

THE LUSHAI  
GRAMMAR AND DICTIONARY,

# THE LUSHAI GRAMMAR AND DICTIONARY

J. HERBERT LORRAIN

FRED. W. SAVIDGE



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## PART I.—GRAMMAR.

### LUSHAI ALPHABET AND PRONUNCIATION.

The Lushai alphabet consists of the following letters :

Alphabet.	Pronunciation.
<i>A</i>	<i>a</i> like <i>u</i> in the English word <i>sun</i> .
* <i>Ā</i>	<i>ā</i> like <i>a</i> in the English word <i>father</i> .
<i>Aw</i>	<i>aw</i> like <i>aw</i> in the English word <i>awl</i> .
<i>B</i>	<i>b</i> as in English.
<i>Ch</i>	<i>ch</i> like <i>ch</i> in the English word <i>chop</i> .
<i>D</i>	<i>d</i> as in English.
<i>E</i>	<i>e</i> like <i>e</i> in the English word <i>tell</i> .
* <i>Ē</i>	<i>ē</i> like the first <i>e</i> in the English word <i>there</i> .
<i>F</i>	<i>f</i> as in English.
<i>G</i>	<i>σ</i> used as an initial letter only in foreign words, when it is pronounced like the <i>g</i> in the English word <i>gun</i> . In Lushai words it is always preceded by <i>n</i> , then <i>ng</i> is pronounced like the <i>ng</i> in the English word <i>sing</i> . <i>Ng</i> is often used at the beginning of a word in Lushai.
<i>H</i>	<i>h</i> like <i>h</i> in the English word <i>home</i> . When <i>h</i> is placed at the end of a syllable or word, it denotes that the preceding vowel sound must be abruptly shortened.
<i>I</i>	<i>i</i> like <i>i</i> in the English word <i>sit</i> .
* <i>Ī</i>	<i>ī</i> like <i>i</i> in the English word <i>police</i> .

\* The final vowels of words and syllables being generally long, they are not as a rule accented.

Alphabet.	Pronunciation.
Ƴ <i>j</i>	as in English (used only in foreign words).
K <i>k</i>	} as in English.
L <i>l</i>	
M <i>m</i>	
N <i>n</i>	
O <i>o</i>	like <i>o</i> in the English word <i>pot</i> .
*Ō <i>ó</i>	like <i>o</i> in the English word <i>dome</i> .
P <i>p</i>	as in English.
R <i>r</i>	like <i>r</i> in the English word <i>rock</i> (this letter is never mute).
S <i>s</i>	as in English.
T <i>t</i>	pronounced with the tip of the tongue touching the teeth.
T' <i>t'</i>	pronounced with the tongue against the bars of the roof of the mouth.
U <i>u</i>	like <i>u</i> in the English word <i>full</i> .
*Ū <i>ú</i>	like <i>u</i> in the English word <i>rule</i> .
V <i>v</i>	as in English.
Z <i>z</i>	sometimes as in English, and sometimes like the <i>s</i> in the English word <i>pleasure</i> .

NOTE.—When *ch, k, p, s, t* or *t'* are combined with *h* they are pronounced as follow :

<i>ch</i> like <i>ch</i> in the English word <i>church</i> , but distinctly aspirated.	} There must, however, be no hiatus between the <i>k</i> and <i>h</i> , <i>p</i> and <i>h</i> , <i>t</i> and <i>h</i> , as in the English words, but both must be pronounced with one breath.
<i>kh</i> like <i>kh</i> in the English word <i>blockhead</i> .	
<i>ph</i> like <i>ph</i> in the English word <i>uphill</i> .	
<i>th</i> like <i>th</i> in the English word <i>neatherd</i> .	
<i>t'h</i> like <i>th</i> in the English words <i>fat hen</i> .	

*sh* like *sh* in the English word *ship*. *Sh* and *s* are often interchangeable.

When the liquids *l, m, n, r* are aspirated they are preceded by the letter *h*. When the initial *ng* is aspirated it is followed by *h*. As *nghet* = firm.

The numbers are represented by the same figures as in English.

NOTE.—The occurrence of an apostrophe indicates that a consonant has been omitted and it often abruptly shortens the preceding vowel.

## NOUNS.

Nouns are declined as follows :

### Singular.

Nom :	<i>Naopang, naopang-in</i> †	...	...	A boy.
Voc :	<i>Naopang</i>	...	...	O! boy.
Poss :	<i>Naopang, naopang-a</i>	...	..	A boy's.
Obj :	<i>Naopang</i>	...	...	A boy.

\* The final vowels of words and syllables being generally long, they are not as a rule accented.

† See page 4.

## Plural.

Nom:	<i>Naopang-te, naopang-te-in*</i>	...	Boys.
Voc:	<i>Naopang-te-u</i>	...	Ol boys.
Poss:	<i>Naopang-te</i>	...	Boys'.
Obj:	<i>Naopang-te</i>	...	Boys.

## GENDER.

There are three Genders, *vis.*, masculine, feminine and neuter.

(1) Masculine and feminine are sometimes distinguished by different words, as—

*nula*, a maid; *tlangval*, a youth.

(2) By affixing *pa* for the masculine and *nu* for the feminine to the general word, as—

*boih*, a slave; *boih-pa*, a male slave; *boih-nu*, a female slave.

(3) In the case of full grown animals *chal* is sometimes used instead of *pa* for the masculine, and *pui* is always used for the feminine, as—

*kél*, a goat; *kél-chal*, a he-goat; *kél-pui*, a she-goat.

(4) Some words are the same in both the masculine and feminine, as—

*u*, elder brother or sister.

*nao*, younger brother or sister.

(5) Proper names of the masculine gender end in *a*, those of the feminine gender in *i*, as—

*Néla, Suaka, Liansailova, Véli, Lalrāmi, Tungi.*

(6) The names of animals unless distinguished by a masculine or feminine prefix, and all inanimate objects, are of the neuter gender.

## NUMBER.

There are two numbers, *vis.*, singular and plural.

(1) The plural of nouns is formed by affixing one of the following terminations to the singular:

<i>te</i>	...	...	<i>te-ho.</i>
<i>ho</i>	...	...	<i>song song.</i>
<i>ho-te</i>	...	...	<i>song-song-te.</i>

as—

*thing*, a tree; *thing-te*, trees.

*drshi*, a star; *drshi ho-te*, stars.

*ramhuai*, an evil spirit; *ramhuai ho*, evil spirits.

\* See page 4.

*hmeichhia*, a woman; *hmeichhia te-ho*, women.

*mi*, a man; *mi zong zong*, men.

NOTE.—Sometimes when the above are used with *postpositions* the postposition precedes the plural affix, as—

*Arshi hnuai-ho-a ts*, under the stars.

*Thing phèna te*, behind the trees.

(2) Nouns are not inflected for the plural number when they are qualified by adjectives denoting plurality, as—

*mi*, a man; *mi anzain*, all men.

*in*, a house; *in pathum*, three houses.

*puan*, a cloth; *puan tam tak*, many cloths.

(3) The Lushais very frequently do not distinguish between the singular and the plural, and then the number of the noun can only be determined either by the number of the pronominal particle used with the verb (*see* page 18), or from the context.

Examples—

*Ka farnu an dam lo*.

My sisters are not well.

In this example the plural particle *an* indicates that *farnu* must be plural.

*Keimani lu a na*.

Our heads ache.

Here the pronominal particle *a* does not determine the number of *lu*, because it may be either singular or plural (*see* note, page 18), but *keimani*, 'our', being plural, *lu* must necessarily be so too.

*Lung om lo*.

There are no stones.

The number in such a sentence as this can only be known from something said previously. It might equally mean, 'there is not a stone.'

### CASE.

There are four cases, *viz.*, Nominative, Vocative, Objective, and Possessive.

#### *Nominative Case.*

When the subject of a sentence is followed by a transitive verb in the active voice it usually takes the termination *in* to distinguish it from the object. In other instances it generally remains unchanged. Frequently for the sake of euphony the termination *in* becomes *vin*, or is contracted into 'n.

Examples—

*Hmeichhia-in naopang a vél*.

The woman beat the child.

*Sáp-in 'lo-haw roh' a ti*.

The sahib says 'come'.

*Ki pa'n tangka a ru*.

My father stole the money.

*Lal ho-vin chaw an ei*.

The chiefs are eating rice.

NOTE.—When an intransitive verb comes between the subject and the transitive verb the affix *in* is generally omitted, as—

*Lal ho an lo kul a, chaw an ei*, the chiefs came and are eating rice.

*Vocative Case.*

The vocative singular is the same in form as the nominative. The vocative plural is formed by adding *u* to the nominative plural.

Examples—

<i>Noapang, khoiange i kal?</i>	Boy, where have you been?
<i>Mi-khual-te-u engne in duhi?</i>	Oh! strangers, what do you want?

The vocative case of proper names is usually formed by dropping the final *a* in the masculine and the final *i* in the feminine, as—

Nom: *Thangphunga*; Voc: *Thangphung*.

Nom: *Liankungi*; Voc: *Liankung*.

Names which are too short to admit of this elision retain nominative termination, as—

Nom: *Kháma*; Voc: *Kháma*.

Nom: *Tungi*; Voc: *Tungi*.

Sometimes the noun in the vocative case is used as if it were the name of the person addressed, and takes the termination *a* for the masculine and *i* for the feminine, as—

Nom: *thian*, a friend; Voc: { *thiana*, O! friend, masc.  
  { *thiani*, O! friend, fem.

*Objective Case.*

This case has no inflection. The noun in the objective case is generally placed immediately before the transitive verb which governs it.

Examples—

*Inao, chilei-tár-in Sairang-a a kal.* Your younger brother has gone to Sairang to buy salt.

*Mu-in ár a man dawn.* The hawk is about to seize the fowl.

The indirect object is usually placed before the direct object. It has no inflection and is frequently followed by the postposition *hnéna*, 'to,' as—

*I u sebawng ka pe ang.* I will give a cow to your elder brother.

*He sawhté hi hmeichhia naopang hnéna pe roh.* Give this cat to the girl.

*Possessive Case.*

The noun denoting the possessor is generally placed immediately before the noun denoting the thing possessed, and is used

adjectively without any inflexion, as—

*Suaka in a lian e,* Suaka's house is large.  
*Naopang kor i la em?* Have you taken the boy's coat.

Occasionally the possessive case is formed by affixing *a* to the nominative, as—

*Ka farnu-a puan a moi em* My sister's cloth is very pretty.  
*em.*

*Aisawl-a mi heta an om lo.* The men of Aijal are not here.

When the noun denoting the possessor is of the feminine gender *i* is sometimes substituted for the affix *a*, as—

*Ka farnu-i puan a moi em em.* My sister's cloth is very pretty.

When the noun signifying the thing possessed is understood, the possessor takes the affix *ta*, as—

*Saw kor saw i pu-ta ani.* That coat is your grandfather's.  
*He kel hi tu-ta nge? An* Whose goat is this? Their  
*nu-ta.* mother's.

## ADJECTIVES.

Adjectives are placed after the words they qualify, as—

*Mi tha.* A good man.

*In hlui.* An old house.

When an adjective is used to complete the predicate of a sentence, a pronominal particle (*see* page 18) agreeing with the subject is placed before the adjective.

Examples—

*Mi a tha e.* The man is good (lit., The man he is good).

*Lal song song an tha e.* The chiefs are good (lit., The chiefs they are good).

When a noun is used as an adjective, it *precedes* the noun it qualifies, as—

*Lung in.* A stone house.

*Thir no.* An iron cup.

*Mao dawh-kan.* A bamboo table.

## COMPARISON OF ADJECTIVES.

### COMPARATIVE DEGREE.

This is formed by adding the adverb *sawh*, 'more,' to the positive and inserting the conjunction *aiin*, *aiia* or *huk-in*, 'than,' after the object of comparison.

## Examples—

*Fapa fanu aiin a shang sawk.* The son is taller than the daughter.

*Thir hnék-in shuan a rit sawk.* Lead is heavier than iron.  
*Sawk* is sometimes omitted.

When *aiin*, etc., are used with the demonstrative adjectives (see page 10), they are combined, thus,—

<i>He hi aiin</i>	becomes	<i>he ai hian.</i>
<i>Saw saw aiin</i>	„	<i>saw ai sawn.</i>
<i>Kha kha aiin</i>	„	<i>kha ai khân.</i>
<i>Khu khu aiin</i>	„	<i>khu ai khuan.</i>
<i>Khi khi aiin</i>	„	<i>khi ai khian.</i>
<i>Chu chu aiin</i>	„	<i>chu ai chuan.</i>

The same changes take place in the plural forms of the demonstrative adjectives :

<i>He hi aia</i> , etc.,	becomes	<i>he ai hian</i> , etc.
<i>He hi hnék-in</i> , etc.,	„	<i>he hnék hian</i> , etc.

## Examples—

*Saw ai sawn hei hi a tha sawk.* This is better than that.  
*Khi hmeichhia ai khian kha nula kha a shâng e.* That maiden near you is taller than that woman up there.

When the object of comparison is not mentioned, *aiin*, etc., are not used, as—

*Nangma fapa a shâng sawk.* Your son is taller.

## SUPERLATIVE DEGREE.

This is formed by adding the adverb *ber*, 'most,' to the positive and inserting *aiin*, 'than,' *singa*, 'among,' or *a*, 'of,' after the object of comparison, as—

<i>He mi hi mi song zong aiin a tha ber.</i>	This man is the best man of all.
<i>Sap-te singa nang i té ber.</i>	You are the smallest of the sahibs.
<i>Kha kha, [lekha-bu a a] tha ber.</i>	That near you is the best book.

*Ber* may sometimes be omitted.

When the object of comparison is not mentioned *aiin*, etc., are not used, as—

*He mi hi a tha ber.* This man is the best.

## NUMERALS.

## CARDINAL NUMBERS.

They are as follow :

1, <i>pa-khat.</i>	11, <i>shom leh* pa-khat.</i>
2, <i>pa-hnih.</i>	12, <i>shom leh pa-hnih.</i>
3, <i>pa-thum.</i>	13, <i>shom leh pa-thum.</i>
4, <i>pa-li.</i>	14, <i>shom leh pa-li.</i>
5, <i>pa-nga.</i>	15, <i>shom leh pa-nga.</i>
6, <i>pa-ruk.</i>	16, <i>shom leh pa-ruk.</i>
7, <i>pa-sari.</i>	17, <i>shom leh pa-sari.</i>
8, <i>pa-riat.</i>	18, <i>shom leh pa-riat.</i>
9, <i>pa-kua.</i>	19, <i>shom leh pa-kua.</i>
10, <i>shom.</i>	

\* *leh* = and.

The cardinals, 20, 30, 40, 50, 60, 70, 80, and 90 are formed by adding to *shom* the units *pa-hnih*, *pa-thum*, etc., without their common prefix, *pa*, as—

20, <i>shom-hnih.</i>	60, <i>shom-ruk.</i>
30, <i>shom-thum.</i>	70, <i>shom-sari.</i>
40, <i>shom-li.</i>	80, <i>shom-riat.</i>
50, <i>shom-nga.</i>	90, <i>shom-kua.</i>

The cardinals 21, 22, etc., 31, 32, etc., are formed by adding *pakhat*, *pahnih*, etc., to *shomhnih*, *shomthum*, etc., and inserting the conjunction *leh*, 'and,' as—

21, <i>shomhnih leh pakhat.</i>	100, <i>za.</i>
32, <i>shomthum leh pahnih.</i>	1,000, <i>shang.</i>
43, <i>shomli leh pathum.</i>	10,000, <i>shing.</i>
54, <i>shomnga leh pali.</i>	100,000, <i>nuai.</i>

Hundreds, thousands, etc., are formed in the same manner as the multiples of ten, as—

700, <i>za-sari.</i>	20,000, <i>shing hnih.</i>
6,000, <i>shang ruk.</i>	500,000, <i>nuai nga.</i>

*Leh*, 'and,' is also inserted between the thousands, hundreds and tens, as:—

725, <i>za-sari leh shomhnih leh panga.</i>
1898, <i>shang leh za-riat leh shomkua leh pasari.</i>

When the cardinals from 1 to 9 are used to qualify nouns, the prefix *pa* is often omitted, as—

*In nga*, five houses.  
*Ni sari*, seven days.

NOTE.—The prefix is generally retained when human beings are spoken of, as—

*Mi paruk*, six men.  
*Nula pakua*, nine maidens.

When any numeral above ten qualifies a noun, the noun is sometimes repeated after each recurrence of the conjunction *leh*, and the prefix *pa* of the numeral is omitted. With words of two or more syllables this rule does not generally apply.

Examples—

*Cheng shom leh cheng kua*, 19 rupees.

*Mihring za leh shomnga*, 150 men.

#### ORDINAL NUMBERS.

These are formed by affixing *na* to the cardinal numbers, as—

<i>A ni thum-na a thi.</i>	He died on the third day.
<i>Lekha-bu a panga-na la roh.</i>	Bring the fifth book.
<i>A pathum-na ka duh.</i>	I want the third one.
<i>Thing pakua-na bul a va ding roh.</i>	Go and stand at the foot of the ninth tree.

In speaking of the order of *time* the ordinal numbers may also be expressed by repeating the noun after the cardinal, as—

<i>Ni thum ni.</i>	The third day.
<i>Zân nga zân a ka lo-thleng ang.</i>	I shall arrive on the fifth night.

'Every other day' is expressed by *ni khat dan-a*,  
 'Every third day' " " " *ni hnih dan-a*,  
 'Every fourth day' " " " *ni thum dan-a*,  
 and so on.

#### DISTRIBUTIVES.

These are formed (1) by adding *hlîr-in*, *theoh-vin* or *zêl-in* to the cardinal; (2) by doubling the cardinal and adding one of the above affixes; (3) by repeating the cardinal without its prefix *pa* and affixing *in*, as—

<i>Pahnih hlîr-in,</i>	} two at a time.
<i>Pahnih pahnih zêl-in,</i>	
<i>Pahnih hnih-in,</i>	

#### NUMERAL ADVERBS.

These are formed by prefixing *voi* to the cardinal numbers and in the case of the numbers from 1 to 9, omitting the prefix *pa*, as :

*Voi thum*, thrice.

*Voi shomli*, 40 times.

In compound numbers *voi* is repeated after each recurrence of the conjunction *leh*, as—

*Voi shomli leh voi thum*, 43 times.

*Voi za li leh voi shomsari leh voi ruk*, 476 times.

## DEMONSTRATIVE ADJECTIVES.

The demonstrative adjectives are—

*Singular.*

<i>He, he hi,</i>	} this.	
<i>Hei, hei hi,</i>		
<i>Saw, saw saw,</i>		
<i>Kha, kha kha,</i>		that (there).
<i>Khu, khu khu,</i>		that, that near you.
<i>Khi, khi khi,</i>		that down there.
<i>Chu, chu chu,</i>	that up there.	
	that.	

*Plural.*

<i>Hêng, hêng hi,</i>	these.
<i>Sawng, sawng saw,</i>	those (there).
<i>Khâng, khâng kha,</i>	those, those near you.
<i>Khâng, khâng khu,</i>	those down there.
<i>Khâng, khâng khi,</i>	those up there.
<i>Chung, chung chu,</i>	those.

When any of the above compound words are used, the noun they qualify is placed between the two words forming the adjective.

## Examples—

<i>He khua hi a zao e.</i>	This village is extensive.
<i>Chu ri chu i kra em?</i>	Did you hear that noise?
<i>Khâng in te khi ka-ta ani.</i>	Those houses up there are mine.
<i>Khu sava khu kâp shu.</i>	Don't shoot that bird down there.

The singular forms of the adjectives may also be used with plural nouns. When a plural adjective is used, the noun it qualifies may either take a plural suffix or not.

## Examples—

<i>Saw ui te saw tu-ta-nge?</i>	Whose are those dogs?
<i>Hêng in hi a té ém.</i>	These houses are very small.

The plural forms *hêng, hêng hi, etc.*, may be used with a singular noun with the meaning of 'this kind of,' 'that kind of,' etc., as—

<i>Hêng saidoiâm hi ka duh ber.</i>	I like this kind of bottle best.
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When the above compound adjectives are used to qualify a noun which is the subject of a transitive verb (see page 4) or which is governed by a postposition, they become in the singular, *he hian, hei hian, saw sawn, kha khân, khu khuan, khi khian, chu*

*chuan*, and in the plural *hêng hian*, *sawng sawn*, *không khan*, *khúng khuan*, *khíng khian*, and *chùng chuan*.

Examples—

*Khu vok khuan chaw a ei.* That pig down there is eating food.

*He kong a hian dah roh.* Put it on this road.

*Khíng in a te khian lât shu.* Don't enter those houses up there.

The latter half of each of the above compound forms of adjectives may be used by itself, and then it follows the noun it qualifies, as :

*Huan a khuan min nghâk roh.* Wait for me in the garden down there.

*Chem kha tât hriam roh.* Sharpen that knife.

The above demonstrative adjectives are used to supply the place of the English article 'the.'

## PRONOUNS.

### PERSONAL PRONOUNS.

#### FIRST PERSON, *keima*, 'I.'

##### *Singular.*

Nom :	<i>keima, kei (ka),</i>	I.
Poss :	{ <i>keima, keia, ka,</i>	my.
	{ <i>keimata, keima-ata, kei-ata, kata,</i>	mine.
Obj :	<i>keima min, kei min, min,</i>	me, to me, for me.

##### *Plural.*

Nom :	<i>keimani, keini (kan),</i>	we.
Poss :	{ <i>keimani, keini, kan,</i>	our.
	{ <i>keimani-ta, keini-ta, kanta,</i>	ours.
Obj :	<i>keimani min, keini min, min,</i>	us, to us, for us.

NOTE.—*min* is often contracted into *mi*'.

#### SECOND PERSON, *nangma*, 'thou.'

##### *Singular.*

Nom :	<i>nangma, nang (i),</i>	thou.
Poss :	{ <i>nangma, nanga, i,</i>	thy.
	{ <i>nangma-ta, nangma-ata, ita,</i>	thine.
Obj :	<i>nangma, nang.</i>	thee.

*Plural.*

Nom :	<i>nangmani, nangni (in),</i>	you.
Poss :	{ <i>nangmani, nangni, in,</i>	your.
	{ <i>nangmani-ta, nangui-ta, in-ta,</i>	yours.
Obj :	<i>nangmani, nangni,</i>	you.

NOTE.—The objective case is frequently formed by omitting or retaining the pronoun and affixing *che, a-che, or chi-a* in the singular, and *che-u or a-che-u* in the plural, as—

<i>Ka vél ang che.</i>	I will strike thee.
<i>Nangni ka hmu a-che-u.</i>	I saw you.
<i>Nimina ka pe che-a engatinge i nei lo?</i>	I gave it to you yesterday, why have you not got it?
<i>Che, a-che, and chi-a.</i>	also mean—to thee, for thee, from thee,
<i>Che-u and a-che-u.</i>	also mean—to you, for you, from you.

THIRD PERSON, *ama, 'he,' 'she,' 'it.'**Singular.*

Nom :	<i>ama, ani (a),</i>	he, she, it.
Poss :	{ <i>ama, ani, a,</i>	his, her, its.
	{ <i>ama-ta, ama-uta, ani-ta, a-ta,</i>	his, hers, its.
Obj :	<i>ama, ani,</i>	him, her, it.

*Plural.*

Nom :	<i>anmani, anni (an),</i>	they.
Poss :	{ <i>anmani, anni, an,</i>	their.
	{ <i>anmani-ta, anni-ta, an-ta,</i>	theirs.
Obj :	<i>anmani, anni,</i>	them.

NOTE.—The pronouns (*ka*), (*kan*), (*i*), (*in*), (*a*), (*an*), placed within the parentheses are used as pronominal particles to verbs (see page 18).

When a personal pronoun is the subject of a transitive verb in the active voice, it usually takes the termination *in*, or its contracted form *'n*, to distinguish it from the object (see Nouns, page 4).

## REFLEXIVE PRONOUNS.

When a reflex action is required to be expressed, the pronouns *keima, nangma, ama*, etc., are used and the particle *in* is prefixed to the verb, as—

<i>Keima ka in-vél.</i>	I hit myself.
<i>Nangma i in-shât ang.</i>	You will cut yourself.
<i>Ama a in-dem.</i>	He finds fault with himself.

The pronoun may be omitted, as—

<i>Ka in-vél.</i>	I hit myself.
-------------------	---------------

In the plural, *theoh*, 'each,' or *ve ve*, 'each of two,' is inserted between the personal pronoun and its nominative ending or placed

after the verb to prevent confusion with the reciprocal prefix *in* (page 28).

Examples—

*Keimani theoh-vin kan in-shât.*

We cut ourselves.

*Nangmani-in in in-kâp hlum ve ve ang.*

You will each shoot yourself.

Other ways of expressing a reflex action may be seen in the following sentences :

*Keima leh keima ka in-kâp.*

*Keima leh keima-in ka in-kâp.*

*Mani leh mani ka in-kâp.*

*Mani leh mani-in ka in-kâp.*

*Mani mani-in ka in-kâp.*

*Mani ka in-kâp.*

*Mani-in ka in-kâp.*

I shot myself.

All the other persons, singular and plural, may be expressed by substituting for *keima* and *ka* the corresponding pronouns *nangma* and *i*, *ama* and *a*, etc.

#### RELATIVE PRONOUNS.

The relative pronouns are :

*Kha.*

*Chu.*

*Apiang.*

*Apiang kha.*

*Apiang chu.*

Who, which, what, that.

Whoever, whatever, whichever.

*Kha* is generally used when the antecedent is known to or has been seen by the speaker, whether it is known to or has been seen by the person addressed or not.

*Chu* is generally used when the antecedent has only been heard of by the speaker, but is known to or has been seen by the one addressed.

The relative pronoun follows the verb of the relative sentence.

When a relative pronoun is used in the nominative case the pronominal particle (see page 18) is omitted from the verb in the relative sentence.

Examples—

*Nimina mi lo-kal kha khoiange om?*

Where is the man who came yesterday?

*Puan naktûka ka lei tûr chu ka pe ang che.*

I will give you the cloth which I shall buy tomorrow.

*Naktûka mi lo-kal tûr chu a ke a bai.*

The man who is coming tomorrow is lame.

*Mi i duh apiang ko roh.*

Call whichever man you like.

When the antecedent is in the plural, the affix *te* or *ho-te*, when used (see page 3), immediately precedes the relative pronouns *kha* and *chu*, instead of being affixed to the noun. The other plural affixes follow the noun in the usual way.

Examples—

*Shial ka hmu te kha tutange?* Whose are the *gayals* which I saw?

*Ar song song i lei a piang a tha lo.* Whatever fowls you bought were bad.

Very frequently the relative pronoun is omitted, and then the verb becomes a participle or adjective qualifying the noun in the ordinary manner:

Examples—

*Ka lekha ziak a tha e.* The letter which I have written is good (lit., my written letter is good).

*I in shak a lian lutuk ani.* The house which you have built is too large (lit., your built house, etc.)

*An puan tah a moi em em.* The cloth which they have woven is very pretty (lit., their woven cloth, etc.)

*In sakei hmu a hlao che-u em?* Was the tiger which you saw afraid of you? (lit., was your seen tiger? etc.)

The possessive cases 'whose,' 'of which,' and 'whosoever' are expressed by using the above nominatives and prefixing the pronominal particle referring to the antecedent to the thing possessed, as—

*Nimina, naopanga pu an ka lak kha, a lo-kal ang.* The boy whose cloth I took yesterday will come.

*Kel, a lu ka tan chu, ui-in a ei.* The goat, the head of which I cut off, a dog has eaten.

*Mi an in i hál a piang-te kha an tlán bo ta.* The men whosever houses you burnt have run away.

*Thing, a pár ka pék a-che kha, ka huan-a a om.* The tree of which I gave you the flower is in my garden.

Sometimes *a* is placed between the verb and the relative, and when the antecedent is of the feminine gender, *i* is occasionally used instead of *a*, as—

*Hmeichhia, a chi ka ruk i kha a tap.* The woman whose salt I stole is crying.

*Mipa, a vaibél ka lak-sak a kha, a thin-ur.* The man whose pipe I took away is angry.

## INTERROGATIVE PRONOUNS.

The interrogative pronouns are—

*Tu-nge? tu? tu-maw?* 'Who.'

When *tunge* is the subject of a verb, the verb does not take the usual pronominal particle (see page 18) as—

*Tunge lo-kal?* Who came?

When *tunge* is the subject of a transitive verb in the active voice it becomes *tu-in-nge*, as—

*Tu-in-nge vél che?* Who hit you?

*Tunge* may be split up by a verb as—

*Tu vél che nge ni?* Who hit you?

*Tu* and *tumaw* are only used by themselves in the following manner:

*A lo-kal lo. Tumaw?* He has not come. Who?

*A sakor a hral ta. Tu?* He has sold his horse. Who?

*Tu-ta-nge? tu-ta? tu-ta-maw?* 'Whose'? (used substantively).

*Hei hi tu-ta-nge?* Whose is this?

*Tu-ta* and *tu-ta-maw* are only used by themselves in the following manner:

*Alekha bu i hmu em? Tu-ta?* 'Have you seen his book?  
(or *Tu-ta-maw*)? Whose?

*Tu...nge? tu? tu...maw?* 'Whose'? (used adjectively).

When *tu...nge* is used thus, the noun it qualifies is placed between the two parts which make up the word, as—

*Tu ar nge i lei?* Whose fowl did you buy?

*Tu in a nge i om?* In whose house are you stopping?

When *tu...nge* qualifies a noun which is the subject of a transitive verb in the active voice, the verb does not take the usual pronominal prefix (see page 18) as—

*Tu ui-in nge sheh che?* Whose dog bit you?

*Tu* and *tu...maw* can only be used by themselves in the following manner:

*A puan a bo ta. Tu puan?* His cloth is lost. Whose cloth?  
(or *tu-puan-maw*)?

*Tu-nge? tu? tu-maw?* 'Whom'?

*Tunge i hmu?* Whom did you see?

*Tu-nge* can be split up by a postposition, as—

*Tu knéna nge i ria'ang?* With whom will you lodge for the night?

*Tu tân nge i shiam?* For whom are you making it?

*Tu* and *tu-maw* can only be used by themselves in the following manner :

*Suaka'n mi a tîr. Tu?* (or *Suaka has sent men. Whom?*  
*Tumaw?*)

*Eng-nge? Zeng-nge? eng? eng-maw?* 'What'?

*Eng-nge i duh?* }  
*Zeng-nge i duh?* } What do you want?

When *eng-nge* or *zeng-nge* is used adjectively, it is split up by the noun it qualifies as —

*Eng tui nge ka choi ang?* What water shall I draw?

*Eng* and *engmaw* are only used by themselves in the following manner :

*I hmu em? Eng?* (or *Eng-maw?*) Have you seen it? What?

*Eng-a?* is only used by itself in answer to a call, or when the person using it did not understand what was said.

*Khoi-i-nge?* Which?

*Khoi-i lekha-bu nge i duh?* }  
*Lekha-bu khoi-i-nge i duh?* } Which book do you want?

When *a* is prefixed to any of the interrogative pronouns it gives it a partitive force, as—

*A tu-nge i ko?* Whom of them did you call?

*Lekha bu a-zeng-nge i duh?* Which of the books do you want?

*A eng te nge i hmu?* Which (plural) of them did you see?

When demonstrative adjectives are used with the interrogative pronouns they are placed as follow :

*A tu khi nge i tîr?* Whom of those up there did you send?

*In zeng khu nge i sha?* Which house down there did you build?

*Khâng in khu a zengnge i sha?* Which of the houses down there did you build?

*Tih*, this may be used with an interrogative pronoun to give it the force of a relative, as :

*Tu-nge-ni tih i hria em?* Do you know who it was?

*Eng-nge-ni tih ka hre lo?* I do not know what it was?

## POSSESSIVE PRONOUNS.

The possessive pronouns are as follow :

*Singular.*

<i>Keima, keia, ka.</i>	My.
<i>Keima-ta, keima-ata, kei-ata, ka-ta.</i>	Mine.
<i>Nang, nangma-a, nang-a, i.</i>	Thy.
<i>Nangma-ta, nangma-ata, nang-ata, i-ta.</i>	Thine.
<i>Ama, ani, a.</i>	His, her, its.
<i>Ama-ta, ama-ata, ani-ta, a-ta.</i>	His, hers, its.

*Plural.*

<i>Keimani, keini, kan.</i>	Our.
<i>Keimani-ta, keini-ta, kanta.</i>	Ours.
<i>Nangmani, nangni, in.</i>	Your.
<i>Nangmani-ta, nangni-ta, in-ta.</i>	Yours.
<i>Anmani, anni, an.</i>	Their.
<i>Anmani-ta, anni-ta, an-ta.</i>	Theirs.

## DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are the same as the double forms of the demonstrative adjectives with the exception of *he hi*, which is not used.

## INDEFINITE PRONOUNS.

Some of the indefinite pronouns are as follow :

<i>Engma.</i>	} Nothing.
<i>Engma...lo.</i>	
<i>Engpawh.</i>	} Anything, any, anyone.
<i>Eng-pôh.</i>	
<i>Eng-kim.</i>	
<i>Eng-lo.</i>	Everything, all sorts of things.
<i>Eng-emaw.</i>	Something.
	Something, something or other.
<i>Tu-ma.</i>	} No one, nobody.
<i>Tu-ma...lo.</i>	

NOTE.—*Engma* and *tuma* are only used in answer to a question, and then the rest of the sentence is understood, as —

*Engge i ti ? Engma.* What did you say ? Nothing.

*Tunge om ? Tuma ?* Who is there ? No one.

In other instances it is always followed by *lo*, 'not,' as —

*Engma ka hmu thei lo.* I can see nothing.

*Tuma'n buh an\* duh lo.* No one wants rice.

*In a tuma an\* om lo.* There is no one in the house.

\* When *tuma...lo* is used, the pronominal prefix of the verb is 𑄎 ways in the plural.

<i>Tu-pawh.</i>	} Anyone.
<i>Tu-pôh.</i>	
<i>Tu-emaw.</i>	
<i>A-then...a then.</i>	
<i>A-dang.</i>	
<i>An-zain.</i>	Some one, a certain one,
<i>A-zain.</i>	Some, others.
	Another, others.
	All (of persons).
	All (of things).

Examples of the use of indefinite pronouns :

<i>Heta lo-kal roh englo ka pe ang che.</i>	Come here, I will give you something.
<i>Nizâna kan khua a tue-maw a thi.</i>	Last night some one died in our village.
<i>Tunge i duh? Tupawh.</i>	Whom do you want? Any one.
<i>A-then ka ei a-then ka paih.</i>	Some I ate, others I threw away.
<i>Engge i duh ber? Eng-pawh.</i>	Which do you want most? Any one.

## VERBS.

The conjugation of the verb in Lushai is very simple. It has the same form throughout the tense and it is the pronominal particle which alone determines the person and number.

The pronominal particles are as follow :

<i>Singular.</i>		<i>Plural.</i>
1st person— <i>ka</i> I.		1st person— <i>kan</i> We.
2nd person— <i>i</i> Thou.		2nd person— <i>in</i> You.
3rd person— <i>a</i> He, she, it.		3rd person— <i>an</i> They.

The pronoun proper is generally omitted except when emphasis is required, but the pronominal particle must always be used whether the pronoun proper is present or not.

NOTE.—Neuter nouns when in the plural, and used as the subject of a verb, take the singular pronominal prefix *a*.

The conjugation of the verb *ni*, 'to be,' is as follows :

## INDICATIVE MOOD.

## PRESENT TENSE.

<i>Singular.</i>		<i>Plural.</i>
1. <i>Keima ka ni.</i> I am.		1. <i>Keimani kan ni.</i> We are.
2. <i>Nangma i ni.</i> Thou art.		2. <i>Nangmani in ni.</i> You are.
3. <i>Ama a ni.</i> He is.		3. <i>Anmani an ni.</i> They

## PAST TENSE.

*Singular.*

1. *Keima ka ni.* I was.
2. *Nangma i ni.* Thou wast.
3. *Ama a ni.* He was.

*Plural.*

1. *Keimani kan ni.* We were.
2. *Nangmani in ni.* You were.
3. *Anmani an ni.* They were.

## PERFECT TENSE.

*Singular.*

1. *Keima ka ni ta.* I have been.
2. *Nangma i ni ta.* Thou hast been.
3. *Ama a ni ta.* He has been.

*Plural.*

1. *Keimani kan ni ta.* We have been.
2. *Nangmani in ni ta.* You have been.
3. *Anmani an ni ta.* They have been.

NOTE.—*tawh* may be substituted for *ta* throughout the tense *keima ka ni*, etc., equals also, 'I have been,' etc.

## FUTURE TENSE.

*Singular.*

1. *Keima ka ni ang.* I shall be.
2. *Nangma i ni ang.* Thou wilt be.
3. *Ama a ni ang.* He will be.

*Plural.*

1. *Keimani kan ni ang.* We shall be.
2. *Nangmani in ni ang.* You will be.
3. *Anmani an ni ang.* They will be.

## PERIPHRASTIC FUTURE TENSE.

*Singular.*

1. *Keima ka ni dawn.* I am about to be.
2. *Nangma i ni dawn.* Thou art about to be.
3. *Ama a ni dawn.* He is about to be.

*Plural.*

1. *Keimani kan ni dawn.* We are about to be.
2. *Nangmani in ni dawn.* You are about to be.
3. *Anmani an ni dawn.* They are about to be.

NOTE.—Throughout the tenses and persons of the indicative mood *e* may be affixed without altering the meaning, as—*keima ka ni e*, etc.

When an adjective is used to form the completion of a predicate, *e* may be used alone, either for the singular or plural, as—*i tha e*, you are good.

## SUBJUNCTIVE MOOD.

## PRESENT AND PAST TENSE.

*Singular.*

- |                              |  |
|------------------------------|--|
| 1. <i>Keima ka ni chuan.</i> | If I be, or If I were.                           |
| 2. <i>Nangma i ni chuan.</i> | If thou be, or If thou wert.                     |
| 3. <i>Ama a ni chuan.</i>    | If he, she, or it be, or If he, she, or it were. |

*Plural.*

- |                                 |                              |
|---------------------------------|------------------------------|
| 1. <i>Keimani kan ni chuan.</i> | If we be, or If we were.     |
| 2. <i>Nangmani in ni chuan.</i> | If you be, or If you were.   |
| 3. <i>Anmani an ni chuan.</i>   | If they be, or If they were. |

OR

*Singular.*

- |                                    |  |
|------------------------------------|--|
| 1. <i>Ni ila, or ni ilang.</i>     | If I be, or If I were.                           |
| 2. <i>Ni la, or ni lang.</i>       | If thou be, or If thou wert.                     |
| 3. <i>Ni shela, or ni shelang.</i> | If he, she, or it be, or If he, she, or it were. |

*Plural.*

- |                                    |                              |
|------------------------------------|------------------------------|
| 1. <i>Ni ila, or ni ilang.</i>     | If we be, or If we were.     |
| 2. <i>Ni ula, or ni ulang.</i>     | If you be, or If you were.   |
| 3. <i>Ni shela, or ni shelang.</i> | If they be, or If they were. |

## PLUPERFECT TENSE.

*Singular.*

- |  |                             |
|--|-----------------------------|
| 1. <i>Ni ta ila, or ni ta ilang.</i>     | If I had been.              |
| 2. <i>Ni ta la, or ni ta lang.</i>       | If thou had been.           |
| 3. <i>Ni ta shela, or ni ta shelang.</i> | If he, she, or it had been. |

*Plural.*

- |  |                   |
|--|-------------------|
| 1. <i>Ni ta ila, or ni ta ilang.</i>     | If we had been.   |
| 2. <i>Ni ta ula, or ni ta ulang.</i>     | If you had been.  |
| 3. <i>Ni ta shela, or ni ta shelang.</i> | If they had been. |

## IMPERATIVE MOOD.

<i>Singular.</i>		<i>Plural.</i>	
2. <i>Ni roh.</i>	Be thou.	2. <i>Ni roh-u.</i>	Be ye.
3. <i>Ni roh se.</i>	Let him, her, or it be.	3. <i>Ni roh se.</i>	Let them be.

## NEGATIVE FORM.

<i>Singular.</i>		<i>Plural.</i>	
2. <i>Ni shu, ni shu ang che.</i>	Be not thou.	2. <i>Ni shu u, ni shu ang che u.</i>	Be ye not.
3. <i>Ni shu se.</i>	Let him, her, or it not be.	3. <i>Ni shu se</i>	Let them not be.

*Om* 'to be,' 'to exist,' is conjugated in the same manner as *ni*. The verb 'to have' is represented by using *om* in the following manner :

<i>Ka hnêna a om.</i>	I have (lit., It is to me).
<i>I hnêna a om.</i>	Thou hast (lit., It is to thee), etc., etc.

CONJUGATION OF THE VERB *SHOI*, 'TO SAY.'

NOTE.—In the following conjugation the first person singular of each tense only will be given, as the verb remains unchanged throughout the tense, and the other persons can easily be formed by substituting for *keima ka* the pronouns and particles *nangma i, ama a*, etc.

## INDICATIVE MOOD.

## PRESENT TENSES.

Indef :	<i>Keima ka shoi, keima ka shoi thîn.</i>	I say, I do say.
Imperf :	<i>Keima ka shoi, keima ka shoi mêk.</i>	I am saying.
Perfect :	<i>Keima ka shoi, keima ka shoi ta, keima ka shoi tawh.</i>	I have said.

## PAST TENSES.

Indef :	<i>Keima ka shoi, keima ka shoi thîn.</i>	I said, I used to say.
Imperf :	<i>Keima ka shoi, keima ka shoi mêk ani.</i>	I was saying.
Perfect :	<i>Keima ka shoi ta, keima ka shoi tawh.</i>	I had said.

## FUTURE TENSES.

Indef :	<i>Keima ka shoi ang.</i>	I shall say.
Imperf :	<i>Keima ka shoi mék ang,</i> <i>keima ka shoi tawh</i> <i>mék ang.</i>	I shall be saying.
Perfect :	<i>Keima ka shoi tawh ang.</i>	I shall have said.
Periphrastic Future :	<i>Keima ka</i> <i>shoi dawn.</i>	I am about to say.

In like manner *dawn*, with the meaning of 'about to,' can be used with any of the above present and past tenses.

NOTE.—Throughout the mood in all persons *e* may be added to the end of the verb and except in the future tenses *ani* or *ani-e*.

## CONDITIONAL MOOD.

## PRESENT TENSE.

<i>Keima ka shoi tár.</i>	I would say, I would have said.
---------------------------	---------------------------------

## PAST TENSE.

<i>Keima ka shoi tawh tár.</i>	I would have said.
--------------------------------	--------------------

NOTE.—Throughout the mood in all persons *ani*, or *ani e*, may be added to the verb without changing the meaning.

The above two tenses also mean 'I should or ought to say' and 'I should have' or 'ought to have said' respectively.

In Lushai the future tenses are often used where in English we use the conditional mood.

## SUBJUNCTIVE MOOD.

## PRESENT AND PAST TENSES.

*Singular.*

- |                                |  |
|--------------------------------|--|
| 1. <i>Keima ka shoi chuan.</i> | If I say, said, have said, or had said.    |
| 2. <i>Nangma i shoi chuan.</i> | If thou say, said, have said, or had said. |
| 3. <i>Ama a shoi chuan.</i>    | If he say, said, have said, or had said.   |

*Plural.*

1. *Keimani kan shoi chuan.* If we say, said, have said, or had said.
2. *Nangmani in shoi chuan.* If you say, said, have said, or had said.
3. *Anmani an shoi chuan.* If they say, said, have said, or had said.

or

*Singular.*

1. *Shoi ila, shoi ilang.* If I say or had said.
2. *Shoi la, shoi lang.* If thou say or had said.
3. *Shoi shela, shoi shelang.* If he say or had said.

*Plural.*

1. *Shoi ila, shoi ilang.* If we say or had said.
2. *Shoi ula, shoi ulang.* If you say or had said.
3. *Shoi shela, shoi shelang.* If they say or had said.

## PLUPERFECT TENSE.

*Singular.*

1. *Shoi ta ila, shoi ta ilang.* If I had said.
2. *Shoi ta la, shoi ta lang.* If thou had said.
3. *Shoi ta shela, shoi ta shelang.* If he had said.

*Plural.*

1. *Shoi ta ila, shoi ta ilang.* If we had said.
2. *Shoi ta ula, shoi ta ulang.* If you had said.
3. *Shoi ta shela, shoi ta shelang.* If they had said.

NOTE.—If *ma* be inserted between the verb and the subjunctive ending of any of the persons in the second form of the present and past tenses, or of the pluperfect, the meaning becomes 'although' or 'even if' as—

*Shoi ma ila*  
*Shoi ta ma ila*

Although I say, even if I say.  
Although I had said, even if I had said.

The negative forms of the above are as follow :

*Singular.*

1. *Shoi shu ila*, or *shoi lo ila*. If I say not, said not, have not said, or had not said.
2. *Shoi shu la*, or *shoi lo la*. If thou, etc.
3. *Shoi shu shela*, or *shoi lo shela*. If he, etc.

*Plural.*

1. *Shoi shu ila*, or *shoi lo ila*. If we, etc.
2. *Shoi shu ula*, or *shoi lo ula*. If you, etc.
3. *Shoi shu shela*, or *shoi lo shela*. If they, etc.

*Singular.*

1. *Shoi ta shu ila* or *shoi ta lo ila*. If I had not said.
2. *Shoi ta shu la* or *shoi ta lo la*. If thou, etc.
3. *Shoi ta shu shela* or *shoi ta lo shela*. If he, etc.

*Plural.*

1. *Shoi ta shu-ila* or *shoi ta lo ila*. If we had not said.
2. *Shoi ta shu ula* or *shoi ta lo ula*. If you, etc.
3. *Shoi ta shu shela* or *shoi ta lo shela*. If they, etc.

NOTE.—The final *la* in all the above negative forms may become *lang*.

If *ma* be inserted between the verb and *shu*, or between *lo* and the termination in any of the above, the meaning becomes 'although,' or 'even if,' as—

<i>Shoi ma shu ila.</i>	}	Although I say not, etc.
<i>Shoi lo ma ila.</i>		

IMPERATIVE MOOD.

*Singular.*

2. *Shoi roh*. Say thou
3. *Shoi roh se*. Let him, her, it say.

*Plural.*

- |                                     |  |             |               |
|-------------------------------------|--|-------------|---------------|
| 1. <i>I shoi ang, i shoi ang u.</i> |  | Let us say. |               |
| 2. <i>Shoi roh u.</i>               |  |             | Say ye.       |
| 3. <i>Shoi roh se.</i>              |  |             | Let them say. |

Other forms of the imperative are—

Singular: *Shoi ang che, shoi ta che, shoi te, shoi che.* Say thou!

Plural: *Shoi ang che u, shoi ta che u, shoi te u, shoi che u.* Say ye!

### NEGATIVE FORMS.

#### Singular.

#### Plural.

2. <i>Shoi shu.</i>	Do not say		1. <i>I shoi shu ang,</i>	Let us not say.
3. <i>Shoi shu se.</i>	Let him, her, it not say.		<i>i shoi shu ang</i>	
			<i>u.</i>	
			2. <i>Shoi shu u.</i>	Do not say.
			3. <i>Shoi shu se.</i>	Let them not say.

Other forms are—

Singular: *Shoi shu ang che, shoi ma ta che.* Do not say.

Plural: *Shoi shu ang che u, shoi ma ta che u.* Do not say.

In the first person plurals *i shoi ang* and *i shoi shu ang* are used of two persons only, *i shoi ang u* and *i shoi shu ang u* of more than two.

When two or more imperatives follow one another in a sentence, the last only, as a rule, takes the imperative termination, the others take the subjunctive endings, as—

*Dawr a kal ulang ar lei roh u.* Go to the bazar and buy some fowls.

*Khua a leng ila kan thian i hmu ang.* Let us stroll to the village and see our friend.

*In a lut shu ula bengchheng shu u.* Don't enter the house, and don't make a noise.

Infinitive Mood—*Shoi* 'To say.'

Participles—*Shoi-a, shoi-in* 'Saying.'

Gerunds—*Shoi-tur, shoi-tur-in, shoi-na-tur, shoi-nan, shoi-an, shoi-in,* 'For saying.'

## PASSIVE VOICE.

The passive voice in Lushai is generally formed by altering the pronunciation of the verb, and may be seen in the following examples :

<i>Active.</i>	<i>Passive.</i>
<i>Ka vèl a-che.</i> I beat you.	<i>I velh-ka ni.</i> I am beaten by you.
<i>Ka ngai a-che.</i> I love you.	<i>I ngaih ka ni.</i> I am loved by you.
<i>Ka hua a-che.</i> I hate you.	<i>I huat ka ni.</i> I am hated by you.
<i>Ka tir a-che.</i> I send you.	<i>I tir ka ni.</i> I am sent by you.
<i>Ka shât a-che.</i> I cut you.	<i>I sha' ka ni.</i> I am cut by you.
<i>Ka that a-che.</i> I kill you.	<i>I tha' ka ni.</i> I am killed by you.
<i>Ka kâp a-che.</i> I shoot you.	<i>I ka' ka ni.</i> I am shot by you.
<i>Ka kai a-che.</i> I pull you.	<i>I kaih ka ni.</i> I am pulled by you.
<i>Ka hnûk a-che.</i> I drag you:	<i>I hnu' ku ni.</i> I am dragged by you.
<i>Ka phet a-che.</i> I trip you up.	<i>I phe' ka ni.</i> I am tripped up by you.

NOTE—Care must be taken in the pronunciation of the verb in the passive voice, as a slight difference in pronunciation may change the meaning from passive to active, as—

<i>Sâp velh ka ni.</i> I am hit by the Sahib,	<i>Sâp vèl ka ni.</i> I am the hitter of the Sahib.
<i>Miso huat ka ni.</i> I am hated by the Lushais.	<i>Miso hua' ka ni.</i> I am a hater of the Lushais.
<i>Tual tha' ani.</i> He was murdered.	<i>Tual that a ni.</i> He was a murderer.

## INTERROGATIVE PARTICLES OF VERBS.

*em*—This interrogative particle is placed, as a rule, at the end of the sentence, and cannot be translated into English, as—

<i>I kal ang em?</i>	Will you go?
<i>A tha em?</i>	Is it good?

*Ta em* or *tawh em* is sometimes contracted into *tem*, as—

*I hmu ta em?* becomes *I hmu tem?* Have you seen?

*em-ni*—This particle is sometimes identical with *em*. It is also used when the question is in the affirmative, and the answer is expected in the affirmative, as :

*Thing i phur emni?* You are carrying wood, are you?

When the question is in the negative, the answer is expected in the negative, as—

*Ar tui min thon lo emni?* You didn't send me any fowls' eggs, didn't you?

*Emni*, with the negative *lo*, sometimes becomes *lo vemni* or *lom-ni*, as—

*I chaw i ei lo vem-ni?*

Have you not eaten your food?

*Vok in tal lom-ni?*

Have you not killed the pig?

*e-lo*—This is used in the same manner as *emni* in its second meaning, as—

*Ruah a shûr elo?*

It is raining, is it?

*maw*—This is used in the same manner as *elo*. It is also used when the person interrogated repeats part of the question before answering, as—

*Q.—I nu a dam em?*

Is your mother well?

*A.—Ka nu maw? A dam e.*

My mother? She is well.

*e-maw*.—This particle is used as in the following example :

*Kal i duh emaw?*

Do you want to go?

(Here the interrogator supposes that the person addressed does not want to go.)

*ne-maw*—This is sometimes used as a negative form of *e-maw*.

*na-nge*—This is a negative interrogative particle similar to *lo vem-ni*.

When interrogative adverbs are used in asking questions the interrogative particles are omitted, as—

*Ka lu-khum khoiange i dah?* Where have you put my hat?

### NEGATIVE FORM OF VERBS.

When a verb is used negatively, the adverb, *lo*, 'not,' is placed after the root verb, as—

*Ka pa'n shial min pe duh lo.* My father does not wish to give me a *gayal*.

*Lo* with the termination *e* or *a* becomes *lo-ve*, *lo-va*.

*Lo* with the termination *ang* becomes *lo-vang* or *long*.

*Nêm* is sometimes used with the same meaning as *lo-ve*.

*Nâng* is sometimes used with the same meaning as *lo-vang*.

Example—

*Hei hi tu-in-nge zia?* *Ka hre nêm.* Who wrote this? I do not know.

*Naktâka Khama in a dah ang che.* *Khama in a ka kal nâng.* Put this in Khama's house tomorrow. I am not going to Khama's house.

*Shu-e* and *uk-shu-ei* are more emphatic negative particles, and are used only in answering a question. When these are used, the verb cannot be preceded by either a noun or pronoun.

Examples—

*Aizawl a kal a duh lo maw?* Does he not wish to go to Aijal?  
*Duh uk-shu-ei.* (He) does not wish.

### VERBAL PREFIXES.

There are several verbal prefixes, of which the principal are as follow:

*Zuk*—Signifies motion downwards, as—

*Zuk kal roh.* Go down.

*Zuk pe roh.* Go down and give.

*Han*—Signifies motion upwards, as—

*Han la roh.* Go up and fetch.

*Han--*—Signifies motion towards the speaker, as—

*Han la roh.* Bring it here.

*Min han pe roh.* Come and give it to me.

*Lo*—Signifies motion towards the speaker, as—

*Lo la roh.* Come and take.

It also signifies that the action of the verb has already taken or begun to take effect, and may frequently be rendered by the English word 'become,' as—

*Ka lo thlen' in a in a lo* When I arrived, his house was  
*kâng.* burning.

*Ka zük en a, a lo om lo.* I went down and looked and it  
 was not (there).

*Khu hmeichhia khu a lo that-* That woman down there is very  
*chhia ém ém.* lazy (I thought her to be  
 otherwise).

*Ron*—Signifies motion towards, as—

*Min ron pe roh.* Come and give it to me.

*Engatinge sangha i ron* Why did you go and catch fish.  
*man.*

*A hnéna ron hril shu.* Don't go and tell him.

*Va*—Signifies motion from, generally on level ground or from one place to another of equal elevation, as—

*Va hril roh.* Go and tell.

*In*—Signifies reciprocity, as—

*An in sual.* They are fighting with each other.

*In véi shu-u.* Don't strike each other.

## ADVERBS.

Some adverbs of place are—

<i>Chunga</i>	on top.	<i>Khoi-a-ma</i>	nowhere.
<i>Chunglama</i>	above.	<i>Hma-sha</i>	} before, in front.
<i>Hnuara</i>	underneath.	<i>Hma-in</i>	
<i>Chhúnga</i>	inside.	<i>Hma-a</i>	
<i>Pawna</i>	outside.	<i>Hnunga</i>	behind.
<i>Chhaka</i>	above (higher up).	<i>Kai</i>	} across.
<i>Thlanga</i>	below (lower down).	<i>Tan</i>	
<i>Heta</i>	here.	<i>Vél</i>	around, round.
<i>Saw-ta</i>	there.	<i>Khual</i>	round about.
<i>Khi-ta</i>	up there.	<i>Râl-a</i>	in the distance,
<i>Khu-ta</i>	down there.		on the other side,
<i>Kha-ta</i>	there.		on the opposite bank.
<i>Khoi-a-nge?</i>	where?		
<i>Khoi-a-pawh</i>	anywhere.		

Some adverbs of time are—

<i>Tána</i>	now.	<i>Naktipa</i>	day after to-morrow.
<i>Ani-ta</i>	ago.	<i>Ni-sàna</i>	last night.
<i>Ni-tin</i>	daily.	<i>Zân-ina</i>	} tonight.
<i>Zing-a</i>	in the early morning.	<i>Nak-zàna</i>	
<i>Nakîna</i>	presently.	<i>Tuk-tin</i>	every morning.
<i>Ngai</i>	ever.	<i>Kum-tin</i>	yearly.
<i>Ngai lo</i>	never.	<i>Tân-thleng-in</i>	yet.
<i>Lo</i>	not.	<i>Nichina</i>	a short time ago.
<i>Tân chin a</i>	henceforth.	<i>Tûkina</i>	this morning.
<i>Nimina</i>	yesterday.	<i>Hmâna</i>	formerly.
<i>Naktûk-a</i>	tomorrow.	<i>Fo</i>	often, always.
<i>Voi-in-a</i>	to-day.	<i>Kum-ina</i>	this year.
<i>Nimin-piah</i>	day before yesterday.	<i>Nikuma</i>	last year.
<i>Engtika-nge?</i>	when?	<i>Nak-kum-a</i>	next year.
<i>Tâna-pawh</i>	already.	<i>Chang-chang-in</i>	occasionally.
<i>Tlai</i>	late.	<i>Hnu-hnung-in</i>	after, afterwards.
<i>Hma</i>	early.	<i>Hrih, Rih</i>	for a short time.
<i>Leh</i>	again.	<i>Hlim</i>	just now.

Some adverbs of manner are—

<i>Eng-tin-nge?</i>	how?	<i>Vak</i>	with force.	
<i>Heti-ang-in</i>	thus.	<i>Ve</i>	also, too.	
<i>Thuai</i>	quickly.	<i>Tam</i>	much.	
<i>Thuai-thuai</i>		<i>Mang</i>		
<i>Zoi-zoi-in</i>	slowly.	<i>Vek</i>	quite, entirely.	
<i>Ni-e</i>	yes.	<i>Rual</i>	together.	
<i>Aw</i>		<i>Dún</i>	both together.	
<i>Ani</i>		<i>Pawh, pòh</i>	}	also.
<i>Nilo</i>				
<i>Aw-le</i>	all right.	<i>Heti-chen</i>	so much.	
<i>Lo</i>	not.	<i>Heti-zât</i>	{ so much. so many.	
<i>Ma-thei-lo-vin</i>	certainly.	<i>Eng-zat-nge?</i>	how much?	
<i>Zawk</i>	more.	<i>Eng-chen-nge?</i>	how many?	
<i>Ber</i>	most.	<i>Eng-via-nge?</i>	how large?	
<i>Ber</i>		<i>Pal</i>	accidentally.	
<i>Em</i>	very.	<i>Lui</i>	purposely.	
<i>em ém</i>		<i>Mai</i>	{ merely. gratuitously.	
<i>Zet</i>		<i>Mai mai</i>	{ to no purpose	
<i>Tak</i>		<i>Va</i>	how.	

NOTE.—*va*, 'how,' is only used in exclamatory sentences, as—

*I va á ém!*

How foolish you are!

*A va mak ém!*

How very wonderful!

Many adverbs are placed between the root verb and its inflexion. The following are some of them:

<i>Ngai</i>	ever.	<i>Leh</i>	again.
<i>Ngai lo</i>	never.	<i>Ri, hrih</i>	for a short time.
<i>Kual</i>	round about.	<i>Fo</i>	frequently.
<i>Kai</i>	across.	<i>Tlai</i>	late.
<i>Tan</i>		<i>Hma</i>	early.
<i>Thuai-thuai</i>	quickly.	<i>Kher</i>	haply, by chance.
<i>Hmasha</i>	before, in front.	<i>Hlel lo</i>	undoubtedly.
<i>Hnu-hnung</i>	behind.	<i>Ve</i>	also, too.
<i>Bok</i>	also.	<i>Dún</i>	both together.
<i>Vek</i>	entirely.	<i>Pal</i>	accidentally.
<i>Mai</i>	gratuitously, merely, to no purpose.	<i>Lui</i>	purposely.
<i>Mai mai</i>		<i>Hle hle</i>	still (not moving).
<i>Lo</i>	not.	<i>Vak</i>	with force.

## Examples—

'*Thawk thuai roh*' *ka ti fo a-che.*

I am frequently saying to you 'work quickly.'

*I din' hle hle lo chuan ka vel vak ang che.*

If you do not stand still I will beat you severely.

*Nak-kum-a vok heti-sât i lei leh ang em?*

Will you buy so many pigs again next year?

*Sebawng a lo-ihleng hma lutâk, tal, hrih shu.*

The cow has arrived too soon, don't kill it for a little time.

*He mao hi i thliak pal em-ni?*

Did you break this bamboo accidentally?

*Tâkina ram a sakei ka tawk kher.*

This morning I met by chance a tiger in the jungle.

Adverbs may be made by affixing *tak-in* to an adjective, and many adjectives without any change may be used as adverbs by placing them between the root verb and its inflexion, as—

Adjective.		Adverb.
<i>Tha</i> good.		<i>Tha-tak-in</i> well.
<i>Dik</i> correct.		<i>Dik-tak-in</i> correctly.
<i>Nûla'n a shoi-dik thîn</i>		The girl always speaks correctly.

*Engatinge i shiam tha-lo ve?* Why have you not made it well?

Adverbs ending in *in* or *a* are rarely used between the root verb and its termination.

Sometimes an adverb, which is usually placed between the root verb and its inflexion, may be placed before the verb by affixing *tak-in* and in some cases *in* or *a*, as—

*Kal thuai roh*, may become, *Thuai tak-in kal roh*, 'go quickly.'

*A shoi mai mai ani*, may become, *Mai mai in a shoi ani*, 'he merely said it.'

The comparative degree of adverbs is formed by adding *leh*, *zual*, or *deo*, to the positive, and the superlative degree by adding *ber*, as—

*Tlân chak leh zual roh.*

Run more quickly.

*Zoi deo vin kal roh.*

Walk slower.

*Nang i tong rang ber.*

You talk the fastest.

There are some hundreds of adverbs in Lushai which have no equivalent meaning in English, but which impart slight differences of meaning to the sentences they modify and at the same time point out whether the subject spoken of is large (in size, number, etc.), medium or small. The following are some of them:

Large.	Medium.	Small.
<i>Buk buk</i>	{ <i>bok bok.</i>	{ <i>bik bek.</i>
	{ <i>bak bak.</i>	{ <i>bek bek.</i>
<i>Bub bub</i>	{ <i>bob bob.</i>	{ <i>bib beb.</i>
	{ <i>bab bab.</i>	{ <i>beb beb.</i>
<i>Rem rum</i>	{ <i>rom rom.</i>	{ <i>rim rem</i>
	{ <i>ram ram.</i>	{ <i>rem rem.</i>
<i>Er ur</i>	{ <i>er or.</i>	{ <i>ir er.</i>
	{ <i>ar ar.</i>	{ <i>er er.</i>
<i>Hleih hluih</i>	{ <i>hloih hloih.</i>	{ <i>hlih hleih.</i>
	{ <i>hlaih hlaih.</i>	
	{ <i>hleih hloih.</i>	{ <i>hleih hleih.</i>
<i>Pem pum</i>	{ <i>pom pom.</i>	{ <i>pim pem,</i>
	{ <i>pam pam.</i>	
	{ <i>pem pom.</i>	{ <i>pem pem.</i>
<i>Hek huk</i>	{ <i>hok hok.</i>	{ <i>hik hek.</i>
	{ <i>hak hak.</i>	
	{ <i>hek hok.</i>	{ <i>hek hek.</i>
<i>Nger ngur</i>	{ <i>ngor ngor.</i>	{ <i>ngir nger.</i>
	{ <i>ngar ngar.</i>	
	{ <i>nger ngor.</i>	{ <i>nger nger.</i>
<i>Fer fur</i>	{ <i>for for.</i>	{ <i>fir fer.</i>
	{ <i>far far.</i>	
	{ <i>fer for.</i>	{ <i>fer fer.</i>
<i>Roh</i>	<i>raoh.</i>	<i>reoh.</i>
<i>Miao muao</i>		<i>miu miao.</i>
<i>Hriao hruao</i>		<i>hriu hriao.</i>
<i>Biao buao</i>		<i>biu biao.</i>
<i>Ruai ruai</i>		<i>riai riai.</i>

Examples—

*A kal bek bek.*

He is walking (*bek bek* shows that he is small and that he is also going slowly).

*A hmel a va tha  
nge ngur.*

How handsome she is (*nger ngur* shows that she is big and fat).

*Thing hnah a tla  
kolk fer for.*

The leaves of the tree have fallen (the *fer for* indicates that the tree is of medium size).

## PREPOSITIONS.

The prepositions in Lushai govern the possessive case and are placed after the noun or pronoun they govern, consequently, they are more accurately denominated "postpositions."

Some of them are as follow :

<i>Hnéna</i>	to, with, from.
<i>Hma-a</i>	before.
<i>Kiang-a</i>	near.
<i>Vél-a</i>	around, round.
<i>Thu</i>	about.
<i>Nghéng-a</i>	against.
<i>Lam-a</i>	towards.
<i>Kâr-a</i>	between.
<i>Tân</i>	for.
<i>Zíng-a</i>	among, amidst.
<i>Lai-a</i>	in the middle of.
<i>Chhíng-a</i>	within.
<i>Pawn-a</i>	outside of.
<i>Lo-chu</i>	except, beside.
<i>Shír-a</i>	by the side of.
<i>Hnung-a</i>	behind.
<i>Hnu-a</i>	after.
<i>Piah</i>	beyond.
<i>Chhak-a</i>	above (higher up).
<i>Thlang-a</i>	below (lower down).
<i>Hnuai-a</i>	underneath.
<i>In</i>	by, with.
<i>A</i>	from, to, in, at, on, upon.
<i>Tung-in</i>	from.]
<i>Chín-a</i>	as far as.
<i>Chung-a</i>	on top of.
<i>Lo-vín</i>	without.

## Examples—

*Mi pahnik ka hnéna lo-va an kal.*

Two men went with me to the *jhám*.

*Kong shíra thu shu, a lai-a dǐng roh.*

Don't sit on the side of the path, stand in the middle of it.

*Kél ka in thlang-a a om lo, a chhak-a a om.*

The goat is not below my house, it is above it.

<i>Ar thingrem chung a bawma dah roh.</i>	Put the fowl in that basket on the top of the box.
<i>Heta tangin i khua ka hmu thei lo.</i>	I cannot see your village from here.

Some words are used with verbs and have the force of prepositions, like the following :

Examples—	<i>Sak</i>	'from,' 'for.'
	<i>Ka puam min lâk sak.</i>	He took my cloth from me
	<i>Kong min hon' sak roh.</i>	Open the door for me.
Examples—	<i>Khum</i>	'upon'.
	<i>Engatinge ka lu tui i leih khum ?</i>	Why did you pour water upon my head.
Example—	<i>Khûm</i>	'over.'
	<i>Sava-in thing a thlawk khûm.</i>	The bird flew over the tree.

### CONJUNCTIONS.

The most usual conjunctions are—

<i>Nimashela</i>	nevertheless, yet, still, but.
<i>Shi</i>	yet, still, but, for, although.
<i>Chutichuan</i>	therefore, then, so, so that.
<i>Chuan</i>	if.
<i>Thleng-in</i>	} until.
<i>Hma lo zong</i>	
<i>Hma lo chuan</i>	} unless.
<i>Lo chuan</i>	
<i>Avang-in</i>	because.
<i>China</i>	since.
<i>Leh</i>	and, if, or.
<i>Nge</i>	or.
<i>Ai-in</i>	} than.
<i>Ai-a</i>	
<i>Hnek-in</i>	since.
<i>A-hnu-in</i>	} whether.
<i>Emaw</i>	
<i>Emaw-chu</i>	that.
<i>Tih</i>	although ( see page 23).
<i>Mashela, etc.</i>	

## Examples—

<i>I thlen' hma-lo-chuan hong shu</i>	Don't open it until you arrive.
<i>Kalkata i kal tih ka hre lo.</i>	I did not know that you went to Calcutta.
<i>Nimin zinga an hawng emaw-chu ka shoi thei lo.</i>	I cannot say whether they went home yesterday morning.
<i>Chaw i ei ang nge, tui i in ang ?</i>	Will you eat rice, or drink water ?
<i>I thlam aiin ka thlam a tha sawk.</i>	My <i>jhám</i> house is better than yours.
' <i>Kal roh' ka ti a, nimashela i kal lo.</i>	} I said 'go,' but you did not go.
' <i>Kal roh' ka ti a, nimashela i kal shi lo.</i>	
' <i>Kal roh' ka ti a, i kal shi lo.</i>	

## INTERJECTIONS.

Some of the most common are—

<i>Aw!</i> as in—	
<i>Lo-kal roh, aw!</i>	Ho! Come here.
<i>Ie!</i> as in—	
<i>Ie! Thing i lei duk em?</i>	I say! Do you want to buy wood.
<i>Khai!</i> as in—	
<i>I chaw ei roh, khai!</i>	Come! eat your rice.
<i>Heta lo en roh, khai!</i>	Now then! Come and look here.
<i>Chei chei!</i> —An expression of surprise, disbelief, or disapprobation, as in—	
<i>Chei chei! ka oih lo ve</i>	Pooh! I don't believe it.
<i>Chei chei! A va zah thlak ém!</i>	Fie! How very shameful!
<i>Chei chei! kha-ti-ang ti shu.</i>	Come! come! Don't do so.
<i>Khai khai!</i> is similar to <i>chei chei!</i>	
<i>Oi ka ni! Oi ka rei!</i>	Expressions of pain or fatigue.
<i>Oi!</i> —An expression of surprise or wonder, as—	
<i>Oi! A va mak ém!</i>	Oh! How wonderful!
<i>Teh chai ém in!</i>	} Expressions of disbelief.
<i>Teh lul ém in!</i>	