

ESSAY

ON THE

*Perini C.S.*  
LANGUAGE OF THE SOUTHERN CHINS

AND ITS AFFINITIES

BY

BERNARD HOUGHTON, C.S.,

DEPUTY COMMISSIONER, SANDOWAY.

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*Perini G. S.*

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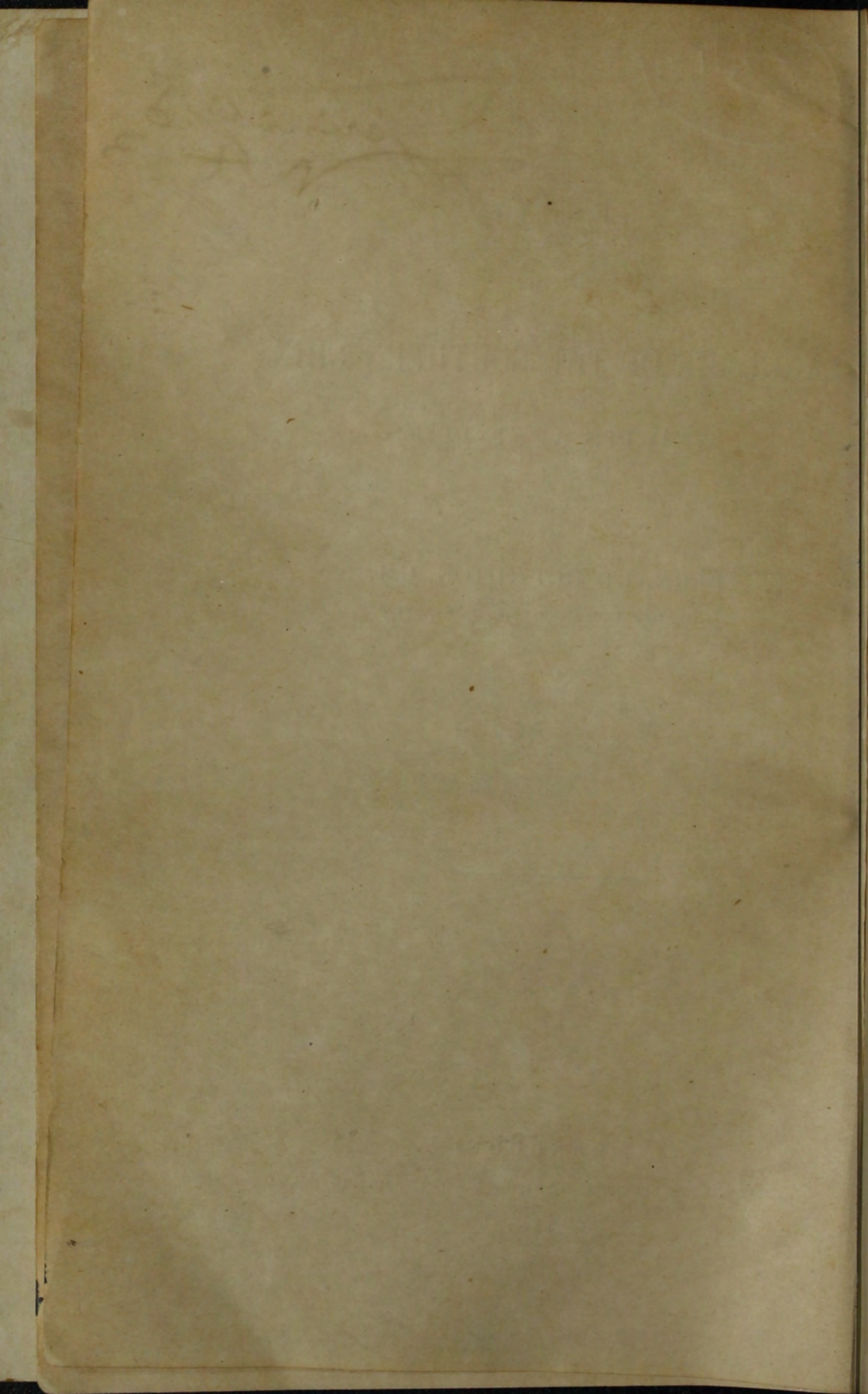
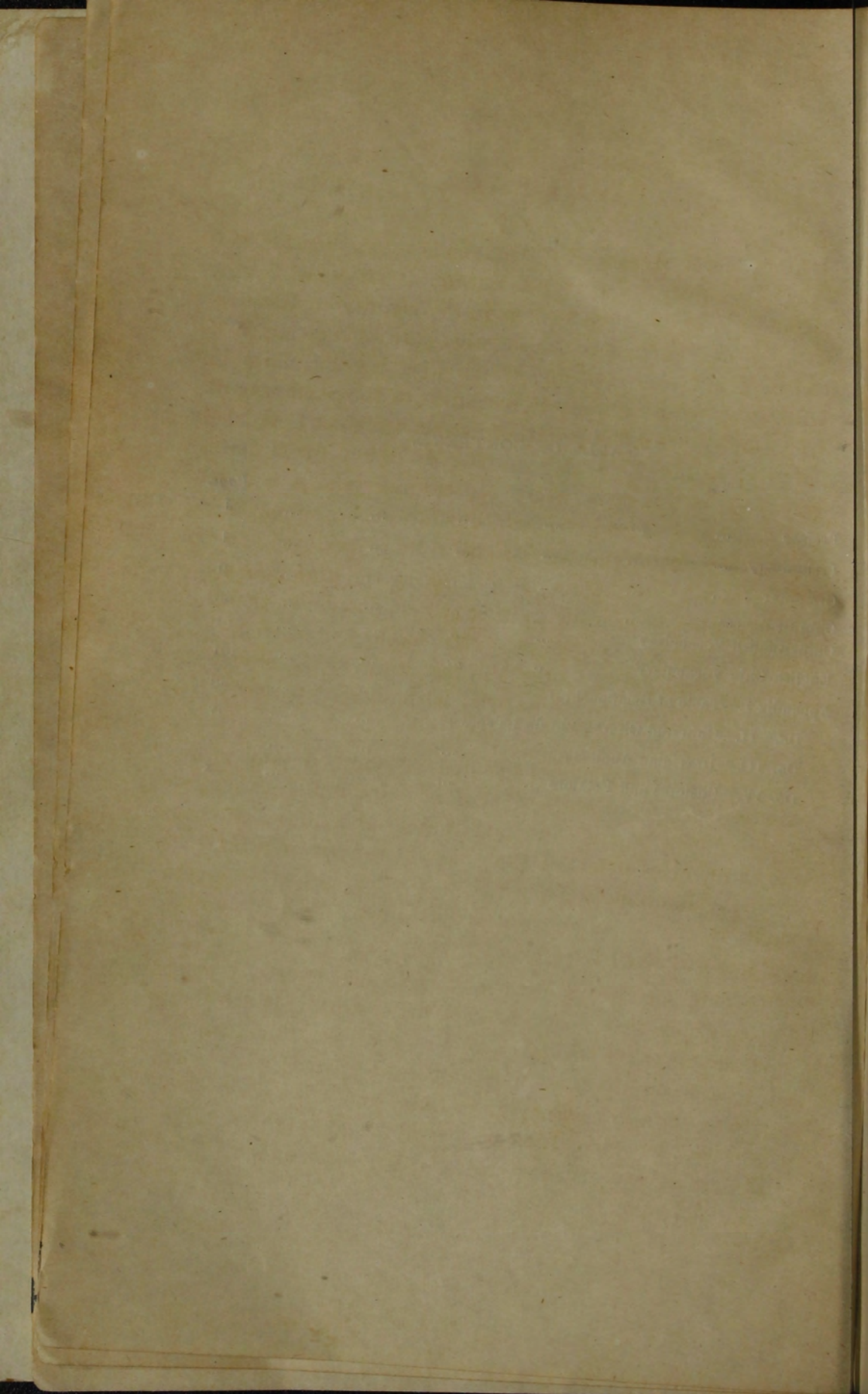




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## P R E F A C E .

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THE present short work, which makes no pretension to be exhaustive, purports to give an outline of the main features of the Chin language as spoken in the vicinity of Sandoway. South of that place it is considerably corrupted owing to the constant intercourse of the Chins with the Burmans, but northward, at any rate up to the limits of the Sandoway district, there is not much variation and, such as there is, is chiefly confined to a few of the vowels. In the Chin Grammar examples are given of every construction and a few sentences bearing on ordinary subjects have also been added for the further exemplification of the rules given, whilst in the Chin-English Vocabulary as well as in the grammar some endeavour has been made to trace the connection of the Chin with the cognate languages. The philological portion has, however, been put in brackets so that it can be the more conveniently skipped by those who wish merely to study the language itself.

Of the four appendices the first is simply a table of relationships in Chin, the second is a comparison between the physical type of the Chin and that of the Limbu-Gurkha, the third traces in detail the connection between Chin and the Dravidian languages, whilst the fourth (a reprint from a paper in the present census report), gives some account of the institutions of the Chins.

I would beg the indulgence of the student for any errors or omissions that occur in this little work. It has been undertaken, at the suggestion of Major Parrott, Commissioner of Arakan, on the basis of some notes prepared by me when studying for an examination in Chin, and it is scarcely possible that there should not be several mistakes in it. In fact the time at my disposal has been too short and too much

interrupted by official duties to enable me to prepare a really exhaustive and exact work. At the same time pains have been taken to guard as far as possible against error by checking the words, &c., with the Chins of different places.

The philological portion was added as it seemed to me that whilst on the subject it would be as well to examine also this aspect of the language (*i.e.*, its relation to others), by far the most important from a scientific point of view. Finally, I would say with Major Lewin\* that "I play the part here "of a simple pioneer going forward and blazing a path; it is "for those who come after me to expand the track into a fair "and well-engineered roadway for the good of all."

SANDOWAY :  
*The 7th September 1891.* }

B. HOUGHTON.

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\*Introduction to *Exercises in the Lushai Dialect.*



## PRELIMINARY REMARKS.

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THE Chin language belongs to the tonic branch of the great southern division of the Mongoloid family, though, as in most languages of that branch, it is by no means destitute of agglutinative particles. Chinese is in fact almost the only perfect example of a tone-using language (the *tih* particle scarcely counts), in which every syllable has a distinct meaning of its own, though Burmese approximates to this state of things. Between the isolating Chinese and the highly agglutinative and non-tonic Dravidian languages, this division of the Turanian family presents examples of every gradation between the isolating and agglutinative languages. The former are geographically limited to the south-east portion of Asia, the boundaries within which they are found being on the north the Mongolian plateau, on the West the Pamir plateau, the plains of Bengal, and the Arakan Yóma Mountains; South the Isthmus of Kraw; and East the China Sea, &c. The agglutinative languages embrace the remainder of the Mongoloid world which, as is well known, is a fairly extensive one. Although this division of the southern branch of the Mongoloid languages into isolating (tonic) and agglutinative\* is now a real and convenient one, it must not be supposed that it always existed. All the evidence available points to the conclusion that the original Mongoloid speech was isolating, but without tones and was in fact probably as harsh as its modern representatives are soft in utterance.

The most probable explanation of the tones is that they are the result of the soft and luxurious nature of the climate in which the chief members of this group found themselves, as in Burma at any rate the language of the supposed autochthones (the Talaings), is destitute of them. The chief nations of the group having contracted this disease of speech the infection has since spread to others (such as the Thibetans), who inhabit countries with a harsher and more bracing climate. The tones are indeed well suited to the easy-going, 'don't-want-to-be-troubled' character of the Southern Mongoloids, and would be impossible in the language of the more pushing and laborious Aryan even if the latter inhabited the same countries as the former.

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\* However, though all isolating languages are tonic, all tonic languages are not isolating.



Though a large portion of the Southern Mongoloids living in the fierce heat and arid dryness of the Indian plains have so far as is known kept themselves free from the infection of tones and developed fully the agglutinative tendency of their languages, the latter do not differ radically or *ab ovo*, from those of the tonic branch. Taking the Dravidian as the representative (I had almost said sole), type in the Southern branch of the former languages, it will be easily seen that (excepting the numerals) their principal and elementary roots are identical with those of tonic, partly isolating Chin. Not only so, but it will be shown within (Appendix III) that many of the verbal and other suffixes in Chin are essentially Dravidian (approximating more to Tamil than to Telugu).

Having the advantage of some acquaintance with the latter, I have been enabled to bring out fairly completely the resemblances in Chin; but although owing to the Southern Chins being earlier immigrants to the east than their neighbours to the north these analogies are with them more striking, I am convinced that many substantial resemblances both in grammar and vocabulary will be found on analysis between the languages of the latter and the dwellers in far off Southern India. In this connection it may be permitted to express a regret that the late Dr. Caldwell in his learned and, in many respects, excellent 'Comparative Grammar of the Dravidian Languages' should have wasted so much time and space in impossible comparisons between them and the Aryan and Semitic languages, and that even in the Turanian branch he should have gone so far a-field as the Hungarian, Osetic, and other languages without first examining those existing in the immediate vicinity of India proper. Many of the latter are indeed only spoken by wild and barbarous hillmen, but it is precisely amongst the latter that many old roots and forms are best preserved, as there are numerous instances to prove. Whilst not denying the existence of an ultimate connection between the great families of speech, I would point out that until not only the geographical and tribal distribution, but also the probable primitive form of the principal roots of each have been carefully ascertained by comparison *inter se* of undoubtedly related languages of the same group, it is useless and unscientific to institute comparisons between Aryan, Semitic, and Turanian words. The languages of the two former families have been fairly well analysed and made known, but a great deal remains to be done with regard to



those of the latter family, which of all is at once the most widely dispersed and the most subject to disintegration and alteration of roots. What is now required is grammars and vocabularies of all languages and dialects of this great family, however small and insignificant they may be politically, for it is thus only that the various intermediate links which connect the principal and comparatively well-known languages can be ascertained. Every dialect thus reduced to writing and analysed will form another link, connecting and explaining the roots and structure of the cultivated tongues until at length it should be possible to make a complete analysis of the latter, leaving nothing unexplained. Until such further knowledge is obtained it is almost impossible to dispose of satisfactorily the various ethnological problems which confront us in the study of these Mongoloid races.

It is only after such an exhaustive examination of the Mongoloid languages still spoken in Northern India and its precincts that the exact degree in which the languages of the Aryans of those parts have been influenced by their Mongoloid predecessors can be ascertained. That influence is admitted even by Mr. Beames, no favourable critic of the latter races, as several passages in his *Comparative Grammar* testify.\*

At present much must be left to conjecture, and for that reason I would deprecate at present any extended classification of the language of this branch of the family. It has been designated the 'Tibeto-Burman' by Captain Forbes, and the 'Indo-Chinese' by Mr. McCabe. The latter nomenclature is useful in so far as it calls attention to the very real connection of the Chinese language with those spoken south of it, but at the same time until the extent of that connection and also on the other hand of the Dravidian influences is more perfectly known, it seems premature to attempt much more than a general classification such as isolating and agglutinative, and a few special groupings.

As a mere conjecture of the original habitat, &c., of these races the following may be hazarded. At first the stocks of the Dravidian, Chinese, Tibetan, and other races may have lived together in Tibet or perhaps a good distance to the west of it. The Dravidian hordes first started on their immi-

\* It is interesting to remark that the Aryan languages of Northern India would appear to have to some extent adopted the Turanian structure of sentences. The example given by Mr. Beames, (page 249, Volume II), might well be taken for a literal translation from a Burmese or Tamil manuscript.



gration, some entering India by the Northern passes and some perhaps by the North-West. Some time after them the Chinese separated themselves and went to the East occupying gradually their present country, this separation occurring at least 3,000 years ago, if the supposition may be trusted that about that time the Chinese altered the old pronunciation of their numerals. After the departure of the Chinese smaller hordes from time to time poured into India, the largest being the Burman one which, perhaps by the pressure of the newly arrived Aryans, was forced into Burma. The hillmen of Arakan I would regard as rather later immigrations.

The above account does not wholly explain certain special Dravidian and Chinese elements in the Chin language, but these will probably have to wait for explanation until the ethnology of the tribes of Eastern Bengal and Tibet, including the Himalayas, has been more fully explored. The key to such problems lies in those countries and not in Burma.

The late date of the arrival of the Chins in their present habitat is shown by their use of the word *makü* (from Hindustani *tomáko*) for tobacco. That drug was, I apprehend, introduced into these parts not earlier than the year 1550, and had the Chins then been living in Arakan as at present they would almost certainly have adopted the same word as the Burmese, as they are now completely out of touch with any natives of India. There are two other obviously Aryan words in their vocabulary, namely, *hákalun*=all, (from the Chittagonian word), and *talaih*=medicine, from the Bengali and Chittagonian *dhavai*. It is therefore probable that at no great distance of time they were living in the Chittagonian Hill Tracts where the Lushai\* or Dzo now are. The language of the latter is most intimately allied with Chin, and it is by no means impossible that Dzo and Ashö, their national names, are etymologically the same.

In the comparison of words those roots related etymologically with any given Chin one will be found under the latter in the Chin-English Vocabulary, with the exception of the

*fu. wā* ( \* Major Lewin derives this word from *lu* (*alu*)=a head and *shá*=to cut, alluding to their well-known head-hunting proclivities. Both roots are found in Chin, but there, as apparently in Lushai, 'saw (*shá*) means to cut or fell, and not to cut off. The word for the latter action in Lushai is *tun* and in Chin *k'aw*. *Lu-sai* in Chin means 'bald head.' The word for 'bald' is not given in Major Lewin's Vocabulary, but it is not improbably the same in Lushai as in Chin, and the name Lushai might then have been given to the *Dzo* as a nickname owing to their not wearing their hair in the ridiculously high top-knot affected by their neighbours.



Dravidian roots. The latter I have preferred to place in a separate appendix in order to bring out clearly the connection of those languages with Chin, a connection which, though important, has not yet been recognized.

Some of the less important cognate roots under words like *ayó*=a bone, *ngó*=fish, &c., have not been inserted as these roots are so widely extended that a very large space would be necessary in order to show their ramifications in every language and dialect of the South Mongoloid family. On the other hand the want of good works on most of the languages cognate to Chin has prevented me from giving the connected roots under many of the less common words. Although, therefore, Naga, Lushai, and Burmese are amongst the languages most closely related to Chin, the reader must be cautioned against supposing their resemblances to be so predominant as would at first sight appear, for it happens that good vocabularies, &c., on all three are forthcoming.

As has been repeatedly pointed out by Mr. B. H. Hodgson, in comparing words of the Turanian languages we must first separate the real root from the prefixes, infixes, or suffixes which have become attached to it. These adjuncts exist in the isolating and tonic branch of the family equally as in the purely agglutinative branch, only in the former they rarely form separate syllables; and the fact of their existence points to the conclusion that tones are rather a disease of language than a healthy growth, and that really primitive language was probably destitute of them.

The normal forms of the affixes to be found in Chin and its cognate languages may be denoted by *a*, *ka*, *ma*, *na*, *pa*, and *ta*, the vowel of the last five being elided in Chin. The affixes were originally one of the nasals, *k*, *t*, and *p*, but the last letter cannot now be pronounced as a final by the Southern Chins. As in several of the cognate languages of which the utterance is not very distinct, the semi-vowels *y*, *l*, and *w* are occasionally inserted after the first letter, and this practice, when that letter happens to be *k*, *p*, or *t*, renders the true form of the root doubtful.

Of the initial letters used in Chin *h* (not the aspiration of another consonant) generally stands as in Chinese for an original *k*,\* whilst *d* and *l* are apparently sometimes interchangeable. The latter equation is favoured by Rev.

\* In a few roots, however, I think that the equation *h*=*s*, *ts* or *sh* holds good. Cf. the Zend *h*, Sanskrit *s*.

J. Edkins, but I have not ventured to utilize it in the comparison of words in the Chin-English Vocabulary owing to want of conclusive evidence to prove its validity.

The Chin *s* like the corresponding Burmese letters represents an original *ch* through the medium of the combination *ts*. Lushai has both *ch* and *ts*, and this is also the case with Telugu which pronounces the letter *ch* before *e* and *i* and *ts* before *a*, *o*, and *u*.

The sounds *ch* and *j* in Chin are undoubtedly as in colloquial Burmese a corruption of *ky* and *gy*, and are throughout written by these letters. It is very possible that *ch* and *j* in Tibetan and occasionally in Mr. Hodgson's vocabularies are really *ky* and *gy*; indeed it may be conjectured that in Sanskrit itself the former letters are simply the result of the insertion of the semi-vowel *y* after a guttural. The closeness of the connection between the palatal and guttural *vargas* in that language is in fact so far recognized that in one of the systems of transliteration *k*, *kh*, *g*, *gh*, are written for *ch*, *chh*, *j*, *jh*, and the interchangeability of these letters is well known to all students.

In comparing Chin with Burmese the following equations are, as a general rule, to be observed:—

| Chin.             | Burmese.                        |
|-------------------|---------------------------------|
| l                 | = r.                            |
| t' or 's          | = th.*                          |
| ó (final)         | = á.                            |
| aih „             | = è.                            |
| au „              | = aw.                           |
| oi „              | = we (preceded by a consonant). |
| aw or au (medial) | = a.                            |
| ö „               | = ai.                           |
| ó „               | = au.                           |

With regard to Lushai words it must be noted that in Chin *t* before an initial sibilant is not now-sounded, that the final *p* has become a *k*, and *l* final preceded by a vowel is corrupted into *aw*. Initial *dz* is, I think, sometimes equivalent to *s* and sometimes to *y*. The Lushais also use an initial *tl* where the Chins have *kl*, in which connection it may be noted that amongst the latter the more northerly use a final *t* in many

\* I have transcribed the Burmese throughout by *th* thus distinguishing it from an ordinary aspirated *t*. It is a mistake to transcribe it invariably by *s* as although in many words (particularly those derived from Pali) it denotes an original sibilant, yet in certain Mongoloid roots it is highly probable that it is a softening of the aspirated 't.'



cases instead of the monotonous *k* of those further south. It should be added that unlike the Chins and Burmans the Lushais can still pronounce the semi-vowel *r*. In Naga (by which is here understood Angami Naga) certain prefixes have of course to be separated from the roots.

Both Nagas and Lushais say *v* instead of *w* and they make use of the consonant *f*; but it is not clear what letter corresponds to this in Chin.\*

In words in the Chinese colloquial language (*i.e.*, the Mandarin dialect) it should be noted that *ch*, *j*, and *h* represent respectively in the old language *t*, *d*, and *k*. The Kamis likewise have the consonant *f* (sometimes aspirated as in *af'á*=a tooth) and also the curious guttural breathing which is found in Lushai and some of the Himalayan languages.

The following is a list of cognate languages, words from which are quoted in the Chin-English Vocabulary :—

|                               |                           |
|-------------------------------|---------------------------|
| 1. Bahing.                    | 20. Lushai.               |
| 2. Bhútani.                   | 21. Magar.                |
| 3. Bodo.                      | 22. Manipuri.             |
| 4. Burmese.                   | 23. Manyak.               |
| 5. (Burmese collo-<br>quial.) | 23a. Mikir.               |
| 6. Chepang.                   | 24. Mru.                  |
| 7. Chinese.                   | 25. Murmi.                |
| 8. (Chinese colloquial)       | 26. Naga.                 |
| 9. Dhimal.                    | 27. Newar.                |
| 10. Gáró.                     | 28. <u>Sak</u> .          |
| 11. Gurung.                   | 29. Serpa.                |
| 12. Gyami.                    | 30. Shandu.               |
| 13. Gyarung.                  | 31. Singpho.              |
| 14. Horpa.                    | 32. Sunwar.               |
| 15. <u>Kami</u> .             | 33. Takpa.                |
| 16. <u>Khasia</u> .†          | 34. Taungthu.             |
| 17. Kiranti.                  | 35. Tibetan.              |
| 18. Lepcha.                   | 36. (Tibetan colloquial.) |
| 19. Limbu.                    | 37. Thochu.               |
|                               | 38. Vayu.                 |

My authorities for the words quoted (exclusive of Burmese, Tamil, and Telugu) are :—

*Languages, &c, of Nepal and Thibet*, by B. H. Hodgson.

\* Possibly *s*.

† Khasia does not of course belong to the Tibeto-Burman family. But certain words have been either borrowed from or given to it by neighbouring Tibeto-Burman languages.

*Miscellaneous Essays on Indian Subjects*, by B. H. Hodgson, (in two volumes).

*Exercises in the Lushai Dialect*, by Major J. H. Lewin.

*A Manual of Thibetan*, by Major T. H. Lewin.

*Outline Grammar of the Angami Naga language (with vocabulary)*, by R. B. McCabe.

*Manipuri Grammar, Vocabulary, &c.* by A. J. Primrose.

*Vocabulary of English and Mikir*, by Rev. R. S. Neighbor.

*China's Place in Philology*, by Rev. J. Edkins.

*Chinese Manual*, by R. K. Douglas.

*Khasia Vocabulary*, by Captain Kelsall.

*A Lepcha Grammar*, by Colonel G. B. Mainwaring.

*The Hill Tracts of Arakan*, by Major W. G. Hughes.

Some Kami words have also been obtained from Inspector P. M. Duncan of the Burma Police, and from a Kami youth; and a few Limbu ones from a Ghurka constable at Sandoway.



## GRAMMAR.

## PHONOLOGY.

## VOWELS.

THE sounds in Chin may be represented by the following characters. They are based mainly on the well-known Indo-European system; but certain modifications have been rendered necessary in order to represent accurately the peculiar phonetics of the Chin language. *Inter alia* it has been thought best to represent the aspirated letters by the prefixing or affixing of a reversed comma to the letter aspirated. This, in accordance with the actual sound, is prefixed in the case of semi-vowels, sibilants, and nasals, and affixed in the case of the other letters.

## Examples.

*Vowels.*

|                   |     |   |
|-------------------|-----|---|
| A-ú=mother        | ... | a as in 'ago.'  |
| Ahá=potato        | ... | á as in 'father.'   |
| In=a house        | ... | i as in 'pin.'  |
| Zí=salt           | ... | í as ee in 'deep.'  |
| Mun=to hate       | ... | u as in 'full.'   |
| Kalú-lut=slowly   | ... | ú as in 'flute.'  |
| Bü*=cooked rice   | ... | ü as in the German word<br>'sünde.'                               |
| En=to slant       | ... | e as in 'end.'  |
| É=to eat          | ... | é as ay in 'hay.'   |
| Hèn=silver        | ... | è as ai in 'hair.'  |
| Konk'ó=a hole     | ... | o as in 'don.'  |
| Kó=nine           | ... | ó as in 'bone.'   |
| Yö*=to swim       | ... | ö as in the German word<br>'könig,' or eu in the<br>French 'jeu.' |
| P'oi=good         | ... | oi as oy in 'boy.'  |
| Yai=to be tired   | ... | ai as in 'aisle.'   |
| Hau=to speak      | ... | au as ow in 'how.'  |
| Awnyawn=necklace. | aw  | as in 'straw.'  |

NOTE.—It will be seen that the Chin language is very rich in vowel sounds. These are not, however, pronounced dis-

\* Both long and short forms occur.

tinctly and, as a matter of fact, Chins living at no great distance from each other frequently use different vowel sounds for the same word; medial *ó* and *aw* being especially conferred with each other and final *ö* and *aw*.

Chins when speaking to each other do so almost invariably in what is termed musically 'a low-pitched tone,' as is indeed usually the case with people who live in small villages in the large jungles. This probably accounts for the easy manner in which vowels are interchangeable as well as for the existence of the modified vowels *ü* and *ö*. It may be noted that *ü* when pronounced quickly closely approaches the sound of *i*.

When two vowels come together, as is not unfrequently the case, they are separated in writing by a hyphen and are not to be pronounced as a diphthong. The words *kút* = 'a hand,' *dút* = 'to press,' *nút* = 'a day,' are pronounced as if written *kú-at*, *dú-at*, *nú-at*,—very much in fact as an English rustic would pronounce them.

[I should prefer to write the vowel sound in *hèn* as a modified *e* (*ë*), as etymologically this seems to be the case, but have been loth to depart from the method of spelling prescribed in transliterating Burmese. In Chin this sound is certainly not as in German a modification of *a*. For the same reason *aw* has been written as stated and not as *ä*. The latter method is employed by Mr. McCabe in his work on the Angami Naga language, and in Chin at any rate this sound is undoubtedly often a modification of *a*. At the same time by writing it *ä* we introduce another diacritical mark, and it might be objected that if *aw* is thus written with one letter why not *ai* or *oi*. Of the latter it may be added that it is sometimes a variant of *ai*.]

#### CONSONANTS.

The consonants in the Chin language are as follows:—

- k*—as in 'king.'
- k'*—(the same sound aspirated.)
- g*—as in 'gold.'
- g'*—(the same sound aspirated.)
- ng*—as in 'king.'
- 'ng*—(the same sound aspirated.)
- ky*—as 'ch' in 'church.'
- gy*—as 'j' in 'joke.'
- ny*—as 'ni' in 'onion.'
- 'ny*—(the same sound aspirated.)
- t*—as in 'told.'
- t'*—(the same sound aspirated.)
- d*—as in 'dolt.'
- d'*—(the same sound aspirated.)
- n*—as in 'no.'
- 'n*—(the same sound aspirated.)



- p*—as in ‘pirate.’  
*pʼ*—(the same sound aspirated.)  
*b*—as in ‘boy.’  
*bʼ*—(the same sound aspirated.)  
*m*—as in ‘mare.’  
*mʼ*—(the same sound aspirated.)  
*y*—as in ‘you.’  
*yʼ*—(the same sound aspirated.)  
*l*—as in ‘love.’  
*lʼ*—(the same sound aspirated.)  
*w*—as in ‘won.’  
*h*—as in ‘hare.’  
*s*—as in ‘sold.’  
*sʼ*—(the same sound aspirated.)  
*sh*—as in ‘shawl.’  
*z*—as in ‘zinc.’

The learner must be careful to distinguish between aspirated and unaspirated consonants.

The sounds *ch* and *j* in Chin have been represented by *ky* and *gy* on the ground that they are etymologically the same as the Burmese ငျ which, though transliterated by *ky* (or *gy*), is commonly pronounced as *ch* or *j* according to position.

It will be noticed that the Chin has no *r* or *th* sound (Burmese ဝ). The Burmese ရ (*r*), which is still so pronounced in Arakan, is represented in Chin by *l*, and *th* (ဝ) by *tʼ*, (hard aspirated *t*), or *s*.

The aspirated letters are more clearly distinguished from the others than is the case in Burmese ; but, on the other hand, the aspiration is hardly so distinct as in the north Indian languages.

*H* also occurs at the end of some words which would otherwise end in a vowel, and in such cases the breath must be expelled after pronouncing the vowel. This breathing, called the *spiritus lenis*, is of varying strength and is denoted herein by *h*. *L* is frequently joined with another consonant and the learner should accustom himself to the easy pronunciation of such compounds. In addition to the ordinary uses of the nasals *m* and *n* they are also prefixed to certain words very much in the same manner as in the Central African languages. Their pronunciation when so placed becomes very indistinct. When writing an apostrophe is placed after them, thus : *nʼgan*, *mʼsiʼyah*. There is also in Chin a faintly pronounced final *n*, which answers to the Sanskrit ‘anuswara,’

but is scarcely audible in ordinary conversation. It is, however, frequently *en évidence* when a compound is formed of two words, the first of which ends with a vowel.

## Examples.

‘Só=a son                   ... ‘Són-byan=a youth.

## TONES.

X/ The number of tones in Chin is apparently three, namely, the short acute, the heavy grave, and the rising tones; but, partly owing to typographical difficulties, the two last are not mutually distinguished herein. The rising tone is not however, I think, of frequent occurrence, and in practice little or no inconvenience is experienced by the amalgamation. As already remarked the Chins speak habitually in a lower tone than their neighbours the Burmans, and a high pitched tone of voice should therefore be avoided when speaking the language.

The first of the tones is represented in writing by an inverted circumflex placed over thus: w<sup>o</sup>=a pig, b<sup>o</sup>=white. (These two words should be pronounced as though one were about to say wók, bók; but stopped short before pronouncing the final k.)

The heavy grave and rising tones are represented by ‘”’ placed at the end of the syllable thus: si”=a horse; t’ün”=three; u”-i=a dog.\*

In the negative voice and in giving Chin personal names, a particularly low tone of voice is affected, very much the same as that known in Mandarin Chinese as the k’ü or ‘departing’ tone.

## NOUNS.

## GENDER.

The gender of some nouns in Chin is denoted as in English by different words, in the case of others by different affixes to a common root. There is no grammatical gender.

Of the first class are the following :—

*Masculine.**Feminine.*

|                      |      |                         |
|----------------------|------|-------------------------|
| Pat’o”=a man         | ...  | Nat’o”=a woman.         |
| Apó=father           | ...  | Anü”=a mother.          |
| Atá=an elder brother | .... | Anübi”=an elder sister. |

\* A new system of denoting tones involving the use of special type, is now being considered.



*Masculine.**Feminine.*

Anau-ü' = a younger brother. Anübi" = a younger sister.

Apú = a father-in-law ... Apö = a mother-in-law.

P'owá = a husband. ... P'ayá = a wife. — 5557

'Són-byan = a bachelor ... Haw-nü" = a maid.

In the second class the feminine affix is invariably *nü*", but the masculine affixes differ.

[Cf. Lush., *nú*; and Chinese coll., *nü* = a woman, used as a *prefix* to denote the feminine gender.]

No masculine affix.—

*Masculine.**Feminine.*

'Só = a son *Chinese* ... 'Sónü" = a daughter.

Ab'oi = a chief ... Ab'oi-nü" = a chieftainess.

Masculine affix *t'i*", after surds, or *d'i*" after sonants :

Nón-d'i" = a male buffalo; Nón-nü" = a female buffalo;

'Saw"-t'i" = a bullock; 'saw"-nü" = a cow.

Masculine affix *nsa*".\*—

Akyé"-nsa" = a male tiger. Akyé-nü" = a female tiger.

Ami-nsa" = a male goat. Ami-nü" = a female goat.

Gyíyan-nsa" = a male sambur. Gyíyan-nü" = a female sambur.

'Satgyi-nsa" = a male barking deer. 'Sat-gyi-nü" = a female barking deer.

Si"-nsa" = a horse ... Si"-nü" = a mare.

Masculine affix *'lu-i*.—

A'-lu-i = a cock ... A'-nü" = a hen.

[Cf. Mikir, *aló*.]

Masculine affix, *hán*—

U"-i-hán = a dog ... U"-i-nü" = a bitch.

Minzán-hán = a tom cat or n'sá. Minzán-nü" = a female cat.

Masculine affix, *pá*.—

Wö-pá = a pig ... Wö-nü" = a sow.

\* The *n* is probably the euphonical infix sometimes inserted between the two members of a compound when the first word ends in a vowel.

Masculine affix, *pö*.—

Bè-pö=a drake

... Bè-nü"=a duck.

Mu"-i-pö=a male elephant.

Mu"-i-nü"=a female elephant.

[The *pa* and *po* masculine affixes may be found in most Tibeto-Burman languages.]

Some words are of common gender, that is, they denote indifferently either male or female, such as—

Apö=a grandfather *or* mother. 'San"-nü"=an old woman, can, when desired, be added to distinguish the feminine of these nouns.

#### NUMBER.

Nouns have three numbers in Chin, the singular, the dual used for two only, and the plural used for more than two.

The dual is formed by the addition of *hoi* to the singular thus: *pat'ó"-hoi*, the (two) men, *u"-i-hoi*, the (two) dogs.

Except, however, in a few compound nouns the ordinary numeral 'two' is generally affixed in conversation instead of using the dual termination. (See *infra*,—numeral adjectives.)

Such compound nouns are—

Tanau-hoi=the elder and younger brothers.

Anübi"-hoi and si"-naung-hoi=the elder and younger sisters.

Lang-p'ayá-hoi=husband and wife.

The plural is formed by affixing *hyaw*, *dü* or *dí*, or *díhyaw* to the root. There are no irregular plurals.

#### Examples.

Ak'laung"-hyaw=the persons.

Nán-'só-dí-hyaw=the villagers.

[Cf. Lush., *hó*, *hók*; Manip., *k'oi*, the plural affix used with personal pronouns. As to *dí*, cf. Burm., *tó*; Lush., *t'é*.]

*Note*.—When a numeral is affixed neither the dual nor plural termination is added.

#### CASES.

There is no regular declension of the noun in Chin, but certain particles are added to denote the principal states.



*Nominative*.—This is shown by affixing *nü* (not to be confounded with the feminine *nü'*) to the root or plural affix, thus—

Ab'oi-nü=the chief (*or* gentleman).

Tanau-hoi-nü=the (two) brothers.

In-món-hyaw-nü=the owners of houses.

This affix is frequently omitted in ordinary conversation.

[Cf. Manip., *na*, which also is sometimes dropped.]

*Genitive*.—There is no affix, the word denoting the possessor being simply placed before the noun possessed.

#### Examples.

Ní ak'laung' u''-i=this person's dog.

[In Lush. and Naga also there is apparently no affix for the genitive.]

*Accusative*.—The affix is *ni*, but it is frequently dropped.

*Dative and Locative*.—The affix is *a'* meaning 'to' or 'at.'

Náná=to or at the village.

*Mo-á* contracted into *mwá* (literally, to the presence of), is usually after nouns denoting persons, thus:—

Ab'oi-mwá=to the gentleman (*or* chief).

When a postposition of any kind comes after the noun the affix *á*, if used, must follow it.

#### Examples.

In-haw-á=into the house (literally, house-upon-to).

Myók-bawá=northwards (literally, north-side-to).

In-gó-wá=under the house (literally, house-under-at).

Note that in Chin when an affix beginning with a vowel follows a word ending in *a*, *u*, or *e* (short or long), *w* is frequently inserted for euphony, and that when following *i*, *oi* or *ai*, *y* is similarly inserted.

[Cf. Burm., *á* which, however, in spite of Dr. Judson, is not now used colloquially.]

*Ablative*.—The affix is *kü'* (after surds), *gü'* (after sonants) or *ágü'*.

#### Examples.

Ní nánágü'=from this village.

[Cf. Burm., *ka*; Manip., *dagi*; Vayu, *k'én*.]

*Instrumental*.—There are three affixes, *yü'*, *tü'*, and *nü*.

## Examples.

Amu''-i-yü' = by means of an elephant.

Dabo''n-tü' or dabo''n-nü = with a stick.

[Cf. as to *nü*, Chinese coll., *na*, meaning literally 'to take;' similarly as to *yü*, cf. *yung*.]

*Vocative*.—This is formed by affixing *o''* thus—

B'oi-yo'' = Sir or O chief.

[Cf. Chinese affix *a*.]

## PRONOUNS.

In Chin there are three personal pronouns only, namely, *kyé*, I; *naung*, thou; and *ayá*, he, she, or it; and the honorific use of nouns instead of pronouns, as is common in Burmese and other cognate languages, is unknown.

The pronouns are declined, if such a word can be used, in the same manner as the noun, and the affixes need not be therefore again detailed here.

*Exceptions*.—The pronouns *kyé* and *naung* have abbreviated forms *ka* and *na*, which are used both instead of, and together with, *kyé* and *naung* (see verbs). These forms are also used in the genitive case. Before a vowel the *a* also can be dropped leaving *k*, and *n'* alone.

Like the nouns the pronouns have three numbers,—the singular, dual, and plural.

| English.           | Singular. | Dual.                         | Plural.                           |
|--------------------|-----------|-------------------------------|-----------------------------------|
| I                  | ...Kyé    | ...Kyé-'ni''-pa-'ni''         | ...Kyé-me''.                      |
| Thou               | ...Naung  | ...Naung-'ni''-pa-'ni''       | ...Naung-me''.                    |
| He, she,<br>or it. | } Ayá     | { Nahoi-pa-'ni'' or<br>yahoí. | } Nahyaw or yáti''<br>or ayáhyaw. |

A shortened form of *kyé-me''* is *ame''*.

The plural in *me''* is, it may be remarked, restricted to the personal pronouns only.

[Cf. Chinese coll., *man*, used for pronouns and human beings only.]

The dual and plural of the third person point to a lost root, *ná* 'hé,' and in fact in the Northern Chin this pronoun is denoted by *ni* (Kami *ha-ní*), probably the same as *ni* = this. *Ayá* is perhaps connected with Burmese *ayá* = a thing.]

*Reflective Pronouns*.—*Pündón* stands indifferently for 'myself,' 'thyself,' &c.



*Relative Pronouns.*—As is the case with all Tibeto-Burman languages, Chin does not possess these, the construction used being the relative participle (*see verbs*).

#### ADJECTIVE PRONOUNS.

*Possessive Pronouns.*—These are formed from the personal pronouns by the addition of *gu* to the root.

#### Examples.

Kyé-gu' = mine.

(*Note.*—The abbreviated form *ka* cannot be used here.)

[*Cf.* Burm., *k'ú*; Chinese coll., *kó*.]

*Possessive Adjectives.*—These are the genitive cases of the pronouns 'kyé' or 'ka,' 'naung,' &c.

#### Examples.

Kyé si'' = my horse. | Naung nán = your village.  
*Ka* is shortened to *k'* before a vowel.

#### Example.

K'amlü'ng = my mind.

*Distributive Pronouns* are formed by adding *sí-sí* to the personal pronouns thus—

Kyé-sísí, naung-sísí, = either I or you.

*Demonstrative Pronouns.*—Ní = this. T'ó = that.

These do not vary in the plural.

*Interrogative Pronouns.*—These are *ani''* (-nü) = who? and *baung* = what? or which? *pahyó* = how many, &c.

When using them it is not absolutely necessary as in Burmese to put an interrogative particle (such as *lè*) at the end of the sentence when it contains a verb, though this can be done.

#### Examples.

Ani''nü ló-waiḥ\* ? = who will come?

Baung lawn ka si''-yaiḥ ? = what road shall I go?

When, however, the sentence does not contain a verb *ii'* (preceded if necessary by euphonical *y* or *w*), is put at the end.

#### Examples.

Ani''yü' ? = who?

Baung k'laung''-ü' ? = what person?

\* Or, ani'' ló-waiḥ-mü' ?

*Pahyó*.—This is placed after the noun, between which and *pahyo* must be inserted the proper numeral auxiliary.

## Examples.

Ak'laung"-pün-pahyó moi-yü? = How many people are there?

*Indefinite Pronouns*—Some = awaung-'ni'.

Other or another = a'saw'ló preceding the word or bi' sometimes following it and sometimes preceding it.

Such = n'k'lü', n'k'á, n'k'u't (preceding the noun).

All = sansát (placed after the noun).

The whole = hákalun.

Whoever = ani''pa-sísí.

Whatever = baung-pa-sísí.

## Examples.

A waung-'ni' 'saw''-hyaw = some bullocks.

Bi''-ku''t moi-nü'' = he is a worthless fellow (literally, 'others hand to him is not').

Nán-'só-hyaw san-sát = all the villagers.

Nán-hákalun = the whole village.

*Reciprocal Pronouns*.—Each other = ak'yen-g'yen.

## ADJECTIVES.

As in all Tibeto-Burman languages there are no true adjectives in Chin, all words used to qualify nouns being verbs and conjugatable as such. When used adjectively they are usually placed before the noun; but in the case of some of the more familiar words they may be affixed. Practice can alone teach in what cases the latter construction can be used. When placed before the noun, (and this construction must always be used when the adjective is modified by an adverb such as *té*), the particle *kü* or *di* is added to the root if it ends in a surd, and *gü* or *di* in other cases.

## Examples.

'Lüng-gü kyau = the high mountain.

Shík-kü a'mu = a confused matter.

Baw''kü ayo''h = the snapped rope.

'Sami'-só = a little child.

Ak'laung''-b'oi = a good man.

Tè p'oi-gü k'laung'' = a very good man.

[The prefixing of the adjective is undoubtedly the true Tibeto-Burman method, and it would be interesting to know to what influence the occasional affixing of it is due. The latter practice prevails partially in Burmese, and is the regular rule in Naga.]



An intensive is sometimes formed by repeating the noun and affixed adjective, the latter being in a modified form.

Examples.

Ak'laung''-si'' ak'laung''-ho''=very bad people.  
In-p'en in-p'o''=a very old house.

COMPARISON OF ADJECTIVES.

As already remarked these are really verbs, and the true Chin method of forming a comparative and superlative is by adding the verb *hèk* (second conjugation) to the root, the word *t'á* (than) being placed after the object compared. Frequently, however, the latter is understood.

Examples.

Ní k'laung''-t'á ayánü p'oi-hèkü=he is better than that fellow.  
Ayánü pláng-hèkü =he is most (or especially) clever.  
Ní kyau 'lüng-hèkü=this mountain is higher or highest.

The Chin has not nor cannot have the idea of comparison which exists in English, and the construction with *hèk* which can be used with all verbs, may be best translated by 'especially,' thus:—

Yón-hèkü=they trust (me) especially.  
T'ó nán 'ló-hèkü=that village is especially far (or furthest).  
Ab'oi-hèk=the best.

[Cf. Chinese coll., *hé*, 'to be much,' 'to exceed;' used also for comparing adjectives.]

Besides the above a superlative (probably formed on the analogy of Burmese), can be made by prefixing *a* and affixing 'sün'' thus—

A-b'oi-'sün''=best.

NUMERAL ADJECTIVES.

The following are the cardinal numbers (the Chins have no true ordinals):—

|           |  |
|-----------|--|
| 1—hāw̃.   | 7—'si''.                                 |
| 2—'ni''.  | 8—'s'ě.                                  |
| 3—t'ün''. | 9—ko''.                                  |
| 4—m'li''. | 10—'nga'' ('ha'' by the Northern Chins). |
| 5—'ngo''. | 11—'nga''-hāw.                           |
| 6—'so''k. |  |

|                |                          |
|----------------|--------------------------|
| 12—"nga"-ni".  | 60—"so"kkwit.            |
| 20—"go".       | 70—"si"kwit.             |
| 21—"go"-hăw.   | 80—"s'ekwit.             |
| 30—"t'ün"kwit. | 90—"ko"kwit.             |
| 40—"m'li"kwit. | 100—"p'yá-hăw.           |
| 50—"haukkwit.  | 1,000—"tatóng (Burmese). |

For multiples of 1,000 the Burmese words altered according to Chin pronunciation are used.

As to ordinals the Chins can make shift up to three by calling the first 'ayang,' the second 'n'gla'," and the third 'a'nón;' but these are not true ordinals.

Like the Burmans the Chins use numeral auxiliaries which are, however, placed immediately after the noun and before the numeral when the latter does not exceed ten, or is a multiple of that number.

In other cases the auxiliary is placed between 10 or its multiple and the succeeding numeral.

The following are the principal numeral auxiliaries:—

*Pün* (shortened into *pa* before one and two) used for persons.

**Examples.**

Ak'laung"-pün-t'ün" = three persons, *i.e.*, persons-body-three.

Ak'laung"-go"-pün-t'ün" = twenty-three persons.

[Cf. Lush., Kami, Shandu, *pa*.]

*Zün* for animals and birds.

**Example.**

Nón-zün-"ni" = two buffaloes.

*Daw* for long things.

**Example.**

M'lü'-daw-hăw = one boat.

*Lun* for round things, trees, houses, &c.

**Examples.**

Tu"-ün"-lun-hăw = one gourd. | In-lun-"nga" = ten houses.

*Lo*\* for flat things such as clothes, mats, rupees. (Connected with *law* = a leaf).

\* Northern Chin, *law*.



## Example.

K'yí or k'yé-lo-'ngo" = five pasos.

P'ǎ', one of a pair.

## Example.

Ku''t-p'ǎ'-hǎw = one hand.

[Cf. Burm., *p'ak*.]

*Baw* for creeping things, &c.

## Example.

U-u''-baw-hǎw = one frog.

*T'ík* for fish, arrows, &c.

## Example.

Ngó-t'ék-t'ün" = three fish.

*Zü* for pots of kaung, &c.

## Example.

Yü''-zü-hǎw = one pot of kaung.

---

 THE VERB.

Verbs in Chin may be divided into two conjugations. All roots in the second conjugation end in *k* and drop that letter in the past and (sometimes) imperative tenses and in the negative voice. There is no rule by which it can be ascertained whether a verb belongs to the first or second conjugation; but in the vocabulary they have been distinguished by adding (1) and (2) respectively after the roots.

The different verbal forms will, for convenience sake, be pointed out fully under the first conjugation, whilst under the second one only those tenses, &c., in which the verbs differ from the first conjugation will be described. In both conjugations it may be noted that euphonical *y* and *w* are, as is the case with nouns, inserted between the roots and the termination when necessary. Verbs in Chin have three persons, first, second, and third, and three numbers, singular, dual, and plural. They have two moods, the affirmative and negative, and in the former six tenses, namely, the aorist, past, future, imperative, preterite, and future perfect, besides participles and other forms.

## FIRST CONJUGATION—AFFIRMATIVE VOICE.

The termination of the aorist differs in this conjugation according as the root ends in *o* or in another letter.

In the former case following the euphonical law which prevails extensively in the Turanian languages, the termination is *wó* or rather *ó*, the *w* being obviously interpolated.

When the root does not end with *o* the terminative is *ü*.

The more Northerly Chins do not use the *ó* termination at all, but substitute for it *hü'*, thus: *ló-hü'*.

*Aorist.*—(*Ló*=to come.)

*Singular.*

Kyé ka *ló-wó*=I come or am come.

Naung na *ló-wó*=Thou comest.

Ayá (*nü*) *ló-wó*=He comes.

*Dual.*

Kyé-'*ni*'-pa-'*ni*' na *ló-wó*=We two come.

Naung-'*ni*'-pa-'*ni*' na *ló-wó*=You two come.

Nahoi-pa-'*ni*' *ló-wó*=They two came.

*Plural.*

Kyé-me'' ma *ló-wó*=We come.

Naung-me'' ma *ló-wó*=You come.

Nahyaw (*nü*) *ló-wó* or *ló-hyaw*=They come.

The termination of the third person plural, aorist, is either *hyaw* or *ü* or *wó*, as the case may be, and this is the only case in which the verbal termination is altered according to number or person. It will therefore in the other tenses be sufficient merely to give the first person singular since, except as regards the pronouns, the other persons do not differ from this. The prefix *a* can be affixed at pleasure to the third persons of the verbs and in the imperative to the second person.

[The same rule prevails in Lushai.]

Shaw=to wear (a jacket).\*

*Singular.*

Kyé ka shaw-*ü*=I wear.

Naung na shaw-*ü*=Thou wearest.

Ayá (*nü*) shaw-*ü*=He wears.

*Dual.*

Kyé-'*ni*'-pa-'*ni*' n'shaw-*ü*=We two wear.

Naung-'*ni*'-pa-'*ni*' n'shaw-*ü*=You two wear.

Nahoi-pa-'*ni*' shaw-*ü*=They two wear.

\* To wear a 'paso' or breeches is 'sauh.



*Plural.*

Kyé-me'' m' shaw-ü=We wear.

Naung-me'' m' shaw-ü=You wear.

Nahyaw (nü) shaw-ü *or* shaw-hyaw=They wear.

Except in the third person it will be noted a kind of reduplication of the pronoun or its termination takes place, *kyé* adding *ka*, *naung*, *na*, the first and second persons dual adding *na* (before semi-vowels) and *na* or *n'* (before vowels or consonants), and the first and second persons plural similarly *ma* or *m'*. It is permissible for shortness to drop the actual pronouns, but the reduplicated form can never be omitted. Thus one can say indifferently, 'kyé ka ló-wó' *or* 'ka ló-wó'=I come, but never 'kyé ló-wó.'

[Cf. Lush., *koyma*, *ka*; *nungma*, *i*; which are used precisely in the same way as the corresponding Chin words. Also the double possessive in Manip. *e.g.*, *nang-ina-pa*=thy father. In Manip., as in Chin the second word is a mere abbreviation of the regular personal pronoun. The reduplication of the pronoun before the verb takes place also in Gyarung and in some of the Circassian languages.]

## PAST TENSE.

This is formed by adding *ni-ü''* \* to the root in all cases, thus—

Kyé ka ló-ni-ü''=I came.

Kyé ka shaw-ni-ü''=I wore.

The infix *haw* may be inserted between the root and the termination without altering the meaning, thus—

Ló-haw-ni-ü'' *or* ló-ni-ü''.

Another infix '*ma* used with this tense gives the idea of perfect completeness to the action, thus—

Ayánü dü-'ma-ni-ü''=He is dead and gone.

## PRETERITE.

This is formed from the past tense by the addition of the infix *p'eng*, thus—

Kyé ka ló-p'eng-ni-ü''=I had come (before something happened).

---

\* Northern Chin, *ni-hü'*.

## FUTURE.

The termination is *aih*, thus—

Kyé ka ló-waiḥ = I shall come.

Kyé ka shaw-aiḥ = I shall wear.

[Cf. possibly the Manipuri future in *gé*.]

## FUTURE PERFECT.

This is formed from the future by the infix *p'eng* in the same way that the preterite is formed from the past tense.

Kyé ka ló-p'eng-aiḥ = I shall have come (before something happens).

## IMPERATIVE.

As in Burmese various affixes are used to form this tense, the most usual being *wé*, *b'oi*, *'naung-e'*, and *'naung-b'oi* for the singular, and *b'oi-zü* and *zü-he'* for the dual and plural.

## Examples.

Ló-we'' = come.

N'zun''-b'oi = mark or  
note (*it*).

Ló-b'oi-zü = come ye.

Myan-'naung-e'' = have  
pity.

To the south of Sandoway the irregular form *sessó* = go ye instead of *sit-zü* is used.

Note also—

Awn-baiḥ-i'' or awn-i'' = remain (thou).

## RELATIVE PARTICIPLE.

This is the form which, in all languages of the Turanian family, takes the place of the construction with a relative pronoun which, as has been already stated, are altogether wanting. The relative participle must be placed before the noun to which it relates, thus reversing the order in an English sentence. Instead of saying 'the man who comes,' the construction is 'the (who) comes man;' whilst 'the the rope which I pull' is written as 'the I (which) pull rope.'

The termination for the relative participle in the first conjugation is *gü* or *di* (*kü* after a surd). The pronoun when used is reduplicated before it.

[Cf. Chinese coll., *ti*; Burm. coll., *di*. Apparently the only analogy to the relative participle *gü* is in Mongolian, which has *ku*.]



## Examples.

Ló-gü 'saw"=the bullock which comes.

Kyé ka mun-gü k'laung"=the man I hate.

Sometimes also the ordinary tense termination is used.

## Example.

Tü'-á ló-wó k'laung"=the man who has now come.

## PRESENT PARTICIPLE.

This is formed by adding *tü'* to the root, thus—

Saiḥ-tü'=doing. | Sit-tü'=going.

[Cf. Burm., *tun*; Manip., *duna*.]

Another phrase, expressing continuation of the action, is constructed by using the verb 'awn'='to be,' with the conditional form *ná*, e.g.—

Baung saiḥ-ná na awn-ü? =What are you doing?

## PAST PARTICIPLE.

This has two forms according as to whether the nominative or agent of the verb is in the first or other person.

In the former case the termination is *hána*,\* in the latter *dina*. *Pana* can be used for both.

The conjunction 'and' being wanting in the Chin language, the construction with the past participle must be used instead of it. Thus, instead of saying 'I will come and beat you,' the construction must be 'having come, I will beat you.' This is in Chin 'kyé ka ló-hána naungni ka deng-aiḥ.'

## Examples are—

Iná sitpana bü' ka é-aiḥ=I will go home and eat my rice (literally, house to having gone, rice I will eat).

Pón-mu"-i 'sawt"-pana saung zaw"-niü"=the wild elephant came out and trampled down the paddy.

Nahyaw-nü ahón kúdina náná p'óniü"=they crossed the river and arrived at the village (literally, they river having crossed, village at arrived).

[Manipuri, which forms its present participle by the suffix *duná*, forms its past one by infixing *k'i*, *ru* or *lu* between the latter and the root.]

A form which is much used instead of the past participle is *aiḥ-gü'* or *aiḥ-gü'-plí-daw*. This, however, can only be used when the final verb is in the future and it implies a

\* Or *aih-nü* (Northern).

more certain completion of the first action than the ordinary past participle. It does not vary according to the person.

Nahyaw-nü bü'é-aiḥ-gü'pli-daw ló-waiḥ=they will eat their food and come, *or*, after eating their food they will come.

[Cf. Burmese *ka*.]

#### VERBAL NOUNS.

As in Burmese certain Chin words are formed from the verbal root by prefixing *a* which is dropped when the noun forms the second member of a compound.

#### Examples.

Asi''=the going (for *asit*).

Aló=the coming.

Aso''n=the running (for *asawn''*).

Ab'oi=a chief (from *p'oi* to be good.)

#### CONJUNCTIVE AFFIXES.

As in Burmese many meanings which are expressed in English by means of conjunctions as given in Chin by the addition of certain particles to the verbal root. These forms I venture to style conjunctive affixes.

(1) *The conditional*.—This is formed by adding to the root the particle *ná* which, like the Burmese ချ်, has a double meaning.

Thus: 'ayánü p'óná' means either 'if he arrives' or 'on his arrival.' The distinction between these two meanings is clear in English, but it is not maintained in Chin.

*N.B.*—An intensive can be formed by repeating the verb after this form.

#### Example.

Sawn''-ná sawn''niü''=he ran away.

[Cf. *Thib.*, *ná*.]

*Time when*—can, however, be more clearly denoted by adding the particles *k'wá\** or '*set-kála-kwá* to the root. The latter of these has rather the meaning of 'whilst,' but it can be used also for 'when.'

#### Examples.

Kyé ka p'ó-k'wá=when I arrived.

Ayánü sü''yá moi-'set-kála-k'wá=when (or whilst) he was there.

[Cf. *Naga*, *ki*.]

\* For *k'o-á*.



Another method is to add *á* to the root, thus :—

Nán-á p'ó-á=on arriving at the village.

*Time past, (after).*—The form used is that in *aiḥ-gü'* or *aiḥ-gü'-pli'-daw*, for which see past particle.

*Time previous, (before).*—The particle *k'laung* or *k'laungá* is affixed to the root.

Nahyawnü p'ó-k'laung-á=before they arrived.

[Cf. Burm., *k'ang*.]

*Reason why, (because).*—When it is desired to connect the sentences united in English by this conjunction, *twāk* or *twāk-ü* is added to the verbal root, which must be in the tense applicable.

Example.

Ayánü p'ó-ni-ü'-twāk=because he arrived.

*Although.*—This is expressed by adding the affix *ná-haw*,\* *ti-haw*, *ta-k'aw*, *ti-k'aw*, or *ta-dí* to the verbal root, thus :—

Examples.

Talaiḥ"e"-dihaw=although he ate (or eat) medicine.

Sitta-k'aw or sitta-dí=although he went.

(*K'aw* is used by the Northern Chins and *haw* by the Southern.)

*In order to.*—The affix *óng* is used and, like the corresponding Burmese words, it has also the meaning of 'so that.'

Example.

Ayá mawn-óng=in order to seize him.

Another and better form is made by prefixing *a* and affixing *ā* to the root, which then becomes really a noun.

Example.

Ayá amawná ka ló-wó=I have come to catch him.

Another method is to divide the sentence into two, thus :—

Ayá ka mawn-aiḥ, ka ló-wó=I will catch him, I am coming, *i.e.*, I am coming to catch him.

*According to Zaw.*—This follows the verbal noun which is formed from the root by prefixing *a*.

Example.

Amoi-zaṽ=according as (it) is.

[This whole expression is sometimes used as a postposition. See *infra*.]

\* After vowels.

*Concerning—Plé'.* The verb before this must be put in the proper tense.

Example.

Ayánü awn-hawkaih-plé'=concerning his remaining, (literally, he will remain concerning).

*As before=non-non.*

Sit-non-non sit-b'oi=go as you used to go.

It may be mentioned with reference to these conjunctive affixes that the ordinary Chin prefers to avoid their use by splitting up his meaning into short sentences. This is a peculiarity shared by the languages of most people in a low degree of civilisation.

#### AUXILIARY AFFIXES OF TENSE (VERBAL).

These are verbs added to the root in order to predicate certain conditions of it. They are conjugated in the regular manner.

The principal are as follows :—

To be able, can=*k'ó*; *t'é*.

Sü'yá ka sit-k'ó-wó=I can go there.

A'sán"-nü ló-k'ó-waih=the elder will be able to come.

Ka hau t'e"-nü=I cannot say, *i.e.*, I do not know how to say.

[Cf. Chinese coll., *k'ó*, *t'é*; Lush., *t'é*.]

To wish, desire=*woi*.

Ayánü ló-woi-ü=he wishes to come.

To cause, let=*sé*.

Example.

Ayá-á n'k'yá t'ün"-gyit n'deng-sé=Let him be struck thirty blows.

The construction with the affix *lá* (must), is generally used to express causation.

[Cf. Burm., *sé*.]

Must, should=*lá*. When preceding the future particle, this affix coalesces with it and forms one word *laih*.

Example.

Ayánü ló-laih=He must come.

[Cf. Burm., *ra*.]

Another method of translating 'must' is to put the verb in the future adding to it *moi-yü*.



## Examples.

Sü'yá m'si"-yaih moi-yü=we must go there (literally, it is to be gone there).

This form is more used perhaps in the negative than in the affirmative voice. The Southern Chins use another form in *paih*, thus:—

Māk-é-paih=it will be known, it is to be known.

To dare=*d'ák* (second conjunction).

Ayánü koi-d'ákü=he dares to climb up.

To be suitable, fit = 'sän; *dök*. Tü'á m'sit-'sänü = it is suitable to go now, *or* we ought to go now.

An intensive form of this verb is *zá'sana* to which the emphatic particle *di''* may be added.

Ayánü pó-zá'sana-di''=he certainly ought to accompany (us).

*Reflective*.—*É*, (literally, to eat). This root can be added to most verbal roots to form what in Greek would be called the middle voice. It is used in many cases in which the reflective idea is certainly not present to the English mind, and practice alone can determine when its use is suitable.

## Examples.

Nán-'só-hyaw-nü sü'-éyü=the villagers assemble.

Ka bun-é-yü=I have got (it).

To be, to suffer=*k'awn*; used as a substitute for the passive, which does not properly exist in Chin.

## Examples.

Adeng ka k'awn-ü=I was beaten, *i.e.*, I suffered a beating.

[Cf. Burm., *k'an*.]

To be proper, fit=*p'a''*.

Sü'yá sit-p'a''-ü=it is proper to go there.

The following verbs are often used as expletives only,—*hawk* (2); *p'oi* (1).

## Examples.

Ka 'mü-hawkü=I see it.

Na bun-é-b'oi-yü=you have got (it).

*Hawk* is, however, also used in the sense of 'already.'

## Examples.

Ayánü p'ó-haw-niü"=he has already arrived.

To begin=*sí*.

## Example.

Yó ó-sí-yü=it has begun to rain.

## AUXILIARY AFFIXES OF TENSE.

(Non-Verbal.)

These affixes are inserted between the verbal root and the termination.

The principal ones are—

To continue, still=*mo*.

Ayánü sü'yá moi-mo-wó=he is still there.

It is changed to *mu* in the imperative: Ló-mu-e"=come on further.

[Cf. Manip., *amuk*=again.]

Denoting the indefinite past tense=*p'ü'*.

Sü'yá ka p'ó-p'ü'-ü=I have been there (at some former indefinite time).

Implying fault=*lauh*.

## Example.

Ka saiḡ-lauh-niü"=I have done it (vulgar English, I have gone and done it).

## NEGATIVE VOICE.

In this voice no distinction is made as a rule between the present, past, and future tenses though, if necessary, the verb can be conjugated in them. In forming the negative the following rule must be observed, namely, that an initial surd becomes a sonant.\* The only exception to this is when a word begins with *sh* (as *shaw*) which does not alter, the correlative sonant *zh* being unknown in Chin. A short final vowel is also lengthened and the tone is by some altered to the heavy one.

The negative indefinite tense, as it may be called, has a variety of endings (the really essential one being *niü'*), though the meanings are practically the same. The verb is not inflected according to number and person.

\* This rule is not generally observed by the more Northern Chins.



## NEGATIVE INDEFINITE.

- |                          |  |
|--------------------------|--|
| (1) Kyé ka ló-nü"        | } =I do not come, or did not<br>come, or shall not come. |
| (2) Kyé ka ló-nü-dí"*    |  |
| (3) Kyé ka ló-nü-bu"     |  |
| (4) Kyé ka ló-nü-hün"    |  |
| (5) Kyé ka ló-bá-nü"     |  |
| (6) Kyé ka ló-shinü"†    |  |
| (7) Kyé ka ló-shinü-hün" |  |
| (8) Kyé ka ló-lá'        |  |

Of these forms (1) is the most elegant, though (6) is perhaps the most commonly used. (3) and (5) are not very correct expressions, the particles *bu*" and *bá* which occur in them being evidently borrowed from the Burmese.

(2), (4), and (6) are emphatic negations, and of these (4) is the most elegant.

(8) is used only by the Northern Chins.

[Cf. as to *la'*, Lush., *loh*; Manip., *loi*.]

As already remarked the above forms are used for all tenses, but the following past and future forms are permissible.

*Past.*

Kyé ka ló-niü" shinü" =I did not come.

*Future.*

Kyé ka ló-waiḥ shinü" =I shall not come.

The following are examples of the inflection of roots to form the negative.

*Pos.*—Ka saiḥü =I do.

*Neg.*—Ka zaiḥ"-nü" =I do not.

*Pos.*—Ka kan"ü =I am well (in good health).

*Neg.*—Ka gan"-nü" =I am not well.

*Pos.*—Ka sit-ü =I go.

*Neg.*—Ka zit"-nü" =I do not go (also *zet-nü'*).

*Pos.*—Ka p'oi-yü =I am good.

*Neg.*—Ka b'oi"-nü" =I am not good.

*Pos.*—Ka p'ó-wó =I arrive.

*Neg.*—Ka b'ó"-nü" =I did not arrive.

*Imperative.*

As in the positive there are several terminations for this tense.

\* Also, *ló-dí-nü'*.

| † Also, *ló-shin-dí'*.

The most common are as follows :—

Na ló-ne"  
 Na ló-'naung-ne"  
 Na ló-wai-di" } =do not (thou) come.  
 N'zit"-haw-ne" =do not go.

Of these the form 'lo-wai-di"' is most commonly used. In speaking it is difficult to distinguish the second from the corresponding positive form 'lo-'naung-we".'

*Plural.*

Zit"-ai-zü =do not (ye) go. | Ló-wai-zü =do not (ye) come.

#### PARTICIPLE.

The negative particle is translatable literally into English by prefixing the word 'not' to the present participle, thus: 'not entering,' 'not coming.' Like the past verbal participle (positive), its use is mainly owing to the absence of conjunctions such as 'and.'

It is formed by prefixing *a* to the root and affixing *kón* (or *kó*), *boi* or *bóboi*.

Examples are—

Awaung-kó =not entering.  
 Alóbóboi =not coming.  
 Azaih"boi =not making.

NOTE.—In poetical language *kón* can be prefixed to the verb, which is then in the proper positive tense.

Example.

Kón zan"ha'n kóndüyü\* =neither growing old nor dying.

A peculiar form of the negative participle occurs in the following very common construction, 'pak'átinü ló-do-awn na awnü' ? =why don't you come? (Literally, why not coming do you stay?)

#### RELATIVE PARTICIPLE.

This is formed by affixing *ai-di* to the root, and it is used in precisely the same manner as the positive relative participle.

Examples.

Ló-wai-di k'laung" =the person who does not come.  
 Yi"-ai-di wó =the burden which is not heavy.

\* The tense particle is elided in the first verb.



## CONJUNCTIVE AFFIXES.

*Conditional (if).*—This is generally formed by adding *n-ná* if the root ends with a vowel and *in-ná* if it ends with a nasal or consonant, and it has a double meaning like the positive form.

Thus, 'ayánü p'ón-ná' = if he does not arrive, or on his non-arrival.

K'lí 'säninná = if the wind is not favourable.

Yó ón-ná = if it does not rain.

Another form is made by adding *á-diná*, and is used particularly when the root ends in a consonant, thus—

Zitádiná = if you do not go.

A construction in *di* (for *aidi*) with *awná* can also be used, thus :—

B'oi-di awnná = if it is not good.

*Although.*—The affixes are *na-haw*, *na-k'aw*, to *awnnak'aw*.

## Examples.

Yó ón-na-k'aw = although it did not rain.

Zitto awnna-k'aw = although he did not go.

Another form can be made by adding *nü* to the negative participle.

## Example.

Adeng-kó-nü = although (I) did not beat (him).

*Reason why.*—*Twāk* or *twākü* is added to the negative verb in the same way as the positive.

## Example.

Söl"nü b'oi-nü" twākü = because the writing was not good.

The remaining affixes of the negative verb can easily be formed from the positive and need no further explanation. A few general examples are given.

Sü"yá n'zit"-la"nü" = You must not go there.

Ka ló-k'ó-shin-bu" = I cannot come.

Ni-yá na awn-zán-nü" = You should not stay here.

Sü"yá p'ó-óng m'si"-yaih moi-nü" = We have not to go as far as there.

Ayánü b'o"-haw-nü" = He has not yet arrived.

## SECOND CONJUGATION.

## AFFIRMATIVE VOICE.

All verbs belonging to this conjugation end in *k*, which letter they drop in the past tense and, in the case of some, also in the imperative. These latter are confined to certain roots ending in *awk* or *auk*, and they alter these letters to *ó*. The following are the principal roots which undergo this inflection:—

- ‘Sawk (‘só)=to look.  
 Nauk (nó)=to utter, bark.  
 Tauk (tó)=to put.  
 Klauk (kló)=to fall.  
 Yauk (yó)=to hear.

Even in other roots the final *k* is sometimes dropped in the imperative, though it is, I believe, more elegant to retain it. The following are two examples of this conjugation:—

## Example.

‘Sawk=to look.

*Aorist.*

Kyé ka ‘sawkü=I look, &c., &c.

*Past.*

Kyé ka ‘saw-niü”=I looked.

*Future.*

Kyé ka ‘sawkaiḥ=I shall look.\*

*Imperative.*

Só-we” or ‘só-zaw=look (thou).

‘Saw”k=to come out.

*Aorist.*

Ka ‘saw”kü.

*Past.*

Ka ‘saw”-niü”.

*Future.*

Ka ‘saw”kaiḥ.

*Imperative.*

‘Saw”k or ‘saw”.

---

\* Or ‘Só-waiḥ.



*T* is substituted for the final *k* in this conjugation by the more Northerly Chins.

I have hesitated somewhat whether to regard the *k* (or *t*) as radical or as part of the termination, but, on grounds of analogy, have decided to place it with the root. It is doubtless the *k* or *t* which occurs so often as a transitive sign in some of the Himalayan languages. The preterite and future perfect in this conjugation are formed in the same manner as in the first, the final *k* being dropped, thus—

Ka 'saw-peng-niü" = I had cut.

Ka 'saw-peng-aiḥ = I shall have cut.

#### RELATIVE PARTICIPLE.

This is formed by the addition of *kū* or *dī*.

#### Examples.

Kyé ka bĕk-kü hèn = the money (silver) which I give (or gave).

Naung na ók-kü tu"-i = the water which you drunk.

#### PAST PARTICIPLE.

The terminations of this are the same as in the first conjugation, the root used being that of the imperative.

#### Example.

'Só-hána ka ló-waiḥ = having looked, I will come.

#### CONJUNCTIVE AFFIXES.

*Conditional.*—The root of the imperative tense is used.

#### Example.

Ka 'só-ná = If I look.

*In order to*—The root used is that of the imperative, thus—

Pó-i a-'só-á ka p'ó-wó = I have arrived in order to look at the *pwè*. (And so on with the other affixes.)

#### NEGATIVE VOICE.

The root used in this voice is that formed in the imperative tense of the positive with the usual alteration of the initial surd into a sonant, &c. Final *k* is dropped.

Imperative.

'Só = look  
 'Sawke" = cut  
 Apěke" = give

Examples.

Negative indefinite.

... Ka zo"nü" = I do not look.  
 ... Ka zaw"-nü" = I do not, &c., cut.  
 ... Ka be"nü" = I do not, &c., give.

The past, future, and imperative call for no remarks. One example will suffice.

Ka 'saw-niü" shinü" = I do not look.  
 Ka 'sawkaiḥ shinü" = I shall not look.  
 Zo"-wai-di" or zo"-ne" = do not look.

*N.B.*—The more northerly Chins sometimes form the negative regularly from the root, *e.g.*, 'tákü' = it is torn; 'd'ákā-nü' = it is not torn.

*Negative Particle.*—This does not differ from that in the first conjugation. The root used has the same form as in the indefinite tense, but final *k* is not dropped.

Azo"-kó = not looking.  
 Agló"-bó-boi = not falling.  
 A'sawk-kó or azawk-kó = not cutting.

*Relative Participle.*—This is formed by the addition *aidi* to the same root, thus—

Ka bėkaidi hèn = the money that I did not give.  
 Ka zo"-waidi k'laung" = the person I did not look at.

*Conjunctive Affixes. Conditional.*—The termination is *nná* after a vowel and *ádiná* after *k*, the root being as before.

Examples.

Na zo"n-ná = If you did not look.  
 Zawkádiná = If you do not cut.  
 Ka bėkádiná = If I do not give.

The other affixes are added in precisely the same manner as in the first conjugation to the root already stated.

## IRREGULAR VERBS.

Amongst the Southern Chins *sit* = to go, has its future *si"-yaiḥ*, instead of the regular form *sitaiḥ* which is used further north.

*Klauk* = to fall, forms its third persons (singular, dual, and plural) in *kló* in the present and past tense, and also takes this form optionally in the infinitive.

Ka klauk-ü = I fall.  
 Ayánü kló-wó = he falls.



*Interrogative Particles.*—There are two of these, namely, *mü* and *li*. The first, which is also pronounced *mo*, *mö*, and *maw* is the ordinary particle, *li* being used to express doubt on part of speaker in the action taking place. This difference is generally expressed in English by the tone of voice in which the question is asked. These particles are added after the ordinary termination of tense, but the latter are frequently elided in favour of the particle *bá*, thus—

Moi-ya-mü? or moi-ba-mü? = Is it?

Ka ló-ni-mü? = Did I come?

Ka ló-waiḥ-mü? = Shall I come?

Ka ló-shin-mü? = Shall I not come?

Ayánü ló-waiḥ-li? = Will he come? (Implying that the speaker does not consider it probable that he will.)

*Note.*—When the interrogative pronouns are used no particle is necessarily added to the verb.

Sü'-yá aní'nü moi-yü? = Who is there?

Bángá n'si'-yaiḥ? = Where will you go?\*

Ak'laung'-pün pahyó moi-yü? = How many persons are there?

[Cf. as regards *mü*, Chinese, Kami, *mo*; Lush., *maw*; Mikir, Naga, *má*. *Li* is probably allied to the Burmese *lè*, *lá*; Manip., *ra*.]

## ADVERBS.

### PRONOMINAL ADVERBS.

Such are—

Nik'á = thus.

Pak'á? = What kind of; how?

[Cf. Bahing, *k'ó* = manner, kind.]

Nik'un" or nik'u"t = so much.

Pak'un" or pak'u"t? = how much?

Tü'-á = now.

T'é-k'wá = then.

Pak'wá or pak'aw? = when?

Báng(á)? = where?

Bángá-gü' = whence?

Pak'átinü = why?

Pahyó or pa-hyaw? = how many?

[Cf. the plural affix, *hyaw*.]

\* Or bángá n'si'yaiḥ-mü'.

Yó-ká = very long ago, originally.

A'nü'-á = afterwards.

[Cf. Naga, *ke-naw*.]

Bü'-á = above.

Níyá = here.

Sü'yá = there.

Níyá-gü = hence.

Sü'bawá = on that side.

*Adverbs proper.*—Such are—

Atwáng = uselessly.

Amawn' = certainly.

Alók-a-dü' = easily.

Tè; pü'-haw = very.

Their number is, however, limited.

Adverbs are formed from verbal roots usually by the simple method of reduplication, thus—

P'oi-b'oi = well, thoroughly.

Yan-yan = quickly.

#### ADVERBAL AFFIXES.

These are placed after the noun. The following are the principal ones:—

'Li-ü'n = like, as; thus—

'Saw"-liü'n na mügü = you are stupid as a bullock.

K'u"t = like, as.

A'sá-k'u"t na mügü = you are as stupid as a worm.

Dün" = only (emphatic).

Pa-hăw dün" = one only.

Ayánü ak'laung"-si"-pa-dün" = he is a thoroughly bad man.

Sin = each.

Pa-hăw-sin = each one.

Tí-tí = every.

'Nu"t-dí-dí = every day.

[Cf. Lush., *tin*; Burm., *taing*.]

An emphatic particle *pa* or *ba* is also sometimes placed after a noun or adverb.



**Examples.**

‘Saw’-zün-hăw-pa moi-nü’=there is not even one bullock.

Yó-ba ó-na-k‘aw=although it rained.

Ayang-ba sit-ü=he goes first.

[Cf. Burm., *pang*.]

**POSTPOSITIONS.**

These are affixed to the noun which they govern and take the place of the preposition in English.

The commonest are—

á=to, at.

**Example.**

Náná=to or at the village.

(This is frequently added to other postpositions.)

K‘ling ; haw=upon.

**Example.**

D‘ek-k‘ling(á)=upon the ground.

Gó=under.

**Example.**

In-gó-(wá)=under the house.

[Cf. Manip., *má-k‘á-dá*.]

‘Mawn-gawn=in front of.

**Example.**

Ka ‘mawn-gawn=in front of me.

[Cf. Manip., *má-máng-dá*.]

‘Nü’=after.

**Example.**

Ayá-‘nü’ (á)=after him.

Baw=side.

**Example.**

Myók-baw (á)=northwards (literally to the north side).

Mo=presence (contracted into *mwá*).

**Example.**

Ab‘oi-mwá=to (the presence of) the gentleman (or chief).

[Cf. Naga, *‘mo-dzu*.]

Bü’=upper part, above.

**Example.**

Nán-bü’(á)=above the village (*i.e.*, higher up the river).

P'ó-bóng=as far as.

Example.

Nán-p'ó-bóng=as far as the village.

[Cf. Manip., *p'á-obá.*]

Amoi-zăw=according to.

Examples.

Ashö" t'un"zan amoi-zăw=according to the Chin custom.

Nü-adü'=together with.

Example.

Ayánü-a-dü'=together with him.\*

[Cf. Burm., *atu*; Chinese coll., *t'ung.*]

#### CONJUNCTIONS.

The few conjunctions in Chin are really verbal particles used in the same manner as conjunctions are in English.

The commonest are—

Na-lawnná=besides.

[Cf. Burm., *lun*=to exceed.]

N'k'yansinü=therefore.

Ná-k'án-bá-sina-haw *or* sí-ya-k'aw=however, but.

Di=that.

This is occasionally added after subordinate sentences.

Sí sí=either, or.

#### INTERJECTIONS.

These are not very numerous and no instruction is required as to their use.

Examples.

Ö=a grunt of approbation. | E'n, O'=for calling.

Áya we'=exclamation of surprise or pain.

[Cf. Naga, *ayá.*]

Kón-é-ni-ü"; p'oi-yü=well done.

P'oi-b'oi kyi"-yü=exclamation of sorrow.

#### MEASURES OF LENGTH.

A span=ak'aw.

A cubit=amü'k.

A fathom (spear's length)=lawn.

Distant as far as a call can be heard=bé-é 'san yau.

\* Nü by itself is sometimes used for 'and' when several nouns occur together.



## CAPACITY.

- A handful = a'nu'n.  
 A basket = taung".  
 One-sixteenth of a basket = tun.  
 One-fourth of a basket = plë.  
 One-half of a basket = k'oi.

## MONTHS.

- |                   |                   |
|-------------------|-------------------|
| 1 = Tankü".       | 7 = 'Sadaung".    |
| 2 = Maw".         | 8 = Tan'sóngmü"n. |
| 3 = N'gau".       | 9 = Nattá.        |
| 4 = Klón-dün.     | 10 = Pyashü'.     |
| 5 = Kló-nü".      | 11 = Tábató".     |
| 6 = Tau'salaung". | 12 = Tabo"ng.     |

The year begins with Tankü", which corresponds with the English April-May.

[With the exception of Nos. 2, 3, 4, and 5 the names are obviously corruptions of the Burmese ones. As to N'gau", cf. Manip., *ingá*.]

*Days of the week.*—These are the same as in Burmese, the names being only slightly altered.

## SOME IDIOMATIC EXPRESSIONS.

- Naung yan-yan na ló-waiḥ-di alawn 'sóhána ka awn-ü =  
 I hope you will come quickly.  
 'Moi-sán pyak-ü = he changes countenance.  
 Atwāk moinü" = never mind.  
 K'á-ti-yü' ? = What's the matter ?  
 Alü klü-yü = he was laid low (*i.e.*, he died).  
 Pü ka hau-waiḥ = I will summon help.  
 E'ó 'sé-ókü = living is scarce and difficult.  
 K'amlü'ng ka dawn-ü = I am tired, used up.  
 K'alü ka mé-yü = I have a headache.  
 Kó-'lüng-kó-nén = superior, inferior.  
 Yan-haḥ 'set-'set = the whole night.  
 Amin m'só-é-yü = we name (the child).  
 Sonlé ka mi-ü = I have a cold.  
 T'é-bu" = brothers and sisters.  
 Ní hin 'sát ! = That's all !  
 Ak'laung"-dün" ak'laung" b'oi = a good man and true.  
 Saung-t'a" = the first fruits of the paddy.

Holaiḥ na k'awn-aiḥ = you will get into trouble, (compare the slang expression, 'you will get hell over it').

Tü'-wé k'laung"-hyaw = the persons now present.

Bü'-a"n-hăw 'myin = long enough to cook a pot of rice.

Ak'laung"-k'awn 'ló-wó = inhabited country is distant.

Ahaung" 'sawkü = he rubs bamboos in order to get fire.

Alünběk k'awnü = he makes love to.

Běk-saiḥ-ü = he converses with.

Sí-boi-zaung-boi = falsely.

Bi"-ku"t moi-nü" = he is a worthless fellow.

A'sa"n-só-wá tu"-i-yó' n'pla"-ne" = don't show the young crocodile how to swim. (Proverb.)

Ní pauḥ n'zun"-ló-gü pauḥ" = these are note-worthy words.

NOTE.—Chin proper names are monosyllabic, those of men having *N'* or *Ta* prefixed, and those of women *Pa* or *Si'*. *Ta* and *Pa* are more honorific than the others.



## CHIN SENTENCES.

## JUDICIAL AND POLICE.

1. The prisoners must sit down. Tala"kyé-nü k'ó"ná awn-laiḥ.
2. Whilst giving your evidence you must *shiko*. 'Saukshé pauḥ naung na hau-  
'set-kála-k'wá k'aw"t-dina  
na awn-laiḥ.
3. Do not be afraid. Speak clearly. N'kyí-ai-di". Kana" na hau-  
'naung-we".
4. Are you a *nât*-worshipper? Naung k'un" na k'ut-byaw-  
ba-mü"?
5. No, I have become a Christian. Si"-nü", kyé só-bõ ka waung-  
niü".
6. Hold the *thabye* sprig in your hands. A'mú-nón ku"t-nü na mawn-  
'naung-we".
7. I cannot remember in what month I saw the prisoner. Kyé ní tala"kyé baung-k'ló-a  
ka 'mü-yü ka n'zun"-mi-  
nü".
8. It was in the cold weather, after the harvest was reaped. Saung yan-ná 'sit-k'ó-á ka  
'mü-yü.
9. He struck me on the head twice with a stick. K'alü-án' k'yá-'ní" dabo"n-tü'  
a yá-nü deng-ü.
10. The blood came out and I fell down. Atí" 'sawk"ü ka k'lük"-daw-ü.
11. I had been drinking kaung, but was not yet drunk. Kyé ayü" óhána ka awnü, ka  
mo"-haw-nü".
12. He threatened me with his *da*. Ayá-nü asin"-nü háng-ü.
13. He thrust me with his spear. Ayá-nü 'sauk-k'yé-nü kyé-á  
shünü.
14. Arrest that man and take him to the *thana*. Ní k'laung" mawndina gáyá  
na tawk-laiḥ.
15. Tie his hands with rope. Ayá ku"t yo"ḥ-yü' k'undina  
m'tó-zü.
16. Sir, before we reached the *thana*, he ran away. Gáyá m'p'ó-k'laung-á ayánü  
sawn'ná sawn"niü", b'oi-yo".
17. If you do not go, you will get into trouble. Gáyá zit-ádiná holaiḥ na  
k'awn-aiḥ.

18. I suspect that Shwe Kin stole my paddy. N'Gán saung myó-é-ü-di ka kyinü.
19. The villagers fear greatly the leader of the dacoits. Nán-món-dí-hyaw ak'laung"- 'sí"-lánni p'oi-b'oi ak'yí-yü.
20. Were any *luggis* present when you searched? Naung in-á 'su"-le"-á a'san"- hyaw pó-ba-mü"?
21. Have you any unclaimed property? Amón moi-ai-di wó-mló moi-ya-mü"?
22. Whose turn of sentry duty is it? Tü'-á a'lénü ani"-nü kaung nu't-laiḥ?
23. What is your monthly salary? Naung k'ló-k'ó pahyó na é-laiḥ?
24. How long have you been in the force? Yè-shó na saiḥ-ü kun pahyo moi-niü"?
25. Stand to your front. Na 'mawn-gawn asó-we".
26. Shortly after, the rain began to fall and the tracks were obliterated. A'nü-á atau gla"-haw-nü" yó-ó-sí-yü k'ólóng saiḥ-saiḥ plak-'ma-niü".
27. How much of the property stolen has been recovered? Myó-é-gü wó pahyó bawn-dina na bun-é-niü"?
28. The Chins of a neighbouring village have committed a raid on the Kyakaik village and taken away seven men and women as captives. Asená moi-gü Ashö"-hyawnü Kyakaik-nán-á-gü' pat'o" nat'o"pün-'sí"hen-maw-n-dina sitü.
29. On hearing this I went to Kyakaik with five other policemen to investigate the case. Ní a'mu ayauk-kü' yè-shó-pün-'ngo"-nü-adü' a'mu hí"-zaná ka sitü.
30. After having been remonstrated with, they allowed me to go there. When I asked the villagers to release the captives, they wanted a ransom of Rs. 50 a head for the captives they had taken. Nahyaw-nü pauḥ hau-aiḥ-gü' plí-daw náná waung-b'oi-zü ak'waung a'lödü. Naung me" mawn-gü k'laung"-hyaw m' 'löd-laiḥ ka naukü. Ak'laung"-paháwá hèn-law-haukkýit na bék-laiḥ anaukü.
31. We did not go into the village in the day-time, but at night we went and surprised the of- Nán-á a'nu't-á awaung-kó ayan-á waungdina ak'-laung"- 'sí"-hyaw aklé-boim' p'ó-wó. Nahyawdüga



- fenders in the camp.  
Ten of them bolted and seven were caught.
32. He said: "If you do not give me the pig, I will steal it."
33. Next day the pig was gone.
34. The accused hid in the jungle and shot my fowl with his cross-bow.
35. The *ywathugyi* put him in the stocks.
36. He abused me and so I struck him.
37. I have sinned this once; have pity on me.
38. You will suffer thirty stripes.
39. Last year I borrowed Rs. 50 from him.
40. Some five months ago my eldest daughter fell in love with the accused.
41. After a month the accused's parents came to me and asked me to give my daughter in marriage with their son.
42. I was obliged to decline as the accused belongs to my clan.
43. Seven days ago the accused came at night and took away my daughter without my knowledge.
44. My daughter is with the accused now. I want to get my daughter back.
45. Your daughter is of age and the accused is not guilty (of kidnapping).
46. This is the man who struck me.
- ak'laung"-pün-'nga"sawnná sawn"iü". Ak'laung" pün-'si" mawn-dina ma bun-éyü.  
Ayánü wö n'békádiná myó hána ka bi"-é-aiḥ hau-ü.
- 'Nu"t-kla"-gü" wö klükü.
- Tala"k'awn pón-á wi"-dina awnü, kyé á alí-yü" akaḥk-ü.
- Nan-taiḥ" k'ló-wá ayá-ni tauk-ü.
- Ayá-nü kyé ahau békü; n' k'yan-sinü ka dengü.
- Ní n' k'yá-haḥ ka 'mau-lauḥ-niü". Myan-'naung-we".
- Naung mèn n'k'yá t'un"-kyit na k'awn-laiḥ.
- Yan-kuná ayá-mwá hèn law hauk-kyit ka pük-é-yü.
- K'ló 'ngo" moi-niü" ka 'só-nü" 'san"-hèk tala"k'awnnü mlaiḥ-ná awn-ü.
- K'ló-häw kla"-á tala"k'awn anü"pó-hoi kyé-mowá lo'wó. Kyé 'só naung 'sónü" k'awné-yü abèk-'naung-we" nahoi hau-ü.
- Tala"k'awn a'so" kyé a'so" dü-yü-twäk ka bék-kó-nü" ka hau-lá-yü.
- Anü"-á yan-'si" moi-yá tala"-k'awn ayan-á ló-dina kyé aklé-boi kyé 'sónü" bi"-dina sitniü".
- Tü"-á kyé 'sónü" tala"k'awnmwá moi-yü. Bawndina ka lö-woi-yü.
- Naung 'sónü" ashaw"-klük"niü"; tala"k'awn-á aplet moi-nü".
- Ní k'laung" kyé-ni deng-gü k'laung" tawn-ü.

## REVENUE.

47. I have no money; only one pig for sacrificing is left. Hèn moi-nü"; k'un"-wö-zün-haw-dün" moi-hawkü.
48. I shall fire my taungya in April and plant the paddy-seed in May. Tankü" k'ló-wá alö-a me" ka 'si"yaih; k'ló Maw-á mók ka shünaih.
49. What revenue do you pay for your taungya? Naung alö-twāk alö-k'awn pahyó na pèklaih?
50. I pay Re. 1 a year. Kun-haw-á hèn-law-haw ka bék-laih.
51. Do you cut your 'ya' yourself? Naung-nü pün-dón alö na 'sawk-ba-mü"?
52. No. My wife and son assist me. I cannot cut this year. Si"-nü". Kyé p'ayá-nü kyé 'só kü-é-yü. Takun-á ka 'sawk-k'ó-nü".
53. Which do you prefer, —taungya-cutting or cultivating land? Alö 'sawk amlü'ng-tauk-ba-mü" ? Alaih saih amlü'ng-tauk-ba-mü"?
54. I prefer taungya-cutting. I have no cattle, and to plough a piece of land I shall require two buffaloes. Alö'sawk k'amlü'ng ka tauk-hèk-ü. Nón-'saw" moi-nü." Alaih saih-á nón-zün-'ni" ka lü-é-yü.
55. You are breeding pigs and fowls; why don't you breed buffaloes? Naung wö-nü á na haw-ü. Nón pak'átinü haw-dö-awn na awnü ?
56. I have no money to purchase a buffalo. Nón ka 'lé-aih hèn moi-nü".
57. The soil is not rich. Níyá d'ek-tauh\* moi-nü".
58. The paddy is not reaped yet. Saung ayan-haw-nü".

## FORESTS.

59. Is there any teak in these jungles? Ní pón-á ayi"-t'e'n moi-ya-mü" ?
60. How much do you want for cutting them and floating them down the river? Ayi"-t'e'n 'sawkdina ahón myawn-dina ló-ná ak'ó pahyó na lü-é-yü ?
61. I hear that you have been cutting and selling pyingado without a license. Is it true? Ak'waung amoi-boi-bó k'yet-paw t'e'n 'sawkdina na yi"-yü 'sadaung ka yaukü. Sí-ya-mü" ?

\* Tauh = clay.



62. Near the Yomas there are large bamboo-jungles. M'zön-sen-á yó-tauh'lèn moi-yü.
63. What is that smoke? T'ó me"-k'ü" baung-ü' ?
64. It is the forest fire burning. K'ón-me" ó-wó, (*Northern*, ó-hü').
65. We set light to the dead leaves every year. Kun-dí-dí law-sá-á me" m' 'si"-yü.
66. I want to cut ten pyingado logs to build a house. Please give me a license. In ka 'saukaiḥ-di k'yet-paw t'e"n lun-'ngo" ka 'sawk-woi-yü. Só myan-'naung-we".
67. Did you pay any duty for the timber you have cut? Naung na 'sawkkü t'e"n-twäk akauk hèn na pë-ni-mü" ?
68. I am poor and cannot pay. Kyé ka 'sinlaiḥ-ü; hèn ka bék-k'ó-nü".
69. Pyingado is a reserved tree. You must not cut it without a license. K'yetpaw-t'e"n ab'oi-nü haḥ-dina tauk-kü t'e"n tawn-ü. Só amoi-boi na 'sawk-la"-nü".
70. Pheasants and partridges abound in dense jungles away from human habitation. Ak'laung"-k'awn 'ló-gü ka-nü'n-á, hó-k'yet-nü wó-p'ón nü"-yü".

## DEPARTMENT OF PUBLIC WORKS.

71. Before beginning the earthwork a tracing will be cut through the jungle. D'ek sö-k'laungá pón d'á-ná alawn-só na pök-laiḥ.
72. For earthwork you will receive Rs. 5 per hole. Konk'ó"-pa-häw-á hèn-law-'ngo" na bun-é-aiḥ.
73. Bring the mattocks; distribute them to the men. N't'i"-p'ayaw lö-'naung-we". Ak'laung"á p'é-dina péké.
74. Measure out the road carefully. Ní lawn 'sadi-yü' sök-b'oi.
75. Where can I get ironwood for making a bridge? 'Lauk-'lé saiḥ-aiḥ k'yet-paw-t'e"n bángá ka bun-é-k'ó-wó ?
76. There is plenty of ironwood here, but you will have to bring it with an elephant. Ní-yá k'yetpaw t'e"n anü"-ataung moi-yü. Sí-ya-k'aw amo"-yü" na 'nük-laiḥ.

77. Last year I got Rs. 10 for clearing the jungle near the telegraph line. Yankuná n't'i''-yo''h - sen - á moi-gü pón d'á-yü-twäk hèn-law-'nga''ka bun-é-yü.
78. In the dry season all bridges should be kept clear of jungle. K'á-k'ó-á 'lauk-'lé-zená pón na d'á-laiḥ.
79. Bridges constructed of wood should be coal-tarred every year. T'e''n-nü saiḥ-gü 'lauk-'lé-hyaw-á kun-dí-dí kattayá-tauḥ m't'awk-laiḥ.
80. Unseasoned wood should never be coal-tarred. T'e''n - hén - á kattayá - tauḥ n'k'yá-bá m'd'awk-la''-nü''.
81. What class of stone is to be found about here? Ní sená pak'á alün k'awn-k'ó-ba-mü''?
82. Will this stone do for metalling roads? Ní alün lawn-k'ling-á n'p'ó-á p'oi-ba mü''?
83. The thickness of metalling is not to exceed  $\frac{1}{2}$  foot. P'ó-gü lün pé-wäk lun-la''-sinü''.
84. The centre of the road should be 6 inches higher than the sides. Alawn-bě-t'á alawn-mlüng'' pé-wäk 'lüng-hèk-laiḥ.
85. The roof should have a good slope as the rains are heavy here. Ní-yá yó p'oi-b'oi ó-wó, n'k'yan-si-nü in-glün sók-sók na tauk-laiḥ.

## SPORT.

86. I am fond of shooting. Kyé 'senat kaḥká k'amlü'ng ka taukü.
87. The tracks of the tiger lead to the evergreen jungle. Akyé k'ólóng m'tawn-ná set-gyí-á m' p'ó-wó.
88. Two nights ago a tiger came into the village and carried off my calf. Yan-'ni''moi-niü'' akyé-nü náná waung-dina kyé 'saw''-só só-wó, sawn''-é-yü.
89. There was no moon so I could not see. Tóng yükü, n'k'yan-sinü ka 'mü-k'ó-nü''.
90. There are a lot of green pigeon on that tree. T'ó t'e''n-á wuhú aplé moi-yü.
91. When the paddy is ripe wild elephants will come; but now they are up the streams. Saung 'myin-aiḥ-gü' pón-mó''i p'ó-waiḥ; tü-á ahón-sit-baw-á awn-hyaw.
92. If you stay here you will be able to get a shot at a jungle-fowl. Naung níyá na awn-ná ho-á na kaḥk-k'ó-waiḥ.



93. Is there much game in this jungle?      Ní pón-düga amaih nü"-yaih mü" ?
94. There are sambur, barking deer, and wild pig.      Gyí-yan, 'sat-gyí, a'ngaw moi-hyaw.

## GENERAL.

95. What is your clan?      Naung 'so" baung 'so"-ü" ?
96. Can you sing or dance?      Au-é-t'é-ba-mü" ? Lawn-t'é-ba-mü" ?
97. There is no one here who can relate the Chin traditions.      Tu"-i-kon-pauh hau-t'é-gü mónt'èn ní-yá moi-nü".
98. We do not now offer sacrifices to or worship our mother 'Hli.'      Tü'-á a-ú 'Lí-á kyéme" m'hen" - hó-é - sinü", k'ut-byaw-sinü".
99. I can tell you the 'kun' of my clan, but I do not know anything about my wife's 'züyaih.'      Kyé 'so" k'un"mín ka hau-k'ó-wó; ka p'ayá zü"yaih plé' baung-pa ka 'māk-nü-hün".
100. Formerly the Chins had elephants and horses.      Set-k'wá Ashö"hyawá amo"-sí" moi-yü.
101. The Burmans are more cunning than the Chins and we are afraid of them.      Ashö"hyaw-t'á Wo"-h y a w dèn-hèkü; nahyawá m'kyí-yü.
102. I eat dog occasionally.      N'k'yá hāw n'k'yá-'ní" u"-i-'só ka é-yü.
103. Why do you not wear the Chin 'paso' ?      Ashö"kyé pak'átinü zauk-dawn na awnü ?
104. Formerly all Chin women tattooed their faces, but now some do not.      Yóká Ashö"-nü"-h y a w n ü saiḥ - zaiḥ a'maungshünü; tü'á awaung-'ní" a'maungshün-sinü".
105. The Northern Chin women wear red smock-frocks.      Myók-bawá ashö"-nü" p'yan-sèn shaw-hyaw.
106. A Buddhist girl of Arakanese extraction married a young Chin and she has adopted the 'züyaih' of her mother-in-law.      Lok'öng haw - nü"pa - h ä w ashö" 'són-byannü k'yin-é-yü. Apö Zü"yaih waung-niü".
107. Go quickly or we shall not be in before dark.      Yan-yan sit-ké, zit-diná k'oni" müg-k'laung-á m'b'ó-sin-di".

108. This spot is not good for camping. Sak'an klauká ní awndün b'oi-nü".
109. Cut those bamboos and make a stockade. Yó 'sawkdina taw" saiḥ-e".
110. That cooly has spoilt my things, don't pay him his wages. Tó a'ngo" kyé wó-mlópyak-'makü, ak'ó abëkaidi".
111. The rains have not ceased and it is difficult to travel. Yó-ó-wó hü-haw-nü"; m'si"-yaiḥ kyí"-ü.
112. The river is running very fast and to go in a boat is unsafe. Ahón-á tu"-i tè lóng-ü am'lü' sit-ná amí-anaw p'ó-waiḥ.
113. The *ywathugyi* must explain why his village is in such a filthy state. Nán pak'átinü nik'u"t sú-yü nán-taiḥ"-nü hau-laiḥ.
114. It is due Sir, to the laziness of villagers. Nán-'só - hyaw adawn - twäk sú-yü, b'oi-yo".
115. You must order them to dig drains around their houses. In 'lédina mlóng sö-laiḥ na hau-laiḥ.
116. The mud is very deep here; the buffaloes have been rolling in it. Níyá lö pü'-haw t'ük-ü, nón lóká bókü.
117. This is a new house; there are no lice yet in it. Ní in in-t'a" tawn-ü; hëk moi-haw-nü".
118. Bring two mats, six pots of water, four fowls, and twelve eggs. Adü'n-law-'ni", yin-zü-lun-'so'k, á-pün-m'li" á-toi-'nga" - lun-'ni", na lö-'naung-we".
119. If you do not get me some fowls I shall shoot some. Á na bëkádiná 'senat-tü' ka kaḥkaiḥ.
120. Tell the *ywathugyi* to have my pony fed with paddy and chaff. Nán-taiḥ"-á kyé si" saung-nü wukö" bëk-sé-b'oi-di na hau-we".
121. The weather is very hot now, so we will start before day-light. Tü-á k'ó tè 'lókü, n'k'yan-sinü k'ó-wa"-k'laungá m' 'sawk"aiḥ.
122. Five days have elapsed since I saw him. Kyé-nü ayá ka 'mü-yü yan\* 'ngo" moi-niü".

\* Literally, nights.



## CHIN AND ENGLISH.

## A.\*

A', *n.*, a fowl.

[Cf. Lush., Shand u, *á*;  
Taungthu, *á-wa*; Sak,  
Limbu, Kiranti, Che-  
pang, *wá*; Mikir, *vo*;  
Singpho, *wu*; K a m i,  
*ta-wa*; N a g a, *te-vü*;  
Magar, *gwá*.]

Abí, *n.*, a package.

[Cf. Chinese, *bok*.]

Abó-i, *n.*, a mole (animal).

Abó-ün", *n.*, a mole-hill.

Ab'oi, *n.*, a chief; European gentleman; the Govern-  
ment.

[From *p'oi* good. Query:  
Is this the same as the  
Lushai *boi*, a slave? Cf.  
Naga, *béumá*; Shand u,  
*e-bai*; Limbu, *bá*.]

Ab'oi-nü"-lán, *n.*, the Queen.

Ab'oi-lán, *n.*, a Prince; a  
Commissioner.

Abón-nauk (2), *v.*, to press.

Abü", *n.*, a nest.

[Cf. Lush., Kami, *bú*.]

Abyawn, *n.*, weeds, under-  
growth.

Adáng, *n.*, the support of a  
roof. *cf. 23 = King post*

Adauh, *n.*, a handle.

Ading-byin, *n.*, the side of the  
body.

Adü'n, *n.*, a mat.

[Cf. Thib., *den*.]

Agaw, *n.*, the kidneys.

[Cf. Dhimal, *kéhá*.]

Ahá, *n.*, a potato, yam.

[Cf. Kami, *han* or *hó*; Gá ró,  
*hán*.]

Ahán, *n.*, a mosquito.

[Cf. Dhimal, *já-hán*.]

Ahän, *n.*, an otter.

Ahau, *n.*, speech; a com-  
mand.

Ahaung", *n.*, a liquid (not  
water); —'sawk", to rub  
bamboos to get fire.

Ahawn", *n.*, a bear.

[Cf. Chinese coll., *hüing*.]

Ahé, *n.*, a fig (jungle varie-  
ty).

[Cf. Manip., *hé-bóng*. In  
Manipuri, *ma-hé* is a  
fruit.]

Ahé or ahè, *n.*, an axe.

[Cf. (perhaps) C h e p a n g  
*wárhé*; Naga, *merré*.]

Ahé", *n.*, firewood, fuel.

Aheng", *adv.*, alive.

[Cf. Kami, *ahén*; Manip.,  
*hing*; Burm., *á'reng*;  
Mikir, *ké-réng*; Naga,  
*'rí*; Burm. coll., *ashin*;  
Chinese coll., *shéng*.]

Ahet, *n.*, the breast (of birds).

Ahó, *n.*, a yam. See *Ahá*.

Ahó", *n.*, a tooth; the blade  
of a da; —*n'sí*, a front  
tooth; —*nkawn*, a back  
tooth; *mu"* —, a tusk.

[Cf. Shand u, Limbu, Lush.,  
*há*; Naga, *hú*; Kiranti  
(Yakha), *há*, *háchi*.]

Ahoi, *n.*, a mango.

[Cf. Manip., *hé-hau*.]

Ahón, *n.*, a river, stream.

[Cf. Chinese coll., *ho*; Lim-  
bu, *wo-hong*; Kiranti,

\* N.B.—Some nouns begin indifferently with *a* or *n'*.

## CHIN AND ENGLISH.

- hong-ku*; Serpa, *hyung*; Lepcha, *ong-kyong*.]  
 Ahú, *n.*, steam.  
 [Probably connected with *kü* smoke. Cf. *Vá y u*, *hillili*, 'steam,' and *kulu* 'smoke;' also Mikir, *hi*, 'smoke.']  
 A'k (2), *v.*, to split, crack.  
 [Cf. Burm., *ak*.]  
 Ak'a", *n.*, a white ant.  
 [Cf. Perhaps Naga, *me-krö*.]  
 Akau-lau, *adv.*, prostrate (on the back). See *Akú-lut*.  
 Ak'aw", *n.*, a part, portion.  
 [From *k'aw*", to lop off.]  
 Ak'awn moi (1), *v.*, to be vacant.  
 [Cf. Chinese coll., *k'ung*.]  
 Ak'laung", *n.*, a person, man.  
 [Cf. Burm., *ak'rang*, 'you.']  
 Ak'laung"-k'awn, *n.*, inhabited country.  
 Ak'laung"-mí, *n.*, a leper.  
 Ak'laung"-sì", *n.*, a scoundrel, dacoit, robber.  
 Ak'laung"-t'aw, *n.*, a substitute.  
 Ak'laung"-üt, *n.*, a gang, party (of men).  
 Ak'law", *n.*, sweat, perspiration.  
 [Cf. Naga, *aklán*; Lush., *klán*; Kami, *kauk*.]  
 Ak'law" mó, *n.*, a pore.  
 Ak'ling, *n.*, the marrow.  
 [Cf. Naga, *keli*.]  
 Aklóng, *n.*, fate, luck.  
 [Burm., *akyawng*.]  
 Ak'óng moi (1), *v.*, to be hollow.  
 [Cf. Burm., *k'aung*; Chinese, *k'am*.]  
 Akü", *n.*, a porcupine.  
 [Cf. Shandu, *sa-kú*; Lush., *sakúp*; Naga, *toe-kru*.]  
 Akú-lut, *adv.*, prostrate (on the stomach). See *Akau-lau*.  
 Ak'un", *n.*, a lid; cover.  
 [Cf. Manip., *k'um*, to cover.]  
 Ak'un-yaih (1), *v.*, to bind.  
 Aku"t-hèn, *n.*, a dowry.  
 Ak'waung, *n.*, permission.  
 [Burm., *ak'wang*.]  
 Akyat, *n.*, character.  
 [Cf. Thib., *grag*; Burm. coll., *akyet*.]  
 Ak'ye", *n.*, a kind of squirrel.  
 (∞δ∞∞∞∞)  
 Akyé, *n.*, a tiger.  
 [Cf. Mikir, *téké*; Burm., *kyá*; Burm. coll., *chá*; Chepang, *já*; Taungthu, *ká*; Gurung, *chén*; Mirmi, *chyan*; Limbu, *keh-vu*; Manip., *kai*; Kami, *také*; Kiranti, *kíwa*; Thochu, *k'ó*; Gyami, *k'ú*; Naga, *tek'ú*.]  
 Akyi", *n.*, a parrot.  
 [Cf. Burm., *kyé*; Shandu, *akí*; Kami, *pagí*.]  
 Akyin, *n.*, weight.  
 [Burm., *ak'yin*.]  
 Alat-a'san", *n.*, an elder.  
 Alatso, *n.*, taste.  
 [Burm.-Pali, *aratha*.]  
 A'lauk, *n.*, a ladder, steps, stairs.  
 Alaung, *n.*, a custom; practise.  
 [Cf. Mikir, *along*; Thib., *lú*; Burm., *lé*.]  
 Alawn, *n.*, a way. See *Lawn*.



## CHIN AND ENGLISH.

- Alawn 'só-dina awn (1), *v.*, to hope.  
 (Literally 'to be looking along the path.')
- Alawn, *n.*, rope.  
 [Cf. Burm., *lwan.*]
- Alé", *n.*, a cup.  
 [Probably connected with *law*, a leaf, *q. v.*]
- Alé, *n.*, a debt. See *Lé*.
- A'lé, *n.*, east.
- A'lé yó, *n.*, a kind of bamboo.  
 [Cf. Burm., *a'ré*; Burm. coll., *ashé*; Thib., *shur.*]
- A'le", *n.*, a squirrel.  
 [Cf. Shandu, *lí-tso*; Mikir, *kár-lé.*]
- Alí, *n.*, a bow, particularly a cross-bow.
- Alí-se", *n.*, the notch for the string.
- Alí-lawu, *n.*, the notch for the arrow.  
 [Cf. Burm., *lé*; Chepang, *lú-i*; Naga, *tí-lö*; Manip., *lí-rung*; Mikir, *t'é-lí.*]
- Alí", *n.*, the hammer of a gun.
- A'ling", *n.*, the back.
- A'ling, *n.*, a thorn.  
 [Cf. Lush., *'ling*; Sepcha, *áróng.*]
- Alit, *n.*, shade.  
 [Cf. Lush., *lim*; Burm., *'rip*; Thib., *'rib.*]
- Alit-lóng, *n.*, status, position.  
 [Burm., *arip-araung.*]
- A'ló, *n.*, the spleen.
- Alö, *n.*, a taungyá.  
 [Cf. Lush., *ló*; Shandu, *ló*; Kami, *'lau*; Chepang, *blú*; Manip., *lau*; Burm., *yá.*]
- Aloi, *adj.*, many, much; full.
- Alók-a-dü', *adv.*, easily.  
 [Burm., *alwètaku.*]
- Alóng, *n.*, a wound.
- A'lóng, *n.*, a red and black ant.
- A'lu, *n.*, the neck.
- Alü, *n.*, the head.
- Alü mé (1), *v.*, to have a headache.
- Alü 'maiñ-é, (1) *v.*, to wash the face, &c.  
 [Cf. Shandu, Kami, Mru, Lush., *lú*; Magar, *talú*; Chepang, *tolong*; Man-yak, *wállí.*]
- A'lü, *n.*, a flying squirrel.
- A'lü', *n.*, a trigger.
- A'lu-k'ó", *n.*, the throat.
- Alün, *n.*, a stone.
- Alün-dauñ, *n.*, a grind-stone.  
 [Cf. Kami, *lun*; Singpho, *n-lung*; Taungthu, Lush., Limbu, *lúng*; Kiranti, *lúng-va*; Vayu, *lún-p'a*; Magar, *'lúng*; Sak, *ta-lon*; Lepcha, *lóng*; Mikir, *ár-long*; Newar, *lohong*; Shandu, *lauk*; Naga, *lu*, in *rosilu*, 'fruit stone.']
- Alün, *conj.*, again, moreover, hereafter, next year.  
 [Burm., *lun*, to exceed.]
- Alün-běk k'awn (1), *v.*, to make love to. (From *alü*, 'a head.')
- Alün-bö, *n.*, chicken-pox.
- Alüñg'ló, *n.*, the brain (from *alün*, head, and *k'ló*, spirit.  
 [Cf. Naga., *k'ru.*]
- Alün-heng, *n.*, a maggot.  
 [Cf. Shandu, *along-aklo.*]

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- Alünzaung, *n.*, a maggot,  
(another kind).
- A'lu-ö, *n.*, the nape of the neck.
- Alut, *n.*, work; *aluté*, to work.  
[Burm., *lup*.]
- Alut, *n.*, form, figure; a doll.  
[Burm., *aruk*. Cf. Chinese  
coll., *luk*, 'to carve.']
- Alü-t'ó, *n.*, honeycomb (with  
bees in it).
- Alut-sawng, (1) *v.*, to put on  
an appearance.  
[Burm., *arup* 'sawng.]
- A'ma, *n.*, pain, hurt.  
[Cf. Shandu, *a'ma*; Thib.,  
*ma*.]
- A'ma-lóng, *n.*, a scar.
- Amaih, *n.*, (1) game; (2)  
flesh.  
[Cf. Chepang, *mai*; Burm.,  
*amè*; Naga, *t'e-mó*.]
- Amaih-món moi (1), *v.*, to be  
'enceinte.'
- A'maih, *n.*, a mole (a spot).  
[Burm., 'mè.]
- Amak'awn, *n.*, security.  
[Burm., *amak'an*.]
- A'maung shün (1), *v.*, to tat-  
too (the face).
- A'maw, *n.*, the hair (of the  
body, animals, &c.).  
[Cf. Chinese coll., *mao*;  
Kiranti, *moá*; Gurung,  
*moi*; Kami, *mú*; Man-  
yak, *múi*; Burm., *mwé*;  
Mikir, *angmi*.]
- Amawn, *n.*, price.  
[Cf. Lush., *amán*; Naga,  
*má*; Limbu, *ko-mèn*;  
Manip., *mamal*.]
- A'mawn, *n.*, truth, perma-  
nency.  
[Burm., *a'man*.]
- A'mawn-k'laung"-lèn, *n.*, an  
assessor.
- Amé-haw, *n.*, the sky.  
[Cf. Manyak, *ma*; Thocho,  
*mahto*; Burm., *mó*;  
Murmi, *mú*; Gyar., *mún*;  
Naga, *ke-mu* 'a cloud.']
- Amé-sí, *n.*, a cloud (rain).
- Amí, *n.*, disease, pain. See  
*a'ma*.
- Amí-mo (1), *v.*, to hurt, pain.
- Amí-sí", *n.*, leprosy.
- Amí-anaw, *n.*, danger.
- Ami, *n.*, a goat. 21118  
[Cf. Shandu, *amya*; Kami,  
*ma-ai*; Chepang, *mi-cha*;  
Manip., *pa-meng*; Lim-  
bu, *min-tha*.]
- Amí, *n.*, the eye; *amí-maw*,  
the eye-lash; *amí-in*, the  
socket of the eye; *amí-pé*,  
the eye-lid.  
[Cf. Kami, *amí*; Lush.,  
*amít*; Naga, 'mi; Murmi,  
Singpho, Shandu, *mé*;  
Taungthu, *mé*; Mru, *min*;  
Lepcha, *amik*; Thib. coll.,  
Serpa, Limbu, Magar,  
*mik*; Thib., *mig*; Mikir,  
*mék*; Gyar., *myek*; Burm.,  
*myak*; Chinese, *mok*.]
- Amí bé (1), *v.*, to be blind.
- Amí-hí-é (1), *v.*, to shut one  
eye.
- Amí-k'lí, *n.*, a tear.
- Amí-k'ü, *n.*, an eyebrow.  
[Cf. Lush., *mí-kó*; Naga,  
*k'ie*; Shandu, *mí-ku*;  
Burm., *myak-k'un*.]
- Amí k'yě-é (1), *v.*, to wink.
- Amí-u", *n.*, the pupil of the  
eye.



## CHIN AND ENGLISH.

Amin, *n.*, a name.

Amin'lèn (1), *v.*, to be renowned.

[Cf. Kami, Shandu, *ami*; Murmi, Taungthu, Serpa, Gyami, *min*; Thib., Bhút., Singpho, Limbu, Gurung, Magar, Manyak, *ming*; Gyar., *tir-ming*; Lush., *a'ming*; Burm., *amañ*; Mikir, *méng*; Takpa, *my-eng*; Kami, *a'mwan*.]

Amlák, *n.*, profit.

[Burm., *amrak*.]

Amlé-baw, *n.*, the tongue.

[Cf. Kami, *amlé*; Lush., Manip., *lé*; Shandu, *palé*; Naga, *melü*; Lepcha, Vayu, *li*; Limbu, *lissu*; Burm., *'ra*.]

A'mleng-yo", *n.*, the shoulder-blade.

Amlet-sódagó yo" (1), *v.*, to be an idiot.

Amlüng", *n.*, the middle.

[Cf. Lush., *alai*; Burm., *alé*.]

Amlü'ng, *n.*, the mind, the heart.

Amlü'ng-b'oi (1), *v.*, to be sane.

Amlü'ng-kyi (1), *v.*, to be angry, to hate;—*mlík*, to be sorry.

Amlü'ng-t'ö (1), *v.*, to be angry;—*tauk*, to like.

[Cf. Kami, *amlün*; Lush., *lüng*; Naga, *me-lu*.]

Amlü'ng kó-ngé (1), *v.*, to be sorry.

[Cf., Lush., *lüng-ngai*.]

Amö-é (1), *v.*, to frown.

A'moi, *n.*, a pumpkin.

[Cf. Kami, *amai*; Shandu, *omare*; Lush., *fáng'má*.]

A'mö'-ü', *n.*, a sister-in-law.

[Cf. Manip., *imau*, 'a daughter-in-law.']

A'món, *n.*, a bug.

[Cf. Manip., *má*; Naga, *re-mu*.]

Amón, *n.*, a beak, mouth, lips.

Amón-k'ó-maw, *n.*, the beard.

Amón-a'k (2), *v.*, to have hare-lip.

[Cf. Lushai, *'mu-i*, *mür*; Limbu, *múra*; Newar, *mútá*; Chepang, *mó-tóng*.]

Amón 'non (1), *v.*, to kiss.

Amü, *n.*, night, evening, [From *müg*, *q.v.*]

Amü'-baw, *adv.*, in the evening.

Amü'-t'á', *n.*, the first watch of the night.

A'mú, *n.*, a hawk, kite.

[Cf. Kami, *a-mu*; Naga, *re-mu*, *mu-u*; Mikir, *mú-rámhet*; Shandu, *pa-'mó*; Chepang, *mó-má*.]

A'mú, *n.*, the 'thabye' tree, the *Eugenia*. It is considered sacred by the Chins. *they worship on its leaves*

A'mú-nón, *n.*, a sprig of 'thabye.'

A'mú-yón, *n.*, the 'thabye' tree.

A'mu, *n.*, a case, matter, affair.

[Burm., *a'mu*.]

A'mú-'mawk (2), *v.*, to annoy, vex.

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- Amu"-i or amo", *n.*, an elephant.  
 [Cf. Bodo, *móí-det*; Manip., *sámu.*]
- Amu"-i-san-sé, *n.*, a mahaut.
- Amü'k, *n.*, a cubit.  
 [Cf. Kami, *amün.*]
- A'mun, *n.*, powder.  
 [Cf. Burm., '*mun.*']
- A'mu'n, *n.*, foam, froth.
- A'n, *n.*, a pot.  
 [Cf. Kami, *awn.*]
- A'naü-yo", *n.*, a rib.  
 [Burm., *nan-yó.*]
- Anatsa, *n.*, taste.
- Anau-ü', *n.*, a brother (younger).  
 [Cf. Manip., *inau*; Lush., *nau*; Thib., *nu-wo*; Limbu, *únú-sa.*]
- Anau-in, *n.*, the after-birth.
- A'naung", *n.*, mist.  
 [Cf. Burm., ' *nang.*']
- A'naung-k'lüng, *n.*, frost.
- A'naw", *n.*, mucus (of the nose).
- Anda", *n.*, yesterday.
- Anda" 'moi, *n.*, the day before yesterday.  
 [Cf. Naga, *andu*; Kami, *yandu.*]
- Andi, *n.*, a centipede.
- Andi-só-món, *n.*, an earwig.
- Andón, *n.*, a twig, sprout.  
 [Cf. Burm. coll., '*nywan.*']
- A'nèn, *n.*, dregs.
- A'ngaw or a'ngö, *n.*, a jungle pig.  
 [Cf. Naga, *me-ngi.*]
- A'ngó, *n.*, morning.
- A'ngó-baw, *adv.*, in the morning.
- A'ngó-bi, *adv.*, the same.
- [Cf. Lepcha, *ngól*; perhaps Kami, *ak'on*; Shandu, *na-k'la.*]
- A'ngo", *n.*, a cooly, hire.  
 [Cf. Burm., '*ngá.*']
- Angyan", *n.*, the *Milletta Atropurpurea.*
- Ani", *pron.*, who?  
 [Cf. perhaps Kami, *amé.*]
- An-maw, *n.*, a radish.
- A'nó, *n.*, the ear.
- A'nó-gaung, *n.*, the outside part of the ear.
- A'nó-t'é", *n.*, the brow.
- A'nó paung (1), *v.*, to be deaf.  
 [Cf. Chepang, Mikir, *nó*; Kami, Taungthu, *nau*; Sunwar, *nó-pa*; Thib., Burm., Manip., Shandu, Singpho, *ná*; Kiranti, *ná-pa*; Gurung, Murmi, *ná-pé*; Bhút., *ná-vo*; Naga, *nie*; Chinese, *ngí.* (The affix, *pá*, is evidently that for flat things).]
- An-ök (1), *v.*, to hiccough.
- Anü", *n.*, a mother.  
 [Cf. Lushai, Sak, Kami, Singpho, *nu*; Shandu, *anaw*; Thib., *anú*, 'aunt'; Lush., *ní*, 'aunt'; Naga, *ánná*, 'aunt'; Chinese, *nü*, 'a woman.']
- Anübi", *n.*, a sister.  
 [Literally 'other mother.' Cf. Mikir, *inipi*, 'mother-in-law.']
- A'nu'n, *n.*, a handful.
- Anü"-pó-hoi, *n.*, parents.
- A'nu't, *n.*, a day. See '*Nu't.*'
- A'nyan"-ák (2), *v.*, to oppress.  
 [Burm., *nyang.*]



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- Anyen," *n.*, peace, quietness.  
[Burm., *angrin*. Cf. Chinese, *ngan*.]
- Anyen"-é, *n.*, a pensioner.  
[Burm. coll., *anyén-sa*.]
- Anyet, *ad.*, severely.
- A-ó(1), *v.*, to put to sleep.
- A-oi, *n.*, turmeric.
- A-o"-i, *n.*, a spade; dip.  
[Cf. perhaps Manip., *yót*.]
- Apa", *n.*, the shoulder.  
[Cf. Kami, *palain*; Vaya, *p'áka* Burm., *pak'un*.]
- Apaiḥ, *n.*, a stern.  
[Burm., *pé*.]
- Apaung, *n.*, a wall.
- Ap'awng, *n.*, quality, richness. See *D'ek*.
- Ap'é, *n.*, the thigh.  
[Cf. Kami, *ap'é*; Manip., *paigal*; Lush., *et-pul*, *mulpuí*; Shandu, *ban*; Vayu, *pek-teng*.]
- Ape", *n.*, an edge, border, spout.  
[Cf. Mikir, *ápré*.]
- Aplan, *n.*, a rhinoceros.
- Aplet, *n.*, an offence, crime, sin.  
[Burm. coll., *apyit*.]
- Aplí, *n.*, juice, sap, gum.
- Aplóng, *n.*, a bison.  
[Cf. Burm., *praung*.]
- Apó, *n.*, a father.  
[This root runs through all cognate languages, except Thochu, Sakpa, and Gyami. It is found in fact in almost all languages of the Turanian family.]
- Apö, *n.*, a grandfather.  
[Cf. Kami, Lush., *pú*.]
- Apö'san"-nü", *n.*, a grandmother, or mother-in-law.
- Apo", *n.*, toadstool; mushroom.  
[Cf. Naga, *pí*.]
- Apöng, *n.*, (1) a district, jurisdiction; (2) duty.  
[Burm., *apaing*.]
- Apó-pó-i, *n.*, a sweetheart, companion. See *Pó*.  
[Cf. Kami, *apo-p'áü*.]
- Ap'ú, *n.*, a share.  
[Cf. Burm., *pun*.]
- Apú, *n.*, (1) an uncle (maternal); (2) a father-in-law.  
[Cf. Kiranti, *pópó*; Chinese coll., *apoh*; Chinese, *pak*.]
- Apük, *n.*, the stomach.  
[Cf. Manip., *púk*; Chinese, *bok*; Lepcha, *tabak*; Limbu, *sabó*; Burm., *paik*.]
- Apün, *n.*, the body; also used as a numeral auxiliary. See Grammar.  
[Cf. Lush., *pang*; Mikir, *báng*.]
- Apün, *n.*, a heap.  
[Burm., *apun*. Cf. Mikir, *á-bui*.]
- Ap'ya", *n.*, a wing, a feather. See *P'ayó*.
- Apyaw, *n.*, a fly.
- Ap'èt, *n.*, a sparrow.
- Ap'yèm, *n.*, a needle.
- Apyün, *n.*, uprightness.  
[Burm., *ap'raung*.]
- A'sa", *n.*, a worm.  
[Cf. Naga, *sochu*.]
- A'sak-dai, *n.*, an artifice.
- A'sän", *n.*, an elder, headman (from 'san", to be old).

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- [Cf. Mikir, *ásár*; Kiranti,\*  
*sang*; Burm. coll., '*san*,  
'to increase.']
- A'sa'n, *n.*, a crocodile.  
[Cf. (perhaps) Shandu, *sa-*  
*dan*; Kami, *sattam*.]
- A'sauh", *n.*, length. See  
'*Sauh*".
- Asaung, *n.*, pith, kernel.  
See *azaung*.
- Asaung-glo (1), *v.*, to be dis-  
tant.
- Asaw", *n.*, yeast.
- A'saw", *n.*, the womb.
- A'saw-ló, *pronml. adj.*, other.
- A'sawn, *n.*, the hair (of the  
head).  
[Cf. Chinese coll., *san*;  
Burm., coll., '*san*'; Manip.,  
Mru, Kami, *tsám*; Lush.,  
*tsum*; Manip., *tshum*;  
Newar, *song*; Lepcha,  
*chom*; Magar, *cham*; Sun-  
war, *chang*; Shandu, *shyo*.]
- Asawn"-pó-i, *n.*, races, sports.  
See *Sawn*".
- Asen-hoi, *adv.*, near.
- Asé-zan, *n.*, a sister-in-law  
(older than one's wife).
- Aset-nauk (2), *v.*, to press.
- Ashaw", *n.*, the breath.
- Ashaw"-hó-t'ük (2), *v.*, to  
commit suicide.
- Ashaw"-sì"-klauk (2), *v.*, to  
sigh.  
[Cf. Lush., *shem*; Lepcha,  
*asóm*.]
- Ashāw or ashāw-p'aih, *n.*, the  
eaves (of a roof).
- Ashēng, *n.*, a worm (in the  
body).
- Ashet, *n.*, a spur (of a fowl).
- Asho", *n.*, a sea-snail.
- Ashö", *n.*, a Chin.  
[Cf. Lush., *Dzó*, the generic  
term of the Lushai race.  
If these words are identi-  
cal the Lushais and Chins  
must, at no distant time,  
have formed one race.]
- Ashö-kó, *n.*, core (of a plant).
- Ashu-kyat, *n.*, the armpit.  
[Cf. Lush., *dzák*.]
- Ashün"-é (1), *v.*, to use, to be  
of use.  
[Cf. Burm., *athun*.]
- A'-sì, *n.*, a star.
- A'-sì' homé-món, *n.*, a comet.  
[Cf. Shandu, *á-sì*; Kami,  
*ka-sé*; Taungthu, '*sá*.]
- Asì", *n.*, an aunt (paternal).  
[Cf. Dhimal, *pi-sai*; Kami,  
*sì-sá*, 'a sister'; Chinese,  
*tsí*, a 'sister'; Manip.,  
*echem*, 'a sister.']
- A'sì"-haung", *n.*, oil.  
[Cf. Newar, *chi-kang*; Mur-  
mi, *chi-ku*; Thochu, *chin-*  
*gyu*; Gyami, *chinswi*;  
Burm., *ch'í*; Mru, Burm.  
coll., '*sì*'; Sak, *sì-da"k*;  
K a m i, *sarau*; Lush.,  
*sa'rík*; Naga, *pó-shó*.]
- Asin", *n.*, a da, sword, knife.
- Asin" 'sauh", *n.*, a da-lwé,  
fighting da.  
[Cf. Lush., *shem*; Kami,  
*asan*.]
- A'sit, *n.*, poison.  
[Cf. Burm., *ach'ip*.]
- A'só, *n.*, a son; flesh. See\*  
'*Só*.

\* Waling dialect.

1) \$ Kr. asi = sword



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- A'só", *n.*, thickness.  
[Cf. Naga, *su.*]
- A'só", *n.*, a clan. 4600  
[Cf. Mikir, *ásong*, 'a tribe;' Chinese, *sok*; Lush., *atchí.*]
- Asu"-i, *n.*, the breast (of a woman).
- Asó-sák, *n.*, form.
- Asun, *n.*, a fairy.
- A'sün", *n.*, the mouth (of a river); end.  
[Cf. Burm., *ch'un*, 'end.']
- A'sü'n, *n.*, a turtle.
- Atá, *n.*, a brother (elder).  
[Cf. *tanau-hoi*, elder and younger brothers.]
- Atá-san, *n.*, step-brother.
- Atá", *n.*, newness, a new one.  
[Cf. Lush., *at'á.*]
- Atang, *n.*, peace, quietness.
- At'au, *n.*, fat.  
[Cf. Lush., *at'au.*]
- Atat plüng-é (1), *v.*, to fight, (as armies).
- At'aw, *n.*, an arrow.  
[Cf. Lush., *t'ul*, Kami, *tai*; Manip., *ten*; Limb., *tong*; Thib. coll., Serpa, Bhút., Horpa, *dá*; Thib., *mdah.*]
- At'e", *n.*, a platform for watching birds, &c.
- At'én, *n.*, ginger.  
[Cf. Chinese coll., *jin-sen*. Cf. Shandu, *asen*; Kami, *kassin*; Burm. coll., *chin-sén*; Manip., *sing.*]
- At'eng", *adv.*, tight.  
[Cf. Burm., *at'ang*; Dhimal, *tantan.*]
- At'eng"-nü"-saw (1), *v.*, to rape.
- At'i", *n.*, blood.
- At'i"-glauh", *n.*, a vein.  
[Cf. Lush., Shandu, Kami, *ti*; Sak, *t'é*; Thib. coll., Serpa, Sak, Bhút., *kyak*; Burm., *thwé.*]
- At'o", *n.*, the soap accacia.
- Atoi, *n.*, an egg.  
[Cf. Lush., *atúi*; Shandu, *até*; Taungthu, *dé*; Kami, *adui*; Mru, *dú-i*; Dhimal, *tú-i*; Singpho, *ú-di*; Sak, Mikir, Lepcha, *ati*; Limbu, *t'in*; Kiranti, *uding*; Chinese coll., *tan.*]
- Atöng, *n.*, the warp.  
[Cf. Burm., *taing.*]
- Atü-saih (1), *v.*, to imitate.
- Atü" *n.*, (1) a grandson, (2) a son-in-law.  
[Cf. Lush., *atu.*]
- Atü'-hèn, *n.*, interest.  
[Burm., *ató.*]
- Atük, *n.*, strife.  
[Thib., *túkpa*, 'to quarrel;' Burm., *taik*, 'to attack.']
- Atwáng, *adv.*, uselessly, in vain.
- A-ú, *n.*, a mother.  
[Cf. *a-ú* 'Lí.']
- A'-ú-'lèn, *n.*, mother's elder sister.
- A-ú-t'oi, *n.*, mother's younger sister.  
[Probably a corruption of *anü*; *q.v.* Cf. Mru, *a-u*; Thochu, *au.*]
- Au-é (i), *v.*, to sing (after the Chin manner).
- Aung, *n.*, a pond.  
[Cf. Burm., *ing.*]

## CHIN AND ENGLISH.

- Aung-gyí, *n.*, a jacket.  
 Aung-gyí-t'e", *n.*, a button.  
 [Burm., *ang-gyí.*]  
 Aung-ó, *n.*, a crow.  
 Aung-ó-kun-zó (1), *v.*, to hop.  
 [Cf. Kami, *ó-á*; Mru, *wá-á.*]  
 Awa", *n.*, light.  
 [Cf. Manyak, *wú*; Thib. coll., *wé*; Chepang, *wá-gó*, 'dawn.']  
 Awá, *n.*, a net.  
 [Cf. Chinese coll., *wang.*]  
 Awan, *n.*, a bubble.  
 [Perhaps Chinese, *wan*, 'round,' 'a pill.']  
 Awauk, *n.*, a (jungle) cat;  
 (from *wauk*, 'to crawl').  
 Awaung-'ni", *pron.*, some.  
 Awi" or awi'n, *n.*, a hare.  
 [From *wi*", 'to hide.']  
 Awin", *n.*, a sickle.  
 Awk (1), *v.*, to slice.  
 Awk (1), *v.*, to deliver up.  
 [Cf. Burm., *ap.*]  
 Awn, *v.*, (1) to halt, stop, remain; (2) to be.  
 [Cf. Kami, *ön*; Lush., *om.*]  
 Awn" or aung", *n.*, vegetables.  
 [Cf. Kami, *awn*; Mikir, *hán.*]  
 Awndün, *n.*, a place.  
 [Cf. Mikir, *á-dim.*]  
 Awng or óng (1), *v.*, to conquer.  
 [Burm., *aung.*]  
 Awn-hawk (2), *v.*, to remain over.  
 Awn"-hü or aung"-hü, *n.*, vegetables.  
 Awnyawn, *n.*, a necklace.  
 [Cf. Lush., *awn*, 'the breast.']
- Awot, *n.*, a leech.  
 [Cf. Lush., *váng-vút*; Naga, *re-vá.*]  
 Ayá, *pro.*, he, she, or it.  
 [Cf. Burm., *ayá*, 'a thing.']  
 Ayan, *n.*, night.  
 [From *sayan*, *q. v.* Cf. Shandu, *ayí*; Chinese, *ya*; Chepang, *yá.*]  
 Ayang", *n.*, principal (in money).  
 [Burm., *arang.*]  
 Ayang-gyí-gyí, *adv.*, originally.  
 [Burm., *arang.* Cf. Chinese coll., *yuen.*]  
 Ayan-zaling, *n.*, midnight.  
 Ayauh, *n.*, a fine.  
 [Burm., *lyau.*]  
 Ayauk, *n.*, a bag.  
 [Cf. Naga, *lok'aw.*]  
 Ayaung-'sawk" (2), *v.*, to shine.  
 Ayaung-ú, *adv.*, immediately.  
 Ayaung" (yón), *n.*, a 'kanyin' (tree).  
 Ayaw, *n.*, cold.  
 [Cf. Lush., *awaw.*]  
 Ayi", *n.*, teak.  
 Ayö, *n.*, a corpse.  
 [Probably related to *yo*", a bone. Cf. Mikir, *bru.*]  
 Ayo" *n.*, a bone. See *Yo*".  
 Ayo"n, *n.*, a rope.  
 [Cf. Lush., *ruí*; Mikir, *ári*; Chepang, *rá*; Naga, *ke-ró.*]  
 Ayo"hdalé (1), *v.*, to gamble.  
 Ayü", *n.*, rice beer, *kaung.*  
 Ayü"-haung", *n.*, the same.  
 Ayü"-kye"n, *n.*, tube for drinking *kaung.*



## CHIN AND ENGLISH.

- [Cf. Chinese coll., *yu*, 'new wine'; Dhimál, *yú*; Lush., *dzú*.]  
 Ayún, *n.*, a creeper.  
 Ayü'n, *n.*, a root.  
 [Cf. Kami, *yön*; Manip., *ma-rá*; Burm., *arang*, 'foundation.']  
 Aywai", *adv.*, aslant.
- [Burm., *ywè*.]  
 Azaung, *n.*, a kernel.  
 Azaŭ-kát, *n.*, mucus.  
 Azaŭ-tu"-i, *n.*, phlegm, spittle.  
 [Cf. Lush., *mé-tsá*; Vayu, *cheku*.]  
 Azaŭ, *n.*, the lungs.  
 Azun", *n.*, a boundary.

## B.

- Bä', *n.*, a branch.  
 Bá, *interrog. particle*.  
 Bá-aŭ, *n.*, lemon-grass.  
 Bahá-noi, *n.*, rice-flour.  
 Baih, *postp.*, near.  
 Báng, *adv.*, where?  
 Bauk (2), *v.*, to pour out, to lade.  
 [Cf. Mikir, *bu*, 'to spill.']  
 Baung, *pron.*, what?  
 Baw, *n.*, a side.  
 [Cf. Lepcha, *bón*.]  
 Baw-bü", *n.*, a burr.  
 Bawk (2), *v.*, to hang up.  
 Bawk" (2), *v.*, to break, to cut off.  
 [Cf. Dhimál, *boi-ka*; Mikir, *ké-p'úk*; Burm., *p'rat*; Naga, *bet*.]  
 Bawn (1), *v.*, to return.  
 [Cf. Burm., *pran*; Chinese, coll., *fan*.]  
 Bawn", *n.*, the arm.  
 [Cf. Lush., *bán*; Manip., *pámbóm*; Shandu, *bópi*; Naga, *bú*.]  
 Bawn"-gyí, *n.*, the elbow.  
 [Cf. Lush., *kuí*.]  
 Bě, *n.*, side.  
 [Burm. coll., *bek*.]
- Bě-saih (1), *v.*, to converse with.  
 Bé-é (1), *v.*, to call one, shout.  
 Bé-he", *n.*, the cheek.  
 Bé-he" bí (1), *v.*, to strike the cheek, box one's ears.  
 [Cf. Shandu, *bé*; Kami, *tan-bén*; Lush., *bí-ung*; Burm., *pá'*; also *pahak*, coll., *bahet*, 'the gills of a fish.']  
 Bě'n-ó, *n.*, an opium-smoker.  
 [Literally, opium-drinker. Burm. coll., *bén*.]  
 Bép'ya"bő, *n.*, the cotton-teal goose.  
 [Literally, white winged teal.]  
 Bí, *postp.*, at. See *A'ngó-bí*.  
 [Cf. Chinese coll., *p'i*; 'contiguous.']  
 Bi" (1), *v.*, to take; to seize; *bi"-dina sit*, to take away.  
 [Cf. Chinese coll., *pa*; Mikir, *bé*, 'a handle.']  
 Bi", *pronml. adj.*, other.  
 [Cf. Chinese, *bit*.]  
 Bĩ" (1), *v.*, to spin.  
 Bí (1), *v.*, to clap, pat.

## CHIN AND ENGLISH.

- Bín (1), *v.*, to be dense, thick (as jungle).  
[Cf. Burm., *pik*.]  
Blüng, *n.*, an ant's nest.  
Bó (1), *v.*, to pour (water).  
See *Bauk*.  
Bó-sí (1), *v.*, the same.  
Bó (1), *v.*, to carry across the shoulder (as a bag).  
[Cf. Chinese coll., *fu*; Chinese, *be*; Lepcha, *bú*; Manip., *pú*; Dhimal, *pú*.]  
Bók or bō (2), *v.*, to be white.  
[Cf. Chinese coll., *pok*; Limbu, *póran*; Magar, *bóchó*; Horpa, *p'ru*; Burm., *p'yú*; Thakpa, *p'yok*; Lush, *vá*.]  
Bók (1), *v.*, to crouch.  
[Cf. Burm., *wap*; Chinese coll., *p'u*; Lush., *pék*.]
- Bók (1), *v.*, to roll in the mud.  
Bóng, *n.*, a target.  
[Cf. Thib., *ben*.]  
Bonkaŵ, *n.*, the goat-sucker.  
Bó-nó (1), *v.*, to pack.  
Bü, *n.*, assistance. See *Pü*.  
Bü', *n.*, rice (cooked).  
[Cf. Kami, Lush., *bú*, 'rice.' Perhaps Chinese, *ban*.]  
Bü-(á), *postp.*, above.  
Búk (1), *v.*, to push.  
[Cf. Chinese coll., *fong*.]  
Bun or buné, *v.*, to get, obtain.  
Bún-plak (1), *v.*, to decide (a case). See *Bóng*.  
Bun'-bó-in, *n.*, a cobweb.  
Byèm-blí, *n.*, birdlime.

## D.

- D'á (1), *v.*, to clear (as jungle).  
[Cf. Naga, *dá*, 'to cut;'; Lush., *tá*, 'to cut;'; Bodo, *dá*, 'to cut.']  
Dadā, *n.*, a slug.  
Daiḥ-saw, *n.*, a door.  
D'ák (2), *v.*, to dare; to learn.  
Dalé (1), *v.*, to play, gamble.  
Dángá-bí" (1), *v.*, to drag.  
Dáng-é (1), *v.*, to quarrel, fight.  
[Probably from the same root as *deng*, *q. v.* Cf. Chinese, *tang*.]  
Daung"(á), *postp.*, below.  
Daung-bök, *n.*, tin.  
Daung-k'ó", *n.*, a door-way.
- Daung-k'ó"-dün, *n.*, a batten.  
[Cf. Burm., *tank'á* 'a door;'; Manip., *t'óng*; Thib., *gau*; 'a door;'; Chinese, *gud*; Mikir, *ing'áp*; Naga, *ki-k'á*, *k'aru*.]  
Dawn", *n.*, a blanket.  
D'awn", *n.*, the leg.  
[Cf. Chepang, *dom*; Lepcha, *dyáng*.]  
Dawn (1), *v.*, to be idle.  
Dayaw nauk (2), *v.*, to mock.  
[Burm., *tharaw*.]  
Dé (1), *v.*, to roof (a house).  
Dék(é) (1), *v.*, to be soft.  
[Cf. Manip., *t'ót*.]  
D'ek, *n.*, the earth, ground; *pomb'oi-sün*—, the world; —*pé*", flat ground.



## CHIN AND ENGLISH.

- [Cf. Lush., *lei-diak*, 'mud;'  
Kami, *d'ek-kok*, 'mud;'  
Chinese, *da, ti*; Cochinchinese, *dat*.]
- Dékó, *n.*, the *Entada Purcaetha*.
- Dèn (1), *v.*, to deceive, to be cunning.
- Dén-do", *n.*, a fire-fly.  
[Cf. Mikir, *dám-pajuk*.]
- Deng (1), *v.*, to beat, strike.  
[Cf. Lush., *deng*; Thib. coll., Serpa, Bhut., Magyar, *dúng*; Thib., *dún*; Chinese, *tang*.]
- Dí (1), *v.*, to roof (a house).  
See *Dé*.
- Dí (1), *v.*, to winnow.
- Dí-ät (1), *v.*, to cease.
- Dídí-awn (1), *v.*, to be silent.
- Dí'-é (1), *v.*, to pinch.
- Dí'k-dóí, *n.*, a tadpole.
- Din", *n.*, a claw, nail.  
[Cf. Lush., *tin*; Burm., *thañ*.]
- Dó (1), *v.*, to sting; be dazzled.  
[Cf. Burm. coll., *tók*; Burm., *tup*; Chinese, *t'ap*.]
- Dó' (1), *v.*, to go to meet.
- Dó'-é (1), *v.*, to kneel.  
[Cf. Khasia, *dem*; Burm., *tup*.]
- Doi (1), *v.*, to lay eggs.
- Dök (2), *v.*, to employ, send.  
[Perhaps connected with *tó*, 'to send', *q.v.*]
- Dók-dóí, *n.*, a tadpole.
- Dón, *n.*, a sprig.
- Döng or dóng, *n.*, a post.
- Dóng (1), *v.*, to jump, spring.  
[Cf. Dhimal, *tón*.]
- Dü or dí (1), *v.*, to die.  
[Probably related to *t'ük*; 'to kill.' Cf. Lush., Mikir, *t'í*; Shandu, *dö*; Kami, *dé*; Burm., *thé*.]
- Düdü, *n.*, a slug.
- Dü-é (1), *v.*, to be hungry.  
[Cf. Shandu, *édu*.]
- Dün" (1), *v.*, to stand; to settle (of birds.)
- Dün"-ná tauk (2), *v.*, to postpone.  
[Cf. Newar, *dong*; Lush., Lepcha, *díng*; Thib., *ten*, 'to halt;'; Burm., *t'aung*, 'to erect.']
- Dún (1), *v.*, to be convex.
- Dun"-si-baung, *n.*, a moment.
- Du"t (1), *v.*, to press, shampoo.  
[Cf. Burm., *t'ú*, 'to pound;'; Mikir, *tok*, 'to pound;'; Thib., *dúng*, 'to pound.']
- Düt (1), *v.*, to pare, slice.
- Dwaung-ü, *postp.*, within.

## E.

- É (1), *v.*, to eat; *é-é-yan*, food.  
[Cf. Lush., *ei*. Perhaps Thib., *seh*; Limbu, *ché*; Naga, *chi*; Kiranti, Mikir, *chó*; Thib., *zó*; Manip., Burm., *chá*; Chinese coll., *chik*.]
- 'Ek, *n.*, dung, dirt, excrement; *n't'i"* —, rust.  
[Cf. Lush., *ek*; Kami, *ě*; Vayu, *epi*.]
- 'Ek-kun, *n.*, a beetle.
- En" (1), *v.*, to lean, slant. 6026
- E" 'sé, *n.*, a guest.  
[Burm. coll., *è-thi*.]

## G.

- Chola-nu, Malabar*  
*not*
- Galó**, *n.*, a 'kula,' native of India.
- Gaw** (1), *v.*, to go round; to coil, roll up.  
[Cf. Newar, *gó-gú*, 'round; Manip., *kei*, 'round; Thib., *k'or* 'a circle; Dhimal, *góta*, 'round.']
- Gawt**, *n.*, a sheath.  
[Perhaps Naga, *ku*.]
- Gawt-maw**, *n.*, the beard.  
[Cf. Shandu, *ko-mí*. *Gawt* is perhaps connected with the root *kó*, 'mouth.']
- Glého"**, *n.*, a thunderbolt, (literally 'Glé's tooth'); a celt.
- Glé-nü shün(-ü)** (1), *v.*, the derbolt falls.
- Glí**, *v.*, to trap.
- G'ló**, *n.*, air, wind. See *k'li*.
- G'ló**, *v.*, koi (1), to belch.
- G'ló-a'ló**, *n.*, the lee.
- Gló-hán**, *n.*, a fly (large kind).
- Glu-glu p'oi-p'oi sit** (1), *v.*, stagger.
- Glün**, *n.*, a roof, thatch.  
[Cf. Naga, *g'a*; Manip., *k'áng*.]
- Glün-bön**, *n.*, the central rafter.  
[Cf. Manip., *k'ángnabú*.]
- Gó**, *postp.*, under.  
[Cf. Manip., *ma-k'á*.]
- Go"**, \**adj.*, twenty.  
[Cf. Manip., *kul*; Singpho, *k'un*; Mikiir, *ingkoy*; Gurung, *kúti*; Thib., *k'al*; T a k p a, *k'ali*; Shandu, *k'alpa*.]
- Gogók**, *n.*, a snail.
- Goik-sawk** (2), *v.*, to trespass (as in a house).
- Gón**, *n.*, a trigger-guard.
- Gón-salé moi** (1), *v.*, to be honourable.  
[Burm., *gun-thare*.]
- Gyí**, *n.*, a horn.  
[Cf. Burm., *kró*; Chinese coll., Naga, *kia*; Kami, *saki*; Chinese, *kak*; Serpa, *ar-kyok*; Gáró, *ko-rong*; Bahing, *grong*.]
- Gyí**, *n.*, a corner.  
[Cf. Lush., *kit*.]
- Gyí-yan**, *n.*, a sambdur;  
[From *gyi*, 'a horn.']

## H.

- Ha"**, *adj.*, ten (used by Northern Chins, probably a corruption of 'nga', *q.v.*).
- Ha"**, *n.*, gold.
- Há-é** (1), *v.*, to be thirsty.  
[Cf. Lush., *hál*; Kami, *hé*.]
- Hák** (2), *v.*, to throttle.
- Hak'á**, *n.*, a jay.
- Hákalun**, *adj.*, the whole, entire.
- [Chittagonian, *hákalun*.(?)]
- Hák-kyi**, *n.*, name of Nga Thein's bird.
- Hamè**, *n.*, a chilly.
- Hán** (1), *v.*, to yawn.  
[Cf. Lush., *hám*; Burm., *ha*; Naga, *ke-hi*.]
- Háng** (1), *v.*, to be coarse; to threaten.

\* Northern Chin, *kür*.



## CHIN AND ENGLISH.

- Ha''t, *v.*, to be sharp, keen, potent.  
[Cf. Bahing, *hé.*]
- Hau \* (1), *v.*, to speak.  
[Cf. Chinese coll., *hwa*; Chinese, *gwat*; Kami, *há*, Lush., *hau*, 'to abuse'; Burm., *haw*, 'to preach'; Vayu, *hót.*]
- Hauk-kyit, *adj.*, fifty.
- Haw or hawn, *postp.*, over, upon.
- Hav̄, † *adj.*, one.  
[Cf. Kami, *há*; Sunwar, Shandu, *k'á*; Vayu, *kó*; Lush., Magar, Lepcha, *kát*; perhaps Thib., *chig.*]
- Haw (1), *v.*, to feed (animals).
- Haw'' (1), *v.*, to be dry.
- Haw-é (1), *v.*, to snatch, seize; to obstruct, stop; to cease.
- Hawk (1), *v.*, to roar (as a barking deer).  
[Burm., *hawk.*]
- Haw̄k (2), *v.*, to prevent; to protect.  
[Cf. Thib., *kak*; Naga., *k'á.*]
- Haw-nü'', *n.*, a virgin.
- Hèk, *n.*, a louse.  
[Cf. Manip., *hik.*]
- Hen (1), *v.*, to capture (in war).
- Hen''-hó-é (1), *v.*, to worship.
- Hèn, *n.*, silver.
- Hí (1), *v.*, to cry out, scream.  
[Cf. Burm., *hí*, 'to neigh, scream.']
- Hi'' (1), *v.*, to ask, demand, question; (also *hi''-é*).  
[Cf. Bahing, Dhimal, *hi*; Chepang, *hót*; Manip., *haijá.*]
- Hi''-zán (1), *v.*, to investigate.
- Hó (1), *v.*, to sharpen, rub, wipe.
- Ho'' (1), *v.*, to be bad (used only in conjunction with 'sí').
- Ho-á, *n.*, jungle-fowl.  
[Cf. Shandu, *koá.*]
- Hó-é (1), *v.*, to scrape.
- Hök (1), *v.*, to pant.
- Hók, *n.*, peel, bark.  
[Cf. Kiranti, *hok*; Vayu, *kók-chó*; Bahing, *kók-te.*]
- Hók'á, *n.*, the posteriors.
- Hók'yet, *n.*, a pheasant.
- Holaih-a''n, *n.*, hell.
- Homé, *n.*, a tail.  
[Cf. Lush., Kami, *amé*; Mikir, *ár-mé*; Naga, Limbu, *mí*; Dhimal, *má-tong*; Burm., *amrí.*]
- Höng'', *n.*, a tuskless male elephant.  
[Cf. Burm., *haing.*]
- Hota'', *n.*, tomorrow.
- Hü (1), *v.*, to open.
- Hü-hèk (2), *v.*, to be clever.  
[Cf. Bahing, Vayu, *ho*; Dhimal, *hé*; Lush., *hong*; Manip., *háng.*]
- Hü-bě k'awn (1), *v.*, to love (poetical).
- Hu''-i, *v.*, to scrape.
- Hun-húi, *n.*, dust.  
[Cf. Khasia, *púinpui.*]

\* Northern Chin, *há.*† Northern Chin, *hát.*

## CHIN AND ENGLISH.

## I.

I''\* *v.*, to sleep, lie down.  
 [Cf. Mikir, Kami, *í*; Sunwar, Burm., *ip*; Limbu, *ipsé*; Vayu, *im*.]  
 I''-dün-pauh, *n.*, bed.  
 In, *n.*, a house.  
 In-k'adü', the back room.  
 In-'sí, *n.*, the back of a house;  
 In-t'óng-món, an heir.  
 [Cf. Lush., *ín*; Khasia, *üing*; Kami, *én*; Ma-

nip, *yam*; Burm., *im*;  
 Limbu, *him*; Mikir, *hém*;  
 Mru, *kín*; Sak, *kyin*;  
 Kiranti, *k'um*; Chepang,  
 Thib., Bhút, *k'yim*; Sunwar, *ki*; Naga, Thochu, *k'i*; Chinese, *ké*.]  
 In-dítút, *n.*, a house lizard.  
 Ingoi, *n.*, a brother-in-law.  
 Im-laih, *n.*, a floor (bamboo).  
 I'pú-í pauh, *n.*, love-making.

## K.

K'á (1), *v.*, to shut, prevent.  
 [Cf. Lush., *ka''*; Naga, *k'á*;  
 Burm., *ká*; Khasia,  
 Mikir, *k'ang*.]  
 K'á, *n.*, a clothe's louse.  
 K'adeng, *n.*, a chair; bedstead.  
 [From Burm. coll., *k'adin*,  
 'a bedstead.']  
 K'adü', *n.*, a room (the inner one).  
 [Cf. Burm., *k'an*, 'a room.']  
 Kák † (2), *v.*, to cry, weep.  
 [Cf. Bodo, Kiranti, Manip.,  
*káp*; Singpho, *kráp*; Lushai, *tap*; Newar, *k'wó*;  
 Naga, *kra*; Dhimal, *kár*;  
 Kami, *k'á*.]  
 K'ák (1), *v.*, to awaken.  
 [Cf. Lush., *kai-tan*.]  
 Ka''k (2), *v.*, to separate, differ; to toss in the air (as rice).  
 [Cf. Manip., Chinese coll.,

*k'ai*; Burm., *k'wa'*;  
 Thib., coll., *gau*; Thib.,  
*k'yed*.]  
 Kákó'', *n.*, a shell.  
 K'ák'ó, *n.*, the hot weather.  
 [Cf. Magar, *kan*, 'hot';  
 Newar, *kwa'*, 'hot.']  
 Kálakó, *n.*, a scorpion.  
 Ka-lu''-lut, *adv.*, slowly. See under *T*.  
 [Cf. Naga, *relí*.]  
 Kalut-á tauk (2), *v.*, to invert.  
 Kan'' (1), *v.*, to be well.  
 [Cf. Kami, *kaung* (?).]  
 Kaná, *adv.*, distinctly, loudly.  
 Kan-dan, *n.*, a waterfall.  
 Kang (1) *v.*, to respect.  
 [Cf. Chinese coll., *kung*.]  
 Káng (1), *v.*, to be clear, pure; to be hard.  
 [Cf. Chinese, *kóng*; Mikir,  
*káng-táng*.]  
 Kan''-t'et (1), *v.*, to have scrofula.

\* Northern Chin, *ip*.† Northern Chin, *káp*.



## CHIN AND ENGLISH.

- Kanyit-kapyit moi (2), *v.*, to be dirty.  
[Cf. Burm., coll., *nyit.*]
- Kan"-zan", *n.*, the breast (of human beings).  
[Cf. Manip., *k'óm*; Naga, *ká.*]
- Kanzana-hèn, *n.*, revenue.  
[From the Hindustani.]
- Ka-sóng-ka-pan" sit (1), *v.*, to stagger.
- K'át-ták, *n.*, an oar.  
[Burm. coll., *k'at-tak.*]
- Ka-tú-galú, *adv.*, dirtily.
- K'atya", *n.*, brass.  
[Burm., *k'atyá*, 'pinch-bek.']
- Kauk-tú, *n.*, two days hence.
- Kaung, *n.*, an outpost; sentry-box.
- Kaung nu"t (1), *v.*, to watch, keep guard.  
[Burm., *kang.*]
- Kaw", *v.*, to have fever.  
[Cf. Naga, *ki-pé.*]
- K'aǎ (1), *v.*, to appoint.  
[Burm., *k'an.*]
- K'aw" (1), *v.*, to cut in two, cut off, lop.  
[Cf. Chinese, *kat*; Burm., coll., *kót*; Burm., *k'up*; Manip., *kak*; Lepcha, *klá.*]
- K'aw-dō, *n.*, the lower jaw, chin.  
[Cf. Chepang, *k a m t y ó*; Manip., *k'adáng*; Dhimal, *kátó.*]
- Kaw-é (1), *v.*, to adhere, to smart.  
[Cf. Burm., *kau*, 'glue.']
- Kawkorkwöik (2), *v.*, to shoot; to happen, take place.
- [Cf. Kami, *kan*; Shandu *ká*; Lush., *káp*; Thib., *gyap*; Naga, *kí.*]
- Kawk (2), *v.*, to pick up.  
[Burm., *kauk.*]
- Kawk (2), *v.*, to carry on the shoulder.  
[Cf. Thib., coll., *k'ur*; Vayu, *kúk*; Bahing, *kúr.*]
- K'aw"k (2), *v.*, to *shikó*.
- K'awn (1), *v.*, to be empty.
- Kawn, *n.*, betel (the plant).  
[Burm., *kwan.*]
- Kawn (1), *v.*, to descend, go down.  
[Cf. Manip., *kum*; Dhimal, *ku*; Lush, *ke*; Chinese coll., *kiang.*]
- K'awn, *v.*, to reject, oppose.  
[Burm., *k'an.* Cf. Chinese coll., *kan.*]
- K'awn (1), *v.*, to meet, see.  
[Cf. Dhimal, *k'áng.*]
- K'awn (1), *v.*, to receive, bear, suffer, support.  
[Cf. Burm., Chinese coll., *k'an.*]
- K'awn-é (1), *v.*, to cohabit, have sexual intercourse.
- K'awng (1), *v.*, to crow.
- Kaw-'sün, *n.*, onion; — *bō*, garlic.  
[Cf. Chinese, coll., *kiu*, 'leeks,' and *sien*, 'wild onions.']
- K'aw-'sü", *n.*, a thief.  
[Burm., *k'ó-thu.*]
- K'è-'mlüng", *n.*, a bullet.
- Kla" (1), *v.*, to elapse.  
[Cf. Burm., *kyá*; Chinese, coll., *kin.*]
- Klan, *n.*, a fence.  
[Burm., *kran.*]

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- Klan (1), *v.*, to intend.  
[Burm., *kran.*]
- Kláng, *n.*, the cross-bar of a cross-bow.
- Klan-glo, *n.*, a ground lizard.
- Klan-nü shün (1), *v.*, to take an oath.  
[From Burm., *kyam-tó.*]
- Klauh", *n.*, a muscle, nerve, vein.  
[Cf. Burm., *kraw*; Manip., *sin-glí.*]
- Klauh (2), *v.*, to fall.  
[Cf. Lush., *thá, tlágh*; Kami, *klá*; Lepcha, Mikir, *kló*; Burm., *krá*; Naga, *krö*; Thib., *gyél*; Burm. coll., *chá*; Chepang, *chón.*]
- Klé (1), *v.*, to know, remember.  
[Cf. Thib., *k'yen.*]
- Klé-sèn, *n.*, copper.  
[Cf. Burm., *kyé*; Kami, *kéma*; Shandu, *kan.*]
- Klen-kwong, *n.*, noose.
- Klén-'mun, *n.*, a looking-glass.
- K'li, *n.*, the wind, air. See *g'lo.*  
[Cf. Lush., *tlí*; Naga, *ti-krá*; Taungthu, Gyar., *talí*; Kami, *alí*; Mru, *ralí*; Shandu, *lí pí*; Burm., *lé*; Murmi, *lāba*; Thib. coll., *la kpa*; Thib., *lung*; Serpa, Bhút, *lúng.*]
- K'ling, *postp.*, upon, over.
- Kling-gling (1), *v.*, to be brittle.
- Kling-so', *n.*, a bell.
- Klin-só, *n.*, a blister.
- K'ló, *n.*, the moon; a month.
- K'ló-goi, *n.*, the new moon.
- K'ló-shüt, *n.*, the waning of the moon.
- K'ló-t'í, *n.*, the waxing of the moon.  
[Cf. Lush., Chepang, *tlá'*; Naga, *krö*; Shandu, *k'la-pu*; Kami, *lan*; Murmi, *la-ni*; Gurung, *lan-ngi*; Thib., Limbu, Lepcha, *lava*; Taungthu, *lu*; Takpa, *le*; Manyak, *'lé*; Manip., *t'á* is perhaps a corruption of *tlá*. The late Sankrit *glau* is probably from this root.]
- K'ló, *n.*, the spirit, soul, ghost.  
[Probably the same root as *klí*, 'wind,' 'air.' Cf. Lush., *tláran.*]
- K'ló, *n.*, the stocks.
- K'ló-wá-tauk (2), *v.*, to put in the stocks.
- Kló-é (1), *v.*, to cheat, be miserly.  
[Cf. Khasia, *klop.*]
- K'ló-k'ó, *n.*, a salary.
- Klóng (1), *v.*, to herd.  
[Burm., *kyauung.*]
- Klóng, *n.*, a furrow.  
[Burm., *kyauung.*]
- K'lóshün, or k'ló-'sün, *n.*, midnight, the midnight watch. See *Klükshün.*
- K'ló-'sün, *n.*, the bamboo staff held over the deceased when their spirits are called.
- Klü-é (1), *v.*, to roar (as a tiger).
- Kluk (2), *v.*, to grind (as paddy).
- Klük (2), *v.*, to lose.  
[Cf. Thib., *lák*; Lush., *at-lau*, 'mis-laid.']



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K'ük" (2), *v.*, to fall.

[Probably allied to *klá, q.v.*]

K'ükshün, *n.*, midnight.

Klün (1), *v.*, to dive; to set,  
(as the sun).

K'lüng, *n.*, a lump, hard thing.

K'lüng" (1), *v.*, to stamp (as  
children).

Kó", *adj.*, nine.

[Cf. Burm., *kó*; Lush, *kó-a*;  
Murmi, *kúh*; Horpa, *gó*;  
K a m i, *ta-kaw*, Thib,  
Bhút., *gu*; Thib. coll.,  
Serpa, *gúh*; Chepang,  
*takú*; Chinese, *ku*; Sing-  
pho, *tse-k'ú*.]

K'ó, *n.*, the sky.

K'ó-ün" (1), *v.*, to be overcast.

K'ó-wa" (1), *v.*, to dawn.

K'ó-taung-dón, *n.* the morn-  
ing watch.

[Cf. Bodo, *k'ó-rang*; Horpa,  
*ko*; Gyami, *k'en*; Thib.,  
*k'a*; Burm., *kaung-kang*.]

Kó (1), *v.*, to be slack.

K'ó (1), *v.*, to be bitter.

[This root is found in the  
form *k'á* in Thibetian  
and all the Himalayan  
languages, except Hor-  
pa; also in Burmese, Lu-  
shai, and cognate lan-  
guages.]

K'ó" (1), *v.*, to sit.

Kó (1), *v.*, to be scared.

K'ó (1), *v.*, to be able, can.

[Cf. Chinese, *k'ó*; Lepcha,  
*k'u*; Naga, *kó*, 'power.']

Kó, *postp.*, without.

Kó-be", *n.*, a stirring-stick.

Kó-bí", *n.*, a weapon.

K'ó-é (1), *v.*, to sew, unite  
with.

K'ó-é-glón, *n.*, a seam.

Kó-hí, *n.*, a sieve.

Koi (1), *v.*, to ascend; climb  
up.

[Cf. Naga *kaw*; Chinese  
coll., *k'i*.]

K'ói, *n.*, half.

[Burm., *kwè*.]

K'ói (1), *v.*, to assess.

[Burm., *k'wé*.]

Kó"-i, *n.*, customary law.

K'ó"-i, *n.*, a bee (also *k'ó"*);—  
*nü"-lán*, a queen bee,—*hya*,  
—*kát*, a honeycomb with-  
out honey.

K'ó"-i-haung", *n.*, honey.

[Cf. Manip., *hó-i*; Kami,  
*koi*; Shandu, *kí*; Naga,  
*ma-kwi*; Lush., *k'wai*.]

K'ó"-i-ló-i, *n.*, a wasp.

K'ó"-i-zó, *n.*, a swarm of bees.

[Cf. Naga, *ma-kwi-tsó*.]

Kók-lök (1), *v.*, to bend, be  
crooked.

[Cf. Serpa, *kók-lók*; Limbu,  
*kókta*; Murmi, *kókteng*;  
Chinese, *k'ok*; Lepcha,  
*kól*; Thib., *kyók*; Burm.,  
Shandu, *kauk*; Mikir,  
*ké-kék*; Lush., Kami,  
*koi*; Manip., *k'oi*.]

Kó"-kyit, *pronml. adj.*,  
ninety.

Kó-lóng, *n.*, diarrhoea.

K'ólóng, *n.*, footsteps, tracts.

Kómawn, *n.*, a weapon.

K'ó-mī, *n.*, the ankle.

[Cf. Manip., *k'u-mit*.]

Kó-mín-kó, *n.*, the third  
finger.

[Cf. Manip., *kutning t'au*.]

Kó-mi-ü', *n.*, the first finger.

[Cf. Kami, *kaw-mú*.]

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- Ko"n, *n.*, high ground.  
 [Cf. Burm. coll., *kón.*]
- K'ó"n, or k'ó", *n.*, the foot.
- K'ó"-nü", *n.*, the big toe. See under *ku't*.  
 [Cf. Manip., *k'ong*; Singpho, *la-góng*; Chinese coll., *kió*; Horpa, *kó*; Thochu, *jakó*; Sak, *k'óil*; Kami, *k'ó*; Mru, *k'auk*; Taungthu, *k'an*; Thib. coll., Serpa, *k á n g ó*; Thib., *kangpa*; Mikir, *kéng*; Lush., *ké*; Burm., *k'yé*; Chinese, *kak*.]
- Kón-do"n-da-lán, *n.*, the second finger.
- K'ó"ng (1), *v.*, to pare the nails.
- Kóng (1), *v.*, to crow, bellow. See *kawng*.
- K'óng (1), to be thin.  
 [Cf. Kami, *k'ón*; Manip., *kang*.]
- Kó-ngaw-só, *n.*, childhood.
- K'óni", *n.*, sun; —*klün*, sunset; —*akyén*, afternoon; —*sün*, noon; —*ayo'h ó-é*, to be a halo round the sun.  
 [Cf. Kami, *kaní*; Naga, *ko-ná* 'day'; Gyar., *kini*; Lush., *né*; Mikir, *ár-ni*; Burm., *né*; Serpa, *nímo*; Bhút., *nyim*; Thib., Man-yak, *nyima*; Chepang, *nyam*; Limbu, Kiranti, Magar, *nam*; Sunwar, *ná*; Naga, *tináki*.]
- Konk'ó" *n.*, a hole.  
 [Cf. Manip., *kóm*; Lush., *kong-ká*, 'a door'; *kái*, 'a hole'; Kami, *ak'au*;\* Limbu, *hong*.]
- K'ón-me", *n.*, the forest fire.
- Kon-saung", *n.*, a bund (in a field).  
 [Burm. coll., *ka-sin*.]
- K'ó-p'ón, *n.*, the sole of the foot.
- K'ó-sán, *n.*, a toe.
- K'ó-'sün, *n.*, noon.
- K'ó"-tuttalü", *n.*, a bumble bee.
- K'ó" zèng-ú, *n.*, a hornet.
- Kú (1), *v.*, to cross over (a river).  
 [Cf. Burm., *kú*.]
- K'ü", *n.*, smoke.  
 [Cf. Lush., Burm., *k'ó*; Naga, *ku*; Vaya, *kulu*.]
- K'ü (1), *v.*, to carry an umbrella, &c.
- K'ü"-i (1), *v.*, to bend.
- Kulun-kak'yé, *n.*, name of one of the pigs killed at a Chin wedding.
- Ku'-ma, *n.*, one kind of mange.
- K'un (1), *v.*, to tie, to fasten.  
 [Cf. Lush., *kím*; Burm., *kyañ*; Limbu, *kyik*.]
- K'un" (1), *v.*, to cover.  
 [Cf. Manip., *k'um*; Mikir, *á-kup*.]
- Kun" (1), *v.*, to stoop.  
 [Cf. Burm., *kun*; Chinese, *kung*; Lush., *kún*, 'to nod.']
- Kun, *n.*, a year.  
 [Cf. Lush., *kúm*; Shandu, *kon*.]
- K'un", *n.*, the semi-mythical founders of the clan.

\* K' has the Arabic 'ain sound.



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K'un"-mín-zán, *n.*, the principal of them.  
 K'un"-daung-lán, *n.*, the front room of a house.  
 K'un-é (1), *v.*, to shrivel.  
 K'undóng, *n.*, a house post.  
 Kun-só, *n.*, an insect.  
 Ku-'nu"n, *n.*, the fist.  
 Kun-zū', *n.*, the heel.  
 Ku't, *n.*, the hand.  
 Ku't-nü", *n.*, the thumb.  
 Ku't-só, *n.*, the little finger.  
 [Cf. Kami, Lush., Manip., *kút*; Chepang, *kut-pa*; Váyu, *gót*; Limbu, *pa-kúra*, 'arm'; Magar, *hút*; Limbu, *húk*; Sak, Shandu, Kiranti, *ku*.]  
 Ku't-dín", *n.*, the nail. See *Dín*.  
 [Cf. Lush, *kút-tín*.]  
 Ku't-k'lüng, *n.*, the back of the hand.  
 Ku't-k'yé, *n.*, the wrist.  
 [Cf. Lush., *kut-tchang*; Naga *kre* in *bí-kre*.]  
 Ku't-p'ó, *n.*, the palm of the hand.  
 [Cf. Manip., *k'abák*; Lush., *kut-pa*.]  
 K'ut-byaw (1), *v.*, to worship.  
 Ku't-pyin, *n.*, the knuckles.  
 Ku't-t'ók, *n.*, an assistant.  
 [Burm. coll., *let-t'auk*.]  
 Ku-zě, *n.*, hoof.  
 Ku-zit or k'oi-zit, *n.*, a ring.  
 Kwang, *n.*, a 'kwin.'  
 [Burm., *kwang*.]  
 Kyá, *n.*, a lily.  
 [Burm., *kyá*.]  
 K'yá-bá, *adv.*, never.  
 K'yán (1), *v.*, to cut into

shape, trim with a knife; to point; to graze.  
 [Cf. Burm., *krwan*.]  
 Kyan-dan (1), *v.*, to be harsh.  
 [Burm. coll., *kyan-dan*.]  
 K'yan-k'yan, *adv.*, repeatedly.  
 Kyau, *n.*, a mountain, hill. 100  
 [Cf. Shandu, *kló-pí*; Burm., *kyaw*, 'back, 'ridge'; perhaps *k'ru* in Naga, *chagak'ru*.] chau  
 Kyau-kyet, *n.*, a valley.  
 [As to *kyet* see under *kák*, *supra*.]  
 Kyaung-pauh, *n.*, a demon.  
 K'yau" (-nü), *adv.*, violently.  
 K'yaw, *n.*, the bowels.  
 K'yaw-só (1), *v.*, to have a stomach-ache.  
 Kyaw (1), *v.*, to mistake.  
 [Burm., *kyaw*, 'to exceed.']  
 Kyawn, *n.*, an island.  
 [Burm., *kywan*.]  
 Kyawn (1), *v.*, to know; to be acquainted with.  
 [Burm., *kywan*.]  
 Kyé (ka), *pro.*, I.  
 [Cf. Lush., *kéma*; Shandu, *kama*; Kami, *ké*; Taung-thu, *kwa*; Dhimal, Thochu, *ka*; Vayu, Bahing, Lepcha, and Sunwar, *gó*. (Perhaps ultimately connected with wide-spread root *nga*).]  
 Kyé, *v.*, to be born (of, birds); be hatched, come out.  
 [Cf. Thib., *kyé*; Lepcha, *gyek*; Naga, *kaw*.]  
 K'yé or K'yi, *n.*, (1) a loin-cloth; (2) a paso.

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CHIN AND ENGLISH.

Kyé-á'sí, *n.*, a small leopard.  
 [From *akyé*, 'a tiger;' *á-sí*, 'a star.'  
 K'yédóh, *n.*, the left (side).  
 K'ye-k'yaung or k'ye-k'yan, *n.*, anklet.  
 [Burmese coll., *kyekyin*.  
 Anklets are not commonly worn by the Chins.]  
 Kyé-k'o'n, *n.*, a prawn.  
 [Cf. Lush., *kai-kaung* ; Kami, *kai-súm*.]  
 Kyèn or kyen, *n.*, the waist, loins.  
 [Cf. Thib., *kyed* ; Naga, *ché*.]  
 Kyen (1), *v.*, to dazzle.  
 Kyen-kwat, *n.*, a certain kind of orchid.  
 Kyen-sèn, *n.*, a belt (such as is worn by Chin women).  
 K'yet (1), *v.*, to hold, pinch.  
 [Cf. Lush., *tchel* ; Chinese, *kap*.]  
 Kyet-lók, *n.*, a chameleon.  
 K'yetpaw, *n.*, 'pyingado,' iron-wood.  
 K'yet-pú, *n.*, a friend.  
 K'yet-pú-saih (1), *v.*, to make friends.  
 [Cf. Burm., *kyak*, 'to be acquainted,' 'familiar.' Perhaps, Thib., *tokpu*.]

K'yí, *n.*, a socket.  
 Kyí' (1), *v.*, to be frightened ; to be afraid.  
 [Cf. Thib., *ji*, 'fear ;' Limbu, Manip., *ki*.]  
 K'yí' (1), *v.*, to point out, designate.  
 Kyí'' (1), *v.*, to be difficult ; be scarce.  
 [Cf. Chinese coll., *ki* ; Kami, *k'á* ; Burm., *k'ak* ; Thib., *kak*.]  
 Kyi-gõn, *n.* See *Kye-k'o'n*.  
 Kyin, *n.*, time.  
 [Cf. Burm., *kyin*.]  
 Kyin (1), *v.*, to think.  
 [Cf. Burm., *kyan*.]  
 K'yin-é (1), *v.*, to celebrate a marriage festival.  
 Kyit-tu, *n.*, the day after to-morrow.  
 Kyók (1), *v.*, to kick.  
 [Burmese, *kyauk*. Cf. Manip., *kan*.]  
 Kyón-kyen (1), *v.*, to be acquainted.  
 [Burm. coll., *kyun-kywin*.]  
 K'yü'n, *n.*, bush.  
 [Burm., *k'run*.]  
 K'yüt (1), *v.*, to govern.  
 [Burm., *k'yup*. Cf. Thib., *gyur*.]  
 K'yüt-tauk (2), *v.*, to confine.  
 [Burm., *k'yup-t'á*.]

L.

Lá (1), *v.*, should, must ; (2) to be practicable ; (3) to be.  
 [Cf. Burm., *ra* ; Thib., *lá*.]  
 Labó (1), *v.*, to follow, accompany.

Labö, *n.*, mud.  
 La-bón, *n.*, the neck. See *A'lu*.  
 La-bón-p'ü', *n.*, goitre.  
 [Burm., *lañ-bang*.]



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- Lá-há-sü or lahát, *n.*, a cotton spindle; reel.  
[Cf. Lush., *lá-hér*; Burm., *rahat*.]
- Lai (1), *v.*, to be brave, courageous.  
[Cf. Shāndu, *rai*; Burm., *rè*; Naga, *ka-ré-zá*; Kami, *yi*.]
- ‘Lai (1), *v.*, to take off.
- Laih, *n.*, a paddy-field.  
[Cf. Burm., *lay*; Thib., *lá*; Lush., *la*, ‘land;’ Naga, *lè*.]
- Laih-gogók, *n.*, a snail.
- Lai-p’án, *n.*, mange.
- Lami’, *n.*, an omen.
- Lán, *n.*, a leader, chief.  
[Cf. Lush., *lál*.]
- Lang, *n.*, a husband; (used only in the phrase *lang-p’ayá*, ‘husband and wife’).  
[Burm., *lang*.]
- Lang” (1), *v.*, to surround.
- Lankón, *n.*, a cymbal.  
[Burm., coll., *let kwín*.]
- Lapán, *adj.*, right (side).
- Lat-k’awn (1), *v.*, to accept, (as a petition).  
[Burm., *lak-k’án*.]
- ‘Lauh (1), *v.*, to paddle; *n.*, a paddle.  
[Cf. Burm., ‘*law*; Chinese coll., *ló*; Chinese *lot*.]
- ‘Lauk-‘lé, *n.*, a bridge.
- Laung-do”, *n.*, a vulture.
- Lau-p’aih (1), *v.*, to be talkative.
- Law, *n.*, a leaf; any thing flat, a rupee.  
[Cf. Gurung *lau*; Kami, *lá*; Vayu, Mikir, Chepang, *ló*; Thib., *lóma*; Singpho, *láp*; Dhimal, ‘*láv a*; Bodo, ‘*lai*; Magar, *lá*; Mru, *arám*; Taungthu, *lé*; Gáró, *lé-chak*.]
- ‘Lawk *v.*, (1) to send, despatch; (2) to release.  
[Burm., ‘*lwat*.]
- Lawn, *n.*, a path, road.  
[Cf. Kami, *lawn*; Newae, *lón*; Lepcha, *lóm*; Chepang, *liam*; Thib., Bhút., Serpa, Limbu, Kiranti, Magar, Burm., Singpho, *lám*; Sak, *láng*; Takpa, *lemdaung*; Sunwar, *lá*, Shāndu, *ló*; Chinese coll., *lu*.]
- Lawn (1), *v.*, to twist.  
[Cf. Burm., *lun*.]
- Lawn” (1), *v.*, to dance.  
[Cf. Lush., *lom*, *lam*; Kami, *m’lan*; Naga, *me-law*.]
- Lawn tauk (2), *v.*, to plait.  
[Cf. Burm., *lun*.]
- Lé, *n.*, a debt.
- Lémón, *n.*, a creditor.
- Lé-bü-é k’laung”, *n.*, a debtor.  
[Cf. Chepang, *lí*, ‘to borrow.’]
- Le”, *v.*, to write.  
[Cf. Lush., *lai*; Chepang, Burm., *ré*; Naga, *ru*.]
- Le” (1), *v.*, to search.
- ‘Lé (1), *v.*, to buy.  
[Cf. Lush., Shāndu, Manip., *le*. Probably connected with *lö*, ‘to take.’]
- ‘Lék (2), *v.*, to joke; to mock.
- ‘Len (1), *v.*, to wave, brandish.
- ‘Lén (1), *v.*, to surround.

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- 'Lèn (1), *v.*, to be large, big,  
 [Cf. Kami, *lén*; Shandu,  
*e-lai*; Lush., '*rol*.]  
 Lé-'né, *n.*, a pleader, advocate.  
 Lé-'né-'ló (1), *v.*, to appoint  
 as pleader.  
 [Burm., '*ré-né*.]  
 Lèng (1), *v.*, to knock against,  
 hit.  
 [Cf. Lush., *tleng* 'to arrive';  
 Thib., *lep* 'to arrive.']  
 Lé-pyán, *n.*, an armadillo.  
 Let-p'ai-u, *n.*, a ground-nut.  
 Let-'sé, *n.*, catch.  
 'Lí, *n.*, the creator of man-  
 kind.  
 [Cf. Thib., '*lá*; Manip.,  
*lá-i*.]  
 'Lí (1), *v.*, to deceive; '*lí-sí*  
*gü k'laung*', a liar; '*lí-ná*  
*wu*', to persuade.  
 [Cf. Burm., coll., *lí*; Shan-  
 du, '*ré*; Lush., *mí-lep*;  
 Burm., '*lañ*.]  
 'Lí-ló (1), *v.*, to coax  
 Ling-é, *v.*, to plant (as paddy).  
 Ling-saw, *n.*, a caterpillar.  
 [Cf. *miling-bahi*, 'an ant.'  
*Ling* evidently means  
 insect, though it is not  
 used separately.]  
 Lit, *n.*, the scale (of a fish).  
 [Cf. Mikir, '*álip*.]  
 'Li-ü'n, *postp.*, like, resem-  
 bling.  
 Lǒ, *n.*, mud.  
 Ló (1), *v.*, to come.  
 [Cf. Taungthu, *lón e*;  
 Lush., *ló* (*aux. verb*),  
 Kami, *lau*; Burm., '*lá*;  
 Gyami, '*lé*; Manip., '*lák*.]
- 'Ló (1), *v.*, to be distant.  
 [Cf. Lush., '*lá*; Lepcha, *uu*.]  
 'Ló, *n.*, a shield.  
 [Cf. Burm., '*lwá*.]  
 Lóbó, *n.*, mud. See *Labö*.  
 'Ló-é (1), *v.*, to alter.  
 [Cf. Burm., '*lwè*.]  
 'Ló-é (1), *v.*, to roll (in the  
 dust).  
 Lö-é (1), *v.*, to bring, take.  
 [Cf. Manip., *lau*; Mikir,  
*long*, 'to obtain'; Kami,  
 Shandu, Singpho, Lush.,  
*lá*; Chepang, '*lí*; Magar,  
*líó*; Limbu, '*lé*; Thib.,  
 Bhút., '*lén*; Naga, '*lé*, 'to  
 accept, 'take.']  
 Ló-i (1), *v.*, to be easy.  
 [Cf. Lush., '*hel*; Naga *me-*  
*li*; Thib., '*lára*; Burm.,  
*lwé*.]  
 Lók, *n.*, a puddle.  
 'Lók\* (2), *v.*, to be hot; *am-*  
*lǐng*—, to be anxious.  
 [Cf. Lepcha, '*ru*; Lush.,  
*lúm*; Serpa, *ha-lón*; Mur-  
 mi, Naga, '*lè*; Bahing,  
*gló*; Naga, *ne-law* 'to  
 bask.']  
 'Lóng (1), *v.*, to tease.  
 [Burm., '*laung*.]  
 'Lóng (1), *v.*, to store up.  
 [Burm., '*laung*.]  
 Lóng (1), *v.*, to flow (as  
 water).  
 [Cf. perhaps Chinese, *liu*.]  
 Lóng (1), *v.*, to bet.  
 [Burm., '*laung*.]  
 Löng (1), *v.*, to be wild, sav-  
 age; *Ashö*—a wild Chin.  
 [Cf. Burm., '*raing*.]

\* Northern Chin, *lek*.



## CHIN AND ENGLISH.

Lón-'maw, *n.*, a hairy caterpillar.

Lü-é (1), *v.*, to want, to lack, be wanting.

[Cf. Burm., *ló.*]

'Lü, *postp.*, like, resembling. See 'Li-ü *n.*

[Cf. Lepcha, Burm., coll., *lo.*]

'Lü-i-'lan, *n.*, a nettle.

'Lük (2), *v.*, to split.

[Cf. Lush., '*lai*'; Chinese, '*lit*'; Burm., '*li*, 'to slice.']

Lun (1), *v.*, to be round.

[Cf. Burm., *lun*; Chinese, *lun*, 'a wheel.']

Lun, *n.*, a court. 8726

[Burm., *run.*]

Lun" (1), *v.*, to be enough.

[Burm., *lun.* Cf. Thib., *yong.*]

'Lun-b'oi, *n.*, a fern.

'Lun-é, *v.*, to shake, (as a dog's tail.)

'Lüng (1), *v.*, to be high; (fig.) to be victorious.

[Cf. Chinese, '*lung.*']

Lut-'saung, *v.*, to create.

[Burm. coll., '*saung.*']

'Lwang (1), *v.*, to expel.

[Cf. Burm., '*lwang*, 'to blow away.']

## M.

Ma" (1), *v.*, to drive.

[Cf. Burm., *maung.*]

Maih-haw (1), *v.*, to abort.

'Mäk (1), *v.*, to know.

'Mäk-é (1), *v.*, to be acquainted.

[Cf. Burm., '*mat*, 'to think,' 'be of opinion.']

Maku", *n.*, tobacco.

Maku"-ku"t, *n.*, tobacco-ashes.

Maku"-yón, *n.*, a tobacco plant.

Maku"-shaw, *n.*, a cheroot.

Maku"-law, *n.*, tobacco leaf.

[From the Hindustani. Cf. Thib., '*t'a-mak'a*'; Shandu, '*omá-kauk*'; Chepang, '*mingó.*']

'Ma-lóng, *n.*, a scar.

Maih, *n.*, indigo.

[Burm., *mè.*]

'Ma-'lut, *n.*, a boil.

'Man-shing, *n.*, the wood-apple.

[Cf. Burm., '*man.*']

Manzan, *n.*, a nettle (large kind).

'Mau (1), *v.*, to be wrong, to sin.

[Cf. Burm., '*ma*'; Naga, *mu.*]

Maung, *n.*, a dream.

Example: *ka maung ka 'mü-yü*, 'I dream.'

[Cf. Lepcha, '*móng*'; Lush., '*máng*'; Mikir, '*é-máng*'; Naga, '*mó*'; Bodo, '*si-máng.*']

Maung (1), *v.*, to revolve.

Maung-baw-ha", *n.*, gold kept hereditarily by Chins.

Măw, *n.*, a bead.

Mawn (1), *v.*, to hold, seize, grasp, catch.

[Cf. Lush., Manip., *mun.*]

'Mawn (1), *v.*, to be true, honest, permanent.

[Burm., '*man.*']

'Mawn-gawn, *adv.*, in front.

[Cf. Lush., '*má-thá*'; Manip., '*ma-máng.*']

## CHIN AND ENGLISH.

- Mawt (1), *v.*, to tumble.
- Mé (1), *v.*, to be stable, firm.  
[Cf. Burm., *myé*; Naga, *ke-me-ti*.]
- Me", *n.*, fire.
- Me"-bahí", *n.*, a spark.
- Me"-dón, *n.*, a flame.
- Me"-döng, *n.*, the nipple of a gun.  
[This root runs through all the allied languages, except Sak, Sokpu, and some dialects of Naga.]
- Me"-k'á-lün, *n.*, a flint.  
[Cf. Lush., *mé-k'aw-lung*; Burm., *mí-k'at*.]
- Me"-k'ü", *n.*, smoke.
- Mèn, *n.*, a rattan.
- Méná, *n.*, a pine-apple.
- Meng" (1), *v.*, to make a sound (particularly of birds); to quack, &c.  
[Cf. Burm., *myañ*.]
- Me'ng, *n.*, ink.  
[Burm., *mang*.]
- Meng"-gó (1), *v.*, to groan.  
[Cf. Lepcha, *ngó*.]
- Ménglén, *n.*, a tamarind.
- Me"-ó (1), *v.*, the fire burns.
- Me"-sá, *n.*, tinder.
- Me"-sauh", *n.*, a torch.
- Me"-sí" (1), *v.*, to set fire to.
- Mí (1), *v.*, to pain.
- Minzán, *n.*, a cat.  
[Cf. Kami, *min-cho*; Mru, *ta-myin*; Sokpa, Bhut., *si-mi*; Mikir, *méng*; Dhimal, *men-k'au*.]
- Mi-ü', *n.*, a race, tribe.  
[Cf. Chinese, *mi-u*; Burm., *myó*.]
- Mlaih, *n.*, the navel.
- Mlaih-é (1), *v.*, to love.  
[Cf. (perhaps) Chepang, *'marl*.]
- Mlaih-k'o", *n.*, the eye (of a needle).
- Mlak, *n.*, grass.  
[Burm., *mrak*.]
- Mlaung", *n.*, a shoal (not covered by water).  
[Cf. Mikir, *mili*.]
- Mlaung (1), *v.*, to be bright.
- Mlaung"-sadü", *n.*, a wag-tail.
- Mlawk (1), *v.*, to wander about.  
[Cf. Burm. coll., *'lè*; Lush., *leng*; Naga, *ré*.]
- Mlé-é (1), *v.*, to lick.  
[Cf. Chepang, *lyem*, 'to taste.']
- 'Mlem-bá (1), *v.*, to touch.
- Mle-mlak nauk (2), *v.*, to praise.
- Mlen (1), *v.*, to touch.  
[Cf. Bahing, *lim*.]
- 'Mleng *n.*, a rafter.
- Mlí-in, *n.*, a cocoon.
- M'li"\* *adj.*, four.  
[Cf. Kami, *mlé*; Manip., *marí*; Singpho, *melí*; Murmi, *blí*; Gurung, *plí*; Sak, *prí*; Lush., Lepcha, *palí*; Mikir, *p'ili*; Mru, *talí*; Limbu, *lí*; Burm., *lé*; Horpa, *'lá*; Thib., *bzhí*.]
- Mlík, (1) *n.*, to be small; slender.  
[Cf. Thib., *a-lik*; Kiranti, (Chhingtángya), *mík'á*.]

\* Northern Chin, 'H.



## CHIN AND ENGLISH.

- M'li"-kyit, *adj.*, forty.
- Mlin (1), *v.*, to be pleasant to the taste.  
[Burm., *mrin.*]
- Mling-pak'ón, *n.*, a large black ant.
- Mling-bahi", *n.*, an ant (small black variety).
- Mling-sèn, *n.*, a red ant.  
[Cf. Lush., *ling-kin*; Che-pang, *pling*, 'an insect'; Kami, *pa-lin.*]
- Mló (1), *v.*, to vomit.  
[Cf. Lush., *lo*; N a g a, *merré*; Bahing, *mé.*]
- Mlo", *n.*, poison used for arrows.
- 'Mló (1), *v.*, to slit.
- Mlóng, *n.*, a ditch.  
[Burm., *mraung.*]
- Mlü', *n.*, a town.
- Mlü'-aung-ó, *n.*, a raven.
- Mlü'-üt, *n.*, a Myoók.
- Mlü'-wan, *n.*, a Deputy Commissioner.  
[Burm., *mro.*]
- 'Mlú or 'mlü', *n.*, a boat; canoe.  
[Cf. Burm., 'lé, *laung*; Lush., *lóng*; K a m i, *mlóng*; Mikir, *té-long*; Shandu, *palan*; Singpho, *li*; Naga, *ru*; Gurung, *plava*.]
- 'Mlú (1), *v.*, to pray, (Christian usage).
- Mlük (1), *v.*, to sink.  
[Cf. Manip., *lup*; Burm., *mrup*; Lush., *lét.*]
- Mo or mu (1), *aux. v.*, to repeat, continue. Used only as an auxiliary. See Gram.  
[Cf. Manip., *amuk*, 'again.']
- Mo-(á), *postp.*, near, to the presence of.
- Moi (1), *v.*, to be, exist.  
[Cf. (perhaps) Manip., *woi*; Vaya, *mu*, 'to dwell.']
- Moi (1), *v.*, to bear, (to bring forth.)  
[Burm., *mwé.*]
- Moi, *v.*, to be happy.  
[Burm., *mwé.*]
- Mó-i (1), *v.*, to be faint.  
[Cf. Burm., *mú*; Lush., *mú*, 'to sleep.']
- 'Moi-sán, *n.*, the face.  
[Cf. Lush., 'moi; Manip., Kami, *mai*; Chinese, *mien.*]
- 'Moin-tin-dün, *n.*, a cemetery, *i.e.*, the place where the body is burnt.
- Mók-shün (1), *v.*, to plant (as seed in a taungya).
- Mó-món-'maw, *n.*, the moustaches.
- Món, *n.*, an owner (used as an affix, thus: *in-món*, 'a house-owner'); a person, *e.g.*, *nán-món*, a villager.
- Món-dauh-nü", *n.*, the dusky hamadryad.
- Móng, *n.*, a gong.
- Móng-tun" (1), *v.*, to strike a gong.  
[Burm., *maung.*]
- Món-mói (1), *v.*, to be dim.
- Món'só, *n.*, a relation.
- Món'só-'sán-é (1), *v.*, to be related.
- Mónt'èn, *n.*, one who knows the traditions.
- 'Mó-p'ayá, *n.*, name of one of the pigs killed at a Chin wedding.

## CHIN AND ENGLISH.

- Mu, *n.*, a stump.  
 'Mü (1), *v.*, to see.  
 [Cf. Lush., 'mú.]  
 Müg (1), *v.*, to be dark; to be stupid.  
 [Cf. Burm., *maik*; Thib., *mün.*]  
 'Mu-'mawk (2), *v.*, to vex, annoy.  
 Mun (1), *v.*, to be giddy.  
 Mun (1), *v.*, to hate.  
 [Burm., *mun.*]  
 Mun'' (1), *v.*, to break.  
 Mun-t'é<sup>n</sup>, *n.*, a storm, squall.  
 [Burm., *muntai<sup>ng</sup>.*]  
 Mü-shü'', *n.*, a hunter.  
 [Burm., *mu-ch'ó.*]  
 'Mut (1), *v.*, to blow with the mouth, to whistle.  
 [Burm., 'mut.]  
 'Mut, *n.*, the guts, entrails; the bile.  
 Myá, *n.*, a slave.  
 [Cf. Kami, *mö-sháung.*]  
 Myak, *n.*, a skein.  
 Myan (1), *v.*, to forgive, pardon, be merciful.  
 [Cf. Chinese coll., *mien.*]  
 Myan'' (1), *v.*, to rot.  
 'Myan (1), *v.*, to unfold.  
 'Myan-é (1), *v.*, to stretch.
- Myau or mau (1), *v.*, to be stunned, to faint.  
 [Cf. Burm., *maw.*]  
 'Myaw (1), *v.*, to tickle.  
 Myawn (1), *v.*, to sip; swallow.  
 Myen-da-hoi, *n.*, a swing.  
 'Myin (1), *v.*, to be ripe; to be cooked. E.g., *bü'-a''n harü* 'myin, 'long enough to cook a pot of rice.'  
 [Cf. Lush., *min*; Lepcha, *myen*; Thochu, Singpho, Murmi, *min*; Magar, *mincho*; Thib., *sminbo*; Manip., *mun*; Burm., 'mañ; Naga *mé.*]  
 'Myit (1), *v.*, to extinguish.  
 [Cf. Manip., *mut*; Lepcha, *mák* 'to die.']  
 'Myó, *n.*, a gad-fly.  
 Myó-é (1), *v.*, to thieve, to steal.  
 Myók, *n.*, the north.  
 [Burm., *myaup.*]  
 'Myün (1), *v.*, to point, sharpen.  
 'Myut (1), *v.*, to blow from the mouth, whistle.  
 See 'Mut.
- N.**  
 Nagun''-há<sup>ng</sup>, *n.*, a rainbow.\*  
 [Cf., Chinese, *hung.*]  
 Nahoi, nahyaw, *pron.*, they, two; they.  
 Nah (1) *v.*, to press.  
 [Cf. Burm., *nay.*]  
 'Nah (1), *v.*, to flow (as blood).  
 Na-k'án-bá-sina-haw, *conj.*, or.
- Na-k'án-si-ná, *conj.*, however.  
 Na-lawnná, *conj.*, besides.  
 [Cf. Burm., *lun*, 'to exceed.']  
 Nan (1) *v.*, to smell.  
 [Cf. Burm., *nan*; Chepang, *ngam*; Mikir, *ingnim*; Lush., 'nim; Manip., *nam*; Naga, *me-naw.*]

\* Or n'gun''-há<sup>ng</sup>.



## CHIN AND ENGLISH.

- Nán (1), *v.*, to squeeze.  
[Cf. Manip., *nam*, 'to press.']
- Nán, *n.*, a village.
- Nán-món, or nán-'só, *n.*, a villager.  
[Cf. Thib. coll., *náng*, 'a house;' Burm., *nán*, 'a palace.']
- Náná, *adv.*, loudly.
- Nat'o", *n.*, a woman.  
[Cf. Kiranti (Thágmali), *madúm*, 'a wife.' See *Pa-t'o"*.]
- Nat'o"ng, *n.*, an ear-ring.  
[Burm., *nadaung*.]
- Nauk (1), *v.*, to say, utter; to bark (as dogs); to wear.  
[Cf. Newar, *nuva*.]
- Naung, *pron.*, thou.  
[Cf. Lush., *nungma*; Kami, Singpho, Burm., *nang*; Mikir, Magar, *náng*; Chinese coll., *nin*; Gyami, Horpa, *ni*; Manyak, *nó*; Naga, *no*.]
- Naung (1), *v.*, to thrash, tread out (paddy); to pound.  
[Cf. Burm., *nang*.]
- Naung-'ní", *n.*, a sister-in-law (younger than one's wife).
- Nau-ü", *n.*, a younger brother.  
See *Anau*.
- 'Naw (1), *v.*, to be blunt.
- N'ba", *n.*, measles.
- N'd'ě 'saih (1), *v.*, to have paralysis.
- N'dü' (1), *v.*, to measure.
- N'dün", *n.*, uprightness.  
[From *dün"*, to stand.]
- Né-haw-sin, *adv.*, equally.  
[Burm., coll., *ní*.]
- 'Nga", *adj.*, ten.  
[From, 'ngo", 'five.' Cf. Mru, *há*; Kami, *hau*.]
- Ngabök, *n.*, a plantain.  
[Cf. Kiranti, *ngák*; Burm., *ngápyaw*; Taungthu, *ngá*.]
- Ngák (1), *v.*, to starve.  
[Burm., *ngat*.]
- Ngaun, *n.*, a brinjal (sweet variety).
- 'Ngaw" or 'ngo" (1), *v.*, to hire.  
[Burm., 'ngá.]
- Ngé (1), *v.*, to be small.  
[Burm., *ngay*.]
- Ngé-bó, *n.*, a widower.
- Ngé-bó-'só, *n.*, an orphan whose mother is dead.
- Ngé-nü", *n.*, a widow.
- Ngé-nü"-só, *n.*, an orphan whose father is dead.
- Ngó, *n.*, a fish.
- Ngó-toi, *n.*, the roe.  
[Cf. Lepcha *ngó*; Thib. coll., Serpa, *Limbu*, Kiranti, Manip., Singpho, Takpa, Lush., Shandu, Burm., *ngá*; Thib., *nyá*; Kami, *ngau*; Chinese, *ngad*.]
- 'Ngó (1), *v.*, to be satisfied;—*óng*, until satisfied.
- Ngó-é (1), *v.*, to growl.  
[Cf. Lepcha, *ngó*; Lush., *ngrá*; Naga, *nyé*; Mikir, *ingúer*.]
- Ngo", *adj.*, five.  
[Cf. Chinese, *Gurung*, Sunwar, *ngó*; Lepcha *pa-ngón*; Mikir, *p'o-ngó*; Naga, *pa-nga*; Thib. coll., Sak, Serpa, Bhút., Murmi, Newar, Burm.,

## CHIN AND ENGLISH.

- ngá*; Mru, *tangá*; Kami, *ba-ngá'*; Manip., *ma-ngá*; Thib., 'ná.]  
 Ngoi-é (1), *v.*, to regret.  
 [Cf. Burm., Thib. coll., *ngó*, 'to weep'; Thib., *ngu*, 'to weep.']  
 Ngó-'ling, *n.*, a fin (literally 'fish-thorn').  
 Ngú (1), *v.*, to nod.  
 [Cf. Burm., *ngó*.]  
 N'gye'', *n.*, a tonsil.  
 N'há-sü, *n.*, a spindle. See *Lahá-sü*.  
 Ní (1), *v.*, to be black.  
 [Cf. Chinese, *nig*; Takpa, *nyik*; Thochu, Gurung, Lepcha, Thib. coll., Serpa, Bhút, Burm., *nak*; Thib., *nag*; Shand u, *nauk*; Kami, 'nín.]  
 Ní, *adj.*, this.  
 'Ní, *n.*, a loin-cloth, worn by Chin women.  
 'Ní'', *adj.*, two.  
 [Cf. Chinese, Newar, Kami, *ní*; Manip., *aní*; Murmi, *ngi*; Mikir, *hini*; Burm. coll., *nit*; Lush., 'nít; Magar, *nis*; Gurung, *nés*; Burm., 'nach; Thib. coll., Serpa, Bhút., *nyi*; Thib., *nyis*; Lepcha, *nyet*; Limbu, *nyítah*; Naga, *ken-na*.]  
 'Ni'' (1), *v.*, to stimulate, excite, urge on.  
 [Cf. Burm., 'nó.]  
 Ni-nai (1), *v.*, to soil, dirty.  
 Nin-k'aung, *n.*, a custom, rule.  
 [Cf. Burm., *nañ*, 'a rule.']
- Níyá, *adv.*, here.  
 [Cf. Thib., *na*; Kami, *né-bé*.]  
 N'k'a'', *n.*, a hook.  
 N'k'a''-lawn, *n.*, a fishing line.  
 [Cf. Khasia, *kwai*; Lush., *chagwi*; Kami, *takoi*; Chinese coll., *kea*; Chinese *kok*.]  
 N'kaw'n'ni'', *adv.*, repeatedly.  
 N'k'aw, *n.*, a span.  
 N'k'á-zin-zin, *adv.*, in order.  
 N'kla'', *postp.*, between.  
 [Cf. Burm., *krá*.]  
 N'k'ü'' (1), *v.*, to cough.  
 N'k'ulú, *n.*, the knee.  
 [Cf. Lush., *k'up*; Manip., *k'áú*.]  
 N'k'yá, *n.*, a time.  
 N'kyá-di-dí, *adv.*, always.  
 [Cf. Lush., *tin*, 'every.']  
 N'k'yá-ko''-nü, *adv.*, usually, ordinarily.  
 [Literally, nine times.]  
 N'k'yan-si-nü, *adv.*, therefore.  
 N'k'yá-té, *adv.*, once, at once.  
 N'k'yen-k'yen, *adv.*, occasionally.  
 'Nó (1), *v.*, to dirty (as water); to be clouded, foul.  
 [Cf. Burm., *nauk*.]  
 'Nó (1), *v.*, to chew.  
 Noi (1), *v.*, to laugh, smile.  
 [Cf. Lush., *noi*; Naga, *nü*; Shand u, *noi*; Manip., *nók*; Chepang, 'ni.; Newar, 'nyu; Singpho, *ma-nuí*; Taungthu, *ngá*; Murmi, *nyet*; Gurung, *nyed*; Mikir, *ingnék*.]  
 Nón,\* *n.*, a buffalo.

\* Northern Chin, *nau*.



## CHIN AND ENGLISH.

- [From a root meaning 'bullock' in the cognate languages. Cf. Thib., *nó*; Bhút, *ngo*; Chinese, *ngu*; Gyami, *neu*; Chinese coll., *nieu*; Gyar., *nyé*; Burm., *nwá*. It means buffalo, in Shandu, *aná*; Kami, *kén-nau*; Mru, *ná*.]
- NON (1), *v.*, to smell, kiss. See *Nan*.
- 'Nó-gaung, *n.*, the outside of the ear.  
[Cf. Manip., *nakóng*; Limbu, *nékó*; Burm., *na-kaung*.]
- N'plaũ, *n.*, the yolk of an egg.  
N'p'lé, *n.*, a twin.  
N'pü", *n.*, a knot, bud, pimple.  
[Cf. Lush., *abawk*.]
- N'sèt, *n.*, the spur of a fowl.  
N'sí" (1), *v.*, to sneeze.  
N't'e" shün (1), *v.*, to vaccinate.  
N't'i", *n.*, iron.  
N't'i"-èk, *n.*, rust.  
[Cf. Lush., *t'ir*; Shandu, *tí-wa*; Chinese, *t'it*.]
- N't'i"-den", *n.*, a screw.  
N't'i"-hén, *n.*, steel.  
N't'i"-p'ayaw, *n.*, a hoe; mattock.  
N't'in or n't'ón, *n.*, the guts, liver.  
[Cf. Bahing, *ding*; Burm., *than*.]
- Nü" (1), *v.*, to be many, numerous.  
'Nü', *postp.*, after (time);
- a'nü'*, *adv.*, afterwards; 'nü'-*klawn*, *postp.*, after (place),  
[Cf. Vayu, *núng*; Burm., *nauk*.]
- 'Nü'-é (1), *v.*, to be late.  
'Nük (2), *v.*, to pull.  
Nun (1), *v.*, to moan.  
Nu"t (1), *v.*, to guard.  
'Nu"t,\* *n.*, a day.  
[Cf. Shandu, *nítson*; Chinese, *nít*; Burm., *ne-rat*; Vayu, *nu-ma*.]
- 'Nut-tó, *n.*, the nose.  
'Nut-tó-k'ó", *n.*, the nostril.  
[Cf. Manip., *natón*; Mikir, *nókán*; Shandu, Lush., 'ná; Burm., Kami, *ná*; Naga, 'nícha; Chepang, *ugé, nyé*.]
- Nyang (1), *v.*, to decline, refuse.  
[Burm., *nyang*.]
- Nyáng (1), *v.*, to be vile.  
[Burm., *nyan*.]
- Nyau, *n.*, tobacco-ash.  
'Nyaung-blí, *n.*, a croton.  
'Nyaw or 'Nyaw-bawn (1), *v.*, to forget.  
[Cf. Lush., 'ngil; Dhimal, *nil*; (perhaps) Lepcha, *myón*.]
- Nyé (1), *v.*, to listen, obey, pay attention, hear.  
[Cf. Newar, *nyó*; Lepcha, Sunwar, Bhút., Serpa, Thib. coll., *nyen*; Thib., Takpa, *nyon*; Singpho, *ngan*; Lush., *ngoi*; Naga, *ra-nie*.]
- Nyen (1), *v.*, to be quiet.  
[Burm., *nrim*.]

\* Northern Chin, *núk*.

## CHIN AND ENGLISH.

Nyen (1), *v.*, to be low.  
 [Cf. Burm., *nin*; coll., *nén*;  
 Manip., *nem*.]  
 Nyí (1), *v.*, to be equal.  
 [Burm., *nyí*.]  
 Nyí-nyaw, *v.*, to be level.  
 [Burm. coll., *nyí-nywat*.]  
 Nyó-oi, *n.*, the *Cassia lignum*.  
 [Cf. Burm., *ngú*.]

N'za", *n.*, the woof.  
 N'zó-bá (1), *v.*, to feed.  
 N'zun", *n.*, a sign, mark.  
 N'zun" (1), *v.*, to mark out,  
 mark.  
 N'zun"-dün, *n.*, the sight (of  
 a gun); a tally.  
 N'zun"-mi (1), *v.*, to recog-  
 nise, remember.

## O.

Ó (1), *v.*, (with *mé*" the fire  
 burns; (with *yó*) it rains.  
 Ó (1), *v.*, to be dumb.  
 [Cf. Burm., *á*; Lush, *ah*,  
 'foolishness.']  
 O", *n.*, strength, power.  
 [Cf. Burm., *a"*]  
 Ó-é (1), *v.*, to sit (on eggs).  
 O"-ha'vá-bi" (1), *v.*, to rob.  
 Oi (1), *v.*, to be yellow.  
 [Perhaps Lush., *a-eng*;  
 Burm., *wa*.]  
 Oi-k'á, *n.*, a fresh-water  
 crab.  
 Oi-nauk (2), *v.*, to wear  
 (round the neck).  
 [Cf. Lush., *avr*.]

Oi-sít, *n.*, a crab (small kind).  
 Ók (2), *v.*, to drink; to smoke;  
 to suck.  
 [Cf. Sokpa, *wúó*.]  
 Ök (1), *v.*, to be stagnant.  
 O'k-tü", *n.*, plains, flat  
 country.  
 O'mlík (1), *v.*, to be weak.  
 Óng (1), *v.*, to succeed.  
 [Burm., *aung*.]  
 O-oi-k'á, *n.*, a crab (fresh-  
 water,—large species).  
 [Cf. Manip., *wai-k'a*; Ka-  
 mi, *ta-ai*.]  
 O"pěk (2), *v.*, to abet, assist.  
 [Burm., *a-pé*.]

## P.

P'á, *n.*, a side; one of a cou-  
 ple.  
 [Cf. Chinese, *p'i*.]  
 P'á", *n.*, a flower, bloom.  
 [Cf. Shandu, *apá*; Mru, *pa-  
 au*; Gáró, *pa*; Lush.,  
*ni-pú*; Sak, Burm., *pán*;  
 Singpho, *si-pán*; Kami,  
*pón*.]  
 Pahoi-só, *n.*, a gnat (sand-  
 fly).

Pahyó, *pron.*, how many?  
 P'ai" (1), *v.*, to fly.  
 [Cf. Manip., *pai*; Chinese  
 coll., *fei*; Naga, *pró*;  
 Chinese, *pit*.]  
 Paih, *n.*, a bean.  
 [Cf. Burm., *pé*.]  
 Paih (1), *v.*, to steer.  
 [Burm., *pé*.]  
 P'aih", *n.*, the top (of a tree).  
 Pak'á, *pron.*, what kind of.



## CHIN AND ENGLISH.

- Pak'átinü, *adv.*, why ?  
 Pak'aung, *n.*, a cockroach.  
 Pak'u't, *pron.*, how much.  
 Pakyi, *n.*, a grasshopper.  
 Pakyi-'moisán-'sauh", *n.*, a mantis.  
 Pakyi-senat, *n.*, filth.  
 P'ala", *n.*, a pagoda.  
 [Burm. coll., *p'ayá.*]  
 Palang, *n.*, amber.  
 [Burm., *payang.*]  
 P'alauh, *n.*, a bat.  
 [Cf. perhaps Mikir, *ár-plák*; Lush., *bág.*]  
 Palawn, *adv.*, during.  
 [Burm., *patlun.*]  
 Pa-'lèn, *n.*, a paternal uncle, (older than father).  
 Paleng, *n.*, a bottle.  
 [Burm., *palang.*]  
 Palün, *n.*, a winged ant.  
 [Cf. Burm., *palú.*]  
 Pambalèt" *n.*, a butterfly.  
 [Cf. Shandu, *balá.*]  
 Pa'naih, *n.*, a jack-tree.  
 [Burm., *pe'ncé.*]  
 Pan-shin, *n.*, a stranger.  
 Panzi, *n.*, a cucumber.  
 [Cf. perhaps Chinese coll., *pao*, 'a gourd.']  
 P'á-p'e", *n.*, a besom, broom.  
 [Cf. Lush., *mun-piá*; Chépang, *p'ék*; Mikir, *ár-p'ék.*]  
 P'at, *n.*, a side.  
 [Burm., *b'ak.*]  
 P'at (1), *v.*, to associate.  
 [Burm., *p'ak.*]  
 Pat'o", *n.*, a man.  
 [Pa, the male affix or prefix. Cf. Kiranti (Thág-mali), *padúm*, 'husband.']  
 Pat'oi, *n.*, a paternal uncle, (younger than father).  
 [Cf. Burm., *pa-t'wé.*]  
 Pauh, *n.*, a word; language.  
 Pauh-bawn, *n.*, an interpreter.  
 Pauh-'mo (1), *v.*, to have delirium.  
 [Cf. Limbu, *pan*; Mikir, *pu*; Kami, *pè.*]  
 Pauh-t'ü' (1), *v.*, to be troublesome.  
 P'auk (2), *v.*, to be astringent.  
 Paung (1), *v.*, (with *a'nó*) to be deaf.  
 [Cf. Burm., Manip., *paug.*]  
 Paung" (1), *v.*, to associate, to embrace.  
 [Burm., *paung.*]  
 P'aw, *n.*, a bush.  
 [Cf. Naga, *si-pá.*]  
 P'aw or p'ó (1), *v.*, to sprinkle, scatter, spread.  
 [Cf. Lush., *p'á, vó*; Burm., *pyan*; Bahing, *pú*; Naga, *prü*; Vayu, Chinese coll., *pó*; Chinese, *put*; Mikir, *péprát.*]  
 P'aw (1), *v.*, to prohibit.  
 P'aw,\* *n.*, a snake; *p'aw-'sö*, a cobra.  
 [Cf. Kami, *pá-soú*; Shandu, *parí*; Horpa, *p'ú*; Gyar., *ka-bri*; Thochu, *búgi*; Manyak, *bru*; Thib., *brúl*; Lush., *rúl*; Magar, *bul*; Bhút., Lepcha, *bö*; Newar, *bí*; Sunwar, *búsá*; Sak, *kapú*; Singpho, *la-pú.*]

\* Northern Chin, *pul*.

## CHIN AND ENGLISH.

- P'aw (1), *v.*, to dye, stain.  
 P'awk (1), *v.*, to read.  
 [Cf. Burm., *p'at*; Naga, *prö*; Chepang, *bró*; Chinese, *pok*.]  
 Pawn-byèt, *n.*, a rag.  
 Pawng (1), *v.*, to hold in the arms.  
 P'awng-é (1), *v.*, to like, prefer.  
 P'ayá, *n.*, a wife.  
 P'ayá-dí, *n.*, an adulteress.  
 P'ayó, *n.*, a bird.  
 P'ayó-in, *n.*, a bird-cage.  
 P'ayó-bòk, *n.*, a paddy-bird.  
 [Cf. Naga, *perá*; Takpa, *pyá*; Gy ar, *pyé-pyé*; Bhút., *b'yá*; Thib., *bya*.]  
 P'ayó-maw, *n.*, feather.  
 [Cf. Naga, *pará-má*.]  
 P'ayü", *n.*, a rat  
 P'ayü"-aŵ, *n.*, a musk-rat.  
 [Cf. Chepang, *yú*; Kami, *myú*; Bahing, *yö*; Mikir, *phijú*; Lush., *sa-dzú*; Naga, *té-zú*.]  
 Pazaŵ, *conj.*, how much?  
 Pazaw-tu"-i-bò, *n.*, the water which the souls must cross after death.  
 P'é (1), *v.*, to divide.  
 [Cf. Chinese coll., *pre*; Lepcha, *py'á*; Chinese, *pit*.]  
 Pe" (1), *v.*, to be flat.  
 [Cf. Shandu, *pé*; Kami, *pó*; Burm., *prá*; Taungthu, *sau-pyé*.]  
 P'e" (1), *v.*, to clean, sweep away.  
 [Cf. Burm., *p'ay*.]  
 P'èk (2), *v.*, to give.  
 [Cf. Chinese, *pet*; Lush., Burm., *pé*; Takpa, *bé*; Kiranti, Kami, Shandu, *pai*; Mikir, Manip., Limbu, *pi*; Murmi, Gurung, Serpa, *bin*; Thib. coll., *p'in*; Lepcha, *byé*; Chepang, *bú-i*; Taungthu *pa*; Bhút., *bá*; Thib., *p'al*.]  
 P'èn (1), *v.*, to be old.  
 [Cf. Mikir, *ábán*; Shandu, *pron*.]  
 Pènbyaw, *n.*, a board, a boarded floor.  
 [Burm. coll., *pyinbya*. Cf. Mikir, *péng*.]  
 Plá or plau (1), *v.*, to show.  
 [Burm., *pra*.]  
 Plan, *n.*, a time.  
 [Cf. Burm., *pran*.]  
 Plá-plá dawn (1), *v.*, to lighten.  
 Plá-tauḥ, *n.*, a mangrove swamp.  
 [Burm., *prá-taw*.]  
 Plá-tu"-i, *n.*, the tide.  
 Plai-é (1), *v.*, to scratch.  
 Plaiḥ (1), *v.*, to dissipate.  
 [Burm., *pray*.]  
 Pláng (1), *v.*, to be clever.  
 Plaung, *adv.*, outside.  
 [Cf. Burm., *prang*; Manip., *ma-pan*.]  
 Plaung-'saw, *n.*, name of the rain fairy.  
 Plè or plé, *n.*, a country.  
 [Cf. Burm., *prañ*; coll., *pyí*.]  
 Plé (1), *v.*, to be full, to be complete.  
 [Cf. Naga., *pelì*; Burm. coll., *prí*; Chinese coll., *liau*.]  
 Plék (1), *n.*, to be thick.



## CHIN AND ENGLISH.

- Plěng, *n.*, one-fourth of a basket (measure).  
 Plě'saw, *adv.*, a little.  
 Plí-á, *postp.*, besides.  
 [Cf. Burm. coll., *prí* 'to fill.']  
 Pling (1), *v.*, to swell.  
 [Cf. Burm., *raung*.]  
 Plō (1), *v.*, to be shallow.  
 [Cf. Shandu, *p'on*; Naga, *ke-law*.]  
 Pló-é, *n.*, a flute.  
 [Cf. Burm., *prwé*; Lepcha, *palit*.]  
 Plō'ng-é (1), *v.*, to remove, alter one's residence.  
 [Burm., *praung*.]  
 Plúk (1), *v.*, to boil.  
 [Burm., *prut*.]  
 Plun, *n.*, a ball.  
 Pó (1), *v.*, to accompany, be with.  
 [Cf. Burm., *pá*.]  
 Pó'o' (1), *adj.*, old (used only in conjunction with *p'èn*).  
 Po'' (1), *v.*, to dip.  
 Pó' (1), *v.*, to arrive, reach, attain.  
 [Cf. Thib., *p'ep*; Lush., *p'ák* 'to overtake.']  
 Pó-é (1), *v.*, to overtake.  
 Pó-óng, *adv.*, as far as.  
 (Used as a *postposition*.)  
 [Cf. Vayu, *bong*.]  
 Pó'ō (1), *v.*, to put out (to dry).  
 Pó-í, *v.*, to be past bearing, (as fruit); to expend; to elapse.  
 [Cf. Burm., *pwé*.]  
 Pó-í, *n.*, a mat.  
 Pó-í'sauk (1), *v.*, to weave mat.
- [Cf. Burm., *p'yá*; Naga, *zo-prá*; Kami, *bú*; Manip., *p'ák*.]  
 Pó-i, *n.*, a 'pwè,' festival.  
 P'oi, *n.*, cotton. — *ate*  
 P'oi-bí'', *n.*, dressed cotton.  
 P'oi-kawt'' (1), *v.*, to dress cotton.  
 P'oi-lí-t'é''n, *n.*, a cotton dressing bow.  
 P'oi (1), *v.*, to be good, be fine in texture, be beautiful.  
 [Cf. Manip., Shandu, *p'á*; Khasia, *b'a*; Kami, 'wé'; Naga, *ke-ví*.]  
 P'oi-b'oi, *adv.*, well, strongly.  
 [Cf. Manip., *p'ai*.]  
 P'oi-lingá, *adv.*, well.  
 P'oi-yún, *n.*, thread.  
 [Cf. Manip., *lang*.]  
 Pök (1), *v.*, to roll.  
 Pók, *n.*, a net.  
 [Burm., *paik*.]  
 Pó-k'lí-pó-'lí, *n.*, heaven.  
 Pó-kyi-üt, *n.*, name of the place where the Chins originally lived in the northern country.  
 Pómbè, *n.*, a teal, duck.  
 [Cf. Burm., *wambè*; Shandu, *tan-p'á*; Kami, *rampan*.]  
 Pomp'oi, *n.*, a blacksmith.  
 [Burm., *panpé*.]  
 Pom-p'oi-'sün-d'ek, *n.*, the world.  
 Pón, *n.*, jungle.  
 Pón-á, *n.*, a jungle-fowl (used by Northern Chins).  
 Póná-págü', *n.*, animals.  
 Pón-é (1), *v.*, to wrestle.  
 [Cf. Lush., *in-bún*.]

## CHIN AND ENGLISH.

- P'ón-p'é-lán-gán, *adv.*, topsyturvy, tumultuously.  
 P'óng, *n.*, a raft.  
 [Burm., *p'aung.*]  
 P'ó'ng (1), *v.*, to bake.  
 [Burm., *p'aung.* Cf. Chinese coll., *p'an*, Chinese, *bok.*]  
 Pöng (1), *v.*, to own, possess.  
 [Burm., *paing.*]  
 Pon-shün, *n.*, a tuft.  
 Pó-p'a", *n.*, the *Spathodea Rheedii*.  
 Pó-pó-i, *n.*, a companion, sweetheart.  
 [From *pó*, to accompany.]  
 P'owá, *or* p'ohá *n.*, a husband.  
 P'owá-dí, *n.*, an adulterer.  
 P'owá-pógü-'só, *n.*, a step-son.  
 P'owá-pógü-sonü", *n.*, a step-daughter.  
 Pü, *n.*, assistance, help.  
 [Cf. Lush *k'a-puí.*]  
 Pü'-haw, *adv.*, very, much.  
 [Cf. Lush., *púi*, 'big.']  
 Pü'-hèk (2), *v.*, to be surprised, astonished.  
 P'ük (2), *v.*, to pull out, extract.  
 [Cf. Lush., *p'ui*; Mikir, *p'u.*]  
 Pük (2), *v.*, to cook.  
 Pük (2), *v.*, to borrow.  
 [Cf. Lush., *pük*; Naga, *te-pu.*]  
 Pük, *n.*, the stomach. See *Apük*.  
 Pük-t'ö (1), *v.*, to have a stomach-ache, dysentery.  
 Pukawn, *n.*, a ridge (of a mountain).  
 Pün (1), *v.*, to heap.  
 Pün, *n.*, a heap.  
 [Cf. Burm., *pun*; Mikir, *ábúi.*]  
 Pun-bán, *n.*, form.  
 [Probably a corruption of Burm. coll., *pón-the-nán.*]  
 Pün-dón *or* pün-baw, *pron.*, one's self.  
 [Cf. Thib., *tön-dam*, 'indeed.']  
 P'ungyi-kyóng, *n.*, a monastery.  
 [Burm., *p'ungyi kyaung.*]  
 Pun-món-moi (1), to be *en-ciente*.  
 Pün-zèn, *n.*, threads used to cross the Pazaw-tu"-i-bö,  
*q. v.*  
 P'yá, *num. adj.*, a hundred.  
 [Perhaps Gyar., *paryé*; Mikir, *p'aró*; Thib., *gyá*; Burm., *ará.*]  
 P'ya", *n.*, a wing.  
 P'yák (1), *v.*, to destroy.  
 [Burm., *p'yak*. Cf. perhaps Thib., *lak.*]  
 P'yan, *n.*, 'a thindaing,' the smock-frock worn by Chin women.  
 Pyang (1), *v.*, to repair.  
 [Burm., *pyang.*]  
 Pyang-dina tauk (2), *v.*, to make ready.  
 Pyau (1), *v.*, to be thin (as liquid).  
 Pyau-pyá (1), *v.*, to be joyful, glad.  
 [Cf. Chinese coll., Burm., *pyau.*]  
 Pyaw, (1), *v.*, to roll up.  
 Pyen (1), *v.*, to be tough.  
 [Cf. Burm., *pyaü.*]



## CHIN AND ENGLISH.

- Pyó (1), *v.*, to rinse, wash out. | P'yún-p'yún-hau (1), *v.*, to  
 [Cf. Lush., *p'í.*] | confess; to speak truly,  
 Pyóng-óng, *adv.*, gently. | faithfully.  
 Pyun-du"-i, *n.*, urine. | [Cf. Burm., *p'raung.*]

## S.

- Sá (1), *v.*, to be dry; to  
 wither.  
 [Cf. Naga, *ke-sá*; Shandu,  
*sá*; Lepcha, *són.*]  
 Sabāw, *n.*, the *luffa* plant.  
 'Sabón, *n.*, a rebel.  
 [Burm. coll., *thúbón.*]  
 Sabwé-dèn, *n.*, a table.  
 [Burm. coll., *sabwè.*]  
 'Sadaung", *n.*, news.  
 [Burm., *thídang.*]  
 'Sadi, *n.*, care, attention.  
 [Burm., *thadi.*]  
 'Sadi-pěk (2), *v.*, to warn.  
 [Burm., *thadé-pé".*]  
 'Sā-é (1), *v.*, to join.  
 [Cf. Chepang, *chó.*]  
 Sai (1), *v.*, to be bald.  
 Saih (1), *v.*, to make, to do.  
 [Cf. Mikir, *sáy*, 'labour';  
 Chinese, *sak*; Thib., *chö*;  
 Lush., *chí.*]  
 Saih-bó (1), *v.*, to help.  
 'Saih-é (1), *v.*, to be possessed  
 (by a *nát*, &c.).  
 Saih"-zaih", *adv.*, c o m p l e t e l y , a l l .  
 Saih-zü', *n.*, a custom, prac-  
 tice.  
 'Sák (1), *v.*, to shake.  
 [Cf. Lush., *tsoi*; N a g a ,  
*tsüg*, 'to shake the  
 head.']  
 Salaung, *n.*, a list.  
 [Burm., *sarang.*]  
 Sa-lu"-lut, *adv.*, gradually. | 'Sambalá, *n.*, a lime.  
 [Burm., *thamburá.*]  
 'Samí, *n.*, a child (perhaps  
 from *só*, little and *mí*,  
 meaning a person.)  
 [Cf. Burm., *thamí*, 'a  
 daughter.' The root *mí*  
 is found in Thibetan and  
 almost allied languages,  
 but apparently it only  
 occurs in this one root in  
 Chin.]  
 San, *n.*, a shoal, a rapid.  
 'San, *n.*, a sound.  
 [Cf. Burm., *than*; Vayu,  
*sang-ma.*]  
 'Sän, (1), *v.*, to suit, be suit-  
 able, be ready.  
 'Sän-d'á-é, 'sän-é (1), *v.*, the  
 same.  
 [Cf. Burm., *thang*; Lush.,  
*tsém.*]  
 'Sán, *v.*, to pack, put in.  
 'San" (1), *v.*, to be chief, be  
 old.  
 [Cf. Burm., *ch'an*, to in-  
 crease; Mikir, *sár-u.*]  
 Sanai", *n.*, sand.  
 [Cf. (perhaps) Mikir, *sang-*  
*ti.*]  
 'San"-bó, *n.*, old man.  
 [Cf. Mikir, *sárpó.*]  
 'San"-nü", *n.*, an old woman.  
 San-b'oi, *n.*, one kind of or-  
 chid.

## CHIN AND ENGLISH.

- ‘San"-byen" (1), *v.*, to be extraordinary.  
[Burm. coll., ‘*san.*’]
- ‘Sandá, *n.*, coral.  
[Burm., *thandá.*]
- Sang, *n.*, a stage, a shelf.  
[Burm., *chang.*]
- ‘San"-hèk (2) or ‘san"‘hán (1), *v.*, to be old (of persons).
- ‘San-kalang or ‘san-glan, *n.*, the brinjal (sour variety).
- ‘San-palang (1), *v.*, to be clean.  
[Cf. Burm., *chang.*]
- ‘San-zák (1), *v.*, to be clean.
- San-zat, or san-sát, *adv.*, completely, all.  
[Burm. coll., *sin-zit.*]
- ‘Sapauh, *n.*, a mat.
- Sase", *n.*, a ghost, goblin.  
[Burm. coll., *tasé.*]
- ‘Sat-gyí, *n.*, the ‘gyi’ (a kind of deer).  
[Cf. Kami, Lush., *sakí*; Shandu, *satí*; Manip., *saji*; Burm. coll., ‘*sat*, ‘a sambhur.’]
- ‘Sau-é (1), *v.*, to reply, call in answer.
- ‘Sauh" (1), *v.*, to be long.  
[Cf. Manyak, *shá*; Naga, *chá*; Shandu, *sí*; Lush., Burm. coll., *shé*; Manip., *sáng*; Kami, *shang*; Burm., ‘*rañ*’; Gurung, ‘*rim*’; Takpa, Thib., *ring*; Thib. coll., Serpa, Bhút., *rim*; Murmi, *reng*; Dhimal, *rin.*]
- Sauk-yauk (1), *v.*, to flame up.
- Sau-ó, *n.*, a bamboo cup. See *Saung-ó*.
- ‘Sauk (1), *v.*, to wear (a ‘paso’ or trousers); to plait; to build a house.
- ‘Sauk" (1), *v.*, to be unfaithful (of a wife).
- ‘Sauk-k’yé, *n.*, a spear; — *món*, a spearman; *subí* —, a particular kind of spear.  
[Cf. Kami, *sá-k’í*; Lepcha, *sung-lyó.*]
- ‘Saukshé, *n.*, a witness.  
[Burm. coll., *thetthé.*]
- ‘Saun, *n.*, life.  
[Cf. Lush., *tshem*, ‘to breathe.’]
- Saung, *n.*, ‘paddy,’ unhusked rice; husked rice.
- Saung-bó, *n.*, ‘kaukgyi’ paddy.
- Saung-nü", *n.*, ‘kaukngé’ paddy.
- Saung-tauk, *n.*, sweet rice.
- Saung-hó, *n.*, ordinary rice.  
[Cf. Burm., *chan*, ‘rice;’ Thib., *tchum*; ‘rice;’ Kami, *són*; Mikir, *sáng*; Shandu, *sa-han*; Lepcha, *zó*; Manip., *cheng.*]
- Saung-bauh, *n.*, straw.
- Saung-gauh, *n.*, a ‘sagaw,’ sieve.  
[Burm. coll., *san-gaw.*]
- Saung-gyí, *n.*, a granary.  
[Cf. Burm., *kyí*; Chinese coll., *k’u.*]
- Saung-món, *n.*, seed rice.  
[Cf. Lush., *mú*; Kiranti, *óma.*]
- Saung-ó", *n.*, a tube or pipe.
- ‘Saung-pauh, *n.*, a ship.  
[Burm., *thang-bar.*]
- Sau-sau, *adv.*, early.  
[Burm., *saw-saw.*]



## CHIN AND ENGLISH.

- ‘Saw’, *n.*, a bullock.  
 ‘Saw’-nü’, *n.*, a cow.  
 [Cf. Chepang, *shya*; Newar, *sá*; Sak, *sá-lo*; Manip., *san*; Lush., *se-bong*, ‘a cow;’ Kami, *sírá*; Mru, *sí-yá*; Singpho, *kan-su*.]  
 ‘Saŭ-é (1), *v.*, to tremble.  
 ‘Sawk (2), *v.*, to cut.  
 [Cf. Lush., *shat*; Lush., Limbu, *tchep*; Thib., *ched*.]  
 Sawk, *or* sók (1), *v.*, to be steep.  
 [Cf. Burm. coll., *sauk*.]  
 ‘Sawk’ (2), *v.*, to come out.  
 [Cf. Lush., *shauk*.]  
 ‘Sawk (2), *v.*, look at, regard.  
 Sawn’\* (1), *v.*, to run.  
 [Cf. Manip., *chen*; Serpa, Lepcha, *chóng*.]  
 ‘Saw’-‘saung’, *n.*, an ox.  
 Sayan, sa-an, *n.*, night.  
 [Cf. Lush., *dzán*; Thib., *tshanmo*; Thib. coll., *chenmo*; Serpa, *chemo*; Lepcha, *sanap*; Limbu, *sendik*; Newar, *cha*.]  
 Sé, *n.*, seed.  
 [Cf. Burm. coll., *sé*; Lush., *tsá*; Chinese coll., *sa*; Chinese, *sat*.]  
 Sé (1), *v.*, to leak.  
 ‘Sé (1), *v.*, to clean rice.  
 ‘S’ě, *adj.*, eight.  
 [Cf. Sak, *a-tsét*; Singpho, *ma-tsát*; Burm. coll., *shít*; Burm., ‘*rach*; Mru., *rí-yal*.]  
 ‘Sék (2), *v.*, to count.  
 [Cf. Thib., *tsí*; Lush., *tchír*.]  
 Sék (1), *v.*, to try (a case), to investigate.  
 [Burm. coll., *sít*.]  
 Sék (1), *v.*, to soak.  
 [Cf. Burm., *ch’im*.]  
 Sék (1), *v.*, to be narrow.  
 [Cf. Lush., *dzím*, also *dzík*, ‘pith.’]  
 ‘S’ě-kyit, *adj.*, eighty.  
 Sen (1), *or* senhèk (2), *v.*, to be near.  
 [Cf. Dhimal, *chéng-so*.]  
 Sèn (1), *v.*, to be red. 6026  
 [Cf. Lush., *shen*; Shandu, *sé*; Naga, *tsen-hü*, ‘to dye red.’]  
 ‘Sen-kyen (1), *v.*, to ponder, to consider.  
 [Burm. coll., ‘*sin-kyin*.]  
 Sessén-galó, *n.*, a military policeman.  
 [Burm. coll., *sít-thi-kulá*.]  
 ‘Set-‘set, *adv.*, entirely, wholly; nu’*t*——, the entire day.  
 [Burm. coll., *thet-thet*.]  
 Shai’ (1), *v.*, to roast, toast.  
 Shanbón, *n.*, maize; Indian-corn.  
 [Cf. Kiranti, *sambo*.]  
 Shāu (1), *v.*, to slacken.  
 [Burm. coll., *shaw*.]  
 Shau (1), *v.*, to be sufficient.  
 [Burm. coll., *shaw*.]  
 Shau (1), *v.*, to wash clothes, &c.  
 [Cf. Lush., *shu*; Burm. coll., *shaw*.]  
 Shauk (1), *v.*, to be ashamed.  
 [Cf. Burm. coll., *shet*; Burm., ‘*rak*; Thib., *ngosha*.]

\* Northern Chin, *chón*.

## CHIN AND ENGLISH.

- Shaung-palaung-nü", *n.*, the Queen.  
[Burm. coll., *shin-payinma*.]
- Shaw", *n.*, breath.
- Shaw (1), *v.*, to wear (a jacket or smock-frock); to wrap.
- Shaw (1), *v.*, to select.
- Shaw-ná k'aw (1), *v.*, to elect.
- Shaw", *n.*, a blanket.
- Shawt, *n.*, a fan.
- Shenat, or 'senat, *n.*, a gun.  
[Burm. coll., *thenat*.]
- Shenat-k'ó", *n.*, the muzzle of a gun.
- Shenat-t'en", *n.*, a rifle.
- Sheng, *n.*, the *Thalia Cannæformis*.
- Shik (1), *v.*, to be confused.  
[Cf. Burm., 'ruk; coll., *shók*.]
- Shö (1), *v.* to beat, cuff.  
[Cf. Bodo, *shu*; Chinese coll., *shö*, 'the hand.']
- Shön (1), *v.*, to carry (by instalments).  
[Cf. Lush., *shin*; Burm., *thañ*.]
- Shöng, *n.*, a porter's sling.  
[Burm., *ch'aing*.]
- Shöng (1), *v.*, to avoid, keep out of the way.  
[Burm. coll., *shaung*. Cf. Chinese coll., *shang* 'to set aside.']
- Shón-mük or shün-mük, *n.*, a quail; a snipe.  
[Cf. Naga, *se-mu*.]
- Shün (1), *v.*, to thrust, bore, pierce.  
[Cf. Lush., *tshún*; Khasia, *sam*; M i k i r, *cháng*; Thib., *tshuk*.]
- Shün" (1), *v.*, to be dark.
- Shu-'ná, *n.*, a kind of grass.
- Shün-kaw, *n.*, a staff.
- Shwan (1), *v.*, to present, put in.  
[Burm., *thwang*.]
- Sí (1), *v.*, to begin.  
[Cf. Burm., *cha*.]
- Sí (1), *v.* to be true.
- Sí-yaidi-pauh, *n.*, a falsehood.
- Sí-yü, *conj.*, yes.
- Sí"-nü", *conj.*, no.
- Sí-ya-k'aw, *conj.*, but.  
[Cf. Chinese coll., *ts'í*; 'even,' correct.]
- Sí"\* or se", *n.*, a horse, pony.  
[Cf. Chepang, *se-rang*; Sak, *sa*; Newari, *sá'la*.]
- 'Sì" (1), *v.*, to be bad.  
[Cf. Chinese, 'sí; Lush., *tchia*; Burm. coll., 'so'; Naga, *ke-shaw*.]
- 'Sì", *adj.*, seven.  
[Cf. Chinese, *sit*; Kami, *sé-ri*; G y a m i, *ch'i*; Singpho, *si-nit*.]
- 'Sik (1), *v.*, to pluck (as fruit).  
[Cf. Burm., *ch'wat*; Vayu, *sé*.]
- 'Sik'yan" hau (1), *v.*, to sing.  
[Burm., *thik'rang*.]
- 'Sì"-kyit, *adj.*, seventy.
- Sin" (1), *v.*, to be clear.  
[Burm. coll., *sin*. Cf. Burm., *chang*; Thib., *tsang*.]
- 'Sin (1), *v.*, to instruct, direct, tell.
- 'Sin-bük (2), *v.*, to annex.  
[Burm., *thin-paik*.]
- 'Sin-lai (1), *v.*, to be poor.  
[Burm. coll., 'sinyè.]
- Sísi, *conj.*, either, or. See *Sí*.

\* Northern Chin, *she*.



## CHIN AND ENGLISH.

- Sísiká, *n.*, the beginning.  
 Sit (1), *v.*, to chew.  
 Sit (1), *v.*, to go.  
 [Cf. Kami, *chaik*; Manip., *chat*; Shandu, *tsí-a*; Naga, *tsu*.]  
 'Sit-k'ó, *n.*, the cold-weather.  
 [Cf. Naga., *tí-siki*; Limbu, *sí-só*, 'cold'; Thib., *sí-wa*, 'cold'; Singpho, *ka-tsi*, 'cold.']  
 'Sittá, *n.*, a box.  
 [Burm., coll., *thittá*.]  
 Si''-ün'', *n.*, a saddle.  
 Siyan-k'yát, *n.*, judgment.  
 [Burm. coll., *síyin-k'yet*.]  
 'Só, *n.*, a son; flesh.  
 'Sónbyan, *n.*, a bachelor.  
 [Cf. Mikir, *osó*; Lush., *afá-pa*; Kami, *sa-pa''*; Shandu, 'sa; Limbu, *sa*; Burm., *thá*; Chinese coll., *tzu*; Chepang, *chó*, 'a boy'; Manip., *ma-cha*, 'a child.']  
 Só, *n.*, a sparrow.  
 Só, *n.*, a letter, writing.  
 Só-é, (1) *v.*, to learn.  
 [Cf. Burm. coll., *sa*.]  
 Só (1), *v.*, to be wet.  
 [Cf. Burm. coll., *só*; Burm., *chó*; Lush., *pe-ché-pe-tsí*.]  
 Só (1), *v.*, to be small, little (usually affixed to nouns).  
 [Cf. Mikir, *só*; Shandu, *san*; Naga, *ka-ché*; Singpho, *ka-tsi*; Newar, *chíga*; Lepcha, *chú*; Limbu, *chúkpa*; Thib., *ch'ung*; Chepang, *cholam*, 'smaller'; Chinese coll., *siao*.]  
 Só (1), *v.*, to bite.
- Só-é (1), *v.*, to charge (legally).  
 [Cf. Lush., *shé*; Kami, *sau*; Lepcha, *tsúk*; Burm., *chwé*, 'to stick, cleave'; Manip., *chik*.]  
 'Só, *n.*, jungle (used only in such compounds as bamboo jungle, &c).  
 'Só-hawk (2), *v.*, to beat the jungle for game.  
 'So'' (1) or so''-i (1), *v.*, to be thick, short.  
 Sö (1), *v.*, to dig.  
 [Cf. Burm., *ch'wa* 'to scratch up.']  
 'So'' (1), *v.*, to spit.  
 'Só-bi'', *n.*, a midwife.  
 'Só-é (1), *v.*, to stamp with the foot.  
 'Só-i (1), *v.*, to issue.  
 'Só-i (1), *v.*, to cross over.  
 Sök (1), *v.*, to plant.  
 [Burm. coll., *saiik*.]  
 Sök (1), *v.*, to measure, survey.  
 [Cf. Thib., *tshüd*.]  
 'So''k, *adj.*, six. 9577  
 [Cf. Naga, *suru*; Horpa, *chó*; Sokpa, *chorha*; Burm. coll., *chauk*; Burm., *k'rauk*; Newar, *k'u*; Chepang, *krúk*; Lush., *rúk*; Mru, Kami, *ta-ru*.]  
 'So''k-kyit, *adj.*, sixty.  
 'Só-k'ó, *n.*, the rains, southwest monsoon.  
 [Cf. Naga, *me-tsüki*.]  
 Sole'', *n.*, a clerk; handwriting.  
 [Burm. coll., *sayé*.]  
 Sole''-dün, *n.*, a pencil.

## CHIN AND ENGLISH.

- 'Só-moi, *n.*, a mother.  
 'So'n, *n.*, a spike.  
 So'ng-to'ng, *adv.*, obliquely.  
 Sóng-glóng-wa", *n.*, the morning watch.  
 'Sónü", *n.*, a daughter.  
     [Feminine of 'só, a son. Cf. Lush., *afa-nü*; Kami, *sa-nu*.]  
 Só-üt, *n.*, a book.  
     [Burm., *cha-up*.]  
 Só-yauk, *n.*, an envelope.  
 Só-zók-kyóng, *n.*, a school.  
     [Burm., *cha-thang-kyauung*.]  
 Sü", *n.*, a bamboo slip.  
 Sü (1), *v.*, to bubble up.  
     [Burm. coll., *sú*.]  
 Sú (1), *v.*, to be dirty.  
 'Su"-é (1), *v.*, to search.  
     [Cf. Chinese coll., *só*; Chinese, *sok*; Burm. coll., *sha*; Lush., *tshé*.]  
 Sü"-é (1), *v.*, to collect.  
     [Cf. Chinese, *dzu*; Lepcha, *tsú*; Burm., *chú*; Thib., *tshó*, 'assemblage;' *sak*, 'to collect;' Naga, *kesé*.]  
 Su"-i, *n.*, the nipple.  
     [Cf. Vayu, *chúschú*.]  
 Su"-i-haug", *n.*, milk.  
 Su"-i-món, *n.*, the tip of the nipple.

- Su"-i-ók (2), *v.*, to drink milk.  
 Su"-i-nán (2), *v.*, to milk.  
 Suk, *n.*, a tattooing instrument.  
     [Burm., *chut*.]  
 'Sük" (2), *v.*, to jump down.  
     [Cf. Mikir, *chón*.]  
 'Suk (1), *v.*, to retire.  
     [Burm., *ch'ut*.]  
 'Su-'maw, *n.*, mildew.  
 'Sun (1), *v.*, to mount.  
 'Sün (1), *v.*, to pierce. See *Shün*.  
 'Sün", *n.*, the end, mouth (of a river), bottom; *v.*, to terminate.  
     [Cf. Burm., *ch'un*.]  
 'Sün, *n.*, a mortar.  
     [Cf. Burm., *ch'un*; Lush., *tsúm*.]  
 'Sün (1), *v.*, to swoop.  
 'Sun-bu, *n.*, an enemy.  
 'Sün-é (1), *v.*, to be concerned with.  
     [Burm., coll., *saing*.]  
 'Sün-k'aw-hó or 'sün-k'o", *n.*, a pestle.  
 'Sun-'sun (1), *v.*, to be dusty.  
 Süng (1), *v.*, to be stiff, tough.  
     [Cf. Lush., *fúk*.]  
 Sü"yá, *adv.*, there.

## T.

- Tá (1), *v.*, to lift up, raise.  
     [Cf. Manip., *t'angat*; Bado, *to-t'é*; Naga, *t'u*; Kiranti, *t'é*; Thib., *hãegs*; Burm., *t'a*, 'to get up.']  
 Tadú-monk'án, *n.*, an owl.  
 Tadün", *n.*, a comb.

- [Cf. Naga, *túdi*.]  
 Tai-gun", *n.*, a swallow.  
 Taih, *n.*, a hut.  
     [Burm., *té*.]  
 Taih" (1), *v.*, to tear up.  
 Taih (1), *v.*, to move (as a limb).  
     [Cf. Vayu, *t'ak*.]



## CHIN AND ENGLISH.

- Tai<sup>h</sup>, *n.*, a circle 'thugyi,'  
a headman.  
[Probably from Burm.,  
*taik*, a revenue circle.]
- T'ák (2), *v.*, to be torn, rup-  
tured.  
[Cf. Lush., *tet*.]
- T'ák or d'ák (2), *aux. v.*, to  
know; to dare.
- T'áklík, *n.*, a bracelet.  
[Probably onomatopœic.]
- Takón or takaw', *n.*, a fire-  
place, hearth  
[Cf. Lush., *t'up*; Thib.,  
*t'ap*.]
- T'ala', *n.*, the law (statutory).  
[Burm., *tará*.]
- Tala'd'et, *n.*, a plaintiff.
- Talai<sup>h</sup>, *n.*, medicine; paint.
- Talai<sup>h</sup>-t'awk (1), *v.*, to paint.
- Talai<sup>h</sup>-lun, *n.*, a hospital.  
[Cf. Naga, *dáru*. Probably  
from Bengali, *davai*.]
- Tala'k'awn, *n.*, a defendant.  
[Burm., *tarák'an*.]
- Tala'lü', *n.*, plaintiff.  
[Burm., *taráló*.]
- Talèn, *n.*, a wood-pecker.
- Ta-lu'-lut, *adv.*, slowly,  
gradually.
- Talün-sauk sö (1), *v.*, to  
echo.
- Tamu't, *n.*, silk.
- Tang 'lí (1), *v.*, to be quiet,  
peaceable.
- T'an-mút, *n.*, ashes.  
[Cf. Kami, *t'an-twi*.]
- T'án-p'ü', *n.*, a porter's yoke.  
[Burm., *t'an-bó*.]
- Tansö', *n.*, a spit.
- Ta-pli'-pli'-shaw, *adv.*, gradu-  
ally.  
[Burm., coll., *pyí-byí*.]
- T'au (1), *v.*, to be fat, plump;  
(*fig.*) to be rich.
- T'au-é (1), *v.*, the same.  
[Cf. Lush., *t'au*.]
- Tau-é (1), *v.*, to be born.
- Tauh, *n.*, jungle.  
[Cf. Burm., *taw*.]
- Tauk (2), *v.*, to put, place.  
[Cf. Lepcha, *t'ó*; Burm.,  
*t'á*; Lush., *dá*; Vayu, *tó*.]
- T'auk (2), *v.*, to itch.  
[Cf. Lush., *t'ak*; Mikir,  
*káng-t'ák*.]
- Taung (1), *v.*, to gasp.
- Taung', *n.*, a basket.
- Taung'-bö<sup>k</sup>, *n.*, a kind of  
basket used in taungyas.  
[Cf. Burm., *taung*; Mikir,  
*ton*; Kami, *din-kóm*.]
- Taung-laung, *n.*, a threshing-  
floor.  
[Cf. Burm., *talang*.]
- Taung-pauk, *n.*, a gaung-  
baung, turban.
- Taung-taung, *adv.*, immedi-  
ately.
- Taw', *n.*, a stockade; a com-  
pany of armed men.  
[Cf. Burm., *tap*; Naga,  
*kudá, dá-hu*; Lush., *dai-  
puí*.]
- T'aw-é or t'oi-é (1), *v.*, to  
exchange, to substitute, to  
barter.
- Tawk (2), *v.*, to intend.
- T'awk (1), *v.*, to smear, rub,  
mix, put in.  
[Cf. Burm., *thut*, 'to  
smear'; Manip., *tak*, 'to  
mix.']
- Tawn (1), *v.*, to suit, be  
suitable.

## CHIN AND ENGLISH.

- Tawn-é (1), *v.*, the same; to be the matter with, become; to be.  
[Cf. Chinese, Burm., *tan*.]
- Tawn (1), *v.*, to follow (tracks).  
[Cf. Manip., *sá-tán*.]
- T'awn-(yón), *n.*, a palmirah.  
[Burm., *t'an*.]
- T'awng (1), *v.*, to light.  
[Burm., *t'wan*.]
- T'awng (1), *v.*, to plough.  
[Burm., *t'wan*.]
- Té (1), *v.*, to decoy.  
[Burm., *té*.]
- T'é (1), *v.*, to know.  
[Cf. Lush., *tím, t'é*; Burm., *thí*; Thib., *shé*; Naga, *sí*; Chinese, *tí*.]
- T'é", *n.*, fruit.  
[Cf. Kami, Mikir, *át'é*; Thib. *dé*; Burm., *thí*.]
- T'é'n (1), *v.*, to be raw, green.  
[Cf. Burm. coll., *sén*; Manip., *sang*; Burm., *chin*; Singpho, *ka-tsing*.]
- T'é'n, *n.*, a tree; wood.
- T'é'n-lóng, *n.*, a log.
- T'é'n-bá", *n.*, a branch; *t'é'n-hén*, green wood.  
[Cf. Mikir, *t'éng*; Lush, *t'in*; Shandu, *tén*; Kami, *dén*; Taungthu, *thing*; Limbu, Magar, *sing*; Bhút., *shing*; Thib. coll., *shingdong*; Takpa, *shéngdong*; Kiranti, *sangtang*; Thib., *yon-shing*.]
- T'en" (1), *v.*, to twist.
- T'é'n-bón, or dabón, *n.*, a stick.
- T'é'n-gá", *n.*, the fork of a tree.
- T'é'n-haung", *n.*, the sap of a tree.
- T'é'n-k'ón, *n.*, a Jew's harp.
- T'en"-ó, *n.*, the cinnamon tree.
- Te'n-oi, *n.*, the *Dalbergia nigrescens*.
- T'é'n-sá, *n.*, spunk.
- T'í-bón, *n.*, a ramrod.
- Tí-tí, *adj.*, every.  
[Cf. Lush., *tin*.]
- Tí-tí-tí-tút, *n.*, owl (large variety).
- Ti-tí-wá, *n.*, a plover.
- Tit, *v.*, to stutter.  
[Burm. coll., *tit*.]
- T'it, *v.*, to be hot (to the taste.)
- T'ó, *adj.*, that.
- T'ó (1), *v.*, to be sour.  
[Cf. Kami, *tau*; Shandu, *tu*; Magar, *t'áp*; Mikir, *t'orong*; Bhút., *t'ek*.]
- Tó (1), *v.*, to sharpen, rub.  
[Cf. Lush., *tát*; Manip., *tak*.]
- T'ó or t'ö (1), *v.*, to slip, be smooth.
- T'ö (1), *v.*, to rise, get up, awake; *amlü'ng t'ö*, to be angry.  
[Cf. Lush., Shandu, *t'ó*; Kami, *tau*; Burm., *t'a*; Mikir, *t'ur*; Thochu, *toron*.]
- Tö-bá, *adv.*, frequently.
- Tö-é (1), *v.*, to swing.
- T'ö-é (1), *v.*, to gore (as a buffalo).  
[Cf. Naga, *t'u*; Mikir, *tong*.]



## CHIN AND ENGLISH.

- T'ó-hawk or t'awk (2), *v.*, to send, accompany on a journey.  
[Cf. Lush., *t'ón*; Mikir, *toy*; Manip., *t'á*; Thib., *tid*; Chinese coll., *ch'ai*.]
- T'ók (1), *v.*, to support.  
[Burm., *t'auk*.]
- Tök (1), *v.*, to attack (as dacoits); *n.*, a brick building.  
[Cf. Burm., *taik*; Thib., *mak-tok*, 'a battle'; Manip., *t'ék*.]
- Tó-k'án, *n.*, a loom.  
[From *tó*, 'to weave.']
- T'ó-má (1), *v.*, to rescue.
- T'o'n (1), *n.*, to cuff.
- T'ön (1), *v.*, to be sluggish.  
[Burm., *t'un*.]
- Tón-dón, *adv.*, suddenly.
- Tóng, *n.*, a mountain.  
[Burm., *taung*.]
- Tóng (1), *v.*, to demand.  
[Burm., *taung*.]
- To'ng (1), *v.*, to forsake, abandon, throw away.  
[Cf. Thib., *tong*.]
- Töng, *n.*, a post, particularly those used in the cemetery.  
[Burm., *taing*.]
- Tóng-wa", *n.*, morning, daylight.
- Tóng-yük (2), *v.*, to be dark, (as when there is no moon).  
[Cf. Chinese coll., *yu*; Bahing, *rik*.]
- Tó-ták (2), *v.*, to weave.  
[Cf. Mikir, *t'ák*; Chinese, *tek*; Lepcha, *t'ók*; Thib., *t'aps*; Lush., *tá*; Naga, *daw*.]
- Tü (1), *v.*, to be the same, be similar, be equal.
- [Cf. Burm., *tú*; Vayu, *tot*.]
- T'ü (1), *v.*, to comb.
- Tü (2), *v.*, advance.  
[Burm., *tó*.]
- T'ü (1), *v.*, to get up. See *t'ö*.
- T'ü' (1), *v.*, to rot, become putrid.  
[Cf. Shandu, *t'u*; Mikir, *t'uvok*; Lush., *toi*; Naga, *títe*.]
- Tüi (1), *v.*, to be sweet.  
[Cf. Singpho, *dú-i*; Sak, *pa té*; Horpa, *t'u*; Kami, *tu*; Manip., *t'un*.]
- Tu"-i, *n.*, water.
- Tu"-i-aw", warm-water; *tu"-i-lõ*, hot-water.
- Tu"-idüga mlükdina dü (1), *v.*, to be drowned.
- Tu"-i k'lüng, *n.*, ice.  
[Cf. Mru, Lush., *tui*; Kami, *tü*; Shandu, Vayu, Chepang, Taungthu, *tí*; Bado, *do-i*; Magar, *dí*.]
- Tu"-i-aung-ó, *n.*, a water-fowl, diver (lit. 'a water-crow').
- Tu"-i-bó, *n.*, the place whence water is fetched.
- Tu"-i-det, *n.*, a drop (of water).  
[Cf. Lepcha, *tók*.]
- Tu"-i-do'n, *n.*, spray.
- Tu"-i-konk'o"-á, *adv.*, in the beginning of all things.
- Tu"-i-kon-pauh, *n.*, tradition.
- Tu"-i-kyün, *n.*, a well.
- Tú-i 'ló-é (1), *v.*, to bathe.
- Tu"-i-shó, *n.*, a stream of water from the roof of a house.
- Tu"-i-'sün, *n.*, the *Avicenna officinalis*.
- Tu"-i-ün", *n.*, a gourd (for holding water).  
[Cf. Shandu, *tí-aung*.]

## CHIN AND ENGLISH.

- Tu"-i-wan", *n.*, froth, bubbles.  
[Perhaps Chinese, *wan*,  
'round' 'a pill.']
- T'ük (1), *v.*, to be deep.  
[Cf. Shandu, *tu*; Thib.,  
*ting.*]
- Tük (2), *v.*, to kill.  
[Cf. Naga, *duk-ri*; Lush.,  
*t'i-tir*; Shandu, *t'i*;  
Burm., *that*; Thib., *sed*;  
(perhaps) Chinese coll.,  
*shu.*]
- Tun, *n.*, a 'byi' ( $\frac{1}{16}$ teenth  
basket).
- Tun" (1), *v.*, to play on an  
instrument.  
[Cf. Lush., *tum.*]
- T'ün", *adj.*, three.
- [Cf. Kami, *ton*; Lush., *tum*;  
Burm., *thun*; Burm.,  
coll., *thón*; Newar, *són*;  
Murmi, *sóm*; Gurung,  
Magar, *song*; Sunwar,  
Gyami, *sang*; Gyar.,  
Lepcha, Chinese, *sam*;  
Thib., *súm*; Mru, *shún*;  
Manip., *ohúm*; Naga,  
*se.*]
- T'ün", *n.*, lime.  
[Burm., *t'un.*]
- T'ün"-kyit, *adj.*, thirty.\*
- T'üná tauk (2), *v.*, to hide  
(*trans.*).
- Tü-"nu"t, *adv.*, today.
- Twang (1), *v.*, to clear away.  
[Burm., *twang.*]

## U.

- U", *n.*, the middle. See *Ami-*  
*u"*.  
[Cf. Thib., *ü*; Burm., *u"*,  
'pith.']
- Ü-é (1), *v.*, to suppress (as the  
breath).
- U"-i (1), *v.*, to call. (See  
*Wu"-i.*)
- U"-i, *n.*, a dog.
- U"-i-nü", *n.*, a bitch.
- U"-i-'sò-t'au, *n.*, the cow-itch  
creeper.  
[Cf. Kami, *ui*; Shandu,  
*i*; Lush., *úi*; Vayu, *uri*;  
Thib. coll., *u-yó*; Maip.,  
*hú-i*; Chepang, *ku-i*;  
Singpho, *gu-i*; Thib., *k'yi*;  
Limbu, *k'ia*; Serpa,  
Bhút., Gyar., Takpa, *k'í*;  
Gyami, *kau*; Sak, *ku*;  
Chinese, *kiuen*; Mru,  
*ta-kwi*; Thochu, *k'wa*;  
Sokpa, Burm., *k'wé.*]
- U"-i-'li", *n.*, a dog-louse.  
[Cf. Burm., *le*; Manip.,  
*hui-ri*; Lush., *rik*; Naga,  
*te-'ri.*]
- Ün", *v.*, to cover; be overcast  
as the sky.  
[Cf. Burm., *un.*]
- Ün", *n.*, the cocoanut.  
[Cf. Burm., *un.*]
- Ün", *n.*, the skin. See *U-ün"*.
- U"-nauk (2), *v.*, to suppose,  
think.  
[Cf. Thib., *no.*]
- Üt, *n.*, a crowd, company.  
[Cf. Burm., *up.*]
- U-t'o"ng, *n.*, a peacock.  
[Burm., *udawng.*]

\* Northern Chin, *tún-gíp.*



## CHIN AND ENGLISH.

|  |   |
|--|---|
| <p>Ūt-p'ayaw, <i>n.</i>, a brick.<br/>[Cf. Burm., <i>ut</i>; Khasia, <i>üd.</i>]<br/>Ūt-p'ün (1), <i>v.</i>, to make bricks.<br/>U-u", <i>n.</i>, a frog.<br/>U-u"-pó, <i>n.</i>, a toad.<br/>[Cf. Shandu, <i>sa-ú.</i>]</p> | <p>U-u"-i, <i>n.</i>, a fruit-stone, kernel.<br/>U-ün",* <i>n.</i>, the skin.<br/>[Cf. Lush., <i>avún</i>; Manip., <i>ul</i>; Chepang, <i>pún</i>; Kami, <i>ahún</i>; Lepcha, <i>atún.</i>]</p> |
|--|---|

## W.

|  |   |
|--|---|
| <p>Wai" (1), <i>v.</i>, to vary, differ, (as language).<br/>[Cf. Burm., <i>wè.</i>]<br/>Wá-sá (1), <i>v.</i>, to be open (as country).<br/>Wat-kó awn (1), <i>v.</i>, to be naked.<br/>[Burm., <i>wat</i>, 'clothes.']<br/>Wauk (1), <i>v.</i>, to crawl.<br/>Wauk-k'ú-'li", <i>n.</i>, the <i>Gardenia turgida</i>.<br/>Waung (1), <i>v.</i>, to enter.<br/>[Cf. Burm., <i>wang</i>; Chinese, <i>wang</i>, 'to go towards'; Dhimal, <i>wáng.</i>]<br/>Waŭ-ku", <i>n.</i>, an owl.<br/>Waŭk'ó, <i>n.</i>, a dove.<br/>[Cf. Kami, <i>ma-k'ú.</i>]<br/>Wawk'o", † <i>n.</i>, the mouth.<br/>[Cf. Gyar., <i>tik'é</i>; Takpa, Shandu, <i>pa-ká</i>; Chinese coll., <i>kóu</i>; Bhút., Serpa, Kami, Thib., 'ká; Lush., <i>kum</i>; Burm., <i>k'an-twang</i>; Mikir, <i>ing-hó.</i>]<br/>Wé (1), <i>v.</i>, to stir.<br/>Wek (1), <i>v.</i>, to twist strands together.<br/>Wi" (1), <i>v.</i>, to hide (<i>intrans.</i>).<br/>Wi"-dina awn (1), <i>v.</i>, to lie in ambush.</p> | <p>Wo" (1), <i>v.</i>, to throw.<br/>[Cf. Vayu, <i>wó</i>, 'to shoot'; <i>wár</i>, 'to throw away'; Mikir, <i>vár.</i>]<br/>Wo", <i>n.</i>, a Burman.<br/>Wó, <i>n.</i>, a load, burden, a taungya basket.<br/>[Cf. Chinese coll., 'wó; Burm., <i>waw.</i>]<br/>Wó-mló, <i>n.</i>, luggage.<br/>[Cf. Lepcha, <i>mló.</i>]<br/>Wö, † <i>n.</i>, a pig; — <i>t'in-saw</i>, the pig whose entrails are examined at a Chin wedding.<br/>[Cf. Naga, <i>the-vo</i>; Shandu, <i>wó</i>; Kami, Manip., <i>ók</i>; Singpho, Manyak, <i>wá</i>; Horpa, <i>vá</i>; Magar, Burm., <i>wak</i>; Sak, Lush., <i>wak</i>; Mru, Thib. coll., Mikir, Serpa, <i>p'ak</i>; Chepang, <i>piak</i>; Thib., Bhút., Limbu, <i>p'ag</i>; Kiranti, <i>b'ag</i>; Takpa, Newar, <i>p'á</i>; Sunwar, <i>p'ó.</i>]<br/>Wó-é (1), <i>v.</i>, to quarrel.<br/>Woi (1), <i>aux. v.</i>, to want.<br/>[Cf. Manip., <i>wát</i>; perhaps Chinese coll., <i>yao.</i>]</p> |
|--|---|

\* Northern Chin, *wün.*† Northern Chin, *hak-kan.*‡ Northern Chin, *wök.*

## CHIN AND ENGLISH.

Woih, *n.*, an eddy.

[Burm., *wé.*]

*f. 207* Wo-kü, *n.*, an ape.

Wongó-lók, *n.*, a fern.

Wón-p'ón, *n.*, a partridge.

Wu" (1), *v.*, to cover.

Wu"-á, *n.*, an owl.

Wuhó, *n.*, a peacock - pheasant.

[*Wu* probably means

'bird.' Cf. under *á.*]

Wuhú, *n.*, a pigeon (green).

[Cf. Kami, *ba-hú.*]

Wuhun"pü (1), *v.*, to thunder.

Wu"-i (1), *v.*, to call. See *U"i.*

[Cf. Shandu, *ó*; Limbu, *ú.*]

Wukö", *n.*, husk (of paddy).

Wumun", *n.*, a pigeon (imperial).

## Y.

Ya, *n.*, a quid.

[Burm., *ya.*]

Yai" (1), *v.*, to be tired.

[Cf. perhaps Manip., *wá.*]

Yan (1), *v.*, to reap.

[Cf. perhaps Chepang, *rá.*]

Yan, *n.*, gunpowder.

[Burm., coll., *yan.*]

Yan, *n.*, a night. See *ayan.*

Yang (1), *v.*, to go quickly.

Yan-gyi 'lük (1), *v.*, to be an earthquake.

Yan-kun, *n.*, last year.

Yan-t'é'n, *n.*, saltpetre.

[Burm., coll., *yan-zén.*]

Yan-yan, *adv.*, quickly.

[Cf. Burm., *myan.*]

Yan-sauh", *n.*, a cartridge.

[From *yan*, gunpowder, and 'sauh', 'long.']

Yauh, *v.*, to pay (penalty).

[Cf. Burm., *lyaw.*]

Yauh" (1), *v.*, to be wide.

Yauk (2), *v.*, to hear.

[Cf. perhaps *yé*, in certain dialects of Kiranti.]

Yauk-sük (1), *v.*, to understand.

Yaw (1), *v.*, to be cold (impersonal.)

Yaw-é (1), *v.*, to settle; appease (as a quarrel).

[From *yaw*, 'to be cool.']

Yawn (1), *v.*, to float down.

Yéng (1), *v.*, to wait for.

[Cf. Vayu, *rim.*]

Yi" (1), *v.*, to be heavy.

[Cf. Kami, *yí*; Lepcha, *lí*;

Lush., *rit*; Vayu, *lí-sto*;

Chepang, *lító*; Burm.,

*lé*; Shandu, *ru*; Manip.,

*rum.*]

Yi" (1), *v.*, to sell.

[Cf. Shandu, *yi*; Kami,

*yau*; Lush., *dzu*; Chi-

nese coll., *yuh*; Che-

pang, *yin* in *yintangal*;

Burm., *raung*; Manip.,

*yón.*]

Yin-zü, *n.*, a pot of water.

Yó, *n.*, a bamboo; *yóndaih*,

— *t'an*, — *zén*, — *daung*, —

*yun*", — *mló*", — *kli*, different

kinds of bamboo.

[Cf. Shandu, *ra-mu*; Lep-

cha, *rú*, 'a cane;' (per-

haps) Manip., Burm.,

*wa*; Kami, *wú.*]

Yó-p'ün, *n.*, a cluster of bam-

boos.



## CHIN AND ENGLISH.

Yo",\* *n.*, a bone.

[Cf. Burm., *yó*; Horpa, *ré-rá*; Gyar., '*rú*'; Vayu, Naga, *rú*; Lush., *arúk*; Manyak, *rúk'ú*; Thib., coll., *rúko*; Serpa, *rúba*; Bhút., *rútok*; Takpa, *róspa*; Thib., *rúspa*; Manip., *sa-rú*; Singpho, *n-rang*; Lepcha, *a'ret*; Limbu, *sayet*; M i k i r, *ripi*.]

Yo" (1), *v.*, to be mad.

[Cf. Burm., *ru"*; Chinese, *yú*, 'stupid.']

Yö (1), *v.*, to scorch.

[Cf. Naga, *ré-zá*.]

Yö (1), *v.*, to swim.

[Cf. Manip., *iroi*.]

Yó-món, *n.*, hail.

Yón, *n.*, a stalk.

[Cf. Burm., *aró*.]

Yón, *n.*, a monkey;—'*ní*', the loris;—*dó*, the white eyelid monkey;—*sèn*, the red-tipped monkey.

[Cf. Manip., *yóng*; Shandu, *ayan*; Lush., *dzong*.]

Yö-nauk (1), *v.*, to celebrate the funeral rites.

Yón-é (1), *v.*, to be cold (of persons).

[Cf. Manip., *ing*; Chinese coll., *lang*; Lepcha '*yang*.]

Yón-é (1), *v.*, to believe.

[Cf. Burm. coll., *yón*, Burm., *yun*; Lush., *ring*.]

Yóng-ban, *n.*, a banyan tree.

[Burm., *nyaung-bang*.]

Yón-só, *n.*, a sprout.

Yón-zón, *n.*, a bamboo platform on which the corpse is laid; a throne, palace (Christian usage).

Yó-ó (1), *v.*, to rain.

[Cf. Chinese coll., *yü*; Burm., *rwa*; Lepcha, *rúa*; Bahing, *rwá-wá*.]

Yó-úi, *n.*, a lemon.

Yük (2), *v.*, to pull out.

Yü" (1), *v.*, to feed, support, nourish.

Yük (1), *v.*, to be inferior, to become dark.

[Cf. Shandu, *yaiik*; Burm., *yut*.]

Yün (1), *v.*, to be tame.

[Cf. Burm., *yañ*.]

## Z.

Zad'ón, *n.*, a cemetery, *i.e.*, the place where the bones are placed in an earthen pot.

Zaw (1), *v.*, to be satisfied.

Zaw" (1), *v.*, to trample down.

Zawk-sán, *n.*, the forehead.

[Cf. Lush., *tchul*.]

Zen-(á), *postp.*, near. See *Sen*.

Zi", *n.*, salt.

[Cf. Lush., *tsí*; Naga, *me-tsá*; Vayu, *chi-a*; Horpa, Newar, *ch'í*; Thib. coll., Serpa, Bhút., Magar, Horpa, Burm., *ch'á*; Thib., *tchá*; M u r m i,

\* Northern Chin, *yok*.

## CHIN AND ENGLISH.

|   |   |
|---|---|
| <p>Gurung, <i>cháchá</i>; Tho-<br/>         chu, <i>Manyak</i>, <i>che</i>;<br/>         Gyar., <i>ché</i>.]</p> <p>Zí (1), <i>v.</i>, to remove.</p> <p>Zigan", <i>n.</i>, sugar.<br/>         [Cf. Burm., <i>thakrá</i>.]</p> <p>Zön or m'zön <i>n.</i>, a large<br/>         mountain (such as the</p> | <p>Yóma).</p> <p>Zun"*(1), <i>v.</i>, to fix on, mark,<br/>         note.</p> <p>Zun"-kyé, <i>n.</i>, a large leopard.</p> <p>Zü"yaih, <i>n.</i>, female ancestors,<br/>         corresponding to the K'un,<br/> <i>q. v.</i>, only worshipped by<br/>         women.</p> |
|---|---|

\* Cf. n'zun.



## ENGLISH AND CHIN.

## A.

- A, an, *adj.*, haŵ.  
 Abandon, *v.*, to'ng (1).  
 Abate, *v.*, ngé; mlík.  
 Abet, *v.*, o' pěk (2).  
 Abide, *v.*, awn (1).  
 Able (be), *v.*, k'ó (1).  
 Abode, *n.*, awn-dün.  
 Abort, *v.*, maih-haw (1).  
 About, *adv. and conj.*; (*adv.*)  
   baung; (*conj.*) plé.  
 Above, *postp.*, bü'.  
 Abscond, *v.*, sawn" ná sawn" (1)  
 Abuse, *v.*, ahau běk (2); món-  
   'só-hau běk (2).  
 Accept, *v.*, lat-k'awn (1).  
 Accompany, *v.*, pó (1).  
 Accuse, *v.*, só-é (1).  
 Ache, *v.*, (of head) mé (1).  
 Acid, *v.*, t'ó (1).  
 Acquainted (be), *v.*, kyón-  
   kyen (1); 'mák-é (1).  
 Acquire, *v.*, bun-é (1).  
 Adhere, *v.*, kaw-é (1).  
 Admonish, *v.*, m'zó-hau (1).  
 Advance, *v.*, tü (1).  
 Advantage, *n.*, kyé-zu.  
 Adversary, *n.*, 'sun-bu.  
 Adulterer, *n.*, p'owá-dí.  
 Adulteress, *n.*, p'ayá-dí.  
 Affair, *n.*, a'mu.  
 Affray, *n.*, p'on-p'é-lán-gán  
   shá (1).  
 Afraid (be), *v.*, kyí (1).  
 After, *postp.*, (place) 'nü'  
   klawn; (time) 'nü'.  
 Afternoon, *n.*, k'oní" akyén.  
 Afterwards, *adv.*, a'nü'.  
 Again, *adv.*, mo; *conj.*, alün.  
 Age, *n.*, kun.
- Ague, *n.*, paŵ-'saŵ kaw" (1).  
 Aim, *v.*, zun" (1).  
 Air, *n.*, k'lí; g'ló.  
 Alive, *adj.*, aheng".  
 All, *adj.*, saiŵ"-saiŵ"; sansát;  
   'set-'set.  
 Alone, *adv.*, (pa) haŵ-dün".  
 Alter, *v.*, 'ló-é (1).  
 Although, *conj.*, na-k'an-bá-  
   siná.  
 Always, *adv.*, n'k'yá-dí-dí.  
 Amber, *n.*, palang.  
 Ambush, *v.*, wí"dina awn (1).  
 Among, *postp.*, düga.  
 Ancestors, *n.*, apó-apá.  
 And, *conj.*, nü.  
 Angry (be), *v.*, amlü'ng t'ó (1).  
 Animal, *n.*, póná-págü'.  
 Ankle, *n.*, d'awn"-zit; k'ó-mí.  
 Anklet, *n.*, k'ye-k'yaung.  
 Annex, *v.*, 'sin-bük (1).  
 Annoy, *v.*, a'mu-'mawk (2).  
 Ant, *n.*, (red), mling-bahi"-sèn.  
 Ant, *n.*, (black), (large) mling-  
   bak'ón; (small) mling-bahi".  
 Ant, *n.*, (red and black),  
   a'lo'ng.  
 Ant, *n.*, (white), ak'a".  
 Ant, *n.*, (winged), palün.  
 Ant-hill, *n.*, blüng.  
 Anxious (be), *v.*, am lü'ng 'lók  
   (2).  
 Anybody, *n.*, aní"-pa sísí.  
 Anything, *n.*, baung-pa sísí.  
 Ape, *n.*, wo-kü.  
 Appearance (put on an), *v.*,  
   alut 'sawng (1).  
 Appoint, *v.*, k'aw (1).  
 Approve, *v.*, amlü'ng tauk (2).



## ENGLISH AND CHIN.

- Arise, *v.*, t'ö (1).  
 Arm, *n.*, bawn".  
 Armadillo, *n.*, lép-pyán.  
 Armpit, *n.*, ashu-kyat.  
 Arrest, *n.*, mawn (1).  
 Arrive, *v.*, p'ó (1).  
 Arrow, *n.*, at'aw.  
 Artifice, *n.*, a'sak-dai.  
 Ascend, *v.*, koi (1).  
 Ashes, *n.*, t'an-mút; (of tobacco) 'nyau.  
 Ashamed (be), *v.*, shauk (1).  
 Ask, *v.*, hi" (1); hi"-é (1).  
 Assault, *n.*, aku"t-lü-"mu.  
 Assemble, *v.*, sü"-é (1).  
 Assess, *v.*, k'oi (1).  
 Assessor, *n.*, a'mawn-k'laung"-lèn.
- Baby, *n.*, 'samí-só.  
 Bachelor, *n.*, 'són-byan.  
 Back, *n.*, (of a house) in-'sí; (of the body) a'ling"; (of the hand) ku"t-k'lüng.  
 Back-door, *n.*, in-'sí-daung-k'ó".  
 Backwards, *adv.*, sükdina.  
 Bad (be), *v.*, 'si" (1).  
 Bag, *n.*, ayauk.  
 Baggage, *n.*, wó-mló.  
 Bail, *n.*, ámak'awn.  
 Bake, *v.*, pöng" (1).  
 Bald (be), *v.*, sai (1).  
 Bale, *v.*, bauk (1).  
 Bamboo, *n.*, yó; (different kinds) yón-daiḥ, yón-t'án, yón-zén, yón-daung, yó-yun".  
 Bamboo (cluster of), *n.*, yón-p'ün.  
 Bang, *n.*, 'senat-'san.  
 Banyan-tree, *n.*, yóng-ban.
- Assistance, *n.*, pü.  
 Assistant, *n.*, ku"t-t'ók.  
 Associate, *v.*, and *n.*, p'at (1); paung" (1).  
 Astringent (be), *v.*, p'auk (2).  
 At once, *adv.*, n'k'yá-té.  
 Attack, *v.*, tök (1).  
 Aunt (paternal), *n.*, asi".  
 Aunt (maternal), *n.*, a-ú-t'oi.  
 Auspices, *n.*, lamí.  
*Avicennia officinalis*, tu"-i-'sün.  
 Avoid, *v.*, shóng (1).  
 Await *v.*, yéng (1).  
 Awake, *v.*, (*trans.*), t'ö (1); (*intrans.*), k'ák (2).  
 Axe, *n.*, ahé; ahè.
- B.**
- Bar, *v.*, haw (1); k'á (1).  
 Bark, *v.*, nauk (2).  
 Bark, *n.*, hók; t'e"n-hók.  
 Barn, *n.*, saung-gyí.  
 Barter, *v.*, t'oi (1); t'aw (1).  
 Base (be), *v.*, mök (1); mök-á (1).  
 Basket, *n.*, taung"; (taungya) taung"-böck.  
 Bat, *n.*, p'alauḥ.  
 Bathe, *v.*, tu"-i 'ló-é (1).  
 Batten, *n.*, daung"-k'ó-dün.  
 Bayonet, *n.*, 'sauk-k'ye.  
 Be, *v.*, moi (1); lá (1).  
 Bead, *n.*, mǎw.  
 Beak, *n.*, amón.  
 Beam, *n.*, 'mleng; adáng; glün-bön.  
 Bean, *n.*, paiḥ.  
 Bear, *n.*, ahawn".  
 Bear (suffer), *v.*, k'awn (1); (to bring forth) taḥ (1).



## ENGLISH AND CHIN.

- Beard, *n.*, gawt-'maw; món-k'ó''-'maw.  
 Beast, *n.*, póná-págü'.  
 Beat, *v.*, deng (1); shö (1).  
 Beautiful (be), *v.*, p'oi (1).  
 Because, *conj.*, n'k'yan-sinü.  
 Beckon, *n.*, aku''t-don-hoi (1).  
 Become, *v.*, lá; tawn-é (1).  
 Bed, *n.*, i''-dün-pauh.  
 Bee, *n.*, k'ó''-i.  
 Beef, *n.*, 'saw''-'só.  
 Beetle, *n.*, 'èk-kun.  
 Before, *postp.*, (place) 'mawn-gawn; (time) k'laung.  
 Begin, *v.*, sí (1).  
 Beginning, *n.*, sí-sí-ká.  
 Behead, *v.*, alü k'aw'' (2).  
 Behind, *postp.*, 'nü' klawn.  
 Behold, *v.*, 'sawk (2).  
 Belch, *v.*, g'ló koi (1).  
 Believe, *v.*, yón-é (1).  
 Bell, *n.*, (cattle bell), kling-só.  
 Bellow, *v.*, kóng (1).  
 Belly, *n.*, pük.  
 Below, *postp.*, daung-á.  
 Belt, *n.*, kyen-sèn; (to wear a belt) kyen-sèn dün'' (1).  
 Bend, *v.*, kók-lök (1); k'u''-i (1).  
 Benefit, *n.*, kyé-zu.  
 Besides, *adv.* and *postp.*, (*adv.*) na-lawnná; (*postp.*) plí-á.  
 Besom, *n.*, p'á-p'e''.  
 Best, *adj.*, ap'oi-'sün''.  
 Bet, *v.*, lóng (1).  
 Betel, *n.*, kaw'n.  
 Better (be), *v.*, p'oi-hèk (2).  
 Between, *postp.*, n'kla''.  
 Beware, *v.*, 'sadi-tauk (2).  
 Beyond, *postp.*, sü''-haw-á.  
 Big (be), *v.*, 'lèn (1).  
 Bile, *n.*, a'mut.  
 Bind, *v.*, ak'un yaih (1).  
 Bird, *n.*, p'ayó.  
 Bird-cage, *n.*, p'ayó-in.  
 Bird-lime, *n.*, byèm-blí.  
 Birth-place, *n.*, moi-gü awn-dün; taü-é-gü awn-dün.  
 Bison, *n.*, aplóng.  
 Bit, *n.*, awát.  
 Bitch, *n.*, u''-i-nü''.  
 Bite, *v.*, só (1).  
 Bitter (be), *v.*, k'ó (1).  
 Black (be), *v.*, ní (1).  
 Black-guard, *n.*, ak'laung''-'sí''.  
 Blacksmith, *n.*, pomp'oi.  
 Blade, *n.*, aho''.  
 Blame, *v.*, aplet taung (1).  
 Blanket, *n.*, shaw''; dawn''.  
 Blaze, *v.*, dó (1).  
 Bleet, *v.*, meng'' (1).  
 Blind (be), *v.*, ami bé (1).  
 Blister, *v.*, klin-só té (1).  
 Block-head, *n.*, mü g ü k'laung''.  
 Blood, *n.*, at'i''.  
 Bloom, *n.*, p'a''.  
 Blow, *n.*, n'k'yá.  
 Blow, *v.*, (with the mouth) 'mut (1); (of wind) k'lí ló (1).  
 Blue (be), *v.*, pyá (1).  
 Blunder, *n.*, a'mau.  
 Blunt, *v.*, 'naw (1).  
 Bluster, *v.*, t'au (1).  
 Boar, *n.*, wö-pá.  
 Board, *n.*, pènbyaw.  
 Boast, *v.*, hoi (1).  
 Boat, *n.*, m'lü'.  
 Body, *n.*, apün.  
 Boil, *n.*, 'ma-'lut.  
 Boil, *v.*, plük (1).  
 Boñe, *n.*, ayo''.

## ENGLISH AND CHIN.

- Book, *n.*, so-üt.  
 Bore, *v.*, shün (1).  
 Born (be), *v.*, (of animals) taü-é (1); (of birds) kyé (1).  
 Borrow (money), *v.*, pük (2).  
 Bosom, *n.*, kan"-zan".  
 Bother, *v.*, a'mu-'mawk (1).  
 Bottle, *n.*, paleng.  
 Bottom, *n.*, a'sün".  
 Boundary, *n.*, azun".  
 Bow, *n.*, ali.  
 Bow-string, *n.*, ali-yo"h.  
 Bowels, *n.*, k'yaw.  
 Bows, *n.*, m'lü'-u".  
 Box, *n.*, 'sittá.  
 Boy, *n.*, 'samí-pö.  
 Bracelet, *n.*, t'áklík.  
 Bracelet, to put on, *v.*, t'áklík nauk (2).  
 Brain, *n.*, alün-g'ló.  
 Branch, *n.*, ba"; t'e"n-ba".  
 Brass, *n.*, katyá.  
 Brave (be), *v.*, lai (1).  
 Breadth, *n.*, abe".  
 Break, *v.*, mun" (1); (as a rope) bawk" (1).  
 Breast, *n.*, kan"-zan"; (of birds) ahet; (of women) a'so"-i.  
 Breath, *n.*, ashaw".  
 Breathe, *v.*, ashaw" 'ló-é (1).  
 Breeze, *n.*, k'lí.  
 Bribe, *v.*, lat'sóng shün (1).  
 Brick, *n.*, üt-p'ayaw.  
 Brick (to make), *v.*, üt p'ün (1).  
 Brandish, *v.*, 'len (1).  
 Bridge, *n.*, 'lauk-'lé.  
 Bright (be), *v.*, mlaung (1).  
 Brim, *n.*, ape".
- Bring, *v.*, lö (1), lö-é (1).  
 Brinjal, *n.*, (sweet) ngaun, (acid) 'sanglan.  
 Brittle (be), *v.*, kling-gling (1).  
 Broad (be), *v.*, yauh" (1).  
 Brook, *n.*, ahón-só.  
 Broom, *n.*, p'á-p'e".  
 Brother (elder), *n.*, atá.  
 Brother (younger), *n.*, anau-ü'.  
 Brother-in-law, *n.*, ingoi.  
 Brothers, *n.*, tanau-hoi.  
 Brow, *n.*, a'nó-t'e".  
 Bubble, *n.*, awan.  
 Bubble up, *n.*, sü (1).  
 Bud, *n.*, n'pü".  
 Buffalo, *n.*, nón.  
 Bug, *n.*, a'món.  
 Build, *v.*, 'sauk (1).  
 Bull, *n.*, 'saw"-wan-daung.  
 Bullet, *n.*, k'è-'mlüng".  
 Bullock, *n.*, 'saw"-t'i".  
 Bumble-bee, *n.*, k'o"-tutta-lü'.  
 Bund (field), *n.*, kon-saung".  
 Bundle, *n.*, abí.  
 Burden, *n.*, wó.  
 Burn, *v.*, me"-ó (1).  
 Burr, *n.*, baw-bü".  
 Burst, *v.*, p'ók (1).  
 Bury, *n.*, 'mlük.  
 Bush, *n.*, p'aw, k'yü'n.  
 Busy (be), *v.*, alut nü" (1).  
 But, *conj.*, na-k'an-bá-sina-haw.  
 Butt (of a gun), *n.*, nauk-t'e"n; in.  
 Butterfly, *n.*, pam-balèt".  
 Button, *n.*, aunggyí t'e".  
 Buy, *v.*, 'lé (1).  
 'Byi,' *n.*, (1/16 of a basket) tun.



## ENGLISH AND CHIN.

## C.

- Cage (for prisoners), *n.*, tóng ;  
(for birds) p'ayó-in.
- Calf, *n.*, saw''-só.
- Call, *v.*, wu''-i or u''-i (1) ;  
(distant) bé-é (1).
- Calm (be), *v.*, nyen (1).
- Can, *v.*, k'ó (1).
- Cane, *n.*, mèn.
- Capture, *v.*, mawn ; (in war)  
hen (1).
- Carcass, *n.*, ayö.
- Care, *n.*, 'sadi.
- Care, to take, *v.*, 'sadi p'ek (2).
- Carry, *v.*, (on the shoulder)  
kaw (2).
- Carry, *v.*, (across the shoulder)  
bó (1).
- Carry, *v.*, (by instalments)  
shön (1).
- Carry, *v.*, (an umbrella) k'ü  
(1).
- Cartridge, *n.*, yan-sauh''.
- Case, *n.*, a'mu.
- Cassia lignum*, *n.*, nyo-oi.
- Cat, *n.*, minzán.
- Cataract, *n.*, 'san ; kan-dan.
- Catch, *v.*, mawn (1).
- Caterpillar, *n.*, ling-saw''.
- Cattle, *n.*, 'saw''-nón.
- Cease, *v.*, di-ät (1).
- Cemetery, *n.*, (burning place)  
'moin-tin-dün.
- Cemetery, *n.*, (where the  
bones are kept), zad'ón.
- Centipede, *n.*, andí.
- Centre, *n.*, amlüng''.
- Chaff, *n.*, wukö''.
- Chain, *n.*, n't'i''-yo''h.
- Chair, *n.*, k'adeng.
- Chameleon, *n.*, kyet-lók.
- Change, *n.*, 'ló-é (1).
- Character, *n.*, akyat.
- Charcoal, *n.*, me''-á. *See*  
Me''.
- Charge (legally), *v.*, só-é (1).
- Cheap (be), *v.*, amawn mlík  
(1), ngé (1).
- Cheat, *v.*, kló-é (1).
- Cheek, *n.*, béhe''.
- Cheek (to strike the), *v.*, bé-  
he'' bí (1).
- Cheroot, *n.*, maku''-shaw.
- Chest, *n.*, kan''-zan''.
- Chew, *v.*, sit (1) ; 'nó (1).
- Chicken, *n.*, á-só.
- Chicken-pox, *n.*, n't'e''-bö ; a-  
lün-bö.
- Chief, *n.*, ab'oi ; lán.
- Chief (be), *v.*, 'san'' (1).
- Child, *n.*, 'samí.
- Childhood, *n.*, kó-ngaw-só.
- Chilly, *n.*, hamè.
- Chilly plant, *n.*, hamè-yón.
- Chin, *n.*, (the race) Ashö'' ;  
(part of the body) k'awdö''.
- Choose, *v.*, shaw (1).
- Cinnamon, *n.*, t'e''n-ó.
- Circle, *n.*, waing.
- Clan, *n.*, a'so''.
- Claw, *n.*, din''.
- Clay, *n.*, d'ek-tauk.
- Clean (be), *v.*, 'sán-palang (1).
- Clean, *v.*, p'e'' (1) ; (rice) 'sé'  
(1).
- Clear (be), *v.*, sin'' ; (of water)  
káng (1).
- Clear (away), *v.*, d'á (1) ;  
twang (1).
- Climb, *v.*, koi (1).
- Clerk, *n.*, sole''.
- Clever (be), *v.*, pláng (1), hü'-  
hèk (2).
- Close (be), *v.*, sen (1) ; sen-  
hèk (2).

## ENGLISH AND CHIN.

- Cloud, *n.*, amé-'sí.  
 Cloudy (be), *v.*, k'ó ün" (1).  
 Coarse (be), *v.*, háng (1).  
 Coat, *n.*, aung-gyí.  
 Coax, *v.*, 'lé-ló (1).  
 Cobra, *n.*, p'aw-'sǒ.  
 Cobweb, *n.*, bun"-bó-in.  
 Cock, *n.*, a-'lú-i.  
 Cockroach, *n.*, pak'aung.  
 Coconut, *n.*, ün".  
 Cocoon, *n.*, mli-in.  
 Cohabit, *v.*, k'awn-é (1).  
 Coil, *v.*, gaw (1).  
 Cold-weather, *n.*, sit-k'ó.  
 Cold (be), *v.*, yón-é (1); (of persons) yaw-é (1).  
 Cold, *n.*, aṽaw.  
 Collect, *v.*, sü"-é (1).  
 Colour, *n.*, aṽaung.  
 Comb, *n.*, tadun".  
 Comb, *v.*, t'ü (1).  
 Come, *v.*, ló (1).  
 Come out, *v.*, 'sawk" (2).  
 Come in, *v.*, waung (1).  
 Come up, *v.*, koi (1).  
 Come down, *v.*, kawn (1).  
 Comet, *n.*, á-'sí-homé-món.  
 Command, *n.*, ahau.  
 Companion, *n.*, po'-pó-i.  
 Compassionate, *v.*, myan (1).  
 Company (of armed men), *n.*, t'aw".  
 Comrade, *n.*, po'-pó-i.  
 Concave (be), *v.*, kun-lung (1).  
 Conceal, *v.*, t'üná tauk (2).  
 Concerned with (be), *v.*, 'sün-é (1).  
 Conduct, *v.*, t'ó-hawk (2).  
 Confess, *v.*, pyún-pyún hau (1).  
 Confine, *v.*, k'yüt-tauk (2).  
 Confused (be), *v.*, shík (1).  
 Conquer, *v.*, 'lüng (1); awng (1); óng (1).  
 Consider, *v.*, 'sen-kyen (1).  
 Constable, *n.*, yè-'só'.  
 Converse, *v.*, pauḥ (1); bē saih (1).  
 Convex (be), *v.*, dún (1).  
 Cook, *v.*, pük (2).  
 Cooked (be), *v.*, 'myin (1).  
 Cool (be), *v.*, yo'n-é (1).  
 Cooly, *n.*, a'ngo".  
 Copper, *n.*, klé-sèn.  
 Cord, *n.*, ayo"ḥ-só.  
 Core, *n.*, ashö-kó.  
 Corner, *n.*, gyí.  
 Corpse, *n.*, ayō.  
 Cost, *n.*, amawn.  
 Cotton, *n.*, p'oi; (dressed) p'oi-bi".  
 Cotton dressing bow, *n.*, p'oi-lí-t'e"n.  
 Cough, *v.*, n'k'u" (1).  
 Count, *v.*, 'sék (1).  
 Country, *n.*, plè; plé.  
 Court, *n.*, lun.  
 Cousin, *n.*, pa-'lèn-'só, &c.  
 Cover, *v.*, k'un" (1); wu" (1).  
 Cow, *n.*, 'saw"-nü".  
 Cow-itch creeper, *n.*, u"-i 'só t'au.  
 Crab, *n.*, (fresh water) o-oi-k'á; oi-sit.  
 Crawl, *v.*, wauk (1).  
 Create, *v.*, lut-'saung (1).  
 Creditor, *n.*, lé-món.  
 Creeper, *n.*, ayún.  
 Crimson (be), *v.*, sèn (1).  
 Crocodile, *n.*, a'sa"n.  
 Crooked (be), *v.*, kók-lök (1).  
 Cross over, *v.*, 'só-i (1).  
 Cross (a river), *v.*, kú (1).

\* Or 'sawt'.



## ENGLISH AND CHIN.

|   |  |
|---|--|
| Cross-bar, <i>n.</i> , (of a cross-bow)<br>kläng. | Cuff, <i>v.</i> , shö (1); bí (1);<br>t'ó'n (1).       |
| Croton, <i>n.</i> , nyaung-blí.                   | Cup, <i>n.</i> , ale".                                 |
| Crouch, <i>v.</i> , bók (1).                      | Cure, <i>v.</i> , kú (1).                              |
| Crow, <i>n.</i> , aung-ó.                         | Custom, <i>n.</i> , nin-k'auung, saiḥ-<br>zü', alaung. |
| Crow, <i>v.</i> , kóng (1).                       | Cut, <i>v.</i> , 'sawk (2).                            |
| Cry, <i>v.</i> , kák (2).                         | Cut off, <i>v.</i> , k'aw" (1); bawk (2).              |
| Cry out, <i>v.</i> , hí.                          | Cutch, <i>n.</i> , let-'sé".                           |
| Cubit, <i>n.</i> , amük.                          | Cymbol, <i>n.</i> , lankón.                            |
| Cucumber, <i>n.</i> , panzí.                      |  |

## D.

|   |  |
|---|--|
| Dah, <i>n.</i> , asin".   | Deer, <i>n.</i> , (barking) 'sat-gyí.                |
| Dah (fighting), <i>n.</i> , asin"-sauh".  | Defeated (be), <i>v.</i> , shün (1).                 |
| Daily, <i>adv.</i> , 'nu"t-tí-tí.   | Defend, <i>v.</i> , k'awn (1).                       |
| Dam, <i>n.</i> , kon-saung".  | Defendant, <i>n.</i> , tala"kyé;<br>tala"k'awn.      |
| Damp (be), <i>v.</i> , só (1).  | Delay, <i>v.</i> , yéng (1)                          |
| Dance, <i>v.</i> , lawn".   | Delirium (have), <i>v.</i> , pauḥ 'mó<br>(1).        |
| Danger, <i>n.</i> , ami'-anaw.  | Deliver up, <i>v.</i> , awk (1).                     |
| Dare, <i>v.</i> , d'ák (2).   | Demand, <i>v.</i> , tóng (1); hí";<br>hí"-é (1).     |
| Dark (be), <i>v.</i> , shün"; müg (1);<br>(as when there is no moon)<br>tóng-yük (2). | Demon, <i>n.</i> , kyaung-pauḥ.                      |
| Daughter, <i>n.</i> , 'sónü".   | Dense, <i>v.</i> , bín (1).                          |
| Dawn, <i>n.</i> , k'ó-wa."  | Depth, <i>n.</i> , at'ük.                            |
| Day, <i>n.</i> , a'nu"t or 'nu"t.   | Deputy Commissioner, <i>n.</i> ,<br>Mlú-wan.         |
| Daybreak, <i>n.</i> , a'ngó; k'ó-wa".   | Descend, <i>v.</i> , kawḥ (1).                       |
| Day (next), <i>n.</i> , hota".  | Desire, <i>v.</i> , woi (1); lü (1).                 |
| Dazzle, <i>v.</i> , dó (1).   | Destroy, <i>v.</i> , plak (1).                       |
| Deaf (be), <i>v.</i> , a'nó paung<br>(1).   | Détour (to make a), <i>v.</i> , gaw<br>(1).          |
| Dear (be), <i>v.</i> , amawn 'lèn<br>(1).   | Deviate, <i>v.</i> , kyaw (1).                       |
| Debt, <i>n.</i> , lé, alé.  | Dew, <i>n.</i> , a'naung.                            |
| Debtor, <i>n.</i> , lé-bü-é-k'laung".   | Diarrhoea, <i>n.</i> , kó-lóng.                      |
| Decay, <i>v.</i> , myan" (1).   | Die, <i>v.</i> , dü (1); or dí (1).                  |
| Deceive, <i>v.</i> , 'lí (1); dèn (1);<br>'líza (1).                                  | Differ, <i>v.</i> , ka"k (2); a'k (1).               |
| Decide, <i>v.</i> , bún-plak (1); or<br>apón-plak (1).                                | Difficult (be), <i>v.</i> , kyí" (1).                |
| Decline, <i>v.</i> , nyang (1).   | Dig, <i>v.</i> , sö (1).                             |
| Decoy, <i>v.</i> , té (1).  | Dim (be), <i>v.</i> , (as the eyes)<br>món-'moi (1). |
| Deep (be), <i>v.</i> , t'ük (1).  | Dip, <i>v.</i> , po" (1).                            |

## ENGLISH AND CHIN.

- Dirty (be), *v.*, kanyit-kapyit ta'k (2); katú-galú moi; sú (1); pakyísenat moi (1); (of water) 'nó (1).  
 Disease, *n.*, amí.  
 Dish, *n.*, ale".  
 Disobey, *v.*, nyé (nü").  
 Dissipate, *v.*, plaiḥ (1).  
 Distant (be), *v.*, 'lò, asaung gló (1).  
 Distinctly, *adv.*, kana".  
 Distribute, *v.*, p'é-é (1).  
 District, *n.*, apöng.  
 Ditch, *n.*, mlóng.  
 Dive, *v.*, klün (1).  
 Divide, *v.*, p'é (1).  
 Divorce, *v.*, ka"k (2).  
 Divorcee, *n.*, p'ayá ka"kkü pat'o"; p'owá ka"kkü nat'o".  
 Do, *v.*, saiḥ (1).  
 Dog, *n.*, u"-i.  
 Doll, *n.*, alut.  
 Door, *n.*, daiḥ-'saw.  
 Door-way, *n.*, daung-k'o".  
 Double, *adv.*, plan-'ni".  
 Doubt, *v.*, u"-nauk (2).  
 Dove, *n.*, waḥ-k'o".  
 Dowry, *n.*, aku"t-hèn.  
 Downright, *adv.*, saiḥ"-zaiḥ"; p'oi-b'oi.  
 Drag, *v.*, d'angá bi" (1).  
 Dream, *n.*, amaung.  
 Dream, *v.*, amaung 'mü.  
 Dregs, *n.*, a'nèn.  
 Dress, *v.* (cotton), p'oi kawt" (2).  
 Drink, *v.*, ók (2).  
 Drive, *v.*, ma" (1).  
 Drop (of water), *n.*, tu"-i-det.  
 Drop, *v.*, klauk (2).  
 Drowned (be), *v.*, tu"-i-dü-ga mlükdina dü (1).  
 Drowsy (be), *v.*, i"-woi (1).  
 Drunk (be), *v.*, mo"-i (1).  
 Dry (be), *v.*, sá (1); haw" (1).  
 Dry (to put out), *v.*, p'ö (1).  
 Duck, *n.*, bè.  
 Dumb (be), *v.*, ó (1).  
 Dung, *n.*, 'ěk.  
 During, *adv.*, palawn.  
 Dust, *n.*, hun-húi.  
 Dusty (be), *v.*, 'sun-'sun (1).  
 Duty, *n.*, apöng.  
 Dwell, *v.*, awn (1).  
 Dwelling, *n.*, in; awn-dün.  
 Dye, *v.*, p'aw (1).  
 Dysentery (have), *v.*, pük t'ö (1).

## E.

- Each, *adv.*, tí-tí.  
 Ear, *n.*, a'nó; a'nó-gaung (outside of ear).  
 Early, *adv.*, sau-zau.  
 Earring, *n.*, nat'o"ng.  
 Earwig, *n.*, andí-só-món.  
 Earth, *n.*, d'ek; pomp'oi-'sün-d'ek.  
 Earthquake (be an), *v.*, yangyi 'lük (1).  
 Ease oneself, *v.*, póná sit (1).  
 Easily, *adv.*, alók-a-dü'.  
 Easy (be), *v.*, ló-i (1).  
 East, *n.*, a'lé.  
 Eat, *v.*, é (1).  
 Eaves, *n.*, ashāw-p'aiḥ.  
 Echo, *v.*, talün-sauk sö (1).  
 Eclipsed (be), *v.*, u"-i só (1).  
 Eddy, *n.*, woiḥ.  
 Edge, *n.*, ape".  
 Edifice, *n.*, in.  
 Egg, *n.*, atoi.



## ENGLISH AND CHIN.

- Egg (to lay), *v.*, doi (1).  
 Egg plant, *n.*, ngaun.  
 Eight, *adj.*, 's'ě.  
 Eighty, *adj.*, 's'ě-kyit.  
 Either, or, *n.*, sísí.  
 Elapse, *n.*, kla" (1).  
 Elbow, *n.*, bawn"-gyí.  
 Elder, *n.*, a'san"; alat-a'san".  
 Elect, *v.*, shaw-k'aǎw (1) or shawná-k'aǎw (1).  
 Elephant, *n.*, amú"-i, amo"-i; (tuskless) hōng. *p. nyai, voi Ann.*  
 Elsewhere, *adv.*, bí"-lat.  
 Embrace, *v.*, paung" (1).  
 Employ, *v.*, dōk (2).  
 Empty (be), *v.*, ak'awn moi (1).  
 Enceinte (be), *v.*, pun-món, amaiḥ-món-moi.  
 End, *n.*, a'sün".  
 Endeavour, *v.*, o" tōk (1).  
 Enemy, *n.*, 'sun-bu.  
 Enormous (be), *v.*, 'lèn (1).  
 Enough (be), *v.*, lun" (1).  
*Entada pursaetha*, *n.*, dé-kó.  
 Enter, *v.*, waung (1).  
 Entice, *v.*, 'lé-ló (1).  
 Entirely, *adv.*, san-zat; háka-lun.  
 Entreat, *v.*, hí" (1).  
 Envelope, *n.*, só-yauk.
- Equal (be), *v.*, nyí (1); tū (1).  
 Equally, *adv.*, né-haw-sin.  
 Erect, *v.*, dūn" (1).  
 Escape, *v.*, sawn"ná sawn" (1).  
 Espouse, *v.*, p'ayá, p'owá lö-é.  
 Even, *adv.*, dūn".  
 Evening, *n.*, amü'.  
 Every, *adv.*, tí'tí.  
 Everywhere, *adv.*, awndün-títí; alat-títí.  
 Evil (be), *v.*, 'sí" (1).  
 Exchange, *v.*, t'aw-é (1).  
 Excellent (be), *v.*, p'oi (1).  
 Except, *adv.*, and *postp.*, (adv.) nalawnná; *postp.*, plí-á.  
 Expel, *v.*, 'lwang.  
 Expend, *v.*, p'ó-i.  
 Expensive (be), *v.*, amawn 'lèn (1).  
 Extinguish, *v.*, 'myit (1).  
 Extract, *v.*, p'ük (2).  
 Extraordinary (be), *v.*, 'san"-byen" (1).  
 Eye, *n.*, amí; (of needle) mlaiḥk'o".  
 Eye-ball, *n.*, amí-u".  
 Eye-brow, *n.*, amí-k'ü.  
 Eye-lash, *n.*, amí-'maw.  
 Eye-lid, *n.*, amí-pé.
- F.**
- Face, *n.*, 'moi-sán.  
 Faint (be), *v.*, mó-i (1); myaw (1).  
 Falcon, *n.*, a'mú.  
 Fall, *v.*, (of water) kló (1); (of person) klauk (2); (down), klük (2).  
 Falsehood, *n.*, sí-yai-di pauḥ.  
 Family, *n.*, in-t'óng.  
 Fan, *n.*, shawt.
- Far (be), *v.*, 'ló (1).  
 Fast, *adv.*, yan-yan.  
 Fasten, *v.*, k'undina tauk (2).  
 Fat (be), *v.*, t'au (1).  
 Fat, *n.*, at'au.  
 Fate, *n.*, aklóng.  
 Father, *n.*, apó.  
 Father-in-law, *n.*, apúbó.  
 Fatigue, *n.*, adawn.  
 Fault, *n.*, a'mau.

## ENGLISH AND CHIN.

- Fear, *v.*, kyí (1).  
 Feast, *n.*, m'é-pó-i.  
 Feather, *n.*, p'ayó-'maw.  
 Feeble (be), *v.*, o' mlik (1).  
 Feed (support), *v.*, n'zó-bá (1); yū''-sawn (1); (as a horse) haw (1).  
 Fell, *v.*, klük'' (1).  
*Felo de se*, *n.*, ashaw-hó tük (1).  
 Female, *n.*, nü'' (suffix).  
 Fence, *n.*, klan.  
 Fern, *n.*, 'lun-b'oi; wongó-'lók.  
 Festival, *n.*, pó-i.  
 Fetch, *v.*, lö (1).  
 Fever (have), *v.*, kaw'' (1).  
 Few, *adj.*, awaung-'ni''.  
 Field, *n.*, laiḥ.  
 Fifty, *adj.*, hauk-kyit.  
 Fig, *n.*, ahé.  
 Fight, *v.*, (quarrel) d'ang-é (1); (of armies) atat-plüng-é (1).  
 Fill, *v.*, plí (1).  
 Fin, *n.*, ngó-'ling.  
 Find, *v.*, k'awn (1).  
 Fine, *n.*, ayauḥ.  
 Fine, *v.*, ayauḥ tawk (2).  
 Finger, *n.*, (first) kó-mi-ü'; (second) kón-do''n-da-lán; (third) kó-mín-ko'; (fourth) ku''t-só.  
 Finished (be), *v.*, plí (1).  
 Fire, *n.*, and *v.*, me''; (to set fire to) me''sí (1); (a gun) kaŭk (2).  
 Fire-fly, *n.*, dén-do''.  
 Fire-place, *n.*, takón; takaw''.  
 Firewood, *n.*, ahé''.  
 Firm (be), *v.*, mé (1).  
 First, *adv.*, ayang.  
 Fish, *n.*, ngó.  
 Fish, (with a line), *v.*, n'k'a''-lawn-nü lèng (1).  
 Fish-hook, *n.*, n'k'a''.  
 Fishing-line, *n.*, n'k'a''-lawn.  
 Fist, *n.*, ku-'nu''n.  
 Fitting, proper (be), *v.*, 'sän-é (1).  
 Five, *adj.*, 'ngo''.  
 Fix on, *v.*, zun'' (1).  
 Flag, *n.*, alán.  
 Flame, *n.*, me''-dón.  
 Flame up, *v.*, sauḥ-yauḥ (1).  
 Flat (be), *v.*, pe'' (1).  
 Flat, ground, *n.*, d'ek-pe''.  
 Flesh, *n.*, a'só.  
 Flexible (be), *v.*, pyin-byèn (1).  
 Flint, *n.*, me''-k'ä-lün.  
 Float down, *v.*, yawn (1).  
 Floor, *n.*, (wood) pèn-byaw; (bamboo) im-laiḥ.  
 Flour, *n.*, (rice), bahá-noi.  
 Flow, *v.*, lóng (1).  
 Flower, *n.*, p'a''.  
 Fly, *v.*, p'ai'' (1).  
 Fly, *n.*, apyaw; (large kind) gló-hán.  
 Foam, *n.*, a'mun.  
 Fog, *n.*, a'naung.  
 Fold, *v.*, pyaw (1).  
 Follow, *v.*, labó, tawn (1).  
 Food, *n.*, é-yaiḥ-yan.  
 Fool, *n.*, mügü k'laung''.  
 Foot, *n.*, k'o''n or k'o''.  
 Footsteps, *n.*, k'ólóng.  
 For, *postp.*, twák.  
 Forcibly, *adv.*, at'eng''.  
 Forefinger, *n.*, kó-mi-ü'.  
 Forehead, *n.*, zawk-sán.  
 Forest, *n.*, pón.  
 Forest fire, *n.*, k'ón me''.  
 Forget, *v.*, 'nyaw (1); 'nyaw-bawn (1).



## ENGLISH AND CHIN.

Forgive, *v.*, myan (1).  
 Fork, *n.*, (of a tree) t'e'n-gä.  
 Form, *n.*, a'só-sák; pön.  
 Formerly, *adv.*, sí-sí-k'wá or  
 ká; ayang-gyí-gyí.  
 Forsake, *v.*, to'ng (1).  
 Forty, *adj.*, m'li"-kyit.  
 Forward, *adv.*, 'mawn-gawn.  
 Four, *adj.*, m'li".  
 Fowl, *n.*, á.  
 Fowl (jungle), *n.*, ho-á;  
 pón-á.  
 Frequently, *adv.*, tö-bá, tö-  
 bá.  
 Friend, *n.*, k'yet-pú; (to make  
 friends) k'yet-pú saiḥ (1).

Frightened (be), *v.*, kyí; sin".  
 Frog, *n.*, u-ü" or u-u".  
 Front (in), *adv.*, 'mawn-gawn.  
 Frost, *n.*, (hoar), a'naung-  
 k'lüng.  
 Froth, *n.*, tu"-i-wan.  
 Frown, *v.*, amö-é (1).  
 Fruit, *n.*, t'e".  
 Fruit-stone, *n.*, u-u"-í;  
 azaung.  
 Fuel, *n.*, ahe".  
 Full, (be), *v.*, plí (1).  
 Full-moon, *n.*, k'ló-plí.  
 Funeral-rites (perform), *v.*,  
 yö-nauk (2).  
 Furrow, *n.*, klóng.

## G.

Gad-fly, *n.*, 'myó.  
 Gain, *v.*, bun-é (1).  
 Gamble, *v.*, dalé (1); ayo"ḥ  
 dalé (1).  
 Gang, *n.*, ak'laung"-üt.  
 Gape, *v.*, hán (1).  
 Garden, *n.*, úyin.  
*Gardenia turgida*, *n.*, wauk-  
 ku-'li".  
 Garlic, *n.*, kaw-'sün-bö.  
 Gasp, *v.*, taung (1).  
 Gate, *n.*, daiḥ-'saw.  
 Gather, *v.*, sü" (1).  
 Gaungbaung, *n.*, t a u n g-  
 pauk.  
 Gaze, *v.*, 'sawk (2).  
 Gently, *adv.*, pyóng-óng.  
 Get, *v.*, bun (1); bun-é (1).  
 Get up, *v.*, t'ü (1).  
 Ghost, *n.*, k'ló; sasé.  
 Ghost-post, *n.*, k'ló-'sün.  
 Gibbon, *n.*, wo-kü.  
 Giddy (be), *v.*, mun (1).  
 Ginger, *n.*, at'én.  
 Girl, *n.*, haw-nü".

Give, *v.*, pëk (2).  
 Glad, *v.*, pyau-pyá (1).  
 Glass (looking), *n.*, klén-  
 'mun.  
 Gloom, *n.*, amü'.  
 Gnat, *n.*, pahoi-só.  
 Gnaw, *v.*, só (1).  
 Go, *v.*, sit (1); (go round)  
 gaw (1).  
 Goat, *n.*, ami.  
 Goat-sucker (bird), *n.*, bon-  
 k'aṽ.  
 God, *n.*, 'Lí.  
 Goitre, *n.*, labón-p'ü'.  
 Gold, *n.*, ha".  
 Gong, *n.*, móng.  
 Gong (strike), *v.*, móng tun"  
 (1).  
 Good (be), *v.*, p'oi (1).  
 Goods, *n.*, wó-mló.  
 Gore, *v.*, t'ö-é.  
 Gourd, *n.*, (for holding water)  
 tu"-i-ün".  
 Govern, *v.*, k'yüt (1).  
 Government, *n.*, ab'oi.

## ENGLISH AND CHIN.

- Gradually, *adv.*, ta-plí-plí-shaw; ta-lu"-lut.  
 Granary, *n.*, saung-gyí.  
 Granddaughter, *n.*, atü"-nü".  
 Grandfather, *n.*, apö.  
 Grandmother, *n.*, a pö-'san"-nü".  
 Grandson, *n.*, atü".  
 Grass, *n.*, mlak; (sharp-edged) shu-'ná.  
 Grasshopper, *n.*, pakyí.  
 Grasp, *v.*, bi" (1).  
 Graze, *v.*, k'yán (1); (as cattle), é (1).  
 Grease, *n.*, a'si".  
 Great (be), *v.*, 'lèn (1).  
 Green (be), *v.*, sén (1).  
 Grieve, *v.*, amlü'ng mlík (1).  
 Grind, *v.*, kluk (2).  
 Grindstone, *n.*, alün-dauḥ.  
 Groan, *v.*, meng"-gó (1).  
 Ground, *n.*, d'ek.  
 Grow, *v.*, 'lèn.  
 Growl, *v.*, ngó-é.  
 Grunt, *v.*, meng" (1).  
 Guard, *v.*, nu"t (1).  
 Guess, *v.*, kyin-ná hau (1).  
 Guest, *n.*, e'"-sé; pan shin".  
 Guide, *n.*, lawn-'mä.  
 Guilt, *n.*, aplet.  
 Gum, *n.*, (of trees) aplí; (of mouth) ho'"-só.  
 Gun, *n.*, shenat.  
 Guts, *n.*, 'mut; a'mut.  
 'Gyi', *n.*, 'sat-gyí.

## H.

- Habit, *n.*, alaung.  
 Habitation, *n.*, in; awndün.  
 Hail, *n.*, yó-món.  
 Hair, *n.*, alü-t'ün"; a'sawn; (of animals) a'maw.  
 Half, *n.*, kó-i.  
 Halo (be a), *v.*, (of the sun) k'oni" ayo"ḥ ó-é (1).  
 Halt, *v.*, awn (1).  
 Hamadryad, *n.*, (one kind) món-dauḥ-nü".  
 Hammer (of a gun), *n.*, ali".  
 Hand, *n.*, ku"t; lagp'a, (poetical).  
 Handle, *n.*, adauḥ.  
 Handsome (be), *v.*, p'oi (1).  
 Hang up, *v.*, bawk (2).  
 Happen, *v.*, kawḥ.  
 Happy (be), *v.*, moi (1).  
 Hard (be), *v.*, káng (1).  
 Hare, *n.*, awi"n.  
 Harelip, *n.*, amón-ák (2).  
 Harsh (be), *v.*, kyan-dan (1).  
 Hat, *n.*, ütük; (to wear a hat), ütük k'ü (1).  
 Hatch, *n.*, ó-é (1).  
 Hate, *v.*, mun (1).  
 Hawk, *n.*, a'mú.  
 He, *pro.*, ayá.  
 Head, *n.*, alü.  
 Head-ache (have), *v.*, alü mé (1).  
 Headman, *n.*, a'san"; nántaih".  
 Healthy (be), *v.*, kan" (1); són-kan" (1).  
 Heap, *n.*, pün.  
 Hear, *v.*, yauk (2).  
 Heart, *n.*, amlü'ng.  
 Hearth, *n.*, takaw".  
 Heaven, *n.*, Pó-k'lí Pó-'lí.  
 Heavy (be), *v.*, yi" (1).  
 Heel, *n.*, kun-zü'.  
 Height, *n.*, a'lü'ng.  
 Heir, *n.*, in-t'óng-món.  
 Hell, *n.*, holaih.  
 Help, *v.*, saiḥ-bó (1).



## ENGLISH AND CHIN.

Hen, *n.*, á-nü".  
 Hence, *conj.*, níyá-gü'.  
 Herd, *v.*, klóng (1).  
 Here, *adv.*, níyá.  
 Hereafter, *adv.*, aluná.  
 Hesitate, *v.*, ó (1).  
 Hiccough, *v.*, an-ök (1).  
 Hide, *v.*, (*intrans.*) wí" ;  
 (*trans.*) t'ü-ná tauk (2).  
 High (be), *v.*, 'lüng (1).  
 Hill, *n.*, kyau.  
 Hip, *n.*, hok'á-yo".  
 Hire, *v.*, 'ngaw" (1) or 'ngo"  
 (1).  
 Hiss, *v.*, amón meng" (1).  
 Hit, *v.*, lèng (1).  
 Hive, *n.*, k'ó"-i-kát.  
 'Hnan,' *n.*, a'si"-yón.  
 Hoe, *n.*, n't'i" p'ayaw.  
 Hold, *v.*, mawn (1) ; bi" (1) ;  
 (between the arm and side  
 or with tongs) k'yet (1) ;  
 (in the arms) pawng (1).  
 Hole, *n.*, konk'ó".  
 Hollow (be), *v.*, ak'óng moi  
 (1).  
 Honest (be), *v.*, plüng (1).  
 Honey, *n.*, k'ó"-haung".  
 Honeycomb, *n.*, k'ó"-hya.  
 Honourable (be), *v.*, gón-salé  
 moi (1).

Hoof, *n.*, ku-zě.  
 Hook, *n.*, n'k'a".  
 Hop, *v.*, aung-ó kun-zó (1).  
 Hope, *v.*, alawn 'só-dina awn  
 (1).  
 Horn, *n.*, gyi. — *Mōñ - Khriang, Khriang*  
 Hornet, *n.*, k'ó"-zěng-ú.  
 Horse, *n.*, si" or she". — *Mōñ-Khmer term*  
 Hospital, *n.*, talaiñ"lun.  
 Hostile (be), *v.*, 'sun-bu  
 saiñ (1).  
 Hot (be), *v.*, k'ó 'lók (2) ; (to  
 the taste) t'it (1).  
 Hot-water, *n.*, tu"-i-l'ö.  
 Hot-weather, *n.*, k'á-k'ó.  
 House, *n.*, in. — *Ts'eh, etc.*  
 House-platform, *n.*, in-'si'.  
 How, *adv.*, pak'a".  
 However, *conj.*, na-k'án-si-ná  
 or na-k'án-bá-si-ná.  
 How much, *adv.*, pazañ.  
 How many, *adv.*, pahyó.  
 Hundred, *adj.*, p'yá.  
 Hungry (be), *v.*, dü-é (1).  
 Hunter, *n.*, mu-shü".  
 Hurricane, *n.*, mun-t'én.  
 Hurry, *v.*, yan-yan sit (1).  
 Husband, *n.*, p'owa' : husband  
 and wife, lang-p'ayá.  
 Husk (of paddy), *n.*, wukö".  
 Hut, *n.*, taiñ.

## I.

I, *pro.*, kyé, ka. *W*  
 Ice, *n.*, tu"-i-k'lüng.  
 Idiot, *n.*, amlet-sódagó yo"  
 (1).  
 Idle (be), *v.*, dawn (1).  
 Ill (be), *n.*, gan"- (nü").  
 Imitate, *v.*, atü saiñ (1).  
 Immediately, *adv.*, ayaung-  
 ú ; taung-taung.  
 Indian-corn, *n.*, shan-bén.

Indigo, *n.*, maiñ.  
 Infant, *n.*, 'samí-só.  
 Inferior (be), *v.*, yük (1).  
 Inflamed (be), *v.*, pling (1).  
 Injure, *v.*, amí-mo (1).  
 Ink, *n.*, 'mèng.  
 Insane (be), *v.*, yo" (1).  
 Insect, *n.*, kun-só.  
 Insert, *v.*, 'sán (1).  
 Inside, *postp.*, düga ; dwaung.

## ENGLISH AND CHIN.

|   |  |
|---|--|
| Instruct (direct), <i>v.</i> , 'sin.    | Investigate, <i>v.</i> , sek (1); hi'-zán (1). |
| Intellect, <i>n.</i> , amlü'ng.         | Iron, <i>n.</i> , n'tí".                       |
| Intend, <i>v.</i> , klan (1); tawk (2). | Iron-wood, <i>n.</i> , k'yet-paw (t'e'n).      |
| Interest, <i>n.</i> , atü'-hèn.         | Island, <i>n.</i> , kyawn.                     |
| Interpreter, <i>n.</i> , pauḥ-bawn.     | Issue, <i>v.</i> , 'só-i (1).                  |
| Intestines, <i>n.</i> , k'yaw.          | Itch, <i>n.</i> , t'auk (2).                   |
| Invert, <i>v.</i> , kalutá tauk (2).    | Ivory, <i>n.</i> , amu''-ho''.                 |

## J.

|   |   |
|---|---|
| Jack (tree), <i>n.</i> , pa'naiḥ.             | Juice, <i>n.</i> , t'e'n-haung''; (milky) aplí'.                        |
| Jacket, <i>n.</i> , aung-gyí.                 | Jump, <i>v.</i> , dóng (1); (jump down) 'sük (2).                       |
| Jaw, <i>n.</i> , (lower), k'aw-dö or k'ut-tö. | Jungle, <i>n.</i> , pón; tauḥ; 'só.                                     |
| Jaw (upper), <i>n.</i> , béhe''-yo''.         | Jungle (young thick), <i>n.</i> , kanü'n.                               |
| Jay, <i>n.</i> , hak'á.                       | Jungle (virgin), <i>n.</i> , setgyí.                                    |
| Jews' harp, <i>n.</i> , t'e'n-k'ón.           | Jungle (beat), <i>v.</i> , 'só ha'wk (2).                               |
| Join, <i>v.</i> , k'ó-é (1).                  | Jungle-fowl, <i>n.</i> , ho-á (by Southern Chins); pón-á (by Northern). |
| Joke, <i>v.</i> , 'lék (2).                   | Jurisdiction, <i>n.</i> , apöng.  |
| Joyful (be), <i>v.</i> , amlü'ng pyau-pyá.    |   |
| Judgment, <i>n.</i> , síyan-k'yat.            |   |

## K.

|   |   |
|---|---|
| 'Kaung,' <i>n.</i> , ayü''; tube for drinking —, ayü''kye''n. | Kitten, <i>n.</i> , minzán-só.                                  |
| Kanyin-tree, <i>n.</i> , ayaung''-yón.                        | Knee, <i>n.</i> , n'k'ulú.                                      |
| Keen (be), <i>v.</i> , ha''t (1).                             | Kneel, <i>v.</i> , dö-e' (1).                                   |
| Keep, <i>v.</i> , tauk (2).                                   | Knife, <i>n.</i> , asin''; asin''-so'.                          |
| Kernel, <i>n.</i> , azaung.                                   | Knock against, <i>v.</i> , lèng (1).                            |
| Kick, <i>v.</i> , k'o''-nü kyók (1).                          | Knot, <i>n.</i> , n'pü''.                                       |
| Kid, <i>n.</i> , ami-só.                                      | Know, <i>n.</i> , klé; hmäk (1); t'é (1); d'a'k (2); kyawn (1). |
| Kidneys, <i>n.</i> , agaw.                                    | Knuckle, <i>n.</i> , ku''t-pyin.                                |
| Kill, <i>v.</i> , tük (2).                                    | 'Kula,' <i>n.</i> , galó.                                       |
| Kiss, <i>v.</i> , 'non, 'nan (1).                             | 'Kwin,' <i>n.</i> , kwang.                                      |
| Kite, <i>n.</i> , a'mú.                                       |   |

## L.

|                                    |                             |
|------------------------------------|-----------------------------|
| Labour, <i>v.</i> , alut saiḥ (1). | Ladder, <i>n.</i> , a'lauk. |
| Lack, <i>v.</i> , lü (1).          | Lade, <i>v.</i> , bauk (2). |
| Lad, <i>n.</i> , 'só; 'són-byan.   | Lake, <i>n.</i> , aung.     |



## ENGLISH AND CHIN.

- Lame (be), *v.*, k'ó'n-gan"(nü").  
 Lament, *v.*, kák (2).  
 Lamp, *n.*, me"-k'wat; me"-in.  
 Land, *n.*, d'ek.  
 Landing-place, *n.*, tu"i-bó;  
 'sit (for boats).  
 Land-slip (be a), *v.*, yaw-sin  
 (1).  
 Language, *n.*, pauh.  
 Large (be), *v.*, 'lèn (1).  
 Last, *adj.*, a'nü'-sün".  
 Late (be), *v.*, 'nü'-é.  
 Laugh, *v.*, noi (1).  
 Law, *n.*, (customary) ko"-i;  
 (statute) tala".  
 Lawsuit, *n.*, a'mu.  
 Lay, *v.*, tauk (2); (eggs) doi  
 (1).  
 Lazy (be), *v.*, dawn (1).  
 Leader, *n.*, lán.  
 Leaf, *n.*, law.  
 Leak, *v.*, sé (1).  
 Lean, *v.*, en" (1).  
 Leap, *v.*, dóng (1).  
 Learn, *v.*, só-é (1).  
 Leather, *n.*, amaih-ün".  
 Lee, *n.*, g'ló-a'ló-dün.  
 Leech, *n.*, awot.  
 Left (side), *adj.*, k'yé-dóh.  
 Leg, *n.*, dawn".  
 Lemon, *n.*, yó-úi.  
 Lemon-grass, *n.*, bá-ăw.  
 Lend, *v.*, pěk (2).  
 Length, *n.*, a'sauh".  
 Leopard, *n.*, (large variety)  
 zun"-kyé; (small) kyé-á'si.  
 Leper, *n.*, ak'laung"-mí.  
 Leprosy, *n.*, amí-'sí".  
 Letter, *n.*, só.  
 Level (be), *v.*, nyí-nyaw (1).  
 Liar, *n.*, 'li-sí-gü k'laung".  
 Lick, *v.*, mlé-é (1).  
 Lid, *n.*, ak'un".
- Lie, *v.*, sí-yaidi pauh hau (1)  
 Lie down, (sleep), *v.*, i" (1).  
 Life, *n.*, (term of life) 'saun.  
 Lift, *v.*, tá (1).  
 Light (be), *v.*, k'ó wa" (1).  
 Light, *v. tr.*, t'awng (1).  
 Light, *n.*, awa".  
 Lighten, *v.*, plá-plá dawn (1)  
 Like, *postp.*, 'li-ü'n.  
 Like, *v.*, p'awng-é (1); mlaih  
 (1).  
 Lily (water), *n.*, kyá.  
 Lime, *n.*, 'sambalá ; t'ün"  
 (stone).  
 Lips, *n.*, amón.  
 Liquor, *n.*, ahaung".  
 List, *n.*, salaung.  
 Listen, *v.*, nyé (1).  
 Little (a), *adv.*, plě-'saw ;  
 atóné-zó.  
 Little (be), *n.*, só (1); mlík(1).  
 Little finger, *n.*, ku"t-só.  
 Liver, *n.*, at'in ; at'ón.  
 Living, *v.*, aheng" moi (1).  
 Lizard, *n.*, (house) in-dítút;  
 (earth), klan-glo; (crow-  
 ing), tók-tè.  
 Load, *n.*, wó ; wó-mló.  
 Loft, *n.*, adáng-hawn.  
 Lofty (be), *v.*, 'lüng (1).  
 Log, *n.*, t'e"n-lo"ng.  
 Loin-cloth, *n.*, 'ní.  
 Loins, *n.*, kyèn or kyen.  
 Long (be), *v.*, 'sauh" (1).  
 Long (how), *adv.*, pak'u"t  
 kla"óng.  
 Look after, *v.*, apán-nauk  
 (2).  
 Look at, *v.*, 'sawk (2).  
 Looking-glass, *n.*, klén-'mun.  
 Loom, *n.*, tó-k'án.  
 Loose, *v.*, klük (2).  
 Loris, *n.*, yón-'ní".

## ENGLISH AND CHIN.

- Loudly, *adv.*, náná.  
 Louse, *n.*, (dog) u''-i-'li'' ;  
 (bug) a'món ; (cloth) k'á ;  
 (ordinary) hək.  
 Love, *v.*, mlaiḥ-é (1) ; (to  
 make love) hü''-bək k'awn  
 (1).  
 Lovely (be), *v.*, p'oi (1).  
 Low (be), *v.*, nyen (1).  
 Luck, *n.*, aklóng.  
 'Luffa plant,' *n.*, sabăw.  
 Luggage, *n.*, wó-mlo'.  
 Lump, *n.*, k'lüng.  
 Lungs, *n.*, azawt or azaŵ.

## M.

- 'Machan,' *n.*, at'e''.  
 Mad (be), *v.*, yo'' (1).  
 Maggot, *n.*, alün-heng ; alün-  
 zaung.  
 Mahaut, *n.*, amu''-i-san-sé.  
 Maiden, *n.*, haw-nü''.  
 Maize, *n.*, shan-bón.  
 Make, *v.*, saiḥ (1).  
 Male, *n.*, (suffix) pa, pǎ.  
 Man, *n.*, pat'o'' ; ak'laung''.  
 Mantis, *n.*, pakyí-'moi-sán-  
 'sauḥ''.  
 Mange, *n.*, laip'án ; k'u'ma.  
 Mango, *n.*, ahoi.  
 Mangrove (tree), *n.*, plá.  
 Mangrove swamp, *n.*, plá-  
 tauḥ.  
 Manure, *n.*, 'ėk.  
 Many (much), *adj.*, aló-i ;  
 pü'-haw.  
 Many (be), *v.*, nü'' (1).  
 Mark (to), *v.*, zun'' (1).  
 Market, *n.*, ze''.  
 Marriage festival (celebrate),  
*v.*, kyin-é (1).  
 Marrow, *n.*, ak'ling.  
 Marsh, *n.*, aung.  
 Mat, *n.*, pó-i ; adü'n ; 'sapauḥ.  
 Mat (weave), *v.*, pó-i 'sauk  
 (1).  
 Matter (with), *v.*, tawn-é (1).  
 Meal, *n.*, hü'.  
 Measles, *n.*, n'ba''.  
 Measure (survey), *n.*, asök.  
 Meat, *n.*, 'só ; amaiḥ.  
 Medicine, *n.*, talaiḥ''.  
 Meet, *v.*, k'awn (1).  
 Meet (to go to), *v.*, dö' (1).  
 Mend, *v.*, pláng (1).  
 Meteor, *n.*, á-'si-p'ai''.  
 Middle, *n.*, amlüng''.  
 Midday, *n.*, k'oni''-'sün.  
 Midnight, *n.*, ayan-zaling ;  
 k'lük-'sün.  
 Mid-wife, *n.*, 'só-bi''.  
 Mildew, *n.*, 'su-'maw ; (to be  
 withered) 'su-'maw bök (1).  
 Military policeman, *n.*, ses-  
 sén-galó.  
 Milk, *n.*, su''-i-haung''.  
 Milk (drink), *v.*, su''-i-haung''  
 ók (2).  
 Milk, *v.*, su''-i-nán (1).  
 Mind, *n.*, amlü'ng.  
 Mire, *n.*, lobö''.  
 Mirror, *n.*, klén-'mun.  
 Miss, *v.*, 'mau (1) ; lèng-  
 (nü'').  
 Mist, *n.*, a'naung.  
 Mistake, *v.*, 'mau ; kyaw (1).  
 Mix, *v.*, t'awk (2).  
 Moan, *v.*, nun (1).  
 Mock, *v.*, m'dayaw nauk (2).  
 Moiety, *n.*, wak.  
 Moist (be), *v.*, só (1).  
 Mole, *n.*, abó-i ; (a spot in the  
 skin) a'maiḥ.  
 Mole-hill, *n.*, abó-ün''.



## ENGLISH AND CHIN.

- Moment, *n.*, dun"-si-baung.  
 Monastery, *n.*, p h u n g y i-kyóng.  
 Money, *n.*, hèn.  
 Monkey, *n.*, yón; (white eyelid monkey) yón-dó; (red-tipped monkey) yón-sèn.  
 Month, *n.*, k'ló.  
 Moon, *n.*, k'ló.  
 Moon (decrease of), *n.*, k'ló shüt.  
 Moon (increase of), *n.*, k'ló-t'í.  
 Moon (new), *n.*, k'ló-goi.  
 Morning, *n.*, a'ngó; tóng-wa".  
 Morning (in the), *n.*, a'ngó-baw or a'ngó-bí.  
 Mortar, *n.*, 'sün.  
 Mosquito, *n.*, ahán.  
 Mother, *n.*, anü"; a-ü.  
 Mother-in-law, *n.*, apö.  
 Mound, *n.*, pün; (white-ant hill) blüng.
- Mountain, *n.*, kyau; zön (large one).  
 Mount, *v.*, 'sun (1).  
 Moustaches, *n.*, mó-món-'maw.  
 Mouth, *n.*, wawk'o".  
 Mouth (of river), *n.*, a'sün".  
 Move, *v.*, taih (1).  
 Mucus (phlegm), *n.*, azaŵ-kát; (of nose) a'naw".  
 Mud, *n.*, lobö; lö.  
 Mumps (have the), *n.*, béhe"-pling (1).  
 Murder, *v.*, tük (2).  
 Muscle, *n.*, klauh".  
 Mushroom, *n.*, apö".  
 Musket, *n.*, shenat.  
 Musk-rat, *n.*, p'ayü"-aŵ.  
 Mutter, *v.*, nauk (2); meng" (1).  
 Muzzle (of a gun), *n.*, shenat-k'o".  
 Myoök, *n.*, mlü'-üt.

## N.

- Nail, *n.*, ku"t-din"; (of iron) n't'i"-shün.  
 Naked (be), *v.*, wat-kó awn (1).  
 Name, *n.*, amín.  
 Nape (of neck), *n.*, a'lu-ö.  
 Narrow (be), *v.*, 'sèk (1).  
 Naughty (be), *v.*, 'si" (1).  
 'Nat', *n.*, asun; nák.  
 Navel, *n.*, mlaih.  
 Near, *postp.*, sen (á); baih; *adv.*, asen-hoi.  
 Near (be), *v.*, sen (1); sen-hèk (2).  
 Neck, *n.*, a'lu; la-bón.  
 Necklace, *n.*, awn-yawn.  
 Needle, *n.*, ap'yèm.  
 Negligent (be), *v.*, 'sadi pun (1).  
 Nephew, *n.*, atü"; 'só.
- Nerve, *n.*, klauh".  
 Nest, *n.*, abü".  
 Net, *n.*, awá; pök; kaw'n.  
 Nettle, *n.*, (small) 'lú-i-'lan; (large) manzan.  
 Never, *adv.*, k'yá-bá.  
 New, *adj.*, t'a".  
 News, *n.*, 'sadaung.  
 Next, *adv.*, anü'-á.  
 Niece, *n.*, atü"-nü"; 'só-nü".  
 Nigh (be), *v.*, sen (1).  
 Night, *n.*, amü'; ayan; sayan.  
 Nine, *adj.*, ko".  
 Ninety, *adj.*, ko"-kyit.  
 Nip, *v.*, dí-é (1).  
 Nipple, *n.*, (of a gun) me"-dön; (of women) su"-i.  
 No, *adv.*, sí"-nü".

## ENGLISH AND CHIN.

- Nobody, *n.*, ani"-pa sí-sí  
(*v.* in *negative*).  
Nod, *v.*, ngu'; kun"-é (1).  
Noise, *n.*, a'san.  
None, *n.*, baung-pa sísí (*v.* in  
*negative*).  
Nonsense, *n.*, alaung waung-  
aidi pauh.  
Noon (at), *n.*, k'oni" 'sün (á).  
Noose, *n.*, 'lén-kwong.  
North, *n.*, myók.
- Nose, *n.*, 'nut-tó.  
Nostril, *n.*, 'nut-tó-k'ó".  
Notch, *n.*, abök; (for bow-  
string) ali-se"; (for arrow in  
bow) ali-lawm.  
Note, *v.*, zun" (1).  
Now, *adv.*, tü'-á.  
Numb, *v.*, t'un" (1).  
Numerous (be), *v.*, nü" (1).  
Nut, *n.*, (ground) let-p'ai-u.  
Nutshell, *n.*, ahók.

## O.

- Oar, *n.*, ták.  
Oath (to take), *v.*, klan-nü  
shün (1).  
Obey, *v.*, nyé (1).  
Oblique, *adj.*, sóng-tóng.  
Obtain, *v.*, bun-é (1).  
Occasionally, *adv.*, n'k'yá-haŵ-  
k'yá-ni"; n'k'yen-k'yen.  
Odour, *n.*, a'nan.  
Offal, *n.*, akyaw.  
Offence, *n.*, aplet.  
Offend, *v.*, 'mau (1).  
Offspring, *n.*, 'só-'sönü".  
Often, *adv.*, tö-bá, tö-bá'.  
Oil, *n.*, a'si"-haung".  
Old man, *n.*, 'san"-bó.  
Old (be), *v.*, (of persons) 'san"-  
hèk (2); (of things) p'èn (1).  
Old woman, *n.*, 'san"-nü".  
Omen, *n.*, lamí.  
On, *postp.*, haw; k'ling.  
Once, at, *adv.*, zát-kanü;  
n'k'yá-te".  
One, *adj.*, hăw.  
Onion, *n.*, kaw-'sün.  
Only, *adv.*, düm".  
Open, *v.*, hü (1); be open,  
(as country), wá-'sa" (1).  
Opium, *n.*, be"n.  
Opium-eater, *n.*, be"n-ó.
- Oppress, *v.*, a'nyan-ák (2);  
a'nyan-ló (1).  
Or, *conj.*, na-k'an-ba'-sina-  
haw.  
Orchid, *n.*, (one kind) sanb'oi;  
(in general) kyenkwat.  
Order, *n.*, ahau.  
Order, in, *adv.*, n'k'á-zin-zin.  
Originally, *adv.*, tu"-i-kon-  
k'ó"-á; ayang-gyí-gyí; set-  
k'á-k'wá.  
Orphan, *n.*, (mother dead)  
ngé-bó-'só; (father dead)  
ngé-mí-'só.  
Other, *n.*, a'saw-'ló; bi".  
Otter, *n.*, ahán.  
Outpost, *n.*, kaung.  
Outside, *postp.*, plaung.  
Over, *postp.*, haw or hawn.  
Overcast (be), *v.*, k'ó ün" (1).  
Overflow, *v.*, bó (1); lun (1).  
Overtake, *v.*, p'ó-é (1).  
Overturn, *v.*, kalutá tauk (2).  
Owe, *v.*, alé moi (1).  
Own, *v.*, pöng (1).  
Owner, *n.*, món.  
Owl, *n.*, (different kinds) wăw-  
ku"; tadú-monk'án; tí-tí-tí-  
tút; wu"-á.  
Ox, *n.*, 'saw"-saung".



## ENGLISH AND CHIN.

## P.

- Pack, *v.*, bó-nó (1); 'sán (1).  
 Package, *n.*, abì.  
 Paddle, *n.*, and *v.*, lauh.  
 Paddy, *n.*, saung.  
 Paddy-bird, *n.*, p'ayó-bök.  
 Pagoda, *n.*, pała".  
 Pain, *n.*, a'ma.  
 Pain, *v.*, 'mí (1).  
 Paint, *v.*, talaih" t'awk (1).  
 Pair, *n.*, (zün) 'ní".  
 Palatable (be), *v.*, alatso p'oi (1).  
 Pale (be), *v.*, bök (1).  
 Palm, *n.*, (of the hand) ku"t-p'ó.  
 Palmira, *n.*, tawn-yón.  
 Pant, *v.*, hök (2).  
 Papa, *n.*, apó.  
 Paradise, *n.*, Pók'lí Pó'lí.  
 Paralysis (have) *v.*, n'd'ě 'saih (1).  
 Pardon, *v.*, myan (1).  
 Pare, *v.*, (the nails) k'o"ng (1); (scrape) hó-é (1); (slice) düt (1).  
 Parents, *n.*, anü"-pó-hoi.  
 Parrot, *n.*, akyi".  
 Part, *n.*, ak'aw".  
 Partridge, *n.*, wón-p'ón.  
 Paso, *n.*, k'yé.  
 Pass, *v.*, klá (1); p'ó (1).  
 Past bearing (be), *v.*, (of fruit) p'ó-i (1).  
 Pat, *v.*, a'sá-'sá bí (1).  
 Path, *n.*, lawn.  
 Patient, *v.*, k'awn (1).  
 Pay (a penalty), *v.*, yauh (1).  
 Pay, *n.*, k'ló-k'ó.  
 Peace, *n.*, atang.  
 Peacock, *n.*, út'o"ng.  
 Peacock pheasant, *n.*, wuhó.  
 Peak, *n.*, ap'aih.  
 Peel, *n.*, ahók.  
 Peg, *n.*, só.  
 Pencil, *n.*, só-le"-dün.  
 Pension, *n.*, anyen-é.  
 People, *n.*, ak'laung"-hyaw.  
 Pepper, *n.*, (red) homè-t'e".  
 Perceive, *v.*, k'awn (1); 'mü (1).  
 Permanence, *n.*, a'mawn.  
 Permission, *n.*, a'kwaung.  
 Peruse, *v.*, p'awk (1).  
 Persuade, *v.*, 'líná wu" (1).  
 Pestle, *n.*, 'sün-k'o"; 'sün-k'aw-hó.  
 Petty (be), *v.*, mlík (1); ngé, (1).  
 Pheasant, *n.*, hók'yet or wó-k'yet.  
 Physic, *n.*, talaih".  
 Phlegm, *n.*, aza'wát.  
 Pick up, *v.*, kaw (2).  
 Piece, *n.*, ak'aw".  
 Pierce, *v.*, shün (1).  
 Pig, *n.*, wó.  
 Pig (jungle), *n.*, a'ngaw, a'ngö.  
 Pigeon (imperial), *n.*, wu-mun".  
 Pigeon (green), *n.*, wu-hu"-i or wuhú.  
 Pile, *n.*, apün.  
 Pilfer, *v.*, myó-é (1).  
 Pimple, *n.*, n'pü".  
 Pinch, *v.*, dí-é (1).  
 Pine-apple, *n.*, méná.  
 Pipe, *n.*, (for water) saung-o"; (musical) pló-i; (for kaung) ayü"-kye"n.  
 Pistol, *n.*, si"-shenat.  
 Pit, *n.*, konk'o".  
 Pith, *n.*, asaung.  
 Place, *n.*, awndün.  
 Plaintiff, *n.*, tala" det; tala"lü.  
 Plains, *n.*, ök-tü'.

## ENGLISH AND CHIN.

- Plait, *v.*, 'sauk or shauk (1).  
 Plank, *n.*, pèn-byaw.  
 Plant, *v.*, ling-é (1); sök (1); mók-shün (1).  
 Plantain, *n.*, nga-bökk.  
 Plate, *n.*, ale".  
 Play, *v.*, dalé (1).  
 Pleader, *n.*, lé-'né.  
 Pleader (appoint), *v.*, le-'né.-'ló (1).  
 Plot, *v.*, amlü'ng-nü kyen (1); 'sen-glan (1).  
 Plough, *v.*, tawng (1).  
 Plover, *n.*, tí-tí-wá.  
 Pluck, *v.*, 'sik (1).  
 Plump (be), *v.*, t'au (1).  
 Pocket, *n.*, ayauk.  
 Point (a stick), *v.*, 'myün.  
 Point out, *v.*, k'yi" (1).  
 Poison, *n.*, (arrow) mlo"; (generally) a'sit.  
 Pole, *n.*, shün-kaw.  
 Pond, *n.*, aung.  
 Ponder, *v.*, 'sen-kyen (1).  
 Pool, *n.*, aung; lók.  
 Poor (be), *v.*, 'sinlaih (1).  
 Porcupine, *n.*, akü".  
 Pore, *n.*, ak'law-mó.  
 Pork, *n.*, wö-'só.  
 Possessed (be), *v.*, 'saih-é (1).  
 Postpone, *v.*, düñ"-ná tauk (2).  
 Post, *n.*, k'undóng; dóng; tóng.  
 Posteriodr, *n.*, hók'á.  
 Pot, *n.*, a'n; (water-pot) yinzü.  
 Potato, *n.*, ahá.  
 Pound, *v.*, naung (1).  
 Pour, *v.*, bó (1).  
 Powder, *n.*, a'mun.  
 Power, *n.*, o".  
 Practise, *v.*, saih-sé (1); lě-lá-nauk (2).  
 Praise, *v.*, mle-mlak nauk (2).  
 Prawn, *n.*, kyé-k'o'n.  
 Pray, *v.*, 'mlú (1).  
 Precede, *v.*, 'mawn-gawn sit (1).  
 Precipice, *n.*, kyau-sók.  
 Pregnant (be), *v.*, amaih-món moi (1).  
 Prepare, *v.*, plangná tauk (2).  
 Present, *n.*, 'sü.  
 Present (at), *v.*, adv., tü'-á.  
 Press, *v.*, naih (1); du"t (1); a'set nauk (2); abón-nauk.  
 Pretty (be), *v.*, p'oi (1).  
 Prevent, *v.*, haŭk (2); haŭ-ná tauk (2).  
 Previously, *adv.*, setk'á-k'wá.  
 Price, *n.*, amawn.  
 Prick, *v.*, shün (1).  
 Prince, *n.*, ab'oi-la'n.  
 Principal (money), *n.*, ayang".  
 Prison, *n.*, tóng.  
 Procure, *v.*, bun (1).  
 Profit, *n.*, amlák.  
 Prohibit, *v.*, p'aw (1).  
 Project, *v.*, 'sawk" (2).  
 Prop, *v.*, t'ók (1).  
 Prostrate, *adv.*, (on the back) akau-lau; (on the stomach) akú-lut.  
 Protect, *v.*, haŭk (2).  
 Proud (be), *v.*, amlü'ng 'lèn(1).  
 Puddle (buffalo), *n.*, lók.  
 Pull, *v.*, 'nük (2).  
 Pull (out), *v.*, yük (2); p'ük (2).  
 Pumpkin, *n.*, a'moi-t'e".  
 Pupil (of the eye), *n.*, ami-u".  
 Puppy, *n.*, u"-i-só.  
 Purchase, *v.*, 'lé (1).  
 Pure (be), *v.*, (as water) káng (1); zin (1).  
 Purging, *n.*, amló.  
 Pursue, *v.*, tawn (1).



## ENGLISH AND CHIN.

|   |  |
|---|--|
| Push, <i>v.</i> , búk (1).  | Putrid (be), <i>v.</i> , myan" (1);<br>t'ü' (1).           |
| Put, <i>v.</i> , tauk (2); (put in)<br>'sán (1); (put on) t'awk<br>(1). | Pwe, <i>n.</i> , pó-i.<br>Pyingado, <i>n.</i> , k'yet-paw. |

## Q.

|  |  |
|--|--|
| Quack, <i>n.</i> , meng".                                | Queen bee, <i>n.</i> , k'o"-i-nü"-<br>lán. |
| Quagmire, <i>n.</i> , labö or labök<br>or lobö.          | Quench, <i>v.</i> , 'myit (1).             |
| Quail, <i>n.</i> , shón-mük.                             | Question, <i>v.</i> , hi".                 |
| Quality (of soil), <i>n.</i> , d'ek a-<br>p'awng.        | Quickly, <i>adj.</i> , yan-yan; bé-<br>bé. |
| Quarrel, <i>v.</i> , wó-é (1).                           | Quietly, <i>adv.</i> , anyen"-nü.          |
| Quarter, <i>n.</i> , pün-m'li"-nü<br>pün-haw".           | Quid, <i>n.</i> , é; yá.                   |
| Queen, <i>n.</i> , ab'oi-nü"-lán;<br>shaung-palaung-nü". | Quill, <i>n.</i> , ap'yá.                  |
|  | Quite, <i>adv.</i> , san-zát; 'set-'set.   |
|  | Quiver, <i>n.</i> , at'aw-dóng.            |

## R.

|  |  |
|--|--|
| Race, <i>n.</i> , mi-ü'.                                       | Ready (be), <i>v.</i> , 'sän-é (1).                  |
| Races, <i>n.</i> , asón-pó-i; asón-<br>plüng.                  | Reap, <i>v.</i> , yan (1).                           |
| Radish, <i>n.</i> , an-maw.                                    | Rear, <i>n.</i> , dün" (1).                          |
| Raft, <i>n.</i> , p'óng.                                       | Rebel, <i>n.</i> , 'sabón.                           |
| Rafter, <i>n.</i> , 'mleng; (under)<br>adáng; (upper) glü-bön. | Receive, <i>v.</i> , k'awn (1).                      |
| Rag, <i>n.</i> , pawn-byèt.                                    | Reckon, <i>v.</i> , 'sék (1).                        |
| Rain, <i>v.</i> , yó-ó (1).                                    | Recline, <i>v.</i> , i" (1).                         |
| Rainbow, <i>n.</i> , n'gun"-háng.                              | Recognise, <i>v.</i> , n'zun"-mi (1).                |
| Rains, <i>n.</i> , 'só-k'ó.                                    | Recollect, <i>v.</i> , n'zun" (1);<br>n'zun"-mi (1). |
| Raise, <i>v.</i> , tá (1).                                     | Reconciled (be), <i>v.</i> , yaw-é<br>(1).           |
| Ramble, <i>v.</i> , mlawk (1).                                 | Recover, <i>v.</i> , bawndina bun<br>(1).            |
| Ramrod, <i>n.</i> , tí-bó.                                     | Red, <i>v.</i> , sèn (1).                            |
| Rape, <i>v.</i> , at'eng" 'nü" 'saw<br>(1).                    | Reel, <i>n.</i> , p'oi-klauk - dün;<br>lahát.        |
| Rapids, <i>n.</i> , san.                                       | Reflect, <i>v.</i> , 'sen-kyen (1).                  |
| Rat, <i>n.</i> , p'ayü".                                       | Refuse, <i>v.</i> , nyang (1); k'awn<br>(1).         |
| Rattan, <i>n.</i> , mèn.                                       | Regret, <i>v.</i> , ngoi-é (1).                      |
| Raven, <i>n.</i> , mlü'-aung-ó.                                | Reject, <i>v.</i> , k'awn (1); nyang<br>(1).         |
| Raw (be), <i>v.</i> , t'e'n (1).                               | Relation, <i>n.</i> , món'só.                        |
| Reach, <i>v.</i> , p'ó-é (1); (for)<br>p'an (1).               |  |
| Read, <i>v.</i> , p'awk (1).                                   |  |

## ENGLISH AND CHIN.

- Related (be), *v.*, món'só 'sän-é (1).
- Remain over, *v.*, awn-hawk (2).
- Remember, *v.*, n'zun"-mi (1).
- Remind, *v.*, 'ní (1); 'sadi pěk (2).
- Remote (be), *v.*, 'ló (1).
- Remove, *v.*, plóng-é (1); (*trans.*) zí (1).
- Renowned (be), *v.*, amín 'lèn (1).
- Rent, *n.*, ak'ó.
- Repair, *v.*, plang (1).
- Repay, *v.*, bawndina pěk (2).
- Repeat, *v.*, bawndina saih;— hau (1).
- Repeatedly, *adv.*, n'k'aw-n'ni"; n'k'yá-n'ni".
- Repent, *v.*, ngoi-é (1).
- Reply, *v.*, 'sau-é (1).
- Report, *n.*, pauh; ahau.
- Require, *v.*, lü-é (1).
- Resemble, *v.*, tü (1).
- Resin, *n.*, aplí.
- Respect, *v.*, kang (1).
- Rest, *v.*, awn (1); nyen (1) i" (1).
- Restore, *v.*, bawndina awk (1).
- Retire, *v.*, 'sük (1).
- Return, *v.*, bawn (1).
- Revenue, *n.*, kanzana hèn.
- Revolve, *v.*, maung (1).
- Reward, *n.*, 'sü.
- Rhinoceros, *n.*, aplán.
- Rib, *n.*, a'naü-yó.
- Rice (cooked), *n.*, bü'; (un-cooked) asaung.
- Rice (sweet), *n.*, saung-tauk.
- Rice (ordinary), *n.*, saung-hó.
- Rice (long stalked), *n.*, saung-bó.
- Rice (short stalked), *n.*, saung-nü".
- Rich (be), *v.*, t'au-é (1).
- Ride, *v.*, 'sün or 'sun (1).
- Ridge, *n.*, pukawn.
- Rifle, *n.*, shenat-t'en".
- Right (side), *adj.*, lapán.
- Rigorous (be), *v.*, káng (1).
- Rim, *n.*, ape".
- Ring, *n.*, koi-zit or ku-zit.
- Rinse, *v.*, pyó (1).
- Ripe (be), *v.*, 'myin (1).
- Rise, *v.*, t'ö (1).
- River, *n.*, ahón.
- Road, *n.*, lawn.
- Roar, *v.*, (as a deer), hawk; (as a tiger) klü-é (1).
- Roast, *v.*, shai" (1).
- Rob, *v.*, o'haüná bi" (1).
- Robber, *n.*, ak'laung"-si".
- Rock, *n.*, alün.
- Roe, *n.*, ngó-toi.
- Roll, *v.*, (in the dust) 'ló-é (1); (roll up) pyaw (1).
- Roof, *n.*, glün.
- Roof, *v.*, dé (1).
- Room, *n.*, (front) k'un"-daung-lán; (back) in-k'adü'.
- Root, *n.*, ayü"n.
- Rope, *n.*, ayó'h, alawn.
- Rot, *v.*, myan" (1); t'ü' (1).
- Round, *v.*, lun (1).
- Row, *v.*, ka'k (1).
- Rub, *n.*, hó; t'awk (1).
- Ruler, *n.*, ab'oi.
- Run, *v.*, sawn" (1).
- Rupee, *n.*, hèn-law.
- Ruptured (be), *v.*, ák (2); t'ák (2).
- Rust, *n.*, n't'i"-'ék.
- Ruthless (be), *v.*, myan-(nü") (1).



## ENGLISH AND CHIN.

## S.

- Sack, *n.*, ayauk.  
 Sad (be), *v.*, amlü'ng mlík (1).  
 Saddle, *n.*, si''-ün''.  
 'Sagaw,' *n.*, saung-gauḥ.  
 Salary, *n.*, k'ló-k'ó.  
 Saliva, *n.*, azaṽ-tu''-i.  
 Salt, *n.*, zí''.  
 Saltpetre, *n.*, yan-t'e''n.  
 Salute, *n.*, k'awk'' or k'awt'' (2).  
 Sambur, *n.*, gyí-yan.  
 Same (be), *v.*, tü (1).  
 Sand, *n.*, sanai''.  
 Sand-fly, *n.*, pahoi-só.  
 Sane (be), *v.*, amlü'ng p'oi (1).  
 Sap, *n.*, t'e''n-haung''.  
 Satisfied (until), *adv.*, 'ngó-óng.  
 Satisfied (be), *v.*, zaw-é (1).  
 Savage, *v.*, löng (1).  
 Say, *v.*, hau (1); nauk (2).  
 Scale, *n.*, (of a fish) lit.  
 Scar, *n.*, a'ma-lóng.  
 Scared (be), *v.*, kó (1).  
 Scatter (seed), *v.*, p'aw (1).  
 School, *n.*, só-zók-kyóng.  
 Scoop, *v.*, plai-é (1).  
 Scorch, *v.*, yö (1).  
 Scorpion, *n.*, kálakó.  
 Scoundrel, *n.*, ak'laung''-si''.  
 Scowl, *v.*, amö-é (1).  
 Scrape, *v.*, hu''-i (1).  
 Scratch, *v.*, plai-é.  
 Scream, *v.*, hí (1).  
 Screw, *n.*, n't'i''-dèn.  
 Scrofula (have), *v.*, kan''-t'et (1).  
 Sea-snail, *n.*, asho''.  
 Seam, *n.*, k'ó-e-glón.  
 Search, *v.*, 'su''-é (1); le''.  
 Season, *n.*, k'ó.  
 Seat, *n.*, kadeng.  
 Security, *n.*, ámak'awn.  
 See, *v.*, 'mü (1); k'awn (1); kyin (1); 'sawk (2).  
 Seed, *n.*, món; t'e''; sé.  
 'Sék' ( $\frac{1}{4}$  of a basket), *n.*, pleng.  
 Seize, *v.*, mawn (1); bí'' (1); haw-é (1).  
 Select, *v.*, shaw (1).  
 Self (myself), *pro.*, pün-dón.  
 Sell, *v.*, yi'' (1).  
 Send, *v.*, t'ó-hawk, t'awk (2); 'lawk (1).  
 Separate, *v.*, ka''k (2).  
 Serpent, *n.*, p'aw.  
 Set, *v.*, (as the sun), klün.  
 Set down, *v.*, tauk (2).  
 Settle, appease, *v.*, yaw-é (1).  
 Settle, *n.*, (of birds) dü'' (1).  
 Seven, *adj.*, 'si''.  
 Seventy, *adj.*, 'si''-kyit.  
 Several, *adj.*, awaung-'ni''.  
 Severely, *adv.*, anyet.  
 Sew, *v.*, k'ó-é (1).  
 Shade, *n.*, alit.  
 Shake, *v.*, 'sák (1); (dog's tail) 'lün-é (1).  
 Shallow (be), *v.*, plö (1).  
 Shame, *n.*, ashauk.  
 Shampoo, *v.*, du''t (1).  
 Share, *n.*, ap'ú.  
 Sharp (be), *v.*, ha''t (1).  
 Sharpen, *v.*, tó (1).  
 She, *pro.*, ayá.  
 Sheath, *n.*, gawt.  
 Shelf, *n.*, sang.  
 Shell, *n.*, káko''.  
 Shield, *n.*, 'lo''.  
 'Shiko,' *v.*, k'awk'' (2).  
 Shine, *v.*, ayaung 'sawk'' (2).  
 Ship, *n.*, 'saung-pauḥ

## ENGLISH AND CHIN.

- Shiver, *v.*, 'saŭ-é (1).  
 Shoal, *n.*, san (if water);  
     mlaung" (if no water).  
 Shoot, *v.*, kaŭk (2).  
 Short (be), *v.*, 'so"-i (1).  
 Shoulder, *n.*, apa".  
 Shoulder-blade, *n.*, a'mleng-  
     yo".  
 Shout, *v.*, hí (1).  
 Shove, *v.*, búk (1).  
 Show, *v.*, plá, plau (1).  
 Shrivelled (be), *v.*, k'un-é (1).  
 Shut, *v.*, k'a' (1).  
 Sick (be), *v.*, gan" (nü") (1).  
 Sickle, *n.*, awin".  
 Side, *n.*, (of men) ading-by-  
     in.  
 Side, *n.*, baw; p'at; (of coup-  
     les) p'á.  
 Sieve, *n.*, kó-hí'.  
 Sigh, *v.*, ashaw klauk (2).  
 Sight (of gun), *n.*, n'zun"-  
     dün.  
 Sign, *n.*, n'zun".  
 Silent (be), *v.*, didí awn (1).  
 Silk, *n.*, tamu't.  
 Silver, *n.*, hèn. ~~—~~  
 Similar (be), *v.*, tü (1).  
 Simple (be), *v.*, dün" (1).  
 Sing, *v.*, au-é (1); 'sik'yan"  
     hau (1).  
 Singly, *adv.*, (pa) haŭ-dün".  
 Sink, *v.*, mlük (1).  
 Sip, *v.*, ó-hawk (2).  
 Sister (elder or younger), *n.*,  
     anübi".  
 Sister (in-law), *n.*, a'mö'-ü';  
     naung-'ni"; asé-'zan.  
 Sit, *v.*, k'o" (1); (on eggs) ó-  
     é (1).  
 Six, *adj.*, 'sók.  
 Sixty, *adj.*, 'sók-kyit.  
 Skein, *n.*, myak.
- Skin, *n.*, u-ün"; ün"; amaih-  
     ün" (1).  
 Skull, *n.*, alü.  
 Sky, *n.*, amé; k'ó.  
 Slacken, *v.*, kó (1); sháu (1).  
 Slant, *v.*, en" (1).  
 Slave, *n.*, myá.  
 Slay, *v.*, tük (2).  
 Sleep, *v.*, i" (1); (to put to  
     sleep) a-ó (1).  
 Sleepy (be), *v.*, i"-woi (1).  
 Slender (be), *v.*, mlík (1).  
 Slice, *v.*, awk (1); k'yán (1).  
 Sling, *n.*, 'sön.  
 Slip, *v.*, t'ö or t'ó (1).  
 Slit, *v.*, 'lük (2); 'mló (1).  
 Sloping (be), *v.*, en" (1).  
 Slowly, *adv.*, ka-lu"-lut.  
 Slug, *n.*, dadä; dadü.  
 Sluggish (be), *v.*, t'ön (1).  
 Small, *adj.*, mlík (1); ngé (1);  
     só (1).  
 Smart, *v.*, kaw"-é (1).  
 Smash, *v.*, pyak or plak (1).  
 Smear, *v.*, t'awk (1).  
 Smell, *v.*, nan (1).  
 Smile, *v.*, noi (1).  
 Smock-frock, *n.*, ap'yan.  
 Smoke, *n.*, k'ü".  
 Smooth (be), *v.*, t'ó (1).  
 Snail, *n.*, gogók; (different  
     kinds) gogók-món-sèn;  
     laih-gogók.  
 Snake, *n.*, p'aw.  
 Snare, *v.*, gön-nü ók (2).  
 Snatch, *v.*, haw-é (1).  
 Sneeze, *v.*, n'sí" (1).  
 Snipe, *n.*, shün-mük.  
 Soak, *v.*, sék (2).  
 Soap acacia, *n.*, at'o".  
 Socket, *n.*, k'yí.  
 Soft (be), *v.*, dék (2).  
 Soil, *n.*, d'ek.



## ENGLISH AND CHIN.

- Sojourn, *v.*, awn (1).  
 Sole, *n.*, k'ó"-p'ón.  
 Sometimes, *adv.*, n'k'yá-haŵ-  
 k'yá-ni".  
 Son, *n.*, 'só.  
 Son-in-law, *n.*, atü".  
 Song, *n.*, au-é-pauh; 'sik'yan".  
 Sorry, *v.*, amlü'ng-kó-ngé.  
 Sound, *n.*, a'san; (to make a  
 sound) meng" (1).  
 Sour (be), *v.*, t'ó (1).  
 South, *n.*, tóng.  
 Sow, *n.*, wǒ-nü".  
 Sow, *v.*, p'aw (1).  
 Spade, *n.*, a-o"-i.  
 Span, *n.*, ak'aw.  
 Spark, *n.*, me"-bahi".  
 Sparrow, *n.*, só; apyèt.  
*Spathodia rheedii*, *n.*, p'ó-p'a".  
 Speak, *v.*, nauk (2); hau (1).  
 Spear, *n.*, 'sauk-k'yé; subí-  
 'sauk-k'yé (a particular  
 kind).  
 Spearman, *n.*, 'sauk-k'yé-món.  
 Spend, *v.*, p'ó-i (1).  
 Spider, *n.*, bun"-bó.  
 Spike, *n.*, 'so"n.  
 Spill, *v.*, bó-sí (1).  
 Spin, *v.*, bí" (1).  
 Spindle, *n.*, há-sü; lá-há-sü.  
 Spirit, *n.*, k'ló.  
 Spit, *v.*, 'so" or sho" (1).  
 Spleen, *n.*, a'ló.  
 Split, *v.*, ák (2); 'lük (2).  
 Spoil, *v.*, pyak (1).  
 Spout, *n.*, apé".  
 Spray, *n.*, tu"-i-dón.  
 Spread out, *v.*, p'aw or p'ó (1).  
 Sprig, *n.*, andón.  
 Spring, *v.*, dóng (1).  
 Sprinkle, *v.*, p'aw (1).  
 Sprout, *n.*, andón; yón-só.  
 Spunk, *n.*, t'e"n-sá.  
 Spur, *n.*, (of fowls) a'sèt.  
 Spy, *v.*, shó (1).  
 Square, *n.*, m'li"-gyí.  
 Squall, *n.*, mun-t'én.  
 Squeeze, *v.*, nán (1).  
 Squirrel, *n.*, a'le"; (flying)  
 a'lü; (large kind) ak'ye".  
 Stab, *v.*, shün (1).  
 Stable (be), *v.*, mé (1).  
 Staff, *n.*, shün-kaw.  
 Stage, *n.*, sang.  
 Stagger, *v.*, ka-sóng-ka-pan  
 sit (1); glú-glú p'oi-p'oi sit  
 (1).  
 Stagnant (be), *v.*, ö"k (1).  
 Stairs, *n.*, a'lauk.  
 Stalk, *n.*, yón.  
 Stamp, *v.*, 'só-é (1); k'lü'ng"  
 (1).  
 Stand, *v.*, dü'n" (1).  
 Star, *n.*, á'sí.  
 Startled (be), *v.*, kyí (1).  
 Starve, *v.*, ngák (1).  
 Status, *n.*, alit-lóng.  
 Steal, *v.*, myó-é (1).  
 Steam, *n.*, ahú.  
 Steam-boat, *n.*, me"-saung-  
 pauh.  
 Steel, *n.*, n'tí"-hén.  
 Steep (be), *v.*, sawk, sók (1).  
 Steer, *v.*, paih (1).  
 Step-brother, *n.*, atá-san.  
 Step-son, *n.*, p'owá-pógü-'só.  
 Step-father, *n.*, pa-t'oi.  
 Stern, *n.*, paih (1).  
 Stick, *v.*, k'ó-é (1).  
 Stick, *n.*, t'e"n-bo"n, dabo"n.  
 Stiff (be), *v.*, süng (1).  
 Still, *adv.*, (and *v.*) mo (1),  
 hawk (2).  
 Stimulate, *v.*, 'ni" (1).  
 Sting, *v.*, dó (1).  
 Stir, *v.*, wé (1).

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- Stirring-stick, *n.*, kó-be".  
 Stock, *n.*, (of cross bow) alí-tü".  
 Stockade, *n.*, taw".  
 Stocks, *n.*, k'ló.  
 Stocks (to put in the), *v.*, k'ló-wá tauk (2).  
 Stomach, *n.*, apük.  
 Stone, *n.*, alün.  
 Stoop, *v.*, kun" (1).  
 Stop, *v.*, awn (1).  
 Store up, *v.*, 'lóng (1).  
 Storm, *n.*, mun-t'én.  
 Story, *n.*, pauh; tu"-i kon-pauh.  
 Stranger, *n.*, pan-shin".  
 Straw, *n.*, saung-bauh.  
 Stream, *n.*, ahón.  
 Strength, *v.*, o".  
 Stretch, *v.*, 'myan-é.  
 Strife, *n.*, atük.  
 Strike, *v.*, deng (1).  
 String, *n.*, ayo"ñ-só.  
 Strong (be), *v.*, o" 'lèn (1).  
 Stunned (be), *v.*, myaw (1).  
 Stump, *n.*, amu.  
 Stupid, *adj.*, müg (1).  
 Stutter, *v.*, (pauh) tök (1); ó (1).  
 Submit, *v.*, waung (1).  
 Substitute, *n.*, ak'laung"-t'aw.  
 Succeed, *v.*, óng (1); 'lüng (1).  
 Suck, *v.*, amyawn ó (1).  
 Suddenly, *adv.*, tóndón.
- Suffer, *v.*, k'awn (1).  
 Sufficient (be), *v.*, lun" (1); shau (1).  
 Sugar, *n.*, (plant) zigan" (yón).  
 Suicide, commit, *v.*, ashaw-hó tük (2).  
 Suit, *v.*, 'sán (1); 'sán-d'á-é (1); tawn (1).  
 Sullen (be), *v.*, amlü'ng t'ö (1).  
 Sulphur, *n.*, kǎn.  
 Sun, *n.*, k'oni".  
 Sunlight, *n.*, k'oni"-wa".  
 Sunrise, *n.*, k'oni"-t'ö.  
 Sunset, *n.*, k'oni"-klün.  
 Support, *v.*, t'ók (1).  
 Suppress, *v.*, ü-e (1).  
 Surprised (be), *v.*, pü'-hèk (2).  
 Surround, *v.*, lang" (1).  
 Suspect, *v.*, u"-nauk (2).  
 Suspend, *v.*, bawk (2).  
 Swallow, *n.* and *v.*, (*n.*) tai-gun"; (*v.*) myawn or myaw (1).  
 Swarm, *n.*, (of bees) k'o"-i-só.  
 Sweat, *n.*, aklaw".  
 Sweep, *v.*, p'e" (1).  
 Sweet (be), *v.*, tü-i (1).  
 Sweet-heart, *n.*, pó-pó-i.  
 Swell, *v.*, pling (1).  
 Swim, *v.*, tu"-i yö (1).  
 Swing, *v.* and *n.*, (*v.*) tö-é or taw-é; (*n.*) myen-da-hoi.  
 Swoop, *v.*, 'sün (1).  
 Sword, *n.*, asin"-sauh".
- T.**
- Table, *n.*, sabwé-deng.  
 Tad-pole, *n.*, dik-dói.  
 Tail, *n.*, homé.  
 Take, *v.*, bi" (1); lö (1).  
 Take out, *v.*, 'só-i (1).  
 Take off, *v.*, 'lai (1).  
 Take away, *v.*, bi"-dina sit (1).  
 Talk, *v.*, hau; pauh hau (1).  
 Tall, *ad.*, 'lüng (1).



## ENGLISH AND CHIN.

- Tally, *n.*, n'zun"-dün.  
 Tamarind, *n.*, ménglén.  
 Tame, *v.*, yün (1).  
 'Tanbo,' *n.*, t'án-p'ü".  
 Tank, *n.*, tu"-i-k'an.  
 Target, *n.*, bóng.  
 Taste, *n.*, alatso; *v.*, mlin (1).  
 Tattoo, *v.*, (the face) a'maung shün (1).  
 Tattooing needle, *n.*, suk.  
 'Taungya,' *n.*, alò.  
 Taunt, *v.*, amlü'ng 'mí-óng ahau bék (2).  
 Teach, *v.*, só-é (1).  
 Teak, *n.*, ayi".  
 Teal (red), *n.*, pómbè.  
 Teal (cotton), *n.*, bèp'ya"-bök.  
 Tear, *n.*, amí-k'lí.  
 Tear, *v.*, (*intrans.*) t'ák (1).  
 Tear up, *v.*, taih" (1)  
 Tease, *v.*, 'lóng (1).  
 Tell (direct), *v.*, 'sin (1).  
 Ten, *adj.*, 'nga"; ha".  
 Terminate, *v.*, 'sün" (1).  
 'Thabyé-sprig,' *n.*, a'múnón.  
 'Thabyé-tree,' a'mú-yón.  
 'Thakin,' *n.*, ab'oi-bó.  
*Thalia cannaeformis*, *n.*, sheng.  
 Than, *postp.*, t'á.  
 Thank, *v.*, kyézu daung (1).  
 That, *adj.*, t'ó.  
 Thatch, *n.*, glün.  
 Them, *pro.*, na-hyaw (á).  
 Then, *adv.*, set-k'wá, t'ó-k'wá.  
 There, *adj.*, sü"-yá.  
 Therefore, *adv.*, n'k'yan-si-nü.  
 Thick, *v.*, plék (1).  
 Thickness, *n.*, a'so".  
 Thief, *n.*, k'aw-'sü".  
 Thieve, *v.*, myó-é (1).  
 Thigh, *n.*, ap'é.  
 Thin, *v.*, k'óng (1); (as liquid) pyau (1).  
 'Thindaing,' *n.*, ap'yan.  
 Think, *v.*, kyin (1); u"-nauk (2).  
 Thirty, *adj.*, t'ün"-kyit.  
 Thirsty (be), *v.*, tu"-i há-é (1).  
 This, *adj.*, ní.  
 Thorn, *n.*, a'ling.  
 Thou, *pro.*, naung.  
 Thousand, *adj.*, to'ng.  
 Thread, *n.*, p'oi-yun.  
 Threaten, *v.*, háng (1).  
 Three, *adj.*, t'ün".  
 Thresh, *v.*, 'naung (1).  
 Threshing-floor, *n.*, taung-laung.  
 Throat, *n.*, a'lu-k'ó".  
 Throne, *n.*, yón-zón.  
 Throttle, *v.*, hák (2).  
 Throw, *v.*, wo" (1).  
 Throw away, *v.*, to'ng (1).  
 Thrust, *v.*, shün (1).  
 'Thugyi,' *n.*, taih".  
 Thumb, *n.*, ku"t-nü".  
 Thunder, *v.*, wuhun" pü (1).  
 Thunder-bolt, *n.*, glé-ho".  
 Thunder-bolt falls, *v.*, glé-nü shün (1).  
 Thus, *adv.*, nik'lü, nik'u"t.  
 Tickle, *v.*, 'myaw (1).  
 Tide, *n.*, plá-tu"-i.  
 Tie, *v.*, k'un (1).  
 Tiger, *n.*, akyé.  
 Tigress, *n.*, akyé-nü".  
 Tight, *adv.*, at'eng".  
 Time, *n.*, k'vin; (a time) plan; n'k'yá.  
 Timid (be), *v.*, kyí (1).  
 Tin, *n.*, daung-bök. dün  
 Tinder, *n.*, me"-sá.  
 Tipsy (be), *v.*, mó-i (1).  
 Tired (be), *v.*, yai" (1).

## ENGLISH AND CHIN.

- Toad, *n.*, u-u''-pó.  
 Toad-stool, *n.*, apo''.  
 Toast, *v.*, shai'' (1).  
 Tobacco, *n.*, maku''.  
 Tobacco plant, *n.*, maku''-yón.  
 Today, *n.*, tü-'nu''t.  
 Toddy, *n.*, ün''-haung''.  
 Together, *adv.*, atü'.  
 Toe, *n.*, k'ó-sán.  
 Tomato, *n.*, 'san-kalang.  
 Tomorrow, *n.*, hota''; the day after tomorrow, kyittu; day after, kauk-tu.  
 Tongue, *n.*, amlé-baw.  
 Tonsil, *n.*, agye''.  
 Tooth, *n.*, aho''; (front) aho''n-'si'; (back) aho''n-kawn.  
 Top, *n.*, p'aih''.  
 Topsy-turvy, *adv.*, p'ón-p'é-lán-gán.  
 Torch, *n.*, mé''-'sauh''.  
 Total, *n.*, paung.  
 Touch, *v.*, 'mlém-bá (1).  
 Tough, *v.*, pyen (1); süng (1).  
 Town, *n.*, mlü'.  
 Tracks, *n.*, k'ó-lóng.  
 Tradition, *n.*, tu''-i-kon-pauh; (one who knows of the traditions) mónt'èn, ak'-laung''-t'èn.  
 Trample down, *v.*, saw'' (1), or zaw'' (1).  
 Trap, *v.*, gön-nü glí (1), gön-nü ók, (2).  
 Tree, *n.*, t'e''n.  
 Tremble, *v.*, 'saw''-e (1).  
 Trench, *n.*, mlóng.  
 Trespass (as in a house), *n.*, goik-'sawk (2).  
 Trigger, *n.*, a'lü'.  
 Trigger-guard, *n.*, gón.  
 Trip, *v.*, mawt (1).  
 Troublesome, *adj.*, pauh t'ü' (1).  
 Trunk, *n.*, t'e''n-lo''ng.  
 True (be), *v.*, 'mawn (1); sí (1).  
 Truth, *n.*, a'mawn.  
 Truthfully, *adv.*, sí-zaŵ.  
 Try, *v.*, o'' tük (1).  
 Try (a case), *v.*, sek (1).  
 Tube, *n.*, (for drinking kaung) ayü''-kye''n.  
 Tuft, *n.*, pón-shün.  
 Tumble, *v.*, mawt (1), or maŵ-é (1).  
 Turmeric, *n.*, a-oi.  
 Turn, *v.*, 'lé (1); t'en'' (1).  
 Turtle, *n.*, a'sü'n.  
 Tusk, *n.*, mu''-ho''.  
 Twenty, *adj.*, go''.  
 Twig, *n.*, andón.  
 Twin, *n.*, n'p'lé.  
 Twist, *v.*, lawn (1); t'en'' (1); (a cord) wek (2).  
 Two, *adj.*, 'ní''.

## U.

- Umbrella, *n.*, t'i''.  
 Unbind, *v.*, k'yüt (1).  
 Uncle (paternal), *n.*, pa-'lèn; pa-t'oi.  
 Uncle (maternal), *n.*, apú-bó.  
 Unclean (be), *v.*, sú (1).  
 Under, *postp.*, gó.  
 Understand, *v.*, yauk-sük (2).  
 Underwood, *n.*, ap'aw.  
 Undress, *v.*, 'lai (1).  
 Unfaithful (be), (of a wife), *v.*, 'sauk'' (1).  
 Unfold, *v.*, 'myan (1).  
 Unite with, *v.*, k'ó-é (1).



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Untie, *v.*, kyüt (1).  
 Untruthful (be), *v.*, 'lí (1).  
 Up, *adv.*, bü'; haw.  
 Upon, *prep.*, haw; k'ling.  
 Uprightness, *n.*, apyün; (position) n' dün''.

Uproar, *n.*, p'ón-p'é lán-gán a'san-'lèn.  
 Urine, *n.*, pyun-du''-i.  
 Use, *n.*, alaung.  
 Uselessly, *adj.*, atwáng.  
 Usually, *adv.*, n'k'ya'-ko''-nü.

## V.

Vacant (be), *v.*, ak'awn-moi; (house) in-hón (1).  
 Vaccinate, *v.*, n't'e'' shün (1).  
 Valley, *n.*, kyau-kyet.  
 Valuable (be), *v.*, amawn 'lèn (1).  
 Vapour, *n.*, ahú.  
 Vary, *v.*, wai'' (1).  
 Veal, *n.*, 'saw''-'só.  
 Vegetables, *n.*, awn; awn-hü; aung-hü'.  
 Vein, *n.*, at'i''-glauh''.  
 Vend, *v.*, yi'' (1).  
 Very, *adv.*, pü'-haw; tè.

Vex, *v.*, a'mu 'mawk (2).  
 Vigilant (be), *v.*, p'oi-b'oi 'nu''t (1).  
 Vigour, *n.*, o''.  
 Vile (be), *v.*, nyáng (1).  
 Village, *n.*, nán.  
 Villager, *n.*, nán-món; nán-'só.  
 Violently, *adv.*, k'ya''-nü.  
 Virgin, *n.*, haw-nü''.  
 Visage, *n.*, 'moi-sán.  
 Voice, *n.*, a'san.  
 Vomit, *v.*, mló (1).  
 Vulture, *n.*, laung-do'' (1).

## W.

Wagtail, *n.*, mlaung''-sadiü'.  
 Waist, *n.*, kyèn or kyen.  
 Wait for, *v.*, yéng (1).  
 Wake up, *v.*, k'ák (2).  
 Wake, *v. trns.*, t'ö (1).  
 Wall, *n.*, apaung.  
 Wander about, *v.*, mlawk (1).  
 Want, *v.*, lü-é (1); woi (1).  
 Warp, *n.*, atöng.  
 Warm (be), *v.*, 'lók (2); ök (1).  
 Warn, *v.*, 'sadi pëk (2).  
 Wash, *v.*, (a cup) pyó (1); (clothes) shau (1); (face) 'maiḥ-é (1); (head) shau-é (1).  
 Wasp, *n.*, k'o''-i-'ló-i.  
 Watch, *v.*, kaung-'nu''t (1).

Watch, *n.*, (first) amü'-t'a''; (midnight) k' l ü k-'s ü n; (morning) k'ó-taung-dón.  
 Water, *n.*, tu''-i; (from eaves of house) tu''-i shó.  
 Waterfall, *n.*, kan-dan.  
 Waterfowl, *n.*, (diver) tu''-i aung-ó.  
 Wave, *n.* and *v.*, (*n.*) 'löng; (*v.*, as a sword) 'lèn.  
 Way, *n.*, alawn.  
 We, *pron.*, kyéme''.  
 Weak (be), *v.*, o'' mlík (1).  
 Weapon, *n.*, kó-bi'', kómawn.  
 Wear, *v.*, (jacket) shaw (1); (paso) 'sauk (2); (round the neck) oi-nauk (2); (a hat) k'ü (1).  
 Weary (be), *v.*, yai'' (1).

## ENGLISH AND CHIN.

- 470 — Weave, *v.*, tó-ták (2); (a mat) 'sauk (1).  
 Web, *n.*, bun''-bó-in.  
 Weeds, *n.*, abyawn.  
 Weep, *v.*, kák (2).  
 Weight, *n.*, akyin.  
 Well, *n.*, tu''-i kyün.  
 Well (be), *v.*, kan'', són-kan'' (1).  
 Well, *adj.*, p'oi-lingá, p'oi-p'oi.  
 West, *n.*, anók.  
 Wet (be), *v.*, só (1).  
 What, *inter. pron.*, baung.  
 Whatever, *pron.*, baung-pa si'-sí.  
 When, *inter. pron.*, pak'wá.  
 Whence, *inter. pron.*, bángá-gü'.  
 Where, *inter. pron.*, báng-á.  
 Which, *inter. pron.*, baung.  
 Whistle, *v.*, 'myut (1).  
 1201 White (be), *v.*, bök (2).  
 White ant, *n.*, ak'a''.  
 Who, *inter. pron.*, ani''.  
 Whole, *adj.*, san-sát; 'set-'set.  
 Why, *adv.*, pak'átinü.  
 Wicked (be), *v.*, 'sí'' (1).  
 Wide (be), *v.*, yauh'' (1).  
 Widower, widow, *n.*, ngé-bó, ngé-nü''.  
 Wife, *n.*, p'ayá.  
 Wild (be), *v.*, löng (1).  
 Wind, *n.*, k'lí, g'ló.  
 Wind, *v.*, gaw (1).  
 Window, *n.*, daung-k'o''.  
 Wing, *n.*, p'ya''.  
 Wink, *v.*, ami k'yë (1).  
 Winnow, *v.*, di' (1).  
 Winter, *n.*, 'sit-k'o'.  
 Wipe up, *v.*, hó (1).  
 Wire, *n.*, n't'i''-yo''h.  
 Wish, *v.*, woi (1).  
 Witch, *n.*, sónmó.  
 With, *postp.*, nü; tü'; yü'.  
 Wither, *v.*, sá (1).  
 Within, *postp.*, dwaungü, dü-ga.  
 Witness, *n.*, 'saukshé.  
 Without, *postp.*, kó.  
 Woman, *n.*, nat'o''.  
 Womb, *n.*, a'saw''.  
 Wonder, *v.*, pü'-hèk (2).  
 Wood, *n.*, t'é'n.  
 Wood-apple, *n.*, 'man-shing.  
 Wood-pecker, *n.*, talèn.  
 Woof, *n.*, n'za''.  
 Word, *n.*, pauh.  
 Work, *n.* and *v.*, (n.) alut; (v.) alut saiḥ (1).  
 Worm, *n.*, a'sa''; (in the body) ashëng.  
 Worst, *adj.*, a'si''-'sün''.  
 Worship, *v.*, hen''-ho-é (1); k'ut-byaw (1); (Christian) pü'-tók (1).  
 Wound, *n.*, alóng.  
 Wrap, *v.*, shaw (1).  
 Wrestle, *v.*, p'ón-é (1).  
 Wrinkle, *n.*, u-ün''-kó.  
 Wrist, *n.*, ku''t-k'yé.  
 Write, *v.*, le'' (1).  
 Wrong (be), *v.*, 'mau (1).  
 'Wundauk,' *n.*, wunt'ók.

## Y.

- Yam, *n.*, ahá.  
 Yawn, *v.*, hán (1).  
 Year, *n.*, kun; last year, yan-kun.  
 Yearly, *adv.*, kun-títí'.  
 Yeast, *n.*, asaw''.  
 Yellow (be), *v.*, oi (1).  
 Yes, *adv.*, sí-yü; sí-bá.



ENGLISH AND CHIN.

|                                    |                                       |
|------------------------------------|---------------------------------------|
| Yesterday, <i>n.</i> , anda" ; day | You, <i>pro.</i> , naung, naung-me",  |
| before, <i>n.</i> , anda"-moi.     | na.                                   |
| Yoke, <i>n.</i> , t'an-p'ü".       | Youth, <i>n.</i> , 'són-byan.         |
| Yolk, <i>n.</i> , n'plaw.          | Young, (be), <i>v.</i> , kun ngé (1). |

**Z.**

Zealous (be), *v.*, amlü'ng tè moi (1).

The first part of the book is devoted to a general  
 description of the country and its resources.  
 The second part contains a detailed account of the  
 various tribes and their customs and habits.  
 The third part is a collection of specimens of the  
 various plants and animals which are found in the  
 country.

The fourth part is a list of the names of the  
 various places and persons mentioned in the book.

THE END



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APPENDICES.

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APPENDICES



( iii )  
APPENDIX I.

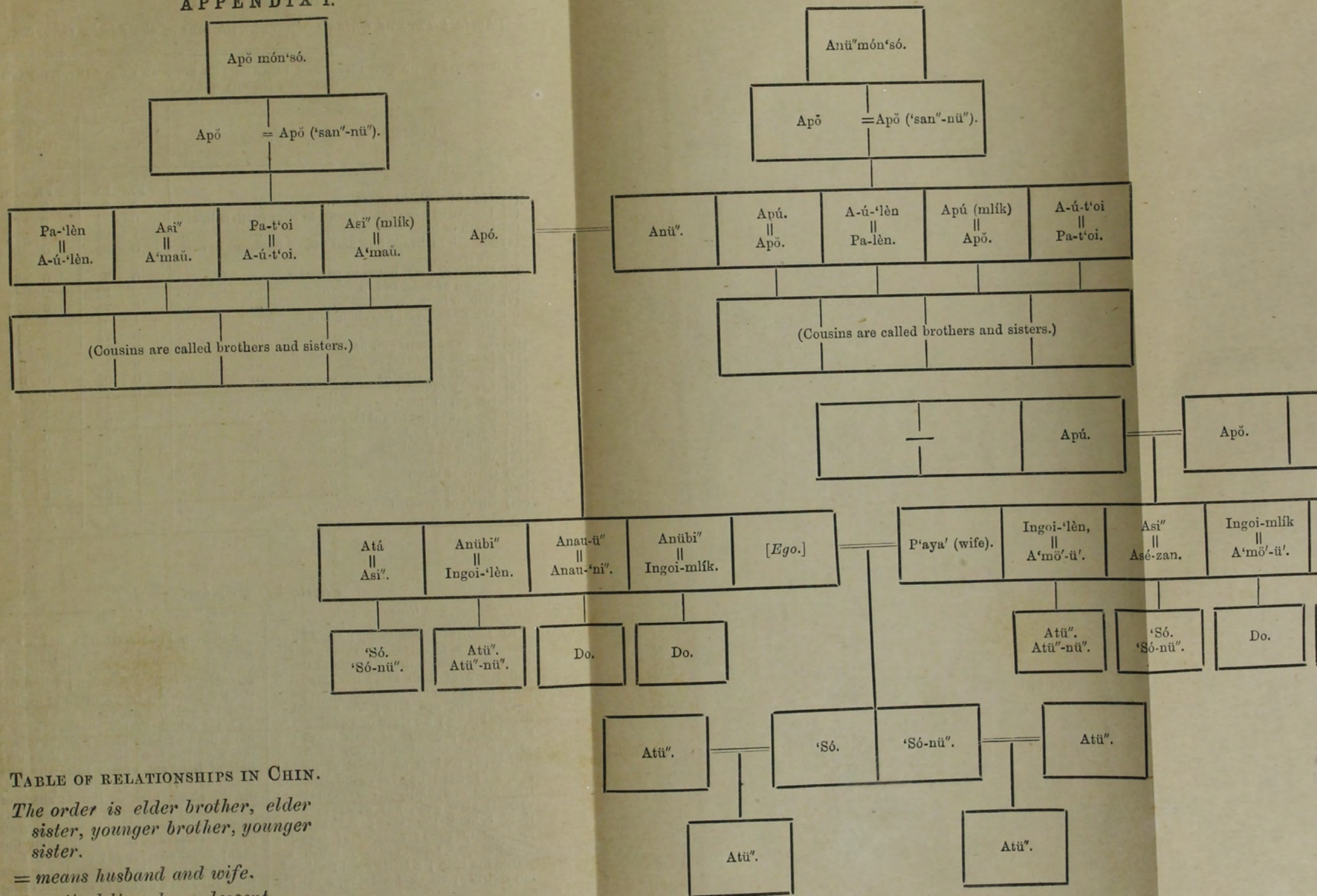


TABLE OF RELATIONSHIPS IN CHIN.

The order is elder brother, elder sister, younger brother, younger sister.

= means husband and wife.

A vertical line shows descent.



## APPENDIX II.

*Physical Type of Chins compared with that of the Limbu Ghurkas.*

MEASUREMENTS OF THE DIFFERENT PARTS OF THE BODY OF A CHIN (KO LAN) AND A GHURKHA (RENDA SUBAR.)

| Different parts of the body.                              | Ko Lan,<br>Chin. |                  | Renda Subar,<br>Ghurka. |                  |
|---|------------------|------------------|-------------------------|------------------|
|   | Ft.              | In.              | Ft.                     | In.              |
| (1) Height without shoes ... ..                           | 5                | 5                | 5                       | 4 $\frac{3}{4}$  |
| (2) Length of head from crown to chin (with calipers)     | 0                | 9 $\frac{1}{2}$  | 0                       | 9 $\frac{1}{2}$  |
| (3) Girth of head ... ..                                  | 1                | 9 $\frac{3}{8}$  | 1                       | 9 $\frac{3}{8}$  |
| (4) Length of head, fore and aft, or forehead to occiput. | 0                | 9 $\frac{1}{8}$  | 0                       | 9                |
| (5) Width of head between parieties ... ..                | 0                | 7                | 0                       | 7                |
| (6) Crown of head to hip ... ..                           | 2                | 2 $\frac{1}{2}$  | 2                       | 2                |
| (7) Hip to heel ... ..                                    | 3                | 2 $\frac{1}{2}$  | 3                       | 2 $\frac{3}{4}$  |
| (8) Width between the shoulders ... ..                    | 1                | 2                | 1                       | 2 $\frac{1}{2}$  |
| (9) Girth of chest ... ..                                 | 2                | 7 $\frac{1}{2}$  | 2                       | 9                |
| (10) Length of arm and hand ... ..                        | 2                | 4 $\frac{1}{2}$  | 2                       | 4 $\frac{1}{2}$  |
| (11) Length of arm ... ..                                 | 0                | 11               | 0                       | 11 $\frac{1}{4}$ |
| (12) Length of forearm ... ..                             | 0                | 10 $\frac{3}{8}$ | 0                       | 10 $\frac{1}{2}$ |
| (13) Length of hand ... ..                                | 0                | 7 $\frac{1}{8}$  | 0                       | 6 $\frac{3}{8}$  |
| (14) Length of thigh ... ..                               | 1                | 7 $\frac{1}{4}$  | 1                       | 7                |
| (15) Length of leg to ankle ... ..                        | 1                | 3                | 1                       | 2                |
| (16) Length of foot ... ..                                | 0                | 9 $\frac{1}{2}$  | 0                       | 9 $\frac{1}{2}$  |
| (17) Width of hand ... ..                                 | 0                | 3 $\frac{1}{2}$  | 0                       | 3 $\frac{1}{2}$  |
| (18) Width of foot ... ..                                 | 0                | 4                | 0                       | 3 $\frac{1}{2}$  |
| (19) Girth of thigh ... ..                                | 1                | 5                | 1                       | 5 $\frac{1}{2}$  |
| (20) Girth of calf ... ..                                 | 1                | 0 $\frac{1}{2}$  | 1                       | 0                |
| (21) Girth of forearm ... ..                              | 0                | 9                | 0                       | 8 $\frac{3}{4}$  |

*Physical Description.**Chin.*

Ko Lan, of Daing-baing; age 47; by profession a taungya-cultivator; somewhat above the ordinary height of Chins and spare of flesh as is the case with most taungya-cutters. Colour an ordinary brown, not dark; iris somewhat darker brown; no trace of ruddiness in the cheeks; colour of hair black; a very slight moustache; no beard or whiskers; no hair on breast or limbs; shape of head nearly round, neither truncated occiputally nor pyramided; vertical view oval, but wider in front than behind the ears; facial angle moderately good; contour of face lozenge-shaped, tapering very much towards the chin; a fairly good forehead, not retiring; cheek bones very salient

*Limbu.*

Subar, a Limbu Ghurka and a sergeant in the Sandoway police; age 29; somewhat spare in habit, but well-fed; colour an ordinary brown; somewhat lighter than Ko Lan's owing to his habitually working with coat and trousers on; no colour in his cheeks; eyes a dark brown; hair black; slight moustache and a few hairs under the chin; hair of head cut, except tuft, which he wears as a Hindu by religion; no hair on the chest, back or limbs; shape of head nearly round, not truncated occiputally nor pyramided; vertical view oval, but wider in front than behind the ears; facial angle good; contour of face lozenge-shaped, but somewhat longer than Ko Lan's owing to the chin being



## Physical Description—concluded.

## Chin.

and frontal sinuses well developed; ears somewhat large, lobes hanging owing to their being bored (the lobes are joined when not bored); eyes good, not noticeably oblique; nose flat, depressed, and dilated towards the tip; nares elliptical, bridge broad; mouth good, not prominent, and the teeth not projecting; chin pointed and small and jaws angular; arms rather long and legs short; hands and feet well made, but fingers and toes thick at the ends; hair long and tied in a knot like the Burmese; ears bored and somewhat dilated; expression pleasing but timid, not very Mongolian, except for the prominent cheek bones and zygomata.

## Limbu.

better developed; a fairly good forehead; cheek bones very salient; frontal sinuses developed, but scarcely so much as with Ko Lan; ears proper size, lobes joined; inner angle of eye oblique downwards; nose flat and wide towards the tip and not depressed, nares round bridge broad; mouth not prominent and teeth not projecting; chin rounded and of fair size; arms rather long and legs short; hands and feet well formed, the tips of the fingers though not tapering, not particularly thick at the ends; expression pleasing and Mongolian in cast.

## APPENDIX III.

BELOW are set forth resemblances between the Chin and Dravidian languages, firstly as regards grammatical forms and secondly as regards roots (it is perhaps needless to add that the construction of sentences is the same in all). The resemblances are principally with Tamil, which is admittedly the best preserved of the Dravidian languages, but in a few instances the connection seems to be rather with the Telugu than Tamil, these being chiefly instances where the former has preserved certain particles not found in the latter. In the negative voice Malayalam alone presents a parallel, but it is evident that of all the Dravidian languages Malayalam has alone preserved a negative conjugation. This view does not quite coincide with that of the late Dr. Caldwell, who seems to think that the short *a* is the negative sign,—an opinion not generally shared. The present is, however, no place to enter into a discussion on the philology of the Dravidian conjugations and declensions, and I would merely state here that I am perfectly prepared to support my position in every case that the particles resembling Chin in the Dravidian conjugation, &c., are really radical and neither euphonical nor redundant.

With regard to the comparison of roots it will be well to note the following. The Tamil language as is well known delights in the *r* sound of which it has three varieties, and it is very fond of ending roots in *it* or *l*, though neither of these letters can begin a word without a euphonical *a* or *i* being prefixed.

Chin on the other hand has gone to the other extreme and has substituted *l* for *r* wherever it occurs, whilst even *l* cannot now end a word.

The Tamil hard *r* at the end of a root becomes *n* both in Telugu and Chin (cf. *ur-u*, *un*, *avn* = 'to be'); whilst it must also be noted, as Dr. Caldwell has pointed out, that the formatives which occur at the end of many Tamil words have to be separated from the true root.

For the rest the comparisons speak for themselves and show, I think, a special, (not merely a general), connection of Chin with the Dravidian languages.

## Comparison of Chin and Dravidian Verbal Forms.

The words under Dravidian are Tamil unless the contrary is noted.

| Part of verb.                 | English.         | Chin.                         | Dravidian.   | Remarks.  |
|-------------------------------|------------------|-------------------------------|--|---|
| Root ...                      | To do ...        | Saih <sup>1</sup> ...         | Sey ...  | Tel. Chey (u).                                    |
| Present participle            | Doing ...        | Saih-tü' ...                  | Chés-tü' (Tel.) <sup>2</sup>                       |   |
| Past tense ...                | I did ...        | Saih-niü' ...                 | Sey-da-nén <sup>3</sup> ...                        | Tel. Chés-iná-nu.                                 |
| Past participle ...           | Having done      | Saih-dina ...                 | Sey-dina.  |   |
| Future tense ...              | I will do ...    | Saih-aih ...                  | Sey-vén ...  | Sey-ván, about to do.                             |
| Imperative ...                | Do (thou) ...    | Saih ...                      | Sey.   |   |
| Past relative participle.     | (Which) did...   | Saih-di ...                   | Sey-da ...   | Tel., Tulu and Ku form relative participle in di. |
| Future relative participle.   | (Which) will do. | Saih-gü <sup>8</sup> ...      | Sey-gu ...   | Poetical 'I will do.'                             |
| Infinitive ...                | To do ...        | Saih-á ...                    | Seyy-a <sup>4</sup>                                |   |
| Conditional ...               | If I do          | Saih-di-kaw...<br>Saih-ná ... | Sey-dakal ...<br>Ches-ti-na<br>(Tel.) <sup>5</sup> | Although I do.                                    |
| Negative aorist               | I do not ...     | Saih-nü' ...                  | Chey-áy'-ennu<br>(Mal.) <sup>6</sup>               |   |
| Negative imperative.          | Do not (thou)    | Saih-aidf ...                 | Seyy-adék.   |   |
| Negative verbal participle.   | Not doing ...    | Saih-kó ...                   | Cheya-ko or ka (Tel.) <sup>7</sup>                 |   |
| Negative relative participle. | (Which) does not | Saih-aidi ...                 | Seyy-áda.  |   |
| Causal root ...               | Let it do ...    | Saih-sé ...                   | Cheya-su (Tel.)                                    |   |

Notes.—(1) The final *h* is not radical, but merely the *spiritus lenis*.

(2) In Tamil the infinitive is used instead of the present participle.

(3) The medial *n* is, I think, radical and note uphonic.

(4) Both forms are possibly corruptions of the future. Chins not infrequently use that tense instead of the infinitive.

(5) *Na* is the true Telugu conditional particle as in Tibetan.

(6) Malaylim is, I think, the only Dravidian language that preserves the old negative in *nu*. [Cf. the conjugation of the negative voice in Malayalam with that in the other languages]. The ordinary Dravidian negative is now formed by merely adding the personal termination to the root and originally, as in Gond to this day, there was probably a word of negation (*ille* or *alla*) preceding the verb as in Tibetan and Burmese. Dr. Caldwell's theory of a negative particle *a* is scarcely tenable.

(7) Tamil uses the negative relative particle as the verbal participle.

(8) See below.

The above accounts for all Chin verbal particles, except the negative conditional, and the negative verbal participle in *boi*. Of the first of these, however, the Dravidian languages are destitute. The latter is probably derived from the Chinese. As regards *kü* the only analogous relative participle I have been able to find is in Mongolian though the high Tamil future particle *gu* may be considered to be allied to it.

With regard to the present tense it is possible that the affix *ü* is really a shortened form of *hü*, (page 22), and may therefore be compared with the Tamil poetical *gu*.

The Dravidian use of the infinitive in *ga* or *ka* as an ablative absolute can be legitimately compared with the similar use in Chin of the future with *gü* affixed. [Cf. Tel., *cheyu-ga* and Chin, *saih-aih-gü*.]



The form of the negative conditional in Chin formed by adding *di* and *awnná* to the root is evidently a contraction of an older *ai-di-awnná*; thus *saih-di-awnná* was originally *saih-ai-di-awnná*.

There is precisely the same form in use in the Dravidian languages, and the existence of this form in Chin shows that it had formerly a negative verbal participle in *ai-di* similar to the Tamil. [Cf. also the Chin negative conditional in *ádi-ná*.]

Both in the Dravidian languages and in Chin an emphatic *é* (preceded, if necessary, by *w* or *v*) is often added to the root in the imperative.

With one exception Chin has it is true no personal terminations to the verb, but this was probably also the case with the Dravidian verb originally, whilst Malayalam at the present day has no such terminations.

#### THE NOUN.

On the supposition that *h* in Chin represents an original *k* the pluralising particle *hyaw* (*hoi*, dual) may be compared with the Tamil *kal*. [Cf. Manip. *k'oi*.]

Similarly the pluralising particle, *mé*, used only in the case of the first and second personal pronouns is not improbably allied with the Tamil *mar* (used only in the case of high caste nouns.)

With regard to the declension of the nouns the following resemblances may be noted:

*Instrumental case*.—(as 'with a stick').—

In Chin the affix is *tü*, in Telugu *tó*, (Tamil, *odu*).

Another affix is *nü* in Chin and *na* in Telugu. (The Chin nominative affix, *nü*, is probably the same as the instrumental, the Chin having, as has been done in modern Hindi, used the instrumental as the nomination.)

*Accusative*.—The affix is *ni* in Chin and *ni* or *nu* in Telugu.

Like Telugu, Chin has no affix for the genitive case.

#### MISCELLANEOUS.

The regular interrogative base in Chin is *b* as in Gond, but an exception is *ani* = who? This may possibly be allied to the Dravidian *enna* = what? If the particle *b* is taken from the Chin *bang* = where, the base left is *ang*, which is the same as the Tamil. (Lushai, the language most closely allied to Chin, uses the Dravidian interrogative short *e*.)

The emphatic affix *dün* or *don* is probably the Dravidian reflexive pronoun *tan*, which in Tamil is used in the same way as *dün* in Chin.

In what is called in Sanskrit 'Sandhi,' Chin resembles the Dravidian languages, the letters infixed to prevent hiatus being *y* and *w* (according to the vowel) in both, whilst in compounding words the nasal *n* (which also is used to prevent hiatus in Southern India) is frequently infixed when the first word ends in a vowel.

#### Comparison of Dravidian and Chin Roots. I—Tamil.

| English.     | Chin.     | Tamil.       | Remarks.             |
|--------------|-----------|--------------|----------------------|
| Abandon ...  | Tóng ...  | Tur-u.       |                      |
| Ant-hill ... | Blüng ... | Pur-ru.      |                      |
| Attack ...   | Tök ...   | Ták-ku ...   | Burm., <i>taik</i> . |
| Beak ...     | Món ...   | Múk-ku.      |                      |
| Before ...   | 'Mawn ... | Mun.         |                      |
| Bird ...     | P'ayó ... | Para-vei ... | Naga, <i>para</i> .  |
| Bitter ...   | K'ó ...   | Kei ...      | Burm., <i>k'á</i> .  |
| Bone ...     | Yó ...    | Elu-mbu.     |                      |
| Break ...    | Mun ...   | Mur-i.       |                      |

*Burabai?*

## Comparison of Dravidian and Chin Roots—continued.

| English.         | Chin.                  | Tamil.                   | Remarks.  |
|------------------|------------------------|--------------------------|---|
| Carry ...        | Bó ...                 | Por-u ...                | Bo=carry across the shoulder.                     |
| Crooked ...      | Kók ...                | Kod-un ...               |   |
| Cut ...          | K'aw ...               | Kad-i ...                | Cf. Burm., <i>kup</i> ; Tel., <i>ko-yu</i> .      |
| Day ...          | 'Nút ...               | Nál. ...                 |   |
| Desire ...       | Woi ...                | Avá. ...                 |   |
| Divide ...       | P'é ...                | Pi-ri. ...               |   |
| Do ...           | Saih ...               | Sey ...                  | The final <i>h</i> is not radical.                |
| Easy (be) ...    | 'Ló ...                | E-li. ...                |   |
| Faint ...        | Mun ...                | Mur-chi ...              | <i>Mun</i> =be giddy. [Cf. Burmese, <i>mū</i> .]  |
| Father ...       | Apó <sup>wo</sup> ...  | Appan. <sup>to</sup> ... |   |
| Fever (have) ... | Kawk ...               | Káy. ...                 |   |
| Flesh ...        | 'Só ...                | Ta-sei. ...              |   |
| Flower ...       | Pá ...                 | Pú. ...                  |   |
| Fly (to) ...     | P'ai ...               | Para. ...                |   |
| Foot ...         | K'ó ...                | Kál. ...                 |   |
| Forest ...       | Pón ...                | Pun-ei ...               | (=Forest country).                                |
| Forgive ...      | Myan ...               | Man-nu. ...              |   |
| Hair ...         | Maw ...                | Mayir. ...               |   |
| Hand ...         | Kút ...                | Kei. ...                 |   |
| Head ...         | Alü ...                | Talei. ...               |   |
| Heap ...         | Pun ...                | Por. ...                 |   |
| Hold ...         | Bí ...                 | Pi-du. ...               |   |
| Hot ...          | K'á-k'ó ...            | Ká-y ...                 | <i>K'á-k'ó</i> =hot weather; <i>k'ó</i> =sky.     |
| House ...        | In ...                 | Il (in). ...             |   |
| Jaw ...          | Kawdö' ...             | Kod-iru ...              | Tel. <i>goddu-va</i> .                            |
| Know ...         | T'é ...                | Te-ri. ...               |   |
| Laugh ...        | Noi ...                | Nagei. ...               |   |
| Leaf ...         | Law ...                | I-lei. ...               |   |
| Mat ...          | Aboi ...               | Pay ...                  | Burm., <i>pyá</i> ,                               |
| Moon ...         | K'ló ...               | Ni-lá ...                | Burm. <i>lá</i> .                                 |
| Mother ...       | Anü' ...               | Annei. ...               |   |
| Mouth ...        | Waw-k'ó ...            | Váy. ...                 |   |
| Mucus ...        | Saw ...                | Sal-i. ...               |   |
| Mud ...          | Ló ...                 | U-lei. ...               |   |
| Near ...         | Sen ...                | Ser. ...                 |   |
| Night ...        | Ayan ...               | Ira. ...                 |   |
| Outside ...      | Plaung ...             | Pur-a. ...               |   |
| Other ...        | Bí ...                 | Pir-a. ...               |   |
| Place ...        | Dün ...                | I-dam. ...               |   |
| Pour ...         | Bó, bau ...            | Por-i ...                | Tel. <i>pó-yu</i> .                               |
| Press ...        | Dút ...                | I-du. ...                |   |
| Prevent ...      | K'á ...                | Ká ...                   | Burm. <i>ká</i> .                                 |
| Read ...         | P'awk ...              | Pa <i>d</i> -i ...       | Burm. <i>p'at</i> .                               |
| Red ...          | Sén <sup>sen</sup> ... | Sem. ...                 |   |
| Return ...       | Bawn ...               | Pin ...                  | (In <i>pinnidu</i> ).                             |
| Rice ...         | Saung ...              | Sor-u ...                | <i>Saung</i> is boiled,<br><i>Sor-u</i> unboiled. |
|                  |                        | (Sar-u) ...              |   |
| Roll ...         | 'Ló ...                | Ü-ru-lu. ...             |   |
| Scratch ...      | Plai ...               | Para-ndu. ...            |   |
| Shake ...        | Sák ...                | A-sei. ...               |   |
| Sharp ...        | Hát ...                | Kar-u. ...               |   |



## Comparison of Dravidian and Chin Roots—concluded.

| English.        | Chin.       | Tamil.        | Remarks.                                    |
|-----------------|-------------|---------------|---|
| Sharpen         | Tó          | Ti-ddu.       |   |
| Sink            | Mlük        | <u>Murgu.</u> |   |
| Sit             | K'ó         | Kar           | Tel. <i>kúr.</i>                            |
| Skin            | Ūn          | Ur-i.         |   |
| Slip            | T'ó         | Tav-arú.      |   |
| Small           | Só          | Si-ru         | Cf. Burm. coll., <i>só-sí.</i>              |
| Smell           | Nan         | Nar-a.        |   |
| Smoke           | K'ü         | Ku-mbu        | <i>Ku-mbu</i> =becomes smoked.              |
| Snake           | P'aw        | Pá-mbu.       |   |
| Suatch          | Haw         | Kau-vu.       |   |
| Sow             | P'aw        | Pa-vu.        |   |
| Staff           | Shün-kaw    | <u>Kól</u>    | <i>Shün</i> =to thrust.                     |
| Stoop           | K'un        | Kun-i.        |   |
| Sweet           | Tu-i        | Ti-tti.       |   |
| Swell           | Pling       | Ving-u.       |   |
| Sun             | K'ó-ní      | Na-yiru       | <i>Ni</i> and <i>Na</i> are the real roots. |
| Thou            | Naung       | Ni.           |   |
| Two             | 'Ni'        | I-nei         | <i>Inei</i> =a pair.                        |
| Under           | Gó          | Kir.          |   |
| Utter (say)     | Nauk (nó)   | Nákku, ná     | The Tamil word means <i>tongue.</i>         |
| Wave            | 'Löng       | Alei.         |   |
| Weary (be)      | Yai or dawn | I-lei or toy  | Tel. <i>day.</i>                            |
| Well, <i>n.</i> | Kyün        | Kin-arú.      |   |
| Wipe            | T'awk       | Tud-ei.       |   |
| Write           | Lé          | Va-rei        | Burm. <i>ré.</i>                            |

## II—Telugu.

| English.  | Chin.       | Telugu.        | Remarks.                         |
|-----------|-------------|----------------|----------------------------------|
| Bush      | P'aw        | Pad-a.         |                                  |
| Cut       | 'Sawk       | Tsek-ku *      | * To pare.                       |
| Deliver   | Awk         | Op-pagintsu    | Burm. <i>ap.</i>                 |
| Dung      | Ek          | Er-uvu         | Tamil <i>ek-kali</i> , 'dèbris.' |
| Hole      | K'ó, konk'ó | Gó-yi          | Tamil, <i>ku-ndu.</i>            |
| Hook      | K'á         | Ko-kki.        |                                  |
| Hoof      | Ku-ze       | Gori-dza.      |                                  |
| Knee      | N'k'ulú     | Mó-kalu.       |                                  |
| Obtain    | Bun         | Pón-du         | Tamil, <i>per.</i>               |
| Pluck     | P'ük        | Piku.          |                                  |
| Rot       | T'ü         | Te-vu.         |                                  |
| See       | 'Sawk('só)  | <u>Tsú-du.</u> |                                  |
| Stay (be) | Awn         | Un-du          | Tamil <i>uri.</i>                |
| Throw     | Wó          | Vé-yu.         |                                  |
| Waist     | Kyén        | Kaun-u.        |                                  |

A few examples are appended showing the connection of the Dravidian languages with Burmese in cases where the root is either wanting in Chin or the resemblance is very remote.

| English.           | Burmese.                  | Tamil.                 | Remarks.             |
|--------------------|---------------------------|------------------------|----------------------|
| Approach ...       | Kap ...                   | Kid-u.                 |                      |
| Bite ...           | Kaik ...                  | Kad-i. — <sup>နီ</sup> |                      |
| Black ...          | Nak ...                   | Nalla (Tel.) ...       | Chin, <i>né</i> .    |
| Call ...           | Kaw ...                   | Kú-vu ...              | Chin, <i>wú</i> .    |
| Clear (become) ... | Tang ...                  | Ter-u.                 |                      |
| Dark (become) ...  | Maung <sup>မာဝံ</sup> ... | Mang-ku.               |                      |
| Die ...            | Thé (sé) ...              | Sá.                    |                      |
| Eat ...            | Sá (coll.) ...            | Sá. —————              | <i>in 'ntoo, sa</i>  |
| Fitting (be) ...   | Taik ...                  | Tak-ku.                |                      |
| Hearth ...         | P'ó ...                   | Poy (Tel.).            |                      |
| Leap ...           | Kun ...                   | Kun-áí.                |                      |
| Press ...          | P'i ...                   | Pi-sei.                |                      |
| Rice (husked) ...  | Chanbá ...                | Sambá.*                |                      |
| Say ...            | 'Só (coll.) ...           | Sol-lu.                |                      |
| Stand (stop) ...   | Né ...                    | Nil.                   |                      |
| Sustain ...        | T'an ...                  | Tan-gu.                |                      |
| Wander ...         | Lè (coll.) ...            | A-lei ...              | Chin, <i>mlawk</i> . |

\* This is probably a word imported from Burma to Madras.

#### APPENDIX IV.

##### NOTES ON THE SOUTHERN OR TAME CHINS.

THE following notes, which make no pretension to be exhaustive, are intended to supplement the information contained in Maung Tet Pyu's "Customary Law of the Chins" and its appendices. By far the most valuable part of that book is, it may be remarked, the extract concerning the Chins from Colonel Browne's account of the Thayetmyo district. The information contained in this extract may be relied on as very accurate. The same cannot be said of the notes by the late Dr. Forchhammer, who would seem to have derived his information from some Burmanized Chins who retained merely a very blurred remembrance of their national customs and laws. For example, the description of the Chin clan as endogamous is exactly the reverse of the truth, whilst the alleged origin of the clan is obviously the invention of a Chin who regarded his national institution through Burman spectacles.

A comparison of the Chin language, both as regards its grammar and vocabulary, with the Kuki, Limbu, Thibetan, Burman, and other allied languages, though highly interesting in itself, has of necessity to be omitted from these notes on account of its technical character. It is moreover a subject which cannot be adequately dealt with in a short appendix to a Census report.



As is well known the Chins of Lower Burma form one branch of that family of hill tribes, which under various names, such as Kukis, Nagas, Mros, and Kamis, inhabit the great mass of mountains stretching with various off-shoots southward from the Himalayas to Cape Ne-grais. These tribes, together with the Burmans, are undoubtedly separate waves of immigration of originally the same people, whose modern representative is the Thibetan race. The Burmans, dwellers in the plains, whose spoken language has, as is usually the case, been far more corrupted than that of their cousins in the hills, and whose customs have been largely modified by their conversion at an early era to Buddhism, are in reality very closely related to the Chins and other hill men. As their name implies (Myamma = Myó-ma = the great tribe or race) they formed the largest irruption from the high-lands of Thibet to the south-east; and having by numerical strength ousted the aboriginal dwellers in the plains they have reached a pitch of civilization which induces them to look down on the hillmen and regard them almost as foreigners. A comparison however of written Burmese (not "as she is spoken") with the dialects of the latter and Thibetan, &c., shows them to be (judged by a Turanian standard) of essentially the same family, though it is probable for several reasons that the Burmans preceded the Chins and Nagas from their original home in Thibet. With regard to the Karens it seems probable that although these possibly formed originally part of the same race as the Burmans and Chins, yet their ethnological relationship with both is comparatively distant. The different route also (*i.e.*, from the north) by which the Karens entered Burma has necessarily exposed them to widely different influences than those to which their congeners have been subject. As to the supposed connection of the Karens with the Chins it is evident that it is and can be no closer than that between the Karens and the Burmans.

If in fact we divide the great Southern branch of Turanian family into three subdivisions—the Dravidian, the Thibeto-Burman, and the Sinitic—the Karen falls naturally into the third division, whilst both Burman and Chin come, of course, under the second.

The Southern or tame Chins, as they are sometimes called to distinguish them from the Northern or wild Chins, inhabit both sides of the Arakan-Yomas and are found in the Akyab, Kyaukpyu, and Sandoway districts on the west, and the Minbu, Thayetmyo, Prome, and Henzada districts on the east. They are very closely related to the wild Chins, Mros, Kamis, &c., for though the languages of these are mutually unintelligible, a comparison of their vocabularies shows the difference to be merely one of dialect and philologically of no great importance. The tame Chins are in fact merely a tribe which formerly inhabited the present Lushai or wild Chin country,\* and which has been forced south by a *vis a tergo* at probably no very distant epoch, as has been pointed out by Major Hughes ("Hill Tracts of Arakan"). This movement to the southward is still going on, though slowly, for tribes and

\* Not of course as autochthones.



clans must be very hard-pushed indeed before they definitely abandon their ancestral hills and valleys. There is a tendency amongst the Southernmost Chins to merge into the Burman race, and this is also the case amongst those who have gone farthest from the Yoma to the eastward. One reason however which prevents the Chins from assimilating rapidly with the Burmans is their practice of keeping pigs, which are used both as an article of diet and for offering to the nats and the "Khun" (see *infra*). These pigs are destructive of any kind of garden in or near the village, and hence to avoid disputes Chin houses must always be by themselves and not intermixed with Burman ones.

*K'un*  
Mention may be made here of a people called the Lins, who formerly inhabited a part at least of the Sandoway district. From the existence of such an expression as "Chinlin-lumyo" in Burmese it is not unlikely that the Lins were a tribe of the same origin as the Chins, but nothing certain can be predicated concerning this vanished race.

*X*  
The only traces of it which exist are a burial-ground and a village (Lintha), the name of which would show apparently that it was formerly a Lin settlement. Some bronze implements were dug up not far from this village some 10 years ago, but it is not known what became of them.

This institution is of such importance with the Chins that a slight digression as to its nature may be pardoned. I imagine the origin of the (exogamous) clan to have been as follows.

The clan.  
Either owing to good cultivatable land having become scarce, or else perhaps owing to some feud, a person of influence would separate himself from the parent clan with whom he had formerly lived and, taking with him a few of his relations, would migrate and make a new settlement for himself in some conveniently situated valley. Separated as all settlements were formerly by enormous tracts of jungle, in which the clearings were but mere specks, the persons in this new settlement, which would naturally be called after the leader's name, would soon assume characteristics of their own. The first settlers being actually closely related, they would seek their wives from outside the settlement; obtaining them sometimes by a raid, at other times by the more peaceful means of negotiation. The descendants of the first settlers, although more and more distantly related according to modern ideas, would still continue to marry women from elsewhere; for as their fathers who founded the clan did so perforce must they do. In time the parent village, if fortune favoured them and the country was favourable, might throw out small off-shoots in the vicinity, which would still continue to maintain close relations with the original one. The name of founder, which was at first applied to the original village, would then become a clan name proper.

Meanwhile the people whilst probably retaining the old ideas as to the creation of the world and such like would have erected the original founders of the clan into guardian spirits of it. It is easy to understand indeed how the reverence for them as the pioneers and founders



of the new community should gradually merge into their worship, and how they would naturally be regarded as the guardians of the clan which they had founded.

The above theory does not, it will be noticed, suppose the existence with exogamous clans of the patriarchal family. In truth I do not think that such could have existed in the early times of "storm-and-stress" amongst the hill-men. The struggle for existence was too hard and fierce to permit of the existence of clans founded otherwise than on the *patria potestas*. On the contrary system the clans would become too intermingled to have formed good fighting units in a hill country, and this in fact was the thing most necessary for their continued existence. The practice of female infanticide with its concomitant of polyandry doubtless sprang up amongst people who were, whether from the favourable conditions of the country in which they found themselves or from other circumstances, freed from the necessity of constant warfare with their neighbours. When this institution had once come into vogue the exogamous clan would cease to be in any way a local body.

Where the clan is endogamous there is of course nothing to prevent relationship being from the first derived through the mother. (The causes which lead some tribes to become endogamous and others exogamous, though forming a highly interesting subject, can hardly be discussed here.) All it is now desired to point out is that the exogamous clan was necessarily at first founded on a patriarchal basis and that where such a clan is polyandrous, the latter is a mere subsequent growth that has obliterated the old patriarchal institutions. Mr. Lang, who favours the opposite theory, states in his note on the "Early History of the Family:" "Let us suppose that there were "groups called woodpeckers, wolves, bears, suns, and swine each with "its own little territory. These groups were exogamous and derived the name from the mother." If however this was the case from the beginning, *how did such groups arise?* For every intermarriage would, as Mr. Lang himself points out, tend to mix these clans with each other, so that if we go back to the beginning, it is difficult to see how these clans were ever formed, *i.e.*, became of some numerical strength. Once the clans were formed the theory no doubt works smoothly enough, but for the clan ever to have come into existence at all it must, if polyandrous and totem<sup>kin</sup>, have been endogamous or, if exogamous, must have been based on the patriarchal type. In no other way is it conceivable that the clan as such can have arisen.

The basis of Chin society is undoubtedly the clan (ahsó), which is amongst them, as it was amongst the Romans and Greeks, of a distinctly patriarchal type. It possesses in fact several remarkable points of resemblance to the Gens and Genos, and is in no way founded on totemism. The ashün birds (the king-crow\*) are indeed still regarded by the Chins as their parents (a-u-pha), and it is forbidden to a Chin to either kill or eat them. The bird is not, however, used as a crest by the Chins. This honour is paid to the elephant, images

\* This was the bird which hatched the original Chin egg after it had been discarded by  
H.H.



of which are carved on the posts in the Chin graveyards and (formerly) on the combs worn in the hair. But the elephant is not regarded as an ancestor, being looked on rather as the peculiar property of Chins, which has *inter alia* been filched from them by their Burman brother. The features of the Chin clan are those of the typical one sketched above, and the present scattered condition of the clans of the tame Chins is, I think, entirely due to political circumstances. These Chins themselves have in fact still a recollection of the old order of things, for they say that formerly each clan lived in its own valley and warred against the neighbouring ones. In that time they add there was no law and human life was little respected, as indeed is the case to this day amongst the wild Chins.

The institutions of the Chins are, as has been already noted, founded on the *patria potestas*. Relationship is reckoned only in the male line and derives its origin in the semi-mythical "Khun" or founders of the clan. The Khun (or Uyu) are *ex-officio* the guardians of the clan and to them their descendants make oblations in times of trouble or sickness. Their number varies in the different clans, thus in the Un clan it is five, in the Mendhet nine, in the Talun five, and of course only the people of the particular clan to which they belong have any concern with them.

All Chins derive their ancestors from the Khun of a particular clan, and as has been pointed out, it follows according to the primitive ideas of relationship that all persons in each clan are related to each other and consequently cannot intermarry. The Chins are therefore an exogamous race, and must when taking a wife choose one from some other clan. To take one from their own would be regarded as sinful. On her marriage the woman is said to enter her husband's "Khun," *i.e.*, to come under the guardianship of the Khun of her husband's clan, and she leaves those to whom she formerly looked for protection. Similarly the married daughter is not strictly entitled to share in the inheritance of her parents as she has left their clan and has therefore no further concern with them. Latterly indeed some of the elders have given shares in the inheritance of a deceased man to his daughter even although she is married; for say they, she is his daughter. This however must be regarded as opposed to the old theory of relationship and is a sign of the decadence of the institution of the clan. Four or five days after the birth of a child it is duly initiated into the clan and placed under the guardianship of the Khun. A cotton string (called khunhlüng) is tied round its wrist for a few days as a sign to all evil spirits that the child is under the latter's protection.

Besides the "Khun" of the clan to which they belong Chin women worship certain other persons or fairies called Züyaih. The names of these are handed down from mother to daughter and are generally not known to the men. It may be supposed that these Züyaihs are like the Khun semi-mythical (female?) ancestors, but it is extremely difficult to get information concerning them as most of the Chins either are or affect to be ignorant of the matter.



On the death of a Chin the body is washed with water in which the leaves of a certain tree (kayaihun-bon) have been steeped. Khaung is also offered to the corpse and its hair combed. Before cremation a "klo-hsün" is placed on the head of the deceased and his spirit,\*

Funeral customs.



A klo-hsün.

which until then is supposed to be with the corpse in the house, is called. The spirit is supposed to enter the "klo-hsün," which is then taken out and planted in the burning-ground. The idea in this ceremony is doubtless to get the spirit away from the house and corpse of the deceased. A cock is tied by a string to the deceased's big toe, the object being to frighten away a caterpillar (not a tautkè as stated by Colonel Browne) which the spirit will meet on the way to Po-kli, Po-hli, or Nga Thein's country. Sometimes also a big wooden da is carried at the head of the corpse in order to frighten away bad spirits. The body is then cremated and a few of the bones collected in a pot and taken to the cemetery.

If owing to its being the rainy season or from some other reason it is impossible to proceed at once to the cemetery, the pot with the bones is put up in a tree near the village pending removal. The flesh of a fowl is offered for the deceased's spirit to eat before this takes place. A curious custom remains to be noted. If the Chin is wealthy, a buffalo or bullock is killed at his funeral and, if poor, a pig. In exchange as it were for the former five small pieces of bamboo wound round with thread (red, white, black, green, and yellow), called pünzèn, or for the latter, one pünzèn (with white thread) are given to the deceased's spirit to take with him on his journey to Nga Thein. The reason for this is that on the way thither there is a river of white water (called the Puzaw-túi-bo), which the spirit has to cross. On arriving at the banks the latter calls out to Nga Thein (see *infra*) and shows him the pünzèns with him, whereupon Nga Thein stretches the thread (or threads) across and thus forms a bridge along which the spirit passes to the other side.

The Chin cemeteries (zadòn), whither the bones of the deceased are carried after cremation, are situated in remote inaccessible spots in uninhabited jungles. Each clan has its own cemetery, though now that the former have become so scattered, a person's bones do not always find their way to their proper cemetery. The latter consist merely of a small spot cleared on some hill and surrounded by dense jungle. In this are set up the posts (tôn) for the deceased,—stout wooden posts, some 3 or 4 feet high and having the tops carved into the effigy of an elephant. Below this image are cut six concentric notches if the deceased was a male and five if it was a female. The earthen pot containing a few of the bones of the deceased person is tied to the post. Near this are placed small packets of rice, ngapi, chillies, betel, &c., for the refectation of the de-

\* Klo, literally wind. Comp. Latin *spiritus*.

ceased on his way to Nga Thein's country, and pünzèn to enable him to cross the white river. Sometimes also the deceased's cross-bow (in the case of males), and an implement of weaving (in the case of females) are also added. A fence of bamboos is placed round the pot to keep off evil spirits who may be lurking in the vicinity. After depositing the bones, &c., in the cemetery, the relatives on retiring put a few bamboos across the way telling the deceased's spirit not to come beyond them, but to stay in the cemetery.

It may be noted that now-a-days the practice of putting up posts in the "zadón" is falling into disuse owing, the Chins say, to there being no one who can make them.

The spirits of the departed after crossing, as already related, the river of white water come to Nga Thein, who is regarded as the judge of the dead. If they have been leading good lives, they go to a kind of heaven. If they have been wicked persons (the most serious offences are those against their own parents or their fathers and mothers-in-law), Nga Thein points at them with his third finger (which is called in Chin "the finger without a name"). They then have to get into iron pots and paddle in the cauldron of boiling water, which is the Chin idea of hell, and so are lost utterly. There is also a tree near where Nga Thein sits and with him is a dog. If the condemned try to avoid their fate, the dog pursues them. If to escape him they climb up the tree into the branches, Nga Thein shakes the tree so that they fall into the "hell-pot;" whilst should they manage to reach the top, they fall victims to a big bird called hákgyi, who sits on the top of the tree.

The full account of these given by Colonel H. Browne renders allusion to them now unnecessary. It may merely be added here that properly there are three pigs slaughtered at a Chin wedding, called respectively the wo-t'in 'saw,\* the kulun-kakyè, and the 'mó-p'ayá, but that it is only the entrails of the first which are examined. Besides these pigs another one (called tauzù) is given by the bridegroom to his father-in-law and the spectators.

The Chins are not very particular as to chastity before marriage. Unmarried girls usually sleep in the inner room (inkadü) of the house which has a door in the back wall of the house. Through this door, which has no ladder, favoured swains are occasionally allowed to visit at night those inside.

A brief reference here to this must suffice. The ordinary Chin lives in the simplest way, his food of two meals a day consisting of boiled rice with certain edible jungle leaves and perhaps some vegetables from his taungya. Salt is the only necessary which he has to purchase, but ngapi is also generally consumed. Most men and women are good workers, which indeed is necessiated by their occupation as taungya-cultivators, and they are somewhat more willing than the Burmans to do extra work,

\* Wo-t'in-'saw=pigs-guts looking.



such as carrying loads, &c. Their timidity and simplicity, however, prevents them from pushing their way much.

In their domestic relations they are very affectionate, perhaps more so than the Burmans; and divorce, though freely permitted, is but little availed of by them. They treat their dogs and pigs kindly, feeding them well, both these animals in recompense occasionally becoming their food. (One reason given for eating dogs is that the Chins formerly had some scriptures which were devoured by a dog, by eating which animals therefore they imbibe as it were some of the lost writings). Petty cases of theft, assault, &c., were even before the introduction of the Village Regulation decided by the Chin elders according to the Chin law (Khó-i), the penalties exacted not being very great and consisting chiefly of pots of khaung, pigs, &c. Only serious cases, such as murder and attempts thereat, are reported to the thanas; and as a matter-of-fact the Chin rarely appears in our Courts, whether as complainant or accused.

Although khaung is freely drunk on every possible occasion offences arising from its misuse are almost unknown, at any rate to the police. Government has wisely refrained from interference with this drink so far as the Chins are concerned. It is in fact impossible for people living the hard life of taungya-cutters that the Chins do to indulge in khaung to such an extent as to affect injuriously their health, as nobody but those with strong and muscular bodies can support themselves by such an occupation.

The Chin house, as is well known, is divided into two rooms, the front one (kundaunglan) being inhabited by the parents and youngest children, and the inner one (inkadü) by the young unmarried persons. The front of the house is a spacious though rickety platform, whence there are two apertures into the front room. There are also two from the latter into the inner room which has an opening in the back wall of the house. (See under marriage.)

The Chin paso is now worn only by a few of the older men, the Burman garment having almost entirely superseded it. It is however still worn on such an occasion as a spear dance.

The women still almost universally wear the dark-coloured smock-frock called by Burmans "thindaing," under which they wear a small loin-cloth called a "hni." The practice of tattooing the face is being gradually left off in this district and when not tattooed the Chin women are undoubtedly comely (as judged by a Mongolian standard). The origin universally assigned for this practice by Chins themselves, namely, that it was done to prevent their women being carried off or raped by the Burmans, is doubted by Colonel Hughes on the grounds that the other hills tribes have not adopted the practice. It must however be noted that no hill tribes of the Arakan-Yomas have come under the power and influence of the Burmese to anything like the extent that the tame Chins have.

The Burmans have turned that power with the Chins, as with other wild tribes which have come in contact with them, almost



entirely to a bad purpose. The manner in which they have treated the Chins in the past is shown clearly by Chin mythology, and in fact to this day the Chins entertain a wholesome fear of the Burmans, who maltreat and cheat them more than is generally supposed.

If under the Burmese régime a Chin wife or daughter were appropriated by a Burman, he would certainly have obtained no legal redress even if he were venturesome enough to apply for such. Under these circumstances therefore it is perfectly conceivable that the Chins found it necessary in order to keep their women to themselves to disfigure them by tatoeing.

The Chin language is copious enough for all the wants of a half-savage people, and it is a mistake to suppose with Colonel Hughes that it is exceedingly poor. The statement of that writer that the name of the Chief is used for that of the village, "probably owing to the extreme poverty of the language," is certainly quite unsustainable. One reason why the language has been supposed to be poor is the habit of Chins when questioned off-hand as to their language to give, probably through nervousness, Burmese words in many cases where they possess a true Chin one. Like most savage people in contact with others considerably more civilized than themselves they do not manufacture Chin words to express things and ideas known only to civilized people, but adopt for such the Burmese words. This does not however prevent them from having Chin words and idioms for everything that can be known to people living in small villages amongst mountainous jungles.

\* \* \* \* \*

Appended is an example of a Chin song, being the first three verses of a duet between a lover and his mistress.

The youth—

Ni-aw mlüing-zin dawn-aw,  
Hau-k'aw ko-wá pón-aw,  
Naung-mé kónbó naungmé kyitaih nan-laih,  
'Sonboi p'oi-nü tódó men-'saw,  
Pyang-bi p'oi-nü awn-ling mon-gai,  
Só-lói si-ngön ka lunü.

(O! pure-hearted maiden converse with me. I have crossed mountains and jungles to your village to be with you, who sing sweetly.)

Aung-o mö-wö ka koi-ü,  
Só-lói ka bawn-k'o-ü,  
Aung-o ka pya-yaihü,  
Naungmè kónbó pya-lingá,  
'Sónshü ka klüing-woi-ü,  
Pyaungbi ka koi-woi-ü.

(I have climbed the mountain like a crow. I can return through the jungles. Like a tired crow I desire to climb up and rest at your village.)



The maiden—

Shettaw 'són-kli ling-aw,  
Pyang-aw sai-ngó law-law,  
Kyémé kónbó pyaw-lingá,  
Kyémé gyi-taih nán-laih-á,  
Kyétóng ni-ngôn m'dén-aih,  
Lagp'an yo-wôn m'daung-aih.

(The maiden speaks with the youth, the youth who has come to our village. I will receive and embrace him.)

Hü-law só-wá tón-bá-maw,  
Kyé-tawn nán-wá alók-ba-maw,  
&c., &c., &c.

(Do you come idly or do you come to court me?)

Some Chin Myths.

The world is conceived of as a flat surface of which the ultimate support is the shoulders of a mighty giant (Ma Kôn), who supports it for ever, neither growing old nor dying (k'ón zanhán k'ón düyü): when the giant is wearied he changes the world from one shoulder to the other and this is the cause of the earthquakes.

The giant supports on his shoulders, it may be noted, a large rock on which is water. In this water is a fish of the kind known as "nga zalon," which fish again supports a flat rock on which is the world. This is proved, according to the Chins, by the "nga zalon" having a small stone in its head.

As to the origin of the stars the Chins say that there were two nats, who engaged in mortal combat together. One of them, Pün Don, was slain, whereupon his right eye became the morning star and his left the evening. The other stars are the hairs of his head.

This the Chin believes to be caused by a nat called Glè, who smites bad men and bad trees with his thunderbolts. The stone celts which are sometimes found buried in the ground are said to be "Glè's teeth."

A fairy called Pan O had a child, which a monkey took to play with. Pan O, being alarmed for the child, called out "My child will fall," whereupon the monkey was startled and actually let the child drop so that it died. There was great lamentation in consequence and now when it rains the Chins say that the rain-drops are the tears of the fairies who weep for Pan O's child.

(Another account is that they are Hlí's\* tears.)

Similarly the thunder is said to be the sound of the gong beaten by the mourners, and the rainbow is the striped cloth which was placed over the face of the corpse.

\* The Tibetan Hla.

Of the lightning a different account is given. Hlí had a son and daughter, who from their infancy loved each other dearly; so much so in fact that when Hlí put them in different cradles, one of them would go to the other's cradle to stay with him. Hlí being angry at this placed them far apart, one in the east and one in the west. (Query—Is this a dawn story?) However their mutual affection is not lessened and they wink from time to time at each other, thus causing the lightning.

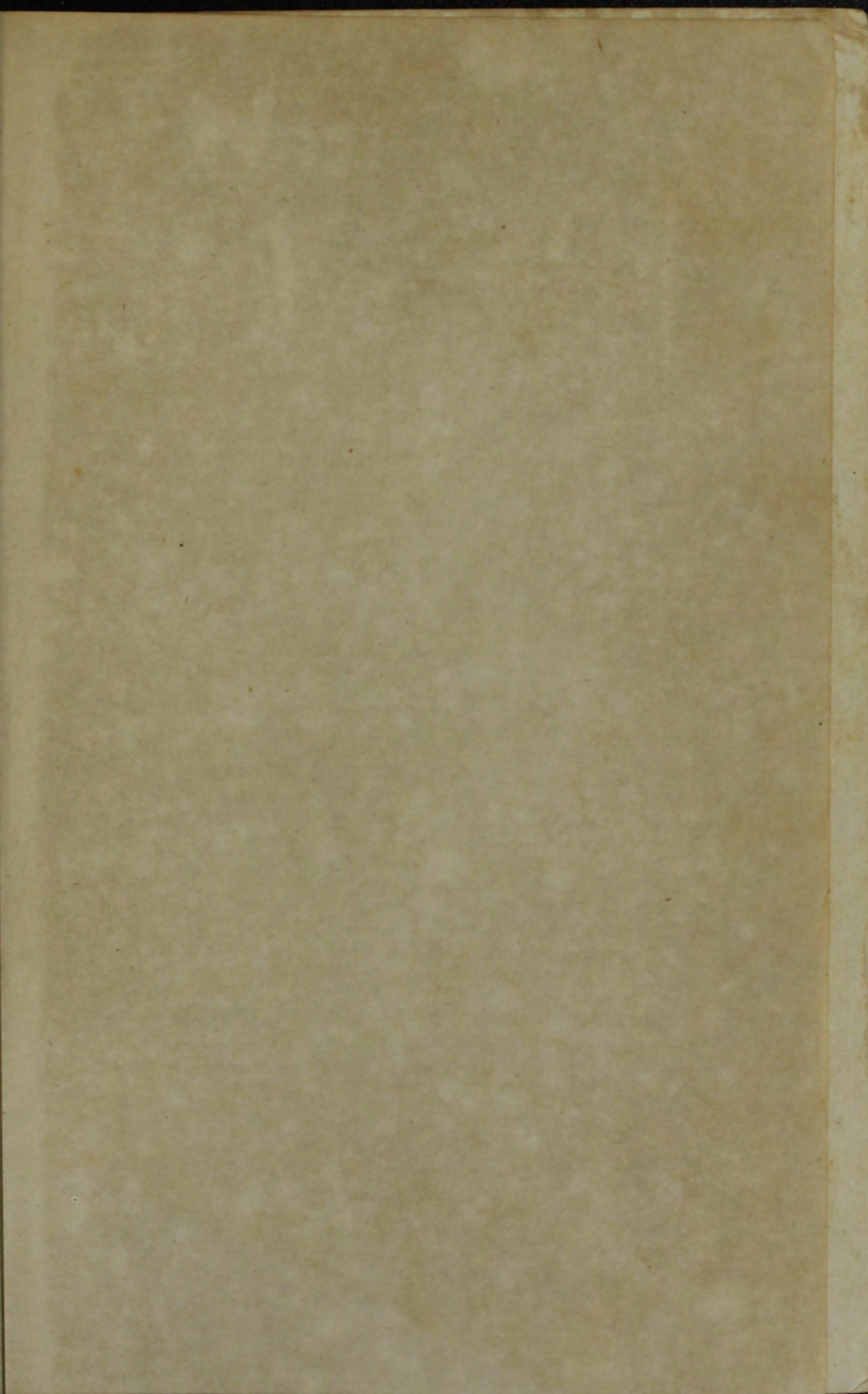
The Chin account of these is as follows. Once upon a time the sun's daughter was going to be married, so he made a great feast for the occasion. As however there was not enough game available, the sun having no dog of his own went to a Chinaman and borrowed his dog. With this he proceeded into the jungles and had not gone far when he encountered a poisonous snake, at which he thoughtlessly set the dog. The consequence was that though the dog killed the snake it died itself from the poisonous bite of the latter. The sun then went home and had to pay compensation for the loss of the dog to the Chinaman. Now at this time there were seven brothers, who used to live by hunting. On this day they sent out the youngest to hunt, but the only thing he brought home was the dead dog of the Chinaman which he found in the forest. His brothers were angry at his ill success and the next day, when they went out to hunt, they told him to stay at home and cook the dog. Now, as he made ready the pot for the latter, he chanced to put in it a certain herb, which has the property of making those who eat it immortal (this herb, which has been tasted by the sun and moon, has since been taken up to the sky by a fairy, who was afraid that if it remained on earth the latter would become over-peopled). As soon as the flavour of the herb came into the dead dog's mouth, he revived and jumped out of the pot. The dog then, calling to mind the events of its previous life, recollected that it owed its death to the sun, who set it at the snake. It accordingly conceived a hatred against this luminary and the moon as its brother, and has ever since pursued them to bite them. Thus to this day the Chins say of an eclipse of the sun or moon that "the dog bites it."

One Sun Sun Pa Tun was making a fairy rope of sand with which to girdle the world when the rope rubbed his hand so that the blood came. The blood dropped on the world and became fire, and this say the Chins, is how fire originated.

SANDOWAY : }  
The 23rd May 1891. }

B. HOUGHTON,  
Deputy Commissioner, Sandoway.





ESSAY  
ON THE  
LANGUAGE OF THE SOUTHERN CHINS  
AND ITS AFFINITIES

BY  
BERNARD HOUGHTON, C.S.,  
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