm hi.
Hat (a large kind worn by Chins)=lúkhú.
Hate, to=ín san.
Have, to=óm; I have a gun=kémá ṭháu khaṭ ómhí; né; chiefly used in respect to possessing a wife or children, as: He has five children=amá tá ngá né hi; to have a a disease=vé. 'Phá' is also used like 'né;' as, I have four brothers=kémá únáú lí phá hi.
Havresack=ip.
Hawk=shimbu.
He=amá.
Head=lúṭang, lú.
Headache=luṭangná.
Headman=tópá, mángpá; of a village=khwópá.
Heal, to=dâm óm.
Healthy=dâm.
Heap (of grain)=ṭâng kóng.
Hear, to=yá, zá.
Heart=ṭhin, ching, shin; 'lóng,' in the sense of 'my heart is glad,' &c.
Heat=asā.
Help, to=hú, híl.
Hen=āpui, āpi.
Hence, from=mísónpan, hípan.
Her=amá, a.
Herd=hónpí, khaul.
Here=mísun, hóm, hóng, mísungí.
Hi!=hé.
Hide, leather=sawunn.
Hide, to=phaul, bu'.
High=sáng.
Hill=mwel, mól.
Hilt=nâm kung (of a sword); 'kung' itself means the wooden handle.
Himself, herself=amámá, amáṭhappí.
Hint, a=hiam; to hint=kâm hiam páu.
His=amá, a.
Hiss, to=shimshit.

Hit, to=tum, ṭong.
Hither=hóm, hóng, hilai, mísón.
Hive or nest of bees=khóikai.
Hoarfrost=wu'há.
Hold, to take hold of=lén.
Hold up, to=khái.
Hole=hong.
Hollow=hong.
Hollow, a=kóm.
Holly=thál ching.
Home=téná, ómná.
Honey=khói ṭui; honeycomb=khói kai.
Hop, to=piang lang khaṭṭ khái. The Chins have a hopping game called 'pé king king.'
Hope, to=nóm, chí.
Hope (*subst.*), can find no one word. The Chins say, 'It is in my mind that,' &c.
Horn=kí, chí.
Horrible, dreadful=kítáhói phá.
Horror, terror=kítá.
Horse=shípú.
Hot=sā; the hot weather=khalai, khálai.
House=ín.
How=kwéibáng; how far=abáng táng (*or* tan) khulá.
How long=abángtánvé.
How much=abángzá, abángyá.
Humble=ṭháyong.
Hundred=yakhaṭṭ; 100 coins weight=10 viss=ṭwai.
Hunger=niakḍú, ngilchiel, andú.
Hungry, to be=chiel, ngil chiel.
Hunt, to=sábeng, sáyui.
Hurry, to=pai ngáng.
Hurt, to; to be painful=ná; to injure, harm=yá, nasá.'
Husband=pasall.
Hush=dâmnó óm.
Hut=bú.

I.

I=ké, kémá, kéi, ka; I myself=kémámá, kémá ṭhappí.
Ice=ṭui há.
Idle=dāthâm.
If=lé, liang.
Iguana (lizard)=ṭáng.
Ill=achíná, chíná.

Ill luck=bón shié.
Illness=achínâk.
Imagine, to=héyang.
Impale, to=tá.
In, into=sóng, són, sungá, ná, á; in two days=niní to'; we will build posts in (along) your hills=kómá nó mwel atuinṭóng kúl wa(t)túhi. Here 'atuinṭóng' answers to our word 'in.'
Incredible=túmhóibó.
Indeed=aṭhappí; I am very cold indeed=kémá aṭhappí kwóshí papé hi.
India=míwum khwé.
Indian-corn=waimiem.
Influence, to be a man of influence=akhwó aṭui ayóná *or* azóná.
Inhabitant=ṭiangná; inhabitants=ṭiang ṭeng.
Injure, to=yā.
Ink (for tatooing only, writing ink is of course unknown) =ṭhul.
Insane=amamó; mamó.
Insensible=chhing.
Inside=sungá.
Instead=luóng inná.
Instruct, to=hil; instructions=ṭhú.
Intend, to=ṭoung, ṭum, kiṭaui, kiṭwaui.
Intention=tóp, top, akiṭaui.
Interpret, to=sunchi'.
Interpreter=ṭhúsun ná.
Interrupt, to; he interrupted my speech=amá ṭhú hóng sunná kémá ṭhú yā hí; yā=spoil.
Intestines=ngilzam, ngilyam.
Intoxicated=yúháng.
Invoke a blessing, to=pui sâm.
Iron=chí, khí.
Is=hi, é, yé.
Itch, to=tá'.
Itch (a disease)=khítá', chítá'.

J.

Jackal=nié.
Jail=ṭhong.
Joke, to make a=chiem mui.
Journey=khōl.
Joy=lóngdâm.

Joyful, to be=lóngdâm óm.
Jungle=ngâm, ḍui, ngam.
Jump, to=liang, piá, kân.
Just about=ṭongchi.

K.

Kalemyo (name of a place at the foot of the hills)=Kaulpí.
Kanhaw (a tribe)=Sóktá.
Keep, to=lá, kiam; to keep on doing anything=lalai; to keep watch=kwé; to keep nicotine in the mouth=muóm.
Khud (precipice)=lúm hóngpí.
Kick, to=piá'.
Kid, a=kielnó.
Kill, to=ṭhat, ṭhā; to kill for the purpose of eating=ngó; to kill for sacrifice=â(t).
Kind=hésú, hésut.
Kindle, to (a fire)=mé vá; a torch=mé lá dé; a pipe=hál.
King=mángpápí, mángpípá.
Kiss, to=nâm.
Kitchen=anhwinná bú.
Kite, (a bird)=mu.
Knee=kup.
Knife=nâmnó, nâm.
Knot=tum; to tie in a knot=tum.
Know, to=hé, hiyá'.

L.

Labour=ná; to labour=shiâm, shiep, wa(t).
Lad=paṭang.
Ladder=kiálé.
Lake=ṭui ching.
Land=léi.
Landslip, a=léi chim.
Language=páu, kâm; to use bad language=té.
Lard (pigs')=wo' táu.
Large=pí, lien.
Last=ananung; on the last day=ananung ní chieng; last year=nín kum, lui; as, last month=thá lui lai.
Late=ananung.
Laugh, to=nui; to laugh heartily=nuipapé.
Lazy=dâthám.
Lead, to (as a road)=swó'.

Lead, metal=ngien ṭang.
Leaf=ṭhingṭé.
Leak=koé.
Lean against=dau.
Learn, to=hil.
Least, at=atombil; not in the least=boumá ngól.
Leather=sawunn, sáwun.
Leave a place, to=pú swó', *i.e.*, to come out.
Leavings of food=niak mo', mo'.
Left-hand side=avélâmmá.
Leg=piang.
Lend, to=pú.
Let me, let us=ṭoung, ṭong.
Let, allow, to=tán; as, let go=tātán, sá'; as, let me go=kémá pai sá' ṭó; hén, as, let him go=amá pai hén.
Let it (he, them) alone, let be=óm hén.
Létha range, the=Ṭháng.
Letter, note=lai.
Level=pha, phiak.
Lick, to=liek.
Lid, cover=ashinná.
Lie, to; to cheat=tiam, tiâm.
Lie with carnally, to=asúyol, asúzol.
Lie down, to=lōm.
Lie flat on the stomach, to=kup.
Lift, to=phóng, ṭwai.
Light, a, *i.e.*, for a pipe=mé.
Light to, a torch = mé lá dé; to light a pipe=hál; to light a fire=tó, vá.
Lightning=khóling.
Like, same as=kachimm; as=báng, bángmá, dabáng.
Like, to=ḍé (not used of affection toward men, women, &c.) 'í,' is used to express liking a man, woman, or child.
Like, to, *i.e.*, to be willing=nóm, num, núm.
Like, similar=kibáng, dabáng.
Likely=kachimm.
Lime, a (fruit)=shiak.
Line (of men)=chiang; a line drawn on paper, &c.=nie(t).
Lip=mu'.
Liquor = yú, zú; a liquor pot = yú biâl; this is a large earthenware pot.
Listen, to=ngai.
Little=nó, tom; slightly=aphanó.
Little, a; some=tanó, kám.

Live, to; to dwell=ṭiang.
Lizard=inhí.
Load, to (a gun)=ṭháu wí ṭhal.
Lock (of a gun)=mé bú.
Log=ṭhing lwón.
Long (of length)=sáo; of time=ngé, hai; how long (of time)=abángtánvé.
Long ago=masang lai pí.
Longing, desire=ḍé, ḍu; 'ḍu' is only used for longing for food or drink.
Look!=en; look! look!=enchinó!
Look for, to=yong.
Look, to=in, en; to look after, protect=inchí.
Looking-glass, a=lim inná.
Look-out platform=bú.
Loose=kaum.
Lose, to=lil, bó.
Lost=abóshié, abótá óm.
Lot, crowd=hónpí, khaul.
Loud=anying.
Louse=khā; 'hi'' is the louse found on the head.
Love=lóm; to love=í.
Lover, a (masculine)=lómpá; feminine=lómnú.
Love song=lómlá.
Low (in sound)=dâmtá'; low (not high)=niem.
Luck=bón.
Lump=tum, ṭang.

M.

Mad=mamó, amamó.
Make, to=wa(t), wat.
Make out, to; understand=ṭél, ṭel, hé; I cannot make it out=kémá kaṭél bong.
Man, a=mihíng, mihín, mihén.
Man, a, *i.e.*, a person=pasall.
Mango (fruit)=hai; mango tree=hai kóng.
Manipur (district)=méiṭé, méṭé.
Many=ṭâm; very many=ṭâmpí, ṭâmpí papé.
March, to=pai, vā.
March (the name of the month)=Bípi'tá.
Mare=shípú pui.
Marriage=jí né.
Married=jí né yó.
Marry, to=ṭiang, jí né.

Master=íṭó; tópá.
Mat, a=pá(k).
Matches=mésá; match-box=mébóm.
Matter, subject = ṭhú; it does not matter in the least = boumá nuam mól ngól hí.
Mattock=tóman.
May be, perhaps=paphuat.
Me=kémá, ké; to me=kéminná, kémun.
Mean to=chí, kí.
Means of, by=ná, hánginná; by no means=boumá ngól.
Meat=sá.
Medicine=yá.
Meditate, to=ngai sun.
Meet, to=kishi, kashi; to interview or receive = mwe(t); to meet in a friendly manner=úl náú báng mwe(t).
Mend, to=jiâm chi', yiâm chi', mé wa(t) chi'.
Menses=aninn; to have the menses=aninn swó' óm.
Merchandise=sóm, sum.
Mercy=hésú, hésut.
Metal=há.
Middle, in the=ayanglai, azanglai.
Middle, midst=azanglai, ayanglai.
Milk=khui noai (*i.e.*, cow's milk)=noaiṭui; to milk=noai swó'.
Millet=zóṭâng, yóṭâng; millet bread, made of millet dough and rolled up like a sausage=ṭânghú.
Mind=ṭhin, ching, tin, shien, ṭhing; never mind=sóm shíbó, sumshíbó.
Mine, my=kémá, ka.
Mingle, to (with food)=paui.
Mirror=lim ínná.
Miss, to=piel.
Mist (rising from the ground)=méí kai. The Chins apply this word to the clouds they see hanging low over the plains, as they imagine the real clouds cannot get so low. Mist in the hills they believe comes down from above, and they call it=mó'kai.
Mistress, *i.e.*, lover=lómnú.
Mix, to (with food,=paui.
Money=ngún.
Monkey=zongpui.
Month=thá; last month=thá lui lai.
Moon=thá.

More=ṭâm; 'áṭâmm' preceded by 'sáng' and followed by zó *or* yó, sáng....zó = than; yet more = lá young, kalalai.

Moreover=young.
Moribund=ṭhí tu' hiang.
Morning=ying, jing; early morning=ying ṭaṭungnó.
Mortar, a large block of wood hollowed out for pounding grain=sum.
Mortar (gun)=myoukpí.
Mosquito=ṭhó kâng.
Moss on trees=ching pân.
Mother=nú.
Mound of earth=léi ṭang.
Mountain=mwel, mól; a high mountain=mwel lien.
Mouse=chi'pi'.
Moustachios=mu'mul.
Mouth=kám.
Much=ṭâmpí, aṭâmpí, zá, yá; so much or this much=miyá.
Mucous of the nose=anâp.
Mud=lé buin, bun; muddy (water)=nú.
Mule=shíphú.
Muscle=atangui.
Must=tú; must not=hiyáó, yáó, tú bó, tú bong.
Mutter charms, to=mu'.
My=kémá, ka.
Myittha river=Kaulpí ngún.
Myself=kémámá, kémá ṭhappí.
Mythun (bull) = shieltal, ashieltal; cow mythun=shielpui, ashielpí; calf=shielhángnó; a full grown bull mythun =shielháng; a full grown cow mythun=shielhángpui.

N.

Nail (finger or toe)=kuchien.
Naked=puin néngól.
Name=mín.
Name, to=ṭí, mín, chí, ná.
Nation=nám, aphón.
Native place=téná.
Nats, spirits, ghosts=dwai.
Naughty=shié, khânshié.

Near=kóngá, signifying more what the Hindustani 'kepás' does; used in such sentences as, 'put it near me.' Near, not far=anai, nai.
Nearly=dékta'.
Necessary, it is=phayó; must=tú.
Neck=ngong.
Needle=phin.
Neither, nor=kí.....kí bó, lébó.....lébó.
Nephew=túpá; niece=túnú.
Nest=wuchiem bú, abú.
Net, a=ngien; leaden weights for a fishing net=ngien ṭang.
Nettle, a stinging=mahó.
Never=abánghunyoung.....bó, khavvé.....bó, akwéi boummá.....bó; never mind=sómshíbó.
Next, after that, then=toyauching, tozóching.
Nice (taste or smell)=alimm.
Nicotine=ṭui bú ṭui; nicotine flask=ṭui bú úm; to sip nicotine=tuop; to keep nicotine in the mouth=muóm.
Night=yân; by night=yân nin; last night=tú yân; to night=tú yân.
Nine=kwó.
Nine hundred=yakwó.
Nineteen=sóm lakwó.
Nine thousand=túl kwó.
Ninety=sóm kwó.
Ninety-nine=sómkwó lakwó.
Nip, to=shi'.
No=híbó; no one=kwõmá.....bó.
Noise=áo, anying.
Noise, to make a=áo; don't make a noise=áo hiyáó.
None *vide* nothing.
Nonsense=ahíngól.
North=sá'.
Nose=ná; to blow the nose=anâp nie(t).
Not=bó, bong, ngaul, ngól, aul, bwé; not at all=bongmá; not only=ngólbulná.
Note, letter=lai.
Nothing, nothing whatever=akwéi boummá.....bó, abángmá.....bó, abámmá.....bó; for nothing, gratis=thong.
Not in the least=tanóbil.....bong.
Not yet=bolai, bólé, balai.
Now, at present=tú, túá.
Nullah, ravine=kóm, mwelkíkóm.
Numbers, in; in crowd=hunpí, hónpí.
Numerous=ṭâm.

O.

Oak=ṭhal ṭhing.
Oath=ṭui shiē; to take an oath=ṭui shiē né.
Obtain, to; to procure=yun, houng yun; to receive, ngá, dun.
Odd, strange=atummḍáng.
Odour=anamm.
Of; I am the only one of my family=kémá suón sungá kémá bé' hí. Here=sungá, which means literally 'in,' translates our word 'of.' The word 'of' has no equivalent in Chin.
Of course=aṭhappí.
Offence (crime)=ta(t) ná.
Offer, to=pé; to make a presentation to one greatly superior =luṭ.
Offering, to make an, or sacrifice=bí.
Officer=máng.
Oh!=Ó! Oh! mother=núó; an exclamation of surprise= kalá kalá kalá.
Oil=táu.
Old=wé; I am twenty years old=kémá kum kul phayó.
Omen=hiâk.
On=tungngá, tungá, tón, má, á, min; on the road= lâmmá.
On account of=manninná, man, kummá.
Once=khaṭvilai, khavilai; at once=khavvé má.
Once upon a time=achillná masanglaipí.
One=khaṭ.
Onions=kaisuon.
Only=má, bé', te' té'; not only=ngólbulná.
Open, to, to open out=yā; to open a door=hóng.
Oppose=nan, kishim, shim.
Oppress, to; to tyrannize over=watshié, nyim, zóthó.
Oppression=anyim.
Or=tóhí, ahíyoung, young; or if not, or else=tóhíbolaí tóhíbolé.
Orchid=pálpí.
Order, an=ṭhú; to order, command=ṭhú sun, máng ṭhú hil; an order is also expressed by=máng ṭhú.
Ordure=aya', éya'.
Other=ngól; others=ngólḍáng; every other day=ní ḍáng ní ṭeng.
Otherwise=tóhíbolai; not otherwise, or else not=shim ngól, bolé, tóhíbolé.

Otter, an=sahâm.
Our=kómá, ka; ourselves=kómá má, kómamá.
Out of=pan, pân.
Outside=púá; to come out=swó', púswó'.

P.

Pain=ná.
Pain, to; to hurt=ná, yā, nasá'.
Painful, to be=ná óm.
Part; as, on your part=nómun pânná; on the part of=mun pan.
Partridge=bó' tó'.
Pat, to=biang.
Pay money, to=ngún pé *or* pie(t); to pay tribute=shiē pé.
Peace=lim; to make peace=houng lim.
Peep, to=in kú.
Penis=zang, yang.
People, nation, race=nám, aphón, luisók.
Perceive, to=mú.
Perch, to (as a bird)=tú, tó.
Per diem=ní kha'in; ní khaṭ in; ṭé', as per bundle=apó ṭé'.
Perhaps=paphuaṭ.
Permission=awai, but usually expressed by the verb 'sá.'
Permit, to=sá', wai, awai.
Person=pasall; figure, shape=amiâl, miâl.
Perspiration=kwóúl, kwóúl sá.
Perspire, to=kwóúl swó'.
Pestle, for pounding grain=só'.
Petticoat=ní'.
Pheasant (kálaj pheasant)=wámiem; phasianus horsfieldii, =babú.
Phlegm=khásól.
Physic=yā.
Pice (copper coin)=paisá; one pice=paisá piá khaṭ.
Pick up, to=houng tung.
Picture=yó'.
Piece=alâng, kám.
Pierce, to=tum.
Pig=wó'; wók.
Pin=ngó yum nó, *i.e.*, a little piece of pointed bamboo.
Pincers=taiṭé.
Pinch, to=shi'.

Pineapple=ngái.
Pipe for tobacco=yabiâl, zabiâl.
Pitiable=hésúhói.
Pitted with smallpox=súm phú má óm hi.
Pity=hésú, hésut.
Place, to; to put=kwéi, kwé, kói, phuṭ.
Place, a=ná, mun; native-place=ténú, ómná; in this place =mísungá; in that place=miasungá; in the place where (*prep.*)=munná.
Plains, the=léi ṭâm.
Plan (intention)=tóp, top; to plan=tum, kiṭaui.
Plank=chingpia.
Plantain=bandangá, banlá.
Plaster with mud, to=bun nwai.
Play, to=kimmai, pia'.
Pleased=lóngdâm, lung dâm; I am pleased=kémá kaṭhin, lóng dâm hi.
Plenty=ṭâmpí.
Plough; the Chins have no ploughs, but use a mattock=tóman; and a sort of spade called=simpháng.
Plunge, to (into water)=pia.
Point=yum; point of a sword=nâm yum.
Pointed=ayumm, azumm.
Point of, on the=hiang, tongchi.
Poison=ngú; to poison=ngú paui.
Poke, to=sun.
Pole=ṭhing.
Ponder, to=ngaisun.
Poor=yong, zong.
Pool=ṭuiching.
Portion, a=sé; a share=til; piece=alâng, kám.
Portion, to; to divide=hom; imperative=hómó.
Possess, to=né; possessions=sóm, né.
Possible, in such sentences as, 'Run as fast as possible,' is expressed by the word zó *or* yó=can, able, followed by the word 'laipó.'
Pot (for cooking)=anhwinná, biâl.
Potatoe, sweet=kai ṭhóm.
Pouch=ip; tobacco pouch=yá ip.
Pound, to=su'.
Pour, to=bung.
Powder, gun=ṭháu wí.
Powder horn=ṭháu wí úm, tungchí, zángchí.
Power=ṭhá.

Powerful=atwai.
Pray, to=pái, shiàm.
Precipice=kén; sheer precipice=hong kén.
Precipitous=kén.
Prefer, to=ḍé.
Pregnant, to be=ngai.
Prepare, to=kitwaui; to prepare food=mé, hwin.
Present, to, (to a superior)=luṭ.
Present, a,=akhóngpá; at present=tú, túá.
Presently=dâm minná.
Press, to=met.
Press down, to=ḍilchip.
Pretty=amiàl phá.
Prevent, to; to stop=khâm.
Price=amann.
Prick, to=sun.
Primula=zongbā, zongbár.
Prisoner=sal, ṭhong sóng ómṭe; to take prisoner=man.
Private parts (female)=sú.
Procure, to=yun, houng yun.
Promise=kachiemm; 'ṭui shiē' means solemn promise or oath.
Promise, to=ṭui shiē né, ṭhú chiem.
Pronounce, to=páu.
Pronunciation=páu, kâmpáu áo.
Property=sóm, néisá.
Protect, to=in.
Protect, to=inchí. This word is, I believe, only used in the sense of looking after one's subjects.
Proud=kadí'sá'.
Proverb=ṭhú yuai kai.
Pry, to=in kú.
Puberty; this damsel has arrived at the age of puberty=ngágnú mishié swó' yú.
Puggery=pauhú, diel.
Pull, to=kai.
Pull out, to=lá.
Pulse, to feel the=khuṭ dóm.
Punish, to=hil, ṭhú hil.
Punishment=maupú.
Puppy=wí tá.
Purpose, intention=tóp, top; to purpose=tum, kiṭaui; for the purpose of=tu', naṭu'.

Relieved (of thirst, hunger or pain) = ṭhai.
Remain, to ; to stay = óm ; to be left = báng.
Remaining = avál.
Remedy, cure = dâm.
Remember, to = chiem, lóng chiem.
Repair, to ; to mend = jiâm chi', yiâm chi', mé, wa(t) chi'.
Repeatedly = ta sa' ngól bul, hai man ngól bul.
Request, to = ngien.
Reside, to = ṭiang.
Resist, to ; resistance = nâng, nang, nan, shim, kishim.
Rest, to = tól ngá.
Restore, to = houngpé.
Restrict, to ; restriction = angat.
Return, to (go back) = chié', houng chié' ; to again go back = chié'chi'.
Reward. There is apparently no way of expressing this except by saying 'I will give so much money, &c., because you have done so and so.'
Rheumatism = ná.
Rhinoceros = chingpí.
Rhododendron = héisók.
Rice = ânṭâng, ân.
Rich = hou, sóm hou, hou sá, sum né, sóm né.
Riches = housá, sóm.
Ride, to = atung tó.
Right (not wrong) = aṭa(k), ṭha(k).
Right-hand side = ayé lâm.
Right side up = aṭall lâm.
Ring, a = kol ; to put on a ring = kol abún sá'.
Ripe = min. This word is not used for things that are cut before they ripen, such as plantains or Indian-corn ; 'hám' is the word then used, and means to imply they are fit to cut.
Rise up, to = ṭhó.
River = ngún.
Road = lâm ; on the road, on the way = lâmmá.
Rob, to = néngú.
Rock = suong tum.
Roll, to = lí.
Root = ayumm, azumm.
Rope = kháu.
Rotten = uí.
Rotten, to be = uí yó óm.
Rough hewn = lwón.

Round, around=kyim ku(t).
Round, to stand=úm ḍing.
Rounded, circular=biam.
Rub, to=shí, naul.
Rule, to; govern=óp.
Rum (liquor)=míkân yúháng.
Run, to; to run away=tai.
Run after, to=dil.
Rupee=ngún kiap, ngún pia(k).
Rust=chí éya'; this sword is rusty=nâm mishié chí ẹ́ya' kai hi.

S.

Sacrifice=â(t).
Sad=thingtói, shingtói.
Sake of, for the=tu', húná.
Salt=chi, shi.
Sambhur, jarrao=sazú.
Same as, like=kachimm.
Sand=sän; pronounced exactly as our English 'sand' only without the 'd,' the only instance I have met of this sound of 'a.'
Sarrao, a species of mountain goat=sazá.
Satchel=ip. This is the word for the small bag which all Chins carry.
Satiated (with food or drink)=khám.
Satisfied, thirst or hunger=ṭhai; pleased, contented=lung dàm.
Save, to=man; to save oneself=aloai'.
Savoury=alimm.
Saw, a=phió, ṭhingāná.
Say, to=páu, sun, chi.
Says, or said=chi.
Saying, a=ṭhú yuai kai.
Scar, a=má.
Scare away, to=vágná.
Scarecrow=wuchiem vágná.
Scarred, to be=má óm.
Scent=anamm.
Scold, to=mau shiet, phaphumm, ṭhú hil.
Scoundrel=aphangól, khânshié.
Scramble, to=kiṭu.
Scrape, to (with the foot)=apiang to' phet.
Scratch oneself, to=khuaṭ; to scratch as a cat does=phué.

Search for, to=yong.
Season=lai.
Secondly=toyauching.
See, to=mú, in.
Seed of a tree=ṭhing mú.
Seek, to=yong.
Seize, to=lén.
Seize, to ; to catch=man.
Self, selves=má, mámá, mamá, ṭhappí, papé'.
Sell, to=yuak.
Send, to=paipui ; send here=hómpai sá' ṭo ; to send=ṭhá.
Senseless, insensible=chhing.
Sentry=ngál vil.
Sepoy=ngál káp.
Serious ; as, this is a serious affair=ṭhú lien papé hi ; where 'ṭhú lien papé' expresses the idea of 'serious.'
Set, to ; as the sun=tum ; to set a trap=shíé.
Settle a matter, to=waihom.
Seven=salí.
Seven hundred=yasalí.
Seventeen=sóm lasalí.
Seven thousand=túl salí.
Seventy=sóm salí.
Seventy-one=sóm salí lakhaṭṭ.
Sew, to=khui.
Shadow=lim.
Shake, to=tung.
Shape, figure=amiâl, miâl.
Share, portion=til.
Share, divide, to=hom.
Sharp, *i.e.*, pointed=ayumm, yum, azumm, zum.
Sharp (as a knife, &c.)=hiam ; sharp, clever=achimm.
Shave, to=me'.
She=amá.
Sheer precipice=hongkén.
Shell (a large shell worn by women as an ornament)=kiep.
Shell, bomb=bóm.
Shin=ngáltá.
Shine, to=táng.
Shiver, to=ling.
Shoot, to=káp, ká ; to shoot at=hóng ká, hóng káp.
Shooting, the act of shooting=kā.
Short=tom.
Show, to=lá', lák.

Shut, to=khá.
Sick, ill, to be=chíná óm.
Sick to be, *i.e.*, to vomit=ló.
Sickness, illness=achínâk.
Side=páng, láng; side of a house=ín pángá; side by side =hóng; side=yá, as in the word 'nué yá'=under side, *i.e.*, beneath; side of a hill=páng; steep hill-side= lum hongpí; ngál, láng, ngálláng, are used in such sentences as, 'on this side of the Nankathé,' 'on that side of the Létha range;' on this side=ngál híság (or míság), *or* míság ngál láng kha(t)á; on that side= miasáng ngál láng kha(t)á.
Sigh, to sigh=haihó (anglice, heigh ho).
Silent, silently=ḍâmnó.
Silk=nái.
Silly=mamó, amamó.
Silver=ngún; made of silver=ngún awa(ṭ) hí.
Since; no one word to express 'since.' It is a long while since I saw you=nangmá kémá kamú ngól ngé yó hi.
Sing, to=sá.
Single, every single one=sóng khappí.
Sip, to=tuop; to sip nicotine=muóm.
Sister, elder=únú; younger sister=ná ú nú.
Sit, to=tó; to sit as a hen on eggs=óp; the hen is sitting =ápui óp yé.
Six=lók, luk.
Six hundred=yalók, yaluk.
Sixteen=sóm lalók.
Six thousand=túl lók.
Sixty=sóm lók.
Sixty-one=sóm lók lakhaṭṭ.
Skin (of man)=awunn ṭhâm; hide (of beasts)=sawunn.
Sky=wán.
Slave=ín ṭiang, sal; slave girl=sal númé.
Slay, to=ṭhat.
Sleep, to=lum, mu(t); to be sleepy=mu(t) swó'.
Sleep with, to=lum kom.
Slide, to=ṭhau.
Slightly=tomnó
Slip, to=chim.
Slow=ḍâm; slowly=ḍâmno; ḍâmta'.
Small=nó, tom.
Smallpox=súmphúp, símphú.
Smart, clever=achimm.

Smell, to=nâm, nam.
Smell badly, to=nâm shié.
Smell, scent=anamm.
Smoke=mékú.
Smoke, to (as a fire)=mékú swó' ; to smoke tobacco=tuop.
Snack of food, a=khómún.
Snake=ngúl.
Snap, to ; break=shie'.
Snore, to=nā.
So, like this=híbáng, dabáng ; so, as in 'so ashamed,' &c.=
papé.
Sod, a ; turf=léi.
Soft=nip ; soft in sound=ḍâmta'.
Soldier=ngálkáp.
Some, a little=tanó.
Some, a few=ahiap, ahéap ; also 'some people.'
Some one=khaṭ papó, khapṭapó, akwé miâl.
Something=boungmá, khaṭsaság, khassaság.
Sometimes=khavvé khavvé pó, khavavé pó.
So much, this much=míyá.
Son=tá, tapá ; eldest son=tapálienbil ; youngest son=
tapánóbil.
Song=lá.
Soon after=ngé man ngól bul ; soon=angáng.
Sore, a=méimá.
Sores, to get=pó.
Sorry, to be=ching tué óm.
Sound=áo ; report of a gun=nging.
Sour=ṭhu'.
South=thang.
Sow, to=swien, sun.
Spade=simphiak.
Span, to (as with a bridge)=dô.
Sparrow=tun bóm.
Speak, to=sun, ṭhú sun, páu ; to speak a language=kâm
páu ; to say=chi.
Spear=téi.
Speech, dialect=kâm, páu ; to make a speech=ṭhú sun.
Spend money, to=záng.
Spew, to=ló.
Spindle=mui. This is a small piece of stick with a flat bit of wood at the bottom. Flax is wound round it and the Chins manufacture thread by letting it hang by a strand and giving it a spin.

Spirit, ghost, nát=dwai.
Spit, to=chilsé.
Spittle=achilté.
Split=phiak.
Spoil, to; damage=yasā, yā.
Spot, stain=paul.
Spotted=pól, paul.
Spread, to (bedding or a mat)=phá.
Spring of water=ṭuichik.
Spring, to=kân.
Spy, a=ngál vil.
Squeeze, to=met; to squeeze out=nie(t).
Squint, to=zóal mit óm.
Squirrel=ṭhallé.
Stab, to=sun.
Stalk, to=kú, *i.e.*, to stalk an enemy or game.
Stand, to=ḍing.
Stand up, to=ṭhó.
Star=ashí.
Stay, to=óm.
Steal, to=ngú.
Steep (slope)=lieng, kén.
Stem of a flower or tree=kón.
Stick, to (on a pole, &c.)=tá; to stick into the ground=phu(t).
Stick, a=ṭhing, ching, ching káng; walking-stick=ching khuṭ.
Stiff=há.
Still, yet=lai.
Sting, to=dé, pé(t).
Stink, to=nâm shié.
Stockade=kúl.
Stomach=ngil, ngilpí, aum.
Stomach-ache=aum ná.
Stone=suóng, shuóng; to emphasise what you are saying by placing small stones on the ground, as Chins always do=ṭangsep.
Stool, to go to=éya' pai.
Stop, to; prevent=khâm; to stop to rest=tól ngá.
Stop, to; to cease=tuop..
Stopped up=bieng.
Stopper (of a powder-horn)=ahúná.
Storm=huiwā.
Story, tale=yuaikai, sun.

Straight=atáng, táng; also 'straight out.'
Strange, curious=atumm ḍáng.
Strangers=ngóldáng.
Strap, a=sawunn kháu.
Stream=lwóm; spring=ṭui chi(k); stream is also=lui.
Strength=ṭhá, ṭha(k), ngal.
Stretch out, to=yā, as to stretch out one's arms.
Stretch, to=kalká.
Strictness=angat.
Stride, to=kalká.
Strike, to=tum, ṭong vâ(t); to strike forward and downward =ḍiang.
String=kháu.
Strip, to=hé.
Stripe (as on a tiger's skin)=koung.
Strong=ṭhá, ṭháṭa(k), ngal.
Subject, to=shiēkai, shia(t).
Subject, matter=ṭhú.
Subjects, people=atú atáṭé, óp mihínṭé, tú latá.
Suck milk, to=noai tuop.
Suddenly=túmamá.
Sue for peace, to; can only be turned as follows: 'They sue for peace'=Kilim to' amáṭé haung pai yiná ṭhú sun hi.
Sufficient=khám.
Sufficiently=akhámm.
Suffer, endure, to=nga(t), dô, khám.
Sugar=chi ṭhóm.
Suitable=akílompóná.
Suited, suitable, to be=kílom.
Summer=khalai, khálai.
Sun=ní; sunset=nítum; sunrise=níswó'.
Supposing=ṭhappí; never used in this sense without a pronominal prefix: as, 'Supposing you, &c.'=naṭhappí 'supposing I, &c.'=kathappí.
Sure, for sure=aṭhappí.
Surplus=avál.
Surround, to=úmchi, úmḍing.
Suspicion=úmmó.
Sweat=kwóúl.
Sweat, to=kwóúl swó'.
Sweep, to=piet, pie(t).
Sweet=tóm, ṭhóm.
Sweetheart (man)=lómpá; woman=lómnú.
Sweetmeat=khómún ṭhóm.

Swell up, to=túm.
Swelling, a=atúm.
Swim, to=ṭui op, ṭui yam, ṭuitan.
Swivel gun=chiengpí.
Sword=nâm; point of a sword=nâm yum; sword blade=nâm amai; edge of a sword=nâm nung.
Syphon = nuom kai, made of reeds and used for drawing off liquor from one pot into another.

T.

Tail=méi.
Take, to=lá; to carry=lá; to take away=lá pai pui, pai pui.
Take care!=aphanó ná ómmó, ngai súnó!
Take hold of, to=lén; to take by the hand=dôm.
Take up, to=ló; to take out=lá.
Taktu (lizard)=phókhé.
Tale=yuaikai.
Talk, to=paú, sun, ṭhú sun.
Tall=sáng.
Tape=kháu.
Tashon (tribe and head village)=Falám.
Taste=anamm.
Tasty=alimm.
Tattoo, to=ṭhul koung sun.
Tea=niang.
Teach, to=hil.
Teacher=lai hil pá.
Teak tree=ḍaul ching.
Tear, a; teardrop=mi(t) ṭui.
Tear, to=i(t); to tear to pieces=i(t) khongtá.
Teeth=há.
Telegraph wire=khíkháu, chíkháu.
Tell, to=sun.
Tempest=hui vā.
Ten=sóm, khankhaṭ.
Tender=mói (applied equally to tender in age, and tender meat).
Terms (of a treaty)=ṭhú, máng ṭhú.
Terrible=kítáhói phá.
Terror=kítá.
Testicles=chilṭang.
Than=sáng, sáng ná; in comparisons=sáng.....zó *or* yó.

Thankful, to be=ṭhin lóng dâm óm.
Thanks=lóng dâm. When one wishes to express thanks the following sentence may be used: as, 'He thanked me'= kémá amai lâm phá hénchi amá pui sâm hi, *i.e.*, he invoked a blessing; saying, 'May fair fall thy face.'
That=mia, miashié, miasón, miasun, tóshié, milai, yeshié; in conjunction, chi, thí.
Thatch, to=ín khúm.
Thatch=bí.
Their=amáté.
Themselves=amáṭé má, amáṭé mamá.
Then, at that time, after that=toyauching, yauching.
There=yelai, miasóng.
Therefore = tóna', tuhángná, hángná, hánginná.
These = míṭé, mishié, ṭaṭé'.
They = amaṭé.
Thick = thú'.
Thief = ngútá.
Thigh=péi.
Think, to; imagine=chi, úm, ngai sun, hiang.
Third=tai; thirdly=toyauching.
Thirst=ṭui ḍú.
Thirteen=sómlatóm.
Thirty = sómtóm.
Thirty-one = sómtómlakhaṭṭ.
This = misyé, mí, mia, mishié, hilai; this, in the sense of 'to' in tonight = tú.
This much = míyá.
Thistle = ngúl ling.
Thorn = ling.
Thoroughly = apháṭak, aphaṭhappí, phaṭhappí.
Thou = nangmá, nómá, na.
Though, as = báng; although=ṭhappí, young.
Thread = phin kháu.
Three = tóm, ṭhóm, thum.
Three hundred = yatóm.
Three thousand = túl tóm.
Throat = ngong; inside of throat = lungtól.
Throb, to = liang; my head is throbbing = kalítang chi lianghi.
Through, on account of = manninná; through, as through your country = kâṇṭáng; through the jungle = ngám sungá.

Throw, to = ḍiang, wau'; to throw a stone = sep (usually only used for throwing a stone) to throw out of = abú; to throw one's arms round a person = akhuṭ ní to' akwoiyá.
Thrust, to = sun.
Thumb=khuṭ pui.
Thunder=kia, kiatang.
Thus, as follows=tú nung sâng.
Thy, thine = nómá, nó, na, nangmá, nammá.
Tickle, to=zé.
Tie, tie up; to=khí, chí.
Tiger=sáháng.
Tight=ngat.
Till, until=yong, má.
Till, to=ṭhô.
Time=chieng; at that time; then=toyauching. In such expressions as 'every time,' the Chins use the word=wé *or* vé. In such sentences as 'last month,' the word lai='time' is added, thus: 'last month'=thá lui lai.
Timid, to be=láo; to be timid to the extent of being a coward=kítá.
Tin=há kân; made of tin=há kân awa(t) hí; a tin such as tinned provisions are kept in=khí kuong, chí kuong.
Tipsy=yúháng.
Tired=tué.
To=shón; as to the village (for the purpose of entering in) = akhwó shón; to the village, towards it = akhwó thing; I told it to you=kémá nang mun sunshié. Here 'mun' expresses 'to;' to me, to us=houng, kéminná kóminná; kémunná, kómunná; 'to,' for the purpose of=tu', natu'.
Tobacco=zá, yá.
Today=túní.
Toe (big)=piang pui; little toe=piang mé nú; toes (all except the big and little toes)=piang malai.
Together=kom, khom.
Tomorrow=yingching.
Tongue=léi; dialect=kâm.
Tonight=túyân.
Too=lélâm; too little=tom lélâm.
Tooth=há; tooth-ache=há ná.
Top, on the top=ayang lai, azang lai.
Torch=mé wá; to light a torch=mé lá dé.
Tortoise=kúp.

Torture, to=hil.
Towards=hón, hun.
Track, footmark=kuni.
Track, to=kuni zui.
Trade, to=sóm lé sóm yuak.
Trap, a=shíéná.
Travel, to=khōl pai ; to travel together=khōl pai kom.
Treachery=ngai shún né ngól.
Tread under foot, to=shia(t),
Treaty=kachiem.
Tree=ching, ṭhing, kón, kóng, ṭhing kung.
Tribe=nám, aphón.
Tribute=shiē ; to exact tribute=shiē kai ; tribute money=shiē ngún.
Trigger=álé.
Trip, stumble, to=kashui.
Troubled=anyim.
Troublesome fellow=aphangól, khânshié.
Trough, for water=ṭui yonná.
True=atá', atak, aṭha(k), ṭha(k) ; true, yes=ahí.
Trunk, of a tree=kón, kung, kóng ; of an elephant=sái mól.
Try, to=chin, chiemté, ashinin.
Tumble, to=lí.
Turban=diel, puin
Turn back, to=chié' chi'.
Turn over, to (one's body)=shí, ashí.
Turpentine=tág chí, tá(k) chí.
Tusk=há.
Twelve=sóm laní.
Twenty=kul, sómní, khan ní.
Twenty-one=kul la khaṭ, sómní la khaṭ.
Twins=kop.
Twist, to=mia(k).
Twisted=kamia(k).
Two=ní ; two hundred=yaní ; two and ṭwo (in pairs)=níṭé'.
Tyrannise over, to=watshié.

U.

Udder=noai.
Ugly=amiâl shié.
Unable, to be=ṭé bó.
Uncle (father's brother)=panó, paniou ; mother's brother=púnó.
Under, underneath=nué, nuéyá.

Understand=ṭel, hé.
Underwood, undergrowth=ḍui.
Unfold cloth, to=puin phal.
Unfortunate=bón shié.
Unfurl, to=já.
Unless=bólé.
Unlucky=bón shié.
Until=ẏong, má.
Unwillingly=kaṭing chiem bó.
Up=tungá; up to, near=kungá; as far as=ṭéng.
Upon=tungá, min.
Upside down=akup lâm.
Urine=yún.
Use, benefit=nuop tuom, man, ni(t)nung.
Use bad language, to=té.
Used (continuative past)=té; to be in the habit of=ṭhé, ṭé.
Useful=phá nuam, ni(t) nung nuam.
Useless=phá nuam bó, ni(t) nung nuam bó.
Usual, it is=angéná hi.

V.

Valley=kóm, lwóm.
Vapour, rising from the ground=méí kai; cloud, vapour=mó' kai.
Vein=ṭangwí.
Very=bil, papé, ngangó; and sometimes 'pí' is used thus: very deep=ṭhu' pí; very hard, very fast=phaṭhappí; very true, very right=ṭhappí.
Vexed, to be=ṭhing ú óm.
Village=khwó.
Virgin=ngágnú.
Visit, to=awā, awā aṭing, ṭéng.
Voice=áo.
Vomit=ló; to vomit=ló.
Vulture=wuch chi.

W.

Wag, to=piá.
Waist=kaung, kong.
Walk, to=wā, vā; to walk along a road=lâm tón, lâm tuân.
Wall=páng.
Want, wish for, to=ḍú, ḍé (for food); for anything except food=nóm.
War=shim.
Warm=lum, kwóúl.

Wash one's body, &c., to=bwel; to wash clothes=puin sú yé.
Wasp=kwéngál.
Waste, to=bósá'; he used to waste his goods=amá sóm bósá' ṭé hí.
Watch, to=ching; to keep watch=ching kwéi.
Watch tower (look-out hut)=vil bú.
Water=ṭui; to make water=yún.
Water pipe=ṭui yonná.
Waterfall=khá, ṭuikhá.
Wax=kwé; a cake of beeswax=kwé phan, khói pháng.
Way=lâm; on the way=lâmmá; in no way=boummá ngól; it in no way matters=boummá nuam mól ngól hi.
We=kómá; ka.
Wealth=housá, sóm.
Wealthy=housá, sumné, sómné.
Weapons=hiem.
Wear, to=khú.
Weather, hot=khálai, khalai; rainy weather=ṭhó(k)lai; cold weather=phalbilai, phalbílai.
Weave, to=tâk.
Weep, to=kab.
Weigh, to=té.
Well, healthy=dâm.
Well, that is 'good'=phá; well done=phá hi! phá hi! Well, for water. The Chins have none, but get their water from springs in the hill-sides.
West=nítum na lâm.
What?=abáng, báng; what=akwé, kwéí, akwó.
Whatever=ting, boungmá; boummá.
What sort of=abáng són.
When=chiang, chien, abánghónchien, abánghónní, ching, chingná.
Whence=kwéi sun pan.
Where=akwé, kwé, akhólá, kwélá.
Wherefore=abáng kóm.
Wherever they like=aṅúp na pó.
Whether.....or=yong.....yong.
Which (interrogative or relative)=akwé, kwéi, akwó, akwé-shié.
Whichever, whatever=akwéi lai.
Whilst=laitá, lai, kuom.
Whisper, to=ḍâmtá' ṭhú sun.
Whistle, to=hóm mut.
White=kân, káng.

Who (interrogative and relative)=akwó, akó, kwó.
Whole=pó ṭing, ṭongṭing.
Wholly=khoung.
Why=abángkóm, abánghú, abángkummá.
Wicked=shié, khânshié.
Wife=jí; yí.
Will, determination=ṭong, tóp.
Willing=ḍú, tú, núm, nóm, nuóm, num.
Win, to=ayó, yó.
Wind, air=wí, vé.
Wing=tá.
Winter=phalbilai.
Wipe, to=chie'.
Wire=chí kháu, khí kháu.
Wise=achiemm, achimm.
Wish, to (for food)=ḍú, ḍé; for other things=num, nóm nup, tóp; as I wish, as I like=nupnapó.
With=minná, tó, sóng, sung, kom.
Within=sungá; of time=sóng ṭéngá.
Without=né ngól, ngaulbul, ngólbwé, ngól.
Withstand, to=khâm.
Woman=númé.
Wonder, to=héyang.
Wont, to be accustomed=ṭhé; ṭé.
Wood, wooden=ṭhing, ching.
Word=ṭhú; plural the same.
Work=shiep, nuam, mól, nā.
Work, to=shiep, wa (t), shiâm.
World=léi; the whole world=léi ṭong ṭing.
Worn out=wé; worn out, weak=yong.
Worship, to=shiâm, pái.
Wound, sore=méimá; a gun-shot wound=ṭháumá; a sword wound=nâm má.
Wrap, to=ṭun.
Wrapped up=yíel.
Wren=nakhó'.
Write, to=âṭ, lai âṭ.
Wrong=chiel.
Wrong, to do=mou pú.

Y.

Yam, a=hakai.
Year=kóm, kum; last year=nín kum, ning kóm; a year ago =kum khaṭ phayó.

Yearly=kóm shim.
Years ago=kum ṭâmpí phayó.
Yellow=ín.
Yes=hí, ahí.
Yesterday=yéní.
Yet=lá, lai; yet more=kalalai lá young; not yet=balai, bolé.
Yonder=tóshé, tóshié.
You=nang, nangmá, námá, nómá, na.
Young people=paṭangnóṭé.
Your=na, ni, nangmá.
Yourself, yourselves=nómamá, nangmamá.

G. B. C. P. O.—No. 4010, B. S., 24-12-91—100.